THE HOLY BIBLE

VOLUME I

GENESIS—JOSHUA

Google

THE HOLY BIBLE

VOLUME I

GENESIS—JOSHUA

Google

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD AND NEW TESTAMENTS

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

	CHAPS.		CHAPS.		CHAPS.
GENESIS	50	II. CHRONICLES	36	DANIEL	12
EXODUS	40	EZRA	10	HOSEA	14
LEVITICUS	27	NEHEMIAH	13	JOEL	3
NUMBERS	36	ESTHER	10	AMOS	9
DEUTERONOMY	34	JOB	42	OBADIAH	1
JOSHUA	24	PSALMS	150	JONAH	4
JUDGES	21	PROVERBS	31	MICAH	7
RUTH	4	ECCLESIASTES	12	NAHUM	3
I. SAMUEL	31	SONG OF SOLOMON	8	HABAKKUK	3
II. SAMUEL	24	ISAIAH	66	ZEPHANIAH	3
I. KINGS	22	JEREMIAH	52	HAGGAI	2
II. KINGS	25	LAMENTATIONS	5	ZECHARIAH	14
I. CHRONICLES	29	EZEKIEL	48	MALACHI	4

THE BOOKS OF THE NEW TESTAMENT.

	CHAPS.		CHAPS.		CHAPS.
MATTHEW	28	EPHESIANS	6	TO THE HEBREWS	13
MARK	16	PHILIPPIANS	4	EPISTLE OF JAMES	5
LUKE	24	COLOSSIANS	4	I. PETER	5
JOHN	21	I. THESSALONIANS	5	II. PETER	3
THE ACTS	28	II. THESSALONIANS	3	I. JOHN	5
EPISTLE TO THE ROMANS	16	I. TIMOTHY	6	II. JOHN	1
I. CORINTHIANS	16	II. TIMOTHY	4	III. JOHN	1
II. CORINTHIANS	13	TITUS	3	JUDE	1
GALATIANS	6	PHILEMON	1	REVELATION	22

THE

PICTORIAL BIBLE

BEING THE

Old and New Testaments

ACCORDING TO THE AUTHORISED VERSION

ILLUSTRATED WITH

STEEL ENGRAVINGS AND MANY HUNDRED WOOD-CUTS

REPRESENTING LANDSCAPE SCENES, AND SUBJECTS OF NATURAL HISTORY, COSTUME AND ANTIQUITIES

WITH

ORIGINAL NOTES

EXPLANATORY OF PASSAGES CONNECTED WITH THE HISTORY, GEOGRAPHY, NATURAL HISTORY, LITERATURE AND ANTIQUITIES OF THE SACRED SCRIPTURES

By JOHN KITTO D.D. F.S.A.

A New Edition

WITH ADDITIONAL NOTES, BASED ON THE DISCOVERIES OF RECENT TRAVELLERS

IN FOUR VOLUMES

VOL. I

LONDON
W. AND R. CHAMBERS 47 PATERNOSTER ROW
AND HIGH STREET EDINBURGH

MDCCCLV



From a Picture by Peter Cornelius. *Engraved by H. Stahner.*

JOSEPH INTERPRETING PHARAOH'S DREAM.

THE Authorised Version of the SACRED SCRIPTURES, translated from the Original tongues, and first printed in 1611, by order of JAMES I., has, as is well known, been frequently issued with doctrinal and other expositions, according to the views of different denominations of Christians.

The present work, comprising the entire Authorised Version of the BIBLE, was issued some years ago on a plan more generally acceptable than had hitherto been attempted. Abstaining in a great measure from such doctrinal exposition as was already provided for in the Commentaries of HENRY, CLARKE, SCOTT, and others, it aimed at laying before the general reader, as well as the scholar, an Annotated Edition of the BIBLE—designed for no particular denomination, but for ALL. The Notes, copiously interspersed, were furnished by the late lamented Dr JOHN KITTO; and besides illustrating the History, Geography, Zoology, Botany, Ethnography, and miscellaneous subjects of interest referred to in HOLY WRIT, presented such critical remarks as tended to develop the meaning of the SACRED WRITERS. Illustration through the agency of Pictorial Art was at the same time afforded in a style which may safely be said to have had no precedent, for besides the mere fancy designs of the Ancient Masters, there were here veritable representations of an immense variety of objects, Scenic or Local, Historical or Antiquarian, and connected with Zoology and Botany, such as had but little attention in previous editions of the BIBLE.

With these recommendations, it may be said that no Annotated or Illustrated Edition of the SACRED SCRIPTURES ever attained such universal popularity—ever was so acceptable to the hearts and the homes of the People of this Country.

The copyright and stereotype plates of the work having passed into the hands of the present Publishers, it became with them a matter of consideration how they might best sustain its high character. The course they ultimately determined on, was governed in some measure by the fact of the decayed health of the original Editor. They deemed it best to leave his Notes in their integrity, and merely to add, in an Appendix to each volume, such others as were called for in consequence of the researches of LAYARD, LEPSIUS, and other travellers and investigators in the Lands of the BIBLE.

They at the same time gave such directions as have insured a high degree of excellence in the Typography—the impressions of the Wood-engravings, in particular, being executed with a delicacy which may well challenge a preference for this Edition over any that have gone before it.

W. AND R. C.

EDINBURGH, *February* 1855.

(CAP)

LIST OF THE

WOOD-CUT ILLUSTRATIONS

IN

THE PICTORIAL BIBLE.

VOLUME I.

GENESIS.

	CHAP.	PAGE
Initial Letter	1	8
Fig-leaves	3	15
Thorn	3	15
Syrian Fat-tailed Sheep	4	17
Gopher Tree (*Cupressus sempervirens*)	6	21
Syrian Dove	8	25
Olive Branch and Fruit	8	25
Mount Ararat	8	26
Babylon—the Mujelibe	11	36
Babylon—Birs Nemroud	11	37
Urfah	11	40
Turpentine Tree	12	41
Syrian Ox, Camel, and Ass	12	43
River Jordan, near Jericho	13	46
Hebron	13	47
Damascus	14	53
Syrian Long-eared Goat	15	55
Arabian Robber	16	58
Mode of Salutation	17	60
Bowing before the King	18	62
Woman Veiled	20	68
Skin Bottles	21	70
Four-horned Ram	22	73
Egyptian Scales and Ring Money	23	75
Well, with Camels	24	80
Arabian Nose Rings	24	81
Lentils	25	83
Arab Tents	25	86
Eelauts in Persia	26	90
Mandrakes	30	101
Plane Tree	30	103
Women on Camels	31	106
River Jabbok (Zerka)	32	110
Booths or Sheds	33	112
Valley of Shechem	33	113
Rachel's Sepulchre	35	118
Tower in the Desert	35	118
Mountains of Seir	36	120
Ancient Egyptian Ship	37	125
Spice (*Astragalus gummifer*)	37	126
Balm of Gilead	37	126
Myrrh	37	126
Egyptian Lady,	39	129
Egyptian with Tray upon his Head	40	131
Egyptian Vintage	40	132
Egyptian King on his Throne	40	133
Cyperus Esculentus	41	135
Triticum Compositum	41	135
Sacred Scribe	41	136
Egyptian Beard-case	41	136
Signet-rings of Ancient Egypt	41	137
Joseph's Exaltation	41	138
On (Heliopolis)	41	140
Storing Corn	41	141
Egyptian Granary	41	141
Ancient Egyptian House	43	144
Nuts (*Pistacia vera*)	43	145
Almond Tree	43	145
Egyptians at Meat	44	146
Egyptian Wine-cups	44	148
Modern Syrian Carts of ancient form	45	150
Carts from Egyptian Sculptures	45	150
Adder	49	159
Wolf	49	160
A Mummy lying in its Case	50	162
Part of an Egyptian Funeral Procession, with acts of Mourners	50	163
Mummy Cases and Marble Sarcophagi	50	164

EXODUS.

	CHAP.	PAGE
Initial Letter	1	167
Bulrushes (*Cyperus papyrus*)	2	170
Chapel of the Burning Bush	3	173

	CHAP.	PAGE
'Jewels of Silver and Jewels of Gold'	3	174
Egyptian Walking Staves	4	176
Egyptian Flint Knives	4	177
Brick Pyramid at Faioum	5	178
Egyptian Bastinado	5	179
Serpent (*Naja Haje*)	7	183
View on the Nile	7	184
Egyptian Frogs	8	188
Colossal Beetle	8	189
Flax	9	192
Locusts	10	194
Hyssop	12	198
Egyptian Kneading Troughs	12	199
The Red Sea, viewed from Ras Mohammed	13	202
Etham (Adjeroud)	13	203
Suez, viewed from the north-east	14	206
Egyptian War Chariots	14	208
Egyptian Soldiers of different corps	14	209
Dance of Egyptian Females with Timbrels	15	212
Ayun Musa—Fountains of Moses	15	212
Elim (Wady Gharendel)	15	214
Wild Date Palm, found in the Sinai mountains	15	215
Quail	16	217
Tamarisk	16	218
Coriander	16	218
Samaritan Coins, showing the alleged form of the Golden Pot of Manna	16	219
Rephidim (Wady Feiran)	17	221
Rock of Moses	17	221
General View of Sinai	19	225
Valley and Convent of Sinai. From *Laborde*	19	226
Ascent to Jebel Musa. From *Laborde*	19	227
Summit of Jebel Musa. From the Valley of Elijah	19	228
Mount Serbal	19	229
Common Dress, with and without the outer Robe	22	235
Shrine in its Sanctuary	25	244
Shrine, with Idol	25	245
Ark borne by Priests	25	245
Shrine and Ark borne by Priests	25	245
Shrine carried in Procession	25	246
Bas-relief from the Arch of Titus, showing the Golden Candlestick and Table of Shew-Bread	25	247
Egyptian Priests	28	254
Egyptian Ephod	28	255
Ephod and Girdle	28	256
Ephod and Censer	28	256
Breastplate	28	257
Egyptian Tunic	28	258
Pomegranates	28	[illegible]
Egyptian Mitres	28	[illegible]
Drawers and Girdle	28	[illegible]
Cinnamon	30	[illegible]
Andropogon Calamus Aromaticus	30	[illegible]
Ear-rings of Men	32	270
Apis—the Golden Calf	32	271
Murex trunculus	35	280
Coccus Ilicis, on a branch	35	280
Ancient Metallic Mirrors	38	287

LEVITICUS.

Initial Letter	1	295
Slaying the Bullock	1	297
Inside of a Camel's Foot	11	319
Syrian Hyrax	11	319
Syrian Hare	11	320
Ossifrage	11	322
Ospray	11	322
Vulture	11	322
Night-Hawk (Goat-sucker)	11	323
Cuckoo (Sea Swallow)	11	323
Hawk	11	324
Great Owl (Ibis)	11	325
Swan (*Porphyrio Hyacinthinus*)	11	325
Gier Eagle (Egyptian Vulture)	11	325
Stork	11	326
Hoopoe	11	327
Tortoise (Nilotic Lizard)	11	328
Ferret (*Lacerta Gecko*)	11	328
Snail (*Lacerta Stellio*)	11	329
Mole (Chameleon)	11	329
Cedar-wood (*Juniperus Phœnicea*)	14	337
Beards	21	357
Egyptian Huntsman	22	359
Stones of Memorial	26	371

NUMBERS.

Initial Letter	1	376
Egyptian Standards	2	381
Bedouin Encampment in a Valley of Sinai	2	383
March of the Pilgrim Caravan	10	401
Arabian Torch Cresset	10	401
Camel with the Mahmil	10	402
Palestine Grapes. From *Laborde*	13	410
Jewish Talith, with its fringes	15	416
Mount Hor. Aaron's Tomb. From *Laborde*	20	428
Saddled Asses. Ancient Egyptian Tents. Arab Encampment in the Wilderness	22	435
Ancient Swords and Daggers. From *Montfaucon*	24	438
	31	452

	CHAP.	PAGE
Ancient Egyptian Daggers	31	453
Ancient Persian Swords and Daggers	31	453
DEUTERONOMY.		
Initial Letter	1	470
Elath (Akaba). From *Laborde*	2	475
Palm-branch Bedstead	3	480
Open-air Bedstead	3	480
Phylacteries	6	489
Arabian Door, inscribed with Passages from the Koran	6	490
Fig-tree	8	495
Watering with the Foot	11	501
Roebuck (Gazelles)	12	503
Stag (*Cervus Barbatus*)	12	504
Fallow-deer (*Oryx Leucoryx*)	14	507
Pygarg (*Oryx Addax*)	14	508
Wild Ox (*Oryx Tao*)	14	508
Chamois (*Ovis Tragelaphus*)	14	509
Egyptians assaulting a Fort	20	522
Roof Battlements. Ancient Egyptian	22	528
Roof Battlements. Modern Egyptian	22	528
Threshing Floor	25	535
Sand-storm	28	544
Hewers of Wood	29	547
Water-carriers of Cairo	29	548
Writing Materials and Implements. From Paintings at Herculaneum	31	551
Fragment of an Egyptian Papyrus Roll	31	552
Synagogue Roll	31	553
JOSHUA.		
Initial Letter	1	563
Plains of Jericho	2	566
General View of Abury restored	4	571
Druidical Circle in Persia	4	572
Rending of Clothes	7	578
Casting dust upon the head	7	578
Egyptian Archer	10	589
Balbek	11	592
Temple at Balbek. From *Cassas*	11	593
Valley of Lebanon	13	599
Terrace Cultivation in Lebanon	13	600
Sidon. From *Cassas*	19	613

STEEL PLATES AND MAP.

Joseph interpreting Pharaoh's Dream. (Frontispiece.)	
The First Family	16
Hagar and Ishmael	68
Jacob's Covenant with Laban	96
Map of Egypt and Peninsula of Sinai, illustrating the Exodus of the Israelites from Egypt to Canaan	200

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

INTRODUCTION. I.—THE PENTATEUCH.

This term is usually supposed to designate the five first books of Scripture, commonly ascribed to Moses. The word is from the Greek Πεντάτευχος *pentateuchos*, which is compounded of *πέντε pente*, 'five,' and τεῦχος *teuchos*, an *implement*, or *volume*, *i. e.* 'the five-fold volume.' This collective designation of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, is of very remote antiquity, although we have no certain information when or by whom it was introduced. The Hebrew name for the same books is חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, "*five-fifths of the law;*" or, abbreviated, חֲמִשָּׁה חוּמְשֵׁי, the "*five-fifths:*" and each book by itself was called חוּמָשׁ, *a fifth*. The more common Hebrew name of the Pentateuch was however הַתּוֹרָה *hat-torah*, "the law;" so called because the books contained the civil and ecclesiastical law of the Hebrew nation. The several books constituting the Pentateuch, were probably composed in one continued work; and at this day they form but one rolled volume in the Hebrew manuscripts. We have no means of knowing at what time, or by whom, the five leading portions of the Pentateuch came to be distinguished into five separate books, each bearing a distinct title. As, however, they are designated by their present Greek appellations in the version of the Septuagint, it is certain that the distinction is at least as ancient as the era of that work, and probably much earlier. The names which these books bear in the English Bible are derived from the Septuagint; and they were intended by the Greek translators to indicate the subject or contents of the several books. But in the Hebrew, the first word of each book is adopted as its title, as explained in the following Prefaces to the several books.

The universal and most ancient tradition of the whole church, both Jewish and Christian, has, with unanimous consent, declared the Pentateuch to be the genuine work of Moses. In the early ages of the primitive church, some of the Gnostics, and certain other heretics, did indeed oppose the genuineness of these books; but their efforts were directed chiefly against the divine origin of the law which they contained, and of some of the historical narratives which they recounted. The Fathers of the Church considered the Pentateuch as the original work of Moses, restored through inspiration by Ezra, after its loss during the Babylonish captivity. The notion of this fabulous loss and restoration originated with the Jews themselves.

The suspicion that the Pentateuch contained interpolations, may also be traced to the same source. Isaac Ben Jasus, a Spanish Jew, at the beginning of the eleventh century, suggested the idea that some portions of the Pentateuch originated after the time of Moses. The 36th chapter of Genesis, for instance, he ascribed to the age of Jehoshaphat. Aben Ezra, who mentions this opinion with disapprobation, still admits that some interpolated passages do occur. This learned writer is usually considered the first who called in question the genuineness of the Pentateuch. In later times Thomas Hobbes of Malmesbury, in his *Leviathan*, hazarded the conjecture that the first five books of the Bible were called the books of Moses, not because he wrote them, but because they relate to transactions in which he was the principal mover. He concedes, however, that Moses might have written those particular passages which are said in the books themselves to have been written by him—for example, Exod. xvi. 8-14; Num. xxiii., and the like: and also the code of laws in Deut. x.-xxvii. It is unnecessary to mention the opinions of various other writers, such as Spinoza, Peyrere, Simon, Le Clerc, Hasse, Fulda, Nachtigall, Vater, Volney, Bertholdt, Geddes, De Wette, and Gesenius, who all have, in one form or another, questioned the genuineness of the Pentateuch. However great may have been the influence of their productions within a limited time and space, their objections have always been met by solid answers; and the genuineness of the Pentateuch, as the authentic work of Moses, has been so completely and satisfactorily vindicated, that, in the result, it has been more solidly established, rather than weakened, through the attacks which have been made upon it. It has been clearly shown that, in favour of the authenticity of the Mosaical books, we have the unanimous testimony of antiquity, with nothing in the books themselves to discredit it, and with every thing to confirm it.

Then we have the direct testimony of the books themselves, designating Moses as the author, Exod. xvii. 4: xxiv. 4-7; xxxiv. 27; Num. xxxii. 2; Deut. xxxi. 9, 19-24.

And this is confirmed by the subsequent historical books, which constantly refer to the books of Moses as well known and familiar to the whole nation, from the time of the death of Moses to the termination of the Old Testament history. See Josh. i. 7, 8; xxiii. 6. Compare Josh. xxiv. 26 with viii. 32, 34. See also Kings ii. 3; 2 Kings xxii. 8; 2 Chron. xxxiv. 14. To show that such references are made to the very same books of Moses that we now possess, nothing more is requisite than to make a careful comparison of the passages in the historical books with the passages alluded to in the Pentateuch. Compare 2 Kings xiv. 6, with Deut. xxiv. 6: 2 Kings xxiii. 2-25; and 2 Chron. xxxv. 1-19 with Lev. xxvi. 3-45, and Deut. xxvii. 11, to xxviii. 68: Ezra iii. 2-6 with Lev. vi. 7: Ezra vi. 18 with Num. iii. 6-45: viii. 11, 14; Neh. i. 7-9 with Lev. xxvi. 41, and Deut. iv. 26, 27; xxviii. 64; xxx. 3-5. Thus every allusion in the historical books has its corresponding passage in the Mosaical books; and there is no discrepancy in this series of incidental and unbroken testimony, commencing with Joshua, immediately after the death of Moses, and extending through a period of more than a thousand years.

The prophetical books also afford conclusive evidence both of the existence and identity of the five books of Moses. This may be shown by comparing the allusions of the earlier prophets to the Mosaical law with the Pentateuch as we now have it. Joel lived 650 years after Moses. Compare Joel i. 9, 13 with Lev. ii. 6; Num. xv. 4, 5, 7; xxviii. 7, 14; Deut. xii. 6, 7; xvi. 10, 11.

Amos lived 660 years after Moses. Compare Amos ii. 9, with Num. xxi. 21, 24: iv. 4 with Num. xxviii. 3, 4: iv. 10 with Exod. vii.-xi.: iv. 11 with Gen. xix. 24, 25; ix. 13 with Lev. xxvi. 5.

Hosea lived 670 years after Moses. Compare Hos. ix. x. with Num. xxv. 3: xi. 8 with Gen. xix. 24, 25: xii. 4, 5 with Gen. xxxii. 24, 25: xii. 12 with Gen. xxviii. 5; xxix. 20.

Isaiah lived about 690 years after Moses. Compare Isa. i. 9-14 with Gen. xix. 4, and with various precepts; xii. 2 with Exod. xv. 2; li. 2, with Gen. xii. 2; xvii. 2; liv. 9 with Gen. viii. 21, 22.

Micah lived about 700 years after Moses. Compare Mic. vi. 5 with Num. xxii.-xxv.: vi. 6, with Lev. ix. 2, 3: vi. 15, with Lev. xxvi. 16; Deut. xxviii. 33. The same process of proof might be carried through the remainder of the prophets; but these examples will suffice.

The testimony of Christ and his Apostles is also very distinct, as may be seen in Matt. xix. 7; Luke xvi. 29; xxiv. 27; John i. 17; vii. 19; Acts iii. 22; xxviii. 23; Rom. x. 5; and many other places. The quotations from and references to these books in the New Testament, are also exceedingly various and extensive. Indeed so constant is the reference in the following Scriptures, and so exact the coincidence, that if the books of Moses were entirely lost, the substantial contents of them might be gathered to a great extent from the subsequent parts of the Bible. Yet so different is the style and manner in these subsequent books as to prove that they must have been written by a succession of different men, in distant ages, of different habits, and in circumstances altogether diverse.

The impossibility of any imposition in this case is the more apparent when, in addition to this weight of direct and indirect testimony, we come to consider that the whole fabric of the civil history and the political institutions of the Hebrews, rests upon the authority of these books, and demonstrates that they emanate from Moses.

Taking all these things into account, it is not too much to say that we have all the evidence for the authenticity of the Pentateuch which the nature of the case admits, and tenfold more than that which satisfies us in regard to the writings of Homer and Herodotus, or even more than we have for the genuineness of the most distinguished writings of a former age in our own language.

Of the inspiration and canonical authority of these books, no doubt has ever been entertained by the Church. Moses "conversed with God face to face as man speaketh unto his friend," Exod. xxxiii. 3; he was privileged to address God at all times, Exod. xxv. 22; Num. vii. 89; ix. 8; and was intrusted with the power of working miracles. He affirms that what he delivered was by the command and at the suggestion of the Almighty; and the sacred writers of the New Testament uniformly acknowledge the inspired authority and divine legation of Moses. The book of the law immediately after its composition was deposited by the ark in the tabernacle, Deut. xxxi. 26; it was read every Sabbath day in the synagogues, Luke iv. 6; Acts xiii. 15, 27; xv. 21; and in the most solemn manner every seventh year, Deut. xxxi. 10-13; the sovereign or chief ruler in Israel was obliged to copy it out, Deut. xvii. 18; xxvii. 3; the people were commanded to teach it diligently to their children, Lev. x. 11; Deut. vi. 6-9; and it was preserved by the Israelites with the most vigilant care, as the divine record of their civil and religious policy. Its being thus guarded as a sacred deposit is the surest guarantee that it has descended in an uncorrupted condition to us.

The five books of Moses are written in pure Hebrew, with some variety of style, naturally arising from the diversity of the subjects of which it treats; but throughout with the utmost simplicity, combined with the utmost force and vividness of expression. Notwithstanding the early date of these books, the Hebrew language appears already—a few minutiæ excepted—so fully developed in them, that for many ages after, or till about 700 B.C., we can trace few changes in it. This may be owing to the simple structure of the Hebrew and other Shemitic languages, which renders them less change-

able than others of greater development; to which is to be added, that, in that period, the Hebrews did not experience those influences which materially affect a language; they did not advance much in civilization, were never long subjected to nations of foreign tongue, and lived almost entirely separated from all nations, especially from nations of foreign language. Thus their language advanced too little in development, and also suffered too little from corruption, to render the style and language of these earlier books materially different from those of much earlier. There are, however, in these books certainly some important differences, which afterwards disappear; and many differences of the kind have become less distinguishable to us, because the more modern punctuation has treated all words according to one standard, and that the standard of the language at a later period. See Ewald's *Hebrew Grammar*, by Nicholson, sect. 4. And on the subjects touched on generally more copious information may be found in Rosenmüller, Prolegomena in *Scholia in Vetus Testament.*; Jahn, *Introduction to the Old Test.*, trs. by Dr. Turner; Hengstenberg, *Die Authentie des Pentateuches*, Berlin, 1836; Havernick, *Einleitung in das Alte Test.*, Erlangen, 1836; Stowe, *Introduction* to the Bible, Cincinnati, U. S., 1835; Graves, *Lectures on the Pentateuch*; Faber's *Horæ Mosaicæ*; Blunt, *Veracity of the Five Books of Moses.*

The best commentaries on the Pentateuch are involved in general commentaries on the whole Bible. But there are several separate commentaries on this portion of Scripture, and other important works thereon, besides those which have just been named. Such are the Jewish Commentaries of the Rabbis Isaac Abarbanel, Solomon Jarchi, and Moses Mendelssohn; Ainsworth's *Annotations upon the Five Books of Moses*, Lond. 1621; Bonfrere, *Pentat. Moysis Comment. illustr.*, Ant. 1625, Osiander, *Commentar in Pentateuch.* Tübing. 1676, 1677; Vater, *Kommentar über den Pentateuch*, Halle, 1802-1805; Kidder, *On the Pentateuch.* Parker's *Bibliotheca Biblica*, 1720-1728, although intended as a Commentary on the whole Scripture, did not extend beyond the Pentateuch, on which it is an excellent exposition, drawn from the Fathers and ecclesiastical writers prior to 451 A.D. In like manner Geddes' designed translation of the whole Bible reached only to Chronicles, and of his *Critical Remarks*, 1809, annexed thereto, only the first volume, devoted exclusively to the Pentateuch (on which it is thus a Commentary), appeared.

There is a considerable number of works on particular passages, and on the difficult places, of the Pentateuch. They cannot be here enumerated; but their titles may be found in Walch's *Bibliotheca Theologica*; Calmet's *Bibliotheca Sacra*; Winer's *Handbuch der Theologischen Literatur*; Orme's *Bibliotheca Biblica*; and in the bibliographical list in Horne's *Introduction.*

II.—GENESIS.

This book derives its name from the history of the Creation, in Greek Γένεσις, with which it begins. Like the other books of the Pentateuch, this one is named by the Jews from the word with which it commences, בְּרֵאשִׁית Bereshith, "in the beginning."

This venerable monument, with which the sacred literature of the Hebrews commences, and which forms its substantial basis, is composed of two principal portions. The most ancient history of the human race is contained in the eleven first chapters; and the remainder is occupied with the history of the ancestors of the Israelites—the patriarchs. There is a more intimate connection between these parts than might at the first sight appear; the earlier portion having a more definite reference to what follows, than the cursory reader would be apt to imagine. Its object does not appear to be that of furnishing a general history, but to trace out the first principles of those conditions on which were founded the theocratic institutions afterwards established through Moses. It therefore goes back to the original unity of the human race, and their original relation to God; and then proceeds to record the disturbance of that relation by the intrusion of sin, which gradually produced an internal and external division among mankind, by subduing that principle of divine life which had originally dwelt in the general man, but which in the end was preserved only among a small and separate race—a race which, in the progress of separating evil, became more and more isolated among the nations of the earth, and which alone enjoyed during many generations the special favour, guidance, and blessing of God. We are so accustomed to read the subsequent books of the Pentateuch by the light which Genesis offers, that we cannot readily apprehend how imperfect the knowledge of the Hebrews, and how obscure even their law, would have been, without this historical introduction: but when we come to look at the numerous references in the books of the law to the facts contained in Genesis, and to see how many of its enactments and institutions rest upon the foundation which those facts afford, we begin to discern the intimate relation between them, and to feel assured that this book must have existed along with, and was a most indispensable introduction to, those in which the laws and institutions of the Israelites are embodied. It is more capable of internal proof that Moses was the author of the other and contemporary books of the Pentateuch, than of Genesis: but the full force of this argument goes to show, that the author of these latter books was also the author

of Genesis, and most certainly that this book could not have been of later date than the others. It is well remarked by Jahn that 'The Hebrews, degraded during their residence in Egypt so as to worship creatures, and, as had been foreseen by Moses, thenceforward continually prone to idolatry, needed the instruction given in Genesis and the former part of Exodus, respecting the nature of the Deity whom they had at Sinai acknowledged as their king, whose laws they had received, and to whom they proffered their reverence and gratitude for his mercies by their sabbaths and solemn feasts, by their sacrifices and first fruits, by their obedience to his laws, and by all their acts of homage and worship. If they had been unacquainted with this part of the Pentateuch, they must have been ignorant of the nature of the Deity whom they professed to worship; they could not, at that remote period, have known their king as God the Creator and Governor of the Universe; they could not have understood his frequently recurring titles, the God of Abraham, of Isaac, and of Jacob; they could not have been able to ascertain what was meant by the frequent reference to the promises made to the patriarchs; and they must have been entirely in the dark as to the number and nature of the wonderful works which are so frequently mentioned in the remaining books of Moses. On all these subjects oral tradition must, by the general lapse into idolatry, have been exceedingly depraved, if not totally obliterated, in the course of ages. The same writer, therefore, who in his care for the information of the Hebrews even of remote periods, committed the Pentateuch to writing, would not have left instruction so necessary for that people, especially those of them who lived in later ages, as that contained in the book of Genesis, and the former part of Exodus, to be supplied by oral tradition; neither is it credible that he did.'—*Introduction*, p. 191.

The more general arguments which tend to show that Moses was the author of the whole Pentateuch, *including* Genesis, have been produced in the preceding notice of the Pentateuch, and need not here be repeated.

The general scope of the book in its two great divisions have been already indicated; but a more particular examination of its contents may now be given.

After an account of the creation, of the original state of man and of the fall, the first portion proceeds to relate the increase of irreligion and immorality, until, about the year 235 A.M. (iv. 26, v. 3, 6), the true worshippers of the Deity were distinguished by the appellation 'sons of God,' whilst those who disregarded the divine instructions and were led by merely human propensities, were called children 'of men.' Of the former class were the ancestors of Noah, who are consequently here introduced (chap. v.), although the genealogy, like a long parenthesis, interrupts the close connection between iv. 26 and vi. 1. For the same cause the extraordinary piety of Enoch and his translation are mentioned in v. 22, sq. The intermarriages or illicit union of these two classes of persons produced at last so general a corruption of religion and morals, that God destroyed by a flood all living creatures, except Noah and his family, and the various animals which were preserved along with them in the ark. On account of the importance of this terrific event, it is related with more than usual particularity (vi. 9-ix. 29). This is followed by a genealogical and geographical account of settlements made in the world (chap. x.), and then (chap. xi. 1-9) the attempt to build the tower of Babel is related, which, as it gave rise to the dispersion, is intimately connected with the account of that event. The posterity of Shem, with whom religion and morals were preserved longest and in the greatest purity, are then introduced (xi. 26), down to the birth of Abraham.

The second portion of the book contains a more particular account of facts in which the Israelites were interested. As the family of Terah was idolatrous (Josh. xxiv. 2; Gen. xxxi. 30; xxxv. 2), Abraham is divinely called to go to Canaan, where a numerous posterity is promised him, and the settlement there of his descendants through Isaac, after a residence of four hundred years in a foreign land; and also, that in his posterity 'all nations should be blessed' (xii. 2, 3; xiii. 14-17; xv. 4, 5, 7, 13-18; xvii. 4-8; xviii. 18; xxii. 17, 18); all which has in view the preservation of the knowledge of God and true religion, together with the coming of a spiritual deliverer to bring the blessing of salvation to mankind. These promises, which are repeated to Isaac (1-5) and to Jacob (xxviii. 13-15), are the principal points on which everything in this domestic history turns, the account of Joseph not excepted, as this includes the descent of Jacob's family into Egypt, where they became exceedingly numerous. Whatever is introduced in relation to other families and nations, has some bearing on the history of these patriarchs, or concerns some collateral branches of their families; see chap. xiv. 17, sq.; xxv. 1-4, 12-16; xxxvi.

It is a question which some will consider of interest, at what period of his career the Hebrew legislator may be supposed to have written the book of Genesis. Some have conceived that it was composed by him while, an exile in the land of Midian, he fed the flocks of his father-in-law in the wilderness, with the design of comforting the Hebrews in their servitude by the example of constancy in their fathers, and by a display of the oracles and promises of God. Eusebius seems of this opinion (*Præp. Evang.* ii. 7); but others consider that Moses was not then invested with a prophetic character, and therefore apprehend that the book was written in the wilderness after the promulgation of the law. Theodoret (*Quæst. in Genesin*), Venerable Bede (*Expositio in Genes.*),

and others suppose that the book was written in the wilderness after the promulgation of the Law, and Rabbi Moses Ben Nachman proposes the hypothesis, that God dictated the contents of the book to Moses during the forty days in which he was permitted to be in communication with the Deity on Mount Sinai, and that on his descent he committed the whole to writing. It is, however, as Bishop Gray remarks, 'as impossible as it is of little consequence to determine which of these opinions is best founded. It is sufficient for us to know that Moses was assisted by the spirit of infallible truth in the composition of this sacred work, which he deemed a proper introduction to the laws and judgments delivered in the subsequent books, as exhibiting the grounds upon which the divine claims to worship are established, and the consideration upon which the statutes were made, where God is represented as the Creator to whom all obedience is due.'—*Key to the Old Test.*, p. 77.

The internal and external evidence which leads to the conviction that Moses was the author of the book of Genesis, leaves untouched a very interesting question, which has not received much attention from English writers on Biblical Introduction; but which is of so much real importance, and has been so long and so earnestly discussed abroad, that it claims our most careful consideration. It is this—Since the work contains the narration of events which took place long before the time of the author, whence did he obtain his information? He must have derived his knowledge of the facts recorded either from immediate divine revelation, or from oral tradition, or from written documents or other monuments. We know that the author of Genesis was one of those holy men of old who wrote as they were inspired by the Holy Ghost (2 Pet. i. 21); and we are aware that Moses in particular, gave evidence, by prophecy and miracles, that he declared even known and common facts under a sanction more than human. But from the nature of many of the facts recorded in Genesis, and from the minuteness of the narration, it has been regarded as improbable that such detailed accounts were communicated by *immediate* revelation. That this information should have been derived from oral tradition appears morally impossible, when we consider the great number of names, of ages, and of dates, and of minute events which are recorded. If this be admitted, it remains that he must have derived his information from written documents, coeval, or nearly so, with the events which they have recorded, and composed by persons intimately acquainted with the subjects to which they refer. That these were few in number appears probable from the simple and uncultivated habits, and the humble occupations of the Hebrews previously to their removal to Egypt, and from their oppressed and degraded state while there. Under this view, it is alleged that we are to conceive of the history given by Moses in Genesis, as being derived principally from short memoranda and genealogical tables, written by the patriarchs or under their superintendence, and preserved by their posterity until the time of Moses, who made use of them, with additions from authentic tradition or existing monuments, under the guidance of the Holy Spirit, and thus prepared his work. Indeed it is not impossible that the Hebrew legislator introduced some patriarchal narratives into his book with little or no alteration. The existence of written documents anterior to the time of Moses is unquestionable. The authority of the book of Job (xix. 23, 24, see the note there), and the recent Egyptian discoveries, place this beyond a doubt. And it is difficult to think that such documents were not used in preparing narratives like that of Joseph, and some parts of the histories of Abraham, Isaac, and Jacob. Thus in Gen. xlix. we have the dying address of Jacob to his sons, apparently word for word as he uttered it; and in Gen. xxvii. the blessing of Isaac on his two sons. So several of the first chapters of Genesis, if we may judge of their style and structure, and from the several distinct titles by which the narratives are introduced, are not original compositions by Moses, but selections made by him, under divine direction, from very ancient documents in his possession, by different writers at different periods. Perhaps the same may be said of Gen. xxxvi., which gives an account of the posterity of Esau, and of Gen. xxxviii., which relates the crimes and follies of Judah and his sons.

Dr. Turner, whose statement of this view we here chiefly follow (*Companion to Genesis*, New York, 1841, p. 16), cites a remark of Ewald, who in his ingenious book on the composition of Genesis (*Komposition der Genesis*, 1823, p. 85), states respecting the narrative of the Flood, that although indeed it might have been abbreviated, and some collateral circumstances omitted, yet the writer evidently intends to show the divine agency even in the details; that he is under the influence of strong feeling, and describes the tragic event with minuteness and particularity, as if he had himself been an eye-witness. This is, as he adds, strikingly characteristic of Hebrew history, and is by no means confined to the account of the Flood, but pervades the whole book of Genesis. The artist draws from the life, and delineates the vivid scene with the freshness of nature and reality. It is not to be questioned that this might be done by a writer who lived long after the facts related; but the opinion that Moses employed certain patriarchal accounts, composed by some one who had himself beheld the scene related, or else had heard it from an eye-witness, is probable, to say the least. On such a theory, it is urged, that the credibility, historical accuracy, and inspired authority of the book, derive additional strength; for the original author becomes an eye-witness, and either contemporaneous or nearly so with the facts related; while yet some of the facts

are of such a nature that they could only be derived from immediate revelation; and the whole being compiled by an inspired writer, have received the sanction of the Holy Spirit in an equal degree with his original productions.

The result of this view then is, that Genesis appears as the work of Moses, in preparing which he was guided by divine inspiration, suggesting what could not otherwise be known; by documents previously written; by standing monuments raised to commemorate historical or domestic facts; and by oral traditions handed down from early ages.

The view embodied in this statement has not been in this country strongly urged with special reference to Genesis; but the principle on which it proceeds, as to the use of documents in the historical Scriptures, has been fully admitted by our best writers on the general subject of inspiration, such as Horsley, Horne, Henderson, and others. There are now very few who deem it necessary to regard a sacred writer as describing only from special revelation, facts which might have been known to him, or even which could not but have been known to him, from ordinary sources of information; and there are, on the other hand, still fewer who dispute that the same Divine Spirit which revealed to them things which could not be thus known, guided them from error in the selection and use of the facts with which they they were acquainted from monuments, from tradition, and from written documents. 'The reverse of error is not truth, but error' (Cecil's *Remains*, p. 39). So, the belief that every word and fact in the book of Genesis was an original revelation to the writer, is indeed the reverse of the error which refuses to ascribe any kind or degree of divine inspiration to it; but it is not therefore necessarily the truth, which more probably lies in the medium view which has been indicated. This view is also most in accordance with the usual course of God's dealings with man, in even the extraordinary manifestations of his power and goodness, as evinced in the Scripture miracles, where we see natural means employed so far as they may, or can be made to, subserve the object in view, and the supernatural is brought into action only where such means fail to realize the desired end. In the present case, we know that Moses was well versed in all the learning of his day (Acts vii. 22). Whatever the nations believed of former times, and whatever their traditions and records could teach, he knew; and there were many matters on which he could not want for information so much as for the power, which we believe to have been supernaturally imparted to him, of distinguishing the true from the false, and of determining what was proper or not proper for the purpose he had in view. It is clear, for instance, that Moses must have had obvious means of information concerning all the facts which he relates respecting Joseph; but without supernatural guidance he could scarcely have apprehended, so clearly as he displays it, the whole scope of the mystery of Providence, with respect to the Hebrew nation, which his history of Joseph embodies.

Again, we are sure from the other books of the Pentateuch, that Moses did use such documents when they served his purpose; and what he did with respect to contemporary documents, he might do with respect to those of a former age. Thus in Num. xxiii., xxiv., there are some magnificent and highly finished pieces of poetry, ascribed to Balaam. Now if the book in which these are found is worthy of credit, these are not the compositions of Moses but of Balaam; for Moses did not profess to write fiction, but true history: and it will not be alleged that Moses, having obvious means of learning what Balaam had said, needed a direct revelation for the purpose. Again, in Num. xxi. 14, 15, there is an avowed quotation from an ancient writing called 'the Book of Jehovah's Wars.' In verses 17, 18, of the same chapter a quotation from a joyous song with which the Israelites celebrated the discovery of a well in the desert; and the verses 27-30 contain an extract from an ancient war-song of the Amorites in commemoration of their victory over Moab. Now if all these are what they profess to be, quotations from ancient, from recent, and from contemporary documents, and not original compositions of Moses, it cannot be objectionable to hold that there may have been a similar use of documents in Genesis. It will not be urged that Numbers is less an inspired book than Genesis; and what was done by the author of the former book, might well be done by the author of the latter: and if the author of a book describing events which occurred under his own cognizance, and in which he was the prime mover, did avowedly quote other compositions, how much more might not the same writer be expected to use such documents in writing of events which occurred before the times in which he lived?

Great respect is due to that feeling of reverence for Scripture, which turns with reluctance from anything that seems calculated to weaken the authority of the Divine word; but the thoughtful mind will discover no just ground for this holy jealousy in the view which has been described. An American writer puts this in a just point of view by an exceedingly apt illustration which we cannot forbear to quote: 'Do all these accurate quotations impair the credit of the Mosaical books, or increase it? Is Marshall's *Life of Washington* to be regarded as unworthy of credit because it contains copious extracts from Washington's correspondence, and literal quotations from important public documents? Is not its value greatly enhanced by this circumstance? Is not the clear, direct style of Judge Marshall as obvious throughout the work as it would have been if it had not contained a single quotation? The objection is altogether futile.'—Stowe's *Introduction*, p. 58.

The success or failure of the attempts made to mark out the various documents employed in the composition of Genesis ought by no means to be regarded as affecting the question whether such documents were or were not employed. We are disposed to agree with Rosenmüller, and even with Havernick, who is still more decided on this point (*Einleitung*, i. § 112; and his art. 'GENESIS in the *Cyclop. of Biblical Literature*), that *if* the writer of this book did employ such documents, he has so blended them into a coherent mass with his more original matter, that the book is one united work in which the component documents cannot with any precision be discriminated.

Such attempts have been made to rest chiefly upon the differences in the use of the Divine Names in this book. It is hardly possible to read the book of Genesis even in a translation, and much less in the original, without observing that the Deity is therein designated by different names, and that those names are used in a very remarkable manner. Sometimes the term אֱלֹהִים ELOHIM, '*God*,' occurs; sometimes יְהוָה JEHOVAH, '*Lord*;' and sometimes both are united in the form of יְהוָה אֱלֹהִים JEHOVAH-ELOHIM, '*Lord-God*.' In chaps. i., ii. 3, 'Elohim' is invariably used; in ii. 4, iii. 24, 'Jehovah-Elohim,' except in iii. 1, 3, 5, where the speaker is a different person from the author; and in chap. iv. 'Jehovah' occurs alone, except in verse 25, where Eve is introduced as speaking. The facts, in relation to this point, which an examination of the whole book exhibits, plainly show that these terms are frequently employed in such a manner as could not have been the result of chance, or of a mere intention to relieve the mind of the reader by an agreeable variety. To ascertain the grounds on which the sacred writer has ordinarily employed the one or the other of these names in denoting the Almighty, is undoubtedly a question of no small interest; and from the great amount of learning, ingenuity, and research which has been brought to bear on the subject, it is a matter of regret that more space cannot here be devoted to it. The fact itself had been observed from the earliest times, by various Jewish and Christian writers, who indulged in much pointless conjecture on the subject. The first who thought of applying it to the discrimination of the documents supposed to be embodied in the book, was a Belgian physician named Astruc, in his work *Conjectures sur les Mémoires originaux, dont il paraît que Moyse s'est servi pour composer le Livre de la Genèse*, Brux. 1753-58. But his view met with little attention till it was taken up and exhibited in a very improved form by Eichhorn in his *Einleitung*, when it obtained general acquiescence, and spread with great rapidity, so that few German scholars of any name were to be found who did not embrace it, with some modifications of view as to the number and character of the documents which might be thus discriminated. Some made them two only, holding that Genesis exhibited in close and skilful combination two narratives in one, of which the name Elohim, and in the other the name Jehovah, prevailed; while others thought they could by this means distinguish a greater number of documents, varying, with different writers, from three to ten. The theory of *two* interwoven documents, generally traceable by the use of these names, is that, however, which now prevails among one class of theological writers in Germany, and has been vigorously upheld, with some modifying differences, by Stähelin, De Wette, Von Ewald, Von Bohlen, Tuch, and others. But, on the other hand, it has been opposed by such eminent writers as Ranke, Hengstenberg, Dreschler, and Havernick, who maintain that the book of Genesis is the work of one writer, and closely connected in all its parts; and who utterly deny that the different documents, which may or may not have been employed in its composition, are to be distinguished by the use of the Divine Names. The use of the different names they do not indeed suppose to have been arbitrary or uncertain; but they refer to the different signification of those names, and contend that Jehovah and Elohim are everywhere in Genesis adapted to the sense of the passages in which the writer has, with a distinct intention, inserted the one name or the other. For the able and interesting arguments by which this view is supported, the reader may be referred to Hengstenberg, *Authentie des Pentateuches*, 1836, more than half of the first volume of which is devoted to a most interesting history of and disquisition on this subject, under the head *Die Gottesnamen im Pentateuch* (the Divine Names in the Pentateuch); Ranke, *Untersuchungen über der Pentateuch*, 1840; Dreschler, *Die Einheit und Aechtheit der Genesis*, 1838; and Havernick, *Einleitung*, ii. 205, sq. A very able statement of the question, from these and other sources, may also be seen in Dr. Turner's *Companion to Genesis*, New York, 1841. In these works will also be found much interesting inquiry respecting the signification of the Divine Names occurring in the Pentateuch, which forms the necessary groundwork of the hypothesis which assumes that they are employed according to their signification. Some of the results may be found in our note on Exodus vi. 3. Besides the works already cited, see further on the topics indicated in the following works:— Vitringa, *Observatt. Sacræ*, i. 4, § 2; Calmet, *Commentaire Littérale, Préface sur la Genèse; La Bible de Vence*, i. 286, seq.; Rosenmüller, Prolegomena in *Scholia in Vetus Testament.*: the Introductions (*Einleitungen*) of Eichhorn, Bertholdt, Jahn, De Wette, Havernick; Hasse, *Entdeckungen im Felde der ältesten Erd- und Menschengeschichte*, &c., 1804; Ilgen, *Die Urkunden des* 1 *B. von Moses in ihrer Urgestalt*, &c., Halle, 1797; Eichhorn in *Repertorium*, iv. p. 173, seq.; Horsley's *Biblical Criticism*, 1804; Holden *On the Fall*, p. 32, seq.; Gleig, *Introduct. to Stackhouse's Hist. of the Bible*; Horne, *Critical Introduction*, i. 55, sq. ed. 6th; Henderson *On Divine*

Inspiration, 1836; Gaussen, *Theopneustia*, 1840; Kelle, *Die Heilige Schriften in ihrer Urgestalt*, Freyberg, 1817; Sack, *De Usu Nominum Dei Elohim et Jehovah, in lib. Geneseos*, Bonn, 1821; Rinck, *Ueber die Einheit der Mosaischen Schöpfungsberichte*, Heidelberg, 1822; Stähelin, *Kritische Untersuchungen über die Genes.*, Basel, 1829; Gramberg, *Libri Geneseos*, &c., Leipz. 1828; Von Bohlen, *Die Genesis ubersucht mit Anmerkk.* Leipz. 1835; Hartmann, *Hist. Krit. Forschungen über die 5 Bücher Moses*, Rost. 1831. The treatises and commentaries on separate portions and chapters of Genesis are without number; and it would be useless to enumerate even the chief of them without such characterising remarks as cannot here be introduced: some of them are named in the notes to the several chapters.

Among the separate commentaries and works on the book of Genesis, the following are the most important:—Calvini *in lib. Geneseos Commentarius*, ed. Hengstenberg, Berlin, 1838; Hughes, *Analytical Exposition of Genesis*, 1672; Schmid, *super Mosis lib.* 1 *Adnott.*, 1697; Cartwright, *Electa Targumico-Rabbinica, sive Adnott. in Genesin ex triplici Targum.*, Lond. 1648; Paræus, *Comment. in Genesin*, Francf. 1604; Delany, *Revelation Examined*, Lond. 1733—a curious work consisting of dissertations upon the principal facts in Genesis; Holloway, *Letter and Spirit, or Annott. upon the Holy Scriptures*, 1753—an allegorical exposition of Genesis; Fuller, *Expository Discourses on Genesis*, 1805; Tuch, *Kommentar über d. Genesis*, Halle, 1838; Bush, *Notes on Genesis*, New York, 1839; Turner, *Companion to the Book of Genesis*, New York, 1841.

CHAPTER I.

1 *The creation of heaven and earth*, 3 *of the light*, 6 *of the firmament*, 9 *of the earth separated from the waters*, 11 *and made fruitful*, 14 *of the sun, moon, and stars*, 20 *of fish and fowl*, 24 *of beasts and cattle*, 26 *of man in the image of God.* 29 *Also the appointment of food.*

IN[1] the beginning God created the heaven and the earth.

2 And the earth was without form and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 ¶ And God said, [2]Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided [3]the light from the darkness.

5 And God called the light Day, and the darkness he called Night. [4]And the evening and the morning were the first day.

6 ¶ And God said, [5]Let there be a [6]firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, [7]Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth, and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, [8]the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be [9]lights in the firmament of the heaven to divide [10]the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light [11]to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

1 Psalm 33. 6, and 136. 5. Acts 14. 15, and 17. 24. Heb. 11. 3. 2 2 Cor. 4. 6. 3 Heb. *between the light and between the darkness.*
4 Heb. *And the evening was, and the morning was, &c* 5 Psalm 136. 5. Jerem. 10. 12, and 51. 15. 6 Heb. *expansion.* 7 Job 38. 8. Psalm 33. 7, and 136. 6. 8 Heb. *tender grass.* 9 Deut. 4. 9. Psalm 136. 7. 10 Heb. *between the day and between the night.*
11 Heb. *for the rule of the day, &c.*

18 And to [12]rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, [13]Let the waters bring forth abundantly the [14]moving creature that hath [15]life, and fowl *that* may fly above the earth in the [16]open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, [17]Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, [18]Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; [19]male and female created he them.

28 And God blessed them, and God said unto them, [20]Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that [21]moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb [22] bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [23]to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* [24]life, *I have given* every green herb for meat: and it was so.

31 And [25] God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

[12] Jer. 31. 35. [13] 2 Esdr. 6. 47. [14] Or, *creeping*. [15] Heb. *soul*. [16] Heb. *face of the firmament of heaven*. [17] Chap. 8. 17, and 9. 1. [18] Chap. 5. 1, and 9. 6. Wisd. 2. 23. 1 Cor. 11. 7. Ephes. 4. 24. Col. 3. 10. [19] Matth. 19. 4. [20] Chap. 9. 1. [21] Heb. *creepeth*. [22] Heb. *seeding seed*. [23] Chap. 9. 3. [24] Heb. *a living soul*. [25] Ecclus. 39. 16.

Verse 1. '*In the beginning*,' etc.—The recent discussions on geological science, in connection with Scripture, render it a question of great interest, Whether this first verse is an introduction, intended to state as a general proposition the same course of action which the subsequent verses specify,—or whether it relates the original creation of the mass itself, out of which the world was formed in the order and manner afterwards recounted? We apprehend that it cannot with confidence be affirmed that either of these interpretations of the verse is, and that the other is certainly not, the nature of the declaration contained therein. The object of Scripture is to teach us not science, but the knowledge of God: and as this knowledge of God has been necessary, and has been acceptable, to men in different states of cultivation with respect to science, it was indispensable that certain statements, such as this, coming with divine authority, while they can have but one meaning as regards the higher theological truth which is intended to be taught, should, in the secondary sense, be stated in such open phrases as may convey an intelligible meaning to the most uncultivated mind to which they may be presented; but which shall yet prove, in their deeper meaning, compatible with the discoveries of the highest advancement in science of which man is capable. So, in this verse, the great theological truth, that God is the Creator of whatever exists, is distinct and clear, and not liable to diversity of interpretation: but the secondary matters—the what, where, and how—are stated in terms less definite,—terms in which every sincere man may find enough to rest his mind upon, while the highest intellect will find nothing there that is not perfectly consistent with *whatever is true* in the ultimate results of its investigations. On no other principle could a book intended for all ages, and suited for man in all states of his intellectual and social progress, have been written, without embarrassing its statements throughout with such limitations and explanations as would have utterly marred its simplicity, and have merged its primary in its secondary objects.

It consists neither with the plan nor limits of this work, to examine all the questions which have been raised upon the connections or discrepancies between geological science and the first chapter of Genesis. This view is therefore, once for all, reverently put forth, as suited to *all* the exigencies which can arise out of the discussion; and we submit that the course thus indicated—which could only be practicable to that Infinite Wisdom which 'sees the end,' the ultimate results of human inquiry, 'from the beginning,' the dark gropings of untutored minds—does furnish a new and strong argument for the Divine origin and authority of those sacred books on which we rest our knowledge and our hopes.

Under this view, there can be no doubt that the language of this chapter, in its account of the creation, will, when rightly understood, be found conformable with all that is true in geological discovery. There are two favourite interpretations under which this conformity is sought to be established; and if neither of these is true, we must suppose that the deeper meaning of the sacred writer has not yet been brought to light. The first of these explanations assumes, that this first verse relates to the formation of the material which formed the substance of the world, and regards the remainder of the account as a history of its arranged and orderly construction, at some subsequent period, leaving sufficient time between the two for the production of the various phenomena which the crust of the earth exhibits, and which, as geologists allege, requires for it a date greatly more ancient than that which the Mosaical account assigns to the creation of man. The other expla-

nation provides for the geologists the long duration of antecedent time which they require, by alleging that although the first verse is connected with those that follow in order of time, yet that the 'days' subsequently named are not natural days, but successive intervals of time, sufficiently long to allow a satisfactory explanation of the facts on which geology relies. But defined, throughout the chapter, as the term 'day' is to its natural meaning by the recurring phrase of 'morning and evening,' as if with the very object of excluding any such signification, we cannot but fear that the latter explanation does considerable violence to the plainest principles of Scriptural interpretation. On that ground alone we should be disposed to prefer the former; which seems to us even better than the other suited to the demands of geological science, while it does not appear that Biblical criticism can urge any substantial objection to it. It is indeed true that every other division of the book has its own proper introduction, and analogy might assume this to be of the same nature. But it may be replied, that the other introductions are merely inscriptions, whereas a close examination seems rather to show this to be an historical statement of what first took place, followed by a continuous account of subsequent transactions.

2. '*Without form and void.*' — The original words, תֹהוּ וָבֹהוּ *tohu va-vohu*, convey the idea of confusion and desolation; in which sense they recur in Job xii. 24; Isa. xxxiv. 11; xiv. 18; Jer. iv. 23. The ancient versions agree in this meaning. It is well remarked by Dr. Turner, in his note here, that the descriptions in this chapter are evidently prepared in reference to a supposed observer, who watches the changes, until the wild and desolate confusion, gives place to a world of perfect order and harmony.

— '*The Spirit of God moved,*' etc.—Preparatory to the result of reducing the primitive confusion to order, the Spirit of God is represented as acting upon the waters, impregnating the dead substance with the principles of life and action. The Hebrew word מְרַחֶפֶת *merachepheth*, translated 'moved,' involves a figure taken from the motion of birds hovering and brooding over their young. So Milton correctly paraphrases by

'Dove-like sat'st *brooding* on the vast abyss.'

Hence, probably, the old mythic representations of the world under the figure of an egg may have been derived.

3. '*And God said.*'—This phrase, which occurs so frequently in the present chapter, is generally allowed to express, under the figure of an oral commandment, the idea that the successive creations sprang forth into existence in compliance with God's will, and by the exertion of his power. This kind of figure is common in Scripture.

5. '*The evening and the morning were the first day.*'—This phrase is explained by the mode of measuring the day which is still preserved by the Jews, and is in use among the Mohammedans. They do not reckon from midnight to midnight as we do, nor from sunrise to sunrise as some Oriental nations, but from sunset to sunset. Hence the night with the following day, and not the day with the following night, makes their day. Our Friday night is their Saturday night. The ancient inhabitants of western and central Europe, the Gauls, Celts, and Germans, measured the day in the same manner.

6. '*A firmament.*' — The Hebrew word רָקִיעַ *rakia*, strictly signifies a substance extended by beating out or rolling, or any other mode of working upon a ductile mass. The old word 'firmament' is therefore a good translation, corresponding with the Septuagint στερέωμα, and the Vulgate 'firmamentum.' Many modern interpreters have sought to nullify the unphilosophical idea of a solid concave shell over our heads, in which the sun, moon, and stars are immoveably fixed, by using the word 'expanse.' But it is to be considered that here and elsewhere the sacred writer speaks of things as they appear, without encumbering his statements with revelations of scientific facts then unsuspected. 'No doubt they felt their minds acquiescing in this word ("expanse"), as expressing very well the diffused fluid which surrounds the earth; and so leaving us at liberty to conceive of its increasing tenuity till it is lost in the planetary spaces. But this is transferring a modern idea to times and persons that had it not. The Hebrew language has no word for *air*, properly speaking; because they knew not the thing. Their nearest approaches were with words that denote watery vapour condensed, and thus rendered visible, whether floating round them, or seen in the breathing of animals; and words for smoke arising from substances burning; and for air in motion, wind, a zephyr-whisper, or a storm. But of elastic fluids they had no idea.'—Dr. J. Pye Smith, *Scripture and Geology*, p. 363.

11, 12.—The word translated 'grass' is applicable to every kind of verdure in the state of sprouting, when taken collectively; while that rendered 'herb' denotes the maturity of its growth. The terms 'herb yielding seed' are very emphatic in the original, which are literally *herb seeding seed*, exactly imitated by the Septuagint σπεῖρον σπέρμα. Although the object of the Scripture was not to teach men philosophy, but religious and moral truth, yet we often find deep philosophy also. So here we have a most important hint about the distribution of plants, which was made, not by a reference to their colours, size, or foliage, but by a specific allusion to the nature of the seed.

14. '*Let there be lights.*'—Here the formation of heavenly bodies is stated to have been the work of the fourth day, whereas light itself is described as having been created on the first day. It may be asked, How could there be 'lights,' and divisions of day and night before the 'lights' themselves existed. This is without doubt the gravest difficulty which the chapter offers, and has formed a ground of strong objection to the Mosaical record of the creation. It has often been replied, that previously to the creation of the sun, the light divided between the day and night, by being diffused or withdrawn according to the will and power of God, who on the fourth day concentrated the light in the body of the sun. But this scarcely satisfies the mind. We know that God could do this; but we know also that God does nothing in vain: and the recurrence of the evening and morning, mentioned in connection with the three first days, being exactly the same as the following, would seem to have arisen from the same cause. And this view may be defended on either of two suppositions: first, that the Mosaic creation is that of the earth simply, and that the heavenly bodies are said to have been formed on that day because on that day they showed themselves through the purified atmosphere in all their glory, as adapted to shed light over the earth, and to designate divisions of time; or, secondly, that the creation of the heavenly bodies may have been contemporaneous with that of the earth. The formation of the sun may have been commenced on the first day; and the light then called into existence for the benefit of the earth's chaos may have flowed from his orb, its rays being originally feeble, but gradually increasing in strength and intensity, as his own creation and that of our globe were both advancing towards perfection. There is nothing in the third verse which requires the admission that light burst at once in all its splendour upon the unformed material, neither is such a supposition consistent with analogy. Gradual formations characterise the works of nature; and the Mosaic narrative affords no evidence that the original creation was effected by the instantaneous production of the perfectly constructed creature. See Turner's *Genesis*, pp. 131-139.

— '*For signs and for seasons.*'—This is doubtless a hendiadys, meaning 'for signs of seasons,' in other words to designate seasons. That any thing occult is intended, as the old astrologers used triumphantly to allege, or supernatural, as some very modern critics have ventured to assert, has no foundation in the context or in the plain meaning of the words.

20, 30. '*The moving creature,*' etc.—In these two verses we have the most ancient, and therefore the most interesting, example of zoological classification on record. The effect of this arrangement is much impaired in the authorised translation, but is clearer in the original: and the

student of Scripture will find it advantageous to retain in mind the principles of this arrangement, which we shall here state in accordance with the view taken by Colonel C. Hamilton Smith in the article BEAST, in the *Cyclopædia of Biblical Literature*. The arrangement begins with the lower order of 'moving creatures,' and advances by regular gradations to man: thus,

I. שֶׁרֶץ *sheretz*, translated 'moving creature.' The word comes from a root signifying to bring forth or multiply abundantly; and might therefore be rendered the rapidly multiplying or swarming creature. The eminent naturalist just named, regards this denomination as comprehending animalcula, crustacea, insecta, etc.

II. תַּנִּינִים *tanninim*, translated 'great whales.' This denomination may include whales, but cannot be limited to them. It seems to comprehend, according to the above authority, 'fishes and amphibia, including the huge tenants of the waters, whether or not they also frequent the land, crocodiles, python serpents, and perhaps even those which are now considered of a more ancient zoology than the present system, the great saurians of geology.' This extent of signification is deduced from the various passages in which the word occurs; and which show that it could not be confined to one species, or even genus of animals.

III. עוֹף *oph*, the winged tribe; birds, fowls.

IV. Still advancing, we come to quadrupeds, arranged in three divisions or orders: 1. בְּהֵמָה *behemah*, rendered 'cattle.' The word signifies properly a '*dumb* beast;' but is usually confined to the ruminant herbivorous animals, which are generally gregarious and capable of domestication. Hence it occurs most frequently in application to domestic cattle.

2. חַיָּה *chayyah*, means 'living,' that is, 'living thing.' It occurs in *v.* 25, to denote wild animals as opposed to tame, and is there translated 'beast of the earth.' But where tame animals are not mentioned, as in *v.* 30 and elsewhere, it denotes all quadrupeds, as opposed to birds; and in one place (Lev. xi. 14) it occurs in the wide sense of all kinds of beasts, including even aquatic animals. Here, however (*v.* 30), it is clearly applied to carnivora, or beasts of prey, as distinguished from herbivora, and so supplies an important link in the arrangement.

3. רֶמֶשׂ *remes*. The 'creeping things' of *vv.* 25, 26; REPTILES; minor quadrupeds, such as creep by means of many feet, or glide along the surface of the soil, serpents, annelides, &c. Lastly, we come to

V. אָדָם *adam*, MAN, standing alone in his intellectual supremacy.

29. '*Behold, I have given you every herb*,' &c.—Plants and fruits only being specified as the articles of sustenance allowed to man, it is considered by many commentators that animal food was not permitted until after the Flood, when we find it granted to Noah under certain restrictions. There is no difficulty in supposing that animal food may not have been in use in the primitive times; for it can hardly be said to be so, generally speaking, at the present day in Asia. The mass of the people have it only occasionally and in small quantities, and many do not eat flesh meat more than two or three times in a year. Whether eaten or not, animals were certainly killed for sacrifices before the Deluge.

CHAPTER II.

1 *The first sabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THUS the heavens and the earth were finished, and all the host of them.

2 [1]And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God [2]created and made.

4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But [3]there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man [4]*of* the [5]dust of the ground, and breathed into his nostrils the breath of life; and [6]man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* [7]Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of [8]Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth [9]toward the east of Assyria. And the fourth river *is* Euphrates.

15 ¶ And the LORD God took [10]the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the

1 Exod. 20. 11, and 31. 17. Deut. 5. 14. Heb. 4. 4. 2 Heb. *created to make.* 3 Or, *a mist which went up from,* &c. 4 Heb. *dust of the ground.* 5 Ecclus. 17. 1. 1 Cor. 15. 47. 6 1 Cor. 15. 45. 7 Ecclus. 24. 25. 8 Heb. *Cush.* 9 Or, *eastward to Assyria.* 10 Or, *Adam.*

man, saying, Of every tree of the garden [11]thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof [12]thou shalt surely die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone; I will make him an help [13]meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto [14]Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam [15]gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, [16]made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was [17]taken out of Man.

24 [18]Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

[11] Heb. *eating thou shalt eat.* [12] Heb. *dying thou shalt die.* [13] Heb. *as before him.* [14] Or, *the man.* [15] Heb. *called.*
[16] Heb. *builded.* [17] 1 Cor. 11. 8. [18] Matth. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Ephes. 5. 31.

Verse 2. '*On the seventh day God ended his work.*'—This should rather be translated *had ended*, as it appears from the context that he ended on the sixth day, and 'rested' (not as implying repose after labour) on the seventh. The Hebrew text is, however, probably corrupted; the Samaritan and Septuagint read the 'sixth' day.

5, 6. '*For the Lord God had not caused it to rain,*' etc.—These two verses are evidently designed to contrast the condition of the earth with respect to the soil and its products at the time of the creation, with that which was subsequently exhibited. In the first chapter, Moses had mentioned the formation of plants on the third day. Now, proceeding to the most ancient history of the earth and of man, he explains in what manner they were afterwards propagated, and introduces his account by remarking that vegetable productions did not spring from the ground through the influence of rain and human industry, but by a direct divine power. Since then nature has taken its ordinary course. Mists have risen from the ground, and have come down in refreshing showers; and man, formed of the earth, and endowed with a divinely communicated principle of life, has cultivated the soil, &c. This obvious explanation shows that the text offers no foundation for the conclusion, which some have drawn from it, that there was no rain previous to the Deluge.

8. '*The Lord God planted a garden eastward in Eden,*' etc., to *v.* 15.—There is probably no subject on which so great a diversity of opinions has been entertained as concerning the site of the Paradise in which the progenitors of mankind were placed. Mohammedans even believe that it was in one of the seven heavens from which, according to their notion, Adam was cast down upon the earth after the Fall. 'Some,' says Dr. Clarke, 'place it in the third heaven, others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth.' Every section of the earth's surface has also, in its turn, had its claim to this distinction advocated. From this mass of conflicting opinions we shall select the two which have been supported by the most eminent authorities, and which seem to have the strongest probabilities in their favour.

It has been assumed that, in whatever situation, otherwise probable, the marks by which Moses characterises the spot are to be found, there we may suppose that we have discovered the site of Paradise. In fixing the first probability, the all but unquestionable fact that the known rivers Euphrates and Tigris are mentioned as two of the four rivers of Eden, is of the greatest importance; and therefore the most exact inquirers have not sought for the spot at any point distant from those rivers. The Euphrates and Tigris being thus then identified with two of the rivers of Eden, there has still remained a great latitude in the choice of a site for the garden, some looking for it near the sources of those rivers, and others seeking it in the low and flat plains through which they flow in the lower part of their course.

The first position places Eden in Armenia, near the sources of the four great rivers Euphrates, Tigris (Hiddekel), Phasis (Pison?), and the Araxes (Gihon?). The similarity of sound between Phasis and Pison is considered to strengthen this opinion, as does also the similarity of meaning between the Hebrew name Gihon and the Greek Araxes, both words denoting swiftness.

One consideration that induced a preference for this site is, that the advocates of this opinion considered 'heads' as applied to the rivers which went forth from the garden to mean 'sources,' which would therefore render it natural to look for the terrestrial paradise in a mountainous or hilly country, which alone could supply the water necessary to form four heads of rivers. But others—those who would fix the site towards the other extremity of the two known rivers, reckon it sufficient, and indeed more accordant with the text, to consider the 'four heads' not as sources, but as channels; that is, that the Euphrates and Tigris united before they entered the garden, and, after leaving it, divided again, and entered the Persian Gulf by two mouths; thus forming four channels, two above and two below the garden, each called by a different name. 'The river or channel,' says Dr. Wells, 'must be looked upon as a highway crossing over a forest, and which may be said to divide itself into four ways, whether the division be made above or below the forest.' With this view some writers are content to take the present Shat-ul-Arab (the single stream which is formed by the confluence of the Tigris and Euphrates, and which afterwards divides to enter the gulf) as the river that went through the garden; but as Major Rennell has shown that the two great rivers kept distinct courses to the sea until the time of Alexander, although at no great distance of time afterwards they became united, other writers are contented to believe that such a junction and subsequent divergence did, either in the time of Moses or before the Deluge, exist in or near the place indicated. The Deluge must have made great changes in the beds of these and many other rivers; and inferior agencies have alone been sufficient greatly to alter the ancient channels of the Tigris and Euphrates. This is not only rendered obvious by an inspection of the face of the country, but the memory of such events is preserved by local traditions, and they are even specified in the writings of the Arabian geographers and his-

torians. Thus, then, of the two most probable conjectures, one fixes the terrestrial Paradise in Armenia, between the sources of the Euphrates, Tigris, Phasis, and Araxes; and the other identifies the *land* of Eden with the country between Bagdad and Bussorah: and, in that land, some fix the *garden* near the latter city, while others, more prudently, only contend that it stood in some part of this territory, where an ancient junction and subsequent separation of the Euphrates and Tigris took place. The following table will exhibit in a compendious form the views which different writers have taken of this interesting question. Some of the authors named at the top of the second and third columns may differ in one or two particulars from those with whom they are classed, but agree with them in the main.

Hebrew Names.	Calvin, Huet, Bochart, Wells.	Reland, Calmet, Hales, Faber, J. Pye Smith.	Le Clerc.	Michaelis.	Von Hammer.	Josephus, and several of the Fathers.	Wilford.	Buttmann.	Hartmann.
עֵדֶן Eden.	Kornah in Babylonia.	Armenia.	Syria.	Region of the Caspian Sea.	Bactria.	Region between the Ganges and Nile.	Bameean.	India.	Cashmere.
פִּישׁוֹן Pishon.	W. mouth of the Shat-ul-Arab.	The Phasis.	The Chrysorrhoas.	The Araxes.	The Sihon, or Jaxartes.	The Ganges.	The Nilab, or Lesser Sind.	The Irabatti.	The Phasis.
גִּיחוֹן Gihon.	E. mouth of the Shat-ul-Arab.	The Araxes.	The Orontes.	The Oxus, or Jihoon.	The Oxus, or Jihoon.	The Nile	The Hirmend.	Tigris. Ganges.	The Oxus.
חִדֶּקֶל Hiddekel.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	Riv. of Bahloe	The Indus.	The Tigris.
פְּרָת Phrat.	The Euphrates.	The Euphrates.	The Euphrates	The Euphrates.	The Euphrates	The Euphrates.	River of Cudnuz.	The Euphrates	The Euphrates
חֲוִילָה Chavilah.	Arabia Felix.	Colchis.	Chavilah, in Arabia.	Chwala, on the W. of the Caspian.	Kharasmia.	India.	Cabul.	Ava.	Colchis.
כּוּשׁ Cush.	Khusistan, or Susiana.	Land of the Cossæi.	Cassiotis.	Kharasmia, on the E. of the Caspian.	Hindoo-Koosh	Nubia and Abyssinia.	Cusha.	The extreme South.	Bactria.
אַשּׁוּר Ashur.	Assyria.	Assyria.	Assyria.	Assyria.	Assyria.	Assyria.	Hazarah.	Assyria.	Assyria.

The following are the works in which the views of the authorities named in this table are developed; and the list will sufficiently indicate the literature of the question:—Reland, *Dissertt. Miscellaneæ*, 1706-1708; Calmet, *Dissert. sur le Paradis*, in *Comment. Littérale*, tom. i.; Hales, *Analysis of Chronology*, 2nd edit.; Faber, *Origin of Pagan Idolatry*, 1816; J. Pye Smith, art. PARADISE, in *Cyclop. of Biblical Literature*; Calvin, *Comment. in Genes.*; Huet, *Dissert. de Situ Paradisi Terrest.*; Bochart, *Phaleg*, &c.; Wells, *Sacred Geography*, 1711; Michaelis, *Spicilegium Geographiæ Hebræor.*, 1769-1780; Von Hammer, in the *Wirner Jahrbuch der Literatur*, for 1829, p. 21, &c.; Le Clerc, *Comment. in Genes.*; Wilford, in *Asiatic Researches*, vi. 455, seq.; Buttmann, *Aelteste Erdkunde d. Morgenlande*, 1803; Hartmann, *Aufklärung über Asien*. These are but specimens of works on the subject, sufficient to form a library of themselves. The most important modern work on the subject is that of Schulthess, *Das Paradies, das irdische, und überirdische, historische, mythische und mystische*, &c.; that is, 'Paradise, the terrestrial and superterrestrial, historical, mythical and mystical,' Zurich, 1806. It contains a good history of opinions on the subject; but the author himself falls into the common error of making the paradise a vast region rather than a garden.

11. '*Pison.*'—The river Pison is mentioned first, as being the nearest to Arabia Petræa, where Moses wrote, and, on the last mentioned hypothesis concerning Eden, is the westernmost of the two great channels into which the Euphrates and Tigris were divided, after having flowed jointly through the garden. The hypothesis which identifies it with the Phasis has been already mentioned. Faber inclines to make it the Absarus of Pliny, or Batoum of modern geographers, which rises in Armenia and flows into the Black Sea: but Hales believes the Araxes to have a better claim.

— '*Havilah.*'—The same hypothesis requires the land of Havilah to be the eastern tract of Arabia, lying near and on the head of the Persian Gulf. Dr. Wells adduces other passages of Scripture in support of this opinion, and shows that the characteristics here given apply to that country. Faber and others, who place Eden in Armenia, identify Havilah with Colchis, which was famous in ancient times for its gold. Hales adds Georgia to Colchis to form Havilah.

— '*Gold.*'—By this is doubtless meant native gold, or gold free, when picked up, from any admixture of earthy substance, with which it is for the most part found in a state of combination. Native gold, when pure, was highly esteemed, and known in Greek under the term ἄκεφθον, or such as had not undergone the process of fusion to separate the baser matters from it. It is generally found near streams of water, which, as they break down and sweep the crumbling soil with them, convey some of its precious contents at the same time.

12. '*Bdellium.*'—The bdellium, once so famous for its medical virtues, is a kind of gum resin, but from what tree originally gathered is at present only a subject of conjecture. The decision, however, of this question is of little importance, since the *bedolach* of the sacred writer was in all probability the pearl, as the Arabic version has rendered it. If we suppose that the land of Havilah lay near the Persian Gulf, there was good reason for mentioning the pearl among the most distinguished of its natural productions.

— '*Onyx stone,*' אֶבֶן הַשֹּׁהַם *eben hash-shoham.*—The onyx-stone has a whitish ground, and is variegated with bands of white and brown which run parallel to each other. It is a semi-pellucid stone of a fine flinty texture, taking an excellent polish, and is strictly of the flint or siliceous class. The resemblance which its ground colour has to that lunated spot at the base of the human nail was the reason why it was called ὀνύχιον, from ὄνυξ, the nail. The Septuagint has translated בְּדֹלַח *bedolach*, or bdellium, ἄνθραξ, a carbuncle, or the choicest kind of garnet; while for 'onyx-stone' we have ὁ λίθος ὁ πράσινος, or prasium, a stone akin to the emerald, but inferior in hardness, lustre, and transparency.

13. '*Gihon.*'—The statement which make the Pison the western, makes this stream the eastern channel by which the re-divided stream entered the Persian Gulf. No trace can now be discovered in the country indicative of either this name or that of Pison. But it deserves to be mentioned, that the Arabs are to this day in the habit of calling a stream by different names in different parts of its course. The Tigris has three names before it joins the Euphrates; and if two rivers joined, and afterwards separated, they certainly would, and actually do, call the new channels by names different from the original streams. Some find Gihon in the Araxes; and many in the ancient Gyndes, which, entering the Tigris through Susiana, would correspond well even with the hypothesis which places Eden in the Arabian Irak.

— '*Ethiopia.*'—This is, of course, not the country in Africa so called. The word in the original and in the margin of our translation is *Cush*, and is understood to apply here to the land lying to the east of the channel supposed to be the Gihon of Moses. It is remarkable that the district which this would indicate, if Eden lay upon the lower Euphrates, was called by the Greeks and Romans *Susiana*, and is still called *Khuzistan*, or 'the land of *Khus* or *Chus*.'

14. '*Hiddekel.*'—No one doubts that the Tigris is intended. The Septuagint so considers it. Depriving the name of the prefixed aspiration, the remainder, *Dekel*, has considerable analogy with *Dijel*, or *Dijlah*, by which the Tigris is locally distinguished. Its situation with regard to Assyria is inaccurately described in our translation. The words which have been rendered 'towards the east of Assyria,' should be simply *towards* or *before Assyria*.

— '*Assyria.*'—So called from Asshur, the son of Shem, by whom it was first settled. Its boundaries varied with the limits of the empire; but the geographical limits of Assyria proper, which formed the nucleus of that empire, nearly corresponded with those of the present Kurdistan, being bounded by Armenia on the north, Babylonia and Susiana on the south, by Media on the east, and by the Tigris on the west.

— '*Euphrates.*'—This river is in the text simply mentioned, as too well known to need description. The name in the original is '*Phrat*,' and is still that by which it is locally distinguished. This primitive form of the name remains an element in that which we have adopted from the Greek.

20. '*And Adam gave names to all cattle.*'—The dominion over the beasts of the field had already been given to Adam (i. 30); and nothing could so well satisfy him that he was in full possession of this dominion, as by bringing the creatures before him, and letting him see his own authority by their submission, which was probably evinced by their demeanour, in the presence of that majesty which invested the first of men, before he yet knew sin or sorrow. The names which he imposed upon them were doubtless significant of their nature, just as he was himself named 'Adam' from the ground whence he was taken; and we must therefore conclude that, since he could know nothing from experience, God had given him an insight into the character, qualities, and uses of animals, so far as was necessary for his well-being; and that some knowledge of the kind *was* necessary to him, must be very evident. It is a favourite remark with the Fathers, that God had himself already assigned to heaven, the earth, the sea, etc., their names, but reserved the naming of the animals to Adam, partly as one act of that dominion which under God he was to exercise over them, and partly as a proper instance in which he might evince his resemblance to his Maker, by his ready apprehension and adequate conceptions of the divine plans and ordinances.

21. '*Took one of his ribs.*'—In the rest of the animal world, the female was created with the male: why, then, was the man made first, and the woman afterwards? Many reasons might be assigned; but we cite only the striking one of St. Basil: 'It was God's pleasure that man, having been created in the last place, in the image of his Maker, should, in addition to the evidence of creation which his own existence and that of other animals afforded, have one signal specimen of the divine operation exhibited in the most lively manner to his faculties and senses' (*Orat.* ii.). Rosenmüller and many other writers regard the account of the woman's formation from a part of the man's substance (whether this were a portion of his side or one of his ribs) as an allegory, intended to represent the intimate union and affection of the marital relation. But it is more consistent with the generally historical character of the book, to consider the account as that of a real fact. If the woman was to be created, it was no more an impeachment of the divine wisdom to have used a portion of the man's body for the purpose, than it would have been to employ any other materials. He who was able to accomplish this result, could not be unable to do it without pain, or, if necessary, even without consciousness, on the part of the man. There is nothing in this which, more than any part of the narrative, necessitates a resort to parable or allegory. In 1 Cor. xi. 8, 'For the man was first formed, then the woman,' St. Paul appears to allude to this account; and, if so, it is manifest that he regards it as a historical circumstance.

24. '*Therefore shall a man leave his father and his mother and cleave unto his wife.*'—If it be true that there are no ideas without objects, the ideas which Adam here expresses must have been imparted to him by special revelation. How else could there have been ideas of parents and children, and of the relations arising from them, when there had not been as yet any parents or children in the world; or ideas of parental affection, in a man who had never been a parent, or had seen the signs of that affection in another; and ideas of filial affection, in one who had never been a son, and to whom, therefore, the conceptions of struggling with that affection, of conquering it, and of preferring another to it, were naturally impossible. This, with other things of the same kind, proves that the intellect of Adam was as preternatural a creation as that of his body, filled as it was with ideas which had as yet no objects, and with conceptions not, as in other men, the result of comparison and experience. It is difficult to resist the conviction that the conceptions which he expresses were imparted, or revealed, to him at the moment when it became necessary that he should possess a clear conception of the relation which husband and wife were destined to bear to each other.

The actual drift of the words which Adam employs seems to be commonly so much misunderstood, that it appears worth while to notice that the obvious meaning, as more precisely indicated in the original, is, that it would be less criminal in a man to desert his father and mother than to desert his wife; not, that he *is* to desert his father and mother for his wife. Compare this text with Micah ii. 9, and Malachi ii. 11. The fact is, that as the ancient Hebrews paid for their wives, they seemed to consider it as a natural consequence that they should be at liberty to exercise a very arbitrary power over them, and to renounce or divorce them whenever they chose. Moses very clearly saw that this state of things was not equitable as regarded the woman, and was very often injurious to both parties. Finding himself, however, unable to overrule feelings and practices of very ancient standing, he merely annexed to the account of the original institution of marriage, as contained in these verses, the very serious admonition, the purport of which has been indicated.

CHAPTER III.

1 *The serpent deceiveth Eve.* 6 *Man's shameful fall.* 9 *God arraigneth them.* 14 *The serpent is cursed.* 15 *The promised seed.* 16 *The punishment of mankind.* 21 *Their first clothing.* 22 *Their casting out of Paradise.*

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, [1]Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 [2]And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened,

[1] Heb. *Yea, because, &c.*

[2] 2 Cor. 11. 3. 1 Tim. 2. 14.

and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* [3]pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, [4]and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves [5]aprons.



FIG LEAVES (*Ficus carica*).

8 And they heard the voice of the LORD God walking in the garden in the [6]cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 ¶ And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* [7]to thy husband, and he shall [8]rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it [9]bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name [10]Eve, because she was the mother of all living.

21 ¶ Unto Adam also and to his wife did



THORN (*Ononis spinosa*).

[3] Heb. *a desire.* [4] Ecclus. 25. 24. 1 Tim. 2. 14. [5] Or, *things to gird about.* [6] Heb. *wind.* [7] Or, *subject to thy husband.*
[8] 1 Cor. 14. 34. [9] Heb. *cause to bud.* [10] Heb. *Chavah.*

the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Verse 7. '*They sewed fig leaves together.*'—The word 'sewed' is too definite: the word so rendered simply means 'to join or fasten together,' which was probably done by twisting the leaf-stems together to form such a covering as was required. The fig (תְּאֵנָה *teenah*), *Ficus carica* of Linnæus, has been famous from time immemorial for the production of a most grateful and nutritious fruit. The leaves are divided into lobes, and are of considerable breadth. The fig is the enlargement of the common base or receptacle on which the numerous small flowers stand. This receptacle forms a kind of urn, in the hollow of which the flowers are placed. These leaves, from their lobed nature, do not seem very well suited to the purpose to which they were in this case applied; but the practice of pinning or sewing leaves together is still very common in the East, and baskets, dishes, and umbrellas are made of leaves so sewn together. The fig-tree, though now successfully cultivated in great part of Europe, even as far north as the south of England, appears to have been a native of the Persian region, where it is still most extensively cultivated. In Deut. viii. 8, it is mentioned among the most valuable products of Palestine; and figs were among the choice fruits brought from thence by the Hebrew spies. To sit every man under his own vine and under *his own fig-tree* hence became among the Israelites the symbol of prosperity and ease (1 Kings iv. 25); and thus its failure was a token of affliction (Ps. cv. 33). The fig-tree is also often mentioned in the New Testament, and the passages will be illustrated as they occur.

18. '*Thorns.*'—The Hebrew word קוֹץ *kotz*, occurs in several passages of Scripture. In two of these passages, of which the present is one, it is coupled with דַּרְדַּר *dardar*, translated 'thistle;' and where they thus occur together they are probably correctly rendered by the general terms 'thorns and thistles.' The Septuagint in all cases renders *kotz* by ἄκανθα; and it was probably used in a general sense to denote plants that were thorny, useless, and indicative of neglected culture or deserted habitations, growing naturally in desolate situations, and useful only for fuel. Some, however, think that a particular plant is intended; and in that case the *Ononis spinosa*, or 'rest harrow,' may be selected as sufficiently characteristic. There are many words, very different in the Hebrew, all translated by 'thorn' and 'thistle' in the Authorised Version.

— '*Thistles.*'—The original word דַּרְדַּר *dardar*, occurs again in Hos. x. 8, in the same connection with *kotz*, here rendered 'thorns.' The rabbins describe the *dardar* as a thorny plant, which they also call *accobita*—perhaps the same as the *accub* of the Arabs, which is a thistle or wild artichoke. The Sept. renders *dardar* by τρίβολος, which will come under our notice in Matt. vii. 16.

20. '*Eve.*'—This name is in Hebrew חַוָּה *chavvah*, equivalent to חַיָּה *chayyah*, 'life.' The name was probably imposed some time after, when the descendants of the first pair had increased to considerable numbers.

21. '*Coats of skins.*'—As some animal (probably a sheep) must have been killed to obtain the skin, this furnishes the first recorded instance of animal death. We soon after see Abel offering sacrifice; it is, therefore, not improbable that the animals from which the skins came had been killed for an offering to God. It is well known that skins and furs still form essential articles of dress in many countries, and there are few better and more durable defences against cold and rain. In Western Asia, the country where sheep-skins are most in use is Persia, being not only employed for linings, but as independent articles of dress—jackets and great-coats—the wool being turned inside. In this text, and elsewhere, God is described as doing that which he directed to be done.

CHAPTER IV.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The curse of Cain.* 17 *Enoch the first city.* 19 *Lamech and his two wives.* 25 *The birth of Seth,* 26 *and Enos.*

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother [1]Abel. And Abel was [2]a keeper of sheep, but Cain was a tiller of the ground.

3 And [3]in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his [4]flock, and of the fat thereof. And the LORD had [5]respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not [6]be accepted? and if thou doest not well, sin lieth at the door. And [7]unto thee *shall be* his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [8]slew him.

9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's [9]blood crieth unto me from the ground.

[1] Heb. *Hebel.* [2] Heb. *a feeder.* [3] Heb. *at the end of days.* [4] Heb. *sheep, or goats.* [5] Heb. 11. 4. [6] Or, *have the excellency?* [7] Or, *subject unto thee.* [8] Wisd. 10. 3. Matth. 23. 35. 1 John 3. 12. Jude 11. [9] Heb. *bloods.*





From a Picture by F. Wagner *Engraved by W.H. Simmons*

THE FIRST FAMILY.



SYRIAN FAT-TAILED SHEEP.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, [10]My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 ¶ And Cain knew his wife; and she conceived, and bare [11]Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat [12]Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an [13]instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for [14]I have slain a man to my wounding, and a young man [15]to my hurt:

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name [16]Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name [17]Enos: then began men [18]to call upon the name of the LORD.

[10] Or, *Mine iniquity is greater, than that it may be forgiven.* [11] Heb. *Chanoch.* [12] Heb. *Lemech.* [13] Heb. *whetter.* [14] Or, *I would slay a man in my wound, &c.* [15] Or, *in my hurt.* [16] Heb. *Sheth.* [17] Heb. *Enosh.* [18] Or, *to call themselves by the name of the LORD.*

Verse 2. '*Abel.*'—It is not said, as in the case of Cain, that his mother so named him at the birth, for the reason which she assigns. On this account, as well as because the name Abel signifies 'breath,' or something transitory, it is with great probability conjectured that this name was given to him retrospectively *after his death*, to denote the shortness of his life. Doubtless, in this case, he had a name while he lived, but which is lost in the one afterwards imposed.

— '*Sheep.*'—There is no animal better known than the sheep, nor any species that has undergone more changes from domestication, if we except the dog. This animal in the time of Abel had not altered in its external shape from what it had been in its wild condition. In the Syrian variety the ears are pendent, and the tail is entirely composed of fat; whence it came to pass that, in the law of the peace-offering, where the fat was all to be consumed upon the altar, the tail or 'rump' was the first particular mentioned in the detail. (See Levit. iii. 9.)

4. '*The fat thereof.*'—The same word in Hebrew, differently pointed, means *milk*, as well as fat. Josephus expressly says it was milk; and Grotius and others think that milk was part of the offering. Milk used to be offered in sacrifice by the ancient Egyptians.

8. '*Cain talked with Abel.*'—The beginning of this verse is usually regarded as imperfect; and most commentators are disposed to admit the additional words which have been preserved in the ancient versions, wherein we read: 'And Cain said to Abel his brother, Let us go forth into the field.' This agrees with and elucidates the words which immediately follow.

15. '*The Lord set a mark upon Cain.*'—This translation

embodies an old but erroneous interpretation. The word אוֹת *oth*, nowhere in the Bible signifies a mark or brand set upon any one; but 'a sign,' 'a token,' 'a wonder.' The word שׂוּם does indeed usually mean 'to set' or 'to place,' but it has often a meaning equivalent to 'give;' and always has that when connected with this noun, אוֹת. The obvious meaning, therefore, is that the Lord gave to Cain a sign or token, in attestation of the promise that his life should be preserved; and the translation should stand, 'The Lord gave a token to Cain,' etc. The Septuagint, by carelessly using the word ἔθετο, seems to have originated the common interpretation, on which many most curious speculations have been built. One Rabbi thinks the 'mark' was one of the letters of the Divine name imprinted on Cain's forehead; another, that it was a horn; and a third, that it was a dog which went always before him. Christian interpreters have more generally supposed that it consisted in a universal tremor, with a frightfully ferocious air.

16. '*The land of Nod.*'—Nod seems to be here inaccurately used for a proper name: if so intended, the land must have been so called from Cain's removal to it, as the word means a removal or exile, or a wanderer, a banished man. 'The land of exile or banishment' is probably right. The land in question was probably not at any great distance from Eden; and we cannot therefore attempt to identify it while the site of Eden itself remains uncertain.

19. '*Lamech took unto him two wives.*'—As the circumstance is so minutely recorded, this is probably the first instance of polygamy, a practice which continues to prevail in the countries where it originated.

20. '*He was the father.*'—It was a practice among the Jews to call a man the 'father' of any thing or circumstance for which he was remarkable. The same usage prevails now, and always did, among the Arabians, and in many instances it furnishes a name which supersedes the praper name of the person denoted. Thus the first of the Arabian caliphs is known as *Abu-bekr*, or 'the father of the girl,' that is, of Aayeshah, the wife of Mohammed. The same practice extends to the domestics of a large household, each of whom is called 'the father' of that department of duty entrusted to him.

— '*of such as dwell in tents and—have cattle.*'—He was then the first of those wandering shepherds who, to this day, occupy so conspicuous a place among the inhabitants of Asia, living under tents, and removing from place to place with their flocks and herds, according to the season or the demand for pasturage. These notices of the founders of the primary occupations of mankind are interesting. We have seen Adam as the primitive gardener, Cain as a husbandman, Abel as a shepherd, and now Jabal as a nomade. The reader, by comparing this verse with the 17th, will observe that men lived in houses before they lived in tents. A city was built by Cain; but dwelling in tents was not practised until the seventh generation from Adam.

21. '*The father of all such as handle the harp and organ.*'—It is thought that this mention of the principal stringed and wind instruments only denotes generally that Jubal was the first inventor of instruments of music. The 'harp,' כִּנּוֹר *kinnor*, in after times, became a popular instrument among the Hebrews; and, as such, is duly noticed under Ps. xliii. 4, where suitable pictorial illustrations are also supplied. The 'organ,' עוּגָב *ugab*, certainly could not resemble the modern instrument of that name. It is concluded to have been a kind of flute, at first composed of one or two, and afterwards of about seven pipes of reeds, of unequal length and thickness, joined together; being nearly identical with the pipe of Pan among the Greeks, or that simple instrument called a 'mouth-organ,' which is still in common use.

22. '*Brass and iron.*'—Native copper and native iron were doubtless the metals here intended, since the method of separating the metals from their ores was not known so early as the time of Tubal-cain, the first who taught the use of them in the making of tools and other mechanical implements. The superior hardness of these metals recommended them in cases where an unyielding edge is required. Copper is slightly inferior in this respect to iron, the hardness of one being represented by 8, and the other by 9. Copper is more frequently found in its native state than iron; hence we see the reason why χαλκός, or copper, is in ancient writers by metonymy applied to the sword and all kinds of cutting instruments. Native iron, indeed, was so scarce, that it was once doubted whether it could be found in that state. Its existence, however, is now placed beyond a doubt. In whatever region Tubal-cain began to exert his inventive genius, native iron might have been found, whether the site was volcanic or otherwise. The language of the original on this occasion is very expressive, for it does not stop to inform us that Tubal-cain converted copper and iron into edged tools, but tells us that he instructed every artificer in this new mode of applying these useful metals. The powers of every cunning workman received a new impulse in his particular art, at the very moment when the bruising hack of a stone adze was exchanged for the keen edge of a metallic one.

23. '*Adah and Zillah, hear my voice,*' etc.—The speech of Lamech to his wives exhibits the parallelism and other characteristics of Hebrew poetry. It has, in fact, all the appearance of an extract from an old poem, which we may suppose to have been handed down by tradition to the time of Moses. In this point of view it becomes highly interesting, as the only specimen of antediluvian poetry extant. The following is perhaps a better translation, and certainly a more correct arrangement, than our version exhibits:

'Adah and Zillah, hear my voice!
Wives of Lamech, receive my speech!
A man I have slain, to my wounding,
And a young man, to my hurt;—
If Cain was avenged seven times,
Then Lamech—seventy times seven.'

It is very difficult to collect the meaning of this fragment; and the best interpretation can be but conjectural: for the story which the Rabbinical writers adduce in illustration, has no authority, and is too absurd to be worth repeating. The most probable explanation supposes it to be an apology by Lamech for the committal of homicide in his own defence, upon some man who had violently assaulted him, and, as it would seem, struck and wounded him: and he opposes a homicide of this nature to the wilful and inexcusable fratricide of Cain. Under this view, Lamech would seem to be intending to comfort his wives by the assurance that he was really exposed to no danger for this deed, and that any attempt upon his life, on the part of the friends of the deceased, would not fail to bring down the severest vengeance upon them.

26. '*Then began men to call upon the name of the Lord.*'—This is regarded as one of the most difficult texts of Genesis. The original is open to three different translations, each of which has had numerous and learned advocates: 1. 'A beginning was made for calling by the name of Jehovah;' 2. 'A beginning was made for calling upon the name of Jehovah;' and, 3. 'A profanation was committed for calling the name of Jehovah,' *i. e.*, applying the Divine Name to other objects. The first of these implies that, in consequence of the awful increase of wickedness, the true worshippers of God then began to be distinguished by the appellation of 'the sons of God.' Thus understood, the clause stands in an illustrative connection with its proper sequel, Gen. vi. 1; for ch. v. is an insulated part, which, in the modern way of composition, would be a genealogical table. On this ground the interpretation has been preferred by many careful Biblical scholars of high name, and it is indicated in the margin of the common version. Dr. J. Pye Smith, who has discussed the matter with his usual perspicuity in his art. NOAH, in the *Cyclop. of Biblical Literature*, concludes for it, and quotes Dereser's note in illustration of it: 'Some pious families began to call themselves *sons* (in the Hebrew idiom equivalent to disciples, learners) *of God*, in order to distinguish themselves from *the sons of men*, those who disregarded the instructions of divine authority, and gave themselves up to wickedness.' Dr. Smith admits, however, that the second interpretation, which the

authorized version embodies, has great weight both of reason and authority in its favour, and that probably the majority of interpreters have sanctioned it. It seems to signify that the righteous then began to invoke the name of God in a solemn manner, or in public worship, to distinguish themselves from the unrighteous. A strong argument in its favour is drawn from the fact, that the term 'to call upon the name of the Lord' always means in the Old Testament an act of solemn worship. The third interpretation seems to have been generally preferred by the Jewish writers. Peculiar interpretations, not included in the three we have noticed, may be found, but have acquired no prevalence; such as that of Cyril of Alexandria (*Glaph.* i. 23), who supposes the sentence to mean that Enos had the title of God conferred upon him on account of his sanctity; and that of Dawson (*New Transl. of Fourth and Fifth Chaps. of Genesis*, 1772), with whom Geddes concurs (*Crit. Remarks*, in loc.), that Enos was the first man who presumed to claim divine honours.

CHAPTER V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godliness and translation of Enoch.*

THIS *is* the [1]book of the generations of Adam. In the day that God created man, in [2]the likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

4 [3]And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat [4]Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat [5]Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat [6]Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat [7]Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And [8]Enoch walked with God: and he *was* not; for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat [9]Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name [10]Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 ¶ And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

[1] 1 Chron. 1. 1. [2] Wisd. 2. 23. [3] 1 Chron. 1. 1, &c. [4] Heb. *Kenan.* [5] Gr. *Maleleel.* [6] Heb. *Jered.* [7] Gr. *Mathusala.* [8] Ecclus. 44. 16. Heb. 11. 5. [9] Heb. *Lemech.* [10] Gr. *Noe.*

Verse 1. '*The book of the generations.*'—Out of the genealogical table contained in this chapter has arisen a large portion of the well-known discrepancy between the sums of the different chronological computations—being that portion which has respect to the interval between the Creation and the Deluge. To that interval we shall confine our present attention, reserving some further remarks for the tenth chapter, where occurs the chief cause of the

discrepancies *after* the Deluge. The other discrepancies —that is such as do not arise out of these two chapters— are of comparatively small importance. All chronological computations for the period from the Creation to the Deluge, and for the generations immediately following the Deluge, are necessarily founded upon the book of Genesis, which, till the birth of Abraham, affords no other data than such as may be collected from these genealogical tables. Still the task of forming such computations from those rude elements, would be easy, were there no conflicting authorities with respect to these tables. But the Hebrew text of these chapters, as that text now stands, and also that of the Samaritan Pentateuch, severally give a much shorter number of years from the Creation to the Deluge, and from the Deluge to the birth of Abraham, than the Septuagint translators found in the more ancient copies from which their version was made, and which was followed, with a very trifling difference, by Josephus. It is clear, therefore, that this larger computation was followed in and before the time of Christ: and there is great reason to suspect that the present shortened computation was designedly effected by the Masorete Jews, in the second century of the Christian era. The larger, or Septuagint computation, long continued prevalent in the Christian church, and was used by the fathers; nor does it seem to have been called in question till the eighth century, when the Venerable Bede manifested a disposition to prefer the shorter Hebrew reckoning. This, however, can scarcely be regarded as having become prevalent till after the Reformation, when the minds of men, shocked by the corruptions of the papal system, recurred with eagerness to whatever, in matters connected with the Old Testament, bore the stamp of the Hebrew language. It was hence adopted into our Bibles, and the dates inserted therein are in conformity with it, according to the arrangement of Archbishop Usher. This has here given such currency to the shorter system, that it is likely long to remain in use for popular purposes, although careful inquirers and exact writers usually prefer the longer computation (even when they do not adopt it in their works), not only as founded on better evidence, and forming a more consistent whole, but as relieving early history from much embarrassment which the shorter reckoning occasions. This revolution in favour of the Septuagint chronology, we, in this country, owe chiefly to the labours of Jackson, in his great work on *Chronological Antiquities;* whose conclusions (with few essential improvements) Dr. Hales helped much to render acceptable, by adopting them, and giving them the sanction of his learning and character, in his *New Analysis of Chronology*. The following table will exhibit the extent and nature of the difference, as to the period from the Creation to the Deluge, between the Hebrew, the Samaritan, and the Septuagint. Josephus is omitted, as he only differs from the latter by six years, which Dr. Hales has managed to square off:

	Before Paternity.			After Paternity.			Total length of Life.		
	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.
Adam . .	130	130	230	800	800	700	930	930	930
Seth . . .	105	105	205	807	807	707	912	912	912
Enos . . .	90	90	190	815	815	715	905	905	905
Cainan . .	70	70	170	840	840	740	910	910	910
Mahaleel .	65	65	165	830	830	730	895	895	895
Jared . . .	162	62	162	800	785	800	962	847	962
Enoch . .	65	65	165	300	300	200	365	365	365
Methusaleh	187	67	187	782	653	782	969	720	969
Lamech .	182	53	188	595	600	595	777	653	753
Noah at Deluge	600	600	600						
Total . . .	1656	1307	2272						

There is a serious difference of not less than 600 years between the Septuagint and the common Hebrew Bibles. Of the Samaritan, we shall only observe, that a strong mark of artificial construction is found in the fact that, according to it, Jared, Methusaleh, and Lamech all die in the same year. The cause of the remarkable variation, or rather the manner in which it seems to have been occasioned, arose out of the mode in which the Hebrews constructed their chronological tables. They computed the several eras of their ancient history, not by adding together the full lives of their patriarchs, but by taking the sum of their generations—that is, the age to which they had respectively attained at the birth of their eldest son. For example, the generation of Enos, or his age at the birth of his eldest son Cainan, is estimated by the Hebrew and Samaritan texts as having extended to 90 years, the residue of his life being stated at 815 years, and the total length of his life, being the amount of both these sums, is 905 years; whereas in the Septuagint and Josephus the generation is enlarged to 190 years, the residue of life is diminished to 715 years, while the full length of life, or 905 years, is the same in all. Thus, in order to lengthen or shorten a particular era, it was only necessary to alter the proportion between the generation and the residue of life: and such was, without doubt, the process adopted in producing the discrepancy which now exists between these accounts.

— '*Generations of Adam.*'—'Adam' is properly a generic term for 'man;' but is here employed as a proper name designating the first of the race. It may therefore either be translated 'man' or 'Adam,' as the case requires.

24. '*Enoch walked with God.*'—This phrase is a pure and familiar orientalism, denoting friendly and intimate intercourse, and implying similarity of character.

— '*He was not; for God took him.*'—This would scarcely by itself justify the impression that Enoch was translated to heaven. It might mean no more than that he was removed prematurely, by death, to a better world. But the author of the Epistle to the Hebrews distinctly states that 'Enoch was translated, that he should not see death;' and this must be conclusive with those who acknowledge the divine authority of that epistle.

27. '*Methuselah.*'—Sir Thomas Brown, in his *Inquiries into Vulgar and Common Errors* (book vii. ch. iii.), remarks that this passage affords no ground for the common opinion that Methuselah was the longest liver of all the children of Adam. It merely appears that he lived the longest of the few antediluvian patriarchs whose ages are particularised; but it were scarcely reasonable from hence to conclude that none exceeded him in age among the multitudes concerning whom no information is given.

28. '*Lamech.*'—This Lamech, the father of Noah, must not be confounded with the Lamech who was the fourth in descent from Cain. The two Lamechs have, however, one remarkable circumstance in common. To each of them a fragment of inartificial poetry is attached as his own composition. That of the Cainite Lamech has been noticed under iv. 23; the other is before us in the shape of a speech uttered by Lamech on the birth of Noah. The translation which Dr. J. Pye Smith has given, in the article NOAH, above referred to, appears to us to have caught the sense very exactly; but we shall substitute 'because of' for 'from' in the penultimate line:

> 'This shall comfort us
> From our labour,
> And from the sorrowful toils of our hands;
> Because of the ground,
> Which Jehovah hath cursed.'

Dr. Smith says that 'the allusion is undoubtedly to the penal consequences of the Fall in earthly toils and sufferings, and to the hope of a Deliverer excited by the promise made to Eve. That this expectation was founded upon a divine communication we infer from the importance attached to it, and the confidence of its expression. See this subject well argued in Bishop Sherlock's *Use and Intent of Prophecy*, Disc. IV.' This is high ground of interpretation. The Jewish writers offer us lower. R. Solomon ben Melech urges that as Noah was the first patriarch born after the death of Adam, Lamech rejoices in the hope that the curse inflicted upon the earth on his account would be now withdrawn. Dr. Frank has: 'Lamech, fatigued and exhausted by the labour he is forced to bestow on the ground that had

been cursed, rejoices at the birth of his son, and hopes that this son will share his labours, and thus comfort him when he is worn out, and provide for him when he is old and feeble.' But this destroys the force of the special reference to Noah; for it is no more than any patriarchal father might have felt and said at the birth of any son.

CHAPTER VI.

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 And GOD saw that the wickedness of man *was* great in the earth, and *that* [1]every [2]imagination of the thoughts of his heart *was* only evil [3]continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; [4]both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 ¶ But [5]Noah found grace in the eyes of the LORD.

9 These *are* the generations of Noah: Noah was a just man *and* [6]perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

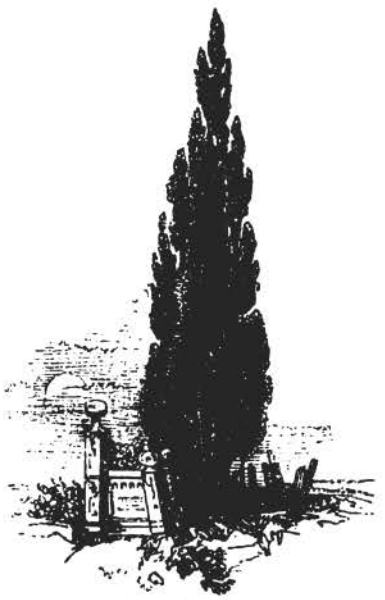
12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them [7]with the earth.

14 ¶ Make thee an ark of gopher wood; [8]rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.



GOPHER-TREE. Cypress (*Cupressus sempervirens*).

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the

[1] Or, *the whole imagination.* The Hebrew word signifieth not only *the imagination*, but also *the purposes and desires.* [2] Chap. 8. 21. Matth. 15. 19. [3] Heb. *every day.* [4] Heb. *from man unto beast.* [5] Ecclus. 44. 17. 2 Pet. 2. 5. [6] Or, *upright.* [7] Or, *from the earth.* [8] Heb. *nests.*

earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 [9]Thus did Noah; according to all that God commanded him, so did he.

[9] Heb. 11. 7.

Verse 2. '*Sons of God—daughters of men.*'—Many Jewish writers, and some of the early Christian fathers, entertained the notion that 'the sons of God' were angels, who, charmed with the beauty of the daughters of men, united themselves to them, and became the parents of a race of lawless giants or heroes, who corrupted the earth. They seem to have derived this notion from the Septuagint, in which they appear to have read ἄγγελοι, 'angels,' instead of *υἱοί*, 'sons,' as we still find in the Alexandrine and three other manuscripts. It is now justly regarded as utterly untenable, and is cherished only by the poets, who have made it the vehicle of imaginings more beautiful than reverent. That the 'sons of God' were the descendants of Seth, and 'the daughters of men' children of Cain, is not in itself incredible, and is an ancient opinion; but there is nothing to show it in the text. The obvious and reasonable sense is, that upright and true men ('sons of God') formed ill-advised unions with apostate and unbelieving women ('daughters of men'); and that the combination of influences resulting from this parentage, enabled their children to become conquerors and chiefs—'mighty men, men of renown.' We seem here to be witnessing the first efforts of men coveting dominion over their fellows.

4. '*Giants.*'—It is by no means agreed by commentators that the word (נְפִלִים *nephilim*), thus translated, means men remarkable for their stature. The derivation of the word, and the context in which it is here used, concur to render it more probable that it here characterizes the men who first departed from the religion taught to Adam, and who sustained their apostacy by acts of violence and oppression. They were probably the men who first endeavoured to gain for themselves power in the earth. Several very different words in the Hebrew, signifying eminence, not only in wickedness, but in knowledge, courage, piety, virtue, etc., are equally translated by the same English word 'giant;' and it is never safe to understand it as meaning large stature, unless the context fixes that signification. In the present connection, *apostacy* seems the leading idea.

14. '*Make thee an ark.*'—There is much difference of opinion respecting the form of the ark. The common representations are given under the impression that it was intended to be adapted to progressive motion; whereas no other object was sought than to construct a vessel which should *float* for a given time upon the water. For this purpose it was not necessary to place the ark in a sort of boat, as in the common representation; and we may be content with the simple idea which the text gives, which is that of an enormous oblong box, or wooden house, divided into three stories, and apparently with a sloping roof. The most moderate statement of its dimensions makes the ark by far the largest of vessels ever made to float upon the water. As the measurements are given, the only doubt is as to which of the cubit measures used by the Hebrews is here intended. It seems that the standard of the original cubit was the length of a man's arm from the elbow to the end of the middle finger, or about eighteen inches. This was the *common* cubit; but there was also a *sacred* cubit, which some call a hand's breadth (three inches) larger than the common one; while others make the sacred cubit twice the length of the latter. The probability is that there were two cubit measures besides the common, one being of twenty-one inches, and the other of three feet. Some writers add the geometrical cubit of nine feet. Shuckford says we must take the common or shortest cubit as that for the ark; and Dr. Hales, following this advice, obtains the following result: 'It must have been of the burden of 42,413 tons. A first-rate man-of-war is between 2200 and 2300 tons; and, consequently, the ark had the capacity or stowage of eighteen such ships, the largest in present use, and might carry 20,000 men, with provisions for six months, besides the weight of 1800 cannon and all military stores. It was then by much the largest ship ever built.'

Dr. Lindsley, a writer cited more fully below, regards this ark as illustrating the state of the arts before the Deluge: for although it was constructed by Divine command, it was done, as far as we know, without any extraordinary aid or direction. 'This was probably the most astonishing structure, on several accounts, that ever rested on the earth or floated upon the waters—a ship of at least 100,000 tons burden (?). What a specimen of architectural skill was not this last memento of antediluvian art! Noah was its builder—its architect; he directed and superintended the work. Thousands of artisans, mechanics, and labourers were no doubt employed on it, who perished beneath the waves which bore it from their reach and from their view for ever.'

If this writer means to imply that ship-building had made considerable progress before the Deluge, this conclusion is open to the serious objection that, in that case, those who were in ships when the flood came on, or who were able to escape to their vessels, might, as well as Noah's family, have escaped the Deluge. And yet, again, this objection is open to the answer, that they must have perished from want during the year in which the waters covered the earth; for none of the people believed in the approaching Deluge, and would not therefore have victualled their ships with reference to any such contingency. It may even be thought that it was to ensure this result—that none should thus escape—that the waters remained so long upon the earth. For the sole object of the Flood was the destruction of 'every living thing,' save such as the ark contained; and that object might have been accomplished in a much shorter time, if ships had not afforded, to some, the means of protracting for a time the struggle for existence.

— '*Gopher wood,*' or rather, '*Gopher-tree.*'—When we consider that גֹּפֶר and κυπάρισσος have the same radical consonants, we are at once led to select a species of cypress as the 'gopher wood,' or rather the gopher-tree in question. The wood of the cypress possesses an unrivalled fame for its durability, and its resistance to those injuries which are incident to other kinds of wood. The divine appointment had doubtless a reason founded in the nature of things, and no better reason can be found than the matchless excellence of the wood recommended. The compact and durable nature of the cypress rendered it peculiarly eligible for sacred purposes; hence we find it was employed in the construction of coffins among the Athenians, and mummy-cases among the Egyptians. The *Cupressus sempervirens*, a straight and elegant tree of the cone-bearing family, seems therefore to have the best title to the credit of having furnished the material for the most important vessel that was ever constructed.

— '*Pitch.*'—כֹּפֶר *copher*. The pitch here mentioned was of the mineral kind, and essentially of the same nature as that inflammable substance which is often seen bubbling up in a piece of coal when laid upon a clear fire. Naphtha, petroleum, mineral tar, &c., seem to be, in fact, but one substance in different conditions. They are all remarkable for their inflammable character. Neither the inventions of art nor the researches of science have discovered any other substance so well adapted to exclude the water and to repel the injuries of worms, as the mineral pitch or bitumen. In reading the Bible in a cursory manner, we are too apt to

regard the directions of the Almighty as founded upon some arbitrary or mysterious reason, instead of assuming, that if they are not to be accounted for upon the principles of common sense, it is because we have failed to interpret them rightly. The original word *copher* is worth remembering, since it is the parent of our word *cover*, and is preserved in all the Shemitic languages, or those spoken by the descendants of Shem.

Here, on reaching the close of the chapters which relate to the Antediluvian period, it may be well to remark that it offers no trace of savage life. This fact is strongly against the opinion that man emerged by degrees from a condition originally savage. It would rather appear that savageism was a degeneracy in different families of men from an original condition of some civilization. And this degeneracy may perhaps be referred to the confusion at Babel: for while men kept together and had but one language, they could not but maintain their original civilization; but when they were broken up into different and separated bodies, isolated by diversity of language, the lapse of some of them into barbarism ceased to be difficult. A very ingenious writer, Dr. Philip Lindsley, in an essay *On the Primitive State of Mankind*, printed in the American *Biblical Repository* for 1841, urges this consideration by arguments and facts which cannot be easily gainsaid. He reminds us that man was created 'vigorous and mature in all his faculties of body and mind; ready for every work and duty which his station demanded; with God for his friend and instructor. Horticulture was his first employment. This has never been the occupation of savage life. Hunting, then, or the chase, could not have been the primitive mode of procuring a subsistence; or, in other words, the hunting state is not the state of nature, or of man in his original natural condition. And yet savages in every age and country have been and still are hunters. So that hunting may be assumed as a universal predicate or characteristic of savage life. Adam was therefore not a savage. He must have been eminent in the knowledge of nature, at least of zoology, if he gave significant names to all animals. Of his first two sons, one was a farmer and the other a shepherd. Cain, the first-born of the human race, built a city, and called it Enoch after his eldest son; and, of course, must have known all the arts which such an undertaking implies or requires. And that cities might have been very necessary, or at least very convenient, will appear sufficiently obvious when we consider the amount of population which probably existed even at that early period. According to several profound biblical antiquaries and expositors, there might have been many hundreds of thousands. . . . . Lamech, the fifth in descent from Cain, was the father of Jabal, Jubal, and Tubal-cain, who are represented by Moses as having been extraordinary proficients in several of the arts, both useful and ornamental. (About 500 A.M.) Jabal "was the father of such as dwell in tents, and of such as have cattle;" or, he was a famous shepherd and tent-maker, and a teacher of others. Abel had been a shepherd long before. Jubal "was the father of all such as handle the harp and organ;" or all *stringed* and all *wind instruments*, the original terms being generic. Tubal-cain was an "instructor of every artificer in brass and iron;" the first *smith* on record; a noted manufacturer of warlike instruments and domestic utensils; an ingenious artist, and a teacher of others. Agricultural implements, at least, must have been in use several centuries before; for Cain was "a tiller of the ground," and Adam a gardener. The former, too, had built a city; and of course, it may be presumed, made use of *iron* in sundry ways. Savages know nothing of iron.'

The same writer goes on to urge various grave considerations in favour of his conclusion, that man was in any thing rather than a barbarous state in his earliest condition:—1. The great age of the antediluvians, and probably their greater size and strength. Many of that very small number of individuals whose age is recorded by Moses lived nearly a thousand years; and others may have lived much longer for aught we know to the contrary. What might have been achieved in science and the arts, by genius and perseverance, during a single life protracted through a period of eight or ten centuries, can only be conjectured from the efforts of modern intellect, when life has been limited to threescore years and ten. 2. They had stronger inducements to the erection of superior, more costly, and more capacious edifices and monuments, public and private, than exist at present, for they might reasonably calculate to reap the benefit of their labours and expenditures. 3. The supposed large population before the Deluge is used by Dr. Lindsley as an argument in favour of his position; for he is of those who believe that population to have been immense. 'Arts must flourish where population is dense. Even the necessaries of mere animal existence could not be procured by such a multitude in a savage or uncivilized state.' 4. One language before the Deluge. This peculiar distinction of the antediluvians probably contributed more than any or all others to the steady advancement in knowledge and the arts, and certainly their degeneracy into savages. 5. 'The earth was probably more fertile, and the climate more healthful, and more auspicious to longevity, and consequently to every species of mental and corporeal exertion and enterprise, than at present.'

Some of the details adduced in illustration of this view may be open to question; but enough will remain to satisfy any reasonable mind that mankind was not in an uncivilized condition during the period from the Creation to the Deluge. See the note on ix. 20.

CHAPTER VII.

1 *Noah with his family and the living creatures enter into the ark.* 17 *The beginning, increase, and continuance of the flood.*

AND the LORD said unto Noah, [1]Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by [2]sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I [3]destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

[1] 2 Pet. 2. 5. [2] Heb. *seven seven.* [3] Heb. *blot out.*

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 ¶ And it came to pass [4]after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the [5]windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every [6]sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 ¶ And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 ¶ [7]And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils *was* [8]the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and [9]Noah only remained *alive*, and they that *were* with him in the ark.

24 ¶ And the waters prevailed upon the earth an hundred and fifty days.

4 Or, *on the seventh day.* 5 Or, *floodgates.* 6 Heb. *wing.* 7 Wisd. 10. 4. 8 Heb. *the breath of the spirit of life.* 9 Wisd. 10. 4. 2 Pet. 2. 5.

Verse 2. '*Every clean beast.*'—It is not necessary to conclude that the terms 'clean' and 'unclean,' in this verse, express fitness or unfitness for food. The expressions do not impair the alleged probability that animal food was not used before the Deluge. Since the institution of sacrifice existed in the antediluvian period, there must have been a distinction between the beasts that were proper, and those unsuitable to be offered. The former are here supposed to be described as 'clean,' and the latter 'unclean.' —a term which probably comprehends all carnivorous animals.

CHAPTER VIII.

1 *The waters asswage.* 4 *The ark resteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded,* 18 *goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice,* 21 *which God accepteth, and promiseth to curse the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth [1]continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters [2]decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth [3]to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the

1 Heb. *in going and returning.* 2 Heb. *were in going and decreasing.* 3 Heb. *in going forth and returning.*

whole earth: then he put forth his hand, and took her, [4]and pulled her in unto him into the ark.



SYRIAN DOVE (*Turtur risorius*).

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their [5]kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled [6]a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the [7]imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

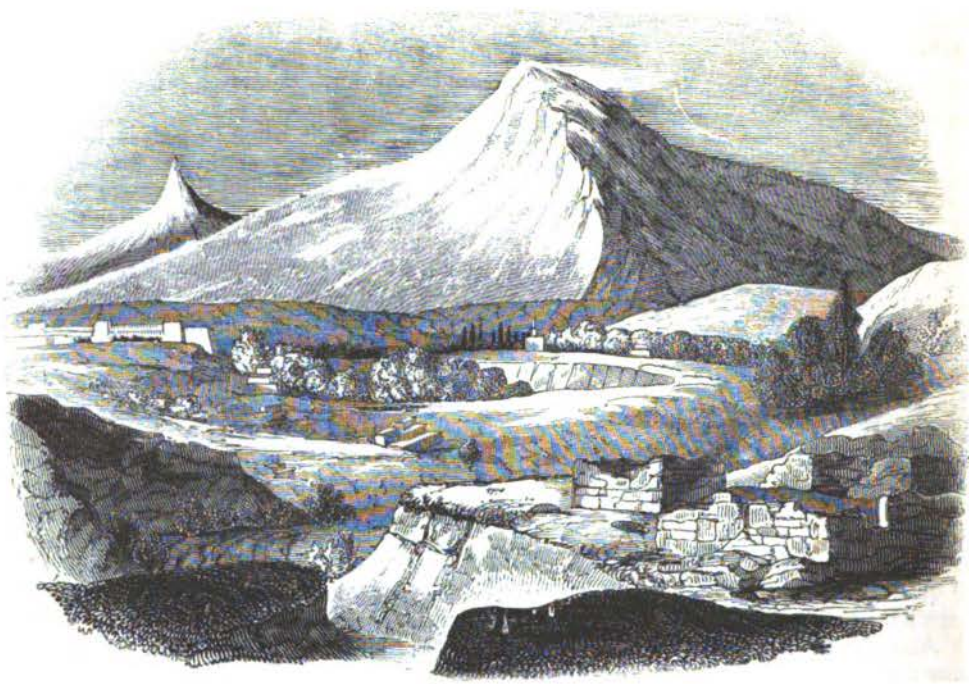
22 [8]While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.



OLIVA (*Olea Europæa*).

[4] Heb. *caused her to come.* [5] Heb. *families.* [6] Heb. *a savour of rest.* [7] Chap. 6. 5. Matth. 15. 19.
[8] Heb. *As yet all the days of the earth.*

Verse 4. '*The mountains of Ararat,*'—that is, not a mountain called Ararat, but one of the mountains of a country called Ararat. This country of Ararat is also mentioned in 2 Kings xix. 37, Isa. xxxviii. 38, and Jer. li. 27. That it means Armenia, or a district of that country, is a very old belief, which has every probability as well as general opinion in its favour, and which we find no reason to disturb. We may therefore assume that the ark rested on the mountains, or rather among the mountains—for no one particular mountain is specified—of Armenia. But we have no historical or geographical data which would enable us to identify the mountain or mountains which the sacred historian had in view. The tradition is however very old which points to the mountain called by the Armenians Mācis, and by the Turks Aghur-Dagh, meaning the Heavy or Great Mountain, and the faint resemblance of which to Ararat is merely accidental. Europeans, however, always in haste to embody uncertain conclusions in fixed names, call it Ararat, and to them it will never be known by any other name. This name is not given to it in Armenia, although it is the general belief of Western Asia that it is the mountain of Noah's Ark. The particular mountain to which people of different nations and religions concur in awarding this distinction,



MOUNT ARARAT.

is situated 32° 40′ N. lat., and 61° 55′ E. long. from Ferro, in the vast chain of Taurus and nearly in the centre between the southern extremities of the Black and the Caspian Seas. Its perpendicular height is 16,254 Paris feet above the level of the sea, and 13,350 above the plains of the river Aras (Araxes), and is always covered with snow, as indeed is the whole mountain for three or four months in the year. It is a very grand object, being not merely a high summit in a chain of elevated mountains, but standing as it were apart and alone, the minor mountains, which seem to branch out from it and decline away in the distance, being so perfectly insignificant in comparison, that the sublime effect of this most magnificent mountain is not at all impaired, or its proportions hidden, by them. We have ourselves gazed upon this mountain for days together, at different distances and from various points of view, with intense and reverent admiration, called forth not more by the traditions connected with it, than by its surpassing grandeur and wonderfully fine proportions. Other mountains, more lofty, and more involved among the grandest scenes of this lower world,—and others not so high, but exhibiting more of the circumstances which we are apt to call 'picturesque,' we had already seen; but never had seen any mountain which so much engaged the sentiment of admiration, or which so much created *the wish* to associate it in the mind with some circumstance of moral grandeur. It is probably to the natural operation of some such feeling, that the Aghur Dagh owes the reputation which it enjoys of being the mountain of the ark; for in the absence of authentic tradition or historical proof, the selection would naturally fall upon that which is not only the highest mountain in Armenia, but one of the noblest in the world. This great mountain is separated into two heads, distinguished as the Great and Little Ararat, which may perhaps account for the plural expression 'mountains' of the text. The heads form distinct cones, separated by a wide chasm or glen, which renders the distance between the two peaks 12,000 yards. One of them is much smaller than the other and forms a more regular and pointed cone: it is also much lower (12,284 Paris feet), and its summit is clear of snow in summer. Several attempts have been made to reach the summit of the mountain, but the only one crowned with success was that of Professor Parrot, who, after having failed in two attempts, was on the third enabled, according to his own account, to plant his feet upon the top of the great Ararat. This was on the 27th of September (O. S.) 1829. The summit was found to be a slightly convex and almost circular platform, about 200 Paris feet in diameter, composed of eternal ice, unbroken by a rock or stone. On account of the great distance nothing could be discerned with distinctness from this point. The account of this ascent was published by Dr. Parrot, in his *Reise zum Ararat*, lately translated into English by Mr. Cooley. The fact of this ascent, as well as of a subsequent one said to have been made by M. Antomonoff, is not altogether free from suspicion, and is firmly denied by the natives, including even those who are described as having taken part in the adventure, who state that the ascent was arrested at the limit of the perpetual and solid ice which caps the top of the mountain. We found this alleged ascent to be discredited by all of whom we inquired in the neighbourhood of Ararat. It was denied as a fact, on the authority of Armenians who were of the party, and denied as a possibility, in virtue of the general belief that no one is permitted to approach the summit and view the remains of the ark, which are supposed to be there preserved.

The entire aspect of the district in which the Aghur Dagh stands, underwent a great change, in an incredibly brief space of time, by an earthquake which commenced on the 20th of June (O. S.) 1840, and continued at intervals till September. The mountain itself was shaken, and vast masses of rock, ice, and snow, detached from its summit and lateral points, were thrown at one single bound from a height of 6000 feet into the valley of Akhori, where they lay scattered over an extent of several miles. This valley was the scene of the greatest devastation, but the destruction of houses and other property throughout the

district was awful. The great shock which occasioned all this overthrow providentially occurred in the day-time, whence the loss of life was less than might have been expected, as not more than fifty persons perished. See the account by Major Voskoboinikof in the *Athenæum* for 1841, p. 135.

The Armenians have many religious establishments in the neighbourhood of the mountain, on account of the holiness which they attach to it as the mountain of the ark. A city not far from it, called Nachshivan, they also believe to be the oldest in the world, as having been founded by Noah when he quitted the ark. The name is said to be formed of NACH, a 'ship' or 'large boat,' and SCHIVAN, 'standing fast.

7. '*Raven.*' — עֹרֵב *oreb*, which, from its etymology, we might translate 'the bird of night,' an appellation which it owed to the tincture of its plumage, which was dark, like the livery of night (or עָרֵב *ereb*). A word of the same origin is extended by the Arabian writers to the rook, crow, and jackdaw, as well as to the raven: in fact it seems to include all those species which are by Cuvier ranged under the genus *Corvus*. The predominant colour of these is black, hence *Ereb* (the origin of the classic *Erebus*), implying a sable hue, is a very proper word as a generic appellation corresponding to *Corvus*. As this bird soon grows familiar, its docility might have induced the patriarch to think, that unless it found a fair resting-place, it would return again to the ark. When it is said that 'it went forth to and fro,' we are not to suppose that the raven continued upon the wing for seven days and nights without resting; for the words in the original imply a going forth, and returning to the same spot whence the departure was taken.

8. '*A dove.*'—The nearest approximation to the truth will be, perhaps, to consider the original word (יוֹנָה *yonah*) as a counterpart to Columba, the generic term for all the various kinds of dove with which we are acquainted. Different species of dove seem to be diffused over all the regions of the torrid and temperate zones. The fondness which these birds exhibit for home is well known, and for this reason, probably, the patriarch made choice of the dove for the purpose alluded to in the sacred narrative.

11. '*An olive leaf plucked off.*'—That the leaf was plucked off, is mentioned because it was only from this fact that Noah could infer that the vegetation of the plains was becoming clear. That it was fresh, or green, would not alone have conveyed the assurance that it had not been found floating on the water; for the olive being an evergreen, its leaves will long remain fresh in water.

22. '*Seed-time and harvest, and cold and heat, and summer and winter.*'—Here six divisions of the natural year are indicated; and it seems that the Jews adopted the same division of the seasons, in reference to the labours of agriculture, which formed the principal employment of the mass of the population. The same divisions are still in use among the Arabs. A few particulars concerning the period and natural phenomena of each season in the Holy Land may be usefully given. The same statement applies more or less to the adjoining regions.

'*Seed-time*' extended from the beginning of October to the beginning of December. During this season the weather is various, very often misty, cloudy, with mizzling or pouring rain. The early autumnal rains begin to fall late in October, or early in November, in frequent showers; and then the land was ploughed, wheat and barley were sowed, and the later grapes gathered. The trees lose their foliage in the latter part of November. The weather is warm by day, and cold, even frosty, at night. Towards the end of the season, the snow begins to fall on the mountains.

'*Winter*' extends from the beginning of December to the beginning of February. The climate necessarily varies with the situation of the country; but in general it becomes very cold as the season advances—particularly in the mountains, which are covered with snow, and where the cold, accompanied by the biting north wind, can scarcely be borne even by natives of our northern climate. Vehement rains, hail-storms, and falls of snow distinguish this season. In the low plains the season is comparatively mild; and, at the worst, days occur in which it is warm in the open air when the sun shines and the wind does not blow.

'*Cold season*' extends from the beginning of February to the beginning of April. It is cold at the beginning, but gradually becomes warm, and vegetable nature assumes a revived appearance. Barley is ripe at Jericho, although but little wheat is in the ear. Thunder, lightning, and hail frequently occur; and at the end of the season the latter rains sometimes begin to fall.

'*Harvest*' extends from the beginning of April to the beginning of June. In the first fortnight the *latter* rains fall heavily, but cease towards the end of April. These rains are always chilly, and are often preceded by whirlwinds, which raise great quantities of sand into the air. The results of the harvest depend on these, and on the autumnal or early rains; which rendered them objects of great anxiety to the Jews. The weather becomes warm as the season advances; and, with a serene sky, is generally delightful throughout Palestine. The heat is, however, excessive in the great plain of Jericho, and other large plains. On the sea-coast the heat is tempered by morning and evening breezes from the sea.

'*Summer*' comprehends the period from the beginning of June to the beginning of August. The heat increases; and, in order to enjoy the bracing coolness of the night air, the inhabitants generally sleep on the tops of their houses.

'*Hot season,*' called by the Rabbins *chum*, or 'the great heat,' extends from the beginning of August to the beginning of October. During most of this season the heat is very intense, and even the nights can scarcely be called cool.

The extremes of summer heat are felt in the large plains, and of winter cold, in the mountains. From April to the middle of September there is no rain or thunder. No cloud is to be seen during May, June, July, and August; but there is a copious dew at night. These dews, however, only compensate for the want of rain to the more hardy plants. As the season of heat advances, vegetable life is dried up, and the face of the earth assumes a parched and dry appearance, except where watered by streams or by human labour. There is a longer statement on the subject of this note in the Rev. T. H. Horne's 'Critical Introduction to the Scriptures,' from which the above facts are abridged, with little alteration, and one still more copious, describing the climate, and processes of agriculture from month to month, in our own *Physical History of Palestine.*

CHAPTER IX.

1 *God blesseth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant,* 13 *signified by the rainbow.* 18 *Noah replenisheth the world,* 20 *planteth a vineyard,* 21 *is drunken, and mocked of his son,* 25 *curseth Canaan,* 26 *blesseth Shem,* 27 *prayeth for Japheth,* 29 *and dieth.*

AND God blessed Noah and his sons, and said unto them, [1]Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that

[1] Chap. 1. 28, and 8. 17.

moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the [2]green herb have I given you all things.

4 [3]But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 [4]Whoso sheddeth man's blood, by man shall his blood be shed: [5]for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And [6]I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 [7]And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of [8]Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

20 ¶ And Noah began *to be* an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be [9]his servant.

27 God shall [10]enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

[2] Chap. 1. 29. [3] Levit. 17. 14. [4] Matth. 26. 52. Rev. 13. 10. [5] Chap. 1. 27. [6] Isa. 54. 9. [7] Eccles. 43. 11, 12.
[8] Heb. *Chenaan.* [9] Or, *servant to them.* [10] Or, *persuade.*

Verse 4. '*Flesh with the life thereof, which is the blood thereof, shall ye not eat.*'—This and the corresponding prohibitions in the Law are generally understood by the Hebrew doctors to interdict the cutting off the flesh of any still living creature, and eating it while the life, *i. e.* the blood, was in it. Many Christian interpreters concur in this sense, believing that there were in those times people so savage and barbarous that they ate flesh raw, while it was yet warm and palpitating from the living beast. We have no doubt that this law, by directing the flesh to be perfectly exsanguinated before it was eaten, designed to exclude a large class of barbarous and sanguinary usages which had previously prevailed. The reader may be reminded of the practice among the Abyssinians, as recorded by Bruce and Salt. Bishop Gleig, in a note to his edition of Stackhouse, mentions that not very many years ago it was customary among the poor people in some parts of the Highlands of Scotland, to bleed their cattle occasionally, and dress their blood for food. Burckhardt informs us that the Bedouins are in the constant habit of eating on the spot the raw and reeking liver of whatever animals they kill. A wise and civilizing legislator would endeavour to give some comprehensive rule to discourage such practices as have the very reverse of a humanizing effect.

13. '*I do set my bow in the clouds.*'—Different opinions

have been entertained respecting the sense in which these words are to be taken. Some of the older writers thought that the covenant now established gave the first existence to the rainbow. And now that the physical operations of the material world are better understood, and it is known that the rainbow is an effect which must, unless a special miracle were interposed, result from certain conditions of the atmosphere, it has been sometimes imagined that the conditions under which this phenomenon is produced, did not exist before the Deluge. It is supposed that there may have been no rain. This conjecture is founded upon what we have shown to be an erroneous interpretation of Gen. ii. 5, 6. Abarbanel ingeniously supposes that, although the rainbow existed, it was not visible till after the Deluge—the mists and vapours which rose before that event being of so dense a nature, that the refraction of the sun's rays upon the cloud could not be seen from the surface of the earth. All this seems, however, little better than ingenious trifling. The more closely the meaning of the words are examined, the more manifest it will appear that the real meaning is that which would be conveyed by this paraphrase—'The bow which of old I have set (נָתַתִּי, not 'I do set') in the cloud, I do now appoint for a sign of the covenant,' etc. As the rainbow becomes visible when on the one side the rain-clouds are about to withdraw, while on the other the sun re-appears, a more significant sign of this covenant cannot be imagined.

20. '*Noah began to be a husbandman.*'—It is well to consider that after the flood had subsided, mankind had not to begin life anew; but that through the family of Noah, whatever civilization, and whatever knowledge in the arts belonging to it, existed before the Deluge, were undoubtedly preserved by that family, and transmitted by it to the new generations. That Noah and his family were civilized men, well versed in the arts of life, is very clear from their history. If, therefore, we are entitled to infer that civilization prevailed during the ages from the Creation to the Flood, we can be perfectly certain that the savageism which still prevails in some countries, is not a type of the original condition of man, from which he has, in some times and countries, emerged, but is a degeneracy in certain tribes and nations from the original condition. This is so obvious a consequence of the belief that all the existing races of mankind are descended from Noah, that it is surprising to hear grave Christian writers, and even divines, talk of the progress of man from a condition of original savageness. Dr. Lindsley, whose dissertation *On the Primitive State of Mankind* we have cited under chap. vi., observes, that when Noah entered the ark he was 600 years old, and his sons little short of 100. 'They, therefore, had time and opportunity sufficient to become intimately acquainted with all the arts and learning which the antediluvians possessed. And we may reasonably conclude that they diligently and successfully improved the time and means which they enjoyed. They knew that they were to be the depositaries of all the knowledge and attainments of past ages, and to become the instructors of future generations. They were familiar with the cities, edifices, and other productions of the old world. The ark itself was many years in building before their eyes. They lived together a year within its capacious bosom, where they had the finest opportunity possible for the study of zoology; and next to Adam they were probably better versed in that department of natural science than any other mortals have ever been..... But let us return to the mountains of Armenia, and see the little remnant of the human family issuing from the ark, and commencing a new career, in which probably not a vestige remained to awaken melancholy recollections or tender associations—not a relic of that grandeur and magnificence on which they had formerly gazed with admiration, or contemplated with sentiments of unutterable compassion in view of that awful catastrophe which they saw would speedily overwhelm their vain and guilty possessors. How long the ark itself continued as a monument of art, or a memorial of divine vengeance or divine mercy, or as a model of great design and exquisite skill in architecture, whether for ship-building and naval enterprise, or for temples, towers, public or private edifices, Moses has not told us, and tradition is not worth regarding. Noah, we are informed, became a husbandman. He began the world (as the phrase is) as Adam and his sons had done before him, by cultivating the earth. Here there is no approach to savage life.'

21. '*He drank the wine, and was drunken.*'—It is impossible not to respect the feeling which has led some interpreters of Scripture to assume that Noah was ignorant of the potent qualities of the fermented juice of the grape, and that he was surprised by an intoxication which no previous observation had led him to dread or to expect. Is it probable that in the long ages before the Deluge, accident had never disclosed the quality of fermented vegetable juices, which it so soon afterwards made known to him? Besides, does not the act of planting a vineyard, imply this previous knowledge, and indicate an intention to make wine. Men may plant some vines for the sake of eating grapes or sherbets; but *vineyards* have never been planted for any other purpose than to make wine with the fruit. Just as we plant orchards only when we intend to make cider, and for any purpose of lesser delectation are content with a few apple-trees in our gardens.

Excellent wine is still made in the district of Ararat in Armenia, and vineyards are abundant. Whether the vine grows wild in Armenia, the writer of this note could not determine, having traversed the country in winter. It probably does; for in a previous autumn he had gathered very small but good grapes from wild vines, growing on the banks of unfrequented streams in the neighbouring country of Georgia.

CHAPTER X.

1 *The generations of Noah.* 2 *The sons of Japheth.* 6 *The sons of Ham.* 8 *Nimrod the first monarch.* 21 *The sons of Shem.*

Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ [1]The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ [2]And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

[1] 1 Chron. 1. 5 [2] 1 Chron. 1. 8.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was [3]Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land [4]went forth Asshur, and builded Nineveh, and [5]the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat [6]Sidon his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto [7]Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The [8]children of Shem; Elam, and Asshur, and [9]Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat [10]Salah; and Salah begat Eber.

25 [11]And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest, unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

[3] Or. *Babylon.* [4] Or, *he went out into Assyria.* [5] Or, *the streets of the city.* [6] Heb. *Tzidon.* [7] Heb. *Azzah.*
[8] 1 Chron. 1. 17. [9] Heb. *Arpachshad.* [10] Heb. *Shelah.* [11] 1 Chron. 1. 19.

Verse 1. '*The generations.*'—The list of names contained in this chapter, barren as it may seem to common readers, is to those who search into the origin and antiquities of nations, an ancient fragment of the deepest interest, which claims and has obtained the most profound and anxious consideration. The learned Bochart, in his *Phaleg*, brought to bear on the subject all the resources of his consummate tact and vast erudition; and his labours left comparatively little for others to accomplish. Later inquirers have corrected some errors into which he fell, have amended some of his details, and in some cases have suggested better alternatives; but the questions suggested in this chapter remain substantially as settled by him. The latest writer on the subject is Dr. J. Pye Smith, in the article 'NATIONS, DISPERSION OF,' in the *Cyclop. of Bibl. Literature*. This article contains an enumeration, with the best authenticated identifications, of the nations named in this chapter; and, to save the space which a multitude of separate notes on every name would occupy, we shall presently insert this enumeration in a somewhat condensed form. It is, of course, based upon Bochart, but incorporates such of the improvements suggested by Michaelis, Rosenmüller, Gesenius, Robinson, and Baumgarten, as approve themselves to the judgment of the learned writer.

Before proceeding to this list, it should be understood, 1. That the enumeration comprises only nations existing in the time of Moses, and probably of them only such as were more conspicuous, as more or less connected with the history of the Israelites. 2. It does not appear that the enumeration is complete even as regards the nations existing in the time of Moses. Of each of the sons of Noah it gives the sons, but their sons (Noah's grandsons) it is manifest that all are not mentioned: and we have no means of ascertaining how many are omitted. Thus of the sons of Japhet, the line is pursued only in Gomer and Javan; Magog, Madai, Tubal, Meshech, and Tiras, are dropped without any mention of their issue. Ham had four sons, of three of these the sons, or rather clannish or national descendants, are specified; but to Phut, the fourth, no posterity is assigned. Shem had five sons, but the descendants of only two of them are recorded. It cannot be supposed that those whose sequence is cut off, died without children; for we have evidence that nations of great historical importance may be traced up to them. 3. The immediate descendants of Shem, Ham, and Japheth, are, except in the instance of Nimrod and a few more, some of which are doubtful, given by names not personal, but designative of tribes or nations, or their countries. Thus all those terminating in the plural *im*, and those specified by the Gentilian adjective, the Jebusite, the Hivite, etc.

The following is the enumeration here referred to, with identifications embodying the results of great research, the particulars of which may be seen in the works of the authors already named:—

I. Sons of JAPHETH, the *Iapetus* of the Greeks.

i. Gomer. This name is traced in the Kimmerii of Homer and Herodotus; the Gomares (Γομαρεῖς, Josephus, *Antiq.* i. 6), whence Kelts, Gauls, Galatians; the Kymry; all the Celtic and Iberian tribes, Welsh, Gaelic, Irish, Breton; the Cimmerian Bosphorus, Crimea.

Sons of Gomer:—

1. Ashkenaz. Axeni, inhabitants of the southern coasts of the Euxine Sea, where we find a country Askania, and a river Askanius, and a large part of Armenia; the Basques

In the north of Spain; the Saxons, as the Jews interpret Ashkenaz, in Jer. li. 27, to be Germany.

2. Riphath (Diphath, 1 Chron. i. 6, a permutation of D and R, not unexampled). Rhibii, east of the Euxine; Tobata and other parts of Paphlagonia; Croatia; the Riphæan mountains, a very obscure name in ancient geography (Strabo, Virgil, Pliny, Mela), referring probably to the great chains of mountains from the north of Asia westwards (Hyperboræans, Steph. Byzant.), and therefore including vague knowledge of the Uralian, Hartz, and Alpine regions.

3. Togarmah. Peoples of Armenia and other parts of the Caucasian region. The Armenian traditions assign as their ancestor Haik, the son of Torgom and grandson of Noah.

ii. Magog. In Ezekiel this seems to be used as the name of a country, and Gog that of its chieftain. The Mongoles, Moguls; the great Tartar nation.

iii. Madai. The Medes; people of Iran, to whom the Sanscrit language belonged; primeval inhabitants of Hindustan.

iv. Javan. The Greeks, Asiatic and European. Iaones (Hom. *Il.* xiii. 685).

Sons of Javan:—

1. Elisha. Greeks, especially of the Peloponnesus; Hellas; Elis, in which is Alisium (Ἀλείσιον, *Il.* ii. 617).

2. Tarshish. The east coast of Spain, where the Phœnician Canaanites afterwards planted their colony.

3. Kittim. Inhabitants of the isles and many of the coasts of the Mediterranean, particularly the Macedonians and the Romans, and those farther to the west.

4. Dodanim (Rhodanim, 1 Chron. i. 7). Dodona, a colony from which probably settled at the mouths of the Rhone, Rhodanus.

To this Javanian (Ionian) branch is attributed the peopling of 'the isles of the nations' (*v.* 5), a frequent Hebrew denomination of the western countries to which the Israelites, Tyrians, Egyptians, &c., had access by sea.

II. Sons of HAM.

i. Cush. The Ethiopians, first on the Arabian side of the Red Sea, then colonizing the African side, and subsequently extending indefinitely to the west, so that *Cushite* (Jer. xiii. 23) became the appellative of a negro.

Sons of Cush:—

1. Seba. Joined with Mizraim and Cush (Isa. xliii. 3), evidently denoting contiguity and affinity. This tribe or class is probably referred to Suba, a native name of Meroe upon the Nile, in the farthest south of Egypt, or the beginning of Ethiopia.

2. Havilah. Of this word vestiges are found in various names of places in Western Arabia, and the adjacent parts of Africa. It is quite distinct from the Havilah (ch. ii. 11) in or near Armenia, and probably from another (*v.* 29) in Arabia, unless we suppose a union of tribes, or one succeeded by the other.

3. Sabtah. Sabota or Sabbatha is the name of an ancient trading town of Arabia.

4. Raamah, רַעְמָה, Sept. *Rhegma* (Alex. *Rhegehma*), which, changing ε into η, is the name of a port which the Ægypto-Greek geographer Claudius Ptolemy (who flourished in the earlier part of the second century) places on the Arabian coast of the Persian Gulf. To this place Dr. Baumgarten (Kiel, 1843) refers the name: others take it to be Reama, a town of considerable importance in the south-western part of Arabia Felix, whose inhabitants are remarkably black; mentioned along with Sheba in Ezek. xxvii. 22, as a place of rich Oriental traffic.

Two sons of this Raamah are mentioned, Sheba and Dedan. We find these in the subsequent Scriptures distinguished for trade and opulence (Ps. lxxii. 10, 15; 1 Kings x. 2; Isa. lx. 6; Ezek. xxvii. 15, 20, 22). They both lie in the western part of Arabia. The queen of Sheba came to the court of Solomon. Dedan is not improbably considered as the origin of Aden, that very ancient sea-port and island at the mouth of the Arabian Gulf or Red Sea, which has very recently risen into new importance.

5. Nimrod, an individual. He built, besides Babel, his metropolis, three cities or towns in the great plain of Shinar—Erech, Accad, and Calneh, of which see the notes on *v.* 10.

ii. Mizraim, literally the *two Egypts*, the upper and the lower: each was called *Misr*, a word even now vernacular in that country. Of his descendants seven are specified under *plural* national names, some of which are well ascertained.

1. Ludim. Ludites, celebrated as soldiers and archers (Isa. lxvi. 19; Jer. xlvi. 9; Ezek. xxvii. 10; xxx. 5), and in those passages connected with other peoples known to be African. The Ludim probably lay towards Ethiopia. They must not be confounded with the Lydians of Asia Minor (*v.* 22).

2. Anamim. Very uncertain. Bochart supposes them to have been wandering tribes about the temple of Jupiter Ammon, where was an ancient people called Nasamones.

3. Lehabim. Perhaps inhabitants of a coast-district immediately west of Egypt. Probably the Lubim (2 Chron. xii. 3; Nahum iii. 9).

4. Pathrusim. The people of the Thebaid (Pathros) in Upper Egypt.

5. 'Casluhim, out of whom came Philistim.' A people on the north-east coast of Egypt, of whom the Philistines were a colony, probably combined with some of the Caphtorim.

6. Caphtorim. Inhabitants of the island Cyprus.

iii. Phut. This word occurs in two or three passages besides, always in connection with Africa. Josephus and Pliny mention an African river, Phutes. The great modern archæologist geographer, Ritter, says that hordes of people have been poured out of Futa, in the interior of Africa.

iv. Canaan. His descendants came out of Arabia, planted colonies in Palestine, and gradually possessed themselves of the whole country.

His children or posterity:—

1. Sidon, his first-born, founded the city of that name.

2. Heth, the ancestor of the Hittites. The remaining *nine* are well known, and are here laid down in the singular of the patronymic, or patrial adjective—the Jebusite, the Emorite (Amorite), the Girgashite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, and the Hamathite. All are assigned to Palestine, and the boundaries of the country are precisely laid down.

III. Sons of SHEM.

Children of Shem:—

i. Elam. The ancestor of the Elamites or Elymæans, who possessed Elymais, a region between Susiana and Media, now called Khusistan. The Japhetian Persians afterwards entered that region and gained the ascendancy, and subsequently they were comprehended under the name of Elam.

ii. Ashur, the ancestor of the Assyrians.

iii. Arphaxad, a personal name in the Abrahamic line. The word, a remarkable compound, probably denotes *Neighbouring to the Chasdim, i. e.* Chaldæans. The name appears in *Arrhapachitis*, a province in Northern Assyria, the primitive seat of the Chasdim, and near to which, or in it, Abraham was born.

Children of Arphaxad:—

These are chiefly personal, and contribute to form the sacred pedigree which leads to the Messiah. In this line occur a grandson named Eber, and his two sons Peleg and Joktan.

Eber. The only circumstance that we can attach to him is the very important one (which seems, therefore, to imply something extraordinary in his personal history) of being the origin of the name Ebrew, or as it is commonly written, on account of the ע, *Hebrew*, the 'ancient and universal name' of the nation, including Abraham himself (see Ewald's *Hebr. Gramm.*, translated by Dr. Nicholson, p. 2).

Peleg, of whom it is said that 'in his time the earth was divided.' Some suppose that the event commemorated by his name (which means 'division') took place at his birth;

but it seems more likely that, according to a custom of which there are other instances in Scripture, the name was applied in his maturer age, on account of some principal or leading concern which he had in the migratory distribution of men. It is to this that the 'division' is supposed to refer; but there have not been wanting those who imagine that the event thus signalized was an occurrence in physical geography, an earthquake, which produced a vast chasm separating considerable parts of the earth, in or near the district then inhabited by man.

Joktan. Universally acknowledged to be the father of the numerous tribes of Arabs in Yemen, or Arabia Felix. Of the founders of those tribes thirteen are specified. The first is evidently *Modad*, with the Arabic article: the second is *Shaleph:* and Ptolemy mentions a people of interior Arabia, the Salapeni. *Hatzarmaveth* is a fruitful district on the south coast, which still bears exactly the same name. That name signifies the *Enclosure, Gate*, or *Court of Death*, on account of its insalubrity, arising from the great abundance and mixture of powerful odours. Jerach signifies the *moon;* and on the west of this region is a gold-producing tract, in which are the Mountains of the Moon, which yet must be distinguished from a group in East Africa, very imperfectly known, and called also by Orientals the Backbone of the World. *Hadoram*, the Adramites of Ptolemy and Pliny, on the south coast. *Uzal*, mentioned in Ezek. xxvii. 19, which should be translated 'Vedan and Javan [perhaps Yemen?] from Uzal.' The ancient name of a principal city of Yemen, now Sanaha. *Obal* (Ebal in 1 Chron. i. 22), unknown. *Abimael*, unknown; but Bochart adduces the Mali of Theophrastus and the Minæi of Strabo, a tribe or tribes in Arabia, as possibly intended. *Sheba*, probably indicating an invasion of this tribe upon the Cushite Sheba and Dedan, Gen. x. 7, and see xxv. 3. From such mixtures much embarrassment often arises in ethnography. Sheba and Seba (x. 7) are often mentioned in the Old Testament as seats of great riches and traffic. *Ophir*, undoubtedly referring to the seaport in South Arabia, so celebrated for its traffic in gold, jewellery, and fine woods. The same name was probably given to places in India and East Africa, to which the mercantile ships of this Arabian Ophir resorted. A part of the south coast of Arabia is called Oman, and in it is a town called *El-Ophir*, with the article. *Havilah:* perhaps the Cushite settlers were invaded by this Joktanite tribe. *Jobab:* Ptolemy mentions a people, *Iobaritæ*, on the east coast of Arabia. The *r* may be a mistake, or a dialectic variety, for *b*.

These thirteen tribes seem to have formed the confederacy of the independent and unconquerable Arabs, whose peninsular, desert, and mountainous country defended them from invasion: Ishmael and his descendants were united with them.

Our text concludes with describing a boundary line for the country of these tribes 'from Mesha to Sephar.' The former is probably the country Maishon or Mesene, at the north-west head of the Persian Gulf; and the latter, on the south-west coast of Arabia, where is found a Mount Sabber.

iv. Lud. From him the Lydians in Asia Minor derived their name.

v. Aram. From him the inhabitants of Syria, Chalonitis, and a considerable part of Mesopotamia.

Children or posterity of Aram:—

1. Uz. In the northern part of Arabia, bordering upon Chaldæa: the land of Job.

2. Hul. The large flat district in the north of Palestine, through which lies the initial course of the Jordan, even now called the Land of Hûleh, and in which is the Lake Hûleh, anciently Merom, amply illustrated by Dr. Robinson, *Researches*, iii. 339-357.

3. Gether. East of Armenia; Carthara was a city on the Tigris.

4. Mash. A mountain region branching eastwards from the great Taurus ridge: the Masian mountains of the Greeks and Romans.

5. '*Isles of the Gentiles.*'—To understand this expression it is necessary to recollect the sense in which the word which we translate 'isle' was employed by the Jews. It was used to denote not only such countries as are surrounded on all sides by the sea, but countries which were so separated from them by water that people could not, or did not, usually go to them and come from them but by sea. Thus it meant all countries beyond sea; and the inhabitants of such countries were called 'islanders.' The term, therefore, applies to the countries west of Palestine; the usual communication with which was by the Mediterranean. Countries similarly situated with respect to Egypt appear to be here intended, for when this book was written, the Jews had not yet gained possession of Palestine, and had recently left Egypt. In a general sense the term may be understood to apply to Europe, so far as known, and to Asia Minor.

6. '*Mizraim*'—See under this word in the above enumeration. To the fact there stated respecting the preservation or restoration of this ancient name of Egypt by the Arabs, let us here add the important remark of Dr. Prideaux respecting the part taken by that people:—'These people being the oldest nation in the world, and who have never been by any conquest dispossessed, or driven out of their country; but have always remained there in a continued descent from the first planters until this day, and being also as little given to alterations in their manners and usages as in their country, have still retained the names of places which were first attached to them; and on these aboriginal people acquiring the empire of the East, they restored the original names to many cities after they had been lost for ages under the arbitrary changes of successive conquerors.' This accounts for the just importance which has lately been given to existing Arabic names in attempting to fix the sites of ancient places in Palestine and elsewhere.

8. '*Nimrod.*'—It would be hard to find anything against Nimrod in these verses, unless by inference founded principally upon his name, which signifies 'a rebel.' The probabilities are in favour of the opinion that this chief, like most of the heroes of remote classical antiquity, addicted himself to hunting the wild beasts, and thus acquired qualities adapted to a warfare with men, his success in which was ensured by the number of bold and exercised men who had associated with him in the active occupations of the chase. The land in which Nimrod erected the first recorded kingdom in the world, is supposed by the Armenian writers to have been in the allotment of the sons of Shem; and this notion has been adopted by many European commentators. Under this view—which, however, appears to us very doubtful—Nimrod's revolt against the appointed distribution, and his violent encroachment upon the territory of another branch of the family of Noah, would form strong points on which to rest the name which is given to him and the evil character he bears. For the statements that Nimrod was the author of the adoration of fire, or of idolatrous worship rendered to men, and that he was the first persecutor on the score of religion, there is no evidence in the Bible. Eastern authors add that he was the first king in the world, and the first who wore a crown; and this may, or may not, be true.

10. '*The land of Shinar.*'—There are no data to enable us to fix the limits of this land with precision. It seems to us a great error to suppose that, if we could ascertain the sites of the towns mentioned in this verse, we should be able to define the boundaries of Shinar. Such knowledge would enable us to define the limits of Nimrod's kingdom, which was *in* the land of Shinar, but the boundaries of which are not said to be coincident with those of the land so called. We must be content to remain uncertain whether it comprehended the whole of the country between the rivers Euphrates and Tigris, or was confined to the lower part of that territory, answering to Babylonia, and comprehending both banks of both rivers. That the latter territory, which nearly corresponds to the present Irak Arabi, is part of what was the land of Shinar, is admitted on all hands; the only question is, how far it extended northward in Mesopotamia Proper.

— '*Babel—Erech—Accad—Calneh.*'—These being the principal towns of Nimrod's kingdom might enable us to discover the limits of the earliest monarchy on record, if their sites could be precisely ascertained. As, a chapter or two farther on, we find the earliest kingdoms consisting of little more than a single town and a surrounding district, it is reasonable to conclude that the 'beginning of Nimrod's kingdom' was comprehended within narrow limits, and therefore, that these most ancient cities must be sought at no considerable distance from one another. We have been in Irak Arabi, and have found that Nimrod occupies a very conspicuous place in the traditions of the country, it being generally believed that this once fertile territory formed his kingdom. It is supposed, indeed, that his father Cush resided there; and in this opinion Dr. Hyde concurs, calling Irak *the most ancient Cush*, being the original seat of that son of Ham, whence his posterity migrated and carried the name into Arabia. It is admitted that the sites of the towns here named, are to be sought for in the Arabian Irak.

— '*Babel.*'—No one doubts that this first postdiluvian city of which we have any record was the original of that great city on the Euphrates (32° 25′ N. lat., and 44° E. long.), which afterwards acquired such fame as the capital of the Babylonian empire. The town founded there by Nimrod could have been but of little consequence, and that little it probably lost after the confusion of tongues recorded in the next chapter. For an account of the city in its palmy state, see the Note on Dan. iv. 30, 'Is not this great Babylon?' and for a description of its present desolation, we may refer to the Notes on those prophecies in which that desolation is foretold. The site of Babel being found, we must look in the same district for the other cities.

— '*Erech.*'—According to the Rabbins, this is the same as the present Urfah, known in the Bible as Ur. But this is unreasonably distant from Babel, and would give too great extent to the kingdom of Nimrod. It is generally believed to have been a city of Chaldæa, which took from it its present name of Irak. Cities, the names of which are evidently formed from Erech, are mentioned by Herodotus, Ptolemy, and Ammianus Marcellinus. Mr. Bryant, on examining the matter, finds that there were two cities distinguished as And-Erech and Ard-Erech—the former in Susiana, near some fiery or bituminous pools, and the latter on the Euphrates below Babylon. This last probably occupied the site of the original Erech of the text.

— '*Calneh.*'—A great mass of authority, ancient and modern, European and Oriental, concurs in fixing the site of this city at what *was* the great city of Ctesiphon, upon the eastern bank of the river Tigris, about 18 miles below Bagdad. Opposite to it stood Seleucia, which was built by the Greeks for the express purpose of ruining Babylon, and was made the capital of their empire east of the Euphrates. After the lapse of several centuries, Ctesiphon, which seems to have been in previous existence as a small town, began to assume importance as a rival to Seleucia, in the hands of the Parthians, the bitter and implacable enemies of the Greeks. It is said to have been first walled in the reign of Pacoras, king of the Parthians, who was contemporary with Mark Antony. Seleucia ultimately fell before the ascendancy of Ctesiphon and the Parthians, and became a sort of suburb to its rival under the name of Coche, and were both identified by the Arabs under the name of Al-Modain, or 'the cities.' Ctesiphon became a magnificent city, and the winter capital of the Persian empire under the native Sassanian dynasty, which threw off the Parthian predominance. The place was taken by the Arabs in the year 637 A.D., and from that time declined amazingly; and when the Caliph Al-Mansúr built Bagdad, the ruins of Al-Modain furnished the principal materials for the new city. Both sites the present writer has had an opportunity of examining with care. Of Seleucia nothing now remains but a portion of the wall; but evident traces of its former extent still exist in the now denuded surface, rendered uneven by extended mounds, which, in most cases, alone remain to mark the sites of the numerous cities with which this celebrated region teemed in ancient times. Ctesiphon has been rather more fortunate. Not only may the enormously thick walls of the city be traced to a considerable extent along the river, but a vast and imposing structure of fine brick still remains as an object of solitary magnificence in this desolate region, and is visible from a great distance. It is unlike any building in that part of the world, and is considered to have been built by Greek artists in the employ of the Persian kings. It presents a façade of 300 feet in length, pierced in the middle by an arch whose curve forms a large parabola rising from about half the height. The height of this arch from its apex to the ground is 103½ feet, and it leads to a vast hall of the same height, and 82 feet broad by 160 in depth. The vaulting of this hall is broken at the back, and there is a large fissure about 15 feet from the entrance. It is called *Tauk Kesra*, or 'the arch of Khosroes,' and is believed to have been the palace of the Persian kings, and is presumed to be the 'white palace,' the magnificence and internal riches of which struck the barbarous conquerors from Arabia with amazement and delight.

— '*Accad.*'—The probabilities which have been allowed to operate in fixing Erech and Calneh, find equal, or more than equal, room in assigning Accad to the Sittace of the Greeks, and the Akkerkúf of the present time. It is situated about nine miles west of the Tigris, at the place where that river makes its nearest approach to the Euphrates. '*Sittace*' retains some elements of the name *Accad*; and *Akkerkúf* has more similarity to the original name than will sometimes be found in analogies on which elaborate theories have been founded. The situation and the name being concurrently favourable, its identity with the ancient Accad finds another confirmation in the remarkable and primitive monument which is found there, and which the Arabs, to this day, call *Tel Nimrúd*, and the Turks, *Nimrúd Tepassé*; both which appellations signify the 'Hill of Nimrod.' It consists of a mound, surmounted by a mass of building which looks like a tower, or an irregular pyramid, according to the point from which it is viewed. It is 300 feet in circumference at the bottom, and rises 125 or 130 feet above the greatly inclined elevation on which it stands. The mound which constitutes the foundation of the structure is composed of a mass of rubbish formed by the decay of the superstructure. In the tower itself the different layers of sun-dried bricks, of which it is composed, may be traced very distinctly. The bricks are cemented together by lime or bitumen, and are divided into courses varying from 12 to 20 feet in height, and separated by layers of reeds, such as grow in the marshy parts of the country, and in a state of astonishing preservation. The solidity and loftiness of this pile, as well as the difficulty of discovering any other use for it, would indicate it to have been one of those immense pyramidal towers which were consecrated to the worship of the heavenly bodies, and which served at once as the temples and observatories of the primitive times. That this worship arose very early, we shall have occasion to state; and it is agreed on all hands that it originated in the country in which this pile is found. There seem to have been structures of this nature in all the primitive cities of this region; built, probably, more or less after the model of that in the metropolitan city of Babylon. The Tel Nimrúd, therefore, sufficiently indicates the site of a primitive town, which it is not presuming more than is usual, to suppose to have been Accad.

11. '*Out of that land went forth Asshur.*'—The form of expression in Hebrew gives equal authority to the marginal reading, which is 'Out of that land, he [Nimrod] went forth into Assyria;' and opinions are pretty equally divided as to which of the senses is to be preferred. Understood as in the text, it appears that Asshur, the son of Shem, on being driven out of Shinar by Nimrod, went and settled in Assyria; while the other reading makes Nimrod extend his original encroachments on the Shemites, by appropriating Assyria also; or else, that he relinquished his kingdom in Shinar for some unknown reason, and went to

found another in Assyria. Some commentators build an excellent character for Nimrod on the superstructure which the last hypothesis offers, contending that this ancient hero, being disgusted with the mad project of the tower of Babel, withdrew from the country, to exonerate himself from the consequences: yet the common accounts make him the prime mover in that famous transaction.

'*Nineveh.*'—Whether Nimrod or Asshur founded this city, it does not appear to have been of much importance for many centuries afterwards. Indeed the text before us leads us to conclude that Resen was in its origin a more important city than Nineveh. It did not rise to greatness until subsequently, somewhere about 1230 B.C., when it was enlarged by Ninus, its second founder, and became the greatest city of the world and the mistress of the East. The testimony of most ancient writers concurs with the local traditions and the surviving name to fix Nineveh on the site of the village of Nunia, opposite the town of Mosul on the river Tigris, which formed the boundary of Assyria Proper. In the book of Jonah, it is emphatically called 'an exceeding great city;' and we must refer to the Note on that text for an account of its ancient greatness and present remains.

'*Rehoboth, Calah, Resen.*'—The site of Resen is indicated with more than ordinary precision in the text; but in seeking it, or those of the other two cities, we have no such evidence and strong probabilities as have helped in determining the sites of the towns of Nimrod's kingdom in Shinar. We can only conjecture that they existed on the Tigris, below, and perhaps above, Nineveh, at no great distance from each other. Most writers concur in placing Calah on the Great Zab, before it enters the Tigris, and Resen higher up on the latter river, so as to be between Nineveh and Calah. But Rehoboth has been shifted about everywhere. Some place it above Nineveh, others below Calah, while others fix it on the western bank of the Tigris, opposite Resen.

16, 17, 18.—All these, as before (see Note on *v.* 6), are the names of tribes, not individuals.

21. '*The brother of Japhet the elder.*'—It is on the authority of this phrase, that many commentators have held that Japhet and not Shem was the eldest son of Noah; and it is hence conceived that Shem is usually named first by way of excellence, because the holy line descended from him. Without being insensible to the arguments in favour of this explanation, we feel obliged to withhold our assent from it. The words אֲחִי יֶפֶת הַגָּדוֹל can hardly be rendered 'the brother of Japhet the elder,' in conformity with the grammatical analogies of the Hebrew language, nor is any other instance of such a construction to be found in the Scriptures. 'The elder brother of Japhet' is the plain and natural rendering, and is that given by the ancient versions, except the Septuagint, which lies under the suspicion of having been there corrupted. The intention of the sacred writer was evidently to mark the seniority and consequent superiority of Shem. He had already stated that Ham was the youngest, or at least a younger, son of Noah; and now is careful to inform us that Shem, the stem of the Hebrews, was older than Japhet. It has indeed been urged, in consideration of the interpretation to which we object, that as Noah was 500 years old when he began to have sons, and the Deluge took place in the 600th year of his age, his eldest son must at that date have been 100 years old, whereas we are informed in ch. xi. 10, that Shem was not 100 years old till two years after, when he begat Arphaxad. But this is of little weight, when we consider that the centuries appear to be sometimes given in round numbers, without exact regard to an odd year or two over or under. The incidents of life do not naturally run in centenary periods; and when such in any accounts recur, it needs but little reflection to teach us that the writer does not mean to be exact, but to say 'when he was *about* a hundred years old,' etc.

CHAPTER XI.

1 *One language in the world.* 3 *The building of Babel.* 5 *The confusion of tongues.* 10 *The generations of Shem.* 27 *The generations of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran.*

AND the whole earth was of one [1]language, and of one [2]speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 ¶ And [3]they said one to another, Go to, let us make brick, and [4]burn them throughly. And they had brick for stone, and slime had they for morter.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called [5]Babel; [6]because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ [7]These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

[1] Heb. *lip.* [2] Heb. *words.* [3] Heb. *a man said to his neighbour.* [4] Heb. *burn them to a burning.* [5] That is, *confusion.* [6] Wisd. 10. 5. [7] 1 Chron. 1. 17.

16 [8]And Eber lived four and thirty years, and begat [9]Peleg:
17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
18 And Peleg lived thirty years, and begat Reu:
19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
20 And Reu lived two and thirty years, and begat [10]Serug:
21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
22 And Serug lived thirty years, and begat Nahor:
23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
24 And Nahor lived nine and twenty years, and begat [11]Terah:
25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.
26 And Terah lived seventy years, and [12]begat Abram, Nahor, and Haran.
27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.
28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.
29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
30 But Sarai was barren; she *had* no child.
31 ¶ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from [13]Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
32 And the days of Terah were two hundred and five years: and Terah died in Haran.

[8] 1 Chron. 1. 19. [9] Called, Luke 3. 35, *Phalec*. [10] Luke 3. 35, *Saruch*. [11] Luke 3. 34, *Thara*. [12] Josh. 24. 2. 1 Chron. 1. 26. [13] Nehem. 9. 7. Judith 5. 7. [14] Acts 7. 4.

Verse 1. '*One language.*'—What the primæval language was is a point which has excited very much discussion. Hebrew, Syriac, Arabic, Chaldee, Phœnician, Egyptian, Ethiopic, Greek, Sanscrit, and Chinese, have each had the priority of their claims warmly advocated. The weight of number and authority is in favour of the Hebrew and the Syriac, which were originally one and the same:—1. Because the names of the letters, and the numeral values assigned to them, in Hebrew and Syriac, have been generally adopted by the rest, however unlike the letters may be formed. 2. That the superior antiquity of the Hebrew and Syriac letters (which had originally but one form) is demonstrated by the greater simplicity of their shapes. 3. From internal evidence—such as, that words derived from or identical with Hebrew words run through all the greater number of known languages; that all Oriental proper names of rivers, mountains, cities, persons, etc., are deducible from the Hebrew; that when Abraham 'the Hebrew' travelled in Palestine and Egypt, he was everywhere understood;—with other arguments of similar character and force.

3. '*Brick.*'—The want of stone in the plain watered by the Euphrates and Tigris, in the lower half of their course, rendered brick formerly, as it still is, the universal material in all the buildings of the country. The text will be best elucidated by observing what materials are employed in those masses of ruin which, whether belonging to the original city and tower or not, are undoubtedly among the most ancient remains in the world. The bricks are of two sorts, one dried in the sun, and the other burnt by fire. The size of the latter is generally thirteen inches square by three thick; there are some which do not exceed half those dimensions, and a few with shapes adapted to particular purposes, such as for rounding corners, etc. They are of several colours—white, approaching more or less to a yellowish cast, like our Stourbridge, or fire-brick, which is the finest sort; red, like our ordinary brick, which is the coarsest sort; and some that have a blackish cast, and are very hard. The sun-dried brick is considerably larger, and in general looks like a clod of earth, in which are seen particles of broken reed and chopped straw, obviously intended to give compactness to the mass. When any considerable degree of thickness was required, the practice in the Babylonian structures seems to have been, to form the mass with sun-dried bricks, and then to invest it with a case of burnt bricks. The ruins exhibit evident traces of this mode of construction, although, in the course of ages, the external coverings of burnt bricks have been taken away for use in building. If we are to understand the text as meaning burnt bricks—which the original does not state so positively as our translation—it by no means follows that such only were used, as no large construction at Babylon was at any time wholly, or even principally, composed of burnt brick.

'*Slime.*'—'They had bitumen for cement' would be a better translation of this passage; for the word in this place does undoubtedly denote that remarkable mineral pitch to which the name of bitumen is given, and which is supposed to have been formed in the earth from the decomposition of animal and vegetable substances. It is the most inflammable of known minerals. There are two or three sorts, but having the same component parts. It is usually of a blackish or brown hue, and hardens more or less on exposure to the air. In its most fluid state it forms *naphtha;* when of the consistence of oil it becomes *petroleum;* at the next stage of induration it becomes *elastic bitumen*, then *maltha*, and so on, until it becomes a compact mass, and is then called *asphaltum*, the word by which the Septuagint renders the word חֵמָר *chemar*, which we have here as 'slime.' Herodotus states that the Babylonians derived their supplies of this substance from Is on the Euphrates. This is the modern Hit, a small mud-walled town, chiefly inhabited by Arabs and Jews, situated on the western bank of the river, and fixed by Rennell in 33° 43′ 15″ N. lat. The principal bitumen pit has two sources, and is divided by a wall in the centre, on one side

of which bitumen bubbles up, and oil of naphtha on the other. Mr. Rich remarks, that bitumen was by no means so generally used in the structures of Babylon as is commonly supposed. This is demonstrated by the fact, that bitumen is only found in the ruins as a cement in a few situations, generally towards the basement, where its power of resisting wet rendered it valuable. Before it can be used as a cement, it must be boiled with a certain proportion of oil, and this troublesome and expensive process was not likely to be used exclusively in such a pile as the Tower of Babel, particularly when cements abound, all of which are more easily prepared, and one of which at least is much superior to bitumen. These consist of three kinds of calcareous earth found abundantly in the desert west of the Euphrates. The first, called *noora*, is, in present use, mixed with ashes, and employed as a coating for the lower parts of walls in baths and other places liable to damps. Another, called by the Turks *karej*, and by the Arabs *jus*, is also found in powder mixed with indurated pieces of the same substance and round pebbles. This forms even now the common cement of the country, and constitutes the mortar generally found in the burnt brick-work of the most ancient remains. When good, the bricks cemented by it cannot well be detached without being broken, whilst those laid in bitumen can easily be separated. The third sort, called *borak*, is a substance resembling gypsum, and is found in large lumps of an earthy appearance, which, when burned, form an excellent plaster or whitewash. Pure clay or mud is also used as a cement; but this is exclusively with the sun-dried bricks.

4. '*A tower, whose top may reach unto heaven.*'—The latter clause of this phrase is literally 'and its top in the skies'—a metaphor common in all languages and nations, for a very elevated and conspicuous summit; and which exonerates the builders from the imputed stupidity of attempting to scale the heavens. Whether there was any or what bad intention in this erection, has afforded much matter of discussion, into which we cannot enter. It is probable enough that some design to frustrate the appointed dispersion of mankind was involved in the undertaking; and it does not appear that the confusion of tongues was so much a punishment for this attempt, as a proper and obvious measure for giving effect to the intended dispersion and distribution of the human race.

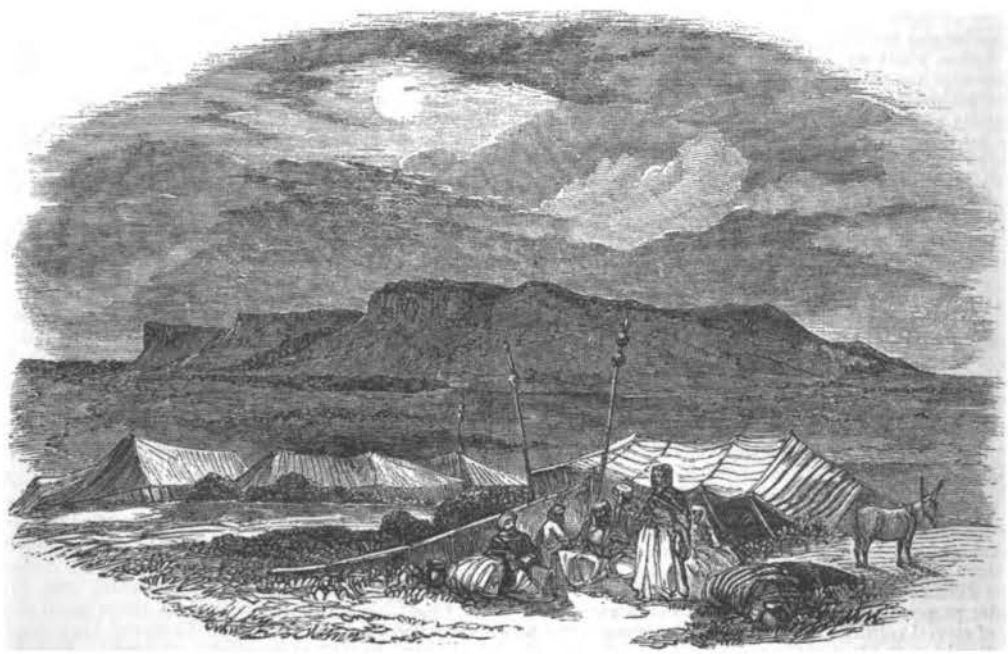
It may be observed, that the idea of preventing dispersion by such means, is applicable in a most remarkable manner to the wide and level plains of Babylonia, where scarcely one object exists different from another to guide the stranger in his journeying, and which in those days, as at present, formed a sea of land, and the compass unknown. The effect of these high-places, characteristic almost everywhere of some Babylonian or Chaldæan site, remains to this day as striking as ever:

> Chaldæan beacons, over the desert sand
> Seen faintly from thick-towered Babylon,
> Against the sunset,

or rising from the horizon's verge like giant pillars, deceiving the weary traveller in their distance, yet still faithfully guiding him to one point in his destination.

Leaving a matter, in which we have only conjectures and doubtful interpretations to guide us, let us inquire what became of this famous tower in after-times, and whether any traces now remain of its existence.

There is no statement that this great work sustained any damage at the Confusion: it is simply said, that the building of the city, and doubtless of the tower also, was discontinued. What were its precise dimensions it is impossible to determine, where different authorities make it range from one furlong to five thousand miles in height! It is generally admitted, and it is indeed in the highest degree probable, that the fabric was in a considerable state of forwardness at the Confusion; and that it could have sustained no considerable damage at the time when the building of Babylon was recommenced: and therefore, finding that this great city was in later periods famous for a stupendous tower, described as an object of wonder comparable to the Egyptian pyramids, it is not unsafe to infer that the original Tower of Babel formed at least the nucleus of that amazing structure which, in the time of the early authors of classical antiquity, stood in the midst of the temple which was built by Nebuchadnezzar, in honour of Belus. It seems that this splendid prince, whose

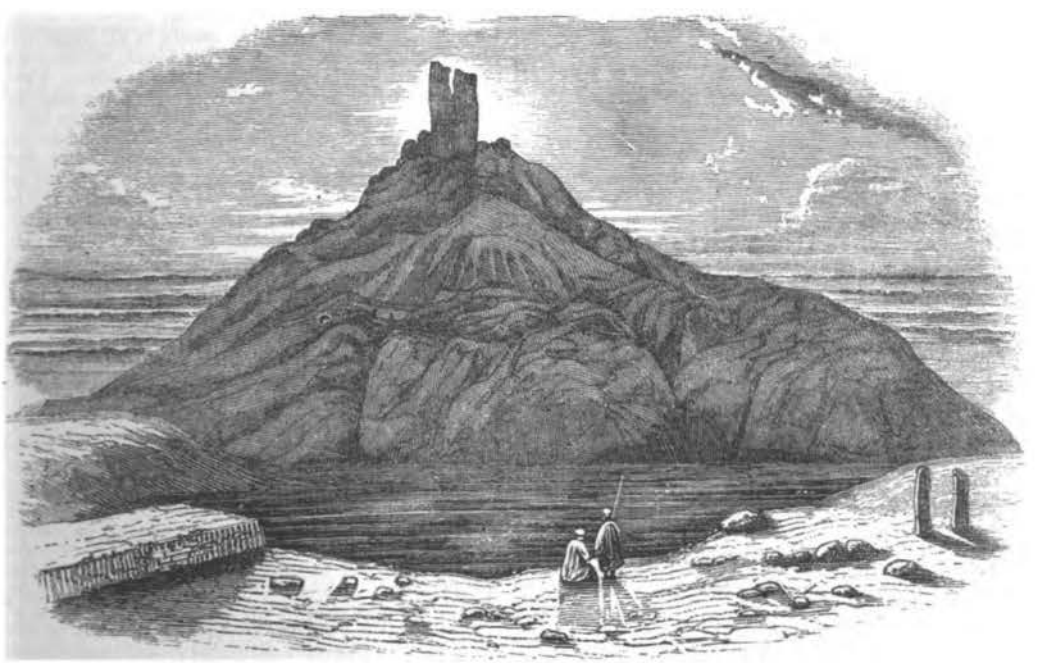


BABYLON.—THE MUJELIBE, WITH AN ENCAMPMENT OF PASSING ARABS IN THE FOREGROUND.
From a Drawing made on the spot, by J. B. Fraser, Esq.

reign began about 605 years B. C., took the idea of rendering this old ruin the principal ornament of the city which it gave him so much pride to embellish. Whatever additions he made to it, there is no room to doubt that the original form was preserved; for not only would it have taken enormous labour and expense to alter it, but the form it afterwards bore is that which would hardly, in such comparatively late times, have been thought of, being in its simplicity and proportions characteristic not only of very ancient, but of the most ancient constructed masses which have been known to exist on the earth. Our earliest authentic information concerning this tower is from Herodotus, who however did not see it till thirty years after the Persian king Xerxes, in his indignation against the form of idolatry with which it had become associated, did as much damage to it as its solid mass enabled him, with any tolerable convenience, to effect. Herodotus describes the spot as a sacred enclosure dedicated to Jupiter Belus, consisting of a regular square of two stadia (1000 feet) on each side, and adorned with gates of brass. In the midst of this area rose a massive tower, whose length and breadth was one stadium (500 feet); upon this tower arose another and another, till the whole had numbered eight. He does not say how high it was; but Strabo, who concurs with him in the dimensions of the basement-flat, adds, that the whole was a stadium in height. Taking these proportions of 500 feet high, on a base of 500 feet on each side, we have a structure as high as the greatest of the Egyptian pyramids, but standing on a much narrower base; as the dimensions of the pyramid may (on an approximation from various statements) be reckoned at 480 feet in height, on a base of 750 feet each way. Herodotus goes on to say, that, on the outside steps were formed, winding up to each tower; and that in the middle of every flight a resting-place was provided, with seats. In the highest tower there was a magnificent chamber, expressly sacred to Belus, furnished with a splendid couch, near which was a table of gold. But there was no statue, the god being supposed to inhabit it at will. About 150 years after the devastations committed by Xerxes, it became one of the mighty projects of Alexander the Great, to restore this famous tower to its former condition; and, as a preparatory step, he employed 10,000 men, for two months, in removing the rubbish which had fallen from the superstructure in consequence of the Persian king's dilapidations. This circumstance alone would induce us, at this distant time, in looking for the remains of this earliest great work of man, to be content with very faint traces of what we may suppose the original structure to have been. The distinction of being a remnant of the Tower of Babel, has been claimed for three different masses; namely, for *Nimrod's Tower* at Akkerkúf; for the *Mujelibe*, about 950 yards east of the Euphrates, and five miles above the modern town of Hillah; and for the *Birs Nimrúd*, to the *west* of that river, and about six miles to the south-west of Hillah. The Tel Nimrúd at Akkerkúf has already been mentioned as denoting the site of Accad. Many travellers have believed it to be the Tower of Babel, having perhaps their imaginations excited by the name of Nimrod attached to it: but the people of the country certainly do not believe it to be the Tower of Babel, the site of which they always indicate by a reference to Hillah, on the Euphrates.

The Mujelibe was first described, in the conviction of its being the Tower of Babel, by Della Valle, who examined the ruins in 1616, and characterizes this mass as 'a mountain of ruins,' and again, as 'a huge mountain.' The name means 'overturned;' and as either this or the Birs Nimrúd must present the remains of the famous tower, if such still exist, we shall give a short description of both from Rich's *Memoir on the Ruins of Babylon*, compared with the accounts furnished by Ker Porter, Macdonald Kinneir, Fraser, Ainsworth, and others. Kinneir concurs with Della Valle, D'Anville, Rennell, and other high names, in considering it the Tower of Babel; but it is to be borne in mind, that none of them except Kinneir, had any distinct information concerning the Birs Nimrúd.

The Mujelibe is second only to the last-named pile, in being one of the most enormous masses of brick-formed earth raised by the labour of man. Its shape is oblong, and its height, as well as the measurement of its sides, very irregular. Its sides face the four cardinal points; the mea-



BABYLON.—BIRS NEMROUD, WITH THE EUPHRATES IN THE DISTANCE, OVERFLOWING ITS BANKS.
From a Drawing made on the spot, by J. B. Fraser, Esq.

surement of that on the north being 200 yards in length, the southern 219, the eastern 182, and the western 136; while the elevation of the highest or south-east angle is 141 feet. The summit is a broad, uneven flat. It ascends towards the south-eastern point, and forms an angular kind of peak, sloping gradually down in an opposite direction upon the bosom of the mound to a depth of about 100 feet. The mass of the structure, as in that at Akkerkúf and the other Babylonish remains, is composed of bricks dried in the sun, and mixed with broken straw or reed in the preparation, cemented in some places with bitumen with regular layers of reeds, and in others with slime and reeds. In most Babylonish structures, several courses of brick intervene between the layers of reeds; but in this the reeds are interposed between every single course of bricks. The outer edges of the bricks having mouldered away, it is only on minute inspection that the nature of its materials can be ascertained. When viewed from a distance, the ruin has more the appearance of a small hill than of a building; and the ascent is in most places so gentle, that a person may ride all over it. The bricks are larger and much inferior to most others; nor indeed do any of those in the ruins near the Euphrates equal those in the ruins at Akkerkúf. Deep ravines have been sunk by the periodical rains in this stupendous mass, and there are numerous long narrow cavities, or passages, which are now the unmolested retreats of hyænas, jackals, and other noxious animals. Quantities of kiln-burnt bricks are scattered about at the base of the fabric; and it is probable that this, as well as the other recesses which only now exhibit the inferior material, were originally cased with the burnt bricks, but which, in the course of ages, have been taken away for the purposes of building; a practice which is known to have been in operation for more than 2000 years.

Every one who sees the Birs Nimrúd feels at once that, of all the masses of ruin found in this region, there is not one which so nearly corresponds with his previous notions of the Tower of Babel; and he will decide that it could be no other, if he is not discouraged by the apparent difficulty of reconciling the statements of the ancient writers concerning the Temple of Belus, with the situation of this ruin on the western bank, and its distance from the river and the other ruins. That this difficulty is not insuperable, has been shown by the writer of the article BABYLON, in the *Penny Cyclopædia;* and without giving any decided opinion, we cannot but subscribe to the view that the Birs Nimrúd must probably be identified with the tower in question, if the latter is to be identified at all.

We give Mr. Rich's description, referring to Sir R. K. Porter for a more detailed account. 'The Birs Nimrúd is a mound of an oblong form, the total circumference of which is 762 yards. At the eastern side it is cloven by a deep furrow, and is not more than 50 or 60 feet high; but on the western side it rises in a conical figure to the elevation of 198 feet; and on its summit is a solid pile of brick, 37 feet high by 28 in breadth, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small square holes, disposed in rhomboids. The fire-burnt bricks of which it is built have inscriptions on them; and so excellent is the cement, which appears to be lime-mortar, that it is nearly impossible to extract one whole. The other parts of the summit of this hill are occupied by immense fragments of brick-work, of no determinate figure, tumbled together, and converted into solid vitrified masses, as if they had undergone the action of the fiercest fire, or had been blown up with gunpowder, the layers of brick being perfectly discernible.' 'These ruins,' continues Mr. Rich, 'stand on a prodigious mound, the whole of which is itself in ruins, channelled by the weather and strewed with fragments of black stone, sandstone, and marble. In the eastern part, layers of unburnt brick, but *no reeds*, were discernible in any part: possibly the absence of them here, when they are so generally seen under similar circumstances, may be an argument of the inferior antiquity of the building. In the north side may be seen traces of building exactly similar to the brick pile. At the foot of the mound a step may be traced scarcely elevated above the plain, exceeding in extent by several feet each way the true or measured base; and there is a quadrangular enclosure around the whole, as at the Mujelibe, but much more distinct, and of greater dimensions.'

It may be observed that the grand dimensions of both the Birs and the Mujelibe correspond very well with that of the Tower of Belus, the circumference of which, if we take the stadium at 500 feet, was 2000 feet; that of the Birs is 2286, and that of the Mujelibe 2111, which in both instances is a remarkable approximation, affording no greater difference than is easily accounted for by our ignorance of the exact proportion of the stadium, and by the enlargement which the base must have undergone by the crumbling of the materials. Sir R. K. Porter seems to show that three, and part of the fourth, of the original eight stages of the tower may be traced in the existing ruin of Birs Nimrúd; and, with regard to the intense vitrifying heat to which the summit has most evidently been subjected, he has no doubt that the fire acted from above, and was probably lightning. The circumstance is certainly remarkable in connection with the tradition that the original Tower of Babel was rent and overthrown by fire from heaven. Porter thinks that the works of the Babylonish kings concealed for a while the marks of the original devastation; and that now the destructions of time and of man have reduced it to nearly the same condition in which it appeared after the Confusion. At any rate, it cannot now be seen without recollecting the emphatic prophecy of Jeremiah (li. 25): 'I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a *burnt mountain*.'

9. '*The Lord did there confound the language of all the earth*.'—We have no distinct information as to the extent in which this remarkable event operated on the languages of men; and accordingly this verse has occasioned much discussion. It is certainly not necessary to suppose that the confusion of languages was then so great as at present. Some learned men, who consider that the present diversity of languages is not greater than would naturally arise in the lapse of a long time, and in changes of climate and country by migrations, think that the Confusion operated very slightly at first, consisting merely in the introduction of various inflections and some new words, which sufficed to make the people misunderstand one another. This is the opinion of those who think that all existing languages are derived from one parent stock. But others, who believe that the existing diversity is too great to allow the doctrine of their being all derived from one common source, think that new languages were formed at the Confusion, to each of which it is possible to trace the various derivative languages which have been formed out of it in the lapse of time, by removals, intermixtures, and refinements. It is allowed, however, that the formation of two new languages, or strongly marked dialects, for two of the families of Noah, while the other retained the primitive tongue unaltered, would be alone sufficient to account for all existing differences. What these original tongues or dialects were, is another point which has excited large debate. Sir William Jones being a very good authority in this matter we may give his opinion, as collected by Dr. Hales from different volumes of the *Asiatic Researches*. He discovers traces of three primæval languages, corresponding to the three grand aboriginal races, which he calls the Arabic, the Sanscrit, and the Sclavonic.

'1. From the Arabic or Chaldee spring the dialects used by the Assyrians, Arabs, and Jews.

'2. From the Sanscrit, which is radically different from the Arabic, spring the Greek, Latin, and Celtic dialects, though blended with another idiom, the Persian, the Armenian, and the old Egyptian, or Ethiopic.

'3. From the Sclavonic or Tartarian, which is again radically different both from the Arabic and Sanscrit, spring (so far as Sir William could venture to pronounce upon so difficult a point) the various dialects of northern Asia and north-eastern Europe.'

Some other writers require a greater number of mother-tongues; while others are content, as we have seen, with that ancient Hebrew language into which the later Hebrew, the Chaldee, and the Syriac may be resolved.

12. '*Arphaxad . . . . Salah.*'—It is upon the generations specified in this chapter that chronological computations for the period from the Deluge to the birth of Abraham are founded. The diversity between the existing Hebrew text and the Septuagint continues to be very great, and has been brought about partly by the same process that has been described in the note to ch. v. 1, and partly by the existence of a whole generation in the Septuagint and the New Testament (Luke iii. 36) which does not appear in the Hebrew. The tendency of the latter is still to shorten the times; and this is done to such purpose as to render the period from the Deluge to the birth of Abraham ridiculously inadequate for the purposes of history. The intrinsic fitness of the larger account is so manifest here, and the violation of historical probability by the shorter account is so outrageous, that the Samaritan Pentateuch, which coincided with the Hebrew for the more ancient period, does not bring down the process below the Deluge, but for the remainder coincides very nearly with the Septuagint. What value, therefore, the corroborating testimony of the Samaritan may have added to the Hebrew account in the first instance, is completely neutralized by its concurrence with the Septuagint account in the second. From the Deluge to the birth of Abraham the number of years, according to the

Hebrew text, is	292
Samaritan Pentateuch . .	942
Septuagint	1072
Josephus	996

The following table will show how this astonishing difference arises:

	Before Paternity.			After Paternity.			Total of Life.		
	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.
Shem, two years after the Flood, begat .	2	2	2	500	500	500	600	600	600
Arphaxad	35	135	135	403	303	403	438	438	538
Cainan	..	..	130	..	..	330			
Salah	30	130	130	403	303	303	433	433	433
Eber	34	134	134	430	270	270	464	404	404
Peleg	30	130	130	209	109	209	239	239	239
Reu	32	132	132	207	107	207	239	239	339
Serug	30	130	130	200	100	200	230	230	330
Nahor	29	79	79	119	69	129	148	148	208
Terah	70	70	70	135	75	135	205	145	205
Totals	292	942	1072						

The abrupt and violent reduction of the age of paternity, in the Hebrew account, to little above its present standard, while the total of age still remains very high, is a most suspicious and unnatural circumstance, and contrasts disadvantageously with the sober and consistent statement in the Septuagint. It suggests the idea that, having so much reduced the generations before the Deluge, the operators to whose agency the corruption of the genealogy must be ascribed, found that they had no room for further reduction after the Deluge, but by outraging consistency and probability in the way this table exhibits. Besides, there is this self-convicting circumstance, that the shortening process is abandoned so soon as the history itself begins to supply materials for contradiction. And is it at all credible that Arphaxad and his five immediate descendants should have children at the age of 30, when the others who succeeded them, and *whose lives were not half so long*, did not become parents till they were more than double their age; Nahor at 79, Terah at 70, Abraham at 87; and still further down, Isaac at 60, and Jacob at 84? It is impossible in this place to indicate even a tithe of the absurdities which the shorter postdiluvian chronology involves, or the historical difficulties which it creates. They are such, that the computation is now every where rejected by sensible chronologers. 'The more I have considered the matter,' says the Rev. G. S. Faber, 'the more I am convinced that the Oriental Christians did well in rejecting it as palpably absurd and erroneous.' The sum of the difference, before the Deluge, is 606 years; after the Deluge, 788 years; together, 1394 years, which seems too much good time to be lost from the history of the world. If we add this sum to the 4004 years which the shorter chronology allows for the interval from the Creation to the birth of Christ, we extend that period to 5398 years, and add nearly fourteen centuries to the age of the human race.

The differences thus indicated are all that are important; for the computations of the chronologers who follow the Hebrew, and of those who follow the Septuagint, seldom differ but by a few years from each other; and arise chiefly from different computations of the interval from the Exode to the foundation of Solomon's temple. The following table involves the points on which all these differences rest:

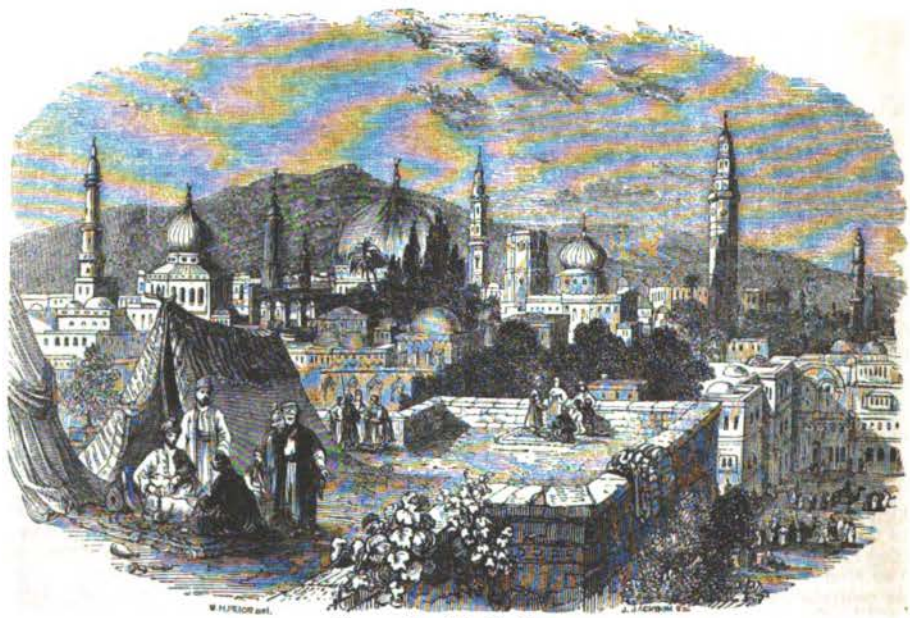
	Ussher.	Playfair.	Jackson.	Hales.
	Years.	Years.	Years.	Years.
Creation to Deluge . . .	1656	1656	2256	2256
Deluge to birth of Abraham	292	292	1072	1002
Birth to leaving Haran . .	134	75	75	75
Leaving Haran to Exode .	430	430	430	430
Exode to foundat. of Temple	479	540	579	621
Temple to birth of Christ .	1013	1014	1014	1027
	4004	4007	5426	5411

With respect to the generation of Cainan, which in the Septuagint we find interposed between those of Arphaxad and Salah, and which alone adds 130 years to the account, much has been written and argued, which we cannot here even recapitulate. Many persons will think it quite sufficient that it is used by St. Luke in his genealogy of Christ. This shews that it was in the Septuagint when the Evangelist wrote; and it is hard to say how it could have got into the Septuagint, if it had not been *then* found in the original Hebrew. The object of such an interpolation is as inconceivable, as the means by which it could be produced; whereas its having been dropped out of the Hebrew text can be easily accounted for. The silence of Josephus used to be urged against the claims of this generation; but it has been shown that Josephus receives into his account the years belonging to this generation, though he does not name the person. An earlier writer, Demetrius, who composed a history of the Jewish kings about 220 years before Christ—only 66 years after the Septuagint translation was made, and when it doubtless agreed with the Hebrew text—uses the chronology of the Seventy, and includes the generation of the second Cainan. A similar history, composed about fifty years later by Eupolemus, exhibits the same characteristics. For a knowledge of the former work we are indebted to the quotations of Alexander Polyhistor and of Eusebius; and of the latter to those of Clement of Alexandria. Let it also be remarked that in these and other histories, counted ancient in the times of Josephus, Eusebius, and Origen, Abraham is described as the *tenth* from Noah, whereas, if the generation of Cainan had no existence, he would be only the ninth. On these and other grounds, we have no hesitation in believing that the generation existed from the first in the Septuagint, and in the ancient Hebrew copies from which that version was made. On the topics indicated in this note the reader may consult Usher, *Chronologia Sacra*; Jackson, *Chronological Antiquities*; Hayes, *Dissert. on Chronology of Septuagint*; Hales, *New Analysis of Chronology*; Russell, *Connect. of Sacred and Profane History*, Prelim. Dissert. 1827; Clayton, *Chronolog. of the Heb. Bible Defended*; Vossius, *De Vera Ætate Mundi*, and *De Sept. Inter. eorumque trans.*

et Chronologia; Scaliger, *De Emendatione Temporum*, and *Thesaurus Temporum*; Perron, *L'Antiquité des Juifs établie*, and *Défense de l'Antiquité des Juifs*; Petavius, *De Doctrina Temporum*.

28. '*Ur of the Chaldees*.'—This seems to have been rather a district than a town, and it probably coincided with or was contained in the modern pashalic of Urfah; the chief town of which, of the same name, is indeed locally regarded as the Ur of Abraham. This town, denominated by the Syrians Urhoi, by the Arabs corrupted into Urfah or Orfah, is situated in Upper Mesopotamia, at the foot of the mountains of Osrhoene, in 38° 51′ E. long. and 37° 9′ N. lat. Local tradition ascribes the foundation of the town to Nimrod; and the Arabs, according to their usual custom, consider as his palace some remarkable ruins, with subterraneous apartments, apparently of great antiquity. The Jews still call the place by the name in the text, *Ur Kasdim*, or 'Ur of the Chaldees;' and it is a place of pilgrimage as the birth-place of Abraham, in whose honour the Moslems have a fine mosque, in the court of which is a lake teeming with fish, preserved there in honour of the patriarch. The town was called Edessa by the successors of Alexander, from a city of the same name in Macedonia, and under that name was the capital of a territory called Osrhoene, occupying the northern and most fruitful part of Mesopotamia, and which, for about eight centuries before Christ, formed an independent kingdom. Its last king was Abgarus, of whom there is a well-known tradition, that he wrote a letter to Christ, and received an answer, printed translations of which are common in many parts of England, and have a superstitious value attached to them, being considered to bless the house in which they are contained. The kingdom of Abgarus was appropriated by the Romans, and the king himself sent in chains to Rome. The place afterwards passed through the hands of the Saracens, the Crusaders, the Tartars, and was ultimately conquered by the Turks. It is now the seat of a pashalic, and is a large and tolerably well-built town, containing a population which Buckingham states at 50,000; an estimate which we have reason to believe much too large. It is a place of considerable trade, enjoying the advantage of being one of the principal stations on the great caravan route between Aleppo and Bagdad.

31. '*Haran*.'—This name affords one instance of the confusion which has arisen in the proper names of our translation, from its having been chosen to give the letter ח *ch*, a power equivalent to ה *h*. It ought to be *Charan*, and it is so given in Acts vii. 2, where the Greek text, after the Septuagint in this place, properly represents the Hebrew חָרָן by Χαρράν. It is proper to observe that the translators have generally taken this course with the ח, as the practice sometimes makes such an alteration that it is difficult to recognise the names. The place in question is supposed to have derived its name from Haran (Charan), the father of Lot, and brother of Abraham. It was called Charræ by the Romans. Its situation is fixed by Rennell in 39° 2′ 45″ E. long., and 36° 40 N. lat., being 29 geographical miles S.S.E. from Urfah. It is situated in a sandy and flat plain. It is now a poor place, in the occupation of a few families of Bedouin Arabs, who have been drawn thither by the good supply of water from several small streams. Their presence renders a visit so unpleasant an undertaking, that no travellers have recently been there. The ruins of an old town and castle are still to be seen. The city must have fallen to ruin at an early period, for it seems to have been quite desolate when the Jew, Benjamin of Tudela, travelled through Mesopotamia in the twelfth century. See Buckingham's *Travels in Mesopotamia*; Kinneir's *Geographical Memoir of the Persian Empire*; and Ainsworth's *Researches in Assyria*.



URFAH—Ur of the Chaldees.

CHAPTER XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *He departeth with Lot from Haran.* 6 *He journeyeth through Canaan,* 7 *which is promised him in a vision.* 10 *He is driven by a famine into Egypt.* 11 *Fear maketh him feign his wife to be his sister.* 14 *Pharaoh, having taken her from him, by plagues is compelled to restore her.*

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: [2]and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, [1]Unto thy seed will I give this land: and there builded he an [2]altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, [3]going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.



TURPENTINE TREE (*Pistachia Terebinthus.*)

[1] Acts 7. 3. [2] Chap. 18. 18, and 22. 18. Acts 3. 25. Galat. 3. 8. [3] Chap. 13. 16. [4] Chap. 13. 4. [5] Heb. *in going and journeying.*

Verse 6. *The place of Sichem,*—that is, to the place where Sichem, or Shechem afterwards stood; for Shechem the son of Hamor who lived in the time of Jacob, probably founded and gave his name to the city. See the note on xxxiii. 18.

— '*The plain of Moreh,*' or rather 'the terebinth tree of Moreh.' It is very certain that the word אֵלוֹן *ailon,* here translated 'plain,' designates a species of tree; but it has been disputed whether this tree be the oak or the terebinth. That אָלָה *alah,* or אַלּוֹן *allon,* and אֵלָה *ailah,* or אַיָּלוֹן *ailon,* do not indicate the same tree is clear, because they are distinguished (Isa. vi. 13 and Hos. iv. 13), although the common version renders them equally by 'oak.' But they are now usually discriminated, and the former rendered by 'oak,' and the latter, which is the word here, by 'terebinth.' The full effect of this criticism would be to substitute the word 'terebinth' for 'oak' wherever it occurs in the common version, except in Gen. xxxviii. 8; Josh. xix. 33; Isa. ii. 13; xliv. 14; Hos. iv. 13; Amos, ii. 9; and Zech. xi. 2; for 'plain' here and in Gen. xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30; Josh. xxiv. 26; Judg. iv. 11; ix. 6, 37; 1 Sam. x. 3; for 'teil tree' in Isa. vi. 13; and for 'elms' in Hos. iv. 13. This shows with what frequency the original mentions a tree which is not once named in the authorized version: and this frequency of its occurrence in Scripture is explained by its commonness in Palestine. It is in fact one of the most common of the forest trees of that country, where, as in other countries of Western Asia, it appears to have been regarded with much the same distinction and respect which the oak has acquired in our northern latitudes. This tree, the *Pistachia terebinthus,* stands as the head and representative of a numerous family of trees, most of which are noted for the fragrant resins which they yield. The branches of this tree are large and diffusive; the foliage a deep green, interspersed with clusters of reddish-white flowers. The best Venice turpentine, which, when it can be obtained in a genuine state, is superior to all the rest of its kind, is the produce of this tree. It would seem that in the vale of Sichem there grew either a grove of trees, or some tree of remarkable size and appearance. The tree of Moreh appears to be mentioned in some other places. See Chapter xxxv. 4 and 8; Josh. xxiv. 26; Judges ix. 6.

'*The Canaanite was then in the land.*'—See also xiii. 7. This has often been referred to as a remark which could only have been made by a writer who lived in Palestine *after* the extirpation of the Canaanites. But the sense of the passage does not seem to be that the Canaanites had not as yet been extirpated, but merely that Abraham, on his arrival in Canaan, had already found the Canaanites there. This intimation may be necessary, since the author subsequently describes the intercourse between Abraham and the Canaanites, the lords of the country; whereas it becomes a superfluous triviality under the explanation which ascribes to it a later date.

8. '*Beth-el.*'—This is an anticipation; the place was first called Bethel by Jacob, on his journey from Beersheba to Haran, its previous name being Luz. *Beth-el* means literally 'house of God.' It does not appear that any town was ever built on the precise spot to which Jacob gave this name; but the appellation was afterwards transferred to the adjacent city of Luz, which thus became the historical Bethel, and was so called by Jacob in commemoration of his vision of the ladder on which the angels of God ascended and descended, ch. xxviii. 10, 19. Jacob built an altar here on his return home, ch. xxxi. 1-15; and this circumstance consecrated the spot in the eyes of his descendants. Samuel came once a year to Bethel to judge the people, 1 Sam. vii. 6. In later times it was notorious as a seat of idolatrous worship, after Jeroboam had erected here one of the golden calves, 1 Kings xii. 28-33. Bethel afterwards fell into the possession of Judah; and King Josiah destroyed its altars and idols, 2 Chron. xiii. 19; 2 Kings xxiii. 15-18. After the Captivity, the place was again inhabited by the returning Jews, and was fortified by Bacchides the Syrian in the time of the Maccabees, Ezra ii. 8; Neh. vii. 32; xi. 31; 1 Macc. ix. 50. It is not mentioned in the New Testament, but it still existed, and was captured in the great war by Vespasian (Josephus, *De Bell. Jud.* iv. 9. 9). Eusebius and Jerome describe it as being in their day a small village. After this the site passed out of knowledge, and its restoration to a place among the ascertained sites of the Holy Land is not the least of the benefits which Biblical Geography owes to the labours of Professor Robinson. He recognised it in a place now called Beitîn, exactly corresponding with all the ancient intimations and measurements. The Arabic termination *în* for the Hebrew *el* is not an unusual change: yet the name has been preserved entirely by the common people; the monks appear for centuries not to have been aware of its existence, and to have assigned to Bethel a location much farther towards the north. The Greek priests at Taiyibeh had however recognised the identity of Beitîn and Bethel; and had endeavoured to bring into use the Arabic from *Beitîl,* as being near to the original; but it had found currency only within the circle of their acquaintance. The notices of Bethel in the Old Testament are familiar to the reader. In the New Testament it is not mentioned; but it still existed, as we learn from Josephus that it was captured by Vespasian. Eusebius and Jerome describe it as a small village in their day. The name is mentioned by writers of the time of the Crusades, but seemingly only as a place known in Scripture history, and not as then in existence. Yet the present ruins are greater than those of a small village, and show that after the time of Jerome the place must probably have revived and been enlarged. The ruined churches upon the site and beyond the valley, betoken a town of importance, even down to the middle ages. The ruins lie on the point of a low hill, between the heads of two shallow wadys, which unite below: the spot is shut in by higher land on every side. The ruins cover a space of three or four acres, and consist of very many foundations and half-standing walls of houses and other buildings. On the highest part are the remains of a square tower, and the walls of a Greek church, standing within the foundations of a much larger and earlier edifice, built of large stones, part of which have been used for erecting the later structure. The broken walls of several other churches are also to be distinguished; and in the western valley are the remains of one of the largest reservoirs to be seen in the country. The bottom is now a grass-plat, having in it two living springs of good water. 'Here,' says Dr. Robinson, 'we spread our carpets on the grass for breakfast, by the side of these desolations of ages. A few Arabs, probably from some neighbouring village, had pitched their tents here for the summer, to watch their flocks and fields of grain; and they were the only inhabitants. From them we obtained milk and also butter of excellent quality, which might have done honour to the days when the flocks of Abraham and Jacob were pastured on these hills It was indeed the finest we found anywhere in Palestine.'

— '*Hai,*' elsewhere called '*Ai.*' It lay on the east of Bethel, from which it was not so distant but that the men of Bethel mingled in the pursuit of the Israelites, as they feigned to flee before the King of Ai, and thus both cities were left defenceless, Josh. viii. 17; and yet not so near but that Joshua could place an ambush on the west (or south-west) of Ai without its being observed by the men of Bethel, while he himself remained behind a valley on the north of Ai, Josh. viii. 4, and 11-13. The town was then destroyed by the victorious Israelites, Josh. viii. 28; but at a later period it was again rebuilt, and is mentioned by Isaiah, and also after the Captivity, Isa. x. 28; Ezr. ii. 28; Neh. vii. 32; xi. 31. In the days of Eusebius and Jerome its site and scanty ruins were still pointed out, not far from Bethel on the east, but it has since gone out of knowledge; and it is not without hesitation that Dr. Robinson proposes to recognise it in a place of ruins about two and a half miles east of Bethel, and just south of the modern village of Deir Diwan: this site is a low hill, or point projecting

southward between two shallow valleys (wadys).* There are some foundations of hewn stone upon the hill, and three ancient reservoirs in the broadest of the valleys. Near by, on the north, is a deep wady, and towards the south-west several smaller wadys, in which the ambuscades of the Israelites might easily have been concealed.

13. '*Say thou art my sister.*'—She was his step-sister, the daughter of his father, but not the daughter of his mother (ch. xx. 12). This, therefore, was a truth in terms, but a moral untruth, because it was *intended* to convey the impression that Sarai was *nothing more* than a sister to him.

15. '*The woman was taken into Pharaoh's house.*'—Of course Abraham could not have been a consenting party in this transaction; and yet it does not appear that the king intended to act, or was considered to act, oppressively in taking away a man's sister without thinking his consent necessary. The passage is illustrated by the privilege which royal personages still exercise in Persia and other countries of the East, of claiming for their harem the unmarried sister or daughter of any of their subjects. This exercise of authority is rarely, if ever, questioned or resisted, however repugnant it may be to the father or the brother: he may regret, as an inevitable misfortune, that his relative ever attracted the royal notice; but, since it *has* happened, he does not hesitate to admit the right which royalty possesses. When Abimelech, king of Gerar, acted in a similar manner towards Sarah, taking her away from her supposed brother, it is admitted that he did so 'in the integrity of his heart, and innocency of his hands,' which allows his right to act as he did if Sarah had been no more than Abram's sister.

16. '*Oxen.*'—The ox is an animal extremely well known, both in respect to his form and utility; but whether the oxen of Abram bore the same shape as our own, is very much to be questioned. Animals in a state of domestication are liable to such changes in appearance, that their identity with the wild or original species can seldom be traced with any degree of certainty. In the Hebrew, the words denoting an 'ox' and the 'morning' are, in respect of their consonants, alike: this arose, perhaps, from a fancied resemblance which the horned front of an ox bears to the amber radiance of the sun when on the point of just emerging from below the horizon.

—'*He asses . . . . she asses.*'—When we find original terms so unlike each other as חֲמוֹר *chamor* and אָתוֹן *athon*, here rendered 'he ass,' and 'she ass,' we are apt to think that a different animal must have been meant by *athon*. But in that memorable passage forming the ninth verse of the ninth chapter of Zechariah, we have 'an ass, the foal of a she ass,' where the terms *chamor* and *athon* occur in the relation of mother and son. This passage shuts the door against all the further excursions of conjecture, by showing that our translators have properly rendered the words. Besides, in the Arabic, we find the word *athen* or *aten* given to the ass in general. An extended note on the ass would be here misplaced; and we shall only state our belief that the real worth of this creature is not understood. He has seldom the benefit of training, but in its stead a mode of treatment extremely calculated to impair the growth and destroy the spirit. It is not improbable that the herd of Abraham offered specimens of size, strength, and agility, far superior to any that were ever seen in later times.

—'*Camels*' גְּמַלִּים *gemallim*.—The camel (*Camelus dromedarius*) is one of the most interesting as well as the most useful of animals. The physical constitution of the camel seems to have been especially adapted by Providence to the condition of the country in which it is found, and to the wants of the inhabitants. The humble fare with which it is contented, its extraordinary power of enduring thirst, and the peculiar adaptation of its foot to the soil which it has to traverse, are points to which our admiration is continually directed, and on which it is unnecessary to expatiate in this place. One of the important services which that most observant traveller Burckhardt has rendered to the cause of science and general knowledge, consists in his correction of some impressions that have been entertained concerning this remarkable animal; and to these we shall

* A wady is the valley of a river, whether a perennial stream or a winter torrent. It is therefore equivalent, for practical purposes, to our word 'valley.'



SYRIAN OX, CAMEL, AND ASS.

at present limit our statement. We have all heard stories of travellers who, when ready to perish with thirst in the Desert, have been saved by slaughtering the camels, and extracting the water contained in a reservoir in their stomachs. But Burckhardt assures us (*Notes on the Bedouins*, p. 260) that he never, in all his extensive experience, saw or heard of such a circumstance. He does not absolutely deny its possibility; but he believes the practice to be unknown in Arabia: and even the Darfur caravans, which are often reduced to incredible suffering by want of water, never resort to such an expedient. 'Indeed,' he remarks, 'the last stage of thirst renders a traveller so unwilling and unable to support the exertion of walking, that he continues his journey on the back of his camel, in hopes of finding water, rather than expose himself to certain destruction by killing the serviceable creature.' He adds that, although he had frequently seen camels slaughtered, he never discovered a copious supply of water in the stomachs of any but those which had been watered on the same day. Our own observations, so far as they go, confirm this in all points; for our acquaintance with camels and caravans never brought us acquainted, even by report, with an instance of a camel being killed for the sake of the water in its stomach.

In another of his works (*Travels in Syria*), Burckhardt corrects another impression concerning the camel; which is, that the animal delights in sandy ground. It does, indeed, cross such ground better than any other animal; 'but wherever the sands are deep, the weight of himself and his load makes his feet sink into the ground at every step, and he groans, and often sinks under his burden.' He found that the skeletons of such animals as had perished in the Desert were most frequent where the sands were deepest: and adds, 'that the hard gravelly grounds of the Desert are the most agreeable to this animal. In his other work, above-cited, he says it is also an erroneous opinion that camels are not capable of ascending hills. They are certainly 'capable,' for we have often met them in the mountains of Persia; but we still think that, although they may in the abstract be able to *ascend* as well as other beasts of burden, yet that the rocky asperities and the hollows of the mountain pathways and defiles are very inconvenient and distressing to their 'unaccustomed feet.'

CHAPTER XIII.

1 *Abram and Lot return out of Egypt.* 7 *By disagreement they part asunder.* 10 *Lot goeth to wicked Sodom.* 14 *God reneweth the promise to Abram.* 18 *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the [1]place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* [2]brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, [3]to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 ¶ Then Abram removed *his* tent, and came and dwelt in the [4]plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

1 Chap. 12. 7. 2 Heb. *men brethren.* 3 Chap. 12. 7, and 26. 4. Deut. 34. 4. 4 Heb. *plains.*

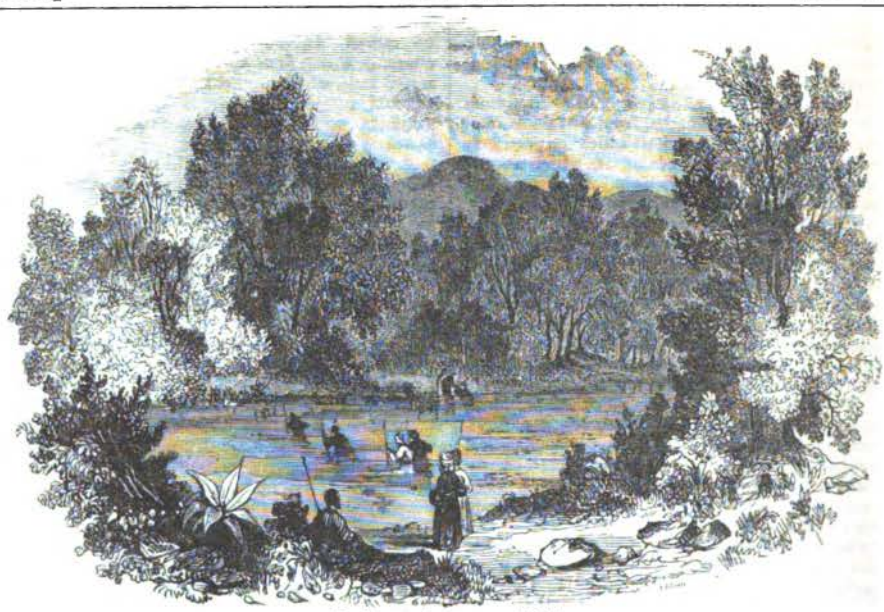
Verse 1. '*Into the south.*'—Of course, not southward from Egypt, but into the southern parts of Canaan, which is called 'the south,' and 'the south country,' in different parts of Scripture.

2. '*Rich in cattle, in silver, and in gold.*'—The Arab tribes, which claim to be descended from Abraham, and which still wander in or near the regions which the patriarch traversed, continue to follow a mode of life which affords the most instructive illustrations of the primitive manners described in the book of Genesis. The wealth of their sheikhs, and other persons of distinction, is of the same kind as that of Abraham. It is true that few are rich in 'silver and gold;' but many are very rich in cattle, and in the same kinds of cattle which are assigned to Abraham in *v.* 16 of the preceding chapter. The number of the patriarch's cattle is not given; but, in considering the number which makes an Arab rich, we may have some idea of the property in cattle which made Abraham 'very rich.' Burckhardt says, that the property of an Arab consists almost wholly in horses and camels. But this must be understood with limitations; for we have known tribes which, in favourable situations, have few camels or horses, but extensive flocks of sheep and goats. Burckhardt proceeds to say, that 'no Arab family can exist without one camel at least; a man who has but two is reckoned poor; thirty or forty place a man in easy circumstances; and he who possesses sixty is rich.' The standard of wealth is of course lower in poor tribes. The same traveller mentions sheikhs who had as many as three hundred camels; and one, who was his guide to Tadmor, was reputed to possess one hundred camels, between three hundred sheep and goats, two mares, and one horse. In the richest tribes, a father of a family is said to be poor with less than forty camels; and the usual stock of a family is from one hundred to two hundred. Although some Arab families pride themselves on having only camels, there is no tribe wholly destitute of sheep or goats. It is observable that Abraham is not stated to have had any horses. The horse was not much in use among the Israelites till the time of Solomon; nor does it appear to have been very common then or afterwards. Horses are even now by no means so common among the Arabs as the reports of some travellers would lead us to conclude. Among the Aeneze tribes, Burckhardt could not find more than one mare to six or seven tents; but they are rather more numerous in some other tribes. Some tribes exclusively use the mares, selling the male colts to the peasants and townspeople.—(See Burckhardt's *Notes on the Bedouins*, pp. 39, 40. and 138, 139.) Upon the whole, it seems that the property of these Arab sheikhs, whose wealth is rumoured far and wide in the East, seems in most cases very moderate when estimated by European standards of value. It may be useful to remember this, when riches in cattle are mentioned indefinitely in the Old Testament. We may, however, conclude that the wealth of Abraham more nearly approximated to that of Job than to that of most Arab sheikhs. It is therefore fortunate that we are acquainted with the numbers of the cattle which constituted wealth in primitive times, and the possession of which rendered Job 'the greatest of all the men of the East,' Job i. 3. Abraham's 'silver and gold' no doubt arose from the same source which supplies the conveniences of life to the existing nomade tribes, namely, the sale of animals for slaughter, and of butter, cheese, and wool to the townspeople. He would naturally accumulate much property from this source in Egypt, the inhabitants of which depended chiefly for their supplies upon the pastoral people who abode in or near their country. The Egyptians themselves hated pastoral pursuits. See note on ch. xlvi. 34.

— '*Silver.*'—We see, at this early period, that the precious metals, especially silver, were used as the general representative of all kinds of property, and the medium of exchange. Silver, which often in the original corresponds to our word 'money,' was in all probability the first metal that was converted to this use, since it is found in a state of comparative purity in a much greater abundance than gold. Specimens of native silver are among the most elegant of minerals. They consist sometimes of thin plates or spangles, and at others of minute threads, variously entangled with each other. In some specimens the silver is crystallized in cubes, or three, four, and six-sided pyramids, of very great minuteness, which are heaped one upon another in the most fanciful manner. Silver is found alloyed with copper, antimony, and arsenic; but the variety we have described is nearly if not quite pure.

7. '*There was a strife.*'—The cause of strife between the herdsmen is not mentioned; but it appears from the context that the flocks and herds of the uncle and nephew were so near, that mutual encroachments took place either upon the good pasture grounds or the wells of water, or both. As quarrels about water are particularly mentioned in ch. xxvi. 20, see the note on that passage. Quarrels from both causes still arise among the Arab tribes, although the pasture boundaries and the property of wells are in general carefully defined. The noble and disinterested conduct of Abraham on this occasion can only be well appreciated by those who know the practical importance of the privilege of selection, which in this instance he conceded to Lot.

10. '*Jordan.*'—This river, being the principal stream of Palestine, has acquired a distinction much greater than its geographical importance could have given. It is sometimes called 'the river,' by way of eminence, being in fact almost the only stream of the country which continues to flow in summer. It was formerly usual to refer the source of the river to the stream which issues from the cave at Banias (the ancient Paneas, the Caesarea Philippi of the New Testament), over which rises a perpendicular rock, whose face has been sculptured in niches for statues. But this is by no means the most distant of the fountains whose waters go to form the Jordan; and it is perhaps better to regard the river as taking its source about an hour and a quarter's journey (say three or three miles and a quarter) north-east from Banias, in a plain near a hill called Tel-el-Kadi. Here there are two springs near each other, one smaller than the other, whose waters very soon unite, forming a rapid river, from twelve to fifteen yards across, which rushes over a stony bed into the lower plain, where it is joined by the river from Banias. A few miles below their junction the now considerable river enters the small lake of Huleh, or Samochonitis (called 'the waters of Merom' in the Old Testament). This lake receives several other mountain-streams, some of which seem to have as good claim to be regarded as forming the Jordan as that to which it is given in the previous statement; and it would perhaps be safest to consider the lake formed by their union as the real source of the Jordan. About two miles below this lake the river passes under Jacob's Bridge in a rapid stream through a narrow bed; and in about ten miles further reaches the larger lake, known by several names, but most commonly as the Lake of Tiberias, through which its course is distinctly marked by the smoothness of the water in that part. The Jordan rushes from the southern extremity of the lake with considerable force, in a stream which is about fourteen yards across at the end of April. On quitting the lake, the river enters a broad valley, or *Ghor*, by which name the natives designate a depressed tract, or plain, between mountains. This name is applied to the plain of the Jordan, not only between the Lake of Tiberias and the Dead Sea, but quite across the Dead Sea and to some distance beyond. This valley varies in breadth from five to ten miles between the mountains on each side. The river does not make its way straight through the midst of the Ghor. It flows first near the western hills, then near the eastern, but advances to the Dead Sea through the middle of the valley. Within this valley there is a lower one, and within that, in some parts, another still lower, through which the river flows. The inner valley is about half a mile wide, and is generally green and beautiful, covered with trees and bushes, while the upper or large valley is for the most part sandy or barren. The distance between the two lakes, in a direct line, is about sixty miles. In the first part of its course between them, the stream is clear; but it becomes turbid as it approaches the Dead Sea, probably from passing over beds of sandy clay. The water is very wholesome, always cool, and nearly tasteless. The breadth and depth of the



THE RIVER JORDAN, near Jericho.

river varies much in different places, and at different times of the year. The average breadth has been calculated by Dr. Shaw at nine yards, and the depth at nine feet. In the season of flood, in April and the early part of May, the river is full, and sometimes overflows its lower banks, to which fact there are several allusions in Scripture (Josh. iii. 15; I Chron. xii. 15; Jer. xii. 5; xlix. 19; l. 44; Ecclus. xxiv. 26). The whole course of the river is about one hundred miles in a straight line, from north to south; but, with its windings, it probably does not describe a course of less than one hundred and fifty miles. Burckhardt says that it now bears different names in the various divisions of its course: *Dhan*, near its source; *Ordan*, lower down, near the Sea of Galilee; and *Sherya*, between that lake and the Dead Sea.

— '*The plain of Jordan . . . was well watered every where, before the Lord destroyed Sodom and Gomorrah.*'—The very valuable discoveries of Dr. Robinson require us to modify very considerably all our previous notions respecting the appearance of the plain of the Dead Sea, before the destruction of Sodom and Gomorrah; and also respecting the extent and character of that visitation itself.

It has usually been assumed that the Dead Sea has only existed since the devastation of 'the cities of the plain;' and the favourite hypothesis of late years has been, that before that time the Jordan flowed through the whole length of the Wady-el-'Arabah to the Gulf of Akabah, leaving the present bed of the Dead Sea a fertile plain. But this, as we now learn, could not have been the case, at least within the times to which history reaches back. Instead of the Jordan pursuing its course southward to the Gulf, Dr. Robinson found that the waters of the Arabah, and also those of the high western desert, far south of Akabah, all flowing *northward* into the Dead Sea. 'Every circumstance goes to show that a lake must have existed in this place, into which the Jordan poured its waters, long before the catastrophe of Sodom. The great depression of the whole broad Jordan-valley, and of the northern part of the 'Arabah, the direction of its lateral valleys, as well as the slope of the high western desert towards the north, all go to show that the configuration of this region, in its main features, is coëval with the present condition of the surface of the earth in general; and not the effect of any local catastrophe at a subsequent period.'

Where, then, it may be asked, were 'the cities of the plain,' and the country in which they stood? It seems a necessary conclusion, that although the lake existed previously to their destruction, it then covered a much less extent of surface than at present. The cities which were destroyed must have been situated on the south of the lake as it then existed: for Lot fled to Zoar, which was near Sodom; and Zoar lay almost at the southern end of the *present* sea. The fertile plain, therefore, which Lot chose for himself, where Sodom was situated, and which was well watered, like the land of Egypt, lay also south of the lake 'as thou comest unto Zoar.' Even at the present day, more living streams flow into the Ghor at the *south* end of the sea, from wadys of the eastern mountains, than are to be found so near together in all Palestine; and the tract, although now mostly desert, is still better watered, through these streams and by the many fountains, than any other district throughout the whole country.

In the same plain were 'slime-pits,' that is to say, wells of bitumen or asphaltum, which appear to have been of considerable extent. The valley in which they were situated is indeed called Siddim; but it is said to have been adjacent to 'the salt sea,' *v.* 3, and it contained Sodom and Gomorrah. The streams that anciently watered the plain remain to attest the accuracy of the sacred historian, but the pits of asphaltum are no longer to be seen. Did they disappear in consequence of the catastrophe of the plain?

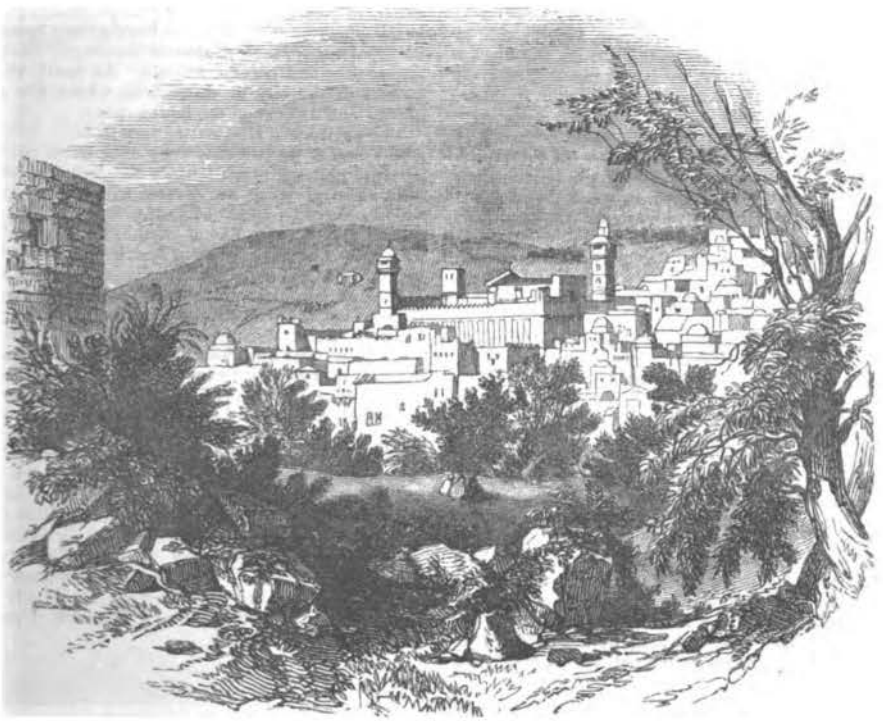
— '*Like the land of Egypt, as thou comest unto Zoar.*'—This is unintelligible as it stands. The meaning is that the plain of the Jordan was *so far as Zoar* well watered every where, like the land of Egypt or the garden of Eden. As Zoar was at the southern extremity of the Ghor, we wonder that Dr. Robinson did not discover the support which this text would afford to his argument, that the river did *not* formerly flow on to the Red Sea, or beyond this point. If it had done so, the limit of abundant irrigation would not have been drawn at Zoar as it is in this text; but might have been extended southward, even to the Red Sea. Of Zoar, see the note on xix. 22.

18. '*Plain of Mamre.*'—The note on ch. xii. 6, applies here; the word translated 'plain' being the same in both places. No doubt a *tree*, and probably a terebinth tree, is meant here. Mamre is the name of the person who is described, in *v.* 13 of the next chapter, as an Amorite, one of three brothers who were friends of Abraham, and confederates with him in his expedition against the four kings. It would probably be correct to translate, 'dwelt at the turpentine tree of Mamre, which is in [the neighbourhood

of] Hebron.' Sozomen, the ecclesiastical historian, says the tree still existed in the time of Constantine, at the distance of six miles from Hebron, and was famous for pilgrimages and for a great fair to which the concourse gave occasion. Opinions were at that time divided as to the antiquity of the tree; some thought it as old as the creation, and that it was the same under which Abraham entertained the angels; while others supposed that it grew from a staff which one of the angels left in the ground. Both Jews and Christians concurred in regarding it with such extraordinary superstition, that Constantine wrote to direct Eusebius, bishop of Cæsarea, to put a stop to the grosser forms of the idolatrous homage it received, and to throw down the altar which had been erected before it. The emperor, however, directed a church to be built, in which the regular offices of religion might be performed. Sanutus states that the trunk of the terebinth tree was still in being in his time (about 1300 A.D.), and that the pilgrims carried it away in pieces, to which great virtues were ascribed. Sozomen also speaks of a well dug by Abraham, and of certain cottages built by him. The Spanish Jew, Benjamin of Tudela, who was at the place about the middle of the twelfth century, says: 'On the confines of the field of Machpelah stands the house of our father Abraham, who rests in peace, before which house there is a spring; and in honour of Abraham no one is allowed to construct any building on that site.' These ruins, which are still shown to travellers as the 'house of Abraham,' seem in fact to be the remains of a small convent. Moreover, the pilgrims and travellers seem to have forgotten that Abraham was a dweller in tents, and does not appear to have ever had a house in Canaan.

— '*Hebron,*' properly Chebron (חֶבְרוֹן, in the Greek Χεβρών), stands in an elevated and rocky but fertile district of southern Palestine, 28 miles south of Jerusalem, in 31° 32′ 30″ N. lat., 35° 8′ 20″ E. long., at the height, according to Schubert (*Reise ins Morgenlande*), of no less than 2664 Paris feet above the level of the sea. It is one of the most ancient cities existing, having, as Moses informs us, been founded seven years before Zoan in Egypt (Num. xiii. 22). Its more ancient name was Kirjath-Arba, that is, 'city of Arba,' probably from Arba, the father of Anak and of the Anakim, who dwelt in and around Hebron (Gen. xxiii. 2; xxxv. 27; Josh. xiv. 15; xv. 3; xxi. 11; Judg. i. 10). But some Rabbinical writers translate the name Arba אַרְבַּע, which means 'four,' and thus make it '*City of the Four,*' which they then interpret to mean the four couples they suppose to have been buried there, namely, Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. It appears to have been in the time of Abraham called also Mamre, probably from the patriarch's Amoritish ally of that name (Gen. xxiii. 19; xxxv. 27; comp. xiv. 13, 28). It has been urged that the place did not receive the name of Hebron till after the time of Moses, and we are referred to Josh. xiv. 15; xv. 13, in proof of this assertion. This has been alleged by some in proof that Genesis could not have been written by Moses, and by others as a mark of the subsequent revision ascribed to Ezra. But all the particulars are compatible with the impression which a comparison of texts would convey, that Hebron was the original Hebrew name of the place, which was subsequently changed to Arba (by a man of that name), but was restored by the Israelites on their entrance into Canaan.

The ancient city lay in a valley; and the two remaining pools, one of which at least existed in the time of David, serve, with other circumstances, to identify the modern with the ancient site, Gen. xxxvii. 14; 2 Sam. iv. 12. Much of the life-time of Abraham, Isaac, and Jacob was spent in this neighbourhood, where they were all entombed; and it was from hence that the patriarchal family departed for Egypt by the way of Beersheba, Gen. xxxvii. 14; xlvi. 1. After the return of the Israelites, the city was taken by Joshua and given over to Caleb, who expelled the Anakim from its territories, Josh. x. 36, 37; xiv. 6-15; xv. 13-14; Judg. i. 20. It was afterwards made one of the cities of refuge, and assigned to the priests and Levites, Josh. xx. 7; xxi. 11, 13. David, on becoming king of Judah, made



HEBRON.

Hebron his royal residence. Here he reigned seven years and a half; here most of his sons were born; and here he was anointed king over all Israel, 1 Sam. ii. 1-4, 11; 1 Kings ii. 11; 2 Sam. v. 1, 3. On this extension of his kingdom Hebron ceased to be sufficiently central, and Jerusalem then became the metropolis. It is possible that this step excited a degree of discontent in Hebron, which afterwards encouraged Absalom to raise in that city the standard of rebellion against his father, 2 Kings xv. 9, 10. Hebron was one of the places fortified by Rehoboam, 2 Chron. xi. 10; and after the exile the Jews who returned to Palestine occupied it and the surrounding villages, Neh. xi. 15.

Hebron is not named by the prophets, nor in the New Testament; but we learn from the first book of Maccabees, and from Josephus, that it came into the power of the Edomites, who had taken possession of the south of Judah, and was recovered from them by Judas Maccabæus, 1 Macc. v. 65; Joseph. *Antiq.* xii. 8, 6. During the great war, Hebron was seized by the rebel Simon Giorides, but was re-captured and burnt by Cerealis, an officer of Vespasian (Joseph. *De Bell. Jud.* iv. 9; vii. 9). Josephus describes the tombs of the patriarchs as existing in his day; and both Eusebius and Jerome, and all subsequent writers who mention Hebron, down to the time of the Crusades, speak of the place chiefly as containing these sepulchres, for an account of which see the note on ch. xxiii. 19. In the course of time the remarkable structure enclosing the tombs of Abraham and the other patriarchs was called the 'Castle of Abraham;' and by an easy transition this name came to be applied to the city itself; till in the time of the Crusades the names of Hebron and Castle of Abraham were used interchangeably. Hence, as Abraham is also distinguished among the Moslems by the appellation of *el Khulil*, 'the Friend' (of God), this latter epithet became, among them, the name of the city; and they now know Hebron only as el Khulil. Robinson's *Researches*, ii. 456.

Soon after the Crusaders had taken Jerusalem, Hebron also appears to have passed into their hands, and, in 1100, was bestowed as a fief upon Gerhard of Avennes; but two years after it is described as being in ruins (Wilken, *Gesch. der Krus*, ii. 44; Saewulf, *Peregrin.* p. 269). In 1167 Hebron was raised to the rank of a bishopric, and the title of bishop of Hebron long remained in the Romish church, for it occurs so late as A.D. 1365. But it was merely nominal; for after the capture of Jerusalem by Saladin in 1187, Hebron also reverted to the Moslems, and has ever since remained in their possession. In the modern history of Hebron the most remarkable circumstance is the part which the inhabitants of the town and district took in the rebellion of 1834, and the heavy retribution which it brought down upon them. They held out to the last, and gave battle to Ibrahim Pasha near Solomon's Pools. They were defeated; but retired and entrenched themselves in Hebron, which Ibrahim carried by storm, and gave over to sack and pillage. The place has not yet recovered from the blow it then sustained.

The town of Hebron lies low down on the sloping sides of a narrow valley (of Mamre), chiefly on the eastern side, but in the southern part stretches across also to the western side. The houses are all of stone, high and well built, with windows and flat roofs; and on these roofs are small domes, sometimes two or three to each house. The streets are narrow, seldom more than two or three yards in width; the pavement, where one exists, is rough and difficult. The bazaars are to a considerable extent covered. The goods in them are thus secured from the effects of the sun and rain, but the streets are rendered gloomy as well as damp. These shops are well furnished, better indeed than those of towns of the same class in Egypt, and the commodities are of a very similar description. The only display of local manufactures is the produce of the glass-works, for which the place has long been celebrated in these parts. The articles manufactured consist chiefly of glass lamps, many of which are exported to Egypt, and rings of coloured glass, worn by females on the arms. Lord Nugent adds to the articles in which the Jewish inhabitants trade, 'earthenware and coarse cloth, wine which is not bad, oil which is good, and a sort of ardent spirit which is detestable.'

There are nine mosques in Hebron, none of which possess any claim to interest, save the massive structure built over the tombs of the patriarchs, an account of which will be found under ch. xxiii. 19. A common Moslem tomb in the neighbourhood of the town passes as the tomb of Abner. He was certainly buried at Hebron; and the head of Ishbosheth was deposited in the same sepulchre, 2 Sam. iii. 32; iv. 12; but there is little evidence of this being the tomb. Nothing at Hebron bears the stamp of high antiquity except the wall which encloses the court wherein stands the mosque over the tomb of the patriarchs, and two reservoirs, for rain water, outside the town. The wall is extensive and lofty, formed of large stones, and strengthened by square buttresses. Dr. Robinson thinks it may be the same which is mentioned by Josephus (*Antiq.* i. 14; *De Bell. Jud.* iv. 9. 7), and by Eusebius and Jerome (*Onomasticon*, s. v. 'Arboch') as belonging to the sepulchre of Abraham. Of the reservoirs, the largest is at the bottom of the valley, just outside the southern gate. It is a large basin, 133 feet square, and 21 feet 8 inches deep, containing 14 feet of water in May, and more or less at other times of the year. It is built of hewn limestone, of solid workmanship, and very ancient date. The other and smaller reservoir is also in the bed of the valley at the north end of the town. It measures 85 feet by 55, with a depth of 18½ feet, containing in May 7 feet of water. These cisterns are supplied entirely by rains, and form the main dependence of the inhabitants for water. One of them is without doubt 'the pool of Hebron,' over which David hanged up the assassins of Ishbosheth.

The present population of Hebron has not been clearly ascertained. The highest estimate makes it 10,000, and the lowest 5000. Most of the inhabitants are Moslems, of fierce and intolerant character. There are no resident Christians. The Jews amount to about one hundred families, mostly natives of different countries of Europe, who have emigrated to this place for the purpose of having their bones laid near the sepulchres of their illustrious ancestors. They have two synagogues and several schools. As usual, they have a quarter of the city to themselves, where the streets are narrow and filthy, and the houses mean.

The environs of Hebron are very fertile. Vineyards and plantations of fruit-trees, chiefly olive-trees, cover the valleys and arable grounds; while the tops and sides of the hills, although stony, are covered with rich pastures, which support a great number of cattle, sheep, and goats, constituting an important branch of the industry and wealth of Hebron. 'The hill country of Judah, of which it is the chief town, is indeed highly productive, and under a paternal government would be capable of sustaining a large population. That it did so once, is manifest from the great number and extent of ruined terraces and dilapidated towns. It is at present abandoned, and cultivation ceases at the distance of two miles north of the town. The hills then become covered with prickly and other stunted trees, which furnish Bethlehem and other villages with wood.'

Hebron had been rarely visited by European travellers from the latter end of the seventeenth century till about thirty years since. Since then visits to Hebron have been comparatively common. The best accounts of the place have been given by Dr. Robinson in his *Biblical Researches*, by Dr. Olin in his *Travels in the East*, by Schubert in his *Reise ins Morgenlande*, and by Lord Nugent in *Lands Classical and Sacred*. Notices of less importance may also be found in the respective *Travels*, &c., of Ali Bey, Irby and Mangles, Poujoulat, Monro, Stephens, Paxton, Lord Lindsay, and Russegger.

CHAPTER XIV.

1 *The battle of four kings against five.* 12 *Lot is taken prisoner.* 14 *Abram rescueth him.* 18 *Melchizedek blesseth Abram.* 20 *Abram giveth him tithe.* 22 *The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.*

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in [1]Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto [2]El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 ¶ And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he [3]armed his [4]trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the [5]king's dale.

18 And [6]Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him [7]tithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the [8]persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

[1] Or, *the plain of Kiriathaim.* [2] Or, *the plain of Paran.* [3] Or, *led forth.* [4] Or, *instructed.* [5] 2 Sam. 18. 18. [6] Heb. 7. 1. [7] Heb. 7. 4. [8] Heb. *souls.*

Verse 1. '*Amraphel king of Shinar,*' etc.—The transaction here recorded is very difficult to understand, from the uncertainty of the names and for want of a clear understanding of the relation of the four kings to each other. The view which we have taken of it in another work (*Pictorial History of Palestine*, ii. 37) still seems to us the most satisfactory, and we therefore repeat it here:—

'It appears that, in this age, the Assyrian power predominated in Western Asia; and we should not wonder if it be ultimately discovered that even the "Shepherd-kings" of Egypt were Assyrian viceroys, which discovery would throw great light on several circumstances in the lives of the patriarchs. Be this as it may, we learn that some years before the date at which we are now arrived, an Assyrian force had crossed the Euphrates, and made extensive conquests in Syria. This force appears to have been composed of detachments from the several small

nations or tribes which composed or were subject to the Assyrian empire, each commanded by its own *melech* or petty king. Of these kings, one named "Chedorlaomer, king of Elam," probably Elymais, appears to have been left viceroy of the conquests west of the Euphrates. This chief resolved, in the end, to carry his arms southward, and for this purpose took with him, not only the warriors drawn from his own clan, but those commanded by three other of such "kings," namely, Amraphael, king of Shinar (or Babylonia); Arioch, king of Ellasar; and another called Tidal, who, from his title, "king of Goyim," or, if we translate the word, "of peoples," may seem to have ruled a mixed people or a union of small tribes. Although the history only requires the mention of the vale of Siddim, we think it wrong to infer from thence that no other district of southern Syria was involved in the consequences of this expedition. The intermediate country, particularly on the coast of the Jordan and the country beyond, possessed by the Horim of Mount Seir, probably experienced its effects, although we only read that the four commanders made war with the five petty kings of the plain. Being defeated, these five kings were made tributary to Chedorlaomer, and in this state of subjection they remained twelve years. But, in the thirteenth year, some unrecorded circumstances encouraged the kings of the plain to withhold their tribute, in which act we may reasonably conclude that other districts of south-western Syria concurred. The year following, Chedorlaomer and his confederates undertook a new expedition to punish the revolters; and that they did not proceed at once against the kings of the plain, but went to the countries beyond the vale of Siddim, and only noticed it on their return northward, seems to us to give a very clear sanction to our conclusion—that other neighbouring districts were also subjugated by the Assyrians thirteen years before, and participated in the revolt of the thirteenth year. And this conclusion is further strengthened by the fact that the mere incidents of this expedition would seem to have been far more important than what we must otherwise suppose to have been its sole or principal object. Coming from the north, the Assyrian commanders traversed the country east of the Jordan, overthrowing in their way the gigantic races by which that country appears to have been inhabited. Continuing their progress southward, the invaders smote the Horim who dwelt in the caverns and fortresses of Mount Seir. Where they crossed the Jordan we know not, but we next find them returning northward by, or along the western border of the great valley of the Arabah, reducing the tribes who inhabited the verge of the wilderness of Paran, on the south of Palestine, namely, the Amalekites, and such of the Amorites as abode on the south-western borders of the vale of Siddim. Arriving at last at that vale, the five kings by whom it was ruled went forth to give them battle. But they were defeated, and fled.'

2. '*These made war.*'—This chapter contains the first example recorded in history of a war undertaken with views of foreign conquest. There is nothing to indicate that the war was very sanguinary. It appears that Chedorlaomer made a moderate use of his victory in the first case, as he left the kings of the five cities on their thrones, although doubtless on the condition of paying him an annual tribute. The sequel shows that at this time, when the world was but thinly peopled, the capture and removal of persons was esteemed an important and desirable object.

—'*Made war,*' etc.—Many writers have pointed out this transaction as one of the most improbable in the Hebrew history; but it is one which a person acquainted with the usages or even the history of the East receives without the least hesitation. The ease with which a very large body of men may be thrown into a panic by the night attack of a very small one is familiar in *all* military history. But the present case needs not such illustration. It rather appears that we form too exalted a notion of the force of the invaders, arising, perhaps, from the ideas of power and magnificence which we connect with the title of 'king.' But what the kings of this age usually were, and what the general extent of their power, we shall presently see; and even in our own day too much stress would not, in another case, be laid upon a title which is given equally to the lord of a few hamlets in Africa and to the sovereigns of England or France. Whether the four kings were themselves subject to some greater power for which they acted, as we conceive, or were independent, as some suppose, and only confederated for the purposes of this expedition, the conclusion as to their own condition of petty sovereigns, commanders of their own clans or districts, remains the same, and gives us no reason to suppose that the forces which they conducted were very numerous, or more than relatively formidable. Their strength arose from their association, and then was not such as the five petty kings of the plain were afraid to confront, or the four nomade chiefs to pursue. There is nothing to suggest the idea of a considerable army, either in the circumstances of the time—or even of the present time in the same country—or in the exploits which were performed, which are such as have been performed by small troops during the feudal ages in Europe, or by a still smaller force of Bedouins or Turcomans in our own day, dashing like a storm over a large tract of country thinly inhabited by people dispersed in small and distant communities, with no defence but in themselves, and allowed no time to combine in resistance. If the forces of the three Amoritish brothers bore any proportion to that of Abraham, the whole pursuing party may have consisted of 1000 men; and if we go so far as to suppose the invading kings had 1000 each, making 5000, the defeat of such a body by 1000 Bedouins in open fight is very far from being without example. And Abraham's victory over Chedorlaomer was won, not in open fight, but by a sudden surprise in the night season. See *Pictorial History of Palestine*, ii. 39.

—'*Sodom — Gomorrah — Admah — Zeboiim—Bela.*'—These are the five 'cities of the plain' which were afterwards doomed to destruction for their iniquity, and which were all destroyed with the exception of Bela, saved to afford a place of refuge to Lot. Sodom and Gomorrah are always so mentioned as to appear the principal of the five, and Bela was probably the least important. For observations on the situation and overthrow of these cities, and on the Dead Sea, see the notes on chap. xix.

'*Zoar.*'—Properly *Tzoar*, צֹעַר. The text shows the reason why this small town, one of the doomed cities of the plain, was preserved, and why its ancient name of Bala came to be changed to Zoar. It is mentioned again in Deut. xxxiv. 3; Isa. xv. 5; Jer. xlviii. 34, so as to show that it belonged to the Moabites, descended from Lot, and became a place of some consideration. In the time of Eusebius and Jerome it had many inhabitants, and was occupied by a Roman garrison. We afterwards hear of it as a large village, a fortified place, and the seat of a bishopric. The Christian writers during the Crusades seem to have found the place under the name of Segor (which is the Septuagint orthography of Zoar); and they describe it as pleasantly situated, with many palm-trees. Abulfeda repeatedly speaks of *Zoghar* as a place adjacent to the Dead Sea and the Ghor, and indeed calls the Dead Sea itself the Lake of Zoghar. This is the same name as צֹעַר *Tzoar;* the apparent difference in Roman types arising from the fact, that the letter ע *ain* in the Hebrew word is treated as mute, but in Arabic is represented by *gh*. Dr. Robinson (*Bib. Researches*, ii. 480, 481: 648-651) has much argument to show that Zoar must have lain on the *east* of the Dead Sea; which seems clear enough from its having been in the territory of Moab; and he thinks that Irby and Mangles have rightly fixed its position at the mouth of the Wady Kerak, at the point where the latter opens upon the isthmus of the long peninsula which stands out from the eastern shore of the lake towards its southern end. At this point Irby and Mangles discovered the remains of an ancient town. Here 'stones that have been used in building, though for the most part unhewn, are strewed over a great surface of uneven ground, and mixed with bricks and pottery. This appearance continues without interruption during the space of at

least half a mile, quite down to the plain, so that it would seem to have been a place of considerable extent. We noticed one column, and we found a pretty specimen of antique variegated glass. It may possibly be the site of the ancient Zoar' (*Travels*, p. 448).

5. '*Rephaims—Zuzims—Emims.*'—These would seem to have been people of extraordinary stature inhabiting the country east of the Jordan and Dead Sea. The country of the Rephaims is identified with that of Bashan, the last king of which, Og, so famous for his great stature, was dispossessed by the Israelites, when the city of Ashtaroth was given to the half-tribe of Manasseh, whose allotment was east of Jordan. The Zuzims and Emims had been previously dispossessed of their territory by the children of Moab and Ammon, the sons of Lot.

6. '*And the Horites in their mount Seir.*'—For an account of Mount Seir and the land of Edom, see the note on chap. xxxvi. 9.

9. '*Four kings with five.*'—There were five kings in the vale of Siddim, which, it now appears, formed not the whole area of the present Dead Sea, but only of the southern extremity. Their kingdoms must, therefore, have been within an area considerably less than that which London occupies. In short, there seems at this time to have been as many kings as towns. And this is still more evident in the later time of Joshua, when the Israelites, under his conduct, defeated thirty-nine of them, and left many unconquered (Josh. xii. 24). Adonibezek, who died a little after Joshua, owns that in his wars he had maltreated seventy kings (Judges i. 7). Ancient history agrees with Scripture in showing the narrow bounds of ancient kingdoms. Egypt was originally divided into several states. The different provinces which compose the present kingdoms of China and Japan were as many separate kingdoms. Greece remained for many ages divided into even more petty states than ultimately formed its republics. We see what a number of kings Greece sent forth to the war with Troy; and the still more ancient monarchies of that country were even less important. A few families assembled in one town under one chief, were the whole subjects of these early kings. At the present day Africa presents us with a picture of those ancient times. We there see a great number of sovereigns in a small extent of country; every little district having its own particular king.

10. '*Fled to the mountain.*'—It is still a common practice in the East for the inhabitants of towns and villages to hasten for safety to the mountains, in times of alarm and danger, or at least to send their valuable property away. The moveables of the Asiatics, in camps, villages, and even towns, are astonishingly few, compared with those which the refinements of European life render necessary. A few carpets, kettles, and dishes of tinned copper, compose the bulk of their property, which can speedily be packed up and sent away on the backs of camels or mules, with the women and children mounted on the baggage. In this way a large village or town is in a few hours completely gutted, and the inhabitants, with every stick and rag belonging to them, can place themselves in safety in the mountains. The writer of this note travelled in Kúrdistan in 1829, following, in one part of the journey, the course which had recently been taken by the Persian troops in their march from Tabreez to Sulimanieh. He came to one large village which had been partially burnt by the Persians, by whom also the inhabitants were so maltreated, that they afterwards fled to the mountains. The news of this transaction having been carried over-night to the next large village, about twenty miles distant, the Persians, on their arrival there the next day, found it completely deserted by the inhabitants, who had in the short interval removed with all their live stock and goods to the hills. It was in this condition that we found it a fortnight later; the inhabitants being afraid to come back till the soldiers should have returned from their expedition. Burckhardt, in his *Notes on the Bedouins and Wahabys*, p. 337, mentions that, when the Wahabys menaced Damascus in 1810, the inhabitants sent off all their valuable property to the mountains of Lebanon.

13. '*The Hebrew.*'—Here we reach the first of the two names by which the worshippers of Jehovah are distinguished in the Old Testament—'Hebrews' and 'Israelites,' and the relative bearing of which it is well to notice together. The former is the usual name of the nation, and as such is much more ancient and universal than the other, Abraham himself being here called a Hebrew; and it does not, like the other, bring to mind any ancestor of glorious memory, while Israelite is the holy name of the people, closely connected with the religion and tradition of the race. Accordingly, while priest and prophet always address the people by the name of Israelites, other nations always call them Hebrews, and a Hebrew never calls himself an Israelite in speaking with foreigners (Gen. xl. 15; Jonah i. 9): on other occasions, too, and especially by earlier writers, the nation is called Hebrews when not mentioned with reference to its religion (Gen. xliii. 32; Exod. xxi. 2; 1 Sam. xiii. 3, 7; xiv. 21). The name Hebrews, עִבְרִים, according to the views entertained by the people themselves, is derived from Eber, עֵבֶר, an ancestor of Abraham (Gen. x. 21; xi. 16); but as nothing further is known of him, he can scarcely be considered an historical personage. Perhaps it was originally applied to all nations of Shemitic tongue on this side the Euphrates, which, according to historical traces, migrated from Central Asia, and last from Mesopotamia (עֵבֶר הַנָּהָר *eber han-nahar*, 'the land on *that side* the river,' *i. e.* the Euphrates; comp. the Sept. ὁ περατής, Gen. xiv. 13) to Palestine and Arabia: in this case the names would spring from the ancient inhabitants of Canaan, as is now generally admitted. According to either view, however, the name Hebrews embraced originally *all* the descendants of Abraham, and was only afterwards particularly appropriated to the direct descendants of Abraham in Palestine. This is the view taken by Ewald, in his *Hebrew Grammar*, sect. 3, Nicholson's translation. Another great authority, Gesenius, in his *Geschichte der Hebraischen Sprache und Schrift* (History of the Hebrew Language and Writing), pp. 9-12, doubts that there is any foundation for the distinction here established in favour of 'Israelite' as the sacred name of the people. He thinks that its being a patronymic derived from the founder of the nation, sufficiently accounts for its use being confined to the people themselves. This is doubtless true; but the other view includes this, and supposes *further* that a sort of sanctity was attached to it as the covenant name of the people, arising out of the circumstances under which the name of Jacob was changed to Israel (Gen. xxxii. 28). If the Hebrews had been called Jacobites, from Jacob, the original name of their progenitor, instead of Israelites, from Israel, his name as the chosen of God, this argument from the origin of the name would not apply; but that from the *use* of the name would in any case remain very cogent. For instance, when our Lord called Nathanael 'an Israelite indeed' (John i. 47), did he not use it as describing one in covenant relation with God? If it had been merely a common patronymic, every descendant of Jacob would have been as much 'an Israelite indeed' as Nathanael.

14. '*Brother.*'—Lot was Abraham's nephew, but is called here his *brother*, in conformity with a usage of which we shall meet with frequent instances in our progress through the Scriptures, and which did not confine the application of the term to natural brothers, but extended it to all near kindred.

—'*Servants, born in his own house.*'—The word translated *servant* generally denotes what we should call *a slave*. In subsequent passages we shall indeed have occasion to remark upon humble friends or disciples performing servile offices, and therefore called 'servants;' and also upon the Jewish slaves whom their own countrymen held in bondage for a limited time, and under defined restrictions. But the mass of the servants mentioned in the Scripture history were absolute and perpetual slaves. They were strangers, either purchased, or taken prisoners in war. They and their progeny were regarded as completely the property of their masters, who could exchange or sell

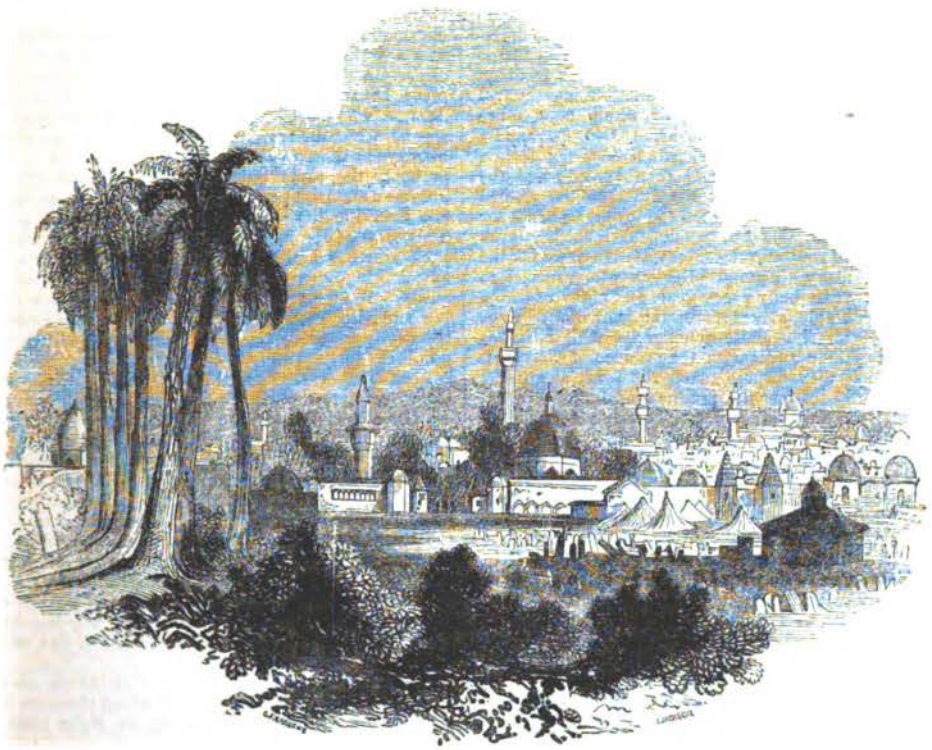
them at pleasure, could inflict upon them what punishments they pleased, and even in some cases put them to death. Abraham's 'servants' were manifestly of this description. This form of slavery is still common in the East; and the facts which the book of Genesis brings under our notice, show how little Asiatic usages have altered after the lapse of about four thousand years. The condition of slavery in Mohammedan Asia is, however, unattended, except in very rare instances, with the revolting circumstances which we usually associate with the word. The term 'slave' itself is not regarded as one of opprobrium, nor does it convey the idea of a degraded condition. Slaves are generally treated with such kindness and favour, that they commonly become much attached to their masters, and truly devoted to their interest. They do not till the fields, or work in manufactories. Their employments are almost wholly of a domestic nature, and their labour light. This is particularly the case with those who are purchased young and brought up in the family, and still more with those who, like Abraham's, are 'born in the house.' Few Europeans would do for their hired servants what the Asiatics do for their slaves, or repose such entire confidence in them. Illustrations of this matter will occur as we proceed. Meanwhile it is obvious, that as Abram had among the slaves 'born in his house,' 318 men fit to bear arms, exclusive of purchased slaves, old men, women, and children, he must have been regarded as a powerful chief by the petty princes among whom he dwelt. Hence, a few chapters on (chap. xxiii. 6), the children of Heth say to him, 'My lord, thou art a mighty prince among us.'

— '*Dan.*'—This has been pointed out as one of the passages evincing that the book of Genesis was not written till after the time of Moses, or that it was interpolated by a later hand. It is assumed that this is the same place, originally called Laish, which did not acquire the name of Dan (from the tribe of that name) till the time of the Judges, under the circumstances described in Judg. xviii. 29. But it has been forgotten that there was another Dan, distinguished as Dan-Jaan, mentioned in 2 Sam. xxiv. 6, which, for all that appears, bore the same name in the time of the patriarchs, and which certainly does seem to have been upon the track upon which Abram must have passed in his pursuit of Chedorlaomer. At all events, when we thus find another Dan in the proper quarter, it is both unwise and offensive to fasten upon another, which we know did not receive the name till after the time of Moses.

15. '*Divided himself against them . . . by night.*'—Probably he divided his forces, so that a simultaneous rush was made upon the camp of the enemy from different quarters. Here again the usages of Arabian warfare assist us. Surprise, by sudden attacks, is their favourite mode of warfare. Some tribes consider it cowardly and disgraceful to make a night-attack on a camp. But this is not the general feeling. When such an attack is resolved upon, the assailants so arrange their march that they may fall upon the camp about an hour before the first dawn, when they are tolerably certain to find the whole people asleep. With some tribes it is then the custom to rush upon the tents, and knock down the principal tent-poles; thus enveloping the sleepers in their tent-cloths, which renders the victory easy even over superior forces. What greatly facilitates the success of such attacks is the general neglect of posting night-watches and sentinels, even when in the vicinity of an enemy. If an immediate attack is apprehended, all the males of an encampment, or all the soldiers of an expedition, remain watching their fires throughout the night. In the present transaction we do not read of any men killed on either side. Probably none were. It is astonishing how little blood is shed by the Arabs in their most desperate actions, which more resemble frays among an unorganized rabble than a battle between soldiers. We may hear of a battle lasting a whole day without a man being killed on either side. Burckhardt says: 'When fifteen or sixteen men are killed in a skirmish, the circumstance is remembered as an event of great importance for many years by both parties.'

— '*Hobah,*' or rather Chobah, חוֹבָה, lay to the north of Damascus, the north being 'on the left hand of a person facing the East. This place is not again mentioned in Scripture; but it is probably the Chobs, Χωβά, of Judith xv. 4. Eusebius, in the *Onomasticon*, confounds this place with Cocuba, the seat of the Ebionites. The site is not known; but a German traveller, Troilo, mentions a village called Hoba, about half a league north of Damascus (*Reisebeschreibung*, p. 584); and this is more likely to mark the site than the small village called Kokab, which was observed by Burckhardt seven miles *south* of Damascus, with which Gesenius was inclined to identify it. See Burckhardt's *Travels in Syria*, p. 317, and Gesenius's Note in the German translation of the same, ii. 1054.

— '*Damascus.*'—This is the first mention of a city which hereafter makes a great figure in Scripture. Its origin must have been very ancient; for the way in which it is spoken of here and in the next chapter, *v.* 2, does not indicate that it was then a new or unknown place. We hear nothing more of it till the time of David, when we find it the seat of a state, the interference of which in aid of the enemies of David led to its subjugation by him (2 Sam. viii. 5, 6; 1 Chron. xviii. 5, 6). But it threw off this dependence upon Israel in the reign of Solomon, when Rezon, a servant of Hadadezer, king of Zobah, gained possession of Damascus, and established the kingdom which is the 'Syria' of the subsequent history (1 Kings xi. 4), and which appears eventually to have comprised a very considerable dominion between the Antilibanus and the Euphrates, seeing that under the second Benhadad thirty-two 'kings,' or petty princes, attended that monarch in his campaign against Samaria (1 Kings xx. 1). This was only one of the numerous acts of hostility which took place between the kingdoms of Syria and Israel, which seem to have regarded each other as natural enemies. Many interesting facts of Scripture history are connected with, or grow out of this warfare. The line of Rezon ceased with the murder of Benhadad II. by Hazael, who usurped the throne, and by his great abilities in war proved a terrible enemy to Israel, of all whose territories beyond the Jordan he gained possession, and placed the kingdom itself under tribute (2 Kings x. 32, 33; xiii. 3). But by his successor all these advantages were lost, and the Israelites, under Jeroboam II., not only threw off the Syrian yoke and recovered their former territories, but captured Damascus itself (2 Kings xiv. 28). It was soon restored to its own kings; and at a subsequent period we find Israel and Syria in an unnatural confederacy against Judah, by which the king, Ahaz, was induced to purchase the aid of the Assyrians, who fell upon Damascus, took it, carried the inhabitants away captive, and, having slain the king, Rezin annexed his territories to their own dominion (2 Kings xv. 37; xvi. 6-9; Isa. vii. 1; viii. 4; x. 9; xvii. 1). After this Damascus fell successively under the dominion of the Babylonians, the Persians, the Greeks, and the Romans. In and after the time of Christ the city contained numerous Jews (Joseph. *De Bell. Jud.*, i. 2; xxv. 2; xx. 2; comp. Acts ix. 2); and it was when on a mission from the Sanhedrim to suppress the growth of Christianity among them, that St. Paul was miraculously converted (Acts x. iii. 30; Gal. i. 12). For remarks on the topographical and historical circumstances connected with that event, see the notes on Acts x. The city then belonged to the dependent kingdom of the Arabian prince Aretas. At a later period it was reckoned among the cities of Decapolis. From the time of Hadrian it bore the honorary title of Metropolis, but did not enjoy the rights of a metropolis. Under the Greek emperors Damascus became the most celebrated city of Western Asia, remarkable for its wealth, luxury and magnificence, and for its numerous Christian population. After its conquest by the Arabians in 633 A.D., it became the capital of their mighty empire till that distinction was, after about a century, transferred to Baghdad. Damascus remained under the sway of the khalifs of Baghdad, till it passed to the Fatemite khalifs of Egypt, from whom, towards the latter end of the eleventh century, it was wrested by one of the generals of Malek Shah, the Seljuk Sultan of Iran, who, under a nominal lieutenancy,



[DAMASCUS.]

swayed all the real power of the Baghdad khalifat. The conquering general and his descendants ruled in Damascus with the title of Attabeks with increasing power and territory, and lessening dependence upon the Seljukian sultans, till at length, under the famous Núreddin, Damascus became the capital of a great and prosperous realm, which held even Egypt in subjection. Soon after his death, Saladin, who had been his lieutenant in Egypt, but had eventually secured the sovereignty of that country for himself, found means of adding the Damascene territories to his dominion, from which time Damascus became virtually his metropolis, as it was that of his descendants. It was here that this conqueror died in 1193; and it was here that, in 1207, his son Malek-al-Adel received from the khalif at Baghdad (Al Nazer) a kaftan of honour and a crown of gold. The city remained under the rule of this family till 1301, when Timúr Beg made his fierce inroad into Syria, and reduced Damascus to ashes. It afterwards revived, and remained attached to Egypt till 1517, when the inhabitants sent forth their elders to tender their homage to the sultan Selim as he approached the city after his conquest of Egypt. Under the Osmanli Turks it has since remained, except for the few years in which Syria was lately subject to Mehemet Ali of Egypt.

Damascus is situated in 36° 25′ E. long., and 33° 27′ N. lat., in the north-west of an extensive level plain, which is open eastward beyond the reach of vision, but is bounded in every other direction by mountains, the nearest of which—those of Salehie, to the north-west—are not quite two miles from the city. These hills give rise to the river Barrady, and to various rivulets, which afford the city a most liberal supply of water, and render its district one of the most pleasant and fertile of Western Asia (see note on 2 Kings v. 12). The district within a circumference of from twenty to twenty-five miles is thickly covered with well-watered gardens and orchards, in the midst of which stands the town itself. It thus appears as in a vast wood; and its almost innumerable public buildings, including an extensive citadel and a vast number of mosques, with their domes and minarets, give it a fine appearance as viewed from the neighbouring hills; but on approching over the level plain, the plantations by which it is environed shroud it entirely from view. Its finest building is a grand mosque, of the Corinthian order, said to have been built as a cathedral church by the emperor Heraclius. It was dedicated to St. John of Damascus, and is still called the mosque of St. John the Baptist by the Turks, who believe that in the latter days Jesus shall descend thereon, and from its summit require the adhesion of all his followers to the Moslem faith. The city is surrounded by an old wall of sun-dried brick, strengthened with towers; but this wall has fallen to decay, and the town has so greatly extended beyond its limits, that the number of houses without the wall much exceeds that within. The houses in the city have flat roofs, while those in the suburbs have domes. Damascus is said to contain five hundred mansions entitled to be called palaces; and the general splendour of its houses is much extolled in the East. But little of this is visible in the streets; which in general exhibit nothing but walls of mud or sun-dried brick, that fill the narrow streets with dust in dry weather, and render them perfect quagmires when there is rain. The houses themselves are built with the same materials, although stone might be easily obtained from the adjoining mountains. The streets present scarcely any windows, and only low and mean-looking doors; but these often conduct to large interior courts paved with marble, refreshed by gushing fountains, and surrounded by apartments ornamented and furnished in the best and richest Oriental taste. The thirsty Arabs from the Desert regard Damascus with rapture, and are never tired of expatiating on the freshness and verdure of its orchards, the variety and richness of its fruits, and, more than all, its numerous streams, and the clearness of its rills and fountains. There is a tradition that Mohammed, coming to the city, viewed it with great admiration from the mountain Salehie, and then turned

away, refusing to approach, with the remark, that there was but one Paradise designed for man, and he was determined that *his* should not be in this world: but there is no historical foundation for this story. Damascus is about six miles in circumference, and its population is estimated by Mr. Buckingham at 140,000; of whom 90,000 are native Syrian Arabs, 10,000 Turks, 15,000 Jews, and 25,000 Christians. But Dr. Richardson does not reckon the Christian population at more than 12,000; and the Rev. E. S. Calman states that the Jews do not exceed 5000. Mr. Addison thinks 200,000 the lowest estimate for the whole population that can be admitted; but he allows the uncertainty of conjectural estimates. Damascus is the rendezvous of many thousand pilgrims who proceed to Mecca in one great body every year, and many of whom make a considerable stay before the caravan departs. Many of these pilgrims unite commercial with religious objects, loading their beasts with the produce of their own countries, which they dispose of on the road, and bring back in the same manner the products of India, received from Jedda, the port of Mecca. This has contributed greatly to the prosperity of Damascus, which is also the emporium of an extensive caravan trade with the ports of the Mediterranean on the west, and with Baghdad on the east. Damascus has obtained fame for some of its manufactures. The fine temper of its sword-blades has long been proverbial. This reputation has, however, of late years much declined; but the Damascenes still excel in the art of inlaying metals with gold. The manufacture of the kind of silk called 'damask' originated here.

The inhabitants of Damascus have the reputation of being the most fanatical and intolerant people of Turkey; but the measures of Mehemet Ali put some restraint upon the outward manifestations of their fierce hate against all other religions than their own; and, although that restraint is now withdrawn, some effects of the habit of forbearance which it created still remain.

18. '*Salem.*'—It is a very common and old opinion that this city of Melchezidek was the same afterwards known as Jeru-*salem*. There seems nothing to support this opinion, except that the Psalmist calls the latter city Salem in Ps. lxxvi. 1, 2; and this poetical abbreviation will scarcely bear the weight of so important a conclusion. The notion probably arose in the natural wish of the Jews to be able to connect some points in the history of their great ancestor with the spot which became the capital of his descendants, and the great centre of their ritual worship. For the same reason they allege that the mountain in 'the land of Moriah,' whither Abraham went to offer up Isaac (xxii. 2), was the mount Moriah on which the temple afterwards stood. This we believe: but the belief is incompatible with that which fixes here also the Salem of Melchezidek: for it is as manifest that the 'land of Moriah' was a secluded place, as that 'Salem' was an inhabited city. On these and other grounds which cannot in this place be stated, we incline to accept the conclusion of Jerome, who places this Salem near to Scythopolis (Beth-shean), where he says that extensive ruins were shown in his days as those of the palace of Melchezidek. This was probably the same Salem as that of John iii. 23; and Jerome's statement at least shows that common opinion did not then identify Melchizedek's Salem with Jerusalem. This view of Jerome's was mostly followed in the middle ages, and has had a good number of modern advocates, among whom we may number Reland, Rosenmüller, and Bleek. We formerly entertained the other view; but having since had occasion to examine the whole subject, have been constrained by the great weight of evidence to abandon it for this.

21. '*Give me the persons, and take the goods.*'—It would seem that here the king claims his own due, and allows Abraham his. According to Arab usage Abraham had an undoubted right to the recovered goods and cattle. The custom is, if an enemy has spoiled an Arab camp, and carried away some of the persons as prisoners, and if the whole be afterwards recovered by another party, then the persons are to be restored, but the property is to remain in the possession of those by whom it was recaptured. This elucidation, which has escaped the notice of annotators, exalts the conduct of Abraham in declining to receive his due, and diminishes the generosity for which the king of Sodom has obtained credit. Indeed we see that Abraham himself admits the right of his friends to that which, for himself, he declined.

22. '*I have lift up mine hand*'—a Hebraism for 'I have sworn,' derived from the custom, to which there are frequent allusions in Scripture, of elevating the right hand in the act of taking an oath.

23. '*From a thread even to a shoelatchet.*'—This seems to have been a proverbial expression of diminution. On the 'thread' it is useless to speculate, as the word admits of so many applications. But the word 'shoe' first occurs here, where it probably denotes a sandal. We shall have to notice both sandals and shoes hereafter. It is probable that the 'shoe-latchet' denotes the thong which fastened the sandal to the sole of the foot. Mr. Roberts, in his *Oriental Illustrations*, informs us that when a man among the Hindoos is accused of taking away some valuable article belonging to another, he repels the charge by a proverbial expression, saying, 'I have not taken away even a piece of the thong of your worn-out sandals.'

CHAPTER XV.

1 *God encourageth Abram.* 2 *Abram complaineth for want of an heir.* 4 *God promiseth him a son, and a multiplying of his seed.* 6 *Abram is justified by faith.* 7 *Canaan is promised again, and confirmed by a sign,* 12 *and a vision.*

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding [1]great reward.

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 ¶ And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, [2]So shall thy seed be.

6 ¶ And he [3]believed in the LORD; and he counted it to him for righteousness.

7 ¶ And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three

1 Psal. 16. 5. 2 Rom. 4. 8. 3 Rom. 4. 3. Galat. 3. 6. James 2. 23.

years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 ¶ And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety [4]that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and [5]a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, [6]Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

[4] Acts 7. 6. [5] Heb. *a lamp of fire.* [6] Chap. 12. 7. and 13. 15, and 26. 4. Deut. 34. 4.

Verse 3. '*One born in my house is mine heir*'—that is, one of his house-born slaves. See note on chap. xiv. 14. In Mohammedan Asia the slaves termed 'house-born' are regarded with peculiar esteem. They form part of their master's family, and their welfare is an object of his peculiar care. They are the most attached of his adherents, and often inherit a large share of his wealth. It is sometimes the practice of childless persons to adopt a favourite slave of this class as their own child and heir; or sometimes they purchase promising boys when young, and after having brought them up in their own faith, formally adopt them as their children. Abraham does not seem to have thought of his nephew Lot as his heir.

9. '*Heifer*' עֶגְלָה *eglah*—is often rendered 'calf;' especially when those idolatrous images set up by Jeroboam are alluded to. It seems to have been applicable to the young of the ox kind, from the time of its birth to that of full maturity.

—'*She goat.*'—It has been by some supposed that the word עֵז *aiz* in this place denotes a particular kind of goat; but a careful consideration of the passages in which it occurs will show that she-goats are really intended. There are however about nine different names applied to goats in Scripture, which circumstance is easily accounted for by the fact, that 'the simple manners of the ancient Shemitic nations multiplied the names of the few objects they had constantly before their eyes; and their domestic animals in particular received abundant general and distinctive appellations, according to sex, age, and condition of existence or purpose' (Col. C. H. Smith, art. GOAT in *Cyclop. of Bibl. Literature*). The same writer thinks that the race of goats either known to or kept by the Hebrew people were probably—1. The domestic Syrian long-eared breed, with horns rather small, and variously bent; the ears longer than the head, and pendulous; hair long, often black:—2. The Angora, or rather Anadolia breed of Asia Minor, with long hair, more or less fine:—3. The Egyptian breed, with small spiral horns, long brown hair, and very long ears:—4. A breed from Upper Egypt, without horns, having the nasal bones singularly elevated, the nose contracted, with the lower jaw protruding the incisors, and the female with udder very low and purse-shaped. We shall notice the peculiarities connected with the different names as they occur in our progress through the sacred volume.



[Syrian Long-eared Goat.]

—'*A ram,*' אַיִל *ajil.*—This term is applied to the stag or hart, but on this occasion denotes the ram, since we have no reason to think that any of the deer kind were ever offered in sacrifice; just as the word *ainna* in Arabic signifies a fawn or a gazelle, as well as a she-goat.

— '*Pigeon* גּוֹזָל *gozal*—may be understood as a young bird of the dove kind. According to a general rule the young were required in preference to the old on all occasions of sacrificial oblation.

10. '*Divided them in the midst.*'—This very solemn form of ratifying a covenant is again particularly mentioned in Jer. xxxiv. 18. It consisted in cutting the throat of the victim, and pouring out its blood. The carcase was then divided, lengthwise, as nearly as possible into two equal parts, which being placed opposite to each other at a short distance, the covenanting parties approached at the opposite ends of the passage thus formed, and meeting in the middle, took the customary oath. The practice was by no means peculiar to the Hebrews. Traces of it may be found in the Greek and Roman writers, and in the accounts of travellers.

17, 18. '*A burning lamp that passed between the pieces.*' '*In the same day the Lord made a covenant with Abram.*'—In formerly attending to this text, we illustrated it by reference to the customs of ancient nations, not being then aware that although it had disappeared from Western Asia, it was still preserved in the farther East. It is to the *Oriental Illustrations* of Mr. Roberts that we are indebted for the information that in India *a burning lamp* or *fire* is still used for the *confirmation* of a covenant. 'Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the *flame* of the lamp, that is the *witness.*' On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, 'We invoke the lamp of the temple' (as a witness). When an agreement of this kind has been broken, it will be said, 'who would have thought this? for the *lamp* of the temple was invoked.'

18. '*From the river of Egypt unto . . . . the river Euphrates.*'—This passage has been referred to by some writers as one that could only have been penned during the most splendid period of Jewish history—the reigns of David and Solomon. Literally taken, however, the remark is inapplicable to any time, since the kingdom of the Hebrews at no period of their history extended so far; and the promise must therefore be taken in a rhetorical sense, describing the central point of the proper country as situated between the two rivers. So Havernick, in his art. GENESIS, in the *Cyclop. of Biblical Literature:* and it is a sufficient answer to the objection, and also obviates the painful difficulty which some pious writers have felt themselves under in making out that this promise ever was fulfilled in its literal extent, which has been so great, that the non-fulfillment has been used as an argument in proof of the future restoration of the Jews to Palestine, when their empire shall be extended to these boundaries: see Keith's *Land of Israel*, for instance, which proceeds on this notion. In the above explanation Havernick concedes that 'the river of Egypt' means the Nile; and as the point is questioned, it is better to make this admission, and take this broad view of the case, than to make the point turn upon a small controversy about 'the river of Egypt.' As a matter of fact, however, it is right that we should, for ourselves, record our disbelief that this term does denote the Nile. All Hebrew scholars know that the Nile is distinguished in Scripture by the peculiar word יְאֹר *jeor*, an Egyptian word signifying a fosse or river, and by the Egyptians themselves applied to the Nile. In the dialect of Memphis it occurs in the shape of IORO, in that of Thebes of IERO, and in the Rosetta inscription as IOR. In the Bible this word is never applied to any other river than the Nile, except in Dan. xii. 5, 6, 7, where it refers to the Tigris. In the texts where it occurs it is translated 'the river,' and the context shows the Nile to be intended. When it occurs in connection with the name of Egypt (Amos viii. 8; ix. 5), our translators, anxious to mark the distinction between the words and those which they, in the present text and elsewhere render by 'the *river* of Egypt,' translate 'the *flood* of Egypt.' In all the places which they translate '*river* of Egypt,' the word is not that thus appropriated to the Nile, but נָהָר *nahar*, which is the ordinary name for any stream or river; and as there is a special word for the Nile, and as the common word *nahar* is never but once (Isa. xix. 5) used in any text where the context points to the Nile, it is reasonable to infer that in the phrase 'river of Egypt,' some other stream is denoted.

It might be rendered 'the brook towards Egypt,' meaning the well-known boundary brook in the direction of Egypt; and we see no reason to dissent from the opinion which identifies it with the Wady el Arish, near the village of that name, which occupies the site of the ancient Rhinocorura.

— '*The great river, Euphrates.*'—(See note on chap. ii. 14.) This noble stream is frequently mentioned as 'the great river' in the Scriptures, and it is fully entitled to such a distinction. It rises in two widely-separated sources, one in the elevated region near Erzerum, and the other near the town of Bayazid on the Persian frontier. The former takes immediately the name of 'Frat,' and its course is nearly south-west; the other, called 'Murad,' has a course less southwardly than the other, and is much the nobler stream of the two. Their junction takes place in the recesses of the Taurus, near the town of Kebban. After having pierced the mountains, the river continues its south-westerly course as if towards the Mediterranean; but, being repelled by the mountains near Samosata, it makes a slight inclination to the south-east, and afterwards more decidedly takes that direction, and pursues it until it ultimately joins the Tigris at Kornah in Irak Arabi. The united stream then takes the name of Shat-ul-Arab, or River of the Arabs; and finally enters the Persian Gulf above seventy miles below the city of Basrah. The total course of this fine river is estimated at 1400 miles. Its breadth from Bir to its junction with the Tigris varies from 300 to 450 yards, though it is occasionally less than 200; and at times, where islands occur in the mid-stream, widens to 800 yards, or even three-quarters of a mile. Its stream flows at the rate of five miles an hour in the season of flood, but at other times it is rather under than above three miles an hour in much the larger portion of its course. The rise of the Euphrates begins in March and continues to the beginning of June, at which time there is nowhere less than 12 feet depth of water, or, as some say, 16 feet. In the low season the general depth of the river, with the exception of fords and rocks, may be stated at from 6 to 10 feet. In describing the average depth of water, the natives are accustomed to say that it is equal to the height of two men. In many parts, however, the depth of water is 18 feet, even in the low season. It is never more than 150 miles distant from the Tigris, and at a short distance below Bagdad the two rivers approach so near as 20 miles to each other. The Euphrates seems the nobler stream of the two; but it does not appear in fact to have a larger, if so large, a body of water as the Tigris. Both rivers are subject to great inundations in the spring; but that of the Tigris begins some weeks earlier than the other, in consequence of the more southern exposure of its source, and the earlier melting of the snows. When the Euphrates is at its height, it overflows the surrounding country; and its waters, filling canals dug for the purpose, tend greatly to facilitate the labours of agriculture in those parts of its lower banks which are under cultivation. In some parts extensive marshes are formed by this inundation. The water is lowest in the months of November, December, January, and February; but sometimes there is a slight increase from rain in January. The river is navigable from Bir, though in some places obstructed by rocks; and from the attempt which has lately been made by England to ascertain the practicability of a steam-communication with India by that river, some very important consequences may eventually arise. The disturbed state of the country prevents any navigation of the river by the natives higher than Hillah, near the site of Babylon. There is much valuable information concerning the Euphrates in the '*Report of the Select Committee on Steam-Navigation to India.*'

19. '*Kenites—Kenizzites—Kadmonites,*' etc.—Ten na-

tions are here mentioned, but only seven were actually subjugated (see Deut. vii. 1). It is hence, with great probability, supposed that the redundant three had by the time of the actual conquest become incorporated with the others. The three not included in the subsequent list are those named above. We know nothing with certainty of their origin or geographical position.

CHAPTER XVI.

1 *Sarai, being barren, giveth Hagar to Abram.* 4 *Hagar, being afflicted for despising her mistress, runneth away.* 7 *An angel sendeth her back to submit herself,* 11 *and telleth her of her child.* 15 *Ishmael is born.*

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may [1]obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her [2]as it pleaseth thee. And when Sarai [3]dealt hardly with her, she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name [4]Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; [5]and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called [6][7]Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

[1] Heb. *be builded by her.* [2] Heb. that which is *good in thine eyes.* [3] Heb. *afflicted her.* [4] That is, *God shall hear.* [5] Chap. 25. 18. [6] Chap. 24. 62. [7] That is, *the well of him that liveth* and *seeth me.*

Verse 1. '*She had an handmaid*'—a female slave; apparently one of those 'maid-servants' whom Abraham had brought from Egypt. The female slaves among the Jews, as they are still in the East, are wholly under the control of the mistress of the family.

3. '*To be his wife.*'—The term 'wife,' in the present instance, can only be understood to describe a wife of a secondary and inferior class. Such women were considered wives, inasmuch as the connection was legal and customary; but the absence of certain solemnities and contracts of dowry marked the condition as inferior, although not in itself degrading. The children from such unions did not inherit the property of the father, who usually provided for them in his own life-time, if he had sons by the principal wife or wives to claim the inheritance. We thus find Abraham providing for the sons of his concubines Hagar and Keturah. Things are still much the same in the East, where similar practices are legalized by the Mohammedan law. That law allows a man four wives of the first class, and does not restrict him as to slaves. But the condition of a slave is not altered, as such, by the manner in which she lives in the family of her master. The sweeper of his house and the partner of his bed are alike liable to be sold again if they have been purchased; but delicacy prevents this right from being often exercised. (See Malcolm's *History of Persia.*) So we see that Hagar remained a 'bondwoman' after she had become the mother of Ishmael, and Sarai is still called her 'mistress.'

7. '*Angel.*'—An angel is here mentioned for the first time. Our word is from the Greek ἄγγελος, *angelos*; the Hebrew is מַלְאָךְ *malach*; both words denoting simply 'a messenger.' The term is used very indefinitely in the Scriptures, indicating sometimes the Deity himself, his providence, and the impersonal agents of his will. At other times it denotes the class of superior beings to whom we restrict the name of 'angels.' In many places it is applied to prophets and holy men acting under divine direction, or in the service of religion; and it is also extended to the ministers and agencies of the devil. Maimonides and some

other Jewish writers apprehend that this was a commissioned prophet who spoke to Hagar; but the expressions in *vv.* 13, 14, cannot be made compatible with the idea of human agency.

— '*Shur.*'—This was a city upon the confines of Egypt and Palestine, as appears by a comparison of this with the following texts,—Gen. xx. 1; xxv. 18; 1 Sam. xv. 5; xxvii. 8. Josephus makes it the same as Pelusium (*Antiq.* vi. 7. 3; comp. 1 Sam. xv. 7); but that city was known to the Israelites by the name of Sin. Shur was more probably in the neighbourhood marked by the modern Suez. The desert which extended from Palestine to Shur is called 'the wilderness of Shur' in Exod. xv. 22; but in Num. xxxiii. 8, it has the name of 'the wilderness of Etham.'

11. '*Call his name Ishmael*'—This is the first instance of a name given by divine direction before birth. Many such instances occur hereafter. Like all other Hebrew names, they are significant, and commonly refer to some characterizing circumstance or quality of mind or person. For the sake of obtaining such significance, names were sometimes changed among the Hebrews and other Oriental nations, as we shall have other occasions to observe. In the present instance, the name Ishmael is composed of two Hebrew words which, in combination, denote 'God attends' or 'hears.' The reason of this denomination is given in the text.

12. '*A wild man.*'—The original has here a force which is lost in the translation. The word rendered wild (פֶּרֶא *pere*) in every other passage where it occurs denotes a wild ass. (See Fürst's *Hebrew Concordance.*) It is, therefore, obviously intended by the use of so unusual a phrase, which may be rendered 'a wild ass man,' to indicate an analogy between the wildness of Ishmael and his descendants and that of the wild ass. Now, if we turn to Job xxxix. 5-8, we find a splendid description of the habits of the wild ass; and it is equally curious and surprising to trace there how minutely the description applies to the free, wandering, lawless, pastoral, marauding, town-hating Bedouins, the descent of some of whose tribes from Ishmael is admitted by others, and gloried in by themselves. For an explanation of how far the Arabians are to be considered the descendants of Ishmael, see note on ch. xxv. 12-16. Even in the ordinary sense of the epithet 'wild,' there is no people to whom it can be applied with more propriety than to the Arabs, whether used in reference to their character, modes of life, or place of habitation. We have seen something of Arabs and their life, and have always felt the word *wild* to be precisely that by which we should choose to characterize them. Their chosen dwelling-place is the inhospitable desert, which offers no attractions to any eyes but theirs, but which is all the dearer to them for that very desolation, inasmuch as it secures to them the independence and unfettered liberty of action which constitute the charm of their existence, and which render the minute boundaries and demarcations of settled districts, and the restraints and limitations of towns and cities, perfectly hateful in their sight. The simplicity of their tented habitations, their dress, and their diet, which form so perfect a picture of primitive usages as described by the sacred writers, we can also characterize by no more fitting epithet than 'wild;' and that epithet claims a still more definite application when we come to examine their continual wanderings with their flocks and herds, their constant readiness for action, and their frequent predatory and aggressive excursions against strangers or against each other. But this point resolves itself into the ensuing clause:

— '*His hand will be against every man, and every man's hand against him.*'—This, like the other passages in reference to Ishmael, are understood to apply equally to characterize his descendants. There is indeed no people to whom this attaches with greater truth than to the Arabs; for there is none to whom aggression on all the world has so remarkably become a condition of existence. Enjoying, as they do, the freedom and desolate grandeur of their desert patrimony, they are not insensible to some of the advantages which have been withheld from them; and they think it but fair and reasonable that they should obtain, by violence, a share in the wealth and fertility of the world. Hence plunder forms their principal occupation, and takes the chief place in their thoughts; and their



58 ARABIAN ROBBER.

aggressions upon settled districts, upon travellers, and even upon other tribes of their own people, are undertaken and prosecuted with a feeling that they have a right to what they seek, and therefore without the least sense of guilt or degradation. Indeed, the character of a successful and enterprising robber, invests a Bedouin with as high a distinction in his own eyes and in the eyes of his people, as the most daring and chivalrous deeds could win among the nations of Europe. The operation of this principle would alone suffice to verify the prediction of the text. But besides this, causes of variance are continually arising between the different tribes. Burckhardt assures us that there are few tribes which are ever in a state of perfect peace with all their neighbours, and adds, that he could not recollect this to be the case with any one among the numerous tribes with which he was acquainted. Their wars, however, are seldom of long duration; peace is easily made, but broken again upon the slightest pretence.

— '*He shall dwell in the presence of all his brethren.*'— Literally 'before,' or 'over against the faces of all his brethren.' This text has been differently understood. Some think it denotes that Ishmael's inheritance should not be distant from that of his brethren: understanding not only his natural brethren, the sons of Abraham by Sarah and Keturah, but his maternal brethren (nationally understood) the Egyptians. This was the fact. Others understand it to refer to the practice among the Arabs, for related clans to keep as much as possible together, in certain districts; where they apprehend that their aggressions on others may provoke strong measures of retaliation. There are some, however, who confine the passage to Ishmael individually, and understand it to signify that he would be of such a mounting spirit, and would acquire such consideration that, according to a very ancient and still existing custom, wherever he went he would be in a condition to expect, or insist, that the tents of his neighbours and people should be turned with their faces towards his own, in token of submission and of readiness to watch his will. In ch. xxv. 18, it is said that 'he died in the presence of all his brethren;' and as, in the chapter preceding that, we find him present with Isaac at the interment of Abraham, it is, after all, possible that text indicates no more than that he would not go to settle in remote countries, but would live among or near those with whom he was connected by the ties of nature. There are, however, good authorities for each of the other opinions.

13. '*And she called,*' etc.—The custom of naming places from circumstances which occurred at or near them, would appear to have been very common, not only among the Hebrews, but in all countries. The practice still prevails. Our geographical nomenclature abounds in such names; and a large proportion of the denominations imposed by recent discoverers are of this character. It seems, from the sequel, that Hagar followed the directions of the angel, and returned to her mistress.

CHAPTER XVII.

1 *God renewth the covenant.* 5 *Abram his name is changed in token of a greater blessing.* 10 *Circumcision is instituted.* 15 *Sarai her name is changed, and she blessed.* 16 *Isaac is promised.* 23 *Abraham and Ishmael are circumcised.*

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; [1]walk before me, and be thou [2]perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of [3]many nations.

5 ¶ Neither shall thy name any more be called Abram, but thy name shall be Abraham; [4]for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land [5]wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; [6]Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be [7]a token of the covenant betwixt me and you.

12 And [8]he that is eight days old [9]shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and [10]she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years

[1] Chap. 5. 22. [2] Or *upright, or, sincere.* [3] Heb. *multitude of nations.* [4] Rom. 4. 17. [5] Heb. *of thy sojournings.* [6] Acts 7. 8. [7] Acts 7. 8. Rom. 4. 11. [8] Heb. *a son of eight days.* [9] Levit. 12. 3. Luke 2. 21. John 7. 22. [10] Heb. *she shall become nations.*

old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, [11]Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; [12]twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

[11] Chap. 18. 10, and 21. 2. [12] Chap. 25. 16.

Verse 3. '*Abram fell on his face.*'—The posture assumed by Abraham on this occasion probably resembled one of the several postures used by the Mohammedans in their worship. It consists in placing the body on the hands and knees—on all fours, as we should say—while the head is bent down, the forehead touching the ground. This posture is highly expressive of the deepest humility and the most profound adoration. It also resembles the *kotow* usually performed before the Emperor of China; and which is so well known to us in consequence of the refusal of Lords Macartney and Amherst to submit to it.



MODES OF SALUTATION.

5. '*Abram* . . . . *Abraham.*'—The change is greater in sense than in sound. The first name, אַבְרָם *Ab-ram*, signifies an *exalted father*, and was probably given to the patriarch at his birth by his father Terah, as an auspicious prognostication or wish that he might become an exalted chief or Emir in his native country. The second name, אַבְרָהָם *Ab-raham*, has the more extended import of the *father of a multitude of nations*; and the reason for this change is assigned in the latter part of the text: 'For a father of many nations have I made thee.' It was a custom, of which we have frequent instances, for a prince or other superior to bestow a new name, commonly taken from some remarkable point in the life of the person who receives it. Thus Pharaoh changed the name of Joseph; another Egyptian king that of Eliakim, when he made him king of Judah; Nebuchadnezzar those of Daniel and his companions; and our Saviour that of Simon, who has always since been better known as Peter. It seems that the new name sometimes, as in the case of Abraham, superseded the old one altogether, and that in others it is taken as an addition to the former name, becoming a sort of surname. Thus Peter, after receiving his new name, is still, on some occasions, called by his previous name of Simon, even by Christ himself, and sometimes by both—'Simon Peter.' This is still the case in the East. Sometimes express changes of name are made, and at other times characterizing additions are bestowed or assumed, which often, in the end, become superseding denominations, as in the case of Peter. In Persia, frequent examples of this kind occur. One of the most striking is that of the Persian king Shah Solyman, whose reign commenced in 1667 under his proper name of Suffee. But its first years being marked by public and private calamities, he was persuaded that there was a fatality in the name he bore, and that a change of it was necessary to turn the tide of misfortune. He accordingly assumed, with great solemnity, the name of Solyman. He was crowned anew under that name, and all the seals and coins which bore that of Suffee were broken, as if one king had died and another succeeded. Chardin, who was present, has given a particular account of this coronation. The constant change of name by the popes on their election to the pontificate, is perhaps quite as good an illustration. A formal change of the name given in infancy does not now often take place, except on a change of religion, probably because the common names have in a great degree ceased to be significant and characterizing, being mostly taken from those borne by eminent men, as Ibrahim, Ishmael, Mohammed, Ali, etc. But changes are frequent in the characterizing or fanciful

epithets given or taken in addition, and which, in the absence of a system of surnames like our own, serve better to distinguish individuals than the proper name itself, and often acquire greater prominence in practical use. It will be useful to understand this distinction, which we have never seen clearly stated. One example will illustrate this point. Saoud, the famous Wahabee chief, had a magnificent pair of mustachios, whence he was commonly called *Abou Schowdreb*, the 'Father of Mustachios,' by which he was as often addressed personally as by his proper name, and which therefore operated in some degree as a change of name. If he had lost his mustachios, some other characteristic would probably have been found to distinguish him from other persons of the name of Saoud. Oriental history affords instances in which the added epithet has completely superseded the proper name.

10. '*Every man child among you shall be circumcised.*'—This command was re-enforced by the law of Moses, and has been carefully observed by the Jews to the present time. It is impossible to ascertain whether such a rite existed in the world before this command. But Herodotus speaks of it as a custom ancient even in his time, and which existed in several nations, particularly the Egyptians and Ethiopians. It does not appear, however, that it was general among the Egyptians, but that it was confined to the priesthood and to particular professions. Much controversy has turned upon the point, whether the Egyptians or Hebrews first observed the rite; but we cannot enter into it here. Bochart and others think that the Egyptians got it from the Arabians, who certainly practised circumcision, doubtless deriving the custom from Ishmael. But, even among the Arabians, the observance of the rite does not seem to have been considered essential and obligatory, until it was made so by the law of Mohammed; since which time its diffusion has been co-extensive with that of the Mohammedan faith, and is a practice scarcely less rigidly enforced by Moslems than by Jews. It is, however, a custom not confined to Oriental nations. As Burder notes in his *Oriental Literature*, the Spaniards found a sort of circumcision prevalent in Mexico; it has also been practised in the Australian continent and islands, and was found by Captain Cook to exist in the Friendly Islands. According to the direction in *v.* 12, the Jews perform the ceremony on the eighth day from the birth of the child; but as Ishmael was thirteen years old when circumcised (*v.* 25), the Mohammedans usually postpone it to that age. To the Jews it stands much in the same relation as baptism to Christians, and the child then receives its name. A sort of godfather and godmother are appointed for the occasion, the former of whom holds the infant during the ceremony, and the latter carries it to the synagogue and home again. It may, however, be done at home if the parents like. The law gives no particular directions as to the operator; the father may do it if he pleases; we see a mother performing it in Exodus iv. 25. But the operation is usually performed by some experienced person; and it is considered a great honour to be a circumciser (*mohel*). If the child seems unable to bear the operation on the eighth day, it may be deferred; and if the child happens to die before that day, it seems that the operation is sometimes performed after death. The circumcision of a child is an occasion of rejoicing both among Jews and Mohammedans.

CHAPTER XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah is reproved for laughing at the strange promise.* 17 *The destruction of Sodom is revealed to Abraham.* 23 *Abraham maketh intercession for the men thereof.*

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 [1]And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and [2]comfort ye your hearts; after that ye shall pass on: for therefore [3]are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, [4]Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? and he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, [5]Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my [6]lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

[1] Heb. 18. 2. [2] Heb. *stay.* [3] Heb. *you have passed.* [4] Heb. *Hasten.* [5] Chap. 17. 19, and 21. 2. [6] 1 Pet. 3. 6

17 ¶ And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [7]blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

[7] Chap. 12. 3, and 22. 18. Acts 3. 25. Galat. 3. 8.

Verse 1. '*He sat in the tent door in the heat of the day.*'—It is pleasing to follow out the details of the interesting picture of patriarchal manners which this chapter offers. The annotators thereon seem to have had in view the single tent of Abraham, with flocks and herds feeding around. But there must have been many tents for his numerous dependents and servants; while the bulk of his cattle were probably at pasture afar off. Among the Bedouin tribes, it is the duty of the chief or sheikh to entertain strangers, and as the custom requires them to stop at the first tent they reach, the sheikh's tent is usually pitched so as to be the first in that direction from which strangers most commonly arrive. This custom would account for Abraham's being the first to perceive the strangers, as he sat in the shade of his tent door to enjoy any air that might be stirring, when the mid-day heat rendered the interior of the tent too close and sultry to be conveniently occupied. In the heat of the day the external shade of the tent is much more cool and pleasant than the interior.

2. '*He lift up his eyes and looked.*'—In the phraseology of the East, to *lift up the eyes*, does not mean to look upwards, but to look directly *at* an object, and that earnestly.

—'*Ran to meet them.*'—This and other passages in the Bible may be illustrated by the gradations of Persian etiquette. When a Persian is visited by a very superior person he crosses the open court of his house, and receives him at the street-door; if decidedly superior, but not greatly so, he rises hastily and advances to receive his visiter at the entrance of the room; if the visiter be an equal, he simply rises from his seat on his entrance; and if an inferior, he only makes the motion of rising.



BOWING BEFORE THE KING.

—'*Bowed himself toward the ground.*'—This posture is frequently mentioned as being used in the presence

of superiors, and is no doubt the same as that of David, who 'stooped with his face to the earth, and bowed himself' before Saul (1 Sam. xxiv. 8). Mr. Morier is probably right in supposing that this form of obeisance is the same which the Persians of the present day use in approaching their king. It consists in bowing so as to bring the upper part of the body at right angles with the lower, the hands resting on the knees, and the legs somewhat asunder. See the note on 2 Sam. xxiv. 20.

4. '*Let a little water, I pray you, be fetched, and wash your feet.*'—Compare Gen. xix. 2; Luke vii. 44; 1 Sam. xxv. 41; John xiii. 5. To furnish water for washing the feet is a necessary and most grateful part of hospitality in the East. Where the people wear sandals, which are intended only to protect the soles, the feet soon become foul and parched; and to have the feet and ancles bathed is the most gratifying of refreshments after that of quenching thirst. The office is usually performed by servants. Mr. Roberts mentions, that in passing through Hindoo villages it is common to see this office performed for the weary traveller. In the sandy deserts of Arabia and the bordering countries no covering for the feet can prevent the necessity for this refreshment at the end of a day's journey. The fine impalpable sand or dust penetrates all things, and, with the perspiration, produces an itching and feverish irritation, which, next to the quenching of his thirst, it is the first wish of a traveller to allay; and to uncover his feet, and to get water to wash them, are prime objects of attention. If sandals only are used, or the feet are entirely without defence, it becomes still more necessary to wash them after a journey. At Ramleh, Professor Robinson was entertained in the house of an Arab of the Greek church, acting as American 'consular agent.' Here, soon after arrival, 'Our youthful host [the second son] now proposed, in the genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here. Nor does it, indeed, towards foreigners; though it is quite common among the natives. We gladly accepted the proposal, both for the sake of the refreshment and of the Scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large solid basin of tinned copper, kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin. It was one of the most gratifying minor incidents of our whole journey.'

6. '*Knead it, and make cakes upon the hearth.*'—It seems very strange to us, that in such an establishment as that of the patriarch, there was not ready-baked bread for the strangers. But the fact is, that in the East, to this day, so much bread and no more than will suffice for the household, is baked daily; as the common bread will not keep good longer than a day in a warm climate. They also prefer bread when it is new. In the East, it is only in large towns that there are bakers by trade. In villages and camps every family bakes its own bread; and while journeying in the East we always found that, except in towns, the women of the families which entertained us always went to work immediately after our arrival, kneading the dough and baking 'cakes,' generally in spacious round or oblong flaps, of thin and soft bread, which were ready in an astonishingly short time. We have often watched the various processes with great interest, and traced the analogies they afforded to the usages recorded in the Bible. As we shall have occasion to describe these processes in notes to the various passages which refer to them, we shall only now indicate that which is supposed to be here intended, and which is still in use among the Arabs and other peoples of the East. It is begun by kindling a fire upon the ground or hearth: when the ground is sufficiently heated the fire is removed and the dough set thereon, and, being covered with the hot ashes and embers, is soon baked, although not so rapidly as by some other processes, the cakes being thicker and not so wide as those in most common use. Another process resembles this, except that, instead of the bare hearth, a circle of small stones is arranged, and these being heated, the paste is spread over them, and then overlaid with hot cinders This is thinner than the former, and is only used by the Arabs for their morning meal. Sarah's process was probably the first-mentioned. It may seem extraordinary to see a lady of such distinction as Sarah, the wife of a powerful chief, occupied in this menial service. But even now this duty devolves on the women of every household; and among those who dwell in tents, the wife of the proudest chief is not above superintending the preparation of the bread, or even kneading and baking it with her own hands. Tamar, the daughter of a king, seems to have acquired distinction as a good baker of bread (see 2 Sam. xiii. 5-10), and there are few of the heavy duties which fall upon the women of the East which they are more anxious to do well, and to gain credit for, than this. It is among the very first of an eastern female's *accomplishments*. The other duties of the kitchen still often devolve upon the wives, even in families of distinction. When Dr. Richardson was at Jerusalem, he was, as a physician, consulted about the complaints of the ladies of a Turk of high consideration, called Omar Effendi. 'I was surprised,' says the doctor, 'to hear many of them ascribe their complaints to fatigue, which I was informed arose from their employment in the kitchen.'

7. '*A calf tender and good.*'—Here again the European reader is struck, not less at the want of preparation than by the apparent rapidity with which the materials of a good feast were supplied. The dough was to be kneaded and the bread baked; and the meat had not only to be dressed, but killed. The fact is, the Orientals consume a very small quantity of animal food; and the nomades, with their ample flocks and herds, less than other Orientals. In our own journies, meat was never to be found ready killed, except in large towns, and then only in the mornings. There was probably not a morsel of meat in Abraham's camp, in any shape whatever. The usages of the Aeneze Arabs, as stated by Burckhardt, in his *Notes on the Bedouins*, strikingly illustrate this entertainment prepared by Abraham for his visitants; and we know that, with some unimportant differences, the statement applies generally to other Arab tribes. Their usual fare (called *ayesh*) consists of flour made into a paste, and boiled with sour camel's milk. This is their daily and universal dish; and the richest sheikh would think it disgraceful to order his wife to prepare any other dish merely to please his own palate. The Arabs never indulge in animal food and other *luxuries* but on the occasion of some great festival, or on the arrival of a stranger. If the guest is a common person, *bread is baked* and served up with the *ayesh*; if the guest is a person of some small consequence, coffee is prepared for him, and also the dish called *behatta* (rice or flour boiled with sweet camel's milk), or that called *fteta* (baked paste, kneaded up thoroughly with butter); but for a man of some rank, a kid or lamb is killed. When this happens, the lamb is boiled with *bourgoul* (wheat dried in the sun after having been boiled) and camel's milk; and served up in a large wooden dish, around the edge of which the meat is placed. A wooden bowl, containing the melted fat of the animal, is put and pressed down in the midst of the boiled wheat; and every morsel is dipped into this melted fat before it is swallowed. A bowl of camel's milk is frequently handed round after a meal. Now in this account of the Arabian mode of entertaining a stranger, we have all the circumstances of Abraham's entertainment, if we change his 'calf' for a sheep, lamb, or kid. Here are the *bread* newly baked, the *butter*, and the *milk*. If we should suppose that the process of boiling the choice parts of the calf was too long for the present occasion, we may conclude that those parts were cut up into small bits, and, being run upon small spits or skewers, broiled over the fire: this being a mode very common in the East of preparing a hasty meal of animal food. We have not supposed that the animal was dressed and served up entire, as that would have required more time than the haste of preparing a meal for merely passing strangers would allow. But amongst the Arabs, and indeed other eastern nations, it is not unusual at their entertainments to serve up a lamb or kid that has been roasted or baked whole in a hole in the

ground, which, after being heated and having received the carcase, is covered over with stones. It is less common now in the East to kill a calf than it seems to have been in the times of the Bible. The Arabs, Turks, and others, think it monstrous extravagance to kill a young animal which becomes so large and valuable when full grown. This consideration seems to magnify Abraham's liberality in being so ready to kill a calf for the strangers. It may seem to us rather revolting that the meat should be dressed and eaten so immediately after being killed. But it is still the custom in the East to dress meat very soon after the animal has been slaughtered, and frequently before the warmth of life has departed from it: and, in a journey, we have ourselves often eaten boiled mutton in less than two hours after the sheep had been killed, and broiled mutton in a much shorter time. The custom doubtless originated in the heat of the climate, which precluded meat from being kept long; and, as a custom, came to be applied in seasons and regions where the originating cause did not immediately operate. Mr. Roberts, in a remark on 1 Sam. xxviii. 24, 25, observes, that in India the natives affect to be disgusted with the English for keeping fowls six or eight hours before they are cooked, and say we are fond of eating *chettareyche*, i. e. dead flesh. He adds, 'There are some Englishmen who become so accustomed to these things, that they have the chicken grilled, and on their table, which a quarter of an hour before was playing in the yard.

8. '*Butter.*'—The continual mention of butter as an independent dish, and as a proverbial sign of plenty, is calculated to astonish a European reader. The word, as used in the Bible, implies butter and cream in various states of consistence. Annotators have discussed whether, in the present instance, the meat was dished up with butter, or that the latter formed an independent dish. It might well be both, or either, if we judge from present Arabian usages, which furnish ample illustrations of the extraordinary use of butter among the Hebrews. The butter is usually made with the milk of sheep or goats, and is used to an excess which it seems amazing that the human stomach can bear. All Arab food, considered well prepared, swims in butter, and large quantities are swallowed independently in a solid or liquid state. Burckhardt mentions that those who can afford such a luxury swallow every morning a large cupful of butter before breakfast; and even snuff a good quantity up their nostrils. Some tribes welcome a guest by pouring a cup of melted butter on his head. Our way of spreading butter thinly upon bread, seems the height of absurdity to them, and indeed to other Asiatics. When they do eat it with bread at all, it is in the way which was taught us by a Bedouin, who, observing us sitting on the ground and refreshing ourselves with buttered bread and dates, looked compassionately on our ignorance of the true use of butter; and, to give us a valuable lesson on the subject, commenced breaking off a thin bit of bread about the size of a crown piece, and heaping thereon as large a lump of butter as it would support, threw it into his mouth with great satisfaction. He pursued this instruction, until his rapid progress towards the bottom of our butter-skin, obliged us to declare ourselves sufficiently instructed. Burckhardt, in allusion to the extraordinary use of butter among the Arabs, observes, 'the continual motion and exercise in which they employ themselves strengthen their powers of digestion; and, for the same reason, an Arab will live for months together on the smallest allowance; and then, if an opportunity should offer, he will devour at one sitting the flesh of half a lamb, without any injury to his health.' This would, in some degree, account for the extraordinary quantity of food which here and elsewhere we find prepared for a very few persons; or a better reason perhaps is found in the existing practice throughout Western Asia, of producing at entertainments from five to ten times the quantity of food which the invited guests can consume, the residue going to feast the women and the host of servants and dependents which men of consideration support. It is the same in camps, where a great number of hungry Arabs or Tartars get some benefit from the feast which their sheikh or some wealthy person provides for a stranger.

—'*Milk.*'—Milk, in its various forms, constitutes a principal article of diet among the Arabs and other pastoral tribes; and also enters largely as an ingredient into the composition of their prepared dishes. Many tribes live almost exclusively on dates and milk meats. Butter has been mentioned, and cheese will claim a future notice. When pasturage is good, sweet milk is handed round after an Arab meal. They also make much use of butter-milk; and coagulated sour milk, diluted with water, is in very general use both among the Arabs and other inhabitants of Western Asia. Although unpleasant at first to strangers, the natives swallow it with avidity; and it is really found to be very refreshing in a warm climate. Either this or sweet milk is probably intended in the text. The Arabs make cream by the usual process, and it is scarcely inferior to that of Devonshire. From the frequent mention which is made of milk, milk meats must have been very common among the Hebrews, who seem to have been always, even in their settled state, more a pastoral than an agricultural people. In Proverbs xxvii. 27, goats' milk, of course understood in its preparations, is mentioned as a principal article of diet in a Hebrew household. The milk of goats is perhaps there mentioned as being of the best quality. It is decidedly so considered in the East. The Arabs drink camels' milk (see note on ch. xxxii. 15); but all their butter and cheese is prepared from the milk of goats and sheep, which are milked by the women every morning before daybreak. Cows' milk, where it is to be had, is held in comparatively little esteem, and is, in fact, much inferior to that which our own cows produce; perhaps because these animals cannot thrive well upon the wild and often scanty pastures of those regions.

12. '*After I am wared old.*'—This is forcibly rendered by Geddes, 'year-worn as I am;' and by De Sola, 'worn with age.'

CHAPTER XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites are stricken with blindness.* 12 *Lot is sent for safety into the mountains.* 18 *He obtaineth leave to go into Zoar.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife becomes a pillar of salt.* 30 *Lot dwelleth in a cave.* 31 *The incestuous origin of Moab and Ammon.*

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and

[1] Chap. 18. 4.

they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men [2]that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the [3]cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which [4]are here; lest thou be consumed in the [5]iniquity of the city.

16 And [6]while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted [7]thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 The sun was [8]risen upon the earth when Lot entered into Zoar.

24 ¶ Then [9]the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

[2] Wisd. 19. 17. [3] Chap. 18. 20. [4] Heb. *are found.* [5] Or, *punishment.* [6] Wisd. 10. 6. [7] Heb. *thy face.*
[8] Heb. *gone forth.* [9] Deut. 29. 23. Luke 17. 29. Isa. 13. 19. Jer. 50. 40. Amos 4. 11. Jude 7.

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

Verse 25. '*And he overthrew those cities and all the plain.*'—In xiv. 10 we are told that the plain of Sodom was 'full of slime *pits*:' of these no traces now exist. Premising this, and bearing in mind all the facts which have been stated in the note on xiii. 10, namely, the necessary existence of a lake before the catastrophe of Sodom, the well-watered plain towards the south, in which were the cities of Sodom and Gomorrah, and not far off the sources of bitumen; as also the peculiar character of this part of the Dead Sea, where alone asphaltum makes its appearance;—in view of all these facts, there is but a step to the obvious conclusion, that the fertile plain is now in part occupied by the southern bay, and that by some convulsion or catastrophe of nature, connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the sea was heaved up, so as to cause the waters to overflow and cover permanently a larger tract than formerly. In either case it would follow that the sources of bitumen would in like manner be covered by the sea; and the slimy substance becoming hardened and fixed by contact with the waters, might be expected to rise occasionally, and float upon the surface of this heavy flood. The ancients describe the masses of asphaltum as thus rising from the bottom of the sea, apparently in greater abundance than at the present day; although this circumstance may perhaps be accounted for, by supposing that the bitumen was not anciently, as now, eagerly gathered up and carried away.

'The country (says Dr. Robinson, whom we follow) is, we know, subject to earthquakes, and exhibits also frequent traces of volcanic action. In the whole range around the lake of Tiberias these traces are decided; and at a short distance north-west of Safed we afterwards came upon the crater of an extinguished volcano. It would have been no uncommon effect of either of those causes, to heave up the bottom of the ancient lake, and thus produce the phenomenon in question. But the historical account of the destruction of the cities implies also the agency of fire: "The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven;" and Abraham, too, "beheld, and lo the smoke of the country went up as the smoke of a furnace." Perhaps both causes were at work; for volcanic action and earthquakes go hand in hand; and the accompanying electric discharges usually cause lightnings to play, and thunders to roll. In this way we have all the phenomena which the most literal interpretation of the sacred records can demand.

'Further, if we suppose that before this catastrophe the bitumen had become accumulated around the sources, and had perhaps formed strata, spreading for some distance upon the plain; that possibly these strata in some parts extended over the soil, and might thus easily approach the vicinity of the cities;—if indeed we might suppose all this, then the kindling of such a mass of combustible materials, through volcanic action, or by lightning from heaven, would cause a conflagration sufficient not only to engulf the cities, but also to destroy the surface of the plain, so that "the smoke of the country would go up as the smoke of a furnace"; and the sea, rushing in, would convert it to a tract of waters. The supposition of such an accumulation of bitumen may at first appear extravagant; but the hypothesis requires nothing more, and even less, than nature herself actually presents to our view, in the wonderful lake or tract of bitumen found on the island of Trinidad. The subsequent barrenness of the remaining portion of the plain, is readily accounted for by the presence of such masses of fossil salt, which perhaps were brought to light only at the same time.'

Dr. Robinson assures us that the preceding views and suggestions are not the result of mere conjecture, but rest upon facts and analogies supplied by the researches of science, in reaching which he was assisted by an important communication, in which the eminent geologist Leopold Von Buch states the conclusions deducible from the facts which were placed before him. This communication is given at length in Dr. Robinson's work.

26. '*Looked back from behind him.*'—Whether walking or riding, a wife in all cases *goes behind* her husband, throughout the East. Mr. Roberts, in his curious *Oriental Illustrations*, remarks, that it is considered exceedingly unfortunate in Hindostan for men or women to look back when they leave their house. Accordingly, if a man goes out and leaves something behind him which his wife knows he will want, she does not call to him to turn or look back, but takes or sends it after him; and if some great emergency obliges him to look back, he will not then proceed on the business he was about to transact. If we mistake not, some similar feeling is entertained in some parts of England, though not carried so far into operation.

—'*She became a pillar of salt.*'—The text does not afford any ground for the common notion that Lot's wife became a statue of rock salt. The word rendered a pillar denotes generally any fixed object, and that rendered 'salt' denotes also bitumen. So the text would seem to denote that the woman was overwhelmed by the encroaching matter, which formed a mound over her, and fixed her where she stood. This may for some time have preserved the body from decay, but thousands of years must now have elapsed since it was resolved into its elements. Yet Josephus professes to have seen this pillar (*Antiq.* i. 12, 1); and Tertullian, Irenæus, Clemens Alexandrinus, and others, have written strange things about it. To this day the 'pillar of salt' is one of the wonders which travellers have been in the habit of looking for in this district, and masses of salt have accordingly been shown them; but in such different situations as to manifest that the natives were imposing upon them for the sake of their money.

30. '*He dwelt in a cave.*'—The angels had instructed him to flee to the mountains, the usual resort in times of danger; and he appears to have made no long stay in Zoar before he followed their directions. There is nothing extraordinary in his resorting to a cave as a residence. Caverns were probably the original habitations of men, and after tents and houses were invented, such still remained

the fixed habitations of some people, and the occasional resort of others. It is possible that Lot had previously resided there before he settled in Sodom; and it was no doubt known to his shepherds, when out with his flocks in the more distant pastures. The mountains of Palestine abound in caves, some of vast extent; and it was and is customary for the shepherds to occupy them, and often to shelter the cattle in them while pasturing in the neighbourhood. The people who flee to the mountains in times of danger (see note on chap. xiv. 10) are glad of the accommodation which such caverns offer, and occupy them, with their wives and children, and all their property in moveables and cattle. Thus Lot seems to have been circumstanced.

37. '*Moabites.*'—See note on Deut. ii. 9—11.

38. '*Children of Ammon.*'—See note on Deut. ii. 19—21

CHAPTER XX.

1 *Abraham sojourneth at Gerar,* 2 *denieth his wife, and loseth her.* 3 *Abimelech is reproved for her in a dream.* 9 *he rebuketh Abraham,* 14 *restoreth Sarah,* 16 *and reproveth her.* 17 *He is healed by Abraham's prayer.*

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* [1]a man's wife.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the [2]integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, [3]say of me, He *is* my brother.

14 ¶ And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee: dwell [4]where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children.*

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

[1] Heb. *married to an husband.* [2] Or, *simplicity, or sincerity.* [3] Chap. 12. 13. [4] Heb. *as is good in thine eyes.*

Verse 12. '*Indeed she is my sister.*'—It is evident that in the most early times marriages between brothers and sisters were necessary, in consequence of the small number of persons in the world. The sons of Adam must have married their sisters. The practice continued after the necessity for it had ceased; but it seems to have been discontinued among the Hebrews as soon, or sooner, than among any other people. It is observable that Abraham's marriage with his sister seems to have been considered as nothing extraordinary either in Egypt or Gerar. We know, indeed, that in Egypt marriages between brothers and sisters were sanctioned by the laws, in times long posterior to the date of this transaction. We find no instance in the history of their patriarchs of a man marrying his full sister. Even marriages with sisters not by the same mother, such as this of Abraham and Sarah, were forbidden by the law of Moses: but the Jewish doctors think, with great probability, that previously to this the only

marriages considered unlawful, were of a man with his own mother or step-mother, or with his sister by the same mother. But the Law itself countenanced, and even rendered obligatory, marriages which our laws interdict, as that of a man with the widow of his deceased brother; this was for the purpose of retaining property in the same family or tribe. We shall find the same view influencing the conduct of the patriarchs in their marriages, as it still continues to influence that of the Arabian tribes. Such marriages as the law of Moses interdicts and the practice of the patriarchs did not countenance, continued to prevail, long after, among other nations whose early history is known to us.

16. '*A covering of the eyes.*'—Some commentators have taken this in a figurative sense; but the great body of modern interpreters adopt the opinion of those Jewish expositors who understood it to mean a veil or dress. Still, they have not well understood how to apply this so as to bring a clear meaning out of Abimelech's expression; and we therefore hazard an explanation founded upon existing usages. Without at present noticing the different sorts of veils, we may mention that it is customary for all the women inhabiting towns, to go about closely veiled; while all the women of the different pastoral people who live in tents, do not commonly wear veils, or at most only so far as to cover their foreheads and lower parts of the face, leaving the countenance exposed from the eyebrows to below the nose. It is evident that, although the use of complete coverings was known, the women of the pastoral patriarchs did not conceal their faces completely, except on extraordinary occasions; and if we assume that the same distinction existed between them and the women of towns as we find at present, we have the elucidation required. Abimelech, according to this view, intended to



WOMAN VEILED.

give the very sensible advice, that while Sarah and her women were in or near towns, they had better conform with the customs of towns, and wear the complete veil, instead of that partial covering which left *the eyes* and so much of the face exposed. This will certainly seem the most obvious illustration to one who, in the towns which border on Arabia, has at the same time seen the townswomen glide along the streets completely muffled up, while the Arab females go about with their eyes and great part of their faces exposed to view.

CHAPTER XXI.

1 *Isaac is born.* 4 *He is circumcised.* 6 *Sarah's joy.* 9 *Hagar and Ishmael are cast forth.* 15 *Hagar in distress.* 17 *The angel comforteth her.* 22 *Abimelech's covenant with Abraham at Beer-sheba.*

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah [1]as he had spoken.

2 For Sarah [2]conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac being eight days old, [3]as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death

[1] Chap. 17. 19. and 18. 10. [2] Acts 7. 8. Galat. 4. 22. Heb. 11. 11. [3] Chap. 17. 12. [4] Gal. 4. 30.



From a Painting by F. Cotbeck. Engraved by [illegible]

HAGAR AND ISHMAEL.

of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:

23 Now therefore swear unto me here by God [5]that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place [6]Beersheba; because there they sware both of them.

32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a [7]grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

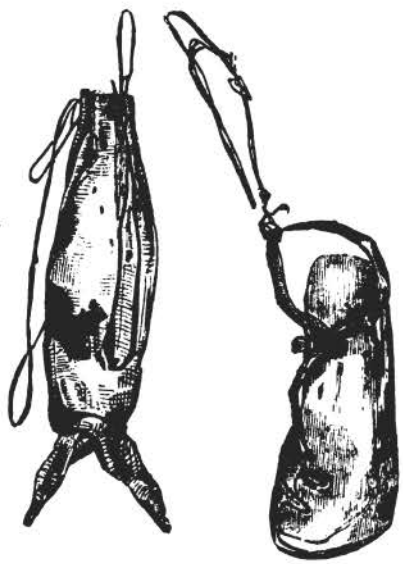
[5] Heb. *if thou shalt lie unto me.* [6] That is, *The well of the oath.* [7] Or, *tree.*

Verse 8. '*Abraham made a great feast the same day that Isaac was weaned.*'—Among most eastern nations the women suckle their children much longer than is customary in Europe, and the same custom may be traced in the Bible. When Samuel was weaned, he was old enough to be left with Eli, for the service of the tabernacle; in 2 Chron. xxxi. 16, nothing is assigned for the provision of the children of priests and Levites until after three years of age, which renders it probable they were not weaned sooner; and in the second book of Maccabees (ch. vii. 27), a mother says, 'O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years and nourished thee, and brought thee up unto this age.' When the Persian ambassador was in England, he attributed to the custom of early weaning the greater forwardness of our children in mental acquirements than those of his own country, where male children are often kept to the breast till three years of age, and never taken from it till two years and two months. The practice is nearly the same in other Asiatic countries. In India the period is precisely three years. But everywhere a girl is taken from the breast sooner than the boy; in Persia, at two years; in India, within the first year. When the child is weaned, the Persians make 'a great feast,' to which friends and relations are invited, and of which the child also partakes, this being, in fact, his introduction to the customary fare of the country. The practice is the same among the Hindoos. See Morier's *Second Journey;* and Roberts's *Oriental Illustrations.*

10. '*The son of this bondswoman shall not be heir with my son.*'—It is not very clear what the mockery in the preceding verse denotes. The word מְצַחֵק also denotes 'jesting' or 'playing:' and St. Paul says (Gal. iv. 29), that Ishmael persecuted or teased Isaac. The fact would seem to be, that Ishmael, now a grown-up lad of about seventeen, and who up to the age of fourteen had expected to be the sole heir of his father, was not quite satisfied at being superseded in the inheritance by his younger brother, whom he does not appear to have treated with all the consideration which Sarah required. We know that Sarah had not shown much confidence in the promise of a son which had been made to Abraham; and probably, until the birth of Isaac, she had treated Ishmael as the hope of Abraham's house, if not as her own son. But the birth of Isaac made a great change in Ishmael's condition; and the change is quite conformable with the usages which still prevail in the East, where the son of a female slave would certainly be superseded by the son of a free woman, afterwards born. Nay, this feeling goes further; for—leaving slaves out of the question—in Persia, if a man has more than one wife (and he may have four, all equally his wives in the eye of the law), the son of the wife whose family is of the most distinction, often obtains the preference over the others. Thus, the late king of Persia, Futteh Ali Shah, overlooked his eldest son (a sort of Persian Ishmael in character), and nominated to the inheritance of the throne his second son Abbas Meerza, merely because the mother of the latter was a highly connected lady of his own tribe. The son of this Abbas Meerza is now king of Persia. Sir John Malcolm, in his *Sketches of Persia*, relates an anecdote which strikingly illustrates the passage of patriarchal history before us. During a journey in the north of Persia he was

entertained by a distinguished chief of one of those tribes in Persia called Eelauts, whose mode of life resembles that of the patriarchs of old or the Bedouins of the present day. This chief, in discoursing about his own domestic affairs, said he had six children, all of them except two by the same wife, who was the daughter of Futteh Ali Khan Afshar, a distinguished chief, who on the death of Nadir Shah aspired to the throne, and lost his life in the attempt to become a king. He continued, 'I married his orphan daughter, an excellent woman, but who carries her head rather high, as no doubt she has a right to do, from recollection of her father's pretensions. Look,' said he, speaking softly, for the apartment was within hearing of the interior; 'look at that youngster at the other end of the room; he is my son. His mother was the daughter of a jeweller of Isfahan. He is a fine lad, but I dare hardly notice him; and he is, you will observe, not allowed to sit within ten yards of the grandsons of Futteh Ali Khan Afshar!' He added, that 'this was all very proper.'

14. '*Abraham took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder.*'—There are several Hebrew words which our translation equally renders 'bottle,' but which are not only different from each other but all different from the idea which the word 'bottle' conveys to our minds. We shall endeavour to discriminate the different sorts as we proceed; but may here observe generally, that the people of Asia, west of the Indus, use the skins of animals on a journey, for carrying water, and



SKIN BOTTLES.

other liquids, as well as, in general, other articles of provision which they are obliged to carry with them, in their journeys across the desert, or through thinly-inhabited plains. The preference of such vessels is well grounded. Earthen or wooden vessels would soon be broken in the rough usage which all luggage receives while conveyed on the backs of camels, horses, or mules; and if metal were used, the contents would be boiled or baked by the glowing heat of the sun. Besides, such skins exclude the encroachments of ants, which swarm in those countries, and they also effectually guard against the admission of that fine impalpable dust or sand, which forms so great an annoyance to travellers in Asia, defying all ordinary safeguards, and spoiling every necessary of life to which it gains access. The greater portability of such skins is another advantage. The skins of kids and goats are those used for ordinary purposes. The head being cut off, the carcase is extracted without opening the belly, and the neck serves as the mouth of the vessel thus formed. The thighs, which are suffered to remain, serve as its handles, and also to give hold to the straps by which it is fastened to the luggage or saddle of a mounted traveller; or by which, being thrown across the *shoulder* (see text) and breast, it is slung to the back of a pedestrian. The heat of the climate, and the scarcity of streams and wells, render it indispensable for all travellers to carry water with them. When a party is large, and the prospect of a fresh supply of water distant, large skins of the camel or ox, two of which are a good load for a camel, are used. Goat-skins serve in ordinary circumstances. Individual travellers, whether in large or small parties, mounted or on foot, usually carry a kid-skin of water, or else a sort of bottle of prepared leather, shaped something like a powder flask. Hagar's bottle was doubtless a kid-skin, borne upon her shoulder. Some think it was a goat-skin; not being aware that a goat-skin of water is a good load for a man, and is what no one thinks of carrying to any distance. In several passages of his large work on Palestine, Dr. Robinson describes damsels coming to the wells, filling their water-skins and carrying them away *on their shoulders*. From this it appears that the old custom is still retained. More to the east skins of water are usually carried on the back by straps. Earthen vessels, of very classical forms, are almost always carried *on the head* by the women.

15. '*The water was spent in the bottle.*'—Hagar and Ishmael were here in the most trying external condition in which human beings can possibly be placed. The exhaustion of a supply of water in the burning and inhospitable desert, without the prospect of a fresh supply, is a situation of such utter misery and danger as cannot well be imagined by those who have not themselves been exposed to something of the kind. The furnace-heat of those arid deserts increases greatly the ordinary demands of nature for drink, while the uncertainty of a fresh supply renders the exercise of unusual economy necessary. But when the water in the water-skins is spent, the merchant whose camels are laden with the rich products of India, becomes at once a beggar. In that agony of suffering which extreme thirst, in the hot unsheltered desert, excites, such a man would cheerfully give all his camels and all the wealth with which they are laden, for the mouthful of water which has been preserved in a water-bag by some poor creature, who is now the only object of his envy. But the latter scorns the paltry bribe, knowing that precious drop to be his only hold upon existence. In the instance before us, Ishmael, although a young man, being less inured than the poor 'bondwoman' to the trials of the desert, began to fail sooner, and needed the assistance of her support. But when the usual symptoms came upon him—when his eyes became painfully inflamed—and his parched lips and tongue chapped and swollen—when his brain seemed to grow thick and feverish, and he was deafened by the hollow sound in his ears; some bushes offered a shelter under which he would fain lie down and die. He lay down, and his affectionate mother withdrew, that she might not see his unrelieved death, and that she might 'lift up her voice and weep' without restraint.

21. '*Wilderness of Paran.*'—This name seems to be applied in Scripture to the whole of the region extending from the southern frontier of Palestine to the borders of Sinai. At least we find the name in the north of this region, near to Kadesh, Num. xiii. 26, and elsewhere; and we find it also in the south, bordering upon Sinai (Num. x. 13); and it seems better to suppose that Paran was the name of the whole region marked by these limits, than that there were two opposite districts bearing the same name. This obviates the difficulty which has been felt in rightly appropriating the name to one particular locality, seeing that all the separate allocations which different writers have sought for Paran all meet in the somewhat extensive district which we suppose it to have embraced. The name itself of Paran is preserved in the Wady *Feiran*, a valley of the lower Sinai, through which lay the road

which the Israelites appear to have taken in their march to the upper region. See the note on Exod. xvii. 1.

23. '*Swear unto me here by God.*'—Among the Arabs of the present day, the name of God is heard in almost every sentence they speak; and it is not seldom invoked to give weight to the most mendacious assertions. But there is no people who, with more fearfulness and awe, shrink, even in a just matter, from appealing to that great Name in a solemnly administered oath. Most Arabs would much rather lose a small sum than venture to swear in the name of God, however truly they might swear. They seem to attach supernatural consequences to such an act, and to believe that the Almighty would resent having his name made subservient to earthly purposes. Their most solemn oath is, 'By God, and in God, and through God.' See Burckhardt's *Notes on the Bedouins*, pp. 73-165.

— '*that thou wilt not deal falsely with me, nor with my son, nor with my son's son.*'—Mr. Charles Taylor, in his additions to Calmet, and others, quote in illustration of this clause a passage from Bruce's *Travels*, of which we also avail ourselves. Bruce, in his passage up the hill, came to a place called Sheikh Ammer, from the Arab Sheikh, of which place he got a pledge that he should not be molested in his journey across the desert to Cosseir. A number of people afterwards assembled at the house. 'The great people among them,' says the traveller, 'came, and after joining hands, repeated a kind of prayer, by which they declared themselves *and their children* accursed if ever they lifted up their hands against me in the *tell* (or field) in the desert, or on the river; or, in case that *I or mine* should fly to them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes, or, as they emphatically expressed it, to the death of *the last male child among them.*'

The remarkable brevity of this first of treaties, while it is precise even to redundance, combined with its fine comprehensive character, renders it really inimitable. Its reliance upon the common sense and common honesty of men is also most beautiful. It merely states the principle of an engagement—'thou wilt not deal falsely with me,' and thus expresses a healthy and refreshing confidence that men would *interpret* rightly the particular acts in which false dealing might seem to be involved. Thus worthily does the first chapter in the history of human treaties open.

25. '*Because of a well of water which Abimelech's servants had violently taken away.*'—To dig a well is, unless under very peculiar circumstances, the most arduous and important work which a person in the situation of Abraham undertakes; and the benefits of such a work are so highly appreciated, that the property of it becomes vested in the person by whom it was digged and in his heirs for ever, provided it is kept in good condition: but if it gets out of repair, and remains in this state for any length of time, the property in it is transferred to the tribe or person by whom it is first restored to a serviceable condition. While the maker of the well is encamped near it, no parties not belonging to him can draw its waters without his leave. As we are getting into much mention of wells of water, it is desirable that this law on the subject should be clearly understood, as it tends to throw some light on subsequent transactions and disputes.

Now Abraham had digged a well near his encampment; and of the use of this the 'servants' (probably the herdsmen) of Abimelech had violently deprived him. As men seldom act without some reason, or show of reason, which is deemed satisfactory to themselves, it may seem likely that Abimelech's people doubted the right of Abraham to apply the law of the desert to the common lands of an appropriated territory, and to claim the exclusive possession of the well he had digged in such land. If their view had been just, however, it could only have entitled them to a share of the water, and not have justified them in assuming that exclusive possession which they denied to the party at whose expense the benefit had been secured. But taking into account some transactions of rather later date, we incline to think that the cause of all the differences about wells which we read of in the history of Abraham and of Isaac, lay deeper than this account supposes, and must be sought in a country more similarly circumstanced than the open deserts to that in which the patriarch was at this time sojourning. The best analogy is offered by Persia. There all waste land—that is, all lands which are uncultivable from wanting the means of irrigation—are called 'God's lands;' and although the king is regarded as the general proprietor of the soil, such lands are free for any uses to which they can be applied; and whoever procures the means of irrigation, becomes the proprietor of the land which he thus renders cultivable. Now, as among the immemorially ancient usages of the East, none are more ancient than those which relate to the occupation of land, it is not too much to suppose that a similar usage to this existed in the time of Abraham; and, if so, it is easy to conclude that the anxiety of the Philistines about the wells digged by Abraham arose from the apprehension that, by the formation of such wells, he would be understood to create a lien in the lands in which they lay, and would acquire an indefeasible right of occupation, or rather of possession; and it might seem to them inconvenient that so powerful a clan should acquire such a right in the soil of so small a territory as that which belonged to them. Hence also their care, when Abraham afterwards left their part of the country, to fill up the wells which he had made; and hence also the renewed and more bitter strife with Isaac when he, on arriving there, proceeded to clear out these wells, and, again, to dig new ones himself. That Isaac also pursued cultivation to some extent in the lands for which he had thus secured the means of irrigation, is a remarkable corroboration of the view we now take; as he certainly might in this way, but we know not how he could in any other way acquire such a proprietary right as could alone entitle him to cultivate the soil.

This information, for the substance of which we are indebted to Sir John McNeill, lately the British envoy to the Persian court, will throw much light not only upon this text, but upon the subsequent transactions of Isaac in the same district (xxvi. 17—22, 32, 33).

30. '*These seven ewe lambs shalt thou take of my hand, that they may be a witness.*'—That there was something particular in the number seven, in connection with the oath, would seem from the fact that the word for *oath* (*sheba*, as in *Beersheba*) means also *seven*. Bruce subjoins to the anecdote in the note on *v.* 23, that, after the solemn pledge of protection and good faith, the people sent down to his boat two bushels of wheat and *seven sheep*. Although he seems to have received this merely as a present, it is not unlikely that the Arabs intended it as a ratification of the preceding covenant. At any rate, there is throughout considerable analogy between the covenant of Abraham and Abimelech and that of Bruce with the Arabs. The details of the remarkable transactions between Abraham and Abimelech, which this chapter contains, will be considered with the more interest, when it is recollected that it affords the earliest instance on record of a treaty of peace. Its terms and forms seem to show that such treaties were not then newly invented. The inability of nations or tribes to maintain a continual hostility with their neighbours, must have rendered the necessity of such engagements apparent to the earliest generations of mankind. See Goguet's *Origine des Lois*, tom. i. p. 341.

33. '*Beer-sheba.*'—The Hebrew name Beersheba signifies 'Well of the Oath,' or, as some suppose, 'Well of the Seven,' referring to the seven lambs which Abraham gave to Abimelech in token of the oath between them (v. 28, 32). The Arabic name, Bîr es-Sebà, signifies 'Well of the Seven,' also 'Well of the Lion.' Some writers have regarded the name as implying *seven wells;* but without the slightest historical or other ground for such a conclusion. Beersheba was the most southern point of Palestine, in which respect it was of importance to fix its site, independently of the interest connected with it as the frequent station of the patriarchs. But it lay out of the beaten track of travel in Palestine; and no traveller had professed to have found it, or to make us acquainted with it. The

discovery of the site was reserved for Professor Robinson and his companion, approaching by an untravelled route from the south. Descending from the more southern hills of the desert, they came into a comparatively open undulating country, where the hills of Judah, south of Hebron, appeared northward in the distance; and where the shrubs of the desert disappeared, or nearly so; and where green grass was seen among the lesser water-courses. The gentle hills, covered in ordinary seasons with grass and rich pasture, were at this time burnt over with drought. Arabs were pasturing their camels in various parts, but no traces of dwellings were any where visible. Ultimately, they reached Wady es-Sebà, a wide watercourse, or bed of a torrent, running W.S.W.; upon the northern side of which, close upon the bank, are two deep wells, still called Bîr es-Sebà—the ancient Beersheba. These wells are some distance apart; they are circular, and stoned up very neatly with solid masonry, apparently of very ancient date. The largest well is 12½ feet in diameter, and 44½ feet deep to the surface of the water; 16 feet of which, at the bottom, are excavated in the solid rock. The other well lies 56 rods W.S.W., and is 5 feet in diameter, and 42 feet deep. The water in both is pure and sweet, and in great abundance; the finest, indeed, the travellers had met with since leaving Sinai. Both wells were surrounded with drinking-troughs of stone for camels and flocks, such as were doubtless used of old for the flocks which then fed on the adjacent hills. The curb stones were deeply worn by the friction of the ropes in drawing up water by hand.

Beersheba ultimately became the site of a large straggling village, which is mentioned by Eusebius and Jerome, and some traces of which are still found scattered over the adjacent hills and the vallies between. The distance is twenty-five miles south of Hebron. 'Here, then,' writes Dr. Robinson, 'is the place where the patriarchs Abraham, Isaac, and Jacob often dwelt. Here Abraham dug, perhaps, this very well; and journeyed from hence with Isaac to Mount Moriah, to offer him up there in sacrifice. From this place Jacob fled to Padan-Aram, after acquiring the birthright and blessing belonging to his brother; and here too he sacrificed to the Lord on setting out to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine proper, which extended from Dan to Beersheba. Over these swelling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats.'

CHAPTER XXII.

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience.* 11 *The angel stayeth him.* 13 *Isaac is exchanged with a ram.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is blessed again.* 20 *The generation of Nahor unto Rebekah.*

AND it came to pass after these things that [1]God did tempt Abraham, and said unto him, Abraham: and he said, [2]Behold, *here* I *am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, [3]Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a [4]lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and [5]laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place [6]Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, [7]By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

[1] Heb. 11. 17 [2] Heb. *Behold me.* [3] Heb. *Behold me.* [4] Or, *kid.* [5] James 2. 21. [6] That is, *The LORD will see*, or *provide.* [7] Psal. 105. 9. Eccles. 44. 21. Luke 1. 73. Heb. 6. 13.

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea [8]shore; and thy seed shall possess the gate of his enemies;

18 [9]And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat [10]Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

[8] Heb. *lip.* [9] Chap. 12. 3, and 18, 18. Eccles. 44. 22. Acts 3. 25. Galat. 3. 8. [10] Called, Rom. 9. 10, *Rebecca.*

Verse 2. '*Land of Moriah.*'—Moriah is the name of the mountain on which the temple of Jerusalem was afterwards built (2 Chron. iii. 1), and it is generally thought that this is the spot indicated in the present text. There are strong probabilities in favour of this conclusion; and the difficulties which have been found in it have arisen chiefly from the attempt to show that here was *also* the Salem of which Melchizedek was king. See the note on ch. xiv. 18. If we abandon that notion, we may safely believe that the 'mountain in the land of Moriah' was no other than the Mount Moriah which in after time formed one of the hills of Jerusalem. The Samaritan version reads *Moreh* here; and the people to whom it belonged, were satisfied that this was the Moreh near Shechem, where Abraham had formerly resided (ch. xii. 6); and that the 'mountain' was Mount Gerizim, on which *their* temple was built. But the Samaritans are on very sufficient grounds suspected of having altered the text, in order to bring the spot within their own territory. The Mohammedans contend that the site of the transaction is the spot on which their famous temple at Mecca (the Kaaba) was afterwards built. But in this, as well as in other circumstances, they substitute Ishmael for Isaac. It seems singular that the Jews, the Samaritans, and the Mohammedans should all wish to fix this event to the site of their respective temples.

6. '*He took the fire in his hand.*'—This text offers the first occasion on which a fire for use is directly mentioned. It is not easy to see why the fire should have been carried to the spot where it was to be used, instead of being kindled there. Were the difficulties in kindling a new fire in that early age so great that it was more convenient to carry a fire from one place to another than to kindle a new one? Some think it possible that it was not in those days considered right to kindle a fire on an altar but from the fire of another altar, and that, for this reason, the fire had been brought all the way from the altar at Beersheba; but this would imply that the fires upon the patriarchal altars were kept up constantly, which we very much more than doubt. We are not inclined to suppose that the fire was brought from Beersheba at all; but rather conceive that a halt had lately been made, when a fire had, as usual, been kindled, either for warmth (if the halt had been for the night), or to dress the victuals: and that when they left, Abraham, knowing the remaining distance to be inconsiderable, judged it best to take some of the live embers with him. The Orientals at this day are much in the habit of carrying fires about in vessels for various purposes; and this is sometimes for a whole day, and from day to day during a journey: but this is chiefly in Persia, to supply the servant with the means of lighting his master's pipe when required, in which case the fire is contained in a small vessel of iron, which hangs by a chain from the servant's saddle to about two feet from the ground. In this case, as in that of Abraham, our habits would lead us to say 'How much easier would it be to kindle a fire at once, when needed, than to bear it about all day!' But in practice, and with the imperfect igniting apparatus which the Orientals employ, it is not found to be so. The vessels in which fires are carried may be of different shapes and sizes, according to the use for which the fire is required; but they are generally small, and, as in the case cited, borne suspended by a chain. Our itinerant tinkers, who, as being for the most part gipsies, are of Eastern origin, take their fires about much in the same fashion.

8. '*A lamb*' (שֶׂה *seh*).—The Arabic renders this by *hemel*, which is applied to the young of any kind of cattle; and so we find in the Hebrew, that *seh* is indifferently used in speaking either of the sheep or the goat.

9. '*Bound Isaac his son, and laid him on the altar upon the wood.*'—Josephus says that Isaac was at this time twenty-five years of age. He was certainly a grown-up youth, and it is not to be supposed that his aged father did or could use any coercion on this occasion. Although Abraham evaded an explanation in the first instance, he probably explained the divine command, at the last moment, to Isaac, who acquiesced in the necessity of obedience. On the custom of parents offering up their children in sacrifice,



FOUR-HORNED RAM.

some remarks will be found elsewhere (note on 2 Kings iii. 27); and shall in this place only observe, that many commentators have thought this shocking usage arose from this act of Abraham, ill understood and applied. We incline, however, to the opinion of those who think that the practice already prevailed in Canaan; and that the mind of Abraham had become so familiarized to it, as to lessen the surprise which a command of this nature must have inspired. This view also tends to exalt the faith of Abraham, as it must have lessened any expectation he might else have entertained that the demand would not be actually enforced. From the tone of the whole narrative, it is evident that Abraham was prepared to the fullest extent of obedience; and from the account which St. Paul gives of the transaction (Heb. xi. 17-19), it appears, that while thus prepared to obey the divine command, he reconciled its apparent discrepancy with the promise of a numerous posterity through Isaac, by believing 'that God was able to raise him up even from the dead.'

13. '*A ram.*'—If we might suppose that the ram in this instance had four horns, like some examples occasionally seen among the Asiatic races, as well as in a breed common in the north of Europe, his liability to be caught by the horns in a thick-grown, tangled underwood, must have been very great. It is easy to see, by a contemplation of the figure here introduced, that a bunch of horns so variously twisted and 'crankled' would have involved the animal in fresh difficulties whichever way he turned in attempting to extricate himself. Mohammedan writers say, that the horns of the ram in question were fixed upon the Kaaba, or temple of Mecca, by the early Arabians; and that, to remove occasion of idolatry, they were taken down by Mohammed.

17. '*In blessing I will bless thee, and in multiplying I will multiply thy seed.*'—This form of expression frequently occurs in our translation, and is a literal Hebrew idiom. It renders the sense intense by repeating the expressions in which it is conveyed. Here it imports, 'I will exceedingly bless—I will abundantly multiply.'

CHAPTER XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* [1]a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for [2]as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the [3]audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it,* I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

[1] Heb. *a prince of God.* [2] Heb. *full money.* [3] Heb. *ears.*

Verse 2. '*Abraham came to mourn for Sarah.*'—Harmer thinks that this means that—according to a custom among the Syrians and Greeks, of mourning at the door within which a dead body lay—Abraham came from his own tent to sit mourning on the ground at the door of Sarah's. But from the particular manner in which the place of Sarah's death is mentioned, and in which it is said that Abraham 'came to mourn,' we should rather infer that the patriarch was absent from Hebron at the time of her death, but hastened thither to perform the last duties when he received the intelligence. A tradition, of little weight, states that she died while Abraham was absent to sacrifice Isaac, and that her death was caused by hearing that the sacrifice had been actually consummated. But she must have lived many years after the transaction recorded in the last chapter.

9. '*Which is in the end of his field.*'—It should be observed that Abraham wished to purchase only the cave which was at the end of the field, and not the field itself; but this did not suit the views of Ephron, who under the guise of many professions of respect, liberality, and appearance of eagerness to serve Abraham, was only intent to take advantage of his necessity to obtain a good price not only for the cave but for the field that contained it. He therefore, in his reply, couples the cave *and* the field together, in such a way as, in his politely indirect manner, to let Abraham know that he was not disposed to part with the cave unless the field were taken along with it. This further indication is from a Note by the Rev. J. D. A. de Sola in the new (Jewish) translation; this writer having, with Professor Bush and nearly all others who have written on Genesis since our first edition appeared, adopted the view of the present transaction between Abraham and Ephron which we were then enabled to furnish, and which we have since seen no occasion to modify.

11. '*The field give I thee,*' etc.—In after-times we find that the Hittites were not at all a popular people with the Israelites. This Ephron is the first of that nation who comes under our notice; and his tone and manner on this occasion do no great credit to his tribe. We are not surprised that Ephron's respectful and seemingly liberal conduct has been beheld favourably in Europe; for only one who has been in the East, can properly appreciate the rich orientalism it exhibits. We will therefore state the transaction as illustrated by what we have ourselves seen in Persia. Abraham wishes to purchase of Ephron a certain field containing a cave: Ephron, feeling the value of the opportunity of laying, or seeming to lay, under obligation so great a person as Abraham, makes a parade of his readiness to *give* it: 'The field *give I thee*, and the cave that is therein, *I give it thee*; in the presence of the sons of my people *give I it thee*.' This is exquisitely oriental, as will be seen by the following extract from Mr. Frazer's *Journey into Khorassan*:—'The least a Persian says when he receives you is, that he is your slave; that his house, and all it contains—nay, the town and country—are all yours: to dispose of at your pleasure. Every thing you accidentally notice—his *calleeons* (water smoking-pipes), his horse, equipage, clothes—are all *Peshcush-e-Sahib*—presents for your acceptance.' This mode of address, as Francklin observes, is not confined to the great; but the meanest artisan will not hesitate to offer the city of Shiraz, with all its appurtenances, as a present to a stranger on his arrival. All this is understood to mean no more than 'Your obedient, humble servant,' at the end of our letters. But it often happens, that if the stranger be a person of wealth or influence, the man is really anxious to force upon his acceptance any article he happens to admire, or expresses a wish to purchase. But if the stranger is inconsiderate enough to accept it, it will not be long before he discovers that by this act he is considered to have given the person a claim either upon his good offices and favour, or for a present of much more than equal value in return. If, like Abraham, he understands these matters, and is not disposed to receive such obligation, his best course is either 'not to admire' at all, or to insist on at once paying the value of that which attracts his admiration. In the latter case, the man will name the price, like Ephron, in a slight way, as a thing of no consequence: 'It is worth so much; what is that betwixt me and thee?' But when the money is produced, he counts it carefully, and transfers it to the pocket or bosom of his vest in a business-like manner, without any indication that shekels of silver are undervalued by him.

16. '*Abraham weighed to Ephron the silver—current money with the merchant.*'—From this it appears that the people of Canaan had by this time arrived to the use of silver as a medium of exchange; and that the silver was weighed in affairs of purchase and sale, involves the use of the scale and balanced beam. In what form they exhibited the silver used for money we know not with any certainty; they assuredly had no coined money; for even the Egyptians, who were far before the Canaanites in all the arts of civilization, continued long after this to use circular bars, or rings of silver for money; and, most likely, the silver money of the Canaanites bore the same form. 'Current money with the merchant,' must mean money of full weight, or unalloyed, such as any merchant would readily receive in his business transactions.





EGYPTIAN SCALES AND RING MONEY.

17. '*The field of Ephron, which was in Machpelah, which was before Mamre,*' etc.—We need not refer to the East for an illustration of this most remarkable document. Our own title-deeds, conveyances, and other law forms, with their minute specification of details, seem to be most faithfully constructed on the model which it offers.

19. '*The cave of the field of Machpelah.*'—This chapter affords the earliest notice of the practice, which was formerly very prevalent in the East, of depositing the dead in natural or artificial caves, great numbers of which are still to be found in Palestine, Syria, Egypt, and Persia. In the mountainous country of southern Palestine there are abundance of natural caves in the rocks, which might easily be formed into commodious sepulchral vaults; and where such natural caves were wanting, sepulchres were hewn in the rock for such families as were able to incur the necessary expense; for this was the mode of sepulture decidedly preferred by those who could obtain it. The arrangement and extent of these caves varied with circumstances. We shall have other opportunities of giving a general account of the interior arrangements of such sepulchres; and may therefore confine the present notice to the cave of Machpelah. The name מַכְפֵּלָה from כָּפַל *chaphal*, 'double,' renders the signification of the cave of Machpelah literally that of 'the double cave,' so called probably because it had more than one chamber, as is often the case with the better kind of sepulchral caverns. That this was the case with the cave of Machpelah, which after this purchase of it by Abraham, became the family sepulchre of the Hebrew patriarchs, appears from the description of it by Benjamin of Tudela, and by the Moslem writers. Benjamin, who visited the place in the twelfth century, writes:—'Six parasangs to Hebron. The ancient city of that name was situated on the hill, whereas the modern town stands in the valley, even in the field of Machpelah. Here is the large place of worship called St. Abraham, which during the time of the Mohammedans was a synagogue. The Gentiles have erected six sepulchres in this place, which they pretended to be those of Abraham and Sarah, of Isaac and Rebekah, and of Jacob and Leah; the pilgrims are told that they are the sepulchres of the fathers, and money is extorted from them. But if any Jew come who gives an additional fee to the keeper of the cave, an iron door is found, which dates from the times of the forefathers who rest in peace, and with a burning candle in his hand, the visitor descends to the first cave, which is empty, traverses a second in the same state, and at last reaches a third, which contains six sepulchres; that of Abraham, Isaac, and Jacob, and of Sarah, Rebekah, and Leah. All these sepulchres bear inscriptions, the letters being engraved thus upon that of Abraham—'This is the sepulchre of our father Abraham, upon whom be peace;' and even so upon that of Isaac, and upon all the other sepulchres. A lamp burns in the cave and upon the sepulchres continually, both day and night; and you see tubs filled with the bones of Israelites, for it is a custom of the house of Israel to bring hither the bones of their relicts and of their forefathers, and to leave them here unto this day.' *Itinerary*, ed. Asher, Berlin, 1840. John Sanderson was at Hebron in the summer of 1601, and the account he gives agrees, as far as it goes, with that of the Spanish Jew; but access to the cave was then even more restricted than it seems to have been in the time of the latter. He says, 'Into this tombe not any are suffered to enter, but at a square hole through a thick wall they may discern a little light of a lamp. The Iewes do their ceremonies of prayer there without. The Moores and Turkes are permitted to have a little more light, which is at the top, where they let down the oyle for the lampe; the lampe is a very great one, continually burning.' For upwards of a century only two or three Europeans have been able, either by daring or bribery, to obtain access to the mosque and cave. Ali Bey, who passed as a Mussulman, has given a description of it; but his account is so incompatible with all others, and with the reports of the Turks, that its accuracy was questioned in the first edition of this work, although no positive evidence in disproof of it could then be produced, as no European is admitted to the mosque. According to all other statements, the sepulchre is a deep and spacious cavern, cut out of the solid rock; the opening to which is in the centre of the mosque, and is seldom entered even by Moslems: but Ali Bey seems to describe each separate tomb as in a distinct room, on the level of the floor of the mosque. These rooms have their entrances guarded by iron gates, and by wooden doors plated with silver, with bolts and padlocks of the same metal. He says, 'All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in like manner. The sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets.' All this is now however known to be a pure fable; for, according to a Note in the Rev. D. A. de Sola's *New Translation of the Scriptures*, Sir Moses and Lady Montefiore, accompanied by Dr. Loewe, were, as a mark of special and extraordinary consideration, admitted to the interior of the mosque; and they state distinctly that they saw no separate rooms with silver covered doors, or any of the other remarkable objects said by Ali Bey to be situated on the level of the floor of the mosque; but, on the contrary, they were shown the *ancient iron door* mentioned by Rabbi Benjamin, leading to the cave below, to which even Moslems are seldom admitted.

CHAPTER XXIV.

1 *Abraham sweareth his servant.* 10 *The servant's journey:* 12 *His prayer:* 14 *His sign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his sign,* 22 *receiveth jewels,* 23 *sheweth her kindred,* 25 *and inviteth him home.* 26 *The servant blesseth God.* 29 *Laban entertaineth him.* 34 *The servant sheweth his message.* 50 *Laban and Bethuel approve it.* 58 *Rebekah consenteth to go.* 62 *Isaac meeteth her.*

AND Abraham was old, *and* [1]well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, [2]Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow

[1] Heb *gone into days.* [2] Chap. 47. 29.

me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, [3]Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed; [4]for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time [5]that women go out to draw *water*.

12 ¶ And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, [6]I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* [7]very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden [8]earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to

[3] Chap. 12. 7, and 13. 15. and 15. 18, and 26. 24. [4] Or, *and.* [7] Heb. *good of countenance.* [5] Heb. *that women which draw water go forth.* [6] Verse 43. [8] Or, *jewel for the forehead.*

eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 [9]Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 ¶ Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth [10]jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, [11]Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us [12]*a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah, their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the [13]well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to [14]meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

[9] Verse 13. [10] Heb. *vessels.* [11] Ver. 56, and 59. [12] Or, *a full year*, or *ten* months. [13] Chap. 16. 14. and 25. 11. [14] Or, *to pray.*

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

Verse 2. '*The eldest servant of his house.*'—This may signify his oldest servant, or one who had been longest in his service, and enjoyed his greatest confidence. It is generally supposed that this servant was Eliezer of Damascus, named in xv. 2.

— '*Put thy hand under my thigh.*'—This action in the person taking an oath, is not elsewhere mentioned except where Jacob requires the same service from his son Joseph (ch. xlvii. 29); but Josephus says that the same usage was retained in his time. Mr. Harmer's illustration on this instance is perhaps rather far-fetched. He conceives that it is illustrated by the action of the Arabs, who, in swearing, place the left hand underneath, and the right hand over the Koran. The signification of the act has been variously understood.

4. '*Go unto my country, and to my kindred, and take a wife unto my son Isaac.*'—The great anxiety of the patriarchs to secure the marriage of their sons to women of their own clan or family, is everywhere apparent, and is even indicated in the marked notice which is taken of marriages which took place against this regulation, as in the cases of Ishmael and Esau. Such a desire has always prevailed wherever the distinction of clans or tribes has been strongly defined, for the sake of keeping up the property, blood, and peculiar traditions of each separate tribe, and of compacting its union and influence; and these ordinary motives acquired increased intensity in the instance of the Hebrew patriarchs, in consequence of the general idolatry or superstition into which all the surrounding nations had fallen, and which alone would have sufficed to preclude intermarriages with them. This consideration, apart from any other, has always prevented the Jews from forming matrimonial connections with any but the daughters of Israel. Their Law forbade such marriages in the strictest manner; and we shall find instances of their being severely punished, and of the deep disgust which they inspired. They were neither to take the females of other nations, nor give their own females to them (Deut. vii. 3, 4); and the reason was, 'For they will turn away thy sons from following me.' While this principle inhibited marriages with other nations, there was another law which preserved the integrity of property in the respective tribes, by directing that daughters having any inheritance should not marry out of the tribe of their father. (Num. xxxvi.) 'So shall not the inheritance of the children of Israel remove from tribe to tribe.' These principles, deduced from the subsequent laws of the Hebrews, afford the best explanation of the conduct of the patriarchs with regard to the marriages of their sons. Among the Bedouin Arabs there is no regulation precluding the intermarriages of different tribes; but, in practice, a man seldom takes a wife from any other tribe than his own; and still more rarely, although there is no national or religious difference, will a Bedouin give his daughter in marriage to the inhabitant of a town, or to a cultivator or artisan. Some tribes never do so: but others are rather less strict. So, as Ward informs us, among the Hindoos, the parents who find employment at a distance from their original homes, always marry their children in their own country and among their old acquaintance.

10. '*Mesopotamia.*'—The Hebrew name is אֲרַם נַהֲרַיִם *Aram-Naharaim*. Aram is the name for Syria, the several parts of which are denoted by different compound names, of which this is one. The word אֲרַם seems to come from רָם *ram*, 'high,' and was applied more to a more extensive region than the Syria of the Greeks and Romans, seeing that it was extended to the Euphrates, and, therefore, also comprehended Mesopotamia, which is the part of the whole here denoted by the name of *Aram-Naharaim*, that is 'Syria of the two rivers.' This the Septuagint renders by Μεσοποταμία, which is merely a Greek compound of the same meaning, 'the country between the rivers.' These rivers are the Euphrates in the west, and the Tigris in the east. It is doubtful whether the Aram-Naharaim of Scripture designates the whole of the extensive tract enclosed by these rivers, or applies only to the northern part of it. The name recurs in Deut. xxiii. 4; Judg. iii. 8.

— '*The city of Nahor,*'—that is, Haran, where Nahor continued to reside.

11. '*He made his camels to kneel down.*'—As this immediately precedes an act of prayer on the part of Eliezer, uninformed persons are apt to conclude that this faithful servant of Abraham intended in some sort to make his camels participators in that act. But kneeling is not peculiarly an attitude of devotion in the East; and Eliezer himself did not kneel; for, even in his prayer, he describes himself as *standing* by the well. He merely intended to give the wearied camels a little rest, kneeling being the posture in which camels always repose.

— '*The time that women go out to draw water.*'—Water is usually drawn in the evening, and frequently in the cool of the morning also. Fetching water is one of the heaviest of the many heavy duties which devolve upon the females in the East, and one which the most sensibly impresses us with a sense of their degraded condition. The usage varies in different countries. Among the Arabs and other nomades, and also in many parts of India, it is the exclusive employment of the women, without distinction of rank; but, in Turkey and Persia, the poorer women only are subject to this servile employment, respectable families being supplied daily by men, who make the supplying of water a distinct business. The tents of the Bedouins are seldom pitched quite near to the well from which they obtain their water; and if the distance is not more than a mile, the men do not think it necessary that the water should be brought upon the camels; and, unless there are asses to be employed on this service, the women must go every evening, sometimes twice, and bring home at their backs large and heavy leathern bags full of water. The wells are the property of tribes or individuals, who are not always willing that caravans should take water from them; and, in that case, a girl is sometimes posted at the well, to exact presents from those who wish to have water. It is not likely that Abraham's servant travelled without a leathern bucket to draw water; and it is therefore probable that he abstained from watering his ten camels until he should have obtained permission. The women, when they are at the wells in the evening, are generally obliging to travellers, and ready to supply such water as they may require for themselves or their beasts. The women of towns in Turkey and Persia have seldom far to go, except under peculiar circumstances in the situation or soil of the place, or in the quality of its water. The character of their water-vessel depends much upon the distance they have to go. If rather



WELL, WITH CAMELS.

far, a skin will probably be preferred, as most convenient for carrying a good quantity; but if near, an earthen jar will often be chosen. The present well seems to have been quite near the town; and we concur in the translation which renders Rebekah's vessel 'a pitcher.' The word (כַּד *kad*) is different from that (חֶמֶת *chemeth*) rendered 'bottle' in the narrative of Hagar's expulsion; and is the same word used to describe the vessels in which Gideon's soldiers concealed their torches, and which they broke to produce a crashing and alarming noise. The women contrive to draw an enjoyment even out of this irksome duty, as it affords one of the best opportunities they have of meeting and talking together, and of displaying their finery to each other. They by no means appear to the worst advantage, as to dress, at the wells: and this circumstance shows that Abraham's servant might there, without any incongruity, invest Rebekah with the ornaments he had brought. To a traveller in the East, the best opportunities of making his observations on the females will occur in the evening at the wells. Eliezer was aware of this, and regarded the opportunity as favourable for his purpose. It appears that the unmarried females, even of towns, went unveiled, or only partially veiled, on ordinary occasions, in these early times. Now all go veiled; and the more extended use of the veil in modern times has probably, in one respect, operated favourably for the women, by exonerating those belonging to families in decent circumstances from the very heavy duty of fetching water, the proper management of the veil being scarcely compatible with the performance of this laborious office. Accordingly we find that this duty devolves more exclusively on the females, without distinction of rank, in those Asiatic countries or tribes where the women are not obliged to veil their faces, as in India, and among the Arabian and other nomade tribes. We have already noticed the Arabian usage. In consequence of the modifications which we venture to think that the extended use of the veil has produced among the inhabitants of towns west of the Indus, it is perhaps in India we are to look for the most precise parallels to the patriarchal customs. Accordingly we find that, in many parts of India, women of the first distinction draw water daily from the public wells. They always fetch it in earthen jars carried upon their heads. Sometimes two or three jars are thus carried at once, one upon the other, forming a pillar upon the bearer's head. As this necessarily requires the most perfect steadiness, the habit gives to the females a remarkably erect and stately air. It seems that it is a distinction to carry the jar on the shoulder; and Forbes, in his *Oriental Memoirs*, relates an anecdote of an intelligent native, who, when this highly interesting passage was read to him, inferred that Rebekah was of 'high caste,' from her carrying the pitcher on her shoulder (*v.* 15).

16. '*Went down to the well, and filled her pitcher.*'—It would seem that this well had a descending stair. Such wells are not very common in the East, except in India, where they occur frequently enough. Chardin, as quoted by Harmer, is disposed to understand, that where steps to a well are mentioned, a reservoir of rain-water is always to be understood. Such reservoirs being seldom of the great depth of wells, it is convenient to have steps, so that the surface of the water may be reached by the hand as its quantity diminishes. All reservoirs have not, however, such steps, nor are all wells without them. The grand well at Cairo, in Egypt, called 'Joseph's Well,' has a descent of about one hundred and fifty feet, by a winding staircase six feet in width. It is, however, true that steps to wells occur but rarely in the East. Their greater frequency in India is probably because the Hindoos do not use leathern buckets to draw water, and their earthen vessels would be very liable to be broken if let down into wells by a rope. Neither Chardin nor any other traveller seems to have noticed the existence of steps to streams of running water in the East; yet, in Persia, we have ourselves sometimes obtained water from a covered stream, access to which was afforded by descending steps, protected by a vaulted superstructure of brick. We are therefore, upon the whole, disposed to decide less positively than Chardin, that the present 'well' could be nothing else than a reservoir of rain-water, although we must allow the probabilities to be in favour of his supposition.

20. '*Emptied her pitcher into the trough.*'—Troughs of stone or wood are sometimes, but not often, found near wells in the East. When found, they are commonly at wells near towns, and, like the descending steps, are more

common in India than elsewhere. This also may arise from the prejudices of the Hindoos precluding the use of the leathers which the Arabs and travellers through deserts employ in watering their cattle at wells. As the cattle can seldom get direct access to the water in a well, they are usually supplied by the water being thrown into a sort of leathern trough used for the express purpose; but very commonly a simple skin is used, to which the necessary concavity is given by scraping a hollow in the sand over which it is placed, or by propping up the edges with sand, earth, or stones. What sort of trough is intended here, and in Exod. ii. 16, does not appear.

22. '*A golden earring of half a shekel weight.*'—Our generally excellent translation sometimes renders manifest the painful difficulties in which the translators were occasionally involved, in consequence of the ignorance of Eastern countries which then generally prevailed, and which often left them in great doubt about the true renderings. Here we have '*a* golden ear-ring,' that is, an odd ear-ring. This being felt as somewhat of an absurdity, the marginal rendering is, 'a jewel for the face;' but again, in *v.* 47, it is, 'I put the earring upon her face,' which is



ARABIAN NOSE-RINGS.

rather a curious disposition of an *ear*-ring. The thing really intended seems to be a ring or jewel for the nose; but our translators, having no knowledge of such an ornament, which seemed to them to imply an absurdity, have carefully avoided the true idea everywhere except in Isaiah iii. 21, the translator of which portion of Scripture had probably gained some information, not possessed by the others, of this peculiarity of Oriental ornament. Yet all their care could not preclude an occasional allusion to it, as where Prov. xi. 22, could not but be rendered 'a jewel in a swine's snout.' The extensive use of nose-ornaments among the Arabian and other females of the East having now become known, modern translators render the present text 'nose-ring,' as is done in the Arabic and Persian versions. Such rings are generally of silver or gold, but sometimes of coral, mother-of-pearl, or even horn, according to the taste or means of the wearer. Chardin, who was professionally a jeweller, must have been conversant with this subject; and he says that the better sort of rings are set with a ruby between two pearls; we do not recollect, however, to have seen rubies in them; but the turquoise is common. This curious ornament varies considerably in size and thickness; but it is always circular, and is worn, not from the middle cartilage of the nose, but from the external cartilage of the left nostril, which is pierced for the purpose. We have also seen an ornament for the nose worn by the Koordish and Bedouin females, which has escaped the notice of illustrators of Scripture, but which we should prefer to consider as the '*nose-jewel*,' when a *ring* is not expressly mentioned. It is a thin circular plate of gold, frequently a coin, little smaller than a half-a-crown piece, and in appearance not unlike the large fancy buttons which decorated the coats of a past generation. A turquoise is often set in the centre, over the pin by which the ornament is attached to the side of the nose, where its appearance is sufficiently striking, and always seemed to us much less pleasing than even that of the nose-*ring*.

— '*Two bracelets for her hands of ten shekels weight of gold.*'—That is, about four ounces and a half, which seems an extraordinary weight for a pair of bracelets. But they are still worn as heavy, or indeed much heavier, in the East, resembling, as Chardin remarks, rather manacles than bracelets. They are sometimes flat in shape, but more usually round or semicircular, taking a cubical form at the section where they open to admit the hand. They have no fastenings, but open and compress by their own elasticity alone; they are, in fact, enormous rings, which we have often seen not less than an inch in diameter; but their weight, although great, is not commensurate to their size, as they are usually hollow. The weight which a woman carries on her arms is, however, not to be estimated by that of a single pair of bracelets; for no woman who can possibly get more is contented with one pair. It is not unusual to see five or six bracelets on the same arm, covering it from the wrist nearly to the elbow. These, and their other ornaments, form the sole wealth of the bulk of the women; and they are anxious, on all occasions, to accumulate it, and loath to part with it; hence, on a comparatively poor woman, living and dressing meanly, it is not uncommon to see a considerable quantity of precious metal in the ornaments of her head-dress, and of her arms and ankles; and whatever ornaments she possesses are not treasured up to be produced on grand occasions, but are worn daily as parts of her ordinary costume. Thus she puts all her bracelets on her arms at once, all her anklets on her legs, and all her ear-rings in her ears. Such ornaments form her whole personal wealth, and on their value she rests her claim to permanent consideration. This is particularly the case with the Bedouin females, who are generally well supplied with all kinds of trinkets of personal ornament; for although the Arab cares little about his own dress, he is anxious to deck his wife as richly as possible, that honour may be reflected upon himself, and that his circumstances may be properly estimated. This use of ornaments on all occasions seems to explain why Eliezer placed the nose-ring at once upon the face of Rebekah, and the bracelets upon her hands, instead of giving them to her as things to be treasured up. The material of the bracelets is exceedingly various. Gold is necessarily rare; silver is the most common; but many that seemed to be silver we have found to be plated steel. Amber, coral, mother-of-pearl, and beads, are also used for bracelets, particularly for the upper part of the arm, for, whatever be the material of the others, it is usually desired that those on the wrists should be of silver. The poorer sort of women are, however, often obliged to content themselves with rings of copper, horn, common glass beads, and other articles of inferior description. Estimating the gold by its weight, nearly five ounces, Eliezer's present was, altogether, very valuable.

25. '*Straw and provender.*'—The straw (תֶּבֶן *teben*; Arab. *tibn*) seems to have been 'cut straw,' to render it more portable. The Septuagint renders it by ἄχυρα, chaff, which is a name applied to straw after it has been cut fine by the use of a chaff-cutter. The 'provender' was, it would seem, a mixture of several kinds of fodder, cut-straw, barley, beans, etc., so combined as to render the whole palatable. The original word is מִסְפּוֹא *mispo*, which the Septuagint translates by χορτάσματα, which is a derivative from χόρτος, grass, and hence signifies fodder, of which herbage is the principal ingredient. *Hay* is not made in the East. Cattle continue at the present day to be fed with chopped straw mixed with barley. The common reader would suppose the 'straw' to be for litter; but straw is never so employed in the East, dung, dried and pounded, being used for that purpose.

33. '*I will not eat, until I have told mine errand.*'—A striking illustration of this is furnished by Mr. Frazer, who, in his work, *The Kuzzilbash*, and its sequel, *The Persian Adventurer*, has noticed many Oriental usages which were but little known in this country. The Persian noble, Ishmael Khan, having occasion to claim the protection of an Affghaun chief, who was known to dislike the Persians, was advised to throw himself upon the protection of this formidable person, and claim his safe conduct as a boon of hospitality. In reply, Ishmael observed, 'I might take the sanctuary of his table: the Affghauns, I believe, regard it as sacredly as we Persians.' 'No,' replied he,

'that is not the Affghaun custom; but they have a custom which is of equal sacredness and force: they term it *nannawautee*. If you desire to receive a favour from any man among these clans, be he khan or ryot, you must repair before him and proclaim yourself his guest; but at the same time declare that you will accept of no office of hospitality, that you will neither taste of his salt nor share his carpet, unless he consents to grant your request; and this request, so demanded, be it for protection only, or for more efficient assistance, he cannot, consistently with Affghaun honour, deny, provided it be at all within the bounds of reason.'

48. '*My master's brother's daughter.*'—Rebekah was not Abraham's brother's *daughter*, but grand-daughter. Here Bethuel, who was Abraham's nephew, is called his brother, as Lot was before.

51. '*Take her, and go, and let her be thy master's son's wife.*'—The whole conduct of this affair is calculated to surprise a European reader. A servant is sent on a distant journey, with full powers to select a wife and conclude a marriage for his master's son. The servant addresses himself to the lady's father and brother, and they agree to his proposals without consulting Rebekah. The agent then makes valuable presents to the lady and her relations, and carries her away, and Isaac and Rebekah meet as man and wife without having ever seen each other before. But all this is most precisely analogous to usages which still prevail in the East, with some small diversity in different nations. We will state the process of a marriage of a young couple in Persia, which seems, on the whole, to present a very close parallel to this patriarchal procedure. When a young man becomes marriageable, his parents begin to look about among *their kindred* and acquaintance for a suitable partner for him; and their inquiries for this purpose are generally much assisted, or, indeed, entirely conducted by a confidential servant—commonly the young man's old nurse, who goes about from house to house, and having found a suitable object, endeavours to create a mutual prepossession by speaking to each of the other. Very often, however, the whole matter is concluded without any reference to the parties more immediately interested. When the parents have found a suitable female, they proceed to the house of her father and make their overtures to him; and if they are acceptable, he denotes his acquiescence by ordering sweatmeats to be brought. A few days after another meeting is held at the same place, and there it is finally settled what the parents of the young man are to give in his behalf to the bride [for the principle of such gifts, see note on ch. xxxiv. 12]; and this is a matter of great importance, as these presents remain with the lady, and form her dower or provision in case of a divorce from her husband. It consists of fine dresses and shawls [*raiment* in the text, *v.* 53], with female ornaments, some money, and a complete outfit of domestic utensils. Among some of the Arab tribes, the present or dower received for the bride on such occasions is called the 'five articles,' and consists of a carpet, a silver nose-ring, a silver neck-chain, silver bracelets, and a camel-bag. As to the consent of the woman, the usage varies in different nations. In Persia, after all has been concluded, the woman has nominally the power, almost never exercised, of expressing her dissent before the connection receives its final sanction; but among many Bedouin tribes, the woman is seldom suffered to know, until the betrothing ceremonies announce it to her, who is to be her husband, and then she has no power of negativing the contract; but she may, if she pleases, withdraw the day after her marriage from her husband's tent to that of her father; and, being divorced, is thenceforward regarded as a widow. In the instance before us, it does not appear to us that the consent of Rebekah was required to her own marriage. The question which was asked her the next day—'Wilt thou go with this man?' (*v.* 58)—we consider to have no other intention than to ascertain whether she were willing to set out so soon as Eliezer wished, or would rather insist on staying a few days longer with her relations, as they desired.

60. '*Let thy seed possess the gates of those which hate them.*'—That is, Let them hold in subjection those that hate them. In this and several other passages the gate is emblematic of authority and dominion; even as, in Europe, the delivery of the keys of a town is a formal act of submission to a conquering or superior power. Sometimes the word 'gate' denotes 'power' in a more general and absolute sense. A familiar instance of this is when we speak of the Turkish power as 'the Porte,' 'the Sublime Porte,' 'the Ottoman Porte.' This denomination is derived from the principal gate or 'porte' of the Turkish sultan's palace at Constantinople. When the present writer beheld this gate it did not seem to him very 'sublime;' but the mention of the gate involves the idea of the palace itself, and of the power which resides therein.

64. '*When she saw Isaac, she lighted off the camel.*'—Isaac was walking, and it would therefore have been the highest breach of Oriental good manners to have remained on the camel when presented to him. No doubt, they all alighted and walked to meet him, conducting Rebekah as a bride to meet the bridegroom. It is a customary mark of respect to great personages for a person to alight from the animal on which he is riding, and lead it until the superior has gone by; and as no conventional superiority is in the East conceded to women, as in Europe, this will show that it would have been highly improper for Rebekah to have ridden directly up to Isaac when he was on foot. This would have been treating him as an inferior. In Persia, on occasions when it is thought necessary to stand upon punctilio, two persons of equal rank, after having been riding side by side, will take care, when both dismount, that it shall be at precisely the same moment; for he whose foot first touches the ground is considered to admit his inferiority to the other.

65. '*She took a vail, and covered herself.*'—Whether veiled before or not, she now 'covered herself'—her whole person—with the ample enveloping veil with which brides are still conducted to the bridegroom. Rosenmüller, in illustration of this passage, quotes an ancient father (Tertullian), who, with an express reference to the same text, observes, as a custom still existing in his time, that the heathen brides were also conducted to their husbands covered with a veil. It is still all but universal in the East; and it will be observed that it is used not only by the females whose faces are always concealed both before and after marriage, but by those who display part or the whole of their faces on all ordinary occasions. It is, in fact, the indispensable costume for the occasion. Whether the bridal veil was distinguished from other veils does not appear, but we observe that one of red silk or muslin is affected by the Persians on such an occasion, although the ordinary veils are white or blue; and Dr. Russel, in his account of a Maronite marriage, observes that the bride's veil was of the same colour. Thus we see that Rebekah, by enveloping her person in a veil, put herself into the costume usual for a bride when conducted to the tent or house of her husband.

67. '*He loved her.*'—The force of this first Scriptural expression of such an attachment seems to have escaped notice. Isaac, from all that appears, was the only one of the patriarchs who had not an opportunity of exhibiting a preference to his wife before marriage. He had never seen her till she stood unveiled in his tent as his wife. It seemed, therefore, necessary to add that 'he loved her' when he did see her. It is remarkable, that what merely arose from circumstances in the case of Isaac, is now amply illustrated by the established practices of the East. The women being completely secluded, and never seen without veils, no opportunity of personal acquaintance, or even of inspection before marriage, is afforded. The man sees his wife for the first time, unveiled, when he enters the room into which she has been received on her arrival at his house. Having previously formed no idea of her person and qualifications, but from the general and exaggerated praises of the old nurse, who is usually his agent, this is a critical and anxious moment; and it is a most happy circumstance for both, when the account of such a transaction can conclude with the emphatic words 'he loved her.'

CHAPTER XXV.

1 The sons of Abraham by Keturah. 5 The division of his goods. 7 His age, and death. 9 His burial. 12 The generations of Ishmael. 17 His age, and death. 21 Isaac prayeth for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

THEN again Abraham took a wife, and her name *was* Keturah.

2 And [1]she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

7 ¶ And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years;* and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 [2]The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the [3]well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And [4]these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he [5]died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac;

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and [6]the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.



LENTILS (*Ervum Lens*).

[1] 1 Chron. 1. 32. [2] Chap. 23. 16. [3] Chap. 16. 14. and 24. 62. [4] 1 Chron. 1. 29. [5] Heb. *fell.* [6] Rom. 9. 12.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and [7]his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

28 And Isaac loved Esau, because [8]he did eat of *his* venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, [9]with that same red *pottage;* for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* [10]at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and [11]he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

7 Hos. 12. 3. 8 Heb. venison was *in his mouth.* 9 Heb. *with that red,* with that *red* pottage. 10 Heb. *going to die.* 11 Heb. 12. 16.

Verse 1. '*Keturah.*'—Some of the Jewish commentators are of opinion, we know not on what evidence, that this woman is the same with Hagar, and that Abraham recalled her after the death of Sarah. Others think that Keturah was a Canaanite; and this is likely, as it was unnecessary that Abraham should send or go to Mesopotamia for himself as he had done for his son, because the promises of the covenant were restricted to the posterity of Isaac alone. Whoever she was, many think that Keturah had become his secondary wife, and had borne him children long before the death of Sarah; after which event he raised her to the rank of matron, or principal wife. It seems to us that the current usages of the East give great probability to this conjecture, which is strengthened by considering the great age of Abraham when Sarah died, and that his sons by Keturah were old enough to be sent away to form independent clans before his own death.

2. '*She bare him Zimran,*' etc.—Of the tribes which derive their origin from these sons of Abraham very little is known. ZIMRAN is supposed to have given his name to the tribe Zabsam, which Ptolemy mentions as situated between Mecca and Medina. MEDAN is with some probability supposed to have become a branch of the Midianites. From SHUAH, or SHUACH, the nation of the Suachites, mentioned by Stephanus Byzantinus, is supposed to have been descended. Bildad, one of the friends of Job, who is called a Shuchite (Job ii. 11), may have been of this tribe. The MIDIANITES we shall have occasion to notice repeatedly. From SHEBA, the Sabæans, a tribe residing near the land of Uz, which robbed Job of his cattle, are supposed by some to have descended: but Rosenmüller makes Sheba the son of Joktan (Gen. x. 7) to have been their ancestor (*Bib. Geog.* iii. 174). DEDAN gave his name to a tribe of nomade Arabs, several times mentioned in Scripture (Isa. xxi. 13; Jer. xxv. 23, 24; xlix. 8; Ezek. xxxviii. 13). The descendants of Dedan, ASSHURIM, LETUSHIM, and LEUMMIM, are no doubt the proper names of men, the progenitors of the tribes or nations denoted by the termination *im*, which occurs only in national names. EPHA is mentioned in Isa. lx. 6, in connection with Midane, as celebrated for the excellence of their camels and dromedaries. This is all that can be traced respecting the descendants of Abraham by Keturah.

6. '*The sons of the concubines.*'—This, no doubt, includes Ishmael, the son of the other concubine; and we thus incidentally learn that he was not lost sight of by his father, who made a better provision for him than has directly appeared. It seems not unlikely, from the narrative, that Abraham, for the sake of preserving peace among his sons, distributed all his property in his lifetime, giving the bulk of it to his legitimate son Isaac, but supplying the others with cattle and materials for a domestic establishment, and enjoining them to go and establish themselves eastward in the Arabian desert. The arrangement was, doubtless, satisfactory to all parties; for, among the Bedouins of the present day, we observe that the son, although he treats his father with respect while in his tent, is anxious to set up an independent establishment of his own, and spares no exertion to attain it; 'and when it is obtained,' says Burckhardt, 'he listens to no advice, nor obeys any earthly command but that of his own will.' Though often too proud to ask for what his own arm may ultimately procure, he usually expects his father to make the offer of some cattle to enable him to begin life; and the omission of this occasions deep disgust, and leads to quarrels in after times, which form the worst feature of the Bedouin character. They have few children circumstanced exactly like those of Abraham by his concubines; but among other Asiatic nations, where parallel circumstances do occur, the father provides for such sons much in the same way as Abraham did, giving them some property proportioned to his means, with advice to go and settle at some place distant from the family seat.

— '*Eastward, unto the east country.*'—That is, into the country east of Palestine, or into Arabia and the southern parts of Mesopotamia. There is at this day a tribe of Arabs, usually located near Basrah, which is known by the name of Beni-Keturah.

8. '*Abraham gave up the ghost.*'—That the death of Abraham is related before the birth of Jacob and Esau may possibly mislead some readers, unless their attention be directed to the fact that this event is related somewhat out of its chronological order, for the purpose of completing the history of Abraham before commencing that of his grandsons. But the fact is that Abraham was still alive when some of the events subsequently related took place. He was one hundred years old at the birth of Isaac (ch. xxi. 5); and as the latter was sixty years old when his two sons were born, it follows that Abraham, who died at the age of one hundred and seventy-five years, was alive till Jacob and Esau were fifteen years old.

16. '*These are the sons of Ishmael.*'—These are the names of the 'twelve princes,' promised to Ishmael's parents long before; and the whole statement concerning them is obviously intended to point them out distinctly as the founders of great Arabian tribes. It may be useful, therefore, to state the extent of that influence which the families of Ishmael exerted in modifying the character of the original population of the Arabian peninsula. As the Scripture affords but little information on this subject, we must turn to the accounts of the Arabian historians themselves. According to them, the aboriginal Arabians de-

rived their origin from Kahtan, or Joktan, the son of Heber, whose other son Peleg was an ancestor of Abraham. This Joktan they call the 'Father of the Arabs,' and his descendants, the Kahtan tribe, form at this day the wealthiest tribe of the eastern desert of Arabia, consisting, with the Beni Sad tribe, as the Arabians say, the only remains of the primitive inhabitants of the country. (See Burckhardt's 'Classification of the Bedouin Tribes,' in *Notes on the Bedouins.*) The exterior parts of Arabia seem, however, to have been settled at a very early period by the descendants of Ham, some of whom remained, mixing more or less, in the end, with the posterity of Shem; while others, who in the first instance settled on the western coast of the peninsula, are supposed to have made no long stay, but, either passing through Egypt or over the straits of Babel-Mandeb, planted settlements in Ethiopia. This accounts for the fact that the name of Ethiopia has been extended, both by the Scriptures and the ancient classic writers, to Arabia as well as Ethiopia Proper. Moses mentions thirteen sons of Joktan, who, perhaps, include his grandsons; the Arabians mention only two, Yarab, who founded the kingdom of Yemen, and Jorham, who settled that of Hedjaz, the present holy land of Arabia. A member of these primitive tribes is called *Al Arab al Araba*, 'An Arab of the Arabs;' a distinction of purity of descent, corresponding to the 'Hebrew of the Hebrews' among the Jews. The later and prevailing race of *Mostarabi*, or mixed or naturalized Arabs, are said to be descended from Ishmael through a marriage with the daughter of Modad, king of Hedjaz. It is true that Moses says he married an Egyptian woman, of whom the Arabian account takes no notice; but as this was in early life, and as the Bible account does not mention her again, or say that she was the mother of his twelve sons, there is nothing in itself improbable in the Arabian account, for Ishmael may have married an Arabian wife after the death, or even during the lifetime, of his first wife. Ishmael became the prince of Hedjaz, and the first pontiff of Mecca, preaching the religion of Abraham to the idolatrous Arabs, many of whose tribes were in process of time extirpated by the judgment of God, by dissensions among themselves, or by the swords of the Ishmaelites. The Arabians do not consider it any disparagement to belong to this mixed branch of the Arabian population. The absence of a perfectly pure descent is, in their opinion, quite compensated by the honour of being descended from Abraham, whom they hold in about the same veneration as do the Jews. Mohammed himself claimed to be descended from Kedar, a younger son of Ishmael; but his descent could not be traced further than Adnan, who reigned in the Hedjaz about 122 B.C. Arabian accounts vary as to the generations between Ishmael and Adnan; some make it forty, some ten, some seven. Ten is the common account; but, after making a large allowance for the length of patriarchal lives, even forty generations seem too few to extend over the intervening period of about two thousand five hundred years. But this difficulty may be obviated by considering that the Arabians do not always reckon their genealogies from father to son, but from the heads of tribes, their object being only to preserve a knowledge of their descent, which, for their purposes, is as well effected in this way as by encumbering the memory with a long catalogue of names. In the well-preserved genealogy, for the 660 years from Adnan to Mohammed, there are counted 21 generations, and nearly 160 tribes branching off from the same parent stem. All these tribes were distinguished generally by the name of Adnan, the ascertained progenitor, besides the particular name of the subdivision. Thus the tribes of Adnan were distinguished not only from the tribes of Kahtan, but from the Ishmaelites, or mixed tribes, previous to Adnan. The tribes of Adnan, in their common accounts, passed over the unascertained generations between Ishmael and their immediate progenitor, in their usual method of summary condensation. A curious light is thrown on all these matters by the commencement of the historical romance of *Antar*, part of which we subjoin:—'Ishmael, son of Abraham, was the father of Adnan, who had a son called Maad; and Maad was the father of Nizar, whose four sons, Rebeeah, Medher, Ayad, and Anmar, reigned over the Arabs in great glory for many years, and their descendants continued to multiply till they amounted to twenty thousand horsemen, when, disturbances arising among them, they separated, and migrated from the valley of Mecca and the holy sanctuary, and many of them settled in a spot called Ibreem-oob-mootemim, which was the furthermost point of Hijaz, and the first in the land of Yemen. And they had a king called Rebeeah, a man much respected and feared, and he was of the tribe of Medher, a fair-raced people: and he had five sons; the eldest was called Nayil; the second Taweed; the third Mohelil; the fourth Medher; the fifth Adee: and their father was a stout and intrepid warrior; he conquered the whole country by his bravery, and ruled over the wilds and deserts.—Again the Arabs disagreed and dispersed, and every division had its chief and its leader,' etc. This extract affords an instance of a very condensed genealogy, and shows the manner in which distinct tribes arose from successive separations and dispersions. In this way it is admitted, that during the period from Ishmael to Adnan, and from thence to the time of Mohammed, the posterity of Ishmael, penetrating from Hedjaz towards the east, spread themselves over the peninsula, and introduced their peculiar manners and customs among the original inhabitants, with whom they became incorporated by intermarriages. This Arabian account does not contradict Scripture; and, whether true or not, there can be no doubt that the descendants of Ishmael form so large and absorbing a part of the Arabian population, as to allow us, in a general sense, to consider him as the progenitor of that great and extraordinary nation, which has preserved its integrity, its independence, and its primitive usages from the most ancient times; which had its turn, after the Romans, in forming one of those gigantic empires that have in different ages astonished the world; and which, even now, not only preserves its own wide domains, but has diffused its tribes from the Oxus and the Erythrean Sea to the Atlantic—has given religion and law, and rendered its language classic, far beyond these limits, to a large proportion of the human race; not to speak of the evidence of its past influence, which may be found in the vernacular languages of many nations, and in their literature, science, and actual condition.

It only remains to state, that the Moslems believe Ishmael, and not Isaac, to have been the child of the promise, and the true heir of Abraham. They say, that when Sarah insisted on the expulsion of the bondwoman and her son, Abraham conveyed them to the district of Mecca, which was then an arid desert destitute of water; but where, at the last extremity, God caused a spring to arise under the feet of Ishmael. They believe that this forms the famous Zemzem well, now within the sacred enclosure of the temple of Mecca, and which supplies water for drink and purification to the inhabitants of the town, and the numerous pilgrims who annually resort thither. It is added that the famous Kaaba, or temple, otherwise called *Beit-Allah*, equivalent to *Bethel* in Hebrew—or 'House of God'—was built on the spot by Abraham, to commemorate the double deliverance of Ishmael from thirst, and from being the victim of the sacrifice of which they consider him, rather than Isaac, to have been the object. This story was probably manufactured out of the report that Abraham erected an altar and planted a grove at Beersheba (the 'well of the oath').

20. '*Padan-Aram.*'—פַּדַּן אֲרָם, which signifies Plain of Syria. This at the first view may seem another name for Aram-Naharaim, of which see the note on xxiv. 10; and so the matter is understood by many. But a comparison of the texts in which the name occurs would rather indicate that Padan-Aram was a region or district of Aram-Naharaim. See xxviii. 2, 6, 7; xxxi. 8; xxxiii. 18. In one place it is called simply Padan, ch. xlviii. 7; and in another it stands שְׂדֵה אֲרָם, *Sedeh-Aram*, the Field of Aram (Hos. xiv. 13), whence the Campus Mesopotamia of Quintus Curtius (iii. 2, 3; iii. 8, 1; iv. 9, 6). But

that the whole of Aram-Naharaim did not belong to the flat country of Mesopotamia appears from the circumstance that Balaam, who in Deut. xxiii. 4, is called a native of Aram-Naharaim, says in Num. xxiii. 7, that he was 'brought from Aram, out of the mountains of the East.' It would therefore seem that the name Padan-Aram was applied to and distinguished the more level region of Mesopotamia.

27. '*Jacob was a plain man, dwelling in tents.*'—The epithet 'plain' is pre-eminently applicable to a man dwelling in tents, whatever be his rank or wealth. Speaking of the Bedouins, Burckhardt says, 'The richest sheikh lives like the meanest of his Arabs: they both eat every day of the same dishes, and in the same quantity, and never partake of any luxury except on the arrival of a stranger, when the host's tent is open to all his friends. They both dress in the same shabby gown and *messlakh*. The chief pleasure in which a chief may indulge is the possession of a swift mare, and the gratification of seeing his wives and daughters better dressed than any other females of the camp.'

It is precisely the same among the other nomade tribes of Asia, as the Turcomans, and the Eelauts of Persia. Among the latter, the tent of the elder is only distinguished by its greater size from that of the humblest man in the camp. The chiefs themselves, indeed, generally reside at court or in the provincial capitals; but those who do live with their people are usually distinguished by the same simplicity of manners and appearance, which in their case is more remarkable than in that of the Bedouin sheiks, as their power is much greater and their wealth often more extensive. Mr. Morier, in his *Second Journey through Persia*, mentions, in the following terms, a very powerful chief, named Ahmed Khan, who visited the English ambassador at Maragha, in Azerbijan:—'This chief is one of those personages frequently met with in the East, who realize and illustrate many of the facts recorded in holy writ of the lives and habits of the patriarchs. Like Isaac, 'he had possession of herds and great store of servants' (Gen. xxvi. 14). His manner and appearance are those of Jacob, "a plain man, dwelling in tents." Although verging to fourscore and ten, he is the picture of health and activity. His beard is quite white, and his dress scarcely superior to that of his own shepherds. His reputation, however, for riches, is very great; for among other instances of it, it is affirmed that he sows 700 *kherwar* (nearly 500,000 lbs.) of grain annually: he breeds a race of hardy horses, much esteemed throughout Persia. He is one of the greatest of the elders of Persia, being called the *Reish-sefeed* (White-beard) of Adzerbigan.' The same 'plainness' extends to the speech of the dwellers in tents as compared with the inhabitants in towns. There is among them none of those varied forms of address, flowery phrases, and refined compliments, which distinguish the Orientals in general; and a stranger, after having been annoyed with the complimentary phrases of the Persians or Turks, is delighted and refreshed by the plain and simple expressions of the Arab or the Tartar. The townspeople, as Burckhardt observes, have twenty different ways of wishing good morning to an acquaintance, and each of these methods has an established answer, so that if a man says, 'May your day be white,' the other can only reply, 'May yours be like milk.' On the contrary, an Arab is content to wish his friend 'Good Morning,' when he meets him, and 'Farewell,' when he leaves him, on the road. One who accosts a stranger in the desert, to inquire about water or the nearest road, calls him 'Uncle;' and the other in reply, says 'Brother.' They never use any ceremonious titles to each other, whatever be their relative position. The Arabs, who used to attend the evening assemblies of Saoud, the great Wahabee chief, who was in fact king in Arabia, so far as Arabia can ever have a king, usually exchanged the salute of peace, and shook hands with him on entering the room, after which they sat down in any convenient place they could find. If any one had occasion to speak to him, they accosted him with 'O Saoud!' or, 'O father of Abdallah,' or 'O father of mustachios!' and in return he called every man by his name, without any of the ceremonious or complimentary phrases which abound in the East. Nor was this any affectation of humility in him, but quite the natural conduct of an Arab chief. See Burckhardt's *Notes on the Bedouins*, and *History of the Wahabees*.

—'*Tents.*'—The use of tents probably arose at first out of the exigencies of pastoral life, which rendered it necessary that men removing from one place to another in search of pasture, should have a portable habitation. Accordingly we find that the first mention of tents is connected with the keeping of cattle (ch. iv. 20), and to this day tents remain the exclusive residence of only pastoral people. Portability is not the only recommendation of tents to the nomade tribes of the East; the shelter which they offer in the warm but delicious climates of Western Asia, is positive enjoyment. Shelter from the sun is all that is needful; and this a tent sufficiently affords without shutting out the balmy and delicate external air, the comparative exclusion of which renders the finest house detestable to one accustomed to a residence in tents. The advantage of tents in this respect is so well understood even by the inhabitants of towns, that, in many places, those whose circumstances admit it, endeavour so far as possible to occupy tents during the sum-



ARAB TENTS.

mer months. This was the constant practice of the late king of Persia, who every year left his capital, with all the nobles, and more than half the inhabitants, to encamp in the plain of Sultanieh. Many of the princes, his sons, did the same in their several provinces; and the practice is an old one in Persia. It is true that tents would seem to be rather cheerless abodes in the winter; but it is to be recollected that the nomades have generally the power of changing the climate with the season. In winter the Bedouins plunge into the heart of the Desert, and others descend, in the same season, from the mountainous and high lands, where they had enjoyed comparative coolness in summer, to the genial winter climate of the low valleys and plains, which in the summer had been too warm.

It is impossible to ascertain with precision the construction and appearance of the patriarchal tents; but we shall not probably be far from the truth, if we consider the present Arab tent as affording the nearest existing approximations to the ancient model. The common Arab tent is generally of an oblong figure, varying in size according to the wants or rank of the owner, and in its general shape not unaptly compared by Sallust, and after him by Dr. Shaw, to the hull of a ship turned upside down. A length of from 25 to 30 feet, by a depth or breadth not exceeding 10 feet, form the dimensions of a rather large family tent; but there are many larger. The extreme height—that is, the height of the middle poles which are made higher than the others in order to give a slope to throw off the rain from the roof—varies from 7 to 10 feet; but the height of the side parts seldom exceeds 5 or 6 feet. The most usual sized tent has nine poles, three in the middle, and three on each side. The covering of the tent, among the Arabs, is usually black goats'-hair, so compactly woven as to be impervious to the heaviest rain; but the side coverings are often of coarse wool. These tent-coverings are spun and woven at home by the women, unless the tribe has not goats enough to supply its own demand for goats'-hair, when the stuff is brought from those better furnished. The front of the tent is usually kept open, except in winter, and the back and side hangings or coverings are so managed, that the air can be admitted in any direction, or excluded at pleasure. The tents are kept stretched in the usual way by cords, fastened at one end to the poles, and at the other to pins driven into the ground at the distance of three or four paces from the tent. The interior is divided into two apartments, by a curtain hung up against the middle poles of the tent. This partition is usually of white woollen stuff, sometimes interwoven with patterns of flowers. One of the divisions is for the men, and the other for the women. In the former, the ground is usually covered with carpets or mats, and the wheat-sacks and camel-bags are heaped up in it, around the middle post, like a pyramid, at the base of which, or towards the back of the tent, are arranged the camels' pack-saddles, against which the men recline as they sit on the ground. The women's apartment is less neat, being encumbered with all the lumber of the tent, the water and butter skins, the culinary utensils, etc. Some tents of great people are square, perhaps 30 feet square, with a proportionate increase in the number of poles, while others are so small as to require but one pole to support the centre. The principal differences are in the slope of the roof, and in the part for entrance. When the tent is oblong, the front is sometimes one of the broad sides, and at other times one of the narrow ends of the tent. We suspect that this difference depends on the season of the year or the character of the locality, but cannot speak with certainty on this point. Some further information concerning tents has been given in previous notes, and other tents and huts will hereafter be noticed. It will be observed, that the tent covering among the Arabs is usually black; but it seems that they are sometimes brown, and occasionally striped white and black. Black tents seem to have prevailed among the Arabs from the earliest times. (See Sol. Song, i., 5.)

30. '*Edom.*'—This name, denoting 'Red,' or 'Red man,' had probably reference as much to the redness of his personal appearance (see v. 24) as to the *red* pottage. Here is another instance of a change of name.

30, 34. '*Red pottage.*'—The אָדֹם *adom*, or red pottage, was prepared, we learn from verse 34, by seething lentils (עֲדָשִׁים *adashim*) in water; and subsequently, as we may guess from a practice which prevails in many countries, adding a little *manteca*, or suet, to give them a flavour. The writer of these observations has often partaken of this self-same 'red-pottage,' served up in the manner just described, and found it better food than a stranger would be apt to imagine. The mess had the redness which gained for it the name of *adom;* and which, through the singular circumstance of a son selling his birthright to satisfy the cravings of a pressing appetite, it imparted to the posterity of Esau in the people of Edom. The lentil (or *Lens esculenta* of some writers, and the *Ervum lens* of Linnæus) belongs to the leguminous or podded family. The stem is branched, and the leaves consist of about eight pairs of smaller leaflets. The flowers are small, and with the upper division of the flower prettily veined. The pods contain about two seeds, which vary from a tawny red to a black. It delights in a dry, warm, sandy soil. Three varieties are cultivated in France—'small brown,' 'yellowish,' and the 'lentil of Provence.' In the former country they are dressed and eaten during Lent as a haricot; in Syria they are used as food after they have undergone the simple process of being parched in a pan over the fire.

Esau evidently did not know the name of this mess, or what it was made of; but, attracted by its agreeable odour and tempting appearance, he cries, 'Let me eat, I pray thee, of *this red*, for I am faint.' That it was so new a thing to Esau, accounts for its seeming so great a delicacy to him, and this, with the colour, may suggest whether this pottage was not made with Egyptian lentiles, which Jacob may have obtained from a caravan passing from that country, and resting perhaps for the day in the neighbourhood of his father's camp. In that case nothing would have been more natural than that he should have seen the passengers preparing for themselves a meal with such Egyptian lentiles, and that, attracted by the novelty, he should have obtained some from them. Egypt was in the most ancient times famous for its lentiles, and for the preparation of them; and the common and favourite kind was of the yellowish-brown colour, which we, in common with the ancients, call 'red.' This we have from Pliny, who speculates whether the Egyptian lentiles did not derive their red colour from that of the soil in which they grew. (*Hist. Nat.* xviii. 12; also Virg. *Georg.* i. 228; *Mishna*, tit. 'Kilaim,' xviii. 8; Augustin, *Comm. in Psalm.* xlvi.) This reddish lentile still abounds in Egypt, and forms a large part of the food of the people. (*Descript. de l'Egypte*, xix. 65; Sonnini, *Travels*, p. 603.) Dr. Shaw states that it dissolves easily in boiling water, and forms a reddish or chocolate coloured pottage. (*Observations*, i. 257.) The preparation of lentile pottage is shewn in the ancient mural paintings of that country, which represent it as being made in a pot resting upon a metal stand or tripod. The fire is on the ground; and the cook carefully stirs the mess with a stick as it boils.

— '*Pottage of lentiles.*'—We learn from Dr. Robinson that on arriving at the fortress of Akabah, at the head of the eastern arm of the Red Sea, he found that the commissary in the castle had a few stores for sale, at enormous prices. 'But we bought little, except a supply of lentiles or small beans, which are common in Egypt and Syria, under the name of *adas;* the same from which the pottage was made for which Esau sold his birthright. We found them very palatable, and could well conceive that, to a weary hunter, faint with hunger, they might be quite a dainty. The name in Hebrew and Arabic is the same.' This, we suppose, is the same thick mess of lentiles and bread, highly seasoned with pepper, on which Irby and Mangles breakfasted at a small Arab encampment near Homs.

33. '*He sold his birthright.*'—This transaction has raised

much inquiry concerning the nature of those privileges, forming the birthright, which Jacob coveted so highly, and which Esau so lightly bartered away. Taking the question generally, the privilege of the first-born seems to have been that he became the acknowledged chief or head of the tribe or clan, and in that character (but some dispute this) was its authorized priest and sacrificer, and that he had a title to the first consideration in the last blessing of the father, and to a portion of the inheritance twice as large as that which any of the other sons received. So much generally; but in the particular instance, there were other privileges which were then supposed to be annexed to primogeniture, but which did not ultimately prove to be so: these were, the promised Divine care and blessing on the chosen race, the inheritance of the land of Canaan, and the instrumentality of bringing a blessing upon all the families of the earth. Now the question is, whether it was the temporal or spiritual heritage, or both, the transfer of which Jacob obtained from his brother, and this is a question beset with considerable difficulties. Upon the whole we are inclined to free Jacob and his mother from the suspicion of mercenary motives, and to consider that they regarded only the spiritual heritage—the heirship of the promises—as being intended for Jacob; and that of this only they wished Esau to relinquish any claim which he might be supposed to derive from the priority of his birth. We can easily understand how such a man as Esau might '*despise*' *this* birthright, and ask contemptuously what good it would do him; but even he was probably not insensible to the benefit of a double share in Isaac's rich possessions. The reasons on which this conclusion is founded cannot be stated in this place, as they in some measure anticipate the historical narrative; but a note at the end of this chapter contains some further observations on the subject.

34. '*He did eat and drink.*'—There is nothing better calculated to impress the mind with a due sense of the true dignity which *civilization* confers upon the human character, than a little practical acquaintance with uncivilized or savage races. The beast of prey sees no other object in existence than to seek food, to gorge himself with it, if he finds enough for the purpose, and to sleep till that which he has eaten is digested. Thus, also, it is with such people; and it is offensive to the civilized man to have these mere animal aims and ends of existence pressed constantly upon his notice. We hear of the abstemiousness of the Bedouin, for instance; and he may be abstemious from necessity, but he cannot be temperate. While there is anything for him to eat, he will eat for ever; and when all is gone, he can remain longer in a starving condition—in this also like a beast of prey—than can the civilized man, who is accustomed to a regularly recurring and temperate meal, and who thinks little or nothing of his food except when he actually takes it. But among the people of whom we speak, every one seems to be at all times in a condition to eat voraciously of whatever he can obtain; the safest way to his heart is through his stomach: there is nothing he will not do for those who fill him with good cheer, nothing he will not undertake for the prospect of an indulgence to his appetite before him; and we are well persuaded that there are few who would resist the temptation of sacrificing almost any amount of reversionary benefit for the present enjoyment of a mess of pottage.

We find a passage in Mr. Stephens' *Incidents of Travel* strikingly confirmatory of these observations, and with reference to the same people (the Bedouins), whom we have had more particularly in view. He says,—'Their temperance and frugality are from necessity, not from choice; for in their nature they are gluttonous, and will eat at any time till they are gorged of whatever they can get, and then lie down and sleep like brutes. I have sometimes amused myself with trying the variety of their appetites, and I never knew them refuse anything that could be eaten. Their stomach was literally their god, and the only chance of doing anything with them was by first making it a grateful offering. Instead of scorning luxuries, they would eat sugar as boys do sugar-candy; and I am very sure that if they could have got pound-cake, they would never have eaten their own coarse bread.'

These things are, however, not peculiar to the Bedouins, but belong to all people till they become civilized. Such people live only for the present. Enlarged forethought is exclusively the virtue of civilization; and we are thoroughly persuaded that among the uncivilized people of different countries there would be thousands of voluntary candidates for sacrifice upon the altars, if it were well understood that, as among the ancient Gauls, the victim would, for a whole year previously, be fed on the choicest dainties of the land. It seems to us that not only do these observations bear on and illustrate the conduct of Esau, but that of Isaac himself. *He* 'loved Esau *because* he did eat of his venison,' *v.* 28; and the whole account of the *blessing* is rendered painful to us by its being so much mixed up with the history of 'the savoury meat which he loved,' and through which his whole plan for blessing Esau was marred. But all this would appear wonderfully natural to a Bedouin; and, indeed, the introduction into the sacred narrative of characteristics not in themselves amiable, but so true to nature and circumstances, must bring strong evidence of its verity to every unprejudiced mind.

CHAPTER XXVI.

1 *Isaac because of famine goeth to Gerar.* 2 *God instructeth and blesseth him.* 9 *He is reproved by Abimelech for denying his wife.* 12 *He groweth rich.* 18 *He diggeth Esek, Sitnah, and Rehoboth.* 26 *Abimelech maketh a covenant with him at Beer-sheba.* 34 *Esau's wives.*

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 ¶ And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, [1]I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; [2]and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

[1] Chap. 13. 15, and 15. 18.

[2] Chap. 12. 3, and 22. 18.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and [2]received in the same year an hundredfold: and the LORD blessed him:

13 And the man waxed great, and [4]went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of [5]servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 ¶ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of [6]springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well [7]Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it [8]Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [9]Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, [10]We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 [11]That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it [12]Shebah: therefore the name of the city *is* [13]Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which [14]were [15]a grief of mind unto Isaac and to Rebekah.

[2] Heb. *found.* [4] Heb. *went going.* [5] Or, *husbandry.* [6] Heb. *living.* [7] That is, *Contention.* [8] That is, *Hatred.*
[9] That is, *Room.* [10] Heb. *Seeing we saw.* [11] Heb. *If thou shalt,* &c. [12] That is, *an oath.* [13] That is, *the well of the oath.*
[14] Chap. 27. 46. [15] Heb. *bitterness of spirit.*



ELAUTS IN PERSIA.

Verse 1. '*Abimelech.*'—The name of the king and of the captain of the host, Phichol (*v.* 26), are the same as in Abraham's time; but the persons are no doubt different, as more than ninety years have intervened between the visit of Abraham and this of Isaac. It is not unlikely that 'Abimelech' and 'Phichol' were standing official names for the kings and generals of this little kingdom. There is a surprising similarity between the history of Abraham's sojourn at Gerar, and that of his son.

—'*Philistines.*'—From this it appears that the king of Gerar, mentioned in ch. xx. 2, was king of a colony of Philistines, then already settled in the southern part at least of that territory, which their descendants long after occupied. This nation—called in Hebrew פְּלִשְׁתִּים *Philistim*, 'strangers' or 'sojourners;' the Φυλλιστείμ or Ἀλλόφυλοι, 'men of another tribe,' of the Septuagint; and the Παλαιστίνοι of Josephus—makes a large figure in subsequent history of the Hebrew people, and gave to the land of Canaan the name of Palestine, which it still bears. The country which they inhabited, the original פְּלֶשֶׁת *Pelesheth*, Philistia, or Palestine, otherwise called 'the land of the Philistines,' was a narrow tract of land, extending from Ekron to the brook of Egypt, and from the sea to the declivities of the mountains of Judea, along the shores of the Mediterranean, which was from thence called the Sea of the Philistines (Exod. xxiii. 21); and these territories bordered upon those of Judah, Simeon and Dan. That they were at this time strangers and recent colonists in the Land of Canaan, is expressly affirmed, and is clear from all the circumstances. Whence they came is another question. According to Deut. ii. 3 (compare Gen. x. 13; Jer. xlvii. 4; Amos ix. 7), the Philistines came from Caphtor, which some take to be the town of Cappadocia, or Caphtora, in Phœnicia, others the province of Cappadocia in Asia Minor. This last is the opinion of Bochart, who places the original abode of the Philistines in that part of Cappadocia which borders upon Colchis. The Arabic renders Caphtor by *Diametæi*, from Diametta in Egypt, probably influenced by the similarity of its name with νόμος Κοπτός, the nome of Coptos. Another opinion more generally entertained, has derived them from Crete; and a notion entertained by such careful enquirers as Calmet, Rosenmüller, Bertheau, and others, is entitled to much respect. Nevertheless, it is our belief, declared long since, that whatever might have been the primary origin of the Philistines, they came to Palestine from Lower Egypt, over which they held dominion for 216 years, as the Hyksos or Shepherd-Kings, till they were expelled by the natives, and then went and established themselves in the south-west of Canaan. This opinion has of late years been greatly strengthened by new arguments, and by the researches in Egyptian chronology and history, which have recently been prosecuted with much vigour. Faber, Movers, and Cory, may be named among the later supporters of this opinion; and even Bertheau, the most recent and ablest advocate of the Cretan theory, can only get over the difficulty which Gen. x. 15 offers—for there an Egyptian origin is ascribed to the Philistines—by supposing that they were described as coming out of Egypt, because Crete belonged to Egypt! We shall state our views on the matter under Deut. ii. 3, and in this place need only further state that the passage which derives them from Mizraim, that is Egypt, is placed in so remarkable a way—'out of whom came (the) Philistim'—as to suggest that the import of the clause is, that they came out of the country to which from long residence they were considered as belonging, rather than that they were descendants of the grandson of Ham. That they were of Shemitic descent is implied in the names of their towns and persons, which

are all of Shemitic origin, while in their intercourse with the Israelites there are many intimations that the two nations used the same language.

8. '*Window.*'—That which is here called a window, חַלּוֹן *challon*, denotes any kind of aperture in a building, and in the present case was doubtless an aperture in the balustrade around the roof of Abimelech's palace, through which the king could look down upon the houses in the town, and observe, without being himself seen, what took place in the domestic privacy of the inner courts.

11. '*Shall surely be put to death.*'—It is well to observe that this is the first example in all history of a king holding the power of life and death.

12. '*Isaac sowed in that land.*'—A gentleman who has spent many years in Persia, gave us the following information while conversing about the pastoral tribes (Eelauts), which form a large part of its population. 'There are some that live in their tents all the year; and others that build huts for the winter, which they abandon in summer, and often return to them in the winter. Then they begin to grow corn in the vicinity, and leave a few old persons to look after it. As the cultivation increases, a greater number of persons stay at the huts in the summer also, until at last nearly all the tribe remains to attend to the cultivation, only sending out a few with the flocks. Thus the wandering tribes gradually change from a pastoral to an agricultural people.' May not this illustrate the situation of our pastoral patriarch when he began to cultivate? And may not the prospect which it involved of Isaac's permanent settlement in Gerar with his powerful clan, account for the visible uneasiness of the king and people of that district, and for the measures which they took to prevent such settlement? We thus also see the process by which a wandering and pastoral people gradually become settled cultivators. Compare the note on xxi. 25.

20. '*The water is our's.*'—The particulars given in the note on xxii. 25, will sufficiently illustrate the principle which appears to have been involved in these remarkable transactions. We have here only to add, that the stopping up of wells is still an act of hostility in the East. Mr. Roberts says that it is so in India, where one person who hates another will sometimes send his slaves in the night to fill up the well of the latter, or else to pollute it by throwing in the carcases of unclean animals. The Bedouin tribes in the country traversed by the great pilgrim-caravan which goes annually from Damascus to Mecca, receive presents of money and vestments to prevent them from injuring the wells upon the line of march, and which are essential to the very existence of the multitudes who then traverse this desert region. The stopping of Abraham's wells by the Philistines, the re-opening of them by Isaac, and the restoration of their former names—the commemorative names given to the new wells, and the strifes about them between those who had sunk them and the people of the land—are all circumstances highly characteristic of those countries in which the want of rivers and brooks during summer, renders the tribes dependent upon the wells for the very existence of the flocks and herds which form their wealth. It would seem that the Philistines did not again stop the wells while Isaac was in their country. It is probable that the wells successively sunk by Isaac, did not furnish water sufficient for both his own herds and those of Gerar, and thus the question became one of exclusive right. Such questions often lead to bitter and bloody quarrels in the East; and it was probably to avoid the last result of an appeal to arms, that Isaac withdrew out of the more settled country towards the desert, where he might enjoy the use of his wells in peace.

34. '*Judith.*'—This name is the feminine of Judah, from which it appears that the name Judah was found in Canaan before the Hebrew tribe of that name existed, and before even its founder was born.

—'*Esau took to wife . . . Judith . . . and Bashemath.*'—In ch. xxxvi. 2, the wives of Esau bear names different from those by which they are here designated. Aben Ezra offers a probable solution of the difficulty by explaining that Judith had no male children by Esau, and is not therefore mentioned in the genealogical table of ch. xxxvi. which only speaks of those wives by whom he had sons. That the daughter of Elon the Hittite, who is here called Bashemath, should there bear the name of Adah, he explains by supposing that she had two names, as was not unusual, and was indiscriminately called by the one or the other.

CHAPTER XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Rebekah instructeth Jacob to obtain the blessing.* 15 *Jacob under the person of Esau obtaineth it.* 30 *Esau bringeth venison.* 33 *Isaac trembleth.* 34 *Esau complaineth, and by importunity obtaineth a blessing.* 41 *He threateneth Jacob.* 42 *Rebekah disappointeth it.*

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and [1]take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

[1] Heb. *hunt.*

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took [8]goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* [9]to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore [4]God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac [5]trembled very exceedingly, and said, Who? where *is* he that hath [6]taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named [7]Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have[8] I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, [9]and wept.

39 And Isaac his father answered and said unto him, Behold, [10]thy dwelling shall be [11]the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob because of

[8] Heb. *desirable.* [9] Heb. *before me.* [4] Heb. 11. 20. [5] Heb. *trembled with a great trembling greatly.* [6] Heb. *hunted.*
92 [7] That is, *a supplanter.* [8] Or, *supported.* [9] Heb. 12. 17. [10] Verse 28. [11] Or, *of the fatness*

the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; [12]then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, [13]I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

[12] Obad. 10. [13] Chap. 26. 35.

Verse 4. '*Make me savoury meat, such as I love.*'—There are several points in this account that require explanation. One is, how it happened that Isaac should direct Esau to go hunting, to get him venison, when, as it seems from the result, a 'kid of the goats' (that is, a young kid still sucking the dam) would have done as well. The fact is, that the oriental shepherds seldom, except to entertain a stranger, think of diminishing their flocks to supply themselves with meat. They are as glad of any game that falls in their way as if they had not a sheep or goat in their possession; and it was quite natural that such 'a cunning hunter' as Esau should rather be directed to go out into the fields and shoot game, than to go and fetch kids from the flock. Another thing is, how the flesh of young kids could be imposed upon Isaac for venison: but if by venison is to be understood the flesh of a young gazelle, which is by no means clear, the difference between it and that of a young kid is not great, as we know from personal experience; and a still greater difference would be lost, even to persons with senses more acute than Isaac's were at this time, when disguised by the strong flavours, salt, spicy, sour, or sweet, which the Orientals are fond of giving to their more luxurious dishes. We have often hesitated, at an oriental supper, to determine of what meat the strongly-seasoned, or highly-acidulated, or sweetened, messes set before us were composed. As Isaac intended a particular indulgence, there is no doubt that the utmost resources of patriarchal cookery were employed upon the dish prepared for him. The word מַטְעַמִּים *matammim*, has a more extensive signification than the word 'savoury,' here used to translate it. It means, in general, anything highly grateful to the taste, and may express any of the more self-indulgent preparations admired by the Orientals; all whose most esteemed dishes are saturated with butter or fat, highly seasoned with salt, spices, garlic, and onions, sharpened with vegetable acids, or sweetened with honey or vegetable sweets. Sometimes the oleaginous, the saline, the spicy, the sweet, and the sour, concur to aggrandize and mystify the same dish. If Jacob's kids had been roasted whole, in the way formerly mentioned, after being stuffed with raisins, pistachio-nuts, almonds, and husked corn or rice, the result would have been a most savoury dish, now much admired in the East, and which a man, with all his senses in perfection, might not readily distinguish from a young gazelle similarly treated.

9. '*Go . . . and fetch me . . . two good kids . . . and I will make them savoury meat for thy father, such as he loveth.*'—Dr. Robinson, at his resting-place in the neighbourhood of Beersheba, writes,—'Our Arabs quickly slaughtered the poor goat, and the different portions were speedily in the process of cooking at different fires. This time they had no guests, bidden or unbidden, to interrupt their savoury repast. Such, probably, in kind, was the "savoury meat" which Isaac loved, and with which, in this very neighbourhood, Jacob enticed from him the blessing intended for his elder brother.'

15. '*In the house.*'—They were certainly living in a tent; but it is to this day, not unusual to call a tent a house. The word house is used much as we use the word 'home,' being applied quite irrespectively of the sort of domestic habitation denoted by it. The Bedouins always denominate a tent 'a house,' using the same word (*beit*) in sound and meaning as the Hebrew word in the text.

27. '*The smell of my son is as the smell of a field.*'—The parched herbage of the deserts and uncultivated plains is often exceedingly fragrant, and may well have imparted its odour to the garments of Esau, 'a man of the field.' Perhaps his clothes were actually perfumed. The Orientals are proverbially fond of perfumes. They sprinkle their clothes with scented oils or waters, or fumigate them with the incense from odoriferous woods, or carry such woods or fragrant herbs in a small bag, or sewed up in their clothes. Even the great simplicity of their mode of life does not preclude the use of perfumes from the Bedouins, who often perfume their headkerchief with civet, or with an odoriferous earth called *ares*, which comes from Aden, and is much in use among the desert Arabs. Mr. Roberts finds an Indian illustration for this passage. He says:—'It is not common to *salute*, as in England: they simply *smell* each other; and it is said that some people know their children by the smell. It is common for the mother or father to say, "Ah, child! thy smell is like the Sen-Paga-Poo" (*Michelia Champacca*, a flower sacred to Chrisna.) Of an amiable man it is said, "How sweet is the smell of that man! the smell of his goodness is universal!"'

28. '*God give thee of the dew of heaven.*'—The value of this blessing cannot be adequately appreciated by the European reader; but in Palestine, and indeed throughout Western Asia, rain rarely if ever falls from April to September, and the heat of the sun being at the same time very strong, all vegetation would be parched and dried up were it not for the copious dews which fall during the night and completely moisten the ground, keeping in a fertile condition lands which would otherwise be sterile and desolate. But all this moisture evaporates with astonishing rapidity as soon as the sun has risen. It seems that the advantage of these abundant dews is not generally enjoyed except in regions more or less hilly or elevated, or in confined valleys. In extensive open plains and deserts, it does not seem that any copious dews fall in summer. But in such tracts no men can inhabit, except the wandering tribes; and towns and villages are only found on the banks of natural or artificial streams; nor, unless in the same situations, is any cultivation attempted where there are no night dews in summer to compensate for the want of rain.

—'*Plenty of corn.*'—The word דָּגָן *dagan*, here translated 'corn,' is a very comprehensive one, corresponding perhaps more nearly to the now common term 'bread-stuffs,' than to any other word or phrase in our language. It seems to have comprehended, if not every kind of edible grain, at least the five following:—wheat, barley, rye, oats, and millet.

—'*and wine.*'—The word translated 'wine' is here תִּירֹשׁ *tirosh*, which our translators render by 'new wine' sometimes, when the text requires it to be distinguished from ordinary wine. The word is here often joined to 'corn,' and often to corn and oil, in the description or promise of blessings. For this reason a learned writer on the temperance question, Dr. F. R. Lees, in his *Tirosh lo yayin*, has laboured hard to show that it does not mean wine at all, but all the *solid* products of the vine, from the husk to the kernel, and including perhaps even the young shoots and tendrils. We agree with him that the support of the usual interpretation, drawn from the etymology of the word, is very little. It is usually derived from יָרַשׁ *yarash*, to possess, to inherit; because, says Gesenius, 'it gets *possession* of the brain, *i. e.* inebriates.' Dr. Lees, deriving it from the same root, thinks it is 'because the vine is a valuable possession.' But this reason does not appear to us greatly better than the other; for, to take away the liquid products which constitute the chief value of the wine to any people, and then to say it is called *tirosh*, because the vine is a valuable possession, does not strike us as forcibly sound. It is true that the vine, simply with regard to its solid products, might be regarded as a valuable possession, but not so pre-eminently valuable above all other fruits, as to account for this pointed specification of it along with corn, and with corn and oil. The truth is, that the current idea of the value of the vine, is formed upon a reference to *both* its solid and its liquid products, and more especially to the latter than to the former; and we have no right to take the entire idea of value thus constituted, and apply it to the solid products only. Apart from all reference to its liquid products, and with exclusive regard to its use as a fruit, the grape could not have been, as one among other fruits, more important to the Hebrews than the gooseberry is to us; nor is it now relatively more important in those Moslem countries where wine is not made, although the vine is cultivated. By placing the matter in this point of view, we see how unlikely it is that the solid products of the vine—or, in other words, grapes—should be so conspicuously mentioned, and placed beside corn in such a text as the present, and in others like it. It is also to be observed that among the various passages in which the word *tirosh* occurs, there are some which clearly show that it cannot, without great violence upon the simple meaning of the texts, be taken to exclude the liquid products of the vine, and that it does mean 'wine' as at the head of drinks, as 'corn' is at the head of meats. Among others, we may indicate the following:—'Wine (*tirosh*) that maketh glad the heart of God and man,' Judg. ix. 9, 13; 'Whoredom, and wine, and new wine (*tirosh*), take away the heart,' Hos. iv. 11; 'Thy presses shall burst out with new wine' (*tirosh*), Prov. iii. 10; 'The sons of the stranger shall not drink thy wine' (*tirosh*), Isa. lxii. 8; 'The new wine (*tirosh*) is dried up,' Joel i. 10; 'Thy fats shall overflow with wine (*tirosh*) and oil,' ii. 24. In the face of these passages, we, whose only object is the right interpretation of Scripture, cannot doubt that wine is intended by the word *tirosh*. That it denotes new or recent wine, as distinguished from old stored wine, is rendered probable by some of the texts just cited; and when 'corn or wine,' or 'corn, wine, and oil,' are mentioned as principal goods, or promised as blessings, there is an obvious propriety in the use of the word distinctively indicating *new* wine, as it involves an intimation, not necessarily contained in the more general term, that this wine was or should be the native produce of the country.

33. '*Who? where is he*'—It seems probable that, in the agitation of his spirits, Isaac fancied that he had given his important blessing to a stranger. He had satisfied himself, by the hairy feel of the first comer's hands, that he was not Jacob, and now he knew that it was not Esau. This seems well to account for the doubt and trepidation which his language expresses; but the recollection of the voice, which was that of Jacob, presently assures him of the truth.

36. '*Hast thou not reserved a blessing for me?*'—This very natural question of Esau must have reminded Isaac, with some compunction, that in bestowing his blessing upon the one whom he supposed his elder son, he had not intentionally reserved any blessing for the younger.

41. '*The days of mourning for my father are at hand.*'—This is a truly refined orientalism, in which the anticipated death of a parent is expressed only by the mourning and sorrow it will occasion. Mr. Roberts tells us that, in India, when the father or mother becomes aged, it is usual for the children to say, 'The day for the lamentation of our father is at hand;' or, 'The sorrowful time for our mother is fast approaching.'

CHAPTER XXVIII.

1 *Isaac blesseth Jacob, and sendeth him to Padan-aram.* 9 *Esau marrieth Mahalath the daughter of Ishmael.* 12 *The vision of Jacob's ladder.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 [1]Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [2]a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land [3]wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan [4]pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took

[1] Hos. 12. 12. [2] Heb. *an assembly of people.* [3] Heb. *of thy sojournings.* [4] Heb. *were evil in the eyes,* &c.

unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beersheba, and went toward [5]Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 [6]And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt [7]spread abroad [8]to the west, and to the east, and to the north, and to the south: and in thee and [9]in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place [10]Beth-el: but the name of that city *was called* Luz at the first.

20 ¶ And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

[5] Called, Acts 7. 2, *Charran*. [6] Chap. 35. 1, and 48. 3. and 22. 18, and 26. 4. [7] Heb. *break forth*. [8] Deut. 12. 20. [9] Chap. 12. 3, and 18. 18, [10] That is, *the house of God*.

Verse 18. '*Took the stone that he had put for his pillows, and set it up for a pillar.*'—Nothing can be more natural than this act of Jacob, for the purpose of marking the site and making a memorial of an occurrence of such great interest and importance to him (see note on chap. xxxv. 20). The true design of this humble monument seems to have been, however, to set this anointed pillar as an evidence of the solemn vow which he made on that occasion. This use of a stone, or stones, is definitely expressed in chap. xxxi. 48 and 52. Mr. Morier, in his 'Second Journey through Persia,' notices a custom which seems to illustrate this act of Jacob. In travelling through Persia, he observed that the guide occasionally placed a stone on a conspicuous piece of rock, or two stones one upon another, at the same time uttering some words which were understood to be a prayer for the safe return of the party. This explained to Mr. Morier what he had frequently observed before in the East, and particularly on high roads leading to great towns, at a point where the towns are first seen, and where the oriental traveller sets up his stone, accompanied by a devout exclamation in token of his safe arrival. Mr. Morier adds: 'Nothing is so natural, in a journey over a dreary country, as for a solitary traveller to set himself down fatigued, and to make the vow that Jacob did: "If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I may reach my father's house in peace, &c., then will I give so much in charity;" or, again, that on first seeing the place which he has so long toiled to reach, the traveller should sit down and make a thanksgiving, in both cases setting up a stone as a memorial.' The writer of this note has himself often observed such stones, without being aware of their object, until happening one day to overturn one that had been set upon another, a man hastened to replace it, at the same time informing him, that to displace such stones was an act unfortunate for the person so displacing it, and unpleasant to others. The writer afterwards observed that the natives studiously avoided displacing any of these stones, 'set up for a pillar,' by the way-side. The Jews believe that the stone which Jacob set up at Bethel was placed in the sanctuary of the second temple, and that the ark of the covenant rested upon it; and they add, that after the destruction of that temple, and the desolation of Judæa, their fathers were accustomed to lament the calamities that had befallen them over the stone on which Jacob's head rested at Bethel. The Mohammedans are persuaded that their famous temple at Mecca is built over the same stone.

— '*Poured oil.*'—How did he get the oil in that solitary place? The answer is, that he took it with him. Oil forms an important and necessary part of the provision which travellers in the East carry with them; not only for food, but also at night to anoint their limbs, which have been scorched and stiffened by the sun, and blistered by the burning winds.

20, 21. '*If God will be with me..... then shall the Lord be my God.*'—It is hard to believe that Jacob was so ill-instructed, as to make his adherence to the God of his fathers, dependent upon the care which might be taken of him in the adventure upon which he had entered. The sentiment is so adverse to the general tenor of Scripture that any just explanation producing a more satisfactory meaning ought to be gratefully received. Now the whole matter rests upon one small letter ו *vau*, and whether it is to be taken in the conjunctive or disjunctive sense. Our translators adopt the latter alternative, and translate it by *then*; but,

on a careful consideration of the whole matter, we strongly incline to treat it as conjunctive, for the reasons stated by the Rev. Dr. Raphall in a note to the new (Jewish) version of Genesis. He translates the passage thus:—'If God will be with me, and keep me in the way that I am going, and will give me bread to eat, and raiment to put on; so that I may return to my father's house in peace, *and* the Lord will be my God; then this stone, &c.' This translation he vindicates and explains thus: 'Rashbam considers the ו in this instance as a conjunction, *and*, which does not convert the preter הָיָה *has been*, into the future.' He therefore explains it by 'and the Lord has supported me in all my undertakings.' His opinion is followed by Mendelssohn and others of the moderns, according to whom the words of Jacob were not a promise for the future, but a reasoning upon the past, that the Lord had been his God; or, in other words, that the divine protection had been especially and providentially afforded to him. Thus this expression in the text forms no part of Jacob's vow, which is limited to the erecting of a house of prayer, and consecrating a tithe of his property. We believe the opinion of Rashbam to be most in accordance with the true meaning of the text. But as the idiom of the sacred Scriptures usually employs וְהָיָה in a future tense, we have rendered it by '*and will be*,' which preserves the exposition of Rashbam; while at the same time it conforms to the idiom of the language.

CHAPTER XXIX.

1 *Jacob cometh to the well of Haran.* 9 *He taketh acquaintance of Rachel.* 13 *Laban entertaineth him.* 18 *Jacob covenanteth for Rachel.* 23 *He is deceived with Leah.* 28 *He marrieth also Rachel, and serveth for her seven years more.* 32 *Leah beareth Reuben,* 33 *Simeon,* 34 *Levi,* 35 *and Judah.*

THEN Jacob [1]went on his journey, and came into the land of the [2]people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him.*

6 And he said unto them, [3]*Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, [4]*it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them.*

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the [5]tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him [6]the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

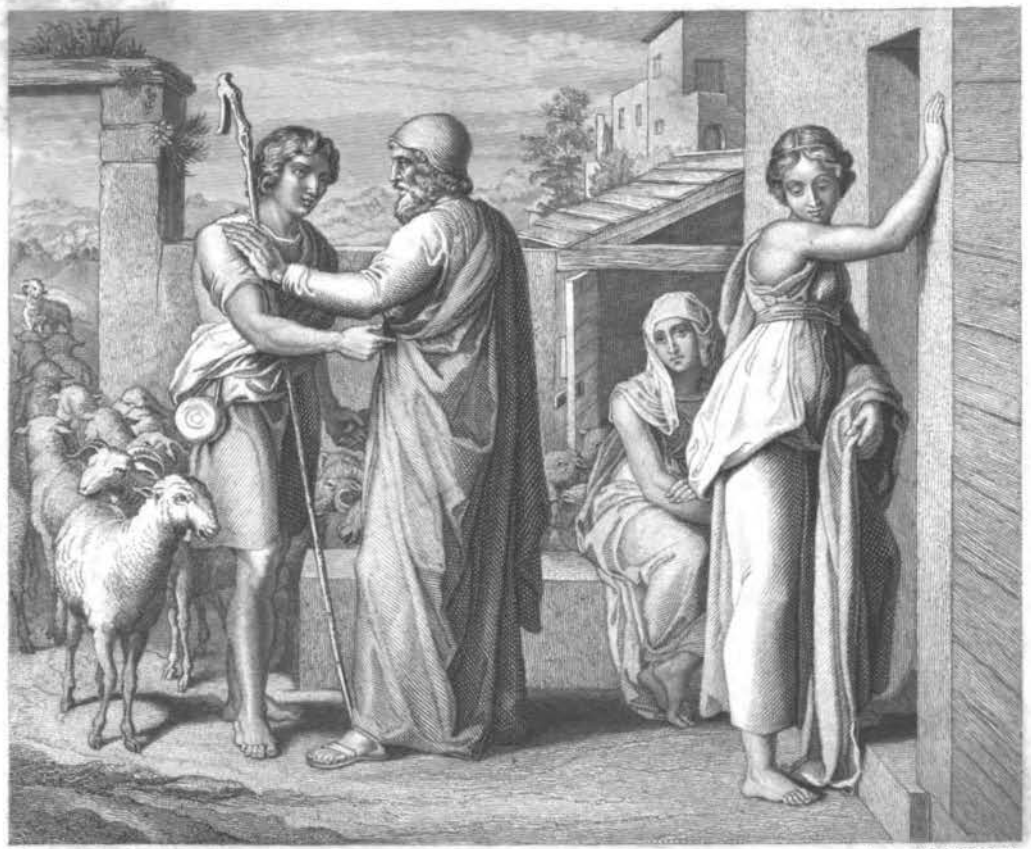
20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

[1] Heb. *lift up his feet.* [2] Heb. *children.* [3] Heb. is there *peace to him?* [4] Heb. *yet the day is great.* [5] Heb. *hearing.* [6] Heb. *a month of days.*



From a Picture by Julius Schnorr. Engraved by J. W. Cook.

JACOB'S COVENANT WITH LABAN.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to [7]give the younger before the firstborn.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 ¶ And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name [8]Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name [9]Simeon.

34 And she conceived again, and bare a son: and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called [10]Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name [11] [12]Judah; and [13]left bearing.

Heb. *place.* [8] That is, *see a son.* [9] That is, *hearing.* [10] That is, *joined.* [11] Matth. 1. 2. [12] That is, *praise.* [13] Heb. *stood from bearing.*

Verse 1. '*Then Jacob went on his journey,*' וַיִּשָּׂא יַעֲקֹב רַגְלָיו 'and Jacob lifted up his feet.' The Jewish commentators tell us that when a man journeys with a fixed determination to arrive at a certain place, it is properly expressed by this phrase, which literally signifies 'he carried his feet;' but when he is erring about at random, and without a fixed end to his journey, 'his feet carry him.' Comp. Isa. xxiii. 7, where the original idea is preserved by the translation: 'Her own feet shall carry her afar.'

3. '*They rolled the stone from the well's mouth, and watered the sheep,*' etc.—There is no real discrepancy between this verse and the general narrative in which it is found. This verse obviously recites what it was customary to do at this well, while the rest of the passage describes only what was done on this particular occasion in conformity with the general usage. The passage, as a whole, is one that strongly illustrates the value of a well of water, and the care that was usually taken of it. Wells are still sometimes covered with a stone, or otherwise, to protect them from being choked up by the drifted sand; and it was probably to prevent the exposure of the well by too frequently removing the stone, that the shepherds did not water their flocks until the whole were assembled together; for it is not to be supposed that they waited because the united strength of all the shepherds was requisite to roll away the stone, when Jacob was able singly to do so. When the well is private property, in a neighbourhood where water is scarce, the well is sometimes kept locked, to prevent the neighbouring shepherds from watering their flocks fraudulently from it; and even when left unlocked, some person is frequently so far the proprietor that the well may not be opened unless in the presence of himself or of some one belonging to his household. Chardin, whose manuscripts furnished Harmer with an illustration of this text, conjectures, with great reason, that the present well belonged to Laban's family, and that the shepherds dared not open the well until Laban's daughter came with her father's flocks. Jacob, therefore, is not to be supposed to have broken the standing rule, or to have done anything out of the ordinary course; for the Oriental shepherds are not at all persons likely to submit to the interference or dictation of a stranger. He, however, rendered a kind service to Rachel, as the business of watering cattle at a well is very tiresome and laborious.

9. '*Rachel came with her father's sheep: for she kept them.*'—The pastoral poetry of classical antiquity, which has been imitated more or less in all nations, has rendered us familiar with the idea of females of birth and attractions acting as shepherdesses long after the practice itself has been discontinued, and the employment has sunk into contempt. When nations originally pastoral settled in towns, and adopted the refinements of civil life, the care of the sheep ceased to be a principal consideration, and gradually devolved upon servants or slaves, coming to be considered a mean employment, to which the proprietor or his household only gave a general and superintending attention. The respectability of the employment in these patriarchal times is not evinced by our finding the daughter of so considerable a person as Laban engaged in tending the flocks, for in the East all drudgery devolves upon the females; but by our finding the *sons* of such persons similarly engaged in pastoral duties, which in Homer also appears to have been considered a fitting employment for the sons of kings and powerful chiefs. We are not aware that at present, in the East, the actual care of a flock or herd is considered a dignified employment. Forbes, in his *Oriental Memoirs*, mentions that, in the Bramin villages of the Concan, women of the first distinction draw the water from wells, and tend the cattle to pasture, 'like Rebecca and Rachel.' But in this instance it cannot be because such employments have any dignity in them, but because the women are obliged to perform every servile office. So, among the Bedouin Arabs, and other nomade nations, the immediate care of the flocks devolves either upon the women or the servants; but most generally upon the latter, as the women have enough to occupy them in their multifarious domestic duties. However, among some tribes, it is the exclusive business of the young unmarried women to drive the cattle to pasture. 'Among the Sinai Arabs,'

says Burckhardt, 'a boy would feel himself insulted were any one to say, "Go and drive your father's sheep to pasture;" these words, in his opinion, would signify, "You are no better than a girl."' These young women set out before sunrise, three or four together, carrying some water and victuals with them, and they do not return until late in the evening. Throughout the day they continue exposed to the sun, watching the sheep with great care, for they are sure of being severely beaten by their father should any be lost. These young women are in general civil to persons who pass by, and ready enough to share with them their victuals and milk. They are fully able to protect their flocks against any ordinary depredation or danger, for their way of life makes them as hardy and vigorous as the men.

— '*for she kept them.*'—Nachmanides says here: 'This shews that Laban's flocks were altogether under the care of Rachel, whose habitual occupation it was to tend them, and that Leah did not at any time join her, either because the heat of the sun might prove injurious to her eyes, or on account of her more advanced age, which rendered it proper that she should be employed within the house.'

17. '*Leah was tender eyed.*'—Many commentators have been of opinion that the intention of this verse is to describe the respective perfections of each sister; that Leah had soft and beautiful eyes, but that Rachel excelled her in form and feature. The more general interpretation, however, is that Leah had weak or diseased eyes, which the Orientals regard as a very great defect. We think the latter opinion is best supported by the original word רַכּוֹת, which usually indicates something tender, weak, or delicate.

18. '*I will serve thee seven years for Rachel thy younger daughter.*'—We have already remarked on the Oriental custom for the bridegroom to make payments proportioned to his means to the parents of the bride, as well as to settle a dowry upon herself. For a more explicit account of this matter, see the note on ch. xxxiv. Meanwhile this text leads us to remark, that when the young man, although otherwise an unexceptionable match, had no property which enabled him to furnish the requisite payments and presents, some service or enterprise was occasionally accepted from the suitor as an equivalent. Thus Jacob, being destitute of property, and having no other prospect than a younger brother's share in the inheritance of his father, offers seven years' service as an equivalent for what Laban might otherwise have expected in parting with his daughter. In a similar case, when another unprovided younger brother, David, loved Michal, the daughter of King Saul, the father proposed to the suitor, and actually accepted from him, a successful enterprise against the Philistines as an equivalent for the ordinary advantages which the father derived from the marriage of his daughter (1 Sam. xviii. 25). The usage of an unprovided young man serving the father, whose daughter he sought in marriage, has been found by travellers to exist in many countries distant from each other. Out of various illustrations which we could quote, we shall content ourselves with one mentioned in Burckhardt's *Travels in Syria*, which not only affords a striking parallel, but is the more interesting from its occurring at no very great distance from the scene of patriarchal narrative. In his account of the inhabitants of the Haouran, a region south of Damascus, this traveller says, 'I once met with a young man who had served eight years for his food only; at the expiration of that period he obtained in marriage the daughter of his master, for whom he would otherwise have had to pay seven or eight hundred piasters. When I saw him he had been married three years; but he complained bitterly of his father-in-law, who continued to require of him the performance of the most servile offices without paying him anything, and thus prevented him from setting up for himself and his family.' In his account of Kerak, the same traveller describes it as a customary thing for a young man without property to serve the father five or six years, as a menial servant, in compensation for the price of the girl. Thus Jacob also served seven years for Rachel; and it was well for him that, according to the touching and beautiful expression of the text, these seven years 'seemed unto him but a few days, for the love he bore to her.'

19. '*It is better that I give her to thee, than that I should give her to another man.*'—We have already remarked, that the propriety of giving a female in marriage to the nearest relation who can lawfully marry her, is to this day generally admitted among the Bedouin Arabs and other Oriental tribes. The same principle was certainly in operation in the patriarchal times; but its close application in the present instance seems to have escaped notice. It will be observed that Jacob was the first cousin to Laban's daughters, and, according to existing Arab usages, he had in that character the best possible claim to them, or to one of them, in marriage. His elder brother, Esau, had perhaps in this view a preferable claim to the elder daughter, Leah; but Jacob, himself a younger brother, had an unquestionable claim to Rachel, the youngest daughter of Laban, and therefore, independently of his affection for her, it was quite in the customary course of things that he should apply for Rachel in the first instance. Among all the Bedouin Arabs at the present day, a man has the exclusive right to the hand of his first cousin; *he* is not obliged to marry her, but *she* cannot be married to another without his consent. The father of the girl cannot refuse him if he offers a reasonable payment, which is always something less than would be demanded from a stranger. For this, and much other information in the course of these notes, we are indebted to Burckhardt, whose work on the Bedouins supplies a valuable mass of information, the applicability of which to the illustration of the Scriptures does not appear to have been hitherto perceived.

24. '*And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.*'—It is still customary in the East for a father, who can afford it, to transfer to his daughter, on her marriage, some female slave of his household, who becomes her confidential domestic and humble friend in her new home, but not the less a slave. This slave forms a link between the old and new households, which often proves irksome to the husband; but he has little, if any, control over the female slaves in his establishment.

25. '*In the morning, behold, it was Leah.*'—To the European reader it must seem difficult to understand how such a deception as this could be effected. But it is seen to be quite feasible when we consider the marriage customs of the East. Among most of the people of Asia the bride is closely veiled during the marriage ceremonies, and remains so while conducted to her husband's house or tent. The Rev. John Hartley, in his *Researches in Greece and the Levant*, relates an anecdote of a young Armenian in Smyrna, who solicited in marriage a younger daughter who had obtained his preference. The girl's parents consented to the match; but when the time for solemnizing the marriage arrived, the eldest daughter was conducted by the parents to the altar, and the young man was quite unconsciously married to her. The deception was not discovered till it could not be rectified. Mr. Hartley adds, 'It was in a conversation with an Armenian of Smyrna that this fact was related to me. I naturally exclaimed, "Why, that is just the deception that was practised upon Jacob!" "What deception?" he exclaimed. As the Old Testament is not yet translated into any language with which the Armenians are familiar, he was ignorant of the story. Upon giving him a relation of Jacob's marriage, as it is related in Gen. xxix., he assented to it at once as a circumstance in no respect improbable.'

26. '*It must not be so done in our country, to give the younger before the firstborn.*'—It seems very likely that Laban was correct in this statement. His fault was, that he did not acquaint Jacob with the customs of the country before he made his bargain with him. The same usage still exists in many parts of the East. Mr. Hartley says that the father, who imposed upon a young man as related in the preceding note, excused his conduct in precisely the same way as Laban, alleging that custom did not warrant the marriage of the younger before the elder daughter. But perhaps this usage has the largest and most distinct

operation in India, where, as we learn from Halhed's translation of the Gentoo Laws, and from Mr. Roberts's *Oriental Illustrations*, the same custom is also observed in the case of younger brothers, but is not observed altogether so strictly as when females are concerned. We have heard of cases in which, when a man wished to obtain a younger daughter, he found it the best course to do all in his power to promote the previous marriage of her elder sister. A father also will often exert all his powers to get off his *elder* daughter, when a very advantageous and acceptable match for the younger is proposed to him. In India, when the elder daughter happens to be blind, deaf, or dumb, or particularly deformed, the observance of this rule is dispensed with.

27. '*Fulfil her week.*'—We read that a great feast was made, after which Leah was consigned to Jacob. It is not said how long the feast lasted, but it was doubtless a week; and now Laban says in effect: 'Let there be another week of feasting for Rachel, after which she also shall be given to thee, and then thou shalt serve me yet other seven years.' It is evident that the marriage of Jacob with Leah and Rachel took place nearly at the same time. As to the seven days' feasting, the Rabbins acquaint us that this term was a matter of indispensable obligation upon all married men; and that they were to allow seven days for the marriage of every wife they took, even though they should marry several on the same day. In this case they had so many wedding weeks, successively, as they married wives. These seven days of rejoicing were commonly spent in the house of the woman's father, after which the bride was conducted in great state to her husband's house. Thus we read that Samson's wedding entertainment lasted seven full days (Judges xiv. 17, 18), and also that of Tobias (Tobit xi. 19). When the bride was a widow, the festivities lasted but three days. Similar practices have prevailed among other nations. The famous Arabian romance of *Antar*, translated by Mr. Terrick Hamilton, is full of allusions to this custom.

31. '*Leah was hated.*'—Dr. Turner and others endeavour to mitigate the force of this expression, by alleging that the word 'hatred' is sometimes employed to denote a lesser degree of affection, as in Deut. xxi. 15-17; Mal. i. 3, compared with Rom. ix. 13; Luke xiv. 6, &c. This is doubtless true; but there seems not much reason to think that the word occurs here in this its exceptional signification. Leah had been a party to the cruel fraud practised by Laban upon Jacob, in a matter in which his tenderest affections were concerned; and in that there was quite enough to awaken a dislike to her on his part, which could only be subdued or overcome by his viewing her as the mother of his sons. That Leah considered herself an object of aversion to her husband is evinced by her complaint in the next verse, and by the names which she gives to her sons.

32. '*Reuben.*'—רְאוּבֵן. This name is composed of two words, רְאוּ בֵן, 'behold a son,' which form paranomasiæ with the sentiment she utters: רְאוּ *reu*, with רָאָה יְהוָה *raah Jehovah*, 'the Lord hath looked,' and בֵן with בְּעָנְיִי *beonyi*, 'my affliction.' A remark of Dr. Philippson, quoted in De Sola's *Version*, has an important bearing upon this and other names—and they are many—in which the exact etymological connection between the name and the signification assigned to it, cannot be grammatically construed: 'It cannot be expected that names given from the impulse of the moment, and under the influence of strong excitement, should preserve strict etymological precision. On the contrary, if the name preserves some resemblance in sound with the sentiment by which it has been dictated, that is to the full as much as can be expected or performed. This axiom must be borne in mind, not only with respect to this, but to most of the other names.'

CHAPTER XXX.

1 *Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob.* 5 *She beareth Dan and Naphtali.* 9 *Leah giveth Zilpah her maid, who beareth Gad and Asher.* 14 *Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel.* 17 *Leah beareth Issachar, Zebulun, and Dinah.* 22 *Rachel beareth Joseph.* 25 *Jacob desireth to depart.* 27 *Laban stayeth him on a new covenant.* 37 *Jacob's policy, whereby he became rich.*

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also [1]have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 ¶ And Bilhah conceived and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name [2]Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With [3]great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name [4]Naphtali[5].

9 ¶ When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name [6]Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, [7]Happy am I, for the daughters will call me blessed: and she called his name [8]Asher.

14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and

1 Heb. *be built by her.* 2 That is, *judging.* 3 Heb. *wrestlings of God.* 4 That is, *my wrestling.* 5 Called, Matth. 4. 13, *Nephthalim.* 6 That is, *a troop, or, company.* 7 Heb. *In my happiness.* 8 That is, *happy.*

wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 ¶ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name [9]Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name [10]Zebulun.

21 And afterwards she bare a daughter, and called her name [11]Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:

24 And she called his name [12]Joseph; and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* [13]increased unto a multitude; and the Lord hath blessed thee [14] since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33 So shall my righteousness answer for me [15] in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

[9] That is, *an hire*. [10] That is, *dwelling*. Called, Matth. 4. 13, *Zabulon*. [11] That is, *judgment*. [12] That is, *adding*.
[13] Heb. *broken forth*. [14] Heb. *at my foot*. [15] Heb. *to morrow*.

Verse 1. '*When Rachel saw that she bare Jacob no children, Rachel envied her sister.*'—Her envy was no doubt sharpened in this case by the fact that Leah was her sister, and by the knowledge that she was herself the favourite and elected wife. She must have feared that she should lose her ascendancy over Jacob by the want of children. The natural domestic evils of polygamy must be rendered more intense when the wives are sisters; and this seems to be stated in the law as a reason why such marriages should not in future be contracted: 'Neither shalt thou take a wife to her sister, *to vex her*,—beside the other in her lifetime.' Jacob was, in a great measure, forced by circumstances into such a connection; but it does not appear that a marriage with two sisters at once, was at this time considered singular or improper. The Arabians, who retained many patriarchal usages which the law forbade to the Jews, continued the practice until the time of Mohammed, who declared such connections unlawful.

3. '*That I may also have children by her.*'—This is similar to the case of Sarah giving Hagar to Abraham. Such things happen to this day in India and China, often with the full concurrence, and even at the request of the lawful wife when she is herself sterile, or when her children are dead, and she has ceased to hope for more.

14. '*Mandrakes.*'—The word דוּדָאִם *dudaim*, in the plural form, occurs only in these verses and in Solomon's Song vii. 13. From the two passages together, we learn that the dudaim was collected in the fields; that they were fit for gathering at the time of the wheat harvest in Mesopotamia; that they were found also in Palestine; that they were noted for their peculiar odour; and that they were supposed to possess certain virtues in assisting productive conception. From this it is manifest that there is little to



MANDRAKE (*Atropa Mandragora*).

guide us in determining what plant is intended, especially as no similar name has been recognised in any of the cognate languages. Without wasting space in enumerating the interminable conjectures which have been offered, we may remark that the one which our authorized version offers, 'mandrakes,' exhibits the interpretation which has been most generally received, and which has at least as good claim to attention as any other. It has the sanction of the Septuagint, which in this place translates *dudaim* by μῆλα *μανδραγορῶν*, 'mandrake apples,' and in Solomon's Song by *οἱ μανδραγόραι*, 'mandrakes.' With this Onkelos and the Syriac version agree; and this concurrence of authorities, with the fact that the mandrake (*Atropa mandragora*) combines all the circumstances and traditions required for the *dudaim*, has given to the current interpretation its present prevalence. The following is the substance of the information concerning this plant collected by the present writer in his *Physical Geography and Natural History of Palestine*, pp. 264, 265. The mandrake abounds in Galilee, and yields ripe fruit in May. This plant has a long taper root, shaped like a parsnip, and almost of the same colour, but a little darker. This root runs three or four feet deep in the ground; and is sometimes single, but often divided into two or three branches (probably according to the age of the root). Immediately from the crown of this root rises a circle of leaves, as in the lettuce, which indeed they greatly resemble, except in the colour, which is of a darker green. This tuft of leaves is at first erect; but when they attain their full growth, they spread open, and lie upon the ground. They are more than a foot in length; and in the middle are four inches broad, growing narrow towards both ends. Among these come out the blossoms, which are of a purple colour in Palestine, but in this country of a greenish white; and this, with other circumstances, would suggest that the plant is somewhat varied by the difference of climate, by which in our own it has been divested of some of the qualities which constituted its claim to be regarded as the Hebrew *dudaim*. In Palestine, *the fruit* attains the size, and is of the colour of a small apple, ruddy, *and of a most agreeable odour*. 'Our guide,' says Mariti, 'thought us fools for suspecting it to be unwholesome. He ate of it freely himself; and it is generally valued by the inhabitants as exhilarating their spirits, and for its genial virtue' (*Travels*, ii. 195). When at Nazareth (May 16th), Hasselquist writes: 'What I found most remarkable in this village, was the great quantity of mandrakes that grew in a vale below it. I had not the pleasure to see the plant in blossom, the fruit now hanging ripe to the stem, which lay withered on the ground; but I got several roots, which I found it difficult to procure entire, as the inhabitants had no spades, but a kind of hoe, or ground-axe; with this they cut up the earth, and hurt the root, which in some plants descended six or eight feet under ground. From the season in which this mandrake blossoms and ripens its fruit, one might form a conjecture that it is Rachel's *dudaim*. These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit' (*Travels*, p. 160). He says he had not noticed it in Judæa; but it was there that Mariti observed it. This account, as far as it goes, agrees with that of the Abbate; but he adds that the Arabs call it by a name which signifies *tufah-al-Shaitun*, 'the devil's meat'—perhaps (but he does not say) from the *character* of its stimulating qualities, to which we have already alluded, and for which Maundrell also states that the chief priest of the Samaritans informed him the mandrake was still celebrated.

16. '*Leah went out to meet him.*'—It is supposed by Abarbanel that each of Jacob's wives occupied separate apartments; and that wherever Jacob passed the night, there he also supped. Therefore Leah went forth to inform him that she had prepared for his reception. This is in accordance with the custom of the East; and we therefore prefer it to another interpretation which assumes that Jacob's general abode was in Rachel's apartments, from which it would not have been becoming in Leah to call him away, and she therefore goes forth to meet him, to conduct him to her own abode. But in fact a husband, in the East, has no power of showing such partiality in the distribution of his time and attentions as this latter explanation supposes. The usages of Western Asia, *before* and since Islam, are utterly opposed to it. Even Mohammed, who had nine wives, and was more attached to some of them than to others, spent his nights at their *different houses*, in regular order, which he durst not vary. But at length he ventured to put forth a pretended revelation permitting him

to dispense with this usage, and to spend his time where he pleased; which drew from Aayeshah the remark—which only her undoubted belief in the truth of these revelations prevents us from supposing sarcastic—'I see nothing in which your Lord doth not hasten to please you; whatsoever you wish, he doeth.' It does not seem, however, that even this contrivance enabled him to break through the stern exactions of custom. He was in Aayeshah's house when seized with the illness of which he died; and feeling reluctant to move, or being, from failing memory, uncertain in the matter, he asked with some impatience, 'Where must I be to-morrow? where must I be to-morrow?' On which his wives agreed that he should be in the house of whichever of his wives he pleased. 'So,' says Aayeshah, who relates the anecdote, 'he remained in my house till he expired.' It also appears that, even when he went on a journey, Mohammed did not venture to select the wife he might himself have preferred, but, to satisfy the others, chose her by lot (*Mischat ul-Masabih*, ch. x.). Secondary wives, or slave-girls, were not entitled to the same consideration: but the Jewish writers are of opinion that both Leah and Rachel manumitted their bondwomen Zilpah and Bilhah when they introduced them to Jacob, and did not retain such authority over them as Sarah had retained over Hagar. These facts are worth knowing, as tending to illustrate the matrimonial position of Jacob, of the father of Samuel, and of other personages of Scripture history who had more than one wife.

20. '*Now will my husband dwell with me, because I have born him six sons.*'—Many reasons concur to render the possession of sons an object of great anxiety to women in the East. The text expresses one of those reasons. Sons being no less earnestly desired by the husband than by the wife, a woman who has given birth to sons acquires an influence and respectability, which strengthen with the number to which she becomes a mother. To be without sons, is not only a misfortune, but a disgrace to a woman; and her hold on the affections of her husband, and on her standing as his wife, is of a very feeble description. Divorces are easily effected in the East. An Arab has only to enunciate the simple words, *ent taleka*—'thou art divorced'—which, in whatever heat or anger spoken, constitute a legal divorce.

21. '*And afterwards she bare a daughter, and called her name Dinah.*'—The simplicity of this announcement, contrasted with the exuberant thankfulness and exultation which accompany the birth of *sons*, in this and the preceding chapter, is remarkably expressive to persons acquainted with the customs and feelings of the East. When there is a prospect of a child, both the parents hope and pray that it may be a son. All their desires centre in male offspring, which is everywhere regarded as the greatest of blessings; and the disappointment is most acute when the child proves to be a female. This is not that the possession of a daughter is in itself regarded as an evil, but because her birth disappoints the sanguine hopes which had been entertained of the greater blessing. Time enables the little creature to win her way to the hearts of her parents. But it is only time that can reconcile them to their disappointment; and, in the first instance, the household in which a female child has been born has the appearance of having been visited by some calamitous dispensation. Her birth is quite unmarked by the rejoicings and congratulations which greet the entrance of a son into the world, and every one is reluctant to announce the untoward event to the father; whereas, when the infant is a boy, the only question is who shall be foremost to bear to him the joyful tidings that 'a man-child is born into the world.'

31. '*If thou wilt do this thing for me, I will again feed and keep thy flock,*' etc., to *v.* 36.—There is a difficulty in this passage which will not escape the notice of the careful reader. The terms of the agreement were that, in consideration for Jacob's services, Laban should allow to him all the sheep and goats of a certain description which should *thereafter* be born. The agreement refers to no present distribution of the flocks; yet we find Laban immediately selecting the animals of the description defined by Jacob, and sending them three days' journey distant from the others, under the charge of his sons. Perhaps the first impression of the reader will be, that Laban, for the greater security, placed with his sons the animals of the class (parti-coloured) defined by Jacob, leaving with him those of one colour, and that from time to time an exchange was effected, the parti-coloured animals in the one-coloured flock of Laban, fed by Jacob, going to the parti-coloured flock of Jacob, fed by Laban's sons; and the one-coloured animals produced in Jacob's parti-coloured flock, in charge of Laban's sons, being transferred to the flock in charge of Jacob. But this hypothesis assumes that Laban made over to Jacob in the first instance all the parti-coloured animals in his flocks, whereas the agreement only states a prospective advantage. We have therefore no doubt that the solution offered by Dr. Adam Clarke is the most reasonable. He supposes that the separation was a stratagem of Laban, for the purpose of diminishing Jacob's chances as much as possible, by leaving him with a flock that did not contain a single animal of the sort to which he was to be entitled, and from which it might therefore be expected that the smallest possible proportion of parti-coloured animals would proceed. The counter stratagem of Jacob, and its result, appear in the sequel of the chapter.

The principle of this arrangement, that of the shepherd being paid by a certain proportion of the produce, still subsists in the same country; and the singular mode of determining the proportion is alone peculiar. We learn from Burckhardt that the Arabs of the Jebel Haouran (called the Ahl Jebel) are the shepherds of the people of the plains, who intrust them with their flocks during winter, to pasture among the rocks and mountains. In spring the Arabs restore the flocks to the proprietors, receiving for their trouble *one-fourth of the lambs and kids*, and a like proportion of the butter made from the milk during the spring months. This fact is further valuable as shewing the proportion which would be considered a fair recompense. That which accrued to Jacob under his contrivance must very greatly have exceeded this.

36. '*Three days' journey.*'—The computation of distances by days' journies is often mentioned in Scripture, and is also found among Greek, Roman, and Arabian authors, while it is still the common mode of computation in the East. This sort of measurement is, from the nature of the thing, very fluctuating and uncertain. It must be generally understood as denoting the distance which a man can walk in one day; that is, in one of several successive days during a journey, which is necessarily less than the distance which a man *can* travel in one day, by a great or even an ordinary exertion, which he is not required to sustain on ensuing days. But the distance which a man can go in a day is affected by so many varying circumstances—such as the nature of the ground, the state of the roads, the time of the year, etc.—that it was soon found to be needful that there should be some standard, more or less fixed, for the measurement of an average day's journey. Authors of different ages and countries vary somewhat in their statement of this average: but the measurement most commonly given to a day's journey is 180 stadia, which we may regard as equal to twenty-three miles. This is very nearly the present estimate of a day's journey in the East. In our own experience, a day's journey was found to be exceedingly variable in popular use: but the average result of these variations was about twenty-three miles; and we usually expected that we had about so far to go, in order to reach any place which we were told was a day's journey distant. It is true that this was the walk of a horse; but it does not exceed the walking pace of a man, and we were always accompanied by men who for many successive days went the same distances on foot without apparent fatigue. Flocks of sheep travel more slowly, and it is therefore not likely that the days' journies in the present text were so long as these; that is, if they were the actual days' journies, and not a fixed measurement of distance derived from the walk of a man. The estimate of distances by *hours* is very usual in Western Asia; and as days are aggregates of hours, this measurement may afford corroborative evidence of the ex-

tent of a day's journey. There is no fixed distance for an hour's journey, which varies with the kind of animal and the nature of the ground. But the average given by Dr. Robinson, and which our own experience confirms, is this:—

	G. miles.	B. miles.	Rom. miles.
1 hour with camels =	2	2¼	2½
1 „ „ horses =	2·4	2¾	3

37. '*Poplar.*'—The original word here is לִבְנֶה *libneh*, and it occurs only here and in Hos. iv. 13. It means 'whiteness,' and indicates that the tree which afforded the rods was noted for some whitish appearance. The Septuagint here refers the name to the storax-tree (*ραβδον στυρακίνην*, 'a rod of styrax'), and the Arabic concurs; but in Hosea the Sept. renders the very same word by *λεύκη*, 'white poplar,' which the Vulgate and most other versions have adopted in both places. The question, therefore, lies between these two trees. As a matter of *authority*, the judgment of the Sept. translation of Genesis, in things of this kind, is more to be relied upon than that of the translation of Hosea, although that of the latter has in this instance been generally followed. The *arguments* on both sides appear to be nearly equally balanced, or with, perhaps, a slight preponderance in favour of the storax-tree. The white poplar (*Populus alba*) is common in the scenes where Scripture places the *libneh*. It is called 'white,' not from the whiteness of its bark, but of the under surface of its leaves. The storax-tree is a native of Asia Minor, whence it extends into Syria, and probably to countries further south. It therefore belongs to the region of the present text. Celsius, in his *Hierobotanicon*, ii. 293, quotes Rabbi Jonah as stating that the Hebrew *libneh* was called in Arabic *lubna*; and, accordingly, *lubne* is the word employed in the Arabic translation of Genesis as the representative of the present word *libneh*. But *lubne* is, both in Arabic and Persian, the name of a tree, and of the fragrant resin employed for fumigating which exudes from it, which is commonly known by the name of storax. This similarity of Arabic and Hebrew names, coupled with the indication of the Sept. in this text, is strongly in favour of the storax; to which it may be added that the tree affords such a shade (which the poplar does not) as Hos. iv. 13 requires; and that, for the purpose of Jacob, it is as capable of affording white wands as the poplar.

—'*Hazel.*'—The original word, לוּז *luz*, is found only in this text. Some versions agree with ours in rendering it by 'hazel;' but the weight of opinion and probability is in favour of its being regarded as the almond-tree, which is called in Arabic by this same name of *luz*. See further in the note on Gen. xliii. 11.

—'*Chesnut*'—עַרְמוֹן *armon*. There seems to be no doubt that the plane-tree is the *armon* of Scripture, since the Arabic, Greek, Syrian, and Vulgate versions all agree in so considering it. The *Platanus Orientalis* was a very favourite tree among the ancients, as the classical reader well knows. The term platanus, *πλάτανος*, is from *πλατύς*, 'broad,' and applies to the diffusive shade of this delightful tree, which was in fact the quality that recommended it to the attachment of Eastern nations. The Hebrew appellation *armon* comes from a root which signifies *to be stripped*, and agrees very well with the plane, where the bark spontaneously peels off, and leaves the trunk apparently bare. The chesnut has a wide-spreading top; but its bark, though curiously cleft into oblong cells, does not peel off, as in the plane and birch. The plane-tree is not very common in Syria; and in Scripture is mentioned only here and in Ezek. xxxi. 8, and Ecclus. xxiv. 19. Both the two last passages intimate its grandeur and magnificence, which, with its general appearance, are well described in a few picturesque lines by Mr. Urquhart: 'The platanus, the *chenar* of the Persian poets, is a tree so elegant in its form, so docile in its growth, that it gives beauty to all that surrounds it; shooting up like the poplar, when confined; spreading, when at liberty, like the oak; and drooping like the weeping willow over streams; it adapts itself to every position of soil, and assimilates itself to every style of landscape. The foliage, by the broadness of the leaves and their springing at the extremity of the branches, is bold and massive, without being dense or heavy. Vast and airy vaults are



PLANE TREE. 103

formed within, excluding the strong light and the sun's rays; and through these verdant domes, the round, long, naked boughs, of a light green hue and velvety texture, meander like enormous snakes.' *Spirit of the East*, i. 118.

42. '*So the feebler were Laban's, and the stronger Jacob's.*' —After examining the whole matter with great care, we cannot come to any other conclusion than that this result —the owner impoverished and the servant enriched—taken in connection with the means by which it was produced, is a very painful exhibition. It displays Jacob as proposing to Laban a bargain, which he knew that, through some secret in his possession (however acquired), he could turn unduly to his own advantage, and to the ruin of the other party in the agreement. Laban had done the same thing before in the matter of his daughters; Jacob does it now in the matter of the sheep. The uncle had overreached his nephew; the nephew now outwits his uncle. This is the plain view of the case which the narrative suggests. Let those who assail with ungenerous imputations such as take this view of the proceeding, say whether it does not perfectly agree with the known and indisputable antecedents of Jacob's character; and on what ground he who took undue advantage of a brother's hunger and an aged father's blindness, is to be so fiercely vindicated from the suspicion of over-reaching one who had wronged him. It is not a little remarkable that those very writers who have attacked this view with the most unseemly vehemence, have themselves taken an estimate of Jacob's character which agrees perfectly with it. Thus Dr. Turner, in his *Notes on Genesis*, says, 'His constitutional prudence sometimes degenerated into coldness, and led him to take advantage of the warmer feelings of his less considerate brother. His characteristic shrewdness occasionally displayed itself in artifice, and perhaps deceit.' Yet if one ventures to apply this rule of character to the conduct of Jacob in respect to his bargain with Laban, and say that here 'his characteristic shrewdness displayed itself in artifice, and perhaps deceit,' the same writer turns round and says, 'such views are abhorrent to every well-ordered and serious mind.' His reason is, that the sacred writer must have had some serious and historical purpose in view, and that therefore this is not merely the account of a cunning device. But the sacred writer *had* the serious and historical purpose in view of shewing how Jacob, who came to Padan-Aram without any thing, left it with large possessions. The progress of the narrative required the incident to be stated. It was quite necessary for our information. If we had been simply told that he had become rich, we should have been sorely at a loss to know how this had been brought about. This object is quite as serious and historical as that with which Laban's device of imposing upon Jacob the wrong daughter is related. Let those who take a different view of these transactions, do so; but let them not impute motives, or cast reflections upon the sincerity or conscientiousness of those who, in such a matter of open opinion as this, think that another view is more consistent with the truth of the history, and with the natural character of Jacob.

CHAPTER XXXI.

Jacob upon displeasure departeth secretly. 19 *Rachel stealeth her father's images.* 22 *Laban pursueth after Jacob,* 26 *and complaineth of the wrong.* 34 *Rachel's policy to hide the images.* 36 *Jacob's complaint of Laban.* 44 *The covenant of Laban and Jacob at Galeed.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him [1]as before.

3 ¶ And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the [2]rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

11 And the angel of God spake unto me in a dream, *saying*, Jacob: and I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, [3]where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* our's, and our child-

1 Heb. *as yesterday and the day before.* 2 Or, *he goats.* 3 Chap. 28. 18.

ren's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the [4]images that *were* her father's.

20 And Jacob stole away [5]unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 ¶ And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob [6]either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and [7]steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

31 ¶ And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the [8]camels' furniture, and sat upon them. And Laban [8]searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of [9]my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

[4] Heb. *teraphim.* [5] Heb. *the heart of Laban.* [6] Heb *from good to bad.* [7] Heb. *hast stolen me.*
[8] Heb. *felt.* [9] Exod. 22. 12.

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it [10]Jegar-sahadutha: but Jacob called it Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And [11]Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

54 Then Jacob [12]offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

[10] That is, *the heap of witness.* [11] That is, *a beacon*, or, *watch-tower.* [12] Or, *killed beasts.*

Verse 15. '*He hath sold us, and hath quite devoured also our money.*'—We can only understand this by a reference to the customs connected with the dowry; so that it would seem the daughters of Laban considered their father's bargain with Jacob very disadvantageous to them, inasmuch as it quite overlooked the provision of a settlement which is usually made for females at the time of marriage. Laban's bargain had been exclusively for his own personal advantage.

17, 18. '*Then Jacob rose up, and set his sons and his wives upon camels, and he carried away all his cattle, and all his goods.*'—A very interesting and prominent part of Oriental usages consists in the different forms of travelling and migration, in which little alteration seems to have taken place since the most early times, the usages of which are briefly indicated in the book of Genesis. It is impossible for one who is acquainted with the Bible, to witness the migration of a nomade tribe, whether Arabian or Tartar, without being forcibly reminded of this journey of Jacob, and the various removals of his grandfather and father. The degree of change probably extends little further than to the more warlike character which the tribes now assume in their journies, arising from the increase of population and from the extension of the aggressive principle among



WOMEN ON CAMELS.

the children of the deserts. We have already mentioned the expedition with which the people in the East prepare for an entire removal (see note on chap. xiv. 10). In a quarter of the time which it would take a poor family in England to get the furniture of a single room ready for removal, the tents of a large encampment will have been struck, and, together with all the moveables and provisions, packed away upon the backs of camels, mules, or asses; and the whole party will be on its way, leaving, to use an expression of their own, not a halter or a rag behind. The order of march in the removal of a pastoral tribe or family, seems to be just the same as that which may be traced in the next and ensuing chapter. When the number of animals is considerable, they are kept in separate flocks and droves, under the charge of shepherds and herdmen, or of the young men and women of the tribe, who hurry actively about, often assisted by dogs, to restrain the larger and more lively animals from straying too far. The very young or newly-born lambs and kids are carried, either under the arms of the young people, or in baskets or panniers thrown across the backs of camels. To this custom of carrying the lambs in the arms of the shepherds, as well as to the necessity mentioned by Jacob (chap. xxxiii. 13) of driving slowly when the sheep are with young, there is a beautiful allusion in Isaiah, chap. xl. 11: 'He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.' The sheep and goats generally lead the van, and are followed by the camels, and perhaps asses, laden more or less with the property of the community; consisting of the tents, with their cordage, mats, carpets, clothes, skins, water and provision bags, boilers and pots, and sundry other utensils, bundled up in admirable confusion, unless when all the property belongs to one person, as in the case of Jacob. The laden beasts are usually followed by the elderly men, the women, and the children, who are mostly on foot in the ordinary migrations with the flocks; which must be carefully distinguished from a caravan-journey, and from a predatory excursion across the deserts. The very young children are carried on the backs or in the arms of their mothers, who in general are on foot, but are sometimes mounted, with their infants, on the spare or lightly-laden beasts. The sick and very aged persons are similarly mounted; and the children old enough to take some care of themselves, but not to go on foot, or perhaps to speak, are either carried on the backs of the young men or women, or are set upon the top of the baggage on the beasts of burden, and left there to shift for themselves. The little creatures cling to their seats, and seldom require or receive much attention. The middle-aged men, well armed and ready for action, march steadily along by the flanks of the column, controlling and directing its general progress; while the younger people attend to the details. The chief himself brings up the rear, accompanied by the principal persons of the party. He is generally on horseback, however the others may be circumstanced. Sometimes, when the tribe is wealthy, a great proportion of the people may be mounted in some way or other; and the men, armed with lances, ride about to bring up the march of the cattle; but, as a general thing, we may say, that the mass of the people perform such migrations on foot. A day's stage, with numerous flocks, is necessarily short, and the pace easy; and must not be confounded with a day's journey by the caravan. It would seem as if most of Jacob's people went on foot. It is only said that he set his wives and children upon camels: and in chap. xxxiii. 14, where the phrase which the text gives as, 'I will lead on softly, according as the cattle that goeth *before me*, and the children, are able to endure'—the margin more literally renders, 'According to *the foot* of the work, according to *the foot* of the children.'

19. '*Rachel had stolen the images that were her father's*:' or, 'the teraphim (תְּרָפִים) of her father.' Teraphim are frequently mentioned in the Old Testament. They seem to have been images—sometimes very small and sometimes large—apparently in the human figure, or at least with a human head; and the Jewish writers say that they were placed in niches, with lamps burning before them. The passages of Scripture in which they are mentioned, seem to intimate that they were not idols in the worst sense of the word, no primary worship being rendered to them. They were certainly used by persons who had professed the worship of the true God; but as they proved a snare to take away the heart from Him, and to divide or supersede that exclusive confidence and trust which He required, we find them denounced by the prophets; and they were doubtless included in the general interdiction of images by the law of Moses. No doubt they often became objects of positively idolatrous homage; but in their general use, before and after the delivery of the Law, they seem to have been popularly considered as being not incompatible with the allegiance due to Jehovah; and there are instances in which we find teraphim connected, in some way or other, with the family and public worship rendered to Him. So far as this matter can be understood, it seems to us that these images were considered to fix a protecting and guiding presence to the places in which they were set—protecting, perhaps, as an Oriental talisman is considered to protect; and guiding as an oracle, which in some way or other was considered to indicate the course that ought to be pursued on occasions of doubt and difficulty. Thus the Danites desired the Levite, who had charge of Micah's teraphim, to ask counsel for them, and he gave them a response as from the LORD (Judges xviii. 5, 6). The prophets also mention them as oracles. Ezekiel (chap. xxi. 21) describes the king of Babylon as using divination—consulting with teraphim; and Zechariah (chap. x. 1) tells the Jews that their teraphim 'have spoken vanity, and the diviners have seen a lie.' Our authorized version sometimes retains the original word, and at other times renders it 'images' or 'idols.' The Seventy have generally translated the word by 'oracles' (εἴδωλα and ἀποφθεγγόμενοι); but in 1 Sam. xix. 13, 16, they have κενοτάφια, as if they thought that the *teraphim* there meant images placed as sepulchral monuments. Some however render this Greek word by 'vain figures.' Various answers have been given to the question, 'Why Rachel stole her father's teraphim?' We give a few, without pretending to decide so doubtful a question—That the images were of precious metal, and Rachel stole them to compensate for the loss of dowry sustained through Laban's bargain with Jacob. That she thought that, by taking the oracles, she should deprive Laban of the means of discovering the flight of her husband. That she expected by this act to bring prosperity from the household of her father to that of her husband. Some conclude, that she hoped to cure her father of his idolatrous propensities by depriving him of the instruments: while many, on the other hand, imagine that Rachel and her sister were infected by the same superstitions as their father, and wished to continue the practice of them in the land of Canaan.

25. '*Mount of Gilead*.'—So called here proleptically, as the name was first given by Jacob himself (*v.* 47) to the round heap of stones, and it was ultimately extended to the adjoining mountains and district. In its ultimate and customary signification, this name came to denote primarily and properly the mountainous district lying between the rivers Jarmuth (Hieromax) and Jabbok, the distance between which is about 25 miles. In this part the mountains are higher and in broader masses than any where else on the east side of the Jordan, and they are better wooded, chiefly with the oak and wild pistachio trees. The denomination of Gilead was not, however, confined to this district, but must have extended several miles south of the Jabbok; for this very name of Gilead, in the modified form of Jelaad, is still given to a mountain six miles south of that river. This mountain runs about seven miles in length, from east to west, and upon it are the ruins of two towns, called Jelaad and Jelaoud—the former probably marking the site of Ramoth-Gilead, the chief town of the district.

27. '*Tabret*.'—תֹּף, *toph*. This word seems to stand generally for all instruments of the drum kind. The word 'drum,' however, occurs nowhere in our translation, the Hebrew word being always rendered either 'tabret' or 'timbrel.' The *toph* seems to have been much used in

civil and religious rejoicings, and is often mentioned as being beaten by women. Thus, after the passage of the Red Sea, Miriam, the sister of Moses, took a timbrel, and began to play and dance with the women (Exod. xv. 20); and when Jephthah returned to his home after his victory over the Ammonites, his daughter came forth to meet him with timbrels and dances (Judges xi. 34). Our well known instrument, the tambourine, so nearly resembles the Oriental timbrel, from which it is copied, as to render any particular description unnecessary. This instrument continues to be much used in the East, and occupies a conspicuous place in all musical entertainments. It invariably accompanies a dance. Dancing and the use of the timbrel are almost the only accomplishments which a lady acquires. The female slaves dance to its sound before their mistress, who has almost invariably at hand in her apartment a tambourine, which she takes up and plays many times in the course of a day.

28. '*My sons and my daughters.*'—By his 'sons' Laban here means his grandsons, the sons of his daughters and of Jacob. We shall find many instances in which the term 'son' is applied to grandsons. Thus Laban himself is called (chap. xxix. 5) the son of Nahor, who was in fact his grandfather; and Mephibosheth is in the same way called the son of his grandfather Saul (2 Sam. xix. 24).

34. '*Rachel had taken the images, and put them in the camel's furniture, and sat upon them.*'—Ladies and sick persons sometimes ride in a sort of covered chair or cradle thrown across the back of the camel, like panniers, one on each side. Professor Paxton, in his '*Illustrations of Scripture*,' thinks that Rachel hid her father's teraphim in such a cradle, in which she had ridden during the day. But it is said that she also sat upon them in the tent; and these cradles are never used for seats except while actually riding, and so singular a circumstance as Rachel's sitting upon them would alone have sufficed to have attracted Laban's suspicion. On the other hand, the common pack-saddle of the camel, as we have already mentioned (note to chap. xxv. 27), is peculiarly appropriated to the purpose of a seat, or rather of a cushion, against which a person seated on the floor may lean. These saddles, which are made of wood, are high, and the concavity usually filled by the back of the camel, would have formed an excellent hiding-place for such images as the teraphim. If this does not seem reasonable, we may take the alternative of supposing that Rachel hid the images under the *hesâr*, which consists of things (carpets, cloaks, cloths, &c.) heaped *upon* the pack-saddle to form a comfortable seat for ladies who do not use the hamper or cradle. These things are always taken off at the end of a day's journey, and being laid on the ground, serve as a sort of mattress in the tent, on which a person may sit or lie down while he reclines against the pack-saddle itself. Rachel might easily conceal the images thus; and there is one reason which perhaps makes it most probable that she did so; and that is, that it is not customary to take off the pack-saddle at the end of a day's journey, but always to remove the *hesâr* by which the saddle had been covered.

35. '*Let it not displease my lord that I cannot rise up before thee.*'—This apology was very necessary according to existing usages and feelings in the East, which inculcate the greatest external deference on the part of children towards their parents. This is particularly the case in Persia, and appears always to have been so. In Quintus Curtius, Alexander is represented as saying to the Queen-mother of Persia, 'Understanding that it is in Persia considered a great offence for a son to be seated in the presence of his mother, unless by her permission, I have always in my visits to you remained standing till you authorized me to sit.' Sir William Ouseley, in his *Travels in the East*, and Mr. Morier, in his *Journey into Persia*, both mention that at an entertainment given to the English ambassador by the Ameen-ad-Dowlah (second vizier), all the persons of distinction at Ispahan joined them at dinner, except the governor of the city, Abdallah Khan, a person scarcely inferior to the minister in wealth and rank, and about thirty years of age. But the minister was his father; and therefore, instead of occupying his proper place among the guests, he stood humbly in the court-yard with the servants: for a son never sits before his father on anything like a public occasion, whatever be his dignity or power. Even the king's eldest son always stands in his presence, and is only regarded as the first of his servants. Daughters occupy a still humbler place. Strong external indications of respect are also shown to parents among the Bedouin Arabs. Boys never eat out of the same dish, or even in the presence of their father. Burckhardt says that it would be reckoned scandalous were any one to say, 'Look at that boy; he satisfied his appetite in the presence of his father.' The youngest male children, not more than four or five years of age, are, however, often invited to eat by the side of their parents.

38. '*The rams of thy flock have I not eaten.*'—The people in the East rarely eat the females, except when barren. It would be considered the most preposterous folly and extravagance to destroy that which has the power of producing more. Hence the goats, kids, or sheep, which are brought for sale as food, are almost always males. Thus Jacob's declaration that he had not eaten the *rams* of the flock, implies that he had not eaten at all therefrom, as no one thought of eating the females.

40. '*In the day the drought consumed me, and the frost by night.*'—Throughout Western Asia, there is a much more remarkable difference between the temperature of the day and night than is generally experienced in Europe. The time when this difference is the strongest is in the months of September, October, November, March, April, and May. The increased coldness of the day in the depth of winter, and the diminished coldness of the nights in the midst of summer, render the difference less considerable, although it is still very striking. An idea of this alternation can only be formed by supposing a night of our winter temperature following a day warmer than any that our summers afford. In the summer-time, the night air is, in the warmest situations, cooler than that of our summer nights, and in other situations often as cool as the nights in our early spring. The night coolness in the East is, however, felt as a gratification after the intense and relaxing heat of the day, as its bracing and reviving influence strengthens the frame to bear the daily heat, which would otherwise be scarcely tolerable. But when the nights become positively cold, while the days remain extremely warm, the rapid alternation is most distressing to those who are exposed to its full influence in the open air. European travellers feel the effects of this alternation most sensibly: the face becomes very sore, and the skin peels off; the eyes also suffer, and the hands and lips are chapped. In many parts of Asia very severe and frosty nights are, even in winter, succeeded by very warm days; and it may be said, indeed, that the only experience of what we should call winter weather which the inhabitants obtain, is exclusively during the night time.

49. '*Mizpah.*'—There were several places of this name in Palestine. The word, taken in one form, means a high place affording an extensive prospect; and in another, a watch-tower or beacon, as in the present text; whence we may conclude, that the names were given to towns in elevated situations, or where watch-towers existed, or where commemorative heaps had been formed to mark the site of some important occurrence. A town built near the scene of this transaction between Jacob and Laban took the name which had been given to the heap of stones. It is mentioned in Judges xi. and xii.; and from the 29th verse of the former chapter, it seems to have been called 'Mizpeh of Gilead,' to distinguish it from other towns of the same name. It belonged to the half tribe of Manasseh beyond Jordan, and was the residence of Jephthah. In after-times the Ammonites obtained possession of it, and it was in their hands when Judas Maccabæus utterly destroyed it with fire.

53. '*Jacob sware by the fear of his father Isaac.*' (See also verse 42.)—This is obscure. 'Jacob sware by the Revered One of his father Isaac,' would be better.

CHAPTER XXXII.

1 *Jacob's vision at Mahanaim.* 3 *His message to Esau.* 6 *He is afraid of Esau's coming.* 9 *He prayeth for his deliverance.* 13 *He sendeth a present to Esau.* 24 *He wrestleth with an angel at Peniel, where he is called Israel.* 31 *He halteth.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place [1]Mahanaim.

3 ¶ And Jacob sent messengers before him to Esau his brother unto the land of Seir, the [2]country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD [3]which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 [4]I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother [5]with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept [6]of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and [7]sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there wrestled a man with him until the [8]breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: And he said, [9]I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [10]Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place [11]Peniel: for I have seen God face to face, and my life is preserved.

1 That is, *two hosts*, or *camps*. 2 Heb. *field*. 3 Chap. 31. 13. 4 Heb. *I am less than all*, &c. 5 Heb. *upon*. 6 Heb. *my face*.
7 Heb. *caused to pass*. 8 Heb. *ascending of the morning*. 9 Hos. 12. 4. 10 Chap. 35. 10. 11 That is, *the face of God*.

31 ¶ And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

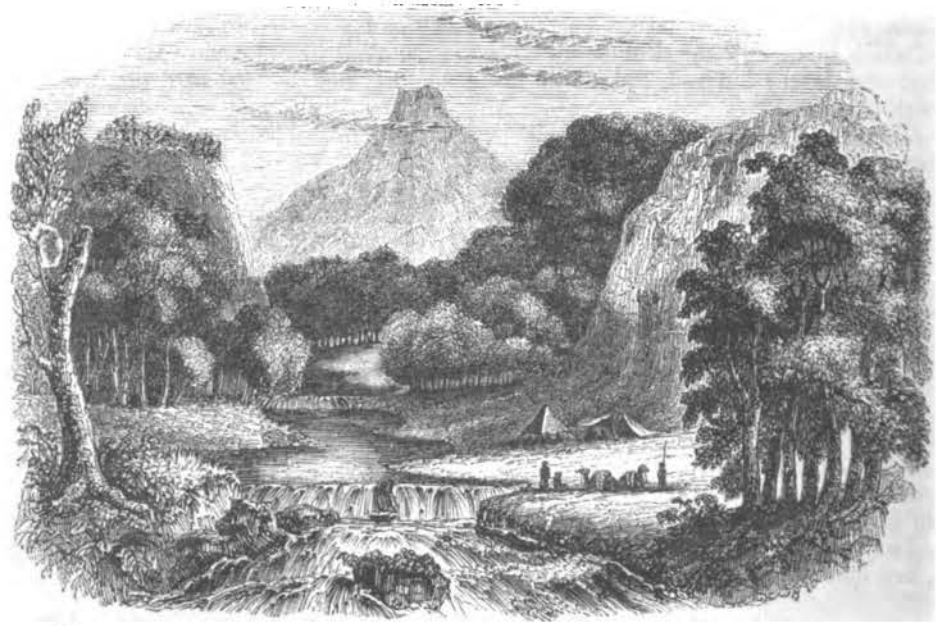
Verse 2. '*Mahanaim.*'—A town, on or near the same site, afterwards bore this name. It was in the territory of the tribe of Gad, near the confines of Manasseh, and was one of the towns given to the Levites (Josh. xiii. 26, 30; xxi. 38). It seems to have been a place of great strength, and was therefore selected by Abner as the royal seat of Ishbosheth, son of Saul, during the war between him and David (2 Sam. ii. 8); and it was probably for the same reason that David himself withdrew thither during the rebellion of his own son Absalom (2 Sam. xvii. 24, 27). We know nothing of the subsequent history of the town, the precise situation of which has not been ascertained; but in Dr. Robinson's list of the Arabic names of places in this quarter, we find Mahneh, and this may possibly represent Mahanaim.

9. '*O God of my father Abraham!*'—This is properly the first prayer on record; for that of Abraham in behalf of the cities of the plain (ch. xviii. 23, 33) contains too much of what may be considered argument or remonstrance, that it cannot be so strictly called a prayer as that which here occurs.

14. '*Two hundred she goats,*' etc.—This valuable gift, consisting of not less than 550 head of cattle, while it affords an evidence of Jacob's wealth, and of his esteem for his brother, was also remarkable for the variety of species, and for the proper proportion of male and female animals. One male to every ten she goats; one ram to ten ewes; one bull to four cows; and one male ass to every two she asses. This his experience as a shepherd and a cattle breeder had taught him was the proper number which each class of these animals required. From Varro, *De Re Rustica*, ii. 3, it may be seen that more modern experience has justified this proportion. Compare also Job i. 3; xlii. 12. It is probable that Esau, considering his habits and the nature of his place of residence, had but little cattle of his own, which would render doubly acceptable such a present as Jacob had selected.—Rosenmüller and De Sola (*New Version*) in loc.

15. '*Milch camels.*'—That is, camels of the most valuable sort. The Bedouins ride the male camel in preference to the female, and the former is also capable of carrying heavier burdens, and yet the female is much more valuable on account of her milk, which forms a prominent article in the diet of the Arabs. They drink it either fresh or sour. They are fond of sour milk, and it seems that the milk of the camel turns sour sooner than that of most other animals. Butter and cheese are very seldom made of this milk. It is remarkable that some of the tribes refuse to sell milk to the towns-people, the epithet 'milk-seller' being regarded as a term of great opprobrium. It is also observable, that the Arabs not only drink the camels' milk themselves, but give great quantities of it to their horses. Foals also are weaned from their dams in thirty days, and for the next hundred days are fed exclusively on camels' milk; and during the ensuing hundred, they receive a bucket of milk every evening along with their barley. Burckhardt says that when the Bedouins take colts of two or three years old to sell in Syria, they recommend their animals by protesting (of course falsely) that since they were weaned they have had no other food than camels' milk.

22. '*Jabbok.*'—This river rises in the mountains in the south-east of Gilead, and after a course of about fifty miles, nearly due east and west, enters the Jordan about forty miles south of the sea of Tiberias. The Jabbok now bears the name of Zerka. In its passage westward across the plains, it more than once passes under ground; and in summer the upper portion of its channel becomes dry. But on entering the more hilly country immediately east of the Jordan,



RIVER JABBOK—ZERKA.

it receives tribute from several springs, which maintain it as a perennial stream, although very low in summer. From this it appears that not only its volume, but the length of its course, is much smaller in summer than in winter. On approaching the Jordan it flows through a deep ravine, the steep banks being overgrown with the *Solanum furiosum*, which attains a considerable size. But the ravine is not so well wooded as the immediate neighbourhood. The water is pleasant, and the bed being rocky the stream runs clear.

25. '*Prevailed not against him.*'—That is, Jacob had such firm hold of the angel, that the latter could not release himself without an exertion of supernatural power inconsistent with the human form he had assumed, and with the supposed equal conditions of the contest. Jacob proved the stronger when they contended together as men; and this having been shewn, the angel proceeds to put forth such a measure of supernatural power as might suffice for the object he had in view, and at the same time disclose to Jacob the heavenly character of the being who contended with him.

28. '*Thy name shall be called no more Jacob, but Israel.*'—The sense intended by the sacred writer would perhaps be better conveyed thus:—'Thy name shall no more be called Jacob only, but also Israel;' for it is certain that the patriarch did not cease to be called Jacob—the two names being henceforth used indiscriminately. Jacob was not a very pleasant name for a man to bear, as it means a *taker by the heel*, which was literally appropriate, from the circumstances connected with his birth; but it had a reflex metaphorical sense, of one who takes another by the heel to trip him up, by deceit or fraud—a supplanter—an application which, as we know from ch. xxvii. 26, was sometimes cast in his teeth. He now receives another name not only free from such unpleasant associations, but honourable, and which conveyed to him the assurance that having prevailed in a contest with a superhuman being, he need not fear what Esau or any other man could do unto him.

29. '*Wherefore . . . dost thou ask after my name? And he blessed him there.*'—Nachmanides (R. Moses ben Nachmann) here excellently paraphrases:—'The knowledge of my name cannot avail thee, since power and right appertain to God alone. Wherefore shouldst thou call me? I can neither answer thee nor deliver thee from trouble: I will however bless thee, since I am commanded to do so!' This writer appears to think that the angel feared lest his name if it transpired should be superstitiously invoked, which would also account for the similar reserve, with regard to his name, of the angel who predicted the birth of Samson (Judg. xiii. 18). Other Jewish writers suppose that the reason of this reserve was that angels have no individual names, but that the name varies according to the mission on which they are sent. Another reason given by Abarbanel is too ingenious to be omitted. He tells us that it was usual, anciently, when two men were engaged in mortal strife, the conquered party became the bondman of the victor who had spared him; and, if permitted to depart, he was asked his name, to enable the conqueror to claim his services when he might require them. Therefore the angel said, in allusion to this custom:—'It is useless to ask my name, for I will not return to thee, nor canst thou compel my services.'

30. '*Peniel*' (the face of God).—The tribe of Gad in after-times built a city on or near this spot, and gave it the name of Penuel. Gideon, on his return from pursuing the Midianites, threw down the tower of the city, and slew the inhabitants for having insulted him and refused to supply his troops with provisions when on the pursuit (Judg. viii. 17). Jeroboam, the son of Nebat, rebuilt the city (1 Kings xii. 25); and Josephus says, that he also there built himself a palace. Many maps place Penuel on the south side of the river; but it was on the north; for the text states that, after Jacob had sent his people over the river, he remained alone on the other side (the north side) all night.

32. '*The sinew which shrank.*'—This is usually understood to have been the ischiatic nerve, which proceeds downward by the hip to the ancle; and this is confirmed by tradition; for the Reverend D. A. De Sola states that, assisted by a medical gentleman, he ascertained by actual observation that the nerve which—as the prohibited 'nerve that shrank'—is extracted from the legs of animals used as food by the Jews, is no other than the ischiatic nerve. It seems from the statement of this writer, who politely corrects a misapprehension into which we had ourselves fallen, that the Jews only abstain from eating of the hind limbs of animals in places where no person is to be found properly qualified to remove this nerve or prohibited part.

CHAPTER XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.*

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those [1]with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, [2]What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; [3]keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen

[1] Heb. *to thee.* [2] Heb. *What is all this band to thee?* [3] Heb. *be that to thee that is thine.*

the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according [4]as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now [5]leave with thee *some* of the folk that *are* with me: And he said, [6]What needeth it? let me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called [7]Succoth.

18 ¶ And Jacob came to Shalem a city of [8]Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of [9]Hamor, Shechem's father, for an hundred [10]pieces of money.

20 And he erected there an altar, and called it [11]El-elohe-Israel.

[4] Heb. *according to the foot of the work, &c., and according to the foot of the children.* [5] Heb. *set, or, place.* [6] Heb. *Wherefore is this?* [7] That is, *booths.* [8] Called, Acts 7. 16, *Sychem.* [9] Called, Acts 7. 16, *Emmor.* [10] Or, *lambs.* [11] That is, *God the God of Israel*

Verse 3. '*And bowed himself to the ground seven times until he came near to his brother.*'—This seems to mean that Jacob, on approaching his brother, stopped at intervals and bowed, and then advanced and bowed again, until the seventh bow brought him near to his brother. This was a mark of profound respect; nor need we suppose there was any simulation of humility in it, for it was, and is, customary for elder brothers to be treated by the younger with great respect in the East. A similar method of indicating respect is still used in approaching the king of Persia, and has been thus described by Colonel Johnson:—'We saw the king seated upon his throne, in an upper room, open and supported by pillars. When we came to the end of the walk turning toward and fronting the king, we made two low bows, as did also the minister, whose motions we observed and repeated; then advancing to the first cross-walk we made another bow; proceeding thence, until we arrived within about fifty yards of the building, we again halted and made two bows. Here we took off and left our slippers, and walked in the cloth boots to another turning, and bowed again. We now came to a small door, from which a flight of steps led up to the open room. These were covered with blue glazed tiles. At the head of the stairs was the door of the king's sitting-room, on advancing to which, fronting the king, we made two bows, rather low, and severally entered the room, keeping close to the wall on the left. When we had taken our stations here, we each made a very low bow and ranged ourselves standing.' *Journey from India to England*, p. 166. Here there were six pauses and nine bows: the number of both diminishes with the increase of rank in the person admitted to an audience.

11. '*And he urged him, and he took it.*'—Jacob was aware that for a superior to receive a present from an inferior, was a well understood pledge of friendship; whereas to decline such an offering, or to return it after it had been received, was a common mark of dissatisfaction.

17. '*Jacob journeyed to Succoth, and built him an house, and made booths for his cattle.*'—We consider that the phrase translated 'built him a house,' means no more than that Jacob erected his tent at this place. We have already indicated the usage of calling a tent a house (note on ch. xxvii. 15), and we find that Gesenius concurs in this opinion, that the word בַּיִת certainly means a tent in this place. The very name given to the place, which means 'tents' or 'booths,' and the fact that Jacob made no long stay there and never returned, would alone suffice to render it probable that this is the true meaning. It seems to be recorded as a singular circumstance, that Jacob erected booths for his cattle. His motive does not appear; but it was, and is, unusual in the East to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air. The number of booths necessary for the purpose must have given a singular appearance to his encampment, occasioning the circumstance to be commemorated in the name given to the spot and to the town



BOOTHS OR SHEDS.

which was built there at a subsequent period. The maps place Succoth south of the Jabbok, in the angle formed by this river and the Jordan, and at a distance nearly equal from either river. It was included in the territories of the tribe of Gad. The inhabitants provoked Gideon in the same way as the men of Penuel had done, and in revenge he, on his return, 'tore the flesh' of the principal persons of the town with thorns and briars (Judg. viii. 8

16). The Jews say that the name of Darala was given to Succoth at some subsequent period.

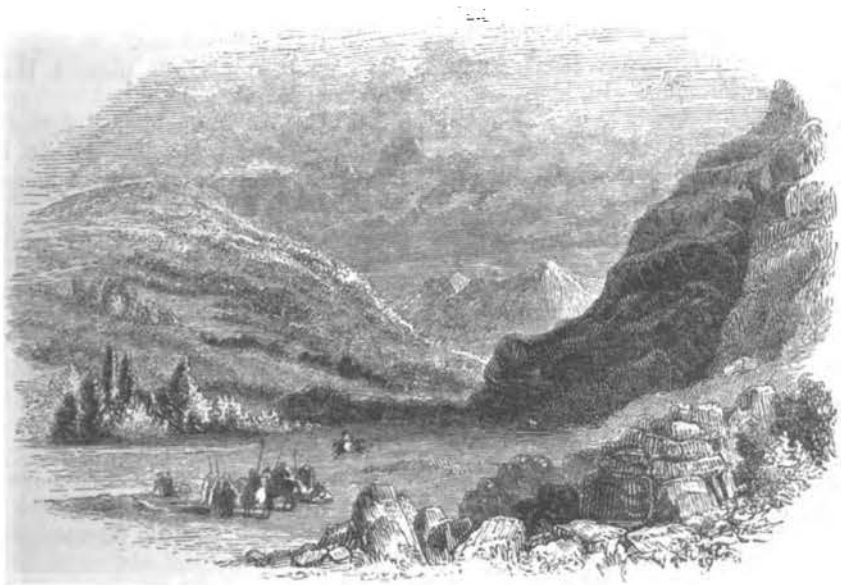
18. '*Jacob came to Shalem, a city of Shechem.*'—It is agreed that our translators have erred in rendering שָׁלֵם *shalem* here as a proper name. The word means 'peace' or 'safety;' and the text should be read 'Jacob came safe to the city Shechem.' Neither our most early nor most modern versions render Shalem here as a proper name.

— '*Shechem.*'—It is interesting to observe the increase of population, and the progressive appropriation of the land in Palestine, as indicated by the present text. Abraham had pastured his flocks freely in this vale, where no town seems to have then existed; but Jacob finds a town there, and is obliged to *purchase* the land in which he forms his encampment.

The town of Shechem is often afterwards mentioned in the Scripture, and was the scene of several remarkable transactions. After the Israelites had conquered the country, they made it a city of refuge (Josh. xx. 7); and, during the lifetime of Joshua, it was a centre of union for the tribes. It afterwards became the capital of the kingdom set up by Abimelech, but was at length destroyed by him (Judg. ix. 1 sq., 11, 34). It was rebuilt, and grew to such importance, that Jeroboam at first made it the capital of his kingdom (1 Kings xii. 25, compare xiv. 17). It ceased not to thrive after it lost that honour. It subsisted during the Captivity, and continued for many ages the chief seat of the Samaritans, and the centre of their worship, their sole temple being upon the summit of Mount Gerizim, at whose foot the city stood (Jer. xli. 5; John iv. 20; Joseph. *Antiq.* xi. 8, 6). In the New Testament it occurs under the name of Sychar (John iv. 5). Not long after it received the name of Neapolis, which it still retains in the modified Arabic form of Nabulus, being one of the very few names imposed by the Romans which have survived to the present day.

Shechem, as we have seen, stood in the narrow valley between the mountains of Ebal and Gerizim, in N. lat. 32° 17′ and E. long. 35° 20′, thirty-four miles north of Jerusalem, and seven miles south of Samaria. It is believed that the present town occupies the site of the ancient one, but is probably of more contracted dimensions. The streets are narrow, the houses high, and built of stone, with domed roofs, as at Jerusalem. The main street is traversed through its whole extent by a stream of clear water—a rare thing in the East. There are some remains referred to the time of the first crusaders, but no ruins of more ancient date. The population is from 8000 to 10,000, including 130 Samaritans. Travellers speak with admiration of the beautiful valley of Shechem. 'There is nothing in the Holy Land,' says Dr. Clarke, 'finer than the view of Nablous, from the heights above it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful fragrant bowers, half concealed by rich gardens and stately trees, collected into groves, all around the bold and beautiful valley in which it stands.' This valley leads into a fine plain, waving with corn in the time of spring, and which is conceived to have formed or to have contained 'The parcel of ground which Jacob gave to his son Joseph.' John iv. 5. See the *Travels* of Clarke, iv. 267; Elliot, ii. 300; Olin, ii. 339, 365; Lord Nugent, *Lands*, &c., ii. 172, 180.

19. '*An hundred pieces of money.*'—The original is קְשִׂיטָה *kesitah*, and most ancient translators have rendered it by 'lambs,' as in our marginal reading. Hence have arisen the questions, whether the price was really paid in lambs, or that it was the value of so many lambs, or pieces of metal separately of the value of a lamb, and stamped with the figure of that animal to authenticate its value. This last would in reality have been coined money, to which it does not appear that the people among whom Jacob sojourned had as yet attained; although the custom to which it refers may have eventually, and at a later time, prevailed. Besides, the translation 'lambs' is not supported by etymology or by the kindred dialects, and all the explanations and conjectures founded upon that interpretation fall to the ground; and the ancient coin bearing the figure of a lamb, which has been produced in support of one of these interpretations, is undoubtedly a coin of Cyprus. That it was a payment in kind, is disproved by the fact that, even in the time of Abraham, merchandise was no longer usually exchanged, but actual sales were made for metal weighed, or for a number of pieces of metal of ascertained weight (see the note on xxiii. 16). We take the kesitah to have been, therefore, the name of a weight. What this weight was must be left uncertain. Gesenius not very conclusively infers, from a comparison,



VALLEY OF SHECHEM.

of this text with xxiii. 16, that it was heavier than the shekel, and contained, indeed, about four shekels. With at least equal uncertainty, and less probability, others urge that it could not be more than the twentieth part of a shekel; for Rabbi Akiba states that when he was in Arabia he heard the term *kesitah* still in use as applied to the *meah:* now the *meah*, according to Onkelos on Exod. xxx. 13, was equal to the *gerah*, twenty of which went to a shekel,—therefore the *kesitah* was the twentieth part of a shekel. But the passing observation of Rabbi Akiba will scarcely bear the weight of this conclusion; for although he may have heard the name applied to the *meah*, it does not follow that the same name was 2000 years before his time, and in another country, attached to the same weight. Upon the whole, we prefer the conclusion of Onkelos himself, who derives the word from קְשֹׁט *kasat*, truth, equity, and regards *kesitah* as meaning no more than that it was good and just merely, with reference either to the quality of the silver or to the weight; and this is supported by xxiii. 16, where the silver with which Abraham bought the field and cave of Machpelah is described as 'current money with the merchant.' The kesitah occurs again only in Josh. xxiv. 32; Job xlv. 11.

CHAPTER XXXIV.

1 *Dinah is ravished by Shechem.* 4 *He sueth to marry her.* 13 *The sons of Jacob offer the condition of circumcision to the Shechemites.* 20 *Hamor and Shechem persuade them to accept it.* 25 *The sons of Jacob upon that advantage slay them,* 27 *and spoil their city.* 30 *Jacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and [1]defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake [2]kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

[1] Heb. *humbled her.* [2] Heb. *to her heart.*

23 *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and [3]slew all the males.

26 And they slew Hamor and Shechem his son with the [4]edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 ¶ And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

[3] Chap. 49. 6. [4] Heb. *mouth*.

Verse 5. '*Jacob held his peace till they* (his sons) *were come.*'—His sons being out with the cattle, Jacob, though greatly distressed, felt that he could do nothing till they returned. This was certainly not from any weakness of character, and must be explained by reference to the customs of the Bedouins, among whom, when a man has children by different wives, the full brothers of a woman are, more than her father, the special guardians of her welfare; her avengers if she has been wronged, and her punishers if she errs. Accordingly we find that the brothers of Dinah took the matter entirely into their hands when they returned, Jacob remaining passive; and that it was Dinah's two brothers, by the same mother as well as father, who wreaked the final vengeance upon Shechem. Another instance of this occurs in Absalom's avengement of his sister Tamar's violation. 2 Sam. xiii. 22.

12. '*Ask me never so much dowry and gift, and I will give according as ye shall say unto me.*'—In some previous notes we have had occasion to allude to the dower and presents required of the bridegroom on his marriage; and have referred to this place for a more detailed statement. Subject to the exceptions to which every general position is incident, we think it may be safely stated, that among all savage and barbarous people—and therefore in the early history of every nation which afterwards became civilized—the father of a girl, in relinquishing her to a husband, conceives he has a right to receive a compensation for losing the benefit of her services, as well as for the trouble and expense of bringing her up and providing for her wants. The principle is still the same, whether, as among the Bedouins, the sum exacted be called the 'price' of the woman, or is merely described as a 'gift' or 'present' to the father. The antiquity of this usage will appear from this and other passages in the book of Genesis. The classical scholar is aware of numerous allusions to this custom. In one passage of the Iliad an accomplished lady is valued at four oxen. In another place, Agamemnon is made to say, that he would give one of his daughters to Achilles without exacting the least present in return. Homer never mentions anything as given to the bride, but always the presents which the bridegroom makes to the lady's father. It is also related by Pausanias, that when Danaus found himself unable to get his daughters married, he caused it to be made known that he would not demand any presents from those who would espouse them. (See Goguet, *Origine des Lois*, ii. 60, where these instances are adduced.) It would too much extend this note, to multiply examples from the early history of nations, and from existing practices in the world. It may suffice to state generally, that, under sundry modifications, the principle of paying the father for his daughter is distinctly recognised throughout Asia, even where the father actually receives nothing. We shall confine our instances to the Bedouins. Usages differ considerably in this and other points, among the Arabian tribes; and travellers have too hastily concluded that the customs of one tribe represented those of the entire nation. The principle of payment is indeed known to all the tribes, but its operation varies very considerably. Among some very important tribes it is considered disgraceful for the father to demand 'the daughter's price' (*hakk el bint*), nor is it thought creditable to receive even voluntary presents; among other tribes the price is received by the parent, but is made over to the daughter, constituting her dower. Among other tribes, however, the price is rigidly exacted. The price is generally paid in cattle; and is sometimes so considerable, as to render it advantageous to have many daughters in a family. Five or six camels are a very ordinary payment for a person in tolerable circumstances, and if the man can afford it, and the bride is much admired or well connected, fifty sheep and a mare or foal are added.

The next stage of this usage is found to prevail among semi-civilized people; and it consists in this, that while the principle of 'price' is retained, it is customary for the father to return part of what he receives, to form a dowry for the daughter. In the first instance this dower was, and is still among many tribes and people, a provision considered to proceed from the mere favour of the father, the amount of which depended upon him, and which he was at liberty to withhold altogether. But when it became an established custom, it was found convenient to distinguish in the marriage contract how much of the payment made by the bridegroom should form the 'dowry' of the bride, and how much the 'gift' to the father. To this point the people of Canaan appear, from our text, to have arrived very early; for we see that the 'dowry' and the 'gift' are discriminated. Among the ancient Greeks also, and indeed among the modern Greeks, we find that the father did not at all times engross the price of his daughter; but there is mention of two species of payments, one to the father to engage him to bestow his daughter on the suitor, and the other to the lady whom he demanded in marriage: and to show that the latter was in effect part of the price, it is sometimes mentioned that the father gave the dowry to his daughter; that is, he gave it out of what he had received from the bridegroom. In this case we are able to ascertain the ex-

istence of usages precisely analogous to those described in the Old Testament, not merely in Greece and other remote countries, but in a kindred and neighbouring nation to the Jews. The Bedouin romance of *Antar*, which described the customs which existed in Arabia before the Mohammedan law had been promulgated, affords very curious illustrations on this subject.

It is a step beyond the usage last denoted, when the father ceases to derive any benefit from the marriage of his daughter. The bridegroom, however, pays just the same; but what he does pay, goes to increase the dowry of the bride, and not to enrich the father. It is a still nearer approximation to the usages of civilized Europe, when the parent thinks proper to render the marriage of his daughter an occasion of expense to himself, by engaging to make an addition more or less considerable, from his own means, to the provision offered by the bridegroom. It is not unusual for considerable persons in Persia, and, we believe, in Turkey and Arabia, to agree to double the value of the goods supplied by the bridegroom. It should be understood, that all the usages to which we have adverted—of payment exclusively to the father—of payment divided between father and daughter—of the father altogether foregoing his interest in the payments of the bridegroom, or even of increasing the dowry from his own means—may and do exist contemporaneously in the same country; the result being determined by local usage, by private feeling and disposition, or by the respective condition of the families contracting alliance.

20. '*And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city.*'—Here we see that Hamor, the prince or king of the town of Shechem—which appears to have been founded by him, and called after the name of his son—could not agree to the propositions made by Jacob's sons until he had consulted the citizens and obtained their consent. From this and other such facts we can gather that the power of the petty princes of Canaan, so often mentioned in this book, was of a very limited description. By the constitution of these governments the people had an important share in the transaction of affairs, which were canvassed and regulated in general assemblies of the nation. Traces of the limited nature of the more ancient monarchies may be found in sufficient abundance. The kings of Egypt were subject to severe and troublesome restrictions. The power of the first kings in Greece was not more extensive than their territories. One might well compare these ancient kings to the Caciques and other petty sovereigns of America, who have scarcely any authority but in what relates to war, alliances, and treaties of peace.

CHAPTER XXXV.

1 *God sendeth Jacob to Beth-el.* 2 *He purgeth his house of idols.* 6 *He buildeth an altar at Beth-el.* 8 *Deborah dieth at Allon-bachuth.* 9 *God blesseth Jacob at Beth-el.* 16 *Rachel travaileth of Benjamin, and dieth in the way to Edar.* 22 *Reuben lieth with Bilhah.* 23 *The sons of Jacob.* 27 *Jacob cometh to Isaac at Hebron.* 28 *The age, death, and burial of Isaac.*

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee [1]when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his houshold, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and [2]called the place [3]El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 ¶ But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called [4]Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, [5]but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 ¶ And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but [6]a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

1 Chap. 27. 43. 2 Chap. 28. 19. 3 That is, *The God of Beth-el.* 4 That is, *the oak of weeping.* 5 Chap. 32. 28. 6 Heb. *a little piece of ground.*

ame to pass, when she was in
at the midwife said unto her,
shalt have this son also.
ame to pass, as her soul was in
she died) that she called his
: but his father called him

hel died, and was buried in the
, which *is* Beth-lehem.
ob set a pillar upon her grave :
ar of Rachel's grave unto this

rael journeyed, and spread his
e tower of Edar.

22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went and [9]lay with Bilhah his father's concubine : and Israel heard *it*. Now the sons of Jacob were twelve :

23 The sons of Leah ; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun :

24 The sons of Rachel ; Joseph, and Benjamin :

25 And the sons of Bilhah, Rachel's handmaid ; Dan, and Naphtali :

26 And the sons of Zilpah, Leah's handmaid ; Gad, and Asher : these *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and [10]was gathered unto his people, *being* old and full of days : and his sons Esau and Jacob buried him.

7 That is, *the son of my sorrow*. 8 That is, *the son of the right hand*. 9 Chap. 49. 4. 10 Chap. 25. 8.

Verse 4. '*All their earrings.*'—Had these ear-rings been simply ornamental, they certainly would not need to have been given up with the 'strange gods.' It would, therefore, seem that they bore the figures of false gods, or some symbols of their power. Such ear-rings are still to be found in India and other countries of the East, and are regarded as charms or talismans to protect the wearer against enchantments and against enemies. It seems that the Israelites were not in after-times free from this objectionable practice, for Hosea (ii. 13) represents Jerusalem as having decked herself with the ear-rings of Baalim.

8. '*Deborah, Rebekah's nurse, died, and was buried beneath Beth-el under an oak ; and the name of it was called Allon-bachuth*' [the oak of weeping].—This nurse accompanied Rebekah when she left her native country to join her destined husband ; she was with her always after, to the day of her death : and how she was honoured in her death the text records. This importance of nurses was common in ancient times ; but is now almost peculiar to the East, especially among the Moslems. They indeed seem to feel that the fact of such a connection creates an almost maternal relation, so as to affect marriages, in nearly the same way in which (in the Roman Catholic church) a godmother has been supposed to become related to the baptised child. A few of the declarations of Mohammed on this subject will open this matter to the reader. Aayeshah (his most favoured wife) says : 'The brother of the woman's husband who had nursed me came and asked permission to come to me ; but I refused him till asking the prophet : and the prophet came, and I asked him, and he said, "Verily, he is your uncle, then allow him to come in."' On which Aayeshah remarked : 'O messenger of God ! the woman nursed me, not the man.' The prophet said : 'Verily he is your uncle ; then tell him to come in ; because the man whose wife has suckled you is your foster-father, and his brother your uncle.' Another circumstance elicited from him the declaration : 'Verily, God hath made unlawful for a child (to marry) the woman who suckled him, or her daughter, her sister, or her mother—in like manner as he hath forbidden it to near relationship.' On another occasion he obliged a man to divorce his wife, because a woman affirmed that she had given suck to both when they were infants. More on this subject may be found in the *Mishat-ul-Masabih* (xiii. v. 1). At present, in many parts of India are mosques and mausoleums built by the Mohammedan princes near the sepulchres of their nurses. They are excited by a grateful affection to erect these structures in memory of those who, with maternal anxiety, watched over their infancy.

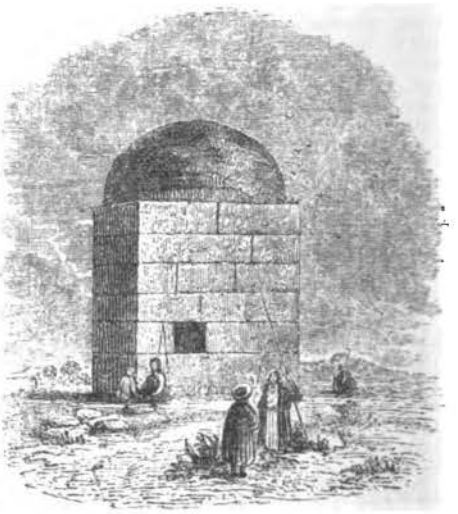
18. '*She called his name Ben-oni ; but his father called him Benjamin.*'—Here is a very curious instance of the circumstances under which a name was imposed by the mother, and of a change made by the father to one similar in sound, but of very different signification (see marginal explanation). We have seen that the names of most of Jacob's other children, in like manner, were given from some hope or circumstance connected with their birth. Nothing can be more similar to this than the usages still existing among the Bedouin Arabs. Among them the common Mohammedan names (except that of 'Mohammed') are comparatively rare : most of the names—which are imposed at the birth of the child—are derived from some trifling accident, or from some idea that occurred to the mind, or some object that attracted the attention of the mother or the women present at the child's birth. 'Thus,' says Burckhardt, 'if the dog happened to be near on the occasion, the infant is probably named *Kelab* (from *kelb*, a dog).' It is very probable that the name of Caleb—the celebrated Israelite who alone (with Joshua) was allowed to enter the Promised Land, of all the multitude that left Egypt (Num. xxxii. 12), and which is identical with this—originated in a similar way ; and also the name of Hamor, or rather Chamor, in the preceding chapter, which literally means 'an ass.' The application of the latter name to a prince or emir helps to show the comparative respectability of the ass in eastern countries. The same custom exists to some extent in other Asiatic nations, and even in Africa ; for Mungo Park informs us, that 'the children of the Mandingoes are not always named after their relatives, but frequently in consequence of some remarkable occurrence. Thus my landlord at Kamalia was called *Karfa*, a word signifying "to replace;" because he was born shortly after the death of one of his brothers.' With regard to the name Benjamin, explained to mean 'son of the right hand,' it more probably means 'son of days ;' that is, 'son of his father's old age' (see ch. xliv. 10). The difference entirely depends on the last letter of the name. The Samaritan reads 'Benjam*im*,' which certainly means 'son of days ;' and it is conceived that 'Benjam*in*' is of the same signification, only with the Chaldee termination *in* for *im*—just as we say 'cherubim' or 'cherubin' indifferently. The question is of interest only because the force of the text turns upon the signification of the name.

19. '*Ephrath, which is Beth-lehem.*'—Ephrath, or

Ephrata, was the old, and Bethlehem the later name of this town. 'Bethlehem' means 'house of bread;' but we do not know on what occasion it was imposed. The town was in the allotment of the tribe of Judah, being situated about six miles south of Jerusalem, on the road to Hebron. Some notice of its present state will come most suitably as a note to Matt. ii. 1; and it is therefore only necessary here to remark that it was a city in the time of Boaz (Ruth iii. 11; iv. 1), whose grandson was Jesse, the father of David, who was born and reared there; in consequence of which the place is very frequently distinguished as 'the city of David.' It was one of the cities fortified by Rehoboam. But its greatest and most holy distinction results from its having been the appointed birthplace of our Saviour. The town is called sometimes in the Old Testament 'Bethlehem-Judah,' to distinguish it from another Bethlehem, mentioned, in Josh. xix. 15, as a city of Zebulun. Its ancient name is nearly preserved to this day, it being now called *Beit-Lahhm*.

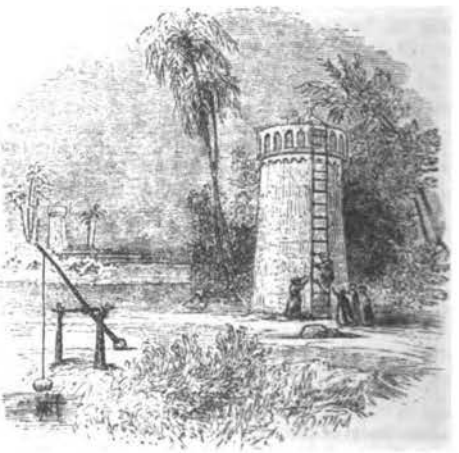
20. '*That is the pillar of Rachel's grave unto this day.*'—Many interesting considerations, on which we cannot here expatiate, result from tracing the various methods which were resorted to in order to preserve the memory of events in the primitive times, when the art of writing was either unknown or had not yet been brought to bear on the usages of civil life. The progress of writing was manifestly slow; and after the art was well known, the ancient commemorative practices were still for a long time retained. Some of the devices for the transmission of important facts to posterity have already passed under our notice. We have seen the patriarchs erecting altars where the Lord had appeared to them (ch. xii. 7; xxvi. 25; xxxv. 7); planting woods (ch. xxi. 31, 33), and setting up monuments in memory of the principal events of their lives; and for the same purpose giving characteristic names to the spots where such events took place. Instances of the last description have been too frequent to require indication. The profane writers, and the existing usages in many countries, furnish examples of the same custom. The ancient fragment of Sanchoniathon informs us that rude stones and posts were the first memorials of the Phœnician people. Near Cadiz, heaps of stone used to be indicated as the famous 'pillars' which are said to have commemorated the expedition of Hercules to Spain. The ancient people of the north preserved the memory of events by placing stones of extraordinary size in particular places; and this method is still used by the American savages, among whom writing is unknown. The manner in which such monuments were made subservient to this purpose is clearly described in Josh. iv. Parents explained to their children the object of such erections, and instructed them in the facts which gave occasion to them. In this way tradition supplied in some degree the place of written records. The early sepulchral pillars came under the same class of commemorative erections. They do not appear to have borne any inscriptions in their primitive use, although in after-times they did. Burder collects instances from Homer of pillars erected over graves. Paris is represented, when going to shoot Diomed, as couching behind the pillar which had been erected upon or near the grave of Ilus. So, also, at the funeral of Elpenor, we find Ulysses and his companions forming a tumulus and erecting a pillar: and in another place, a heap of earth and a pillar are mentioned as the usual tokens of respect paid to the dead.

The reputed tomb of Rachel, near Ephrath, is somewhat less than half way on the road from Bethlehem to Jerusalem. It stands a little to the left of the road. Mr. Carne, in his *Recollections of the East*, says: 'The spot is as wild and solitary as can well be conceived: no palms or cypresses give their shelter from the blast; not a single tree spreads its shade where the ashes of the beautiful mother of Israel rests. Yet there is something in this sepulchre in the wilderness that excites a deeper interest than more splendid or revered ones. The tombs of Zacharias and Absalom, in the valley of Jehoshaphat, or that of the kings in the plain of Jeremiah, the traveller looks at with careless indifference; beside that of Rachel his fancy wanders to the



RACHEL'S SEPULCHRE.

land of the people of the East; to the power of beauty, that could so long make banishment sweet; to the devoted companion of the wanderer, who deemed all troubles light for her sake.' The Turks have generally enclosed the real or supposed sepulchres of the chief characters of the Old Testament in some building or other: that which covers the tomb of Rachel is of a very humble description. It is a small square building surmounted by a dome, and resembling the common tombs of sheikhs and saints in Arabia and Egypt. Mr. Buckingham, who has particularly described it, says, 'We entered it on the south side by an aperture through which it was difficult to crawl, as it has no door-way; and found on the inside a square mass of masonry in the centre, built up from the floor nearly to the roof, and of such a size as to leave barely a narrow passage for walking round it. It is plastered with white stucco on the outer surface; and is sufficiently large and high to enclose within it any ancient pillar that might have been found on the grave of Rachel.' As this interior central mass is certainly different from anything we have ourselves ever witnessed in such structures, we are disposed to concur with Mr. Buckingham in thinking it probable that it was originally intended to enclose a pillar, or fragment of one, which tradition had pointed out as the pillar of Rachel's



TOWER IN THE DESERT.

grave; and that the present structure was afterwards built over the whole by the Mohammedans, who do not yield to the Jews or Christians in their veneration for such places.

21. '*The tower of Edar.*'—Literally 'the flock-tower.' It was doubtless a tower which some former pastors had erected for their convenience and safety. Such towers still exist, and are still erected. On their summits the shepherds hold their watch, and can discern approaching danger from afar; and within their walls they deposit, in prospect of danger, their moveables, and their wives and young children, if they do not themselves resort to the shelter which these structures offer. Such are the watch-towers—the Mizpehs—which the Scriptures so often mention.

22. '*And Israel heard it.*'—What he felt is left to the imagination of the reader, as something too strong to be uttered. This is thus a striking and emphatic abruption, the effect of which is not improved, but grievously marred, by the impertinent addition of the Septuagint, καὶ πονηρὸν ἐφάνη ἐναντίον αὐτοῦ, 'and it was evil in his eyes.'

CHAPTER XXXVI.

2 *Esau's three wives.* 6 *His removing to mount Seir.* 9 *His sons.* 15 *The dukes which descended of his sons.* 20 *The sons and dukes of Seir.* 24 *Anah findeth mules.* 31 *The kings of Edom.* 40 *The dukes that descended of Esau.*

Now these *are* the generations of Esau, who *is* Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bashemath Ishmael's daughter, sister of Nebajoth.

4 And [1]Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 ¶ And Esau took his wives, and his sons, and his daughters, and all the [2]persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in [3]mount Seir: Esau *is* Edom.

9 ¶ And these *are* the generations of Esau the father of [4]the Edomites in mount Seir:

10 These *are* the names of Esau's sons; [5]Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalak: these *are* the dukes *that came* of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ¶ [6]These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

[1] 1 Chron. 1. 35. [2] Heb. *souls.* [3] Josh. 24. 4. [4] Heb. *Edom.* [5] 1 Chron. 1. 35, &c. [6] 1 Chron. 1. 38.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

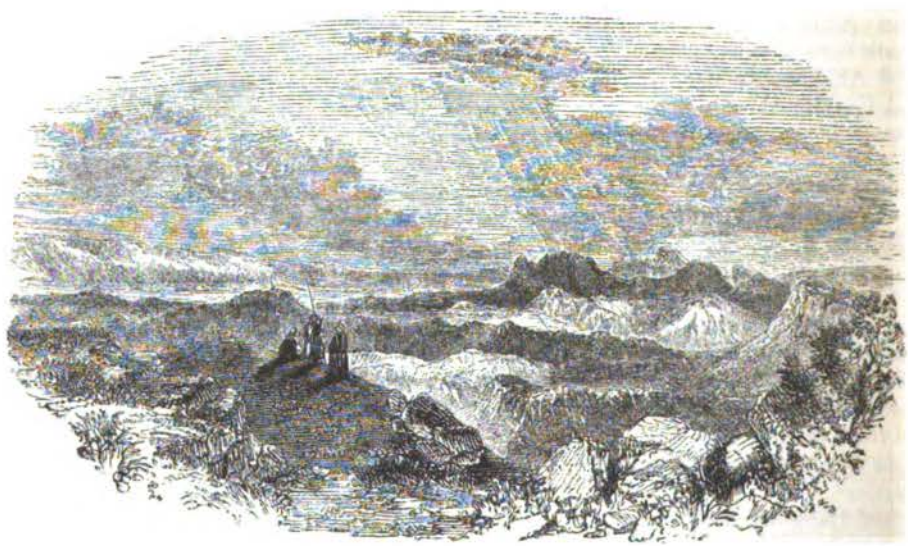
40 ¶ And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations, in the land of their possession: he *is* Esau the father of [7]the Edomites.

[7] Heb. *Edom*.



MOUNTAINS OF SEIR.

Verse 1. '*The generations of Esau*,' etc.—The following brief abstract of the view of this chapter taken by Dreschler, in his very able work, *Die Einheit und Aechtheit der Genesis*, will serve to elucidate most of its apparent difficulties. 'The chapter begins with an account of Esau's family during their residence in Canaan, and of their wealth and removal, 1-8. It proceeds to give a general view of the domestic condition of Esau in the country of Seir, 9-14. This is followed by the names of the tribes of the Edomites, who, like those of the Israelites, borrowed their names from those of Esau's nearest descendants, and each of whom had its own head or chieftain, in Hebrew *Alluph*, as the alluph of the tribe of Teman, etc., 15-19. Afterwards appears the genealogy of Seir the Horite, 20-30. Then we have the Edomitish kings, 31-39. And the chapter closes by giving the residences of the Edomitish tribes.' This general view removes the chief difficulties of the chapter. The fourteen alluphim (15-19) before the kings, do not form a successive course, but are contemporaneous; and, after the kings, it is not a new course of pylarchs that is given, but the residences of those before named. 'Every difficulty,' continues this writer, 'vanishes, when it is considered that the royal power among the Edomites was not raised upon the ruins of the authority of the pylarchs (which would require a considerable course of time for the continuance of the latter, after the expiration of which the course of eight kings might begin), but that both existed contemporaneously, the Edomites having rulers of tribes, and also kings at the same time. The eighth king of the Edomites was evidently

contemporary with the author of the Pentateuch; who mentions the decease of all the preceding kings, but is silent respecting his. The reason is plain: he was king when the author wrote. In the first book of Chronicles, indeed, his death is stated: but that book was composed long after his time. The author of Genesis, with a particularity which appears only in this individual case, mentions the names of his wife, her parent, and grand-parent. What reason can be assigned for this, unless the author was contemporary with the Edomitish king? And the period of his reign falls within the age of Moses.' From what has been said, it appears that the dukes and kings mentioned in this chapter flourished before the time of Moses, and consequently the notice here contained may have been written by him. Inasmuch as he does speak of kings who should rule over the Hebrews (Deut. xvii. 14-20; xxviii. 36), it is not impossible he may have written even the latter clause, 'before there reigned any king over the children of Israel,' particularly as in ch. xxxv. 11 he recounts the promise of God to Jacob, that 'kings' should descend from him. Still it may have been a marginal note, which in time found its way into the text.

2. '*Adah the daughter of Elon.*'—See the note on ch. xxvi. 34.

9. '*Esau the father of the Edomites in Mount Seir.*'—The term 'Mount Seir,' or rather the mountains of Seir, must be understood with considerable latitude. It was applied indefinitely to that range of mountains which, under the modern names of Djebel Shera and Hasma, rise abruptly on the east side of the Ghor, or depressed plain, which extends from the southern extremity of the Dead Sea to the Gulf of Akabah. These mountains form a natural division of the country, which appears to have been well known to the ancients. The plain to the east of the hilly region which these mountains form is much more elevated than the level of the Ghor, which bounds that region on the west of the same mountains; in consequence of which the hills appear with diminished importance as viewed from the eastern or upper plain. This plain terminates to the south by a steep rocky descent, at the base of which begins the desert of Nedjed. It is to a part of this upper plain, and to the mountains which constitute its western limit, that, as Burckhardt thinks, the name of Arabia Petræa, or the Stony, was given by the ancients; the denomination being, however, extended northward, so as to include the eastern plain, together with the mountains which form the eastern boundary of Palestine so far north as the river Jabbok. Speaking of this region, Burckhardt says, 'It might well be called Petræa, not only on account of its rocky mountains, but also of the elevated plain, which is so covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture. In many places it is overgrown with herbs; and must once have been thickly inhabited, for the traces of many ruined towns and villages are met with on both sides of the Hadj route between Maan and Akabah, as well as between Maan and the plains of the Haouran; in which direction there are many springs. At present, all this country is desert, and Maan is the only inhabited place in it' (*Travels in Syria*; different parts of which have been analyzed to furnish this geographical statement). The mountains themselves are described by the same traveller as chiefly calcareous, with an occasional mixture of basalt. The mountainous region which they form, of course, differs from the plain which skirts it on the east. The climate is very pleasant. The air is pure; and although the heat is great in summer, the refreshing breezes which then prevail prevent the temperature from becoming suffocating. The winter, on the other hand, is very cold; deep snow falls, and the frosts sometimes continue to the end of March. This mountainous country is adequately fertile, producing figs, pomegranates, apples, peaches, olives, apricots, and most European fruits. The region has been in all times noted for the salubrity of its air; and Burckhardt observes, there was no part of Syria in which he saw so few invalids.

The mountains of Seir were in the first instance occupied by a people called the Horim, or Horites, who are mentioned in Gen. xiv. among those whose country was ravaged by Chedorlaomer and his allies. These people are supposed to have taken their name from the chief or leader who, with his tribe or family, first settled there, and whose name (Hor) is preserved in the mountain, in this range, on which Aaron died. The name 'Seir,' applied to this region, is doubtless derived from the chief of that name, who is mentioned in *v.* 20 as the head of the family. The extent of territory occupied by the Horites cannot be very precisely ascertained; but there is no room to suppose that it reached so far south of the Dead Sea, or spread so far west towards the Mediterranean as the 'land of Edom' of aftertimes certainly did. The 'land of Seir,' of the patriarchal times, seems to have been immediately to the east and south of the Dead Sea. In this land Esau settled himself permanently after the death of his father; and as his descendants increased, they were enabled to extirpate the original inhabitants, and occupied the land in their stead (Deut. ii. 12, 22). The country then took the name of the 'land of Edom;' a denomination which appears to have extended with the progressive extension of the Edomite power, whence it is necessary that, in speaking of the land of Edom, we should be careful to distinguish times. In the times of Moses and Joshua, and even under the kings of Judah, it was confined to the region of Mount Seir; but in that direction it had, before the time of Solomon, extended to the Gulf of Akabah. In 1 Kings ix. 26, we read, 'King Solomon made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea in the land of Edom;' and if Ezion-geber was both on the shore of the Red Sea and in the land of Edom, the dominions of the Edomites must have extended to the Arabian Gulf. It is not until a much later period that we find the country to the south of Palestine called the land of Edom; and it therefore appears that the Edomites availed themselves of the depressed state into which the Jews were brought by the Assyrian and Babylonian kings to extend themselves westward from their mountains towards the Mediterranean, and ultimately to encroach upon the southern province of Palestine itself, making Hebron their capital. It is proper, in this view, to distinguish the whole extent of the land of Edom into two parts. One comprehended the whole range of Seir, with the neighbouring plain. Bozra (see notes on Isa. xxxiv. 6; Jer. xlix. 13), in the part east of Palestine, and Petra, more towards the Arabian Gulf, were its chief towns. The latter city is supposed to be the 'Selah' and 'Joktheel' of the Bible (see note on 2 Kings xiv. 7); and is described in ancient history as the capital of the Nabathæans; for those Edomites who remained in Seir, after a large colony had gone to occupy the south of Judæa, during the captivity of the Jews, joined themselves with the descendants of that Nebajoth, son of Ishmael, whose full sister Esau had married (*v.* 3), and they were ever after called Nabathæans. After this the land of Edom, and what was exclusively known as Idumæa to the Greeks and Romans, must be understood of the branch dominion south of Palestine. It will be useful to attend to this distinction between the Edomites south of Judæa, and the Edomites as mixed and identified with the Nabathæans in the region of Seir.

The Israelites, in their passing from Egypt to Canaan, were directed to abstain from hostilities with the descendants of Esau; and when the Edomites refused the children of Israel a passage through their territory, Moses was enjoined to make a large circuit round their dominions, in order to avoid any inimical collision with them. Saul, the first king of Israel, warred successfully against the Edomites; but it was left to his successor, David, to complete their subjugation, after a long and sanguinary contest (2 Sam. viii. 14; 1 Kings xi. 16). Then was realized the prophecy of Isaac, that the elder brother should serve the younger. There are several indications that the Edomites submitted to the yoke with great impatience; and they did not omit to avail themselves of the opportunities which the

division of the Hebrew nation into two kingdoms, at variance with each other, offered, for the recovery of their independence. After that division, the dominion over Edom remained with Judah; sometimes governed by tributary princes (1 Kings iii. 9), at others by viceroys appointed by the kings of Judah (1 Kings xlii. 28). But in the reign of Jehoram, son of Jehoshaphat, they revolted, 'and made themselves a king' (2 Chron. xxi. 8-10); and they succeeded in maintaining their national independence against him and his immediate successors. They were again subdued by King Amaziah (1 Kings xiv. 7; 2 Chron. xxv. 11); but in the reign of Ahaz they again and finally recovered their independence. Thus, as Isaac had foretold, Esau broke the yoke of the younger brother from off his neck. They were obliged to submit to Nebuchadnezzar, king of Babylon; and a body of them were present with his army at the siege, and took an active part in the final sack of the city, dealing severely with the citizens (Ps. cxxxvii. 1; Lament. iv. 21; Ezek. xxxv.; Obad. 11-14). This conduct was strongly denounced by the prophets, who foretold the future overthrow of Edom. The Jewish traditions state, that during the desolation of Israel and Judah, the Edomites greatly increased in numbers and power, extending their dominions westward, and sending colonies far abroad. This must no doubt be understood of the collective body; but what follows must be restricted to the people of Idumæa south of Palestine. When the Jews were restored from their captivity, they remained for a long time in too weak a state to engage in any contest with the encroaching Idumæans. But when, at an after-period, the latter invaded Judæa while Judas Maccabæus was engaged in opposing the tyranny of Antiochus Epiphanes, they were defeated with great slaughter by the Jewish general, who retaliated the incursion, and demolished the chief fortresses of Idumæa (1 Macc. v. 3, 65; 2 Macc. x. 15; xii. 32, sq.). Another of the same family, John Hyrcanus, brought the Edomites into still further subjection, compelling them to receive circumcision, and to submit to the other rites and observances of the Hebrew law (Joseph. *Antiq.* xiv. 1, 3). Their subsequent history is connected with that of Judæa; and the only circumstance of note is, that Herod the Great, whom the Romans made king of Judæa, was of Idumæan extraction. When Jerusalem was threatened by Vespasian, the Idumæans, whom Josephus describes as 'a tumultuous and disorderly nation—delighting in mutation—and hastening to a battle as if it were to a feast'—were invited to Jerusalem by the 'Zealots.' They proceeded thither with 20,000 men, and being admitted during the night, committed fearful havoc among the people and the party opposed to the Zealots; but they afterwards repented of what they had done and withdrew from the city. After this we hear little of the Idumæans. Origen says that in his time (A.D. 185-253) the Edomites had ceased to be a distinct people; they were numbered with the Arab tribes, and spoke the Syriac language.

15. '*Duke.*'—It would have been desirable to avoid giving to these ancient chiefs of Edom a modern European title, even though the application were substantially correct. It suggests associations having no congruity with a time so ancient and a people so remote. Some such general title as 'prince,' or an Oriental one, as 'emir,' would have been better. The original is אַלּוּף *alluph*, which seems to be formed from אֶלֶף, in the sense of a family or subdivision of a tribe; and to denote the head of a family, clan, or tribe. It might therefore be rendered by 'chieftain;' in which sense it is taken by the modern German translators, who have stammfürst, 'tribe-chief.'

24. '*This was that Anah that found the mules in the wilderness as he fed the asses of Zibeon his father.*'—The words מָצָא אֶת הַיֵּמִם *matza eth hay-yemim*, translated 'found the mules,' have occasioned much discussion. The common opinion, apparently adopted by our translators, is that this Anah was the first who coupled the ass and horse to produce the mongrel breed called mules. This opinion has the authority of the Jewish rabbins and of the Arabic version, and is allowed by several commentators of authority. The objections to this are, that the word *matza* never means 'to invent,' but 'to find,' in the common sense of the term, or 'to acquire, discover, or encounter;' that mules are never elsewhere called *yemim*, but פְּרֻדִים *pheredim*; that Anah fed asses only, not horses; and that there is no mention of mules in Palestine till the time of David. Bochart, by whom these objections are strongly urged, is of opinion that the word rendered 'mules' really denotes the Emim, a gigantic people whose territories bordered on that of the Horim, and with whom it is supposed that Anah and his herdsmen had a remarkable encounter as they fed the asses in the wilderness. This opinion has the sanction of the Samaritan text and version; and to the same doctrine leans Onkelos, whose Targum renders the word by 'giants,' or strong powerful men; and another rabbi (Abraham Sepharat) holds that the *yemim* were demons or satyrs. The Septuagint preserves the original word as a proper name, in the singular number; while others render it as a proper name in the plural, which it certainly should be, if taken as a proper name at all. The Syriac translates the greatly disputed word as 'waters,' and is followed by St. Jerome, who renders it *aquas calidas*, 'warm springs or waters,' and in his note makes a remark on the diversity of opinions which prevail on the subject, and says that the word has, in the Punic language, the signification which he assigns to it. Gesenius concurs in this interpretation; and we are certainly disposed to conclude that waters of some kind or other are intended. The probability is, that Anah, while feeding his father's asses, discovered some remarkable springs, and this would certainly, in that arid region, be considered an event of sufficient importance to be recorded; and it might be the asses which led him to make the discovery, as those animals, as well as camels, have the reputation of being very sagacious in the discovery of water. This interpretation may perhaps be held to derive confirmation that, on the east side of the Dead Sea, in or sufficiently near to the region indicated, there is a place which was celebrated by the Greeks and Romans for its warm baths, and called by them Callirhoe. These springs are fully described by Irby and Mangles (*Travels*, p. 467). And towards the southern extremity of the Dead Sea, and therefore close to if not within the territory of the Horites, are other thermal springs, to which the discovery of Anah might, with still greater probability, be referred. This at least shows that the interpretation is in accordance with the physical characteristics of the region in which the circumstance occurred.

31. '*Before there reigned any king over the children of Israel.*'—See the note on *v.* 1.

CHAPTER XXXVII.

2 Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death. 21 Reuben saveth him. 26 They sell him to the Ishmeelites. 31 His father, deceived by the bloody coat, mourneth for him. 36 He is sold to Potiphar in Egypt.

AND Jacob dwelt in the land [1]wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* [2]colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I.*

14 And he said to him, Go, I pray thee, [3]see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this [4]dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And [5]Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* [6]colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren [7]were content.

[1] Heb. *of his father's sojournings.* [2] Or, *pieces.* [3] Heb. *see the peace of thy brethren, &c.* [4] Heb. *master of dreams.*
[5] Chap. 42. 22. [6] Or, *pieces.* [7] Heb. *hearkened.*

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, [8]and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 ¶ And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an [8]evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And the Midianites sold him into Egypt unto Potiphar, an [10]officer of Pharaoh's, *and* [11]captain of the guard.

8 Psal. 105. 17. Wisd. 10. 13. Acts 7. 9. 9 Chap. 44. 28.
10 Heb. *eunuch*. But the word doth signify not only *eunuchs*, but also *chamberlains, courtiers*, and *officers*.
11 Heb. *chief of the slaughtermen*, or, *executioners*. Or, *chief marshal*.

Verse 3. '*A coat of many colours.*'—This parti-coloured tunic of Joseph has occasioned some speculation; but it seems to us that the real point of interest has not been noticed. It would be desirable to know whether the art of interweaving a piece in various colours was at this time discovered or not. Judging from the information which this text offers, it would seem not; for the word which is constantly rendered 'colours' may, as in the marginal reading, with more than equal propriety be rendered 'pieces,' which makes it probable that the agreeable effect resulting from a combination of colours was obtained by patchwork, in the first instance; and in after-times, by being wrought with a needle. The value and distinction attached to such variegated dresses shew that they were not common, and were formed by some elaborate process. This continued long after. In the time of David, such a dress was a distinction for a king's daughter (2 Sam. xiii. 18); and in Judges v. 30, we see ladies anticipating the return of a victorious general, with 'a prey of divers colours, of divers colours of needlework on both sides.' We may therefore infer, that in these times people generally did not wear variegated dresses, the common use of which must have been consequent on the discovery of the art of interweaving a variegated pattern in the original texture, or of printing it subsequently. Except in Persia, where a robe is usually of one colour, most Asiatics are partial to dresses in which various patterns are interwoven in stripes or flowers; and parti-coloured dresses have necessarily ceased to form a distinction. The most remarkable illustration of this text which we have seen is given by Mr. Roberts, who states that in India it is customary to invest a beautiful or favourite child with 'a coat of many colours,' consisting of crimson, purple, and other colours, which are often tastefully *sewed together*. He adds: 'A child being clothed in a garment of many colours, it is believed that neither tongues nor evil spirits will injure him, because the attention is taken from the beauty of the person to that of the garment.'

17. '*Dothan.*'—This place is mentioned in 2 Kings vi. 13-15, as the 'city' in which the Syrians were smitten with blindness at the word of Elisha. Dothan is placed by Eusebius and Jerome twelve Roman miles north of Sebaste or Samaria, and it was obviously on the caravan track from Syria to Egypt. The well into which Joseph was cast by his brothers, and consequently the site of Dothan, has, however, been placed by tradition in a very distant quarter, namely, about three miles south-east from Safed, where there is a khan called Khan Jubb Yusuf, the Khan of Joseph's Pit, because the well connected with it has long passed among Christians and Moslems for the well in question. The Bethulia of Judith has long been identified with Safed; and as Dothan (Dothaim) is mentioned as being in the neighbourhood, it became necessary that Dothan should be found in this quarter. But it is clear, from the notices in Judith (iv. 5; vii. 1, 2), that Bethulia was south, and not north, of the plain of Esdraelon; and consequently we are at liberty to seek the site of Dothan also at some point more conformable to the intimation of Eusebius and to the probabilities of the story than that of the alleged Joseph's well.

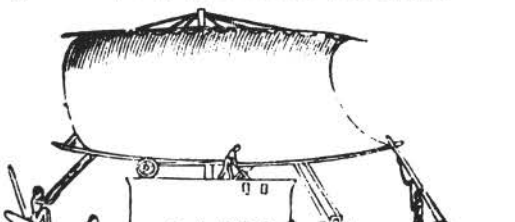
19. '*Dreamer*' בַּעַל הַחֲלֹמוֹת *baal ha-chalomoth*, 'lord of dreams,' a 'master dreamer.' There is a bitter irony in this epithet, which seems to suggest that Joseph's brothers considered that he had invented, or pretended to have had, the dreams which so much annoyed them. It does not seem to be generally known that in Western Asia it is considered a fearful enormity, a sort of sacrilege, to utter a pretended dream. Since dreams are regarded as intimations from the higher world, to pretend to have had one assumes the character of something like blasphemous trifling with God. Mohammed himself assigns a place in hell to such offenders.

20. '*Let us slay him, and cast him into some pit.*'—The pit they had in view was doubtless a cistern, such as that into which they ultimately cast him alive. These cisterns generally get exhausted towards the end of summer. In two of them, near Heshbon, Irby and Mangles found about three dozen of human skulls and bones.

25. '*Ishmeelites.*'—Lower down, v. 27, the same persons are called 'Midianites.' The Ishmaelites and Midianites were both descended from Abraham, but of different female parentage (xxv. 2, 4, 12-18). Here they appear to be identified, owing probably to their intimate association with one another. See also Judg. vii. 12; viii. 22, where the words seem to be used promiscuously. Rosenmüller distinguishes them as genera and species, illustrating this by the comparison taken from Aben Ezra, of Frenchmen and Lyonese. As the Ishmaelites were the most numerous and powerful of Abraham's descendants (with the exception of the Israelites), all the others seem to have been merged in them, and known by their name. See Turner's *Genesis*, p. 333. 'Here,' says Dr. Vincent, 'upon opening the oldest history in the world, we find the Ishmaelites from Gilead conducting a caravan loaded with the spices of India, the balsam and myrrh of Hadramaut; and in the

regular course of their traffic proceeding to Egypt for a market. The date of this transaction is more than seventeen centuries before the Christian era, and notwithstanding its antiquity, it has all the genuine features of a caravan crossing the desert at the present hour' (*Commerce and Navigation of the Ancients*, ii. 262). We cannot at this moment enter into the question, which Dr. Vincent assumes, that the Arabians had already become the medium of communication between India and Egypt. As the subject divides itself into two parts, the commerce of the Arabians and that of the Egyptians, we postpone the former, and confine ourselves to a few remarks on the latter. In the present text we see a caravan of foreigners proceeding to Egypt, their camels laden with articles of luxury; whence it is an obvious inference that Egypt had then become, what it is always recorded to have been, the centre of a most extensive land commerce; the great emporium to which the merchants brought gold, ivory, and slaves from Ethiopia, incense from Arabia, spices from India, and wine from Phœnicia and Greece; for which Egypt gave in exchange its corn, its manufactures of fine linen, its robes, and its carpets. In after-times, the merchants of the west, of Greece and Rome, resorted to Egypt for its own products, and for the goods brought thither by the Oriental merchants. But none of this was done by Egyptians themselves. We never, either in ancient or modern times, read of Egyptian caravans. This doubtless arose in a great degree from the aversion which (in common with all people who observe a certain diet and mode of life prescribed by religion) they entertained to any intercourse with strangers, and which reminds us continually of the restrictive policy of the Japanese, in some respects, and of the religious prejudices of Hindoos and strict Mohammedans, in others. Thus, it was a maxim among the Egyptians not to leave their own country; and we have ample evidence that they rarely did so, except in attendance upon the wars and expeditions of their sovereigns, even when their restrictive policy and peculiar customs became relaxed under the Greek and Roman rulers of the country. 'They waited,' says Goguet, after Strabo, 'till other nations brought them the things they stood in need of; and they did this with the more tranquillity, as the great fertility of their country in those times left them few things to desire. It is not at all surprising that a people of such principles did not apply themselves to navigation until very late.' Besides, the Egyptians had a religious aversion to the sea, and considered all those as impious and degraded who embarked upon it. The sea was, in their view, an emblem of the evil being (Typhon), the implacable enemy of Osiris; and the aversion of the priests in particular was so strong, that they carefully kept mariners at a distance, even when others of the nation began to pay some attention to sea affairs. But besides their religious hatred to the sea, and political aversion to strangers, other causes concurred in preventing the cultivation of maritime commerce by the Egyptians. The country produces no wood suitable for the construction of ships. Therefore, when the later Egyptian and the Greek sovereigns began to attend to navigation, they could not fit out a fleet till they had obtained a command over the forests of Phœnicia, which gave occasion to bloody wars between the Ptolemies and the Seleucidæ for the possession of those countries. The unhealthiness of the Egyptian coast, and the paucity of good harbours, may also be numbered among the circumstances which operated, with others, in preventing attention to maritime affairs.

The indifference of the Egyptians to foreign commerce is demonstrated by the fact that they abandoned the navigation of the Red Sea to whatever people cared to exercise it. They allowed the Phœnicians, the Edomites, the Jews, the Syrians, successively, to have fleets there and maritime stations on its shores. It was not until towards the termination of the national independence that the sovereigns of Egypt began to turn their attention to navigation and commerce. The ports of Lower Egypt were ultimately opened to the Phœnicians and Greeks, by Psammeticus, about 658 years B.C. His son, Necho, for the purpose of facilitating commerce, attempted to unite the Mediterranean and Red Sea, by means of a canal from the Nile; but desisted after having lost 100,000 workmen. He then caused ships to be built both on the Mediterranean and Red Sea, and interested himself in maritime discovery, with a view to the extension of the commercial relations of Egypt. He sent on a voyage of discovery those Phœnician mariners who are supposed to have effected the circumnavigation of Africa, sailing from the Red Sea, and, after doubling the Cape of Good Hope, returning by the Mediterranean. The maritime power of Egypt increased thenceforward, the clearest proof of which may be found in the fact, that in the reign of Necho's grandson, Apries, the Egyptian fleet ventured to give battle to, and actually defeated, so experienced a naval power as that of the Phœnicians. The subjection of the country to the Persians does not seem to have materially interfered with the growing maritime commerce of Egypt. But Herodotus, who was there in this period, remarks on the characteristic singularity which the Egyptians had carried into their marine and trade. Their ships were built and armed after a fashion quite different from that observed by other nations, and their rigging and cordage were arranged in a manner that appeared very singular and fantastic to the Greeks.



ANCIENT EGYPTIAN SHIP.

After all, the Egyptians were not themselves a people addicted to maritime commerce. The Greek rulers of Egypt, indeed, changed the entire system of Egyptian trade, and the new capital, Alexandria, became the first mart of the world, while the ancient inland capitals, which had arisen under the former system, sunk into insignificance. But it was the Greeks of Egypt, not the Egyptians, who did this. 'They became,' says Dr. Vincent, 'the carriers of the Mediterranean, as well as the agents, factors, and importers of Oriental produce; and so wise was the new policy, and so deep had it taken root, that the Romans, upon the subjection of Egypt, found it more expedient to leave Alexandria in possession of its privileges, than to alter the course of trade, or occupy it themselves.' See Vincent's *Commerce and Navigation of the Ancients*; Heeren's *Historical Researches*; Goguet, *Origine des Lois*; Regnier, *De l'Economie Publique et Rurale des Egyptiens*, etc.

— '*Spicery*,' etc.—It is remarkable that the products here enumerated are very nearly the same which are mentioned in ch. xliii. 11, as sent by Jacob by his sons as a present to the governor of Egypt. This seems to shew that they were rarer in Egypt than in Syria, if it does not prove that they were the produce of the latter country. The word נְכֹת *necoth*, occurs in both, and is rendered 'spices,' or 'perfumes,' not only in our version, but in the Septuagint and the Vulgate, as well as by Rashi and Aben Ezra. Onkelos renders it by a word, שַׁעֲנָא, which Rashi supposes to mean *wax*, but more likely, as De Pomis explains, a resinous substance, as the Arabic and Syriac also translate it. This last-named writer, followed by Rosenmüller, Professor Royle, and others, supposes that it is the Gum



SPICE (*Astragalus Gummifer*).

Tragacantha, which is obtained from several species of Astragalus, several of which grow in Syria and Asia Minor. One of these, *A. Gummifer*, yielding the best kind of tragacanth, was found by Dickson of Tripoli in Lebanon, where he ascertained that the tragacanth was collected by the shepherds. This gum has always been highly esteemed in eastern countries, and was therefore likely to be an article of commerce to Egypt in ancient times.

— '*Balm*,' צְרִי *tzeri*.—The product distinguished by this name of *tzeri* is several times mentioned in Scripture. In Ezek. xxvii. 17, it is mentioned along with 'wheat of Minnith and Pannag, and honey, and oil,' as merchandise which Judah brought to the markets of Tyre. This was possessed of medicinal properties, as appears from Jer. viii. 22, 'Is there no *tzeri* in Gilead?' from Jer. xlvi. 11, 'Go up into Gilead and take *tzeri*;' and from Jer. xli. 8, 'Take *tzeri* for her pain, if she may be healed.' In all these places, as here, the Authorized Version has 'balm.' This translation has led the notion that the *tzeri* must be no other than the so-called 'balm of Gilead,' *Balsamodendron Gileadense*, so famous in ancient times. But the Hebrew has other words, BASAM and BAAL-SHEMEN, which more certainly and distinctly refer to this balm or balsam of former days: and as therefore we cannot regard this one product as represented by *both* terms, we are obliged to confess that we do not know to what product of Palestine the *tzeri* is to be referred. It was probably an odoriferous resin of some kind or other.

— '*Myrrh*.'—The original is לֹט *lot*, of which 'myrrh' is regarded as a very erroneous rendering. The word only occurs here and in the list of the presents which Jacob sent to Egypt. The range of translation in different versions



BALM OF GILEAD. (*Balsamodendron Gileadense*).

has been extensive, having embraced such different products as the lotus, chestnuts, mastich, stacte, balsam, turpentine, pistachio nuts, etc. Junius and Tremellius have



MYRRH (*Cistus Creticus*).

LADANUM, which seems a more probable interpretation than any other that has been offered: for this product was known to the ancients; its Greek and Arabic names are similar to the Hebrew; and as it is stated to have been a produce of Syria, it was very likely to have been sent to Egypt both as merchandise and as a present. It is a fragrant and medicinal gum yielded by species of the gummy *Cistus* (especially *Cistus Creticus*), which are natives of the Levant, southern Europe, and northern Africa, and of which the Rock Rose in this country is a familiar example. These species grow in Palestine; and there is a passage in the Talmud which seems to intimate that ladanum was gathered in Judæa.

36. '*An officer.*'—The original word is סָרִיס *saris*, which is proved by Isa. lvi. 3, 4, to mean an eunuch. Such persons Oriental monarchs were accustomed to set over their harems (Esth. ii. 3, 14, 15; iv. 5); and also to employ them in various offices of the court (Esth. i. 10, 15; ii. 21; vi. 2; vii. 9). So, in Dan. i. 3, we read of the chief or prince of the eunuchs (*sar ha-sarisim*), who had charge of the king's sons, as at the present day, in Turkey, the Kislar Aga has charge of the sultan's children. From this employment of eunuchs arose, as some think, the application of the name to persons filling such employments, even when not eunuchs. This conjecture is founded upon the circumstance that Potiphar, who is described as a *saris*, was married, whence it is inferred that he could not be an eunuch. But this is by no means clear, as instances are not uncommon of eunuchs having wives (Terence, *Eunuchus*, iv. 3, 24; Chardin, *Voyage*, iii. 397). See also Thornton's *Turkey*, ii. 295, where we learn that the chief of the black eunuchs at Constantinople, at the beginning of this century, had a regular harem of his own. Besides, if the word only describes Potiphar as an officer, it is altogether pleonastic, as the very next clause mentions his office. Of the other passages of the Old Testament, there are not a few in which the proper sense of eunuch must obviously be retained; and there are more in which it is not appropriate. See Gesenius's *Thesaurus*, p. 973.

— '*Captain of the guard.*'—This name of office, in the original שַׂר הַטַּבָּחִים *sar hat-tabbachim*, has also given occasion to some discussion. Rashi makes it to mean the chief of the slaughtermen of the king's cattle—and so the margin of the Auth. Version; the Septuagint, 'chief of the cooks;' the Targum, 'chief of the executioners;' Vulgate, 'magistro militum;' French version, 'chef de ses troupes;' Luther, 'hoffmeister.' The current of prevailing opinion is in favour of the interpretation adopted by our translators; and we shall probably not be far wrong in regarding Potiphar as captain of the body-guard, with which function was usually combined that of magister lictorum — the lictors, or executioners of the royal will, being in fact the body-guard; as was the case in the ancient, and is still the case in Eastern, courts. In Egypt and Babylon this functionary had the custody of state prisoners, as well as the execution of malefactors (Gen. xxxix. 20; xl. 3; Dan. ii. 14). It is worthy of remark, in connection with the preceding note, that the Kapuaghey, or chief of the white eunuchs, is also captain of the Kapidigis, or life-guards of the Turkish sultan.

CHAPTER XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The trespass of Onan.* 11 *Tamar stayeth for Shelah.* 13 *She deceiveth Judah.* 27 *She beareth twins, Pharez and Zarah.*

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* [1]Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name [2]Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 ¶ And Judah took a wife for Er his firstborn, whose name *was* Tamar.

7 And [3]Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did [4]displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did.* And Tamar went and dwelt in her father's house.

12 ¶ And [5]in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in [6]an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in

[1] 1 Chron. 2. 3. [2] Num. 26. 19. [3] Num. 26. 19. [4] Heb. *was evil in the eyes of the LORD.* [5] Heb. *the days were multiplied.* [6] Heb. *the door of eyes*, or, *of Enajim.*

unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* [7]a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* [8]openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we [9]be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, [10]How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called [11]Pharez[12].

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

[7] Heb. *a kid of the goats.* [8] Or, *in Enajim.* [9] Heb. *become a contempt.* [10] Or, *Wherefore hast thou made this breach against thee?* [11] That is, *a breach.* [12] 1 Chron. 2. 4. Matth. 1. 3.

Verse 24. '*Bring her forth, and let her be burnt.*'—There are two points that attract our attention in this text: one is, the power which Judah possessed to pronounce such a sentence on a member of his family; and the other, the punishment proposed to be inflicted. In the former we have an instance of the power which a father, in those primitive times, possessed in his own family. He was not only its chief, but its legislator and judge, with the power of life and death in his hands. The same usage may be traced in other countries and times. Homer and Plato equally bear witness to its existence in early Greece. Cæsar states that among the Gauls the fathers were sovereigns in their own houses; having the power of life and death over their women, their children, and their slaves. In China, at the present day, fathers govern their families with despotic power; and in other countries of Asia, the paternal authority exists under various modifications and forms, which enable us to discover the extent to which it was formerly carried, even in those parts in which its ancient absoluteness has, in the course of time, been mitigated. The careful observance of the institutions and practices of the East, including those of the Bible, will not fail to discover a great number, which, although they may not, in the first instance, appear to have much connection with the subject, must have originated in times when the parent possessed the most unbounded power over his children. Goguet (*Origine des Lois*) well observes that the monarchical form of government was formed on the model of the patriarchal authority which a father possessed over his own household; but with this difference, that the power of the first sovereigns was less despotic than that of a parent. The existence of such a form of power in the head of a family naturally suggested a similar form of authority for the rule of a nation. Accordingly, we find that the original form of government was everywhere monarchical.

On the second point which the text brings under our notice, it is to be observed that the crime of Tamar was adultery, she being considered the wife of Shelah, although the marriage had not yet taken full effect. The punishments for this crime will be illustrated in the note to Lev. xx. 10. The present text affords the earliest notice of the practice of burning certain criminals alive. This cruel punishment has prevailed more or less in all nations. The law of Moses assigns this form of punishment in two instances (Lev. xx. 14, and xxi. 9). Many ages after, we find it inflicted among the Babylonians (Jer. xxix. 22, and Dan. iii. 6). In the instance of Shadrach, Meshach, and Abednego, it was inflicted for alleged disrespect to the idols of the country: and, altogether, it is a punishment that seems to have been more peculiarly applied to offences of a religious character. In Europe, religious opinions considered erroneous were thus punished by all parties; as was also witchcraft. It was also in the list of Roman punishments. The ancient Gauls and Britons burnt criminals and others alive, in honour of the gods, in large numbers at a time. It seems now disused, almost everywhere, as an ordinary punishment.

CHAPTER XXXIX.

1 *Joseph advanced in Potiphar's house.* 7 *He resisteth his mistress's temptation.* 13 *He is falsely accused.* 20 *He is cast into prison.* 21 *God is with him there.*

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a [1]loud voice:



EGYPTIAN LADY.

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and [2]shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

[1] Heb. *great.* [2] Heb. *extended kindness unto him.*

Verse 7. '*His master's wife cast her eyes upon Joseph.*'—The shameless conduct of Potiphar's wife corroborates the other information which we possess respecting the low state of morals, in regard to the marriage relation, which existed among the Egyptians. Herodotus relates a story of a king who became blind, and who was eventually assured, by an oracular message from Butos, that the time of his punishment having expired, he should recover his sight if he washed his eyes with a lotion administered by a virtuous woman. Beginning with his own wife, he tried very many women before he found one whose lotion accomplished the expected cure, and her he married, putting all the others to death (Herod. *Euterpe*, 111). Larcher remarks on this, 'We need no longer wonder at the precaution taken by Abraham on entering that country, or the excess of impudence manifested by the wife of Potiphar in her conduct to Joseph.' The evidence of the monuments is also not favourable to the Egyptian women. Thus, they are represented as addicted to excess in drinking wine, as even becoming so much intoxicated as to be unable to stand or walk alone, or to 'carry their liquor discreetly.' Compare Wilkinson, *Anct. Egypt.* ii. 167.

20. '*Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound.*'—Reynier (*Economie Publique et Rurale des Egyptiens*) very much doubts whether slavery existed in Egypt, previously to the period when its ancient institutions came to be in a great degree changed. His doubts result from the difficulty of reconciling the existence of slaves with the organization of the Egyptians under their theocracy. The king and the sacerdotal caste were the only persons whose circumstances placed them in a condition to possess slaves; and it is known that they considered themselves polluted by the proximity of foreigners; whence he argues, that the idea of slaves bought from abroad, to be employed in domestic services, is excluded: and they did not need them for the cultivation of the ground, as that service was performed gratuitously by the labourers who held the lands in subordinate possession. This instance of Joseph's slavery he meets by observing, that the domination of the shepherd-kings must have had some operation in modifying the peculiar usages of the Egyptians. But then, again, among the Egyptian laws cited by Diodorus, one inflicts the punishment of death on a person who kills his slave; and another declares a severe punishment against one who violates a free woman, which indicates that there were some who were not free. On this Reynier remarks, that these laws appear to have been promulgated by the successors of Psammeticus, when new customs began to be introduced, and the communications of the Egyptians with foreigners became more open. These remarks are interesting for the illustrations of Egyptian usages which they convey; but we cannot admit their validity. This, of Joseph, is not the first or only instance of slavery in Egypt which the Bible mentions. Indeed, the very first notice of slaves occurs in connection with that country. It was the king of Egypt who gave male and female slaves to Abraham; and what condition other than slavery was that into which the descendants of Israel ultimately fell in that country? Moreover, the very text before us indicates the remote antiquity of that most just law which protected the life of the slave from the anger of his master. Joseph's master appears to have been one of the principal lords of Pharaoh's court, and he was told that his slave had dealt most perfidiously and ungratefully with him, acting in a way which of all others was most calculated to provoke indignation and summary punishment. Yet we read of no violence that he committed upon his slave. He put him into the royal prison, apparently with the intention that, after proper trial and conviction, he should receive the chastisement which the law adjudged to his offence. This is one of the instances in which we seem to perceive the advance which, in many respects, the Egyptians had made before other nations in civilization. It is evident also, from the case of the butler and baker, that culprits were committed to prison until their offences could be investigated, and not summarily punished in moments of heat and anger. The laws of Egypt, indeed, precluded even the king from the power of inflicting an unjust or hasty punishment. We read of nothing like this elsewhere in Genesis. When Judah believed that his daughter-in-law had 'played the harlot,' he did not deliberate a moment, or propose any investigation, but said at once, 'Bring her forth, and let her be burnt.'

— '*The prison.*'—We learn from *v.* 3 of the next chapter that this prison was in Potiphar's own house or contiguous to it, being the place in which he kept in confinement the court prisoners who came into his custody as captain of the guard. It is possible that Potiphar, doubtful respecting his wife's statement, had sent Joseph here for the purpose of rendering his services still available to him.

21. '*The keeper of the prison.*'—Not Potiphar, but the officer, subordinate to him, who had the immediate charge of the prisoners.

CHAPTER XL.

1 *The butler and baker of Pharaoh in prison.* 4 *Joseph hath charge of them.* 5 *He interpreteth their dreams.* 20 *They come to pass according to his interpretation.* 23 *The ingratitude of the butler.*

AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore [1]look ye *so* sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to

[1] Heb. are *your faces evil?*

Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days shall Pharaoh [1]lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But [2]think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, I *had* three [4]white baskets on my head:

17 And in the uppermost basket *there was* of all manner of [5]bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:



EGYPTIAN WITH TRAY UPON HIS HEAD.

19 Yet within three days shall Pharaoh [6]lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he [7]lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

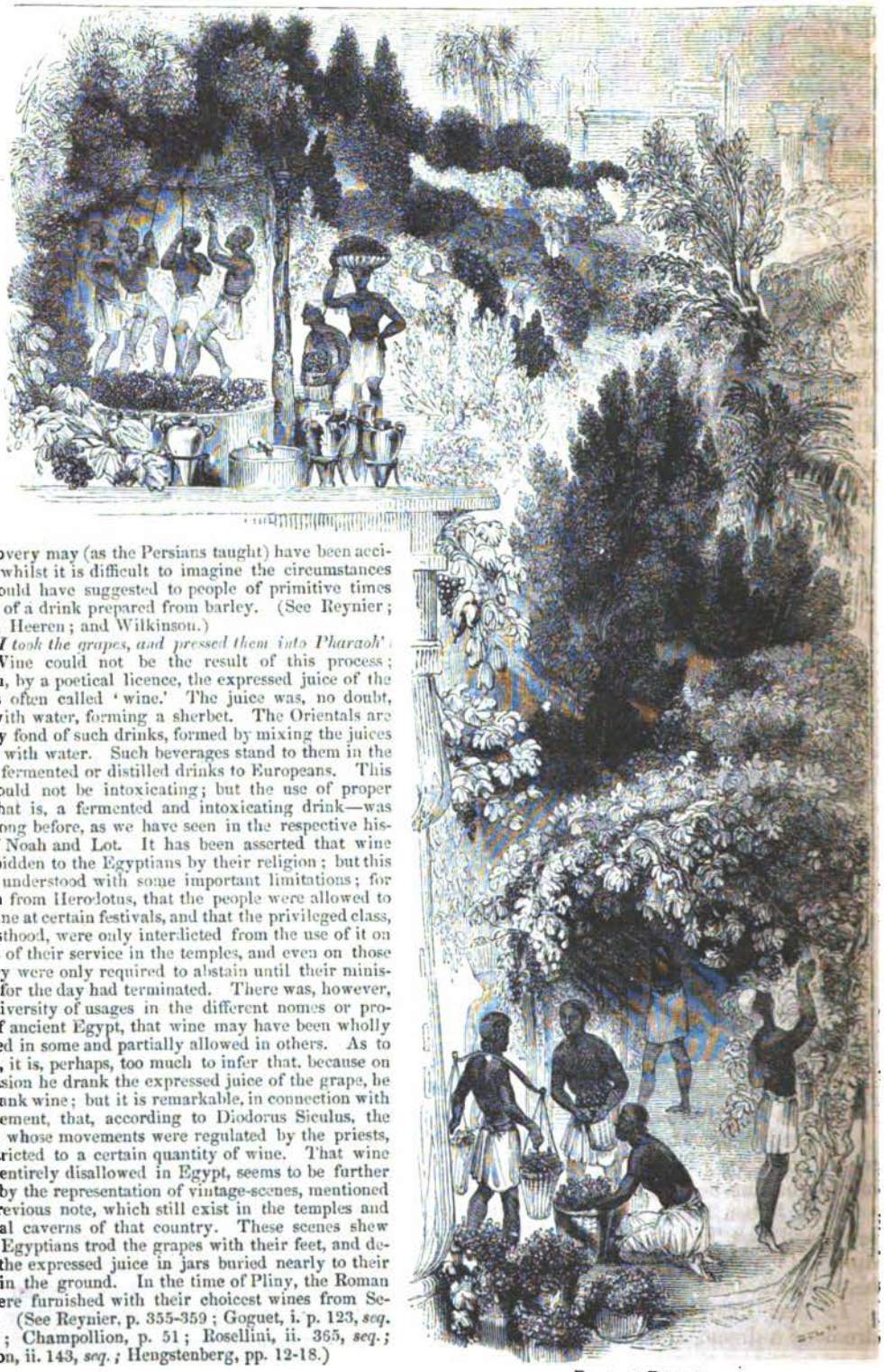
22 But he hanged the chief baker: as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but forgat him.

[1] Or, *reckon.* [2] Heb. *remember me with thee.* [4] Or, *full of holes.*
[5] Heb. *meat of Pharaoh, the work of a baker*, or, *cook.* [6] Or, *reckon thee*, and take thy office *from thee.* [7] Or, *reckoned.*

Verse 4. '*The captain of the guard*'—that is, Potiphar, and not 'the keeper of the prison,' mentioned in xxxix. 21-23. From this it is clear that Potiphar was cognisant of and appreciated the valuable services which Joseph rendered to the keeper of the prison: and now he indirectly acknowledges them, by consigning these important prisoners to his special care. The whole conduct of Potiphar suggests that he did not believe Joseph really guilty of the offence with which he was charged, and had placed him in this prison more for the sake of quietness, and from not knowing what else to do with him, than for any other reason. Perhaps it had been his first intention to sell him, and that he had put him into the prison merely till an opportunity should occur, but altered his intention when he found how useful Joseph had made himself in the prison.

9. '*Behold, a vine was before me.*'—Herodotus says that the culture of the vine was unknown in Egypt. But he was certainly mistaken; for every kind of evidence concurs to confirm the statement of Scripture. Indeed, other ancient writers even say that the Egyptians claim for their Osiris the honour of being the first who cultivated the vine, and extracted wine from its fruit; and Athenæus, Strabo, Pliny, and Clement of Alexandria, specify districts in which it was grown. Modern travellers still find the vine cultivated in some places; and vine branches, laden with ripe grapes, are among the ornaments of ancient Egyptian architecture. Egyptian paintings also have been found representing the vintage, with men occupied in pressing the ripe fruit. It is, nevertheless, true that the soil of Egypt is not generally favourable to the culture of the vine, and it does not appear that it throve well except in some more elevated spots. The quantity of wine afforded by the vines of Egypt was so small that wine was never, as in Greece, a common drink. Beer was the ordinary Egyptian beverage; not, indeed, what we call by that name, as the use of hops was not known in ancient times; but still, a fermented drink, prepared from barley. The Egyptians assigned the honour of this invention also to their Osiris, who, as they state, favoured those whose land would not produce the vine, by teaching them how to obtain from barley a liquor not very different from wine in odour and strength. It is certain that the use of beer is only less ancient than that of wine. The earlier origin of the latter is accounted for by the greater simplicity of its preparation, which is such that



EGYPTIAN VINTAGE.

the discovery may (as the Persians taught) have been accidental; whilst it is difficult to imagine the circumstances which could have suggested to people of primitive times the idea of a drink prepared from barley. (See Reynier; Goguet; Heeren; and Wilkinson.)

11. '*I took the grapes, and pressed them into Pharaoh's cup.*'—Wine could not be the result of this process; although, by a poetical licence, the expressed juice of the grape is often called 'wine.' The juice was, no doubt, mixed with water, forming a sherbet. The Orientals are still very fond of such drinks, formed by mixing the juices of fruits with water. Such beverages stand to them in the place of fermented or distilled drinks to Europeans. This drink could not be intoxicating; but the use of proper wine—that is, a fermented and intoxicating drink—was known long before, as we have seen in the respective histories of Noah and Lot. It has been asserted that wine was forbidden to the Egyptians by their religion; but this must be understood with some important limitations; for we learn from Herodotus, that the people were allowed to drink wine at certain festivals, and that the privileged class, the priesthood, were only interdicted from the use of it on the days of their service in the temples, and even on those days they were only required to abstain until their ministrations for the day had terminated. There was, however, such a diversity of usages in the different nomes or provinces of ancient Egypt, that wine may have been wholly prohibited in some and partially allowed in others. As to the king, it is, perhaps, too much to infer that, because on this occasion he drank the expressed juice of the grape, he never drank wine; but it is remarkable, in connection with this statement, that, according to Diodorus Siculus, the king, all whose movements were regulated by the priests, was restricted to a certain quantity of wine. That wine was not entirely disallowed in Egypt, seems to be further evinced by the representation of vintage-scenes, mentioned in the previous note, which still exist in the temples and sepulchral caverns of that country. These scenes shew that the Egyptians trod the grapes with their feet, and deposited the expressed juice in jars buried nearly to their mouths in the ground. In the time of Pliny, the Roman tables were furnished with their choicest wines from Sebenytus. (See Reynier, p. 355-359; Goguet, i. p. 123, *seq.* and 368; Champollion, p. 51; Rosellini, ii. 365, *seq.*; Wilkinson, ii. 143, *seq.*; Hengstenberg, pp. 12-18.)

CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them. 33 He giveth Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, [1]rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he [2]interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ [3]Then Pharaoh sent and called Joseph, and they [4]brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can



EGYPTIAN KING ON HIS THRONE.

interpret it: and I have heard say of thee, *that* [5]thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had [6]eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, [7]withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

[1] Heb. *fat.* [2] Chap. 40. 12, &c. [3] Psal. 105. 20. [4] Heb. *made him run.* [5] Or, when *thou hearest a dream, thou canst interpret it.* [6] Heb. *come to the inward parts of them.* [7] Or, *small.*

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very [8]grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* [9]established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint [10]officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land [11]perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

40 [12]Thou shalt be over my house, and according unto thy word shall all my people [13]be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of [14]fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, [15]Bow[16] the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah [17]priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 ¶ [18]And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah [19]priest of On bare unto him.

51 And Joseph called the name of the firstborn [20]Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he [21]Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 [22]And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened [23]all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

[8] Heb. *heavy.* [9] Or, *prepared of God.* [10] Or, *overseers.* [11] Heb. *be not cut off.* [12] Psal. 105. 21. 1 Mac. 2. 53. Acts 7. 10. [13] Heb. *be armed, or, kiss.* [14] Or, *silk.* [15] Or, *Tender father.* [16] Heb. *Abrech.* [17] Or, *prince.* [18] Chap. 46. 20. and 48. 5. [19] Or, *prince.* [20] That is, *forgetting.* [21] That is, *fruitful.* [22] Psal. 105. 16. [23] Heb. *all wherein was.*

Verse 2. '*There came up out of the river seven well-favoured kine.*'—It should be observed, as indicated by Rosenmüller, after Clement of Alexandria, that the ox, in the symbolical writings of the Egyptians, signifies agriculture and subsistence: and the river Nile being by its inundations the exclusive source of fertility in Egypt, the emergence of the oxen from its waters renders the application of the dream obvious when the clue is once obtained; and its identity with the other dream also becomes apparent. At the same time, the action of the oxen in coming up out of the water is quite natural, and such as Pharaoh might have witnessed every day. Animals of the buffalo kind, in hot countries, seem almost amphibious; they delight to stand for hours in the water, with their bodies immersed except the head; and they will swim the most broad and rapid rivers without reluctance or difficulty. This may be often witnessed in the Nile; and the writer has also seen it in the Tigris and other rivers of Asia. Dr. A. Clarke, not being aware how kine could be represented as coming up out of the river, concludes that the *hippopotamus*, or river-horse, is intended.



CYPERUS ESCULENTUS.

— '*In a meadow.*'—The אָחוּ *achu* is elsewhere (Job viii. 11) translated 'flag;' by the Septuagint βούτομον: but in this place, as not knowing a proper Greek word for it, they content themselves by saying ἐν τῷ ἄχει, which is the original in different characters. We know at present of no river-herb which has so fair a title to be considered the *achu* as the μαλιναθάλλα of Theophrastus and the *Cyperus esculentus* of the moderns. The genus *Cyperus* is distinguished by its elegant spikelets, which bear a row of scales on each side, wherein the seeds are concealed. The *Cyperus esculentus* is remarkable for the edible nature of its roots, which are in tubercles of about the size of a walnut; they contain much oil and starch, and were eaten, in the days of Theophrastus, as τραγημάτα, or sweetmeats. He tells us that every part of the plant was eaten by sheep and oxen. He speaks also of a different kind which grows in the lakes and marshes, and is given to cattle when green, and laid up in a state of dryness as winter fodder. It was given them while they were at work and when they required the best food. It seems, therefore, that the vision represented one of the best kinds of pasturage, if not the very best, for the cattle of Egypt.

5. '*Seven ears of corn came up upon one stalk.*'—M. de Lamarck is of opinion that several kinds of wheat, which are generally looked upon by botanists as distinct species, are all of them only varieties of the *Triticum hibernum*—Lammas or winter wheat. And when we consider the varieties that arise from cultivation, and that the originals cannot be found in a state of nature, this opinion seems to be founded upon reason and analogy. Nothing certain about the original country of the wheat is known: Sicily, Siberia, and Persia, have been in their turn pointed out as claimants, but without any unequivocal evidence. If we were to suggest Egypt as the birth-place of the wheat we should not, perhaps, be far from the truth; since the first time we hear of it, in the most ancient of all histories, is in Egypt, from whence the cultivated wheat might have extended to the islands of the Mediterranean, and subsequently to Greece, and her colonies to the westward.

Compare this passage with v. 47, where it is said that 'the earth brought forth by handfuls:' by which we are probably to understand that each stalk, in the plentiful years, produced as much corn as, popularly speaking, the hand could grasp. This, or even more than this productiveness is not at this day unusual in Egypt. Mr. Jowett, in his *Christian Researches*, states that, when in Egypt, he plucked up at random a few stalks out of the thick cornfields. 'We counted the number of stalks which sprouted from single grains of seed, carefully pulling to pieces each root, in order to see that it was one plant. The first had seven stalks; the next three; then eighteen; then fourteen. Each stalk would bear an ear.' Even greater numbers



TRITICUM COMPOSITUM.

than these are mentioned by Dr. Shaw, and still more by Pliny. It also often happens that one of the stalks will bear two ears, while each of these ears will shoot out into a number of lesser ears; affording a most plentiful increase. But in the present case the species was probably the *Triticum compositum*, or Egyptian wheat, which is extensively cultivated in Egypt, and which naturally bears several ears upon one stalk. The extraordinary fulness of the ears seems to have been the matter for admiration in this instance especially; the lateral ears are of much inferior size and fulness to the erect central one.

6. '*Blasted with the east wind.*'—The blighting effect which 'a shrewd and eager' wind has upon vegetation is often exemplified among us in early spring. Nothing but observation can make us sensible of the wide difference between a sheltered and an unsheltered spot, in reference to the health of some plants, during spring and autumn. In severe climates a plant may often be seen in full blossom a few inches from the snow. Just under the brow of some eminence, in a little recess, it will seem to enjoy all the advantages of a more genial season, simply because it was sheltered from the wind, and the air about it was tranquil.

8. '*All the magicians of Egypt, and all the wise men thereof.*'—The same classes of persons re-appear in Exod. vii. 11; and in the sequel they are represented as the wise men of the nations, the possessors of secret arts. Now we find in Egyptian antiquity an order of persons to whom that which is here ascribed to the magicians, is entirely appropriate. The priests had a double office—the practical worship of the gods, and the pursuit of that which, in Egypt, was accounted as wisdom. The first belonged to the so-called prophets; the second to the holy scribes (ἱερογραμματεῖς, *hierogrammatists*). These last were the learned men of the nation; as in the Pentateuch they are called wise men, so the classical writers call them sages. These men were applied to for explanation and aid in all things that lay beyond the circle of common knowledge and action. Thus, in severe cases of sickness, for example, along with the physician a holy scribe was called,



SACRED SCRIBE.

who, from a book and astrological signs, determined whether recovery was possible. The interpretation of dreams, and also divination, belonged to the order of holy scribes. In times of pestilence they applied themselves to magic arts to avert the disease (Drumann, *Inschrift von Rosetta*, pp. 120, 122, 130). A passage in Lucian, cited by Jablonski (*Panth. Ægypt.* Proll. p. 31, sq.), furnishes a particularly interesting parallel to the accounts in the Pentateuch respecting the practice of magic in Egypt. 'There was with us in the vessel, a man of Memphis, one of the holy scribes, wonderful in wisdom, and skilled in all stores of Egyptian knowledge. It was said of him that he had lived twenty-three years in subterranean sanctuaries, and that he had been there instructed in magic by Isis.' See Hengstenberg's *Egypt and the Books of Moses*, pp. 29, 30.

14. '*He shaved himself.*'—This is what we should probably do on a similar occasion; but, carefully considered, this is one of many passages in which the truth of the Scripture narrative is attested by an incidental and slight allusion to remarkable customs, which no mere inventor would think of noticing, or notice without explaining. Shaving was a remarkable custom of the Egyptians, in which they were distinguished from other oriental nations, who carefully cherished the beard, and regarded the loss of it as a deep disgrace. That this was the feeling of the Hebrews, we shall frequently have occasion to observe: but here Joseph shaves himself in conformity with an Egyptian usage, of which this passage conveys the earliest intimation, but which is confirmed not only by the subsequent accounts of Greek and Roman writers, but by the ancient sculptures and paintings of Egypt, in which the male figure is usually beardless. It is true that in sculptures some heads have a curious rectangular beard, or rather beard-case attached to the chin; but this is proved to be an artificial appendage, by the same head being represented sometimes with and at other times without it; and still more by the appearance of a band which passes along the jaws and attaches it to the cap on the head, or to the hair. It is possible that this appendage was never actually worn, but was used in sculpture to indicate the male character: but it seems quite as likely that it was sometimes worn as a part of high dress. This peculiar beard, with its attaching ligature, is clearly shown in the Memnon's head in the British Museum. (See Professor Long's *Egyptian Antiquities*, vol. ii. 81, 82.) From all this it is quite clear that Joseph could not appear before



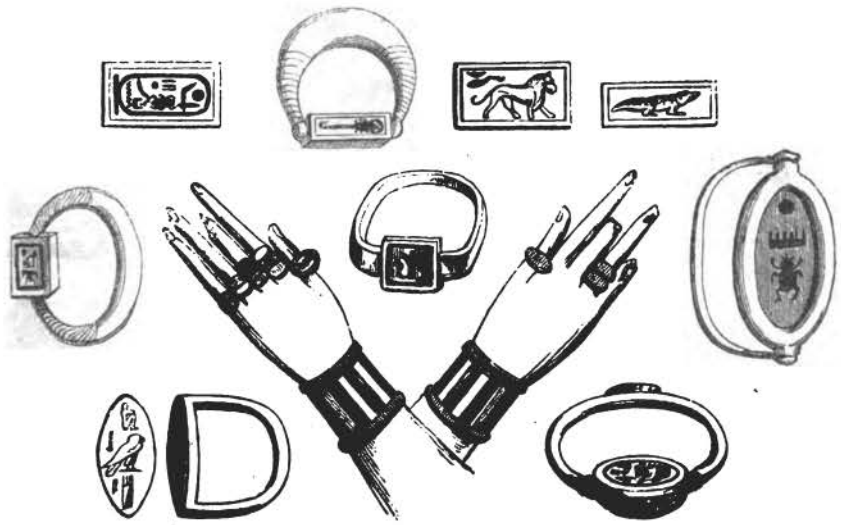
EGYPTIAN BEARD-CASE.

the king without having his beard closely shaved. 'So particular,' says Wilkinson, 'were they on this point, that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artists represented him with a beard.' The same writer states that, 'although foreigners who were brought to Egypt had beards on their arrival in the country, we find that as soon as they were employed in the service of this wicked people, they were obliged to conform to the cleanly habits of their masters; their beards and heads were shaved, and they adopted a close cap' (*Anct. Egyptians*, iii. 357; iv. 4-6). The priests shaved not only the beard but the head; and others, if they did not shave the head with a razor, were accustomed to wear it cropped very close. The abundant and long hair which often covers the head of figures in the monuments, was probably false, like our wigs. This was considered by the neighbouring nations, and especially the Asiatics, as a peculiar and distinguishing characteristic of the Egyptians (Rozellini, *Monumenti dell' Egitto*, ii. 2, 395).

15. '*Pharaoh*, פַּרְעֹה.—This is the name or rather honorary title given throughout Scripture, to the Egyptian kings. It stands without addition in the earlier books, and assumes, to those unacquainted with its meaning, the aspect of a proper name, like Ptolemy at a later age, in the same country; and like Cæsar, in the Roman empire; but in later books the proper name of the particular sovereign is sometimes added. It is an Egyptian word; and its signification is, therefore, not to be sought in the Hebrew language; and it is a striking fact in corroboration of the high antiquity of this book, and of the connection of its author with Egypt, that this native Egyptian title of the kings occurs. Josephus intimates that it meant 'the king' in the Egyptian language; and this seems to be confirmed by our finding the word 'king' written in the dialect of Memphis as OURO, and, with the masculine article, POURO, which is a sufficiently near resemblance to the Hebrew form of the word. It has, however, been more recently suggested that the word is identical with the Egyptian word PHRA, 'the sun,' which, in the monuments, is placed as an hieroglyphic symbol over the titles of kings; and it is correctly observed that the Hebrew word may be exactly so read if we disregard the points. There is, perhaps, less difference between these views than appears at first sight; for it is not only possible, but highly probable, that the Egyptians should make the name of the sun a royal title, and that custom should at length render it equivalent to 'king.'

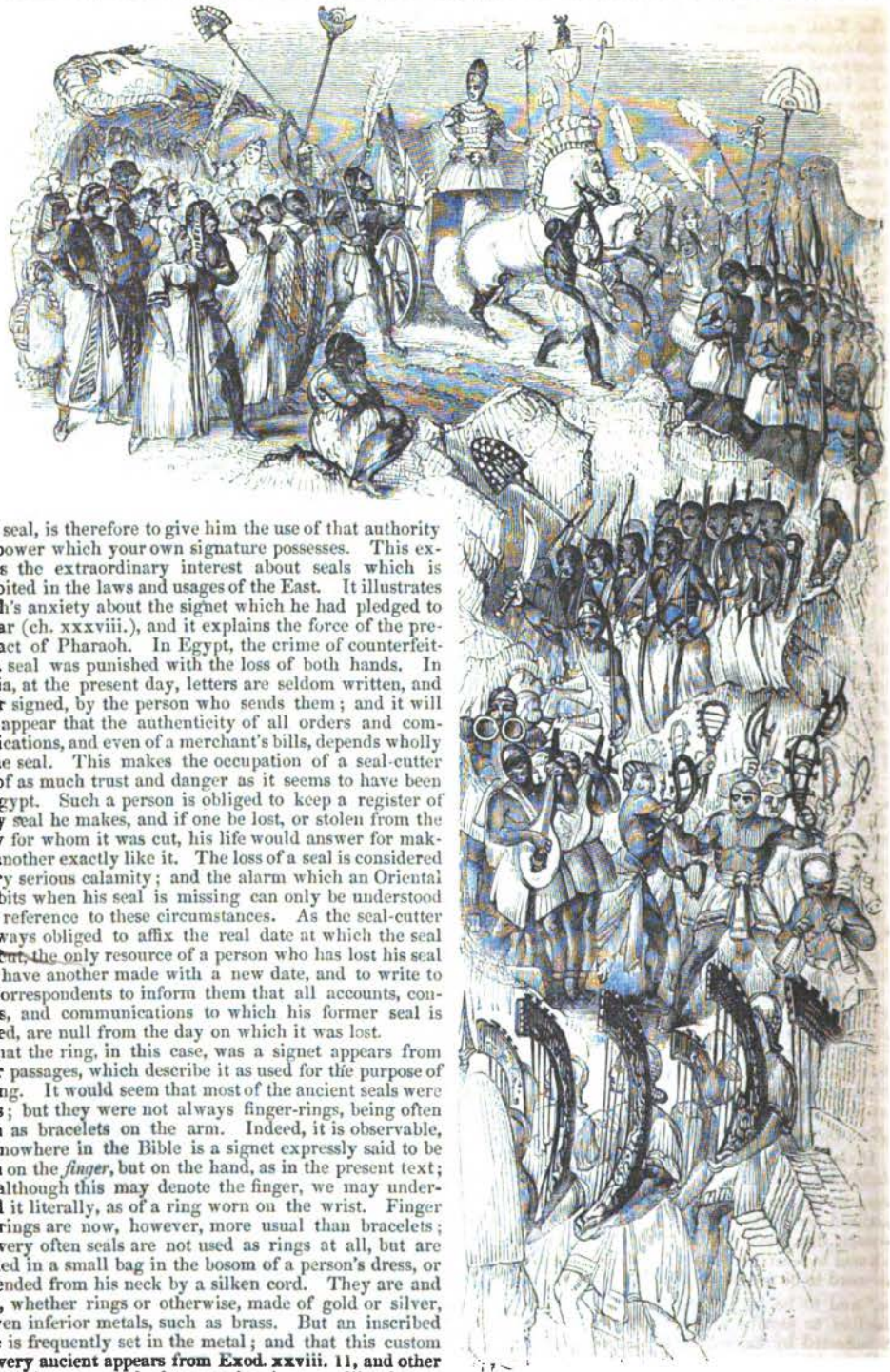
34. '*Let Pharaoh.....appoint officers over the land.*'—We have every reason to conclude that these officers were similar to the *nomarchs* of a later date, and the *beys* of a more recent period. At the time Egypt first became known in profane history, it was divided into *nomes* or districts, over each of which was an officer or governor with the title of nomarch. These functionaries, like the beys of the present system, superintended all the agricultural regulations established for the interests of the peasant, or connected with the claims of government in their several districts.

42. '*Pharaoh took off his ring from his hand, and put it upon Joseph's hand.*'—This was, no doubt, a principal circumstance in Joseph's investiture in the high office of chief minister to the king of Egypt. Investiture by a ring is not unknown in the history of Europe during the middle ages But the present ring was undoubtedly a signet or seal-ring, which gave validity to the documents to which it was affixed, and by the delivery of which, therefore, Pharaoh delegated to Joseph the chief authority of the state. The king of Persia in the same way gave his seal-ring to his successive ministers Haman and Mordecai; and in Esther viii. 8, the use of such a ring is expressly declared:—'The writing which is written in the king's name, and sealed with the king's ring, may no man reverse.' The possession of such a ring, therefore, gave absolute power in all things to the person to whom it was entrusted. This may in some degree be understood by the use of a seal among ourselves to convey validity to a legal instrument or public document; and still more, perhaps, by the use of the Great Seal, the person who holds which is, at least nominally the second person in the state. But our usages do not perfectly illustrate the employment of the seal as it exists in the East, because we require the signature in addition to the seal; whereas in the East, the seal *alone* has the effect which we give to *both* the seal and the signature. The Orientals do not usually sign their names. They have seals in which their names and titles are engraven, and with which they make an impression with thick ink on all occasions for which we use the signature. To give a man



SIGNET-RINGS OF ANCIENT EGYPT.

[This cut represents different seal-rings of ancient Egypt, and are very curious, not only as such, but for the specimens of ancient seal-engraving which they offer. It will be observed that in some of the specimens the stone is a cube engraved on each of its four sides, and made to revolve in the ring, so that any of the inscriptions might be used at the option of the possessor. The hands in the centre of the engraving are copied from a mummy-case in the British Museum, and are those of a female. They serve to show the manner in which finger-rings were worn, and the awkward profusion in which they were exhibited by the women of ancient Egypt. The bracelets will also engage the notice of the reader, as illustrating the principal form of an ornament so often mentioned in the Scriptures.]



JOSEPH'S EXALTATION.

your seal, is therefore to give him the use of that authority and power which your own signature possesses. This explains the extraordinary interest about seals which is exhibited in the laws and usages of the East. It illustrates Judah's anxiety about the signet which he had pledged to Tamar (ch. xxxviii.), and it explains the force of the present act of Pharaoh. In Egypt, the crime of counterfeiting a seal was punished with the loss of both hands. In Persia, at the present day, letters are seldom written, and never signed, by the person who sends them; and it will thus appear that the authenticity of all orders and communications, and even of a merchant's bills, depends wholly on the seal. This makes the occupation of a seal-cutter one of as much trust and danger as it seems to have been in Egypt. Such a person is obliged to keep a register of every seal he makes, and if one be lost, or stolen from the party for whom it was cut, his life would answer for making another exactly like it. The loss of a seal is considered a very serious calamity; and the alarm which an Oriental exhibits when his seal is missing can only be understood by a reference to these circumstances. As the seal-cutter is always obliged to affix the real date at which the seal was cut, the only resource of a person who has lost his seal is to have another made with a new date, and to write to his correspondents to inform them that all accounts, contracts, and communications to which his former seal is affixed, are null from the day on which it was lost.

That the ring, in this case, was a signet appears from other passages, which describe it as used for the purpose of sealing. It would seem that most of the ancient seals were rings; but they were not always finger-rings, being often worn as bracelets on the arm. Indeed, it is observable, that nowhere in the Bible is a signet expressly said to be worn on the *finger*, but on the hand, as in the present text; and although this may denote the finger, we may understand it literally, as of a ring worn on the wrist. Finger seal-rings are now, however, more usual than bracelets; and very often seals are not used as rings at all, but are carried in a small bag in the bosom of a person's dress, or suspended from his neck by a silken cord. They are and were, whether rings or otherwise, made of gold or silver, or even inferior metals, such as brass. But an inscribed stone is frequently set in the metal; and that this custom was very ancient appears from Exod. xxviii. 11, and other places, where we read of 'engraving in stone like the engraving of a signet.' The editor of Calmet (Mr. Charles Taylor) was mistaken in his explanation that such seals, used as *stamps-manual* to impress a name with ink upon paper, must have the characters *raised*, as in our printing and wood-engraving, and not *indented* as in our seals. The fact is, that they are cut in the same fashion as our seals; and the thick ink being lightly daubed with the finger over the surface, the seal is pressed upon the paper, where it leaves a black impression, in which the characters remain white or blank.

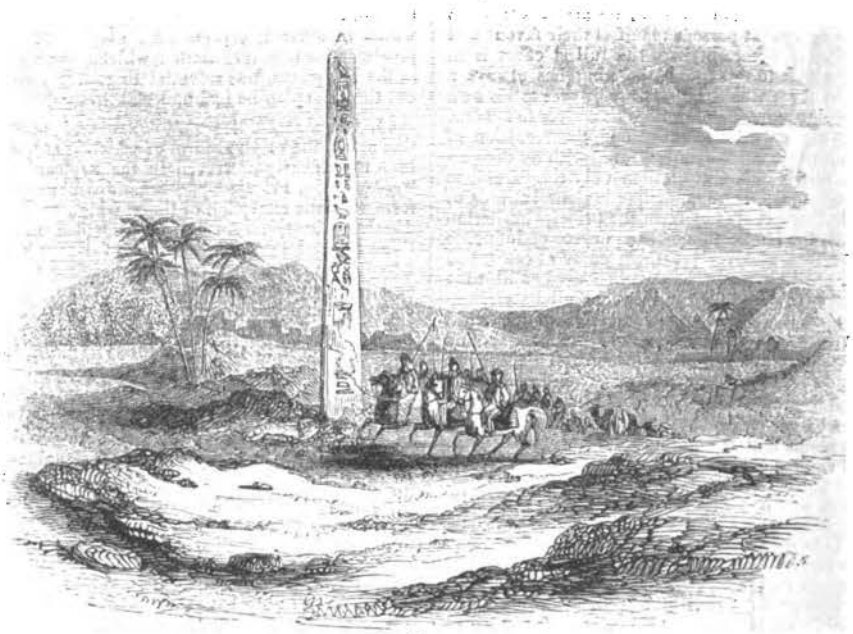
— '*Arrayed him in vestures of fine linen, and put a gold chain about his neck.*'—This also was probably part of the investiture of Joseph in his high office. A dress of honour

still, in the East, accompanies promotion in the royal service; and otherwise forms the ordinary medium through which princes and great persons manifest their favour and esteem. In Persia, where perhaps the fullest effect is in our own time given to this usage, the king has always a large wardrobe from which he bestows dresses to his own subjects or foreign ambassadors whom he desires to honour. These dresses are called '*kelaats*;' and the reception of them forms a distinction, which is desired with an earnestness, and received with an exultation only comparable to that which accompanies titular distinctions or insignia of knighthood in Europe. They form the principal criterion through which the public judge of the degree of influence which the persons who receive them enjoy at court, and therefore the parties about to be thus honoured exhibit the utmost anxiety that the kelaat may, in all its circumstances, be in the highest degree indicative of the royal favour. It varies in the number and quality of the articles which compose it, according to the rank of the person to whom it is given, or the degree of honour intended to be afforded; and all these matters are examined and discussed by the public with a great degree of earnestness. Besides the robes occasionally bestowed by the king and princes, the former regularly sends a kelaat, once a-year, to the governors of provinces, who are generally royal princes. At the distance of every few miles from every provincial capital, there is usually a town or village called 'Kelaat,' which name it derives from its being the appointed place to which the governor proceeds in much state from his city, attended by great part of its population, to be invested with the dress of honour thus sent him from the king. The occasion is attended with great rejoicings; and is of so much importance that it is postponed until the arrival of what the astrologers decide to be a propitious day, and even the favourable moment for investiture is determined by the same authorities. A common Persian kelaat consists of a vesture of fine stuff, perhaps brocade; a sash or girdle for the waist, and a shawl for the head; and when it is intended to be more distinguishing, a sword or dagger is added. Robes of rich furs are given to persons of distinction. A kelaat of the very richest description consists, besides the dress, of the same articles which Xenophon describes as being given by the ancient princes of Persia, namely:—a horse with a golden bridle, a chain of gold (as in this kelaat which Pharaoh gave to Joseph), and a golden sword—that is, a sword with a scabbard ornamented with gold. The chain of gold now given is part of the furniture of the horse, and hangs over his nose. Joseph's chain of gold was, however, a personal ornament; it had thus early become a mark of official distinction, and remains such to this day among different nations. It is also observable that Xenophon mentions bracelets among the articles in the ancient Persian kelaat. Bracelets are not now worn by Persians, and are therefore not given; but we have already intimated that the 'ring,' mentioned in the preceding text, may be understood as well to signify a bracelet as a finger ring. (See the note on Esth. vi. 8.)

43. '*Bow the knee.*'—The Hebrew word here is אַבְרֵךְ *abréch*. If the word be Hebrew, which is rather doubtful, it is probably an imperative of בָּרַךְ in Hiphil, and would then mean, as in our version, 'Bow the knee.' We are indeed assured by Wilkinson that the word *abrek* is, even at the present day, used by the Arabs, when requiring a camel to kneel to receive its load. But some good scholars deem the word to be a compound of אָב־רֵךְ, 'the father of the state,' and to be of Chaldee origin. Gesenius and others incline to ascribe to the word an Egyptian origin, but inflected by the sacred writer so that, although foreign, it might yet have a Hebrew sound, and be referred to a Hebrew etymology. Now in the Coptic, the word APEREK or ABEREK means 'bow the head,' which supplies a very good sense here. And it may be well to add that Origen, a native of Egypt, and Jerome, both of whom were well versed in the languages involved in the question, concur in representing *abrech* as signifying 'a native Egyptian;' and when we consider how important it was that Joseph should cease to be regarded as a foreigner, the word has in this sense a consequence and significance which no other interpretation conveys. It amounts to a proclamation of naturalization, which, among such a people as the Egyptians, was essential to enable Joseph to work out the great plan he had undertaken.

45. '*Zaphnath-Paaneah.*'—This is, of course, an Egyptian name, the original form of which is supposed to have been more nearly preserved in the Septuagint reading of Ψονθομφανήχ, *Psonthom-phanech*. Josephus gives the same form with the exception of the *n*, which he drops, reading *Psothom-phanech*. As thus represented in the Greek, those learned in the antiquities of Egypt recognise the Egyptian word PSOTOMFENEH, meaning 'the salvation' or 'the saviour of the age,' which corresponds closely enough with Jerome's interpretation of 'salvator mundi.' Gesenius and others incline, however, rather to seek the Egyptian form in the word PSONTMFENEH, 'sustainer of the age,' which certainly seems a more appropriate meaning. This, in Hebrew letters, would probably be represented by סָעֲנַת פַּעְנֵהַ *Paanath-paaneah*; but in the name as it now stands the letters סָע are transposed in order to bring it into the Hebrew analogy. See Jablonski, *Opusc.* c. 207-216; Rosellini, *Monument. Storici*, i. 185; Gesenius, *Thesaurus*, *s.* v. Mr. Cory, in his curious book, *Chronological Inquiry*, pp. 37, 41, has some remarks on this name, which are, however, too closely involved in his argument for regarding Joseph as the Hermes Phœnix (Phœnich), whom the Egyptians esteemed as an incarnation of Thoth, to be here introduced with advantage.

— '*Asenath.*'—This name, in common with others of foreign origin which are found in the Bible, has attracted much attention and occasioned some discussion. The Hebrew form אָסְנַת Asenath, and that of the Septuagint Ἀσενέθ, *Aseneth*, are regarded by the learned Jablonski as representing the Coptic compound ASSHENEIT. The latter member of this word he takes to be the name of Neith, the titular goddess of Sais, the Athene of the Greeks; and he supposes the whole to signify *worshipper of Neith*. The interpretation given by Gesenius in his *Thesaurus* does not much differ from this. He suggests that the original Coptic form was ASNEITH, which means '*who belongs to Neith*'—quæ Neithæ est. These explanations are rendered the more probable from the fact that the Egyptians were accustomed to choose names which expressed some relation to their gods, and this was the more likely to be done in the case of a priest's daughter. A new explanation, given by Mr. Cory in his *Chronological Inquiry*, p. 47-51, is at least curious, and we shall state it without comment.—The Egyptian monuments exhibit the name and symbols of a personage whose presence among the princes of the eighteenth dynasty has greatly perplexed the students of Egyptian antiquity. It is not a sovereign, and yet exhibits sovereign attributes and exercises sovereign functions. It is not even known whether this personage be male or female. The figure itself is bearded, and the dress is male, but the hieroglyphic attributes are female, and feminine nouns and verbs are employed in the legends relating to the achievements of this personage. Sir J. G. Wilkinson regards this personage as a queen, whom he calls Amun Neitgori; but M. Champollion, who reads the name as Amenenthe, regards the figure as that of a man, husband of a queen in her own right, and acting as regent in her name, and on her behalf. This regent Mr. Cory regards as Joseph, acting in the name of his wife Amenenthe or Asenath. This explanation will render intelligible the following extract:—'The name which M. Champollion reads Amenenthe, is simply, without its intermediate vowels (which are gratuitously inserted) AMNNTH, which differs from the name of the wife of Joseph, ASNTH, or according to the Greek version Asenethe, in no important particular except in the substitution of the s for the M, two letters in the ancient Hebrew alphabet so much alike, that they are not distinguishable from one another; and I presume that in process of time the s has been substituted in the Hebrew for the M. This lady,



ON.

chosen by Pharaoh for the wife of Joseph, was the daughter of Poti-Phra, the priest of On, at that time the royal city; and from the near connection, in those early times, of the kingly and priestly offices—from the names of her father, a compound of the two royal titles Peté and Phra—from the honours designed to Joseph—and from the circumstance of Amenoph I. having no sons to succeed him, I conclude that the lady was not only closely connected with the royal family, but was actually or eventually one of the co-heiresses presumptive of the throne, perhaps a sister or cousin of the lady in whose right Thothmos I. obtained it. . . . Connected with the higher destinies of the nation, Joseph would of course decline the sovereignty for his descendants; but the crown of Lower Egypt, which this regent wears, seems to intimate that his wife retained, at least, the viceroyalty of that part of the kingdom during her life.' We fear that this is rather too conjectural to bear the test of strict investigation; but it is but justice to Mr. Cory to state that these symbols and circumstances appear to belong to the age in which Joseph flourished.

— '*Potiphera.*'—This name is the same as that of Potiphar—the name of Joseph's former master, in a contracted form. The name is, of course, Egyptian, and is, in the Septuagint, accommodated to the analogy of the Egyptian language, being given as Πετεφρῆ *Petephre.* In this orthography the name (not necessarily, as belonging to the same person) occurs in several Egyptian monuments, and is considered to mean, *of* or *belonging to the sun.* The principal element of the name is the same as in Pharaoh. See the note on *v.* 15.

— '*On.*'—This is the same place which is called Bethshemes (house of the sun) in Jer. xliii. 13; and, according to the Authorized Version, Aven in Ezek. xxx. 17, although the original word is the same as here. 'This is owing to our putting useless vowels into Hebrew words, and in mistaking vowels for consonants. We do the same in Welsh names, and write Glendwr, Glendower' (Wilkinson, *Modern Egypt.* i. 296). The Septuagint identifies it with Heliopolis, the name of which, meaning 'city of the sun,' is equivalent to Bethshemes. The ancient Egyptian name Re-Ei, or Ei-Re, was of the same import, 'house' or 'abode of the sun.' The mention of it in the present text would suffice to show that it is a place of very ancient date. Correspondingly, Strabo speaks of the remote antiquity of its temple; and this is confirmed by existing inscriptions bearing the name of Osirtasen, who reigned from 1740 to 1696 B.C., and it must therefore have been quite recently erected when Joseph married the daughter of its chief priest. The most ancient accounts of the city describe it as not only famous for its temple, but as the principal seat of learning in Egypt, and the usual resort of foreigners who wished to acquaint themselves with the wisdom of the Egyptians. When Strabo visited the place he was shown the houses in which Eudoxus and Plato were said to have studied thirteen years under the priests of Heliopolis. But it was then already a deserted city. It had suffered by the invasion of Cambyses; afterwards Alexandria superseded it as a seat of learning, and thither as well as to Rome many of its obelisks, and probably other monuments, had been removed. About six miles north-east of Cairo, is the village of Metaréëh, hard by which are the mounds and solitary obelisk which mark the site of Heliopolis. The obelisk appears to be one of the two which stood in front of the temple, and it is highly interesting as the presence of the name of Osirtasen testifies that it is coeval with this first Scriptural notice of the city.

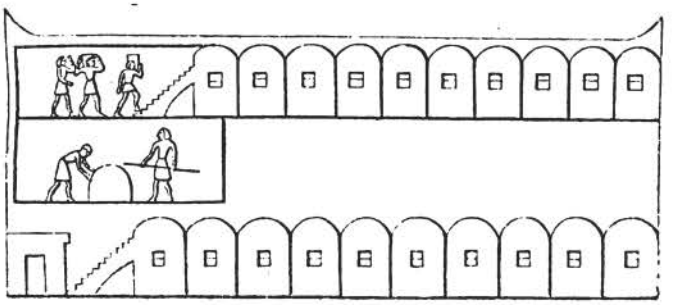
48. '*Laid up the food in the cities,*' etc.—The labours of Joseph, here described, in building storehouses, etc., are placed vividly before us in the paintings upon the monuments, which show how common such storehouses were in ancient Egypt. In one of the grottoes of Eleithuias a man is represented whose business it evidently was to take an account of the number of bushels, which another man acting under him measures. The inscription is, 'The writer or registrar of bushels, *Thutnofre.*' Then follows the transportation of the grain. From the measurer others take it in sacks and carry it to the storehouses. In the tomb of Amenemhe at Beni Hassan, there is a painting of a great storehouse, before the door of which lies a large heap of grain, already winnowed. The measurer fills a bushel in order to pour it out into the uniform sacks of those who carry the grain to the granary. The bearers go to the door of the storehouse, and lay down their sacks before an officer, who stands ready to receive the corn. This is the owner of the storehouse. Near by stands the bushel with which it is measured, and the registrar who takes the account. At



STORING CORN.

the side of the windows there are characters which indicate the quantity of the mass which is deposited in the magazine. Compare this with the clause in *v.* 49, 'until he left numbering,' etc. The paintings also throw light on the passage (Exod. i. 11), in which the Israelites are described as building 'treasure cities' for Pharaoh. From the subjoined Cut it seems that the granaries of Egypt consisted of a series of vaulted chambers; and as the men are engaged in carrying the corn up the steps to the top of these vaults, it is manifest that it was cast in through an opening at the top, which does not appear in the engraving—just as coal is cast into our cellars from the street.

56. '*The famine was over all the face of the earth.*'—In former cases we find that there was plenty in Egypt when scarcity prevailed in other lands, and it has been pointed out as a contradiction that here Egypt, which depends for



EGYPTIAN GRANARY

its fertility upon the Nile, is subjected to famine at the same time with other countries whose harvests depend on the rain. But although the famine of Egypt was caused by the deficient waters of the Nile, and in the neighbouring countries by the want of rain; and although, from the difference of immediate and intermediate operations, Egypt often has plenty when the fruits of the soil have failed in the neighbouring countries; yet, essentially, the cause of dearth in Egypt and in the neighbouring countries is one and the same. The overflowings of the Nile are caused, as even Herodotus knew, by the tropical rains which fall upon the Abyssinian mountains. These rains have the same origin as those of Palestine. 'It is now known that the Nile owes its increase to the violent rains which proceed from the clouds that are formed upon the Mediterranean Sea, and carried so far by the winds, which annually at nearly the same time blow from the north.' (Le Père, in *Descript. de l'Egypte*, vii. 576.) There are also not wanting historical instances of years of dearth which were common to Egypt with the adjoining countries. Thus the historian Makrizi describes a famine which took place in Egypt, on account of a deficiency in the increase of the Nile, in the year of the Hegira 444, which at the same time extended over Syria, and even to Baghdad.

57, and xlii. 6.—'*All countries came into Egypt to Joseph, to buy corn. . . . . Joseph was the governor over the land, and he it was that sold to all the people.*'—The abundant supply of grain and other produce gave to Egypt advantages which no other country possessed. Not only was her dense population supplied with a profusion of the necessaries of life, but the sale of the surplus conferred considerable benefit on the peasant, in addition to the profits which thence accrued to the state; for Egypt was a granary where, from the earliest times, all people felt sure of finding a plenteous store of corn; and some idea may be formed of the immense quantity produced there, from the circumstance of 'seven plenteous years' affording, from the superabundance of the crops, a sufficiency of corn to supply the whole population during seven years of dearth, as well as 'all countries' which sent to Egypt 'to buy' it, when Pharaoh, by the advice of Joseph, laid up the annual surplus for that purpose. The right of exportation, and the sale of superfluous produce to foreigners, belonged exclusively to the government, as is distinctly shown by the sale of corn to the Israelites from the royal stores, and the collection having been made by Pharaoh only; and it is probable that the landowners were in the habit of selling to government whatever quantity remained on hand, at the approach of each successive harvest. Indeed, their frugal mode of living enabled the peasants to dispose of nearly all the wheat and barley their lands produced, and they may frequently, as at the present day, have been contented with bread made of *Dhurah* (maize) flour; children, and even grown persons, according to Diodorus, often living on roots and esculent herbs, as the papyrus, lotus and others, either raw, toasted, or boiled. At all events, whatever may have been the quality of bread they used, it is certain that the superabundance of grain was very considerable, Egypt annually producing three, and even four crops; and though the government obtained a large profit on the exportation of corn, and the price received from foreign merchants far exceeded that paid to the peasants, still these last derived great benefit from its sale, and the money thus circulated through the country tended to improve the condition of the agricultural classes. See Wilkinson's *Ancient Egyptians*, i. 23, 24.

CHAPTER XLII.

1 *Jacob sendeth his ten sons to buy corn in Egypt.* 16 *They are imprisoned by Joseph for spies.* 18 *They are set at liberty, on condition to bring Benjamin.* 21 *They have remorse for Joseph.* 24 *Simeon is kept for a pledge.* 25 *They return with corn, and their money.* 29 *Their relation to Jacob.* 36 *Jacob refuseth to send Benjamin.*

Now when [1]Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 ¶ And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake [2]roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph [3]remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be [4]kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he [5]put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But [6]bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, [7]Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood *them;* for [8]he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart [9]failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake [10]roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our

[1] Acts 7. 12. [2] Heb. *hard things with them.* [3] Chap. 37. 5. [4] Heb. *bound.* [5] Heb. *gathered.* [6] Chap. 43. 5. [7] Chap. 37. 21. [8] Heb. *an interpreter was between them.* [9] Heb. *went forth.* [10] Heb. *with us hard things.*

father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your housholds, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Verse 9. '*Ye are spies; to see the nakedness of the land ye are come.*'—It will be seen in the note to ch. xlvi. 34, that Joseph had sufficient apparent cause to justify this affected suspicion. But we may here remark, that such an imputation as this, remains to this day that to which a stranger is continually exposed in the East. The Orientals generally have no idea that people will make a journey unless from urgent necessity, or on gainful speculations; and if, therefore, a person does not travel in a mercantile character, or on some public business, he is invariably considered as a spy—more especially if he turns aside, or stops, to examine any remarkable object, or is discovered in the act of writing, or making observations of any kind. Curiosity, or the desire of collecting information, are motives perfectly incomprehensible to them, and are always treated as shallow and childish pretences. They ask triumphantly whether you have no trees, birds, animals, rivers, or ruins, at home, to engage your attention, that you should come so far to look for them.

15. '*By the life of Pharaoh.*'—Swearing by the life of a superior or respected person, or by that of the person addressed, is a common conversational oath in different parts of Asia. In Persia, although the force of the expression is precisely the same, its form is varied to swearing by the *head*, particularly by the head of the king. 'By the king's head, by his death, or by his soul!' are expressions which are continually heard in that country, and are used even by the king, who generally speaks of himself in the third person. The Persians also swear by their own heads, and by those of the persons to whom they speak. Pharaoh's swearing by himself, in ch. xli. 44, 'I am Pharaoh,' seems to receive some illustration from the practice of the Persian kings.

CHAPTER XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 15 *Joseph entertaineth his brethren.* 31 *He maketh them a feast.*

AND the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man [1]did solemnly protest unto us, saying, Ye shall not see my face, except your [2]brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man [3]asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the [4]tenor of these words: [5]could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: [6]if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned [7]this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand;

1 Heb. *protesting protested.* 2 Chap. 42. 20. 3 Heb. *asking asked us.* 4 Heb. *mouth.* 5 Heb. *knowing could we know.* 6 Chap. 44. 32. 7 Or, *twice by this.*

and the money that was brought again in the mouth of your sacks, carry *it* again in your hand: peradventure it *was* an oversight:

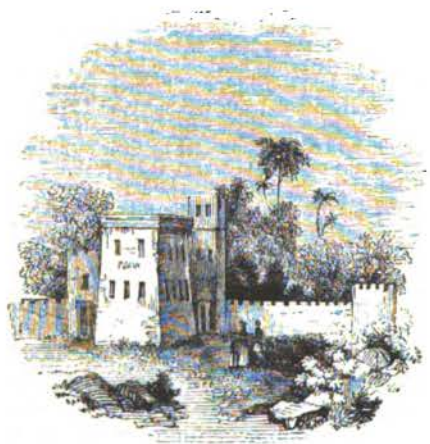
13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. [8]If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and [9]slay, and make ready; for *these* men shall [10]dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.



ANCIENT EGYPTIAN HOUSE.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may [11]seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, [12]we[13] came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: [14]I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [15] gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* [16]welfare, and said, [17]*Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yern upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and [18]were merry with him.

[8] Or, *and I, as I have been, &c.* [9] Heb. *kill a killing.* [10] Heb. *eat.* [11] Heb. *roll himself upon us.* [12] Chap. 42. 3.
[13] Heb. *coming down we came down.* [14] Heb. *your money came to me.* [15] Chap. 18. 4, and 24. 32. [16] Heb. *peace.*
[17] Heb. Is there *peace to your father?* [18] Heb. *drank largely.*

Verse 11. For 'balm, 'spices,' and 'myrrh,' see notes on ch. xxxvii. 25.

— '*Nuts*,' בָּטְנִים *botnim*.—The nuts here spoken of were the *pistachio nuts*, produced by one of the terebinthaceous trees once peculiar to Syria, *Pistacia vera*, whence it was brought into Europe by Lucius Vitellius, governor of Syria, and since that spread over the shores of the Mediterranean. It is more abundant in northern Syria than in Palestine, where it is not much cultivated. But it is found growing wild in some very remarkable situations, as on Mount Tabor, and on the summit of Mount Attarus (Nebo?). The pistachio nuts are about the size of a hazel-nut, covered exteriorly by a greenish flesh, which places the fruit among the drupaceous kind. The meat, which is of a green colour, covered with a red film of great firmness, is soft, oily, and very agreeable to the taste, having much resemblance to the sweet almond in flavour. The leaves are placed in pairs upon a common



NUTS (*Pistacia vera*).

foot-stalk, and are egg-shaped, and pointed. The tree, when laden with clusters of ripe nuts, which are of a pale blushing hue, makes a fine appearance; but at other times it is far from being handsome, since the branches are crooked, and ramify in a rude and irregular manner.

— '*Almonds*,' שְׁקֵדִים *shekedim*.—The *Amygdalus communis* is found wild in some parts of Northern Africa; it is a handsome spreading tree; the leaves are lance-shaped, with a delicately toothed edge. The calyx is bell-shaped, whence an imitation of it was chosen for some of the ornamental parts of the golden candlestick. The fruit is of the drupaceous character, covered with a velvety pubescence. The cortical investment breaks in a fibrous manner, and by degrees lays open the interior, which contains the well-known nut, singularly perforated with small holes. The almond-tree grows abundantly in Palestine, and may be regarded as one of its characteristic productions; the present and other texts (which will be illustrated as we come to them) show that it was such in very ancient times.

— '*Honey*.'—The learned authors of the *Universal History*, taking the right view that the presents sent by Jacob to the vizier of Egypt must have consisted of articles which that country did not afford, contend that 'honey' cannot be really intended here, as it is not likely that 'honey' could be a rarity in Egypt. They therefore think



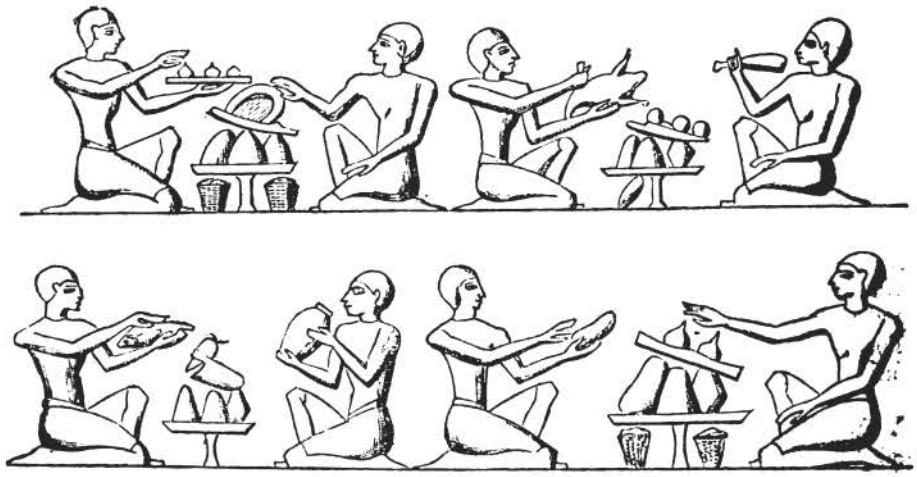
ALMOND (*Amygdalus communis*).

that *dates* are meant, which are called by the same name, דְּבַשׁ *debesh*, and which when fully ripe yield a sort of honey, not inferior to that of bees. Now, on this very principle, dates were still less likely than honey to have been sent; as Egypt is a famous date-growing country, and the tax on date-trees constitutes one of the most considerable articles in the revenue of its government. It is, however, not necessary to understand honey here, as the word certainly does seem to imply different kinds of sweet things and fruits, in different passages. Gesenius understands it here to denote 'syrup of grapes,' that is, *must* boiled to the thickness of a syrup; and which, as he observes, is still exported from Palestine, especially from the neighbourhood of Hebron, to Egypt. It certainly means bee-honey in Judg. xiv. 8; and if it has that signification here, we must understand that the honey of Palestine was superior to that of Egypt, and this is the opinion to which we incline. At present, however, the natives of the latter country keep a great quantity of bees, which they transport up and down the Nile, to give them the advantage of different climates and productions. The hives are kept in the boats, and the bees disperse themselves over the banks of the river in quest of food, returning regularly on board in the evening.

18. '*The men were afraid, because they were brought into Joseph's house*.'—A more natural picture of the conduct of men, from the *country*, in Asia, when taken into the house of a superior, cannot be drawn. When they are told to go *inside*, they at once suspect that they are about to be punished or confined; and as they go through the house, they look in every direction, and are ready for a run at the least appearance of danger.

33. '*The firstborn according to his birthright, and the youngest according to his youth: and the men marvelled*.'—Josephus says that they were set according to their seniority as they used to sit at home at their father's table; and their wonder of course arose from considering how their respective ages could be so accurately known in the house of the governor of Egypt, particularly as some of them were nearly of the same age with others. The statement is interesting, however understood, as it shows the distinction which in those early times was given to seniority of birth even in the common intercourse of life. The Orientals are, however, particularly punctilious at their meals.

34. '*Benjamin's mess was five times so much as any of their's*.'—This seems best explained by an allusion to exist-



EGYPTIANS AT MEAT.

ing Persian customs. The dishes are not brought in successively during the course of an entertainment, but are placed at once upon the table, or rather floor. A tray containing a variety of dishes is placed between every two, or at most three guests, from which they help themselves, without attending in any degree to the party at the next tray. The number of dishes on the tray is proportioned to the rank of the guest or guests before whom it is set, or to the degree of preference and attention which the entertainer desires to manifest towards them. The trays, when they are brought in, contain only five or six different dishes and bowls, and they thus remain in ordinary circumstances; but when the guest is a person of much consideration, other dishes are introduced between, or even piled upon the former, until at last there may be fifteen or more dishes upon the same tray. It is not therefore to be supposed that Benjamin ate five times as much as his brethren, who were all no doubt amply and variously supplied; but his distinction consisted in the greater variety offered for his selection, and in the palpable mark of preference, on the part of his entertainer, which it indicated. A Persian feast seems to illustrate other particulars in this Egyptian entertainment. The plan of setting a tray between every two persons forms them into distinct groups in the act of eating, as will be understood by recollecting that the Orientals make no use of plates, but transfer their food immediately from the dishes or bowls to their mouths, unless they may occasionally find it convenient intermediately to rest the morsel they have detached upon the cake of bread which is spread out before them. Hence there is a concentration of each group upon the tray which is set before it. The separation so distinctly marked in Joseph's feast may have been effected much in the same way, Joseph having a tray wholly to himself, while, in the distribution into groups, care was taken that no Egyptian should be obliged to eat out of the same tray with a Hebrew. Herodotus bears witness to this distinction of quantity among the Egyptians. He says that, in their public banquets and entertainments, twice as much was set before the king as before any one else. If a double quantity was the mess for a king, Benjamin's quintuple proportion was a great distinction indeed. The representations of persons at meals, in the Egyptian sculptures, confirm, so far as they go, the analogies we have indicated; and these details from existing usages may be regarded as filling up the outlines of information which these representations offer.

CHAPTER XLIV.

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph.*

AND he commanded [1]the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he [2]divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be

[1] Heb. him *that* was *over his house.* [2] Or, *maketh trial.*

found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly [3]divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, [4]Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons:*

28 And the one went out from me, and I said, [5]Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, [6]If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall [7]come on my father.

[3] Or, *make trial.* [4] Chap. 43. 3. [5] Chap. 37. 33. [6] Chap. 43. 9. [7] Heb. *find my father.*

Verse 5. '*Is not this it in which my lord drinketh, and whereby indeed he divineth?*'—The cup in question was silver; Josephus says gold. The Egyptians of rank had drinking vessels of silver and gold, the forms of which may be seen from the figures which we introduce. We have thus one proof among many of the luxury and refinement to which the Egyptians had even at this early time attained. The vessels (translated 'jewels') of gold and of silver which Abraham sent to Mesopotamia by Eliezer, probably formed part of the presents which he had received at a former period from the king of Egypt. There is considerable difficulty in what is said about divination by this cup. As the last clause of the sentence may fairly be rendered, 'and for which he would carefully inquire,' it is perhaps safest to accept this rendering, as most consistent with the general character of Joseph. It is, however, certain that there was a sort of pretended divination by cups among the Egyptians and other eastern people; and there is and was a very ancient tradition of a famous cup which exhibited all that was passing in the world. The possession of this cup, or else of the power of divination by cups, is still occasionally pretended to by great persons, when they wish to alarm others, or to extort some discovery or compliance from them; and it is barely pos-



EGYPTIAN WINE CUPS.

sible that Joseph may have intended to convey some intimation of this sort to his brethren.

Rosenmüller, in his *Alte und Neue Morgenlande*, i. 210, speaks of this practice of divining by cups. He refers to Jamblichus (*On the Mysteries of the Egyptians*, iii. 14), who says, that by means of certain figures reflected by the rays of light in clear water, future circumstances were prognosticated; and to Augustine (*De Civitate Dei*, vii. 35), who quotes a lost work of Varro, wherein it is said that this sort of divination originated with the Persians. The manner of divination is stated to have been as follows: Small pieces of gold or silver leaf, or thin plates of the same, were cast into a vessel, intermingled with precious stones, on which certain characters were engraven. Then the inquirer used certain forms of adjuration, and invoked the infernal powers. The answer was communicated in various ways; sometimes by an intelligible voice; sometimes by the same signs appearing on the surface of the water as had been engraven on the precious stones; sometimes by exhibiting the image of the person concerning whom the applicant would inquire. Cornelius Agrippa (*De Occulta Philosophia*, i. 57) mentions also that many were accustomed to throw melted wax into a vessel of water, and from the forms which it assumed to infer the answer to their proposed questions. If such superstitions existed in the time of Joseph, there is no evidence or probability that he practised them; but both he and the steward may have accommodated their language to the ideas prevalent in those times.

28. '*And I said.*'—Literally, 'and I said in myself,' which is the Hebrew mode of expressing 'I thought.' This may call to mind Forster's statement, that among the savages of some of the Pacific islands they use the phrase 'to speak in the belly' for 'to think.'

CHAPTER XLV.

1 *Joseph maketh himself known to his brethren.* 5 *He comforteth them in God's providence.* 9 *He sendeth for his father.* 16 *Pharaoh confirmeth it.* 21 *Joseph furnisheth them for their journey, and exhorteth them to concord.* 25 *Jacob is revived with the news.*

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he [1]wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [2]*I am* Joseph; doth my father yet live? And his brethren could not answer him; for they were [3]troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, [4]nor angry with yourselves, that ye sold me hither: [5]for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you [6]to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy houshold, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 ¶ And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

1 Heb. *gave forth his voice in weeping.* 2 Acts 7. 13. 3 Or, *terrified.* 4 Heb. *neither let there be anger in your eyes.* 5 Chap. 50. 20. 6 Heb. *to put for you a remnant.*

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it [7]pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also [8]regard not your stuff; for the good of all the land of Egypt *is* your's.

21 ¶ And the children of Israel did so: and Joseph gave them wagons, according to the [9]commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner;* ten asses [10]laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And [11]Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

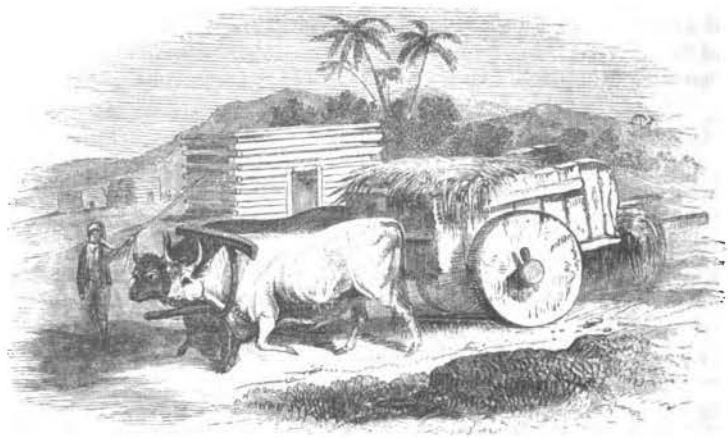
[7] Heb. *was good in the eyes of Pharaoh.* [8] Heb. *let not your eye spare,* &c. [9] Heb. *mouth.* [10] Heb. *carrying.* [11] Heb. *his.*

Verse 10. '*The land of Goshen.*'—'Concerning the situation of the land of Goshen,' observes Michaelis, 'authors have maintained very different opinions; but have withal made it impossible for themselves to ascertain the truth, by concurring in the representation of Goshen as the most beautiful and fertile part of Egypt. But is it at all probable that a king of Egypt would have taken the very best part of his territory from his own native subjects to give it to strangers, and these too a wandering race of herdsmen, hitherto accustomed only to traverse with their cattle the deserts and uncultivated commons of the East?' (*Commentaries*, vol. i. p. 64, Smith's translation.) Without entering into verbal criticism, we may observe that the expression rendered 'best of the land' (ch. xlvii. 6), as applied to Goshen, has been satisfactorily proved to mean no more than that it was the best *pasture* ground of Lower Egypt, and therefore best adapted to the uses of the Hebrew shepherds. This land lay along the east side of the Pelusiac or most easterly branch of the Nile; for it is evident that the Hebrews did not cross the Nile in their exode from Egypt, as they must otherwise have done. It may thus have included part at least of the nome or district of Heliopolis, of which the 'On' of the Scriptures is supposed to have been the capital, and which lay on the eastern border of the Delta. To the east of the river the land of Goshen apparently stretched away into the desert, where the nomade shepherds might find sustenance for their flocks. In this direction it may in some places have extended to the neighbourhood of the Gulf of Suez. The land of Goshen, thus defined, included a quantity of fertile land more extensive in length and breadth than at present. This arises from the general failure of the eastern branches of the Nile; the main body of that river verging more and more to the west continually, and deepening the channels on that side. (On this subject see Bryant, Michaelis, Rennel, Robinson, etc. See also note on ch. xlvi. 34.)

There was another Goshen in the territory of the tribe of Judah; so called, probably, from being a district chiefly appropriated to pasture. (See Josh. x. 41; xi. 16.)

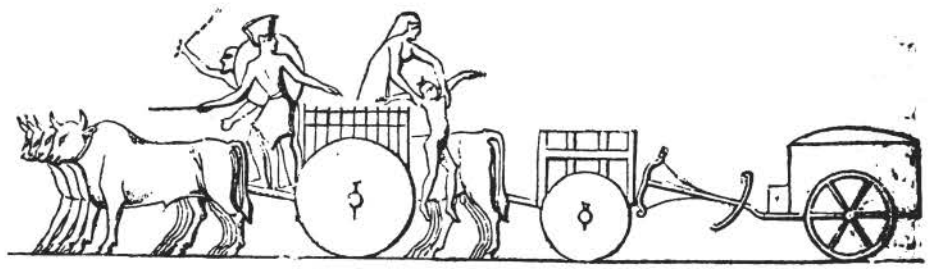
22. '*To all of them he gave each man changes of raiment; but to Benjamin he gave . . . five changes of raiment.*'—For the custom of bestowing honorary dresses, see note on ch. xli. 42. It is not customary in Persia to bestow more than one such dress, the distinction being constituted by the quality and class of the articles of which it consists. But in Turkey, where the dresses of honour are all of nearly the same description and quality, the distinction, as in the instance before us, is made by the number of the dresses bestowed on the person intended to be honoured, more or fewer being given according to the rank of the person, or to the degree of favour intended to be indicated.

27. '*When he saw the wagons,*' etc.—The Hebrew word seems to be fairly rendered by the word 'wagons.' Wheel carriages of some kind or other are certainly intended; and as, from other passages, we learn that they were covered, at least sometimes, the best idea we can form of them is, that they bore some resemblance to our tilted waggons. With some small exception, it may be said that wheel carriages are not now employed in Western Asia or Africa; but that they were anciently used in Egypt, and in what is now Asiatic Turkey, is attested not only by history, but by existing sculptures and paintings. It would seem that they were not at this time used in Palestine, as when Jacob saw them, he knew they must have come from Egypt. Perhaps, however, he knew this by their peculiar shape. The only wheel-carriages in Western Asia with which we are acquainted are, first, a very rude cart, usually drawn by oxen, and employed in conveying agricultural produce; and then a vehicle called an *arabah*, used at Constantinople, and in some other towns towards the Mediterranean. It is a light covered cart without springs; and being exclusively used by women, children, and aged or sick persons (see *v.* 19), would seem both in



MODERN SYRIAN CARTS OF ANCIENT FORM.

its use, and, as nearly as we can discover, in its make, to be no bad representative of the 'wagons' in the text. No wheel-carriage is, however, now used in a *journey*, except by the Tartars in south-eastern Europe and Central Asia. The only wheel-carts represented in the Egyptian sculpture are figured in our engraving; and they do not belong to the Egyptians themselves, but to a nomade people with whom they were at war, and who fled before them.



CARTS FROM EGYPTIAN SCULPTURES.

CHAPTER XLVI.

1 *Jacob is comforted by God at Beer-sheba;* 5 *Thence he with his company goeth into Egypt.* 8 *The number of his family that went into Egypt.* 28 *Joseph meeteth Jacob.* 31 *He instructeth his brethren how to answer Pharaoh.*

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up *again:* and Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, [1]Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And [2]these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [3]Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And [4]the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of [5]Levi; Gershon, Kohath, and Merari.

[1] Josh. 24. 4. Psal. 105. 23 Isa. 52. 4. [2] Exod. 1. 1. and 6. 14. [3] Numb. 26. 5. 1 Chron. 5. 1. [4] Exod. 6. 15. 1 Chron. 4. 24. [5] 1 Chron. 6. 1.

12 And the sons of [6]Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 [7]And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 [8]And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 [9]And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah [10]priest of On bare unto him.

21 [11]And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And the sons of Dan; Hushim.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his [12]loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: [13]all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for [14]their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

[6] 1 Chron. 2. 3, and 4. 21. Chap. 38. 3. [7] 1 Chron. 7. 1. [8] 1 Chron. 7. 30. [9] Chap. 41. 50. [10] Or, *prince*.
[11] 1 Chron. 7. 6, and 8. 1. [12] Heb. *thigh*. [13] Deut. 10. 22. [14] Heb. *they are men of cattle*.

Verse 34. '*Every shepherd is an abomination unto the Egyptians.*'—Various causes have been assigned to account for this aversion of the Egyptians to shepherds. It has been sought for in the animal worship of that extraordinary people, which naturally rendered them averse to persons who fed on creatures which they considered sacred. But this cause must have been limited in its operation; for the Egyptians, as a people, by no means concurred in the objects of veneration. Almost every *nome*, or district, had a different usage. Thus the inhabitants of Mendes worshipped goats and ate sheep, while those of Thebes, on the contrary, fed on goats and rendered homage to sheep. In Thebes also, and all around the Lake Mœris, crocodiles were venerated, whilst at Elephantine they were killed without mercy. In fact, the Egyptians were divided into a great number of societies distinguished from, and prejudiced against, one another, by their different objects and rites of worship. We believe that the influence of the animal worship of the Egyptians was much less considerable in its operation upon the rearing of cattle than is commonly imagined. Of the larger cattle, the cow alone was considered sacred; we doubt that any strong feeling on its account could have arisen against the nomade shepherds, as they never kill cows for food, and rarely even oxen; and it does not appear that they often offered cows in sacrifice, for in all the Old Testament, previously to the exode from Egypt, we read of only one heifer sacrificed (Gen. xv. 9). The Egyptians did not worship bulls or oxen; the worship of the bull Apis being restricted to an individual animal: other bulls were used in sacrifices, and are so represented in sculptures. The priests themselves ate beef and veal without scruple. There was even a caste of herdsmen among the Egyptians; and herds of black cattle are represented in sculptures and paintings, some of which are preserved in the British Museum. The ox was used as food, and in agricultural labour, and in the same ancient remains

is continually represented as drawing the plough. Even Pharaoh himself was a proprietor of cattle (see ch. xlvii. 6), and wished to have men of ability to superintend them; and he would scarcely have offered this employment to the brothers of his chief minister, if the employment of rearing cattle had in itself been considered degrading. We conclude, however, that *so far* as the hatred of the Egyptians to shepherds arose from their religious prejudices, it was connected almost entirely with the cow—the only pastured animal which they generally considered sacred. Any objection connected with sheep and goats could only have operated locally, since the Egyptians themselves sacrificed or ate them in different districts.

We are therefore inclined, following out a hint furnished by Heeren, to consider that the aversion of the Egyptians was not so exclusively to rearers of cattle as such, as to the class of pastors who associated the rearing of cattle with habits and pursuits which rendered them equally hated and feared by a settled and refined people like the Egyptians. We would therefore understand the words of the text in the most intense signification, and say that '*every nomade shepherd* was an abomination to the Egyptians;' for there is no evidence that this disgrace attached, for instance, to those cultivators who, being proprietors of lands, made the rearing of cattle an important part of their business. The nomade tribes, who pastured their flocks on the borders or within the limits of Egypt, did not in general belong to the Egyptian nation, but were of Arabian or Libyan descent; whence the prejudice against them as nomades was superadded to that against foreigners in general. The turbulent and aggressive disposition which usually forms part of the character of nomades—and their entire independence, or at least the imperfect and uncertain control which it is possible to exercise over their tribes—are circumstances so replete with annoyance and danger to a carefully organized society like that of the Egyptians, as sufficiently to account for the hatred and scorn which the ruling priestly caste strove to keep up against them; and it was probably in order to discourage all intercourse, that the regulation precluding Egyptians from eating with them was first established.

In further illustration of this matter we must not overlook the circumstances connected with the history of 'the Shepherd-kings,' which Josephus and other ancient writers have handed down to us in extracts from an Egyptian priest named Manetho, who lived under Ptolemy Philadelphus. These circumstances, so far as they can be understood, are of very great importance for the right apprehension of the events recorded at the latter end of Genesis and the beginning of Exodus; for it is the general conclusion that they belong to the period immediately preceding the Egyptian history of Joseph, and must have had great influence upon the ideas and habits of the time, and upon the circumstances which determined the condition of the Hebrews in Egypt, and their location in the land of Goshen. We shall give the account offered by Manetho, and then offer a few remarks in elucidation of it.

Manetho states that 'In the reign of king Timæus there came up from the east men of an ignoble race, who had the confidence to invade our country; and easily subdued it without a battle, burning the cities, demolishing the temples, slaying the men, and reducing the women and children to slavery. They made Salatis, one of themselves, king. He reigned at Memphis, and made the Upper and Lower regions [of Egypt] tributary; garrisoned fit places, particularly in the eastern frontier, through fear the Assyrians should invade the country. He rebuilt and strongly fortified the city of Avaris, in the Saïte nome, upon the east of the Bubastite channel, and garrisoned it with 250,000 men, as a treasure city. He reigned nineteen years.' Then follow the names of five successors—the sum of the six reigns being 284 according to one copy of Manetho's account, but 250 according to another (that of Eusebius).

Manetho calls his 16th dynasty Hellenic, Shepherd-kings; and states that it was composed of 32 kings, who reigned 518 years.

His 17th dynasty is composed of 43 Shepherd-kings and 43 (contemporary) Theban kings, of Diospolis, who reigned for 151 years.

Now with respect to these dynasties, he says,—'All this nation was called Hyksōs, or Shepherd-kings; for the first syllable, *Hyk*, in the sacred dialect, means a king, and *sos*, in the vulgar tongue, a shepherd: some say they were Arabs. These Shepherd-kings and their descendants retained possession of Egypt 511 years.'

It is then stated, that eventually 'the kings of the Thebaïd and the other (*i. e.* Lower) Egypt rose against the shepherds, and after a long war, Alisphragmuthosis drove the shepherds, or captives as they were sometimes called, out of the other parts of Egypt, and confined them to the district of Avaris, which they strongly fortified to protect their property. Amosis, or Thummosis, his son, besieged them in their stronghold, with 480,000 men; reduced them to capitulate, and they left Egypt in number 240,000, and marched through the desert towards Syria, and built the city of Jerusalem, in the country now called Judæa, which they fortified against the Assyrians.'

The dynasty founded by Amosis consisted of 16 kings, who together reigned 263 years. The last of these kings, Amenophis, or one of his immediate predecessors, 'being warned by the priests to cleanse the whole country of lepers and unclean persons, gathered them together, and sent them, to the number of 80,000, to work at the quarries on the east side of the Nile. And there were among them some learned priests equally affected with leprosy. When they had been for some time in that miserable state the king set apart for them the city Avaris, which had been left empty by the shepherds. When they had possession of the city they revolted, and made Osarsiph, a priest of Heliopolis, their ruler, who afterwards changed his name to Moses. He made many laws directly opposed to the customs of the Egyptians, forbidding them to worship their gods and sacred animals. He sent ambassadors to Jerusalem, to the shepherds whom Tethmosis had driven out, who gladly sent 200,000 men to their assistance, in hopes of regaining the dominion of Egypt. Amenophis at first retreated to Ethiopia, whose king was his friend: but, returning with a great force, slew many of the shepherds, and pursued the rest into Syria.'

Such is the statement of Manetho. Without stopping now to indicate the confusion produced by his mixing up the affairs of the Jews with those of his shepherds, and the slur he attempts to cast upon them as unclean and leprous persons, let us endeavour to establish some chronological principle which may help us through this obscurity.

We may dismiss the 16th, or Hellenic shepherd dynasty, which seems to have been contemporary with the others, and to have been composed of settlers on the coast, who were expelled about the same time as the 17th dynasty. The whole period of the intrusion of the shepherds is stated at 511 years, and it is clear that these years are made to terminate at the exode of the Israelites. This is an important element. Now if we take Hales' date of 1648 B.C. for that of the exode, and count back 511 years, we come to 2159 B.C., which, according to the same authority, was six years before the birth of Abraham. We take that, therefore, as the date of the first appearance of the Shepherd-kings in Egypt. After a rule of 250 years, this 15th, or 'Phœnician' dynasty, was expelled by Amosis. Counting 250 years from the birth of Abraham, we come to 1909 B.C. as the date of that expulsion; and this was seven years before the birth of Joseph, the date of which is placed by Hales in 1902 B.C. It follows, therefore, that the king who ruled in Lower Egypt at the time of Abraham's visit to that country, was one of the Shepherd-kings; but when Joseph was brought down to Egypt, and became the trusted minister of the king, this shepherd dynasty had lately been expelled from their last stronghold, and the native power was again paramount. And this event was so recent that the Egyptians were still imbued with a deep sense of the wrong and humiliation they had sustained under a foreign yoke; by which not

only was their dislike to shepherds, arising from the causes already stated, turned into absolute hatred; but they were highly suspicious of all pastoral people who came, as Joseph's brethren did, from the quarter to which the expelled shepherds had withdrawn. The treatment, therefore, which they received from 'the governor of the land,' as being suspected spies from the old enemies of Egypt, was perfectly natural, and such as they would have been, without doubt, exposed to had they been really as much strangers to Joseph as he assumed they were. Nothing could be more likely than that men of the same habits of life as the expelled shepherds, and coming from the country to which they had withdrawn, should be taken for a party of them, come 'to spy the nakedness of the land.'

The considerations which suggest the probability that the expelled shepherds became the Philistines and Anakim of Palestine, will claim consideration in the note in Deut. ii. 3. That they were in their origin Phœnicians, as Manetho seems to intimate, signifies little more than that, as he states, the invaders came from the east; that is, from the land of Canaan, which they might have done without being Phœnicians or Canaanites, who were not a pastoral or nomade people, as the 'shepherds' seem to have been.

It is curious to observe how the Scripture and Manetho corroborate each other in respect to the Assyrians. The first Shepherd-kings, contemporary with Abraham, were in great fear of invasion from the Assyrians, according to Manetho; and the book of Genesis manifests the first ground of that fear by shewing that, in the time of Abraham, the Assyrians actually had established their power on this side the Euphrates, and had even subdued part of Palestine to their yoke. See the note on Gen. xiv. 1. Chedorlaomer and his allies were probably only prevented from making a dash upon Egypt by the strong defences which Salatis, the first Shepherd-king, had established along the frontier.

It should be particularly observed, that the country which we have noticed as 'the land of Goshen' seems to have been the first which the Hyksos or Shepherds occupied when they invaded Egypt, and the last from which they retired. The Egyptians were certainly not a pastoral people; and this being a district which had been employed for pasturage, it had probably not begun to be occupied by the Egyptians since the recent expulsion of their enemies. If it had, it would not have been so readily assigned to the Hebrews; but now it was quite natural that they should be placed in Goshen, which a pastoral people had lately vacated. Thus Goshen occurs immediately to Joseph as a suitable domain for the family of his father: and that it remained unoccupied, seems to be evinced by the readiness with which he promises his father, in his first message, that he should reside in the land of Goshen (ch. xlv. 9, 10); and the ground on which he made this promise seems to be explained in ch. xlvi. 34, where we perceive his conviction that Pharaoh would at once assign that territory to them when he knew that they were shepherds. Dr. Hales very properly directs attention to the no less wise and liberal policy of the Egyptian court in making this assignment of Goshen to the Hebrews. This country 'formed the eastern barrier of Egypt towards Palestine and Arabia—the quarters from which they most dreaded invasion—whose *nakedness* was now covered, in a short time, by a numerous, a brave, and an industrious people; amply repaying, by the additional security and resources which they gave to Egypt, their hospitable reception and naturalization.'

Thus far all appears very clear and consistent; and our difficulties only begin when we come to Manetho's 17th dynasty; which, from the manner in which it mixes up and disturbs the history of the Hebrews and Egypt, has exposed the whole of his information to great suspicion—unreservedly avowed by Pezron, Hengstenberg, and others, who believe that the whole is an elaborate attempt to mystify the portion of Egyptian history in which the Jews were concerned, for the purpose of doing away with the impression which the scriptural accounts were likely to create to the disadvantage of the nation. And this is held to be the more probable, as Manetho lived in the reign of the very king (Ptolemy Philadelphus), under whom the translation of the Hebrew scriptures into Greek was accomplished, and when these matters must have been brought forcibly under the attention of the learned in Egypt. But it is necessary to distinguish. This anxiety could not operate in the account which Manetho gives of the 15th dynasty, which was extinct before the Hebrews appeared in Egypt; whereas it does most visibly operate in his notice of the 17th dynasty. It will therefore probably be safest to take a middle course; accepting the notice of the 15th dynasty as true history, and regarding that of the 17th as a distorted account of the residence of the Hebrews in Egypt, and their departure thence,—an account framed for the purpose of casting a slur upon the character of the Israelites, and of vindicating the conduct of the Egyptian government. The chief use of this supposititious 17th dynasty is that to which we have applied it—namely, to fix the termination, and therefore also the commencement of the 511 years assigned to the rule of the Shepherd-kings in Egypt.

We submit this view of a greatly perplexed question with much diffidence: but after much consideration it appears to us that thus broadly distinguishing between the credibility due to the two dynasties—accepting the former and rejecting, or at least distrusting, the latter, meets all the difficulties by which chronologers have been perplexed, and renders the portion of Manetho's fragments, which we accept as true, consistent with probability, with the scriptural intimations, and with the information deducible from the monuments.

It will appear from the following observations of the Rev. R. M. Macbriar, an intelligent missionary in Egypt, that something like the ancient variance and dislike between the natives and the pastoral tribes still subsists in that country:—'Without making any conjecture as to the origin of such an antipathy, it may be remarked, that it is an undoubted historical fact that the natives of Egypt have ever been famous for growing corn, and not for feeding cattle; and it is probable that they have long had the same kind of shepherds as are those of the present day. These are the Bedouin Arabs, a race of men distinct from every other, and wholly at variance with the customs of the Egyptians. The latter are stunted in their growth, flat in their features, and rather square in their shape; but the Bedouins are of a tall, masculine, Roman form. They dwell in tents, which they carry about with them, and pitch wherever they can find forage for their flocks and herds. Their encampment resembles a tented village, and is always fixed at a distance from any Egyptian residence. The peasants fear the Bedouins, and avoid them, having little communication with them, and never approaching their temporary dwellings. The latter are guarded by a great number of the fiercest dogs. The Bedouins are generally armed with a musket, and ride on horses; nor are they particularly scrupulous about the commission of plunder. They throw their dress over them in a peculiar manner, so as to be distinguished in a moment by their appearance and gestures. They bring their cattle for sale into the principal towns; and a small tax is paid upon each animal as it enters the gates. This is all the tribute which the pacha receives from them; nor dare he impose upon them any of the burdens which he lays upon his native subjects. If he ventured upon this, the whole body of the Bedouins would retire into the desert, with their flocks and herds, to the greatest injury of Egypt.'—(*Wesleyan Mag.*, 1836, p. 20.)

A large quantity of incidental illustration on the same subject might also be derived from some very interesting papers, respecting the Arab tribes dwelling in or near Egypt, inserted in the *Description de l'Egypte*, commonly called 'the great work on Egypt,' the literary portion of which does not generally deserve to share the discredit into which the inaccuracy of some of the engravings of antiquities have drawn that celebrated work.

CHAPTER XLVII.

1 *Joseph presenteth five of his brethren,* 7 *and his father, before Pharaoh.* 11 *He giveth them habitation and maintenance.* 13 *He getteth all the Egyptians' money,* 16 *their cattle,* 18 *their lands, for Pharaoh.* 22 *The Priests' land was not bought.* 23 *He letteth the land to them for a fifth part.* 28 *Jacob's age.* 29 *He sweareth Joseph to bury him with his fathers.*

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, [1]How old *art* thou?

9 And Jacob said unto Pharaoh, [2]The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's houshold, with bread, [3]according[4] to *their* families.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he [5]fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the [6]priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of

[1] Heb. *How many are the days of the years of thy life?*
[2] Heb. 11. 9, 13.
[3] Or, *as a little child is nourished.*
[4] Heb. *according to the little ones.*
[5] Heb. *led them.*
[6] Or, *princes.*

the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the [7]priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so [8]the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [9]put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And [10]Israel bowed himself upon the bed's head.

7 Or, *princes.* 8 Heb. *the days of the years of his life.* 9 Chap. 24. 2. 10 Heb. 11. 21.

Verse 19. '*Buy us and our land for bread, and we and our land will be servants unto Pharaoh.*'—The transaction recorded in the passage (*v.* 18-26) from which this text is taken, has received most remarkable illustration from the operations of the present Pasha of Egypt. By a simple decree he declared himself the sole owner of all the lands in Egypt; and the people, of course, became at once only his tenants at will, or rather his slaves. It was at the entreaty of the people themselves that Joseph bought the Egyptians and their land for Pharaoh, so that 'the land became Pharaoh's;' but he gave them bread in return, to sustain them and their families in the time of famine. 'Only the land of the priests he bought not;' but the modern Pharaoh made no exception, and stripped the mosques and other religious and charitable institutions of their landed endowments as mercilessly as the rest. Joseph also gave the people seed to sow; and required for the king only a fifth of the produce, leaving four-fifths to them as their own property; but now, although seed is in like manner given out, yet every village is compelled to cultivate two-thirds of its lands with cotton and other articles solely for the Pasha; and also to render back to him in the form of taxes and exactions in kind, a large proportion of the produce of the remaining third. And further, not only is every individual made responsible for the burdens laid upon himself, but also, as the inhabitant of a village, he is bound to make good, in part or in whole, as the case may be, the delinquency or arrears of every other inhabitant. Sometimes, too, a village which has paid up all its own dues, is compelled to make good the arrears of another village. As might be expected, in such a state of things, there is among the peasantry an utter depravation of morals and degradation of character. See Robinson's *Biblical Researches in Palestine*, i. 42.

20. '*Joseph bought all the land for Pharaoh.*'—One who writes upon the transactions recorded in these verses, is under much temptation to digress into the history of the land-tenures of Egypt, as made known to us by Herodotus and Diodorus. But our limits do not render it convenient, nor is it necessary for our purpose, to take notice of more than the chapter before us specifies. It may suffice to mention, that the facts of these later historians may be easily shown to be in unison with those which this earlier account supplies, while the essential spirit is perfectly the same. It appears, then, that the history of these transactions exhibits the sacerdotal aristocracy as a distinct body of landed proprietors from those with whom Joseph had to deal. Now these priestly proprietors did certainly at a later day, and, from circumstances, we judge it to be sufficiently certain that they did before, farm out their estates to cultivators, or hereditary tenants, who paid them a produce-rent, and were exempt from any charges to the support of the state. This being the case, the people of Egypt, when they offered to give up the property in chief of their lands to the crown, and to become its tenants, had already before their eyes an example of the operation of that system under which they were willing to be placed; and, considering the splendour of the Egyptian court, and the cost of its establishments and undertakings, and the taxation upon the independent landowners which was necessary to support them, we may have reason to more than suspect that they had little cause to feel their condition superior to that of the tenants of the hierarchy, with their single payment of a certain and moderate rent, which rose or fell with the abundance or scarcity of the season. Upon the whole, therefore, while they no doubt knew that their proposition would be acceptable to the king, we see ground to conclude that the operation would on their part be regarded under any circumstances without repugnance. Among the settled nations of the East it has always been the disposition to identify the state with the king, and for every one to consider that in serving the king he serves the state; and therefore any regard for the *liberties* of the people is, perhaps, a thing impossible to an Oriental. We have no wish to attribute it to Joseph; it being quite sufficient to satisfy us, if the statements which we have offered tend to acquit him of that political injustice which has been laid to his charge. We think he acted fairly;—not unmindful of the king's interests, on the one hand, nor, on the other, desiring to take an undue advantage of the people's wants.

Only two items of the charge against Joseph remain to be noticed. When this bargain had been completed, we are told (*v.* 21) that, 'As for the people, Joseph removed them into cities from one end of the borders of Egypt even unto the other end thereof.' Whence it has been most strangely imagined that he removed them from their original seats to distant towns; whereas, it plainly enough means no more than that, having now undertaken to feed the people from his granaries, he desired them to remove from the open country in every district, where all agricultural labour was at a stand, to the cities of these several districts in which the granaries were situated, for the convenience of distributing the corn to them. This was done throughout all the country. The other charge is, that, while he thus dealt with the people, he took care to court the favour of the priestly aristocracy, with which he was himself connected by marriage, by not interfering with their possessions, but supplying them freely from the public stores with such corn as they required. The answer to this is, that the facts are true, but the inferences wrong. The priests were from time immemorial *entitled* to receive an

allowance of provisions from the government, the rents of their lands being applied to the support of the temples and the public worship; and certainly it would not have been just to deprive them of their subsistence when their own lands lay unproductive. Besides, the priestly nobles filled all the high offices of state, were constantly about the king as his counsellors and companions—the king himself being high-priest by virtue of his office: and, as Joseph must have been assured, the manifestation of any disposition to interfere with their privileges would most certainly be abortive, and would probably be the signal for his downfal; while the kind and beneficent relations which subsisted between the priests and the people, who regarded their lands as a property devoted to sacred uses, would probably have rendered such an interference as little popular with the mass of the Egyptian community as with the aristocracy. Under such circumstances, we see nothing so very blamable in this part of Joseph's conduct. *Pictorial History of Palestine*, ii. 125, 126.

CHAPTER XLVIII.

1 *Joseph with his sons visiteth his sick father.* 2 *Jacob strengtheneth himself to bless them.* 3 *He repeateth the promise.* 5 *He taketh Ephraim and Manasseh as his own.* 7 *He telleth Joseph of his mother's grave.* 9 *He blesseth Ephraim and Manasseh.* 17 *He preferreth the younger before the elder.* 21 *He prophesieth their return to Canaan.*

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at [1]Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

5 And now thy [2]two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [3]Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were [4]dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

15 And [5]he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them [6]grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a [7]multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make

[1] Chap. 28. 13, and 35. 6. [2] Chap. 41. 50 Josh. 13. 7. [3] Chap. 35. 19. [4] Heb. *heavy*. [5] Heb. 11. 21. [6] Heb. *as fishes do increase*. [7] Heb. *fulness*.

thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Verse 20. '*He set Ephraim before Manasseh.*'—Here we have two instances of a preference given to the younger over the elder son; or rather, we have two instances combined: for not only does Jacob give to Joseph, his youngest son but one, the double portion of the elder son, through Ephraim and Manasseh, but also, of these two, prefers the younger to the elder. The fact seems to be, that although there was a general understanding as to the prior claims of the first-born, the father retained the absolute power of making whatever distribution of the inheritance seemed proper to himself. We have already remarked upon the different treatment which the sons of Abraham and Jacob by their respective concubines received; to which we have now to add this instance of preference; and, on turning to the book of Job, which is supposed to have been written in patriarchal times, we observe that the eminent person to whom it refers even gives to his daughters an equal share in the inheritance with their brothers (Job xlii. 15). This frequent preference which is exhibited for the younger son, may remind us that such a preference became a principle of inheritance among some nations. We have some trace of this in the old Saxon tenure called 'Borough English;' which Sir William Blackstone conjectures may be traced to the Tartars, among whom the elder sons, as they grew up to manhood, migrated from their paternal tents with a certain allowance of cattle; while the younger son continued at home, and became heir to the remaining possessions of his father.

22. '*Which I took out of the hand of the Amorite.*'—In several passages of Scripture we find, as here, incidental allusions to facts which are not included in the regular narrative. We have no previous notice of any land taken by Jacob from the Amorites. It is conjectured that, after the patriarch's removal to another part of the country, the Amorites appropriated the parcel of ground near Shechem, which he had bought of Hamor, and which he afterwards recovered by force of arms. This place was certainly in the inheritance of Joseph's sons (Josh. xvii. 1, and lix. 7), there also Joseph's bones were ultimately deposited (Josh. xxiv. 32); and in John iv. 5, this is expressly described as the parcel of ground which Jacob gave to his son Joseph.

CHAPTER XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befal you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, [1]thou shalt not excel; because thou [2]wentest up to thy father's bed; then defiledst thou *it:* [3]he went up to my couch.

5 ¶ Simeon and Levi *are* brethren; [4]instruments of cruelty *are in* their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they [5]digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be.*

11 Binding his fole unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

[1] Heb. *do not thou excel.* [2] Chap. 35. 22. 1 Chron. 5. 1. [3] Or, *my couch is gone.* [4] Or, *their swords are weapons of violence.* [5] Or, *houghed* שׁוֹר.

17 Dan shall be a serpent by the way, [6]an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* [7]branches run over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)

25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 ¶ And he charged them, and said unto them, I am to be gathered unto my people: [8]bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, [9]which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

[6] Heb. *an arrow-snake.* [7] Heb. *daughters.* [8] Chap. 47. 30. [9] Chap. 23. 16.

Verse 3. '*Reuben.*'—It is understood that Jacob here enumerates the rights of Reuben as a first-born, of which, in consequence of his crime, he was to be deprived; namely, the birthright or double portion of the inheritance, which was given to Joseph; the priesthood, which ultimately fell to Levi; and the sovereignty which became Judah's. As here foretold, the tribe of Reuben never excelled or rose to eminence. It was also, with the other tribes beyond Jordan, the first that was carried into captivity.

5. '*Simeon and Levi.*'—The disapprobation with which these two full brothers are mentioned, refers to their cruel and treacherous conduct in the affair at Shechem (ch. xxxiv. 2-19). The concluding clause of *v.* 7 was literally fulfilled. The tribe of Simeon was never of any importance. At first it had only a small portion, consisting of a few towns and villages in the least favourable part of Judah's inheritance; and at an after-period it formed colonies in the outskirts of the promised land, in territory won from the Edomites and Amalekites. The Jews believe that the meagre inheritance and straitened circumstances of the tribe of Simeon constrained many of its members to seek a subsistence among the other tribes by acting generally as schoolmasters to their children. As to the tribe of Levi, although it afterwards recovered its character in part, in consequence of its zeal against idolatry (Exod. xxii. 26, *et seq.*), and was intrusted with the priesthood and the religious instruction of the people, it was, like Simeon, dispersed and scattered in Israel. It had no inheritance except forty-eight towns in different parts of Canaan. Thus the brethren were not only divided from each other, but distributed in sections among the other tribes.

8. '*Judah.*'—We cannot follow out all the details of this remarkable prophecy, as is ably done in Hales's *Analysis of Chronology*, and in many theological commentaries. But we may observe, that, as his father's blessing intimates, the tribe of Judah seems on all occasions to have possessed the pre-eminence. It led the van in the grand march from Egypt to Palestine (Num. x. 14): it was the first appointed after the death of Joshua to expel the Canaanites (Judges i. 2): the first of the judges, Othniel, the nephew of Caleb, was of this tribe, as was David, who was nominated to the sovereign power, which he transmitted to his descendants; and from the same tribe and family sprang CHRIST himself, in whom so many of the Old Testament predictions centre. The 10th and 11th verses seem to indicate that Judah's country should be a land of vineyards and pastures, which was the fact. The famous vineyards of Engedi and of Sorek (Sol. Song. i. 14) were in this tribe, as was also the brook Eshcol, near which the spies obtained the extraordinary clusters of grapes mentioned in Numb. xiii. 23, 24. The domain of Judah was also noted for its fine pastures. Josephus observes, generally, that it was a good pasture country; and this might indeed be inferred from the fact, that the sojourning of the patriarchs with their numerous flocks and herds was chiefly within its limits. Even now, in the desolation which has overspread this 'glory of all lands,' Judæa still affords fine pastures. Dr. Shaw observes, that 'the mountains abound with shrubs and a delicate short grass; both which the cattle are more fond of than of such plants as are more common to fallow grounds and meadows.' He adds, that the milk of the cattle fed on these mountain-pastures is more rich and delicious, and their flesh more sweet and nourishing, than could otherwise be obtained.

9. '*Lion's whelp,*' '*lion*' and '*old lion.*'—The word

לָבִיא *lebia*, rendered 'old lion,' is now generally considered to mean a 'lioness.' But as this reading is not unquestionable, we venture to prefer the rendering of our version, particularly as the text thus becomes the more intelligible, the progression from a 'lion's whelp' to an 'old lion' being, seemingly, the leading idea of the comparison. The meaning of it seems to be, that Judah should at first be warlike and enterprising; but in the end, satisfied with its conquests, should settle in repose, and yet remain so formidable that none would venture to assault him.

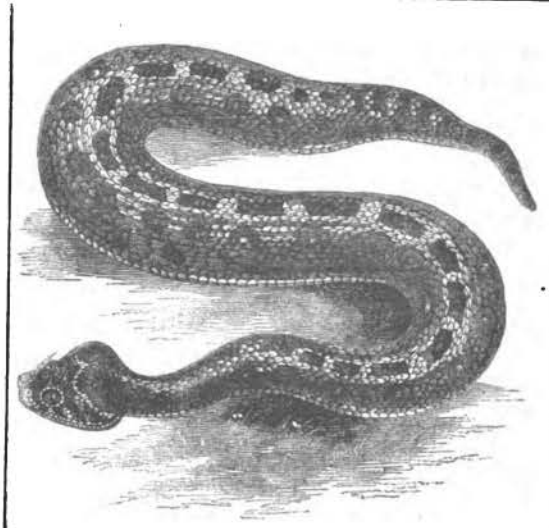
13. '*Zebulun.*'—It is here foretold that Zebulun should become a maritime tribe, with a sea-coast bordering on the territories of the great commercial state of Zidon. This distinct and minute specification of locality, so long before the conquest and division of the Promised Land took place, is very remarkable.

14. '*Issachar is a strong ass,*'—literally 'an ass of bone,' or 'bony ass.'—Judah having been compared to a lion, Issachar is here described as an ass, to denote the strength and patience of this tribe, and its assiduity in the labours of the field. That its allotment was pleasant and fertile, as here described, is evinced, among other circumstances, by what Josephus says of Lower Galilee, in which it lay:—'The soil is universally rich and fruitful, and full of plantations of various trees; insomuch, that by its fruitfulness it invites the most slothful to take pains in its cultivation. Accordingly it is all cultivated by its inhabitants.' The tribe of Issachar is scarcely mentioned in the wars and troubles of the Jews. It was not a warlike tribe; and as its name does not occur in the account of the wars in which the other nine and half tribes on the west of the Jordan were engaged with the natives, it seems that they made no attempt to drive out the old inhabitants, but dwelt among them, and submitted to their rule; fulfilling the prediction in *v.* 15. The text, and this inference from it, warrant the observation of Buffon, who remarks that, although Issachar was a strong ass, 'able to refuse a load as well to bear it;' yet, 'like the passive drudge which symbolized him, he preferred inglorious ease to the resolute vindication of his liberty, a burden of tribute to the gains of a just and well-regulated freedom, and a yoke of bondage to the doubtful issue of war.'

16. '*Dan.*'—Jacob, having first enumerated the children of Leah, now proceeds to those of Rachel's handmaid, Bilhah. It is observable, that the patriarch begins with intimating that his sons by the handmaids were to inherit equally with the other sons, as one of the tribes of Israel. The word *Dan* means 'judge;' and the prophecy here and elsewhere has allusion to the name. This was a very numerous and warlike tribe, not more noted, it would seem, for its boldness than for its stratagems and craft; verifying the comparison to a serpent in the next verse. All the exploits of the tribe illustrate this character, such as the doings of Samson, who was of this tribe; and its sending out spies to discover what part of the unconquered country was weakest, and then surprising the careless and secure inhabitants of Laish, afterwards Dan, near the sources of the Jordan—a place at a great distance from the proper territory of the tribe.

17. '*Serpent*'—'*an adder.*' נָחָשׁ *nachash*, seems to be a general designation for any individual of the serpent kind, as is the case with the Arabic word *suban*, by which it is rendered. The same animal is meant in both divisions of the verse, agreeable to the genius of Hebrew poesy, which is wont, in the first hemistich of the analogy, to mention a thing obscurely, or in general terms: 'Dan shall be a serpent in the way;' and, in the second hemistitch, to be more precise and explicit, 'An adder in the path;' or, as we would render it, 'A cerastes, or horned viper, upon the path.'

The Hebrew שְׁפִיפֹן *shephiphon*, appears to denote the *Coluber cerastes* of Linnæus. It grows to the length of eighteen inches or two feet, and is distinguished by a small prominence or horn above each eye, whence its Greek name κεράστης, from κέρας, a horn. Nicander cites the horned viper as remarkable for lurking among the sand and in



ADDER (*Coluber cerastes*).

wheel-tracks; and from its retreat it bites the heels of the passing horses, whose hinder legs become almost immediately torpid from the activity of the poison. They are the more dangerous as their greyish colour renders it difficult to distinguish them from the sand in which they lurk. They are found in Arabia, Syria, and Egypt.

19. '*Gad.*'—This tribe is frequently mentioned as one of the most valiant in Israel. Commentators differ in the application of the prediction.

20. '*Asher.*'—The lot of Asher corresponds with his name, which signifies 'blessedness.' The territory of the tribe of Asher was very fertile in corn, wine, and oil. The word שֶׁמֶן *shemen*, rendered 'fat,' equally signifies 'oil;' and it is well observed by the authors of the *Universal History*, that 'the blessing spoken to Asher is capable of a double sense; namely, either that his country should be the most fertile, and produce the noblest corn in the whole country of Palestine, which it actually did; or else that it should abound with the finest and most delicious oil, which his portion was also remarkable for, insomuch that its oil was the most famed in all Canaan. In the parallel blessing of Moses (Deut. xxxiii. 24), it is said that 'Asher shall dip his feet in oil.' In Judges xviii. 10, the Danite spies describe part of the land which formed Asher's lot as 'a place where there is no want of any thing that is on the earth.'

21. '*Naphtali is a hind let loose: he giveth goodly words.*'—There is high authority for thus reading this very difficult text. But the want of any connection between the clauses of the sentence, and the different senses of which the leading words, translated 'hind' (אַיָּלָה *ayalah*) and 'words' (אִמְרֵי *imre*), are susceptible, has occasioned much perplexity. Bochart advocated the reading of the Septuagint, which regards *ayalah* as a tree, and *imre* as its branches. Modern commentators have generally concurred in Bochart's views; and since his time the text has commonly been rendered to the effect: 'Naphtali is like a goodly tree [oak or terebinth] that puts forth lovely branches.' If, however, we receive this rendering, the ensuing blessing of Joseph seems too like a repetition of the figure employed in this; for which, and other reasons, we strongly incline to the reading of Gesenius, who translates: 'Naphtali is a slender hind, that brings forth lovely young ones.' The word *immar* in Chaldee means a *lamb*, and may without impropriety be extended to the young of the hind. (See Gesenius in אָמַר.) Understood as in our version, the first clause of the prophecy is apprehended by some to

apply to the victory of Barak, who was of this tribe, over Sisera (Judges iv.); and the second clause to the eloquent song in which that victory was commemorated. But both the renderings which make Naphtali like a tree with lovely branches, or like a hind producing lovely young, may be understood to apply to the fecundity of this tribe; and we may venture to conjecture that it might not be without an allusion to some superiority in the personal appearance of its people. Finally, some good commentators are content, with the Chaldee, to understand the text to express, which was really the case, that Naphtali should have a pleasant and fertile land. 'The territory of the tribe,' says Hales, 'bordered on Lebanon, so celebrated for beauty and fertility; and when David was crowned king of all Israel at Hebron, this and the neighbouring tribes supplied meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep for the entertainment. 1 Chron. xii. 40.'

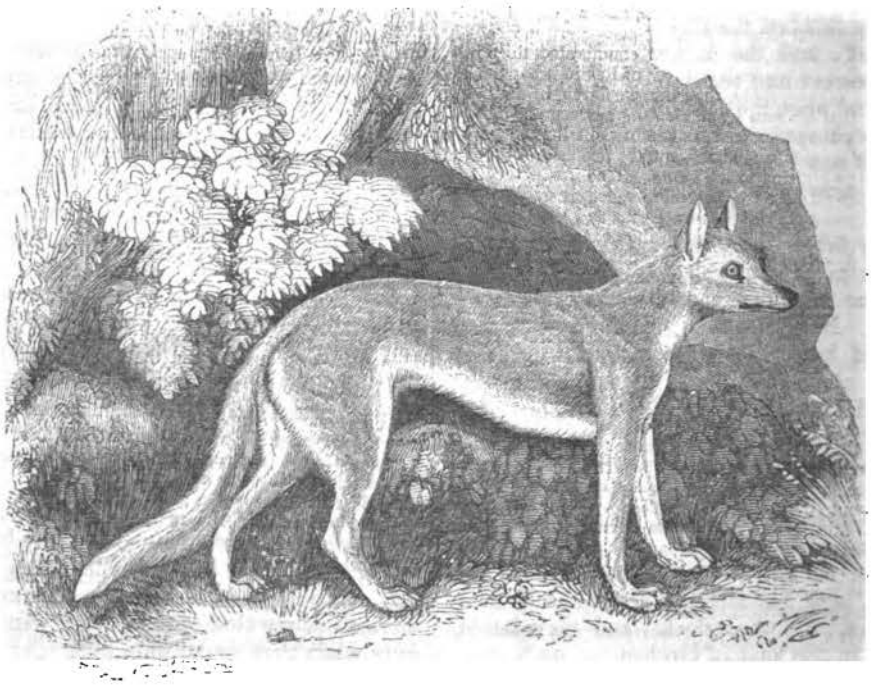
22. '*Joseph.*'—Israel now comes to his favourite son, on whose past history and future blessings he expatiates with a force and beauty of language and expression which no translation can adequately render.

The meaning of the retrospective part of this passage is too obvious to require indication, but it may be well to observe how exactly the prophetic part was fulfilled in the lot of the tribes descended from Joseph's two sons, Ephraim and Manasseh. The two tribes flourished greatly, occupying a fertile and extensive country on both sides of the Jordan, and, unitedly, much exceeded in population any other tribe, so that they complained to Joshua, 'Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, because the Lord hath blessed me hitherto?' Josh. xviii. 14. Every variety of national and political blessing seems studiously accumulated upon the head of Joseph; blessings of climate and temperature, with fertilising dews and rains, are promised from the heaven above; an ample supply of water; abundance in the products of the earth; wombs prolific of children and of cattle; and great distinction among the other tribes—seem to be clearly pointed out, and were actually enjoyed. Besides Joshua, five out of the twelve succeeding judges are expressly said to have been of this tribe; and it is probable that Deborah and Abdon also belonged to it: and when the ten tribes revolted against the house of David, Ephraim led the revolt, and a man of this tribe, Jeroboam, became the first king of Israel, in which separate kingdom Ephraim remained the leading tribe until the Assyrian captivity.

— '*Joseph is a fruitful bough by a well, whose branches run over the wall.*'—We learn from sacred and profane history, that as it was a very general practice of the ancients to represent and convey their ideas by means of symbols, taken from the store of nature, so there was no custom either more anciently or more generally established than to employ trees, plants, and their various parts, for this purpose. And for that custom some very natural reasons may be adduced, in addition to those which arise from its peculiar convenience. In the infancy of the human race, trees, in the garden of Eden, were divinely pointed out as emblematical of the most awful ideas,—life and happiness, or death and misery. The abuse which Adam committed of these consecrated symbols, and its dreadful consequence to his early descendants, must have made a forcible impression upon their minds; and could not but suggest the hint of recourse to the use of trees, not only in the figurative descriptions of speech, but in the representation of things, and their several relations, by visible signs. And the same idea that would be impressed upon such as were present, by the act of pointing at a tree, might be conveyed with precision to a distance by a characteristical part of the same, or a similar tree.

Agreeably to this notion, the token of reconciliation which Noah received in the ark was an olive-leaf, and which the venerable patriarch seemed to have regarded as a symbol of sacred import, conveying an idea of more than simply the fact, that trees in general had begun to shoot afresh.

It might be expected that we should only discover slight vestiges of symbols like these in the history of the Israelites, as this people were in great measure withheld from the use



WOLF (*Canis Syriacus*).

of such implements, in order to guard against their falling into that idolatrous abuse of them which prevailed amongst their neighbours; yet there are several figurative expressions and plain allusions in the Old Testament, which intimate their general acquaintance with something of this kind. Thus, in the text we have prefixed to this note, the idea of the patriarch would have been as clear had he placed the bough in the situation he describes, or had represented these images in a picture, and said, 'This is Joseph.' And in his manner of expression plainly alludes to such a custom.

Further illustration will be found in subsequent notes; and the reader may be referred to Davis's *Celtic Researches*, from which the above remarks are chiefly drawn.

27. '*Benjamin shall ravin as a wolf.*'—The זְאֵב *zeeb*, (*Canis Lupus* of Linnæus), or wolf, has grown familiar to our minds as a ravenous beast, and the enemy of the fold. The sacred text intimates that the habits of the wolf are not only carnivorous, but that his delight and constant exercise from morning till night, and from night till morning, are to surprise the unprotected and to tear the weak in pieces. And this account of its habits coincides with the observation of travellers, who concur in representing the wolf as continually on the prowl with an unsated appetite, and seizing every opportunity of doing harm, where its fears are not strong enough to overcome its thirst of blood. Most commentators agree in referring the comparison of Benjamin to a wolf, to the fierce and unjust contest in which this tribe engaged with the others, and in which, after two victories, it was almost exterminated (Judges xix. and xx.). After this, although the tribe gave the first king to Israel, in the person of Saul, it never was of much consequence, and was ultimately absorbed into the tribe of Judah, with which it retained its allegiance to the house of David, when the other tribes revolted.

CHAPTER L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 15 *Joseph comforteth his brethren, who craved his pardon.* 22 *His age.* 23 *He seeth the third generation of his sons.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth, and is put into a coffin.*

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians [1]mourned for him threescore and ten days.

4 ¶ And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 [2]My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called [3]Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For [4]his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham [5]bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they [6]sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell

[1] Heb. *wept.* [2] Chap. 47. 29. [3] That is, *the mourning of the Egyptians.* [4] Acts 7. 16. [5] Chap. 23. 16. [6] Heb. *charged.*

down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [7]Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake [8]kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation:* [9]the children also of Machir the son of Manasseh were [10]brought up upon Joseph's knees.

24 ¶ And Joseph said unto his brethren, I die: and [11]God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And [12]Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

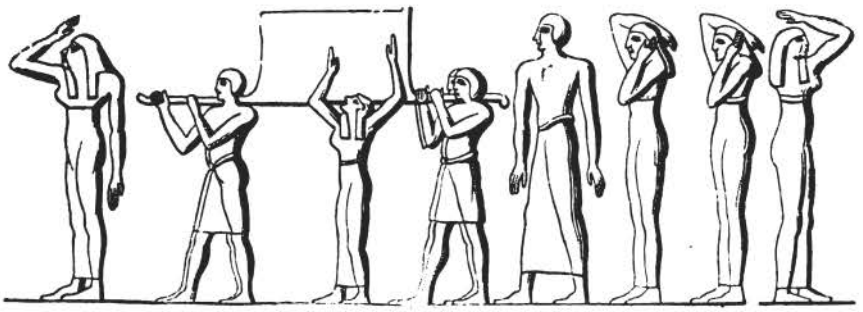
7 Chap. 45. 5. 8 Heb. *to their hearts.* 9 Numbers 32. 39. 10 Heb. *borne.* 11 Heb. 11. 22. 12 Exod. 13. 19.

Verse 2. '*His servants the physicians.*'—This must not be understood to mean that all the physicians of Joseph took part in the operation. The command was rather obeyed by those among them to whom the business belonged. That they are called 'his servants' does not, we apprehend, necessarily imply that they formed part of his domestic establishment, but were those whose services he required when necessary. That there were many is in remarkable conformity with what we know from other sources respecting the nature of medical practice among the Egyptians, under which no family, much less so great an establishment as Joseph's, could possibly do without the services of many medical attendants. No doctor was allowed to practise more than one branch of his profession. Some were oculists, who exclusively studied the diseases of the eye; others attended only to complaints of the head; some again confined themselves to complaints of the intestines; and others to secret and internal maladies. Under this system the faculty must needs have been strong in numbers; and Herodotus (ii. 84), to whom we owe this information, assures us that every place swarmed with them. The skill of the Egyptians seems to have been very considerable; and their reputation was great, even in foreign countries. We are assured by Pliny (*Hist. Nat.* xxi. 5) that they made *post mortem* examinations of bodies to ascertain the cause of death; and they were distinguished by their knowledge of the medicinal properties of numerous drugs. Jeremiah alludes to this, ch. lxvii. 11; and Homer describes Egypt as a country whose fertile soil produced an infinity of drugs, some salutary and others pernicious, and where every physician possessed knowledge above other men (*Odyssey*, iv. 299). It is likely that the physicians to whom King Asa sought were of Egypt (2 Chron. xvi. 12); for we know that their services were much sought after in foreign lands. Cyrus had a physician sent him from Egypt; and Darius always had Egyptian physicians with him (Herodot. iii. 1, 139).

— '*The physicians embalmed Israel.*'—The custom of embalming the dead has been conjectured, with great probability, to have originated in the very peculiar climate of Egypt. In that country, which three months in the year is under water, and at the same time exposed to a burning sun, it is evidently of the utmost importance that all decomposition both of vegetable and animal substances should be prevented. Probably this was the leading physical motive of the Egyptians for embalming both men and animals, a custom which was universal among them. The plague, which now makes its appearance in Egypt commonly on the subsidence of the Nile, and often commits fearful ravages in that and the surrounding countries, was unknown in ancient times, and seems first to have been heard of after the conversion of Egypt to Christianity, and somewhere about the period when the zealous preaching of St. Anthony and others of the fathers of the desert had abolished the practice of embalming there, as an idolatrous custom. There was, however, another and high motive for embalment, which arose out of the doctrine of the Egyptian religion, which taught that the continuance of the soul in the region of blessedness was contingent upon the preservation of the body. When *that* perished, the banished soul had to begin anew its career in connection with physical existence; and after migrating, during a period of three thousand years, through various forms of being, ultimately became again associated with the human form, and when its life terminated, was to be again admitted to its precarious felicity—separated from, but connected with, the 'earthly tabernacle' which had been left in the world exposed to the injuries of men and the accidents of time. It is obvious how this principle would operate in originating such elaborate and careful



A MUMMY LYING IN ITS CASE.



PART OF AN EGYPTIAN FUNERAL PROCESSION, WITH ACTS OF MOURNING.

processes for the embalming of the dead as the Egyptians practised, and which have often been described.

3. '*Forty days*,' etc.—It is rather difficult to understand the meaning of the different numbers, forty days and seventy days. Herodotus mentions seventy days as the time which the body lay in natron, which agrees with the time of mourning for Jacob. Diodorus, however, takes no notice at all of this process, which seems to have been often omitted, and says that the embalming occupied forty days. Bishop Warburton conjectures that the whole period of pickling and embalming occupied seventy days; that is to say, that the body was laid in natron thirty days, and that the remaining forty were occupied in preparing it with gums and spices, which was the proper embalming. Thus, therefore, forty days may be said to be the time of embalming, although the corpse was seventy days in the hands of the embalmers. It is remarkable, however, that Moses's numbers should contain both the numbers mentioned by the others. It is also observable that Diodorus mentions seventy-two days as the period of mourning for the king, whence some have conceived that Jacob was mourned for as a king, and that the seventy in the text is a round number for seventy-two. Be this as it may, it must give some idea of the mourning for Jacob to state the observances during the mourning for a king, as given by Diodorus. They shut up their temples, and abstained during the seventy-two days from all sacrifices, solemnities, and feasts. They rent their clothes, begrimed their heads and faces with mud, and in this condition men and women went about in companies of two or three hundred, with their loins girded and their breasts bare, singing plaintive songs, reciting the virtues of him they had lost. During the time of mourning they abstained from wine and generous diet. They ate no animal meat, or food dressed by fire, and abstained from their customary baths and anointings. Every one mourned as for the loss of his dearest child, and spent all the day in lamentations. A great part of this agrees in essentials with what Herodotus states as the observances of an ordinary mourning. The difference was probably only one of duration, and in the mourning for a king being general.

4. '*Joseph spake unto the house of Pharaoh*.'—It is worthy of remark here that Joseph makes not his request directly to the king, but has recourse to the house of Pharaoh, while at other times he goes directly to Pharaoh; and even his brothers and father were brought before Pharaoh, so that the fact cannot be explained on the ground of the hatred of the Egyptians to strangers. The correct explanation seems to be this:—It belonged to the Egyptian sense of propriety to go with shorn hair and beard, and only thus could any person appear before the king (comp. ch. xli. 14). But while mourning they were not permitted to shave. Herodotus says:—'Among other nations it is the custom in mourning for the relatives to shave the head, but the Egyptians, when an individual dies, leave the hair, which was before cut off, to grow upon the head and chin' (*Euterpe*, 36).

7, 8. '*Joseph went up.....and with him all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph and his brethren*.'—The custom of funeral trains existed at all periods and in all the provinces of Egypt. We see the representations of funeral processions in the oldest tombs at Eleithuias; and similar ones are delineated in those of Saqqarah and Gizeh: we also find others of a like nature in the Theban tombs, which belong to the eighteenth, nineteenth, and twentieth dynasties. When we behold the representations of the processions for the dead upon the monuments, we seem to see the funeral train of Jacob. The distinction between the elders of the house of Pharaoh, his court officers, and the elders of the land of Egypt, the state officers, is also worthy of notice. Rosellini, *Monumenti dell' Egitto*, ii. 3. 396; Hengstenberg, *Egypt*, p. 75.

16. '*Sent a messenger*,' etc.—Abarbanel thinks that they did this immediately after their father's funeral in Canaan, and before their return to Egypt; for that the brothers were so apprehensive of Joseph's just displeasure, that they would not go back and place themselves in his power until they had ascertained his sentiments towards them. This we doubt; for there is every reason to suppose that they had left their wives and children in Egypt. According to the Talmud (*Yehamoth*, f. 65), they invented this message in order to ensure a continuance of his favour, as his father, who knew him better, never suspected him, and left no injunction on the subject. This seems likely; but we cannot concur in the opinion of Nachmanides, that Jacob never was made acquainted with the fact that they sold Joseph into slavery; the tenor of his blessing upon that beloved son seems to us to evince his knowledge of that disgraceful fact.

21. '*He comforted them*.'—Literally, *he spoke on* or *to their hearts*; that is, he addressed himself to their feelings.

25. '*Ye shall carry up my bones from hence*.'—We see in the next verse that the body of Joseph was embalmed. In this and many other places, 'bones' denote generally a corpse. The Israelites had the satisfaction of performing this promise; for, after carrying the mummy of Joseph about with them in their forty years' wanderings, they were enabled to deposit it in the ground which Jacob bought at Shechem (Josh. xxiv. 32). Josephus seems to say, that the bodies of the other patriarchs were carried up to Hebron, and buried there, soon after they died. This is possible; and that the same was not done with Joseph's remains, is probably explained by the unwillingness of the Egyptians to part with the mummy of so prominent a public character as Joseph had been. The earnest desire of the patriarchs, that their remains should be deposited in the country which they regarded as their native land, and which was to be possessed by their descendants, does not call for particular elucidation. It is a frequent occurrence among ourselves for the remains of persons of consideration who have died abroad, to be brought home for interment. We have all read of the practice among the American Indians of carrying away with them the bones of their fathers, when the encroaching white men obliged them to migrate from their ancient seats.

26. '*He was put in a coffin*.'—This is certainly mentioned here as a distinction. Coffins have never been much used in the East, although great personages have occasionally been deposited in marble sarcophagi. The

custom was and is to wrap the body up closely in wrappers, or to swathe it with bandages, and so bury it, or deposit it in the excavated sepulchre. In Egypt, coffins were more in use than any where else, but still the common people were obliged to dispense with them. On the other hand, persons of wealth or distinction had two, three, or even four coffins, one within the other.

Herodotus says that, after the embalming, the relatives of the deceased 'take away the body, and make a wooden image in the shape of a man, and place the body in it. When it is thus enclosed, they put it in the apartment for the dead, setting it upright against the wall' (*Euterpe*, 86). The Hebrew word employed in the text, אָרוֹן *aron*, denotes that the coffin was of wood, and has been mentioned as throwing some doubt upon the knowledge of Egypt possessed by the author of Genesis, seeing that a sarcophagus of stone might seem more properly to belong to a person of such high distinction as Joseph. But a closer examination shows that this expression is directly in favour of the credibility of the Pentateuch. Coffins of stone (basalt) were very rare exceptions, perhaps only used for royal personages, whereas those of wood were in general use. And in the case of Joseph, his order respecting the removal of his remains, probably prevented his friends from thinking of a stone sarcophagus for his remains. The workmanship of the wooden coffins, and the number of those within each other, sufficed to denote high rank, even without a stone sarcophagus.



MUMMY CASES AND MARBLE SARCOPHAGI.

THE SECOND BOOK OF MOSES,

CALLED

E X O D U S.

THIS designation of the second book of the Pentateuch is taken directly from the Greek Ἔξοδος, varying only in the Latinised termination *us* for *os*. The word signifies a going forth, departure, or migration; and, like the other Greek titles of the Pentateuch, is descriptive of the principal or leading events of the book itself, which here is the going forth of the Israelites from their bondage in Egypt. In the Hebrew the title is, as usual, derived from the initial words of the book itself, and is וְאֵלֶּה שְׁמוֹת *ve-elleh shemoth*, 'and these are the names.'

With respect to the authorship, there is not much to add to the considerations which have been adduced at the commencement of this work, to show that Moses was the author of the whole Pentateuch; but the additions with reference to this particular book are, although few, very explicit and important. In Exod. xxiv. 4, Moses himself testifies that he 'wrote all the words of the Lord,' uttered on a certain occasion; and these words, so written, are contained in the present book. Our Lord, when citing a passage from this book, in Mark xii. 26, calls it 'the book of Moses.' Again, in Luke xx. 37, he says, 'Now that the dead are raised, even Moses showed at the bush.' It is also to be observed that the books of the Old Testament are spoken of in the New as being divided into two grand classes—'Moses and the Prophets,' Luke xvi. 31, and 'the Law and the Prophets,' Luke xvi. 16; implying that all the Scriptures, besides 'the prophets,' were written by Moses; which is to say that the books of the law were written by him. The date assigned to this book by the authorship of Moses has however been violently impugned by the neological writers of the Continent, who, from the supernatural and extraordinary character of the contents, have been unusually solicitous to prove it the production of an age long posterior to that to which the events themselves are ascribed. De Wette and others have laboured hard to mark out in the book itself the traces of various fragments and documents of which they suppose to have been in that later age composed, and to discover other signs of a post-Mosaical origin. But Hengstenberg, Havernick, and others, have most satisfactorily disposed of all their illustrations and arguments. Thus, it is alleged that the law contained in Exod. xxiii. 9, seems to apply to a later condition of the people, when settled in Palestine. The answer is, that regulations respecting strangers were of importance to the people, even during their sojourn in the desert; especially since a number of Egyptians had joined the Israelites, and stood to them in the relation of strangers. The definition of *omer* as the tenth part of an *ephah* in ch. xvi. 36, is another of the passages adduced, as implying that changes had taken place in the Hebrew measures in the interval between the date of the transaction and that of the composition of the book. But the answer is, that the Hebrew word OMER does not indicate a definite measure, but merely a vessel, the size of which it was therefore necessary to specify by giving it exact measurement. In ch. vi. 26, 27, the critics of this class consider that they can recognise the hand of a later author, who refers to Moses and Aaron, and describes their character. A very slight attention to the preceding genealogy and to the descriptive style of the Pentateuch, will however suffice to shew that even a contemporary writer might have spoken in the way that Moses does in these passages. Some other passages, upon which objections of this kind have been founded, will be indicated in the notes appended to them. But we cannot find a better place than this to point out the abundant and *constantly increasing* verifications which the circumstances recorded in the early chapters receive from antiquarian and historical research, which has produced ample materials for testing the accuracy of the particulars which relate to Egypt and the Egyptians. The result of such comparison shews that the author had a most thorough knowledge of Egyptian institutions and of the spirit that pervaded them; nor do we anywhere discover facts or incidents at variance with the usages and manners of that extraordinary people, or incompatible with their institutions, or with the state of the country. The book does in fact contain a multitude of incidents and detailed descriptions, which have gained new force from the modern discoveries in the great and interesting field of Egyptian antiquities. Numerous examples will be produced in the notes; and the reader will find more in Hengstenberg's interesting work, *Die Bücher Moses und Aegypten* ('The Books of Moses and Egypt'), and in the

Pictorial History of Palestine. The description of the journey of the Israelites through the desert, also, evinces such a thorough acquaintance with the localities, as excites the most clear conviction on the part of the most careful and scientific travellers of our own time of the authenticity of the Pentateuch. In proof of this, see Raumer's *Der Zug der Israeliten aus Aegypten nach Canaan* ('Journey of the Israelites from Egypt to Canaan'), and compare Robinson's *Biblical Researches in Palestine.* The great Passover festival, of which the origin is described in this book, is not less replete in its corroborative indications;—but we postpone to the notes the suitable remarks on this and other points of importance.

The period embraced by the history of this book is usually reckoned at 142 years, composed thus: —From the death of Joseph to the birth of Moses, 60 years;—from the birth of Moses to the departure from Egypt, 80 years;—from the departure out of Egypt to the erection of the tabernacle, 1 year. Some computations make the first interval 63 years, which would raise the whole period to 145 years; but the difference is scarcely of sufficient consequence to render an explanation of it necessary. Nearly the whole of the book is occupied in the detail of circumstances which occurred in the last year of the entire period.

With this book commences the real history of the Israelites as a people. It begins by describing the oppressions to which they were subjected under a new dynasty of Egyptian kings, ch. i. It then proceeds to furnish particulars respecting the birth and early life of Moses, chap. ii.; and then gives a full account of the circumstances which attended his divine appointment to deliver the Israelites from their great affliction, ch. iii. iv. 1–29. Several chapters which follow describe the course of proceeding adopted by Moses under the divine direction, and detail the circumstances attending the infliction of the first eight plagues upon the Egyptians, ch. iv. 29—x. 21. The institution of the Passover is then related, ch. xii. 21–1; after which an account is given of the two remaining plagues inflicted upon the Egyptians, x. 21—xii. 31; followed by the actual exodus of the Israelites from the land of Egypt, xii. 31–37, 40–42. We have there a full account of the wandering of the Israelites from their leaving Rameses in Egypt till they reached Mount Sinai, ch. xii. 37–40 to xix. 2. Moses then goes up into the mountain, and the people prepare themselves for the renewal of the covenant, ch. xix.; after which the moral law is delivered, ch. xx.; and subsequently the moral and ceremonial law, ch. xxi.–xxxi. The idolatry into which the Israelites fell, their punishment, and the renewal of the covenant are next recorded, ch. xxxii.–xxxiv. The offerings made for the tabernacle are then enumerated, and its construction described, ch. xxxv.–xxxix.; and the book concludes with the erection of the sacred structure, and its being covered with the cloud by which the Divine Presence was manifested, ch. xl.

There are few separate commentaries on Exodus, and most of those few, although nominally distinct, are, in fact, but portions of larger works. But the literature of Exodus is nevertheless very extensive, as most of its material facts have been the subjects of numerous treatises and dissertations, some of which will be named in the notes. It now suffices to specify the following works:—Cartwright, *Electa Targumico-Rabbinico, sive Annott. in Exodum*, Lond. 1653; Ainsworth, *Annotations upon the Second Book of Moses called Exodus*, Lond. 1639; Lightfoot, *Handful of Gleanings out of Exodus;* Willet, *Hexapla in Exodum*, Lond. 1608; Rivett, *Commentar. in Lib. II. Mosis, qui Exodus inscribitur*, Leyden, 1654; Haitsma, *Commentar. ad Libr. S. Exodum*, Franc. 1771; Hopkins, *Exodus, a corrected Translation with Notes*, Lond. 1784; J. a S. Cruce, *Libri Exodi* Ἐξηγηεία *critico-literalis in locis obscuris e polyglottis tentata*, Heidelb. 1778; Bertholdt, *De Rebus a Mose in Ægypto gestis ad illustr. Exodi* capp. i.–xiv., Erlang. 1795; on the same chapters Hengstenberg's book, already cited, *Die Bücher Moses und Aegypten*, furnishes an interesting and valuable set of illustrations. The most recent separate commentary is that of Professor Bush in his *Notes on Exodus*, New York, 1843, into which most of our own notes on the book, in the first edition of the present work, have been transcribed.

CHAPTER I.

1 The children of Israel, after Joseph's death, do multiply. 8 The more they are oppressed by a new king, the more they multiply. 15 The godliness of the midwives, in saving the men children alive. 22 Pharaoh commandeth the male children to be cast into the river.



NOW [1]these *are* the names of the children of Israel, which came into Egypt; every man and his houshold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the [2]loins of Jacob were [3]seventy souls: for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

7 [4]And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 [5]But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 ¶ And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

[1] Gen. 46. 8. Chap. 6. 14. [2] Heb. *thigh*. [3] Gen. 46. 27. Deut. 10. 22. [4] Acts 7. 17.
[5] Heb. *And as they afflicted them, so they multiplied*, &c.

Verse 8. '*There arose up a new king over Egypt, which knew not Joseph.*'—In the note on Gen. xlvi. 34, we have expressed our conviction that the only way of clearing the history of this period from the confusion which must needs arise from, on the one hand, treating Manetho's statement respecting the Hyksos or shepherd-kings as an entire fabrication; and, on the other, from regarding it as in all its parts entitled to equal confidence. We have chosen the middle course between these extremes: accepting as true that portion which has no connection with the Israelites, and relating to events completed before the time of Joseph; but rejecting that later portion, in which the expelled shepherds are, after a long interval, again brought upon the stage, and their affairs mixed up with those of the Israelites settled in Goshen, in a way which we should call clumsy, if it had not successfully imposed upon many learned and intelligent inquirers. It has, indeed, been regarded by many as an elucidation of the circumstances in the present chapter, if we impute the changed conduct towards the Israelites to the re-intrusion of this pastoral dynasty, of which 'the king who knew not Joseph' was the first sovereign. But if we take Manetho's authority for the leading fact, we must take it as it stands; and he is so far from describing the lepers settled in Avaris (Goshen)—in whom he evidently points to the Israelites—as being subjected to oppression by the returned shepherds, that he says the latter came at their invitation, and that they together oppressed the Egyptians, and ruled Egypt with a rod of iron, and were together eventually expelled. The difficulties of admitting this restoration of the Shepherd dynasty, and of regarding that event as the cause of that great change which subjected the Israelites to oppression, are so great, and so much the

more apparent the more closely the matter is examined, that nothing but the authority of an ancient name and the absence of such knowledge as might suggest a better alternative, could have led to its acceptance. The fact, however, to which we have referred—that, according to Manetho, the Israelites were *not* oppressed during this second period of pastoral domination, but were oppressors, ought to preclude us from using it to account for their oppression. A document which can only be rendered intelligible by interpreting it to mean the exact contrary of that which it expresses, cannot be of any historical value; and we shall get through the history of the first chapters of Exodus much better when disencumbered of its assistance. Let it, then, be understood—that we accept Manetho's account of the first invasion of Egypt by the shepherds, and of their domination in that country before the time of Joseph and the arrival of the Israelites; because it is clearly compatible with Scripture, and tends to illustrate many facts which we find set down in the book of Genesis; but that we repudiate the whole story of their eventual return at the invitation of 'the lepers' (Israelites), as a monstrous fiction, designed to malign the Jews and to throw discredit upon the sacred history of this period. Manetho had a direct interest in doing this; and it was done at a time when the sacred record of the transactions in Egypt became known in that country through the Septuagint translation.

A sufficient and satisfactory account of all that is essential to connect the Egyptian and Jewish histories of this time, may be obtained without any resort to this very suspicious document. This account is substantially that of Sir J. G. Wilkinson, which seems to us much more distinct than that which attempts to reconcile the history of Moses with that of Manetho.

About sixty years after the death of Joseph a new dynasty (the eighteenth) began to reign in the person of Amosis or Ames. The chronological coincidence of this change in the reigning family, strongly suggests that this Amosis was no other than 'the new king which knew not Joseph'—that is, who was not so strongly as the last dynasty imbued with a sense of Joseph's great services to the state, or equally disposed to acknowledge the claims which the Israelites had upon the protection of the government. If we consider that he was from the distant province of Thebes, it is reasonable to suppose that the Hebrews would be strangers to him, and that he was likely to look upon them with the same distrust and contempt with which the Egyptians usually treated foreigners. They stigmatized them with the ignominious name of impure Gentiles, and the ignoble occupation of shepherds was for the Jews an additional cause of reproach, as we already know. Indeed it is possible, Sir J. G. Wilkinson thinks, that the Jews, who had come into Egypt on the occasion of a famine, finding the great superiority of the land of Egypt both for obtaining the necessaries of life and for feeding their flocks, may have asked and obtained a grant of land from the Egyptian monarch, on condition of certain services being performed by them and their descendants. This seems corroborated by the fact that some of them were tillers of the land as well as shepherds; for, besides their labour 'in mortar and brick,' they were employed 'in all manner of service in the field' (Exod. i. 14). And, in Deut. x. 11, we find the expression 'Egypt . . . . where thou sowedst thy seed and wateredst it.' So long as the Memphitic dynasty continued on the throne, this grant was respected, and the only service required of them was that (if any) agreed upon in the original compact. But on the accession of the Theban family, the grant being rescinded and the service still required, they were reduced to a state of bondage; and as despotism seldom respects the rights of those whom it injures, additional labour was imposed upon this unresisting people. This is not without some parallel in the same country even at the present day; for the Arabs, whenever they become settled in villages on the banks of the Nile, meet with much vexation from the Turkish authorities, and the Turks are always anxious that they should fix themselves in villages, in order to get them within their power. Pharaoh's pretended fear, lest in the event of war they should make common cause with the enemy, must have been the more plausible as the country was most exposed to the incursions of nomade tribes upon the side where the Hebrews were settled, and more so still if the ancient enemies of Egypt, the Shepherds, or Hyksos—or at least a large body of them—had withdrawn no further than into Palestine, where their descendants were still a valiant and powerful people (the Philistines). At any rate this alleged fear of their king was a sufficient pretext with his own people for oppressing the Israelites, at the same time that it had the effect of exciting their prejudices against them. Affecting, therefore, some alarm at their numbers, he suggested that so numerous a body might avail themselves of the absence of Egyptian troops, and endanger the safety and tranquillity of the country (*v.* 10), and that prudence dictated the necessity of obviating the possibility of such an occurrence. With this view they were treated like captives taken in war, and were forced to undergo the gratuitous labour of erecting granaries and other buildings for the Egyptian monarch. Respecting these works, see the note on ch. v.

11. '*They did set over them taskmasters to afflict them with their burdens.*'—See the notes on Isa. xix. It is even thus at the present day, except that the Egyptians themselves are now the sufferers, and that in their own country. The Rev. R. M. Macbriar writes:—'When the labour of the people is required for any public work, the officers of Mehemet Ali collect the whole neighbourhood—men, women and children, and dividing them into so many companies and droves, appoint taskmasters over them. These are armed with whips, which they use pretty freely, as they are responsible for the completion of the work.' See verse 14.

— '*Pithom and Raamses.*'—There can be no doubt that these cities, upon whose fortifications the Hebrews were compelled to labour, were situated in the land of Goshen. It is most natural to suppose that they built in the land wherein they dwelt; and all doubt on this point is set at rest, since one of these cities, Raamses, is afterwards represented as the place of rendezvous from which the Israelites commenced their departure out of the land. We are to regard them as fortified towns in which provisions were stored up. That they were fortified is understood by the Seventy, who here translate by 'walled cities.' The same thing is evident from 2 Chron. viii. 3-6, where cities similarly designated are placed upon the insecure border land (Hamath), and are described as 'fenced cities, with walls, and gates, and bars.' Compare this also with 2 Chron. xi. 12, where store-cities are mentioned in connection with 'castles.' Such cities were in no part of Egypt more needed than on its eastern frontier, as is evident from the fact that, according to the testimony of profane writers, it was upon this border, the most exposed of all, that the military power of the Egyptians was concentrated.

PITHOM may without much hesitation be recognised in the Patumos of Herodotus, which, according to his account, lay on the Pelusiac arm of the Nile, not far from the entrance of the canal which in his day connected the Nile with the Red Sea (*Euterpe*, 158). In this name the P is merely the Egyptian article; omitting which, we recognise the name in the Thum which the Itinerary of Antoninus places at twelve Roman miles from Heroöpolis. Following these indications, the scholars who accompanied the French expedition place Pithom on the site of the present village of Abbaseh, at the entrance of the wady Tumilat, where there was at all times a strong military post. RAAMSES, which is here the name of a city, is used in Gen. xlvii. 11, to designate the district which is elsewhere called Goshen. This, with the intimations in Exod. xii. 37 and Num. xxxiii. 3, 5, clearly shews that Raamses was a central point in the land of Goshen, and probably its chief town. The Septuagint, whose authority on such a point is of great value, renders the name of the city by Heroöpolis, retaining Raamses as that of the district. Even in Gen. xlvi. 28, where the original has Goshen, it conformably renders:—'But Judah he sent before him to Joseph, that he might come to meet him at Heroöpolis, in the land of Rameses.' This identification is peculiarly satisfactory, because the

name Heroöpolis could not be older than the Greek domination in Egypt, the commencement of which was recent at the time that the translation was made, and when its more ancient name, which they determine to have been Rameses, was still a matter of familiar knowledge. There are other grounds to corroborate this conclusion of the Septuagint, upon which it is not necessary here to enter. Assuming the identity of Raamses and Heroöpolis, we have to seek the site of the latter city. On that point the French Commission is now generally regarded as having established that Heroöpolis lay between the Pelusiac arm of the Nile and the Bitter Lakes, to the north-west of these lakes, at a place which is now called Abu Keisheid, from the Arab tribe which roves about on the Isthmus. A full description of the spot may be seen in the *Descript. de l'Egypte*, xi. 376. See also Hengstenberg, *Egypt and the Books of Moses*, pp. 50-56. [APPENDIX, No. 2.]

16. '*Upon the stools.*'—The original word אָבְנַיִם *obnayim*, seems to denote a low seat or stool on which workmen sat, and which is frequently represented in the Egyptian monuments. A seat of this kind was doubtless used by the midwife when assisting a woman in labour lying on a bed. Accordingly, Gesenius translates here—'Then shall ye see (while yet) upon the stools, whether it is a boy,' etc. That is, the midwife is directed, at the very moment of birth, while she yet sits upon the stool, and no one else has seen or touched the infant, to ascertain its sex by the sight or rather touch, and if it be a male, to kill it; as she could do, by the pressure of her hand or finger, unknown to the parents.

CHAPTER II.

1 *Moses is born,* 3 *and in an ark cast into the flags.* 5 *He is found, and brought up by Pharaoh's daughter.* 11 *He slayeth an Egyptian.* 13 *He reproveth an Hebrew.* 15 *He fleeth into Midian.* 21 *He marrieth Zipporah.* 22 *Gershom is born.* 23 *God respecteth the Israelites' cry.*

AND there went [1]a man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and [2]when she saw him that he *was a* goodly *child*, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name [3]Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee [4]a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 ¶ Now the [5]priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread.

[1] Chap. 6. 20. Num. 26. 59. [2] Acts 7. 20. Heb. 11. 23. [3] That is, *drawn out.* [4] Heb. *a man, a prince.* [5] Or, *prince.*

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name [6]Gershom: for he said, I have been a stranger in a strange land.

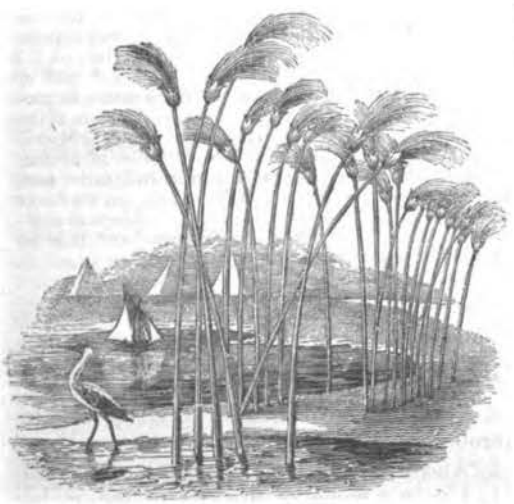
23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his [7]covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God [8]had respect unto *them*.

[6] Chap. 18. 3. [7] Gen. 15. 14, and 46. 4. [8] Heb. *knew*.

Verse 3. '*Bulrushes.*'—The original is גֹּמֶא *gome*, and it only occurs in three other places of Scripture. From Job viii. 11, and Isa. xxxv. 7, we gather that it was a plant growing in moist situations; and this text, compared with Isa. xviii. 2, shews that it was employed in the construction of vessels of different kinds intended to float upon the water. Now the plant growing in the Nile which was applied to this purpose was, as we learn from Theophrastus, the papyrus plant, which agrees very well with all the texts in which the name occurs, and has the sanction of ancient versions. The Septuagint has πάπυρος in Job viii. 11; and in Isa. xviii. 2, βιβλίνας—a designation preserved in the venerable name of 'Bible,' as the other is in 'paper,' which was first made from this plant. In the last cited text the Vulgate has '*papyrum.*' In fact the identity of the *gome* with the papyrus is scarcely open to question. This plant (*Cyperus papyrus*) is not a rush, as our translation would convey, but is one of the tribe of sedges. It is distinguished chiefly by its cluster of elegant little spikes, which consist of a single row of scales, ranged in a straight line on each side. These clusters are 'weak,' or hang down in a nodding position, and, unlike the rest of the plant, are inapplicable to any useful purpose. The root is about the thickness of a full-sized man's wrist, and more than fifteen feet in length, and so hard that all kinds of utensils were made of it. The stem, which is about four cubits, or six feet long, was eaten raw, roasted, or boiled, and furnished material for boats, sails, mats, clothes, beds, and books. Ancient specimens found at Thebes and elsewhere evince that paper was made from this plant long before the time of Alexander the Great; and the use of it in the fabrication of boats is still, according to Bruce, preserved in Abyssinia. This last fact is interesting, because the existence of such boats is in Isa. xviii. 2, expressly referred to Ethiopia.



CYPERUS PAPYRUS.

— '*Slime.*'—The word being the same here as in Gen. xi. 3—namely, חֵמָר *chemer*, should seem here also to denote asphaltum or mineral pitch, the use of which was certainly of the most remote antiquity in Egypt. Nevertheless, as this product was not common in that country, and was probably somewhat expensive, we incline to think that the word may have had a more extended signification than has been usually assigned to it, and may in this place have literally denoted 'slime,' as rendered by our translators—that is, the slime or mud of the river Nile, which was not only suited for, but actually applied to such purposes. Besides, as resinous pitch was employed on this occasion, it seems less likely that mineral pitch than that 'slime' should be used along with it: for there is more apparent reason why slime and pitch should be used, than why two kinds of pitch should be employed. At all events we read with interest a communication by the Rev. W. Macbriar, in the *Wesleyan Magazine* for 1836, p. 30, that the slime of the river Nile is of the most tenacious description, and, when thoroughly dried, adheres like pitch. It is used in making bricks, which consist of the simple mud, mixed with a little stubble (Exod. v. 17), then formed into the proper shape, and dried in the sun. But it is in the navigation of boats that the virtues of this slime are particularly visible. The natives, when they have a heavy cargo, build a wall of this mud upon the sides of the boat, to the height of perhaps a foot, and they then load the boat till the water actually reaches higher than itself; thus trusting the vessel solely to the bulwark of slime, which is constantly washed by the stream. This plan is usually adopted only in descending the river, when the boat is left to float of itself down the rapid current, the helmsman keeping it in mid-channel. But when the water is rough from strong contrary winds, accidents occasionally happen from the washing away of the slime, and the boat immediately founders. From this strong adhering property of the slime, it will be seen that the infant Moses was quite secure in the ark, even though it had been placed in the middle of the river; nor was there any danger of moisture penetrating through his slimy cradle.

— '*Pitch,*' זֶפֶת *zepheth.* 'Pix,' whence our pitch was derived from πίττα, which came ultimately, by a transposition of letters, from *zepheth.* The Greek and Latin terms were applied to the solid resins obtained from the pine and fir-trees. Both the mineral and the vegetable productions were employed on this occasion for the obvious purpose of keeping out the water, and thus preserving the child from its intrusion, till some kind heart should be moved to pity for him. There seems to be considerable analogy between the ark or boat in which Moses was deposited and the curious vessels which are at the present day employed in crossing the Tigris. They are perfectly circular in shape, and are made with the leaves of the date-palm, forming a kind of basket-work, which is rendered impervious to the water by being thickly coated with bitumen.

— '*Flags,*' סוּף *suph.*—We are unable at present to satisfy ourselves as to what particular plant is here intended.

It is more than probable, however, that *suph* was a general term for sea or river-weed. Theophrastus describes several plants akin to the papyrus, as common in the marshes of Egypt; among them the *sari*, which produced a root that was much used by smiths as fuel in forging their iron. The Arabic seems applicable to a species of bulrush, *scirpus:* the Vulgate has, 'in caricto,'—in a bed of reeds. The Red Sea is always called in the Scriptures יַם־סוּף *yam-suph*, or 'the weedy sea,' probably from the great variety of marine vegetables which grow in it, and which at low water are left in great quantities upon the shores. Now in Egypt this sea was, from an allusion to the same circumstance, called the 'Sari Sea,' which seems to demonstrate the identity of the *suph* with the *sari*.

5. '*Came down to wash herself at the river.*'—This, as well as the adventure of Joseph with Potiphar's wife, shews that the women in Egypt were under far less restraint than in other parts of the East. That the king's daughter went to bathe in the Nile, is explained by the Egyptian notion of the sacredness of that river, to which divine honours were rendered. A representation of an Egyptian bathing scene —a lady with four female servants, who attend upon her, and perform various offices, is depicted in one of the tombs at Thebes, and is copied in Wilkinson's *Ancient Egyptians*, iii. 389.

11. 22. '*She called his name Moses* [drawn out]; *and she said, Because I drew him out of the water....He called his name Gershom* [a stranger here]; *for he said, I have been a stranger in a strange land.*' These are two out of many instances of children named from the circumstances of their birth, or from some peculiarities in the history of the families to which they belong. Nearly all the Old Testament names are significant, and imposed with a reference to that significance. This is still the case in the East, as might be shewn by numerous extracts from travellers. The following, from old Purchas, will serve:—'They call one another diversly, and not alwayes by their names, but sometimes by their father's calling, trade, or degree; as *Eben Sultan*, that is, the sonne of a king; *Eben Terzi*, the sonne of a taylor. And sometimes by their marks, as *Colaccis*, that is, a man without ears; *Cowsi Sepher*, that is, Sepher with the thin beard. And sometimes by their stature, as *Tow-ill*, that is, a tall man: *Sgire rugiall*, that is, a little man. And sometimes by their offices, as *I-asgee*, that is, a secretarie; *Nibe*, that is, a clerk, &c. And sometimes by their humours; as *Chiplac*, that is, a naked man, or one who was of a humour to weare no clothes but breeches. And sometimes by their father's qualities, as *Eben Sacran*, that is, the sonne of a drunkard. But their common word of curtesie, either to strangers, or such whose names they know not, or whom they purpose to reverence, is *Chillabee*, that is, gentleman. And there is no man among them of any degree who will refuse to answer to any of these names. But if Nature have marked them either with goggle eyes, bunch backs, lame legs, or any infirmitie or deformitie, as they are knowne by it, so they are content to bee called by it.'

15. '*The land of Midian.*'—There is a difficulty attending this subject, which has not yet been indisputably settled. There seem to be two lands of Midian;—this on the Elanitic gulf of the Red Sea; and another east and south-east of the land of Moab, which was on the east of the Dead Sea. It is therefore concluded by some good authorities, that the tribes inhabiting these lands were different people;—those near the Dead Sea being the descendants of Abraham through Keturah; and those near the Red Sea being the posterity of Midian, the son of Cush. The latter conjecture is strengthened by the certainty that some of the Cushite tribes did settle in, and on the outskirts of, Arabia, which was therefore called Ethiopia in common with the different countries which the Cushites occupied. Accordingly Zipporah, the wife of Moses, is called a Cushite or Ethiopian, in Numb. xii. 1; and in Hab. iii. 7, the Midianites are mentioned with the Cushites. There are those, however, who believe that all the Midianites mentioned in Scripture are descended from Abraham; and that those near the Red Sea were merely a ramification from the same stock. That the latter were called Ethiopians, may be sufficiently accounted for by their inhabiting a country to which the name of Ethiopia was applied. We incline to this opinion; but in order not to interfere with the other, we shall notice each branch separately as the text brings it before us; and it is the more easy to do this, as the Scripture history connects the one people little, if at all, with the other. The Midianites near the Red Sea are scarcely noticed in the Bible, except in the early chapters of this book. One of the earliest notices of the Midianites connects them with the Ishmaelites (Gen. xxxvii. 25, 28), with whom all the tribes springing from Abraham were in the first instance closely connected, and into whose body they were all ultimately absorbed. As that notice describes them as engaged in commercial pursuits, besides being a pastoral people, and as they seem to have become a numerous and wealthy race, it would be interesting to inquire whether their settlement on the Red Sea had not some connection with maritime trade and navigation. We have no data on which to form distinct conclusions on this matter; but it may fairly be conjectured, that being a trading people they would, when situated on the Red Sea, scarcely abstain from building some kind of vessels in which to explore the shores of the gulf and the contiguous coasts, at the least. Josephus says the people of this part of Midian were not shepherds, which allows us to imagine that they were engaged in commerce. He adds, rather contradictorily, that they left the care of their sheep to women. This agrees with the fact of Jethro's flock being watered by his daughters; and, which is still more striking, it agrees with the existing practice in this part of Arabia, where the duty of attending the flocks is considered degrading by the men, and is more entirely left to the young women than perhaps in any other part of Arabia. The territory of these Midianites on the Red Sea would seem to have extended farther southward than that of the Edomites, as it is not unlikely that the latter people ultimately superseded them altogether in these parts. These were undoubtedly the Midianites who trembled for fear when they heard that the Israelites had passed through the Red Sea. (Hab. iii. 7.) The Orientals do not appear to know any other land of Midian than this. Abulfeda says that the name is preserved in a ruined city, called *Madyan*, on the shore of the Red Sea, on the route of the pilgrims from Egypt to Mecca. This city, he says, was the capital of the tribe of Midian among the Israelites; and that there was still to be seen near it the famous well at which Moses watered the flocks of Schoaib, as the Moslems called Jethro. Josephus mentions the 'city of Madyan on the Red Sea;' and it is no doubt the same that Ptolemy calls Modianam.

CHAPTER III.

1 *Moses keepeth Jethro's flock.* 2 *God appeareth to him in a burning bush.* 9 *He sendeth him to deliver Israel.* 14 *The name of God.* 15 *His message to Israel.*

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

2 And [1]the angel of the LORD appeared unto him in a flame of fire out of the midst

[1] Acts 7. 30.

of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: [z]put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, [a]I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

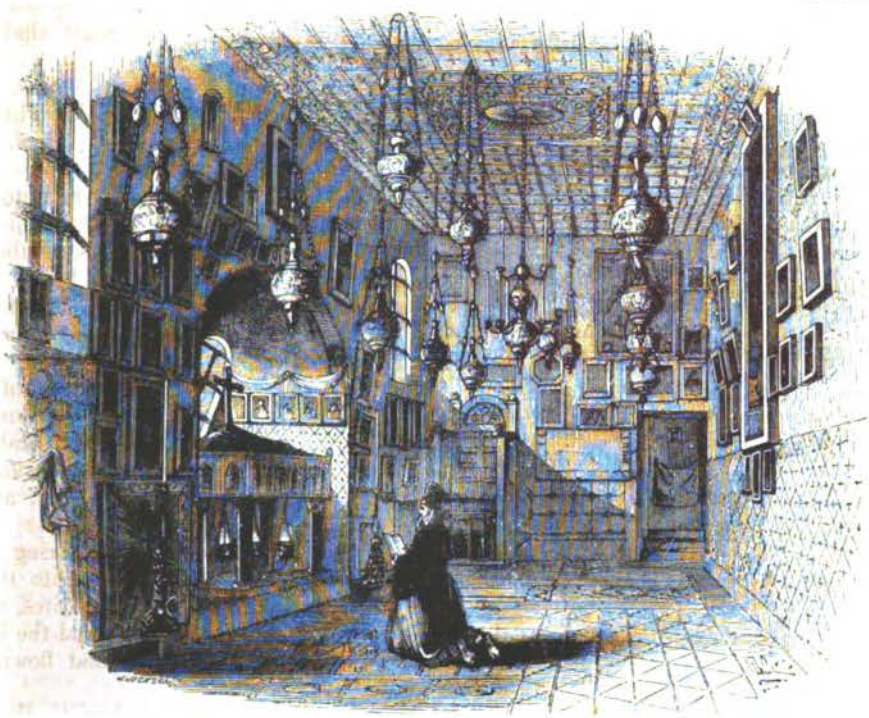
19 ¶ And I am sure that the king of Egypt will not let you go, [d]no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 [e]But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil [f]the Egyptians.

[z] Josh. 5. 15. Acts 7. 33. [a] Matt. 22. 32. Acts 7. 32. [d] Or, *but by strong hand.* [e] Chap. 11. 2, and 12. 35. [f] Or, *Egypt.*



CHAPEL OF THE BURNING BUSH.

Verse 1. '*Horeb.*'—We shall give some account of this mountain when tracing the course of the Israelites in their march from Egypt to the Land of Promise. We may here observe, that the sacred locality is under the guardianship of a body of Greek monks, who occupy an ancient convent at the foot of the mountain, called the 'Convent of St. Catherine.' The monks indicate, as the spot where Moses fed the flocks of Jethro, a valley at the back of the mount, between two ranges of mountains, in the centre of which is a solitary group of trees. They state that the original church, built here by the empress Helena, the mother of Constantine, was erected over the spot where the Divine Presence was manifested to Moses; and when, afterwards, the present fortified convent was erected under the direction of the emperor Justinian, it was made to include the same sacred spot.

What is called the Chapel of the Burning Bush, in this convent, stands at the back of the altar of the church, and is regarded as the holiest spot of the peninsula; and as Moses put off his shoes in order to approach it, all who now visit the place are expected to do the same. The walls of this chapel are covered with mosaics and old Greek paintings, and from the ceiling are suspended thirty silver lamps, which are all a-light during the celebration of Divine service. The precise spot which the sacred bush is supposed to have occupied is marked by an oblong shaft of white marble, over which is an altar sustained by four columns, also of white marble. From under the table of this altar are suspended three silver lamps, kept continually burning. That this marks the exact site of the burning bush is doubtful enough; but a degree of curiosity and interest nevertheless attaches to the structures by which, amid these wild solitudes, men have sought to commemorate the remarkable events which occurred in them.

5. '*Put off thy shoes from thy feet, for the place whereon thou standest is holy ground.*'—It is well known that it is a custom of all the Orientals to appear with bare feet in a superior presence, or in any place accounted holy; thus manifesting the same sentiment of respect which a European does by uncovering his head. But it is not so well known that it is a custom belonging to the most ancient times. What were the patriarchal usages in this matter we know not; but monuments far more ancient than Herodotus confirm the testimony of that historian—that when the Egyptian priests adored any of their deities their feet were uncovered. To Moses, therefore, who had been brought up in all the conventional usages of Egypt, this was a call to manifest the same respect to the Being who now addressed him, as the Egyptians were wont to shew to their gods, and was an impressive preparation for the oral declaration of the Divinity which immediately follows. It announced 'He who speaks to you is God;' and then he is told what God—'The God of thy fathers.' Under the hierarchy afterwards established, the custom for the priests to minister barefoot in the temple, was maintained. Such also was the custom among other nations. According to Strabo (lib. viii.) it was the practice with the sacerdotal order among the Germans, and such was the case in the worship of Diana and Vesta, which the Fathers assert to have been borrowed from Moses. In 2 Chron. xxviii. 14, the captives taken by the children of Israel from the cities of Judah and Jerusalem are depicted as barefooted, previously to the harangue of Oded; and Isaiah walked barefooted to typify the captivity in Babylon. Several Gentile philosophers affected to do the same, to enforce reverence from their disciples.

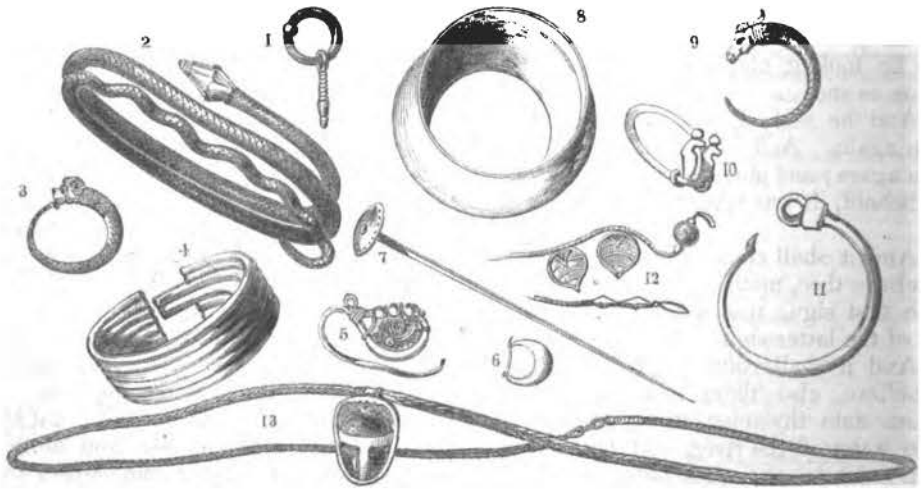
It is well remarked by the Rev. R. M. Macbriar, that this eastern custom of uncovering the foot instead of the head is not an arbitrary practice, but proceeds from the kind of clothing which is adopted in hot countries. The head is usually surrounded with many folds of cotton or muslin to shelter it from the powerful rays of the sun; and it would hence be very inconvenient to adopt our European manner of salutation. On the other hand, slippers or sandals are universally worn in eastern climes; and the taking off these is attended with no trouble whatever, as the shoes are worn with the heels down. It is true that the higher classes wear an inner slipper, of very fine leather, which

sits close to the foot, and which is not taken off; but this is an invention of modern luxury, and is only practised by the richer classes of persons inhabiting the larger towns or cities.

20. '*I will stretch out my hand, and smite Egypt with all my wonders.*'—There is a learned and curious book, by M. Eusèbe Salverte, on the Occult Sciences of the Ancients (*Des Sciences Occultes, ou Essai sur la Magie, les Prodiges et les Miracles*), the author of which, while professing to be a firm believer in the truths of revealed religion, yet falls into the grievous error of referring to superior science in the acting parties, the prodigies which the Bible records as miracles wrought by the finger of God. The wonders wrought by Moses in Egypt are, with this writer and others of the school to which he belongs, special objects of this kind of 'explanation.' As many readers of the Bible are—as much in society as in books—harassed by remarks of this tendency, we are tempted to introduce some sensible remarks with which a writer in the *Foreign Quarterly Review* (vol. vi. 453-4), concludes a very elaborate review of the work we have named. He says: 'That some few of the miraculous phenomena recorded in Scripture may be explained upon physical principles is unquestionably true; but that in nearly fifty instances this should be the case, is a position as incorrect as it is untenable. Granting that one of the plagues of Egypt *might* have occurred accidentally, the doctrine of chances to which M. Salverte so frequently appeals with so much reason will not support the hypothesis that they are all fortuitous. When even admitting Moses to have been, as he was, "learned in all the wisdom of the Egyptians," he is represented as excavating and charging with combustibles a pitfall for Korah and his associates, and Joshua applying gunpowder to overthrow the walls of Jericho, etc., our smile at the absurdity of the author is suppressed from sorrow for the man that should class the ministers of the true God with the thaumaturgists of polytheism, the more than authorized—the *commanded*—manifestations of heavenly power by the first, with the artifices of the last, and not see that by so doing he was undermining the faith he pretended to hold, is an instance of mental blindness, too frequent, we admit, in the present illuminated schools, but not the less reprehensible from the guise it may assume, or the names which may be adduced in its support.

'Throughout these volumes, in whatever concerns the sacred narrative, we find the ridiculous speculations of the Jewish Rabbins mixed up with the historical truths of Philo and Josephus. The test of miracles, improperly ascribed to Paley (having been proposed by Calmet nearly a century before), is not infallible; but the rationalizing system strikes at the root of all. The question here is not, which is a miracle and which is not, but—is there such a thing as a miracle at all? Is not whatever is reported as such, the effect of superior science directed in its application by the highest order of human intellect? On what basis, then, doth religion rest? The systems of the Old and of the New Testament are too intimately connected for an evaporation of the miracles of either not to produce the same effect. Pascal has sagaciously remarked (*Pensées*, ii. 2.): "Moses was a skilful man, that is manifest. If then his design had been to deceive, he would have done it so that he could not be convicted of deceit. He hath done altogether the contrary, for if he had brought forward fables (an observation equally applicable to his works and writings), there was no Jew who would not have been able to detect the imposture." Conceding, however, that the acts of that great man were imposture, inasmuch as resulting from science, not from inspiration, what science could the other Jewish prophets have possessed? men taken from the plough and fold; and if in one instance inspiration could be proved, down comes the whole system together. The strangest fact, however, is that, while every miracle is to be explained away, the inspiration of the individuals reputed to have performed them is not denied.'

22. '*Every woman shall borrow of her neighbour . . . . jewels of silver, and jewels of gold.*'—The word 'borrow' is an exceedingly unfortunate rendering of the Hebrew word שָׁאַל *shaal*. But this unhappy rendering is quite peculiar to our version. The proper meaning of the term is to 'ask,' or to 'demand,' and Horne states that it is so understood in every ancient version, and in every modern version except our own. The fact would seem to be, that the Hebrews were instructed to take advantage of the consternation of the Egyptians at the death of the firstborn (see ch. xii. 33), to demand compensation for having been so long obliged to labour without wages in their service. The Egyptians, in the anxiety they then felt to have the Israelites gone, were in no condition to refuse the demand.



"JEWELS OF SILVER AND JEWELS OF GOLD." COMPOSED FROM EGYPTIAN DRAWINGS AND SCULPTURES IN THE BRITISH MUSEUM.

Perhaps they feared that there would be some new calamity if they did not comply; and the natural effect of the terrible infliction they had just sustained would be, for the time, to render the precious things which the Hebrews required, of small value in their sight. The word rendered 'jewels' does not mean jewellery in precious stones, etc., but denotes in a general way any articles of superior value, whether for personal ornament or any other purpose. It would be better translated: 'articles of gold and articles of silver,' without specifying what articles. As 'raiment' is added in ch. xii. 35, personal ornaments were most probably included among the valuables which the Hebrews obtained on this occasion; and as they almost certainly wore during their forty years' wanderings the ornaments which they obtained now, and which they afterwards took from the Egyptians overthrown in the Red Sea, we have introduced a cut, with a number of such ornaments as are known, from existing paintings and sculptures, to have been worn by the ancient Egyptian females.

CHAPTER IV.

1 *Moses' rod is turned into a serpent.* 6 *His hand is leprous.* 10 *He is loth to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.* 27 *Aaron is sent to meet Moses.* 31 *The people believeth them.*

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river [1]shall become blood upon the dry *land.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [2]eloquent, neither [3]heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be [4]with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou [5]wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and [6]thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 ¶ And the LORD said unto Moses,

[1] Heb. *shall be and shall be.* [2] Heb. *a man of words.* Luke 12. 11. [3] Heb. *since yesterday, nor since the third day.* [4] Matt. 10. 19. Mark 13. 11. [5] Or, *shouldest.* [6] Chap. 7. 1.

When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

25 Then Zipporah took a sharp [7]stone, and cut off the foreskin of her son, and [8]cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped:

[7] Or, *knife*. [8] Heb. *made* it *touch*.

Verse 2. '*A rod.*'—By this it appears that Moses carried a rod or staff, and this we afterwards find to be his inseparable companion. That in this he follows an Egyptian custom, is evident from ch. vii. 2, where each of the magicians carries his rod. According to the monuments, the Egyptian nobles generally carried a staff from three to six feet long when they went out. One of them, preserved

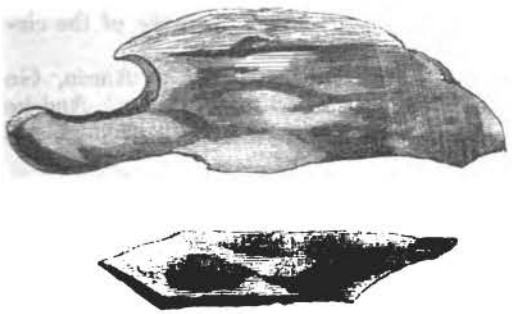


EGYPTIAN WALKING STAVES.

to our time, is of cherry wood; but it appears that those of acacia wood were generally preferred. Egyptian priests, and other persons of rank, are represented as walking with sticks. Wilkinson, iii. 386-8; Hengstenberg, p. 79.

20. '*Moses took his wife and his sons, and set them upon an ass.*'—The original narrative speaks of but one ass, 'set them upon an ass;' but, as it seems preposterous to suppose that there was but one ass for them all, it is likely that, as often happens, the singular is here put for the plural; and that the meaning is, 'he set every one of them upon an ass.' We do not recollect any modern instance of asses being employed in a journey across this desert, whereas the present is far from being the only ancient instance. In fact, there seem to have been, in very ancient times, greater facilities for travel through this desert than at present. Perhaps it was not so desolate as now; although even now we believe that during the winter and early spring it might be crossed on asses. Then there seem also to have been caravanserais in districts where no one now expects to find such a convenience; and that the way across this and other deserts was comparatively safe appears from numerous instances, such as the journeys of the patriarchs to Egypt, those of Eliezer and Jacob to Mesopotamia, and this of Moses to Egypt from the eastern gulf, with his wife and two children. Indeed, if there were no attendants with this party, it would seem that the wife of Moses returned to Midian with her two sons, unaccompanied by any man. We think it very possible, however, that there may have been attendants, although the Scriptural narrative has no intimation to that effect. However, the absence of any acts of robbery, or of the fear of any such acts, from those who traversed the deserts in all the early Hebrew history, is a remarkable circumstance when we consider the acts of constant violence upon travellers which now take place, and the strong apprehensions with which a journey across any of the Arabian or Syrian deserts is now regarded.

25. '*Zipporah took a sharp stone.*'—Flints and other hard stones formed the tools and cutting instruments of almost all nations before the art of working iron was discovered. We find such instruments still in use among savages, and discover them occasionally buried in different parts of Europe and Asia, shewing the universality of their use when the people were ignorant of iron. They were, no doubt, formed, as savages form them at present; that is, they were shaped and sharpened on a kind of grindstone, until, at a great expense of time, labour, and patience, they were brought to the desired figure. They were then fitted to a handle, and employed nearly in the same way as we use our instruments and tools of iron. From the act of Zipporah, we are, however, not authorized to infer that instruments and tools of metal were not common at the time and in the neighbourhood before us. We shall



EGYPTIAN FLINT-KNIVES.

soon have occasion to see the contrary. The fact seems to be, that Zipporah knew that sharp stones were exclusively used in Egypt and elsewhere, in making incisions on the human person; and she therefore either used such an instrument, or employed in its room one of the flints with which the region they were traversing is abundantly strewed. Specimens of the ancient Egyptian flint-knives have been found, and are preserved in collections of Egyptian antiquities.

It is not expressly said in the leading narrative that Zipporah returned with her two sons to her father. But, as no notice of her presence is subsequently taken, while we find that her father brought her and her sons to Moses when he was in the Desert of Sinai, this shews that she did leave, and no occasion for her leaving seems so likely as that which the text suggests.

CHAPTER V.

1 *Pharaoh chideth Moses and Aaron for their message.* 5 *He increaseth the Israelites' task.* 15 *He checketh their complaints.* 20 *They cry out upon Moses and Aaron.* 22 *Moses complaineth to God.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, [1]The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 [2]Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* [3]daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have

[1] Chap. 3. 18. [2] Heb. *Let the work be heavy upon the men.* [3] Heb. *a matter of a day in his day.*

made our savour 'to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

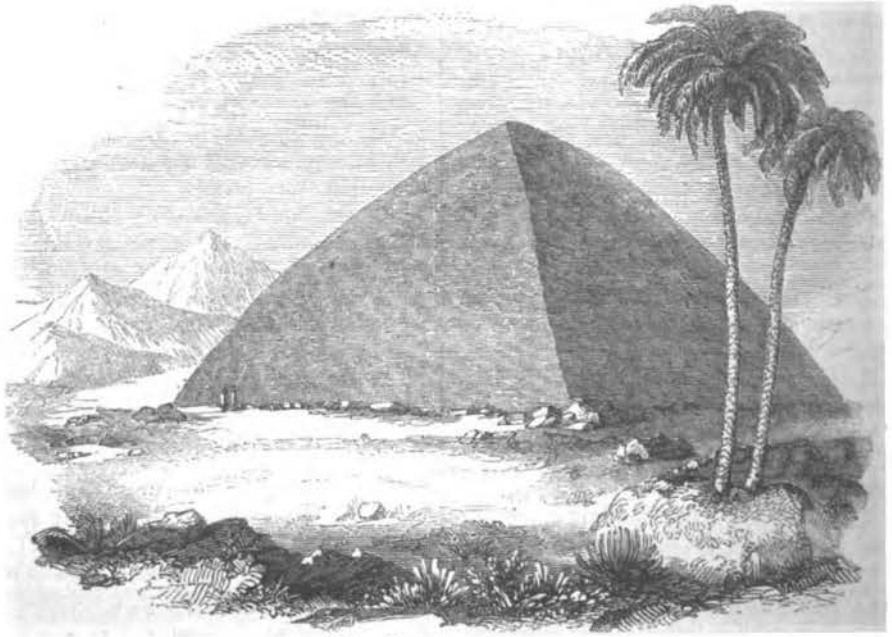
22 ¶ And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; [b]neither hast thou delivered thy people at all.

[4] Heb. *to stink.* [5] Heb. *delivering thou hast not delivered.*

Verse 6. '*Officers.*'—The word here is שֹׁטְרִים *shoterim*, which means 'the writers,' from the verb שָׁטַר *shatar*, to write. This is highly characteristic of the state of things in Egypt. In no land of the old world was facility in writing so great, and the materials for writing by any means so perfect as in Egypt. 'Stone-workers were accustomed,' says Rosellini, 'to engrave upon each square block an inscription in hieroglyphics; an impression was made upon the bricks (which besides frequently bore inscriptions); even oxen were represented—the steward of the house kept a written register. They probably wrote more, and on more ordinary occasions, than among us.' The same author says, 'The Egyptians differ specially from all other people in that they constantly cover the exterior and interior of their houses, and the walls of all the innumerable apartments of their wonderful subterraneous burial places, with images and writing. Upon the implements, and even garments of the Egyptians, the name of the owner is frequently wholly or in part inscribed. The proper name of the profession of the men is written upon them on the monuments; the name of the animals upon their representatives, and that of implements of every sort upon the figures which represent them. We must shut our eyes against the clearest light, if we would deny that the art of reading and writing was generally studied and practised in ancient Egypt, to as great a degree at least as it is now among us.' (*Monumenti dell' Egitto*, M. C. ii., pl. 3; 239, 241, 255, 272, seq.) These antiquarian drawings from the monuments furnish ample proof that in judicial transactions every thing was transacted in writing. The scribes, who meet our eyes wherever we look, act an important part. The passion for writing was so incorporated with the business of Egypt, that even now the last remains of the Egyptians, the Copts, are in exclusive possession of all the secretaries' posts, and, as it were, form a nation of scribes. (Girard in *Descript. de l'Egypte*, xvii. 192.) From all this, it is well urged by Hengstenberg, that these and the remaining passages of the Pentateuch, which imply a great extension of the art of writing among the Israelites in the time of Moses, only make known what cannot have been otherwise, and are a strong confirmation of the narrative. See his *Egypt*, pp. 89-91; and more particularly his elaborate chapter, *Der Pentateuch und die Schreibkunst*, ii. 414-502 of his *Beiträge zur Einleitung ins Alte Test.*, 1836.

7. '*Straw to make brick.*'—In the note in Gen. xi. 3, we have shewn the use of straw in compacting sun-dried bricks, as exemplified in the remains of Babylon. We have little to add to that statement, unless that the straw is perhaps less abundant in the crude bricks of Egypt than in those of Babylon. Bricks thus compacted have been found bearing the stamp of kings who reigned in the age of Moses, and may have been, and probably were, the very bricks manufactured by the Israelites. Rosellini says, 'The bricks which are now found in Egypt belonging to the same period, always have straw mingled with them, although in some of them that are most carefully made it is found in very small quantities.' *Monumenti dell' Egitto*, II. ii. 252. The straw, as formerly shewn, was to compact and give cohesion to the mass of clay of which they were formed, and the coarser the clay, the greater the quantity of straw required to give them the necessary compactness.



BRICK PYRAMID AT FAIOUM.



EGYPTIAN BASTINADO.

Prokesch says; 'The bricks of the first pyramid at Dashoor are of fine clay from the Nile mingled with chopped straw. The intermixture gives the bricks an astonishing durability.'

8. '*Bricks.*'—From ch. i. 14, we learn that Pharaoh embittered the lives of the Israelites with hard bondage 'in mortar and brick.' Other particulars follow here, acquainting us with the mode in which this grievous work of the Israelites was performed. The whole implies that bricks were in common use in Egypt. That this was the fact, we have ample means of shewing; and this is important, as it has been urged as an objection against the Pentateuch, that the existing monuments of Egypt are not of brick, but of hewn stone. The fact is, however, that nearly all private buildings, and some public buildings, were of brick. Herodotus mentions a brick pyramid, which is probably one of those still standing. But we are literally overwhelmed with proofs of the abundant use of bricks in Egypt, when we turn to the writers who, during the present century, have illustrated the antiquities of Egypt. Champollion, for example, speaks of a tomb built of crude brick at Sais, and a temple of brick at Wady Halfa (*L'Egypte*, p. 83). Rosellini says, 'Ruins of great brick buildings are found in all parts of Egypt. Walls of astonishing height and thickness are preserved to the present time, as, for example, the circumvallation of Sais; also whole pyramids, as those of Faioum and Dashoor, and a great number of the ruins of monuments, both great and small' (*Monum. dell' Egitto*, II. ii. 240). Wilkinson says:—'The use of crude brick baked in the sun, was universal in Upper and Lower Egypt, both for public and private buildings. Enclosures of gardens, granaries, sacred circuits encompassing the courts of temples, walls of fortifications and towers, dwelling houses and tombs, in short, all but the temples themselves, were of crude bricks' (*Anct. Egyptians*, ii. 26). The same author shews that building with brick was practised even in very early times, since the bricks themselves both in Thebes and the neighbourhood of Memphis often bear the names of monarchs who ruled Egypt in that early age. The fact of this abundant use of bricks in Egypt, is not the least interesting or important of those numerous corroborations of the Pentateuch which the study of Egyptian antiquities has of late years produced.

10. '*Thus saith Pharaoh.*'—From all that passes on this occasion, it is manifest that the bricks were made under the immediate direction of the king through his officers. That the kings of Egypt had any thing to do with the making of bricks is not noticed by any ancient writer; and this renders more interesting and important the incidental corroboration which the study of Egyptian antiquities has recently produced. Wilkinson says, on this point: 'So great was the demand, that the Egyptian government, observing the profit that would accrue to the revenue from a monopoly of them, undertook to supply the public at a moderate price, thus preventing all unauthorized persons from engaging in their manufacture. And in order more effectually to obtain their end, the seal of the king, or of some privileged person, was stamped upon the bricks at the time they were made. This fact, though not positively mentioned by any ancient author, is inferred from finding bricks so marked, both in public and private buildings; some having the ovals of a king, and some the name and titles of a priest, or other influential person; and it is probable that those which bear no characters belonged to individuals who had obtained a permission or licence from the government to fabricate them for their own consumption.' *Ancient Egyptians*, ii. 79.

14. '*The officers . . . were beaten.*'—This scene, in which the Hebrew officers, whom the Egyptian taskmasters had set over their countrymen, are beaten because those under them had not performed their task in brickmaking, is placed vividly before us in the above engraving composed from two mural paintings, one at Beni Hassan, and the other in a tomb at the pyramids; one representing the infliction of the bastinado, and the other shewing how persons were stimulated to their work by the persuasive powers of the stick. The first of the two representations combined in our engraving shews conclusively, that the mode of inflicting stripes described in Deut. xxv. 2—the guilty person being laid down flat upon the ground before the judge and beaten—was precisely the Egyptian mode. Wilkinson describes it in the following words: 'Men and boys were laid flat upon the ground, and frequently held by the hands and feet while the chastisement was administered.' *Ancient Egyptians*, ii. 40-42.

19. '*Your bricks of your daily task.*'—It is impossible to close these notes upon the labours of the Israelites in the brick-fields, without noticing a painting found in a tomb at Thebes, of which a drawing and an explanation were first furnished by Rosellini, who gives to his description the title of an 'Explanation of a picture representing the Hebrews as they were engaged in making brick.' Of

the labourers, some are employed in transporting the clay in vessels, some in intermingling it with the straw; others are taking the bricks out of the mould and placing them in rows, still others with a piece of wood upon their backs and ropes on each side, carry away the bricks already burned or dried. Their dissimilarity to the Egyptians appears at the first view: the complexion, physiognomy and beard permit us not to be mistaken in supposing them to be Hebrews. They wear at their hips the apron which is common among the Egyptians, and there is also represented as in use among them a kind of short trowsers or drawers, after the fashion of the מְכַנְסֵיהֶם (that is, the 'breeches' of Exod. xxviii. 42). Among the Hebrews, four Egyptians, very distinguishable by their mien, figure and colour (which is of the usual reddish brown, while the others are of what we call 'flesh colour') are seen. Two of them, one sitting and the other standing, carry a stick in their hand, ready to fall upon two other Egyptians, who are here represented like the Hebrews, one of them carrying upon his shoulder a vessel of clay, and the other returning from the transportation of brick, carrying his empty vessel to get a new load. Here we have a lively illustration of the taskmasters and of the beating described in v. 14. The tomb in which this picture is found belonged to a high court-officer of the king, named Rochscere, and it was made in the reign of Thothmes IV., who was contemporary with Moses. The question, How came this painting in the tomb of Rochscere, Rosellini answers:—'He was the overseer of the public buildings, and had consequently the charge of all the works undertaken by the king. There are found represented therein still other objects of a like nature; two colossal statues of kings, a sphinx, and the labourers who hewed the stone—works which he, by virtue of his office, had caused to be executed in his life-time.' To the question, How came the representation of the labours of the Israelites at Thebes? the answer is: 'We need not suppose the labours were performed in the very place where they are represented, for Rochscere was overseer of the royal buildings throughout the land, and what was done in the circuit of his operations would, wherever performed, be represented in his tomb at Thebes. It is also not impossible that the Hebrews went even to Thebes. In Exod. v. 12, it is said, that they scattered themselves throughout the whole land of Egypt, in order to procure straw.'

The points of resemblance between this scene and the labours of the Israelites are many, and some of them have been indicated in the above description. Two more, pointed out by Hengstenberg, are important, and well worthy of attention: '1. It is said in the narrative, that the Israelites were subjected to severe labour in mortar and brick. Just so this servile labour appears throughout this painting as two-fold: some are employed upon the clay from which the bricks are made, and some upon the finished brick. 2. We have in this painting an explanation with regard to the Egyptians who accompanied the Israelites in their Exodus. Of these Egyptians we first read in Exod. xii. 38: "And also a great rabble (עֵרֶב רַב) went up with them." In Num. xi. 4: "The mixed Egyptian populace (הָאסַפְסֻף) led astray the Israelites in the desert to discontentment." In Deut. xxix. 11—let it be observed how accurately these remote and disconnected passages agree with each other—the Egyptian slaves appear as very poor, as the lowest servants, as hewers of wood and drawers of water. The designations *rabble* and *populace*, in their first passages, also shew that these attendants of the Israelites belonged to the lowest grades of society. Just such people we should naturally expect to find in Egypt. Their existence is the necessary consequence of strictly marked castes of society. The monuments, indeed, place vividly before us most manifest distinctions in station. A part of the people appear to be in the same deep degradation that now presses upon the Fellahs. According to Herodotus (ii. 47), the caste of swineherds, a native tribe, was unclean and despised in Egypt. All intercourse with the rest of the inhabitants, even entrance into a temple, was forbidden! The contempt in which they were held was not, certainly, the consequence of their occupation, but their occupation of the disdain which was felt for them. Already unclean, they had no reason for avoiding the care of unclean animals. But full light must fall upon these notices of the Pentateuch through our painting. We see upon it Egyptians who are placed entirely upon an equality with the hated and despised strangers. What is more natural than that a considerable part of these Egyptians, bonnd close to their companions in sorrow by their common misery, should leave with them their native land, such now to them only in name.' Wilkinson admits the importance of this painting for the illustration of the Pentateuch, as representing foreign captives engaged in labours similar to those of the Israelites: but he hesitates to say that they really were Israelites, on grounds which seem to have been satisfactorily disposed of by Hengstenberg, to whose interesting book, *Egypt and the Books of Moses*, we must refer the reader. That too much attention has not been bestowed upon this remarkable picture, will appear from the following words of Heeren: 'If this painting represents the servitude of the children of Israel in these labours, it is equally important for exegesis and chronology. For exegesis, because it would be a strong proof of the antiquity of the Mosaic writings, and especially of the book of Exodus, which, in the first and fifth chapters, gives a description which applies most accurately to this painting, even in unimportant particulars. For chronology, since it belongs to the eighteenth dynasty, under the dominion of Thothmes Mœris, about 1740 before Christ, and therefore would give a fixed point both for profane and sacred history.'

CHAPTER VI.

1 *God reneweth his promise by his name JEHOVAH.*
14 *The genealogy of Reuben,* 15 *of Simeon,* 16 *of Levi, of whom came Moses and Aaron.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did [1]swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for [2]anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: [3]The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 ¶ [4]And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of [5]the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And [6]the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi; these *are* the families of Levi according to their generations.

20 And [7]Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zithri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and [8]she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

[1] Heb. *lift up my hand.* [2] Heb. *shortness*, or, *straitness.* [3] Gen. 46. 9. 1 Chron. 5. 3. [4] 1 Chron. 4. 24. [5] Num. 3. 17. 1 Chron. 6. 1. [6] Num. 26. 57. 1 Chron. 6. 2. [7] Chap. 2. 2. Num. 26. 59. [8] Num. 25. 11.

Verse 3. '*By my name JEHOVAH was I not known to them.*'—This declaration has attracted much attention, and excited much discussion. Its plain and literal import would seem to be that the august name of JEHOVAH is now for the first time revealed, and was not previously known even to the patriarchs. But in point of fact, we find in the book of Genesis that the name was known to and used by not only the patriarchs, but by the first human pair. The first time of its occurrence, indeed, is not in a descriptive passage, but in a declaration uttered by Eve on occasion of the birth of Cain (Gen. iv. 1). To this, those who believe the words are to be taken in their literal import, reply, that there is no evidence that the book of Genesis was written till after this revelation had been made to Moses; and, writing afterwards, he would naturally use proleptically, in designating God, the name thus made known to him; and that it was most proper that he should do so, as he would thus remind the Israelites that the God who had from early times interested himself in their race, and who was the lord of heaven and earth, was the very same who brought them forth out of Egypt, and who, just before that deliverance, made known to them this great name as that by which he would especially be called in memory of that event. Those who take this view urge,

further, that it would have been needless, if not impertinent, for Moses to have asked, 'What is thy name?' in iii. 13, if the name had been already known, for he had been previously informed that the Being who talked with him was no other than 'the God of his fathers, the God of Abraham, the God of Isaac, and the God of Jacob' (*v.* 6). The argument drawn from the fact that the patriarchs actually used the name in addressing God, as in Gen. xv. 21, is disposed of by those who take this view, by alleging that a later writer has in those places substituted 'Jehovah' for 'Elohim,' or 'Adonai,' which Moses undoubtedly wrote: and the variation of several of the ancient versions from the present Hebrew reading is adduced in support of this opinion. Others understand the words as implying, not that the literal name 'Jehovah' was unknown to the patriarchs, but that its true, full, and complete import, its force, burden, and perfect significance, was not before known; whereas now and hereafter, the chosen people should come to know this great name, not in the letter merely, but in the actual realization of all that it implied: for it not only denoted God's eternal existence, but also his unchangeable truth and omnipotent power, which gave being to his promises by the actual performance of them. Now, although Abraham, Isaac, and Jacob had received promises, yet had they not enjoyed the things promised. They believed in these things, but they had not lived to see the actual accomplishment of them. But the time was now come when God would be known by his name Jehovah, in the doing of what he had before decreed, and in the accomplishment of all that he had promised. It is strongly in corroboration of this view, that in the words which immediately follow, and which may be regarded as exegetical of the title under consideration, God proceeds to assure the Israelites that he will make good his promise by establishing his covenant. It is much in accordance with this view that God is often said to make his name of Jehovah known by bringing to pass the grand predicted events of his providence. See Exod. vii. 5, 7; Ezek. xxviii. 22. Other arguments and illustrations in favour of this view might be produced. The result from the whole is, that the words here used are to be understood not as an absolute, but as a comparative negative. That the literal name of Jehovah *was* known to the patriarchs, is clear from Gen. ix. 26; xv. 2; xxii. 14; xxvii. 7; xxviii. 20, 21.

Such comparative modes of speech are not unfrequent in Scripture. A remarkable instance occurs in Jer. vii. 22, 23. See Bush's *Notes on Exodus*, i. 81-84. New York, 1843.

With respect to the name itself, it will probably be satisfactory to state the results of the elaborate investigation which Hengstenberg has instituted in his *Authentie des Pentateuches*. He first settles the question whether the word is of foreign or Hebrew origin. He investigates the Egyptian and Phœnician claims, and rejects them as inadmissible. The claim set up for a Chinese origin, and the derivation from *Jovis*, are hardly worthy of notice. The word is undoubtedly of Hebrew etymology. The learned writer then proceeds to examine the correct punctuation of the word. He agrees with Ewald and other eminent authorities in concluding that the vowels in present use are taken from *Adonai*, and that the original pronunciation must, from the analogy of the language, have been YAHVEH יַהְוֶה, or YAHAVEH יַהֲוֶה, making the regular future of the verb הָוָה *havah*, to be, and meaning properly, *the existing*, literally 'he will exist.' He considers Exod. iii. 14, And God said unto Moses, 'I am what I am,' or 'I will be what I will be,' as implying *immutability*. In the words of Augustin *in loc.*, 'It is the name of unchangeableness.' For all things that are mutable cease to be what they were, and begin to be what they were not. Immutability is peculiar to essential truth. He has the property of existence to whom it is said, 'Thou shalt change them, and they shall be changed; but thou art the same.' What is 'I am that I am,' but 'I am eternal'? What is 'I am that I am,' but 'I cannot be changed'? 'The existing' and 'the unchanging,' he considers equivalent in meaning, and as expressing the sentiment of the text.

20. '*Father's sister.*'—The Septuagint and the Syriac both read, 'uncle's daughter.'

30. '*I am of uncircumcised lips.*'—Moses thus expresses figuratively, what he had said before more plainly, 'I am not eloquent,' or rather, 'not of ready utterance.' In consequence of uncircumcision being considered not only impure but dishonourable, the term 'uncircumcised' is frequently applied as an expression of degradation and reproach to the Philistines and other neighbouring nations of the Jews; and we also find it often applied, as here, figuratively to imply any thing impure, useless, dangerous, or defective. Thus we read of 'uncircumcised ears' (Jer. vi, 10), that is, ears averse to instruction; and of 'uncircumcised hearts' (Lev. xxvi. 41), or hearts intractable and inattentive.

CHAPTER VII.

1 *Moses is encouraged to go to Pharaoh.* 7 *His age.* 8 *His rod is turned into a serpent.* 11 *The sorcerers do the like.* 13 *Pharaoh's heart is hardened.* 14 *God's message to Pharaoh.* 19 *The river is turned into blood.*

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 And Moses and Aaron went in unto

Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [1]pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he [2]lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the [3]waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 [4]And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

[1] Heb. *gathering of their waters.* [2] Chap. 17. 5. [3] Psal. 78. 44. [4] Wisd. 17. 7.

Verse 12. '*They cast down every man his rod, and they became serpents.*'—A new and very interesting explanation of this difficult circumstance has been given by Col. C. H. Smith, affording a remarkable example of the illustration which many passages of Scripture may receive from natural science. Col. Smith conceives that the species of serpent in question was the Naja Haje, the undoubted Ihhnuphi, cneph, or agathodæmon of ancient Egypt, on whose monuments it is frequently represented. This serpent inflates the skin of the neck into an intumefaction of that part: and the Psylli or serpent-charmers, by a particular pressure on the neck, can render the inflation of the animal so intense that the serpent becomes rigid, and can be held out horizontally, as if it were a staff. We may therefore infer that the magicians of Pharaoh used a real serpent for a rod—namely this species, now called *Naja haje*—for their imposture; since they no doubt did what the present serpent-charmers perform with the same species, by means of a temporary asphyxiation, or suspension of vitality; and producing restoration to active life by liberating or throwing down. Thus we have the miraculous character of the prophet's mission shewn by his real rod becoming a serpent, and the magicians' real serpents merely assuming the form of rods; and when both were opposed in a state of animated existence, by the rod devouring the living animals, conquering the great typical personification of the protecting divinity of Egypt. See the article 'ADDER,' in the *Cyclopædia of Biblical Literature.*



SERPENT. *Naja Haje.*



VIEW ON THE NILE.

15. '*Stand by the river's brink.*'— This is the Nile. This indefinite indication 'the river,' always sufficiently denotes the Nile in speaking of Egypt, because in fact that country does not possess any other river. In a distance of 1350 nautical miles, from the mouth of the Tacazze to the Delta, the Nile does not receive a single tributary stream from either the east or west, which, as remarked by Humboldt, is a solitary instance in the hydrographic history of the globe. It is to this noble river that Egypt owes its fertility and even its existence. The soil of Egypt was no doubt originally formed by the earth brought down by the river from Abyssinia and the interior of Africa, and deposited during the annual inundation; and that it has been progressively elevated in the course of ages from the same cause, is demonstrated by a considerable number of distinct facts. Thus towns and buildings which are known from history to have been originally built on mounds, to secure them from the effects of the inundation, now lie so low on the plain as to be inundated every year: and it also appears that a greater rise in the river seems now necessary to prevent a dearth, than was required in the age of Herodotus. Thus, in time, the land of Egypt would become desolate, from the failure of the inundation which is essential to its fertility, were not an equilibrium preserved by a nearly corresponding elevation of the river's bed, so that the point of overflow is maintained nearly in the same ratio with the elevation of the soil. Among other facts, this is demonstrated by the ancient Nilometer near Elephantine, mentioned by Strabo, which is still in existence. The highest measure marked upon it is twenty-four cubits: but the water now rises, when at its greatest elevation, nearly eight feet above this mark; while it appears from an inscription on the wall, made in the third century A.D., that the water then rose only a foot above that level. This gives an elevation of about five inches in a century; and it has been collected, from quite independent data, that the rise in the circumjacent soil has been nearly in the same proportion. It is true that there are isolated facts which seem to militate against this general conclusion; but they may be accounted for by supposing certain irregularities, in themselves very probable, which in some places make the rise in the bed of the river exceed that in the neighbouring soil, and in others make the elevation of the soil to exceed that of the river's bottom. Dr. Shaw, who estimates the increase in the depth of the soil at rather more than a foot in a century, observes that Egypt must have gained 41 feet 8 inches of soil in 4072 years; and as he does not sufficiently advert to the corresponding elevation of the river's bed, he sees cause to fear that, in process of time, the river will not be able to overflow its banks, and Egypt, from being the most fertile, will become, from the want of the annual inundation, one of the most barren countries in the universe.

The swell of the river varies in different parts of its channel. In Upper Egypt it is from 30 to 35 feet; at Cairo it is about 23 feet, whilst in the northern part of the Delta it does not exceed four feet, which is owing to the artificial channels, and the breadth of the inundation. Yet the four feet of increase is as necessary to the fertility of the Delta as the twenty-three or thirty feet elsewhere. The river begins to swell in June, but the rise is not rapid or remarkable until early in July; the greatest height is attained about the autumnal equinox, and the waters remain nearly at the same level until the middle of October. After this the subsidence is very sensible, and the lowest point is reached in April. These phenomena, however striking, are by no means peculiar to the Nile: they are more or less common to all rivers whose volume is annually augmented by periodical rains; but there is no river the annual swelling of which is so replete with important consequences, or so essential to the existence of a nation. This is because Egypt depends wholly upon the river for its fertility; and wherever the influence of its inundation does not extend, there the soil is desert. Very little rain ever falls in Egypt. At Thebes, not more than four or five showers fall, on an average, in one year: and although in Lower Egypt, and particularly on the coast, rains are more frequent, they are confined to the winter season, and are short in their duration. Therefore the irrigation which the land receives through the direct overflow of the Nile, and by means of the canals which convey its waters where the inundation does not directly extend, is quite essential to that fertility for which Egypt has in all times been proverbial. The inhabitants of Egypt have with great labour cut a vast number of canals and trenches

through the whole extent of the land. These canals are not opened till the river has attained a certain height, nor yet all at the same time, as then the distribution of the water would be unequal. The sluices are closed when the water begins to subside, and are gradually opened again in the autumn, allowing the waters to pass on to contribute to the irrigation of the Delta. The distribution of the Nile water has always been subject to distinct and minute regulations, the necessity for which may be estimated from the common statement, that scarcely a tenth part of the water of the Nile reaches the sea in the first three months of the inundation. Minute regulations are necessary in our own land for the equal distribution of streams which afford power to mills. In a country whose fertility essentially depends upon one great fertilizing power, such regulations must have been amongst the first steps in the laws of civilization. Lower Mesopotamia, which in the time of Herodotus competed with Egypt the palm of exuberant production, is now a desert, in consequence of the abandonment of a system of irrigation, which, from actual inspection, we should judge to have been nearly analogous to that which continues to fertilize the land of the Nile. During the inundation, the whole level country appears like a series of ponds and reservoirs; and it is not merely the saturation of the ground, but the deposit of mould or soil which takes place during the overflow, that is so favourable to the agriculture of Egypt. This mud contains principles so friendly to vegetation, that it is used as manure for those places which have not been adequately benefited by the inundation; and, on the other hand, where the deposit has been complete, the people are said to mingle sand with it to abate its strength. The cultivation of the ground commences as soon as the waters have retired, and where the soil has been sufficiently saturated the labours of agriculture are exceedingly light. The seed is sown in the moistened soil, and vegetation and harvest follow with such rapidity, as to allow a succession of crops, wherever water can be commanded. The influence of the river upon the condition and appearance of the country can only be estimated by comparing its aspect in the season which immediately precedes, with that which follows the inundation. Volney has illustrated this, by observing that the surface of the land successively assumes the appearance of an ocean of fresh water, of a miry morass, of a green level plain, and of a parched desert of sand and dust.

It was the feeling generally entertained of their entire dependence upon the river, co-operating with the natural disposition of man to look rather to the secondary causes, than to the infinitely great and good God from whom all blessings come, which led the Egyptians to deify their Nile, which had its appointed priests, festivals, and sacrifices: and even now, under the sterner system of the Moslem religion, the reverence entertained for this stream, still called 'the Most Holy River,' and the rites with which its benefits are celebrated, seem to exhibit a tendency towards the same form of acknowledgment and gratitude.

17. '*The waters which are in the river . . . shall be turned to blood.*'—This probably means no more than that the water became red *like* blood, it being a common Hebrew form of speech, of which we have already had several instances, to describe similarity by identity. The class of commentators who are anxious to explain the Scripture miracles on natural principles have been very unfortunate with this one. It is attested by various travellers that the waters of the Nile, at one period during the time of increase, become of a brownish red colour; owing probably to the earth which the river brings down from Abyssinia. Some are inclined to consider *this* as the discoloration alluded to in the text. To this there are the strongest objections. One is, that if it had been a common occurrence, the Egyptians could not have been surprised or intimidated. Another is, that the water, while subject to this red discoloration, is so far from being unwholesome, that its turning red is a sign that it has become fit for use: for it is preceded by a greenish discoloration, during which the water is so corrupt, tasteless, and unwholesome, that the natives confine themselves to the water which they preserve in cisterns. Another objection to this hypothesis is, that the transactions recorded here could not have happened later than February, as we are enabled to perceive by the condition of the agricultural produce, as specified in chap. ix. 31. But the rise of the river, which is attended by the red discoloration, does not take place till several months later; if, therefore, the discoloration was natural, the river must have risen at a very unusual season of the year; and this—considering the astonishing punctuality, even to a day, of the periods of increase and subsidence—would be no less a miracle than the supernatural discoloration of the river. Michaelis and others, however, rather than admit the latter alternative, allow that the miracle consisted in an anticipatory rise of the river being produced at the command of Moses. We do not see what is gained by this hypothesis, or that the miracle would be in this case less striking than in the other.

18. '*The Egyptians shall loath to drink of the water of the river.*'—There is an intensity in this which should not escape notice; it is as much as to say that the Egyptians should hate that which was dearest to them, and which they most admired and worshipped. To the adoration of the Nile we have alluded in the note on verse 15. We have now to add, that the admirable quality of its water has been the theme of praise among both natives and foreigners, in ancient and modern times. Very ancient writers inform us that the water was considered so nourishing that the priests abstained from giving it to their sacred bull Apis, lest he should become too fat; and others state, that it never became impure, whether preserved at home or exported abroad. The Egyptians were even said to put it in jars, and to keep it three, four, or more years, under the impression that, like wine, the longer it was kept the better it became. Benjamin of Tudela describes the water as both drink and medicine; and our countryman, John Sanderson, who was in Egypt in 1586-7, says (in Purchas), 'Nilus water I thinke to be the profitablest and wholesomest in the world, by being both bread and drinke to them; for bread there could be none without it. It breedeth no manner of disease in the body, as divers other waters doe: it hurteth not to drinke thereof either troubled or cleere; for being brought to our houses, one mile and a halfe or two miles off, it cometh in warmer than blood, and troubled, seeming sandy; but standing all night in our jars of earth, it is very clear and cool in the morning, and so continueth in the house be the weather never so hot.' Subsequent travellers confirm this account. It is said that the natives excite thirst artificially that they may drink the more of this delicious water; and it is a saying among them, that had Mohammed himself drunk of it, he would have desired to live for ever, that he might always enjoy it. Those who go on pilgrimages and journies, seem to have all other regrets absorbed in that of wanting the Nile water, and talk of little else but the pleasure they anticipate in drinking it when they return. Nor is this merely the natural partiality of the thirsty Africans for their own river: Europeans in general allow that they have not found such water in any other place. Maillet, who expatiates with much satisfaction on the subject, says, that when a stranger drinks it for the first time it seems like a drink prepared by art: he confesses that it had rather too much sweetness for his taste; but says that it is among waters what champagne is among wines. Perhaps this account is highly coloured; but there is no doubt, from the united testimony of various travellers, that the Nile water has some peculiarly agreeable qualities, which are doubtless the more strongly appreciated in consequence of the unpleasant character of the only other water which can be obtained in Egypt—that from the wells.

19. '*Upon the waters of Egypt, upon their streams, upon their rivers, upon their ponds, and upon all their pools of water.*—This enumeration, rightly understood, is one of the nu-

merous instances of the author's intimate knowledge of Egypt, and may therefore be quoted in proof of the truth and authority of the book. 'The waters of Egypt are such as here described, and almost peculiar to that country. The נְהָרוֹת *neharoth*, rendered 'streams,' appear to be the arms of the Nile; the יְאֹרִים *yeorim*, translated 'rivers,' are the artificial canals, which abounded in that country; the אַגַמִּים *aggamim*, are, as rendered, the stagnant 'ponds' made by the Nile, called in Egypt *birkeh*, of which there are many; and the מִקְוֵה מָיִם *mikveh mayim*, 'pools of water,' means all the other standing water, or that which is left behind by the Nile, the lakes and puddles, from which the peasants who live at a distance from the Nile, at this day water their lands. Indeed the inhabitants of Cairo are said to drink much of this water, which is brought to them by the water-carriers instead of the Nile water, which is further off. Thevenot, *Voyage*, i. 173. Faber, in the German edit. of Harmer's *Observations*, pp. 326, 327.

—'*Both in vessels of wood and vessels of stone.*'—These words have at the first view a singular appearance, and require the explanation afforded by the peculiar usages of Egypt. Under ordinary circumstances, the Egyptians are accustomed to purify the turbid water of the Nile in vessels of wood or stone, usually the latter. When it is desirable to purify it quickly, a ball of crushed almonds is thrown in; but when there is time for the purification, it is done without them. The process of purification by almonds is particularly described by Prosper Alpinus, Pococke, and Savary. By the ordinary process, the water in large vessels of wood, earth, and even unburned clay, settles in the course of a day or two. There is also another process by which river water intended for drinking is rendered not only clear as crystal, but most refreshingly cool. It is placed in large vessels of a kind of earth or white clay, which are propped upon wooden frames, under which is placed another vessel to receive the droppings of the water which percolates steadily through them. These are also used in the towns of the Tigris and Euphrates, and afford the inhabitants the inestimable luxury of cold and clear water in the hottest seasons. They are frequently represented in the Egyptian sculptures and paintings, both in the domestic and harvest scenes, in the latter of which the vessel, supported on the usual frame, stands in the harvest field, to furnish refreshment to the thirsty and heated labourers. It is with reference to these facts—to the knowledge that the Egyptians kept large quantities of water in vessels to purify and cool for use—that we are enabled to understand this part of the infliction which was brought upon them, and which they must have felt very severely; for not only were their great and customary sources of supply contaminated, but the water which they had in their houses for immediate purposes was rendered unfit for use.

21. '*The fish that was in the river died.*'—As we touch here and there on the condition and usages of ancient Egypt, as illustrating the effect of these plagues, our conviction increases that those who would fully appreciate this series of wonderful transactions would do well to acquaint themselves with the current accounts of that remarkable country in which they took place. Every line in the history of the plagues, seems to have a point and force which, without some knowledge of Egypt, cannot be properly appreciated. The text before us will then appear to have a most forcible meaning, which might else be overlooked. It is repeatedly stated by Herodotus that fish formed the principal subsistence of the Egyptian people. They ate them either salted or dried in the sun, without any other preparation. Diodorus says that, from the time of the king Mœris, a great body of men found continual occupation in salting the fish caught in the lake digged by that prince. Diodorus also describes the Nile as abounding in fish, not only sufficient to supply the people with fresh fish, but to enable them to salt large quantities for exportation. He adds, with truth, that there was not in the world a river more serviceable to mankind than the Nile. The Egyptians are the first people whom history mentions as curing any kind of meat with salt for preservation. They used fossil salt, which they got from the African deserts: sea salt, and everything belonging to the sea, being abhorred by them. The priests abstained from the fish even of the Nile; but whether because they considered the natives of the river too sacred to be eaten by them, or too impure from their possible communication with the sea, authors are not agreed. Clement of Alexandria gives the former reason, and Plutarch the latter. These facts will explain the force of this plague, not only in spoiling the delicious water of the idolized river, but as touching at the same time their principal means of subsistence. Le Bruyn hastily affirmed that there are few fish in the Nile; and Harmer has thought it worth while to give a whole chapter to disprove this statement. He brings the authority of Sandys, Norden, Egmont and Heyman, and Maillet, to bear against that of Le Bruyn. Sandys, in going up the Nile, often bought as many fish for sixpence as would satisfy twenty people. There is in fact no doubt on the subject. Harmer well observes, that fish might have been very plentiful in Egypt even if they had been scarce in the Nile. Fish were very abundant in the lakes and canals: they also abound in the Red Sea and on the shores of Lower Egypt; but we are inclined to believe that the ancient Egyptians did not eat fish derived directly from the sea.

22. '*The magicians of Egypt did so with their enchantments.*'—It has been objected, 'How could the magicians turn water into blood, when all the water is said, in verse 19, to have been changed?' The answer is, that the Egyptians, by digging, found water unaffected by the plague, and on this water the magicians might operate.

24. '*The Egyptians digged round about the river for water to drink.*'—A similar operation of digging for water, in a less likely situation than the banks of the Nile—that is, in the desert between Egypt and Palestine—is thus described by Dr. Richardson: 'On our arrival at Gatsallakh we stopt in a low, wind-swept valley, beside a precipitous sand-bank that towered above our heads to the height of 100 feet. Here, however, we were told there was water, though to our longing and inexperienced eyes every inch of surface was covered with dry sand, without the slightest indication of the fluid below. Our flasks were all drained, and we alighted, and laid ourselves down on the sand, wishing for the arrival of our camels to bring us a fresh supply. Meanwhile, as we were admiring the operations of the industrious beetle, rolling his ball over the smooth surface of the desert, the sheikh of the caravan began to clear away the arenaceous accumulation from a very unlikely spot, which, however, soon discovered signs of water beneath. He then proceeded to deepen the excavation by basketing out the sand, singing at the same time an appropriate Arab tune. They continued digging and singing for about ten minutes, when abundance of the wished-for fluid flowed amain. At the joyful sight, men, women, dogs, and asses, all crowded around, eager to dip their lips in the wave. We all drank of it, and, though it is muddy and brackish in the extreme, our first sentiment was that of universal approbation. "It is extremely good," flowed from every tongue after it had tasted the water. We tried it a second time, but the voice of applause stuck in our throats.' (*Travels*, vol. ii. p. 182-83.) This again leads us to mention that the well water of Egypt is detestable; a circumstance which no doubt greatly enhances the estimation in which the water of the Nile is held, as described in a former note.

CHAPTER VIII.

1 Frogs are sent. 8 Pharaoh sueth to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy [1]kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 [2]And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, [3]Glory over me: [4]when shall I intreat for thee, and for thy servants, and for thy people, [5]to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, [6]To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send [7]swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put [8]a division between my people and thy people: [9]to morrow shall this sign be.

24 And the LORD did so; and [10]there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was [11]corrupted by reason of the swarm *of flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of

1 Or, *dough*. 2 Wisd. 17. 7. 3 Or, *Have this honour over me*, &c. 4 Or, *against when*. 5 Heb. *to cut off*.
6 Or, *Against to-morrow*. 7 Or, *a mixture* of noisome beasts, &c. 8 Heb. *a redemption*.
9 Or, *by to-morrow*. 10 Wisd. 16. 9. 11 Or, *destroyed*.

the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as [12]he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

[12] Chap. 3. 18.

Verse 3. '*The river shall bring forth frogs abundantly.*'—Frogs are still very abundant in the Nile and other waters of Egypt. This and several of the other plagues consisted in giving an unexampled intensity and magnitude to some of the greatest nuisances of the country. The astonishing extent of this invasion of frogs is indicated not only by the immense heaps of their carcases which ultimately corrupted the land; but still more expressly by the fact, that their numbers were such as to oblige them to forego their natural habits, and instead of confining themselves to the waters and moist soils, to spread over the country, intruding even into the most frequented and driest places—the most private chambers, the beds, nor even the ovens being exempt from their visitation. Here, as in other instances, the objects of superstition became the instruments of punishment. The frog was one of the sacred animals of the Egyptians, being regarded by them as a type of Pthah—their creative power—and also as a symbol of man in his embryo condition. There are probably several species of frogs in Egypt; but the one most commonly met with is the *Rana punctata*, or dotted frog, so called from its ash colour being dotted with green spots. The feet are marked with transverse bands, and the toes are separate to half their length. This frog changes colour when alarmed, and is comparatively rare in Europe.



EGYPTIAN FROGS (*Rana punctata*).

16. '*Lice.*'—The Septuagint renders the Hebrew word כִּנִּם *kinnim*, by σκνίφες, which means the mosquito-gnat; and this rendering is entitled to great respect, when we recollect that the translators lived in Egypt. It is also confirmed by Origen and Jerome, who, with the Septuagint, form perhaps a mass of the best authority which on such a point it is possible to possess. The best modern translators concur in this view of the word; but it is certain that the generality of interpreters agree with the common translation, which perhaps may be accounted for by the fact, that the noisome parasite is better known in the West than the mosquito, although, happily, neither of them is so generally familiar as in the East. The present writer has had some experience in different countries of the misery and continual irritation which the mosquito-gnats occasion, and can say, without the least hesitation, that of all insect plagues, there is none which he should think so intolerable. The activity of these insects, their small size, their insatiable thirst for blood, and the power of their sting, which enable them to riot not only on the exposed parts of the person, but on those that are thinly covered, as the legs, almost render existence a calamity during the season in which they most abound. The painful sensation which their sting produces, and the intolerable and protracted itching which ensues, with the combined torture resulting from the infliction of fresh stings while the former are still smarting, is scarcely less distressing to the mind than to the body. To secure sleep at night, the inhabitants of the countries infested by these insects are obliged to shelter themselves under mosquito-nets or curtains; and it deserves to be mentioned that this precaution was used by the ancient Egyptians. There is a remarkable passage on this subject in Herodotus. After mentioning how the country is infested by gnats, he says that as the wind will not allow these insects to ascend to any considerable elevation, the inhabitants of Upper Egypt sleep in turrets to avoid these tormentors; but that in Lower Egypt the people rest securely underneath their nets with which they fish by day, and which they spread over their beds at night. This has puzzled translators and others; but it is a fact that mosquitos and other flies will not pass through nets, even when the meshes are much more than large enough to admit them. This is practically known in some parts of Italy, where the inhabitants use net window-curtains which freely admit the air while they exclude gnats and flies. How severely this calamity was felt is evinced by the fact that the Egyptians and other nations of antiquity had gods whose especial province it was to protect them

from these and other 'flies.' The 'Baalzebub,' or 'god of flies,' so often mentioned in Scripture, was a deity of this description. We read also of towns near lakes and marshy grounds (where these insects particularly abound) being deserted on account of this nuisance, as well as of important military undertakings being abandoned. As the mosquitos breed in marshy soils, and particularly in moist rice-grounds, where such exist, the annual overflowing of the Nile renders Egypt but too favourable to their production. They accordingly appear in immense swarms, and the testimony of travellers concurs in declaring that there is no country, in the old continent at least, where the mosquito-gnats are so numerous and voracious as in Egypt, or where the pain of their wound and the consequent smart and itching are so acute. We have abstained from describing them, as their general appearance and habits differ little from those of the common gnat; but there is no comparison in the degree of annoyance which they occasion. The Egyptian gnat is rather small. It is ash-coloured, with white spots on the articulation of the legs. It may be objected to the view of the text which we have taken, that it detracts from the miraculous nature of the visitation to suppose it connected with insects which Egypt *naturally* produces in such abundance. But this objection equally applies to 'lice,' which swarm there to such a degree that it is difficult for the most cleanly persons to keep themselves wholly free from them. If we take either reading, it is only necessary to conclude (which the text expressly states) that the creatures were brought in swarms most extraordinary even in Egypt, and perhaps that they were produced thus abundantly at a time of the year when they do not usually abound.

21. '*Swarms of flies.*'—עָרֹב *arob*; '*omne genus muscarum*,' Vulg.—As the word *arob* implies a mixture, the Vulgate has translated it 'all sorts of flies,' and from thence our version, 'swarms *of flies*,' where it is to be observed that 'flies,' in italics, is not in the original. We are left to conjecture what kind of fly is meant, or whether, indeed, the plague consisted in flies at all. The language of the 24th verse is remarkable: 'the land was corrupted by reason of the swarm,' which could hardly apply to any 'fly,' properly so called. If also we refer to Psalm lxxviii. 45, we see the *arob* is described as *devouring* the Egyptians, which is an act that seems inapplicable to a fly. Upon the whole, we strongly incline to the opinion which has found some able supporters of late years, that the Egyptian beetle (*Blatta Ægyptiaca*) is denoted in this



BLATTA ÆGYPTIACA.—*A colossal Beetle, from the Egyptian Collection in the British Museum.*

place. The beetle, which is almost everywhere a nuisance, is particularly abundant and offensive in Egypt, and all the circumstances which the Scripture in different places intimates concerning the *arob*, apply with much accuracy to this species. It devours every thing that comes in its way, even clothes, books, and plants, and does not hesitate to inflict severe bites on man. If also we conceive that one object of these plagues was to chastise the Egyptians through their own idols, there is no creature of its class which could be more fitly employed than this insect. What precise place it filled in the religious system of that remarkable people has never, we believe, been exactly determined; but that it occupied a conspicuous place among their sacred creatures seems to be evinced by the fact, that there is scarcely any figure which occurs so frequently in Egyptian sculpture and painting. Visiters to the British Museum may satisfy themselves of this fact, and they will also observe a remarkable colossal figure of a beetle in greenish coloured granite. Figures of beetles cut in green coloured stone occur very frequently in the ancient tombs of Egypt. They are generally plain; but some have hieroglyphic figures cut on their backs, and others have been found with human heads. The Egyptian beetle is about the size of the common beetle, and its general colour is also black. It is chiefly distinguished by having a broad white band upon the anterior margin of its oval corslet.

26. '*Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?*'—This is on all hands agreed to mean that they could not offer their sacrifices in Egypt, because in that case their lives would be endangered by their slaying animals which were accounted sacred by the Egyptians. This might naturally lead us into some remarks on the general worship of the Egyptians: but the subject is too large for a note; and we must limit our attention to the point immediately before us. The sacred animals were of different grades. Some were looked upon as deities, others were merely living symbols of the gods. The worship of some was general throughout Egypt; that of others was confined to particular districts; and the same animal which received divine honours in one part of the country was often execrated and held in abhorrence in another. But there appear to have been some that were treated with more general or more intense worship than the others. Among these the principal seem to have been the solitary bull Apis, the cow, the sheep, the goat, the cat, the dog, the ichneumon, the crocodile; and among the feathered tribe the hawk and the ibis. There were assigned lands whose profits were appropriated to providing food for the sacred animals according to their several habits. It seems that, while a general kindness and bounty to the animals left in their natural state was exercised, some individuals were kept up for more concentrated care and reverence, probably as representatives of their races. Some of the sacred animals were interred wherever they were found dead, but others were conveyed to particular places, and after undergoing an embalming process, were buried with great ceremony, and often at a heavy expense. Diodorus mentions that when the Egyptians went abroad in the wars, they brought home, with great lamentation, dead cats and hawks to be buried in Egypt. There was mourning in whatever house a cat or dog happened to die: for the former the inmates shaved their eyebrows, and for the latter their whole body. Whenever a fire happened, the great anxiety of the Egyptians was lest any cats should perish in the flames; and they took more care to prevent such a calamity than to save their houses. The punishment was death to kill a sacred animal designedly; but if undesignedly, the punishment was referred to the discretion of the priests. But if a person killed a cat or an ibis, no distinction of intention was made; the enraged multitude hurried away the unfortunate person to his death, which was often inflicted without any formal process or trial. The just apprehensions of Moses will receive illustration from an anecdote related by Diodorus as having happened while he was in Egypt. Some Romans being in that country for the purpose of concluding a treaty with the king, the people, who were much interested in the result, and held the Roman power in great fear, treated the strangers with the utmost attention and civility. But one of them having happened undesignedly to kill a cat, the enraged mob hastened to his lodging, and neither the interference of the king nor the dread of the Romans could deter them from putting him to death. The animals which the Israelites would offer in sacrifice were oxen, cows, sheep, and goats. It is, therefore, in connection with the present text, of most immediate importance to know how

these animals were regarded by the Egyptians. The ox and cow both stood among the sacred animals of Egypt, but were not equally honoured. Oxen might be both sacrificed and slaughtered; but not till they had been examined by a priest, to see that they were free from certain marks, which would have rendered them sacred, and which it was a capital crime to sacrifice, as they were considered to belong to Apis. But all cows were sacred, and could not on any account be slain or sacrificed in any part of Egypt, being consecrated to Athor. Many, both oxen and cows, were kept in different towns as sacred objects; but they were not worshipped as deities, like the bull-gods Apis, and Mnevis, and Basis,—the first at Thebes, the second at Heliopolis, and the last at Hermonthis. The sheep was sacred in Egypt, except in a few known nomes or provinces, none of which contained the scene of the transactions before us. It was in the Thebaïd that the highest honour was paid to it; although all the other provinces except two abstained from sacrificing it, or using it for food. The goat, on the other hand, was not accounted sacred in Upper Egypt, but only in Lower Egypt, in and near that part of the country in which this great contest was carried on. It was therefore highly probable, as Moses intimates, that the Egyptians would have risen upon them, and massacred them in a frenzy of religious zeal, if they had attempted to offer their sacrifices in Egypt; while the fact itself forms, when rightly understood, the basis of their demand for permission to go off three days' journey into the desert, where they might offer their sacrifices to the Lord in peace. It is also very obviously to be inferred from this that they had, from the influence of these considerations, if not also from a taint of idolatry, neglected to offer sacrifice during their sojourn in Egypt.

CHAPTER IX.

1 *The murrain of beasts.* 8 *The plague of boils and blains.* 13 *The message about the hail.* 22 *The plague of hail.* 27 *Pharaoh sueth to Moses,* 35 *but yet is hardened.*

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; [1]as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for [2]this *cause* have I [3]raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be

[1] Chap. 4. 21. [2] Rom. 9. 17. [3] Heb. *made thee stand.*

found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that [4]regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for *it is* enough) that there be no *more* [5]mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the [6]earth *is* the LORD'S.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not smitten: for they *were* [7]not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the [4]heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [8]by Moses.

[4] Heb. *set not his heart unto.* [5] Heb. *voices of God.* [6] Psal. 24. 1. [7] Heb. *hidden*, or, *dark.* [8] Heb. *by the hand of Moses.*

Verse 3. '*Camels.*'—Here it is positively affirmed that the Egyptians had camels; and we see also in Gen. xii. 16, that camels were among the gifts of Pharaoh to Abraham. But the great French work on Egypt having stated that the figure of the camel never occurred in Egyptian sculptures and paintings, some learned persons conjectured that the camel was not known in Egypt, or even in Africa, until after the Arabian conquest. If it were true that the camel is not really figured on the Egyptian monuments, the inference against the existence of the camel in Egypt, at the time of the Mosaic history, would be exceedingly illogical and gratuitous. It would have been safer to infer, with Reynier, that the camel, however useful, was too much associated with the idea of the nomade shepherds, whom the priests detested, to be allowed to appear in their sacred places. But the fact is, that the camel does occur in the Egyptian sculptures. The head and long necks of these animals are repeated several times, two by two, upon the obelisks at Luxor. This discovery, made by Minutoli, confirms the truth of the Scripture account, which, however, no one had a right to question on the ground of the alleged absence of the camel from the Egyptian sculptures, which we are not bound to regard as embracing the whole circle of Egyptian zoology. This negative testimony could have no legitimate weight in shewing that the camel was unknown in Egypt, when we recollect that it was common among the nomade tribes which occupied the borders of Egypt, and which even found their way into the valley of the Nile: besides which, the caravans, like that of the Ishmaelites who purchased Joseph of his brethren, must often have brought under the notice of the Egyptians the camel in a state of useful domestication.

6. '*All the cattle of Egypt died.*'—This must be understood with some limitations, because subsequently, in the same chapter, there are cattle still threatened by the next plague of hail. We are probably to understand that all the cattle in the open fields were destroyed on this occasion: those Egyptians, who were convinced by the previous miracles, having probably, as we find them doing afterwards, taken such precautions as they judged necessary to protect them from the threatened calamity. If, however, we will take the text literally as saying that all the cattle of the Egyptians were killed by the murrain; we may account for their afterwards having cattle liable to be destroyed by the plague of hail, by supposing that they had in the mean time replenished their stock, by obtaining, either by purchase or compulsion, cattle from the Israelites, whose flocks and herds had been unaffected by the plague.

10. '*A boil breaking forth with blains.*'—The word שְׁחִין *shechin*, occurs as one of the indications of leprosy in Lev. xiii. 18, 20; in 2 Kings xx. 7, it is characterized as 'the boil or blotch of Egypt.' It is also used to denote the grievous disease with which Job was afflicted. It would seem, from its root, to denote some inflamed swelling ending in an ulcer. Gesenius thinks it means the elephantiasis,

which is endemic in Egypt: he understands the term elephantiasis of the thick leg to which that name is applied, whereas, if he is right in his first conjecture, we apprehend it should be rather understood to denote that tubercular affection of the whole body to which the term elephantiasis is also given. Dr. J. M. Good (*Study of Medicine*) allows that the disease of Job was probably elephantiasis. This disease has generally been considered a stage in or a form of leprosy, and accordingly we find it forming one of the cutaneous disorders indicative of leprosy, of which the priest, under the law, was directed to take cognizance, as well as of the other indications which will require to be more particularly noticed in the notes to Lev. xiii. It seems very likely that the word here used denotes in general a boil or swelling, without determining its class or character at all.

28. '*Mighty thunderings and hail.*'—This terrible storm of thunder, lightning, and hail, would have been awful any where; but a little consideration of the meteorology of Egypt will suffice to shew how much more alarming it must have seemed in that, than in almost any other country, and will sufficiently explain why this plague brought more conviction, for the time, to the mind of the king than some others which we, in a different climate, should have thought more likely to make an impression upon his stubborn nature. Thunder and lightning are very unfrequent in Egypt, and are so completely divested, when they do occur, of the terrific qualities which they sometimes exhibit in other countries, that the Egyptians never associate the idea of destructive force with these phenomena, and are unable to comprehend how lightning can possibly inflict injury or give occasion of alarm. Thevenot indeed mentions a man who was killed by lightning at Cairo; but adds, that such a circumstance had never before been heard of. Much the same may be said of hail. It does sometimes fall, but rarely, and with slight effect.

31, 32. '*The flax and barley,*' etc.—It is interesting to observe, how exactly this agrees with the state of the crops in Egypt at the present day, at the time of the year indicated. We are thus also enabled to fix the season of the year at which these important transactions took place. Flax is ripe in March, when the plants are gathered; and it must therefore have been 'bolled,' or risen in stalk, in February, in which month we would understand this and several of the other miracles to have been effected. Barley is expressly stated in works on Egypt to be gathered a month before the wheat; and as the wheat harvest takes place in May, in Lower Egypt, and in April in Upper Egypt, the barley must have been in ear in February. At the same time the wheat would hardly be grown up; and as to the 'rye,' it is not well determined what it indicates. These facts seem to concur in denoting the season in or about February; and accordingly we find that the month Abib, in which the Israelites departed from Egypt, and which was directed thenceforward to be the first month in the year to the Hebrews (ch. xii. 2), corresponds nearly to our March. Dr. Richardson, whose observation applies to the early part of March, says: 'the barley and flax are now far advanced; the former is in the ear and the latter is bolled, and it seems to be about this season of the year that God brought the plague of thunder and hail upon the Egyptians, to punish the guilty Pharaoh who had hardened his presumptuous heart against the miracles of Omnipotence.—*Travels*, ii. 163.

—'*Flax.*' That the Hebrew word פִּשְׁתָּה *pishtah*, does really denote the flax plant has scarcely at any time been questioned. From the numerous references in Scripture to flax and linen, there is no doubt that the plant was abundantly cultivated not only in Egypt, but also in Palestine. As to Egypt, we have proof of this in the fact that the mummy cloth is made of linen, and also in the representation of flax cultivation in the grotto of el-Kab, which exhibits the whole process with the utmost clearness; and numerous testimonies might be adduced from ancient authors of the esteem in which the linen of Egypt was held. That it was also grown in Palestine, and well known to the Hebrews, is proved by the numerous passages in which it occurs; as in Josh. xi. 6, where Rahab is described as concealing the Hebrew spies under the stalks of flax laid out upon the roof of her house. The several passages—Lev. xiii. 47, 48, 52, 59; Deut. xxii. 11; Jer. xiii. 1; Ezek. xl. 3—xliv. 17, 18—we find it mentioned as forming different articles of clothing, girdle, clothes, bands. From Prov. xxxi. 13, it seems to have been worked up at home, along with wool, by industrious housewives. The words of Isaiah (xlii. 3.) 'The smoking flax shall he not quench' are referred to in Matt. xii. 20, where λίνον is used as the name of flax, and as the equivalent of the Hebrew *pishtah*; and this alone would settle the identity of the plant if otherwise doubtful.



FLAX (*Linum usitatissimum*).

—'*Rye,*' כֻּסֶּמֶת *kussemeth.*—It is generally agreed that the Hebrew word does not mean rye, which is a product of cold climates, and is not cultivated even in the south of Europe, whereas the *Kussemeth* grew both in Egypt and Palestine (Isa. xxviii. 25). It is however, not at all agreed what the word does mean. The Septuagint renders it by ὄλυρα, but it is almost equally uncertain what this word denotes: it is, however, commonly rendered by *spelt*, although the claims of rye, oats, fitches, rice, maize, and millet, have all been advocated. Spelt (*triticum spelta*) certainly has the majority of voices; and in the absence of more definite information, may be accepted as the most probable of the alternatives which have been proposed. The existing state of agriculture in Egypt affords no data to assist our conclusions on the subject, as some important objects of ancient cultivation appear to have been abandoned for millet and maize. Whatever were the grain in question, it must, if really identical with the *olyra*, as the Septuagint suggests, have occupied an important place among the Cerealia of ancient Egypt, as Herodotus describes it as being that which the Egyptians principally used for bread.

CHAPTER X.

1 God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses. 21 The plague of darkness. 24 Pharaoh sueth again unto Moses, 27 but yet is hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: [1]for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the [2]locusts into thy coast:

5 And they shall cover the [3]face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* [4]who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh [5]called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and [6]cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, [7]even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: [8]but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

[1] Chap. 4. 21. [2] Wisd. 16. 9. [3] Heb. *eye.* [4] Heb. *who, and who,* &c. [5] Heb. *hastened to call.* [6] Heb. *fastened.*
[7] Heb. *that* one *may feel darkness.* [8] Wisd. 18. 1.

25 And Moses said, Thou must give [b]us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

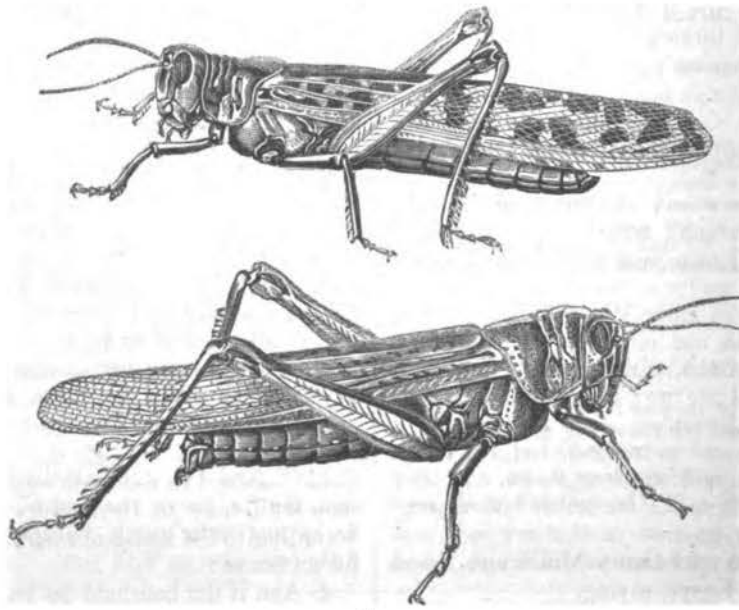
29 And Moses said, Thou hast spoken well, I will see thy face again no more.

[b] Heb. *into our hands.*

Verse 7. '*How long shall this man be a snare unto us?*'—The king's obstinacy had already nearly ruined Egypt, and he now learns that his courtiers were not at all satisfied with his continued refusal to yield to the demand of the Israelites. We see the influence of this discovery upon his mind, in his declared unwillingness to let them go on certain conditions. First, the men might have liberty to go, if they left their families and property behind (verse 11); and then all the people might go, but the flocks and herds must remain (verse 24). The answer of Moses, that not a hoof should be left behind (verse 26), is still a proverbial expression in the East to imply an entire removal. Mr. Roberts states, that the Hindoos say 'not a tail,' in the same sense. When the king began to relax a little from his first absolute refusal, his wish naturally was to detain some part of their families and property as a security for their return.

12. '*Locusts,*' אַרְבֶּה *arbeh.*—The locust, *Gryllus migratorius*, belongs to the same family as the cricket and grasshopper. It is about two inches and a half in length, and is for the most part green with dark spots. The mandibles or jaws are black, and the wing coverts are of a bright brown spotted with black. It has an elevated ridge or crest upon the thorax, or that portion of the body to which the legs and wings are attached. The locusts here mentioned, are said to be unlike any that were seen before or after, in size and numbers. There is another species found in Egypt, Barbary, and the south of Europe, the *Gryllus Ægyptius*, which is somewhat larger than the *migratorius*. The voracity with which the *Gryllus migratorius* eats up every thing that is green and tender, has rendered a visit from a swarm of these creatures one of the most terrible judgments that can overtake an eastern nation. A more particular account of their ravages will best occur in notes to the detailed and sublime description in Joel ii.

21. '*Darkness which may be felt.*'—Some understand this to mean such a darkness as obliges people to feel about for what they want, or to guide their movements. The Hebrew will indeed bear to be rendered 'darkness which causeth to feel;' but we do not see any necessity for the alteration. The expression, as it stands, is a sufficiently intelligible, although strong, poetical indication of a darkness so thick and intense as to seem almost palpable. Hence the 'palpable obscure' of Milton. It is often dangerous to inquire too nicely *how* the extraordinary manifestations of Almighty power were produced, lest the fulness of that power should seem to be called into question; for while we discover that God does often see fit to employ natural agencies in effecting such dispensations, we are apt to forget too often that he does not *need* such agencies, even when it is his pleasure to employ them. The partiality of this darkness, the Israelites having light in their domain, has been considered to render this miracle particularly unaccountable. We do not see much in this, however. In every partial darkness the limit between it and light must be drawn somewhere, and it was the will of God that it



LOCUSTS.

should in this instance be so drawn, as to make a distinction between the Egyptians and the Hebrews. Some expositors are disposed to contend for the literal palpability of this darkness, by supposing that the agency employed was a wind densely filling the air with particles of dust and sand, and consequently creating a great darkness. Such winds are not unknown in the eastern deserts, and they are always very appalling, and sometimes destructive in their effects. Others however think that a dense fog was spread over the land; and, without venturing to speak so decidedly on the subject as some commentators do, we can easily conceive that such a fog would, in a climate like that of Egypt, fill the inhabitants with the greatest horror and apprehension; and it would be unquestionably miraculous as it regards that country, because it is what nature never spontaneously produces there. Whether the darkness were exhibited in these or any other forms, the phenomenon must have been not only astounding but humiliating to the Egyptians, since their great deity, the sun, was for three days obscured of his glory; and darkness, another of their deities, was made the instrument of their punishment.

CHAPTER XI.

1 *God's message to the Israelites to borrow jewels of their neighbours.* 4 *Moses threateneth Pharaoh with the death of the firstborn.*

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, [1]jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man [2]Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, [3]About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people [4]that follow thee: and after that I will go out. And he went out from Pharaoh in [5]a great anger.

9 ¶ And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

[1] Chap. 3. 22, and 12. 35. [2] Ecclus. 45. 1. [3] Chap. 12. 29. [4] Heb. *that is at thy feet.* [5] Heb. *heat of anger.*

Verse 6. '*There shall be a great cry,*' etc.—See the note on Gen. l. 3. As the people went about the streets lamenting loudly, when a death took place in their houses, we may form some conception of the awful outcry which arose concurrently when all the families had a dear and lost member to lament. We must recollect that the firstborn among their sacred animals died also, which must greatly have added to the intensity of their consternation. We are assured by Diodorus, that when a sacred animal died in a house, the affliction was greater and the lamentation louder than at the death of a child. Well then may the cry now have been such as had never before been heard in Egypt, and never would be heard again.

CHAPTER XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 15 *Unleavened bread.* 29 *The firstborn are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a [1]lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the houshold be too little for the

[1] Or, *kid.*

lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male [2]of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it [3]in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the [4]gods of Egypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you [5]to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 ¶ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every [6]man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 [7]In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a [8]lamb according to your families, and kill the passover.

22 [9]And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 [10]And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ [11]And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, [12]from the firstborn of Pharaoh that sat on his throne unto the firstborn of the

[2] Heb. *son of a year.* [3] Heb. *between the two evenings.* [4] Or, *princes.* [5] Heb. *for a destruction.* [6] Heb. *soul.*
[7] Levit. 23. 5. Num. 28. 16. [8] Or, *kid.* [9] Heb. 11. 28. [10] Josh. 4. 6. [11] Chap. 11. 4. [12] Wisd. 18. 11.

captive that *was* in the [13]dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their [14]kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians [15]jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And [16]the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And [17]a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* [18]four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* [19]a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; [20]neither shall ye break a bone thereof.

47 All the congregation of Israel shall [21]keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

[13] Heb. *house of the pit.* [14] Or, *dough.* [15] Chap. 3. 22, and 11. 2. [16] Num. 33. 3. [17] Heb. *a great mixture.*
[18] Gen. 15. 13. Acts 7. 6. Galat. 3. 17. [19] Heb. *a night of observations.* [20] Num. 9. 12. John 19. 36. [21] Heb. *do it.*

Verse 8. '*Bitter herbs,*' מְרֹרִים *merorim.*—The word literally means 'bitters;' and as the expression is so general, our translation is right in not professing to define the particular species. We cannot but think that it was intended to leave it free to the Hebrews to use whatever bitter herbs could be obtained, or that seemed suitable. The Hebrew doctors, however, allege that five particular herbs are intended, any of which, or the whole of them, might be eaten with the paschal lamb. The following is the clause of the Mishna which relates to the subject (*Pesachim*, ii. 6): 'The obligation of eating bitter herbs at the Passover may be discharged with the following herbs; namely, with lettuce, wild endive, and garden endive (or as some take it, the *carduus marrubium*, others the green tops of horse-radish), a species of nettle, and bitter coriander (or, according to some, wild lettuce). They are to be used in a fresh or dried state, but not pickled, boiled, or cooked in any way. They may be combined to the size of an olive, and the obligation is discharged if the stalks of them only have been used.'

9. '*Eat not of it raw.*'—This injunction is understood, like some others, to be intended to create a marked distinction between this observance and those connected with idolatrous worship. The ancient heathens in their idolatrous feasts and sacrifices, particularly those of the Grecian Bacchus—which feasts had their origin in Egypt, Bacchus himself being merely an adaptation of the Egyptian Osiris—tore the victims in pieces, and ate the raw and palpi-

tating limbs. Thus the injunction may have had a specific allusion. But we should also view it in connection with the strong interdiction, equally in the patriarchal times, under the law, and in the New Testament, of raw or bloody animal food. On this see the note on Gen. ix. 4.

11. '*With your loins girded.*'—That is, as persons prepared for a journey. The inhabitants of the East usually wear long and loose dresses, which, however convenient in postures of ease and repose, would form a serious obstruction in walking or in any laborious exertion, were not some expedients resorted to, such as those which we find noticed in Scripture. Thus the Persians and Turks, when journeying on horseback, tuck their skirts into a large pair of trousers, as the poorer sort also do when travelling on foot. But the usages of the Arabs, who do not generally use trousers, is more analogous to the practice described in the Bible by 'girding up the loins.' It consists in drawing up the skirts of the vest and fastening them to the girdle, so as to leave the leg and knee unembarrassed when in motion. An Arab's dress consists generally of a coarse shirt and a woollen mantle. The shirt, which is very wide and loose, is compressed about the waist by a strong girdle generally of leather, the cloak being worn loose on ordinary occasions. But in journeying or other exertion, the cloak also is usually confined by a girdle to which the skirts are drawn up and fastened. When manual exertion is required, the long hanging sleeves of the shirt are also disposed of by the ends of both being tied together and thrown over the neck, the sleeves themselves being at the same time tucked high up the arm. A short passage from *Antar* (iv. 246), describing Jeerah's preparation for attacking a lion, will be found to illustrate this and several other passages of Scripture: 'He threw away his armour and corslet, till he remained in his plain clothes with short sleeves: he tucked these up to his shoulder, and twisting his skirts round his girdle, he unsheathed his broad sword, and brandished it in his hand, and stalked away towards the lion.'

—'*Shoes on your feet.*'—(See the note on chap. iii. 5.) This was another circumstance of preparation for a journey. At the present time Orientals do not, under ordinary circumstances, eat with their shoes or sandals on their feet; nor indeed do they wear them in-doors at all. This arises not only from the ceremonial politeness connected with the act of sitting unshod; but from the fear of soiling the fine carpets with which the rooms are covered. Besides, as they sit on the ground cross-legged, or on their heels, shoes or sandals on their feet would be inconvenient. To eat therefore with sandalled or shod feet is as decided a mark of preparation for a journey as could well be indicated. But perhaps a still better illustration is derived from the fact, that the ancient Egyptians, like the modern Arabs, did not ordinarily wear either shoes or sandals. In their sculptures and paintings very few figures occur with sandalled feet; and as we may presume, that in the course of 215 years, the Israelites had adopted this and other customs of the Egyptians, we may understand that (except by the priests) sandals were only used during journeys, which would render their eating the passover with sandalled feet, a still stronger mark of preparation than even the previous circumstance.

15. '*Put away leaven out of your houses.*'—This was probably to commemorate the fact that the Israelites left Egypt in such haste that they had no opportunity to leaven their dough (verse 39), and were consequently obliged, in the first instance, to eat unleavened cakes (see the notes on Lev. ii.). The present injunction is even now attended to by modern Jews with the most scrupulous precision. The master of the family searches every corner of the house with a candle, lest any crumb of leavened bread should remain, and whatever is found is committed to the fire; and after all, apprehending that some may still remain, he prays to God that, if any leaven be still in his house, it may become like the dust of the ground. Extraordinary precautions are also used in preparing the unleavened bread, lest there should be anything like leaven mixed with it, or any kind of fermentation should take place in it. (See Jennings' *Jewish Antiquities.*) These particulars will be found to give more than common point to the text of 1 Cor. v. 7, 8. The exclusion of leaven for seven or eight days might, as Harmer observes, be attended with some inconvenience in Great Britain, but none at all in Palestine. The usual leaven in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Thus, if there should be no leaven in all the country for any length of time, as much as might be required could easily be produced in twenty-four hours. Sour dough, however, is not exclusively used for leaven in the East, the lees of wine being in some parts employed as yeast.

22. '*Hyssop.*'—The identification of the hyssop of Scripture is one of the difficulties of Biblical botany. Since we formerly annotated thereon, the subject has obtained the attention of Professor Royle, who in a paper read before the Royal Asiatic Society in 1844, and in his articles HYSSOP, YSOP, in the *Cyclopædia of Biblical Literature*, has done much towards the settlement of this greatly disputed matter. We are now therefore enabled to return to the subject with advantages not previously possessed.

The original word is אֵזוֹב *ezov*, or *ezob*. This in the Greek of the Old Testament is given as ὕσσωπος, *yssopos*; which name also occurs in xix. 20. The circumstances required for the plant designated by the word, according



HYSSOP (*Capparis spinosa*).

to the texts in which it occurs, are—that, as the present text implies that it should be found in Lower Egypt, and also in the desert of Sinai, Lev. xiv. 4, 6, 52; Num. x. 6, 18; and in the neighbourhood of Jerusalem, John xix. 22; likewise that it should be a plant growing on walls, or in rocky places, 1 Kings iv. 33; and finally, that it should be possessed of some detergent properties, although it is probable that in this passage it is used in a figurative sense. It should also be large enough to yield a stick; and it ought to possess in the Arabic and cognate dialects a name not materially different from that which it bears in the Hebrew. No less than twenty-one different plants have been indicated by different writers as the *esob* of Scripture, eighteen of which are enumerated by Celsius in his *Hierobotanicon*. Dr. Royle was not satisfied with any of these; and he was led to suspect the existence of a plant distinct from the common hyssop, though called by the same name, by finding that the Arabian physician Rhazes, in his great work called *Hawi* or *Continens*, describes two kinds of hyssop,

one of them growing on the 'mountain of the temple,' that is, at Jerusalem. Celsius, indeed, mentions the same plant, *Hyssopus in montibus Hierosolymorum*, or in Arabic *Zoofa bu jebal al Khuds*. Jerusalem is now called by the Arabs El Khuds, 'the holy,' and by Arabian writers, *Beit-el-Mukdis*, or *Beit al Mukuddus*, 'the Sanctuary.' 'Having got thus far,' says Dr. Royle, 'I was led to what appears to me its discovery by a passage from Burckhardt's *Travels in Syria*, quoted by Mr. Kitto in his work on the Physical Geography and Natural History of the Holy Land, p. 253: 'Among trees and shrubs, known only by native names and imperfect descriptions, the *aszef* is spoken of by Burckhardt, while travelling during May in the Sinai peninsula. On noticing its presence in Wady Kheysey, he describes it as a tree which he had already seen in other wadys. It springs from the fissures in the rock, and its crooked stem creeps up the mountain side like a parasitical plant. According to the Arabs it produces a fruit about the size of a walnut, of a blackish colour, and very sweet to the taste. The bark of the tree is white, and the branches are thickly covered with small thorns; the leaves are heart-shaped, and of the same shade of green as those of the oak.'

This description, although apparently incorrect in some terms, as in that of *tree* applied to a plant creeping like a parasitical plant, struck Dr. Royle as a characteristic description of the caper-plant (*Capparis spinosa*), which he knew had in Arabic a name not unlike that of *aszef*. On this clue the learned botanist sets to work. He first makes it clear that one of the most common Arabic names of the caper-plant is *azuf*, which is closely similar in sound, and still more similar in writing to the Hebrew *ezov*; and this similarity would extend equally to the writing of either of the two names in the language of the other. This similarity might certainly be accidental; 'but it cannot be accidental that the plant called azuf by the Arabs, answers to every particular which is required for the due elucidation not of one, but of every passage of the Bible in which *esov* is mentioned.' The professor then produced evidence that the *azuf*, or caper-plant, exists in *all* the required localities. This evidence may be seen at length in the *Journal of the Royal Asiatic Society*, No. xv. It is also shewn that it grows on old walls; that detergent qualities are ascribed to it; and a curious passage in Pliny (*Hist. Nat.* xx. 15) proves that it was anciently of high reputation as a medicament in disorders allied to leprosy, the complaint in which the *esov* was employed by the Israelites. That the caper shrub also supplies a stick suited to the purpose of raising a sponge filled with vinegar to the mouth of our Saviour, as he hung upon the cross, will be shewn in the note on John xix. 22; and in this uniting every possible condition required by the hyssop of Scripture, we may expect that the claim of the caper-plant to be identified with it, will be generally regarded as sufficiently established. After the intimations which have been already given, the plant needs no particular description. It is chiefly known to us from the use of its unexpanded flower-buds, steeped in vinegar, as a condiment.

34. '*Kneading-troughs*.'—Some other term ought perhaps to be employed, to preclude the apparent difficulty which results from the natural habit of identifying oriental utensils with our own, when the same name is given to both. To understand the passage, we should perhaps refer to the existing usages among the Arabs who encamp in, or traverse, the very desert through which the sons of Israel are now about to pass; and then we shall find that the only utensils of analogous use, whether for kneading or for carrying dough, are such as the Israelites would naturally take with them, and which they could conveniently take as a personal burden. The 'kneading-troughs' of the Arabs are properly described by Shaw, as small wooden bowls, which not only serve for kneading their bread, but for serving up meat, and other uses for which a dish is required. The Arabs have few domestic utensils, and make one serve many purposes, and this is one of the most generally useful which they possess. However, as the Israelites are represented as carrying dough in their vessels, this directs our attention to another Arabian utensil, which has equal, if not stronger claims to be identified with that to which the text refers. The Arabs use, on their journies, for a table-cloth, or rather table, a circular piece of leather, the margin of which is furnished with rings, by a string or chain run through which, it can, when necessary, be drawn up into a bag. This bag they sometimes carry full of bread, and when their meal is over, tie it up again with what is left. These utensils are not used for carrying dough; but if, when the dough happened to be kneaded, the Bedouins were suddenly obliged to decamp, they would naturally carry it away either in the kneading-bowl or in the leathern bag in which they usually carried their bread. The text, as we understand it, merely indicates an expedient to which their haste obliged the Israelites to resort, and not that the utensil in question was now applied to its customary use. The Egyptians had a kneading bowl of wicker-work or rush-work, which might as probably as the above have been the kneading trough in question. They had also a large wooden trough, in which men trod the dough with their feet: but this seems to have been only used by professed bakers, and in large establishments, and could not have been needed where every family daily baked its own bread.



EGYPTIAN KNEADING-TROUGHS.

37. '*The children of Israel journeyed from Rameses*.'—Here Rameses is assumed as the point of departure; and therefore the identification of that spot must have a material influence upon our conclusions respecting the extent and direction of the journey of the Israelites from the land of Goshen to the Red Sea. Since the French savans have fixed at Abu Keisheid the site of the ancient Heroöpolis, which the Septuagint identifies with the present Rameses (see the note on i. 11), the most able inquirers into the subject have been disposed to adopt a different route from those which had been formerly indicated: and the views of such men as Rosenmüller, Gesenius, Winer, Stuart, Robinson, and Hengstenberg, may be regarded as sufficiently indicating the weight of modern evidence and opinion. It is to that view we feel bound to give our adhesion; and that principally for two reasons which appear to us stronger than any which have ever been urged in favour of the other alternatives. These are, that the old conclusions which place the starting point near On or Heliopolis, assume that the scene of the intercourse of Moses with Pharaoh was at Memphis, as stated by Josephus; but we are assured in Ps. lxxviii. 12, 43, that it was at the ancient royal city of Zoan or Tanis, and we prefer the authority of the Psalmist to that of Josephus. If the scene of the Lord's wonders against Pharaoh and the Egyptians was 'in the field of Zoan,' it is simply impossible that the point of departure should have been at so great a distance as a place near Memphis; while the determination that the point of departure was from Heroöpolis (identified with Rameses) perfectly and beautifully accords with the statement that Zoan was at that time the residence of the Egyptian court. The second reason is, that the distance from the neighbourhood of On or Heliopolis to the head of the Red Sea is far too great for a body of people so much encumbered as the Israelites with baggage, women, children, and slow-footed cattle to have made in two days, when we find them near if not at the Red Sea, or even in three days; whereas the distance from Heroöpolis is very much less, and might easily be accomplished in that time. [APPENDIX, No. 2.]

We are told in v. 37, and in Num. xxxiii. 3, that the Israelites departed from Rameses 'on the fifteenth day of the first month, on the morrow after the Passover.' It is therefore not improbable that, in expectation of the permission of Pharaoh to depart, so often foretold by the Lord, the Israelites were already congregated at Rameses, during the continuance of the previous plague. This probability is strengthened by the fact that Pharaoh had already several times given his permission, although he always retracted it when the plague had ceased. Before the last great plague, moreover, the Israelites were directed to borrow of their neighbours jewels of gold and silver (xi. 2, 4), in order to be ready to depart at a moment's warning. It would therefore seem reasonable to suppose that the people were already collected at Rameses as a rendezvous, waiting the signal of their departure from their leader, like the great Hadj caravans of modern days; that they there celebrated the passover on its first institution, slaying the lamb in the afternoon of the fourteenth, and eating it in the ensuing night, which — according to the Hebrew computation, which began a new day at sunset—was the night of the fifteenth. Moses and Aaron being called to the king soon after midnight, and instantly dismissed by him, would be able, by those means of expeditious travel which Egypt supplied, to reach the waiting Israelites early the next morning; and after some time spent in starting so large a body of people, there would still be sufficient of the fifteenth day remaining to enable them to make a day's journey as long as the *first* day's journey of any caravan, which is always comparatively short. But this would not have been possible had the distance between Zoan, where the king held his court, and Rameses, where the Israelites were encamped, been so great as the distance between Tanis and Heliopolis, which is nearly sixty miles; and about twice the distance of Hermoöpolis from Tanis: this latter distance is itself so great, that the history must needs be embarrassed by the slightest addition to it; for we cannot avail ourselves of the extension of time which Dr. Robinson gains by supposing that the night of the Passover was the night preceding, and not that following the day of the fourteenth, whereby he gains the whole of the fourteenth day and the fifteenth night for the journey of Moses and Aaron, and the preparations for departure. This is not only an error in itself, but is wholly at variance with those impressions of *haste* which the narrative conveys. Another argument is that persons awaiting orders from Zoan were not likely to have their rendezvous at so great a distance from that place, *away from* the direction of their journey, as this would have been. Whereas Heroöpolis was not only so much nearer, but was, so far, on the nearest way from Zoan towards the desert and the Red Sea.

From Rameses, Moses had before him the choice of two roads to Palestine; the direct one, along the coast of the Mediterranean to el-Arish, and the more circuitous one by the head of the Red Sea and the desert of Sinai. The Lord directed the latter, ch. xiii. 17, 18. This would appear to have been a known and travelled way, by which passed doubtless the commerce that must have subsisted between Egypt and Arabia, and leading probably around the present head of the Red Sea, at the same, or nearly the same point where the caravans now pass.

— '*to Succoth*.'—The Hebrew word signifies *booths*, being probably nothing more than a usual place of encampment. It is useless to make any attempt to identify it.

— '*about six hundred thousand*.'—We learn, from Numb. i., that the statement of males, exclusive of women and children, applies to males above twenty years of age. Now Mr. Rickman, in the *Introduction to the Population Returns*, shews that the number of males above twenty years of age is, as nearly as possible, one half that of the total number of males; the whole male population of Israel would then, on this principle, amount to 1,200,000; and, if we add an equal number for females, the entire male and female population of the Hebrew nation, at the time of the departure from Egypt, will not be less than 2,400,000. The only reduction of which this number seems susceptible results from the conclusion that mankind were at that period longer lived than at present; which enables us to conjecture that the males above twenty considerably exceeded those under that age. But if we make a large allowance on this account, it can scarcely be supposed that the total number falls much short of two millions, exclusive of the 'mixed multitude' that went up with them. This is certainly a most extraordinary increase, and can only be accounted for by a reference to the purposes of God, who designed that, while in Egypt, the Hebrews should grow into a nation. It is thought by some that there must be an error in the numbers. It might be so understood if it were an unconnected text; but the reading here is supported by a whole series of distinct enumerations in Numb. i.; the sum of which, exclusive of the tribe of Levi, amounts to 603,550. This was at the commencement of the second year from the departure, and exhibits a detailed coincidence which precludes the idea of a corruption, whether accidental or wilful, in the present text, unless we also are prepared to admit the corruption of a whole series of numbers in the census of Numb. i., and also in that of Numb. xxxvi.

40. '*Four hundred and thirty years*.'—This is not to be literally understood; for their actual stay did not exceed 215 years. This must therefore include the whole period from the time that Abraham entered the land of Canaan to the time of the departure of his descendants from Egypt. There is, in fact, an apparent omission in the text, which the Samaritan and Septuagint supply, and by which our version ought to be corrected. It would then read thus:—'The sojourning of the children of Israel, and of their fathers which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.'

CHAPTER XIII.

1 The firstborn are sanctified to God. 3 The memorial of the passover is commanded. 11 The firstlings of beasts are set apart. 17 The Israelites go out of Egypt, and carry Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake unto Moses, saying,

2 [1]Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

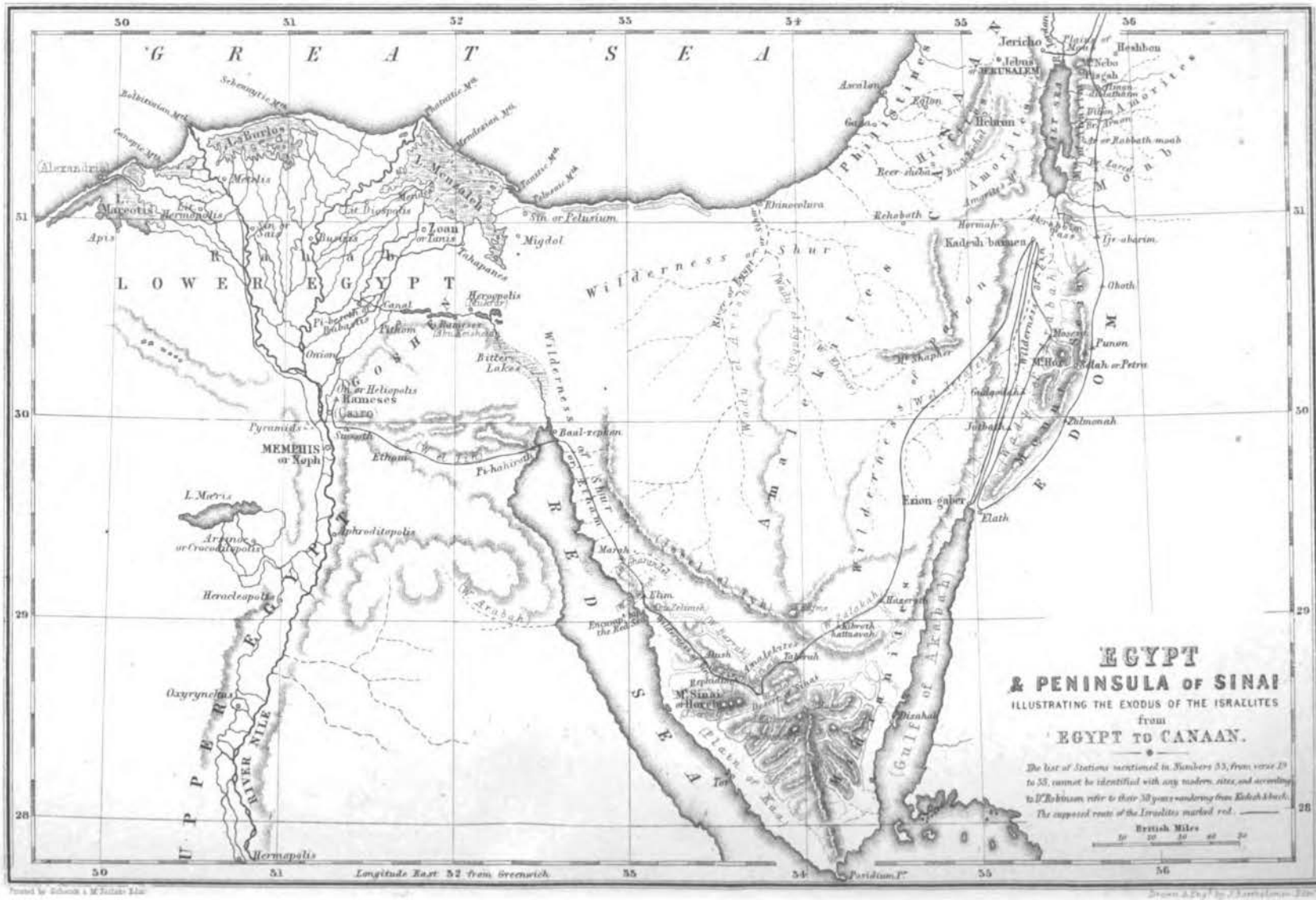
3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of [2]bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened

[1] Chap. 22. 29, and 34. 19. Levit. 27. 26. Num. 3. 13, and 8. 16. Luke 2. 23. [2] Heb. *servants*.


EGYPT
& PENINSULA OF SINAI
ILLUSTRATING THE EXODUS OF THE ISRAELITES
from
EGYPT TO CANAAN.
The list of Stations mentioned in Numbers 33, from verse 19 to 35, cannot be identified with any modern sites, and according to Dr Robinson refer to their 38 years wandering from Kadesh & back.
The supposed route of the Israelites marked red.
British Miles
GREAT SEA
LOWER EGYPT
UPPER EGYPT
RIVER NILE
RED SEA
Wilderness of Shur
Wilderness of Sinai
Wilderness of Paran
Amalekites
Gulf of Akabah
Mt Sinai or Horeb
Mt Hor
Kadesh barnea
Jericho
Jebus or JERUSALEM
Hebron
Heshbon
Ezion gaber
Elath
Zoan or Tanis
Migdol
Sin or Pelusium
Rhinocolura
Rehoboth
Hormah
Ijeabarim
Oboth
Punon
Selah or Petra
Zalmonah
Jotbath
Gudgodah
Mt Shapher
Mt Nebo
Pisgah
Ascalon
Gaza
Eglon
Beer-sheba
Mt Sinai or Horeb
Dizahab
Tor
Hermopolis
Oxyrynchus
Heracleopolis
Aphroditopolis
Arsinoe or Crocodilopolis
L. Maeris
Pyramids
MEMPHIS or Noph
Cairo
Rameses
Pithom
Canal
Bitter Lakes
Baal-zephon
Pi-hahiroth
Marah
Elim
Rephidim
Tabrah
Hazeroth
Kibroth hattaavah
Longitude East 32 from Greenwich
Printed by Schenck & M'Farlane Edin.
Drawn & Engd by J. Bartholomew Edin.

bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 [2]That thou shalt [4]set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a [5]lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 And it shall be when thy son asketh thee [6]in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up [7]harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [8]God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And [9]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And [10]the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

[2] Chap. 22. 29, and 34. 19. Ezek. 44. 30. [4] Heb. *cause to pass over.* [5] Or, *kid.* [6] Heb. *to-morrow.*
[7] Or, *by five in a rank.* [8] Gen. 50. 25. Josh. 24. 32. [9] Num. 33. 6. [10] Num. 14. 14. Deut. 1. 33. Neh. 9. 19. Psal. 78. 14. 1 Cor. 10. 1.

Verse 18. '*The Red sea.*'—We have already explained what relates to this name of the Arabian Gulf; and this seems the proper place to state a few particulars concerning the gulf itself. It occupies a basin, in general deep and rocky, and its length from Suez to the Straits is 1400 miles, while its average breadth approaches to 150. Throughout this great extent it does not receive the waters of a single river. The western coast is of a bolder character, and has a greater depth of water, than the eastern. The gulf abounds in sunken rocks, sand-banks, and small islands, together with numerous coral-reefs, which in some places rise above the water to the height of ten fathoms. The bottom is covered abundantly with the same substance, as well as with marine plants, which in calm weather give that appearance of submarine forests and verdant meadows to which the sea probably owes its Hebrew name of Yam Suph (see note on chap. ii. 3), as well as its present Arabic name of Bahr Souf. Burckhardt observes, that the coral is red in the inlet of Akabah, and white in that of Suez. The remarkably beautiful appearance which this sea exhibits has attracted notice in all ages; and among its other characteristics, the far more than ordinary phosphorescence of its waters has been mentioned with peculiar admiration. The width of the gulf contracts towards its extremities, and at its mouth is considerably narrower than in any other part. The strait of Bab-el-Mandeb is there formed, and does not exceed fourteen miles in breadth; beside which it is divided, at the distance of three miles from the Arabian shore, by the island of Perim. At its northern extremity the Red Sea separates into two minor gulfs or inlets, which inclose between them the peninsula of Sinai. The easternmost of these is that of Akabah or Ailah, called by the Greeks and Romans Ælanites; this is only about half the extent of the other, and is rendered very dangerous by shoals and coral-reefs. The westernmost gulf is called the Gulf of Suez, anciently Heroopolites: the ancient and modern names of both inlets being from towns that formerly did, or do now, stand at their extremities. It is the latter, the western gulf, which was crossed by the Hebrews. It is about 160 miles in length, with a mean breadth of about thirty miles, narrowing very much at its northern extremity. The mean depth of its water is from nine to fourteen fathoms, with a sandy bottom; and it is of much safer navigation than the other. There are many indications which place it beyond a doubt that the Arabian Gulf



THE RED SEA, VIEWED FROM RAS MOHAMMED.

was formerly much deeper and more extensive than at present. One of the most certain proofs of this is, that cities, which were formerly mentioned as sea-ports, are now considerably inland. This is particularly the case in the Gulf of Suez, where the shore is unusually low. That the sea formerly extended more northward than at present, there is much reason to conclude, from the marine appearances of the now dry soil. There is certainly nothing in the appearance of the soil about the isthmus of Suez to render it impossible that the Red Sea was formerly no other than a strait uniting the Mediterranean with the Indian Ocean; and that the isthmus which is now interposed between the Red Sea and the Mediterranean was formed by drifts of sand from the adjoining deserts. This, however, is an hypothesis: but there is nothing hypothetical in the statement that the gulf once extended more to the north than at present, at least to the limits of the present salt marsh; and this fact is of importance, because it enables us to see that nothing less than a miraculous interposition of the Divine Power could have enabled the Israelites to cross the bay, even at the highest of the points which has been selected by those who perhaps have been influenced by the wish to diminish the force of the miracle or to account for it on natural principles. [APPENDIX, No. 3.]



ETHAM.—ADDLEROUD.

20. '*Etham, in the edge of the wilderness.*'—The second day's march brought the Israelites to this place, upon the border of the desert. Encampments of caravans have in every age been regulated by the situation of watering-places; and if we may suppose that these watering-places have remained the same from remote ages, then we may as well agree with Niebuhr and others, who have found Etham in the modern Adjeroud (rather Ajrúd), where there is now a square fortress with a well of bitter water two hundred and fifty feet deep, built for the accommodation and protection of the pilgrims on their way to and from Mecca. It is a curious circumstance that the two very different routes eastward from near On and southward from Heroöpolis, equally admit of Adjeroud being the Etham of our text. It is about twelve miles north-west from Suez, and is literally in the edge of the desert.

CHAPTER XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 10 *The Israelites murmur.* 13 *Moses comforteth them.* 15 *God instructeth Moses.* 19 *The cloud removeth behind the camp.* 21 *The Israelites pass through the Red sea,* 23 *which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before [1]Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the [2]Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 [3]*Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For [4]*it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: 'for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and

[1] Num. 33. 7. [2] Josh. 24. 6. 1 Mac. 4. 9. [3] Chap 6. 9. [4] Or, *for whereas ye have seen the Egyptians to day, &c.*

made the sea dry *land*, and the waters were [5]divided.

22 And [6]the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, [7]that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [8]overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as [9]one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great [10]work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

[5] Josh. 4. 23. Psal. 114. 3. [6] Psal. 78. 13. 1 Cor. 10. 1. Heb. 11. 29.
[7] Or, *and made them to go heavily.* [8] Heb. *shook off.* [9] Psal. 106. 11. [10] Heb. *hand.*

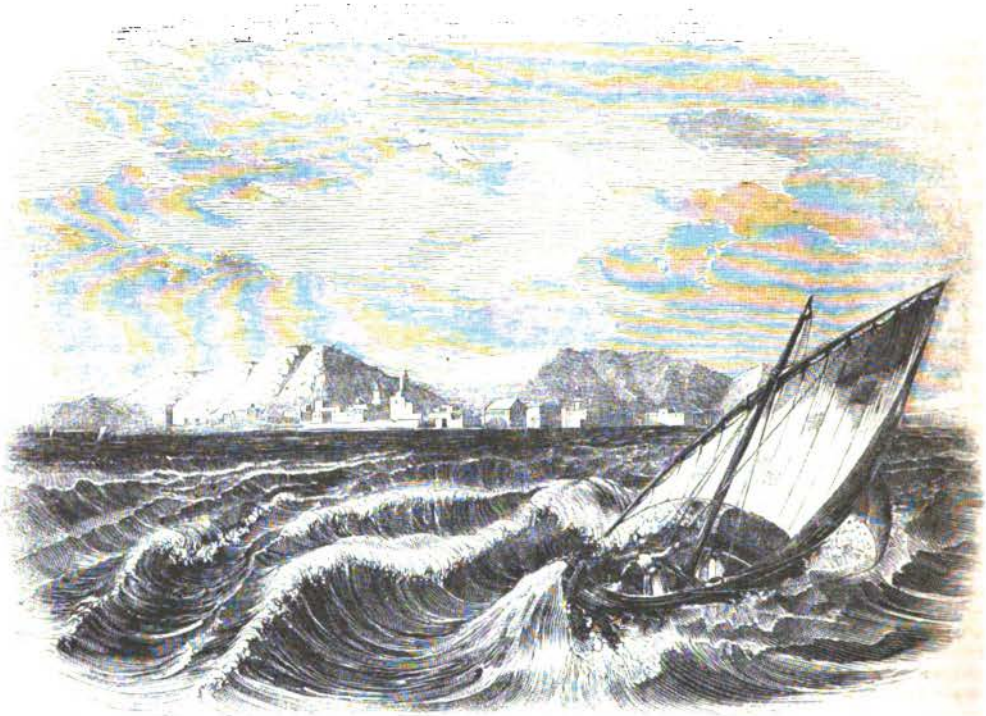
Verse 2. '*Turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon.*'—The following verses 3, 4, clearly indicate the nature and object of this movement; and if these are sufficient to account for it as a movement, we have no need, and scarcely any right, to seek other designs. It is important to keep this declared design distinctly in view, because it has necessarily much influence upon all the considerations which bear upon the circumstances connected with the passage of the Red Sea, especially as regards the question, at what point that passage took place. The avowed object, then, was to place the Israelites in a position of so much, and apparently insuperable, difficulty and danger, as should beget a false confidence in the Egyptian king, and lead him into a snare, where his punishment, and the deliverance wrought for the Israelites might produce the greatest moral effect, and where the miracle by which the Lord purposed to obtain reverence for his own great name, would be most signal and impressive. The moral effect would be two-fold—that of teaching the disheartened Israelites, who had not yet learned to trust their Almighty Guide, the extent and sufficiency of that power which was exerted for their protection; and of inspiring the surrounding tribes and nations with such salutary awe, as might prevent them from venturing to molest the Israelites in their march, and as might facilitate their final conquest of Canaan. All these objects were accomplished by this course, which must at first have seemed so unaccountable; and human ingenuity has not yet been able to devise any other by which the same results might be realized. The miracles in Egypt, great and striking as they were, had not been sufficient for these effects, though they had sufficed to procure the release of the Israelites from 'the house of bondage.' Under the influence of such considerations, we may see that the predetermined results would be imperfectly subserved, unless the position into which they were brought by this movement was one of peril and great difficulty—unless that position left them no means of escape but by a miraculous passage being opened for them through the Red Sea—and unless that passage through the sea took place at a point where there was nothing in the occasionally fordable character of the place, nothing in the conditions of the ebb or flow, to raise a question whether the passage of the Israelites, and the ensuing destruction of the Egyptians, might not be something less than a miracle, or in any way a less signal miracle than the Scripture declares it to have been, or than it was felt to be by the neighbouring tribes and nations.

These conditions are not met by the position near Suez, where many writers have, since the time of Niebuhr, been disposed to place it; and nothing which has transpired since, in the first edition of this work, we declared the grounds of that conviction, has in any degree tended to alter the view we were then led to take of this most difficult question. It is true that Dr. Robinson has since been on the spot, and has declared in favour of the passage at Suez. But he had long before written—more fully than in his *Researches*—in advocacy of the same view, in the *American Biblical Repository* for 1832; and his more recent testimony as a traveller does therefore add nothing more to the weight of authority on that side than previously existed, except that his impressions in viewing the place corresponded with his pre-conceived opinion. Had this view come before us first in his *Researches* as the conclusion of a mind not pre-occupied, it would have been of more original value than can now be assigned to it. We said this in substance before, in a work we were publishing (*Pictorial History of Palestine*, p. 187-190), when the report of this learned traveller's principal conclusions was given to the world in the *Journal of the Royal Geographical Society* for 1840. This remark having been seen by Dr. Robinson at Berlin, he took occasion, when subsequently in England, to remonstrate with us thereupon; and now, therefore, we gladly avail ourselves of this opportunity of explaining that, in originally making, and in now reiterating this remark, we meant nothing incompatible with the highest respect for his rare ability and great industry of research as a traveller, to whom the public

is infinitely more indebted than to any one who has written on the topography of Palestine since Reland. But we did, and do, mean to say, that a mind previously made up on the subject, and committed to a particular view by the published results of an elaborate investigation, could not possibly come to the examination of the question, on the spot, with that entire freedom from bias which alone could give it weight as a traveller's conclusion. His view as a scholar stood on record, and its facts and arguments were diligently collected and skilfully arranged. We gave them very careful consideration, and it was in presence of them that we reached a different conclusion. His subsequent testimony in the same direction as a traveller, appears to add little or nothing to the value of his previous testimony, as no new fact or argument is produced; and he merely corroborates his former opinion, as was to be expected, when no absolutely *constraining* evidence on the other side of the question could be produced. We feel bound to point this out, because there are many who will be apt to regard Dr. Robinson's testimony as final on such a question; and it is therefore important to bear in mind that the just respect to which his deliberately formed opinion on this or any other kindred subject is entitled, must not blind us to the fact that this opinion is essentially rather one of those very 'theories and hypotheses of learned speculation,' which, he says, are far outweighed by 'accurate inspection and scientific investigation.' We must confess, however, that in a matter avowedly miraculous, we do not see what 'ocular inspection and scientific investigation' is to prove. The object of all this scientific investigation, from Niebuhr downward, has been to find some place where the ebb of the tide, assisted by a wind, might bring the water so low as to afford the Israelites a safe passage: and hence a place has been fixed upon near Suez, where the ebb alone now leaves a narrow arm of the bay fordable. Since so accomplished a traveller as Niebuhr advanced this view, ordinary travellers, taking no particular interest in the question, have usually assented to his conclusion; but of those who have examined the matter as an interesting point of Scripture history, Dr. Robinson is almost the only one who has concurred in Niebuhr's view. The Abbé Sicard, who explored the whole district for the express purpose of elucidating the questions connected with the Exode, is very decided against it; so is the Rev. T. Lieder, one of the German missionaries of the Church Missionary Society in Egypt—a most competent observer, intimately acquainted with the Arabic language—who devoted much attention to the question, and after spending several days in the locality, concluded that the miraculous passage did not take place at Suez, but did take place eighteen miles further down, at the place where the mouth of the valley of Bedéa, or Tawirah, opens upon the shore of the Red Sea. It is indeed a remarkable fact, that of the travellers who have been in this quarter since the publication of the *Biblical Researches*, nearly all have expressed views of the subject opposed to those which the learned author advocates, and in accordance with those which have always seemed to us more compatible with the Scripture narrative. We may instance Mr. Borrer, who, in his *Journey from Naples to Jerusalem*, examines the question in some detail, and produces reasons not easily answered against the ground taken by Dr. Robinson, and those who agree with him. Even the lively but not unobservant author of *Eothen*, has a well-considered page or two on the same side. In reference to the view from which we dissent, he says—"One among many objections to this supposition is, that the time of a single ebb would not have been sufficient for the passage of that vast multitude of men and beasts, or even for a small fraction of it. Moreover, the creek to the north of this point can be compassed in an hour; and in two hours you can make the circuit of the salt marsh over which the sea may have extended in former times. If therefore the Israelites crossed so high up as Suez, the Egyptians, unless infatuated by divine interference, might easily have recovered their goods from the encumbered fugitives by making a slight detour.' With reference to a still less tenable hypothesis, this writer remarks:—'The Cambridge mathematicians seem to think that the Israelites were enabled to pass over dry land by adopting a route not usually subject to the influx of the sea. This notion is plausible in a merely hydrostatical point of view .... but it is difficult to reconcile this theory with the account given in Exodus, unless we can suppose that the words "sea" and "waters" are there used in a sense implying "dry land."' Of greater importance are the remarks of Dr. Olin, an American divine and traveller, who obviously had in view, when writing, both the facts and arguments of Dr. Robinson and those of the *Pictorial Bible*, withholds his assent from the former, and re-produces the latter, with the valuable corroboration of his own observation and experience. For this reason we shall quote the substance of his statement, as it will afford at once both our own previous arguments and the corroboration they have since received.

'In contending for the upper passage at Suez, Niebuhr and others who adopt the same opinion, appear to be a good deal influenced by the fact that "the miracle would be less if they crossed there than near Bedea." At this point the bay, or narrow part of the gulf, is about two-thirds of a mile wide. Opposite to the ancient site of Kolsum, less than half a mile above the town, are some small islands, where, at low water, persons sometimes ford the bay, and with little difficulty if it is not agitated by the wind. A short distance below Suez there is also a shoal, which prevents the passage of all but very small vessels at low tide, and may sometimes be forded by men on foot, though with more difficulty. It is at this narrow pass, and between or upon these shoals, that the passage is presumed to have been made. It is reasonable to believe that a strong wind, concurring with the ebbing of the sea, would lay this shallow channel bare, and allow an easy passage to the Israelites.

'The obvious objection to this hypothesis, arising from the shallowness of the water, which is inconsistent, it might be thought, with the Scripture narrative, is a good deal diminished by the presumed fact, sustained by present appearances, that the channel has been partly filled up, as well as diminished in width, by the encroachments of the sand. The ancient canal, which was certainly connected with the head of the bay four or five miles south of Suez, does not now approach to the water. Without regarding these changes, and supposing the natural features of this locality to have been the same as at present, it must still have been very difficult, if not impossible, for the army of Israel, encumbered with infants and aged people, as well as with flocks, to pass over in the face of their enemies; and the adoption of this theory is not necessarily to be considered as a negation of the miracle. Still it will be admitted that the circumstances here enumerated must have had a tendency to disguise its character and impair its effect. To the Israelites the miracle had been announced beforehand, and they would be likely to perceive and acknowledge the Divine interposition. Not so the pagan Egyptians, who would not so readily recognise anything beyond natural agencies. A lower ebb and a stronger wind than usual were quite enough to drive back the water, and allow armies to pass where camels and footmen could wade through in ordinary times. If, however, the channel was laid bare by the wind acting with the tide, as this opinion presumes, what becomes of the "wall of water on the right hand and on the left?" There might have been water on the right hand below, though hardly "a wall" of water; but how could these agents, acting naturally, produce another "wall" or bulwark of water on the left hand above? We are hardly at liberty to consider this as merely figurative language, meaning only that while the channel was left free to the passage of the Israelites, some water remaining in the upper parts of it near its head protected them against their enemies in that direction. Language much stronger and savouring much more of the miraculous, is used in the song of Moses, in the fifteenth chapter of Exodus. "With the blast of thy nostrils the waters were gathered



SUEZ, VIEWED FROM THE NORTH-EAST.

together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea." "He made the waters stand as an heap." Ps. lxxviii.

'It should be observed that none but a northerly wind could co-operate with the tide in clearing the channel of water in the manner supposed, as the gulf stretches nearly from south to north. "A strong east wind" was employed as the miraculous agent, which would act nearly at right angles with the movement of the tide, and directly across the strait. This seems not to have been an ordinary or periodical, which does not blow from the east, but a special agency called up for the occasion. According to the obvious import of verses 21 to 29, Moses advanced with the hosts of Israel to the sea, and stretched out his rod over the waters in their sight, upon which a strong east wind descended, and formed a channel, into which the Israelites immediately entered. This passage, which was made by a wall of water "on the right hand and on the left," was kept open during the whole night by the continued action of the same agent. The Egyptians followed the Israelites "to the midst of the sea," where Moses again stretched forth his hand, "and the sea returned to his strength when the morning appeared." The entire night seems to have been consumed in the passage. The Israelites had reached the shore in safety; but the Egyptians who went in after him had only reached the middle of the sea on the return of day, when God again "blew with his wind, and the sea covered them." It is hardly credible that so much time should have been consumed in crossing the narrow arm or strait near Suez, to accomplish which one or two hours would have been sufficient, making due allowance for the tardy movement of multitudes. Nor is it conceivable that the large army of the Egyptians, composed of chariots and horsemen as well as other troops, and forming, as they naturally would on a march, a very long train, should have been at once within the banks of so narrow a channel. The more advanced troops would naturally have reached the opposite shore before the rear had entered the sea; and yet we know that all Pharaoh's chariots and horsemen followed to the *midst* of the sea, and, together with all the host that came into the sea after them, were covered with the returning waves.

'The several considerations which I have enumerated seem to me to form a very strong—I incline to regard it an insuperable—objection to the theory that fixes upon the narrow arm of the gulf at Suez as the place where the passage was made. I am not able to perceive that the transit from the valley south of Ras Attaka is liable to objections as numerous and grave.

'The sea or gulf, at the place in question, is perhaps ten or twelve miles wide. The valley here expands into a considerable plain, bounded by lofty precipitous mountains on the right and left, and by the sea in front, and is sufficiently ample to accommodate the vast number of human beings who composed the two armies. The opposite shore is a part of the great wilderness of Etham, consisting here of an extensive plain, covered at present with a sandy incrustation, and white in many places with an efflorescence of salt. An east wind would act almost directly across the gulf. It would therefore be unable to co-operate with an ebb tide in removing the waters—no objection, certainly, if we admit the exercise of God's miraculous agency in this transaction. The channel is wide enough to allow of the movements described in the account by Moses, and the time, which embraced an entire night, was sufficient for the convenient march of a large army over such a distance of twelve miles.'

Other travellers, not feeling the same degree of interest in the scriptural narrative, have nevertheless expressed strong opinions against Niebuhr's conclusion. Thus Turner, a very competent traveller, who had Niebuhr's book with him, and compared his plan on the spot, speaking of the celebrated 'arm of the Red Sea' which has been so often mentioned, says 'Niebuhr brings this arm, in his

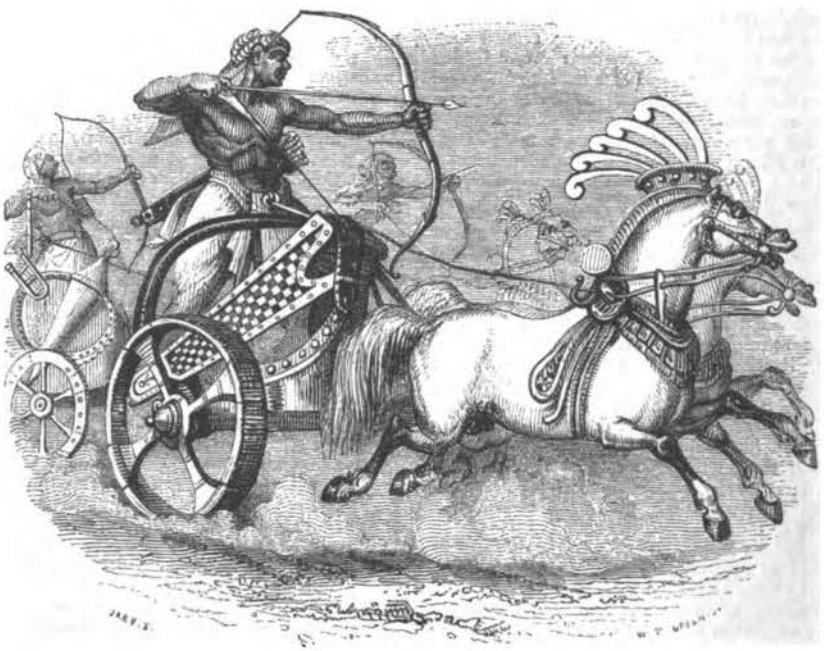
map, round to the north-west, whereas it is strictly confined to the north.' On this let us remark that Professor Robinson in his first tractate on this subject, argued upon the basis which this faulty plan of Niebuhr afforded. The east wind of Scripture he first makes a 'north-east' wind, and then shews that, from the peculiar form of the arm of the sea (as represented in Niebuhr), such a wind would drive back the waters, etc. What is more extraordinary is, that after having been on the spot, he uses the same argument, with the same reference to Niebuhr's plan. 'Now it will be obvious from the inspection of any good map of the gulf,' (and here is a foot reference, 'especially Niebuhr's') 'that a strong north-east wind, acting here upon the ebb tide, would necessarily have the effect of driving out the waters from the small arm of the sea,' etc. Now, in point of fact, it appears from any good map that a *north* wind only could have that effect; and although Scripture might perhaps call a north-east wind an 'east wind,' it certainly would not call a north wind an east wind. Again, Turner says:—'Those who reduce the passage of the Israelites to a mere manœuvre of Moses, contend that the army passed over this arm at the beginning of the flow of the tide, which, so well had he timed it, overwhelmed the ignorant or incautious Egyptians. The theory is improbable, if not impossible, for the following reasons: It cannot be supposed 'that Moses knew the ebb and flow of the sea here better than the Egyptians, or that the Egyptians would have been so imprudent as to incur the risk of drowning by following him through the water, when (having over his timid and fugitive companions the advantage of horses and chariots), they could so easily have overtaken them by going only six miles round. The Mohammedans and Greeks in these quarters believe that Moses passed near Suez, but do not do away the miracle by placing the passage over this arm of the sea. Passe pour cela. Their authority is not very decisive.' *Journal of a Tour in the Levant*, ii. 411. To the last remark we may add, that the Moslems and Greeks along this eastern gulf of the Red Sea fix the point of transit at several other places; every one being disposed to assign it the locality nearest to his own abode. The weight of their evidence, and even of their traditions, would fix it at Birket el-Faroun (Pharaoh's Bay), which is much further down than we should ourselves like to place it. The intermediate tradition, which fixes the passage as from near Ras Attaka (Deliverance) across to Ayun Mousa (Fountains of Moses), better deserves attention, not only as having a double tradition in its favour, embodied in long-standing names on *both* sides the gulf; but as being free from the objections applicable to any place further down or higher up; and where all the conditions of the Scripture narrative are met. Lower down it could not be, because on the other side of the valley of Bedéa the rocks stand out towards the sea, and the beach narrows in such a manner, as to block up the further progress of a large host in that direction, so that they were literally, when they had come so far, 'shut in by the land,' not only on the right flank (by the Attaka mountains) but in front. Higher up it might be. We are not disposed to contend dogmatically for any particular point. Our argument is, that it was *not* among the shoals and ebbs at Suez; but we do not say where it was: and our complaint is against those who venture so positively to fix this uncertain site to a spot open, both on religious and historical grounds, to so much objection.

A great deal has been made of the statement of Eusebius, that the transit took place at Clysma, which has been usually identified with the above-mentioned Kolsum, above Suez. If this were really the case, and if we received this as a tradition of the time, it is not clear that a tradition two thousand years after the event, fixed by no writings or monuments, is entitled to much more credit than the identical Arab tradition which exists at the present day.

But it may further be observed that the identity of Kolsum with Clysma, or at least with the Clysma of Eusebius, is exceedingly doubtful. The site of the ancient Clysma has been fixed in so many (at least four) different places as to render it probable that the name was not a proper but a generic denomination applied to different towns, or else that there were at least two different, perhaps successive, towns called Clysma, one the parent of the other. Part of this remark applies to the Kolsum, in which the ancient Clysma is supposed to be found. The different Arabian geographers speak of *Kolsum* in such a way, however, as to shew that there were *two* towns of that name, one at the extremity of the gulf, near Suez, and the other more than a degree south of Suez, at the foot of a mountain which continues to bear the name to this day. M. Gosselin cites one geographer who expressly says that there were two towns called Kolsum; and, when the traditions speak of a passage as having taken place in the neighbourhood of Kolsum, it is clear that they mean the latter place, from the fact that the bay on the *opposite* coast has its name (Birket-el-Faroun) from the drowning of the Egyptians, and that this part is more generally pointed out than any other as the place where the Israelites crossed the gulf.

If the reader reverts to the text placed at the head of this note, he will notice that there is scarcely so minute a specification of locality in the whole Bible as that which it affords. One might almost think that the site was thus carefully pointed out in order to render it manifest that the passage of the gulf could not at that spot have been effected by less than a miracle; or, in other words, to preclude such attempts to account for the facts on natural grounds as have actually resulted from our being no longer able to recognise, by the given names, the spot they were intended to indicate. No trace of these names now exists in the locality, but some inferences may be built upon the signification of the names. With respect to פִּי הַחִירֹת *pi ha-Hiroth*, it is to be observed that the word פִּי *pi*, mouth, is separate in the original, and the הַ *ha* is the definite article. Now as proper names carry no articles in the Hebrew, חִירֹת *hiroth*, or rather *chiroth*, must be regarded not as a proper name, but as a substantive: and we must search for its meaning accordingly. It indicates 'something cutting deep into the land;' hence a valley, defile, or pass: hence also, mouth of a river, a bay of the sea. Thus we reach the signification 'before the mouth of the pass,' or 'of the bay;' *both* of which senses suit admirably the expansion by which the important pass of Bedéa (which extends from the valley of the Nile to the Red Sea), opens upon the latter. We are not unaware that some regard the word as Egyptian. But the other names are not Egyptian; and there is no reason why this alone should be so. We have made it a rule to ourselves not to regard any word or name as foreign, which affords a sufficient and satisfactory sense in Hebrew; and in this place the words do not seem to form a proper name at all. MIGDOL indicates a fortress or citadel; and where was there more likely to be a fortress than near the mouth of this important pass which led into the very heart of Egypt? As to Baal-Zephon, 'over against' which they were to encamp, it seems likely that it was some marked site or object (not necessarily a town) on the other side, that is the eastern side of the gulf, so that encamping on the western shore, they had Baal-Zephon on the other side in front of them. The text will, however, equally allow that Baal-Zephon should have been upon the ridge of hills which wall in the mouth of the valley of Bedeah on the south, and which would have been 'before,' or in front of, the Israelites as they came down from the north. We do not however build upon this explanation of names, though it is interesting to observe their agreement with the view we have indicated.

The final result would be that the Israelites turned off at right angles to their former course, and marched hence along the western shore, between Mount Attaka and the sea, till they came to the valley of Bedea, where they could proceed no further without going through the sea, unless they returned to Egypt through the valley. Well might Pharaoh exult when he found them in such a situation, where it seemed quite in his choice to slay them by



EGYPTIAN WAR-CHARIOTS.

the sword, or to drive them into the sea, or back through the valley into Egypt.

4. '*He shall follow after them.*'—The facility with which Pharaoh received information from his scouts of the movements of the Israelites, agrees with the circumstances enumerated in reference to the position of his court in the note to ch. xii. 37, and the rapidity with which his forces were collected for the pursuit is remarkably in agreement with other circumstances which remain to be indicated. Great part of the military force of Egypt was in fact concentrated in this region, as the weakest and most exposed frontier of the land. This we learn from Herodotus (ii. 158), who has expressly named the Egyptian nomes in which the military force was quartered. The military tribe or caste was separated into two divisions, the Hermotymbi and the Calasiri, the distinction between which is not known. The former were in the time of Herodotus 160,000 strong, and the latter 250,000. As their increase or decrease was that of a tribe, not of a profession, these numbers imply nothing as to the number in the time of Moses; and are mentioned merely to fix other particulars. These are, that four nomes and a half were possessed by the Hermotymbi within the Delta, and twelve others by the Calasiri; while each of them had only one single nome in all Middle and Upper Egypt, namely, the districts of Chemmis and Thebes. 'In the Mosaic times,' says Heeren, 'the warrior caste first appears in Lower Egypt. The rapidity with which the Pharaoh there mentioned could assemble the army with which he pursued the fugitive Israelites evinces clearly enough that the Egyptian warriors of that epoch must have been quartered in just the same district in which Herodotus places them. *Historical Researches*, v. 134, 135.

7. '*Six hundred chosen chariots, and all the chariots of Egypt.*'—Whenever armies are represented on the monuments of Egypt, they are represented as composed of troops of infantry armed with bow or lance, and of ranks of chariots drawn by two horses. Chariots also appear in Homer as the principal strength of the Egyptian army. Upon the monuments neither a king nor any other person of consequence is represented in any other way than on foot, in a chariot, upon a throne, or in a litter. The few figures which appear on horses almost all belong to foreigners. In fact war-chariots formed the cavalry of Egypt, and cavalry in our sense of the term cannot be said to have had existence in that country. We have to see what relation the declarations in the present chapter bear to this result. Were the common view, under which riding on horses is superadded to chariots of war in this and the following chapter, the right one, some suspicion against the credibility of the narrative might be created. But a more accurate examination will shew that the sacred writer does not mention Egyptian cavalry at all; that according to him the Egyptian army was composed only of chariots of war; and that he agrees in a wonderful manner with the native Egyptian monuments. And this agreement is the more minute, since the second division of the army could not, in the circumstances of the narrative, take part in the pursuit.

The first and principal passage is that in the present text, in which Pharaoh's preparations for war are fully described. It consists first of chariots, and secondly of chariot warriors. Cavalry are no more mentioned than infantry. This passage, which is so plain, explains the second, in v. 9, where the arrival of the same army in sight of the Israelites is plainly and graphically described. The word rendered 'horsemen' is literally 'riders,' and should, according to the connection of v. 7, mean riders in the chariots, not riders on horses. If riders on horses were meant, where would be the chariot-warriors? They would not be omitted since the description is studiously minute, and since it is evidently intended to accumulate circumstances as much as possible. Again, in v. 17, the 'riders' (translated as before 'horsemen') correspond to the chariot-warriors of v. 7. If there were then chariot-warriors *and* riders, how strange it is that they are never spoken of together. In v. 23, the three constituent parts of the Egyptian warlike army are fully designated—'all the horses of Pharaoh, his chariots, and his riders.' If riders were here to be understood in the common way of horsemen, it would be surprising that horses and chariots are named, and that chariot-warriors, who are most important, are left out. Finally, the meaning of the pas-



EGYPTIAN SOLDIERS OF DIFFERENT CORPS.

sage, xv. 1, 'Horse and rider hath he thrown into the sea,' is clear from *v.* 4 of the same chapter, where only the overwhelming of the chariots and chariot-warriors is spoken of.

The number of the 'chosen chariots' is limited in the present text to six hundred. If we compare this with other declarations of the strength of the Egyptian hosts, we shall be better prepared to appreciate this moderate statement, so inappropriate to a legendary or mythic narrative. Josephus adds, from his own resources, to these 600 chariots which Pharaoh brought into the field, 50,000 horsemen and 200,000 footmen, and Diodorus gives to Sesostris 600,000 footmen, 24,000 horsemen, and 27,000 chariots of war. It is indeed true that the 600 are not the whole force with which Pharaoh pursued the Israelites. Besides the 600 chosen chariots there were also 'the chariots of Egypt;' but the number of the latter must needs be fixed according to the analogy of the former. The chosen chariots evidently composed the guard of the king. The existence of such a guard is stated by Herodotus, and is proved by the monuments.

10. '*They were sore afraid.*'—It may perhaps appear remarkable that the Israelites, notwithstanding their great numbers, at the appearance of the seemingly not very numerous Egyptian hosts of war, considered themselves as absolutely lost, and that the thought of withstanding them did not even occur to them. A remark in Wilkinson (*Anct. Egyptians*, i. 347) assists in explaining this fact. 'The civilized state of Egyptian society required the absence of all arms, except when they were on service.' If the Israelites were entirely unarmed when they departed, they could not think of making resistance.

21. '*The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.* 22. *And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.*'—We have quoted this text at length, in order to mark the distinctness with which every circumstance is enumerated to demonstrate the miraculous character of this event, and to preclude any attempt to account for it on natural grounds. The terms seem purposely intended to guard against any possible natural hypothesis, which might be or has been adduced. The natural operation of any wind could only have driven back the water from the extremity of the gulf, and even this could not be effected by an *east* wind, which, however, was the best calculated, under the Divine direction, to strike a passage *through* the gulf; but no wind, not even an east wind, could do this in the terms described, without an extraordinary exhibition of the Divine power. And that the waters were not simply driven back from the head of the gulf, either by a wind, or by an extraordinary fall of the tide, is shown by this—that the waters could not then be *divided*, but only driven back, nor could then the waters have been a wall to them on the right hand *and on the left*, but only on the right. And that they did not pass merely at a ford—that is, on a shallow place, or ledge of rocks—as some conjecture, is evinced as well by the express statement that they passed 'on dry land,' as from the difficulty of supposing that, encumbered as they were with children, flocks, and herds, with a hostile army on their rear, they could have got through even a small depth of water. We have examined the whole subject with great attention, and our decided conviction is, that there is no possibility of accounting for the circumstance on any natural cause which is commonly assigned, without either explaining away the force and obvious meaning of this and the other passages of Scripture which refer to the same event, or else rejecting the testimony of Scripture altogether. There really does

not appear any other alternative. It seems to us that there is no Old Testament miracle more independent of natural causes than this. It is true that the natural agency of an east wind was employed; but it is obvious that the *natural* operation alone of any wind could not have produced this result; and if it could, the miracle remains—the wind being made to come at the moment, and to blow as long as it was wanted, and to cease at the critical time when its cessation involved the Egyptian host in destruction. And with reference to this wind, about which so much has been said, let it be observed that but for the interposition of an Almighty power, the wind which divided the waters must have continued to blow in order to keep them divided; but how could the Israelites make way through the opened passage in the face of a wind strong enough to produce such effect? And then as to the effect which a wind might produce near Suez in concurrence with the tide, the only wind which could produce such effect is a north wind. Now that wind does not begin to blow at Suez till a long while after the time of the passage of the Israelites. During the months of May, June, and July there blows always a high wind from the north (Turner, ii. 412). The effect of this wind is not to 'drive back the waters,' etc.—in fact, no travellers who have been there during its prevalence mention it as in any way affecting the flux or reflux of the tide—but to bring down clouds of sand from the desert. If any winds blow with violence in the spring months—March and April—when the Israelites passed, they are the kamsins, which are by no means regular in their direction, but blow sometimes from the east, sometimes from the south, and sometimes from the west; but never from the north or north-east. This fact is of great importance in connection with the considerations stated in the note to ch. xiv. 2, for it shews that at the time of the transit no such wind could have blown as that by the aid of which neological writers and sceptical travellers try to save God the trouble of working a miracle for his people. If a man credits the Scriptural account to be true, he must also believe that it was a great and signal miracle: if he does not believe this, it is better to say so outright, than to undermine the credit of the sacred writer by plausible *explanations*, the effect of which is to shew that no miracle was really needed, although they sometimes condescend to cover the nakedness of the implication with the rag of a miracle, unworthy of the occasion, and unequal to the effect intended to be produced. Even supposing that the Israelites, in the warmth of their feelings, saw all the transaction through a magnifying medium, this could not be the case with the neighbouring tribes and nations, as the manner in which they were affected by it shews. That the event altogether had no resemblance to any phenomenon which the Red Sea exhibited at other times, is evinced by the incidental but unequivocal acknowledgment of the neighbouring nations (see the texts referred to in the note to chap. xiii. 20), and by the astonishment and alarm which it inspired. Its effect upon the Hebrews themselves equally proves the miraculous character of the transaction. When they saw the 'great work' which the Lord had done to seal their redemption from Egypt, 'they believed in him;' and in after times its stupendous and undoubted character, occasioned their successive historians, prophets, poets, and didactic writers, more frequently to refer to this miracle than to any other of the extraordinary manifestations of Divine power which the Old Testament records.

CHAPTER XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm trees.*

THEN sang [1]Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall [2]destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the [3]gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 [4]The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 [5]Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as*

[1] Wisd. 10. 20. [2] Or, *repossess.* [3] Or, *mighty ones.* [4] Deut. 2. 25. Josh. 2. 9. [5] Deut. 2. 25. Josh. 2. 9.

still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called [6]Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a [7]tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ [8]And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

[6] That is, *bitterness*. [7] Ecclus. 38. 5. [8] Num. 33. 9.

Verse 10. '*Lead.*'—The specific gravity of lead being somewhat more than 11, that is, eleven times heavier than water, its rapid descent when thrown into that fluid is pointed at in this sublime poem as representing the unchecked impetus with which the host of Pharaoh sank at the return of the waters. It is probable that a piece of lead was fastened to the end of the sounding-line in the time of Moses, as it is at this day, whence the comparison becomes more striking and natural.

19. '*For the horse of Pharaoh,*' etc.—The sublime poem of Moses appears to end with the rapturous burst of exultation in the preceding verse. But if the present verse is to be taken as a part of the song, it must be regarded as containing what the Greeks call the *epiphonema*, which includes the whole subject of the piece, like the first chorus. But we have no doubt that the triumphal hymn really terminates with the eighteenth verse; and that this is to be joined to the two following verses as a brief recapitulation, in simple prosaic narrative, of the great event which gave occasion to the song.

20. '*Miriam the Prophetess.*'—The Hebrew מִרְיָם Miriam, the Greek Μιριαμ, the Latin *Maria*, and the English *Mary*, are all different forms of the same name. It does not at first sight appear in what sense Miriam is called 'a prophetess,' but it is probable from the fact that she in common with Moses and Aaron, and like Deborah, Huldah, and Anna, was made in some degree the organ of divine communications. See Num. xii. 1; Micah vi. 4. But some, who feel unwilling to assign this degree to Miriam, remind us that the word 'prophesy' in Scripture, often means no more than the act of playing upon musical instruments, and urge that 'prophetess' can here signify no more than a woman eminently skilled in music. And this interpretation derives some sanction from the fact that Miriam is so designated only upon this particular occasion, when leading the responsive choir of female musicians.

— '*All the women went out after her with timbrels and with dances.*'—The Hebrew word תֹּף *toph* occurs about twenty times in Scripture, in half of which it is rendered 'timbrel,' and in the other half 'tabret,' a variety of rendering not unusual in the authorized version, but which tends to breed unnecessary confusion. We have noticed this instrument under Gen. xxxi. 27; and have here to call attention to it chiefly in its Egyptian connections. There is much room to think that a people freshly come from Egypt, employed the instruments of this kind which were used in that country, especially as, from the different shapes which the tabrets of that country bear in the ancient paintings, it is evident that the Egyptians had paid much attention to its construction, and could offer it under varieties of form and corresponding modifications of sound to a people abiding among them, who had been probably acquainted before with but one form of the instrument. The Egyptian forms of the tambourine are shown in the cut which we introduce from a mural painting at Thebes. They are of three shapes; one was circular, another square or oblong, and the other consisted of two squares separated by a bar. They were all beaten by the hand, and often used as an accompaniment to the harp and other musical instruments. The tambourine was usually played by females, who are represented as dancing to its sound without the accompaniment of any other instruments. The imperfect manner of the representation does not allow us to discover whether these Egyptian instruments had such moveable pieces of metal let into the frame as we find in the Eastern and European tambourines of the present day; but from the manner in which the tambourine is held up after being struck, their presence may be inferred; and we know that the ancient Greek instruments, which were confessedly derived from the East, had balls of metal attached by short thongs to the circular rim; and there are even examples in the paintings at Herculaneum of tambourines in which, as in our own, circular pieces of moveable metal are let into the frame itself; and this is not now unusual in the east.

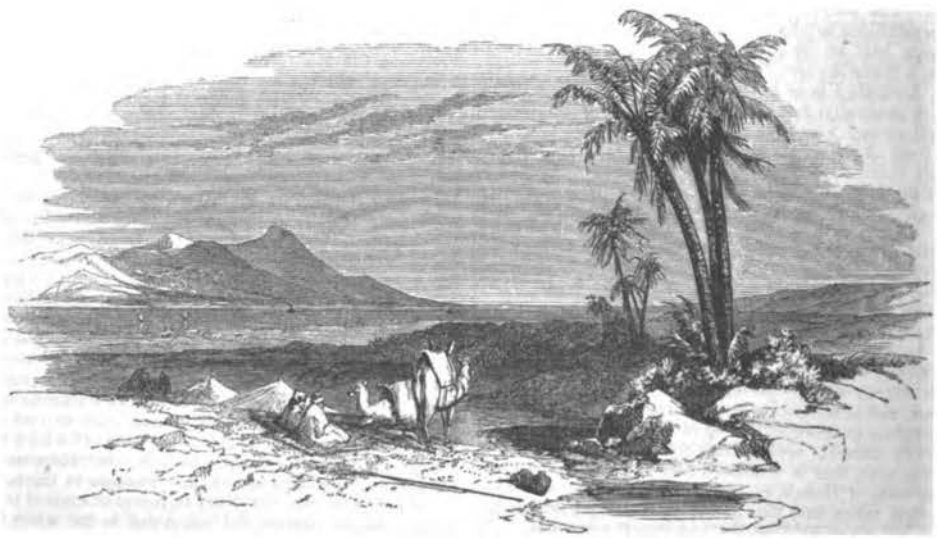
Among the Hebrews, it was particularly the instrument



DANCE OF EGYPTIAN FEMALES WITH TIMBRELS.

of the women; was often accompanied by dancing, was used in religious and civil festivals, and was silent in wars and desolations (comp. Gen. xxxi. 27; 2 Sam. vi. 5; Ps. lxviii. 25; Isa. xxiv. 8); all which particulars are entirely conformable to those which the Egyptian paintings and sculpture exemplify; and are indeed similar to the existing practices of the East.

22. '*They went out into the wilderness of Shur.*'—This is called the desert of Etham in Num. xxxiii. 8. We have shewn in the note on Gen. xvi. 17, that the name of the Desert of Shur was applied to the whole of the desert between and bordering on Palestine and Egypt. We should probably not be far wrong in fixing the point of egress at or not far below Ayun Musa, the Fountains of Moses, where the host probably obtained water. So large a body, passing in a time comparatively short, must have passed in considerable breadth — probably of a mile or two—and as the fountain is more to the north than the valley of Bedea upon the opposite side, it may be quite sufficient to suppose that the upper side of the opening, and consequently the upper, or left flank of the emerging host, touched upon, or was not far below, Ayun Musa. A number of green shrubs, springing from numerous hillocks, mark the landward approach to this place. Here are also a number of neglected palm-trees grown thick and bushy for want of pruning. The springs which here rise out of the



AYUN MUSA.—FOUNTAINS OF MOSES.

ground in various places, and give name to the spot, are soon lost in the sands. The water is of a brackish quality, in consequence, probably, of the springs being so near the sea; but it is, nevertheless, cool and refreshing, and in these waterless deserts affords a desirable resting-place. The view from this place, looking westward, is very beautiful, and most interesting from its association with the wonderful events which it has been our duty to relate. The mountain chains of Attaka, each running into a long promontory, stretch along the shore of Africa; and nearly opposite our station we view the opening—the Pi-ha-hiroth—the 'mouth of the pass,' formed by the valley in the mouth of which the Hebrews were encamped before they crossed the sea. On the side where we stand, the access to the shore from the bed of the gulf would have been easy. And it deserves to be mentioned, that not only do the springs bear the name of Moses, but the projecting headland below them, towards the sea, bears the name of Ras Musa. Thus do the Cape of Moses and the Cape of Deliverance look towards each other from the opposite shores of the Arabian Gulf, and unite their abiding and unshaken testimony to the judgments and wonders of that day in which the right hand of Jehovah was so abundantly 'glorified in might.'

23. '*Marah.*'—The Hebrews probably made some stay at or near Ayun Musa before they proceeded on their journey. They then travelled for three days without finding any water, and then came to Marah, where the water they did find was too bitter for use. During the first portion of this journey the Hebrews travelled over a wild uneven region, having on their left hand the deep blue waters of the Red Sea, and away to the right, at the distance of ten or twelve miles from the shore, their view was bounded by the mountain range called Jebel er-Raha. At about nine miles below Ayun Musa they passed a low range of hills, which brought them into another plain of great extent, called El Ahta, less uneven than the former, and still bounded on the east by the mountains, and on the west by the sea. This plain takes the name of Waradan, after the wady of that name has been passed. For several miles it is composed chiefly of sand, with an intermixture of pebbles and loose stones, and then the route leads over a range of low hills into another plain less extensive and more undulating, whose surface is composed for the most part of loose rock. The western mountains here approach nearer to the sea, in very broken, irregular masses. The plain is gradually lost in a succession of low, bare sandhills, among which occasionally appear some ledges of rock, of no great extent. The narrow vallies between them are refulgent with crystallised sulphate of lime, which covers the sand in layers half an inch thick. At length they came to Marah, a reminiscence of which name exists in the present Wady Amarah, a mile beyond which is the Ain Hawarah, which is generally, and with sufficient reason, regarded as the well around which the Israelites encamped. The distance from Ayun Musa to this is thirty-six miles, which is a full three days' journey for a host so encumbered as that of the Israelites. The fountain of Hawarah is situated in a rocky valley, two or three miles in diameter. It is near the centre of this valley, and springs out of the top of a mound which has the form of a flattened hemisphere, and an elevation of perhaps thirty or forty feet above the general level of the valley. The water rises into a basin, which is formed by the deposit of a hard shiny substance, and may be from eight to ten feet long, by a breadth somewhat less. In depth it is about five or six feet, and contains three feet of water. The taste of the water answers to that of the Marah of the present text. It is extremely unpleasant, and is the only water near the Red Sea which the Arabs refuse to drink, except in cases of extreme necessity; and even camels, unless very thirsty, abstain from it. Dr. Olin says, that it reminded him of a weak solution of Epsom salts. (*Travels*, i. 359.) Lord Lindsay states that when first taken into the mouth it is insipid rather than bitter; but when held in the mouth a few seconds, it becomes extremely nauseous (*Letters*, ii. 263). See also Borrer's *Journey*, p. 303; Burckhardt remarks: 'The complaints of the bitterness of the water by the children of Israel, who had been accustomed to the sweet water of the Nile, are such as may be daily heard from the Egyptian peasants and servants who travel in Arabia. Accustomed from their youth to the excellent water of the Nile, there is nothing they so much regret in countries distant from Egypt; nor is there any eastern people who feel so keenly the want of good water as the present natives of Egypt.'

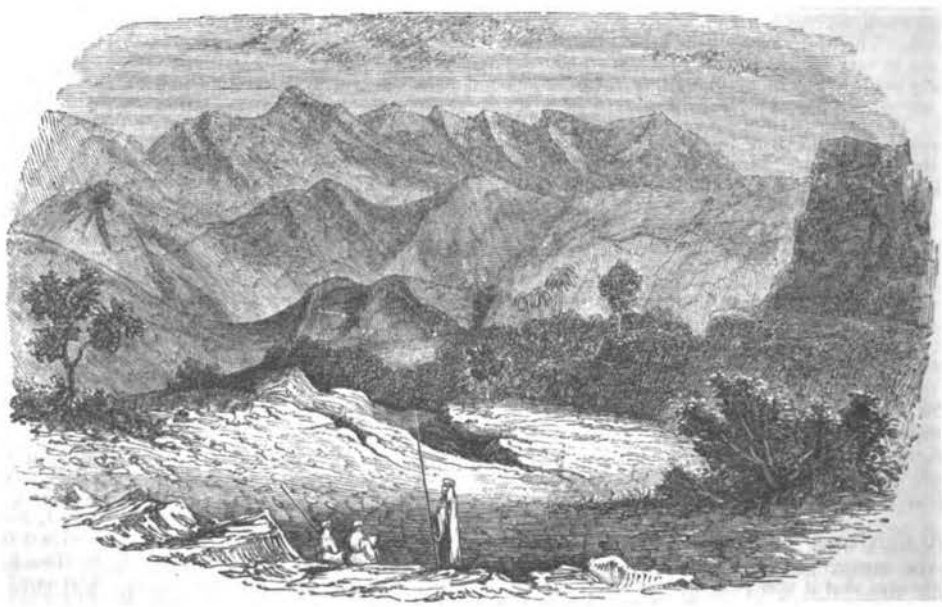
25. '*The LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet.*'—The use of certain plants and vegetable juices in correcting the bad qualities of water, admits of ample illustration. It is understood that the original inducement of the Chinese to the use of tea was for the purpose of correcting the bad qualities of their water; and our early colonists in America infused in the water, for the same purpose, the brauches of sassafras. (Burder's *Oriental Literature*, vol. i. p. 146.) Niebuhr also, speaking of the Nile, observes, 'The water is always somewhat muddy; but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary.' Mr. Roberts, in his *Oriental Illustrations*, has some interesting observations concerning the practices of the Hindoos with reference to this subject. He informs us that the brackish water in the neighbourhood of the salt pans or of the sea, is often corrected by the natives throwing into it the wood called *Perru-Nelli* (Phylanthus emblica); and should the water be very bad, the well is lined with planks cut out of this tree. He adds: 'In swampy grounds, or where there has not been rain for a long time, the water is often muddy and very unwholesome. But Providence has again been bountiful by giving to the people the *Teatta Maram* (Strychnos potatorum). All who live in the neighbourhood of such water, or who have to travel where it is, always carry a supply of the nuts of this tree. They grind one or two of them on the side of an earthen vessel: the water is then poured in and the impurities soon subside.'

With particular reference to Marah, Burckhardt remarks that he had frequently inquired among the Bedouins in different parts of Arabia, whether they possessed any means of effecting such a change by throwing wood into it, or by any other process: but he could never learn that such an art was known. This is important, because such a tree and process of rectification being locally unknown, the necessity for the divine indication of such a tree, and, possibly, of giving to it curative qualities for the occasion, becomes apparent. It shews that such trees do not exist as a common or obvious resource, or else surely their useful properties would be known to the Arabs, to whom they would be of incalculable value. These considerations neutralize the subsequent observations of Burckhardt, who, when he comes a few miles further down to the Wady Gharendel, observes that it (the Wady) contains among other trees and shrubs the thorny shrub Gharkad, the *Peganum retusum* of Forskal, which is extremely common in this peninsula, and is also met with in the sands of the Delta, on the coasts of the Mediterranean. 'Its small red berry, of the size of the grain of the pomegranate, is very juicy and refreshing, much resembling a ripe gooseberry in taste, but not so sweet. The Arabs are very fond of it, and I was told that when the shrub produces large crops they make a conserve of the berries. The gharkad delights in a sandy soil, and reaches its maturity in the height of summer when the ground is parched up, exciting an agreeable surprise in the traveller, at finding so juicy a berry produced in the driest soil and season.' In a note to this, he asks, 'Might not the berries of this shrub have been used to sweeten the waters of Marah?' After quoting the authorized version of the text, he proceeds:—'The Arabic translation of this passage gives a different, and perhaps more correct reading: "And the Lord guided him to a tree, of which he threw something into the water, which then became sweet." I do not remember to have seen any gharkad in the neighbourhood of Hawarah, but Wady Gharendel is full of this shrub. As these conjectures did not occur to me when I was on the spot, I did not inquire of the Bedouins whether they ever sweetened water with the juice of the berries, which

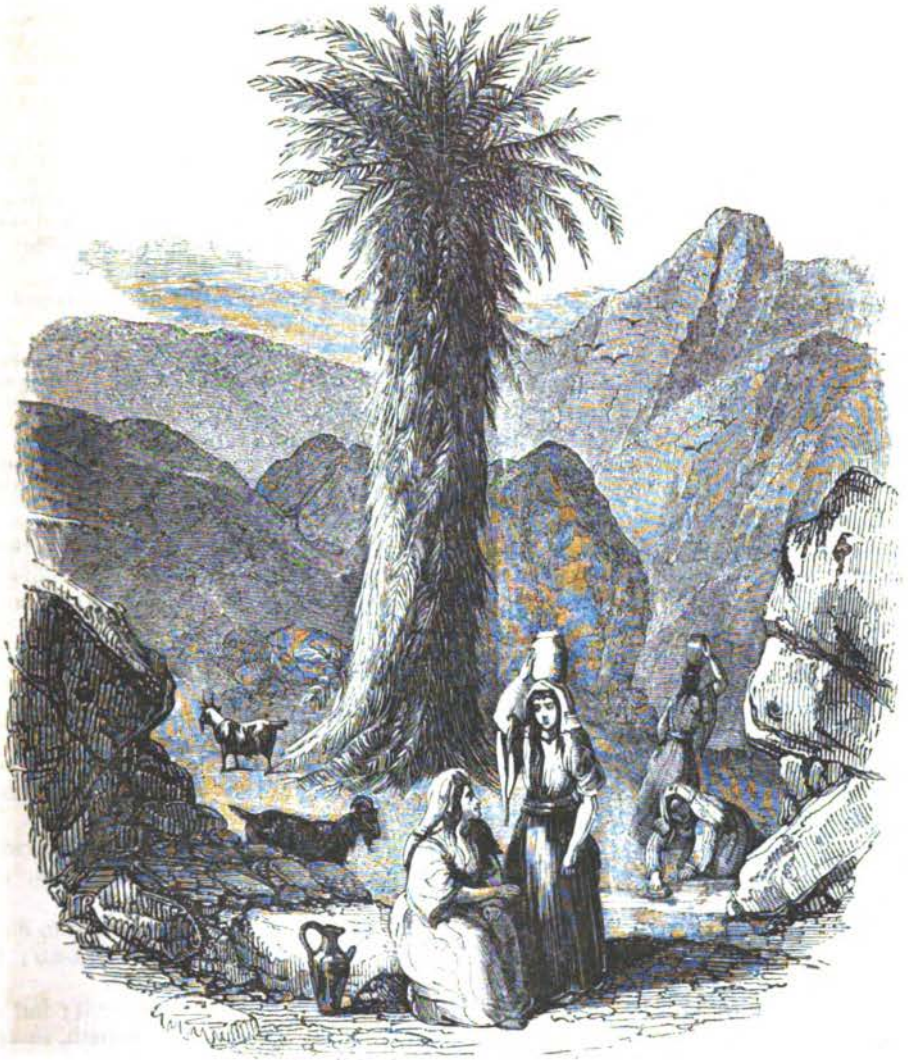
would probably effect this change, in the same manner as the juice of pomegranate grains expressed into it.' This is scarcely consistent with what he says before, that he had asked them whether they had *any* means for effecting such a change, and they answered in the negative. We have no hesitation in rejecting his supposition; because it would not have been necessary for the Lord to have shewn Moses so common a plant; nor, being so common, is it likely that Moses, who had lived so long in the desert, would be unacquainted with the curative property of the berries, if they had any such property at all; but, above all, the Israelites were at Marah in April, when the gharkad could have had no berries, as, according to Burckhardt's own account, the fruit does not attain maturity till the middle of summer.

27. '*They came to Elim, where were twelve wells and threescore and ten palm-trees.*'—This station is usually identified with the Wady Gharendel, about eight or nine miles south by east of Hawarah. This is the largest of the wadys on the west side of the peninsula. It is not like those which the Israelites had previously passed, a mere depression in the plain, but a valley enclosed by high hills. It is about a mile broad, and stretches far away to the north-east. So agreeable is a little verdure to the eyes after the dreary scenes which have been passed, that the Wady Gharendel is usually described in somewhat glowing colours, as highly fertile, and filled with palm-trees, shrubs, and verdure. But, in truth, the valley has no soil but drifting sand, and the vegetation is very scanty, ninety-nine parts in a hundred of the entire surface being perfectly bare. Tamarisks, and a few other shrubs on which camels browze, are scattered thinly over the surface, and a few acacias may be seen. Eight or ten stunted palm-trees are scattered along the road for a mile or more, and are of interest in connection with the intimation in the text of the presence of twelve palm-trees at Elim. Of the twelve wells, one only remains, of which the water is hardly drinkable. The others have been probably filled with drift sand, and might easily be restored. In all the fountains of the desert, wells are of little depth, and if neglected for a short time become choked with sand, and perhaps lost. This place is on the great road along which the Israelites would naturally march; it is within a practicable distance from Marah, their last station; and it unites the indispensable advantages of water, and an ample plain, suitable for the encampment of so large a host as that of the Israelites—which are not to be found any where else in the neighbourhood. In fact, the identity of Wady Gharendel with Elim may now be taken as a settled point of this route. It is true that Dr. Shaw, and others before him, but hardly any since, place Elim at a place near Tor, where there are a number of palm-trees around a well which the people of Tor call 'Hummam Musa,' the bath of Moses, and which they hold in veneration on the ground that the tent of Moses was pitched near it. But this is obviously connected with the untenable position that the passage of the Red Sea took place at Tor; for the spot would be forty or fifty miles out of the way of a party coming from the north to Mount Sinai, by a route never taken by any persons or caravans visiting the mountain.

— '*Palm-trees.*'—The Date-palm (*Phœnix dactylifera*) is one of the noblest trees that adorn the solitary waste, and the most useful that man has converted to the purposes of nutriment and comfort. In the forest the eye recognises the lofty palm, while the remainder of the vegetable creation lose their individuality in the confusion of varied tints and forms. The presence of the palm is an unerring sign of water; hence the weary Israelites found water where they found palm-trees. The cut we have given represents a specimen of the palm-tree which Laborde found, growing wild in one of the valleys of Sinai. With reference to it, he observes:—'We always represent the trunk of a palm-tree shooting up to some distance, and then suffering its curved branches to spring forth, from which gracefully hang the dates, as brilliant as corals; never reflecting that all this elegance is the effect of art. The opposite wood-cut exhibits a palm-tree, such as it may be found in a wild state, growing larger from year to year, making for itself a rampart of its decayed branches, and rising, as it were, perpetually from its own ruins.'



WADY GHARENDEL.—ELIM.



WILD DATE-PALM, FOUND IN THE SINAI MOUNTAINS.

CHAPTER XVI.

1 *The Israelites come to Sin.* 2 *They murmur for want of bread.* 4 *God promiseth them bread from heaven.* 11 *Quails are sent,* 14 *and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the sabbath.* 32 *An omer of it is preserved.*

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you;

and the people shall go out and gather [1]a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him; and what *are* we? your murmurings *are* not against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD [2]appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 ¶ And it came to pass, that at even [3]the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* [4]a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, [5]It *is* manna: for they wist not what it *was*. And Moses said unto them, [6]This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer [7]for every man, *according to* the number of your [8]persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [9]he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the

[1] Heb. *the portion of a day in his day.* [2] Chap. 13. 21. [3] Num. 11. 31. [4] Num. 11. 7. Psal. 78. 24. Wisd. 16. 20.
[5] Or, *What is this? or, It is a portion.* [6] John 6. 31. 1 Cor. 10. 3. [7] Heb. *by the poll*, or, *head.*
[8] Heb. *souls.* [9] 2 Cor. 8. 15.

name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, [10]until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

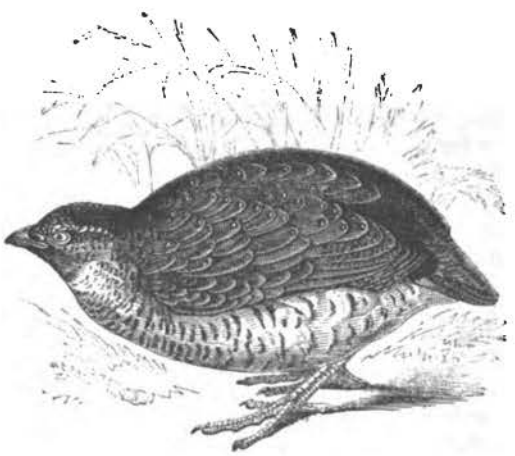
36 Now an omer *is* the tenth *part* of an ephah.

[10] Josh. 5. 12. Nehem. 9. 15.

Verse 1. '*Came unto the wilderness of Sin, which is between Elim and Sinai.*'—The object of the present narrative is manifestly historical, not topographical, and hence several stations are omitted at which nothing remarkable occurred. In Numb. xxxiii. the names of the stations omitted here are preserved. From *v.* 10 it appears that between Elim and the wilderness of Sin, there was an encampment 'by the sea.' In passing southward from Gharendel, the Israelites soon ceased to have the sea open on their right hand, as they had to pass *inside* a mountain called Jebel Hummam, which is lofty and precipitous, extending in several peaks along the shore, and, without doubt, the 'encampment by the sea' was where they again came out upon the sea, by the present wady Taiyibeh, and encamped at its mouth. The fact that they encamped by the sea at all is important, as shewing that they did not pursue their course to Sinai by the upper road, which travellers now usually take; but advanced along the shore into the great plain which, beginning near el Murkhah, extends with greater or less breadth almost to the extremity of the peninsula. This plain, in its broadest part, north of Tor, is called el-Kaa. This desert plain is doubtless the wilderness of Sin, which forms the next station mentioned in the text. Had they not come down into this plain, they would not, after passing Jebel Hummam, have turned down to the sea, but would have gone off to the central region, in quite an opposite direction. From this plain—the desert of Sin—they could enter the mountains at various points, either by the nearer routes through Wady Shellal and Mukutteh, or perhaps by the mouth of the Wady Feiran itself. The reader, on consulting a good map, will be aware that the two former wadys lead into Wady Feiran, and the only question seems to be, whether they thus entered that wady, or through its own proper mouth further down. The question is immaterial, as both routes concur in favour of a passage through Wady Feiran to the mountains. In Num. xxxiii. 12, 13, two stations, intermediate between the wilderness of Sin and Rephidim, are given, namely Dophkah and Alush; but they are mentioned so indefinitely, that no hope remains of their ever being identified.

13. '*Quails.*'—שְׂלָו *selav.* Quails (*Coturnix dactylisonans*) are remarkable for their migratory habits. These birds remove in prodigious flocks from place to place, having previously remained solitary during the period of incubation. They are often seen crossing the Mediterranean in their passage to and from Africa, and it is said that on some occasions more than a hundred thousand have been killed about Naples at one time. There can be no doubt that this bird of passage of the Levant is the *selav* of the sacred writer; and though quails might settle in countless swarms around the tents of the Israelites without a miracle, yet nothing but the fiat of the Almighty could have sent them thither at an appointed time.

15. '*They said one to another, It is manna; for they wist not what it was.*'—This passage in our translation is incorrect and contradictory; for how could the Hebrews be ignorant what it was, if they at once declared it to be manna? Josephus says expressly, that *man* is a particle of interrogation; and so the Septuagint understands it. Hence we may consistently and properly render the clause, 'They said one to another, What is it? [*man-hu?*] for they knew not what it was.'



QUAIL.

We shall abstain from perplexing our readers with a statement of the various attempts which have been made to identify this manna with the natural condensed juices or gums from certain shrubs or trees, to which the name has been applied: for the manna of Scripture has been sought not merely in the produce of one gum-exuding plant, but of many. The strongest claim to identity applies to the substance, still called by the Arabs *mann*, which is produced in the peninsula of Sinai; but we have already stated, that Arab identifications, whether of sites or products, or any thing else, are not of the least value, unless supported by other and strong corroborations. We take this, however, because if it be not the manna of Scripture, no other natural product can pretend to the distinction. The best and most complete account of it is given by Burckhardt. Speaking of the Wady es-Sheikh, to the north of Mount Serbal, he says, 'In many parts it was thickly overgrown with the tamarisk or *tarfa*; it is the only valley in the peninsula where this tree grows, at present, in any great quantity, though some small bushes are here and there met with in other parts. It is from the *tarfa* that the manna is obtained; and it is very strange that the fact should have remained unknown in Europe till M. Seetzen mentioned it in a brief notice of his tour to Sinai, published

in the *Mines de l'Orient*. This substance is called by the Arabs *mann*, and accurately resembles the description of the manna given in Scripture. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves and thorns, which always cover the ground beneath the tree in the natural state: the manna is collected before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, etc. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins; in this way they preserve it till the following year, and use it, as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in

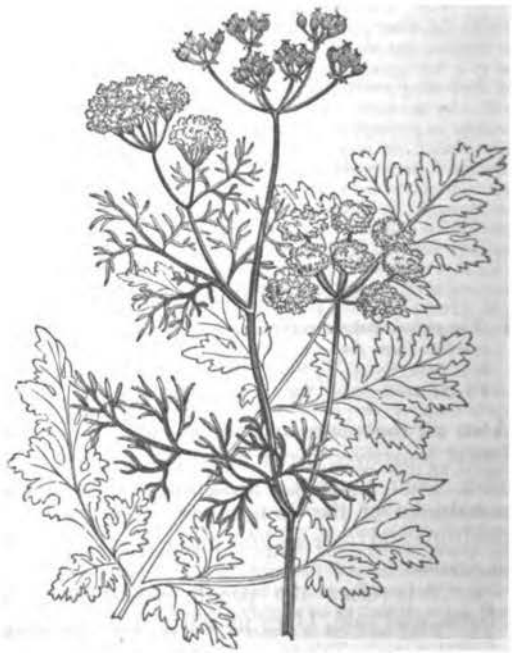


TAMARISK (*Tamarix Gallica*).

years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a piece of last year's produce at the convent; where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake: it became soft when kept some time in the hand, if placed in the sun for five minutes, but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that degree of hardness which will allow of its being pounded, as the Israelites are said to have done, in Num. xi. 8. Its colour is dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts six weeks; sometimes it begins in July.' (*Tour in the Peninsula of Mount Sinai.*) Ehrenberg has examined and described this shrub, which he calls *Tamarix mannifera*, but which seems to be only a variety of *T. Gallica*. The gummy exudation he considers to result from the puncture of an insect which he found upon it, and which he calls *Coccus manniparus;* and others have been of the same opinion. Both the plant and the insect are figured in his great work, *Symbolæ Physicæ*. Lieutenant Wellstead confirms Burckhardt's statement; but adds, that the whole product is not consumed in the Peninsula—a part being taken to Cairo, and a considerable portion sold to the Sinai monks, who retail it (as manna?) to the Russian pilgrims. He was assured by the Bedouins that the produce of a fruitful season did not exceed 150 noja (about 700 pounds), and that it was usually disposed of at the rate of 60 dollars the noja, equal to nearly three pounds sterling per lb.

If, for a moment, we allow this to be the manna of Scripture, let us see to what extent a miracle is still required to account for the phenomena recorded there. This *mann* is only yielded six weeks in the year; but the manna of Scripture was supplied at all times of the year during forty years, and a double supply came regularly every Friday, to compensate for its being intermitted on Saturday. It fell also in the Hebrew encampment, wherever it happened to be, in all the country between Sinai and Palestine. The *mann* of Sinai may be kept from one year to another; but the manna, if kept till the day after that on which it was gathered, bred maggots, became noisome, and was unfit for use—except once a week, when its freshness was preserved for two days; and except also in the instance of the vessel full of it, which was directed to be preserved as a standing memorial of this wonderful provision. The *mann* is found, under the shrubs which produce it, in adhesive particles, whereas the manna was showered down around the Hebrew encampment. When, therefore, so many miraculous circumstances must in any case be allowed—if the identity of the *mann* and manna be conceded, we really do not see how the believer can do other than consider the supply as *altogether* miraculous; or how the unbeliever can do better than reject the account altogether. There is no middle path. In attempting to account for the matter on natural principles, so much that is miraculous must be admitted, that it cannot be worth while to contend about the remainder.

As to the substance itself, the identity, or even resemblance, does not seem to us so well established as Burckhardt conceives. Besides the differences, involving a miracle, to which we have alluded, its appearance and colour do not correspond with the description of manna, as 'a small round thing, as small as the hoarfrost .... like coriander seed, and its colour like a pearl.' Besides, the *mann* dissolves in heat, after it has been kept for a long time in a solid state; but the manna was found in a solid state; and although it dissolved in the sun if not gathered early in the morning, yet if collected it might be pounded into meal, and *baked* as bread. Burckhardt's manna could not be powdered into meal, and would melt in the attempt



CORIANDER (*Coriandrum sativum*).

to bake it. Moreover, if it was a natural or common product, how is it that the Israelites did not know what it was? (*v.* 15, and Deut. viii. 16); and how, in that case, could it have been worth while, after the supply had ceased, to preserve a quantity of the manna in the tabernacle and temple as an evidence of the miracle to future generations? See further on this subject in the author's *Physical History of Palestine*, i. 275—278.

Since this note was first written in 1835, much attention has been given to the subject by travellers and others; but we have nothing to add, as no new fact has been produced or fresh conclusion exhibited.

31. '*Coriander.*'—It is generally agreed that the Hebrew word גַּד *gad*, does really represent the coriander. This, the *Coriandrum sativum* of botanists, is an umbelliferous plant akin to the parsley in family characteristics. The flowers grow in an umbel, and are individually small and white. The leaves are much divided, and smooth. The seeds are employed, from their aromatic nature, in culinary purposes, and hence their round and finished shape is well known. In the umbelliferous plants the fruit uniformly separates into two similar halves, which are the seeds; but in the coriander they continue united after they are ripe. If we examine the seed we shall perceive very readily that it is compounded of two, while a reference to the parsley, or any other example of the umbelliferous family, will illustrate the peculiarity of the coriandrum in this respect. The word κόριον, employed by the Septuagint, is evidently the parent of κοριαννον of Theophrastus, whence the Latin *coriandrum*. It is diffused over all the regions of the old world, hence the simile is intelligible to the inhabitants of the greater portion of the globe.

33. '*Take a pot, and put an omer full of manna therein.*'—There have been very different opinions as to the material and form of this vessel. The Rabbins disagree among themselves on the subject, some describing it as of earthenware; while others think it was glass, and others still contend for brass or copper. But the Septuagint says it was of gold; and St. Paul, whose authority is final, states the same (Heb. ix. 4). As to its form, it is generally understood as of an urn-like figure. Reland thinks that it had a lid or cover like the pots in which wine was kept, and corroborates his conclusions on the subject generally by giving figures of the manna-pot, as represented on some Samaritan medals, which must be allowed to furnish the best authority on the subject that we are now able to obtain. These medals represent it as having two long handles or ears; and Reland shows that vessels of this form were called 'asses,' both by the Greeks and Romans; perhaps on account of the ears; and he very ingeniously traces to this circumstance the origin of a calumny, which Josephus confutes without explaining how it arose:—this was, that when Antiochus plundered the Temple, he found there the figure of an ass's head, all of gold, which was worshipped by the Jews. Others, however, account for this scandalous charge in a different way.



SAMARITAN COINS, SHOWING THE ALLEGED FORM OF THE GOLDEN POT OF MANNA.

CHAPTER XVII.

1 *The people murmur for water at Rephidim.* 5 *God sendeth them for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moses' hands.* 15 *Moses buildeth the altar* JEHOVAH-*nissi.*

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 [1]Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the

[1] Num. 20. 4.

elders of Israel; and thy rod, wherewith [2]thou smotest the river, take in thine hand, and go.

6 [3]Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place [4]Massah, and [5]Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ [6]Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto [7]Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for [8]I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it [9]JEHOVAH-nissi:

16 For he said, [10]Because [11]the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

[2] Chap. 7. 20. [3] Num. 20. 9. Psal. 78. 15, and 105. 41. Wisd. 11. 4. 1 Cor. 10. 4. [4] That is, *tentation*.
[5] That is, *chiding*, or, *strife*. [6] Deut. 25. 17. Wisd. 11. 3. [7] Called *Jesus*, Acts 7. 45.
[8] Num. 24. 20. 1 Sam. 15. 3. [9] That is, *the LORD my banner*. [10] Or, *Because the hand* of Amalek is *against the throne of the LORD*, therefore, &c. [11] Heb. *the hand upon the throne of the LORD*.

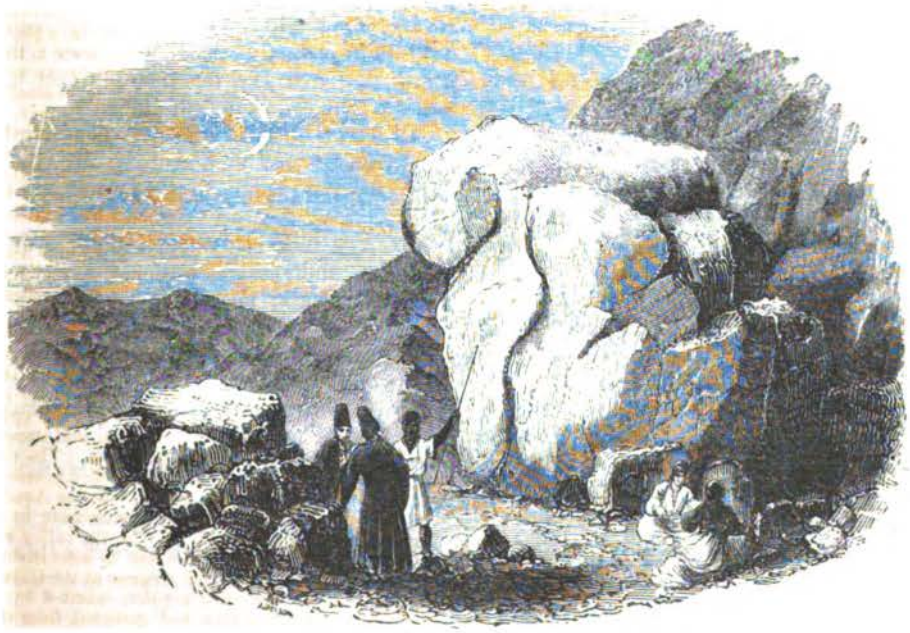
Verse 1. '*Rephidim.*'—In the note on xvi. 1, we have brought the Israelites into Wady Feiran; and we have now to state that this valley appears to us to be the Rephidim of the text. The words '*in* Rephidim,' which occur again in *v.* 8, indicate rather a valley or district than a particular spot; though we may admit that the name may have described rather a part than the whole of the valley. If we regarded Mount Serbal as Sinai, we should be inclined to place the camp of Israel towards the nearer or western extremity of the valley, but if Sinai be the mount indicated by tradition (Jebel Musa), then at the further or eastern end—for it is clear that, after leaving Rephidim, the host had one day's journey before arriving at the mount before which they so long remained encamped. The difference is of little consequence: but it is of much consequence that Rephidim should be sought in or near this valley; and all the reconsideration we have been able to bestow on the subject confirms rather than weakens the conclusion we ventured to advance when the materials for a correct judgment were much less copious than they have since become. Till we expressed this conviction, it had been the custom of travellers to accept without examination the tradition of the monks, and from them of the Arabs, who indicate the Rephidim of the text in the upper and central region of the mountains. In rejecting this position, we feel we are not only illustrating the consistency and truth of the narrative, but are also assisting to obviate a doubt which has been cast upon the miracle performed at Rephidim. If we take the place commonly indicated, at the very foot of Mount St. Catherine, as the true scene of the miracle, how happens it that, after leaving Rephidim, the Israelites made a further stage to Sinai, when the place locally indicated is at Sinai? and besides, here, in the higher regions of the mountains, water naturally abounds in every direction, and the miracle would not have been necessary; whereas, near the spot we indicate, no water is to be found; and the Hebrew host must have suffered so much in crossing the desert of Sin, as to account for their urgent need of water and their clamour for it. Where we fix Rephidim, they must have wanted water; but where it is commonly fixed, they would have had ample opportunity to quench their thirst, not only on their arrival, but before coming thither. It is indeed certain that water was at no great distance before them, even at the Rephidim we have chosen; and it may be asked why they were not directed to advance, instead of being supplied by miracle. This question certainly conveys a less forcible objection, than to ask why they were supplied by miracle in a place where water was naturally abundant. The answer to the former question, however, might be that the Hebrews were at the last extremity of thirst, and too much exhausted by their journey through the desert to proceed further. But we have a still stronger answer, which to our minds is conclusive in favour of the position we have assigned, and which is also of importance for the incidental elucidation it affords of the attack of the Amalekites, which has hitherto only formed the foundation for random conjectures. The fact is, that their progress from the region of drought to that of water was cut off by the Amalekites, who occupied the outskirts of the watered region at Wady Feiran. We gather this fact from a passage, quoted for another purpose, from the Arabian geographer Makrizi, by Burckhardt, who does not himself seem to have perceived its important bearing on the present subject. Makrizi, in speaking of the town of Feiran here, in the valley of the same name, says it was *one of the towns of the Amalekites*. The ruins of this and other towns, with towers, aqueducts, and sepulchral excavations, still appear in the valley and the mountains on each side. The valley was evidently 'then' once occupied by a settled people; and, as the sacred text mentions an attack from the Amalekites at Rephidim, it is satisfactory and reasonable to conclude that Makrizi is right in saying that the valley was occupied by this people; and it is safe to infer that they did not care to admit the further progress of the Hebrews, and perhaps, having also their cupidity excited by the rich spoils which the Israelites had gathered from the Egyp-



WADY FEIRAN.

tians, ventured to attack them, probably promising themselves an easy victory over such an undisciplined and mixed multitude.

The valley now called el Leja, which is *usually* indicated as the Rephidim of the text, occurs in the very highest region of the Sinai group, between the two peaks which respectively bear the name of Mount Musa, regarded as the Sinai of Scripture, and Mount St. Catherine, which is identified with Horeb. It is therefore so elevated a valley that it would be indeed miraculous were there no water in or near it. This valley is very narrow, and exceedingly stony, many large blocks having rolled down from the mountains which overhang it. Upon the whole, there is not in the entire neighbourhood of the mountains a spot more unlikely to have been the scene of the miracle. However, in a place where the valley is about two hundred yards broad, there is an insulated block of red granite, about twelve feet high, and of an irregular shape, approaching to a cube, which the monks in the neighbouring convent concur with the Arabs in pointing out as the rock which Moses struck with his rod, and from which the water gushed forth. Down its front in an oblique line from top to bottom runs a seam of a finer texture, having in it several irregular horizontal crevices, some-



ROCK OF MOSES.

what resembling the human mouth, one above another. These are said to be twelve in number, but Dr. Robinson could only make out ten. The holes did not appear to him to be artificial, as Burckhardt and others allege: they belong rather to the nature of the seam in which they are found; but it is possible that some of them have been enlarged by artificial means. The seam extends quite through the block, and is seen at the back, where also there are similar crevices, although not quite so large. The rock is a singular one, and doubtless was selected on account of that singularity, as the scene of the miracle, without regard to the historical probabilities of the case. There are some apertures upon its surface from which the water is said to have issued; they are about ten in number, and lie nearly in a straight line around the three sides of the stone, and are for the most part ten or twelve inches long, two or three inches broad, and from one to two inches deep; but a few are as deep as four inches.

CHAPTER XVIII.

1 *Jethro bringeth to Moses his wife and two sons.* 7 *Moses entertaineth him.* 13 *Jethro's counsel is accepted.* 27 *Jethro departeth.*

WHEN [1]Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the [2]name of the one *was* [3]Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* [4]Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* [5]welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had [6]come upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: [7]for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between [8]one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 [9]Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; [10]thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great

[1] Chap. 2. 16. [2] Chap. 2. 22. [3] That is, *a stranger there.* [4] That is, *my God is an help.*
[5] Heb. *peace.* [6] Heb. *found them.* [7] Chap. 1. 10. 16. 22, and 5. 7, and 14. 18. [8] Heb. *a man and his fellow.*
[9] Heb. *Fading thou wilt fade.* [10] Deut. 1. 9.

matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father in law depart; and he went his way into his own land.

Verse 2. '*After he had sent her back.*'—We do not read in Exod. iv. of Moses sending back his wife and sons to Midian. He certainly took them with him when he set out for Egypt. It is concluded that he sent them back after the transaction, on the road which the fourth chapter records; but some of the Rabbins say that he took this course by the advice of his brother Aaron, when the latter came out to meet him on his approach to Egypt. Jarchi even gives the conversation that is pretended to have taken place on the occasion. The fact probably is, that he sent them back when he found that their safety might be endangered if they went with him, or from feeling that his care for them would, for the time, interfere too much with the due discharge of the great duty he had undertaken.

25. '*And Moses chose able men,*' etc.—Many writers think that, notwithstanding the subsequent appointment of the great council of seventy elders (Num. xi. 16.), the constitution here established continued to operate not only during the forty years' wanderings, but after the settlement in Canaan. In Egypt, the Israelites were probably subject to the Egyptian judges, and hence, no rules for the administration of justice being in operation among them when they left Egypt, Moses necessarily remained the sole judge of the nation, until the present very judicious plan was adopted. The institution is on a peculiar arithmetical principle, associated, apparently, with the military division of a host into thousands, hundreds, and tens. This was a model proper for them when encamping and marching in military array; but, if it continued to exist, it must have undergone considerable modification when they came to settle in irregular masses in the land of their possession. It seems that the judges of tens decided small matters, but referred causes that could not be decided by them, or in which their decision was appealed from, to the judges of hundreds, and these again to the judges of thousands: Moses himself remaining the last resource. This arrangement is not in its principle unlike our own old Saxon constitution of sheriffs in counties; hundredors, or centgraves in hundreds; and decinors, or tythingmen, in tythings: and it probably affords the idea on which the latter institution was formed. Alfred, its author, was well acquainted with the Bible. In his institution the centgrave was subordinate to the sheriff, and the tythingman to the centgrave; and that the case was the same among the Hebrew judges is an obvious conjecture. Alfred's plan applied the principle to the state of a settled country, and furnishes an illustration of the manner in which it might have been, if it was not, applied when the Hebrews had obtained possession of Canaan. The Saxon plan made a territorial division into counties, hundreds, and tythings, corresponding to the division of jurisdiction; and this indeed seems an essential feature in the application of the principle to the state of a settled country. There must have been in the host of Israel sixty thousand judges of tens; and, as Michaelis observes, it is by no means probable that, in the public deliberative assemblies, they all had seats and voices. It is more probable that only those of hundreds, or even thousands, are to be understood when mention is made of judges in the great councils of Israel.

CHAPTER XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 8 *The people's answer returned again.* 10 *The people are prepared against the third day.* 12 *The mountain must not be touched.* 16 *The fearful presence of God upon the mount.*

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 ¶ And [1]Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 [4]Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

5 Now [3]therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for [4]all the earth *is* mine:

6 And ye shall be unto me a [5]kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

[1] Acts 7. 38. [2] Deut. 29. 2. [3] Deut. 5. 2. [4] Deut. 10. 14. Psal. 24. 1. [5] 1 Pet. 2. 9. Revel. 1. 6.

8 And [6]all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: [7]whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the [8]trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And [9]mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, [10]charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

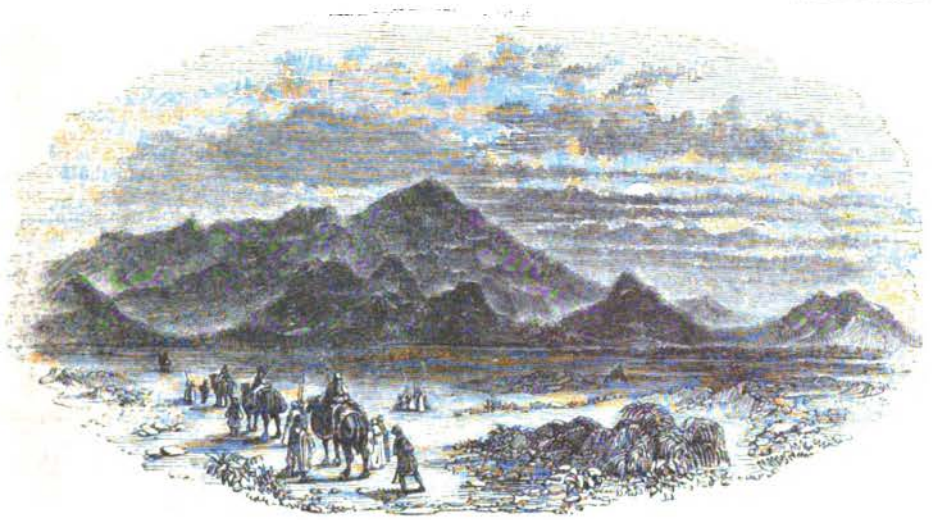
25 So Moses went down unto the people, and spake unto them.

[6] Chap. 24. 3. 7. Deut. 5. 27, and 26. 17. [7] Heb. 12. 20. [8] Or, *cornet*. [9] Deut. 4. 11. [10] Heb. *contest*.

Verse 2. '*They were come to the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.*'—When the first edition of this work was published, the only satisfactory account of this region had been furnished by Burckhardt; and the task which then devolved upon us was to digest his scattered information, and apply it to the illustration of that portion of Scripture which relates to the encampment of the Israelites in this wilderness, and before the mounts from which the law was afterwards delivered to them. Since then the region has been visited by numerous travellers, American, German, English, and French, some of whom, particularly Dr. Robinson and Dr. Olin, have given much attention to the connection of the Scripture history with the geography of this region. From such sources we shall now be able to correct and improve our previous statements and reasonings, which, although necessarily produced under comparatively defective information, has proved substantially correct.

The breadth of the peninsula of Sinai is intersected by the chain of mountains called et-Tih, which runs from east to west, and cuts off a triangular portion of the peninsula; and to this portion, forming the region to the south of the et-Tih chain, we shall, to avoid circumlocutory distinctions in our further statement restrict the term 'peninsula,' for it is to this part of the whole that our statement must exclusively refer. In the very centre of the peninsular region thus restricted, occurs the most elevated group of mountains, in which we are to look for the Mount Sinai of the Bible. This upper mountainous region, with its various vallies and ravines of different dimensions, may be described as being comprehended within a diameter of about forty miles. This central group is not connected with the intersecting chain of et-Tih; but is separated therefrom, not only by wide sandy plains and vallies, but by an intermediate and unconnected range of inferior mountains called Zebir. To the east, however, and to the south, the country between the central group and the gulf is more or less occupied by inferior eminences; while to the west—that is towards the Gulf of Suez—the upper group has an abrupt appearance, and no inferior mountains intervene, so that the country is left open from thence to the coast, where a low chain of calcareous mountains, called Jebel Heman, froots the shore. The intermediate country between this ridge and the Upper Sinai is occupied by a wide gravelly plain or desert called el-Kaa, and which is regarded as the desert of Sin by those who place Elim near Tor. Thus much for the general physical features of the peninsula.

The two most elevated and conspicuous summits or

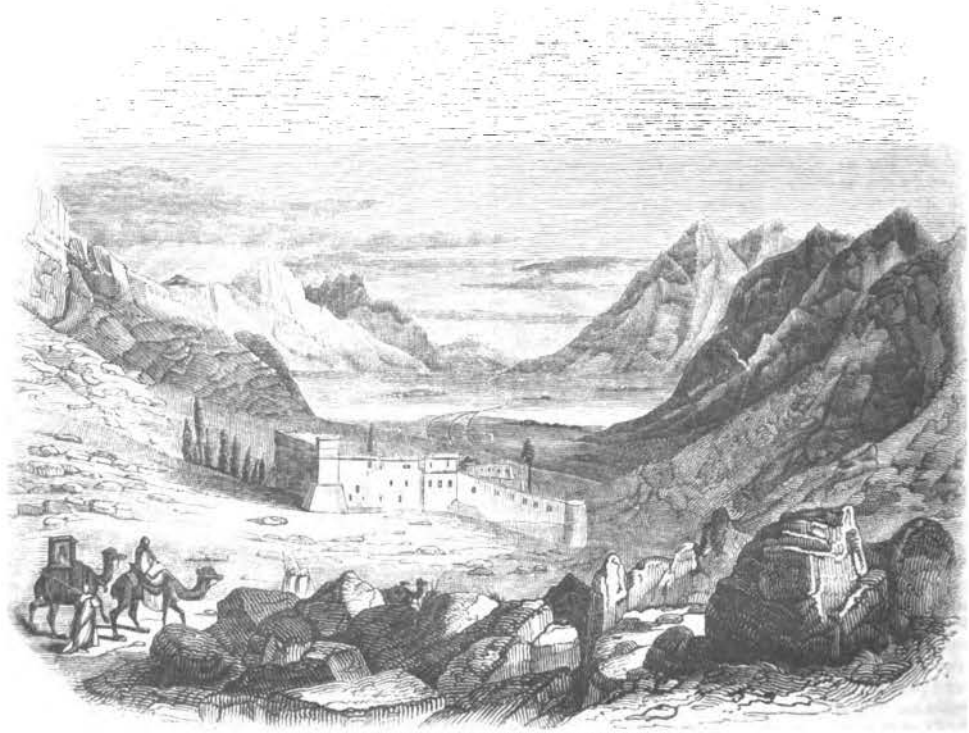


GENERAL VIEW OF SINAI.

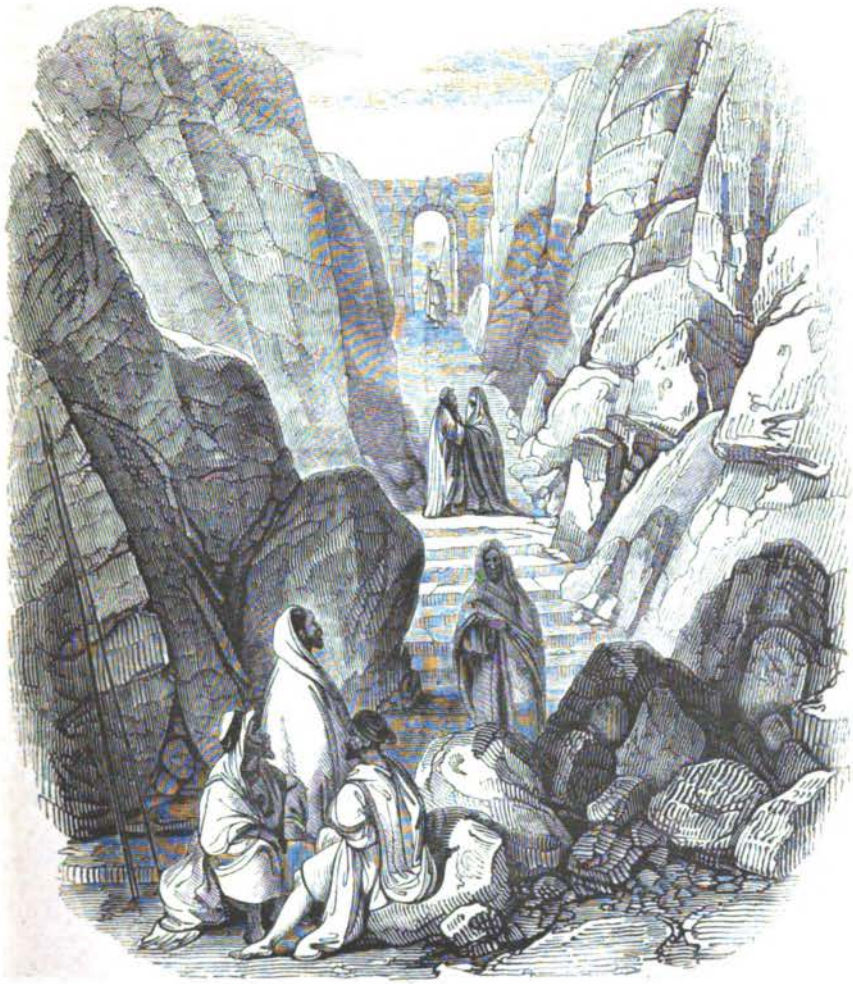
peaks of the central group adjoin each other, and are respectively distinguished by the names of Jebel Katerin (Mount Catherine) and Jebel Musa (Mount Moses). The latter is regarded by tradition as the Sinai of Scripture. But besides these mountains there are two others very conspicuous, which, although they stand somewhat apart, and unconnected with the upper cluster, must in a general view be considered as belonging to it. These are Om Shomar, which fronts the upper cluster on the south-west, and is nearest towards the extremity of the peninsula and to the port of Tor; the other is Jebel Serbal, which fronts the upper group to the north-west, and is nearest to those who come from Suez, or any where in the north-west, to Sinai. It is certain, on every theory, that this Mount Serbal must have been the first of the Sinai mountains which the Israelites saw: and as Burckhardt's statements render it probable that pilgrims once looked upon it as the Sinai or Horeb of Scripture, it must be regarded as having some claims to attention which cannot be safely overlooked. But as we shall in such considerations be perplexed by the manner in which 'Sinai' and 'Horeb' seem to be mentioned in Scripture as convertible names, it will be well, in the first place, to obtain a distinct understanding on this point. In some passages of the Pentateuch the Law is described as having been delivered from Mount Horeb, and in others from Mount Sinai, and this is one of the apparent contradictions, of which scepticism has availed itself to throw doubt on the verity of the narrative, or at least to question that the books in which these seeming discrepancies occur were written by the same person. The answer to this has been by a reference to Jebel Musa, and its adjoining summit, Jebel Sufsafeh, as distinct but adjoining peaks of the *same* ridge of mountains; and it was doubtless under this view of the subject that the summits which now pass for Sinai and Horeb obtained the distinction they now bear. But it does not appear to us how this answers the objection we have stated, because if Sinai and Horeb are only distinct summits of the same range, how could the same transaction take place in both at once, any more than if they were perfectly distinct mountains? From a careful examination of the various passages in which the names of 'Horeb' and 'Sinai' occur, we think it might be easy to shew that these names are different denominations of the same mountain. But it seems to us that it is susceptible of being still more distinctly shewn that 'Horeb' is the name of the whole mountainous region generally, while 'Sinai' is the name of the particular summit. We find that Horeb is usually spoken of as a region, the common form of expression being generally '*in Horeb*,' and that where spoken of as a mountain, it is in the same general way as when we speak of *Mount* Caucasus, meaning thereby an extensive range of mountains. But 'Sinai' is usually named as a distinct mountain; 'on,' or 'upon Sinai,' being the most common mode of expression, as we should speak of a particular mountain or peak in a mountainous or any other region. We believe there is no instance in which the name of Horeb occurs so as to convey the idea of ascent, descent, or standing upon it, as a particular mountain, whereas these are invariably the ideas with which the name of Sinai is associated. It is true that there are two passages which appear to militate against this view, but when carefully considered, they do in fact confirm it. Thus in Exod. iii. 1, 'Moses . . . came to the mountain of God, even to Horeb;' and in 1 Kings xix. 8, Elijah goes 'unto Horeb, the mount of God.' In both these places it would be most obvious to understand that Horeb denotes the whole, and the 'mount of God' the part; which will be the more evident when it is recollected that the term 'mount of God' would be no distinction at all, unless the region were also mentioned: for this distinction is not peculiar to the mountain on which the Law was delivered; and although we believe that when the expression is applied to a mountain in the peninsula of Sinai, it does denote that particular mountain, it is right to state that it may, in the texts just quoted, only denote the eminency of the Horeb mountains, or of some particular mountain in the group; and might therefore be read 'Horeb, the great mountain,' or 'the great mountain in Horeb.' The Hebrew language has no proper superlatives, and therefore the words 'of God,' or 'of the Lord,' are added to denote greatness or superior excellence. Thus the expression 'mountains of God' means 'great mountains.' Our translation very properly retains the Hebraism where Mount Sinai, or the Mount Moriah of Jerusalem, on which the temple was built, are intended, but in other cases renders it by 'high' or 'great mountains' (as in Ps. xxxvi. 6). In Ezek. xlv. 15, the term 'mountain of God' is applied to what our translation rightly renders 'altar.' The reader who wishes to verify the view we have taken, will moreover find further confirmation by observing that actions are mentioned as having been done in 'Horeb,' which were certainly not done upon any particular mountain, but in the surrounding vallies or plains. Thus the Israelites are said to have 'made a calf in Horeb,' (Ps. cvi. 19)—certainly not in a

mountain, but in the wilderness of Sinai while Moses was in the mountain. The rock smitten by Moses for water is called the 'rock in Horeb' (Exod. xvii. 6), which, according to the view we take, is compatible with the situation we have indicated for Rephidim; whereas those who regard Horeb as a particular mountain, and determine that mountain to be Jebel Katerin, have been necessarily obliged to fix the smitten rock in a wholly unsuitable situation, in the narrow valley of el-Leja at the foot of that peak. It also deserves to be noticed, that Josephus does not notice any mount called Horeb. He speaks exclusively of Mount Sinai, and after noticing the transaction at Rephidim, says that, on leaving that station, the Israelites went on gradually till they came to Sinai. [APPENDIX, No. 5.]

These considerations simplify our task, for now we have only one mountain to seek as the 'Mount Sinai' of the Bible; and as it is possible that a mistaken view of the subject occasioned Mounts Musa and Sufsafeh to be regarded as the Sinai and Horeb of the Scriptures, we feel quite at liberty to deal freely with their claims. It is to be noted that the two highest summits of these upper mountains, Jebel Katerin and Jebel Musa, do not belong to the same ridge, but to two adjoining ridges; but that Jebel Musa and Jebel Sufsafeh are the two summits of the same ridge. The ridge of which Jebel Musa is the summit lies east of the other, and in the valley east of itself is the convent from which all travellers commence their ascent of the mountains. The ascent from the convent to Jebel Musa comprises all the points of *traditional* interest, and must therefore be briefly described.—Passing through the convent garden, the traveller comes to the narrow rocky slope that lies between the convent and the mountain. Then proceeding southward about a quarter of an hour, he comes to the ravine which leads up towards the top of Sinai. The ascent is difficult and laborious, though masses of granite have been arranged into a kind of stairs a great part of the way. The steps have been very variously reckoned; but so many of them have been displaced that it would be difficult to count them accurately. The ravine is choked up in many places by rolling stones and many large masses of rock, which have been arrested in their descent from the higher regions of the mountain. Frequent detours are necessary to pass around projecting points of rock, so that at the end of an hour the traveller finds himself not more than half way up the toilsome steep. Several objects of interest however occur in the way to invite repose, and lighten the toil of the ascent. Beautiful fountains burst out of the rock and form a sparkling torrent, which runs along the bottom of the ravine, sinking sometimes under the shelving rocks and immense accumulations, and again re-appearing. One of these fountains, which tradition endues with many virtues, occurs at a short distance up the ascent, and which springs up in a deep grot formed by an overhanging mass of granite. About half an hour further on is a small chapel dedicated to the Blessed Virgin. It is built of unhewn stones, and wholly destitute of elegance and ornament. Some short distance higher is a narrow gateway in the rock, where pilgrims used formerly to confess, and having obtained absolution from the priests, passed on with lightened hearts singing: 'Who shall ascend up into the hill of the Lord, or who shall rise up in his holy place? Even he that hath clean hands and a pure heart, and that hath not lifted his mind up unto vanity.' These devotees, it is said, first received the sacrament at the chapel below, and leaving at this portal a ticket to that effect, were given another in exchange, which they left in like manner at another portal a slight distance above. This other portal admits the traveller into the small plain or valley which lies between the two summits now called Sinai (Jebel Musa) and Horeb (Jebel Sufsafeh). A tall but decaying cypress tree rises in the centre near a pool of water; and a small chapel dedicated to Elijah, is nigh at hand beneath a beetling precipice. Tradition indicates this as the spot



VALLEY AND CONVENT OF SINAI.—FROM LABORDE.



ASCENT TO JEBEL MUSA.—FROM LABORDE.

where the word of God came unto that prophet saying, 'Go forth and stand upon the mount before the Lord;' and, 'a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord' (1 Kings xix. 11). Here also they shew the cave in which the man of God lodged; for 'he came thither unto a cave, and lodged there; and the mighty fragments of rent and torn masses of rock which are strewn about here in all directions, are regarded as illustrating both the rending of the mountains and the breaking in pieces of the rocks before the Lord.

The top of the mountain still rises high above the traveller: but the increasing sublimity of the view compensates for the toil of the ascent; and in about two hours or two hours and a quarter from his outset (without including stoppages) he stands upon the top of Sinai. The remaining two small buildings nearly cover the level in which the mountain terminates; the one is a Christian chapel and the other a mosque. The first is affirmed to cover the spot where the tables of the law were delivered to Moses. Below the mosque is a cave, down to which are steps; and here Moses is said to have dwelt when 'he was there with the Lord forty days and forty nights, and did neither eat bread nor drink water.' Large stones lie scattered on the summit; and one of them of very great size, and, apparently once forming a part of one of the walls of the chapel, presents at its base a large hole by which one may get beneath it; and this is gravely pointed out as the rock in whose cleft Moses was hidden while 'the glory of the Lord' passed by, and whence he was permitted to behold so much of that glory as mortal man might view. The height of this summit above the level of the sea is given by Rüppell as 7035 Paris feet, and that of the neighbouring summit of Jebel Katerin as 8063 Paris feet, as results of simultaneous barometrical observations made at Tor, and therefore having more claim to accuracy than any other estimates that have yet been offered.

The view from the summit of the alleged Sinai is of course less extensive than from Jebel Katerin. But it embraces all the points of interest in the upper region, and has been excellently described by Dr. Olin, in such a way as to give the reader a clearer idea of it than any other we have met with. He says:—'The region through which our route had lain for several days, was spread out like a map before the eye, and the long ranges of limestone mountains, with the sandy vallies between them, formed striking objects. The view towards the west and northwest is less extensive. The higher summit of St. Catherine conceals the Red Sea and Suez, which are visible from its top. These remote objects, however, are not those in which I was most deeply interested. My face was fixed upon a field of perhaps thirty or forty miles in diameter, filled with mountains very similar, in their structure and

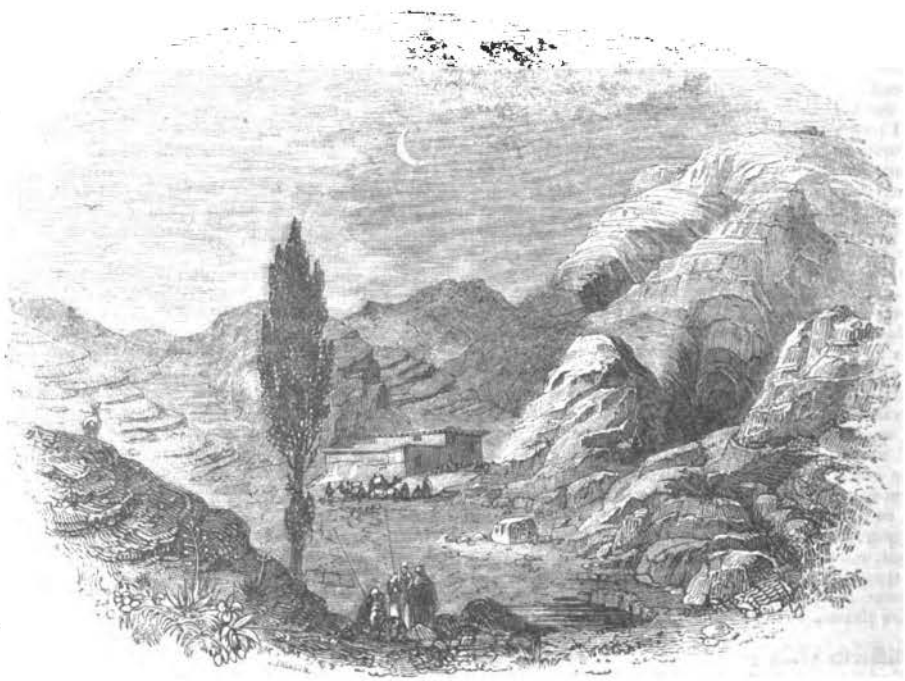
appearance, to Sinai, and embraced under that general name. I have seen nothing like them elsewhere, and I quite despair of giving an adequate idea of them by description. The pencil in a skilful hand might be more successful. There is nothing deserving the name of a chain or range of mountains. No one appears to be more than five to eight miles in length, and nearly all of them are much shorter. With a general and remarkable similarity in form and aspect, they are independent and distinct masses, separated by deep narrow valleys, which are sometimes visible, but generally concealed from the eye of the spectator on the top of Sinai. This circumstance often gives a cluster of separate mountains the appearance of one vast pile, surmounted by a number of lofty pinnacles. These summits, observed more carefully, or from other positions, are discovered to be the combs of short but distinct ridges, divided into a number of tall, slender peaks by deep ravines, which are formed by the dissolution of perpendicular strata of porphyry interposed between the more solid masses of granite. They remind one of the slender lofty towers that rise at intervals upon the walls of a Saracenic fortress.'

These mountains are not wholly destitute of verdure. Stunted trees and a few shrubs are occasionally found in deep vallies, where springs or rain supply the requisite moisture. But they are wholly unobserved in the general view, and lend not a single tint to the general aspect. Upon the lower sides of these mountains, and less frequently near their summits, are many immense masses of rock which occasionally present a smooth and unbroken surface. For the most part, however, the slopes of the mountain are full of shelves and cavities, formed by the dissolution of the less solid portions of the rock, which has the appearance of being a mere shell. The tall and slender masses which shoot up above the main body of the mountain, sometimes present a columnar appearance, and they occasionally remind one of the clustered ornaments of some old Gothic tower.

The colour of these mountains, although very various, is uniformly dark and sombre. In some of the less elevated masses the green-stone formation prevails, which being easily decomposed and diffused by the rains, tinges the whole region below with a dull yellowish green. Where porphyry predominates, it imparts its own hue to the higher portions of the mountains, and a number of considerable tracts have their surface of a brick-red colour; but by far the largest part of this singular collection of mountains is composed of red granite, whose bright and beautiful hues time and the elements have converted into a dull reddish brown. Other shades may prevail in particular localities; but these are such as predominate, and control the aspect of the whole. All is dark and gloomy in hue, and sublimely magnificent in altitude and form.

Of the summit at the other extremity of the same ridge, to which the monks give the name of Horeb, and which the Arabs call Jebel Sufsafeh, we shall speak in connection with the question respecting the identity of Sinai.

Jebel Katerin, the highest summit of the neighbouring ridge and of the whole region, derives its name, as the convent does also, from its connection with the legend of St. Catherine of Alexandria, who, it is stated, first fled to Sinai, and whose body, after martyrdom at Alexandria, is said to have been removed by angels to the top of the mountain, where it was afterwards discovered, and removed to the convent. The ascent to this mountain is by way of the narrow valley which lies between the ridge of which it is the highest summit, and the neighbouring ridge of Sinai. It bears the name of el-Leja; and is remarkable chiefly as containing the rock which the monks affirm to be the one which Moses smote for water. This we have already considered in the note to ch. xvii. 1. This valley also contains an old forsaken convent called El Arbayn, or 'The Forty,' from the circumstance that the Arabs once took it by surprise and slew the forty monks by whom it was occupied. Rüppell fixes the height of this convent at 5366 Paris feet above the sea, which he says is 400 feet higher than the great convent in the valley on the other side of the Sinai ridge. Passing through the garden of this convent the traveller soon reaches the base of Jebel



SUMMIT OF JEBEL MUSA.—FROM THE VALLEY OF ELIJAH.



MOUNT SERBAL.

Katerin, and commences his ascent. He may rest on the way by a beautiful fountain, to which a superstitious legend is annexed; and at length reaching the top he finds a ruined chapel marking the spot where the body of St. Catherine was found. The view from the top is similar in kind with that from Jebel Musa, but is more extensive. It is indeed a most commanding height, being above a thousand feet more lofty than that of the peak of Jebel Musa and the highest point of Horeb. The gulf of Suez and the mountains of Africa alone bound the vision on the south-west, while upon the east the sight embraces the gulf of Akabah and its stern mountain coast. 'It is,' says Mr. Borrer, 'a view of wild and magnificent grandeur; a sea of rocky heights, of such savage sterility no other point of the world can surely command. It is, indeed, a great and terrible wilderness.'

The question, Which of all these summits was the particular mountain which Moses so often ascended, and on which the Law was delivered? is one of great interest, and has of late years been much discussed. The claims of Jebel Musa, Jebel Sufsafeh, Jebel Katerin, and Jebel Serbal, have respectively been warmly advocated. We have had, and still retain, a disposition to look favourably upon the claims of the last named mountain, which appears at one time, from various inscriptions and other circumstances, to have been regarded as the Sinai of Scripture—certainly as a place of pilgrimage; and it is difficult to see on what grounds any mountain of Sinai should have been a place of Christian pilgrimage, but from its connection with the transactions recorded in the Pentateuch. That it stands so much apart, in solitary magnificence, from the central group of mountains, and in the more open region, where space for encampment for the numerous hosts of Israel should more naturally be found, are also circumstances strongly in its favour. But still, as it lies out of the ordinary route, our information concerning this mountain and its surrounding vallies is so defective, and it has been so little regarded with reference to the essential conditions of this question, that we must be content for the present to reserve its claims, and confine our attention to the central summits.

The difficulty which has been most strongly felt has been to find room at all in the vallies of this upper region for the millions of Israel with their flocks and herds. If a place could be found where they could encamp, then the mountain which should be in face of the camp, and overlooking it, so that what took place on it should be manifest to the people, would be naturally fixed upon as that on which the law was delivered; and we should be the more certain of this if the ascent of the mountain were immediately from the place of encampment. These conditions are demonstrable from the following texts, which we abstain from inserting at length, but which should be carefully considered, Exod. xix. 2, 11, 24; xx. 18; xxiv. 4, 7, 17; xxxiii. 18, 25, 31. A place thus suitable for encampment, Dr. Robinson seems to have discovered, and, with his usual skill, has applied it to the illustration of the question. But to apprehend the matter clearly, it is necessary to remind the reader of the relative position of the peaks which we have already named. The general character of the region has been already described. One of the ridges of which this upper region of mountains is formed, extends about three miles north and south; and it is in the valley on the east side of this ridge that the convent is situated. The ridge as a whole is now called by the monks Sinai; the high peak in which it terminates southward is Jebel Musa (Mount Moses), and is that which subsisting traditions point out as 'the mount of God;' the peak at the other extremity of this ridge, to the north, is now called by the Christians Horeb, and by the natives Jebel Sufsafeh. We have already shewn that these are incorrect applications of the names Horeb and Sinai—the former belonging to the whole upper region, and the latter to the particular mount from which the law was delivered; but we here point out these names for topographical distinction. Jebel Katerin (Mount Catherine) is not of the same ridge, but is the highest summit of the next adjoining or parallel ridge, which lies on the west of the Sinai ridge. It extends more southward than the Sinai ridge, and its distinguishing summit of Jebel Katerin rises loftily to the south-west of the Jebel Musa, the southernmost and loftiest summit of the Sinai ridge. These data being realized, it remains to state that the two southern summits of the adjoining ridges, namely, Jebel Katerin and Jebel Musa, being the high central summits of the whole region, do not afford around their bases any

place of encampments such as we have stated the scriptural accounts to require. But the case is different with regard to that other northern peak of the Sinai ridge which bears the names of Horeb and Sufsafeh; for it overlooks an ample plain, the discovery of which is due to Dr. Robinson, while the mountain itself seems to answer very completely to the conditions required for the Sinai of Moses. It happened that this plain attracted his attention before he explored the summits, and he was hence qualified to consider their respective relations to it. It was on their first approach by the upper road to the convent that this valley, gradually expanding into a plain, was traversed by them. As they advanced up this valley, the dark and frowning front of Horeb (Sufsafeh) began to appear. 'We were still gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards a few shrubs were sprinkled round about, and a small encampment of black tents was seen on our right, with camels and goats browsing, and a few donkies belonging to the convent. . . . . As we advanced, the valley still opened wider and wider with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with ragged shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed, "Here is room enough for a large encampment!" Reaching the top of the ascent or water-shed, a fine large plain lay before us, sloping down gently towards the S.S.E., enclosed by rugged and venerable mountains of dark granite, naked, splintered peaks and ridges, and terminated at the distance of more than a mile by stern and awful summits, rising perpendicularly, in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were almost overwhelming.' Next day the travellers returned from the convent to examine this plain, which is called er-Rahah, more exactly. It proved to be about two miles long, and varying in breadth from one-third to two-thirds of a mile; or equivalent to a surface of at least one square mile. This space is nearly doubled by a recess in the west, and by the broad and level area of Wady Sheikh on the east, which issues at right angles to the plain, and is equally in view of the front and summit of the present Horeb. This examination convinced them 'that here there was space enough to satisfy all the conditions of the scriptural narrative, so far as relates to the assembling of the congregation to receive the law. Here, too, one sees the fitness of the injunction to set bounds around the mount, that neither man nor beast might approach too near (Exod. xix. 12, 37). The encampment before the mount might probably include only the head-quarters of Moses and the elders, and a portion of the people, while the remainder with their flocks, were scattered among the adjacent vallies.' The view thus taken has been more or less confirmed by later travellers, for however else they differ, they agree that the plain of er-Rahah must have been at least the principal place of assemblage and encampment to the Israelites, if they were at all encamped and the law delivered in this upper region.

It only remains to see how the mountains which have respectively been indicated as 'the mount of God' are suited to this farther point in the condition of the question. We have seen the grounds on which the mount called Horeb —Jebel Sufsafeh—claims the preference, although no historical traditions are at this day connected with it. Dr. Olin, who had independently arrived at the same conclusion as Dr. Robinson, describes this mount as rising from a broad and spreading base into several high and almost perpendicular peaks. 'It has an aspect of awful and imposing grandeur, and though inferior to the neighbouring summit in elevation, far surpasses it in effect.' It perfectly overlooks the plain. The summit, which as seen from the plain of er-Rahah seems but a point, spreads out into an area of considerable extent, composed of dark gray sun-burnt granite. The view from it is little less extensive than that from the other summit of Jebel Musa; and it commands the place most completely; and every object of sufficient magnitude and every transaction upon its summit must have been distinctly visible to the Israelites encamped below, in the only place where an encampment of a large host is possible. It is indeed most surprising that tradition, which accepts this as the place of encampment, as it could not but do, passes by this mount and goes on to another more remote, and infinitely less suitable. 'There is not the slightest reason,' says Dr. Robinson, 'to suppose that Moses had anything to do with the summit which now bears his name. It is three miles distant from the plain in which the Israelites must have stood, and hidden from it by the intervening peak of the modern Horeb. No part of the plain is visible from the summit; nor are the bottoms of the adjacent vallies; nor is any spot to be seen around it where the people could have been assembled' (*Researches*, i. 154). Against this position, and in behalf of a 'tradition of fifteen hundred years standing,' a vigorous stand has lately been made by Mr. Borrer, in his *Journey from Naples to Jerusalem*, pp. 333-336. He says that the assertion contained in the last sentence 'may surely be doubted by any one who has stood upon that summit, upon the brink of a tremendous precipice, and gazed down upon the panoramic view of surpassing sublimity, embracing nigh at hand three extensive wadys, and in the distance innumerable smaller ones, intersecting the mountains below in all directions. Among these narrow wadys, shaded from the scorching sun, the multitude of Israel would find for their flocks and herds more vegetation than upon an open plain exposed to the burning heat. Again, among these inferior mountains, covered with loose piles of granite, and traversed by numerous ravines, they would be better enabled to seek for herbage, more likely to discover springs, than among the perpendicular precipices walling in the barren plain of er-Rahah.' True: but all this is admitted. Doubtless, the host of Israel were scattered with their tents, their flocks, and their herds, throughout these wadys including also the plain of er-Rahah. It is only alleged that er-Rahah was the head-quarters of the camp, and the spot to which the people converged from the vallies round to enter into covenant with Jehovah and witness the delivery of his law.

But the objector proceeds: 'From the Scripture narrative may it not be inferred that the camp, or at all events part of it, was not within sight of the top of the mount on which the Lord appeared, for Moses *brought forth* the people *out* of the camp to meet God, and they stood at the *nether* part of the mount?' Most of this is, however, compatible with the other hypothesis, which the writer supposes himself disproving; and the text cited means, that all the people came from all their various places of encampment, and stood at the nether or lower part of the mount, beyond or outside the limits fixed by Moses.

As to Jebel Katerin, it suffices to say that the objections which have been urged against the claims of the traditional Sinai, apply to it in a still stronger degree; and as no tradition applies to it, there is no probability that it would have been ever named, but for the fact of its being the highest summit among these mountains. [APPENDIX, No. 6.]

CHAPTER XX.

1 *The ten commandments.* 18 *The people are afraid.* 20 *Moses comforteth them.* 22 *Idolatry is forbidden.* 24 *Of what sort the altar should be.*

AND God spake all these words, saying,

2 [1]I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of [2]bondage.

3 ¶ Thou shalt have no other gods before me.

4 [3]Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 [4]Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 [5]Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For [6]*in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ [7]Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 [8]Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 [9]Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And [10]all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [11]Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And [12]if thou wilt make me an altar of stone, thou shalt not [13]build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

[1] Deut. 5. 6. Psal. 81. 10. [2] Heb. *servants*. [3] Levit. 26. 1. Psal. 97. 7. [4] Levit. 19. 12. Deut. 5. 11. Matth. 5. 33.
[5] Chap. 23. 12. Ezek. 20. 12. Luke 13. 14. [6] Gen. 2. 2. [7] Deut. 5. 16. Matth. 15. 4. Ephes. 6. 2. [8] Matth. 5. 21.
[9] Rom. 7. 7. [10] Heb. 12. 18. [11] Deut. 5. 27, and 18. 16. [12] Deut. 27. 5. Josh. 8. 31. [13] Heb. *build them* with *hewing*.

Verses 24-26. '*Altar of earth*,' etc.—The building of altars by the patriarchs is frequently mentioned, but no particular account is given of their form or materials. From such incidental notices as do occur it is safe to infer, that the altars here enjoined are intended as a return to the patriarchal simplicity in such erections, and which had probably been forgotten in Egypt; and, at the same time, to keep up in the Hebrew mind a marked distinction between Jehovah and the gods of Egypt, while the forms of Egyptian idolatry were still fresh in recollection. These rude altars were suited to inculcate the idea that elaborate and figured altars were not necessary in the sacrifices to Jehovah, as they were in sacrifices to most of the heathen gods; and they precluded the occasion for idolatry which such altars were likely to afford. The patriarchal altars could scarcely have been more simple than those here directed to be built; of unhewn stones, or of earth where stone could not well be obtained in the desert. The altar on which Jacob poured his offering of oil at Bethel was only the rude stone which had served

for his pillow during the night (Gen. xxviii. 18). The injunction in the text against hewn stones was most probably designed as a restriction operating to the exclusion of sculptured figures. How intimately altars were identified with the worship of the god to whom they were dedicated, will appear from the strict injunction laid upon the Israelites to overthrow the altars of the lands they subdued (Exod. xxxiv. 13), and also from the fact that, when they apostatized from their faith and worshipped Baal, they overthrew the altars of the Lord, and built others in their stead (1 Kings xix. 10). The reason for the former injunction would appear to have been, not merely that such altars had been polluted by sacrifices to idols, but lest the people should be seduced to appropriate or imitate them, and with them the worship to which they were consecrated; and this, at times, they actually did. And that when they turned away to new gods, they erected new, and doubtless more adorned, altars, was probably not merely because a new god required a new altar, but because the simple altars of Jehovah then appeared to their corrupt minds as unsuitable for sacrifices to other gods, as the adorned ones connected with idol-worship were declared by God himself to be unsuitable for sacrifices offered to *Him*. Respecting the prohibition of tools, see the note on Deut. xxvii. 5.

CHAPTER XXI.

1 *Laws for menservants.* 5 *For the servant whose ear is bored.* 7 *For womenservants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For an hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*

Now these *are* the judgments which thou shalt set before them.

2 [1]If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in [2]by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant [3]shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she [4]please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ [5]He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then [6]I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And [7]he that [8]curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite [9]another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* [10]the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely [11]punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 [12]Eye for eye, tooth for tooth, hand for hand, foot for foot,

[1] Levit. 25. 39. Deut. 15. 12. Jer. 34. 14. [2] Heb. *with his body.* [3] Heb. *saying shall say.*
[4] Heb. *be evil in the eyes of,* &c. [5] Levit. 24. 17. [6] Deut. 19. 3. [7] Levit. 20. 9. Prov. 20. 20. Matth. 15. 4. Mark 7. 10.
[8] Or, *revileth.* [9] Or, *his neighbour.* [10] Heb. *his ceasing.* [11] Heb. *avenged.* [12] Levit. 24. 20. Deut. 19. 21. Matth. 5. 38.

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then [13]the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

[13] Gen. 9. 5.

Verses 23, 24. '*Life for life, eye for eye,*' etc.—This is the natural law of equity, and it is probable that it was introduced into the law of Moses in conformity with the practice of more ancient times. This law of direct retaliation was also authorized by the legislature of Greece and Rome (Pausan. i. 28; A. Gellius, xx. 1). It is still observed with much exactness among various savage nations. In Guinea (Whidah), for instance, murder is punished with death, the destruction of a limb with the same, incendiaries are burned, etc. The strict and invariable application of such a law must, however, in many supposable cases prove inconvenient, and in others impossible; for which reason particular punishments, and even compensations by way of reparation to the injured party, were introduced. Of this we find some examples in the law itself (Exod. xxi. 22; xxii. 3, 6); and the prevalence of compensation, as now among the Arabs, is evinced by the rarity, in the subsequent Jewish history, of examples of the actual application of the *lex talionis*. The most marked example is afforded in the excision of the thumbs and great toes of Adonibezek, who had himself thus barbarously treated seventy kings—the captives of his wars (Jud. i. 6, 7).

30. '*He shall give for the ransom of his life whatsoever is laid upon him.*'—This is the only place in which compensation, in lieu of capital punishment, is expressly permitted; but that it was allowed in other cases, where the law denounced capital or corporal punishment, may be inferred from different passages. Thus in Num. xxxv. 31, 32, such compensation is expressly forbidden in cases of murder, or for enabling the homicide to leave the city of refuge; but the interdiction is not applied to any other offence of man against man. For a statement on the subject of what the Arabs call 'the price of blood,' see the note on the passage referred to. The practice among the Bedouins may serve in some degree to illustrate this subject, as well as the nice balancing which the law of retaliation operates in producing. In case of murder, the friends of the murdered may, at their option, either retaliate or accept a heavy blood fine. But no other offence is, in practice, liable to capital or corporal punishment. Pecuniary fines are awarded for every offence, and as they are generally heavy, in comparison with the delinquency, the dread of incurring them tends much to keep the wild natives of the desert in order; the nature and amount of the fines which immemorial usage has assigned to particular offences being well known to the Arabs. Burckhardt says, 'All insulting expressions, all acts of violence, a blow however slight (and a blow may differ in degree of insult according to the part struck), and the infliction of a wound, from which even a single drop of blood flows, all have their respective fines ascertained.' The kadi's sentence is sometimes to this effect:—

'*Bokhyt* called *Djolan* "a dog." Djolan returned the insult by a blow upon Bokhyt's arm; then Bokhyt cut Djolan's with a knife. Bokhyt therefore owes to Djolan—

For the insulting expression . . . 1 sheep
For wounding him in the shoulder . 3 camels
Djolan owes to Bokhyt—
For the blow on his arm . . . . . 1 camel
Remain due to Djolan 2 camels and 1 sheep.'

Other affairs are arranged on the same principle. It is observable that in case of theft in the home camp, or in that of a friendly tribe (for robbery and theft are not, in other cases, considered crimes), the criminal is condemned by an ancient law to the loss of his right hand, but custom allows him to redeem his hand on payment of five she camels to the person he purposed to rob.

CHAPTER XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of bestiality.* 20 *Of idolatry.* 21 *Of strangers, widows, and fatherless.* 25 *Of usury.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the firstfruits.*

IF a man shall steal an ox, or a [1]sheep, and kill it, or sell it; he shall restore five oxen for an ox, and [2]four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And [3]if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And [4]if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall [5]pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

20 ¶ [6]He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ [7]Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 [8]Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ [9]If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 ¶ If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

28 ¶ [10]Thou shalt not revile the [11]gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay *to offer* [12]the first of thy ripe fruits, and of thy [13]liquors: [14]the firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me: [15]neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

[1] Or, *goat.* [2] 2 Sam. 12. 6. [3] Gen. 31. 39. [4] Deut. 22. 28. [5] Heb. *weigh.* [6] Deut. 13. 13, 14, 15. 1 Macc. 2. 34. [7] Levit. 19. 33. [8] Zech. 7. 10. [9] Levit. 25. 36, 37. Deut. 23. 19. Psal. 15. 5. [10] Acts 23. 5. [11] Or, *judges.* [12] Heb. *thy fulness.* [13] Heb. *tear.* [14] Chap. 13. 2. 12, and 34. 19. [15] Levit. 22. 8. Ezek. 44. 31.

Verse 6. '*If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith,*' etc.—This doubtless alludes to the common practice in the East of setting fire to the dry herbage, before the commencement of the autumnal rains, under the very correct impression that this operation is favourable to the next crop. The herbage is so perfectly dry by the long summer droughts, that the fire when kindled often spreads to a great extent, and cannot be checked while it finds any aliment. The operation is attended with great danger, and requires to be performed with a careful reference to the direction in which the wind blows, and to local circumstances, that nothing valuable may be consumed in the course given to the destructive element. Such a fire, kindled accidentally or wilfully, is sometimes attended with most calamitous consequences, destroying trees, shrubs, and standing crops, and placing in considerable danger persons who happen to be abroad. Such accidents sometimes happen through the carelessness of travellers in neglecting, when they leave their stations, to extinguish the fires they have used during the night. The dry herbage towards the end of summer is so very combustible, that a slight cause is sufficient to set it in a blaze. The writer of this note can himself recollect, that when, one chilly night, he assisted in kindling a fire, for warmth, on the western bank of the Tigris, so much alarm was exhibited by the Arabs lest the flames should catch the tamarisks and other shrubs and bushes which skirt the river, that the party was induced to forego the enjoyment which the fire afforded. He has often witnessed such fires, and the appearance which they present, particularly at night, was always very striking. The height of the flame depends upon the thickness and strength of its aliment; and its immediate activity, upon the force of the wind. When there is little or no wind, the fire has no other food than the common herbage of the desert or steppe; the flame seldom exceeds three feet in height, and advances slowly and steadily like a vast tide of fire, backed by the smoke of the smouldering embers, and casting a strong light for a considerable height into the air, sometimes also throwing up a taller mass of flame, when it meets with clumps of bushes, or shrubs, which afford more substantial aliment. This taller mass lingers behind to complete its work, after the general body of flame has continued its destructive and conquering march. A high wind throws the flames forward with great fury, while, if the ground happens to be thickly set with clumps of bushes, the tall columns of flame which start up in the advancing fiery tide, give increased intensity to the grand and appalling effect of one of the most remarkable scenes which it falls to the lot of a traveller to witness. In the steppes of southern Russia the writer has passed over tracts of ground, the surface of which had, for fifty miles or more, been swept and blackened by the flames.

27. '*It is his raiment for his skin: wherein shall he sleep?*'—This passage, which describes a poor man as sleeping at night in his outer garment, exhibits one of the many unchanging customs of the East. The Orientals generally, of whatever rank, do not undress at night. They merely throw off their outer and looser robes, unwind their turbans and vast waist-cloth, sleeping in their caps, shirt, drawers, waistcoat, and gown. The poorer people very often do not sleep at all in what we should call a bed. The details of their management of course depend much on the particular costume of their country; but, speaking generally, a poor man is quite content to make his cloak and waist-cloth serve for a bed, lying on one of the two and covering himself with the other, or else making the cloak or the girdle alone serve all his purposes. A mat, rug, or piece of carpet is all he desires to render his bed more luxurious. These observations particularly apply to the Bedouin Arabs, although true also of other Asiatics. The custom is not, indeed, peculiar to Asia; for, while travelling in Russia, we have often, on passing through towns and villages, at night or early in the morning, seen great numbers of men lying about on the ground wrapped up in their sheep-skin cloaks. The poor desert Arab, whose dress is little more than a shirt and a woollen mantle, is content to use the latter for his bed and bed-clothes when he has nothing better. Drawing it over his head—for an Arab always covers his head whether he sleeps by day or night—and gathering up his feet, he sleeps with as much apparent ease and comfort as on a down-bed, his tough frame seeming quite unconscious of the hardness of the ground and the asperities of its surface. There is no people of the East whose costume seems to have remained with so little alteration from the most ancient times as that of the inhabitants of the Arabian deserts; or which is so susceptible of being, in most cases, identified with the dress worn by the ancient Jews. We should therefore, perhaps, not be much mistaken in considering the garment of the text as nearly resembling the simple woollen mantle of the present Arabs. It is nearly square, reaching from the shoulders to the calf of the leg, or even to the ancles, and is about as wide as long. A square sack—having in front a slit from top to bottom, a hole at the top for the neck, and a slit on each side for the arms—would give a good idea of this shapeless but useful article of dress. Garments of the kind indicated are of various qualities and texture. Some are very light and fine, with embroidery in silk, silver or gold, on the breast and between the shoulders; but the



COMMON DRESS, WITH AND WITHOUT THE OUTER ROBE.

common sort are coarse and heavy, commonly with alternate stripes a foot wide, of blue and white, or brown and white, but frequently all black or brown. This robe, called an *abba*, is commonly worn loosely on the shoulders, as the Irish peasantry wear their great coats; but when active exertion is required, it is either thrown aside, or is drawn close around the body and fastened by a girdle, the arms being then necessarily thrust through the armholes. This article of dress is certainly as indispensable to a poor Arab, as the garment of the text could be to a poor Jew, or to an Egyptian or Syrian peasant.

CHAPTER XXIII.

1 *Of slander and false witness.* 3, 6 *Of justice.* 4 *Of charitableness.* 10 *Of the year of rest.* 12 *Of the sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.* 18 *Of the blood and the fat of the sacrifice.* 20 *An angel is promised, with a blessing, if they obey him.*

THOU shalt not [1]raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to *do* evil; neither shalt thou [2]speak in a cause to decline after many to wrest *judgment:*

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 [3]If thou see the ass of him that hateth thee [4]lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

6 ¶ Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And [5]thou shalt take no gift: for the gift blindeth [6]the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the [7]heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And [8]six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy [9]oliveyard.

12 ¶ [10]Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 ¶ And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ [11]Three times thou shalt keep a feast unto me in the year.

15 [12]Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: [13]and none shall appear before me empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the LORD God.

18 ¶ Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my [14]sacrifice remain until the morning.

19 [15]The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. [16]Thou shalt not seethe a kid in his mother's milk.

20 ¶ [17]Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and [18]an adversary unto thine adversaries.

23 [19]For mine Angel shall go before thee, and [20]bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods,

1 Or, *receive.* 2 Heb. *answer.* 3 Deut. 22. 4. 4 Or, *wilt thou cease to help him?* or, *and wouldest cease to leave* thy business *for him; thou shalt surely leave* it to join *with him.* 5 Deut. 16. 19. Eccles. 20. 29. 6 Heb. *the seeing.* 7 Heb. *soul.* 8 Levit. 25. 3. 9 Or, *olive trees.* 10 Chap. 20. 8. Deut. 5. 13. Luke 13. 14. 11 Deut. 16. 16. 12 Chap. 13. 3, and 34. 18. 13 Deut. 16. 16. Eccles. 35. 4. 14 Or, *feast.* 15 Chap. 34. 26. 16 Deut. 14. 21. 17 Chap. 33. 2. 18 Or, *I will afflict them that afflict thee.* 19 Chap. 33. 2. 20 Josh. 24. 11.

nor serve them, nor do after their works: [21]but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 [22]There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their [23]backs unto thee.

28 And [24]I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 [25]Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, [26]it will surely be a snare unto thee.

[21] Deut. 7. 25. [22] Deut. 7. 14. [23] Heb. *neck*. [24] Josh. 24. 12. [25] Chap. 34. 15. Deut. 7. 2. [26] Deut. 7. 16. Josh. 23. 13. Judg. 2. 3.

Verse 14. '*Three times shalt thou keep a feast unto me in the year.*'—These three feasts were Passover, the feast of Pentecost, and the feast of Tabernacles, each of which continued for a week These were the 'Great Festivals' of the Jews. Every male was then obliged to repair to the place more pre-eminently consecrated to the worship of Jehovah —at first to the tabernacle, and afterwards to the temple at Jerusalem. The women, although not required to go, frequently attended at the Passover, but seldom at the other feasts. We read of Samuel's mother going with her husband, and our Saviour's mother in after-times did the same. The design of this concourse was apparently to unite the Hebrews among themselves, and to counteract the tendency to separation, which the division into distinctly marked tribes was calculated to produce. On those occasions, notwithstanding their petty differences, they must have been led to feel that they were indeed brethren and fellow-citizens; and that this was really the case, appears from the fact, that after the separation of the tribes into two kingdoms, the founder of the new kingdom (Jeroboam) became so alarmed on viewing the probable moral effect of the continued resort of his subjects to Jerusalem, the capital of the elder kingdom, that he set up golden calves in Dan and Bethel with the principal view, it would seem, of inducing the people to hold their annual meetings at places within his own dominions (1 Kings xii. 25-33). It is also not unlikely that these meetings of different tribes, three times a year in the same place, tended very much to promote internal commerce among the Jews, enabling the different tribes to interchange their several commodities with each other, by which these frequent journeys would be rather a profit than an expense to them. Such a procedure was at least obvious, and is at this day exemplified in the case of the Mohammedan pilgrims to Mecca.

Some objections have been made with reference to these frequent concourses of all the male inhabitants in one place. The first is the unreasonableness of leaving their families and homes unprotected, and exposed to the incursions of the hostile people on their borders. The answer is, that they were not unprotected. They had the very best protection. It was expressly promised by God that 'no man should desire their land' during their absence (ch. xxxiv. 24); that is, that their homes should be secure from any hostile invasion. And, in fact, their enemies never did avail themselves of the apparent advantages which such occasions seemed to offer; and long experience of the efficacy of the Divine Protection ultimately taught the Jews to repair to the appointed place, without the least apprehension for the safety of their homes.

The other objection is, how such vast multitudes could find provisions and accommodation in the town where they congregated. The best answer will be found by a reference to the existing practice of the Mohammedans who annually repair to Mecca. The account is derived from our countryman Pitt, who was there towards the end of the seventeenth century; but the statement, in its general features, is equally applicable at present. After describing Mecca as a mean and inconsiderable town, he observes that four caravans arrive there every year, with great numbers of people in each. The Mohammedans say that not fewer than 70,000 persons meet at Mecca on such occasions; and although he did not think the number when he was there, so large as this, it was still very great. Now the question recurs, how this vast multitude could find food and accommodation at so small and poor a place as Mecca? The following, from our author, is a sufficient answer:—'As for house-room, the inhabitants do straiten themselves very much, in order at this time to make their market. As for such as come last after the town is filled, they pitch their tents without the town, and there abide until they remove towards home. As for provision, they all bring sufficient with them, except it be of flesh, which they may have at Mecca; but all other provisions, as butter, honey, oil, olives, rice, biscuit, etc., they bring with them as much as will last through the wilderness, forward and backward, as well as the time they stay at Mecca; and so for their camels they bring store of provender, etc., with them.' Ali Bey confirms this account. He says, indeed, that the pilgrims often bring to Mecca rather more food than they are likely to need, and when there, they compute how much they shall want during their stay and on their return, and, reserving that, sell the remainder to great advantage. He adds, 'Every *hadgi* (pilgrim) carries his provisions, water, bedding, etc., with him, and usually three or four diet together, and sometimes discharge a poor man's expenses the whole journey for his attendance upon them.'

17. '*Three times in the year all thy males shall appear before the Lord God.*'—That is, they should three times a year—at the Passover, Pentecost, and Feast of Tabernacles, repair to the place of the tabernacle (afterwards the

Temple) to render their personal homage to the Divine King, the symbols of whose presence abode there; and to form the habit of obedience, and cultivate the feeling of dependance upon Him. All experience teaches that such habits and sentiments are best maintained by personal attendance upon a superior. This must be added to the considerations stated in the preceding note. Examples are not wanting in which human kings have required the same kind of personal attendance from at least certain classes of their subjects at particular seasons of the year, generally at religious festivals. In our own country ancient custom required the great men of the land to pay their attendance on the king at the three great festivals of Christmas, Easter, and Whitsuntide, as well to honour his person and adorn his court, as to consult about the affairs of the kingdom. At these times the kings were wont to appear unarmed, and with all the insignia of majesty, till the time of Henry II., who, in the year 1158, keeping his Christmas then at Worcester, took the crown off his head, and laid it upon the altar; after which the crown was no more worn on such occasions. (See Hody's *English Councils*, 57, 140.)

CHAPTER XXIV.

1 *Moses is called up into the mountain.* 3 *The people promise obedience.* 4 *Moses buildeth an altar, and twelve pillars.* 6 *He sprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moses goeth into the mountain, where he continueth forty days and forty nights.*

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [1]All the words which the LORD hath said will we do.

4 ¶ And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, [2]All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold [3]the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [4]Moses was in the mount forty days and forty nights.

[1] Verse 7. Chap. 19. 8. Deut. 5. 27. [2] Verse 3. [3] 1 Pet. 1. 2. Heb. 9. 20. [4] Chap. 34. 28. Deut. 9. 9.

Verse 10. '*Sapphire*' סַפִּיר, *sappir*. The Greek and Latin names are obviously derived from the Hebrew, σάπφειρος, *sapphirus*. Next after the diamond it is the most valuable of the gems, exceeding all others in lustre and hardness. The oriental sapphire is of a sky-blue, or fine azure colour, whence the prophets described the throne of God as being of the colour of sapphire (Ezek. i. 26, and x. 2). Pliny says, that in his time the best sapphires came from Media.

CHAPTER XXV.

1 *What the Israelites must offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy seat, with the cherubims.* 23 *The table, with the furniture thereof.* 31 *The candlestick, with the instruments thereof.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they [1]bring me an [2]offering: [3]of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and [4]fine linen, and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the [5]ephod, and in the [6]breastplate.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ [7]And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 ¶ And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* [8]of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from [9]between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ [10]Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, [11]to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me alway.

31 ¶ [12]And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

1 Heb. *take for me.* 2 Or, *heave offering.* 3 Chap. 35. 5. 4 Or, *silk.* 5 Chap. 28. 4. 6 Chap. 28. 15. 7 Chap. 37. 1.
8 Or, *of the matter of the mercy seat.* 9 Num. 7. 89. 10 Chap. 37. 10. 11 Or, *to pour out withal.* 12 Chap. 37. 17.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall [13]light the lamps thereof, that they may give light over against [14]it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And [15]look that thou make *them* after their pattern, [16]which was shewed thee in the mount.

[13] Or, *cause to ascend.* [14] Heb. *the face of it.* [15] Acts 7. 44. Heb. 8. 5. [16] Heb. *which thou wast caused to see.*

Verse 2. '*Speak unto the children of Israel,*' etc.—As we are now to enter upon the illustration of the ritual institutions which the Lord judged suitable for the Hebrew people, our attention is called to a preliminary question of considerable interest, and by which much discussion has been first and last provoked, that is, to what extent the ceremonial observances, and especially the forms and apparatus of divine worship, were similar to those of the Egyptians; and, if a similarity existed, whether the imitation was with the Hebrews or the Egyptians?

The view which, after much anxious consideration, the present writer was led to take of this interesting question, was put forth in 1839 in the chapter, 'the Law,' in the *Pictorial History of Palestine.* Since then several authors of great credit in this country and abroad have signified more or less distinctly their adhesion to similar interpretations. And as the evidence rests on facts, capable of being manifested to the eye, and therefore difficult for any unprejudiced mind to resist, it may be confidently expected that this which was a few years since the exceptional opinion, will ere long become, if it be not already, the current interpretation, and will be received as an important addition to the resources for scriptural illustration which have in our own time been opened up. As it is necessary that the reader should possess the clue to the Egyptian illustration, which it is our intention to introduce; we shall here produce it in some remarks taken, with slight alteration, from the work to which we have referred.

That a degree of similarity did exist, in some particulars, was early discovered by those scholars who had made themselves acquainted with as much as could formerly be known (through the reports of Greek and Latin writers) of the Egyptian rites and institutions. Maimonides, although a Jew, and an ardent advocate of the divine origin and anti-idolatrous object of the Mosaical system, notices this similarity, and attributes a designed imitation to that system on grounds which he explains and justifies. The same view has been ably elaborated and sustained by various writers, among which are Sir John Marsham, and, above all, the eminently learned Spencer, in his great work *De Legibus Hebræorum;* and after him by Moses Lowman and others. Another class of Biblical scholars seemed to start with pain at the idea of such an imitation, and consider it a point of religious duty to contend for the originality of every pin of the tabernacle, and of every thread in the dress of the high-priest. They have argued either that there was no such similarity in the opposite party alleged; or that, although some similarities might be found, they must be accounted for by the supposition that the Egyptians borrowed from the Hebrews; or that, all the analogies which can be discovered were originally derived from patriarchal usages or tradition. On this side occur such names as those of Witsius, Meyer, and, more lately, of Dr. Woodward and Dr. Wait: and it may be observed that until very recently the views of the great majority of writers who have occasion to notice the question take this direction.

Now this question has until recently continued to be argued entirely upon its original grounds. The advocates of the alleged imitation have gone on illustrating the arguments of Spencer, or adducing further proofs from eminent writers; and their opponents have proceeded copying Witsius, or following his line of argument and evidence,—both parties appearing to be utterly unconscious of the new sources of evidence which have been opened within the present century, and by which the state of the question has been entirely altered, from one of argument to one of fact. These sources are found in the ancient paintings and sculptures of Egypt, which exhibit, with great minuteness of detail, not only the military and civil usages of that extraordinary nation, but portray all the rites and ceremonies of their religion, with all the acts which were performed, all the utensils which were employed, and all the dresses and ornaments which were worn by the Egyptian priesthood, in the services of their gods. Now, with reference to this last class of subjects, it is clear that they must afford ample materials for settling the question as to similarity at least. For one who has made himself acquainted with the minute descriptions of the tabernacle, the utensils of worship, and the priestly attire, which are given in the books of Moses, will easily be able to recognise the resemblances or differences which the Egyptian monuments offer. The result will set the question at rest by establishing, beyond all further dispute, that very important similarities do exist, and which can be denied by no one without betraying great ignorance of plain matters of fact.

A selection of the facts by which this similarity is established will presently be offered: and meanwhile the question arises, 'How this similarity was produced?' We see not, ourselves, how to avoid the conclusion that some Egyptian practices were admitted into the Hebrew ritual.

In the first place, the points in which analogies have been found are too numerous and too peculiar to have been the result of accidental coincidence.

They could not have had a common origin in patriarchal practice, for that practice had no ritual from which such analogous usages could be transmitted.

Those who suppose that the Egyptians copied the similar practices from the Hebrews, fix upon the time of Joseph's power and popularity, as that when such imitation was most likely to have taken place. But it is forgotten that the Hebrews had then none of those ritual

observances for the Egyptians to imitate, nor, indeed, until after they had left Egypt. It would be difficult to assign any subsequent date to the imitation. The Hebrew ritual, as exhibited in the wilderness, was not likely to be well known to the Egyptians; or, if known, was it at all probable that this proud and highly civilized people would imitate the ritual of their escaped bondmen, against whom their minds were probably in a state of high exasperation? And, after the Israelites had entered the Promised Land, it was not until the time of Solomon that the Hebrew ritual exhibited a sufficiently imposing appearance to attract the attention of the Egyptians. The intercourse which then existed between the two countries, and the marriage of the Hebrew king to an Egyptian princess, would point to this reign as by far the most favourable date for such an imitation. But then—the sculptures and paintings from which we obtain the knowledge that analogies did actually exist, date much earlier than the time of Solomon—some of them, even earlier than the departure of the Israelites from Egypt. This, as we take it, is conclusive against any imitation of the Hebrew ritual by the Egyptians.

Such an imitation would indeed be most improbable on almost every ground on which it could be considered. The Egyptians were an old nation, organized in all its institutions, including—we have not the least reason to doubt—its religious institutions and ceremonies, long before the Israelites received their ritual system; and since, their hatred and absolute prohibition of innovation and change in all that they had organised, has been in all time notorious, the supposed imitation would, *à priori*, be most unlikely, even were their relations with the Israelites equal and amicable, which they certainly were not.

As only visible things were capable of being so represented as to furnish that positive proof of similarity to which we have adverted, we shall not insist upon similarities which do not admit of this degree of proof; although, certainly, since the existence of these establishes the general principle of accommodation, the existence of other instances, not susceptible of the same kind of proof, becomes the more probable, when properly supported by other considerations.

We have now only to state the considerations which may be presumed to have determined that degree of accommodation to Egyptian usages which we shall presently endeavour to substantiate by ocular proof. And, in the first instance, it may be well to hear Maimonides:—'As at that time the universal practice and the mode of worship in which all were educated was, that various kinds of animals should be offered in the temples in which their idols were placed, and before whom their worshippers were to prostrate themselves and to burn incense; and as there were also certain persons set apart for the service of those temples (which, as has been already shown, were erected in honour of the sun and moon, and other planetary bodies), therefore that divine wisdom and providence of God, which so eminently shines forth in all his creatures, did not ordain the abandonment or abolition of all such worship. For it is the well-known disposition of the human heart to cleave to that to which it has been habituated, even in things to which it is not naturally inclined. To have decreed the entire abolition of all such worship would, therefore, have been the same as if a prophet should come and say, "It is the command of God, that in the day of trouble ye shall not pray, nor fast, nor publicly seek him; but your worship shall be purely mental, and shall consist in meditation, not in action." On these accounts the Creator retained those modes of worship, but transferred the veneration from created things and shadows to his OWN NAME, and commanded us to direct our religious services to HIMSELF.' This learned Jew then goes on to illustrate by examples the view he takes; and this view seems just in itself, while it is amply confirmed by evidence which did not exist, or rather had not been brought to light, at the time he wrote.

That, during their sojourn in Egypt, the Israelites had departed very widely from the patriarchal faith, and that the pomps, processions, and imposing ordinances of that country had usurped a powerful influence over their minds, is not only likely in itself, but is demonstrated by the sad affair of the golden calf, and by subsequent manifestations of a tendency towards the idolatries of Egypt. Then the worship of Egypt was full of rites, ceremonies, and apparatus, which, while they were considered as in themselves suitable, were also made symbolical of hidden mysteries, as was the case with the rites of all pagan systems. Now, the symbolical or typical nature of the Hebrew ritual is allowed on all hands, and is in the fullest sense admitted by the present writer. Yet we know not that any one has alleged that the heathen borrowed their *symbolizations* from the Jews, although the similarity is as great in this as in any other matter.

Thus the Hebrews, in their defection to the religion of the Egyptians, had necessarily become habituated to a highly ceremonial and symbolical worship, whereby their minds may well be supposed to have been incapacitated from wholly returning to the plain and simple system of their fathers. The apostle Paul manifestly assigns the origin of the law to some defection of this nature. 'Wherefore, then, serveth the law?' he asks; and answers, '*It was added because of transgressions.*' (Gal. iii. 19.)

In this state of the case, and after the people had unequivocally evinced their tendencies by the feast of the golden calf, it seems natural and probable that a ceremonial and symbolical form of worship should be conceded to them—as like as might be, in its mere external forms, to that which they were predisposed to follow—but directed to wholly different objects, and carefully purified from all that might, even in remote tendency, lead to idolatrous or unholy associations and practices. Such a course was in unison with those accommodations to the ideas and prejudices of the people, of which other examples might be produced. We may the less hesitate about this, when we reflect that the ritual law, as a whole, was only intended for a particular people, and for temporary purposes; and we have only a right to expect to find that it was good and suitable for its immediate objects. This made it *the best* under all the circumstances; and a system better *absolutely*—as having larger objects, and as being adapted to all times and all people—would have been unsuitable and bad for the limited purpose of the Mosaical Law.

Then, under these considerations, regarding the ritual law as an accommodation to the prejudices and dangers of the Hebrews who, as a people, were obviously not prepared to receive moral precepts and religious doctrines apart from the ceremonial observances and symbolical appendages in which the greater part of the world had then agreed to envelope them, we shall see occasion to admire the wisdom with which the system founded on this concession was adapted to their condition and capacities, and was moulded into a safeguard against idolatry, and made an instrument of assisting that separation of this people from all others, which was one of the essential conditions of their existence as the chosen race. The manner in which its circumstances were framed to shadow forth the more broad and spiritual dispensation which was to follow, invested it in some degree with a spiritual character, which we shall hereafter have occasion to notice. And then, in order to keep the nature of the community constantly in view, all the ceremonial institutions had reference to God, not only as the sovereign of the universe, but as the King of the nation. The Israelites were taught to feel that the tabernacle was not only the temple of JEHOVAH, but the palace of their KING; that the table supplied with wine and shew-bread was the royal table; that the altar was the place where the provisions of the monarch were prepared; that the priests were the royal servants, and were bound to attend not only to sacred but also to secular affairs, and were to receive, as their reward, the first tithes, which the people, as subjects, were led to consider as part of the revenue which was due to God, their immediate sovereign. Other things, of a less prominent and important nature, had reference to the same great end. (Exod. xxv. 8, 9; Lev. xxi. 6, 8, 17; Num.

xxviii. 2; Deut. xxiii. 4; compare Ezek. xliv. 7; and see Jahn's *Biblical Archæology*, sect. 214.)

3. '*This is the offering.*'—The particulars of this offering are more fully detailed in ch. xxxv., and the amount of the whole is summed up in xxxviii. 21, etc. From these different passages it appears that half a shekel of silver was levied on every man above twenty years of age; besides which, every one who was so inclined made voluntary offerings. Moses assembled the congregation (xxxv. 4), and mentioned what classes of articles would be required for the work of the tabernacle; and those persons who possessed any of the articles needed, offered so liberally that more than enough was soon obtained, and Moses then forbade anything further to be brought (xxxvi. 5-7). The articles required were so various in character and value, that there was room for almost every person to testify his zeal by some offering or other. The wealthy could bring precious stones and gold, while the poorer sort might furnish the skins and spun hair of goats. The women, it appears (xxxv. 26), exerted themselves in spinning the goats' hair for the tent coverings, as women do to this day in the encampments of the Bedouin Arabs.

The statement in chap. xxxviii. 24-31, is very important, as enabling us to form some idea of the expense of this costly fabric. It is there said that the gold weighed 29 talents and 730 shekels; the silver, raised by a poll-tax of half a shekel, was 100 talents and 1775 shekels; and the brass (more probably copper), 70 talents and 2400 shekels. This enables us to form the following calculation, estimating the talent of 3000 shekels at 125 lbs. troy weight:—

	£	*s.*	*d.*
Gold, at 4*l.* per ounce . .	175,460	0	0
Silver, at 5*s.* per ounce .	37,721	17	6
Brass (or copper), at 1*s.* 3*d.* per lb. avoirdupois . . .	138	6	0
Total .	£213,320	3	6

Now we have to consider that this is the value of only the raw material of the metals employed in the structure of the tabernacle; and when we add the value of the wood, the curtains, the dress of the high-priest with its breastplate of precious stones, the dresses of the common priests, and the workmanship of the whole—it must be considered a moderate estimate if we regard the total expense of this fabric as not less than 250,000*l.*, however much more it may have been. This mode of estimating value is, however, very fallacious, on account of the difference in the real value of the precious metals in different times and countries. There are no very accurate data on which we might be enabled to estimate the actual value of those metals to the Israelites themselves. In Western Asia, at present, the precious metals have a much higher actual value than in Europe; and, judging from existing and past analogies, we might infer that the tabernacle was much more costly at the time of its erection, than it would even appear under estimates framed with reference to the present value of the precious metals. But, on the other hand, it is not impossible that, in Arabia and Egypt, gold and silver were even of much less value than at the present time. Although it is true that mines of gold or silver are not now known or worked in Arabia, we are not bound to reject the concurrent testimony of the ancient writers, whose statements, after allowing for exaggeration, purport that the precious metals were there more abundant than in any other known country, and were indeed so common as to remind us of things as the Spaniards found them in Mexico and Peru. Diodorus mentions a river in Debæ (*Hedjaz*) that abounded in small lumps of most beautiful gold. Arrian, Strabo, Agatharchides, and others, describe in glowing terms the wealth of the settled Arabians in precious metal. The pillars of their houses were resplendent with gold and silver (like the pillars of the tabernacle); they had vessels and domestic utensils of the same metals; and their persons were profusely adorned with various oriental ornaments, composed of the same substances, and also of precious stones. It is even said that gold was in such plenty that it was but thrice the value of brass, and only twice that of iron; while silver was regarded as ten times more valuable than gold. If only a small part of this were true, we need not be astonished at the vast quantity of precious metal which the Hebrews seem to have possessed. But this may otherwise be accounted for, by recollecting that the property which the patriarchs left to their posterity was very considerable, and had doubtless been increased during their abode in Egypt; and that, besides this, there were the valuable articles which they demanded of the Egyptians at their departure, the spoil taken from the king and warriors drowned in the Red Sea, and the further spoil which we may suppose to have been obtained from the defeated Amalekites.

5. '*Badgers' skins.*'—This is a most unfortunate translation, seeing that the badger is unknown in south-western Asia, and has not yet been found out of Europe. The word translated badger is תָּחַשׁ *tachash;* and never occurs but to indicate this skin covering of the tabernacle, except in Ezek. xvi. 10, where the shoes of women are said to be made of it. The ancient interpreters understand by it a colour given to the leather, Sept. *ὑακίνθινα*; Aquila and Symmachus, *ἰάνθινα*; Chaldee and Syriac, *rubra;* and these are followed by Bochart. (*Hierozoicon*, i. 989.) But this is mere conjecture, having no support either in the etymology or in the kindred dialects. On the other hand, all the Jewish interpreters state the *tachash* to have been an animal, the skins of which were used for covering the tabernacle, and also for shoes or sandals: and to this conclusion we assent. But it is not easy to arrive at a determination respecting the sort of animal indicated. A large number of interpreters think it was some kind of fish, and Gesenius, with many others, is in favour of the seal, which, he says, we know not why, has much affinity with the badger. If the word has anything to do with badgers, we may as well even take it to indicate the badger itself; but if it does *not* denote a badger, the seal is not more probably the true animal from having any affinities with a badger, which affinities have, however, no existence but in the mind of the writer. Besides seals, as well as several other aquatic animals in which the tachash has been sought, do not exist in the Indian, the Arabian, or the Persian Seas; nor is it probable that in remote ages they frequented the south-eastern extremity of the Mediterranean, where the current sweeps all things northward; and still less that they nestled in the lakes of the Delta, where crocodiles then abounded. Still, a covering of fish-skin might have been very suitable for protecting the rich envelopes of the holy edifice from wet; and Niebuhr mentions a species of dolphin (delphinus) or porpoise known in the Red Sea, and called by the Arabs *tuhash* and *duhash*, which may deserve consideration, seeing that the same people make small round bucklers, and sandal soles of the *hout's* skins, which is a cetaceous animal, perhaps identical with that of Niebuhr, if both do not resolve themselves into that which Ehrenberg first accurately distinguished and described under the name of *Halicora Hemprichii*. The Arabs of Sinai at this day make their sandals of its skin; which, however, is perhaps too thick and clumsy for the female shoes spoken of in Ezek. xvi. 10. If the animal was not an aquatic creature, but a quadruped, the range of indeterminate inquiry is too extensive to bring us to any satisfactory conclusion. It must probably have been a clean animal, of some kind or other, as we can scarcely suppose that the skin of an unclean animal would be used for the sacred coverings. This consideration alone would dispose of the badger, and of many other animals that have been suggested by different interpreters.

5. '*Shittim wood*' — שִׁטִּים *shittim*, otherwise שִׁטָּה, *shittah* (as in Isa. xli. 19), seems to have been some tree that grew in the desert in which the Israelites were encamped. In the passage of Isaiah, just referred to, it is mentioned as a tree worthy of planting. The proper Hebrew name was probably *shintah*, formed from the Egyptian word *sharet*, the double *t* being substituted for

the *nt*, for euphony and easier pronunciation. The Arabs pronounce the Egyptian name as *sont*, and apply it to a species of acacia (*Acacia seyal*), which grows rather abundantly in the valleys of Arabia Petræa. There is little doubt that this was the Hebrew Shittim, unless indeed the word be a general term for acacias in general. We think it likely that it denoted both the *A. seyal* and *A. gummifera*, which are both abundant in this region. These are the species that yield the gum arabic. The *A. seyal* grows to the height of twenty or twenty-five feet, and affords a wood better suited than any other this region yields for the purposes of the Israelites. The Arabs of Sinai peninsula burn it into charcoal, which they take for sale to Egypt, where fuel of every kind is very scarce.

9. '*The tabernacle.*' — Temples certainly existed in Egypt, and, very possibly, in Palestine, before the date of the Exode. It is, however, evident that the Israelites were not in a condition to erect a temple until they were settled in the Promised Land; and if, therefore, they were during their sojournings to have any analogous fabric, it must needs be such as they could transfer from one place to another. Such was the tabernacle. Many considerations might be adduced to show the probability that sacred tents or tabernacles were not previously unknown among nomade nations. The opinion as to the absolute originality of this fabric, and of the things which belonged to it, might in former times be safely entertained, but, in the present comparatively advanced state of our information, is no longer tenable. We believe, most truly, that the tabernacle was made according to the model or 'pattern' shown to Moses in the mount. The exhibition of such a model was necessary, that he might learn what parts of analogous fabrics ought to be avoided, and what might safely be adopted; but it does not, therefore, follow that this fabric was to be unlike anything that had been previously seen. We quite relinquish the illustrations of similarity which have been adduced by previous writers—and forego the support which might seem to be offered by Amos, v. 26 and Acts vii. 40, which describe the Israelites as bearing idol tabernacles in the wilderness; because we think that they were not such tabernacles as that to which our attention is now turned, but rather shrines borne about entire, such as we meet with in all idolatrous nations, and which generally contained an image or symbol of the god. It is, however, wrong to say there was nothing like it—and that the tabernacle was the only fabric which had to be taken to pieces, in order to be removed, and the only one which was not merely a tent (allowing these were sacred tents), but a wooden frame-work, covered with skins and cloths. It might easily be shown how natural it was that there should be sacred tents among a nomade people; and even at this day among a people to whom, least of all, any communication with the Jews can be traced, namely, the eastern Tartars, the sacred tabernacles are, like their own dwellings, made of a frame-work of wood, with a covering of felt, the whole being taken to pieces when removed. (*Voyages chez les Peuples Kalmucks et les Tartares*, Berne, 1792; and *Calmuc Tartary*, by H. A. Zwick and J. G. Schill, London, 1831.) Here, then, we have an intimation that such a fabric is proper to a nomade people who support any form of religious service. The tabernacle could not be of Egyptian origin, for the Egyptians already had temples of stone. But this tabernacle had little in common with those in use among the nomades, save in its adaptation for removal, and in its framework of wood, and its coverings. Its general form, and the distribution of its parts, is similar to that of an Egyptian temple.

It will be seen that we are disposed to regard the tabernacle (and afterwards the temple) as like other parts of the ritual—an accommodation, or rather an appropriation to right objects—of ideas which then prevailed in the world, and with which the minds of the Israelites were thoroughly saturated. The heathen boasted of the presence of their gods among them in their temples and tabernacles; and as, perhaps, the Hebrews could not, more than they, take in the idea of God's universal presence, or derive from it the satisfaction which the notion of his peculiar local presence was calculated to afford, He condescended to give them in the Shekinah, or miraculous light, as a manifest and unquestionable symbol of His presence with them; and since the service rendered to him was to be of a ritual nature, he directed that a suitable abode should be prepared for this Presence. There he would keep the state of a court, as supreme civil magistrate and King of Israel; from thence he would issue his laws and commandments, as from an oracle; and to that place, where their King abode, and where their God manifested his presence, they were, as to their *kebla*, to turn their faces in all their service and their worship. The east, the point of sun-rising, was the *kebla* of those who worshipped the host of heaven; and it is probably for this reason that the front of the tabernacle and temple fronted the east, so that those who worshipped God, in his courts, must needs turn their faces to the *west*. We have been astonished to see this stated as a difference from Egyptian practice. It is, in fact, an agreement. Most of the temples front the east, like the tabernacle and Solomon's temple. But it may be doubted that the Egyptians had any general *kebla*, as the direction of their temples is not uniform.

For descriptive particulars of the tabernacle, see the note on xxvi. 30. But we may here generally remark that both in the tabernacle and in the Egyptian temple, the area was an oblong square, the front portion of which was occupied by a court or courts, where the worshippers attended, and where sacrifice was offered. The sacred apartments in both were at the remoter extremity, the Most Holy being the smallest and the innermost. Into these sacred chambers, among both the Hebrews and Egyptians, none but priests were admitted, being, as we have shown, not intended for the worship of the people, but for the residence of the god, and for the performance of such services as only his high and chosen servants were entitled to render. The walls of the Egyptian temples were covered within and without with relievo or intaglio sculpture, the former generally painted in brilliant colours. And it seems a singular coincidence that the most splendid hangings of the tabernacle—being the veils and the inner curtain which, within, formed the ceiling, and covered the plated boards outside—were wrought with figures of cherubim. It is possible that, in this and in other instances, the pre-occupation by the figures of cherubim was designed to prevent the introduction of such idolatrous scenes and symbols as the Egyptians were wont to exhibit on the walls of their temples.

We have already exhibited the idea of the tabernacle as partly that of a palace for the King. This will seem perfectly clear to any one who carefully considers the terms in which the tabernacle and even the temple are compared and referred to throughout the Scriptures. We are convinced that this view is essential to the right understanding of these structures and of the things which belonged to them. This has also been the opinion of the Jews themselves, who are certainly not disposed to under-rate or desecrate those fabrics, the mere memory of which is, to this day, their glory and their pride. It was therefore with surprise and regret that, a few years back, in the heat of a biblical controversy, we saw this idea scouted as a profane thing by some good and useful men, our respect for whom could not prevent us from seeing that they knew not of what they spoke. It is partly for this reason that we have desired to bring more strongly and distinctly before our readers a view which it might otherwise have only seemed necessary to assume or indicate.

Now, then, if the tabernacle were the king's palace, it is reasonable to carry out the analogy, and regard the utensils which belonged to it as the palace furniture, and the priests as its servants and officers. This view is so clearly developed by Rabbi Shem Tob (cited by Outram, *On Sacrifices*, i. 3) in his comment on Maimonides, that we shall take his statement as an introduction to the account we have now to give of the sacred utensils.

'God, to whom be praise, commanded a house to be built for him resembling a royal palace. In a royal palace are to be found all the things that we have men-

tioned. There are some persons who guard the palace; others who execute offices belonging to the royal dignity, who furnish the banquets, and do other necessary services for the monarch; others who daily entertain him with music, both vocal and instrumental. In a royal palace there is a place appointed for the preparation of victuals, and another (nearer the Presence) where perfumes are burned.

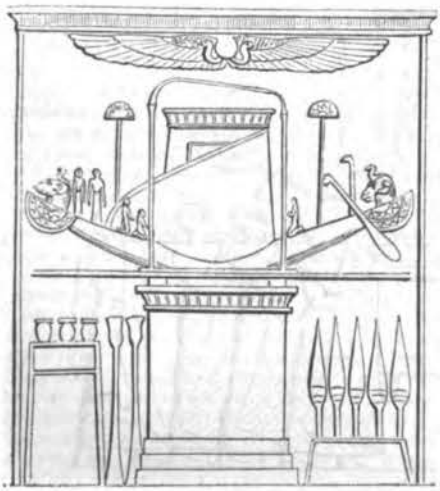
'In the palace of a king there is also a table, and an apartment exclusively appropriated to himself, which no one ever enters, except him who is next in authority, or those whom he regards with the greatest affection. In like manner it was the will of God to have all these in his house, that he might not in anything give place to the kings of the earth. For He is a great king, not indeed in want of these things: but hence it is easy to see the reason of the daily provisions given to the priests and Levites, being what every monarch is accustomed to allow his servants. And all these things were intended to instruct the people that the Lord of Hosts was present among us, "For he is a great king, and to be feared by all the nations."'

These analogies will be the more apparent when it is remembered that the comparisons are to be referred to an Oriental rather than to a European palace.

We are now prepared to show that the kind of assimilation, which we have described, to the Egyptian forms of the utensils of ritual service, so far as these forms were innocent, or might be rendered useful, was not excluded even from the most sacred parts of the Hebrew ritual—not even from the Holy of Holies. And if not from these, how much less from things of smaller consequence.

In the *adytum*, or small inner chamber of the Egyptian temples—answering to the most holy place of the Hebrew tabernacle—were placed the peculiar symbols, images, or signs of the god to whom the temple was dedicated. In the case of some of the principal of the gods, those which were the most ancient and the most generally worshipped, the contents of the sanctuary were closely similar, if not identical, with those of the most holy place of the tabernacle,—with the omission, in the latter, of the superfluities and idolatrous appendages which the former offered. While, therefore, the sculptures of Egypt, in which some of these ancient sanctuaries are represented, afford the only discoverable materials for making out the outline forms and some of the details of the ark and that which belonged to it, they will at the same time afford not a few intimations of the simplifying and expurgatory process by which these things were fitted for the use of the Hebrew people.

Our further observations must take the form of a commentary on the cuts which we now produce, and on which we rely for the proof of the statements we have offered.



1. SHRINE IN ITS SANCTUARY.

In this very striking engraving (No. 1) the shrine is represented at rest upon the ark in the sanctuary of the temple. The anomalous feature is the boat, which, in this and most of the other examples, rests immediately upon the ark, and supports the covered shrine. To explain this, it should be observed that some of the Egyptian gods were carried across, or up or down, the Nile, in splendid boats, on particular festivals, and were sometimes thus absent several days from their temples. From this circumstance, the shrine of such gods was usually represented as in a boat, and in that form was carried about in land processions. There was nothing of this in the Hebrew tabernacle; and as most of the idolatrous symbols are connected with the boat, we at once see what a great difference this omission must have produced. Having given this dispensing explanation concerning the boat, the reader must *suppose* its omission in this and the subsequent illustrations. Supposing, then, the boat omitted, we have first the ark, or sacred chest, on which, as on a pedestal, the shrine is placed. The Egyptian arks are very similar to one another in their form, which, as nearly as can be imagined, correspond to the description of the Hebrew ark; but their proportions are varied. That in the above engraving has not the proportions of the Hebrew ark, being higher than it is long; but we can show others which more exactly agree.

The diameter of the shrine which is upon the ark, as in the mercy-seat which was upon the tabernacle ark, coincides at its base with that of the ark, but diminishes as it ascends. It happens that we do not know how high the 'covering' of the Hebrew ark rose. Josephus says it was a hand's breadth. We do not suppose it rose like this shrine, because it would have been without purpose in the tabernacle. It contained the image, or some peculiarly sacred symbols of the god, which were thus *enthroned* upon the ark. But in the tabernacle, the ark was the throne of the Shekinah, or radiant symbol of the Divine presence, and an enclosing shrine for *that* would have been absurd. It is evident that the Shekinah gloriously filled the place in the Hebrew tabernacle upon the ark which an enshrined image occupied in the Egyptian temples. Thus the Hebrews were effectually prevented from placing an image there, and, in fact, they never did; for although, in the end, they went so far as to place idols in the sanctuary, they never dared to place an idol in the place thus miraculously pre-occupied.

The over-shadowing wings, in the Egyptian shrines, afford an accompaniment similar in kind to that of the cherubim in the Hebrew tabernacle. In this case it is a solar symbol; and although we have no precise knowledge of the form of the Hebrew cherubim, it does not appear to us that they resembled *this* in form or position. It is interesting, however, to learn that winged symbolical figures of some kind or other are invariably found in the Egyptian sanctuaries.

Before leaving this engraving the reader will not fail to notice that the poles by which the shrines were carried in processions were left remaining in it when at rest in its place, as was the case with the Hebrew ark. The figures placed beside the ark in this engraving, under the poles, may indicate the manner in which the pot of manna and other articles were 'laid up beside the ark' in the Hebrew sanctuary.

We introduce the cut No. 2 for the sake of shewing that we have rightly interpreted the shrine which we see placed upon the Egyptian arks, as containing an idol. Here the shrine is uncovered, and the god is revealed. From the attitude, the god appears to be Harpocrates. In this instance the shrine is very rich and elegant, and its canopy exhibits a duplication of the winged symbol to which we have already directed attention.

The cut No. 3 exhibits the form of the ark, which seems to us to agree, as nearly as possible, in its shape and proportions, with that which the present chapter describes. Even the staves are similarly placed, and the covering is about a hand's breadth in height or thickness. We disregard, of course, the image upon this ark, symbolizing the Nile, and



2. SHRINE WITH IDOL.

the hieroglyphics on its side. We must, however, call attention to the two small figures which stand at the opposite extremities of the ark. They occupy the place usually assigned to the cherubim in all the pictures of the Hebrew ark, as indeed seems to be required by the text, 'two cherubim of gold . . . . in (or *at*) the two ends of the mercy-seat' (Exod. v. 18); and the hindermost of them takes the very attitude which the more current pictures and descriptions supply. Their faces, however, are not turned to each other, and they are mere human figures without wings. The value of the illustration is, therefore, in this—that, besides the proper idol, image, or symbol, it was usual among the Egyptians to place small figures upon the ark in significant attitudes.

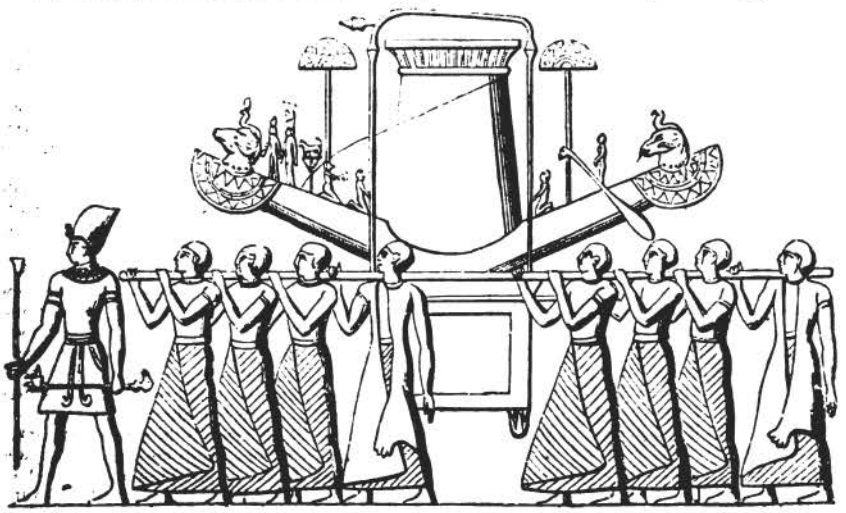
When the Hebrew ark was removed from its place, it was not taken into parts, but the chest itself, the mercy-seat, and the cherubim were carried together as one piece, precisely as they had stood in the sanctuary. The underneath engraving (No. 4) shews the same practice among the Egyptians. Here we again see small figures in postures of adoration.

The cut No. 5, however, shews that, in some cases,



3. ARK BORNE BY PRIESTS.

the shrine was taken off from the ark, and carried separately by the Egyptians. But we have introduced it chiefly on account of the winged figures which it exhibits, and more particularly of those which are represented on the side of the shrine, which certainly offer the most remarkable approximations in form, posture, and place to the Hebrew cherubim that have ever been produced. Let it be observed that the usual representations of the cherubim are taken from the description which Ezekiel (ch. i.) gives of those which he saw in his vision, as compared with the slight intimations supplied by Moses. Now, Ezekiel describes them as having human shapes, with four faces, and four wings. The four faces are those of a man, a lion, an ox, and an eagle (or hawk); but few writers suppose that the ark-cherubim had more than one of these faces, and they generally take that of a man or an ox, seldom choosing the lion or the eagle. In this Egyptian example we have one of the four faces—that of the hawk. The wings are precisely the same as described by Ezekiel, —'Their wings were stretched *upward;* two wings of every one were joined one to another, and two covered their bodies.' So it is here: each figure is intended to be represented with four wings, two of which fall down and cover the body, while the other two stretch upward, both pairs of wings in each of the figures nearly meeting those of the one opposite. Their position, indeed, with their faces towards each other, is strikingly illustrative.



4. SHRINE AND ARK BORNE BY PRIESTS.



5. SHRINE CARRIED IN PROCESSION.

The two preceding cuts further shew the manner in which the Egyptian shrine was carried by the priests on their shoulders, as the ark was by the Levites. The tabernacle itself was removed in waggons; and, in like manner, although the Egyptians had wheel-carriages in great abundance and variety, the shrine or ark was never removed but on the shoulders of the priests.

10. '*Ark*.'—The identity of name, to denote two such different things as the 'ark' of Noah and that of the tabernacle, does not exist in the original. The former is called תֵּבָה *tebah*, and the latter אָרוֹן *aron*. The Septuagint rendered both terms by the same Greek word, κιβωτός, and has been followed by our own and other versions. The ark, in the present instance, was a coffer or chest of shittim wood overlaid with gold, in which were deposited the tables of the Ten Commandments—not only the entire ones, say the Jews, but also those that were broken—together with Aaron's rod (staff) that budded, and the golden pot of preserved manna. This chest seems to have been of the dimensions of three feet nine inches in length, by two feet three inches in breadth and depth, according to the common cubit of eighteen inches, but larger, if, as we think preferable, we take the Egyptian cubit of twenty-one inches. Around the upper edge there was a rim or cornice (called in the text 'a crown') of pure gold; and on each side were fixed rings of gold to receive the poles of shittim wood, covered with gold, by which the ark was carried from place to place. The staves always remained in the rings, even when the ark was at rest. The ark had at top a lid or cover of solid gold; for such was what the text calls 'the mercy-seat,' and which the Septuagint renders ἱλαστήριον, or 'propitiatory,' by which name it is mentioned by St. Paul in Heb. ix. 5, and which was probably so called, because, on the great day of atonement, the blood of the expiatory sacrifice was sprinkled on or before it. Upon the two ends of this lid, and of the same matter with it, that is, solid gold, were placed two figures of cherubim which looked towards each other, and whose outstretched wings, meeting over the centre of the ark, overshadowed it completely. It was here that the Shekinah or Divine Presence more immediately rested, and, both in the tabernacle and temple, was indicated by a cloud, from the midst of which responses were delivered, in an audible voice, whenever the Lord was consulted in behalf of the people. Hence God is sometimes mentioned as He that 'dwelleth' or 'sitteth between the cherubim.' In its removals the ark was covered with a veil (Num. iv. 6), and might only be carried on the shoulders of the priests or Levites. The Rabbins think, with some reason, that it was only carried by the priests on extraordinary occasions, being ordinarily borne by the Levites. No other form of conveyance was allowed, nor were any other persons permitted to interfere with it. David thought, perhaps, to do it honour by putting it on a new cart when he purposed to remove it to Kirjath-jearim: but the result convinced him of the necessity of adhering to the established practice (2 Sam. vi. 3). On that occasion, Uzzah, being an unauthorized person, was struck dead for putting his hand to the ark in order to steady it when shaken by the oxen.

After the Israelites had passed the Jordan, the ark generally occupied its proper place in the tabernacle, and was afterwards placed in the temple built by Solomon. From the direction given by Josiah to the Levites (2 Chron. xxxv. 3) to restore the ark to its place, it would seem to have been previously removed; but it is not known whether this was done by the priests, to preserve it from profanation, or by the idolatrous kings Manasseh or Amon, to make room for their idols. It seems that the ark, with the other precious things of the temple, became the spoil of Nebuchadnezzar, and was taken to Babylon; and it does not appear that it was restored at the end of the captivity, or that any new one was made. What became of the ark after the captivity cannot be ascertained. Some of the Rabbins think that it was concealed, to preserve it from the Chaldeans, and that it could not again be discovered, nor will be till the Messiah comes and reveals it. Others say that it was indeed taken away by the Chaldeans, but was afterwards restored, and occupied its place in the second temple: but the Talmud and some of the Jewish writers confess, that the want of the ark was one of the points in which the second temple was inferior to that of Solomon: to which we may add, that neither Ezra, Nehemiah, the Maccabees, nor Josephus, mention the ark as extant in the second temple; and the last authority expressly says that there was nothing in the sanctuary when the temple was taken by Titus. Its figure certainly does not appear on the arch erected at Rome in honour of that conqueror, and on which the spoils of the temple are displayed; although some writers have attempted to identify it with the table of shewbread, which is there represented.

Sacred chests, bearing much the resemblance in principle to this ark, have been found in different ancient and

modern nations; and expositors have entered into many wearying disquisitions on the question whether this ark, or the ark of Noah, or else some primitive model (the existence of which is inferred from chap. xxxiii. 7, 10), suggested the first idea; while Spencer and others think, as they do in the case of the tabernacle itself, that the Hebrew ark was itself copied from the heathen.

23. '*A table of shittim wood*.'—This table, like the ark, was of shittim wood, overlaid with gold; and it seems to have borne as much resemblance to the ark as a table can be supposed to bear to a chest. It was also furnished with rings, through which were passed the staves by which it was carried, in the same way as the ark. The staves of the table did not remain in the rings when at rest, like those of the ark, but were, as Josephus informs us, removed, that they might not be in the way of the priests in their weekly ministrations at the table. The table was inferior to the ark in breadth by half a cubit, but it was of the same height. It stood lengthwise, east and west, at the north side of the holy place. It is difficult, from the description, to form any very distinct idea concerning the details of its form; and speculations on the subject have been sufficiently abundant. What we seem to learn from the text is, that the platform of the table being raised, probably on four legs, to the stated height, was faced with a perpendicular border of a hand's breadth, above which, and on the lower edge of which, was an ornamental rim ('crown') of gold. The upper rim, according to the Rabbins, rose above the superficial level of the table, and was calculated to prevent what was deposited thereon from falling off. They also state that each end of the table was furnished with a tall three-pronged fork, one at each corner, standing perpendicularly, for the purpose of keeping the loaves, which were piled one upon another at the end of the table, in their proper places. For these forks, however, there is no evidence in the text, or in the only authentic representation we possess, which is that in the arch of Titus at Rome, on which the spoils of the temple are represented. This last, however, was not the table of the tabernacle. It is generally agreed that this was among the spoils carried away by Nebuchadnezzar, and that when the Jews were restored to their own land, they



6. BAS-RELIEF FROM THE ARCH OF TITUS, SHEWING THE GOLDEN CANDLESTICK AND TABLE OF SHEWBREAD.

made a new table. It seems to have differed in size, and in some details, from the original table. Its form will be seen from the cut representing that part of the Roman sculpture in which it is comprehended. The table of shewbread has often been pointed out as one of the marked *peculiarities* of the Hebrew ritual. But nothing can be more incorrect than this assertion; for numerous examples of such a table, very similar in shape and proportion, occur in nearly all the representations of Egyptian sanctuaries. But there was only bread and wine on the Hebrew table; while those of the Egyptian temples were in many instances (not in all) heaped with meats of every description.

29. '*Dishes*'—קְעָרֹת *ke-aroth*; in the Septuagint τρυβλία, '*plates*' or '*platters*.' On these the loaves were set, according to Jarchi and others: who also states that they were of the same form as the loaves, and that there were two sorts, one of gold and the other of iron, the bread being baked in the latter and then transferred to the former, to be set on the table. But others assign different uses to these dishes.

—'*Spoons*'—כַּפֹּת *kappoth*, more properly cups or censers, their use being for holding incense, of a concave form, like spoons, or the hollow of the hand, which is the primitive meaning of כַּף *kaph*. It is commonly thought that they were two, and contained the frankincense which, as we learn from Lev. xxiv. 7, was set upon each pile of bread.

—'*Covers*' קְשׂוֹת *kesoth*.—These were probably intended for covering both the loaves and the incense. The Septuagint renders the word, wherever it occurs, by σπονδεῖα, 'libation vessels.'

—'*Bowls*'—מְנַקִּיּוֹת *menakkiyoth*—Septuagint, κυάθοι 'wine-cups,' which is probably correct; for although we do not read that any wine was set upon the table, yet, as libations were made to God, by pouring out wine before him in the holy place, there is nothing improbable in the Jewish tradition, that a bowl of excellent wine was always kept upon the table; and that once a week, when the bread was changed, the contents were poured out as a libation before the Lord. Josephus confirms this tradition by relating that, when Pompey went into the holy place, he saw there cups for libation among the sacred vessels.

30. '*Shewbread*' לֶחֶם פָּנִים *lechem-panim*; literally 'bread of faces;' and which perhaps modern translators better render by 'presence-bread.' The bread consisted of twelve unleavened loaves which were rather large, each containing about five pints 1-10th of flour. The Rabbins say that the loaves were square, and covered with leaves of gold; but of this the Scripture says nothing. The same authorities inform us that the loaves were placed in two piles of six each, one upon another, on the opposite ends of the table; and that between every two loaves were laid three semi-tubes, like slit canes, of gold, for the purpose of

keeping the cakes the better from mouldiness and corruption by admitting the air between them. The golden forks, which are stated to have been employed to keep the loaves in their places, we have already noticed. The new bread was set on the table every Sabbath with much ceremony and care, it being so managed that the new bread should be set on one end of the table before the old was taken away from the other, in order that the table might not be for a moment without bread. The old bread might only be eaten by the priests; yet there was the famous exception in the instance of David, who, when in great want, ate the shew-bread, and incurred no blame (1 Sam. xxi. 6-9). This instance is quoted by our Saviour to justify the apostles, when they plucked ears of corn and ate them on the Sabbath-day. Jewish traditions state, that, to render the bread more peculiar and consecrated from its origin, the priests themselves performed all the operations of sowing, reaping, and grinding the corn for the shew-bread, as well as of kneading and baking the bread itself. We have already mentioned the incense and (probably) the wine, which was set with the bread upon the table: it is also thought that salt was added, as we read in Levit. ii., that not only were the meat-offerings to be seasoned with salt, but that salt was to form part of *all* offerings.

We find among the ancient heathens usages having some conformity to this of the table with its shew-bread, though it is difficult to determine from what source the analogy arose; unless we suppose the idea in itself so natural, as to render it unnecessary to conclude that the usage must be derived from one nation to another. We even find something very similar in our own day among various and distant tribes of barbarians and savages. The heathens had, in their temples, tables on which they set meat and drink in honour of the gods. In general this became the property of the priests, but in many instances the priests alleged that the gods themselves consumed what was set before them. There is a famous instance of this in the apocryphal story of Bel and the Dragon. The Egyptians were among those who had this custom. Jerome, in his gloss on Isaiah lxv. 11, observes, that it was an ancient custom among the idolaters of Egypt, on the last day of the last month in the year, to place tables, covered with several kinds of victuals, in the temples of the gods. This information is confirmed by the monuments; although from the latter one cannot determine whether the tables of edible offerings which we see laid out before the Egyptian idols, were periodical only, as he states, or permanent.

31. '*Candlestick*'—מְנוֹרָה *menorah*—a candelabrum or lamp-bearer.—This candlestick was wholly of pure gold, and it weighed a talent (about 125 lbs.), although, as Josephus informs us, it was hollow within. It consisted of a base and stock, with seven branches, three on each side, and one in the middle. These branches were all parallel to one another, and were worked out in knobs, flowers, and bowls, placed alternately. The whole number of these ornaments amounted to seventy (Josephus). The Jews say that the flowers were lilies, and the knobs were in the form of pomegranates. On the extremities of the branches were seven golden lamps, one on each branch. A great number of fanciful representations of this magnificent lamp-stand have been given. That on the Arch of Titus is the best general authority; but the base, as there represented, has figures of birds and marine monsters, which we certainly should not expect to find in an utensil consecrated to the service of Jehovah. This is a confirmation of the statement of Josephus, who, in speaking of the triumph of Vespasian and Titus, and of the sacred utensils which were paraded on that occasion, says that the candlestick was somewhat altered from the form which it had borne in the temple; and, among other alterations, he expressly says that the shaft was fixed on a new base. After the triumph, the candlestick, together with the table of shew-bread, were lodged in a temple built by Vespasian, and consecrated to Peace. It is to be observed, however, that the candlestick in question was not the same as that made for the tabernacle. This was, with the other sacred utensils, transferred to the temple built by Solomon, and became the prey of the Chaldæans. It does not appear that it was ever restored, but that a new one was made for the second temple. It is not certain that this candlestick bore precisely the same form as that made under the direction of Moses; but there was doubtless a general resemblance.

The light of the lamps was supplied from pure olive-oil. It is disputed whether the lamp was kept burning night and day, or only at night. In chap. xxx. 7, 8, it is mentioned as the duty of the priest to 'dress' the lamps every morning, and to 'light' them every evening: but in the parallel text in Levit. xxiv. 2, it is said that the lamps were to burn continually; and the context says nothing about lighting, but only that the priest was to 'order' the lamps morning and evening. We are disposed to consider from the two passages, taken together, that the lamps were to be kept 'continually' burning at night, being kindled in the evening, and extinguished in the morning. If they were kept burning night and day, the 'lighting' in the evening may mean no more than that the light had been extinguished while the lamp was trimmed, and the oil and wick renewed. It is not in itself improbable that the lamps were kept burning by day, for light could only be admitted into the tabernacle through the curtain at the east or unboarded end: if that curtain were thick, the holy place might have been so dark as to render artificial light not less requisite by day than by night. The most holy place, in which the ark lay, was at all times left in darkness.

CHAPTER XXVI.

1 *The ten curtains of the tabernacle.* 7 *The eleven curtains of goats' hair.* 14 *The covering of rams' skins.* 15 *The boards of the tabernacle, with their sockets and bars.* 31 *The vail for the ark.* 36 *The hanging for the door.*

MOREOVER thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims [1]of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the

[1] Heb. *the work of a cunning workman*, or, *embroiderer*.

edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the [2]tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side [3]of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [4]tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be [5]coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle [6]according to the fashion thereof which was shewed thee in the mount.

31 ¶ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

[2] Or, *covering*. [3] Heb. *in the remainder, or, surplusage*. [4] Heb. *hands*. [5] Heb. *twinned*.
[6] Chap. 25. 9. 40. Acts 7. 44. Heb. 8. 5.

36 ¶ And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

Verse 14. '*Make a covering for the tent of rams' skins, dyed red.*'—When the Hebrews quitted Egypt, they appear to have been well acquainted with the arts of dyeing and tanning. The description of the tent covering, as given in the text, seems a description sufficiently exact of what we commonly call red Turkey leather. The art of tanning being now so generally known, we are apt to forget how difficult the processes must have been before this art was brought to its present state.

30. '*Thou shalt rear up the tabernacle.*'—This fabric, having moveable walls of board, was of a more substantial character than a tent; but it is right to regard it as a tent, its general appearance and arrangement being the same, and its more substantial fabric being probably on account of the weight of its several envelopes which required stronger supports than were usually necessary. A connected description of it here, will afford the best commentary on the particulars given in this book.

The tabernacle was of an oblong square figure, fifty-five feet in length, by eighteen feet in breadth and height. Its length extended from east to west, the entrance being at the east end. The two sides and the west end consisted of a framework of boards, of which there were twenty to each side and eight at the west end. The manner in which these boards were joined to each other so as to form a wall which might be easily taken down and set up again, may be illustrated in some degree by a reference to the window-shutters of an extensive shop; but the boards of the tabernacle did not slide in grooves, but each was furnished at the bottom with two tenons, which were received into sockets in the bases of solid silver; and to give the whole greater security, the boards were furnished each with five rings or staples of gold, by means of which they were successively run up to their proper places on horizontal poles or bars, which served as the ribs of the fabric, binding its parts together. The boards as well as the bars were of shittim wood, overlaid with thin plates of gold. The east end, being the entrance, had no boards, but was furnished with five pillars of shittim wood overlaid with gold, and each standing on a socket of brass. Four similar pillars within the tabernacle, towards the west or further end, supported a rich hanging, which divided the interior into two apartments, of which the outer was called 'the holy place,' and the innermost and smallest was 'the most holy place,' or the 'Holy of Holies,' in which the presence of the Lord was more immediately manifested. The separating hanging was called, by eminence, 'the vail;' and hence the expression 'within' or 'without the vail' is sometimes used to distinguish the most holy from the holy place. The people were never admitted into the interior of the tabernacle. None but the priests might go even into the outer chamber, or holy place; and into the inner chamber the high-priest alone was allowed to enter, and that only once in the year, on the great day of atonement. To this, however, there was a necessary exception, when the tabernacle was to be taken down or set up. The outer chamber was only entered in the morning to offer incense on the altar which stood there, and to extinguish the lamps, and again in the evening to light them. On the Sabbath, also, the old shew-bread was taken away and replaced with new. These were all the services for which the attendance of the priests was necessary within the tabernacle, all the sacrifices being made in the open space in front of the tabernacle, where stood the brazen altar for burnt offerings. It will be useful to remember, that the most holy place contained only the ark with its contents; that the outer apartment contained the altar of incense, the table of shew-bread, and the great golden candlestick; while the open area in front of the tabernacle contained the brazen laver for the ablutions of the priests, and the brazen altar for burnt offerings.

This description will give an idea of the general arrangement and substantial structure of the tabernacle; and we may proceed to notice the various curtains which were thrown over the tent, and formed its outer coverings. The first or inner covering was of fine linen, splendidly embroidered with figures of cherubims and fancy work in scarlet, purple, and light blue. It is described in the same terms as the vail of the 'Holy of Holies,' and was doubtless of the same texture and appearance with the vail which, according to Josephus, was embroidered with all sorts of flowers, and interwoven with various ornamental figures, excepting the forms of animals. Over this inner covering was another, made of goats' hair, which was spun by the women of the camp. Cloth made of goats' hair forms the customary covering for the tents of the Bedouin Arabs to this day, and it still continues to be spun and woven at home by the women. Over this covering there was another of rams' skins dyed red, and over that the fourth and outermost covering of tahash skins (see the note on ch. xxv. 5.). These curtains, after covering, or rather forming, the roof, hung down by the sides and west end of the tabernacle, those that were outside being calculated to protect the more costly ones within, while the whole combined to render the tabernacle impervious to the rain, and safe from the injuries of the weather. This magnificent tent stood in an oblong court or inclosure, particularly described in ch. xxvii. 9-19. See the note there.

CHAPTER XXVII.

1 *The altar of burnt offering, with the vessels thereof.* 9 *The court of the tabernacle inclosed with hangings and pillars.* 18 *The measure of the court.* 20 *The oil for the lamp.*

AND thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass

of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as [1]it was shewed thee in the mount, so shall they make *it*.

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three.

16 And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth [2]fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp [3]to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

[1] Heb. *he shewed.* [2] Heb. *fifty by fifty.* [3] Heb. *to ascend up.*

Verse 1. '*Altar of shittim wood.*'—This altar was a sort of square chest of shittim wood overlaid with brass. It was five cubits long by five broad, and three in height (about two yards and a half square by a yard and a half high), and had a 'horn,' or projection, at each corner. It was hollow within, and in the middle of its surface was a sunk grating of brass to support the fire; this was furnished with four rings, that it might be taken out and carried separately from the body of the altar. The ashes from the fire sunk through the grating, and were received in a pan that was placed under it. The altar had four rings or staples at the sides, into which poles of shittim wood covered with brass were inserted when the altar was to be moved from place to place. This is the account which seems to agree best with the text, although some of the details have been differently understood by various expositors. It is thought that both this altar and the larger one made by Solomon, by which it was superseded, had the lower part of the hollow filled up either with earth or stones, in compliance with the injunction in ch. xx. 24, 25. Josephus says, that the altar used in his time at the temple was of unhewn stone, and that no iron tool had been employed in its construction. None of the altars which the Scripture assigns to either the tabernacle or temple were of this construction, but that erected at Mount Ebal by Joshua was so (Josh. viii. 31), as were, apparently, others, which were set up in different parts of the land of promise. It seems to us that the command in ch. xx. about altars applies as a general instruction respecting those which the Israelites might have occasion to erect in the provinces or elsewhere, and such as those of which Elijah offered sacrifice at Mount Carmel and Samuel at Bethlehem, and which were not in constant use, without excluding from the chief place of worship such particular variations as its peculiar circumstances, and the frequent sacrifices which were offered there, rendered necessary. For information respecting pagan altars, see the note on Ezek. vi. 13.

2. '*Horns.*'—The 'horns of the altar' have given occasion to no common amount of discussion, respecting both their form and their design. They were certainly projections of some kind or other at the four corners, but their precise shape, or even the direction in which they projected, cannot be distinctly collected from the sacred text. Many very good authorities think that they were really horn-shaped, like those of the *ara pacis* of the Romans; and this opinion is supported by the valuable testimony of Josephus, as to the altar used in his time. The other opinions that deserve the most attention are, that the horns were square risings from each corner of the altar; or that they were square to half their height, and then sloped pyramidically—not equally on all sides, but only from the inside to the outer or external angle, ending in a sharp tip or point. The account of the Rabbins, as given by Lightfoot, admits of being thus understood; and the editor of Calmet, by whom it is supported (Frag. cxxviii.), gives two engravings, from Egyptian pictures, preserved by being buried in the ruins of Herculaneum, in which altars with such 'horns' are represented. Moses merely mentions 'horns' in such a way as to lead us to suppose that such appendages were already well known to

the Israelites; and if they were merely conveniences involving no religious idea or principle, it is not impossible that they were much the same as in Egyptian altars. We are much in the dark as to the use of these projections in the Hebrew altar of burnt offering. It is inferred from Psal. cxviii. 27: 'Bind the sacrifice with cords unto the horns of the altar,' that these appendages were designed for the purpose of fastening the victim to the altar before it was slain. That the 'horns' were applied to this use is certainly possible; but that this was their primary intention seems to be rendered doubtful by the fact that the incense-altar, at which no bloody sacrifices were offered, also had horns. The horned Egyptian altars appear also to be altars of incense. It is possible that their presence had some connection with the use of horns as symbols of sovereignty, glory, power, or strength.

3. '*His pans to receive his ashes.*'—The Hebrew סִירוֹת *siroth* signifies either *pots* or *pans*, but which is here doubtless to be taken in the latter sense, as appears from the specified use to which they were applied. The original term, rendered 'to receive his ashes,' signifies rather, however, to *remove*, or *carry away*, the ashes that fell from the grate to the earth within the compass of the altar; the pans were employed as dust-pans for taking up these ashes, and carrying them to a clean place, as we learn from Lev. iv. 12.

— '*Shovels.*'—יָעִים *yaim*, the radical of which word יָעָה *yaäh*, has a sense so near that of *collecting together by scraping* that many of the older interpreters thought that a broom or besom was intended. But as they were made of brass, that rendering is obviously untenable, and we are authorized in understanding the word of fire-shovels, by which the ashes were scraped together in a heap, and then thrown into the pans.

— '*Basons.*'—מִזְרָקוֹת *mizrakoth*, literally 'sprinkling vessels.' The word comes from זָרַק *zarak*, to *scatter* or *sprinkle*, and properly denotes the vessels or bowls into which the blood of the sacrifices was received that it might thence be sprinkled upon the people, towards the horns of the altar, etc.

— '*Flesh-hooks.*'—מִזְלָגוֹת *mizlagoth*; which word denotes something for *drawing* out, and hence forks or hooked instruments for picking up and replacing any portion of the sacrifice which may have fallen out of the fire or from off the altar. By its being rendered *tridents* in some of the ancient versions, it must have been regarded, probably with truth, as a three-pronged instrument in the form of a curved fork. The Hebrew root זָלַג generally denotes curvature or crookedness of form; and that the instrument was three-pronged we learn from 1 Sam. ii. 13, 14, where also some further information respecting its use may be found.

— '*Fire-pans.*'—מַחְתּוֹת *machthoth*; which the Sept. renders by τὸ πυρεῖον αὐτοῦ, 'its fire receptacle:' copied by the Vulgate, *ignium receptacula*. Bishop Patrick's explanation is probably correct. He supposes it to have been 'a larger sort of vessel, wherein the sacred fire which came down from heaven (Lev. ix. 27) was kept burning while they cleaned the altar and the grate from the coals and ashes, and while the altar was carried from one place to another, as it often was in the wilderness.' The root חָתָה *chathah* has the import of *keeping alive* or *glowing*, which sanctions this interpretation.

9—19. '*The court of the tabernacle.*'—This court or open inclosure, in which the tabernacle stood, was of an oblong figure of a hundred cubits (about fifty yards) in length by half that breadth, and the height of the inclosing fence or curtain was five cubits, or nearly three yards, being half the height of the tabernacle. The inclosure was formed by a plain hanging of fine twined linen yarn, which seems to have been worked in an open or net-work texture, so that the people without might freely see the interior. The door-curtain was, however, of a different texture from the general hanging, being a great curtain of 'fine twined linen' embroidered with blue, purple, and scarlet. It is described in precisely the same terms as the door-curtain of the tabernacle itself, which was not, as commonly stated, of the same fabric with the inner covering of the tabernacle and of the veil before the holy of holies; for in the description of the two door-curtains there is no mention of the figures of cherubim and the fancy-work ('cunning work') which decorated the inner covering and veil. The door-curtain of the court was furnished with cords, by which it might be drawn up or aside when the priests had occasion to enter. The curtains of this inclosure were hung upon sixty pillars of brass, standing on bases of the same metal, but with capitals and fillets of silver. (Compare the description in this chapter with that in ch. xxxviii.) The hooks also, to which the curtains were attached, were of silver. The entrance of the court was at the east end, opposite that to the tabernacle; and between them stood the altar of burnt offering, but nearer to the door of the tabernacle than to that of the court. It is uncertain whether the brazen laver was interposed between the altar and the door of the tabernacle or not. Ch. xxx. 18, certainly conveys that impression; but the Rabbins, who appear to have felt that nothing could properly interpose between the altar and tabernacle, say that the laver was indeed nearer to the tabernacle than was the altar, but still that it did not stand in the same line with the altar, but stood a little on one side to the south. As to the position of the tabernacle in the court, nothing is said in the Scriptures on the subject, but it seems less probable that it stood in the centre than that it was placed towards the farther or western extremity, so as to allow greater space for the services which were to be performed exclusively in front of the tabernacle.

CHAPTER XXVIII.

1 *Aaron and his sons are set apart for the priest's office.* 2 *Holy garments are appointed.* 6 *The ephod.* 15 *The breastplate with twelve precious stones.* 30 *The Urim and Thummim.* 31 *The robe of the ephod, with pomegranates and bells.* 36 *The plate of the mitre.* 39 *The embroidered coat.* 40 *The garments for Aaron's sons.*

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office..

4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that

he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the [1]curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 [2]With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt [3]set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a [4]sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their [5]inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the [6]hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a

[1] Or, *embroidered.* [2] Wisd. 18. 24. [3] Heb. *fill in it fillings of stone.* [4] Or, *ruby.* [5] Heb. *fillings.* [6] Or, *shirts.*

golden bell and a pomegranate, upon the hem of the robe round about.

35 [7]And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and [8]consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover [9]their nakedness; from the loins even unto the thighs they shall [10]reach:

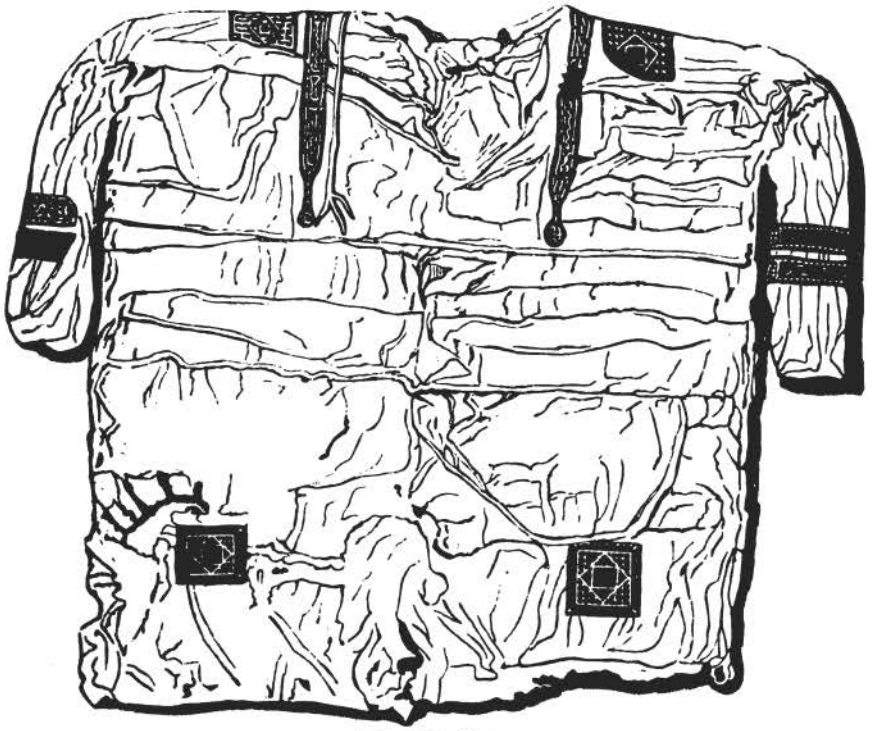
43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

[7] Ecclus. 45. 9. [8] Heb. *fill their hand.* [9] Heb. *flesh of their nakedness.* [10] Heb. *be.*

Verse 2. '*Holy garments.*'—Under the views which have been indicated in the notes to ch. XXV. we may expect to derive from the antiquities of Egypt no small illustration of the details given in this chapter. These details are somewhat obscure to us, as the particulars relate to matters remote from our actual knowledge, but clear to those to whom the law was given, as they had, or were to have, the same particulars exemplified before their eyes in circumstances of dress and usage. The dresses and ceremonies of the Egyptian priesthood are represented most profusely in the sculptured and pictured monuments of Egypt; and if the views we have already set forth be correct, we may reasonably calculate on obtaining from this source some more distinct notions of the priestly costumes of the Hebrews than can through any other means be secured. Indeed, the degree of success with which this object may be realised, might not unfairly be made a test of the general soundness of the principle, that the Hebrew ritual embodied a guarded transfer of modified and expurgated Egyptian ceremonies to the worship of the true God. Before proceeding to the



7. EGYPTIAN PRIESTS.



8. EGYPTIAN EPHOD.

details, we may point out a few general considerations. The priests ministered at the altar and in the holy place with covered heads and naked feet, like the priests of Egypt; but these indeed have ever been, throughout the East, circumstances of respect. Their services were, in most respects, the same as those of the Egyptian priests, as, indeed, necessarily resulted from the fact, that the Lord required from them most of the observances which they had learned to regard as acts of becoming worship, but always took care to draw the line distinctly between the good and the evil, the use and the abuse. They were hence also required to be as scrupulously clean as the Egyptian priests; they were to bathe themselves with water daily, before they commenced their ministrations; before their original consecration they were also ordered to shave their persons completely; but it does not appear that they were required to keep themselves thus constantly shaven, like the priests of Egypt. Indeed, we know that they wore beards, which the latter never did: but although they were forbidden to shave their heads, they were not allowed to appear with long hair at the time of their ministrations; and the high-priest, whose presence was always necessary, was not allowed to let his hair grow at all, but had it cut close, once every week. Compare Lev. xxi. 5, and Ezek. xliv. 20. We are inclined to suspect that the reason why, although their hair was kept short, it was not shaven, was that they might not be induced to wear wigs, etc., like the Egyptians, which might with other circumstances have suggested or tended to the use of such symbolical hooded masks, representing the heads of beasts, birds, etc., as were on some occasions worn in their ministrations by the priests of Egypt. The retention of the beard would also be an obstacle to this. In ordinary life, when not engaged in their sacred duties, the priests were dressed like other Israelites of good condition; but, like the priests of Egypt, they had a peculiar dress, appropriated to their sacred ministrations. This dress was kept in the wardrobe of the tabernacle, and was put on by the priests before they commenced their actual duties, and afterwards restored to the wardrobe. Exod. xxviii. 4-13; Ezek. xliii. 14; xliv. 19. The Jewish writers speak much concerning the priestly robes, but with particular reference to the temple, where doubtless the usages in this matter were the same as in the tabernacle. We learn from them that a priest could not officiate without his robes, evidently to preclude him from wearing any other, with superstitious or idolatrous symbols; neither could he wear these beyond the sacred precincts. When the priests arrived to take their turns of duty, they put off their usual dress, washed themselves in water, and put on the holy garments. While they were in the temple, attending upon their service, they could not sleep in their sacred habit, but in their own wearing clothes: these they put off in the morning, when they went to their service, and, after bathing, resumed their official dress.

The more detailed comparison to which we now proceed will be useful not only from the analogies it may suggest, but by enabling us to detect such differences as suggest a reason for the minute directions concerning dresses which are given—namely, to exclude matters that were objectionable, as being idolatrously symbolical, or as tending to idolatry or superstition, by preventing everything from being used which was not described. The Hebrews were at this time acquainted with no other forms of ritual worship, no other priestly institutions and attire, than those of Egypt, which were so calculated to strike, and did strike, their imaginations deeply; and there can be no doubt that, if left to themselves in the establishment of their ritual, they would have followed the Egyptian model, their tendency to which continued for a long time to be very strong. We shall now be able partly to see with what wisdom this tendency was met, and limited, and guided, by their new ritual being adapted, so far as it might with usefulness or safety, to the notions they had imbibed. We may easily believe that if this had not been done—if they had been confined to a system more simple and austere, when all the world had fallen into pompous ceremonials—the probabilities of their being drawn aside into idolatry would have been increased beyond calculation. In more ways than one did God deal with the Israelites as a parent deals with his children.

The dresses of the Egyptian priests were various, according to the god they served and the office they exercised: in Israel there were but two dresses, that of the priests and that of the high-priest. We shall see whether, among the dresses of the former, we cannot illustrate or explain the latter. The description of the priestly dress which is given in this chapter is rather defective, probably from most of the articles being then so well known as to need no particular description. It is, however, partly assisted by the notices in Ezekiel, who manifestly describes such raiment as the priests of the first temple actually wore. Josephus may assist in some points of difficulty, but he is to be resorted to with caution. He was a priest himself, and could well describe what was worn in his time, and was then understood to have been prescribed by Moses; but it is possible that some of the particulars may have been of later introduction.

In the first place, it is to be observed that all the priestly garments were to be of linen. No wool was to form or enter into the texture of the garments in which they ministered. Cleanliness was assigned as the reason for this (Exod. xxviii. 39, 40, 43, xxxix. 27-29; compare Ezek. xliv. 17). This was exactly the Egyptian practice. The priests of that country were of all people the most studious of personal cleanliness. They wore linen robes; and although their outer garment, when dressed in their ordinary attire, was, as among the other people, a kind of woollen mantle, they were obliged to throw it off before they entered a temple (Herodotus, ii. 37, 81; see also Plutarch, *De Is. et Osir.* 4). Neither might any person be buried in woollen, nor, in fact, are any mummies found enveloped in other than linen or cotton. The dress of the Hebrew priests consisted of four articles.

6. '*The ephod.*'—This was a very rich and splendid piece of dress, and is also one of those which is the most particularly described, although more with reference to its materials than to its form. It was a kind of brocade, made of *byssus* and gold thread interwoven, and adorned (in figures of some kind, probably) with scarlet, purple, and blue. The accounts given of it by different writers, even among the Jews, vary greatly. Josephus, who of course knew what was worn in his time, calls it a short coat, and gives it sleeves, which no other authority assigns to it. Jerome compares it to the short Roman cloak called caracalla, but without the hood. Under this view, it might seem to answer very closely to the common Egyptian garment represented in the annexed engraving, in which even the shoulder pieces, and other appendages of the Hebrew ephod are not inadequately represented. The more general account, however, supposes that it was, at least originally, without sleeves, and consisted of two pieces, of which



9. EPHOD AND GIRDLE.

that behind reached from the shoulders, downward, to below the buttocks (others, nearly to the feet), while the front part descended quite or nearly to the loins. If this description might be relied on, the dress would, in its general purpose and proportion of descent before and behind, answer to, and probably be intended to supersede, the leopard-skin, which, as shown in Cut 9, was sometimes worn by the highest order of Egyptian priests when engaged in the most important functions of their service. But while we are thus prepared to meet the alternative, which, on rabbinical authority, insists on this form of the ephod, we are ourselves more disposed to complete, from Josephus, the brief indications of the text, and then, we apprehend the result will offer something very like that curt and very splendid outer robe which, as shown in Cut 10, was worn by priests of the highest rank, when discharging their most sacred functions.



10. EPHOD AND CENSER.

It was worn even by the sovereign when engaged, as high-priest, in offering sacrifice or incense to the gods. It has the merit also of providing explanations which have been found in no other form of the ephod which has been suggested. This is in the 'shoulder-pieces' (*v.* 7), the use of which commentators have been sorely perplexed to make compatible with the form they assign to the ephod. According to our proposed illustration, it is not only explicable, but *necessary*. It is seen that the robe as represented is properly a rich skirt or apron, varying in length but generally reaching from below the paps to the knees. In this form it must have had some support, in the shape of straps or braces, to prevent it from slipping down. Now this support it actually received, either in straps passing over the shoulders (as in Figs. 4, 6 of Cut 7; see also Cut 10), when the priest wore no collar; or, when a collar was worn by straps connecting the collar with the ephod, which thus obtained the requisite support. Here, then, we have the shoulder-pieces, which have occasioned so much difficulty, and which, in the dress of the Jewish high-priest, bore, immediately on the shoulders, two onyx stones, set in gold, on which were engraved the names of the twelve tribes, six on each stone, in the order of their birth (*v.* 9, 10). In its immediate use, this ornament, perhaps, served as a button to connect the strap behind with the strap before (for there seems to have been no collar), or else to cover the point where this junction was

there made by other means. The prohibition of idolatrous and superstitious images and figures must greatly have modified the appearance of this article of ceremonial dress; for, in the Egyptian specimens, we see it highly charged with all kinds of idolatrous figures and symbols, and even with scenes of human immolation.

8. '*The curious girdle of the ephod.*'—This being described by Moses as 'a girdle of fine linen, and blue, and purple, and scarlet, and needlework,' we are probably to understand that it was embroidered in these various colours with the needle. The supplementary descriptions of Josephus and of Maimonides differ considerably; but as the former was the older writer, and ought, as a priest, to know best, we prefer his statement. According to him it was a hand's breadth in width, woven in such a manner as to exhibit the appearance of a serpent's scales, and was ornamented with various flowers, embroidered with the colours mentioned. It was worn a little below the breast, encircled the body twice, and was tied in a knot before. The extremities of the girdle hung down nearly to the ancle; and the priest, when engaged in some of his sacred services, flung the ends over his left shoulder, that he might not be impeded by them (*Antiq.* iii. 7). For this article of priestly attire we perceive that we have not provided all the illustration it is capable of receiving from the antiquities of Egypt. There is, however, sufficient to shew that some classes of the Egyptian priesthood wore girdles of the form and in the fashion described. For examples, hanging down in the manner described, we may refer to the cuts marked 3 and 9: the latter of these is also a specimen of one richly embroidered; and if any stress is to be laid on the imbricated appearance of the girdle which Josephus mentions, that may be seen very strikingly in Cut 14. The figure of a priestly scribe, given Gen. xli. 8, offers a clear and interesting example of both tunic and girdle. In other examples the girdle has greater length.

The 'curious girdle of the ephod' was of the same substance as the ephod itself, doubtless corresponded to that rich and narrow girdle which passes round the ephod, at the loins, in the Egyptian examples which we offer.

15-19. '*The breastplate.*'—This splendid ornament consisted of a piece of the rich brocade of the ephod. It was a span square when doubled, which it was, to strengthen it to bear the precious stones which were set in it. These stones were twelve, of as many different kinds, each bearing the name of one of the tribes of Israel. They were arranged in four rows, of three in each row. This magnificent piece of jewelled work was worn upon the breast, over the ephod. It had at each corner a gold ring, from the two uppermost of which went two golden chains of wreathed work, to connect it with the shoulder-pieces of the ephod, while, from the rings below, similar chains joined it to the girdle of the ephod. In this we see an adaptation and correction of an Egyptian custom, under which the higher Egyptian priests wore a large and splendid ornament upon the breast. It was generally an idolatrous symbol—often a winged scarabæus—the emblem of the sun, as in the annexed example (Cut 11), in which we even see the connecting ring and chain, although only, in this instance, to fasten it to the girdle. For an account of the precious stones composing the breastplate, see the notes in ch. xxxix.

30. '*Urim and Thummim*' אוּרִים וְתֻמִּים, *light and truth*, or *justice*, Sept. δήλωσις καὶ ἀλήθεια—by means of which the high-priest obtained responses from God, was certainly either connected or identical with the breastplate, and, on account of it, that ornament itself was sometimes called *the breastplate of judgment*. Some writers, whose authority is now much followed, think that the Urim and Thummim was merely *a sacred lot*, afforded by three precious stones contained in a purse or bag, formed by the lining, or interior of the breastplate. According to this conjecture, on one of the stones was engraven כֵּן, *yes*; on the other לֹא, *no*; the third being destitute of any inscription; and that the question was to be proposed in such a form that an affirmative or negative answer might suffice.

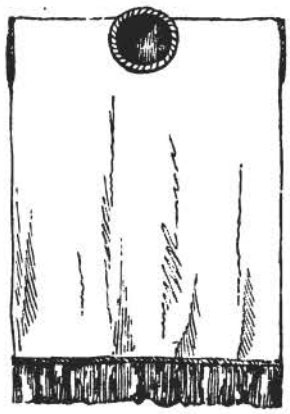


11. BREASTPLATE.

Then the answer was determined by the stone which the high-priest drew forth, the blank stone intimating that no answer was to be given. This seems better than the dreams of the rabbins, who teach that the answer was conveyed by the supernatural irradiation or development of such of the letters graven on the breastplate (contained in the names of the twelve tribes) as were needed to spell out the answer. According to this, it follows that the Urim and Thummim was no other than the breastplate itself; and, although the subject is one of considerable difficulty, we are rather disposed to concur in that opinion. But the notion as to the manner in which the response was given by this breastplate appears to us the most awkward and improbable contrivance that can be imagined. It seems more likely, and much more seemly, that the breastplate merely *qualified* the high-priest to seek and to receive an answer when he presented himself, wearing it, before the inner veil of the tabernacle, and that then the answer was conveyed to him in an audible voice, from the mercy-seat, beyond the veil. This agrees also with the frequent notice of the response as being from 'the *mouth* of the Lord.' Anything analogous to the Urim and Thummim, whichever interpretation be taken, few readers would expect to derive from the ancient usages of Egypt. But it happens that the illustration which the old writers on the subject were in the habit of most frequently adducing is found among them. On account of the difference of purpose, we are, upon the whole, inclined to lay less stress upon this instance than upon some others which we have ourselves first produced, from newly-opened sources; but it is, however, too remarkable to be overlooked. 'When a case was brought for trial,' says Sir J. G. Wilkinson, 'it was customary for the arch-judge to put a golden chain around his neck, to which was suspended a small figure of Truth, ornamented with precious stones. This was, in fact, a representation of the goddess who was worshipped under the double character of truth and justice, and whose name, Thmei (the Egyptian or Coptic name of justice or truth; hence the θέμις of the Greeks), appears to have been the origin of the Hebrew *thummim*, a word, according to the Septuagint translation, implying truth, and bearing a further analogy in its plural termination. And what makes it more remarkable is, that the chief priest of the Jews, who, before the election of a king, was also the judge of the nation, was alone entitled to wear this honorary badge; and the thummim of the Hebrews, like the Egyptian figure, was studded with precious stones.' This is certainly a remarkable set of coincidences; but it ought to be stated, that although the Jewish high-priest was a judge, he did not wear his breastplate in his judicial capacity, in which capacity alone the arch-judge of the Egyptians wore his badge of truth and justice. The Scripture affords no in-

stance in which the Lord was consulted by Urim and Thummim later than the time of David.

31. '*The robe of the ephod*,' or mantle, was worn over the inner tunic or shirt. Except in colour and ornaments, it seems to have differed little from a robe of the same name worn by the more wealthy of the laity. This of the high-priest was of sky blue. At the top, surrounding the neck, it had a strong binding of woven-work, that it might not be rent, and the bottom had a kind of border or fringe, composed of tassels made of blue, purple, and scarlet, in the form of a pomegranate, interspersed with small bells of gold, which gave a tinkling sound when the wearer moved. The further descriptions of Josephus and other Jewish writers would intimate that it was without sleeves, having a hole or slit on each side to put the arms through (*Antiq.* iii. 7). Josephus adds, that it reached to the feet, contrary to the usual pictures, which, for the sake of shewing the under tunic (which appears to us to have been a plain skirt), make it come but little below the knees. The description agrees very well with the general character of the Egyptian outer robes represented in our cuts. It is true they have all sleeves; but if we are to insist, from Josephus, that the mantle had no sleeves, then we may mention that there are instances at Thebes of priests wearing over the shirt a loose robe which is sleeveless, and which exposes the sleeves of the inner tunic. To us the descriptions suggest the notion of an *abba*, an outer article of dress common among the Arabs of Syria and Arabia (but not among those of Egypt and Barbary, who use the the large folding *burnous*), and which has also been adopted to a considerable extent by the townspeople. This is frequently represented in our illustrations from modern Oriental sources. Josephus also describes it as all of one piece, like our Saviour's robe (John xix. 23), which is another characteristic of the *abba*. We will not, therefore, contend that this was an Egyptian article of priestly dress. The Hebrews may have worn something of the sort before and after in ordinary life. But if they had something answering to the *abba*, so had the Egyptians; and it happens that the robe which best exhibits this correspondence (Cut 12) agrees better with the description than does the



12. EGYPTIAN TUNIC.

abba now in use; it has, for instance, a deep *fringe*, which the *abba* wants.

33. '*Pomegranate*.'—רִמּוֹן *rimmon*. The *Punica granatum*, or pomegranate-tree, bears a leaf and a flower which resemble the myrtle. It was formerly ranked among the myrtaceous family. The flowers differ in different varieties, so that four several kinds may be observed in the same localities, growing generally near wells and cultivated enclosures. The fruit is larger than the golden pippin, and filled with seeds, imbedded in a pulp, which is the part eaten. The leaves, flowers, and fruit are remarkable for their beauty; hence the last were selected as objects of skilful imitation.



POMEGRANATE.

34. '*A golden bell and a pomegranate*.'—On the skirt, at the bottom of the robe of the ephod, figures of pomegranates were wrought with blue, purple, and scarlet yarn. These pomegranates, according to Jarchi, were hollow, and about the size and form of a hen's egg. If, however, they resembled hens' eggs, they could not be like pomegranates, which have a very different shape. Our version is doubtless right in saying that the bells were hung between the pomegranates, or that there was a bell and a pomegranate alternately; although some of the rabbins have a conceit that the bells were enclosed *within* the pomegranates. The number of bells and pomegranates is not mentioned in Scripture; and those who undertake to inform us differ much among themselves. Seventy-two is the number most commonly mentioned; but Clement of Alexandria says there were as many as days in the year. The object of these bells is not very clear: the reason given in *v.* 35, 'That his sound may be heard .... that he die not'—would seem to intimate that the sound of the bells was to be considered to harbinger his approach to the Sacred Presence; which, without such announcement, would be regarded as an unceremonious and disrespectful intrusion. The sound also intimated that he was clothed in his proper robes, to minister without which was death (*v.* 43): and it might likewise serve to admonish the people of the sacred offices in which their priest was engaged.

36-38. '*The mitre*.'—This article must have been understood from the terms which were employed to denote it, as the Law gives no account of its form or appearance, but merely mentions that it was to be of linen. We must, therefore, resort to the account given by Josephus, who first describes the mitre of the common priest, and then adds what was peculiar to that of the high-priest. 'Upon his head he [the ordinary priest] wears a cap not brought to a conical form, nor including the entire head, but still including more than the half of it. It is called a mitre, but its make is such that it resembles a crown. It is made of thick swathes; but the contexture is of linen, and it is folded round many times, and sewed together, besides which a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and conceals the seams of the swathes, which would otherwise appear unseemly. This adheres closely to the head, that it may not fall off during the sacred service.' A little further on, he adds: 'The high-priest's tiara, or mitre, was like that of the other priests, only it had another of purple, or violet colour, above, and a crown of gold of three rows about that, and terminating above in a golden cup, about the size of the joint of the little finger.' To the untravelled reader, that may suggest the idea of a turban, to which biblical writers are in the habit of referring for a comparison; but to one who knows that there is no sewing, no seam in a turban, nor any envelope as described, it will not suggest that comparison; but may be rather supposed to denote the construction of a stiff cap, formed by bands of linen wound over and sewed on one another, and the whole made to present a smooth and even appearance.

In this point of view it may appear to have been similar in general purpose and make to the head-cap, divested of

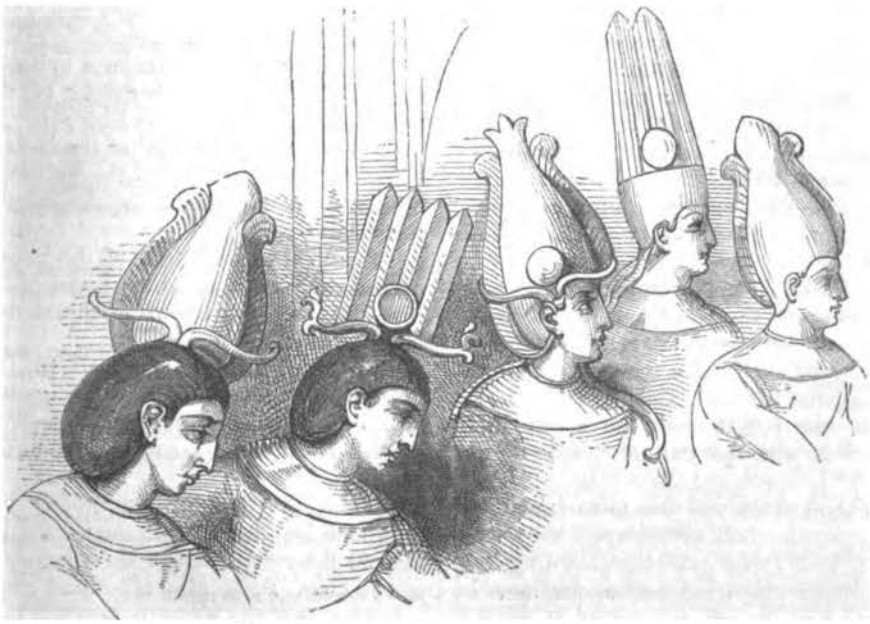
the superior ornaments, in the annexed engraving (Cut 13); but it is hard to say which of them it may have most resembled in shape. It was not *conical;* and this stipulation concerning the priest's bonnet, as distinguished from the mitre of the high-priest, probably indicates *that* to have been conical. The predominance of the conical form in the Egyptian mitres is shown by our cut. We do not imagine that the mitre of the Jewish high-priest *was like* any of these. They were too much charged with the emblems and symbols of false gods to remain unaltered. But we think they show that the Hebrew mitre was something of the same kind, with the same arrangement of parts, and equally imposing. Here is first the cap for the head; then, above that, another cap, or towering ornament, of different colour, often of a conical shape, terminating sometimes in a cup or calyx. This is supported by a golden border, generally representing horns, and generally ornamented with a figure of the sun. Both these were idolatrous symbols, the one of the moon and the other of the sun. The golden crown, of which Josephus speaks, appears to have been of late introduction. But we may see that the Egyptian symbols, denoting the idolatrous appropriation, were very markedly displaced by the plate of gold which the law directed to be tied, with a blue lace, in front of the mitre, bearing the appropriate words, קֹדֶשׁ לַיהוָה, HOLINESS TO JEHOVAH. And here it may be observed, that the word translated 'plate' signifies a flower, and is rendered 'petal' (πέταλον), which may suggest that the plate was wrought with flowered work, or was itself in the form of a petal. In ch. xxxix. 6, this ornament is called נֵזֶר *nezer*, from a verb signifying to separate, and hence signifying 'a crown,' as a mark of distinction and separation. Although, therefore, we think that the mitre cannot be identified with any of our specimens, it seems to have been a head-dress much of the same class, and not differing more from those of the Egyptian priests than these differed from one another.

39. '*The coat of fine linen.*'—As this is scarcely more than named by Moses, we must, therefore, resort to the Jewish writers, who describe it as a long robe, fastened at the neck, and reaching to the ancles, with sleeves reaching to the wrist. This description answers very well to the priestly tunics which are shewn in some of the figures we have had engraved, excepting that the full sleeves do not reach below the elbow; and considering the sort of duties the priests had to perform, particularly in attending to the fire of the altar, and in preparing the victims for sacrifice, we may be inclined to doubt the information which tells us that their sleeves reached to the wrist. Indeed, the Egyptian priests, in some of their ministrations, found it so convenient to have the upper part of their persons free, that they wore an ample robe or skirt, bound round the waist, and descending over the apron to the ancles, and also sustained by a strap which crossed the breast from the shoulders (see Figs. 2, 3, of Cut 7), and occasionally the priest who offered libations and incense wore a long full garment, reaching from below the arms to the feet, supported over the neck by straps (see Fig. 4 of Cut 7). The robe which covers the priest from neck to heels in Fig. 5, Cut 7, is seen only in processions; and this may be the woollen cloak already mentioned, since that was only laid aside on entering the temple.

— '*Girdle of needle-work.*'—This was a piece of fine twined linen, embroidered with blue, purple, and scarlet, and which went around the body. Josephus says it was embroidered with flowers; and also states that it was four fingers broad, and that, after being wound twice around the body, it was fastened in front, and the ends allowed to hang down to the feet, on common occasions; but that, when officiating at the altar, the priest threw them over his left shoulder. Maimonides says the girdle was three fingers broad, and thirty-two cubits long; being, as its length necessarily implies, wound many times around the body. As this girdle was so narrow, its length, if this statement be correct, will not seem extraordinary to those who are acquainted with the inordinate length of Oriental girdles, and the number of times they are carried around the body. This girdle was worn over the embroidered coat by the common priests, to whom this formed the outer garment.

40. '*Bonnets.*'—These bonnets, or more properly turbans, seem to have been like those of the high-priest, except that they wanted the plate of gold. Josephus, however, says that the turban of the high-priest had a purple cover over it: if so, this must have constituted another distinction between his 'mitre' and the 'bonnets' of his sons.

42. '*Linen breeches.*'—This piece of dress was fastened



13. EGYPTIAN MITRES.

round the loins, and descended so as to cover the thighs (compare Lev. vi. 10; Ezek. xliv. 18), reaching to the knees, as the Jewish writers understand. The decency of their service was given as the express reason for this, and Maimonides suspects there may have been some view to the prevention of such obscenities as attended the worship of Baal-Peor. Now such drawers were commonly worn in Egypt. The sculptures and paintings of that country constantly present us with figures of workmen and servants who have no other article of dress than a kind of short kilt or apron, sometimes simply bound about the loins and lapping over in front. Others have short and loose drawers; and a third kind, fitting closely and reaching to the knees, appears in the figures of some idols—as in that which we have annexed. All these were worn by the priests, in common with other persons of the upper classes, under their other robes. This last sort seems to have been peculiar to the gods and the priests, whose attire was often adapted to that of the idols they worshipped. There was this difference, that, in Israel, drawers seem to have been peculiar to the priests; whereas they were, of their different kinds, worn by all classes in Egypt.



14. DRAWERS AND GIRDLE.

In concluding this account of the priestly robes, it may be useful to repeat that the robes common to all were—the drawers, the embroidered coat, the girdle, and the turban; but, besides this, the high-priest wore the ephod, the robe of the ephod with its bells and pomegranates, the breastplate over the ephod, the shoulder-pieces of onyx-stone, and the engraved ornament of pure gold in front of his turban. The rabbins seem to have the sanction of the Scripture for their opinion, that the robes were so essential a part of the priestly character, that without them a priest had no more right than private persons, or even foreigners, to officiate at the altar. It seems that the old robes of the priests were unravelled, to be burnt as wicks for the lamps at the feast of tabernacles. What was done with those of the high-priest is not known; but analogy would seem to render it probable that they were similarly used for the lamps in the tabernacle.

CHAPTER XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt offering.* 45 *God's promise to dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: [1]Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing [2]oil, and pour *it* upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and [3]put the bonnets on them: and the priest's office shall be their's for a perpetual statute: and thou shalt [4]consecrate[5] Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and [6]Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And [7]thou shalt take all the fat that covereth the inwards, and [8]the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

15 Thou shalt also take one ram; and

[1] Levit. 8. 2. [2] Chap. 30. 25. [3] Heb. *bind.* [4] Heb. *fill the hand of.* [5] Chap. 28. 41. [6] Levit. 1. 4.
[7] Levit. 3. 3. [8] It seemeth by anatomy, and the Hebrew doctors, to be *the midriff.*

Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and [9]unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt [10]wave them *for* a wave offering before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 *And* [11]that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the [12]bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; [13]two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the

9 Or, upon. 10 Heb. *shake to and fro.* 11 Heb. he *of his sons.* 12 Levit. 8, 31. Matth. 12. 4. 13 Numb. 28. 3.

meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and [14]*the tabernacle* shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And [15]I will dwell among the children of Israel, and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

[14] Or, Israel. [15] Levit. 26. 12. 2 Cor. 6. 16.

Verse 13. '*The fat that covereth the inwards, and the caul that is above the liver.*'—'The fat that covereth the inwards' is the fat thin membrane extended over the intestines, and attached to the concave part of the liver, called the *omentum*, or caul. And by 'the caul above the liver' is commonly understood, after the Septuagint, the great lobe of the liver (*major lobus hepatis*), which, although part of the liver itself, may very properly be rendered 'the lobe over' or 'by the liver.' As to the caul, it was a common offering in the sacrifices of the ancient heathen; and Strabo remarks, that the Persians, in their sacrifices, offered nothing else upon the altar. Calmet, who gives these instances in his *Commentaire Littéral*, cites Athenæus in evidence that the ancients ate the liver covered with, or enfolded in, the caul: and he thinks it probable that the liver of the victim was, in the same manner, wrapped up in the caul before it was laid upon the altar; and that this is what Moses means by the 'caul above' or upon the liver.

CHAPTER XXX.

1 *The altar of incense.* 11 *The ransom of souls.*
17 *The brasen laver.* 22 *The holy anointing oil.*
34 *The composition of the perfume.*

AND thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the [1]top thereof, and the [2]sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two [3]corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon [4]sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron [5]lighteth[6] the lamps [7]at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 [8]When thou takest the sum of the children of Israel after [9]their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: ([10]a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not [11]give more, and the poor shall not [12]give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

[1] Heb. *roof.* [2] Heb. *walls.* [3] Heb. *ribs.* [4] Heb. *incense of spices.* [5] Or, *setteth up.* [6] Heb. *causeth to ascend.*
[7] Heb. *between the two evens.* [8] Num. 1. 2. 5. [9] Heb. *them that are to be numbered.* [10] Levit. 27. 25. Num. 3. 47. Ezek. 45. 12.
[11] Heb. *multiply.* [12] Heb. *diminish.*

16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an [13]hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the [14]apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight:*

35 And thou shalt make it a perfume, a confection after the art of the apothecary, [15]tempered together, pure *and* holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

[13] Chap. 29. 40. [14] Or, *perfumer.* [15] Heb. *salted.*

Verse 1. '*An altar to burn incense upon.*'—This altar of shittim wood covered with pure gold, whence it is sometimes distinguished as 'the golden altar,' was very small, being little more than half a yard square; but it was higher in proportion than the other altars, being twice as high as broad. Like the altar of burnt offerings, it had 'horns,' with an ornamental rim ('crown'), like the ark and table of shew-bread; it had also rings with staves by which it might be carried from place to place. The word rendered 'top,' in verse 3, has been variously understood: the Septuagint and Vulgate make it 'a grate;' others suppose it was a vessel containing the fire upon the altar; but as the word (גַּג *gag*) means in other places the flat roof of a house, we have little doubt that it here means merely the upper surface of the altar itself; and this reading best agrees with the context, the intention of which is to describe the whole altar as overlaid with gold. In verse 6 it is directed that the altar should be placed, before 'the vail,' that is, the veil separating the most holy from the holy place. The Rabbins understood that the table of shew-bread stood at the distance of two cubits and a half from the north wall of the holy place, and the candlestick opposite to it at an equal distance from the south wall, the altar of incense being in the middle between them. Josephus seems to concur; and from comparing these statements with the text, we consider that it stood equidistant from the table and candlestick, but nearer to the veil than either. It would seem, from verses 7 and 8, as if only the high-priest was allowed to offer incense on this altar; but this is not the only instance in which the functions allotted to Aaron imply those of the inferior priests. The high-priest certainly did perform this service on great occa-

sions; but it was ordinarily executed during his week by the priest in waiting and appointed to the office by lot. Every morning and evening he filled his censer with fire from the brazen altar, and introducing the incense, the composition of which is particularly described at the end of the chapter, went into the holy place and set the censer upon the altar.

Incense altars of about the same proportions, and similar in form, occur frequently in the Egyptian sculptures; and although the law does not provide for burning incense in censers, it appears, from Lev. x. and Num. xvi., that such were in use. These censers were probably of a similar form to that which is shewn in more than one of our engravings [see Cuts 5, 7, 10], being a small bowl at the end of a long and generally very rich handle. In the painted sculptures these are usually coloured yellow, to represent gold; and the priest is seen projecting the incense into the bowl in the form of small pills or pellets. The small size of these censers, and the minute quantities of incense, gives some notion of the preciousness and cost of the perfume.

7. '*Burnt thereon sweet incense.*'—There is nothing more ancient on the subject of incense and perfume than what this chapter contains. Of incense there is no notice in the offerings and sacrifices of the patriarchs; and it is equally true that in the early history of most religions we find no mention of incense. Theophrastus says, that anciently men offered no incense or odours to the gods, but only herbs, which they plucked, and presented upon the altar, as an offering taken from the earth. Ovid also, speaking of the times of Janus, describes the sacrifices as being then without incense and without blood. This is all, however, with a reference to eastern Europe; and aromatic offerings were known to the Arabians, Egyptians, and Hebrews, long before those times which were ancient to the Greeks and Romans. These have always thought themselves bound to offer to God part of that which was most precious among themselves, and hence incense was probably offered almost as soon as known. Offerings of incense were, however, very anciently in use among the Egyptians; and the 'art of the perfumer,' according to which the incense was to be compounded, is not an art which any of the Israelites could have known, unless they learnt it in Egypt. Plutarch says that the Egyptians offered incense to the sun—resin in the morning, myrrh at noon, and about sunset an aromatic compound which they called *kypi*. This statement is corroborated by the profuse employment of incense which the monuments indicate.

18. '*A laver of brass.*'—No particulars are given as to the form of this utensil. De Dieu believes that it was round, because the analogous Arabic word is used to denote vessels of that form. The word rendered 'foot' has perplexed the commentators; some, regarding the direction, that the foot should be of brass as well as the basin, as superfluous if the 'foot' does not mean something separate and distinct from the basin, translate the word by 'cover:' but we cannot assent to this. Our impression is, that the laver, whatever were its shape, stood upon another basin, more wide and shallow, as a cup on a saucer: and that the latter received, from cocks or spouts in the upper basin, the water which was allowed to escape when the priests washed themselves with the water which fell from the upper basin. If by the under basin we understand the 'foot' of the text, the sense is clear. The text does not say that the priests were to wash themselves *in* the basin, but *at* it. *In* it they could not well wash their hands and feet if the laver was of any height. The Rabbins say the laver had several cocks, or 'nipples,' as they call them, from which the water was let out as wanted. There were several such spouts, but the number is differently stated. How the priests washed their hands and feet at the laver seems uncertain. That they did not wash *in* either the laver or its base seems clear, because then the water in which they washed would have been rendered impure by those who washed before or with them; and as we know that Orientals do not like to wash in a basin, after our manner, in which the water with which we commence washing is clearer than that with which we finish, but at a falling stream, where each successive affusion is of clean water, we incline to think that the priests either washed themselves with the stream as it fell from the spouts into the base, or else received in proper vessels so much water as they needed for the occasion. The Orientals, in their washings, make use of a vessel with a long spout, and wash at the stream which issues from thence, the waste water being received into a basin which is placed underneath. This seems to us to illustrate the idea of the laver with its base, as well as the ablutions of the priests. The laver had thus its upper basin, from which the stream fell, and the under basin for receiving the waste water; or it is quite compatible with the same idea and practice to suppose that, to prevent too great an expenditure of water, they received a quantity in separate vessels, using it as described, and the base receiving the water which in washing fell from their hands and feet. This explanation, although it seems to us probable, is, necessarily, little more than conjectural. The Jewish commentators say that any kind of water might be used for the laver; but that it was to be changed every day. They also state that ablution before entering the tabernacle was in no case dispensed with. A man might be perfectly clean, might be quite free from any ceremonial impurity, and might even have washed his hands and feet before he left home, but still he could by no means enter the tabernacle without previously washing at the laver.

23. '*Myrrh.*'—See the note on Gen. xliii. 11.

— '*Cinnamon*' קִנָּמוֹן, *kinnamon*.—Many writers have doubted whether, notwithstanding the similarity, or rather identity of names, the *kinnamon* of the Hebrews is the same article to which the name of cinnamon is now given; and some have even doubted whether cinnamon was at all known to the ancients. But, as Dr. Royle remarks, the same



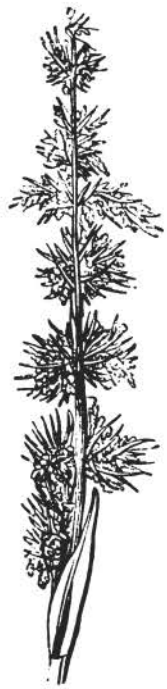
CINNAMON (*Laurus kinnamomum*).

thing has been said of almost every other product which has been noticed by them; and if we were to put faith in all these doubts, we should be left without any substances

possessed of sufficiently remarkable properties to have been articles of ancient commerce. The cinnamon of commerce is the bark of the *Laurus kinnamomum*, and is well known among the articles of spicery; that of the best quality is imported from Ceylon, the ancient Taprobane, and also from the coast of Malabar, in consequence of the cinnamon plant having been introduced there from Ceylon; an inferior kind is also exported from the peninsula of India. This species of laurel, or sweet bay, is a native of India; the leaves when young are red at the top; the fruit is about the size of a damson, and when ripe is of a black colour. The shrub varies from two to ten feet in height, and is spread into numerous branches. The bark, after being peeled off, requires no preparation, save a short exposure to the sun to dry it.

The word 'cinnamon' in this place is of great interest and importance. It forms a most remarkable illustration of the great value which a single word sometimes bears as a clue in guiding our conclusions to results which otherwise might not be obtained, or not obtained with so much certainty and precision. Cinnamon, as we have just seen, is a native of Ceylon and India; and the knowledge of this cannot fail to suggest the question, how this product of the far East found its way, thus early, to the neighbourhood of the Mediterranean. This and the other aromatics are here mentioned as precious and appropriate to religious uses, and yet the manner in which they are spoken of implies that they were neither very rare nor difficult to obtain. We are therefore perfectly warranted to assume, as a principle, that there existed a commercial intercourse with Ceylon or continental India, even at this early period. Then, by the agency of what people was this intercourse carried on? After reading the note on Egyptian trade (Gen. xxxvii.), no one will suppose it was by the means of the Egyptians, although, in other respects, they were favourably situated for being the agents of that intercourse. Nor is the probability greater that this trade was conducted by the Persians, of whose condition at this period we know nothing certain, except that they were never a commercial people, and that they abhorred the sea quite as much as did the Egyptians. The same remark, being applicable to the Indians themselves, precludes the supposition that they exported their own commodities to the shores of the Persian or Arabian gulfs. If therefore it were only from the want of any other imaginable agency, we should have some right to think that the Arabians have a probable claim to the honour of having opened the commerce with India. But we are not left to bare conjectures on the subject: we have a mass of very interesting evidence of various kinds to shew that it was to the Arabians that, through a long series of ages, Western Asia, Egypt, Greece, and Rome, were intermediately indebted for the spices and other products of India, which were in ancient times as much sought after as at present, although the source whence they were derived was scarcely known. Cinnamon in particular was much valued, and was the first spice sought after or procured in all oriental voyages, whether ancient or modern. The Romans seemed to have obtained it in large quantities, and to have held it in the highest esteem; and being known in times so very early as those to which the statement in our text refers, we may conclude that the Egyptians, who were great consumers of aromatics, required also a large supply. It is therefore useful to know from what source the ancients professed to have derived this product. All the statements which they have left on the subject declare that cinnamon, with other aromatics furnished by the Arabians, were indeed thought to be Arabian products. That they regarded the commercial cinnamon as the produce of Arabia, is a circumstance which does not at all weaken, but rather strengthens, the conclusions we have already stated, as it shews the certainty that the Arabians were the agents of the supply, and that the parties who received it, having no knowledge, or only the faintest notions, of India, confounded its products, as supplied by the Arabians, with the indigenous products of Arabia, which were also objects of commerce. See Vincent's *Commerce and Navigation of the Ancients*; Robertson's *Disquisition concerning India*; Heeren's *Commerce*, etc. of *India and of Egypt*; Reynier, *De l' Economie des Egyptiens*; Marshall on *Cinnamon as an Article of Commerce*, in *Annals of Philosophy*, vol. x., etc.

23. '*Sweet calamus*' קְנֵה בֹשֶׂם *kaneh bosem*; called in Jer. vi. 20, קָנֶה הַטּוֹב *kaneh haitob*, the 'good, or fragrant reed.' The same plant is probably intended by the simple *kaneh*, 'reed' or 'cane' of Sol. Song. iv. 14; Isa. xliii. 24; Ezek. xxvii. 17. From the passages in which it is named, we learn that the kaneh bosem, or 'sweet cane,' was fragrant and reed-like, and that it was brought from a far country. It is not difficult to identify this with the *Calamus aromaticus* (κάλαμος ἀροματικός), which Dioscorides describes as a produce of India, of a tawny colour, much jointed, breaking into splinters, and having the hollow stem filled with a pith, like the web of a spider. It is also said to be mixed with fumigations and ointments, on account of its odour. Other intimations in ancient writers have enabled Dr. Royle to recognise the *kaneh bosem* of Scripture and the *Calamus aromaticus* of the Greeks in the tall grass which yields the fragrant grass oil of Central India, and to which he gives the name of *Andropogon calamus aromaticus*. It is the plant which affords what is sold in the shops by the name of 'oil of spikenard,' but erroneously, the true nard being the product of a very different plant. As this plant is a true grass, it has necessarily the reed-like stems which explain and justify its ancient designation. These stems are remarkable for their agreeable odour; so are the leaves when bruised, and also the delightfully fragrant oil distilled from them. There is no other plant which so completely answers to the conditions required by the Scriptural and other ancient intimations. As a further proof, Dr. Royle adds, 'That a grass similar to the fragrant *Andropogon*, or at least one growing in the same kind of soil and climate, was employed by the ancients, we have evidence in the fact of the Phœnicians who accompanied



ANDROPOGON CALAMUS AROMATICUS.

Alexander in his march across the country of the Gedrosii, having recognised and loaded their cattle with it, as one of the perfumes of commerce. It is in a similar country,

that is, the arid plains of Central India, that the above Andropogon calamus aromaticus is found, and where the fragrant essential oil is distilled from its leaves, culms, and roots.' *Essay on the Antiquity of Hindoo Medicine*, p. 142; see also the same author's *Illustrations of Himalayan Botany*, p. 425; and his art. 'KANEH BOSEM,' in the *Cyclopædia of Bibl. Literature*.

24. '*Cassia*' קִדָּה *kiddah*.—This word occurs here and in Ezek. xxviii. 19, and is in both places rendered 'cassia' in our version. There is a different word, namely קְצִיעוֹת *ketzioth*, also rendered 'cassia' in Ps. xlv. 4; and doubts, perhaps insoluble now, have been entertained respecting the correct application of these words. That *both* mean 'cassia' does not appear likely; that one of them does is possible; and in that case it is certainly more safe to identify the cassia with the *kiddah* of the present text than with the other word. A number of small circumstances concur to favour this identification. We know, for instance, from Dioscorides, that there was a species of cassia distinguished by the name of *kitto* (κιττώ), which those conversant with lingual analogies will not regard as very different from the Hebrew *kiddah*. The text in Ezekiel describes it as brought to the market of Tyre, along with rice and calamus, by the merchants of Dan and Javan. There is no reason why the substance now called cassia should not have been imported from the shores of India to Egypt and Palestine. But it is by no means certain that the modern cassia is that which anciently bore the name. The present cassia of commerce is said by Mr. Marshall to consist only of the inferior kinds of cinnamon. Some consider it to be distinguished from cinnamon by the outer cellular covering of the bark being scraped off the latter, but allowed to remain on the former.

— '*An hin*.'—It is here, in the description of the holy ointment, that the hin, which afterwards appears often in the Pentateuch, is first used as a measure. It has no discoverable Hebrew etymology, and it furthermore appears probable that the name is not of Hebrew origin, since it is found, out of the Pentateuch, only in Ezekiel, in the description of the temple, where, like many other words, it is not taken from the current language of the day, but only from the Pentateuch. According to Leeman (*Lettre à M. Salvolini sur les Monumens Egyptiens*, 1838), the word is borrowed from the Egyptian language. The hin, he asserts, was originally the general name for a vessel, which was then transferred by the Hebrews and Egyptians to a certain measure of variable compass.

25. '*Apothecary*.'—More properly 'perfumer.' The holy oils and ointments were probably prepared by some one of the priests who had properly qualified himself. Mr. Roberts informs us that, in the Hindoo temples, there is a man whose chief business it is to distil sweet waters from flowers, and to extract oil from wood, flowers, and other substances. That our version has rendered the word by 'apothecary' would sufficiently indicate that the business of a perfumer was not distinguished from that of an apothecary in the time of the translators. This we know from other sources.

— '*An holy anointing oil*.'—A remark on the practice of consecration by anointing will be found in a note to Levit. viii. 12. At present we only direct attention to the fact that the prohibitions in verse 32,—'Upon man's flesh shall it not be poured, neither shall ye make any other like it,'—clearly enough intimates that the Israelites were even thus early in the habit of applying fragrant oils to their persons. As we learn, from Levit. viii., that this holy oil was poured upon Aaron's head, we may correspondingly infer that the Israelites were in the habit of employing oils for the same purpose. Indeed, we read continually of oils and ointments being used among the Hebrews for anointing their hair, heads, and beards. At their festivals they sometimes anointed the whole body, but often only the head and the feet. Dead bodies were also anointed, to retard corruption and prevent offensive smells. For such purposes perfumed oils or ointments were employed. We nowhere read of odoriferous waters, which are now so generally used in the East; but it is not improbable that they were in use, at least in times subsequent to those before us, and may perhaps be considered as comprehended under the general name of 'perfumes.' The Jews certainly perfumed their clothes, and for this purpose oils and ointments would have been less convenient than fragrant waters. There is no difficulty in conceiving that they might have the art of making fragrant waters by decoction or infusion; but if the art of distillation were, as is generally supposed, unknown to the nations of antiquity, they could not have had those distilled waters which are now so conspicuous in the perfumery of the East. These, however, have not exploded such oils and ointments as the Hebrews appear to have used. With this they rub their heads and beards, while the distilled waters are more generally employed for sprinkling the clothes or beard. The common oils are made by steeping the petals of the flower in some inodorous oil; the art of extracting the essential oil of the flower (as in making *attar* of roses) is not much practised, and does not appear to have been known to the Hebrews. This is designed as a general remark: the particular applications of perfumes will be noticed as they occur. With regard to the sacred oil in the text, the Rabbins say that no more of it was ever made than the quantity which was prepared under the immediate direction of Moses, as in the text. Being used with economy, they say that it served to anoint every successive high-priest till the time of the captivity, when it was all spent. Hence the pontiffs, from Aaron to the captivity, are called 'high-priests anointed;' whereas those subsequent, being installed by investiture in the sacred robes, were described as 'initiated in their habits.' This account does not seem very probable. Moses only interdicts the preparation of this oil for private use; and from the precise manner in which the ingredients are specified, it seems to have been his intention that the original supply should, from time to time, be renewed. The fathers of the Christian church believe that the high-priests continued to be anointed until the coming of the great Anointed One—the Christ.

34. '*Stacte*'—finest kind of myrrh; for which see Gen. xliii. 11.

— '*Onycha*' שְׁחֶלֶת *shecheleth*.—This is the only place where this word occurs. Many interpreters regard it as the same with the genuine produce of *Ladanum Cistus*, also called *lot*, which we have noticed under Gen. xxxvii. 21. Our translators, however, follow the Hebrew interpreters, who regard it as a shell, the ὄνυξ, *Unguis odoratus*, the Blatta Byzantina of the shops, and which the Germans call by the unseemly name of *Teufelsklaue*. It consists of the shell or covering of a species of muscle, found in the lakes of India, where the *nard* grows, and which emits when burned a musky odour. See Dioscorides, ii. 10; and the Arabian writers cited by Bochart, *Hieroz.* ii. 803.

— '*Galbanum*' חֶלְבְּנָה *chelbenah*.—Galbanum is a gum-resin, which comes to us from Turkey, in softish, pliant, and pale-coloured masses. It is the produce of a species of bubon, though not perhaps of the *B. galbanum*. The bubon belongs to the umbelliferous family of plants, of which the hemlock and parsley may serve as examples.

— '*Frankincense*.'—The original word is לְבוֹנָה *lebonah*, which first occurs here, and is afterwards constantly mentioned among the ingredients of the perfume to be consumed upon the incense altar. Lev. ii. 1, 2, 15, 16; v. 11; vi. 15; xxiv. 7; Num. v. 15; 1 Chron. ix. 29; Neh. xiii. 5. In some other passages it is used in a figurative sense; Sol. Song, iii. 6; iv. 6; Isa. xliii. 23; lxvi. 3. In other passages, as an article of distant commerce, it is described as being brought by caravans from Sheba, etc. Isa. lx. 6; Jer. vi. 20. From all which texts we learn that it was an article of foreign and distant commerce; that it was known very early, and that it was probably of a resinous nature, and very fragrant. In the New Testament the same word is employed in the Greek

form of λίβανος, rendered by frankincense. The original is supposed to be found in the Hebrew לְבֹנָה *laban*, 'white;' but it is equally similar to the Arabic *laban*, signifying 'milk;' and in a secondary sense, a gummy or resinous exudation from a tree, especially *frankincense*. There are other words in the Arabic which have a similar meaning, and which it is most probable were all originally derived from the same root as the Hebrew *lebonah*, and the Arabic *laban*, applied in both languages to the same substance. This was called by the Greeks *libanos*, and by the Romans *thus*, and now commonly as *olibanum*, by the addition of the letter *o* to the original name. Several kinds of resinous substances have at different times been confounded together under the names of 'incense' and 'frankincense,' as well as under the Latin *thus*, which is derived from θύω, 'to sacrifice.'

The ancient writers seem to state that there were two sorts of frankincense, one from the coasts of Arabia, and the other from India, but they more generally speak of it as derived from the former quarter, specially indicating the region of Saba or Sheba, from whence the Scripture also describes it as being brought. The Periplus, however, refers it to Africa. There is, however, no direct evidence for the existence of the tree or shrub producing frankincense in the southern coasts of Arabia. Wellsted could not see it, when travelling in the quarter where it should be sought; and although Niebuhr affirms that it is cultivated, he adds that it was introduced from Abyssinia—a fact which would have passed out of memory had it been anciently produced in the country. That it might be described as coming from or produced in Arabia, even though grown in another country, is common to other products which the regions west and north of Arabia received through Arabian merchants. See the note on Gen. xxxvii. 25. A number of circumstances render it probable that it was obtained by the Arabians from the coast of Africa, to which it was brought from the interior. Mr. Johnson, in his *Travels in Southern Abyssinia*, states that frankincense, called *attar*, is exported in large quantities from Berbera, on the Soumalee coast of Africa, that it is brought thither from the interior, and that a camel load of two hundred and fifty pounds is sold for three dollars. In conformity with this is the statement of Cosmo Indicopleuestes, who describes the land of frankincense as lying 'at the furthest end of Ethiopia, fifty days' journey from Axum, at no great distance from the ocean. The inhabitants of the neighbouring Barbaria, or the country of Sozee, fetch from thence frankincense and other costly spices, which they transport by water to Arabia Felix and India.' The substance thus indicated, called on the continent African or Arabian *Olib*, is rarely met with in this country. Dr. Pereira states it consists of smaller tears than that of the Indian variety, and is intermixed with crystals of carbonate of lime. Even the country which produces the olibanum being itself uncertain, the cautious naturalist will hesitate to indicate with decisiveness the species of tree by which it is afforded. More distinct information on the subject is still needed.

CHAPTER XXXI.

2 *Bezaleel and Aholiab are called and made meet for the work of the tabernacle.* 12 *The observation of the sabbath is again commanded.* 18 *Moses receiveth the two tables.*

AND the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the [1]son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the [2]furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 [3]Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh *is* the sabbath of rest, [4]holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

[1] 1 Chron. 2. 20. [2] Heb. *vessels*. [3] Chap. 20. 8. Deut. 5. 12. Ezek. 20. 12. [4] Heb. *holiness*.

17 It *is* a sign between me and the children of Israel for ever: for [5]*in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, [6]two tables of testimony, tables of stone, written with the finger of God.

[5] Gen. 1. 31. and 2. 2.

[6] Deut. 9. 10.

Verses 2-6. '*I have called by name Bezaleel .... and .... Aholiab: .... and in the hearts of all the wise-hearted I have put wisdom, that they may make all that I have commanded.*'—It is probable that many of our readers will wish to know the estimate which we form of the part taken by Bezaleel and Aholiab, under whose direction the whole works of the tabernacle were executed. When of these, or at least of the former, God says that He had filled them with the wisdom and skill whereby they were qualified for this service, we certainly do not understand that they acquired by special inspiration the arts of design, and of founding, carving, and stone-engraving. The reader knows by this time that, while we have not the least disposition to carp at the miracles, we consider more harm than good has been done by the over-anxious assertion of miracles which the Scriptures do not claim, and which, if real, would partake of a supererogatory character, which never belongs to the clear and unquestioned miracles of God. Seeing that the Hebrews had been much employed in the service of the Egyptians, there is no reason to doubt that many of them had been taught the mentioned arts, which happen to be among those for which that people were very famous. There seems no more cause to deny this than that Moses himself 'was learned in all the wisdom of the Egyptians.' Bezaleel and Aholiab were probably not only the most skilful of these persons, but the most zealous for the work. We are therefore not prepared to see a miracle in this particular; but we are prepared to see something greater, which is, that God claims as his own—as his gift, as the wisdom which he had put into them—what we might call the 'natural' genius or talent whereby they had been enabled to acquire that master skill in the arts which they were now required to exercise in his service. We believe that these endowments were given to them originally by God, and that the circumstances of life which gave them the opportunity of making these acquirements in Egypt were determined by Him with a view to this ultimate employment of them in his service. We see that the services of other persons similarly qualified were required in the same manner, and on the same grounds, although Bezaleel and Aholiab were the chief.

4. '*Gold, silver, and brass.*'—Here and elsewhere, we find mentioned together the metals which were procured the earliest, and applied the first to purposes of use and ornament. No other metals were employed in the construction of the tabernacle; nor are any others mentioned but in such slight allusions, as to shew that they were indeed known, but not in common use. The Hebrew has the same word for both copper and brass; but our translation always renders it by 'brass,' even when the context shews that the simple metal (copper) is intended—as in 'Out of whose hills thou mayest dig *brass*'—that is 'copper,' brass being a compound, factitious preparation. It is not always easy to distinguish where the word in the original denotes brass, or where copper. Perhaps we should generally understand the latter, in the more early passages where it occurs; and, in later times, we may assume that brass is intended, where something refined and ornamental is implied in the text. The three metals, gold, silver, and copper, were naturally the first which men appropriated to their service; and the Scripture exhibits them as in use, and even abundant, in Egypt and Palestine, a few ages after the flood. We know not, precisely, when these metals first became known; but at the time now immediately under our notice, the arts of metallurgy had certainly attained considerable perfection; various personal ornaments, various utensils—and even images—of gold and silver, have already been often mentioned in the sacred text. It seems, to our minds, that a large mass of evidence in favour of the verity of the Pentateuch remains yet untouched—the evidence resulting from the perfect conformity of all its allusions to the state of the arts and the materials on which the arts operate, as well as the agreement of its statements concerning the condition of men, with the natural progress of men and of the arts they cultivate, and with the condition of things at the most early times of which profane history exhibits any knowledge. Even the silence of the Pentateuch, as to particulars which a writer later than Moses could scarcely have failed to notice, is not the least valuable of the internal evidences which the book bears of its own antiquity and truth.

In the present instance, all history and all experience corroborate the statements of Moses with regard to the early and prior use of gold, silver, and copper. These are the metals which are the most easily found, which are found in the purest state, and which are the most easily wrought when they are found. Iron must have been longer in becoming known; and it appears to have been little used for a long time after it became known.

CHAPTER XXXII.

1 *The people, in the absence of Moses, cause Aaron to make a calf.* 7 *God is angered thereby.* 11 *At the intreaty of Moses he is appeased.* 15 *Moses cometh down with the tables.* 19 *He breaketh them.* 20 *He destroyeth the calf.* 22 *Aaron's excuse for himself.* 25 *Moses causeth the idolaters to be slain.* 30 *He prayeth for the people.*

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [1]Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

[1] Acts 7. 40.

4 [2]And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the [3]people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, 'Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [5]I have seen this people, and, behold, it *is* a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 ¶ [6]And Moses besought [7]the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 [8]Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, [9]I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the [10]tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for [11]being overcome: *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 ¶ [12]And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among [13]their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 [14]For Moses had said, [15]Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow,

[2] 1 Kings 12. 28. Psal. 106. 19. [3] 1 Cor. 10. 7. [4] Deut. 9. 12. [5] Chap. 33. 3. Deut. 9. 13. [6] Psal. 106. 23.
[7] Heb. *the face of the LORD.* [8] Num. 14. 13. [9] Gen. 12. 7, and 15. 7, and 48. 16. [10] Chap. 31. 18.
[11] Heb. *weakness.* [12] Deut. 9. 12. [13] Heb. *those that rose up against them.*
[14] Or, *And Moses said, Consecrate yourselves to day to the LORD, because every man* hath been *against his son, and against his brother,* &c.
[15] Heb. *Fill your hands.*

that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 ¶ And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

Verse 2. '*The golden earrings, which are in the ears of your wives, of your sons, and of your daughters.*'—It seems, from this passage, that it was customary among the Hebrews, not only for the females, but for the young men to wear ear-rings. However, that they were not commonly



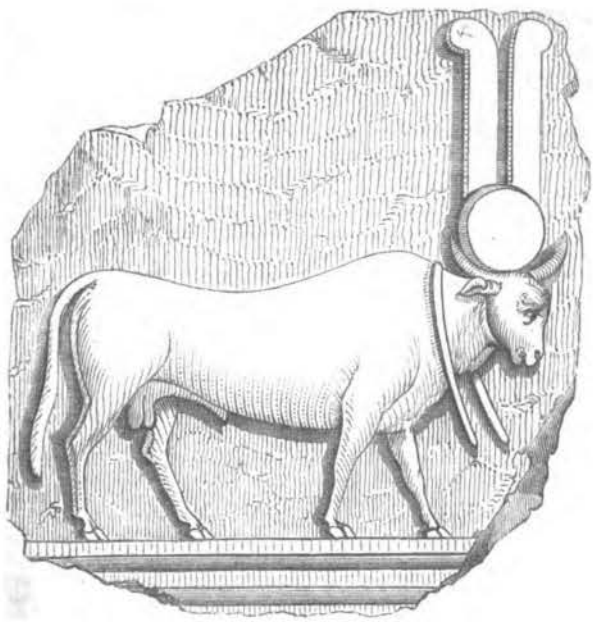
EAR-RINGS OF MEN.

worn by the men appears from Judges viii. 24, where, 'because they were Ishmaelites,' is assigned as a reason why a great spoil in ear-rings was taken from the host defeated by Gideon. Among the Egyptians, ear-rings were not worn by men, although common among the women; but in the sculptures they are frequently represented as being worn by foreign *men* of different nations, examples of which have been collected in the annexed engraving. The ear-rings required by Aaron, at least those worn by the women, were doubtless Egyptian; and the form which they probably bore will be seen in the cut at the end of ch. iii. Their size and weight, as there exhibited, will show what a large mass of precious metal must have been formed by a general contribution of such ornaments. They do not seem to be rings, properly so called, but round plates of metal with a thick border. The ear-rings now used in the East are various in form and size. They are generally thick, sometimes fitting close to the ear, and in other instances very large, perhaps three or four inches in diameter, and so heavy as greatly to distend the lobe of the ear, at the same time enlarging in a very disagreeable manner the orifice made for the insertion of the ring.

4. '*And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf.*' — With reference to the whole passage (*vv.* 2-4; 20, 24), Sir William Drummond (*Origines*, ii. 269) remarks: 'The ungrammatical construction of some of these sentences has rendered the sense obscure in English, while in the Hebrew it is perfectly clear. But the translation appears not to be faithful. Aaron is said to have fashioned it (the gold) *after* he had made it a molten calf. By what authority is the conjunctive particle ו rendered *after*? In the original the verbs are both in the same time. Why are the tenses different in the version? The word חֶרֶט signifies a graving-tool where the letter *teth* has been substituted for a *tau*, and the word can be referred to the verb חָרַת, to engrave; but when this is not the case, חֹרֶם signifies anything hollow, a box, a chest, etc. (see 2 Kings v. 22). I would venture to suggest that it means a mould in this place: "*And he took it* (the gold) *from their hands, and formed it in a mould, and made it a golden calf.*" Most certainly, if the received version be correct, Aaron must have worked with singular expedition. In less than twenty-four hours he melted the gold, and afterwards fashioned it in the form of a calf with a graving-tool. But how is this to be reconciled with his own statement (*v.* 24), "I cast it (the gold) into the fire, and there came out this calf." Nothing is here said of his having fashioned it with a graving-tool. The gold, as it melted, probably ran out of the fire, or furnace, into a mould prepared to receive it.'

The present is the earliest instance on record of the art of forming a statue. Sculpture in stone was however certainly known at this time, since the Israelites were forbidden to make images of stone. Yet the instance before us probably exhibits the primitive form of statuary; for we are disposed to concur with Goguet in thinking, that the art of casting in moulds preceded that of sculpture. Men might take the hint of this by observing the shapes assumed by soft substances when they happened to fall into the cavities of more compact and solid bodies. The same observation would teach them the use of moulds. They had only to follow the hints thus naturally furnished. They would search for earth of such a quality, that, although solid, it might be readily softened and kneaded. At first they would only mould clay, plaster, etc.; but men would not long be content with the brittle forms thus produced; the desire of rendering their works more durable and solid would soon lead them to think of employing metals, when it became known that metals might be rendered fluid at pleasure. Metallic personal ornaments were probably thus cast in the first instance, and then it would naturally occur to cast in metal images and other objects which had formerly been made with clay. Instances of molten images are so common in the history of the ancient idolatries, that it seems superfluous to specify particular examples. That the image now before us was no less after Egyptian models as a work of art, than as an idol, seems clear from Deut. xxix. 17, where the Egyptians are expressly stated to have had gods not only of wood and stone, but of silver and gold.

— '*These be thy gods, O Israel.*'—In Josh. xxiv. 14, it is expressly said that the Hebrews had, while in Egypt, served the gods of that country; and, had this information been wanting, the fact of their predilection for the idolatry



APIS.—THE GOLDEN CALF.

of Egypt would be sufficiently apparent from their conduct on the present and various other occasions. It is not at all questioned that the idol to which they turned aside at this time was an Egyptian god; and it is also very generally agreed that this god was no other than Apis, the sacred bull of Memphis, under whose form, Osiris was worshipped; or perhaps Mnevis, the sacred ox of Heliopolis, which was also dedicated to Osiris, and honoured with a reverence next to that paid to Apis. These animals, as representatives of Osiris, were worshipped as gods throughout the land of Egypt. As Apis was the chief of the two living representatives of Osiris, and the one most generally known, we may confine our attention to him, especially as there seems to have been little difference between the two, or in the observances of which they were the object. Apis was a living bull, possessing certain marks which identified him as the representative of Osiris. These marks were—that it was black, with the exception of a triangular (or square) white spot on the forehead. It had also the figure of an eagle (or, as some say, a crescent) on the back; the hairs of the tail double, and a knot, or something, under the tongue in the form of a beetle. When a creature answering this description was found, he was conducted with great state and infinite rejoicing to the temple of Osiris, and was kept there in an apartment ornamented with gold, and was there worshipped till death, when he was buried with great solemnity and mourning, after which another bull with the same marks was sought for. Several years sometimes elapsed before it could be found; but when this happened there was a great festival throughout the country—such a festival, probably, as that with which the Israelites welcomed the image. It is said that Apis was not allowed to live beyond a certain age, on attaining which he was drowned in a sacred fountain. While he lived, he might always be seen through the window of his apartment, and was sometimes brought out to gratify the curiosity of strangers. It is a singular fact, and in some measure diminishes our surprise at the conduct of the Israelites, that foreigners, who, although idolaters themselves, were generally quite sensible of the grossness of the Egyptian idolatry, seem to have concurred in speaking with great respect of the deified bull. Pliny relates, with much solemnity, that Apis refused food from the hand of Germanicus, who died soon after. Herodotus, long before that, relates how the Persian king Cambyses inflicted on the Egyptian god a wound in the thigh, of which he died; and, farther on, when he comes to mention how that king himself received his death, from a wound accidentally inflicted by his own sword, fails not to call attention to the fact that the wound was in the very same part of the body in which he had himself wounded the Egyptian god.

Thus, as the Israelites were tainted with the idolatry of Egypt, and as Apis was one of the most conspicuous objects in the idolatrous system, a sufficient explanation seems to be given of the direction taken by the first apostacy of the Israelites from Him who had recently given them such large and manifest evidence of his mercy and regard. To render the identification of the 'calf' with Apis more complete, it may be proper to add, that while the bull was worshipped in person at Memphis, he had in other places representative images, sometimes in the form of a bull, but also, and perhaps more frequently, in a human figure with a bull's head. Several of the ancient Fathers speak of the 'golden calf' as an image of the latter description, and it has been so represented by many painters; but it seems rather to have been an image of the bull itself. What a rooted predilection for the worship of Apis the Hebrews entertained, is evinced by the facility with which king Jeroboam (who had resided in Egypt) was enabled, several centuries later, to lead Israel to sin by worshipping the golden calves which he set up in Dan and Bethel; and the worship of which seems to have prevailed generally among the ten tribes to the time of the captivity.

5. '*To-morrow is a feast to the LORD.*'—Under all the circumstances, this is a most remarkable expression; and will probably favour the conclusion that the crime of the Hebrews consisted not in an utter apostacy from Jehovah to the gods of Egypt, but in an unauthorised, and indeed interdicted, intrusion of Egyptian ideas and practices into the worship of Jehovah. If they had wholly forsaken the Lord, what interest had they in his feast to be held on the morrow? It would therefore seem that, as they had formerly worshipped Osiris through Apis, so now they purposed to worship Jehovah through the same sensible symbol. This view we seem also to gather from other passages of Scripture, as Ps. cvi. 20, 'They changed their glory (the invisible Jehovah) into the similitude of an ox that eateth grass.' This was a monstrous desecration, and directly counter to the divine command. See Deut. iv.

12-23; where Moses repeatedly reminds them that, in that awful day when the law was delivered on Sinai, they saw no shape—no manner of similitude,—only they heard a voice; and as repeatedly cautions them against making an image of any shape whatever. This remarkable passage seems to imply, not merely an interdiction of images in honour of false gods, but also the introduction of images as symbols or representatives of Jehovah under the idea of doing him honour, or of diminishing the distance between the worshippers and the worshipped, by the intervention of a sensible image. In fact, all image-worship, with whatever ulterior object, seems to have been considered idolatry, and as such liable by the law to capital punishment. This sufficiently accounts for the strong terms of reprobation with which the worship of the golden calf is on all occasions mentioned; while at the same time we cannot gather from the terms in which the intention is expressed, that it was intended as an act of total apostacy from God; or, from the terms in which censure is conveyed, that it was regarded otherwise than as the unworthy act and dangerous practice of a disobedient, but not an apostatizing, people. But although not perhaps, in its first intention, an act of entire departure from God, it was a great step towards total apostacy; for the mind would soon learn to rest on the visible symbol, and then the step to new gods and new images was narrow, and easy to take. This was the great danger: and its reality is evinced by the addiction of the ten tribes—which worshipped the calves in Dan and Bethel—to Baal, Moloch, and the other gods of the neighbouring nations. In estimating the great difficulty which was experienced in leading the Israelites to entertain proper ideas of God as a spiritual being, and to honour him as such, we are apt to form too low an idea of their character, from judging them by the standard which Christianity has produced; without sufficiently considering that the new principle required them to dismiss all the ideas and practices in which they had been brought up; and that all the nations known to them were wholly immersed in idolatry, and afforded no example of worship and conduct in any degree resembling that which was required from themselves.

15. '*The tables were written on both their sides.*'—It is a very remarkable fact that the earliest notices of writing, whether hieroglyphic or alphabetic, do not, as we might naturally expect, exhibit the characters as being formed by an easy process on soft and ductile substances, but as being cut, with labour and difficulty, on the smoothed surface of rocks, or on tablets or columns of stone. This seems the reverse of the natural order, in which we generally find the easiest things attempted the soonest. But writing is distinguished from all other arts not more in its objects than in the order of its progress. Its course has been contrary to that of all other arts. Statuary, for instance, proceeded from figures moulded in clay to wood, metal, and stone; whilst writing appears to have begun with stone, and, having been successively exemplified on soft metals and wood, proceeded to the skins of animals, to the leaves of trees, and has arrived at paper. A little reflection renders the cause of this difference obvious. The original application of this greatest of the arts, was not to purposes of familiar communication or popular instruction. These uses were not connected with its origin, but resulted from it. The original purpose to which it was applied was to transmit laws and the memory of great events to future times. Before writing was known, men sought to obtain the same result by erecting altars, pillars, and other monuments—by giving expressive names to particular sites—and by founding commemorative institutions: in all cases trusting that the memory of the fact or event would become associated in men's minds with the erection, the name, or the institution. Hence it was natural that, in the first instance, the art of writing should be applied to stone, in order to give it at the same time a permanent and a distinct character to the few and brief, but important, facts which the primitive men desired to make known to future ages, and which the most lasting of their previous monuments and institutions had failed to transmit with precision. The monuments remained, while the memories connected with them perished. Hence it is that all our existing information points to stone, as the substance on which the art of writing was first employed; and men continued to engrave important documents on stone, in times long subsequent to that in which writing was made subservient to the intercourse of life and the service of literature. Ancient inscriptions on the surface of perpendicular rocks are still found in different parts of Asia, many of them of such early date that the knowledge of the characters in which they were written is lost. Inscriptions on columns probably formed an improvement on this primitive mode of writing. If there were not reason to doubt its accuracy, a statement made by Josephus on this subject would be highly interesting. He says that the descendants of Seth, the son of Adam, understanding, from a prophecy of the great ancestor of mankind, that the world was at one time to be destroyed by water, and another time by fire, erected two pillars, one of stone to resist the water, and the other of brick to resist the fire; and that they inscribed on these pillars their discoveries in astronomy, to transmit them to the men who might afterwards occupy the world. There is nothing very improbable in this, in itself, although it is rendered doubtful by collateral circumstances. The art of forming characters on stone and brick is of unknown antiquity; and astronomical discoveries were among the earliest that it was thought desirable to record. The ancient Babylonians are said to have registered on bricks their early astronomical observations; and, whatever the inscriptions may purport, it is certain that large bricks, covered with inscriptions, are still very commonly found among the ruins in Babylonia. With regard to inscribed pillars and tablets of stone, a great number of illustrative instances might be quoted to show in what manner they were in the earliest times employed. Goguet, who has enumerated the most prominent examples, observes that there was nothing in all antiquity more famous than the columns erected by Osiris, Bacchus, Sesostris, and Hercules, to perpetuate the remembrance of their respective expeditions. Still more renowned were the pillars or tables of stone on which Thoth, the Egyptian Hermes, is said to have written his theology and the history of the first ages. In Crete there existed very ancient columns, charged with inscriptions detailing the ceremonies practised in the sacrifices of the Corybantes. In the time of Demosthenes there still existed at Athens a law of Theseus inscribed on a stone pillar: and Goguet is disposed to think that the ancient fable about Atlas entrusting the pillars of the world to Hercules, means no more than that Atlas explained to the son of Jupiter the purport of the mysteries and science inscribed on certain pillars. *Origine des Lois*, i. 204, 1820.

A similar custom prevailed among the ancient Arabians. Ibn Mokri, in illustrating the Arabian proverb, 'More durable than what is engraven on stone,' observes that the inhabitants of Southern Arabia were accustomed, in the remotest ages, to inscribe laws and wise sayings on stone (Burder's *Oriental Literature*, i. 198). Even in China, the most ancient monuments of literature were inscribed on large and hard stones. Goguet observes, that although the people of the north of Europe seem to have had but little intercourse with the nations of Asia and Africa, their history equally evinces that, in the primitive times, the usage equally existed of writing upon pillars of stone whatever was thought worthy of being transmitted to future ages. Olaus Magnus mentions pillars forty feet high, on which rude inscriptions were found. The early inscribed pillars, of which so much mention is made, were less probably round than square, or pyramidal, and differed nothing in principle from tablets, being, in fact, tablets in the form best calculated to keep them fixed and conspicuous in the open air. This was not the intention of the Decalogue inscription, which was to be portable, and to be treasured up, and was therefore written on tablets. We read of three copies, all written on stone: the first, which was broken by Moses; another, written to supply the place of the former; and a third, which Joshua inscribed on the stones at Mount Ebal (Josh. viii. 32). Job also, at a period supposed to

be still earlier than that in which Moses lived, expresses a desire that his words should be 'cut deep in the rock for ever' (ch. xix. 24). Stones, then, whether as rocks, pillars, or tablets, were the books of the most ancient people, through which they sought to preserve their laws, public acts, treaties, the history of facts, and the most important discoveries. Although the earliest Scripture notices of writing exhibit its earliest form, this does not imply that no other form was known at the times under consideration. Other forms are mentioned in the book of Job; and even in the Pentateuch 'books' are several times mentioned. The short and comprehensive Decalogue only was inscribed on stone, the more detailed law being, as a whole, written in a book, by the express command of God. (Exod. xvii. 14; Deut. xvii. 18, and xxxi. 24. See the note on this last text; and respecting inscriptions on rocks, see the note on Job xix. 24.)

20. '*He took the calf which they had made and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.*'—According to this version, Moses *burnt* the golden calf in the fire; nor does this translation vary from that given by the Vulgate. It would seem, indeed, that all the translators had anticipated the notion of the celebrated Stahl, who, in his treatise *Vitulus aureus in igne combustus*, is of opinion that the idol was reduced to powder by calcination. But the words וַיִּשְׂרֹף בָּאֵשׁ should be rendered *and he melted it in the fire*, not *he burnt it in the fire*. The gold, after it had been first melted, might undoubtedly have been calcinated by a second process, and by the means of fire; but how, by any method of calcination, could it be brought to such a state that, when it was ground down and thrown in the water, it could become potable? That Moses did render gold potable is a fact not to be questioned. Now, one of these two things necessarily follows — either Moses worked a miracle, or he must have possessed a very great knowledge of chemistry. There is no appearance of any miraculous intervention of Providence upon this occasion. We must then admit that the effect was produced by the operation of natural causes. The means of rendering gold potable have been shown by Stahl, and perhaps still better by Boerhaave; but these means are such that only an able chemist could have discovered them. It is in vain to argue that the knowledge of the means in question could not have existed in the time of the Hebrew legislator: if we admit the facts, we must admit the knowledge. (See Drummond's *Origines*, ii. 272.) The knowledge which Moses may have possessed doubtless arose from his being 'learned in all the wisdom of the Egyptians' (Acts vii. 22); and this fact, therefore, evinces the great progress in natural science which had, at a very early period, been made by that people.

32. '*If thou wilt forgive their sin—; and if not.*'—The most ancient versions supply the ellipsis of the text by adding the word 'forgive' after 'sin.' If we thus recover a word which the original has lost, it is well; but if the word be merely an addition to supply an apparent deficiency in the text, we could very well afford to dispense with its assistance; the suspension of the meaning seems to us far more expressive than any word which could be introduced to fill it up.

— '*Blot me . . . out of thy book, which thou hast written.*'—This is thought to contain an allusion to the rolls or public registers in which the names of the people were entered under their respective tribes. This was the book of the living, and when any man died his name was erased. The idea of the text will then seem to be, that Moses attributes such a book to God, and desires rather to have his name blotted from it—that is, to die—than witness the destruction of his people. This explanation removes the difficulty resulting from the common interpretation, that Moses desired to have his name blotted from the book of eternal life.

CHAPTER XXXIII.

1 *The Lord refuseth to go as he had promised with the people.* 4 *The people mourn thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moses.* 12 *Moses desireth to see the glory of God.*

AND the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [1]Unto thy seed will I give it:

2 [2]And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a [3]stiffnecked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the

[1] Gen. 12. 7. [2] Deut. 7. 22. Josh. 24. 11. [3] Chap. 32. 9. Deut. 9. 13.

people rose up and worshipped, every man *in* his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; [a]and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

[a] Rom. 9. 15.

Verse 4. '*When the people heard these evil tidings, they mourned; and no man did put on his ornaments.*'—The Septuagint reads 'robes' as well as ornaments, which, whether part of the original text or not, shews that it was an ancient practice to lay aside, in times of mourning, not only mere ornaments, but the outer and more valuable articles of dress. 'Ornaments' must probably be understood to include ornamental dress and armour. The custom of rejecting ornaments in times of mourning and humiliation, is so general and so natural, as to require no particular illustration. But the custom of throwing off the outer garments, to which there are several allusions in Scripture, is more peculiar to the East. Harmer, in his valuable '*Observations*,' quotes, from the account given by Pitts of the ceremonies practised by the pilgrims at Mecca, the following passage, which he very justly considers to furnish a fair illustration of the appearance which the Israelites presented on this remarkable occasion. 'We came to a place called Rabbock, about four days' sail on this side of Mecca, where all the hagges, or pilgrims (excepting those of the female sex), do enter into *hirrawen*, or *ihram*, i.e. they take off all their clothes, covering themselves with two *hirrawens*, or large white cotton wrappers; one they put about their middle, which reaches down to their ancles; the other they cover the upper part of the body with, except the head: and they wear no other thing on their bodies but these wrappers, only a pair of gimgamee, that is, thin-soled shoes like sandals, the over leather of which covers only the toes, their insteps being all naked. In this manner, like humble penitents, they go from Rabbock until they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, until the very skin is burnt off their backs and arms, and their heads swollen to a very great degree.' He afterwards mentions that this mortifying habit is worn for about a week; and further on says:—'It was a sight indeed able to pierce one's heart, to behold so many thousands in their garments of humility and mortification, with their naked heads and cheeks watered with tears; and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, using a form of penitential expression, and thus continuing for the space of four or five hours.'

7. '*Moses took the tabernacle, and pitched it without the camp.*'—This of course was not the great and sacred tabernacle which has been so minutely described in the previous chapters; for that was not yet made. There has been a considerable quantity of rather unprofitable speculation about this tabernacle, into which we cannot enter. The best and most sober interpreters are content to follow the Septuagint and Syriac versions, in understanding that this tent was the tent of Moses as chief and leader; and in or before which he gave audiences, heard causes, and communicated with the Lord. It is very probable that the public services of religion were also performed at it, previously to the erection of the great tabernacle. Moses appears to have removed this tent to a distance from the camp, with the view of expressing his abhorrence of the sin and ingratitude into which the people had recently fallen.

17. '*I know thee by name.*'—For one, who has multitudes under his charge, to know any by name, necessarily implies a degree of personal knowledge and favour towards the persons whose names are thus known. Thus we have read of generals who have found it help much towards winning them the attachment of their soldiers, to take the trouble of making themselves acquainted with a considerable number of their names, and occasionally to exhibit the knowledge they had acquired. To be known, by name, to a king or great person, is still mentioned as a distinction in the East. Thus Knox, in his curious account of Ceylon, and his adventures there, mentions that, when he desired the Cingalese to bring him the rice which

he used for his daily food, they told him, that as he was the captain's son, and they but his servants, it was not proper for him to go about from house to house for his victuals as they did; and the great men at court had ordered that his food should be duly brought to him every day. 'Neither was it fitting for me, they said, to employ myself in such an inferior office as to dress my own meat, being *a man that the king had notice of by name*, and very suddenly, before I should be aware of it, would send for me into his presence, when I should be highly promoted to some place of honour.'

CHAPTER XXXIV.

1 *The tables are renewed.* 5 *The name of the* LORD *proclaimed.* 8 *Moses intreateth God to go with them.* 10 *God maketh a covenant with them, repeating certain duties of the first table.* 28 *Moses after forty days in the mount cometh down with the tables.* 29 *His face shineth, and he covereth it with a vail.*

AND the LORD said unto Moses, [1]Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall [2]come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; [3]visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 ¶ And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, [4]I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [5]Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their [6]images, and cut down their groves:

14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is a* [7]jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

16 And thou take of [8]their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of [9]unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the [10]month Abib thou camest out from Egypt.

19 [11]All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But the firstling of an ass thou shalt redeem with a [12]lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me [13]empty.

21 ¶ [14]Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 ¶ [15]And thou shalt observe the feast of

[1] Deut. 10. 1. [2] Chap. 19. 12. [3] Chap. 20. 5. Deut. 5. 9. Jer. 32. 18. [4] Deut. 5. 2.
[5] Chap. 23. 32. Deut. 7. 2. [6] Heb. *statues*. [7] Chap. 20. 5. [8] 1 Kings 11. 2. [9] Chap. 23. 15. [10] Chap. 13. 4.
[11] Chap. 22. 29. Ezek. 40. 30. [12] Or, *kid*. [13] Chap. 23. 15. [14] Chap. 23. 12. Deut. 5. 12. Luke 13. 14. [15] Chap. 23. 16.

weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the [16]year's end.

23 ¶ [17] Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 ¶ [18]Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a [19]kid in his mother's milk.

27 ¶ And the LORD said unto Moses, Write thou [20]these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 [21]And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten [22]commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [23]a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

[16] Heb. *revolution of the year.* [17] Chap. 23. 14. 17. Deut. 16. 16. [18] Chap. 23. 18. [19] Chap. 23. 19. Deut. 14. 21.
[20] Deut. 4. 13. [21] Chap. 24. 18. Deut. 9. 9. [22] Heb. *words.* [23] 2 Cor. 3. 13.

Verse 21. '*Earing time.*'—It is probable that many readers may refer this to the time when the corn begins to appear in the ear; or else to the time in which the ears are gathered—that is, harvest—in which latter sense the word is, in fact, explained in some English dictionaries. But earing is an old English word for ploughing; and the original Hebrew word חָרִישׁ, *cheresh*, is the same which is rendered by 'ploughing' in other places. The truth is, that the verb to *ear*, or *are* (from the Latin *arare*) signifies to *till* or *plough* the ground. Tremellius and Junius translate 'earing-time' by *in ipsa aratione*, 'ploughing-time.' Wickliffe, in his New Testament (Luke xvii. 7), has 'but who of you hath a servant *eringe*?' where the Vulgate, from which he made his translation, has *arentem*. What we now call *arable* land, Greenway, in his translation of Tacitus, *De Mor. Germ.*, calls '*earable* land,' etc.

27. '*Write thou these words.*'—In the following verse Moses records that he did as commanded; and from hence some have inferred that the words of the second tables were not, like those of the first, written by the hand of God. But Moses, when speaking of the second tables, in Deut. x. 4, says expressly, as he had elsewhere said of the first tables (Exod. xxxii. 16), that they were written by the finger of God. From this it necessarily follows that there was no such difference as is commonly supposed, but that both were written either by the hand of the Lord, or by that of Moses. If we suppose both, or only the second tables, to be written by the hand of God, it is difficult to understand how the same tables should be said to have been written by the hand of Moses; but if we suppose them written by Moses, there is no difficulty in comprehending how, in this as in other cases, that should be said to be done by the Lord, which was done by his command and under his directions. The expression might be figurative as to the act of Jehovah, but could not well be so, in this case, with regard to that of Moses. It is, however, supposed by some commentators, that 'Write thou these words,' refers not to the ten commandments, but to the words previously spoken, from verse 11 to 29, which Moses wrote on the *back* side of the tables; and that in the next verse, the word 'Jehovah' has probably been dropped, so that instead of 'he (Moses) wrote,' we should read 'Jehovah wrote.' This hypothesis does certainly obviate the apparent discrepancies of the different texts, but in a manner too gratuitous to satisfy our minds. If it be of importance to understand that the tables were literally written 'by the finger of God,' the probability might, we imagine, be shewn by a less violent hypothesis. Admitting that the Lord, and not Moses, is denoted in *v.* 28, the previous verse is the only one that offers any difficulty, and this may be removed by observing, that the tables of stone are not mentioned in that verse, as they are everywhere else when writing upon them is intended. Hence we are at liberty to infer, that the expression 'Write thou these words,' does not refer to the tables at all, but to *the book* in which he was on other occasions instructed to write, and in which he was now told to register the important words which had just been spoken. That these words were written on the *back* of the tables by Moses is a strange supposition, when we recollect that the former tables had been written on *both* sides, although they contained nothing but the Decalogue—and it is particularly

stated, that the first and second tables were exactly similar.

30. '*The skin of his face shone.*'—'In many places, and in some ancient Bibles, Moses is described with horns. The same description we find in a silver medal; that is, upon one side Moses horned, and on the reverse the commandment against sculptured images. Which is conceived to be a coynage of some Jews, in derision of Christians, who first began that pourtract.' (Brown's *Vulgar Errors*, p. 286, edit. 1672.) Our excellent translation, in common with the original and the most ancient versions, gives no sanction to this still prevalent idea, which arose from the Vulgate translation—the only one with which the Italian painters were acquainted—which, instead of saying that the face of Moses shone, says 'Ignorabat quod *cornuta* esset facies sua;' he knew not that his face *was horned*. The original word, קָרַן *karan*, signifies primarily to irradiate, to shoot forth or emit rays of light; whence, from the idea of shooting forth, comes the noun קֶרֶן *keren*, 'a horn.' The context determines the sense, for it is evident that it would be as improper to render the word here 'horned,' as it would be to translate it 'rayed' when applied to an ox or goat. Sir Thomas Brown is perhaps correct in his understanding of the matter, after Tremellius and Estius:—'His face was radiant, and dispersing beams like many horns or cones about his head; which is also consonant unto the original signification, and yet observed in the pieces of our Saviour and the Virgin Mary, who are commonly drawn with scintillations, or radiant halos, about their head; which, after the French expression, are called, the Glory.' All we can fairly gather from the text is, that the divine glory irradiated the face of Moses, from which such an extraordinary effulgence proceeded, that it was necessary for him to veil his face while delivering to the Israelites the commands of God; or, at least, in his ordinary communications with them. For it is to be observed, that in the expression (*v.* 33) '*Till* Moses had done speaking with them, he put a vail on his face,' the word '*till*' is not in the original; and all the ancient versions read, 'when,' that is to say, that his face was unveiled while delivering the commandments of God, but veiled at other times, except when he stood before the Lord. The custom among painters of putting 'glories' around the heads of sacred persons, no doubt arose from this fact concerning Moses. We are not aware of any other authority, except that *the raiment* of Christ became shining at the transfiguration. The ancient heathen considered an irradiation or lambent flame about the head, as a manifestation of the divine favour and protection. But whether this arose from any tradition concerning Moses, it is impossible to determine. Sir William Ouseley, in his learned *Travels in the East*, has a dissertation on 'Glories in Ancient Pictures,' to which we may refer the reader for much curious information on the subject.

CHAPTER XXXV.

2 *The sabbath.* 4 *The free gifts for the tabernacle.* 20 *The readiness of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.

2 ¶ [1]Six days shall work be done, but on the seventh day there shall be to you [2]an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: [3]whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

11 [4]The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,

13 The table, and his staves, and all his vessels, and the shewbread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 [5]And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

16 [6]The altar of burnt offering, with his brasen gate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

[1] Chap. 20. 9. Levit. 23. 3. Deut. 5. 12. Luke 13. 14.
[2] Heb. *holiness.*
[3] Chap. 25. 2.
[4] Chap. 26. 1, &c.
[5] Chap. 30. 1.
[6] Chap. 27. 1.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And [7]spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, [8]the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

[7] Chap. 30. 23. [8] Chap. 31. 2.

Verse 3. '*Ye shall kindle no fire.*'—How far the legislator intended this prohibition to extend, is not very easily ascertained. If it forbade them to light fires even for the purpose of warming themselves, it enjoined a severe abstinence, as the weather in Palestine is often extremely cold in winter. If it were only a prohibition to light fires for the purposes of cookery, the hardship was not so great, as they had still time to prepare a supper after the evening twilight, when the Sabbath was over. How the Jews themselves understood this law is shewn by the fact, that they abstain from dressing warm victuals on the Sabbath day; and that they do not kindle fresh fires, but employ a Christian woman to keep up the fires kindled before the holy day commenced. Maimonides seems to think that the law was designated to preclude the exercise upon the Sabbath day of all those gainful employments in which the use of fire is necessary.

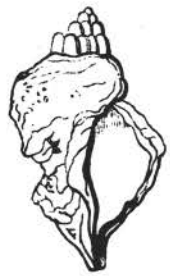
22. '*Tablets*' כּוּמָז *kumaz*.—This is a very doubtful word, occurring here and in Num. xxxi. 40. Geddes and others render it by lockets, answering to the Roman 'bulla,' or the 'baccatum monile' of Virgil, which was a necklace formed of precious stones, resembling berries. Such trinkets are still worn by the Arabians. Bochart supposes it was a kind of supporting girdle, worn by the women around the bosom. As, however, these probabilities have been suggested without any reference to Egyptian ornaments, we, making such reference, incline to suppose that the hoop or band surrounding the head (as in the cut to chap. iii.) is here intended. So important an ornament was not likely to be omitted, but we do not see that it is mentioned at all, unless denoted by this word.

It is observable that the Samaritan and Septuagint add 'collars' to the list of articles. These were doubtless Egyptian collars, the form of which may be seen in the cut above-mentioned; they are very large, covering the neck and part of the chest, being, as it were, composed of necklaces disposed in concentric circles. From the frequency with which they occur in Egyptian statues and paintings, they appear to have been in very general use, and doubtless, from their size, formed no inconsiderable part of the spoil in 'jewels of gold and jewels of silver,' which the Hebrews obtained from the Egyptians. (See Long's *Egyptian Antiquities*, ii. 83.)

35. '*Blue—purple—scarlet.*'—Dyeing would seem to have been one of the earliest of the arts. It was certainly practised in Jacob's time, as we see from Joseph's 'coat of many colours,' and from the scarlet thread which the midwife tied about the hand of one of Judah's children by Thamar. How much sooner the art was known it is impossible to determine. In the present book, its results have been frequently and familiarly mentioned; but it is observable that blue, purple, and scarlet are the only colours that have been anywhere specified. Dyeing must at this time have acquired considerable perfection, judging from the diversified forms of its application. Thus we see that entire pieces were dyed, as the robe of the ephod, which was all blue; threads for embroidery, as in the text; and the skins of animals, as the 'sheep-skins dyed red,' which formed one of the coverings of the tabernacle: in the last instance we are not quite sure whether it was the fleece which was dyed, or the leather, after the fleece had been taken off. The high antiquity of this art is

easily accounted for. Most of the materials fit to be manufactured into tissues are of dull or sombre colours; and men would naturally seize the first hints which offered of obviating the unpleasant uniformity of dress thus produced. We apprehend that the arts which relate to personal adornment and the preparation of food have been in general the first discovered, and the soonest brought to perfection: and dyeing is one of this class. The juices of the fruits and plants which men ate, the effect of rains upon certain earths and minerals, and a variety of other circumstances, must early have given to men some notion of the art of dyeing, and of the substances proper to be employed. We have little information concerning the processes followed by the ancients in the application of dyes. Some remarks on the mode of diversifying dresses with various colours have been given in the note to Gen. xxxvii. 3: and we shall here confine our attention to colours, particularly those mentioned in the text. As the Hebrews had just come from Egypt, there is no doubt that they employed the same colouring materials that were there in use, and it is therefore interesting to inquire what these were. The following particulars on Egyptian colours are principally drawn from vol. ii. of Mr. George Long's *Egyptian Antiquities*. Any illustration which can be derived from the colours of the cloths in which the mummies are enfolded, is, in application to the present subject, more valuable than that derived from paintings. These colours are different, being pure yellow, brownish yellow, dark red, flesh colour, and pale brick or red colour. We are not aware of any cloth wholly blue; but the selvage of these cloths is sometimes adorned with blue stripes. Mr. Thomson describes a small pattern, about half an inch broad, as forming the edging of one of the finest of these cloths with selvages; this pattern was composed of a stripe of blue, followed by three narrow lines of the same colour, alternating with three narrow lines of a fawn colour. This description agrees very nearly with that which has been given to ourselves by a gentleman who assisted at the examination of a mummy at Bombay; but, although in the highest degree competent to form an opinion on the subject, he thinks the blue stripes in the Bombay specimen were painted; whereas Mr. Thomson considers that the stripes in his specimen were formed in the loom with threads previously dyed. Our informant, however, most decidedly agrees in the opinion of Mr. Thomson, that the blue colour was formed by indigo; and as indigo is an Indian product, this is in further evidence of the existence of an early intercourse with India. Indigo is indeed mentioned in the Periplus as one of the articles exported from India to Egypt; and we cannot arrive at any better probability than that the 'blue' of the text was indigo. As to the other colours found in the mummy-cloths, Professor John, of Berlin, by whom they have been analysed, considers the pure yellow to have been dyed with henna-leaves: this plant is also a native of India, but is now, as well as indigo, cultivated in Egypt. The brownish-yellow he conceives to be a watery extract of madder, with the addition of henna-leaves and tamarinds: the dark flesh-red colour also from madder: and Mr. Thomson believes the pale brick or red colour to have been dyed with safflower. Here then we have a list composed exclusively of vegetable dyes; though perhaps it is too much to infer that such dyes only were used by the Egyptians for their cloths. We may perhaps extend the list by referring to the indubitably ancient paintings in the tombs at Thebes; for some of these colouring matters might be, and doubtless were, applied also to cloths, particularly if we believe that the colours of cloth were in very early times diversified by painting. These colours then are found to be black, blue, red, green, and yellow, which are always kept distinct and never blended. These have been also analysed by Professor John, who pronounces the blues, of which there are a lighter and darker shade, to be oxides of copper, a metal which abounds in Egypt. Belzoni, however, declares for indigo. The *reds* may be divided into brown-reds and brick-coloured reds. The colouring material of the former is a brown-red of oxide of iron; and the latter seem to be composed of the minium, cinnabar, or native vermilion, which Pliny describes as being employed in painting the Ethiopian gods. The *greens* are a mixture of yellow vegetable pigment with a copper blue. The vegetable yellow is probably henna, which continues in extensive use, as a dye, throughout the East. The *yellows*, which are often very pure, and of a bright sulphur colour, seem also to be vegetable colours. The *whites* appear to be preparations of lime and gypsum; and the *blacks* seem to have been in great variety, such as those made from the lees of wine, burnt pitch, charcoal or soot. Mr. Long adds, that doubtless, besides the colouring substances enumerated, various ochreous earths, red and yellow, were employed by the painter. So they probably were by the dyer, although vegetable dyes have only been detected in the mummy-cloths. We may perhaps assume that all these colours were known to the Hebrews, as well as others which we now fail to discover in Egyptian paintings and dyes. It is however remarkable that in the above account we find no mention of 'scarlet' or 'purple;' and we therefore reserve a notice of those colours for the following notes.

—'*Purple.*'—The pre-eminence given at the present day to purple as a royal colour is undoubtedly a result of the ancient preference, which arose when the relative superiority of purple to other colours was greater than at present. We have seen this colour frequently mentioned in connection with the works of the tabernacle and the dress of the high-priest; and we know that among the heathen the colour was considered peculiarly appropriate to the service of the gods. The Babylonians and other nations used to array their gods in robes of purple. A persuasion was even entertained that in the purple dye there lay some peculiar virtue for appeasing the wrath of the gods. Purple was also the distinguishing mark of great dignities among several nations. It is said that when the beautiful purple of Tyre was first discovered, the sovereign to whom it was presented appropriated it as a royal distinction. Homer intimates that it was only worn by princes; and this limitation of its use was common among other nations. A very early notice of this occurs also in Scripture, where the kings of Midian, defeated by Gideon, are described as being clad in purple raiment. (Judges viii. 26.) It seems to us very likely that, as there were several purples held in various degrees of estimation, it was only some particular shade of purple that was reserved for a godlike or royal distinction. It is important to understand that the word 'purple' in ancient writings does not denote one particular colour. Pliny mentions the difference between some of the purples: one was faint, approaching to our scarlet, and this was the least esteemed; another was a very deep red, approaching to violet; and a third was of a colour compared to that of coagulated bullock's blood. The most esteemed Tyrian purple seems to have been of this last colour. We say 'the most esteemed,' because it appears that even the Tyrian purple was not one particular colour, but a class of animal dyes as distinguished from vegetable—varying in shade of purple, from the most faint to the most intense. It is to be understood, however, that *all* the Tyrian purples were more esteemed than other colours, although they differed in degrees of value. Of the vegetable purples we know nothing. Most of our information relates to the purples of the Phœnicians. Whether theirs was the 'purple' of the text it is impossible to determine; but it is not unlikely, as their discovery of this colour, or class of colours, is of very remote antiquity; and, at all events, a short statement concerning the Tyrian purples will be generally applicable, as they were doubtless as much esteemed, whenever they became known, by the Hebrews as by other nations; and they may be understood as the 'purples' in future portions of the sacred books, if not in the present. These dyes were obtained from several varieties of shell-fish, comprehended under two species; one (*buccinum*) found in cliffs and rocks; and the other (*purpura* or *pelagia*), which was the proper purple-fish,



MUREX TRUNCULUS.

taken by fishing in the sea. The *Murex trunculus* of Linnæus and Lamarck has been demonstrated to have been the species used by the ancient Tyrians, by Dr. Wilde, who found a concrete mass of the shells in some of the ancient dye-pots sunk in the rocks at Tyre. These fish were found on the coasts of the Mediterranean and Atlantic, and locally differed in the tint and value of the dye which they furnished. The Atlantic shells afforded the darkest colour; those on the Italian and Sicilian coasts, a positive violet or purple; and those of the Phœnician shore itself, and in general the southern coast of the Mediterranean, yielded scarlet colour. The most celebrated in the Mediterranean were those from the coasts of Sicily and the Peloponnesus; and in the Atlantic those from the shores of Britain. The dyeing matter must have been very expensive, as each fish only furnished a very minute quantity of juice, pressed from a white vein or vessel in the neck, and which could only be obtained while the animal was alive. The rest of the fish was useless. The juice of this fish is not now used in dyeing; the art of preparing it is lost, apparently in consequence of dyes, as good or better, having been discovered, which can be obtained with much less trouble and expense. The Phœnicians excelled all other people in the use of this colouring matter, whence arose the great fame which the purples and scarlets of Sidon and Tyre enjoyed in ancient times; so that they were much in request among great people, and formed the prevailing fashion among the higher ranks of society. The beauty and variety of colours, it would seem, was more the result of art than a natural property of the material. The desired hue was obtained by the application of differently tinted juices, the hue being varied by the order of application. The mixing and preparation required for the intended result was a work demanding much care and skill; the process being of course varied according to the hue to be obtained. The Phœnicians are also understood to have possessed the art of throwing a peculiar lustre into their colours by making other tints play over it, producing what is called a 'shot colour.' This perhaps was the great secret of their art. The most esteemed purple stuffs were those which were 'twice dyed;' and as this seems to be noticed in the sacred text as a distinction of the stuffs there mentioned, we might take this as an intimation that the dyes were Phœnician; but on this point it is not necessary to insist. The Phœnician dyeing seems to have been at all times performed in the wool. It appears that the purple dye was applied to all sorts of stuffs, linen, cotton, and, in later times, silk; but its most usual application was to woollen, which, being manufactured from the fine wool of Arabia, possessed a value not entirely owing to the rich dye with which it was imbued. It was probably the merit of the fabric and the colour combined, which obtained for the dyed stuffs of Tyre the high reputation which they would not have enjoyed on either account separately.

—'*Scarlet.*'—There has been some difference of opinion about this colour: some think that it is merely one of the Phœnician purples produced from the shell-fish; for it is certain that among the number was a bright colour, approaching either to a crimson or scarlet, and which seems to have been held in considerable esteem. Others, who do not contend on this point, hesitate to say whether crimson or scarlet is intended by the word in the text, and by its equivalents in other languages. Besides the dye produced by the murex, a crimson or deep scarlet colour was known in ancient times, obtained from an insect akin to the American cochineal, but producing a much inferior colour. This insect was called *kermes* (whence our words *carmine*, *crimson*) by the Arabs; and *coccus* by the Greeks and Romans. It was the female of this remarkable insect that was employed, and though with us supplanted by the cochineal (*Coccus cacti*), is still used for the purpose in India and Persia. It attains the size and form of a pea, is of a violet-black colour, covered with a whitish powder, adhering to plants, chiefly various species of oak, and so closely resembling grains that their insect nature was not known for many centuries. This insect is widely distributed over many parts of the south-eastern countries of the ancient world; and it occurs abundantly in Palestine, being found there upon the *Quercus coccifera*, or kermes oak.



COCCUS ILICIS, ON A BRANCH.

The word rendered 'scarlet' in the text and elsewhere in the books of Moses is either שָׁנִי *shani*, 'crimson,' alone, as in Gen. xxxviii. 28-30, where the Sept. has κόκκινον, and the Vulgate *coccus*; or תּוֹלַעַת שָׁנִי *tolath shani*, 'worm-crimson,' as throughout Exodus and the other books of the Pentateuch, except in Lev. xiv. 4, 6, 14, 49, 51; Num. iv. 8, where the words are transposed, and we read שְׁנִי תּוֹלַעַת *shani tolath*, 'crimson-worm.' These words are somewhat variously rendered in the Septuagint by κόκκινον, diversified by the various additions of διπλοῦν κεκλωσμένον, κλώτον, κλωστόν, διανενησμένον; and by the Vulgate, vermiculus, coccus, coccus bis tinctus, and coccus vermiculus. In a few places of the later Scriptural books we have תּוֹלַע alone; and in such places the Septuagint has κόκκινον, and the Vulgate has *vermiculus* in Isa. i. 8; *croceis* in Sam. iv. 5, and *coccineis* in Nah. ii. 3. In the New Testament κόκκινος is throughout used for 'scarlet.' The first of the Hebrew words שָׁנִי is generally derived from שָׁנָה *shanah*, 'to repeat;' and is thus interpreted to mean 'double-dyed;' and it is commonly stated that the scarlet was in fact produced by

a twofold operation: but Gesenius seems to shew that this statement is applicable only to the Tyrian purple, and likes rather to derive the word from the Arabic شني *shany*, 'to shine,' 'to be bright;' because scarlet garments were admired for their brightness. But we are not satisfied that the ancient colour was, like our own, distinguished from all others by the specific quality of brightness; and we feel assured that the ancient colour, which we translate by 'scarlet,' was double-dyed as well as the purple, the colour being indeed but a lighter shade of the purple. As to the other word תּוֹלַע *tola*, it certainly denotes a worm, grub, or insect: and, as we have seen, the Septuagint and Vulgate plainly understood by it the *coccus*, from which the ancients procured a blood-red crimson (not a scarlet) dye. Beckmann states that the epithet *vermiculatus* was applied to it during the middle ages, when the fact became generally understood, and that hence is derived the word *vermilion*. Hence the Hebrew word must be taken as denoting both the coccus itself and the deep red, a rich crimson which was derived from it, and which in Cant. iv. 3, is compared to the colour of beautiful lips. And such was the signification of the word 'scarlet' at the time the authorized version was made, rather than the colour now distinguished by that name, and which was then unknown.

Professor Tychsen says that *tola* was the ancient Phœnician name for this dye used by the Hebrews, and even by the Syrians; and is employed by the Syrian translator in Isaiah i. 18. After the Captivity, the Jews more commonly used the Aramæan word *zehori*. The same learned orientalist thinks that the dye was discovered by the Phœnicians; and supposing the identity of the Scripture 'scarlet' with the *kermes* established, very properly concludes that the kermes dye was known before the time of Moses;—that the dye was known to the Egyptians in the time of Moses; for the Israelites must have carried it along with them from Egypt;—that the Arabs received the name 'kermes,' with the dye, from Armenia and Persia, where it was indigenous, and had been long known; and that name banished the old name in the East, as the name 'scarlet' has in the West. The kermes was perhaps not known in Arabia; at least it was not indigenous, as the Arabs appear to have no name for it. *Kermes* signifies always *red dye;* and when pronounced short it becomes *deep red*. Beckmann thinks that in later times the Tyrian purples were superseded by the improvements of this dye; but we do not feel satisfied with his authorities for this conclusion. The kermes itself has now long been superseded by the American cochineal, which is far superior to any pigment employed in ancient times for dyeing reds. Indeed we have perhaps little cause to regret the loss or disuse of any ancient dye, particularly in bright reds, which owe so much to discoveries of chemistry, that we have every reason to conclude them infinitely superior to any which ancient art could produce. Pliny complains that scarlet dyes could not be made sufficiently durable and adhesive; and the statements in ancient authors as to the brilliancy of scarlet may be admitted by recollecting that they had nothing better with which to compare it. The Roman sumptuary laws allowed any body to wear 'scarlet;' but purple was, as in other countries, limited to great dignitaries. On the general subject of this and the preceding note, see Bochart, *Hierozoicon*, ed. Rosenmüller, iii. 675; Braunius, *Vestitu Sacerdotum*, p. 187, seq.; Amati, *De Restitutione Purpurarum*, 1785; Capelli, *De Antiqua et Nupera Purpura;* Rosa, *Dissertazione delle Porpore degli Antichi*, 1785; Beckmann, *History of Inventions;* Goguet, *Origine des Lois*, ii. 92-98; Heeren, *Ideen*, I. ii. 88, sqq.; Wilde, *Narrative of a Voyage*, ii. 482; Kitto's *Physical History of Palestine*, p. 249; and Denham's article, 'PURPLE,' in *Cyclop. of Biblical Literature.*

CHAPTER XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The liberality of the people is restrained.* 8 *The curtains of cherubims.* 14 *The curtains of goats' hair.* 19 *The covering of skins.* 20 *The boards with their sockets.* 31 *The bars.* 35 *The vail.* 37 *The hanging for the door.*

THEN wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal.* And they brought yet unto him free offerings every morning.

4 ¶ And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ [1]And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side

[1] Chap. 26. 3, 4.

of *another* curtain, in the coupling of the second.

12 [2]Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 ¶ And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

20 ¶ And he made boards for the tabernacle *of* shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were [3]coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, [4]under every board two sockets.

31 ¶ And he made [5]bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, [6]of needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

[2] Chap. 26. 10. [3] Heb. *twinned.* [4] Heb. *two sockets, two sockets under one board.* [5] Chap. 25. 28, and 30. 5. [6] Heb. *the work of a needle-worker*, or, *embroiderer.*

Verse 5. '*The people being much more than enough for the service of the work.*'—It is desirable to form some idea not only of the extent to which the liberality of the people was exemplified in providing the materials for this great work; but of the cost which this remarkable undertaking involved. This is less difficult than might at first view appear; as the quantities of the articles which constituted its chief value are stated or admit of easy calculation. The GOLD weighed 29 talents and 730 shekels, or 87,730 shekels, if we allow 3000 shekels to the talent of 125 lbs. This, at the usual reckoning of four pounds the ounce, would have the present value of 175,500*l.* The silver was 100 talents and 1775 shekels, being a half shekel from all the males above 20 years of age who came out of Egypt, whose number was 603,550; the whole number of which, at five shillings the ounce, would be 37,721*l.* The BRASS, or rather copper, was 70 talents and 24,000 shekels, which, if valued at 1*s.* 3*d.* the pound avoirdupois, would be worth 138*l.* The amount of these several items would be 213,320*l.* But this account is only for the metals, and does not include the curtains of the inclosure, the coverings of the tabernacle, the dress and jewels of the high-priest, the dresses of the priests, and the value of the time, skill, and labour employed in the work. The whole of this may, on a very moderate estimate, be taken to have raised the value of the whole in our present money to not

less than 250,000*l.*, which, although for a fabric so small and even portable, is fully one-third the expense of St. Paul's Cathedral (which was 736,752*l.*). This, however, is not the whole truth; nor are these the only circumstances to be taken into account in forming such estimates; the value of the precious metals, and the cost of labour and food, which together constitute the standards of value, may have been, and probably were, so different in those ancient times, that the sum stated may at its then value have been equal to the whole of the sum required for the erection of St, Paul's, just as that latter sum represents perhaps double the amount in present value; for competent judges have declared that such a building as St. Paul's could not *now* be completed for less than twice the sum for which it was built.

34. '*He overlaid the boards with gold.*'—The question arises whether in this place and elsewhere gilding, or actual overlaying with plates of metal, is intended. It is observable that the word 'gilding' never occurs in our translation, but 'overlaying' often; and yet there is no reason to question that the Hebrews were at some time or other acquainted with gilding, and it is therefore difficult to conclude that in all cases where the word צִפָּה *tzippah* occurs it means only overlaying with plates of metal; and this may be the rather questioned, since the Septuagint renders it by καταχρυσόω, 'to gild,' and is followed in this by the Vulgate. Modern translators have, however, generally adopted the ambiguous expression, 'to overlay;' yet one of them, Michaelis, uses the term 'to gild' in application to the boards of the tabernacle. When Beckmann was writing his article on gilding, he applied to Professor Tychsen to furnish him with some information as to the Scriptural notices on the subject. The professor, in his reply, states the instances in which gilding or overlaying are mentioned. They are, in the works of the tabernacle:—the ark, which was covered with gold within and without, and also the staves which belonged to it—the table of shew-bread, with its staves—the altar of burnt incense—the boards which formed the sides and the west end of the tabernacle; these were forty-eight in number, each having a surface of about forty-three feet and a half: besides which, there were the five bars on each side, which bound the whole together, and the pillars at the east end, which were also overlaid with gold. Then in Solomon's temple, the parts overlaid with gold were—the whole inside of the house (1 Kings vi. 21, 22): the altar of incense (verse 20-22): the wooden cherubim, above seventeen feet in height (verse 28): the floor (verse 30): the doors of the oracle, on which were carved cherubim, palm-trees, and open flowers, so that the covering gold accurately exhibited the figures of the carved work (verse 32-35). 'Now,' proceeds the professor, 'the question is, whether all these were gilt, or covered, or overlaid with plates of gold. I am acquainted with no work in which this subject is professedly discussed, and therefore I submit the following remarks to your consideration: The expression continually used for overlaying is צִפָּה, the original meaning of which in the Arabic, صفا, "to be bright, clear," seems still to remain. The signification therefore is, "to make clear, to render bright;" but, as is commonly the case, nothing decisive can be obtained from this etymology; for it is equally applicable to gilding as to overlaying with gold.' In some following observations the professor omits to avail himself of the important corroboration of his own view (that the word translated 'to overlay' means only 'to render bright') which is afforded by the fact, that when overlaying is undoubtedly intended, as in overlaying the altar of burnt offering with plates of copper, quite another word is used (נְחֹשֶׁת) than that which refers to the covering of the wood-work with gold. Upon the whole, Tychsen concludes, from a comparison of the different passages, that gilding is sometimes intended, rather than overlaying with plates of metal. He considers that the drying of the wood, and the softness of gold, which, in regard to staves, floors, etc., would soon be rubbed off, occasions some difficulty in the notion that plates of metal were employed; but even admitting that such plates could be made sufficiently fast to smooth surfaces of wood, he doubts whether any plates, however thin, could be so applied as to fit and exhibit accurately carved wooden figures and flower-work, as in 1 Kings vi. 35. And, with regard to the parts of the tabernacle, had they been covered with plates of gold, would they not have been too heavy for transportation, particularly as several of them were to be carried on the shoulders of men? He also states his impression, that the twenty-nine talents and odd shekels of gold could scarcely have been sufficient to cover with plates of gold all the articles above enumerated after so many vessels and other things had been made with pure gold. Upon the whole, Professor Tychsen thinks that the Hebrews understood both the arts of gilding and of overlaying with plates of metal, and that we must be left to infer from analogy and probability which process of the two was employed in particular cases.

Some of these arguments seem to us to deserve great attention, and we have little hesitation in allowing their application to the temple of Solomon in the instances to which Professor Tychsen adverts; and, although with somewhat more hesitation, we may allow that collateral considerations give some probability to their application even to a structure so much more ancient and so different as the tabernacle. One of these considerations is, that gilding did not in ancient times imply so much inferiority to overlaying with plates as at present; for the ancient gold-beaters had not the art of reducing the gold-leaf to anything like the tenuity which may now be produced, and hence the ancient gilding was thick, durable, and rich. Another is, that the art of gilding was of very high antiquity in Egypt. Herodotus mentions Egyptian statues ornamented with gilding; and he also mentions that he saw in the palace of Sais a cow of richly gilded wood, which had been made, in times long anterior to his own, by Mycerinus (the son of Cheops, the pyramid-builder) to enclose the mummy of his daughter. Even at this day we find traces of gilding on mummies and mummy-cases, and in some instances the mummies appear to have been gilt all over. (See Long's *Egyptian Antiquities*, ii. 144.) Goguet thinks, indeed, that gilding was not known to the Greeks in the time of Homer. We do not feel that this position is fairly established by the instance he adduces; and if it were so, it is not only easy to conceive, but is certainly true, that the Egyptians had at that time long been acquainted with many arts which were not yet known to the Greeks. Goguet's instance is, that when the heifer which Nestor was about to offer to Minerva had, according to custom, its horns ornamented with gold, the process followed by the operator, who came with anvil, hammer, and pincers, is evidently not that of gilding, but of overlaying with plates of metal. See *Origine des Lois*, ii. 209.

37. '*He made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework.*'—Mr. Morier, in his *Second Journey through Persia*, makes the following observation with a view to the illustration of this text. When travelling near Lahar, in the north of Persia, he stopped at an encampment of the Eelauts, or Tartar nomades, inhabiting that country, to examine the tent of the chief. 'It was composed of a wooden frame of circular laths, which was fixed on the ground, and then covered over with large felts, that were fastened down by a cord ornamented with tassels of various colours. A curtain curiously worked by the women with coarse needlework, of various colours, was suspended over the door. In the King of Persia's tents, magnificent *perdahs*, or hangings of needlework, are suspended, as well as on the doors of great mosques in Turkey; and these circumstances combined, will perhaps illustrate the "hanging for the tabernacle door,"' etc. To this we may add, that curtains for the doors are not confined to tents in Persia. They are also used in summer for the doors of the sitting-rooms of palaces and private residences, and the climate and peculiar customs of the country, certainly render them preferable to wooden doors in the warm season.

CHAPTER XXXVII.

1 *The ark.* 6 *The mercy seat with cherubims.* 10 *The table with his vessels.* 17 *The candlestick with his lamps and instruments.* 25 *The altar of incense.* 29 *The anointing oil and sweet incense.*

AND Bezaleel made [1]the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [2]mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub [3]on the end on this side, and another cherub [4]on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

10 ¶ And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his [5]dishes, and his spoons, and his bowls, and his covers [6]to cover withal, *of* pure gold.

17 ¶ And he made the [7]candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ [8]And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

29 ¶ And he made [9]the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

[1] Chap. 25. 10. [2] Chap. 25. 17. [3] Or, *out of*, &c. [4] Or, *out of*, &c. [5] Chap. 25. 29.
[6] Or, *to pour out withal*. [7] Chap. 25. 31. [8] Chap. 30. 1. [9] Chap. 30. 25.

Verse 29. '*The holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.*'—In the time of Jacob (Gen. xxxvii. 25) the commerce of the Egyptians with the Asiatics seems to have consisted chiefly in gums, spices, and aromatics. 'Such a commerce (Sir William Drummond remarks) indicates great wealth and great luxury on the part of the Egyptians, who made no exports, and who must have given gold in exchange for the articles which they received from the East. But if the Egyptians were idle as merchants, they must have been busy as chemists. If we turn our attention to the Hebrews at this period, we shall not doubt that they had employed the chemical skill, which they had acquired in Egypt, in the composition of their perfumes and unguents. The anointing oil, or unguent, was composed of pure myrrh, sweet cinnamon, sweet calamus, and cassia, combined with olive oil. The quantity of these aromatics in their crude state is noted, and was immense; but the ointment was to be "compound after the art of the apothecary." From this statement it may be justly inferred, that the juices and volatile oils of the aromatics were extracted from them by distillation and compression, and were then mixed with the fixed oil obtained from the olive. The perfume (as described in Exod. xxx. 34) was a composition of equal portions of stacte (נָטָף *nataf*), onycha, galbanum, and pure frankincense, which after commixtion were to be ground to a powder. The Hebrew word לְבֹנָה *lebonah*, which we translate frankincense, denotes that this aromatic was white; but the matter of all resins only becomes white when purified, and this purification is effected by modern chemists by means of alcohol. It follows from these statements, that when the Hebrews quitted Egypt, the knowledge of metallurgy, chemistry, and pharmacy, must have been already well advanced in that country.' *Origines*, ii. 272—275.

CHAPTER XXXVIII.

1 *The altar of burnt offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that the people offered.*

AND [1]he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen gate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the [2]looking glasses of *the women* [3]assembling, which assembled *at* the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [4]pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of

[1] Chap. 27. 1. [2] Or, *brasen glasses.* [3] Heb. *assembling by troops.* [4] Chap. 27. 19.

Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for [5]every man, *that is,* half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

[5] Heb. *a poll.*

Verse 8. '*He made the laver of brass . . . . of the looking-glasses of the women.*'—As the laver was of brass or copper, it is evident that the 'looking-glasses,' with which it was made, were of the same metal. The word 'mirror' should have been used in the place of 'looking-*glass*,' in the various passages where it occurs, and which are all incompatible with the idea of *glass*. Thus Job (chap. xxxvii. 18), 'Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?' and an apocryphal writer (Ecclus. xii. 11) says, 'Thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his *rust* hath not been altogether wiped away.' In all these passages a metallic mirror is obviously intended. We may understand either that the stock of copper in the camp was so comparatively small, as to have been exhausted in the other works for the tabernacle, or else that the mirrors of the women were particularly required for the laver as being of a superior sort of metal. As the women who assembled at the tabernacle are especially mentioned, it is not improbable that they had been in the habit of following the example of the Egyptian women who took their mirrors with them when they went to the temples. Moses may have required them for the laver, in order to put a stop to a practice of which he did not approve.

Artificial mirrors seem to have been made as soon as men began to exercise their ingenuity on metals and stones. Every solid body capable of receiving a polish would be more or less suitable for this purpose; hence the earliest mirrors of which we possess any information were of metal. When men began to work metals, it must soon have been discovered that the hardest white metals reflected more distinct images, when polished, than any others. Of all the metals known to the ancients steel was the best calculated for the purpose; but Beckmann says that he can discover no indications that steel mirrors were in use among them; and he thinks that its liability to contract rust and to become tarnished, prevented this otherwise desirable metal from being employed for the purpose. We rather differ from him in this particular. The mention of *rust* in the above quotation from the Apocrypha seems to imply that the mirror there in view was of steel; and although it be true that the Greeks and Romans did not use such mirrors, it does not follow that they were not employed in the East, where, in most parts, the dryness of the atmosphere exposes polished steel to the least possible danger from rust. In fact steel mirrors, although in some degree superseded by looking-glasses, continue to be extensively used in the East. After steel, in eligibility for mirrors, comes silver; and we find that silver mirrors are those most generally mentioned among the Greeks and Romans. There was also in use for the same purpose a mixture of copper and tin, producing a white metal which would seem to have been better adapted for mirrors than silver, although, on some account or other, it was not so much esteemed for the purpose. One reason probably was, that this metal was more liable to be tarnished than those of silver, requiring to be frequently brightened before being used. Hence it seems that a sponge with pounded pumice-stone was generally suspended near the ancient mirrors. Mirrors of copper, brass, and gold, do not appear to have been much in use after the superior fitness of silver was discovered; yet there is no question that copper and brass were soonest applied to this purpose, and doubtless continued to be used by those who could not afford silver or silvered mirrors. The use of metallic mirrors is now, in Europe, almost entirely confined to reflecting telescopes. The mode of compounding the metals of which these mirrors are made, and of polishing them of a proper form, is an art of great nicety.

There is some difficulty in determining when glass mirrors were invented. Pliny alludes to attempts made at Sidon to form mirrors with glass, but in what manner does not appear; and if the attempts had produced any approximation to our mirrors, they would surely have superseded those of metal, which they were so far from doing that, whatever they were, they never came into use. With the exception of this notice in Pliny, there is no trace of glass mirrors till the thirteenth century, after which they are spoken of in the clearest manner, and continue to be mentioned in every century, and at last mirrors of metal passed entirely out of notice. That the practical invention of glass mirrors cannot be much earlier than the date here assigned, seems to be evinced by the fact, mentioned by Beckmann, that glass mirrors continued to be very scarce in France in the fourteenth century. Those of metal were still in common use, and the mirror of even the queen,



ANCIENT METALLIC MIRRORS.

Anne of Bretagne, consort of Louis XII., was of this description. On the history of mirrors, see further in Beckmann's *Hist. of Inventions*, vol. iii. See also Goguet, i. 371; Harmer, iv. 332-334; Burder's *Oriental Customs*, i. 37: ii. 52, etc.

— '*Of the women assembling, which assembled at the door of the tabernacle of the congregation.*'—This is a difficult text, and it would require a somewhat extensive paraphrase to bring out its full meaning to those unacquainted with the Hebrew language. First, the word צָבָא *tzaba*, denotes military service, a going forth to war. Here it is rendered 'assembled;' then as a substantive plural it denotes those who go forth to war, or render military service; and being here feminine, it is rendered 'the women who assembled.' Better, 'the female servants who served,' etc. It is clear that the original, primarily applicable to military service, is by a figure applied first to the *militia sacra* of the priests and Levites, whose leader and standard-bearer was the God of Israel. (Num. iv. 23, 35, 43; viii. 25.) In addition to the sacred host, composed of men, there appears in our text a corresponding one consisting of women; and the manner in which it is spoken of shews that it was a general, important, and formally recognised institution. That it did not end with Moses, is shewn from 1 Sam. ii. 22, where it is stated among the great crimes of the sons of Eli, that they corrupted the women who served at the gate of the tabernacle. What was the nature of their service is not distinctly declared, but may be collected from circumstances. That it was not in any way directly connected with the ritual worship—that is to say, that they were not in any sense 'priestesses,' such as we find among the heathen, is certain; not only because all the functions of that service are assigned to men, but because, had they been so engaged, their service in so public a capacity must, on some occasion or other, in the course of so large a volume as the Bible, which abounds in descriptions of and allusions to the external worship of the Hebrews, could not but have come under notice. Some think, from the mention of the laver, that they might have been partly employed in washing the feet of the priests and Levites, as it seems from 1 Sam. xxv. 41; Luke vii. 4; 1 Tim. v. 10, that it was often the occupation of women to wash the feet of men. It is certain, however, that the ancient Jews did not at all suppose that the service of these women had any connection with the external rites of worship; but they understood that it had reference to spiritual service rendered at the sanctuary. This appears from the paraphrase in the Septuagint, which substitutes 'fasting' for 'service;' as well as by that of Onkelos, who translates the same word by 'to pray.' Aben Ezra understands it in the same way: 'They came down to the tabernacle to pray and hear the word of the law.' But of special importance for the understanding 'what their service was,' is the third passage which bears upon this institution, which shews that it continued to the time of Christ. It is found in Luke iii. 37, where it is said of Anna, 'who departed not from the temple, but served God with *fastings* and *prayers* night and day. The relation of this passage to the present text is the more distinct when we compare it with the translation of the Seventy and of Onkelos. If we take these into account, we shall find a reference to the Jewish institution in 1 Tim. v. 5. 'Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.' A reference which implies that the service of these women was rendered not with the hands but with the heart. Hengstenberg is disposed to urge that the institution had

an ascetic character, from the fact—in connection with Exod. xxv. 1, where Moses is required to take from the Israelites' *free-will* offerings for the construction of the sanctuary—that the article which the holy women gave was their mirrors, their means of pleasing the world. This giving up the use of the mirror was, he says, the same to them as the leaving of the hair to grow was in the case of the Nazarites, by which they gave a practical demonstration that they, for the time in which this was done, renounced the world, in which the cutting off the hair belongs to the properties of social life, so that they might serve God only. The new use to which Moses devoted the mirrors also denotes that the offering of them had this significance. This gives, in addition to the negative, the positive reason: not for the world, but for God, ought we to adorn ourselves, and seek to please him alone. Compare 1 Pet. iii. 3, 4, where, besides the general purport, the phrase 'the holy women of old' is of peculiar significance. That the institution had, in its origin, an Egyptian reference is very probable, without argument, from the circumstance that it was in all probability not introduced by Moses by a law, but was found by him as an already existing institution. It evidently arose of itself from the Israelitish manner of life, and since they stood under manifest Egyptian influences, one should expect to find an Egyptian institution after which the Israelitish one was in form copied, while the spirit of both institutions must necessarily be as different as was the service of the Holy One of Israel from the natural religion of Egypt. This expectation is accordingly realised. The ancient Greek writers attest the presence of 'holy women,' that is, of women specially devoted to the service of the gods, in the Egyptian temple; and yet they were not —as among other heathen—priestesses; neither did they exemplify that impurity of life which was in other nations, as now in Hindustan, connected with such devotement. On this point Herodotus is very explicit: 'Among the Egyptians impurity is excluded from the circuit of the holy places, in which these women had their abode.' (Herodotus, i. 181, 182; ii. 54, 56.) It is true that Diodorus does ascribe impurities to the women of the Egyptian temples; but we can detect the source of his misapprehension, which is contradicted not only by Herodotus, but by the testimony of the monuments. Rosellini refutes it; and Wilkinson characterises it as 'a ridiculous story which could only have originated in the depraved notions and ignorance of the Greeks; fond of the marvellous, and notorious as they were for a superficial acquaintance with the customs of foreign nations.' (*Anct. Egyptians*, i. 259.) The characteristic peculiarities in which the Israelitish agrees with the Egyptian institution of holy women appear to be these:—1. That the women were not priestesses, discharged no functions which could be called sacerdotal, and took no part in the essential acts of public worship, other than by attendance as special votaries. 2. That the women were mostly persons of consideration:—that they were so among the Hebrews is indirectly shewn by the offering of mirrors, which at a much later period are mentioned in Scripture as articles of luxury: (Isa. iii. 23.) and that they were so among the Egyptians, appears not only from the testimony of Strabo, but from the clear evidence of the Scriptures. Wilkinson, while speaking of the tombs of the holy women, described by Diodorus, which are now seen at Thebes, in a valley 3000 feet behind the ruins of Medeenet Haboo, says, 'The sculptures shew that they were women of the highest rank, since all the occupants of these tombs were either the wives or daughters of kings.' 4. That the holy women were, among the Hebrews, usually unmarried or widows, is affirmed by the Jewish writers, and is rendered probable by the texts which have been adduced; and that such women among the Egyptians were unmarried is affirmed by Herodotus (i. 182), and also by Strabo, who adds the interesting fact, that they were not forbidden to marry when they wished, although when any one did so, a great lamentation was made for her as for one dead.

CHAPTER XXXIX.

1 *The cloths of service and holy garments.* 2 *The ephod.* 8 *The breastplate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moses.*

AND of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*, and [1]made the holy garments for Aaron; as the LORD commanded Moses.

2 ¶ And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 [2]And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a [3]memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a [4]sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, ac-

[1] Chap. 31. 10, and 35. 19. [2] Chap. 28. 9. [3] Chap. 28. 12. [4] Or, *ruby*.

cording to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made [5]bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and [6]linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, [7]HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, *and* all the vessels thereof, and the shewbread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and [8]the sweet incense, and the hanging for the tabernacle door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

[5] Chap. 28. 33. [6] Chap. 28. 42. [7] Chap. 28. 36. [8] Heb. *the incense of sweet spices.*

Verse 3. '*And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, etc.*'—This is the most ancient notice of the preparation of gold in wires, or extended threads, to be interwoven in cloths; and it is quite in conformity with all the information we can collect from ancient writings on the subject. Works made with threads of metal are rarely mentioned at all, and whenever they are spoken of, the wire appears to have been wholly made on the anvil. The metals were beaten with a hammer into thin plates, then cut with a pair of scissors or other instrument, into narrow slips, which were afterwards rounded with the hammer and file, so as to form wires or threads. Most of this process is described in the text. A very similar process of fabrication is described by Homer as being used by Vulcan, who repaired to his forge and formed upon his anvil a net so fine, that it could be perceived by no one, not even by the gods, being more delicate than the web of a spider. Abating the hyperbole, we may gather from this, as well as from the fact that the threads of metal were, in the instance before us, interwoven with, or employed to embroider cloths, that very fine wire was formed by this tedious and laborious process. It is not exactly clear how the gold threads were applied to ornament the ephod of the high-priest. We rather think they were not interwoven in the cloth, as in chap. xxxv. 34, it seems to be said that the colours in the enriched cloth were the work of the embroiderer as distinguished from the weaver, who is afterwards mentioned. So also the robe of the ephod, which was all of blue, is said to have been of woven work (verse 22), probably to denote its simplicity. The same is also said of the innermost coat, *v.* 27; while in speaking of the ephod, the girdles, etc., which were highly ornamented, embroidery and needlework are mentioned. Beckmann thinks that the earliest application of gold to dress, was to sew on slips of the metal, particularly on the seams, as is now done with gold lace. As there is no mention in the text of any process subsequent to that of cutting the metallic plate into slips, necessarily flat, it is possible that they were embroidered on the dress, or otherwise applied, without being rounded into wires or threads. Beckmann supposes that gold stars and other figures cut from thin plates of the metal, were very early applied to dresses, much in the same manner as spangles are at present, being either sewed to the cloth, or fastened by some adhesive composition. To this would seem to have succeeded the arts of embroidering and interweaving with threads of gold; and, ultimately, the progress of uncomfortable luxury led to the formation of clothes entirely of gold threads, without any other material. This was indeed 'cloth of gold'—a name which in more modern times has been given to cloth, the threads of which are of silk wound about with silver wire flattened and gilded. There is no notice of silver thread being interwoven in cloth earlier than the times of the later Greek emperors.

It is really surprising to find so much use made of threads of precious metal while it continued to be formed by the hammer. Beckmann declares himself unable to determine when attempts were first made to draw into threads metal, cut or beat into small slips, by forcing them through holes in a steel plate placed perpendicularly on a table. But the art was not known in Italy in the time of Charlemagne; and our author, from the best evidence he was able to obtain, is disposed to attribute the invention of the drawing-plate to the fourteenth century. Since then the arts of forming and applying threads of gold have received much improvement. It is not known when wire first began to be spun round thread, as it now usually is in application to dress. This branch of the art is not ancient. The threads found among the ruins of Herculaneum are of massy gold. When the fine wire first began to be spun around thread it was round; the art of first flattening the wire, by means of which tassels and other ornaments have been rendered much cheaper—in consequence of much less metal being required to cover the silk—and at the same time more brilliant and beautiful, is of modern but unascertained date. The different degrees of ductility of gold and silver have led to the beautiful invention of plating silver wire with gold.

10. '*Sardius.*' אֹדֶם, *odem*—the cornelian of the moderns; its ancient name, *σάρδιον*, seems to have been taken from Sardus, or Sardinia, where it was originally found. The Hebrew, intimating 'redness,' is very well applied to a gem that is generally of a red colour, though there be varieties which are of a flame and of a pearl tincture, from the East Indies. The finest specimens come from Surat, a large city near the gulf of Cambay, on the north-western shores of India. It is found in the channels of torrents of Hindostan, in nodules of a black-olive passing into grey. After exposure for some weeks to the sun, these are subjected to heat in earthen pots, whence proceed those lively colours for which they are valued in jewellery.

—'*Topaz.*' פִּטְדָה *pitdah*; Sept. *τοπάζιον*.—Most of the ancient versions regard this as the topaz, which is generally described by the ancients as of a golden yellow colour, although Pliny states its colour to be green. Relying on this last intimation, several writers have conceived that the topaz of the ancients was no other than the crysolite: but one who has written with great attention on the subject refutes this by showing that all the hues ascribed to the ancient topaz are found in that to which the moderns have applied the name. (Bellarmann, *Urim und Thummim*, p. 39.) The prevailing colour of this precious stone is wine-yellow in every degree of shade. The dark shade of this colour passes over into carnation red, and sometimes, although rarely, into lilac; the pale shade of the wine-yellow passes into greyish; and from yellowish white into greenish white and pale green. It may be therefore difficult to determine the precise hue of the jewel which shone in the breastplate of the high priest. It is clear that the stone was highly prized by the Hebrews. Job declares that wisdom was more precious than the wisdom of Cush (Job xxviii. 19); and as the name Cush includes Southern Arabia and the Arabian Gulf, the intimation coincides with the statement of Pliny, that the topazes known to the ancients came from the Topaz Island in the Red Sea.

—'*Carbuncle.*' בָּרֶקֶת *bareketh*.—The Greek version has *σμάραγδος, smaragdus*, or emerald, in all the places where this word occurs. This interpretation is also given by Josephus, and is accepted by the best authorities, so that, upon the whole, we may with tolerable safety regard the emerald as the Hebrew *bareketh*. The emerald is well characterized by its green colour, of various depths. In value it ranks next after the ruby, and is nearly as hard as the topaz. The best that are brought to this country come from Peru; but India may have afforded as good in the time of Moses.

11. '*Emerald.*' נֹפֶךְ *nophek*, rendered in the Sept. *ἄνθραξ, i. e.* a glowing coal, which the old Latin version renders by 'carbunculus,' whence the English carbuncle. Under this name several red stones appear to be comprehended; but if one of them more than another may be indicated, we should perhaps refer to the precious or noble garnet as agreeing best with the designation, since, when held to the sun, it resembles a burning coal—*πρὸς δὲ τὸν ἥλιον τιθέμενον ἄνθρακος καιομένου ποιεῖ χρόαν* (Theophrastus, 31). The colour of the precious garnet, it is well known, is of a deep red, sometimes falling into blue. The best garnets are from Pegu, in the Birman empire. The ancients obtained the most esteemed from Africa, whence they are called Garamantine and Carthaginian.

—'*Sapphire.*' See Exod. xxiv. 10.

—'*Diamond.*' יַהֲלֹם *yahalom*.—The Greek versions give *ὄνυξ, ὀνυχίον*, the onyx, as the representative of this word. This is more probably than any other the stone intended. For a description of it see the note on Gen. ii. 12.

12. '*Ligure.*' לֶשֶׁם *leshem*; Sept. *λιγύριον*.—The *Lapis lyncurius* of the ancients agrees best with our hyacinth, as being of a red colour for the most part, *πυῤῥόν*, and in being

electric, a property ascribed to the *Lapis lyncurius*, or λυγκούριον of Theophrastus. Those known to us are brought from the south of Europe.

— '*Agate.*' שְׁבוֹ *shebo*; Sept. ἀχάτης.—The original term seems to hint at the variety of colours and figurations of the agate. The agate takes a fine polish, which brings out those beautiful forms so much admired in that variety called Mocha stone.

— '*Amethyst.*' אַחְלָמָה *achlamah*; Sept. ἀμέθυστος.—The Oriental amethyst is a gem of a violet colour and great brilliancy, and is said to be as hard as the ruby and sapphire. It comes from Persia, Arabia, Armenia, and the East Indies. Those that commonly pass under the name of amethyst are merely pieces of quartz tinged with a rosy or vinous colour.

13. '*Beryl.*' תַּרְשִׁישׁ *tarshish.*—The Greek translations render this by χρυσόλιθος, 'crysolite.' This gem is not remarkable for its hardness, being scratched by quartz. It is of a green colour, declining to a yellow, and of a splendent external lustre. It comes from Egypt, where it is found in alluvial strata. According to the analysis of Klaproth, every hundred parts of this gem contain nineteen of the oxide of iron, to which the green may be owing.

— '*Onyx.*' The word is here שֹׁהַם *shoham*, the same which is rendered 'onyx' in Gen. ii. 12, where the stone has been noticed. Those, however, who accept the conclusion that the '*yahalom*' in v. 11, is the onyx, must admit either that the two names denote the same stone, or two marked varieties of it: or else agree with those who believe the *shoham* to have been the beryl, or, as the most valuable kind is called, *aqua marine*, resembling the emerald in colour, but is superior to it in hardness. It is in fact considered by some as a species of emerald. Its green often passes into a honey yellow and sky-blue. It is found in the Altaic chain of mountains in Siberia, and in Limoges in France, as well as in Brazil.

— '*Jasper.*' יָשְׁפֵה *yashpheh.*—Our word jasper is plainly from ἴασπις, which comes from the present Hebrew word. Jasper is a species of the quartz family, and embraces a great many varieties. The brown Egyptian variety was perhaps the one selected for the breastplate. The brown is of various shades disposed in concentric stripes, alternating with black stripes. It occurs loose in the sands of Egypt, and is cut into ornaments.

CHAPTER XL.

1 *The tabernacle is commanded to be reared,* 9 *and anointed.* 13 *Aaron and his sons to be sanctified.* 16 *Moses performeth all things accordingly.* 34 *A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And [1]thou shalt bring in the table, and set in order [2]the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 ¶ And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar [3]most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 ¶ Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the [4]tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark,

[1] Chap. 26. 35. [2] Heb. *the order thereof.* [3] Heb. *holiness of holinesses.* [4] Num. 7. 1.

and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and [5]set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the [6]LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 ¶ And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ [7]Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel [8]went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

[5] Chap. 35. 12. [6] Chap. 30. 9. [7] Num. 9. 15. 1 Kings 8. 10. [8] Heb. *journeyed*.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

THIS book, like the others composing the Pentateuch, is in the Hebrew denominated from its first word וַיִּקְרָא VA-YIKRA, 'and he called.' In the Septuagint it is named ΛΕΥΙΤΙΚΟΝ, of which the Vulgate title LEVITICUS is the Latinised form; and this has been retained by our own and all other modern versions. This name is well suited to indicate the nature of its contents, for it treats principally of the rites and ceremonies, the services and sacrifices of the religion of the Israelites, the charge of which was committed to the *Levitical* priesthood, that is to Aaron and his sons or descendants, who were of the tribe of Levi, and who alone of that tribe exercised the priestly office. The first impression, derived from the title, might suggest that the book referred to the particular services of the Levites properly so called. But this is not the case; for although there are some particulars with regard to their office and duties, a much fuller account of their distinctive ministry is given in the book of Numbers. It is of the peculiar functions of the priests, 'the sons of Aaron,' that the book chiefly treats; and this fact is recognised in the titles which the Talmudists give to it: תּוֹרַת הַכֹּהֲנִים *torath ha-cohanim*, 'the law of the priests;' תּוֹרַת הַקָּרְבָּנוֹת *torath hak-korbanoth*, 'the law of the offerings.' In these their functions the sons of Aaron were merely assisted by the second branch of the Levitical family, which, by an appropriate title, was called 'the tribe of Levi,' and also 'Levites,' and on which the privilege of officiating as a kind of second order in the priesthood was conferred in recompense for the ready zeal which it displayed against idolatry and the worshippers of the golden calf.

That Moses is the author of the book is proved not only by the general arguments which have been adduced to shew his authorship of the entire Pentateuch, but by particular passages in other books, where it is expressly cited as his inspired work (2 Chron. xxx. 16; Neh. viii. 14; Jer. vii. 22, 23; ix. 6; Ezek. xx. 11; Matt. viii. 4; Luke ii. 22; John viii. 5; comp. xiv. 2, and xx. 6; Rom. x. 5; xiii. 9; 2 Cor. vi. 16; Gal. iii. 12; 1 Pet. i. 16). In most of these passages regulations contained in this book are referred to as belonging to 'the law of Moses,' or as matters which the Lord 'commanded by Moses.' It is true that a distinction has been attempted to be made between the law of Moses and books written by Moses—that is to say, that it does not follow that the books were written by him, even though the laws which they contain may have been his. But these passages prove, at all events, that they are his laws; they prove that they are authentic; and, being authentic, the mind would in any case, and apart from all question or proof, recur to him as the probable author of the books in which they are contained. In fact, being authentic as laws of Moses, it matters little whether they were written down by himself or not; but being authentic, they were either written down in his time or they were not. If they were, no one can for a moment doubt that they were written by him, or at his immediate dictation; and that they were written in his time, is shewn by the utter improbability that the far-seeing legislator should have left to the uncertainties of oral transmission, laws so minute and so numerous. Aware of this, the rationalist writers of Germany, such as De Wette, Gramberg, Vatke, and others, deny that the laws themselves are authentic—that is, they refuse to acknowledge that they are laws of Moses, or that they originated till long after his time. Viewed in its nakedness, this position is painfully daring; for it necessarily assumes that all the subsequent writers of Scripture who refer to these regulations as laws of Moses, ARE MISTAKEN; and if they are mistaken, or liable to such mistakes, what have we to trust to? where are the foundations of our hope? There are considerations, however, of intrinsic evidence which suffice to shew that the book of Leviticus is historically genuine. The laws in ch. i.–vii., contain unmistakeable vestiges of the Mosaical period. Here, as well as in Exodus, where the priests are mentioned, Aaron and his sons are named; as, for instance, in ch. i. 5, 7, 8, 11, etc. The tabernacle is the sanctuary, and no trace of any other place of worship appears. Expressions like the following constantly occur, 'before the tabernacle of the congregation,' or 'before the door of the tabernacle of

the congregation' (ch. i. 3; iii. 8, 13, etc.). The Israelites are always described as a congregation, iv. 13 sq., under the command of 'the elders of the congregation,' iv. 15; or of 'a ruler,' iv. 23. Everything has reference to life in a camp, and that camp under the command of Moses, iv.-xii. 21; vi. 11; xiv. 8; xvi. 26, 28. A later writer could scarcely have placed himself so entirely in the times, or have so completely adopted the ideas and modes of thinking of the age of Moses; and this is especially true if, as has been asserted, these laws gradually sprung from the usages of the people, and were written down at a later period, and then set forth under the sanction of the venerable name of Moses. But these laws so entirely suit the age in which Moses lived, that in order to adapt them to the requirements of a later period they must have undergone considerable modification, accommodation, and a peculiar mode of interpretation. This inconvenience would have been avoided by a person who intended to forge and antedate laws in favour of the later modes of Levitical worship. One having this object in view would have striven to identify the past as much as possible with the present.

Among other passages which bear out this statement the following may be briefly inspected. The writers to whom we have referred have ventured to characterise the section comprised in ch. viii.-x. as having a mythical colouring—the object of this insinuation being to get rid of the miracle in ix. 24; and if we ask what object any one could have to invent such a fiction, we are told that a sufficient motive is supplied by the desire of the priests to support the pretensions of the hierarchy by the solemn ceremony of Aaron's consecration. But to any such intention the account of the crime committed by Nadab and Abihu is strikingly opposed. Even Aaron himself appears to have been somewhat remiss in the observance of the law (comp. x. 16, sq. with iv. 22, sq.). The tendency would, therefore, appear rather to have been anti-hierarchical, and if a forgery, it is without a motive, and even runs counter to the interests of those by whom it is said to have been promulgated. The law in xvii. 3–6, which forbids the slaughter of any beast except at the tabernacle, could only be observed in the wilderness, and therefore some modifications were necessary in Palestine, which are accordingly made in the later law of Deut. xii. 21. A more striking indication of the *time* at which the law in Leviticus was delivered could not well be found than is implied in this circumstance, for the invention of which as a fiction no possible motive can be assigned. The law of xvii. 3–6 is also admirably adapted to a people emigrating from Egypt, being intended to guard the people from imitating the rites and sacrifices connected with the worship of he-goats in that country. The laws concerning purifications and distinctions of meat, appear, in like manner, especially important in connection with the recent emigration of the people from Egypt. The fundamental principle of these laws is undoubtedly Mosaical, but in the individual application of them there is much which strongly reminds us of Egypt, as will appear in the course of our notes. This is also the case in ch. xviii., where the lawgiver has avowedly in view the two opposites, Egypt and Canaan (*v.* 3); and that the lawgiver was intimately acquainted with the former country is shewn by the caution against marriages with sisters—a custom peculiar to Egypt, and contrary to the moral sentiment of even heathen antiquity.

But the book of Leviticus has also a prophetical character. This especially appears in xxv. xxvi., where the predictions of the law embrace the whole futurity of the nation. It is impossible to say that these were predictions after the events without asserting that the book was written at the very close of the Israelitish history; and to have then persuaded a nation, after the lapse of so many ages, covering a period the history of which was well known, to receive it with the sanction of Moses, would have been as great a miracle as any which the Scripture itself records. We must rather grant that passages like these form the real basis on which the authority of the later prophets chiefly rested: and such passages also most strikingly prove that the views of the lawgiver were not merely external, but had a deeper purpose, which was clearly understood by Moses himself. That purpose was to regulate the national life in all its bearings, and to consecrate the whole nation to God. See especially xxv. 18, sq. Yet not the less is the external character of these laws impressed upon and evinced by the history of the nation; and all the perverted ingenuity and learning which has been brought to bear on the subject have utterly failed to shew how, for instance, the laws concerning the Sabbath and the year of Jubilee could possibly have been promulgated at any period later than the time of Moses. That the Levitical law had, moreover, a covert and mysterious signification, beyond that which these considerations develope, is admitted by most commentators. It seems, indeed, impossible for any one who receives the Epistle to the Hebrews as part of the inspired Word of God, to doubt that the whole service had a spiritual meaning; and that its institutions, ordinances, and appointments were unquestionably prefigurative of Gospel appointments. Thus its sacrifices and oblations, which, if performed in faith and obedience, were to conciliate forgiveness of sins (Ezek. xx. 11; Rom. x. 5; Gal. iii. 12), have been justly regarded as significant of the atonement to be made by Christ; and the requisite qualities of these sacrifices were emblematical of his immaculate character. 'The whole service,' says Bishop Marsh, 'like the veil of Moses, concealed a spiritual radiance under an outward covering; and the internal import bearing a precise and indisputable reference to future circumstances and events, is stamped with the indelible proofs of Divine contrivance.'

The book of Leviticus is usually considered to embrace the history of a single month, being the first month of the second year after the departure from Egypt. But some maintain that its historical period does not exceed eight days, being the time occupied in the consecration of Aaron and his sons. As the book affords no data for the chronological arrangement of its facts, the point is one which cannot be very positively determined. It contains the further statement and development of the Sinaitic legislation, the beginnings of which are described in Genesis. It exhibits the historical progress of that legislation, and we are therefore not to expect to find the laws detailed in a systematic form. There is, nevertheless, a certain order observed, which arose from the nature of the subject, and of which the plan may be easily perceived. The whole is intimately connected with the contents of Exodus. That book concludes with a description of the sanctuary with which all external worship was connected; and this commences with describing the worship itself. It contains the chief laws which relate to the offerings, the feasts, and the priests, as well as to the ordinances of sacred discipline. It contains only a little of historical information, and that relates to the priests, describing the consecration of Aaron and his sons, and the deaths of Nadab and Abihu, viii.-x.

A large number of books on the *subjects* of Leviticus have been written; but the commentaries on it are involved in the general commentaries on the whole Bible, or of the whole Pentateuch. The only separate commentary we are acquainted with is that of Professor Bush, under the title of *Notes on the Book of Leviticus*, New York, 1843, in which the author has, with handsome acknowledgment, transcribed most of the notes on the book which were contained in the first edition of the *Pictorial Bible*. [There is also a very good commentary by Rev. A. Bonar. London: 1846. 3d Edition, 1852.]

On the general subject of this Introduction, see the works referred to at the end of the introduction to Genesis, and in particular Jahn's *Einleitung;* Hengstenberg's *Authentie des Pentateuches;* Havernick's *Handbuch der historisch-kritischen Einleitung in das A. Test.*, 1839, and his Art. LEVITICUS in the *Cyclopædia of Biblical Literature;* Glaire's *Introduction historique et critique aux Livres de l'Ancien et du N. Test.*, 1839; Calmet's *Préface sur le Lévitique;* Horne's *Introduction;* Gray's *Key to the Old Testament.*

CHAPTER I.

1 *The burnt offerings.* 3 *Of the herd,* 10 *of the flocks,* 14 *of the fowls.*



AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 [1]And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay

[1] Exod. 29. 10.

them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and [z]wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with [a]his feathers, and cast it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

[z] Or, *pinch off the head with the nail.* [a] Or, *the filth thereof.*

Verse 4. '*The burnt offering.*'—This chapter relates to burnt offerings, a general statement concerning which may suitably introduce the notes which illustrate the separate details. Such offerings occupied the first and most conspicuous place in the Hebrew system of ritual worship, on which account, doubtless, it is that the present book, which is devoted to the description of the ritual service, begins with them. They were also of all others the most ancient: for of this kind was assuredly the sacrifice of Abel; and the worship which Noah and the patriarchal fathers rendered to God, included burnt offerings as an essential element. Indeed the directions respecting such offerings which the present chapter contains, are introduced in such a way as to shew that the legislator was not introducing a new practice, but regulating one that already existed and was well understood. It does not enact that such offerings shall be made, but directs the course that shall be taken when they are made. The earliest records of heathen antiquity shew moreover that such sacrifices were in use among nearly all ancient nations, and were distinguished by accompanying rites and ceremonies, very similar to those which are here described; and this clearly indicates that they derived their origin from one common source, which can have been no other than the primitive practice brought over from the old world by Noah, the second father of mankind, and transmitted by him to the subsequent generations of men, who took it with them into all the countries of their dispersion. There can be no mistake in drawing this conclusion with respect to any custom which is known to have existed before the Deluge, and which we afterwards find kept up, with due solemnity, by the only persons who survived that desolating event. The origin of such sacrifices is not stated in Scripture; and many writers hesitate to express an opinion on the subject. But when we consider that the practice is nearly as old as the creation, as shewn by the sacrifice of Abel; and when we reflect that the slaughter and burning of an inoffensive animal was not a process very obvious in the first exercises of natural reason, as a means of averting the divine displeasure, there will seem no great difficulty in concluding that it was in its origin a Divine institution, framed for the purpose of instilling into mankind an idea of vicarious punishments, in preparation for the vast result which was destined to be eventually connected with it, and teaching that sin might thus be acknowledged, and the Divine wrath incurred by it appeased.

The Hebrew word for these offerings is עֹלָה *olah*, from עָלָה *alah*, 'to ascend,' which they derived from the circumstance that the whole of the offering was to be consumed by fire upon the altar, and to *rise*, as it were, in smoke towards heaven. Hence also the adverb כָּלִיל *chalil*, 'whole,' or 'complete,' which is sometimes applied to such offerings (Deut. xxxii. 10; 1 Sam. vii. 9; Ps. li. 21; comp. Judg. xx. 40). And this designation is properly enough represented by the word ὁλοκαύτωμα (whence the Latin *holocaustum*), 'entire burnt offering,' which the Septuagint employs. Originally all offerings from the animal kingdom seem to have passed under the name of *Olah*, since a portion at least of *every* sacrifice, of whatever kind—and in particular that portion which constituted the offering to God, was consumed by fire upon the altar. In process of time, however, when the sacrifices became divided into numerous classes, a more limited sense was given to the term *olah*; in its being then solely applied to those sacrifices in which the priests did not share, and which were designed to propitiate the anger of Jehovah, incurred by sin generally, or by particular transgressions. Only oxen, male sheep or goats, or turtle-doves and young pigeons, all without blemish, were fit for burnt offerings. The offerer in person was obliged to take his offering first of all into the fore-court, as far as the gate of the tabernacle, where the animal was examined by the officiating priest to ascertain that it was without blemish. The offerer then laid his hand upon the victim, confessing his sins, and by this act dedicated it as his sacrifice to propitiate the Almighty. The animal was then killed, towards the north of the altar; and the priest having received the blood, proceeded to sprinkle it *around* the altar, that is upon the lower part of the altar, not immediately upon the altar, lest the fire should be extinguished (ch. iii. 2; Deut. xii. 27; 2 Chron. xxix. 22). They then proceeded to flay or skin the animal, and to cut it in pieces, acts which as well as the slaying might, it seems, be performed by the offerer himself (*v.* 6); but which he was not bound to do, and which in later times seems to have been usually done by the Levites. The entrails and legs were then washed in water, and the priest having meanwhile disposed the wood in a proper manner upon the altar, received the separated parts of the victim and took them to the rise of the altar, where he sprinkled them with salt; after which he proceeded to lay them on the wood as nearly as possible in the shape of the slain animal. We must not omit to notice that peculiar feature of the law, by which the offering was allowed to be varied according to the circumstances of the offerer. While the rich man brought his bullock, the considerate and benignant spirit of the law made provision for the poor man also, who, as his means might permit, might bring a lamb or even a turtle-dove or a young pigeon, these birds being very common and cheap in Palestine. With regard to these, nothing is said about sex, whether they were to be males or females. The mode of killing them was it seems by nipping off the head with the thumb nail, which with the other particulars described in *v.* 11-17, are stated by the Jewish writers as forming the most nice and difficult portion of the priestly duties.

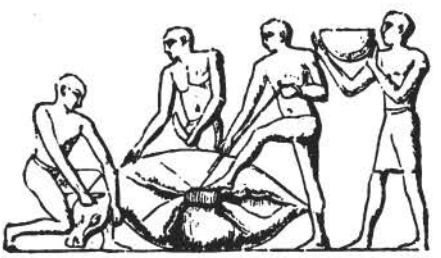
The present chapter has respect only to voluntary or spontaneous burnt offerings: but there were others, which will hereafter come under our notice, such as the standing

burnt offerings, being then offered every morning and evening on behalf of the whole people (Num. xxviii. 3; Exod. xxix. 38), and at the three great festivals (Lev. xxiii. 37; Num. xxviii. 11-27; xxix. 22; Lev. xvi. 3; comp. 2 Chron. xxxv. 12-16). Also the prescribed burnt offerings, being such as the law itself required from individuals on particular occasions, such as those brought by women rising from childbed (ch. xii. 6); by persons cured of leprosy (ch. xiv. 19—32); by persons cleansed from issue (ch. xv. 14, *seq.*); and by the Nazarites, when rendered unclean by contact with a dead body (Num. vi. 9), or after the days of their separation were accomplished (Num. vi. 14). As voluntary offerings we find in the sequel, that these sacrifices were offered on almost all important occasions, events, and solemnities, whether private or public, and often in very large numbers (see Judg. xx. 26; 1 Sam. vii. 9; 2 Chron. xxxi. 2; 1 Kings iii. 4; 1 Chron. xxix. 21; 2 Chron. xxix. 21; Ezra vi. 17; viii. 35). There is nothing said in the law to prevent the heathen from presenting such offerings if they felt inclined to testify such respect to the God of Israel; and in fact we find that they were not excluded from this privilege in those later times when the law was more stringently construed than at its institution; for we find in Josephus several instances of heathen kings ordering sacrifices to be offered on their behalf in the temple. Augustus in particular ordered a sacrifice of two sheep and one ox to be offered for him every day in the temple.

2. '*Bring your offering of the cattle, even of the herd, and of the flock.*'—That is to say, that only such animals as formed part of their herds and flocks, and were used for food, should be offered for sacrifice. This excluded camels and asses, although of the herd, and also all wild beasts, as well as many animals the use of which for food was allowed. In fact, we never read that other quadrupeds than oxen, sheep, and goats were sacrificed to Jehovah, either before or after the delivery of the Law. This formed one important distinction between the sacrifices of the Hebrews and those of other ancient nations; for although the latter sacrificed oxen, sheep, and goats, they also offered many other animals, clean and unclean, wild and tame. Thus, horses were sacrificed to the sun, hogs to Ceres and (in Egypt) to Bacchus, dogs to Hecate and others, and wolves to Mars. In Arabia camels were anciently sacrificed, as is still done occasionally. No fish were ever brought to the altar. The dove seems to be the only bird directed to be offered; but it appears from chap. xiv. 4-7, that any clean bird was in particular cases an eligible offering; but, in practice, it seems doubtful whether any other than doves were ever actually offered.

3. '*Without blemish.*'—It is carefully provided that whatever was offered to Jehovah as a sacrifice or oblation should be the most perfect of its kind. The particular disqualifying blemishes are enumerated in ch. xxii. 20-24. No directions are there given as to the colours of the selected beast; perhaps because such restrictions might, in a considerable degree, have operated in limiting the power of the mass of the people to offer sacrifices. The water of purification is, however, directed to be made with the blood of a red heifer in Num. xix. 2; and as that animal was not only to be without blemish, but 'without spot,' it is probable that, in all instances, animals of one unvariegated colour were preferred. The regulations on this subject may perhaps receive illustration from the practices of the Egyptians, as detailed by Herodotus. He states that they sacrificed to Apis white bulls; and as the existence of a single black hair upon them rendered them unfit to be victims, they were examined with the most scrupulous exactness by a priest appointed for the purpose: if the result of this examination proved satisfactory to him, he fastened to its horns a label, which, after applying wax, he sealed with his ring. The animal was then led away: and it was a capital crime to sacrifice any bull which had not in this manner been examined and sealed by the priest. It is thought, from various incidental allusions in Scripture, that there was a similar inspection and sealing among the Israelites, who could not be unacquainted with the sacrificial usages of the Egyptians.

5. '*He shall kill the bullock.*'—This is regarded as an instance of a usage very common in the Hebrew, of a verb employed in a kind of impersonal sense, equivalent to the *on dit* 'one says,' of the French, or the *man sagt* of the Germans; both of which answer to our 'it is said.' The expression therefore does not here seem to denote any one in particular as the slayer of the victim. In conformity with this, the Sept. has σφάξουσι, 'they shall slay,' and modern translators wisely render by 'one shall kill the bullock,' or, still better, 'the bullock shall be killed.' The practice seems to have been that the priests and Levites were not *obliged* to slay any of the victims, but such as were offered for the whole of the people. Those brought by private persons were, at first, usually slain by themselves, but the office gradually devolved more and more upon the Levites, and was at length almost entirely discharged by them. The victim was slain immediately on the spot where the hands had been placed upon it, which was on the north side of the altar. The Jewish writers state that the victim to be slain was bound, his fore legs and hind legs together, and was laid thus bound with his head towards the south, and his face towards the west, and he that killed him stood on the east side of him with his face westward, and then cut through the throat and windpipe at one stroke. It is also stated that a person stood ready with a basin to receive the blood, which he stirred to prevent it from coagulating before it was sprinkled. This most curiously agrees with the mode in which the Egyptians slaughtered their oxen, as represented in the annexed engraving; and this is the more remarkable, as the mode of proceeding among other ancient nations was very different, and had more resemblance to that of our own slaughterers, who first *strike* the animal down, and then cut its throat.



SLAYING THE BULLOCK.

— '*Sprinkle the blood.*'—This sprinkling of the blood, which the Hebrews regarded as eminently the seat of life, was the most important and solemn part of the ceremony in all sacrifices; for 'by this sprinkling the atonement was made; for the blood was the life of the heart, and it was always supposed that life went to redeem life' (Horne's *Introduction*, iii. 290). Hence this act was eminently the peculiar function of the priest, and even a priest was required to be in the highest state of legal purity and correctness to be qualified for this act. The blood itself is said by the Jewish writers to have been received in a vessel specially appropriated to the use, and hallowed for the service. In addition to what has on this point been stated in the leading note, we have only to add, that the surplus blood, left after the sprinkling had been performed, was poured out at the foot of the altar, where there was probably a trench, such as that which, in the temple, conveyed the superfluous blood into the valley of the Kidron, where it was sold to the gardeners to manure their grounds. It was not only among the Hebrews that the effusion of the life blood was the most essential act of sacrifice. It was regarded among the ancient Persians and some other nations as so exclusively essential that they did not burn the sacrifice at all, but only slew it before the altar, or at most offered only the *omentum*; believing that the life of the victim was all that their gods

required. Indeed, it is to be observed that in all cases the sacrifice does not consist in burning the animal so much as in the killing at the altar. Many curious and illustrative traces of this custom of sprinkling or offering the blood may be discovered among nations remote from each other in time and place. Among the Greeks the blood was reserved in a vessel and offered on the altar. With the Romans also the blood was received in goblets and poured upon the altar. Among the Scythians (who often sacrificed men) the blood of the victims was sprinkled on their deity—*an iron sword;* with blood also they profusely sprinkled or varnished the trunks of their sacred trees. The Indians who reside among the hills of Rajamahall must contrive, in their religious sacrifices, that the blood should fall, or be sprinkled on the shrine *chumdah*, the consecrated *muckmun* branch, and bamboos, etc. (*Asiatic Researches*, iv. 52, 55). A sanguinary goddess is pleased during 100,000 years with the sacrifice of three men, and delights in blood as in *ambrosia* (*A. R.* v. 373). Some Indian tribes worship a rude stone by an offering of blood (Buchanan's *Mysore*, iii. 253). The Chaman Tartars stain their idols with blood; and even in the New World we find a similar custom among the Aztecks (Humboldt, i. 219). See further in the note on Ezek. xxiii. 14.

6. '*He shall flay*,' etc.—The remark with which the note on *v.* 5 opens applies equally here. Anciently the person who brought the victim, when he had slain it, proceeded to flay the carcass, and then to cut it in pieces. But in later times this was done by the priests and Levites. In the times of Josephus, there were tables of marble and columns in the temple, expressly adapted to all the processes of slaying the victims and preparing them for the altar. The Jewish writers furnish a vast deal of information respecting the processes observed in flaying and cutting up the animals; but we find little that the reader will judge interesting, unless it be that the animal was hanged up by the heels for the purpose, and that it was customary to divide it into twelve parts.

CHAPTER II.

1 *The meat offering of flour with oil and incense,* 4 *either baken in the oven,* 5 *or on a plate,* 7 *or in a fryingpan:* 12 *and of the firstfruits in the ear.* 13 *The salt of the meat offering.*

AND when any will offer a meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And [1]the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation *be* a meat offering *baken* [2]in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

7 ¶ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering [3]a memorial thereof, and shall burn *it* upon the altar: *it is* an [4]offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not [5]be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat offering [6]shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

[1] Ecclus. 7. 31. [2] Or, *on a flat plate, or, slice.* [3] Verse 2. [4] Exod. 29. 18. [5] Heb. *ascend.* [6] Mark 9. 49.

Verse 1. '*Meat offering.*'—This, the second in the enumeration of legal offerings, forms the subject of the present chapter. The original word is מִנְחָה *minchah*, from the root מָנַח *manach*, 'to give' or 'bestow;' and hence properly 'a gift' or 'offering.' Instances of the use of the word in the general sense, so as to include even slain animals (as in Gen. iv. 3-5) do occur; but its ordinary and legal use in the books of the law is to distinguish a bloodless offering from a bloody sacrifice. The common rendering of the term in the Authorized Version by 'meat offering' is incorrect according to the modern acceptation of the word '*meat*,' which is now applied exclusively to flesh. But it was correct at the time the translation was made, when 'meat' had the same general meaning as 'food,'—which use of the word is still, indeed, preserved among uneducated people in the remoter provinces, who still call animal food 'flesh,' and food generally 'meat,' and who look upon the practice of applying the word 'meat' exclusively to 'flesh,' as a fine affectation, characteristic of gentry and Londoners. In Wilson's *Christian Dictionary*, published in 1622, and therefore coeval with the authorized translation 'meat' is defined as, 'something prepared to eat for bodily nourishment.' It is worth while to note this, as the word 'meat' is repeatedly used in this general sense in the translations of both the Old and New Testament.

From the nature of the offering, and from the general sentiment attached to it, it would seem to have been primarily intended as a grateful acknowledgment of the bounty and beneficence of God, as manifested in those gifts of his providence to which we owe our daily bread. It hence had a *propitiatory* reference, the idea of which seems to have been derived from the eastern custom of bringing presents, however humble, to a great person of whom a favour is asked, or whose good will one desires to cultivate. Hence the addition of the meat offering to the burnt offering; the *propitiation* of the meat offering being necessarily added to the *expiation* of the burnt offering in order to complete the *atonement*. The idea of the meat offering is propitiatory every where except in Lev. v. 11, where an expiatory signification is attached to it—because the offering there described is that of a poor man, who could not afford an animal sacrifice, and to which, therefore, in merciful accommodation to his poverty, the ideas belonging to the costlier sacrifice were transferred.

The meat offerings were either attended by drink offerings, or they were offered alone. 1. The meat offerings attended with drink offerings were, fine flour, salt, and oil, made either into thin cakes or thin wafers, and baked either in a pan or oven. The accompanying drink offering was of wine, which was poured out as a libation at the base of the altar. These offerings went along with all the burnt offerings except of birds, obviously because the birds being offered only by poor persons, they were excused from the obligation of adding a meat offering. They also accompanied the peace offerings (Num. xv. 3), but not the sin offerings, except that which was offered at the cleansing of a leper (Lev. xiv. 10). 2. The meat offerings alone, which were not offered along with animal sacrifices, were either public or private. The public were the wave sheaf (Lev. xxiii 10, 11), and the twelves cakes of the shew-bread (Lev. xxiv. 5); the private were either enjoined by the law, as that of the priest at his consecration (Lev. vi. 20), and that which the jealous husband was to offer (Num. v. 15), or, as already mentioned, they were allowed in case of poverty, in lieu of a more costly sacrifice. The meat offerings were all of wheaten flour, seasoned with salt, except that of the jealous husband, which was of barley meal, without any mixture; and excepting the wave sheaf, which was not ground into flour. Some were mixed with oil or frankincense, or both; some were offered unbaked, others baked; some were eaten by the priests, without bringing them to the altar at all, as the leavened cakes and the shew-bread; some were wholly consumed on the altar, as was every meat offering for a priest (Lev. vi. 23), but in most of them, a memorial or small part was consumed on the altar, and the rest belonged to the priest.

4. '*Oven.*'—The ovens of a people continually on the move, could have little resemblance to our own; and we can only discover what they probably were, by a reference to existing usages in the East. The trade of a baker is only carried on in large towns; people bake their own bread daily in villages and encampments, and to a very considerable extent in towns also. It is evident, therefore, that when individual families bake every day as much bread only as is required for that day, recollecting at the same time that fuel is in general scarce, it is necessary that the oven should be small, and consuming but little fuel. These requisites are fully met in the common family ovens of Western Asia. That which may be considered the most general is a circular pit in the earthen floor, usually between four and five feet deep, and about three feet in diameter. This pit is well plastered within; and the dough, which is in large oval or round cakes—not thicker than pancakes, which in appearance they very much resemble when done—is dexterously stuck against the sides of the pit, which has been previously heated, and has the glowing embers still at the bottom. This cake is not turned; and, from its thinness, is completely done in two or three minutes. Its moisture being then absorbed, it would fall from the sides of the oven into the fire, were it not removed in proper time. This bread is usually flexible and soft, and may be rolled up like paper; but if suffered to remain long enough, it becomes hard and crisp on the side which has been in contact with the oven; but it is seldom suffered to attain this state, although we, who have lived for above two years on this sort of bread, thought it far preferable in this form. It is to be observed, that this pit is not exclusively an oven; but, particularly in Persia, is often the only fireplace for general purposes, which is to be found in cottages, and even in some decent houses. Whether this was the 'oven' of the Hebrews in the desert, it is difficult to determine. It is formed with little expense or labour; but is more generally found in towns and villages than among the nomade tribes of the desert. The other things resembling ovens, act more or less upon the same principle as this. They are of various kinds; but they may generally be described as strong unglazed earthen vessels, which being heated by an internal fire, the bread is baked by being stuck against the sides, in the manner already noticed. Either the interior or outer surface is used for this purpose, according to the construction of the vessel, and the description of bread required. The common bread is sometimes baked on the outside of the heated vessel; and thus also is baked a kind of large crisp biscuit, as thin as a wafer, which is made by the application of a soft paste to the heated surface, which bakes it in an instant. Of this description, no doubt, is the wafer-bread which we find mentioned in verse 4 and elsewhere. The ovens of this sort with which the writer is most familiar are nearly three feet high, and about fifteen inches in diameter at the top, which is open. It gradually widens to the bottom, where there is a hole for the convenience of withdrawing the ashes. When the inside is exclusively used for baking, the outside is usually coated with clay, the better to concentrate the heat. We have seen them used under various circumstances. Even the vessels navigating the Tigris are usually furnished with one of them, for baking the daily supply of bread; and they are sometimes built to the deck for standing use. The Arab sailors have them also in their vessels on the Red Sea, and elsewhere. Sometimes a large water-vessel, with the bottom knocked out, is made to serve as a substitute, and goes by the same name. This name (*tenûr*) is, as nearly as possible, the original Hebrew word תַּנּוּר *tannur*, translated 'oven' in the text. Ovens, somewhat similar, are frequently used in houses in the place of the hole in the floor already mentioned, especially in apartments which have not the ground for their floor. They are then not only used for cooking and baking bread, but for warming the apartment. The top is then covered

with a board, and over this a large cloth or counterpane is spread, and the people sit around, covering their legs and laps with the counterpane. So also the pit in the floor, when not in use for cooking or baking bread, is, in winter, covered over, and warms the apartment, in much the same manner. It remains to add, that bread is sometimes baked on an iron plate placed over the opening at the top of the oven. That the ovens of the Israelites in the desert were something on the principle of these earthen ovens, there is not much reason to question; and it is equally probable that those ovens which are mentioned after their settlement in Palestine were one of the two, or both of the modifications of the same principle which we have described as being ordinarily exhibited in the houses of Western Asia. These, of course, are not the only forms of baking bread. We mention them as they occur. One has been noticed in the remark on Gen. xviii. 6, and others occur in the notes to verses 5 and 7 of the present chapter.

5. '*Baken in a pan.*'—In the preceding note we have mentioned a mode of baking bread on an iron plate laid on the top of the oven; but a more simple and primitive use of a baking plate is exemplified among the nomade tribes of Asia. We first witnessed the process at a small encampment of Eelauts in the north of Persia. There was a convex plate of iron (copper is often in use) placed horizontally about nine inches from the ground, the edges being supported by stones. There was a slow fire underneath, and the large thin cakes were laid upon the upper or convex surface, and baked with the same effect as when stuck to the sides of an oven, but rather more slowly. The thin wafer bread of soft paste can be baked by the same process, which is recommended to the wandering tribes by the simplicity and portability of the apparatus. We believe that a flat plate is sometimes employed in this way, though we do not recollect to have witnessed its use. Chardin thinks that this process was in use long before ovens of any kind were known; and he is probably right. Unleavened oatmeal cakes, baked on an iron plate called 'a girdle,' are still very general in Scotland, and also in the north of England.

6. '*Part it in pieces, and pour oil thereon.*'—We here see bread, after being baked, broken up again and mingled with oil. Was this an extraordinary and peculiar preparation for the altar, or was it a preparation in common use among the Hebrews? We incline to the latter opinion; as it seems to differ very little from a common and standard dish among the Bedouin Arabs. This is made of *unleavened* paste, baked in thin cakes, which are afterwards broken up, and thoroughly kneaded with butter, adding sometimes honey, and sometimes milk, but generally employing butter alone for the purpose. This second kneading brings it into the state in which it is eaten with great satisfaction by the Arabs. The only difference between this and the preparation in the text, is the use of butter instead of oil; and in its not being said here that the bread was kneaded anew, but only that it was broken up and mingled with oil. These points of difference are not very essential. The Bedouins, as a pastoral people, have no oil; but are very fond of it when it can be obtained: butter, therefore, as used by them, may be regarded as a substitute for the 'oil' of the text. And as to the want of a second kneading in the present case, it is by no means certain that such kneading did not take place, even though it is not specified. Besides, the Bedouins do not always knead the broken bread again with butter, but are content to soak or dip the broken morsels in melted butter. It is probable that the present text explains the mingling with oil, mentioned in verses 4 and 7, better than by supposing that the paste was tempered with oil before being baked. Using oil with bread continues to be a very common practice in the East; and the Bedouin Arabs, and generally other Orientals, are fond of dishes composed of broken bread, steeped not only in oil, butter, and milk, but also in preparations of honey, syrups, and vegetable juices. Oil only is allowed in the 'meat offerings,' honey being expressly interdicted in verse 11; and this shews that the use of honey with bread was even thus early common among the Israelites.

7. '*Baken in the frying-pan.*'—There is in use among the Bedouins and others a shallow earthen vessel, somewhat resembling a frying-pan, and which is used both for frying, and for baking one sort of bread. Something of this sort is thought to be intended here. There is also used in Western Asia a modification of this pan, resembling the Eastern oven, which Jerome describes as a round vessel of copper, blackened on the outside by the surrounding fire, which heats it within. This might be either the 'oven' or the 'pan' of the present chapter. This pan-baking is common enough in England, where the villagers bake large loaves under inverted round iron pots, with embers and slow-burning fuel heaped upon them. But it is probable that the fire plate, which we have noticed under verse 5, is really intended here, and that the 'pan' there, is the 'frying-pan' of the present text. This seems to us very probable, as the name given by the Bedouins to this utensil is *tajen*, which is nearly identical with the name (τηγάνον) which the Septuagint gives to the 'pan' in verse 5. It is useful to obtain this etymological identification of the Arabian *tajen* with one of the 'pans' of this chapter, but it is of little importance to determine which 'pan' it is. Upon the whole, the oven, the pan, and the frying-pan of verses 4, 5, and 7, may, as it appears to us, be referred with much confidence to the clay oven, the metal plate, and the earthen vessel which we have noticed.

11. '*No leaven.*'—There is an evident antithesis between the interdiction of leaven and the commanded use of salt (verse 13) in every sacrifice and oblation. Leaven, however useful, is regarded, in its principle, as a species of putrefaction, since that which is leavened very soon spoils in the warm regions of the east, whereas unleavened bread may be kept any length of time. At the present day, the cakes or bread offered in the ceremonies of the Hindoos are always unleavened, although leaven is employed in the bread used for domestic purposes. (Roberts's *Oriental Illustrations.*) On the other hand, the well-known preservative qualities of salt, rendered it symbolical of incorruption and soundness; and therefore its adoption in the offerings was dictated by the same considerations, whether physical or figurative, which precluded the use of leaven. In other illustrations we shall have occasions to notice the place which salt occupies in the estimation of some nations; and we may now observe, that so far from the use of salt here being, as some think, in opposition to pagan practices, it is certain that salt was used by the heathen at a very early period in their sacrifices and oblations. Homer expressly mentions 'sacred salt,' as strewed upon sacrifices, and also speaks of offerings of salted cakes. In fact, salt occupies a conspicuous place in the heathen sacrifices both without and with blood. In the latter, not only was a 'salted cake,' *mola salsa*, put on the head of the victim, but salt, together with meal, was strewed on the victims, the fire, and the knives.

CHAPTER III.

1 *The peace offering of the herd,* 6 *of the flock,* 7 *either a lamb,* 12 *or a goat.*

AND if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's

sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; [1]the [2]fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the [3]caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: [4]all the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor [5]blood.

[1] Exod. 29. 22. [2] Or, *suet*. [3] Or, *midriff over the liver*, and *over the kidneys*. [4] Chap. 7. 25. [5] Gen. 9. 4. Chap. 7. 26, and 17. 14.

Verse 1. '*A sacrifice of peace.*'—The 'peace offerings' to which this chapter relates, were, like the burnt offerings, and meat offerings, the voluntary offerings of the people. They were either intended to testify thankfulness for blessings already received, in which view they are called 'thank-offerings' in Coverdale's translation; or were else votive, being offered with prayer for future blessings. No doubt they were sometimes both in one. The offerings might be either of animals, or of flour or dough. The distinction between this and the 'burnt offerings' as to animals, was that either males or females might be offered in this, but only males in the other; and that, in this, the whole was not consumed on the altar, as in the burnt offering. Only the fat parts were so consumed. A small portion was appropriated to the priest, the rest being allowed to the offerer and his guests as an offering feast, whence some translators prefer to translate שְׁלָמִים *shelamim*, by 'feast sacrifice' rather than 'peace offering.' The parts of either the animal or vegetable offerings that were appropriated to the priests and Levites were called 'heave' or 'wave offerings;' because they were *heaved* or lifted up towards heaven, and *waved* to and fro before they were eaten, in acknowledgment of the goodness of God, and also in token of their being consecrated to him.

9. '*The whole rump, it shall he take off hard by the backbone.*'—Dr. Geddes renders more distinctly:—'The large fat tail entire, cut off close to the rump.' It might seem extraordinary that the tail of a sheep (only of a sheep) should be pointed out with so much care as a suitable offering upon God's altar, were it not distinctly understood what sheep and what tail is intended. (See the cut and note to Gen. iv. 2.) The direction indicates that the fat-tailed species were usually offered in sacrifice, if the flocks of the Hebrews were not wholly composed of them. This species is particularly abundant in Syria and Palestine, equalling or outnumbering the common Bedouin species. Even the latter, although in other respects much resembling the common English sheep, is distinguished by a larger and thicker tail than any British species possesses. But the tail of the species peculiarly called 'fat tailed,' seems to exceed all reasonable bounds, and has attracted the attention of all travellers from the times of Herodotus to our own. These tails, or rather, tails loaded on each side with enormous masses of fat, are often one-fourth the weight of the whole carcass when divested of the head, intestines, and skin. The tails seem to attain the largest size in the countries with which the Hebrews were most conversant; for in countries more eastward we never saw them quite so large as the largest of those described by Dr. Russell in his *Natural History of Aleppo*. He says that a common sheep of this sort, without the head, feet, entrails and skin, weighs sixty or seventy pounds, of which the tail usually weighs fifteen or upwards; but he adds, that such as are of the largest breed and have been fattened with care, will sometimes weigh 150 lbs., the tails being 50 lbs. These very large sheep are kept in yards where they are in no danger of injuring their tails; but in some other places where they feed in the fields, the shepherds sometimes affix a thin piece of board to the under part of the tail, to prevent its being torn by bushes and thickets, as it is not covered un-

derneath with thick wool like the upper part. Sometimes the board is furnished with small wheels, whence comes, with a little exaggeration, the story of the Oriental sheep being under the necessity of having carts to carry their tails. This is less an exaggeration with respect to the African variety, in which the tail is not turned up at the end as in the Syrian species, and therefore would actually trail on the ground, when fattened, without some such assistance. The mutton of these sheep is very good, and the fat of the tail is the most grateful animal fat the present writer ever tasted. It is rich and marrowy, and is never eaten alone, but is mixed up in many dishes with lean meat, and is in various ways employed as a substitute for butter and oil. The standing oriental dish, boiled rice, is peculiarly palatable when lubricated with fat from the tail of this remarkable species of sheep. Viewed in its various applications, the tail is an article of great use and delicacy, and could be no unworthy offering.

CHAPTER IV.

1 *The sin offering of ignorance*, 3 *for the priest*, 13 *for the congregation*, 22 *for the ruler*, 27 *for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD, *concerning things* which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [1]all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 [2]And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth [3]without the camp unto a clean place, where the ashes are poured out, and [4]burn him on the wood with fire: [5]where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, [6]and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and done

[1] Chap. 5. 9. [2] Exod. 29. 14. Num. 19. 5. [3] Heb. *to without the camp.* [4] Heb. 13. 11. [5] Heb. *at the pouring out of the ashes.* [6] Chap. 5. 2, 3, 4.

somewhat through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if [7]any one of the [8]common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And [9]he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a [10]sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

7 Heb. *any soul.* 8 Heb. *people of the land.* 9 Chap. 3. 14. 10 Exod. 29. 18.

Verse 3. '*Sin offering.*'—The latitude, as to the age and sex of the victim, which was allowed in the peace offerings, is here again restricted, as in the burnt offerings, but in a more peculiar manner. The sin and trespass offerings were those in consideration of which certain offences were remitted, or punished with mitigated severity. These offerings never accompanied the ordinary penalties of the law, being accepted in lieu of them. They effected, as St. Paul observes (Heb. ix. 13, 14), not any real forgiveness of sin before God, but merely a civil cancelment and deliverance from secular punishment. And yet, indeed, these offerings in themselves may be considered as a sort of punishment, first, as *fines* of some, though but small amount, paid in cattle; and, secondly, as accompanied with a public acknowledgment of guilt, which it behoved the offender to make; and, although this does not appear to have been attended with any degree of infamy, it was necessarily very humiliating. In offences against property, restitution was to be made, with twenty per cent. in addition, not a restitution of from two to five fold, as in the ordinary operation of the law; and the difference in the great moderation of all sorts of fines under this modification of the law, appears to have been intended with the view of facilitating the restitution of property unjustly acquired, and the retraction of false oaths. It seems that this process of commuted punishment only operated when a man's consience prompted him to a voluntary acknowledgment of his offence, the ordinary law operating in cases of detected guilt: and no offering was accepted in the case of those crimes in which the good of the community required that the legal punishment should be duly inflicted. The offences to which the law of sin or trespass was applicable are very distinctly stated. The list includes all unintentional transgressions of the law, whether sins of commission or omission, as well as the wilful sins enumerated in Lev. v. 1, 4, 14, 15; vi. 1—7; xix. 20—22. The exact distinction between the transgression to which the *sin offerings* and the *trespass offerings* respectively have reference is exceedingly obscure, and may be regarded as still unascertained. Among a great many conjectures which have been offered, one of the most probable is, that, understood in the strictly legal sense, *sins* were violations of *prohibitory* statutes, and consisted in the doing of something which the law had forbidden to be done; and that, on the other hand, *trespasses* were infractions of *imperative* statutes, and consisted in leaving undone something that the law commanded to be done. In both offerings, the party offering the sacrifice placed his hands on the head of the victim, and confessed his sin or trespasses over it, saying: 'I have sinned, I have done iniquity, I have trespassed, and have done thus and thus, and do return my repentance before thee, and with *this* I make atonement.' The animal was then considered to bear vicariously the sins of the person who brought it. The rest of the cere-

monies are too distinctly detailed to require recapitulation. The sacrifices under this law differed from the burnt offerings in not being wholly consumed on the altar, and from the peace offerings in no part being returned to the party by whom the sacrifice was offered. The adaptation of the offerings to the circumstances of the offerer, is here again brought under our notice in a very pointed manner. The sin offering for the high priest, and that for the congregation at large, was to be a calf, and, as if to mark the greater heinousness of offence in such parties, after the fat had been offered on the altar, the remainder was taken away to be burnt without the camp, in the place where the ashes from the altar were deposited. But when a ruler sinned, the offering was to be a ram; while a private person might offer a sheep, a she-goat, two turtle doves, or even an ephah of meal, according to his circumstances. Thus the act of satisfaction was made as easy as possible to the poor, so that scarcely any one could be deterred by poverty when his conscience prompted him to the confession of a secret sin. In all the sin offerings, except those for the high-priest and for the congregation, what remained, after the proper portion had been offered on the altar, was not taken out to be burnt outside the camp, but became the portion of the priests.

4. '*He shall bring the bullock.*'—The form in which the sacrifice for sin was made is here fully detailed. On comparing this account with that of the burnt offering, there appear few other differences than those which have been specified in the preceding note. The only one of importance is, that the blood, instead of being sprinkled only upon the altar of burnt offering, was taken into the holy place and sprinkled seven times before the vail, some of it being also put upon the horns of the incense altar; what remained was then brought back and poured out at the foot of the brazen altar. The reader may perhaps be interested in comparing both accounts with the description which Herodotus gives of the Egyptian sacrifices.—The animal selected for the purpose being conducted to the altar, the fire was kindled thereon. After this, a libation of wine was poured upon the altar, and the god to whom it was dedicated was solemnly invoked. The animal was then killed, after which the head was cut off and the carcass flayed. Thus much seems to be a general statement; but Herodotus himself observes, that there was a considerable difference in the ceremonies of burning the victims. What follows refers to the ox sacrificed at the great festival in honour of Isis. After the animal had been killed, flayed, and beheaded, the intestines were taken out, but the *fat* and the paunch were left. They then cut off the legs, shoulders, neck, and the extremities of the loins; but the trunk was stuffed with *bread*, honey (prohibited in the Hebrew offerings) raisins, figs, *frankincense*, myrrh, and various aromatics. After this the victim was burnt, a large quantity of *oil* being poured upon the flames. While the victim was burning, the spectators flagellated themselves, and afterwards feasted on the reserved parts of the victim, having fasted previously to the sacrifice. It is unnecessary to point out the details of analogy or difference between this and the Hebrew sacrifices; but it will be observed, that several of the articles which belonged to the meat offering, burnt with the Hebrew sacrifices, are comprehended in the stuffing burnt with the Egyptian victim, but that salt is wanting. It seems, also, that the Egyptian sacrifice was not quartered, like that of the Israelites.

CHAPTER V.

1 *He that sinneth in concealing his knowledge,* 2 *in touching an unclean thing,* 4 *or in making an oath.* 6 *His trespass offering, of the flock,* 7 *of fowls,* 11 *or of flour.* 14 *The trespass offering in sacrilege,* 17 *and in sins of ignorance.*

AND if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it,* then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it,* then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it,* then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things,* that he shall confess that he hath sinned in that *thing:*

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 ¶ And if [1]he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and [2]wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.

10 And he shall offer the second *for* a burnt offering, according to the [3]manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

[1] Heb. *his hand cannot reach to the sufficiency of a lamb.* [2] Chap. 1. 15. [3] Or, *ordinance.*

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [4]*even* a memorial thereof, and burn *it* on the altar, [5]according to the offerings made by fire unto the LORD: it *is* a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a [6]soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: he hath certainly trespassed against the LORD.

[4] Chap. 2. 2. [5] Chap. 4. 35. [6] Chap. 4. 2.

Verse 1. '*The voice of swearing*,' literally, 'the voice of an oath.'—It is to be observed that the sin offering for perjury was not allowed when a man testified falsely against an innocent person; for then he was subject to the punishment in which the innocent man would have been involved if convicted (Deut. xix. 19). It was only permitted when a witness omitted to testify what he knew against a guilty person, or in any other respect concealed what he ought to have made known. Geddes and others translate 'the words of an adjuration,' and agree with Delgado, who says; 'the meaning is, that when evidence was wanted, the judge ordered proclamation to be made for any one who knew any thing on the subject to come forward and declare it in court. To such proclamation a curse was commonly added against any man who should neglect or refuse to give evidence.' The offence in view in the present instance therefore, is, that the man had incurred this curse by neglecting to appear as a witness. Perhaps it is as well to bear in mind, that, as the witnesses in the Hebrew courts of judicature were sworn, not directly, but adjured, as it were, by hearing an oath read, 'the voice of swearing' was the reading of this oath. What was said after this was upon oath; and, as Michaelis observes, this testimony upon oath, and the making it perjury in a witness to conceal what was known to him, must have had a powerful effect in eliciting the truth, as a delinquent could scarcely feel offended with even a friend of his own, who, when thus circumstanced as a witness, should declare the whole truth.

4. '*If a soul swear*,' etc.—This is an interesting law on the subject of rash oaths. If a man made such an oath and had not kept it, he was guilty, and had to atone for his offence by a sin offering—for his inconsideration, if it was an oath to do evil; and for his neglect, if it was an oath to do good. 'This served very effectually,' says Michaelis, 'to maintain the honour of oaths, inasmuch as every oath, however inconsiderate, or unlawful, or impossible, was considered so far obligatory, that it was necessary to expiate its non-fulfilment by an offering; and it was, at the same time, the best possible means of weaning the people from rash oaths, because the man who had become addicted to that unbecoming practice, would find himself too frequently obliged, either to keep his oaths, how great soever the inconvenience, or else to make offerings for their atonement.' *Commentaries*, iv. 111.

6. '*Trespass offering*.'—In the note on ch. iv. 3, the difficulty of distinguishing the *classes of offences* for which the sin offerings and the trespass offerings were respectively made, has been pointed out. The occasions on which the offerings were made are much the same, and the ceremonies exhibit little difference. Indeed, we sometimes have the same offerings called interchangeably 'sin offerings' and 'trespass offerings,' as in the very passage before us, *v.* 6–9, where the offence is indifferently called a 'sin, and a 'trespass,' and the offering a 'trespass offering' and a 'sin offering.' Nevertheless a close inspection will discover some differences between the two. Sin offerings were sometimes offered for the whole congregation; trespass offerings never but for particular persons. Bullocks were sometimes used for sin offerings, never for trespass offerings. The blood of the sin offering was put upon the horns of the altar; that of the trespass offering was only sprinkled around the bottom of the altar. Some have concluded that the difference between the sin offerings and the trespass offerings lay only in these circumstances: but others conceive that there must have been some greater difference between them, which was the reason of their being offered with these differing circumstances. Yet what that difference was, has rather been variously conjectured by many interpreters, than strongly asserted or clearly established by any.

15. '*Sin through ignorance, in the holy things of the Lord*.'—This is understood to apply to the case of a person who had incurred a debt to the sanctuary, by withholding the prescribed dues of first fruits, tithes, etc.

CHAPTER VI.

1 *The trespass offering for sins done wittingly.* 8 *The law of the burnt offering,* 14 *and of the meat offering.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin offering.*

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in [1]fellowship[2], or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and [3]sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [4]restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, [5]in[6] the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the [7]flock, with thy estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, [8]because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ [9]And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the [10]memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [11]every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an [12]ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in

1 Or, *in dealing.* 2 Heb. *putting of the hand.* 3 Num. 5. 6. 4 Chap. 5. 16. 5 Or, *in the day of his being found guilty.* 6 Heb. *in the day of his trespass.* 7 Chap. 5. 15. 8 Or, *for the burning.* 9 Chap. 2. 1. Num. 15. 4. 10 Chap. 2. 2. 11 Exod. 29. 37. 12 Exod. 16. 36.

the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden [13]shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 [14]And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

[13] Chap. 11. 33. [14] Heb. 13. 11.

Verse 2. '*If a soul sin . . . . and lie unto his neighbour in that which was delivered him to keep.*'—The law on this subject is stated more at large in Exod. xxii. 7—15. From the present text we learn, in addition, incidentally, that when a person denied that he had received a deposit, and no proof of his having done so could be adduced, he was obliged to take an oath to that effect: but if he swore falsely, and afterwards repented of having done so, the sin offering and restitution to the injured party afforded him an opportunity of atonement, without incurring the extent of punishment to which he would have been liable had the crime been judicially proved. The law is too distinctly announced in Exod. xxii. to require enlarged remark; but as an important distinction concerning a deposited beast injured, or stolen from the person with whom it was deposited, is liable to escape notice, as stated in verses 9—11 of that chapter, we may observe, that if the animal were stolen, or met with an accident, when out at pasture, the depositary was allowed to clear himself by oath, and then the owner had no claim upon him; but if it were stolen from his own premises, he was obliged to make restitution. This was obviously on the consideration of its being more difficult to steal a beast than any thing else from a house: and that as the trustee might have had the profit arising from the use of it, so he ought to bear the loss arising from his neglect in looking after it, or from accident—which is of more rare occurrence, and often difficult to distinguish from neglect (see Michaelis, ii. 375). The importance of distinct regulations on the subject of deposited property has been strongly felt by all oriental legislators; and it proceeds from the fact that there were not at any time, and are not now, any of those responsible banking establishments which in modern Europe afford such important facilities for the application, transfer, and security of property. Hence, when a man is apprehensive of oppression or robbery, or, from another cause, wishes to secure his property, he has no other alternative than either to hide it in some place of concealment, or to put it in the hands of some irresponsible person, in whom he thinks he has cause to rely. So also, if a man wishes to leave his place of residence for a time, he must either adopt one of these courses, or else, perhaps at a great sacrifice, turn his property into money or jewels, and take it with him, exposing it to all the dangers of the road; which, in the East, are very imminent and great. Much risk attends all these courses. For individuals to prove unfaithful to their trust, as to property deposited with them, is so very common a circumstance, that a large proportion of the tales with which the oriental story-tellers amuse or move their auditors, in coffee-houses and elsewhere, as well as of those which are written in books, turn upon the contrivances to which the owner of property is obliged to resort in order to recover it from the person to whom it has been intrusted. Men who would have remained honest under the ordinary circumstances of life, are too often drawn aside from rectitude by the temptations of valuable property committed to their trust. Continual experience of this sort has had a very unhappy effect upon the moral feelings of Orientals. Men fear to confide in each other: and, in the case of property which persons desire to secure, they often prefer the hazards attending the other alternative of concealing it under ground, or in strange places, or even to build it up in the thick walls of their houses. To the latter practice there are frequent allusions in Scripture; and some further notice of it will be found in the note to Matt. xiii. 34.

In the *Code of Gentoo Laws*, as translated by Halhed,—the fourth chapter, 'Of Trust and Deposite,' and the following, 'Of Selling a Stranger's Property,'—contain, in part, some valuable and striking analogies to the Mosaic law. The principles are nearly identical: indeed, the Gentoo Law looks like a commentary on, or rather an expanded application of, the sacred text. The principle of restitution, of punishment by fine, of purgation by oath, is the same in both. A few statements from this important document may help to illustrate the application of the common principles. The Gentoo law enjoins caution in the selection of a trustee, and also in undertaking a trust. It then says, 'If a person should make use of any property intrusted to him, or it be spoiled for want of his care and attention, then, whatever crime it is for a woman to abuse her husband, or for a man to murder his friend, the same degree of guilt shall be imputed to him, and the value of the trust must be made good.' If property be stolen, burnt, or otherwise lost or destroyed, the trustee must make the whole good in case he conceals any portion that may have been saved. If a trustee does not give up, on the first demand, the property intrusted to him, he is to be fined by the magistrate: he must not, however, deliver it up to any one but the owner—not even to his son without an order from the father; but if the owner dies without resuming his deposit, the trustee must deliver it up to the heir, without waiting for an application. If a person delivers his property marked and sealed to the trustee, it must be returned with the same mark and seal; but if it is not so, the trustee shall be put to his oath concerning any alteration which may have taken place. Further information may be found in the work to which we have referred; and the whole subject is well worth the attention of those who desire to acquaint themselves with the peculiarities of Oriental legislation, as contributing to the illustration of the Scriptures.

9. '*The law of the burnt offering.*'—This is the daily burnt offering or perpetual sacrifice, consisting of two lambs offered upon the altar of burnt offering, one in the morning, and the other in the evening. That of the morning was offered about sunrise, after the incense was burnt upon the golden altar, and before any other sacrifice. That of the evening was offered in the decline of day, before the night began. They were both wholly consumed on the altar, after the same manner as the free-will burnt offering, but by a slow fire, that they might continue the longer burning. With each of the victims was offered a bread offering, and a drink offering of strong wine (see Num. xxviii. 5—7), the latter being poured out before the Lord, or about the altar, as a libation. The Jewish writers consider that the morning sacrifice made atonement for the sins of the preceding night, and that of the evening for the sins of the past day. It may be regarded as a daily expression of national as well as individual repentance, prayer, and thanksgiving.

28. '*Earthen vessel . . . . brasen pot.*'—This is a very re-

markable instruction. We all know that earthen vessels are broken, and others thoroughly scoured, when supposed to be defiled, among the Mohammedans and Hindoos, as they were also among the Jews. But the present instance is of a different character. The earthen vessel was to be broken, and the copper one scoured and rinsed, not because they were defiled, but because the flesh of the sin offering having been cooked in them, they had thus become too sacred for common use. We shall elsewhere have occasion to remark on instances in which earthen utensils were broken, and others scoured in consequence of defilement. At present we only direct attention to the fact, that at this time the culinary vessels of the Hebrews seem to have been *exclusively* of earthenware or copper. Iron, though known to them, was at this time very little in use for any purpose, and even when they became better acquainted with that valuable metal it is doubtful if their culinary or other vessels were ever made of it. At least, no pot, pan, or other vessel, is said in all the Scripture to be of iron. What is translated 'iron pan,' in Ezek. iv. 3, is properly an 'iron plate,' as the context alone sufficiently indicates. In point of fact, the culinary and other domestic vessels throughout the East remain to this day, as we find them thus early in the Mosaic history, either of copper, earthenware, or wood (ch. xi. 33; xv. 12), although, no doubt, the quality and manufacture have much improved. The present writer, in the course of journies and residence in different parts of Western Asia, does not think that he ever met with an instance of a cooking vessel of any other metal than copper: and dishes and bowls of the same metal, tinned, are those which most usually make their appearance on the tables of kings and great men. When luxury desires something more rich and costly for the table than copper, it finds indulgence, not in silver and gold, but in china and fine earthenware.

CHAPTER VII.

1 *The law of the trespass offering,* 11 *and of the peace offerings,* 12 *whether it be for a thanksgiving,* 16 *or a vow, or a freewill offering.* 22 *The fat,* 26 *and the blood, are forbidden.* 28 *The priest's portion in the peace offerings.*

LIKEWISE this *is* the law of the trespass offering: it *is* most holy.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and [1]in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 ¶ And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, [2]having his uncleanness upon

[1] Or, *on the flat plate, or, slice.* [2] Chap. 15. 3.

him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [3]Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the [4]beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 [5]Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the [6]breast may be waved *for* a wave offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

[3] Chap. 3. 17. [4] Heb. *carcase*. [5] Gen. 9. 4. Chap. 3. 17, and 17. 14. [6] Exod. 29. 24.

Verses 15-17. '*Eaten the same day that it was offered.*'—We here see that the flesh of some sacrifices was to be eaten on the day of offering; in some cases, however, what remained might be eaten on the next day, but nothing was to be kept for use till the third day—whatever then remained was to be consumed by fire. As the people of the East generally eat their meat the same day on which it is killed, and almost never later than the second day, we are inclined to concur in the view of Harmer (*Observations*, i. 457), that this regulation was intended to preclude any attempt to preserve the meat, by potting or otherwise, so that it might be taken to different parts of the country, and used superstitiously, perhaps, as peculiarly holy food, or applied in some way inconsistent with the intention of the law. That intention was, that what became the offerer's share of the sacrifice he had presented, he should eat cheerfully before the Lord with his friends, and that the poor and destitute should partake in the benefit. This object was ensured by the regulation which precluded the meat from being kept beyond the second day.

23. '*Ye shall eat no manner of fat*,' etc.—This is a very remarkable law; but it is not to be understood as an interdiction of all fat, but only of such properly fat pieces as were offered on the altar in certain sacrifices, and which, in consequence of that appropriation, became too sacred for common food, even in animals that had not been sacrificed. The parts of which this law interdicted the use were: the fat with which the intestines are covered, that is, the *omentum* or caul; all the fat upon the intestines (*mesenterium*); the fat of the kidneys; and the fat tail of a particular species of sheep. It is even uncertain whether these parts were allowed for other purposes than food: for in *v.* 24, the fat of beasts that died of themselves, or were torn by wild beasts, is allowed for such other purposes; and the omission of a similar allowance for cattle that died under the knife, seems to imply that none was made. Independently of their consecration to the altar, it is not difficult to discover other reasons which may have operated in causing this remarkable interdiction of employing those parts of animals which are of so much use to us for culinary and other purposes. In the opinion of Michaelis, it was one of the great objects of some of the laws of Moses to change the character of the Israelites from that of a nomade and pastoral, to that of a settled agricultural

people. Accordingly, there are a number of regulations, the combined operation of which rendered such a change almost compulsory. The present is one of those which tended to wean them from that entire dependence upon their flocks, which is usual among nomade people; and to introduce new wants, which only agriculture could supply. The present law, in particular, appears to be one of several, which seem directed to oblige them to the cultivation of the excellent olives of Palestine, the country which they were destined to occupy. Being here debarred the employment of such fat, and being apparently, on the other hand, precluded the use of butter (see note on Deut. xiv. 21), no resource remained for them but to cultivate and employ its oil, which in fact they did to a great extent, after they were settled in the Promised Land. Whether this view be correct or not, the tendency of such a law to prevent their falling back on nomade habits, can hardly be questioned. It was adapted to their condition in Palestine: but since their dispersion they have felt the interdiction of fat and (as they understand) of butter, in cooking, as one of the peculiar evils of their state, and have been driven so to expound their law as to allow themselves the use of goose fat as a substitute.

There are, however, other reasons which may also have had some effect in inducing this prohibition. Geddes, who regards it as a medicinal precept, quotes the MS. note of Mr. Street, who says, truly: 'Bilious disorders are very frequent in hot countries; the eating of fat meat is a great encouragement and excitement to them. The fat of the large tail of the Eastern sheep is reckoned a luxurious delicacy; but I am told, by one who has eaten of it, that it is not wholesome.' Geddes himself adds: 'To this I can bear personal testimony: one ounce of fat, taken at any time, would go near to kill me: and I am convinced that most of bilious and many other bodily disorders are owing to the use of fat meats.' Besides this, the eating of the fat pieces in question, and the use of fat in the preparation of food, is highly injurious to persons particularly subject to cutaneous disorders, as the Israelites are thought to have been. To this we may add, that, as it was an object of many laws to discourage any friendly intercourse between the Israelites and the idolatrous nations, nothing could be better calculated than the present and other dietetic regulations to prevent them from joining in the festivities and social entertainments of their heathen neighbours.

38. '*Oblations.*'—The word קָרְבָּנִים *korbanim*, is a general name for all sorts of offerings or oblations to God. The root of the word is in the verb קָרַב *karab*, 'to approach or bring near;' and the term therefore denotes any thing brought nigh to be offered or dedicated to the Lord, to whom also the offerer himself was, as it were, brought nigh, having access in the way appointed by the law. The comprehensive term is thus very appropriately introduced here, at the conclusion of the account of the different offerings and sacrifices.

CHAPTER VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin offering.* 18 *Their burnt offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and [1]the garments, and [2]the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [3]This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he [4]put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD [5]commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he [6]poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and [7]put bonnets upon them; as the LORD commanded Moses.

14 ¶ [8]And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it;* and Moses took the blood, and put *it* upon the horns of the alter round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire with-

[1] Exod. 28. 2. 4. [2] Exod. 30. 24. [3] Exod. 29. 4. [4] Exod. 28. 30. [5] Exod. 28. 37, &c. [6] Psal. 133. 2. Eccles. 45. 15. [7] Heb. *bound.* [8] Exod. 29. 1.

out the camp; as the LORD [9]commanded Moses.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And [10]he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all [11]upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' [12]part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there [13]eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [14]seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

[9] Exod. 29. 14. [10] Exod. 29. 31. [11] Exod. 29. 24, &c. [12] Exod. 29. 26. [13] Exod. 29. 32. [14] Exod. 29. 35.

Verse 6. '*Washed them with water.*'—Here the ceremonies of consecration commence with ablutions, and we have seen that the priests were required to bathe their hands and feet whenever they entered the tabernacle. This doubtless was, not merely to ensure physical cleanness, but also to symbolize that spiritual purity with which man should appear before God. The present washing is, however, distinguished from the daily ablution, inasmuch as the whole person seems now to have been washed, but only the hands and feet on common occasions. The idea of the fitness of such a practice is so obvious, that it has been more or less in use in most religious systems. We find, at the heathen temples, lavers of a similar use to this at the tabernacle. The Egyptian priests washed themselves with cold water twice every day, and twice at night; the Greeks had their sprinklings, the Romans their lustrations and lavations; the ancient Christians practised ablution before receiving the sacrament, and also bathed their eyes on entering a church. The Roman Catholic church retains something of the practice of ablution before, and sometimes after, mass; and Calmet says that the holy-water vessels at the entrance of the churches are in imitation of the laver of the tabernacle. The Oriental Christians have also their solemn washings on particular occasions, such as Good Friday. The practice of ablution was adopted by Mohammed in a very full sense; for his followers are not only obliged to perform their ablutions before they enter a mosque, but before they commence their prayers, wherever offered, which they are required to repeat five times each day. This is certainly the most burdensome system of ablution which ever existed in ancient or modern times. The Hindoos also rejoice in the purifying virtues of their idolized Ganges; and wash also in other waters, because they believe that such will be equally effectual, if, whilst they bathe, they say, 'O Ganges, purify me!' In fact, nothing is, or has been, more common than ablutions in

the worship which different nations render to their gods; and there are few acts connected with their service which are not begun or ended with some rite symbolical of purification. In the religion of classical antiquity, the priest was obliged to prepare himself by ablution for offering sacrifice; for which purpose there was usually water at the entrance of the temple. In very ancient times the priests seem to have previously bathed themselves in some river or stream. But such ablutions were only necessary in sacrifices to the celestial gods, sprinkling being sufficient for the terrestrial and infernal deities. (See Banier's *Mythology of the Ancients*, i. 271.)

We may here observe, that, from the obligation of the priests to wash their feet before entering the tabernacle, and for other reasons, it has been inferred that they officiated with bare feet. It is also observed that, in the enumeration of the articles of the priestly dress, sandals are not mentioned, neither does Josephus in his account speak of them. It is true that Plutarch represents the Hebrew priest as officiating with buskins; but his authority is of the least possible weight on such a subject. We believe, ourselves, that the priests did officiate barefoot; although our conviction does not proceed from the reasons thus stated, but rather from the knowledge that it was in very ancient times, as at present, a common mark of respect in the East to uncover the feet. (See note to Exod. iii. 5.) Even classical heathenism affords instances of this usage. 'Adore and sacrifice with naked feet,' was a maxim of Pythagoras, which he probably brought, with the rest of his philosophy, from the East. The temple of Diana at Crete might not be entered with covered feet; the Roman ladies were obliged to be barefoot in the temple of Vesta; and the suppliants went barefoot to the temple of Jupiter when they prayed for rain. The Mohammedans, and the Asiatic and Abyssinian Christians, invariably take off their shoes before they enter a place of worship, as do the Brahmins of India when they enter their temples. As to the Jews themselves, it is impossible to say, unless by inference, how they proceeded in the tabernacle; but it seems fair to conclude that they did the same as afterwards in the Temple, and that they there officiated barefoot is shewn by the concurrent testimony of various writers. Maimonides says that none were allowed to enter the Temple with shoes, or with unclean feet, or with a staff, or in the dress in which they worked at their respective callings. The Talmud is positive on the same subject, saying that no priest or layman might enter with shoes; but as this regulation, in conjunction with their way of life and the thinness of their official dress, was injurious to the health of the priests, there was a small apartment or closet, called the 'stove' or 'fire-room,' which had a heated floor, on which they might occasionally warm their feet. (See Saurin's *Dissertations*, xliv. and liv.; Calmet's *Commentaire Littéral* on Exod. iii. 5, and xxx. 18, etc.)

12. '*Poured of the anointing oil upon Aaron's head.*'—From comparing this verse with *v.* 30, it is thought that Aaron alone was anointed on the head, his sons being merely sprinkled; or, as we should understand—that Aaron was sprinkled in common with his sons, but that the anointing or pouring out of oil upon his head was an addition peculiar to him. The custom of setting persons apart for particularly dignified or holy offices, by anointing, seems to have originated in the East, and in most cases appears to have symbolized the effusion of the gifts and graces which they were presumed to receive from heaven to qualify them for distinguished offices. Hence this sacred anointing seems to have been considered as investing with a peculiar sanctity the person on whom it had been conferred. We see this in the reverence with which 'the Lord's anointed' is on all occasions mentioned in Scripture. The persons set apart to their offices by anointing, among the Hebrews, were the priests, kings, prophets; but there is some doubt about the latter, to which we shall have occasion to advert, as well as to the unction of the kings. The precious oil seems to have been more profusely expended on Aaron than in any other application. We learn from Ps. cxxxiii. 2, that being poured on his head, it ran down on his beard and to the collar of his coat (the robe of the ephod)—not to the skirts of his garments, as there translated. The Jewish writers have many fancies about the mode in which the oil was applied, into which we need not enter. If the high-priest was, as some state, fully robed before anointed, the mitre might have been taken off for that ceremony: but others think that the tiara was not put on till after the anointing.

23. '*Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.*'—Banier, in his work on the *Mythology of the Ancients*, gives, after Prudentius, a remarkable instance of the personal application of the victim's blood in the ceremonies of consecration. He calls it 'a sort of baptism of blood,' which was thought to convey a spiritual regeneration. It occurs in the Taurobolium, a sacrifice which was offered to Cybele at the consecration of her high-priest, but not wholly confined to that occasion, and which had rites and ceremonies different from all other sacrifices. In order to consecrate the high-priest, a great hole was made, into which he entered, dressed in an unusual manner, wearing a crown of gold, and with a toga of silk tucked up after the Sabine fashion. Above the whole was a sort of floor, the boards of which, not being closely joined, left certain chinks, besides which several holes were bored in the boards themselves. Then they led up to the place a bull (sometimes a ram or goat) crowned with garlands, bearing on his shoulders fillets covered with flowers, and having his forehead gilt. Its throat was cut over the hole, so that the blood fell upon the floor, which, being perforated, allowed it to pass through in a shower upon the priest, who received it eagerly upon his body and clothes. Not content with this, he held back his head to receive it on his cheeks, ears, lips, and nostrils; he even opened his mouth to moisten his tongue with it, and some he swallowed. When all the blood was drained, the victim was removed, and the high-priest came out. The horrible appearance which he presented may well be conceived, but he was received with congratulation; and the people, not daring to approach his person, adored him at a distance, regarding him now as a man quite pure and sanctified.—They who thus received the blood of the Taurobole wore their stained clothes as long as possible, as a sensible evidence of their regeneration. Might it not be to prevent such a practice as this last, that in the sin offering, if any of the victim's blood was sprinkled upon a garment, that garment was directed to be carefully washed in the holy place? Ch. vi. 27.

CHAPTER IX.

1 *The first offerings of Aaron for himself and the people.* 8 *The sin offering,* 12 *and the burnt offering for himself.* 15 *The offerings for the people.* 23 *Moses and Aaron bless the people.* 24 *Fire cometh from the Lord upon the altar.*

AND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, [1]Take thee a young calf for a sin offering, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou

[1] Exod. 29. 1.

shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the [2]manner.

17 And he brought the meat offering, and [3]took an handful thereof, and burnt *it* upon the altar, [4]beside the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And [5]there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

[2] Or, *ordinance.* [3] Heb. *filled his hand out of it.* [4] Exod. 29. 38. [5] Gen. 4. 4. 1 Kings 18. 38. 2 Chron. 7. 1. 2 Mac. 2. 10, 11.

Verse 24. '*There came a fire out from before the LORD and consumed upon the altar the burnt offering.*'—Connect this with ch. vi. 13, 'The fire shall ever be burning upon the altar; it shall never go out.'—From this it would appear that the fire upon the brazen altar was in the first instance miraculously kindled, and that the fire thus originating was to be continually kept up. The consumption of the sacrifice by miraculous fire is not peculiar to the present instance: it frequently occurs in the sacred narrative as a token of the Divine favour and acceptance (see the references from this verse); but it is only in this instance that there is any direction about such fires being continually kept up. Some tradition of these facts, or at least of the patriarchal instances, seems to have existed among the ancient heathen, among whom we find that the consumption of the sacrifice by supernatural fire was regarded as a circumstance denoting acceptance and favour. There is, of course, no instance of this kind that will bear examination as a matter of fact; but the poetical and other allusions to it evince the existence of the feeling, and of the traditions on which it was based.

Nothing is more likely than that Zoroaster, the ancient reformer of the Persian religion, had the instance before us in view, in some of his pretences and regulations. It is well known that the ancient Persians were worshippers of fire; as are, to this day, their descendants in India. This they were before the time of Zoroaster, but not, apparently, on the same grounds on which his doctrine placed that worship. We need not here inquire into the principles of that worship, as we only mention it in order to state that, to connect the greater sanctity with the fire which should burn and be reverenced upon their altars, he professed to furnish them with fire from heaven. But this was not by an open and sensible miracle like the one before us. Like

Mohammed, he pretended to have been in heaven, where God spoke to him from the midst of a great and bright fire, part of which he brought away with him, and placed it on the altar of the first fire-temple which he erected (at Xix, in Media), whence it was propagated to other altars. Even the Hindoos, although they are not worshippers of fire, are particularly careful about the origin of the fires which they use for sacred purposes. That which is used in the great sacrifice of *Yâgam* must be taken from the fire of some previous offering of the same kind, or procured afresh by rubbing together two pieces of wood: any other would amount to what is called 'strange fire' in the ensuing chapter. This sacrifice seems to be a very expensive free-will offering—believed to be effectual in procuring the offerers the fruition of their desires. They reserve a portion of the fire, and carefully keep it up all their lives, with a view to its being employed to light their funeral pile (Roberts's *Illustrations*, p. 84). In the same way, the *Sagnicas*, when they enter on their sacerdotal office, kindle, with two pieces of hard wood, a fire which they keep lighted through their lives, for their nuptial ceremony, the performance of solemn sacrifices, the obsequies of their ancestors, and their own funeral pile (*Asiatic Researches*, ii. 60).

With respect to the command, that the sacred fire on the altar of burnt offerings should never go out, it has seemed doubtful to many whether this injunction was put in execution in the wilderness, during the marches of the Israelites from one place to another. If they did not preserve the fire during their pilgrimage, they could not afterwards, because we read of no new supply of miraculous fire until the dedication of Solomon's temple, when the fire descended upon the new altar of burnt offerings. Whether the fire, if it still existed, on the tabernacle altar, was *then* transferred to the new altar, or else extinguished, we cannot learn; but it is on all hands allowed that the miraculous fire was kept up on the temple altar until the time of Manasseh, as some say, but as others, with more probability, state, till the destruction of the temple by the Chaldeans. It was not restored by miracle to the second temple, where they had only common fire: and this is numbered among the circumstances in which this temple was inferior to that of Solomon.

The Jews believe that the fire was maintained on the altar during the forty years' wanderings: and the Jewish tradition, as stated by Maimonides, is, that there were *three* fires on the altar—one for burnt offerings, another to supply fire for the incense offerings, and a third kept always burning, in compliance with the law. It would therefore seem that, in this view, two of the fires were allowed to go out when not wanted, and were rekindled, when required, from the perpetual fire. As the altar in its removals was to be covered with a purple cloth and the ashes taken out (Num. iv. 13), the sacred fire must then have been conveyed in a separate receptacle. (See the fifth note on Exod. xxvii. 3.) With regard to the fire on the temple-altar, the rabbins tell us that great care was taken that no wood but that which was reputed clean should be employed for fuel; and it was all carefully barked and examined before it was laid on. The fire also was never to be blown upon, either with bellows or with the breath of man. These regulations are so similar to those of Zoroaster, as to strengthen the opinion of his being thoroughly conversant with the usages of the Hebrews. He strictly enjoined that the fire which he pretended to have brought from heaven should be carefully kept up, that barked wood only should be used for fuel, and that it should be revived only by the blasts of the open air, or by oil being poured upon it. It was death to cast upon it any unclean thing, or to blow it with bellows or with the breath, by which it would be polluted; and, for this reason, the priests themselves, although they watched the fire day and night, never approached it but with a cloth over their mouths, that they might not breathe thereon. The history, true or false, of the preservation of this fire after the Mohammedan conquest, under circumstances of concealment and difficulty, is very interesting. The modern Parsees of India believe that it was ultimately conveyed to that country, and consequently that they still possess the sacred fire which Zoroaster brought from heaven.

CHAPTER X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aaron's excuse for transgressing thereof.*

AND [1]Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

[1] Num. 3. 4, and 26. 61. 1 Chron. 24. 2.

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And [2]the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, [3]as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

[2] Exod. 29. 24. [3] Chap. 6. 26.

Verse 1. '*Nadab and Abihu . . . offered strange fire before the LORD.*'—From the interdiction of wine and strong drink which immediately succeeds this awful event, it has been inferred that a too free indulgence in wine led them to the act of disobedience and rashness for which Nadab and Abihu were thus awfully punished. This, however, is no more than a conjecture. As to the crime itself, some think that it consisted in an unauthorized attempt to enter the most holy place, which the high-priest alone was allowed to enter, and that only once in the year. This would also involve an attempted encroachment on the peculiar prerogatives of the high-priest. We confess, however, that their offence does not seem to us so difficult to discover as these conjectures suppose. The text says that 'they offered strange fire before the Lord, which he commanded them not.' This seems clear enough, when we recollect that the statements in the preceding chapter concerning the fire miraculously kindled on the altar, which was to be continually kept up on the altar of burnt offering, and from which the fire was to be taken to burn the incense offered morning and evening on the golden altar. By 'strange fire,' therefore, we are to understand, probably, common fire, not from the brazen altar, and therefore not that which had in its origin been miraculously kindled and appropriated to the service of the altars. That they had no right to offer incense at all, as some Rabbins and modern critics suppose, there seems reason to doubt; indeed, that the censers are said to be '*their* censers,' seems to imply that it was part of their duty to offer incense. In this case, their crime was that they performed their duty in an irregular and negligent manner. (See Saurin's *Dissertations*, No. lvi.) We incline to prefer this interpretation; but Scheltinga and others advocate the opinion, that the fire itself was properly taken from the altar of burnt offerings, but that the incense was applied to the fire in another manner than God had ordained. They ground this opinion chiefly on the fact that Moses calls it simply 'fire' as put into the censers, and does not call it 'strange fire' till after the incense has been introduced. It has also been asked where these unhappy men got the fire, if it was not from the altar? The Targum of Jonathan answers, with great probability, that they obtained it from the fires at which the priests' portion of the sacrifices was dressed for food in the court of the tabernacle. Strange or common fire was, in much the same way, rigidly interdicted by the religion of Zoroaster, which declared it a crime punishable with death to kindle fire on the altar of any newly-erected temple, or to rekindle it on any altar when it had been by accident extinguished, except with fire obtained either from some other temple, or from the sun.

2. '*Fire from the LORD . . . devoured them.*'—'Slew them' would have been more accurate, as it seems, from *v.* 5, that their bodies were not reduced to ashes, nor even their vestments consumed. Whence the fire proceeded does not appear. Some think it came from their own censers: but the expression 'from the Lord,' would seem either to imply that it issued immediately from the air, or from the most holy place, where the Lord's presence dwelt between the cherubim. The effect, as described, resembles that of lightning, which destroys without injuring the clothes or leaving any marks of violence on the bodies of the slain. It is said that the Jews, from this precedent, derived their practice of strangling or suffocating those that were condemned to be burned, without reducing them to ashes.

3. '*And Aaron held his peace.*'—The reader will not fail to remark the emphasis and effect of this beautiful abruption. It implies, that however strongly he may have felt this awful event as a father, he indulged no lamentation or complaint, but submitted in silence to the judgment of God upon those very sons who had before been peculiarly honoured with the Divine favour; they alone of all his sons having been with him and Moses and the seventy elders on the mount (Exod. xxiv. 9), and had seen there the symbols of the Divine presence, and heard, under the most awful circumstances, the delivery of those ordinances which it was death to break, and for breaking which they had died. This made their presumption or neglect the more criminal. We may safely claim for the conduct of their afflicted father on this occasion as large a measure of praise as writers have liberally given to instances of resignation to calamity, similar, but certainly not more con-

spicuous. Indeed, from the instances quoted, it would seem as if the ancient heathen expected priests and others, when engaged in sacrifices, to remain unmoved by any intelligence concerning their private calamities. They relate that Minos heard of the death of his son while occupied in a sacrifice; but although he took off his crown, and commanded the music to cease, he continued the sacrifice he had commenced. Xenophon, while offering a sacrifice, heard that his eldest son had been killed in the battle of Mantinea; upon this he put off his mitre until he should learn how his son had died, and when he knew that he had died bravely and victorious, he replaced it on his head, and continued the sacrifice. Many similar illustrations might be adduced; but we have the rather selected these, as they also contribute to illustrate the direction in v. 6: 'Uncover not your heads.'

6. '*Uncover not your heads.*'—Some explain this in reference to the hair, which the Israelites were sometimes accustomed to shave in times of mourning. But we concur with the Septuagint, and the great majority of commentators, in believing that the mitre or turban was intended. This was also worn by the priests while officiating. The heathen priests and sacrificers also had their heads covered; and as we gather from the instances in the preceding note, that it was among them a mark of affliction for such a person to take off the covering of the head, we may infer that this was forbidden to the Hebrew priests as a well-known and common act of priestly mourning.

— '*Neither rend your clothes.*'—Calmet, in his *Commentaire Littéral*, thinks that this command is restricted to the sacerdotal vestments of the priests; and it is certainly possible that the interdiction of the outward indication of mourning was limited to the time in which the priests were engaged in their official duties and wore their ceremonial habits. At other times they dressed like the rest of their countrymen; and the Talmud says, that a priest was only accounted a priest while he wore the sacred vestments, and that beyond the precincts of the temple (or tabernacle) he was considered only as a layman. This, of course, can only apply to the secondary priests, and it seems doubtful how far it applies even to them. It is, however, certain that the priests wore the common dress on ordinary occasions; and that they were not forbidden to rend it, is rendered probable from the fact that the high-priest Caiaphas rent his clothes when he heard the alleged blasphemy of Jesus Christ. This, however, was not an act of mourning, which only it seems the intention of the text to forbid. We do not suppose that the priests were allowed to rend the sacred vestments on any occasion; but whether they might not exhibit an act of mourning, when not engaged in their official duties, it is difficult to determine. Rending the clothes was a common and very ancient mode of expressing grief, indignation, or concern, and as such is frequently mentioned in the Scriptures. The earliest instances are those of Reuben on finding the pit empty in which he had expected to discover Joseph; and of Jacob, who also rent his clothes when he heard of Joseph's death. It is said that the upper garment only was rent for a brother, sister, son, daughter, or wife, but all the garments for a father or mother. Maimonides says that the rents were not stitched up again till after thirty days, and were never sewed up well. There is no law which enjoins the Jews to rend their clothes; yet in general they so far think it requisite to comply with this old custom as to make a slight rent for the sake of form.

9. '*Do not drink wine nor strong drink.*'—Setting aside the detailed explanations of the Rabbins, this seems to mean that the priests were not to drink wine, or any other inebriating liquor, on the days of their ministration, until after their service in the tabernacle for the current day had terminated. A regulation like this was in force among the Egyptian priests. The Carthaginians (and probably their ancestors the Phœnicians) had a similar law for their magistrates, who, during their year of office, and the judges and governors, while in actual employment, were not allowed so much as to taste wine. '*Strong drinks*' undoubtedly include all intoxicating drinks other than wine.

CHAPTER XI.

1 *What beasts may,* 4 *and what may not be eaten.* 9 *What fishes.* 13 *What fowls.* 29 *The creeping things which are unclean.*

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [1]These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And [2]the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

[1] Deut. 14. 4. Acts 10. 14. [2] 2 Mac. 6. 18.

14 And the vulture, and the kite after his kind;
15 Every raven after his kind;
16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,
17 And the little owl, and the cormorant, and the great owl,
18 And the swan, and the pelican, and the gier eagle,
19 And the stork, the heron after her kind, and the lapwing, and the bat.
20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.
21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;
22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.
23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.
24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.
25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.
26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.
27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.
28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.
29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,
30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.
31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.
32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.
33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [3]ye shall break it.
34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.
35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.
36 Nevertheless a fountain or pit, [4]*wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.
37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.
38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.
39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.
40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.
41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.
42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever [5]hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.
43 Ye shall not make your [6]selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.
44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and [7]ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.
45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.
46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth

[3] Chap. 6. 28. [4] Heb. *a gathering together of waters.* [5] Heb. *doth multiply feet.*
[6] Heb. *souls.* [7] Chap. 19. 2, and 20. 7. 1 Pet. 1. 15.

in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Verse 2. '*These are the beasts which ye shall eat.*'—The principal design of the dietetical regulations embodied in this chapter, as well as of many other of the laws of Moses, was to oblige the Israelites to continue, as far as possible, a distinct people in Palestine, without spreading into other countries, or having much intercourse with their inhabitants. This object explains many directions which otherwise it would be difficult to understand. And the ulterior intention of this doubtless was to prevent them from being infected by that idolatry into which all the neighbouring nations were plunged, as well as to preserve them from the degrading vices to which the idolaters of Palestine were eminently addicted, as we learn not only from the Scriptures, but from the authority of the classical writers. Now, in attaining this object, a distinction of meats must be felt to have been of the highest importance. 'Intimate friendships,' says Michaelis, 'are in most cases formed at table; and with the man with whom I can neither eat nor drink, let our intercourse in business be what it may, I shall seldom become so familiar as with him whose guest I am, and he mine. 'If we have, besides, from education, an abhorrence of the food which others eat, this forms a new obstacle to closer intimacy.' The truth of this observation must be obvious to every person acquainted with the East, where, on account of the natives regarding as unclean many articles of food and modes of preparation in which Europeans indulge, travellers or residents find it impossible to associate intimately with conscientious Mohammedans or Hindoos. Nothing more effectual could be devised to keep one people distinct from another. It causes the difference between them to be ever present to the mind, touching, as it does, upon so many points of social and every day contact; and it is therefore far more efficient in its results, as a rule of distinction, than any difference in doctrine, worship, or morals, which men could entertain. While the writer of this note was in Asia, he had almost daily occasion to be convinced of the incalculable efficacy of such distinctions in keeping men apart from strangers. A Mohammedan, for instance, might be kind, liberal, indulgent; but the recurrence of a meal, or of any eating, threw him back upon his own distinctive practices and habits, reminding him that you were an unclean person from your habits of indulgence in foods and drinks forbidden to him, and that his own purity was endangered by communication with you. Your own perception of this feeling in him, is not to you less painful and more discouraging to intercourse, than its existence is to him who entertains it. It is a mutual repulsion continually operating; and its effect may be estimated from the fact, that no nation, in which a distinction of meats was rigidly enforced as a part of a religious system, has ever changed its religion. Oriental legislators have been generally aware of the effect of such regulations; and hence through most parts of Asia we find a religious distinction of meats in very active operation, and so arranged as to prevent social intercourse with people of a different faith. In the chapter before us it is not difficult to discover that the Israelites, in attending to its injunctions, must have been precluded from social intercourse with any of their neighbours. As to the Egyptians, they had themselves a system of national laws on this point, which restrained them from intercourse with strangers. They could not eat with the Israelites even in the time of Jacob. Some of the animals which the Israelites were allowed to eat were never slaughtered by the Egyptians, being sacred to some god; while, on the other hand, the Israelites were interdicted some animals which the Egyptians ate freely. Then as to the Canaanites or Phœnicians, they seem to have eaten not only those meats prohibited by Moses, which we usually eat; but also others, of which the flesh of dogs was one. With regard to the Arabs, they were nearly related to the Israelites, and their practices were less corrupt than those of the Egyptians and Canaanites, whence the difference of food is not so strongly marked; but still it was quite enough to hinder the intimacy of the two nations. The camel not only constitutes the principal wealth of the Arabs, but its flesh is a principal animal food; besides which they eat the hare, and the *jerboa*—all these are forbidden in this chapter, the last under the name of 'mouse.' If even at this distance of time we can discover such differences between the diet of the Hebrews and that of their neighbours, we may easily conceive that a more intimate acquaintance with the diet of the latter would exhibit more important and numerous distinctions.

Those which we have stated are doubtless the principal reasons for the minute distinctions of food enforced in this chapter, as indeed seems to be expressly intimated in re. 43-45. But there is every probability that dietetical considerations also had their due weight, although we are not to consider such considerations as influencing *all* the prohibitions relative to unclean beasts. Such considerations are sufficiently obvious, however, in some of the interdictions, such, for instance, as that of pork, in v. 7 (see the note thereon): and we feel satisfied that a minute investigation would show that the nutriment afforded by the flesh of many of the interdicted animals is less wholesome and tends more to the production of scrofulous and scorbutic disorders, than that of any included in the list of permitted food. To this some have added moral reasons for the laws in question, ascribing to the eating of certain animals a specific influence on the moral temperament. That such an influence may to some degree and in certain forms be exhibited, need not be denied; but it will still remain doubtful whether such influence of particular kinds of food can ever be of so much importance, as alone to furnish a reason for legislative interference.

3. '*Whatsoever parteth the hoof,*' etc.—Here we have a specific allusion to that order of the mammalia which are called the *Ruminantia*, as embracing all those animals that chew the cud, and have the foot divided into two principal toes, whereof the nails are developed in an extraordinary manner, and form what is commonly known by the name of a hoof. Their stomach is divided into four distinct sacs or portions, and they subsist entirely upon vegetables; hence they are in a peculiar manner suited for the purpose recommended both by prescription and use. All beasts that had neither, or wanted one, of the distinguishing marks in question, are declared unclean. The reader will not fail to observe that the beautifully simple and scientific division of quadrupeds here stated on Divine authority at so early a period, is one which has never yet, after all the improvements in natural history, become obsolete; but, on the contrary, is one which the greatest masters of the science have continued to consider useful.

4. '*The camel, because he cheweth the cud, but divideth not the hoof.*'—Michaelis justly remarks, that in the case of certain quadrupeds a doubt may arise, whether they do fully divide the hoof, or ruminate. 'In such cases,' he says, 'to prevent difficulties, a legislator must authoritatively decide; by which I do not mean that he should prescribe to naturalists what their belief should be, but only to determine, for the sake of expounders or judges of the law, what animals are to be regarded as ruminating, or parting the hoof.' This doubt arises in the case of the camel, which does ruminate, and does in some sort divide the hoof—that is, the foot is divided into two toes, which are very distinctly marked above, but underneath the division is limited to the anterior portion of the foot, the toes being cushioned upon and confined by the elastic pad upon which the camel goes. This peculiar conformation of the foot



INSIDE OF A CAMEL'S FOOT.—A, is the cushion on which the animal treads, shewn as lifted out of its bed.

renders the division incomplete, and Moses, for the purposes of the law, therefore decides that it divides not the hoof. Under this nicely balanced state of the question it has been conjectured that the determination against the use of the camel for food was made with the view of protecting the life of a labouring animal—a beast of burden. But the camel was but little in use as such among the Jews: and on the same ground the life of the ox would equally have required protection; for that was, far more than the camel, a labouring animal among the Hebrews. It seems more likely that the intention of this law was that of keeping the Israelites distinct from the other descendants of Abraham, with whom their connection and coincidence in manners were otherwise so close. That it actually had this effect appears from an anecdote related by Theophanes, who (*sub Ann.* 622) relates that when Mohammed appeared under so many imposing circumstances, many of the Jews in Arabia were disposed to recognise him as the Messiah, and, accordingly, adopted the religion which he taught. But, after a while, they became much offended by his eating of camel's flesh, which was forbidden by the Mosaical law. On this the author of the 'History of the Dispersion of the Jews,' in the *Universal History* (xiii. 210), remarks: 'It seems somewhat surprising that they, who scrupled not to abandon their old law for this new one, should be so squeamish at Mohammed's transgressing it in so inconsiderable a point; though it is not strange to meet with such contrasts among mankind, especially among the Jews. The interdiction of the camel, and, of course, its milk, was thus well calculated to prevent them from entertaining any desire to continue in Arabia, or from again devoting themselves to the favourite occupation of nomade herdsmen, from which it was obviously the intention of many of the laws to wean them. In Arabia, a people would be in a very uncomfortable condition who could neither eat the flesh of the camel nor drink its milk. Of the constant use of its milk by the Arabs we have already spoken; and if we wanted a medical reason for its interdiction, it might be found in the fact that to its constant use is attributed the obstructions and indurations of the stomach, which form one of the most common complaints of the Arabs. They rarely kill the camel or any other animal for ordinary food; but when a camel happens to be lamed in a caravan it is killed, and a general feast is made on its flesh. Camels are also killed on great festival occasions, and sometimes to give a large entertainment in honour of a distinguished guest. Sometimes also a man vows to sacrifice a camel if he obtain this or that blessing. as, for instance, if his mare brings forth a female; and in that case he slaughters the animal, and feasts his friends on the flesh. Burckhardt (*Notes on the Bedouins*) mentions the rather remarkable fact, that the Arabs know no remedy against the three most dangerous diseases to which camels are subject; but they believe that the Jews in their sacred books have remedies mentioned, which they withhold through hatred and malice. The flesh of the camel is coarse-grained, but is rather juicy and palatable when the animal is young and not poorly fed. It is inferior to good beef, although, when the present writer first ate it, he mistook it for coarse beef; but it is at least equal, if not superior, to horse-flesh.

5. '*Coney.*'—The original is שָׁפָן *shaphan*; and the particulars stated of it in the texts where its name occurs shew that it could hardly have been the 'coney,' or rabbit, which, indeed, is an animal not found in Syria or Palestine. The other places where the *shaphan* is named are Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26. Bruce seems to have been the first to point out that it was probably the *Ushkoko*, or *Ganam Israil*, the *Wabber* of the Arabs,

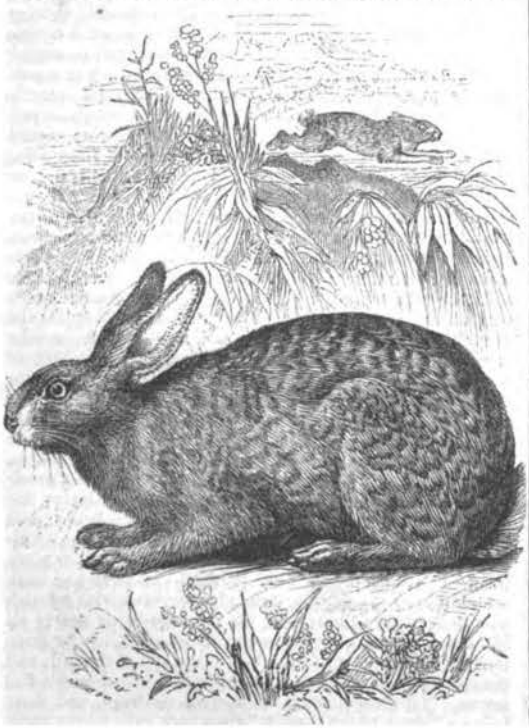


SYRIAN HYRAX.

and in scientific zoology one of the small genus Hyrax, distinguished by the specific name of Syrian (*Hyrax Syriacus*). Externally the Hyrax is somewhat of the size, form, and brownish colour of the rabbit; and although it has short round ears, it is sufficiently like for inexact observers to mistake the one for the other. Its internal structure, however, as well as its whole osteology, represents that of a rhinoceros in miniature, and has no appearance of the complicated fourfold stomachs of ruminating animals; and therefore the hyrax is not a ruminant; neither is it a rodent, like the hare and rabbit, as it wants the peculiar incisor teeth calculated for nibbling, which distinguishes that genus of animals; but it is in some respects an anomalous creature, nearly allied to the great Pachydermata of systematic zoology. This being the case, Col. Hamilton Smith suggests: 'It may be that the peculiar structure of their anterior teeth is convenient for stripping off the seeds of grapes and tritica, and that these in part retained in the mouth cause a practice of working the jaws, which to common observers may appear to be chewing the cud.' There must certainly be something to produce that appearance, or it cannot be correct to regard it as the Shaphan of Scripture. The intention of the law is to confine the Israelites to the use for food of such ruminating animals as completely divide the hoof. One of the two signs will not do; both must exist, and both must be perfect. Thus the camel, although it ruminates, yet as it does not completely divide the hoof, is excluded; and thus the swine, although it completely divides the hoof, but does not ruminate, is also interdicted. So there are certain animals which do not ruminate, although from the motion of their jaws they seem to do so, and are popularly regarded as ruminating creatures. These it was necessary to exclude, not by teaching natural history, and by instructing the people how to distinguish scientifically between those that chew the cud and those that only seem to do so, but to give some easy and popular rule which should be universally appli-

cable in such cases; and the rule given was that no animal popularly held to ruminate should be regarded as fit for food unless it were cloven-footed. And this rule was most effectual for its intended purpose, because all real ruminants are cloven-footed, although all cloven-footed animals are not ruminants. This seems the obvious explanation of the sense in which the Shaphan is assumed to be a ruminating animal; and under that view we may admit it to have been the hyrax, which is *not* a ruminating animal, although we cannot regard the point as entirely established; and we should have held that fact a sufficient ground for its rejection, were it not for the consideration that the difficulty thereby avoided would recur in the next verse, where the hare, the identity of which is beyond dispute, is in like manner described, in conformity with common opinion, as a ruminant, which it certainly is not. The hyrax is of clumsier structure than the rabbit, without tail, having long bristly hairs scattered over the general fur; the feet are naked below, and all the nails are flat and rounded, save those on each inner toe of the hind feet, which are long and awl-shaped; therefore it cannot dig, but is framed to reside not like rabbits in burrows, but in the clefts of the rocks—a characteristic indicated in Ps. civ. 18. Such of the animal's habits as illustrate Prov. xxx. 26, are noticed under that text.

6. '*Hare.*'—The original word is אַרְנֶבֶת *arnebeth;* and that it denotes the hare is one of the best established facts in the zoology of Scripture. Not only has the animal a name which is essentially the same as the Hebrew in all the Syro-Arabian languages, but the Jews themselves have from ancient times understood the prohibition as applying to the hare, which they accordingly abstained from eating. This animal being highly prized by the Greeks and Romans, they could not but notice the abstinence of the Jews from it as a singular circumstance (Martial, xiii. 87; Plutarch, *Symposium*, ix. 3). The considerations which have been produced in the preceding note therefore apply with peculiar force in the present instance; for it is manifest that the animal is said to chew the cud entirely with reference to that action of the jaws which cursory observers might take for the process of rumination. The hare belongs to the order of rodentia, or gnawers; and, in common with porcupines, squirrels, beavers, and rats, it has incisor teeth set like chisels, and adapted to cutting, gnawing, and nibbling. The stomach of the rodents is single, and except when they may masticate some small portion of food received in the hollow of the cheek, is more that of the lips; when in a state of repose, the animals are engaged in working the incisor teeth upon each other. 'This practice,' writes Col. Hamilton Smith, 'is a necessary condition of existence; for the friction keeps them fit for the purpose of nibbling, and prevents their growing beyond their proper length. It is a provision of nature in the whole order of rodents, that if by any accident the four cutting teeth be rendered inefficient, by not closing upon each other at the exact line of contact, they grow rapidly beyond serviceable use, and impede feeding till the animal perishes from want. As hares do not subsist on hard substances, like most of the genera of the order, but on tender shoots and grasses, they have more cause, and therefore a more constant craving, to abrade their teeth; and this they do in a manner which, combined with a slight trituration of the occasional contents of the cheeks, even modern writers, not zoologists, have mistaken for real rumination.'



SYRIAN HARE.

There are two species of hare which must have been known to the Jews, both figured in Hemprich and Ehrenberg's great work the *Symbolæ Physicæ*, from which our engraving is copied. The Syrian hare (*Lepus Syriacus*) is nearly equal in size to the common European hare, having the fur ochry buff; the other, the Sinai hare (*Lepus Sinaiticus*), or hare of the desert, is smaller, and of a brownish colour. They reside in the localities indicated by their names, and are chiefly distinguished from the common hare by greater length of ears, and by a black tail with white fringe.

The use of the hare for food is not forbidden to Mohammedans in their Koran, and is distinctly allowed, by the example of Mohammed himself, in the *Mischat-ul-Masabih;* but the Moslem doctors have classed its flesh among meats which, although not legally forbidden, are abominable. Dr. Russell, who does not seem to be aware of this fact, in his *Natural History of Aleppo*, attributes the abstinence of the Turks from the hare merely to dislike. It is, however, remarkable that the Bedouin Arabs, the Eelauts of Persia, and other Mohammedan nomades, who in general pay little attention to religion, pursue hares with great eagerness, and eat them openly without the least scruple. The animals are found in considerable numbers in the deserts of Western Asia, which these nomades inhabit, or through which they frequently pass. They are usually dressed entire without any preparation; being baked in a hole digged in the ground for the purpose; and, thus cooked, are much relished by all nomades.

7. '*The swine.*'—The prohibition of the hog is by no means peculiar to the Hebrews. All their neighbours, the Egyptians, the Arabs, and the Phœnicians, concurred in disliking the hog, and interdicting its use. Herodotus is very particular in his information as to the estimation in which the hog was held by the first of these nations. We have already mentioned that, on account of their reputed sanctity, the Egyptians abstained from different animals in different parts of the kingdom. But they all concurred in abstaining from the cow, which was universally sacred. The only other animal which the Egyptians in general refrained from using was the hog, which they regarded as unclean. If an Egyptian happened, in passing, to touch a hog, he immediately hastened to the river to wash himself. Swineherds, though native Egyptians, were not allowed to enter the temples; and as no one would form a connection by marriage with them, they were obliged to intermarry exclusively among themselves. Yet the Egyptians sacrificed the hog to Luna and Bacchus, when the moon was at the full, and afterwards feasted on the flesh, which they would have disdained on any other occasion. The historian adds: 'Why they abhor offerings of swine in their other festivals, and in this should sacrifice them, is indeed explained by the Egyptians; but although I know the

reason assigned, I think it not fit to be mentioned' (*Euterpe*, ii. 94). The Egyptians, then, did sometimes eat pork; and we hence see that Moses, by directing a total abstinence, precluded one of the acts of idolatry to which the Egyptians were addicted. But the principal reason for interdicting swine's flesh was probably dietetical. It was a remark made by the ancient physicians, and confirmed by the modern, that persons who indulged in pork were peculiarly liable to leprosy and other cutaneous disorders. Michaelis observes on this subject: 'Whoever is afflicted with any cutaneous diseases must carefully abstain from swine's flesh if he wishes to recover. It has likewise been long ago observed, that the eating of swine's flesh produces a peculiar susceptibility of itchy disorders. Now, in the whole tract of country in which Palestine lies, something more to the south, and something more to the north, the leprosy is an endemic disease: in Egypt it is peculiarly common; and the Israelites left that country so far infected with it that Moses was obliged to make many regulations on the subject, that the contagion might be weakened, and the people tolerably guarded against its influence.' He adds: 'Every physician will interdict a person labouring under any cutaneous disease from eating pork; and it has been remarked in Germany that such diseases are in a peculiar manner to be met with in those places where a great deal of pork is eaten.' Michaelis also observes that, although pork was forbidden as food, the Hebrews were not forbidden to keep swine as articles of trade. We agree that they *might* do so, and shall be prepared to shew that they actually did so, after people of Greek descent, and others who liked pork, began to settle in towns upon their borders (see the note on Luke viii. 32); but it does not appear to us very likely that they did so in the earlier ages of their history, when, as we believe, most of their neighbours participated in their objections to swine's flesh. Michaelis omits to observe one very important fact operating to the interdiction of pork; this is, that, of all animals, the hog is the only one subject to leprosy, and also to measles and a disorder resembling the king's evil. The Hebrews were aware of this, and had a saying that the hogs received nine out of ten measures of leprosy that descended on the world. We can perceive, however, that so far as the law is concerned, the hog was not more unclean than the ass or camel; but these animals are useful in other respects than for food; and as the hog is of little use but for food, and its habits are filthy and disagreeable, a people who may not use it as meat, naturally come to regard it with an aversion which does not apply to other animals equally disallowed as food. But we think the extent of this aversion has been exaggerated. The Mohammedans detest the hog quite as much as it was possible for the Jews to do, and none are kept for any purpose by them; but if they encounter a wild hog, they will capture it alive or dead, and carry it, even in their arms, to Christians, either for sale, or as an acceptable present. The only pork we ever tasted, while residing in Mohammedan Asia, was procured in this manner from Moslems. There is nothing in the law to prevent the Jews from doing the same, if they knew persons by whom pork might be eaten. It is true that, if they touched the dead carcase of an animal not allowed for food, they became unclean till the evening; but this was equally the case if they touched a human corpse, or even the carcase of an animal fit for food, unless it had been slaughtered in the usual way. There was nothing to prevent them from handling hogs, or any other unclean animals, while alive. It may be added that the flesh of the hogs of Palestine is of very indifferent quality, and will bear no comparison with that which our own swine afford.

9, 10. '*Whatsoever hath fins and scales*,' etc.—In these two following verses, the law points out an important difference in the flesh of marine animals, as indicated by the presence or absence of scales and fins. As examples of fish destitute of scales, we might refer to the shark, the ray, and the sun-fish; and, as habitants of the water without fins, such animals as the seal and the walrus may be meant. We may observe that the fish with fins and scales are generally to this day regarded as wholesome, and often delicious, while the rest that differ in these particulars are frequently looked upon with disgust, and sometimes with horror, from a belief that they are sometimes poisonous. It is interesting to remark how the sentiments of mankind do generally, in this instance, coincide with the Divine precept.

13. '*Fowls*.'—The article of prohibited birds differs from the others in the absence of a systematic distinction. Twenty species of then known birds are mentioned as forbidden, by which we must understand that all others were allowed; and may collect that the general object was to prohibit the use of birds feeding on flesh and carrion, and to allow in preference those which feed on vegetable substances. It is now, in several instances, difficult to ascertain what the prohibited birds are; though this must have been well known while the Israelites maintained a national existence in Palestine. At present, dispersed as they are, and much obscurity having fallen upon their language, they are placed in the predicament of not understanding, and of expounding by guess, a statute which they still think themselves bound to observe. The scientific distinctions, with regard to the other class of animals, precludes the uncertainty which here attends a mere enumeration by name. But although no scientific distinction is established in the case of birds, the order of enumeration seems to exhibit a very accurate classification of the species, so far as the details can be ascertained. It is observable that the species mentioned are of birds which, except in case of necessity, are not usually eaten in scarcely any country.

— '*Eagle*.'—See Deut. xxxii. 11, and Ezek. xvii. 3.

— '*Ossifrage*.' פֶּרֶס *peres*.—The Sept. has here γρύψ, and the Vulgate *gryphus*, whence our *griffon*. The bird is only mentioned here, and in the parallel text, Deut. xiv. 12, so that we have few intimations to guide us in its identification. The Hebrew word means 'breaker,' which has suggested to our translators and others the idea of its being the same with the 'ossifrage,' or 'bone-breaker,' which has been regarded as the same with the *Aquila ossifraga* of Buffon, or the 'Great Sea Eagle' of Pennant; and which obtained that name under the impression that it broke or crushed for food the bones of the animals which formed its prey. It is now, however, known that no bird is in that sense a 'bone-breaker.' If done at all, it must be by the beak; and the beaks of birds of prey, although powerful, are so only in striking, tearing, and holding, not in masticating or in crushing bones, for which the organ is utterly unsuited. And then, if they could crush them, their stomachs, far less vigorous than in some other orders, would not enable them to digest what they have taken, nor have remains of bones ever been found within them. This consideration disposes of the claim of the sea-eagle to be regarded as identified with the *peres* from reference to any consideration arising out of the signification of the name. But if any reliance is to be placed thereon as a clue to identification, there is another bird manifestly entitled to the name, and which (and not the sea-eagle) is now known to have been the bird to which the Romans applied the name of ossifrage. This is the *Gypatos barbatos*—the Lämmer Geyer of the Swiss—the largest flying bird of the old continent, and little, if at all, inferior to the condor of South America. It inhabits the highest ranges of mountains in Europe, Western Asia, and Africa; and although sometimes feeding on carrion, and not appearing to take up its prey like eagles in its talons, it pursues the chamois, young ibex, or mountain-deer, or marmot, among precipices, until it drives, or by a rush of its wings forces, the game over the brink, to be dashed in pieces below, and thus deservedly obtains the name of bone-breaker. Ornithologists have scarcely yet determined whether to place the bird with eagles or with vultures. Its head and neck are not naked, as in the latter, but covered with whitish narrow feathers; the rest of the plumage being nearly all black and brown. It often measures four feet two or three inches from the point of the bill to the end of the tail; and the spread of its wings is sometimes not less than ten feet across. This, then, being the ancient ossifrage, and there being a reason which does not elsewhere exist for the name



OSSIFRAGE (*Gypætos Barbatus*).

of 'breaker,' or 'bone-breaker,' we cannot point to any bird as more probably intended by the Hebrew name *peres*, if we go by the meaning of the name; and if that kind of identification seem doubtful, there is nothing else to guide us to the knowledge of the bird in question. A probability is all that can be attained.

— '*Ospray.*' עָזְנִיָּה *oznîyyah*.—The ospray, or fish-hawk, *Pandion haliætus*, is a native of both continents. The upper parts of its body are of a rich glossy brown; the tail barred with brown of different shades, while the under parts are white. It subsists entirely upon fish, which it seizes by darting down with incredible velocity upon them. Some think the black eagle is here intended;



OSPRAY (*Pandion haliætus*).

but the probabilities are at least equally in favour of our version.

14. '*Vulture.*' דָּאָה *daah*.—This bird occurs only here and in Deut. xiv. 13, where, however, by an error of the copyists, the text has רָאָה *raah*, and is there rendered by 'glede.' The Septuagint renders it by γύψ, *gyps*, and the Vulgate by *milvus*, 'kite.' We see no reason to dissent from the majority of versions and interpreters in supposing the kite rather than the vulture to be here intended. The name, when taken in its full acceptation, denotes that kind of flight which is at once swift, varied, and majestic: this agrees very well with the kite or glede, which is characterised by the easy and swift motion with which it glides through the air, for the bird has, in proportion to its bulk, very long wings, with a forked tail extending beyond them. It rises to a towering height, hangs apparently motionless in the sky, and darts down with immense ve-



VULTURE (*Milvus ictinus*).

locity; but the legs and claws being weak, it is cowardly, and feeds upon carrion, fish, small birds, and even insects. From their habits, this kite is in Egypt often seen in company with vultures, both in their flight, and while engaged in their foul but useful task of devouring the carrion and offal of meat, which would otherwise pollute the air by its decomposition. It is not known with certainty that the kite of Europe and that of Egypt are the same species, though there is no want of scientific names for both species found in the valley of the Nile, one of which is certainly distinct from that of Europe, and the other, if not so, is a strongly marked variety. One of them is the *milvus ictinus* of Savigny, which is distinguished also by other names in different states of its plumage. Its head and throat are of a whitish colour, streaked with brown; the body grey-brown above, and ferruginous below. The other, called *milvus ater*, or the black kite, has the head, neck, and back, dark rusty grey; the scapulars bordered with rusty; the wing coverts and pinions black, the latter tipped with white; and tail grey above and white beneath. The habits of both species are much the same; and the probability is, that both species extend into Palestine and

Syria. Russell, in his list of Syrian birds, does not, however, put down any other kite than the common *falco milvus* of Europe.

— '*Kite.*' The Hebrew word here, אַיָּה *ayyah*, rather than the preceding, is supposed to denote the vulture; but respecting vultures see the note on Job xxviii. 7, where a species of vulture is more certainly indicated.

15. '*Raven.*' See Gen. viii. 7. The expression 'after his kind' is doubtless for the purpose of including all the birds of this genus, as the crow, the pie, etc.

16. '*Owl.*' בַּת־הַיַּעֲנָה *bath-hayyanah*.—This is generally agreed to denote not the owl, but the ostrich (*Struthio camelus*), for which see Job xxxix. 13 and 14.

— '*Night-hawk.*' תַּחְמָס *tachmas*.—This name, if we refer to its signification, assigns a violent and rapacious character to the bird it designates. The reasons on which Bochart (*Hieroz.* ii. 232) takes it for the *male* ostrich, appears wholly untenable, because that bird is cruel to its young; and because the *female* ostrich is especially designated in the preceding clause. Others think it the ear-owl (*Strix otis*). The rendering of the Authorized Version is, however, quite as good as any other, and has better authority in its favour. The night-hawk is indicated both by the Septuagint γλαύξ, and the Vulgate *noctua*; and although the *Targum* of Jonathan indicates a swallow, that rather corroborates than weakens this identification, as, in fact, the genera to which the night-hawk and swallow belong, are nearly allied, and the former so much resembles the latter in the velocity and action of its flight, that it might be mistaken for it when seen on the wing at night. It is also known that the night-hawk of Europe (*caprimulgus Europæus*), or a species nearly allied to it, is an inhabitant of Syria; and the bad name of *tachmas* which it bears, may be sufficiently explained by its belonging to a genus highly connected with the superstitions of all countries, from their nocturnal habits, large and remarkable eyes, wide mouths, plaintive cry, and sudden and inaudible flight. Nevertheless it is a very harmless bird, voracious only of moths (*phalenæ*) that are about at night. Towards all other animals it is absolutely harmless, although, among other enormities, wrongfully accused of sucking the udders of goats; and being regarded as an indication of misfortune and death to those who happen to see it glide past them after the evening twilight. The names 'night-hawk' and 'night-raven' (which it also bears) might seem to imply a bulky species, with powers similar to those which the day-birds possess; but in fact the bird is not so large as the thrush, and very feeble, both in beak and talons. It thus appears that it is not always the size of a bird, nor its power of inflicting injury, that determines the importance attached to its name, but the opinions, true or false, which may have been entertained concerning it.



NIGHT HAWK. GOAT-SUCKER (*Caprimulgus Europæus*).

— '*Cuckoo.*' שָׁחַף *shachaph*.—As the Greek version renders this term by λάρον, and the Vulgate by *larus*, we are led to suppose that some of the lesser kinds of sea-fowl are meant; and from the nature of the original word, which denotes slenderness and wasting, one would feel inclined to think that the 'terns' must be here alluded to. The terns (*Sterna*) are slender birds, and resemble, with their long wings and forked tail, the common swallow; whence they are called in French and English, 'sea-swallows.' Some writers think the sea-mew is intended, but Dr. Shaw inclines to the *saf-saf*—the name of which is not unlike the Hebrew of the text. This is a graminivorous and gregarious bird; of which there are two species described by the Doctor in his *Travels*, p. 252.

The cuckoo, though probably not denoted by the Hebrew name *shachaph*, is known in Palestine, to which it comes on the approach of winter, and quits in spring. Mr. Buckingham, travelling across the mountains from Damascus to Sidon in April, heard the voice of the cuckoo loud, distinct, and clear, at the time the ground was covered with deep snow. The Arabs call it *Teer el-Yakub*, or 'Jacob's Bird,' under the belief that it pronounces the name of Jacob, to the Arabic sound of which the note of the bird has indeed considerable resemblance. See Kitto's *Natural History of Palestine*, p. 403.



CUCKOO. SEA-SWALLOW (*Sterna hirundo*).

— '*Hawk.*' נֵץ *netz*; Sept. *lépaξ*; Vulg. *accipiter*. This, like the Arabic *naz*, appears to be a common name to several species of raptorial birds, like our own word 'falcon.' Western Asia and Lower Egypt, and consequently the intermediate countries of Syria and Palestine, are the residence of a considerable number of species of hawks, which are migratory, as followers upon birds of passage, or remain in a region so abundantly stocked with pigeon and turtle-dove as Palestine, and affording such a variety of ground for hunting this particular bird—abounding as it does in mountain and forest, plain, desert, marsh, river, and sea-coast. The hierax, or sacred hawk of Egypt, so abundantly represented on all the ancient monuments of that country, is called by Sir J. G. Wilkinson, *Falco arcoris*, but seems to be the same, or only a variety of the common peregrine falcon, which, from its extensive diffusion, is doubtless to be found also in Palestine. This



HAWK (*Peregrine Falcon*).

was probably the hawk best known to the Israelites at the time this law was delivered. It is the bird which the falconers of Aleppo call by the name of Al Saphy, and which they employ in taking herons, bustards, and other large birds. Dr. Russell, in his *Natural History of Aleppo*, also mentions the kestril, or *falco tinnunculus*; the falcon gentil, which the natives know by the name of al-Shaheen, which flies at all kinds of birds; one which they call al-Huz, or Baraban, which is employed against the antelope and hare, and which seems to be the Gerfalcon; another called al-Zygranuz, which acts against waterfowl, and is without doubt the goshawk; two, named al-Dugrau and al-Ispoor, used against francolins and partridges, and which are not clearly identified, though they are probably of the smaller and less powerful hawks of the genus *nisus*, and are celebrated for the celerity of their flight, and the activity with which they pursue their prey. Of this genus the sparrow-hawk is the most familiar type, and is probably one of the birds thus indicated. Then there is the Al-Bashak, and is without doubt the crested buzzard (*Falco bacha*), which is the principal enemy of the Shaphan, which has been noticed under *v.* 5. Other species probably occur—but hawks of no one particular species are very common in Syria or elsewhere.

17. '*Little owl.*' כּוֹס *cos*; *Sept.* νυκτικόραξ. This was perhaps the common barn-owl (*Strix flammea*), which is extensively spread over Europe, Asia, and America. Our version gives three owls in two verses; but this appears to be the only real one. Some writers, however, think that the list of water-fowl begins here, and that the sea-gull is intended.

—'*Cormorant.*' The Hebrew name, שָׁלָךְ *shalach*, is from a root signifying to cast or throw, and, as well as the Greek καταράκτης, appears to refer to the action of a bird in casting or *darting* itself down from the high rocks into or towards the water. Hence it has been identified with the gannet, the gull, and the cormorant. Some species of cormorant are doubtless found on the coast of Palestine, but none of them rush flying upon their prey, as the indications seem to require. The gannet, or solan goose, which recent writers seem to prefer, darts from great elevations into the sea to catch its prey, sometimes rising to the surface half a minute after the plunge. But this bird does not appear to have been noticed in the Mediterranean; it is not in Russell's list of the birds of Syria, and is not known to come more southward than the British Channel. Cuvier considers Gesner to be right in regarding this bird as a gull. In a matter so doubtful it may be as well to accept this conclusion as to offer any other—especially as the common gull, or sea-mew (*Larus canus*) is so well known on the eastern coast of the Mediterranean as to have acquired an Arabic name—that of *Dukely*.

—'*Great owl.*' יַנְשׁוּף *yanshuph*, Sept. Ἶβις.—The sacred bird, so celebrated in ancient story—the *Ibis religiosa* of Cuvier—is by some supposed to be the bird intended. This bird was embalmed by the Egyptians; and specimens have been preserved in a state of such perfection that not only the skeleton but the feathers might be studied, in order to ascertain its identity with the living animal. It is about the size of a common fowl. While young, the neck is partially covered with down, or minute feathers, which fall off when the plumage is complete. The major part of its feathers are of a clear and spotless white. The head, bill, neck, and legs are of a deep black; as are also the tips of the quill-feathers, with a violet reflection. The last four secondaries are of the same tincture, and by their length and silky nature form an elegant plume, mantling over the hinder parts of the body.

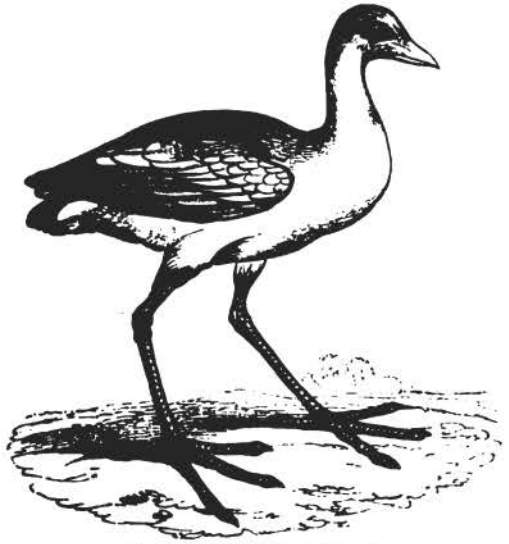
Although, on the authority of the Septuagint, which is entitled to respect when we can ascertain, as in this case, the species it intends to indicate, we have set down the *yanshuph* as the ibis—we cannot withhold Col. C. H. Smith's objection that—'A bird so rare about Memphis, and totally unknown in Palestine, could not be the yanshuph of the Pentateuch, neither could the black ibis which appears about Diametta, nor any species of warm and watery regions be well taken for it.' It may, however, be observed, that the birds named in this chapter are not



GREAT OWL (*Ibis religiosa*).

necessarily birds of Palestine, unless indicated to be such in other passages of Scripture. This is not the case with the present bird, which is only again mentioned in Isa. xxxiv. 11; where it is described as belonging to a region (Edom) nearer than Palestine to the place where this law was delivered; and that region seems most unsuitable for the night-heron—a frequenter of the sea-shore, lakes, marshes, and rivers—which appears to him to be, more probably than the ibis, the yanshuph of Scripture. The bird must be regarded as most uncertain.

18. *Swan.'* תִּנְשֶׁמֶת *tinshemeth*, πορφυρίων.—*Porphyrio hyacinthinus*, or *Hyacinthine gallinule*—a bird very famous among the ancients for the beauty of its plumage, which is indigo mingled with red. It inhabits marshy situations in the neighbourhood of rivers and lakes, and is found universally in the Levant and the islands of the Mediterranean. It feeds itself standing on one leg, holding its food in the claws of the other. It was anciently kept tame in the precincts of pagan temples, and therefore perhaps is here marked unclean, as most, if not all the sacred animals of the heathen are. When, in the decline of idolatry, the



SWAN (*Porphyrio Hyacinthinus*).

dog, peacock, ibis, the purple bird in question, and other domesticated ornaments of the temples had disappeared, Gesner's researches shew how early and long the writers of the middle ages were perplexed to find again the porphyrion of the ancients, although modern writers have not the shadow of a doubt on the subject, the species being moreover depicted on the Egyptian monuments.

— '*Pelican.*'—See Psalm cii. 6.

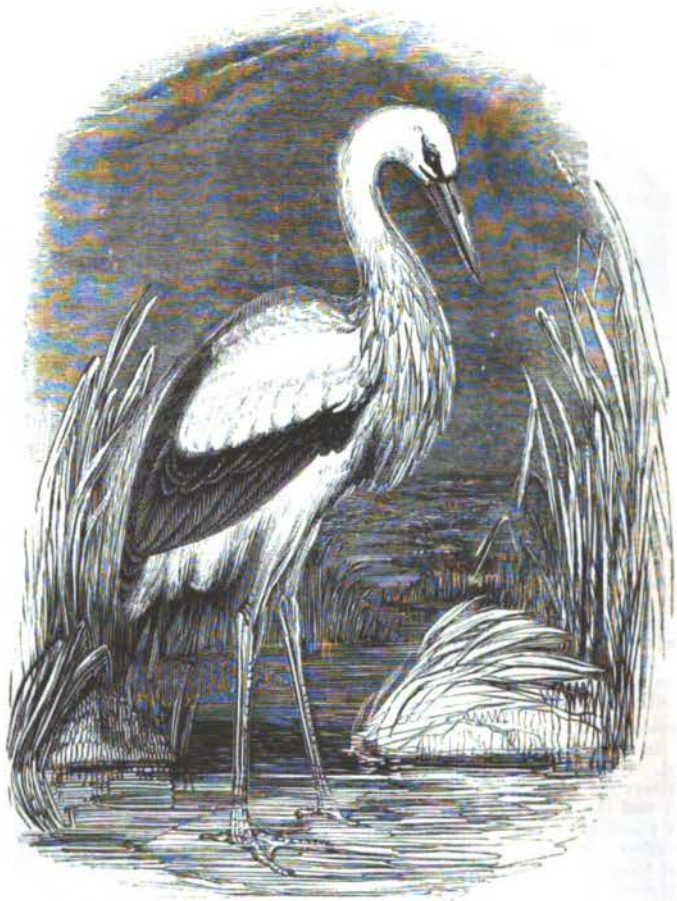
— '*Gier-eagle.*' רָחָם *racham*.—The Septuagint makes this a swan (κύκνος); but it is now almost universally agreed that it denotes the bird which at this day bears the same name of *racham* in Egypt and Syria. This is the white carrion vulture of Egypt (*Vultur percnopterus*), popularly known as 'Pharaoh's fowl,' which seems to embody an ancient appellation. This bird, like all true vultures, has the pouch exposed, and the sides of the head and throat bare and livid. It is not much larger in the body than a raven, but it stands high on the legs, which are armed with sharp claws. The general colour is white, with tinges of buff and rufous, and with the quill feathers wholly and the wing coverts partly of a black and blackish ash colour; the females are brownish. The feathered creation does not offer another bird so foul as this, both in its own person, and from the nature of its food. Always soiled with blood and garbage, and revolting both to the sight and smell, its services are yet so great in clearing the soil of dead carcases putrifying in the sun, and the cultivated fields of rats, mice, and other vermin, that it



GIER-EAGLE. EGYPTIAN VULTURE (*Vultur Percnopterus*).

was deemed a sacred bird by the ancient idolators of Egypt, and its existence is still protected by law and public opinion. This vulture extends to Palestine in the summer season, and is there frequently seen, especially about the borders of the lake of Tiberias and in the plains of Philistia, solitary or in numbers according to circumstances of food; for a good supply of carrion fails not to attract many of them.

19. '*Stork.*' חֲסִידָה. *chasidah*. There is little doubt



STORK.

that the stork, probably in both the white and black species, is really intended by the *chasidah*—a name importing benignity or pity. It is several times mentioned by the sacred writers in such a manner as to intimate their familiar knowledge of the bird and its habits; and when we come to such passages we shall illustrate the circumstances to which they direct attention. The bird is an inhabitant of the warmer regions, but often migrates to higher latitudes to lay its eggs and hatch its young. It is particularly abundant in Egypt and the western parts of Asia, and is also well known in different parts of Europe; and, wherever found, its amiable and confiding disposition has secured it the protection and esteem of man. No bird is more noted for its attachment to its young; and, which is more rare among birds, for its kindness to the old and feeble of its own race. It has also acquired a sort of sanctity in different countries, not less perhaps from its grave and contemplative appearance than from its predilection for churches, mosques, and temples, on the roofs or towers of which—perhaps because they are in general the loftiest buildings—it usually prefers to establish its large and well-compacted nest. It also builds on the roofs of private houses; and, in the East, on the wind-chimneys, by which apartments are ventilated. This habit brings it into close connection with man in Turkey and Persia; in most parts of which countries people sleep at night on the flat roofs of their houses, and sometimes sit and amuse themselves there in the cool of the evening. The storks, although then full in view, and themselves observant of all that passes, do not on any occasion exhibit alarm or apprehension. This may as well be a consequence as a cause of the peculiar favour with which they are regarded. But certain it is, that in Turkey, Persia, Egypt, or indeed in any place, even in Europe, to which these birds resort, a man would be universally execrated who should molest a stork, or even disturb its nest during its absence. In some cases the law expressly provides for its protection. It was exactly the same among ancient nations, the laws in some of which made it highly penal to kill a stork. It often appeared to us as if the Orientals in general regarded the stork as a sort of household god, whose presence brought a blessing upon the house on which it established its nest. They also do not overlook the importance of its services in clearing the land of serpents and other noxious reptiles, which form part of its food. Whether the law of Moses prohibited the stork as food, in order to protect its existence, or because the nature of its food rendered it unclean, it is impossible to determine; but there is not the least reason to doubt that the stork's nest and its inmate figured as conspicuously upon the highest points in the towns and villages of ancient Canaan, as they do in the modern Palestine. Multitudes of storks congregate on the borders of the lake of Tiberias. Both the white stork (*Ciconia alba*) and the black stork (*C. nigra*) are found in Syria; but the former is most common.

— '*Lapwing*' דוּכִיפַת *dukiphath*; Sept. ἔποψ.—We may conclude this to be the hoopoe (*Upupa epops*, Linn.), which

is often met with in the writings of antiquity; it is an elegant and animated bird, its head being surrounded with a beautiful crest of plumes, which, by their varying motion, seem to express the feelings of the wearer. It is spread over all the warmer regions of the old continent, and occasionally visits this country. It is about twelve inches long, with a fawn-coloured plumage, barred with black and white on the wings and lower parts of the back. Tail black, with a crescent of white at the base. Its food consists of insects, worms, and snails, and it was perhaps on this account forbidden as an article of diet. The bird is common in Egypt, and its presence in Palestine is unquestionable. It occurs in Russell's list of Syrian birds, and Buckingham saw 'beautifully-crested hoopoes' at Jerash, beyond the Jordan, early in March.



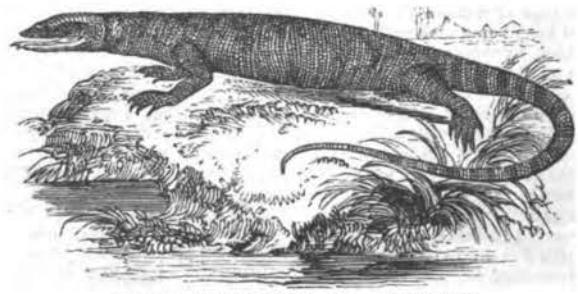
HOOPOE (*Upupa epops*).

— '*The bat.*' (See the note on Isa. ii. 20.)

— '*Heron.*'—The original word אַנָפָה *anapha* is from a root which signifies to breathe short or snort, especially from anger, and hence to be angry. Critics have sought in this the means of identifying the bird, which the comparison of texts does not afford, as the name occurs only here and in the parallel text (Deut. xiv. 18). Now there are many birds to whom the characteristic indicated by the name applies, and accordingly the range of identification has extended over such various birds as the crane, curlew, woodcock, peacock, kite, parrot, mountain falcon, lapwing, goose, crane, and heron. Some of these are clearly impossible, and others shew very deficient information in those by whom they are proposed, and the variety of these conclusions shew how little reliance can be placed upon this principle of identification. Col. Hamilton Smith is, we believe, the only writer who has put in a word for the goose, to which, he says, the name, with reference to its signification, would most obviously apply; and the bird is not otherwise mentioned in Scripture, although it was constantly eaten in Egypt, and must at some seasons have frequented the lakes of Palestine. This is, however, a list of birds excluded from use as food, and the Hebrews do not consider that the goose is among the birds which it prohibits. Col. Smith himself inclines to the heron, 'as uttering a similar sound of displeasure with much more meaning;' and the common species, *ardea cinerea*, is found in Egypt, and is also abundant in the Hauran of Palestine, where it frequents the margins of lakes and pools, and the reedy water-courses in the steep ravines, striking and devouring an immense quantity of fish' (art. HERON in Kitto's *Cyclopædia*). Another writer in the same work (the Rev. J. F. Denman, in art. ANAPHA) abandons this process of identification in despair, feeling that among so many conflicting claims growing out of it, there is no better course than to turn to the traditional identification, which, through the Septuagint χαραδριός, and the Vulgate *caradryon* and *caradrium*, he traces to the genus Charadrius, or of plovers, several species of which are found in Palestine; the most conspicuous there being the golden plover (*Charadrius pluvialis*), the stone curlew (*C. œdicnemus*), and the lapwing (*C. spinosus*). This deserves attention; but the questions respecting the *anapha* can perhaps never be satisfactorily settled.

21. '*Which have legs above their feet, to leap withal upon the earth.*'—Insects, reptiles, and worms, are generally prohibited; but a previous exception is here made in favour of those insects, which, besides four walking legs, have also two longer springing legs (*pedes saltatorii*), and which, under the name of 'locusts,' are declared clean. Those particularly enumerated seem to indicate the four leading genera of the locust family, of which the domestic cricket, the mole-cricket, the green grasshopper, and the locust, may be taken as representatives. We have deferred an account of the locust to the book of Joel; but our attention is naturally in this place directed to its use as an article of food in the East, and it is interesting to find that even at this early period it was so employed. The vast swarms of the migratory locusts, which occasionally lay waste the oriental plantations and fields, do, themselves, in some measure furnish an antidote to the evils they occasion. The nomades in particular, who look not beyond the day, and have little immediate interest in cultivation, witness their arrival without regret; and they, as well as the poor inhabitants of villages and towns, collect them in great quantities, not only for their own eating, but for sale in the bazaars—for these insects are highly relished by all classes of people. In some towns there are shops exclusively for the sale of locusts. They are so prepared as to be kept for use a considerable time. There are different processes; but the most usual in Western Asia is to throw them alive into a pot of boiling water, mixed with a good quantity of salt. After boiling a few minutes they are taken out, and the heads, feet, and wings being plucked off, the trunks are thoroughly dried in the sun, and then stowed away in sacks. They are usually sold in this condition, and are either eaten without further preparation, or else are broiled, or stewed, or fried in butter. They are very commonly mixed with butter, and thus spread on thin cakes of bread, and so eaten, particularly at breakfast. Europeans have usually an aversion to the eating of these insects from being unaccustomed to them; and we must confess that we did not ourselves receive them at first without some repugnance; but, separately from the question of usage, they are not more repulsive than shrimps or prawns, to which they do, indeed, in taste and other qualities, bear a greater resemblance than to any other article of food to which we are accustomed. The Israelites being in the peninsula of Sinai when they received this law, it becomes a rather remarkable fact that Burckhardt describes the present inhabitants of that peninsula as the only Bedouins known to him who do *not* use the locust as an article of food.

29. '*Weasel.*'—The Septuagint and the Vulgate agree with our version in rendering חֹלֶד *choled* by 'weasel,' though it may well seem surprising that it should have found a place among the reptiles. The word as used in the Syriac implies a creeping insidious movement, and may therefore suit the weasel, and was perhaps given also to some of the lizard tribe, which, in warmer climates, often find their way into the dwellings without invitation, and often without a welcome. It may possibly denote the mole, which is common in Syria, and to which the characteristic deduced from the signification of the name is well applicable. On this ground alone the claims of several animals might be equal; but the similarity of



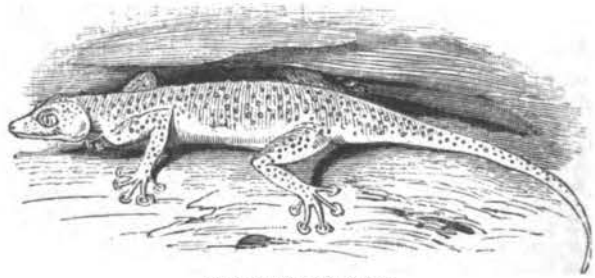
TORTOISE. NILOTIC LIZARD (*Varanus Niloticus*).

the Hebrew *choled* to the Arabic name for the mole, *khlud*, gives some preponderance to this conclusion.

— '*Mouse.*'—See the note on 1 Sam. vi. 5.

— '*Tortoise.*' צָב *tzab.*—Here begins the mention of several animals apparently of the great lizard family, indicated probably as examples designed to exclude the whole class, from the largest Saurians down to the smallest of the tribe. That several of them should be mentioned will not surprise those who reflect that Syria, Arabia, and Egypt is overrun with animals of this family, but will think that there is every reason to expect allusion to more than one genus in the Scriptures, where so many observations and similes are derived from natural objects familiar to the respective writers. We are led to this conclusion by the high authority of the Septuagint, which refers the different Hebrew names to different kinds of lizards. In the present instance the Sept. translates *tzab* by ὁ κροκόδειλος ὁ χερσαῖος, 'land crocodile,' which is not very clear, but must mean one of the largest kinds of lizards. The largest of all the race is the Nilotic lizard (*Varanus Niloticus*, the *Lacerta Nilotica* of Linnæus), which has so much analogy to the crocodile that the Egyptians pretend that the animal is produced from the eggs of the crocodile hatched in a dry place. The animal is more aquatic than any other lizard, although much less so than the crocodile. It swims admirably and causes great destruction among the young and the eggs of the crocodile. It attains a length of five or six feet, and is figured on the old monuments of Egypt. There is another species, the Desert Varan (*Varanus arenarius*), which is frequent in the deserts bordering Egypt and Palestine. It differs chiefly from the other in its smaller size, and in the less aquatic adaptations of the tail. This is no doubt the land crocodile of Herodotus, and probably the true *Scincus* of the ancients. The Arabs call both species by the name of *Waran*, distinguishing the former as *Waran el-bahr*, the river lizard, and the latter as *Waran el-hard*, the land lizard. The desert species differs much in habit from its aquatic congener. Instead of throwing itself with avidity upon the aliments presented to it, and exhibiting much irritation and desire to injure, as the latter does in captivity—the former, in bondage, altogether refuses food, and it is necessary to put the morsels into its mouth, and compel it to eat.

30. '*Ferret,*' אַנָקָה *anakah*, perhaps the *Lacerta gecko* of Hasselquist, or *Gecko lobatus* of Geoffroy, a species of lizard found in countries bordering the Mediterranean; it is of a reddish grey, spotted with brown. It is thought at Cairo to poison the victuals over which it passes, and especially salt provisions, of which it is very fond. It has a voice resembling somewhat that of a frog, which is intimated by the Hebrew name, importing a sigh or a groan.

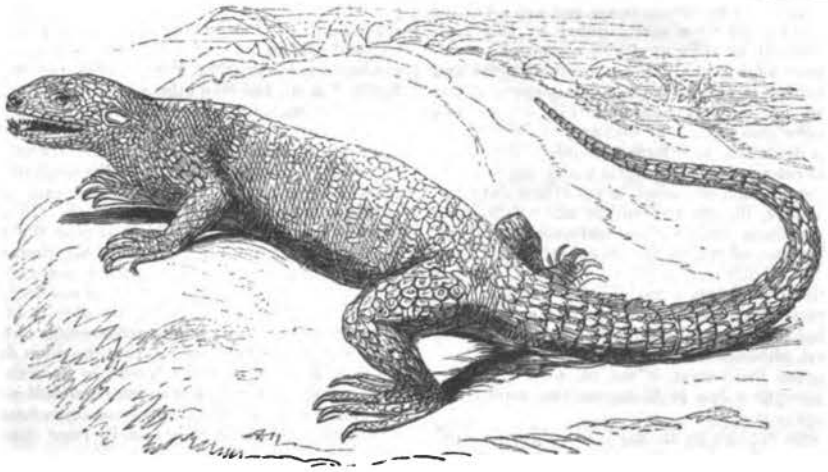


FERRET (*Lacerta Gecko*).

— '*Chameleon.*'—The original is כָּח *coach;* and our version follows the Septuagint (χαμαιλέων) in rendering it by chameleon. But this is still questionable, as we seem better able to recognise the chameleon in the *thinshemeth* of the preceding verse. The word expresses force or prowess, and seems to indicate one of the most powerful creatures of its class. We therefore take it to be the species mentioned under the last as the true Scincus of the ancients, and as the *Varanus arenarius*, the *Waran el-hard* of the Arabs: this is of a large size, sometimes reaching six feet in length, and abounds in the deserts of Africa, Arabia, and southern Syria. Its vigour is evinced by the activity and strength which it manifests in diving into the sands, whence perhaps it is that its body and tail has been, in various forms of preparation, long used medicinally in the East, and was known in the old pharmacy of Europe, under the notion that it repaired exhausted vigour in the human constitution.

— '*Lizard.*' לְטָאָה *letaah;* Sept. χαλαβώτης; Vulg. *Stellio.*—The original word signifies to adhere, and may therefore very well apply to the *Gecko des murailles.* It is a disagreeable animal, covered with tubercles, and of a grey colour. It lives in holes of the walls and under stones, and covers itself with dirt, which is perhaps alluded to by the sense *adhering*, which the name conveys.

— '*Snail.*' חֹמֶט *chomet*, in Chaldee, signifies to bow down; it therefore suggests the *Lacerta stellio*, which is noted for bowing its head, insomuch that the followers of Mohammed kill it, because they say it mimics them in the mode of repeating their prayers. It is about a foot in length, and of an olive colour shaded with black. This species is very common in Palestine, and particularly in Judæa, where Belon affirms that it sometimes attains the size of a weasel. This is the lizard which infests the pyramids, and which in Syria harbours in the crevices



SNAIL. COMMON STELLIO (*Lacerta Stellio*).

and between the stones of old walls, feeding on flies and other winged insects; this and other species of the same habits of life are doubtless intended by Bruce, when he says, 'I am positive that I can say, without exaggeration, that the number I saw one day in the great court of the temple of Baalbec amounted to many thousands; the ground, the walls, the stones of the ruined buildings were covered with them, and the various colours of which they consisted made a very extraordinary appearance.' In like manner Lord Lindsay describes the ruins of Jerash as 'absolutely alive with lizards.'

— '*Mole.*' חֲנָשְׁמֶת *tinshemeth*.—This word denotes an unclean bird in *v.* 18. Here it occurs again, doubtless as denoting a species of lizard, although the Auth. Vers., following the Septuagint and Vulgate, renders it by 'mole.' As this word comes from a root signifying to breathe, we may apply it to the chameleon, which has lungs of such vast dimensions, that, when filled, the body is so much dilated as to appear transparent. The varying capacity of their lungs enables them, by exposing a greater or less portion of blood to the influence of the air, to alter the tincture of the circulating fluid at pleasure, which, when sent to the surface, must tend to give a colour more or less vivid to the skin. The chameleons form a small genus of Saurians, easily distinguished by the shagreen-like skin, and by the five toes being divided differently from those of other animals, there being, as it were, two thumbs opposed to three fingers. The eyes can be protruded to a considerable distance beyond the socket, can be moved separately, and directed backward or forward. Chameleons are slow, inoffensive, and are capable of much abstinence from food, which consists solely of flies, caught by rapidly darting forth its long, viscous, and barbed tongue. Among themselves they are irascible, and are then liable to change their colours rapidly: dark yellow or grey is predominant when they are in a quiescent state; but while the emotions are in activity, it passes into green, purple, and even ashy black. The old story of their taking the colours of the objects on which it happens to rest is not now credited. This animal is not uncommon in Syria, in gardens and upon rocky hills, and the species is the same as that of northern Africa, namely, the *Lacerta Africana*.



MOLE. CHAMELEON.

32. '*Upon whatsoever any of them doth fall...it shall be unclean.*'—The great inconveniences which the law connected with this and other defilements, necessarily obliged the Israelites to pay great attention to cleanliness; and this was probably what the laws on this subject had principally in view. The importance of regulations on such points are not so fully appreciated in this country as in the East, where all kinds of reptiles, many of them poisonous, find their way into the most private apartments, and conceal themselves in recesses, crevices, vessels, and boxes. We were taught by experience, during our own sojourn in the East, to observe the greatest caution in examining a box or vessel which had not very recently been disturbed, lest a scorpion, or other noxious reptile, might be concealed within it. On this subject, Michaelis observes that this law was well calculated to prevent accidents from poisoning: 'Of the poisoning of liquors by toads creeping into casks we often read; and Hasselquist relates an instance where the poison of a *Gecko* in a cheese had nearly proved fatal. Mice and rats likewise sometimes poison meat that is uncovered, by means of the poison laid for themselves being vomited upon it. I remember the case of a brewing of beer, which, to all the people of a town who had drunk it, occasioned most violent agonies; and in regard to which, although it was most peremptorily denied by the magistrates and the brewers, there appeared perfectly good reason for believing that arsenic had in this manner got among the malt.'

— '*Skin.*'—Harmer conjectures that this means trunks or baskets covered with skins. It is far more likely that the vessels of skin which we have described in the note to Gen. xxi. 14 are intended. These are of too much importance among the utensils of a nomade people (which the Israelites still were at this time), or of any people while on a journey, to be omitted in such a list as this.

47. '*To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.*'—Does not the latter clause explain the former—shewing, that to say a beast may or may not be eaten, is equivalent to saying it is clean or unclean? Michaelis is of opinion that 'clean' and 'unclean' are

expressions tantamount to 'beasts usual and not usual for food,' and we think his view corroborated by this text. It would be difficult to shew that the cleanness or uncleanness of particular animals meant anything else: and if so, the distinction is not, as we commonly suppose, one with which we are entirely unacquainted; for we and almost all nations make this very distinction, although we do not express it in the same form of words. The Jews abstained from eating certain animals which their neighbours did eat, and which we ourselves eat at this day; and in the same manner, though not on the same legislative principles, we refrain from various animals, not at all unfit for food, some of which the Jews might eat, and which are eaten in different countries. Among the animals from which we abstain may be mentioned horses, asses, dogs, cats, frogs, snails, and grasshoppers, all of which are good for food, and are more or less eaten by various nations, although, from not being used to them, we should regard their meat, if set on a table, with as much abhorrence as a Jew or Mohammedan could manifest with regard to pork.

In the present chapter no animal is forbidden for food, which Abraham or his descendants are at any previous period represented to have eaten. We may therefore conclude that little more is now done than to convert ancient national custom into positive law, perhaps, however, excluding some animals that had previously been employed for food, and admitting others that had not formerly been used; the whole being reduced into what, on the principles of physiology, was actually a very easy and natural system. If it be admitted that the terms *clean* and *unclean* bear here the sense of 'to be used or not used for food,' it follows that the word 'unclean,' as applied to animals, is no epithet of degradation. In this sense, as Michaelis observes, 'Man himself was the most *unclean*, that is, human flesh was least of all things to be eaten; and such is the case in every nation not reckoned among cannibals. The lion and the horse are unclean, but were to the Hebrews just as little the objects of contempt as they are to us.' The same author points out the mistake of the common superstition, that the Jews durst not keep unclean animals in their houses, or have anything to do with them. But this was so far from being the case, that the camel and the ass were their common beasts of burden, in addition to which they had, in later times, the horse. All the three species were unclean.

CHAPTER XII.

1 The purification of a woman after childbirth. 6 Her offerings for her purifying.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [1]woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the [2]eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 ¶ And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb [3]of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

8 [4]And if [5]she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

[1] Chap. 15. 19. [2] Luke 2. 21. John 7. 22. [3] Heb. *a son of his year.* [4] Luke 2. 24. [5] Heb. *her hand find not sufficiency of.*

Verse 8. '*If she be not able to bring a lamb, then she shall bring two turtles.*'—The law in this chapter is interesting to the Christian reader; for we find that when the mother of Jesus went up to the Temple with her offering in obedience to this law, she was not able to offer a lamb, but was obliged to accept the alternative, allowed to the poor, of offering two turtle-doves or two young pigeons. Thus an interesting evidence is furnished of the low circumstances of the family into which our Lord was born. While the Israelites remained in the wilderness, it is probable that the women brought their offering immediately after their period of separation had expired. But when they were settled in Palestine, and many families lived at a distance from the Temple, it may be presumed that they were allowed to consult their convenience on this point. After the birth of Samuel, his mother, Hannah, did not go to the tabernacle until the child was weaned (1 Sam. i. 21).

CHAPTER XIII.

The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a [1]rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

[1] Or, *swelling.*

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* [a]quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* [a]a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it is *an* inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

[a] Heb. *the quickening of living flesh.*

[a] Heb. *a burning of fire.*

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose [4]hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald; *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean; the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; [5]without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any [6]thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any [7]thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin: *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, [8]*whether* it *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof,

[4] Heb. *head is pilled.* [5] Num. 5. 2. 2 Kings 15. 5. [6] Heb. *work of.* [7] Heb. *vessel*, or, *instrument.*
[8] Heb. whether it be *bald in the head thereof, or in the forehead thereof.*

or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Verse 2. '*He shall be brought unto Aaron the priest, or unto one of his sons the priests.*'—This chapter forms the most ancient medical treatise in the world, and completely to illustrate it would require a rare combination of medical and oriental knowledge. Dr. John Mason Good, in whom these qualifications were eminently united, has done much to elucidate it in his *Study of Medicine*. Michaelis also has given much attention to the subjects embraced in this and the two following chapters; and to these two authorities we are indebted for the substance of a large proportion of the observations we have to offer. In the note on Gen. l. 2, we have already spoken of the state of medicine in Egypt; and it may here be added, that the profession of medicine was in that country in the hands of the priestly caste, being exercised by the lowest of the three orders into which that caste was divided. This class (called *Neocoroi*) seems to have corresponded pretty nearly to the Levites among the Hebrews; and if this division subsisted at the time of the Exode, the Mosaic law would seem to have raised the medical profession a grade higher than it had been left in Egypt; for not only the proper priests, but even the high-priest, are instructed to take cognizance of infectious diseases. Probably a certain number of the whole priesthood gave their particular attention to medicine. It is evident that medical science had at this time been reduced to a system, from the nice discrimination of infectious disorders, and the symptoms by which they were characterized. It is true that these specifications are on divine authority; but we conceive that they merely refer to what was previously known, and are only intended to indicate precisely the particular disorder to which the respective regulations were to apply. We must not omit to direct attention to the most wise exclusion, which we see in this chapter, of that Egyptian principle of immutable rules which must have operated so injuriously on the improvement of the art. There is not a word said about the medical treatment of the disorders brought under our notice; all that is stated refers to the cognizance of symptoms of infectious disorders, and the sanatory precautions for the public health which may in consequence become necessary. This is all of which legislation can properly take cognizance. Curative means were perhaps employed in ancient times, although we are aware that leprous disorders were not generally considered curable by any medical treatment. But that particular remedies were not prescribed, seems to us so far from being an objection, as some regard it, that it may be taken in evidence of the Divine wisdom from which these laws proceeded.

3. '*Leprosy.*'—It is currently stated by the Greek and Roman writers that the Israelites were driven out of Egypt on account of their being generally infected with leprosy. They no doubt learnt this statement from the Egyptian priests; and it has often appeared to us that all the misrepresentations concerning the Jews, traceable to that source, must have arisen after the Hebrew Scripture had been translated into Greek. Through this means the sacred history became in some degree known to the civilized world; and this gave the priests an interest in setting up the most plausible counter-statements in their power, as to those facts in which the honour of their own country was deeply implicated. Josephus (*contra* Apion) distinctly attributes the origin of this and many other calumnies to the Egyptians, and refutes them by many solid reasons, to which others have been added by Michaelis, Faber, and other modern writers. The present misinterpretation is on many accounts highly plausible and ingenious—quite sufficiently so to impose upon the Greeks and Romans, but not enough so to escape detection. The things are true, separately taken; but false, when stated as cause and effect. It is true that the Hebrews were driven out forcibly by night, and it is true that they were infected with leprosy; but it is not true that they were driven out forcibly on account of leprosy. They were forcibly driven out, on the spur of the moment, because an awful calamity had befallen the Egyptians for their obstinate refusal to allow them to go out peaceably, as they had urgently requested. It was very clever dishonesty in the Egyptian priests to combine these two unconnected circumstances, making one the consequence of the other. Some zealous writers have thought it necessary to deny that the Hebrews were affected with leprosy at all; but that they actually were so seems to us evident from this and the following chapters. What can be the meaning of all these minute laws and regulations, of these strict precautions to prevent the spread of contagion, unless leprosy was a very prevalent and well-known disease? But this equally proves that they were not wholly a leprous people, as their ancient calumniators alleged; for then these regulations would have been quite superfluous. Moses would never have enacted such severe laws against leprosy had he himself been a leper, and the leader of an army of lepers. Besides, leprosy is even to this day, after several thousand years, a common disease throughout Egypt, Syria, and Palestine; it was therefore endemic both in the country to which they were going, and in that which they had left. Indeed, in the latter, it was and is so frequent and virulent, that Egypt has always been regarded as the principal seat of the leprosy; and that disorder could not be expected to be otherwise than common among a people recently come from thence; and this renders it clear that it was the Israelites who were endangered by the leprosy of the Egyptians, and not the Egyptians by that of the Israelites. This again answers the charge of their expulsion on that account; for, as Michaelis well asks, 'What sovereign, not an absolute blockhead, would expel a people, consisting of 600,000 adult males, and therefore, with their wives and children, amounting to two millions and a half, on account of a disease endemic in his dominions?' Dr. J. M. Good dwells on the subjugated and distressed state of the Israelites, and the peculiar nature of their employment, as tending to produce the leprosies and other cutaneous disorders with which they seem to have been affected. In producing such results, he says, 'There are no causes more active or powerful than a depressed state of body or mind, hard labour under a burning sun, the body constantly covered with the excoriating dust of brick-fields, and an impoverished diet—to all of which the Israelites were exposed whilst under the Egyptian bondage.' It may then be freely admitted that the Hebrews were, to a large extent, infected with leprosy and other cutaneous disorders; while we deny that they were expelled from Egypt on that account. Their continuance for forty years in the arid deserts of Arabia, together with the wise sanatory regulations in this and the following chapter, may have done much to diminish its prevalence among them; for although Arabia is not exempt from leprosy, its dry air is less favourable to infection than the moister atmosphere in some parts of Egypt, and even in Palestine. So much of the present subject as relates to the setting apart of the leper from common intercourse will be considered in the notes to Num. v. 2. We shall at present limit our attention to the forms of the diseases mentioned; and which are so admirably discriminated, and their symptoms described, in the chapters before us.

4. '*Bright spot.*'—Three distinct forms of leprosy are

particularly described by Moses in this chapter. They are all distinguished by the name of בַּהֶרֶת *bahéreth*, 'bright spot.' Two of these are distinguished as particularly alarming by the epithet צָרַעַת *tzaraath*, 'venom,' or 'malignity.' Of these two, the בַּהֶרֶת לְבָנָה *bahéreth lebanah*, 'bright white bahéreth' (the *Leprosis lepriasis candida* of Dr. Good), is the most virulent. The characteristics of this disease are precisely as described by Moses; being a glossy white and spreading scale upon an elevated base, encircled with a red border; the elevation is depressed in the middle, but without a change of colour. The natural black hair on the patches participates in the whiteness, and the patches themselves perpetually widen their outline. Several of these characters, separately taken, belong to other blemishes of the skin, and therefore none of them were to be taken alone, and it was only when the whole concurred that the Hebrew priest, in his capacity as physician, was to pronounce the disease a *tzaraath*, or malignant leprosy. The next variety is much less severe, but far more so than the common leprosy, or *bohak*. It is distinguished by the specific name of בַּהֶרֶת כֵּהָה, *bahéreth kéha*, 'dark or dusky *bahéreth*' (the *Leprosis lepriasis nigricans* of Dr. Good's nosological system). In this form of leprosy, natural hair, which is usually black in Palestine and Egypt, is, as Moses repeatedly states, not changed; the smooth, laminated, circular scales or patches, which characterise all the forms of leprosy, are, in this modification, not depressed below the general surface of the skin; and do not remain stationary at their first size, but continually enlarge their limits, and are either scattered or confluent. This leprosy was improperly named 'black' by the Greeks, the spots being really dusky or livid. When its existence was determined, after a probationary separation of a week or fortnight, the person was declared unclean, and obliged to remain apart. The sort of dusky leprosy known in our own country, is chiefly found among persons whose occupations are attended with much fatigue, and expose them to cold and damp, and to a precarious and improper mode of diet. But it seems doubtful whether our own leprosies can be properly identified with the more malignant leprosies of the East. The common leprosy is mentioned in the next note. We may here mention Calmet's notion as to the origin of leprosy, because we shall presently have again occasion to refer to it. He thinks it is caused by minute animalcules between the skin and the flesh, which gnaw the epidermis and cuticle, and afterwards the extremities of the nerves and the flesh, producing the symptoms to which the present chapter calls attention. See Calmet's *Recherches sur la Nature, les Causes, et les Effets de la Lèpre*, in his *Commentaire Littéral*.

39. '*Freckled spot.*'—This is distinguished from the other leprosies by the בֹּהַק *bohak*, which imports brightness, but in a subordinate degree, being a dull white spot. This disorder is not contagious, and did not render a person unclean, or make it necessary that he should be shut up. The Arabs call this disorder by the same name as the Hebrews, and its characters are precisely analogous to those here stated. This variety is strictly a cutaneous eruption, and rarely, if ever, affects the constitution. Forskal, in one of the notes to Niebuhr's *Reisebeschreibung*, gives an illustration of this sort of leprosy. He says, 'May 15, 1763, I myself saw a case of bohak leprosy in a Jew at Mocha. The spots in this disease are of unequal size. They have no shining appearance, nor are they perceptiby elevated above the skin, and they do not change the colour of the hair. Their colour is an obscure white, or somewhat reddish. The rest of the skin of this patient was blacker than that of the people of the country is in general; but the spots are not so white as the skin of an European when not sun-burnt. The spots in this species of leprosy do not appear in the hands nor on the abdomen, but on the neck and face, not, however, on that part of the head where the hair grows very thick. They gradually spread, and continue sometimes only about two months, but in some cases, indeed, as long as two years, and then disappear by degrees of themselves. This disorder is neither infectious nor hereditary, nor does it occasion any inconvenience.' We thus see why it was declared clean. Michaelis well remarks on this case: 'That all this should be found exactly to hold at the distance of 3500 years from the time of Moses, ought certainly to gain some credit for his laws, even with those who will not allow them to be of Divine authority.' For want of a discrimination of the different forms of the disorder similar to that which the Hebrew legislator established, in countries where leprosies are common, this uncontagious form of the disorder, equally with the others, usually separates the person afflicted with it from the common intercourse of life, and deprives society of the services he might continue to render. This fact alone would be sufficient to shew the wisdom of the present regulations, under which no one could be excluded from general intercourse whose presence was not dangerous. Dr. Good says, that in England a disorder of this sort is chiefly found among persons who work among dry powdery substances, and are not sufficiently attentive to cleanliness of person. The same author numbers this among the cutaneous blemishes or blains which were watched with a suspicious eye from their tendency to terminate in malignant leprosy. There are in all eight such disorders mentioned in this chapter. We have not thought it necessary to dwell on them separately, and must refer those who desire information on the subject to the *Study of Medicine*, v. 590—610.

40. '*Bald.*'—In a country where leprosy is not prevalent, it may well occasion surprise that the laws on that subject should be careful to provide that bald-headed persons should not be causelessly subjected to the charge and consequent hardships of leprosy. No man in this country would be suspected of leprosy, even if his head became bald in his youth. But in the East, the falling off of the hair is known to be sometimes, and in connection with other symptoms, a marked criterion of leprosy; and as there actually is a particular kind of leprosy limited either to the fore or hind part of the head, it became necessary to provide, that if no other symptom of leprosy than mere baldness occurred, the person was not to be suspected of being a leper. Indeed, the Hebrew word for baldness (קֵרֵחַ *kereach*) means, etymologically, *one who has boils*, and therefore originally, perhaps, *a leper*. These regulations will be better understood from the fact, that the Orientals distinguish two sorts of baldness. The first is that which begins from the forehead, and the other that which begins behind. The Hebrew has a distinct name for each of these. By the Arabian poets also, the former is distinguished as the 'noble baldness,' because it was regarded as generally proceeding from the wearing of a helmet; while the latter was stigmatized as 'servile baldness.' With this understanding let us read the terms 'bald' (קֵרֵחַ *kereach*) in verse 40, and 'forehead bald' (גִּבְּחַת *gibbeach*) in verse 41.

47. '*The garment also that the plague of leprosy is in.*'—A manufacturer of woollen, linen, or leather would be more likely that any other person to discover the precise meaning of the details in the remainder of this chapter. Michaelis, with the assistance of the principal woollen manufacturer in Hanover, threw so much light on the matter, as far as relates to woollen, as may give some general ideas of the whole subject, and furnish a clue to further inquiries as it regards linen and leather. In his German translation of the Bible, he hazarded a conjecture, which was confirmed afterwards by the manufacturer in question, who told him that a disease in woollen cloth, similar to that here described, proceeds from the use of what is called *dead wool*, that is, the wool of sheep that have died by disease, not by the knife. If the disease has been of short duration, such wool is not altogether useless; but in a sheep that has been long diseased, it becomes extremely bad, and loses the points. He also stated that, according to the established usage among honest manufacturers, it was unfair to manufacture dead wool into any article worn by man, because vermin are so apt to esta-

blish themselves in it, particularly when worn close to the body and warmed by it. Frauds were, however, sometimes committed with this wool, it being sold for good wool, in consequence of which the stuffs made with it not only became soon bare, but full first of little depressions, and then of holes. We see such bare spots mentioned in the text, and we thus observe how the disease, as there described, might sometimes appear in the warp, and sometimes in the woof, according as the dead wool happened to be employed in the one or in the other. The manufacturer whom Michaelis consulted expressed a wish that there were some statute inflicting a punishment upon those who either sold dead wool, or knowingly manufactured it into human clothing. The learned professor himself thinks that the present is such a law. He says: 'Whether the dead wool will in process of time infect good wool, I do not know; but to bring into complete discredit and disuse stuffs that so soon become threadbare, and burst out in holes, and at the same time so readily shelter vermin—unquestionably becomes the duty of legislative policy.' In a state of society in which manufactures were subject to no inspection or control, such tricks with dead wool would be more frequent than with us; while the nature of the climate, with the abundance of vermin, probably rendered the effects more mischievous; and, in such a state of things, the most effectual preventive regulation would be, as here, not to interdict the use of dead wool, which might be evaded by the difficulty of proving that the wool was really dead, but by destroying, even in spite of the owner, any article in which the symptoms appeared, which would soon operate in making every one careful not to manufacture, either for his own use or for sale, stuffs by which such loss would be incurred. This view of the matter, which we have merely condensed from Michaelis, deserves attention. But it does not seem to obviate all the difficulties of the subject; and as clothing certainly can convey contagion, it remains open to inquire, whether any contagion in clothes manifests its presence by such symptoms as those which this chapter enumerates. Dr. Mead (*Medica Sacra*) and other writers speak of the leprous miasmata being transmitted by clothes, but they omit to notice and account for the appearances which the infected stuffs ure here said to exhibit. Calmet thinks that the clothes-leprosy, as well as that in man, was caused by the presence of minute insects, or worms, which gnawed the texture, and left the stains described. This idea is not incompatible with that of Michaelis, since the dead wool is favourable to the production of vermin. Although not very obviously connected with the subject, it may assist inquiry to observe, that if cotton or linen cloth be suffered to remain long in a damp situation, it assumes appearances not unlike those described by Moses, and which are not only difficult to remove by washing, but also frequently injure the texture of the cloth itself.

CHAPTER XIV.

2 *The rites and sacrifices in cleansing of the leper.* 37 *The signs of leprosy in a house.* 48 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,

2 ¶ This shall be the law of the leper in the day of his cleansing: He [1]shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two [2]birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose [3]into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb [4]of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and [5]wave them *for* a wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for [6]as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy:

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

[1] Matt. 8. 2. Mark 1. 40. Luke 5. 12.
[2] Or, *sparrows.*
[3] Heb. *upon the face of the field.*
[4] Heb. *the daughter of her year.*
[5] Exod. 29. 24.
[6] Chap. 7. 7.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* poor, and [7]cannot get so much; then he shall take one lamb *for* a trespass offering [8]to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they [9]empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he

[7] Heb. *His hand reach not.* [8] Heb. *for a waving.* [9] Or, *prepare.*

shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest [10]shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and [11]scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach [12]when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

[10] Heb. *in coming in shall come in, &c.* [11] Chap. 13. 30. [12] Heb. *in the day of the unclean, and in the day of the clean.*

Verse 4. '*Two birds alive and clean.*'—The word צִפֳּרִים *tzipporim*, here rendered 'birds,' is translated 'sparrows' in the Vulgate and other versions; the word is also so understood by the Septuagint in some other texts, although not in the present. Professor Paxton, having examined the different passages in which the word *tzippor* occurs, concludes that, in a great number of instances, it must be a general name for all kinds of birds, while it certainly is sometimes the name of a particular species, which species is determined, by the general concurrence of interpreters, to be the sparrow. It is sometimes difficult to determine, without a careful examination of the context, where the word is used in a general or particular sense, and translators have not always been successful in their conclusions. There can be no doubt that our translation is correct in this place, and that the choice of any clean bird is allowed as an offering. This seems evinced by the addition of the word 'clean.' 'If,' says Professor Paxton, 'the sparrow was a clean bird, there could be no use in commanding a clean one to be taken, since every one of the species was ceremonially clean; but if it was unclean



CEDAR-WOOD (*Juniperus Phœnicea*).

by law, then it could not be called clean. The term here must therefore signify birds in general, of which some were ceremonially clean and some unclean, which rendered the specification in the command proper and necessary.' *Illustrations*, ii. 353.

— '*Cedar-wood.*'—The word אֶרֶז *eres*, here and elsewhere translated '*cedar*,' is of disputed interpretation. Some hold to the common opinion that it is the so-called cedar of Lebanon: others question this, and set up some other tree in its stead—most of those who take this view proposing the *Juniperus oxycedrus* as the substitute. It is the opinion of others, with whom we concur, that the Hebrew word *erez* is applied to different species of the pine tribe, including both the cedar of Lebanon and the *Juniper oxycedrus* (commonly called the 'brown-berried juniper'), and some others not so easily distinguishable. Reserving a notice of the Lebanon cedar for the text in which that tree, and no other, is most clearly indicated —that is Ezek. xxxi. 3; and the question as to the species which Solomon obtained of the King of Tyre, and employed in his regal and sacred buildings, will properly come under our notice in 1 Kings v. 6. That the *erez* of the present text was not the cedar of Lebanon, and that it probably was the juniper, is shewn from the consideration suggested by Lady Callcott: 'The cedar was not a native of Egypt, nor could it have been procured in the desert without great difficulty; but the juniper is most plentiful there, and takes deep root in the crevices of the rocks of Mount Sinai' (*Scripture Herbal*, p. 92). We may add that the juniper is common in Palestine, and in the vallies and on the mountains of Edom. On Mount Hor, where Aaron died, and where his tomb is still honoured, it grows even to the summit; nor is it wanting in the renowned valley below, where the metropolis of Seir is entombed. The species is not in every instance particularly distinguished by travellers; but we know that these regions afford at least three species—*Juniperus oxycedrus*, *J. Phœnicea*, and *J. Sabina*. That one of these was employed on this occasion, and is distinguished by the name EREZ, is rendered further probable by the fact that it was much employed by the ancients in their sacerdotal and funeral services, on account of the fragrance of the wood, which in most of the species is more or less aromatic.

34. '*Leprosy in a house.*'—The house-leprosy, here described, has occasioned much perplexity to inquirers; and the difficulty has probably arisen from persons being led by the name to look upon this 'leprosy,' as well as that in clothes, as something akin to the human disease so called. Men, clothes, and stones have not the same diseases; but from some analogous circumstances, real or fanciful, the diseases of men may be, and have been, by a figure of speech, applied to diseases in other things. Indeed, to this day, there are certain disorders of trees, in Egypt and Palestine, to which the name of 'leprosy' is given. In Switzerland, also, they speak of a *cancer in buildings* on the same principle; and why should we not understand the *leprosy in buildings*, of the present text, as something of a similar description? *If* we believe that the house-leprosy was any thing related to the disorder of the same name in man, it is extremely difficult to account for the symptoms and mode of treatment; and we cannot perhaps do better than agree with the Rabbins and some of the early Christian fathers, who believed that this leprosy was not natural, but was sent by God as an extraordinary punishment upon evil-doers, to compel them to the public acknowledgment and atonement of some undetected crime, whereby others had been injured. Calmet, however, seems to think that this disorder was caused by animalcules, which eroded the stone, like mites in a cheese, and which might then be called leprosy, because, according to his theory, the disorder of that name in man and in clothes was produced in much the same manner. (See the 'Dissertation' prefixed to his *Commentary* on Leviticus.) There is another way of accounting for its connection with human leprosy, which is, by supposing that the walls had taken a leprous contagion from man, and were in a condition, when really infected, to transmit it to men. In this case, the difficulty remains of understanding the details which are given respecting the appearances which the walls presented. There is also not a word said, which can be construed to intimate that the house-leprosy was infectious to man; on the contrary, the direction to remove the furniture before the priest entered to inspect the house, lest it should partake in the sentence of uncleanness which he might see occasion to pronounce, was the very way best calculated to have propagated the leprous contagion, if any such, capable of being communicated to man, had existed. Michaelis gives an explanation, which seems more clearly to elucidate the subject than any other which has fallen under our notice, and the rejection of which seems to leave no other alternative than the acceptance of the rabbinical interpretation which we have mentioned. He observes that walls and houses are often attacked with something that corrodes and consumes them, and which is called by the Germans 'saltpetre,' but which we will call 'mural salt.' To explain this a little, it will be observed that the putrefaction gives rise, under certain circumstances, to nitrous acid, which in general combines with calcareous earth wherever it finds it, and forms the so-called earthy saltpetre. This is decomposed by fixed vegetable alkali, and the latter uniting with the acid, forms common saltpetre. Sometimes, also, the nitrous acid, instead of being united with calcareous earth, is united with the mineral alkali, which produces the so-called cubical saltpetre. Both these saline substances, but the former more frequently than the latter, are often found on effloresced walls, and are both then comprehended under the common name of *sal murale*, mural salt. These are the principal forms in which the incrustation is exhibited; and although other nitrous salts, and even vitriolic salts, have been discovered, it is not necessary to direct particular attention to all the varieties. (See Beckmann's *History of Inventions*, art. SALTPETRE.) The mural efflorescence chiefly appears in damp situations, in cellars and ground-floors, seldom extending to the upper stories of a house; and its effects are in many respects so injurious as to justify, and indeed to require, in some climates, the attention of a legislator. The appearances which such walls exhibit correspond very well with the description given in this chapter: the spots, indeed, are not often of a greenish or reddish hue, though they are sometimes met with of the latter colour. The analogy is, indeed, in general so clear, that Michaelis says he had known more than one example of children who, shortly after reading the account here given of the house-leprosy, have come with terror to relate that they had discovered it on the walls of the cellar. They 'described it distinctly or figuratively to their parents, and were laughed at for their pains. Laughed at they certainly ought not to have been, but instructed. Their acute vision had shown them what many a learned man has in vain sought to find out.' The detrimental effects of this efflorescence are fully detailed by the same author (*Commentaries*, iii. 298-305). The following is the substance of his statement. The walls become mouldy, and that to such a degree as, in consequence of the corrosion spreading farther and farther, at last to occasion their tumbling down. The plaster also requires frequent repairing, as it blisters, as it is called, that is, detaches itself from the wall, swells, and then falls off. The things that lie near the walls thus affected become damaged, and in the end spoiled. Books and other articles that cannot bear dampness and acids are often ruined from this cause. If this 'saltpetre' be strong in the occupied apartments, it is very injurious to health, particularly where people sleep near the wall. If such effects be experienced in modern Europe, there is room to conclude that they were more strongly exhibited at the early period under notice, and in countries where domestic architecture never attained much perfection, and where the people generally live in houses having but one story. Taking this to be the 'house-leprosy' of the Scripture, the object of the Mosaic ordinance is sufficiently intelligible. It may be interesting to add that at this day one of the principal supplies of saltpetre in Palestine is derived from

the ancient ruined houses (built of stone) in the country beyond the river Jordan. See Burckhardt's *Syria*, pp. 9, 102, 114, 214.

35. '*He that owneth the house shall come and tell the priest.*'—The serious ultimate loss he might sustain rendered it the interest of the owner to give the earliest intimation on the subject, and to be attentive to the first indications of infection. If it gained ground, he not only lost his house, but probably his furniture, which we have no reason to conclude to have been removed previous to inspection, unless when early information came from the owner himself; and if the priest, on inspection, declared the house unclean, it is obvious that every thing which remained in it became unclean also.

40, 41. '*Take away the stones . . . . cause the house to be scraped.*'—The very same things must be done when a house is infected with the nitrous incrustation. The spot or stone which produces it must be absolutely removed; and the scraping and fresh plastering are also necessary. When any part of the walls impregnated with this substance is suffered to remain, it always effloresces anew, and becomes as bad as before. In large European buildings it is not indeed necessary to replaster the whole house, and the difference in this respect may be accounted for by the probable smallness of the Hebrew houses.

45. '*He shall break down the house.*'—'Moses, therefore, it would appear, never suffered a leprous house to stand. The injury which such houses might do to the health of the inhabitants, or to the articles they contained, was of more consequence, in his estimation, than the buildings themselves. Those to whom this appears strange, and who lament the fate of a house pulled down by legal authority, probably think of large and magnificent houses like ours, of many stories high, which cost a great deal of money, and in the second story of which the people are generally secure from all danger of the saltpetre; but the houses of those days were low, and of very little value.'—Michaelis, iii. 503.

48. '*The priest shall pronounce the house clean.*'—The serious investigation which the matter had undergone, and this final and solemn declaration, that the house was clean, together with the offering made on the occasion, were well calculated to make the fact known, and to relieve the public mind from any anxiety which might be entertained concerning the spread of the house-leprosy, and at the same time to exonerate the proprietor from any inconvenience to which he might have been exposed from the unascertained suspicion that the infection was in his house. Michaelis extols the whole of this law concerning 'house-leprosy' exceedingly, under the view which he was led to take of it, and in which we have chiefly followed him; and although it is probably attended with less evil in Europe than in the East, he inclines to wish that some similar regulation operated in newly-built cities. It is, however, a remarkable fact that, so far from this being the case, the sovereigns of Germany, and probably also in other countries, did all in their power to encourage the mural incrustation, when saltpetre became necessary in the manufacture of gunpowder. They established their right to the product of the incrustation, even in private houses, as a sovereign *regale;* and the collectors took care, in scraping it off periodically, to leave the roots (if we may so express it), to form the source of a future crop; and the inhabitants dared not extirpate it altogether. The collection came, in the end, to be farmed out by the sovereign; and the saltpetre *regale* altogether formed a most odious oppression, more bitterly complained of by the people than almost any other. On this point see Beckmann's *Hist. of Inventions*, ii. 476-478; and Michaelis, iii. 304.

CHAPTER XV.

2 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.* 28 *Their cleansing.*

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a [1]running issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every [2]thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the [2]vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to

[1] Or, *running of the reins.* [2] Heb. *vessel.* [3] Chap. 6. 28.

him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be [4]put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

[4] Heb. *in her separation.*

Verse 12. '*The vessel of earth . . . shall be broken: and every vessel of wood shall be rinsed in water.*'—A similar command, as to earthen vessels, is given in ch. vi. 38, where it is also directed that vessels of brass should be scoured. Michaelis devotes several pages to what he calls the 'singular preference shewn to copper vessels, and dislike to earthen ones.' He asks, why earthen vessels could not be as well cleansed, by washing, as those of wood and copper, for although such vessels are doubtless of less value than those of copper, still the loss by repeatedly breaking them must be a serious inconvenience to the poor? Did Moses wish to wean them from earthen vessels, which, by their continual breaking, occasion a greater loss in the long run than the more costly ones of copper, and to habituate them to the latter, as constituting real and substantial wealth? Might he not also have had the less favour for them as constituting one of the principal manufactures of Egypt, with which country it was his wish that no familiar intercourse should arise? Many such questions might be asked; but Michaelis confesses we can arrive at no satisfactory conclusion till we are acquainted with the nature of the earthen vessels of those times. He enters, however, into the question as to the unwholesomeness of copper vessels in cooking, as connected with the preference exhibited for such utensils; remarking, that they are not dangerous so long as they are kept clean, and the present regulation was well calculated to secure the cleanliness as well of these as other vessels, and were probably designed for that purpose. In concluding his ingenious article on this subject, he mentions, but declines to enter into, the following topics:—'How old the practice of tinning copper vessels is? Whether their earthenware was glazed or not? What was the nature of the glazing? and, Whether it was, by the cookery of vessels, more easily affected and converted into poison than clean-kept copper?' We cannot here consider these points; but may observe, that the copper vessels now in use in Western Asia are generally tinned in a very superior manner; and that the earthenware is both glazed or unglazed. Without entering into the question as to the art of glazing earthenware, it is our

strong impression that the earthen vessels which Moses directed to be broken were not glazed. It is evident that glazed vessels may be as well or better cleansed from every impurity, by washing, than hard wood, or even copper; whereas unglazed vessels, from their porous nature, would receive a more permanent taint from any accidental defilement than either. Indeed we would venture to be more definite, and point to a sort of pottery, which escaped the notice of Michaelis, as most probably that to which the direction may be understood with peculiar propriety to apply. We refer to those porous vessels of fine clay lightly baked, which in the note on Exod. vii. 19 we have had occasion to describe as being used in Egypt for the purpose of cooling and purifying water. These vessels originated in Egypt, and appear from the sculptures to have been as ancient there as the sojourn of the Israelites. It is therefore highly probable that the latter were acquainted with the art of making them, and would questionless use them for the purpose of purifying and refrigerating the generally bad water of the deserts through which they wandered; and as they had vessels of wood and copper for other purposes, it is not too much to suppose that their earthen vessels were almost exclusively of this description; for to this day a wandering people do not like to encumber themselves with numerous earthen vessels, which are so liable to be broken in their removals. Assuming, then, that such were their vessels,—the direction to break them when defiled is easy to be understood, because, from their remarkably porous nature, whatever spot, stain, or other impurity they receive is at once absorbed into their mass, either immediately or through the agency of the water, and it becomes impossible to cleanse them entirely by any common process. In fact, we have with our own hands broken many jugs and drinking-cups of this description, when they received some accidental contamination, from the spontaneous feeling that they had become wholly defiled, and could not be cleansed. It seems to us that the explanation we have here given will account more satisfactorily than any other for the distinction which has occasioned so much perplexity to Michaelis and other commentators. Similar usages to those which the text inculcates, as to the treatment of defiled vessels, prevailed among the ancient Egyptians, and still subsist among the Mohammedans and Hindoos.

32. '*This is the law of him that hath an issue.*'—We may conclude our remarks upon these chapters, relating to contagious disorders, and to acts causing ceremonial uncleanness, by directing attention to the admirable regulations for preventing contagion. This subject is now almost entirely overlooked in the East, except so far as regards some regulations concerning lepers, which may have been derived from those now before us. We are unacquainted with any Oriental nations, ancient or modern, which had a sanatory code in the slightest degree comparable to this, which is indeed scarcely equalled by the regulations of the best European lazarettos. We have been eye-witnesses of the fearful consequences which proceed in Asiatic countries from the absence of any measures to prevent the spread of contagious disorders. In Mohammedan Asia this may be partly owing to the medical doctrines of Mohammed, who, in his ignorant self-sufficiency, undertook, according to one of the received traditions, to declare that diseases were not contagious. This dictum had its weight, although it was contrary to the received opinions of his time, for, as the Arabian commentator remarks, 'It was a belief of the people of ignorance, that any one sitting near a diseased person, or eating with one, would take his disease.' (*Mischat-ul-Masabih.*) It is true that he seems to direct the avoidance of intercourse with persons labouring under the elephantiasis—but this is a solitary exception to his general rule. Mohammed has adopted from the chapter before us, and from other parts of the Pentateuch, the laws relating to ceremonial uncleanness, and has added many others of his own. But there is this difference in the result, that uncleanness under his law does not generally extend beyond the time when the unclean persons bathe and wash any defiling stain from their clothes. There are some exceptions, chiefly relative to females, in which the consequences of defilement more nearly coincide with those of the Levitical law.

CHAPTER XVI.

3 *How the high priest must enter into the holy place.* 11 *The sin offering for himself.* 15 *The sin offering for the people.* 20 *The scapegoat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses after [1]the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [2]come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not; for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy *place:* with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and [3]make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the [4]scapegoat.

9 And Aaron shall bring the goat upon which the LORD's lot [5]fell, and offer him *for* a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall

[1] Chap. 10. 2. [2] Exod. 30. 13. Heb. 9. 7. [3] Heb. 9. 7. [4] Heb. *Azazel.* [5] Heb. went up.

make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

14 And [6]he shall take of the blood of the bullock, and [7]sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that [8]remaineth among them in the midst of their uncleanness.

17 [9]And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his houshold, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of [10]a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land [11]not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 [12]And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall [13]consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins [14]once a year. And he did as the LORD commanded Moses.

[6] Heb. 9. 13, and 10. 4. [7] Chap. 4. 6. [8] Heb. *dwelleth*. [9] Luke 1. 10. [10] Heb. *a man of opportunity*.
[11] Heb. *of separation*. [12] Chap. 6. 30 Heb. 13. 11. [13] Heb. *fill his hand*. [14] Exod. 30. 10. Heb. 9. 7.

Verse 8. '*Aaron shall cast lots upon the two goats.*'—There is no account in Scripture of the manner in which these lots were cast: but the following is the substance of the explanation given by the Rabbins. The two goats were placed, the one on the right and the other on the left hand of the high-priest. An urn was then brought, into which the high-priest cast two lots, one of which was marked 'for Jehovah,' and the other 'for Azazel'—which is the word we translate 'scapegoat.' The authorities which give this account add, that the lots were of wood in the tabernacle, of silver in the first temple, and of gold in the second temple. The lots being well shaken about in the urn, the high-priest put in both his hands, and took out one in each; and the lot drawn by the right hand was assigned to the goat on the right hand, while that which the left hand drew belonged to the goat on the left hand. It is also said that it was regarded as a favourable omen when the right hand brought up the lot 'for the Lord;' whereas, when that hand drew the lot 'for Azazel,' it was accounted an indication that God was not pacified. If this were really the case, we see nothing in Scripture on which such an inference could be fairly grounded, unless we consider it warranted by the frequent mention of the right hand, in a general sense, as the post of honour and preference.

— *The other lot for the scapegoat.*'—The word translated 'scapegoat' is in Hebrew עֲזָאזֵל *Azazel*, an obviously compound term, the origin and signification of which have eluded inquiry and baffled research. None of the explanations which have been given appear to us free from objections, and it is perhaps past all hope that a satisfactory one should now be offered. The principal interpretations admit of some classification, which will render the difficulties which beset the matter, and the attempts which have been made to remove them more intelligible to the reader. 1. There is a large class of interpreters, chiefly Jewish, who think the word Azazel is a descriptive epithet applied to *the place* to which the goat was to be taken; and make it to signify 'a rough and rocky place,' or 'a rough mountain,' from which he was, according to them, to be cast down. The Targum and the Arabic versions support this interpretation. 2. The great body of modern interpreters suppose that the term refers not to the place, but to *the animal* itself. This, it is contended, is obvious, from the structure of the word, taken in connection with the structure of the sentence:—'Aaron shall cast lots upon the two goats, one lot for the Lord (that is, for the goat that was to be sacrificed to the Lord); and the other lot for Azazel' (that is, for the goat that was to be sent away into the wilderness). The word itself is, under this view, resolved into עֵז *ēz*, a *goat*, and אָזַל *āzal*, 'to go away, to depart,' which gives an exact idea of the ceremonial use of the scapegoat, namely, to be formally *sent away* into the wilderness. The rendering of several of the ancient versions is alleged in support of this interpretation. The word is rendered by Symmachus as 'the departing goat;' Aquila, 'the goat set free' or 'loose;' and the Septuagint has ὁ ἀποπομπαῖος, which Theodoret and other of the Greek fathers interpret as equivalent to ἀποπεμπόμενος, 'sent away.' These terms are freely used by the ancient Greek Christian writers in adverting to this subject; and the Latin Vulgate accords with them by adopting the rendering 'hircus emissarius;' and it is under the guidance of these authorities that our translators have rendered the term by 'scapegoat.' To this interpretation strong objections have been urged; and many of the most profound Biblical scholars of the present age have sought refuge from its difficulties in another interpretation. 3. It is under this contended that the Greek word employed in the Septuagint, and on which chiefly the second interpretation is built, namely, ἀποπομπαῖος, should not be rendered passively by 'scapegoat,' or 'sent-away goat,' as under that view; but that, according to the analogy of the language, and doubtless according to the intention of the translators, it must bear an active signification, and be rendered 'one lot to the Lord, and one to the Apopompeus,' or 'the sender away.' In this sense it is held by many critics of high name, to denote one of the class of demons or deities who were called by the Latins 'Dii Averrunci,' or the deities who send away or avert evil from their votaries, which was done through the propitiatory agency of prayers, sacrifices, and other offerings. Gesenius adopts this view, and observes under the word, in his Hebrew Lexicon; 'I render it without hesitation the *averter, expiator, verruncus,* ἀλεξίκακος.' He thinks the name Azazel is from the root עָזַל *azal*, to remove or separate; and that by it 'is probably to be understood some idol that was appeased with sacrifices, as Saturn and Mars; but afterwards, as the names of idols were often transferred to demons, it seems to denote an evil demon, dwelling in the desert, and to be placated with victims, in accordance with this very ancient and also Gentile rite. The name Azazel is also used by the Arabs for an evil demon.' Hengstenberg, who in his *Egypt and the Books of Moses*, adopts this notion, that a demon is intended by Azazel, justly reprobates the idea involved in this last application, which intimates that the law prescribed a sacrifice or offering to devils, than which nothing could be more abhorrent to the religion of Jehovah. He sees that it is not possible to regard it other than as a personal existence, and he thinks it must be Satan; and he is of opinion that the act of sending the goat to Azazel is symbolical merely, and the symbolical meaning is developed by the *progression* of circumstances, of which it is important to take notice.

First, Aaron offers a bullock as a sin-offering for himself and his house. He then takes a firepan full of coals from the altar, with fragrant incense, and goes within the vail. There he puts the incense on the fire before the Lord, and 'the cloud of the incense' (the embodied prayer) covers the mercy-seat which is upon the ark of the covenant, that he die not. Aaron then takes the blood of the bullock and sprinkles it seven times before the mercy-seat. After he has thus completed the expiation for himself, he proceeds to the expiation for the people. He takes two he-goats for a sin-offering for the children of Israel, *v.* 5. These he places before the Lord at the door of the tabernacle, *v.* 7. He casts lots upon them; one lot 'for the Lord' and one lot 'for Azazel,' *v.* 8. The goat upon which the lot for the Lord fell, *v.* 9, he offers for a sin-offering, brings the blood within the vail, and does with it as with the blood of the bullock. In this way is the sanctuary purified from the defilements of the children of Israel, their transgressions, and all their sins, so that the Lord, the holy one and pure, can continue to dwell there with them. After the expiation is completed, the second goat, on which fell the lot for Azazel, is brought forward, *v.* 10. He is first placed before the Lord to absolve him (לְכַפֵּר עָלָיו). Then Aaron lays his hands upon his head, and confesses over him the (forgiven) iniquities, transgressions, and sins of the children of Israel, puts them upon his head, and gives him to a man to take away, in order that he may bear the sins of the people into a solitary land, *v.* 22, into the desert, for Azazel, *v.* 10. Then Aaron offers a burnt-offering for himself, and one for the people.

The doctrinal signification deduced from this is of the symbolical action, as far as it has reference to Azazel, is this, that Satan, the enemy of the people of God, cannot harm those forgiven by God; but that they, with sins forgiven of God, can go before him with a light heart, deride him, and triumph over him.

The positive reasons which favour this explanation are the following:—

1. As already intimated, the manner in which the phrase 'for Azazel' is contrasted with 'for Jehovah,' necessarily requires that Azazel should denote a personal existence, and, if so, only Satan can be intended. 2. If by Azazel, Satan is not meant, there is no ground for the lots that were cast. We can then see no reason why the decision was referred to God; why the high-priest did not simply assign one goat for a sin-offering, and the other for sending away into the desert. The circumstance that lots

are cast, implies that Jehovah is made the antagonist of a personal existence, with respect to which it is designed to exalt the unlimited power of Jehovah, and to exclude all notion of the equality of this being with him. 3. Azazel, as a word of comparatively unfrequent formation, in which intensity of meaning is given by the repetition of the second and third radical letters, and only used here, is best fitted for the designation of Satan, meaning either 'the apostate' (from God), or 'the separate one.' In every other explanation the question remains, 'Why, then (as it has every appearance of being), is the word formed for this occasion, and why is it never found except here?'

By this explanation the third chapter of Zechariah comes into a relation with this passage, entirely like that in which chap. iv. of the same prophecy stands to Exod. xxv. 31. Here, as there, the Lord, Satan, and the high-priest appear. Satan wishes by his accusations to destroy the favourable relations between the Lord and his people. The high-priest presents himself before the Lord, not with a claim of purity, according to law, but laden with his own sins and the sins of his people. Here Satan thinks to find the safest occasion for his attacks; but he is mistaken. Forgiveness baffles his designs, and he is compelled to retire in confusion. It is evident that the doctrinal part of both passages is substantially the same, and that the one in Zechariah may be considered the oldest commentary extant upon the words of Moses. In substance we have the same doctrine also in Rev. xii. 10, 11: 'the accuser of our brethren is cast down, who accuses them before our God day and night, and they overcame him by the blood of the Lamb.' The relation in which, according to this explanation, Satan is here placed to the desert, finds analogy in other passages of the Bible, where the deserted and waste places appear as peculiarly the abode of the evil spirit. See Matt. xii. 43, where the unclean spirit cast out of the man is represented as going through 'dry places:' also Luke viii. 27; and Rev. xviii. 2, according to which the fallen Babylon is to be the dwelling of all unclean spirits.

Dr. Hengstenberg then proceeds to meet the objections which have been brought to bear against the view adopted by him—'adopted,' for this explanation is by no means a new one, though he has brought it forward in greater force than before, and with new illustrations.

The most important of these objections arises from the apprehension that the goat, if thus cast away as to Satan, must be regarded as an offering to him; and that, as this could not be the case, it condemns the whole interpretation. To this Hengstenberg answers—'Were it really necessary to connect with the explanation of Azazel as meaning Satan, the assumption that sacrifice was offered to him, we should feel obliged to abandon it, notwithstanding all the reasons in its favour.' But the following reasons prove that an offering made to Azazel cannot be supposed:—

1. Both the goats are, in verse 5, taken together as forming unitedly one single offering, which wholly excludes the thought that one of them was brought as an offering to Jehovah, and the other to Azazel. And further, an offering which is made to a bad being can never be a sin-offering. The idea of a sin-offering implies holiness, hatred of sin in the being to whom the offering is made. 2. Both the goats were first placed at the door of the tabernacle of the congregation before the Lord. To him, therefore, they both belong; and when afterwards one of them is sent to Azazel, this is done in accordance with the wish of Jehovah, and also without destroying the original relation, since the one sent to Azazel does not cease to belong to the Lord. 3. The casting of lots also shews that these goats were considered as belonging to the Lord. The lot is never used in the Old Testament except as a means of obtaining the decision of Jehovah. So then, here also, Jehovah decides which of the goats is to be offered as a sin-offering, and which to be offered to Azazel. 4. The goat assigned to Azazel, before he is sent away, is absolved, v. 21. The act by which the second goat is, as it were, identified with the first, in order to transfer to the living the nature which the dead possessed, shews to what the phrase, 'for a sin-offering,' in verse 5, has reference. The two goats became, as it were, one goat, and their quality rests only on the physical impossibility of making one goat represent the different points to be exhibited. Had it been possible, in the circumstances, to restore life to the goat that was sacrificed, this would have been done. The two goats, in this connection, stand in a relation similar to that of the two birds in the purification of the leprous person in Lev. i. 4, of which the one let go was dipped in the blood of the one slain. As soon as the second goat is considered an offering to Azazel, the connection between it and the first ceases, and it cannot be conceived why it was absolved before it went away. 5. According to verse 21, the already forgiven sins of Israel are laid upon the head of the goat. These he bears to Azazel in the desert. But where there is already forgiveness of sin, there is no more offering.

The other objections which have on different principles been made to this view are of less weight. One of them, which alleges the apparent equality given under this explanation to the claims of Jehovah and of Satan, is answered by shewing that it is rather calculated to act against the tendency of an ancient people to entertain that belief. The lot is under the direction of Jehovah, and is a means of ascertaining his will; it is not a mediation between the two by an independent third agency, which decides to which the one and to which the other shall fall.

Such is the explanation which seems upon the whole the most reasonable if *the personality of Azazel be admitted:* and we do not see how that can be well disputed. But whether the act itself has not a higher symbolical reference than Hengstenberg assigns to it may well be questioned. That the transaction is typical of Christ, in the slain goat representing his vicarious sacrifice for sin, and in the other of Christ raised again for our justification—bearing and removing our sins far away, is an old opinion; substantially perhaps true, but formally open to objections which Witsius, Faber, and others seek to obviate by assuming that the goat which fell to the lot of Jehovah was devoted as a sin-offering, after the manner of any other sin-offering by its being piacularly slain; the type representing the Messiah in the act of satisfying the strict justice of God, by consenting to lay down his life sacrificially in our stead and on our behalf. But the goat that fell to the lot of Azazel was first imputatively laden with the sins of the whole people, and was then symbolically given up to the rage of the evil spirit by being turned loose into the wilderness, which was deemed his favourite terrestrial haunt; and this second type is supposed to represent the Messiah, burdened with the transgressions of mankind, deserted for a season by his heavenly Father, and delivered into the hand of the prince of darkness, with a full permission granted to the apostate angel of mortally bruising his heel, or his human nature. That there *is* a typical reference to the atonement which our Lord accomplished by his death, we have no doubt; but some of the details of the application, as here stated, seem much open to question. Professor Bush, who has given much attention to the subject, evinces his usual partiality for strange and recondite interpretations, by preferring beyond all other views one which he has adopted from Conrad Pellican, who supposes that the slain goat was a type of Christ, and the scapegoat a type of Barabbas, who is himself, under this view, taken for an impersonation of the whole people to whom he belonged. Professor Bush even presses this matter so far as to hazard the conjecture that Pontius Pilate is foreshadowed in the 'fit man' by whom the scapegoat was to be sent away into the wilderness. See his dissertation on the subject in the *Biblical Repository*, viii. 116-136: also, Hermansen, *Obss. de Nomine Azazel*, Havn. 1833.

10. '*Let him go for a scapegoat into the wilderness.*'—The Rabbins inform us, that when the lot had been taken, the high-priest fastened a long fillet, or narrow piece of scarlet, to the head of the scapegoat; and that after he had confessed his own sins and those of the people over his head, or (for we are not quite certain about the point of time) when the goat was finally dismissed, this fillet

changed colour to white, if the atonement were accepted by God, but else retained its natural colour. It is to this that they understand Isaiah to allude when he says:—'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' (Isaiah i. 18.) After the confession had been made over the head of the scapegoat, it was committed to the charge of some person or persons, previously chosen for the purpose, and carried away into the wilderness; where, as we should understand, verse 22, it was set at liberty; but the Rabbins give a somewhat different account. They inform us (speaking with a particular reference to Jerusalem and the temple service), that the goat was taken to a place, about twelve miles from Jerusalem, where there was a formidable rocky precipice; and they add, that, for this occasion, a sort of causeway was made between Jerusalem and that place, and that ten tents with relays were stationed at equal distances between them. On arriving at the precipice, the goat was thrown down from its summit, and by knocking against the projections, was generally dashed to pieces before it had half reached the bottom. It is added, that the result of this execution was promptly communicated, by signals, raised at proper distances, to the people who were anxiously awaiting the event at the temple. It is also said, that at the same time a scarlet ribbon, fastened at the entrance of the temple, turned red at this instant of time, in token of the divine acceptance of the expiation; and that this miracle ceased forty years before the destruction of the second temple. We do not very well understand whether this fillet is a variation of the account which places one on the head of the goat, or whether there were two fillets, one for the goat and the other at the temple. If the latter, we may conclude that the alleged change is described as having taken place simultaneously in both. However understood, it is very remarkable that the Rabbins, who give this account of the fillets, assign the cessation of the miracle by which the divine acceptance of this act was notified, to a period precisely corresponding with the death of Christ—an event which most Christians understand to have been prefigured by atoning sacrifices, which they believe to have been done away by that final consummation of all sacrificial institutions. The account of the Rabbins, that the goat was finally immolated, rather than left free in the wilderness, seems to be discountenanced by *v.* 22. It is however possible that the Jews may have adopted the usage described when they settled in Canaan, and could not so conveniently as in the wilderness carry the goat to 'a land not inhabited.' But they allow that it sometimes escaped alive into the desert, and was usually taken and eaten by the Arabs, who, of course, were little aware of what they did.

21. '*Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel.*'—A similar act took place in the ordinary sin-offerings; but the present was a peculiarly solemn occasion in which that ceremony was exemplified. When the animal is understood as a representative victim, whose death atones for the iniquity of him in whose behalf it is offered, some formal act for constituting the representation, and expressive of a transfer to that victim of the sin for which he is to make atonement, would naturally be thought of; and an act for this purpose more simple and impressive than the present could scarcely be devised. Accordingly, we find the idea of transfer and representation accompanied by the same or a very similar act in different times and countries. It was so in Egypt. We have already described an Egyptian sacrifice, after Herodotus; but we purposely omitted one particular, reserving it for this place. He says that when an animal was sacrificed, the Egyptians heaped awful imprecations on its head, wishing that all the evils which impended over those who offer the sacrifice, or over Egypt in general, might fall upon it. They always cut off the head of the victims, and after imprecating it, they carried it forth and sold it in the market to foreigners; but if there were none in the neighbourhood, they threw it into the river. This custom was general over all Egypt; and, in consequence of it, no Egyptian would ever taste the head of any creature that had breathed. This is confirmed by the ancient Egyptian paintings, representing the slaughtering of animals, in which we see the head of the animal cut off in the first instance, and carried away entire. In India also there are manifest traces of the same usage. Mr. Roberts mentions, that when a man offers a goat or ram, he puts one leg over it (as on horseback), and lays his hand upon its head, while the priest repeats the prayers, after which the head is struck off at one blow. The same writer states that persons, under various circumstances, vow to set a goat at liberty in honour of some god, if the prayers which they make are granted. So also, if a person has committed what he considers a great sin, he also liberates a goat, and then, in addition to other ceremonies, he sprinkles the animal with water, puts his hands upon it, and prays to be forgiven. Before such goat is set free, to go where it likes, the owner either makes a slit in its ear, or fastens a yellow cord (compare the scarlet fillet mentioned in the note to *v.* 10) around its neck. These are the tokens by which the animal is known, and which secure it from molestation. (*Oriental Illustrations*, pp. 83, 87, 88.) A remarkable analogy, to at least the Rabbinical explanation about the scape-goat, occurs in the Hindoo sacrifice of a horse, mentioned in Mr. Halhed's translation of the *Code of Gentoo Laws*, xxi. and 127. The offerer fastens a scroll of writing upon the horse's neck, and dismisses him to go where he pleases: but the animal is attended night and day by a stout and valiant man, equipped with the best necessaries and accoutrements, whose business it is to protect the animal's freedom. In the end, it seems, the horse is sacrificed and his carcase consumed in the fire: and the oriental commentator, cited in Mr. Halhed's preface, remarks that 'the intent of this sacrifice is, that a man should consider himself in the place of that horse.' Similar ideas have always prevailed more or less in Arabia. One of the most curious illustrations of this is given by Bruce, the Abyssinian traveller. A quarrel between two parties of men took place, and great disorder and mutual hostility prevailed for several days. At last, their ammunition being nearly expended, the old men on both sides settled the matter by agreeing to lay all the blame upon a camel. One was accordingly produced, and brought without the town, where they spent great part of the afternoon in upbraiding the poor animal with all the offences of hand and tongue of which they had been themselves guilty. When his measure of iniquity seemed full—'each man thrust him through with a lance, devoting him *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head; after which each man retired, fully satisfied as to the wrongs he had received from the camel.'

29. '*In the seventh month, on the tenth day of the month, ye shall afflict your souls.*'—This was one of the great annual observances; but not one of those at which the presence of every male was required at the tabernacle or temple. It was held on the tenth day of the month Tishri (September—October), which is the first month of the civil year, and the seventh of the ecclesiastical. The day was observed as a most strict fast, and no servile work was done thereon. Many expiatory ceremonies have already passed under our notice, as required in various circumstances; but *this* was the grand and general expiation in which atoning sacrifices were made for *all* the sin and all the defilement of the preceding year. Hence it was pre-eminently distinguished as *the* Day of Atonement. The idea of the institution seems to have been, that inasmuch as the incidental and occasional sin-offerings had, from their very nature, left much sin for which no expiation had been made, there should be a day in which all omissions of this sort should be supplied, by one general expiation, so that at the end of the year no sin or pollution might remain for which the blood of atonement had not been shed. The ceremonies are too distinctly detailed to require a general explanation; but we have made some remarks on a few particular points. For an account of the manner in which this solemn fast is observed by modern Jews, we may refer to Buxtorf, Calmet, and Allen's *Modern Judaism*.

CHAPTER XVII.

1 The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden, 15 and all that dieth alone, or is torn.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a [1]sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, [2]which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 [3]For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth [4]that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

[1] Exod. 29. 18. Chap. 4. 31. [2] Heb. *that hunteth any hunting.* [3] Gen. 9. 4. [4] Heb. *a carcase.*

Verse 5. '*Offer them for peace offerings unto the LORD.*'—The purport of this law, as read here, is, that the Israelites were to bring the animals they intended to kill for food, to the tabernacle, to be dealt with as peace offerings, the blood being applied and the fat consumed as in such sacrifices, the rest being eaten by the offerer, as in the regular sacrifices of this class. But then the difficulty comes of reconciling this text with Deut. xii. 13. Michaelis thinks that the law of the chapter before us was only intended to operate temporarily during the sojourn in the wilderness, and that the law in Deuteronomy, delivered just before the entrance of the Hebrews into Canaan, was intended expressly to repeal that now under consideration. Others, however, apprehend that the two passages cannot be reconciled without adopting a clause which does not now exist in the Hebrew text, but is found in the Samaritan and Septuagint versions. This consists in an addition to *v.* 3, as it now stands, of the words,—'for a burnt offering or for a peace offering, acceptable and of a sweet savour to Jehovah.' The direction would then mean, not that animals killed for food were to be offered as peace offerings, but that burnt offerings and peace offerings should be sacrificed nowhere else but at the tabernacle. We are not called upon to determine between these alternatives. The authorities and reasons for the latter speak for themselves; but as those in favour of that which has the merit of dispensing with any addition to the received text, are not at once so apparent, we may state—that the regulation is conceived to have arisen with the view of preventing secret sacrifices to idols. It was a custom in ancient times for a person to make an offering of the flesh which he intended to use as food: and as the Israelites were certainly much addicted to idolatry, it might not unreasonably be suspected that they would privately make their offerings to idols under pretence of slaughtering animals for food. It was an obvious and effectual method of preventing this, to order that *all* animals slaughtered for food should, in the first instance, be killed in public, and offered only to Jehovah. If the interpretation thus given to the law itself be correct, this was doubtless the primary consideration on which it was founded: indeed, however it be understood, that its object was the prevention of idolatrous sacrifices, is expressly declared in verses 5-7. It does not appear whether the meat thus offered was to be eaten within a given time and in company, like the regular peace offerings; if so, this would have been no particular hardship; for, as we

have already had several occasions to remark, tribes circumstanced as the Israelites were in the wilderness, do not slaughter animals for every-day consumption, but only for the purpose of making a feast; so that what was enjoined as to the peace offerings, was what would be ordinarily done, whether the animal were offered or not. Michaelis does not seem to have been aware of this strong corroboration of the view he was led to adopt, and in which, we are, upon the whole, rather disposed to concur. The view does not appear to be weakened, but rather strengthened, by the law in Deuteronomy, which seems to have had the object of removing in Canaan a restriction which had prevailed in the wilderness. The reasons for the repeal are nearly as obvious as those for the original law. A new generation had arisen, more instructed than that which had been so deeply imbued with the idolatries of Egypt, and the original restriction had therefore become less needful. And besides, the observance of the original law, would have been scarcely practicable when the Hebrews became settled in Palestine. They would naturally be then disposed to consume more animal food—as settled nations usually do, even in the East—than when in the wilderness: and yet this law would nearly have operated as an interdiction of such food to a great part of the population, who residing at a distance from the tabernacle or temple, would have been obliged to take a long journey with their oxen, sheep, or goats, to offer them at the altar before they could taste their meat. It deserves to be remarked, that if the law in the present text is to be understood of regular burnt offerings and peace offerings, a very unnecessary repetition of it occurs immediately after in verses 8, 9: and this is unusual in the laws of Moses.

7. '*They shall no more offer their sacrifices unto devils.*'—The original word שְׂעִירִם *seirim*, here rendered 'devils,' denotes properly 'hairy ones:' hence also 'he-goats' (as in the Latin *hircus*, equivalent to *hirtus, hirsutus*, 'hairy'). From these, again, the idea travelled to certain imaginary beings, demons, sylvan gods, which were supposed to frequent wildernesses and solitary places, which were represented by goats—which the Greeks combined with the human shape, producing the satyrs, fauns, and other woodland deities, over whom Pan presided. It is probable that the popular idea of the devil, as conveyed by painters, originated in such representations; and our word *panic* is a memento of the terror which the appearance of such frightful objects was supposed to inspire. That the worship of the goat-gods was considered appropriate to wildernesses, suggests the grounds on which the Israelites were, in the wilderness where they at this time sojourned, particularly disposed to this form of idolatry; and it is one of these laws or inhibitions so eminently appropriate to the wilderness as to count among the incidental evidence that the book was written or the law delivered while the people still abode in the desert. Here also we have a reason for the immediately preceding injunction respecting the bringing to the Lord's altar all animals to be slaughtered for food, namely, that people should be thereby incapacitated from offering them, under pretence of slaughtering them for food, to idols of this description. That they had done so, and were addicted to the worship of the powers supposed to preside over such regions as that in which they dwelt, is clear from the pointed terms in which the prohibition is conveyed—'Ye shall *no more*,' etc. We may here recall attention to what has been already stated in the note to Exod. viii. 26, respecting the worship of goats in Egypt, especially in the Mendesian nome. Hengstenberg has some curious and acute remarks on this matter in his *Authentie des Pentateuches*, i. 118-122; but unfortunately he argues upon the undoubtedly erroneous information of Herodotus, who confounds Mendes with Khem, as personifying the generative principle of nature, and after identifying him with Pan (which might be true of Khem, but not any other Egyptian idol), says that the Egyptians represented him in the form combined of man and goat, which the Greeks ascribed to Pan, although it is certain that this combination was utterly unknown to that people, and was not given by them to Khem, or to any other of their idols. The Egyptians worshipped the goat bodily, as we have seen under the above cited text—especially in the nome of Mendes, where, according to Plutarch (*De Isid. s.* 36), one specially selected and set apart, received the same honours which were elsewhere rendered in Egypt to Apis or Mnevis. He even goes so far as to say that this god was called Apis, which seems very doubtful. Now, as the Israelites, in the matter of 'the golden calf,' flagrantly imitated the worship of this bull-god of Egypt, nothing is more likely than that in the present text they are cautioned against the corresponding goat-worship of Mendes, with which they could not but be well acquainted.

10. '*I will set my face against that soul that eateth blood, and will cut him off among his people.*'—Some remarks upon the eating of blood generally occur in the note on Gen. ix. 4. In this place we incline to think with Maimonides, that the prohibition has a special application to the use of blood in some superstitious or idolatrous rite; for, as he justly observes, the additional and awful sanction here given is such as never occurs but in reference to idolatry and the eating of blood, and it was, as he and most other Jewish writers think, denounced against the latter because it encouraged that species of idolatry which consisted in the worship of demons. He explains his meaning by shewing that among certain ancient idolaters (the Zabii) blood was eaten, even though they regarded it as impure and unclean, because they supposed it the food of demons, and that he who ate it acquired by that means some kind of communion with them, so that they would converse familiarly with them and reveal to them future events. There were, however, some among the Zabii to whom the eating of blood appeared loathsome and repulsive, being what men in general naturally abhor. These therefore slew a beast, and caught the blood, which they poured into a vessel or small hole in the ground, and then sitting in a circle around the blood, ate the flesh, and imagined that the demons drank the blood as their food while they themselves were eating the flesh, and that friendship, fraternity, and familiarity were thereby contracted with them, because they had eaten at the same table, and reclined on the same seat; besides which they also believed that the demons, thus propitiated, appeared to them in their sleep, indicating many things that were to come, and discovering others. 'These opinions,' adds Maimonides, 'were in those times universally entertained and approved, and no one doubted the truth of them.' The kind of representative eating of blood, by eating the flesh around the blood, he regards as in like manner prohibited by Lev. xix. 26—'Ye shall not eat anything at or upon (עַל) the blood;' and the prohibition is there certainly given in connection with the mention of superstitious and diabolical acts, which alone affords considerable sanction to this interpretation.

CHAPTER XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep

mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: [1]which if a man do, he shall live in them: I *am* the LORD.

6 ¶ None of you shall approach to any that is [2]near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 [3]The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 [4]Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 [5]Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 [6]Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 [7]Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take [8]a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

19 ¶ [9]Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed [10]pass through *the fire* to [11]Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 [12]Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

[1] Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12. [2] Heb. *remainder of his flesh.* [3] Chap. 20. 11.
[4] Chap. 20. 19. [5] Chap. 20. 20. [6] Chap. 20. 12. [7] Chap. 20. 21. [8] Or, one *wife to another.*
[9] Chap. 20. 18. [10] Chap. 20. 2. 2 Kings 23. 10. [11] Called, Acts 7. 43, *Moloch.* [12] Chap. 20. 15.

Verse 3. '*After the doings of the land of Egypt . . . and . . . . the land of Canaan . . . . shall ye not do.*'—The strong abhorrence with which the infamous practices of the Egyptions and Canaanites are mentioned, and which are described as forming a primary cause of the expulsion of the latter people from the land which their abominations had defiled, is justified by all the accounts of the East which ancient secular histories have transmitted to us. Many of the interdicted enormities recited in the text, were, in the surrounding nations, practised without shame, and even sanctioned by law. Independently of their own revolting character, and the degraded state of public morals which resulted from them, the practices which this chapter specifies were either alleged to be sanctioned by the example of the gods, or were else practised as parts of the worship and service rendered to them. The worst of them were performed in honour of the gods, at their festivals and in their temples. Thus, in every way, were they most abhorrent to Him 'who is of purer eyes than to behold evil.' Hab. i. 13.

The just and wise regulations which this chapter contains, forbidding the marriages of near relations, form the basis of the laws on this subject now in operation in most Christian states; for it has justly been conceived that what God so abhorred in the practice of the Canaanites, could not, under any circumstances, be proper or lawful. The modifications which these laws have received, in the process of adoption by Christian states, have rather tended to increase than to diminish the number of prohibitions. The reasoning on which the additional interdictions have been founded is, by a consequential inference, that these relationships are equally near with some which are expressly forbidden, and that they are therefore to be understood as included in the latter.

The subject of this chapter has excited a vast deal of attention and discussion in the United States, from causes peculiar to the social and religious condition of that country. Professor Bush, in his *Notes on Leviticus*, gives twenty-eight pages to the consideration of this chapter, and enumerates a host of treaties which bear upon it. It does not with us seem to demand such absorbing attention: but those who may wish to study it minutely, will find ample materials in the quarters indicated.

9. '*Thy sister.*'—A laxity respecting marriages among relatives distinguished the Egyptians, whose doings in this respect the Israelites are in *v.* 3 forbidden to imitate. The marriage with a sister, in particular, so strongly forbidden by Moses, was considered among them as unconditionally allowable. Diodorus (*Hist.* i. 27) says:—'It is, contrary to the common custom, lawful among the Egyptians to marry a sister, since such a union was, in the case of Isis, so fortunate in its consequences.' Pausanias (*Attica*, i. 7) says of Philadelphus, who married his sister by birth:—'He in this did that which is by no means lawful among the Macedonians, but entirely in accordance with the law of the Egyptians over whom he ruled.' Philo (*De Spec. Legg.* p. 780) relates of the Egyptian lawgiver, that he gave permission to all to marry their sisters, those who were sisters by birth not less than step-sisters, those of like age and older not less than younger.' And Wilkinson says that by the sculptures in Upper and Lower Egypt it is a fact fully authenticated, that this law was in force in the earliest times. *Anct. Egyptians*, ii. 63.

21. '*Thou shalt not let any of thy seed pass through the fire to Molech.*'—This is the first place in which the name of this Phœnician idol occurs. The word means 'king' or 'lord,' and as it is always with the article הַמֹּלֶךְ *hammolech* (except in Kings xi. 7), some have doubted whether it should be rendered as a proper name. The Septuagint generally renders it as an appellative, ὁ ἄρχων or βασιλεύς. It does not much signify, as there is no doubt that a particular idol is intended by this designation, whether treated as an appellative or a proper name. Baal is in the same case. That word means 'lord,' though usually treated as a proper name: and as this was also a Phœnician idol, some are inclined to think that Molech and Baal are but different names for the same god. There are some grounds for this opinion; but as many of the reasons on which it is founded arise out of that great source of error, the attempt to identify the idols of the East with those of the West, it is better to regard them as distinct, and as such it would seem that Molech and Baal are to be regarded as personifications of the powers which give and which destroy life. Yet even under this point of view, the two need not be regarded as absolutely severed: for the early religions regarded them as not incompatible phases of the same one God of nature. This idea of Molech as a personification of the destroying power of Nature, throws light upon the human sacrifices which formed the characteristic, although not peculiar, rite of his 'worship.' It has indeed been disputed whether the phrase 'causing children to pass through the fire to Molech' denotes the actual sacrifice of children or not. It has been alleged to mean no more than that they were made to pass between two fires without danger to life, for the purpose of purification. But this, without some other tender interpretations of the enormities of ancient worship, owes its origin to a desire in some Rabbins to lessen the mass of evidence which their own history offers, of the perverse idolatries of the Jews, and is convincingly shewn to be untenable by such passages as Ps. cvi. 38; Jer. vii. 31; Ezek. xvi. 20, xxiii. 37; the last two of which might also be adduced to shew that the victims were slaughtered before they were burnt. The scanty notices in Scripture of the Phœnician idols may be in part supplied from the Greek and Roman writers; but as they for the most part describe the later modifications of the early rites and forms of worship as they existed in the Phœnician colonies, considerable uncertainty ought to be felt in applying their accounts to the illustration of Scripture. Thus Diodorus Siculus describes the image of Chronon (whom the Greeks and Romans identified with their Saturn) as a brazen statue, which, on occasion of sacrifice, was heated red-hot, and in the outstretched arms of which the victim (a child) was laid, so that it fell down into the flaming furnace beneath—has been transferred to Molech, solely on account of the analogy which the sacrifice of children by fire offers; but is not allowed by the scholar who has the most elaborately investigated the question, to be correctly applicable to the Molech of Scripture (Movers, *Die Phönizier*). It is chiefly as the national God of the Ammonites, that Molech comes before us in Scripture: yet he is also indicated as a principal idol of the Canaanites and Phœnicians, if not often under the name, at least under the notion which we attach to it. It appears from the present text, that his idolatrous worship was known to the Israelites even in the wilderness; and there is reason to conclude, from Ezek. xx. 26 (comp. *v.* 31) that the horrid rites which signalized his worship were not unknown to them even there. It is, however, for the first time directly stated, that Solomon erected a high place for Molech on the Mount of Olives (1 Kings xi. 7); and from that period his worship continued uninterruptedly there or in Tophet, in the valley of Hinnom, till both places were defiled by Josiah (2 Kings xxiii. 10). This worship seems, however, to have been among the abominations restored by his son Jehoahaz, and maintained by his successors; and Ezekiel, writing during the captivity, speaks of it as subsisting to his day. But after the restoration all traces of this idolatry disappear. See Witsius, *De Cultu Molochi*, in his *Miscell. Sacra*; Cramer, *De Molocho*; Movers, *Die Phönizier*; Munter, *Religion der Karthager*; and Art. MOLOCH in *Cyclop. Bibl. Literature.*

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [1]Ye shall be holy: for I the LORD your God *am* holy.

3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

[1] Chap. 11. 44, and 20. 7. 1 Pet. 1. 16.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And [4]when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not [3]swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

13 [4]Thou shalt not defraud thy neighbour, neither rob *him:* [5]the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, [6]nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not [7]respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.

17 [8]Thou shalt not hate thy brother in thine heart: [9]thou shalt in any wise rebuke thy neighbour, [10]and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, [11]but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman, that *is* a bondmaid, [12][13]betrothed to an husband, and not at all redeemed, nor freedom given her; [14][15]she shall be scourged; they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be [16]holy to praise the LORD *withal.*

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

27 [17]Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not [18]make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 Do not [19]prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 And [20]if a stranger sojourn with thee in your land, ye shall not [21]vex him.

34 [22]*But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

[3] Chap. 23. 22. [3] Exod. 20. 7. Deut. 5. 11. Matt. 5. 34. Jam. 5. 12. [4] Ecclus. 10. 6. [5] Deut. 24. 14. 15. Tob. 4. 14. [6] Deut. 27. 18. [7] Exod. 23. 3. Deut. 1. 17, and 16. 19. Prov. 24. 23. Jam. 2. 9. [8] 1 John 2. 11. [9] Ecclus. 19. 13. Matt. 18. 15. [10] Or, *that thou bear not sin for him.* [11] Matt. 5. 43, and 22. 39. Rom. 13. 9. Galat. 5. 14. Jam. 2. 8. [12] Or, *abused by any.* [13] Heb. *reproached by,* or, *for man.* [14] Or, *they.* [15] Heb. *there shall be a scourging.* [16] Heb. *holiness of praises to the LORD.* [17] Chap. 21. 5. [18] Deut. 14. 1. [19] Heb. *profane.* [20] Exod. 22. 21. [21] Or, *oppress.* [22] Exod. 23. 9.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 [23]Just balances, just [24]weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

[23] Prov. 11. 1, and 16. 11, and 20. 10.

[24] Heb. *stones*.

Verse 9. '*Thou shalt not wholly reap the corners of thy field*,' etc.—The minor laws, which direct that trees shall not be beaten (to make the fruit fall) by the owners; that the corners of fields shall not be reaped; that dropped ears of corn shall not be gathered; and that the forgotten sheaf should not be returned for—but that all should be left for the poor, are exceedingly amiable traits of the Mosaical law, and should modify the considerations of those who are disposed to look upon that code as one of unmitigated austerity. Since, however, as might be expected, much stress has been laid upon the Mosaical laws with respect to the poor, as if they were matters of eternal obligation, it may be well to point out that these agricultural privileges, and a few others of the same kind, together with the right of the poor to share the offering feasts of their wealthier brethren, formed the only legal provision for the poor in Israel, and were not in addition to, but in the place of, such a fixed obligation as the community incurs in England, to defray whatever expenses may be necessary to provide for the destitute poor. The sort of provision which the law of Moses made for the poor, was very practicable in, and well suited to, an agricultural community, and in one so peculiarly organized as that of the Hebrews; but their operation would not be very practicable, nor convenient if practicable, in any other; and a large portion of this provision arose from, or was connected with the ceremonial law, which is no longer observed even by the Jews. Thus the application of the Mosaical laws would be wholly inadequate to meet the wants of the poor in a country like ours; and it is proper to add that the Hebrew had the right to choose the objects of his bounty, and to apportion that bounty as he pleased. Even *gleaning*, which had most the appearance of a public right, could not be exercised without the previous permission of the owner of the field. The matter is thus understood by most of the Jewish writers; and their interpretation seems to be borne out by Ruth ii. 2, 7.

14. '*Thou shalt not curse the deaf, nor put a stumbling-block before the blind*.'—Does not this law seem to imply that the Israelites, or perhaps the people generally of those early times, were much in the habit of extracting a malicious sport from the bodily defects and deprivations of others? This seems very probable; and perhaps it may have arisen from a disposition, which appears to have prevailed in those early times, when diseases and deformities seem to have been comparatively rare, to regard such calamities less as misfortunes than as evidences of the Divine indignation against some hidden crime, either in the sufferer himself or in his parents. The existence of the injunction intimates the prevalence of the offence it was designed to remove. So the Hindoos have, as Mr. Roberts informs us, a saying (if not a law),—'Abuse not the deaf, make not a hole before the blind, nor exasperate the dumb.' Yet this very people take great pleasure in the malicious and heartless practices which their common saying reprobates. Europe has no law or saying on the subject; and the silence of the law and of the popular voice, is an eloquent and beautiful testimony of reliance in the right feelings of commiseration and kindness, with which all but barbarians and savages have learned to regard those who walk in affliction. We are persuaded that most people would now turn with loathing and indignation from any represented or written fiction, the interest or mirth of which turned upon the awkward situations into which a blind or deaf person might be led by the mischievous. Indeed, we have had abundant reason to be convinced that—thanks to the humanizing influences of Christianity, and of civilization, its handmaid—those who walk through life in darkness or in silence, do generally experience, from all classes of a Christian and civilized community, a degree of indulgence for their errors and mistakes, of exemption from insult and contumely, of assistance under difficulty, and of general sympathy and kindness, which no one who enjoys the full physical benefits of existence can ever hope to obtain. On this subject, see fully in *The Lost Senses* of the present writer.

19. '*Not let thy cattle gender with a diverse kind*.'—This interdiction was probably intended for the purpose that no example might exist of the unnatural commixtures which were among the 'abominations' of the ancient oriental nations. Some, however, think that this and the other similar interdictions were only typical, and intended to teach the Israelites that they were not to intermingle with other nations. It does not appear, however, that this law was so understood by the Hebrews as to preclude them from the use of animals thus produced, but only from taking measures to produce them. Mules are frequently mentioned as being used for riding, at least after the time of David; and, if otherwise understood, an Israelite who kept his herds in the wilderness must often have felt perplexed by the doubt whether his sheep-dog might not have littered him a half-fox or wolf. As, however, mules do not appear to have been in common use till about the time of David, it would seem as if the earlier Israelites did understand that their law prohibited the use of mixed breeds.

—'*Not sow thy field with mingled seed*.'—It is perhaps scarcely necessary to observe that this law implies no prohibition against dividing a field into small parcels, in each of which a different kind of seed might be sown; but merely against sowing two different kinds at once in one and the same spot; barley, for instance, along with wheat. The object of this law has been variously understood. Michaelis thinks that its design was to secure the best qualities of agricultural produce, by providing for such a careful separation of seed, that the higher qualities should not be deteriorated by being mixed with the inferior. Whether his view be right or not, he certainly succeeds in shewing the injury which arises from the want of such attention to the securing of a clean crop. He instances Hanover, which is most advantageously situated for agriculture, but which yet, from neglect on this point, was, in his time, in a worse condition than some other German countries less favourably situated. He mentions a scarcity in England—he does not say when, but we infer it was that which occasioned such general tumults in 1766-1767—when some other German corn growing states found there an advantageous market for their superabundant grain; but no merchant would purchase the superfluous store of Hanoverian produce, because it was so unclean as to be unfit for exportation. Mr. Roberts, in his very valuable *Oriental Illustrations*, has offered another reason, which does not seem less probable than this. He observes, that large fields are seen in India sown with two kinds of seeds; that is, mixed and sown together. One kind requires much water, the other but little; so that, whether there be a scarcity or abundance of rain, the farmer is sure of his crop. Sometimes also a doubt is entertained as to what kind of produce the land is best adapted, and then recourse is had to this plan. From these, or at least the first of these facts, Mr. Roberts is disposed to infer, that the object of the prohibition to the Israelites 'may have been to induce them fully to trust in the providence of God, and not to make provision for a dry or wet season by sowing their fields with mingled seed.' Others think that the law was

to prevent the land from being over-cropped. Finally, Professor Paxton seems disposed to follow Maimonides, who finds a reason for this precept in the idolatrous customs of the ancient Zabii, who not only sowed different seeds, but grafted trees of different kinds upon each other, in certain aspects of the planets, and with certain fumigations, but also used abominable practices at the moment of incision: and he doubts not that God forbade the people to sow with mingled seeds, that he might root out the detestable idolatries and unnatural lusts which abounded in those times. We do not know on what authority it is stated that flagellation was the punishment of transgressing this command. A very appropriate penalty seems to be mentioned in the parallel text (Deut. xii. 9), where the word rendered 'defiled' equally means 'consecrated;' that is to say, that the produce of a field thus improperly sown would be forfeited to God, and therefore belong to the priests—a penalty well calculated to secure attention to the injunction.

— '*Neither shall a garment mingled of linen and woollen come upon thee.*'—Josephus assigns as a reason, that clothing of this sort was allowed only to the priests, and was therefore forbidden to the common people. Josephus, being himself a priest, is a good authority for what the priests wore in later times; but there is nothing in the sacred text itself, to countenance the opinion that any of the priestly garments were of linsey-woolsey in the time of Moses. In this state of the case, perhaps the opinion of Maimonides may be thought worthy of attention. This is, that the law was principally intended as a preservative from idolatry; for the heathen priests of those times wore such mixed garments of woollen and linen, in the superstitious hope of having the beneficial influence of some lucky conjunction of the planets or stars, to bring down a blessing upon their sheep and their flax.

23. '*Three years . . . it shall not be eaten of.*'—'The economical object of this law is very striking. Every gardener will teach us not to let fruit-trees bear in their earliest years, but to pluck off the blossoms; and for this reason, that they will thus thrive the better, and bear more abundantly afterwards. Now, if we may not taste the fruit the first three years, we shall be the more disposed to pinch off the blossoms; and the son will learn to do this from his father. The very expression, *to regard them as uncircumcised*, suggests the propriety of pinching them off; I do not say *cutting* them off, because it is generally the hand, and not a knife, that is employed in this operation.' Michaelis, iii. 367, 368. Although, however, the use of the fruit was only interdicted for three years, the produce did not become available to the proprietor till the fifth year, the first-fruits, that is those of the fourth year, being in this, as in other instances, one of the dues from which the priests derived their subsistence.

26. '*Enchantment.*'—The original term is from נָחַשׁ *nachash*, which signifies both 'a serpent,' and 'brass.' Taking hold of the former signification, some suppose that something is meant like to the divination and augury by serpents, mentioned by Homer and other ancient writers, and called by the Greeks *Ophio-manteia*. The Septuagint sanctions this view, which is supported at great length by Bochart. There was another mode of divination, by means of plates of brass, mentioned by Pliny (*Hist. Nat.*, xxx. 2), and which some suppose may be rather intended in this place. Implicit reliance cannot be reposed upon either interpretation, as both have no other foundation than the etymology of the word: but, of the two, the former seems best entitled to consideration; as there are indications in Scripture that the Jews were at times addicted to Ophiolatry.

— '*Nor observe times.*'—The Hebrew word here תְּעוֹנֵנוּ *theonēnu*, is of doubtful origin, and hence arises some uncertainty in the interpretation of it. The most common is that which derives the word from עָנַן *ānān*, 'a cloud,' and supposes that it has reference to the taking of omens from the aspect of the clouds and other celestial phenomena, a common practice of ancient augury. Gesenius proposes to go to the verb עָנַן *ānān*, 'to cloud,' which in the conjugation Poel takes the metaphorical sense of 'to act covertly,' or as under a cloud, 'to use covert acts, to practise magic, sorcery,' etc.; and this is a very good sense, unless that it seems too general for the place, seeing that it would comprehend every secret and unlawful act, —even that which in the preceding clause is specially mentioned. Others derive the word from עַיִן *ayin*, 'the eye,' and if this were adopted it would be well to refer it to the superstitions connected with the belief in the evil eye, which have been at all times very prevalent in the East. Others, with whom our own translators concur, consider the law as levelled against the very common Oriental superstition growing out of the belief in lucky and unlucky days. The Septuagint, by translating ὀρνιθοσκοπήσεσθε, declares it to be ornithomancy, meaning augury, or omens drawn from the flight, etc. of birds. The Vulgate has *Nec observabitis somnia*, 'neither shall ye observe dreams,' which is adopted by the versions which submit to its authority. Which of all these interpretations is the best, it is hard to say.

28. '*Nor print any marks upon you.*'—This is understood to forbid the practice of *tattooing*, that is, by means of colours rubbed over minute punctures made in the skin, to impress certain figures and characters on different parts of the body, and which in general remain indelible throughout life. The figures thus impressed on the arms and breasts of our sailors will serve in some degree to indicate the sort of ornament intended. The practice is well known to be common amongst savages and barbarians, in almost all climates and countries—the aboriginal inhabitants of our own country not excepted, who, from having their naked bodies profusely ornamented, apparently in this style, were described by the Romans as painted savages. It seems, in England, to be more commonly regarded as a custom of savage islanders, than as any thing more. Yet it is also an oriental custom; and that too among people whose proximity to the Hebrews affords a reason for the interdiction. The Bedouin Arabs, and those inhabitants of towns who are in any way allied to them, are scarcely less fond of such decorations than any islanders of the Pacific Ocean. This is particularly the case among the females, who, in general, have their legs and arms, their front from the neck to the waist, and even their chins, noses, lips, and other prominent parts of the face disfigured with blue stains in the form of flowers, circles, bands, stars, and various fanciful figures. They have no figures of living objects, such being forbidden by their religion; neither do they associate any superstitions with them, so far as we are able to ascertain. They probably did both before the Mohammedan era, as their descendants in the island of Malta do at present. The men, there, generally go about without their jackets, and with their shirt sleeves tucked up above their elbows, and we scarcely recollect ever to have seen an arm, thus bare, which was not covered with religious emblems and figures of the Virgin, or of some saint under whose immediate protection the person thus marked conceived himself to be. Thus also, persons who visit the holy sepulchre and other sacred places in Palestine, have commonly a mark impressed upon the arm in testimony of their meritorious pilgrimage. The Hindoos also puncture upon their persons representations of birds, trees, and the gods they serve. Among them the representations are sometimes of a highly offensive description. All Hindoos have a black spot, or some other mark, upon their foreheads. It was probably the perversion of such figures to superstitious purposes, or their being worn in honour of some idol, which occasioned them to be interdicted in the text before us—if such tattooing is really that which is here intended. As the marks are indelible, we, of course, in taking this view, consider that a permanent fashion, rather than a temporary mourning usage, is here prohibited.

31. '*Them that have familiar spirits.*'—The word rendered 'familiar spirits' is אֹבֹת *oboth*, singular אוֹב *ob*, to which it would be difficult to assign any translation which should render it intelligible without much periphrasis.

The literal meaning is 'leathern bottles,' properly 'water-skins. The sense in which it is applied must be collected from the passages in which it occurs; being, Lev. xx. 6; Deut. xviii. 11; 2 Sam. xxviii. 3, 7, 9; 2 Kings xxi. 6; 2 Chron. xxxiii. 6; Isa. viii. 19; xix. 3; xxix. 3; where it clearly denotes a necromancer or sorcerer, one who professes to call up the dead by means of magical incantations and formulas, in order that they may give response to future or doubtful things. In some places it is put for the divining spirit or foreboding demon Python, which was supposed to have taken up its temporary abode in the conjuror; Lev. xx. 27; 1 Sam. xxviii. 8: comp. Acts xvi. 6. Hence a female professor of this art is called 'one in whom is a spirit of divination' (1 Sam. xxviii. 7, 8); and in Isa. xxix. 4, it is put for the spirit evoked. The Septuagint usually renders *oboth* by ἐγγαστρίμυθοι 'ventriloquists,' and that not incorrectly, since among the ancients the power of ventriloquism was often misused for the purposes of magic and necromancy. As to the connection between the two significations of bottle and necromacer, it in all probability arose from regarding the conjuror while possessed by the demon, as a *bottle*, that is, a vessel or case, in which the demon was contained.

— '*Wizards.*' This is an admirable translation of the original, if we refer to either the literal or conventional senses of the Hebrew word and the English one by which it is rendered. The latter 'wise-ard,' contracted 'wizard,' from 'wise,' denotes literally 'a wise man,' but conventionally a man who pretends to secret arts which give him a knowledge of hidden things; and no one versed in lawful knowledge would like to be called a wizard, although the term correctly designates him, taken in its literal and original signification. In like manner the original here is יִדְּעֹנִים *yiddonim*, from יָדַע *yada*, 'to know,' which means literally 'knowing ones,' or 'wise ones;' but conventionally, a man practising unlawful acts, or affecting the possession of knowledge and powers hidden from others, that is a wizard or sorcerer. The word occurs again in xx. 6; and Deut. xviii. 11; and in Lev. xx. 27 it also denotes a wizard-spirit, or spirit of divination, by which wizards were supposed to be attended.

CHAPTER XX.

1 *Of him that giveth of his seed to Molech.* 4 *Of him that favoureth such an one.* 6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of bestiality.* 18 *Of uncleanness.* 22 *Obedience is required with holiness.* 27 *Wizards must be put to death.*

AND the LORD spake unto Moses, saying,

2 ¶ [1]Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 ¶ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ [2]Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

9 ¶ [3]For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

10 ¶ And [4]the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ [5]And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 ¶ [6]If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 ¶ And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 ¶ [7]And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 ¶ [8]And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath

[1] Chap. 18. 21. [2] Chap. 11. 44, and 19. 2. 1 Pet. 1. 16. [3] Exod. 21. 17 Prov. 20. 20. Matt. 15. 4. [4] Deut. 22. 22. John 8. 4, 5. [5] Chap. 18. 8. [6] Chap. 18. 22. [7] Chap. 18. 23. [8] Chap. 18. 9.

uncovered his sister's nakedness; he shall bear his iniquity.

18 ¶ [9]And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath [10]discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 ¶ And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it *is* [11]an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my [12]statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, [13]spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and [14]therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people.

25 [15]Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that [16]creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: [17] for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

27 ¶ [18]A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

9 Chap. 18. 19. 10 Heb. *made naked.* 11 Heb. *a separation.* 12 Chap. 18. 26. 13 Chap. 18. 25. 14 Deut. 9. 5.
15 Chap. 11. 2. Deut. 14. 4. 16 Or, *moveth.* 17 Verse 7. Chap. 19. 2. 1 Pet. 1. 16. 18 Deut. 18. 11. 1 Sam. 28. 7.

Verse 2. '*Stone him with stones.*'—This was the ordinary capital punishment among the Hebrews, and is always to be understood when the legal infliction of death is mentioned in Scripture, without the form being specified. In later times punishment inflicted by or upon military men was by the sword, as also when a person was put to death by the direct order of the king—just as with us the ordinary legal punishment is hanging, while military offenders are shot. The common ideas of this punishment differ considerably from the accounts left of it by the Jewish writers, who state that when the criminal arrived within four cubits of the place of execution, he was stripped naked, except a slight covering about the loins; and, his hands being bound, he was led up to the fatal spot, which was usually an eminence about twice the height of a man. The first executioners of the sentence were the witnesses, who generally pulled off their clothes for the purpose (Acts vii. 50). One of them threw him down with great violence upon his loins; and if he rolled over upon his breast, he was turned upon his loins again. If he happened to die by the fall, the sentence of the law was executed; but if not, the other witness took a great stone and dashed it in his breast, as he lay upon his back: and then, if he still lived, all the people who stood by threw stones upon him till he died. In this way the execution was quickly over, and with fewer revolting circumstances than must occasionally have arisen had it been accomplished by the indiscriminate pelting which is usually supposed to have constituted this mode of capital punishment.

10. '*The adulterer and the adulteress shall surely be put to death.*'—The law of Moses is by no means peculiar in the award of capital punishment to a breach of the matrimonial contract. We see indeed from the instance of Thamar (Gen. xxxviii.) that the present law was in operation among the forefathers of the Hebrews long before it thus received the Divine sanction. Those who are disposed to consider the law exceedingly severe, will do well to consult the vindication of it which Michaelis gives in Art. cclx. of his *Commentaries*. His leading, but by no means his only, argument is, that in the point of view in which the crime is usually regarded by Orientals, and was regarded by the Hebrews, no punishment short of death would have been effectual in preventing the introduction and prevalence of a practice of self-avengement by assassination.

Michaelis, in a subsequent article, examines the Mohammedan law on the subject, and we observe, with surprise, that he does not find any other punishment than stripes. It is true that the *Koran* is not very distinct on the subject; but the traditions also should have been examined—the decisions in which are regarded as of equal authority with the *Koran*. We have looked into the *Mischat-ul-Masabih*, and find the law concerning adultery perfectly clear. It there appears that Mohammed was at all times reluctant to adjudicate on cases of adultery; but whenever he did so, he in all instances directed the woman to be stoned, and the man also, if he were married; but, if single, he was punished with eighty stripes. Accordingly we find that adultery is at this day almost invariably punished with death in Mohammedan countries. The crime is seldom made a matter of judicial enquiry and conviction, but the injured person avenges himself with his own hand. A woman almost never escapes. Among the Bedouin Arabs and the Eelauts of Persia, her paternal family is considered more dishonoured by her conduct than her husband; and hence she usually receives her death from the hand of her father or brother, although her husband, or even her son, may inflict it. The Eelauts exact the penalty of death rather more inexorably than the Bedouins, who sometimes, when the guilty parties succeed in eloping to another camp or tribe, are prevailed upon to forego their claim for blood, in consideration of certain payments, which are generally so heavy as to be ruinous to the seducer. The punishment of death for this crime is not confined to the Mohammedan countries, but generally prevails throughout Asia.

In the present text the capital punishment is denounced without its form being mentioned; and the Rabbins say, that in all such cases the punishment was that of strangling, as the mildest sort of death. Their authority, however, does not in this instance deserve the least attention. No such punishment for any crime is mentioned in the

law of Moses, or indeed in all the Bible, nor even in Josephus. Stoning was the general capital punishment; and we may always understand it as the punishment inflicted, where no particular form of death is specified; just as we, when a man is condemned to death, understand, without any explanation, that he will be hanged. Besides, we see, in other cases, that crimes which the law, in the same form of words, punishes with death, were in practice punished with stoning in the lifetime of Moses. (Compare Exod. xxi. 14; xxxv. 2, with Num. xv. 32.) Other crimes, such as unchastity, not amounting to adultery, were punished with stoning (Deut. xxii. 20-24), and it is not therefore likely that the greater crime received the milder punishment. Indeed, it seems from John viii. 7, that stoning was still considered the proper punishment of adultery so late as the time of our Saviour. To this we may add, that Mohammed distinctly understood that stoning was the punishment which the Pentateuch assigned, and thought that, in prescribing a similar punishment, he was following its authority. The Jews of his time had abolished capital punishment for adultery altogether, substituting stripes; and in this Mohammed was so far from concurring, as Michaelis seems to think he was, that he reproached them with the neglect of their law. The following anecdote, which forms one of the traditions which the Mohammedans consider most authentic, will illustrate this subject:—'A Jew came to the Prophet, and said "A man and woman of ours have committed adultery:" and the Prophet said, "What do you meet with in the Bible in the matter of stoning?" The Jew said, "We do not find stoning in the Bible, but we disgrace adulterers and whip them." Abdullah-bin-Salam, who was a learned man among the Jews, and had embraced Islam, said, "You lie, O Jewish tribe! verily the order for stoning is in the Bible." Then the Bible was brought and opened; and a Jew put his hand over the revelation for stoning, and read the one above and below it; and Abdullah said, "Lift up your hand;" and he did so; and behold the revelation for stoning was produced in the Bible: and the Jews said, "Abdullah spoke true, O Mohammed! the stoning is in the Bible." Then his highness ordered the man and woman to be stoned: and they were so." *Mischat-ul-Masabih.*

14. '*Burnt with fire.*'—See the note on Gen. xxxviii. 24. There is only one other crime against which this punishment is denounced in the law (chap. xxi. 9). It seems, upon the whole, very doubtful whether these and other texts of the same import in the early books of the Old Testament express the punishment of burning *alive*, or of the ignominious burning of the body *after* execution. It is certain that we have no example of the former punishment; but we have of the latter, as resulting from such a law as that expressed in the text. Thus, in Josh. vii. 15, it is declared that the unknown person who had taken of the accursed thing should be 'burnt with fire;' and when the man was discovered, we find that this intention was executed, not by burning him alive, but by stoning him first, and *then* burning his remains (*v.* 15). We therefore lean to the opinion that stoning, being the common and well-known punishment, is *understood* in these texts, and that only the additional punishment of burning the body is *expressed*. Michaelis thinks that burning alive was not sanctioned by the Mosaic law: but Horne, who generally follows him, seems to consider that *both* burning alive and burning after death are among the punishments mentioned by Moses; and it is rather odd that he cites the same texts in proof of both—namely, that before us and the one in the next chapter. The testimony of the Rabbins is worth very little in this matter, as many capital punishments were in later times introduced, of which the law of Moses takes no notice. They say, that because the bodies of Nadab and Abihu were not consumed by the fire which slew them, it was thought unlawful to burn a criminal alive; but that he was put to death by melted lead being poured down his throat. We may accept this so far as to shew that persons were not consumed alive in the fire; but we are bound to reject the other part, as wholly unsanctioned by the law of Moses. It is possible that they may have had this punishment in after times, when the meaning of the law had been greatly perverted by absurd glosses and inferences.

21. '*They shall be childless.*'—It is doubtful whether this is to be regarded as a prediction or an injunction—that is, whether the punishment was to be inflicted by the hand of God or of man. The idiom of the original seems to favour the latter conclusion, which has also the sanction of the scholiast in the Vatican Septuagint, of Augustin (Quæst. 76 in Levit.), of Eben Ezra, and others. It is also advocated, perhaps rather too positively, by Michaelis. This does not mean, he says, that God would miraculously prevent the procreation of children from such a marriage; for God no where promises any continual miracle of this nature: but only that the children proceeding from it should not be put to their account in the public registers; so that in a civil sense they would be childless. The Hebrew word עֲרִירִי *ariri*, 'unfruitful,' has this meaning, and is applied to the case of a man who has children, but will not be heired by them. Thus in Jer. xxii. 30, it is said of a king, who certainly had children, though they did not receive his inheritance, 'Inscribe this man as childless; for of his posterity none shall prosper, nor any sit upon the throne of David.' The children of such a marriage would be ascribed to the deceased brother; and that, among the Israelites, where a man made so much of the honour of being called father, was a very sensible punishment.

CHAPTER XXI.

1 *Of the priests' mourning.* 6 *Of their holiness.* 8 *Of their estimation.* 7, 13 *Of their marriages.* 17 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* [1]he shall not defile himself, *being* a chief man among his people, to profane himself.

5 [2]They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

[1] Or, *being an husband among his people, he shall not defile himself* for his wife, &c.

[2] Chap. 19. 27.

7 ¶ They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 ¶ And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him; I *am* the LORD.

13 ¶ And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the [3]bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing [4]superfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or [5]a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

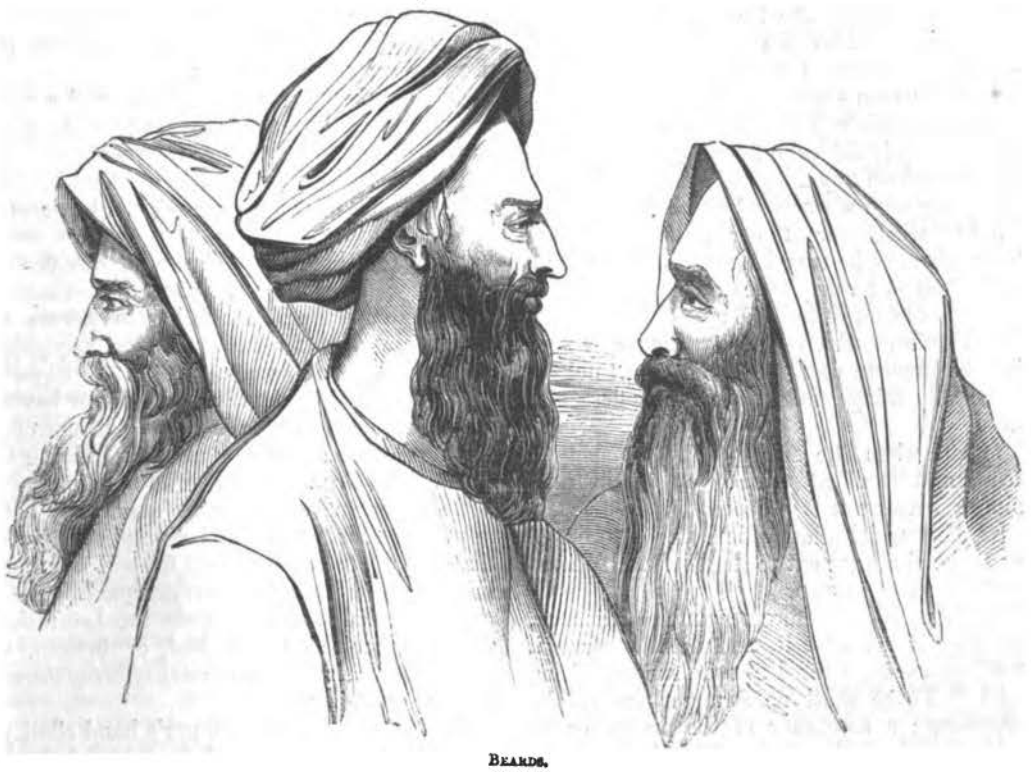
23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

[3] Or, *food*. [4] Chap. 22. 23. [5] Or, *too slender*.

Verse 5. '*Neither shall they shave off the corner of their beard.*'—In chap. xix. 28, this is made a general law, not peculiar to the priests. They are here forbidden to do that which had already been prohibited to the people in general. There is a difference of opinion as to the interpretation of the text. Some think that it is to be understood generally, as interdicting the shaving of the beard. If thus understood, there seems an adequate reason for it in the contrary practice of the Egyptians, who did shave their beards (see note on Gen. xli. 14); and its repetition to the priests may have been to shew them that they were not exempted from the general law, as they might have been led to conclude from having observed the peculiar scrupulosity of the Egyptian priests on this point, who, as we are informed by Herodotus, were particularly careful to shave *all* the hair off their bodies every third day. The other alternative is that which has the sanction of our translation, and by which it appears we are to understand the whiskers, or upper extremities of the beard. The object would then appear to be to keep them a distinct people from the Arabs, who either shaved their whiskers or cropped them short. We must not forget that it was one great object of many of the Mosaical laws to keep the Israelites separate from all the neighbouring nations; and whether the Egyptians or the Arabs were in view, it is certain that a different fashion of the beard would have a more marked effect, in assisting such a distinction, than can be readily calculated by those who hold that appendage in light esteem. That such a distinction as we have mentioned did exist, is not only manifested by existing usages, but by ancient accounts. Mohammed perceived the effect of this distinction,—for many Jews resided in Arabia in his time —and strictly enjoined that it should be kept up. According to the traditions, he used to clip his own whiskers; and frequently said, 'He who does not lessen his whiskers is not of our ways:' and he expressly said, that he inculcated this practice in opposition to the Jews, who were not accustomed to clip either their beards or whiskers. In these counter regulations we seem here to perceive the object of the apparently trivial injunction of the Hebrew legislator. Some ideas in illustration of this subject may be obtained from the inspection of the different forms in which the beard is worn at present in Western Asia, as represented in the annexed engraving.

13. '*He shall take a wife in her virginity,*' etc.—Compare this and the following verse with verse 7, where the prohibited marriages of common priests are mentioned. The difference is, that widows are included among those whom the high-priest might not marry, but not among those with whom the common priest is forbidden to contract alliance. It would therefore seem that the common priest was allowed to marry a widow, as Josephus declares; Grotius and others, however, think that a priest could not marry any widow, but one whose deceased husband had also been a priest. This is inferred from Ezek. xliv. 22. The high-priest, being precluded from marrying a widow, was of course exempt from the common obligation of marrying the widow of a brother who died without children. It is possible that the real or apparent difference between the regulation in this matter for the high-priests and that for the common priests, suggested to the oriental Christian churches the establishment of a difference as to the marriages of their superior and inferior dignitaries. The patriarchs and bishops are not married



BEARDS.

at all; but the common priests usually are so—that is, they usually marry before they take orders, and afterwards retain their wives; but if they become widowers, they are not in general allowed to marry again. Thus, although there are married priests, a priest may not marry. This, we believe, is the common rule; but there may be variations in different sects. If the common priests were allowed to marry widows—what happened when one who had married a widow became high-priest? Probably, as in the case just stated, it was lawful for him to retain a connection previously formed, which it would not have been lawful to contract after his elevation. The Mohammedans have no regulations on this subject, being, in fact, without any distinct priestly order. But in India it is not lawful for the priests to marry any but virgins.

17. '*Blemish.*'—A similar regulation operated in most ancient nations, excluding from the priesthood all persons labouring under any bodily defects or deformities. This appears to have arisen from the natural enough feeling, that it was a sort of indignity to the gods to consecrate a blemished or imperfect man to their service. A general opinion prevailed that the presence of a priest who was defective in any member was to be avoided as ominous of evil. Such persons were seldom admitted to the priesthood, or allowed to remain in it. Candidates were examined with great care; and if it happened that a priest, after consecration, suffered any bodily deprivation, he was expected to lay down his office. Several instances of this occur in the Roman history. Metellus, who lost his sight in preserving the Palladium from the flames which destroyed the temple of Vesta, was obliged to resign his priestly office; as was also M. Sergius when he lost his right hand in defence of his country. The most complete parallel to the present regulation is, however, perhaps to be found in the state of things now existing in India. The illustration is furnished by Mr. Roberts, who observes: 'The priesthood among the Hindoos is hereditary, but a deformed person cannot perform a ceremony in the temple, but he may prepare the flowers, fruits, oils, and cakes for the offerings, and also sprinkle the premises with holy water. The child of a priest deformed at the birth will not be consecrated. A priest having lost an eye or a tooth, or being deficient in any member or organ, or who has not a wife, cannot perform the ceremony called Teevasam, for the manes of departed friends. Neither will his incantations, or prayers, or magical ceremonies have any effect.'

CHAPTER XXII.

1 *The priests in their uncleanness must abstain from the holy things.* 6 *How they shall be cleansed.* 10 *Who of the priest's house may eat of the holy things.* 17 *The sacrifices must be without blemish.* 26 *The age of the sacrifice.* 29 *The law of eating the sacrifice of thanksgiving.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of

Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath [1]a [2]running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 [3]That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ¶ There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul [4]with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto [5]a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, [6]as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or [7]suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 [8]*But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or [9]sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a [10]lamb that hath any thing [11]superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or [12]ewe, ye shall not kill it [13]and her young both in one day.

29 ¶ And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave [14]none of it until the morrow: I *am* the LORD.

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye profane my holy name; but [15]I will be hallowed among the children of Israel: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

[1] Chap. 15. 2. [2] Heb. *running of the reins.* [3] Exod. 22. 31. Ezek. 44. 31. [4] Heb. *with the purchase of his money.* [5] Heb. *a man a stranger.* [6] Chap. 10. 14. [7] Or, *lade themselves with the iniquity of trespass in their eating.* [8] Deut. 15. 21, and 17. 1. [9] Or, *goats.* [10] Or, *kid.* [11] Chap. 21. 18. [12] Or, *she goat.* [13] Deut. 22. 6. [14] Chap. 7. 15. [15] Chap. 10. 3.

Verse 8. '*Dieth of itself.*'—This is a general interdiction for all the people, as given elsewhere. No remote reason need be sought for it, as its obvious propriety has recommended it to the adoption of all civilized nations. The Hebrews, however, without any express interdiction, would have been precluded from eating animals which died naturally or from disease, by the operation of that other law which forbade them to eat meat with its blood; that is, which had not been so slaughtered that its blood might be freely discharged. Mohammed, who in these matters mostly followed the law of Moses, allowed an animal apparently dying to be eaten, provided it was slaughtered before its death actually took place; but we do not know whether this would have been tolerated by the law of Moses. Mohammed was, however, also very anxious that animals used for food should be properly slaughtered, so that the blood should be fully discharged. One of his doctrines on this subject is very curious:—'Verily, God ordained it as proper to do good in all things, even in killing men and slaying animals; therefore when you kill (a man), do it well; and when you slay an animal, do it properly.' That which died from a blow or a fall, he equally interdicted with that which died by itself, and there is no doubt that such also was the intention of Moses.

—'*Torn with beasts.*'—This law also is in conformity with our own usages and with those of the Arabians; and perhaps we should not be far wrong in considering the laws of Mohammed, in these matters, as forming a commentary on those of Moses, with whose writings the Arabian legislator was intimately conversant. As with us, if an animal torn by beasts was found while life remained, and then properly slaughtered, it might be eaten. Mohammed says generally that whatever died by teeth or claws might not be used for food, neither an animal gored to death by a horned beast; and it was doubtless the intention of the present law to understand 'torn' in the same large sense, not merely restricting it to the case of those animals destroyed by wild beasts. In Exod. xxii. 31, it is directed that meat thus rendered unfit for food, should be cast to the dogs. This instruction is different from that concerning the flesh of animals which died of themselves, which was to be given or sold to strangers—a fact which shews that the neighbouring people were in the habit of eating such food. As there seems no obvious reason for this distinction—for that which was torn by beasts would seem more fit for human food than that which died of itself—the instruction concerning the former would suggest a question, whether the Hebrews were in the habit of hunting with dogs like the Egyptians? We are not aware of any text which could be adduced to prove that they were so. They evidently had dogs; and they probably kept such of them as were not required for their flocks on much the same terms as the Mohammedans, who do not properly domesticate dogs, nor, in general, appropriate them as individual property; but allow them to establish themselves in their streets, and provide in some degree for their wants and accommodation. But among the Moslems also, although they certainly regard the dog as not less unclean than the Hebrews considered it, there are dogs trained with great care to assist in the chace. If we reasoned merely from probabilities, which we are on all occasions reluctant to do while illustrating the sacred volume, we should infer that the Hebrews acted in the same manner; for the value of the dog's services in capturing the fleet and valuable wild animals of the deer kind, which were allowed them for food, must have been very apparent to them.



EGYPTIAN HUNTSMAN.

But then, the difficulty would arise—Whether an animal torn and killed by dogs in the chace was to be considered fit for food. The instruction on this point, which Mohammed gave to the great sportsman Adi ibn-Hatim—the son of the renowned Hatim Tai, whose generosity remains a proverb in the East—is the authority on which Moslems usually act in this case:—'When you send your dog in pursuit of game, repeat the name of God, as at slaying an animal. If the dog holds the game for you, and you find it alive, then slay it; but if you find your dog has killed it, but not eaten of it, then eat it; but if the dog has eaten of it, do not you eat it, the dog has then kept it for himself. Again, if you find another dog along with yours, and the game killed, do not eat of it; for verily you know not which of the dogs killed it; and if the other dog killed it, it might so be that when he was let loose after the game, the name of God might not have been repeated.' In another case it is particularly provided that game killed by the dog of a fire-worshipper should not be eaten.

27. '*It shall be seven days under the dam.*'—The Rabbins think that this command was because the world was created in seven days, or else that it was for the purpose that one sabbath might pass over it before it was slain. The more likely reason is that the animal was not considered pure or perfect until the eighth day. A similar regulation prevailed among the Romans, as we learn from Pliny, who states that the young of a sheep were not fit for sacrifice until the eighth day after their birth, nor of an ox until the thirtieth day.

28. '*Ye shall not kill it and her young both in one day.*'—This precept seems to be confined to sacrifices, which were to be devoid of all appearance of cruelty. The Jews in general understood it as inculcating mercy. Maimonides expressly remarks that it was designed to prevent the slaughter of the young in the presence of the dam, because this occasions to animals extreme grief; nor is there in this respect a difference between the distress of a man and 'that of an irrational creature.' This is more than he could well know; but the explanation is as probable as any that has been offered.

CHAPTER XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 4 *The passover.* 9 *The sheaf of firstfruits.* 15 *The feast of Pentecost.* 22 *Gleanings to be left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

3 ¶ [1]Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 [2]In the fourteenth *day* of the first month at even *is* the LORD'S passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a [3]sheaf[4] of the firstfruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ [5]And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And [6]when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, [7]neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the [8]seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 [9]Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it

[1] Exod. 20. 9. Deut. 5. 13. Luke 13. 14. [2] Exod. 12. 18. Num. 28. 16. [3] Or, *handful.* [4] Heb. *omer.* [5] Deut. 16. 9. [6] Chap. 19. 9. [7] Deut. 24. 19. [8] Num. 29. 1. [9] Chap. 16. 30. Num. 29. 7.

shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye [10]celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [11]The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: [12]on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a [13]solemn assembly; *and* ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the [14]boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

[10] Heb. *rest.* [11] Num. 29. 12. [12] John 7. 37. [13] Heb. day of *restraint.* [14] Heb. *fruit.*

Verse 10. '*A sheaf of the firstfruits of your harvest.*'—There are several kinds of offerings called 'firstfruits,' which it will be well to distinguish. The present is an offering made immediately before the commencement of the harvest; the next was made after the harvest was gathered in, and before any person might lawfully use the produce. These were both general and national; that is to say, there was a single offering in the name of all the nation; and besides this, every person was obliged to make an individual offering of firstfruits from the corn and other produce of his ground. (See note on Deut. xxvi. 2, etc.) The second of these offerings is noticed below. That which is now under consideration consisted of a sheaf of barley, which is ready for the sickle sooner than the wheat, and which therefore was taken to introduce the whole harvest season. This sheaf was gathered on the 15th of the month Nisan (early in April), in the evening, when the first day of the Passover was ended and the second began. Three men were then deputed, according to the Jewish writers, to go and gather the barley; which was done with considerable ceremony, and in the presence of a great number of people from the neighbouring towns, the sheaf being always gathered in the territory of Jerusalem, after the temple had been erected there. When the deputies arrived at the appointed place, and after having assured themselves that the sun was set, and had obtained formal leave to cut the barley, they reaped it out of three different fields, with three different sickles, and each man conveyed his portion separately to the court of the temple. There the sheaf, or rather the sheaves, were threshed, and a portion of the grain (about three pints) was winnowed, parched, and bruised in a mortar. It was then sprinkled with oil, and an handful of incense thrown upon it; after which the priest waved the offering before the Lord towards the four points of the compass, and then took a portion and threw it on the fire of the altar. The rest remained his own. Every person was, after this ceremony, at liberty to reap and gather in his harvest. The produce of agriculture is so much dependant on circumstances over which man has not the least control, that the idea is at once obvious and beautiful, of offering to God the firstfruits of the soil, in testimony of gratitude for his goodness. Accordingly we find, that amongst nearly all people who had, or have, an established system of offerings and sacrifices, an offering of firstfruits has rarely been omitted. It is useless to multiply instances of a custom almost universally prevalent under the given circumstances; but it is proper to observe that there never was a nation from whom such offerings came with such peculiar propriety as from the Hebrews. Any one who carefully considers the Hebrew constitution will perceive that God was, not metaphysically but actually, the Great Proprietor of the soil, and that the offerings of firstfruits were not merely expressions of thankfulness, but a sort of rent due to the Proprietor of all. We need not

enter into any proof on this point, as the fact that God was the supreme proprietor, is evinced by the whole texture of the Mosaical laws on the subject of land; so that, for instance, there was no ultimate proprietor but God, no man being allowed to sell or alienate, in perpetuity, the inheritance of land which the great original proprietor had granted to him.

16. '*Fifty days.*'—This feast, called 'the Feast of Weeks,' was one of the three great annual festivals of the Jews, and thus called on account of its being seven weeks, or, according to the Hebrew phrase, a week of weeks, from the first day of the Passover festival. It is also 'the feast of harvest' (Exod. xxiii. 16), that is, of the wheat harvest, the first fruits of which were offered on this occasion, whence it is also called 'the day of the first fruits' (Num. xxviii. 26). This offering consisted of 'two loaves of fine flour baked with leaven,' to which were added the animal sacrifices specified in Lev. xxiii. 18, 19. The primary object of the festival was undoubtedly to thank God for the blessings of the season. In Deut. xxvi. 5-11, is given the beautiful form of thanksgiving which was appointed to be used on this occasion. It was one of the festivals at which all the adult males resorted to Jerusalem; and the vastness and mingled character of the concourse, in the later years of the Hebrew polity, is alluded to in Acts i. 2, and xx. 16; for this is the 'feast of Pentecost' of the New Testament, so memorable for the miraculous outpouring of the Holy Spirit, at that season, upon the Apostles and first disciples of Christ. The Greek name of the festival, Pentecost (Πεντηκοστή), is derived from the circumstance of its being celebrated on the *fiftieth* day after the first day of unleavened bread. The Rabbins call this feast 'the day of the giving of the law,' and believe, as do the modern Jews, that it was intended, at least in part, to celebrate that event, which they are perhaps correct in supposing to have taken place on the fiftieth day from the departure from Egypt and the first passover. The feast seems in some places to be mentioned as if only the festival of a day: it however lasted a week; but the first day only was distinguished by the peculiar solemnities to which we have adverted.

24. '*A memorial of blowing of trumpets.*'—This was one of the new moon days, celebrated with more than ordinary solemnity, on account, probably, of its commencing the new year; for the first day of the seventh month of the sacred year was the new year's day of the more ancient civil year. It is the only one of the new moon days on which servile work is interdicted. It is called 'the feast of trumpets:' and we are to understand that the trumpet-blowing was greater on this day than on any other of the solemn festivals. The Scripture gives no reason for this peculiarity, or indeed for the festival itself. Numerous conjectures have been offered to supply the omission. Many Jewish writers think that the trumpets were blown in order to awaken men to repentance against the great fast, or day of expiation, which followed nine days after. But to this it has been well objected by Bishop Patrick, that the words (זִכְרוֹן תְּרוּעָה *zikron teruah*) translated 'a memorial of blowing of trumpets' in the parallel text, Lev. xxiii. 24, properly signifies a memorial of triumph, a shouting for joy, the word *teruah* being never used in Scripture but for a sound or shout of rejoicing. The opinion most commonly received by the Jews is, that the trumpets were blown in memory of the intention to offer Isaac in sacrifice, and the substitution of a ram in his place. On which account they say that the trumpets used on this occasion were made of rams' horns, and they still use such in their synagogues under this impression. They also inform us that a ram's head was eaten on this day for the same reason, and also to betoken that the Jews would be the head and not the tail. A notion, derived from the Mishna, is also entertained that on this day God sits to determine the events of the following year, and to judge the conduct of men, who pass before him as a flock before the shepherd; and that the blowing of trumpets is to disturb Satan when he comes to accuse the Israelites. Some of the Christian fathers think that the institution was to commemorate the delivery of the law on Mount Sinai, which was attended by the sound of the trumpet. The most general opinion, however, both among Jews and Christians, is, that the observance was instituted to commemorate the creation of the world when 'the morning stars sang together, and all the sons of God shouted for joy' (Job xxxviii. 7). This opinion has the advantage that it may be held in common with any of the others; and is not incompatible even with the view which we entertain, which is, that the day, being new year's day, was celebrated by the blowing of trumpets, for much the same reason that we celebrate the commencement of our new year by the ringing of bells, namely, to usher in the year by a public notification and with tokens of public rejoicing. It will be observed that the opinions concerning the creation of the world, of the judgment which takes place on that day, and of the intended sacrifice of Isaac, are not stated as opposite notions, since they are all entertained by the modern Jews, whose prayers for the day make frequent allusions to all the three circumstances.

34. '*The feast of tabernacles.*'—This is the third of the three great annual festivals which required the presence of the people at the place of the sanctuary. Like the other two, it lasted a week, and commenced on the 15th day of the month Tishri. Its primary object was for a memorial of the dwelling of the Israelites in tents, while they wandered in the wilderness (*vv.* 42, 43). The continued existence of this institution is well adduced by the Rev. T. H. Horne, among other instances, to prove the credibility of the books of Moses. It is one of several institutions which have been held sacred by the Jews ever since their appointment, and which are solemnly and sacredly observed among them to this day; and for these observances it would be impossible to account on any principle but the evidence of the facts on which they were founded. This festival will sometimes appear as if its duration was eight days, and to be called the 'feast of in-gathering.' But it seems that the feast of thanksgiving for the fruits of the vine and of the other trees, which were gathered about this time of the year, was held on a day immediately following the seventh or last day of the proper feast of tabernacles, whence the whole eight days seemed to be one feast, and the name of either of the two was applied indefinitely to the whole period. The in-gathering feast appears to have been the great and concluding harvest festival, in acknowledgment of the plenty which the harvests and gatherings of the past season had afforded, and its celebration would seem to have been limited to the eighth day of the collective period which, after this explanation, we shall call generally the 'feast of tabernacles.' The first day of the feast was kept as a sabbath (*v.* 39), and during that and the six following days the people were to dwell in booths or huts made of the branches of several sorts of trees, which are particularly mentioned in *v.* 40. What we there render 'goodly trees' (עֵץ הָדָר *etz hadar*), the Jews understand of the citron, which is certainly in its best condition at the time of this feast; about the second, the palm, there is no question; the third (עֵץ עָבֹת *etz aboth*) may be understood of any thick bushy wood, and is by the Jews considered to denote the myrtle; the last is allowed to be the willow. This is certainly a very beautiful assortment to form temporary huts with; but as a different list is given in the account of the great tabernacle feast kept in Nehemiah's time (Neh. viii. 15), we may conclude with the Karaite Jews, that the people were at liberty to employ whatever branches, fit for the purpose, they could procure at the place where they dwelt. In later times, the Sadducees differed from the Pharisees on this subject, the former concluding that the booths were to be made with the specified branches, and the latter holding that these branches were to be carried in procession. Josephus gives the latter sense, which seems also to have been that which prevailed in the time of our Saviour, and is still retained by the modern Jews. They bear them in their hands, the citron branch in their left hand, and the rest together in their right, and go in pro-

cession round the reading-desk in their synagogues, singing hosannahs, whence the feast itself, and sometimes even the branches, are called 'Hosannah' by the Rabbins. The last day is called 'Hosannah Rabbah,' or the great hosannah, when the procession is repeated seven times—the single time of the former days, and the seven of the last day, being intended by them to commemorate an event which did not happen in the time of Moses, namely, the processions around Jericho, at the famous siege of that city. It seems that the ancient Jews did what is scarcely practicable to the Jews dispersed through Europe. They lived in green huts erected on the flat roofs of their houses, in their court-yards, and in the streets and open places, and seem to have passed their time with more external demonstrations of joy than at any other of their festivals. This was particularly the case on the eighth day, which is probably that distinguished by St. John (vii. 37), as 'the last day, that great day of the feast.' As this festival was held at or immediately after the vintage, and was partly a vintage feast, it gave occasion to the heathen to confound it with their own Bacchanalia, and to represent the Jews as worshippers of Bacchus. What Plutarch says on this subject is interesting, notwithstanding his mistaken inferences, as it gives a clear, and probably a fair, account of the manner in which the feast was celebrated. He says that in the time of their vintage, the Jews spread tables furnished with all manner of fruits, and lived in booths, generally made of palm and ivy wreathed together, and that they called it the feast of tabernacles. A few days after, he says—probably referring to the last day of the feast—they kept another festival, which manifestly shewed that these observances were in honour of Bacchus; for they carried in their hands boughs of palms, etc., with which they went into the temple, preceded by the Levites, with instruments of music. It is observable that even this heathen philosopher, with all his wish to regard this festival as in honour of the god of wine, was not able to find any thing, in its harmless and social festivities, approximating its observances to the infamous orgies with which the pagan Bacchanalia were celebrated. The manner in which this feast was kept is peculiarly adapted to an Asiatic climate and Eastern habits of life; and we find that the Oriental Jews do still, in some parts, and with various modifications, live during its continuance in a sort of green booth sometimes constructed on the flat roofs of their houses, but more usually in the courts of their dwellings, where they are more secluded from observation.

CHAPTER XXIV.

1 *The oil for the lamps.* 5 *The shewbread.* 10 *Shelomith's son blasphemeth.* 13 *The law of blasphemy.* 17 *Of murder.* 18 *Of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, [1]to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [2]the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve [3]cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; [4]and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name *of the* LORD, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they [5]put him in ward, [6]that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* [7]lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death.

17 ¶ [8]And he that [9]killeth any man shall surely be put to death.

18 ¶ And he that killeth a beast shall make it good; [10]beast for beast.

19 And if a man cause a blemish in his neighbour; as [11]he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for

1 Heb. *to cause to ascend.* 2 Exod. 31. 8. 3 Exod. 25. 30. 4 Exod. 29. 33. Chap. 8. 31. Matt. 12. 4. 5 Num. 15. 34. 6 Heb. *to expound unto them according to the mouth of the* LORD. 7 Deut. 13. 9, and 17. 7. 8 Exod. 21. 12. Deut. 19. 12. 9 Heb. *smiteth the life of a man.* 10 Heb. *life for life.* 11 Exod. 21. 24. Deut. 19. 21. Matt. 5. 38.

tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have [18]one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

[18] Exod. 12. 49.

Verse 10. '*Whose father was an Egyptian.*'—This, no doubt, was not the only connection of the kind; and it seems to us very probable that a considerable portion of the 'mixed multitude' which went up with the Israelites was chiefly composed of men and women connected with the great Hebrew family by marriage. It seems doubtful whether the blasphemer was an avowed idolater, or a professed believer in Jehovah. At least, it would seem that his mind was Egyptian; for we know that the Egyptians counted it a light matter to abuse and curse their own gods when they failed to obtain any object for which they had prayed: much the more ready would such a person, therefore, be to speak disrespectfully of a God whom he had not been accustomed to reverence, in order to irritate an adversary who held the name of that God in deep veneration. It is well said by Hengstenberg, with reference to this passage: 'The account of the son of "the Israelitish woman whose father was an Egyptian," transfers us in a manner peculiar, and inimitable by a later writer, into the very heart of things as they must have existed at the time of the departure of the people from Egypt. If any narrative carries the proof of its authenticity along with it, this does. The name of the mother and of her father are given; and the name of the tribe of the latter is also stated. That the father is an Egyptian and the mother an Israelite is in entire accordance with the common relation of the Egyptians to the Israelites, while the opposite case, an Israelitish father and an Egyptian mother, is hardly supposable. It is entirely natural that in the son of an Egyptian father the heathenish blood should shew itself, so that he curses the God of Israel.'—*Egypt and the Books of Moses*, p. 220.

11. '*Blasphemed the name of the LORD.*'—The words 'of the Lord,' being in italics, are of course not in the text, which reads simply 'blasphemed THE NAME.' The omission also occurs in the 16th verse, and must be of great antiquity, as the words supplied are not found in either the Samaritan or Syriac versions. The Jewish, and some Christian expositors, draw many recondite inferences from the reading which the omission produces. But that there is no foundation for them, appears from the fact, that the phrase, 'blasphemed the name of the Lord,' actually does occur in the first clause of *v.* 16. Moses does not mention the cause of dispute, or the nature of the blasphemy of which the man was guilty. The Jewish writers, as usual, take the opportunity of giving their own account of the matter. The opinion which is most common among them is, that the man claimed, in right of his mother, to have a place for his tent in the tribe of Dan, and that this claim was disputed and disallowed. This inference seems to be built upon the particular manner in which the man's descent and the tribe of his mother are mentioned. As to the blasphemy, the Jewish writers are disposed to think it consisted in pronouncing the unutterable name of Jehovah. But this gloss deserves little attention, being founded on those views of superstitious respect to the mere *name*, which do not appear to have existed in the time of Moses, nor, indeed, in common with many other of their superstitions, until long after the Captivity. We shall probably be more correct in believing that he spoke disrespectfully or reproachingly of God, under whatever name mentioned; and, in estimating the enormity of the offence, we must not overlook the circumstance of aggravation, that the act of blasphemy against Jehovah was both a religious and political crime, He being not only the God but the King of the Hebrew nation. As such a crime as this had not before occurred, and as no punishment had yet been annexed to it, it was necessary that the man should be secured until the Lord was consulted. And here we may observe, that in the books of Moses, and in the early historical books, imprisonment no where occurs as a punishment, but only for the purpose of keeping a criminal in safe custody until the time of trial.

14. '*Bring forth him that hath cursed without the camp.*'—All capital executions seem to have been outside the towns or camps—the criminal, particularly in crimes against God, being, as it were, cast forth from the community as one unclean (Num. v. 2, 3) and accursed (Josh. vii. 24).

— '*Let all that heard him lay their hands upon his head.*'—This became the established practice for those who gave evidence in a case of blasphemy; and, by reference to a similar act in the altar sacrifices, is not improbably explained to mean, that he was treated as an expiatory victim, laden by this act with the entire burden of the crime for which he was executed. This act of the witnesses was accompanied by the words, 'Let thy blood be upon thy own head: it is thou thyself who hast brought this evil upon thee.' Maimonides states that this ceremony only took place in cases of blasphemy. These remarks will be found to illustrate the account given in the New Testament of the deaths of our Lord and of St. Stephen, who were both destroyed under a false charge of blasphemy. The crime of the judges and witnesses in *these* cases lay in declaring them to be guilty of blasphemy, not in pronouncing blasphemy to deserve death.

CHAPTER XXV.

1 *The sabbath of the seventh year.* 8 *The jubile in the fiftieth year.* 14 *Of oppression.* 18 *A blessing of obedience.* 23 *The redemption of land.* 29 *Of houses.* 35 *Compassion on the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land [1]keep [2]a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath

[1] Heb. *rest.*

[2] Exod. 23. 10.

of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes [a]of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet [b]of the jubile to sound, on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold [c]*for ever*: for the land *is* mine; for ye *are* strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and [d]himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 ¶ And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: [e]they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if [f]a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Le-

[a] Heb. *of thy separation.* [b] Heb. *loud of sound.* [c] Or, *to be quite cut off.* [d] Heb. *his hand hath attained and found sufficiency.* [e] Heb. *redemption belongeth unto it.* [f] Or, one *of the Levites redeem* them.

vites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and [10]fallen in decay with thee; then thou shalt [11]relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 [12]Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And [13]if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not [14]compel him to serve as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as [15]bondmen.

43 [16]Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; [17]they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger [18]wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed [19]in these *years*, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

[10] Heb. *his hand faileth.* [11] Heb. *strengthen.* [12] Exod. 22. 25. Deut. 23. 19. Prov. 28. 8. Ezek. 18. 8, and 22. 12.
[13] Exod. 21. 2. Deut. 15. 12. Jer. 34. 14. [14] Heb. *serve thyself with him with the service,* &c.
[15] Heb. *with the sale of a bondman.* [16] Ephes. 6. 9. Colos. 4. 1. [17] Heb. *ye shall serve yourselves with them.*
[18] Heb. *his hand obtain,* &c. [19] Or, *by these* means.

Verse 4. '*A sabbath of rest unto the land.*'—This year of rest to the land is a very prominent feature of the sabbatic system, which formed so remarkable and distinguishing a part of the Hebrew polity. First there was the seventh day, now the seventh year, and then a year at the end of the seventh septennial period—all founded on analogous principles, but each possessing its own distinguishing details. The prominent circumstances which distinguished the sabbatic year from common years may thus be enumerated:—1. All agricultural processes were to be intermitted, and the land was to lie fallow. The whole country must, in fact, have been thrown into one vast common, free to the poor and the stranger, to the domestic cattle and the game; for the proprietor of land not only ceased to cultivate it, but had no exclusive right to its spontaneous produce, although he might share in it. 2. Every Hebrew slave had the option of being released this year from his servitude. At least, this is inferred from Exod. xxi. 2; but it is doubtful whether that passage does not require us to understand that the seventh year, on which such a person was to be released, was rather the seventh year of his actual servitude than the sabbatic year. It is there said, that he should serve six years, and be free on the seventh; and no mention is there made of the sabbatic year. It is obvious, that unless a

man's period of servitude commenced immediately after the completion of the previous sabbatic year, he could not have served six years when the next arrived. The best authorities therefore differ on this point, which must be allowed to be doubtful. 3. Debts due from one Israelite to another were to be remitted; but not those due by foreigners to Israelites. On this point, see Deut. xv. 1, where the note describes the doubt which is entertained as to whether debts were then wholly cancelled, or the claim only for that year intermitted. 4. The produce of every sixth year was promised to be such as should support them to the harvest of the ninth year; a circumstance which would clearly demonstrate a particular providence with respect to the institution. 5. When all Israel assembled in this year (as they did in other years) at the Feast of Tabernacles, the whole law was directed to be read publicly to them (Deut. xxxi. 10, 11). The various objects which seem to have been combined in the institution of the sabbatic year—religious, economical, civil, and political—would lead too much into detail to be stated in this place.

9. '*Cause the trumpet of the jubile to sound.*'—The derivation of the word 'jubile' (יוֹבֵל *jobel*) is very doubtful. Some think that it comes from the verb יָבַל *jabal*, which in *hiphil* is הוֹבִיל *hobil*, and signifies to recal, restore, bring back; because this year restored liberty to the slaves, and brought back alienated estates to their original possessors. This would seem to be the view which the Septuagint takes of the word by rendering it ἄφεσις, *a remission*, and also Josephus, who renders it ἐλευθερία, *liberty*. In Syriac the same word (*jabal*) means 'to succeed,' and hence *jubal*, 'succession,' and might be here applicable, because every one now succeeded to the land of his fathers. But the majority of interpreters consider that the word denotes the musical instrument, or the sound of the instrument, employed in proclaiming the jubilee. With this we are disposed to agree, though not without some doubt. The rabbins generally speak definitely, and say that the word points out rams' horns, which they agree to have been employed on this occasion. Bochart and others, however, doubt whether 'rams' horns' were ever employed as trumpets, but think that the 'horns,' 'cornets,' etc., of the Scripture were either the horns of oxen, or brazen trumpets in the form of rams' horns. We however believe that the horns both of oxen and rams were in use as instruments of sound; but would not undertake to say that the latter were exclusively employed in proclaiming the jubilee. We the rather incline to this opinion, because it is generally believed that at the proper time trumpets were sounded through all the land, whereas only two silver trumpets were made for the use of the priests (Num. x. 2) to blow for purposes of direction or proclamation; and although these may have been adequate for collective and local purposes, they could not have been solely available for the general uses of this season, even if we do not go quite so far as the rabbins, who believe that *every* private man was obliged to blow nine times with a trumpet on this great occasion.

The jubilee began on the first day of the month Tishri, that is, on the civil new year's day. The real object of the institution was not developed till the tenth day, which was the great day of atonement. But the previous nine days were spent in great festivity and joy, resembling in some respects the Roman Saturnalia. The slaves did no work for their masters, but crowned themselves with garlands, and ate, drank, and made merry. On the tenth day, the proper authorities directed the trumpets to be sounded; and at that instant of time, the bondmen became free, and the lands reverted to their original owners.

10. '*Hallow the fiftieth year.*'—Opinions differ as much about the time of the jubilee, as they do even about the meaning of the name. The question mooted is, whether the jubilee year was the seventh sabbatical year, that is, the forty-ninth year, celebrated with more peculiar solemnity than the other six sabbatical years; or whether it was the fiftieth year, that is, another year of rest added to the forty-ninth, or seventh sabbatical year. The principal reasons for the forty-ninth year, are, the greater probability that it was a part of, rather than a supplement to, the institution of sabbatic years; and because, if it were the fiftieth, the land must then have had two consecutive sabbaths, or must have lain fallow two years together, since all cultivation was forbidden as well in the jubilee as in the sabbatical year. In this case, and in order to prevent a dearth, it seems that an additional miracle, which is not promised, would have been necessary. If this had been the intention of the law, it would appear that since produce sufficient for three years was promised on the sixth year to compensate for the cessation of agriculture on the seventh year, so produce sufficient for four years would have been promised on the forty-eighth year to compensate for the neglect of cultivation on the forty-ninth and fiftieth years. But, instead of this, the promise concerning the sixth year immediately follows the command for the jubilee, in such a manner as to seem to shew that the jubilee year required the same extraordinary abundance in the sixth year, but no more, as was in the other case provided. Such considerations have led many eminent interpreters to conceive that the year of jubilee was the forty-ninth year. But others, at least equal in number and authority—including generally the Jews themselves—believe it to have been the fiftieth year, the directions of Moses on the subject being in their opinion too clear to be taken in any other sense. Some, however, attempt to reconcile the two opinions. Thus Calmet supposes the possibility that Moses uses 'fiftieth' as a round number for 'forty-ninth.' This is certainly a very common practice in the Hebrew Scriptures, and is exemplified by a similar usage among ourselves; as, for instance, we say 'a century' or a 'hundred years,' when the period may be actually two or three years less. The authors of the *Universal History* also attempt to reconcile the conflicting hypotheses, by observing that, as the jubilee year commenced in the first month of the civil year and the seventh of the ecclesiastical year, it would be either in the forty-ninth or fiftieth year according to the computation which was followed.

21. '*The sixth year . . . . shall bring forth fruit for three years.*'—The distribution of these three years depends upon the disputed question—whether the sabbatical year began with the ecclesiastical year, in the spring, or with the civil year, in the autumn. Those who prefer the latter alternative, are obliged to explain that the 'three years' in the text do not mean three whole years, but only one whole year and two parts of years. We, however, prefer the former account, because it gives a complete three years, and because it makes the account reach into the ninth year, as the text expressly states, whereas the other makes it cease in the eighth year. It is agreed that the period to which the promise extends comprehends the remainder of the sixth year, after the harvest, the whole seventh year, and the period till the harvest arrived from the seed sown in the eighth year. This makes exactly three years, and reaches into the ninth year, if the sabbatical year began in March; but it makes scarcely more than two years, and does not extend beyond the eighth year if the account began in September. We are quite aware that a part of a year is frequently given for the whole in Hebrew; but the mention of the ninth year, when considered with reference to the season of harvest in Palestine, seems to us to render the reference of the sabbatical year to the sacred rather than to the civil account, perfectly definite and lucid. To render this evident, the following comparison may be useful, as offering considerations which have not hitherto been brought to bear on the subject. We assume an arbitrary number, in the form of a date, according to our own computation of a year, in order to render the distinction more intelligible.

SACRED YEAR.

Part of Sixth year.—From May (harvest month) in 1406 to March in 1407.
Seventh year.—From March 1407, to March 1408.
Eighth year.—Beginning in March, 1408.
May, no harvest.
November, sowing.

Part of Ninth year.—Beginning in March, 1409.
May, harvest.

Three complete years, ending in the ninth year; agreeing with the text.

CIVIL YEAR.

Part of Sixth year.—From May (harvest month) in 1406 to September in 1406.
Seventh year.—From September, 1406, to September, 1407.
Part of Eighth year.—Beginning in September, 1407.
November, sowing.
May, harvest.

Two complete years, ending in the eighth year; in neither point agreeing with the text.

From the promise in the text, that the sixth year should produce sufficient returns to last for three years, Warburton, and after him, Faber and others, deduce an important confirmation of the truth of the Mosaic narrative. The people are required to rely for their subsistence on a miracle which the Lord pledged himself to work in their favour: and it is asked whether any lawgiver would have ventured to propose such a law, unless he had the most perfect reliance that the promised miracle would be accomplished; and whether any people would have given such a law the least attention, unless they had the fullest conviction that it had been dictated by One, greater than Moses, of whose power to give it full effect they were quite assured? Hence there was the most perfect confidence on both sides, and that confidence manifests the Divine authority under which the Hebrew legislator acted. In the present instance, we do think this argument for the Divine mission of Moses deserves much attention, although it must be confessed that arguments of this class are not generally satisfactory, and cannot always be used without danger.

23, 24. '*The land shall not be sold for ever; for the land is mine*,' etc.—In this passage we have the principles of those laws of property which were to be established in the Promised Land: and a short general statement on the subject will tend to the better understanding of this and other passages which refer to it. The principle of the law is, that the land to be conquered should be distributed by lot among the Israelites; and should then become absolutely inalienable, continuing for ever the property of the descendants of the original possessor. In order to render this perpetual inalienability of lands the more secure and inviolable, the principle was, in the first instance, adopted of that law which Joseph had introduced into Egypt, and to which the Israelites had been accustomed from their youth (see Gen. xlvii. 20-25). By this law all the land belonged to the king; and the husbandmen were not the proprietors of the ground they cultivated, but only farmers or tenants, who had to pay to the king one-fifth of the produce in the way of rent. In like manner, God, who had condescended to become the Sovereign of Israel, was declared sole proprietor of the soil, in that country wherein he was about to fix them by his most special Providence, while the people were to be merely his tenants, without any right to alienate in perpetuity the domains which they held under him. In like manner, also, they were, as the Egyptians did, to pay one-fifth of the produce in the form of two tenths; one of which went to the Levites, in compensation for their having no lands of their own, and for the many important services which it became their duty to perform. This alone can be called a tax; and it was a very fair one, considering the various capacities of useful service in which the Levites acted, and considering also that the other tribes had the more land because the Levites did not participate in the division. The other tithe was not paid to any persons, and was scarcely a tax, the amount being to be consumed by the parties themselves in making entertainments during the great festivals. The principle of the law being thus established, its operation did not preclude a person who fell into distress from selling his land for a term of years, the price he received being regulated according to the distance or nearness of the jubilee year (*v.* 15), when the property thus sold must revert again to the seller or to his heirs. In the mean time he had a right to recover his land, on returning to the purchaser a sum proportionate to the number of years which remained unexpired: it was also within the power of a near relative of the seller to exercise the same right if he had the means. The houses that were on the lands, and also the houses in the Levitical cities, were placed on the same footing with the lands themselves: the latter because they formed the sole inheritance of the Levites; and the former because they belonged to the lands on which they were built. But houses in other than Levitical cities, being less connected with land, could only be redeemed within the year after sale; and if not redeemed, did not, like land, revert at the jubilee to the person who had sold them (*v.* 29-34). Hence, of course, foreigners might purchase, and hold in perpetuity, houses in towns, though they could not permanently hold land. We confess, however, that we do not, with some, view this law as intended to encourage strangers to settle in the country—which seems to have been far from an object of the Mosaical policy—but rather to enable proselytes to acquire fixed property, which they could not otherwise do, unless they married heiresses, or brought under culture the waste lands beyond the Jordan.

36. '*Take no usury.*'—The original word, נֶשֶׁךְ *nesheh*, translated 'usury,' is from a verb which signifies 'to bite,' particularly to bite as a serpent, and properly signifies biting usury or exaction, so called perhaps metaphorically as resembling the bite of a serpent, with reference to the ruinous effects of that which may in its beginnings seem but a small wound. As this law was ordained merely to prevent cruel exactions, it cannot be considered as applying to that reasonable compensation for the use of money which is known among us by the name of interest. As it is a fact that in later ages usury, in its proper and less creditable sense, has been more practised by the Jews than by any other people, it may be well to indicate that they understand the restriction of the present text as affecting only their conduct towards one another, and as not extending to their dealings with strangers.

47. '*Sell himself unto the stranger.*'—It will be well, in reference to the laws concerning slavery in this chapter, to recollect that Moses is not *originating* laws to give a sanction to slavery, but is interposing, under the Divine command, to regulate for the better a system already in operation. We discover the existence of slavery in the book of Genesis, and are aware of its early prevalence in all countries. Those who are acquainted with the condition of slaves in ancient nations, will not fail to recognise the wisdom and mercy of the various regulations on the subject which are given here and elsewhere, and which, when carefully considered, will be found in all instances to have an obvious tendency to protect a bondman, and to ameliorate his condition, whether a native or a foreigner. The law of the present chapter is so clearly announced, as to require no particular exposition. On the above-cited verse, we may, however, observe, that foreigners among the Jews seem to have been in the enjoyment of more advantages than are at present allowed them in Palestine or in any Mohammedan country. We see that a resident foreigner is even allowed to purchase any Hebrew whose distressed circumstances make him wish to sell his freedom. At present no Christian or Jew, in a Mohammedan country, is allowed to have a slave, we will not say, any native, but any Mohammedan of any country—nor, indeed, any other than Mohammedans, except negroes, who are the only description of slaves they may possess.

CHAPTER XXVI.

1 *Of idolatry.* 2 *Religiousness.* 3 *A blessing to them that keep the commandments.* 14 *A curse to those that break them.* 40 *God promiseth to remember them that repent.*

YE shall make you [1]no idols nor graven image, neither rear you up a [2]standing image, neither shall ye set up *any* [3] [4]image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 [5]Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ [6]If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and [7]dwell in your land safely.

6 And I will give peace in the land, and [8]ye shall lie down, and none shall make *you* afraid: and I will [9]rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [10]five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 [11]And I will set my tabernacle among you: and my soul shall not abhor you.

12 [12]And I will walk among you, and will be your God, and ye shall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 ¶ [13]But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint [14]over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and [15]ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk [16]contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 [17]Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 [18]And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and [19]cut down your images, and cast your

1 Exod. 20. 4. Deut. 5. 8, and 16. 22. Psal. 97. 7. 2 Or, *pillar.* 3 Or, *figured stone.* 4 Heb. *a stone of picture.* 5 Chap. 19. 30. 6 Deut. 28. 1. 7 Job 11. 18. 8 Job 11. 19. 9 Heb. *cause to cease.* 10 Josh. 23. 10. 11 Ezek. 37. 26. 12 2 Cor. 6. 16. 13 Deut. 28. 15. Lam. 2. 17. Mal. 2. 2. 14 Heb. *upon you.* 15 Prov. 28. 1. 16 Or, *at all adventures with me*, and so verse 24. 17 2 Sam. 22. 27. Psal. 18. 26. 18 Deut. 28. 53. 19 2 Chron. 34. 7.

carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a [20]shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 ¶ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [21]I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

[20] Heb. *driven.*

[21] Deut. 4. 31. Rom. 11. 2.

Verse 1. '*Neither shall ye set up any image of stone in your land.*'—אֶבֶן מַשְׂכִּית *eben maskith*, rendered 'image of stone,' means literally 'sculptured stone.' Very many of the rites and opinions in the Pentateuch were decidedly anterior to Moses, all of which we denominate patriarchal. Amongst these we reckon the use of pillars, on which their records were most probably depicted in the symbolical style of the day; and these στηλαί are often contrasted with the law engraven on stones. But we do not imply that they were decorated in the same heroo-hieroglyphical manner as the Egyptian pillars; because we find Moses expressly forbidding the 'sculptured stones' (אֶבֶן מַשְׂכִּית *maskith*) in this place, which particular phrase carries with it some such an idea as the sculptured wall (הַרְרֵי מַשְׂכִּית *hadrai maskith*) in Ezek. viii. 10, which can only signify emblematical imagery, with which subterranean vaults were ornamented in the Egyptian, Mithraic, Hindoo, and Chaldaic religions. The prohibition of sculptured stones implies the authorized use, of which there are many indications in Scripture, of such as were not sculptured. Pillars, pyramids, and the like, were frequently raised in honour of the dead; and to a late day monumental pillars (מַצֵּבָת *matzebath*) were found on Hebrew monuments: mounds and other commemoratives were also insignia of pagan sepulture. In very early times we must imagine certain fixed rites, unction, etc., to have taken place, as we may collect from the poets; and we must extend, with allowances for national variations, those which the early historians assert to have existed among the Egyptians and Ethiopians, to every part of the East. The pyramids of Egypt, doubtless, were erected in compliance with those prevalent ideas; but whether they were or were not sepulchres of the ancient kings of Egypt forms no part of our inquiry. Hence stones and groves formed places of patriarchal worship. Abraham planted a grove in Mamre; Jacob and others raised stones in commemoration of signal instances of divine mercy or preservation, which in subsequent parts of Israelitish history were perverted to idolatrous purposes. Beth-el and Gilgal stand on record as particular places where the former were erected. The stone which Joshua set up under the oak at Shechem (Josh. xxiv. 26) was avowedly an evidence and memorial of the covenant into which the people entered with God. Besides the numerous stones, the occasion of the erection of which is mentioned in Scripture, there are such incidental references to other marked and conspicuous stones as shew that monuments of this kind were numerous in the country. Thus, there is 'the stone of Bohan the son of Reuben' (Josh. xviii. 17); and in another place (1 Sam. vi. 14, 18) we read of a well-known and distinguished stone of great magnitude, on which even the ark



STONES OF MEMORIAL.

of God was placed when returned from the Philistines, and taken out of the cart by the Levites. This had before been well known as 'the great stone of Abel.' Stones were also set up by the Hebrews as memorial monuments of their victories. Such was the *Ebenezer*, 'the stone of help,' set up by Samuel (1 Sam. vii. 12). But the reverence for stones appears to have been extended to every nation of the world. When Jason and his companions were about to sail in quest of the Golden Fleece, we discern them, as a previous act of religion, erecting a *βωμός*, which could only have consisted of rude stones, like those of the patriarchs. From the practice of anointing stones and objects of religious awe, may have arisen that of embalming the dead, which was adopted by Egyptians, Ethiopians, and other people. Lucian, in *Deor. Concil.*, represents such stones as oracular. Athenæus relates the mode of anointing the statue of Ctesian Jove. The Beitula, which were in fact patriarchal remains, were anointed with oil; as were the Dii Termini, which were likewise decorated with crowns. Theocritus instances the unction of plants in honour of the gods. This custom was soon transferred to more ordinary purposes, and was indispensable even in the palæstra: it is, then, no wonder that we so continually trace it in the Law and Jewish ceremonies. We read of a black stone that was venerated in the temple of Mars; answering to that of the Kaaba, which long before Mohammed was as much reverenced as it has been since by his followers. We might bring abundant parallels from Oriental writers, and our own country might furnish many, for of the same kind probably are the erected stones which we find in our own country, of such magnitude, and standing so remote from heaps of stones and Druidical circles, that they can only be regarded as monuments of great victories, although all knowledge of such victories or events has perished. 'They are,' observes King, with much force, 'like the pyramids of Egypt, *records of the highest antiquity in a dead language.*' Of this kind are the three great stones represented in the engraving. They stand near each other in a field at Trelech in Monmouthshire. They are of unequal height: the highest is thirteen or fourteen feet high. The neighbouring inhabitants call them Harold's Stones, for what reason does not appear; but from their great bulk, and the labour required to erect them, they must have been designed to perpetuate the memory of some event or victory, deemed at the time of the highest importance to the whole people. Historical instances of such erections of stones in commemoration of victories might be adduced: one is that of the stone set up by Malcolm, son of Kenneth, king of Scots, to commemorate a victory over the Danes about 1008.

26. '*Ten women shall bake your bread in one oven.*'—In the note to ch. ii. 4, we remarked that in the East it was a general custom for families to bake their own bread in the sort of ovens which we there described. The performance of this duty always falls to the lot of the women. These ovens are, as we have seen, small, and only suited to the use of a family; but it is by no means impossible to bake at one of them an adequate supply of bread for ten families, although, of course, the process would consume time. We, therefore, do not, with most expositors, understand scarcity to be implied in the simple fact that ten families baked their bread in one family oven; but that ten families, represented by their females, clubbed their dough together, and the produce being no more than an ordinary supply for *one* family, it was baked in one oven, instead of each family, as usual, making a separate baking. Afterwards, the cakes thus baked were proportioned by weight to the respective contributors—so precious was the bread. This is implied in the words, 'shall deliver you *your* bread *again* by weight;' which shews that the bread was previously theirs, and had been baked for them, not that it was *sold* to them by weight.

33. '*Your land shall be desolate.*'—This had doubtless its primary accomplishment during the Captivity; but it has also an ultimate fulfilment in the subsequent and still subsisting desolation of the country. That this desolation of a once fertile and pleasant land is to be regarded as the consequence of that depopulation which the sins of the Israelites brought upon it, and not a curse of irreclaimable sterility upon the land itself, involving, as it necessarily did, a neglect of culture, will appear to be the conclusion to which a careful consideration of the actual condition of the country would lead. We cite with pleasure the clear testimony on this point of Dr. Olin (*Travels*, ii. 428, 429): 'The soil of Palestine was the subject on which of all others connected with the country I found my information was most defective. The statements which I had seen were contradictory and irreconcileable. One class of writers describe the country as barren as well as desolate, and use the fact either as an argument against the credibility of the Bible, which ascribes to this soil the greatest fertility, or as a clear demonstration of the Divine origin of the Bible, which has so many predictions of the utter ruin that has fallen upon the country, no less than upon its guilty inha-

bitants. To those who are unable to perceive in the prophetic books any clear proof that the soil of Palestine has been specially doomed to a miraculous sterility, it is difficult to believe that a country once so famed for its exuberant fruitfulness should have fallen into a degree of barrenness which returning civilization and industry might not easily remedy. The other class of writers appear chiefly concerned to remove or palliate this difficulty; and while they depict the existing evidences of the natural fertility of the soil in terms that often awaken some suspicion of exaggeration, they are ever making large allowance for the observable and wide-spread effects of the prophetic malediction. It is quite certain, I think, that some portions of Palestine, once fertile, are now irreclaimable. The entire destruction of the wood that formerly covered the mountains, and the utter neglect of the terraces which supported the soil upon steep declivities, have given full scope to the rains which have left many tracts of bare rock where formerly were vineyards and cornfields. It is likely, too, that the disappearance of trees from the higher grounds, where they invited and arrested the passing clouds, may have diminished the quantity of rain, and so have exposed the whole country, in a peculiar degree, to the evils of drought, and doomed some particular tracts to absolute sterility. Besides these, I do not recognise any invincible and absolute causes of barrenness, or any physical obstacles in the way of restoring this fine country to its pristine fertility. These causes are not peculiar to Palestine. They exist, perhaps, to a still greater extent in Greece and the islands of the Archipelago, and in the mountainous regions of Asia Minor.'

— '*And your cities waste.*'—This is another of the effects of the wars and depopulation brought upon 'the pleasant land' for the sins of Israel, which must have been manifested during and for some time after the Captivity, and which is perhaps even more signally manifested now, after still more ruinous wars, and a much longer period of depopulation and neglect. Dr. Keith has well pointed out this fact as an illustration and accomplishment of prophecy, although, in our judgment, he and others err in ranking these as primary and special dispensations, whereas they are merely the secondary and inevitable results of the really special dispensation. If you tell a man that he and his shall wander far and see their home no more, he will infer as a natural consequence that his house will be forsaken and fall to ruin, whether you tell him so or not. The first is the special dispensation, out of which the other naturally flows; and although it may be mentioned to heighten the effect of his punishment, we cannot assign to it the same degree of speciality as the other, which, apart from the purpose of God to punish a guilty people, has no antecedent from which it might, in the ordinary course of events, be known even without a distinct revelation. The desolation of the cities of Israel was a natural and pre-intimated result, of a cause also pre-intimated, but which could not also have been foreknown without a special revelation. The same causes—depopulation and neglect—have produced the same effects in all the countries near Palestine: of some among them this had been foretold in Scripture; and there are instances in which the effect is in these predictions put, poetically, for the cause which is left to be understood, that is, the desolation of cities is mentioned, and then it becomes really a prediction of depopulation and overthrow, which must be understood as the cause of the predicted ruin. With this limitation, we may cite the interesting remarks of Dr. Keith: 'By the concurring testimony of all travellers, Judæa may be now called a field of ruins. Columns, the memorials of ancient magnificence, now covered with rubbish, and buried under ruins, may be found in all Syria. From Mount Tabor is beheld an immensity of plains, interspersed with hamlets, fortresses, and heaps of ruins. Of the celebrated cities, Capernaum, Bethsaida, Gadara, Tarichea, and Chorasin, nothing remains but shapeless ruins. Some vestiges of Emmaus may still be seen. Cana is a very paltry village. The ruins of Tekoa present only the foundations of some considerable buildings. The city of Nain is now a hamlet. The ruins of the ancient Sapphura announce the previous existence of a large city, and its name is still preserved in the appellation of a miserable village called Sephoury. Loudd, the ancient Lydda and Diospolis, appears like a place lately ravaged by fire and sword, and is one continued heap of rubbish and ruins. Ramla, the ancient Arimathea, is in almost as ruinous a state; nothing but rubbish is to be found within its boundaries. In the adjacent country, there are found at every step dry wells, cisterns fallen in, and vast vaulted reservoirs, which prove that in ancient times this town must have been upward of a league and a half in circumference. Cæsarea can no longer excite the envy of a conqueror, and has long been abandoned to silent desolation. The city of Tiberias is now almost abandoned, and its subsistence precarious: of the towns that bordered on its lake there are no traces left. Zebulun, once the rival of Tyre and Sidon, is a heap of ruins. A few shapeless stones, unworthy the attention of the traveller, mark the site of Saffre. The ruins of Jericho, covering no less than a square mile, are surrounded with complete desolation; and there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes, to be seen about the site of this abandoned city. Bethel is not to be found. (This cannot now be said; see the note on Gen. xii. 8.) The ruins of Sarepta, and of several large cities in its vicinity, are now mere rubbish, and are only distinguishable as the sites of towns by heaps of dilapidated stones and fragments of stones.'

34. '*The land shall enjoy her sabbaths.*'—See the note on 2 Chron. xxxvi. 21.

CHAPTER XXVII.

2 *He that maketh a singular vow must be the Lord's.*
3 *The estimation of the person.* 9 *Of a beast given by vow.* 14 *Of a house.* 16 *Of a field, and the redemption thereof.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 ¶ And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: [1]as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: [2]an homer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: [3]twenty gerahs shall be the shekel.

26 ¶ Only the [4]firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD'S.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ [5]Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 ¶ And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

[1] Heb. *according to thy estimation, O priest, &c.* [2] Or, the land of *an homer, &c.*
[3] Exod. 30. 13. Num. 3. 47. Ezek. 45. 12. [4] Heb. *firstborn, &c.* [5] Josh. 6. 19.

Verse 2. '*When a man shall make a singular vow.*'—It is and always has been customary in different countries, and under various systems of religion, for persons in peculiar circumstances of prosperity or difficulty, to vow that they will make certain offerings or devote certain properties to the service of God. To such vows most of this chapter refers. This kind of vow is properly called נֶדֶר *neder*; which it is proper to indicate, as the discriminating terms employed in the original enable us, in most cases, to understand what is intended, better than the less marked distinctions of the translation.

— '*The persons.*'—A man might dedicate himself to the services of the sanctuary, and became, as it were, a servant attached thereto. In the same way, he might vow his child. Samuel was thus devoted by his mother, and remained in the service of the sanctuary; for that appropriation being apparently satisfactory to all parties, he was not redeemed, according to the valuation here fixed for different ages and sexes. The rate of valuation, it will be observed, is low, and might be reduced, at the discretion of the priest, if the person were poor. It would appear that the appropriation of the devoted persons who remained unredeemed was at the discretion of the priest. Their duties were probably of the most servile kind, until after the Gibeonites were enthralled and obliged to do the hard work. We see that Samuel was treated with much consideration by the high-priest.

9. '*A beast.*'—That is, a clean beast, such as was usual for sacrifice or food. This could not be redeemed; and the firstlings, being already consecrated to God, could not be thus devoted.

11. '*Unclean beast.*'—Probably an ass, camel, or some other beast of burden; for it is difficult to understand what other sort of beast a man was likely to devote. This might be redeemed on paying one-fifth more than the estimated value.

16. '*Part of a field.*'—This refers to inherited property, which was in ordinary circumstances inalienable. If a man, however, devoted it to the sanctuary, he was at liberty to redeem it on the usual terms—that of giving twenty per cent. beyond the estimated market value of the crops between the time of the transaction and the year of jubilee; but if then it remained unredeemed, it did not revert to the owner, but became the inalienable property of the sanctuary. This singular exception to the general release which the jubilee effected, we do not conceive to have been with any view of accumulating landed property in the hands of the priests, to which the policy of the Mosaical law is evidently averse, but to oblige every man to redeem his property, under the fear of losing it entirely at the jubilee. We must also consider that the nearest kinsman had the right to redeem; and as the Hebrews were strongly averse to let hereditary property go out of the family, it is not likely that the priests could get much land under this law.

22. '*A field which he hath bought.*'—The view taken in the preceding note seems to be corroborated by the present direction. Acquired property in land reverted to the owner at the jubilee in the usual way; while the inherited property, for the perpetuity of which the law is so careful to provide, was then lost. We should have expected the reverse to have been the case, if the object were not to impose on a man a sort of moral obligation to redeem his hereditary land, to prevent its absolute alienation.

28. '*Devoted thing.*'—This is not the *neder*, or common vow, such as we have previously considered, but another and more solemn, called חֵרֶם *cherem*. The difference seems to have depended on the form of the vow, the latter being accompanied with an anathema or execration, by the devotee, either on himself or others, if that were not done which he declared. We are most familiar with the operation of this *bann* in the case of cities and persons being, in time of war, devoted to utter destruction; and it is thought by many, that the 29th verse alludes to such persons devoted solemnly to death. Others, however, understand that remarkable passage to mean no more than that persons devoted by the *cherem* to the service of the sanctuary were to remain till death in that condition, without being redeemed. It is certain that nothing could, as in the former class of vows, be redeemed that was placed under the operation of the *cherem*, but it is difficult to ascertain how *persons* were in all cases affected by it. We are inclined to combine both alternatives, and to suppose that persons were either put to death, or else inalienably consecrated to the service of the sanctuary, according to the specific object of the vow. Perhaps the obscurity of this law arises from its allusions to consuetudinary practices, which were well known at the time, but of which we are ignorant. It is to be observed that Moses does not enjoin the vow to which this chapter relates, but only regulates the consequences of the act, or rather, perhaps, assigns certain consequences to it.

32. '*Whatsoever passeth under the rod.*'—This is understood to be an allusion to the process which, according to the Jewish writers, was followed in taking the tithe. The cattle were placed in an enclosure, with a narrow entrance, through which one only could pass at a time. At this entrance, on the outside, stood a man with a rod marked with ochre, or other colouring matter; and as the animals passed out one by one, he counted them, and let his rod fall on every tenth without distinction; and whatever animal bore the mark thus impressed was taken for the tithe, whether it were male or female, sound or unsound.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

THE Hebrew title of this book is taken from the word בְּמִדְבַּר, BE-MIDBAR, 'in the wilderness,' which occurs in the first verse: but sometimes they denominate it, as they do the other books of the Pentateuch, from the initial word וַיְדַבֵּר, VAYE-DABBER, 'and he spake.' The Septuagint calls it ΑΡΙΘΜΟΙ, from the enumeration of the people with which it opens and concludes; and from this comes the Vulgate title NUMERI, whence our NUMBERS. That Moses was the author of the book is determined by the considerations which refer the whole Pentateuch to him. The separate or additional points of evidence which take back the authorship to the time of Moses and establish its historical truth, consist of numerous incidental facts and allusions, most of which are indicated in the notes, and need not here be recapitulated. The more carefully they are examined, the more satisfactorily they confute the continental hypothesis, that this, as well as the other books ascribed to Moses, was the work of a much later age, compiled in part from ancient documents. Some of these, such as those contained in ch. xxi., are admitted, even by such sceptical critics as De Wette, to belong to the Mosaical period; but as they are so connected with the history as to be unintelligible without a knowledge of the facts to which they refer, the obvious inference is, that the record of facts in which these fragments are involved belongs to the same age. Some attention has been given to this point in an introduction to the Pentateuch.

The commencement of the book, from ch. i. 1 to x. 10, may be regarded as supplementary to Leviticus, as it contains an important part of the holy constitution, the selection of the Levites to the priesthood. Then begins the history of the march through the wilderness, and the conflict between the new institutions and the evil dispositions of the people. We soon come to the end of this march (ch. xxi. 20), when the contest for the possession of the country commences. Moses opens the campaign successfully, and then prepares for his departure from the scene of action, according to the intimation contained in ch. xxvii., by the transactions and laws which occupy the remainder of the book. The passages which are not narrative, but are inserted between the narratives, are of the greatest importance for the political and statistical information which they afford.

The historical contents of the book extend over a period of about thirty-eight years, reckoning from the first day of the second month after the deliverance from Egypt, during which period the Israelites continued to wander in the wilderness. Most of the transactions described therein happened, however, in the first and last of these years. The date of the events recorded in the middle of the book cannot with any precision be ascertained.

There is not more than one direct quotation from this book in the New Testament, being ch. xvi. 5, quoted in 2 Tim. ii. 9: but the passages in which the writers of the New Testament refer to this book, without formally quoting it, are many. They are the following:—ix. 18 in 1 Cor. x. 1; xi. 4 in 1 Cor. x. 3-6; xii. 7 in Heb. iii. 2; xiv. 13 in Jude 5; xiv. 2, 36 in 1 Cor. x. 8; xiv. 36 in Heb. ix. 14; xvi. 1, 31 in Jude 11; xix. 3 in Heb. xii. 9; xx. 1 in 1 Cor. x. 3-6; xxi. 4 in 1 Cor. x. 8; xxii. in Jude 11; xxv. 1, 9 in 1 Cor. x. 8; xxv. 2 in Rev. ii. 14; xxvi. 16 in Heb. xii. 9; xxvi. 64, 65 in 1 Cor. x. 3-6; xxviii. 9, 10 in Matt. xii. 5; xxxi. 16 in Rev. ii. 14.

There are no separate versions of or commentaries on the book of Numbers; but there are a considerable number of treatises and dissertations on particular parts, particularly on the Brazen Serpent, and on Balaam and his prophecy.

CHAPTER I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.



AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 [1]Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even*

[1] Exod. 30. 12.

of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 ¶ These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

Verse 2. '*Take ye the sum of all the congregation.*'—This is the earliest census on record; but we have no reason to conclude that it was the first. We have no distinct information concerning the Egyptian usage in this respect: but it appears manifest that the Israelites, while in Egypt, had been accustomed to enumerations of the population, and that they had themselves been previously enumerated, but whether at their own instance or by their Egyptian tyrants does not appear. Thus we find that, at the time of the Exode, the number of the males above twenty years of age was well known (Exod. xii. 37). We would not indeed rest the point on this circumstance alone, as the result may be thought to have been derived from subsequent enumeration; but it is of importance, when considered in connection with the circumstance that the first time a census is distinctly mentioned (Exod. xxx. 12), it is not enjoined as a new thing; but it is pre-supposed, as a matter of course, that Moses would number the people. But if the Israelites were then acquainted with the practice of periodical or occasional enumeration, they must have learnt it in Egypt; for a census is certainly not a practice of wandering shepherds, or one of which, untaught, they would have been

likely even to think. It is however interesting to find so important a measure of national policy in use at this early time, particularly when we recollect that it is of comparatively recent adoption in modern Europe. It was only in the course of the last century that the attention of governments began to be turned to the subject; and then attempts to obtain an accurate census were attended with great difficulty, and were in many instances perfectly fruitless. It is difficult to determine at what intervals the Hebrew enumerations were made. Four or five are mentioned in the Old Testament, but they are all at very unequal periods; and, judging from this, we might suppose they were occasional only. But the later Jews thought the enumeration was intended to be yearly, a construction inculcated for the purpose of rendering annual the poll-tax of half a shekel mentioned in Exod. xxx. 12. This tax is not, in Scripture, mentioned in connection with any other census; and it seems to have been only a temporary measure to raise funds for the making of the tabernacle. The later Jews, however, exacted the tax, without making the enumeration on which it should have been founded. There was the poll-tax, but not the census; even those who contended for the annual tribute allowed they had no such census, or indeed any census at all, except so far as that the amount of the tax formed a datum, on which a calculation might have been founded as to the number of the people. An annual census would indeed have been quite unnecessary, and scarcely practicable. On this ground, we may doubt whether the enumeration in Exod. xxxviii. 26, is the result of a different census from that now before us. A census must always occupy some time in making, and yet we find an interval of only a few months between the two periods; and if we suppose them different, it is impossible to conceive why a second enumeration should so immediately follow the first. Besides, the amount stated in both instances is the same, namely 603,550—an identity of numbers scarcely possible even in the interval of a few months, had the enumerations been different. It would therefore seem that the same enumeration is intended in both statements: it was completed doubtless in time to make the poll-tax available for the works of the tabernacle, and the result is stated incidentally in Exod. xxxviii., in connection with the amount derived from that tax; while in this place we have a more particular account of the same enumeration in order to shew the relative strength of the different tribes. There was, however, a second census, which took place, apparently, about thirty-eight years subsequent, on the borders of Canaan, in the next generation; from which, if we are at liberty to infer anything, we may suppose it was the intention of Moses that there should be a census in every generation. It is, however, doubtful whether the numbering of the people ever was, or was intended to be, periodical; and it is easy to discover a distinct object in every enumeration which the Scripture mentions. It will of course be observed that the enumeration only extends to males above twenty years of age, and could not therefore be useful for all the purposes to which national enumerations, in conjunction with tables of births and burials, are now applied. Still, such an enumeration of adult males was highly important, as affording a safe criterion by which the increase or decrease of the national strength and population might be estimated. It would be interesting to know in what manner the census was taken. The modern usages of the East afford no analogy; as, except in China and Japan, no enumerations of population are ever made, or even thought of. The population of towns is not known even to those to whom that knowledge would seem of importance. The want of at least an occasional census causes the most loose ideas on every subject relating to population. We have heard old men, of average intelligence, declare, in all sincerity, their belief that towns, in which they have lived for years, contained a million inhabitants, when they could not really have contained more than fifty to eighty thousand. When a person in authority really wishes to form some idea of the population of a town, it is formed either by a rough calculation as to the number of houses, multiplied by the supposed average number of inhabitants to each house, or else by an account deduced from the consumption of a particular article of food. Thus, when Mr. Morier wished to ascertain the population of the city of Ispahan in Persia, the following process was adopted:—A small duty is paid to the local government on every sheep killed by the butchers, and the daily amount of this duty being ascertained, the number of sheep slaughtered became known. It then remained to be guessed how many inhabitants one sheep would serve. The proportion assumed was 300 to one sheep, and this being multiplied by the total number of sheep consumed (175), afforded the amount of population. The defects of such a process we need not point out; and yet we find the Jews having recourse to a very similar method at a time when they had for many centuries ceased to have regular enumerations, such as that now before us. Josephus relates that the prefect Cestius, being desirous of impressing Nero with a more proper idea of the importance of the Jewish nation than he was known to entertain, applied to the priests to know whether they possessed any means by which the number might be ascertained. As the Passover was approaching, when all the adult males were to appear at Jerusalem, they proposed to number the lambs sacrificed on that occasion, and to make the number slain the datum for a calculation of the population; for that sacrifice might not be eaten alone, and it was known that not less than ten persons partook of each lamb. It was accordingly found that the lambs sacrificed amounted to 256,500, which they multiplied by ten to obtain the required answer, which therefore must have been 2,565,000, although Josephus, whose numbers are perhaps corrupted, says 2,700,200. The defects of this calculation, as an estimate of the adult male population, are palpable. Only persons ceremonially clean could eat of the passover; many individuals were probably absent; and Josephus himself allows that the number who partook together of one lamb, was often not less than twenty; and indeed we know that thirteen were present at the passover which Jesus ate with his disciples.

16. '*Princes of the tribes of their fathers.*'—There are several expressions in this chapter which afford us considerable insight into the early national constitution of the Hebrews. Its forms were precisely those which we find to prevail, with slight modifications, in all nomade nations, and which all the tribes descending from Abraham followed, and which subsist among some of them (the Arabians for instance) to this day. They were, as is well known, divided into twelve great tribes, all having one common ancestor, and yet each having a distinct ancestor of its own—after whom it took its name, its members being called *Beni-Reuben*, *Beni-Levi*, etc. 'sons of Reuben, sons of Levi;' or the nation, collectively, from the common ancestor, *Beni-Israel*, 'sons of Israel.'—a principle of denomination which the Arabs exhibit to this day, calling their tribes *Beni-Lam*, *Beni-Shammar*, etc. Each tribe had its emir, sheikh, or chief, called here 'prince of the tribe;' and the names of the whole twelve are here given to us. They were not appointed by Moses; but their existence and authority are here recognised as already established in their respective tribes, and probably represented the authority which the patriarch of the tribe transmitted in the eldest branch of his family. This organization appears to have been carried down into Egypt, and to have subsisted there; and we probably shall not err in identifying these chiefs of tribes with the 'elders' to whom Moses in the first instance communicated his mission when he arrived in Egypt (Exod. iv. 29). The great tribes were again subdivided into certain large divisions called מִשְׁפָּחוֹת *mishpachoth*, and into smaller called בָּתֵּי אָבוֹת *batti aboth*, all having their heads or chiefs, who are probably the same persons called 'elders' in Deut. xix. 12, and xxi. 1-9; Josh. xxiii. and xxiv.; and elsewhere. On what principle these inferior heads were nominated we do not know; but as there is much apparent resemblance between this constitution and that which we find to prevail among the nomade tribes (Eelauts) of Persia, perhaps *their*

usages on this point may throw light on those of the Hebrews. Each tribe has its hereditary chief or *khan*, whose influence in it is very great; and inviolable attachment to whom, under all circumstances, is regarded equally as a duty and a virtue. The people regard him as their only lawful leader, and can seldom be brought to obey any other person, although they are nominally subject to the king of the country. As it would be inconvenient, if not impossible, for a whole tribe to keep together while pasturing its flocks, it is divided into several branches, each of which encamps and wanders by itself. These branches have at their head inferior chiefs, called, as among the Hebrews, 'elders.' Their dignity is hereditary, like that of the chief, to whom they are more or less nearly related; and they form the officers of the tribe in time of war, and its magistrates in time of peace. In the latter capacity, it is their general endeavour to preserve the harmony of the tribe by effecting an accommodation of the differences which arise within it. Small matters are settled by the head of the branch in which the case arises, but affairs of somewhat more consequence, or which the elder cannot settle, are referred to the chief, or, in his absence, to his deputy, who is always one of the elders. When, however, a matter of some importance is in question, a council of the elders is called, and the result is determined by a majority of voices. The parallel may not perhaps be thought to hold good in the case of magisterial functions; but it seems to us very probable that the chief of the magistrates whom Moses appointed, at the suggestion of Jethro, were those heads of tribes and of subdivisions, to whom the people were accustomed to look up with respect and confidence. The tribes still continued to have their own chiefs even under the kings—at least in the early periods of the monarchy. A list of such chiefs, referring to the time of David, is given in 1 Chron. xxvii. 16-22; and they probably subsisted, at least in name, until the Captivity. Their authority and influence in their respective tribes, while still possessed in any considerable degree, must have proved a strong restraint upon the power of the monarchs.

46. '*Six hundred thousand, and three thousand, and five hundred and fifty.*'—So many objections have been started to this increase of the Hebrews in Egypt that some very sincere persons have been made willing to believe that, in some way or other, a cipher or two has been added, and would not be reluctant to read 60,000, or even 6,000, instead of 600,000; but they forget that the larger number is sustained throughout the narrative. Not only are there two enumerations, at intervals of thirty-nine years, supporting each other in their sums and particulars; but the losses which the Israelites sustained through the judgments of God were such as would have sufficed to ruin a less numerous people. As it is, the effect is naturally exhibited in a decrease rather than an increase of the population at the second census.

We have already touched slightly on that subject, and should not have returned to it here but for the sake of introducing the following extracts from Jahn's *Biblische Archaeologie*, by which it is made to appear that the assigned increase was possible, even without reference to that divine blessing through which their great increase in Egypt had been promised and foretold.

The increase of the Hebrews in 430 years from seventy persons to 603,550 males and upwards, of twenty years of age, besides 22,000 males of a month old and upwards among the Levites, has appeared to many incredible. The number of 600,000 men capable of bearing arms necessarily makes the whole number of people amount to 2,400,000. An anonymous writer in the *Literarischen Anzeiger*, 1796, October 4, § 311, has demonstrated that the Hebrews, in 430 years, *might* have increased from seventy persons to 977,280 males above twenty years old. He supposes that of those seventy persons who went down to Egypt, only forty remained alive after a space of twenty years, each one of whom had two sons. In like manner, at the close of every succeeding period of twenty years, he supposes one-fourth part of those who were alive at the commencement of that period to have died, while the remaining three-fourths are doubled by natural increase. Hence arises the following geometrical progression.

After twenty years, of the seventy there are forty living, each having two sons:—

		Consequently	==	80
80	$\frac{3}{4}$	= 60	==	120
120	$\frac{3}{4}$	= 90	==	180
180	$\frac{3}{4}$	= 135	==	270

and so on.

Thus the first term of the progression is 80 $= a$
The denominator $\frac{3}{2}$ $= b$
The number of terms $\frac{430}{20}$ $= n$

Therefore the expression of the whole sum will be

$$\frac{a\,b^{n} - a}{b - 1}$$

Or—

$$\frac{80 \times \frac{3}{2}^{\frac{43}{2}} - 80}{\frac{3}{2} - 1} = \frac{80 \times 6109 - 80}{\frac{1}{2}} = 977{,}280$$

CHAPTER II.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: [1]far off about the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side *shall be* the stand-

[1] Heb. *over against*.

ard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

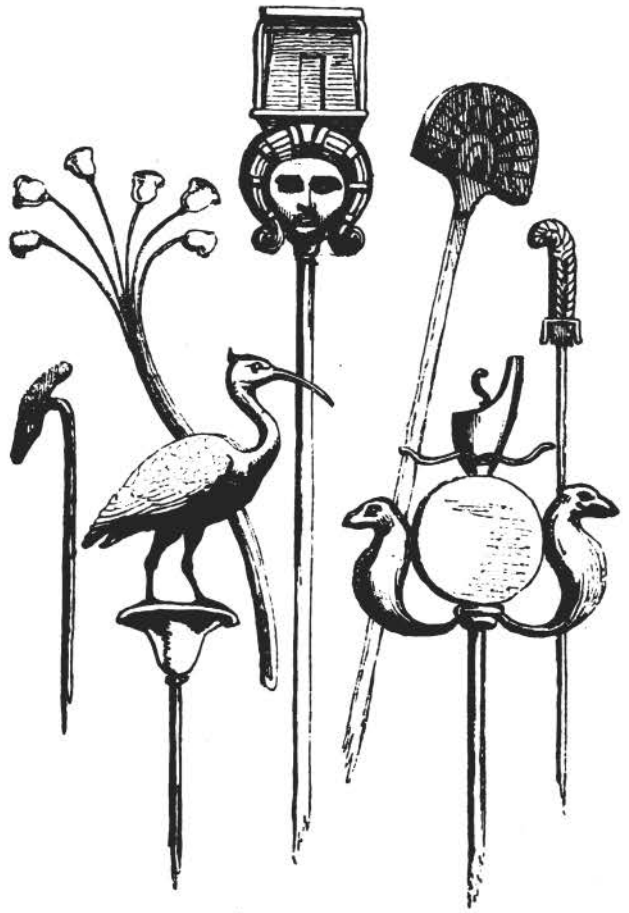
31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Verse 2. '*Every man. . . shall pitch by his own standard, with the ensign of his father's house.*'—This mention of standards and ensigns suggests many matters of interesting enquiry, into which we can but very partially enter. We must regard the Israelites as a people fresh from Egypt, and acquainted with, and probably adopting, the modes employed in that country for maintaining a proper order and distribution among large bodies of men. We are the rather led to this conclusion by the knowledge that when the Israelites went down into Egypt they were too few to need such instruments of order; and when they had occasion for them, they would naturally adopt something similar to that which they had seen constantly in use in that country. Now, from an examination of the standards represented in the religious, military, and battle pictures of that country, it becomes evident that the Israelites on leaving Egypt must have been acquainted with ensigns of at least three kinds, namely—1. The great standards of the tribes, serving as rallying signals for marching, forming in battle array, and for encamping; 2. the divisional standards of clans; and 3. those of houses or families; which, after the occupation of the Promised Land, may



EGYPTIAN STANDARDS.

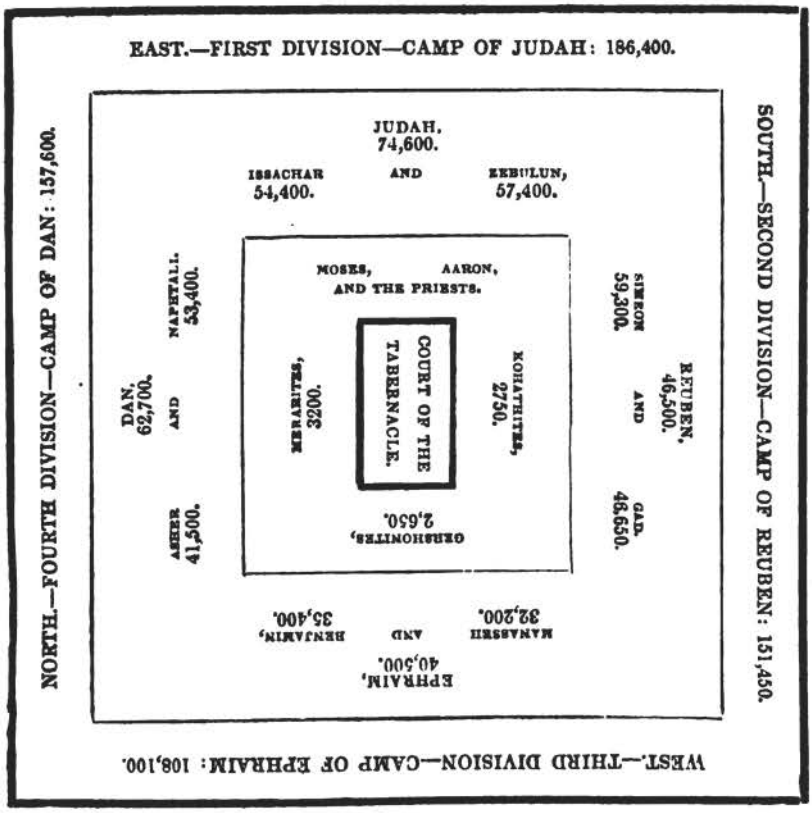
gradually have been applied more immediately to corps and companies, when the tribes, as such, no longer regularly took the field. That there were several standards may be inferred from the uniform practice of the East to this day; from their being useful in manœuvres, as already explained, and as shewn in the Egyptian paintings; and from being absolutely necessary; for had there been only one in each tribe, it would not have been sufficiently visible to crowds of people of all ages and both sexes, amounting in most cases to more than 100,000, exclusive of their baggage. Whole bodies therefore, each under the guidance of the particular clan ensign, knew how to follow the tribal standard; and the families offered the same convenience to the smaller divisions. It may be doubted whether even these three were enough for the purpose; and that there were others might be inferred (Isa. xiii. 2; Jer. li. 27) from the circumstance of their being planted on the summit of some high place, to mark the point where to assemble: these last therefore were not ensigns of particular bodies, but signals for an understood purpose. But what the form, colours, materials, and symbols of the Hebrew ensigns were, it is more difficult to determine, chiefly because there has been a great quantity of learned trifling among Rabbinical writers and more modern heralds, all equally bent upon fearless assertions, and with so little true knowledge of the customs of antiquity, that they have uniformly described these ensigns as flags in shape like modern banners—a form not yet shewn to have existed in the west of Asia or Europe anterior to the first invasion of the Huns, except on some naval medals of the empire, all are effigies spoilia of animals or plants, tablets, globes, vexilla, or dragons. As early as the days of the Exode of Israel, the Egyptians had ensigns of different kinds. We observe on the monuments —1. Thrones or palanquins, indicating the great or sacred centre of an army. 2. Royal fans attending the sacred centre; the one, the 'Efthondehs of India,' always carried by princes, or sons of the Pharaoh, on the summit of long poles, and therefore intended as signs of honour, not for use as umbrellas. 3. A long span borne on the shoulders of a row of men, surmounted by a globe, with an enormous double feather, apparently twelve or fourteen feet high, and four or five broad, coloured green, white, and red. This has been denominated the standard of Sesostris, and was most likely the signal ensign of encampment, which was fixed before the royal tent, and when set up must have been visible high above all the other signs. 4. Standards of lower elevation, always with two great feathers issuing from a globe, and the foot set in a portable frame; which seems to have been the signal of castrametation and of direction, serving as temporary guiding posts, indications of wells, lines of front in camp, etc. 5. Tablets on poles similarly set in frames, but with particular symbols above the tablet, and two, three, or four arms holding objects that can be inserted or taken off, and the arms themselves apparently moveable, the whole having the appearance of a complete telegraph. 6. Besides these, there are very many varieties of effigial ensigns, with and without shawls

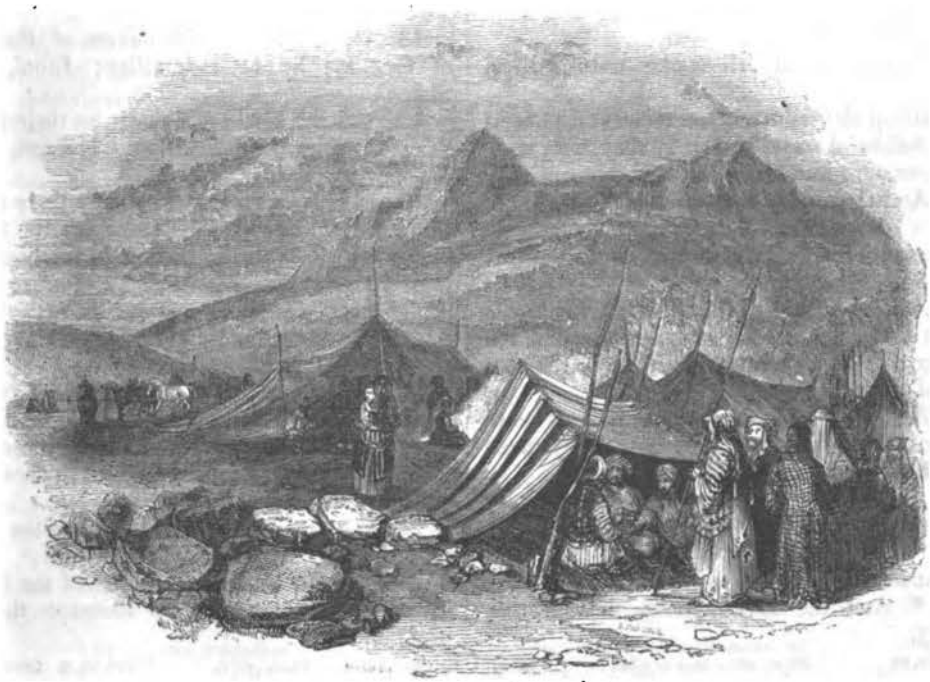
beneath them, ensigns of particular temples, idols, cities, nomes. 7. Square tablets on poles borne by the file-leader of a tribe. 8. Ostrich feather ensigns, carried as marks of honour by princes, and sometimes seen stuck at the back in a broad belt. Ostrich feathers occur again as an ensign of the Lebanon people, or a nation of Palestine, which is represented submitting to Sesostris. These ensigns are not necessarily made of plumes of the bird, and they occur white, white with a black bar, and barred red and white, red, white, and black, and red, white, and green; so that there were many belonging to different appropriations. Indeed this ensign is still in use in Yemen and the southern desert, where many sheiks have it borne on bamboo poles as the cognizance of their clans. These details will shew that at the time when Israel departed out of Egypt, most, if not all of these kind of ensigns, were well known, and that, therefore, it is likely they were, under proper modifications, adopted by that people when about to become wanderers over desert regions where order and discipline, directing signals, telegraphs, and indications of water would be most useful; and as the Egyptians, in common with other organised nations, had a sacred centre for their gods and the royal tent, so also had the chosen race a sacred centre, the twelve tribes taking their well-known stations around it; that centre rendered the more awful and sublime by the cloud hovering at the light shining above it.

From the kind of service which each class of ensign was to render, we may take for granted that the tribal standard (דֶּגֶל *deghel*) at all times required to be distinguishable 'afar off,' would be elevated on high poles with conspicuously marked distinctions, and that therefore, although the mottos ascribed to the twelve tribes by the Rabbinical writers, and the symbolical effigies applied to them, may or may not have been adopted, something like the lofty flabelliform signa of Egypt most likely constituted their particular distinction; and this is the more probable, as no fans or umbrellas were borne about the ark; and, being royal, no chief, not even Moses himself, could assume them; but a priest or Levite may have carried that of each tribe in the form of a fan, as the distinction of the highest dignity, and of service rendered to the Lord. They may have had beneath them vittæ, or shawls, of the particular colour of the stone in the breastplate of the high-priest (although it must be observed that that ornament is of later date than the standards); and they may have been embellished with inscriptions, or with figures, which at a time when every Hebrew knew that animal forms and other objects constituted parts of written hieroglyphic inscription, and even stood for sounds, could not be mistaken for idols, the great lawgiver himself adopting effigies when he shaped his cherubim for the ark, and Solomon when he set his brazen sea on bulls of the same metal. In after ages we find typical figures admitted in the ships carved on the monuments of the Maccabees, being the symbol of the tribe of Zebulon, and not even then prohibited because ships were inanimate objects. There is reason to believe that the family ensigns, or clan ensigns, were, at least in the earlier ages, symbolical figures; and that the shekels ascribed to David, bearing an olive or citron branch, to Nehemiah with three lilies, to Herod Agrippa with three ears of corn, and to Tryphon with a helmet and star, were so many types of families, which may all have been borne as sculptured figures, or, when the purism of later times demanded it, may have been painted upon tablets, like the supposed family or clan motto, on the ensign of the Maccabees (מַכַּבִּי). The practice was equally common among all the heathen Egyptians, Persians, and Greeks; and perhaps the figures of those actually used in Jerusalem are represented in the sculptured triumphal arch of Titus, when the golden candlesticks and other spoils of vanquished Judah are portrayed. A circumstance which confirms the meaning of the objects represented upon the Jewish shekels is, that on the reverse of those of Herod Agrippa is seen another sovereign ensign of Asia, namely, the umbrella (chattah, chutah of India), always attending monarchs, and sculptured at Chehel Minar and at Nakshi-Rustam, where it marks the presence of the king. It is still the royal token throughout the East and Islam Africa; and it appears that in the Macedonian æra it was adopted by the Græco-Egyptian princes. See Col. C. H. Smith's Art. STANDARDS, in the *Cyclop. of B. Literature*; Meyrick, on *Ancient Armour*; Henry, *l'Egypte Pharaonique*, 1846; Wilkinson's *Ancient Egyptians*.

The Rabbinical writers, to whose notions on the subject we have already slightly referred, leave out of view the ensigns which distinguished the subdivisions of a tribe, and confine their attention to the tribe-standards; and in this it will be well to follow their example. They by no means agree among themselves; but the view which they most generally entertain is that the standards were flags, bearing figures derived from the comparisons used by Jacob in his final prophetic blessing on his sons. Thus, they have Judah represented by a lion, Dan by a serpent, Benjamin by a wolf, etc. But, as long since observed by Sir Thomas Brown (*Vulgar Errors*, book v. ch. x.), the escutcheons of the tribes, as determined by these ingenious triflers, do not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecy of Moses, when about to die. The latter Jews were of opinion that, with respect to the four grand divisions, the standard of the camp of Judah represented a lion; that of Reuben, a man; that of Joseph, an ox; and that of Dan, an eagle; but this was under the conception that the appearances in the cherubic vision of Ezekiel alluded to this division. The Targumists, however, believe that the banners were distinguished by their colours, the colour for each tribe being analogous to that of the precious stone, for that tribe, in the breastplate of the high-priest; and that the great standard of each of the four camps combined the three colours of the tribes which composed it. They add, that the names of the tribes appeared on the standards, together with a particular sentence from the law; and were moreover charged with appropriate representations, as of the lion for Judah, etc. Aben Ezra and other Rabbins agree with the Targumists in other respects, but put in other representations than the latter assign. Lastly, the Cabbalists have an opinion that the bearings of the twelve standards corresponded with the months of the year and the signs of the zodiac—the supposed characters of the latter being represented thereon; and that the distinction of the great standards was, that they bore the cardinal signs of Aries, Cancer, Libra, and Capricorn, and were also charged with each one letter of the tetragrammaton, or quadraliteral name of God. Thus much for Rabbinical interpretation.

3. '*Camp*.'—This is the only regular description of an encampment which the Bible contains; but, from incidental allusions, we may gather that the camps which the Hebrews in aftertimes formed in their military operations, differed in several respects from the present, the admirable arrangement of which is easily perceived, although some difference of opinion exists as to a few of the details. The diagram below will exhibit the apparent order better than a verbal description, however minute. It is thus seen that the camp was formed in a quadrangle, having on each side three tribes under one general standard. How these tribes were placed with regard to each other is not very clear; some fix the leading tribe in the centre, and the two others on each side; but the description seems rather to indicate that the leading tribe extended along the whole exterior line, and that the two other tribes pitched beside each other, within. The only other alternative seems to be, to suppose that the two minor tribes also extended in full line, the last tribe mentioned in each division being the innermost. The collective encampment enclosed a large open square, in the centre of which stood the tabernacle. The position which the tabernacle thus occupied still remains the place of honour in grand oriental camps, and is usually occupied by the tent of the king or general. The distance between it and the common camp was indicative of respect; what the distance was we are not told, except by the Rabbins, who say that it was two thousand cubits, and apparently ground this statement upon Josh. iii. 4.





BEDOUIN ENCAMPMENT IN A VALLEY OF SINAI.

The interval was not however wholly vacant, being occupied by the small camps of the Levites, who had the charge and custody of the tabernacle, and pitched their tents around it; the tents of Moses, Aaron, and the priests, occupying the most honourable place, fronting the entrance to the tabernacle, or rather to the court which contained it. The Jewish writers say that the circumference of the entire encampment was about twelve miles; a statement which would seem sufficiently moderate when we recollect the hollow square in the centre, and consider the vast extent of ground required for the tents of perhaps two millions of people. This regular and admirable arrangement of so vast a host, under their ensigns, around the tabernacle, must have given a most striking and impressive appearance to the camp, as viewed from the hills. We know the effect which the view of it produced upon one person, who *did* view it from the hills, and then broke forth in rapture, exclaiming, 'How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.' (Num. xxiv. 5, 6.)

CHAPTER III.

1 *The sons of Aaron.* 5 *The Levites are given to the priests for the service of the tabernacle,* 11 *instead of the firstborn.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gershonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moses and Aaron.* 40 *The firstborn are freed by the Levites.* 44 *The overplus are redeemed.*

THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the [1]firstborn, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, [2]whom he consecrated to minister in the priest's office.

4 [3]And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the firstborn *are* mine; [4]*for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the [5]word of the LORD, as he was commanded.

17 [6]And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 ¶ Of Gershon was the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

[1] Exod. 6. 23. [2] Heb. *whose hand he filled.* [3] Levit. 10. 1. Chap. 26. 61. 1 Chron. 24. 2. [4] Exod. 13. 2. Levit. 27. 26. Chap. 8. 16. Luke 2. 23. [5] Heb. *mouth.* [6] Gen. 46. 11. Exod. 6. 16. Chap. 26. 57. 1 Chron. 6. 1.

25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

36 And [7]*under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: ([8]the shekel *is* twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

7 Heb. *the office of the charge.* 8 Exod. 30. 13. Levit. 27. 25. Chap. 18. 16. Ezek. 45. 12.

Verse 12. '*I have taken the Levites . . . . instead of all the firstborn,*' etc.—In memory of his avenging the cause of the Israelites upon the Egyptians by destroying their firstborn, it pleased God to direct that all the firstborn males should be set apart to himself (Exod. xiii. 12-16); and as the services of the Levites had not then been appropriated, it appears, in the first instance, as if it had been intended that the firstborn should occupy the position which was afterwards assigned to them. But God at the same time provided an opening for the future substitution of the Levites, by allowing the firstborn to be redeemed. Accordingly, when the Levites had signalized their zeal in the affair of the golden calf, the distinction of being consecrated to the Lord's service was transferred to the whole tribe of Levi, instead of being assigned to the firstborn of every tribe. The substitution was, in the first instance, formally made, as we see in this chapter: the firstborn of all the tribes, and the whole tribe of Levi, being respectively numbered, the former were found to exceed the latter by 273; the Levites were then understood to be taken in exchange for an equivalent number of firstborn, who of course paid no ransom; but there being no living substitutes for the surplus number of firstborn, they were redeemed at the rate of five shekels for each, the produce going to the use of the sanctuary. Besides serving as a memorial of God's judgment upon the Egyptians, the consecration of the firstborn was, in fact, a sort of recognition of the patriarchal usage, which assigned the priestly functions to him; and even the fine of redemption was a kind of declaration of his prior claim or obligation to perform those duties which the Lord saw fit to transfer to the tribe of Levi. The memorial and recognition did not, however, cease with the act of personal substitution, which seems to have cleared the redemption fine only in the instance before us. The previous law on the subject is repeated in chap. xviii., and it seems to have been still in force in the time of our Saviour. (See Luke ii. 23.)

15. '*From a month old and upward.*'—The males in the other tribes were numbered from twenty years old and upwards. The cause of the distinction is obvious. The general enumeration was chiefly for military purposes, and therefore only comprehended those supposed to be fit for war; but the Levites being exempt from military service, the distinction was not necessary, and all the males above a month old were numbered. The result displays remarkably the very inferior numbers of this tribe; for with all this advantage, of nearly a hundred per cent., in the calculation, its numbers only reach to 22,000, being about 10,000 less than the males above twenty in Manasseh, which was, at this census, the smallest of the other tribes. It should be observed that the total number stated in *v.* 39 is less by 300 than is obtained by casting up the component numbers as given in verses 22, 28, and 34. The mistake is doubtless in one of the items, but is not agreed in which. It probably arose from one letter being mistaken for another of similar form, but different numerical value, which is a fruitful source of many errors in numbers found in the present Hebrew text and propagated in translations.

17. '*Gershon, Kohath, and Merari.*'—These were, as the text informs us, the sons of Levi, and ancestors of the three sub-tribes, to which Moses found it convenient to assign distinct departments of service about the tabernacle. This distinction had a particular reference to the migratory state of the Israelites at the time these regulations were established; and their duties, of course, underwent considerable modification when the nation became settled in Canaan, and particularly after the temple was built. David and Solomon, in particular, made a new and different arrangement of their duties and distribution of their numbers, as we shall have occasion to notice under 1 Chron. xxvi. Their duties, as defined here and elsewhere in the Pentateuch, were to act as general assistants to the priests in various capacities. They set up the tabernacle, took it down, and conveyed it from place to place. They also formed its guard when stationary; and although they might not themselves offer sacrifices, they rendered important services by killing, flaying, and preparing the victims; for the duties in sacrifice to which the priests alone were competent, seem to be only those of sprinkling the blood, and laying on the altar the parts to be consumed. In the distribution of duties to the three families, we perceive that the Kohathites had the charge of removing the most sacred and precious things of the sanctuary. This was doubtless intended as an honourable distinction, for which they were probably indebted to the circumstance that the priestly family was taken from this division of the Levitical tribe.

CHAPTER IV.

1 *The age and time of the Levites' service.* 4 *The carriage of the Kohathites, when the priests have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the priests.* 21 *The carriage of the Gershonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gershonites,* 42 *and of the Merarites.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ¶ This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of [1]shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to [2]cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [3]candlestick of the light, [4]and his lamps, and his tongs, and his snuffdishes, and

[1] Exod. 25. 30. [2] Or, *pour out withal.* [3] Exod. 25. 31. [4] Exod. 25. 37, 38.

all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the [5]basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the [6]sweet incense, and the daily meat offering, and the [7]anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in [8]to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for [9]burdens:

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the [10]appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the [11]service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; [12]the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

5 Or, *bowls*. 6 Exod. 30. 34. 7 Exod. 30. 23. 8 Heb. *to war the warfare*. 9 Or, *carriage*. 10 Heb. *mouth*.
11 Heb. *warfare*. 12 Exod. 26. 15.

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

Verse 3. '*From thirty years old and upward.*'—This appears to contradict chap. viii. 24, where twenty-five years is mentioned as the age at which the service of the Levites commenced. Maimonides and other Jewish writers account for the variation by stating, that, from twenty-five to thirty years of age, the Levites attended in order to be instructed in their duties, but did not enter upon actual service until they were full thirty years of age. Aben Ezra, and other Rabbins, however, affirm that the Levites did enter on the easier and lighter parts of the service, such as keeping watch and bearing a part in the choir, at twenty-five, but did not, until thirty-five, enter on the more laborious branches of Levitical duty. The Jews, indeed, inform us that the Levites passed through four stages of preparation for their peculiar office. From one month old to their twentieth year they were instructed in the law of God; from twenty to twenty-five, in the functions of their ministry; and from thence to thirty they served a sort of apprenticeship, beginning to exercise themselves in some of the lower branches of the sacred service; and, lastly, when they had attained their thirtieth year, they were fully instituted in their office. Jennings points out the analogy between this and the usages among the virgin priestesses of Vesta. They were bound to the strictest chastity for thirty years, the first ten of which they spent in learning the mysteries of their profession; the second ten they ministered in holy things; and the last ten they were employed in bringing up young novices. (See Jennings's *Jewish Antiquities.*) David altered to twenty years the period for the commencement of the Levitical service, and to this he was avowedly influenced by the consideration that their labours had become less onerous, and required less bodily strength than in the times when they had charge of a movable tabernacle. [APPENDIX, No. 7.]

— '*until fifty years.*'—This direction, for the cessation of the services of the Levites at the age of fifty, is more fully repeated in chap. viii. 28, but it is there immediately added, that although they were no longer to perform the customary service, they remained still in attendance 'to keep the charge,' etc. From this it seems that they were not dismissed when they reached the age of fifty: but, while thenceforth exempted from all laborious employment, continued to exercise the easier parts of their ministry, and perhaps instructed the younger Levites in the duties of their office. The exceptions from laborious service probably referred in a particular manner to the toilsome duty of conveying the tabernacle and its various utensils. The Levites also were so numerous, in proportion to the work they had to do, that there was the less occasion to require from individuals a protracted period of active service.

CHAPTER V.

1 The unclean are removed out of the camp. 5 Restitution is to be made in trespasses. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every [1]leper, and every one that hath an [2]issue, and whosoever is defiled by the [3]dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [4]When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompense his trespass [5]with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every [6]offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be [7]his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [8]*with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to [10]rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, Amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if

[1] Levit. 13. 3. [2] Levit. 15. 2. [3] Levit. 21. 1. [4] Levit. 6. 2. [5] Levit. 6. 5. [6] Or, *heave offering.* [7] Levit. 10. 13.
[8] Or, being *in the power of thy husband.* [9] Heb. *under thy husband.* [10] Heb. *fall.*

she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Verse 2. '*Put out of the camp every leper.*'—This exclusion of lepers from society has been acted upon in nearly every country; and it affords almost the only instance in which any kind of attention is paid in the East to the prevention of contagion. Europe seems to have taken from the East not only the disease, but the manner of treating the leper. It seems that the leprosy was introduced into Europe by the crusaders and pilgrims, on their return from the East; although some French writers say it was introduced, at least into their country, by trade with Egypt, Palestine, and Syria. At first, until lazarettoes were established, the lepers were treated with greater severity than their condition warranted; very much as the Orientals at present treat them, and perhaps as they were treated among the Jews. Indeed the idea of the usages on this point which we find in other nations, seems to have been suggested, generally, by the course which Moses was directed to take. In Normandy, for instance, lepers could not inherit any property while their malady continued; they could not be witnesses in any case; and they were expelled from all intercourse with men, banished to small huts by the way-side, and furnished with a grey cloak, a cap, and a wallet. They were obliged to give the approaching stranger warning of their proximity by striking the clapper-dish with which they were furnished. At last hospitals were built for their reception. Almost every town had one such hospital; and we find Lewis VII. of France bequeathing legacies to no less than two thousand such establishments. In the twelfth century an order of knighthood, dedicated to St. Lazarus, was instituted, the members of which were entrusted with the charge of lepers, and the control of the hospitals, which were then first called 'lazar-houses,' or 'lazarettoes.' When the disorder ceased to be strange, the lepers were allowed to live in more comfort than before. This we gather from the decree of the General Council of Lateran, in 1179, which censures certain of the clergy for preventing lepers from erecting churches for themselves, notwithstanding they were prohibited from entering other churches; and it was decreed, that whenever a sufficient number of lepers were living together, they should be allowed a church, a cemetery, and a priest; and should be exempted from paying tithes upon the fruits of their gardens, or on the cattle which they fed. The leprous virus seems to have weakened in the course of time, so that since the sixteenth century leprosy has ceased, in Europe, to be a common disease, or remarkable for its malignancy. The manner in which lepers were formerly treated in Europe is most touchingly described in an old metrical romance published in Weber's Collection. It relates how a certain knight, called Amiloun, of great wealth and power, became a leper, and was without pity cast forth, forlorn and poor, to beg his bread through the world. During three years of his calamity he lived upon casual charity, occupying a lodge by the highway, at no greater distance than five miles from the splendid halls of which he had once been lord, and where all eyes had looked up to him. The exclusion of the leper from society was not, even in ancient Asia, a practice peculiar to the Jews: a similar usage among the Persians attracted the attention of Herodotus. He says, that a leper was forbidden to enter a town, or to hold intercourse with other Persians; and if a foreigner appeared to be infected with this disease, the mob expelled him from the country (*Clio*, 138). Such usages still, more or less, prevail in Asia and North Africa, among people who do not think the least precaution against the plague or cholera necessary: but, judging from personal observation, we think that in Asia the disease has now much abated in frequency and virulence. The comparatively mild *bohak* is the form in which it usually appears, even in the countries where the disorder is or was endemic. Small societies of excluded lepers may still be sometimes seen outside the towns. They in general live miserably in paltry huts. Many of them are beggars, going out into the roads to solicit alms, which they generally receive in a wooden bowl; charitable people also sometimes bring different articles of food, which they leave on the ground at a short distance from the hut of the lepers for whom it is intended. They are generally obliged to wear a distinctive badge of some kind or other, differing in different neighbourhoods, so that people may know them at first sight, and be warned to avoid them. At Jerusalem, according to the Rev. Ridley H. Herschell, lepers are still found. 'Near the Zion gate are some miserable hovels, where the leprous families reside, apart from others, associating and intermarrying only with each other.'

17. '*Holy water.*'—That is, water from the laver.

22. '*Amen, Amen.*'—This is an instance of what we have already mentioned, that an oath was not pronounced at length by the persons who took it, but was read or pronounced to them by a proper officer. When he had finished, the party swearing appropriated its terms as his own by saying, AMEN, AMEN!—'So let it be'—or some equivalent expression. Although, however, this was the formulary of assent to an oath, it did not in all cases bear that force, being sometimes merely a protestation. The word *amen*, like the words *hallelujah* and *hosannah*, has been retained in the religious services of the western Christian church, and is understood as an expression of assent on the part of the people to that which the minister has said in their name; thus formally adopting his expressions. It was probably thought that the word, as well as the others we have mentioned, possessed in the original a peculiar emphasis and force, for which it would be difficult to find a precise equivalent in any European language.

23. '*Book.*'—The whole context is quite averse to this rendering of the word סֵפֶר *sepher* in this place. The word is generally applicable to every roll, scroll, or tablet, on which anything was written; and the context must in all cases determine which of these is intended. The Rabbinical writers think that the curse in this awful ceremony was written on a scroll of vellum or parchment. This we may very well doubt; but without at present inquiring whether the art of preparing vellum was known at this time, it seems more probable that, for such a temporary purpose as the present, the writing was made on a tablet of wood, properly prepared. Such tablets were very anciently used, and still are so, in some countries; not only for writing intended to be soon obliterated, but for that which is designed to be permanent. Whatever was used in the present instance, it was certainly nothing at all re-

sembling in its form the idea which the word 'book' suggests to our minds.

— '*Blot them out.*'—It would seem from this that the ink made no permanent marks on the skin, linen, wood, or whatever other substance the words were written on. It is precisely the same with the ink now in use in the East. In its composition no calx of iron, or other material that could make a permanent dye, is employed: and although the writing made with it has an intense and brilliant black colour, which will remain unchanged for ages, the characters may at any time be spunged or washed out with water. We have, while writing this note, tried this, and find it quite easy to obliterate, by the slightest action of the moistened finger, words which were written several years since, at different times, with inks procured in different countries of Western Asia. It is therefore unnecessary to suppose, with some, who judge only from our own inks, that the ink employed on the present occasion was prepared in a peculiar manner, and used only on this occasion.

24. '*Shall cause the woman to drink the bitter water.*'—There is a still a strong impression entertained among the inhabitants of Africa and of some Asiatic countries, that the full force of a charm, or of a prayer or curse, is obtained by having it written, and by washing the writing off in water, and drinking the draught. The idea on which this is founded is sufficiently intelligible when the virtue of a written charm is believed—and such belief is by no means rare in countries nearer home than those of Africa or Asia. It is then an obvious act of the mind, or rather of superstition, to conclude that the virtue inhering in the written charm, may be most fully imbibed by its words being swallowed, which cannot be accomplished by any process more convenient than that of washing them off in water. Travellers, particularly African travellers, abound in instances of their being applied to for written charms; by drinking the words of which the applicants believed that they would obtain some desired good, some security from evil, or some remedy for disease. One instance from Mungo Park will illustrate this subject. 'At Koolkorro, my landlord brought me his writing-board, that I might write him a saphie to protect him from wicked men. I wrote the board full, from top to bottom, on both sides; and my landlord, to be certain of having the whole force of the charm, washed the writing from the board into a calabash with a little water, and having said a few prayers over it, drank this powerful draught; after which, lest a single word should escape, he licked the board until it was quite dry. (*Travels*, p. 236.)

29. '*This is the law of jealousies.*'—The law punished proven adultery with death. But cases would frequently occur, in which the husband might suspect adultery without being able to prove it; and, in that case, the man and wife could not fail to live miserably together, or else the man would feel inclined to act on his own impressions, and take the law into his own hands. To meet such a case, a trial was instituted, by which the innocence or guilt of a suspected wife might be established beyond question. The trial of a case of only suspected guilt, and incapable of proof, could not be other than an ordeal; and no one who pays attention to this awful process, can doubt that it must have had a powerful effect for the intended purpose, or believe that any really guilty woman could go through it and brave its results. The known punishment for proved adultery, and this trial for that which admitted no proof, must have tended much to keep the crime in check. It must have been an awful thing even to the innocent, who knew that the result would clear their character from suspicion: and this perhaps was intended, in order that their conduct might not only be free from actual guilt, but that they might avoid all conduct calculated to give cause for suspicion. The subsequent books of Scripture afford no instance in which the trial took place; and if the administration of the ordeal were really infrequent, we may regard that as an evidence of its practical utility. For it would seem that the trial and its result were so dreadful, that the guilty rather confessed their crime, as they were earnestly exhorted to do, than go through it. We might particularly expect this, if the Rabbins are right in stating, that a woman who confessed in such circumstances, was not put to death, but only divorced without dowry. The innocent only would then drink the bitter water; and as it produced no marked effect on *them*, this may have led to the gradual disuse of the trial, under the impression that it had ceased to be operative. The Jews, however, say that this form of trial continued in use until towards the latter end of the second temple. There was an opinion that the bitter water would have no effect if the husband himself were guilty of a similar crime to that with which he charged his wife; and it is said that the adulteries of men became so common, that the ordeal ceased to distinguish the guilty woman from the innocent. It will not fail to be observed that this ordeal was such as, at all events, to be harmless to the innocent, which is more than can be said of many that have been, or are, in use in different parts of the world.

The jealousy of the Orientals has, at all times, induced them to resort to various monstrous, and often most superstitious and unfair, expedients for the purpose of testing female chastity. It is therefore more than probable that Moses, who was desirous of weaning the Israelites from their native superstitions, or those which they had acquired in Egypt, thought proper to retain a test, contenting himself with divesting it of its atrocities, on account of the force of the popular bias, which it might not have been prudent altogether to resist. The most ancient mode appears to have been that of passing through the fire, of which there is the popularly known instance of our Saxon queen Emma walking over the burning ploughshares. The Africans have at this day a mode of trial exceedingly similar to this, which Moses sanctioned, but far more dangerous. This is mentioned in Astley's *Collection of Travels*, ii. 541; and there is one equally similar among the Hindoos, described, among other ordeals, in the *Asiatic Researches*; but as they are not exclusively applied to the discovery of unchastity, we need not describe them here.

Among other practices founded on the same notions, reference may be made to the legends of Ceylon, in which we read of the sword-leaved tree, on whose summit sat a bird, from whose bill distilled a miraculous and sanative liquor, which could only be procured by a woman. Few, however, felt inclined to hazard the ascent, as the sword-like leaves instantly destroyed her who had been impure or unchaste, either in thought or deed; but which, on the other hand, afforded an uninterrupted passage to the chaste and faithful. To the more long-cherished notions we may also refer the enchanted horns of chivalry, from which the liquor was fated to be spilled, if an unchaste woman attempted to drink from them, and which, consequently, became undoubted trials of continence. In the old English ballad of the Boy and the Mantle, the cup has this office, which is the kulikomanteia (κυλικομάντεια) of the Greeks and Orientals. In the romance of *Perceforest* it is a rose, but in Amadis de Gaul, a garland. In Spenser's *Faery-Queen* we read of the cestus of Venus, which came into the possession of Florimel, and the adventures of which form one of the most engaging portions of that wonderful poem.

> 'That girdle gave the vertue of chaste love,
> And wivehood true, to all that did it beare;
> And whosoever contrary did prove,
> Might not the same about her middle weare,
> But it would loose, or else asunder teare.'

CHAPTER VI.

1 *The law of the Nazarites.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall [1]separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his [2]separation shall he eat nothing that is made of the [3]vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [4]razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the [5]consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall [6]be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 [7]And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven:

20 And the priest shall wave them [8]*for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel; and I will bless them.

[1] Or, *make themselves Nazarites.* [2] Or, *Nazariteship.* [3] Heb. *vine of the wine.* [4] Judg. 13. 5. 1 Sam. 1. 11. [5] Heb. *separation.* [6] Heb. *fall.* [7] Acts 21. 24. [8] Exod. 29. 27.

Verse 2. '*Nazarite.*'—This word is from the verb נָזַר *nazar*, 'to separate,' and therefore means 'the separated one.' This chapter does not mention any other Nazarite than one who has himself undertaken the vow of separation; but it also appears that there were others devoted from their birth to that condition. Such were Samson and John the Baptist, and perhaps also Samuel. These are the only instances in Scripture; and as the two first instances of separation for life were in obedience to the express command of God, it would seem doubtful whether we are at liberty to infer any general practice from them. It seems clear to us that Moses contemplated no other than a temporary and voluntary Nazariteship: and if the practice did come to prevail, of parents devoting their children to this state from their birth, we venture to conjecture, that it may have arisen from the direction which the angel gave to the parents of Samson, that he should be a Nazarite from the womb. The conspicuous character of that extraordinary man, would make the example very generally known, and would naturally enough lead people to suppose, that such devotement of a child from his birth must be lawful and acceptable to God, even when not, in the particular instance, commanded by him. These instances of direct command, do indeed appear to give a sanction to perpetual Nazaritism, which we should not have been authorized to infer from the law of this chapter alone. But that the law did not contemplate perpetual Nazaritism, seems evinced by the absence of any regulations respecting the course to be taken in case the perpetual obligation should prove inconvenient or repugnant to the person on whom it was laid without his own concurrence. The analogy of the other laws would lead us to suppose that, in such a case, it would have been provided that he should be allowed to release himself by suitable ceremonies and offerings. Whether this was permitted when perpetual Nazaritism came to be introduced, we have no means of knowing; but we should rather infer, from what we do know, that it was not. It does seem, however, that these perpetual Nazarites either were not considered subject to *all* the laws for the voluntary Nazarites, or else observed them more loosely. We incline to think that the terms of the vow, in their case, comprehended no more than was expressed; and it never expressed all the Nazarite rules. Thus Samson was only forbidden to cut his hair, or to use wine and strong drink; and he appears to have thought himself left free in other respects, as he did not hesitate to attack and destroy the Philistines, from whose dead bodies a strict Nazarite must have fled to avoid defilement. Samuel's mother vowed no more than that no razor should come upon her son's head (1 Sam. i. 11), and John the Baptist was only prohibited the use of wine and strong drink. That Samuel drank no wine, or that the Baptist let his hair grow, is more than we can tell. It seems clear, from the manner in which the subject is introduced, that such a condition of life was previously known to the Israelites; and it is probable that specific regulations were made on the subject, defining what the Nazarites were to do, in order to prevent those who were devoutly inclined from falling into those extraordinary and unnatural austerities by which, in different countries, people have sought to propitiate the favour of the gods they serve. Several peculiarities of Nazaritism will hereafter be noticed, in order to illustrate the texts in which they occur. The directions in this chapter are too clear to require much illustration. There is a custom in Persia which offers some remarkable analogies to the vow of Nazaritism, particularly to that form under which the Nazarites were separated from their birth. It will be recollected that the male Persians, in common usage, have their heads constantly shaven. But it frequently happens, after the birth of a son, that if the parent be in distress, or the child be sick, or that there be any other cause of grief, the mother makes a vow that no razor shall come upon the child's head for a certain portion of time, and sometimes for all his life. If the child recover, and the cause of grief be removed, and if the mother's vow be but for a time, then, when the term has expired, and the vow has been properly fulfilled, she has his head shaved, making, at the same time, a small entertainment, and collects money and other things from her friends and relations, which are sent as *nezers* (offerings) to the mosque of Kerbela (the most holy place of the Persians), and are there consecrated. These offerings are similar to those at the completion of the Nazarite vow (*v.* 14, 15). The analogy is stronger than at first view appears, because the interdiction of wine and strong drink would probably also appear in the Persian vow, were it not rendered unnecessary by the general law of their religion, which excludes *all* Mohammedans from such indulgence.

5. '*Shall let the locks of the hair of his head grow.*'—Bishop Patrick observes, in illustration of this text, that the Egyptians used sometimes to let their hair grow in honour of particular deities, and thinks that the custom was borrowed from the Hebrew Nazarites. But we feel so strongly persuaded of the previous existence of those customs, that we rather incline to the opinion of those who think that the Israelites had learnt this practice in Egypt, and that it was allowed in the law, with a reference to the true God, in order to take away occasion for its being preserved in honour of idols. A rooted custom, in itself harmless, but applied to purposes of evil, may with less difficulty have its object altered than be wholly eradicated. In viewing the laws of Moses it is always useful, so far as may be possible, to distinguish those which originate usages, from those which only correct, modify, and alter usages already existing.

12. '*The days that were before shall be lost.*'—Cases of sudden death must sometimes occur, and the most careful Nazarite could not always avoid the pollution thus occasioned. The present law provides for this case, by directing that after he had purified himself by proper offerings and ceremonies, he should begin the period of his Nazaritism anew, the whole time previous to the defilement being lost in the computation. Had the restrictions of Nazaritism been remarkably rigid, as they certainly were not, this would have been very severe upon those who had vowed for any long term, and happened to pollute themselves when the time of its expiration approached.

18. '*Take the hair of the head..... and put it in the fire which is under the sacrifice.*'—The remark on *v.* 5 applies in a considerable degree to this text also. It was a very ancient custom among the heathen nations to consecrate to their gods the hair when cut off as well as when growing on the head. The hair was sometimes consumed on the altar, sometimes deposited in the temples, and often suspended upon trees. A famous instance of the consecration of hair is that of Berenice, the consort of Ptolemy Euergetes. When the king went on his expedition to Syria, she was anxious for his safety, and made a vow to consecrate her hair, which was much admired for its fineness and beauty, to Venus, if he returned safe. He did return safe; and she offered her hair in the temple at Cyprus. This consecrated hair, being afterwards missing, was fabled to have become a constellation in the heavens, which constellation is called *Coma Berenices* (the hair of Berenice) to this day. Another remarkable instance is that of Nero, who, according to Suetonius, cut off his first beard, put it in a casket of gold set with jewels, and consecrated it to Jupiter Capitolinus. In fact, the hair of the head and beard has been held, more or less, in a sort of mystical respect in most nations. It may be traced in our own country, perhaps in the reputed use of the human hair in spells and incantations. To this day, the Arabs and other Orientals treat the hair which falls or is taken from them, with a degree of care which indicates the superstitious feelings which they connect with it. They bury it very carefully, that no one may see it or employ it to their prejudice. The impossibility of procuring a hair, while in the midst of a numerous population, prevented Ali Bey from being able to repair his hygrometer at Mecca.

CHAPTER VII.

1 *The offering of the princes at the dedication of the tabernacle.* 10 *Their several offerings at the dedication of the altar.* 89 *God speaketh to Moses from the mercy seat.*

AND it came to pass on the day that Moses had fully [1]set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, [2]and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a [3]meat offering:

14 One spoon of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a [4]sin offering:

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

[1] Exod. 40. 18. [2] Heb. *who stood.* [3] Levit. 2. 1. [4] Levit. 4. 23.

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:*

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels,

after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with [5]him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

[5] That is, *God*.

Verse 6. '*Moses took the wagons, and the oxen, and gave them to the Levites.*'—The distribution among them of the draught carriages and cattle was regulated by the nature of their service. The Merarites had the largest proportion, as they had the charge of the more unwieldy parts of the tabernacle, such as the boards, bars, pillars, and sockets; whereas the Gershonites had only the coverings and hangings. The Kohathites had no waggons, as the sacred utensils entrusted to them were to be carried on their shoulders. The unfortunate result of an attempt, on their part, to employ a cart in this service was calculated to instruct them that they were not at liberty to depart from the appointed regulations (see 1 Chron. xiii. 7-10; and xv. 2, 12-15). As to the waggons, see the note on Gen. xlv. 27. It appears that each cart was drawn by two oxen, and a greater number does not seem to have been employed on any of the different occasions mentioned in Scripture. Oxen seem to have been generally used for draught in ancient times among other nations as well as the Hebrews; and they continue still to be employed in dragging the few carts, which are in use (as described in the note just referred to) in some parts of Western Asia; where also various other services are required from these useful animals which we do not exact from them.

10. '*The princes offered.*'—The occasion must have been one of great and striking solemnity, and, from the account here given, reminding us strongly of the annual festival of Nurooz in Persia, when the king sits in great state and glory, with the nobles of his court attending in their most gorgeous attire, and thus receives in succession a long series of costly offerings, which the princes who govern the provinces of his empire send, at that time, to the capital for his acceptance, and which are of such value as to form one of the principal portions of his yearly revenue.

CHAPTER VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [1]lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 [2]And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the

[1] Exod. 25. 37, and 40. 25.

[2] Exod. 25. 31.

flowers thereof, *was* [3]beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and [4]let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall [5]offer the Levites before the LORD *for* an [6]offering of the children of Israel, that [7]they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be [8]mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 [9]For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites *as* [10]a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in [11]to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall [12]cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

[3] Exod. 25. 18. [4] Heb. *let them cause a razor to pass over, &c.* [5] Heb. *wave.* [6] Heb. *wave offering.*
[7] Heb. *they may be to execute, &c.* [8] Chap. 3. 45. [9] Exod. 13. 2. Chap. 3. 13. Luke 2. 23. [10] Heb. *given.*
[11] Heb. *to war the warfare of, &c.* [12] Heb. *return from the warfare of the service.*

Verse 7. '*Thus shalt thou do unto them.*'—The mere circumstance of birth did not entitle the Levites to enter abruptly upon the duties which devolved on them. They were to receive a sort of consecration, which is described in this chapter, and which, although solemn, is different from, and more simple than that which the priests received. They were properly purified by sprinkling and shaving, and after suitable offerings and sacrifices were presented before the Lord. They were not washed, or anointed, or invested with official robes, like the priests. The direction to 'shave all their flesh' is remarkable from the analogous usage among the Egyptian priests; but it does not appear that the Levites did so constantly, but only on this particular occasion. It does not seem that the Levites had any dress, or articles of dress, even when officially occupied, to distinguish them from other Israelites.

10. '*The children of Israel shall put their hands upon the Levites.*'—Several of the Jewish writers understand here that those who put their hands on the Levites were the firstborn in whose room they were substituted, each laying his hand on the head of his substitute. In this case the act had the same signification as the Levites laying *their*

hands on the bullocks which were to be sacrificed for them (*v.* 12), or to suffer and die for them; and the application from the firstborn to the Levites would express, not only the consecration of the latter, but their substitution to attend to the service of the sanctuary in the room of the firstborn. Whether we accept this interpretation or not, it is impossible that we should suppose the 'children of Israel' to mean all the male Israelites, for how were 600,000 persons to lay their hands upon the heads of so comparatively small a number of men as the Levites? If, therefore, the term 'children of Israel' does not here apply to the firstborn, we must probably understand it to denote the elders as representatives of the whole congregation. This act may in them be understand as one of benediction, or as formally constituting the Levites an offering in the name of all Israel (*v.* 11).

CHAPTER IX.

1 *The passover is commanded again.* 6 *A second passover allowed for them that were unclean or absent.* 15 *The cloud guideth the removings and encampings of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep [1]the passover at his appointed season.

3 In the fourteenth day of this month, [2]at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, [3]nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: [4]ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And [5]on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: [6]as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud [7]tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud [8]abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month,

[1] Exod. 12. 1, &c. Levit. 23. 5. Chap. 28. 16. Deut. 16. 2. [2] Heb. *between the two evenings.* [3] Exod. 12. 46. John 19. 36. [4] Exod. 12. 49. [5] Exod. 40. 34. [6] 1 Cor. 10. 1. [7] Heb. *prolonged.* [8] Heb. *was.*

or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [9]abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

[9] Exod. 40. 36, 37.

CHAPTER X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14 *The order of their march.* 29 *Hobab is intreated by Moses not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ [1]In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* [2]Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the [3]sanctuary: and [4]*the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rearward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the

[1] Chap. 2. 3. [2] Chap. 1. 7. [3] Chap. 4. 4. [4] That is, *the Gershonites and the Merarites.* See verse 17.

children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 [5]Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [6]Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the [7]many thousands of Israel.

[5] Heb. *These.* [6] Psal. 68. 1, 2. [7] Heb. *ten thousand thousands.*

Verse 2. '*Two trumpets of silver.*'—The number *two* is mentioned, probably, because there were at this time but two priests to blow trumpets. The number seems to have been enlarged as the priests increased, so that in Solomon's time we read of a hundred and twenty priests sounding with trumpets. Josephus gives a particular description of them. He says they were little less than a cubit and a half long; and were composed of a narrow tube somewhat thicker than a flute, and ending in the form of a bell. He adds that they were like the common trumpets of his time; and, from his description and the concurrent testimony of those represented on the arch of Titus, they seem to have been also not unlike our own common trumpets. Josephus claims for Moses the invention of this form of the trumpet. The occasions on which these sacred trumpets were to be sounded, are particularly specified in the ensuing verses. They were to be blown softly when the congregation was to be assembled; but were sounded with a deeper note as a signal for the camps to move forward, or when employed to animate the army as it went out to battle.

6. '*When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey,*' etc.—The text gives an account of the movement of only two of the grand divisions; but the Septuagint thus gives the account for the two other divisions:—'When ye blow a third alarm, the camps which lie on the west side shall march; and when ye blow a fourth alarm, the camps which lie on the north side shall march.' In a note to chap. i. we have called attention to the admirable order and arrangement of the Hebrew camp; and the order observed in the march of this vast host deserves no less attention, and is not exceeded by any of those practices of the Greeks and Romans, in their military tactics, which have obtained a much larger measure of admiration. They marched by sound of trumpet, always in the same order, and quartered themselves always in the same situation about the tabernacle, which was in the centre of the camp. Every division was placed under the command of its own prince, and followed its own standard. We observe that, in the first place, the eastern grand division commenced its march, consisting of the tribe of Judah, followed by those of Issachar and Zebulun. Then the tabernacle was taken down, and the Gershonites and Merarites set forward with it. The southern grand division then commenced its march, consisting of Reuben, followed by Simeon and Gad; after whom, the Kohathites set forward with the sanctuary and sacred utensils—thus occupying the very centre of the line of march; and on their arrival at the new camp they found that the tabernacle was set up and properly prepared to receive the precious charge entrusted to them. After them, the western division began its march, composed of Ephraim, followed by Manasseh and Benjamin, under their respective chiefs; and lastly the northern division moved from the ground, Dan, being followed by Asher and Naphtali, bringing up the rear of the whole host. Nothing could be better contrived than this order of march, regulated by sound of trumpet, to prevent confusion and facilitate the movements of so vast a body. There is nothing in the world resembling this march of the Israelites so much as that of the pilgrim caravans which at this day annually traverse nearly the same region in their way to Mecca, the holy city of the Mohammedans. We may quote the description given by Pitts as the best that has fallen under our notice. It describes the return from Mecca to Cairo:—'The first day we set out from Mecca it was without any order at all, all hurly-burly; but the next day every one laboured to get forward, and in order to do it there was many times much quarrelling and fighting. But after every one had taken his place in the caravan, they orderly and peaceably kept the same pace till they came to Grand Cairo. They travel four camels in a breast, which are all tied one after another, like as in teams. The whole body is called a caravan, which is divided into several *cottors* or companies, each of which has its name, and consists, it may be, of several thousand camels; and they move, one cottor after another, like distinct troops. At the head of each cottor is some great gentleman or officer, who is carried in a thing like a horse-litter, borne by two camels, one before and the other behind.... At the head of every cottor there goes likewise a sumpter camel, which carries his treasure, etc. This camel hath two bells, about the bigness of our market-bells, hanging one on each side, the sound of which may be heard a great way off. Some other of the camels have bells round about their necks, some about their necks like those which our carriers put about their fore horse's neck; which, together with the servants (who belong to the camels, and travel on foot) singing all night, make a pleasant noise, and the journey passes away delightfully. They say this music makes the camels brisk and lively. Thus they travel in good order, every day, till they come to Grand Cairo: and were it not for this order, you may guess what confusion would be among such a vast multitude. They have lights by night (which is the chief time of travelling, because of the ex-



MARCH OF THE PILGRIM CARAVAN.

ceeding heat of the sun), which are carried on the top of high poles to direct the *hagges* (pilgrims) on their march. (See the note on John xviii. 3.) They are somewhat like iron stoves, into which they put short dry wood, which some of the camels were loaded with; it is carried in great sacks, which have a hole near the bottom, where the servants take it out as they see the fire needs a recruit. Every cottor has one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, or more or less; they are likewise different in figures as well as in numbers: one perhaps oval way, like a gate; another, triangular, or like N or M, &c.; so that every one knows by them his respective cottor. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another. They are also carried by day, not lighted; but yet, by the figure and number of them, the hagges are directed to what cottor they belong; as soldiers are, by their colours, where to rendezvous; and without such directions it would be impossible to avoid confusion in such a vast number of people.' Here we have a vast body of pilgrims divided into parties, each headed by its leader, and under its own standard, and having portable fires to light them and serve



ARABIAN TORCH-CRESSET.

as banners by night. The Hebrews in their journeyings agreed in all this, except that when they travelled by night they had no need of the portable beacons, the pillar of fire furnishing a sufficient light to them. Overlooking this fact, Harmer conjectures that the 'standards' of the tribes were of the same description as the stoves for holding fires described by Pitts. Pitts' own account omits one circumstance which suggests another analogy. The Mohammedan hadj caravan has an object to which general attention is directed, and which is regarded with peculiar reverence, answering, in a humble degree, to the ark in the Hebrew host. Each of the great caravans from Damascus and from Cairo has its holy camel, carrying on its back the *mahmil*, with presents for the Kaaba at Mecca, and which also serves as a sign or banner to the caravan. The mahmil of Damascus is described by Maundrell as 'A large pavilion of black silk, pitched upon the back of a very great camel, and spreading its curtains all round about the beast down to the ground. This camel wants not also his ornaments of large ropes of beads, fish-shells, fox-tails, and other such fantastic finery, hanged upon his head, neck, and legs. All this is designed for the Koran, which thus rides in state both to and from Mecca.' He then adds the usual story about the new carpet sent thus by the Sultan every year to cover the Prophet's tomb, the old one being brought back and treated as a most venerable relic. But this is known to be incorrect, as the mahmil contains nothing but two copies of the Koran, one on a scroll, and the other in the usual form of a little book, and each enclosed in a case of gilt silver, attached externally at the top. The mahmil is borne on a fine tall camel, which is generally indulged with exemption from every kind of labour during the remainder of its life. It is, in its true signification, an emblem of royalty; giving to the camp and procession the *idea* of the presence of the sovereign, and forming a central object of reverence and attention to both. In all these respects it offers some analogy to the ark in the great pilgrim march of the Hebrew host. There is no fixed pattern for the mahmil, and the form described by Maundrell, with long curtains to the ground, has given place to that represented in the opposite engraving.

31. '*We are to encamp in the wilderness, and thou mayest be to us instead of eyes.*'—In answer to those who assign a mythical character to this book, attention has been directed to such passages as this, where Moses requests Hobab to aid the march of the Israelites through the wilderness by his knowledge of the country. Such passages must have been written by a conscientious reporter, whose object was to state facts, who did not confine himself merely to the relation of miracles, and who does not conceal the natural occurrences which preceded the marvellous events recorded in ch. xi.



CAMEL WITH THE MAHMIL.

CHAPTER XI.

1 *The burning of Taberah quenched by Moses' prayer.* 4 *The people lust for flesh, and loathe manna.* 10 *Moses complaineth of his charge.* 16 *God divideth his burden unto seventy elders.* 31 *Quails are given in wrath at Kibroth-hattaavah.*

AND *when* the people [1]complained, [2]it displeased the LORD: and the LORD heard *it;* and his anger was kindled; and the fire of the LORD burnt [3]among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire [4]was quenched.

3 And he called the name of the place [5]Taberah: because the fire of the LORD burnt among them.

4 ¶ And the [6]mixt multitude that *was* among them [7]fell a lusting: and the children of Israel also [8]wept again, and said, [9]Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And [10]the manna *was* as coriander seed,

[1] Or, *were as it were complainers.* [2] Heb. *it was evil in the ears of,* &c. [3] Psal. 78. 21. [4] Heb. *sunk.* [5] That is, *A burning.* [6] As Exod. 12. 38. [7] Heb. *lusted a lust.* [8] Heb. *returned and wept.* [9] 1 Cor. 10. 6. [10] Exod. 16. 14, 31.

and the [11]colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a [12]whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [13]Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a [14]wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, [15]as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread

[11] Heb. *eye of it as the eye of.* [12] Heb. *month of days.* [13] Isa. 50. 2, and 59. 1. [14] Exod. 16. 13. Psal. 78. 26. [15] Heb. *as it were the way of a day.*

them all abroad for themselves round about the camp.

33 And while the [16]flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place [17]Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and [18]abode at Hazeroth.

[16] Psal. 78. 30, 31. [17] That is, *The graves of lust.* [18] Heb. *they were in*, &c.

Verse 5. '*We remember the fish, which we did eat in Egypt freely.*'—As to the abundance of fish in Egypt and its common use as an article of food, see the note on Exod. vii. 21. We may here add, that although fish is at all times a common diet in that country, its use becomes particularly conspicuous in the hot season occasioned by the prevalence of the south winds in April and May, when the inhabitants scarcely eat anything but fish with pulse and herbs, the great heat taking away the appetite for all sorts of flesh meat. All the inhabitants of Egypt, without distinction, then give into this custom, which is very ancient. The fish which they eat is either fresh or dried in the sun. It would therefore seem that the Israelites, being now in the midst of the hot season (rather later in Arabia than in Egypt), longed with too great impatience for the fish and refreshing vegetables which they had at such times been accustomed to enjoy. How desirable such food is to those who have been accustomed to it is strikingly instanced, in the fact related by Vitriacus, who says that when Damietta was besieged in 1218, many of the more delicate Egyptians, although they had corn in abundance, pined away and died for want of the garlic, onions, fish, birds, fruits, and herbs, to which they had been accustomed.

'*Cucumbers*' קִשֻּׁאִים *kishuim*. The Arabic and Syriac names of this well known vegetable are from the same root as the Hebrew. Arabia and Egypt afford many varieties of the cucumber, some of which are soft, and are less apt to disagree with the digestive functions than the cucumbers of this country. This is owing, in all probability, to the mellowing effects of the sun's rays, which cannot be brought about by any heating contrivance of human invention. In Egypt and south-western Asia, cucumbers are, when in season, eaten by all classes, to an extent which would scarcely seem credible in this country.

'*Melons*' אֲבַטִּחִים *abattichim*. This is, beyond all doubt, the melon, and probably the *Cucurbita citrullus*, or water-melon. This is a native of the warmer climes, and grows abundantly in the Levant and in Egypt. The fruit is about the size of the common pumpkin, which it very much resembles in appearance. The interior is a pulp of a blooming red, abounding with a copious irrigation of pellucid juice; and thus it becomes both meat and drink at the same time. A traveller in the East, who recollects the intense gratitude which the gift of a slice of melon inspired, while journeying over the hot and dry plains—or one who remembers the consciousness of wealth and security which he derived from the possession of a melon, while prepared for a day's journey over the same plains—*he* will readily comprehend the regret with which the Hebrews in the Arabian desert looked back upon the melons of Egypt. The following account of the uses of melons in Egypt is from Hasselquist. 'The water-melon is cultivated on the banks of the Nile, in the rich claycy earth which subsides during the inundation. This serves the Egyptians for meat, drink, and medicine. It is eaten in abundance during the season, even by the richer sort of people; but the common people scarcely eat anything else, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice so refreshing these poor creatures that they have much less occasion for water than if they were to live on more substantial food in this burning climate.'

4. '*Leeks.*' The original is חָצִיר *chatzir*, which the majority of interpreters concur with our version in regarding as the leek in *this* text. The uncertainty which was felt about it is, however, indicated by the fact that although it occurs several times in Scripture, this is the only place where it is so rendered. It is translated *grass* in 1 Kings xviii. 5; 2 Kings xix. 26; Job xl. 15; Ps. xxxvii. 2; *herb* in Job viii. 12; *hay* in Prov. xxvii. 25; Isa. xv. 6; and *court* in Isa. xxxiv. 13. The fact is that Hebrew scholars know that the leading idea of the word is *grass*; but as the eating of grass seemed incredible to them, they were content to suppose that here, where it is applied to what was evidently a common article of food, it must denote some vegetable of grass-like shape, like the leek. This was unfortunate; for, in fact, it appears that the article denoted is a kind of grass so peculiar to Egypt, that the mere mention of it as an article of food is a strong incidental proof of the historical authority of the book, and of the intimate acquaintance with Egypt which its author possessed. That very peculiarity has, however, been the cause of the general error of commentators with reference to it, since they failed to derive the explanation from an accurate knowledge of Egypt. It is to the acuteness of Hengstenberg that we are indebted for the indication we have now to offer. He justly remarks that in this matter 'appeal cannot be made to the ancient translators. For who can give us security that they, supposing that all herbage used for fodder is excluded, and looking around among the products which serve men for food, for one that at least furnishes an external similarity to grass, have not merely guessed at the one they have taken?' But we see that the Hebrew word has etymologically the meaning not so much of grass as of fodder, or food for cattle. The first criterion for the correctness of an interpretation would therefore be to find that the product in question is a proper food for beasts, so that man goes, as it were, to the same table with him. And it is only when no such article could be found, that we should be warranted in resorting to the leek, to which this criterion will by no means apply. But among the wonders in the natural history of Egypt it is mentioned by travellers that the common people there eat with special relish a kind of grass similar to clover. The impression which the sight of this makes upon those who have travelled much, is very graphically described by Mayr (*Reise nach Ægyptien*, p. 226). 'A great heap of clover was thrown before the beasts, and a smaller heap of clover-like fodder was placed before the master of the house and his companions. The quadrupeds and the bipeds ate with equal greediness, and the pile of the latter was all gone before the former had finished theirs. This plant is very similar to clover, except that it has more pointed leaves and whitish blossoms. Enormous quantities are eaten by the inhabitants, and it is not unpalatable. I was afterwards, when hungry, in a situation to lay myself down in the fields where it grows, and *graze* with pleasure. Delile (*Descript. de l'Egypte*, xix. 50, sq.) gives a more scientific description of it. 'The Fenu-Grec (*Trigonella fœnum Græcum*, Linn.) is an annual plant, known in Egypt under the name of Helbeh. It very much resembles clover. The people of the country find the young fresh shoots, before blossoming, a very delicious food.' But the most particular and the best account is by Sonnini (*Voyage*, i. 379), and an extract from him will shew how the emigrating Egyp-

tians (the mixed multitude) and the Israelites, could, among other things, look back longing upon the *grass* of Egypt. 'Although this helbeh of the Egyptians is a nourishing food for the numerous beasts who cover the plains of the Delta; although horses, oxen, and buffaloes eat it with equal relish, it appears not to be destined especially for the sustenance of animals, since the *barsim* furnishes an aliment better even, and more abundant. But that which will appear very extraordinary is, that in this fertile country the Egyptians themselves eat the fenu-grec so largely that it may be properly called the food of man. In the month of November they cry "Green helbeh for sale!" in the streets of the towns. It is tied up in large bunches, which the inhabitants eagerly purchase at a low price, and which they eat with incredible greediness, without any kind of seasoning. They pretend that this singular diet is an excellent stomachic, a specific against worms and dysentery; in fine, a preservative against a great number of maladies. They, in fact, regard it as endowed with so many good qualities, that it is, in their estimation, a true panacea.'

'*Onions.*'—בְּצָלִים *betzalim*, Sept. τὰ κρόμμυα. This is doubtless the common onion (*Allium cepa*), as proved by the identity of its Arabic name with the Hebrew, and by its early use as an article of food in Egypt. The native country of the onion is uncertain; but it is presumed that it came from India, whence it passed into Egypt. In warm countries, the onion often constitutes a staple article of diet. The sun has the same mellowing effect upon it as upon the cucumber, so that its savour is more bland than when grown in this country, and its use far less likely to affect the stomach with any disagreeable consequences. Most of the people of Western Asia are remarkably fond of onions. The Arabs in particular have even a childish passion for them, and several of their proverbial phrases express this attachment. We have known poor Arabs wait for more than an hour, till the refuse of onions employed in cooking should be thrown away.

Onions are frequently represented in the sculptures of Egypt. According to D'Arvieux, they are in that country sweet and large, and taste better than even those of Smyrna. Hasselquist protests that there are in the world none better. Herodotus shews that they were, anciently, frequently an article of diet among the people, and a common food of those who laboured on the pyramids. In what estimation they are now held we see from Sonnini. 'This species of vegetable is yet extraordinarily common in this country; it is the aliment of the common people, and almost the very lowest classes. Onions cooked or raw are sold in the streets for almost nothing. These onions have not the tartness of those of Europe; they are sweet, they do not sting the mouth unpleasantly, and they do not extort the tears of those who cut them' (*Travels*, p. 68). Pliny says that onions and garlic were worshipped by the Egyptians; and Juvenal, in a well known passage of his fifteenth Satire, thus names these garden-born deities:—

'It is a sin to violate a leek or onion, or to break them with a bite.
O holy nation, for whom are born in gardens
These deities!'

It has been asked, how this is compatible with the statement of the text, and of various ancient authors, that onions, leeks, and garlic, were abundantly eaten in Egypt. Something must be allowed for the exaggeration of the Romans, by whom the Egyptians were never well understood; and the evidence that these products were used as common food greatly preponderates. There is no evidence from the monuments that onions were sacred, for we see them as common offerings upon the altars: and the truth seems to be, that whatever religious feeling prohibited their use on certain occasions, this was confined to the initiated, who were required to keep themselves more especially pure for the service of the gods.

'*Garlick.*' — שׁוּמִים *shumim*. The word occurs only in this place, and it might thus be difficult to identify the plant under ordinary circumstances; but that the word denotes a species of garlic has never been called in question. It is true that Egypt does not now produce this plant; but this is the case with many other plants (including the papyrus) which were formerly abundant in that country, but are now almost if not entirely extinct (Sonnini, p. 68). Ancient authors assure us that garlic was formerly cultivated and abundantly consumed in Egypt. Herodotus (ii. 125) mentions it in connection with the onion, as a principal article of food in that country, especially among the poorer classes. Pliny also speaks of the two in connection (*Hist. Nat.* xix. 6). Dioscorides describes it among the plants of Egypt; and Rosellini (*Monumenti dell' Egitto, M. C.* ii. 383) thinks he has discovered a representation of it upon a painting at Beni Hassan. The species considered to have been then cultivated in Egypt is the *Allium Ascalonicum*, which is the most common in Eastern countries, and obtains its specific name from having been brought into Europe from Ascalon. It is now usually known in the kitchen garden by the name of 'eschalot' or 'shallot:' and is too common to require particular description.

16. '*Seventy men of the elders of Israel.*'—We read of seventy elders in Exodus xxiv. 9, who were with Moses in the mount, and who in the 11th verse are called the nobles of Israel. It is therefore thought by some that the present institution consisted in giving new authorities and powers to a body already existing. It is a great question among commentators, whether this body was merely temporary, or was perpetual and the same which in the New Testament and later Jewish history makes so conspicuous a figure under the name of the Sanhedrim. The Jewish writers are strongly of the latter opinion, which is also admitted by many Christian writers of great eminence. The former opinion is, however, that which is now most commonly entertained, and in which we are strongly disposed to concur. The principal reasons on which this conclusion is founded may thus be stated:—No mention is made of the existence of such a council in all the Old Testament; and this silence seems quite decisive, as, if it existed, it could not have failed to occupy such a position, and to have been so connected with the public affairs of the country, that not to notice it would be much the same as to omit any notice of the senate in a history of Rome. We observe also that circumstances continually occur in which such a council must have acted, and must have been mentioned, if it had been in existence. Besides, the Sanhedrim of later times, which is described as identical with the Mosaical council of seventy, seems to had very different functions and powers. The Sanhedrim was a supreme college of justice and court of appeal. It was a judicial institution: but we can discover nothing judicial in the council established in this chapter. There was no need of judges, of whom the people had already between sixty and seventy thousand, under the plan suggested by Jethro. Nor would a judicial assembly be required by the peculiar circumstances under which the appointment originated. This was a rebellion; which led Moses to feel that he was unable alone to bear the burden of governing the unruly multitude, in consequence of which the Lord directed the appointment of seventy elders, persons of respectability and influence; who might form a senate to share with him the responsibilities and cares of government. This measure would naturally tend to obviate the jealousy with which the people appear at times to have regarded the extensive and sovereign powers which rested in, or were rather administered by, the hands of Moses. The later Sanhedrim would seem to have been quite another thing. It was doubtless intended as an imitation of the Mosaical institution, and the difference may be accounted for by a reference to the period of its establishment, which was apparently in the age of the Maccabees, when the long interval of captivity, in a strange land, had rendered the Jews ignorant of the nature of the original institution, as they indeed were of many other customs of their ancestors.

26. '*They prophesied in the camp.*'—Eldad and Medad were two of the seventy, who were, like the others, to have gone to the tabernacle to receive there a measure of that

divine spirit which rested on Moses. It is generally understood that they declined to attend, from no culpable motive, but from extreme modesty and humility, inducing in them a deep sense of their own unworthiness of the intended distinction. But the divine favour, which is not limited to place, sought them, even in the camp, and marked them out by extraordinary gifts for that distinguished office which, if left to themselves, they would probably have declined.

31. '*Quails.*'—See the note on Exod. xvi. 13. These migratory birds, as well as the way of taking and preparing them, must have been well known to the Israelites while in Egypt. At the proper season they resorted to Egypt in such vast flocks, that even the dense population of that country was unable to consume them while fresh, but they salted and dried great quantities for future use. It is still the same in those countries; and modern travellers, on witnessing the incredible numbers of these birds, have expressed their conviction that, as the text describes, such a suitable wind as the Almighty sent, could only have been necessary to supply even the great Hebrew host with a sufficient supply of quails to last for a month.

— '*As it were two cubits high upon the face of the earth.*'—Various commentators, under the sanction of the Septuagint, of Josephus, and of Jerome, read 'at about two cubits above the face of the earth.' That is, that they flew so low as to be easily caught, and this is what the birds always do when fatigued with a long aërial voyage. This is also our impression, and not that they fell on the ground and lay there two cubits deep. As we understand, it would seem that the quails were so exhausted, or rather, they were so strictly kept by the Divine power within the limit of a day's journey from the camp, that even when roused, or attempting flight, they could not rise more than three feet from the ground, and were thus easily caught with nets or by the hand. The commentators, who hesitate to admit this view, from the feeling that it would have been difficult for the people to have collected the quantity they did if they had anything more to do than to pick them up, are probably not aware of the almost proverbial facility with which quails are caught. They may be taken with almost any kind of net, or without any net. The method followed by the inhabitants of Rhinocolura, as described by Diodorus, is thus:—They placed long nets, made of split reeds, along the shore for many stadia, in which they caught the quails that were brought up in immense multitudes from the sea, and stored them up for future subsistence and sale. Herodotus says that quails, ducks, and some other birds, were salted by the Egyptians, and subsequently eaten without dressing. His testimony as to the salting of birds is confirmed by existing paintings, where some poulterers appear to be preserving them in this manner, and depositing them in jars. They are taken with nets in Egypt, at present, in vast numbers. In the north of Persia and Armenia they are caught with equal ease, even when the birds are not in an exhausted state, or in such vast numbers as we are now considering. The process is curious. The men stick two poles in their girdles, upon which they place either their outer coat, or a pair of trowsers, and these, at a distance, are intended to look like the horns of an animal. They then with a hand-net prowl about the fields, and the quail, seeing a form more like a beast than a man, permits it to approach so near as to allow the hunter to throw his net over it. The rapidity with which the Persians catch quails in this way is astonishing. (See Morier's *Second Journey*, p. 343.) In support of the view of this matter which appears to us preferable, we may add, that if the birds had lain two cubits deep upon the ground, the far greater part of them must have been dead before they could be collected, and would therefore have been unfit for food, since the Israelites could eat nothing that died of suffocation, or the blood of which had not been poured out.

32. '*They spread them all abroad . . . round about the camp.*'—This is the first direct indication in Scripture of animal food being prepared so as to be preserved for future occasions. Our earliest information concerning the Egyptians describes them as salting and drying, for future use, great quantities of fish and fowl. A nomade people, as the Hebrews were when they went down to Egypt, never think of any such processes, even at the present day. It is therefore natural to conclude that they had learnt this simple and useful art from the Egyptians. We are disposed to conclude with Calmet (in his note on this place), that the Hebrews salted their quails before they dried them. We have here, then, the earliest indication of processes, the benefits resulting from which have become so diffused and familiar, that it costs an effort of recollection to recognise them as benefits. Yet many centuries have not elapsed since the Emperor Charles V. thought it became him to erect a statue to the man (G. Bukel) who discovered the process of salting and barrelling herrings.

CHAPTER XII.

1 *God rebuketh the sedition of Miriam and Aaron.*
10 *Miriam's leprosy is healed at the prayer of Moses.*
14 *God commandeth her to be shut out of the host.*

AND Miriam and Aaron spake against Moses because of the [1]Ethiopian woman whom he had married: for he had [2]married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

3 (Now the man Moses *was* [3]very meek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* not so, [4]who *is* faithful in all mine house.

8 With him will I speak [5]mouth to mouth, even apparently, and not in dark speeches: and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, behold, Miriam *became*

[1] Or, *Cushite*. [2] Heb. *taken*. [3] Ecclus. 45. 4. [4] Heb. 3. 2. [5] Exod. 33. 11.

leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be [e]shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 ¶ And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

[e] Levit. 13. 46.

Verse 1. '*Ethiopian woman*.'—The wife of Moses was a native of a part of Arabia which was originally occupied by the descendants of Cush the son of Ham, and which therefore, in common with other parts of Arabia and the other countries settled by Cush and his descendants, was called Cush or Ethiopia (see the notes on Gen. xxv. 16, and Exod. ii. 15). Our more restricted application of the name Ethiopia occasions some difficulty, at times, from its being so frequently used to translate the original word 'Cush.' In the present instance it does not even follow that Zipporah was a Cushite by descent, but only by being born in a country called after Cush. There are some, however, who think that the woman in question was not Zipporah, but a new wife, Zipporah being dead. There is not the least ground for this supposition; nor does it remove any difficulty, as no other woman, whom Moses was likely to have an opportunity of espousing, could well be a Cushite in any other sense than the daughter of Jethro was.

3. ('*Now the man Moses was very meek*,' etc.)—This parenthetical clause has been eagerly taken hold of by Spinoza and other sceptics, as furnishing an argument that Moses was not the author of these books, since no man, however great his egotism, would thus speak of himself. In reply, it might be allowed that Moses did not write this clause, which was probably, with some other small matters, introduced by Ezra or some other person. It has quite the air of a gloss: the sense is complete without it; and the form of expression, 'the man Moses,' no where else occurs. We may retain it, however, without any reflection on the humility of Moses, for the word (עָנָו *anav*) translated 'meek' may, with equal or greater propriety, be translated 'depressed' or 'afflicted;' and that he really was so, and had cause to be so, is manifest in every chapter from the eleventh to the seventeenth. Some commentators, however, admit the current rendering, and contend that this declaration, by one who never hesitated to record his own faults, of the grace which God had given to him, was justified by the occasion, which required him to repel an unjust aspersion upon his character and motives.

14. '*If her father had but spit in her face*,' etc.—The word translated 'in her face' may equally mean 'before her face,' or 'in her presence.' The force of the expression depends much upon its being understood that expectoration as a natural act, or even as excited by the abundant use of tobacco, scarcely ever takes place in the East; and when it does, is regarded with such strong disgust as to render it a medium for expressing the most intense abhorrence and detestation towards the person upon whom, or in whose presence, the discharge is made, or even towards an absent person to whose conduct it is applied. Indeed, so far is this idea carried, that it is the highest insult to any one, absent or present, for a person to *say* that he does or would discharge his saliva on his person or on the ground before him. Thus, 'I spit on his beard,' is in Persia an exceedingly strong expression of contempt and aversion, in proverbial use among all classes, from the king to the beggar. It appears from the text that, among the Hebrews, such an act on the part of a parent so disgraced his children as to render them unclean, and oblige them to live apart for seven days.

CHAPTER XIII.

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

18 And see the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were.* (Now Hebron was built seven years before Zoan in Egypt.)

23 [1]And they came unto the [2]brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the [3]brook [4]Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [5]milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* [6]men of a great stature.

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

[1] Deut. 1. 24. [2] Or, *valley.* [3] Or, *valley.* [4] That is, *a cluster of grapes.* [5] Exod. 33. 3. [6] Heb. *men of statures.*

Verses 1-2. '*The Lord spake unto Moses, saying, Send thou men,*' etc.—It has been urged that this does not agree with Deut. i. 22, where the proposal to send men to survey the land is described as emanating from the people themselves. But the explanation is easy:—'In the one case, Moses relates the authority which he had for sending the spies; but in Deuteronomy, as he is directing his address to the people, he reminds them of their share in the measure. They were responsible for it. They suggested it themselves. God sanctioned the proposal they made. Thus it is true both that the Lord directed Moses to send the spies, and that the people earnestly urged the proposal.' —See Davidson's *Sacred Hermeneutics*, p. 536.

20. '*The time of the firstripe grapes.*'—This was in August: the first clusters then come to maturity and are gathered; the second clusters in September, and the third and last in October. As the spies departed at the season of the first ripe grapes, and were forty days absent, the clusters which they gathered at Eshcol, on their return, must have been of the second gathering.

21. '*So they went up,*' etc.—From the description of their route here given, it seems that the spies took a survey of the whole land from south to north; proceeding, apparently, near the course of the Jordan in their way out, and returning through the midst of the country along the borders of the Sidonians and Philistines. No course could be better calculated to make them acquainted with the character and resources of the country.

— '*Wilderness of Zin.*'—We have already indicated generally, what we must now more precisely state, that the Desert of Zin must be identified with the low sandy plain or valley which extends from the Dead Sea to the Gulf of Akaba. This valley is through its whole extent bounded on the east by the mountains of Seir, which rise abruptly from it, and almost shut it in on that side, being only traversed by a few narrow wadys, one of which only (that of

el-Ghoeyr) furnishes a passage, which would be extremely difficult to a hostile force, and still more to one so large and so encumbered as the Hebrew host. This wady of el-Ghoeyr probably offered the 'highway,' through which the Israelites subsequently wished to pass eastward; and, failing to obtain permission to do so, were obliged to retrace their steps and go round the southern extremity of the chain, near the head of the Gulf of Akabah. The plain on its other or western side is bounded by a lower chain of hills which separate it from the Desert of Paran. The average breadth of this plain is about five miles. It is wholly destitute of water, and in every respect answers to the Scriptural account of the Desert of Zin, which, as distinguishing it from that of Paran, could never be definitely understood until Burckhardt's researches furnished the information which has contributed so materially to the elucidation of a very important but previously obscure portion of Sacred writ.

— '*Rehob*,' elsewhere called Beth-rehob. This place is also mentioned in Judges xviii. 28; Josh. xix. 28; 2 Sam. x. 8, in such a manner that its general situation cannot be questioned, although we are not acquainted with its precise site. It must have stood in the north of the Holy Land, within Mount Hermon, near the pass leading through that mountain to Hamath beyond, and not far from Dan. It was the capital of a Syrian kingdom, and continued to be such long after the city, in the division of the land, had fallen to the lot of Asher, that tribe being unable to drive out the old inhabitants. It seems to be mentioned as a distinct kingdom in 2 Sam. x. 8; and one of those which leagued with the Ammonites against David; but it is probable that, in common with the other small Syrian states there enumerated, it was tributary to the kingdom of Zobah, with which they acted on that occasion, and afterwards to that of Damascus, by which Zobah was superseded.

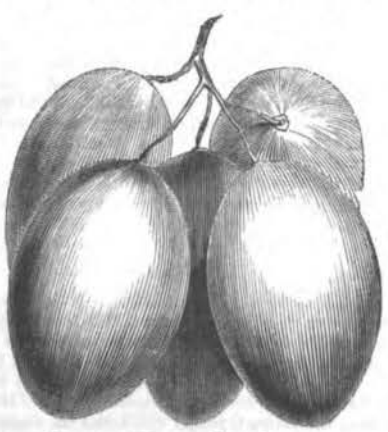
— '*Hamath*.'—This is another capital of a small Syrian kingdom, beyond Mount Hermon, and having Rehob on the south and Zobah on the north. The approach to it from the south is through a pass in Mount Hermon (Jebel esh-Sheikh), called the entrance of 'Hamath,' and 'the entering in of Hamath,' which, being the passage from the northern extremity of Canaan into Syria, is employed, like Dan, to express the northern boundary of Israel. The kingdom of Hamath appears to have nearly corresponded, at least in its central and southern parts, with what was afterwards called Cœle-Syria, or the great plain or valley between Libanus and Anti-Libanus; but stretched northward so far as the city of Hamath on the Orontes, which seems to have been the capital of the country. This city was called Epiphania by the Greeks, and is mentioned under that name by Josephus and the Christian fathers. It has now, like many other sites in Asiatic Turkey, recovered its ancient name, which tradition had preserved. No part of this kingdom was allotted to the Israelites, with whom the Hamathites seem to have lived on very good terms. Toi, who was their king in the time of David, sent his son with presents to congratulate that monarch on his victory over the Syrians of Zobah, who, it would seem, had been dangerous neighbours to Hamath. (See 2 Sam. viii. 9.) The present government of Hamath comprises one hundred and twenty inhabited villages, and seventy or eighty that have been abandoned. The western part of the territory is the granary of Northern Syria, although the harvest never yields more than ten for one, in consequence of the immense numbers of mice, which sometimes wholly destroy the crops. Hamath, the capital, is situated on both sides of the Orontes, and is built partly on the declivity of a hill, and partly on the plain. The town is large, and (for the country) well built, though the walls are chiefly of mud. There are four bridges over the Orontes, and a stone aqueduct, supported on lofty arches, for supplying the upper town with water. There are few ancient remains, the materials having been taken away to be employed in modern buildings. Burckhardt thinks that the inhabitants of the town could not amount to less than 30,000. See his *Travels in Syria*, pp. 146-148.

22. '*Zoan*.'—The Seventy render this as 'Tanis,' which was a city of Egypt, situated near the mouth of one of the branches of the Nile, thence called Ostium Taniticum. Of this city we know little further than that it was one of the most ancient capitals of Egypt. This indeed appears from the Scriptures. The miracles wrought by the hand of Moses evidently took place at the then capital of Lower Egypt, the seat of the Pharaohs; and the Psalmist says that this was in the 'field of Zoan' (Ps. lxxviii. 12). Even in the time of Isaiah it is mentioned as the capital, or as one of the capitals, of that country (Isa. xix. 11); but as immediately after we find Noph (Memphis) similarly noticed, and as there were certainly not at that time two kings in such close vicinity, it is inferred that the kings of that period exchanged their residence between Zoan and Noph, according to the season, as the kings of Persia did between Susa and Ecbatana. This idea is countenanced by the respective positions of Memphis and Tanis, which must have ensured a considerable alternation of climate in a removal from the one to the other. Tanis, from its situation on the shores of the lake Menzaleh, being open to the refreshing breezes from the Mediterranean, was therefore, in all probability, the summer capital. It is thought by Bryant and others, however, that Tanis was too distant from the land of Goshen to have been the scene of the miracles recorded in Exodus; and they therefore decline the authority of the Septuagint, and rather look for Zoan at Sais, the 'Sin' of the Scriptures—not that Sais on the Canopic branch of the Nile, but another more ancient Sais, which Bryant determines to have been situated a little above the point of the Delta, not far from Heliopolis, and therefore, according to him, bordering close on the land of Goshen. This difficulty of identifying Zoan with Tanis has only been felt by those who either place the land of Goshen too far to the south, or extend it too little towards the north-east; or who embarrass their conclusions by ascribing to the Israelites a point of departure from Egypt more remote from Tanis than the case seems to require. This matter has been examined in the note to Exod. xii. 37. The great antiquity of Zoan is attested in the present text, which states that it was built seven years before Hebron, which already existed in the time of Abraham: and it incidentally evinces how well acquainted with Egypt the writer was, that this reference to the date of the foundation of an Egyptian city should have been introduced. The locality is now covered with mounds of unusual height and extent, full of the fragments of broken pottery which such sites usually exhibit. These mounds extend for about a mile from north to south, and occupy nearly the same breadth. The area in which stood the sacred enclosure of the temple is about 1500 feet by 1250, surrounded by the mounds of fallen houses. Though in a very ruinous condition, the fragments of walls, columns, a gateway, and fallen obelisks, sufficiently attest the importance of the building to which they belonged. The obelisks, twelve in number, are all of the time of Rameses the Great (1355 B.C.); and the gateway also bears his name. More interest, however, attaches to the fact that the oval of Osirtasen III., who was king when Joseph died, has also been found, as this shews that the town must then have existed: it forms a valuable corroboration of the present text. Among the objects which engage the attention of travellers are two black statues, a granite sphinx, and some blocks of hewn and occasionally sculptured granite. The modern village of San or Zan (in which the ancient name of Zoan may be recognised) consists of a few huts, with the exception of a ruined kasr of modern date.

23. '*The brook of Eshcol*.'—The word rendered 'brook' is נַחַל *nachal*, which means both a brook and the valley through which it flows. The valley of Eshcol may be supposed to have taken its name from the Amoritish chief who was the ally of Abraham, and who joined him in the pursuit of Chedorlaomer (Gen. xiv. 13-24); and as he was settled in the neighbourhood of Hebron, we have to seek the valley called after him in the neighbourhood of Hebron. Accordingly, the valley through which lies the commencement of the road from Hebron to Jerusalem, is usually

regarded as that of Eshcol. This valley is now full of vineyards and olive-yards; the former chiefly in the valley itself, the latter up the sides of the enclosing hills. The vineyards here are still very fine, and produce the finest and largest grapes in all the country.

— '*Bare it between two upon a staff.*'—The cluster was doubtless very large; but the fact of its being borne between two upon a staff, is less exclusively an evidence of size than it is usually considered. It was an obvious resource to prevent the grapes from being bruised in being transported to a considerable distance. Nevertheless, even under the present comparative neglect of the vine in Palestine, it is allowed that there are vines in Palestine which produce extraordinarily large *grapes*, and others which afford remarkably large *clusters*. As to the former, we introduce a cut, copied from Laborde, shewing the natural size of some of the grapes produced in that country. Nau affirms that he saw in the neighbourhood of Hebron grapes as large as one's thumb. Dandini, although an Italian, was astonished at the large size which grapes attained in Lebanon, being, he says, as large as plums. Mariti affirms that in different parts of Syria he had seen grapes of such extraordinary size that a bunch of them would be a sufficient burden for one man. Neitzchutz states he could say with truth, that in the mountains of Israel he saw and had eaten from bunches of grapes that were half an ell long, and the grapes two joints of a finger in length. Paxton also, speaking of the vines around his summer residence at Bhadoom in Lebanon, remarks that the grapes were of various kinds, most of them white and large. Then, as to the *clusters*, it is remarked by Nau that the size which they attain in some favourable situations in Syria astonishes those who have seen the fruit only in France and Italy. He affirms that he had seen clusters in Syria weighing ten or twelve pounds; and had heard that, in the Archipelago, clusters of thirty or forty pounds were not uncommon. Morison makes a similar statement, and Doubdan, travelling near Bethlehem, found himself in a most delightful valley, full of aromatic herbs and rose-bushes, and planted with vines. The traveller, indeed, not being there in the proper season, saw no such clusters, but he was assured by the monks that, even in the present neglected state of the country, they still found *some* weighing ten or twelve pounds. It was here also that Nau saw his large grapes; and here the ground is still so well set with vineyards, that for miles on either hand nothing is seen on either side of the road to Hebron but a succession of vineyards, whose vines were laden with the most delicious grapes. The mode of cultivation is here also somewhat peculiar. Three vines, planted close together, are cut off at the height of five feet in the apex of a cone formed by their stems, where, being tied, each is supported by two others, and thus enabled to sustain the prodigious clusters for which that region has always been famous.



PALESTINE GRAPES.—FROM LABORDE.

Even in our own country, a bunch of *Syrian* grapes was produced at Welbeck, and sent as a present from the Duke of Portland to the Marquis of Rockingham, which weighed nineteen pounds. It was conveyed to its destination—more than twenty miles distant—on a staff by four labourers, two of whom bore it in rotation, thus affording a striking illustration of the proceeding of 'the spies.' The greatest diameter of this cluster was nineteen inches and a half; its circumference four feet and a half; and its length nearly twenty-three inches.

Whatever opinion be entertained about the size of the cluster in question, it is agreed that the vines of Canaan are remarkably distinguished for the size of their grapes and clusters. This has been noticed even by travellers from the richest vine countries of Europe; and we may therefore readily conceive how the Israelites must have been impressed by the sight of them, when it is recollected that Egypt, from which they came, was never remarkable for its vines, and that its grapes, though far from bad, are very small. The vines of Canaan are of different kinds and colours, white, red, and deep purple; the last are much more common than the others. The most esteemed of all is called *Sorek* in the Scriptures, and probably so called from being produced in the valley watered by the river of that name; and those of Eshcol were probably of the same valuable sort.

26. '*Kadesh.*'—This, then, is the nearest approach which the Israelites made to the Promised Land at this time. The intermediate stations were—1. the Desert of Paran (ch. x. 12); 2. Taberah (ch. x. 33); 3. Kibroth-Hattaavah (ch. xi. 34); 4. Hazeroth (ch. xi. 35). Nothing is positively known concerning those stations, but very much has been guessed. One thing, however, seems clear, that the Hebrews took the direct route northward from Sinai to Kadesh-barnea, which we may assume to have been somewhere on the southern border of Canaan, although it is much disputed whether there is not another Kadesh, and, if there be but one, where that one should be placed. See the note on ch. xx. 1.

32. '*A land that eateth up the inhabitants.*'—This phrase has been differently interpreted. But we learn from Mr. Roberts that it is still used in India, doubtless in the same sense in which the Israelites employed it. Of a very unhealthy place it is said, 'That evil country eats up all the people.' 'We cannot remain in these parts, the land is eating us up.' 'I go to that place! Never! It will eat me up.' Of England it is said, in reference to her *victories*, 'She has eaten up all countries.'

— '*All the people that we saw in it are men of a great stature.*'—In the Hebrew 'men of measures;' that is, men above the ordinary standard. This could hardly be true of all the inhabitants, although it seems to be so stated. They probably either spoke falsely, or made an unfounded inference as to all the inhabitants from the sons of Anak, whom they saw in one part of the country.

33. '*Giants, the sons of Anak.*'—עֲנָק *anak*, means, as a verb, 'to surround like a necklace;' and, as a noun, 'a necklace,' or 'neckchain,' whence it is thought by some that these men were so distinguished on account of certain collars or chains which they proudly wore around their necks. But it is clear that they derived their name from Anak, the son of Arba (Josh. xv. 14), who, however, may have obtained it on account of some such ornament. We think that we must allow this family of Anakim to have been men of great stature. However doubtful the word 'giant' may be in ordinary cases, the context states circumstances of comparison which make it evident that it is here correctly employed to translate the word נְפִלִים *nephilim*. (See the note on Gen. vi. 4.) It is a question which has been often started, whether the early inhabitants of the world were larger than the present. Considering that the duration of human life was much greater in the early ages after the deluge than it is now, and assuming that the period of growth was longer in proportion, many have thought that men generally were of larger stature till the term of human life was reduced to its present standard.

This reduction took place at so early a period, that perhaps this theory cannot be fairly disproved by reference to skeletons, monuments, mummies, personal ornaments, or sepulchral remains; for although we generally find these adapted to the present stature of men, we do not know that any of them are more ancient than the period when it is allowed that human life and human stature became as we now find them. There seems to us, however, a fallacy in the reasoning from the greater duration of human life. It is true the period of growth may have been longer; but it does not follow that the growth was so rapid in the longer as in the shorter period. The analogy of other existences would rather indicate the contrary, as we generally see that short-lived animals grow faster than those that are long-lived. Long-lived animals, also, are not generally larger than the short-lived; and in the existing human race we do not find that the people or families who attain a great age are generally larger than others. It is well here to notice this impression: but in admitting that the Anakim were a gigantic race, we are not required to suppose more than the existence of a family of men above the ordinary stature; and in this there would be no improbability even at the present time.

— '*And we were in our own sight as grasshoppers, and so we were in their sight.*'—This is of course a hyperbolical exaggeration; but although they might know what they were in their own sight, how came they to know what the sons of Anak thought of them? Some of the rabbins have the bluntness to call them liars; but the majority do not so easily consent to lose the opportunity of relating a story. One of their stories is given by Bishop Patrick from the Gemara; but other Jewish writers give a shorter one, to the effect that the spies were perceived by the Anakim, and they were heard to observe to one another, 'There are pismires in the vineyards like unto men.'

CHAPTER XIV.

1 *The people murmur at the news.* 6 *Joshua and Caleb labour to still them.* 11 *God threateneth them.* 13 *Moses persuadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.* 36 *The men who raised the evil report die by a plague.* 40 *The people that would invade the land against the will of God are smitten.*

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their [1]defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And [2]Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* [3]thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not [4]able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* [5]longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, [6]visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even [7]until now.

[1] Heb. *shadow*. [2] Exod. 32. 12. [3] Exod. 13. 21. [4] Deut. 9. 28. [5] Exod. 34. 6. Psal. 103. 8. [6] Exod. 20. 5, and 34. 7. [7] Or, *hitherto*.

20 And the LORD said, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 [8]Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant [9]Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [10]*As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I [11]sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall [12]wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* [13]forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know [14]my breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, [15]died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we [16]*be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and [17]discomfited them, *even* unto Hormah.

[8] Heb. *If they see the land.* [9] Josh. 14. 6. [10] Chap. 26. 65, and 32. 11. Deut. 1. 35. [11] Heb. *lifted up my hand.* [12] Or, *feed.*
[13] Psal. 95. 10. Ezek. 4. 6. [14] Or, *altering of my purpose.* [15] 1 Cor. 10. 10. Heb. 3. 17. Jude 5. [16] Deut. 1. 41. [17] Deut. 1. 44.

Verse 4. '*Let us make a captain, and let us return into Egypt.*'—It appears from Nehem. ix. 17, that they actually did appoint a leader for this purpose. Nothing can more strikingly exhibit the utterly debased state of their minds than their design to return to the bondage of Egypt, rather than undergo those privations and make those exertions which were required to establish and secure their independence. And when we see them so insultingly ungrateful to God as to desire to return to the miserable condition from which, by so many signs and wonders, he had gloriously redeemed them, we are constrained to bow in devout acquiescence to the wisdom and justice of that decree, which shut out that generation from the rich inheritance which they had so lightly esteemed.

8. '*A land which floweth with milk and honey.*'—This is a proverbial expression, characterizing a land exuberantly productive, not only in the necessaries but in the luxuries of life. It includes more than it expresses; yet even as more strictly understood, it is particularly applicable to Palestine, the rich pastures of which secure an ample supply of very excellent milk, while, for the superior quality of its honey, it seems at all times to have enjoyed a high reputation. In illustration of this we translate the following from a valuable old traveller, Eugene Roger, who says: 'The pasturage of the country is in many parts still so rich and nutritive that it may still be truly called "a land flowing with milk and honey." There is no one so poor but that he may have in his court a hive of bees, from which he draws the most delicious honey; and so nourishing is the herbage to the cattle that milk is most abundant; so that both milk and honey are used in all their repasts, and are largely employed in the preparation of other viands.'—*La Terre Saincte*, 1646.

9. '*Their defence is departed from them.*'—The margin reads 'shadow;' but as this word has a common application, which the original has not in view, perhaps 'shade' would be better; but as even this is not unambiguous, perhaps the paraphrase 'protecting shade' would be best of all. The force of this and other similar allusions in the Bible is in a great degree lost upon those who, under the scorching sun of the East, have not had occasion to experience that the shelter of some shady place is an enjoyment of such essential importance, as to be only inferior in value and gratification to that of drink to one who is dried up with thirst under the same circumstances. Hence, in the language of Asia, we generally find that the word 'shade' or 'shadow' is used as a metaphor to express defence and shelter; but it must be admitted that it is not always easy to understand where a person's *own* shadow, or a protecting shade *for* him is expressed. Both senses seem to be in use, the former implying the protection and favour he has the power to bestow, and the latter the protection and favour which he enjoys. Hence, in Arabia and Persia particularly, complimentary expressions continually refer to the shadow, in such phrases as—'May your shadow be continually extended;' 'May your shadow never be diminished;' 'May your shadow be extended over the heads of your well-wishers;' 'May your shadow be a continual shelter to me,' etc. Sometimes the phrase runs: 'May the shadow of your prosperity'—'of your protection,' etc. Mr. Roberts notices a similar use of the word in India, where a poor man, speaking of a rich friend, says, 'He is my shadow,' that is, he is my defence: 'My shadow is gone,' meaning, he has lost his defence; 'Alas! those poor people have lost their shadow,' etc. The Sultan of Turkey and the Shah of Persia are both styled 'The Refuge of the World,' unquestionably with a primary reference to a shadow: indeed both these monarchs lay claim to the title of 'The shadow of God' (*Zil-ullah*); and the idea which such a title is intended to convey will, after this explanation, be comprehended without difficulty.

22. '*Ten times.*'—This is no doubt a definite for an indefinite number, in which sense it is often used by the sacred writers. Indeed this use of the word *ten*, as representing an indefinite number, is common in all countries, our own not excepted: and it probably arose from the original use of the fingers in counting or expressing numbers; when a person, not feeling quite certain about a precise number below ten, or wishing to use a round number, would naturally exhibit the collective amount which the fingers of both hands represent. We say '*below* ten,' under the impression that the word 'ten' is seldom or never thus used to express a number larger than ten.

25. ('*Now the Amalekites and the Canaanites dwelt in the valley.*')—This should be read without the parenthesis, and with the verb in the present tense. As it stands, it is not only obscure, but seems to contradict verse 45:—Then the Amalekites *came down* and the Canaanite which *dwelt in that hill.*' The meaning of verses 25, 43, and 45 will, with a little consideration, appear to be this:—The Lord informs the Israelites that the Amalekites and Canaanites were in readiness to oppose them, and held in military occupation (not resided in) the valley on the other side of the hill; and therefore tells them not to go forward, lest they should fall into their ambuscades; but to turn, on the morrow, and get into the wilderness by the way of the Red Sea. Instead of obeying, they determined the next morning to go up the mountain (*v.* 40); but were again dissuaded and assured (*v.* 43) that their enemies, ascending the valley on the other side, would gain the advantageous post on the hill top before them. But they persisted; and what might have been expected happened:—the Amalekites and Canaanites, who had gained previous possession of the summit, poured down upon them, and became the instruments of punishing them for their mutiny and rebellion.

30. '*Save Caleb . . . . and Joshua.*'—This has been thought not to agree with Josh. xiv. 1, whence it appears that Eleazer and others of the old generation did enter Canaan along with Joshua and Caleb. Now, all the murmurers were excluded from the promised land; but it is not said that those who did not murmur, among whom the priests may be reckoned, were prohibited from entering. Joshua and Caleb, who brought back a good report of the land, are singled out by name, because they encouraged the people to go up and take possession; whereas the multitude rose up against them and refused. The Lord therefore, to mark his approbation of their conduct, selects them as destined to enter the country of promise. They were afterwards the *leaders;* and it was natural to mention their names as the representatives of those who should be privileged to go into Canaan. See Davidson's *Sacred Hermeneutics*, p. 536.

33. '*Your children shall wander.*'—The Hebrew word translated 'wander,' expresses that kind of wandering life that shepherds lead; who have no fixed residence, but remove from place to place in search of pasturage—such a life, in short, as the Bedouin Arabs lead at the present day.

CHAPTER XV.

1 *The law of the meat offering and the drink offering.* 14, 29 *The stranger is under the same law.* 17 *The law of the first of the dough for an heave offering.* 22 *The sacrifice for sins of ignorance.* 30 *The punishment of presumption.* 32 *He that violateth the sabbath is stoned.* 37 *The law of fringes.*

AND the LORD spake unto Moses, saying,

2 [1]Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice [2]in [3]performing a vow, or in a freewill offering, or in your solemn feasts, to make a [4]sweet savour unto the LORD, of the herd, or of the flock:

4 Then [5]shall he that offereth his offering unto the LORD bring a meat offering of a tenth

[1] Levit. 23. 10. [2] Levit. 22. 21. [3] Heb. *separating.* [4] Exod. 29. 18. [5] Levit. 2. 1.

deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [8]One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by ignorance [7]without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the [8]manner, and one kid of the goats for a sin offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And [9]if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that [10]sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth *ought* [11]presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

[6] Exod. 12. 49. Chap. 9. 14. [7] Heb. *from the eyes.* [8] Or, *ordinance.* [9] Levit. 4. 27. [10] Heb. *doeth.* [11] Heb. *with an high hand.*

34 And they put him [12]in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid [13]them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

[12] Levit. 24. 12.

[13] Deut. 22. 12. Matt. 23. 5.

Verse 24. '*If ought be committed by ignorance.*'—This law is different from that concerning sins of ignorance as specified in Levit. iv.: and it is therefore probable that a different class of offences is intended. It is very commonly thought that the law there is for the less aggravated infractions of the *moral* law, and that now before us for those of the *ceremonial* law, that is, of that law which prescribed the usages of divine worship, and the different ceremonies of purification which were to be performed in the various instances which the law specifies.

30 '*Presumptuously.*'—בְּיָד רָמָה *be-yad ramah*, 'with a high hand.' It is desirable to obtain a clear idea of what is here meant, as this will enable us the better to understand the apparent severity of the ensuing punishment of the sabbath-breaker, and of other punishments of a similar character. Upon the whole, we think that the most explanatory understanding is that stated by Michaelis, who is of opinion that while it certainly implies will-transgression, it does not apply to the wilful violation of every Mosaic commandment, but only of the ceremonial as distinguished from the criminal law. This is indeed evident from the fact that many offences, which the criminal law must regard as wilful and deliberate, have a much milder punishment than is here assigned to sins of presumption. Sinning 'with a high hand' would therefore indicate an offence against the ceremonial law, open and daring, in which the sinner has no desire to conceal that he has transgressed the law of God. Thus in the strongest manner he 'reproacheth the Lord,' and 'hath despised the word of the Lord.' 'It appears to me,' says Michaelis, 'that transgressing the law *presumptuously*, or *with a high hand*, is here to be understood of transgressions committed publicly in defiance of the law, and therefore amounting to a sort of renouncement of religion.' . . . . . 'Capital punishments,' he continues, 'on account of transgressions of the ceremonial law, must have been very frequent indeed, if we are to understand the phrase, *with a high hand*, as equivalent to *wilful* or *deliberate* in a moral sense; and yet in the Biblical history we find but very little notice of the infliction of such punishments.' *Commentaries*, Art. 249.

32. '*They found a man that gathered sticks upon the sabbath day.*'—This remarkable incident will perhaps be the better understood when regarded in connection with the immediately preceding law, relative to sins of presumption as distinguished from sins of ignorance, and as to be punished with extirpation. It seems, indeed, that the fact is related as an example of the application of the preceding law. This is the only example in the Bible of a person punished capitally for breaking the sabbath, although the crime itself is often mentioned in the Prophets; and this therefore is the place for a few observations as to a punishment which, to us, is apt to seem severely disproportioned to the offence, which, taken in its mere external aspect, was merely that of picking up some sticks, or straw, or stubble. Was this labour? Might not the man have thought such an act allowable without infraction of the law? Few people have read this passage without asking such questions. The act itself of gathering sticks was certainly not forbidden on the sabbath; but the kindling of household fires was expressly forbidden (Exod. xxxv. 3). Thus, then, if we acquit the man of one branch of offence, we must find him guilty of the other—guilty of sabbath-breaking. But then the question recurs, on what ground the crime itself of sabbath-breaking was made so highly penal by the Hebrew law? The answer is found in the strong probability that the man 'sinned with a high hand'—audaciously, and with open contempt of a well-known command. Let us therefore look to the declared object of the institution, to ascertain the degree of criminality which its presumptuous infraction involved. The seventh day was to be kept holy in remembrance of God's having, after the six days of creation, rested on the seventh day from all his works. The imitation of this rest was to be, to the Hebrews, a sign of the covenant between the God who made heaven and earth, and them—of his being peculiarly *their* God (see Exod. xxxi. 13, 17); and therefore the prescribed observance of this institution was equivalent to a weekly profession that the people acknowledged and revered the Creator of heaven and earth as the true and only God; and the law was thus closely connected with the fundamental principles of the Mosaic legislation, whose object was to keep the people from idolatry, and to maintain the worship of one God. Thus we see how a man, by presumptuously violating this law, did in effect deny and despise Jehovah; and by so doing exposed himself to the punishment of death. It ought further to be observed, that Jehovah being in a civil sense the king of the Israelites and the founder of their government, to disown him, by this or any other act, was at the same time a crime against the state, and was therefore liable to punishment on this ground also. We think that these considerations will exhibit the grounds on which this sabbath-breaker was punished with death; his crime (though trifling in act) being evidently of the wilful and presumptuous character to which the statements in this and the preceding note refer.

34. '*And they put him in ward, because it was not declared what should be done to him.*'—Death had been declared the punishment of a profanation of the sabbath in Exod. xxxi. 14; xxxv. 2; but the manner of its infliction had not been indicated. It is therefore thought by some that this was the question to be decided. Taken in connection with what had previously been said concerning sins of ignorance and sins of presumption, it seems, however, quite as probable that the doubtful point was, under which of the two classes of sin this man's crime should be classed, and,

consequently, whether the capital punishment had been incurred or not. On many occasions it could only be clearly known to the criminal himself and to the great 'Searcher of hearts,' to whom the question was now submitted, whether the offender sinned through ignorance or error, or with that audacious defiance of the law and contempt against God, which seems to have constituted the deep crime to be punished with death.

38. '*Fringes.*'—Concerning the form of this fringe perhaps nothing positive can be determined. Some endeavour to ascertain its character by examining the two Hebrew words by which it is expressed. These are צִיצִית *tzizith*, in the present text, and גְּדִלִים *gedilim*, in Deut. xxii. 12. The former of these words elsewhere (as in Ezek. viii. 3) means a lock of hair; and the latter a rope, such as that with which Delilah bound Samson (Judges xiv. 11, 12); and it is hence imagined that these fringes consisted of many threads which hung like hair, and were twisted like a rope. As to the 'riband of blue' in the next verse, to be put upon the fringe; the word should be 'thread,' not 'riband;' or else it may signify a lace, as it is rendered in Exod. xxxix. 31. It may therefore have been either a blue thread twisted with a white one through the whole fringe, or else a lace by which the fringe was fastened to the edge of the garment. There are many commentators of authority, however, who think, from the explanation in Deut. xxii., that the 'fringes' were no other than strings with tassels at the end, fastened to the four corners of the upper garment, the proper use of these strings being to tie the corners together. Of this opinion are the modern Jews, as appears by the following description, taken chiefly from Levi's *Ceremonies of the Jews*:—'Every male of the Jewish nation is obliged to have a garment with fringes at the four corners; and every morning when they put on these garments they take the fringes in their hand, and say "Blessed art thou, O Lord our God, king of the universe, who hast sanctified us with thy commandments, and commanded us the commandment of the fringes!" What *they* understand by the injunction of the text appears from his description of the tzizith or robe in question. It is made of two square pieces, with two long pieces like straps joined to them, in order that one of the said pieces may hang down before upon the breast, and the other behind; at the extremity of the four corners are fastened the strings, each of which has five knots besides the tassel, signifying the five books of the law. The rabbins, under whose instruction this profound analogy has been established, further observe that each string consisted of eight threads, which, with the number of knots and the numeral value of the letters in the word *tzizith*, make 613, which is, according to them, the exact number of the precepts in the law. From this they argue the importance of this command, since he who observes it, they say, in effect observes the whole law! The law seems to require that the fringes should be constantly worn; but as it would not consist with the costume of the countries through which the Jews are now dispersed to wear the



JEWISH TALITH, WITH ITS 'FRINGES.'

fringed garment as an external article of dress, every Jew makes use of two—a large one which is used only at prayers and on some other occasions, and is then worn externally, and a small one which is constantly worn as an under garment. The principal denomination of this article is *Tzizith*, on account of the fringes, in which all its sanctity is supposed to consist; but the proper name of the vestment itself is *Talith*, and by this it is commonly distinguished.

There have been various conjectures as to the object of this law. The most probable is that the 'fringe' was intended as a sort of badge or livery, by which, as well as by circumcision and by the fashion of their beards, and by their peculiar diet, the Hebrews were to be distinguished from other people. Be this as it may, much superstition came in the end to be connected with the use of these fringes. The Pharisees are severely censured by our Saviour for the ostentatious hypocrisy with which they made broad the 'borders' of their garments. Our Lord himself wore the fringe, which is commonly called in the New Testament the 'hem or border;' and it was this part of his dress which the sick desired to touch, under the impression that the contact would make them whole. It was probably the peculiar sanctity ascribed to this part of the robe which directed attention to it in preference, for we may be certain that Christ himself did not point it out. We think that we may thus obtain a new light on the subject which has escaped observation. In Luke viii. 43, a woman having an issue of blood comes *behind* him and touches the 'border' of his garment, and is healed. She *afterwards* falls down at his feet and acknowledges what she had done. Hence the 'fringe,' so to call it, was not, as the modern Jews think, in front exclusively, but behind likewise, if not wholly behind; and hence also the same fringe could scarcely have been at the bottom of the robe, as the other account supposes. We may therefore ask whether it was not in fact such an embroidered edge, of various breadth, as we now see wrought with coloured worsted or silk around the opening for the neck and down the breast of the *abba*, or woollen mantle, now in use among the Arabs (see the note on Exod. xxii. 27), and which is a very ancient article of dress, and probably in use among the Jews. This border might, on the one hand, be touched by a person behind the wearer, while, on the other, the part in front would be under his own eye, as the law seems to require. We would by no means make a stand upon this conjecture; but being founded on a real Oriental usage, it is at least entitled to as much attention as the others, which are not so. Further information on the subject of these fringes may be found in Ainsworth's *Annotations*, and Jennings's *Jewish Antiquities*.

CHAPTER XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 23 *Moses separateth the people from the rebels' tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

Now [1]Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [2]famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, [3]*Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 ¶ And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [4]put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, [5]Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, Be thou

[1] Chap. 27. 3. Eccius. 45. 18. Jude 11. [2] Chap. 26. 9. [3] Heb. It is much *for you*. [4] Heb. *bore out*. [5] Gen. 4. 4.

and all thy company before the LORD, thou, and they, and Aaron, to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* of mine own mind.

29 If these men die [6]the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD [7]make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ [8]And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a

[6] Heb. *as every man dieth.* [7] Heb. *create a creature.* [8] Chap. 27. 3. Deut. 11. 6. Psal. 106. 17.

censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Verse 1. '*Korah ... Dathan and Abiram ... and On.*'—On seems to have afterwards withdrawn from the conspiracy, for he is not subsequently mentioned as involved in its consequences. This sad affair seems to have originated in the jealousy with which Korah—himself of the same branch of the same tribe, and a near relative of Moses and Aaron—regarded the appointment of the family of Aaron to the hereditary priesthood, while the Levites were but their servants. That the other principal men, mentioned by name, were exclusively Reubenites, is a remarkable circumstance. We observe that the camp of Reuben was on the same side with that of the Kohathites; and this must have facilitated their intercourse. Probably Korah, who is described by the Jewish writers as a person of great wealth and influence, induced them to join him from the reflection that, according to patriarchal usage, which assigned the priestly functions to the firstborn, the hierarchy, if at all established, ought to have been taken from the tribe of Reuben rather than that of Levi. Korah may have flattered this feeling, to serve his own purposes, while, as himself a Levite, he probably thought more of his own fancied claims than of those of the tribe of Reuben. The discontent of the Reubenites may have been partly civil also, arising not only from the powers administered by Moses, but from the jealousy with which they might have seen the tribe of Judah advanced to the civil privileges of the firstborn. No one can help feeling strongly for Moses in all these difficulties; but we seem to have little sympathy for Aaron, who had himself set the example of sedition. He had risen against his brother: now, their cousin, with a strong party, rises against both.

17. '*Two hundred and fifty censers.*'—It is a question how such a number of censers were obtained. They certainly did not belong to Korah or the others in virtue of their Levitical character, it being exclusively the duty of the priest to offer incense; and the business in hand was, indeed, to try their right to officiate as priests in offering incense. Saurin remarks, that commentators produce on this occasion many passages out of profane history to prove that this kind of sacred utensil was very common in private families. In Egypt, Sicily, and Greece, they were so common that no house was without them. But it may be doubted whether interpreters have not taken *pateræ*, or libation-cups, for censers. Be this as it may, it is probable that the censers used on the present occasion were among the utensils which the Israelites obtained from the Egyptians. The censers were of brass, as we learn from *v.* 39; and were beaten into broad plates, as an additional covering for the brazen altar; thus forming a standing memorial of the judgment which befel those by whom the censers had been so presumptuously employed.

27. '*The tabernacle of Korah, Dathan, and Abiram.*'—Had Korah removed his tent near to those of Dathan and Abiram? As a Kohathite, his tent could not properly be in the camp of Reuben; and still less could the tents of Reubenites be in the camp of the Levites. The present direction seems to imply that the tents were together; yet further on, we only read of Dathan and Abiram; and it does not from this chapter appear, unless by inference, that Korah's tent was swallowed up; and that it actually was not, seems to be indicated by the fact, that whereas the children of the Reubenite rebels perished with their parents, those of Korah did not. (See ch. xxvi. 11, and 1 Chron. vi. 22-38, where his descendants are enumerated.) We therefore suppose that Moses here merely uses the names of the leaders, to describe the rebellious party; but that Korah's tent remained in the Kohathite camp, and that he was himself afterwards destroyed with those that offered incense. As a Levite aspiring to priestly functions, that is the place where we should certainly expect to find him. It is true that he is not mentioned by name among those destroyed there; and it is equally true that the present Hebrew text of ch. xxvi. 10, describes Korah as swallowed up with the rest. But that obscure passage is differently read in the Samaritan, which expressly says that Korah was destroyed by fire, with the men that offered incense. With this the narrative of Josephus concurs; and the Psalmist, in his rapid view of the transactions in the wilderness, only mentions the Reubenites as being swallowed up (Ps. cvi. 17).

40. '*To be a memorial,*' etc.—The history of the rebellion of Korah and his party involves much which in a common history might be regarded as savouring of the marvellous; but which, in Scripture, is perfectly in the usual course of the Lord's dealings with the chosen nation. It has been attacked with all the depth and acuteness of German criticism, and has been more harmlessly assailed by the light artillery of French sceptics and *philosophes*. One of the latter, M. Eusebe Salverte, without discrediting the historical fact, accounts for the miraculous part of it by supposing that 'the opening earth,' etc., was produced by the explosion of a mine charged with combustibles, which Moses had prepared for the occasion! The absurdity (not to say the profanity) of this is obvious to any one who reflects on the circumstances of the camp, and the relative position of the tents. Not less monstrous is the notion that we are to regard this narrative as the invention of a later age, the object of which was the aggrandizement of the priestly order. This object is to be plainly seen, as those who hold this notion say, in the result, as given in the next chapter, xi. 6-10. The answer is, that the whole narrative bears the unmistakeable stamp of truth: and as to the alleged motive, it is absurd to suppose that a writer intent on magnifying the priestly order, should have represented the Levites themselves as the chief authors of these criminal proceedings. This circumstance is the more important, because the descendants of Korah afterwards became one of the most distinguished Levitical families. In this position we find them as early as the time of David; and it is inconceivable how any one could have entertained the idea of inventing a crime to be charged upon the ancestors of this illustrious family.

41. '*Ye have killed the people of the LORD.*'—Josephus says that the result having been so favourable to Moses and Aaron, the people blamed them as having procured this punishment from God upon the rebels. It would certainly appear as if they thought that Moses might, as on former occasions, have averted the punishment if he had interceded with God; and that they considered him the cause of their death, by having omitted to do so; and not only that, indeed, but by actually calling for, or at least declaring, the punishment which befel those whom the

earth swallowed up. We can see that the case was one which required strong and summary measures; but the excited multitude would not see this.

46. '*Take a censer.*'—On ordinary occasions incense could only be offered on the golden altar within the holy place; but on this extraordinary occasion an extraordinary remedy was provided, and Aaron went out into the camp with the incense, and placing himself between the part where the destruction raged and that which it had not yet reached, the plague ceased on his offering the incense and making an atonement. God might have stayed the plague without the intervention of Aaron; but, in this time of discontent, it pleased him to afford another convincing testimony that the high-priest was acting in his sacred office by his appointment, and under his direction. They must have been hardened indeed who could doubt the authority under which the high-priest acted, after so striking an evidence of the Lord's respect to his official intervention.

CHAPTER XVII.

1 *Aaron's rod among all the rods of the tribes only flourisheth.* 10 *It is left for a monument against the rebels.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [1]where I will meet with you.

5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him [2]a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring [3]Aaron's rod again before the testimony, to be kept for a token against the [4]rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

[1] Exod. 25. 22. [2] Heb. *a rod for one prince, a rod for one prince.* [3] Heb. 9. 4. [4] Heb. *children of rebellion.*

Verse 2. '*Twelve rods.*'—Twelve, because when Levi was numbered with the tribes, Ephraim and Manasseh counted but as one—that is, as the tribe of Joseph. When Levi was omitted, the number twelve was completed by considering Ephraim and Manasseh as two tribes. Some, however, think that there were twelve rods besides Aaron's. The rods, or staves, were doubtless official ensigns of the authority with which the heads of tribes were invested. Hence the Scripture frequently uses the word 'rod' as equivalent to 'sceptre;' and indeed the more modern use of sceptres is derived from this ancient custom. These staves were of course dry, and had probably been for years in use; and that such should blossom and bear fruit again, is such a moral impossibility, that the ancient heathen used to swear by their rods or sceptres with a view to that circumstance. Thus Achilles, in Homer, when enraged against Agamemnon, says—

'But hearken. I shall swear a solemn oath.
By this same sceptre, which shall never bud,
Nor boughs bring forth, as once; which having left
Its stock on the high mountains, at what time
The woodman's axe lopt off its foliage green,
And stript its bark, shall never grow again;—
By this I swear,' etc. COWPER.

The king Latinus, in Virgil, confirms, by a similar oath, his covenant with Æneas. To preclude mistake or imposition in the present transaction, the name of each tribe was inscribed on the rod of its chief; and the question being to try the right to the priesthood, this method of settling the point seems to indicate that other tribes (probably that of Reuben in particular) had thought their claims, *as tribes*, as good or better than those of Levi. In the result, the other rods remained as they were; but that of Aaron 'brought forth buds, and bloomed blossoms, and yielded almonds.' This miracle seems to have set the question at rest, as we hear of no more rebellious murmurings about the priesthood. The people, however, seem to have submitted to this evidence with a far less cheerful temper than Josephus describes. Their expressions, 'Behold, we die, we perish, we all perish!' *v.* 12, savour more of fear than of cheerful acquiescence. The rod of Aaron was afterwards preserved in the tabernacle and temple; and most commentators think that it continued to retain its leaves and fruit, the preservation of which indeed seems necessary to furnish a standing evidence of the miracle. Some learned writers are of opinion that the idea of the *thyrsus*, or rod encircled with vine branches, which Bacchus was represented to bear in his hand, was borrowed from some tradition concerning Aaron's rod; and others think the same with respect to the club of Hercules, which, according to the Greek tradition, sprouted again when it was put into the earth.

— '*Write thou every man's name upon his rod.*'—This is one of the allusions characteristic of Egyptian customs, and therefore affords incidental evidence for the historical authority of the book. Wilkinson remarks that the name of each person was frequently written on his stick, instances of which he had seen at Thebes.—*Ancient Egyptians*, iii. 388.

CHAPTER XVIII.

1 *The charge of the priests and Levites.* 9 *The priests' portion.* 21 *The Levites' portion.* 25 *The heave offering to the priests out of the Levites' portion.*

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have [1]taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto [2]thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All the [3]best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

14 [4]Every thing devoted in Israel shall be thine.

15 Every thing that openeth [5]the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [6]which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [7]wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [8]I *am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel

[1] Chap. 3. 45. [2] Levit. 10. 14. [3] Heb. *fat.* [4] Levit. 27. 28. [5] Exod. 3. 2, and 22. 29. Levit. 27. 26. Chap. 3. 13.
[6] Exod. 30. 13. Levit. 27. 25. Chap. 3. 47. Ezek. 45. 12. [7] Exod. 29. 26. [8] Deut. 10. 9, and 18. 2. Josh. 13. 14. 33. Ezek. 44. 28.

henceforth come nigh the tabernacle of the congregation, lest they bear sin, [9]and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the [10]best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

[9] Heb. *to die.* [10] Heb. *fat.*

Verse 19. '*Covenant of salt.*'—It is generally agreed that this denotes a perpetual and incorruptible covenant, with a particular allusion to the preserving properties of salt, which has, in different countries, been very commonly held, on that account, as an emblem of incorruptibility and permanence, of fidelity and friendship. It also seems that there is a particular reference here to some use of salt in the act of contracting the covenant; and what this use was, is rather variously understood. Some think that, as with all sacrifices salt was offered, a covenant of salt means one confirmed by solemn sacrifices. Others are of opinion that it contains an allusion to the fact that covenants were generally confirmed by the parties eating together—an act to which the use of salt was a necessary appendage. We are inclined to combine both ideas, and to say, that the phrase alludes generally to such a custom as in common use, and more particularly to the specific covenant in view, in which we may safely, from general analogy, understand, that salt was offered on the altar with the Lord's portion, and that the other contracting party ate the remainder with salt. Thus both parties ate the salt of the covenant; for whatever was offered on the altar was, in a certain sense, considered as the Lord's meat. We deduce this interpretation from the fact that, in the East, it is the act of eating salt together which gives inviolability to an engagement. And this selection of salt is, in our apprehension, not exclusively or principally with a reference to its peculiar properties, but because salt, being generally mixed with all kinds of food, does practically constitute a fair representation of the whole act of eating. Hence a man will say he has *eaten salt* with you, when he has partaken of any kind of food; and he will also say that he has *eaten* with you, when haste or any other circumstance prevents him from doing more than tasting salt. We have been the more desirous to explain this matter, because travellers have generally stated the Oriental practice in such a way as to convey the impression that the act of eating salt as a pledge or token of engagement was something different from, and more solemn than, the act of eating in a general way together. But the principle is really the same in both; or rather, salt is the part taken, colloquially or practically, for the whole. Thus understood, the act of 'eating salt' is considered to imply, even without any explanation to that effect, that the parties will be faithful to each other, and will not act to each other's prejudice. This is strictly incumbent on the person who eats the salt of another. In peculiar cases and emergencies, this 'covenant of salt' is entered into with a distinct understanding and declaration of its intention. Among the desert Arabs and other uncivilized people, a covenant thus ratified is rendered, by usage and the sentiment of honour, far more inviolable than those engagements to which they have been solemnly sworn: and to such an extent does this feeling operate, that the unintentional eating with, or what belonged to, a person against whom aggressive designs were entertained, is quite sufficient not only to secure him from offensive measures, but to ensure him protection from those who otherwise would have plundered or slain him without pity.

CHAPTER XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

3 And ye shall give her unto Eleazar the

priest, that he may bring her [1]forth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and [2]sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And *one* shall burn the heifer in his sight; [3]her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any [4]man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the [5]ashes of the burnt heifer of purification for sin, and [6]running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

[1] Heb. 13. 11. [2] Heb. 9. 13. [3] Exod. 29. 14. Levit. 4. 11, 12. [4] Heb. *soul of man.* [5] Heb. *dust.* [6] Heb. *living waters shall be given.*

Verse 2. '*Red heifer.*'—Spencer and many other writers are strongly of opinion, that the selection of this victim was dictated in opposition to the superstitions of Egypt. We have already observed that the Egyptians never sacrificed cows, which were sacred to Isis; the Israelites also generally offered males in sacrifice; but on this occasion they were directed to choose a heifer. This heifer was also to be red, which is the only occasion on which any direction is given about the colour of the victim—a subject to which the priests of Egypt gave so much attention; but red hair was abhorred by them, who believed Typhon—the Satan of their religious system—to be of that colour, and to whom, accordingly, they offered red bulls in sacrifice. Thus, whether intended or not, there is certainly an opposition to Egyptian ideas, differently exemplified. The selection of a heifer reduced one of the two greatest animal deities of Egypt to the level of other animals; and the direction as to colour, declared a red animal, which they devoted to their evil being, a fitting sacrifice, on this peculiarly solemn occasion, to the Creator of heaven and earth. The direction that it should be without spot, is understood to signify that it was to be wholly red. The Egyptian priests were also careful that there should be no white or black hair in the red bulls which they offered to Typhon; as they also were that there should be no black or red hairs in the white bulls which they offered to Osiris. (See the note on Levit. i. 3.) There is reason to conclude that a red heifer, under this law, was sacrificed every year, and that the ashes were distributed to all the towns and cities of Israel, for the purposes which the sequel specifies. But the Rabbins are of a different opinion, which is thus stated by Maimonides:—'Nine red heifers have been sacrificed between the delivering of this precept and the desolation of the second temple. Our master, Moses, sacrificed the first; Ezra

offered up the second; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the (second) temple; the tenth, King Messiah himself shall sacrifice: by his speedy manifestation he shall cause great joy. Amen; may he come quickly!' This tradition is very remarkable, when considered in connection with the very general opinion among Christians, that the red heifer was a peculiar and eminent type of Christ.

'*Upon which never came yoke.*'—Among most of the pagan nations of antiquity also, an animal which had been employed in any labour or for any common purpose, was not considered a proper sacrifice for the gods. This, as Dr. Adam Clarke remarks, is one of many usages in matters of sacrifice in which the identity of the heathen practice with that of the Hebrews seems to indicate the common patriarchal origin of both. We cannot too frequently repeat that, in this as in many other things, the Hebrew legislator is not to be considered as originating usages and institutions, but as modifying and improving, so as to render fit for adoption, those already in existence. Homer has several passages in allusion to the practice in question; and the following from Virgil (*Georg.* iv. 550) may be quoted:—

> 'From his herd he culls,
> For slaughter, four the fairest of his bulls;
> Four heifers from his female stock he took,
> All fair, and *all unknowing of the yoke.*'—DRYDEN.

9. '*Water of separation.*'—Commonly called 'water of purification;' but literally 'water of impurity,' perhaps because it was considered to contract the impurity from which it relieved those who were ceremonially unclean. In other words, this was the water which was to be used in the purification of those who had been separated from the congregation on account of legal impurities. There is reason to believe that the populace did, in subsequent times, attribute much larger powers to this water, deeming it in some sense a purification from sin itself: but we need not say that the text gives no countenance to this error, and St. Paul is careful to insist that the blood of bulls and goats, and the ashes of the heifer, were efficient only 'to the purifying of the flesh.' (Heb. ix. 13.) The religious system—if system it may be called—of classical paganism, abounded in 'lustrations,' or purifications by water, some of which had considerable resemblance in principle to that which is now under our notice. Ovid mentions a kind of lustration made with the blood of a horse, mingled with the ashes of a calf that had been offered in sacrifice: and the same poet describes a somewhat similar ceremony of purification which took place at the feast of the pastoral goddess Pales. Some of the lustrations of the ancient Greeks were performed with water in which a burning torch had been extinguished. Instances of this kind might be almost indefinitely multiplied.

11. '*He that toucheth the dead body of any man shall be unclean seven days,*' etc.—The idea of the pollution occasioned by the presence of, or by contact with, a dead body, is carried very far in this chapter—a person being defiled even by touching a bone or a grave (*v.* 18). It is not difficult to discover reasons for these very minute and careful regulations, although it would be perhaps rather hazardous to say which or how many of these reasons actually operated. In the first place, they would tend to lessen the spread of any infectious disease of which the person may have died. There are infectious fevers, and particularly those of a putrid nature, which, owing to the effluvia from a corpse, are more dangerous to the public health after than before the death of the person, particularly in a warm climate. To prevent such danger, few things could be more effectual, than to make the person who touched a dead body, or who even entered the tent or apartment in which it lay, subject to the inconvenience of being declared unclean, and consequently to be secluded from society for a week. It is true that, in ordinary circumstances, few persons die of disorders which render such precautions necessary; but, as Michaelis well remarks, 'that legislator is surest of attaining his object whose prohibitions are extended rather beyond what necessity absolutely requires, and who avoids making too many exceptions.' If he confined the prohibition merely to infectious disorders, the law would be inoperative, as people would then dispute the infectious character of the disease. The laws on this point would also necessarily have the effect of obliging the people to inter their dead, and that too more speedily than they might perhaps have been otherwise disposed to do. If this was one object contemplated by the law, it was probably not without the intention of establishing a practice contrary to that of the Egyptians, who sometimes kept the bodies of their forefathers embalmed in their houses for several generations; and even pawned them, and borrowed money upon them. As the Hebrews were evidently partial to Egyptian practices, they were probably inclined to this really revolting usage, which they would perhaps think to be sanctioned by the instance of the patriarch Joseph, whose embalmed corpse they actually had then in their camp. The present law rendered this practice impossible, unless a person were so mad or so infatuated as to keep in constant seclusion from society, on account of uncleanness, himself and all the inmates of the tent or house in which the dead body was preserved. Another important result was, that this law secured the interment even of those dead bodies, of strangers and others, with which no one had any particular concern. To preserve the living from continual defilement, the public, or at least the police, would be obliged to bury them. The effect of such a regulation must be most apparent after a battle within the limits of Palestine, when the Israelites must necessarily have felt obliged to inter the slain of both parties, thus preventing the calamities which sometimes arise from the slaughtered multitudes being left unburied, to taint the air. It is, and was, by no means a general custom in the East to inter those slain in battle; their carcases were left to be devoured by birds of prey, wolves, dogs, jackals, and hyenas; sometimes so tainting the atmosphere as to occasion the deaths of more persons than were killed in battle. In the prophet Ezekiel (ch. xxxix. 14, 15) there is an account which enables us to perceive the practice which resulted from this law. It seems that, after a great battle, two sets of men were appointed, one to find out the carcases and bones of the dead, near which they set up a mark which guided to the spot another set of men, whose business it was to inter the remains. Another effect of the same law, but also provided for by a distinct law, was, that malefactors were not gibbeted longer than during the day of execution. And the regulation in *v.* 18, as to the defilement contracted by touching a grave, must have operated, and in fact did operate, in obliging the Israelites to have their places of interment outside and apart from their towns. The injurious practice, in civilized Europe, of having cemeteries in towns and even in churches, would be impossible under such a law. We thus see that the Hebrew law, by the simple principle of assigning a defiling quality to a dead body, effected, without detailed legislation, many important objects, at some of which modern civilization is only beginning to arrive. This legislation, obtaining extensive results by the operation of general and comprehensive principles, is common in the laws of Moses, and is entitled to much higher admiration and respect, than that which encumbers and perplexes its subject with numerous details, specifications, and exceptions.

CHAPTER XX.

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses, smiting the rock, bringeth forth water at Meribah. 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people [1]chode with Moses, and spake, saying, Would God that we had died [2]when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 [3]This *is* the water of [4]Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, [5]Thus saith thy brother Israel, Thou knowest all the travel that hath [6]befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [7]Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my [8]word at the water of Meribah.

25 [9]Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD com-

[1] Exod. 17. 2. [2] Chap. 14. 37. [3] Psal. 106. 32, &c. [4] That is, *strife*. [5] Heb. *found us*. [6] Chap. 33. 37. [7] Heb. *mouth*. [8] Chap. 33. 38. Deut. 32. 50.

manded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and [9]Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

[9] Deut. 10. 6. and 32. 50.

Verse 1. '*Then came the children of Israel.....into the desert of Zin.*'—The chronology adopted in our Bibles very properly places a period of thirty-seven years between the transactions recorded in the 15th chapter, and those on which we now enter. But in assigning all the intermediate chapters to the year 1471 B.C., that is, the middle year of that period, no other consideration could have operated than the necessity of fixing some date or other to each chapter. We are by no means to suppose that all the events of these four chapters occurred, and that all the laws were delivered, in any one year of this period. They more probably constitute a brief notice of the principal circumstances which took place, perhaps at distant intervals, in the whole period during which the Israelites were doomed to wander in the deserts, till the Egyptian-minded generation had died away in punishment for its rebellions. Most of this time was doubtless consumed in rest at different stations, from which they removed from time to time, as their Divine Guide indicated. And as they had no determinate object in view, beyond that, perhaps, of obtaining pasture for their flocks, it is of little consequence to ascertain their routes, nor have we materials to enable us to do so, unless in the list of names of some stations which is given in ch. xxxiii. (see the notes there). The fact would seem to be, that they wandered to and fro, again and again, through the length and breadth of the desert region between Egypt, Palestine, and Mount Sinai, and which region, in its present name of the Desert of Wandering (et-Tyh), continues to this day to bear evidence to their long sojourn therein. This name is applied to all the country; both to the desert plains and to the mountains which lie between them and Mount Sinai. Now the period of wandering has nearly expired, and the march of the armies of Israel once more assumes a definite purpose — the purpose of entering Canaan.

— '*In the first month.*'—That is the first month of the fortieth year; for between the last verse of the preceding chapter and the first of this there is a large chasm in the history of the Israelites, of not less than thirty-seven years, during which they wandered in the wilderness; until the whole generation of grown men who came out of Egypt died, with the exceptions stated in the note to ch. xiv. 30.

— '*Kadesh.*'—We see from ch. xiii. 26 that it was at Kadesh the people were encamped thirty-eight years before, and were preparing to enter the Promised Land, when they were sent back to wander in the wilderness for their contumacious conduct. The new generation now comes to the same place with the same object, of entering Palestine, not as before, on the south, but by crossing at this point through the territory of Edom, to enter Canaan on the east over the Jordan: but being again hindered by the refusal of the king of Edom to permit their passage through his vallies, they are again obliged to retrace their steps, in order to realize their object of entering Canaan on the east, by *going round* the mountains they were not able to pass through. From *v.* 14 we learn that Kadesh was on the border—and of course the western border, of Edom; and from *v.* 29 we see that it was not far from Mount Hor. Again, the name of Kadesh occurs in Josh. xv. 1-3, where the southern boundary of Judah is described as extending 'from the shore of the Salt Sea, from the bay that looketh southward; and it went out to the south side of Akrabbim, and it passed along to Zin, and ascended up on the south side to Kadesh-Barnea.'

Until within these few years it had been usual to consider that the last-cited text required Kadesh to be placed about mid-way between the Mediterranean and the Dead Sea. But subsequently it was felt that this position would not agree with the intimations in the present chapter, which indicate a site on the border of Edom and in the vicinity of Mount Hor, and hence it had become somewhat customary among map-makers and others to introduce a second Kadesh, nearer to the Dead Sea and Wady Arabah. In the first edition of this work the question was investigated with considerable attention, and we endeavoured to shew that one Kadesh would suffice for all the passages of Scripture in which the name occurs; and that this Kadesh was further down the wady Arabah, and therefore nearer to Mount Hor than any one had hitherto ventured to place it. The following portion of our former note sufficiently embodies the gist of the argument by which we were led to this conclusion:—'We conclude that there is but one Kadesh mentioned in Scripture; and that the difficulties which have seemed to require that there should be a second, or even a third, place of this name, may be easily and effectually obviated by altering the position commonly assigned to Kadesh-Barnea — that is, the Kadesh from which the spies were sent in the fifteenth chapter, and from which the desert wanderings commenced. We are at perfect liberty to make this alteration, because nothing whatever is distinctly known of such a place, and its position has been entirely fixed upon conjectural probabilities. But being once fixed, it has generally been received and reasoned upon as a truth; and it has been thought better to create another Kadesh, to meet the difficulties which this location occasioned, than to disturb old maps and old topographical doctrines. Kadesh is usually placed within or close upon the southern frontier of Palestine, about midway between the Mediterranean and the Dead Sea. This location would seem in itself improbable, without any stronger counter reasons; for we do not find that a hostile people, when not prepared for immediate action, confront themselves directly with their enemies, but encamp at some considerable distance, and send scouts and spies to reconnoitre the country; nor is it by any means likely that they would have remained so long at Kadesh, as they seem to have done at their first visit, if they had been in the very face of their enemies, as they must have been in the assigned position. We should therefore, on this ground alone, be inclined to place Kadesh more to the south or south-east than this. Besides, if this were Kadesh, how could it be described as on the border of Edom, since the Edomites did not, till some centuries later, occupy the country immediately south of Canaan, and were at this time confined to the region of Seir? Moreover, from a Kadesh so far north, they were not likely to send to the king without moving down towards the place where they hoped to obtain permission to cross Mount Seir; particularly as, by so moving, they would, at the same time, be making progress towards the point which the refusal of the Edomites would oblige them to pass, and which they actually did pass. Therefore, the stay of the host at Kadesh, waiting for the king's answer, seems to imply that Kadesh was so near as not to make it worth their while to move till they knew the result of their application to him. Further, we read in ch. xxxiii. 36, after an enumeration of distances of evidently no very great length, that in the present instance the move to Kadesh was from Ezion-gaber at the head of the Gulf of Akabah, the distance between which and the Kadesh of the map is about 120 miles; and this is the consideration which has chiefly influenced those who determined that there must have been two places of this name; and we must confess that, while thinking over the other reasons we have stated, we were inclined to consider them as leading to that conclusion, and

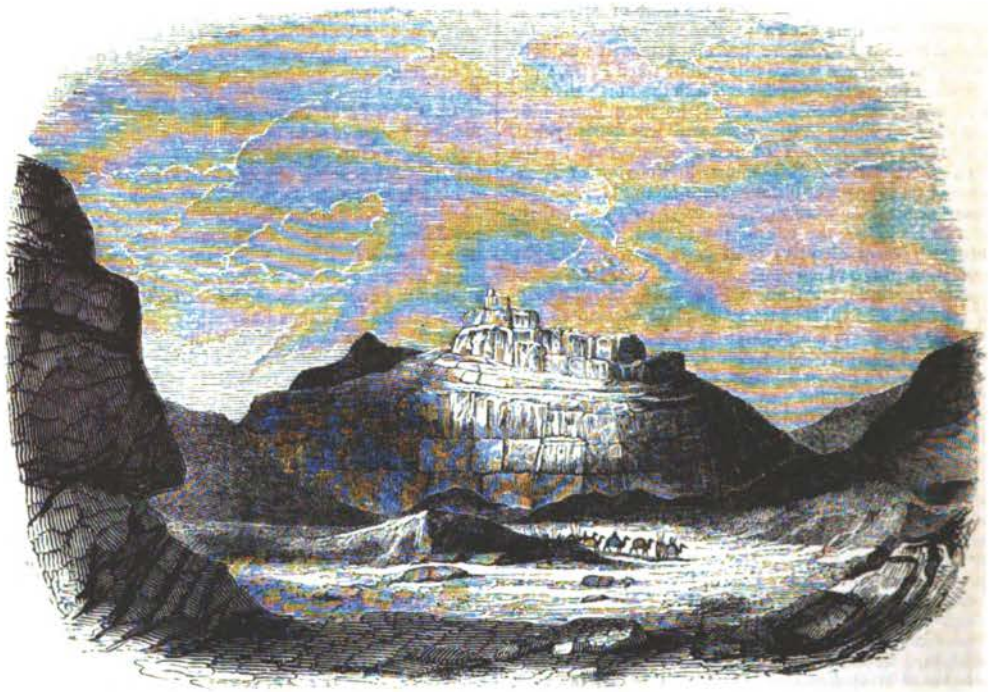
that the second Kadesh must have been very near Mount Hor. And this impression was confirmed when, happening to find that Eusebius describes the tomb of Miriam as being still in his time shewn at Kadesh, *near Petra, the capital of Arabia Petræa*, we perceived that it would be important to ascertain where this author fixed Petra, since one account places this city far more to the north than another. We found, accordingly, that he fixes Petra near Mount Hor, on which Aaron died and was buried; and, consequently, the Kadesh of this chapter—that is, the Kadesh where Miriam died—must, in the view of Eusebius, be at no very great distance from Mount Hor.'

Other arguments were adduced to shew that if there were two Kadeshes, the one of the second journey (that is, of the present chapter) must have been in or near the position we had chosen; and that *one* Kadesh in this position would meet all the requirements of Scripture. According to these views the place of Kadesh was fixed in the map (in Knight's *Illuminated Atlas of Scripture Geography*), prepared under the writer's direction, to accompany the first edition of this work—in the same line and not far from the very place which has since been assigned to it by the actual observations of Dr. Robinson. This concurrence of different kinds of research in the same result, is curious and valuable, and the position of Kadesh can scarcely now be regarded as open to question. It is clear from Gen. xiv. 7 that there was at Kadesh a fountain (En-Mishpat), which may be supposed to have supplied the Israelites with sufficient drink at their first visit, when they experienced no scarcity of water, but which would seem to have been dried up at the time of their second visit. It was clear that the discovery of a fountain near the position to which these considerations point, and in a country where fountains are so scarce, would go far to fix the exact site of Kadesh. Robinson accordingly discovered a fountain called Ain el Weibeh, which is even at this day the most frequented watering-place in the Arabah, and he was struck with the entire adaptedness of the site to the Scriptural account of the proceedings of the Israelites on their second arrival at Kadesh. 'Over against us lay the land of Edom; we were in its uttermost border; and the great Wady-el-Ghumeir afforded a direct and easy passage through the mountains to the table-land above, which was directly before us; while further in the south Mount Hor formed a prominent and striking object, at a distance of two good days' journey for such a host' (*Biblical Researches*, ii. 538). Further on (p. 610) Dr. Robinson adds:—'There the Israelites would have Mount Hor in the S.S.E. towering directly before them....in the N.W. rises the mountain by which they attempted to ascend to Palestine (Num. xiv. 44, 45), with the pass still called Sufah (Zephath); while further north we find also Tell Arad, marking the site of the ancient Arad. To all this comes, then, the vicinity of the southern bay of the Dead Sea, the line of cliffs or offset separating the Ghor from the Arabah, answering to the ascent of Akrabbim; and the desert of Zin with the place of the same name between Akrabbim and Kadesh, not improbably at the water of Hash in the Arabah. In this way all becomes easy and natural, and the Scriptural account is entirely accordant with the character of the country.'

12. '*Because ye believed me not*,' etc.—It is evident that the offence for which Moses and Aaron, and particularly Moses, were prohibited from entering the Promised Land, lay in some part of their conduct in the transaction which the preceding verses record. Some commentators, unable to discover any offensive matter in the narrative, conceive that the offence consisted in something which the text does not intimate. Others, however, find in the passage before us ample reason for the punishment, but still differ as to the part of their conduct on which criminal unbelief should be fixed. The Psalmist says (Ps. cvi. 33), that Moses 'spake unadvisedly with his lips,' whence some conclude that the offence lay in the certainly very unusual manner in which Moses addressed the murmuring people: 'Hear now, ye rebels; must *we* fetch you water out of this rock?' But others conceive that the act of smiting the rock twice, as if once were not sufficient, or indeed his smiting the rock at all, since he was only commanded to *speak* to it, argues a mind impatient of delay, provoked, and apparently doubtful whether God would answer the first sign or not. This opinion is favoured by the distinct mention of his smiting the rock 'twice,' which seems to imply that there was some significancy in the repetition of the act.

13. '*This is the water of Meribah*.'—It may assist the reader to some idea of the difficulties which beset one who attempts to elucidate Scripture geography, to understand that this Meribah is, by Scripture illustrators of no mean name, confounded with the rock, for a similar reason called Meribah, in Rephidim, from which a supply of water had been miraculously obtained about thirty-nine years before. The time, the place, the circumstances, are so perfectly distinct in the sacred narrative, and the reason for the similarity of name is so obvious, that it seems scarcely necessary to do more than notice the existence of so egregious an error, which is, however, a fair specimen of hundreds, with which ingenious makers of difficulties have contrived to obscure some of the most clear and distinct passages of the sacred volume.

27. '*Mount Hor*.'—This name seems to have been anciently borne by the whole range of Mount Seir, and, when superseded by the latter denomination, continued to be preserved in the name of the particular summit on which Aaron died. Topographical probabilities concur with local traditions in identifying this Mount Hor with the high mountain which rises conspicuously above the surrounding rocks in the vicinity of Petra, the ancient capital of the Edomites, or Nabathæans, which is in a valley (Wady Musa) that cuts the range of Seir about half way between the Gulf of Akabah and the Dead Sea, but rather nearer to the former than to the latter, in N. lat. 30° 18′, E. long. 35° 33′. This mountain, whose rugged pinnacle forms a very striking feature in one of the most interesting scenes in the world, is of very difficult and steep ascent, which is partly artificial, rude steps or niches being in some places formed in the rock. Dr. Macmichael, who visited the spot in 1818, in company with Mr. Bankes and Captains Irby and Mangles, says that it took his party one hour and a half to ascend its almost perpendicular sides. If this were really Mount Hor, as there seems little reason to doubt, the high-priest, before he lay down and died on that mountain, must have been able to mark out with his eye much of that wild region in which the Israelites had, for so many long years, wandered to and fro. From its summit, Mount Sinai might clearly be distinguished in the south; whilst the boundless desert, marked by so many wonderful transactions, in which he had borne a conspicuous part, spread its wide expanse before him on the west. The supposed tomb of Aaron is enclosed by a small modern building, crowned with a cupola, such as usually covers the remains of Moslem saints. At the time of the above visit, this spot formed the residence of an old Arab hermit, eighty years of age, the one half of which he had lived upon the mountain, from which he seldom descended, and where he chiefly subsisted through the charity of the native shepherds. He conducted the travellers into the building, and shewed them the tomb, which lay at the further end, behind two folding leaves of an iron grating. This monument, which is about three feet high, is patched together with fragments of stone and marble, and covered with a ragged pall. On the walls near the tomb are suspended beads, bits of cloth, leather and yarn, with paras and similar articles, left as votive offerings by the Arabs. The old Arab lighted a lamp of butter, and conducted the travellers to a grotto or vault underneath, which is excavated in the rock, but contains nothing remarkable. The Arabs are in the habit of offering sacrifices to Haroun (Aaron), generally of a goat. When, however, they make a vow to slaughter a victim to him, they do not go to the top of the mountain, but think it sufficient to complete their sacrifice at a spot from which the cupola of the tomb is visible in the distance; where, after killing the animal, they throw a heap of stones over the blood that flows to the ground, and then feast on the carcase. The services thus rendered to the tomb of Aaron



MOUNT HOR. AARON'S TOMB.—FROM LABORDE.

afford a striking picture of the debasing superstitions into which the Arabs have fallen. Burckhardt, who, in his Moslem character, sacrificed a goat, says, that while he did so, his guide gave utterance to such exclamations as the following:—'O, Haroun, look upon us! it is for you we slaughter this victim. O, Haroun, protect us and forgive us! O, Haroun, be content with our good intentions, for it is but a lean goat! O, Haroun, smooth our paths: and praise be to the Lord of all creatures!' See Burckhardt's *Travels in Syria;* Macmichael's *Journey;* Irby and Mangles' *Travels;* Laborde's *Arabie Petrée;* Schubert's *Reise in das Morgenland.*

CHAPTER XXI.

1 *Israel with some loss destroy the Canaanites at Hormah.* 4 *The people murmuring are plagued with fiery serpents.* 7 *They repenting are healed by a brasen serpent.* 10 *Sundry journeys of the Israelites.* 21 *Sihon is overcome,* 33 *and Og.*

AND *when* [1]king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place [2]Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much [3]'discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water, and [5]our soul loatheth this light bread.

6 And[6] the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole:

[1] Chap. 33. 40. [2] That is, *utter destruction.* [3] Or, *grieved.* [4] Heb. *shortened.* [5] Chap. 11. 6. [6] Wisd. 16. 1, 5. 1 Cor. 10. 9.

and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And [7]Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and [8]pitched in Oboth.

11 And they journeyed from Oboth, and pitched at [9]Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, [10]What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and [11]lieth upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, [12]Spring up, O well; [13]sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the [14]country of Moab, to the top of [15]Pisgah, which looketh toward [16]Jeshimon.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

22 [17]Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

23 [18]And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And [19]Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the [20]villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come unto Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of [21]Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ [22]And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and [23]thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

7 2 Kings 18. 4. John 3. 14. 8 Chap. 33. 43. 9 Or, *heaps of Abarim.* 10 Or, *Vaheb in Suphah.* 11 Heb. *leaneth.* 12 Heb. *Ascend.* 13 Or, *answer.* 14 Heb. *field.* 15 Or, *the hill.* 16 Or, *the wilderness.* 17 Deut. 2. 27. Judg. 11. 19. 18 Deut. 29. 7. 19 Josh. 12. 2. Psal. 135. 10, 11. Amos 2. 9. 20 Heb. *daughters.* 21 1 Kings 11. 7, 33. 22 Deut. 3. 1. and 29. 7. 23 Psal. 135. 10, 11.

Verse 1. '*King Arad the Canaanite.*'—More properly 'the king of Arad, a Canaanite.' We understand this to mean, that when this king heard of their approach and their designs, he marched out to meet them, and took some of them captives, in consequence of which the Israelites vowed, that if the cities of this king were delivered into their hands they would utterly destroy them. They thus *devoted* them to future destruction, and called the place *Hormah* (the devoted place), to remind themselves of that ban and the obligation it imposed. It would therefore

seem that the account of their destruction here given, is interpolated by a later hand to complete the history; for we find that effect was not given to this devotion till after the death of Joshua (Judges i. 16, 17), although the king of Arad had before this been defeated by that general (Josh. xii. 14). Indeed, it seems obvious that a name describing its devoted condition would scarcely have been given to the place if it had at the time been utterly destroyed. [APPENDIX, No. 8.]

4. '*They journeyed from mount Hor by the way of the Red sea.*'—Down the Wady el-Arabah, towards the head of the Gulf of Akabah. This Wady el-Arabah is undoubtedly the 'way of the Red sea' of the text; and the discouragement which the Israelites felt 'because of the way' may be accounted for no less by the naturally depressing influence of the obligation of going so far about to their destination, which they had hoped to reach by a shorter and more pleasant route, than by the naturally cheerless aspect of the country which they were traversing. The Wady el-Arabah, although a natural road to the countries north and north-west of the Red Sea, is yet as sterile as the desert, although the small bushy tufts, which grow here and there in the sand, retain for some time a little of the verdure which they receive during the rainy season. It is indeed in some respects worse than the common desert, being, to an extent beyond the latitude of Mount Hor, an expanse of shifting sand, of which the surface is broken by innumerable undulations and low hills. This sand appears to have been brought from the shores of the Red Sea by the southerly winds. The few travellers who have visited this region reiterate the complaints of the Israelites as to the scarcity of water in this district. Indeed when we consider the general want of water in the Arabian deserts, and the vast quantity which the Hebrew host must have required, there is less cause to wonder at their frequent complaints on the subject, than that they were enabled, for so many years, to subsist in a collective body in regions thus consumed with drought. It is our firm conviction that they must utterly have perished long before but for the miraculous supplies which, on occasions of emergency, were granted to them.

6. '*Fiery serpents.*'—It is disputed whether the epithet שְׂרָפִים *seraphim*, or *fiery*, is given to these serpents on account of their brilliant appearance, or because of the burning agony occasioned by their bites or stings. The latter seems the most probable opinion, and appears to be sanctioned by the Septuagint which renders ὄφεις τοὺς θανατοῦντας 'deadly serpents;' and the Arabic version of the Pentateuch has 'serpents of burning bites.' In another place (Deut. viii. 15), the region through which the Israelites wandered is thus described, probably with a particular reference to this part: 'The great and terrible wilderness wherein were fiery serpents, and scorpions, and drought, where there was no water.' This description answers, to this day, with remarkable precision to these desert regions, and particularly to that part, about the head of the Gulf of Akaba, where the Israelites now were. Scorpions abound in all the desert, and are particularly common here, and they inflict a wound scarcely less *burning* than the serpents of the same region. As to the serpents, both Burckhardt and Laborde bear witness to the extraordinary numbers which are found about the head of the gulf; but it is to be regretted that neither of these travellers took particular notice of the species. Burckhardt, who, at the time of making this observation, did not himself see much of the head of the gulf, and was only on the western coast, nearly opposite the spot where the Israelites appear to have been thus visited, says:—'Ayd told me that serpents are very common in these parts; that the fishermen were much afraid of them, and extinguished their fires in the evening before they went to sleep, because the light was known to attract them. As serpents then are so numerous on this side, they are probably not deficient towards the head of the gulf on its opposite shore, where it appears that the Israelites passed when they journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom, and when the "Lord sent fiery serpents among the people."' (*Travels in Syria*, p. 499.) To these testimonies we may add that of Herodotus, who speaks of the immense number of serpents which are found in Arabia. It is true that he describes them as 'winged' and migratory, and his account is mixed with much hearsay fable; but thus much we may certainly gather, that the parts of Arabia near Egypt had a dreadful renown for the number and venom of their serpents. After speaking of the serpents worshipped at Thebes in Egypt (apparently the cerastes), he proceeds abruptly to speak of the 'winged' serpents of Arabia. He says there was a district of Arabia, nearly opposite to Butos, which he visited for the sake of obtaining information concerning these serpents. He does not tell us that he saw any 'winged' serpents there; but he does say that he beheld the skeletons of an immense multitude of serpents in heaps of various sizes. The district where he found these was, as described by him, in a mountain defile opening upon an extensive plain which bordered upon the plain of Egypt. (*Euterpe*, 75.) Returning to the same subject in a subsequent page (*Thalia*, 108), he observes, that Arabia would not be habitable if the serpents multiplied so fast as their nature admits; but that their numbers were checked by a strange propensity among these reptiles to destroy one another. It would thus appear that no creation of serpents for this occasion was required; but that they were collected, perhaps in extraordinary numbers, and endued probably with a stronger propensity than usual to assault all persons who fell in their way, until it pleased God, through an agency which would have been wholly inoperative but through Him, to heal those who had been wounded and were dying of their wounds.

9. '*A serpent of brass.*'—The power of God alone could have given efficacy to the mode of cure here described. The brazen serpent was preserved as a memorial of this miracle till the time of Hezekiah, when, in consequence of its having become an object of idolatrous reverence to the Israelites, it was destroyed. (See the note on 2 Kings xviii. 4.) It is thought by some writers, not, perhaps, without reason, that the worship of Æsculapius, the god of physic, under the form of a serpent, was derived from some tradition concerning the animal the sight of which made the Hebrews whole.

— '*Put it upon a pole.*'—The word rendered 'pole' (נֵס *nēs*) is often used in the Prophets and Psalms in the sense of an ensign or banner, used for assembling the people, particularly, it would seem, from its being erected on the hills for that purpose, on the invasion of an enemy or after a defeat. It is also used to denote the ensign of a ship. Although the word is different from that employed in ch. ii. to denote the great standards (דֶּגֶל *degel*), and also from that which describes the standards of the individual tribes (אוֹת *aoth*), still it is a remarkable fact that a pole, upon which an animal figure was fixed, should be described by the same general word which in other places denotes an ensign. See the note on standards in Num. ii.

10. '*The children of Israel set forward.*'—On their arrival somewhere near the head of the Ælanitic gulf, the Hebrew host must have turned to the east. They doubtless took the first practicable opening which occurred for this purpose south of the Ghweir, through which they seem to have desired in the first instance to pass. Such an opening occurs in the ridge of Mount Seir, a little to the south of Ezion-geber, where Burckhardt remarked from the opposite coast that the mountains are very much lower than more to the northward. In following this direction, they of course came into the great elevated plains which are traversed by the Syrian pilgrims in their route to Mecca, and which we have already described in the note to Gen. xxxvi. 9. After proceeding for an undetermined period in an easterly direction, the divine command came: 'Ye have compassed this mountain long enough: turn you northward.' (Deut. ii. 3.) In telling them thus to pass through or along the comparatively weak and exposed eastern frontier of the Edomites, whose

king had repelled them from his strong and inaccessible western border, the Lord assured the Israelites that the Edomites would now be afraid of them: but they were not to avail themselves of the alarm which that kindred people would feel in seeing the Hebrews on their weak frontier, nor make any attempt to revenge the insult with which they had been treated; as the Lord had given to the eldest son of Isaac, Mount Seir for a possession, in which his descendants were not to be disturbed. Therefore they were to march along peaceably, adhering, in this passage against the consent of the Edomites, to the very same terms which they had purposed to observe if that consent had been granted. (See Deut. ii. 1—8, and compare with Num. xx. 14—21.) They were to purchase their 'meat and water for money,' in the same manner as the great pilgrim caravan is at the present day supplied by the people of the same mountains, who meet the pilgrims in the Hadj route, and many of whom at this season make a profit sufficient to support them during the rest of the year. This treatment of the king of Edom is remarkably contrasted with that of Sihon, king of the Amorites, in the sequel of this chapter, in very nearly similar circumstances. But the latter monarch was not protected by any affinity to the seed of Israel. Of the stations mentioned in this chapter and in ch. xxxiii. 43, which are Zalmonah, Punon, Oboth, and Ije-Abarim on the border of Moab, we know nothing precisely, and therefore the map-makers conveniently place them at about equal distances from one another. Of Punon, however, it may be observed, that its name is nearly identical with that of *Phanon* or *Phynon*, an ancient town to which Eusebius assigns a position answering, as nearly as may be, to that of the modern Tafyle (N. lat. 30° 48′, E. long. 35° 53′), which name Burckhardt says, has some resemblance to the other. The resemblance is certainly very faint. This town of Tafyle, which is surrounded by fruit trees, contains about six hundred houses, and is situated in a very pleasant and fertile neighbourhood, which might well induce the Israelites to select it for a resting-place. The inhabitants are chiefly employed in cultivation, the produce of which they dispose of advantageously to the great pilgrim caravan. If this were Punon, probably its ancient inhabitants did the same to the Israelites.

12. '*The valley of Zared.*'—Some identify this brook-valley with that of Beni-Hemad, mentioned below under *v.* 15. We incline to the opinion that the brook in question might with more probability be found in the river Ahsa, the largest of several streams that flow into the back-water at the southern extremity of the Dead Sea. It is not only the largest river south of the Arnon, but the first that the Israelites would meet with in coming from the south; whereas the Beni-Hemad is so very inconsiderable, that, as they must have crossed it near its source, it would be as surprising to see it mentioned at all, as to find the river Ahsa not mentioned. It therefore appears probable that the latter rather than the former is the Zered, which seems to be here mentioned as a kind of boundary stream.

13. '*Arnon.*'—This river, which is frequently mentioned in Scripture, is undoubtedly that which is at present known under the name of *Modjeb*, and which now divides the province of Belka from that of Kerek, as it formerly divided the dominions of the Moabites and Amorites. The principal source of this stream is at a short distance north-east from Katrane, a station of the Syrian Hadj, or pilgrim caravan. Katrane is in N. lat. 31° 8′, and E. long. 36° 20′; from this place the direction of about half its course is N.N.W., after which it inclines W. by N. to the Dead Sea, into which it empties itself a few miles below the N.E. extremity of that great lake, after a course of about eighty miles. The river flows through a rocky bed, and is almost or quite dried up in summer, like most of the other small rivers of this region; but even then its bed bears evident marks of its copiousness and impetuosity during the rainy season, the shattered fragments of large pieces of rock, detached from the banks nearest the river, and carried away by the torrent, being deposited at a considerable height above the summer channel of the stream. Burckhardt, whose observations were made about twenty miles from the estuary of the river, and certainly at no great distance from the point where the Hebrew host first saw it, with that intense delight which their long sojourn in the thirsty desert must have inspired, says: 'The view which the Modjeb (here) presents is very striking: from the bottom, where the river runs through a narrow stripe of verdant level about forty yards across, the steep and barren banks arise to a great height, covered with immense blocks of stone which have rolled down from the upper strata, so that, when viewed from above, the valley looks like a deep chasm, formed by some tremendous convulsion of the earth, into which there seems no possibility of descending to the bottom; the distance from the edge of one precipice to that of the opposite one is about two miles in a straight line.' (*Travels in Syria*, p. 372.) He adds, that he was thirty-five minutes in descending to the valley of the river, and that in all his travels he never felt such suffocating heat as he experienced there, from the concentrated rays of the sun, and their reflection from the rocks. This was in July. The common road crosses the valley at this place, where there are the remains of a bridge, of which one arch only now remains. Burckhardt calls it modern, but Dr. Macmichael says it is ancient Roman; and he is probably right, as a Roman causeway, about fifteen feet broad, and which was well paved, though at present in a bad state, begins here, and runs all the way up the mountain and from thence as far as Rabbah. The bridge is not now of any use. It took Burckhardt an hour and three quarters in ascending, from the bridge, the opposite or southern declivity of the mountains cut by the valley of the Arnon.

14. '*The book of the wars of the LORD.*'—What book this was has been largely debated by Biblical critics, whose opinions are thus summed up by the Rev. T. H. Horne. 'Aben-Ezra, Hottinger, and others, are of opinion that it refers to this book of the Pentateuch, because in it are related various battles of the Israelites with the Amalekites. Hezelius, and after him Michaelis, think it was an Amoritish writing, containing triumphal songs in honour of the victories obtained by Sihon, king of the Amorites, from which Moses cited the words that immediately follow. Fonseca and others refer it to the book of Judges. Le Clerc understands it of the wars of the Israelites who fought under the direction of Jehovah, and instead of book, he translates it, with most of the Jewish doctors, *narration:* and proposes to render the verse thus:—'Wherefore, in the narration of the wars of the Lord, there is (or shall be) mention of what he did in the Red Sea, and in the brooks of Arnon.' Lastly, Dr. Lightfoot considers this book to have been some book of remembrances and directions written by Moses for Joshua's private instruction, for the prosecution of the wars after his decease. (See Exod. xvii. 14—16.) Mr. Horne thinks that this opinion is the most simple, and is, in all probability, the true one. We must confess, however, that, as the quotation in this chapter is poetical, and as it does not seem likely that Moses would have written in poetry private military instructions, we incline to the opinion that the book consisted of poetical compositions celebrating particular events, and from which so much is here introduced as seemed proper for the occasion.

15. '*The stream of the brooks.*'—This 'stream of the brooks,' near which Ar, the capital of Moab (see note to Deut. ii. 9), was built, is probably that now called Beni-Hemad, which, after a course of about eighteen miles, nearly due west, falls into the Dead Sea, about twenty-five miles south of the estuary of the Arnon, or in N. lat. 31° 21′. The country for many miles south and north of this part consists of fine elevated plains richly cultivated in many parts, and almost every where susceptible of cultivation. On entering this country the Israelites may fairly be considered to have quitted permanently the desert region to which they had so long been accustomed. The ruins of numerous towns continue to indicate that it was at a former period no less populous than fertile.

20. '*Pisgah.*'—See the note on Deut. xxxiv. 1.

26. '*Heshbon.*'—This name is still preserved in the site of a ruined town, built upon a hill, about sixteen miles north of the Arnon (N. lat. 31° 53′, E. long. 36° 10′). The town must have been large, and among its ruins are found the remains of some edifices built with small stones: a few broken columns are still standing; and there are a number of deep wells cut in the rocks, and also a large reservoir of water for the summer supply of the inhabitants. This place is often mentioned in Scripture, and is celebrated in the Canticles (vii. 4) for its 'fish-pools.' Dr. Macmichael and his party went to look for these fish-pools; they found only one, which is described as extremely insignificant. This was perhaps what Burckhardt mentions as a reservoir. The Doctor saw many bones and human sculls in the cisterns among the ruins, which he describes as of small extent.

30. '*Dibon.*'—This name is still preserved in a ruined town called *Diban*, about three miles north of the Arnon, near the road mentioned, under *v.* 13, as that taken by Burckhardt and other travellers. This, with other towns of this district, was originally assigned to the tribe of Gad (ch. xxxii. 3, 33, 34), whence it is called, in xxxii. 34, which addition served to distinguish it from another place of the same name in the tribe of Judah (Neh. xi. 25). We afterwards find it in the possession of Reuben (Josh. xiii. 17), and it eventually reverted to the Moabites (Jer. xlviii. 22).

—'*Medeba.*'—This name is preserved in that of 'Madeba,' applied to a large ruined town about seven miles south from Heshbon. In Isaiah xv. 2, its name is connected with that of Mount Nebo:—Moab shall howl over Nebo and over Medeba. By which we are probably to understand that Medeba was, in the time of the prophet, the principal town of this rich district. 'Madeba' was built upon a round hill, and is now most completely ruined. There are many remains of the walls of private houses, constructed with blocks of silex; but not a single edifice is standing. On the west side of the town may be seen the remains of a temple, built with large stones, and apparently of great antiquity. A part of its eastern wall remains; and at the entrance to one of the courts stand two Doric columns, which have the peculiarity of being thicker in the centre than at either extremity; a circumstance which Burckhardt, to whom Scripture geography owes the discovery of this site, never observed elsewhere in Syria. There is no spring or river near this town; but the large tank or reservoir of hewn stone still remains, which appears to have secured the inhabitants a supply of water.

CHAPTER XXII.

1 *Balak's first message for Balaam is refused.* 15 *His second message obtaineth him.* 22 *An angel would have slain him, if his ass had not saved him.* 36 *Balak entertaineth him.*

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 [1]He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the [2]face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure [3]I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, [4]Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

[1] Josh. 24. 9. [2] Heb. *eye.* [3] Heb. *I shall prevail in fighting against him.* [4] Heb. *Be not thou letted from, &c.*

18 And Balaam answered and said unto the servants of Balak, [5]If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And [6]the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, [7]upon which thou hast ridden [8]ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and [9]fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out [10]to withstand thee, because *thy* way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it [11]displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [12]Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

[5] Chap. 24. 13. [6] 2 Pet. 2. 16. Jude 11. [7] Heb. *who hast ridden upon me.* [8] Or, *ever since thou wast, &c.* [9] Or, *bowed himself.* [10] Heb. *to be an adversary unto thee.* [11] Heb. *be evil in thine eyes.* [12] Or, *a city of streets.*

Verse 4. '*Balaam the son of Beor.*'—This person is in Joshua xiii. 22, called קוֹסֵם *kosem*, a 'soothsayer,' a term which with its derivatives is always applied in a bad sense in Scripture. Josephus calls him 'an eminent diviner' (*Antiq.* iv. 6, 2): and what is to be learned from this appellation may be best understood from the following words of Philo, in his *Vita Moysis*, § 481. 'There was at that time a man celebrated for divination, who lived in Mesopotamia, and was an adept in all the forms of the divining art; but in no branch was he more admired than in augury; to many persons, and on many occasions, he

gave great and astounding proofs of his skill. For to some he foretold storms in the height of summer; and to others drought and heat in the midst of winter; to some scarcity succeeding a fruitful year, and then again abundance after scarcity; to others the overflowing and drying up of rivers, and the remedies of pestilential diseases, and a vast multitude of other things, each of which he acquired great fame for predicting.'

One of the striking paradoxes which the conduct and character of this remarkable man exhibits, is the practice of arts forbidden by the law, and abhorrent to its genius, in conjunction with the knowledge and worship of Jehovah, and was even in the habit of receiving intimations of the divine will. The question naturally arises—How did he become acquainted with the true religion? When we learn that he belonged to Mesopotamia—the country beyond the Euphrates—it is difficult not to apprehend that he held to such remains of primitive truth which existed in that region in the time of Abraham, of Jacob, and of Laban; and which a man of his sagacity must have seen to be infinitely superior to the corrupt systems of a later age. And this is probably the true explanation. Hengstenberg indeed, who has entered largely into the whole subject in *Die Geschichte Bileams und seine Weisagungen*, suggests that he had been led to renounce idolatry by the reports which had reached him of the miracles attending the Exode; and that having experienced the deceptive nature of the soothsaying art, he hoped, by being a worshipper of the God of the Hebrews, to acquire fresh power over nature and a clearer insight into futurity. But the sacred narrative gives no reason to suppose that Balaam had any previous knowledge of the Israelites. In Num. xxii. 11, he merely repeats Balak's message (without intimating that he had heard of the miracles wrought in their behalf); and the allusion in xxiii. 22, might be prompted by the divine afflatus which he then felt. And had he been actuated in the first instance by motives of personal aggrandisement, it is hardly probable that he would have been favoured with those divine communications with which his language in xxii. 8 implies a familiarity.

5. '*The river of the land of the children of his people.*'—What river? This precise explanation rather confuses than elucidates the indication. We have therefore little hesitation in accepting the reading given in a considerable number of ancient Hebrew manuscripts and versions, which, instead of בְּנֵי־עַמּוֹ *bene-ammo*, 'children of his people,' read בְּנֵי־עַמּוֹן *bene-ammon*, 'children of Ammon.' The river of the children of Ammon was the Euphrates; and Pethor was a town on that river—as we learn from chap. xxiii. 7, and Deut. xxiii. 4, that Balaam came from *Aram-Naharaim*, or Mesopotamia.

6. '*Curse me this people.*'—It has been an opinion very extensively prevalent in different countries and in different ages of the world, and which still exists, that there were individuals who had power, through the performance of sundry rites, or by an exertion of an occult influence with the hidden world, to devote others to inevitable destruction. It was even thought, among most ancient nations, and even at present in the barbarous and semi-barbarous nations of Asia and Africa, that there were such persons whose power brought a curse upon entire armies. This was effected sometimes by words of imprecation, and sometimes was preceded by, or connected with, certain solemn rites and sacrifices, as in this instance of Balaam. Several examples of such curses or banns occur in classical history, both on individuals and collective bodies; and in the Scripture history itself, instances of something very similar are found. The recent case, in which Hormah was devoted to entire destruction, is in principle not wholly unlike this and several parallel examples. Thus also Goliah cursed David by his gods, devoting him to utter destruction. In similar cases we frequently read of the Romans devoting a person to the infernal deities. This people had proper officers, whose business it was to perform the ceremonies which were connected with such an act, when a public measure. Some of these ceremonies are noticed by Plutarch, who, in his life of Crassus, relates that the tribune Atticus made a fire at the gate out of which the general was to march against the Parthians, into which he threw certain ingredients to make a fume, and offered sacrifice to the most angry gods, with horrid imprecations. These imprecations, he adds, according to ancient traditions, had such an extraordinary power, that no man who was loaded with them could avoid being undone. At the present day the Indian nations, not to mention other instances, have always their magicians with them in their wars, to use incantation against the adverse party. In the late war with the British, the Burmese generals had several magicians with them, who found plenty of employment in cursing our troops; and when their zealous exertions in this duty were discovered to have been without success, a number of witches were sent for with the same purpose. Mr. Roberts, who mentions this fact, adds, that the expedient is also sometimes resorted to, of introducing a potent charm among the opposing troops, to secure their destruction.

22. '*God's anger was kindled because he went.*'—Not simply because he went, for he had been told to go; but because 'the wages of unrighteousness' made him but too willing to go. He had been directed to go if the princes of Moab came to call him; but it appears that he did not wait for their calling, but arose in the morning and went with them. Besides, the Arabic version of the Pentateuch reads 'because he went *with a covetous disposition*;' and this reading is probable, as it coincides with the motive of conduct which the apostle (2 Pet. ii. 15) assigns to Balaam.

24. '*And the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.*'—The high roads of Syria, which pass over the mountains, consist of merely a beaten track; but those which pass through gardens and 'vineyards' are so narrow, that two asses can only just pass one another in the widest parts; whilst in many places a man cannot pass by an ass without the greatest precaution. On each side of such a road there is a bank, or 'wall,' to prevent the soil from being washed away by the heavy rains.

As to the riding upon an ass, so frequently mentioned in Scripture, the reason will be instantly perceived from this description of the roads. Horses are very unsafe in traversing this mountainous country, where the traveller must frequently ascend and descend flights of stairs, pass through the beds of torrents, and clamber up the faces of rocky hills. It is true that mules are frequently used, especially as beasts of burden, and are considered the most valuable species of animal in these mountainous districts. The asses are of a description superior to those of western climes, and some of them are fine and handsome. The cost of a really good one is from five to ten pounds, being much more than that of a common horse. Fine horses can only be used in the plains, which form but a small part of Syria. The saddles of asses, so often mentioned in Scripture (see *v.* 21), were doubtless of the same kind as shewn in our cut from contemporary Egyptian sources, that is, merely a mat or quilted cloth, such as are still seen in the East, although a kind of pad is also now in use.

28. '*The Lord opened the mouth of the ass.*'—No better observations on this subject can be offered than are contained in the following extract from Bishop Newton's excellent *Dissertations on the Prophecies*:—'The speaking ass, from that time to this, hath been the standing jest of every infidel brother. Maimonides and others have conceived that the matter was transacted in a vision; but it appears rather more probable, from the whole tenour of the narration, that this was no visionary but a real transaction. The words of St. Peter shew that it is to be understood, as he himself understood it, literally. (2 Pet. ii. 14-16.) The ass was enabled to utter such and such sounds, probably as parrots do, without understanding them: and say what you will of the construction of the ass's mouth, of the formation of the tongue and jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect, for it is said expressly, that "The Lord



SADDLED ASSES.—ANCIENT EGYPTIAN.

opened the mouth of the ass:" and no one who believes in a God can doubt of his power of doing this, and much more. The miracle was by no means needless or superfluous; it was very proper to convince Balaam that the mouth and tongue were under God's direction, and that the same Divine power which caused the dumb ass to speak, contrary to its nature, could make him, in like manner, utter blessings contrary to his inclination.'

CHAPTER XXIII.

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parables.*

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And [1]he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 ¶ And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let [2]me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of [3]Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder.

[1] Or, *he went solitary.* [2] Heb. *my soul*, or, *my life.* [3] Or, *the hill.*

16 And the LORD met Balaam, and [4]put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

22 [5]God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely *there is* no enchantment [6]against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

[4] Chap. 22. 35. [5] Chap. 24. 8. [6] Or, *in*.

Verse 1. '*Build me here seven altars, and prepare me here seven oxen and seven rams.*'—Without entering into the large question respecting the true character of the remarkable man who gives these directions, we must admit that, with reference to the mystical number seven, they savour strongly of the tricks of magic and incantation. Israel had but one altar for sacrifice; nor could more than one have been necessary for any real purpose which Balaam had in view, unless that of mystifying the king. It is indeed possible that he sacrificed to a different deity on each altar; but this the bearing of the context seems rather to forbid. It is certain, however, that Balaam was not the only ancient personage who, in religious services, manifested much regard for the number seven, with which some superstitions or other continue to be connected in most countries, our own not excepted; for, as observed by Sir Thomas Brown, who has largely investigated the subject in his learned dissertation on the 'Great Climacterical Year,'—'Number, though wonderful in itself, and sufficiently magnifiable from its demonstrable affections, hath yet received adjections from the multiplying conceits of men, and stands laden with additions which its equity will not admit.' Of these additions, the number *seven*, and, after it, the numbers *nine* and *three*, have received the largest measure. Many instances of superstitions connected with these numbers, and of odd numbers in general, might be adduced from the writings of classical antiquity. The following, from Virgil (*Ecl.* viii. 73), with respect to the number *three*, is as remarkable, of its kind, as that concerning *seven* in the text:—

> 'Around his waxen image first I wind
> *Three* woollen fillets of *three* colours joined;
> *Thrice* bind about his *thrice* devoted head,
> Which round the sacred altar *thrice* is led.
> *Unequal numbers please the gods*,' etc.—DRYDEN.

We learn from the *Oriental Illustrations*, that the number *seven* is generally attended to by the Hindoos in their offerings. The poorer sort will offer seven areka nuts, or limes, or plantains, or betel leaves, or seven measures of rice; and, if they cannot go so high, will at least take care to present an *odd* number. The same excellent work gives the most striking illustrative analogy to the present procedure of Balaam which has ever fallen under our notice. It is there stated, that when a king goes forth to battle, he makes a sacrifice to the goddess of the royal family (Veerma-kali) to ascertain the result of the approaching conflict, and to enable him to curse his enemies. For this purpose, seven altars are placed in front of the temple, near to which are seven vessels filled with water, upon each of which are mangoe leaves, and a cocoa-nut with its tuft on. Near to each altar is a hole containing fire. The victims, which may be *seven*, or *fourteen*, or *twenty-one*, and consist of buffaloes, rams, or cocks, are then brought forward, and a strong man strikes off the head of each victim at one blow, after which the carcase is thrown into the burning pit, with prayers and incantations. The priest then proceeds to the temple, and offers incense, and after some time returns, with frantic gestures, declaring what will be the result of the battle. Should this response be favourable to the inquiring prince, the priest takes a portion of the ashes from each hole, and, throwing them in the direction of the enemy, pronounces upon them the most terrible imprecations.

10. '*Who can count the dust of Jacob, and the number of the fourth part of Israel?*'—The frequent comparison of a great multitude to the dust or to the sand, is quite in conformity with modern Oriental usage. The people of the East generally, whether in towns or camps, have the most confused and indeterminate ideas of numbers, as we have already had one or two occasions to notice. Thus, a Bedouin Arab, when questioned concerning the number of people in a town he has visited, or even concerning the numbers of his own tribe, or of the cattle belonging to it, will generally look bewildered, and ask in return, 'Who can count the sands of the desert?' and sometimes he will otherwise express the same idea (or rather want of idea) by grasping a handful of dust or sand, and throwing it into the air, to describe the incalculable numbers concerning which he is questioned.

CHAPTER XXIV.

1 *Balaam, leaving divinations, prophesieth the happiness of Israel.* 10 *Balak in anger dismisseth him.* 15 *He prophesieth of the Star of Jacob, and the destruction of some nations.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at [1]other times, [2]to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.

3 [3]And he took up his parable, and said, Balaam the son of Beor hath said, and the man [4]whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 [5]God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 [6]He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall [7]smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* [8]the first of the nations; but his latter end [9]*shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock.

22 Nevertheless [10]the Kenite shall be wasted, [11]until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

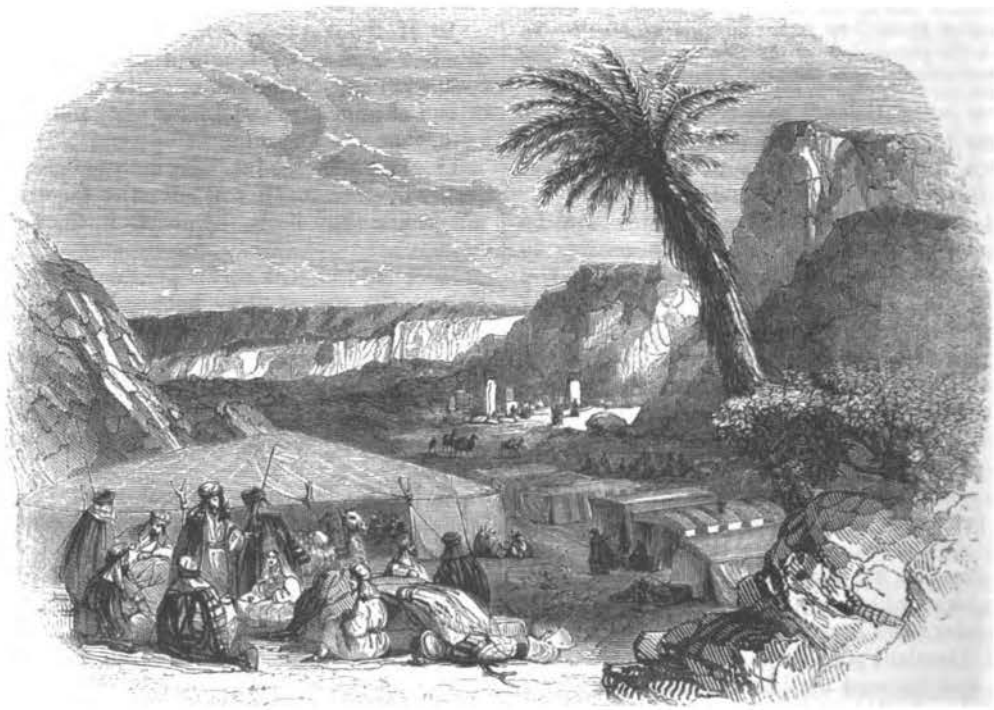
24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

[1] Chap. 23. 3, 15. [2] Heb. *to the meeting of enchantments.* [3] Chap. 23. 7, 18. [4] Heb. *who had his eyes shut*, but now open. [5] Chap. 23. 22. [6] Gen. 49. 9. [7] Or, *smite through the princes of Moab.* [8] *the first of the nations that warred against Israel*, Exod. 17. 8. [9] Or, shall be *even to destruction.* [10] Heb. *Kain.* [11] Or, *how long* shall it be ere *Asshur carry thee away captive?*

Verse 5. '*How goodly are thy tents, O Jacob!*' etc.—See the notes on Gen. xxv. 27, and Num. ii. 3; the former referring to the tents of the Arabians, which probably bore a general resemblance to those of the Hebrews; and the latter to the beautiful arrangement of the camp, which seems more particularly to have excited the strong and finely-expressed admiration of Balaam on this occasion. The annexed engraving will serve as a general illustration of the subject, affording a view of a Bedouin encampment, and exhibiting the form of its tents.

6. '*Lign aloes.*'—This was some kind of tree remarkable for the beauty of its foliage and the fragrance of its wood. But such terrible 'defeatures' have been committed in those once-flourishing regions, that it would be



TENTS. ARAB ENCAMPMENT IN THE WILDERNESS.

difficult to say precisely what tree it was. It belonged perhaps to the cone-bearing family, inasmuch as the word denotes also a tent, which, from the manner of 'pitching' it, resembles in measure a fir or pine-tree. This was perhaps the same as the *Agallochum* of Dioscorides, which he tells us was burnt for the sake of the odorous fumes that it produced. The word is rendered by 'tent' in the ancient version.

7. '*Higher than Agag.*'—The comparison strongly implies the national importance of the Amalekites at this period. It is thought that Agag was a name common to all the kings of the Amalekites. Another king of this name occurs in the history of Saul (1 Sam. xv. 9, 33); and in Esther iii. 1, the term 'Agagite' is used as equivalent to 'Amalekite.'

21. '*Thou puttest thy nest in a rock.*'—The Hebrew word, from which 'Kenite' is formed, signifies a nest, and seems to contain an allusion to the eagle, which delights to form its nest among the inaccessible rocks and mountains. The metaphor signifies security; which security, in the intended sense, the Kenites derived from having followed and dwelt among the Israelites—expressed by the fine figure of building their nest in a rock.

22. '*Asshur,*' that is, Assyria.—See the notes on 2 Kings xv. A prophet from Mesopotamia was likely to take particular notice of Assyria.

24. '*Chittim.*'—Writers on the geography of the Bible entertain remarkably different ideas as to the country or countries intended by this denomination. On the authority of Josephus, who is followed by Epiphanius and Jerome, it is generally supposed that the Chittim migrated from Phœnicia to Cyprus, and founded there the town of Citium, the modern Chitti. Some passages in the prophets (Ezek. xxvii. 6; Isa. xxiii. 1, 2) imply an intimate connection between Chittim and Tyre. At a later period the name was applied to the Macedonians (1 Macc. i. 1; xviii. 1). The Vulgate makes it Italy, and Bochart supports the interpretation, extending it, however, to the neighbouring isles, especially Corsica. Others regard the name as denoting the isles of the Ionian and Ægean seas. From the best consideration we are able to give to the subject, we incline to think that the name Chittim is one of large signification (like our 'Levant') applied in a loose sense to the isles and coasts of the eastern portion of the Mediterranean, without fixing the particular point, although particular and different parts of the whole may be indicated on different occasions. The meaning of this remarkable prophecy seems very clear, and was accomplished in all its details. It appears to mean generally, that Moab, Edom, and Amalek should be smitten by the Israelites; who should, in their turn, be overcome and taken captive (with the Kenites) by the Assyrians; who should themselves, ultimately, be 'afflicted' by the Greeks and Romans; and that, in the fulness of time, they also should utterly perish.

— '*Eber.*'—The Hebrews are doubtless principally intended; but perhaps including also the kindred nations equally descended from Abraham.

This verse is a remarkable prediction that persons sailing from the coasts of Chittim should subdue Asshur and Eber—that is, the inhabitants of the west should vanquish the dwellers in the east. The writers who consider the predictions of Balaam to be prophecies *after* the event, appear not to have considered that this would bring us down to so late a period as the Grecian age, in which the whole passage could only have been inserted upon the supposition of most arbitrary dealings with history. The truth of the Biblical narrative, here, as in many other instances, evinces its own power.

CHAPTER XXV.

1 *Israel at Shittim commit whoredom and idolatry.* 6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.* 16 *The Midianites are to be vexed.*

AND Israel abode in [1]Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [2]Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

7 And [3]when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And [4]those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 [5]Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, [6]Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a [7]chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 [8]Vex the Midianites, and smite them:

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

[1] Chap. 33. 49. [2] Deut. 4. 3. Josh. 22. 17. [3] Psalm 106. 30. 1 Mac. 2. 54. [4] 1 Cor. 10. 8. [5] Psalm 106. 30. [6] Ecclus. 45. 24. 1 Mac. 2. 54. [7] Heb. *house of a father.* [8] Chap. 31. 2.

Verse 3. '*Israel joined himself unto Baal-peor.*'—Those who have given their attention to the elucidation of the idolatries mentioned in Scripture, are not agreed respecting Baal-peor. We may observe that the same god was often worshipped by the same people, but almost always under different names, and with different ceremonies; and as the worship of the Baal so frequently mentioned in Scripture was most extensively diffused, it is not improbable that this was the same idol, distinguished as the national deity of the Moabites by the affix 'Peor,' derived probably from Mount Peor, within their territory (chap. xxiii. 28), being the chief seat of his worship. We all know how common a custom it was to call the same deity by different surnames, according to the different places where he was worshipped. The Olympian and Dodonæan Jupiter form an instance of this. As, however, Baal (lord) is rather the titular distinction of a chief deity (the sun generally) than a proper name, it may be doubted whether precisely the same deity is always intended by this term, particularly when a distinctive surname is given. Jerome, Origen, and many other high authorities, are of opinion that Baal-Peor was the same, or nearly the same, as the Priapus of the Romans, and was worshipped with similar obscene rites. Such rites were not indeed by any means peculiar to any one deity, but were more or less common to many, whence the Scripture, with just severity, frequently calls the deities of the surrounding nations, not 'gods,' or even 'idols,' but 'abominations,'—'the abomination of Moab,' 'the abomination of the Ammonites,' 'the abomination of the Zidonians,' etc. This view as to Baal-peor seems rather to be sanctioned by the striking passage in Hosea ix. 10:—

'They went to Baal-peor, and separated themselves to shame;
And became abominable as the object of their love.'

Whichever view we take, there is little question that the worship of this idol was celebrated by the most immodest actions, and that the unholy connections of the Israelites with the daughters of Moab and Midian were as much crimes of idolatry as of lust. We learn from ch. xxxi. 16, that in this melancholy affair, the Israelites were designedly seduced by the people of the land, by the advice of Balaam, who having, much against his inclination, been obliged to bless those whom he desired to curse, and being probably aware of the consequences which attended their

worship of the golden calf, suggested the attempt to seduce them from their allegiance to Jehovah as the most likely way to bring down ruin upon them.

It is believed by many commentators, that Chemosh, 'the abomination of Moab,' from whom the Moabites are called, in chap. xxi. 29, 'the people of Chemosh,' and to whom Solomon erected an altar on the Mount of Olives (1 Kings xi. 7), was the same as Baal-peor. This opinion was entertained by Milton, who thus alludes to the present transaction, and defines the limits to which the worship of this idol extended:

> 'Chemos, th' obscene dread of Moab's sons,
> From Aroer to Nebo, and the wild
> Of southmost Abarim; in Hesebon
> And Horonaim, Sihon's realm, beyond
> The flow'ry vale of Sibma, clad with vines;
> And Eleale, to the Asphaltic pool:
> *Peor his other name*, when he enticed
> Israel in Sittim, on their march from Nile,
> To do him wanton rites, which cost them woe.'
>
> *Paradise Lost*, i. 406.

4. '*Take all the heads of the people, and hang them up*,' etc.—If these 'heads of the people' were the same who are described as 'Judges of Israel' in the next verse, as there is scarcely room to doubt, they were assembled, not to be themselves hanged up, but to execute judgment on the offenders. Modern interpreters seem therefore inclined to retain a clause which is here found in the Samaritan, and which is supposed to have dropped out of the Hebrew text. It would then read: 'Take the heads of the people *with thee, and let them slay those men who have joined themselves unto Baal-Peor*, and hang them up.' This clause also completes the sense in another respect; for as the text stands, it seems to state that certain persons were to be hanged: but hanging was not a punishment in use among the Jews, although, as a punishment of infamy, they hung up or gibbeted certain criminals otherwise executed; and this previous slaying and subsequent gibbeting is expressed clearly, when the text is thus amended from the Samaritan.

9. '*Twenty and four thousand*.'—St. Paul says twenty-three thousand. The account of Moses includes, most probably, the total number, as well those that were put to death and hanged up, as those that died of the plague; while the Apostle limits his notice to those only who died of the plague. The persons hanged up probably did not exceed the one thousand, which is the amount of the difference between the numbers.

CHAPTER XXVI.

1 *The sum of all Israel is taken in the plains of Moab.* 52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbered at Sinai, but Caleb and Joshua.*

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, [1]from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD [2]commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ [3]Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* [4]famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ [5]The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

[1] Chap. 1. 3. [2] Chap. 1. 1. [3] Gen. 46. 8. Exod. 6. 14. 1 Chron. 5. 1. [4] Chap. 16. 2. [5] Gen. 38. 2, &c. and 46. 12.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of [6]Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 And [7]Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

54 [8]To many thou shalt [9]give the more

[6] Josh. 17. 1. [7] Chap. 27. 1. [8] Chap. 33. 54. [9] Heb. *multiply his inheritance.*

inheritance, and to few thou shalt [10]give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be [11]divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ [12]And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [13]Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And [14]Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They [15]shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

[10] Heb. *diminish his inheritance.* [11] Chap. 33. 54. Josh. 11. 23, and 14. 2. [12] Exod. 6. 16, 17, 18, 19. [13] Exod. 2. 1, 2, and 6. 20. [14] Levit. 10. 2. Chap. 3. 4. 1 Chron. 24. 2. [15] Chap. 14. 28. 1 Cor. 10. 5, 6.

Verse 2. '*Take the sum of all the congregation.*'—The following table furnishes a view of the results of this census as compared with that which was taken soon after the Exode, shewing the increase or decrease which took place in each tribe during the intervening period:—

	CHAP. I.	CHAP. XXVI.	INCREASE.	DECREASE.
Reuben	46,500	43,730	—	2,770
Simeon	59,300	22,200	—	37,100
Gad	45,650	40,500	—	5,150
Judah	74,600	76,500	1,900	—
Issachar	54,400	64,300	9,900	—
Zebulun	57,400	60,500	3,100	—
Ephraim	40,500	32,500	—	8,000
Manasseh	32,200	52,700	20,500	—
Benjamin	35,400	45,600	10,200	—
Dan	62,700	64,400	1,700	—
Asher	41,500	53,400	11,900	—
Naphtali	53,400	45,400	—	8,000
	603,550	601,730	59,200	61,020
			Decrease on the whole	1,820
Levites from a month old	22,273	23,000	727	—

That there should have been a decrease, may, at the first view, seem surprising when we recollect the great rapidity with which the Israelites had previously increased. But there is not the least difficulty in accounting for it. The difference between the plenty of Egypt and the sterility and privations of the desert may be taken into the account; but still we can see that there actually would have been a large increase if the frequent perversity and rebellion of the people had not from time to time occasioned vast numbers of them to be destroyed. Perhaps we should not be far wide of the mark in estimating at about 100,000 the loss thus occasioned to the population; and the probability of this conjecture may be seen, by considering the different circumstances which operated in causing this reduction.

1. (Num. xi. 1.) Murmuring; in consequence of which 'the fire of the Lord burnt among them and consumed them that were in the uttermost parts of the camp.' 2. (xi. 35.) 'Very great plague' for loathing manna. 3. (xiv. 45.) Smitten by the Amalekites. 4. (xvi. 32, 35, 49.) Korah's rebellion and its consequences caused the destruction of about 15,000. 5. (xxi. 1.) Smitten by the king of Arad. 6. (xxi. 6.) Plague of fiery serpents: 'much people died.' 7. (xxv. 5, 9.) 24,000 destroyed by plague for their sin in the matter of Baal-peor, besides those previously slain with the sword.

The remarkable difference between the rate of increase and decrease in the several tribes, might give occasion for much curious investigation. The most striking points are the astonishing increase in Manasseh, and the still more astonishing decrease in Simeon. The former, from being numerically the lowest of the tribes at the former census, is at this become the sixth; and the latter, from being the third, has become the lowest of all, having lost not very much less than two-thirds of its former number. For the increase in Manasseh it is difficult to discover any other cause than the Lord's blessing upon the house of Joseph;

but as to the decrease in Simeon, it is not without reason conceived that this tribe sustained the principal loss in the matter of Baal-peor. We know that Zimri, one of the ringleaders, was a chief of this tribe, and nothing is more probable than that a large number of its members should have been induced to follow the example of so influential a person.

55. '*The land shall be divided by lot.*'—The numbers of the tribes being so different, there must necessarily be an inequality in the extent and importance of their respective territories. The country also which they were to inherit was of an unequal and diversified character. The distribution was probably therefore directed to be by lot, in order to prevent the charges of partiality or prejudice which the tribes might have been ready to make against those who, in the absence of the lot, would have had to direct the distribution. The people would not doubt that their inheritance was appointed by God, when they saw that, being thus taken, each tribe received the portion that was suited to its wants. The manner in which the lot was taken is quite a matter of conjecture. Some of the Rabbins say that the limits were defined on scrolls of parchment, which the princes of the respective tribes drew in succession (beginning with Reuben), from the urn in which they were placed. But others have it, that there were two urns, one containing the name of the tribe, and the other the definition of the limits of a province, and that a person who drew the lots took first a scroll containing the name of a tribe from one urn, and then took from the other another scroll, the district defined in which belonged to the tribe previously drawn. It will be recollected that only nine tribes and a half thus received their inheritance by lot, Reuben, Gad, and half the tribe of Manasseh, having previously been settled on the east of the Jordan.

64. '*Among these there was not a man of them whom Moses and Aaron the priest numbered....in the wilderness of Sinai.*'—This shews that the census was not a mere counting of heads, but a regular registration of ages, if not also of names and families, for else this fact could not well have been ascertained. It also forms one circumstance to account for the diminished population, it being ordained that all the males above twenty at the first enumeration should die before the second. This could not have happened according to the ordinary laws of mortality. It will of course be recollected that the effect of this must have been that in all the tribes (Levi excepted) there were only two men above sixty years of age at the period of the second census. In ordinary circumstances a great number must have exceeded this age, particularly as at this early period of the world the average duration of human life seems not to have been quite reduced to its present standard. It has been stated, as an objection to the account in the text, that Caleb and Joshua were not the only persons numbered in Sinai, who entered Canaan, as Eleazar and Phinehas are mentioned (Josh. xiv. 1, and xxii. 13) among those who did so. The answer is easy—The Levites were not included in the general enumeration at Sinai, but were numbered distinctly and on a different principle (from a month old, not from twenty years old). Neither had they any share in the transaction which brought the sentence of death on the mass of the people. This tribe did not, like the others, send a spy into Canaan, nor does it appear that it concurred in the general murmuring which the report of the spies occasioned.

CHAPTER XXVII.

1 *The daughters of Zelophehad sue for an inheritance.* 6 *The law of inheritances.* 12 *Moses, being told of his death, sueth for a successor.* 18 *Joshua is appointed to succeed him.*

THEN came the daughters of [1]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father [2]died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be [3]done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, 'Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as [4]Aaron thy brother was gathered.

14 For ye [5]rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water be-

[1] Chap. 26. 33. Josh. 17. 3.
[2] Chap. 14. 35, and 26. 64, 65.
[3] Heb. *diminished.*
[4] Deut. 32. 49.
[5] Chap. 20. 24.
[6] Chap. 20. 24.

fore their eyes: that *is* the [7]water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him [8]after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

[7] Exod. 17. 7.

[8] Exod. 28. 30.

Verse 7. '*Thou shalt surely give them a possession of an inheritance.*'—This application of Zelophehad's daughters, and the determination founded upon it, is replete with instruction as to the Hebrew law of inheritance. It is evident that the women considered their claim as entirely new, and as rather opposed to existing usages; and, certainly, cases must often have arisen before this, in which a man died leaving no male children, and some usage must have existed with which the daughters of Zelophehad were not satisfied, and which perhaps ceased to be applicable when the Israelites had exchanged or were about to exchange the character of a pastoral for that of a settled people. In this view, it is remarkable that the application immediately follows the census and the directions concerning the distribution of the land. Further, it is observed that the daughters are careful to avoid so stating the matter as to convey the impression that they thought they had any right, as daughters, to inherit the property of their father, in preference to a male kinsman not his descendant, or that they had any claims individually; but they made it rest on the honour of their father, that his name might not be lost in Israel, and therefore that his land might become theirs, and be possessed by their posterity in his name. Their request was complied with; and the law of succession was in other respects also settled with more precision. Turning to the last chapter of this book, we find a more particular account of the terms under which this concession was made to daughters: this was, that they should not marry out of their own tribe:—'Let them marry to whom they think best; only to the family of the tribe of their father they shall marry. So shall not the inheritance of the children of Israel remove from tribe to tribe.' (xxxvi. 6, 7.) It is evident that this restriction was only in the comparatively rare case of daughters becoming heiresses; in ordinary circumstances there was nothing to prevent them from marrying into other tribes, although it is probable that usage, resulting from the principle of clanship, operated much in restricting marriages to members of the same tribe (see the note on Gen. xxiv. 4). However, the daughters of Zelophehad did more than was required of them, as they all married their cousins, whom, in virtue of the newly established right, they had superseded in the inheritance. Michaelis points out a remarkable similarity between this law and that of the Athenians in the same matter. At Athens, daughters, in like manner, inherited nothing when there was a son alive; and a daughter who had no brother, and consequently was herself heiress, was bound to marry her nearest relation. This was a closer limitation than in the law of Moses, which gave heiresses freedom of choice within their own tribe, notwithstanding which there is reason to conclude that they generally did, like Zelophehad's daughters, marry their nearest relations.

CHAPTER XXVIII.

1 *Offerings are to be observed.* 3 *The continual burnt offering.* 9 *The offering on the sabbath,* 11 *on the new moons,* 16 *at the passover,* 26 *in the day of the firstfruits.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* [1]a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, [2]This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot [3]day by day, *for* a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer [4]at even;

5 And a tenth *part* of an ephah of flour for a [5]meat offering, mingled with the fourth *part* of an [6]hin of beaten oil.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be*

[1] Heb. *a savour of my rest.*

[2] Exod. 29. 38.

[3] Heb. *in a day.*

[4] Heb. *between the two evenings.*

[5] Levit. 2. 1.

[6] Exod. 29. 40.

the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 ¶ [7]And in the fourteenth day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the [8]first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:*

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

[7] Exod. 12. 18. Levit. 23. 5.

[8] Levit. 23. 7.

Verse 11. '*In the beginnings of your months ye shall offer a burnt offering.*'—This was the feast of the new moon, concerning which we have no other direction in the law than that a larger number of sacrifices should be offered, and that, as on other solemn days, the trumpets should be blown over the sacrifices (ch. x. 10). It would seem, from Amos viii. 5, that the people abstained from traffic on these days; from 1 Sam. xx. 5, 6, that it was customary to make feasts on the occasion; and the new moons seem to be mentioned together with the sabbaths, by several of the prophets, as days of public worship. None of these particulars are however found in the law; and the Rabbins inform us that on the new moons, except the seventh, people pursued their ordinary avocations, the women only being exempted from labour. The sacrifices, as we observe, consisted of two young bullocks, a ram, and seven lambs, with a suitable bread and drink offering. The Rabbins find something mystical in the eleven animal sacrifices, the reason for which, they say, was, because the lunar year was shorter than the solar, by so many days.

It was an ancient heathen custom, in various countries, to offer sacrifices to the new moon, and it may be conceived

that a new moon festival was introduced into the Hebrew service in order to prevent this idolatry, by assigning to the practice a legitimate object. Another reason may have been to make the time of the new moon more carefully observed, which, as Jennings remarks, 'was a matter of considerable importance, not only to prevent confusion in their chronology, since they reckoned by lunar months, but likewise because the true time of observing all their great festivals depended upon it.' The Scripture does not acquaint us by what method the ancient Jews fixed the time of the new moon—whether they understood by the 'new moon' the new moon properly so called, that is, the time when the moon was in conjunction with the sun, or the time when, in clear weather, the moon first became visible. The Rabbins themselves are not agreed on this subject; but the majority of them are of the latter opinion. There can be little question that they are in the right, when they state, that the Jews did not use astronomical calculations and cycles for fixing the commencement of their months and years, until they acquired this art from the Chaldeans during the captivity, and that they were previously guided by actual observation. Their account of the mode in which the requisite observation was taken is as follows:—They say that about the time when the moon's appearance was expected, the Sanhedrim sent men to keep watch upon the mountain tops, who gave immediate notice of its first appearance. When this was announced, a fire was kindled on Mount Olivet, and the signal was transmitted from mountain to mountain through the land. They proceed to state, that this procedure was rendered abortive by the Samaritans and other profane persons, who sometimes kindled such fires at improper seasons, for the purpose of deceiving the people and deranging the order of the sacred festivals. In later times, therefore, the Sanhedrim was obliged to send expresses throughout the country to announce the appearance of the moon. This is perfectly absurd; and seems to proceed on the supposition that the new moon was nowhere visible but at Jerusalem. The people in distant parts of the land must generally have seen the moon as soon as those at Jerusalem, or at least sooner than any express could announce its appearance. Then also the delay would have prevented the festival from being simultaneously observed in the different parts of the country. Indeed this account contradicts the further explanation, which states that, as the Hebrews had no month exceeding thirty days, if they did not perceive the new moon on the thirtieth day, they concluded that its appearance was obstructed by clouds, and made the next day the first of the following month. There is something very similar in this to what is observed among the Moslems, whose months are also lunar, and who have to pay particular attention to the moon's appearance, as their yearly lent, or month's fast, begins with the appearance of the moon Ramazan, and gives place to festivity when the following new moon appears. We cannot explain the Moslem practice more expressively than in the words of Joseph Pitts:—'As the Christians date by the month, so the Turks date by the moon, so that this month of Ramazan, or month of fast, doth every year fall back ten or eleven days; so that this month, in the space of thirty years or thereabouts, goes round the whole year. And here the reader may be pleased to note that they are altogether ignorant of astronomy, and hold it to be a great piece of arrogance for any to dive into those things which belong to that science. And they moreover say, that no man in the world knows when the new moon is, but God alone knows. And they say, that none but Christians will presume to inquire into such hidden and abstruse matters. And therefore many will not believe there is a new moon till they see it: so that they begin their fast the next day after the moon appears, and fast till they see the next moon. Unless it so happen that the weather hinder the sight of the moon and then they complete thirty days' fast, after they have seen the Ramazan moon.' The appearance of the moon both at the beginning and end of the fast is, in towns, announced by the firing of a cannon; and during the period of the writer's own residence in the East, he recollects no instance in which the fast was protracted on account of the non-appearance of the moon, for a reward being given to the man who brings to the proper authorities the first news of its appearance, there are never wanting persons ready to swear that they have seen, at the usual season, what the mass of the people may have been unable to perceive. There is a chapter, 'On seeing the New Moon,' in the *Mischat-ul-Masabih*, in which authority for most of these practices is found. One tradition reports Mohammed to have said—'A month is twenty-nine nights, then keep not fast till you have seen the new moon; which being hid from you by clouds, then complete thirty days.' In another instance, a Bedouin came and told him that he had seen the new moon; on which Mohammed questioned him as to his faith; and finding that he was a Moslem, turned to Billal the crier, and told him to proclaim the fast.

CHAPTER XXIX.

1 *The offerings at the feast of trumpets,* 7 *at the day of afflicting their souls,* 13 *and on the eight days of the feast of tabernacles.*

AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: [1]it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin offering, to make an atonement for you:

6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And [2]ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein:*

8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:

9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

[1] Levit. 23. 24.

[2] Levit. 16. 29, and 23. 27.

11 One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a [s]solemn assembly: ye shall do no servile work *therein:*

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These *things* ye shall [t]do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

[s] Levit. 23. 36.

[t] Or, *offer*.

39. '*These things ye shall do unto the Lord in your set feasts.*'—The laws in this and the preceding chapter contain a repetition of previous injunctions. They are here given again, probably, like the recapitulation in Deuteronomy, to remind the new generation about to enter Canaan of the obligations laid upon their fathers, and which were to continue in force under the approaching alteration in their condition of life. Of all the sacrifices enjoined in the law, the Jews, who have long abode 'many days without a king, and without a prince, and *without a sacrifice*' (Hos. iii. 4), now offer none. Instead of sacrifices they have certain observances, with appropriate prayers and readings of Scripture; and on a day when there should be a sacrifice they read in their synagogues the passage of Scripture enjoining that sacrifice, under the impression, that, in their present depressed circumstances, the public reading of the injunction will be accepted in place of compliance with it. (See Leo of Modena's *History of the Rites, etc. of the Jews.*)

CHAPTER XXX.

1 *Vows are not to be broken.* 3 *The exceptions of a maid's vow.* 6 *Of a wife's.* 9 *Of a widow's, or her that is divorced.*

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not [1]break his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all an husband, when [2]she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

[1] Heb. *profane.* [2] Heb. *her vows* were *upon her.*

Verse 2. '*If a man vow a vow.*'—This chapter relates wholly to vows; and its contents were, not improbably, delivered in answer to some questions or difficulties which had been propounded to Moses on the subject. It will be right to observe, that nothing is said either in approval or disapproval of vows in general; and it may be reasonably concluded that these laws were intended to regulate and modify practices already existing. Moses nowhere exhorts to the practice of vowing, and sometimes speaks of vows as if they might be rashly taken. Michaelis has a good general remark, which is applicable to the whole subject:—'Moses appears to have retained vows as an ancient usage among his people; only taking care that the *jus tertii*, the rights of a father, or a husband, should not be affected by them; and that, where rashly made, they should not become too burdensome; and with this view ordaining an authority, for the purpose of alleviating and buying them off. This is nearly the spirit of his law. Of many vows that became common in later times, he had not even an idea, and, of course, could enjoin nothing respecting them. The most common vow, to which he often alludes, and which he presupposes as known, was the promising an offering to God—a sort of vow which we can no longer make. By other vows, either something was presented as a gift to God, who had then a visible sanctuary and priests; or else there was promised a piece of self-denial, uninjurious

to the commonwealth, and, in general, not of perpetual endurance. It was to a people who made vows of this sort that Moses gave his laws.' The Rabbins very properly observe, that no vow could be admitted as coming within the scope of these laws, if it bound the person to do a forbidden thing, or to anything contrary to the honour and known will of God. Such vows were in themselves void.

— '*According to all that proceedeth out of his mouth.*'— This phrase frequently occurs in connection with vows; and it would seem from hence, that to render a vow binding it was necessary that it should be actually uttered —not merely made in the heart. Such a mental act would appear to have been regarded rather as a resolution to vow than as a vow itself. This limitation is of more importance than would at first sight appear, and was probably intended to prevent the anxiety which conscientious persons might sometimes be led to entertain on account of the difficulty which might occur of distinguishing between a bare intention and a vow actually completed.

3. '*In her youth.*'—The Rabbins say that this means till she was twelve years of age. We should rather think that there was no distinct reference to age; for as we find the husband possessing a power of nullifying his wife's vows, without any restriction as to her age, it is but reasonable to conclude that the father possessed the same power till she was married. And this seems the more probable, when we consider that among the Hebrews, as at present in most nations of the East, it was a very rare circumstance for a female to remain unmarried beyond girlhood, and that she was often betrothed long before the actual marriage took place. The same authorities inform us that when a girl was betrothed, the concurrence of her father and betrothed husband was requisite to nullify her vow. We see from *v.* 9, that a woman seems never to have been independent in this matter, or perhaps in any other, until she either became a widow or a divorced wife.

CHAPTER XXXI.

1 *The Midianites are spoiled, and Balaam slain.* 13 *Moses is wroth with the officers, for saving the women alive.* 19 *How the soldiers, with their captives and spoil, are to be purified.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation unto the treasury of the Lord.*

AND the LORD spake unto Moses, saying,

2 [1]Avenge the children of Israel of the Midianites: afterward shalt thou [2]be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 [3]Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, [4]Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [5]battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, [6]these caused the children of Israel, through the [7]counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore [8]kill every male among the little ones, and kill every woman that hath known man by lying with [9]him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and [10]whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all [11]that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is*

[1] Chap. 25. 17. [2] Chap. 27. 13. [3] Heb. *A thousand of a tribe, a thousand of a tribe.* [4] Josh 13. 21. [5] Heb. *host of war.*
[6] Chap. 25. 2. [7] 2 Pet. 2. 15. [8] Judg. 21. 11. [9] Heb. *a male.* [10] Chap. 19. 11, &c. [11] Heb. *instrument*, or, *vessel of skins.*

the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey [12]that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the [13]flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand: of which the LORD'S tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD'S tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD'S tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our [14]charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath [15]gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [16]offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

[12] Heb. *of the captivity.* [13] Or, *goats.* [14] Heb. *hand.* [15] Heb. *found.* [16] Heb. *heave offering.*

Verse 2. '*The Midianites.*'—See the note on Exod. ii. 15. Whatever opinion be entertained concerning the origin of the Midianites on the Red Sea, among whom Moses found a refuge from the wrath of Pharaoh, there is no question that those who now engage our attention were the descendants of Midian, the son of Abraham by Keturah, who, together with his brethren, were sent away by the patriarch, during his lifetime, 'eastward into the east country;' that is, into the country eastward from that part of Canaan in which Abraham then was. This was at Beersheba, in the south of Canaan; and now accordingly we find the Midianites settled in, or at least occupying the region where, after this indication, we should expect to find them, namely, to the east and south-east of the Moabites, who dwelt on the eastern coast of the Dead Sea. Or rather perhaps we should say, that, as they appear to have been to a considerable extent a nomade people themselves, they pastured their flocks in the unsettled country beyond the Moabites, with whom, as a kindred though a more settled people, they appear to have been on the most friendly terms; and on whose borders were situated those 'cities and goodly castles' which they possessed. It will contribute to the better understanding of the subsequent history of this people, as connected with that of the Israelites, to keep in mind this often-forgotten fact, that the Midianites were, to a considerable extent, a nomade tribe, extending their wanderings much beyond any limits which could be assigned to them as a territorial possession. This people were induced, by the wicked advice of Balaam—and with an express and diabolical intention of depriving them of Jehovah's protection—to attempt to seduce the Hebrews to idolatry and idolatrous whoredom. To their success in this endeavour, the 24,000 lives which were lost in the matter of Baal-peor, bore awful testimony. Were the people of Israel to be thus punished, and should the primary instigators of the idolatry and rebellion escape? Such was not the Divine will; and now we find the Israelites ordered to execute the Lord's vengeance upon Midian. No one can doubt that, in this case, the Hebrews were the executioners of a judicial sentence; and it is well to remember this, that we may, from this affair, be led to draw no inference as to the conduct and results of a war in ordinary circumstances. The sequel exhibits the result. It appears, however, that only the Midianites who were in the neighbourhood of the Hebrew camp, and who were the actual criminals, were involved in the recorded destruction, great as it was; and this is one proof, among many, of the extended habitat and partially nomade character of this people. Accordingly, at no great distance of time afterwards, we find them so powerful as to render the Israelites their tributaries, and to oppress them greatly for seven years, obliging them to seek refuge in 'dens which are in the mountains, and caves, and strong holds.' (Judg. vi. 2.) From this oppression the Hebrews were delivered by Gideon, who, with a very inferior force, almost annihilated the Midianites, so that from that time they appear to have lost their distinct national existence, and became mixed with the kindred nations, the Moabites, Ammonites, Edomites, and Arabians.

3. '*Arm yourselves.*'—The readiness here exemplified by Moses in having the command of God executed, well deserves particular notice, seeing that, according to the preceding verse, he was not to die till after this was done. This consideration seems to have quickened rather than retarded his proceedings.

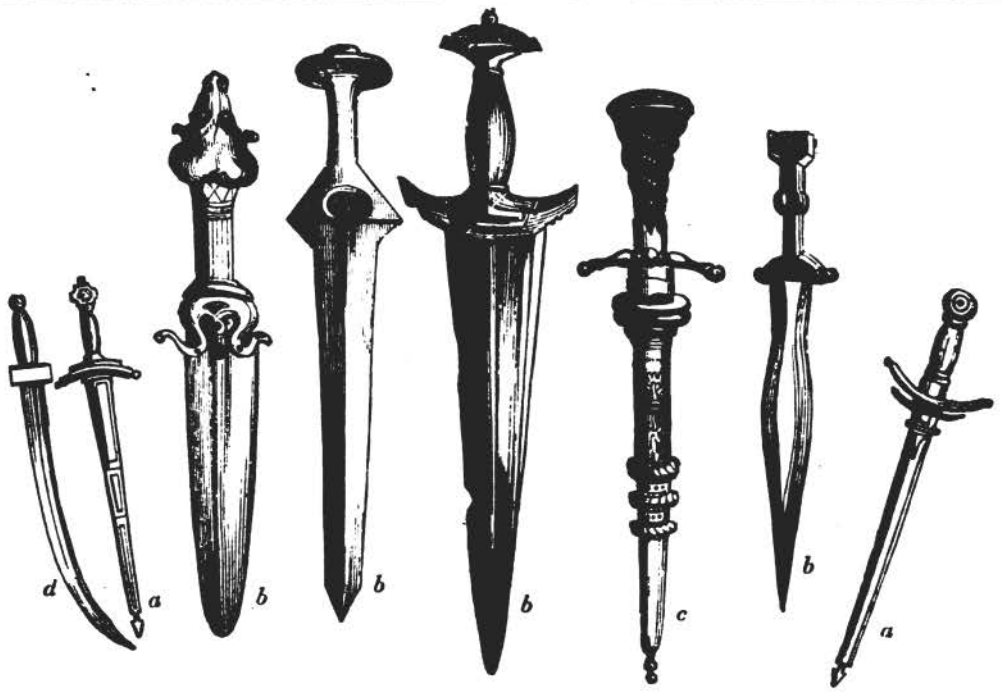
6. '*The holy instruments and the trumpets.*'—What these 'holy instruments' were, as distinct from the trumpets, is not very evident; and the Hebrew, as well as the Christian commentators, are much divided on the subject. Some think that the Urim and Thummim are intended, whereby the Lord might be consulted about any difficulty that might arise in the management of the war; others think it was the ark, which we in future times find, on some occasions, accompanying the army (Josh. vi. 4, 6, 7; 1 Sam. iv. 4, 5; xiv. 18; 2 Sam. xi. 1). There are serious objections to both of these opinions; and it seems more probable that we should regard the ו *vau* prefixed to the word 'trumpets' not as copulative (*and*), but as explanative (*even*), and then read, 'the holy instruments, *even* the trumpets.' It will be recollected that the silver trumpets were to accompany the army, in charge of the priests, who were to sound the war alarm with them.

8. '*Balaam also.....they slew with the sword.*'—It is said, in ch. xxiv. 25, that Balaam went and returned to his own country, that is, Mesopotamia. It seems more probable that he stopped among the Midianites, after having set out with an intention to return home, than that he had already come back from so considerable a distance as Mesopotamia. However, if he did go home, there was certainly sufficient inducement for him to come back after he had learned the success of the villanous advice he had given to the Midianites on his way. This is the opinion of the Hebrew writers, who say, that when he heard that the Israelites had fallen into the snare which he had laid for them, he made no doubt that they would then be easily defeated, and hastened to obtain a share in the spoil. But others only say, that, on hearing of the plague which had swept away so many thousand Hebrews, he delayed not to return and claim the due wages of his iniquity from the princes of Midian. His iniquity found other wages.

— '*Sword.*'—The history of warlike weapons forms a curious and instructive chapter in the history of man. Swords of metal could by no means be the earliest, or one of the earliest, of those weapons which in process of time men devised for the purpose of defending themselves or of offending others. Such an instrument as a sword cannot well be of anything but metal; and therefore a considerable advance in civilization, indicated by the existence of the art of working metals, must have been made before the sword was invented. Hence it is that swords and sabres have never been known to any but civilized or semi-civilized nations; nothing of the kind being ever found among savages. Yet we see this weapon in the most remote ages known in Asia. It is in fact the most early weapon mentioned in Scripture. It was with the sword that Simeon and Levi did such terrible execution at Shechem; and the patriarch Jacob mentions the sword and the bow, as the weapons with which he had defeated the Amorites (Gen. xlviii. 22). There is no doubt that the swords of the most ancient times were of brass, or rather copper. To speak of a copper sword may seem strange; but it is certain that copper was wrought long before iron, and applied to every domestic, operative, and warlike purpose for which metal was required. That this was the case in the time of Homer, we see from his poems, where we observe brass applied to almost every use. The *Iliad*, from its great antiquity, and from its frequent descriptions of arms and armour, is our most valuable guide in this class of subjects. We there find that there is no sort of weapon which is not in some instances, if not always, made of brass; and indeed where the material of a metallic weapon is mentioned at all, we usually find it to be brass. As to swords, their material is not generally mentioned; but the famous sword of Achilles himself was of brass, whence we may conclude that they were generally of that metal. Swords were also at that early time highly enriched, as we see by the description of Agamemnon's:—

> 'He slung his sword
> Athwart his shoulders; dazzling bright it shone
> With gold emboss'd, and silver was the sheath,
> Suspended graceful in a belt of gold.'—COWPER.

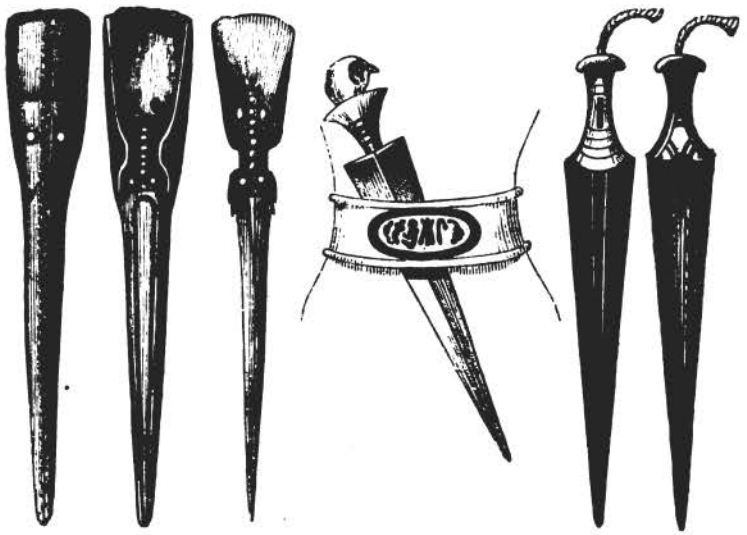
The swords of the Greeks and Romans continued in times long subsequent to be of copper. Specimens also of swords of this metal, supposed to have belonged to the Phœnicians, and their descendants the Carthaginians, have been dug up in various countries. Some found in Ireland, Cornwall, and elsewhere, in countries known to that people, have been found to coincide with others dug up at Cannæ, where the Romans sustained their great overthrow, and which seem to have belonged to their conquerors. Such weapons must be of peculiar interest in our inquiry, as they may thus, with great probability, be traced to the near neighbours of the Israelites in Canaan, whence we



ANCIENT SWORDS AND DAGGERS.—FROM MONTFAUCON.
a, Greek; *b*, Roman; *c*, Ancient, but uncertain; *d*, Dacian.

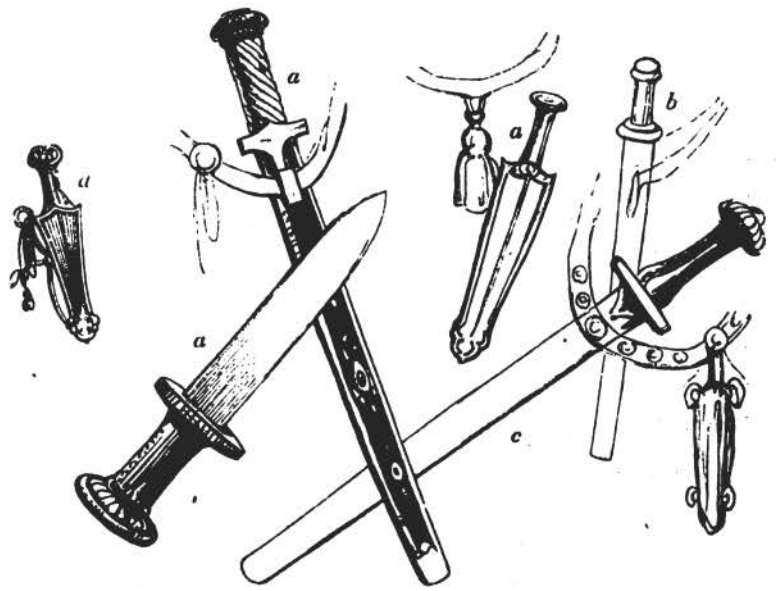
may be allowed to suppose that *theirs*, after their settlement in that country, were of similar form and material. There are specimens of them in Sir William Hamilton's collection in the British Museum. In their general form they resemble the Roman swords in the centre of the group represented in the preceding woodcut; but are not generally so broad in proportion to their length, and are without the cross bar as a guard. They are straight and tapering, with two edges and a sharp point, adapted either for cutting or thrusting; and their breadth somewhat contracts towards the haft, as in the second figure from the right hand in the above cut. These sorts of weapons vary in length, from a dagger of two spans, to a sword of two feet three inches; the last being the size of the largest of those found in Ireland, and described by Governor Pownall in the *Archæologia*, vol. iii. The general resemblance of these swords to those in most common use among the Romans is accounted for by the fact that they borrowed the shape of the blade from Spain, which country had immemorially been the seat of commercial colonies of the Phœnicians and Carthaginians, and a considerable part of which the latter people ultimately held in military possession. As copper is a soft metal, and easily blunted, it may be asked how it could be adapted to form cutting instruments? Some means must certainly have been resorted to for the purpose of hardening it. Tempering seems to have been the means most commonly used. The ancient writers themselves say this; and the observations which have been made on Greek and Roman antiquities seem to confirm this account. The Irish weapons were assayed by Mr. Alchorn, who says, 'the metal appears to me to be chiefly copper, interspersed with particles of iron, and perhaps some zinc, but without containing either gold or silver: it seems probable that the metal was cast in its present state, and afterwards reduced to its proper figure by filing. The iron might either be obtained with the copper from the ore, or added afterwards in the fusion, to give the necessary rigidity of a weapon. But I confess myself unable to determine anything with certainty.' (*Archæologia*, iii. 355.) Governor Pownall, in the same paper, says of this metal, that it is of a temper which carries a sharp edge, and is in a great degree firm and elastic, and very heavy. It does not rust, and it takes a fine polish. He indeed thinks it superior to iron for its purpose, until the art of tempering steel was brought to a considerable degree of perfection. It is probably on account of this perfection to which the preparation of copper had been brought in consequence of the want of iron, that it continued to be preferred long after the art of working iron had been acquired.

As a general remark upon ancient swords, it may be observed that the swords of civilized nations were generally straight, and those of barbarians curved. The swords used by cavalry were long; but antiquity had no such thin-bladed narrow swords as are in use in modern Europe; a guard for the fingers is also usually wanting in the most ancient swords. The Egyptians had the straight, tapering, two-edged sword and dagger, which we have described as so common in ancient times; and the handles of which were often richly inlaid. They had also curved, single-edged knives and falchions (see the cut under Exod. xiv. 7), the latter having the back often cased with brass to give it greater weight. The blades were either of bronze, or (as appears from the colours with which they are painted) of iron or steel. The hafts are often furnished with strings and tassels. It is interesting to note these forms, from the probability that the weapons of the Israelites in the wilderness were of a similar character. We learn from Scripture that the Israelites had daggers and swords, some of the latter with two edges, and were 'girded upon the thigh.' It does not appear that they wore them continually, but only as occasion required. The ancient Persians wore their swords suspended from a belt on the right side. Herodotus speaks of 'golden swords' as among the spoils taken by the Greeks from the Persians; by which he must probably be understood to mean that the Persians had the art of inlaying with gold the hilts and blades of their swords—a practice in which that people



ANCIENT EGYPTIAN DAGGERS.

still excel. The cut from the ancient sculptures of Persia will exhibit the variety and style of their swords. Some of them have a resemblance to the Phœnician copper swords which we have mentioned; and their straightness would, according to the above-quoted Roman rule, shew the civilization of that people. But the same rule would make the Egyptians, with their curved weapons, 'barbarous;' whereas, in truth, both the Persians and the Egyptians were at least as civilized as those who applied that degrading epithet to them. The early Greeks wore the sword under the left arm-pit, so that the pummel touched the nipple of their breast; it hung by a belt, and its length was nearly equal to that of the arm. The scabbard, of the same breadth as the sword, terminated in a nob like a mushroom. Dr. Meyrick describes different sorts of Greek swords, but we cannot enter into the account further than to state that some sorts were straight for cutting and thrusting; some, intended for cutting, were curved, and had the edge on the inner curve of the blade. The hilts were sometimes of ivory and gold, and occasionally guarded by a cross-bar. The Romans, when they relinquished brass and copper for the blade, retained it for the hilt. Our cut will shew the principal varieties of the Roman swords. The resemblance of the favourite weapon to the Phœnician or Carthaginian has already been mentioned and accounted for. Several of those which the cut exhibits are only slight varieties of the same weapon; and those with the most obtuse points are thought the most ancient. The Romans wore the sword on the right thigh, probably that it might not obstruct the



ANCIENT PERSIAN SWORDS AND DAGGERS.
From Sculptures at (*a*) PERSEPOLIS, (*b*) at SHIRAZ, (*c*) at TAKHT-I-BOSTAN.

free motion of the buckler; but in ancient monuments the soldiers are sometimes seen to wear them on the left side. As the Jews were at different periods connected with all the nations to whose swords we have alluded, and probably used the same kinds of weapons, these accounts form, with the cuts, the most suitable elucidations we can furnish.

13. '*Went forth to meet them without the camp.*'—This was for the purpose of shewing their regard and honour, and to congratulate them upon their victory. So the old Romans decreed a triumphal return to their conquering generals. The custom still exists in the East.

14. '*Moses was wroth,*' etc.—This is thought to imply that Moses had previously given the army particular instructions on the subject; but that, instead of following them, the soldiers had extended to the Midianites the comparatively favourable treatment allowed by the general war-law to all the nations except the devoted nations of Canaan. Of the latter, they were to 'save alive nothing that breathed' (Deut. xx. 16): but in their wars with other people they were only to slay the males bearing or able to bear arms; and not even then, until terms of peace had been offered and refused. No such offer had been made to the Midianites, and their cities were utterly destroyed; and in these two respects they had already been more unfavourably dealt with than any except the devoted nations. But Moses was angry that they had saved the women alive, considering the calamities which their enticements had brought upon Israel, and fearing, probably, from the same cause, a repetition of the crime and the punishment; he therefore directed the younger females, as less tainted with idolatry and crime, to be spared, but all the others, and also the male children, to be destroyed. If we estimate the number of the women who had seduced the Israelites to sin, by that of the men slain for that sin, and also by the proportion of the young females who were spared, we shall conclude that most of those whom Moses sentenced to perish were actually guilty in the affair of Baal-peor; and it is therefore easier to understand the grounds of their destruction than why the male children were involved in the same doom. Here also, however, we are to understand that the word 'children' comprehends all under twenty years of age, the majority of whom would therefore be old enough to be imbued with the abominable principles and practice of the Midianites. We shall also fail to form a true estimate of this mandate, without recollecting that the war principles, among all known nations, were very different from those which now prevail in civilized Europe; and that, after all, enormous as their offence against God and against Israel was, they were dealt with less severely than the devoted nations of Canaan. There are some writers who think that, in issuing this order, Moses acted on his own views of policy, as we do not read that the Lord gave him any instructions on the subject. But as it was the Divine command, in the case of the seven nations of Canaan, that they should be wholly extirpated for their infinite abominations, and as we find it imputed to the Israelites as a crime that they did not give full effect to this sentence, we cannot perhaps do better than to consider the Midianites as being placed in the same condition; that is, under a judicial sentence, which the Almighty might have executed by plague, or famine, or fire, or flood, but which he saw proper to execute by the swords of the Israelites, and the full effect of which they had no right to compromise or modify. For further remarks, derived from the generally stern character of ancient warfare, we must refer to Deut. xx.

19. '*Purify both yourselves and your captives.*'—It is an idea, of which we discover frequent traces in Scripture, that the life of man was a thing so sacred that no man could take life from another, even in a just cause, by war, or by accident, or even touch the corpse of the slain, without contracting defilement, for which some process of purification, generally by water, was necessary. Under the operation of this respect for human life, the manslayer was obliged to leave his own home and flee to a city of refuge: and because he was a man who had shed much blood in war, David was not allowed to build the temple. We discover the same feeling among other nations of antiquity. Thus, in Homer, Hector, fresh from battle, declines to pour out a libation to Jove:—

'I dare not pour, with unwash'd hands, to Jove
The rich libation forth; it cannot be
That I should supplicate, thus foul with stains
Of gory battle, the tempestuous God.'—COWPER.

And Æneas is made to speak much to the same effect in Virgil:—

'These hands, yet horrid with the stains of war,
Refrain their touch unhallow'd, till the day
When the pure stream shall wash their guilt away.'
PITT.

27. '*Divide the prey into two parts.*'—It will have been observed in this chapter, that 'the spoil' and 'the prey' are mentioned as distinct things. (See verses 11 and 12.) The spoil שָׁלָל *shalal*, means properly the *spolia, exuviæ*, the clothes, armour, and valuables of the enemy, together with their moveables and money. These were not divided in common, as we see in the sequel, but belonged individually to the captors. It is true that, in the present instance, the soldiers made an oblation of the spoil (verse 50); but this was voluntary, and did not take place till after the division of the *prey* had been made. The 'prey' מַלְקוֹחַ *malkoch*, consisted of the live stock and the captives, and was divided into two parts, one for those who went to the battle, and the other for the whole congregation; both parts being subject to a deduction for the use of the sanctuary. The principle of distribution here adopted seems to have been only intended for the particular occasion; but as it is the only rule on the subject which the Pentateuch contains, and evidently formed the basis of subsequent practice, it may be well to give it particular attention, with a view to the illustration of the whole subject. Perhaps the value of this part only of the booty, and the mode of its distribution, will be best exhibited tabularly:

Sheep	675,000	The soldiers 337,500;	therefrom to the Lord	675
		The people 337,500;	therefrom to the Levites	6750
Beeves	72,000	The soldiers 36,000;	therefrom to the Lord	72
		The people 36,000;	therefrom to the Levites	720
Asses	61,000	The soldiers 30,500;	therefrom to the Lord	61
		The people 30,500;	therefrom to the Levites	610
Persons	32,000	The soldiers 16,000;	therefrom to the Lord	32
		The people 16,000;	therefrom to the Levites	320

This distribution is greatly to the advantage of the soldiers. They had the sole right to the 'spoil;' and, in the division of the 'prey,' each man who went to the war had about fifty times as much as those who remained at home, for the congregation's half was to be divided among 591,550 persons, and the warriors' half only among 12,000. Besides, the congregation had to give a fiftieth part of their half to the Levites, whereas the soldiers had only to contribute a five hundredth part (ten times less) to the use of the sanctuary. It was but equitable that those who had undergone the fatigue and danger of the service should be thus liberally distinguished; and the principle, if followed out, was calculated to encourage bold enterprises, since the fewer the actual combatants were, the larger would be the proportion which each received. But, on the other hand, it was equally fair that the people

at large should be considered, since they were all in an equal degree soldiers, and all liable and ready to have been called into active service. In fact, in a body constituted like the Hebrew host, the men of full age occupied the place of the men who, in an army, stay to guard the baggage while others are engaged in actual conflict. There is, however, no other example in which half the prey was given to the congregation at large; there may have been other instances, however, though not recorded. The custom probably fell gradually into disuse with the increase of the population and the change in the condition of the people. When the subject is again brought under our notice (1 Sam. xxx.), we find the custom was, that only the actual army divided the prey, but that those who kept the baggage, or were disabled by weariness or wounds, shared equally with those who were engaged in the fight. On one occasion, in David's vagabond troop, four hundred men who went to battle murmured at having to divide the prey with two hundred who, from weariness, had remained behind at the brook Besor. But this only gave occasion for the regulation to be more firmly established. If we may trust the Rabbins, the soldiers only thus divided *half* the 'prey' among themselves, after the monarchy was established; for that the king had the 'spoil' of precious articles, or at least so much as he chose to take of it, and also half the 'prey,' as distinguished from the 'spoil.' If we understand the matter, the 'spoil' was the king's proper portion; and the half of the 'prey' was still nominally the portion of the people, but claimed by him, as head of the people, to be employed for the public service. Or, in other words, that the 'spoil' was his portion as commander-in-chief of the army, and the moiety of the 'prey' as head of the nation. We do not know on what authority the Rabbins make this statement. But it is by no means improbable, and it well accounts for the enormous wealth which David was enabled to accumulate and leave to his son Solomon. In the time of the Maccabees something like a return to the old system took place, for we read that the army which defeated Nicanor, under the conduct of Judas, did not confine the distribution to the soldiers, but 'made the maimed, orphans, widows, and the aged also, equal in spoils with themselves.'

Many very interesting illustrations of the facts we have thus condensedly stated might be derived from the writings of classical antiquity, particularly from the Iliad of Homer. A greediness for spoil in general characterizes all the kings and chiefs who figure in the Trojan war. The plenary power over the spoils which the Rabbins assign to the commander, or to the king when there was one, we see fully possessed by the Grecian commander Agamemnon, to whom the kings and chiefs acting with him brought the spoil they obtained, of which he reserved what he pleased, and gave what he pleased to the others. Achilles himself gives the best account of the process. He says:

'I have destroy'd
Twelve cities with my fleet, and twelve, save one,
On foot, contending in the fields of Troy.
From all these cities precious spoils I took
Abundant, and, to Agamemnon's hand,
Gave all the treasure. He within his ships
Abode the while, and, having all received
Little distributed, and much retain'd;
He gave, however, to the kings and chiefs
A portion, and they kept it.'—COWPER.

Every one also knows that the interest of this famous poem hinges upon the disgust of Achilles, which was occasioned by the harsh exercise, on the part of Agamemnon, of a right to reclaim the spoil he had once awarded.

The rule concerning the equal division of the spoil, as well to those who stayed with the baggage as to those who fought, was also in use among the Romans; and it is interesting to hear Polybius applauding, as one of the master-pieces of Roman discipline, a custom which was, so many ages before, in practical operation among the Hebrews. Perhaps his account may tend to illustrate the brief indications of the Sacred text, for where the principle was the same, we may suppose that there was some analogy in the details. He is speaking particularly of the pillage of a city, and states that a certain number of cohorts, never exceeding half the force, were employed in this work. When it was accomplished, a sale was made of all that had been taken, and the money divided into equal shares, which were allotted to all alike: not only to those who were stationed under arms in the several posts, but to those that were left in the camp, also to the sick, and even to those who had been sent away from the camp on distant service. And, that no part of the plunder might be concealed, the soldiers, before they began to march, were obliged to swear that whatever they took from the enemy they would faithfully bring to the camp. Polybius then expatiates on the advantages of this arrangement, and the fatal consequences which followed in other nations from allowing every man to keep what he might take; for in their ardour for gain, the soldiers often threw off all restraint, and brought the army into the utmost danger; whilst, under the Roman system, every man remained quiet and steady at his post, being as certain of his due portion as if he were actually engaged in the pillage.

It will not fail to be observed that the right of spoil is distinctly recognised in the Mosaical law. This is explained when we recollect that the Hebrew army received no pay: and, as Michaelis observes, 'Where there are no soldiers paid by the state, but all the citizens take the field, either as volunteers or by selection, it is quite obvious that to take spoil must be permitted; for the man who hazards his life must have some means of recompense put in his power; and what his country does not give him, he must have to hope for from the enemy.... Where there is not a regular and paid army, spoil must be the reward of victory.'

50. '*Jewels of gold, chains, bracelets, rings, ear-rings, and tablets.*'—Except the 'chains,' these were the same kinds of ornaments which were worn by the Israelites themselves, as enumerated in Exod. xxxv. 22, and which are there described as being offered to the service of the tabernacle by men and women, without our being able to distinguish which of them were peculiar to either sex. They seem mostly such as might be worn by either sex among such a people as the Midianites, who, from the amount and quality of the spoil as here stated, seem to have been wealthy and studious of splendour in their attire. The word rendered tablets is כּוּמָז *kumaz*, properly a globe, or globule of gold, perhaps collectively *globules, drops*, or rather a string of gold drops like beads, worn around the neck or arm. Such were worn by the ancient Arabians according to the testimonies of Diodorus and Strabo.

CHAPTER XXXII.

1 *The Reubenites and Gadites sue for their inheritance on that side Jordan.* 6 *Moses reproveth them.* 16 *They offer him conditions to his content.* 33 *Moses assigneth them the land.* 39 *They conquer it.*

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore [1]discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For [2]when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt,[3] from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not [4]wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And [5]Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 [6]But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's.

33 And [7]Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king

[1] Heb. *break.* [2] Chap. 13. 24. [3] Chap. 14. 28, 29. [4] Heb. *fulfilled after me.* [5] Josh. 1. 13. [6] Josh. 4. 12. [7] Deut. 3. 12. Josh. 13. 8, and 22. 4.

of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and [8]gave other names unto the cities which they builded.

39 And the children of [9]Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And [10]Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

[8] Heb. *they called by names the names of the cities.* [9] Gen. 50. 23. [10] Deut. 3. 14.

CHAP. XXXII.—As in this and other chapters a great number of proper names of towns, etc., occur in a collective form, it may be well to explain in this place how we purpose to proceed in such cases. It will be understood that the object of the geographical notes is to furnish the reader with such information as may be readily useful and elucidatory, without encumbering our pages with explanations and discussions on points of no material consequence. Therefore, as many places are mentioned only once or twice in all the Bible, and then in connection with no circumstances of particular interest, we conceive that the maps will furnish all requisite information concerning such places; and they will therefore not be mentioned in the notes, unless for the sake of noticing some fact which may help to determine their sites, or to rectify the common maps. This may be sometimes necessary, as nothing is positively known concerning the situation of a great number of these obscure places. When, therefore, a name occurs in the text which has not been previously noticed, and concerning which there is no explanation in the notes, it will be understood that the name rarely recurs in the Sacred books, is unconnected with any event of importance, and that there is nothing to observe concerning its site or condition. Then, the remaining names, of which some notice must be taken, will sometimes be so thickly crowded in one chapter, that, in order to effect a proper distribution of the notes, the necessary explanation will be referred to some future texts, in which the same names again occur. In all such cases, the text under which the place has obtained notice will be readily found by means of the index: and the absence of any name from that index will sufficiently shew that either nothing is known of it, or that it is not considered of sufficient consequence to require notice in a work of this description.

Verse 1. '*The land of Jazer.*'—Biblical geographers seem to have felt considerable difficulty here, as they have in general avoided saying to what district this denomination should be applied. In a note to *v.* 3, it is shewn that the town called Jazer was a principal city of the country between the Arnon and the Jabbok; and it is therefore to this region that our researches for the land of Jazer should be limited. This being the case, we have little hesitation in hazarding the opinion that the term denotes the whole, or nearly the whole, of this region;—that is, with the conventional exception of a small part south of the Jabbok, which is considered as belonging to Gilead, although unquestionably the Jabbok is the proper geographical boundary, southward, of that famous region. Our reasons for this conclusion are, that this district, which formed the country of Reuben, is in the singular situation of having no ancient name, if it be not the land of Jazer; whereas, considering it to be such, we have a complete series of definite names for all the trans-Jordanic region occupied by the Israelites: that is, 'the land of Jazer' for the southern portion between the Arnon and Jabbok; 'Gilead' for the central portion, between the Jabbok and the Jarmouk or Hieromax; and 'Bashan' for the portion extending northward from the Jarmouk. We see also that the form of expression, placing the 'land of Jazer' in juxtaposition with the 'land of Gilead,' implies some coincidence between the two districts in extent and importance, while the prior mention of Jazer seems to denote that it was the nearer of the two, and it could not be nearer unless where we place it. In fact, if we have rightly defined the region, the Israelites were at this time actually encamped in it. Finally, it is, equally with Gilead, and rather more so, 'a place for cattle;' and as it was certainly included in the desired land, whether our opinion as to its identity with the land of Jazer be right or not, we may here cite the observation which Burckhardt makes with reference to its pastures. The greater part of this territory is now called the *Belka;* and after noticing the contests of the Bedouin Arabs for the right of pasturage within its limits, he goes on to say: 'The superiority of the pasturage of the Belka over that of all southern Syria is the cause of its possession being thus contested. The Bedouins have this saying, "Thou canst not find a country like the Belka"—*Methel el Belka ma teltaka.* The beef and mutton of this district are preferred to those of all others.' Buckingham bears even stronger testimony to the picturesque beauty, the fine climate, and exuberant fertility of this part of the country east of the Jordan; and seems to have no hesitation in declaring it far superior to any part of the country *west* of the Jordan, through which he had travelled (*Travels among the Arab Tribes*, p. 141). It is therefore no wonder that the two tribes and a half who had plenty of cattle desired to remain on that side Jordan.

— '*The land of Gilead.*'—See Gen. xxxi. 25.

3. '*Jazer.*'—We do not see with some the necessity of fixing this town on the margin of a lake, because the 'waters of Jazer' are mentioned. The expression, according to the use of the Hebrew language, need imply no more than that there was an abundant stream, or streams, in the district, or near the town of Jazer. Burckhardt, apparently aware of this, conjectures that Jazer may be fixed at a fine spring, called *Ain Hazier*, in a narrow valley to the south of Szalt. This spring turns several mills, and empties itself into the Wady Shoeb. Near it are the ruins of a considerable town, consisting of the foundations of buildings and heaps of stones (*Travels in Syria*, p. 355). Besides the analogy of name, the situation coincides tolerably well with the statement of Eusebius and Jerome, who place Jazer fifteen miles from Heshbon, and ten miles west of Philadelphia, or Rabbath Ammon. This is one of the towns that the Moabites appropriated, while it lay vacant during the captivity of Israel.

— '*Nimrah.*'—This place has in Scripture the several names of Nimrah, Nimrim, and Beth-Nimrah. Near the point where the small river Shoeb, mentioned in the preceding note, empties itself into the Jordan (in N. lat. 32° 8′), there are the ruins of a city called *Nymreis*. The analogy of name is of great weight in so limited a district, and would lead us to conjecture that this is the place denoted in the text.

— '*Elealeh.*'—About midway between the Jabbok and the Arnon, on the common road (in N. lat. 31° 57′, E. long. 36° 10′), Burckhardt found a place called *el-Aal*, which he, with very good reason, supposes to have been the Elealeh of Scripture. Aal in Arabic means 'the high,' as it does in the Hebrew name; and accordingly the ruins are upon the summit of a hill, whence a very extensive view over the plain is commanded. The town was surrounded by a well-built wall, of which some parts yet remain; and among the ruins are a number of large cisterns, fragments of walls, and the foundations of houses, but nothing that claims particular notice. The place is of no Scriptural importance. It is mentioned sometimes in the Prophets, and always in connection with Heshbon, from which it was but a mile distant according to Eusebius; and this is as nearly as may be the distance (half an hour) at which Burckhardt found el-Aal. The three towns here mentioned together, Heshbon, Elealeh, and Shebam (Sibmah in *v.* 38), are described as famous for their vines in Isa. xvi. 9, 10, and Jer. xlviii. 32-34.

— '*Shebam,*' called also *Shibmah, Sibmah, Siphmoth.*—This place was proverbially famous for its vines, and is generally mentioned by the Prophets in such a way as to imply its proximity to Heshbon; and this is confirmed by Jerome, who says that the two places were scarcely more than five hundred paces distant from each other. We are not aware that any trace of the name now exists in that neighbourhood. Sibmah was in the territory of Reuben, and, together with the other towns in this tribe, was taken possession of by the Moabites when the two tribes and a half were carried into captivity.

— '*Nebo.*'—We see from *v.* 38 that this was a town, built, no doubt, near or on the mountain of that name.

— '*Beon,*' also *Baal-Meon* (*v.* 38), *Beth-Meon* (Jer. xlviii. 23), and *Beth-Baal-Meon* (Josh. xiii. 17), that is, the house or temple of Baal-Meon. It was probably a place where Baal was worshipped. Its site seems to be marked by the name Myoun, given to a ruined place about two miles south-east from Heshbon. This town was occupied by the Moabites in the time of Ezekiel, who (ch. xxv. 9) mentions it with Beth-jeshimon and Kiriathaim as frontier cities of Moab, and 'the glory of the country.'

21. '*Go all of you armed over Jordan.*'—Not all who were fit for war. We see from Josh. iv. 13, that the number of the two tribes and a half that passed over Jordan was 40,000; but according to the late census, the whole number fit for war in Reuben, Gad, and half Manasseh, was 110,580, so that 70,580 remained on the east of Jordan to form the new establishments and watch over their safety.

34. '*Built.*'—Not founded, for these towns have already been mentioned as belonging to the former proprietors of the country; but, rebuilt, or fortified. The latter is a very frequent sense of the word here and elsewhere rendered 'built.'

— '*Aroer.*'—Described, in Deut. ii. 36, as being 'by the brink of the river Arnon.' In this situation, on the edge of the northern precipice above the valley of the Modjeb (Arnon), Burckhardt found the ruins of a town now called Araayr, which is precisely the same name, allowing for the difference in spelling the Hebrew and Arabic letters. In Josh. xiii. 9, and in several parallel texts, such a form of expression as the following occurs: 'Aroer, that is upon the brink of the river Arnon, and *the city that is in the midst of the river.*' This occasions some perplexity: and most commentators have understood it to mean that the city of Aroer was divided into two parts, one of which stood on the high bank of the river, and the other in the valley, that is, in a spot of ground surrounded, naturally or artificially, by the river, and therefore said to be *in* it. This only proves that nothing has, until recently, been known of the Arnon, its deep sultry valley, and its steep inclosing hills. The passages are confessedly difficult; but on carefully examining them, we are quite of opinion that the rendering 'in the midst of the river' is untenable. It rather seems that the second clause, as in the above-quoted sentence, refers not to Aroer, as explanatory of its site, but to other cities, and that the expression with reference to them rendered 'in the midst of the river,' should be 'within the river.' It will be recollected that the Arnon was a frontier river, and therefore to speak of 'Aroer, which is on the bank of the Arnon, and the other cities within (that is, on the near or interior side) the river,' is by no means a useless or unimportant specification.

35. '*Atroth, Shophan.*'—The Septuagint drops the *Atroth*, perhaps confounding it with the Ataroth of the preceding verse. The Hebrew, however, and, after it, all the ancient Oriental versions, read the two words here as one name, '*Atroth-Shophan,*' which obviates the difficulty by which the Seventy seem to have been perplexed. This Shophan is probably the same as the Zaphon of Josh. xiii. 27, which appears to have taken its name from Zephon (Num. xxvi. 15), the son of Gad, and ancestor of the Zephonites.

36. '*Beth-haran.*'—Eusebius and Jerome state that this place was rebuilt by Herod the Great, and called Livias, in honour of Livia, the wife of Augustus. With this fact before us, we fear it is not safe to follow those who attempt to identify Beth-haran with the ruined place called el-Herath, about six miles south of the Jabbok (N. lat. 32° 18′); for D'Anville places Livias full N. lat. 31° 56′, twenty-five miles south of the Jabbok, and any correction which might be suggested in this position would rather carry it more to the south than remove it farther north to approximate it to el-Herath.

37. '*Kirjathaim.*'—There was another place of the same name in the tribe of Naphtali, which was given to the Levites. Burckhardt imagines that the site of the present place may be found at the ruins of et-Teym, nearly two miles west of Madeba, where, as he was informed by his guide, there is a very large reservoir cut entirely in the rock, and still filled in the winter with rain water, there being no springs in the upper plains where it is found. As Burckhardt seems to have no other foundation for his conjecture than the analogy between the word *teym* and *thaim*, we may be allowed to doubt whether the site be not too near to Madeba to agree with the distinct statements of Eusebius and Jerome, who place Kirjathaim ten miles west from Madeba. Kirjathaim existed in the time of Abraham, and was then possessed by the gigantic Emim (Gen. xiv. 5), who were subsequently dispossessed by the Moabites (Deut. ii. 9, 10), who in their turn lost it to the Amorites; from whom it was taken by the Israelites, and assigned to Reuben. Latterly, in the declining days of the Hebrew state, the Moabites regained possession of it (Jer. xlviii. 1-23; Ezek. xxv. 9).

CHAPTER XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they [1]departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from [2]Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and [3]passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and [4]came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the [5]wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [6]Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [7]wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched [8]at [9]Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and [10]encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and [11]encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [12]wilderness of Zin, which *is* Kadesh.

37 And they removed from [13]Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [14]Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [15]king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount [16]Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in [17]Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-dibla-

[1] Exod. 12. 37. [2] Exod. 13. 20. [3] Exod. 15. 22. [4] Exod. 15. 27. [5] Exod. 16. 1. [6] Exod. 17. 1. [7] Exod. 19. 1.
[8] Chap. 11. 34. [9] That is, *the graves of lust.* [10] Chap. 11. 35. [11] Deut. 10. 6. [12] Chap. 20. 1. [13] Chap. 20. 22.
[14] Chap. 20. 25. Deut. 32. 50. [15] Chap. 21. 1, &c. [16] Chap. 21. 4. [17] Or, *heaps of Abarim.*

thaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [18][19]Abel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [20]When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [21]ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall [22]give the more inheritance, and to the fewer ye shall [23]give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* [24]pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

[18] Or, *the plains of Shittim.* [19] Chap. 25. 1. [20] Deut. 7. 2. Josh. 11. 12. [21] Chap. 26. 53. [22] Heb. *multiply his inheritance.* [23] Heb. *diminish his inheritance.* [24] Josh. 23. 13. Judg. 2. 3.

Verse 1. '*These are the journeys of the children of Israel.*'—It is evident that the stations mentioned in this chapter and elsewhere do not indicate *all* the places at which the Israelites encamped during a period of forty years. It is more probable that, in general, only those are mentioned where some considerable stay was made, and from which, as from a centre, they, like the Arabs, sent forth their flocks and herds for pasture, until the consumption of all the herbage within a reasonable distance, rendered a removal necessary. This was probably the case, in a peculiar degree, with regard to the names in the middle portion of the itinerary, the first and last routes being actual *journeys*, with a view to arrive at a particular place; whereas the long period after the sentence at Kadesh were literally 'wanderings,' with no determinate conclusion immediately in view. In considering the stations here enumerated, it will be convenient to divide them into four portions or journeys; namely—1. From Egypt to Sinai; 2. From Sinai to Kadesh; 3. The Wandering; 4. From Elath to Kadesh again, and thence to the 'Plains of Moab.'

I. *From Egypt to Sinai.*—This portion has been very fully illustrated in the notes to Exodus, where also the stations omitted there, but mentioned in this place, have been included in the survey. The following table will exhibit a synoptical view of the stations enumerated here and in Exodus, in the march from Egypt to the Red Sea.

	Exod. xii.-xix.	Num. xxxiii.
	From Rameses, xii. 37.	From Rameses, *v.* 5.
1	Succoth, xii. 37.	Succoth, *v.* 5.
2	Etham, xiii. 20.	Etham, *v.* 6.
3	Pi-hahiroth, xiv. 2.	Pihahiroth, *v.* 7.
4	Passage through the Red Sea, xiv. 22; and three days' march into the desert of Shur, xv. 22.	Passage through the Red Sea, and three days' march in the desert of Etham, *v.* 8.
5	Marah, xv. 23.	Marah, *v.* 8.
6	Elim, xv. 27.	Elim, *v.* 9.
7		Encampment by the Red Sea, *v.* 10.
8	Desert of Sin, xvi. 1.	Desert of Sin, *v.* 11.
9		Dophkah, *v.* 12.
10		Alush, *v.* 13.
11	Rephidim, xvii. 1.	Rephidim, *v.* 14.
12	Desert of Sinai, xix. 1.	Desert of Sinai, *v.* 15.

II. *From Sinai to Kadesh.*—This portion of the journey is disposed of in *v.* 16-18, where, however, some stations are omitted, which, to furnish a connected itinerary, must be supplied from other sources. This may be done thus, in continuation of the above table:

	Num. x.-xiv.	Num. xxxiii.
	From the Desert of Sinai, x. 12.	From the Desert of Sinai, *v.* 16.
13	Taberah, xi. 3; Deut. ix. 22.	
14	Kibroth-hattaavah, xi. 34.	Kibroth-hataavah, *v.* 16.
15	Hazeroth, xi. 35.	Hazeroth, *v.* 17.
16	Kadesh, in the desert of Paran, xii. 16; xiii. 26; Deut. i. 2-9. Hence they turn back to wander for thirty-eight years, Num. xiv. 25, etc.	

The comparison of the particulars given of this route in the different texts which bear upon it, as collated with the accounts of travellers, which have been ably digested by Dr. Robinson in the *American Biblical Repository* for 1832; by Laborde, in his *Commentaire Géographique sur l'Exode;* and by Raumer, in his *Beitrage zur Biblischen Geographie*, enable us to state the following results. After the Israelites had been about twelve months stationed among the Sinai mountains, they, at the Divine intimation, conveyed by the removal of the cloudy pillar from off the tabernacle, broke up their encampment, and took their departure. It would seem that they proceeded down Wady-Sheikh, having the wilderness of Paran before them, in a north-westerly direction; but having come to a gorge in the mountains, they struck into a N.N.E. direction, across a sandy plain; and then passed over the Jebel et-Tyh, which we have already described as intersecting the peninsula of Sinai, and came down the Wady-Zalakah to the station Taberah. This was their first regular encampment after leaving Sinai, and it took them three days to reach it. What name the place previously bore is not known; but it received that of Taberah (*burning*), from the miraculous fire which destroyed the murmurers in the outer parts of the camp. The next station, Kibroth-hattaavah, in like manner, derived its name

(*graves of lust*) from the plague inflicted on the people for their unreasonable complaints. The departure from Taberah is not mentioned, whence some have regarded these two as but different names for one station; but, in Deut. ix. 22, Moses speaks of the two places as distinct. Neither of those places have been identified; nor does it seem likely that names imposed by passing strangers would be allowed by the native wanderers of the region to supersede those which previously existed. Their next station was Hazeroth. This Burckhardt, and after him Robinson, think they find at Ain el-Hudherah. There is no foundation for this conjecture but in the resemblance of name, which must not blind us to the difficulty of fixing a station seemingly so advanced in the route to a point so little removed from Sinai. If they were three days in reaching Taberah, they were five days at least in reaching Hazeroth; but Ain el-Hudherah is not forty miles from their starting point, nor one-fourth of the whole distance from Sinai to Kadesh, which is described in Deut. i. 2 as eleven days' journey. Besides, Hazeroth is the station given in the early part of this book (in the texts referred to in the list) as next before Kadesh; and although there is a manifest lacuna between these two stations, we have no reason to suppose it so disproportionably great as to cover three-fourths of the whole journey between Sinai and Kadesh, or at all greater than the proportion of time would indicate. For these and other reasons we feel bound to reject Ain el-Hudherah as the representative of Hazeroth; for its adoption—standing as it does without any corroborating intimations, respecting other stations—tends much more to embarrass than to elucidate the difficulties of the route. Dr. Robinson, indeed, shews that its adoption would prove that the Israelites must have followed the nearest route to the eastern arm of the Red Sea, and so along the coast to Akabah; and thence probably through the Wady el-Arabah to Kadesh. Indeed, such is the nature of the country that having once arrived at this fountain, they could not well have varied their course so as to have kept aloof from the sea and continued along the high plateau of the western desert. Now this appears a very good reason for rejecting an allocation of Hazeroth involving such consequences; for it seems to us that it is the obvious intention of the sacred historian to intimate that they did *not* take the route by the sea and the Wady Arabah, but that of the western desert. In the texts referred to only two intervening stations are mentioned; but two others occur earlier; namely, 'Taberah' and the 'wilderness of Paran.' There are then four places, which we may arrange thus:—1. Taberah; 2. Kibroth-hattaavah; 3. Hazeroth; 4. Wilderness of Paran. Taberah is mentioned in ch. xi. 3. As to Paran, Dr. Hales and others put it first instead of last; and most of the maps of the journeys of the Israelites do the same. It is indeed said in ch. x. 12, that 'the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran.' But a little examination would have shewn that this is merely a general indication of the *direction* of the journey; as might indeed be suggested by the plural form 'journeys.' Further on (ch. x. 33), the particular account is resumed, and it is said that the host departed from the mount of the Lord three days' journey. It seems to be the place where they rested on the third day that was called 'Taberah' (*the burning*), because the fire of the Lord there destroyed the people when they murmured. The next place is called Kibroth-hattaavah (ch. xi. 34), which is the first mentioned in this chapter; the next Hazeroth (ch. xi. 35); and then, in ch. xii. 16, we read, 'the people removed from Hazeroth, and pitched in the wilderness of Paran.' The removal of the Paran station, from the first to the fourth in the list, does not therefore need any vindication. The wilderness of Paran is probably particularly mentioned in connection with Kadesh in this approach to it, for the very purpose of shewing that they did not come to it by the wilderness of Zin, which name seems to distinguish the Wady el-Arabah; and thus to indicate that they rather went along the other side of the hills which confine that valley on the west. In connection with this, there is this remarkable passage in Deut. i. 2,—('There are eleven days' journey from Horeb, by the way of Mount Seir, unto Kadesh-barnea.') By 'the way of Mount Seir,' we should rather expect the way up the great valley to be intended, and that this text designs to point out some difference between the road which was not and that which was taken. If, however, it applies to the road which was taken, as seems upon the whole most probable, we may understand that the hills on *both* sides of the valley were, in a general sense, called the mountains of Seir; and that the expression, 'by the way of Mount Seir,' means simply that the road lay along the mountains, whether in or out of the valley, and not straight through the desert of Paran (et-Tyh). A short stay seems to have been made at Hazeroth, which was rendered memorable by the family dissensions between Moses, Aaron, and Miriam. From this place they seem to have marched on from day to day, without again forming a regular encampment. This accounts for no other stations being mentioned in the large interval between Hazeroth and Kadesh, in which there must have been several halts, if no encampment. In fact the present chapter *does* give the names of many stations after Hazeroth, and before Kadesh; but by a careful consideration of circumstances, and especially of the texts (as cited in the table), which conduct the Israelites at once from Hazeroth to Kadesh, it becomes clear that these seemingly intervening stations refer to a second route, terminating in a second visit to Kadesh. The great number of stations enumerated in what is distinctly stated to have been but eleven days' journey, would alone be sufficient evidence of this. Dr. Robinson, who in his *Biblical Researches* takes the same ground, also observes—'They broke up from Sinai on the twentieth day of the second month in the second year of their departure out of Egypt, corresponding to the early part of May; they came into the desert of Paran, whence spies were sent up the mountain into Palestine, 'in the time of the first ripe grapes;' and these returned after forty days to the camp at Kadesh. As grapes begin to ripen in Judah in the month of July, the return of the spies is to be placed in August or September. The people now murmured at the report of the spies, and received the sentence from Jehovah that their carcases should fall in the wilderness. They were ordered to turn back into the desert 'by the way of the Red Sea,' although it appears that they abode 'many days' in Kadesh. The next notice of the Israelites is that in the first month they came to the desert of Zin, and abode again in Kadesh; here Miriam dies; Moses and Aaron bring water from the rock; a passage is demanded through the land of Edom and refused; and they then journeyed from Kadesh to Mount Hor, where Aaron died in the fortieth year of the departure from Egypt, in the first day of the fifth month, corresponding to a part of August and September. Here, then, between August of the *second* year, and August of the *fortieth* year of the departure from Egypt, in the first day of the fifth month, we have an interval of thirty-eight years of wandering in the desert. With this coincides another account. From Mount Hor they proceeded to Elath on the Red Sea, and so around the land of Edom to the brook Zered on the border of Moab; and from the time of their departure from Kadesh (meaning of course their first departure), until they came to the brook Zered, there is said to have been an interval of thirty-eight years. [Deut. ii. 1-14.]

III. *The Wandering.*—This period embraces the period of thirty-eight years, from the departure of the Israelites from Kadesh till their return thither, during which they lived in the desert, removing from station to station, without any ultimate destination, as circumstances required, and as the cloudy pillar indicated. It is a difficult question, whether we are to understand the verses 18-36, as intending to describe the principal stations during the thirty-eight years' wanderings, or the stages when, towards the end of that period, a definite object was again given to the journey. This question we do not think it necessary to investigate, and do not profess to decide. There are circumstances which favour both opinions: the first seems to be favoured by the fewness of the stations—sixteen; and by our being able to

recognise a definite object in *v.* 33, where, at Jotbathah, we again know with certainty where they are, and can trace them and their objects with considerable accuracy during the rest of their journeys. But, then, if this opinion be received, it is necessary to suppose a large hiatus of many years' wanderings between Rithmah and Rimmon-parez (*v.* 19). That is to say, that Moses, when he resumes the regular account, dates from the place, Kadesh, where a definite object ceased for a time, and then, without reckoning the intermediate and uncertain wanderings, resumes the account where the definite object was resumed. This will scarcely seem too violent an hypothesis to those who are acquainted with the principles of Hebrew computation. But we have still the option of the other alternative. If we adopt this, we have then to consider whether the stations here mentioned were consecutive stages of a progressive journey, or merely the principal places of encampment during a period of devious and arbitrary wandering. Very much has been written, to very little purpose, on this subject; and where the whole is so purely conjectural, we do not think it worth while even to state the different opinions which have been entertained as to the route which these stations indicate, and the places where they are to be found. Our own impression is, that if these names are to be understood of the whole period, they do not indicate any definite route—believing that the Israelites wandered to and fro through all the region of et-Tyh, frequently perhaps, in the course of the thirty-eight years, returning to the same stations, where they knew from experience that pasture might be found for the flocks. As to the identification of the names in this part, it does not seem that any certainty can be arrived at on the subject till we come to Elath, which, we learn from Deut. ii. 8 (see the note there), was one of the immediately previous stages to Ezion-geber, and is thought to be the same as the Jotbathah of *v.* 33. We *then* know where we are. For a notice of Ezion-geber, see 1 Kings ix. 26.

IV. *From Kadesh to the plains of Moab.*—The historical circumstances of this portion of the journey have been fully considered in the notes to the immediately preceding chapters, from ch. xx., and require no further notice. As we have more than one list of the stations of this portion of the journey, the following synoptical view of the whole will be serviceable:

Num. xx. 21; Deut. i. 2-10.	Num. xxxiii.
1 From Kadesh, Num. xx. 22.	From Kadesh, *v.* 37.
2 Beerosh Bene-jaakan, Deut. x. 6.	
3 Mount Hor, Num. xx. 22; or Mosera, Deut. x. 6, where Aaron died.	Mount Hor, *v.* 37.
4 Gudgodah, Deut. x. 7.	
5 Jotbah, Deut. x. 7.	
6 Way of the Red Sea, Num. xxi. 4; by Elath and Ezion-geber, Deut. ii. 8.	
7	Zalmonah, *v.* 41.
8	Punon, *v.* 42.
9 Oboth, Num. xxi. 10.	Oboth, *v.* 33.
10 Ije-abarim, Num. xxi. 11.	Ije-Abarim or Iim, *v.* 44, 45.
11 The brook Zered, Num. xxi. 12; Deut. ii. 13, 14.	
12 The brook Arnon, Num. xxi. 13; Deut. ii. 24.	
13	Dibon-gad, *v.* 45, now Diban.
14	Almon-diblathaim, *v.* 46.
15 Beer (well) in the desert, Num. xxi. 16, 18.	
16 Mattanah, xxi. 18.	
17 Nahaliel, xxi. 19.	
18 Bamoth, xxi. 19.	
19 Pisgah, put for the range of Abarim, of which Pisgah was part, xxi. 20.	Mountains of Abarim, near to Nebo, *v.* 47.
20 By the way of Bashan to the plains of Moab by Jordan near Jericho, Num. xxi. 33; xxii. 1.	Plains of Abarim, near to Nebo, *v.* 47.

But although we have inserted this comparative list in full, as usually given, we feel bound to protest against the unnecessary multiplication of apparent differences between the lists, by regarding as stations such places as Beer, Mattanah, Nahaliel, and Bamoth, which occur in Num. xxi. 16, 18, 19, and which are placed on the north side of the Arnon. Leaving out these, the list, so far as collected from the early portion of this book, differs little from that which the present chapter contains: and that they really should not be regarded as stations, in the usual sense of the term, will appear from the following considerations. Verse 13 of that chapter describes the Israelites as encamped on the other (the south) side of the Arnon; then follows a poetical passage in which the names in question occur, and which are never anywhere else mentioned as parts of the journey. Indeed the Israelites do not seem to have then crossed the Arnon, for it is immediately before said that they were on the south side of that river, and no mention is made of their having previously crossed; on the contrary, the Samaritan text has, *after* the poetry in which these names occur, the same passage which we find in Deut. ii. 24, namely, 'Rise ye up, take your journey, and pass over the river Arnon.' These places therefore belong to the south side, if they are stations; but there is no room there for them, the Hebrews being already on the Arnon: and if we allow them to be sought north of the Arnon, where are they to be fixed? Not between the Arnon and Dibon, the distance being so small; and between Dibon and Mount Nebo, where they are usually placed, they are not wanted, for the distance does not exceed eleven miles, and two stages are given to it in the present text (*vv.* 46, 47). This surely is quite enough without bringing in other intermediate stations, to make, in this short distance, nearly as many stages as miles. No doubt there were such places in the neighbourhood of the Arnon; but we can find no reason to think that they were stations on the journey. The names which are found in the present list, are noticed in the places where they first occur, as indicated in the table.

52. '*Pictures.*'—The word מַשְׂכִּית *maskith*, is the same that occurs in connection with 'stone' in Levit. xxvi. 1, where see the note.

55. '*Pricks in your eyes and thorns in your sides.*'—People in the East, in consequence of their light clothing, the exposed state of their feet, and the narrowness of the paths, have great dread of thorns, which are a much sorer inconvenience than many in this country would imagine. We have read of a traveller in Africa (Mollien) abandoning the native dress, which he had assumed, much on account of the insufficient protection it afforded against 'the thorns and briers of the wilderness.' The Arabs, in traversing their native deserts, are mostly provided with a pair of pincers for the express purpose of extracting the thorns from their feet. In India (as we learn from Mr. Roberts), those who carry the palankeen, or who travel in groups, often cry aloud, *Mullu! mullu!* —a thorn, a thorn! The sufferer soon throws himself on the earth, and some one, famous for his skill, extracts the thorn. Does a person see something of a distressing nature? he says, 'That was a thorn in my eyes.' A father says of his bad son, 'He is to me as a thorn.' 'His vile expressions were like thorns in my body.' A person going to live in an unhealthy place, or where there are quarrelsome people, is said to be going to the thorny desert.

CHAPTER XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then [1]your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the [2]side of the sea of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 [3]For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [4]Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

[1] Josh. 15. 1. [2] Heb. *shoulder.* [3] Chap. 32. 33. Josh. 14. 2, 3. [4] Josh. 19. 51.

Verse 2. '*The land of Canaan with the coasts thereof.*'—This chapter contains materials for a map; and a well-constructed map would form the best commentary upon it. Under this impression we shall not enter into any large details, but confine ourselves to a few occasional remarks and explanations. But it may be well to premise that the real difficulties of this chapter are much increased in our version by the want of minute topographical propriety in the translation. In such a description as this, the sense often entirely depends on which one out of several senses we may assign to a particular Hebrew preposition, the correct rendering of which, in many instances, required a larger measure of local knowledge than was possessed at the time our translation was made; and, indeed, than can well be said to be possessed at present. We shall therefore take the liberty of giving Dr. Geddes's translation of this

passage, which we consider particularly happy, and which claims the more attention from the fact that the learned translator has not, so far as we can perceive from his notes, any topographical theory calculated to exercise any influence upon his version. 3 'The south-*west* corner *of your southern boundary* shall be where the wilderness of Zin toucheth on the border of Edom; so that your southern boundary shall run eastward from the outmost point of the salt sea; 4 And winding about the south side of the heights of Akrabbim, shall pass on to Zin; thence extending to the south of Kadesh-barnea, it shall pass on to Hazar-addar, and thence to Azmon; 5 From Azmon the boundary shall wind about to the torrent of Egypt, and terminate at the great sea.' Thus much for the *south* border, which is more difficult to define than any of the others. From the general specification in verse 3 we learn the *breadth* of the southern boundary, namely, from the great desert valley of Zin to the Mediterranean, and this there is no difficulty in understanding; but the remaining verses, which specify where and how the boundary line is to be drawn between these two points, are not equally clear. The only two views we have met with on the subject, whether in maps or books, are these:—one of which draws the line just from the south of the Dead Sea to the supposed river of Egypt, at el-Arish, the ancient Rhinocolura—that is from N. lat. 31° 5′ to 31° 15′; while the other draws the same line from the Gulf of Akaba to the eastern or Pelusiac branch of the Nile. The text must now be necessarily obscure which admits so wide a difference in the interpretation. The former understands that the statement refers to the country actually occupied by the Jews; and the latter, that it comprehends the region southward over which, in the time of Solomon, their power for a time extended. The whole of the positions are fixed according to these views. Thus the 'ascent of Akrabbim' is fixed by one class of interpreters to the range of hills adjoining the Dead Sea on the south-west; whereas the other find it in the mountains of Akaba near the town at the head of the gulf of that name. We are strongly disposed to think that the truth lies between the two opinions. It is not likely that in this place Moses, who does not even take into account the country beyond Jordan, where the two tribes and a half were settled, should, in one direction only, speak with a view to the remote and future extent of Solomon's dominion. And still less was it likely that he, who had been so much troubled by the Egyptian tendencies of the people, and their inclination to return to Egypt, should fix their frontier in one place at the Nile. Besides, the topography of this chapter forbids this interpretation; for Kadesh-barnea is stated to be to the south of Akrabbim, and therefore, according to this theory, Kadesh-barnea must have been in the peninsula of Sinai!—an opinion which no one has ventured to advocate, though it necessarily results from advocated opinions. Thus, in perfect conformity with the sacred text—particularly of the Hebrew text itself—we avoid the difficulties of the larger, and intangible boundary on the one hand; and, on the other, add to the limit commonly assigned (and properly, so far as the actually settled country is concerned) a district, which not being wholly desert, might furnish useful pastures to the southern tribes, while at the same time it gave them on their weakest border a frontier of open country, such as most people desire to possess in similar circumstances, and the right to which, properly asserted, would enable them to exclude strangers or enemies from establishing themselves in the immediate vicinity of their cultivation and their towns. This consideration alone would, in our opinion, sanction the conclusion to which we have been led, even with weaker corroborations than we have been enabled to adduce.

6. '*The great sea.*'—The Mediterranean is the only western border recognised in this verse. It is properly called 'great,' as contrasted with the smaller seas and lakes known to the Jews, namely, the Red Sea, the Dead Sea, and the Sea of Chinnereth, or of Galilee. The territory actually possessed, however, was not so simple and distinct as here defined, since the Israelites desisted from expelling the Canaanites and Philistines, and left them in possession of some important points on the coast. David first executed the intentions of the lawgiver in this matter; but even he seems rather to have subdued than dispossessed them. We shall see the consequences of this neglect as we proceed; for, as Michaelis remarks, 'The clear possession of the sea coast is of infinite consequence to a state established in Palestine, even though it carry on no commerce; for without it the boundary can never be secure.' The consequences of this neglect fully verified the prophecy in *v.* 55 of the preceding chapter. It is to be observed that even David made no attempt against the Phœnicians, known in Scripture as 'the people of Sidon and Tyre,' who occupied the northernmost portion of the coast; but that, on the contrary, both he and Solomon were on the most friendly terms with the sovereign of Tyre. As the Sidonians are never mentioned in the list of the nations to be dispossessed and exterminated, it has been questioned whether it was at all the intention of Moses that they should be disturbed in their small but important domain, or whether, indeed, the ancient and more northern territory of Sidon was included within the northern limit assigned in this chapter to the Promised Land. We find, however, in Josh. xix. 28, 29, that the boundary of Asher was to reach '*unto* great Zidon;' but we might understand this not to *include* Sidon, were it not that it is afterwards mentioned, to the reproach of that tribe, that it had not expelled the inhabitants of Sidon (Judg. i. 31). We are therefore left to infer, that from their not being expressly mentioned in the Pentateuch among the devoted nations, the Israelites may have felt it more at their option than in other instances to leave them undisturbed, and even to cultivate amicable relations with so ingenious and enterprising a people, whose commerce and manufactures may have been of considerable benefit to themselves. And although the Lord does not say in the Pentateuch (to which the Jews have always paid more particular attention than to the rest of their Scriptures), that the Sidonians were to be driven out, he does say so in Josh. xiii. 6, where, however, the 'Zidonians' may very properly mean, not the inhabitants of Sidon itself, but the Sidonian colonies in Mount Lebanon. But we must defer some further considerations on this subject to the texts with which they are more immediately connected.

7—9. '*And this shall be your north border,*' etc.—We here give, as before, Dr. Geddes's reading of these verses: 'Your northern boundary shall be as followeth: From the great sea ye shall draw a line to the summit of Mount *Lebanon;* and from the summit of Mount *Lebanon* ye shall draw a line the way to Hamath, and the boundary shall extend to Zedad; thence it shall pass on to Ziphron, and terminate at Hazar-enan: such shall be your northern boundary.' The principal improvement in this version is the substitution of 'Mount Lebanon' for 'Mount Hor,' the occurrence of which name on the northern frontier, after having already found it, or another of the same name, beyond the southern, is well calculated to perplex the reader of the English Bible. The words rendered 'Mount Hor' in the common version, and 'Mount Lebanon' by Geddes, are הֹר הָהָר *hor ha-hor; hor* means 'mountain,' and our translators so render the first *hor*, but regard the other as a proper name. Literally, however, it is 'the mountain of the mountain,' which, according to the usage of the Hebrew language, means 'the eminent mountain,' or, 'the double mountain,' as Dr. Hales understands. This palpably means Lebanon, which it would be surprising to find omitted, as in our version, in a description of the northern boundary. But Lebanon occurs by name in Josh. xiii. 5, in such a sense as to shew that 'the mountain of the mountain' can mean no other than Lebanon. No doubt the names here specified all indicate different places along the different parts of the two ranges of Lebanon, which were required to form a northern frontier. For although it is not necessary to suppose that

it extended far into them, we cannot admit that, in the extent necessary to cover the breadth of the land, the limit anywhere fell short of the mountains.

10. '*East border.*'—This is so clear as to need little explanation. The northern boundary being rather higher than the source or sources of the Jordan, two towns are mentioned (Shepham and Riblah) to guide the boundary line thither. 'Ain' עַיִן probably denotes the commencement of the Jordan, understanding the word not as a proper name, but resolving it into its meaning, 'fountain' or 'source.' After this the boundary is formed by the Jordan, the Sea of Chinnereth, the Jordan again, and the Dead Sea: the small portion of eastern frontier, from thence down the ancient valley of the Jordan to below Kadesh, was mentioned in the account of the southern frontier, and is not repeated here. It is observable that the line is drawn along the *east* side of the Jordan and the seas, so as to place these waters in the portion of the western rather than the eastern tribes.

CHAPTER XXXV.

1 *Eight and forty cities for the Levites with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 [1]Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* [2]six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to [3]them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which [4]he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [5]When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person [6]at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 [7]And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him [8]with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by [9]laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly [10]without enmity, or have cast upon him any thing without laying of wait,

[1] Josh. 21. 2. Josh. 20. 2. [2] Deut. 4. 41. Josh. 20. 2, and 21. 3. [3] Heb. *above them ye shall give.* [4] Heb. *they inherit.* [5] Deut. 19. 2. [6] Heb. *by error.* [7] Exod. 21. 14. [8] Heb. *with a stone of the hand.* [9] Deut. 19. 11. [10] Exod. 21. 13.

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [11]he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [12]mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 ¶ Moreover ye shall take no satisfaction for the life of a murderer, which *is* [13]guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for blood it defileth the land: and [14]the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

11 Heb. *no blood* shall be *to him.*
12 Deut. 17. 6, and 19. 15. Matth. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.
13 Heb. *faulty to die.*
14 Heb. *there can be no expiation for the land.*

Verse 2. '*Give unto the Levites . . . cities to dwell in.*'—For some particulars concerning these cities, and also concerning the six appropriated as cities of refuge, as well as for illustrations of the principle and practice of asyla for involuntary criminals, we refer to the notes on Josh. xx. and xxi., wishing, in the present chapter, to confine our attention to the remarkable particulars concerning blood-revenge which it brings under our notice.

12. '*Refuge from the avenger.*'—The object of the ensuing regulations is obviously to guard against the evils and abuses of a practice which remains to this day exceedingly prevalent in the East. This was the usage which rendered it a point of honour, indispensable and remorseless, for the nearest relative of a person slain to become the 'avenger of his blood,' and to rest not until he had destroyed the slayer. Moses is evidently legislating on existing usages.

The character and function of 'the avenger' (גֹּאֵל *goël*, *v.* 12), or, more fully, 'the avenger of blood' (גֹּאֵל הַדָּם *goël had-dam*, *v.* 19, seq.), are alluded to as already well understood; and the desire is manifested throughout to save the slayer from the blind rage of the goël, until the case could be properly investigated: and then, if the offending person proved to have been guilty only of manslaughter, he received protection, whereas, if a murderer, the goël was allowed to execute his avenging office. We think that the practices now found among the Bedouin Arabs afford the most striking illustrations of the circumstances for which this chapter provides, and of the mischiefs it is intended to obviate. The custom of *thar*, or blood-revenge, appears to have undergone little alteration from the most ancient times, the law of the Koran having rather sanctioned than modified the usages which were existing before the time of Mohammed. This fact renders the illustration derived from this source the more appropriate. It is evident that the law before us restricts the avenger to the pursuit of the actual offender. This is not the case among the Arabs, who consider his whole family responsible for the deed, and who regard the blood of a superior member of that family as much a satisfaction as that of the person by whom blood has been shed. There is, indeed, a rule of limitation, but one awfully wide and comprehensive; as, for instance, when a person is killed, the persons liable to vengeance are all those whose fourth lineal ascendant is at the same time the fourth lineal ascendant of the actual homicide; and so also the right to exact vengeance is enjoyed by all those whose fourth lineal ascendant is also the fourth lineal ascendant of the person slain. Besides this, the lineal descendants of all those who were entitled to revenge at the moment of the slaughter inherit this right from their parents; and the liability to vengeance descends in the same manner to the latest generations, whilst the matter remains unsettled. The only way in which it can be settled is, either by the pursued family sacrificing the criminal to the avenger, or by their agreeing to pay a heavy compensation, called 'the price of blood:' but this blood-fine the avenger may refuse to accept, rather choosing to obtain blood for blood. The family of the offender may also refuse either of the alternatives; but whatever cause prevents a settlement, there can be no peace, truce, or alliance between the families who have thus a blood-feud between them; and this is sometimes the case even with whole tribes, ever ready, as the tribes are, to espouse the quarrels of their members. A man whose relation has been killed, has scarcely any other option than to assume the office and claims of an avenger; for he is held to be disgraced for ever if he does not. So in Antar, a man of the tribe of Codhâah thus addressed Gheidac, whose father had some time before been slain by Antar: 'O Gheidac! thou art a marked man; it does not become *thee* to behave so haughtily towards the horsemen, when thou hast not yet revenged the murder of thy father: how canst *thou* presume to boast over the brave and the valiant?' The avenger, if blood only will satisfy him, esteems all means lawful by which the homicide may be destroyed; only he may not be molested while he is a guest in the tent of a third person, nor even if he takes refuge in the tent of his

deadly foe. The full effect of the Mosaical regulation, discriminating between murder and manslaughter, will be also better apprehended, when it is recollected that Arabian practice does not usually make such distinction: it is life for life, blood for blood, however the life were taken and the blood were spilt. Thus even life lost in fair and open battle, if he who took that life be known, obliges the near relative of the deceased to assume his avenging office. This has one good effect, that it tends to render the frequent frays and battles between different tribes nearly bloodless; for in Arabia a man dreads nothing more than to become involved in a blood-feud.

Moses, by forbidding the goël to bargain with a real murderer, in order to let him go free for a certain consideration, or even for allowing the manslayer to quit the city of refuge, recognises the existence of such a practice, and proceeded very differently from Mohammed, who gave his sanction to this custom, which he also found already existing. In point of fact, affairs of blood are now in Arabia usually made up, in the end, by a heavy blood-fine payable to the avengers. It is not honourable for them, however, to make the first overtures at a compromise; and very often the avenger is not brought to yield to such a compromise till the third or fourth generation. The price of blood is usually offered at once by the homicide and his friends; but if the avenger will not enter into a compromise, he is obliged to allow a grace of three days and four hours, during which he may not attempt the lives of any of the persons whom, according to the rule we have mentioned, usage exposes to his vengeance. They avail themselves of this opportunity to remove to another tribe. The several tribes always grant their protection to such fugitives from other tribes; but the avenger is not precluded by this removal from taking measures to enforce his revenge when opportunity offers. Exiles of this sort are found in almost every camp, and remain until their relations are enabled in the end to effect a compromise. The extent to which the claim for blood operates may be estimated from the fact, that so many as a hundred tents are sometimes removed on account of a single slaughter—all, of course, belonging to persons whose lives were exposed to the avengers.

As to the price of blood, it varies in different tribes and at different times. Among the Aenezes it is fifty female camels, one *deloul*, or camel fit for mounting, a mare, a black slave, a coat of mail, and a gun. The mare, the slave, and the gun are never dispensed with, but the full number of camels is rarely required.

After this account of the actual practices among the Arabian people, it will be interesting to observe to what extent these practices were sanctioned by the Arabian lawgiver; and this will also enable us to distinguish the difference in the means by which the same or nearly the same apparent end was sought to be attained. We quote the Mischat-ul-Masabih, which is more full on the subject than the Koran, and of equal authority in Mohammedan law. We condense, in our own words, where necessary. Wilful murder, adultery, and apostacy, are the only crimes for which a Moslem ought to be punished with death. Fathers are not to be punished for the crimes of their children, nor children for those of their parents, either in this world or in futurity. This clearly discountenances the hereditary blood-fends which we have noticed. And this indeed is still more expressly said in the Koran itself, where the avenger is told 'not to exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person that killed him.' The law allowing compromise is: 'He who kills another intentionally, shall be given up to the family of the killed; then if they wish it they may kill him in retaliation; and if they like it they may take *Dïät* (the price of blood) from him; which is one hundred camels, thirty of four years old, thirty of five years old, and forty with young: and he may make his peace with them for less if he can.' Again: 'Whoever is killed or wounded, then his family, if the former, and himself if but the latter, has an option of one of these three things: he may either take retaliation, or forgive, or take *Dïät*: but then, if he wishes any other thing besides these three:—for example, if he has forgiven, and afterwards asked for retaliation or *Dïät*, then for him is the fire everlasting.' Further on mercy is thus inculcated: 'There is no man who is wounded, and pardons the giver of the wound, but God will exalt his dignity and diminish his faults.' The fine for accidental homicide is very severe, being one hundred camels, forty with young. We see the same apparent severity, differently exhibited, in the law of the text; and in both instances it was probably intended, not only to inculcate a respect for the life of man, but to lessen the inducement for the blood-avenger to pursue his victim beyond the adequate punishments thus provided. It is afterwards explained that the price of blood might be paid with other cattle than camels, or with goods, or money: but the price of camels was to form the standard amount, that is, whatever might be the value of camels at a particular time, the price of a hundred was to form the price of blood. For killing an infidel, a Moslem was on no account to be put to death; and although he must pay a blood-fine, it was to be only half the amount of the fine for slaying a Mohammedan.

We have preferred to dwell on the Arabian usages, as appearing best calculated to illustrate the state of things which the law of this chapter seems to have been intended to meet. In some other countries, more under the law than Arabia, but where the same principle operates, the practice has been settled on a footing more in coincidence with that which is established in this chapter. This shews that these people either took their improved practice from the law of Moses, or else were enabled themselves to perceive the fitness of a practice determined so many ages before by that law. Thus, in Persia, the avenger cannot act in the first instance, but must carry his complaint to the proper authorities, who examine the case; and if the guilt of murder is by sufficient witnesses fixed on the offender, he is consigned to the avenger, who has full power either to kill him, to forgive him, or to exact the price of blood. This option was wisely withheld from the Hebrew avenger by the law of the present chapter. To have attacked the popular notion of honour absolutely, would probably have rendered the new law inoperative. Something therefore was conceded to it, in allowing the goël to become the executioner, and by rendering it not unlawful for him to slay the homicide who had not fled to the places of refuge or was found beyond their limits. Yet so much good was obtained, that the goël could but very rarely kill an innocent man, and that a judicial inquiry usually preceded the exercise of his revenge. And this inquiry had the advantage that, even when it terminated in condemnation, it was calculated to prevent the murderer's family from seeking vengeance on the avenger; for most people would feel that no injustice had been done. Thus alternate murders on either side, for many generations, till the respective families were nearly or quite extirpated—as we sometimes see in Arabia and elsewhere—would no longer be likely to occur. Judging from the subsequent history, it would seem that the object of this law was completely attained; for we read of no examples of family feuds and the enmities proceeding from the avengement of blood, or of murders either openly or treacherously perpetrated under the national idea of honour; although the history of Joab furnishes two instances in which it was used as a pretext. On the subject of this note, further information will be found in Michaelis's *Commentaries*, the *Koran*, Sale's 'Preliminary Discourse,' and chaps. ii. and xvii.; *Mischat-ul-Masabih*, book xiv.; Fresnel's *Histoire des Arabes avant l'Islamisme*; Burckhardt's *Notes on the Bedouins*; Niebuhr's *Voyage en Arabie*; D'Arvieux's *Travels in Arabia*; Malcolm's *History of Persia*, etc. Numerous references might be added, from the accounts of travels in various countries, to the usages to which we have here adverted.

CHAPTER XXXVI.

1 *The inconvenience of the inheritance of daughters 5 is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.*

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, [1]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe [2]whereunto they are received; so shall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them [3]marry to whom they think best; [4]only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall [5]keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 [6]For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married [7]into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

[1] Chap. 27. 1. Josh. 17. 3. [2] Heb. *unto whom they shall be.* [3] Heb. *be wives.* [4] Tob. 1. 9. [5] Heb. *cleave to the tree*, &c. [6] Chap. 27. 1. [7] Heb. to some that were *of the families.*

Verse 13. '*Plains of Moab.*'—The territory of Moab lay south of the Arnon, and yet these 'plains' are obviously to the north of that river 'by Jordan near Jericho.' This is accounted for by the fact that the Moabites had formerly possessed territories to the north of the Arnon, from which they had been driven out by the Amorites, the defeat of whom, under their king Sihon, by the Israelites, threw all the fine tract of country between the Arnon and the Jabbok into their possession, forming their first conquest of territory. The 'plains of Moab,' although on the north side of the Arnon, then, retained the name of the occupants previous to the Amorites. As the Israelites did not go to the Jordan while Moses lived, and Mount Nebo was the most advanced station in his lifetime, we are of course to understand the indication 'by Jordan near Jericho' in the general sense of neighbourhood, or vicinity. Burckhardt, with a fair degree of probability, assigns the denomination to a considerable plain which occupies the greater part of the country between Mount Nebo and the Arnon, and which is enclosed between it and a small river called the Wale. This tract is now called el-Koura, a term often applied to plains in Syria. The soil at present is very sandy and unfertile. The Wale joins the Arnon at about two hours' journey from the Dead Sea.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

THE common Hebrew title of this book is, as usual, formed from the commencing words אֵלֶּה הַדְּבָרִים ELLEH HAD-DEVARIM, 'these the words;' but it is also very usually known by the title of מִשְׁנֵה הַתּוֹרָה MISHNEH HAT-TORAH, 'repetition of the law.' This last title has been copied in the Septuagint, ΔΕΥΤΕΡΟΝΟΜΙΟΝ (from δεύτερος νόμος, *second law*), whence the Vulgate DEUTERONOMIUM, and our own Deuteronomy, which bear the same signification. This title sufficiently characterises the contents of the book, which comprises a series of addresses delivered by Moses to the assembled Israelites in the second month of the fortieth year of their wandering through the desert, when he knew that he was shortly to be taken from them, and when they were preparing to enter the promised land. It is of the nature of a parting legacy to the people who had so long been the objects of his care; and the tone is perceptibly different from that of the other books of the law, being less that of a legislator and more that of a father addressing the children who had grown up under his eye. The peculiar attraction imparted to the book by this more distinct production of the speaker in his individual character, is much assisted by his addressing them in the first person, which is not the case in the other books of the law (i. 6; ii. 17; iv. 8; ix. 13; x. 3).

Copious analyses of the contents of the book have been given by Hävernick and other writers; but it suffices here to indicate that, in the discourses of which it is composed, Moses, by reference to the experience which the Israelites have already had of the mercies, the judgments, and the miracles of God, admonishes them to obey him, and to observe the laws which he has given to them. He then in part repeats the laws previously given, and in part delivers new ones, suited to the new circumstances upon which they were about to enter. Finally, he gives a solemn sanction to his legislation, appoints Joshua to be, after his own death, their leader; and after giving reminiscences, warnings, in a most admirable and spirited address, he casts one glance into the beloved land which was shut to him, and then mysteriously departs from the scene.

The very characteristic and appropriate distinctions between this and the other books of the law have been urged as arguments against the authenticity of Deuteronomy. This has been ably met by the production of not a few indications, the more valuable for being indirect, which point to the Mosaical origin of the book. Such are the numerous notices concerning nations with whom the Israelites had then come in contact, but which after this period disappear from the pages of history. The appellation 'mountain of the Amorites' applied throughout the book to the mountains of southern Palestine, while even in the book of Joshua, soon after the conquest of the land, they take the name of the 'mountains of Judah.' The observation in ii. 10, that the Emim had formerly dwelt in the plain of Moab, and that they were a great people like the Anakim, which, like others, is a notice exceedingly proper to the Mosaical period, but which would have been a piece of obsolete archæology at any later date. This is also remarkable for its accordance with Gen. xiv. 5: the same may be said of the detailed account of the Horim and their relation to the Edomites (ii. 12); of the account of the Zamzummim in ii. 20, 21, one of the earliest races of Canaan, which are not elsewhere mentioned; and the circumstantial account of the Rephaim ('giants') in iii. 11, etc. Other indications that the standing point of the author of Deuteronomy was in the time of Moses, are furnished by such passages as the comparison in xi. 10-12, between the countries of Canaan and Egypt, with the latter of which the author is obviously well acquainted; by detailed descriptions (viii. 7, sq.) of the fertility and products of Canaan, which would have been superfluous at a later period. Regulations are also given respecting the conquest of that country (xii. 1, sq.; xx. 1, sq.), to which the same observation is applicable.

One of the most remarkable characteristics of the book is afforded by the manner in which many laws from the preceding books are partly repeated and enforced with fresh energy, partly modified,

and partly abolished altogether, according to the contingencies of the time, or in proportion as the new aspect of affairs among the Jews rendered such measures necessary: compare, for example, Deut. xv. 17 with Exod. xxi. 7; Deut. xii. with Lev. xvii. No subsequent writer in Scripture assumes such an authority of making modifications of the law. On the contrary, all the sacred literature of the subsequent periods is in a certain degree founded upon the Pentateuch, and reflects its influence. Indeed, the law itself stringently forbids that anything should be taken from it or added to it; and this prohibition is repeated in Deuteronomy itself (iv. 2; xiii. 1). Much stress has been laid by some writers upon the discrepancies which have been alleged to exist between this and the other books of Moses. These are duly examined in the ensuing notes, from which it will appear that there is not one of them which does not admit of very satisfactory explanation.

There is no separate version of Deuteronomy or commentary upon it; but there are several treatises on the subjects of the book, most of which are named in the ensuing notes.

CHAPTER I.

1 *Moses's speech in the end of the fortieth year, briefly rehearsing the story* 6 *of God's promise,* 13 *of giving them officers,* 19 *of sending the spies to search the land,* 34 *of God's anger for their incredulity,* 41 *and disobedience.*



THESE *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against [1]the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 [2]After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto [3]all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have [4]set the land before you: go in and possess the land which the LORD sware unto your fathers, [5]Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 [6]Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, and [7]made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and [8]judge righteously between *every* man and his brother, and the stranger *that is* with him.

17 [9]Ye shall not [10]respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of

[1] Or, *Zuph.* [2] Num. 21. 24. [3] Heb. *all his neighbours.* [4] Heb. *given.* [5] Gen. 15. 18, and 17. 7, 8. [6] Heb. *Give.* [7] Heb. *gave.* [8] John 7. 24. [9] Levit. 19. 15. Chap. 16. 19. 1 Sam. 16. 7. Prov. 24. 23. [10] Heb. *acknowledge faces.*

the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and [11]I took twelve men of you, one of a tribe:

24 And [12]they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have [13]discouraged our heart, saying; The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the [14]Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 [15]Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 [16]Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath [17]wholly followed the LORD.

37 [18]Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, [19]We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and [20]went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

11 Num. 13. 3. 12 Num. 13. 24. 13 Heb. *melted*. 14 Num. 13. 28. 15 Exod. 13. 21. 16 Num. 14. 23.
17 Heb. *fulfilled* to go *after*. 18 Num. 20. 12, and 27. 14. Chap. 3. 26, and 4. 21, and 34. 4. 19 Num. 14. 40.
20 Heb. *ye were presumptuous and went up*.

Verse 1. '*The Red sea.*'—The word 'sea' (יָם *yam*) does not occur in the original, as the Italics denote, and the word סוּף *suph* does not mean *red*. Unquestionably, when the two words come together they denote what we call the Red Sea; but when one of them only occurs, it is rather too much to conclude that the Red Sea is intended. Besides the Israelites are not at present near the Red Sea, but in the plains of Moab, not far from the eastern banks of the Jordan. *Suph* is, therefore, probably the proper name of some place in this neighbourhood.

— '*Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.*'—Two of these names, Paran and Hazeroth, occur also in the list of stations in the wilderness, and the whole are therefore thought by many, very inconsiderately, to have been such stations; the other names, which do not occur, being assigned, without the least authority—Tophel to Kibroth-Hattaavah, Laban to Libnah, and Dizahab to Ezion-gaber. It is clear, however, that Paran is not here the wilderness of Paran, but, like the others, a place somewhere on the frontiers of the country in which the Israelites now were, which was 'in the plains of Moab,' near the southern extremity of the Dead Sea. Those rabbins who adopt the above opinion, exhibit its untenable character by throwing in a clause between each name, in order to convey the sense, that Moses spoke, on the other side of Jordan, of what had happened at the several places mentioned: and indeed this is the only way of overcoming the difficulty which these names occasion in this place, if we suppose them to be the same that have already been under our notice.

2. '*There are eleven days' journey,*' etc.—See the notes on Gen. xxxi. 33, and Num., in the note to ch. xxxiii. 1.

6. '*In Horeb.*'—It has been remarked as a discrepancy, that the Sinai of the other books is always called Horeb in Deuteronomy. But this is met by the note in Exod. xix. 2, where it is shewn that Horeb is the general name of the whole mountain, and Sinai is the special name of a particular part of it. This distinction is indeed scrupulously observed every where in the Pentateuch. The name Sinai is, however, not wanting in this book; for we find it in ch. xxxiii. 2.

10. '*As the stars of heaven for multitude.*'—This has been objected to, or at least ridiculed. At the most it would be but an Oriental hyperbole, similar to that comparing the number of the Hebrews to the sands of the seashore. But it is not even a hyperbole. In Gen. xv. 5, we read, 'He (the Lord) brought him (Abraham) forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.' From this it is clear that the visible stars are intended. Their number doubtless seemed both to Abraham and Moses, as to every one else, immensely greater than it really is: but it is now well known that the number of stars visible to the naked eye, in both hemispheres, does not exceed three thousand. The original promise to Abraham, to which Moses here alludes, had therefore been far more than fulfilled—the number of the Israelites, counting only the adult males, having been more than 600,000 at the recent census.

44. '*The Amorites which dwelt in that mountain.*'—In the primary relation of this circumstance (Num. xiv. 43) the Amalekites, and not the Amorites, are mentioned. This has been pointed out as one of the discrepancies between the present and the other books of the law. But it has been overlooked that in the sequel of this very passage alluded to, 'the Canaanites which dwelt in that hill,' whom we know from their geographical position to have been Amorites, are described as acting with the Amalekites, and taking, as it would seem, the principal part which is here ascribed to them. In the present text those are more precisely indicated as Amorites, who in the earlier notice are more generally mentioned as Canaanites.

— '*Chased you, as bees do.*'—Although the power of these courageous insects is too well known to render any persons willing to expose themselves to the effects of their resentment, strong demonstrations of that power are so rare in this country as to render this comparison apparently undignified. But it is not really so. The ancient writers always speak of the bee as a very formidable adversary. Aristotle and Pliny, in particular, dwell on its courageous character, and on the great power of its sting, by which the largest animals, even horses, may be and have been destroyed. The latter writer states that, in some districts of Crete, they were so troublesome as to expel the inhabitants; and Ælian mentions, that some places in Scythia, beyond the Ister, were formerly inaccessible on account of the swarms of bees by which they were infested. Other ancient writers mention sieges, in which the assailants were repelled by the besiegers opposing their assaults with swarms of bees. The text, however, seems in a particular manner to allude to the fury of bees when disturbed in their hive. The Israelites went up into the hill of the Amorites, purposing to dispossess them; but, like bees disturbed in their hive, the Amorites rushed upon them and chased them off, pursuing them afar. This will appear the more strongly if we adopt the addition which is found in the ancient Syriac version, in the Targum of Onkelos, and in some Arabic manuscripts, which read, 'Chased you as bees that are smoked,' or irritated by smoke—allusive to the very ancient, and still subsisting, process of applying smoke to expel bees from their hives, when their rage is terrible to those who are exposed to its effects. We may cite one or two 'modern instances' to illustrate these old statements. Loyer, the French superintendent of missions on the coast of Guinea, describes an attack made by the Dutch, with a squadron of four vessels, upon a fort which the French had erected on the Gold Coast. After some vigorous firing on both sides, the besieged were obliged to discontinue the use of their cannon, having but a little powder remaining, which they thought it prudent to reserve for their small arms. In this state of affairs, the fort being still vigorously plied with shot from the ships, an accident occurred, which threatened the ruin of the besieged, but which was instrumental in delivering them from the very alarming situation in which they were placed. There was in the fort a large hive of bees, which being suddenly upset by a cannon-shot from the ships, the enraged insects assailed the garrison with such fury that the soldiers fled in all haste from the fort. The Dutch, supposing the defence abandoned, landed fifty men to take possession; but these were so warmly received by the negro allies of the French, and by the French themselves, who had by this time recovered from their panic and re-entered the fort in another place, that, out of the fifty, thirty-nine were killed, and the rest taken prisoners. This so discouraged the besiegers, that they immediately weighed anchor and abandoned the undertaking. (*Histoire Générale des Voyages*, ii. 411.) Mungo Park also relates an incident of a similar description, which occurred at a place very appropriately called Bees' Creek, where his party one day halted. Some of the people went in search of wild honey, and unfortunately disturbed a large swarm near their resting-place. 'The bees came out in immense numbers,' continues Park, 'and attacked men and beasts at the same time. Luckily most of the asses were loose, and galloped up the valley; but the horses and people were very much stung, and obliged to scamper in all directions. The fire, which had been kindled for cooking, spread, and set fire to the bamboos; and our luggage had like to have been burnt. In fact, for half an hour, the bees seemed to have completely put an end to our journey. In the evening, when the bees became less troublesome, and we could venture to collect our cattle, we found that many of them were very much stung and swelled about the head. Three asses were missing; one died in the evening, and one the next morning, and we were forced to leave one at Sibikillin—in all, six; besides which, our guide lost his horse, and many of our people were much stung about the face and hands.' (*Travels*, ii. 37, 38.)

CHAPTER II.

1 *The story is continued, that they were not to meddle with the Edomites,* 9 *nor with the Moabites,* 17 *nor with the Ammonites,* 24 *but Sihon the Amorite was subdued by them.*

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, [1]no, not so much as a foot breadth; [2]because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 ¶ And the LORD said unto me, [3]Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 [4]The Horims also dwelt in Seir beforetime; but the children of Esau [5]succeeded them, when they had destroyed them from before them, and dwelt in their [6]stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I,* and get you over [7]the [8]brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: [9]begin to possess *it,* and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 [10]Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in

[1] Heb. *even to the treading of the sole of the foot.* [2] Gen. 36. 8. [3] Or, *Use no hostility against Moab.* [4] Gen. 36. 20.
[5] Heb. *inherited them.* [6] Or, *room.* [7] Num. 21. 12. [8] Or, *valley.* [9] Heb. *begin, possess.* [10] Num. 21. 21, 22.

Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 [11]Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed [12]the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

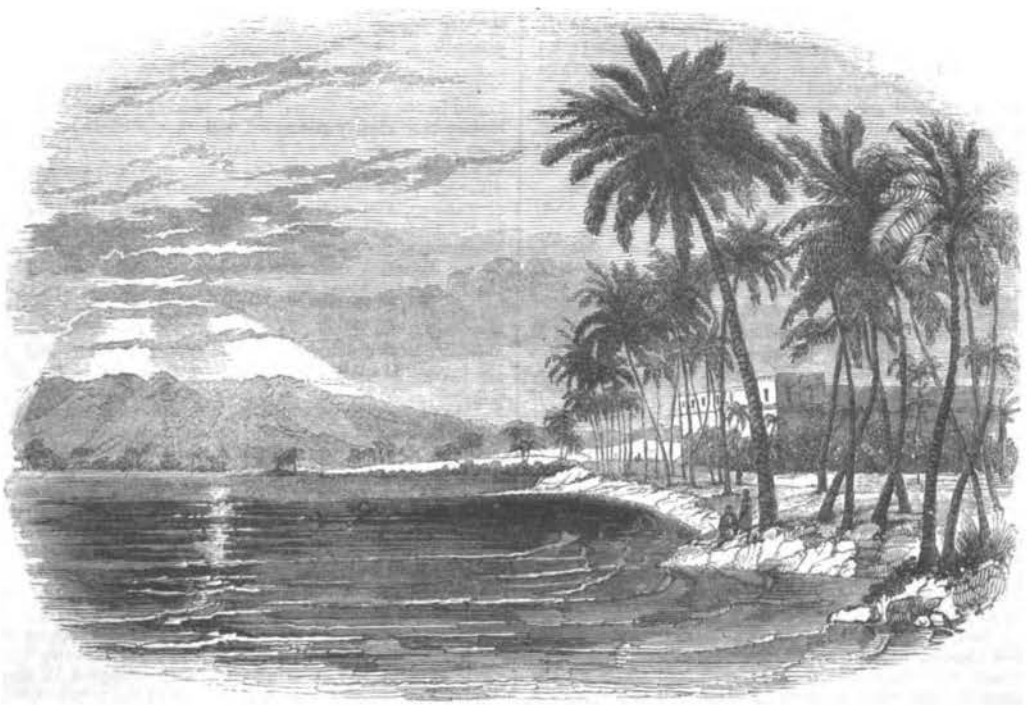
37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

11 Num. 21. 23. 12 Heb. *every city of men, and women, and little ones.*

Verse 8. '*Elath.*'—This place is called by a great number of names, which are chiefly formed by alterations in the vowels, the essential consonants being generally retained. The most conspicuous of these names are Elath Eloth, Ailah, Æla, Ælana, from which last name the denomination Ælanitic was conveyed to the whole gulf, at the northern extremity of which it was situated. Indeed, the modern town of Akabah, by which it has been succeeded, and which stands on or near the same site, has succeeded also to the distinction of giving a name to the eastern arm of the Red Sea, which is at present called the Gulf of Akabah. Elath seems to have been in its origin a port of the Edomites on this gulf (see the note on Gen. xxxvi. 9); and as a port it long continued a place of considerable importance, being, as it were, the key to the commercial relations carried on through that arm of the Arabian Gulf. Yet, as Ezion-gaber is noticed, here and elsewhere, contemporaneously with Elath, and is still more decidedly indicated as a seaport, we venture to think that Ezion-gaber did not, as some conceive, *succeed* Elath as the port; but that it was the naval station, while Elath was the proper *entrepôt* and seat of commercial relations. There appears no other hypothesis which so well reconciles *all* statements, and solves any little difficulties which may attend the question. Into this question, or indeed into the commercial character of Elath and Ezion-gaber, we do not now intend to enter, as it will more properly come under our notice hereafter. We may here, however, mention the leading facts in its history. When David conquered Edom, he took possession of Elath, and he, as well as his son Solomon, availed themselves of this advantage to engage in maritime commerce. The Edomites, however, seem never to have lost sight of the importance of this station, and, after 150 years, they succeeded in regaining possession of it, in the reign of Joram (2 Kings viii. 20). It was, however, retaken by Azariah (ch. xiv. 22); but under his grandson Ahaz the Edomites captured it again (ch. xvi. 6), and it was not afterwards recovered by the Jews. It subsequently fell into the hands of the Ptolemies; and the change of the course of trade from Tyre to Alexandria seems to have greatly affected its commercial importance, as the trade conducted through the Arabian Gulf then naturally passed up its western arm. It then successively passed to the Romans, the Greek emperors, the Arabians, the sultans of Egypt, and the Turks, to whom (or rather to the Pasha of Egypt) it now belongs, under the name of Akabah. Burckhardt gives the following important passage from the chapter of Makrizi, the Egyptian historian, on Aila (Akabah): 'In former times it was the frontier place of the Greeks; at one mile from it is a triumphal arch of the Cæsars. In the time of the Islam it was a fine town, inhabited by the Beni-Omeya. Ibn Ahmed Ibn Touloun (a sultan of Egypt) made the road over the Akabah, a steep mountain before Aila. There were many mosques at Aila, and many Jews lived there. It was taken by the Franks during the Crusades; but, in 566 (A.H.), Saladin transported ships upon camels from Cairo to this place, and recovered it from them. Near Aila was formerly situated a large handsome town called Aszyoun' (Ezion-gaber). In Abulfeda's time, before 1300 A.D., Elath was already deserted. He says: 'In our day it is a fortress, to which a governor is sent from Egypt. It had a small castle in the sea; but this is now abandoned, and the governor removed to the fortress on the shore.'

Here, at the head of the gulf, the Wady el-Arabah, which we have so often mentioned, issues into a plain, which is about nine or ten miles in length, from east to west, and is probably 'the way of the plain' mentioned in the text. Its breadth northward is not much less than its length; and it affords good pasturage, although strongly impregnated with salt for an hour's journey from the sea; and sands prevail from thence northward. Mounds of rubbish alone mark the site of the ancient town. The present fortress of Akabah was built in the sixteenth century by Sultan el-Ghoury of Egypt. It stands a few hundred paces from the sea, and is surrounded with large groves of date-trees. It is a square building, with strong towers, and contains many Arab huts. A market is held there, which is frequented by Hedjaz and Syrian Arabs. The fortress contains deep wells of tolerably good water: and its present use is as a place of deposit for provisions for the supply of the annual Egyptian Haj, or pilgrim caravan, on its march to and from Mecca. A governor, with a small garrison, under the Pasha of Egypt, occupy the castle, and serve at once to keep the neighbouring tribes in awe, and to minister to the wants and protection of the pilgrims. See accounts of this place by Burckhardt, Rüppell, Laborde (from whom our cut is copied), and Robinson.

9. '*The Moabites.*'—The Moabites, being descended from one of Lot's two sons, are here, in virtue of the relationship which they thus bore to the descendants of Abraham, allowed to enjoy their own actual territories in peace; but their unfriendly conduct, in refusing the Israelites a passage through their country, and afterwards in sending for Balaam to lay a curse upon them, as well as the part which they bore in seducing the Hebrews to sin in the matter of Baal-peor, was so far resented, that it was ordained that the Moabites should not, even to the tenth generation, be admitted to the congregation of the people (Deut. xxiii. 3). The territory which they cultivated lay on the eastern side of the Dead Sea, to the south, and partly to the north, of the river Arnon. This country



ELATH (AKABAH).—LABORDE.

they had acquired by conquering the ancient inhabitants, the Emim, mentioned in Gen. xiv. 5. Their brethren, the Ammonites, had also a portion of the country north of the Arnon, that is, between that river and the Jabbok. But, at some time previous to the arrival of the Hebrews, both these nations had been dispossessed of the country between the two rivers by the Amorites; and when the latter were, as mentioned in the sequel of this chapter, subdued by Moses, the Israelites occupied the district by right of conquest. It was, in the end, given to the tribes of Reuben and Gad; that is, Reuben received nearly three-fourths of the whole, while a district south of the Jabbok was assigned to Gad, the bulk of whose territory lay to the north of that river. Dr. Wells thinks, with some probability, that, in this distribution, Moses had regard to the old division of the country between the Moabites and the Ammonites, so as to assign to the Reubenites what had formerly belonged to the Moabites, and to the Gadites what had belonged to the children of Ammon. But then, how are we to account for a similar case as to the half tribe of Manasseh, whose portion encroached south of the Jarmouk, which naturally would have formed the northern boundary of Gad, in the same way that Gad encroached south of the Jabbok, which would have formed the natural boundary to Reuben in the north? We venture to conjecture that this somewhat singular distribution was in order to give to each of the tribes an exclusive right to one of the three principal streams east of the Jordan, and thus prevent any disputes which might have arisen about water.

The Moabites remained in possession of the country south of the Arnon, of which the Israelites found them in possession; and we hear nothing further about them till after the death of Joshua, when, to punish the Hebrews for their iniquities, 'the Lord strengthened Eglon king of Moab against Israel' (Judg. iii. 12); and he, with the assistance of the Ammonites and Amalekites, defeated them in battle, and held them in subjection eighteen years, after which they were delivered by Ehud, as recorded in the sequel of that chapter. We afterwards find the Moabites joined with the Ammonites in the war occasioned by the insult offered by the latter to David's ambassadors. Both nations were totally defeated by David, and remained in subjection to the kings of Israel till the death of Ahab. Shortly after that event, we find the Moabites refusing to render the tribute of a hundred thousand rams and as many lambs, which till then they had been accustomed to pay, either yearly, or at the commencement of a new reign—which of the two we cannot exactly learn from Scripture (2 Kings iii. 4, 5). Mesha, the king, is called a 'sheep-master' (נֹקֵד *nokēd*, a herdsman, a rearer or owner of cattle); which seems to shew that the people were at this time given to pastoral pursuits, for which their country is well adapted. Jehoram, the son of Ahab, with his ally, Jehoshaphat king of Judah, and his tributary the king of Edom, undertook to reduce the Moabites to their former subjection. The history of the expedition, which is given at length in 2 Kings iii., is very interesting. In the end the Moabites were defeated with a terrible overthrow, and ruin to their country. This victory does not however appear to have brought them into subjection, as very shortly after we find them, with the Ammonites and others, making a very alarming irruption into Judah, probably in revenge for the part which Jehoshaphat had taken in the late war; but in this instance they were again completely defeated. At a considerably later period, in the reign of Joash, we also incidentally read of bands of Moabites invading the kingdom of Israel, but we are not told for what purpose or with what result (2 Kings xiii. 20). From the manner in which the denunciations of the prophets against Moab are expressed, and which describe them as holding possession of towns north of the Arnon, it would seem probable that they availed themselves of the opportunity which was offered by the two and half tribes being carried away captive by Pul, king of Assyria (1 Chron. v. 26), to repossess themselves of the territory which had, in very remote times, been taken from them by the Amorites, and from the latter by the Hebrews. From the prophecies it may also be concluded, that they did themselves suffer

much from the invasions of the kings of Assyria, and were ultimately, like the Jews, carried away captive by Nebuchadnezzar. It is probable that Cyrus gave them and the Ammonites permission to return to their own country; for we find them again in their own lands, exposed to those revolutions which included the people of Syria and Palestine, and subject successively to the Persians, the Syrian Greeks, the Egyptian Greeks, and the Romans. Subsequently, they seem to have come under the authority of the Asamonæan princes, and afterwards to have been subject to Herod the Great. There is no later trace of them; and we may conclude that, like most of the other small nations mentioned in Scripture, which survived to so late a period, they were lost in the great Arabian nation to which they were allied. Indeed, Josephus calls them 'Arabians' when writing of events which took place about a century before Christ (*Antiq.* xiii. 13).

The land of Moab lay to the east and south-east of the Dead Sea. The surface is more diversified with hill and plain than that of the kindred nation of the Ammonites, farther east; but the hilly character is less conspicuous than in the districts north of the Arnon. Although the land now lies desolate, and the sand and salt of the desert and the Dead Sea now encroach upon its borders, there is not wanting ample evidence of its ancient fertility and abundant population. The land thus desert is eminently fertile in its natural character, and continues to afford rich returns in the few spots which are under cultivation. The frequent ruins of towns, often in close vicinity to each other, testify that the ancient populousness of the region, which is only now traversed by wandering and hostile Arab tribes, was in full correspondence with the rich character of the soil, and, conversely, the extraordinary number of the ruined towns, which cover the plains and every eminence or spot convenient for their construction, manifests the extent of that cultivation which could subsist so large a population. The form of the ancient fields may still be traced, and there are remains of ancient highways, which in some places are completely paved, and on which there are milestones of the times of Trajan, Marcus Aurelius, and Severus, with the number of the miles still legible upon them. The latter facts seem to shew that the land of Moab continued to be populous and cultivated down to times considerably subsequent to those in which the canon of Scripture was closed. (See Irby and Mangles' *Travels*, Burckhardt's *Travels in Syria*, Macmichael's *Journey*, Lord Lindsay's *Letters*, etc.)

— '*Ar.*'—This was the capital of Moab, called also 'Ariel of Moab,' and Rabbah, or Rabbath-Moab, to distinguish it from the Ammonitish city of the same name. The Greeks call it Areopolis, but the ruins still retain the name of Rabba. It was situated about twenty-five miles south of the Arnon, near the stream called Beni-Hamed (see note to Num. xxi. 15). The ruins are situated upon a low hill which commands the whole plain; and those which now appear are comprehended within a circuit of little more than a mile. There are many remains of private buildings, but none entire: and the only conspicuous objects among the ruins are the remains of a temple or palace (of which one wall and several niches are still standing), the gate of another building, two Corinthian columns, and an insulated altar in the plain. Burckhardt says that the walls of the larger buildings are built like those of Beit-Kerm; that is, if we understand his reference, of large stones, five feet long by two broad. As there are no springs in this spot, the town had two birkets or reservoirs, the largest of which is cut entirely out of the rocky ground, together with several cisterns. In Isaiah (ch. xvi. 7, 11) the place is called *Kir-hareseth*, and *Kir-haresh*, meaning the city with walls of burnt brick, which is a curious circumstance, as indicating a distinction, and seeming to imply that the walls of towns were generally, as at present, of sun-dried bricks. Captains Irby and Mangles could find no traces of walls, and seem altogether disappointed as to the importance of the capital of Moab. But they estimated its ancient extent by the visible remains, without recollecting that cities which have so long lain in ruins often have so much of their extent buried under the soil that their limits cannot be determined without digging. Jerome says that the city was overthrown by an earthquake when he was a young man.

19. '*The children of Ammon.*'—These also were descended from Lot, and their history has been partly mentioned in the note concerning the Moabites. Indeed their history is so closely connected with that of their brethren, that, having just noticed the latter, it is scarcely requisite to do more than mention the points in which the former differed. They dispossessed the ancient people, the Zuzim, or Zamzummim, and occupied their country. It appears in the end that they were in turn dispossessed, like the Moabites, of the district between the Arnon and the Jabbok by the Amorites, from whom it was taken and retained by the Hebrews. From the circumstantial manner in which Moses relates this history, here and in Num. xxi. 21-26, concerning the Moabites' portion, which was the most considerable in that district, it would appear that they had, in the time of Moses himself, urged some claim to the lost lands, so as to render it necessary for the sacred historian to inform posterity in a particular manner by what right the Hebrews held the lands in question. We do not indeed find the Moabites urging such a claim, unless by this implication; but three hundred years later (Judg. xi. 13-26), we find the Ammonites laying claim to all the country between the Arnon and the Jabbok, which shews that part of that country had belonged to them, although in the original narrative the Moabites only are mentioned. How they came to claim the whole of this domain, thus interfering with the superior pretensions of the Moabites, the history does not relate. Jephthah met this demand by a recapitulation of the history of the region in question, contending that it having been taken by the Hebrews from their enemies the Amorites, who then occupied it, they were by no means bound to restore it to the previous possessors. Indeed, when we recollect the unhandsome manner in which the children of Lot treated the Israelites, it does not appear on what grounds they could have expected that the latter would reconquer their lost territory, and bestow it on them. The Ammonites, however, being dissatisfied with the reply of Jephthah, a battle ensued, in which that general was completely victorious. In after-times they acted with the Moabites in nearly all their measures against Israel, and are on all occasions marked for the peculiar savageness of their disposition. They sometimes, also, acted on their own account. Saul's first military exploit consisted in defeating the Ammonites before Jabesh-Gilead, which was besieged by them, and to which they offered no other terms of capitulation than that each of the inhabitants should have his right eye put out (1 Sam. xi.). They were also severely punished and brought under subjection by David, whom they had greatly provoked by their scandalous treatment of his ambassadors (2 Sam. x.). Being more distant than the Moabites, they probably shook off the yoke on the separation of Israel into two kingdoms. We have seen in the preceding note that they joined the Moabites in the invasion of Judah, and partook in the defeat. They do not, however, seem to have been permanently subdued; but, many years after, the Ammonites gave gifts to king Uzzah (2 Chron. xxvi. 8), and his son Jotham overcame them in battle, and laid upon them a tribute of a hundred talents of silver, and ten thousand measures of wheat, and as many of barley (2 Chron. xxvii. 5). But they are only said to have paid this the second and third years. The remainder of their history is almost identical with that of the Moabites, and may, with the alteration of name, be read in the note to *v.* 9. They lost no opportunity of manifesting their peculiar hatred of the Jews, and, when the two and half tribes were carried away captive, took possession of the towns of Gad, apparently in their own ancient territory, for which they were reproached by Jeremiah (ch. xlix. 1-6). After their own presumed return from captivity, they, like the Jews, rebuilt and fortified their towns. Antiochus the Great took their capital Rabbath, or Philadelphia (see note to Jer. xlix. 2), demolished the walls, and put a garrison into it. But,

upon the whole, they throve so well during their subjection to the great monarchies, that the books of Maccabees speak of their 'mighty power and much people;' and it was only after several battles with them that Judas Maccabeus succeeded in punishing their implacable hatred and injurious treatment of the Hebrew nation (1 Macc. v.). Justin Martyr says there were many Ammonites remaining in his time (the second century); but Origen, in the following century, states that they were only known under the general name of Arabians.

The country which the Ammonites occupied lay to the east of Reuben and Gad, beyond the hills which bounded on the east the territories of the trans-Jordanic tribes. Whether they went there after the Amorites had expelled them from between the Arnon and Jabbok, or this eastern territory had before belonged to them, we do not know. Dr. Wells is of the latter opinion, and thinks that, as it is said in Num. xxi. 24, that 'the border of the children of Ammon was strong,' the hills formed the barrier which prevented the Amorites from disturbing them in their eastern territory. It is more likely that the Amorites did not want the country in question, as the hills form a much less formidable obstacle than Dr. Wells imagined.

23. '*The Avims,*' etc.—It is here stated that the Avim were the old Canaanitish inhabitants of the district extending from Hazeroth to Azzah (Gaza). Of this territory the Avim were dispossessed by the Caphtorim who came out of Caphtor, who then dwelt there in their stead. As it is elsewhere said that the Philistines came from Caphtor, and as we find them in possession of the country from which the Avim were expelled, it is obvious that they were the people by whom the Avim were superseded. Now Caphtor is more generally admitted by those who have studied the subject to have been a name for Lower Egypt, and the indication therefore is, that the Philistines came from that country and settled in the region to which they eventually gave their name. This conclusion is further corroborated by Gen. x. 14, which, rightly understood, not only connects Caphtor with Egypt, but assigns to the Philistines the derivation which is here given to the people who drove out the Avim. Since therefore it may be assumed that the Philistines came from Egypt, and since it is also manifest that they were not native Egyptians, it remains to state a few of the considerations which go to prove that they were no other than a party of the Hyksos, or shepherd-kings, who had held an intrusive dominion in Egypt, and were eventually driven out by the native princes. Of this dynasty and its fate we have written fully under Gen. xlvi. 34, and may therefore limit our present attention to the points which seem to connect it with the Philistines.

The testimony we have here seems to shew clearly that the Philistines came from Egypt, and we have from Manetho the co-relative evidence that at least the first party of the expelled Hyksos withdrew into Palestine, which migration even he distinguishes from the long subsequent one of the Jews, which had the same destination. From all we know of the ancient history of Egypt it is indeed clear that any people quitting Lower Egypt to settle in Palestine must have been either native Egyptians or the remnant of the Hyksos. But we have historical testimony that they were the latter, and with this all the probabilities of the case coincide.

There is no record that the Egyptians did at any time seek a refuge in the land of Canaan. When oppressed in Lower Egypt, *their* retreat at all times was into Upper Egypt, and there is positive record that this was their resort on the invasion of the Shepherds. Besides, although the Philistines look like a people who had been in Egypt, and who had been under the operation of its civilising influences, and although they remained in the close neighbourhood of Egypt, nothing ever transpires in their subsequent history to convey the slightest intimation that the Egyptians ever recognised them as brethren. If they had been Egyptians, they might have returned to their own country after the Shepherds were expelled, or, at least, we may with tolerable certainty infer that they would have hastened to claim kindred with, if not to put themselves under the protection of, the powerful parent state. But so far are we from hearing anything of this, that in fact the Egyptians and Philistines are never mentioned together in all Scripture, except to intimate that the Egyptians acted against them, including them, with the Jews, among the enemies in that part of Syria against whom they sometimes warred. They were less connected with Egypt than even the Jews, to whom that country had been the house of bondage; there is never the slightest intimation of any alliance between these near neighbours; the Philistines never assisted the Egyptians in their wars; they were never helped by Egypt in any of their difficulties, nor did they resort to that country in any of their troubles. It is clear that the Philistines had no claim to the Egyptian name, though they bear the marks of a people who had been in Egypt. It would on these grounds alone appear to us strongly probable that they were a remnant of the intrusive shepherds; and this probability strengthens into a conviction, when to this negative evidence is added that of a positive character which has been already adduced, and the further considerations which press upon our attention.

In the history of the expulsion of the shepherds, as already (under Gen. xlvi. 34) cited from Manetho, we are told that the native Egyptian princes ultimately rose against the intrusive tyrants, and after a tedious warfare drove them out of the rest of Egypt, and shut them up in Avaris, and at length concluded a treaty with them, and they were suffered to depart unmolested from Egypt, with all their households, amounting to 240,000 souls, and their cattle. Accordingly, they crossed the desert, and went and settled in Palestine. Manetho's account, however obscure in the sequel, is clear and consistent to this point. Now among the early inhabitants of Palestine, before the Jews, there was no nation that can for an instant be supposed to have come from Egypt, or whose identification with the Shepherds can be even suspected, save the Philistines, whose situation, in the part of the country nearest to Egypt, would alone direct attention to them in the first instance, apart from other considerations.

A curious intimation is given by Herodotus which affords another and very remarkable corroboration of the view which has been advanced. This inquisitive traveller was allowed by the Egyptian priests, who held the keys of knowledge, to take some transient and obscure glimpses into the history of those ancient times: he lets out the fact, that about the time the pyramids were erected, a shepherd called *Philitis* fed his flocks in that country, and that his name was given to those renowned erections. How remarkably does this, in its incidental way, corroborate our former conclusion, that the Shepherds were in Egypt about the time of Abraham's visit to that country; as well as our present argument, that these Shepherds were the *Philistines;* and how much is not this last position confirmed when we learn that the word *Philitis* means *a shepherd,* and *Philistines* are *shepherds;* while the word Palestine or Palisthan—which first their own district in Canaan, and afterwards the whole country took from them—means 'Shepherd-Land.' As the Philistines appear, before the Biblical student, more as warriors than as shepherds, it may be well to remind the reader that these two characters are, in the East, perfectly compatible; and that, in fact, whatever they became in later ages, they were noted for their cattle in the days of the patriarchs, and during the sojourn of the House of Israel in Egypt. This will appear from the disputes between the herdsmen of Isaac and Abimelech, as well as from the circumstance that while the Israelites dwelt in the land of Goshen, a party of Ephraimites undertook a truly Bedouin excursion across the desert to drive off the flocks of the Philistines of Gath (1 Chron. vii. 21). In fact, all that we know of the Philistines is in entire agreement with this explanation, and nothing that we know of them is opposed to it. A people who had ruled in Lower Egypt for 260 years might be expected to exhibit in their habits and institutions some characteristics similar to those which were found among the ancient na-

tives of that country; and this proves to be the case. The whole appearance of the Philistine people is replete with indications of that mixture of pastoral and Egyptian habits which we should expect the Shepherds from Egypt to exhibit; and in the same degree in which such of their usages as we can ascertain are in agreement with those of the Egyptians, in that degree do they differ from those of the native Canaanites, with whom they are never seen to have any feeling or interest in common, even on those occasions when all the inhabitants of the land might be expected to unite as one man in resistance to the invading Israelites, and when, in fact, powerful confederacies were formed for that purpose by the native princes. The Philistines were the most inveterate enemies which the Hebrews in Canaan ever had; and yet in their wars we find them proceeding as a distinct people, with separate interests of their own, acting by themselves and for themselves, assisted by none, and never assisting others.

29. '*As the children of Esau which dwelt in Seir, and as the Moabites which dwelt in Ar, did unto me,*' etc.—This distinctly states that the Edomites of Seir, and the Moabites of Ar, did grant a passage, and sold food and water to the Israelites in their journey. This seems to contradict Num. xx. 21; Judg. xi. 17, which states that both the Edomites and Moabites refused these things. The probability is, therefore, not as Horsley supposes, that these nations were divided into different parts, and that those who refused and those who complied were not the same, but that, although they refused at first, they made a virtue of necessity, and complied when they saw that it was useless to oppose. With respect to the Edomites, in particular, nothing seems more probable than this change of resolution, when the Israelites were seen marching up along the eastern border of the mountains, after they had been repelled in the west.

CHAPTER III.

1 *The story of the conquest of Og king of Bashan.* 11 *The bigness of his bed.* 12 *The distribution of those lands to the two tribes and half.* 23 *Moses' prayer to enter into the land.* 27 *He is permitted to see it.*

THEN we turned, and went up the way to Bashan: and [1]Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [2]Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands [3]Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and [4]the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-[5]havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, [6]under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: [7]ye shall pass over armed before your brethren the children of Israel, all *that are* [8]meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until*

[1] Num. 21. 33, &c. Chap. 29. 7. [2] Num. 21. 24. [3] Num. 21. 33. [4] Num. 32. 33. Josh. 13. 8, &c. [5] Num. 32. 41.
[6] Or, *under the springs of Pisgah*, or, *the hill*. [7] Num. 32. 20. [8] Heb. *sons of power*.

they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [9]return every man unto his possession, which I have given you.

21 ¶ And [10]I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD [11]was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of [12]Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

9 Josh. 22. 4. 10 Num. 27. 18. 11 Num. 20. 12. Chap. 1. 37. 12 Or, *the hill*.

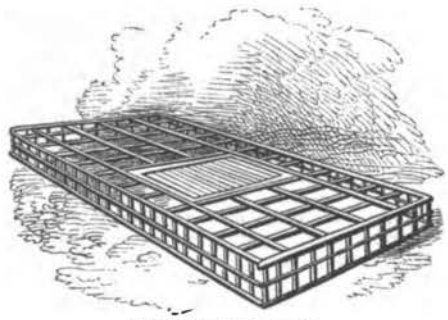
Verse 8. '*From the river of Arnon unto Mount Hermon.*'—Mount Hermon is obviously here mentioned as the northern boundary of the country conquered by the Israelites on the east of the Jordan, and which, therefore, must have belonged to Anti-Libanus, as is, indeed, implied or expressed in most of the other passages in which it is named. In the next verse it is said to have been called by the Sidonians Sirion, and by the Amorites Shenir, both of which words signify 'a coat of mail.' In the next chapter (iv. 48) it is called Mount Zion, meaning 'an elevation,' 'a high mountain,' which it was well entitled to be designated by way of excellence, being (if correctly identified with Jebel esh-Sheikh) by far the highest of all the mountains in or near Palestine. In the latter books of the Old Testament, however (as in 1 Chron. v. 23; Sol. Song iv. 8), Shenir is distinguished from Hermon properly so called. Since modern travellers have made us acquainted with the country beyond the Jordan, no doubt has been entertained that the Mount Hermon of those texts is no other than the present Jebel esh-Sheikh, or the Sheikh's mountain, or, which is equivalent, Old Man's Mountain, a name it is said to have obtained from its fancied resemblance (being topped with snow, which sometimes lies in lengthened streaks upon its sloping ridges) to the hoary head and beard of a venerable sheikh (Elliot's *Travels*, 317). This Jebel esh-Sheikh is a south-eastern, and in that direction culminating, branch of Anti-Libanus. It is probably the highest of all the Lebanon mountains, and is thought to rival Mont Blanc, though, as Elliot observes, the high ground on which it stands detracts considerably from its apparent altitude, and makes it a less imposing object than that king of European mountains as viewed from the Italian valley of Aösta. Its top is covered with snow throughout the summer, and must therefore rise above the point of perpetual congelation, which in this quarter is about 11,000 feet. It might perhaps be safe to add another 1000 feet for the height above that point, making in all 12,000 feet; but we must wait the result of more accurate observations than have yet been made. Some statements make it so low as 10,000 feet. Dr. Robinson only differs from the preceding by the statement that the snow is perpetual only in the ravines, so that the top presents the appearance of radiant stripes around and below the summit (*Bib. Researches*, iii. 344).

11. '*Only Og king of Bashan remained of the remnant of giants.*'—Instead of being translated 'giants,' the original should perhaps be retained as a proper name, 'Rephaim.' Og was certainly a giant, but not the last of the giants, only the last of the gigantic race called the Rephaim. This verse has been quoted by sceptics as a proof that Moses was not the author of this book, and that it was written in times considerably posterior. The objection is, that Moses would scarcely have noticed the dimensions of Og's bedstead, obviously in evidence of his extraordinary size, since the Israelites, who had seen and fought with him, would have needed no evidence, or even information, on the subject. To this it is well answered by Bishop Patrick, that Moses did not write for the information of his own generation only, but of future generations also. The statement as to its being at Rabbath Ammon is also mentioned as an objection, first, because it was not likely to have found its way there so soon after Og's death; and next, because, if so, it was not likely to have been known that it was at Rabbath till that city was taken by David. To this it is answered, that Og himself, fearing the event, may have intrusted his bedstead and other valuable effects to the Ammonites, as he might have known that the children of Lot were safe from the attacks of the Hebrews; or else that Moses himself sold it with other plunder to the Ammonites, who are not mentioned as at this time unfriendly to the Israelites. The verse is, however, generally given up as an interpolation, and we rather concur in that opinion, but would retain the first clause. The whole seems to have the air of a marginal remark, which had crept into the text. Og being mentioned as the last of the race of the gigantic Rephaim, it was natural for some person, after Rabbath had been taken by David, to affix the remark, in proof of his extraordinary size, that his iron bedstead, then at Rabbath, was no less than nine cubits long, and four cubits broad. In mentioning this and other passages, which, even more obviously, seem to have been interpolated, it is important that no wrong inference should be drawn, as affecting the truth and accuracy of the sacred text. On this subject we may quote the following important observation of Bishop Marsh:—'So far, however, is the insertion of such notes from impeaching the antiquity and genuineness of the original narrative, that, on the contrary, it rather confirms them. For, if this were a compilation long subsequent to the events it records, such additions would not have been plainly distinguishable, as they now are, from the main substance of the original: since the entire history would have been composed with the same ideas and views as these additions were; and such explanatory insertions would not have been made, if length of time had not rendered them necessary.'

— '*A bedstead.*'—It has been questioned whether this

עֶרֶשׂ *eres* was a bedstead at all, as rendered in our version. Michaelis and others render it by 'coffin;' but the word nowhere occurs with such a context as to shew that a coffin must be one of its senses, and it generally does occur in the sense of a couch or bed. Some of the Rabbins hold an opinion antithetical to this, namely, that this *eres* was the cradle in which Og was nursed when a child, his full-grown stature not being less than 120 feet. Some writers, orientalizing too readily without knowing the East, have concluded that there are and were no 'bedsteads' in the East; and that, therefore, the word employed in the present instance *must* needs mean one of those *divans* or sofas which are placed along the sides of Oriental sitting-rooms. But, in the first place, there *are* bedsteads in the East, and probably were of old; and, in the next, a divan has relation only to the size of a room and not to the size of its occupant. To say, therefore, that Og's divan was thirteen feet long would have no meaning whatever as an indication of his stature. It would be very much like inferring the size of a householder from the size of his house. But men seldom have their beds or bedsteads in any great disproportion to their person, rarely very much longer, and never shorter. Few things, therefore, could be selected—apart from dress or armour—as of better indications of stature; and, consequently, we adhere to the more current interpretation.

Bedsteads such as that shewn in the engraving were used in ancient Egypt, and are still common in the same country, as well as in Arabia, and other countries that afford the palm. It is made entirely from the mid-rib of the palm-frond; and from the nature of its construction, Og's bedstead seems to have been something of the kind. With boards and beams a bedstead might have been made as capable as one of iron of sustaining the vast weight of the king of Bashan; but if it had been usual to make bedsteads of wooden bars in this manner, one made with bars of iron would be more suitable to bear a heavy burden; for although sufficiently strong for ordinary purposes, this sort of bedstead is liable to be loosened and distorted by a great weight.



PALM-BRANCH BEDSTEAD.

We, who have iron bedsteads ourselves, and find them in many respects preferable to those of wood, do not so much wonder at an iron bedstead as did the early commentators. The desire to prevent the breeding of bugs and other vermin would, in the warm climates of the East, naturally induce a preference of metal for bedsteads; even in ordinary circumstances, we find such bedsteads mentioned in ancient writings. In Esther i. 6, we see beds or couches of gold and silver in use at the Persian court: this indeed would seem to have been a privilege of Persian royalty. Alexander found the coffin of the great Cyrus deposited on a golden bedstead; and a bedstead of the same metal we know to have been a regal distinction among the Parthians, who, in after-times, ruled Persia. Herodotus and Diodorus Siculus mention the beds of silver and gold which they saw in temples. Thucydides says, that when the Thebans took Platæa, they caused beds to be made of the brass and *iron* which they found there, and made them an offering to Juno: and lastly, not to multiply examples, Livy, and also St. Augustine, speak of the beds of gold and brass which the Romans brought from Asia, after their wars in that part of the world. We have introduced, as an alternative, another cut, representing another kind of bedstead, or couch, of wood, which is used chiefly in gardens, upon house tops, and in other open places. The thrones in some Oriental nations are on the same principle as this, and of similar shape.



OPEN-AIR BEDSTEAD.

'*Rabbath . . . . Ammon.*'—See Jer. xlix. 2.

'*— nine cubits . . . . . after the cubit of a man.*'—The cubit of a man means the popular measure, being the length of the arm from the top of the middle finger to the elbow, or about eighteen inches. Og's bedstead was therefore thirteen feet six inches long, and six feet broad; or, if we take with some the larger measurement of the cubit, fifteen feet and a half long, by six feet ten inches broad. Therefore, taking Maimonides' reckoning, that a bed is usually a third part longer than a man, Og would be six cubits high, that is, either nine feet high, or at most ten feet and a half. The allowance of six cubits, or thereabout, is very probable; for the height of Goliah was six cubits and a span, and he also was of the race of the old giants of Palestine. We thus see that the Sacred books, in their highest statements concerning gigantic statures, speak with a moderation of which there is no example in the most ancient books of any nation, and particularly of no Oriental nation. The report which the spies brought back to Kadesh-barnea concerning the giants of Canaan, instructs us well as to the sort of account we should have had from the Jews if they had been left to themselves, as the profane historians and poets were. The Rabbins, in their accounts of this very Og, more completely illustrate this. We have seen above, that they declare the iron *eres* to have been his cradle when an infant; and they inform us that, in the battle in which he was defeated, he clutched up a mountain six miles in breadth, intending to throw it on the camp of the Israelites and crush them all to pieces. But his own head being caught in a cavity which the ants had made in this mountain, an opportunity was offered to Moses to slay him by a wound in his ancle. But even so high as his ancle, Moses, though himself more than twenty feet high and armed with a battle-axe of the same length, could not reach without leaping another twenty feet high. This account is of course different from that which makes Og's stature *only* one hundred and twenty feet. We venture to think that we point out an important line of evidence for the truth and authority of the Sacred books, when we suggest, that thus, by comparing the simplicity of the Scripture narrative with the Talmudical stories and comments, it will be quite apparent that the ancient Jews, un-

influenced and unrestrained by Divine power, could never have left to the world such a book as the Bible. The Talmud and traditions bear the impress of the Jewish mind in all its Oriental tendencies to exaggeration and marvel; whereas the Bible gives us the impress of the mind of God, either as directly declared, or as transmitted through minds *constrained* to simplicity and truth.

13. '*The land of giants*,' or, 'the land of the Rephaim.' —It is, however, remarkable that the Arabians still retain a tradition that Bashan was formerly inhabited by giants, but whom, of course, they make far taller than this chapter makes Og. It will be recollected that the Arabians have considerable second-hand acquaintance with the Jewish history and traditions.

14. '*Jair the son of Manasseh*,' etc.—This mention of Jair a Gileadite, the founder of certain villages called the 'villages (Havoth) of Jair,' has been indicated as an anachronism, seeing that a Jair of Gilead, one of the judges of Israel, is mentioned in Judg. x. 3, as the founder of 'the villages of Jair.' But notwithstanding these circumstances of resemblance, there is no evidence to shew that they are other than different persons of the same name; nor would it be difficult to prove from other sources that a person of this name did exist in the time of Moses. It is observable also that the Jair of this text calls his villages Bashan Havoth Jair, whereas the other calls his simply Havoth Jair. The alleged identity has partly been founded on the word Havoth being in most translations given as a proper name, where it should be rendered by 'villages.' It is not at all singular that two persons of the same name should respectively call their settlements 'the villages of Jair;' but it would be very singular that they should both give to their possessions the same proper name, which is the aspect under which the matter is presented to the reader unacquainted with the original. [APPENDIX, No. 9.]

— '*Unto this day*.'—The concluding clause, 'unto this day,' is obviously an interpolation, made long after the Jews originally settled in Palestine. Moses had said that Jair called his district after 'his own name,' to which some person at a long subsequent period, finding the district still retained this name, thought proper to record the fact by adding, 'unto this day.' This also accounts for the same words appearing with similar impropriety elsewhere.

15, 16. '*Gilead*.'—This seems to be here the name of a town, or something more determinate than the great tract of mountainous country which went under that name. Horsley suspects, with good reason, that it is the same which we elsewhere read of as Ramoth Gilead.

26. '*The LORD was wroth with me for your sakes*,' etc. —It has been alleged that the cause of the punishment of Moses, by exclusion from the Promised Land, is differently stated here and in Num. xxvii. 14. But to this it is perhaps sufficient to reply that both the guilt and punishment of Moses are described in both places as originating with the people.

CHAPTER IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on that side Jordan.*

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 [1]Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of [2]Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*?

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the [3]mountain; and the mountain burned with fire unto the [4]midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; [5]only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ¶ Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on

[1] Chap. 12. 32. Josh. 1. 7. Prov. 30. 6. Revel. 22. 18.
[2] Num. 25. 4, &c.
[3] Exod. 19. 16.
[4] Heb. *heart*.
[5] Heb. *save a voice*.

the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath [6]divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For [7]the LORD thy God *is* a consuming fire, *even* a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things [8]are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 ¶ For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sunrising;

42 That the slayer might flee thither, which

[6] Or, *imparted.* [7] Chap. 9. 3. Heb. 12. 29. [8] Heb. *have found thee.*

should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely,* [9]Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [10]smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land [11]of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [12]springs of Pisgah.

[9] Josh. 20. 8. [10] Num. 21. 24. Chap. 1. 4. [11] Num. 21. 33. Chap. 3. 3. [12] Chap. 3. 17.

Verses 15-19. '*Take ye therefore good heed unto yourselves,*' etc.—We shall not well understand this remarkable passage, unless we recollect that its drift is not only to preclude the representations of false gods, but also the forming fancied representations of the *true* God. The danger of such representations is manifest, inasmuch as the material figurations of the power and attributes of God would in time be, and actually were, at least by the mass of the people, considered as distinct deities, and as such worshipped. Hence, in forming such representations, there was the twofold danger of assigning separate deity to the separate symbols, and of paying to the symbol itself that honour which was due to God only. Thus men might, and did, fall into idolatry, without, perhaps, in the first instance, intending anything else than to honour the true God. This was one, but not the only, way in which idolatry arose; and against this, in particular, it seems to have been the object of the text to guard the Israelites; but there is also a manifest view to the other idolatries, less excusable, and less accountable in their origin than this. It will be useful to bear in mind that, as is well expressed by Dr. Hales, 'The idolatry of the heathen in general, and of the Egyptians and Canaanites in particular, consisted not only in worshipping *false gods*, such as the sun, moon, stars, winds, elements, etc. (Deut. iv. 19), which they supposed to be animated, and actuated by some intelligences residing in them, and exerting their beneficial or noxious powers to the advantage or detriment of mankind, but also in forming certain symbolical and figurative representations of THE TRUE GOD, under the forms of beasts, birds, and fishes, expressive of their peculiar excellencies or powers; as the horns or strength of the *bull*, the milk or nourishment of the *cow*, the swiftness or sharp-sightedness of the *eagle* or *hawk*, the wisdom or cunning of the *serpent*, etc., until at length the symbols were forgotten or perverted by the vulgar into the most grovelling and senseless materialism on the one hand, or bestial idolatry on the other.' (*Analysis of Chronology*, ii. 231.) We do not intend to enter into so large a subject as the origin and progress of idolatry, although parts of it will occasionally, as here, come under our notice in illustrating particular texts. We shall only observe here, that the ancient systems, which at the first view offer only a confused mob of gods and goddesses, many of them described as murderers, adulterers and adulteresses, thieves and drunkards, will be found, when analysed, to consist of corrupted symbols, as above mentioned, of the heavenly bodies and the elements personified, and of eminent persons, who, after death, were deified on account of their services or exploits. Generally these classes of gods are mixed together in an undistinguishable medley, and often the different characteristics are united in the same god in a manner the most confusing; but there were some nations who confined themselves to one of the classes we have enumerated; as, for instance, the Persians, who long retained the primitive form of idolatry, adoring only the host of heaven, particularly the sun, and at the last admitted fire only as its symbol and representative. Images they hated as strongly as it was possible for the Jews to do.

Among the various nations of antiquity, there was none which exhibited the different forms of idolatry together more strikingly than the Egyptians; and it is thought, not without the best reason, that the whole of the present exhortations were directed against any imitation of the idolatries of that country. Bishop Patrick, who seems inclined to doubt that the Egyptians entertained, at this early period, the forms of superstition to which the text alludes, as conjectured by the learned Spencer, Sir John Marsham, and others, yet allows that such a reference would be unquestionable were it established that the Egyptians 'were so sottish in the time of Moses as they were in the time of Herodotus.' We have already expressed our conviction that the Egyptian superstitions, as described by profane authors, were, in their general features, if not in every minute detail, as old as this time. How else do we account for the worship of the golden calf, which was so peculiarly Egyptian? and how else would Moses have thought of forbidding such brutish idolatries as he here interdicts, unless he, and those whom he addressed, had witnessed their exhibition? This could have only been witnessed in Egypt, for nowhere else were they collectively exhibited, and only there had they an opportunity of becoming aware of their existence: for it is to be remembered that these interdictions, now repeated on the plains of Moab, were first delivered in Sinai, soon after the Exode and before the Israelites had much opportunity of becoming acquainted with the practices of other nations. In the notes to Exod. viii. 26, and xxxii. 4, we have already entered into some particulars concerning the animal worship of Egypt. We need not therefore resume in detail that conspicuous part of the subject, but shall limit our attention in the ensuing notes to the general character of the Egyptian superstition, exhibiting its singularly compound character, and the principles on which it was or professed to be founded. This it is of the more importance to understand, because we shall not, without it, adequately comprehend the force of the addiction of the Hebrew mind to the 'dark idolatries' of Egypt. If we see a man bowing himself down in reverence before such monstrosities as the monuments of Egypt exhibit, we shall not fail to feel deep pity at the degraded condition of his mind. But as the man has certainly some reasons for his conduct, with which he endeavours to satisfy his own mind, we must know what are the reasons with which his mind is satisfied, if we would accurately fathom the depths of its degradation.

— '*Ye saw no manner of similitude on the day that the LORD spake unto you.*' — This evidently directs our attention to the symbolical representations of the true God.

Had the Egyptians such representations? In other words, separated from the rabble of personified heavenly bodies and deified heroes, had they any notion of THE ONE GOD, the pre-eminent, the self-existent, the Creator of heaven and earth, as known to Noah, the common ancestor of mankind? It is possible that they had. We almost fail to discover this in the accounts which the Greek and Roman writers give of the Egyptian mythology; for, knowing that their own system was derived from that of Egypt, they explained the Egyptian system with their own superadded imaginations, so that it is sometimes difficult, through the Greek accounts, to discover what it is that the Egyptians really believed. The Greeks therefore thought that the Egyptians were of the same opinion with themselves in excluding an intelligent Creator from having any part in the formation of the universe, and believing that there was nothing prior to the visible world—matter, not spirit, being the first principle of all things. Eusebius, who gave great attention to these matters, and to whom we owe much of our information concerning ancient cosmogonies and theogonies, concurred in this conclusion. But the materials preserved by him enabled our own eminent Cudworth to do a little more justice to the Egyptians. From these documents he proves that this people believed the creation of the world to have been presided over by an intelligent being whom they named Cneph. This also is further proved by the conclusion of Jamblicus, who was the contemporary of Eusebius, and who states that the Egyptians did not generally believe the doctrine we have cited, but acknowledged a soul superior to nature, and an Intelligence, superior to the soul, by whom the world was created. Here, then, we have their traditional knowledge of the true God; and now we shall see how they worshipped this supreme Creator under certain figures and symbols, such as the text interdicts, and we shall thus perceive the drift of the interdiction. The god Cneph was adored under the figure of a man, holding a girdle and a sceptre, and crowned with magnificent plumes. From his mouth proceeded an egg, whence issued another god, whom they called Phtha, and the Greeks Vulcan. The explanation of this symbol will give us an insight into the nature and design of the symbolical figures with which the religious system of the Egyptians was crowded. The plumes which overshadowed his head were explained to denote the hidden and invisible nature of his being, his power of communicating life, his universal sovereignty, and the spirituality of his operations. The egg proceeding from his mouth signified the world which he created. The same god was also figured under the similitude of a serpent, with the head of a hawk, who by opening his eyes fills the world with light, and by closing them covers it with darkness. It is no wonder if this Supreme being, the 'Good God,' as they called him, was, as seems to have been the case, overlooked in, or confounded with, the multitudinous rabble of deified heroes, and personified stars and elements and attributes of Nature. Another reason why he was overlooked was, that his worship was by no means general in Egypt. It was confined to the Thebais, where the religious system seems to have been more pure and simple than in the other parts of Egypt. Plutarch mentions it to the praise of the inhabitants of this district, that they were 'exempt from the common superstitions, since they acknowledged no mortal god, admitting for the first principle only the god Cneph, *who had no beginning, and was not subject to death.*'

16. '*The likeness of male or female.*'—It would be very desirable to give in this place a clear account of the leading principles of the Egyptian superstition. The subject has never been clearly explained; and it is not likely that it ever will. It is surrounded with so many difficulties, that it is not perhaps possible to obtain a distinct idea of what the several gods were, and what place they occupied in the general system. We are therefore content to leave the matter unexplained — the more particularly as our limits do not afford the space for detailed investigation which so perplexed a subject would require. We may, however, state a few considerations which may assist the inquiry, and help to the better understanding of the very numerous passages in which the ancient idolatries are mentioned. We do not say particularly 'the Egyptian idolatries;' because, however different from one another at the first glance, they are all so much alike in their general principles, that what may be said of the superstitions of Egypt will be found to have a very distinct bearing on the whole subject.

We are disposed fully to agree with those who think that the earliest form of idolatry was the worship of the stars, and particularly of the sun and moon. There is historical proof of this; and if there were none, we might easily conclude that men could scarcely at once make abruptly the great transition from even a faded knowledge of a Spiritual Being, to the grosser forms of idolatry in which we ultimately find them immersed. We see that this worship of the heavenly bodies is mentioned particularly in *v.* 19, and strongly interdicted. We shall not here expatiate on this idolatry (to which the name of Zabianism, or Zabiism, has been given), as this primitive corruption will demand particular observation in the note to Job xxxi. 26.

The elements and powers of Nature seem to have been next added to the 'host of heaven:' and they were in the first instance worshipped in their palpable or visible manifestations, without symbol, image, or temple. But in process of time a new corruption arose: men began to dedicate to each particular deity some living creature, and to perform their worship to the deity before it. We may wonder by what possible process of mind, animal existences could connect themselves with any worship, even with that of the stars. But we have already mentioned that some animals were thought to exhibit qualities which aptly symbolised those attributed to a particular deity; or it was also perhaps apprehended that the gods had made these living creatures more or less partakers of their divinity and perfections, that they might be instrumental in conveying a knowledge of them to men. Thus the hawk was thought, from its powers of vision, an apt emblem of the chief god, 'the all-overseeing sun,' and therefore the hawk was his symbol and representative, not less in the religion of Persia than in that of Egypt, though not exactly in the same manner of symbolization. Then again, the cat was set apart to symbolize the moon, for which many reasons are assigned, but the chief of them seems to have been the remarkable contraction or dilation of the pupil of its eye, which was thought to illustrate the decrease and increase of the moon, and the animal was perhaps hence considered to enjoy more than an ordinary participation in the lunar deity's influence. Hence the hawk and the cat were eminently sacred in Egypt, and it was death to kill them; this being an indignity cast upon the divinities whose representatives they were. We are very much inclined to think that where this corruption *originated*, the art of statuary was unknown, and that the animal was designed as a sort of living statue of the god. The difference in this respect between the Egyptian and other Pagan systems seems to have been, that, even after the art of statuary was cultivated, the former retained the living animal symbol, and also used its figure in sculpture, either in its natural form, or by giving its head to a human figure; whereas other nations then came to represent the deities almost exclusively in the human figure, and threw the animal symbol into a subordinate place: that is, the animal form was not (except in a few rare instances) retained as a primary representation, but as a subordinate symbol of, or an attendant upon, the divinity to whom it was consecrated. What was gained by this alteration is not very clear; and Plutarch accordingly asks the wits of Greece and Rome, who were fond of scoffing at the animal and vegetable deities of Egypt, whether the smallest organized body was not as adequate a symbol of divinity as any statue, however exquisite in its execution? He might also have mentioned that their own superstitions retained some rather strong indications of the Egyptian principle; for while the latter consecrated to each divinity some animal, *or* bird, *or* vegetable, their own systems consecrated to each deity an animal, a bird, and a plant. Thus the ram, as in Egypt, symbolized Jupiter Ammon, and the same deity had also

the eagle, and the beech-tree; Mars had the horse, the vulture, and the ash-tree; Minerva had the dragon, the owl, and the olive:—and so of the rest. This seems to shew that the principle of animal representation was not, in its origin, peculiar to the Egyptians; indeed it certainly was not so at any time, only in no other country was the principle exhibited so broadly and on a scale so extensive. The extent to which this animal worship was there carried may be illustrated by the fact, that several districts and towns are named after the animals whose worship prevailed in them. Thus the nomes or districts of Oxyrhynchus, Lycopolis, and Cynopolis were respectively called after the fish oxyrhynchus, the wolf, and the dog; and, in the same manner, the cities of Bubastis, Mendes, Crocodilopolis, Leontopolis, were severally named after cats, goats, crocodiles, and lions. Many other instances might be cited of this practice of naming towns and districts after the animals principally worshipped in them.

The next stage of descent in the low deep of idolatry, was to pay divine honours to men, who after their deaths were raised to the rank of gods, and worshipped as such. It was not concealed that they had been men, and their history as men—as kings, heroes, inventors—was related, and the manner of their death recorded; and in some instances, at least in Egypt, it was professed that their embalmed bodies were retained in sepulchres. But still they were not the less gods: and that the simple aspect of such a doctrine might not be too palpably revolting, it was alleged that their spirits had passed into, and become the animating principle of, some heavenly body. Then, if we can understand this by no means lucid subject, the anterior mythological history of the heavenly body became part of the early history of the deified mortal: and this accounts for the strange discrepancies which meet us on every hand, when one part of the history of the same being exhibits him as the artificer, not to say creator, of the world; and another exhibits him as human, and subject to oppression and to death. We may thus understand what is meant when, in the history of nations, they tell us, for instance, that their first king was the sun; by which they mean that their first king was deified, and became the animating intelligence of that great luminary. The fact of such a process of deification is well known, and has existed in almost all nations; and heaven might thus, in a twofold sense, be said to have been peopled with deified mortals. Who were these mortals? Mr. Faber, in his most elaborate work on *Pagan Idolatry*, seems to follow Banier in concluding that they were, in the first instance, the first fathers of mankind, to whom others—kings, heroes, legislators, inventors—were afterwards added. Faber resolves the earliest and most exalted into Adam and his immediate family, as re-appearing in Noah and his family: he would therefore say, that Osiris, *as a mortal*, was Noah; whereas Banier, who has a less finished system to support, is satisfied with thinking that Osiris was Mizraim, the grandson of Noah, by whom Egypt was first settled. Be this as it may, it seems to us probable that these deified mortals had, as *such*, other animal symbols assigned to them, separately from those which belonged to them in their sidereal character; and we would thus explain the fact, that most of the Egyptian gods had two symbolical characters—for instance, we might understand that the hawk was the symbol of Osiris as the sun, and that the bull symbolized him as a deified mortal. We thus see that the worship of dead men was intimately connected with the worship of the host of heaven and the powers of Nature. Or, to sum up the whole, Nature itself, or the world, was looked upon, comprehensively, as a divinity: but to what extent they recognised a Being above nature, it is difficult to discover. We have shewn above that the Egyptians, in their Cneph, appear to have had some faint idea of such a Being. It is true that Mr. Faber refuses to entertain the idea that the TRUE GOD was the One Being into whom he admits that all the Gentile gods may ultimately be resolved; but then, in the Egyptian system, for instance, he traces the one God no higher than Osiris, and if we entertained this opinion, we should be bound to admit his conclusion. But it seems very palpable that, in the Egyptian system, Osiris was not the eldest of the gods, either as a sidereal deity or as a deified mortal; nor are we aware that even the Egyptians professed that he was such; and Cneph—'he who had no beginning,' was anterior even to the sun. Yet, after all, we do not contend that Cneph was the true God, but only that he was *an idea* of the true God turned into an idol.

We do not, however, object to the notion that most, if not all the gods—certainly all the most popular gods—of Egypt may be resolved into Osiris. Macrobius long ago contended that all male deities might be resolved into the sun (in Egypt, Osiris), and all the female into the moon (in Egypt, Isis), the latter being also resolvable into the former. Mr. Faber adopts this opinion with some modification, allowing that all deities terminating in a male and female, and, a step farther, in one hermaphrodite being, the same who becomes the male after the female has been born from his substance, as Eve from Adam. We allow that the host of gods may thus be disposed of, being resolved into one, whether male or hermaphrodite; but we believe this termination not to be *ultimate*, but *intermediate* only, dissenting in this both from Macrobius and Faber; otherwise, how are we to understand the celestial as distinguished from the mortal origin of Osiris? It is, that as Phtha, who is confessedly the same as Osiris, he issued from the egg which proceeded from the mouth of Cneph. Cneph, therefore, not Osiris, is the being to whom we are ultimately referred, although we may be intermediately referred to Osiris.

It will be understood that Osiris (male) and Isis (female) were the only deities whose worship was universal in Egypt. The worship of the others was confined to particular towns and districts. In fact, although Osiris and Isis, in a particular sense, were the sun and moon, these most glorious of luminaries being considered most appropriate to them; yet, in a general sense, they were pantheistic also, that is, they included all nature, the different characters which, as personified in other deities, were ultimately referred to them. The egg from which Osiris proceeded was the universe, but that universe itself had proceeded from Cneph. Some of the male figures are, however, more immediately than others referred to Osiris, as the sun, and others to Isis, as the moon; being probably no other than symbols and personifications of different characteristics of these glorious bodies. It is very possible that the different names and personifications which occur are those under which the luminaries and powers of nature were worshipped *before* the spirits of deified men were assigned to them as guiding intelligences, and under which they continued to be worshipped afterwards. It thus appears that the Egyptian idolatry combined the worship of the host of heaven, of the powers and qualities of nature, of animal symbols, and of deified mortals, comprehending nearly all the forms of idolatry into which the mind of man has ever been deluded, and which are so solemnly interdicted in the text before us.

20. '*The iron furnace.*'—These words are probably to be understood not of a furnace made of iron, but of a furnace for smelting iron, than which nothing can be more tremendous.

48. '*Sion.*'—This word, although apparently the same, is in the original very different from that which distinguishes the Mount Sion, or rather Zion, of Jerusalem. This name, as applied to Hermon, is Sirion in ch. iii. 9, and the *r* seems to have dropped out here.

CHAPTER V.

1 The covenant in Horeb. 6 The ten commandments. 22 At the people's request Moses receiveth the law from God.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and [1]keep, and do them.

2 [2]The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ [3]I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of [4]bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, [5]visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 [6]And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the [7]sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 [8]Thou shalt not kill.

18 [9]Neither shalt thou commit adultery.

19 [10]Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 [11]Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and [12]we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [13]liveth.

25 Now therefore why should we die? for this great fire will consume us: if we [14]hear the voice of the LORD our God any more, then we shall die.

26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and [15]speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be

[1] Heb. *keep to do them.* [2] Exod. 19. 5. [3] Exod. 20. 2, &c. Levit. 26. 1. Psal. 81. 10. [4] Heb. *servants.* [5] Exod. 34. 7. [6] Jer. 32. 18. [7] Gen. 2. 2. Heb. 4. 4. [8] Matth. 5. 21. [9] Luke 18. 20. [10] Rom. 13. 9. [11] Rom. 7. 7. [12] Exod. 19. 19. [13] Chap. 4. 33. [14] Heb. *add to hear.* [15] Exod. 20. 19.

well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

Verses 8, 9.—'*Thou shalt not make thee any graven image, or any likeness of any thing .... Thou shalt not bow down thyself unto them, nor serve them.*'—Are these and other similar prohibitions, coupled, as they always are, with 'thou shalt not bow down to them,' to be understood as wholly interdicting every kind of sculpture and painting, or only as forbidding images and paintings to be made for idolatrous purposes, or for any purpose connected with religion? This is a question of some difficulty, and the former is the decision at which most commentators, both Jewish and Christian, have arrived. There seem, however, to be very good grounds for disputing this conclusion. Michaelis strongly advocates the second opinion, and contends that we have no right to separate the interdiction from the context, which context shews that representations of Deity, or idolatrous figures, only were intended. We might, with as much reason, in his opinion, separate the first portion of Deut. iv. 19, from its conclusion, and then declare it to mean that a man should not raise his eyes to heaven, to contemplate the sun, moon, and stars. He then directs attention to instances which shew that Moses did not himself understand this prohibition as it has been commonly understood—such as the cherubim, which, under divine direction, he caused to be made for the most holy place; the figures of cherubim, with fancy work, embroidered upon the 'vail,' and upon the hangings of the tabernacle; the ornaments of fruits and flowers on the golden candlestick; to which may perhaps be added the brazen serpent. He also shews, we think satisfactorily, that the Jews themselves did not so understand the prohibitions in question. We need but refer to the account of the works in Solomon's temple to be convinced of this. Besides the cherubim in the holy of holies, the walls were profusely ornamented with figures of cherubim, and of flowers, palm-trees, and pomegranates. The brazen sea also was supported on twelve oxen, its rim was ornamented with flower-work, and the ledges with figures of 'lions, oxen, and cherubim' (1 Kings vii.). If such figures were allowable even in the works of the temple, we have no ground to conclude that they were thought to be prohibited for regal or domestic ornament. Indeed, we know that the steps of Solomon's throne were guarded by twelve lions of gold (1 Kings x. 19, 20). We also observe that similar ornaments of cherubim and palm-trees appeared among the ornaments of the temple which Ezekiel saw in his famous prophetic vision. Even in the times of the second temple, when a general disposition arose to overstrain the enactments of the law, such a prohibition was not dreamt of. Michaelis instances the golden vines, with pendent clusters, which, according to Josephus, ornamented the roof and gate of the second temple. He also instances the animal figures on the base of the golden candlestick, as represented in the arch of Titus; but on this we are not disposed to lay much stress, as Josephus seems to say that the Romans tampered with its base, when it came into their possession. A strong illustration also, which might be derived from the Jewish coins of this period, as well as from their using coins bearing 'the *image* and superscription' of Cæsar, has escaped the notice of the learned commentator. We see that the shekels and parts of shekels, from the time of the return from captivity, do not contain any *animal* figures; but they do contain almond and palm trees, ears and sheaves of corn, and vine leaves, and bunches of grapes—not to mention representations of artificial objects. What the Jews have thought on this matter since their dispersion, it is of little consequence to inquire; but our opinion upon the whole is, that until the captivity they did not believe that their law prohibited ornamental animal figures; and that after the captivity, they did incline to think that representations of animate creatures were prohibited, but not those of inanimate objects. Josephus, who lived in the last days of the Hebrew polity, distinctly intimates this as the opinion of his own time. All the stories which we read at this period, of the aversion of the Jews to images and paintings, will, when examined, be found to refer to idolatrous figures. Thus their marked aversion to the Roman ensigns, was probably not so much owing to their being adorned with images, as to the fact that these images were idolatrous. We have indeed admitted that at this period they were disinclined to tolerate *animal* figures, and may have objected to the standards on that account. But as we see that they did tolerate the image of Cæsar on the coins in common use among themselves, it may be supposed that, while they admitted representations of inanimate objects, without distinction, inasmuch as such were not usually deified, they did, with regard to the latter, distinguish those that were deified from those that were not, admitting the latter and rejecting the former. It is clear that, even at this superstitious time, there were exceptions; but it is difficult to determine what they were. And it is still more clear that, to whatever extent animal figures were thought to be forbidden, inanimate representations certainly were not supposed to be included in the prohibition.

It was undoubtedly from the practice among the Jews of his time, that Mohammed derived his prohibition of painting and sculpture. He no doubt thought that he was following the law of Moses, when he was only following the construction which the Jews of that late day put upon it. His law therefore may be cited, not as illustrating the law of Moses, but as illustrating the practice of the Jews of Arabia in his time. We cite the authentic and received traditions, which are more full on this subject than the Koran. Mohammed professed that Gabriel told him that angels would not enter any house in which there were pictures; after which he would not allow a single thing to be in his house with a picture on it, but would break it. The substance of all the traditions on the subject is, that, at the day of resurrection, God will require the painter to put a soul into every picture he has drawn, and as he cannot do that, God, for every such picture, shall appoint a tormentor to burn him with hell-fire. It appears, however, that this restriction was only applied to figures of animate objects; 'trees and things without souls' were expressly permitted to be drawn. Mohammed's most trusted wife, Aayeshah, and one of his personal friends, Abu-Hurairah, concur in relating, with some simplicity, that the former put up a fine door-curtain, on which were 'images.' He ordered the heads of the figures to be cut off, and as they then *looked like trees*, he made no further objection to them; but, on the contrary, the same curtain being then used to cover a mattress, he did not hesitate to sit and recline upon it. An anecdote is also related of a painter, who went to Ibn

Abbas ('the prince of commentators'), and said, 'O Ibn Abbas! verily I have no livelihood but from the workmanship of my hands; verily I make pictures; what am I to do?' Ibn Abbas replied, 'I will relate to you nothing but what I heard from the Prophet, who said, "Whoever makes a picture, verily God is his punisher, until he blows a soul into it; and this is not possible."' Then the man was alarmed, and turned pale; when Ibn Abbas added, 'Alas upon thee! if thou wilt not leave off drawing, draw trees and the likenesses of those things that have no souls.' In existing usage, the orthodox Moslems follow the practice here enjoined, confining themselves to representations of trees, plants, fruits, and other inanimate objects, which they employ profusely in ornamenting their apartments; though some of the more rigid people think it necessary to abstain even from these. But the sectaries of Ali—the Persians and others—allow themselves full latitude in this matter, and are particularly addicted to portrait painting and representations of the human figure in various circumstances of repose and action. Even they, however, think with horror of attempts to represent God, or indeed to paint the figures of their saints and holy persons. The Moslems, as well as the Oriental Christians, concur in regarding sculpture as far more objectionable than painting.

14. '*That thy manservant and thy maidservant may rest as well as thou.*'—This is alleged to be at variance with the motive assigned for the observance of the sabbath in Exod. xx. 11, where it is declared to be a memorial of the creation. To this Mr. Horne well answers, that the enforcement of the same precept, by two *different* motives, does not constitute two *discordant* motives. It seems, however, doubtful to us whether any motive at all is here assigned for the sabbatic observance. The primary motive, after so many years' attention of the day, must already have been familiarly known to all; but some misunderstanding or irregularity in their observance might have required Moses to remind them that their servants also were to participate in the sabbatic rest. The 'that' or 'so that,' expressing consequence, may refer to what immediately precedes; namely, that the cattle were to rest to enable the servants to rest, which they could not otherwise do.

15. '*Remember thou wast a servant in the land of Egypt.*'—In this and other passages of Deuteronomy, the Israelites are admonished to keep the law, by reminding them of their sad condition in Egypt, and of the favour shewn to them in bringing them out—a motive which implies that the consciousness of this condition and this favour was still entirely fresh and lively. In Deut. v. 15, after it had been said that the rest of the sabbath shall be granted to the servant, it is added: 'And remember that thou wast a servant in the land of Egypt, and that the Lord brought thee out thence.' In the same verse is the duty of keeping the sabbath holy, founded on the deliverance from Egypt. In ch. xxiv. 18, after the order not to pervert the right judgment of the stranger or the fatherless, or take the widow's garment in pledge, it is said, 'But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee out thence: therefore I command thee to do this thing.' Similar references are found, indeed, in the earlier books. That they are especially numerous in Deuteronomy, is explained from the preponderance of the admonitory element in the book; from the fact that it, more than the remaining books (which present the law in its bare objectivity), appeals to the heart of the Israelites, in order to bring the law nearer to it, which was one principal design of the book.

CHAPTER VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye [1]go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God *is* one LORD:

5 And [2]thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And [3]these words, which I command thee this day, shall be in thine heart:

7 And thou shalt [4]teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; [5]when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of [6]bondage.

13 Thou shalt [7]fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

[1] Heb. *pass over.* [2] Chap. 10. 12. Matth. 22. 37. Mark 12. 30. Luke 10. 27. [3] Chap. 11. 18. [4] Heb. *whet*, or, *sharpen.* [5] Chap. 8. 10, &c. [6] Heb. *bondmen*, or, *servants.* [7] Chap. 10. 12, 20, and 13. 4.

16 [8]Ye shall not tempt the LORD your God, [9]as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ *And* when thy son asketh thee [10]in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and [11]sore, upon Egypt, upon Pharaoh, and upon all his houshold, before our eyes:

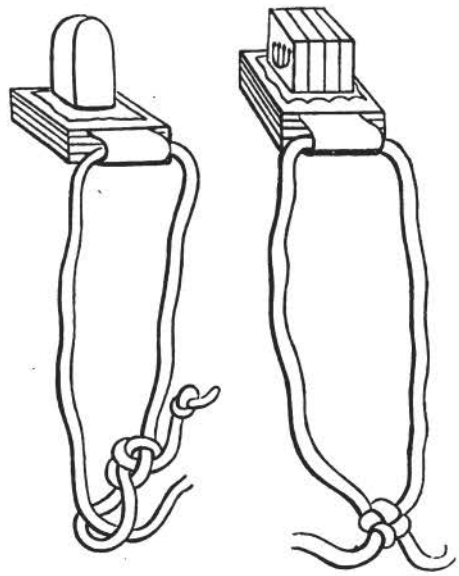
23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

[8] Matth. 4. 7. [9] Exod. 17. 2. [10] Heb. *to-morrow.* [11] Heb. *evil.*

Verse 8. '*For a sign upon thine hand, and they shall be as frontlets between thine eyes.*'—A very ingenious interpretation of this is, that it refers to a man tying something upon his hand as a token to prevent him from forgetting what he desires to remember. But this does not seem to agree very well with the other clauses. It seems to us that there is throughout a reference to existing usages, as well with regard to the sign on the hand, as to the frontlets between the eyes, and the writing on the door-posts. The last item we shall consider in the following note. We apprehend that the Hebrews at this time were in the habit of wearing certain ornaments on the forehead and the arm, to which Moses referred; but whether he so referred with the intention of saying, 'as these are, so let the law be to you;' or, 'let the law be to you in the place of these,' is a matter of doubt. It is very likely that the Hebrews were in the habit of wearing amulets and other superstitious appendages, which are still much used in the East, and which consist sometimes of jewels and other ornaments, and at other times of certain lines and sentences, with abracadabra and other superstitious figures, written on scrolls or embroidered on linen. If the Jews had such, it may easily be conceived that Moses intended, by the present injunction, to supersede them. We rather incline to this opinion. The Jews in general have understood this law as permanently binding; and the manner in which it has been observed is this. They call these things *tephilim*, and they are the same which are called *phylacteries* in the New Testament. They consisted, and still consist, of long and narrow slips of parchment, rolled up, on which are written the texts, Exod. xiii. 1-10, xiii. 11-16; Deut. vi. 4-9, xi. 13-21, all inclusive. When intended for the arm, these four texts are written on a single slip of parchment; but when for the head, in four separate slips. The parchment is most carefully prepared for the occasion, and the ink also is made on purpose. These scrolls are inserted in a certain small square box of carefully prepared and stiff calf-skin, attached at the open end to a thick border, which gives it considerable resemblance to a hat. This box has impressed on one side, in a raised character, the letter ש, and on the other the same letter, with the singularity of having four prongs instead of three: but these letters are omitted in the box intended for the arm. When the scrolls are inserted in the box, a flap connected with the brim is drawn over the open end and sewed firmly down, leaving, however, a loop, through which is run the thong by which the box is fastened to the forehead or the arm. Every particular,

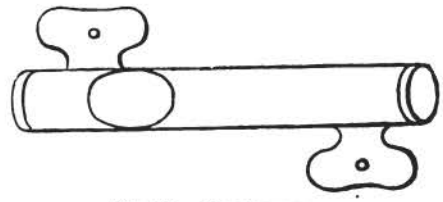


PHYLACTERIES.

even the most minute, in the preparation and use of the tephilim, is regulated by careful and strict rules, which it would be tiresome to enumerate—how they are to be tied to the arm and forehead, how they are to be kept when not actually worn, and every other the most minute circumstance is a matter of equally precise regulation. Leo of Modena says, that the men ought in strictness to wear their tephilim for the head continually; but adds, 'notwithstanding, at present, partly to avoid the scoffs of the nations among whom they live, and also because they account these holy things, and such as ought to be used with great discretion, and not upon every trivial occasion, they put them on only at the time of prayer.' This also, it seems, they do only at morning prayer; and although some of the more devout put them on also at the afternoon prayer, they are not bound to do so. Our Saviour severely animadverted

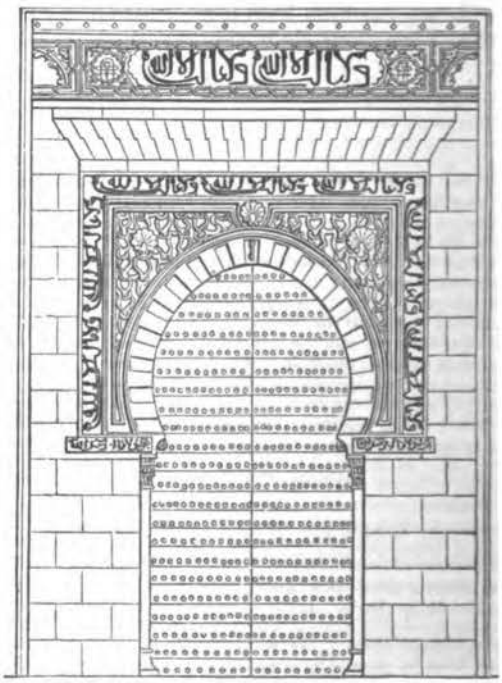
on the abuse of the phylacteries by the Pharisees, whose ostentatious hypocrisy led them to wear them of larger size than usual; and it may illustrate his complaint, that the law of God had been made of no effect by their traditions, to mention the rabbinical maxim that 'the single precept of the tephilim is equivalent to all the commandments!'

9. '*Write them upon the posts of thy house, and on thy gates.*'—This seems to imply that the custom of giving to houses inscriptions was quite common among the people with whom the Israelites had dwelt. According to the monuments, the name of the owner of a house among the Egyptians was not unfrequently written upon the lintels of the doors. 'Besides the owner's name,' says Wilkinson, 'they sometimes wrote a lucky sentence over the entrance of the house for a favourable omen; and the lintels and imposts of the doors in the royal mansions were often covered with hieroglyphics, containing the ovals and titles of the monarch.' It is at this day customary in Mohammedan Asia for extracts from the Koran, and moral sentences, to be wrought in stucco over doors and gates, and as ornamental scrolls to the interior of apartments. The elegant characters of the Arabian and Persian alphabets, and the good taste with which they are applied in running scrolls, the characters being usually white, raised on a blue ground, and intermixed with gilding, have a very pleasing effect, particularly in interior ornament. This custom must have been very ancient, for Moses here very evidently alludes to it. We understand the injunction not as rendering it imperative upon the Hebrews to write upon their doors, but as enjoining them, if they did write at all, to write sentences of the law. He suggests this as a means of inculcating the law upon their children; whence it seems that he took it for granted that the children would be taught to read. 'Among us,' says Michaelis, 'where, by the aid of printing, books are so abundantly multiplied, and may be put into the hands of every child, such measures would be quite superfluous; but if we would enter into the ideas of Moses, we must place ourselves in an age when the book of the law could only come into the hands of a few opulent people.' The later Jews have exercised their usual ingenuity in misunderstanding this injunction. They conceive the observance to be imperative, and they act on it as follows. Their *mezuzoth*, or door-schedules, are slips of parchment, on which are written the passages Deut. vi. 4-9, and xi. 13-20: these slips are rolled up, and on the outside is written the Hebrew word שַׁדַּי *shaddai*, or, 'the Almighty,' one of the names appropriated to God. This roll they put into a reed or hollow cylinder of lead, in which a hole is cut for the word *shaddai* to appear; and the tube is then fastened to the door-post by a nail at each end. As the injunction is in the plural form, they conceive that a *mezuzah* should be placed on every door of a house. It is commonly fixed to the right-hand door-post; and those Israelites who wish to be considered particularly devout, usually touch or even kiss it as they pass. The Talmud



MEZUZAH. DOOR-SCHEDULE.

ascribes great merit to having the *mezuzah* fixed on the door-post, and describes it as a preservation from sin. This is not unlike the custom of the Greeks and Romans, who not only hung their amulets around the necks, especially of children, but were attached to the jambs of doors in such a manner that when the doors were opened the amulets were caused to ring the bells attached to them: they were in some cases placed at the entry of shops and even of forges.



ARABIAN DOOR, INSCRIBED WITH PASSAGES FROM THE KORAN.

CHAPTER VII.

1 *All communion with the nations is forbidden,* 4 *for fear of idolatry,* 6 *for the holiness of the people,* 9 *for the nature of God in his mercy and justice,* 17 *for the assuredness of victory which God will give over them.*

WHEN the [1]LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; [2]thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from

[1] Chap. 31. 3.

[2] Exod. 23. 32, and 34. 12.

following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their [3]images, and cut down their groves, and burn their graven images with fire.

6 ¶ [4]For thou *art* an holy people unto the LORD thy God: the [5]LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, [6]if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: [7]there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the [8]evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* [9]a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 [10]Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will [11]put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them [12]unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The graven images of their gods [13]shall ye burn with fire: thou [14]shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; [15]for it *is* a cursed thing.

[3] Heb. *statues*, or, *pillars*. [4] Chap. 14. 2, and 26. 19. [5] Exod. 19. 5. 1 Pet. 2. 9.
[6] Heb. *because*. [7] Exod. 23. 26. &c. [8] Exod. 9. 14, and 15. 26. [9] Exod. 23. 33. [10] Exod. 23. 28. Josh. 24. 12.
[11] Heb. *pluck off*. [12] Heb. *before thy face*. [13] Chap. 12. 3. [14] Josh. 7. 1, 21. 2 Mac. 12. 40. [15] Chap. 13. 17.

Verse 1. '*Hittites*,' etc.—Compare this list with that in Gen. xv. 19, and see the note there. The nations named in the promise to Abraham were *ten*; here there are only *seven*, and in the seven there is one that does not occur in the previous list, so that this list wants four names which we find in Genesis. The new name is that of the Hivites, and the four wanting names are those of the Kenites, Kenizzites, Kadmonites, and the Rephaim. We have seen that the latter tribe seems to have become extinct, Og being mentioned as the last of the Rephaim. In the lapse of about four hundred years, the same lot may have befallen the others, not here enumerated; or some of them may very probably have become mixed up with, and lost in some of the nations that are named. It seems probable, however, that these omitted nations were situated east of the Jordan, and had been already conquered, whence, of course, they would not be mentioned as yet to be conquered; and besides, from their geographical position east of the Jordan, they would not be named among the nations of Canaan proper, or west of the Jordan, of which Moses now seems particularly to speak. In Genesis, the lands of the people there mentioned are promised; here the names of the people who now occupied the land are mentioned. There is no discrepancy. Of the omitted nations, it is only necessary to notice the Kenites. These were by no means extinct, as they are mentioned before and after the time of Moses: his father-in-law is called a Kenite in Judg. i. 16; and as he is also called a Midianite, it would seem that the Kenites were a branch of the Cushite Midianites, who, in the time of Abraham, were in Canaan, but afterwards migrated southward from thence. This is sufficient to account for their being unmentioned. Jethro's clan seems to have returned to Canaan in the train of the Israelites, and to have settled in the lot of Judah (see the above-cited text, also the note on Num. xxiv. 21). In time, however, we find them living among the Amalekites, from whom Saul, out of remembrance of the ancient connection, warned them to depart, when he contemplated the destruction of their then protectors (1 Sam. xv. 6). They had probably left the Israelites on account of their being involved in the oppressions with which the Hebrews were, in the time of the Judges, punished for their frequent idolatries. It would seem, from 1 Sam. xxvii. 10, that the Kenites after this re-attached themselves to Judah, for we see that David, when with Achish the Philistine king, an enemy of Israel, thought to recommend himself by pretending that he had made an assault 'against the south of Judah . . . . and against the south of the Kenites;' when he had really attacked the Amalekites, the enemies of Judah, with whom the Kenites had lately been connected. Had the Kenites not rejoined the Israelites, it could have been no satisfaction to Achish to learn that they had been molested. This is the last we know of them. They were most probably carried into captivity by the Assyrians, as Balaam foretold (Num. xxiv. 22).

All these small nations are called generally 'Canaanites,' as being descended from Canaan, the son of Ham; while, at the same time, one branch of the family retained the same denomination as a patronymic, as in the present list. Thus all the seven were 'Canaanites,' in a general sense, and one of them in a particular sense. With reference to the restricted sense, since the Canaanites are mentioned as being settled on the sea-coast (Num. xiii. 29), and since the name is in Scripture used to denote merchants generally, and is particularly applied to the merchants of Tyre (compare Isa. xxiii. 8, and Ezek. xvii. 4), it is possible that the distinction was assumed by the branch of Canaan's family descended from his *eldest* son, Sidon, the father of the enterprising commercial people called Phœnicians in profane history. This is confirmed by the fact that Canaan was the domestic name of this people, as appears by Phœnician medals, on which the word 'Canaan' (כנען) is found. Nothing can be more natural than that the eldest branch of Canaan's family should have assumed the prerogative of being called by his name. It will really obviate many difficulties to suppose that the name 'Canaanite,' in the restricted sense, means the descendant of Sidon in general, and to understand that the term Sidonians does not in Scripture denote all Sidon's descendants, but only those occupying the city and district of Sidon. So far as distinct from the Sidonians, we may regard them as occupying the coast between theirs and that of the Philistines. They had also some inland territory, reaching, it would seem, from the coast in question nearly to the Jordan (Deut. xi. 30).

The Hittites, considered separately, were descended from Heth, the second son of Canaan, and seem to have resided in the southern part of the Promised Land, about Hebron, and were 'the people of the land, even the children of Heth,' with whom Abraham treated about a sepulchre for Sarah (Gen. xxiii.). Esau married two wives of this nation; and from their situation they seem in general to have been well known to the patriarchs.

'*Girgashites*.'—The whole of the seven nations are mentioned only in three lists; in ten others, only six are mentioned; and in nine of the ten cases, the omitted name is that of the Girgashites: in the remaining case, where these are mentioned, the Hivites are omitted: from which facts, taken together, Dr. Wells infers that the Girgashites were probably a very small nation, and as such are most frequently either wholly omitted or comprehended under some other name, probably either that of the Hivites or Perizzites. As to the Girgashites themselves, their name is thought to be found in that of the Gergesenes, mentioned in Matt. viii. 28, as being on the *eastern* side of the sea of Tiberias; and it has therefore been assumed that the Girgashites resided in that part of the country. To this there are only two objections: one is, that the word read 'Gergesenes' in Matthew is 'Gadarenes' in Mark and Luke, and in many copies of Matthew, which in modern versions is admitted as the true reading; and the other is, that Joshua expressly places the Girgashites with the other nations on the *west* of Jordan (Josh. xxiv. 11); but what part of the country they there occupied, we have no materials which enable us to determine with any precision.

'*Amorites*.'—This nation was descended from the fourth son of Canaan. Their territory beyond Jordan had already been conquered, but their original settlements in Canaan remained to be acquired, as they afterwards were, and given to Judah. They seem to have been the most considerable of the Canaanitish nations, and are sometimes put for the whole. The cis-Jordanic Amorites are described in Num. xiii. 29, and Josh. xi. 3, as occupying the mountainous parts of Canaan, but which parts of all the mountainous country they respectively occupied is not there intimated; although, from other passages, it would seem that they occupied the hill country to the west of the Dead Sea and part of the Jordan—a position which facilitated their encroachment upon the territories of the Moabites and Ammonites, from which they were only separated by the Jordan.

'*Canaanites*' are noticed above.

'*Perizzites*.'—Canaan had no son from whom this name could be derived, and it is not easy to determine to which of the families of Canaan this people belonged. The word probably is not a patronymic, but a name expressing situation or manner of life. The word פְּרָזוֹת *perazoth* means villages or unwalled places, as distinguished from walled towns (as in Esth. ix. 19, Ezek. xxxviii. 11), and hence, the inhabitants of such towns: it includes also the idea of dispersion, instead of compact residence, as in cities; whence—as we learn from Josh. xi. 3, xvii. 15, 16, that the Perizzites dwelt in the hilly country—we may infer that such persons who lived not in cities and towns, but dispersed in the woods and mountains, and other comparatively unfrequented parts, were mentioned generally under this name to whatever tribe they belonged. A people thus circumstanced must at all times be difficult to subdue, whence perhaps it was that they seem to have maintained their independence till the time of Solomon, when they were rendered tributary.

'*Hivites*.'—This is the tribe not mentioned in the grant

to Abraham. The people are thought to be the same as the Avims, described in ch. ii. 23, and formerly occupying the south-west of Canaan, and who were driven out by the Caphtorim, or Philistines. This supposition seems well enough to account for the dispersed manner in which they appear to have lived in the land in the time of Joshua. We see some in the centre of Canaan, for the Gibeonites are repeatedly called Hivites (Josh. ix. 7; xi. 19). We also learn from Judges iii. 3, that 'the Hivite dwelt in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath,' from which, as compared with Josh. xi. 3, where mention is made of 'the Hivite under Mount Hermon in the land of Mizpeh,' we may infer that their principal settlement was in the north-eastern part of the country, in and near that part of Lebanon which was called Mount Hermon, in the most extensive of the senses which we have explained in a previous note.

'*Jebusites.*'—This people, descended from the third son of Canaan, occupied Jerusalem and the surrounding district. They seem to have been a warlike nation, from the length of time they were able to maintain their post, although their city was in the lot of the brave tribe of Benjamin, and bordered on the very powerful one of Judah. It seems from Judges i. 8, that Jerusalem was taken by Judah and burnt with fire; but it must have been afterwards rebuilt, as in *v.* 21 it is said, 'the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.' But in ch. xix. 11, 12, Jerusalem seems to be spoken of as principally, if not wholly, occupied by the Jebusites, 'the city of a stranger,' where the Levite for that reason did not like to take up his night's lodging. From all this we may infer that 'the stronghold of Zion,' as distinguished from the city, was never taken by the Israelites, and that the possession of it gave the Jebusites the command of the city till the time of David, when they were expelled from the stronghold, and that monarch made Jerusalem the capital of his kingdom.

3. '*Neither . . . make marriages with them*'—lest the wife or husband of a strange nation should seduce the husband or wife to the worship of idols, and bring up the children in idolatry. The Scripture itself does in the sequel afford forcible examples of the importance and necessity of this injunction. Solomon is one of these unhappy instances:

> 'Fair idolatresses'—
> 'beguil'd the heart
> Of wisest Solomon, and made him build,
> And made him bow, to the gods of his wives.'—MILTON.

The Rabbins extend this and many other of these rules to all other heathen nations, besides the seven particularly specified. They differ on the point, whether marriage with proselytes was permitted; but those who deny that it was lawful, permit marriages with the children of proselytes. We should think the law did not intend to interdict such connections. A man might marry his proselyte captive taken in war, and we have instances of other marriages with proselytes, as that of Salmon with Rahab the woman of Jericho; and that of the son of Naomi, and afterwards Boaz, with Ruth, the Moabitish damsel—both of which marriages are the more remarkable as the sons they produced were among the progenitors of David, and ultimately of our Lord.

15. '*The evil diseases of Egypt, which thou knowest.*'—See also Exod. xv. 26; Deut. xxviii. 27, 35, 60. All these passages agree in this, that Egypt, in reference to diseases, is a very peculiar land, and is visited by them in a very special degree. The accounts of all those who have made the diseases of Egypt an object of particular attention shew that the author is right in this. Wagner, in his *Natural History of Man*, calls Egypt 'a great focus of the diseases of universal history. De Chabrol, in his *Inquiry concerning the Customs of the Modern Inhabitants of Egypt*, in the *Descript. de l'Egypte*, t. vii., of the most important diseases says: 'With an almost equable temperature, and with an always serene sky, Egypt can have only a small number of diseases, but they are for the most part terrible.' The same author then speaks of single maladies, as the plague, which is almost never wanting in Cairo; the dysentery, of which he says: 'This disease causes great destruction among the people, and especially attacks the children, which it carries off in a frightful manner;' the diseases of the eyes, with which one at least out of five individuals is afflicted; and the small-pox, which in Egypt is frightful, and rages far worse than in Europe, etc. In the '*Observations upon Diseases which attacked the French Army*,' four seasons of the year are distinguished with reference to healthfulness. The first comprises the time of the inundation. 'I name,' says the author, 'this first season of the year, which continues about three months, the *damp* season; it may be considered as the winter of the country. The west wind which then blows increases the dampness of the atmosphere, which at evening, and especially in the morning, is full of mist. The consequence is, a coolness which is uncomfortable and detrimental to animal secretions. In this season of the year diseases of the eyes, the hospital fever, diarrhœa, and catarrhal pains prevail. The *third* season of the year,' says the same author further, 'to which I will give the name of the *sick* season, since it is destructive to the health of the inhabitants, and especially of strangers, begins about the first of March and continues generally until the end of May. The south wind takes the place of the east wind which had prevailed during the earlier part of the year. These south winds are at first light, but they increase gradually; they afterwards decrease in the same way; and indeed to such a degree, that during a period of about fifty days, from which they have taken the name "kamsin," they are very hot, and hence would become insupportable if they blew without cessation. At this season of the year wounds heal with difficulty and are easily seized with mortification: sickness of all kinds takes an unusual character and require the greatest carefulness on the part of the physician, and in general all living beings are more or less affected.'

22. '*Lest the beasts of the field increase upon thee.*'—The Targum of Jonathan explains this by saying that if the Canaanites were at once destroyed, great numbers of them would be left unburied, which would invite the beasts of prey into the country to feed on their carcases. It is, however, quite sufficient to know that if the country were too suddenly thinned of its inhabitants, much of the land must have been left desolate, and would naturally soon be overrun with wild beasts. This is actually the case in the present thinly peopled condition of Palestine, and of other countries of Western Asia, which once teemed with inhabitants, towns, and cultivation, but through which wild animals, injurious to man or to vegetation, now roam almost unmolested.

23. '*Thou shalt not desire the silver or gold that is on them.*'—This probably refers not only to the ornaments of precious metal, as chains and bracelets, which might be upon idolatrous statues, but also to the gold and silver with which such statues were sometimes overlaid. Some of the Jews interpreted this not to mean that statues of massive metal might not be melted down for use, since the phrase '*on them*' is used. But the literal bearing of other precepts, and the proceeding of Moses with the golden calf, gave no sanction to this interpretation. Since the captivity, however, it has not been the disposition of the Jews to interpret this or any other statute with too great latitude, but rather the contrary. They understood this and the following verse in the strictest sense as forbidding them to apply to any use whatever anything which had, however remotely, belonged to an idol or to idolatrous service.

CHAPTER VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth [1]not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 [2]Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land [3]of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 [4]When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; [5]who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with [6]manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

[1] Matth. 4. 4. Luke 4. 4. [2] Neh. 9. 21. [3] Heb. *of olive tree of oil.* [4] Chap. 6. 11, 12. [5] Num. 20. 11. [6] Exod. 16. 15.

Verse 7. '*A good land.*'—This it certainly was. The description here given would be considered even by a European as evidence of its claims to that distinction; while the circumstances enumerated are of such infinite importance in the East, that they would give to an Oriental the most vivid impression of fertility and excellence. We must consider how long the Israelites had wandered in the hot and sandy wilderness, before we can enter into the feelings with which they must have heard this description of the land they were destined to inherit. Travellers are sometimes disposed to regard as somewhat overcharged the accounts which the sacred writers give of this country; but they do not sufficiently consider for how many ages this land has remained comparatively desolate, and forsaken, nor make allowance for the change which must thus have been produced in its appearance. In a country condemned to desolation we cannot fairly look for the characteristics of its prosperous state: yet even now enough remains to enable us to discover without difficulty that this fine land was not surpassed in beauty and exuberant production by any country of Western Asia, nor perhaps anywhere equalled, unless in some parts of Syria and Asia Minor.

— '*A land of brooks of water,*' etc.—This is placed first, as the most important circumstance in an Oriental country, in which the value of water is incalculable. This is a fact of which the Israelites in their desert wanderings must have been rendered deeply sensible: and only one who has travelled in the East, and knows practically the astonishing difference between a watered and unwatered country, can enter into the full force of this foremost characteristic of the Promised Land. The reader who looks at a general map will see at one glance that there is no country in Western Asia more liberally intersected with streams of water. The benefit of these streams is incalculable, although, as is the case in those regions with all streams of no considerable magnitude, they are rather winter torrents

than rivers. Most of them are completely dried up in the summer, and the very few which then retain a thread of water present an appearance remarkably contrasted with that which their rapid and full stream bears when swollen by rains and melted snows. The principal streams and lakes of the country are separately noticed in this work.

8. '*A land of wheat and barley.*'—That this was the case there is ample evidence in Scripture. Densely populated as the country ultimately became, and various as were its productions, it not only furnished corn enough for its own inhabitants, but had a surplus which they disposed of to the Phœnicians of Tyre and Sidon, who themselves paid too much attention to commerce and the arts, to take much interest in agriculture. It is to be regretted that we do not know whether the corn was supplied to them merely for their own use or for exportation also. The latter, which is very probable, would still more shew the great productiveness of the country in grain (see Ezek. xxvii. 17; and Acts xii. 20). Even at present much corn is annually exported from Jaffa to Constantinople. The large surplus produce is indicated by many other circumstances, among which we may mention Solomon's contract with the king of Tyre for the building of the temple, by which the Hebrew king was to pay the Phœnician annually 20,000 measures of wheat for food to his household (1 Kings v. 11), with the like quantity, besides an equal number of measures of barley, to the Tyrian hewers that cut wood in Lebanon. Returns of sixty and a hundred fold to the cultivator seem in the Scriptures to be mentioned as not unusual (see Gen. xxvi. 12; and Matt. xiii. 8); and even now wherever wheat is sown, if rain does not fail, it richly repays the cultivator, growing to the height of a man. But the thinness of the population, the disturbed state of the country, and the oppression to which the cultivator is exposed from the Turk on the one hand, and from the Arab on the other, concur to prevent the remaining capabilities of this naturally rich soil from being fairly tested in this or any other branch of agriculture.

— '*Vines.*'—Probably the vines of Palestine are so frequently mentioned to point out a favourable point of difference between that country and Egypt, where vines were few and confined to a limited district. This is probably true in other instances, in which the products in which Egypt was deficient are particularly dwelt upon. The intention to institute a comparison between the two countries is expressly avowed in ch. xi. We have already mentioned the vines both of Egypt and Canaan, and particulars concerning the vineyards and wines of the latter country will hereafter come under our notice. It only now requires to be remarked, that at present vine-growing is even more neglected than the other branches of culture for which the country was anciently celebrated. The Mohammedans, from religious motives, do not encourage vineyards for any other purpose than supplying grapes for eating. These are peculiarly excellent; but the wines, as might be expected, do not now support their ancient fame. Those made in the southern parts of the country are particularly indifferent; but the wines of the north, and especially of Lebanon, where the manufacture is less discouraged, we should judge equal to almost any wine of the Levant which we ever tasted.

— '*Fig trees.*'—These are still very common in Palestine, and often grow to a very large size. Their fruit is of a very superior description. It is well known that the best figs consumed in this country come from the eastern shores of the Mediterranean; and those of Palestine are certainly not inferior to any produced on that line of coast. 'The figs,' says Joliffe, 'are larger, and less insipid, than those of Europe:' and the same traveller confirms the testimony of others, in saying, 'All the fruits are excellent in their kind; there is not, indeed, any great variety, but such as there are surpass in richness any that I have elsewhere met with.' (*Letters from Palestine*, i. 181.)

— '*Pomegranates.*'—The pomegranate also remains very common in Palestine and Syria, and is now not less esteemed than it evidently was in these very early times. It formed one of the only three fruits which the spies brought as



FIG-TREE.

favourable specimens of the produce of the country. The abundant and agreeably acid juice which the fruit affords gives it everywhere a very high place in the estimation of the orientals. It is not only eaten with great zest in its natural state, but its inspissated juice forms a most agreeable and refreshing beverage in those countries where sherbets prepared with the juice of fruits, form the most delicious of the drinks in which the people are allowed to indulge.

— '*Oil olive.*'—The Turks being fortunately quite sensible of the worth of olives and olive oil, the tree continues to be extensively cultivated, and Palestine may still be called a land of olives. The hardiness and longevity of the tree may also have contributed to its preservation. Besides the regularly cultivated olive grounds in Judæa and Galilee, clumps of several thousand trees occur frequently, and are doubtless the remains of ancient plantations. The olives and olive oil of Palestine remain to this day equal to any in the Levant. We shall see, in the sequel, that there was an enormous consumption of olive oil in Palestine; but great as it was, the produce was so abundant as to leave a considerable surplus for exportation. Solomon gave 20,000 baths of oil yearly to the Tyrian hewers of timber in Lebanon (2 Chron. ii. 10), and, as it would appear, an equal quantity to the king of Tyre himself (1 Kings v. 11). It appears, too, that the Jews traded with their oil in the great mart of Tyre (Ezek. xxvii. 17), and even sent it to Egypt (Hos. xii. 1). From this, as well as from the actual condition of the two countries, we should infer that olive oil is here and elsewhere mentioned partly with the view of contrasting the products of Canaan with the deficiencies of Egypt, of which this was, to a considerable extent, one.

9. '*A land whose stones are iron, and out of whose hills thou mayest dig brass.*'—That such proved to be the case may be inferred from the frequent mention of these metals in the history of the Jews, and the abundance in which they appear to have been possessed. But in the later condition of the country, in which, for ages, the treasures hid in the earth have not been sought after, but little information concerning its metals can be expected. Volney assumed the existence of iron in Judæa, and knew that it abounded in Lebanon. It is indeed, he says, the only metal which is found abundantly in those mountains. The mountains of Kesraoun and of the Druses are full of it; and, every summer, some mines, which were simply ochreous, continued in his time to be worked by the inhabitants. Burck-

hardt also mentions the iron of Shouair in the Kesrouan, and adds the curious fact that, as the place of the mines affords no fuel, the iron ore is carried, on the backs of mules and asses, one day's journey and a half to the smelting furnaces at Nabae el Mouradj, where the mountains abound in oak. There is no doubt that iron-works were anciently carried on in this quarter very much in the same fashion, as large quantities of scoria are occasionally discovered at a distance from the mines, and generally near forests of evergreen oak, the wood of which was probably used for smelting. This is, probably, more from ignorance of the presence or use of coal, than from any preference of wood; but it is now well known that the ore prepared with wood is superior to that subjected to coal fires, because the metal becomes partially carbonated, and is therefore with less difficulty converted into steel, a purer carbonate of iron; and that it is this use of wood rather than coal which renders the Swedish iron so much more valuable than any other. It appears that the discovery of coal in Lebanon, in the time of Mehemet Ali's rule, was expected to operate importantly on the production of iron in the mountain, as the government contemplated turning the discovery to account by the erection of a furnace for smelting the ore.

Mr. Buckingham, crossing Lebanon from Tripoli to Baalbec, went over a mountain called Jebel Ainneto, which is composed of white limestone of different qualities, and exhibits, in parts, streaks or layers of red, as if coloured by the oxide of iron, or some other metal. In the valley below this mountain he observed several masses of a deep brown purplish rock, and was informed that this was the stone from which iron was procured, and that there was a mine still worked a few hours' journey to the south.

We do not know that any travellers have noticed the presence of iron in Palestine west of the Jordan; but so few travellers have been in the habit of attending to such matters, that their silence concerning this or any other mineralogical product, scarcely supplies even a negative argument against its existence. Josephus mentions a mountain called the Iron Mountain, on the other side Jordan; and, from his indication of the locality, it appears to have been one of those which bound the valley of the Jordan on that side, somewhere not greatly to the north of the Dead Sea. In a corresponding situation Mr. Buckingham appears to have found this mountain, and to have ascertained the cause of the name it bore. Crossing the Jordan about nine miles above the Dead Sea, and then journeying in a north-east direction, the first range of hills was found to be generally of white limestone; but the second had a mixture of many other kinds of rock; among these was a dark red stone, which broke easily, and had shining metallic particles in it, like those of iron ore.

'*Brass*' being a factitious metal, we must understand 'copper' to be intended in this and other places where the word occurs. Of that metal, as a product of Palestine, we can find no information. Volney, indeed, heard a vague report that there was anciently a copper mine near Aleppo, but which must long since have been abandoned. This, besides, was far beyond the limits of Palestine. The ancient application of this metal to all purposes for which iron is now employed has been noticed in the preceding paragraphs; and this went so far, that even tools for cutting stones were made with this metal hardened by an alloy of tin. But the ancient uses of copper is an antiquarian and not a geographical subject; and we shall therefore only remark, that although Moses expressly tells of the existence of copper (not 'brass'), in the Holy Land, the metal appears to have been principally obtained from the Egyptians and Phœnicians, both of whom had it abundantly—the former from mines, and the latter by traffic. The Jews were certainly not a people to take the trouble of seeking in the bowels of the earth for that which they could obtain, easily and cheaply, in exchange for the produce of their fields and flocks. The Phœnicians were particularly noted for their manufactures in this metal, as appears even from the Bible; and Ezekiel intimates that, at least, a portion of their supply was brought from the neighbourhood of the Black Sea.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, [1]the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a [2]consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then [3]I abode in the mount forty days and

[1] Num. 13. 28. [2] Chap. 4. 24. Heb. 12. 29. [3] Exod. 24. 18, and 34. 28.

forty nights, I neither did eat bread nor drink water:

10 [4]And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, [5]Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at [6]Taberah, and at [7]Massah, and at [8]Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou [9]broughtest us out say, [9]Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

[4] Exod. 31. 18. [5] Exod. 33. 7. [6] Num. 11. 1, 3. [7] Exod. 17. 7. [8] Num. 11. 34. [9] Num. 14. 16.

Verse 1. '*Cities great and fenced up to heaven.*'—This is a strong but not unusual hyperbole, of which we have already had some instances, and shall have more. The fact however is interesting, that at this early time, as well as now, it was customary to surround towns with very high walls. Few towns of the least consequence in Western Asia are without walls, which, whatever be their character in other respects, are sure to be lofty. As the use of artillery is still but little known, when a town has a wall too high to be easily scaled, and too thick to be easily battered down, the inhabitants look upon the place as impregnable, and fear little except the having their gates forced or betrayed, or of being starved into surrender. So little indeed is the art of besieging known in the East, that we read of great Asiatic conquerors being obliged, after every effort, to give over the attempt to obtain possession of walled towns, at the fortifications of which a European engineer would smile. It is therefore no wonder that the, at this time, unwarlike Hebrew shepherds regarded as insurmountable the obstacles which the walls of the Canaanitish cities seemed to

offer. Indeed, of all classes of people, there is none in the world so unfitted as the nomade dwellers in tents to overcome such an obstacle. However brave and victorious in the field, all their energy and power seem utterly to fail them before a walled town. The present writer can speak with some degree of experience on this subject, having resided in an Asiatic town while besieged by a large body of nominally disciplined Turks and undisciplined Arabs, and having only a very small body of vacillating and inefficient defenders. But although the assailants were assisted by some badly managed cannon and bombs, a high wall of sun-dried brick, by no means remarkable for its strength, offered such effectual resistance, that the besiegers would probably have been obliged to retreat in despair, had not the fear of starvation and the want of interest in defending the place against the lawful authority by which it was invested, induced the chief inhabitants to capitulate on terms very advantageous to themselves. The walls of towns are generally built with large bricks dried in the sun, though sometimes of burnt bricks, and are rarely less than forty feet high. They are seldom strong and thick in proportion to their height, but are sometimes strengthened with round towers or buttresses, placed at equal distances from each other.

CHAPTER X.

1 *God's mercy in restoring the two tables,* 6 *in continuing the priesthood,* 8 *in separating the tribe of Levi,* 10 *in hearkening unto Moses' suit for the people.* 12 *An exhortation unto obedience.*

AT that time the LORD said unto me, [1]Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakedst, and thou shalt put them in the ark.

3 And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten [2]commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to [3]Mosera: [4]there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 [5]Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 ¶ And I stayed in the mount, according to the [6]first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, Arise, [7]take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, [8]the earth *also,* with all that therein *is.*

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which [9]regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 [10]Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou [11]cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt [12]with threescore and ten persons; and now the LORD thy God hath made thee [13]as the stars of heaven for multitude.

1 Exod. 34. 1. 2 Heb. *words.* 3 Num. 33. 30. 4 Num. 20. 28. 5 Num. 18. 20. 6 Or, *former days.* 7 Heb. *go in journey.* 8 Psal. 24. 1. 9 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. 10 Chap. 6. 13. Matth. 4. 10. Luke 4. 8. 11 Chap. 13. 4. 12 Gen. 46. 27. Exod. 1. 5. 13 Gen. 15. 5.

Verse 6. '*And the children of Israel took their journey,*' etc.—Most Biblical critics concur in the opinion that the four verses, from the end of the 5th verse to the beginning of the 10th, must have been introduced into the text through the mistake of some transcriber. The reasons for this opinion are: 1. that the passage has no connection whatever with the context, but quite interrupts the narrative, as any one may perceive, who, passing over the intervening verses, reads the 10th verse after the 5th; 2. that the list of stages is quite at variance with the part which refers to the same places in Num. xxxiii. 31–33; and 3. that it is not true that the separation of the Levites took place at Jotbathah, but at Sinai, before the Israelites began their journey northward. The discrepancy under the second head will appear from a comparison of the two passages thus:—

Num. xxxiii. Moseroth .....Bene-jaakan..Hor-hagidgad..Jotbathah.
Deut. x. Beeroth of Bene-jaakan ...Mosera.....Gudgodah.....Jotbath.

Here we see that, allowing the names in each list to denote the same places, the first makes the Israelites journey from Moseroth to Bene-jaakan, and the second from Bene-jaakan to Mosera. An equally serious difficulty is, that the present text places the death of Aaron at Mosera, two stages *before* Jotbath, whereas the regular list in Numbers places the same event at Mount Hor, four stages *after* Jotbathah. We must confess that there seems to us insurmountable difficulties to the admission of this passage as part of the genuine text. We have not met with any explanation by which we could consider such difficulties obviated; nor have we succeeded in the attempt to frame a better for ourselves. The common explanation, with respect to the discrepancy in the stages, is, that the Israelites *may* have gone to and fro—that is, from Mosera to Bene-jaakan, and back again to Mosera, and that the present text mentions the journey from Mosera, without noticing the return thither. Every reader will perceive the violence of this conjecture; and as to the death of Aaron at Mosera, the explanation might be admitted that Mosera is another name for Mount Hor, particularly as the adjoining valley is at this day called *Musa;* but how then are we to account for the fact that Mosera, which in both lists is next to Bene-jaakan, is placed in the first list, at the distance of seven stages from Mount Hor? Even if the difficulties of the list were got over, others, already mentioned, would still remain; and it might, besides, well be asked, how it is that Moses, if he intended to speak of stages at all, while describing his intercourse with the Lord on Mount Sinai, should speak not of places to which the Israelites went from thence, but of others at which the host did not arrive till thirty-eight years after. Upon the whole, however reluctant to consider particular passages as interpolations, we fear that verses 6 and 7 must be given up; some also would relinquish verses 8 and 9; but we are desirous to retain them, as it is possible that 'at that time,' with which verse 8 begins, may refer not to Jotbath which immediately precedes, but to verse 5, that is, the time of Moses's intercourse with the Lord on the Mount. It may be observed that the Samaritan text has also the verses 6 and 7; but that they are there so read as to be quite in unison with the text of Num. xxxiii. thus:—6. 'The children of Israel, journeying from Mosera, pitched their tents in Ben-jaakan. 7. From thence they journeyed, and pitched their tents in Ged-gad, and from thence in Jotbathah, which is a valley of rivers of waters; and from thence they journeyed, and pitched in Ebronah; from thence they journeyed, and pitched in Ezion-gaber; from thence they journeyed, and pitched in the wilderness of Zin, which is Kadesh; from thence they journeyed, and pitched in Mount Hor, where Aaron died.' From this we may gather, that either this is the true reading, or else, that the interpolation took place very early, and its incongruity being perceived by the Samaritans, they mended it to make it agree with the text of Num. xxxiii.; the latter supposition is the most probable, as the passage seems to be copied almost literally from thence. Dr. Kennicott proposes to transfer the whole four verses 6-9 to the second chapter, immediately after *v.* 1, which, he thinks, would reconcile them with Num. xxxiii.

CHAPTER XI.

1 *An exhortation to obedience,* 2 *by their own experience of God's great works,* 8 *by promise of God's great blessings,* 17 *and by threatenings.* 18 *A careful study is required in God's words.* 26 *The blessing and curse is set before them.*

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 ¶ And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And [1]what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the [2]substance that *was* [3]in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess

[1] Num. 16. 31, and 27. 3. Psal. 106. 17. [2] Or, *living substance which followed them.* [3] Heb. was *at their feet.*

it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God [4]careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will [5]send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and [6]bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 [7]And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 [8]Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

27 [9]A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a [10]curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put [11]the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

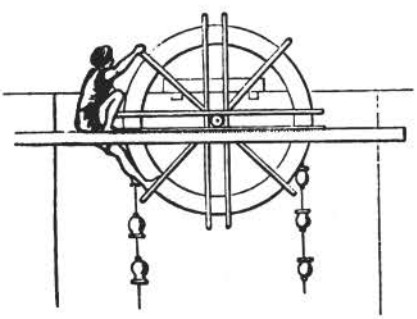
31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe [12]to do all the statutes and judgments which I set before you this day.

[4] Heb. *seeketh.* [5] Heb. *give.* [6] Chap. 6. 8. [7] Chap. 4. 10, and 6. 7. [8] Josh. 1. 3. [9] Chap. 28. 2.
[10] Chap. 28. 15. [11] Chap. 27. 12, 13. Josh. 8. 33. [12] Chap. 5. 32.

Verse 10. '*Wateredst it with thy foot.*'—There is certainly no intention here to compare the two countries as to fertility—Egypt being perhaps, without exception, the most fertile region in the world; but there is an interesting comparison as to the process of irrigation. Of Canaan it is said that it is watered, without human labour, by the rain of heaven; which rarely or almost never falls in Egypt, where the fertility of the country depends upon the Nile and its annual inundation, which is made available for the purposes of irrigation, in the fullest extent, only by means of the numerous canals and trenches, which require every year to be cleaned out, and the dykes carefully repaired. The word rendered 'foot' is probably here, as in other places, used metaphorically to denote 'labour;' and the force of the comparison is, that Egypt was watered with labour, and Canaan without any, or with comparatively little. There may be a particular point in this reference if, as many suppose, the digging and lining of canals, for the purpose of irrigation, was among the 'hard bondage in mortar and in brick' with which the lives of the Israelites were 'made bitter' in Egypt. In this case it must have been a great satisfaction to them to learn that no such labours, even as voluntarily undertaken, would be required in Canaan, or were indeed at all applicable to that country. But besides this metaphorical sense, of labour necessary for equalising the inundation and extending its benefits to places which would not naturally partake of them, there are other senses in which it may literally be described as 'watered by the foot.' Although the saturation of the ground by the inun-

dation may, in ordinary circumstances, be sufficient to produce the crop of corn without any further irrigation, it is not so with the gardens and plantations, which require afterwards to be watered every three or four days. The water for this purpose is obtained either from the Nile itself, or from cisterns which were filled during the inundation. Hence engines of various kinds for raising water are placed all along the Nile, from the sea to the cataracts, and also at the cisterns in which the water is reserved. Philo, who lived in Egypt, describes one of these machines, which was used by the peasantry in his time, as being worked *by the feet*—that is, so far as his account may be understood, the machine was worked by the men ascending revolving steps, something on the principle of the treadmill, which is still applied to the same use in China, but not in Egypt. Niebuhr also describes and figures a machine which he saw at Cairo, and which goes by the name of *Sakieh tedur bir-rijh*, which means 'a watering machine that turns by the foot.' In this the labourer sits on a level with the wheel or reel, and turns it by drawing the upper part towards him with his hands, pushing the rounds of the under part at the same time with his feet one after another. Then, again, when the water is



WATERING WITH THE FOOT.

raised, by whatever machine, it is directed in its course by channels cut in the ground, which convey the water to those places where it is wanted; and when one part of the ground is sufficiently watered, a person closes that channel by turning the earth against it *with his foot*, and at the same time opening a new channel by striking back *with his foot*, or with a mattock, the earth with which its entrance had been closed. To one of these practices the present text doubtless refers, but to which of them it is hardly possible to say with conviction.

11. '*A land of hills and valleys.*'—This points out another contrast to Egypt, which is an exceedingly low and level country.

14. '*The first rain and the latter rain.*'—This doubtless refers to the rains of spring and autumn, between which—that is, from spring to autumn—there is the long interval of a dry and hot summer, almost never refreshed with rains. It is not, however, agreed whether the 'first rain' means the spring or the autumn rain. It might be easy to determine this, if it were not that the Jews had two seasons for beginning their year, one in spring and the other in autumn. But as the spring year was the common civil year, it is reasonable to conclude that the autumnal rain is that distinguished as the first or former rain. Accordingly, the Rabbins and the generality of interpreters are of opinion that the (יוֹרֶה *joreh*) 'first' or 'former' rain means that of autumn; and the (מַלְקוֹשׁ *malkosh*) 'latter rain' that of spring. This is no doubt correct; for, in point of fact, the autumn rains *are* the first rains, and the spring rains the last. It is, however, a very great mistake to state that rain seldom falls except at these two seasons; that is, in September or October for the autumn, and in March or April for the spring. It is true that the rains may be the most copious at those seasons, but still it continues to rain occasionally throughout the winter months; and thus it seems probable that the rains of autumn are 'the early rains,' as commencing, and the spring rains 'the latter rains,' as terminating, the period in which rain falls. The former and latter rains are spoken of in Scripture as of the highest importance to agriculture, not because they were the only rains, but because, from their copiousness and the critical time of their occurrence, the prosperity of the crops depended almost entirely upon them. See Prov. xvi. 15; James v. 7.

CHAPTER XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of God's service is to be kept.* 16, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatry is not to be enquired after.*

THESE *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 [1]Ye shall utterly destroy all the places, wherein the nations which ye shall [2]possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And [3]ye shall [4]overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 ¶ Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall [5]choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest

1 Chap. 7. 5. 2 Or, *inherit.* 3 Judg. 2. 2. 4 Heb. *break down.* 5 1 Kings 8. 29. 2 Chron. 7. 12.

from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all [6]your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as [7]he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 [8]Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates thy tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates; and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ [9]Take heed to thyself that thou forsake not the Levite [10]as long as thou livest upon thy earth.

20 ¶ When the LORD thy God shall enlarge thy border, [11]as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 Only [12]be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 ¶ Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou [13]succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared [14]by following them, after that they be destroyed from before thee: and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every [15]abomination to the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: [16]thou shalt not add thereto, nor diminish from it.

[6] Heb. *the choice of your vows.* [7] Chap. 10. 9. [8] Chap. 15. 23. [9] Chap. 14. 27. Eccles. 7. 31. [10] Heb. *all thy days.*
[11] Gen. 28. 14. Chap. 19. 8. [12] Heb. *be strong.* [13] Heb. *inheritest*, or, *possessest them.* [14] Heb. *after them.*
[15] Heb. *abomination of the.* [16] Chap. 4. 2. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

Verse 2. '*Destroy all the places wherein the nations which ye shall possess served their gods.*'—Then follows an enumeration of such places—altars, high places, groves; but it is very remarkable that, neither here nor elsewhere in the five books of Moses, is there any mention of temples. It is scarcely credible that, in this and parallel texts, temples would have been omitted, if any at this time existed in Palestine. It is probable that they did not, and that the passage before us specifies all the places consecrated to worship which were then known. It is certain

that, in the most ancient times, people were content to consecrate to their gods altars of rough stone or turf, set up in the open fields; or else 'high places,' the summits of hills and mountains; or the interior of thick groves planted with particular trees. The first temple mentioned in Scripture does not occur till, according to Hales, nearly 500 years after the Exode. This was the temple of Dagon, which Samson pulled down, and concerning which we are, after all, left in doubt whether it was really a temple or a sort of theatre in which public games were exhibited. Judging from the use to which it was applied, the latter would seem the more probable opinion. The Philistines 'made merry' there, and Samson 'made sport' there; and although the festival was certainly in honour of Dagon, the building is not called his temple, nor even *his* house, but only *a* house. Not long after, however, we do read of the 'house of Dagon' at another place (Ashdod), in which the ark of God was deposited, when captured by the Philistines; and this was unquestionably a temple, and is as unquestionably the first that is mentioned in the most ancient book in the world. We are persuaded that it will be difficult to assign a much earlier date, if so early a date, to any temples excepting those of Egypt, from which country the ancient nations of Western Asia and Eastern Europe confessed to have derived theirs. When the process of imitation commenced is most uncertain; but that it had not commenced in the times of Moses or Joshua their silence seems sufficiently to indicate. Unquestionably the temples of the Canaanites would have been mentioned in the present text if there had been any among them; and there is at least a strong probability that some slight allusion to temples would have been found in the book of Joshua and the early part of Judges, if they had then been known.

5. '*The place which the LORD your God shall choose.*'—That is, the place where the Lord should manifest his invisible presence, in the cloud of glory over the ark. This was at various places before the foundation of the temple, but principally at Mizpeh and Shiloh. The ultimate reference is doubtless to Jerusalem, where, when the Temple was built, God said to Solomon, '*I have chosen* this place to myself for a house of sacrifice' (2 Chron. vii. 12). It is observable that the name of no place is ever mentioned in the law; and for this Maimonides and other Jewish writers assign several reasons, which seem good in themselves, but whether they are the true ones it is impossible to say. 1. Lest, if it were known, the Gentiles should seize upon it, and make war for the sake of it, when they understood its importance to the Hebrews. 2. Lest those in whose hands it was at the time the precept was delivered, should, from ill-will, do their best to lay it waste and destroy it. 3. But principally, lest every tribe should so earnestly desire to have the place within its own lot, that such strife and discontent might arise on the subject as had actually happened concerning the appointment to the priesthood.

15. '*Thou mayest eat flesh in all thy gates.*'—In the wilderness, neither ox, nor lamb, nor goat was to be slaughtered for food, anywhere but at the door of the tabernacle, where the animal was to be offered as a peace-offering, and its blood was to be sprinkled and its fat burnt upon the altar by the priest. But upon the settlement of the people in the Promised Land, when they were no longer encamped in a body round the tabernacle, but distributed in various cities over a great tract of country, this restriction was to be taken off.

— '*Roebuck.*'—This name, which is in Hebrew צְבִי *tzebi*, and the δορκάς, *dorcas*, of the Septuagint, seems to denote generically the gazelle group of antelopes, comprehending *Antilope Arabica*, *A. dorcas*, and *A. cora*, all of which are comprehended, in like manner, under the name of Gazelle by the Arabians, although the first of these is the most common, and that to which the poetical attributes of the gazelle more especially apply. Gazelles are common in Palestine, and abound in the Syrian desert. It is difficult to conceive creatures more beautiful, or any whose frame and organization are better adapted to its proverbially



'ROEBUCK.' GAZELLES.

rapid motions. The beauty of their large and lustrous, yet mild, black eyes, supplies a thousand allusions to the poets and orators of the East, who think they bestow on a woman the most rapturous commendation when they say 'She has the eyes of a gazelle.' Its speed supplies similar allusions, and 'swift of foot as a gazelle,' expresses the most extravagant admiration of fleetness in a horse or in a man. So it was among the ancient Hebrews; as where reference is made to the speed of Asahel (2 Sam. ii. 18), and where David, in his elegiac lamentation for Jonathan, apostrophises that tender friend,—'O, gazelle of Israel! pierced in thy high place!' (2 Sam. i. 19). The Hebrews were allowed to eat its flesh. We see from the present text the manner in which the necessary difference between the mode of slaughtering a wild and a domestic animal is alluded to, here and in xv. 22, which evinces that it was an object of chase to that people, as indeed the permission to eat it implies. We have eaten of its flesh, and found it very good, equal to, and little different from, our venison. The gazelles are gregarious animals, and in Syria often appear in large herds within a few miles of the towns. They permit huntsmen, if they advance gently, to approach very near them, and do not seem to care much for a caravan passing at a little distance; but the moment they take alarm they bound away, casting from time to time a look behind, and if they find themselves pursued, they lay their horns backward almost close on their shoulders, and flee with incredible swiftness. The greyhounds, although reckoned fleet, cannot overtake them without the aid of the falcon; and as they take alarm the instant they discover the presence of dogs, the huntsmen endeavour to steal upon the gazelle unawares, and to get as near as possible before the dogs are slipped, and then pushing on at full speed, they throw off the falcon, which being taught to strike at or fix on the cheek of the game, confuses it and retards its course until the greyhounds are able to come up. Although the noble beast be thus interrupted the huntsman must ride hard who would be in at the death.

— '*Hart.*'—The Hebrew word אַיָּל *ajal*, is rendered by the Septuagint ἔλαφος, or 'deer,' and there is, upon the

whole, every reason to accept this interpretation. It is indeed true that the existence in Asia of ruminants with branched deciduous horns has been denied; and Cuvier for some time doubted whether any could be found in Africa. Yet although never abundant where water is scarce, the existence of animals of the deer kind from Morocco to the Nile has been satisfactorily established; and there are traces of their presence in Syria, where they were probably more numerous formerly than at present. The *Cervus Barbatus*, or Barbary stag, is the African



STAG (*Cervus Barbatus.*)

species, and Col. Hamilton Smith (art. AIL in Kitto's *Cyclopædia*) states that a friend of his observed it in the desert country east of the Dead Sea. This species is in size between our red and fallow deer, distinguished by the want of a bis-antler, or second branch on the horns, reckoning from below, and for a spotted livery, which is effaced only in the third or fourth year. There is also in Asia the Persian stag or Maral of the Tartar natives, and Gewazen of the Armenians. This is larger than the stag of Europe, has a heavy mane, and is, like the former, destitute of bis-antlers. This species seems, under the name of Soëgur, to extend its habitat to the northern frontiers of Syria and Palestine; but, taking all circumstances into account, it seems less probable that this should be the Ajal of our text than the *Cervus Barbatus*.

22. '*Even as the roebuck and the hart is eaten.*'—The roebuck and the hart were not animals fit to be offered in sacrifice, but they were allowed for food. The meaning of this therefore is, that whereas the Hebrews had been formerly obliged to kill their oxen and sheep before the tabernacle, as a peace offering, and sprinkle the blood on the altars—which they had never been required to do when they killed wild animals—so now, they were to be as free from restriction in killing their domestic cattle as they had previously been with those that were wild. They might kill and eat when and wherever they pleased, with the only limitation that the blood should not be eaten, which was to hold in all cases. The permission to eat the species of deer and antelope here mentioned must have been felt as a very important advantage, as well during the wandering in the desert as after the settlement in Canaan. They are frequent in the desert, particularly the antelope or gazelle, and, as Professor Paxton observes, 'The lofty mountains of Syria, Amana, Lebanon, and Carmel swarmed with these animals which, descending into the plains to graze on the cultivated fields, invited the Israelites to the healthful exercise of the chase, and supplied their tables with a species of food equally abundant and agreeable.'

23, 24. '*Eat not the blood .... pour it upon the earth as water.*'—In the note to Gen. ix. 4, there is an observation on the subject, viewing it as the interdiction of an unnatural custom: but that view alone does not perhaps adequately account for the very rigid interdictions which are repeated with so much solemnity in the books of the law, and particularly in this chapter. The former reason was general and applicable to all the sons of Noah; but others necessarily arose from the peculiarities of the Hebrew law and doctrine. The first was, that the blood of victims was consecrated to God, as an atonement for sin, and might not therefore be desecrated to common uses. (See Lev. xvii.) And another was probably to prevent the blood from being applied to any idolatrous or superstitious objects; for which reason, such blood as was not sprinkled and poured out in sacrifice, was, whether in domestic or wild animals, to be poured out on the ground as water, and (Lev. xvii. 13) covered with dust. The present text seems to direct our attention more particularly to this latter reason, as the direction, not only for it to be poured out, but to be poured out '*as water*,' seems expressly intended to guard against any impropriety even in pouring it out. These repeated directions concerning blood are, in fact, closely connected with one of the great objects which the law always had in view, namely, the prevention of idolatry. The direction to pour it out, without at the same time directing it to be covered up, would have left an opening for the superstition which, through blood, sought an intercourse with demons or disembodied spirits, who were thought to delight in drinking up blood when poured out into a bowl or hole; and, being propitiated by it, revealed things beyond human ken to him who sought their intercourse.

> 'Leave the trench,
> And turn thy falchion's glitt'ring edge aside,
> That I may drink the blood and tell the truth'—

said the shade of Tiresias to Ulysses. The latter had sought the regions of the dead for information as to his future course; and, being provided with a ram and ewe, he shed their blood into a trench which he had dug for the purpose:

> 'Then swarming came
> From Erebus the shades of the deceased,
> And stalk'd in multitudes around the foss,
> With dreadful clamours.'

They were 'eager to drink the crimson pool,' and the hero had much to do to keep them off, till the one for whom it was particularly intended came. People also themselves were wont to drink blood under the notion of putting themselves in a condition to receive the communications of demons. Thus was blood employed for *superstitious* purposes.

But the drinking of blood was also a positively *idolatrous* act. 'Eating of blood, or rather drinking it,' says Michaelis, 'was quite customary among the Pagan nations of Asia, in their sacrifices to idols, and in the taking of oaths. This was, indeed, so much an Asiatic, and, in a particular manner, a Phœnician usage, that we find the Roman writers taking notice of it, as something outlandish at Rome, and peculiar to these nations; and as in the Roman persecution the Christians were obliged to burn incense, so were they, in the Persian, to eat blood. In the West the one, and in the East the other, was regarded as expressive of conversion to heathenism, because both were idolatrous practices.' We thus see that the frequent interdictions did not perhaps so much arise from any particular fondness which the Israelites had for blood, as an article of food, as because, from the idolatrous usages connected with it in the neighbouring nations, they were in great danger of being led into idolatry and superstition by it.

CHAPTER XIII.

1 Enticers to idolatry, 6 how near soever unto thee, 10 are to be stoned to death. 15 Idolatrous cities are not to be spared.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and [1]cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath [2]spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But [3]thou shalt surely kill him; thine hand shall be first upon him, to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of [4]bondage.

11 And [5]all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, [6]the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the [7]cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

[1] Chap. 10. 20. [2] Heb. *spoken revolt against the LORD.* [3] Chap. 17. 7. [4] Heb. *bondmen.* [5] Chap. 17. 13.
[6] Or, *naughty men.* [7] Or, *devoted.*

Verse 9. '*Thou shalt surely kill him.*'—Not outright: but, after trial and conviction, he, as witness against him, was to cast the first stone at him, according to the law in ch. xvii. 7. The question may occur, how, as two or three witnesses were required to convict a criminal capitally (ch. xvii. 6), it was possible to convict at all a man who had enticed another 'secretly,' on any other evidence than the single testimony of the person enticed. To this the rabbins answer, that the enticed person, having once heard the enticer, was, against the next interview, to place some persons in concealment, where they could overhear what passed. The enticed was then to ask the enticer to repeat what he had said on the former occasion. And when the latter had done so, the other was to protest against it, saying, 'How shall we leave our God which is in heaven, and go and serve wood and stone?' If the enticer then returned from his evil, or was even silent, the matter was allowed to drop; but if he persisted in urging the other to idolatry, the spies came forward, seized him, and took him to the magistrates, concurring with the enticed person in bearing witness against him. This is the account which the Jews give; and, whether true or not, it is not easy to

see how but by some such process the legal proof of guilt could be obtained. The same authorities add, that in no other case whatever was such a process resorted to for obtaining the evidence which the law required.

16. '*It shall not be built again.*'—But it might, nevertheless, be made into gardens and orchards, according to the Jewish writers. The law of this chapter has been represented as cruel and unjust, and giving countenance to persecution for religious opinions. But, in so deeming it, cavillers quite lose sight of the essential peculiarities of the Hebrew constitution. 'It must be manifest to every one,' says the Rev. T. H. Horne, 'that this law commanded only such Israelites to be put to death as apostatized to idolatry, and still continued members of their own community. And as their government was a *theocracy* (in other words, God was the temporal king of Israel), idolatry was strictly the political crime of *high treason*, which in every state is justly punishable with death. It is further to be observed that the Israelites were never commissioned to make war upon their neighbours, or exercise any violence towards any of them, in order to *compel* them to worship the God of Israel, nor to force them to it even after they were conquered (Deut. xx. 10); nor were they empowered to attempt thus forcibly to recover any *native Israelite* who should revolt to idolatry, and go to settle in a heathen country.' Under these circumstances, a city that turned to idols, of course put itself into a state of rebellion against the government, and was to be treated accordingly. We do not, however, read in the historical books that this law was ever enforced against a city. Probably, as Michaelis conjectures, the rest of the Israelites, in most cases, overlooked the crime of a city that became notoriously idolatrous, from their having themselves such a strong and general hankering after the principles of that polytheism which then prevailed almost universally throughout the earth; and thus it came to pass that idolatry was not long confined to any one city, but soon overspread the whole nation.

CHAPTER XIV.

1 *God's children are not to disfigure themselves in mourning.* 3 *What may, and what may not be eaten,* 4 *of beasts,* 9 *of fishes,* 11 *of fowls.* 21 *That which dieth of itself may not be eaten.* 22 *Tithes of divine service.* 23 *Tithes and firstlings of rejoicing before the Lord.* 28 *The third year's tithe of alms and charity.*

YE *are* the children of the LORD your God: [1]ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 [2]For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 [3]These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the [4]pygarg,[5] and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ [6]These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the [7]bat.

19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. [8]Thou shalt not seethe a kid in his mother's milk.

22 ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 ¶ And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 ¶ And if the way be too long for thee, so that thou art not able to carry it; *or* if the

[1] Levit. 19. 28. [2] Chap. 7. 6, and 26. 18. [3] Levit. 11. 2, &c. [4] Or, *bison.* [5] Heb. *dishon.* [6] Levit. 11. 9. [7] Levit. 11. 19. [8] Exod. 23. 19, and 34. 26.

place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul [9]desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And [10]the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

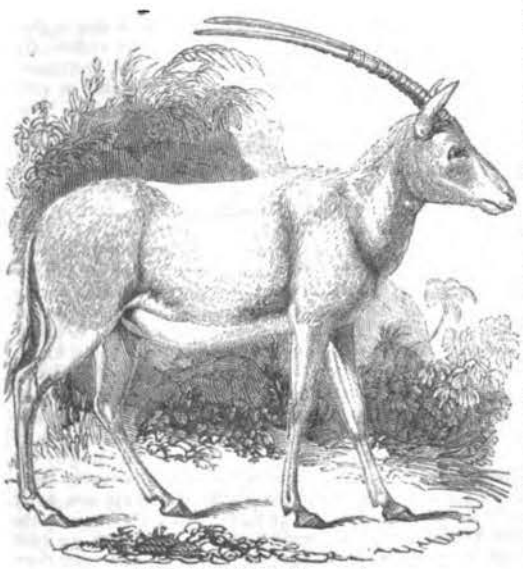
29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

[9] Heb. *asketh of thee.*

[10] Chap. 12. 19.

Verse 5. '*Hart.*'—(See Deut. xii. 15. For animals not mentioned in the following notes, turn to Lev. xi.)

— '*Fallow deer.*'—The יַחְמוּר *yachmur* of the Hebrews is without doubt erroneously identified with the 'fallow deer,' which does not exist in Asia. Collateral considerations and facts seem rather to point to one of the Oryges, which belong rather to the antelope than the deer family of animals. The Oryges are all about the size of the stag of Europe, or larger, with long, annulated, slender, and slightly curved horns. The head is rather clumsy, the neck arched, something like that of the camel, the carcass bulky compared with the legs, which are slender, firm, and capable of sustaining great action. The tail extends to the heel or hough; and by a beautiful provision of Providence in animals with so much bulk of body, and yet intended for rapid motion, the hair is directed forward, doubtless with the view of keeping the animal cool in flight. As several of the Oryges appear to be indicated in Scripture, this notice of the characteristics common to them all is here given. As to the *yachmur* in particular, which occurs here and in 1 Kings iv. 23, it seems to be the species called the *Oryx leucoryx* of the moderns, the true oryx of the ancients, and rightly indicated as such by Niebuhr, who also states that it is known among the Eastern Arabs by the name of *jazmur*, a sufficient approximation to the Hebrew *jachmur* to warrant the identification of it with the animal of our text. It is however more generally known by the name of Abu-Harb. The *O. leucoryx* is, as the name implies, of a white colour, marked with black in the extreme parts, and with bright reddish on the lower half of the thighs, and often the lower flank. This last circumstance explains the application of the Hebrew name, which is derived from the root חָמַר *chamar*, 'to be red.' The species is found in pairs or small families, on the banks of the lower Euphrates, and in the sandy deserts of Eastern Arabia, extending probably to the Indus, feeding chiefly on the shrubby acacias; and it was doubtless formerly found in Arabia Petræa and the eastern territories of the Israelites. This species is represented in abundance on the monuments of Egypt and Nubia, and particularly in the inner chamber of the great pyramid at Memphis, where a whole group of these antelopes are represented, some driven forward, others dragged along by the horns, or by a cord round their neck.



FALLOW-DEER (*Oryx Leucoryx*).

— '*Wild goat.*'—The word here (אַקּוֹ *akko*) is different from that (יָעֵל *jaal*) which is more correctly rendered 'wild goat' in 1 Sam. xxiv. 2; Job xxxix. 1; Ps. civ. 18; Prov. v. 19. It is very difficult to identify this animal. Col. Hamilton Smith says; 'As the species must be sought among ruminants that were accessible for food to the Hebrews, we should be inclined to view it as one of the gazelles, probably the *Ahu* (*Antilope subgutterosa*), unless the Abyssinian ibex (*Capra Walie*) formerly extended into Arabia, and it could be shewn to be a distinct species.

— '*Pygarg*' (דִּישׁוֹן *dishon*).—This name occurs nowhere but here; and this, with other causes, renders it difficult to understand which animal is intended. The marginal reading, 'bison,' has not the least authority except the resemblance of name. The Septuagint, which the Vulgate and our own, in common with most other versions, follow, renders it by πυγάργος, which, assuming it to be correct, throws a little, and but little, light on the matter; for what the 'pygargus' is, and what are its distinct characteristics, remain undetermined. Several of the ancient writers mention a quadruped of this name. Herodotus names it in his list of Libyan quadrupeds; Pliny mentions it as a species of antelope; and Ælian notices it as a quadruped of timid character. The Greek name seems to denote an animal having its hinder parts white, and might be rendered 'white buttocks.' These are the only facts known to us which might serve as data in determining the species. Some few writers have looked for it in the springbok, which abounds near the Cape of Good Hope. But as we are quite averse to seek, at such a distance, for an animal once common enough in or near Palestine, to be mentioned as fit for food, while a much nearer region continues

to furnish an animal to which the denomination may, with at least equal probability, be applied, we seem to prefer the following indication, faint as it is, offered by Dr. Shaw: 'Besides the common gazelle or antelope (which is well known in Europe), this country likewise produces another species of the same shape and colour, though of the bigness of our roebuck, and with horns sometimes two feet long. This the Africans call *lidmee*, and may, I presume, be the *strepsicorus* and *addace* of the ancients. Bochart, from the supposed whiteness of the buttocks, finds a great affinity between the *addace* I have mentioned and the *dishon*, which our translators render "pygarg," after the Septuagint and Vulgate' (*Travels*, p. 171). In a subsequent page, the learned doctor says more distinctly, that the *lidmee* has the white buttocks which the name *pygarg* requires; the other name, *strepsicorus*, it may have derived 'from the wreathed fashion of its horns;' and that *addace* has, in the radical consonants, some resemblance to the Hebrew name. The animal thus indicated is the *Oryx addax*, which is figured



PYGARG (*Oryx Addax*).

in the Egyptian monuments, and is found in the region of which the Israelites had cognizance. This species is three feet seven inches high at the shoulders, and in general structure resembles the other oryges, being distinguished from them chiefly by its short coarse beard under the gullet, by the spiral flexure of its horns, and by its being somewhat higher than the others at the croup. This animal appears by the monuments to have been a favourite object of chase to the ancient Egyptians.

— '*Wild ox*.'—The original תְּאוֹ *teo*, being rendered *oryx* (ὄρυξ) by the Septuagint, has afforded a clue to the identification of this animal, which modern inquirers have judged satisfactory. The general character of the oryges has been already described. The particular species here indicated is also named in Isa. li. 20. If the *Oryx leucoryx* had not already been appropriated to the *jachmur*, we should have been inclined to connect with the present animal the *teo*; but as it is, it may be regarded as represented by the *Oryx tao*, or Nubian oryx, which is either a different species or a distinct variety of the *O. leucoryx*. It is distinguished therefrom chiefly, not only by different colours, but by a taller figure, lighter frame, and larger and somewhat more curved horns. This species is found chiefly in the deserts west of the Nile; but there is nothing to render it improbable that it formerly extended its habitat east of that river into Arabia and southern Syria. It is figured on the Egyptian monuments, in which the *O. leucoryx* is distinguished from it by horns less curved, and by some



WILD OX (*Oryx Tao*).

indications of black on the face. The term 'wild ox,' which seems to have been in former times applied indifferently to all or any of the oryges, appears to have been in the present cases derived from the Targums, which have here 'ox of the wood' (*bos sylvestris*).

— '*Chamois*.'—The original is זֶמֶר *zemer*, which the Septuagint, and after it the Vulgate, identifies with the camelopard. The camelopard is a native of Ethiopia and southern Africa; and it has been justly felt that the enumeration of animals which the Hebrews might use for food, cannot be supposed to embrace such as were wholly beyond the reach of that people, and scarcely within the scope of their observation, unless they had beheld some specimens brought to Egypt as presents from distant lands, such as the kings of that country were in the habit of receiving. As therefore we are to seek the *zemer* of the texts among the ruminants of the country which the Israelites occupied or traversed—as the deer and several species of antelopes have already been enumerated by the sacred writer, it would seem that we should explore this region for a wild animal of a different kind, and yet sufficiently important to deserve being named in this ordinance. Many interpreters, influenced by this consideration probably, have supposed a kind of goat to be indicated. The old Spanish version has 'Cabra montes,' 'mountain goat;' Bochart, *rupicapra*, 'wild goat.' Following this line of indication, it is impossible to avoid thinking that the wild sheep, or sheeplike goat, which is a very marked object in the zoology of this region, must needs be included in this list of wild animals allowed for food; and as the others are more distinctly appropriated, it may with more probability be referred to this word than to any of the others. The animal in view is the *Ovis tragelaphus*, which occurs frequently in the hills between the Nile and the Gulf of Suez, as well as in Arabia Petræa and in Sinai, in which regions it is known by the name of *kebsch*—a name which seems not remotely connected with the Hebrew כֶּבֶשׂ *keb-es*, which denotes a young ram. It is also known throughout Northern Africa, about 18°, frequenting in small families the steepest and most inaccessible crags. In this region it bears the name of Aoudad. The kebsch is frequently represented in the Egyptian monuments, and seems to have been a favourite object of chase with the Egyptians, as it still is with the Arabs. The figure will suffice to indicate the animal as having some resemblance to both the goat and the sheep, but more, upon the whole, to the former than to the latter, although the head and face are perfectly



CHAMOIS (*Oris Tragelaphus* or *Kebsch*).

ovine. It stands higher than a large domestic sheep, but is not more bulky in body. It is covered, not with wool, but with close and fine rufous hair; while the throat, breast, and upper part of the forelegs, exhibit a mass of long and loose hair of the same colour, giving the animal the appearance of being bearded. The kebsch is a fearless climber, and stands securely on its feet among the steepest and most elevated ridges.

21 '*Thou shalt not seethe a kid in his mother's milk.*'—This remarkable law is here repeated for the third time; and perhaps there is not one in all the Pentateuch which has been so variously understood. We may state the principal of these various interpretations. 1. That it prohibits the eating of the fœtus of the goat as a delicacy. But there is not the least evidence in Scripture that the Jews had any knowledge of or attachment to this disgusting luxury. 2. That a kid should not be killed till it was eight days old, when, as is said, it might subsist without the milk of its dam. This conjecture is derived from the supposition of an analogy between this injunction and that which forbids a kid to be offered (3.) before the eighth day in sacrifice.—But there is no good reason why a kid should be said to be more in its mother's milk in the first eight days than during all the time it is suckled: and this is admitted by those who (4.) think that the interdiction is altogether against the eating of a sucking kid.—But as a goat suckles its kid for three months, it is not likely that the Jews were for so long a time forbidden to use it for food. No food is forbidden but as unclean; and a kid ceased to be unclean on the eighth day, for then it might be sacrificed; and what was fit for sacrifice might surely, therefore, be fit for food. 5. That the dam and kid might not be slain at the same time. But this is elsewhere forbidden in direct terms, not only with regard to the goat, but also to the cow and the sheep: and there seems no possible reason why it should be repeated in this remarkable form of expression, with reference to the goat only. 6. It is understood literally, as a precept encouraging humane feelings, that a kid should not be dressed in the milk of its dam.—But then occurs the question asked by Michaelis, 'How came the Israelites to hit upon the strange whim of boiling a kid in milk, and just in the milk of its own mother?' 7. Still, understanding it literally, it is possible that this was not as a common act of cookery, but as an idolatrous or magical rite. This is the opinion of some of the most judicious Hebrew expositors, though they have not been able to cite any instance of such a practice. This, however, has been done by Cudworth, who states that, in an old Karaïte comment on the Pentateuch, he met with the statement that it was a custom of the ancient idolaters at the ingathering of their fruits to take a kid and seethe it in the milk of its dam; and then to go about and sprinkle with the broth their trees, fields, and gardens, in a magical manner, under the impression that by this process they ensured their fruitfulness in the ensuing year. Spencer also mentions a similar rite as in use among the Zabians. It is a remarkable corroboration of this view, which seems more probable than any of the others, that this command is first mentioned (Exod. xxiii. 19) in immediate, but otherwise unintelligible, connection with the laws concerning the season of ingathering, and the bringing of the first fruits to the house of the Lord.

Another opinion has been advanced by Michaelis. He takes it for granted that בָּשַׁל *bashal*, rendered 'seethe,' may signify to roast as well as boil, and this must be admitted; that the kid's 'mother' is not here limited to the real mother, but extends to any goat that has yeaned; that חֵלֶב *chalab* here does not denote milk, but butter; and that the precept is not restricted to kids, but embraces lambs (which is granted), and all other animals not forbidden by the law. Upon these props he builds his explanation that the motive of the precept was to endear to the Israelites the land of Canaan, which abounded in oil, and to alienate them from the butter of Egypt. Moses, therefore, to prevent them from having any longing desire to return to that country, enjoins them to use *oil* in cooking their victuals, as well as in seasoning their sacrifices. This is very ingenious, but is open to objection. The postulates cannot readily be granted, and if granted, the conclusion deduced from them is scarcely just, seeing that, as Geddes remarks, 'there was no need nor temptation for the Israelites to return to Egypt on account of its butter, when they possessed a land that flowed with *milk* and honey.'

CHAPTER XV.

1 *The seventh year a year of release for the poor.* 7 *It must be no let of lending or giving.* 12 *An Hebrew servant,* 16 *except he will not depart, must in the seventh year go forth free and well furnished.* 19 *All firstling males of the cattle are to be sanctified unto the Lord.*

AT the end of [1]*every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every [2]creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

4 [3]Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy

[1] Levit. 25. 2. 4. [2] Heb. *master of the lending of his hand.* [3] Or, *to the end that there be no poor among you.*

God giveth thee *for* an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [4]thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 [5]But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a [6]thought in thy [7]wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [8]if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 [9]Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ [10]All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 [11]And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 [12]Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

4 Chap. 28. 12. 5 Matth. 5. 42. Luke 6. 34. 6 Heb. *word*. 7 Heb. *Belial*. 8 Exod. 21. 2. Jer. 34. 14.
9 Exod. 21. 6. 10 Exod. 34. 19. 11 Levit. 22. 20. Chap. 17. 1. Ecclus. 35. 12. 12 Chap. 12. 16, 23.

Verse 2. '*Every creditor that lendeth*,' etc.—The Hebrew laws concerning debt were remarkably different, in many respects, from those which prevail in European countries. This difference probably arose in a great degree from the peculiarities in the condition of the people; but, however this be, their singularity, their high antiquity, and the sanction under which they come to us, recommend them to greater attention than they seem generally to have received. It will be recollected, that it was provided that, as soon as Palestine was conquered, there should not be one individual without property. Every one had his hereditary land, which he might alienate until the fiftieth year, but not for ever. Poverty, therefore, could rarely prevent the ultimate safety of what was advanced in loan: and of an insolvent debtor, destitute of property on which execution could be made, the Hebrew could scarcely have an idea. The following useful summary of these laws is from T. H. Horne, who seems to have condensed it from Michaelis. It will serve as an index to the various details which we shall consider separately, as they hereafter come under our notice. 'The debt which remained unpaid until the seventh or sabbatic year (during which the soil remained without cultivation, and, consequently, a person was supposed not to be in a condition to make payments) could not be exacted during that period (Deut. xv. 1-11). But, at other times, in case the debt was not paid, the creditor might seize, first, the *hereditary land* of the debtor, and enjoy its produce till the debt was paid, or at least until the year of jubilee; or, secondly, his *houses*. These might be sold in perpetuity, except those belonging to the Levites (Lev. xxv. 14-32). Thirdly, in case the house or land was not sufficient to cancel the debt, or if it so happened that the debtor had

none, the *person* of the debtor might be sold, together with his wife and children, if he had any. This is implied in Lev. xxv. 39; and this custom is alluded to in Job xxiv. 9. It existed in the time of Elisha (2 Kings iv. 1); and on the return of the Jews from their Babylonish captivity, some rich persons exercised this right over their poor debtors (Neh. v. 1-13). Our Lord alludes to the same custom in Matt. xviii. 25. As the person of the debtor might thus be seized and sold, his cattle and furniture might consequently be liable for his debts. This is alluded to by Solomon, in Prov. xxii. 27. It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have prevailed in the time of Jesus Christ.'—*Introduction*, vol. iii. p. 141.

Postponing, for the present, the consideration of these various points, except one or two which are adverted to in the immediately following notes, it is yet desirable to warn the reader, that in the laws of Moses on the subject of debt, he is not to expect to find any regulations directed or modified by a regard to the interests of commerce. It does not appear to have been by any means a part of the Divine plan concerning the Israelites, that they should become in any way a commercial people. We seem to discover everywhere the intention that the people should subsist chiefly by agriculture. Agriculture was, indeed, the foundation of the Mosaic polity; as distinguished from commerce, on the one hand, and on the other, from that pastoral life which they had hitherto led, and to which they appear to have been much attached.

— '*He shall not exact it.*'—It has occasioned considerable discussion whether, by this release every seventh year, we are to understand that all debts were then to be completely and for ever extinguished, or only that creditors were not this year to sue for their debts, or take any measures to enforce their claim; considering that the debtor did not this year derive any profit from his land. Le Clerc, Michaelis, and others, warmly protest against the former interpretation, as not only unwarranted by the text, but as in the highest degree improbable in itself. The latter writer observes, 'That every seventh year all debts should be extinguished, is a law so absurd, so unjust, and so destructive to the interests of all classes of the community, that we are not warranted to ascribe it to a legislator, unless he has enacted it in terms the most express, and such as leave not a shadow of doubt as to his meaning.' His objections, it will be observed, apply not merely to the periodical cancelment of debts, but to its being repeated within so short a period as seven years. History affords no example of such an expedient; and although an extinction of debts with *Novæ Tabulæ* were sometimes talked of by the tribunes of the people at Rome, such measures were dreaded by every good citizen, and even by many who were themselves debtors, as a very great evil, on account of the confusion which it must have made in the commonwealth. It is true that the Talmudists did understand the extinction as septennial and perpetual; but their unsupported authority is of very little weight: and even they except some kinds of debts and debtors from the operation of this privilege. Josephus, who must have well known what was considered the law on this point while the Jews had yet a political existence in Palestine, says that the law directed this extinction of debts every *fiftieth* year—that is, the year of jubilee. But whether this was actually the intention of Moses, or whether the Jews, after their return from the Babylonish captivity, misunderstood his meaning, seems uncertain. He certainly does not mention that claims were to be cancelled in that year; but it might seem to follow, from the analogy of his laws concerning slavery and the sale of the lands; and it is certain that a creditor would not be able, after the jubilee, to seize the land or person of the debtor, or even the persons of his children; but we are not equally certain that other descriptions of property might not remain open to his claims. Upon the whole, when we consider the entire passage to *v.* 12, we cannot help thinking that the relief spoken of is a final remission; but as it is also mentioned as an act of kindness and mercy to the poor, and that in the strongest manner possible, we have little hesitation in so restricting it, and understanding, with Bishop Patrick, that the 'release' was 'an entire acquittance, not of debts contracted by sale of land or goods to those who were able to pay, but of money lent to a neighbour or friend merely to relieve his poverty, not to carry on trade or make a purchase. For nothing could be more absurd than to extinguish such debts whereby the borrower was enriched.' This explanation seems to obviate all the difficulties of the subject. It does not preclude the supposition that other debts, not perpetually extinguished, were not sued for *during* the sabbatic year; and this is the more probable as it would be obviously very inconvenient for all but very wealthy persons to make payments during this year, in which no returns were obtained from land.

11. '*For the poor shall never cease out of the land.*'—We thus see, that although Moses had, by his statutes respecting the division of the land, studied to prevent any Israelite from being born poor, yet he nowhere indulges the expectation that there would be no poor persons in the land. But it is important to know that by 'the poor' he did not mean mendicants; nor can we gather from his writings that there were such persons, or that he expected there would be such. The plan of earning bread by begging as a profession does not appear to have been known in those early times; at least not to the Israelites. If it had been so, we should probably have seen laws against mendicity and idleness, as well as exhortations to charity. The word *beggar* nowhere occurs in the Mosaical writings, nor indeed in the whole Old Testament. Even the verb *to beg*, likewise, is not to be found in all the Pentateuch; and but once in the Psalms, among the curses which David's enemies imprecate upon him (Ps. cix. 10). It is in the New Testament that we first find mention of beggars; not, however, strolling beggars, and such as are able to work, but blind, diseased, and maimed poor people, who lay by the way-side, before the gates of the temple, and also at the doors of the rich. It is evident, indeed, that many of the Mosaical statutes in favour of the poor are wholly inapplicable to mendicants.

12. '*If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee.*'—The following are the circumstances under which a native Hebrew might become a slave. He might, if pressed by poverty, sell himself, and that not only to an Israelite, but even to a stranger that lived among the Israelites. The person who had contracted debts which he had no means of paying, was sold for the benefit of his creditor, or was delivered into the hands of his creditor to reimburse him by his services as a slave. So also, a person who committed a theft was sold for a slave, if he had not the means of making restitution for what he had stolen, according to the proportion required by the laws, which was double the amount, and in some cases four or five times as much (Exod. xxii. 3). And it was not only the person of the debtor that was liable to the claims of the creditor, but his right extended also to the wife and children. It seems also that children might be enslaved for the debt of a deceased father (2 Kings iv. 1), and that the parent sometimes satisfied his creditors not in his own person, but by giving his children to them for slaves (Isa. l. 1). Some of these cases are not mentioned in the law; and those that are, seem to have been ancient usages which the law did not abolish, rather than usages originated by it. The only regulation that looks like positive law is that concerning the thief, and those which provide for the safety, kind treatment, and, ultimately, liberty of the slave. The condition of the native slaves, under the law, seems to have been far from severe or degrading; and a few verses on we see it assumed that their state might often be such as to make them desire its continuance when the period of emancipation arrived.

— '*In the seventh year.*'—This is mentioned as the period of emancipation also in Exod. xxi.; but in Lev. xxv., the fiftieth year—the jubilee—is named. It would hence appear, and is indeed reasonable, that the period depended on circumstances, the time for which the slave was sold or sold himself, depending upon the amount of the claims upon him, or the extent of his necessity. The period was however never longer than the fiftieth year, when a general

emancipation took place. Probably the term of seven years gave occasion to a similar term being adopted for apprenticeships among ourselves. When the slave went out, the wife he previously had, and his children by her, went out with him; but if his master had given him a wife, a slave like himself, he went out alone, the woman and children remaining with the master (Exod. xxi.). In that chapter, the man's reluctance to be thus separated from his family is mentioned as possibly inducing him to wish to remain a slave, and here we find a further inducement mentioned: 'Because he loveth thee and thine house, because he is well with thee,' *v.* 16.

17. '*Thou shalt take an aul, and thrust it through his ear unto the door.*'—We see from Exod. xxi. 5, 6, that this transaction took place with the cognizance of the magistrates. Whatever was the precise meaning of the ceremony, we find that it was usual in the East to bore the ear of a slave. Bochart and Calmet quote allusions to this custom from Juvenal, Petronius Arbiter, and Cicero. The former makes a Syrian freedman (*Natus ad Euphratem*) say:

'The freedman bustling through, replies, "First come is still
First served; and I may claim my right, and will,
Though born a slave—('twere bootless to deny
What these *bored ears* betray to every eye)."'—GIFFORD.

Cicero also rallies a Libyan who pretended not to hear him by saying, 'Is it not because your ears are not sufficiently bored?' It is possible that they wore ear-rings as a mark of their condition: slaves are still thus distinguished in some eastern nations. We can easily see the importance of some such regulation. It prevented a master from detaining a slave beyond the year of release, under pretence that he had promised to remain, when he had not; and, on the other hand, it prevented a slave who *had* agreed to remain, from being turned off at some year of release which might occur when he became old and unable to support himself. The rabbins say that this engagement, formed in the seventh year, only lasted till the jubilee; but the term 'for ever' more probably means 'for life.' The same authorities add, that the engagement being personal terminated with the life of the master, whose heirs had no power over the slave. [APPENDIX, No. 10.]

CHAPTER XVI.

1 *The feast of the passover,* 9 *of weeks,* 13 *of tabernacles.* 16 *Every male must offer, as he is able, at these three feasts.* 18 *Of judges and justice.* 21 *Groves and images are forbidden.*

OBSERVE the [1]month of Abib, and keep the passover unto the LORD thy God: for [2]in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the [3]place which the LORD shall choose to place his name there.

3 [4]Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 [5]And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night unto the morning.

5 Thou mayest not [6]sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a [7]solemn assembly to the LORD thy God: thou shalt do no work *therein.*

9 ¶ [8]Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a [9]tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God,* according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy [10]corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine

[1] Exod. 12. 2, &c. [2] Exod. 13. 4. [3] Chap. 12. 5. [4] Exod. 12. 15. [5] Exod. 34. 25. [6] Or, *kill.* [7] Heb. *restraint.* [8] Levit. 23. 15. [9] Or, *sufficiency.* [10] Heb. *floor, and thy wine-press.*

increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ [11]Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [12]they shall not appear before the LORD empty:

17 Every man *shall give* [13]as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, [14]neither take a gift: for a gift doth blind the eyes of the wise, and pervert the [15]words of the righteous.

20 [16]That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 [17]Neither shalt thou set thee up *any* [18]image; which the LORD thy God hateth.

11 Exod. 23. 14, and 34. 23. 12 Ecclus. 35. 4. 13 Heb. *according to the gift of his hand.* 14 Exod. 23. 8. 15 Or, *matters.* 16 Heb. *justice, justice.* 17 Levit. 26. 1. 18 Or, *statue, or, pillar.*

CHAPTER XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Hard controversies are to be determined by the priests and judges.* 12 *The contemner of that determination must die.* 14 *The election,* 16 *and duty of a king.*

THOU shalt not sacrifice unto the LORD thy God *any* bullock, or [1]sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 [2]At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And the man that will do presumptuously, [3]and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

1 Or, *goat.* 2 Num. 35. 30. Chap. 19. 15. Matth. 18. 16. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28. 3 Heb. *not to hearken.*

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

Verse 9. '*Priests the Levites.*'—It has been objected to this book, that here and elsewhere 'priests and Levites' are used as synonymous terms, while in the other books of the law they are distinguished from each other. By this expression, however, as here employed, it appears we should understand the *Levitical* priests, that is, the only legitimate priests; and this interpretation is borne out by ch. xviii. 3-8, where a clear distinction is made between priests and Levites. [APPENDIX, No. 11.]

14. '*I will set a king over me.*'—The rabbins, and, after them, many Christian interpreters, regard this as an absolute command upon the Jews to elect a king, when they should be quietly settled in Canaan. But this is obviously a distortion of the plain meaning of the text. It is evident that Moses desired that the government should always preserve the form in which it had been established by himself; but as he foresaw that the people would not long continue sensible of its benefits or conscious of the real superiority which it gave them, he most wisely provides for the contingency, by laying down the principles by which the change should be regulated. He did not, with most legislators, insist on the immutability of the form of government which he knew to be really the best for them, but allowed them to choose a king, when they should come to consider a monarchical form of government best suited to their circumstances. If it had been made treasonable to contemplate such a change, it would doubtless have been thought of and effected notwithstanding, and with this difference, that it would not have been a guarded and peaceable measure, as this concession ensured, but an act of open rebellion against God, which would most probably have involved the entire subversion of the laws and institutions of the Pentateuch. By legislating for the change, instead of legislating against all change, Moses obviates most of the dangers which such an alteration would otherwise have threatened to the general system of religion and law which had been established through his agency.

— '*Like as all the nations.*'—It will be useful to compare all this with what actually took place when the foreseen occasions arrived. 'That we also may be like all the nations,' was the repeated and most cogent reason, for desiring a king, which the Israelites then assigned (1 Sam. viii. 5. 19). This anticipation of what actually took place shews how well, to use the expression of Michaelis, 'Moses understood the temper of the Orientals, whose propensity to kingly government was also remarked by the Greeks and Romans in later times; whereas in Southern Europe republican sentiments were more prevalent.' Other causes, as we shall see in due time, concurred in producing the ultimate desire of the Hebrews to change their republic into a monarchy; but it is evident that the principal was the Oriental impression, that a nation was the more respectable for having a king at its head. At the time when the Dutch engrossed the trade of the East, their rivals in traffic found that it tended very much to lower the Hollanders in the esteem of the Orientals to make it known that they had no king, and they therefore exerted themselves to diffuse the knowledge of this fact. The Dutch, on the other hand, aware of the strength of eastern feelings on this subject, thought it necessary to repel this charge as an infamous calumny, affirming that their Stadtholder was the greatest of all the kings of the west.

15. '*Whom the Lord thy God shall choose.*'—The effect of the regulations here established is, that the chief magistrate should be constituted in conformity with the fundamental principles of theocracy. The monarchy was not to supersede the theocracy, but to be incorporated with it. The unseen Jehovah was still to be Supreme Monarch of Israel; and the king was to be his viceroy—the object of his approbation, and subject to his control. When the Israelites determined on having a king, they acted in accordance with this impression, not setting up a king for themselves in the first instance, but applying to the Lord, through his prophet, to appoint a king for them. Accordingly, Saul was appointed, by lot, to be their first king; David, by direct nomination, to be the second; and his son Solomon to be his successor—the throne being at the same time declared hereditary in the family of David. The choice by the Israelites of a king was only lawful when it coincided with the choice of God, which might always be known through the prophets, by Urim and Thummaim, or by lot. In Hosea viii. 4, the Lord severely reproaches the ten tribes who had revolted from the house of David, for neglecting this fundamental rule: 'They have set up kings, but not by me; they have made princes, and I knew it not.'

— '*Thou mayest not set a stranger over thee.*'—That is, he must be an Israelite both by birth and religion. The rabbins are probably right in saying that this law excluded even an Edomite, though sometimes called their brother; and Herod, who was of that nation, was set up not by the Jews themselves, but by the Romans. This was a most patriotic law; but it is evident that it did not—as the Pharisees in the latter days of the Hebrew commonwealth understood it—apply to the case of the nation being at any time subjected by force of arms to a foreign prince. On the contrary, Jeremiah and Ezekiel expressly enjoin them, when a conquered people, to be true and loyal subjects to the Babylonian government; and when Zedekiah, in violation of his oath, rebelled against the king of Babylon, the prophets severely reproached him, requiring him to desist and throw himself upon the mercy of Nebuchadnezzar. It was, however, in the view that this law rendered it illegal to submit to a foreign power, that the Pharisees, when the nation was subject to the Romans, asked Christ the insidious question, Whether it were lawful to pay tribute to Cæsar? If he had said 'Yes,' they would have condemned him under their view of this law; and if he had said 'No,' they would have denounced him to the Romans.

16. '*He shall not multiply horses.*'—This does not seem to say that he was to have no horses; but that he was not to multiply them. The Jews themselves understand that he might only have as many as would serve to draw his own chariot, and for his own personal guard; but the Targum of Jonathan restricts him to two horses. It is certain that for many centuries we do not read of any horses among

the Israelites, although they were in use among the nations of Canaan. Even in David's time, there was no cavalry in the army, and we see Absalom mounted on a mule in battle. And even this was probably a refinement, as we do not previously read of any animals for riding but asses. David, however, after his great victory over Hadadezer, reserved horses for a hundred of the chariots which had belonged to the enemy (2 Sam. viii. 4); and his son Solomon went on 'multiplying horses' till he had 'one thousand and four hundred chariots and twelve thousand horsemen' (1 Kings x. 26)—a disobedience to the Divine law, which, when imitated by his successors, soon produced the unhappy consequences which the law foretold. It is not difficult to discover the reasons of this prohibition. One of them is here distinctly declared, namely, the danger attending an intercourse with Egypt, whence, as Moses was aware, the horses would be obtained, as they actually were in the time of Solomon. The law discourages all intercourse with foreigners; and of all such intercourse, it is evident that none was more calculated to have a more dangerous influence upon the people than that with the Egyptians. The use of cavalry, when once introduced, would also in itself open and strengthen connections with Egypt; as the Jews would then naturally look to that country, so strong in cavalry, for assistance in their difficulties. This actually happened, and occasioned this severe reproach: 'Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not to the Holy One of Israel, neither seek the Lord. . . . . Now the Egyptians are men, and not God; and their horses are flesh, and not spirit,' (Isa. xxxi. 1. 3.) It may easily be believed that the assistance of a body of Egyptian cavalry, to which this plainly alludes, would have a most dangerous influence on their religious principles, and on their confidence in God. This leads to a *second* reason for the prohibition, which certainly was that the possession of a strong body of cavalry, which constituted the chief strength of Oriental armies in general, might not weaken their dependence upon God, and lead them to attribute their successes in war to any other cause than His assistance, which was promised to them while they walked in obedience and uprightness. Hence we see the sacred writers contrasting their confidence in Jehovah with the confidence of other nations in chariots and horses; and at other times attributing their defeats and losses, not to the want of, but to the possession of, cavalry. Under this head comes a reason mentioned by Bishop Patrick as one of those which the Jews give why their king was not to multiply horses. It is, 'lest he should be puffed up with pride; for a horse being a stately creature, his rider is often swoln with a high conceit of himself, as more than one of the heathens have observed.' Another reason arises from the consideration, that the Israelites being designed to live as a people separate from all others, in one compact country, especially selected for them, it was quite contrary to the principles of their constitution to make foreign conquests, or to extend their dominion beyond the limits assigned in the Pentateuch. Now this country, being intersected by hills and mountains, was in itself less adapted to the rearing of horses than any of the neighbouring regions, while at the same time this very character of the country rendered a powerful cavalry almost unnecessary for its defence; a mountainous country being always better defended by infantry than cavalry. For agricultural purposes, the Israelites made no use of horses; but only (which, in an economical point of view, is far more profitable) of oxen and asses. The latter were also most commonly employed as beasts of burden in travelling; but the people made most of their journeys on foot. Thus, viewing the subject as a whole, it is apparent that a Hebrew king could only multiply horses with the view of acting against an essential principle of the constitution, by engaging in foreign wars, and making conquests beyond the limits of the promised land. For a larger consideration of this subject, see Michaelis's *Commentaries*, Warburton's *Divine Legation of Moses*, and Sherlock's *Discourses on Prophecy*.

17. '*Neither shall he multiply wives.*'—It seems from this that an extensive seraglio had, even in the time of Moses, become a piece of regal state in the East. No law of this chapter was less observed than this; and the history of Solomon, in particular, illustrates both the fact and its mischievous effects. Some remarks on the subject of this and the ensuing clause, which forbids the king greatly to multiply to himself silver and gold, will be found in the notes upon the reign of that king, which, indeed, in many other circumstances, strikingly illustrates the effects of neglecting the wise and important precepts of this chapter.

18. '*He shall write him a copy of this law.*'—Meaning this present book of Deuteronomy, as the Septuagint and Vulgate versions consider; but the great body of interpreters think that the whole Pentateuch is intended; while, in the other extreme, the Targum of Jonathan would restrict it to this law concerning kings. A great person is so frequently described as doing that which was done by his orders, that it is uncertain whether the copy was to be made with his own hand or not. The copy, to ensure its accuracy, was to be made from that in the custody of the priests, perhaps from the original that was deposited in the side of the ark. The rabbins think that *every* Israelite was bound to write a copy of the law; and that the king, unless his father had left him a copy, or he had himself written one in his youth, was to write two copies—one to be always with him, and the other to be preserved among his treasures. There is no authority for this, however, except from the equivocal meaning of the word מִשְׁנֶה *mishneh*, which not only signifies a copy, but also double, or the second; but this signification may easily be referred to a single copy, which is of course obtained by a duplication of the original. This law was very badly observed. Josiah, at the age of sixteen, had never seen the book of the law; and he, as well as the priests and the people, were astonished at the contents of the neglected original, which the high-priest Hilkiah happened to find in the temple (2 Chron. xxxiv. 18, etc.).

20. '*He, and his children.*'—This exhortation to the king to keep the laws, that he and his posterity might long continue to fill the throne, indicates an original intention to make the throne hereditary in the family appointed to it, so long as its successive members remained obedient to the divine law. This is a principle which it will be useful to recollect in perusing the history of the kings.

CHAPTER XVIII.

1 *The Lord is the priests' and Levites' inheritance.* 3 *The priest's due.* 8 *The Levite's portion.* 9 *The abominations of the nations are to be avoided.* 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet is to die.*

THE priests the Levites, *and* all the tribe of Levi, [1]shall have no part nor inheritance with Israel: they [2]shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall

[1] Num. 18. 20. Chap. 10. 9.

[2] 1 Cor. 9. 13.

give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside [3]that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter [4]to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 [5]Or a charmer, or a consulter with familiar spirits, or a wizard, or a [6]necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be [7]perfect with the LORD thy God.

14 For these nations, which thou shalt [8]possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ [9]The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, [10]Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 [11]I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 ¶ But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

[3] Heb. *his sales by the fathers.* [4] Levit. 18. 21. [5] Levit. 20. 27. [6] 1 Sam. 28. 7. [7] Or, *upright*, or, *sincere*.
[8] Or, *inherit*. [9] John 1. 45. Acts 3. 22, and 7. 37. [10] Exod. 20. 19. [11] John 1. 45. Acts 3. 22, and 7. 37.

Verse 3. '*The shoulder, and the two cheeks, and the maw.*'—In Lev. vii. 34, the breast and shoulder only are mentioned as the priest's portion of the peace offerings; and it is disputed whether the present is a repetition of the same precept, supplying what is there omitted (the cheeks and the maw), or a new injunction, referring not to sacrifices, but to animals killed for private use. If the latter, the text should be rendered not 'from those who offer a sacrifice,' but 'from those who slaughter animals'—a reading which the original will well bear. By 'the two cheeks' we are to understand the whole head. As to the 'maw,' the mention of it as one of the prime parts—which it doubtless was, from being one of the priestly portions—may occasion surprise, until we recollect that this part was considered a great delicacy by the ancients. Several instances of estimation in which it was held occur in Homer. Thus, in the *Iliad*, when the hecatomb was offered to pacify Apollo, after the thighs had been consumed on the altar, a feast was prepared with the remainder:—

'They gave to each his portion of the maw,
Then slash'd the remnant, pierced it with the spits,
And managing with culinary skill
The roast, withdrew it with the spits again.'—COWPER.

Here, of all the parts, the maw alone is particularly mentioned, and was distributed first of all.

8. '*Patrimony.*'—This probably refers to the private or personal estate of a Levite, as distinguished from his official property and dues. The Levites had no general landed inheritance, like the other tribes; but there was nothing to prevent them from purchasing houses and fields, and leaving them to their children. Thus we read that Abiathar the priest had fields of his own at Anathoth (1 Kings ii. 26); and the prophet Jeremiah, who was also a priest, purchased a field of his uncle's son (Jer. xxxii. 7, 8).

10. '*That useth divination.*'—The arts, or pretended arts, mentioned in this and the following verse, were common among the idolatrous nations of antiquity, and were

indeed intimately connected with idolatrous systems and rites. Hence, however futile in themselves, they necessarily involved deep offence against the very first principles of the Mosaical dispensation, which accounts for the severity with which they were treated by its laws. If the professors of these arts had been regarded merely as knaves or fools, they would doubtless still have been punished, but probably not with the same degree of severity. Such arts, at least in Europe, are now merely impositions on the credulous, and do not proceed on the same principles as when the world was full of idolatry; and they are therefore differently regarded in the present laws of Europe. Some of the rabbins think that the word קְסָמִים *kesamim*, rendered 'divinations,' is a general term, comprehending all the particulars subsequently specified. Thus understood, divination generally had for its object the discovery of future events, and the determination of the proceeding to be adopted on particular and important occasions. All the arts which had these objects were not only intimately connected with, but founded on, the systems of theology which were then prevalent, in which all the parts and powers of nature, and particularly the heavenly bodies, were deified—as we have shewn in the notes to ch. iv. Most of the various arts of divination therefore consisted in discovering a supposed occult meaning in the various phenomena and aspects which deified Nature, in its several parts, exhibited; or in various signs and circumstances, which the deities were supposed to produce or influence. There was one kind of divination which did not, like the others, pretend to any skill in the interpretation of signs and omens, but professed to presage future events from a mere internal sense or persuasion of the mind, under a particular emotion or agitation. To this class appear to belong 'the consulters of *Ob*,' mentioned under Lev. xix. 31. But the most common derived its indications of futurity from external signs, including under this denomination the results of certain experiments and observations, arbitrarily instituted and attended with superstitious rites. It is remarkable that, between knavery on the one hand, and ignorance on the other, most of these mischievous and wicked arts have continued to survive, separately from the principles on which they were founded. Some of the unholy arts or practices mentioned in this and the ensuing verses, are such as have been already noticed under Lev. xix.

— '*An enchanter*.'—The word is מְנַחֵשׁ *menachesh*, which, deprived of the prefixed מ, is the word for 'a serpent,' and is therefore thought, by Bochart and others, to mean a sort of divination by serpents (ὀφιομαντεια), which was very common among the ancients. This art probably arose in Egypt, where the serpent was a sacred animal. The Jews generally understand it to refer to omens of good or evil, derived from the appearances and movements of animals, and from the little accidents which occur in common life. A large sense may be assigned to the word, which as a verb, means not only to augur or divine, but in the general sense, to perceive, discover, find out. Thus it perhaps may refer, as the rabbins understand, to most of the non-aërial auguries they mention, and also to omens derived from the inspection of the entrails of victims offered in sacrifice, or even of human beings, as well as those from various sorts of lots. This and the last word together, we should therefore take as rather more than equivalent to what the Romans understood by 'augury.' Among them, it was one of the laws of the twelve tables that nothing should be undertaken without consulting the augurs, and that their advice should be exactly followed.

— '*A witch*.'—מְכַשֵּׁף *mekashshef*, feminine in Exod. xxii. 18, but not so here. 'Magician' would be a better rendering, and it is so given in Dan. ii. 2; or 'sorcerer,' as in Mal. iii. 5. It unquestionably means one who resorts to magic, sorcery, or enchantments, for a particular purpose, generally to the prejudice of some person. The Septuagint renders it by 'poisoner;' probably because these sorcerers dealt much in potions, to which mighty effects were ascribed, and which were often deleterious. The rabbins think that the punishment of death is not awarded to those who simply employed fascinations, and drew presages and omens from natural things, but only to those who did so to the prejudice of others. But they are often about the worst judges of the spirit of their own law. Maimonides perceives that the greater evil of these arts was in their connection with idolatry—not less so the arts of sorcery than those of prognostication, as no magical work or witchcraft was performed without reference to the stars, and ultimately to the worship of stars. Every plant, animal, and metal had its ruling star; and it was with regard to such stars that various ingredients were collected and employed in magical rites. Much as the Romans were addicted to divination, they forbade the arts of sorcery, as did also various states of Greece. Plato judged that the professors of such arts ought to be punished with death, if they really possessed the powers to which they pretended. This is unquestionable, if it were proved that they had used such power to destroy the life and happiness of man. But it is another question whether they ought to be punished when they merely deceive themselves and others into the belief that they have powers which they do not possess, and when the arts, true or false, ceased to have that connection with idolatry which made them dangerous, on other grounds, in a state constituted like that of the Hebrews. Selden, in whose time the capital penalty was in this country strongly enforced against witches, thus determines the point;—'The law against witches does not prove there be any; but it punishes the malice of those people that use such means to take away men's lives—if one should profess that, by turning his hat thrice, and crying *Buz*, he could take away a man's life (though in truth he could do no such thing)—yet this were a just law made by the state, that whosoever should turn his hat thrice, and cry *Buz*, with an intention to take away a man's life, shall be put to death.' This is doubtful: but we know that in many cases the pretension to the power is as dangerous as its actual possession. If a man believes that another can take away his life by spells and magic arts, and that such arts are actually employed against him, it is a known fact that the terror of his imagination will often be sufficient to destroy him. We have the rather dwelt on this point here because, while the present chapter merely directs that none of these various arts should be tolerated, the 'witch' (Exod. xxii. 18), the 'wizard,' and those having 'familiar spirits' (Lev. xx. 27), are alone condemned to death, in express terms. That the others are so, we only suppose by implication—as from the text before us, where they are mixed up in the same list with those elsewhere declared liable to capital punishment, without any marks to distinguish them as not involved in the same condemnation.

11. '*A charmer*.'—The phrase is the same (חֹבֵר חָבֶר *chober chaber*) that occurs in Ps. lviii. 5 (see the note there), 'The deaf adder .... which will not hearken to the voice of the *charmers*;' and it is therefore thought that it here also applies to those who, by means of certain words and songs of incantation, had power over serpents, scorpions and other venomous creatures. We only know this as a species of juggling, common in the East; but it was probably, as mentioned here, a branch of magic art. Though but one kind of charming is mentioned, the sense is, probably, generally directed against all those charms for procuring good or averting evil, to which the Orientals are inordinately addicted, and which have a palpable and intimate connection with idolatry and superstition.

— '*Necromancer*.'—Literally, one that seeks to, or inquires of, the dead. The definition itself is sufficiently explanatory. Such persons, presuming that the dead had the power of revealing secrets and of foretelling future events, sought such information from them. This they did in various methods—as calling up the dead by diabolical arts—resorting to places which the shades of the departed were supposed to frequent—or sleeping in cemeteries, after certain ceremonies, to obtain the response through such dreams as might then occur. An instance of consulting

the dead has been mentioned in the note to ch. xii. 23. The ancient heathen were very much addicted to this kind of superstition.

In concluding these explanations on this very unpleasant subject, it may be asked whether these wicked and foolish arts were real or pretended. We can only say that they were probably in most instances pretended; but the pretension itself being calculated to work nearly as much mischief as the reality, particularly in a society so singularly constituted as that of the Hebrews, it was necessary to treat them, at least, as *real evils*. Further than this, it has been held, that when the systems of ancient idolatry offered to the Evil One convenient and prepared agencies through which he might operate, he did sometimes so operate, using the deluded wretches, who sought for powers beyond nature, as his tools for riveting the chains, which during many long ages held the human mind bound in darkness and degradation. There is much in Scripture to sanction this conclusion.

In the preceding notes, and in those under Lev. xix., we have chiefly confined ourselves to an explanation of the terms which are employed. Some of the more remarkable practices connected with these abominations will be noticed hereafter, under the various passages of Scripture which refer to them.

CHAPTER XIX.

1 The cities of refuge. 4 The privilege thereof for the manslayer. 14 The landmark is not to be removed. 15 Two witnesses at the least. 16 The punishment of a false witness.

WHEN the LORD thy God [1]hath cut off the nations, whose land the LORD thy God giveth thee, and thou [2]succeedest them, and dwellest in their cities, and in their houses;

2 [3]Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not [4]in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the [5]head slippeth from the [6]helve, and [7]lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and [8]slay him; whereas he *was* not worthy of death, inasmuch as he hated him not [9]in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [10] enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; [11]then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him [12]mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ [13]One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him [14]*that which is* wrong;

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 [15]Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* [16]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

1 Chap. 12. 29. 2 Heb. *inheritest, or, possessest.* 3 Exod. 21. 13. Num. 35. 10. Josh. 20. 2. 4 Heb. *from yesterday the third day.* 5 Heb. *iron.* 6 Heb. *wood.* 7 Heb. *findeth.* 8 Heb. *smite him in life.* 9 Heb. *from yesterday the third day.* 10 Chap. 12. 20. 11 Josh. 20. 7. 12 Heb. *in life.* 13 Num. 35. 30. Chap. 17. 6. Matth. 18. 16. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28. 14 Or, *falling away.* 15 Prov. 19. 5, 9. Dan. 6. 24. 16 Exod. 21. 23. Levit. 24. 20. Matth. 5. 38.

Verse 3. '*Thou shalt prepare thee a way.*'—The Jews understand this to refer to the keeping the roads to the cities of refuge in good order, that there might be nothing to impede the flight of the manslayer; and they inform us of the manner in which this injunction was complied with. The roads, they say, were broad and level, thirty-two cubits wide at the least, and without hillocks or hollows; the surface was kept smooth and hard, and all watery places drained; and every brook and river was furnished with a good bridge. To prevent the refugee from mistaking his way, a post or stone was set up at every turning, with the word מִקְלָט *miklat*, 'REFUGE,' engraven upon it in large letters. Once every year, in February, the magistrates of every city were obliged to inspect the roads, to see that they were in good condition, and order such repairs as might be required. If they neglected this, and the avenger overtook the refugee in consequence, the 'innocent blood' (as that of a person slain by the avenger is called in *v.* 10) was adjudged to lie at their door. If this statement be correct, the ancient Hebrews must have made very considerable advances in one of the most important arts of civil life—the making of roads. The resort of the male population thrice a year to Jerusalem, which would cause the expediency of good roads to be generally felt, may have contributed to the same result. [2 & 9, APPENDIX, No. 12.]

14. '*Thou shalt not remove thy neighbour's landmark.*'—Even at the present day, the limits between the lands of different persons are in general so faintly marked that they might be altered without much difficulty. Hedges, walls, and other such enclosures are not known in the East, unless as to gardens and orchards. Arable ground is always unenclosed, and the marks which distinguish one man's property from another, can only be known as landmarks by a practised eye. A line of single stones at wide intervals, a small ridge of earth, or an equally small trench or gutter, form the principal classes of landmarks, so that a large cultivated plain will appear one unbroken field. Boundaries of some kind or other must have been very anciently established to prevent disputes. Moses speaks of landmarks as already in use, not directing them to be set up, but forbidding their removal. Perhaps they originated in Egypt. The annual inundation of the Nile, softening the ground and obliterating minute marks by its slimy deposit, must soon have made the cultivators feel the necessity for some means of demarcation. It is said that the science of geometry originated in the processes and calculations to which they resorted for the discovery of their property. As, however, an annual survey of this sort must have been rather tedious, they were probably not long in thinking of some standing marks which would not be affected by the inundation. These were probably stones. Homer mentions stone landmarks as ancient at the time of the Trojan war. Pallas, in her conflict with Mars, thus returned his heavy stroke upon her shield:—

> 'She, retiring, with strong grasp upheaved
> A rugged stone, black, ponderous, from the plain,
> *A land-mark fixed by men of ancient times,*
> Which hurling at the neck of stormy Mars,
> She smote him. Down he fell.'—COWPER.

In after times, the Greeks and Romans, to render the landmarks the more sacred, committed them to the custody of a god, Jupiter Terminalis, who was considered to be represented by the rude landmark stones, which in time came to be sometimes improved into shapely ones, terminating in a human bust and head. This sort of god was set up at Rome by Numa Pompilius, who devoted to destruction the persons and the oxen of those who should disturb these consecrated landmarks. Before his time, according to Plutarch, the lands of the Romans had their extent marked by no determined limit. But landmarks had existed long before in Greece and other countries, and everywhere it was highly penal to remove them. We consider the following passages, from Halhed's translation of the Gentoo laws, as furnishing striking illustrations of the text: 'If any person should dig up the roots of a tree planted for a landmark, it is a crime, and the magistrate shall fine him 200 puns of cowries.—If a person, by removing a landmark, fraudulently appropriates to himself an additional piece of land, the magistrate shall take from him a fine of 540 puns of cowries, and shall give back the land to the owner.—If a person entirely breaks the dividing ridge between the tillage of any two persons, the magistrate shall fine him 108 puns of cowries.'

CHAPTER XX.

1 *The priest's exhortation to encourage the people to battle.* 5 *The officers' proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees for man's meat must not be destroyed in the siege.*

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts [1]faint, fear not, and do not [2]tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* [3]eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 'And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, [5]What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart [6]faint as well as his heart.

9 And it shall be, when the officers have

[1] Heb. *be tender.* [2] Heb. *make haste.* [3] Heb. *made it common.* See Levit. 9. 23. [4] Chap. 24. 5. [5] Judg. 7. 3. [6] Heb. *melt.*

made an end of speaking unto the people, that they shall make captains of the armies [7]to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and [8]the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou [9]take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 ¶ But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down ([10]for the tree of the field *is* man's *life*) [11]to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until [12]it be subdued.

7 Heb. to be *in the head of the people.* 8 Josh. 8. 2. 9 Heb. *spoil.* 10 Or, *for, O man, the tree of the field is to be employed in the siege.* 11 Heb. *to go from before thee.* 12 Heb. *it come down.*

Verse 2. '*The priest shall approach and speak unto the people.*'—It was customary among most ancient nations for a priest to be present on such occasions to encourage the soldiers. It is believed by the Jews that the priest here mentioned was one set apart and anointed for the especial purpose of attending the army, to speak to the soldiers, and to blow the silver trumpets (Num. x. 9); and they call him 'the anointed for war.' His speech, as given in verses 3 and 4, is a short and expressive harangue, admirably adapted to the occasion and the time, which, we are told, was when the men were drawn up ready for action.

5. '*The officers shall speak unto the people.*'—This speech, like the former, was, as the rabbins say, spoken by the priest, and merely repeated by the officers, so that it might be heard by the whole army. It is probable that, as they add, the present speech preceded the former in point of time, as the retirement of a considerable number of men, which must often have happened when this proclamation was made, would have occasioned sad confusion when the men were drawn up in battle array. It is not very clear who the officers mentioned here were, as they are distinguished in *v.* 9 from the military leaders, and the functions assigned them in different passages of Scripture are very multifarious. Their name is שֹׁטְרִים *shoterim*, translated in the Authorized Version sometimes 'officers,' and sometimes 'scribes.' The latter is the literal rendering, as we have shewn in the note to Exod. v. 6, where it denotes the leaders as officers ('overseers') of the Israelites in Egypt. In Num. xi. 16, they are the persons from whom the council of seventy was taken. In Deut. i. 15, they are among the persons appointed as rulers or judges; but they were different from the judges afterwards appointed for cities, as Moses directs the Hebrews to have judges *and shoterim* in all their gates. (Deut. xvi. 18.) In other places we find them representing the people in the great assemblies, or when they entered into covenant with God. (Deut. xxix. 10, and xxxi. 28; Josh. viii. 33, and xxiii. 2.) In the instance before us they seem to have acted in some sort as heralds; and in 2 Chron. xxvi. 11, we meet with a *shoter* who seems to have occupied a post somewhat analogous to that of muster-master-general. Under the kings, the *shoterim* seem to have been usually taken from the tribe of Levi. Michaelis, followed by others, thinks that these functionaries kept the genealogical tables of the Hebrews, with a faithful record of births, marriages, and deaths; and, as they kept the rolls of families, had, moreover, the duty of apportioning the public burdens and services on the people individually. He adds: 'Among a people whose notions were completely clannish, and with whom all hereditary succession, and even all posthumous fame, depended on genealogical registers, this office must have been fully as important as that of a judge.'

'— *built a new house, and hath not dedicated it.*'—That is, has not begun to occupy or enjoy it. On their first occupation of a new house, the Jews made a feast, which, being the first eaten there, was called the חֲנֻכָּה *chanukah*, or 'dedication.' (See Patrick *in locum*.) The word is the same as that which expresses the 'dedication' of the temple; and although it does not here imply any consecration to holy uses, it may possibly refer to some religious solemnity of prayer and thanksgiving with which pious men were accustomed to enter on the occupation of new houses. In Nehem. xii. 27, *seq.* there is an account of the ceremonies at 'the dedication' of the *walls* of Jerusalem, which may assist our ideas on the subject. The Jews think that the exemption extended to a year from the commencement of occupation. In the East, where, generally, every man is ambitious to build himself a new house according to his own fancy, and rather dislikes to repair and occupy an old one, this event is a sort of era in a man's life, which accounts for the importance here attached to it. The feeling on this subject was not peculiar to the Jews. Homer (*Iliad*, ii.) mentions it as a personal mis-

fortune in the fate of Protesilaus, the first Greek killed in the Trojan war, that—

> 'A wife he left
> To rend in Phylace her bleeding cheeks,
> And an unfinish'd mansion.'
>
> COWPER.

6. '*Planted a vineyard, and hath not yet eaten of it.*'—This must, by parity of reason, be understood to extend also to orchards, olive-yards, and the like. The Jews say that five trees planted together, and in good order, sufficed for a ground of exemption from military service. This must have operated for five years, as the law did not regard fruits as fit for use in the first three years; the fourth produced the first fruits, which were to be taken to the place of the sanctuary, and eaten there; and thus the produce did not become wholly at the proprietor's own disposal until the fifth year.

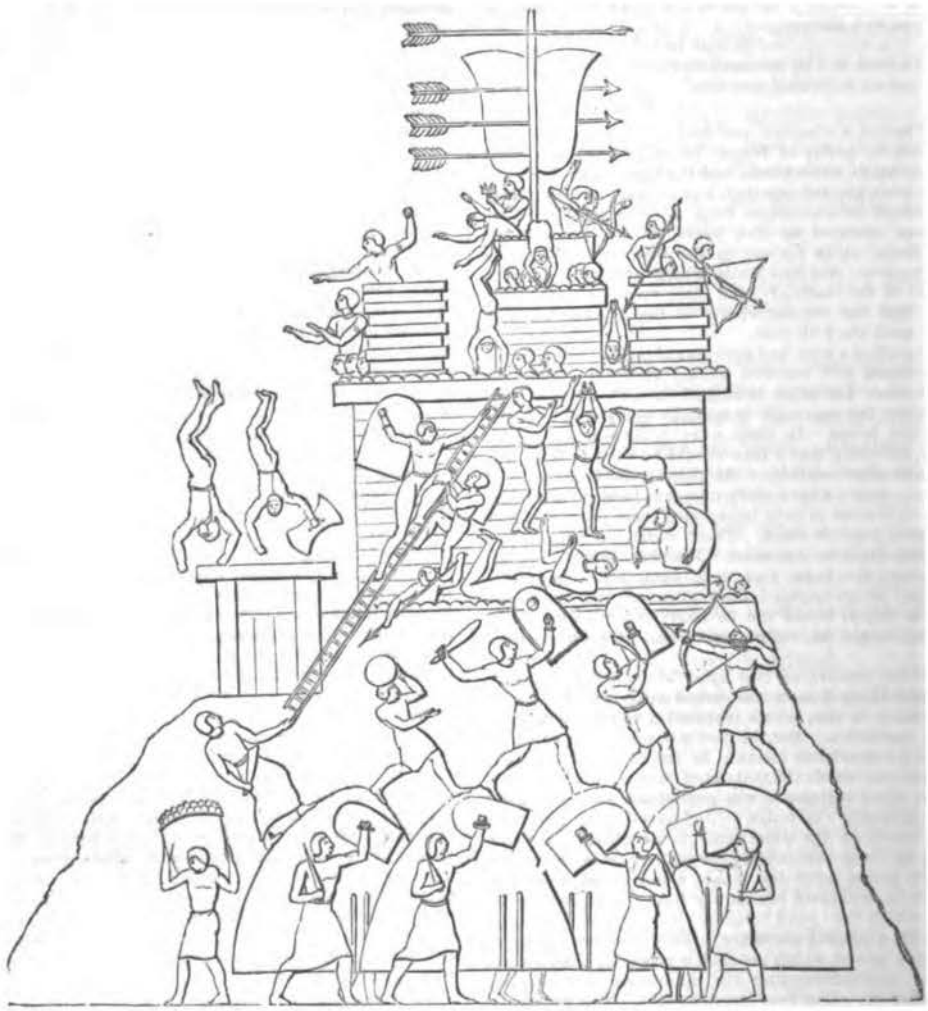
7. '*Betrothed a wife, and hath not taken her.*'—This refers to the custom still common among Oriental nations, in which persons are often betrothed to each other a long time before the marriage is actually completed and the bride taken home. In chap. xxiv. 5, there is a sequel to this law, directing that a man should be exempt from service a year after marriage. As there could be no want of men in a country where every man was liable to serve, the Jews always seem to have interpreted these exemptions in the largest possible sense. Their utility in a nation so constituted must be apparent. Josephus touches on one good reason for them, that men, when taken from that which had much engaged their attention and were preparing to enjoy, would not be likely to serve very cheerfully, and might be rather too careful to preserve their lives.

8. '*What man is there that is fearful and fainthearted.*'—One would think that no man would avail himself of such an immunity as this, which involved a voluntary declaration of cowardice. But the fact was otherwise, of which we have a remarkable instance in the history of Gideon, more than two-thirds (22,000 out of 32,000) of whose army left him when permission was proclaimed for the 'fearful and fainthearted' to retire. (Judges vii. 3.) The truth is, that much as the Jews came to be ultimately distinguished for their valour and prowess, they were, for a considerable period after the exode, a timid and unwarlike people, who recovered but slowly from the depressing influence which the 'hard bondage' in Egypt had exercised upon their mind and character. This the more magnifies the Divine power, which put such a people in possession of Palestine, notwithstanding the numerous and warlike adversaries by whom they were opposed. The manner in which the forces were levied was not calculated to exclude the usual proportion of cowardly people from the original levy, and hence the present after-process was resorted to for getting rid of those who were likely to do double mischief, by the example they set, and by the disorder their conduct would occasion. This was of the more importance in an irregular militia, such as was the Hebrew force. 'In our standing armies,' observes Michaelis, 'the strictness of military discipline compels the most dastardly cowards, as they are confined in close ranks, to fight nearly as well as the bravest warriors. Some thousand years ago, however, the case was in all points very different. Military operations were not so artificial and mechanical as now.' We read of some ancient generals who resorted to some such expedient as the present to clear their armies of cowards; but we do not know of any but the Hebrew nation which had a standing law calculated for that object.

10. '*When thou comest nigh unto a city,*' etc.—From hence to *v.* 15, we have the regular war-law; that is, the law applicable to all ordinary wars, as distinguished from those with the seven devoted nations, who were to be treated under the special law which we find in verses 16-18. In other words, we have first the general law, and then the exception. The details claim the attention of those who would enter into the principles on which we see that future wars were conducted.

—'*Proclaim peace unto it.*'—That is, that the lives and property of the inhabitants should be safe, if they surrendered the place on certain conditions. Tribute is the only condition here mentioned; but the Jewish writers add, that they were also to renounce idolatry, and become subject to the Jews. These are not three things, as they state them, but two—subjection being implied in tribute. If the rabbins were right, it is more probable that these two things were proposed rather as alternatives than as conditions, and that the enemy would have been at liberty to accept either, but was not bound to accept both. In fact, we shall hereafter find the Jews rendering nations tributary without requiring them to become proselytes. We are convinced, however, that the whole opinion is wrong, as there is nothing in the Pentateuch, or elsewhere in the Bible, which sanctions an attempt to compel a people to change their religion. This, however, which the rabbins attribute to their law, was actually the war-law of Mohammedanism, by which tribute or conversion were proposed as the only alternatives of peace. Their law on this point is thus stated in the *Mischat-ul-Masabih*, in accordance with the Koran:—'When you meet your enemies the polytheists, invite them to three things; and whichever they accept of, approve of in them, and refrain from troubling them: invite them to Islam, and if they accept it, then do not spill their blood or take their property: but if they refuse to become Musselmans, call upon them to pay a poll-tax; and if they refuse to give it, then ask assistance from God, and fight them.' The law of the present chapter seems to leave it doubtful whether terms of peace were, in the first instance, to be offered to the devoted nations; and Biblical scholars are rather divided on the subject. Some Jewish writers of authority think in the affirmative, and say that Joshua actually did send three deputations to the Canaanites, two with offers of peace, and the third with a declaration of war. But we do not see how this can be rendered compatible with the strong injunctions to 'make no covenant with them, nor shew mercy unto them' (Deut. vii. 2); or with the conduct of the Gibeonites, who, when they wished to save their lives by timely submission, only hoped to do so by deceiving Joshua into the belief that they did not belong to any one of the seven nations. This last difficulty they indeed obviate by saying, that the Gibeonites had previously refused the alternatives of peace, and wished, though late, to repair their error. Even these authorities, however, do not state that conversion was one of the alternatives proposed by Joshua to the Canaanites. The first message, they say, was 'Let him flee who will;' the second, 'Let him surrender who will;' and the third, 'Let him fight who will.'

12. '*Besiege it.*'—Some details concerning ancient sieges will more properly be brought out by the account given in Scripture of several which actually took place. Meanwhile, our wood-cut, after an engraving in the *Description de l'Egypte*, will suggest some leading ideas on the subject. It is copied from the walls of what is commonly called the 'Memnonium,' at Thebes, and is unquestionably the most ancient representation extant of an attempt to take a fortified place. Its interest is the greater when we reflect that the usages of the Israelites in the attack of fortified places were, at this time, doubtless such as they had brought from Egypt, and consequently such as this scene exhibits; for the representation is referred to the time of Rameses the Great, four of whose sons appear (at the bottom) directing the assault, and whose reign commenced rather less than a century (B.C. 1355) after the present time. This remarkable representation has much engaged the attention of antiquarians, and various explanations have been given. From this and other representations we collect, that the Egyptians, in attacking a fortified town, advanced under cover of the arrows of the bowmen; and either instantly applied the scaling-ladder to the ramparts, or undertook the routine of a regular siege: in which case, having advanced to the walls, they posted themselves under shelter of testudos, and dislodged the stones of the parapet with a species of battering-ram, directed and impelled by a body of men exclusively chosen for this service: but when the place held



EGYPTIANS ASSAULTING A FORT.

out against these attacks, and neither *coup de main*, the ladder, nor the ram were found to succeed, they probably employed the testudo for concealing and protecting the sappers while they mined the place. The testudo was a framework, sometimes supported by poles, having a forked summit, and covered in all probability with hides; it was sufficiently large to contain several men, and so placed that the light troops might mount upon the outside, and thus obtain a footing on more elevated ground, apply the ladders with greater precision, or obtain some other important advantage: and each party was commanded by an officer of skill, and frequently by those of the first rank. In the present engraving, each of the four testudos is commanded by a son of the king. They also endeavoured to force open the gates of the town, or hew them down with axes; and when the fort was built upon a rock, they escaladed the precipitous parts by means of the testudo, or by short spikes of metal, which they forced into the crevices of the stone, and then applied the ladder to the ramparts. See further on this subject Wilkinson's *Ancient Egyptians*, i. 359-364.

13. '*Smite every male thereof with the edge of the sword.*'—We are not told how the Hebrew assailants were to act in the event that, in the further progress of the siege, the inhabitants offered to capitulate and sued for quarter. Probably they were allowed the same, or nearly the same, conditions which had first been offered. At any rate, the execution here permitted, seems to proceed on the supposition that the place had been taken by storm. Mohammed did not omit to provide for such a contingency as we have mentioned.—The effect of the present law is, that all the males fit to bear arms were to be put to death; but that all the females, and the males not of age to bear arms (which is the usual meaning of 'little ones'), were to be spared. We do not see any use in going far for an explanation of this direction. Its severity, as compared with the usages of modern European warfare, must at once be admitted. But that severity was not confined to the Hebrew mode of warfare; it formed the common war-law of all ancient nations, among whom the male prisoners capable of bearing arms were not only put to death, but were often previously subjected to the most horrid and barbarous tortures. It was only slowly that men learned to consider it more advantageous to retain their captives, or to sell them as slaves, than to kill them; and the plan of keeping prisoners, to be exchanged for those taken by the enemy, was only introduced when wars became of longer duration than they usually were in the first ages. The treatment of prisoners partly resulted from the peculiarities of ancient warfare. The subjugation of a people was not then the

result of a succession of battles, in which prisoners remained with both parties; but a single battle usually decided the fate of a nation, so that prisoners only remained with the exasperated victors. When armies became more disciplined, and nations learned to manage their resources, so that even defeated armies would repeatedly rally, and a nation could endure a succession of defeats before it was conquered or a peace concluded, prisoners necessarily remained in the hands of both parties, and were, after a time, preserved by both, to be exchanged at the conclusion of the war. We venture to think that this is as good an explanation as can be given of the imputed severity of the Hebrew military law. Michaelis, who has given much attention to this subject, has many excellent remarks, of which, it will be seen, we have availed ourselves in the illustration of this chapter. He does not enter into the view which we have here been led to take; but, on the text before us, he observes, 'The Israelites could not regulate their conduct by our more merciful law of nations, which is, by several thousand years, of later date; but they acted precisely as their vanquished foes would have done, had they been lucky enough to have been the conquerors: and they therefore merit the praise of magnanimity, if, to lessen the evils of war, we see them refraining in the smallest degree from insisting on requital of like for like to the utmost. The enemies with whom the Israelites had to deal were wont not merely to put the vanquished to death, but at the same time to exercise great cruelties upon them. The Bible is full of relations to this purport . . . . The law of nations, according to which the Israelites had to carry on war, was made by these nations themselves; for this law is founded on the manners of nations, and on the permission which we have to treat others as they treat us.' This writer also, very properly, cites, in corroboration of the Scripture statements, the testimony of the Romans, who, although they behaved much more severely to their enemies than we do, complained grievously of the barbarous conduct of the Carthaginians towards their prisoners; and these Carthaginians were the direct descendants of the Canaanites, and had an Asiatic law of nations. It must also be remarked, as partly accounting for the destruction of the adult males, that among the ancient nations there was no such distinction between a citizen and a soldier as among us, and that every one who *could* bear arms, actually did so when required.

16. '*Thou shalt save alive nothing that breatheth.*'—This is the exception to that general war-law to which the preceding note refers; and it is an exception which has provoked more animadversion than even the general law itself. Something has been incidentally said on the subject in the notes to Num. xxxi. 14, and in the note on *v.* 10 of the present chapter. We may now further observe, that the general law was applicable to distant countries, which the Hebrews were not intended to occupy, and which they had therefore no object in depopulating, and might leave in the occupation of the old inhabitants on their consenting to pay tribute, or, at the worst, were only authorized to enfeeble that nation by the destruction of the males able to bear arms. But the present law is intended to meet a different case. It applies to nations whose country the Israelites were to occupy as their own and peculiar land; and, from the degraded and corrupt character of the old inhabitants, and from their principles being more adverse to those of the Hebrew constitution, it was in the highest degree dangerous that they should be suffered to remain in the land along with the Hebrews. The principal reason, therefore, which the Scripture assigns for this law of extermination, was the extraordinary condition of profligacy and impiety at which the Canaanites had arrived. This was notorious even in the time of Abraham: but the measure of their iniquity was not then full, that is, their enormities had not attained that height which rendered their destruction judicially necessary. Their destruction is scarcely ever enjoined without their guilt being assigned as a cause, and therefore it is right to give that cause the principal weight. 'Now,' says Bishop Watson, 'it will be impossible to prove that it was contrary to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of his vengeance; and, in doing this, he gave such evident and terrible proof of his abomination of vice as could not fail to strike the surrounding nations with astonishment and terror, and to impress upon the minds of the Israelites what they were to expect if they followed the example of the nations whom he commanded them to cut off. "*Ye shall not commit any of these abominations, that the land spue you not out also, as it spued out the nations which were before you.*" (Levit. xviii. 28.) How strong and descriptive is this language! The vices of the inhabitants were so abominable that the very land was sick of them, and forced to vomit them forth as the stomach disgorges deadly poison.' (*Apology for the Bible.*) This view takes the matter in its broadest and strongest meaning, and assumes the real intention to have been that which is clearly and repeatedly declared, without seeking inferential conclusions to shew that the injunction is to be understood less severely than its plain terms indicate. It is better at once to avow that the Canaanites were to be judicially exterminated, on the same grounds and under the same principle as that on which the far more awful judgment of the Deluge had before been brought upon the world. It is, however, certain that the Canaanites had the alternative of migration before them, and it appears that many of them did adopt this alternative. And although it does not appear that the Jews had any authority to propose to them a change of religion as an alternative—which would have been to convert them by the sword—there is much that favours the conclusion that, if any city or people had been spontaneously impressed by the evidences of Divine power which marked the wondrous progress of the Hebrews, and had been struck by the beauty and purity of the faith established among them, and had then turned from their idols and abominations, humbling themselves before the God of Israel, they might, and would, have been excepted from the general sentence of condemnation. Josh. xi. 19, 20, seems to imply that, if their hearts had not, to the last, been hardened, they might have found favour. There are instances which lead to this conclusion, particularly that of Rahab, who, with all her family, was preserved, with the full sanction of Joshua, when her city was destroyed. This was her reward for concealing the Hebrew spies; her doing which is stated by the Apostle to have been the result of her faith in Jehovah. (Josh. vi. 17, 22-25; Heb. xi. 31.) For some observations as to the manner in which this law was obeyed, see the note on Judges ii. 2, 3.

19. ('*For the tree of the field* is *man's* life.')—The word 'life' is not in the original, and the clause reads more correctly without it. There have been many various readings, of which perhaps the best is—'Thou shalt not cut them down to employ them in the siege; for the fruit-trees of the field are for the support of man.' The meaning of the whole very clearly is, that, in the case of a long siege, where there might be a want of wood for raising works against the town, they were to abstain from using for the purpose those trees that bore fruit, while others equally fit for their occasions could be procured. Of course, this precept would absolutely prohibit the unnecessary destruction of fruit-trees as an act of wanton aggression. As, in the East, a much more considerable part of man's subsistence is derived from fruit-bearing trees than in our climates, the wanton destruction of such trees is considered little less than an act of impiety. Mohammed, in one of his wars, cut down the date-trees of the *Beni-Nadr* (a tribe of Jews), and burnt them. This act must evidently have been viewed with strong disapprobation even by his own people, for he found it necessary to affirm that he had received a revelation from heaven sanctioning the deed: 'This revelation came down: "What palm-trees ye cut down, or left standing on their roots, were so cut down or left by the will of God, that he might disgrace the evil-doers."' (*Koran*, chap. lix.; *Mischat-ul-Masabih*, chap. v.) It is very probable that Mohammed did not dare to repeat the experiment.

20. '*Build bulwarks against the city.*'—The construction of these 'bulwarks' was doubtless learnt in Egypt, as well as most of the other usages connected with sieges mentioned in this and other chapters. These 'bulwarks' were only used in case of siege; and appear to have been similar to some of the mounds or towers employed by the Greeks in ancient times: they were of wood, and made on the spot during the siege, the trees of the neighbouring country being cut down for the purpose.

CHAPTER XXI.

1 *The expiation of uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The firstborn is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their [1]word shall every controversy and every stroke be *tried:*

6 And all the elders of that city, *that are* next unto the slain *man,* shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood [2]unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and [3]'pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all [5]that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that,* when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

[1] Heb. *mouth.* [2] Heb. *in the midst.* [3] Or, *suffer to grow.* [4] Heb. *make,* or, *dress.* [5] Heb. *that is found with him.*

22 ¶ And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [6]he that is hanged *is* [7]accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

[6] Gal. 3. 13.

[7] Heb. *the curse of God.*

Verse 4. '*Bring down the heifer unto a rough valley.*'—נַחַל אֵיתָן *nachal aithan*, 'rough valley,' in our version; but which is more properly rendered 'a perennial stream;' that is, not one of those numerous streams which, in Palestine, cease to flow in summer; but one that maintains its course throughout the year. The reason for this probably was that it might be certain the stream would carry away the blood of the heifer, leaving none of what represented the impure blood of the murderer to pollute the land. The solemnity of the ceremonies of purgation, as well as the terms of the law, expressing the deep pollution of the land stained with innocent blood, are admirably calculated to impress an Oriental mind with a strong sense of the respect due to the life of man and the deep guilt of murder. These were things the Hebrews probably needed to learn; for we observe, even at this day, that Orientals in general regard the waste of human life with great and culpable indifference. These ceremonies might also be useful in another respect, by tending to make the fact of the murder generally known, and thus leading to the detection of the murderer. The necessity of often taking the victim heifer to a considerable distance before a perennial stream could be found, would also contribute much to the same result. Only those who have lived in the East, where there is no printing or newspapers, nor any of our own familiar and effective methods of communicating intelligence, and have observed the little notice which the most atrocious murders attract, will fully estimate the importance of such solemnities as the present, calculated to make the fact generally known.

11. '*Wouldest have her to thy wife.*'—Most commentators apprehend that the marriages here mentioned were not absolutely approved, but that the direction is intended as far as possible to obviate the evils of a practice which could not be wholly eradicated. The woman of course was the man's slave, whom he might either sell or retain in his own household; but if he was bent on making her his wife, the following directions were not to be neglected.

12. '*Shave her head.*'—Many think that the directions in this and the following verse were intended with the view of rendering the captive less attractive to the captor, and also to give him time to reconsider well his intention. Others suppose that the personal directions merely refer to ceremonies of mourning or purification. Shaving the woman's head might certainly tend to make her disagreeable to the captor. But as shaving the head, as an act of mourning on the death of friends, was certainly a custom (to which we shall have a future occasion to advert more particularly) very common among ancient nations, and is still retained in the East, we are certainly most disposed to consider this and the other particulars as referring to what the woman is to be allowed to do in the month of mourning for her parents. Perhaps the details are specified, in order that her mourning might not be characterized by any of the peculiar rites of her native idolatry.

— '*Pare her nails.*'—The verb in this clause is עָשָׂה *asah*, and implies making, doing, acting, in so general a sense that its precise force can in most cases only be gathered from the context. In the present instance its force cannot be so gathered, and therefore the best rendering will be to leave it as vague as possible, as, 'do her nails,' without saying what she should do to them. Now we know of three things that may be done to nails:—1. *To pare them*, as our version renders. This is certainly analogous to shaving the head, as previously directed; but as people do pare their nails on ordinary occasions, it is difficult to see the reason for a direction to do what was not likely to be left undone. 2. *To let them grow*, as in the marginal reading. We apprehend this to be the right interpretation. To let the nails grow is in the East an act of mourning, and, as such, it coincided with the direction to cut her hair. Besides, those who contend that the intention of these regulations was to render the woman disagreeable to her captor, will admit that this object was more likely to be attained under this interpretation. 3. *To dress her nails*, which implies much more in the East than in Europe, as it includes the staining of the nails to the colour of iron rust, by means of a drug prepared with the leaves of a plant called *henna*. This general custom of the East seems to have been very ancient, as Egyptian mummies have been found with their nails thus coloured, and, apparently, by the same means. It does not, however, seem to us that this is here intended. It forms an act of personal adornment; and therefore does not coincide either with her condition as a mourner, or with the other directions concerning her hair and dress.

13. '*Put the raiment of her captivity from off her.*'—This doubtless means the raiment in which she was taken captive. We know that it was usual in ancient times for women, when they were so circumstanced as to expect to become captives if their friends were defeated, to put on their finest dresses and ornaments previous to an engagement, in the hope of obtaining the favourable consideration of the conquerors, should their fears be realized. This direction may therefore have been intended either to render them less attractive in the eyes of the captor, or else, it is part of the permission for the captive to indulge herself in mourning for her parents: it was then usual to lay aside all ornamental and gay attire.

— '*And bewail her father and her mother a full month.*'—Who, if not slain in the war, were now lost to her probably for ever. The time is that usually spent by the Jews in bewailing their relations. This clause must be regarded as a most humane regulation, well calculated to alleviate the great calamity which had befallen the captive woman. It allowed her an interval for indulging in grief undisturbed, and in which she might learn to view her condition with greater calmness than could at first be expected. The text seems to direct, that if the victor changed his mind after he had treated her as one he intended to marry; or if, after she had for a time lived with him as his wife, he happened not to like her, and was resolved to part with her—in either of these cases it ceased to be in his power to deal with her as a prisoner, by selling her, as such, for his pecuniary profit. She might still, probably, be retained in his family, but, if not, she was certainly to be enfranchised.

14. '*Thou shalt not make merchandise of her,*' rather, 'Thou shalt not play the tyrant over her.'—To this effect the Vulgate—nec opprimere per potentiam. She was neither to be sold for a slave, nor to be detained in the family to undergo the ill usage of a husband grown indifferent to her person; but she was to be at liberty to go where her own inclination might lead her.—HORSLEY.

17. '*The right of the firstborn is his.*'—The effect of this law must not be overlooked. Before this time the father might, as we see in Genesis, transfer the rights of primogeniture to a younger son; but this law renders the rights of the firstborn inalienable. It is very probable that what gave occasion to this law was the too frequent occurrence of instances in which the second and favourite wife had employed her ascendancy in intriguing for the

benefit of her own children, and the jealousies and strifes which arose in families in consequence. Such a law as the present seems a necessary result of polygamy, and very expressively points out one of the evils of a practice which the law of Moses seems rather to have tolerated than approved.

22. '*Hang him on a tree.*'—Hanging alive is not a Hebrew punishment, and is not once mentioned in all the Bible. What our version renders 'hanging' always means 'gibbeting:' as indeed the context, in most cases, shows. It was an additional punishment, intended to be in the highest degree degrading, and therefore restricted, as some of the Jews inform us, to the crimes of idolatry and blasphemy; although others say, that all who were stoned were also hanged. In the text, Josh. viii. 29, where Joshua is said to have hanged the king of Ai, it must be *understood* that he had been previously put to death; and in the following chapter (x. 26), where the similar treatment of five kings is mentioned, it is expressly said that they were previously slain. The expression in *v.* 23, 'He that is hanged is accursed of God,' led the Jews to consider this subsequent punishment as in the highest degree ignominious, and the object of it most abominable. The expression, of course, does not imply that a man was accursed because he was hanged on a tree (which also means a beam or gallows), but because his crimes had deserved such punishment.

23. '*His body shall not remain all night upon the tree.*'—This implies that there was, even at this early time, such a custom as that which is not yet extinct in civilized Europe, of leaving the body of a criminal to rot on the gibbet, corrupting the air, and brutalizing the minds of the people. It was an Egyptian custom, as we see from Gen. xl. 19, where a person hanged is represented as devoured by birds; and that it was also a Canaanitish practice, we find from 2 Sam. xxi. 6–11, where the Gibeonites left on the gibbet the two sons and five grandsons of Saul, where they were watched by Rizpah, the mother of the former, who 'suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.' The reason given for this direction, '*Lest the land be defiled*,' may be understood to refer either to the corruption of the air, in a hot climate, from the stench of gibbeted bodies, or else to the legal pollution which the continued presence of a dead body might occasion. The Jews, in later times, applied all the rules connected with this punishment, and all the ignominy it involved, to the Roman punishment of crucifixion. But the punishments were in fact very different; that of the Jews being merely a dishonour done to the dead body of an executed criminal; whereas crucifixion was an act of execution on a *living* criminal, under which the tortured culprit sometimes remained alive until the fourth, or even the eighth day. It was therefore happy that the Jews applied the clause now before us to this most horrid punishment, which never entered the contemplation of Moses, and to which nothing that is here said of gibbeting will really apply; for the Romans so far indulged their feeling on this subject, that in the evening of the day of execution they killed the unhappy men who remained alive on the cross, and took their bodies down before sunset. This they did with the two thieves who were crucified with Jesus, and were surprised to find HIM already dead. The direction to '*bury him that day*' is not to dictate, but to prevent any peculiarity in his case. In the East it is a custom—rendered necessary by climate, the heat of which occasions the rapid decomposition of dead bodies—for a person to be interred the same day on which he dies, unless when the death takes place late in the day, in which case the interment may be postponed to the following morning.

CHAPTER XXII.

1 *Of humanity toward brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishment of him that slandereth his wife.* 20, 22 *Of adultery,* 25 *of rape,* 28 *and of fornication.* 30 *Incest is forbidden.*

THOU [1]shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the [2]fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 Thou shalt not plow with an ox and an ass together.

11 [3]Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee [4]fringes upon the four [5]quarters of thy vesture, wherewith thou coverest *thyself.*

[1] Exod. 23. 4. [2] Heb. *fulness of thy seed.* [3] Levit. 19. 19. [4] Num. 15. 38. [5] Heb. *wings.*

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ [6]If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man [7]force her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ [8]If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

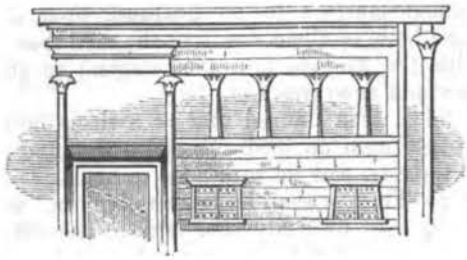
29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ [9]A man shall not take his father's wife, nor discover his father's skirt.

[6] Levit. 20. 10. [7] Or, *take strong hold of her.* [8] Exod. 22. 16. [9] Levit. 18. 8.

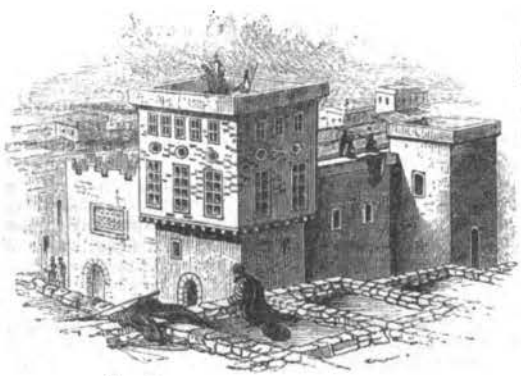
Verse 6. '*Thou shalt not take the dam with the young.*'—This law is restricted to wild birds, having their nests abroad, and not to poultry kept at home, or to wild birds intruding upon a person's premises. It also evidently extends to all kinds of birds, not distinguishing the edible from those reputed injurious. This precept has been variously understood; but most commonly as intended, with others of a similar description, to humanize the minds of the people, leading them to feel that Divine Providence extended its regard over all its creatures, and that a spirit of benevolence and compassion would not be unprized by God even as manifested towards the animal creation. There may also be an ulterior view towards the preservation of the species, most of which are useful in some way or other, particularly in countries infested with snakes, scorpions, and other noxious reptiles, which are also subject to the invasion of armies of locusts, and in which annoying insects of various kinds abound. Birds are so useful, in many ways not known to the mass of the people, that perhaps it would not be going too far to say that there is scarcely, in any country, a species of bird the extinction of which would not be more or less followed by injurious results. Every one knows the consequences which have in some places followed from the wars waged against rooks, sparrows, and other birds, supposed to be injurious to agriculture, but which were found, too late, to have really rendered useful service to it, by destroying more formidable depredators—the insects infesting cornfields and gardens. Under this view, such a precept as this must have been particularly appropriate to the present circumstances of the Israelites, who were about to enter a country with which they were unacquainted, and where they might very probably attempt to extirpate any species of bird that seemed troublesome, without being aware of its real importance. The obligation to let the hen escape would preclude the extirpation of the species; while the permission to take the young would operate in checking an inordinate increase. A very similar rule to the present operates among sportsmen, in different countries, who wish to keep any particular species of game in existence. From the little mention of any bird but the dove in Scripture, one might think that the country was rather deficient in birds; and this would strengthen the above conclusion. We do not recollect, even in the poetical books, any notice of, or image drawn from, the notes of birds, except Sol. Song ii. 12, 'The voice of the turtle is heard in our land:' and some travellers have noticed, with surprise, the absence, in Palestine, of the melody with which their sweet voices fill the woods of their own country.

8. '*Make a battlement for thy roof.*'—A parapet, to prevent people from falling from the top of the house, is of course here intended. The roofs of Oriental houses are



ROOF BATTLEMENTS. ANCIENT EGYPTIAN.

always flat. They are generally composed of reeds, branches, and twigs, laid over the rafters, the whole trodden into a somewhat compact mass, and covered externally with earth, clay or plaster, more or less tempered in different countries, and sufficiently calculated, with proper care, to keep out the infrequent rains of climates naturally dry. As the roof is much resorted to by the people on various occasions, particularly to enjoy the cool of the evenings, and to sleep in the open air during the summer nights, a parapet, to prevent the danger of a fall, is evidently necessary. In fact, most eastern houses have parapets, built with brick or mud, and of various heights, from three to six feet, which not only prevent this danger, but secure some degree of privacy to this open bed-chamber. The latter would indeed seem to be the primary object, as the side of the roof that overlooks the inner court of the house itself, is generally less guarded than those towards the street or the neighbouring houses. The danger of a fall is equal either way, but the writer has known it very common for roofs to have a high wall towards the street, *without any* fence towards the court-yard. As the former is almost never omitted, and the latter often is, we incline to think that the present direction applies particularly to the necessity that there should be a defence towards the interior area of the house itself. The latter, when it does exist, is usually either a wooden balustrade or a parapet, much lower than that on the exterior wall of the house. The houses of the ancient Greeks and Romans were also built with flat roofs, so that we read of their walking and taking the air upon them, and also standing there to see



ROOF BATTLEMENTS. MODERN EGYPTIAN.

the show and public processions. Indeed the custom of sleeping on the house-top was not unknown, or the danger from their being without parapets. The accident which happened to Elpenor, in Homer (*Odyssey*, x.), might easily occur in an Oriental house wanting a proper defence on both sides of the roof. This person—

——— 'Seeking cooler air, which, overcharg'd
With wine, he needed, on the palace-roof
Of Circe slept, apart from all the rest.
Awaken'd by the clamour of my friends
Newly arisen, he also sprang to rise,
And, in his haste, forgetful where to find
The deep-descending stairs, plung'd through the roof.
That shock his neck-bone, parting at the joint,
Sustain'd not, and his spirit sought the shades.'

COWPER.

10. '*Not plow with an ox and an ass together.*'—This precept has been the subject of a variety of interpretations. Some think it intended to prevent occasion for the violation of the law (Lev. xix. 19), 'Thou shalt not let thy cattle gender with a diverse kind.' Others, that the injunction is symbolical, and intended to forbid intermarriages with pagans and unbelievers. This interpretation is founded on 2 Cor. vi. 14–16. But others are of opinion that it has reference to some rite of idolatrous nations, who believed that their fields would be the more fruitful if thus ploughed. What has been thought to render this the more probable is the unlikelihood that creatures so different in character and motion should be put under the same yoke, unless from a superstitious motive. Perhaps, however, a sufficient reason is found in that humanity towards the animal creation by which so many of the Mosaical precepts are dictated. Burder has well illustrated this view of the present text. 'The ass is lower than the ox, and when in a yoke together must bear the principal weight, and that in a very painful position of the neck; his steps are unequal, and his strength is inferior, which must occasion an irregular draught, and great oppression to both. The ass is a stubborn, refractory, and, in these countries, a spirited creature: the ox, on the contrary, is gentle, tractable, and patient' (*Oriental Literature*, No. 337). To this may be added the liability of the ass to be wounded by the horn of the ox, a circumstance occasionally witnessed in Italy and other countries where the two animals are still sometimes yoked together. Oxen are commonly used in the East for drawing the plough; and although, in common with other travellers, the writer of this note has occasionally seen an ox and an ass yoked together, he should not judge it to be anywhere a common practice. It seems rather to be in most instances the resource of a poor man, who not possessing, or being unable to borrow, two oxen, joins his ass to the yoke with only one ox; and on witnessing such a scene, it often occurred to us that this law was intended to preclude such an association on a similar emergency, which was likely enough to occur in a country where the land was divided into a vast number of small hereditary portions.

11. '*Thou shalt not wear a garment of divers sorts, as of woollen and linen together.*'—This translation probably conveys the correct meaning, and is corroborated by the practice of the modern Jews, who, although they usually adopt, at least in external appearance, the costume of the country in which they live, are careful not to wear any garment composed of linen and woollen woven together, or made of one of these materials and sewed with the other. The reason most generally attributed to this and the other similar laws is, that they were intended to discountenance the unnatural or improper connections to which the heathen world was prone, by creating a feeling that all incongruous mixtures were, in a general sense, unpleasing to God. The reason, however, assigned by Josephus, with whom the Mishna concurs, is, that dresses of this description were peculiar to the priesthood, and were on that ground forbidden to the people. This opinion, from one who was himself a priest, is entitled to attention—perhaps to more attention than the statement of Maimonides, who says that the precept was intended as a preservative against idolatry, it being a custom for the heathen priests to wear at times such mixed garments, combining the products of animals and plants, with a metal ring on their finger. By this, as it would seem, they hoped to obtain the happy influence of some favourable conjunction of the stars, to bring a blessing upon their sheep and their flax. Some one of these reasons is probably correct; and the last may be easily incorporated

with the first. Mohammed probably had a view to this law, without understanding it, in forbidding dresses of silk, except for women. He is represented as saying, 'Whoever wears a silken garment in this world, shall not wear it in the world to come.' Most of his followers, however, have taken the liberty of evading this by wearing robes of silk interwoven with cotton, the silk often predominating, and often with only a very little cotton, to prevent it from being wholly a silken garment. Rigid Moslems, however, carefully abstain from such mixed stuffs. Thus, the warlike reformers of Arabia, the Wahabees, might always be recognised by the entire absence of silks in their dress; whereas, as Burckhardt informs us, 'One who had not embraced this creed would assuredly have some part of his dress of silk—either the kerchief round his head would be interwoven with silk, or his gown would be sewed with silk.'

12. '*Thou shalt make thee fringes;*' or rather, 'Thou shalt make thee tassels upon the four corners of the covering wherewith thou coverest thyself.'—By 'covering' here Houbigant, and after him Horsley, Geddes, and others understand the coverlid of the bed. It is therefore quite different from the precept about fringes of the garment in Num. xv. 38.

CHAPTER XXIII.

1 *Who may or may not enter into the congregation.* 9 *Uncleanness to be avoided in the host.* 15 *Of the fugitive servant.* 17 *Of filthiness.* 18 *Of abominable sacrifices.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 ¶ [1]An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [2]because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their [3]prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening [4]cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou [5]wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no [6]unclean thing in thee, and turn away from thee:

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it [7]liketh him best: thou shalt not oppress him.

17 ¶ There shall be no [8]whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ [9]Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ [10]When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to

[1] Neh. 13. 1. [2] Num. 22. 5, 6. [3] Heb. *good.* [4] Heb. *turneth toward.* [5] Heb. *sittest down.* [6] Heb. *nakedness of any thing.* [7] Heb. *is good for him.* [8] Or, *sodomites.* [9] Exod. 22. 25. Levit. 25. 36. Psal. 15. 5. [10] Eccles. 5. 4.

pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, [11]then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

11 Matth. 12. 1. Mark 2. 23. Luke 6. 1.

Verse 2. '*A bastard.*'—The word מַמְזֵר *mamzer*, occurs only here and in Zech. ix. 6. Its origin and etymology are very uncertain, and equally so its signification. In Zechariah, it is admitted that the word signifies a foreigner or stranger; and there the Septuagint has accordingly ἀλλογενής. But as foreign nations are often compared to harlots in the poetical books, some contend this sense of the word is merely metaphorical in that place, and that its literal meaning is a bastard in the present text. But it seems more probable that it bears the same meaning also in this place, as it agrees fully with the context. The whole will then mean, that strangers in general were to be excluded; and then, as the Ammonites and Moabites were not strangers, in the absolute sense of the word, being descended from Abraham's nephew, they are particularly mentioned as included in the sentence, for the reasons assigned. And then, again, lest this inclusion of related tribes should be thought to extend also to the Edomites, they are particularly mentioned as entitled to more favourable terms on account of their nearer relationship. Then, finally, the Egyptians are mentioned as the sole exception to the continued exclusion of unrelated nations. This seems to us the most satisfactory explanation; and, without thus understanding the word *mamzer*, we absolutely do not know how strangers in general were to be considered as to admission to the congregation. The Jewish writers in general, however, understand that the word refers to the progeny of the connections prohibited as incestuous in Lev. xviii.; and those who give it the largest signification restrict it to the persons who were genealogically *strangers* in the nation, as, being the children of prostitutes, their fathers could not be ascertained.

3. '*Even to their tenth generation . . . . for ever.*'—This shews that 'to the tenth generation' is, here at least, equivalent to 'never;' and that it was so understood we see by Neh. xiii. 1, where, in citing this law, the 'tenth generation' is omitted, and the 'for ever' only is expressed. So also the Jewish writers conclude that the 'for ever' is to be *understood* when the tenth generation only is expressed, as in the preceding verse. This is probable, it being an usage of the Hebrew and most other languages sometimes to express perpetuity by a remote definite number, and also an uncertain and indefinite number by a round definite number.

— '*Not enter into the congregation of the Lord.*'—This is understood not in any religious sense, or as a restriction on their admission to the illuminations and privileges of the Hebrew faith; but rather as a civil restriction preventing the persons specified from being fully naturalized, or placed on the same level with the native Israelites in a civil character. Thus, although an Ammonite or Moabite might become a proselyte to the Hebrew religion, he could not be placed, as to citizenship, on the same level with a descendant of Abraham. In fact, admission to the congregation, or civil community, of Israel, seems to have been much on a par with the admission to citizenship among the Romans; and every one knows what an important privilege and distinction it was for a stranger to be made a Roman citizen. The feeling on this subject must have been the more strong among the Israelites from their system of clanship, and from the strength in which the genealogical principle operated among them, and the manner in which it was interwoven with their laws. It would seem that the amount of the exclusion was, that they were precluded from acquiring by marriage, adoption, or in any other way, such a place in any of the tribes, as would operate in procuring their names a place on its genealogical rolls.

7. '*Edomite.*'—The Edomites had deeply offended Israel, but, nevertheless, they were, on account of their near relationship, to be admitted in the third generation; by which the rabbins understand that the grandchildren of proselytes were to be admitted. The ultimate incorporation therefore of the Idumæans with the Jews was perfectly legal.

— '*Thou shalt not abhor an Egyptian, because thou wast a stranger in his land.*'—Hengstenberg considers that this passage implies that the Israelites received in some respects better treatment from individuals of the Egyptians separately, than from the state, so that the Israelites had cause for grateful regard to them in return; since the phrase, 'For thou wast a stranger in his land,' is not sufficient reason for the command, 'Thou shalt not abhor an Egyptian,' unless it means that the Egyptians performed the offices of hospitality to the Israelites, and earned for themselves the claim of reciprocity. In accurate agreement with this, we read in Exodus that God gave the Israelites, as they were departing, favour with the Egyptians, turned their hearts to them in love and compassion, so that they gave them rich presents for their journey. The agreement in so nice a circumstance between passages so entirely disconnected, is worthy of notice, as also the contents of each passage by itself. It is natural in a representation drawn from acquaintance with the actual condition of things, that the contradictions which real life always furnishes should come in for a share. A *mythic* representation, on the contrary, would certainly avoid this apparent contradiction, and would here leave to the Egyptians only hatred and hostility, and a correspondent relation of the Israelites to them.

15. '*The servant which is escaped from his master.*'—This is not to be understood to refer to slaves escaping from a Hebrew master; but to those who fled from the neighbouring nations into the Hebrew territories.

18. '*The hire of a whore.*'—This may well be understood to refer to the abominable practice which in ancient times prevailed, and does still in India, of setting apart to the service of particular deities certain women, the wages of whose prostitution went to enrich the temples to which they belonged.

— '*Price of a dog.*'—'For instance,' say the rabbins, 'if a man gives a dog in exchange for a lamb, that lamb may not be offered in sacrifice upon God's altar.' This law, understood as literally referring to a dog, is thought by many as intended to throw contempt upon the Egyptian god Anubis, who was worshipped under the form of that animal. But from the manner in which 'the price of a dog' is connected with 'the hire of a whore,' it is thought by others, not without reason, that 'dog' is here applied, by an indignant figure, to men who made gain by licentious iniquities, and abominable practices to which we can only distantly refer.

19. '*Thou shalt not lend upon usury to thy brother.*'—But in the next verse the lending on usury to a foreigner or

stranger is permitted. This regulation was very well suited to the condition of a state that had been but recently founded, and which had but little mercantile dealings; but it would very unwisely be introduced into communities that are much engaged in commerce. It may also be observed, that in the East generally it is considered the duty of every one to do what he can for a neighbour or co-religionist, that the lending on usury to such is regarded with universal dislike, and that branch of business is left chiefly in the hands of persons who are not bound by such ties to those who wish to borrow. In Western Asia these are the Jews, who are the great money-lenders there as in Europe; and who, in fact, might be considered as deeming the somewhat reluctant permission of Moses, to take usury from strangers, as a positive *command*, were it not more fairly accounted for by the difficulty which unwise restrictions have opposed, in most Christian countries, to more regular investments of their capital. A few extracts from the *Mischat-ul-Masabih* will shew the corresponding point of view in which usury has been exhibited to the Moslems: 'Jabir said, his highness (Mohammed) hath cursed the eater of interest, I mean whosoever taketh interest: and the Prophet hath cursed the giver of interest; and hath cursed the writer of a bond for it; and hath cursed the witness of it; and his highness said, the taker of interest, and the giver of it, and the witness to it, are equal in crime.' In some subsequent developments of this doctrine, 'the Prophet' falls upon some strange points of political economy which it would puzzle any but a Moslem casuist to understand. This obscurity is felt, however, even by them: and Omar is reported to have said, 'The last thing that came down is the revelation regarding interest (*Koran*, 2. 276); and verily his highness departed this life without having explained it to us; therefore abandon interest, and every thing in which there is doubt about it.' One thing is clear, that the doctrine is construed so rigidly, that a person who has lent any thing to another is precluded from receiving any little accommodation or ordinary favour from that person, which might be construed into interest. Thus: 'When any one of you lends to another, and the debtor sends a present to the creditor, or his own horse for him to ride; he must not ride upon the horse; and must not accept of the present; so that it may not be interest: because every lending which draws profit is interest; unless it should have been their custom previously to lend horses and send presents to each other.'

24. '*Eat grapes to thy full.*'—This is the same law, with relation to vineyards, as that for corn-fields in the following verse. This may seem extraordinary to us who have no vineyards, and among whom grapes are consequently a commodity of price. Here it only proves the very great extent to which the vine was cultivated in Palestine, so that even this large and charitable indulgence could occasion no inconvenience to the owner of the vineyard. Whether we are to understand 'neighbour' in the literal sense, or as extended to the poor and passengers, is not very clear; but as the same term is used with respect to corn-fields, which certainly were open to travellers, we are probably to interpret in the latter sense, which we have the sanction of Josephus for doing. Vineyards in the East are sometimes as open as corn-fields,—unenclosed, with the common road lying near or through them. In such circumstances we have often seen native travellers pluck a cluster of grapes from the hill-side without being questioned, or without any apparent consciousness of impropriety; but we remember no instance in which any were gathered and carried away for future use. The fact is, that in the vine-growing countries of the East the fruit is so astonishingly cheap, even when brought to market, that so much as a man would pluck for immediate eating is of no money value on the spot where it grows. And thus, on the one hand, the proprietor has little motive to withhold an indulgence which custom has established, and which is less expensive to him than it would be to guard his vineyard, or fence it securely from intrusion; while, on the other hand, the extreme cheapness of the article preserves the indulgence from abuse; for a man on a journey, who knows that at the place where he intends to stop he can procure a regular supply for a mere trifle, has no inducement to do more, as he passes a vineyard, than to pluck a few grapes to moisten his mouth, or to taste, in the playful manner with which a person, satisfied with bread, plucks an ear of corn as he passes through a field.

CHAPTER XXIV.

1 *Of divorce.* 5 *A new married man goeth not to war.* 6, 10 *Of pledges.* 7 *Of manstealers.* 8 *Of leprosy.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charity.*

WHEN a [1]man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found [2]some uncleanness in her: then let him write her a bill of [3]divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ 'When a man hath taken a new wife, he shall not go out to war, [5]neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 ¶ Take heed in [6]the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the LORD thy God did [7]unto Miriam by the way, after that ye were come forth out of Egypt.

[1] Matth. 5. 31, and 19. 7. Mark 10. 4. [2] Heb. *matter of nakedness.* [3] Heb. *cutting off.* [4] Chap. 20. 7. [5] Heb. *not any thing shall pass upon him.* [6] Levit. 13. 2. [7] Num. 12. 10.

10 ¶ When thou dost [8]lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day [9]thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and [10]setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ [11]The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ [12]When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, [13]thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* [14]afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

[8] Heb. *lend the loan of any thing to*, &c. [9] Levit. 19. 13. Tob. 4. 14. [10] Heb. *lifteth his soul unto it.*
[11] 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20. [12] Levit. 19. 9, and 23. 22. [13] Heb. *thou shalt not bough it after thee.*
[14] Heb. *after thee.*

Verse 1. '*Find no favour in his eyes.*'—About the time of our Saviour there was a grand dispute between the schools of the great doctors Hillel and Shammai as to the meaning of this law. The former contended that a husband might not divorce his wife but for some gross misconduct, or for some serious bodily defect which was not known to him before marriage; but the latter were of opinion that simple dislike, the smallest offence, or merely his own imperial will, was a sufficient ground of divorce. This is the opinion which the Jews generally adopted, and particularly the Pharisees, which explains their conduct when they came to Jesus, 'tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?' The answer of our Lord is of the highest importance to the correct understanding of this law: 'Moses, *because of the hardness of your hearts, suffered you* to put away your wives: but from the beginning it was not so.' From this it is evident that Christ considered that the law of Moses allowed too great a latitude to the husband in the exercise of the power of divorce, and that this allowance arose from 'the hardness of their hearts;' by which we are of course to understand, that they were so habituated to previous practices, that any law which should have abolished such practices absolutely would have met with no attention. All it could do was to introduce such modifications, with the view of diminishing the evils of the existing practice, as the people would tolerate. To estimate these modifications we must endeavour to ascertain the original conditions of the question. For these we think we must look to the existing practices in Arabia. For the Jewish and Arabian laws have such a singular identity in general, and such an obvious and apparently intended contrast in the exceptions, that it is quite easy to discover the common origin of both. It is true that the original practice was modified on the one hand by the law of Moses, as on the other by the law of Mohammed; but the Arabian legislator did not alter the previous usages to any considerable extent, being restrained, as Moses was, by rooted customs. He would have done more if he could, but dared not; and therefore, in legislating on the subject, he takes care to say, 'The thing which is indeed lawful, but disliked by God, is divorce.'

The following may be stated as the illustrative Arabian usages in the matter of divorce. A man may divorce his wife on the slightest occasion, and without being obliged to assign any reason whatever. The act of divorce is *oral*; the husband has only to say to her, 'Thou art divorced,' and she becomes so. Mohammed required this declaration to be repeated three times, which one would think was for the purpose of rendering it a more deliberate act than it had previously been, were it not that he severely rebuked those who repeated it oftener than thrice. If we assume for a moment, with the school of Hillel, that a Jew might divorce his wife on equally inadequate grounds, or without assigning any, the result was probably the same to a Hebrew woman as now to one of Arabia, namely, that the circumstance of being divorced does not reflect any dishonour on the woman or her family. A woman may have been three or four times divorced by different husbands, without the slightest imputation remaining on her character. The husband sends the wife home to her family with a she-camel, and perhaps on the same day betroths himself to another woman; but the discarded wife must remain single at least forty days, that it may be known whether or not she is likely to bring a child to her former husband. Under this system, a man may change his wife as often as he likes to be at the expense of a camel; and Burckhardt assures us that he had seen Arabs not more than forty-five years of age, who were known to have had fifty wives. Yet the Arabs have rarely more than one wife at a time. The traveller we have now named justly observes:—'By this facility of divorce every tie is loosened that should connect families; by the frequent change of wives, all secrets

of parents and children are divulged over the whole tribe; jealousies are excited among the relations, and we may easily conceive its effects upon morals.' Now this is what we conceive to have been nearly the state of things on which both Moses and the Arabian lawgiver legislated. That the latter did so inefficiently, we here see; and if in other Mohammedan countries divorces are not so frequent, we do not attribute this to the efficacy of his legislation, but to the fact that the several nations now subject to the Mohammedan law had original customs and practical feelings, very different indeed from those of the Arabians, on whose customs and feelings that law was founded. But, on the other hand, we have a right to infer, from the general bearing of the Scripture, that the restrictions in the present chapter, on similar customs and feelings, were comparatively efficient in preventing such a state of things as we now see existing in Arabia. But where is this operating difference in legislation? Simply in this, that Mohammed allowed an *oral* divorce, however hasty or passionate, to be final; whereas Moses required a formal and deliberate act —a *written* bill of divorcement. The mere act of writing such a document necessarily afforded time for recollection, for the return of kind feelings, and for reconciliation. There is no calculating the vast difference in practice which this simple regulation must have produced. Besides, we are to recollect that probably few Israelites could write, and the husband must therefore find out a person who could write out the bill for him in proper form. This would most likely be a Levite, as literate and legal matters usually devolved on the Levites; and he might probably be a person of sense and principle, who would think it his duty to admonish the man before he complied with his request. Whatever might be the result, he would have had time for reflection; and it could scarcely happen that, under this law, marriages should be dissolved in the heat of temporary passion or excitement. This was a great and most important point gained.

4. '*Her former husband . . . may not take her again to be his wife, after that she is defiled*,' etc.—On this point the law of Moses, operating on the same general customs, is diametrically opposite to that of Mohammed. The latter does not allow a man to take back his discarded wife, unless she has been in the interval married to another who has died, or who has also sent her away. That therefore which is the only condition on which a re-union can take place in the former law, is that which precludes it in the latter. Sale dwells upon this as the only point of difference between the two laws; in which, as we have seen, he is quite mistaken. The difference on the point we now notice was evidently intended as a check upon divorce; and its superior efficacy to that end is much extolled by the learned translator of the Koran, whose Moslem predilections are well known. Of its efficacy in preventing divorces, the preceding statement, as to existing practices of Arabia, does not allow us to entertain any high opinion; and the fact is, that it does not prevent divorces, but it does prevent a re-union from frequently taking place, as a feeling of delicacy naturally prevents a man from taking back a woman who has been married to another man since she left him. It could not be operative in preventing divorces, unless we suppose that the husband, at the time of divorcing his wife, could imagine that at a future time he should wish her to return; which is not a very obvious impression for him to entertain at the moment of passion or dislike which leads him to utter the fatal words, 'Thou art divorced.' The effect is, that the re-union of pairs who have been once divorced is rare in Mohammedan countries. 'It is not usual, but happens sometimes,' says Burckhardt, 'that an Arab, after a couple of years, takes back the woman whom he had divorced; and who, during that time, may have had several other husbands.' In Turkey and Persia divorces are, as we have stated, less common than in Arabia; and the re-union of a divorced pair is quite as unusual. The husband indeed often repents of his act, and would retrieve it at any less price than that of his late wife's intermediate marriage to another. As repentance, if it come at all, usually comes soon, and before the lady has married again, the recourse usually adopted is for a man to be sought, who, for a proper consideration, will engage to marry the lady on one day and divorce her the day after, that the terms of the law may be satisfied, and that, after being thus divorced, she may be re-married to her former husband. But it often happens that the person who undertakes to act this convenient part refuses to perform his engagement to divorce the woman; and there is no law to compel him to do so. The circumstances of intrigue and wickedness which result from this practice are in the highest degree revolting; and, as they form the favourite subject of the tales which the Oriental story-tellers detail, to delighted audiences, in the coffee-houses and public places, their effect in demoralizing the public feeling cannot be estimated. The matter is not much mended when the husband gets a friend, on whom he can rely, to perform the service for him: for as the intermediate marriage, however short, must be real and complete, it is easy to see how injurious such a practice, in its most favourable form, must operate upon the moral feelings of a people. It is perhaps wrong to name Mohammed as the author of this point of the law; for it is evident that Moses refers to it as a known custom, when he forbids the man to take back his divorced wife after she had been married again. Mohammed would therefore seem to have allowed the ancient law to continue its operation, with some modifications; whereas Moses altered it completely on this point: his previous measure obliged the act of divorce to be deliberate; and that now before us allows him a still further interval of recollection, as the woman could not immediately after being divorced marry another husband. But if, after all this opportunity of repentance, the woman contracted a marriage with another, the law most wisely provided for the stability and comfort of the second marriage, by preventing the first husband from having any interest in its dissolution. The law of Moses on the subject of divorce, therefore, did much to preserve the public morals, and to ensure the stability and comfort of married life.

15. '*At his day thou shalt give him his hire*.'—All the expressions in Scripture about hired servants imply that they were hired by the day. This is still the case in the East, where not only labourers, but mechanics, whether they work for a householder or for a master in their own craft, are paid by the day, and regularly expect their day's wages *when the sun goes down*, as expressed in the next verse. It has never come to our knowledge that they work at any trade after sunset, even in winter.

CHAPTER XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 [1]Forty stripes he may give him, *and* not

[1] 2 Cor. 11. 24.

exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ [2]Thou shalt not muzzle the ox when he [3]treadeth out *the corn*.

5 ¶ [4]If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her [5]husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his [6]brother's wife, then let his brother's wife go up to the [7]gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag [8]divers weights, a great and a small.

14 Thou shalt not have in thine house [8]divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ [10]Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

[2] 1 Cor. 9. 9. 1 Tim. 5. 18. [3] Heb. *thresheth*. [4] Matth. 22. 24. Mark 12. 19. Luke 20. 28. [5] Or, *next kinsman*. [6] Or, *next kinsman's wife*. [7] Ruth 4. 7. [8] Heb. *a stone and a stone*. [9] Heb. *an ephah and an ephah*. [10] Exod. 17. 8.

Verse 2. '*Worthy to be beaten.*'—See the note on Exod. v. 14. Among the Jews, who clearly derived it from the Egyptians, scourging was the common punishment for offences not punishable capitally or by fine. This is probably because they had no such punishment as imprisonment, for minor offences against the laws. It is shewn in the note above referred to, that this punishment is not in the East considered more ignominious than any other, nor does it appear that it was so considered by the Hebrews in the early part of their history; but they learned to consider it disgraceful after they became subject to the Romans, according to Josephus, who describes it as most ignominious. But perhaps he said this in conformity with the ideas of the Romans for whom he wrote. Michaelis, and others, indeed, deny that the Romans did consider stripes ignominious. But, if they did not, how came they to make any exceptions in favour of Roman citizens? See Acts xvi. 22, 23, 37, 38.

3. '*Forty stripes he may give him.*'—All the restrictions are most important. First, the punishment must be the result of a solemn judicial investigation, and could not be arbitrarily inflicted, as now in the East, by any one, however powerful. It does not indeed appear that even a magistrate could summarily sentence a free Israelite to this punishment, as a magistrate or other great man now may, anywhere in the East, from Pekin to Constantinople. The Jews, indeed, held that the whole bench of local magistrates ought to be present at the trial and punishment. Another important restriction limited the amount of punishment so as to prevent it from being excessive. The number of stripes was to be regulated by the character of the offence, but was never to exceed forty. The importance of such a restriction will be felt when it is known that in the East a person who has given cause of offence is sometimes beaten to death, or often so severely as to be lamed for life—and this not so often, if ever, judicially, as by the order of some prince, or other great personage. Even the Romans sometimes lashed criminals to death, there being no limitation to the number of blows; and we all know that among them the dictators, consuls, provincial governors, prætors, and city magistrates, went about attended by lictors, who carried axes with long handles, tied up in bundles of rods; forming the instruments for binding, beating, or beheading the criminal to whom their master might award punishment. This was more barbarously Oriental than anything to be found in Israel, where such a parade, and such a course of proceeding would not have been tolerated. The Athenians usually condemned criminals to fifty stripes. Mohammed, who confirmed the prevalent use of stripes as a punishment, endeavoured to restrict the number; but his restrictions have been little heeded. He clearly had in view the limitation of Moses, and therefore mentions forty stripes as the punishment for several offences; but he thought it too low as a *maximum*, and therefore doubled the number for some crimes, and extended it to one hundred for very great offences. After specifying the number of stripes for parti-

cular crimes, he says that stripes, not exceeding ten, were to be given for all the minor offences not specified. Moses more wisely fixed the maximum at a moderate point, and left the rest to be determined by the circumstances of the case and the discretion of the judges. This is exactly the plan followed in the modern criminal code of Europe, with respect to most crimes not capital. Mohammed at first punished some crimes (as drunkenness) with death, which he afterwards punished with beating. He did not in the beginning fix any number of stripes, but told the people about him to beat the criminal, which they did, falling upon him and beating him in what manner they pleased —with date branches stripped of the leaves, or with their fists, their shoes, or their clothes, till he told them to cease. After the number of stripes had been assigned to particular offences, an instance occurred in which a person seemed too feeble to bear the hundred stripes to which he was sentenced, and Mohammed then ordered that one blow only should be given with a palm branch having a hundred twigs. In a parallel case, the Hebrew judge is said to have had the power of suspending the punishment. After the captivity, when the Jews became very scrupulous about the letter of the law, often forgetting its spirit, they fixed the practical maximum at thirty-nine stripes, to lessen the danger of exceeding forty through miscalculation. Hence it is that we read of 'forty stripes save one' in the New Testament (2 Cor. xi. 24). The punishment was then inflicted, according to the Talmudists, with a scourge having three thongs, thirteen strokes of which counted as the thirty-nine stripes which might not be exceeded. The offender, being stripped from the shoulders to the waist, was made to lie down on the ground, or, in later times, to lean forward upon a low pillar, to which his hands were fastened. The executioner then scourged him on the back with a scourge made with thongs of leather, but rods or twigs were occasionally employed.

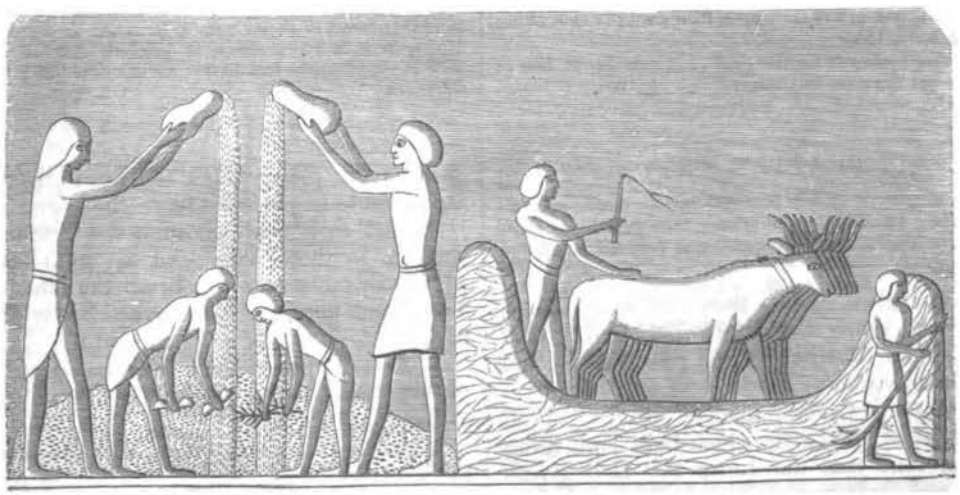
4. '*Not muzzle the ox when he treadeth out the corn.*'— The treading out of the corn by the feet of cattle seems to have been the most ancient mode of threshing out the larger grains, of wheat, barley, and rye. It is in fact the only process of threshing to which allusion is made in the books of Moses. It is seen by the cut here given, as well as from the testimony of ancient writers, that this mode of threshing was common in Egypt. Champollion says, in describing the subterranean apartment at Elkab (Eilethyas), which belongs to the reign of Rameses Meiamum: 'Among other things, I have myself seen there the treading out or the threshing of the sheaves of grain by oxen; and over the engraving may be read, in almost entirely phonetic characters, the song which the overseer sings while threshing:

"Tread ye out for yourselves,
Tread ye out for yourselves,
O oxen!
Tread ye out for yourselves,
Tread ye out for yourselves,
The straw;
For men, who are your masters,
The grain."'

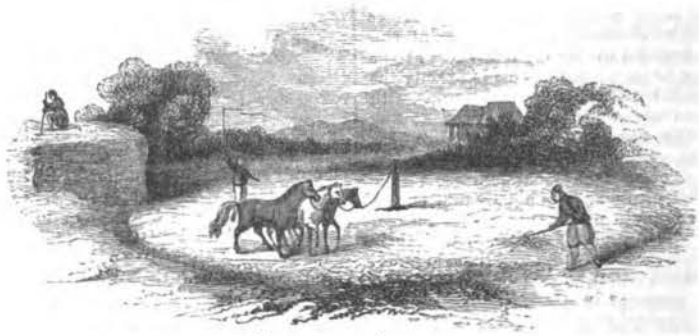
Of this same representation at Eilethyas, Rosellini says: 'They make a great heap of ears in the midst of the threshing-floor, and cause them to be trodden out by six oxen, which are kept in constant motion by a man who goes behind with a whip.' Homer also mentions no other mode of threshing than by driving oxen over the corn. He compares the slaughter made by the horses and chariot of Achilles to the beating out of grain by the trampling of oxen:

'As when the peasant his yok'd steers employs
To tread his barley, the broad-fronted pair
With ponderous hoofs soon triturate the grain—
So, bearing terrible Achilles on,
His coursers stamp'd together, as they pass'd,
The bodies and the bucklers of the slain.'

It was also one of the modes in use among the Romans. Among them, however, horses were preferred to oxen for this work (Columella, ii. 21; Virgil. *Georg.* iii. 132), and there can be no doubt of their superior adaptation to it; but the Hebrews for many ages had no horses, and when they had, did not soon learn to employ them in any agricultural labour. Neither did the Egyptians. But horses appear to have been employed for threshing in the time of Isaiah. At the present time the custom of threshing by the treading of animals is common in Northern Africa, and in different parts of the East; but horses are more employed than oxen. In this case a strong post is planted in the centre of the threshing-floor, with a movable wooden ring at top, through which passes the cord that yokes the animals, and which can be lengthened or shortened at pleasure, so as to make them move round in a wider or narrower compass. So Shaw, in describing the practice of the Moors and Arabs of Barbary, states: 'These nations continue to tread out their corn after the primitive custom of the East. Instead of beeves they frequently make use of mules and horses, by tying, in like manner, by the neck, three or four of them together, and whipping them afterwards round about the *nedders*, as they call the threshing-floors, where the sheaves lie open and expanded, in the same manner as they are placed and prepared by us for threshing. This, indeed, is



ANCIENT EGYPTIAN THRESHING-FLOOR.



THRESHING BY ANIMALS.

a much quicker way than ours, though less cleanly. For as it is performed in the open air, upon any round level plot of ground, daubed over with cow-dung, to prevent, as much as possible, the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must be unavoidably taken up with the grain. At the same time the straw, which has been taken notice of as their chief and only fodder, is hereby shattered to pieces; a circumstance very pertinently alluded to in 2 Kings xiii. 7, where the king of Syria is said to have made the Israelites "like the dust by threshing." In Isaiah xxviii. 27, 28, there are distinct references to all the different processes of Oriental threshing, and where, therefore, some further information will be given on the subject. The simple precept of humane consideration contained in this injunction of the present text is generally acted upon in the East, and we never saw or heard of any instance in which an animal employed in threshing was muzzled, or otherwise prevented from tasting the grain or the straw. In ancient times, however, the threshing oxen were not always allowed this indulgence, as we read of several methods which were employed to prevent it: as by muzzling the animals; by besmearing their nostrils with cow-dung; by fixing around their necks a wooden apparatus which prevented them from stooping; by fixing a pricking instrument in their mouths; by keeping them without drink; or by covering up the corn with skins. The indulgence must be understood as extended also to the ass, and other animals employed in the same labour (see Isa. xxx. 24). Its moral signification is also extended to man, and became in time a proverbial expression of the duty of kindness and liberality to all those who labour for and are dependent on us. St. Paul twice cites the passage, to illustrate the claims which religious guides and instructors have upon their flocks (1 Cor. ix. 9; 1 Tim. v. 17, 18).

5. '*Her husband's brother shall . . . . take her to him to wife.*'—See the notes to Ruth iv.

13. '*Divers weights, a great and a small.*'—The foot note gives the literal reading of 'divers measures,' namely, 'a stone and a stone' (אֶבֶן וְאֶבֶן), shewing that stones, the due weight of which was properly ascertained, were the weights in use among the Hebrews. This has indeed been the case in most countries, and we ourselves preserve a trace of the same custom in the weight to which the name of 'a stone' is still given. Stones are still used in Western Asia, although not exclusively; and as no two such weights are of similar appearance, and as all stones are not equally ponderous even when of the same apparent size, the eye of the customer has no standard of estimate by which it might detect the dishonesty of a trader who uses different weights for different occasions and customers. The sin here reprehended is therefore common in the East, in proportion to its facility, and to the difficulty of detection. We have known it a common circumstance for articles bought in the bazars, and afterwards weighed at home by true standards, to exhibit a deficiency of fully one-third, and often more, although, in the act of purchasing, the seller had affected to be liberal and to turn the scale deeply in the purchaser's favour. But when any thing is to be sold, the practised dealer seldom fails to have a weight that is heavier in the same proportion, and which reverses the case. Mohammed was aware of the temptations to dishonesty which such facilities offered, when he declared that an honest dealer would take rank with martyrs in the future life. The ancient Egyptians, according to Diodorus, cut off the hands of the person who used false weights; and the laws of Mohammedan countries also have been very severe on this crime, but are very inoperative. Figures of ancient Egyptian scales have been given under Gen. xxiii.; and as some of the representations of these and other forms of scales seem to be as old as the time of Moses, there is every reason to conclude that they were such as the Hebrews had in use at the time this law was delivered.

CHAPTER XXVI.

3 *The confession of him that offereth the basket of first-fruits.* 12 *The prayer of him that giveth his third year's tithes.* 16 *The covenant between God and the people.*

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt,

and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* [1]the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them:*

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 [2]Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And [3]the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

[1] Chap. 14. 28. [2] Isa. 63. 15. [3] Chap. 7. 6.

Verse 2. '*Put it in a basket, and . . . . go unto the place,*' etc.—The Jewish writers state that the baskets used by the rich, on this occasion, were of gold and silver, and were returned by the priests to the offerers; but those of barked willow, which were ordinarily used, were not returned. The barley, as the same authorities tell us, was put at the bottom of the basket, above that the wheat, then the olives, above them the dates, next pomegranates, and at the top figs, the grape-clusters being hung on the outside. Each sort of fruit was separated from that above it by leaves of the palm or other trees. The Jews used to meet in the chief city of their tribe, and thence march in large bodies to Jerusalem, each man with his basket on his shoulder. In later times, those Jews who lived out of Palestine used to send, every year, from the countries in which they dwelt, however distant, a sum of money in place of the first fruits. Bishop Patrick, in a learned note on this place, thinks it probable that from this remarkable custom the heathen derived theirs of carrying the first fruits every year, as a tithe, to the island of Delos, where Apollo was supposed to have his special residence; and this not only from the neighbouring islands and countries, but from distant parts.

5. '*A Syrian ready to perish was my father.*'—The best Biblical scholars are disposed to agree that the words rendered 'A Syrian ready to perish,' more properly mean 'a wandering Syrian,' referring to the nomade life of the Hebrew patriarchs. Abraham was a Syrian by birth; and Jacob, to whom the mention of the going down into Egypt seems particularly to point the designation, was one by descent, and had moreover spent twenty of his best years in Syria. It is very probable that the word 'father' is not here exclusively applied to Jacob, but includes also Abraham and Isaac.

14. '*I have not eaten thereof in my mourning.*'—All the customs noticed in this chapter are thought to refer to idolatrous usages, forming an attestation on the part of the offerer, that he had not appropriated any part to interdicted uses. The present clause is thought, by Spencer and others, to allude to some such practice as that among the Egyptians, who were accustomed, when they offered their first fruits, to invoke Isis with doleful lamentations. Some however think, that as consecrated things were forbidden to persons in a state of mourning, the offerer merely means to say that he had, in the present instance, adhered strictly to this rule.

— '*Nor given ought hereof for the dead;*' or else, '*to* the dead.'—As idols are sometimes called, contemptuously, in

Scripture 'the dead,' 'the dead ones' (מֵתִים *methim*), it may probably so be understood here, and then the expression would signify that no part had been offered to idols; and as the word is here singular (מֵת *meth*), Spencer conjectures that the allusion is particularly made to the god to whom, in particular, the first fruits were usually consecrated by the Egyptians. Idols are called 'the dead ones' in the Bible, in opposition to Jehovah the Living God, and in allusion to their origin, as being mostly men who had been deified after death. Some commentators think that the clause refers to the superstitious custom among the Gentiles of placing meat and drink upon the graves of deceased friends. But as this was done at any time, and with common articles of food—and not particularly in harvest-time with the first-fruits or tithes—the former interpretation seems the most probable, unless there be a reference to *both*.

CHAPTER XXVII.

1 *The people are commanded to write the law upon stones,* 5 *and to build an altar of whole stones.* 11 *The tribes divided on Gerizim and Ebal.* 14 *The curses pronounced on mount Ebal.*

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day [1]when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shall thou build an altar unto the LORD thy God, an altar of stones: [2]thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal [3]to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And [4]the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 [5]Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 [6]Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

[1] Josh. 4. 1. [2] Exod. 20. 25. Josh. 8. 31. [3] Heb. *for a cursing.* [4] Dan. 9. 11. [5] Ezek. 22. 12. [6] Gal. 3. 10.

Verse 2. '*Set thee up great stones, and plaister them with plaister.*'—It is very difficult to obtain a clear idea of this direction, and, accordingly, various significations have been assigned to it. That which the text itself most obviously suggests, and which is, therefore, the common opinion, and that which the Jews themselves entertain, is, that the stones were to be covered with plaster, and the law written or inscribed thereon. But the presumed intention to erect durable monuments, and the supposed want of durability in monuments thus prepared, has induced some expositors to seek for other interpretations, in conformity with the notion that the characters were cut in the stone itself. Some therefore think that the stones were not to have their *surfaces* covered with the plaster, but that it was used as a cement for the *sides* of the stones, joining them firmly together. But it so happens that the most ancient inscriptions are invariably on monolithic stones, and that the present were so, seems to be implied in the direction to use '*great* stones' for the purpose. Another conjecture is, that the inscriptions were formed on the stones in *rilievo*, and that afterwards the hollowed parts were filled up with plaster, which, *if* the stone were black and the plaster white, would render the characters the more conspicuous and at the same time tend to their preservation. This is not a subject on which a decided opinion can be expressed. It is possible that durability was not required, and that the purpose was merely to exhibit 'very plainly' (*v.* 8) to the people assembled on this great and *solitary* occasion, a conspicuous copy of the fundamental precepts of the law, that they might consider it well, and perhaps take copies from it for themselves. In this case, the easiest and most obvious process would be to cover the stones with plaster or whitewash, and inscribe or paint thereon the words of the law. We find at this day in Egypt paintings and hieroglyphic writing upon plaster, which plaster is often laid even upon the natural rock. The process is therefore very ancient, and is exemplified in the country from which the Hebrews came. In this too, even durability would not be quite relinquished, for after the lapse of perhaps 3000 years we find the plaster still firm, and the colours of the figures painted on it remaining perfectly fresh.

3. '*All the words of this law.*'—Perhaps the decalogue, as called 'the law' by way of eminence. But some think that the whole five books of Moses are intended, while others conclude that the direction refers to an abstract of the present book of Deuteronomy, omitting the historical parts. Josephus, however, understood that the blessings and curses themselves formed the subject of the inscriptions: and from the expression used by Joshua (viii. 34) in describing the completion of this injunction—'He read all the words of the law, the blessings and curses,' in which 'the blessings and curses' are called 'the law,' it seems not unlikely that the Jewish historian, and the Jews generally, are correct in understanding the phrase 'this law,' as employed here, to have the same reference.

4. '*Mount Ebal.*'—Here, the Samaritan text of the Pentateuch reads 'Gerizim.' The Samaritans had their rival temple on Gerizim, and are generally supposed to have corrupted the text to enhance its claims, as the alteration gives the inscribed stones and the altar to their favourite mountain. On the other hand, they accuse the Jews of having inserted 'Ebal' here from spite to them; and argue that it is more natural that the altar should have been on the mountain of blesssing than on that of cursing. Kennicott has advocated the Samaritan reading; but the great majority of Biblical scholars agree in adhering to the Hebrew. Ebal and Gerizim are two closely adjoining mountains separated by the narrow valley in which stands the town of Nabulus, the ancient Shechem. (See the note to Gen. xii. 6.) This valley has Mount Gerizim on the south, and Mount Ebal on the north. The two mountains are nearly equal in altitude, neither of them exceeding seven or eight hundred feet above the level of the valley, but much more above the level of the sea, as the whole country is here considerably elevated. 'Neither of the mountains has much to boast of as to their pleasantness,' says Maundrell, 'yet as one passes between them, Gerizim seems to discover a somewhat more verdant, fruitful aspect than Ebal: the reason of which may be, because fronting towards the north, it is sheltered from the heat of the sun by its own shade; whereas Ebal, looking southward, and receiving the heat of the sun that comes directly upon it, must, by consequence, be rendered more scorched and unfruitful.' Mr. Buckingham, who saw much of the mountains from different points of view, speaks less hesitatingly as to the superiority of Gerizim. He thinks it by far the more agreeable, and that it might be made the more productive of the two, not only for the reason assigned by Maundrell, but from its slope of ascent from the valley being less abrupt than that of Ebal, and from the soil being therefore more liable to accumulate, and less subject to be washed down by the vernal and autumnal rains. Some travellers have taken the trouble to ascend to the top of Gerizim, where there are some ruins of an ancient town and fortress; but no remains of the Samaritan temple have yet been distinguished. Dr. Olin extols the prospect from the summit of Gerizim, which he states to be somewhat higher than Ebal. The survey extends over what seems the most fertile and populous districts of Palestine, affording the agreeable sight of numerous villages, and of cultivation carried to the very tops of the mountains, the table-lands at the summit of which are adorned with plantations of fruit-trees, while every level spot, and a vast number of small fields, supported by terraces, are sown in wheat. Even Gerizim itself exhibited traces of recent cultivation. Mount Ebal, as viewed from the opposite mountain, spreads out like the latter into a table-land at the summit, but is apparently rocky and more broken, and less susceptible of cultivation. This traveller saw, or thought he saw, the appearance of ruins upon Ebal, nearly opposite Nabulus, but was unable to verify his observation by a nearer examination. The two mountains are represented in the view of the valley of Shechem given under Gen. xxxiii.

5. '*Thou shalt not lift up any iron tool upon them.*'—In Exod. xx. 25, 'tools' generally are mentioned, but here the interdicted tools are specially designated as being of *iron*. The two interdictions are the same, and taken together they imply that tools of iron were at this time employed in the working of stone. This is of some importance, as there are those who think that even in shaping stone bronze tools alone were at this time and long after employed by the Egyptians and others. Instruments and tools of the latter material were certainly employed to an extent now unknown for such purposes; but it is likely that a more exclusive use of such instruments than the fact warrants has been inferred from the circumstance that numerous tools of bronze and none of iron have been found; for this might be accounted for by the much more rapid decomposition in the ground of the latter metal than of the former. Sir J. G. Wilkinson, in his *Ancient Egyptians*, has largely discussed the question as to the use of iron tools by the Egyptians. He admits that no instruments of that metal have been found, but shews that the use of iron and steel instruments is indicated in the paintings by blades, etc. of a blue colour; while it is exceedingly difficult to conceive how the hard Egyptian granite, which is worked with difficulty by our best tools of iron and steel, could be sculptured by bronze tools. These probabilities for the use of iron tools in stone work being established, the present text should be taken as settling the question for the use of iron tools in Egypt, and for such purposes; or, viewed in the opposite direction, these probabilities coincide with this intimation, and establish its truth against those who allege that tools of iron were not at this time in use.

12, 13. '*These shall stand upon Mount Gerizim to bless the people .... and these shall stand upon Mount Ebal to curse.*'—This does not mean that the tribes which occupied the declivities of Gerizim were to pronounce the blessing, and those on Ebal the curse; but that they were respectively to respond 'Amen!' to the blessings and the curses pronounced by the priests, who seem to have stood around

the ark in the valley, and, in pronouncing the benedictions, turned themselves towards the vast host which stood thronged on the ascent of Gerizim, and whose innumerable voices concurred in the full burst of sound with which each blessing was confirmed. Then, in like manner, the priests turned themselves towards Mount Ebal, to pronounce the maledictions, and to receive from thence the deep and loud 'Amen.' This, the Mishna informs us, they did alternately; that is, the priests first turned towards Gerizim, and said, 'Blessed be the man that maketh not any graven image,' etc.; and having received the response, turned towards Ebal, and said, 'Cursed be the man that maketh any graven image,' etc.; and so on, of the rest. It is difficult to conceive a ceremony more simply and yet solemnly grand than this. This explanation also supplies the blessings which are mentioned as having been pronounced, but which are omitted in the text, perhaps because they were literally the same as the curses, in a reversed form. It is conjectured, however, that the blessings may all have been included in the general one, which the Lord had previously appointed, and which is given in Num. vi. 24–26.

CHAPTER XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, [1]if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy [2]store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy [3]storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And [4]the LORD shall make thee plenteous [5]in goods, in the fruit of thy [6]body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and [7]thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [8]if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto [9]for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 [10]The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the [11]sword, and with blasting, and

[1] Levit. 26. 3. [2] Or, *dough*, or, *kneadingtrough*. [3] Or, *barns*. [4] Chap. 30. 9. &c. [5] Or, *for good*. [6] Heb. *belly*. [7] Chap. 15. 6. [8] Levit. 26. 14. Lament. 2. 17. Mal. 2. 2. Baruch 1. 20. [9] Heb. *which thou wouldest do*. [10] Levit. 26. 16. [11] Or, *drought*.

with mildew; and they shall pursue thee until thou perish.

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be [12]removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: [13]thou shalt plant a vineyard, and shalt not [14]gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and [15]shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become [16]an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

38 [17]Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but [18]thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust [19]consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things;*

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not [20]understand;

50 A nation [21]of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be de-

[12] Heb. *for a removing.*
[13] Chap. 20. 6.
[14] Heb. *profane*, or, *use it as common meat.*
[15] Heb. *shall not return to thee.*
[16] 1 Kings 9. 7. Jer. 24. 9, and 25. 9.
[17] Micah 6. 15. Hag. 1. 6.
[18] Heb. *they shall not be thine.*
[19] Or, *possess.*
[20] Heb. *hear.*
[21] Heb. *strong of face.*

stroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And [22]thou shalt eat the fruit of thine own [23]body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her [24]young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD [25]bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were [26]as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

[22] Levit. 26. 29. 2 Kings 6. 29. Lament. 4. 10. Baruch 2. 3.
[23] Heb. *belly*.
[24] Heb. *afterbirth*.
[25] Heb. *cause to ascend*.
[26] Chap. 10. 22.

Verse 5. '*Thy basket and thy store.*'—The word translated 'store' is the same which is rendered 'kneading-trough' in Exod. xii. 34 (see the note there). The purport of this is evidently to promise that there should be abundance of fruits for the basket, and meal for the kneading-troughs.

13. '*The head, and not the tail*'—a common orientalism, contrasting the most elevated and most degrading conditions. 'It is amusing,' says Mr. Roberts, 'to hear men of rank in the East speak of their dependents as *tails*. Has a servant not obeyed his master, the former asks, "Who are you? are you the head or the tail?" Should a person begin to partake of food before those of high caste, it is asked, "What! is the tail to begin to wag before the head?"' (*Oriental Illustrations*, p. 126.)

21. '*The pestilence.*'—The Hebrew word דֶּבֶר, rendered by the Septuagint *θάνατος*, and occasionally by *λοιμός*, and usually translated pestilence in our version, is by modern writers usually set down as the plague. This opinion we formerly entertained; but the medical writer in the *Cyclopædia of Biblical Literature* affirms that there is no description of any pestilence in the Bible which would enable us to form any idea of its specific character. 'Several epidemics are the common accompaniments of dense crowding in cities, and of famine; and we accordingly

find them mentioned in connection (Lev. xxvi. 25: Jer. xiv. 12; xxix. 18; Matt. xxiv. 7; Luke xxi. 11). But there is no better argument for believing that 'pestilence' in these instances means the glandular plague than the fact of its being at present the prevalent epidemic of the East. It is also remarkable that the Mosaic law, which contains such strict rules for the seclusion of lepers, should have allowed a disease to pass unnoticed which is above all others the most deadly, and, at the same time, the most easily checked by sanatory regulations of the same kind.' (Art. PESTILENCE.) It would therefore appear that there is no distinct intimation in the Bible of the presence of the modern glandular 'plague,' with which we are apt to identify the Scriptural 'pestilence,' from the habit of regarding the words as synonymous. There is a similar absence of distinct indications of this disease in the ancient heathen writers; and upon the whole it remains doubtful whether that which is now properly known as the plague existed anciently in Egypt, Western Asia, or Europe, although other diseases as dangerous, as fatal, and as devastating may then have been known. It appears to us that the Hebrew word *deber*, which means 'destruction' or 'death,' may have been a general and indistinct term applicable to all or any of these terrible epidemics which afflict the life of man.

22. '*Consumption*,' etc.—In the list of diseases here, and in *v.* 27, it must be understood, in several instances, not as indicating precisely the same diseases which are known to us by the names here given to them, but as words literally translating the original. It would require a physician practically acquainted with Oriental maladies, on the one hand, and with Oriental literature on the other, to point out with precision the disorders particularly intended. So, in the present instance, it might be better to render שַׁחֶפֶת *shachepeth*, by 'a consuming disorder,' than by 'consumption;' because, although the latter word answers *in literal meaning* to the original, we assign it particularly to a disorder which is scarcely, if at all, known in the East, but with which the English reader will be apt to identify it.

—'*Fever....inflammation....extreme burning.*'—Here are three diseases, all of which have in their origin the leading idea of *burning*; and which were therefore probably hot, burning disorders—fevers, inflammations; the proper names of which must have suggested to the Hebrews the particular diseases intended, with their distinguishing characteristics, concerning which we are ignorant. The word translated '*fever*' קַדַּחַת *kaddachath*, is the same which, in Lev. xxvi. 16, is rendered 'burning ague.' It doubtless denotes the most intensely burning kind of fever, such as should, as is said in that text, 'consume the eyes,' and cause sorrow of heart. The 'inflammation,' חַרְחֻר *charchur*, also indicates some fervid disorder which it is not easy to distinguish. The דַּלֶּקֶת *dalleketh*, rendered 'extreme burning,' is supposed by many good scholars really to mean the *ague*, in accordance with the Septuagint, Vulgate, and Arabic. Most of the other translations, however, with ours, render it by burning—which is still not altogether against its being the ague, which is distinguished by its hot as well as its cold fits. Fevers and agues of great severity are common in the East.

—'*The sword.*'—Most Hebrew scholars agree that 'dryness' or 'drought' is the better meaning of חֶרֶב *chereb*, in this place; but it is not agreed whether it denotes drought in human bodies, occasioned by such as the above burning disorders, or external drought in the earth, from the force of the sun and the want of rain.

—'*Blasting and mildew.*'—No English term is perhaps so proper as 'blight,' to represent the Hebrew word translated 'blasting.' Something of the nature of a mildew seems, as our translators apprehend, to be denoted by the other word.

23. '*Thy heaven....shall be brass, and the earth.... iron.*'—A proverbial figure of speech; the comparison of the heavens to brass, denoting a continued drought, in which the heavens yield no rain; and the comparison of the earth to iron, shewing the consequence of that drought, when the earth becomes bare and hard like iron. May there not also be some reference to the glowing heat which the sun gives to the soil when hardened by long drought? It has often occurred to the writer, when in the East, without having this text at the time present to his mind, to compare the heat of the ground, under such circumstances, to that felt in iron which has lain exposed to the heat of the summer's sun.

24. '*The Lord shall make the rain of thy land powder and dust.*'—This may, with the greatest probability, be referred to the winds, which occasionally in the East, and particularly in desert regions and the districts bordering on them, sweep the surface of the ground, and, whirling up the dust and sand, hurries it along, darkening the light of day, and subjecting to the most serious inconvenience, if not danger, the travellers and others who may be exposed to its operation. The sand-storms occur in their most awful form in those deserts where the fine sand is thrown into hillocks, which being swept by furious winds, the sand of which they are formed is tossed on high, and whirled rapidly and densely through the air, and at last falls heavily, forming other hillocks, to be swept and whirled again. Thus the storm proceeds—wave following wave—that newly raised mounting over that nearly spent, and the looser spray of both the rising and subsiding waves continuing to fill the upper and surrounding air until the storm has finally subsided. Under this most awful exhibition of the sand-storm, it sometimes happens that travellers and their cattle are overwhelmed and suffocated. And even the more common and less dangerous forms of this phenomenon, which occur in regions less absolutely sandy, or where the sands are less extensive than in the great sandy deserts of Asia, are still very formidable and alarming. Mr. Buckingham has given a description of such a storm, of that description which must have been well known to the Israelites during their wanderings. It occurred in the desert of Suez, that is, on the western verge of that sandy desert which occupies a considerable portion of the country between Egypt and Palestine:—'The morning was delightful on our setting out, and promised us a fine day; but the light airs from the south soon increased to a gale, the sun became obscure, and as every hour brought us into a looser sand, it flew about us in such whirlwinds, with the sudden gusts that blew, that it was impossible to proceed. We halted therefore for an hour, and took shelter under the lee of our beasts, who were themselves so terrified as to need fastening by the knees, and uttered in their wailings but a melancholy symphony ....Fifty gales of wind at sea appeared to me more easy to be encountered than one amongst these sands. It is impossible to imagine desolation more complete; we could see neither sun, earth, nor sky; the plain at ten paces distance was absolutely imperceptible: our beasts, as well as ourselves, were so covered as to render breathing difficult; they hid their faces in the ground, and we could only uncover our own for a moment to behold this chaos of midday darkness, and wait impatiently for its abatement.'

Mr. Buckingham adds, that while they remained in this situation the most unbroken silence was maintained by the party, every one being too much impressed by the solemnity of the occasion, to speak. The fury of the storm at last spent itself in sudden lulls and squalls, like the storms of the ocean. 'The bold imagery of the eastern poets,' concludes the traveller, 'describing the Deity as avenging in his anger, and terrible in his wrath, riding upon the wings of the wind, and breathing his fury in the storm, must have been inspired by scenes like these.'

We must not omit to notice another effect of such storms, which is the injury to cultivated grounds from the sands thus 'rained' upon them from the bordering deserts. The sands gradually encroach upon the lands exposed to this danger, particularly when their population has been thinned; and thus it is that many districts of Western



SAND-STORM.

Asia, which were anciently famous for their fertility, are now quite barren.

27. '*The botch of Egypt*. See the note on ch. vii. 15. Some writers think this the elephantiasis, and it may be so, although that appears to be sufficiently represented elsewhere as one of the forms of leprosy. We, however, incline rather to think that it may have been a disease more peculiar to Egypt; and in that case we might see sufficient analogy in a troublesome cutaneous disease which afflicts the people of that country towards the end of June or beginning of July, and which is on that account attributed to the rising of the Nile. It consists of an eruption of red spots and pimples, which for the time of their continuance occasion a very troublesome smarting.

'*Emerods*.'—See 1 Sam. v. 6.

'*The scab*' (גָּרָב *garab*).—Probably a malignant kind of scurvy.

'*The itch*' (חֶרֶס *cheres*).—The itch is no doubt intended, from the analogy of the Arabic, in which the same word occurs as a verb, to scratch, to be rough or scabby, Its appearance here, in a list of the severest physical calamities, need occasion no surprise. The disorder is far more common and incomparably more formidable in the East than in Europe. It is not unusual to see a man covered from head to foot with the noisome and irritable sores of this disorder.

35. '*In the knees and in the legs*.'—Rosenmüller, in his *Scholia*, has shewn that this verse contains a very exact description of the elephantiasis, a disorder which in the middle ages was well known in Europe under the name of leprosy. This term was erroneously applied to it: but the mistake originating in the old Latin translators from the Arabic, is still kept up by travellers in the East, who usually describe as leprosy that which is in reality the elephantiasis. The following description of the disease forms part of the notice of it in Dr. W. A. Nicholson's Art. LEPROSY, in the *Cyclopædia of Biblical Literature*.

Elephantiasis first of all makes its appearance by spots of a reddish, yellowish, or livid hue, irregularly disseminated over the skin and slightly raised above its surface. These spots are glossy, and appear oily, or as if they were covered with varnish. After they have remained in this way for a longer or shorter time, they are succeeded by an eruption of tubercles; these are soft, roundish tumours, varying in size from that of a pea to that of an olive, and are of a reddish or livid colour. They are principally developed on the face and ears, but in the course of years extend over the whole body. The face becomes frightfully deformed; the forehead is traversed by deep lines, and covered with numerous tubercles; the eyebrows become bald, swelled, furrowed by oblique lines, and covered with nipple-like elevations; the eyelashes fall out, and the eyes assume a fixed and staring look; the lips are enormously thickened and shining: the beard falls out; the chin and ears are enlarged and beset with tubercles; the lobe and alæ of the nose are frightfully enlarged and deformed; the nostrils irregularly dilated, internally constricted, and excoriated; the voice is hoarse and nasal, and the breath intolerably fetid. After some time, generally after some years, many of the tubercles ulcerate, and the matter which exudes from them dries to crusts of a brownish or blackish colour; but this process seldom terminates in cicatrization. The extremities are affected in the same way as the face. The hollow of the foot is swelled out, so that the sole becomes flat; the sensibility of the skin is greatly impaired, and. in the hands and feet, often entirely lost; the joints of the toes ulcerate and fall off one after the other; insupportable fœtor exhales from the whole body. The patient's general health is not affected for a considerable time, and his sufferings are not always of the same intensity as his external deformity. Often, however, his nights are sleepless or disturbed by frightful dreams; he becomes morose and melancholy; he shuns the sight of the healthy, because he feels what an object of disgust he is to them, and life becomes a loathsome burden to him; or he falls into a state of apathy, and after many years of such an existence he sinks either from exhaustion, or from the supervention of internal disease. The Greeks gave the name of elephantiasis to this disease, because the skin of the person affected with it was thought to resemble that of an elephant, in dark colour, ruggedness, and insensibility, or, as some have thought, because the foot, after the loss of the toes, when the hollow of the sole is filled up and the ankle enlarged, resembles the foot of an elephant.

33, 37. '*Thou shalt be only oppressed and crushed alway .... Thou shalt become an astonishment, a proverb, and a byword, among all nations*.'—How remarkably have these prophecies been accomplished in the whole history of this

singular people, since they became a people dispersed through all nations—cast down, but not utterly destroyed! Indeed the whole series of prophecies in this chapter have been so remarkably accomplished, that there could be few studies better adapted to convince a wavering mind of the Divine authority by which Moses acted and spoke, than to trace out the generally well known facts by which these most intelligible predictions were fulfilled, and are still fulfilling. Nor is there any other theory which will account for the amazing peculiarities which the Hebrew nation continues, at this day, to exhibit, than that which we find in the Divine intention, which is here expressed through Moses, and in after-times through other prophets. We shall hereafter have occasion to point out, in the Scripture history itself, the accomplishment of much that is here foretold: and shall chiefly limit the few following remarks to instances which occurred after the sacred history had closed. It is not part of the duty we have undertaken to investigate or point out generally the fulfilment of prophecy: but there will still be some conspicuous instances concerning which there is no difference of opinion, and which come fully within our plan. These are chiefly such as referred to the then future history of different nations, and which foretold the condition to which various countries and cities have long since been brought. Those who wish to trace the fulfilment of prophecy in detail will of course avail themselves of the assistance which the excellent works of Bishop Newton and Dr. Keith are so well calculated to afford.

49. '*The Lord shall bring a nation against thee from far.*'—This prophecy is thought to refer to the destruction of the Jewish nation by the Romans, to which it certainly most literally applies. They came from far; and the prophecy has a still closer application, when we consider that the soldiers themselves were mostly from France, Spain, Britain, and, what the Hebrews would call, the ends of the earth. Vespasian and Hadrian, the two great destroyers of the Jews, also came from commanding here in Britain. The *eagle* was their standard; and their language was far more unknown to the Jews than was that of the Chaldeans, to whom some would refer this prophecy.

50. '*Shall not regard the person of the old,*' etc.—This was true of the Chaldeans. In 2 Chron. xxxvi. 17, it is said, 'He' (the Lord) 'brought upon them the king of the Chaldeans, who slew their young men with the sword.... and had no compassion upon young man or maiden, old man, or him that stooped for age.' This was also true of the Romans; for Josephus informs us, that when Vespasian entered Gadara, 'he slew all, man by man, the Romans shewing mercy to no age, out of hatred to the nation, and from a remembrance of their former injuries.' Similar slaughter took place at Gamala, where, as the same historian informs us, 'nobody escaped except two women, and they only by concealing themselves from the fury of the Romans when the city was taken. Not even the infants were spared; but were snatched up by the soldiers, and thrown down from the citadel.'

53. '*Thou shalt eat the fruit of thine own body.*'—This was remarkably fulfilled at the siege of Jerusalem by Titus, as recorded by Josephus. But the same had previously happened also, when Samaria was besieged by the king of Syria in the time of Ahab. See the note on 2 Kings vi. 29; Luke xxi. 23. The prophecy probably refers to both, and to other similar events which may not have been recorded.

62. '*Few in number.*'—The present number of the Jews throughout the world is not supposed by any to exceed six millions, and is reckoned by some at not above four millions,—and this after the lapse of long ages during which peoples originally but few in number have grown into mighty and populous nations. It does not, however, appear that the present text refers to this, but rather to the numbers which would be left remaining after, as the following verse expresses it, they should be 'plucked from off the land' which they were then about to take for a possession. These are few indeed; and these few are aliens in the land that was once their own; and of all the aliens found in that land, *they* are the most oppressed and degraded.

68. '*There ye shall be sold.*'—This was accomplished on several occasions. It is related both by Aristeas and Josephus, that in the time of Ptolemy Philadelphus there were vast numbers of Hebrew slaves in Egypt, and that the king himself bought above 100,000 of them from their masters and set them free. Egypt indeed was the great slave mart of ancient times, and several of the conquerors and oppressors of the Jews sent, at least, a large proportion of their captives thither to be sold. Titus had 90,000 captives after Jerusalem was taken. Those above seventeen years of age were sent to different parts of the Roman empire to labour on the public works, besides great numbers who perished in compulsory combats with wild beasts. Those under seventeen were doomed to be sold for slaves; but in such deep contempt and detestation was the nation held, that few were willing to buy them; and the Jews who remained at large were too few and poor to be able to redeem their brethren. The market was also glutted with their numbers, so that they were sold at a mere nominal price—sometimes thirty for a small piece of money. Those who remained unpurchased were sent into confinement, where they perished by hundreds and by thousands together, from neglect and hunger. Egypt received a large proportion of these slaves, who were probably sent thither *in ships*, as the Romans had a fleet in the Mediterranean, and this was a much easier and safer way of transporting them than by land across the desert. The same things, precisely, took place on the final desolation of Israel by Hadrian, who may be said to have consummated their doom, by decreeing, with the concurrence of the Roman senate, that no Jew should ever, on pain of death, enter the land of his fathers.

CHAPTER XXIX.

2 *Moses exhorteth them to obedience, by the memory of the works they had seen.* 10 *All are presented before the Lord to enter into his covenant.* 20 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.*

THESE *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, [1]Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old

[1] Exod. 19. 4

upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 [2]Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest [3]enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their [4]idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth [5] [6]gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the [7]imagination of mine heart, to add [8]drunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that [9]are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses [10]which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [11]like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, [12]Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and [13]*whom* he had not [14]given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

[2] Chap. 4. 6. Josh. 1. 7. [3] 1 Kings 2. 3. [4] Heb. *dungy gods.* [5] Or, *a poisonful herb.* [6] Heb. *rosh.*
[7] Or, *stubbornness.* [8] Heb. *the drunken to the thirsty.* [9] Heb. *is written.* [10] Heb. *wherewith the LORD hath made it sick.*
[11] Gen. 19. 24, 25. [12] 1 Kings 9. 8. Jerem. 22. 8. [13] Or, who *had not given to them* any portion. [14] Heb. *divided.*

Verse 5. '*Your clothes are not waxen old upon you,*' etc.—The Rabbins add many circumstances to explain and magnify this miracle, stating that the clothes and shoes grew with the growth of the individual who wore them; but, as Patrick observes, there was no need of this, as the clothes of the persons that died would serve for their children when they reached their stature. The miracle, as expressed in the text, would be that the clothing which

the Hebrews had brought with them from Egypt, and that which they afterwards obtained as spoil from the Egyptians and Amalekites, did not wear out during their long wanderings. The great majority of interpreters in ancient and modern times understand the miracle literally as thus expressed; but there are also a considerable number of commentators, of piety and learning equally unquestioned, who do not take the text literally, but suppose it to express figuratively, that God had at all times kept them provided with sufficient clothing; or, that they were never, through mere poverty, reduced to wear their clothes and sandals till they were old and torn: just as Isa. xlviii. 21, 'They thirsted not when he led them through the deserts,' is not literally true, as they sometimes did thirst severely; but it is true figuratively, as their thirst was appeased by miraculous supplies of water. It is also observed, that if intended to be literally understood, so great a miracle would scarcely have been mentioned in so cursory a manner, not being at all noticed in the regular history, like all the other miracles, and only slightly referred to in exhortatory portions of the present book. It is further observed that God is not represented to work miracles, except when natural means fail; and yet here is one of the greatest, for which it is difficult to discover the occasion, as the people had numerous flocks of sheep and goats, and herds of cattle, which would amply supply them with wool, hair, and skins for their clothes and sandals; and that they knew how to spin and weave we see from Exod. xxxv. 25. They might also probably, if necessary, have obtained such articles by traffic with their Arabian neighbours. These arguments seem to have great weight; and while we would repel indignantly any attempt to explain away the detailed and manifest exhibitions of the Divine power which the sacred books contain, we rather incline to the opinion that the present text should be figuratively understood. Dr. Graves, indeed, in his *Lectures on the Pentateuch*, contends for the literal interpretation, on the ground that even though the above explanation were admitted, still *linen*, 'the most necessary and the least lasting part of the dress of every class,' could only be obtained by miracle. But this is judging the customs of the East by those of Europe, and the wants of nomades by those of settled people. At this day the Bedouin Arabs do not generally wear any linen, but only a sort of woollen mantle wrapped around their naked bodies; and it is not only probable that the mass of the Israelites—while they also were wandering shepherds, and at a period so much more ancient—in like manner dispensed with linen, but that they even continued to do so long after their settlement in Canaan.

11. '*From the hewer of thy wood unto the drawer of thy water.*'—These seem to have been regarded by the Hebrews as the lowest offices of useful service, and were commonly performed by slaves and aliens. The 'hewers of wood' probably not only felled the wood in the first instance, and brought it now to the camp and eventually to the towns, but also chopped it up for daily use as fuel. Fire-wood is usually brought to houses in rough branches, and cut up from time to time, as wanted; the trunk being reserved for building and carpentry. In Oriental towns, water is not conveyed to the several streets and houses by pipes or trenches. It must all be fetched from the river or drawn from the wells. In towns, this is seldom done by the householders themselves, or by their servants. There are men who make it a trade to supply every day, to regular customers, the quantity of water required. This they carry about in a well prepared goat-skin, which is slung to the back in the manner represented in our cut, the neck, which is usually brought under the arm and compressed by the hand, serving as the mouth of this curious but exceedingly useful vessel. Persons of larger dealings have an ass which carries two skins at once, borne like panniers: and we have known very prosperous water-carriers who had ox-skins carried on a horse or camel. These men, continually passing to and fro with their wet bags through the narrow streets, are great nuisances in the towns, from the difficulty of avoiding contact with them. The care taken to avoid them, in some degree answers to that which people exhibit in our own streets to avoid carriages and carts. There are no draught vehicles in Asiatic towns; and the water-carriers with their bags,



HEWERS OF WOOD.



WATER-CARRIERS OF CAIRO.

together with the 'hewers of wood,' bearing large faggots on their own backs or the backs of their animals, form the only obstructions which usually occur in the streets, narrow as they are. In a time of public calamity the water-carriers are the last to discontinue their labour; and their doing so is a sure indication that the distress has become most intense and imminent, and is indeed a great calamity in itself. The writer remembers that, when this happened in the time when a severe plague was raging, Europeans, who were quite alive to the importance of maintaining a strict quarantine in their own houses, were, nevertheless, obliged to go out through the town to fetch water for themselves from the distant river.

CHAPTER XXX.

1 *Great mercies promised unto the penitent.* 11 *The commandment is manifest.* 15 *Life and death are set before them.*

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 [1]If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 [2]And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

[1] Nehem. 1. 9.

[2] Chap 28. 11.

12 [3]It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 [4]I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

[3] Rom. 10. 6, &c.

[4] Chap. 4. 26.

CHAPTER XXXI.

1 *Moses encourageth the people.* 7 *He encourageth Joshua.* 9 *He delivereth the law unto the priests, to read it in the seventh year to the people.* 14 *God giveth a charge to Joshua,* 19 *and a song to testify against the people.* 24 *Moses delivereth the book of the law to the Levites to keep.* 28 *He maketh a protestation to the elders.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, [1]Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, [2]as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And [3]the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the [4]year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua

[1] Num. 20. 12. Chap. 3. 27.

[2] Num. 27. 21.

[3] Chap. 7. 2.

[4] Chap. 15. 1.

went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt [5]sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall [6]befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify [7]against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination which they [8]go about, even now, before I have brought them into the land which I sware.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 ¶ And he gave Joshua the son of Nun a charge, and said, [9]Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

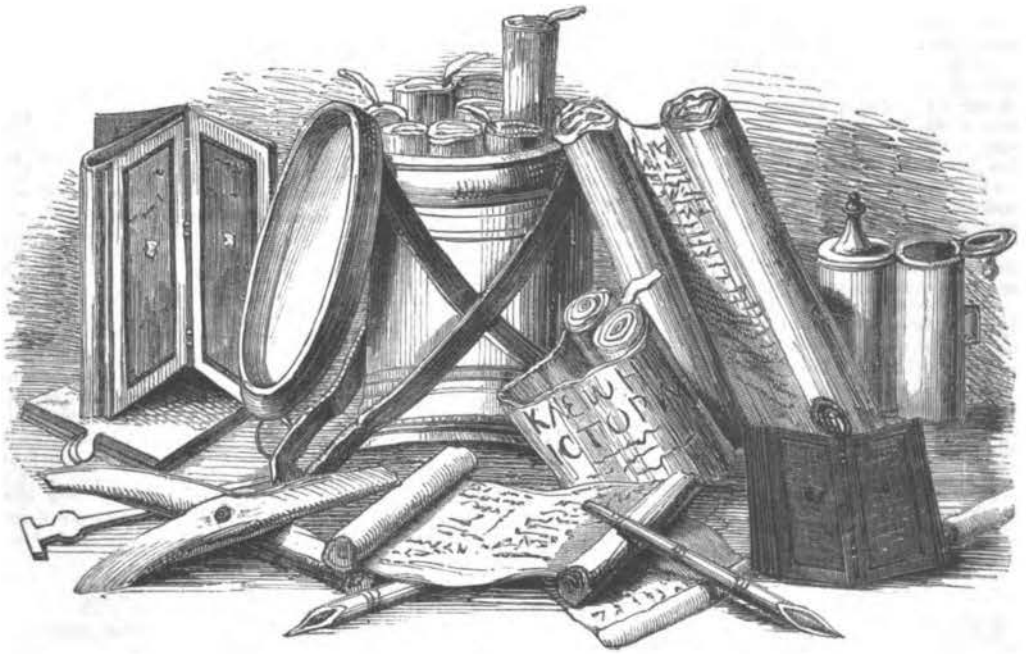
29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

[5] Heb. *lie down.* [6] Heb. *find them.* [7] Heb. *before.* [8] Heb. *do.* [9] Josh. 1. 6.

Verse 24. '*Made an end of writing the words of this law in a book.*'—In order to give the reader some idea of the probable form and material of this most ancient book, and the other books mentioned in the sacred volume, we shall here state a few leading facts on the general subject, accompanying the statement by such engraved illustrations, from authentic sources, as seem calculated to render more distinctly intelligible the information supplied. It will be observed that our present notice is limited to such portable writings as may more or less properly come under the denomination of 'books.' As we shall not enlarge the subject by investigating the chronological priority in the use of the different substances employed, we shall find it convenient to arrange our brief remarks under the heads of Vegetable, Metallic, and Animal Substances. Most of those we shall notice, or probably all, were, in due order of time, known to the Jews, as we either know positively from Scripture, or else may, with tolerable certainty, infer from their connections with other nations. It may be therefore more useful to view the subject connectedly, than to take it up in fragments as the several passages bring the details under our notice.

I. VEGETABLE SUBSTANCES.—1. *Wood. Inscriptions* on wood are very ancient, but do not require to be here noticed. Tablets of wood were very early in use, and seem to have been generally employed much in the same way as slates among ourselves, that is, for temporary writing (see the notes on Num. v. 23). Sometimes they were single, but frequently from two to five or more leaves were done up into a sort of book, something like our slate-books. The Greeks and Romans usually coated the boards with wax, on which the letters were traced with a *style*, or pen, commonly of iron, but also of gold, silver, brass, and sometimes of ivory or bone. These instruments had one end pointed, to trace the letters, and the other broad and smooth, for the purpose of obliterating what had been written, by spreading back the wax, so as to render it fit to receive other words. In such books, there was in the middle of each leaf a sort of button, to prevent the pages from touching each other when closed. But the



WRITING MATERIALS AND IMPLEMENTS.—FROM PAINTINGS AT HERCULANEUM.

greater warmth of their climate prevented the Jews from generally using wax: they, therefore, wrote on the tablets with a kind of ink, which could be easily sponged out when necessary. Such tablets of wood were in use long before the time of Homer, who lived 150 years before Isaiah; and Horne thinks it highly probable that several of the prophets wrote upon tablets of wood, or some similar material (compare Isa. xxx. 8, and Hab. ii. 2). Such certainly was the πινακίδιον, 'writing-table,' on which Zecharias wrote the name of his son, John the Baptist (Luke i. 63). They were not wholly disused in Europe until the fourteenth century; and are still employed in North Africa, Western Asia, and Greece. The leaves of these tablet-books, whether of wood, metal, or ivory, were connected together by rings at the back, through which a rod was passed, that served as a handle to carry them by.

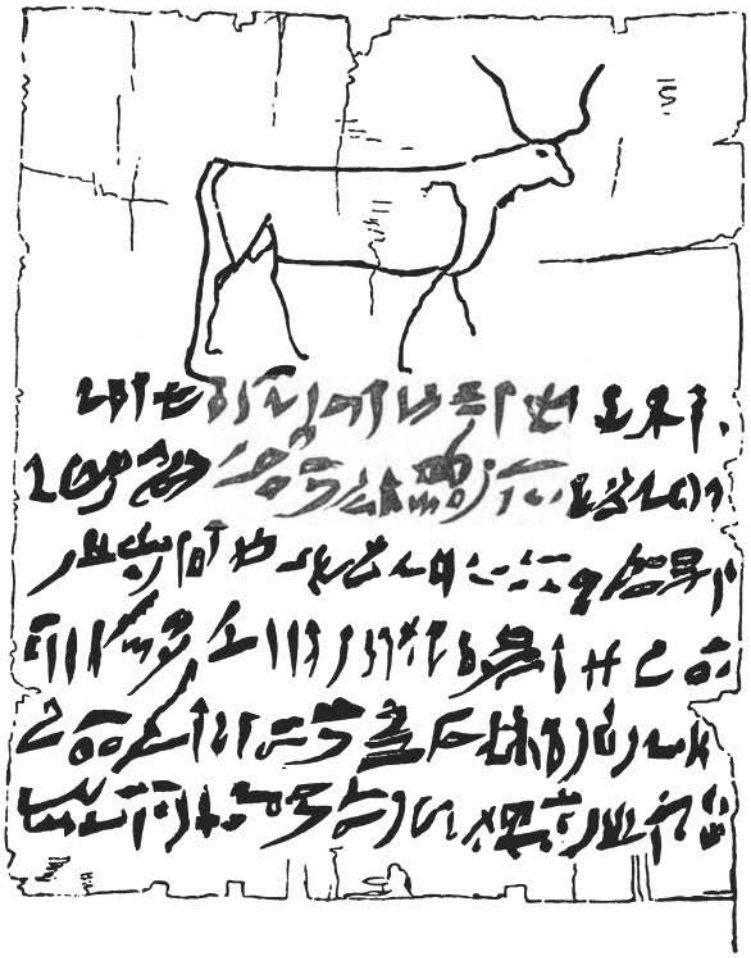
2. *Bark of trees.* The fine inner bark of such trees as the lime, ash, maple, or elm, was early used as a substance for writing. As such was called in Latin *liber*, this name came permanently to be applied to all kinds of books, and has, in a similar connection, been adopted into most European languages. These books, like all others of *flexible* materials, were rolled up to render them portable, and to preserve the writing. They were usually rolled round a stick or cylinder; and if they were long, round two cylinders. Hence the name 'volume' (*volumen*)—a thing rolled up—which continues to be applied to books very different from rolls. In using the roll, the reader unrolled it to the place he wanted, and rolled it up again when he had done. The book of the law, written on parchment, is thus rolled and thus read in the Jewish synagogues at the present time. We do not know that rolls of bark are mentioned in the Scripture, but it does not therefore follow that they were not known to the Jews.

3. *Leaves of trees.* Pliny thinks that the most early substance used for writing was the leaf of the palm-tree; meaning, we presume, that this was the first flexible substance employed. Be this as it may, the process is certainly of very remote antiquity; and would be naturally suggested by its being perceived how readily particular leaves received and retained marks made by a pointed instrument. At this day, books made with the leaves of different trees are common among the Indian nations, and specimens of them are numerous in England. The palmyra leaf is that which is most generally used, but others are preferred in some parts, as those of the *talipot*-tree, in Ceylon, on account of its superior breadth and thickness. The letters are written, or rather engraved, with a fine-pointed style, or sort of bodkin; and the writing is afterwards rubbed over with a composition of oil and pulverized charcoal, which renders the characters distinct and permanent.

4. *Papyrus.* This was a vegetable tissue, the manufacture of which originated and was, in a great degree, peculiar to Egypt. It is obtained from a bulrush (*Cyperus papyrus*, Linn.) which grew in the swamps of the Nile to the height of ten or fifteen feet. The parts used in making the papyrus were the thin concentric coats or pellicles that surround the triangular stalk; those nearest the centre being the best and finest. A layer of these was laid out lengthwise on a board, and another layer pasted over it crosswise, and after being pressed and dried in the sun, the sheet was completed by the surface being polished with a shell, or other hard and smooth substance. A number of these sheets were glued together, to form a roll of the required dimensions. The breadth was determined by the length of the slips taken from the plant; but the length might of course be carried to almost any extent. The largest which has yet been found is that which was bought, in 1836, for the British Museum, at the sale of Mr. Burton's collection of Egyptian antiquities; it consists of one entire sheet of papyrus without a single join, and measures one hundred feet in length. The writing, *as in all rolls of whatever material*, is not across the length or breadth of the roll, but in columns, extended in the direction of the roll's breadth, with a blank strip between them. Many such rolls have been found in Egypt, in mummy-cases and earthen vessels, and many also in the houses excavated at Herculaneum. The former, though more ancient, are better preserved and more easily unrolled than the latter, which have suffered from the action of heat. The superiority of the papyrus to all other ma-

terials previously known, brought it speedily into general use, for books, among the western civilized nations; and it must, in the time of the Apocrypha and New Testament, have been well known to the Jews. Indeed it may probably enough have been known to the prophets; for although the common account makes the discovery posterior to the foundation of Alexandria, this must be an error; since it was extensively used and formed an article of export from Egypt in the time of Herodotus, whose visit to that country was more than a century prior to the foundation of Alexandria: indeed papyri of the remote Pharaonic periods are still met with: and since the mode of writing on them is shewn by the sculptures to have been common in times long prior to the Exode, there is some reason to suppose that the use of the papyrus was known to Moses, and to the Hebrews who with him left Egypt. The papyrus was too dear, even in Egypt, to be employed for common uses, and as it must have been still more rare and costly when exported, this may well enough account for our not finding in the Old Testament any notice of its use among the Hebrews; although we are not thence entitled to infer that it was unknown to them. The rush itself is distinctly mentioned by Isaiah (xix. 7) in predicting the confusion of Egypt. The subjoined woodcut exhibits a portion of an Egyptian roll, and the one in the preceding page shews others from Herculaneum, one unrolled, some closed, and others in the boxes in which they were usually kept, several together, deposited vertically, and ticketed at the upper extremity with their titles. (See more largely in *Egyptian Antiquities*, ii. 7, and *Pompeii*, ii. 13, in 'Library of Entertaining Knowledge;' Wilkinson's *Ancient Egyptians*, iii. 146-151.)

5. *Linen.* The use of linen as a substance for writing on, is allowed to have been long prior to the invention of papyrus. Indeed, it is evident that when men had invented linen cloth for dress, and afterwards began to feel the need of a flexible and durable material for writing, it would naturally occur to them, that if their linen could be so prepared as to receive and retain the characters, it would be more convenient to form a portable book with, than any substance previously known. They soon found how to adapt their tissues to this purpose by priming or painting them all over, before they began to write, the writing itself being also rather painted than written, for the inks of antiquity were rather paints than inks, containing no mordant to give them durability; resembling, in this, the inks now used in the East. That such writing was known to the ancient Egyptians, we know from the written baudages which are sometimes found on mummies. Linen books are mentioned by Pliny and Vopiscus; and Livy speaks of such books that were found in the temple of Moneta. The obvious character of the resource is also indicated by the fact, that the pictorial epistles of the Mexicans were painted on a cotton tissue. The use of linen was certainly known to the Jews in the time of Moses, the priestly robes being principally of that mate-

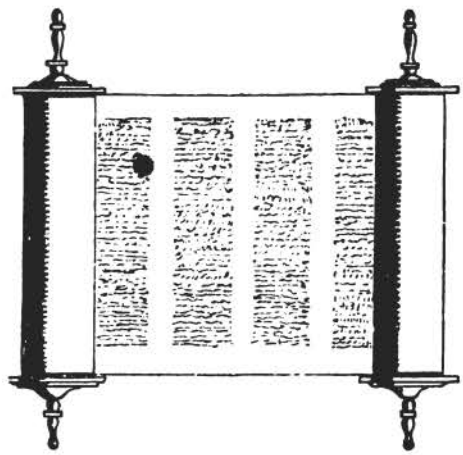


FRAGMENT OF AN EGYPTIAN PAPYRUS ROLL.

rial; and there are Biblical scholars who think that the original of the Pentateuch and the other books of the Old Testament were written on rolls of linen. The question is certainly open to investigation, as *rolls* only are mentioned in a general sense, without our being informed of what they were composed. Our own impression certainly is, that when a roll (מְגִלָּה *megillah*) or 'book' (סֵפֶר *sepher*) is mentioned, we are to understand that it was either of linen or of the skins of animals—sometimes, perhaps, the one, and sometimes the other.

II. METALLIC SUBSTANCES.—Tablets, and sometimes several tablets formed into a book like the wooden tablets, consisting of plates of lead, copper, brass, and other metals, were anciently used, either to form leaves on which the wax might be spread, or else for the writing to be engraven upon them. The latter process is exceedingly ancient. Writing on lead is mentioned by Job (xix. 24). Pliny mentions that leaden sheets or plates were used for important public documents. This we learn also from other sources; and brass was also employed for inscriptions intended to be very durable. What Pliny says on the general subject is instructive. 'At first men wrote on the leaves of the palm, and the bark of certain other trees; but afterwards public documents were preserved on leaden plates or sheets, and those of a private nature on wax and linen.' The order of sequence here is of no weight; we cite it for the facts. Montfaucon purchased at Rome, in 1699, an ancient book entirely composed of lead. It was about four inches long and three inches wide: and not only were the two pieces that formed the cover, and the leaves, six in number, of lead, but also the stick inserted through the rings to hold the leaves together, as well as the hinges and nails. It contained Egyptian Gnostic figures and unintelligible writing. Brass, as more durable, was used for the inscriptions designed to last the longest, such as treaties, laws, and alliances. These public documents were, however, usually written on large tablets. The ornamental brasses in our churches, many of which are in excellent preservation, although of ancient date, illustrate this still more ancient date of brazen tablets. The style, for writing on brass and other hard substances, was sometimes tipped with diamond (Jer. xvii. 1).

III. ANIMAL SUBSTANCES.—1. *Skins.* The skins of animals were in use for writing long before parchment was invented. Herodotus mentions the barbarians as writing or painting on the skins of goats and sheep; and Diodorus describes the ancient Persian records as being kept on the same substance. The recourse was so very obvious that it has prevailed in most countries. Even in America, the Mexicans had books of skins, and the North American Indians had maps painted on skins. It was also certainly one of the most ancient, if not the most ancient form of portable writing; and they have great probability on their side who contend that the books of Moses were written on the skins of sheep or goats. The Jews, then, had most certainly the art of preparing and dyeing skins, for rams' skins dyed red, made a part of the covering for the tabernacle. In connection with this fact, the following particulars of a Hebrew MS. roll of the Pentateuch, now in the public library at Cambridge, are very instructive. The roll was discovered by Dr. Claudius Buchanan, in the record-chest of the black Jews in Malabar, supposed to be descended from the first dispersion of the Hebrew nation by Nebuchadnezzar. The date of the manuscript could not be ascertained, but the text is supposed to have been derived from those copies which their ancestors brought with them to India. It is written on a roll of goat-skins, *dyed red*, and measures forty-eight feet in length by twenty-two inches in breadth. As it wants Leviticus and the greater part of Deuteronomy, it is calculated that its original length must have been not less than ninety English feet. In its present condition it consists of thirty-seven skins, comprehending 170 columns, four inches in breadth, and containing each from forty to fifty lines. It is in some places worn out, and the holes have been sewn up with pieces of parchment. (See further particulars in Horne's account of Hebrew Manuscripts in his *Introduction*, iv. 86–89.) We refer to this remarkable roll merely as representing a very primitive manner of writing important documents, without expressing any opinion as to the date of the roll, or the value of its text. Dr. Buchanan himself states, in his *Researches*, p. 236, that 'the Cabul Jews, who travel into the interior of China, say that in some synagogues the law is still written on a roll of leather, made of goats' skins, dyed red; not on vellum, but on a soft flexible leather.'



SYNAGOGUE ROLL.

2. *Parchment.* This is but an improvement, although a very important one, on the process just mentioned. It was one of the latest, if not the latest of the various processes we have noticed, although some assign it a very early date, for want of adverting to the difference between it and *skins* less artificially prepared. The improvement is said to have been invented at Pergamos, at a time when Ptolemy Philadelphus prohibited the exportation of papyrus from Egypt, with the view of obstructing the formation of a grand library which Eumenes, king of Pergamos, was forming, and which he feared might eclipse his own great library at Alexandria. It is certain that the best parchment was made at Pergamos, and skins thus prepared were hence called *Charta Pergamena*, of which our *parchment* is a corruption. In Greek they are sometimes called *membrana* (μεμβράνα), under which name St. Paul mentions them in 2 Tim. iv. 13. Parchment came to be employed for legal, sacred, and other particular classes of works; but, in these later times, the comparative cheapness of papyrus, combined with as much durability as could be required for the more common literary works, maintained it still in general use. The Jews soon began to write their scriptures on parchment, of which the rolls of the law used in their synagogues are still composed.

3. *Ivory.* Tablets and tablet-books of ivory, on the same principle as those of wood and metals, were anciently in use, much as they continue to be so among ourselves. They were written on with that paint-like ink which, as we have already noticed, might be washed off when necessary. The Burmese have beautiful books formed of ivory sheets stained black, on which the characters are gilt or enamelled, and the margins adorned with gilding.

CHAPTER XXXII.

1 *Moses' song, which setteth forth God's mercy and vengeance.* 46 *He exhorteth them to set their hearts upon it.* 48 *God sendeth him up to Mount Nebo to see the land and then die.*

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

5 [1]They have corrupted themselves, [2]their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of [3]many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD'S portion *is* his people; Jacob *is* the [4]lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he [5]led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto devils, [6]not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And when the LORD saw *it*, he [7]abhorred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and [8]I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and [9]shall burn unto the lowest hell, and [10]shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with [11]burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror [12]within, shall [13]destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, [14]Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

1 Heb. *He hath corrupted to himself.* 2 Or, that they are not *his children*, that is *their blot.* 3 Heb. *generation and generation.* 4 Heb. *cord.* 5 Or, *compassed him about.* 6 Or, which were *not God.* 7 Or, *despised.* 8 Rom. 10. 19. 9 Or, *hath burned.* 10 Or, *hath consumed.* 11 Heb. *burning coals.* 12 Heb. *from the chambers.* 13 Heb. *bereave.* 14 Or, *Our high hand, and not the LORD, hath done all this.*

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should [15]one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine [16]*is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

35 To me *belongeth* [17]vengeance, and recompense; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, [18]and repent himself for his servants, when he seeth that *their* [19]power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be [20]your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me: [21]I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 [22] [23]Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and [24]Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [25]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 ¶ [26]And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as [27]Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because [28]ye trespassed against me among the children of Israel at the waters of [29]Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

15 Josh. 23. 10. 16 Or, *is worse than the vine of Sodom, &c.* 17 Ecclus. 28. 1. Rom. 12. 19. Heb. 10. 30. 18 2 Mac. 7. 6. 19 Heb. *hand.* 20 Heb. *an hiding for you.* 21 1 Sam. 2. 6. Tob. 13. 2. Wisd. 16. 13. 22 Or, *Praise his people, ye nations; or, Sing ye.* 23 Rom. 15. 10. 24 Or, *Joshua.* 25 Chap. 6. 6, and 11. 18. 26 Num. 27. 12. 27 Num. 20. 25, 28, and 33. 38. 28 Num. 20. 12, 13, and 27. 14. 29 Or, *strife at Kadesh.*

Verse 5. '*Their spot is not the spot of his children.*'—This unquestionably alludes to the spot which idolaters were wont to bear on their foreheads (Rev. xx. 4), to shew what deity they served, and to whom they belonged. This is still the custom in idolatrous regions. In India the worshippers of Siva have a spot on the brow, in a line with the nose, made with the ashes of cow's dung. The followers of Vishnu have yellow marks, others have vermilion, and some black.

10. '*Found him in a desert land.*'—'Found,' in the ordinary sense (*invenit*), is warranted by the present Hebrew text; but the transposition of a letter affords the reading 'sustained' or 'provided for,' which is the sense given in the Samaritan text and by some ancient versions of repute, and is probably the true one. Although the English word 'found' has also this sense in some applications, it does not seem to have it in this place, unless we may suppose that the translator chose it for the express purpose of covering *both* interpretations by one word.

—'*Waste howling wilderness.*'—'Howling' correctly expresses the Hebrew יְלֵל *yelēl;* but the Samaritan and Septuagint read 'sandy,' and are followed in some modern versions. There is, however, nothing difficult in the Hebrew reading, which probably refers to the howlings of wild beasts. The expression is still applied in the East to places frequented by wild animals.

11. '*As an eagle stirreth up her nest,*' etc.—This most

beautiful figure obviously refers to the first attempts of the parent eagle to teach her young to fly. There are many vague stories which represent the female eagle as throwing from her nest all her eggs but one, which she hatches; and others, which state that she indeed hatches more than one, but frequently destroys the most voracious of her brood. It is possible that these things may be done occasionally, as they might be by other birds; but all our real knowledge of the habits and character of the eagle coincides with the statement here made—namely, that, on the one hand, the mother frequently rears more than one eaglet; and, on the other, she is most kind to the young she rears. But, although attentive to them while helpless in the nest, she does not encourage them in indolence when they are able to provide for themselves. She rouses them early to exertion, and to the exercise of their energies; she watches and directs, with interest and care, the first efforts to fly; and when finally assured that their powers are sufficiently matured, obliges them to leave the parent nest, and provide for themselves in future. From this care of them while helpless, and this careful training to exertion, the text takes its fine comparison, to illustrate the Lord's kindness to the Hebrews, his care for them, and the measures he had taken to raise them from that condition of religious, moral, and intellectual infancy into which they had fallen. Thus, to paraphrase the text, the eagle 'stirreth up her brood' ('nest') from their inactivity and sloth—'fluttereth over her young,' to incite them to try their wings—and 'spreadeth abroad her wings, taketh them, beareth them on her wings;' that is, assists by her wings their first faint and feeble efforts, until, stimulated by her example, and rendered confident by the success of their first attempts, they at last plunge boldly into the air, and, exulting in their strength, return to the nest of infancy no more. Sir Humphrey Davy had an opportunity of witnessing the proceedings of an eagle family after the young had left the nest. He thus describes them: 'I once saw a very interesting sight above one of the crags of Ben Nevis, as I was going, on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the top of a mountain in the eye of the sun. It was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them. They paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterwards their parents, to our aching sight.'

13. '*Honey out of the rock.*'—Also Ps. lxxxi. 16. Bees are not plentiful in Egypt, from the scarcity of flowers; the attention of the Israelites might well, therefore, be directed to their abundance in Palestine. The bee itself, however, and its habits, would appear to be the same as in Egypt. Sir J. G. Wilkinson says the species there is smaller than ours; and although he had met with them wild in many parts of Egypt, he never saw them in any numbers. 'The wild bees,' he adds, 'live mostly under stones, or in the clefts of the rock, as in many other countries; and the expressions of Moses and of the Psalmist shew that in Palestine their habits were the same.'

15. '*Jeshurun*' (יְשֻׁרוּן).—The word is found only here and in ch. xxxiii. 5, 26, and Isa. xliv. 2. It is undoubtedly a poetical name for Israel, but has been variously interpreted. Some look for its meaning in the Arabic, where it signifies *one who prospers* (יָשַׁר *jashur*), 'upright, righteous,' and therefore equivalent to *rectulus; justulus*, 'the good little people.' Gesenius takes this view; but Grotius and others regard it simply as the name of Israel, יִשְׂרָאֵל, with the termination וּן, here used as a diminutive of endearment: such a reference to the name is probably intended in connection with whatever signification we may assign to the word.

23. '*I will spend mine arrows upon them.*'—The judgments of God are frequently represented as arrows discharged by him to smite and punish a sinful people. (See Job vi. 4; Ps. xxxviii. 2, and xci. 5.) The same striking figure occurs also in the heathen poets. Thus Homer represents the pestilence in the Grecian camp as caused by the arrows of Apollo.

32. '*Vine of Sodom.*'—This metaphorical allusion has been supposed to refer to the same product, found on the borders of the Asphaltic Lake, of which Josephus gives an account, and which is also alluded to by Tacitus and other foreign writers. Josephus, after speaking of the conflagration of the plain, and of the yet remaining tokens of the divine fire, remarks that 'there are still to be seen ashes reproduced in the fruits; which indeed resemble edible fruits in colour, but on being plucked with the hands resemble smoke and ashes' (*De Bell. Jud.* iv. 8, 4). The plant thus indicated has been much sought after by travellers. Seetzen, and Irby and Mangles, concurred in pointing to the *Osher* plant, which, although not peculiar to the lake, grows here to a much larger size than in Nubia, where it is abundant, and is probably found in no other part of Palestine. The best account of it has been given by Dr. Robinson. He says, 'One of the first objects which attracted our notice on arriving at Ain Jidy, was a tree with singular fruit; which, without knowing at the moment whether it had been observed by former travellers or not, instantly suggested to our minds the far-famed fruits—

"which grew
Near that bituminous lake where Sodom stood."

This was the Osher of the Arabs, the *Asclepias gigantea vel procera* of botanists, which is found in abundance in Upper Egypt and Nubia, and also in Arabia Felix, but seems to be confined in Palestine to the borders of the Dead Sea. We saw it only at Ain Jidy; Hasselquist found it in the desert between Jericho and the northern shore; and Irby and Mangles met with it of large size at the south end of the sea, and on the isthmus of the peninsula. We saw here several trees of the kind, the trunks of which were six or eight inches in diameter, and the whole height from ten to fifteen feet. It has a greyish cork-like bark, with long oval leaves; and in its general appearance and character it might be taken for a gigantic perennial species of the milk-weed or silk-weed found in the northern parts of the American States. Its leaves and flowers are very similar to those of the latter plant; and, when broken off, it in like manner discharges copiously a milky fluid. The fruit greatly resembles, externally, a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow colour. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is indeed filled chiefly with air, like a bladder, which gives it the round form; while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds; precisely like the pod of the silk-weed, though very much smaller, being indeed scarcely the tenth part as large. The Arabs collect the silk and twist it into matches for their guns; preferring it to the common match, because it requires no sulphur to render it combustible.'

42. '*I will make mine arrows drunk with blood.*'—Mr Roberts says, 'This figure of speech is often used in Hindoo books; and heroes are made to say of the foe, "My sword shall soon be *matham* (i. e. drunk or mad) with his blood."' *Oriental Illustrations*, p. 130.

49. '*This mountain Abarim.*'—See note to ch. xxxiv. 1.

CHAPTER XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* [1]a fiery law for them.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, [2]*Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 [3]They shall teach Jacob thy judgments, and Israel thy law: [4]they shall put incense [5]before thee, and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, [6]Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things [7]put forth by the [8]moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that [9]was separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* [10]seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 [11]Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

1 Heb. *a fire of law.* 2 Exod. 28. 30. 3 Or, *Let them teach, &c.* 4 Or, *let them put incense.* 5 Heb. *at thy nose.*
6 Gen. 49. 25. 7 Heb. *thrust forth.* 8 Heb. *moons.* 9 Gen. 49. 26. 10 Heb. *ceiled.*
11 Or, Under *thy shoes* shall be *iron.*

28 [12]Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies [13]shall be found liars unto thee; and thou shalt tread upon their high places.

[12] Jer. 23. 6.

[13] Or, *shall be subdued.*

Verse 2. '*The Lord came from Sinai, and rose up from Seir.....and shined forth from mount Paran,*' etc.—The reader will hardly fail to observe that the successive clauses of this verse embody a beautiful metaphor, drawn from the progressive motion and effects of the sun. This would be more clear in the more distinct translation which Geddes has given of it—'O Lord, who *camest* from Sinai; *dawnest* upon them from Seir; *shinest* upon them from the mountains of Pharan!' etc.

6. '*And let* not *his men be few.*'—The word 'not' is not in the original; and it forms a gratuitous addition to the sacred text which ought to be rejected. The verse then reads, 'Let Reuben live, and not die, but let his men be few.' As no obvious connection appears between the clauses—as there seems something wanting in the verse as thus read—and as Simeon's name is the only one that does not occur in the chapter, as now read—Biblical critics are generally disposed to suppose that the last clause applies to him, and that his name has, from some early accident, or carelessness of transcribers, been dropped from the text. This opinion is supported by the Alexandrian manuscript of the Septuagint, the most ancient and valuable extant; and by the Complutensian and Aldine editions; in all of which the name of Simeon occurs. Besides, Simeon comes next in order of birth to Reuben, and therefore we should here look for a passage referring to him; and also the expression 'Let his men be few,' applies more correctly to Simeon than to Reuben. By the census in Num. xxvi. (see the table there), the tribe of Reuben was more numerous than Simeon, Levi, Gad, or Ephraim; while the number in Simeon was, most remarkably, the lowest of all. With this understanding, the verse will read, 'Let Reuben live, and not die; and let Simeon's men be few.' Zebulun and Issachar are mentioned together, with equal brevity, in *v.* 18. This explanation spares the necessity of speculation on the reason for the supposed omission of Simeon; or for trying to find, under the expressed declaration, in what other tribe he must be *understood* to be included.

7. '*The blessing of Judah.*'—This 'blessing' seems to turn upon the fact that Judah was to take the lead in all warlike enterprises.

9. '*Nor knew his own children.*'—All this verse most probably refers to the zeal with which the Levites punished, without respect of persons, those who had sinned in the matter of the golden calf.

12. '*He shall dwell between his shoulders.*'—This is generally referred to the manifestation of the Divine presence in the temple of Jerusalem, which was within the lot of Benjamin.

14. '*For the precious fruits brought forth by the sun, and for the precious things put forth by the moon.*'—The last word is plural, 'moons' (יְרָחִים *jerachim*), in the Hebrew. The reference is probably to *annual* and *monthly* products, or, less definitely, to the products of which there was but one crop in the year, and those of which there were several crops in the course of one year. Mr. Roberts, however, informs us (*Orient. Illust.*, p. 131) that the Hindoos attribute to the moon a very strong influence on vegetation. They think that, from the time of the new moon to its becoming full, all plants and all kinds of young grain gain more strength than at any other period.

17. '*Unicorns.*'—See the note on Job xxxix. 9.

— '*With them* (his horns) *he shall push the people together.*'—The possessions of the children of Joseph extended like two horns, from the Mediterranean Sea to the Jordan on the one side, and from the Jordan to the confines of Syria on the other. These are said to be the horns of an unicorn, from their great strength. Their '*pushing the people together*' is well illustrated by Josh. xvii. 14-18.

19. '*They shall suck of the abundance of the seas, and of treasures hid in the sand.*'—Zebulun was to have a maritime situation, and this expresses the advantages of that situation. The 'abundance of the seas,' is understood by some to refer to commerce. It is however difficult to discover that this or any other tribe did actually engage in maritime commerce; but both Zebulun and Issachar were doubtless advantaged by their immediate vicinity to the commercial Phœnicians. 'The abundance of the seas,' thus understood, they might receive from them, and dispose of advantageously to the other tribes. Might not 'the abundance of the seas' partly mean sea fish? The paraphrase of Jonathan is curious and interesting, 'They shall dwell near the Great Sea, and feast on the tunny fish, and catch the *chalson*, (or *murex*; see the note to Exod. xxxv.) with whose blood they will dye of a purple colour the threads of their cloths: and from the sand they will make looking-glasses and other utensils of glass.' The latter part of this citation explains the 'treasures hid in the sand:' and it is certainly a remarkable fact, in connection with this text and with the particular situation of the tribes, that the Phœnicians had, in after-times, famous manufactures of glass made from the sands of the rivers Belus and Kishon, which discharge themselves into the bay of Acre; and this fixes the seat of the manufacture on the immediate borders of Zebulun and Issachar. We are not to forget that these tribes, destined to have a maritime coast, did not expel, or only partially expelled, the ancient inhabitants, and therefore did not obtain all the advantages which their obedience to the Divine command would have ensured.

20. '*Blessed be he that enlargeth Gad.*'—Properly understood, the prophet here blesses God for having enlarged Gad, by the possessions—much larger, probably, than it would have received in Canaan—which had been given to the tribe on the east of the Jordan. What follows seems to suggest that Gad had particularly distinguished itself in the conquest of the kingdoms of Heshbon and Bashan.

22. '*He shall leap from Bashan.*'—Not Dan, but the lion to whom he is compared. The sense is, 'Dan is like the lion's whelp that leaps from Bashan.' The reference is probably to the fact recorded in Judg. xviii., where we find that the proper settlement of the Danites in the south of the country (Josh. xix. 47) being too small for them, they sent out an expedition which conquered a district at the northern extremity of the land, which formed a colony very distant from the proper territory of the tribe. This might well be compared to the leap of a lion.

23. '*The west and the south,*'—more exactly 'the sea coast and the south.' The inheritance of Naphtali lay on the borders of the lakes of Merom and Chinnereth, and it lay to the south of the northern Danites, who were last mentioned.

24. '*Let Asher be blessed.*'—As the very name of Asher means blessedness, there is here a play of words which is lost in translation. No human felicity can be higher than that which is here assigned to him. He is to be happy in his family and friends; his district is to be so productive in olive-trees that he may anoint even his feet with oil (comp. Job xxix. 6); instead of wooden bars, which are still common in the East, his were to be iron and brass; in fine, length of days and abundance of riches were to crown his prosperity.

25. '*Thy shoes shall be iron and brass.*'—Some understand this to mean that there would be mines of iron and

copper in the lot of Asher, which extended northward to Lebanon, so that *under the shoes*, as the foot note reads, there would be iron and brass. But the original word, translated shoe (מִנְעָל *minal*), may be equally rendered by *bolt* or *bar*. So the Arabic version understood it, and is followed by the more modern translators. It would then seem to mean, as most of the Jewish writers themselves understand it, that the land of Asher would be remarkable for the strength of its fortifications. 'Thy bolts shall be iron and brass' does certainly seem the more probable meaning.

26. '*Who rideth upon the heaven in thy help*,' etc.—This seems to be an allusion to the pillar of cloud and fire, which hovered over the tabernacle and directed the march of the Israelites.

28. '*The fountain of Jacob*.'—This is a literal translation of a metaphorical word used to denote *posterity*, just as we still speak of a man's children as his *issue*.

CHAPTER XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of [1]Pisgah, that *is* over against Jericho. And the LORD shewed him [2]all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, [3]This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his [4]natural force [5]abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

1 Or, *the hill.* 2 Chap. 3. 27. 2 Mac. 2. 4. 3 Gen. 12. 7, and 13. 15. 4 Heb. *moisture.* 5 Heb. *fled.*

Chap. xxxiv. The writings of Moses close with the preceding chapter. That now before us must have been added by the book of Joshua, to which it serves as a natural point of transition, and is to be regarded rather as a section between the two books than as exactly belonging to either. The connection between it and the beginning of Joshua is, however, more close than between it and the proper end of Deuteronomy, as will appear by comparing the last verse with the first of Joshua; and there is reason to think that this chapter once formed the commencement of the book of Joshua, and was subsequently removed to its present place as forming a suitable conclusion to the books of Moses.

Verse 1. '*And Moses went up*, etc.'—This concluding portion of Deuteronomy, respecting the death of Moses, requires a particular explanation. That the whole of the chapter was to be regarded as a piece altogether apart from what precedes it, or as a supplement from another writer, was maintained by the older commentators; and this opinion is confirmed not only by the contents of the chapter, but by the express declaration of the book itself with reference to that event and its circumstances; for ch. xxxi. contains the real conclusion of the work, and there Moses describes himself as the author of the previous contents, as also of the song in ch. xxxii. and the blessings in ch. xxxiii. There is another circumstance which favours this opinion, namely, the close connection that exists between this last section of Deuteronomy and the beginning of Joshua, which plainly shews that the present chapter is intended as a point of transition to the book of Joshua, and that it was written by the same author as the latter.

— '*Unto the mountain of Nebo, to the top of Pisgah*.'—Compare this with xxxii. 49: 'Into this mountain Abarim, unto mount Nebo.' From this it seems that Abarim is the general name of a range of mountains; and as Moses is said in one text to die in mount Nebo, and in the present, on the top of Pisgah, we must infer that Nebo was a mountain in the range of Abarim, and that Pisgah was the most elevated and commanding peak of that mountain. As to the mountain of Abarim, it is impossible to determine the precise limits to which the denomination reached: but it seems to have a more extensive application than any other name which is given to the mountains extending southward from those of Gilead, perhaps to the Arnon, and possibly southward still to the mountains of Seir, and is probably a general name for the whole. Still more plainly—we have

names in Scripture for all the mountains east of the Jordan, from Lebanon to the Red Sea, with the single exception that we want a denomination for those between the mountains of Gilead and those of Seir; and as we find the name 'Abarim' given in some large sense to these very mountains, we may suppose it was a name for the whole; and if so, we obtain the unbroken series of names which we require. But still, as we do not precisely know how far northward the denomination of 'Seir' extended, we are unable to say how far the denomination 'Abarim' should, under this view, be prolonged southward till it met that of Seir. Mount Nebo itself is usually identified with mount Attarus, nine miles north of the Arnon, and about the same distance east from the north-eastern extremity of the Dead Sea. It is a barren mountain which offers nothing remarkable. It is, however, the most elevated mountain in the neighbourhood, and its summit is distinguished by a large, wild pistachio-tree, overshadowing a heap of stones.

6. '*No man knoweth of his sepulchre unto this day.*'—The reason of this concealment most probably was, lest, in future times, the Israelites should hold it sacred, as they afterwards did the brazen serpent. Judging from the number of deified mortals which the systems of ancient paganism contained, there was certainly the greatest danger that the Hebrews would in time have come to pay divine honours to their great lawgiver. This text has led to the opinion entertained by some of the Jewish writers, that Moses did not die, but was snatched away in a cloud, while conversing with Eleazar and Joshua. Josephus is one of those who give this statement; but it is directly contradictory to the sacred text, which says that he *died*, and was *buried* in the valley. Some Jewish and Christian commentators understand that Moses was buried by angels, at the Lord's command; while others think that he was directed to enter a cave, where he died, and which served him for a grave. But the text says, that although he died in the mountain, he was buried in the valley. In 1655, some Maronite shepherds found, near mount Nebo, a tomb bearing the inscription, in Hebrew, of, 'Moses, the servant of the Lord,' and this was forthwith determined to be the long lost sepulchre of the Hebrew legislator. But a learned Jew, Rabbi Jakum, proved so convincingly that this must be the tomb of some other and much later Moses, that the report speedily died away. Some think that the whole story about the discovery of the tomb, and the refutation of Jakum, is a fabrication. But as we find that a supposed tomb of Moses is still shewn in the neighbourhood, we suspect that the only fabricated part of the story is that which assigns so convincing a character to Rabbi Jakum's reply. It might have convinced the Jews themselves; and all instructed minds will of course concur in his conclusion. But the natives are not an instructed people; and the Rabbi's best arguments were likely to avail little, when they had once got into their heads the conceit that they had found the tomb of Moses.

9. '*Joshua the son of Nun was full of the spirit of wisdom.*'—It will be well to understand the precise office which Joshua was appointed to fill. He was not the successor of Moses; for Moses had no successor: but he was commissioned as a military leader, divinely appointed to be the conqueror of the land of Canaan, and to portion it out among the victors. The position of Joshua was very different, not only from that of Moses, but from that of every ruler, general, or prophet who ever after appeared in Israel. His office, like that of Moses, was isolated, and suited to peculiar circumstances which could not again occur.

The following very useful table of reference is copied from Wilson's *Archæological Dictionary*, where it is said to be 'taken from a MS. in the library of St. John Baptist's College; given by Archbishop Laud, and probably either compiled by his Grace, or by his direction.'

THE FIRST CLASS.

The Moral Law written on the Two Tables, containing the Ten Commandments.

	Exod.	Levit.	Num.	Deut.
	chap.	chap.	chap.	chap.
The first Table, which includes The First Commandment	20.13	..	..	5.6
The Second Commandment	20.23. 34	19.26	..	4.5.6.7 8.11 12.16
The Third Commandment	20.23	..	..	5.6.10
The Fourth Commandment	20.23.31 34.35	19.23 26	.. ..	.. 5
The second Table, including The Fifth Commandment	20.22	19	..	5
The Sixth Commandment	20	19	..	5
The Seventh Commandment	20	18.19	..	5.23
The Eighth Commandment	20.22	19	..	5
The Ninth Commandment	20.23	19	..	5
The Tenth Commandment	20	..	..	5
The Sum of both Tables	..	19	..	6

THE SECOND CLASS.

The Ceremonial Law may be fitly reduced to the following heads, viz.:—

	Exod.	Levit.	Num.	Deut.
	chap.	chap.	chap.	chap.
Of the Holy Place	20	17	..	12
Of the Matter and Structure of the Tabernacle	25.26. 27.35	..	..	..

THE SECOND CLASS—*continued.*

	Exod.	Levit.	Num.	Deut.
	chap.	chap.	chap.	chap.
Of the Instruments of the same, viz.,				
The Laver of Brass	30	..	..	..
The Altar of Burnt Offering	27	..	..	..
The Altar of Incense	30	..	..	..
The Candlestick of pure Gold	25	..	..	..
The Table of Shew-Bread	25.26	..	..	..
The Ark	25.26	..	..	..
Of the Priests and their Vestments for Glory and Beauty	28	..	..	..
Of the choosing of the Levites	..	..	18.3.8	..
Of the Priest's Office in general	..	..	3.18	..
Of their Office in Teaching	..	19.10	..	18.18 17.31
Of their Office in Blessing	..	..	6	..
Of their Office in Offering, which Function, largely spreading itself, is divided into these Heads, viz.,				
What the Sacrifice ought to be	..	22	..	15.17
Of the continual Fire	..	6	..	..
Of the Manner of the Burnt Offerings	..	6.7	..	..
Of the Manner of the Peace Offerings	..	3.7	..	..
Of the Manner of the Sacrifices according to their several kinds, viz.,				
For Sin committed through ignorance of the Law	..	4	5	..
For Sin committed through ignorance of the fact	..	5.7	..	..
For Sin committed wittingly, yet not through Impiety	..	6	5	..
The Special Law of Sacrifices for Sin	..	6.7	..	..

THE SECOND CLASS—*continued.*

	Exod.	Levit.	Num.	Deut.
	chap.	chap.	chap.	chap.
Of things belonging to the Sacrifices	..	2.6.7	15	..
Of the Shew-Bread	..	24	..	..
Of the Lamps	27	24	8	..
Of the Sweet Incense	30	..	..	..
Of the use of ordinary oblations, whereof there were several kinds observed by the Priests				
Of the Consecration of the High Priest and other Priests	29.30	6.8.	..	..
Of the Consecrations and Office of the Levites	..	..	8	..
Of the Dwellings of the Levites	..	..	35	..
Of the Anointing the Altar and all the Instruments of the Tabernacle	29.30	..	..	..
Of the continual Daily Sacrifices	29	..	28	..
Of the continual Sabbath Day's Sacrifice	..	..	28	..
Of the Solemn Sacrifice for Feast Days, which were diverse and had peculiar rites distinguished into these, viz.,				
Of Trumpets	..	..	10	..
Of Kalends or beginning of Months	..	..	28	..
Of the three most Solemn Feasts in general	23.34	23	..	16
Of the Feast of Passover	12.13. 23.34	23	9.28	16
Of the Feast of Pentecost	23.24	23	28	16
Of the Feast of Tabernacles	23.34	23	29	16
Of the Feast of Blowing the Trumpets	..	23	29	..
Of the Feast of Expiation	30	16.13	29	..
Of the First Fruits	22.23. 34	2	15	26
Of Tithes	..	21	18	12.14.26
Of Fruits growing and not eaten of	..	19	..	..
Of the First-Born	13.22. 34	..	..	15
Of the Sabbatical Year	23	25	..	..
Of the Year of Jubilee	..	25	..	..
Of Vows in general	..	27	30	13
What Persons ought not to make Vows	..	..	30	..
What things cannot be Vowed	..	27	..	23
Of Redemption of Vows	..	27	..	..
Of the Vows of the Nazarites	..	..	6	..
Of the Laws proper for the Priests, viz.,				
Of Pollutions	..	22	..	..
Of the High Priest's Mourning	..	21	..	..
Of his Marriage	..	21	..	..
Of the Mourning of the Ordinary Priests	..	21	..	..
Of their Marriage	..	21	..	..
Of their being forbid the use of Wine, &c.	..	10	..	..
Of Sanctified Meats	..	6.7. 19.22	5.18	12.15.18
Of the Office of the Levites, viz.,				
Teaching	..	..	..	17.27.31
Offering	..	..	3.4.18	10
Other Promiscuous Ceremonial Laws, viz.,				
Of Uncleanness in general	..	15.19	5	..
Of Uncleanness in Meat, viz.,				
Of Blood Gen. ix.	23	7.17.19	..	12
Of Fat	..	3.7	..	..
Of Dead Carcases	22	17	..	14
Other Meats and divers Living Creatures	..	11.20	..	14
Of Uncleanness in the Issue of Seed and Blood	..	15.12	..	23
In the Dead Bodies of Men	..	..	19	..
In the Leprosy	..	13.14	5	24
Of Circumcision Gen. xvii.	..	12	..	..
Of the Water of Expiation	..	..	19	..
Of the Mourning of the Israelites.	..	19	..	14
Of mixtures	..	19	..	22
Of their Garments and Writing the Law privately	..	..	15	6.11.22
Of Young Birds not to be taken with the Dam	..	..	..	22
Of their Paddle Staves	..	..	..	23

THE THIRD CLASS.

The Political Law.

N.B. The magistrate is the Keeper of the Precepts of both Tables, and to have respect to human society; therefore the Political Laws of the *Israelites* are referred to both the Tables, and are to be reduced to the several Precepts of the Moral Law.

	Exod.	Levit.	Num.	Deut.
	chap.	chap.	chap.	chap.
Laws referred to in the First Table, namely,				
1st. To the First and Second Commandments, viz.,				
Of Idolaters and Apostates	22	20	..	13.17
Of Abolishing Idolatry	23.34	..	33	7.12
Of Diviners and False Prophets	22	19.20	..	18
Of Covenants with other Gods	23.34	..	..	7
2nd. To the Third Commandment, viz.,				
Of Blasphemies	..	24	15	..
3rd. To the Fourth Commandment, viz.,				
Of breaking the Sabbath	31.35	..	15	..
Political Laws referred to the Second Table,				
1st. To the Fifth Commandment, viz.,				
Of Magistrates and their authority	18.30	..	11	1.16.17.23
Of the Power of Fathers	21	20	..	21
2nd. To the Sixth Commandment, viz.,				
Of Capital Punishments	..	..	..	21.24
Of Wilful Murder	21	24	35	19
Of Manslaughter unwittingly Committed, and of the Cities of Refuge	21	..	35	19.21.22
Of heinous Injury	21	24	..	25
Of Punishments not Capital	..	..	..	25
Of the Law of War	..	..	..	20.23
3rd. To the Seventh Commandment, viz.,				
Of Unlawful Marriages	..	18.20	..	7.22
Of Fornication	..	19	..	23
Of Whoredom	22	21	..	22
Of Adultery and Jealousy	..	19.20	5	22
Of Copulation against Nature	22	18.20	..	..
Of Divorcements	..	..	..	24
Other Matrimonial Laws	21	18.20	..	21.22. 24.25.
4th. To the Eighth Commandment, viz.,				
Of the Punishment of Thefts	22	..	5	..
Of Sacrilege Joshua, vii.	..	..	..	..
Of not Injuring Strangers	22.23	19	..	10
Of not Defending Hirelings	..	19	..	26.25
Of Just Weights	..	19	..	25
Of Removing the Landmark	..	..	..	19
Of Lost Goods	22	..	..	..
Of Stray Cattle	22.23	..	..	22
Of Corrupted Judgments	23	19	..	16.24
Of Fire breaking out by chance	22	..	..	..
Of Man-stealing	21	..	..	24
Of the Fugitive Servant	..	..	..	23
Of Gathering Fruits	..	19.23	..	23.24
Of Contracts, viz.,				
Borrowing	..	..	..	15
Of the Pledge	22	..	..	24
Of Usury	22	25	..	23
Of Selling	21	25	..	15
Of the thing Lent	22	..	..	..
Of a thing Committed to be kept	22	..	..	..
Of Heirs	..	..	26.27. 33.36	21
5th. To the Ninth Commandment, viz.,				
Of Witnesses	..	5	..	17.19
The Establishing the Political Law	..	..	..	4
The Establishing the Divine Law in general	..	..	..	6.11.29 30.31
From the Dignity of the Lawgiver	..	19.20. 22	15	4.5.6.7.8 10.26.27
From the Excellency of the Laws	..	..	..	4.26
From the Promises	15.19. 23.24	18.26	..	4.5.6.7.10. 11.12.20
From the Threatenings	23	26	..	4.7.11.27 28.29.30

THE BOOK

OF

JOSHUA.

THIS book, in the original and in nearly all the versions, takes its name from that of the eminent person whose exploits in the conquest of Canaan it records, and by whom it is usually supposed to have been written. The historical truth and divine authority of the book is not involved in the question of its authorship; nor is it exclusively by rationalist writers that a later origin has been assigned to it. Some have ascribed it to Samuel, some to Isaiah, some to Ezra. But that it was written before the time of Ahab appears from 1 Kings xvi. 34; and even before the seventh year of David, as appears by comparing ch. xv. 63 with 2 Sam. v. 6. Mention indeed is made in it of the mountains of Judah and Israel (xi. 21), whence some have inferred that it could not have been written until after the separation of the tribes into two kingdoms; but that a general distinction of the kind existed earlier may be gathered from the first verse of Psalm lxxvi., which undoubtedly belongs to David. The clause 'unto this day,' in vi. 25, shews that Rahab was still alive when the book was written, and that would not, at the farthest, have been long after Joshua's death. This fact is of great value, because this notice with respect to a woman living in the time of Joshua, could not have been the addition of a later hand, as is often urged with regard to similar clauses when applied to monuments. In this book the same clause, being applied to memorials, will however intimate that the book was not, at the earliest, written till towards the close of Joshua's life and career. The precise date of the book however, and the name of the author, cannot perhaps be satisfactorily ascertained. There are not wanting clear indications of a contemporary hand, particularly in the twelve first chapters, where the circumstantial vividness of the narrative would alone satisfy an unprejudiced reader that the writer was an eye-witness of that which he describes. The first person plural 'we,' which comes in so naturally in v. 1, agreeing as it does with the 'us' in v. 6, of the same chapter, is of some value in establishing this conclusion. And if written by a contemporary at all, it is historically probable that it was by Joshua himself, or under his direction. This probability is increased by the circumstance that Joshua, after his last address to the people, '*wrote* these words in the book of the law of God;' for although the direct reference appears to be only to the words which he had there uttered, and the covenant into which the people had entered, it is likely that he who did write this would not leave unrecorded the great events with which he had been connected. We cannot here examine minutely, or even enumerate, the various hypotheses of date and authorship which have been advanced. The sum of the matter seems to be—that the book was either written by Joshua towards the close of his life, the five last verses being added by a properly authorized person after his death; or that it was wholly written after his demise, from documents penned by him or under his direction. There is a disposition among many who allow that the twelve first chapters were written by a contemporary, to ascribe a later origin to the details of the territorial distribution contained in the chapters xiii.–xxii. inclusive. This is chiefly because, as they understand, the land is there described as wholly conquered and distributed, which appears from the ensuing book of Judges not to have been the case. It is almost entirely on the same apprehension that the numerous discrepancies of statements ascribed to the book by De Wette and others have been founded. All this seems to have arisen from their having failed to perceive what seems very clear to us (as stated in the notes to xv. 1; xviii. 3), that there were in fact two distributions of territory, the first of the conquered country in the southern half of Palestine; and the second, some years after, of territory as yet only partially subdued, and which, the power of the Canaanites being so much broken, it was expected that the tribes to whom the territories were severally allotted, would, with the assistance of their immediate neighbours, be able to clear for themselves. This simple fact establishes a perfect congruity between the books of Joshua and Judges, and would clear away an immense body of special criticism which has been founded on these chapters.

The questions of date and authorship are perfectly distinct from that of the canonical authority of the book, which admits of being much more satisfactorily established. Whether written in or after

the time to which its circumstances relate, and whether produced by a contemporary or a subsequent writer in the shape which it now bears, its authority is established by the manner in which reference is made to it in other books of Scripture. The value of this testimony the reader will be well able to appreciate by comparing the following texts: 1 Kings xvi. 34 with ch. vi. 26; also Ps. xliv. 2, 3; lxviii. 12–14; lxxviii. 54, 55; xciv. 3, 5, which refer generally to the book; Hab. iii. 11 with x. 13; Acts vii. 45 with Josh. iii. 14; Heb. iv. 8, generally; Heb. xi. 30 with vi. 17–23; Heb. xi. 31; and James ii. 25 with ii.; vi. 22–25. The contents of the book embrace the history of Israel while under the command and government of Joshua; comprising the entrance of the Hebrews into Canaan; their conquests in the country; the division of the territory by lot among the several tribes; and the provision made for the formal establishment of the theocratical government in that country. The leading object of the writer is manifestly to demonstrate the faithfulness of God in the accomplishment of the promises made to the patriarchs and to Moses, that this people should obtain possession of the land of Canaan. Viewed in this light, it is a most important supplement to the books of Moses, to which it bears about the same relation as the Acts of the Apostles does to the Gospels.

The length of time embraced in the history of the book of Joshua is variously computed by chronologers, varying from eight to thirty years. The common computation of about fourteen years is probably not far from the truth.

The following are the principal works on the book of Joshua:—*Josuæ Historia illustrata, ab* Andr. Masio. 1574; Strigelii *Liber Josuæ*, 1570; Chytræi *Prælectiones in lib. Josuæ*, 1609; Serrari *Comment. in lib. Josuæ*, 1609; Drusii Annott. in loca *difficiliora Josuæ, etc.*; Bonfrerii *Comment. in Josuam, Judices et Ruth*, 1631; Osiandri *Comment. in Josuam*, 1681; Owen, *Critical Disquisitions*, 1784; Paulus, *Blicke in das Buch Josua*, 1822; Herwerden, *Diss. de libro Josuæ*, 1826; Frankel, *Das Buch Josua*, 1817; Maurer, *Commentar über das B. Josua*, 1831; Konig, *Authentie des B. Josua*, 1836; Bush, *Notes on Joshua and Judges*, 1838. [Keil, *Commentar über das B. Josua Erlangen*, 1847.] On particular subjects in Joshua there are about thirty treatises in different languages, nearly half of which are devoted to the discussion of Joshua's commanding the sun and moon to stand still.

CHAPTER I.

1 *The Lord appointeth Joshua to succeed Moses.* 3 *The borders of the promised land.* 5, 9 *God promiseth to assist Joshua.* 8 *He giveth him instructions.* 10 *Joshua prepareth the people to pass over Jordan.* 12 *He putteth the two tribes and half in mind of their promise to Moses.* 16 *They promise him fealty.*

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister,[1] saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 ¶ [2]Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 ¶ There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: [3]I will not fail thee, nor forsake thee.

6 [4]Be strong and of a good courage: for [5]unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: [6]turn not from it *to* the right hand or *to* the left, that thou mayest [7]prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt [8]have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither

[1] Deut. 1. 38. [2] Deut. 11. 24. Chap. 14. 9. [3] Heb. 13. 5. [4] Deut. 31. 23. [5] Or, *thou shalt cause this people to inherit the land, &c.* [6] Deut. 5. 32, and 28. 14. [7] Or, *do wisely.* [8] Or, *do wisely.*

be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers to the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [9]the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren [10]armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

[9] Num. 32. 20.

[10] Heb. *marshalled by five.*

CHAPTER II.

1 *Rahab receiveth and concealeth the two spies sent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and [1]came into an harlot's house, named Rahab, and [2]lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land [3]faint because of you.

10 For we have heard how the LORD [4]dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, [5]Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things,* our hearts did melt, neither [6]did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life [7]for your's, if ye utter not this our business. And it shall be, when the LORD hath given

[1] Heb. 11. 31. James 2. 25. [2] Heb. *lay.* [3] Heb. *melt.* [4] Exod. 14. 21. Chap. 4. 23. [5] Num. 21. 24.
[6] Heb. *rose up.* [7] Heb. *instead of you to die.*

us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt [8]bring thy father, and thy mother, and thy brethren, and all thy father's houshold, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do [9]faint because of us.

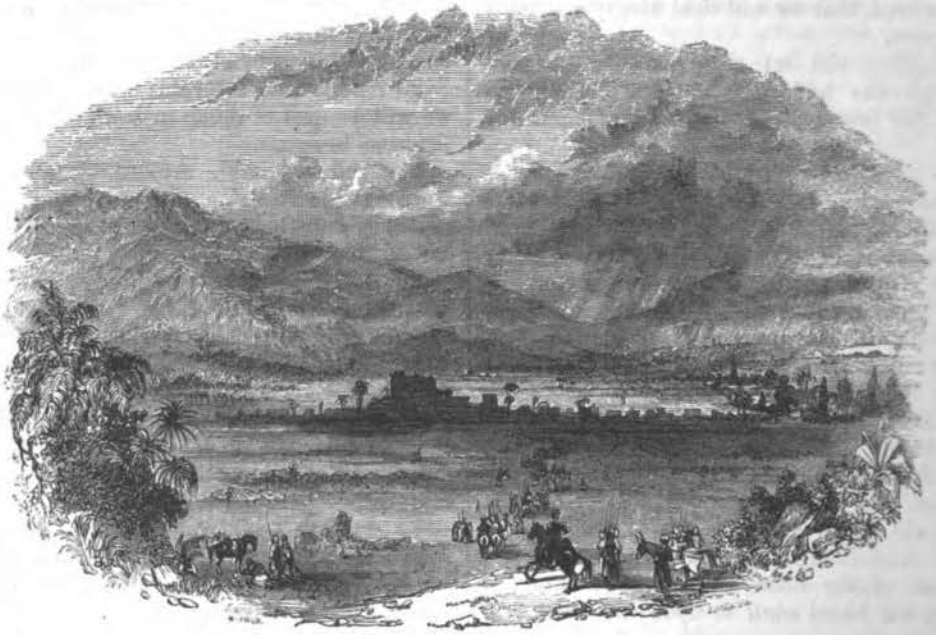
[8] Heb. *gather.*

[9] Heb. *melt.*

Verse 1. '*Jericho.*' — All travellers previous to Mr. Buckingham have acquiesced in the current statement, that the site of the ancient Jericho is marked by the poor village of Rihhah, between three and four miles from the Jordan, where, however, it was admitted that *no trace of an ancient city could be found.* But that traveller has questioned this conclusion on such strong grounds, that his correction has, and we think with great propriety, been introduced into most recent maps of the Holy Land. As Mr. Buckingham has the sole merit of this discovery, and we decidedly acquiesce in his conclusions, there is nothing for us to do but to follow his account. In the note on v. 10, the plain of Jericho is described. It is only therefore necessary to observe here, that travellers from Jerusalem to Jericho must, after descending the hills which bound the plain on the west, proceed for about four miles towards the Jordan before they reach Rihhah. But Mr. Buckingham had scarcely quitted the foot of these hills to go eastward over the plain, before he came upon the ruins of a large settlement, of which sufficient remained to prove it to have been a place of consequence, although no one perfect building existed. Some of the more striking objects among the ruins were several large tumuli, evidently the work of art, and resembling in size and shape those of the Greek and Trojan heroes on the plain of Ilium. Near to this was also a large square area, enclosed by long and regular mounds, uniform in their height, breadth, and angle of slope, and seeming to mark the place of enclosing walls now worn into mounds. Besides these, the foundations of other walls in detached pieces, portions of ruins of an undefinable character, shafts of columns, and a capital of the Corinthian order, were seen scattered about over the widely extended heaps of this ruined city. These ruins did not seem, taken in their greatest extent, to cover less than a square mile; but the remains were not sufficiently marked to enable the traveller to form a plan of them. The order of the columns is indicated by the Corinthian capital, which also shews that the building belonged probably to the time when the country was dependent on Rome; and we hazard a conjecture, that they may have pertained to the palace which Herod built at Jericho; and the knowledge that a palace was erected here at so comparatively late a period as the architecture indicates, strengthens whatever conclusion may be formed in preference of this site to that of Rihhah, where no ancient remains whatever are found.

But, besides this, the situation of these remains agrees much better than the site of Rihhah with the position which Josephus assigns to Jericho. He says, 'It is situate in a plain; but a narrow and barren mountain, of very great length, hangs over it. This mountain extends to the land about Scythopolis northward, and southward as far as the country of Sodom and the utmost limits of the lake Asphaltites. It is all of it very uneven, and uninhabited by reason of its barrenness.' (*De Bell. Jud.* iv. 8, 2.) And in another place, he says that Jericho is one hundred and fifty furlongs from Jerusalem, and sixty from the Jordan, adding, 'The country as far as Jerusalem is desert and stony, but that as far as the lake Asphaltites lies low, though it be equally desert and barren.' It is clear that all this applies very exactly to Mr. Buckingham's Jericho, but not to Rihhah. He observes himself: 'Nothing can more accurately apply in all its particulars than this description does to the site of the present ruins, assumed here as those of the ancient Jericho, whether it be in its local position, its boundaries, or its distance from Jerusalem on the one hand, or from the Jordan on the other. The spot lies at the very foot of the barren hills of Judæa, which may be said literally to overhang it on the west; and these mountains are still as barren, as rugged, and as destitute of inhabitants as formerly, throughout their whole range, from the lake of Tiberias to the Dead Sea. The distance, by the computation of our journey in time, amounted to about six hours, or nearly twenty miles; and we were now, according to the report of our guides, at the distance of two hours, or about six miles, from the banks of the Jordan.'

Concerning Rihhah, which has so long borne the honour of being the representative of Jericho, we have only to observe that it appears to have obtained this distinction through some supposed resemblance between its name and that of Rahab the harlot. But were this analogy still clearer, it would prove nothing, since Jericho was never called after that celebrated woman. It is a poor village,



JERICHO.

containing about forty dwellings, every one of which is fenced in front with thorny bushes, while a barrier of the same kind encircles the whole of the village. A fine brook flowing by, and emptying itself into the Jordan, supplies the inhabitants with water for the irrigation of the grounds, and for their domestic wants. The only alleged antiquities shewn here are a modern square tower of Mohammedan workmanship, pretended to be the house of Zaccheus, and an old tree, stated to be that into which the same person climbed to see Christ pass by; but, unfortunately for the story, this tree is not a sycamore, which the Evangelist mentions in the narrative of that interesting transaction.

— '*They went, and came into an harlot's house, named Rahab.*'—As this woman is honourably mentioned in the New Testament for her faith: and as, moreover, it appears from Matt. i. 5, that she was ultimately married to Salmon, by which marriage she became an ancestress of our Saviour, there has been considerable anxiety to rescue her name from the imputation which rests upon her character. Her vindication is made to rest, chiefly, upon the derivation of the word rendered 'harlot.' This is זוֹנָה *zonah;* and it is contended that this word ought not to be here derived from זָנָה *zanah*, 'to commit fornication,' but from זוּן *zun*, 'to nourish,' and, consequently, that it should be rendered not 'harlot,' but 'hostess.' The Chaldee paraphrase of Onkelos, Josephus, and several rabbins, agree in the same view; but the balance of opinion is against it. We feel obliged to express our entire concurrence in the common translation. The word *zonah* does not occur anywhere else in a sense which the context will allow to be rendered 'hostess' (see Levit. xxi. 7, 14; Deut. xxi. 18); and there is no sufficient reason for giving here a different derivation from that which it elsewhere bears. Moreover, the Septuagint, and the Apostles Paul (Heb xi. 31) and James (ii. 25), have given it the common interpretation. It will also be observed that, while Rahab so anxiously provides for the safety of her relations, she does not say a word about her husband or children; which is a more remarkable circumstance than it would be in England, as, in the East, scarcely any women but those of low character remain unmarried. Another reason, which has escaped the notice of expositors, but which seems to us of considerable weight, is, that in the East there are no such persons as hostesses. The places of public entertainment (caravanserais) in towns, only furnish empty lodging, and cannot be said to have even a host, much less a hostess; and if a stranger be accommodated in a private house, he never sees the lady of the house, or asks anything about her. The only woman in general who has a house to herself, and certainly the only woman to whose house a stranger can have access, is one who bears the stigma which attaches to the name of Rahab. Probably the spies went to this house because there was no other private house to which they could go; and they may be supposed to have some regard to the advantageous situation of the house, which was built against the town wall, and had a window towards the open country, thus affording facilities for escape, of which they afterwards actually had occasion to avail themselves.

4. '*The woman took the two men and hid them.*'—Apart from all other considerations, the woman had, according to Oriental notions, contracted an imperative and superseding obligation to do her utmost in behalf of the spies, after they had been harboured and had eaten under her roof; and, reciprocally, they had contracted an obligation to suffer no harm which they could prevent to come upon those under whose roof they had been sheltered. The sense of honour is manifested among the Orientals more in this custom than in any other. If a man receive another, even though a robber, into his house, if he eat with him but a crust of bread, he is bound to treat him as a friend, and to defend him even at the hazard of his own life—unless he is prepared to brave the scorn and contempt of all his countrymen. Oriental history abounds with striking examples of the fidelity with which these duties have been discharged—even towards murderers, and the bitterest enemies of the house. See Gen. xix. 1-9; Josh. ix. 19; Judg. iv. 17-22. Allusions to the custom may be traced in Psalm xli. 9; xci. 1; 2 Sam. xii. 3; Luke vii. 24; John xiii. 18.

6. '*Stalks of flax.*'—פִּשְׁתֵּי הָעֵץ *pishtai ha-etz*, literally, 'flax of the wood,' that is, undressed flax, or flax with its ligneous parts. It is well known that flax must be ex-

posed for a considerable time to the sun and air before it can be manufactured; and after that it is stacked up in regular heaps. Rahab had arranged hers on the roof of her house; the flat roofs of the Oriental houses (see Deut. xxii. 8) being, from their full exposure to the air and secure situation, admirably suited to, and much employed for, laying out such vegetable products, of whatever kind, as require to be dried in the sun.

11. '*As soon as we heard these things, our hearts did melt.*'—It appears that the Canaanites, trusting to the obstacle which the river, at the season of flood, offered, were under no apprehension of immediate attack, although they well knew by this time that the Israelites intended to advance into the country, nothing less than the conquest of which they contemplated. The interval does not appear to have been applied to any purpose of preparation by the inhabitants. The number of small states among which the land was parcelled out, probably offered a serious obstacle to any extensive or formidable combination for a common object—at least until the danger should become more immediately pressing. However, those Canaanites who inhabited the quarter of the country in which the Hebrew host now appeared, were filled with consternation, not so much on account of the Israelites themselves, it would seem, as on account of their God,—that great and terrible God, who had wrought such unheard-of wonders for them. The passage of the Red Sea, of which they had heard long before from various quarters—among the rest, perhaps, from the Egyptians—had, from its grandeur and important results, made a profound impression upon them. And when they saw the people, thus wonderfully delivered and helped, appear upon their borders, many of the Canaanites despaired entirely that any effectual stand could be made against them.

15. '*Upon the town wall.*'—Bishop Horsley thinks that the original words here קִיר הַחוֹמָה *kir ha-chomah*, must have some more definite meaning than that of town-wall. 'May they not signify a joint or angle of the wall—the place where two sides of it meet?'

18. '*This line of scarlet thread.*'—Geddes renders: 'This scarlet coloured rope.' It was probably the same cord or rope by which they were let down from the window. As it was to be a sign by which her house should be recognised when the city was sacked, it must have been something too conspicuous to be easily overlooked by those who were acquainted with its purport.

CHAPTER III.

1 *Joshua cometh to Jordan.* 2 *The officers instruct the people for the passage.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters of Jordan are divided.*

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way [1]heretofore.

5 ¶ And Joshua said unto the people, [2]Sanctify yourselves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, [3]as I was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they [4]shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the [5]ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for [6]Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan:

[1] Heb. *since yesterday, and the third day.* [2] Lev. 20. 7. Num. 11. 18. Chap. 7. 13. 1 Sam. 16. 5. [3] Chap. 1. 5. [4] Psal. 114. 3. [5] Acts 7. 45. [6] 1 Chron. 12. 15. Ecclus. 24. 26.

and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Verse 12. '*Now therefore.*'—This verse is generally admitted to be an interpolation, being nothing more than the second verse of the next chapter egregiously misplaced.

14. '*When the people removed from their tents, to pass over Jordan.*'—The great event described in this chapter took place on the tenth day of the first month (iv. 19), wanting therefore only five days to complete the forty years from the day (the 15th of the first month) when the Israelites left Egypt. The manner in which the passage took place seems to be this. The priests, bearing the ark at the distance of two thousand cubits from the host, marched onward, and, in full confidence in the Divine promise, proceeded, as if to enter the river: but no sooner did their feet touch its waters, which then overflowed the banks from the melting of the snows of Lebanon (see Gen. xiv.), than the waters divided from shore to shore. The stream that was then coming from above stood still at that point; while that which had passed the point of separation, continued to flow to the Dead Sea, and, arriving there, left all the channel open between the sea and the point of separation.

As we cannot determine the site of the cities of Adam and Zaretan, mentioned in *v.* 16. we do not know the extent to which the channel was laid open; but from a reference to the direction of the journey, and the situation of Gilgal, where they formed their first encampment in Canaan (ch. iv. 19), we may suppose it to have been about seven miles. The river, in this part, has a firm pebbly bottom, on which the host might pass without inconvenience, when the waters had been cleared before them. The priests entered first, and stood still in the mid-channel, until the entire host had passed over. They seem to have been placed not so that the people passed on each side of them as they stood there, but only *below* them, that is, between them and the sea—the ark of God being thus interposed between the people and the suspended waters, that the faint-hearted might feel the more assured. It must have taken a considerable time for so vast a multitude, with women, children, and baggage, to pass over; and the constancy which the priests exhibited on this occasion, bears honourable testimony to their faith, and ought not to pass unnoticed. When all had gone over, the priests also went up with the ark out of the channel; and no sooner had they left it than the suspended waters, above, returned to their place, and overflowed the banks as before. When the river is thus overflowed its breadth is said to be nearly two hundred fathoms, and its greatest depth fourteen feet.

'The passage of this deep and rapid, though not wide river,' says Dr. Hales, 'at the most unfavourable season, was more manifestly miraculous, if possible, than that of the Red Sea; because here was no natural agency whatsoever employed; no mighty wind to sweep a passage, as in the former case; no reflux of the tide, on which minute philosophers might fasten to depreciate the miracle. It seems, therefore, to have been providentially designed to silence cavils respecting the former; and it was done in the noon-day, in the face of the sun, and in the presence, we may be sure, of the neighbouring inhabitants; and struck terror into the kings of the Amorites and Canaanites, westward of the river, "*whose hearts melted, neither was there any spirit in them any more, because of the children of Israel.*"' Josh. v. 1; *Analysis*, i. 412.

15. '*Jordan overfloweth all his banks all the time of harvest.*'—The following is the recent and most valuable testimony of Professor Robinson on the subject of the overflowing of the Jordan. He remarks: 'It has generally been assumed that the Jordan of old, somewhat like the Nile, regularly overflowed its banks at the spring, covering with its waters the whole of the lower valley, and perhaps sometimes large tracts of the broad Ghor itself. It seems, however, to be generally admitted that no such extensive inundation takes place at the present day. It is therefore supposed that some change must have taken place, either because the channel has been worn deeper than formerly, or because the waters have been deepened or diverted. But although at present a smaller quantity of rain may fall in Palestine than anciently, in consequence perhaps of the destruction of the woods and forests, yet I apprehend that even the ancient rise of the river has been greatly exaggerated. The sole accounts we have of the ancient rise of its waters are found in the earlier Scriptural history of the Israelites, where, according to the English version, the Jordan is said to "overflow all its banks" in the first month, or all the "time of harvest." But the original Hebrew expresses in those passages nothing more than that the Jordan "was full (or filled) up to all its banks," meaning the banks of its channel; it ran with full banks, or was brimful. The same sense is given by the Septuagint and Vulgate.'

It occurs to us that although the passage in question may not *necessarily* mean more than this, the larger meaning of our translation, which the original will equally sustain, is well sustained by other passages. For instance, the lion (and, by implication, other ravenous beasts) is described as driven from its coverts on the banks by the 'swellings' of the river, which would hardly be possible unless the inner channel were not merely filled but overflowed, so as to inundate the thickets which are above the inner channel of the river.

16. '*The waters which came down,*' etc. — Horsley's translation of this difficult verse renders its details much more distinct: 'Then the waters which came down from the upper parts [of the river] stood still (*i. e.* the current was stopped); and rose up in one heap to a great distance above the city Adam, which is hard by Zaretan. And those that were coming down towards the sea of the plain, the salt sea, ran quite off, being separated [from the upper stream]. So the people crossed over opposite to Jericho.'

CHAPTER IV.

1 *Twelve men are appointed to take twelve stones for a memorial out of Jordan.* 9 *Twelve other stones are set up in the midst of Jordan.* 10, 19 *The people pass over.* 14 *God magnifieth Joshua.* 20 *The twelve stones are pitched in Gilgal.*

AND it came to pass, when all the people were clean passed [1]over Jordan, that the LORD spake unto [2]Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm,

[1] Deut. 27. 2.

[2] Chap. 3. 12.

twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* [3]in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And [4]the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand [5]prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were [6]lifted up unto the dry land, that the waters of Jordan returned unto their place, and [7]flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

20 ¶ And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers [8]in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, [9]which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God [10]for ever.

[3] Heb. *to morrow.* [4] Num. 32. 27. [5] Or, *ready armed.* [6] Heb. *plucked up.* [7] Heb. *went.*
[8] Heb. *to morrow.* [9] Exod. 14. 21. [10] Heb. *all days.*

Verse 9. '*Joshua set up twelve stones in the midst of Jordan.*'—Some commentators are much troubled with this verse. Horsley, for one, asks, 'For what purpose were the stones erected where they would be invisible, and by what means were they secured against the impetuosity of the stream?' Unable to answer this, he is inclined to reject the verse as an interpolation. This is, however, a dangerous way of getting rid of what one does not understand. Kennicott contends that the twelve stones of this verse are no other than those already mentioned in *vv.* 3, 8, 20, and that they were not set up *in* the midst of the river; and that the expression which seems to assign them that strange situation is corrupt, and would so alter it as to read, 'And Joshua set up twelve stones [taken] from the midst of Jordan, from the place,' etc. Still, nothing could be more natural than to mark the precise spot where the ark rested in the midst of the river; and no better way of accomplishing that object could be devised. It was by no means necessary that it should be an enduring monument, if we think that it could not have been such.

but only that the spot should be marked for the time, till the Israelites should become sufficiently acquainted with the locality and the appearances of the banks of the stream to be able to recognise the site without any such monument. The stones might then be washed away, but the knowledge of the spot would be transmitted from father to son, and would never be forgotten so long as the race remained in occupation of the country. It is true that it is said to have remained there 'unto this day;' but that day may not, and probably was not, distant when these words were written. Again, if they were liable to be disturbed by the motion of the stream, nothing would be easier than for the Israelites to keep up the designed memorial by restoring them from time to time to their places, in such a stream as the Jordan, or to set other stones in the place they had occupied. It is also observable that it is not said of these stones as of the others, that they were of a size for one man to carry. They may have been greatly larger, and so disposed upon a lower heap as to be generally visible, and thus to indicate the very spot where the priests stood with the ark: for the Jordan, in its ordinary state, is by no means a deep river, and that its waters are remarkably transparent, so that an object of this kind might be at all times visible, except at the time of flood. From the native force of the Hebrew term for 'set up,' which is properly 'to rear up,' 'to erect,' *i. e.*, to raise to a considerable height, it may be reasonably inferred that they were so placed as to be ordinarily visible. It is not said, as in the case of the other stones, whence those to be set up in the river were to be taken. From all that appears in the text they may have been gathered from the adjacent plain, as many commentators have supposed.

13. '*About forty thousand prepared for war.*'—At the second census, a little prior to the passage of the Jordan, the adult males in the tribe of Reuben were 43,730; of Gad, 40,500; and the half tribe of Manasseh must have had from 20,000 to 30,000 more: and yet, although the obligation to military service was universal, and the two and half tribes held their lands beyond Jordan on the condition of assisting their brethren in the conquest of Canaan, only 40,000 out of about 100,000 went to the war: and nevertheless they were held to have fulfilled the obligation they had incurred. This illustrates a point in the military history of a nation. At first, while their numbers are few, all go to the war; but when they so increase as to be unmanageable as a military force, difficult to bring into action, and unable to keep the field beyond a few days, a levy from the general body begins to be made of the number of men suited to the exigencies of the occasion. We see this principle regulates here the demand upon the services of the two and half tribes, more than half whose numbers remained behind to protect and provide for the families settled in the new country. Indeed, such partial levies occurred in the very first military undertakings of the Hebrews, as in their war with the Amalekites, when Joshua selected the men he required (Exod. xvii. 9, 10); and in that with the Midianites, when a thousand men were levied from each tribe (Num. xxxi. 1-6). The whole body of the people were never expected to take the field, except on very extraordinary occasions (see Josh. viii. 7, 11, 12; Judg. xx.; 1 Sam. xi. 7); and on all these occasions the war was terminated in a few days.

19. '*On the tenth day of the first month.*'—That is, of the month Nisan, just forty years, lacking five days, after the departure out of Egypt. This was four days before the annual feast of the Passover, and on the very day when the Paschal lamb was to be set apart for this purpose (Exod. xii. 3); God having so ordered it in his providence that the entrance into the Promised Land should coincide with the period of that festival.

20. '*Those twelve stones . . . did Joshua pitch in Gilgal.*'—The definite object of this proceeding is explained in the following verses: and the principle exemplified by such memorials has already given occasion to remark in the note to Gen. xxxv. 20 (see also xxviii. 18). Josephus says that an altar was constructed with the twelve stones; and as the stones were not, singly, larger than one man could carry, this seems not unlikely. However, we have seen, in the note above referred to, that it was, and still is, a custom to set single stones as memorials of remarkable events. In the present instance, the stones, if set somewhat apart in an orderly manner and conspicuous situation, would seem likely to convey a more distinct reference to the twelve tribes than if united to form one altar, and if so arranged would suggest certain analogies to the Druidical stone circles which are found in various parts of the world, and of which our own country furnishes many interesting examples. A few remarks on this favourite and interesting subject of speculation may not be misplaced, and for a larger account we may refer to our *Pictorial History of Palestine*, ii. 404–412, 428–435.

We shall now first examine the passages of Scripture which seem to refer to such monuments, and to the ideas connected with them.

When God was about to deliver the principles of His law from the mountain of Sinai, Moses was repeatedly charged to place boundaries around the mountain consecrated by His presence, that the people assembled at its foot might be kept at a reverent distance. Instant death was the penalty of trespass beyond these bounds (Exod. xix. 12). This boundary was undoubtedly of stones. A boundary which should offer a physical obstacle to such a multitude was not required, but merely one which should mark out to them the limit beyond which they might not pass; and for this purpose stones placed at certain distances would suffice. The real restraint was moral and penal. It is absurd to think of a wooden railing, a hedge, or even a stone wall. This would detract much from the dignity of the circumstances. Here then was a sacred enclosure, the summit or centre of which was consecrated by the presence of God: within this enclosure only the ministering and chief persons (Moses, Aaron, the four sons of the latter, and seventy elders of Israel) were admitted, while the mass of the people stood without. Although there is no direct mention of 'stones,' this instance is very important, because it indicates that the encircling boundary almost certainly of stones, enclosed holy ground, and marked out to the people the limit beyond which they might not trespass.

Not long after this the people entered into their solemn covenant with God. On this occasion Moses built an altar of earth at the bottom of the mountain, and around it erected twelve stones, corresponding to the twelve tribes of Israel (Exod. xxiv. 4). This act corresponds with the usual idea of a pillar erected near an altar—as the monument of a solemn covenant: the altar indicating that God was one of the contracting parties, and the pillars in this instance being twelve, to indicate that the parties on the other side were twelve in number.

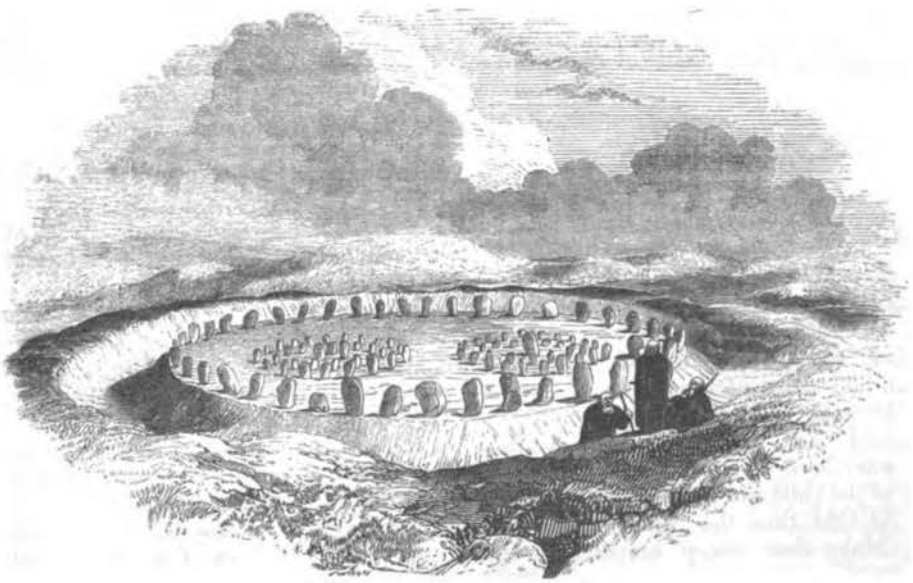
The next example is that of the present text. Here twelve stones are pitched in the bed of the Jordan, and the other twelve which were taken up out of the bed of that river are pitched in Gilgal to commemorate the passage of that river. The object of this is clearly declared:—'That this may be a sign among you, that when your children ask, in time to come, saying, What mean ye by these stones? Then ye shall answer them, The waters of the Jordan were cut off, and *these stones are for a perpetual memorial to the Israelites*' (Josh. iv. 5–7). As, then, this was intended for a standing monument, the stones must have been embedded in the ground, so as not to be removed without some force; and when thus embedded, they must have had some elevation above the ground, so that they might not, in the course of time, be covered by the soil. From this, as well as from the analogy in other instances, it will follow that the stones selected for this purpose were of a shape suitable to their being set up as pillars, and that they were so set up. It would seem from the terms of the text that each of the twelve stones was borne to its place by a man from each of the tribes; and although the strongest men were doubtless chosen for this service, the stones could have been but small in comparison with others usually set up as pillars

of memorial. It is, indeed, possible that although the formal duty devolved on a man from each tribe, he was not precluded from receiving the assistance of other men not formally appointed, in which case the stones may have been larger. Now if these stones were indeed set up as pillars, there is no form in which they can be conceived to be placed so likely as that of a circle; and that it was such is implied in the name Gilgal (a circle, a round, a wheel, etc.); and the same might be inferred from the fact that this was the form of arrangement which analogous instances offer.

Now as this of Gilgal is by far the most important of the monuments of the class now under consideration which occurs in the history of the Hebrew nation, it is of much importance to collect the ideas which appear to have been afterwards connected with it.

The first 'messenger,' or prophet (Judg. ii. 1, see marginal reading), whom we read of in Scripture as being sent on a special mission, came from Gilgal, which, although not in itself a circumstance of much importance, may, in connection with others that follow, suggest that the place had even thus early become a station of priests or prophets to admonish and instruct the people. The fact that Ehud returned to Eglon when he had proceeded as far as Gilgal (Judg. iii. 19) tends to the same conclusion, by suggesting that the place was accounted sacred by the Hebrews, and had, perhaps in consequence of that sanctity, been appropriated to idolatrous uses by the Moabites. Subsequently Gilgal comes before us as a place where various of the more solemn acts of public business—legislative, judicial, deliberative, and political—were transacted.

It is remarkable that all the places at which Samuel held his courts of judicature, in his annual circuits from his residence at Ramah, were places of sacred stones. 'He went from year to year in circuit to Bethel (the place of Jacob's sacred stone or stones), *and Gilgal*, and Mizpeh, and judged Israel in all these places' (1 Sam. vii. 16). Concerning Mizpeh, we may observe that this name was given to the place of the stones collected and set up by Jacob and Laban on the other side Jordan, or, more exactly, Mizpeh was the name given to the stone or pillar of memorial there set up, while 'Gilead' was that of *the heap* of stones, or of the whole place collectively (Gen. xxxi. 48, 49). We know not, however, that this was the Mizpeh of the present text, which may have been another place of an erected pillar (as the name itself imports) on the borders of Judah and Benjamin. This Mizpeh was almost equal with Gilgal as a place of assemblage for public transactions. It was here that the tribes met at the call of the Levite to deliberate on the war against Benjamin (Judg. xx. 1). It was at this place that Samuel convened the solemn national assembly of repentant Israel, which is mentioned in 1 Sam. vii. 5-12; and from the sequel it appears that Mizpeh was so well known even to the Philistines as a place for assemblies of the nation, when it had some great matter in view, that they no sooner heard of this meeting than they marched up their army against the assembly. The same prophet 'called all Israel together in Mizpeh' for the election of a king (1 Sam. x. 17). But we have not yet done with Gilgal. There must have been an altar at this place, although the occasion of its erection is not mentioned; for that burnt offerings and peace offerings might be offered there is manifest from Samuel's direction to Saul,—'Go down before me to Gilgal; and, behold, I will come down to thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings' (1 Sam. x. 8). Here the same Saul was inaugurated as king—the first king—on a subsequent occasion. After Saul's victory over the Ammonites, 'Samuel said to the people, Come, let us go down to Gilgal and renew the kingdom there. And all the people went to Gilgal; and THERE *they made Saul king before Jehovah in Gilgal; and* THERE *they sacrificed sacrifices of peace offerings before Jehovah; and* THERE Saul and *all the men of Israel rejoiced greatly*' (1 Sam. xi. 14, 15). Saul himself, at a later day, called the people together at the same place for war against the Philistines; and after waiting for Samuel, he himself offered sacrifices there to Jehovah, before commencing his expedition (1 Sam. xiii. 4, 7, 12, 15). It was under the pretence or delusion of sacrificing to Jehovah in Gilgal, that Saul spared the choice cattle of the Amalekites, although that people and all that belonged to them had been devoted by the vow of *cherem* to utter destruction. And it was here, 'before Jehovah in Gilgal,' that Samuel hewed Agag in pieces (1 Sam. xv. 21, 33). So also, when David returned from the other side Jordan, after the defeat and death of Absalom, he proceeded to Gilgal, where the people of Judah and a portion of the other Israelites met him, with the intention of inviting him to resume the government,—or, in some sort, to re-elect him, as they had seemed to have rescinded their



GENERAL VIEW OF ABURY RESTORED.

original choice by their intermediate adhesion to Absalom (2 Sam. xix. 40, etc.). Gilgal appears to have been the customary residence of the prophet Elijah, for it was from thence he set forth with Elisha, before he was taken away. This confirms a previous conjecture that there was a college or school of the prophets at this place (2 Kings ii. 1). In the earlier prophets there are many denunciations against the corruptions of which Gilgal (see Amos iv. 4; v. 5; Hos. iv. 15; ix. 15; xii. 11) ultimately became the seat. In some of these places it is coupled in this condemnation with Bethel, another place of sacred stones; and this shews that the ancient sanctities connected with these places failed not to point them out for idolatrous appropriation.

The next, and indeed the only other instance which the Scripture offers, is that which formed a part of the great solemnity at Ebal and Gerizim. In this case 'great stones' were set up, and covered with inscriptions from the words of the Law; and there was connected with them an altar of unhewn stones. The inscriptions remove this one degree from the originally simple character of its class of monuments; yet the instance is of great importance, from its clear intimation that the 'great stones' spoken of on such occasions were apart and distinct from the altar; for as this is not distinctly stated in the other examples which have been adduced, some interpreters have supposed that at Gilgal and Sinai they were employed in the construction of the altars. This notion arose from want of sufficient attention to the rude stone erections of primitive times, which precluded commentators from being aware of any other use than that of building an altar to which they could be applied.

Now all these instances are in perfect accordance with the construction and use of the still existing 'Druidical circles,' as they are called, of which our own country offers some of the grandest, and probably most ancient, examples in the world—the principal being those of Abury and Stonehenge. In our own times antiquarians have ceased to dispute whether these circles of stones were intended for religious, civil, or military uses, but are more disposed to agree that they were intended for all these purposes; and this conclusion is, to our minds, satisfactorily corroborated by the diversified occasions on which resort was made to Gilgal. This point is fully established by citation of authorities in the work to which we have referred. The result of this conclusion would be, that such erections were temples primarily, and, like all temples (and even now our own churches, when separate public buildings are wanting for parochial business), were used when necessary for important public purposes. Thus, among the Israelites, the tabernacle, and afterwards the temple, were not only the places of religious service, but the places of concourse to the people on all public matters of importance. The resort to their places of stones was only occasional, although, as we have seen, sufficiently frequent in early times to indicate the continued operation of the habits and ideas connected with such monuments. This simple and obvious explanation has tended much to mitigate the warmth with which the various single alternatives were, during the last century, advocated by different writers on the subject; while, at the same time, it demonstrates their analogy to, or identity with, the arrangements of 'great stones' which the Scriptures mention.



DRUIDICAL CIRCLE IN PERSIA.

This indefinite appropriation of the stone circles in different countries, doubtless arose from the union, under the ancient systems of religion, of the religious, legislative, and judicial functions in the same persons: and the legislators and judges who, as priests, were invested with a sacred character, would naturally avail themselves of bearing out the authority which their civil and judicial acts derived from that connection, by associating them also with *the sacred place*. It seems to us that the religious use of these monuments formed the primary idea in their construction; and that their civil use was a secondary notion, or rather one *necessarily involved* in the other. But we think it may be perceived that, after the religious notions connected with these erections had passed away, they long continued to be appropriated to civil assemblages. Hence we have of this latter appropriation historical proof, and almost existing usage, which cannot ascend so high as the religious appropriation. [APPENDIX, No. 14.]

CHAPTER V.

1 *The Canaanites are afraid.* 2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An angel appeareth to Joshua.*

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee [1]sharp[2] knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at [3]the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty

[1] Or, *knives of flints.* [2] Exod. 4. 25. [3] Or, *Gibeah-haaraloth.*

years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that [4]he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, [5]when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called [6]Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood [7]a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* [8]captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, [9]Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

[4] Num. 14. 23.
[5] Heb. *when the people had made an end to be circumcised.*
[6] That is, *rolling.*
[7] Exod. 23. 23.
[8] Or, *prince.*
[9] Exod. 3. 5. Acts 7. 33.

Verse 2. '*The second time.*'—It appears that the people had neglected the regular administration of the rite, upon the eighth day, during their wandering in the wilderness. As it would seem that Moses and Aaron must have had the power of enforcing it during that period if they had thought proper, it may appear that this neglect was by their concurrence, probably out of regard to the peculiar condition of the Israelites—liable as they were, at a moment's warning, to strike their tents and move off to another station. They were in that respect in the position of travellers, and all legislation involving ceremonial observances has recognised certain exemptions in favour of travellers. The Passover had also been neglected during the same period, and to that neglect the same observation is applicable. The Passover was a memorial of their exemption from the doom which destroyed the firstborn of Egypt, and of their triumphant and hasty departure from that country. This memorial would be needed when they became a settled people, but was less needful while the generation lived which had been the immediate objects of this dispensation, and while subject to a condition of life which was in itself an immediate consequence from, and therefore a constant memorial of, the events which the Passover commemorated.

But in stating that this was 'the *second* time,' the text implies also that there had been a former general circumcision which the Scripture does not record. When was this? Certainly before the celebration of the Passover at Sinai (Num. ix.): for it appears from the sequel of the present chapter that there had been before a general circumcising of all the males that came out of Egypt, but no general circumcision before this of the males born in the wilderness (*v.* 5). But since no uncircumcised person could eat the Passover, the males that came out of Egypt must have been circumcised before the celebration of the Passover at Sinai. That therefore must have been the first general circumcision in respect of which this is called the second. [APPENDIX, No. 13.]

9. '*The reproach of Egypt.*'—It will appear from the note on *v.* 2 that the Israelites had neglected the rite of circumcision during at least the latter part of their sojourn in Egypt, else the *first* general circumcision upon those who left that country, which is implied in the mention of the *second* upon those who had been born in the wilderness would not have been necessary. It would therefore seem that 'the reproach of Egypt' must be understood to mean that the Israelites were, when in Egypt, reproached by the people of that country for their uncircumcision. This is the more probable, as there is much reason to think that the Egyptians themselves practised circumcision. See the note on Gen. xvii. 10.

—'*The place is called Gilgal.*'—This word, as explained here, means a rolling away, or removal; but Josephus, followed by some others, understands it to mean *liberty*, in allusion to the third of the interpretations given to the preceding clause. We do not know that there exists any local indication of the precise site of Gilgal. It must have been at some point between the Jordan and Jericho, and, seemingly, nearer to the latter than the former. Josephus says that the first encampment in Canaan was fifty furlongs from the river and ten from Jericho. Jerome also states that in his time the place was shewn at the distance of about two miles east of Jericho, and was held in much veneration by the inhabitants of the country. The occasions on which Gilgal is subsequently mentioned are specified in the note on ch. iv. 20. [APPENDIX, No. 14.]

10. '*The plains of Jericho.*'—The plain of Jericho is an opening or expansion in the plain of the Jordan towards the Dead Sea. The whole expansion takes in the plains of Moab on the east side of the river, and the plains of Jericho on the west, the breadth across being from ten to twelve miles. In fact the plain of the Jordan is in no other part so wide. The large plain of Jericho is partly desert, but from the abundance of water and the heat of the climate, it might be rendered highly productive; indeed the fertility of this plain has been celebrated in every age. Josephus describes it as the most fertile tract of Judæa, and calls it a 'divine region.' He speaks also of its beautiful gardens and its groves of palm-trees; and his

description is borne out by Scripture, in which Jericho is described as the city of palm-trees (Deut. xxxiv. 3; Judg. i. 16). This region also produced honey, opobalsam, the cypros-tree (or el-henna), and myrobalanum, as well as the common fruits of the earth in prolific abundance. The Scripture adds the sycamore-tree to the number of its products (Luke xix. 4). Of all these productions which so distinguished the climate of Jericho, and the greater part of which it enjoyed in common with Egypt, very few now remain. Only one solitary palm-tree lingers in the plain; the sycamores have altogether disappeared; the celebrated opobalsam is not known; and the myrobalanum alone appears to thrive, being probably the thorny shrub growing wild in the plain, to which the name *zukkum* is given by the present inhabitants: the modern balsam of Jericho is an oil extracted from the kernels of the green nut which it bears.

11. '*Old corn . . . . parched corn.*'—This verse seems intended to shew the abundant supply of bread, naturally produced, which the Israelites now obtained, as accounting for the cessation of the manna, which was no longer necessary. The want which gave occasion to the miraculous supply of food was particularly mentioned; and now the abundance, which occasions it to be discontinued, is mentioned with equal precision. The Hebrews had now old corn, which the people of the plain, who, we may be sure, had fled into the city, left behind them in their houses and barns. And they had also new corn; for it was now the time of barley harvest, and the people must either have recently reaped their corn, or they had left it standing, and the Hebrews cut it down. The former seems more probable. As the parched corn seems to be used in opposition to old corn, it probably means the new *ears* of corn, roasted and eaten. This very simple and primitive preparation is very well relished in the East; and many a poor traveller manages to derive his principal subsistence from the ears of corn which he gathers from the fields through which he passes, and prepares in this fashion. The Hebrews may have thus employed not only the ripe ears of barley, but the unripe ears of wheat; indeed, that they did the latter exclusively, is perhaps the preferable supposition: for the unripe ear, with its grain soft and juicy, is more relished than that which is ripe and hard. Another principal preparation, much and constantly in use in Western Asia, is *burgoul;* that is, corn first boiled, then bruised in the mill to take the husk off, and afterwards dried or parched in the sun. It is thus preserved for use, and employed for the same purposes as rice—chiefly boiled, to form a *pillau*, the standard dish of the East. It is thus used as a substitute for rice in places where that favourite grain is not grown, or is too dear for common use. It forms a very good dish, which we have eaten with pleasure, after having had the appetite cloyed with the continual recurrence of the rice-pillau. The meal of parched corn is also much used, particularly by travellers, who mix it with honey, butter, and spices, and so eat it; or else mix it with water only, and drink it as a draught—the refrigerating and satisfying qualities of which they justly extol.

15. '*Loose thy shoe from off thy foot.*'—See the note on Exod. iii. 5.

CHAPTER VI.

1 *Jericho is shut up.* 2 *God instructeth Joshua how to besiege it.* 11 *The city is compassed.* 17 *It must be accursed.* 20 *The walls fall down.* 22 *Rahab is saved.* 26 *The builder of Jericho is cursed.*

Now Jericho [1]was straitly shut up because of the children of Israel: none went out, and none came in.

2 ¶ And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down [2]flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the [3]rereward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor [4]make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before

[1] Heb. *did shut up, and was shut up.* [2] Heb. *under it.* [3] Heb. *gathering* host. [4] Heb. *make your voice to be heard.*

them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [5]accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [6]she hid the messengers that we sent.

18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* [7]consecrated unto the LORD: they shall come into the treasury of the LORD.

20 ¶ So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [8]the wall fell down [9]flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [10]as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her [11]kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's houshold, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, [12]Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

27 So the LORD was with Joshua: and his fame was *noised* throughout all the country.

[5] Or, *devoted*. [6] Chap. 2. 4. [7] Heb. *holiness*. [8] Heb. 11. 30. [9] Heb. *under it*. [10] Chap. 2. 14. Heb. 11. 31. [11] Heb. *families*. [12] 1 Kings 16. 34.

Verse 1. '*Now Jericho*,' etc.—The chapter would much better have begun at the end of *v.* 5. The present verse reads as a parenthesis, and the next verse continues the address from 'the captain of the Lord's host' to Joshua, which was commenced in the last verse of the preceding chapter.

5. '*Ram's horn*' (קֶרֶן הַיּוֹבֵל *keren ha-jobel*, jobel-horn).—That *keren* here means 'horn,' or an instrument in the shape of a horn, there is no question; but it is doubted whether *jobel* means a ram. The word is used, in Exod. xix. 13, to denote the instrument with which the jubilee was proclaimed; and it is agreed that the same instruments were employed on the present occasion. The rabbins generally are quite certain that *jobel* denotes a ram, and that rams' horns were employed on both occasions. It is true that there is no other example in which *jobel* bears this meaning in the Hebrew of the Bible, nor do the rabbins profess that there is. They say that the word is of Arabian origin, on the authority of Akiba, who said, that when he was in Arabia he heard the people call a ram *jobel*. The present Arabic language, however, does not acknowledge this use of the word; and the matter is altogether very uncertain. We certainly believe that a *horn* of some animal was intended, and think that it was either the horn of an ox or a ram. The horn of an ox is certainly a very ancient instrument of sound. A portion being cut off at the smaller extremity presented an opening which extended through its length, so that it could be adapted with great facility to the purposes of a trumpet. Rams' horns were applied to this use later. Indeed, Bochart and others contend that there never were any trumpets of rams' horns, the inside being solid, and not hollow, and therefore wholly unsuitable for the purpose. But this objection falls to the ground when it is observed that the inside of these horns is not hard, and may be extracted without great difficulty, excepting, however, a portion of about four or five inches at the point. But a part of this being cut off, and a hole bored through the remainder, the solidity of this portion becomes rather an advantage than otherwise, furnishing a smooth, solid, and durable mouthpiece, which supersedes the necessity of supplying that necessary part with some foreign substance.

9, 13. '*The priests*.'—It would be well to expunge these words, which are not in the original. The sense is, that the whole rear blew with trumpets as they marched along.

17. '*The city shall be accursed*.'—That is, devoted by solemn ban, or *cherem* (see Lev. xxvii. 28), to destruction. This is the most striking and complete instance of the *cherem* as operating against a city, and we see its effect

fully developed. When it was intended to proceed against a hostile city with extreme severity, it was previously devoted to God: and, in such cases, not only were all the inhabitants put to death, but also, according as the terms of the vow declared, no booty was made by any Israelite; the beasts were slain; what would not burn, as gold, silver, and other metals, was added to the treasure of the sanctuary; and everything else, with the whole city, burned, and an imprecation pronounced upon any attempt that should ever be made to rebuild it. We see from Deut. xiii. 16-18, that if an Israelitish city introduced the worship of false gods, it was, in like manner, to be utterly destroyed, and to remain unbuilt for ever. There were two transgressors against this *cherem* on Jericho. The first, Achan, whose transgression was two-fold; first, by taking articles that ought to have been destroyed, and, secondly, the robbery and sacrilege of taking other articles that belonged to the sanctuary. The other transgressor was Hiel, by whom Jericho was rebuilt. [1 Kings xvi. 34.]

20. '*The wall fell down flat.*'—There have been some reflections upon the alleged unnecessary character of this miracle, on the supposition that such a vast army as that of Israel ought to have been able to take Jericho, without a miracle to throw down the walls before it; particularly when the generally miserable character of Oriental fortifications is considered. But the reader has only to turn to Num. xiii. 28, and Deut. i. 28, to perceive that the Hebrews themselves considered the walled towns of Palestine a great and insurmountable obstacle to the conquest of the country; whence Moses had expressly assured them that the 'cities great, and fenced up to heaven,' of the Canaanites would avail nothing before the power of their Almighty Leader, who went before them: 'As a consuming fire he shall destroy them, and *he shall bring them down before thy face*' (Deut. ix. 1-3). In the note to the last cited chapter, we explained the general inefficiency of Oriental forces in the siege of walled or fortified places, however insignificant such fortifications might seem to European engineers. And if this is the case even now, when the use of gunpowder and cannon is known, and some military engines are in use,—how much more so must it have been in those early times, when not even the present limited use of such assistance could be obtained in the most difficult of military operations.

25. '*She dwelleth in Israel even unto this day.*'—This clause affords strong evidence that the book was written in or near the time of the events it commemorates, and in all probability by Joshua himself.

26. '*He shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.*'—This implies that the man should lose *all* his sons in the course of this forbidden undertaking; the eldest when he began, the rest in the progress of the work, and the last at its completion. For the completion of this prediction, between five and six centuries afterwards, see 1 Kings xvi. 34. It was probably intended, as Maimonides intimates, that the town should have remained a ruined heap, as an enduring memorial of the miracle which God had wrought. In the ancient history of other nations, we meet with many instances of prohibitions to rebuild a city destroyed in war, with imprecations against those who should attempt it. Strabo states, that it was believed that Troy had not been rebuilt on its former site from the dread of a curse which Agamemnon was supposed to have pronounced against him that should do so. This, he adds, was an ancient custom; and, as a further instance, mentions that Cræsus, after he had destroyed Sidene, uttered a curse against him who should rebuild its walls. The Romans also, after the destruction of Carthage by Scipio Africanus, pronounced a curse upon him who should presume to rebuild that city.

CHAPTER VII.

5 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 18 *Achan is taken by lot.* 20 *His confession.* 25 *He and all he had are destroyed in the valley of Achor.*

BUT the children of Israel committed a trespass in the accursed thing: for [1]Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let [2]about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them [3]in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, what shall I say, when Israel turneth their [4]backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore [5]liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the ac-

[1] Chap. 22. 20. 1 Chron. 2. 7. [2] Heb. *about* 2000 *men, or about* 3000 *men.* [3] Or, *in Morad.* [4] Heb. *necks.* [5] Heb. *fallest.*

cursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought [6]folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a [7]wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and [8]laid them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of [9]Achor, unto this day.

[6] Or, *wickedness.* [7] Heb. *tongue.* [8] Heb. *poured.* [9] That is, *trouble.*

Verse 2. '*Ai, which is beside Beth-aven, on the east side of Bethel.*'—This 'Ai' is the 'Hai' of Gen. xii. 8, and xiii. 3; and is usually mentioned together with Bethel, which lay westward from it. That Ai lay to the east of Bethel is distinctly stated; and the two cities were not so far distant from each other but that the men of Bethel could mingle with those of Ai in the pursuit of the Israelites, thus leaving both cities defenceless (ch. viii. 17); yet they were not so near but that Joshua could place an ambush on the west (or south-west) of Ai, without its being observed by the men of Bethel, while he himself remained behind in a valley to the north of Ai (ch. viii. 4, 11-13). The discovery of the site of Bethel by Dr. Robinson might have been hoped to furnish some clue to that of Ai; but this learned traveller was unable to find any undoubted traces of it. His conjecture, tending to identify it with the present village of Deir Diwan, has been given under Gen. xii. 8.

— '*Beth-aven.*'—This name means 'the house of emptiness,' usually as applied to idolatry; and as Hosea (iv.15; v. 8; x. 5) affixes this name, derisively, to Bethel (which means 'house of God'), on account of its having become a conspicuous seat of idolatrous worship, it has been commonly thought that Bethel and Bethaven are always to be understood as the same place. But it is evident from this text that there was near Bethel a distinct place called Bethaven; and that what the prophet intended was, to apply to it, in the literal meaning, the name which actually belonged to a place in the neighbourhood. We know nothing about Bethaven but what the text tells us, that it was near Bethel, and, as we learn from ch. xviii. 12, that it lay, as Bethel did, on the north border of the tribe of Benjamin.

5. '*Wherefore the hearts of the people melted, and became as water.*'—Michaelis regards the dispiriting effect of so trifling a loss upon some hundred thousands of men, as a manifest proof that there was no right arrangement of military affairs among them; for when all is rightly ordered in an army, a panic will not arise from so small a cause. This is partly right. But we are to consider that

the Hebrews had not been taught to place any reliance on numbers or military skill, but rather that, under all circumstances, they must be invincible with the Divine assistance which had been promised to them. *Any* defeat, therefore, would seem to shew that the promised aid had been withheld; and they could not but be aware that the smallest defeat must have much effect in encouraging their enemies, who had hitherto beheld resistance hopeless. This, more than the loss itself, gave just cause for the consternation with which the defeat of three thousand men, with the loss of thirty-six, inspired the host of Israel. But even in a military point of view, their consternation is not unaccountable, considering that they were nomades, fresh from the desert. What the Bedouins of Arabia now feel in this matter, will illustrate the probable feeling of the Israelites on the occasion before us. Burckhardt says: 'There is one circumstance that greatly favours the chance of a foreign general in his contest with the Bedouins. They are but little accustomed to battles in which much blood is shed. When ten or fifteen men are killed in a skirmish, the circumstance is remembered as an event of great importance for many years by both parties. If, therefore, in a battle with foreign troops, several hundreds are killed at the first onset, and if any of their principal men should be among the slain, the Bedouins become so disheartened that they scarcely think of further resistance; while a much greater loss on the side of their enemies could not make a similar impression on mercenary soldiers. But even the Arabs would only feel this impression at the beginning of a severe contest; and they would soon, no doubt, accustom themselves to bear greater losses in support of their independence, than they usually suffer in their petty warfare about wells and pasture grounds' (*Notes on the Bedouins*, p. 167).

6. '*Rent his clothes.*'—The rending of clothes as an act of regular mourning has already been noticed under Lev. x. 6. It also occurs here and in other places as a spontaneous act of grief or indignation; and as such it is still very frequent in the East.



RENDING CLOTHES.

— '*Put dust upon their heads.*'—This also is an ancient and still subsisting sign of great affliction. Sculptures and paintings evince that it was a sign of deep lamentation among the ancient Egyptians as well as the ancient Etruscans. Throughout the East it is at this day frequently witnessed, and is often indicated as an act of grief and despair in Eastern histories and tales.



CASTING DUST UPON THE HEAD.

18. '*He brought his houshold man by man, and Achan .... was taken.*'—This was of course by lot. We only know with certainty that, in this and similar instances, when a particular person was to be found, either for punishment or honour (as in the election of Saul to the kingdom), the lot first determined the particular tribe, and then went through the descending branches of each family, till it at last reached the particular person. But *how* this was done we know not: Josephus only says that the proceeding took place before the high-priest and the elders (*Antiq.* v. 1): to which some of the Jewish writers add, that they were made to pass before the ark, and that the Urim and Thummim enabled the high-priest to pitch upon the right tribe, family, and person. Others will have it that the high-priest alone was enabled, by extemporaneous inspiration, to make the required indications. But there seems more probability in the opinion of those who suppose that at first twelve lots or tickets, on each of which was written the name of one of the tribes, were put into an urn; that when one of the tribes was found guilty, as many lots were put in as there were families in that tribe; after that, as many as there were householders in the family that was taken; and then as many as there were persons in the selected household, until, at last, the right person was found. That the lot, as practised by the Hebrews, was lawful, is unquestionable; for it was not only countenanced, if not enjoined, by God himself, but was practised by the Apostles. They, however, as well as, at least, the earlier Jews, had a well-grounded assurance, from experience, that, when resorted to as a means of taking the will of God, he would respond to the appeal. This assurance arose from and was justified by the peculiar relation in which they stood to Him: and of course is not justifiable or applicable under other and general circumstances, in which it is impossible that this assurance can be realised.

21. '*A goodly Babylonish garment.*'—Literally, 'a mantle of Shinar,' of which Babylon was, in after-times, the famous

and dominant capital. The robe was therefore manufactured somewhere in the plain of Shinar. We think it well to mention this, in order to preclude any inference, right or wrong, concerning the city of Babylon in particular, its early luxury, or its improved manufactures. That Babylon had been founded long before this time we know; but we have no evidence to shew that it became of much importance, or was much distinguished for its luxury or refinement until between eight and nine centuries after the time of Joshua,—that is, not until the fall of Nineveh, when Babylon became the capital of Mesopotamia and of a large dependent empire. We are therefore only to understand that Achan's heart was seduced by a splendid mantle manufactured at some place in Shinar; but we cannot say that it was unquestionably 'Babylonish,' unless we refer the term rather to the district than to the city. However understood, it is interesting to find this indication, that this district had so early acquired that reputation for its manufactured robes, for which Babylon was in long subsequent times famous among the ancients: and it is certainly possible that the robe which tempted Achan, and also that which seemed such desirable spoil to the mother of Sisera (Judg. v. 30), was similar to that which we afterwards more distinctly know as a noted manufacture of Babylon. The mantles which were then held in such high esteem are known to have been of various colours, which seem to have been disposed in figures resembling those on Turkey carpets. But from what the Roman writers say about them, it is difficult to gather distinctly whether these figures were painted, woven in the loom, or embroidered with the needle. (See further under Judg. v. 30.) These robes, from their glossiness and tasteful combination of colours, produced a very splendid and rich effect. They were very costly, and considered in the highest degree luxurious. Plutarch relates that Cato, that great enemy to luxury, on receiving, by inheritance, a Babylonish garment, commanded it to be immediately sold. Josephus says that the robe concealed by Achan was 'a royal garment, interwoven with gold.'

— '*Two hundred shekels of silver.*'—This would be worth nearly 25*l.* in present value of the metal; but probably much more in actual value at that time with reference to the higher price of the metal and lesser cost of commodities.

— '*A wedge of gold.*'—Literally 'a tongue of gold,' *i. e.* what we understand by an ingot of gold; a corruption of the word 'lingot,' a little tongue. The worth of this ingot, according to the present value of the metal, would be above 90*l.*, subject to the conditions specified in the preceding note.

25. '*Burned them with fire, after they had stoned them with stones.*'—With respect to the capital punishment of stoning, and the subsequent one of burning, see the notes on Lev. xx. As we shall hereafter meet with various capital punishments, introduced from foreign countries, it may be well again to direct attention to the fact that the only capital punishments directed by the law of Moses are stoning and 'slaying with the sword.' The latter punishment may have included decapitation, which, as being in use among the Egyptians (Gen. xl. 17-19), must have been known to the Hebrews. But this use of the sword is certainly not mentioned in the laws of Moses; and it would seem to have been generally left to the discretion of the executioner to destroy the convict with the sword, in such a way as seemed to him most convenient or effective. The expression 'to fall upon,' or more properly, 'to rush upon,' such persons, seems to imply this liberty in the executioner. As very cruel punishments hereafter are mentioned, we are anxious to have it clearly understood that they are not sanctioned by the Hebrew law. There is not, even now, any Oriental code so mild in the form of its capital punishments as that of Moses.

26. '*Valley of Achor.*'—The word means 'trouble,' and has evident reference to the name of Achan (עָכָן). Indeed it is generally agreed that the name here given to the valley (עֵכֹר) is the proper name of the man; the final ן, which makes all the difference, having been written נ, by some careless transcriber. Accordingly, the name is given as 'Achar' in 1 Chron. ii. 7; and it is invariably so given in the Syriac version, and by Josephus. We know nothing about the valley. It could not have been at any great distance from Jericho; and in ch. xv. 7, we learn that it was on the northern border of the tribe of Judah.

CHAPTER VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 29 *The king thereof is hanged.* 30 *Joshua buildeth an altar,* 32 *writeth the law on stones,* 34 *propoundeth blessings and cursings.*

AND the LORD said unto Joshua, [1]Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto [2]Jericho and her king: only [3]the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have [4]drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morn-

[1] Deut. 1. 21, and 7. 18. [2] Chap. 6. 21. [3] Deut. 20. 14. [4] Heb. *pulled.*

ing, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side [5]of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and [6]their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no [7]power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [8]let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 [9]Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he [10]commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and [11]raise thereon a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the [12]book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; [13]as Moses the servant

[5] Or, *of Ai.* [6] Heb. *their lying in wait.* [7] Heb. *hand.* [8] Deut. 7. 2. [9] Num. 31. 22. 26. [10] Verse 2. [11] Chap. 7. 26. [12] Exod. 20. 25. Deut. 27. 5. [13] Deut. 11. 29, and 27. 12.

of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [14]with the women, and the little ones, and the strangers that [15]were conversant among them.

[14] Deut. 31. 12.

[15] Heb. *walked.*

Verse 4. '*Lie in wait against the city.*'—We are certainly not anxious to prove that Joshua was a great general, or that the Israelites, as a people, could boast much prowess or skill in military matters. Indeed this affair at Ai seems throughout to shew the contrary; and so much the more clearly, therefore, are we enabled to perceive that, with their own resources, they were wholly inadequate to the great undertaking which lay before them; and consequently, that the Divine assistance which they, by manifest miracles, received, was in the highest degree necessary to put them in possession of the promised land. On this view we are disposed fully to concur in the following remark of Michaelis, although we dissented from his opinion that the loss of thirty-six men was no adequate cause for the consternation which followed the first attempt against Ai. He says, with regard to this second attempt, 'Joshua once more attacked the city of Ai (a small place, to reduce which he first thought 3000 men sufficient), with all his immense army, of which no fewer than 30,000 were thought necessary to form an ambuscade. The inhabitants of the city were too inexperienced in war to perceive the artifice; they pursued a body of some hundred thousands, that made a feint of flying before them, and while they thus left the city unprotected, the ambuscade rushed in and took possession of it. This, at the same time, plainly shews that the Canaanites were quite ignorant of the art of war. Even after the time of Joshua, until the days of David, we find so many instances of panics, surprises, routs (for example, that of the Midianites, Judg. vii.), victories gained by inconsiderable numbers, and extraordinary feats of personal prowess, which seldom have much effect against good discipline and order, that we may very justly conclude the Hebrews and all their neighbours to have been, at least until David's time, very defective in real military knowledge.' It must not be forgotten, however, that contrivances, which may now seem hackneyed and unskilful, must at one time have been original and effective. That the people of Ai were deceived by a feint, which now appears so easily seen through, seems to shew that such a stratagem had not previously been known; and, in that case, considering Joshua its author, we may rate his generalship rather more highly than Michaelis seems to do, without however exalting him into so consummate a warrior that his own resources left him little need of that Divine aid which was promised and given to him. There may be some scepticism at the bottom of the encomiums we so often hear on Joshua's abilities as a general. Joshua himself knew perfectly that without God he could do nothing; nor was he less aware that he was not himself that 'Captain of the Lord's host' to whom the glory of its successful warfare was due.

17. '*Or Beth-el.*'—The Septuagint has not these words; nor is there in this chapter any reference to Bethel or its inhabitants. The clause is therefore omitted by Houbigant, Boothroyd, and others, who regard it as evidently interpolated.

18. '*Joshua stretched out the spear that he had in his hand.*'—This had a flag or streamer at the end of it, to render it the more conspicuous, according to the very probable explanation of Abarbanel and other rabbins. Although Joshua is now told *when* to lift up his spear, it is clear that the action itself was a preconcerted signal, well understood by the troops. They would else have been at a loss to know what intention the action expressed.

29. '*The king of Ai he hanged on a tree.*'—The captive king was slain, and his body hanged upon a tree till eventide, when, according to the Jewish law (Deut. xxi. 23), it was taken down. It was then buried in one of the gates of the town—or rather, a large heap of stones was raised over it there. No one can deny that this was a most revolting act. All that can be said in its justification, is involved in the considerations stated at the end of this book; by which it will appear that to put him to death was a sacred duty to the Hebrews; and apart from this, the *manner* of his death only is open to objection; and that, it will be observed, although ignominious, was by no means cruel. But, in fact, it were easy to shew that even in wars which are not of an unusually savage character, or which were not wars of extermination, it was customary to take the chiefs prisoners if possible, for the purpose of subjecting them to a public execution, not merely to punish them, but to intimidate others by the terror of the example. History is full of this—the history of all nations. In the East the practice is not yet extinct; and the execution of the king of Ai will bear no comparison with the maltreatment and decapitation of Saoud, the Wahabee chief, at Constantinople, when we consider the distance of time and place in his alleged offences, and the encouraging assurances which he had received. In this, then, it appears that the worst that can be said is, that the Hebrews were not superior to other nations of those and long subsequent times. And certainly we are not disposed to contend that they were superior in anything, and are willing to allow they were inferior in many things—*except in their religious system*—to the nations around them. These observations must be extended in their application to any incidents of a similar kind which may hereafter occur.

30. '*Joshua built an altar,*' etc.—Some commentators have built large inferences upon the alleged fact that in order to reach this place, Ebal and Gerizim, to fulfil the injunction of Moses, when the Hebrew head quarters was still at Gilgal, the host must have forced its way against all obstacle through an unconquered and hostile country. But in fact, it seems to be now generally agreed by the best Biblical critics, that these verses are misplaced. The context seems obviously to require that these six verses should be placed at the end of ch. xi. Some would place them even later, and in fact, so far as historical time is concerned, they might as well come at the end of ch. xxii. The real order of the narrative in describing the conquest of Canaan, makes it sufficiently manifest that this great and interesting ceremonial could not well have taken place before the conquests described in the ensuing chapters were completed; and the point of time when some of the tribes were about to disperse to their new homes, and when the ark was about to be removed to Shiloh, which was but ten miles from Shechem, supplies the most proper and probable occasion. [APPENDIX, No. 14.]

CHAPTER IX.

1 The kings combine against Israel. 3 The Gibeonites by craft obtain a league. 23 For which they are condemned to perpetual bondage.

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;*

2 That they gathered themselves together, to fight with Joshua and with Israel, with one [1]accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals [2]with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And [3]the men took of their victuals, and asked not *counsel* at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had [4]promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall [5]none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God [6]commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

[1] Heb. *mouth.* [2] Heb. *in your hand.* [3] Or, *they received the men by reason of their victuals.* [4] Verse 15.
[5] Heb. *not be cut off from you.* [6] Deut. 7. 1, 2.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

Verse 3. '*Gibeon.*'—The name of this town imports that it was built upon a hill. It was, according to Josephus, forty (in another place he says *fifty*) furlongs north-west from Jerusalem; and Jerome states that in his time it still went under its old name, and was four miles (south-west) from Bethel. The same writer says it was the capital of the Hivites, and a royal city; but the Scripture only states that it was a very important town, greater than Ai, and like a royal (or metropolitan) city (ch. x. 2). It is remarkable also that no king of Gibeon is ever mentioned; and, upon the whole, we may infer, that it was the head of a confederacy or commonwealth, of which the towns of Chephirah, Beeroth, and Kirjath-jearim were also members (*v.* 17), and their inhabitants included under the denomination of Gibeonites. In the division of the land all these towns were given to Benjamin, except Kirjath-jearim, which fell to the lot of Judah: and Gibeon itself was one of the four cities of Benjamin that were assigned to the priests (ch. xviii. 25; xxi. 17). From 2 Sam. ii. 13, it appears that there was a pond or pool (בְּרֵכָה *berêkah*, the same in Arabic) at Gibeon, which from the passage would seem to have been rather large, and is undoubtedly the same as 'the great waters that are in Gibeon' of Jer. xli. 12. There was also a 'great stone' or rock in Gibeon (2 Sam. xx. 8). The place retained its importance under the Israelites. The tabernacle was there in the latter part of David's reign (1 Chron. xxi. 29, 30), and in the early part of Solomon's (1 Kings iii. 4); but we do not know when or on what occasion it was removed thither. The presence of the tabernacle rendered Gibeon the 'great high place,' whither Solomon went at the beginning of his reign to offer a thousand burnt offerings upon the altar, and where the Lord appeared to him, and gave him the opportunity to prefer wisdom to riches or length of days. It is mentioned by Jeremiah, so as to shew that it was a place of existing importance in his time. There is no subsequent notice of it in Scripture. But the intimations above given seem to point very distinctly to a place which still bears the name of el-Jib (merely a contraction of *Gib*eon) in Arabic, and which belongs to a village seated on the summit of a hill about five miles north by west from Jerusalem. The name Gabaon, as applied to this place, occurs in the writers of the Crusades; it was afterwards lost sight of till the last century, when the attention of Pococke was again directed to it; and his observations have since been confirmed by Dr. Robinson. There is an extensive ancient reservoir near the village, which may well represent the pool of Gibeon.

4. '*Old sacks,*' etc.—Of course they profess to do what they would actually have done, had they really come from a distant place. Hence we learn that, at this time, little accommodation except that of lodging, if that, was expected upon a journey; and that every one carried provisions and drink with him, as at present. This rendered necessary their sacks, doubtless for containing their provisions and baggage. All travellers now carry sacks with them for such purposes. If they can afford it, these sacks are large, containing a strange assortment of articles—of dress, bedding, food, and even of pots and pans for cooking the necessary meals. These are usually carried on animals hired for the purpose, or on the animal which the servant, if any, rides. A poorer traveller reduces his baggage to narrower limits, so that he wants but small bags, which, being thrown over the back of his ass or mule, he rides upon himself. Those who have but one ass to carry themselves and baggage, frequently dismount and walk a considerable part of the way to relieve their beasts. This may account for the manner in which the clothes *and shoes* of the Gibeonites were supposed to have been worn out by long travel, although they had asses on which to ride. The bags which travellers use are commonly of stout woollen cloth or carpeting, sometimes strengthened with leather to keep out the wet. Bags of hair cloth are also sometimes used for this purpose, and almost always for carrying the corn and chopped straw for the cattle.

— '*Wine bottles, old, and rent, and bound up.*'—These were of course skin-bottles, like those for conveying water. (See Gen. xxi. 14.) Such bottles are liable to be torn or to burst, and when that happens they are mended either by being 'bound up,' that is, by gathering up the wounded part like a purse; this is a temporary expedient, such as travellers resort to who have not the skill or means of making a more complete repair. They may be otherwise mended by sewing in a new piece; and sometimes by the insertion of a round flat piece of wood into the orifice.

5. '*The bread of their provision was dry and mouldy.*'—The bread commonly used in the East is calculated to last only for the day on which it is baked; and in a day or two more it becomes exceedingly hard and unfit for use. This common bread could not therefore be that usually employed for daily food, for then its dry condition would not serve as an indication of the length of the journey which had been taken. It must rather have been a sort of bread which will keep a considerable time, though it does ultimately become hard and mouldy. They have such bread in the East, the use of which is almost exclusively confined to travellers. It is a kind of biscuit, usually made in the shape of large rings, nearly an inch thick, and four or five inches in diameter. The bread is, when new, very firm, and rather crisp when broken; but, not being so well prepared as our biscuits, it becomes gradually harder, and at last mouldy from the moisture which the baking had left in it. In general it is seldom used until previously soaked in water. The bread of the Gibeonites may have been something of this sort. There is another kind of bread, which will keep as well, or better. This is the thin broad sheet of crisp wafer-bread, as thin as wrapping-paper, the preparation of which has been described in the note to Lev. ii. 4. But this is seldom used for a journey, being speedily reduced to powder by the action in travelling. The Gibeonites, in attending so strictly to every little circumstance which might induce belief in their story, were probably the more strongly influenced by their knowledge of the acuteness with which persons accustomed to a life in the desert can draw correct inferences from the most trifling external circumstances.

14. '*And the men took of their victuals,*' etc.—Some understand this to mean that the elders took their victuals as sufficiently satisfactory evidence of the truth of the story told by the Gibeonites, and therefore thought it superfluous to 'ask counsel of the Lord.' But others conceive that the elders ate with the Gibeonites, in token of amity and peace, according to a very ancient and still prevalent custom. Either way, the dilemma in which the elders found themselves involved, was a just consequence of their neglecting to 'ask counsel of the Lord,' which it was particularly incumbent upon them to have done in the very first treaty of alliance into which they had occasion to enter.

17. '*Beeroth,*' supposed, with sufficient reason, to be the same as Beer, the place to which Jotham fled after he had delivered his famous parable from Mount Gerizim. Beeroth is merely the plural of Beer. (See the note on Judg. ix. 21.)

— '*Kirjath-jearim.*'—This name means 'city of forests.' It was to this place that the ark was brought after its return from the land of the Philistines, and where it remained till removed to Jerusalem by David (1 Sam. vii.; 1 Chron. xiii.). It is one of the towns which were first re-occupied

by the Jews on their return from the captivity (Ezra ii. 25; Neh. vii. 29). Eusebius and Jerome speak of it as being in their day a village, nine miles from Diospolis (Lydda), on the road to Jerusalem. Dr. Robinson thinks that Kirjath-jearim may possibly be recognised in the present Kuryet el-Enab. It agrees closely with the indication of locality just given, and is besides not far from Gibeon, from which Kirjath-jearim could not well have been far distant. The first member of the name (*Kir*jath, *Kur*yet, which means 'city') is the same in both; and the only change would be that the ancient 'city of forests' has become the city of grapes. Kuryet el-Enab is the same place which ecclesiastical tradition has, seemingly without sufficient reason, identified with the Anathoth to which Jeremiah belonged (Jer. i. 1), and which is more probably to be found at Anata, about an hour and a quarter from Jerusalem. Kuryet el-Enab is a poor village, the principal buildings in which are an old convent of the Minorites and a Latin church. The latter, although now deserted, is not in ruins, and is said to be one of the largest and most solidly constructed churches in Palestine.

23. '*Hewers of wood and drawers of water for the house of my God.*'—(See note on Deut. xxix. 11.) It is previously said, 'for the whole congregation.' But it does not mean that the Gibeonites were to furnish wood and water to the Israelites for their private use, but only that they were to relieve the congregation, by undertaking its duty of furnishing the wood and water required for the service of the sanctuary. Some of the rabbins do indeed understand that while the Hebrews remained in camp, and before the land was divided, the Gibeonites performed this service for the whole body of the people; but even they admit that afterwards their services were limited to the sanctuary. This service must have been onerous at the great festivals: but it does not appear to have been generally so; neither could it require the service of all the Gibeonites, who probably undertook the duty by turns, so that the great body had leisure to attend to their private concerns. They were assuredly not reduced to a condition of absolute slavery: but seem to have been rather domestic tributaries than slaves, their tribute being the personal service mentioned. We may conclude that they enjoyed their private property; and that persons in good circumstances did not themselves labour, but paid the poorer members of their community for acting as their substitutes. Many think that the service was imposed in order to pacify the people, who were much dissatisfied with the conduct of their rulers, and to induce them, by the relief which the proposal offered to themselves, to respect the oath of the elders and not put the Gibeonites to death. This is probable. The Gibeonites seem to have been faithful servants to the congregation, performing patiently the duties imposed upon them. Except what occurs in the next chapter, we hear nothing further about them till the time of David, which is the best proof that can be given of their orderly conduct in the mean time. See the note on 2 Sam. xxi. 2.

CHAPTER X.

5 Five kings war against Gibeon. 6 Joshua rescueth it. 11 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua. 18 The five kings are mured in a cave. 23 They are brought forth, 24 scornfully used, 26 and hanged. 28 Seven kings more are conquered. 43 Joshua returneth to Gilgal.

Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; [1]as he had done to Jericho and her king, so he had done to [2]Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon *was* a great city, as one of the [3]royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the

[1] Chap. 6. 15. [2] Chap. 8. 3. [3] Heb. *cities of the kingdom.*

Amorites before the children of Israel, and he said in the sight of Israel, 'Sun, [5]stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of [6]Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and [7]smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they [8]took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah [9]as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that

[4] Isa. 28. 21. Eccles. 46. 4. [5] Heb. *be silent.* [6] Or, *the upright.* [7] Heb. *cut off the tail.*
[8] Deut. 21. 23. Chap. 8. 28. [9] Chap. 6. 21.

were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [10]commanded.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

[10] Deut. 20. 16, 17.

Verse 3. '*Hebron...Jarmuth...Lachish...Eglon.*'—All these towns were to the south of Jerusalem, in the territory which afterwards was given to the tribe of Judah.

10. '*Along the way that goeth up to Beth-horon.*'—There were two Beth-horons, distinguished as the Upper and Nether (xvi. 3, 5; xviii. 13; 1 Chron. vii. 24). The Upper Beth-horon lay in the N.W. corner of the tribe of Benjamin; and between this and the Nether or Lower Beth-horon was a pass called in this verse 'the way that goeth up,' that is, the 'ascent,' of Beth-horon; but in the verse following, 'the way that goeth down,' or the 'descent' of Beth-horon, being, in fact, an ascent to the Upper and a descent to the Nether of the two places. The pass led from the region of Gibeon down to the western plain. It was down this pass that the Amorites were on this occasion driven by Joshua. The upper and lower towns were both fortified by Solomon (1 Kings ix. 17; 2 Chron. viii. 5). It would seem, from intimations in the books of the Maccabees and in Josephus, that in ancient times, as at the present day, the great road of heavy transport and of communication between Jerusalem and the sea was by the pass of Beth-horon, which may account for the importance attached to its defence by Solomon. In the time of Eusebius and Jerome the two Beth-horons were small villages, and according to them the Upper Beth-horon was twelve Roman miles from Jerusalem; in this Josephus nearly agrees; and he adds that it was half that distance from Gibeon. The site of Beth-horon was recognised by Dr. E. D. Clarke in that of the present Beit-Ur, which place was visited in 1838 by the Rev. J. Paxton, and, shortly after, by Dr. Robinson. The Lower Beit-Ur is upon the top of a low ridge, which is separated by a narrow valley from the foot of the mountain upon which the Upper Beit-Ur stands. Both are now inhabited villages, and are still distinguished as the Upper and the Lower. Both the villages are now small; but traces of ancient walls and foundations evince their former importance. In the steep ascent to the Upper Beit-Ur the rock is in some parts cut away, and the path formed into steps; and on the first offset or step of the ascent are foundations of large stones, indicating, probably, the site of a castle which once guarded the pass.

11. '*The Lord cast down great stones from heaven,*' etc.—It is very doubtful whether a shower of hailstones, or of bodies actually stony, or at least mineral, is intended. The text, literally rendered, is, 'And Jehovah caused *great stones* to fall [or to be cast down] upon them, and many more died by the *hailstones* (אַבְנֵי הַבָּרָד) than by the sword.' This would be clear enough were it not that the word rendered *hail*, in its proper bearing and connection here, seems less to state that the stones were actually hailstones than to express the vast quantity, the force, and execution of the stony shower; and the expression of flying, or falling, as thick as hail, is common in all ancient languages, and is retained in most of the modern. On this ground many interpreters, especially of late years, have been disposed to consider a shower of stones as the most obvious and natural explanation. This question has been argued without any wish to magnify or diminish the prodigy. *That* is nearly the same either way: for hailstones capable of killing men, are about as rare as showers of stone, while the latter are more capable, when they do occur, of producing serious effects. That the shower was timed so opportunely, and that it did not fall on the Israelites, but only on their enemies, are circumstances sufficient to refer the phenomenon to its true source, whether it were of stones or of hail. Either way, however, there is no doubt that a natural agency was employed. It was the time and the application that constituted the supernatural interposition. A shower of stones is as *natural* as a shower of hail, but it is certainly of far less frequent occurrence. Several instances of such showers, some of them extensively fatal to life, have been recorded by the most credible ancient historians, and some have occurred to modern observation. The countries in which the recorded instances have occurred the most frequently are Italy, Greece, and Asia Minor. The fact of such showers is now no longer doubted by any scientific man, although they account for them rather differently. So lately as 1803, and so near as L'Aigle in Normandy, there was a fall of several stones weighing from ten to seventeen pounds each. However remote the places in which they fall, these mineral bodies are always found to be distinguished by one remarkable similarity, namely, their containing an alloy of iron and nickel, generally with twenty-five of the former to six or eight of the latter. The reader may find much curious information on this subject in King's *Remarks on certain Stones said to have fallen from the Clouds, both in these Days and in Ancient Times*, 1796.

Yet that hailstones might be an adequate second cause of the described effect is proved by numerous examples of old and modern date. Such have indeed occurred in our own island. Dr. Halley describes two remarkable falls of hail which occurred in April and May, 1697. The latter was the most extraordinary. It occurred in Hertfordshire after a storm of thunder and lightning. Several persons were killed by the hail, their bodies being beaten black and blue: vast oaks were split by it, and fields of rye cut down as with a scythe. The stones measured from ten to thirteen or fourteen inches in circumference. Their figures were various, some angular, some oval, some flat (*Philosophical Transactions*, No. 229). In the remarkable hail-fall, described by Dr. Neill (*Edin. Philos. Trans.* vol. ix.), which occurred during a thunder-storm in the Orkneys, 24th July, 1818, mingled with ordinary hail were enormous masses of ice, some as large as the egg of a goose, whereby animals were killed, and several persons wounded. An enormous hailstone is recorded to have fallen, among other large masses, at Handsworth House, near Birming-

ham, during a thunder-storm in July, 1811. It consisted of a cuboidal mass, six and a half inches in diameter, and resembled a congeries of frozen balls, about the size of walnuts (Traill's *Physical Geography*, p. 192).

One of the most striking recent illustrations of hailstones capable of producing such effects as are here indicated, occurred in the summer of 1831, at Constantinople, and is thus described by Commodore Porter, at that time the American Envoy at the Porte. 'We had got perhaps a mile and a half on our way (down the Bosphorus), when a cloud rising in the west gave indications of an approaching rain. In a few minutes we discovered something falling from the heavens with a heavy splash, and of a whitish appearance. I could not conceive what it was, but observing some gulls near, I supposed it to be them darting for fish; but soon after discovered that they were large balls of ice falling. Immediately we heard a sound like rumbling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosphorus was in a foam, as though heaven's artillery had been discharged upon us and our frail machine. Our fate seemed inevitable; our umbrellas were raised to protect us, the lumps of ice stripped them into ribands. We fortunately had a bullock's hide in the boat, under which we crawled and saved ourselves from further injury. One man of the three oarsmen had his hand literally smashed; another much injured in the shoulder; and all more or less injured. A smaller kaick accompanied, with my two servants. They were both disabled, and are now in bed with their wounds; the kaick was terribly bruised. It was the most awful and terrific scene that I ever witnessed, and God forbid that I should ever be exposed to such another. Balls of ice as large as my two fists fell into the boat; and some of them came with such violence as certainly to have broken an arm or leg, had they struck us in those parts. One of them struck the blade of an oar and split it. The scene lasted may be five minutes; but it was five minutes of the most awful feeling that I ever experienced. When it passed over, we found the surrounding hills covered with masses of ice, I cannot call it hail; the trees stripped of their leaves and limbs, and everything looking desolate. We proceeded on our course, however, and arrived at our destination, drenched and awe-struck. The ruin had not extended so far as Candalie, and it was difficult to make them comprehend the cause of the nervous and agitated condition in which we arrived. The Reis Effendi asked me if I was ever so agitated when in action? I answered, No; for then I had something to excite me, and only human means to oppose. He asked the Minister if he ever was so affected in a gale of wind at sea? He answered, No; for then he could exercise his skill to disarm or render harmless the elements. He asked him why he should be so affected now? He replied, "From the awful idea of being crushed to death by the hand of God with stones from heaven, when resistance would be vain, and when it would be impious to be brave." He clasped his hands, raised his eyes to heaven, and exclaimed, "God is great!"

'I returned to the beautiful village of Buyukdere. The sun was out in all its splendour; at a distance all looked smiling and charming; but a nearer approach discovered roofs covered with workmen repairing the broken tiles; desolated vineyards, and shattered windows. Two boatmen were killed in the upper part of the village, and I have heard of broken bones in abundance. Many of the thick brick tiles with which my roof is covered are smashed to atoms, and my house was inundated by the rain that succeeded this visitation. It is impossible to convey an idea of what it was. Imagine to yourself, however, the heavens suddenly frozen over and as suddenly broken to pieces in irregular masses of from half a pound to a pound weight, and precipitated to the earth. My own servants weighed several pieces of three quarters of a pound; and many were found by others of upwards of a pound. There were many which fell around the boat in which I was, that appeared to me to be as large as the swell of a large-sized water decanter.'

12. '*Sun, stand thou still,*' etc.—That the sun and the moon 'physically' stood still, no one now supposes. The effect required might be produced without to that extent deranging the system of the universe. The system of astronomy then, and until within a recent period, universally prevalent, taught that both the sun and the moon had a rotatory motion around the earth; and that the phenomena of day and night were caused by that motion, as in fact they *appear* to be. We do not read here that God himself declared that the sun and moon stood still on this occasion. If we suppose that God intimated to the heart of Joshua that He would grant him a miraculous prolongation of the day, if his faith were of such strength as to ask for it publicly at the head of his army, we may conclude that Joshua would make that request in such terms as, according to his own conceptions, were proper to be employed in asking for such a miracle,—and this was, that the sun and moon might be arrested in their courses, which he thought alone adequate to produce the effect required,—or rather, which he thought must happen if the favour were granted which he was inspired to ask. God granted his request, and the day was prolonged as he desired. The historians of the times recorded the fact according to what appeared to them, and agreeably to what was then thought to be true astronomy; and, accordingly, the sun and moon appearing, and being deemed for several hours not to have moved forward in their courses, both the author of the book of Jasher, and of the book of Joshua, so record it in their several books. Although the latter was written under the direction of a divine assistance, we have no reason to conclude that God would interpose to prevent him from recording the fact in this manner. 'If God,' says Shuckford, 'had inspired Joshua to relate this fact in a manner more agreeable to true astronomy, *unless he had also inspired the world with a like astronomy to receive it*, it would rather have tended to raise, among those who heard and read of it, disputes and oppositions of science falsely so called, than have promoted the great ends of religion intended by it.'

13. '*And the sun stood still, and the moon stayed.*'—There are very few modern interpreters who have not expressed their belief that the expressions employed by Joshua are to be understood only as figurative. But they differ much in the extent to which they press this figure, and in the meaning which they assign to it. It will amount to the same thing, if, instead of being figurative, the words were employed merely in accommodation to the astronomical notions which at that time and long after prevailed—whether this arose from ignorance of the true astronomy on the part of Joshua, or from an intention to use only such expressions as should be intelligible to the people.

It is well known that this passage long formed a stumbling-block to the general reception of the Copernican system; because it ascribes the diurnal motion to the sun which that system gives to the earth itself. But now, even those who contend in general for the literal interpretation of all Scripture, for the most part allow that the suspension of the earth's motion is the *utmost* we are required to understand. And the sun being at rest, as it respects the diurnal motion, it is indeed impossible that by the discontinuance of a motion, in order to produce the phenomenon of protracted day, anything more than the suspension of the motion which actually occasions the phenomena of day and night could be intended; and that is the motion of the earth, not of the sun—yet so *apparently* that of the sun, that forms of speech still current among ourselves justify and explain the true meaning of the words which Joshua employed. Indeed, we will hazard an opinion that a modern general, under the same circumstances, would not be intelligible to an English army if, instead of commanding the sun to stand still, he ordered the motion of the earth to be suspended.

That there was adequate cause, in the manifestation of the Divine power and greatness, for a very signal miracle, might be easily shewn against those who contend that it is unlikely that the motion of the earth should be suspended for so inadequate a cause as that of enabling Joshua to complete his victory over the already defeated Canaanites.

But there are those who very sincerely believe that 'the whole machinery of the universe is in the hand of God, and he can stop the motion of the whole or any part of it with less trouble than any of us can stop a watch' (Bishop Watson), who yet, very properly, wish to know what it is that they are required to believe. *If it is clearly affirmed* or implied that the earth stood still, they see nothing to hinder them from believing that it was so, even though all the particulars may not be perfectly comprehensible to them. Although, therefore, it may be evident that in one or two instances the authors of the alternatives we are about to submit, were actuated by a desire to pare down the miracle to their own capacities of belief, it would be exceedingly unfair to say that all those who have arrived at a conclusion short of that which teaches that the motion of the earth was suspended, were influenced by any other motive than a desire to ascertain the truth.

There are certain general principles on which nearly all these explanations proceed. In the first place we are reminded that in all the works of God, and even in his miraculous dispensations, there is no inordinate or lavish waste of power; or, in other words, that the secondary cause employed is adequate, and not more than adequate, to the production of the required effect,—that He does not speak in thunder when the small still voice would be equally operative. Hence it is argued that if there be any act of Divine power, whereby the required prolongation of the day might be produced, we are at liberty to seek for it, instead of at once concluding that the words imply so serious a derangement of our system as, it appears, even the stoppage of earth and moon must have occasioned.

Then, again, we are reminded that it is said by a writer, certainly posterior in point of time to this transaction, that 'there arose not a prophet since in Israel like unto Moses, ... in all the signs and wonders which the Lord sent him to do' (Deut. xxxiv. 10, 11). But the miracle now in question, if understood literally, or as indicating a discontinuance of the earth's motion, very far exceeded all the miracles wrought by the hand of Moses. They were local, and for the most part limited to the particular occasions which rendered them necessary; but this stupendous miracle must have extended to the whole world, and must have been felt even at the antipodes as the greatest prodigy that could possibly happen. It is also singular that if the miracle had been by the Hebrews themselves understood in this extent, there is no allusion to it in any subsequent passage of Scripture. There is no early miracle which is not mentioned repeatedly—to magnify the greatness, the mercy, or the judgment of God—by the Psalmist and the prophets; but to this, the greatest of them all, and the one by which, at least, the power of God would be the most magnified, no reference is made. Even the Apostle, when, in the Epistle to the Hebrews, enumerating the examples of faith which the old saints manifested, takes particular notice of the destruction of Jericho, and the story of Rahab, both of which belong to the time, and were connected with the history of Joshua, and are recorded in the same book, passes by this astonishing event, which is a far more important instance of what he wished to illustrate. The inference from this is, that although there certainly was a miracle in the matter, it was understood by the later sacred writers to be something far less stupendous than later and more literal interpreters have been led to imagine.

Considering all these circumstances, it is deemed probable that the words of Joshua, taken with the context, are to be regarded as an example of those bold metaphors and poetical forms of expression with which the Scriptures abound. Further, we are reminded, in confirmation of this opinion, that the historian refers to the Book of Jasher, in which this transaction had been previously recorded. Now this book, if its character is rightly defined in the ensuing note, is just the sort of one in which we might expect to find examples of those bold figures for which the Hebrew and all other Oriental poetry is celebrated; and in reading which it would be productive of very serious mistakes if we fettered our judgment to that literal sense to which, in other cases, we are right to adhere. Would we understand literally such strong figures as are contained in Deut. xxxii. 42; Judg. v. 5, 20; Ps. xcviii. 8; lxv. 13; Isa. xxxiv. 3, 4; Hab. iii. 10? After being accustomed to such sublimity of metaphor, we should not refuse to entertain the idea, that some bard made Joshua speak in the same lofty strain; and that the few words here quoted from the Book of Jasher, consisting of two hemistichs, formed only part of an ode celebrating the defeat of the five kings. The historian, in repeating to an audience contemporary with the event, the well-known words of a contemporary poet, is not liable to be misunderstood, however figurative may be the terms employed. To such an audience it would have seemed an impertinence to explain the sense in which the familiarly-known figure was to be understood.

Under such impressions various writers have thought themselves at liberty to inquire what these expressions, supposed by them to be figurative, might really denote.

Josephus only says that the day was lengthened, that the night might not come on too soon (*Antiq.* v. 1. 17). Another opinion is that of Maimonides, which has been adopted and revived by several continental theologians, both among Catholics and Protestants. This is, that Joshua only asked the Almighty that he might be enabled to defeat his enemies before the going down of the sun, and that God heard his prayer, inasmuch as that before the close of the day, the five kings with their armies were cut in pieces. This view is admitted by Grotius; and Jahn, who also receives it, explains the words of Joshua as expressing this significance under a sublime trope (*More Nevochim*, ii. 39). Another Jewish writer, Spinosa, followed by more than one recent commentator, reduces the miracle to the application of a natural second cause, to the prolongation of the day, for the required purpose, at the time wanted, and by the desire of Joshua. And this is supposed to have been effected by the refraction of the sun's rays by the atmosphere, which was then more than ordinarily charged with hail (*Tract. Thelogico-politic.*, c. 2). Grotius is so much influenced by the omission of any allusion to this stupendous event, as literally understood, by the author of the Epistle to the Hebrews, when it was so much to his purpose to have adduced it, that he is disposed to agree with Maimonides (*Comment. in Josh.* x. 14). Peirerius supposes the phenomenon which occasioned a prolonged daylight was local only,—confined to Palestine,—or perhaps even to the territories about Gibeon; which he imagines were enlightened by a kind of twilight, or something like our aurora borealis, which continued long enough to answer the purpose for which it was required (*Præadamit.* iv. 6). Le Clerc, who argues the question generally, fortifies by additional arguments the theories of the two preceding writers, without proposing any new explanation of his own.

It is evident from what has been said, that, as usually understood and translated, the text, if not figurative, must indicate the discontinued motion of the earth, and, with it, of the moon. Bishop Gleig (in Stackhouse's *History of the Bible*), after contending with great earnestness and ability for the fitness of our belief in this, and stating the reasons for such belief, *if it be required*; goes on to intimate his impression—or rather to state the alternative, that the text is open to other interpretations. He says—

'It does not, however, appear that an actual cessation of the motion of the earth was necessary to produce all that happened according to the narrative of the sacred historian. The radical import of the word דּוֹם *dom*, which some take to be *silence*, and others, as our translators, *stillness*, is *equable*, *level*, *uniform*, *even*, *parallel*; and the words בַּחֲצִי הַשָּׁמַיִם *bachatzi hash-shamayim*, which, in our version, are rendered "in the midst of heaven," signifying in that division of the heavens which is made by the visible horizon; from all which it follows, that the sun must have been in the horizon, just ready to set, when Joshua issued the command which appeared to arrest him in his course. The word שֶׁמֶשׁ *shemesh*, which we render "sun," signifies rather

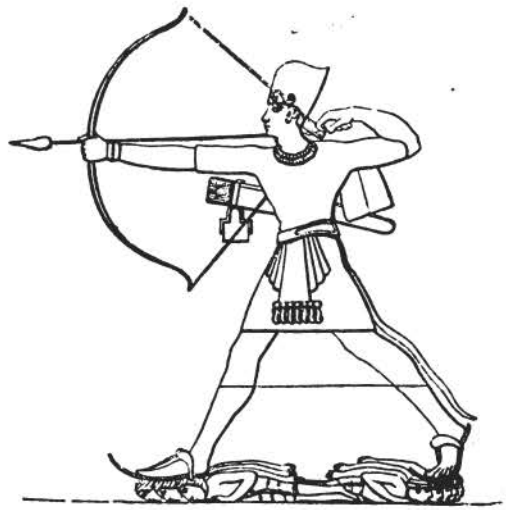
the *solar light* than the *orb* of the sun; and therefore the whole passage might be thus rendered:—"Solar light, remain thou upon Gibeon; and be thou, moon, stayed, or supported, over the valley of Ajalon: and the solar light remained, and the moon was stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the solar light lingered in the division of the heavens (or in the horizon) and hasted not to go down about a whole day."

'But all this may have been produced, not indeed without a miracle, and a great miracle, but certainly without stopping the rotatory motion of the earth. We know that the sun, by one of the present laws of Nature, appears to be in the horizon, after he has actually sunk a degree or two below it. What is the cause of this phenomenon? The common reply is, the *refractive power* of the atmosphere; but this, like the words *attraction* and *repulsion* in astronomy, is nothing more than metaphorical language; for, in the proper sense of the word, the atmosphere can have no *power*. The fact is simply this, that by the *will of God*, which first brought the universe into being, and now supports it in its present form, a ray of light, passing obliquely out of a rare medium into a denser, is bent at the point of incidence towards the perpendicular, and bent more or less according to the density of the medium into which it passes. If the rays of the setting sun be so bent at present as to make him appear visible in the horizon, when we know him to be a certain number of degrees below it, might not He, who by a mere act of volition, produces regularly this effect, by a different act of volition, so order matters, that a ray of light, passing from the sun to this earth, should be so bent at the angle of incidence, and during its progress through the atmosphere, which is of unequal density, as to make the sun visible at once over half the globe, or even over the whole? No man of reflection will say that He could not; and if so, the solar light might have been made to linger on the temples of Gibeon, and the moon to appear in the valley of Ajalon, without stopping the diurnal rotation of the earth, and producing that violent reaction which is commonly urged as an insuperable objection to the Scriptural account of this miracle. The objection in itself is, indeed, of no force; for He who could make the rotation of the earth to cease for a few hours could, at the same time, prevent the *natural* consequences of such a sudden cessation of motion so rapid; and to Almighty power it was as easy to do all this as to bend a ray of light round half the surface of our globe, which would have equally served the only purpose for which the miracle appears to have been wrought. The bending of the ray would have been just as great a miracle as suspending the motion of the earth; for by either means the duration of the light of day would have been so protracted, as to render that day without a parallel in the annals of the world; and I have stated the alternative only to shew the unlearned reader that there is nothing in this stupendous miracle more difficult to be conceived than there is in every other work of Almighty power—even in the ordinary works carried on according to what is called the laws of Nature.' See on the subject of this prodigy, besides the works above cited:—Calmet, *Dissertation sur le Commandement que Josué fit au Soleil*, &c., 1724; Ilgen, *Dissert. de Imbre Lapideo et Solis et Lunæ Mora*, etc., 1793; Steudel, *Was sagt der Stillstand der Sonne*, &c., 1813; Golz, *Die Stillstand der Sonne*, &c., 1833; Weigle, *Ueber Jos.* x. 7-15. 1834.

— '*The book of Jasher.*'—This book of Jasher is again mentioned in 2 Sam. i. 18, where also a poetical quotation is produced from it. The word Jasher means 'just,' or 'upright' (as in the margin), whence it was formerly generally supposed that it contained a kind of history of just men. But of late years the opinion of Bishop Lowth has become prevalent—that, as may be judged from the poetical character of the two quotations cited from it, the book was probably a collection of national songs, written at various times. He also supposes that it obtained the name of *Jasher* from יָשַׁר *jashar*, 'he sang,' or else from its having begun with that word, as the different books of the Hebrews usually took their name from the initial word. The circumstance that the book is quoted in 2 Sam. i. 18, with reference to circumstances which occurred in the time of David, has been produced as an argument for its late composition; but if the book were of the nature suggested, it is obvious that it may, as a collection of poems, have received additions at various periods, and have been still nevertheless quoted by its original name. The Jews themselves are much divided in opinion about this book. Some regard it as the same with the book of Genesis, others the book of Deuteronomy, and some the book of Judges. The Targum interprets it by 'the book of the law,' and so Jarchi, Kimchi, and Ben Melech; but they do not agree whether the reference is to Gen. xlviii. 19 or to Exod. xxxiv. 10, while, by a most excruciating process of interpretation, they respectively contrive to find a reference to the miracle which the extract from the book here commemorates. In like manner Bolducius, a commentator on Job, thinks *that* book must be intended, because in ix. 7 we read 'which commandeth the sun and it riseth not.' Josephus refers to archives in the temple for the truth of the miracle, and is supposed by some to intend the book of Jasher. A curious account of a spurious work called the Book of Jasher is given in Horne's *Introduction*, ii. 132-138; and in Dr. Wright's art. JASHER in Kitto's *Cyclopædia*.

— '*In the midst of heaven*,'—literally 'in the division of the heavens,' that is, in the horizon. As it therefore appears that the moon had appeared above the eastern horizon at the same time that the sun was on the point of setting in the west, the circumstance must have occurred a day or two before the full moon, when alone this circumstance is witnessed. Joshua, when he uttered his command, must have had Gibeon to the west, and the valley of Ajalon to the east. [APPENDIX, No. 15.]

24. '*Put your feet upon the necks of these kings.*'—This was anciently a common form of expressing triumph over a fallen adversary. So David expresses his victories by saying, 'Thou hast given me the necks of mine enemies, that I might destroy them that hate me' (Ps. xviii. 40). Thus it is said, that when the Persian king Sapor took captive the Roman emperor Valerian, he, for some time, used to put his feet on his neck when he mounted his horse; and, after a long captivity, caused him to be flayed. The custom is indeed recorded even on the rocks of the East. One very striking instance appears at Besitoon, in the ancient Media, where the sculptured face of a rock represents a conquering monarch standing with one foot upon the body of a conquered king, whose hands are uplifted in supplication. The conqueror, in this attitude, is in the act of addressing, in apparent rebuke and reproach, other captives, who stand before him connected together by a rope around their necks, and with their hands bound behind them.



This sculpture is the more remarkable if, as Sir R. Ker Porter conjectures, the king is Salmaneser, king of Assyria; and that the ten captives are the representatives or chiefs of the ten tribes of Israel, whom that monarch conquered and carried into captivity. See the note on 2 Kings xvii. 6; where also an engraving of the sculpture in question is given. Another sculptured rock, in the same neighbourhood, represents a crowned figure with one foot upon the head and another between the shoulders of a prostrate king. The same custom is frequently indicated in the sculptures of Egypt. Nor was this practice peculiar to the East: Quintus Curtius, relating the particulars of a single combat between Dioxippus, an Athenian, and Horratus, a Macedonian, says that, in the end, the former, closing with the latter, struck up his heels, and threw him with great violence on the ground; then, after taking his sword from him, he *set his foot upon his neck*, and was about to dash out his brains, when the king (Alexander) interposed his authority to prevent him. Mr. Roberts says that trampling on the neck was, and is, in India, a common mode of expressing triumph.

29. '*Libnah.*'—Most of the proper names in this chapter recur in ch. xii. collectively; and such of them as require observation will there be noticed.

41. '*Goshen.*'—This district, with a town of the same name, are usually placed in the south of the tribe of Judah. It received the name probably from some resemblance, in the character and products of the soil, to the Goshen of Egypt.

CHAPTER XI.

5, 8 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burnt.* 16 *All the country taken by Joshua.* 21 *The Anakims cut off.*

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were [1]met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto [2]great Zidon, and unto [3] [4]Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not [5]any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, [6]as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still [7]in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 [8]As the LORD commanded Moses his servant, so [9]did Moses command Joshua, and so did Joshua; [10]he left nothing undone of all that the LORD commanded Moses.

16 ¶ So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from [11]the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

[1] Heb. *assembled by appointment.* [2] Or, *Zidon-rabbah.* [3] Or, *salt-pits.* [4] Heb. *burnings of water.* [5] Heb. *any breath.* [6] Num. 33. 52. Deut. 7. 2, and 20. 16, 17. [7] Heb. *on their heap.* [8] Exod. 34. 11. [9] Deut. 7. 2. [10] Heb. *he removed nothing.* [11] Or, *the smooth mountain.*

19 There was not a city that made peace with the children of Israel, save [18]the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel [19]according to their divisions by their tribes. And the land rested from war.

[18] Chap. 9. 3.

[19] Num. 26. 53.

Verse 1. '*Hazor — Madon — Shimron — Achshaph.*'—These little principalities were in the northern portion of Palestine. The reader will have observed the progress of the war on this side Jordan. The Israelites first took Jericho, and then made a step towards the centre of the country by the conquest of Ai. This, with the secession of the Gibeonites from their confederacy, raised the kings of the south (chap. x. 1), whose defeat by the Hebrews was attended with the signal circumstances which engaged our attention in the preceding chapter. Joshua then proceeded to take the towns of the kings he had destroyed; extending his conquests over the country which afterwards belonged to Judah, Benjamin, and Simeon, and which, at a still later period, formed the kingdom of Judah. Horam, king of Gezer, in central Palestine, attempted to relieve one of the assaulted towns, Lachish; but his army was wholly destroyed in the attempt. These events now alarm the kings of the north, who form a grand confederacy with those of the centre, in the hope of crushing the invaders, particularly as they are strong in horses and chariots, which had not yet been tried against them. They could not, however, stand before the power which helped Israel: and, after their defeat, Joshua took their towns in detail, until the greater portion of the Promised Land had been conquered.

2. '*Chinneroth.*'—This town appears to have been situated on the lake called, in Num. xxxiv. 11, 'the sea of Chinnereth.' We know nothing about the town; and, as the lake appears more conspicuously in the New Testament than in the Old, we reserve a notice of it for Matth. iv. 18.

4. '*Even as the sand that is upon the sea-shore.*'—No nation equals the Bedouins in numerical exaggeration. Ask a Bedouin, who belongs to a tribe of three hundred tents, of the numbers of his brethren, and he will take a handful of sand, and cast it up into the air, or point to the shore, and tell you they are as numberless. Much cross-questioning is therefore necessary to arrive at even an approximation to the truth.

5. '*The waters of Merom.*'—This body of water, upon the course of the Upper Jordan, is called by Josephus the Lake Merom, and also the Lake Samochonitis. The present is the only text of Scripture in which it is mentioned. This lake, now called Bahr el-Huleh, may be regarded as a kind of reservoir to collect the waters of the several small streams which go to form the river Jordan, and which it sends down to the lake of Gennesareth in one large stream. In the spring, when the waters are highest, the lake is seven miles long and three and a half broad; but in summer it is little more than a marsh. In some parts it is sown with rice, and its seeds and rushes afford shelter to wild hogs.

6. '*Horses.*'—It is remarkable that, in the sacred books, we have not till now met with the horse anywhere but in Egypt; and that, now, we find it in the *north* of Palestine, but not anywhere intermediately between that country and Egypt. The most striking point in this is the silence concerning horses as used by the people of Arabia, which naturalists have been disposed to consider as the native country of that animal. We cannot resist the conviction that there were no horses then in that region. The omission to notice the animal during the long period when the Israelites wandered in and on the confines of Arabia, might be supposed to be accidental, were it not that, when they came to actual conflict with Arabian tribes, as the Midianites, we find that such tribes have plenty of camels, asses, oxen, and sheep, but that the horse continues to be unnoticed; which would have been all but impossible, had they brought horses into action, or had any of these animals been killed or taken by the Israelites. At a later period (Judg. vi. 5) the same Arabian people made annual incursions into Palestine, and 'their camels were past numbering;' and even their kings rode on camels (viii. 21); but they had no horses. And, in the reign of Saul, when the tribes beyond Jordan waged war with four Arabian nations, for the possession of the eastern pasture grounds, the victorious Hebrews found 50,000 camels, 250,000 sheep, 2000 asses, and 100,000 slaves;—still not a word of horses (1 Chron. v. 10, 20-22). And, not to multiply examples, we may safely say that in the whole Scripture history the horse is never mentioned in connection with Arabia. With all this, ancient history accords; for it does not describe Arabia as distinguished in any way for its horses; and even Strabo, who lived nearly so late as the time of Christ, expressly describes Arabia as destitute of those animals. Of Arabia Felix, he says that it had neither horses, mules, nor swine; and of Arabia Deserta, that it had no horses, camels supplying their place. This explains sufficiently why Moses did not contemplate that the Hebrews would ever go to Arabia for horses, but that they would go to Egypt; and also, why Solomon, when forming a body of cavalry, obtained his horses from Egypt, not from Arabia. At what time the Arabians began to pay attention to the breeding of horses, we do not know, and the inquiry has no connection with our object; but it is certain that horses were numerous and highly valued in that country before the time of Mohammed.

It will also be observed that the Israelites had no horses to encounter on the east of the Jordan, in the countries of Sihon and Og. Neither did they find any at Jericho. Every living creature in that city was devoted to God, and put to death; and we find asses, oxen, sheep, and goats enumerated—but no horses. Neither do the kings of the south of Palestine bring any cavalry against the Hebrews; at least none are mentioned, as we may be sure they would have been, had any existed, on account of the importance attached to their presence. We now first find these animals brought forward by the kings of the north: and the question naturally occurs, how it is that we find them there rather than in the districts nearer to Egypt, from whence these animals were usually obtained? It may

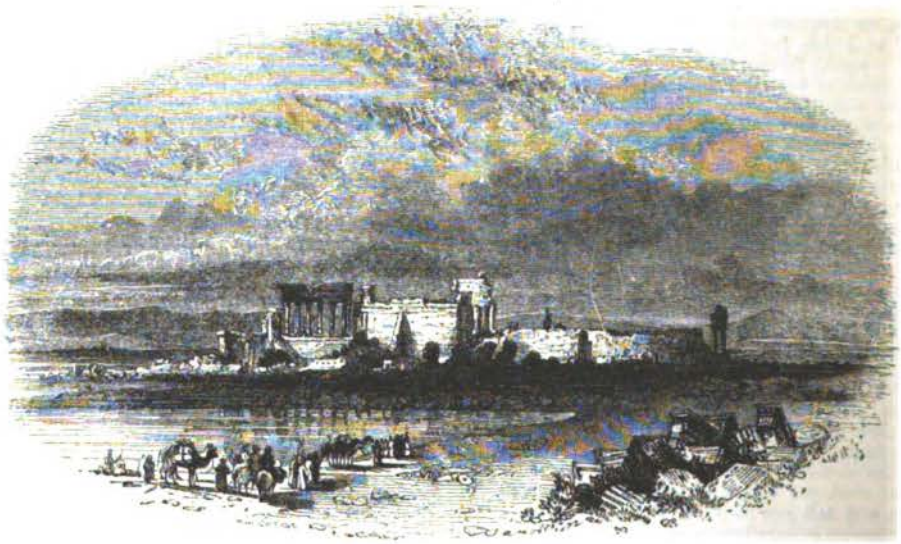
therefore be inferred that the Egyptians, whose policy often induced them to forego great advantages to promote the security of their country, did not, at this time, afford to their Asiatic neighbours any facilities in obtaining these warlike animals, which formed the principal strength of their own level country. And this renders it probable that the princes of northern Palestine derived their horses from Armenia, which was in ancient times celebrated for its horses, and which certainly did at a later period send them to the north of Palestine to the great commercial fairs of Tyre. Thus Ezekiel (xxvii. 14) says, speaking of that city, 'They of the house of Togarmah (that is, Armenia) traded in thy fairs with horses, and horsemen, and mules.' What the Armenians afterwards did at Tyre, they very probably, at this earlier period, did at 'Great Zidon.'—For some remarks on the houghing (hamstringing) of horses, see the note on 2 Sam. viii. 4.

13. '*But as for the cities that stood still in their strength.*'—This phrase conveys no particular meaning. The true meaning is doubtless 'the cities standing on hills,' or, as Horsley renders, 'upon hanging steeps,' of which, it seems, Hazor was the only one destroyed. The rest were preserved for the occupation of the Israelites, who took all the property they found on them for spoil. The men of all these cities were put to the sword; but it will be recollected that the towns were all taken by assault, and that the inhabitant males of these cities were their offenders. It appears such towns in the plains and valleys as fell into the hands of the Israelites were destroyed. The reason for this distinction is obvious. Seeing that so large a number of the men were required in general military operations, it was impossible for the Hebrews to occupy and defend all the towns which they took. They, therefore, retained only those which from their situation on the hills were the strongest and most easily defended; and destroyed those in the plains which were the most exposed and the most difficult to defend.

16. '*Mountain of Israel.*'—Some think this was Bethel, where the Lord twice appeared to Jacob, and promised him the land, and where he also changed the patriarch's name from Jacob to Israel. Others, however, understand 'mountain' in the plural, in the same sense as in v. 21, where 'mountains of Israel,' in opposition to 'mountains of Judah,' obviously denotes all the mountains of the country, except those in the tribe of Judah. [APPENDIX, No. 16.]

17. '*From the mount Halak that goeth up to Seir.*'—'Mount Halak' means literally, 'the bare, smooth, or bald mountain,' so called probably as being destitute of trees. The Vulgate and other Versions do not give it as a proper name, but translate it according to the above signification —*a monte glabro*. The intention of the verse is to describe the conquests of Joshua as extending from the borders of Seir on the south, to Lebanon on the north.

—'*Baal-gad, in the valley of Lebanon, under mount Hermon.*'—Under xix. 44 reasons are given for believing that the Baalath which Solomon rebuilt, was not the famous city of Baalbek, in the valley of Lebanon, but a town in the southern part of Palestine. The position assigned to Baal-gad here and in xii. 7, xiii. 5, is far more in agreement with the situation of Baalbek; and this, with inferences deducible from the identical *significations* of the names, forms an amount of probability in favour of Baal-gad as the Baalbek of Lebanon, which cannot be adduced in behalf of any other Scriptural site. It may be too much



BAALBEK.

to affirm positively that Baal-gad and Baalbek are the same; but it may be very safely alleged that unless Baalbek be the Baal-gad of this book of Joshua, there is no other Scriptural name to which it can be referred. There is in fact a concurrence of probabilities in favour of this site, inasmuch that even those who contend for Baalath as the representative of Baalbek, admit that Baal-gad may have been the same place; and hence there are no conflicting claims to adjust as between Baalath and Baal-gad. Even those who suppose the Baal-hamon of Cant. viii. 11, to be Baalbek, concede that this also may have been Baal-gad. Thus the only question that remains is, whether Baal-gad be not the more ancient name of the place afterwards known as Heliopolis and Baalbek

Baalbek, in the Syrian language, signifies *the city of Baal*, or of the sun: and as the Syrians never borrowed names from the Greeks, or translated Greek names, it is certain that when the Greeks came into Syria they found the place bearing this name, or some other signifying 'city of the sun,' since they termed it Heliopolis, which is doubtless a translation of the native designation. We entertain no doubt that it was then called Baalbek by the natives. Now the question is, whether this word has the same meaning as Baal-gad, and if not, whether any circumstances can be pointed out as likely to occasion the change of name. If we take Baal for the name of the idol, then, as in the case of Baalbek, the last member of the word must be taken as a modifying appellation, not as in itself a proper name; and as Gad means *a troop, a multitude*, or *a press of people*, Baal-gad will mean *Baal's*

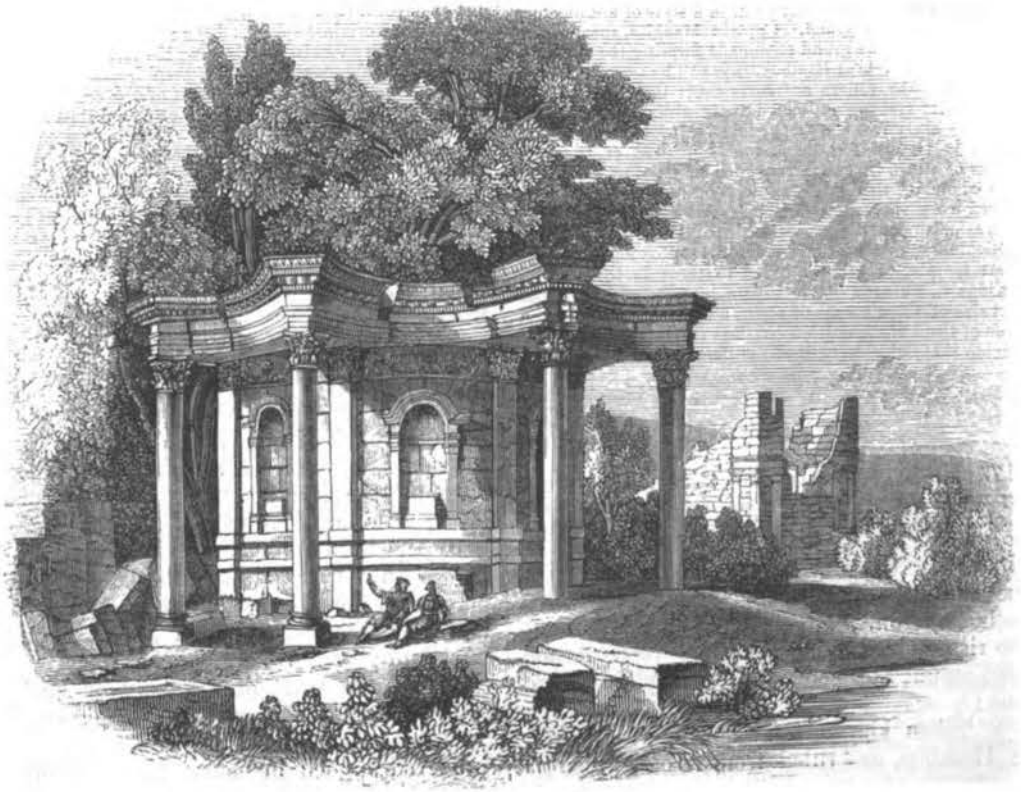
crowd, whether applied to the inhabitants, or to the place as a resort of pilgrims. The syllable *bek* has precisely the same meaning in the Arabic.

If this should not seem satisfactory, we may conclude that *Baal* was so common an element in the composition of proper names, that it is not sufficiently distinctive to bear the stress of such an interpretation; and may rather take it to signify (as Gesenius says it always does in geographical combinations) the place where a thing is found. According to this view, Baal-gad would mean *the place of Gad*. Now Gad was an idol (Isa. lxv. 11), supposed to have been the god or goddess of good fortune (comp. Sept. Τύχη; Vulg. *Fortuna*), and identified by the Jewish commentators with the planet *Jupiter*. But it is well known that Baal was identified with Jupiter as well as with the sun; and it is not difficult to connect Baalbek with the worship of Jupiter. John of Antioch affirms that the great temple at Baalbek was dedicated to Jupiter; and in the celebrated passage of Macrobius (*Saturnal.* i. 23), in which he reports that the worship of the sun was brought by Egyptian priests to Heliopolis in Syria, he expressly states that they introduced it under the name of Jupiter (sub nomine *Jovis*). This implies that the worship of Jupiter was already established and popular at the place, and that heliolatry previously was not; and therefore we should rather expect the town to have borne some name referring to Jupiter than to the sun; and may be sure that a name indicative of heliolatry must have been posterior to the introduction of that worship by the Egyptians; and, as we have no ground for supposing that this took place before or till long after the age of Joshua, it could not then be called by any name corresponding to Heliopolis.

The ruins of Baalbek are situated in the great valley (anciently called Cœle Syria) which separates the parallel ranges of Lebanon and Anti-Lebanon, and near to one of the sources of the river Leontes, which proceeds southward and enters the Mediterranean near Tyre. Major Rennel fixes its position in N. lat. 34° 1′ 30″, and E. long. 36° 11′; distant 36 miles N.N.W. from Damascus, and nearly at the same distance from Tripoli and Beirút on the Mediterranean coast—the former to the north-west and the latter to the south-west. The traditions of the inhabitants of the country, whether Jews, Christians, or Mohammedans, affirm with confidence that this city was founded by Solomon, which is sufficiently accounted for by the fact that knowing him as a great king, and believing him to have had power over the invisible world, they habitually ascribe to him every remarkable work of ancient times, with the origin of which they are unacquainted.

This notion existed so early as the time of Rabbi Benjamin of Tudela, who travelled in the twelfth century, and who says: 'This is the city which is mentioned in Scripture as Baalath in the valley of Lebanon, which Solomon built for the daughter of Pharaoh. The palace (temple) is constructed of stones of enormous size, measuring twenty spans in length and twelve in breadth: no binding material holds these stones together, and people pretend that the building could have been erected only by the help of the Ashmedai (genii).' This is full of mistakes even as to Scripture; for it is nowhere said that Baalath was in the valley of Lebanon, nor that the 'house of the forest of Lebanon,' which Solomon built for his wife, was at Baalath, or in Lebanon. It is rather supposed to have been a palace, so called, in or near Jerusalem.

Baalbek is situated very pleasantly, at the foot of Anti-Lebanon, on the last rising ground where the mountain terminates in the plain. It is still the site of a small town, the habitations composing which adjoin to, or are dispersed among, the ruins—the whole being mostly enclosed within the same walls; which walls, says Wood, 'like those of the other ancient cities of Asia, seem the confused patchwork of different ages.' We suppose that



TEMPLE AT BAALBEK.—CASSAS.

Burckhardt has in view no other walls when he says, 'the walls of the ancient city may still be traced, and include a larger space than the modern town ever occupied, even in its most flourishing state. Its circuit may be between three and four miles.'

The ruins of Baalbek make a very different impression from those of Tadmor. The distant view of the latter, in its wide-spread desolation and dispersed grandeur, is far more impressive than that of Baalbek; but there are no single ruins at Palmyra so worthy of admiration as the ruined temples at Baalbek. Wood says, 'When we compare the ruins of Baalbek with those of many ancient cities we have visited in Greece, Egypt, and other parts of Asia, we cannot help thinking them the remains of the boldest plan that appears to have been ever attempted in architecture.' These remains consist of the grand temple of the sun, with its courts and most magnificent portico; another temple, near the former, but on lower ground, and which, although of smaller dimensions, is still very large, and in a less ruined condition; a third temple, being that most beautiful octagonal or circular structure which our cut represents. This cut supersedes the necessity of a description of this fine work of ancient art—which description, indeed it is not our plan to give in detail, on any occasion of ruins with which no Scriptural interest is immediately connected. This small temple is in the inhabited part of the town, and is or was used by the Christians as a church. Burckhardt, who did not, like other travellers, approach the city from the usual Damascus road, mentions another temple in the plain, at half an hour's walk from the town, and which seems to have escaped the notice of Maundrell, Wood, Volney, and others. From his brief notice it seems to resemble the last mentioned in being an octagonal building. But it is of an order resembling the Doric, and its eight columns are of very beautiful granite. With this exception, and that of a single isolated Doric column within the town, the remains at Baalbek are of the Corinthian order, like those of Tadmor; but in a style of architecture far more rich and grand. Captain Mangles, speaking of the columns of the grand colonnade forming the approach to the great temple at Baalbek, says: 'The beauty and elegance of these pillars are surprising; their diameter is seven feet; and we estimated their altitude at between fifty and sixty feet (68 feet) exclusive of the epistylium, which is twenty feet deep, and composed of immense blocks of stone, in two layers each of ten feet in depth. The whole of this is elaborately ornamented with rich carved work in various devices.' All travellers mention with astonishment the enormous size of the stones employed, particularly those of the terrace or soubassement of the great temple. Having alluded to these in the note to 1 Kings v., we need not anticipate our observations. The vast size of these blocks of stone, and the height at which some of them are found, has led the natives to entertain the opinion that Solomon obliged the demons to labour in his works; which indeed they say of other buildings attributed to him—as Tadmor and the temple at Jerusalem. Near the city walls there is a quarry from which these immense stones appear to have been taken, and where some vast blocks still remain, prepared for use; while the stone for the more ornamental part of the buildings seems to have been derived from a quarry of coarse white marble at a greater distance. Volney says the buildings are constructed with 'white granite:' but Burckhardt corrects him, by observing that the stone is 'of the primitive calcareous kind, but harder than the stone of Tadmor.'

We need not say that it would be idle to look here for any buildings of Scriptural times. All the ruins are in the Græco-Roman style, and probably none are anterior to the Christian era. It is, however, not by any means improbable that the soubassements and foundation walls, which excite so much astonishment by the enormous size of the stones employed, may have been of much more ancient construction.

18. '*Joshua made war a long time.*'—This long time must have been between six and seven years, as determined by the age of Caleb, who tells us, in ch. xiv. 7-10, that he was forty years of age when Moses sent him as one of the original spies from Kadesh-barnea, and that he was eighty-five years old at the division of the land: consequently, forty-five years had been passed since he went to spy the land, and as thirty-eight of these years had expired before the Jordan was passed, there of course remain about seven years, which had been employed in the conquest of the land west of the Jordan. As, however, some interval may have elapsed between the cessation of the war and the division of the country, it is possible that, as Josephus says, the war lasted only five years.

21. '*Anakims.*'—See the note on Gen. xiii. 18. It will be recollected that these gigantic people were of a different race from the Canaanites, and were not included in the list of devoted nations. They were the same race who so terrified the original spies, and the report of whose stature had so much effect in discouraging the Israelites. (Num. xiii.) It would doubtless have been imprudent to have allowed them to remain in the heart of the country; they were therefore dealt with like the other inhabitants; and Caleb, one of the only two spies whom their appearance had not in the first instance intimidated, expelled them from their capital Kirjath-Arba, which had been given to him by Joshua, and the name of which he changed to Hebron. (See ch. xiv. 12, *sq.*; xv. 13, 14; Judges i. 10.) The Philistines on the coast gave refuge to those who escaped, and some of their descendants were remaining in David's time; for it is almost certain that Goliath, and the other Philistine giants mentioned in his history, were descended from these refugees. [APPENDIX, No. 17.]

22. '*Gath.*'—See 1 Sam. xxi. 10. '*Ashdod.*'—See 1 Sam. v. 1. [23. APPENDIX, No. 18.]

CHAPTER XII.

1 *The two kings whose countries Moses took and disposed of.* 7 *The one and thirty kings on the other side Jordan which Joshua smote.*

Now these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 [1]Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from [2]the south, under [3]Ashdoth-pisgah[4]:

4 And the coast of Og king of Bashan, *which was* of [5]the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in

[1] Num. 21. 24. Deut. 3. 6. [2] Or, *Teman.* [3] Or, *the springs of Pisgah*, or, *the hill.* [4] Deut. 3. 17, and 4. 49. [5] Deut. 3. 11. Chap. 13. 12.

Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and [6]Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even unto [7]the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 [8]The king of Jericho, one; [9]the king of Ai, which *is* beside Beth-el, one;

10 [10]The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; [11]the king of Gezer, one;

13 [12]The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 [13]The king of Libnah, one; the king of Adullam, one;

16 [14]The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of [15]Lasharon, one;

19 The king of Madon, one; [16]the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of [17]the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

[6] Num. 32. 29. Deut. 3. 12. Chap. 13. 8. [7] Chap. 11. 17. [8] Chap. 6. 2. [9] Chap. 8. 29. [10] Chap. 10. 23.
[11] Chap. 10. 33. [12] Chap. 10. 38. [13] Chap. 10. 29. [14] Chap. 10. 28. [15] Or, *Sharon*. [16] Chap. 11. 10. [17] Gen. 14. 1.

Verse 9. '*Jericho*,' etc.—In the following list of the thirty-one ancient kingdoms of Canaan, there occur very few names of places that are connected with any event of consequence in the subsequent portions of the Sacred history, or concerning whose modern sites any information is extant. Jerusalem and Jericho, which will hereafter engage our attention, and Hebron and Bethel, which have already been noticed, are the only towns of much interest to the reader of Scripture. Concerning most of the others, the maps of Palestine afford all the information which is of any importance, and which consists merely in the determination of their sites and relative positions. This applies with equal truth to the numerous names which occur in the ensuing chapters, which give an account of the division of the territory among the tribes. We shall not therefore encumber the page with speculations about names of no subsequent interest; but, leaving it to the map to shew their distribution over the face of the country, we shall confine our attention to the few names that seem to require elucidation or remark. It may be here right to inform the reader that the great mass of the names which appear in the maps of Palestine, are fixed according to the positions assigned by Eusebius and Jerome, who had an intimate knowledge of the country, at a time when a much larger number of the ancient names existed than at present; and it is to be expected that all maps published since 1841 will exhibit the very important improvements in the determination of sites which have resulted from the interesting investigations of Professor Robinson.

11. '*Lachish*.'—This place is several times mentioned in Scripture. It is one of the cities which are repaired and fortified, and made 'exceeding strong,' by Rehoboam (2 Chron. xi. 9); and it seems to have become of so much importance, that when Sennacherib invaded Jerusalem, he besieged it in person, detaching his generals from thence against Jerusalem (2 Kings xviii. 14, 17); and at a subsequent period, the Babylonian invader does not seem to have proceeded against Jerusalem until he had taken Lachish (comp. Jer. xxxiv. 7, with xxxix. 1). In the time of Jerome, Lachish was a village, seven miles from Eleutheropolis towards the south. The site has not been discovered.

12. '*Gezer*.'—The king of Gezer was he who came to the relief of Lachish when besieged by Joshua, and was utterly defeated and slain (ch. x. 33). But it is not there said that his city was taken; it was probably too distant at the time. We learn from chap. xvi. 10, that the Ephraimites, in whose lot this town lay, did not expel the inhabitants but put them under tribute. In the time of Solomon, however, the king of Egypt took and burnt the town, destroying the Canaanites who dwelt in it; after which he gave the place to his daughter, the wife of Solomon, who rebuilt it, together with several other towns. (See 1 Kings ix. 17.) Gezer was in the southern border of the tribe of Ephraim, about fifteen miles N. W. by N. from Jerusalem. In the time of Jerome it was a small town, bearing the name of Gazara.

14. '*Hormah* . . . . *Arad*.'—From this it seems that the kingdom of Arad was distinct from that of Hormah; whence we may conclude that Hormah was not a town of the king of Arad, but of an ally who had assisted him in his attack on the Israelites, as recorded in Num. xxi. (see the note there). Although the king of Hormah was defeated by Joshua, the city of that name was not destroyed till after the death of the latter (see Judg. i. 17).

15. '*Libnah*.'—This town appears to have been a few miles to the north of Lachish. It was given to the priests (ch. xxi. 13), which perhaps accounts for its revolt from king Joram, when 'he did evil in the sight of the Lord' (2 Kings viii. 22; 2 Chron. xxi. 10). The place must

have been of considerable importance, as we find that the king of Assyria, after he had dispatched Rabshakeh from Lachish against Jerusalem, went himself to take Libnah (2 Kings xix. 8). It existed as a village in the time of Eusebius and Jerome, and is placed by them in the district of Eleutheropolis.

—'*Adullam.*'—This royal city of the Canaanites is described in xv. 35, as being in the plain country of the tribe of Judah. It was one of the towns which Rehoboam fortified (2 Chron. xi. 7; Micah i. 15), and is mentioned after the Captivity. (Neh. xi. 30; 2 Macc. xii. 38.) Eusebius and Jerome state that it existed in their time as a large village, ten miles to the east of Eleutheropolis; but they follow the Septuagint in confounding it with Eglon (ch. x. 3), whereas it is certain that these were different places, and had distinct kings at this time (compare *v.* 12). It is evident that Adullam was one of the cities of 'the valley,' or the plain between the hill-country of Judah and the sea; and from its place in the lists of names (especially 2 Chron. xi. 8), it appears not to have been far from the Philistine city of Gath. This circumstance would suggest that the 'cave of Adullam' (1 Sam. xxii. 1), to which David withdrew immediately from Gath, was near the city of that name. But there is no passage of Scripture which connects the city and the cave, and it is certainly not in a plain that one would look for a cave capable of affording a secure retreat to four hundred men; nor has any such cave been found in that quarter.

17. '*Tappuah.*'—There were three places of this name, two of which were in the territories of Judah; and it is not clear which of the latter is here indicated. 1. One was not far from Hebron, distinguished from the other as Beth-Tappuah (Josh. xv. 53), and is identified by Robinson with an old village named Teffuh, which he found upon the hills north-west of Hebron. (*Bib. Researches*, ii. 428.) 2. The second Tappuah was in the plain of Judah, apparently in the vicinity of Zanoah, Jarmuth, Socoh, etc. (Josh. xv. 34.) 3. Another place of the name, distinguished by the prefix En or Ain (En-tappuah), was on the confines of Ephraim and Manasseh, but belonging to the former tribe. (Josh. xii. 17.)

Tappuah means an apple, probably including also, like the analogous Arabic word, peaches, citrons, apricots, etc. These towns may therefore have been denominated from the abundance of the fruit of this kind which their districts produced.

18. '*Aphek.*'—This name signifies strength, and is applicable to any citadel or fortified place. It was hence borne by several towns. The royal city of the Canaanites, mentioned in the present text, was afterwards assigned it in the tribes of Issachar. It is probably the same Aphek, not far from Jezreel, where the Philistines twice encamped before battles with the Israelites. (1 Sam. iv. 1; xxix. 1; comp. xxviii. 4.)

—'*Lasharon.*'—Biblical scholars, regarding the prefixed ל as the mark of the genitive, read simply 'of *Sharon*,' as in the margin of our version. The town is doubtless the same as the Saron near Lydda, mentioned in Acts ix. 35. It stood in the beautiful and fertile plain extending from Cæsarea to Joppa, along the coast—which is mentioned with so much admiration by the sacred poets. (See Cant. ii. 1.)

19, 20. '*The king of Madon . . . . Hazor . . . . Shimron-meron . . . . Achshaph.*'—These were the four northern kings who organized the grand confederacy against the Israelites (ch. xi. 1). Hazor seems to have been the presiding state in this quarter; and although it was utterly defeated, the king killed, and the capital burnt down, it recovered its strength in time; and about 160 years later was so powerful as to hold the Israelites themselves in subjection, when they had sinned against God. From this yoke they were delivered by Deborah and Barak, after which Hazor remained in quiet possession of the Israelites, and belonged to the tribe of Naphtali. (Josh. xix. 36; Judg. iv. 2.) The place was much improved and strengthened by Solomon (1 Kings ix. 15); and it was one of the strongholds which the Assyrians took care to secure in invading Palestine from the north (2 Kings xv. 29). There is no modern notice of the place. The last of these four towns, Achshaph, is supposed to be the same as the Achzib of Judg. i. 31. This place was situated upon the coast, about ten miles north of Acre (the Accho and Ptolemais of Scripture), where, upon a hill near the sea, there is a small village, bearing the name of Zib, and which is rendered conspicuous by a few palm-trees which rear themselves above its dwellings. This was in the lot of Asher, but that tribe did not gain possession of it.

21. '*Taanach.*'—Taanach and Megiddo are also mentioned in Judg. v. 19, so as to shew that they were not far from the river Kishon, or very distant from each other. Manasseh, to whom both towns belonged, could not drive out the inhabitants; but they were ultimately enabled to exact tribute from them (xvii. 11-13). Yet Taanach is in xxi. 25, mentioned as a Levitical city. It existed as a large village in the time of Jerome, three miles from Legio in the plain of Esdraelon. On this intimation, Schubert concluded that the place might be recognised in the present Taannuk, now a mean hamlet on the south side of a small hill with a summit of table-land. It lies on the south-western border of the plain of Esdraelon, four miles from Megiddo, in connection with which it is here mentioned. Schubert's *Reise ins Morgenlande*, iii. 164; Robinson's *Researches*, iii. 156; *Bibliotheca Sacra*, i. 76.

—'*Megiddo.*'—This town was strictly within the territory of Issachar, but that tribe being long unable to get possession of it, it was taken from the Canaanites and retained by Manasseh (Comp. Josh. xvii. 11; Zech. xii. 11). It was rebuilt and fortified by Solomon (1 Kings ix. 15), and is historically noted as the place where king Ahaziah died after having been wounded by Jehu (2 Kings ix. 27), and near which Josiah fought with Pharaoh Necho the battle in which he was slain (2 Chron. xxxv. 20-25). The waters of Megiddo, mentioned in Judg. v. 19, were probably formed in the time of flood by the river Kishon. The name of Megiddo seems to have been already lost in the time of Eusebius and Jerome, who do not attempt to mark the site of the place. Dr. Robinson thinks the name may have been superseded by that of Legio, which they do often mention, and which must in their day have been an important and well-known place, as they assume it as a central point whence to mark the distance of other places in this quarter. Now this Legio has been identified with the village now called Lejjun, which is situated upon the western border of the great plain of Esdraelon, where it begins gently to ascend towards the low range of wooded hills which connects Mount Carmel with the mountains of Samaria. Having already identified Taanach with Tannuk, the vicinity of this to Lejjun suggested the probability that the latter was Megiddo, seeing that Taanach and Megiddo are constantly mentioned together in Scripture.

22. '*Kedesh.*'—There are two places of this name; one in the tribe of Judah (xv. 23), and the other in that of Naphtali (xix. 37). The latter is thought to be here meant, as it is mentioned with others that were situated in the northern parts of Canaan. It was situated in the Upper Galilee of after times, four miles from the city of Sephet, the same distance from Capernaum, and twenty miles from Tyre. This was afterwards a Levitical city, and a city of refuge (xx. 7).

23. '*Dor in the coast of Dor.*'—This seems to have been a place of considerable importance in later times, and is placed by Jerome nine miles to the north of Cæsarea. It was in the tribe of Manasseh, but like Taanach and Megiddo was not possessed by it, because 'the Canaanites would dwell in that land' (Judg. i. 27: Josh. xvii. 11). When Solomon divided the country into twelve governments, one of them was 'the region of Dor,' the governor of which was his own son-in-law (1 Kings iv. 11). It is mentioned in the books of the Maccabees and in Josephus, under the name of Dora. Mr. Buckingham, who, in his *Travels in Palestine*, has fully traced its history, describes it as a small village with not more than forty or fifty dwellings, without a mosque, but having a khan for the

accommodation of travellers. There is here a small port formed by a range of rocky islets at a short distance from the sandy beach. A ruined castle stands on the north of the town: but there is nothing to convey an idea of the former extent and importance of the place. It is now called Tortura.

— '*King of the nations of Gilgal.*'—Certainly not the Gilgal where the Hebrews formed their first encampment. Waterland, Boothroyd, and others read the word rendered 'nations' as a proper name, and for 'Gilgal' read 'Galilee' with the Septuagint, thus translating, 'king of Goim in Galilee.' Compare with Isa. ix. 1; see also the note on Gen. xiv. 1. We allow the conjecture there stated to apply to this text; but its application to Tidal's kingdom is more doubtful, as there neither Gilgal nor Galilee are expressed.

24. '*Tirzah.*'—It is nowhere said to what tribe this place belonged. Some place it in Manasseh, and others in Ephraim. After the separation into two kingdoms, Tirzah soon became the capital of Israel, or at least a principal seat of the court, until Samaria was built by Omri, and made the metropolitan city (See 1 Kings xii. 25; xiv. 17; xv. 33; xvi. 6, 8, 9, 15, 17, 23, 24.) The town seems to have been so pleasantly situated, that 'beautiful as Tirzah' became a proverbial and poetical expression of comparison (Cant. vi. 4). It appears to have been not far from Shechem, but the site has not been discovered.

CHAPTER XIII.

2 *The bounds of the land not yet conquered.* 7 *The inheritance of the nine tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam is slain.* 24 *The bounds of the inheritance of Gad,* 29 *and of the half tribe of Manasseh.*

Now Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land [1]to be possessed.

2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and [2]Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, [3]which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of [4]the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon, and [5]Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and [6]Ashdoth-pisgah[7], and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote

[1] Heb. *to possess it.* [2] Or, *the cave.* [3] Num. 32. 33. Deut. 3. 12, 13. Chap. 22. 4. [4] Deut. 3. 11. Chap. 12. 4.
[5] Or, *the high places of Baal, and house of Baal-meon.* [6] Deut. 3. 17. [7] Or, *springs of Pisgah,* or, *the hill.*

[8]with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 Balaam also the son of Beor, the [9]soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the [10]children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 [11]But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, [12]as he said unto them.

[8] Num. 31. 8. [9] Or, *diviner*, [10] Num. 32. 29. [11] Chap. 18. 7. [12] Num. 18. 20.

Verse 1. '*Joshua was old.*'—He was 110 years old at his death; and as the Jews say that the survey and division of the land occupied seven years, and as he does not appear to have lived long after that, he was at this time probably about a hundred years of age.

2. '*The borders of the Philistines.*'—Of the origin of the Philistines we have written under Gen. xxvi. 1, and Deut. ii. 23. Their territory was very inconsiderable in extent, being merely a narrow strip extending about sixty miles along the coast, from the 'river of Egypt' nearly to the bay of Joppa. This country was very fertile; and we are probably to look for the source of their power in the commerce which they appear to have carried on. It is certain that they were the most powerful and lasting enemies that the Israelites had to encounter; and the accounts of the wars between the two nations fill a very large space in the historical books of Scripture. Their land fell to the lot of Judah; but that tribe never dispossessed them of their territory; and wars between them and the Hebrews continued to be waged from the commencement of the Jewish commonwealth to its dissolution at the Captivity. After the Jews were again settled in their own country, the wars between them and their old enemies were revived. Judas Maccabæus defeated them and took Azotus (B.C. 159); and about sixty-five years after, Gaza was burnt by Alexander Jannæus. After this, the Philistines seem to have been incorporated with the Jews who settled in their country. And hence the Philistines, who are before us from the commencement to the conclusion of the Old Testament history, are not once mentioned in the New Testament. We see that at the present time their little territory was divided into five principalities or commonwealths, the chiefs of which are distinguished by the peculiar title of סְרָנִים *seranim*, which almost every version differently renders (our own by 'lords' and 'princes'). It is probable that *Saran* was the title which the Philistines themselves gave to the chief officer of their little states, the government of which seems to have been aristocratic.

— '*Geshuri.*'—From the context, the Geshurites must be the same as those mentioned in 1 Sam. xxvii. 8, where it is said that while David lived among the Philistines, he went and invaded the Geshurites and other nations which 'were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.' In verses 11, 13, another nation of Geshurites are mentioned as being situated at the other, the northern, extremity of the land, on the other side Jordan, that is, to the north of Bashan, within Mount Hermon. Some Biblical chorographers think that they find a third Geshur in the 'Geshur in Syria' of 2 Sam. xv. 8, the king of which was the father-in-law of Absalom, who fled thither after he had caused his brother Ammon to be murdered, and remained there three years till Joab had made his peace with the king. (See 2 Sam. iii. 3; xiii. 37, 38.) We do not, however, see any reason for establishing a difference between the Geshurites of Hermon and those of Syria, since the denomination of 'Syria' reaches in the Scripture to the very borders of Palestine. Neither the Geshurites of the south nor those of the north were ever expelled; but, as we see from *v.* 13, the latter were so far subdued that they were obliged to admit the Israelites to participate in the occupation of their land.

4. '*Aphek.*'—This is different from the Aphek mentioned in ch. xii. 18; but is probably the same which is called Aphik in Judg. i. 31; whence we learn that the tribe of Asher, to which it had been assigned, was unable to get possession of it. This must have been the same place with the Aphaka which Eusebius and Sozomen place in Lebanon on the river Adonis, where there was a famous temple to Venus. A village called Afka is still found in Lebanon, situated at the bottom of a valley, which may probably mark the site of this Aphek. (See Burckhardt's *Syria*, p. 25; Richter's *Wallfahrten*, p. 107.)

— '*To the borders of the Amorites.*'—We must conclude that this much dispersed people had a colony in the north, as well as in the south and east, unless we prefer to suppose

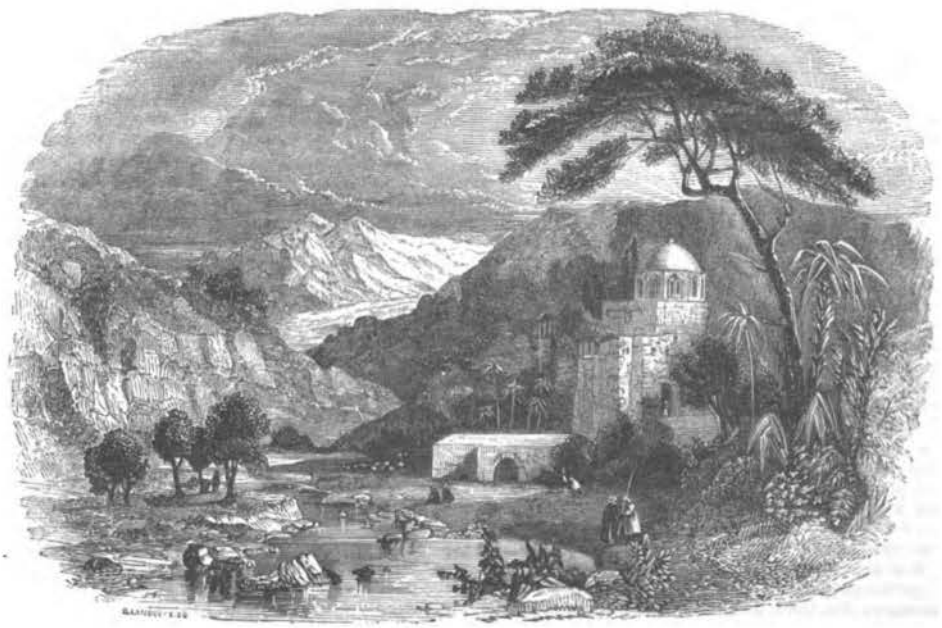
that by some accident the letter ר *r* has been transposed, and that we ought to read *Aramites*, that is, Syrians. Syria certainly was the northern boundary of Palestine, but we nowhere else learn that Amorites were there.

5. '*The land of the Giblites.*'—This people had their capital, called Gebal, on the sea-shore, under Lebanon, upwards of forty miles N.N.E. from Sidon, and therefore far beyond the limits of the territory which the Israelites ever permanently possessed. This, with other passages, seems to sanction the conclusion that, in the definition of boundaries, respect was sometimes had to the limits which *might have been* obtained, if the people had had that faith in the Lord's promise which would have rendered them invincible, and the want of which kept them from the complete occupation of their promised country. On this view, the definition of boundaries may have had regard to the limits of the kingdom in the time of David and Solomon, when the power of the Hebrews attained its highest point. But in other explanations of boundary, there seems to be a reference to that extent of country which was actually and permanently possessed and *occupied* by the children of Abraham. The Giblites worked with the people of Solomon and the king of Tyre, in preparing wood and stone for the temple (1 Kings v. 18, marginal reading); and in Ezek. xxvii. 9, the people of Gebal are described as employed in fitting out the ships of Tyre, on which state the Giblites seem to have been dependent both in the time of Solomon and Ezekiel. The chief town is no doubt the Gabel of Pliny, and the Byblus of the Greeks. Indeed, the Septuagint has the latter name for 'Gebal' in the last cited text, as it has Βιβλίου for 'Giblites' here. It still exists as a small town under the name of Jebail, surrounded by a wall, parts of which seemed to Burckhardt to have been built in the time of the Crusades.

6. '*Lebanon.*'—The mountains of Lebanon form the root of the whole mountain system of Palestine. An extended view would perhaps trace them as ramifications southward from the great range of Taurus; but we must content ourselves with the more limited view which illustrates their immediate connection with Palestine. The two parallel ranges which the ancient classical geographers distinguished by the names of Libanus (for the western) and Anti-Libanus (for the eastern) are not distinguished in Scripture, but pass under the general name of Lebanon. The distinctive terms are however useful for the purposes of description and precise indication, and are therefore usually retained. At this day the natives distinguish Libanus by the name of the 'Western Mountain' (Jebel esh-Sharki), and Anti-Libanus by that of 'Eastern Mountain' (Jebel el-Gharbi); although Jebel Libnân (the same name in fact as Lebanon) occurs among the Arabs with special reference to the eastern range.

The two great ranges, which together form the Lebanon of Scripture, commence about the parallel of Tripoli (N. lat. 34° 28′), run in a general direction from north-east to south-west, through about one degree of latitude, and form, at their southern termination, the natural frontier of Palestine. These parallel ranges enclose between them a fertile and well-watered valley, averaging about fifteen miles in width, which is the Cœle-Syria (Hollow Syria) of the ancients, but is called by the present inhabitants, by way of pre-eminence, el-Bekaa, or 'the Valley,' which is watered through the greater portion of its length by the river Litany, the ancient Leontes.

Nearly opposite Damascus the Anti-Libanus separates into two ridges, which diverge somewhat, and enclose the fertile Wady et-Teim. The easternmost of these two ridges, Jebel esh-Sheikh, which is to be considered as the Hermon of Scripture, continues its south-west course, and is the proper prolongation of Anti-Libanus. From the base of the higher part of this ridge, a low broad spur, or mountainous tract, runs off towards the south, forming the high land which shuts in the basin and lake of el-Huleh on the east. This tract is called Jebel Heish, the higher portion of which terminates at Tel el-Faras. The other ridge of Anti-Libanus takes a more westerly direction. It is long, low, and level; and continues to border the lower part of the great valley of Bekaa, until it seems to unite with the higher bluffs and spurs of Lebanon, and thus entirely to close that valley. In fact, only a narrow gorge is here left between precipices, in some places of great height, through which the Litany finds its way down to the sea, north of Tyre. The chain of Lebanon itself, or at least its higher ridges, may be said to terminate at the point where it is thus broken through by the Litany. But a broad and lower mountainous tract continues towards the south, bordering the basin of the Huleh on the west. It rises to its greatest elevation about Safed (Jebel Safed); and at length ends



DISTANT VIEW OF LEBANON.

abruptly in the mountains of Nazareth, as the northern wall of the plain of Esdraelon. This high tract may very properly be regarded as a prolongation of Lebanon.

The mountains of Lebanon are of limestone rock, which is indeed the general constituent of the mountains of Syria. In Lebanon it has generally a whitish hue, and from the aspect which the range thus bears in the distance, in its cliffs and naked parts, the name of Lebanon (which signifies 'white') has been supposed to be derived; but others seek its origin in the snows which rest long upon the summits, and perpetually upon the highest of them.

Of the two ranges, that of Libanus is by far the highest. Its uppermost ridge is marked by a line, drawn at the distance of about two hours' journey from the summit, above which all is barren: but the slopes and valleys below this line afford pasturage, and are capable of cultivation, by reason of the numerous springs which are met with in all directions. Cultivation is, however, chiefly found on the seaward slopes, where numerous villages flourish, and every inch of ground is turned to account by the industrious natives, who, in the absence of natural levels, construct artificial terraces in order to prevent the earth from being swept away by the winter rains, and at the same time to retain the water requisite for the irrigation of the crop. When one looks upward from below, the vegetation on these terraces is not visible; so that the whole mountain appears as if composed only of immense rugged masses of naked whitish rock, traversed by deep wild ravines, running down precipitously to the plain. No one would suspect among these rocks the existence of a vast multitude of thrifty villages, and a numerous population of mountaineers, hardy, industrious, and brave. Here, amidst the crags of the rocks, are to be seen the remains of the renowned cedars; but a much larger proportion of firs, oaks, brambles, mulberry-trees, fig-trees, and vines.

Although the general elevation of Anti-Libanus is inferior to that of Libanus, the easternmost of the branches into which it divides towards its termination (Jebel esh-Sheikh) rises loftily, and overtops all the other summits of Lebanon. Our information respecting Anti-Libanus is less distinct than that concerning the opposite range. It appears, however, that it has fewer inhabitants, and is scarcely in any part cultivated; nor does it appear to be equally cultivable.



TERRACE CULTIVATION IN LEBANON.

None of the summits of Libanus or Anti-Libanus have been measured; but by comparing the accounts of different travellers as to the continuance of snow upon the higher summits, and adjusting them with reference to the point of perpetual congelation in that latitude, we may form a rough estimate, probably not far from the truth. According to this, the average height of the Libanus mountains, from the top of which the snow entirely disappears in summer, must be considerably below 11,000 feet, probably about 10,000 feet above the level of the sea. But the higher points, particularly the Sannin, which is the highest of all, must be above that limit, as the snow rests on them all the year. By the same rule the average height of the Anti-Libanus range is reckoned as not exceeding 9000 feet: but its highest point, in the Jebel esh-Sheik, or Mount Hermon, is considered to be somewhat more lofty than the Sannin, the highest point in Libanus.

In Scripture, Lebanon is very generally mentioned in connection with the cedar trees in which it abounded.

11. '*Gilead*.'—This district lay on the east of the Jordan, between Bashan on the north and the land of Moab on the south. In a general way it may be described as the territory lying between the rivers Jarmuk (Hieromax) and the Jabbok, although it may be that the denomination did not extend quite so far to the north as the former, and came somewhat more to the south than the latter of these rivers. This district is more mountainous, and more diversified by hill and dale than those by which it is bounded on the north and on the south. In the southern part the mountains are of considerable height. In the northern part this district is the least interesting; in the central and eastern parts it is the most picturesque; and the southern the most grand. But, although the northern part is a dull, uninteresting country, with little wood and less beauty, the soil is very rich, and amply repays the labour of the husbandman. On the southern border there is nearly an equal

want of wood, and the soil seems less productive; but a compensation is offered to the traveller in the striking character of the scenery which the mountains offer. Advancing from the north or north-west to the south or to the east, trees begin to appear, and soon thicken into clumps, and woods, and forests. The roads are beautiful, winding over hills, and through vales, or narrow rocky ravines, overhung with valonidi oak, which is the characteristic tree of this region, and which is the last to disappear in the least wooded parts. But there are many other fine trees, the names of which travellers do not specify. The beds of the streams and winter-torrents are everywhere full of the most superb oleanders. The grandest part of the country is the most mountainous—about Jebel Adjelûn. Corn-fields appear in favourable situations. The valonidi and prickly oaks, and the olive-tree, invest the lower summits, or appear tufted among the crags. After a long ascent these disappear, saving the prickly-oak; but the arbutus, the fir, and the ash succeed them; and a larger-leaved species of valonidi supplies the place of that which we have lost. Even the noble crags which form the summits of these mountains are almost hidden among beautiful trees. The fir-trees of the utmost heights are very noble. One of the finest and broadest valleys of Gilead is that near el-Hosn, which Lord Lindsay thus describes:—'A beautiful narrow glen ushered us into a broad valley, richly wooded to the summits of the hills with noble prickly-oaks, a few pine-trees towering over them. I never should have thought that the shrub which I had seen covering the hills at Hebron could have attained such size and beauty: yet the leaf of the largest tree is not larger than the shrubs. I saw an occasional *deyub* tree, or arbutus, but the prevailing trees were oaks, prickly and broad-leafed: it was forest scenery of the noblest character—next to that of Old England, with which none I ever saw can stand comparison.'

— '*all Bashan.*'—All Bashan must be regarded as including Argob, which is frequently mentioned along with it, and seems to have been its most fertile and pleasant district, but the exact limits of which are unascertained. Bashan is celebrated in Scripture chiefly for its oaks and for its cattle. The 'bulls of Bashan' was indeed a proverbial expression for cattle in their best and proudest condition. This, of course, implies the excellence of its pastures. We shall understand that Bashan embraced the northernmost portion of the trans-Jordanic country, from the spurs of Mount Hermon to the river Jarmûk, a few miles south of the Lake of Gennesareth; although, as intimated in the preceding note, there is reason to think that the district may have extended somewhat to the south of that river. We have already found more than one occasion to intimate that the whole country east of the Jordan is elevated far above the level of that river, insomuch that the high mountains which rise before one who approaches from the west, offer but slight descents into the eastern plains when their summits are reached. The chain of Jebel Heish comes down from the Great Hermon, through about twenty-five miles of the tract which is now under our notice. The higher road passes over this chain, near the middle part; while the lower road passes about seven miles south from its terminating eminence of Tel Faras. These hills are of very moderate elevation when we draw near them, although their positive height above the valley of the Jordan on the one hand, and above the plains of Jolan and Damascus on the other, makes them most conspicuous in the distance. The road has a gradual ascent to them in both directions. These hills are bordered by a stony district, which is about three miles broad, and in some directions more. The oaks, for which the country was so highly celebrated, make their appearance a few miles after we leave the valley of the Jordan. They are of the dwarf kind, and in this quarter their branches have, to a very great extent, been lopped off, and carried away for fuel. After passing the hills, the country becomes flatter and more plentifully wooded. The soil is richer, cultivable, and, to a considerable extent, cultivated. As we advance to the river Meghannye the trees increase, and the country becomes a forest; but beyond that river, we soon enter a stony plain, which continues to the fertile plain of Damascus. The river, or the border of this stony desert, probably formed the northern limit of Bashan, and, consequently, of the territory of Manasseh beyond Jordan. The general pasturage of this tract is very good, and wherever there are streams the soil is covered with the most luxuriant herbage and grass of the brightest green. The sites of the villages are marked by clumps of poplars and olive-trees. But in this region villages are few and far between; and, says Major Skinner, 'it is desolate to pass over so rich a country for many hours without seeing a habitation.' In the southern part of the country, which the mountains of Heish do not intersect, the plain is more even and open. It also appears to be less wooded—at least the presence of wood is less noticed, until near the southernmost border at the river Jarmûk. For eighteen or twenty miles east of the hills which bound the Lake of Gennesareth, the plain is wholly uncultivated, but is overgrown with a wild herb called *khob*, on which camels and oxen feed with pleasure—even in this circumstance agreeing with the ancient character of the country. The tract thus characterised must have included Argob. The soil is black or gray; but, at the distance eastward which we have indicated, the soil changes to the red colour of the earth of the Hauran plains; and, as if this soil were more cultivable, as it probably is, cultivation commences with this change. The neighbourhood of Tzeil, where, on the route, this change first appears, offers also the first traces of cultivation. Beyond this, the greater part of the plain is, in the season, covered with fine crops of wheat and barley; but in about fifteen miles more the plain becomes badly cultivated; and, finally, we enter upon the first stony and then rocky district, which bounds this district upon the north and east. See the accounts of this region in the respective Travels of Burckhardt, Buckingham, Irby and Mangles, Skinner, and Lord Lindsay.

12. '*Ashtaroth.*'—This, one of the capitals of Bashan, derived its name from the Syrian Venus, whose worship was very prevalent in Syria and the neighbouring regions. It is sometimes called Ashtaroth-Carnaim; the adjunct signifies 'the two-horned,' the goddess being sometimes represented, like the Egyptian Isis, horned, or with the horned moon. In time the 'Ashtaroth' was dropped, and it was called simply Carnaim and Carnion, as in the books of Maccabees (1 Macc. v. 26, 43, 44; 2 Macc. xii. 21, 26), and, in Jerome's time, Carnea. It was then a considerable town. The place is now called Mezareib, and is the seat of the first castle (built upwards of three centuries since) on the route of the great pilgrim caravan from Damascus to Mecca. The castle contains the storehouses of provisions for the caravan, upon the roofs of which are built sixteen or eighteen mud huts, for the peasants who cultivate the neighbouring grounds. There are no houses beyond the precincts of the castle. Near it, on the north and east, are a great number of springs, whose waters collect at a short distance into a large pond or lake, nearly half an hour in circumference, in the midst of which is an island. The water is excellent, and clear as crystal, abounding in fish. Near this lake there are many ruins of ancient buildings.

— '*Edrei.*'—This was the second chief city of Bashan; and here the decisive action was fought in which Og was slain. Eusebius and Jerome suppose it to be the same that was in their time called Adara, and was then a considerable city of what was then called Arabia, lying at the distance of four-and-twenty miles from Botsra. It was also called *Adraa*, and is said to have been on a branch of the Hieromax. It may perhaps be found, as Burckhardt conjectures, in the village called *Draa*, about five miles N.N.E. from Ashtaroth.

17. '*Heshbon,*' etc.—Most of the principal towns mentioned in this chapter have been already noticed under Num. xxi. and xxxii. Such of them as have not been considered will be noticed where they occur historically; for there are few but historical towns which seem to claim particular notice. The names of towns here given, as in-

cluded in the portion of each tribe, are however of the highest importance as materials for a map, which it would have been difficult to construct without them. We are at once enabled to determine, by reference to these lists, in what tribe most of the towns hereafter mentioned in Scripture were situated; and then our research is limited to ascertain in what part of a tribe's territory we are to seek that particular town which engages our attention. In ch. xii. we stated at once the necessary particulars concerning the ancient metropolitan cities of Palestine; but as it would be inconvenient to describe even the chief towns which occur in the following lists, we shall merely point out the principal of those in each tribe, and mention under what texts an account of them is to be sought.

The principal towns of Reuben were, *Ashdod-Pisgah*, of which we only know that it was situated near Mount Pisgah; *Bethabara* (see John i. 28); *Beth-peor*, or Baal-peor, where Balaam came to curse Israel, and in the valley over against which Moses delivered the summary of the law contained in Deuteronomy (Num. xxv. 3; Deut. iv. 46); *Bezer*, usually called 'Bezer in the wilderness,' or 'in the plain,' implying that it was in a desert part of the country, probably towards Arabia (it was a Levitical city, and one of the three cities of refuge on the east of Jordan); *Heshbon* (see Num. xxi. 26); *Jahaz*, a frontier town of the land of Moab, where the battle was fought between Sihon and the Hebrews (Num. xxi. 23), and which Reuben gave to the Levites (ch. xxi. 36); *Kedemoth*, near the Arnon, and giving name to the wilderness whence Moses sent his messengers to Sihon king of the Amorites (Deut. ii. 26)—it became a Levitical city; *Medeba* (see Num. xxi. 30); *Mephaath*, given to the Levites; *Sibmah* (see Num. xxxii. 3).

24. '*Gad.*'—The particular boundaries of this and other tribes will be much better indicated by a good map than by any amount of written description. The principal towns of this tribe were, *Beth-aran*, or *Beth-aram*, called in Num. xxxii. 17, together with *Beth-nimrah*, 'fenced cities and folds for sheep.'—Herod changed the name of the former to Livias, and as to the latter, see the note on the text just referred to; *Jazer* (see Num. xxxii. 3); *Mahanaim*, where the angels met Jacob (see Gen. xxxii. 2); *Penuel*, or Peniel (see Gen. xxxii. 30); *Rabbah*, or *Rabbath-Ammon*, the capital of the Ammonites, afterwards Philadelphia (see the notes on Jer. xlix. 2, and Ezek. xxv. 5); *Ramath-Mizpeh*, or Ramoth-Gilead (see 2 Kings ix. 1); *Succoth* (see Gen. xxxiii. 17).

29. '*Half tribe of Manasseh.*'—*Ashtaroth-Carnaim* and *Edrei*, noticed above, are the only two here mentioned out of the sixty cities which the half tribe on the east of Jordan possessed. The other cities, however, of principal importance, were, *Bethsaida*, not mentioned in the Old Testament, but frequently in the New (see John xii. 21); *Gadara*, where Christ cast forth the unclean spirit of the man who dwelt in the tombs (see Luke viii. 26); *Gerasa*, or Gergesa, the inhabitants of which besought Jesus to leave their district, after he had permitted the unclean spirits to enter the herd of swine; *Jabesh-Gilead*, connected with some important incidents in the history of Saul (see 1 Sam. xi. 2, and the note on Judg. xxi. 8).

CHAPTER XIV.

1 *The nine tribes and half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

AND these *are the countries* which the children of Israel inherited in the land of Canaan, [1]which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 [2]By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 [3]As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly [4]followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel [5]wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 [6]As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

[1] Num. 34. 17. [2] Num. 26. 55, and 33. 54. [3] Num. 35. 2. Chap. 21. 2. [4] Num. 14. 24. [5] Heb. *walked.* [6] Ecclus. 46. 9.

14 [7]Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And [8]the name of Hebron before *was* Kirjath-arba; *which* *Arba* *was* a great man among the Anakims. And the land had rest from war.

[7] Chap. 21. 12. 1 Macc. 2. 56.

[8] Chap. 15. 3.

Verse 5. '*They divided the land.*'—In the sixth year it seemed that, as compared with the allotment of territory to the two tribes and half beyond the Jordan, sufficient to provide for three tribes more on the same liberal scale had been subdued. To recognise that God was the sovereign proprietor of the soil, and had the entire right to its disposal, his decision was appealed to by a solemn lot, to determine the particular tribes to which this first distribution of territory in the Promised Land should be assigned. By this course all the jealousies were prevented which might have arisen had the distribution been made by Joshua himself, or by any other person or body of persons on their own responsibility. The lot assigned this portion of the land to Judah, Ephraim, and Manasseh. The distinct manner in which provision was thus made in the first instance for the very tribes which had received from Jacob the birthright and the double portion, while it served to intimate to other tribes that the lot had *not* been fortuitously determined, but had been guided by the Divine will, must also have contributed in no inconsiderable degree to give a further sanction to the superiority which the tribes of Judah and Ephraim had already begun to assume.

This first distribution of the lands is not usually in histories and commentaries distinguished from what was really the second and final distribution; but a careful comparison of the texts, particularly of the *eighteenth* chapter, will shew that this important distinction ought to be made, and that the final distribution to the seven remaining tribes did not take place till some years after that in which provision was made for the tribes of Judah and Ephraim, and half the tribe of Manasseh. [APPENDIX, No. 19.]

12. '*Then I shall be able to drive them out.*'—There is a difficulty here; because, in ch. xi. 21, it is expressly said that Joshua had already driven the Anakim out of Hebron. Some think that Caleb's claim of the district of Hebron was anterior to the conquest of the city by Joshua; others suppose that Joshua indeed took the city, but that the Anakim retained the adjacent hills, from which Caleb now proposed to expel them; and this is judged to be the more probable, as it appears that Caleb did not become the proprietor of the city, which was given to the priests, but that he did possess the district in which Hebron stood. Lastly, another, and perhaps the best interpretation, supposes that the Anakim had recovered Hebron while Joshua had been engaged in the northern parts of the country, and that now Caleb contemplates to take it again from them. We know that some towns which Joshua took were retaken by the former inhabitants, and that others which he destroyed had been rebuilt; and the same certainly may have happened in the case of Hebron.

CHAPTER XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel, for his valour, hath Achsah, Caleb's daughter, to wife.* 18 *She obtaineth a blessing of her father.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was the lot of the tribe of the children of Judah by their families; [1]*even* to the border of Edom the [2]wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the [3]bay that looketh southward:

3 And it went out to the south side to [4]Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at [5]En-rogel:

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim:

[1] Num. 34. 3. [2] Num. 33. 36. [3] Heb. *tongue.* [4] Or, *the going up to Acrabbim.* [5] 1 Kings 1. 9.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [6]the city of Arba[7] the father of Anak, which *city is* Hebron.

14 And Caleb drove thence [8]the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field; and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, [9]and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdalgad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that *lay* [10]near Ashdod, with their villages:

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof:*

48 And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And [11]Janum, and Beth-tappuah, Aphekah,

54 And Humtah, and [12]Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

[6] Chap. 14. 15. [7] Or, *Kirjath-arba.* [8] Judges 1. 10. [9] Or, *or.* [10] Heb. *by the place of.* [11] Or, *Janus.* [12] Chap. 14. 15.

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of salt, and En-gedi; six cities with their villages.

63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Verse 1. '*This then was the lot of the tribe of Judah.*'—The lands on the east of Jordan were not distributed by lot, but were given by Moses to the tribes which had applied for them. We now enter upon the division by lot. There were two divisions, the first of which provided for the tribes of Judah, Ephraim, and half of Manasseh; and it is a remarkable confirmation of the prophetic blessing pronounced by Jacob at his death, that the lot secured the earliest and amplest provision for the descendants of the two sons to whom he assigned the preference. How the lot was taken at the first division we do not know; but it was probably the same in principle, as in the mode followed with respect to the remaining seven tribes. (See ch. xviii.) We may therefore conclude, that when this first conquered portion of the land had been surveyed, and found sufficient to furnish three cantons, all the tribes cast lots for them, and they fell to Judah, Ephraim, and the half tribe of Manasseh. The difference was, that at the first division the question was not only what lot should be had, but whether any should at present be obtained by a particular tribe; at the second division, the former question only was to be determined, there being then as many lots as there were tribes unprovided for. It will be observed that the southern border of Judah coincides with that of the land generally, this being the southernmost tribe. See the note on Num. xxxiv.

6. '*The stone of Bohan the son of Reuben.*'—The stone was probably set up either as a sepulchral monument, like 'the pillar of Rachel's grave' (Gen. xxxv. 20), or else to commemorate some exploit of Bohan, who was doubtless one of the Reubenites that came over Jordan to assist in the conquest of the country.

16. '*To him will I give Achsah my daughter to wife.*'—The father having in the East the absolute disposal of his daughter, such offers as this of Caleb, have at all times been usual as encouragements to enterprise. So Saul promised his daughter in marriage to him that should slay Goliath (1 Sam. xvii. 25). Nor was the practice confined to the East; as we find examples of it in classical antiquity, and, subsequently, in the ages of chivalry. The father who makes such an offer is of course understood to dispense with the usual payments which a father expects from the bridegroom; and not only so, but sometimes grants a dowry with the bride. This Caleb seems to have done; but whether as part of his original proposal, or an additional favour to his nephew Othniel, does not appear.

18. '*She moved him to ask of her father a field.*'—It seems that Othniel was conducting Achsah to his own home from her father's house; when, this being perhaps the first time she had been able to speak to him, she advised him, or else desired him to allow her (for the clause is differently understood) to ask Caleb to bestow on them springs of water, without which the dry lands he had already given would want much of their value. The request is an interesting indication of the supreme importance of water in Oriental regions.

— '*She lighted off her ass.*'—According to some interpretations, she did this from finding Othniel reluctant to trouble Caleb on the subject; while others suppose she merely asked from him permission for herself to act, and, having obtained it, proceeded accordingly. The whole of this remarkable passage is attended with many verbal difficulties, though the general sense is sufficiently clear. The Septuagint says that Caleb's daughter cried from off the ass; and the Vulgate merely renders that she sighed as she sat upon the ass. But having to ask a favour of her father, she undoubtedly lighted off the beast on which she rode, for this, according to ancient Oriental usage, was a proper and becoming way of manifesting the respect she owed her father.

20. '*This is the inheritance of the tribe of... Judah.*'—There are some remarks on the character of this inheritance in the note to Gen. xlix. 8. Its limits are well defined in the early part of this chapter; and it will be observed that its territory was much larger than that which belonged to any other tribe; the more so, when we consider that many other tribes, which seem among the largest, did not acquire possession of so much of their assigned territory as Judah did. The lands of Judah were indeed so disproportionately extensive, that at the second division of the land, cantons for two other tribes were taken from it. These cantons fell to the lot of Simeon and Dan.

21. '*The uttermost cities of the tribe of.....Judah.*'—The 'uttermost' means in the southernmost portion of Judah, towards the open desert. The list of these extends to the end of *v.* 32. From thence to the end of *v.* 47, is a list of the towns 'in the valley;' that is, in the lowlands on the west, between the central mountains and the sea. Jerome says that this part was even in his time called the valley. Verse 48 begins the lists of towns 'in the mountains,' that is, in the hilly country which composes the eastern half of Judah, comprehending the central range, and the mountains from thence eastward to the Dead Sea; and *vv.* 61 and 62 reckon up the towns 'in the wilderness,' that is, on the south border of the country, towards the land of Edom and desert of Suez. This long list of towns includes many which we have already noticed, and others which never belonged to Judah as a tribe, but continued to be retained by the Philistines. All of them that are of any importance, or of which anything is known, are in this work noticed in connection with the principal circumstances in which their names occur. The places are shewn by the Index. Several of them have been noticed in ch. xii.

32. '*All the cities are twenty and nine, with their villages.*'—Yet the text itself enumerates thirty-six. This apparent contradiction has been variously obviated. Many Jewish and Christian commentators think that nine towns, afterwards given to Simeon, are on that account omitted in the summing up, although included in the enumeration. Others suppose that the verse before us means to say that twenty-nine of the places included in the enumeration were cities, and the remainder only villages. Lastly, some think the text corrupted, and that we are here to read 'thirty-six,' instead of 'twenty-nine,' following the Syriac version, which has preserved a considerable number of true readings, where the Hebrew manuscripts seem to have been afterwards corrupted.

63. '*The Jebusites dwell with the children of Judah at Jerusalem unto this day.*'—We have already intimated that it is evident, by a comparison of this verse with 2 Sam. v. 6, 7, that even if Joshua himself were not directly the author of this book, it was certainly written in its present form before the time when David drove the Jebusites from the stronghold of Sion. There is an apparent difficulty in this verse, arising from our finding Jerusalem here placed

in the tribe of Judah, when, in ch. xviii. 28, it is assigned to Benjamin. The fact seems to be, that the boundary line between the two tribes was drawn through the valley which separated Mount Sion, on which stood the fortress of the Jebusites, from Mount Acra, on which the lower city stood, and from Mount Moriah, on which the Temple of Solomon was in aftertimes erected. This boundary line would give Mount Sion to the tribe of Judah, and Mounts Acra and Moriah to Benjamin. It would seem that originally all the hills which the different parts of the city eventually covered were called Moriah (Gen. xxii. 2, 4), although ultimately the denomination came to be restricted to the mountain of the Temple.

CHAPTER XVI.

1 *The general borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of Joseph [1]fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to [2]Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

1 Heb. *went forth.*

2 Judges i. 26.

Verse 3. '*Goeth down westward.*'—That is, we suppose, goes down the western declivity of the central mountains towards the sea; for it is evident enough that the four first verses describe the line, from the Jordan to the sea, which formed the southern boundary of the house of Joseph, as a whole. Then comes a particular description of the boundaries of each of the tribes; and, first, of Ephraim.

5. '*The border of their inheritance on the east side was Ataroth-addar.*'—The real obscurities of this very difficult chapter have been greatly increased by the indistinctness of translation which characterizes the chorographical chapters of our version, and which was a necessary consequence of the extremely limited acquaintance with the face of the country, which was possessed when that version was made. On this we have remarked, in a note to Num. xxxiv. 2. The version of the present text would convey the idea that the eastern boundary is described; whereas, in fact, it seems clearly to be the western. The southern boundary line is extended beyond Ataroth-addar, and includes the unconquered country even to the sea, in the preceding general definition: but now, in describing the territory of Ephraim more restrictedly, with a view to what was actually possessed, Ataroth-addar, which seems to have been the westernmost town actually possessed by the Ephraimites on their southern border, is taken as the point whence to draw northward the *western* boundary line. Accordingly, the clause which now engages our attention may be rendered—'The boundary of their inheritance went on the east side of Ataroth-addar to upper Beth-horon.' This is the only explanation which can render intelligible the details of this very difficult chapter; but it must be confessed that the boundaries of Ephraim and Manasseh have, from local changes, become more unintelligible to us than those of almost any other tribes. One thing seems certain, that from Ataroth-addar to Beth-horon the upper, and thence to Michmethah, describes the *breadth* of Ephraim's lot, from north to south, in its eastern part; then the northern boundary is described (*vv.* 6 and 7) from Michmethah eastward to the Jordan. Verse 8 seems a retrospect of the northern boundary backward from east to west, to describe the larger nominal boundary from Jordan to the Sea. The eastern boundary, being formed by the Jordan, is not here particularly described.

There is no list of towns in this account of Ephraim's lot. Those which are incidentally mentioned in the definition of boundaries are either of no historical consequence, or have been already noticed under ch. xii. Besides these, Ephraim contained the towns of Shechem and Shiloh, and ultimately Samaria, the capital of the kingdom of Israel, was founded within its limits.

CHAPTER XVII.

1 *The lot of Manasseh.* 7 *His coast.* 12 *The Canaanites not driven out.* 14 *The children of Joseph obtain another lot.*

THERE was also a lot for the tribe of Manasseh; for he *was* the [1]firstborn of Joseph; *to wit*, for [2]Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a lot* for [3]the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But [4]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the [5]river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the [6]giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only:*

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

[1] Gen. 41. 51, and 46. 20. [2] Gen. 50. 23. Num. 32. 39. [3] Num. 26. 29. [4] Num. 26. 33, and 27. 1, and 36. 2.
[5] Or, *brook of reeds.* [6] Or, *Rephaim.*

Verse 1. '*Machir the firstborn of Manasseh, the father of Gilead.... had Gilead and Bashan.*'—This must doubtless be understood of the descendants of Machir, not of himself personally; for he was old enough to have a son before the death of his grandfather Joseph (Gen. l. 23), which took place 190 years before the first division of the lands in Canaan. For the same reason, it is not likely that even Gilead was alive at this time, he being born at least 190 years before the present date.

— '*he was a man of war.*'—Expositors differ whether to understand this of Machir himself, or as describing the warlike character of his descendants. If it applies to Machir, it would seem that he must have acquired this distinction in Egypt: perhaps in the Egyptian army, before that 'other king' arose 'that knew not Joseph;' or else, in the sanguinary conflicts in which the Israelites were sometimes engaged, on their own account, during their sojourn in Goshen. See 1 Chron. vii. 21, and the note there.

4. '*He gave them an inheritance among the brethren of their father.*'—See Num. xxvii. 7. This has been variously understood. The Talmud says that the daughters of Zelophehad had four out of ten shares—in the right of their grandfather Hepher, their father Zelophehad, and their father's brother, who is alleged to have died in the wilderness without children. The truth rather seems to be, that there was a portion for each of the six leading families; but Zelophehad having no sons, his portion was divided among his five daughters.

12. '*The children of Manasseh could not drive out the inhabitants of those cities.*'—We suppose this means that they felt that they could not do so on their own resources, and they allowed this consciousness to discourage them from making the attempt; forgetful that God had promised to exert his omnipotence, to put them in possession of the land he had given to their fathers. If they could not drive out the inhabitants, it must be because God did not assist them; and if he did not assist them, it was because they tacitly declined his assistance. The great 'captain of the Lord's host' was not bound to lead and fight for those who did not seek his counsel, and who chose to act independently of his supreme authority and direction. The fact seems to be, that except when Joshua, who knew his duty, led them in person, they did not seek the Divine aid, and were therefore left to their own resources, unless when extraordinary occasions led them to implore that help which they habitually neglected. This accounts for the fact, that many of the tribes left so much territory unconquered. See further on Judg. ii. 21.

14. '*Why hast thou given me but one lot and one portion to inherit?*'—The conduct of Joshua in the ensuing transaction will be the better understood, when it is recollected that he was himself an Ephraimite; and that, therefore, the tribes of Joseph seem to have flattered themselves that, in virtue of their relationship, they might hope for some special mark of his favour. They were much mistaken in his character; and got nothing from him but good advice. It seems, that being 'a great people,' they found that the hills in their lot were insufficient. The plain they could not possess on account of the iron chariots of the enemy; and the hills to which they were confined were much occupied with woods, which seem to have afforded retreats to the old inhabitants. Joshua's answer is plain and forcible. He retorts their argument. He had no wish that they should be confined within their present limits. But if they were so great a people as they said, what hindered them, relying upon the Lord's assistance, from clearing the wood country, and from expelling the Canaanites from the plains, even though they had iron chariots and though they were strong?

CHAPTER XVIII.

1 *The tabernacle is set up at Shiloh.* 9 *The remainder of the land is described, and divided into seven parts.* 10 *Joshua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts; Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward,

from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to [1]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against [2]Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north [3]bay of the salt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

[1] Chap. 15. 6. [2] Or, *the plain*. [3] Heb. *tongue*.

Verse 1. '*Shiloh*.'—The camp, with the tabernacle, had remained a long time in Gilgal; and now Joshua, doubtless according to a Divine intimation, determines to remove both to a more central situation at Shiloh. This place was in the tribe of Ephraim, about twenty-five miles north of Jerusalem. The ark remained here about 300 years, that is, till it was taken by the Philistines (1 Sam. iv. 3). From some expressions in Jeremiah (vii. 14 and xxvi. 6, 9), it would appear that the town had at some period been desolated, as a punishment for its iniquity and disobedience. Jerome says that in his time there were scarcely any ruins of Shiloh to be seen: a demolished altar only continued to be shewn.

2. '*There remained seven tribes which had not yet received their inheritance*.'—Compare the note on xiv. 5. It would seem that since the first distribution of lands the unprovided tribes had been engaged in a kind of desultory warfare with the unconquered states; but that the first vigour of this warfare had considerably relaxed is manifest from the reproach of Joshua in *v.* 3. It seems now to have occurred that if the remaining lands were distributed by proper allotment to those tribes, without regard to their being conquered or unconquered, its own interest would induce each tribe to exert itself to gain possession of the territory which fell to it. It seemed that enough had been done by the nation at large, and that the rest might be left to the particular tribes which were to receive the benefit. It had also become desirable that the large draft of 40,000 men from the tribes beyond the Jordan, who had hitherto taken part in all the enterprizes of their western brethren, should now be allowed to return to their own homes.

3. '*How long are ye slack to go to possess the land?*'—From this reproof of the dilatoriness of the seven tribes, compared with the duration assigned to 'a long time,' in xi. 18, Dr. Hales thinks we are to date this second division six years after that to which the preceding chapters refer. This agrees with the Jewish accounts, which usually assign six or seven years for the conquest of the land, and an equal period till it was finally divided, making twelve or fourteen years altogether.

5. '*They shall divide it into seven parts*.'—Some inconvenience had arisen on the former occasion from proportioning the parts without having surveyed the whole. It had already appeared that the portion of Ephraim was not sufficient for its wants (xvii. 17, 18). This fact alone suffices to evince the perfect impartiality of the distribution, and that it really was, as it professed to be, left entirely to the Lord: for Ephraim was Joshua's own tribe, and therefore the one which he might have been, of himself, the most inclined to favour. However, as we have just seen, when the Ephraimites complained, they were permitted to subdue for their own use as much more neighbouring territory as they wanted, before the distribution to the other tribes took place. On the other hand, it appeared that the tribe of Judah had received at the first distribution considerably more territory than it needed or could occupy; in consequence of which, when the actual extent of the whole country to be portioned out came to be better known, two of the smaller tribes, Simeon and Dan, received their shares out of the territory which had been at first assigned to Judah.

9. '*Described it by cities into seven parts in a book*.'—The attentive reader of the previous portion of Scripture will feel no surprise to meet thus early with a regular survey of the land, the particulars being written down, and probably described in maps, and the whole territory being fairly divided into seven provinces. An undertaking of so much difficulty and importance, and of a character so perfectly scientific, affords an interesting point of attention. It renders it certain that there existed, even at this time, some degree of mathematical science. This may have been acquired in Egypt; the people of which country prided themselves upon being the authors of geometrical science, which, they say, originated in the peculiar circumstances of their territory. (See the note on Num. xix. 14.) Be-

side the frequent remeasurement of private boundaries, which the annual inundations of the Nile rendered necessary, the country at large was divided into nomes or provinces, and these into lesser districts. Even the book of Genesis bears witness to this division of Egypt into provinces. When Joseph became Pharaoh's prime-minister, he is represented as visiting the different provinces of the empire, in order to acquaint himself with their condition, and to take the measures necessary against the seven years of threatened famine. The Hebrews had therefore only to apply to their new country the rules of surveying and principles of division with which they had become acquainted in Egypt. No doubt the surveyors made maps of the described country. The idea of a map is exceedingly simple. Maps were in use among not only the Mexicans, but the North American Indians: and, in his last expedition, Sir John Ross found that the Esquimaux readily seized the idea of the object and uses of mapped plans; and for his information they readily traced on paper rude maps, exhibiting the outlines of the coasts with which they were acquainted. We have said that the reader ought to be quite prepared for that knowledge of the processes of geographical description which this chapter exhibits. At the very beginning of the Bible (Gen. ii.) we have a most complete and excellent example of geographical description, in the account which is given of the terrestrial paradise. Goguet thus refers to it: 'When we examine with attention the manner in which Moses speaks of the abode of the first man, we cannot fail to recognise all the traits which characterize an exact geographical description. He says that the garden was situated in the land of Eden, towards the east; that out of Eden there went forth a river which divided itself into four branches. He describes the course of each of these streams, and names the countries which they watered: and not only this, but he enumerates the more conspicuous and characterizing productions which each of these countries offered to notice. He even specifies them in a particular manner: he not only tells us that the land of Havilah produces gold, but adds that the gold of that land was good: "there also," continues he, "are found the bdellium and the onyx-stone." Such details render it sufficiently evident that, long before the time of Moses, the science of geography must have made some considerable progress.' *Origine des Lois*, i. 202. This writer derives the same conclusion from the geographical notices which are found in the accounts given by Moses of the journeys of the patriarchs. He observes, that the details concerning the names and situations of the towns to which the patriarchs came, and the countries which they traversed, are given with much precision; and that such exactness in the topography of so many different countries, necessarily intimates that care had been taken in the most early times to make observations upon distances, bearings, and the situation and character of the different countries which were then known. See also Jahn's *Archæologia Biblica*, sect. 104.

21. '*The cities of the tribe of....Benjamin.*'—All the principal towns in this list are noticed in their historical places. See the Index.

CHAPTER XIX.

1 *The lot of Simeon*, 10 *of Zebulun*, 17 *of Issachar*, 24 *of Asher*, 32 *of Naphtali*, 40 *of Dan*. 49 *The children of Israel give an inheritance to Joshua.*

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beersheba, Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-[1]methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

[1] Or, *which is drawn.*

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;
22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.
23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.
24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.
25 And their border was Helkath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;
27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,
28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;
29 And *then* the coast turneth to Ramah, and to the strong city [2]Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:
30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.
31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.
32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.
33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:
34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.
35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,
36 And Adamah, and Ramah, and Hazor,
37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.
39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.
40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Ajalon, and Jethlah,
43 And Elon, and Thimnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalath,
45 And Jehud, and Bene-berak, and Gath-rimmon,
46 And Me-jarkon, and Rakkon, with the border [3]before [4]Japho.
47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, [5]Dan, after the name of Dan their father.
48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.
49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:
50 According to the word of the LORD they gave him the city which he asked, *even* [6]Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.
51 [7]These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

[2] Heb. *Tsor*. [3] Or, *over against*. [4] Or, *Joppa*, Acts 9. 36. [5] Judges 18. 29. [6] Chap. 24. 30. [7] Num. 34. 17.

Verse 1. '*The tribe ... of Simeon ... their inheritance was within the inheritance of the children of Judah.*'—Jacob at his death had predicted that Simeon and Levi should be dispersed in Israel, for their cruelty to the Shechemites; and we seem to see this fulfilled in the distribution of the land. Both the brothers had their allowance from out of that which belonged to the other tribes. Levi had cities out of every tribe, and Simeon had his inheritance out of the single tribe of Judah. The original surveyors would seem to have made the portion of Judah so disproportionately large, that this tribe probably felt it inconvenient to have so much territory to defend, and readily agreed to allow a portion for another tribe to be deducted; or rather, perhaps, we should say, for two other tribes; for although Dan's lot is not expressly said, like that of Simeon, to have been subtracted from that of

Judah, it is evident that at least the greater part of it was so, as most of the towns mentioned as being in Dan's lot (*v.* 48) have previously been mentioned as originally belonging to Judah. The boundaries of Simeon's lot are not specified, being included within those of Judah; we do not therefore exactly know the extent and limits of this portion. The maps vary considerably in this respect, as every new map-maker can here make a display of originality with safety. They generally agree in placing the lot of Simeon between that of Judah, as restricted, on the east, and the Philistines on the west, based on a part of the southern boundary line of Judah. We observe, from a comparison of different maps, that of late years there has been a disposition to put the lot of Simeon more entirely to the west of Judah, and to contract the extent of the southern frontier which some of the older maps assign. We think this is decidedly wrong: for we know no authority for placing it exclusively or principally on the west, whereas we have the best authority for spreading it as far as possible along the southern frontier. All the towns mentioned here as given to Simeon, are in ch. xv. enumerated among the cities of Judah, and are, without exception, placed in that part of the list which refers to 'the uttermost cities of the tribe of the children of Judah, towards the coast of Edom southward.' With this Josephus concurs, saying that Simeon took by lot that part of Idumea which lay nearest to Egypt and Arabia. Yet, notwithstanding this, we have seen maps which exclude Simeon altogether from any share of the southern border, pinning it up between Dan on the north, Judah on the east *and south*, and the Philistines on the west.

10. '*Zebulun.*'—The boundaries of this tribe, as here stated, have become by time so unintelligible, that it is impossible to lay them down with certainty. It is perhaps enough to know that it lay to the north, and, as some think, partly also to the west, of Issachar; and that it extended from the shores of the lake of Chinneroth towards the Mediterranean. The great anxiety has been how to provide Zebulun with a sea-coast, according to the supposed meaning of the prophetic blessing delivered by Moses before his death (Deut. xxxiii. 19; and see the note there); but the best endeavours for this purpose have only succeeded in making the tribe push out a piece of its west end to the sea, somewhere about the river Kishon. We are inclined to think that if the explanation given in the note just referred to, with respect to 'the abundance of the sea,' promised to Zebulun, be not correct, the expression may refer to the sea of Chinneroth, a considerable part of the western coast of which this tribe did unquestionably possess.

15. '*Twelve cities with their villages.*'—These, certainly, were not all the towns of Zebulun, which tribe, at the last census, exceeded all the tribes, except three, in population. These towns seem to be merely such as occurred near the boundaries which separated this from other tribes, and which, with their districts and intermediate villages, completed the boundary chain. There must have been other towns in the interior. Thus we see, in chap. xxi. 34, 35, Zebulun gives four cities to the Levites, two of which (Kartah and Dimnah) are not to be found in the present list. Of the cities named in this list none are of historical importance, and as they will not recur prominently they may be noticed here.—*Jokneam* (*v.* 11), mentioned in ch. xii. as one of the royal cities, under the name of 'Jokneam of Carmel;' the possession of which must certainly have approximated the western frontier of Zebulun to the sea. But we are to remember that the boundaries in general sometimes include much unconquered country. The Hebrews do, however, seem to have possessed the coast from Joppa to Carmel; but not any south of the former point, or north of the latter. The coast south of Joppa was retained by the Philistines, and that north of Carmel by the Phœnicians. *Chisloth-tabor* (*v.* 12). This must have been a town near Mount Tabor, on which our Lord is supposed to have been transfigured: this tribe also possessed Nazareth, where he was brought up, and the shores of the sea of Tiberias, where many of his miracles were performed. *Gittah-hepher* (*v.* 13), which was the birth-place of the prophet Jonah (2 Kings xiv. 25), whose grave continued to be shewn there in the time of Jerome, when the place existed as a small village. *Shimron* (*v.* 15) is one of the royal cities mentioned in ch. xii. *Idalah* is conjectured by Bochart to have been so called from the worship of Venus, *Idalia* being one of her names. *Bethlehem* must not be confounded with the birth-place of our Saviour, which was another place of the same name in the tribe of Judah, and which is called 'Bethlehem-judah,' to distinguish it from this Bethlehem in Zebulun.

17. '*Issachar.*'—The principal towns in the ensuing list are Jezreel and Shunem; and they are noticed elsewhere (see Index).

21. '*Remeth.*'—Issachar gave a town called *Ramoth* to the Levites (1 Chron. vi. 73), which is probably the same as the *Jarmuth* of ch. xxi. 29, and both are identical with the present town. But, if so, it must be distinguished from the Jarmuth of Judah (ch. x. 3; xv. 35, 54), which seems to be the same described by Jerome as being in his day a village, that went by the name of Jermuchs, ten miles from Eleutheropolis, on the road to Jerusalem, and which Dr. Robinson supposes he has discovered under the modern name of Yarmuk (*Bib. Researches*, ii. 344).

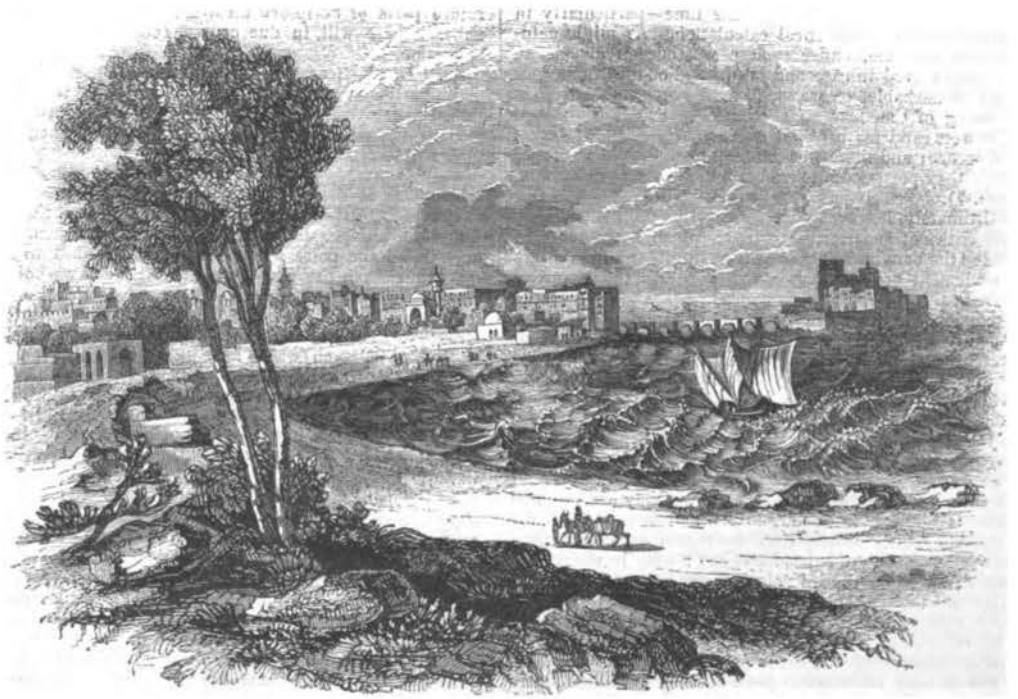
22. '*Tabor.*'—This was a town near the base of the mountain, but not Mount Tabor itself, which was in the tribe of Zebulun, although Mount Tabor did indeed extend its base to the northern frontier of Issachar, and therefore might be said *to reach* unto Tabor.

24. '*Asher.*'—Michaelis is decidedly of opinion, that the passage at which we have now arrived does not give to the tribe of Asher the strip of land along the coast, which was then, and for many ages after, possessed by the Phœnicians. Some considerations on this subject may be found in the note to Num. xxxiv. 6; and for something further we refer to Judg. i. 31. We now confine ourselves to the single point before us, and as the text certainly will allow the interpretation which Michaelis gives, and as, if true, it obviates some of the difficulties which we have mentioned in the note to Num. xxxiv., we give it in his own words. After having argued, from the silence of Moses, against the inclusion of the Sidonians among the devoted nations, he proceeds to contend that the present passage is altogether in favour of the view he has taken. He says: 'The passage in ch. xix. 24-31, describes the portion of the tribe of Asher which lay nearest to Phœnicia. This portion, in the first place, touches the sea near Mount Carmel and the river Belus: its boundary line runs thence landward, a great way to the north; and then turns back again southward, past Sidon and Tyre, but without reaching the sea in this quarter. Sidon is mentioned indeed in *v.* 28, but in *v.* 29 is not included among the cities assigned to this tribe; for it is only near Ecdippa (Achzib) that it comes to touch the coast again; so that the small tract of coast north from Ecdippa, which we call Phœnicia, remained to the Canaanites. .... This passage is the more decisive, as it speaks not of territories actually conquered, but pointed out for conquest, and to be divided by lot. It cannot therefore be said to be the fault of the Asherites that they did not conquer the sea-coast.' According to this view, Asher was intended only to have the coast from Carmel to Achzib—that is, little more than the entire coast of the Bay of Acre; as from Achzib northward, the western boundary line of the tribe is drawn *behind* or *within* the Sidonian territory. A careful consideration of the text may render this view not improbable. But there are two very serious objections to it: the first is, that in Josh. xix. 28, the boundary of Asher is said to reach 'unto the great city Sidon.' The answer to this is, that although it *reached to* the city (or perhaps only to its territory), it did not include it; for else the boundary would here reach unto the sea, and *that*, according to *v.* 29, it only does first at Achzib: besides, Sidon must not be reckoned among the cities allotted to Asher, else their number will amount to twenty-three instead of twenty-two, which is the number given in *v.* 30.

The other objection is, that in Josh. xix. 29, the city of Tyre is mentioned among the boundaries of the tribe of Asher. But this cannot have been the case; for Tyre was not then in being as a city, having, according to Josephus (*Antiq.* viii. 3, 1), been first built but 240 years before Solomon's Temple; and his account is the more to be depended upon because he has generally taken the history of the Tyrians from writers of their own, now no longer extant. Tyre was then only a castle or tower, near the haven; although, seemingly, a city lay more inland, and this, *the city near the stronghold of Tyre*, as the original will admit of being translated. It is clear, at least, that to this tribe the historian does not give what he calls the stronghold of Tyre, but a different city. The strongest of all objections to this view is, however, to be found in Judg. i. 31, where the Sidonians are mentioned among those whom the Asherites did not expel (see the note on that text).

28. '*Great Zidon.*'—The country of the Phœnicians, in which, at this early period, flourished a town thus emphatically distinguished, was of very limited dimensions even at the time when the nation arrived at its highest condition of splendour and power. It comprehended that part of the Syrian coast which extends from Tyre northward to Aradus. This strip of land reached to about fifty leagues from north to south; but its utmost breadth did not exceed eight or ten leagues. The coast abounded in bays and harbours, and its breadth was traversed by mountains, branching from Libanus, several of which advanced their promontories into the sea. The summits of these mountains were covered with forests, which afforded to the Phœnicians the most valuable timber for the construction of their ships and habitations. This explains how it happens that the first time this people is brought personally under our notice in the Bible is in the character of persons skilled in the hewing and transport of wood; including, no doubt, much ability in the preparation and application to various uses (1 Kings v.). The waves breaking violently against the steep cliffs, seem to have detached several capes from the *terra firma*, forming islands, which the Phœnicians were not tardy in covering with numerous colonies and flourishing towns. In this tract of country the great city of Sidon was founded. If it owed its foundation to Sidon, the eldest son of Canaan, whose name it seems to bear, it must have been one of the most ancient cities in the world. This is the common opinion, supported by the authority of Josephus. The town was, at any rate, very ancient; it must have existed long before the time of Joshua, for it is here called Great —and a city must have time to acquire greatness. Some indeed have taken occasion, from the expression 'Great Zidon,' to conclude that there were two Sidons—one much more considerable than the other; but no geographer or historian takes notice of any Sidon but this 'Great Zidon.' The greatness of Sidon was the result of its skill in manufactures, and of its attention to commerce. The skill of the Sidonians in felling timber, and in applying it to use, has been already mentioned. They built ships. If they were not the first ship-builders and navigators of the world, they were undoubtedly the first who ventured beyond their own coasts, and the first that established anything that can be called a maritime commerce. The Sidonians are said to have been the first manufacturers of glass (see the note on Deut. xxxiii. 19). Homer mentions them frequently, and always as excelling in many ingenious and useful arts, giving them the title of πολυδαιδαλοι; and, accordingly, all superior articles of dress, all good workmanship in making vessels for use, and all ingeniously contrived trinkets and toys, are ascribed by him to the skill and industry of the Sidonians. Thus, the queen of Troy, intending to offer a mantle to Pallas, went to her chamber, where,—

'Stored she kept
Her mantles of all hues, accomplish'd works
Of fair Sidonians, wafted o'er the deep
By godlike Paris, when the galleys brought
The high-born Helen to the shores of Troy.
From these the widest and of brightest dyes
She chose for Pallas; radiant as a star
It glitter'd, and was lowest placed of all.'



SIDON.—FROM CASSAS.

Achilles, at the funeral games for Patroclus, proposes, as the prize for the best runner,

'A silver goblet, of six measures; earth
Own'd not its like for elegance of form.
Skilful Sidonian artists had around
Embellish'd it; and o'er the sable deep,
Phœnician merchants into Lemnos' port
Had borne it, and the boon to Thaos giv'n.'

When Telemachus expressed strong admiration of the wealth and splendour, in gold and silver, ivory and brass, which the palace of Menelaus exhibited, the latter accounts for it by observing that his treasures had been collected in his perilous wanderings, during which he had visited the shores of Cyprus, *Phœnicia*, *Sidon*, and Egypt. Lastly, in another place (*Odyss.* xv.), a story occurs, replete with indications of the character and pursuits of the Sidonians. At the island of Syra,—

'It chanced that from Phœnicia, famed for skill
In arts marine, a vessel thither came,
By sharpers mann'd, and laden deep with toys.'

The sailors meet on the beach a woman belonging to the family of the chief of the island. She was—

'A fair Phœnician, tall, full-sized, and skill'd
In works of elegance.'

And on being interrogated, she tells her countrymen,—

'I am of Sidon, famous for her wealth,
By dyeing earn'd.'

In pursuance of a plot laid between them, one of the men went to the palace, as if to dispose of Sidonian wares:—

'An artist, such he seem'd, for sale produced
Beads of bright amber riveted in gold.'

These indications concerning a people situated so near to the Hebrews, and, in the end, so closely connected with them, are in no small degree interesting. The superiority in manufactures and commerce does not, however, form the only distinction of the Sidonians, for they were also great adepts in the sciences of their time—particularly in astronomy and arithmetical calculation. As might naturally be expected, under such prosperous circumstances, the people lived in ease and luxury. For this they were early remarkable, as we see from a comparison used in speaking of the town of Laish: 'The people who dwelt in it were careless; *after the manner of the Sidonians*, quiet and secure; and there was nothing to molest them in the land: they possessed also riches without restraint' (Judg. xviii. 7).

Ultimately, however, Sidon was eclipsed, in all its characteristics of superiority, by Tyre, which is called in the Bible 'the daughter of Sidon,' it having been in its origin a settlement of the Sidonians. Whether the historical Tyre at this time existed, is a question that occasions some discussion. The text of *v.* 29 is certainly by no means conclusive on this subject, into which we shall not at present enter further than to observe that if the old continental Tyre of history did at this time exist, it was evidently in its infant state, in which it could not be mentioned in comparison with that 'great Sidon,' which it was in the end destined to overshade. In support of the negative, much stress has been laid upon the silence of Homer, who so frequently mentions Sidon, but never Tyre. As we have just been quoting Homer, we may observe that there is nothing in this argument to rescue it from the suspicion which usually rests on arguments drawn from mere silence. Tyre existed and had a king in the time of David, and in the time of Solomon was a great commercial city; and the time of Homer is from one to two centuries later than the times of David and Solomon. Hereafter Tyre will come much under our notice. Although Sidon lost its superiority under the predominating influence of Tyre, it long remained a place of very considerable importance. Its general history is so much connected with that of Tyre, that we shall not here mention it separately. Tyre is now a complete desolation; but Sidon still subsists as a town, and carries on some traffic with the neighbouring coasts. It is now called Saide or Seide. The inhabitants are probably over-estimated at 15,000, who are chiefly occupied in spinning cotton, which with silk, and boots, shoes, and slippers of morocco leather, form the main articles of their trade. The port is now nearly choked up with sand. The town rises immediately from the strand, and presents a rather imposing appearance as viewed from a distance; but the interior is wretched and gloomy, ill-built, dirty, and full of ruins. Outside the walls, fragments of columns and other remains of the ancient city may still be discovered. The following remarks from Mr. Jowett's *Christian Researches in Syria*, respecting the country between Tyre and Sidon, will be interesting:—'About halfway between Saide (Sidon) and Sour (Tyre) are very extensive ruins of towns which once connected these two cities; but of these ruins there is scarcely one stone left upon another. They consist chiefly of lines which shew, rased even with the soil, the foundation of houses—many stones irregularly scattered—a few cisterns with half-defaced sculpture on them; and, at a considerable distance from the path, there are at one spot several low columns, either mutilated or considerably sunk in the earth. These relics shew, what it needed indeed no such evidence to prove, that in peaceable and flourishing times, on this road between two such considerable cities as Tyre and Sidon, there must have been many smaller towns for business, pleasure, or agriculture, delightfully situated by the sea-side; but peaceful security has long been a blessing unknown to these regions; and we may apply to them the language of Judg. v. 7, "*The villages ceased; they ceased in Israel.*"'

31. '*These cities.*'—In the above list of names of places belonging to this tribe, there are none of any consequence that have not already passed under our notice. Respecting Mount Carmel, see under 1 Kings xviii. 19.

39. '*Naphtali.*'—The chief of the towns mentioned as belonging to this tribe are those of Hazor, Cinnereth, and Kedesh, which have been already noticed. The list here given does not, however, include several which are in future parts of Scripture mentioned as belonging to this tribe. These will, in due course, come under our consideration.

40. '*Dan.*'—Scarcely any cities in the ensuing list claim particular notice, as some of them have been mentioned under the lot of Judah, from which a considerable part, if not the greatest part, of Dan's was taken; and others were retained by the Philistines.

44. '*Baalath.*'—This is apparently the same place which was at a subsequent period rebuilt by Solomon (1 Kings ix. 18). Some make that Baalath of Solomon the same with Baalbek in the valley of Lebanon. But here we see the possession of Baalath is ascribed to Dan, at a time when the territory of that tribe lay wholly in the south of Palestine, and many years before the emigration recorded in Judg. xviii., which gave Dan a northern territory. In conformity with this, Josephus places the Baalath of Solomon (which he calls Baleth) in the southern part of Palestine, near to Gazara (*Antiq.* viii. 2), within the territory which would have belonged to Dan, had it acquired possession of the lands originally assigned to it. The Talmud affirms that Baalath lay so near the line of separation between Dan and Judah, that the fields only were in the former tribe, the buildings being in the latter.

46. '*Japho*' is unquestionably the same that is called *Joppa* in other parts of Scripture, and now *Jaffa*. An account of it is given under Acts x. 5.

47. '*Dan went up to fight.*'—This circumstance is more particularly detailed in Judg. xviii. (see the note there). As this event did not take place till after the death of Joshua, its appearance here has been used as an argument against Joshua's being the author of the book. We are not certain that he was; but this is no argument against it, as the verse may have been afterwards inserted by Samuel, Ezra, or some other authorised person, to complete the account of the possessions of the Danites.

CHAPTER XX.

1 *God commandeth,* 7 *and the children of Israel appoint the six cities of refuge.*

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [1]Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* [2]until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they [3]appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned [4]Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

[1] Exod. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2. [2] Num. 35. 25. [3] Heb. *sanctified.* [4] Deut. 4. 43. 1 Chron. 6. 78.

Verse 2. '*Appoint out for you cities of refuge.*'—See the notes on Num. xxxv. 12, and Deut. xix. 3. The Jewish writers inform us that *all* the cities of the Levites were, in point of fact, cities of refuge, but not in the same sense with the six properly so called. The difference was, that the six cities were bound to receive the fugitive; but in the other forty-two, the Levites exercised their discretion, whether to allow or refuse admittance to him. Also, in the six cities, the refugee was provided with a house to reside in gratuitously; but in the other towns he was obliged to pay for his lodging. The same authorities furnish us with some other information concerning the manner in which the exile lived in the cities of refuge. A convenient habitation being assigned him, the citizens were obliged to instruct him in some trade, by which he might earn his own living; the pursuits of agriculture, which occupied the great body of the people, being no longer open to him. It is added, that as the death of the high-priest enabled these persons to leave the city without any further fear from the blood-avenger, and as it was natural enough, under such circumstances, that they should not feel very anxious for the long life of that high personage, the mother of the existing pontiff usually gave them supplies of food and clothing, and otherwise endeavoured to promote their comfort, that their impatience might not lead them to pray for the death of her son. It is also said, that if the man-slayer happened to die in the city, before the time of release arrived, his bones were delivered to his relations, *after the death of the high-priest, to be interred in the sepulchre of his fathers.* This last intimation is exceedingly characteristic. See more on this subject in Lewis's *Origines Hebrææ,* ii. 13.

The law having conceded something to rooted habits in the matter of blood-revenge, regulations became necessary to obviate the evil effects which this concession was calculated to produce. The establishment of sanctuaries was a necessary consequence of this concession. In countries where individuals possess irresponsible power of punishment, whether that power be hereditary, or official, or arise from circumstances, there must be a sanctuary of some kind or other to afford protection to the weak against the strong, or to save the involuntary offender from the hasty vengeance of the offended. In the same proportion that individuals are dispossessed, by the progress of civilization, of powers beyond the laws, sanctuaries come to be considered as evils, and the law directs its power towards their extinction, in which it almost never succeeds without a vehement struggle with popular prejudices. These principles have been illustrated in the history of almost every country under the sun—our own not excepted. Sanctuaries, however useful at first, and in their primary intention, eventually operated as premiums on crime by the impunity which they offered, and became nests of abomination where all crime and iniquity might safely harbour, and from whence hardened criminals might laugh with scorn at the feebleness of the law.

Now, the law of Moses having established the right of sanctuary on the one hand, because it had conceded the exercise of an irresponsible power on the other, it is highly interesting to observe the regulations which were framed in order to prevent those abuses of sanctuary to which we have adverted. These regulations at once obviated all the enormous evils which, in ancient nations, attended the allowance of sanctuary—which, until within these few centuries, attended it in civilized Europe—and which do still attend it in many nations. The period had almost arrived when the Jews ceased to have a country, before the Romans could, among themselves, correct the evils which the law of Moses, given before the Jews had a country, prevented by the first act of legislation. We have seen (Num. xxxv.) how the establishment of sanctuary prevented the abuse of blood-revenge; let us now see how the right of sanctuary was itself prevented from abuse.

1. Among most other nations, the sanctuaries generally afforded a refuge to all homicides, without distinction; and as the refuge which was conceded to homicides could not well be refused to inferior offenders, they commonly offered impunity to criminals of every sort. But, by the law of Moses, such protection was afforded only to those who were in fact guilty of no crime; and was intended to protect the

innocent from the punishment due only to the guilty. The only persons entitled to remain in a city of refuge were—a person who had slain another unintentionally, or who had killed a person by whom his own life had been unjustly attempted, or who had slain a thief in the night-time.

2. Among other nations, a criminal who had fled to a place of refuge could not be brought to trial against his will. But, among the Hebrews, the asylum was only designed to protect a person from private vengeance till his cause could be fairly heard; and to afford him such protection permanently, if, after trial, he should be proved to deserve it. The Jewish writers, whose statement is, in the main, supported by the text of Num. xxxv., say, that when the man-slayer came to the gates of the city of refuge, he was there examined, before admission, by some persons appointed for the purpose, but who, however, were not judges, and had no power to examine witnesses. But if the avenger pursued him so closely as to endanger his safety, he was at once admitted, and the merits of his case afterwards examined. The only point to be ascertained was, whether the man-slayer could make out any good claim for the admission he demanded. He was afterwards sent to the town where the homicide was committed, to take his trial before the proper tribunal; and, if found innocent of murder, was sent back to the city of refuge, there to remain till the death of the high-priest. This was something very different indeed from the practice among other nations.

3. It being determined that sanctuaries should be granted, they were fixed in distinct cities, and not at the tabernacle, the temple or the altar. This was diametrically opposite to the universal practice in all nations, among whom the temple or the altar was pre-eminently a place where the offender might find refuge. The law of Moses guarded the worship of God from the pollutions of crime and from the assaults of avengers. The results of the contrary practice are explained by Tacitus, who says that, in the time of Augustus and Tiberius, the licence of asylum was so abused, that at Rome and in the cities of Greece, the temples were full of debtors, fugitives, and criminals, whom the magistrates could not control, and who were protected by the furious prejudices of the people, who regarded the right of asylum as a popular privilege, and who imagined that any infraction of its inviolability was sure to bring down upon the community the vengeance of the god whose sanctuary had been profaned. This state of things could not exist in a nation or city where the law had acquired strength; but it was nowhere without great difficulty that the privileges of asylum were retrenched, and ultimately confined to involuntary delinquents and minor offenders. It was thought a great thing when the law dared to force great offenders from the altars and the statues of the gods, and bring them to trial and punishment. Yet this great thing the law of Moses did at once:—'If a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile, *thou shalt take him from mine altar, that he may die.*' (Exod. xxi. 13, 14.) This was efficient legislation. That which the Gentile nations regarded as the most awful profanation, was not only permitted but commanded by Jehovah. In practice, also, we see that it was deemed lawful to kill at the altar a criminal who refused to leave its protection. Thus when Joab fled to the tabernacle and took hold of the horns of the altar, Benaiah, who was sent to slay him, commanded him, in the king's name, to come forth. He refused, saying, 'Nay, but I will die here.' Benaiah went to the king for further instructions, and Solomon told him to 'Do as he hath said, and fall upon him and bury him; that thou mayest take away the innocent blood which Joab shed.' (1 Kings ii. 28, etc.) In all this there is a healthiness of principle—a freedom from anything like superstition, which we should look for vainly among other ancient nations, or find only as a *sentiment* of some philosophers and poets. On this subject see Osiander, *De Asylis Hebræorum, Gentilium, Christianorum*, 1671; Ries, *De Urbibus Refugii Vet. Test.* 1753; Neininger, *Dissert. de Orig. Asyli Eccles.*, 1788; Helfrecht, *Hist. Abhandlung v. d. Asylen*, 1801.

CHAPTER XXI.

1 *Eight and forty cities given by lot, out of the other tribes, unto the Levites.* 43 *God gave the land and rest to the Israelites, according to his promise.*

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, [1]The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* [2]mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were*

[1] Num. 35. 2.

[2] Heb. *called.*

of the children of Levi, had: for their's was the first lot.

11 And they gave them [3]the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But [4]the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs.

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 [5]There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

[3] Or, *Kirjath-arba.* [4] Chap. 14. 14. 1 Chron. 6. 56. [5] Chap. 23. 14, 15.

Verse 4. '*Thirteen cities.*'—We must not here overlook a remarkable instance of arrangement, with so distinct a reference to future circumstances, as could only have taken place under the direction of ONE whose cognizance of things is not memory or foresight, but to whose infinite mind all the events of eternity and time are simultaneously present. We observe that the priestly division of the family of Kohath have all their cities in the tribes of Judah, Benjamin, and Simeon. None in any other tribe; —not even in that of Ephraim in which the tabernacle then stood. Indeed, we may almost say that they were *all* in Judah and Benjamin; for only one was in the tribe of Simeon, and that one (Ain) is supposed to have been on the frontier of Judah, and subject in some degree to its control. We cannot reasonably doubt that this arrangement had a prospective reference to the ultimate establishment of the temple and the services of religion at Jerusalem, when this distribution of their towns placed the priests in the most advantageous situation for that attendance at the capital which their duty required. Dr. Hales has also a very probable idea as to the ulterior intention of this arrangement; namely, that it had a reference to the division which ultimately took place, and by which Judah and Benjamin became an independent state, which remained far more faithful to Jehovah than did the kingdom which the other tribes composed. He says, 'By this arrangement all the sacerdotal cities (except one) lay in the faithful tribes of Judah and Benjamin, to maintain the national worship in them, in opposition to the apostacy of the other tribes. Otherwise the kingdom of Judah might have experienced a scarcity of priests, or have been burdened with the maintenance of those who fled from the kingdom of Israel (2 Chron. xi. 13, 14), when the base and wicked policy of Jeroboam made priests of the lowest of the people to officiate in their room.'

41. '*All the cities of the Levites . . . . were forty and eight cities with their suburbs.*'—Considering the inferior numbers of the tribe of Levi, this seems a very disproportionate number of cities, as compared with those of the other tribes. But we are to recollect that in this account *every* Levitical city is enumerated, whereas, in the account of the towns in the lot of the other tribes, only the principal, and sometimes only those that occur on the frontiers, are mentioned. Besides the Levites had only these cities, with a strictly defined circuit of ground around each. They had no villages or extensive grounds connected with their towns. These, like most of the others in Palestine at this period, were doubtless towns of small extent and consequence, although they included some of the best towns the land possessed. We need not suppose them to be so very small, however, as Michaelis imagines: he says, 'The tribe of Levi, which, including children, consisted of 22,000 males, and, of course, with its females, would amount to about 44,000 souls, received forty-eight cities for its share: and who but must see that all of them must have been inconsiderable?' According to this calculation, the population of each Levitical town would not have amounted to one thousand. But it is founded on a mistake, into which it is singular that so acute an analyst should have fallen. The Levites were by no means the exclusive occupants of the cities which belonged to them. This is implied in the right which they possessed to sell their houses for a term of years, although not in perpetuity. We may easily conceive that the grant of forty-eight cities was not exclusively intended with a view to their present numbers only, but prospectively, with reference to their future wants. And as they were proprietors, but not necessarily occupants, they doubtless let such houses as, while their numbers were low, they did not require for their accommodation. Thus it is, that, in the course of the sacred history, we meet with Levitical cities in which the Levites do not appear to have formed any considerable part of the population. We observe, for instance (*v.* 17), that Geba, or Gibeah, is one of the Levitical cities in the lot of Benjamin; yet, in Judges xix., we see that city occupied by Benjamites, who treated in the most atrocious manner a Levite, who happened to seek a lodging there. We afterwards find the same city the birthplace and residence of Saul, a layman, who, when he became king, made it the seat of his government. After him, David resided with his court, and reigned, in Hebron, which was not only a Levitical city, but a priestly city, and a city of refuge. Is it also not possible that the present arrangement merely determines the right of the Levites to the cities in question, whenever their increased numbers should render the whole of them necessary; and that, till then, such of them as were not immediately wanted, remained in the hands of the tribe in whose domain they were situated?

As, on the one hand, other persons might reside in the cities of the Levites, so, on the other, might the Levites reside in other cities than their own. We accordingly meet with them as stated residents in other towns; and we know that most of the priests resided at Jerusalem, or in its immediate vicinity, after the building of the temple. As, however, every man naturally desires to live on his own estate, there is no question that the Levites did substantially, and in the course of time, reside principally in the cities which belonged to them: and even those who did not, by dispersing themselves in other towns, fulfilled one of the great objects of their institution, as instructors and advisers of the people.

42. '*With their suburbs round about them.*'—There is a particular account of the suburbs of the Levitical cities in Num. xxxv. It is there said, in *v.* 4, that the suburbs should 'reach from the wall of the city and outward *a thousand* cubits round about; but in *v.* 5, it is said that the suburbs should extend *two thousand* cubits, measured from each side of the city. The apparent discrepancy has been variously explained. The Septuagint reads 'two thousand' in *v.* 4, as well as in *v.* 5; and the elucidation which this reading offers has been adopted by many commentators. It, of course, gives two thousand cubits as the extent of the suburbs in every direction from the city wall. We rather incline to this opinion, as it is a very usual custom in the sacred writings to state a measurement first in general terms and then in detail. In fact, were we to read, with the Septuagint, 'two thousand cubits round about,' in *v.* 4, we should, from analogy, expect the statement to be followed by the particular detail which is given in the ensuing verse. Josephus and Philo agree with this statement, in assigning two thousand cubits to the suburbs. Another explanation concludes that the 'one thousand' refers to the extent of the suburbs from the *walls*, and that the two thousand is a measurement from the exterior margin of the suburbs inward, not to the wall but to the centre of the city. A considerable number of writers, however, adopt the explanation of Maimonides, that the thousand cubits were for suburbs, properly so called, for outhouses, barns, stables, etc., and perhaps for gardens of herbs and flowers; and that the two thousand extended beyond this, and were intended as pastures for the cattle of the Levites; being, in fact, what is called, in Lev. xxv. 34, 'the fields of the suburbs.' This explanation gives an extent of three thousand cubits in every direction from the walls of the city; and from the high authorities by which it is supported, as well as from apparent probability, we should prefer it to any of the others which reject the explanation afforded by the Septuagint and Josephus. The Levites could not sell the fields of the suburbs, as they might their houses, even for a term of years (that is, till the jubilee), 'For these fields were not enclosed, that every family might have its several allotment; but they were common to the whole body of the Levites, who would have been undone if they had wanted pasture for their flocks, which were all their substance.' (Lewis.) It will be recollected that the Levites only wanted land for this purpose, as they had no occasion to engage in agriculture, being abundantly supplied with all kinds of produce from the tithes and firstfruits of the other tribes. The Jewish writers say that the suburbs of their cities were not restored to the Levites after the return from the Babylonish captivity; but this seems very doubtful, as it is not easy to perceive how they could manage without some portion of land around their towns. See Lewis's *Origines Hebrææ*; Lowman's *Civil Government of the Hebrews*; Jennings's *Jewish Antiquities*; and Rosenmüller, Excursus II. in Num. *De magnitudine suburbanorum urbium Leviticarum.*

CHAPTER XXII.

1 *The two tribes and half with a blessing are sent home.* 10 *They build the altar of testimony in their journey.* 11 *The Israelites are offended thereat.* 21 *They give them good satisfaction.*

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, [1]which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, [2]to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each [3]chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 *Is* the iniquity [4]of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 [5]Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

[1] Num. 32. 33. Chap. 13. 8. [2] Deut. 10. 12. [3] Heb. *house of the father.* [4] Num. 25. 4. [5] Chap. 7. 1, 5.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it;*

24 And if we have not *rather* done it for fear of *this* thing, saying, [6]In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But *that* it *may be* a [7]witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, [8]it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye have not committed this trespass against the LORD: [9]now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar [10]*Ed:* for it *shall be* a witness between us that the LORD *is* God.

[6] Heb. *To morrow.* [7] Gen. 31. 48. Chap. 24. 27. Verse 34. [8] Heb. *it was good in their eyes.* [9] Heb. *thee.*
[10] That is, A witness.

Verse 8. '*Divide the spoil . . . . with your brethren.*'—This directs their attention to the regulation concerning the division of spoil, by which they were required to impart a fair proportion of the wealth they had acquired to those who, although they had not been actual parties in the war west of the Jordan, had rendered the most essential service by guarding the families and possessions of the warriors during the long period of their absence. See the note on Num. xxxi. 27.

10. '*In the land of Canaan.*'—Rather, 'Opposite the land of Canaan.' It is evident from the following verse, that the altar was erected on the eastern border of the Jordan. The present reading seems to place it on the western.

— '*A great altar to see to.*'—This was doubtless a great mass of earth or stones, such as it was usual, among different nations, to set up in memory of important events, and the principle of which we have already had occasion to explain. (See Gen. xxxv. 20.) This principle is clearly announced in verses 24-28; and is precisely similar to 'the heap of witness' which was erected by Jacob at Mizpah (Gen. xxxi. 46-48). The old heroes of antiquity were, in the same manner, accustomed to rear up vast heaps of earth or stones—the labour of collected multitudes—to leave in particular spots as standing memorials of their victories or travels. The present heap, large as it was, evidently exhibited the same general form which the law prescribed for the altars on which sacrifices were offered to Jehovah. The motive of its erection was excellent; and its unwieldy size ought to have prevented the suspicion which the tribes west of Jordan so hastily entertained; although we have no cause to regret a mistake which afforded the eastern tribes the opportunity of making a statement so honourable to themselves, and so replete with right feeling and devout sentiment. They ought, indeed, to have declared their intention before they set out on their return home; but it is probable that the idea of such a structure did not occur to them till they had arrived at the Jordan. The promptitude of the western tribes, in calling

those of the east to account for the insult which appeared to have been offered to Jehovah, and the zealous and effective vindication made by the latter, is equally creditable to both parties, and affords an exhibition of such fidelity to the true God and zeal for his honour, as, unhappily, the future history of the Israelites will not often present to our notice *as a national feeling*. When we meet with something like it hereafter, it is generally as manifested in individuals, or in comparatively small bodies of men.

CHAPTER XXIII.

1 *Joshua's exhortation before his death,* 3 *by former benefits,* 5 *by promises,* 11 *and by threatenings.*

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* [1]stricken in age.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the [2]LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea [3]westward.

5 ¶ And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, [4]that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That ye come not among these nations, these that remain among you; neither [5]make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 [6]But cleave unto the LORD your God, as ye have done unto this day.

9 [7]For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 [8]One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto your[9]selves, that ye love the LORD your God.

12 ¶ Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; [10]but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that [11]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

1 Heb. *come into days.* 2 Exod. 14. 14. 3 Heb. *at the sunset.* 4 Deut. 5. 32, and 28. 14.
5 Psal. 16. 4. 6 Or, *For if ye will cleave,* &c. 7 Or, *Then the LORD will drive.* 8 Levit. 26. 8. Deut. 32. 30.
9 Heb. *souls.* 10 Exod. 23. 33. Num. 33. 55. Deut. 7. 16. 11 Chap. 21. 45.

Verse 1. '*A long time after.*'—It is generally agreed that this and the following exhortation were delivered towards the end of Joshua's life—perhaps both in its last year. The common chronology seems to assign too short a duration to the period from the passage of the Jordan to the death of Joshua—not more than about eight years. We have seen, however, that probably about six years took place from the passage of the Jordan to the first division of lands, and an equal period from the first to the second division, which was followed by the return home of the eastern tribes, as recorded in the preceding chapter. This, together, will make about twelve years; and the account which admits this, but conceives that Joshua did not long survive the second division of the lands, places his death fourteen years from the passage of the Jordan, so that these exhortations would then seem to have been delivered in

the fourteenth year. But it would appear that even this interpretation must make the 'long time' of the present text look back to the period which had elapsed since the first division of the lands, rather than to that since the second division and the return home of the two tribes and a half, as recorded in the last chapter. Much depends on the year from which we date the commencement of this 'long time.' Upon the whole, it would be perhaps safest to date it from the second division; for that the expression, a 'long time after the Lord had given them rest from all their enemies round about,' more naturally dates from the latter than the former event, seems clear from the fact that the eastern tribes did not return home till after the second division, which seems to shew that till then their services in the war could not be dispensed with, and that the 'rest,' from which the date commences, had not till then been attained. As *they* had no interest in either division of the land, and as they must have been anxious to return home to their families as soon as they could be spared, there seems no way of accounting for their waiting so long, if rest had been attained at the time of the first division; particularly as their prolonged stay, under such circumstances, would not have tended to the increase but to the consumption of the wealth (the spoil of the Canaanites) which they had acquired. But if the 'long time' be dated from the second division, as followed by the return of the two and a half tribes, the expression does not seem compatible with the account which makes the death of Joshua very soon follow these circumstances. On this view, we are therefore thrown upon the account of Josephus, who states that the first division took place *five* years after the passage of the Jordan, and that Joshua survived this event *twenty* years—in all, twenty-five years. This would make him to have lived thirteen or fifteen years after the second division of the lands; and this period might well be described as, a 'long time.' The Jewish chronology gives the duration of twenty-seven years to Joshua's administration; and Dr. Hales takes the mean between these two accounts, giving twenty-six years. We think the above observations may tend to confirm this account; but we are not very anxious about it, as no essential point of chronology is affected. The same period is made out by all parties: for those who take the shorter accounts of the administration of Joshua, fill out the required period, by prolonging, in proportion, the government of 'the elders who outlived Joshua' (ch. xxiv. 31); whilst those who prolong the duration of Joshua's government, subtract in proportion from that of the surviving elders.

CHAPTER XXIV.

1 *Joshua assembleth the tribes at Shechem.* 2 *A brief history of God's benefits from Terah.* 14 *He reneweth the covenant between them and God.* 26 *A stone the witness of the covenant.* 29 *Joshua's age, death, and burial.* 32 *Joseph's bones are buried.* 33 *Eleazar dieth.*

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, [1]Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [2]gave him Isaac.

4 And I gave unto Isaac [3]Jacob and [4]Esau: and I gave unto Esau mount Seir, to possess it; [5]but Jacob and his children went down into Egypt.

5 [6]I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I [7]brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto [8]the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; [9]and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and [10]sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And [11]I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put

1 Gen. 11. 31. Judith 5, 6, 7. 2 Gen. 21. 2. 3 Gen. 25. 26. 4 Gen. 36. 8. 5 Gen. 46. 6. 6 Exod. 3. 10.
7 Exod. 12. 37. 8 Exod. 14. 9. 9 Num. 21. 33. 10 Num. 22. 5. Deut. 23. 4. 11 Exod. 23. 28. Deut. 7. 20.

away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, [12]then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in [13]Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that [14]overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 And [15]the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of [16]the sons of Hamor the father of Shechem for an hundred [17]pieces of silver: and it became the inheritance of the children of Joseph.

33 ¶ And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

[12] Chap. 23. 15. [13] Chap. 19. 50. Judges 2. 9. [14] Heb. *prolonged* their *days after Joshua*. [15] Gen. 50. 25. Exod. 13. 19. [16] Gen. 33. 19. [17] Or, *lambs*.

Verse 1. '*Gathered all the tribes . . . to Shechem.*'—Why to Shechem, when the tabernacle and ark were at Shiloh? especially as we see that the assembled people 'presented themselves before the Lord,' which must have been at Shiloh. The fact seems to be that Shiloh was not at this time a town, but merely the name of the place where the tabernacle was erected. By the mention of 'the daughters of Shiloh,' it should seem to have been the name of a district rather than a town (Judg. xxi. 21); and the situation of the spot is described in Judg. xxi. 19, by its bearings with respect to other towns, as if there were no town upon the spot itself. In case there was no town there, Shechem may seem to have been, of all the neighbouring places, the most convenient at this time for the general assembly of the people; and the site of the tabernacle might, as Horsley remarks, have been much nearer to this ancient town of Shechem than the town of Shiloh was to the Shechem of Jerome's time. (See the note on xviii. 1.) There are many, however, who think that here, and wherever else 'Shechem' occurs in this chapter, except *v.* 32, we ought to read 'Shiloh;' as it seems evident, from *v.* 26, that the convention was held at the place where the tabernacle was; and we have previously seen that it was removed from Gilgal to Shiloh. To this, however, it is answered, that although Shiloh were the fixed place of the ark, there was nothing to prevent its temporary removal to Shechem on this important occasion. This is the opinion of Kimchi and Abarbanel, as well as of many Christian commentators. The learned Joseph Mede has, however, a notion that the sanctuary here mentioned does

not mean the tabernacle, but a sort of oratory or house of prayer, which the Ephraimites had erected in this place—selecting it the rather, perhaps, for such an erection, because the Lord had there appeared to Abraham, and promised to his descendants the inheritance of that land in which *he* was a stranger. This seems to us the least probable of these conjectures. [APPENDIX, No. 20.]

2. '*The flood.*'—The river Euphrates is intended.

— '*They served other gods.*'—From this it seems clear that Abraham's grandfather and father—and possibly himself in the first instance—worshipped the idols of the country in which they lived. By this, however, we are probably not to understand that they had no knowledge of, or reverence for, the true God, but that they did not render to him that *exclusive* worship which was his due. In fact, we may conclude them to have been in much the same condition as Laban, who, at a subsequent period, represented that part of the family which remained beyond the Euphrates, and who certainly reverenced Jehovah, but who also had idols which he called his 'gods,' and the loss of which filled him with anger and consternation. The tale of the Jews on the subject is, in substance, that men began to worship images in the days of Terah; and that he himself became a chief priest, and a maker and seller of images. They add, that he went one day abroad, leaving the care of his shop to Abraham, who, suspecting the impotency of the idols, broke them all in pieces, except one. Terah, on his return, was so enraged on discovering what had been done, that he dragged his son before Nimrod, the king, who ordered him to be cast into a burning furnace, that it might be ascertained whether the God he served were able to save him. While he was in the furnace, his brother Haran was questioned concerning *his* belief. He said, that if Abraham came forth unhurt, he should believe in his God; but if otherwise, he should believe in Nimrod. On this, he also was thrown into the furnace, and instantly perished; whereas Abraham came forth safe and untouched before them all. This story has been adopted by the Mohammedans, with sundry amplifications and embellishments; and is so common in the East, that it seemed well to notice it here. Terah, according to the same authorities, would seem to have been a sort of founder; for he was not only a manufacturer of images, but is said to have discovered the art of coining money.

12. '*I sent the hornet before you.*'—This is in fulfilment of what had been twice promised (Exod. xxiii. 28; Deut. vii. 20). The word translated 'hornet' is צִרְעָה *tzirah*, and upon a careful consideration of the etymological reasoning which has been brought to bear on the matter, we are disposed to think that the large and formidable species of wasp which we know by that name is really denoted by the Hebrew word. At what particular time in the wars of Joshua the Lord, in fulfilment of his promise, sent the hornet against the inhabitants of Canaan, and what impression its attack made upon the enemies of Israel, is not recorded in Scripture. This has given occasion to a question whether the word may not have been rather figuratively than literally employed. For the former interpretation Michaelis, Gesenius, and others very strongly contend. Gesenius says: 'These passages are not to be understood of hornets literally; they are put metaphorically, as a symbol of the *terror, panic*, sent by God upon the enemy, by which they were agitated and put to flight as if stung to madness.' This view was adopted by Rosenmüller in his *Scholia* on Exod. xxiii. 28; but on Josh. xxiv. 12 he retracts that opinion, and amply refutes it. His reasonings and refutations have been reproduced by Paxton and other writers; and are to the following effect.

Neither the words of Moses or Joshua betray the smallest indication of metaphor: and in a plain narration, we are never, without the most obvious necessity, to depart from the literal sense. The inspired historian could not mean the terror of the Lord, as Augustine is inclined to suppose; for he had mentioned this in the verse immediately preceding:—'I will send *my fear* before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.' Upon which it is added, 'And I will send hornets before thee.' Nor could any particular disease be intended; for no disease was ever called by this name. Junius gives a different version: 'I will send before thee fear or disease as a hornet;' but the comparative particle *as*, is not in the text, and must not be supplied by the caprice of translators. The words of Joshua are express, without either metaphor or comparison:—'I have sent the hornet before you.' It is no valid objection to the literal sense, that the circumstances of time and place are not mentioned by the sacred writer, for this is by no means an unusual omission in the rapid narrative of an inspired historian. To mention but one example: the patriarch Jacob gave to his son Joseph a portion of land, which he took from the Amorite by force of arms; but when or in what place this battle was fought, we are not informed. The hornet, it is probable, marched before the armies of Israel, till the five nations that had been doomed, for their numerous and long-continued crimes, to destruction, were subdued; which rendered such a circumstantial detail unnecessary and improper. But who can believe, it is asked, that the hornets of Canaan were so vexatious to the inhabitants that they were forced to abandon their dwellings, and seek for other habitations? The testimony of an inspired writer ought to silence all such objections; but, in reality, the same thing has not unfrequently happened in the history of the world. Both Athenæus and Eustathius inform us, that the people about Laconia and Dardania were compelled by frogs to forsake their native country and fix their abode in a distant region. If Pliny may be credited, the ancient city of Troy was forced to open her gates after a war of ten years, not so much by the victorious arms of the Greeks, as by an innumerable host of mice, which compelled the Trojans to desert their houses, and retire to the neighbouring mountains; and in Italy, whole nations were driven from their possessions by the same destructive creature, which in innumerable numbers overran their fields, devoured every green thing, and, grubbing up the roots, converted some of that country into an inhospitable waste. The Mysians, according to Pausanias, were forced, by swarms of gnats, to desert their city; and the Scythians beyond the Ister, are recorded to have been expelled from their country by countless myriads of bees. But since the wasp is more vexatious than the bee, its sting more severe, and its hostility more virulent, it is by no means incredible that many of the Canaanites were forced by so formidable an enemy to remove beyond the reach of their attacks.

To this may be added the still more striking fact recorded by Ælian (*Hist. Anim.* ix. 28), that the Phasilitæ were actually driven from their locality by such means; and Bochart seems to have shewn that these Phasilitæ were a Phœnician people (*Hieroz.* iii. 412). Upon the whole, the objections which have been urged against the abstract possibility of such an occurrence must appear very unreasonable when the irresistible power of bees, wasps, etc. attested by numerous modern instances, and the thin clothing of the Canaanites, are considered. It is observable that the event is represented by the author of the book of Wisdom as a merciful dispensation by which the Almighty 'spared as men the old inhabitants of his holy land,' and 'gave them space for repentance.'

— '*Drave them out from before you, even the two kings of the Amorites.*'—For 'two kings,' the Septuagint has 'twelve kings.' As there were such a multitude of kings in Canaan, the reading is not improbable, although unsupported by any other version; and, in fact, the promise in Exod. xxiii. 28, refers to the expulsion by the 'hornet' of three of the seven nations, each of which seems to have contained several kingdoms.

It is commonly understood, that the nations expelled by the hornet emigrated to other countries: and it seems very probable that some part of them were assisted in their emigration by the ships of their maritime neighbours, who retained possession of the coast. One of the expelled nations, according to the Jewish commentaries of Nachmanides, was 'the nation of the Girgashites, who retired into Africa, fearing the power of God.' In unison with

this Jewish tradition is the remarkable statement of Procopius, in his work *De Bello Vandalorum*. He relates how the Phœnicians fled before the Hebrews into Africa, and spread themselves abroad as far as the pillars of Hercules, and thus proceeds: 'There they still dwell, and speak the Phœnician language; and in Numidia, where now stands the city Tigisis, they have erected two columns, on which, in Phœnician characters, is the following inscription,—"*We are the Phœnicians who fled before the robber Joshua, the son of Nun.*"' This is probably the same story as that given by Suidas, whose copy of the inscription, however, uses the word 'Canaanites' instead of 'Phœnicians,' and omits the 'son of Nun.' The cause of the difference is probably that Suidas was much better acquainted with the Hebrew Scriptures than Procopius, who, like other mere Greeks, does not distinguish any ancient people of Palestine but the Phœnicians. The Hebrew reference, as above cited, to the Girgashites, seems to be confirmed by the sacred text, in which, although the Girgashites are included in the general list of the seven devoted nations, they are omitted in the list of those to be utterly destroyed (Deut. xx. 17); and also in that of the nations among whom, in neglect of the Divine decree, the Israelites lived and intermarried (Judg. iii. 1-6).

Dr. Hales thinks that, of the fugitive tribes, some appear to have fled beyond sea to Italy, where they became the *aborigines*, or first colonists, as distinguished from the *indigenæ*, or natives, and quotes in evidence 'that profound antiquary Virgil' (*Æn.* viii. 314-329).

29. '*Joshua, the son of Nun, the servant of the Lord, died.*'—Jahn, in his *Hebrew Commonwealth*, thus discriminates the public character of Joshua, and of his government:—'While Joshua lived, the people were obedient and prosperous. Though idolatry was secretly practised here and there' (*v.* 23) 'by individuals, it did not break out openly, and the nation remained faithful to Jehovah their king' (*v.* 31). 'To prevent future degeneracy, Joshua, in the latter part of his life, convened two general assemblies, and earnestly inculcated on the rulers fidelity to Jehovah, and a conscientious observance of his law. At the last assembly he caused a new election to be made of Jehovah for their king, and to be solemnly acknowledged by the people. He erected a permanent monument of this renewal of their homage, and recorded the whole transaction in the book of the law. Soon after, this hero died: a man who devoted his whole life to the establishment of the theocratic policy, and consequently to the preservation of the true religion—services that ought to endear his memory to all succeeding ages.' The character which Joshua sustained is in many respects as peculiar as that of Moses, although of a very different nature. Joshua was not the successor of Moses, nor had Joshua himself any successor. They were both appointed to discharge peculiar and special services by the king, Jehovah. Moses was his minister in the deliverance and in legislating for the Hebrews: Joshua was his general, specially appointed by him to conquer the promised land and portion it out among the people. Not Moses, nor Joshua, but God himself, was the ruler of the state, and they were merely his servants. How eminently Joshua was qualified by his decision of character, his valour and his faith, for the duties confided to him, and how well and worthily he discharged them, has appeared in the narrative.

32. '*And the bones of Joseph . . . buried they in Shechem.*'—(See the note on Gen. l. 25.) The bones of Joseph had probably been buried in Shechem as soon as Ephraim obtained possession of its inheritance; but the circumstance is mentioned here as a supplementary piece of information, to which the account of Joshua's death and burial naturally gave occasion. The tomb of Joseph at Shechem seems to have been at all times pointed out to travellers. It is mentioned by Jerome, Benjamin of Tudela, Maundrell, and by most travellers who have visited the place. What is now indicated as the tomb of the patriarch is a small building in a recess between two mountains; it is a Turkish oratory, with a whitened dome, like the tomb of his mother Rachel, on the road between Jerusalem and Bethlehem. Rachel's tomb has been described in the note to Gen. xxxv. 20.

CONQUEST OF CANAAN.—This seems the proper place to take some slight notice of the interesting questions, which are often asked:—What claim had the Hebrews to the land they were about to invade with the intention to retain it for their own use? What right had they to declare a war of utter extermination against nations who had never given them any cause of offence?

The answer which is now much relied upon is that of Michaelis, and, more lately, of Jahn. This answer alleges, that the Canaanites had appropriated to their own use the pasture-grounds occupied by Abraham, Isaac, and Jacob, and expelled from their possessions those Hebrews who had occasionally visited Palestine during their residence in Egypt; and now the Israelites were about to recover, sword in hand, the lands, wells, and cisterns which the Canaanites had usurped. This is very ingenious, particularly in the attempt to shew that the Israelites had, during their residence in Egypt, endeavoured to keep possession of the pasture-grounds in Canaan. But, from the passage referred to in proof of this (1 Chron. vii. 20-29), it does not appear to us easy to gather this information; and the whole statement seems to us so obviously hollow and insubstantial, that, instead of refuting it, we may be content to dismiss it with the remark, that no such claim, if substantiated, would justify the avowed intention to exterminate the *original* inhabitants of the land,—who were there before Abraham came from beyond the Euphrates; and that the Hebrews themselves exhibit no anxiety about these pasture-grounds, of which so much is said; but tell us plainly that, intending to become an agricultural people, they wanted the cultivated lands, the fields, the vineyards, the towns of the Canaanites. Besides, those who were most in need of pasture-grounds had already secured them on the other side Jordan.

Dr. Hales takes still higher ground. He relies much upon an Armenian tradition recorded by Abulfaragi. This tradition states that Noah, before his death, divided the whole earth among his sons; and the Doctor thinks he can find allusions to this partition in such passages as Deut. xxxii. 7-9; Acts xvii. 26. According to this account, the land of Canaan was in the portion assigned to Shem; but we find it in the actual occupation of tribes descended from Ham; and from this it is argued that the Hebrews, as being descended from Shem, had a prior claim to the land, and were therefore perfectly justified in taking it, if in their power, from the nations by whom it had been usurped. But, in the first place, it does not seem likely that Noah knew much of the world, or concerned himself about dividing the earth among his sons, when, as yet, his descendants were few in number, and remained in their original tents. Besides, an unsupported Armenian tradition is a very precarious authority to rest upon; and it is hard to find what support it receives from the Scriptural texts which have been adduced. And, if this original partition might be relied on, the Hebrews would have derived no particular claim to the land of Canaan from it,—that is, no better claim than that which any other of the many races descended from Shem might have produced. Taking all these things into account, together with the distance of time since the supposed assignment of the land, we may very safely conclude that no such claim was made by the Hebrews or was apprehended by the Canaanites.

In this transaction there were, so to speak, two parties, God and the Hebrews. It occurs to us that a clearer view of it may be obtained if we consider,—first, the conduct of the Jews apart from their position as a peculiar people acting under the special directions of God; then to view the proceedings of God, apart from any connection with the Hebrews; and, lastly, shew how the interests and objects of both parties concurred in the same course of proceeding.

We may then, for the moment, view the Hebrews as an army of oppressed people, escaped from Egypt, and seeking a country in which they might settle down as an agri-

cultural nation; and whose leaders deigned to keep up among them a particular system of religion and law, through which only the people could be prosperous and happy, and through which only the one peculiar and grand object which they had in view could be accomplished.

This being their object, the direction which they did take was the only practicable one in which such a country as they sought could be found. The Nile and the Libyan deserts beyond cut off their retreat westward, as the Mediterranean did on the north, and a southern route would only have involved them deeper in the Egyptian territory. Now in this direction, which was the only one the liberated nation could take, Canaan was the only country which suited their purpose. The Arabian deserts were of course not suited to become the permanent residence of a settled people. The country of Seir, although, as being mountainous, desirable from its capabilities of defence, was not suited either for agriculture or pasturage, and was, besides, in the occupation of a nation closely related to themselves, and whom they had no desire to molest. The country east of the Jordan was less suitable for agriculture than pasturage; and it was too open, and wanted those natural borders and defences which were essential to a people destined to live apart among the nations. Part of it they did however take possession of for pastoral uses; but the remainder was in the occupation of the descendants of Lot, with whom the Hebrews had no desire to interfere.

The land of Canaan was in every way most suitable for them. The mountains and the sea, by which it was in every part enclosed, rendered it easy of defence against all invasion. It abounded in corn, oil, and fruits—in all productions and capabilities essential to settled life. Besides, this was the land which attached to itself all the memories capable of exciting the enthusiasm of such a people as the Hebrews. It was the cradle of their race. It was their historical land—the land in which their renowned forefathers fed their flocks for more than two hundred years, and which was still the country of their fathers' sepulchres.

Such considerations would direct their attention to Canaan rather than to any other of the neighbouring countries. And, their attention being directed to it, let us consider first the Hebrews in their simple character, as ancient Asiatics who had no country, and felt that they must obtain one, and whom we would not expect to take any other course than other ancient Asiatics would take in similar circumstances. Now in those times the doctrines of international law, and of the balance of power, were certainly in a very crude condition. If we were not very anxious to confine our statement within the narrowest possible limits, we could accumulate instances to shew that long after this date, no nation was considered entitled to hold its territories by any other right than that of being able to defend them. If one people desired the lands of another, the practical law was, 'You have a right to our lands if you can take them; but if you cannot, we have the better right. You have a right to try, and we have a right to resist. Let success determine the right.' Nor was such a law so injurious as it would be *now*. In the first place, the actual occupants had such advantages of defence as would suffice to protect them from merely vexatious aggressions; and, as then, for the most part, nations were divided into small independent princedoms, few great monarchies having been formed, the obstacles among them to a combination for any common object were so great, that established nations had little reason to fear invasion from any overwhelming force.

Under this system we are convinced that no one questioned the right of the Israelites to *try* to get possession of Palestine—not even the nations against whom they acted. Let it also be borne in mind that the Canaanites were very far from being a defenceless set of people, whom the Israelites might easily deal with according to their pleasure. They were, for the most part, a numerous, brave, and warlike people, with fortresses and walled towns, with cavalry and chariots of war; and that so far was it from being an unequal match, that all the natural advantages were on the side of the Canaanites, who had to encounter a not very highly disciplined multitude from the desert, encumbered with women, children, and flocks; and of whom not more than one-fourth were fit to take a part in warlike operations.

Thus much for the claim or right of the Israelites, if we place them on the same ground as that on which any other nation would at that time have stood in corresponding circumstances.

But the leaders of the invaders determined that the interests of the nation required that the prior inhabitants should be totally exterminated. We have not to question the point of view in which such a resolution would be considered at the present day, seeing that the nation by which this resolution was formed was not a modern nor a European people. The only question is, did policy require or recommend this course? For we may be sure of this, that, if any course were in ancient times judged advantageous to a nation, no considerations of humanity or abstract justice were allowed for one instant to weigh against its execution. And we are not now considering the Jews in any other light than as an ancient Asiatic nation. Even at this day it is avowed, as a doctrine of international law, that one nation in its dealings with others is not bound to seek any interests but its own. In ancient times this doctrine was carried out to the full and broad extent, that a nation in its dealings with others had a perfect right to remove, even by the sword, every interest that interfered with its own.

Now the leader of the Hebrews, deeming the objects which we have indicated to be essential to the existence and well-being of the nation, was convinced that these objects could not be accomplished unless the Canaanites were entirely extirpated. He knew that the system which he sought to establish could not be upheld, but in a field clear for its operation. He knew that the unsettled conquerors of a settled people generally adopt the ideas and manners of the people they have overcome: and the manners and ideas of the Canaanites were not only so opposed to, and subversive of, those which he desired his people to retain, as to render the co-inhabitation of the land, by the two races, certain ruin to the people for whom he was bound to care,—but were in themselves so very evil as to render that extirpation which policy required an act of divine and moral justice. Again, it was certain that if the old, conquered nations were allowed to remain inhabitants of the land, together with the conquerors, and that the land were able to sustain them both (which it certainly was not), they would cherish a very natural hatred against their conquerors, with such a desire of vengeance against them, as would render them watchful of all opportunities which might offer of rising against them, and that with all the advantage which might be derived from an intimate acquaintance with their numbers and resources. This, while it would keep the nation in a state of constant fretfulness and excitement, would prevent them from dispersing themselves abroad properly through the country, and from giving full and proper effect to the spirit of their institutions.

We are satisfied that, however unsatisfactory these reasons may now appear, they are such as would have determined any ancient Asiatic nation to the course which the Hebrews were commanded to take; and this, without these special reasons, operating in the case of the Hebrews, which we have purposely reserved.

Now, then, let us look to the part taken by God himself in this matter.

If we believe the Bible, we must believe that, anciently, it was a part of the Divine plan in the government of the world to visit guilty nations with sudden and overwhelming punishments, by which they were utterly destroyed. Let us think of the deluge, and of the 'cities of the plain.' Now God constantly declares that the nations of Canaan were at this time as ripe for such a punishment as Sodom and Gomorrah had been. The patriarchs were repeatedly told by God that the Canaanites generally had not yet

reached that point of wickedness as would make their extirpation necessary to prove the world to be subject to moral government: 'their iniquity was not yet full.' But it was full, as God foreknew that it would be, by the time the Hebrews arrived from Egypt; and then it pleased God to commission the sword of the Hebrews to execute his judgment upon the Canaanites, instead of giving that commission, as he had done in other cases, to the storm, the earthquake, the inundation, or the pestilence. Shall we then allow our minds to dwell so exclusively on the sentence of extermination, and be quite unmindful of the long suffering of God, who withheld his judgments for centuries, till the measure of their iniquities was completed; and who, in the meantime, gave them repeated warnings, through which the doom which hung over them might have been averted?

Here, then, the policy of God and the supposed policy of the Hebrews meet; or rather the policy of God, as it respected both the Hebrews and the Canaanites, met in this one point—the extirpation of the latter. While the Jews required a vacant country, the justice of God required that a country should be vacated for them. The course which, in cool abstract terms, would have been *good policy* for the Hebrews, but which would have been *savage conduct* in them,—that course was sanctioned, was made imperative, by the righteous and long-delayed judgment of God upon a guilty people. Their guilt has never been questioned. They had no public faith or honour, and consequently no treaties could be formed with them. Their morals were corrupt in the extreme. Incest was common; they practised fornication, and indulged unnatural lusts, *in honour of their gods*, upon whose altars human victims were also offered. There seems to have been a point beyond which Divine justice and forbearance would not allow the abominations of pagan idolatry to proceed; and as the punishments which followed when that limit was once passed, evinced that the gods which those nations so sedulously worshipped were unable to protect their adorers, they would thus, in their way, suggest that there was a power far above them. But after God had established his testimony in the world, first by the Mosaical, and afterwards by the Christian system, this mode of asserting his moral government appears to have been more rarely employed.

The Israelites therefore entered Canaan as the commissioned ministers of the Divine justice; and as such they were under a solemn obligation to take that course which was also most conducive to their own interests, but from which, if it had rested on that ground only, their humanity might have shrunk. It was, therefore, made an inviolable law to the Hebrews that they should enter into no connection with these people; that they should not make them tributary, nor even admit them as subjects or slaves; but should cut off unsparingly all who fell into their hands, and in this manner warn the others to flee from the land where JEHOVAH was king. The decree of extermination must be understood as implying that the Canaanites might leave the country in peace if they chose. It seems that many of them betook themselves to flight, and, embarking on board Phœnician vessels, sailed to Africa, and there planted colonies. All, or at least the greater part, might have taken this course to save their lives and treasures; and although we do not think that the Israelites could enter into treaty with them as idolaters, there is no reason to question but that, if they had chosen to renounce their idols, and to have remained in the country well disposed towards the Hebrews, they might, according to a proper construction of the Law, have been spared. We do not mean that the Hebrews wished to win converts by the sword. That they never did; nor, until their latter days, were they anxious to introduce strangers into their body. But if any nation had been convinced that the God of the Hebrews was the true and only God, in consequence of the wonders which he had wrought for his people, and the victories he had enabled them to achieve, and from seeing the impotence of their own gods before him—that nation would doubtless have been spared. But they seem rather to have chosen to abide the event of a war with the invaders.

We pray, then, again, that it may be distinctly understood that, in a conflict between men and men, there was no advantage on the side of the Hebrews, but rather the reverse. Their invasion was not an irruption of the strong against the weak; but an attempt to conquer, with equal arms, a well defended country, occupied by a numerous people of tried and well known valour. The Hebrews did not attempt to reduce the people of the Promised Land with smooth words, that they might oppress them afterwards; but openly avowed their intentions, and thereby exposed themselves to corresponding treatment from the enemy, should *they* prove successful. No objection can be made to the supernatural assistance afforded to the Hebrews by God; for in all these contests among ancient nations, the gods of the respective parties were understood to be deeply interested, and engaged to protect their worshippers, and to promote their views as far as they were able. And struck as the Canaanites were by the prodigies wrought by Jehovah, they looked to their gods for the same kind of assistance, and expected them to fight on their behalf against the God of the Hebrews. We have no right, therefore, to make a complaint for them which they did not make for themselves. They more probably, in the result of the contest, quarrelled with their own gods for their impotence or insufficient assistance, than objected to the assistance which JEHOVAH rendered to his people. This was the war theology of the ancient nations; and we meet with it at every turn, not only in the Bible, but in all ancient history.

APPENDIX.

PICTORIAL BIBLE—VOLUME I.

NOTE 1, p. 38.—According to Dr Layard, no remains have been discovered among the ruins of Birs Nimroud more ancient than of the time of Nebuchadnezzar; every brick with an inscription, and of such there are thousands, bearing the name of this king. This fact, however, does not prove that he *founded* the building; he may merely have added to or rebuilt an earlier edifice. With respect to the form of the ruins, Dr Layard states that the resemblance between their outline and that of the ruins at Mosul is easily recognised, and shews that the buildings, of which these ruins are the remains, must have been built on the same plan. The actual form of the mound suggests the idea of a series of terraces, rising from the ground to the top of the building on the east side, and of a perpendicular wall on the west side; of course the number of terraces is conjectural. With regard to the identity of Birs Nimroud and the Temple of Belus, Dr Layard says: 'Recent travellers, amongst whom, I believe, may be included Colonel Rawlinson, are of opinion that the Birs Nimroud cannot be identified, as conjectured by Rich, with the Temple of Belus, but that it marks the site of the celebrated Chaldean city of Borsippa, which Rich traced four leagues to the south of Hillah, in some mounds called Boursa by the Arabs. Until more authentic information be obtained from inscriptions and actual remains, the question cannot, I think, be considered as settled.'—*Nineveh and Babylon* (London, 1853), p. 500.

NOTE 2, p. 169.—Whether the identity of Raamses and Heroöpolis be admitted or not, it is certain that they lay in the same district. The fact stated in the text—namely, that the Seventy render the name Raamses, applied to the city, by Heroöpolis, while the former name is retained for the province—does not prove the identity alleged. The substitution of Heroöpolis for Raamses is equally consistent with the supposition, that the town of the latter name had in the days of the Seventy fallen into decay, and been replaced by Heroöpolis, a city of recent origin, and *built in its neighbourhood*. Now, there are two places where ruins are found in the locality pointed out in the text, one at Abu Keisheid, and the other at Mukfâr, about an hour and a half further east. Dr Lepsius (*Egypt, Ethiopia, and Sinai, Bohn's Library*) regards Mukfâr as the site of Heroöpolis, Abu Keisheid of Raamses, and for the following reasons:—Strabo mentions that Heroöpolis was situated 'in the angle of the Arabian Gulf.' The inference which has been drawn from this statement—that the site of the above town was near to the present Suez—cannot be admitted; for, independently of other reasons, according to the Septuagint, Joseph met his father at Heroöpolis. The Seventy must have known the site of that town, and the fact of their making it the place of meeting, shews that its site could not have been at Suez, which lay entirely out of the route from Canaan to Egypt. The angle above mentioned is, therefore, explained to be the north-west end of the wide basins of the Bitter Lakes, which lay to the north of the Gulf of Suez, and were filled by the canal connecting the gulf with the Nile, so as to present the appearance of a prolongation of the gulf. This expanse of water would precisely extend to Mukfâr; Abu Keisheid, on the other hand, is an hour and a half west from the angle on the canal. But, moreover, 'that we may really seek for Raamses in the ruins of Abu Keshêb is most decidedly confirmed by a monument which was found upon these very ruins as early as the time of the French expedition. It is a group of three figures, cut out of a block of granite, which represents the god Ra and Tum, and between them the King Raamses II. The shields of this, the greatest of the Pharaohs, are repeated six times in the inscriptions on the back.' Dr Lepsius concludes: 'It was, therefore, King Ramses Miamum [Sesostris] who built this town, and was worshipped there, as is shewn by this monument, and he it was who gave his name to the town.

NOTE 3, p. 202.—With regard to the extension of the Red Sea towards the north, Lepsius says: 'I do not think it is necessary to believe in such a physical change; and the idea of it seems to me most completely set aside by the remains of an artificial canal more than four leagues in length, which runs from Suez towards the north, and which was pointed out by the French expedition, for no canal could be cut where there was sea; the utmost that was necessary, was to render the passage navigable when it was filled up with sand. But the opening of this canal must have had nearly the same results as those which may be derived from the belief in the extended sea. The wide basins of the Bitter Lakes were filled by the canal, as well as the adjoining lakes to the north, and the low district of Seba-Biar, which extends even to the ruins of Mukfâr. . . . . On account of the natural and extensive shore of the lake, the notion of a sea-voyage was here imparted to the traveller; and, therefore, this part artificially drawn into the gulf might naturally be called the *μυχοστὸν κόλπου*, the innermost angle of the gulf.'—*Egypt, Ethiopia, and Sinai*, p. 436. See also last note in this Appendix. The theory of the ancient extension of the Red Sea towards the north, has found an able and ingenious advocate in Miss Corbaux. (See *Edinburgh New Philosophical Journal* for January and April 1848; the articles have also been published in a separate form.) Miss Corbaux not only maintains that the Red Sea extended 30 miles further north, but endeavours to prove the existence of a branch of the Nile further to the east than any of those mentioned in ancient history. This branch is represented as parting from the Pelusiac arm about ten miles below Heliopolis (which the authoress identifies with Raamses), and along its banks are placed Succoth and Etham, the first and second halting-places of the children of Israel. Heroöpolis (Hero or Hiroth) was also situated

on this 'Etham' branch of the Nile, beyond which the latter flowed eastward to the Crocodile or Bitter Lakes, and then took a north-easterly direction towards the Mediterranean, being at its nearest point distant only six miles from the contemporaneous extremity of the Red Sea. We cannot enter into the grounds of these opinions, but must refer those who are curious about the matter to the articles already noticed.

NOTE 4, p. 214.—In this point, also, Dr Lepsius differs from most preceding authorities. He, as also Dr Shaw, places Marah at Wadi Gharandel, and makes Elim a station *near* the Red Sea at Abu Zelimeh, so near as to account for the station *at* the Red Sea not being mentioned at all in Exodus (being *practically* the same with it), whereas in Numbers xxxiii. 10, it is inserted between Elim and the Wilderness of Sin. Dr Lepsius remarks, that 'it is not easy to perceive what could have occasioned twelve wells to be made precisely in Wadi Gharandel, where even now the brackish water of that whole district appears on the surface in somewhat greater abundance than elsewhere.' On the other hand, at the lower outlet of Wadi Schêbekeh (or Taibeh), which opens on Zelimeh, there is certainly no spring; but the presence of palms and many other trees manifests a moist soil, where water might be found.

Dr Lepsius remarks, that the harbour of Abu Zelimeh was the point to which the roads led from the three different mines with which we are acquainted. These roads proceeded from Wadi Maghara, Sarbut el Chadem, and Wadi Nasb. 'There was no more convenient landing-place than this to connect Egypt with those colonies; indeed, our sailors decidedly affirmed that it was the best harbour on the whole coast, not excepting that of Tôr. The Egyptians were, therefore, compelled to provide, above all things, for a copious supply of water in the most immediate neighbourhood of that spot.' Hence, our author infers that there must have been springs in the vicinity of the harbour, and Elim may have been a station at these springs.

NOTE 5, p. 226.—The exactly contrary opinion to that here indicated has been maintained—namely, that Sinai is *properly* the name of the range, and Horeb of the particular mountain; while Dr Lepsius contends that neither of these opinions is borne out by the facts. The latter author thinks that the names Sinai and Horeb are used alternately, and with perfect equality, and that 'both designated one and the same mountain, with the district immediately surrounding it. So that Horeb was perhaps the more precise Amalekitish local name; Sinai, the more indeterminate one, derived from its position in the Wilderness of Sin.'

NOTE 6, p. 230.—The claims of Jebel Serbal seem to be superior to those of any of the above-mentioned summits; and in this opinion Dr Lepsius, the late Mr Bartlett (*Forty Days in the Desert*), Dr Kitto, and others, coincide. Mount Serbal is situated in the north-west of the peninsula, south of Wadi Firan, and is isolated from the central group by several gently descending valleys. The base of the mountain is reached in an hour from Wadi Firan by ascending Wadi Aleyat, which runs in a southern direction. The lower summit consists of a wild deep basin, round which five peaks meet in a semicircle, forming one mighty crown. In the middle of the basin, called Wadi Si'qelji, are the ruins of an old convent. The following are some of the grounds on which Serbal has been held to be the Mount of the Lawgiving:—

1. Assuming that Mount Sinai means the Mount of the Wilderness of Sin, Serbal would most naturally receive that appellation. From its isolated situation, it attracts the eye from all sides and to a great distance, and has always been the central point for the widely scattered inhabitants of the country, and the goal of travellers, not only from its external aspect, but also on account of Wadi Firan, situated at its base.

2. Being in the vicinity of Firan, which, from its fertility, was the necessary centre of population, Serbal would naturally be the site of the common sanctuary, and so might obtain the title of *Mount of God*. Now, this epithet actually was applied to Mount Horeb before the giving of the Law (Ex. iii. 1; see also iv. 27), shewing that it had previously been consecrated to the worship of the gods.

3. Sinaitic inscriptions are more abundant on the roads to Wadi Firan and in Wadi Aleyat than in any other part of the peninsula. Whatever be the date of these inscriptions, their presence indicates that pilgrimages were wont to be made to the neighbourhood of Serbal, if not to Serbal itself.

4. The main argument is, that the fertile Valley of Firan would furnish means of subsistence for the hosts of Israel. But it will be asked, Were not the Israelites fed by miracle? True; but they did not seek barren places *in order* to be fed by miracle, but they were fed by miracle to supply the deficiency of natural means of support—for which, doubtless, they were always on the look-out.

5. In the Valley of Firan there was abundant room for an encampment; and whilst there is no part of it whence *all the people* could have a view of the mountain, as would seem to be required by the expressions 'camped before the mount,' and 'the Lord came down before all the people;' yet these expressions, if not too much pressed, apply well enough to Serbal.

6. From Rephidim to the *central summits* is two days' march, but neither in Exodus nor in Numbers is mention made of a station between Rephidim and Sinai. To this may be added, that at Rephidim Moses met his father-in-law, and on his advice organised the people—a work that would surely not be undertaken unless during a rest like that at Sinai.

7. Paran is used as a synonym for Sinai (see Deut. xxxiii. 2, and Habakkuk iii. 3). Now Paran is just Faran, or Firan; hence, Mount Paran is the Mount of Firan, or Serbal.

8. *Lastly*, The tradition, identifying the Mount of God with the twin summits of the central group of mountains, does not reach higher than the sixth century, when the convent was erected by Justinian; *previously*, Serbal was identified with Sinai.

The question before us has been subjected to a thorough examination by Ritter in his *Vergleichende Erdkunde der Sinai-Halbinsel, von Palästina und Syrien.* Erster Band, Berlin, 1848. He agrees with Lepsius in regard to the position of Rephidim, in so far as he places it in Wadi Firan, but differs from him in regard to the exact spot within Firan where Rephidim ought to be placed. 'It does not appear,' he remarks, 'that Rephidim can be placed in either extreme, either in El Hesui [at the foot of the Valley of Firan, where Lepsius places it], or in the Abu Suweirah [in the upper Wadi el Sheik, according to Robinson]. Not the latter, because then the first day's march of the Israelites on their journey *from* Sinai northward, to Kibroth-Hattaavah (see Numbers xxxiii. 16), would necessarily have passed through Rephidim, which, however, is not anywhere stated; and especially, because in that case the last of the four days' journeys between the Wilderness of Sin and Sinai would be too short, being, in fact, only half the length of the others; and in consequence, the three previous journeys would be too long. Not the former, because the rod of Moses could not possibly have struck out water at a place where it loses itself in the earth, if, indeed, we are to regard the stream of Wadi Firan as the same with the Spring of Moses.' In short, assuming the brook of Firan to be the Spring of Moses, Ritter contends that Moses must have struck the rock at the beginning, and not at the termination, of the stream.

Ritter differs, moreover, from Lepsius in regard to the position of the Mount of the Lawgiving, although at the same time he remarks generally, that both of the main opposing modes of explanation of a text so indeterminate in respect of topography, as also of a locality so imperfectly known, can only serve as hypothetical probabilities for a more exact interpretation. Accordingly, he gives his own view merely hypothetically, on a subject which, he remarks, will perhaps never be placed in a perfectly clear

light. After the departure of Jethro, whose visit to Moses at Rephidim in Firan, subsequently to the battle with the Amalekites, is related in chap. xviii. Chap. xix. commences with an entirely new subject—the journey from Rephidim to the Wilderness of Sinai—and contains a new chronological datum (verses 1, 2). Now, in chap. xviii. 5, it is stated that Jethro came unto Moses into the wilderness where he encamped at the *Mount of God.* In chap. xix. Mount Sinai is not yet indeed called Mount of God, but only 'the Mount.' In Exodus xxiv. 13, it is so named—'and Moses went up into the Mount of God;' which, of course, was Sinai as the Mount of the Lawgiving. From these texts, viewed in connection, *it seems* to follow: 1. That there was a Mount of God at Rephidim; 2. That the Israelites decamped from this Mount of God, and having arrived at the Wilderness of Sinai, pitched before 'the Mount;' 3. That this latter mountain also was called 'Mount of God.' It seems to follow, inevitably, from these particulars, that there were two Mounts of God. This has seemed very improbable; and various ways have been adopted of getting rid of the difficulty. Dr Kitto, indeed, explains the phrase, Mount of God, to be a mere superlative equivalent to 'very high mountain.' It is against this view, however, that the expression is so frequently used without any *additional name* (see Exodus iv. 27; xviii. 5; xxiv. 13; Numbers x. 33), to denote the mountain or mountains spoken of; and, accordingly, very few adopt the view proposed by Dr Kitto. It is not, however, of much importance, as it does not touch the real difficulty. That difficulty consists precisely in this: there are, according to the narrative, if taken consecutively, *two distinct* mountains, with the *name or epithet*—for it is immaterial which—'Mount of God;' one, the Mount of God, Horeb (see Exodus iii. 1; and xvii. 6, compared with xviii. 5): the other, the Mount of God, Sinai. The question, therefore, is—does such a distinction not conflict with the usage of Scripture elsewhere, inasmuch as it uses Horeb, Mount Horeb, Sinai, Mount Sinai, indiscriminately to denote the Mount of Lawgiving?

Ritter—who contends for the existence of 'two Mounts of God,' on the ground that Serbal (the Mount of God, Horeb) having been defiled by the heathenish worship of which it had been the consecrated centre in previous times, and on account of which it had received the above name, could not become connected with the name of the God of Israel—gets over the difficulty by asserting the distinction stated in the text between Horeb and Sinai, that Horeb was *originally* the name of the whole group of mountains in the peninsula, although in the later books of the Scripture this distinction was lost sight of. But, first of all, the alleged distinction does not seem to be made out. The view of Lepsius seems to be more in keeping with the various passages—namely, that both Horeb and Sinai designated the same mountain, with the district immediately surrounding it. But, secondly, even if the distinction be admitted, the difficulty remains. If Horeb was, at the time referred to, the name of the whole group, and not the name of a particular mountain, then the mountain which we have called the Mount of God, Horeb, would be called the Mount of God *in* Horeb. Now, whether we regard 'Mount of God' as merely an epithet applicable to any mountain distinguished for its height, or as possessing the force of a proper name also; in both cases the addition *in Horeb* is inconsistent with the existence of two Mounts of God. Only, in the former case the expression 'in Horeb' would *be necessary* to distinguish the *single* mountain with that epithet in the peninsula of Sinai from all mountains elsewhere possessing the same epithet; whilst in the latter, it would be superfluous, and at all events could not be used as a *distinction of either mountain*, if there were really *two Mounts of God* in Horeb, that is, according to the hypothesis, in the peninsula of Sinai. Thus, the existence of two Mounts of God appears to be incompatible with the distinction asserted between Horeb and Sinai. But it is still more so with the view held by Lepsius of the absolute equivalence of the names Sinai and Horeb. Accordingly, the latter author maintains the identity of the two Mounts of God. In doing so, however, he comes into collision with the statements of the narrative, if we suppose *the narrative* to be consecutive. Hence, he feels compelled to assume either a transposition or a later insertion of the first two verses of chapter xix. The idea of a transposition is favoured by the occurrence of the expressions, 'the same day' in the 1st verse, and 'before the mount' in the 2d. The same day—what day? Expounders take the third month to be equal to, on the first day of the first month; and make on the same day, mean on the first day of the month. This is not very satisfactory. Then, again, the elliptical expression, 'before the mount,' seems to imply that the particular mount in question had been spoken of so shortly before as to be at once intelligible, just as a pronoun is sufficient to *indicate* the subject, when the subject has been named immediately before. Lepsius thinks these verses should properly come in after the account of the battle at Rephidim, and before chap. xviii.; in which case the 2d verse of xix. ought to be rendered: For they departed from Rephidim, and came to the Desert of Sinai. It seems to us that Lepsius has pointed out *the right connection of ideas* and the *proper succession of the events*, but we think that the present position of these verses can be explained and vindicated. The event with which Mount Sinai was pre-eminently associated, was the giving of the law. The sacred writer was about to enter on the relation of the momentous circumstances connected with that great transaction. The solemn feeling with which his mind was doubtless affected, when it was brought up in front of this, by far the most important part of the historian's task, would give occasion to just such a formal commencement as we find in the opening verses of chap. xix., inasmuch as formal announcement is the natural expression of intended emphasis. But now here was an incident, or rather connected group of incidents, interesting in themselves, and worthy of narration, which, as we suppose, occurred *after* the arrival at Sinai. We refer to Jethro's visit and the other connected circumstances. These were interesting in themselves, and it was desirable to relate them, but where should they be placed? It was felt that it would be a disagreeable interruption of the association of thoughts, if they were inserted after the formal announcement of the arrival at Sinai. The giving of the law was so intimately associated with Sinai, that all else, however interesting, was in comparison as nothing; so that the mind of the writer could not endure to think of the disjunction of the announcement of the arrival from the account of the circumstances connected with the lawgiving, by the insertion of the other incidents which really preceded it. There was no alternative, therefore, but to relate the incident of Jethro's arrival to congratulate his son-in-law *as an episode*, neglecting the strict order of events; it is done in such a way, however, that we can see from the manner of expression that it did occur at Sinai, inasmuch as it is said to have happened in the wilderness where he encamped AT THE MOUNT OF GOD. This method of explanation is natural, and certainly preferable to that which, regarding the narrative as consecutive, seeks to escape from the difficulty by imagining a distinction between 'at the mount' and 'before the mount' (see xviii. 5; and xix. 2), and explaining the journey from Rephidim to Sinai as a short march, which merely brought them more directly in front of the mountain.

Upon the whole, then, the claims of Serbal seem decidedly to preponderate. At the same time, we remark, that the sixth argument above stated in favour of Serbal, which is much urged by Lepsius—namely, that from Rephidim, assumed to be situated in Wadi Firan, to the central summits, is two days' march, whilst no *intermediate station* is anywhere mentioned; this argument is really worth nothing. For, as Ritter remarks: Stations were not necessarily distant only by one day's march; in fact, it is evident that the stations enumerated in Numbers xxxiii. cannot correspond with the day's marches. If the Israelites marched two days in succession without halting in the intermediate place more than a night, it is unlikely

that that place would be mentioned at all (see Dr Kitto's note on Numbers xxxiii.)

NOTE 7, p. 388.—Neither the explanation in the text, nor that given by others, according to which the arrangement in chap. iv. is for the present exigency, whilst that in chap. viii. is meant to be permanent, is satisfactory. The objection always remains—why does the author give no intimation that such was his meaning? According to Hengstenberg, the difficulty arises from superficial and careless exposition. Chap. iv. relates exclusively to the *carriage* of the tabernacle until a fixed place for it should be provided, whilst chap. viii. refers to the service of the Levites *in* the tabernacle. The former being the more arduous work, required greater bodily vigour, and hence the greater age.

NOTE 8, p. 430.—There does not appear to be any necessity for regarding this passage as an interpolation. The following explanation, taken from Hengstenberg (*Genuineness of the Pentateuch*), with whom Hävernick (*Introduction to the Pentateuch*) agrees, seems satisfactory. The Israelites did, indeed, gain advantages over the Canaanites, and did destroy Zephath (see Judges i. 17), calling it in consequence Hormah. But they were not able to retain possession of what they had gained, inasmuch as Zephath and the adjoining territory lay on the *southern side* of the mountain; and so, after conquering these parts, there still remained by far the most difficult work—the mountain territory—to be conquered. That Hormah lay on the southern side of the 'mountain of the Amorites' (Deut. i. 7, 19, 20, 44) appears from Numbers xiv. 45, in which verse, by the way, we have to notice a *prolepsis* of the name Hormah; for at the time of the transaction there recorded, the town could not have received that name. Thus, then, we must suppose that on their arrival at Kadesh the second time, the Israelites found themselves unable to take the heights from the enemy, just as they did thirty-eight years before; and, consequently, were obliged to abandon the idea of entering Canaan by the way between Gaza and the Red Sea, and to turn their steps eastward, with the design of making a circuit through the countries on the southern and eastern side of the mountains. This plan of procedure made it necessary to relinquish their conquests, and, of course, the towns would resume their ancient names, as we see from Judges that they did.

NOTE 9, p. 481.—This verse contains two points of difficulty, both of which are noticed by Dr Kitto in the text. The first of these—with respect to the towns called Havoth-Jair—we cannot discuss fully here, but must refer those who desire a detailed explanation to the above-mentioned works of Hengstenberg and Hävernick. The passages which bear on this subject are: Numb. xxxii. 40-42; Deut. iii. 14; 1 Chron. ii. 21-23; and Judges x. 3-5. From a comparison of the first three, there appears to be a discrepancy in regard to the *number* of towns; and on the supposition that the passage in Judges refers to the *same Jair* who is mentioned in the Pentateuch, there arises a case of anachronism. With respect to the *number* of cities, it is stated in 1 Chron. ii. 22, as twenty-three; but in verse 23, sixty cities are mentioned. These sixty cities are not entirely distinct from, but include the twenty-three cities of Jair, and we must translate verse 23 as follows:—And Geshur and Aram took Havoth-Jair from them (that is, from the descendants of Jair), with Kenath and her daughters (towns), sixty cities (*in all*). Turning to Numbers xxxii. we see that Jair took certain towns, and called them Havoth-Jair, whilst Nobah took Kenath with her towns. But (Deut. iii. 14) all Argob belonged to Jair, and Argob was identical with Bashan (see Deut. iii. 4, also 13, where '*with* all Bashan,' should be '*even* all Bashan'). Now, Nobah was in Bashan, therefore Nobah was part of Jair's possessions. Thus it results, that the possessions of Jair consisted of two parts—one more immediately connected with him, as taken by himself, and the other immediately possessed by Nobah, in *subordination* to Jair. The passage in Chronicles tells us the number of towns in these divisions respectively—namely, twenty-three in the former, and thirty-seven in the latter. For the supposed anachronism, see the note in the text and the above-mentioned treatises.

The phrase 'unto this day,' which occurs frequently in the Pentateuch, is used with perfect propriety in every case, and forms no real difficulty in any case, except in this verse (14). The difficulty here arises from the consideration, that these towns had been taken a very short time before, whilst the phrase seems appropriate only in regard to events which had happened some considerable time previously. Now, not to mention that the length of time requisite to justify such an expression, varies with the subjective point of view, and the nature of the thing spoken of, we remark, that 'unto this day' in the present passage, is just equivalent to the phrase, 'as you are aware they are now called.' The expression was not very necessary, but quite natural even as an expletive. The towns had received a new name when they were taken, which the people had retained; and the very circumstance that it was so recent, and so well known to all, would occasion the use of some such expression as is actually employed.

NOTE 10, p. 512.—In verse 17 of this chapter, it is stated that the maid-servant is to be released in the same manner as the man-servant. It has been alleged that this contradicts Exodus xxi. 7. It is clear, however, that the case there referred to is special and exceptional, implying that the regulations in the preceding verses are for servants of both sexes *in all ordinary cases*. The somewhat strange and anomalous case of a father voluntarily selling his daughter into slavery—which, as the following verses shew, was not expected to happen unless when the woman was designed for a concubine or wife of the second rank—this anomalous case has a special and exceptional provision made for it, the ordinary rule both for men and women being given in the preceding verses. Thus explained, the two passages are in full agreement.

NOTE 11, p. 514.—In the preceding books of the Pentateuch, the priests are commonly spoken of as *sons of Aaron*, whereas in Deuteronomy they are called *the priests the Levites*. The simple account of this difference of expression is, that during the time of which the previous books contain the history, the priests actually were the sons of Aaron. Aaron was yet alive, and his family comprised the entire priesthood. The legislation of Deuteronomy, on the contrary, is prophetic: it had no longer to do with *a family* of priests, but with *an order* of priests; and hence they are designated more generally by the addition 'the Levites,' in the sense of 'who belong to the tribe of Levi.' The expression, 'the priests the Levites,' occurs in Joshua (see chap. iii. 3).

NOTE 12, p. 519.—In Deut. iv. 41-44, we are informed that Moses set apart three cities of refuge on the east side of Jordan. Here, in the verses mentioned, directions are given for the constitution of other cities in Canaan proper, and it seems as if *six additional* cities were to be appointed, which, with the three on the east side of Jordan, would make *nine*. We know, however, that only six cities of refuge in all are everywhere spoken of (see Numbers xxxv. 6). Hengstenberg explains this difficulty by saying that verses 8 and 9 contain no addition to verse 7, which itself is merely a repetition of the command in verse 2. The expression in verse 9, 'besides these three,' does not mean three in addition to the three mentioned in the preceding verses, but rather three new ones (the same new ones referred to in the preceding verses) in addition to those already existing in the country beyond Jordan.

NOTE 13, p. 573.—The expression, the second time,' which seems to imply that a previous general circumcision had taken place, on some definite occasion, has caused great perplexity amongst interpreters, and various solutions

have been proposed besides the one in the text—for example, that the first circumcision took place when Abraham circumcised all his household. But it is very doubtful whether 'the second time' should be so rendered as to require such forced solutions. The following from Keil, *Commentarüber das Buch Josua*, puts the matter in a proper light: 'שֵׁנִית serves only to strengthen the שׁוּב, and need not be so pressed as to signify the repetition of the same thing according to all its external circumstances; it expresses only the sense—circumcise again, or for the second time, the people which already before this has been in a state of circumcision (which it ceased to be whilst in the wilderness). The שׁוּב שֵׁנִית presupposes, therefore, not an earlier *act* of circumcision performed at one time on the whole people, but only the earlier state of being circumcised (*Beschnittensein*) of the whole people as a matter of fact.' This view is supported by the manner of expression employed in the 5th verse, where the Hebrew ought to be translated in strictness: For all the people that came out *were circumcised persons*, not *became circumcised* (מָלוֹל not מֻלִים הָיוּ).

NOTE 14, page 581.—A misplacement or later interpolation of the passage beginning at the 30th verse has been too easily admitted. The very awkwardness with which the passage is alleged to come in here, is a strong presumption that the text has not been tampered with. We could imagine a sense of incongruity leading the transcriber to transfer the passage from its present place to the end of verse 11, but not *vice versa*. In point of fact, the position of the passage in question is most naturally accounted for by the supposition that the *historical order* has been observed. But, indeed, the alleged improbability that the transaction narrated should occur at the time indicated, is founded on what we believe Keil has shewn to be a geographical mistake. It is taken for granted by all interpreters and geographers, that Gilgal, where we find the camp of Israel in chap. ix. 6, was a town situated between Jericho and Jordan, and consequently a long way distant from Ebal and Gerizim. Keil maintains, on the contrary, that there is no evidence in Scripture of the existence of a *town* called Gilgal, east of Jericho—it seems to have been merely a place which received the name Gilgal from the *circle of memorial-stones* there set up; and on the other hand, that there *was* a town called Gilgal in the hill of Ephraim, with which he identifies the present Jiljilia, situated in about 32° 4′ N. lat. We shall give the substance of his proof, from which it will easily appear how the matter bears on the present question. First of all, in Deut. xi. 30, after the injunction to pronounce the blessings and the curses on Gerizim and Ebal has been given, the position of these two places is thus defined: 'Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign; over against Gilgal, beside the plains of Moreh?' (We put a semicolon after champaign, in accordance with the Masoretic punctuation, in order to indicate that the last clause defines the position of Ebal and Gerizim, and not of the plain). Here, then, Gilgal is mentioned as a point determining the position of the two mountains referred to in the text. How could it possibly serve this purpose, if Gilgal east of Jericho, situated at a distance in a straight line of 30 miles, be the place here spoken of? A reference to Gilgal between Jordan and Jericho would be entirely useless in defining the position of the summits, as the two localities had no noticeable geographical relation. Not so, however, if we assume that the Gilgal spoken of was a town in the position occupied by Jiljilia, as it would have its site on a precipitous hill with a level summit, from which there is a very wide prospect over the great plain to the west, as also towards the north and the east. A town with so commanding a situation would naturally become a point of reference for a wide circuit of country round about it. Passing over at present the texts in Joshua in which Gilgal is mentioned, let us notice next the passage in Judges, chap iii. 13-30. In this narrative we are told that Eglon, king of Moab, took possession of Jericho, the city of palm-trees, and it is evident from the whole account (see particularly v. 28.) that he made that town the seat of his court. Hither Ehud proceeded on a certain occasion as the conductor of the present which the Israelites sent as tribute to the Moabite king. Having presented the gift, he returned on his way till he arrived at the פְּסִילִים (graven images, see Kitto's note in loco) of Gilgal, where he turned again towards Jericho, and having killed the king, fled past the פְּסִילִים at Gilgal to Seirath, in Mount Ephraim, and there assembled the hosts of Israel to fight against the Moabites.

It thus appears that Gilgal was a place on the way from Jericho to the mountains of Ephraim. The Gilgal referred to, therefore, could not possibly be that *east* of Jericho, for the latter lay in *the contrary* direction to that in which Ehud fled; unless, indeed, we are prepared to believe that a man in such a desperate hurry to escape as Ehud must have been, would gratuitously, not only lose his precious time, but also run a great risk of his life, by advancing ten miles into the enemy's territory, thus removing himself at every step so much further away from safety.

Again, none of the places of the first book of Samuel in which Gilgal is mentioned (vii. 16; x. 8; xi. 14, 15; xiii. 4 seq.; xv. 21, 33) contains any ground which compels us to seek for it in the Valley of Jordan east of Jericho; and although they contain no strict evidence of the identity of Gilgal with Jiljilia, yet that identity cannot be doubted if we bear in mind the following considerations: —1. There is no proof of the existence of a city east of Jericho called Gilgal. It has merely been taken for granted hitherto, because it was known that there was a *place* of that name in the above-mentioned situation. 2. There could not well be a town in that quarter, as between the oasis in which Jericho lay and the Jordan, the country is a *waste*. 3. The geographical situation of the Gilgal east of Jericho, rendered it wholly unsuitable for being the town referred to in the passages in 1 Samuel. In chap. vii. 16, we are told that Samuel went from year to year in circuit to Bethel, Gilgal, and Mizpeh, and judged Israel in all those places. Was he likely to choose for such a purpose a place situated, if not in a desert, at all events on the extreme limit of cultivation? Or, was such a place likely to be chosen as the scene where all the people should do homago to Saul as their king (1 Sam. x. 8; xi. 14, 15)? Or, finally, was the Gilgal east of Jericho a spot likely to be selected by Saul as the head-quarters of his warlike operations against the Philistines encamped on the hill at Micmash (1 Sam. xiii. and xiv.)? 'It is not to be wondered at,' Keil remarks, 'that in spite of repeated researches, Robinson has found no trace of the remains of Gilgal east of Jericho, and that no such name in this district was known to the Arabs among whom he made inquiry.'

The manner of expression in 2 Kings ii. 2, strikingly confirms the view that the town Gilgal was situated on Mount Ephraim. So they went *down* to Bethel. This is unintelligible if they went from Gilgal east of Jericho; but if we understand by Gilgal a town situated like the present Jiljilia, then we can perceive the propriety of the expression 'went down,' for it would be necessary to descend from Gilgal in order to reach Bethel, which was situated in a valley.

We return now to the book of Joshua. Up to chap. viii. 29, the sum of Joshua's conquests is the capture and destruction of Jericho and Ai. Improving the great moral advantage of these conquests, which had produced great alarm and fear on the neighbouring people (see chap. x. 1), he pushes rapidly on into the interior; for it would have been unaccountable folly to have *retreated* nearer the Jordan, as if he had been defeated, and so allow the Canaanites to resume the position from which they had been driven. In this *advance*, he arrives in the neighbourhood of Ebal and Gerizim, and avails himself *of the first opportunity* to perform the command recorded in Deut. xi., *as one zealous of the law might be expected to do*.

The warlike leader then advances to Gilgal, in Mount

Ephraim, where he pitches his camp, and here receives the embassy of the Gibeonites (chap. ix. 6). This place he makes the centre of warlike operations against the kings of the south (chap. x. 6, 7, 15, 43), and here also he makes a commencement in the distribution of the land (chap. xiv. 6). Is it conceivable that all these operations were carried on in a place so utterly out of the way, and so entirely unsuited for them, as Gilgal in the valley of the Jordan? On the other hand, the place we contend for was admirably suited, both by its geographical situation and its natural strength, for forming the head-quarters of the camp of Israel.

It may be objected, that it is not stated that Joshua transferred his camp from Ai to Gilgal; but neither is it stated that he went from Ai to Ebal: in both cases the change of position is implied. Indeed, we may reasonably suppose that the army marched first from Ai to Gilgal, and then, having occupied the latter, proceeded to Ebal. The narrative is designedly incomplete; for it is not the intention to relate fully all the warlike operations, but merely the most important facts, *and especially the general results in the conquest and consequent division of the land.*

See *Keil über das B. Josua*, at chap. viii. 30, and ix. 6; also the same author's *Commentar über die Bücher der Könige*, s. 322 (Moskau, 1846).

NOTE 15, p. 589.—Apart altogether from the meaning of the passage, verses 12-15 inclusive, there is a difficult question respecting the relation in which it stands to the author of the book of Joshua. It has been generally held hitherto, that the 12th verse and part of the 13th, down to the reference to the book of Jasher, is a quotation from the latter book; whilst the latter part of the 13th, together with the 14th verse, contain a statement of the same fact in the words of the author of Joshua. Others, however, and amongst these Keil, and, indeed, most of the recent German critics, both rationalistic and evangelical, regard the entire passage, including the 15th verse, as a quotation from the book of Jasher.

The chief arguments in favour of the former of these views are, that the reference to the book of Jasher naturally indicates the end of the quotation; that the latter part of the 13th verse contains merely a repetition of what is stated in the first part, and that the statement is made in such a matter-of-fact sort of way as gives to it a decidedly historical air. One cannot help feeling that these considerations are not without weight. But then, on the other hand, if we regard the latter part of the section as belonging to the writer of Joshua, we get involved in difficulties greater than those which we escape by that hypothesis. For it will be observed, that the statement of verse 15 is repeated at the end of the chapter in *identical terms;* and it is not likely that the writer would, *in propria persona*, make such a statement twice in one narrative. Moreover, the statement in verse 15 is entirely out of place if made by the writer himself, for it is evident from the whole subsequent narrative, that Joshua did not return to Gilgal before the transactions therein related had taken place. It is, indeed, inconceivable that Joshua should have withdrawn his army from Gibeon to Gilgal before he had followed up and reaped the fruit of his great victory—before he had captured and executed the five kings who had mustered their forces to give him battle—before he had besieged and taken their cities—a conquest rendered comparatively easy by the destruction of those armies by which they might otherwise have been defended, and the slaughter of the kings who had ruled over them (see verses 16–39). Still further, that the words of the author of this book begin only with the 16th verse, appears from the close connection between verses 11 and 16. We can easily see that the narrative proceeds quite naturally from the account of the destruction of the army to that of the capture of the five kings, and that it is most violently interrupted as soon as we suppose that the 15th verse belongs to the author of Joshua. Accordingly, we find that those commentators who do not regard the quotation as extending beyond the 13th verse, are quite at a loss what to make of the 15th. Some have regarded it as an interpolation, founding on the fact that it is wanting in some manuscripts; whilst others have had resort to the most far-fetched and violent expedients in order to get rid of the difficulty. The difficulty ceases, however, as soon as we regard the 15th verse as part of the quotation, forming, doubtless, the conclusion of the song in which the great victory at Gibeon was celebrated.

According to the most probable view, then, we are to regard verses 12–15, inclusive, as a quotation made by the author of Joshua from the book of Jasher. This view of the passage must exercise a certain influence in determining its meaning, inasmuch as it is no longer prose but poetry with which we have to deal. We shall here give an outline of the exposition of the passage furnished by Keil and other eminent theologians, and then leave the reader to determine for himself.

The bold imagery which is perfectly allowable in poetry would be ridiculous if employed in prose; so that the same language, which in the latter could be employed only to express *literal facts*, might in the former be used to express facts merely *analogous*. And if, after all, it be felt difficult to get rid of the impression, that the latter part of the passage before us has a prosaic air, we ought to remember the exceedingly abrupt character of Eastern poetry. In our own language, it is necessary to mediate the introduction of bold figures by such phrases as indicate that they are nothing more than illustrations—for example, 'as if,' 'as when,' &c. The Hebrew poet, on the other hand, without preface, and without mediation, precipitates the reader into the boldest hyperboles and personifications; and there is absolutely nothing to prevent him from accepting them as literal truth, except his poetic sense, if he happen to possess any. As an illustration, we would ask those who hesitate to regard the present passage as entirely poetical to read Psalm xviii., particularly from the 7th to the 17th verse, remembering at the same time that these verses contain a poetical account of precisely the same events which are narrated in the history of David's persecution by Saul (see the introduction to the psalm). After perusing the Psalmist's high-wrought and hyperbolical description of his deliverance by divine intervention, no one need be startled at the language of the text, viewed as a poetical utterance. Moreover, it should be borne in mind, that the quotation suffers in being separated from the rest of the poem. Doubtless, the whole poem was of a high-wrought character, so as to prepare one against being startled by a figure, which, standing by itself, seems calculated to produce that effect. We are to suppose, then, that in the fire and fury of the fearful fight, Joshua, seeing that victory was sure, and anxious only lest time should fail him to complete the destruction of the enemy, addressed a prayer to God that he might fight for Israel; and then turning to the sun and moon, which he beheld in different parts of the sky, he addresses to them the striking apostrophe: 'Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon.' That the sun and moon should stand still was not the object of Joshua's entreaty: his simple prayer was, that God might fight for Israel. We see this from verse 14, where it is said: 'And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: *for the Lord fought for Israel.*' *How* the Lord fought for Israel we are told in the 11th verse: 'The Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.' Our view of the address to the sun and moon—namely, that it was not a prayer to God, but an *apostrophe*, suggested by, but still aside from the prayer—is confirmed by the circumstance, that not only the sun, but the moon also, is requested to delay its descent. If the sun kept above the horizon, the moon was useless, and its presence or absence was a matter of indifference to Joshua. The presence of the moon, therefore, could not be the subject of a prayer uttered as prayer ought to be—in sober earnestness of spirit. With regard

to the latter part of the 13th verse, it should be remarked, that it is chiefly the manner in which it has been translated that gives it the appearance of a historical statement made by the author. It is in fact, however, merely a poetical iteration or intensification, as will appear from the following rendering of the 13th verse, omitting the reference to the book of Jasher:—'And the sun waited and the moon stayed until the people had avenged themselves upon their enemies. Yea, the sun stood still in the midst of heaven, and hasted not to go down as it were a whole day.'

We have thought it due to our readers to state the above view of the passage under consideration, accompanied with the chief of those arguments which have been advanced in its support. Whether they may be able to adopt it or not, they will at all events perceive that it is in entire harmony with that spirit of reverence with which the Scriptures ought to be regarded. If the honour due to the Word of God requires us to believe implicitly its statements, it no less requires that we should earnestly endeavour to ascertain *what its statements really are*. If we neglect this latter duty, the Scriptures may become a curse to us, instead of—what they are designed by God to be—a blessing. In such a spirit have we sought to conduct the above inquiry. The question has not been, whether we are to believe what the Word of God says, but what in fact it does say; not whether we are to believe in the miracle it narrates, but whether it intends to narrate a miracle at all. It is only the latter question which has been discussed in the preceding observations; and whether the view therein contained is to be adopted or rejected, must be determined by *exegesis*. The whole question is simply one of interpretation. (See on this point a review of Keil's Commentary on Joshua, in the *Foreign Evangelical Review*, No. 2, August 1852.)

NOTE 16, p. 592.—The distinction here implied, and in verse 21 formally expressed, between the mountains of Judah and the mountains of Israel, is alleged by the rationalistic critics to have arisen first in the times of David and Solomon, or rather after the separation under Rehoboam. In that case, it would follow, either that the book of Joshua was composed long after the events narrated took place, or that it was subjected to interpolation after it had been composed. But the assertion is not true. The germ of the distinction and opposition between Judah and Israel appears so early as the time of Jacob, and is exhibited in the blessings pronounced by him upon his children. But the distinction between the mountains of Judah and Israel indicated in the text, is fully explained by the relations of the tribes in the time of Joshua, without going back to patriarchal times, as is well shewn in the following quotation from König in Keil's Commentar:—'Whilst Judah enters into its possession in the south (see Joshua xv.), all the tribes are still at Gilgal; and when at a later period Ephraim and Manasseh have entered upon their possession, the whole of Israel yet encamps in Shiloh, beyond the borders of Judah; the two parts being separated from each other by the territory as yet unappropriated, which afterwards fell to the lot of Benjamin. Moreover, the *Altar*, the *Tabernacle*, and the *Ark of the Covenant*, abide in the midst of Joseph and of the remaining tribes yet assembled in the camp at Shiloh. Was it not inevitable, that the idea of an opposition between Judah on the one side, and the rest of Israel, in which the double tribe of Joseph, and in it again Ephraim, was predominant, on the other, should become more and more prevalent. . . . And what was more natural, than that the mountains where the children of Judah had their seat should be called the mountains of Judah, and those where the rest of Israel encamped should be called the mountains of Israel, and also more particularly still, as being Ephraim's possession, the mountain of Ephraim?'

We may remark here, in regard to verse 21, which seems to come in rather awkwardly, and, in fact, has been regarded as an interpolation, that it seems to have been inserted by the author from a desire to draw particular attention to the fact, that even the giants who had been such a terror to the spies had been conquered by Joshua. It is not an *additional* expedition, different from those mentioned in verses 16–18, that is referred to, but merely part of those protracted warlike operations specially *emphasised*. The expression, 'at that time,' refers to the long time mentioned in verse 18.

NOTE 17, p. 594.—It has been too easily taken for granted that the Anakim were of a different race from the Canaanites; that they belonged to the original inhabitants of the land, who were dispossessed and rooted out by the more recent Canaanites; and that those who remained here and there, at the time of Moses and Joshua, were merely the scattered fragments of a once great people. There is really no evidence that the Anakim were a distinct people. Mention is made invariably of only three individuals (or families): sons of Anak, for example, in Numbers xiii. 22: 'And they ascended by the south, and came unto Hebron, where Ahiman, Sheshai, and Talmai, the children of Anak, were.' (See also Joshua xv. 14; Judges i. 10). 'Let us consider now,' says Kurtz, quoted by Keil in his Commentar, 'the appellative signification of the word Anakim—that is, long-necked, men of long-stretched necks—giants; let us reflect further, that in the case of the Anakim who are described to us, the *name* and *stature* correspond; and let us, lastly, remember, that in every case where they are spoken of in a deliberate historical statement—the description of them by the spies (Numb. xiii. 27, seq.) cannot be so regarded—mention is made always of only single *individual giants* or *families of giants* (Numb. xiii. 22; Jos. xiv. 15; xv. 14; Judges i. 10; 2 Sam. xxi. 15–23; 1 Chron. xx. 4–8); and we will be compelled to adopt the view, that the name Anakim is rather *appellative* than *Gentile*, and that the giant-races of the mountain of Judah were only particular families and tribes of the race of the wide-spread and powerful Amorites, distinguished from all other tribes and families of that people by the size of their bodies.'

NOTE 18, p. 594.—The statement in this verse seems to be inconsistent with those contained in subsequent chapters of Joshua, from which it appears that there still remained many portions of the land in the possession of the Canaanites (see xiii. 1-6; xvii. 14–18; xviii. 3; xxiii. 5, 12). This seeming discrepancy is one of the arguments adduced by the rationalistic critics, to prove that the book of Joshua consists of two distinct and often conflicting divisions, written by different authors. Some have sought to evade the difficulty by the remark, that when it is said that Joshua took the whole land, according to all that the Lord said unto Moses, we must not press the word 'whole' so as to mean every part of the land without exception. It is quite true that we ought not to press the expression so far as to make it signify that the Canaanites were literally exterminated, all their kings slain, or every city, great and small, taken. But such general language as is employed in verse 23, could not be employed with propriety if such very important exceptions were to be made as are those which are noticed in the passages above referred to. In the face of such extensive exceptions, we must escape from the apparent contradiction, not by limiting the meaning of the word 'whole,' but by determining the sense of the word 'took,' and of the clause, 'according to all that the Lord said unto Moses.' What, then, in point of fact, had hitherto been accomplished? In one expedition, Joshua, with the host of Israel, had utterly routed and ruined at Gibeon the armies of the kings of the south; slain the kings themselves; taken and partly destroyed their chief cities; and, in fact, so thoroughly demolished his southern foes, that they had no longer power to offer resistance. In a second expedition against the kings of the north, who had been alarmed and roused by the disasters that had happened in the south, the leader of the Israelites achieves a like triumph, discomfiting their hosts at the waters of Merom; slaying Jabin, king of Hazor, and 'the head of all those kingdoms;' burning Hazor with fire, and utterly destroying all the royal cities.

It might be said, therefore, with propriety, because it was literally true, that Joshua had taken the whole land in a strategical point of view; because, though there were many cities yet in the possession of the Canaanites, yet the latter were quite powerless, and utterly unable to take the field against their triumphant enemies. In fact, the war, viewed as a war carried on by the whole of Israel against the nations of Canaan, had come to an end, since the latter had been so reduced that there was no enemy worthy of opposition from the *united forces* of the Israelites. The enemies that now remained must be dealt with by detachments; they were incapable of combination, and were separately too insignificant to be an object worthy of attack to the whole army. Indeed, it would have been madness to have kept such an immense force marching hither and thither through the land, searching out the remnants of those hostile nations in their isolated retreats: such work could only be done by detached portions of the army. It was now necessary, therefore, even in a strategical point of view, to divide the army into detachments, and send them into different parts of the country, in order to oppress or root out their enemies in detail. But this division of the people to form, as it were, separate armies, was not a thing *yet to be done*, for it already existed in the natural division into tribes. And as for the division of the land into corresponding parts, for the purposes *of carrying on the war*, that would be accomplished in the dividing of it for the purpose of *possession;* at the same time that a powerful motive would be supplied for prosecuting the operations against the enemy, by making the part of the country to be cleared of the Canaanites coincide in the case of each tribe with that which had been assigned to it as its own inheritance.

The time had now arrived, therefore, when the allotment of the land for possession should be proceeded with; and accordingly it is stated in the present passage, that Joshua gave the land 'for an inheritance unto Israel according to their divisions by their tribes.' This division of the land, summarily noticed here, forms the principal subject of the remaining portion of the book. The clause, 'according to all that the Lord said unto Moses,' has been held by some to refer to Numbers xxxiv., where the boundaries of the promised land are laid down; whilst others think that reference is made to Exodus xxiii. 29-30, and Deut. vii. 22, where it is stated that God would drive out their enemies only by little and little. Most probably it is a general reference to all the passages in the Pentateuch referring to the extent and conquest of Canaan. For, in truth, Joshua had conquered, in the sense above explained, the whole land in its full extent, so that he might now divide all Canaan between the twelve tribes, in order that they might separately drive out their enemies 'little by little,' as the Lord had said unto Moses. (See Note 19.)

NOTE 19, p. 603.—It is no solution of the difficulties connected with the allotment of the land to say, as is done in the text, that there *were* two distributions; for, in fact, the precise point of the difficulty is how to account for the division not having been accomplished at one time. It seems to us that we shall most readily find an answer to this question, if we keep constantly in view the *military* situation of the people (see on this point Note 18). We observed in the note referred to, that now the war as between all Canaan and all Israel was at an end, hostilities must now be carried on by detachments against the inhabitants of different parts of the country. Now, therefore, was the time for the division of the land for inheritance amongst the tribes. How, then, might we expect the allotment to proceed, supposing it made in subordination to military considerations? Would the land be divided by lot, and the tribes be dispersed, *all at once*, to take possession each of its own section, by force if necessary; or would the distribution proceed *gradually*, only one or perhaps two lots being disposed of at a time? The latter method, we apprehend, was the one adopted. Although there was no enemy to face them any longer, yet it was not absolutely impossible, nay not even very improbable, that ere long a force might appear against them, which it would need all their available strength to resist. Their enemies, indeed, were for the present thoroughly quelled; dismay had seized the hearts of the people of Canaan. But it was possible, though in fact it did not happen, that the latter might recover from their panic after a time, and effect a strong combination against the common enemy. This being so, a prudent general would not rashly disperse his forces all at once, but would rather act on the plan of sending out a division to accomplish the work of conquest in a part of the country where a single tribe would be sufficient, and which it was important to occupy as soon as possible; keeping meanwhile the main body of the forces together at head-quarters, in order to be able to meet every emergency. Before applying these views to the facts of the case regarding the allotment, we must first of all give some explanations regarding the manner in which the lot was taken. There are three possible ways in which the lot might have been taken. According to any one of these, it was necessary that the land should have been previously divided into ten parts, in order that at least the *localities* might be known for which lots were to be drawn. This division of the land was necessarily of a rude and merely preliminary character, as no regular survey had yet been made; all the knowledge of Canaan possessed by the Israelites being derived solely from their casual observations whilst engaged in their warlike expeditions. The exact extent and limits of these ten portions could only be determined after the various tribes had entered into possession, for of course, although the lot might determine which tribe should receive this or that portion, it could not fix more definitively than before the limits of the latter. Hence, in order to comply with the law in Numbers xxvi. 53-56—that the extent of inheritance should bear a proportion to the numbers of the inhabitants—it was necessary to make a re-adjustment subsequently, as we shall shew more particularly afterwards. According to the first of the three possible ways of casting the lots, the names of the tribes were cast into an urn, and then whatever name came out, the tribe to which it belonged had the privilege of choosing any portion that it preferred. On this method, the lot determined merely the *priority of choice*. Those who hold this view bring forward in proof of it, that previous to the allotment Caleb had obtained Hebron as his portion, so that unless the above method were employed, Caleb might have been isolated from his brethren of the tribe of Judah. This objection, however, ceases to have force when we reflect that the disposal of the lot belonged to the Lord, and was not an affair of chance. But, moreover, it appears to us that the giving of Hebron to Caleb as his portion, is not narrated in historical order. It is one of those incidents which are recorded more for the sake of some peculiar interest with which they are invested, than because of their importance in the regular chain of events. Chapter xiv. is in a manner introductory to the account of the division of the land which follows. In the 5th verse, it is remarked quite generally: 'As the Lord commanded Moses, so the children of Israel did, and they divided the land.' Here, then, if the writer of our book preferred to narrate the incident which follows apart from the dry details of the division, here, immediately on the back of this general announcement, an excellent opportunity for his purpose occurred, where indeed the historical order would not be violated, inasmuch as the *fact of the division of the land is stated previously*. The first method, therefore, is not required in order to explain any difficulty, and certainly it is in itself objectionable. The scope which it would give to the individual will of the tribes, would be sure to engender discontent, the repression of which was one of the principal purposes to be served by the use of the lot, viewed as an *appeal to God to determine*. According to the second view, a particular portion of the land was *selected* by Joshua, or some other proper authority, to be assigned by lot. The tribe to which it should belong was determined by the drawing of the name of a tribe from the urn in which the names were

contained. The advantage supposed to be gained by this method is, that thus we can then explain how Judah and Ephraim and Manasseh came to be the parts of the country first allotted, *as it was desirable on military grounds that they should be.* This, however, is again a rationalistic reason, for if we believe that God disposed the lot, then we can also easily believe that he *so* disposed it as to suit the circumstances in which the Israelites were placed, and make that portion be first occupied whose occupation was in the first place most desirable. The second method is also open, though to a less extent than the first, to the objection that it would leave one of the contingent elements to the disposal of *man*, and so give occasion for discontent.

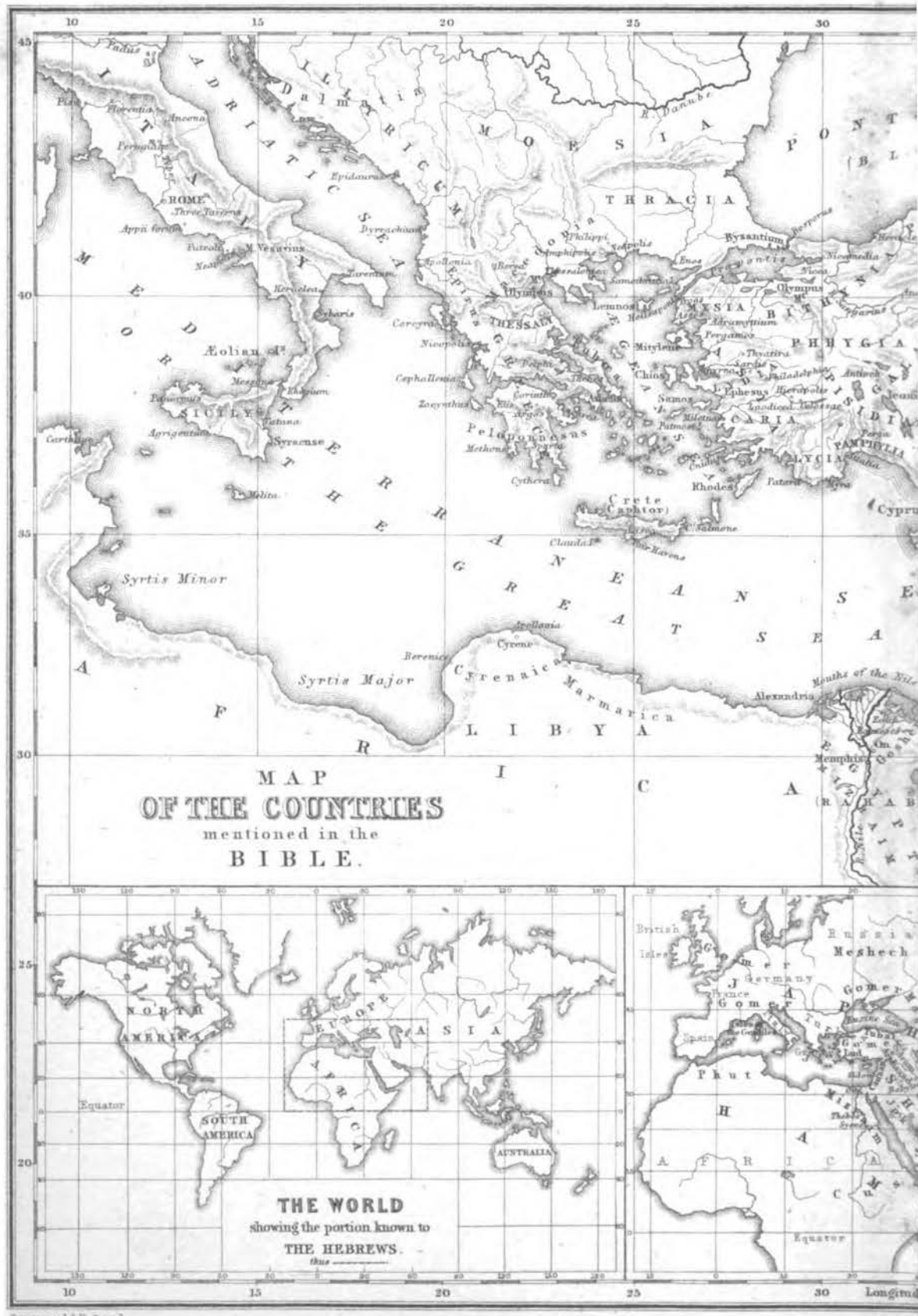
According to the third and preferable method, there were two urns, into one of which were put the names of the tribes, whilst into the other were put the descriptions of the ten divisions of the land. Out of these urns were drawn successively one name and one division, from which the lot and the possessor at once appeared. There is one fact in the history of the division of the land which it is difficult to account for, if we suppose that the *second* method was followed, but which is perfectly consistent with the third. We refer to the circumstance, that the territory of Benjamin was not disposed of along with that of Judah and Joseph. If the territory to be balloted for was selected by Joshua on military grounds, we are unable to assign a reason why the territory of Benjamin was not included in the first allotment. We cannot but believe that Joshua would have selected precisely those portions of the land to be first occupied which were first disposed of by lot. These parts of the country were the best known and the most thoroughly subdued; and though occupying a large portion of the land of Canaan, yet *the most important parts of the territory* included in them were not far distant from the camp at head-quarters, which was situated in the centre on the mount of Ephraim. But these reasons were just as applicable to the territory of Benjamin as to that of the two other tribes, and no cause can be assigned why it should not have been included in the first allotment if that matter depended on Joshua. So soon, however, as we suppose the lot to have been taken, according to the third method, the difficulty disappears, for the omission of Benjamin is referred to the counsels of God, which it is not necessary that we should understand.

In every case, then, whichever of these methods we may regard as the one actually adopted, we cannot but observe that the parts of the land first allotted were determined with reference to the military situation of the Israelites, viewed as endeavouring to establish themselves in an enemy's country. The portions of Judah, Ephraim, and Manasseh, having been determined, these tribes would proceed immediately to enter upon their possession. This, however, could not be accomplished in a day; it would require a considerable time to occupy the various towns, together with the country parts, and to fix properly the limits of the land which each tribe would require for its accommodation. Whilst this process was going on, the tabernacle and the camp were transferred to Shiloh, the latter place, doubtless, having been selected according to a divine intimation. Meanwhile, also, the other tribes seem to have relapsed into a nomadic manner of life, wandering about amongst the inhabitants as did the patriarchs Isaac and Jacob. In course of time it became evident that the power of the Canaanites had been thoroughly broken in the great wars, and the people ceased at length to be in the least degree apprehensive of an attack from them. By degrees, therefore, they spread themselves abroad over the unoccupied country, neither troubled by nor giving much trouble to the native inhabitants (see chap. xviii. 1-3). Thus, when the tribes of Judah and Joseph had taken possession of their territory, and the time had arrived for proceeding further with allotment, it had become evident that no fear need be entertained any longer of the Canaanites, and there was therefore no longer any reason for keeping the tribes together; the remainder of the land might be divided at once. But, meanwhile, the experience acquired from the previous settlement, had shewn that it was desirable first of all to determine more definitely the extent and boundaries of the land that remained. Ephraim had found his possession too little, and had requested and obtained more (chap. xvii. 14). The tribe of Judah had, on the contrary, obtained too much; so that the tribe of Simeon subsequently had their portion assigned to them out of that of Judah. These facts shewed the desirableness of a regular survey of the land, which was therefore immediately set about (chap. xviii. 4-9). The survey being made, and the results recorded, the land was divided amongst the seven remaining tribes, as it is related in chapters xviii. and xix. We may here remark, that the objurgatory tone of Joshua's speech in chap. xviii. 3, implies that the seven tribes were not anxious to obtain regular possession of the land, but were content to lead the unsettled life of nomades, as they had done in the desert. Instead of wearying for the time when their lots should be drawn, it seems to have been necessary to stir them up to take any interest in the matter at all.

NOTE 20, p. 624.—The following reasons for the choice of Shechem as the scene of the transaction related in chapter xxiv. seem to be satisfactory:—1. The present renewal of the covenant between God and the people was but a repetition of the solemn transaction on Ebal and Gerizim, narrated in chapter viii. 30-35. It was natural and suitable, therefore, to select the same spot (Shechem was situated in the valley between the two summits), when the object for which the Israelites assembled thither on either occasion was the same. 2. The associations by which the place was connected with Jacob, their common progenitor, seem to have had an influence in the choice of a locality. Here Jacob renounced idols, and resolved, along with his family, to worship only the living God. 'Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak *which was by Shechem*,' Gen. xxxv. 2, 4. In Joshua xxiv. 23, we find almost a literal repetition of the words which Jacob addressed to his household, which strongly suggests that the leader of Israel had the example of the latter in his mind. The statement that the Israelites 'presented themselves before the Lord,' does not necessarily imply that the ark had been transferred from Shiloh to Shechem. The phrase, 'before the Lord,' *merely denotes the religious character of the transaction.*

END OF VOL. I.

EDINBURGH: PRINTED BY W. AND R. CHAMBERS.



Constructed & Engraved

W. & R. CHAMBERS, L



by W. & A. K. Johnston, Edinburgh.

N & EDINBURGH

THE

PICTORIAL BIBLE

BEING THE

Old and New Testaments

ACCORDING TO THE AUTHORISED VERSION

ILLUSTRATED WITH

STEEL ENGRAVINGS AND MANY HUNDRED WOOD-CUTS

REPRESENTING LANDSCAPE SCENES, AND SUBJECTS OF NATURAL HISTORY, COSTUME AND ANTIQUITIES

WITH

ORIGINAL NOTES

EXPLANATORY OF PASSAGES CONNECTED WITH THE HISTORY, GEOGRAPHY, NATURAL HISTORY, LITERATURE AND ANTIQUITIES OF THE SACRED SCRIPTURES

By JOHN KITTO D.D. F.S.A.

A New Edition

WITH ADDITIONAL NOTES BASED ON THE DISCOVERIES OF RECENT TRAVELLERS

IN FOUR VOLUMES

VOL. II

LONDON
W. AND R. CHAMBERS 47 PATERNOSTER ROW
AND HIGH STREET EDINBURGH

MDCCCLV

LIST OF THE

WOOD-CUT ILLUSTRATIONS

IN

THE PICTORIAL BIBLE.

VOLUME II.

JUDGES.

	CHAP.	PAGE
Initial Letter	1	3
Scribe counting Hands (cut off)	1	6
Captives bound	1	7
Immolation of Captives	1	7
Ancient War-chariot. From an Egyptian Bas-relief	1	8
Ancient Persian Chariot. From a Persepolitan Bas-relief	1	9
Summer Parlour on the Nile	3	15
Ox-goad	3	15
Mount Tabor	4	18
Large Egyptian Shield	5	22
The Testudo. From the Trajan Column	5	23
Egyptian and Round Shields. From a Sculpture at Thebes	5	24
Roman Combat. From a Bas-relief at Pompeii	5	24
Modern Oriental Shields and Spears	5	26
Ancient Persian Shields and Spears. From Sculptures at Persepolis	5	26
Roman Attack with a Spear. From an antique gem	5	27
Ancient Egyptian Javelin	5	28
White Asses	5	28
Eastern Lattice	5	31
Egyptian Pitchers	7	38
Olive Branch, with Fruit	9	45
Hand-mill	9	47
Lion of Western Asia	14	57
Askelon	14	59
Jackals	15	61
Gaza	16	64
Wild Elephants, captured by means of Decoy Female Elephants, and bound with green withes	16	65
Hindoo Weavers	16	66
Shaving the Head	16	67
Persian Mansion	16	68
Supporting Pillars of Eastern Buildings	16	69
Slings	20	77
Egyptian Slingers	20	77

RUTH.

	CHAP.	PAGE
Initial Letter	1	84
Egyptian Harvest Scene	2	87
Eastern Veil	4	90
Egyptian Sandals	4	92
Ancient Shoes and Sandals	4	93
Grecian and Roman Sandals	4	95

FIRST BOOK OF SAMUEL.

	CHAP.	PAGE
Initial Letter	1	98
Horn Head-dresses	2	101
Sacrificial Hook	2	101
Ancient Egyptian Seats	4	105
Medal of Dagon	5	106
Short-tailed Field-mouse	6	109
Ethiopian Car drawn by Oxen	6	110
Indian Car drawn by Oxen	6	111
Turkish Arabah drawn by Oxen	6	111
Runners attending a Chariot. Ancient Egyptian	8	116
King Anointed. Ancient Egyptian	10	121
Eastern Grindstone	13	128
Monumental Trophy	15	135
Ancient Helmets	17	141
Mailed Horse and Rider. From Bas-relief at Tackt-i-Bostan	17	142
Ancient Cuirasses	17	143
Coat of Ringed Mail—Phrygian	17	144
Scale Armour—Mounted Dacian	17	144
Corslets and Helmets of Roman common Soldiers. From Trajan's Column	17	145

DECAPT 5179 1855 v.2

	CHAP.	PAGE
Grecian Warrior in Armour	17	146
Warrior and Armour-bearer. Modern Egyptian	17	147
Dancing-girls	18	151
Escape from a Window	19	153
Throwing the Javelin	20	156
Wild Goats (*Capra Sinaitica*)	24	164
Kubbeh, or Tomb	25	168
Pin-tailed Sand-grouse	27	172
Lighted Tomb. Modern Oriental	31	180

SECOND BOOK OF SAMUEL.

	CHAP.	PAGE
Initial Letter	1	181
Ancient Egyptian Armlets	1	182
Indian Armlets	1	182
Persian Armlets	1	183
Teaching the use of the Bow. From a Sculpture at Thebes	1	183
Ancient Egyptian Bows	1	184
Body of Archers. Ancient Egyptian	1	184
Princes with Bow and Quiver. From a Bas-relief at Thebes	1	185
Ancient Persian Bow-case	1	185
Sackcloth	3	191
Bier. From a Bas-relief at Thebes	3	192
Eastern Divan	3	193
Jerusalem from the Mount of Olives	5	196
Various Modes of Sitting	7	203
Domestic and Ornamental Vessels of the Egyptians	8	205
Oriental Street-door	13	215
Mule	13	216
Gate of Justice	15	221
Syrian Bear	17	227
Cairn	18	230
Absalom's Tomb	18	231
Eastern Town Gate	18	232
Singing-Men	19	236

FIRST BOOK OF KINGS.

	CHAP.	PAGE
Initial Letter	1	249
Procession of a Pasha of Egypt and his great Officers of State	1	251
Oriental State Mule	1	252
Pharaoh's Daughter	3	258
Trellised Vine Bower	4	262
Dromedary	4	263
Felling Trees in Lebanon	5	266
Ancient Modes of bearing Burdens	5	266
Egyptian Mode of transporting large Stones	5	266
General View of the Temple at Edfou	6	269
Ground-plan of the Temple at Edfou	6	269
Ground-plan of Solomon's Temple	6	270
Ancient Egyptian Censers	6	272
Ancient Sacerdotal Spoons	6	272
Egyptian Windows	6	273
Egyptian Temple	6	273
Egyptian Doors	6	274
Metal Door-pins	6	274
Door	6	274
Ground-plan of the King's Palace	7	277
Obelisks in Front of a Temple	7	278
Fountain of the Lions	7	279
Sycamore Fig-tree	10	287
Interior of Haram	11	290
Shishak, King of Egypt	11	291
Egyptian representation of Judah Captive	11	291
Lion seizing a Man	13	296
Samaria	16	303
Coin of Baal, or Melkart	16	305
Ancient Figures of Baal	16	305
Coin of Baal, or Tyrian Hercules	16	305
Mount Carmel	18	310
Knives and Lancets of Egypt	18	312
Girded Loins	18	313
'Juniper Tree' (Spanish Broom)	19	314
Ropes on Necks	20	318
Seal-ring. From Pompeii	21	320
Babylonian Seals	21	320
Tail-piece	22	324

SECOND BOOK OF KINGS.

	CHAP.	PAGE
Initial Letter	1	325
Silver Coin of Aradus	1	326
Royal Bed. Modern Oriental	1	327
Pouring Water on the Hands	3	330
Oriental Ewer and Basin	3	331
Chamber on the Wall	4	333
Tables. Modern Oriental	4	333
Seething Pottage	4	334
Coloquintida	4	334
Cucumis Prophetarum	4	335
Great Officer on a Journey	5	337
Mules laden	5	338
Market at Gate	7	343
A King supported	7	343
Loaded Camels	8	346
Group of Modern Oriental Towers	9	350
Female with Painted Eyes	9	351
Painted Eye. Modern Oriental	9	351
Painted Eye, with Vessel and Probe. Ancient Egyptian	9	351
Joktheel. A View of Petra	14	360
Group of Altars	16	366
Serpent Worship	18	372
Tirhakah	19	375
Watered Garden	19	375
Observatory at Delhi	20	379
Tail-piece	25	389

FIRST BOOK OF CHRONICLES.

	CHAP.	PAGE
Tail-piece		393
Initial Letter	1	394
Sheepcotes at Busheer	17	421
Sawing Wood. Ancient Egyptian	20	426
Modern Oriental Sawyers	20	426
Ancient Egyptian Saw	20	426
Darics. From Specimens in Brit. Mus.	29	441
Submission and Obeisance. Oriental	29	442

SECOND BOOK OF CHRONICLES.

Initial Letter	1	443
Horseman. From an Egyptian Sculpture	1	444
Capitals of Egyptian Columns	2	447
Snuffers	4	449
Pincers	4	449
Palmyra. General View of Ruins	8	455
Palmyra. View of a portion of the Ruins	8	456
Hittite, in Civil Dress	8	457
Hittite, in War Dress	8	457
Amorite	8	458
Jebusite	8	458
Journey of an Abyssinian Queen	9	461
Algum Trees (*Pinus deodara*)	9	462
Egyptian Thrones	9	463
Throne with Steps	9	463
Apes. Species of Simiadæ, represented in Egyptian Monuments	9	469
Tribute-bearers	9	471
Ancient Form of Ashtaroth	16	480
Astarte: one of her Forms at Tyre	16	480
Head of Astarte	16	480
Astarte in a Car	16	480
Jewish Physician. Modern Oriental	16	482
Sepulchre of the Kings	24	493
Castle near Teheran	26	498
Detached Tower or Fort. Ancient Egyptian	26	498
Balista	26	498
Catapulta	26	498
Head of the Catapulta	26	499
Scorpion for discharging Arrows	26	499
The Aggle-stone	28	502
Fenced City—Babylon in Egypt	32	509
Walls and Towers	32	510
Walls and Towers—Memphis	32	510
Wall and Towers manned	32	510
Fortress with Fosse and Double Wall	32	510
Fortress with Double Fosse	32	511
Fortress attacked: Testudo, &c.	32	511
Fortress attacked: Testudo, &c.	32	511
Fortress attacked	32	512
Fortress	32	512
Fortress of Akaba, with the Arrival of a Caravan of Pilgrims	32	513
Sarbut-el-Khadem. (Inscribed Stones in the Sinai Peninsula)	34	518
Group of supposed Jewish Hostages	35	522

EZRA.

Initial Letter	1	527
Persian King enthroned	1	529
Persian King walking	1	529
Sculpture of the Captivity	6	539
Record Chamber	6	540
Ancient Persian Soldiers	8	545
Persian Horsemen	8	546
Caravan	8	546
Caravan attacked	8	547
Arabian Horde coming to a halt	8	547
Shekel of Silver	10	552
Coin of Simon	10	552
Demi-shekel, Copper	10	552
Quarter-shekel, Copper	10	552
Tomb of Ezra	10	553
Tail-piece	10	553

NEHEMIAH.

Tailpiece		554
Initial Letter	1	555
Ancient Persian Cup-bearers	2	557
Egyptian Lock	3	560
Eastern Gate	7	567
Egyptian Wine-press	13	578
Egyptian Wine-presses	13	579
Conveying Grapes to the Wine-press	13	580
Selling Fish	13	580

ESTHER.

Initial Letter	1	584
Ground-plan of part of the Ruins at Persepolis	1	585
Royal Palace at Ispahan	1	586
Council. From a Sculpture at Nakshi Rustam	1	587
Oriental Palace Gate	2	590
Eunuch of the Turkish Seraglio	4	594
King on his Throne. Modern Persia	4	595
Royal Levee. Modern Oriental	5	597
Ceremony of investing a Persian with a Dress of Honour	6	599
Dress of Honour	6	600
The King's Horse	6	600
Crown of Nadir Shah, King of Persia	6	601
Crown of Futteh Ali Shah, King of Persia	6	601
Procession of Honour—The Start	6	601
Procession of Honour—Progress	6	602
Procession of Honour—Return	6	602
Turkish Courier	8	604
Chinese Courier	8	605
Tomb of Mordecai and Esther	10	608

JOB.

	CHAP.	PAGE
Tail-piece		613
Initial Letter	1	614
Tomb at Petra	3	621
Interior of a Tomb at Petra	3	621
Treasure Finding	3	622
The Dying Lion	4	624
Lioness and Whelps	4	624
Irish Mud-cabin	4	625
A Dry Valley in Edom	6	629
Web of Geometric Spider	8	632
Eagle on Wing	9	634
Indian Stocks	13	638
Chinese Wooden Collar	13	638
Group illustrating the use of the Style	19	644
Engraved Rocks in the Wady Mokatteb	19	645
Viper	20	647
Nest of Brown-tailed Moth	27	654
Pendulous Leaf-nests of Caterpillars	27	655
Nest of Lilac-leaf Roller	27	655
Nest of Osier-leaves	27	655
Booth	27	655
Griffon Vultures	28	657
Head of Griffon Vulture	28	657
Coral	28	658
Gate of the City	29	659
Fire-worshipper	31	663
Wine-cart, and Manner of filling the Amphora. From Pompeii	32	666
A Girl pouring Wine from a Skin Wine-bottle	32	666
Crystals of Snow	38	673
Wild Ass	39	676
Rhinoceros Sinus	39	678
Ostrich	39	679
Horse's Head. From the Elgin Marbles	39	680
Syro-Arabian War-horse	39	681
Head of White-headed Eagle	39	682
Hippopotamus	40	683
Asiatic Elephant	40	684
Crocodile	41	685
Egyptian Tumbler	41	686

MAPS AND STEEL PLATE.

Map of the Countries mentioned in the Bible. (Facing Title-page.)
Map of Canaan, as divided by Joshua among the Twelve Tribes of Israel . . . 3
The Captivity 387



THE BOOK

OF

JUDGES.

THE Hebrew title of the seventh book of the Scriptures is שֹׁפְטִים *Shophetim*, which the Septuagint renders by KPITAI, and the Vulgate by *Judices*. Our word JUDGES is a correct and yet an insufficient interpretation of the original. 'Judges,' with us, simply designates those who administer justice; the Hebrew word SHOPHETIM denotes also the administration of justice, but instead of being confined to that function, it comprehends much more. 'Governors,' or 'Rulers,' would be a more sufficient interpretation of the Hebrew title, because that is the office really denoted, to which the name of 'Judges' is given merely because in those times to dispense justice in the last resort, or in cases of high public interest, was a prominent and signal part of the duty of any king, prince, governor, or civil magistrate. In the present book the term designates those occasional leaders and chief magistrates of the Israelites who led out the people in war against their enemies, and after having delivered them from the oppression of the neighbouring nations, exercised each, during peace, the office of chief magistrate and judge in Israel. Nor was it only by the Hebrews that this term was applied as a title of distinction to non-regal governors or magistrates. The Carthaginians, who were descended from the Tyrians, and spoke the Hebrew language, called their chief magistrates by the same name; but the Latins, whose language does not possess the *sh* of the ancient Hebrews and Carthaginians, wrote the word with a sharp *s*, and adding a Latin termination, denominated them *Suffetes*.

The date and authorship of the book cannot with positive certainty be determined. Some ascribe it to Samuel, some to Hezekiah, some to Ezra; but the tradition which assigns the anonymous books of Scripture to some eminent historical personage is like that which leads the natives of Syria to ascribe all great anonymous ruins to Solomon. When no internal evidence for determining the question exists, it is much wiser to leave the matter unembarrassed by such vague conjectures. In Israel there were many high servants of God who take no place in history, and many prophets whose names have not descended to us. It has been urged that the book must have been written after the establishment of regal authority among the Hebrews, in consequence of the frequently recurring phrase, in apology for the disorders of the times, 'In those days there was no king in Israel, but every man did that which was right in his own eyes.' But those who produce this argument overlook the fact that this remarkable phrase occurs only in the supplementary chapters (xvii. 6; xviii. 1; xix. 1; xxi. 25), which form a perfectly separable portion of the book, composing in fact two appendices, which may have been written, and probably were written, subsequently to the continuous history of which the book is mainly composed. Whatever weight, therefore, belongs to this argument pertains only to this portion, and may not be extended to the entire book. That the substantial history of the book could not have been written later—however much earlier—than the expulsion of the Jebusites from Jerusalem, towards the beginning of David's reign (2 Sam. v. 6), is shewn by the fact that the author expressly describes Jerusalem as being, at the time he wrote, in the possession of the Jebusites. (ch. i. 21.) So also in 2 Sam. xi. 21, there is a distinct reference to a fact recorded in Judges ix. 53, shewing that the book must have been in existence when the second book of Samuel was produced. Upon the whole, therefore, it would appear that the first portion of Judges could not have been written later than the reign of Saul, or the seven first years of that of David; and as the history itself reaches down to the time of Eli, it cannot be taken back earlier than that, so that the resulting probability would confine the range of the history to the governments of Samuel and Saul—most probably in that of Saul, as the change of the form of government by the election of a king, would supply a motive for the composition of the history of the antecedent circumstances, which had occurred since the death of Joshua and of the elders who outlived him, and the knowledge of which had been preserved in unconnected memorials, registers, poems, and traditions. As Samuel is

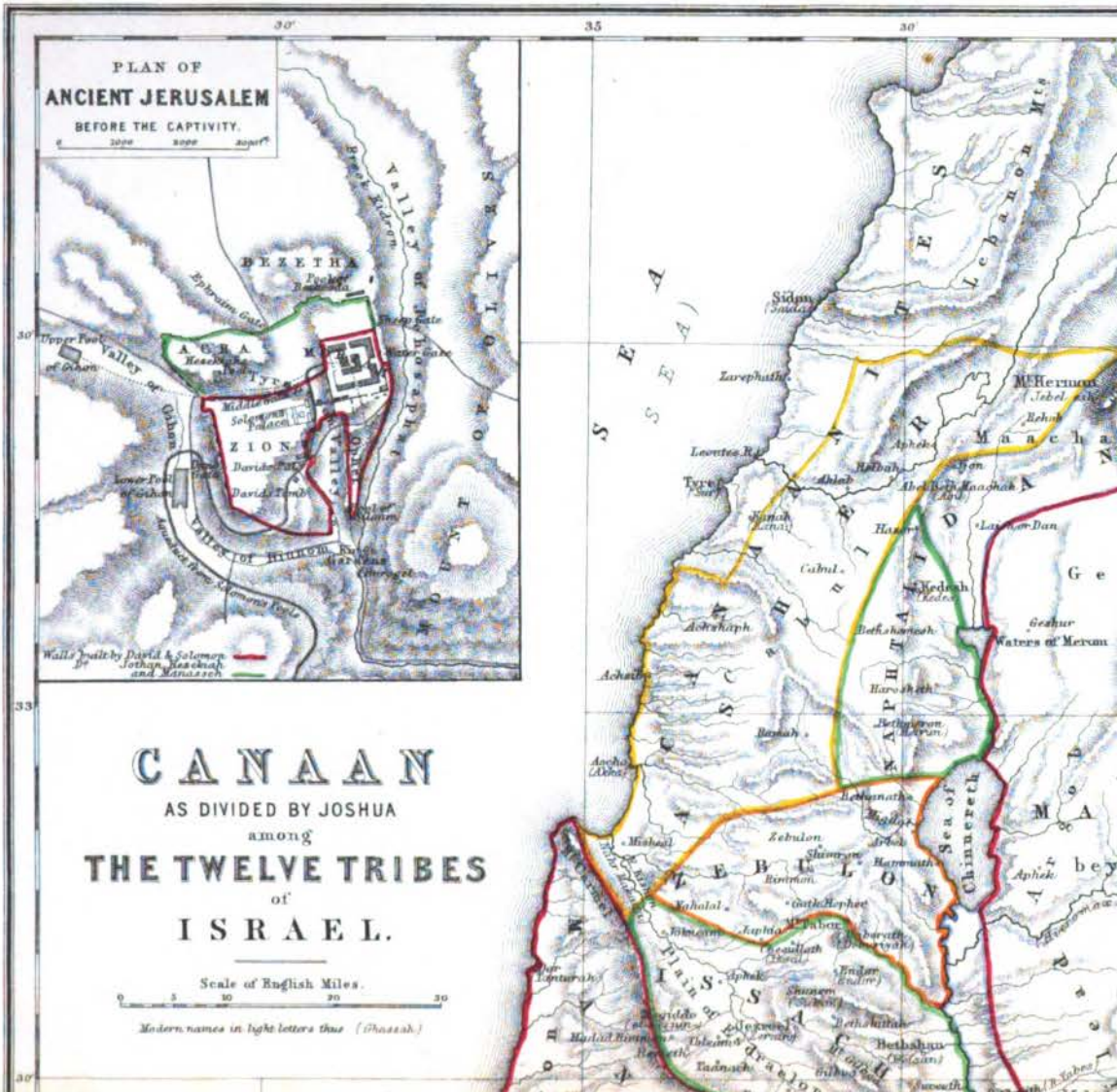
the most conspicuous person of the period to which the composition of the history must thus be ascribed, the authorship of the book has usually been assigned to him by both Jewish and Christian writers.

The supplementary portion comprised in the five last chapters could hardly have been written in the reign of Saul, which did not sufficiently exhibit the advantages of a regulated government to call forth the contrasting phrase which repeatedly occurs in it. We should, on that ground, be disposed to assign that portion to the latter part of the reign of David, or, still more probably, to that of Solomon. In confirmation of this we may point to xviii. 31, from which it appears that the house of God was no longer at Shiloh when this supplement was written. The notion that Ezra was the writer of the book is founded principally upon the expression which occurs in xviii. 30, 'He and his sons were priests to the tribe until the day of the captivity of the land;' whence it has been hastily conceived that it could not have been written till the time of the Babylonish captivity. But this conjecture has no solid foundation; for upon comparing Psalm lxxviii. 60, 61, and 1 Sam. iv. 11, with that passage, it will appear that the 'captivity' intended by the historian, was a particular captivity of the tribe of Dan, or rather of that part of the tribe settled in the north of Palestine, which seems to have occurred about the time that the ark of God was taken by the Philistines.

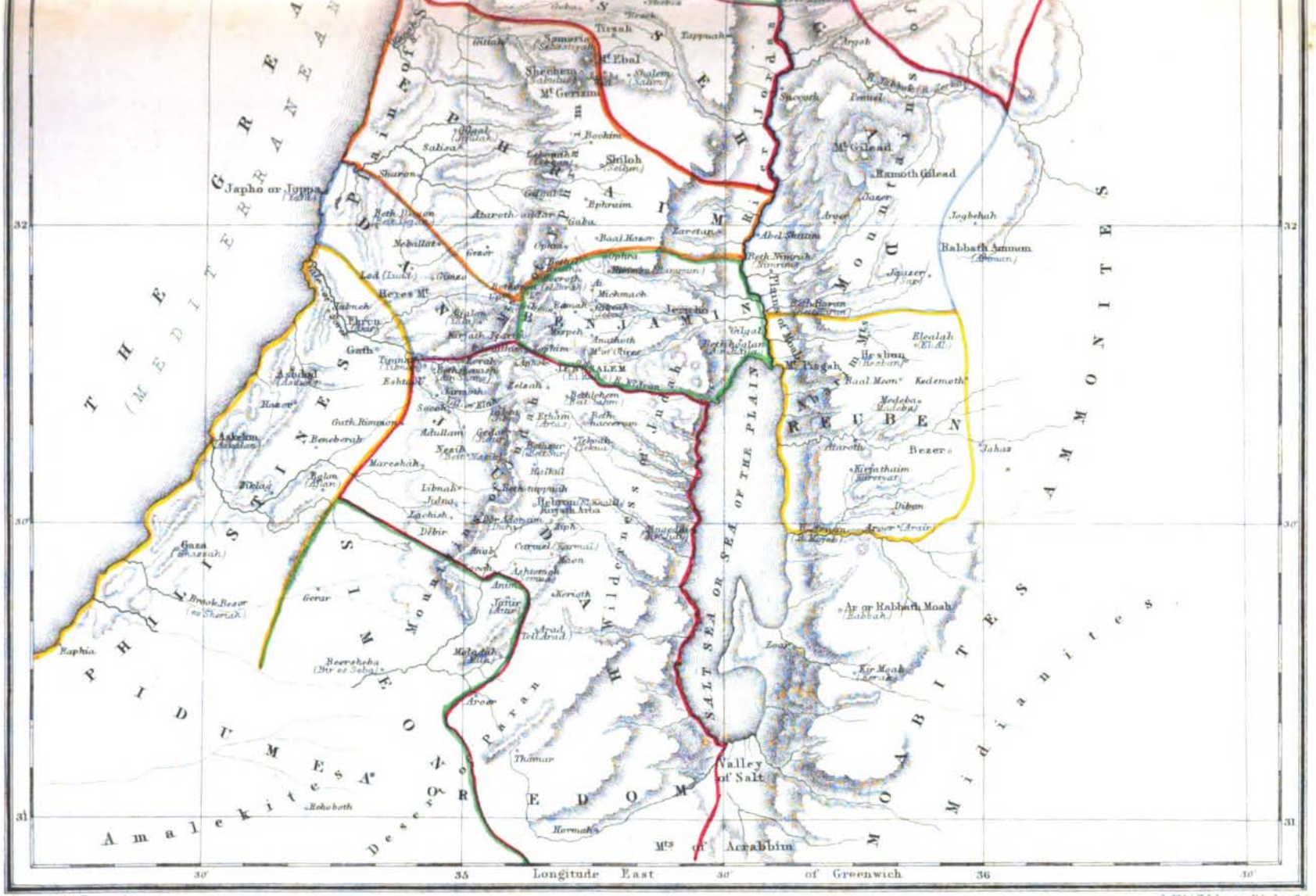
The book of Judges is not to be regarded as a connected history; but is to be viewed with reference to the manifest object of the author and the scope of the work. It is a collection of signal facts which occurred in the history of the chosen people during this period, to shew that so far as they adhered to the Lord they prospered, but were abandoned to great afflictions when they fell away from Him, and were delivered out of their troubles when they repented of their evil doings, and turned with humbled hearts to Him whom they had forsaken. The facts chosen to illustrate this great argument seem to have been taken from unconnected documents of the kind already indicated, and arranged with very little regard to methodical order, and exhibiting, in fact, much the same form of composition as we find in the gospels. It is for this reason that the chronology of the book is involved in great and peculiar difficulties. But as this subject is separately noticed at the end of the book, it will not here require particular attention. [APPENDIX, No. 21.]

The authority of the book is demonstrated by the usual description of proof. It was, according to the statement already made, set forth at a time when most of the events related must have been generally known, and when the veracity of the historian could be ascertained by a reference to the original documents. Several of its statements are confirmed by the books of Samuel (comp. Judg. iv. 2; vi. 14; xi. with 1 Sam. xii. 9-12; Judg. ix. 53 with 2 Sam. xi. 21). The Psalms not only allude to the book (comp. Ps. lxxxiii. 11 with Judg. vii. 25); but copy directly from it entire verses (comp. Ps. lxviii. 8, 9; xcvii. 5 with Judg. v. 4, 5). The New Testament alludes to it in several places (comp. Matt. ii. 13-23 with Judg. xiii. 5; xvi. 17; and see also Acts xiii. 20; Heb. xi. 32). Josephus and Philo knew the book well, and not only mention it as of Scriptural authority, but use its statements in their works. This external evidence for the authority of the book is corroborated by much internal proof of its authenticity. All the narratives are in such perfect keeping with the circumstances of the age to which they belong, and agree so entirely with the natural order of events, as to render it impossible that the book should be the invention of a later age. Many instances of this are pointed out in the notes.

Several of the commentators on Joshua have also written on Judges in the works cited in the introduction to that book, namely, Strigelius, Chyrtæus, Serarius, Drusius, Osiander, and Bonfrere; and besides these are the following: M. Buceri *Commentarius in librum Judicum*, 1554–1563; Schmid, *Commentarius in librum Judicum*, 1684–1691; Ziegler, *Scholien über das Buch der Richter*, and *Bemerkungen über das Buch der Richter*, 1791; Schnurrer, *R. Tanchum Hierosolymitani ad libros V. T. Commentarii Arabici Specimen, una cum Anott. ad aliquot loca libri Judicum*, 1791; Harenberg, *Einleitung in das Buch der Richter;* Paulus, *Blicke in das Buch der Richter*, 1822; Studer, *Das Buch der Richter grammatisch und historisch erklärt*, 1835. [More recently appeared, *Das Buch der Richter und Rut erklärt von Ernst Bertheau;* Leipzig, 1845. This treatise forms part of a commentary on the whole Bible at present issuing from the German press, entitled, *Kurzgefasstes exegetischis Handbuch zum Alten Testament.* There has yet appeared no commentary, in this series, on any of the previous books except Genesis: *erklärt von A. Knobel*, 1852. We may mention, that the Handbuch belongs to the Rationalistic school of exegesis.] The English language, which is signally deficient in works on separate books of Scripture, has only Bush's *Notes on Judges;* New York, 1838. [A very interesting book on the Life of Samson, by Dr Bruce of Edinburgh, has been recently published in that city.]



Digitized by Google


THE MEDITERRANEAN SEA
PHILISTIA
SHEPHELAH
SAMARIA
JUDAH
BENJAMIN
EPHRAIM
MANASSEH
GILEAD
REUBEN
MOAB
EDOM
PHILISTIES
PHILISTINES
PHILISTIA
PALESTINE
SALT SEA OR SEA OF THE PLAIN
Mountains of Judah
Wilderness of Judah
Wilderness of Paran
Desert of Paran
Mountains of Moab
Mountains of Gilead
Mountains of Ammonites
Midianites
Amalekites
Japho or Joppa
Gaza
Ashdod
Ashkelon
Gath
Ekron
Jerusalem
Bethlehem
Hebron
Shechem
Samaria
Shiloh
Bethel
Jericho
Ramoth Gilead
Jazer
Heshbon
Elealah
Baal Meon
Kedemoth
Medeba
Bezer
Jahaz
Kiriathaim
Dibon
Ar or Rabbath Moab
Kir Moab
Zoar
Valley of Salt
Mts of Arrabbim
Beersheba
Brook Besor
Raphia
Rehoboth
Aroer
Thamar
Hormah
Ziklag
Eltekeh
Timnah
Zorah
Eshtaol
Ajalon
Beth Horon
Gibeon
Mizpeh
Ramah
Gibeah
Michmash
Anathoth
Ophrah
Shechem
Mt Ebal
Mt Gerizim
Tirzah
Tappuah
Aruboth
Socoth
Penuel
Succoth
Abel Shittim
Beth Nimrah
Beth Haran
Jaazer
Aroer
Jaghehah
Rabbath Ammon
Abronah
Ezion Geber
Tamar
Mt Hor
Mt Seir
Mt Halak
Kadesh Barnea
Mt Azmon
Mt Hermon
Mt Gilead
Mt Nebo
Mt Pisgah
Mt Peor
Mt Abarim
Mt Seir
Mt Halak

CHAPTER I.

1 *The acts of Judah and Simeon.* 6 *Adoni-bezek justly requited.* 8 *Jerusalem taken.* 10 *Hebron taken.* 13 *Othniel hath Achsah to wife for taking of Debir.* 16 *The Kenites dwell in Judah.* 17 *Hormah, Gaza, Ashelon, and Ekron taken.* 21 *The acts of Benjamin.* 22 *Of the house of Joseph, who take Beth-el.* 27 *Of Manasseh.* 30 *Of Zebulun.* 31 *Of Asher.* 33 *Of Naphtali.* 34 *Of Dan.*

NOW after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having [1]their thumbs and their great toes cut off, [2]gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 [3]And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the [4]valley.

10 ¶ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [5]Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 ¶ And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass: and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called [6]Hormah.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and [7]he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 [8]And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD *was* with them.

23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before *was* [9]Luz.)

1 Heb. *the thumbs of their hands and of their feet.* 2 Or, *gleaned.* 3 Josh. 10. 36, and 11. 21, and 15. 13. 4 Or, *low country.*
5 Josh. 15. 13. 6 Num. 21. 3. 7 Or, *he possessed the mountain.* 8 Num. 14. 24. Josh. 14. 13, and 15. 13. 9 Gen. 28. 19.

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [10]we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ [11]Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ [12]Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph [13]prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* from [14]the going up to Akrabbim, from the rock, and upward.

10 Josh. 2. 14. 11 Josh. 17. 11, 12. 12 Josh. 16. 10. 13 Heb. *was heavy.* 14 Or, *Maaleh-akrabbim.*

Verse 6. '*Cut off his thumbs and his great toes.*'—The remarkable character of this mutilation, and its uniform infliction by Adoni-bezek himself upon his own captives, lead us to suppose that there was some ulterior object beyond mere gratuitous cruelty. Was it to disable them from acting in future in a warlike capacity? In the hands of a man without thumbs, few of the weapons of antiquity could be very effective; and the want of the great toes would be a check upon agility in flight or action. Accordingly, we read of many instances of similar mutilation, in ancient history. Thus the Athenians cut off the thumb of the right hands of the inhabitants of the island of Ægina, to preclude them from managing the spear, and from disputing with themselves the empire of the sea. The disabling effect of such a mutilation, in a military point of view, appears also from the practice, among those Romans who disliked a military life, of cutting off their own thumbs, that they might render themselves incapable of serving in the army. Parents were known thus to disable their children for the same reason. This became so common a practice at last, that the senate and the emperors found it necessary to punish the act severely as a crime. Even at this day, in some of those continental states where the army is recruited by a compulsory conscription, men are occasionally known to cut off the thumb of the right hand, to prevent their being called to a service they dislike; and even soldiers in the army do the same, to ensure their discharge. It has therefore been necessary to render such an act a punishable offence. A trace of this practice exists in the word *poltron*, which we and the French have adopted from the Italian, which, while it immediately denotes, as with us, a dastardly soldier who shrinks from his duty, etymologically signifies '*cut-thumb*,' being formed from *pollice*, 'thumb,' and *trónco*, 'cut off, maimed.' As to the loss of the great toes—independently of the inconvenience occasioned in the act of walking or running, the disabling effect to an Oriental is infinitely greater than to a European. The feet and toes are much employed in almost all handicraft operations throughout the East, and in many cases the loss of the great toes would completely disqualify a man from earning his subsistence. Besides the many little active operations which they are tutored to execute, the artisans, as they work with their hands, seated on the ground, hold fast and manage all their work with their feet and toes, in which the great toes have a very prominent duty to perform.

7. '*Threescore and ten kings.*'—This extraordinary number of kings will not surprise the attentive reader of Scripture, or of ancient history in general. The sacred history concurs with the profane in shewing that the earliest sovereignties were of exceedingly confined extent, often consisting of no more than a single town, with a small surrounding district. In the time of Abraham there were not fewer than five kings in the vale of Sodom; that is, a king to every city that is mentioned: and in Joshua xii. there is a list of thirty-one kings, whom the hero of that name overthrew in the small country of Canaan; and now we come to a conqueror who, probably within the bounds of no very extensive territory, had overcome no less than seventy kings. Small states of this sort have existed in the early period of almost every nation, and their history has been everywhere the same. One or more of such states acquired, in the course of time, such predominance as enabled it to absorb the others gradually into its own body; or else foreign invaders conquered the several states in detail, and formed them into one kingdom. This has been the usual process by which large states were originally formed, wherever we find them existing. Egypt itself was at first divided into several states. So, in China and Japan, the several provinces into which we see those nations divided, were anciently so many independent sovereignties. It was the same in ancient Greece; and, in reading the *Iliad* of Homer, the modern reader is astonished at the vast number of kings sent by Greece and its islands to

the Trojan war; which renders it evident that this small region was at least not inferior to Canaan in the number of the little principalities into which it was divided. But we need not go out of our own country for examples. We may conceive the number of kingdoms into which this island was divided, from the fact, mentioned by Cæsar, that there were four kings in the single county of Kent. The Silures, the Brigantes, and other small tribes, among whom the country was portioned, had each their own king. The Saxons did things on a large scale, when they divided the country into so few as seven kingdoms. In the time of the Romans, Gaul, Spain, and Germany were, in like manner, cut up into a countless number of small states and kingdoms. In more modern times, and even in our own, we see a similar state of things subsisting in Africa, America, and part of Asia, where we encounter a great number of sovereigns, or independent states, in a small extent of country; each canton having its own king.

— '*As I have done, so God hath requited me.*'—Had no further explanation been given, the act of the Hebrew victors, in cutting off the thumbs and great toes of their royal captive, would have been cited (as other acts not similarly explained have been) as a deed of motiveless and savage barbarity, attesting the innate cruelty of their nature. But when the person thus treated himself lets us know that he regards it as an act of retributive justice,—and when, thus himself mutilated, the bitter remembrance comes before him of the threescore and ten kings who were similarly dealt with by him, and whom, with barbaric pride, he kept to gather their meat under his table,—the case as regards the Israelites is greatly altered. So far from being a barbarity of their own invention, gratuitous and uncalled for, they depart from their ordinary practice to render it an act of retributive justice, and thereby expressed in no equivocal terms their detestation of the manner in which this tyrannical king had been wont to treat the illustrious persons who became captive to him.

In speaking about contemporary usages, however, it will be necessary to guard against one dangerous source of misconception. Except with reference to the times in which we ourselves live, we are in the habit of *practically* forgetting that contemporary nations are not necessarily in the same state of civilization; and there are classes of usages, especially such as are connected with war, which, as existing in any one nation, will be much better illustrated, or rather estimated, by the practices of any other nations in a similar state with respect to civilization, *in whatever age existing*, than by references to the usages of contemporary or even neighbouring nations. The diminution of the barbarities of war which advancing civilization produces, is perhaps less the effect of humane feeling than of the interested considerations which civilization evolves. The barbarian has *no interest* in being merciful, and therefore—unless by a fortunate accident—he has no mercy. His war is one of extermination. His object is to injure or disable the enemy as much as possible, and he knows no way of doing this but by destroying as many as possible of their number. His glory is to accumulate the mortal trophies of those he has slain. He gives no quarter, nor expects to receive any; and if he does take prisoners, it is only that they may in some future day of triumphant festival taste with tenfold intensity all 'the bitterness of death.' The reason of this is, that he has no use for their lives; and the only motive which prevents him from destroying them on the spot is—that he may devour them at leisure, or that he may offer them in sacrifice to his grim idols.

Then, as a nation becomes settled, it finds that the labour of a man has such value as to make his life worth preserving. The captives are therefore spared to labour as slaves. Under this state of things, however, interest will suggest the advantage of allowing the captive to be ransomed by his friends, if communications can be opened with them, and if the sum which they can offer exceeds the value which the captor sets upon his services. A savage could not preserve his prisoner without encumbering himself with the charge of his subsistence, and he will only spare his life when there are facilities for making a profit of him by selling him to those by whom his services may be needed, or when there is some equivalent prospect of valuable ransom. Under this state of things, captive kings and chiefs are generally exposed to a peculiar treatment, by reason of the active and leading part which their position had obliged them to take against their present conquerors. Sometimes we shall find that they are put to death, and that in cold blood, and with circumstances of ignominy, weeks or months after the conflict has been decided. Oftener they are subjected to some mutilation, and are obliged to render menial and ignominious services to their conqueror.

In a still more improved condition of society, where the disadvantages of an act of warfare are generally less unequal than in the savage or semi-civilized conditions, prisoners are taken on both sides; and as both consider that the presence of their own citizens and soldiers is of more advantage than the services of foreign slaves, an exchange of prisoners is the result. If, under these circumstances, a king or chief person should become a prisoner, he obtains his liberty either for a high ransom, or by exchange against one or more persons of the highest rank, or by the cession of some advantage to the captors. The highest state of civilization possible while war exists, seems to be indicated by the liberation of officers (even of high rank) acting under orders, upon their parole engagement, not again during the war to fight against their captors.

The condition of society, as indicated by war, described in this last paragraph, is not to be found in any ancient nation, although parts of it might be occasionally brought out by some concurrence of circumstances.

We have entered into this statement because the true question as to the war practices of the Hebrews is nothing more or less than this,—Whether their practices in war did or did not correspond with the progressive developments of their national condition? not,—Whether in the *first* stage of their social progression they had the war usages which are found only in the *last*?

Now, in answer to this question, we have not the least hesitation in declaring our conviction that the practices of the Hebrews, *as regards the treatment of prisoners*, were not only not worse, but not nearly as bad as those of other nations in the same state of civilization. It would be almost unnecessary to state that in the long period over which the history of the Hebrew people extends, they passed through various states of civilization; that their social condition was progressive, like that of all other nations; and that, as time passed, many old customs were relinquished, and many new ones came into use.

During the time in which the Hebrews were engaged in the conquest of Canaan, and were well settled in that country—that is, down to the time of King David—they were in a condition very similar, as respects war, to that which we have firstly described, while the settled nations around them were for the most part in that condition which has been secondly indicated. And yet it will be found that during this period the usages of the Hebrews were far above those of the first condition; but were in many respects equal to, and in some respects above those of the second condition—and this through the correctives which their religious system applied to the principles of warfare which naturally belonged to their condition.

During the period of which we now write, the Hebrews *had no interest* in preserving the lives of their prisoners. The conquest of the country being incomplete, they were themselves rather pressed at times for room; and their operations in agriculture and pasturage were of too contracted and simple a description to need more hands than every family with its natural dependants afforded. There was no market open to them in which they could sell their prisoners for slaves, had they been so inclined. And as the nations with whom they warred were their near neighbours, they could not employ them with any profit to themselves without affording them the means of escape. In short, it was impossible that they could have kept them without incurring the cost of their maintenance, which no ancient

nation ever did. Under such circumstances no prisoners were taken. Those who could, escaped; and those who could not, were slain either on the field of battle or in the pursuit. In fact there were no surrenders or capitulations of bodies of men, no laying down of arms, by which prisoners are obtained in modern warfare. No prisoners were ever reserved to be tortured and slain in cold blood on some future occasion. It is true that one or two instances of prisoners being put to death after the act of warfare, do occur—such as that of the Midianites (Num. xxxi. 13-17) and of king Agag (1 Sam. xv. 32, 33): but these were not preserved with the view of their being subsequently destroyed; but they were put to death because they had without authority been spared by the military commanders, although the nation had *before the battle* devoted them, by a solemn and irrevocable ban, to destruction. In the case of those kings who were taken in the course of the battle, and were put to death *on the same day*, at its close, this cannot be called cold blooded. It was a crowning act of triumph and vengeance, while the blood of the victors, maddened by the recent conflict, still boiled in their veins. At the worst, this was the most barbarous practice of the Hebrews in their most barbarous state; and was of far less atrocity than the acts towards their distinguished prisoners of nations far in advance of the Israelites of these times in general civilization—if indeed there be any true civilization by which *the heart* is not civilized. Thus the heathen attributed, to some extent, the victories which they achieved to the might and blessing of their gods: therefore, in acknowledging the obligation to these gods, prisoners were, by some of them, preserved to be offered to these gods in sacrifice, on some high holiday; but from this, and from a hundred other barbarities connected with or arising out of this form of acknowledgment, the Hebrews were precluded by the strict prohibition of human sacrifices, as a thing most abhorrent to Jehovah. Yet no nation was more perseveringly taught than the Hebrews that the glory of all their victories was to be ascribed to their Divine King; and this made the agents of these victories, the generals, judges, and kings, heedful that they might not seem to take too large a share of the glory to themselves, by ostentatious exhibitions of their triumphs. No royal and noble captives were dragged in chains at their chariot wheels; none were allowed to live on, to be paraded in distant cities to mark the triumph of the conqueror, and afterwards ignominiously slain; none were ever blinded or mutilated by them, or exposed to mockery and insult; nor were any ever kept by them to grind in the prison-house, or to gather meat under their tables: not even Solomon in all his glory entertained the vulgar ambition of having dethroned kings among the menials of his house; and if 'kings' daughters were among the honourable women' (see Ps. xlv. 9; attributed to Solomon) of his Egyptian spouse, they were given to her by her father rather than her husband; and, after all; they were 'honourable (not degraded) women.' The custom among the Hebrews of slaying the kings of a conquered people upon the field of battle was, after all, of only momentary duration. It had already so far declined in the time of Gideon, that he would have spared Zeba and Zalmunna had not they, by putting his brothers to death, rendered the case one of blood-revenge. And although Agag was put to death at a much later period, that was a peculiar case, to which we have already adverted. And after having relinquished this practice, they resorted to none of these intermediate barbarities of which we have spoken. Captive kings came to be treated with consideration and even kindness; and for the most part, when not slain in battle, were continued in the rule of their territories on the condition of paying tribute. The Hebrews also, within as short or a shorter time than any other people, ceased to wage exterminative wars. With an enlarged territory and increased means of employment, it became their interest to take and preserve captives for the sake of the services which they might render in the public works and in the fields. There may be exceptions, and examples of gratuitous barbarities; but what history is there, even modern history, in which such do not occur?

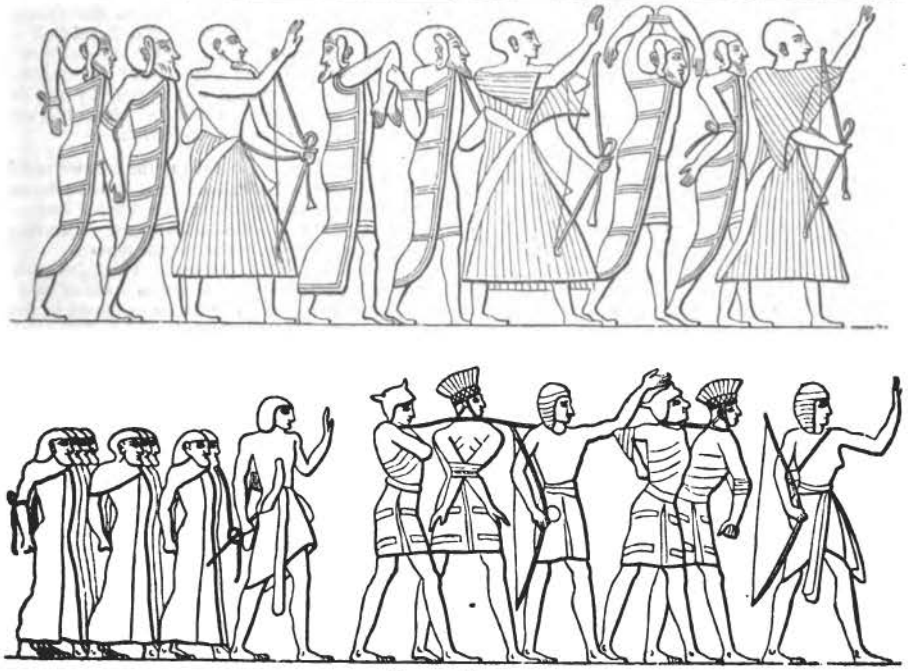
That the Egyptians were, at this period, very far above the Hebrews in all the arts of civil life, it would be very useless to dissemble or dispute. It has therefore occurred to us that we cannot better conclude this note than by shewing that in this comparatively advanced state of that people, when captive labour had become valuable to them, they still retained barbarous war-usages which were not known to the Hebrews in their most barbarous state, much less in that more civilized condition which they afterwards attained. The illustration derivable from this source is the more important, inasmuch as, from their long residence in Egypt, they could hardly be unacquainted with the war-usages of that country, and the difference cannot well be accounted for but by reference to the different circumstances in which they were placed, and the entirely different *principles* of their religion and government.

An admirable representation of a battle-field is found on the walls of the pronaos of the great temple at Medinet Habou, and is thus described by Dr. Richardson:—'The south and part of the east wall is covered with a battle-scene, and the cruel punishment of the vanquished, by cutting off their hands and maiming their bodies, which



SCRIBE COUNTING HANDS (CUT OFF).

is performed in the presence of the chief, who has seated himself in repose on the back part of his chariot to witness the execution of his horrid sentence. Three heaps of amputated hands are counted over before him, and an equal number of scribes with scrolls in their hands are minuting down the account. As many rows of prisoners stand behind, to undergo a similar mutilation in their turn; their hands are tied behind their backs, or lashed over their heads, or thrust into eye-shaped manacles; some of their heads are twisted completely round, some of them are turned back to back, and their arms lashed together round the elbows; and thus they are marched up to punishment.' Now we are prepared to admit that Richardson has here taken rather too strong a view of the case. We believe with Wilkinson that the heaps of hands, tongues, and other members, counted by the scribes in the presence of the king, are taken from the slain enemies, whose numbers they serve to authenticate. However, the particular manner in which the dead are mutilated for this purpose does not say much for the humanity of idea among the Egyptians. There was no such practice among the Hebrews; and the not remarkably humane nation (the Turks), which has retained to our own day an analogous practice, does not go further than to cut off *the right ears* of the slain. The strained and torturing postures, painful to behold, in which the prisoners are bound, seems to us, as it does to Richardson, a very unequivocal intimation of the inhuman manner in which the Egyptians treated their captives. Wilkinson allows that, 'To judge from the mode of binding their prisoners, *we might suppose* they treated them with unnecessary harshness, and even cruelty, at the moment of their capture and during their march



CAPTIVES BOUND.

with the army' (*Ancient Egyptians*, i. 396). He also admits that the Egyptian hatred of foreigners might often lead the soldiers to commit acts of brutal severity, but excuses them by reference to the incidental brutalities of the armies of civilized Europe. This excuse is as good for the Hebrews, and even better, as they were a less 'civilized' people. But, in fact, the brutalities of the Egyptians were not *incidents* but *usages*. Nations do not perpetuate in marble the memory of incidental barbarities which they deplore; and that the Egyptians delighted in images of human suffering and of tyrannic power over strangers, is proved by the multiplication of such images in every possible form,—not only in sculpture and painting, but as figured on their official dresses, and wrought in their ornamental furniture. Scenes of immolation figure on their thrones; and their more splendid chairs present, as supporters of the seat, the gilt or golden images of captives, bound in the most painful postures, with ropes around their necks. To the thinking mind this last circumstance will appear much more conclusive than many facts of much greater intrinsic importance. The return after victory is represented in the continuation of the same historical piece to which the preceding observations refer:—'The king returning victorious to Egypt, proceeds slowly in his car, conducting in triumph the prisoners he has made, who walk (bound as above) beside and before it, *three others being bound to the axle* . . . . . He arrives at Thebes, and presents his captives to Amunre and Maut, the deities of the city, who compliment him, as usual, on the victory he has gained, and the overthrow of the enemy he has "trampled beneath his feet"' (*Egypt and Thebes*, 67). The victorious king trampling upon the bodies of his conquered foes frequently occurs in such scenes; and so fond were the Egyptians of the ideas and images connected with this act, that they were wont to have the figure of a slave or captive wrought upon their sandals, that they might thus tread it under feet. Sandals thus figured have been found. In some cases the king or chief alights from his chariot to bind with his own hand the chiefs he has conquered; and in others he holds himself the end of the rope around their necks whereby they are led, or rather driven, before his chariot in his triumphal march.

As a conclusion to the whole of these scenes, the hero slays with his club, in the presence of his gods, the principal captives who have fallen into his hands. That the mode of representation is in some respects symbolical, or rather *conventional*, must be admitted. For as the artists wanted space or ingenuity to intimate the number slain before the gods in any other manner, the captives are represented as bound together in one mass, all on their knees, with hands uplifted towards the inexorable hero, who, represented in colossal proportions, stands over them, grasping in one hand their united hair, while the other wields the uplifted club or battle-axe with which he seems about to demolish them all with one blow. Scenes of this sort are repeated in every possible form.



IMMOLATION OF CAPTIVES.

Endeavours have of course been made to explain away the obvious meaning of these groups. Mr. Hamilton thinks

such scenes represent the punishment or destruction of Briareus, an opinion sufficiently refuted by the fact that a woman is included in one of the groups of this description: and it is admitted by Wilkinson that they are foreign captives, the names of whose districts and towns can be read off; but he nevertheless thinks they do not represent human sacrifices, but form a religious allegory, purporting to be an acknowledgment of the victory obtained by the assistance of the deity to whom the offering seems to be made. If so, this would be a curious method of expressing such acknowledgment; and one, too, which would express at least the former existence, in a less civilized state, of the actual custom thus figuratively indicated.

See the subject more largely considered in the author's *Pictorial History of Palestine*, ii. 386-391, from which this note is abridged.

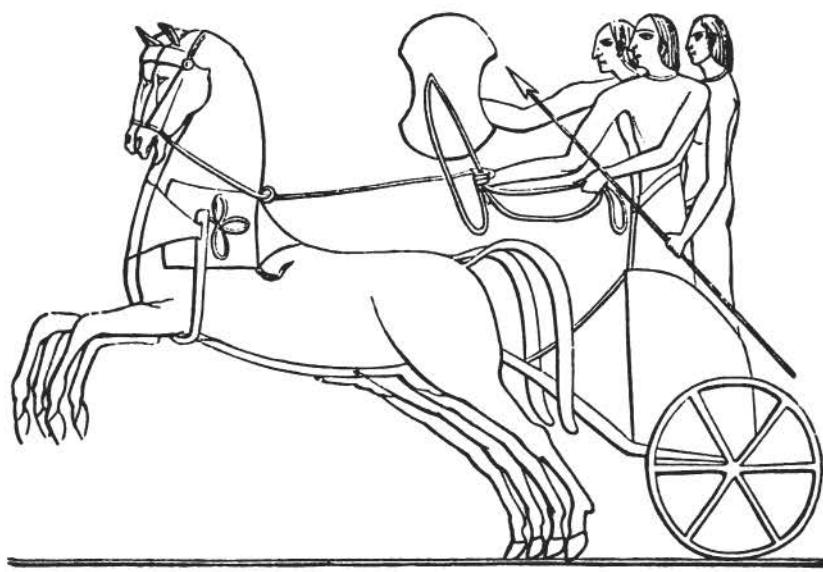
18. '*Judah took Gaza . . . Askelon . . . Ekron.*'—These towns, however, must soon have been recovered by the Philistines. This is the only place from which we could gather that Judah ever did possess these cities; and when they are next mentioned, we again find them in the hands of their former owners; who probably availed themselves of the earliest 'servitudes,' with which the Israelites were punished for their apostacy, to retake their lost towns.

19. '*Chariots of iron.*'—See the note on Exod. xiv. 7. Most commentators and Biblical antiquaries agree in thinking that it is not necessary to suppose that these chariots were made of iron, but only that they were armed with it. As, however, such chariots do not occur in Egyptian sculptures, and are not mentioned by Homer in his *Iliad*, in which chariots of war are so often brought under our notice, it admits of a question whether armed chariots of war were at this time known in the west of Asia. If not, we may conclude—not, certainly, that the 'iron chariots' of the Canaanites were wholly composed of iron, but that they were so braced and strengthened with that metal, that their onset in war was more terrible than if they had been more entirely composed of some lighter material. In that case, 'iron chariots' was probably a term by which such were distinguished from other and lighter chariots, also employed in war. There is no difficulty in the epithet, if the Canaanites only used iron to emboss or sheath their chariots, in the same way that the Greeks of Homer used brass, tin, silver, and gold; for it is usual to describe an article as made of that substance with which it is only exteriorly covered or ornamented. Indeed metal appears to have been profusely employed in the chariots of the Homeric period. Hence, from this burnished splendour, the epithets 'splendid' and 'bright' are continually applied to them. The extent to which metal was employed in the superior sort of chariots will appear by the description which the same poet gives of the chariot in which Juno and Minerva sped to assist the Greeks:—

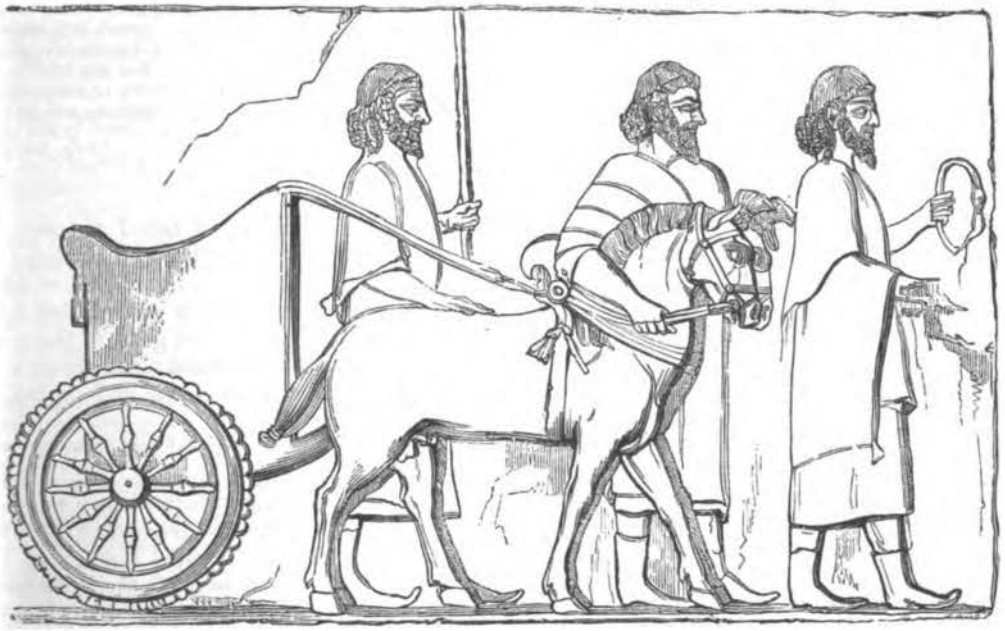
> 'Hebe to the chariot roll'd
> The brazen wheels, and join'd them to the smooth
> Steel axle; twice four spokes divided each,
> Shot from the centre to the verge. The verge
> Was gold, by fellies of eternal brass
> Guarded, a dazzling show! The shining naves
> Were silver; silver cords, and cords of gold,
> The seat upbore; two crescents blazed in front.
> The pole was argent all, to which she bound
> The golden yoke with its appendant charge,
> Inserted braces, straps and bands of gold.'

Supposing the Canaanites to have had the principal parts of iron, which are here described as of steel, silver, and gold, we may easily obtain a notion of the iron chariots of the text.

The general form of the ancient unarmed chariots will be seen from our two wood-cuts, together with that which has already been given under Exod. xiv. The first of the present cuts, like the former one, is from Egyptian sculpture, and the vehicle seems, also like that, so small and light, as to be obviously intended merely for the conveyance of the warrior, without being, in itself, from its weight and power, an offensive engine. We observed, in the note to Exod. xiv. 7, that the Egyptian chariots have generally but one rider. The present has three; one holding the reins, another bearing a spear, and the third a shield. Yet it is still so small as scarcely to afford room for one person, and, with the three, is so crowded, that the warriors appear to be placed in unusual circumstances. In fact, as the travellers who have examined the battle-scene at Thebes, from which it was taken, describe it, this is a chariot of the defeated party, who, in their flight, crowd in twos and threes into the cars intended only for one person. (See Richardson's *Travels*, ii. 23.) In ordinary circumstances, a single person would have the shield in one hand, the spear in the other, and the reins lashed around the body. The chariots described by Homer always carried two persons—the warrior himself and his charioteer. The office of the latter



ANCIENT WAR-CHARIOT.—From an Egyptian Bas-relief.



ANCIENT PERSIAN CHARIOT.—From a Persepolitan Bas-relief in the British Museum.

was one of very considerable importance; and all the heroes were competent to perform its duties on occasion. Patroclus, who was the dear and intimate friend of Achilles, and from whose death such important consequences resulted, was at the same time the charioteer of that imperious hero.

The second cut is, in our opinion, of much more consequence than the other, as affording a more probable representation of the chariots (not Egyptian), mentioned in Scripture, which can now be obtained. It also agrees better with the description of Homer. Indeed it seems to us the most perfect representation of an ancient chariot that now exists. It formed the termination of a line of procession among the bas-reliefs of Persepolis, and is now in the British Museum. It is to be regretted that it is represented as forming part of a walking procession rather than in proper action. We need not give a verbal description of the details which the cut so clearly exhibits; but the reader will not fail to observe its evident superiority for the purposes of a war-chariot to the slight cars of the Egyptians.

We have described unarmed chariots as illustrating the present text; but we do not wish to be understood as rejecting the notion that the 'iron chariots' of the Canaanites were armed with offensive projections. It is possible that they were, and we shall perhaps find a future opportunity of noticing such chariots. Meanwhile, the above statement will shew that this supposition is not absolutely necessary to the elucidation of the text. The high antiquity of such chariots as those which have engaged our attention, compared with the less certain, though also probably very high, antiquity of armed chariots, gives the former an unquestionable claim to priority of attention.

31. '*Accho*.'—This place was, in times long subsequent, enlarged and improved by the first Ptolemy, after whom it was then called Ptolemais. It has now recovered its ancient name, being called by the Arabs *Akka*, and by the Turks *Acra* or *Acre*. The apostle Paul touched at and spent a day in this place on his return to Jerusalem, from his travels in Greece and Asia Minor. (See the note on Acts xxi. 7.)

— '*Nor the inhabitants of Zidon*.'—See the notes on Num. xxxiv. 6; and Josh. xix. 24. In the latter of these notes we have explained the opinion of Michaelis, that Sidon was not included in the lot of Asher, and have given his answers to the objections which might be made to that opinion. On arriving at the present text, he confesses that in its literal meaning it bears strongly against his theory; and says that it is the only text by which it is not favoured. Hopeless of getting over the difficulty which it offers, he says:—'To declare my opinion honestly, I conceive the words יוֹשְׁבֵי צִידוֹן, *inhabitants of Sidon*, to be of doubtful authority and a mere interpolation.' It is not however just for a critic, without being able to adduce ancient manuscripts or versions in support of his opinion, to propose to omit a particular clause, merely because it happens to stand in the way of a favourite hypothesis. For ourselves, we are disposed to adopt the local hypothesis of Michaelis, in such a modified form as does, in our opinion, obviate all the difficulties of this perplexing subject, and has the advantage not only of being not adverse to, but of obtaining support from, the present text. It will be observed, that Tyre is not mentioned here, as in Josh. xix., but that Sidon is; and, further, that Achzib and Accho, towns on the coast *to the south of Tyre*, are mentioned among those whose inhabitants the Asherites could not drive out. Our impression is that Sidon, and its proper and ancient territory, were *not* included in the lot of Asher; but that Tyre was. We conceive that the Sidonians, having found an advantageous situation for a commercial port, southward of their own territory, had extended their frontier so as to include this spot, and had there recently founded Tyre. So now, under this view, the present text would mean that the Asherites had neglected to drive 'the inhabitants of Sidon,' that is, those who were formerly inhabitants of Sidon, from Tyre and the usurped district, and had not obliged them to retire within their old boundaries. Otherwise, under the same view, the expression 'inhabitants of Sidon' may well be understood to denote the Sidonians generally; 'Sidon' being understood as the name of the country as well as of the town. In the Old Testament there is no particular name for this district except that of the principal town—just as we find in Ps. lxxxiii. 7, where the words, 'the Philistines with *the inhabitants of Tyre*,' are obviously used generally for the Philistines and Phœnicians. Tyre was then the principal town, as Sidon was at the present date, and as such gave name to the whole Phœnician territory. Therefore, the text would express,

that the Sidonians had not been expelled—but it does not say from what place, that being well understood: for the boundary of Asher having, in Josh. xix., being defined as *extending to* Sidon, and as *including* Tyre, 'the daughter of Sidon,'—the present expression would obviously mean that the Sidonians ought to have been expelled from Tyre. If the text had said 'the inhabitants of Tyre and Sidon,' this explanation would not be admissible; but the singular omission of Tyre here, affords a strong ground for the view we have taken. We regret that we cannot here shew in detail the applicability of this view to the solution of all the difficulties which attend the subject. But the reader who feels an interest in the matter, and refers to the previous notes, will readily perceive these applications; and he will, we trust, find his considerations better assisted by this view, than by any which has yet been proposed. [APP. No. 22.]

CHAPTER II.

1 *An angel rebuketh the people at Bochim.* 10 *The wickedness of the new generation after Joshua.* 14 *God's anger and pity toward them.* 20 *The Canaanites are left to prove Israel.*

AND an [1]angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

2 And [2]ye shall make no league with the inhabitants of this land; [3]ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be [4]*as thorns* in your sides, and their gods shall be a [5]snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place [6]Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that [7]outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and [8]he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and [9]as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges, which [10]delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, [11]when the judge was dead, *that* they returned, and [12]corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; [13]they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

1 Or, *messenger.* 2 Deut. 7. 2. 3 Deut. 12. 3. 4 Josh. 23. 13. 5 Exod. 23. 33, and 34. 12. 6 That is, *weepers.* 7 Heb. *prolonged days after Joshua.* 8 Psal. 44. 12. Isa. 50. 1. 9 Lev. 26. Deut. 28. 10 Heb. *saved.* 11 Chap. 3. 12. 12 Or, *were corrupt.* 13 Heb. *they let nothing fall of their.*

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD [14]left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

[14] Or, *suffered*.

Verse 1. '*From Gilgal to Bochim.*'—From this we may infer, that the angel had made his appearance at Gilgal, before he came to Bochim. The latter place is thought to have been at or near Shiloh, or, as some think, Bethel.

10. '*All that generation.*'—That is, doubtless, the generation which had grown up in the wilderness, and had witnessed a part of the works of the Lord there. They had also crossed the divided Jordan, had beheld the wonders through which the Lord had enabled them to overcome 'nations greater and mightier than themselves,' and who, in the last days of Joshua, had solemnly renewed the covenant with Jehovah.

The chapter before us claims the most attentive consideration of those who would thoroughly understand the condition of the Israelites during the several centuries which elapsed from the death of Joshua to the establishment of a regal government. It is a masterly summary of the leading principles of conduct which the subsequent circumstances illustrate. The succeeding brief collection of leading facts would not be well understood without the general and connecting statement contained in this chapter.

11. '*Served Baalim.*'—The word *Baalim* (lords) being plural, the meaning is, that they served not one particular deity, but the various gods of the country, as is expressly said in *v.* 12. Jahn's section, on 'The Theocracy from Joshua to Samuel,' in his *History of the Hebrew Commonwealth*, forms so valuable, though short, a commentary on this chapter, that we shall not deny ourselves the satisfaction of quoting its substance in our notes. Referring to the apostacy of the Israelites, he observes: 'The last admonitions of Joshua, and the renewal of the covenant with Jehovah, failed to produce all the effect intended. That generation, indeed, never suffered idolatry to become predominant, but still they were very negligent in regard to the expulsion of the Canaanites. Only a few tribes made war on their hereditary foes, and even they were soon weary of the contest. They spared their dangerous and corrupting neighbours, and, contrary to an express statute, were satisfied with making them tributary. They even became connected with them by unlawful marriages; and then it was no longer easy for them to exterminate or banish the near relatives of their own families. Thus the Hebrews rendered the execution of the law more difficult, if not impossible, and wove for themselves the net in which they were afterwards entangled.' Their Canaanitish relatives invited them to their festivals, at which the most gross and corrupting rites of idolatry were freely exercised. These debaucheries were consecrated by the religious customs of all nations; and however painful it may be to refer to them, the truth of Hebrew history will not allow us to overlook them, in estimating the causes which operated in seducing the Israelites from their allegiance to JEHOVAH. The enticements of their pagan relatives and neighbours, and the impurities which their religion sanctioned, but which the law of JEHOVAH counted abominable, too soon brought His subjects to submit themselves to deities so tolerant of sin, and so highly honoured by the people with whom they associated. 'At first, probably,' says Jahn, 'a representation of JEHOVAH was set up, but this was soon transformed to an idol, or was invoked as an idol by others, of which there is a remarkable example in the time soon after Joshua (Judg. xvii., xviii.). Idolatrous images were afterwards set up with the image, and the Hebrews imagined that they should be the more prosperous if they rendered religious homage to the ancient gods of the land. The propensity to idolatry, which was predominant in all the rest of the world, thus spread itself like a plague. From time to time idolatry was openly professed; and this national treachery to their King JEHOVAH, always brought with it national misfortunes.' [APPENDIX, No. 23.]

14. '*He delivered them into the hands of spoilers that spoiled them.*'—Idolatry was probably not openly tolerated till the generation which had sworn anew to the covenant, had become extinct. But, after that, the rulers were unable, or unwilling, any longer to prevent the worship of pagan deities. 'Then the Hebrews,' to continue our quotations from Jahn, 'rendered effeminate by this voluptuous religion, and forsaken by their King JEHOVAH, were no longer able to contend with their foes, and were forced to bow their necks under a foreign yoke. In this humiliating and painful subjection to a conquering people they called to mind their deliverance from Egypt, the ancient kindnesses of Jehovah, the promises and threatenings of the Lord; they forsook their idols, who could afford them no assistance, returned to the sacred tabernacle, and then found a deliverer who freed them from the yoke of bondage. The reformation was generally of no longer duration than the life of the deliverer. As soon as that generation was extinct, idolatry again crept in by the same way. Then followed subjection and oppression under the yoke of a neighbouring people, till a second reformation prepared them for a new deliverance. Between these extremes of prosperity and adversity, as the consequences of their fidelity or treachery to their king, Jehovah, the Hebrew nation was continually fluctuating till the time of Samuel. Such were the arrangements of Providence, that as soon as idolatry gained the ascendancy, some one of the neighbouring people grew powerful, acquired the preponderance, and subjected the Hebrews. Jehovah always permitted their oppressions to become sufficiently severe to arouse them from their slumbers, to remind them of the sanctions of the law, and to turn them again to their God and king. Then a hero arose, who inspired the people with courage, defeated their foes, abolished idolatry, and re-established the authority of Jehovah. As the Hebrews, in the course of time, became continually more obstinate in their idolatry, so each subsequent oppression of the nation was always greater and more severe than the preceding. So difficult was it, as mankind were then situated, to preserve a knowledge of the true God in the world; though so repeatedly and expressly revealed, and in so high a degree made evident to the senses.' This and the preceding extracts, from the same author, excellently discriminate the spirit of the period, the history of which now engages our attention.

16. '*Judges.*'—See the introductory note to this book. It is important to the right understanding of the very interesting period before us, to have a distinct idea of the nature of the office held by the Hebrew judges. It will have been observed that the Hebrew constitution made no provision for a permanent and general governor of the nation. It is true that such rulers did exist, as Moses, Joshua, and the judges; but their office was not a permanent institution, but arose from circumstances, and from the necessity of the times, each ruler being, as occasion required, appointed by God, or elected by the people. We must not regard this irregularity as a defect in the Hebrew system of government; for, framed as it was, it became very possible for the state to subsist in happiness and strength without a general ruler. In the first place, God himself was the chief magistrate, and had established an agency, through which his

will might be at all times ascertained. Under him there was his visible minister, the high-priest, who was empowered to attend to the general affairs of the nation, when there was no military or civil ruler specially appointed for the purpose. We are also to remember that every tribe had its own chief or prince, whose office was permanent, and who, with the subordinate heads of families, wielded the patriarchal powers, which, in ordinary circumstances, were amply sufficient to keep the affairs of his tribe in proper order. In this state of affairs, the mild authority of the high-priest ought to have been sufficient for the purposes of general government. But this was not the case; the apostacy and rebellion of the Hebrews, and the punishment with which such sins were visited, gave occasion to the appointment of extraordinary functionaries, which the organization of the state did not itself require. These were the judges. They arose, from time to time, as they were wanted; and were sometimes called by God himself to their high work, and were sometimes elected by the people. The judge was commonly a person, who, having been instrumental in delivering the people from oppression, usually continued to administer the general government during the remainder of his life. Some, however, seem to have been appointed to govern in time of peace. Deborah ruled in Israel before the war with Jabin; Samuel certainly was not introduced to the government by his military exploits; and of Jair, Ibzan, Elon, and Abdon, it is at least uncertain that they held any military command. The oppressions which this book records were not always equally felt all over Israel; and hence the authority of the deliverer sometimes only extended over the tribes he had delivered, or over those which chose to acknowledge his authority, or concurred in his appointment. Thus Jephthah did not exercise his authority on the west of the Jordan; nor did that of Barak extend to the east of that river. Some of the judges appear to have ruled, contemporarily, over different tribes: and this is one of the circumstances which perplexes the chronology of the period.

The judges, as we have seen, did not transmit their dignity to their descendants, neither did they appoint successors. The authority of the judges was very considerable; and was in fact only limited by the Law. They exercised most of the rights of sovereignty, but they could not enact laws or impose taxes upon the people; they made peace and war, and, in their judicial character, they decided causes without appeal: yet all this power seems rather to have been the result of character and influence, than of any authority recognised as inherent in the office. No salary or income attached to it, unless it might be a larger share in the spoils of war, and such presents as might, according to Oriental custom, be offered to the judge, as testimonials of respect. These high functionaries had no external marks of distinction; they were surrounded by no circumstances of pomp or ceremony; they had no courtiers, guards, train, or equipage. They were in general men of moderate desires; and were content to deserve well of their country, without caring to aggrandize their own power, or to be enriched by the public wealth. Some of them manifest errors of conduct, which the sacred writer does not extenuate or conceal: but ancient or modern history does not exhibit a succession of public men more distinguished for disinterested patriotism and zeal, or more free from the public crimes which, in common histories, so frequently flow from resentments and from the lust of wealth or power. 'Their exalted patriotism, like everything else in the theocratical state of the Hebrews, was partly of a religious character; and these regents always conducted themselves as the officers of God; in all their enterprises they relied upon Him, and their only care was that their countrymen should acknowledge the authority of JEHOVAH, their invisible King.....They were not merely deliverers of the state from a foreign yoke, but destroyers of idolatry, foes of pagan vices, promoters of the knowledge of God, of religion, and of morality, restorers of theocracy in the minds of the Hebrews, and powerful instruments of Divine Providence in the promotion of the great design of preserving the Hebrew constitution, and, by that means, of rescuing the true religion from destruction.' Jahn's *Heb. Commonwealth*—sect. 'Office of the Judges;' see also his *Archæologia;* Rosenmüller, in *Lib. Jud. Proœmium;* Michaelis, *Commentaries,* art. 53; Lewis's *Origines Hebrææ;* and Horne's *Introduction,* iii. 84.

CHAPTER III.

1 *The nations which were left to prove Israel.* 5 *By communion with them they commit idolatry.* 8 *Othniel delivereth them from Chushan-rishathaim,* 15 *Ehud from Eglon,* 31 *Shamgar from the Philistines.*

Now these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely,* five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of [1]Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD, the LORD raised up a [2]deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And the Spirit of the LORD [3]came upon

[1] Heb. *Aram-naharaim.* [2] Heb. *saviour.* [3] Heb. *was.*

him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of [4]Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, [5]a Benjamite, a man [6]lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the [7]quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a [8]summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and [9]the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he [10]covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all [11]lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

[4] Heb. *Aram.* [5] Or, *the son of Jemini.* [6] Heb. *shut of his right hand.* [7] Or, *graven images.* [8] Heb. *a parlour of cooling.* [9] Or, *it came out at the fundament.* [10] Or, *doeth his easement.* [11] Heb. *fat.*

Verse 8. '*Chushan-rishathaim, king of Mesopotamia.*'—This king must have been something of a great conqueror, as we cannot but suppose that he had subdued the other nations west of the Euphrates before he reached the Hebrews. — '*Served.*'—This servitude, as applied to the state of subjection to which the Hebrews were oftentimes reduced, must be understood with some variation of meaning according to circumstances; but generally it signifies the obligation to pay tribute and make presents to the conqueror. That they were obliged to render personal or military service does not appear from the Scriptures; but that they were sometimes subject to the most severe and cruel treatment will be seen in the sequel. It is very probable that their subjection to this distant king was more favourable than that to the immediately neighbouring nations and even to nations dwelling in the same land with themselves, to which they were afterwards reduced.

12. '*Eglon the king of Moab.*'—The Moabites, by a long peace, would seem to have recovered the strength which they had lost in their wars with the Amorites. Probably they, and their kindred tribes the Amorites, used, as the pretence for their aggressions, the reasons which we find in Judg. xi. 13-15; namely, that they were entitled to the country which formerly belonged to them, but which had been taken from them by the Amorites, and which the Hebrews, having recovered from the latter, retained as their own possession. As to the Amalekites, the deep and rooted enmity between them and the Hebrews, sufficiently ac-

counts for the aid which Eglon received from them in his undertaking.

13. '*The city of palm-trees.*'—That is, Jericho. Eglon would seem, in virtue of his new conquests, to have established the royal residence on the west of the river, at Jericho. As this was in the tribe of Benjamin, that tribe doubtless felt more strongly than those more remote, the severity of the Moabitish oppression. Hence we are not surprised to find the next deliverer belonging to that tribe.

15. '*Lefthanded.*'—The Septuagint and Vulgate versions sanction the opinion entertained by many that Ehud was an ambidexter, one who could use both hands alike. The original indeed seems to sanction the other opinion that Ehud was really left-handed, that is, that he had a better use of his left hand than of his right. It is אֲסַר יַד יְמִינוֹ 'bound in his right hand:' which seems to imply a deficiency of power in his right hand, compensated by unusual power in the left; and this is the explanation of Josephus. One thing is certain, that the tribe of the Benjamites was remarkable for men who enjoyed a singular facility in the use of their *left* hand, whatever might be the condition of their *right*. Thus in ch. xx. 16, we read of 700 left-handed Benjamites, every one of whom could sling a stone at a hair's breadth, and not miss. The expression for 'left-handed' is exactly the same there, as that which here characterises the left-handedness of Ehud; and that this singular endowment or acquirement was not mere left-handedness, we seem to learn from 1 Chron. xii. 2, where the sacred historian, speaking of the men of that tribe who resorted to David at Ziklag, says:—'They were armed with bows, and *could use both the right hand and the left* in hurling stones and shooting arrows out of a bow.' Notwithstanding, therefore, the rather strong inference from the Hebrew word rendered 'left-handed,' it is highly probable that the 'left-handed' Ehud, and the 700 'left-handed' Benjamites were ambidexterous, like the men of the same tribe in the above-cited text. We may, nevertheless, suppose that some of the Benjamites were particularly skilled in the left hand, to the neglect of the right, and that others were trained to use both hands with equal effect. It is curious to find this tribe, in particular, distinguished in this manner. 'Benjamin' means 'son of the right hand,' and one might also suspect that some fancy in connection with their name, had led the tribe to give particular attention to cultivating the power of their hands. The reason why the left-handedness of Ehud is here noticed is evidently to account for his being able to good purpose to carry on his right thigh, under his garment, the weapon usually worn on the left. No one would suspect that he had any weapon, unless they saw it girded upon his left thigh; and very probably he disposed his dress so as to expose his left side more than the other, which would at the same time preclude the suspicion that he had arms, and enable him the more effectually to conceal the weapon he actually carried.

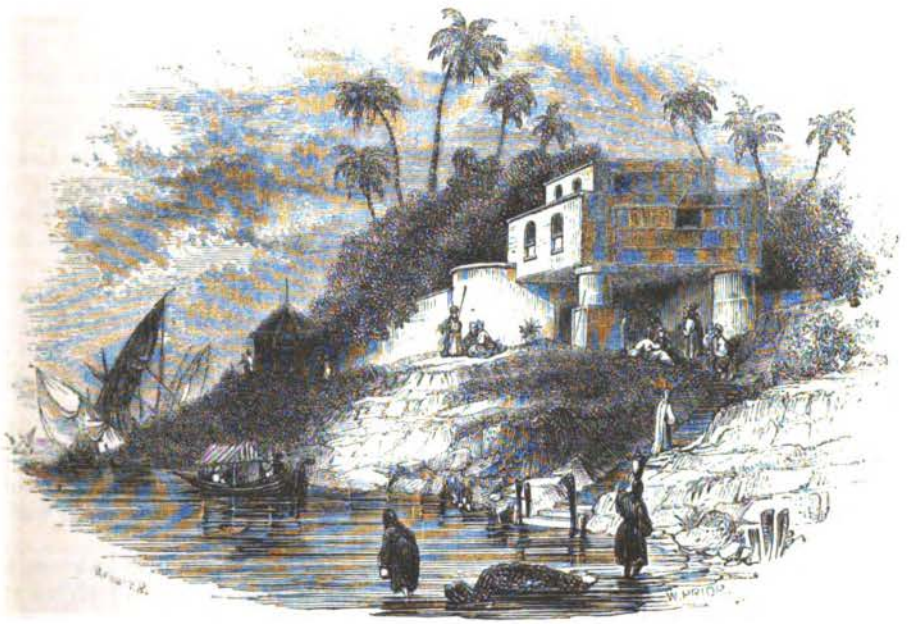
18. '*When he had made an end to offer the present, he sent away the people that bare the present.*'—This present was perhaps the annual tribute, or at least an occasional offering, such as it is usual in the East for tributaries and subordinate governors to send their lord. Such offerings the pride of Oriental despotism determines to be tribute, even when they are strictly presents from a foreign and independent power. The English ambassadors to Persia and China had great trouble to make it distinctly understood, that the presents of which they were the bearers, were not to be regarded in the light of tribute, but as tokens of consideration from a friendly power. This point was, with much difficulty and debate, gained in Persia; but it was never unequivocally conceded in China, where our ambassadors were invariably regarded as the bearers of tribute. Israel then being in subjection to Eglon, their 'present' was doubtless a customary tribute. It seems to have been introduced with great state, being carried by several persons. It is quite Oriental, to make the utmost parade of such offerings. The king, to magnify his power, and the offerer, to enhance the apparent value of his gift, concur in this desire for a parade—a great number of men, horses, and camels, being employed to convey what a very few, if not one, might carry with ease. The principle of this matter seems to us to be well illustrated by the existing practice in Persia. At the great annual festival of Nurooz, at the vernal equinox, the king sits in state and receives with great solemnity the presents which are at that season sent to him from all parts of his empire. The tributary and dependent chiefs and princes who acknowledge him as paramount lord, then send their tributes and dues in the form of presents; the governors of provinces thus also send their annual offerings; and even the ministers of state, and all those invested with high office, are expected to contribute their present on the occasion. And all this, although in the first instance it has the appearance of a voluntary offering, is in fact a rigidly exacted tribute, which no one can in safety hope to evade. Oriental ostentation prefers to receive in this form, and with this state and parade, what might be conveniently and certainly obtained in another form. Two-fifths if not one half of the revenue of Persia, is received in this manner and on this occasion. These offerings usually consist of the best specimens of the produce and manufactures of the countries from which they come. Even money is often offered, and is sure to be favourably received. Mr. Morier's account of the affair is an instructive illustration of the many passages of Scripture which allude to the custom:—'The first ceremony was the introduction of the presents from different provinces. That from Prince Hossein Ali Mirza, governor of Shiraz, came first. The master of the ceremonies walked up, having with him *the conductor of the present*' (this was Ehud's office on the present occasion), 'and an attendant who, when the name and titles of the donor had been proclaimed, read aloud from a paper a list of the articles. The present from Prince Hossein Ali Mirza consisted of *a very long train of trays placed on men's heads*, on which were shawls, stuffs of all sorts, pearls, etc.; then many trays filled with sugar, and sweetmeats; after that many mules laden with fruits, etc. The next present was from Mohammed Ali Khan, Prince of Hamadan, the eldest born of the king's sons. His present accorded with the character which is assigned him; it consisted of pistols and spears, a string of one hundred camels, and as many mules. After this came the present from the Prince of Yezd, another of the king's sons, which consisted of shawls and silken stuffs, the manufacture of his own town. Then followed that of the Prince of Mesched: and last of all, and most valuable, was that from Hajee Mohamed Hossein Khan, Ameen-ed-Doulah' (prime minister). 'It consisted of fifty mules, each covered with a fine Cashmere shawl, and each carrying a load of one thousand tomauns.' A tomaun is a gold coin worth about twelve shillings; and one or two camels would have carried the whole, which fifty were employed to carry for the purpose of parade.

19. '*The quarries that were by Gilgal.*'—It does not appear what sort of quarries there might be at Gilgal in the plain of Jericho. The word unquestionably means graven images in other places (see Deut. vii. 25; Jer. viii. 19; li. 52); and is so understood by the Septuagint and Vulgate in the present text. The idols might have been erected at Gilgal by Eglon, and the sight of them there would inspire Ehud with new ardour to execute his purpose.

21. '*Thrust it into his belly.*'—The Scripture, as in some parallel cases, mentions this as a historical fact, without either commendatory or reprehensive remark; and we have certainly no right to infer the approbation which is not expressed. No doubt Ehud's deed was a murder; and the only excuse for it is to be found in its public object, and in the fact that the notions of the East have always been and are far more lax on this point than are those which Christian civilization has produced among the nations of Europe. No one can read a few pages of Oriental history without being aware of this: and it is by Oriental notions rather than by our own, that such acts as those of Ehud must, to a certain extent, be judged. Indeed there is a certain state of uncivilization existing *somewhere* in *all* ages, in which such an act is not regarded as a crime. At the time this act was performed all nations seem to have been in that degree uncivilized; for no one who has ac-

quainted himself with the sentiments which then and long after prevailed, will apprehend that there anywhere existed a public opinion in any quarter by which the act of Ehud would have been condemned. We need not greatly wonder at this if we recollect that two centuries have scarcely passed since a pamphlet by Colonel Titus (*Killing no Murder*), written for the purpose of recommending and vindicating such assassinations (with special reference to Oliver Cromwell), acquired great celebrity, and was received with much approbation by not a few high born and educated persons in this country. Not so much as forty years ago there were those who could judge that the feeling in which the publication originated, and the sentiment to which it appealed, would still find a response in *this* country; for the pamphlet was then republished under the avowed impression that its arguments were applicable to the encouragement and justification of any attempt which might be made upon the life of Napoleon Buonaparte.

24. '*He covereth his feet in his summer chamber.*'—It is customary for people in the East to take a nap in the afternoon during the heat of the day; and the servants of Eglon appear to have supposed that their lord had locked himself up in the summer parlour to enjoy his customary sleep. The 'summer parlour' seems to have been one of those detached or otherwise pleasantly situated apartments which are still usually found in the gardens and mansions of the East, and to which the master retires to enjoy a freer air and more open prospects than any other part of his dwelling commands, and whither he usually withdraws to enjoy his *siesta* during the heat of the day. It is strictly a private apartment, into which no one enters without a very special invitation; and accordingly it is here described as an apartment which the king 'had for himself alone.' As such apartments frequently communicate by a private stair with the porch, so that any one can go from it to the street without the necessity of passing into or through the



SUMMER PARLOUR ON THE NILE.

interior parts of the mansion, it will be seen that there was nothing to impede the egress of Ehud unless the porters of the outer gate had seen any cause for suspicion.

28. '*Took the fords of Jordan.*'—This must have been to prevent the Moabites, who remained in their own country east of the Dead Sea, from passing over the Jordan, to assist their countrymen who had established themselves on the west of that river, as well as to prevent the escape of the latter. The river Jordan has several fordable places, which are of course more numerous in summer than in winter or spring, when the stream is swollen with rains or melted snows. It is now seldom forded except on horseback; and the few places otherwise fordable were, as we see, well known to the ancient inhabitants, who on this and other occasions guarded them, to prevent the passage across the river. The points where the river may, in different parts of the year, be forded, are still well known to the inhabitants of the land, although the communication across the river is now very infrequent.

31. '*Shamgar.*'—From the manner in which Shamgar is mentioned here, it does not appear whether he took any part in the administration of affairs; but from the notice which is taken of 'the days of Shamgar,' in ch. v. 6, it is probable that he did. Dr. Hales thinks that the time of his administration is included in the eighty years, and that his government on the west was in part contemporary with that of Ehud on the east of the Jordan. But in the absence of other positive information, it may be safe to prefer the statement of Josephus, who says that Shamgar *succeeded* Ehud, but died in the first year of his administration.

— '*Slew....six hundred men with an ox goad.*'—We are to suppose that the Philistines made an attempt to subdue the southern tribes, but were repulsed with the loss of six hundred men by Shamgar, who was probably a husbandman, and other men, who fought the invaders with the ox-goads which they were employing in their labour. It is not necessary to suppose this the single-handed exploit of Shamgar; but as, even so, the deed was not equal to some afterwards performed by Samson, this point must be allowed to remain uncertain. The ox-goads, which are



OX-GOAD.

still used in Syria, are well calculated for offensive weapons on occasion, as will be seen by the following description from Buckingham. On the journey from Soor (Tyre) to Acre he observed the people ploughing the ground for corn:—'Oxen were yoked in pairs for this purpose, and the plough was small and of simple construction, so that it seemed necessary for two to follow each other in the same furrow, as they invariably did. The husbandman

holding the plough with one hand, by a handle like that of a walking crutch, bore in the other a goad of seven or eight feet in length, armed with a sharp point of iron at one end, and at the other with a plate of the same metal shaped like a caulking-chisel. One attendant only was necessary for each plough, as he who guided it with one hand spurred the oxen with the point of the goad, and cleaned the earth from the ploughshare by its spaded heel with the other.' (*Palestine*, i. 91.) Maundrell, who gives nearly the same description, says, 'May we not conjecture that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him? I am confident that whoever should see one of these instruments would judge it to be a weapon not less fit, perhaps fitter, than a sword for such execution.'

[Verses 1 and 2, APPENDIX, No. 24.]

CHAPTER IV.

4 *Deborah and Barak deliver Israel from Jabin and Sisera.* 21 *Jael killeth Sisera.*

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the [1]river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of [2]Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera [3]gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And [4]the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not [5]a man left.

17 ¶ Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a [6]mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened [7]a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and [8]took an hammer in her hand,

[1] Psal. 83. 9, 10. [2] Num. 10. 29. [3] Heb. *gathered by cry*, or, *proclamation*. [4] Psal. 83. 9, 10. [5] Heb. *unto one*.
[6] Or, *rug*, or, *blanket*. [7] Chap. 5. 25. [8] Heb. *put*.

and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 ¶ So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel [9]prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

[9] Heb. *going went and was hard.*

Verse 2. '*Jabin king of Canaan.*'—The northern Canaanites had, in the course of time, recovered from the effects of that great overthrow which they sustained in the time of Joshua. A new Jabin, reigning like his predecessor in Hazor, by the lake Merom, rose into great power. His general, Sisera, was an able and successful warrior; and his powerful military force contained not fewer than 900 of those iron-armed chariots of war which the Israelites regarded with so much dread. With such a force he was enabled, for the punishment of their sins, to reduce the northern tribes to subjection, and hold them tributary. Considering the character of the power which now prevailed over them, there is reason to conclude that this was the severest of all the oppressions to which Israel had hitherto been subject. The song of Deborah in the next chapter conveys some intimations of their miserable condition. The villages and open homesteads, which were continually liable to be pillaged, and the inhabitants insulted and wronged by the Canaanites, were deserted throughout the land, and the people found it necessary to congregate in the walled towns. Travelling was unsafe; in consequence of which the highways were deserted, and those who were obliged to go from one place to another, found it necessary to journey in bye-roads and unfrequented paths. At the places to which it was necessary to resort for water, they were waylaid and robbed, wounded or slain: and, to crown all, they were disarmed; among 40,000 in Israel, a shield or spear was not to be found. The details of this picture are exactly such as are offered by the condition of any oppressed or subjugated population, at this day, in the East. The government itself may be content with its tribute; but it will be obliged to wink at, because unable to prevent, the far greater grievances, the exactions, robberies, insults, woundings, deaths, to which the people are subjected by the inferior officers of government, by bands of licentious soldiers, and by an adverse and triumphant populace,—all of whom look upon them as their prey and spoil, as things made only to be trampled on. Such oppression the Israelites endured for twenty years. They then remembered that, to them, trouble was the punishment of sin; and that there was One able and willing to deliver them, if they would but turn themselves unto Him. They did turn, and their deliverance was certain from that hour. *Pictorial History of Palestine*, ii. 378.

10. '*Ten thousand men at his feet.*'—Patrick and others think that this means that the soldiers were all footmen. This is very probable; but it does not necessarily follow from the expression, which is merely an Oriental mode of reference to the persons who are subject to the control of a particular person. It may be taken from the action of a slave being prostrate at the feet of his master, denoting submission or obedience. We continually meet with the expression in Oriental books. Mr. Roberts says that when the Hindoos speak of the British king, they often allude to the millions that are 'at his feet.' The governors, generals, or judges in the East are said to have the people of such countries, armies, or districts 'at their feet.' Nay, it is common for masters, and people of small possessions, to speak of their domestics as being 'at their feet.'

11. '*Pitched his tent.*'—This is an interesting indication that this family retained in a settled country like Palestine the habits of a pastoral people. At the present time, a very large proportion of the existing population of Persia consists of pastoral tribes of foreign (Tartar) origin, who pitch their tents and feed their flocks in the pasture lands and (except by themselves) unappropriated plains of that extensive region.

12. '*Mount Tabor.*'—This mountain was on the confines of Zebulun and Naphtali, and stands out in the north-east corner of the plain of Esdraelon. Its name appears among the Greek and Roman writers in the shape of *Itabyrion* and *Atabyrion*, and it is now known by the name of Jebel Tur. The only other places of Scripture where its name occurs are Josh. xix. 22; Judg. viii. 18; Ps. lxxxix. 12; Jer. xlvi. 18; Hos. v. 1. Mount Tabor stands out alone and eminent above the plain, with all its fine proportions from base to summit displayed at one view. It lies about five miles south of Nazareth, and has been generally regarded as the mountain on which our Lord was transfigured; but this is very uncertain, and its name does not occur in the New Testament. The height of the mountain has been very differently estimated. Some of the old travellers reckoned it to be four miles high! Others, more moderate, were content with two miles, or even with one mile; and it has since been, by later accounts, reduced in its altitude. According to the barometrical measurements of Schubert, the height of the summit above the level of the sea is 1905 feet, and 1432 feet above the level of the plain at its base. At the top is an oval plain, of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having at its eastern end a mass of ruins, seemingly the vestiges of churches, grottoes, strong walls and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age. Three of the grottoes are, absurdly enough, pointed out by the local guides as the remains of the three tabernacles which Peter *proposed* to erect for Jesus, Moses, and Elias. No particular history is assigned to any other of the remains, which seem, however, to have been mostly extensive religious buildings. The whole appears to have been once enclosed within a strong wall, a large portion of which still remains entire on the south side, having its firm foundations on the solid rocks; and this appears to be the most ancient part. Perhaps we might attribute to these a very high antiquity; for the mountain seems to have been from the earliest times employed as a military post, for which it is admirably adapted. From the summit of this mountain there is one of the most extensive and interesting prospects which the country affords. To the south is discovered a series of valleys and mountains, extending as far as Jerusalem, fifty miles distant; to the east, the valley of the Jordan, with the lake of Tiberias, appear as beneath the feet, the lake itself seeming as if enclosed in the crater of a volcano; to the north are the plains of Galilee, backed by mountains, beyond which is visible, to the north-east, the high snow-capped range of Jebel-eth-Thelj, or 'the Snowy Mountain,' which is one of the designations of Jebel-esh-Sheikh—the Mount Hermon of Scripture. To the west, the horizon line of the Mediterranean is visible over the range of land near the coast, and portions of its



MOUNT TABOR.

blue surface are seen through the openings left by the downward bends in the outline of the western hills.

The mountain itself, as viewed from the south-west, presents a semi-globular appearance; but from the north-west it bears the aspect of a truncated cone. 'It is,' says Pococke, 'one of the finest hills I ever beheld, being a rich soil that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees.' These are chiefly, according to Burckhardt, composed of the oak and wild pistachio; but there are also (says Hasselquist) the carob-tree, the terebinth, the holly, and the myrtle, not to mention the large variety of other plants and flowers which cover the surface. The verdure is less abundant on the south than on the other sides of the mountain. There are ounces and wild boars in the wooded parts (Burckhardt); and Hasselquist saw the rock-goat and fallow-deer. Red partridges, also, are in great numbers. William Biddulph, who was there early in the seventeenth century, gives a much fairer account of the mountain than some subsequent travellers. 'We beheld,' he says, 'the prospect of the mountain to be very pleasant, somewhat steepie, but not very high nor very large, but a comely round mountaine, beset with trees and thicke bushes, which at that time of the yeere flourished greene.' Besides the travellers cited in the course of the note, see Maundrell's *Journey;* Jolliffe's *Letters from Palestine*, i. 40; Rae Wilson's *Travels*, p. 367; Carne's *Letters from the East*, p. 253; Robinson's *Biblical Researches*, iii. 210-227; Schubert's *Morgenland*, iii. 174-180; Lord Nugent, *Lands Classical and Sacred*, ii. 204, 205.

15. '*Sisera lighted down off his chariot, and fled away on his feet.*'—This seems rather strange conduct; but it is evident that the chariots being so holly pursued, particularly perhaps his own chariot, which may have been distinguished by its greater splendour—he saw that his only chance for safety was to escape on foot, when he had an opportunity to do this unnoticed, calculating that Barak would continue the pursuit of the chariots, as actually happened.

18. '*Into the tent.*'—We must consider these Kenites as Arabs, and estimate their proceedings accordingly. Sisera's claim on Jael, in the absence of Heber, was perfectly proper. When a stranger comes to an Arab camp where he has no acquaintance, he proceeds to the first tent, and if the proprietor is himself absent, his wife or daughters are not only authorized, but required to perform the duties of hospitality to him. As a character for liberal hospitality is an actual distinction to an Arab, no one can with honour repel from the tent a stranger who claims hospitality, nor, in ordinary circumstances, does any one desire to do so: on the contrary, there is rather a disposition to contend who shall enjoy the privilege of granting him entertainment. In the present instance Sisera's application to the tent of the sheikh, whose privilege it was more especially to entertain strangers, was in the common course of things. As belonging to a friendly people, Sisera's claim for protection was as valid as a common claim for hospitality, and could not be refused. Having once promised protection to a person, and admitted him to his tent, the Arab is bound not only to conceal his guest, but to defend him even with his life, from his pursuers; and if his tent should be forced and his guest slain there, it is his duty to become the avenger of his blood. On these sentiments of honour Sisera seems to have relied; particularly after Jael had supplied him with refreshments, which, in the highest sense, are regarded as a seal to the covenant of peace and safety: and, in fact, after all this, an Arab would be bound to protect with his own life even his bitterest enemy, to whom he may have inadvertently granted his protection. It is probable that Jael introduced Sisera for safety into the inner or woman's part of the tent. This she might do without impropriety, although it would be the most grievous insult for any man to intrude there without permission. There he was safe, as a pursued man.

19. '*She .... gave him drink.*'—It is very likely that Sisera not only desired to have some refreshment, because he really wanted it, but as a seal to the pledge of protec-

tion which he had received in the words 'Fear not,' which Jael had addressed to him. At least his mind seems to have been satisfied; for he had then no hesitation to recruit his weary frame with sleep. A person who needs protection always feels quite at rest on the subject when he has once obtained meat or drink. This is the case even with a captive enemy, and much more so with a guest, as Sisera was. We have illustrated part of this subject in the note to Num. xviii. 19; and we now limit our attention to the single point to which we have adverted. The usage was not peculiar to the Orientals. We find it in Homer. Lycaon had been a captive to Achilles, who sent him to Lemnos to be sold: but he escaped from thence, and was again found by Achilles on the field of battle. He thus commences his plea for life:—

> 'I clasp thy knees, Achilles! Ah, respect
> And pity me. Behold! I am as one
> Who hath sought refuge even at thy hearth.'

A very striking instance of the force of this feeling, as connected with the simple act of receiving drink from a captor, occurs in Bohaeddin's *Vita Saladini*. 'During a truce between the Crusaders and the Saracens, in the Holy Land, Reginald, lord of Kerak, cruelly pillaged and imprisoned the (pilgrim) caravan returning from Mecca to Egypt; adding insult to breach of faith—"Let your Mahomet deliver you!" Fired with indignation thereat, Saladin the sultan vowed to despatch him with his own hand, if he could ever make him prisoner. The fatal battle of Hattin, in which the Crusaders were defeated, and their principal commanders taken, gave him that opportunity. He then ordered the captives into his presence —Guy de Lusignan, the king of Jerusalem, his brother Geoffry, and Count Reginald. Saladin presented Guy, who was nearly expiring for thirst, with a delicious cup cooled with snow, out of which the king drank, and then gave it to Reginald. "Observe," said Saladin, "it is *thou*, king, and not *I*, who hast given the cup to this man." After which he said to Reginald—"See me now act the part of Mohammed's avenger." He then offered him his life, on condition of his embracing the Mohammedan faith; and on his refusal, the sultan first struck him with his drawn scimitar, which breaking at the hilt, his attendants joined and despatched him.' Here we see that Saladin felt and intended that the cup which he gave Lusignan should be received as a pledge of protection. So it was probably understood by the king, whose good-natured attempt to include Reginald in the concession, obliged the sultan to call his attention to the fact that the force of the pledge depended on its being received immediately from the person with whom the power to grant protection rested.

20. '*Thou shalt say, No.*'—Sisera seems to have felt quite certain that the pursuers would not dare search the haram, after the woman had denied that any man was there. Indeed, it is almost certain that they would not have done so: for the Hebrews had too long and too recently been themselves a nomade people, not to have known that a more heinous and inexpiable insult could not be offered to the neutral Kenite Emir, than to disturb the sanctity of his haram, or even to enter, unpermitted, the outer part of his tent. We very much doubt whether they would have ventured, even if they had been certain that Sisera was there, to have entered to kill him, or take him thence, while under Heber's protection, although they might possibly have tried means of withdrawing him from that protection.

21. '*Nail of the tent.*'—This was probably one of the large pins which are driven into the ground, and to which are attached the ropes which, at the other extremity, are fastened to the poles of the tent in order to keep them erect. These pins are generally of wood, but sometimes of iron, and are driven into the ground by a mallet, which is apparently the 'hammer' of the text. It would seem that Jael could find no instrument more suited to the purpose.

It is very likely that Jael, when she first invited Sisera to the protection of her husband's tent, had no intention to destroy him. But as he slept, the thought seems to have occurred to her that the greatest enemy of the Israelites now lay helpless before her, and that it was in her power to win great favour from the victors by anticipating the almost certain death which awaited the chief captain of Jabin's host. When we reflect that 'there was peace between Jabin, king of Hazor, and the house of Heber the Kenite,' and that it was in the knowledge that he deserved no wrong at *their* hands, that Sisera accepted the shelter which Jael offered; and when, moreover, we consider that the emir, Jael's husband, had no interest in the result, save that of standing well with the victorious party, it will be difficult to find any other motive than that which we have assigned—the desire to win the favour of the victors—for an act so grossly opposed to all those notions of honour among tent-dwellers on which Sisera had relied for his safety. It was a most treacherous and cruel murder, wanting all those extenuations which were applicable to the assassination of king Eglon by Ehud. The time is gone by when commentators or historians might venture to justify this deed. Our extended acquaintance with the East enables us to know that those Orientals whose principles would allow them to applaud the act of Ehud, would regard with horror the murder, *in his sleep*, of a confiding and friendly guest, to whom the sacred shelter of the tent had been offered. That Deborah, as a prophetess, was enabled to foretel the fall of Sisera by a woman's hand, does not convey the Divine sanction of this deed, but only manifests the Divine foreknowledge; and that the same Deborah, in her triumphant song, blesses Jael for this act, only indicates the feeling, in the first excitement of victory, of one who had far more cause to rejoice at the death of Sisera than Jael had to inflict it.

22. '*As Barak pursued Sisera.*'—He continued to pursue the chariots after the escape of Sisera (*v.* 16), but, not finding Sisera when he had routed the whole host, appears to have hastened back to seek the fugitive.

CHAPTER V.

The song of Deborah and Barak.

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [1]when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 [2]The mountains [3]melted from before the LORD, *even* [4]that Sinai from before the LORD God of Israel.

6 In the days of [5]Shamgar the son of Anath, in the days of [6]Jael, the highways were unoccupied, and the [7]travellers walked through [8]byways.

[1] Deut. 33. 2. [2] Deut. 4. 11. Psal. 97. 5. [3] Heb. *flowed.* [4] Exod. 19. 18. [5] Chap. 3. 31. [6] Chap. 4. 18.
[7] Heb. *walkers of paths.* [8] Heb. *crooked ways.*

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 [9]Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the [10]righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that [11]handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on [12]foot into the valley. [13]For the divisions of Reuben *there were* great [14]thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? [15]For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea [16]shore, and abode in his [17]breaches.

18 Zebulun and Naphtali *were* a people *that* [18]jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their [19]courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the [20]pransings, the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and [21]with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 [22]At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down [23]dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned [24]answer to herself,

30 Have they not sped? have they *not* divided the prey; [25]to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

[9] Or, *Meditate.* [10] Heb. *righteousness of the LORD.* [11] Heb. *draw with the pen*, &c. [12] Heb. *his feet.*
[13] Or, *In the divisions*, &c. [14] Heb. *impressions.* [15] Or, *In.* [16] Or, *port.* [17] Or, *creeks.*
[18] Heb. *exposed to reproach.* [19] Heb. *paths.* [20] Or, *tramplings*, or, *plungings.* [21] Heb. *she hammered.*
[22] Heb. *Between.* [23] Heb. *destroyed.* [24] Heb. *her words.* [25] Heb. *to the head of a man.*

Verse 1. '*Then sang Deborah.*'—The fine triumphal ode in this chapter is a noble specimen of Hebrew poesy; the more prominent beauties of which will not fail to strike the reader even as seen through the disadvantages of a translation, made at a time when the principles of Hebrew poetry were but little understood. It has been ably analyzed and illustrated by Bishop Lowth and others. 'Its design,' says Dr. Hales, 'seems to be two-fold, religious and political: first, to thank God for the recent victory and deliverance of Israel from Canaanitish bondage and oppression; and next, to celebrate the zeal with which some of the tribes volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others, who staid at home, and thus betrayed the

public cause; and by this contrast and exposure to heal those fatal divisions among the tribes so injurious to the common weal.'

Much ingenious but somewhat too lax criticism has been produced to shew that this poem must have been in fact composed long after the events to which it relates. Much has been inferred from a supposed resemblance which it bears to Ps. lxviii., whence it has been supposed that the psalm was the original from which this was imitated. But it is surely quite as reasonable to infer that certain ideas and phrases in this ancient theophania were transferred to the psalm, which is admitted to have been composed on occasion of the removal of the ark by David. The allegation is part of a system which denies to the early books of Scripture the antiquity which they claim, and assigns them to a much later age than the events which they describe. That this ode does however belong to the earlier time, might be shewn by no small amount of internal evidence. Thus it alludes to several historical facts, which are not mentioned in ch. iv., nor anywhere else in Jewish history; and which are such as a later writer would not have been likely to invent. Such are the mention of Jael in *v.* 6, a leader apparently contemporary with Shamgar (Judg. iii. 31), who is elsewhere entirely passed over. So too, in ch. iv., only the tribes of Zebulon and Naphtali are spoken of (comp. *v.* 18); but in *v.* 14, 15 of the song, Ephraim, Benjamin, Manasseh, and Issachar, are represented as having been present at the battle. In *v.* 23 the poetess invokes curses on Meroz, of which there is elsewhere no mention. All these are beyond the invention of a later poet; at least, they give to such a supposition the greatest degree of improbability. So too the mention of the *mother* of Sisera probably rests upon family circumstances, well known to the Israelites of the day; while a later poet, in employing an ornament of this kind, would have been far more likely to have introduced the wife or children of the unfortunate chief, lamenting the destruction of a husband and a father.—In the second place, the poem exhibits no allusion whatever to events of a later age, nor any traces of a later language. On the other hand, there are traces of the more ancient views in respect to God, which in later ages were changed,—*e. g.*, God is represented as dwelling on Mount Sinai; while afterwards Zion becomes his habitation.

The following may be mentioned as among the most important of the works and treatises which have been written in illustration of this Song, to some of which we have ourselves been much indebted:—Schultens, *Obss. Philol. Crit. ad Deboræ et Mosis Cantica*, 1745; Lüderwald, *Spicileg. Obss. in Deboræ Epinicium*, 1772; Schnurrer, *Comment. Philol. in Cantic. Deboræ*, 1775; Weston, *An Attempt to translate and explain the difficult Passages in the Song of Deborah*, 1788; Hollman, *Comment. Philol. Crit. in Carmen Deboræ*, 1818; Kalkar, *De Cantico Deboræ*, 1834; Robinson, *Interpretation of Judges* v., in the *American Biblical Repository* for 1831.

2. '*For the avenging of Israel.*'—The original words thus translated have, says Dr. Robinson, 'been a *crux interpretum* in every age.' The Vatican copy of the Septuagint has ἀπεκαλύφθη ἀποκάλυμμα ἐν Ἰσραήλ, 'a revelation has been revealed in Israel'—a version which stands in no possible connection with the context; while it seems impossible to discover how the Vulgate makes out from the Hebrew words the sense *ad periculum*, which it gives thus: *qui sponte obtulistis de Israel animas vestras ad periculum*, 'who of Israel freely exposed your lives to peril.' The verb פָּרַע *parah*, sometimes means 'to let loose, to free from restraint,' whence the version of Luther and many other continental translators; but it occurs in a bad sense whenever so employed elsewhere (Exod. xxxii. 25; Prov. xxix. 18), and neither in a good or bad sense does that interpretation suit the context. Our own version, although not very clear, is preferable to any of these, and appears to have been derived from the Syriac, in which the word in question signifies 'to avenge.' Still the sense thus obtained is not produced without a painful and scarcely justifiable inversion of the whole sentence; and, upon the whole, the version offered by the Alexandrian codex of the Septuagint, which has the sanction of Theodotion, and has been in modern times produced by Schnurrer, is critically the most correct, as it certainly is the most intelligible of any—'that the leaders led in Israel.' It has been adopted by Dr. Robinson, who translates the verse thus:—

> 'That the leaders led in Israel,
> That the people willingly offered themselves,
> Praise ye Jehovah!'

He shews how suitable it is to the context by remarking: 'Israel had long been sunk in despondency, and was incapable of making an effort to throw off its chains. Hence the prophetess begins with a burst of gratitude to God, that the nation had once more roused itself to action. The second clause refers, by common consent, to the people, who spontaneously came forward to the war: what then could be more suitable or natural, than that the first clause should contain a reference to the princes and rulers of the people, who did the same? We see in the case of Barak how unwilling they were to lead the way; and the same fact is asserted in *v.* 17. That this unwillingness was overcome, both on the part of the rulers and of the people, the prophetess makes the opening subject of her song of praise.'

6. '*In the days of Shamgar . . . . in the days of Jael.*'—Of Shamgar see the note on iii. 31. In the interval which followed between him and the oppression by Jabin, we may perhaps place Jael, who is here spoken of along with Shamgar, as a judge or deliverer of Israel; but who is nowhere else mentioned in the Jewish annals. The older interpreters have generally supposed this person to be the same with the wife of Heber, mentioned below. There is, however, no ground whatever for this assumption, except the identity of the names; and in the multiplicity of instances in which different Hebrews bore one and the same appellation, this ceases to be an argument for an identity of persons here. There are besides several considerations against this assumption. The wife of Heber is nowhere spoken of, except as the destroyer of Sisera; had she been formerly celebrated, there could hardly have failed to be some distinct allusion to it. Further, the phrase *in the days of any one*, is nowhere employed except in reference to persons who have made an epoch in history by their character and distinguished standing; *e. g.*, Gideon, Judg. viii. 28; Saul, 1 Sam. xvii. 12; David, 2 Sam. xxi. 2.

7. '*The villages ceased.*'—What goes before in *italics*, rather mars than improves the sense. It is easy to understand that the inhabitants of the villages and small towns, being peculiarly defenceless and exposed to oppression, in so troubled a state of society, would in time abandon their homes and repair to the fortified towns and the caverns of the mountains, so that at length an occupied village could scarcely be found in the country. Dr. Robinson proposes 'the leaders ceased.' But the reasons advanced for it seem to us of little weight, and the sense of the authorized version is not only better supported, but appears much more suitable to the context.

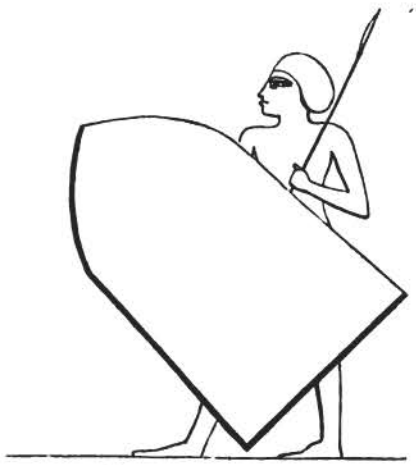
— '*A mother in Israel.*'—Deborah here calls herself 'a mother in Israel' in the sense of benefactress; just as distinguished men are termed 'fathers of their country,' or 'fathers' in general. Job xxix. 16; Gen. xlviii. 5. Compare also the use of the phrase father towards a prophet (2 Kings vi. 21; xiii. 14).

8. '*Was there a shield or spear seen . . . . in Israel.*'—We thus see that it was the policy of the northern Canaanites, while the Israelites were in subjection, as it was afterwards of the Philistines (1 Sam. xiii. 9), to deprive the people of their arms. Did Shamgar's employment of the ox-goad arise from the want of a better weapon? This text affords us an opportunity of noticing shields and spears, which are so often mentioned in the Bible, accompanied by such pictorial illustrations as will, at one view, bring the whole subject fully before the reader. They exhibit the various forms of these offensive and defensive arms among the same and among different ancient people, and also among those modern Oriental nations which are supposed to have preserved the ancient forms of these weapons. From these, and from

the statements which we annex, some ideas of the form of the Hebrew weapons may be collected. We are not to suppose that there was anything peculiar in their shape or substance. There are fewer peculiarities in the arms of most nations than in anything else belonging to them. The act of warfare itself brings them acquainted with the weapons of their neighbours, and perhaps of remote nations; and a people is seldom slow in adopting from a conquered or conquering enemy, improved or varied forms of the arms which they mutually employ. Hence, as we know little or nothing precisely concerning the forms of the Hebrew arms, we may safely consider them as represented by those of the nations with which they were acquainted.

SHIELDS.—The shield is unquestionably the most ancient and most general piece of defensive armour in the world. When it was first invented we cannot say: but it is mentioned in the Bible long before helmets or other defensive armour. It is the only defensive armour mentioned in the books of Moses. The Egyptians as usual claim the honour of the invention; and before it was discovered, men probably endeavoured to break the force of blows by investing—as Diodorus tells us that the first kings of Egypt did — their persons in the skins of lions and bulls. Among the means for this purpose, the superior convenience and efficacy of such a contrivance as a shield, could not fail soon to occur to the mind: and accordingly, there is hardly any nation in which the shield, in some form or other, is not employed. Savages, who have not the least idea of such defences as the helmet or cuirass, are yet seldom found without the shield.

There are three, if not four, sorts of shields mentioned in Scripture; or, at least, there are four names by which they are distinguished. The largest seems to be that called צִנָּה *tzinnah*, which was twice the size of the ordinary shield, as we learn from 1 Kings x. 16, 17; 2 Chron. ix. 16, where 600 shekels of beaten gold were employed in the construction of the one, and 300 shekels of the other. Formidable as this weight of metal for the *tzinnah* is, it probably does not give an approximating idea of its full weight, and still less of its size, as shields were almost never wholly of metal, but were of wood or skin covered with metal. We may suppose the *tzinnah* to answer to the larger kind of shields which were used in ancient nations. Concerning these and other ancient arms there are very complete indications in Homer's Iliad. Among his heroes, as well as in other times and nations, these larger shields were chiefly used by persons fighting on foot. Their length was nearly equal to that of a man, as



LARGE EGYPTIAN SHIELD.

we gather from several passages in that old poet: thus, he says of Hector:—

> 'So saying, the hero went, and as he strode,
> The bull-skin border of his bossy shield
> Smote on his heels, and on his neck behind.'

There are some specimens of such large shields among the paintings of the ancient Egyptians; and being measured with the figures of the warriors who bear them, they are found to be as high as from the heel to the neck. They do not often occur in the paintings, and are of a different shape from those in common use, being broader in proportion to their length, and not being rounded at the summit, but pointed, something like a Gothic arch. The great size of the larger shields is also implied in the intimations which we find of the bodies of the slain being carried on a shield; as in the famous injunction of the Spartan mother to her son, 'Either bring back this buckler, or be brought back upon it.' This refers also to the sentiment of honour connected with the preservation of the shield. It was natural enough for a man, when escaping, to desire to disencumber himself of such a burden and incumbrance as the larger kinds of shields were; and therefore the sentiment of honour was brought in, which made it disgraceful to lose the shield under *any* circumstances. The civilized Greeks and Romans, and the barbarous Germans, equally shared this sentiment. Among the latter, those who left their shields in the enemy's power, were excluded from civil and religious privileges, and often sought a release from ignominy in a voluntary death. The Hebrews participated in this feeling; and David, in his fine elegiac ode on the death of Saul and Jonathan, does not omit to mention this among the subjects of national regret, 'Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: *for there the shield of the mighty is vilely cast away.*' (2 Sam. i. 21.)

The length of these shields seems to shew that they were either oblong or oval; and that they were hollow, which implies external convexity, we gather from their being described as 'enclosing' or 'encompassing' the body. Homer has such expressions, and so has David ('With favour wilt thou *compass* him as with a shield,' Ps. v. 12), which seems to prove the analogy in this respect. Tyrtæus, in one of his hymns still extant, is very precise on this point: 'The warrior stands in the contest firm upon both feet: the hollow of the spacious shield covering, below, his sides and thighs, and his breast and his shoulders above.' The manner in which these large heavy shields were used may be collected by a comparison of the different passages in Homer. They were supported by a leathern thong which crossed the breast. So Agamemnon advises the warriors to 'Brace well their shields,' and foretels that before the approaching battle is over—

> 'Every buckler's thong
> Shall sweat on the toil'd bosom.'

And so in the battle itself, Pallas finds Diomede beside his chariot,

> 'Cooling the wound inflicted by the shaft
> Of Pandarus; for it had long endured
> The chafe and sultry pressure of the belt,
> That bore his ample shield.'

His wound was on the right shoulder; whence we may infer that the belt hung from that shoulder, and crossed the breast to the left side, where it was attached to the shield, which could, of course, be moved at pleasure, behind, or in front. Lighter shields had sometimes a thong fastened to the handle, by which they were hung round the neck, and carried in any convenient position when not in use,—upon the arm, at the back, or even on the hip. In action, and indeed often out of action, shields of different sizes were carried and swayed by means of a handle fixed to its inner surface; or, if large, by two loops or handles, through one of which the arm was passed while the hand grasped the other. Among the Egyptians, the thong by which the shield was hung at the back, so high that its top rose above the head of the bearer, passed over the right shoulder and under the left arm. The

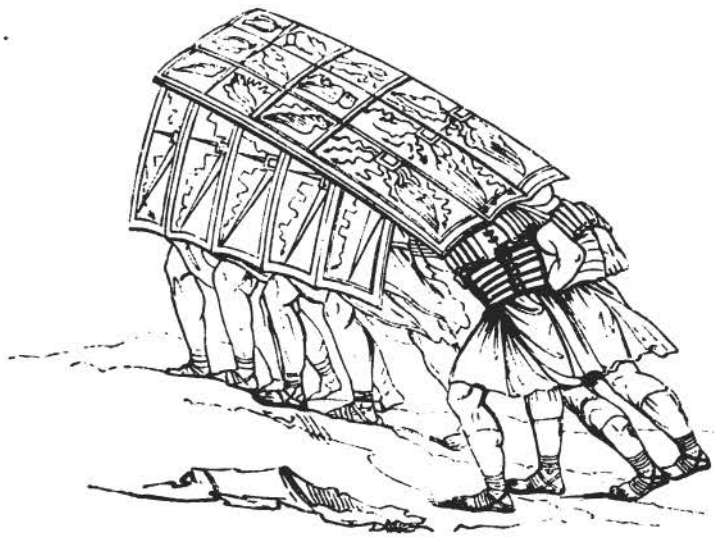
handle was usually fixed horizontally, but sometimes perpendicularly, so that the warrior might pass his arm through it, and grasp a spear. In marching it must have been thrown behind, as we see from the instance of the margin of Hector's shield smiting his heels as he walked. In marching immediately to the assault, it was however sometimes turned entirely in front; the warrior then advanced, like Mars—

'Behind his broad shield pacing;'

but then the length of the shield obliged the owner to walk with short steps, like Deïphobus:—

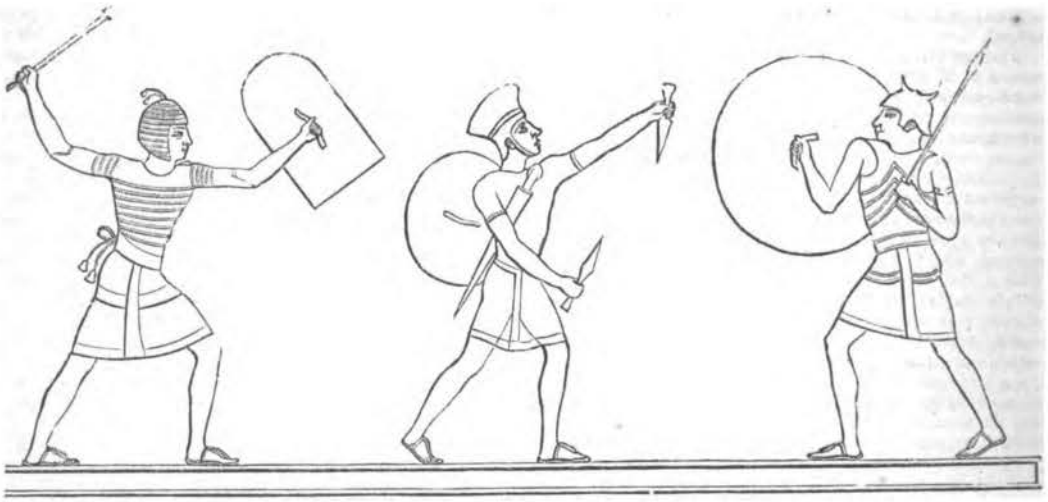
'Tripping he came, with shorten'd steps, his feet
Shelt'ring behind his buckler.'

This also shews its length, and seems at the same time to prove that its weight prevented it, under such circumstances, from being held at such a distance before the body, as to allow the free action of the feet. The weight of the larger kind of shield rendered it so great an incumbrance to a person otherwise heavily armed, that persons of consideration had an attendant, whose principal business it was to carry the shield of his superior. And this he did not merely when it was not wanted, but in action he sometimes marched before the warrior, to ward off the missiles which were aimed against him. The warrior of course sometimes took it himself, when in close action. David was made Saul's armour-bearer. Jonathan's armour-bearer took a very active part in his master's exploit against the Philistine garrison (1 Sam. xiv.). Goliath had an armour-bearer who carried his great shield before him (1 Sam. xvii. 6, 7, 45). Arrian relates that Alexander had the shield which had been taken from the temple of the Trojan Pallas carried before him in all his wars. The large shields were of great service when a body of men, acting in concert, joined their shields and opposed, as it were, a wall against the assault of the foe. In attacking fortified places the soldiers also joined their shields over their heads, to protect themselves from the missiles which were discharged upon them by the besieged. This was called the *testudo*, or tortoise, because the soldiers were thus covered from the weapons of their enemies as a tortoise is by its shell. This invention was exhibited in various forms, which ancient authors describe. That it was known to the Jews is clear from its having been in use among the ancient Egyptians, as shewn in the note to Deut. xx. 12; and that they also knew it as in use among the Babylonians, appears from Ezek. xxvi. 8, where the king of Babylon is described as lifting up the buckler against the city of Tyre. To render this junction of shields the more compact, the Roman legions had their *scutum*, with squared sides. It was of an oblong form (Polybius says, generally four feet long by two and a half broad) with a convexity given to its breadth. This shield, though it seems to have been reduced by the Romans to a comparatively moderate size, may be taken as an average representative of the class of large shields, and therefore may be put in the same group with the Hebrew *tzinnah*. But the square form being intended to assist united action, we are not to expect to find it so prevalent among Orientals and barbarians, who trusted less to the effect of combined action than did the Romans; and to an individual, a square shield with its sharp angles, is less convenient than one more or less of a rounded figure. Hence we seldom find shields other than round or oval among the Orientals, either ancient or modern. Those commonly in use among the ancient Egyptians were, however, rounded only at the top; and as the shields of this people were, in all probability, such as the Israelites continued to use for some time after their departure from Egypt, they claim particular notice. In their general form they were similar to our common grave-stones, circular at the summit, and squared at the base; sometimes with a slight increase or swell towards the top, and near the upper part of the outer surface is usually seen, instead of a boss, a circular hollow, the purpose of which it is difficult to ascertain. In some instances at least this national shield appears to have been concave within. Its size was generally about half the height of a man by double its own breadth.



The TESTUDO, or Tortoise-shaped Assemblage of Shields.—From the Column of Trajan.

Another Hebrew shield was the מָגֵן *magen*, which is the first that the Scripture mentions (Gen. xv. 1), and seems to have been that which was most commonly in use; being conveniently portable, and perhaps really more useful than the large one; for although it did not protect the whole person, it could be turned with facility to ward off a coming blow or missile. This kind of shield is generally mentioned in connection with arrows and swords; but the *tzinnah* with spears. It was about half the size of the latter, as we see that Solomon only appropriated three hundred shekels of gold for the manufacture of a *magen*, but six hundred for a *tzinnah*. Among the ancients, the lesser shield seems to have been always used by horsemen



From a Sculpture at Thebes; contrasting the common Shield of the Egyptians with the round Shields of their Adversaries.

and persons who fought in chariots, and occasionally by lightly armed footmen. The large shield was not the only one in use in the Homeric period. Neptune's advice to the Argives shews this:—

'The best and broadest bucklers of the host,
And brightest helmets put we on, and arm'd
With largest spears advance.——————
——————Ye then, who feel your hearts
Undaunted, but are arm'd with smaller shields,
Them give to those who fear, and in exchange
Their stronger shields and broader take yourselves.'

And again:—

'With many a stroke
The bull-hide shields and lighter targes rang.'

Perhaps, however, there was not such a contrast of size between the smaller and larger shields mentioned here, as between the *tzinnah* and *magen*. The latter is the shield which the present text mentions, and is thought by Gesenius to be analogous to the Roman *clypeus*. In this opinion we concur, because both seem to have been shields of average form and size. The Roman *clypeus* was a medium-sized shield, round, oval, or hexangular in figure; and had sometimes a boss in the centre, as had the Hebrew *magen*, to which bosses are assigned in Job xv. 26:—'The thick bosses of his bucklers.' The central boss, which was a kind of projecting dagger, does not however seem to have been peculiar to any one kind of shield. It rendered the shield at the same time an offensive as well as a defensive weapon, and was of great use in bearing down the enemy in close fight. The shield of Agamemnon had twenty-one bosses,—twenty surrounding bosses, and one in the centre.

The Hebrews must have had a considerable variety of shields; for besides these two, which occur most frequently, there are others of which we know nothing distinctly; but may infer that the different terms describe peculiarities of form and size. One of these is the סֹהֲרָה *sohairah*, which, from the etymology, would seem to have been of a round form, which was and is a very common shape for the smaller kind of shields, and sometimes for the larger, as will appear by our cuts. It may well be



Roman Combat with the Spear and the small round Shield (called *parma*).—From a Bas-relief at Pompeii.

taken as the type of the Roman shield called *parma*, a small round shield much used by the cavalry and light armed foot, and now very common in the East. Another is the שֶׁלֶט *shelet* (which occurs only in the plural), and as it appears, from a comparison of parallel passages, to be sometimes used as synonymous with *magen*, we may infer that the former was essentially the same as the latter, with some small variation of make or ornament. See, for instance, Sol. Song, iv. 4, 'Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers (*maçen*), all shields (*shiltai*, sing. *shelet*) of mighty men.' The last clause is evidently a repetition of the preceding, *shelet* being used as a verbal change for *magen*. We do not notice the כִּידוֹן *kidon*, translated

'target' and 'shield,' in 1 Sam. xvii. 6, 45; because it is more than doubtful that any thing of the kind is intended.

Thus much for the different descriptions of shields. The varieties of form and size in which they were cast the wood-cuts will sufficiently represent. We have now to mention the materials of which shields were made. They were sometimes of wood, as they still are in several barbarous nations. Xenophon describes the bucklers of the Egyptians who served in the army of Artaxerxes at the battle of Cunaxa, as long *wooden shields which reached down to the feet*. Plutarch, in his Life of Camillus, says, that the Romans used wooden shields till the time of that general, who caused them to be covered with plates of iron. This agrees with the description of Polybius, who says that the larger Roman shields were in his time composed of two planks glued together, and covered first with linen and then with hide. The extreme edges, both above and below, were guarded with plates of iron; as well to secure the shield against the strokes of swords, as that it might, without injury, be rested on the ground. To the surface was likewise fitted a shell of iron, to turn aside the more violent strokes of stones, spears, or other ponderous weapons. But the ancient shields with which we are historically best acquainted, were made wholly of bull's hide doubled or tripled, or even more thickly folded. A previous extract from the Iliad shews Hector's shield to have been of this material; and this seems to have been the case with the shields of most of the Homeric heroes, whether Greeks or Trojans. These shields were often anointed and rubbed, to keep them in good condition, and prevent cracking or injury from wet, as were also those of metal, to preserve them from rust. To which there are allusions in Scripture, as in 2 Sam. i. 21, 22; and in Isa. xxi. 5:—'Arise, ye princes, and anoint the shield.' These shields of skin had often a metallic border, to preserve the margin from injury. The hides were often plated and otherwise strengthened and ornamented with metal; most commonly brass, but often silver and gold. Such were many of the shields of Homer's heroes. That most fully described is the shield of Ajax, and the description is most instructive. It is given in the account of the fight between that hero and Hector:—

'Ajax approach'd him, bearing, like a tow'r,
His *seven-fold brazen shield*, by Tychius wrought
With art elaborate; like him was none
In shield-work, and whose home in Hyla stood;
He fram'd the various shield with *seven hides*
Of fatted beeves, all plated o'er with brass.'

Hector hurls his spear at Ajax:—

'It struck the shield of Ajax; through the brass,
Its eighth integument, through six of hide
It flew, and spent its fury on the seventh.'

Afterwards, Hector

——————— 'Retiring, heav'd
A black, rough, huge stone-fragment from the plain,
Which hurling at the seven-fold shield, he smote
Its central boss; loud rang *the brazen rim*.'

We beg to direct attention to the circumstance, that this shield is called a brazen shield, though seven of its eight integuments were of skin. We may therefore infer with probability that the 'brazen' shield of Goliath was merely covered with brass; for if it had been of solid metal, and had been, like his other weapons, proportioned to his gigantic bulk, it is not easy to understand how his armour-bearer could have supported its weight. This conjecture might also apply to the 'golden' shields which were made by Solomon; and for which, after they had been taken away by Shishak, king of Egypt, Rehoboam substituted shields of brass. However, we will not insist on this, because such shields, hung up for display in armouries and sacred places, were often, among the heathen, of solid metal. (See 1 Kings x. 16, 17; and xiv. 25-28.) Men prided themselves on keeping these plated shields bright and polished, whence Homer so frequently applies to them epithets expressing their brightness and splendour. They were kept in a case, seemingly of leather, when not in use: and hence to 'uncover the shield' is an expression denoting preparation for battle (Isa. xxii. 6).

But although shields for action were generally *plated* with metal, those entirely of metal were also known. Hadadezer had golden shields, which became the prey of David (2 Sam. viii. 7). Alexander the Great had a body of Argyraspides, or soldiers with silver shields; and Alexander Severus established a troop of Chrysaspides, or soldiers with golden shields. Judging from the account of the famous shield of Achilles, we should suppose that the shields then used were not of a solid mass, but that their thickness was composed of several plates of the same or different metal. Of this shield we learn incidentally, in the account of the owner's combat with Æneas, that—

'With five folds
Vulcan had fortified it; two were brass;
The two interior, tin; the midmost, gold.'

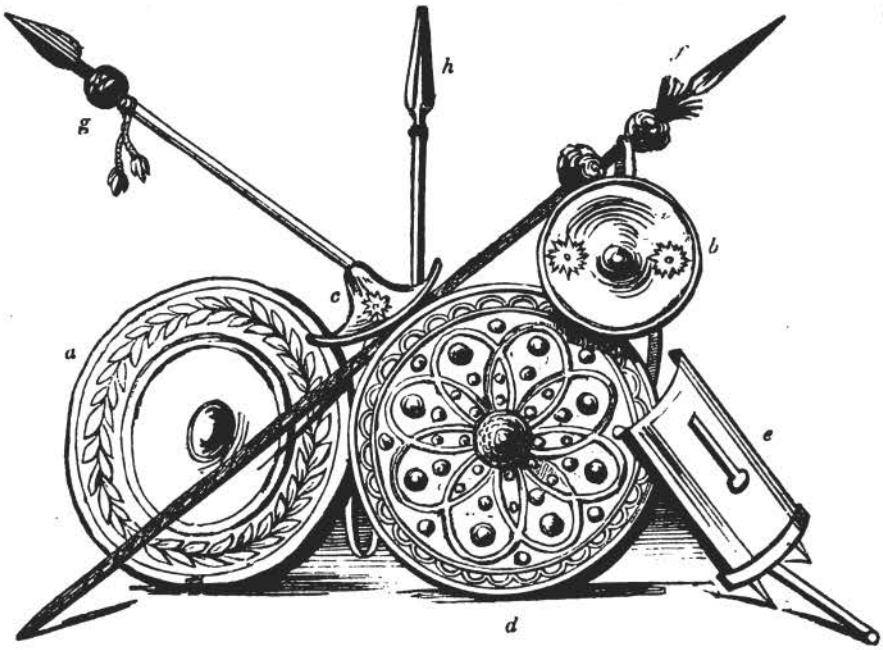
For the reason already stated, it is important to note further the materials of the Egyptian shields. From the paintings, they appear to have been commonly covered with bull's hide, having the hair outwards, sometimes strengthened by one or more rims of metal, and studded with nails or metal pins; the inner part being probably wicker-work, or a wooden frame. See Wilkinson, i. 288.

The mention of this shield leads us to notice the elaborate and costly ornamental work with which the higher class of shields were ornamented, and which, very probably, belonged to the golden shields of Solomon. There was, in fact, no part of their armour which the ancients prized so highly and took so much delight in ornamenting. They adorned its broad disk with all sorts of figures—with birds, beasts, and the inanimate works of nature—with representations of their own or other exploits—with historic scenes—with the picturesque circumstances of life—and with the effigies of gods and heroes. Like the gorgeous works in metal described by Spenser, they were—

'Wrought with wilde antickes which their follies play'd,
In the rich metall as they living were.'

We have endeavoured to make this note as complete, for the purposes of Scripture illustration, as our limits would allow. We have given such particulars concerning the shields of the Egyptians, Greeks, and Romans as our object required. With those of ancient Persia, the Hebrews were certainly at one time acquainted, and we therefore give specimens taken from the existing sculptures of that country. We have little to add to the information which the cuts afford. It will be seen that the shields were round or oval, those for the cavalry being, as usual, the smallest. From ancient authors we only learn that some of their shields were light, being formed of common osier work: but they had others of brass, and of very large size.

Under the impression that the forms of the ancient offensive and defensive arms are in general well preserved in the East, we give a group of modern Oriental shields and spears. Those of Arabia deserve particular attention. The shields now used by the Arabs are generally round, and may vary from ten to eighteen inches in diameter. The most valued are made of the hide of the wild ox or the hippopotamus: they have also a sort made of the skin of a fish, which Sir William Ouseley could only get them to describe as 'a great fish;' Morier says it was the whale; but we have no doubt it was the *manat* (*Trichechus manatus*, Linn.), with the skin of which the Arabs make shields said to be musket-proof. They have, besides, shields of metal, generally copper, and also of hard wood: the latter are sometimes plated with copper, or covered with iron bars. The others require no remark, unless to direct attention to the general resemblance of the Mameluke shield to the *scutum* of the Romans.



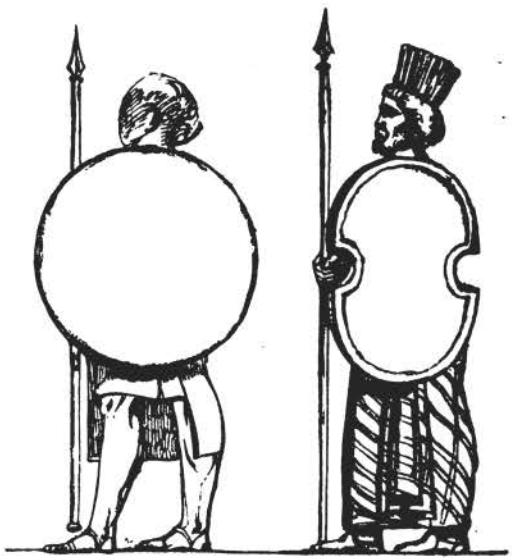
MODERN ORIENTAL SHIELDS AND SPEARS.

a, Large Arabian Shield; *b*, small do.; *c*, side view of the same; *d*, large Turkish Shield; *e*, Mameluke Shield; *f*, Arabian Spear; *g*, Turkish; *h*, Mameluke.

SPEARS.—Spears, as offensive weapons, are as ancient and as universal as the shield is for defence. In fact, these two seem, of all others, to be the most general of offensive and defensive arms. The origin of a spear is very easily traced. A stick sharpened at one end, and hardened in the fire, was probably the first spear, and continues to be the only offensive weapon of some savages. Attention would of course be directed to the improvement of its point, in order to render it a more complete instrument of destruction; and, for this purpose, horn, fish-bone, flints, etc., were employed, as they still are by the rude people to whom the use of metals is unknown. Brass, or rather copper, was no doubt the first metal used for this and other purposes, and it continued to be employed long after the use of iron was known. The epithet 'brazen' is continually applied to spears in Homer; and we might almost suspect that they were wholly of brass, were it not probable that he merely intended to describe them as having the head and heel of that metal, the wooden shaft being also perhaps covered or decorated with it. It seems certain, at all events, that the spearheads were of brass; for all those that are not simply mentioned as 'brazen spears' are, with some variety of expression, like that of Teucer,

'Rough-grain'd, acuminated sharp with brass.'

Even the gods in Homer are furnished with brazen spears. Herodotus, in speaking of the Massagetæ (*Clio*, 215), tells us that their spears, the points of their arrows, and their battle-axes, were of brass. From this it is clear that the whole was of brass, or covered with brass, else he would have said, as well of the spears as of the arrows, that they were *headed* with that metal. Such seem to have been known to the Hebrews, since the spear is, in the Hebrew poetry, sometimes called, as in Homer, the 'glittering spear,' which seems to imply that something more than the head was of polished metal. Indeed, the lance which Goliath carried, besides his great heavy spear, is expressly described as a brazen lance (improperly rendered 'target,' 1 Sam. xvii. 6). Iron, steel, and other metals, were afterwards employed in pointing and decorating the spears.



Ancient Persian Shields and Spears.—From Sculptures at Persepolis.

We know little about the construction of the Hebrew spears; and, in so simple an instrument, nothing very peculiar is to be expected, as we find the same forms, with little variation, in nations the most remote from each other. Our wood-cuts will exhibit the forms of those which were anciently in use, and the manner in which they were employed. Like other nations, the Hebrews seem to have had two kinds of spears—one a missile, to be discharged

at the foe, and the other for giving thrusts. It would seem, however, that the same weapon was often made to serve both purposes on occasion, as it certainly did with Homer's heroes. They begin their combats with throwing their spears at each other; then each endeavours to recover the spear he has thrown, and falls to close onset. It is evident that, in this case, a person who could not recover his own spear, would, in most instances, be able to secure that which had been thrown by the other; and as, no doubt, every one preferred his own weapon, there was perhaps an understanding between the combatants, that each should be allowed to recover his own, if both had been ineffectually thrown. It is else difficult to understand how it happens that the heroes so long retain possession of the same favourite spear, which they are continually throwing away. Some of the heroes came into action, however, like Goliath, with two spears, one carried behind the buckler, and the other in the right hand. Probably one was a lance intended to be thrown in the first instance, and the other a spear for closer action; or, it is possible, that the one was merely intended as a provision against the loss of the other. So far as the spear and javelin were distinct, the former seems to have no determined size any more than the latter. We read of them as long and short among different people or individuals. Great length in the spear was, however, usually affected. Of Hector, it is said:

'Eleven cubits' length
Of massy spear he bore, its brazen point
Star-bright, and collar'd with a ring of gold.'

This was a moderate length of spear, compared with the *sarissa* of the Macedonians, which is stated, by different ancient authors, to have been of the scarcely credible length of sixteen cubits, that is, about eight yards. That some of the Hebrew spears were of great length (perhaps the length was a token of dignity) will be inferred from the fact, that Joshua's spear, when he held it up, served as a signal to the ambuscade in the affair of Ai (Josh. viii. 18-26). The Romans reduced their spears to more moderate length. Those used in the time of the emperors were generally between six and seven feet long, including the point.



Roman Attack, with Spear, on a Barbarian protected by a large Shield of very ancient form. From an antique Gem.

But we incline to think that perhaps the most probable representation of the Hebrew spear is that still retained by the Arabs, and which serves both for thrusting and for throwing to a short distance. It is about twelve feet long, with a pointed head of iron or steel. It is often quite plain; but sometimes it has two balls or tufts of black ostrich feathers, as large as fists, placed at a short distance from each other towards the top; the upper ball being fringed with white ostrich feathers. These ornaments give the weapon a rather elegant appearance. It is only thrown by an Arab to a short distance, and when he is sure of his aim,—generally at a horseman whom he is pursuing and cannot overtake. To strike with the lance, he poises it for a time over his head, and then thrusts it forward, or else holds and shakes it at the height of the saddle. A pursued Arab continually thrusts his lance backward to prevent the approach of the pursuer's mare, and sometimes kills either pursuer or his mare by dexterously throwing the point of his lance behind. It will be observed that the weapon has at the lower extremity an iron spike, which alone is often sufficient for these purposes. The Hebrew spears were furnished in the same manner, and applied to exactly the same uses. Abner was pursued by the swift-footed Asahel, who would not be persuaded to desist:—'He refused to turn aside, wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him, and he fell down there and died.' (2 Sam. ii. 23.) This spike at the lower end is intended for the purpose of sticking the spear into the ground when the warrior is at rest. This is a common custom in the East; and it was usual among the Hebrews. When Saul pursued David into the wilderness of Ziph, he is described as asleep in his encampment, with 'his spear stuck in the ground at his bolster' (1 Sam. xxvi. 7). This also was the custom among Homer's warriors, whose spears were similarly spiked at the nether end for the same purpose. Thus, when Nestor and Ulysses go in the night to Diomede—

'Him sleeping arm'd before his tent they found
Amidst his sleeping followers; with their shields
Beneath their heads they lay, and at the side
Of each, stood planted in the soil his spear
On its inverted end; their polished heads
All glitter'd like Jove's lightning from afar.'

The Arabs have also a shorter kind of lance, which we may properly call the javelin, perhaps answering to that of the Hebrews, and which can be hurled to a considerable distance. This, among them, is chiefly used by those who act on foot. The ancient darts and javelins were too various for us to describe particularly. The cuts exhibit the principal forms of these missiles. We are perhaps best acquainted with those of the Romans, which may be fairly taken as types of the rest. One of them was a light kind of dart, about three feet long, and not more than an inch thick, with a point four inches long. It was a sort of hand-arrow. The point was made to taper to so fine an end, that it bent at the first stroke, so as to prevent the enemy from throwing it back again. These weapons were used by the light-armed troops, who carried several of them in the left hand, with which they held the buckler, leaving the right hand free either to throw the darts or use the sword. Something of this sort, but probably less delicate, may have been the 'darts.' Of this kind seem to have been the 'darts' (שְׁבָטִים *shebatim*) of which Joab took *three* in his hand, and struck them through the heart of Absalom, as he hanged in the tree (2 Sam. xviii. 14). Besides these slender darts, the Romans had other javelins longer, and stronger, and heavier. The two principal sorts were between four and five feet long; and the metal was carried halfway down the haft, which in one sort of javelin was square, and in another round. These weapons were discharged at the enemy in commencing an action; but if there was no time or distance for this, the soldiers threw their missiles to the ground, and assailed the foe sword in hand. There are many allusions in the Greek and Latin poets and some in Scripture to poising of the javelin, its whistling motion through the air, and the clash of the adverse missiles striking against each other. So Virgil:—

'Pois'd in his lifted arm, his lance he threw;
The winged weapon, whistling in the wind,
Came driving on, nor miss'd the mark design'd.'

And again:—

'Thick storms of steel from either army fly,
And clouds of clashing darts obscure the sky.'



ANCIENT EGYPTIAN JAVELIN.

The particulars given concerning the spears and javelins of the Romans will be found to illustrate the subject generally; since they confessedly derived their weapons of this sort from the Greeks, through whom we may trace them to Egypt and Western Asia. We know that among the Egyptians, the spear was of wood, between five and six feet in length, with a metal head, into which the shaft was inserted and fixed with nails. The head was of bronze or iron, sometimes very large, and usually with a double edge. But the Egyptian spear does not appear to have been furnished with a metal point at the other extremity, as among the ancient Greeks and modern Orientals. The same people had several kinds of javelins. The most common is that represented in our wood-cut. The brazen knob, surmounted by a ball, to which are attached two thongs or tassels, served both as an ornament and a counterpoise to the weight of the point. It was, as in the instance which our cut exhibits, sometimes used as a spear for thrusting, being held either with one or both hands. See further in Wilkinson, i. 312-316. The ancient javelins were not always discharged entirely by the hand, the projection being in some instances assisted by a strap girt around the middle. There was also in use a sort of harpoon—that is, a dart to the head of which was fastened a long strap, which the warrior retained, when he discharged the dart, in order to draw it back again.

10. '*Ye that ride on white asses, ye that sit in judgment, and walk by the way.*'—It is clear that three classes of persons are described here, and this would have been clearer had 'ye that' been supplied to the last clause. First, there are those that ride on white asses, which we may take to denote nobles, princes, magnates; for of the sons of Jair who judged Israel, and of the sons and nephews of Abdon who also judged Israel, it is expressly stated, seemingly as a circumstance of their condition in life, that they rode on asses' colts (x. 4; xii. 14). That a second class is denoted by 'those who sit in judgment,' seems less clear in our version than in the original. In fact this translation of the clause, although the general one, seems very doubtful, and is not obtained by a process natural to the Hebrew language. It has been suggested to have the word translated 'in judgment,' as a proper name, and read 'Ye that rest at Middin,' there being a place of that name in the tribe of Judah (Josh. xv. 61); nor is this proposition unworthy of notice; for at this place some in-



WHITE ASSES.

cident may have occurred with which we are unacquainted, and to such incidents there are several allusions in the chapter. But this interpretation does not agree with the obvious intention of the text to designate classes. Therefore, although rather for the want of a better alternative than from entire conviction, we are disposed to acquiesce for the present in the interpretation adopted by Cocceius, Schnurrer, Herder, Dathe, Gesenius, Robinson, and others, who consider that the word translated 'judgment' may be traced to a verb which signifies 'to extend' or 'to stretch out,' and that the substantive here denotes something extended or spread out to sit or lie upon, as carpets or coverings, and also of the large outer garments of the Hebrews which they used also to sleep upon at night. It is difficult to convey by one word the full scope of this explanation; but perhaps, with reference to the fact that the Arabians, Persians, etc. sit upon a piece of carpet like a hearth rug, the cost and value of which is proportioned to the means of the person to whom it belongs, the word suggested by the above authorities is less strange than it seems, namely, 'Ye that sit on splendid carpets,' that is the opulent, as distinguished from the nobles who are mentioned in the preceding clause, and the poor, who come in the next. The remaining clause, 'those that *walk* by the way,' as designating the poor, distinguished from the nobles who *ride*, and from the opulent who *sit* at ease, is a very graphic intimation. The effect of the whole verse then is, the noble, the wealthy, and the poor, poetically designated by circumstances peculiar to their condition, are invoked to join with the prophetess to praise Jehovah for the great deliverance he had wrought in Israel.

—'*White asses.*'—Commentators have been rather perplexed by this, from not being able to understand that there were asses that could be described as positively white. Some have therefore chosen to refer the whiteness not to the asses, but to their trappings or furniture; while others, taking the Arabic sense of the word צָחוֹר *tzachor*, render it 'streaked' or 'parti-coloured asses,' and understand it to mean a sort of zebra. We think we can explain this. In the first place, asses perfectly white are by no means uncommon in Western Asia. They are usually in every respect the finest of their species, and their owners certainly take more pride in them than in any other of their asses. They also sell at a much higher price; and those hackney ass-men, who make a livelihood by hiring out their asses to persons who want a ride, always expect better pay for the white ass than for any of the others. The higher estimation in which they are held is indicated by the superior style of their furniture and decorations; and in passing through the streets, the traveller will not fail to notice the conspicuous appearance which they make in the line of asses which stand waiting to be hired. The worsted trappings are of gayer colours, the beads and small shells are more abundant and fine, and the ornaments of metal more bright. But, above all, their white hides are fantastically streaked and spotted with the red stains of the henna plant —a barbarous kind of ornament, which the western Asiatics are also fond of applying to their own beards, and to the tails and manes of their white horses. Here then we have an account of both senses of the word. If we take the Hebrew meaning, that of 'white,' then we have here the white asses; but if we take the Arabic meaning, then we have that also here; for *tzachor*, the word in question, is that which the Arabs apply to such white asses when spotted and striped with the henna dye—not to every parti-colour, but to this parti-colour of white and red. As we are unwilling to suppose that the Hebrews disfigured these beautiful animals in this style, we certainly prefer the simple sense of 'white.' These white asses being less common than others, and being, so far as we have had opportunities of observing, usually larger and finer than most others of their species, we can easily understand why it should be a sort of distinction to ride them, in a country where horses were not employed.

11. '*Delivered from the noise of archers in the places of drawing water.*'—From this it would seem as if, in the state of oppression from which the Hebrews had now been delivered, it had been dangerous for them to go to a little distance from their towns, in order to obtain water at the wells and springs. Certainly they were in some way or other molested by their oppressors at the places from which they obtained their water, whether we understand it of the villagers and towns-people, or of the shepherds who were abroad with the flocks. In the open, unprotected lands of the East, the watering-places are at this day the scenes of continual conflict and oppression. To such places the necessity for water conducts different people, who cannot anywhere meet in peace. These parties of hostile tribes fall in with each other, and quarrel and fight; and thither the natives of the wilds resort to plunder the parties of travellers and merchants who come in search of water. In the deserts of Syria and Arabia, natives and strangers are thus equally annoyed near the wells. The former, in the seasons when water is easily procured, are continually on the move, and their enemies scarcely know where they are: but in summer, they are obliged to encamp near the wells for a considerable time, and it soon becomes known where they are encamped ('near such and such a well,' is a sufficient indication of locality), and their enemies hasten to attack them. This therefore is the principal reason of war, —the neighbourhoods of wells being the principal seats of war and depredation in those countries. Travellers also, knowing that such tribes are encamped near, or are likely to visit the wells, often dread to approach them, in the fear of being plundered, if not also killed. For this reason, we have known parties of travellers, that were reduced to almost the last extremity from want of water in the parched deserts, obliged to avoid the places where their wants might be satisfied, from having heard that parties of Arabs were encamped in the neighbourhood; and we have heard of others who, from the same cause, were obliged to go one or two days' journey out of their way, to one watering-place, in preference to another that lay directly in their road. No travellers, unless in great force, dare encamp near a well, however pleasant and desirable it might be, from the fear of disagreeable visiters. They water their cattle and replenish their water-skins in all haste, and then go and encamp at a distance from any roads leading to the well. Dr. Shaw mentions a beautiful rill in Barbary which is received into a large basin, called *Shrub we krub;* that is, *Drink and away*, from the great danger of meeting there with robbers and assassins. With equal propriety, and for the same reason, almost every Oriental watering-place might be called '*Shrub we krub.*'

12. '*Awake, awake, Deborah!*'—Having invited the whole nation to join the song of victory, the prophetess now turns to herself and Barak, the leaders and heroes of the triumph, in a tone of vivid appeal and excitation. She calls upon herself to dictate a strain descriptive of the preparation and the conflict—that strain to which the nation shall respond; and on Barak to lead forth his captives and display them in triumph before his countrymen. If we assume this to be the proper interpretation, then the remainder of the poem is the song which Deborah thus indites.

14. '*Out of Ephraim was there a root of them against Amalek.*'—'Root' is here a firmly established seat, dwelling; compare the similar use of the verb Isa. xxvii. 6; Ps. lxxx. 10; Job v. 3. But how could Ephraim be said to dwell by Amalek, when this people, as is well known, inhabited the country to the south of Palestine, between Mount Seir and the Egyptian borders? The answer is rendered easy by a notice in Judg. xii. 15, where it is said that Abdon was buried in the land of Ephraim in the mount of the Amalekites. It is hence probable, that colonies of this people had formerly migrated into the country of the Canaanites, and that one of these at least had maintained itself among the Israelites of the tribe of Ephraim. It is the Ephraimites who dwelt near them, who thus come out to war. Schnurrer supposes *Amalek* to be, both here and in xii. 15, only the name of a mountain; but the other supposition seems more probable. Other explanations it would be a loss of time to recount;

suffice it to say that they are mostly not more intelligible than our English version.

— '*After thee, Benjamin.*'—It would seem that Benjamin was so small as not to form a distinct corps, but united itself to Ephraim. It should be remembered that the dreadful havoc which all but annihilated this tribe (as recorded in the 20th chapter) seems to have taken place *before* this time.

— '*Out of Machir came down governors.*'—Machir, who was the son of Manasseh and father of Gilead (Gen. l. 23; Num. xxvii. 1), is here put for the tribe of Manasseh.

— '*They that handle the pen of the writer.*'—A common interpretation of this is, that Zebulun being a commercial tribe, contained of course a great number of clerks, whose patriotism led them on this occasion to lay aside the pen for the sword. To this there are several objections. One is, that there is no evidence that Zebulun was a commercial tribe. Another is, that שֵׁבֶט *shebet*, here rendered 'pen,' never has that meaning anywhere else, and is not likely to have it here. It has the meanings of a rod; the staff of a ruler—a sceptre; in 2 Sam. xviii. 14, a dart; and elsewhere, a measuring rod. Any one of these senses is better than that of our version. But having rendered the following word סֹפֵר *sopher*, by 'writer,' it became necessary to make *shebet* a pen. *Sopher* means 'a scribe,' certainly, in a general sense; but scribes had many functions besides handling the pen. Thus the officer was called a *sopher* who had charge of the muster rolls, and selected from the mass of the adult males the number required to be levied for particular service. This appears to have been done by means of a rod, in the same way that cattle were tithed, as described in the note to Levit. xxvii. 32. That is to say, it being ascertained that one out of such and such a number would be required, the *sopher* counted them as they passed, and touched out for the service, with his rod, the men on whom the proportioned number recurred. This process excluded partiality in the *sopher*. It might be well therefore to read 'the rod of the musterer,' and the sense would be that the men on whom the duty devolved, in the tribe of Zebulun, came forward readily, on this important occasion, to raise the required levy. If this be a doubtful interpretation, we may take the rod simply to be an ensign of office, which office we cannot doubt was connected importantly with the discipline and efficiency of the army. In the kingly period there is much mention of such personages, who seem to have held a most diguified station, being, perhaps, to the whole kingdom, what the inferior *sopherim* were in their respective tribes. See, for instance, 2 Kings xxv. 19, 'The principal scribe (*sopher*) of the host which mustered the people of the land.'

15. '*Was sent on foot into the valley.*'—This should be referred to the tribes enumerated above rather than to Barak, that *they* 'went down at his feet,' 'or followed him into the valley,'—that is from Mount Tabor into the plain or valley below in which the enemy lay. Thus far we have had an enumeration of the tribes who took part in the great enterprise, being Ephraim, Benjamin, Manasseh, Zebulun, and Issachar. Of these only Zebulun is recorded in chap. iv., while Naphtali, who is there mentioned, is here first spoken of in *v.* 18 below; where both Zebulun and Naphtali are particularly celebrated. Probably they constituted the chief portion of the troops and bore the brunt of the battle, dwelling as they did in the more immediate vicinities of Jabin. Thus they are naturally the only tribes mentioned in the brief notices of history; while on a triumphal occasion like the present, the deeds of all who were concerned in the battle would doubtless be placed in the strongest light.

— '*For the divisions of Reuben,*' etc.—Here commences a reproachful notice of the tribes which failed to obey the summons of Deborah; and here *v.* 16 should properly begin. Reuben, it will be remembered, dwelt beyond the Jordan and Dead Sea, in a country well watered and abounding in rich pastures. The war on the west of the Jordan, remote from their settlements, could not affect deeply their separate interests; and although there seems to have been at first a general impulse among them to pass over the river to the assistance of their brethren, the patriotic intention soon subsided, and they concluded that the peaceful bleatings of their flocks were far preferable to the harsh clangours of war. There is much poetical beauty in the passage relating to Reuben which cannot be exhibited in a translation, and which it would take too much space to indicate.

17. '*Gilead.*'—This was the name of a son of Issachar, *v.* 11, and also the name of the mountainous country east of the Jordan, inhabited by the tribe of Gad and half tribe of Manasseh. It may therefore either mean in this place, either that half tribe of Manasseh (the other half having gone to the battle, *v.* 11), or the tribe of Gad, or, as we think most probable, both together. It would therefore appear that *none* of the Israelites beyond Jordan took part in this enterprise.

— '*breaches.*'—'Havens' would be better; for although the word primarily denotes rents or fissures, it signifies bays or harbours, as indentations of the shore, when applied to the sea-coast, and this is very accurate; for the celebrated harbour of Accho or Acre lay in the territory of this tribe, and Achzib and Tyre are mentioned as falling within its borders. Josh. xix. 29.

18. '*Zebulun and Naphtali.*'—These two tribes are here particularly celebrated. They are the only tribes mentioned in chap. iv. Jabin and Sisera dwelt in their territories; and the oppression would therefore naturally fall most heavily on these tribes. We may conclude, therefore, that they were more eager to throw off the yoke of bondage; that they indeed would rise in greater numbers, and exhibit a more determined valour. Hence they are said *to have despised their lives even unto death, i. e.* to have rushed fearlessly upon danger and death. The Arabian poets use similar expressions.

19. '*The kings came and fought.*'—We now come to the description of the battle. From the circumstance that kings are here mentioned, we may with probability infer that other allied kings took the field along with the army of Jabin.

— '*They took no gain of money.*'—We prefer Robinson's translation, 'They took no spoil of silver.' The enemy had been accustomed to carry off much booty; but now they obtained none.

20 '*The stars in their courses fought.*'—The stars here stand for 'the host of heaven.' It is the same as if we were to say 'the heavens fought,' etc. Josephus says (*Antiq.* v. 5, 4) that a tempest of hail, rain, and wind discomfited the Canaanites. If this was not a historical fact handed down by tradition, we must at least regard it as the traditional interpretation of the text in the age of Josephus; and it is a very probable one, agreeing as it does with 19, 15.

21. '*The river Kishon.*'—This river, after traversing the plain of Acre, enters the bay of the same name at its south-east corner. It has been usual to trace its source to Mount Tabor; but Dr. Shaw affirms that in travelling along the south-eastern brow of Mount Carmel, he had an opportunity of seeing the sources of the river Kishon, three or four of which lie within less than a furlong of each other, and are called Ras el-Kishon, or the head of the Kishon. These alone, without the lesser contributions near the sea, discharge water enough to form a river half as large as the Isis. During the rainy season all the waters which fall upon the eastern side of Carmel, or upon the rising grounds to the southward, empty themselves into it in a number of torrents, at which time it overflows its banks, acquires a wonderful rapidity, and carries all before it. It was doubtless in such a season that the host of Sisera was swept away, in attempting to ford it. But such inundations are only occasional, and of short duration, as is indeed implied in the destruction in its waters of the fugitives, who doubtless expected to pass it safely. The course of the stream, as estimated from the sources thus indicated, is not more than seven miles.

It runs very briskly till within half a league of the sea; but when not augmented by rains, it never falls into the sea in a full stream, but insensibly percolates through a bank of sand, which the north winds have thrown up at its mouth. It was in this state that Shaw himself found it in the month of April, 1722, when it was crossed by him. Notwithstanding Shaw's contradiction, the assertion that the Kishon derives its source from Mount Tabor has been repeated by modern travellers as confidently as by their ancient predecessors. Buckingham's statement, being made with reference to the view from Mount Tabor itself, deserves attention. He says that near the foot of the mountain on the south-west are 'the springs of the Ain-esh-Sherrar, which send a perceptible stream through the centre of the plain of Esdraelon, and form the brook Kishon of antiquity.' Further on, the same traveller, on reaching the hills which divide the plain of Esdraelon from that of Acre, saw the pass through which the river makes its way from one plain to the other (*Travels in Palestine*, i. 168, 177). We have had opportunities of seeing much of streams similarly constituted; and it does not seem to us difficult to reconcile the seemingly conflicting statements with reference to the Kishon. On further inquiry, and more extensive comparison of observations made at different times of the year, it will probably be found that the remoter source of the river is really in Mount Tabor; but that the supply from this source is cut off in early summer, when it ceases to be maintained by rains or contributory torrents; whereas the copious supply from the nearer springs at Ras el-Kishon, with other springs lower down, keep it up from that point, as a perennial stream, even during the drought of summer. Thus during one part of the year the source of the river may appear to be in Mount Tabor, while during another part the source of the diminished stream is at Ras el-Kishon. In this view of the case we should expect that travellers crossing the plain in or shortly after the season of rain, would have encountered the temporary stream from Mount Tabor before the point where it meets the perennial streams from Carmel. The fact is, however, that the route has been little travelled in that season; but the required evidence is by no means wanting. Mariti (ii. 12) mentions the case of the English dragoman who was drowned, and his horse with him, in the attempt to cross such a stream in February, 1761. During the battle of Mount Tabor, between the French and Arabs, April 16, 1799, many of the latter were drowned in their attempt to cross a stream coming from Deburieh, which then inundated the plain (Burckhardt, *Syria*, p. 339). Monro, who crossed the river early in April (in its lower or perennial part), in order to ascend Mount Carmel, describes it as traversing the plain of Esdraelon: which he could not have done if he had not seen a stream flowing in that direction uniting with the river below Mount Carmel. The river, where he crossed it, *in a boat*, was then thirty yards wide. Afterwards, in crossing an arm of it, in the plain from Solam to Nazareth, he incidentally furnishes ground for his former view by stating that he crossed 'a considerable brook, and afterwards some others, which flow into a small lake on the northern side of the plain, and eventually contribute to swell the Kishon' (*Ramble*, i. 55, 281). Dr. Robinson says that this account corresponds with channels that he observed (*Bibl. Researches*, iii. 230). Prokesch also, in April, 1829, when travelling directly from Ramleh to Nazareth, entered the plain of Esdraelon at or near Lejjun, where he came upon the Kishon, flowing in a deep bed through marshy ground; and after wandering about for some time to find his way through the morass, he was at last set right by an Arab, who pointed out the proper ford (*Reise ins H. Land*, p. 129).

The Scriptural account of the overthrow of Sisera's host manifestly shews that the stream crossed the plain, and must have been of considerable size. The above arguments, to shew that it did so, and still does so, notwithstanding Dr. Shaw's account, were, in substance, given several years ago in the *Pictorial History of Palestine*, i. 191; and the writer has had the satisfaction of seeing his view since confirmed by Dr. Robinson, who adds that 'not improbably, in ancient times, when the country was perhaps more wooded, there may have been *permanent* streams throughout the whole plain.'

23. '*Curse ye Meroz*,' etc.—The prophetess here turns abruptly to curse the inhabitants of Meroz. Of the history or site of this city no trace exists. We may suppose it to have lain on the borders of Issachar and Naphtali; and that its inhabitants having an opportunity of destroying the flying Canaanites neglected to improve it.

25. '*Butter*.'—This was probably curdled milk, as butter would be out of place here, and the parallelism as well as the context requires something liquid. Sour or thick milk is a favourite beverage among the Arabs, and Josephus is probably right in affirming that it was what Jael brought for the refreshment of Sisera. It is said to be very refreshing; but we are unable to speak from our own experience, never having been able to conquer our repugnance to it sufficiently to test its qualities.

28. '*The mother of Sisera*.'—By a prosopopeia no less abrupt than beautiful, the mother of Sisera is now introduced as looking through her lattice in anxious expectation of the return of her lingering son. 'The first sentences,' says Bishop Lowth, 'exhibit a striking picture of maternal solicitude, and of a mind suspended and agitated between hope and fear. Immediately, impatient of delay, she anticipates the consolations of her friends; and, her mind being somewhat elevated, she boasts with all the levity of a fond female,—

"Vast in her hopes and giddy with success."

Let us here observe how well adapted every sentiment, every word, is to the character of the speaker. She makes no account of the slaughter of the enemy, of the valour and conduct of the conqueror, of the multitude of the captives, but

"Burns with a female thirst of prey and spoils."

'Nothing is omitted which is calculated to attract and engage the passions of a vain and trifling woman; slaves, gold, and rich apparel. Nor is she satisfied with the bare enumeration of them—she repeats, she amplifies, she heightens every circumstance; she seems to have the very plunder in her immediate possession; she pauses and contemplates every particular. To add to the beauty of this passage, there is also an uncommon neatness in the versification; great force, accuracy, and perspicuity in the diction; and the utmost elegance in the repetitions, which, notwithstanding their apparent redundancy, are conducted with the most perfect brevity. In the end, the fatal disappointment of female hope and credulity, tacitly insinuated by the unexpected apostrophe,—

"So let thine enemies perish, O Jehovah!"

is expressed more forcibly by this very silence of the person who was just speaking, than it could possibly have been by all the powers of language.'

— '*Through the lattice*.'—The original word אֶשְׁנָב *eshnab* occurs only here and in Prov. vii. 6. It comes from



EASTERN LATTICE.

a root signifying 'to be cool,' hence a lattice or blind of open wood-work to admit the cool air, while they exclude the view from without. The windows of all female apartments are in the East to this day furnished with the same kind of lattices, which are usually provided with small frames opening upon hinges.

— '*Why is his chariot so long in coming?*'—This is the meaning; but the literal rendering is still more expressive: 'Why is his chariot ashamed to come?'

30. '*Prey .... of needlework.*'—The original word רִקְמָה *rikmah* is from a root, which, both in Hebrew and Arabic, signifies 'to diversify,' 'to variegate,' particularly in colour, and is not necessarily applied to needlework, though it does not exclude it. See the note on Gen. xxxvii. 3.

CHAPTER VI.

1 *The Israelites for their sin are oppressed by Midian.* 8 *A prophet rebuketh them.* 11 *An angel sendeth Gideon for their deliverance.* 17 *Gideon's present is consumed with fire.* 24 *Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom.* 28 *Joash defendeth his son, and calleth him Jerubbaal.* 33 *Gideon's army.* 36 *Gideon's signs.*

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian [1]prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither [2]sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent [3]a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [4]fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son [5]Gideon threshed wheat by the winepress, [6]to hide *it* from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, [7]my family *is* poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my [8]present, and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready [9]a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and

1 Heb. *was strong.* 2 Or, *goat.* 3 Heb. *a man a prophet.* 4 2 Kings 17. 35, 38. Jerem. 10. 2. 5 Heb. 11. 32. called *Gedeon.* 6 Heb. *to cause* it to *flee.* 7 Heb. *my thousand is the meanest.* 8 Or, *meat offering.* 9 Heb. *a kid of the goats.*

touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O LORD God! [10]for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it [11]Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, [12]even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this [13]rock, [14]in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's houshold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD [15]came upon Gideon, and he [16]blew a trumpet; and Abi-ezer [17]was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, [18]Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

[10] Exod. 33. 20. Chap. 13. 22. [11] That is, *The LORD send peace.* [12] Or, *and.* [13] Heb. *strong place.*
[14] Or, *in an orderly manner.* [15] Heb. *clothed.* [16] Num. 10. 3. Chap. 3. 27. [17] Heb. *was called after him.* [18] Gen. 18. 32.

Verse 2. '*Made them dens.*'—That is, prepared or fitted up as residences the dens and caves of the mountains. They did not make them *de novo* in the sense of cutting out, excavating, or constructing them, for it is said they were already in the mountains; but they so worked upon them as to adapt them for dwelling-places and strongholds against their enemies.

— '*Caves.*'—See the note on Gen. xix. 30. Let us add a very appropriate incident here, as related by William of Tyre. When Baldwin I. presented himself with some troops before Askelon, the citizens were afraid to come out to give him battle. On this, finding it would be of no advantage to remain there, he ranged about the plains between the mountains and the sea, and found villages whose inhabitants having left their houses had retired with their wives and children, their flocks and herds, into subterraneous caves. This also illustrates ch. v. 7.

3. '*When Israel had sown.*'—It will be recollected that the Midianites were chiefly wandering herdsmen—that is, just such a people as the Bedouin Arabs are at the present day. The oppression to which the Israelites were at this time subject, was, therefore, of a very different nature from those which they had previously experienced; and from the minute and expressive details which are given, we dis-

cover, without difficulty, that they had never before experienced anything so grievous. Under this view let us illustrate these details by the present conduct of the Bedouins towards cultivators.

4. '*Encamped against them, and destroyed the increase of the earth .... and left no sustenance for Israel.*'—It may be stated as a maxim, that whenever the nomade is master of the cultivator, the impoverishment and ultimate ruin of the latter are inevitable. The Bedouin Arabs come up from their deserts in the spring, and perhaps remain through the summer in the territories of those cultivators who are so unfortunate as to lie at their mercy. If there is not an established understanding between the nomades and the cultivators, as to the proportion which the latter are to pay for exemption, the Bedouins encamp and pasture their cattle in the cultivated grounds, after securing such corn and other vegetable products as they may happen to require for their own use during the remainder of the year. Thus the 'increase of the earth is destroyed,' and 'no sustenance' remains to reward the cultivator for the labour and patience he has spent on its production.

— '*Neither sheep, nor ox, nor ass.*'—The Bedouins, when thus oppressing the cultivator, seize all the cattle that are brought abroad, and add them to their own flocks and herds; and as it is impossible and useless to keep them continually in confinement, the inhabitants soon become deprived of all their cattle, like the Israelites. Even their persons are not safe; as the Bedouins will not scruple to rob of his clothes and property any person whom they can find beyond the protection which the walls of the towns and villages afford,—if they do not kill him, or detain him as a prisoner till his friends have been induced to pay heavily for his ransom. We do not know whether the Midianites entered the towns. It is possible that they did not, as their visits were annual, and they do not appear to have taken or occupied any towns. This aggravation was not necessary to reduce the people to ruin, and oblige them to relinquish their paternal fields and pleasant homes, to retire to 'the dens which are in the mountains.' Then doubtless the Midianites could enter the towns, and destroy and plunder at pleasure such property as the fugitives had left behind. It is possible that the Israelites returned to their homes for the season after the invaders had withdrawn for the year. The nomades usually come towards the end of April or beginning of May, and remain till September. In the period of their absence, some useful products might be raised, to eke out a subsistence during the period of their stay, and perhaps part of the barley harvest might in a favourable season be got in and carried off to the mountains before the Midianites arrived. This miserable state of things could not long be borne; and accordingly we find that the period in which the Israelites were subject to this urgent oppression of the Midianites was shorter than that in which any other of their oppressors tyrannized over them.

In Western Asia, those cultivators who are subject to such annual incursions generally make a compromise with the invaders, agreeing to pay them a heavy tribute, on the condition that the harvests shall not be touched, or the cattle driven off. Even powerful communities, which might be able to cope with the Bedouins, often enter into a compromise of this sort, to prevent the necessity for continual warfare and watchfulness. With these, the arrangement is a matter of convenience; but miserable is the condition of those with whom it is a matter of necessity, and to whom it is the only alternative on which they can secure a scanty subsistence from their own fields. The tribute, usually paid in produce, is generally very heavy; besides which the chiefs expect extraordinary presents, and what is received in one year as a present, is certain to be exacted in the next year as a right. Thus the pressure accumulates till it can no longer be borne; cultivation is then relinquished, and whole settlements are abandoned by their inhabitants, who disperse themselves into other villages or towns, or form a new settlement where they hope to be more at ease. This does not perhaps often happen; but individual families are continually changing one village for another, in the hope of that relief which they can nowhere find. In the Hauran, for instance, as described by Burckhardt, very few individuals die in the villages in which they were born. 'This continued wandering,' says that traveller, 'is one of the principal reasons why no village in the Hauran has either orchards, or fruit trees, or gardens for the growth of vegetables. "Shall we sow for strangers?" was the answer of a Fellah, to whom I once spoke on the subject, and who by the word "strangers" meant both the succeeding inhabitants and the Arabs who visit the Hauran in the spring and summer.' Even in the pashalic of Bagdad, the government of which is enabled in ordinary circumstances to keep the Arabian tribes of his territory in some degree of order, no persons dare undertake the cultivation of the soil at any considerable distance from the city, except the Seids, who claim to be descended from Mohammed, and the supposed sanctity of whose character renders them comparatively secure from depredation. Yet even they are often obliged to erect a fort on their grounds, in which a strong guard is stationed at the time of harvest. These details will help to shew the distressing situation of cultivators when exposed to the oppression of pastoral tribes.

5. '*Grasshoppers.*'—Rather, 'locusts'—a most expressive comparison.

11. '*Gideon threshed wheat by the winepress, to hide it from the Midianites.*'—This is a most expressive illustration of the preceding remarks. Gideon was obliged to thresh his wheat in a small quantity, and in an unusual place, to conceal it from the Midianites. This shews that the oppression of the Hebrews from the Midianites was in the severest form, seeing that they could not retain any part of their own produce except by stealth. The smallness of the quantity is shewn by the manner in which it is threshed, which was not with cattle, as usual with large quantities, but by means of the flail, which was seldom employed but in threshing small quantities. And then the threshing was near the winepress, that is, in ground appropriated to another purpose. The flail also falling on corn placed on the dead ground, not on a boarded floor as with us, made but little noise, whereas the bellowing of the oxen might, in the other case, have led to detection. It will be observed that this threshing-ground was in the open air, else Gideon could not have expected dew to fall on the ground, or on the fleece which he spread out there (vv. 37–40). [APPENDIX, No. 25.]

15. '*My family is poor.*'—Literally, 'my thousand is the meanest' or 'poorest.'—From Exod. xviii. 25, it appears that the Israelites were divided into tens, fifties, hundreds, and thousands—a division recognised in Micah v. 2: 'Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah,' etc. These 'thousands' embraced, of course, numerous families, and the assertion of Gideon seems to be, that the thousand to which his belonged had become not only much diminished in numbers, but also impoverished in resources, so that they could do but little towards withstanding an enemy.

— '*And I am the least in my father's house.*'—From which it would seem that he was either the youngest, or in his own apprehension the least competent for the task proposed to him. It would represent himself as wanting in the ability, rank, and influence which could alone be expected to induce his countrymen to join his standard against the Midianites.

19. '*The flesh he put in a basket, and he put the broth in a pot.*'—The circumstances of this entertainment are, to a considerable extent, illustrated by the notes to Gen. xviii. The broth is the most peculiar circumstance of this hastily prepared meal. It leaves us to infer, either that Gideon boiled or stewed the kid, and served up the meat and soup separately, or else that he stewed one part of the kid, and roasted or broiled the other. Both methods are consonant to Oriental usages; and perhaps the latter is the best hypothesis, as the animal thus divided might be the more speedily dressed. In this case, the roasted part was probably prepared in the most usual way of providing a hasty dish,—that is, by cutting the meat into small pieces,

several of which are strung upon a skewer, like larks, and so roasted, or rather broiled: as several of these skewers of meat can be dressed together, a meal may in this way be very soon prepared. This dish is called *kaboob*, and is very common in Western Asia. When meat is thus dressed in *two* ways, the stew is generally intended for immediate use, and the *kaboob* for a future meal, or for the traveller to carry with him for his refreshment on the way. As Gideon brought the meat, as distinguished from the 'broth,' in a basket, it was probably intended by him that the stranger should take it away with him in that basket for his future use. This was a proper mark of careful hospitality and attention. The basket was probably a small hand-basket made of palm-leaves or rushes.

25. '*The second bullock.*'—Commentators are perplexed about the description of this bullock as the 'second.' We would hazard a conjecture, that as the Midianites took away all the cattle of the Hebrews that they could lay hands on, Gideon's father had very few cattle, the second of which, in point of age, he is directed to offer as the fittest for sacrifice. It is singular that one of seven years old should be selected, three years being the usual age. Was it with reference to the seven years which the oppression of the Midianites had lasted? or, was it that this bullock, although seven years old, was the youngest above three years of age, and therefore the most proper for sacrifice? This alone would imply how slender the herd of Joash had become. Perhaps he had but two bullocks above three years of age, this being the second of the two.

— '*The grove.*'—The word translated 'grove' here and elsewhere is אֲשֵׁרָה *asherah*, and the rendering is after the Septuagint. It has, however, been much doubted whether this be the real signification of the word; and the best Hebrew scholars of this and the last age have rejected the interpretation. The reasons against it are of great weight. It is urged that the word almost always occurs with other words denoting idols and statues of idols; that the verbs which are employed to denote the making of an Asherah are incompatible with the idea of a grove, being such as to *build*, to *shape*, to *erect*; that the words used to denote its destruction are such as *breaking to pieces, subverting*; that *the image* of Asherah is described in 2 Kings xxi. 7, as being placed in the temple; and that Asherah is coupled with Baal in the same way that Ashtoreth is in Judg. ii. 13; x. 6; 1 Kings xviii. 19; 2 Kings xxiii. 4, and particularly in Judg. ii. 13; iii. 7, where the plural form of *both* words may be regarded as of itself denoting images of this goddess. The signification 'grove' is indeed utterly incongruous with 2 Kings xvii. 10, where we read of 'setting up groves under every green tree.' Moreover, even the Septuagint, which may be regarded as the source of this strange interpretation, renders the word by 'Astarte' in 2 Chron. xv. 16 (as the Vulgate has done in Judg. iii. 7), and conversely renders 'Ashtoreth' by 'groves' in 1 Sam. vii. 3. On the strength of these arguments most modern Biblical critics conceive that Asherah is but a name for Ashtoreth, and that it more especially denotes the relation of that goddess to the planet Venus: for although the primary relation of Baal and Ashtoreth was to the sun and moon, they came in the course of time to be connected in the religious conceptions of the Syro-Arabians with the planets Jupiter and Venus as the two stars of good fortune.

31. '*Will ye plead for Baal?*' etc.—The meaning of Gideon's father is certainly not very clearly produced in this translation of his speech. What he means to say, according to the original, and the best versions, is to the effect, Is it for you to become the avengers of [or to contend for] Baal? If he be, as you say, a god, he must be well able to avenge [or contend for] himself, and his insulter, even should ye spare him, will be found dead by break of day. If, therefore, he be a god, let him avenge himself upon [or contend with] the man who hath cast down his altar.

32. '*Jerubbaal.*'—The name is derived from the burden of his father's speech, 'Let Baal *avenge*,' or, as some interpret, 'Let Baal *contend*.'

38. '*A bowl full of water.*'—See the note on Gen. xxvii. 28, which will partly explain what seems to us extraordinary in this abundant dew. It will be observed, that we are to look for the miracle in its having fallen at one time upon the fleece, without any on the floor, and that, another time, the fleece remained dry while the ground was wet with dew. The quantity also may have been more than usually abundant; but less so than would seem to us in regions where dews fall lightly. We remember, while travelling in North-western Asia, to have found all the baggage, which had been left in the open air, so wet, when we came forth from the tent in the morning, that it seemed to have been exposed to heavy rain, and we could with difficulty believe that no rain had fallen. So also, when sleeping in the open air, the sheep-skin cloak which served for a covering has been found in the morning scarcely less wet than if it had been immersed in water.

[Verse 25, APPENDIX, No. 26.]

CHAPTER VII.

7 Gideon's army of two and thirty thousand is brought to three hundred. 13 He is encouraged by the dream and interpretation of the barley cake. 16 His stratagem of trumpets and lamps in pitchers. 25 The Ephraimites take Oreb and Zeeb.

THEN Jerubbaal, who is Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [1]Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

[1] Deut. 20. 8. 1 Mac. 3. 56.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the [2]armed men that *were* in the host.

12 And the Midianites and the Amalekites and [3]all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 And it was *so*, when Gideon heard the telling of the dream, and 'the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men *into* three companies, and he put [4]a trumpet in every man's hand, with empty pitchers, and [6]lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and [7]the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah [5]in Zererath, *and* to the [9]border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took [10]two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

[2] Or, *ranks by five.* [3] Chap. 6. 33. [4] Heb. *the breaking thereof.* [5] Heb. *trumpets in the hands of all of them.*
[6] Or, *firebrands*, or, *torches.* [7] Isa. 9. 4. [8] Or, *toward.* [9] Heb. *lip.* [10] Psal. 83. 11. Isa. 10. 26.

Verse 1. '*The well of Harod.*'—This well or fountain was situated not far from Gilboa, on the borders of Manasseh. It is probably the same which is mentioned in 1 Sam. xxix. 1. As the word Harod means 'fear,' or 'trembling,' it is likely that it obtained its name either from the panic which here seized the Midianites, or, still more probably, from the fear which induced many of those who had joined Gideon's standard to turn back from that place, as related in *v.* 3, where indeed the very word occurs. [See 2 Sam. xxiii. 25, where *Harodites* are spoken of.]

6. '*Lapped, putting their hand to their mouth . . . bowed down upon their knees to drink water.*'—These two modes of action have been differently understood, and the first in particular has been the subject of various interpretations. The dog drinks by shaping the end of his long thin tongue into the form of a spoon, which it rapidly introduces into, and withdraws from, the water, throwing each time a spoonful of the fluid into its mouth. The tongue of man is not adapted to this use; and it is physically impossible for a man, therefore, to lap, literally, as a dog laps. The true explanation, probably, is, that these men, instead of kneeling down to take a long draught, or successive draughts, from the water, employed their hand as the dog employs its tongue—that is, forming it into a hollow spoon, and dipping water with it from the stream. We have often seen it done, and the comparison to the lapping of a dog spontaneously occurred to our mind. Practice gives a peculiar tact in this mode of drinking; and the interchange of the hand between the water and the mouth is so rapidly managed as to be comparable to that of the dog's tongue in similar circumstances. Besides, the water is not usually sucked out of the hand into the mouth, but, by a peculiar knack, is jerked into the mouth, before the hand is brought close to it, so that the hand is approaching with a fresh supply almost before the preceding has been swallowed: this is another resemblance to the action of a dog's tongue. When travelling with small caravans, we have had opportunities of seeing both processes. On coming to water, a person who wishes to drink cannot stop the whole party to wait for him; and therefore, if on foot, any delay would oblige him to unusual exertion in order to overtake his party. Therefore he drinks in the manner we have described; and has satisfied his thirst in much less time than one who, having more leisure, or being disposed to more deliberate enjoyment, looks out for a place where he may kneel or lie down to bring his mouth in contact with the water, and imbibe long and slow draughts of the pleasant fluid. This consumes so much time, that few but those who are mounted indulge in it, as they can ride on before and satisfy themselves by the time their party comes up, or, if they linger behind after it has passed on, can easily overtake it again. This last was the course usually adopted by the writer and other Europeans, who were unprovided with drinking vessels, and to whom the difference of time was of no importance; as they were not practised in that facile and cleanly use of the hand in drinking which was so easy to the natives, and which scarcely interrupted their progress. This explanation may help to shew how the distinction operated, and why those who 'lapped, putting their hand to their mouth,' were considered to evince an alacrity and readiness for action which peculiarly fitted them for the service on which Gideon was engaged.

10. '*Go thou with Phurah thy servant down to the host.*'—The ideas of the Hebrews concerning the character of a spy were very different from those which prevail in modern Europe. The office was usually undertaken either by the commander-in-chief himself, or by some other person of high consideration. Joshua and Caleb were among those sent as spies into Canaan; and now Gideon is instructed to undertake the same office. It was much the same among the Greeks: indeed there are some lines in the tenth book of the Iliad which seem rather a striking illustration of this passage. In a night consultation among the Grecian kings and chiefs, about the operations of the following day, Nestor inquired whether there was no chief whom the prospect of the glorious recompense of renown

'Extensive as the heav'ns, and fair reward,'

would not induce to undertake the perilous duty of proceeding as a spy to the Trojan camp? The task was accepted by Diomede in these words:

'I, Nestor, feel such courage; and myself
Will enter Ilium's host, encamp'd so nigh:
But shall adventure with a livelier hope,
And be embolden'd much, some valiant friend
Advent'ring with me; for a friend may spy
Advantage ere myself, and may advise
Its happiest uses overseen by me.
He ceased, and willing to partake his toils
Arose no few.'

Among these were some of the most distinguished princes in the host, as both the Ajaxes, Menelaus, and Ulysses. From the various candidates for the distinction, Agamemnon advised Diomede to select whichever he considered the most deserving and best able to assist him, without respect to pedigree or power. He accordingly chose Ulysses; and the two proceeded together on their glorious enterprise. The sequel is minutely related. After gaining some information by the way from a counter-spy, whom they afterwards slew, they proceeded to the place where the Thracian allies of the Trojans lay encamped.

'They, wearied, slept profound; beside them lay,
In triple order regular arranged,
Their radiant armour, and their steeds in pairs.'

Among the sleepers, the two illustrious spies committed terrible havoc, and returned safely, and with rich spoil and important intelligence, to their own camp.

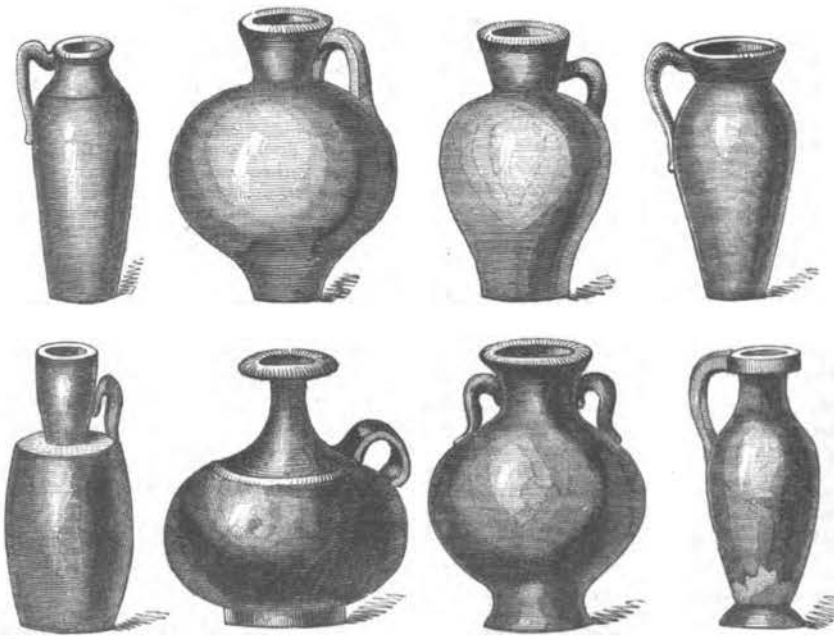
Every one will also recollect the popularly-known instance, in our own history, of king Alfred, who did not think it beneath his character to act as a spy, and who, under the disguise of a harper, went to the camp of the Danes, and remained there several days, caressed and unsuspected, making observations and collecting information which tended much to the success of his subsequent enterprises.

12. '*Like grasshoppers.*'—Rather, 'like locusts,' which is here far more significant.

— '*And their camels.*'—This alone indicates the nomade or semi-nomade character of the Midianites. See the note on Num. xxxi. 2. That the Midianites abounded in camels at a comparatively late period, appears from Isa. lx. 6; and indeed we generally hear something about camels whenever we meet with this people in Scripture.

13. '*A cake of barley bread tumbled into the host of Midian, and came unto a tent . . . and overturned it.*'—To understand this, it is necessary to recollect that Gideon's force was in the hill of Moreh, and that the Midianites were below in the valley. The barley-cake which the man saw in his dream, doubtless seemed to roll down the hill into the valley, overturning the tent with which it came in contact. This naturally enough connected it with Gideon, nor less so the apparent inadequacy of the cause to produce this result. If it had been a great stone, it would have been no wonder that the tent had been overturned by it; but that it should be overturned by a barley-cake seemed as little likely, in human probability, as that Gideon with his little band should overthrow the vast host of Midian. That it was not only a cake, but a *barley*-cake, seems a circumstance designed to shew more strongly the insignificance of the cause. And that it was so understood, seems to imply that wheat bread had already become the substantial food of the people, barley having become limited in its use as the food of cattle, and of the poorest classes of the community. It is generally stated, by old writers, that the use of barley was known before that of wheat; but it gradually sunk in importance when wheat came into extensive use; so that ideas of poverty and degradation became associated with cakes of barley. Among the Romans, cohorts and individual soldiers who misconducted themselves were, among other punishments, allowed only barley bread for food, instead of wheat; whence, among them also, bread of barley was associated with ideas of dishonour and insignificance.

16. '*Pitchers.*'—Made of earthenware, so as to be easily broken. They were probably of the forms in use among the ancient Egyptians, as represented in the annexed engraving, some of which were very well suited to the purpose for which they were on this occasion employed, namely, for containing the lights until the proper time came for disclosing them.



EGYPTIAN PITCHERS.

— '*Lamps.*'—Instead of lamps furnished with wicks and fed with oil, we are probably to understand torches or flambeaux, which the original will equally signify, made of tow and grease, or of resinous billets of wood, which would afford a flame much stronger and better suited to the open air when exposed.

20. '*Blew the trumpets, and brake the pitchers, and held the lamps in their left hands . . . . and they cried, The sword of the Lord, and of Gideon.*'—As the Midianites could not imagine that every man had a trumpet and a light, the noise of so many trumpets, the blaze of so many lights, with the crash of the broken pitchers from different quarters, must have conveyed to their minds the most exaggerated ideas of the numbers of the assailants by whom they seemed to be beset. Gideon's army would have been great indeed, if, as the Midianites must have supposed, the number of the fighting men had been in proportion to that of the trumpeters. This measure offers altogether one of the most curious stratagems to be met with in the history of military operations, and was well calculated to confuse, and excite a panic in an encampment of undisciplined nomades, whose confusion was probably increased by the alarm and fright of their numerous cattle. The Lord gave effect to this stratagem; so that the host of Midian was discomfited without the Hebrews striking a blow. Their position was very singular, standing about the camp blowing their trumpets and holding their torches, as if to encourage and give light to the fighting men whom the Midianites believed to have entered their camp—while they really gave light sufficient to enable their enemies to slay each other, but not enough to enable them to distinguish that those whom they slew were not enemies, but friends. The war-cry was taken from the interpretation of the dream, 'The sword of Gideon,' to which Gideon, with his usual modesty, prefixed the name of the Lord—'The sword of the Lord, and of Gideon.'

24. '*Take before them the waters.*'—The fords of the Jordan to prevent the escape of the enemy across the river. This had been done before in the case of the Moabites; and was the usual practice when the enemy belonged to the country east of the river.

25. '*Brought the heads of Oreb and Zeeb to Gideon.*'—It was an almost universal custom to take off the heads of opposing chiefs and bring them to the victorious general. It is a sort of trophy, and as such has been regarded at one time or other in nearly all nations. David cut off the head of Goliath, probably intending to bring it to Saul; and the head of Saul himself was cut off by the Philistines and sent by them to their own country. Such was also the custom among the Romans: thus Pompey's head was brought to Cæsar, and that of Cicero to Marc Antony, not to mention other instances. Barbarous oriental conquerors have built monuments with the heads of their conquered enemies; and, at present, the heads of conquered chiefs and commanders are transmitted to Constantinople from the most distant parts of the Turkish empire, to be laid at the feet of the sultan, and then to decorate his palace gates. Herodotus relates that the Scythians cut off the heads of all their enemies whom they slew in battle. To bring a head to the king constituted the right to a share in the spoils of war, which could not be obtained without it. The sculls of distinguished enemies were made into drinking cups; and the scalps were in all cases tanned, and carried by the warrior, tied to his bridle, as a trophy of military honour; the valour of a Scythian being estimated by the number of scalps in his possession. (*Melpomene*, 64, 65.) This is like the custom among the North American Indians, whose war-song concludes with expressing the intention to tear off the scalps of their enemies, and make cups of their sculls.

But Oreb and Zeeb were taken captive, and their heads *afterwards* cut off. This was an ancient and is also a modern practice. It was so in Egypt, where the sculptured battle-scenes, which still exist, exhibit the captives as treated with great severity; and those that seem of distinction are often represented as being decapitated by the hero himself: and this has from the most ancient times remained the custom in most parts of Asia, where the captured chief or general is either sent to the capital and there decapitated, or is else beheaded on the spot by the captor, and his head sent to the king, if the latter does not happen himself to be the captor. See the notes on Josh. x. 46; Judg. i. 7.

CHAPTER VIII.

1 *Gideon pacifieth the Ephraimites.* 6 *Succoth and Penuel refuse relief to Gideon's army.* 12 *Zebah and Zalmunna are taken.* 16, 17 *Succoth and Penuel are destroyed.* 21 *Gideon revengeth his brethren's death on Zebah and Zalmunna.* 23 *He refuseth government.* 27 *His ephod the cause of idolatry.* 28 *Midian subdued.* 30, 32 *Gideon's children, and death.* 33 *The Israelites' idolatry and ingratitude.*

AND the men of Ephraim said unto him, [1]Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him [2]sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their [3]anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will [4]tear your flesh with the thorns of the wilderness and with briers.

8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all that were left of all the hosts of the children of the east: for there fell [5]an hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and [6]discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up,*

14 And caught a young man of the men of Succoth, and enquired of him: and he [7]described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he [8]taught the men of Succoth.

17 And he beat down the tower of [9]Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art,* so *were* they; each one [10]resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the [11]ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.)

25 And they answered, We will willingly

1 Heb. *What thing is this thou hast done unto us?* 2 Heb. *strongly.* 3 Heb. *spirit.* 4 Heb. *thresh.*
5 Or, *an hundred and twenty thousand, every one drawing a sword.* 6 Heb. *terrified.* 7 Heb. *writ.* 8 Heb. *made to know.*
9 1 Kings 12. 25. 10 Heb. *according to the form, &c.* 11 Or, *ornaments like the moon.*

give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and [12]collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons [13]of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he [14]called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

[12] Or, *sweet jewels*. [13] Heb. *going out of his thigh*. [14] Heb. *set*.

Verse 2. '*Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?*'—Abi-ezer was the chief of the family from which Gideon descended. This fine metaphor, which conveys the most favourable idea of Gideon's mildness and humility, insinuates that their services at the end had been incomparably greater than his at the beginning. The resentment of the Ephraimites evaporated in the warmth of this compliment; and we can hardly find a better illustration of Solomon's proverb:—'A soft answer turneth away wrath.' (Prov. xv. 1.)

9. '*I will break down this tower.*'—The people of this place had probably, in giving their answer, pointed insultingly to a tower in which their chief defence lay, intimating thereby that he might do his worst, for that they were well able to defend themselves.

11. '*Went up by the way of them that dwelt in tents.*'—The route which Gideon took from Penuel seems to have been across the mountains of Gilead to the north-east of the Jabbok, through a tract of country occupied only by nomade tribes, thus coming unexpectedly upon the camp of the Midianites, who expected no attack in that quarter. If Jogbehah be the same with Ramoth Gilead, as the Chaldee paraphrast supposes, the Midianites were probably encamped somewhere about Abela, called in xi. 33, Abel Cheramim, 'the plain of the vineyards.' Gideon appears to have returned to Succoth by another shorter way, namely, by 'the heights of Hares,' or the Sun-hills (rendered in *v.* 13 'before the sun was up'); probably so called, as Geddes conjectures, because, over them, the rising sun was first seen by the inhabitants of the low country about the Jordan, and indeed by all the Israelites who dwelt on the western side of that river.

16. '*He took . . . . thorns of the wilderness and briers, and with them he taught the men of Succoth.*'—It is probable he put them to death in this way, their offence being the same as that of the men of Penuel, whom he certainly did put to death. It is doubtful whether they were merely scourged with thorns and briers till they died (supposing they did die), or that thorns and briers were laid on their naked bodies, and then threshing sledges or other heavy implements of husbandry drawn over them, according to a sort of punishment which was well known in ancient times. In northern nations, where the body is completely covered, the idea of such punishments, with thorns on the naked person, seems a far-fetched device; but in the East, where the clothing leaves much more of the person exposed, and where, in consequence, men are continually lacerating their skins in passing through thickets, etc., the idea of such laceration is always kept present, either by the experience of actual suffering, or by the presence of those who have recently suffered. Hence tearing the flesh with thorns comes to be a familiar idea of penal infliction; and, as such, is popularly mentioned as among the punishments which misdoers deserve, or will obtain, not only in this life, but in the life to come.

18. '*Each one resembled the children of a king.*'—This is an Orientalism still in use. In the measures of comparison, the king and that which belongs to him forms the superlative; and to say that a person or a thing is kingly, or like that which belongs to a king, is to say that it is the most excellent of its kind. Thus when a young person is distinguished for beauty or dignity of appearance, to say 'he is like the son of a king,' is understood as the highest compliment which can be bestowed upon him. It happens, in some way or other, that in the East the royal families are usually remarkable for the beauty and majesty of their persons; so that the comparison is something more than a mere phrase for expressing the superlative. The present royal family of Persia might be quoted as an instance. It would have been difficult, even by picking a nation, to obtain a finer set of men than appeared, when the late king of Persia was seen sitting on his throne, with his numerous sons standing around him.

19. '*My brethren, even the sons of my mother.*'—In countries where polygamy is tolerated, the ties of brotherhood are, as might be expected, much more close and tender between those who are born of the same mother than those who are connected only as children of the same father. Of this we have had and shall have ample evidence in the sacred history. This explains why 'son of my mother' was among the Hebrews, as now among the Arabs and others, a far more endearing expression than that of 'my brother,' in the general sense.

20. '*He said unto Jether his firstborn, Up, and slay them.*'—The Hebrews had no executioner. When a man was guilty of homicide, the execution devolved on the next of kin, by right of blood-revenge: in other cases criminals were stoned by the people, the witnesses setting the

example: and when a king or chief ordered a person to be put to death, the office was performed by the person to whom the command was given. And this was generally a person whose consideration in life bore some proportion to that of the person to be slain. Thus Solomon gave the commission to kill Joab, the commander-in-chief, to Benaiah, a person of so much distinction as to be himself immediately promoted to the command which the death of Joab left vacant. In fact, the office even of a regular executioner is not by any means dishonourable in the East. The post of chief executioner is in most Oriental courts one of honour and distinction. When thus there was no regular executioner, it came to be considered a sort of honour to put a distinguished person to death; and, on the other hand, the death itself was honourable in proportion to the rank of the person by whom the blow was inflicted. It was the greatest dishonour to perish by the hands of a woman or a slave. We see this feeling distinctly in the present narrative, where the two princes much prefer to die by Gideon's own hand than by that of a youth who had obtained no personal distinction. As to the hero's commissioning his son to perform this office, it was perhaps partly to honour that son with the distinction of having slain two chief enemies of Israel; as well as because the rules of blood-revenge made it necessary that the execution of those who had slain their own brethren should either be performed by himself, or by a member of his own family. It seems very probable, from all that transpires, that Oreb and Zeeb had put the brethren of Gideon to death after they had taken them captive, in the same way that they were themselves now slain. Verse 19, however, contains an interesting indication that there were exceptions to the general practice; else Gideon would hardly have expected that the Midianites might have spared their brethren, or have said that, had they done so, he would have spared them.

22. '*Rule thou over us, both thou, and thy son, and thy son's son also.*'—That is, they wanted him to be their king: and here it is that the Hebrews first indicate their desire to establish an hereditary kingdom, forgetting the peculiar character of their government, and the high distinction which they enjoyed in having Jehovah for their sovereign. But the pious hero himself was mindful of it, replying in the true spirit of theocracy, 'I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.' All his sons were not, however, of his mind, and did not forget this offer—as we shall see in the next chapter.

24. '*They had golden earrings, because they were Ishmaelites.*'—The Midianites were not properly Ishmaelites, being descended from another son of Abraham; but having the same manner of life, and being much mixed with them, they might well be called so. The terms 'Ishmaelites' and 'Midianites' are used indifferently, even so early as the time of Jacob (Gen. xxxvii. 25, 28). Probably all the kindred tribes which followed the same mode of life, and were much mixed with the Arabians, were called Ishmaelites in the general sense. It is also probable that large numbers of real Ishmaelites acted with the Midianites on the present occasion, and some would restrict the present text to these. The present text might indeed be translated:—'Those slain, who were Ishmaelites, wore golden pendants.' The cut and note under Ex. xxxii. 2, shew that foreigners are represented in the sculptures as adorned with ear-rings. So in those of Persepolis, the Persians themselves are not represented with rings, but there is one group represented with large circular rings. From the difference of dress they are evidently not Persians, and, as the camel is associated with this group only, we may conclude them to be Arabians, and as such furnished with ear-rings. The Arabians certainly used them in the time of Mohammed; but they are not now commonly worn by men. Perhaps the reason may be, that Mohammed prohibited rings of gold; which gradually made them careless whether they had any. Mohammed, indeed, forbade all but silver ornaments to both sexes; but in the end allowed *women* to wear gold or silver. This accounts for the fact that the modern Arabs do not exhibit such costly ornaments as the ancient Ishmaelites. It seems, from what Mohammed says, that the men were, in his time, accustomed to wear some sorts of ornament which women only now display. One of his prohibitions affords a striking illustration of the present enumeration of the Midianite ornaments. 'Whosoever likes to put into *the nose or ear* of his friend a ring of hell-fire, tell him to put on a *gold ring;* and he who wishes to put *on the neck of his friend a chain* of hell-fire, tell him to put on *a chain of gold;* and he who wishes to put on *rings to his friend's wrists* of hell-fire, tell him to put on *golden ones;* wherefore be it on to you to make your ornaments of *silver*.' (*Mischat-ul-Masabih*, i. 355.) This rigid and repeated law made considerable alteration in the ancient ornaments of men. The smaller ones appear to have been generally given up, as a small quantity of silver is not of much value; but the larger and more massive ornaments, being valuable even in silver, were retained.

26. '*A thousand and seven hundred shekels of gold.*'—This quantity of gold would at the present time be worth 3113*l.*

— '*Ornaments.*'—The word is the same as that applied to the 'ornaments' of the camels (*v.* 21), and they seem to have been of the same form and material.

'*Collars.*'—This has been variously understood. The Targum thinks they were 'crowns;' some make them to have been golden smelling-bottles, not to mention other renderings. The original word (נְטִיפוֹת) literally means 'drops,' and is with considerable probability thought to denote 'ear-pendants,' called 'drops' from the form which they bore. Some think that these ear-pendants were of pearls.

'*Purple.*'—See the note on Exod. xxxv. 35. The present is the first indication of purple as a royal colour.

'*Chains . . . . about their camels' necks.*' Also *v.* 21, '*Ornaments . . . . on their camels' necks.*'—The Jewish commentators and others think that they were in the form of a crescent, and were worn in honour of the moon (see Isa. iii. 18), which was a great object of worship among the Arabian tribes. We believe, indeed, that the semi-religious use of this figure by Mohammedans, the Arabs among the rest, is merely a relic of ancient idolatrous usage, the object of which Mohammed had the address to change. Whatever these 'ornaments' were, they were doubtless of gold, like the chains afterwards mentioned. The ancient nations were fond of ornamenting their more spirited riding animals, whether camels or horses, with gold.

At present in Persia a golden bridle, and a golden chain to hang over the horse's nose, form part of the furniture of the horse, which, with a dress of honour, kings and princes send as a present of state to ambassadors and other persons of high distinction. In Turkey and Egypt, also, chains of gold are used, on state occasions, by persons of high official station, in their horse furniture, connecting the bridle with the breastplate of the animal.

27. '*Gideon made an ephod,*' etc.—He had, when called to his high mission, been instructed to build an altar at the same place as this, which perhaps induced him to think himself authorized to have a sacerdotal establishment there, where sacrifices might be regularly performed; for this seems to be the meaning of the text, although some think that the ephod was merely a trophy commemorative of Israel's deliverance: if so, it was a very strange one. If the former be the right conjecture, the worship performed there was doubtless in honour of the true God, but was still improper and unauthorized. Even in his life-time it must have had the effect of withdrawing the attention of the people east of Jordan from the tabernacle of Shiloh, and so far tended to facilitate the step into positive idolatry which the people took after the death of Gideon. The probability that a sacerdotal establishment was formed is the more strong when we recollect that others were formed by Micah in Mount Ephraim (ch. xvii. 5-13), and by the Danites at Laish (ch. xviii. 29-31). [See note at ch. xviii. in APPENDIX.]

32. '*Gideon died.*'—Gideon seems to have been a man eminently qualified for the high and difficult station to which he was called. Firm even to sternness, where the exhibition of the stronger qualities seemed necessary, and in war 'a mighty man of valour,' we are called upon in

his case, more frequently than in any other which has occurred, to admire his truly courteous and self-retreating character, and that nice and difficult tact—difficult if not spontaneously *natural*—in the management of men, which is a rarer and finer species of judgment, and by which he was intuitively taught to say the properest word, and do the properest deed, at the most proper time. This is the true secret of his ultimate popularity and influence, which much exceeded that enjoyed by any judge before him.

33. '*Baal-berith*.'—This idol is named only here and in ix. 4, 46. The name means Covenant Lord, and with reference to this signification Baal-berith has been compared to the Ζεὺς Ὅρκιος of the Greeks and the Deus Fidius of the Latins. Bochart and Creuzer suppose the name to mean 'God of Berytus;' but there is no evidence that Berith does mean Berytus, which seems rather to be denoted by the name Berothah in Ezek. xlvii. 16.

CHAPTER IX.

1 *Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king.* 7 *Jotham by a parable rebuketh them, and foretelleth their ruin.* 26 *Gaal conspireth with the Shechemites against him.* 30 *Zebul revealeth it.* 45 *Abimelech overcometh them, and soweth the city with salt.* 49 *He burneth the hold of the god Berith.* 53 *At Thebez he is slain by a piece of a millstone.* 57 *Jotham's curse is fulfilled.*

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, [1]Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined [2]to follow Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, [3]by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and [4]go to be promoted over the trees?

10 And the trees said to the fig tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the [5]bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and [6]adventured his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

1 Heb. *What is good? whether, &c.* 2 Heb. *after.* 3 Or, *by the oak of the pillar.* See Josh. 24. 26.
4 Heb. *go up and down for other trees.* 5 Or, *thistle.* 6 Heb. *cast his life.*

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which [7]aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made [8]merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was [9]kindled.

31 And he sent messengers unto Abimelech [10]privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them [11]as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See there come people down by the [12]middle of the land, and another company come along by the plain of [13]Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said

7 Heb. *strengthened his hands to kill.* 8 Or, *songs.* 9 Or, *hot.* 10 Heb. *craftily*, or, *to Tormah.*
11 Heb. *as thine hand shall find.* 12 Heb. *navel.* 13 Or, *the regarders of times.*

unto the people that *were* with him, What ye have seen [14]me do, make haste, *and* do as I *have done.*

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [15]cast a piece of a millstone upon Abimelech's head, and all to brake his scull.

54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

[14] Heb. *I have done.*

[15] 2 Sam. 11. 21.

Verse 4. '*The house of Baal-berith.*'—M. Henry, in his work, *L'Egypte Pharaonique*, strongly alleges that no temples, properly so called, existed at this time. He admits indeed that they *had* existed in Egypt, but thinks they had been destroyed by the shepherd-kings, who employed the materials in the construction of their own characteristic erections; but this seems to us doubtful, as well as his conclusion that there were no temples actually standing in Egypt till a good while after the time of Moses. That they did not exist in the neighbouring countries he is still more assured, and in this we concur with him. The contrary arguments which might be adduced from the present mention of the house of Baal-berith at Shechem, ch. ix. 4, he thus answers: 'We find in the Bible many places whose names begin with the word *beth*—Beth-Phegor, Beth-Shemesh, Beth-Berith, which have been supposed to be temples raised to idols. These places were towns, and not temples (see Josh. xiii. 20; xv. 27). The word Beth in this sense means "abode," and the name of the place, as abode of Phegor, abode of Shemesh, abode of Berith, that is to say, that these are towns consecrated to those divinities who were considered to make their residence there. It was in this manner that Jacob himself gave the name of Beth-el, "abode of the Most High," to the place where during the night he had his miraculous vision. Solomon, too, gave the title of Beth to the temple which he raised in imitation of those of the Egyptians, and it is from this that the word acquired with the Jews the signification of temple.'

This certainly substantiates the opinion that no temple is indicated in this place; and if the taking forth of money should seem to attach a more definite signification to the word than this explanation supposes it to have, it quite suffices to understand it of the place in which the treasure dedicated to Baal-berith was deposited. Even when there were no temples properly so called, there must have been some place in which the implements of service, the treasures of the establishment, and perhaps the vestments of the priests were usually deposited: this seems, from *v.* 46, to have been in the stronghold of the town. From all the circumstances of the story it appears that Shechem was at this time in the hands of an idolatrous race; or at least that an idolatrous faction had the upper hand in the city.

5. '*Slew his brethren.*'—Here is the first indication of a savage custom which is not yet extinct in Asia, and under which a new king deems it a measure of policy to put to death his brothers, from fear that their ambition, or the favour of the people towards them, might lead them to form designs against his dignity or life. Thus, the commencement of a new reign is signalized by the same horrible transaction as that of which we here read. In Persia, where the same principle operates, the new monarchs have rather sought to secure their own safety by putting out the eyes of their brothers, and others whose birth had, unhappily for them, put them in near connection with the throne. An English lady was one day in the royal zenanah, when she observed one of the princes, a boy ten years of age, with a handkerchief tied over his eyes, groping about the apartment. On inquiring what he was doing, he said that, as he knew his eyes would be put out when the king his father died, he was now trying how he should be able to do without them. The uncle and predecessor of this lad's father secured the throne to the nephew whom he loved by Abimelech's process. 'He had,' he used to say, 'raised a royal palace, and cemented it with blood, that the boy Baba Khan (the name he always gave his nephew) might sleep within its walls in peace.'

— '*Threescore and ten persons.*'—Besides these seventy sons, Gideon had doubtless a proportionate number of daughters. Such enormous families are not unexampled in the East. The king mentioned in the preceding note, Futteh Ali Shah, the nephew of the blood-spiller and father of the boy who expected to be blinded, had a much larger family than this. He also, like Gideon, 'had many wives' (chap. viii. 30). To have many, is a piece of state in Oriental kings and rulers: but it is not always attended with such numerous families. Solomon, who in this respect was exceeded by no Oriental monarch, is not known to have had more than one son.

6. '*All the house of Millo.*'—The word מִלּוֹא *millo* means 'a mound' or 'rampart,' so called (from the verb מָלָא *mala*, 'to fill') as being *filled in* with stones and earth; hence it also denotes a fortress or castle, which is doubtless the sense here, so that the term must be taken to denote the fortress or citadel of Shechem. Accordingly, Gesenius renders the clause: 'All the men of Shechem, and all that dwelt in the castle.' The same term is eventually applied to a part of the citadel of Jerusalem, probably the rampart or entrenchment.

— '*By the plain.*'—The marginal '*oak*' is right. In like manner English councils were formerly held under wide spreading oaks. Thus Augustine, the first Archbishop of Canterbury, met the British bishops under an oak

in Worcestershire, which was therefore called, as Bede tells us, Augustine's Oak. And *Barkshire* has its name, as it were Bare-oak-shire, from a large *dead oak*, in the forest of Windsor, where they continued to hold provincial councils near its trunk, as had been done more anciently under its extensive and flourishing branches. (Hody's *English Councils*.)

7. '*Stood in the top of mount Gerizim, and lifted up his voice*.'—In some places the precipices of Gerizim seem to overhang the town, so that Jotham's voice floating over the valley from one of the summits of Gerizim might easily be heard by a quiet audience eagerly listening in the plain below. See the note on 1 Sam. xxvi. 13.

8. '*The trees went forth on a time to anoint a king over them*,' etc.—Here we have the most ancient apologue extant; and yet one so complete and beautiful as to shew that this pleasing form of conveying instruction had long before been known and practised. The Greeks claimed to be the inventors of the apologue; but this ancient parable of Jotham would alone suffice to throw their claim to the ground, as its antiquity ascends far higher than the times to which their accounts would refer the origin of instructive fable. Indeed, modern researches, guided by a more intimate acquaintance with Oriental literature than Europe ever before possessed, tend to shew, that not only was the apologue of Oriental origin, but that the main stock of European fable may be traced to the East. *There* such little fictions continue to instruct those who would not listen to, or perhaps would not understand, abstract reasonings or direct address. It is probable that such a mode of instruction is about the most ancient of any. It is easy to trace its origin to the period when languages were poor in terms for the expression of ideas, and for discriminating the shades of sentiment and thought, which therefore obliged men to reason from natural objects. And this custom, being once introduced, was retained, even when languages became more copious in abstract terms; because it was found that only in this veiled form could wholesome truths gain admittance to the ear of power, on the one hand, or be rendered acceptable or intelligible to the unreasoning multitude, on the other. Hence it has happened in the East—and not in the East only—that the sternest purposes of power have been averted, and lessons of justice and mercy inculcated, by a timely and pointed fable, where open remonstrance or rebuke would not have failed to give such offence, or to provoke such indignation, as would have ruined the incautious reprover. Instances are also recorded, in which even excited multitudes have been soothed, and have consented to receive, through a well-framed fable, lessons of moderation and prudence, which able reasoners and eloquent declaimers might have endeavoured vainly to instil. A short fable is also more easily remembered, and the 'moral' along with it, than the moral alone expressed in abstract terms; and hence it is that the apologue has so often been chosen as the vehicle through which to transmit wholesome general truths and important precepts for moral guidance, or for the inculcation of doctrines. Fables thus variously intended, are all exemplified in the Sacred Scriptures. There we have them as employed to reprove kings, to admonish multitudes, and to instruct disciples. Our Lord himself did not disdain to employ them. They are all perfect of their kind; nearly all of them are very short; and in most instances, as in that now before us, the application is made by the speaker. We may regard them as specimens of a mode of instruction and admonishment which must obviously have been common among the Hebrews.

With respect to the present fable, we only need cite the following remarks of Dr. Hales: 'For their ingratitude to the house of Gideon, the Shechemites were indignantly upbraided by Jotham, in the oldest and most beautiful apologue of antiquity extant—*the trees choosing a king*. With the mild and unassuming dispositions of his pious and honourable brethren, declining, like their father, we may suppose, the crown, when offered to them perhaps successively, under the imagery of the olive-tree, the fig-tree, and the vine, he pointedly contrasts the upstart ambition and arrogance of the wicked and turbulent Abimelech, represented by the bramble; inviting his new and nobler subjects, the cedars of Lebanon, to put their trust in his pigmy shadow, which they did not want, and which he was unable to afford them; but threatening them imperiously, on their refusal, to send forth a fire from himself to devour those cedars: whereas, the fire of the bramble was short and momentary even to a proverb, Ps. lviii. 9; Eccl. vii. 6.'

9. '*Olive tree*' (זַיִת *zaith*, *Olea Europæa*).—The olive seems to have been originally a native of Asia, whence it was transplanted into Egypt and Barbary and the south of Europe. The wood is hard-grained and heavy, and not liable to be assailed by insects. Its colour is yellowish, veined, and of an agreeable odour, while its texture renders it susceptible of a fine polish. The appearance of the olive-tree is not unlike that of our willows, as the leaves are lance-shaped, or narrow, and hoary. The fruit, when ripe, is like a damson to the eye, with a soft oleaginous pulp, and a hard nut in the centre. Cultivation has produced several varieties of olive, which differ in their



OLIVE BRANCH, WITH FRUIT.

fatness and savour. The olive was consecrated to Minerva by the Athenians, who regarded the culture and protection of the olive tree as a religious duty. In some parts of France, the inhabitants eat the berries of the olive with their bread, and find them an agreeable and wholesome condiment. The olive in general requires a little preparation in brine or hot water, to dissipate the bitter principle which it contains, though a variety, which is very uncommon in France, is so sweet that it may be eaten at once. It is probable that the olives of Judæa, when in its prosperity, were of this character, and formed to the inhabitants a pleasant accompaniment to the more substantial articles of their daily food. The oil of the olive is pre-eminent among vegetable oils, and has not only always had an extensive use in culinary purposes, but formed the *menstruum* or vehicle for the most celebrated perfumes.

13. '*My wine, which cheereth God and man*.'—Wine is here expressed as cheering God, because it was used in the sacrifices and offerings made to him. In the same way we must explain verse 9, where God is said to be honoured by olive-oil,—it being used in sacrifices, and for other purposes connected with his service.

14. '*Bramble*' (אָטָד *Atad*; Sept. *βάμνος*; Vulg. *Rhamnus*).—This was probably a species of buckthorn, perhaps the *Zizyphus vulgaris*, which is a native of Syria and Palestine, whence it migrated into Europe in the reign of Augustus Cæsar. Many of the buckthorn family are remarkable for the length and abundance of their spines, which are the transformed stipulæ. The fruit of the one before us is an edible drupe, a pulpy mass with a two-seeded nut in the centre. Its comparative fruitfulness gave it a specious claim to be counted the king of trees, while the singularly combustible nature of its wood suggested the idea of that 'fire' which was to come forth and consume the disaffected.

21. '*Beer.*'—The word Beer, whether alone or in compound names, denotes a well. The Beer of the present text is not named in any other place: it was in the tribe of Judah. Eusebius places it eight Roman miles north of Eleutheropolis. This is probably an error, as he also states that it becomes visible at the seventh Roman mile on the road from Nicopolis to Jerusalem, which cannot be true of a town situated as he indicates; but is true of a place still bearing the corresponding name el-Bireh, which, since Maundrell's time, has been identified with Beer. Eusebius probably wrote 'Eleutheropolis' for 'Jerusalem;' for the place in question is nearly at the expressed distance, northward, from the latter city. Bireh is mentioned, under the name of *Bira*, by Brocard, in whose time it was held by the Templars. By the Crusaders and the later ecclesiastics it was erroneously confounded with the ancient Michmash. Bireh is situated on the ridge, running from east to west, which bounds the northern prospect as beheld from Jerusalem and its vicinity, and may be seen from a great distance north and south. It is now a large village, with a population of 700 Moslems. The houses are low, and many of them half under ground. Many large stones and various substructions evince the antiquity of the site; and there are remains of a fine old church of the time of the Crusades.

22. '*Abimelech ... reigned ... over Israel.*'—It is probable that his authority did not at first extend much beyond the city of Shechem, which had made him king: but by gradual encroachments he seems to have extended his authority over the neighbouring towns and territories, compelling them to acknowledge his power, as we find him in *v.* 50 warring against Thebez, in the tribe of Ephraim, as a rebellious city, that seems to have refused submission to him.

23. '*God sent an evil spirit,*' etc.—As the circumstances which follow are somewhat complicated and obscure, the following connected statement of this portion of the history from our *Pictorial History of Palestine* will spare the need of many separate annotations:—

Abimelech reigned three years in Shechem, during which he so disgusted the men by whom he had been raised to that bad eminence on which he stood, that they expelled him from their city. In return, he, with the aid of the desperate fellows who remained with him, did his utmost to distress the inhabitants, so that at the season of vintage they were afraid to go out into their vineyards to collect their fruits. Hearing of these transactions, one Gaal went over to Shechem with his armed followers and kinsmen, to see how they might be turned to his advantage. We know not precisely who this person was, or whence he came; but there are circumstances in the original narrative which would suggest that he was a Canaanite, descended from the former rulers of Shechem, and that his people also were a remnant of the original Shechemites. He came so opportunely, that the people very gladly accepted his protection during the vintage. In the feasts which followed the joyful labours of that season, Gaal, who seems to have been a cowardly, boasting fellow, spoke contemptuously of Abimelech, and talked largely of what he could and would do, if authority were vested in him. This was heard with much indignation by Zebul, one of the principal magistrates of the city, who lost no time in secretly sending to apprise Abimelech how matters stood, and advised him to shew himself suddenly before the place, when he would undertake to induce Gaal to march out against him. Accordingly, one morning, when Zebul and other principal persons were with Gaal at the gate of the city, armed men were seen descending the hills. Zebul amused Gaal till they came nearer, and then, by reminding him of his recent boastings, compelled him to draw out his men to repel the advance of Abimelech. They met, and no sooner did Gaal see a few of his men fall, than, with the rest, he fled hastily into the town. Zebul availed himself of this palpable exhibition of impotence, if not cowardice, to induce the people of Shechem to expel Gaal and his troop from the city. Abimelech, who was staying at Arumah, a place not far off, was informed of this the next morning, as well as that the inhabitants, although no longer guarded by Gaal, went out daily to the labours of the field. He therefore laid ambushes in the neighbourhood; and when the men were come forth to their work in the vineyards, two of the ambushed parties rose to destroy them, while a third hastened to the gates to prevent their return to the town. The city itself was then taken, and Abimelech caused all the buildings to be destroyed, and the ground to be strewn with salt, as a symbol of the desolation to which his intention consigned it. The fortress, however, still remained, and a thousand men were in it. But they, fancying that it was not tenable, withdrew to the stronghold, which had the advantage of standing in a more elevated and commanding position. On perceiving this, Abimelech cut down the bough of a tree with his battle-axe, and bore it upon his shoulder, directing all his men to do the same. The wood was deposited against the entrance and walls of the fortress, and, when kindled, made a tremendous fire, in which the building and the thousand men it contained in it were destroyed.

45. '*Beat down the city, and sowed it with salt.*'—Virgil is sometimes quoted in illustration of this practice:—

> 'Salt earth and bitter are not fit to sow,
> Nor will be turn'd or mended with the plough.'

It is no doubt true, as he says, that a naturally salt and bitter soil is not productive: but merely strewing fertile land with salt is not calculated to make it unproductive. Besides, there would have been no meaning in strewing with salt a demolished city, with the view of rendering it unproductive, because a town is not intended for culture, but for building. As, however, lands have been rendered utterly sterile by saline admixture or incrustation, salt might well be taken to symbolize the desolation to which the city was doomed. Or else, as salt was used in the confirmation of covenants, this act may possibly have been part of a ceremony by which the city was doomed to be rebuilt no more, so far as the interdiction of the destroyer could have effect. This ceremony was not peculiar to the Jews. When Hadrian levelled Jerusalem with the ground, he caused salt to be strewed on the site it had occupied: and when, at a period much more modern (1162), the emperor Frederic Barbarossa destroyed Milan, he not only ploughed it up (another Hebrew practice), but strewed it with salt, in memory of which, a street of the present city is called *Contrado della Sala*. Sigonius, *De Regn. Ital.* l. 13, 14.

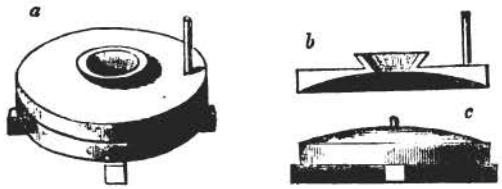
48. '*Mount Zalmon.*'—The name means 'shady,' and from what follows it would appear to have derived it from being well clad with wood. It is perhaps another name for Ebal or Gerizim, or possibly a collective name for both, as there are no other high mountains in the neighbourhood of Shechem.

50. '*Thebez.*'—This place was in the region of Shechem, and Eusebius and Jerome describe it as thirteen Roman miles distant from the latter towards Scythopolis or Bethshean. In this quarter there still exists a village of the name of Tubas, which may perhaps represent this ancient site.

51. '*A strong tower within the city.*'—This was doubtless a sort of citadel, such as exists in most considerable towns of Western Asia, and which serves the people as a last retreat when the town is taken by an enemy, and

where the people in authority shut themselves up on occasions of popular tumult. In some parts we have seen such towers in the open country, where the neighbouring peasantry may deposit their more valuable property, or themselves take refuge when the approach of an enemy or of a plundering tribe is expected.

53. '*A piece of a millstone.*'—Literally 'the rider,' as the upper millstone from its riding or revolving upon the lower. The Eastern hand-mill consists of two flat round stones, about two feet in diameter, which they rub one on the other by means of an upright pin infixed as a handle near the edge of the upper stone. In the operation of



a, the hand-mill complete; *b*, section of the upper millstone; *c*, the lower millstone.

grinding, the corn falls down on the under stone through a hole in the middle of the upper, which by its circular motion spreads it on the under stone, where it is bruised and reduced to flour; this flour working out of the rim of the millstones lights on a board set on purpose to receive it. If, as is usual, a woman were working such a mill on the roof of the tower, she would naturally be prompted, in defence of herself and people, to run to the battlements with the rider millstone; which, let fall on the head of Abimelech, would inevitably fracture his scull.

— '*And all to brake his scull.*'—According to the present use of language this would seem rather to express intention than the result of action; but it does express the latter, as the past tense (*brake*) of the verb 'to break' indicates. 'All to,' in many of our old writers, means 'altogether' or 'entirely,' and is so used here. So the meaning is, 'and entirely brake his scull.' Without understanding this, some copies of our version have changed it, to indicate intention, by substituting 'break' for 'brake.' The death of Pyrrhus at Argos, as told by Plutarch, resembles, in many of its circumstances, this account of the death of Gideon's unworthy son. The women in the East are often very active in throwing all sorts of missiles, such as bricks, tiles, and stones, from the walls of besieged places.

54. '*That men say not of me, A woman slew him.*'—It was, in ancient times, accounted in the highest degree dishonourable for a warrior to die by the hands of a woman; and certainly, military men would not, even now, count it in any respect an honourable death. Burder quotes, in illustration of this, Seneca the tragedian, who thus deplores the death of Hercules:—

'O turpe fatum! fœmina Herculeæ necis
Auctor fertur.'—*Herc. Œtæus*, v. 1177.

'O dishonourable fate! a woman is reported to have caused the death of Hercules.'

Abimelech's device, to avoid this dishonourable fate, availed him little; for nearly three centuries afterwards we find his death ascribed to the woman who threw the piece of millstone from the wall. 2 Sam. xi. 21.

CHAPTER X.

1 *Tola judgeth Israel in Shamir.* 3 *Jair, whose thirty sons had thirty cities.* 7 *The Philistines and Ammonites oppress Israel.* 10 *In their misery God sendeth them to their false gods.* 15 *Upon their repentance he pitieth them.*

AND after Abimelech there arose to [1]defend [2] Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called [3]Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And [4]the children of Israel did evil again in the sight of the LORD, and served Baalim, and [5]Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and [6]oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 [7]Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

[1] Or, *deliver*. [2] Heb. *save*. [3] Or, *the villages of Jair*. [4] Chap. 2. 11, and 3. 7, and 6. 1, and 4. 1, and 13. 1. [5] Chap. 2. 13. [6] Heb. *crushed*. [7] Deut. 32. 15. Jerem. 2. 13.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever [8]seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the [9]strange gods from among them, and served the LORD: and his soul [10]was grieved for the misery of Israel.

17 ¶ Then the children of Ammon were [11]gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall [12]be head over all the inhabitants of Gilead.

8 Heb. *is good in thine eyes.* 9 Heb. *gods of strangers.* 10 Heb. *was shortened.* 11 Heb. *cried together.* 12 Chap. 11. 8.

Verse 4. '*That rode on thirty ass colts, and they had thirty cities.*'—It would seem from this that to ride on an ass's colt was the privilege of the governor of a city, and a mark of his authority. Horsley ingeniously conjectures that it perhaps became so because the word עִיר signifies either an ass's colt or a city. 'Hence in the hieroglyphic system an ass's colt might be the symbol of a city.'

7. '*The Philistines . . . . and the children of Ammon.*'—The Philistines probably subdued the Israelites in the south of Canaan, west of the Jordan; and the Ammonites, the two tribes and a half to the east of that river. The spirit of conquest or of aggression, however, soon led the latter to cross the Jordan (v. 9). It seems probable that they rather harassed and distressed the trans-Jordanic tribes, than kept them in entire subjection; and afterwards extended their incursions to the west of the Jordan.

12. '*Maonites.*'—We have not before met with a people thus named; and as the principal enemies of Israel are enumerated in this list, it is not improbable that we should, with the Alexandrian copy of the Septuagint, read 'Midianites.' That they are intended, is also likely from its being improbable that they, from whom the Israelites had, at a comparatively recent period, suffered such grievous oppression, should be omitted in the notice of the oppressors from whom Israel had been delivered. The Vulgate has 'Canaanites.' There was a town called Maon in the mountainous region of Judea; and another called Beth-Meon and Baal-Meon on the west of Jordan; and some think that the old inhabitants of one of these districts are intended. This does not seem very probable.

17. '*The children of Ammon were gathered together,*' etc.—It would appear from the next chapter that, as we explained above, the Ammonites had not brought the country under complete subjection; having contented themselves with incursions attended with slaughter and spoliation. But, from the claim made in the ensuing chapter, it seems clear that they were assembled, on the present occasion, with the view of completing their operations by the total expulsion of the Hebrews from the country east of the Jordan. It was probably this imminent danger which aroused the tribes to the repentance expressed in the preceding verses. Past experience then taught them to expect that the Lord would take pity upon them; and in this expectation, they appear to have been encouraged to assemble, in order to give the Ammonites battle. At any rate, the whole history shews that the Ammonites had not up to this time brought the trans-Jordanic tribes under servitude, in the full sense of the word.

CHAPTER XI.

1 *The covenant between Jephthah and the Gileadites, that he should be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthah's vow.* 32 *His conquest of the Ammonites.* 39 *He performeth his vow on his daughter.*

Now [1]Jephthah the Gileadite was a mighty man of valour, and he *was* the son of [2]an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled [3]from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to pass [4]in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the children of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD [5]be witness between us, if we do not so according to thy words.

1 Heb. 11. 32, called *Jephthae.* 2 Heb. *a woman an harlot.* 3 Heb. *from the face.* 4 Heb. *after days.* 5 Heb. *be the hearer between us.*

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [6]Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [7]Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then [8]Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent:* and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, [9]but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [10]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed [11]all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 [12]And now *art* thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that [13]whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, [14]and I will offer it up for a burnt offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto [15]the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child; [16] [17]beside her he had neither son nor daughter.

35 And it came to pass, when he saw her,

[6] Num. 21. 13. [7] Deut. 2. 9. [8] Num. 20. 14. [9] Num. 21. 13, and 22. 36. [10] Deut. 2. 26. [11] Deut. 2. 36. [12] Num. 22. 2. Deut. 23. 4. Josh. 24. 9. [13] Heb. *that which cometh forth, which shall come forth.* [14] Or, *or I will offer it*, &c [15] Or, *Abel.* [16] Or, *he had not of his own, either son or daughter.* [17] Heb. *of himself.*

that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may [18]go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a [19]custom in Israel,

40 *That* the daughters of Israel went [20]yearly [21]to lament the daughter of Jephthah the Gileadite four days in a year.

18 Heb. *go and go down.* 19 Or, *ordinance.* 20 Heb. *from year to year.* 21 Or, *to talk with.*

Verse 3. '*There were gathered vain men to Jephthah, and went out with him.*'—The meaning of this obviously is that Jephthah, being without any inheritance or family connections to afford him a subsistence, and being expelled from his native place, became an adventurer; and his character having brought around him a number of brave but idle men, perhaps, similarly circumstanced, he, for his own and their support, as well as to establish the reputation he had previously acquired, made predatory incursions into the neighbouring countries. This is meant by 'going out with him.' Probably they went out particularly into the land of the Ammonites, to retaliate the incursions which the latter made into Israel; and this would naturally lead the people to look to Jephthah, when they wanted a military leader. The mode of life here indicated is precisely that followed by David, when his reputation brought around him men of similar character to these followers of Jephthah. This kind of predatory life is very far indeed from being considered dishonourable in the East. On the contrary, the fame thus acquired is thought as fair as any that can be obtained through any class of military operations. An Arab or a Tartar desires no higher or brighter fame than that which he may thus acquire: and to make that fame unsullied, it is only necessary that his expedition should not be against his own nation or his own tribe. The associations formed by the Arabs and Tartars for such purposes are seldom of longer duration than the particular expedition; and we therefore think that the most striking illustration of the state of things here and elsewhere indicated, may be derived from the account which Tacitus gives of the manners of the ancient Germans. When a warrior had acquired reputation for courage and conduct, young men became emulous of placing themselves under so distinguished a leader, and resorted to him, forming a retinue of bold volunteers who felt bound to do their chief honour by their exploits to defend him with their lives, and not to survive him if slain. This band gave distinction and power to the chief himself; and rendered him often so formidable, that neighbouring tribes and nations cultivated his favour by embassies and presents, and obstinate and cruel wars were often terminated by his interposition. All the retinue lived at the expense of their leader, who provided a plain but plentiful table for them; and also from time to time made them valuable presents. This involved great expense; to support which he kept his troop almost continually engaged in invasions and plundering expeditions among the neighbouring nations—or, in short, in the same kind of military freebooting which Jephthah and David practised—and through which alone they could keep up the state of a general, and maintain a character for liberality to their band. They, like the Orientals, did not account the act of pillaging base, while carried on beyond the limits of their own tribe or nation: on the contrary, they considered it a laudable and glorious employment for their youth, which procured them reputation, and preserved them from indolence and inaction. Some similar feelings may be discovered in the border 'forays' which were carried on on the frontiers of England and Scotland, even at times when the two nations were at peace. Another source which contributed to enable these old German captains to support their retinue, was found in the voluntary contributions of the people of the district which was protected by their valour. These contributions consisted chiefly of corn and cattle; and were of the greatest service in assisting them to furnish their troops with provisions. The Hebrew leaders of the same class expected the same assistance; as we see by the instance of David, who sent some of his men to Carmel to ask the rich Nabal to send him provisions, grounding the demand on the safety and protection which the shepherds had enjoyed while his troop had been in the neighbourhood. These details may assist us in understanding the position which Jephthah occupied before he was called to lead the army against the Ammonites, and which David filled while the persecutions of Saul made him a wanderer.

13. '*Because Israel took away my land.*'—See the note on Deut. ii. 19.

15. '*Thus saith Jephthah.*'—Jephthah's reply gives a fair and clear recital of the whole transaction which had placed these lands in the possession of the Israelites, and he refuses to surrender them on the following grounds:—1. He denied that the Ammonites had any existing title to the lands, for they had been driven out of these lands by the Amorites before the Hebrews appeared; and that they (the Hebrews), in overcoming and driving out the Amorites without any assistance from or friendly understanding with the Ammonites, became entitled to the territory which the conquered people occupied. 2. That the title of the Israelites was confirmed by a prescription of above three hundred years, during which none of Ammon or of Moab had even reclaimed these lands: and, 3. As an *argumentum ad hominem*, he alleged that the God of Israel was as well entitled to grant his people the lands which they held as was their own god Chemosh, according to their opinion, to grant to the Ammonites the lands which they now occupied. This admirable and well reasoned statement concluded with an appeal to Heaven to decide the justice of the cause by the event of the battle which was now inevitable.

17. '*In like manner they sent unto the king of Moab.*'—Of this deputation to Moab, no account is given anywhere else; but the Jewish commentators observe that it is clearly intimated by Moses himself, in Deut. ii. 29, 'As the children of Esau who dwelt in Seir, and the Moabites which dwelt in Ar, did unto me;' which they, with reason, interpret to mean that, as the children of Esau would not, when applied to, suffer the Israelites to pass through their

land, so neither would the Moabites when the same request was made to them.

30. '*Jephthah vowed a vow.*'—It was usual among most ancient nations, at the commencement of a war or battle, to vow to some particular god that, if the undertaking were successful, large sacrifices should burn upon his altar, or temples be erected in his honour. We have instances of this as well in the histories of Greece and Rome, as in those of Oriental nations. Concerning the vow now before us many volumes have been written; the point of interest being to determine whether Jephthah really did sacrifice his daughter, or only devoted her to perpetual celibacy, as consecrated to Jehovah. We have anxiously considered this question; and feel so much difficulty in arriving at a decided opinion, that we shall express none, except on one or two points which may be considered as established beyond dispute. For the rest, we shall give what we conceive to be the strongest arguments on both sides of the question, leaving the reader to form his own conclusions as to their comparative value. We may as well state here, however, that the balance of authority, Jewish and Christian, seems considerably to incline in favour of the common impression, which is, that Jephthah really did offer his daughter as a sacrifice to Jehovah. We must not, however, take the balance of authority for more than it is worth; and need not hamper the question, by giving undue preponderance to that conclusion which it seems rather to sanction.

31. '*Whatsoever cometh forth of the doors of my house to meet me . . . . shall surely be the Lord's, and I will offer it up for a burnt offering.*'—By comparing this reading with that in the margin, it will be seen that two very different versions are given, through a very slight verbal variation. The sense depends upon whether, at the commencement of the last clause, we shall render the prefix ו as '*and*' conjunctive, or '*or*' disjunctive. We may do either; but 'and' is the most usual sense, perhaps because, in writing, the conjunctive 'and' is more frequently required than the disjunctive 'or.' In most cases, the context enables us to determine which is to be understood; but the present is one of the few instances in which the context does not discriminate the particle, but the particle determines the meaning of the text. In this dilemma our translation puts 'and' in the text, and 'or' in the margin. The reader will easily perceive the resulting difference in the meaning. If we take the *and*, it sanctions the opinion that Jephthah did sacrifice his daughter; because then his vow only imports, that whatever came forth to meet him should be the Lord's, by being offered up in sacrifice to Him, and does not imply any alternative. Whereas the *or* does imply an alternative, and says, in effect, that whatever came forth to meet him should be sacrificed as a burnt offering, if fit for sacrifice; but, if not, should be consecrated to God.

Now there is no question that the latter form of the vow contained nothing contrary to the law; but that the former was most decidedly opposed to it. Jephthah could not but be aware of the probability that he might be met by a human being, or by some animal declared by the law to be unclean and unfit for sacrifice. A vow which involved such a contingency could not be lawful; particularly as human sacrifices are again and again interdicted with the strongest expressions of abhorrence and reprobation. But, on the other hand, it is alleged, that there was nothing to prevent human beings from being consecrated to God and the service of his tabernacle. Samuel was thus devoted before his birth; and in the division of the spoils in the first Midianitish war, we are told that the *Lord's tribute* from the whole number of captive virgins was 'thirty-two persons.' These facts are said to explain the species of devotement which it was lawful to make. Jephthah's vow was therefore lawful, if we read the prefixed ו as '*or*,' but unlawful if we must read it as '*and*.' There is then an interpretation under which the vow of Jephthah was lawful, and did not involve the necessity or probability of human sacrifice. Such being the case, it is contended by those who advocate the milder view of the transaction, that *this* is the interpretation which we ought to adopt; Jephthah being, from his devout and judicious conduct at the commencement of the war, apparently incapable of an intention so grossly repugnant to the law of God as that which the other explanation supposes. Without committing ourselves to a final opinion, we must confess that we concur with those who do not see the validity of *this* argument. It may be granted that the hero acted with the most devout intentions, without its being necessary to concede that he was so well instructed in the law of God as to be incapable of making an unlawful vow. Who was Jephthah?—a man who before his expulsion seems to have led a bold, daring life, which obtained him the reputation of 'a mighty man of valour,' and which reputation enabled him, after he became a fugitive, to collect a troop of 'vain men,' which he formed into a band of freebooters, and became their captain. Moreover, he was bred up beyond Jordan, where the connection with the tabernacle and its observances was very loosely, if at all, maintained; where the ephod of Gideon had been a snare to that hero, to his house, and to the people; and where, after his death, the people had turned aside and made Baal-berith their god. Under these circumstances, it is not too much to suppose that the law had become very imperfectly known in general, and least of all to a man leading the kind of life which the brave Gileadité had led. It is highly probable that the people, during their idolatry, had offered human sacrifices, in imitation of their heathen neighbours who certainly did so; and Jephthah's mind being familiarized to the notion that such sacrifices were acceptable to the gods, mingled with a misunderstood recollection (facts being better retained than precepts) of Abraham's intended sacrifice of Isaac by divine command—there is nothing very violent in the notion that he may have contemplated the possibility of such a sacrifice in pronouncing his vow. One thing seems certain, that whatever he intended, he could not be unaware that some human being might, quite as probably as an animal, be the first to come to meet him on his return home. Indeed, 'coming to meet him,' seems to imply an act which could scarcely be expected from any but a human being. That this human being would be his daughter was within the limits of possibility; but we see from the result, that it was his secret hope that she might be spared. He did not, however, make her an exception, because the prevalent notion was, that the offering, whether for sacrifice or living consecration, was the more acceptable in the same proportion that it was cherished and dear.

We have stated these considerations to shew that the unlawfulness of the vow, under the common interpretation, cannot be, all the circumstances considered, admitted as a reason of such weight as to enable us to deny positively that Jephthah made such a vow. It does however enable us to deny, most decidedly, that such an offering could be made upon God's altar, or by the high-priest, or by any regular and faithful member of the priesthood. It seems indeed almost superfluous to say that a human sacrifice could not take place at the Lord's proper altar, or be offered by his proper priest; but perhaps it may not be superfluous to shew from the text, that *if* Jephthah did offer his daughter, it could not be at the tabernacle. It will be remembered that the tabernacle was at Shiloh, *in the tribe of Ephraim*. Now at the beginning of the next chapter, and immediately after the conclusion of the war with the Ammonites, we find Jephthah, who, from all we know, had never till then, or even then, been west of the Jordan, engaged in a bitter war *with the Ephraimites*, which renders it in the highest degree improbable that he should, in the very heat of the quarrel, have gone into the heart of *that* tribe to offer such a sacrifice, even had it been lawful. That such a sacrifice was not offered at Shiloh, where only sacrifices to the Lord could legally be offered, does not however of itself prove that no such sacrifice was offered. If this unhappy chief was so ignorant of the law as to think such a sacrifice acceptable to God, he may well have been guilty of the other fault, then actually a common one, of making his offering beyond

the Jordan, where he was himself master—particularly as it would seem (see ch. viii. 27) that Gideon himself had given his sanction to this practice, and formed an establishment for the purpose. In the course of the preceding observations we have included the points we consider indisputable, namely, that *if* such a sacrifice were made, it was contrary to the law of God—that it did not take place at the only lawful altar—and that it could not have had the sanction of the high-priest. [APPENDIX, No. 27.]

34. '*She was his only child.*'—This circumstance is mentioned to point out a cause, besides paternal affection, for the poignancy of his distress. It has been observed how intensely anxious the Hebrews were for posterity, and as Jephthah could only hope for descendants through his daughter, the sorrow he expressed is quite natural, even under the mild interpretation of his vow.

37. '*And bewail my virginity.*'—This is thought a strong circumstance by those who take the milder view of Jephthah's rash vow. If she was to die, *that* might be expected to have been mentioned as the circumstance to be bewailed; but the text itself rather refers the regret to the loss of that hope of becoming 'a mother in Israel,' which every Hebrew woman cherished with the force of a passion. This may nevertheless be referred to her death; since to die without having borne children, no less than to live without them, was the most lamentable fate which could befal a woman; and on this circumstance she might the rather be supposed to dwell if really doomed to be sacrificed; because she may have thought it unbecoming to allow herself to lament that which was to be an acknowledgment of Israel's deliverance; but not at all so to bewail the involved extinction of that hope, which, to the daughters of Israel, was dearer than life itself.

39. '*Who did with her according to his vow.*'—It is not said what he did; and that she is not said to have been sacrificed, is considered good negative evidence that she was not. Neither view, however, can obtain much support from this clause. It refers us back to the vow itself, the principal considerations connected with which we have already stated.

— '*And she knew no man.*'—If Jephthah's daughter were sacrificed, it is alleged by those who think that she was not, that this remark would be frivolous. If she were, however, we do not see any puerility in directing our attention to what would doubtless have been considered as a most painful circumstance, namely, that the *only* child of Jephthah had died without issue.

40. '*The daughters of Israel went yearly to lament the daughter of Jephthah.*'—Much of the sense of the whole narrative may be resolved into the interpretation of the word תַּנּוֹת *letannoth*, here translated 'to lament.' It is therefore rendered differently, according to the different opinions which are entertained. Those who think that she was sacrificed, are satisfied with our version; whereas others refer to that in the margin, 'to talk with'—meaning that the daughters of Israel went yearly to condole with and entertain her. We can only say, without reference to any particular theory, that the word means, in the general sense, 'to praise or celebrate,' and would therefore denote that the daughters of Israel kept a four days' anniversary to commemorate this transaction, whatever were its result. In a secondary sense, certainly, the word does mean to rehearse or relate; but this results from the former interpretation, recital of the deed celebrated being part of the act of celebration. To make this sense, which denotes *recital*, to mean *conversation*, as in the margin, seems rather forced. Recollecting the custom all over the East, for people to go once a year to lament over the graves of their deceased friends, this text seems rather to favour the idea that the daughter of Jephthah really died.

We have thus gone over the subject, having no other anxiety than to shew, that if such sacrifice were really consummated, it was most decidedly against the law of God, and could not have been at his altar, or by his priest. Further than this, the subject is perplexed with difficulties.

Several writers think that the story of the sacrifice, or intended sacrifice, of Iphigenia, was taken from that which we have been considering. There is certainly a remarkable analogy of name; Iphigenia being little different from Jephthigenia, or 'Jephthah's daughter.' Iphigenia was to have been sacrificed to propitiate Diana, by her father's direction. This determination being opposed, the damsel herself decided the matter, by declaring her readiness to die for the welfare of Greece. But at the moment of sacrifice she was saved by Diana, who substituted a hind in her room, and transported her to Tauris, where she became a priestess of the goddess. This looks like a combination of the present narrative with the result of Abraham's intended sacrifice of Isaac. This, however, is only one out of several versions of Iphigenia's story. The one given by Cicero is more strikingly analogous: 'Agamemnon had vowed to sacrifice to Diana the most beautiful object which should be born that year in his kingdom. Accordingly he sacrificed his daughter Iphigenia, because, in that year, nothing had been born which exceeded her in beauty—a vow which he should rather not have performed than commit so cruel an action' (*Offices*, l. iii. c. 25). A story still more strikingly illustrative is given by Servius in his note on the *Æneid*, iii. 121, in which he explains the reason why

> 'Fierce Idomeneus, from Crete was fled,
> Expell'd and exiled.'

He was king of Crete; and being, on his return from Troy, overtaken by a storm, he vowed that, if he should be saved, he would offer in sacrifice to the gods the first object that should meet him on his arrival. Most unhappily he was first met by his own son, and, according to some accounts, he did with him according to his vow; but others state, that a plague arose, which, being construed to denote the displeasure of the gods, the citizens not only prevented the sacrifice, but expelled Idomeneus from his kingdom.

CHAPTER XII.

1 *The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.* 8 *Ibzan, who had thirty sons and thirty daughters,* 11 *and Elon,* 13 *and Abdon, who had forty sons and thirty nephews, judge Israel.*

AND the men of Ephraim [1]gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: where-

[1] Heb. *were called.*

fore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty [z]nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

[z] Heb. *sons' sons.*

Verse 1. '*We will burn thine house upon thee.*'—Here is a second proof of the haughty and turbulent disposition of the Ephraimites. Comparing this with their complaints to Joshua, their hostile attitude towards Gideon, and their present insulting language to Jephthah, we cannot fail to discover a disposition to lord it over the other tribes, and an affectation of superior authority and pre-eminence, to which they were certainly not yet entitled. There were, however, many circumstances to excite in them this disposition,—such as the distinction assigned them in the blessing of Jacob—the fact that Joshua, the chief conqueror of the land, had been an Ephraimite—and the privilege which they enjoyed of having the tabernacle within their borders. The firm but temperate answer of Jephthah, though less soft than that of Gideon on a similar occasion, contrasts well with the personalities and threats of this self-sufficient tribe.

3. '*I put my life in my hands.*'—A strong Orientalism, implying 'I risked my life in a seemingly desperate undertaking.' Mr. Roberts, who cites several proverbial applications of this phrase among the Hindoos, thinks that the idea is taken from a man carrying something very precious in his hands, under circumstances of great danger.

6. '*He could not frame to pronounce it right.*'—Upon this text a very curious dissertation might be written, from which our limits compel us to abstain. It is, however, certain that the difference is not less in the ear than in the tongue; or, in other words, when the Ephraimites were required to pronounce 'Shibboleth,' they heard it as 'Sibboleth,' and believed that in pronouncing the latter word they gave the precise sound which they had heard. Of various illustrations of this point we have collected, it may suffice to direct attention to the very different way in which an Englishman, a German, and a Frenchman, will write down what they conceive to be the sound of the same foreign word. Indeed, different persons of the same nation will do so; and to one who is conversant with travels in, and histories of, eastern countries, it is often impossible to recognise the same name under the very different forms in which its vocal sound is represented. The following will serve in the way of illustration. Carver in his *Travels in North America* relates that the notes of a certain American bird sound to the people of the colonies, *Whipper-will;* but to an Indian ear, *Muck-a-wiss.* The words, indeed, are not alike; but in this manner they strike the ear, or rather the imagination of both; and the circumstance is a proof that the mere sounds, if they are not rendered certain by the rules of orthography, might convey different ideas to different people. The Rev. C. B. Elliot in his *Travels* (ii. 134), after mentioning that the ancient Pergamus is now called Bergamo, adds, 'So at least it would be written according to the orthography of our language: but here P is pronounced as B, and B is sounded like V. A learned native requested me to write for him in Turkish characters some English word beginning with a B, as *black;* which being done, he made me repeat it two or three times; and then changed the B which I had written into a P, saying, 'This (*plack*) is *black.*' The present text indicates that a difference of dialects had already arisen in different parts of the country, and by which the inhabitants of one part were distinguishable from those of another. In later times, we find Peter easily distinguished in Pilate's hall as a Galilean, by his dialect. (Mark xiv. 70.) There is nothing extraordinary in this. England herself offers a considerable variety of dialects and modes of pronunciation; and so does every other country. There is scarcely any so small as to be exempt. In Greece, an Athenian spoke Greek as differently from a Dorian as perhaps a northern man speaks English from a native of the southern counties. In the East itself, the Arabic of Cairo, Aleppo, and Bagdad is so different, that one who has made himself master of the language in any one of those cities, cannot, without great difficulty, understand, or be understood, in the others. Even in the small island of Malta (where an Arabian dialect is spoken), the inhabitants of the several villages speak the same language with so much difference as to render the market, to which they resort in common, a sort of Babel. While that island was independent, there was a knight (mentioned by De Boisgelin) who gained great credit by being able to tell, by means of this difference, from what villages the country

people in the market came. The word chosen by the Gileadites means *a stream*, which being the name of the object immediately before them, would seem to be naturally suggested, and was well calculated to put the Ephraimites off their guard. We scarcely need remark, that *sh* is of peculiarly difficult, if not impossible, pronunciation to persons whose organs have not, in childhood, been tutored to it. It is entirely wanting in many languages; and when persons to whom such languages are native, attempt to learn a language in which it exists, they find it not the least arduous part of their task to master and use properly this most difficult sound. This was the case of the Ephraimites, who 'could not frame to pronounce it right.'

7. '*Was buried in* [*one of*] *the cities of Gilead.*'— There is a curious Rabbinical comment on this, as read without the clause enclosed in brackets (which is not in the original), which we introduce partly as a specimen of the perverted ingenuity which the Jewish doctors have applied to the interpretation of Scripture, and partly as shewing the strength of their conviction that Jephthah really did offer his daughter in sacrifice. From Rashi's comments on these words, it appears that the ancient rabbins maintained that the hero, as a punishment for putting his daughter to death, was visited by a disease which loosened the joints of the different limbs and members of his body, and caused them to fall off one after another, from time to time, as he was passing to and fro over the country: and that they were buried separately, whenever they happened to drop, so that when he died it could be said, from this general distribution of his members, that he 'was buried in the cities of Gilead.' The phrase is doubtless idiomatic, the plural being put for the singular, as in Gen. xix. 29; Jonah i. 5.

14. '*Nephews.*'— Rather 'grandsons,' that is, 'sons' sons,' as in the margin.

CHAPTER XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

AND the children of Israel [1]did evil again[2] in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [3]drink not wine nor strong drink, and eat not any unclean *thing:*

5 For, lo, thou shalt conceive, and bear a son; and [4]no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am.*

12 And Manoah said, Now let thy words come to pass. [5]How shall we order the child, and [6][7]*how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid [8]for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

[1] Heb. *added to commit*, &c. [2] Chap. 2. 11, and 3. 7, and 4. 1, and 6. 1, and 10. 6. [3] Num. 6. 2, 3. [4] Num. 6. 5. 1 Sam. 1. 11. [5] Heb. *What shall be the manner of the*, &c. [6] Or, what *shall he do?* [7] Heb. what shall be *his work?* [8] Heb. *before thee.*

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* [9]secret?

19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, [10]We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

[9] Or, *wonderful*.

[10] Exod. 33. 20. Chap. 6. 22.

Verse 2. '*Zorah*.'—This is one of the towns which were taken out of Judah's lot, and given to Dan. (Josh. xv. 33; xix. 41.) It seems to have been a frontier town towards Judah after the boundary was altered; for when the ten tribes revolted from the house of David, Rehoboam retained Zorah, and it is mentioned among those towns which he made 'cities of defence in Judah.' (2 Chron. xi. 10.) Its inhabitants were called Zorites and Zorathites. (1 Chron. ii. 54; iv. 2.) Zorah existed as a town in the time of Eusebius and Jerome; and the site may still be recognised under the name of Surah, situated upon a spur of the mountains running into the plain north of Bethshemesh. It will be well to recollect, that the territory of Dan lay between that of Judah and the Philistines, and consequently at no great distance from any of the places which are mentioned in the remarkable history of Samson, and which were the scenes of his exploits.

18. '*Secret*.'—The angel does not intend to tell Manoah that his name is *a* secret, but that Secret is his name. The marginal reading WONDERFUL is however more correct, and far more significant.

19. '*Upon a rock*.'—A rock was signalized much in the same manner in the history of Gideon (chap. vi. 20, 21). Large masses of stone, of various forms, some of which are well adapted to serve occasionally as altars, occur in the plains and valleys of Judæa and other hilly countries. Some of these are seen in their natural position, rising out of the ground, while others appear as detached fragments, thrown down from the rocky eminences. To such insulated masses of rock there are frequent allusions in Scripture.

25. '*Eshtaol*.'—This was another principal town of Dan which had once belonged to Judah. It was this place and Zorah that furnished the six hundred armed Danites, who went into the north of the country and took Laish (afterwards Dan), forming a new settlement near the sources of the Jordan. These are the only circumstances which make Eshtaol of any historical importance. It still existed in the time of Jerome, who describes it as being ten miles to the north of Eleutheropolis, on the road to Nicopolis or Emmaus. Eleutheropolis, which must sometimes be mentioned as the place from which Eusebius and Jerome measure their distances, does not occur in the Bible, or at least not under that name. It is supposed to have been built considerably later than the destruction of Jerusalem, and, in the fourth century, when the eminent men whom we have named lived, was a place of much importance. Its name imports the *free city*. It lay near what had been the boundary line between Judah and Dan, and Dr. Robinson seems to have identified it with a site now called Beit-Jibrin, where there are still some remains indicative of a powerful city. This is twenty miles east of Askelon, and twelve miles west-north-west from Hebron.

CHAPTER XIV.

1 *Samson desireth a wife of the Philistines.* 6 *In his journey he killeth a lion.* 8 *In a second journey he findeth honey in the carcase.* 10 *Samson's marriage feast.* 12 *His riddle by his wife is made known.* 19 *He spoileth thirty Philistines.* 20 *His wife is married to another.*

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for [1]she pleaseth me well.

4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

[1] Heb. *she is right in mine eyes.*

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared [x]against him.

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty [z]sheets and thirty change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us [a]to take that we have? *is it* not *so?*

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him [b]the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their [c]spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his friend.

[x] Heb. *in meeting him.* [z] Or, *shirts.* [a] Heb. *to possess us*, or, *to impoverish us.* [b] Or, the rest of *the seven days*, &c. [c] Or, *apparel.*

Verse 1. '*Timnath.*'—This place was very ancient, it having been mentioned in the time of Jacob. Judah had his sheep shorn in or near Timnath (Gen. xxxviii. 12), his visit to which involved the only stain upon his character with which we are acquainted. The town was at first in the lot of Judah, and afterwards in that of Dan; but we do not know that either tribe ever acquired possession of it (Josh. xv. 57; xix. 43). It is mentioned under the names of Timnah, Timnath, and Timnatha; and is usually stated to have been twelve miles from Eshtaol and six from Adullam, and it may perhaps be represented by the deserted site called Tibnah, which is about an hour's journey from Surah, which has been indicated as the Zorah to which Samson belonged.

5. '*A young lion roared against him.*'—It is evident from this and other passages of Scripture, that lions formerly existed in Judæa. Some places, indeed, took their names from the lion, as Lebaoth and Beth-lebaoth (Josh. xv. 32; xix. 6). We do not know that lions are now to be met with in that country; but this is not surprising, as numerous instances might be cited of the disappearance of wild animals, in the course of time, from countries where they were once well known. This is particularly the case with respect to those animals which, like the lion, are no where found in large numbers. Lions have not, however, disappeared from Western Asia. They are still found in Mesopotamia and Babylonia—or, rather, on both sides of the rivers Tigris and Euphrates. That they existed anciently in Syria (as they do still in the eastern parts of that country), as well as in Mesopotamia, is attested by several ancient writers. Thus Q. Curtius (viii. c. 1) mentions that Lysimachus, when hunting in Syria, had killed a very large lion, single-handed, but not until the animal had torn his shoulder to the bone. The historian mentions this incidentally in relating how Alexander the Great, while hunting, was assailed by a large lion, which he slew. This was thought a great feat even for Alexander, although he was armed with a hunting-spear:—what then shall we say of Samson, who overcame a lion when unprovided with any kind of weapon? It will be observed that 'young lion' does not here mean a whelp, for which the Hebrew has quite a different word—but a young lion arrived at its full strength and size, when it is far more fierce than at a later period of its life.



LION OF WESTERN ASIA.

8. '*After a time he returned to take her.*'—She had doubtless been betrothed to him in the first instance, and the 'time' mentioned, refers to the interval, which it was considered necessary should elapse between the betrothal and actual marriage: that is to say, it was usual for the betrothed bride to remain for a time in the house of her parents, after which the bridegroom came to fetch her home, and take her fully as his wife. The length of the interval depended upon circumstances. As the young people were often affianced by their parents when mere children, a long interval then elapsed before the completion of the marriage; but when they were already marriageable, the time was shorter, as might be previously agreed upon between the respective parties. Even in such a case, however, the time was seldom less than about ten months or a year, which therefore may be taken to denote the period expressed by 'a time,' in the present text. The Jews still keep up this custom; the parties being, at the least, betrothed six or twelve months before marriage. After the betrothal, the parties were considered man and wife; and hence a betrothed woman guilty of any criminal intercourse with another was regarded as an adulteress; and if, from any cause, the husband should be unwilling to complete the engagement, the woman was regularly divorced, like a wife. In process of time the stringency of this law was abated; and now the betrothal is not as formerly by a ring, but by a written engagement, the infringement of which involves no higher penalty than a pecuniary fine. Yet still, in this time, the man and woman appear to have had little if any communication with each other; but it is difficult to determine exactly the terms on which they socially stood towards each other. Some think that they had no opportunities of even talking together; while others allow that the betrothal entitled the bridegroom to visit the bride at her father's, but without any intimate communication. The latter is the practice among the modern Jews, who retain so much of their ancient oriental ideas, as to consider it improper for a young man or woman even to walk together in public, without being betrothed; and among whom, therefore, the betrothal merely admits to a restricted courtship. In point of fact, we apprehend that the betrothal was considered necessary to enable a young man to pay to a woman even that limited degree of particular attention which eastern manners allowed. See Lewis's *Origines Hebrææ;* Jahn's *Archæologia;* Isaac's *Ceremonies, etc., of the Jews;* and Herschel's *Sketch of the Jews.*

—'*There was a swarm of bees and honey in the carcase of the lion.*'—The preceding note explains in part the present text. It is evident that several months had elapsed between the first and second visit to Timnath, and in that time the carcase of the lion *must* have been reduced to a clean skeleton; which might form a very suitable receptacle for the bees which abounded in that region. This would be particularly the case, if it remained covered with some portions of the dried skin, or if it was in a secluded place among bushes or high grass, as seems to be implied in the fact of Samson's 'turning aside' to look for it, and in its not having been previously discovered by others, who, we may be sure, would have anticipated him in taking the honey. Much less time than the probable interval would amply have sufficed to have rendered the carcase of the lion a perfectly clean habitation for the bees. A day or two for birds and insects, and a night or two for beasts of prey, would, in that country, have cleared the skeleton of every particle of flesh; and, in a few days more, the heat of the sun would absorb all the moisture from the bones and from any portion of the hide which may have been left remaining. There is, therefore, nothing in this fact repugnant to the naturally cleanly habits of bees, and their alleged repugnance to impure smells. Herodotus relates an anecdote somewhat in conformity with this view. He says that the Amathusians revenged themselves on Onesilus, by whom they had been besieged, by cutting off his head, which they carried to their city, and hung up over one of its gates. *When it became hollow,* a swarm of bees settled in it, and filled it with honeycomb (*Terpsichore,* 114). Virgil's fourth Georgic, which is devoted to the subject of bees, concludes with the account of an invention by which the race of bees might be replenished or renewed, when diminished or lost. He speaks of it as an art practised in Egypt; and through the absurd distortions of the story, it is not difficult to perceive that it originated in accounts of bees swarming in the carcases of animals. The process, in brief, is to kill a steer two years old, by first stopping his nostrils, and then knocking him on the head, so that

> 'His bowels, bruised within,
> Betray no wound in the unbroken skin.'

The body is then left in a proper situation; and when the operator repairs thither nine mornings after:—

> 'Behold a prodigy! for from within
> The broken bowels and the bloated skin,
> A buzzing sound of bees his ears alarms:
> Straight issuing through the sides assembling swarms.
> Dark as a cloud they make a wheeling flight,
> Then on a neighb'ring tree descending, light.'
>
> DRYDEN.

10. '*Samson made there a feast.*'—This feast used to last seven days, as we see by *v.* 12 (see also the note on Gen. xxix. 27: several other marriage customs are noticed in that chapter, and in chaps. xxiv. and xxxiv.); after which the bride was brought home to, or fetched home by, her husband. We must understand probably, in conformity with existing usages in the East, that Samson made his feast at the house of some acquaintance, or in one hired for the occasion, as his own home was distant; while, at the same time, the woman entertained her female friends and relatives at her father's house. The different sexes never feasted together on such or any other occasions, and the bride and bridegroom did not even give their respective entertainments in the same house, unless under very peculiar circumstances. In reading this narrative, we must not forget that Samson was a stranger at Timnath.

11. '*Thirty companions.*'—We differ from those who think it was a regular custom for the bride's friends to provide the bridegroom with a number of companions or bridesmen. We are continually liable to mistake in taking peculiar cases as indications of general usage. It seems more probable that Samson being a stranger in the place, the bride's friends undertook to provide him with a suitable number of guests or companions to give proper importance to his wedding.

12. '*I will now put forth a riddle unto you.*'—It was a very ancient custom among different nations—as the Phœnicians, the Egyptians, the Greeks, and others—to relieve their entertainments, by proposing difficult and obscure questions, to the solution of which a reward was annexed, usually equivalent to the forfeiture which inability incurred. This was a favourite amusement and exercise of ingenuity among most people in those times, when the very limited extent of knowledge and general information, afforded few topics of interesting conversation or discussion. Devices of this sort were particularly necessary for amusement and pastime in a festival of seven days duration, like the present. We need not remind the reader that the tales of ancient and modern times, Oriental and European, abound in instances in which the interest of the story turns upon some great advantage or exemption from calamity depending upon the successful interpretation of a riddle. This was also, and is still in the East, a favourite, but certainly a very mistaken, method of testing the abilities of a person of reputed wisdom or learning. Thus the queen of Sheba came 'to prove Solomon with hard questions' (1 Kings x. 1). The Arabs, Persians, and Turks have ancient and modern books, of great reputation among themselves, containing riddles, or rules by which riddles may be interpreted or manufactured.

— '*The seven days of the feast.*'—There are several points in the account of this wedding to suggest that marriages were among the Jews occasions of profuse expense and display. It is so even now, and even in Palestine itself, although any parade of wealth is there dangerous to them. Burckhardt, in the interesting account which he gives of the Jews of Tiberias, says, 'At their weddings they make a very dangerous display of their wealth. On these occasions they traverse the city in pompous procession, carrying before the bride the plate of almost the whole community; *and they feast in the house of the bridegroom for seven successive days and nights.* The wedding feast of a man who has about fifty pounds a year, and no Jew can live with his family on less, often costs more than sixty pounds.' *Travels in Syria*, p. 327.

13. '*Thirty sheets and thirty change of garments.*'—Instead of 'sheets' the marginal reading of 'shirts' is unquestionably to be preferred. That is to say, he offered thirty dresses, which probably consisted only of a shirt and upper garment. Indeed, as it is probable that only one garment, of woollen, was worn at this time by the common people, the shirt may be taken to denote that the dresses were such as persons of consideration usually wore. See the note on Deut. xxix. 5.

14. '*Out of the eater came forth meat,*' etc.—'Meat' having now acquired a more restricted sense than that in which it is here employed, 'food' would be better; or to render the antithesis more exactly similar to the original, even 'eatables' might be employed. There is no difficulty in this first member of the riddle, the antithesis being clear enough under any of these readings. But it is less obvious in the second member—'out of the strong came forth sweetness:' for the antithesis of 'sweetness' is not 'strength' but 'sourness' or 'bitterness;' and if the clause had read 'out of the sour or bitter came forth sweetness,' the opposition would have been perfect. Indeed, there can be little doubt that this is the signification, rightly understood. Bochart has shewn that the Hebrew word for 'bitter' is occasionally used for 'strong,' and 'sharp' for both. So, in the Arabic, '*Mirra*,' strength,' and *Marir*, 'strong, robust,' come from the root *Marra*, 'to be bitter.' Thus too in the Latin, *Acer*, 'sharp,' applied to a man, denotes one who is valiant, who eagerly engages his enemy; and this very term is applied by Ovid as an epithet for lions: *genus acre leonum*, 'the sharp (a fierce) kind of lion.' The true antithesis of the riddle may therefore be thus stated: 'Food came from the eater: and sweetness from the sharp'—that is, eager, fierce, or violent. The Syriac and Arabic versions both render the original by 'bitter:' and some copies of the Septuagint have ἀπὸ πίκρου 'from the bitter,' instead of ἀπὸ ἰσχυροῦ. Josephus gives the enigma in this form; that which devours all things produces pleasant food, although in itself altogether unpleasant; which seems to shew that even he was somewhat embarrassed with the last clause, although to the contemporaries of Samson the terms in which the riddle is expressed were no doubt abundantly significant and distinctly antithetic. See Rosenmüller's *Scholia* in locum.

18. '*If ye had not plowed with my heifer, ye had not found out my riddle.*'—We do not understand this to mean more than what we already know, namely, that the Philistines could not have obtained the solution of Samson's riddle, but with the assistance of his wife.

19. '*Ashkelon,*' otherwise called Askelon or Ascalon, was, as we have before seen, the chief and denominating city of one of the five principalities of the Philistines. It was taken, with the others, by Judah (ch. i. 18), but that tribe did not long retain it. It was situated on the Mediterranean coast, between Gaza on the south and Ashdod on the north. It is distant about twelve miles from the former town, and, as well as can be ascertained, about twice that distance W.S.W. from Timnath. Why Samson went so far it is not easy to determine, unless it were that his aggression might be committed in another, and perhaps more adverse principality than that in which the previous transactions had taken place. In the time of Herodotus the place was famous for a temple, which, he says, was the most ancient of those consecrated to the Heavenly Venus, and which had been plundered by the Scythians, B.C. 630. This Heavenly Venus was no doubt the same as 'Astarte,—the 'Ashtaroth,' and the 'queen of heaven' (*i. e.*, the moon) of the Bible. After passing through the hands of the powers which were successively dominant in this region, Ashkelon became the seat of a bishopric in the early ages of Christianity; and, in the time of the Crusades, the degree of importance which it still retained, and the strength of its position, caused its possession to be warmly contested between the Christians and Saracens; and it was the last of the maritime towns which were taken by the former (A.H. 548, A.D. 1153). In the history of the Crusades it is chiefly famous for a battle fought in its plains in 1099, when Godfrey of Bouillon defeated the Saracens; and another in 1192, when the sultan Saladin was defeated, with great slaughter of his army, by our Richard the First. Its fortifications were at length totally destroyed by the sultan Bibars in A.D. 1270, and the port filled up with stones. This doubtless sealed the ruin of the place. Since the expulsion of the Christians, it has ceased to be a place of any importance. Sandys, early in the seventeenth century, describes it then as 'a place of no note; more than that the Turke doth keepe there a garrison.' Fifty years afterwards Von Troilo found it still partially inhabited; but its desolation has long been complete, and it is now an entirely deserted ruin—'a scene of desolation,' says Jolliffe, 'the most extensive and complete I ever witnessed, except at Nicopolis'—verifying the divine predictions delivered when Askelon was in its glory, 'Ashkelon shall not be inhabited' (Zech. ix. 5); and, 'Ashkelon shall be a desolation.'.... 'And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks' (Zeph. ii. 4, 6); and this is the literal truth at present with respect to the Philistine coast in general, and in particular of Ashkelon and its vicinity. See Richardson, ii. 204.

Askelon was accounted the most impregnable town on the Philistine coast. It is seated on a hill, which presents an abrupt, wave-beaten face to the sea, but slopes gently landward, where a ridge of rock winds round the town in a semicircular direction, terminating at each extremity in the sea. On this rock the walls were built, the foundations of which remain all the way round, and, although generally ruined, maintain in some few places the original elevation, which was considerable. They are of great thickness, and flanked with towers at different distances. It is remarkable that the ground falls within the walls, as it does on the outside; the town was therefore situated in a hollow, so that no part of its buildings could be seen from without the walls. The interior is full of ruins of domestic habitations, of Christian churches in the Gothic style, with some



ASKELON.

traces of more ancient remains. Of the latter, the principal ruin is situated about the centre of the town, and appears to have been a temple; in which a few columns of grey granite, and one of red, with an unusually large proportion of felspar, and some small portion of the walls, are all that now remains. It is possible that this structure may have been the successor of that old temple for which the place was anciently famous. Askelon was the native place of Herod the Great, who considerably improved it, and built there a celebrated palace, some traces of which might still possibly be discovered. Askelon was never of much importance as a sea-port, the coast being sandy and difficult of access. There is no bay or shelter for shipping; but a small harbour, at a short distance to the northward, serves now, as it probably did formerly, to receive the small craft that trade along the coast.

20. '*His companion, whom he had used as his friend.*'—This friend was probably what is called in the New Testament 'the friend of the bridegroom.' This person (called the *paranymph*) was a trusted friend, who was charged with a peculiarly delicate and confidential office. He devoted himself, for a time, almost entirely to the affairs of the bridegroom; before the day of marriage, he was usually the medium of communication between the bridegroom and the bride; during the marriage festivity, he was in constant attendance, doing his best to promote the hilarity of the entertainment, and rejoicing in the happiness of his friend. Nor did his duties terminate with the completion of the marriage, but he was considered the patron and confidential friend of both parties, and was usually called in to compose any differences which might arise between them. Samson's friend must, as his paranymph, have had peculiar facilities in forming an acquaintance with the woman, and of gaining her favourable notice; and the treachery of one whom he had so largely trusted, must have been peculiarly distressing to Samson. Milton, also, entertains the view that the paranymph is here intended—

'The Timnan bride
Had not so soon preferr'd
Thy paranymph, worthless to thee compared.'
Samson Agonistes.

CHAPTER XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn with foxes and firebrands.* 6 *His wife and her father are burnt by the Philistines.* 7 *Samson smiteth them hip and thigh.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth them with a jawbone.* 18 *God maketh the fountain En-hakkor for him in Lehi.*

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? [1]take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, [2]Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took [3]firebrands, and

[1] Heb. *let her be thine.* [2] Or, *Now shall I be blameless from the Philistines though, &c.* [3] Or, *torches.*

turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah [4]went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [5]loosed from off his hands.

15 And he found a [6]new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, [7]heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place [8]Ramath-lehi.

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in [9]the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [10]En-hakkore, which *is* in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

[4] Heb. *went down.* [5] Heb. *were melted.* [6] Heb. *moist.* [7] Heb. *in a heap, two heaps.*
[8] That is, *the lifting up of the jawbone*, or, *casting away of the jawbone.* [9] Or, *Lehi.* [10] That is, *the well of him that called*, or, *cried.*

Verse 4. '*Foxes.*'—The שׁוּעָל *shual*, of the Hebrew, rendered 'fox' in our version, is now generally agreed to be, in most cases, the jackal (*canis aureus*). This animal is well enough represented as something between the wolf and the fox, whence some naturalists are disposed to describe it as 'the wolf-fox.' It is about the size of the former animal. The upper part of the body is of a dirty yellow: a darker mark runs upon the back and sides; and the under parts are white. The jackals associate together like the wolves, and form large packs, sometimes, in Palestine, of about two or three hundred; differing, in this respect, from the fox, which is not gregarious. In such packs, they prowl at night in search of prey, which chiefly consists of carrion, to obtain which they approach to the towns and villages, and sometimes enter and prowl about the streets, when they can gain admittance. In some towns, large numbers remain concealed during the day, in holes and corners, which they leave at night to scour the streets in search of food. It is often necessary to secure the graves of the recently dead with great care, to prevent the corpse from being disinterred and devoured by these animals. The howlings of these packs of jackals are frightful, and give great alarm to travellers; hence they are also called in Hebrew אִיִּים *ayim*, 'howlers,' improperly rendered 'wild beasts of the islands,' in Isa. xiii. 22; xxxiv. 14; Jer. l. 39. They do not molest man, unless when they can do so with great advantage, as when he lies asleep, or disabled by wounds or sickness. The jackals, like the foxes, live in holes which they form in the ground: they are particularly fond of establishing themselves in ruined towns, not only because they there find numerous secure retreats, ready made, or completed with ease, but because the same facilities attract to such places other animals, on some of which they prey. From this circumstance, the prophets, in describing the future desolation of a city, say it shall become the habitation of jackals; a prediction verified by the actual condition of the towns to which their prophecies apply. Thus, the ruins of Askelon, which we noticed in the last chapter, afford habitation to great numbers of these animals.

But a species of fox is also of frequent occurrence in Palestine; and it appears that the Hebrews included both it and the jackal under the name of *shual*, although the latter was sometimes specially distinguished as the '*ayim*.' It must therefore, in most cases, be left to the bearing of the context to determine, when the jackal and when the fox are



JACKALS ('FOXES').

respectively denoted by the name (*shual*) common to both. That the jackal is the animal indicated in the text now before us, we may infer from the number of the animals taken by Samson, which must have been easier with creatures which sometimes prowl in large packs, than with a solitary and very wily animal like the fox, which is with great difficulty taken alive. This consideration obviates the cavils which have been made to the largeness of the number; and we are also to consider that the text does not oblige us to suppose that the three hundred were caught all at once, or even all by Samson himself. In the Bible, a person is continually described as doing what he had directed to be done; and, no doubt, such a person as Samson could easily procure whatever assistance he required.

— '*Tail to tail.*'—That the ancients had an idea of such conflagrations being produced by animals, and particularly by foxes, is very evident. It is alluded to more than once, proverbially, by the Greek poets, as a thing well known. Thus, Lycophron makes Cassandra represent Ulysses as a cunning and mischievous man—the 'man for many wiles renowned' of Homer—and styles him, very properly, λαμπουρος, a fox with a firebrand at his tail, for wherever he went mischief followed him And, what is still more to the purpose, the Romans, who, at their feast in honour of Ceres, the patron goddess of grain, offered in sacrifice animals injurious to corn-fields, introduced into the circus, on this occasion, foxes, with firebrands so fastened to them as to burn them, in retaliation, as Ovid seems to explain it, of the injuries done to the corn by foxes so furnished. Richardson, in his *Dissertation on the Eastern Nations*, speaking of the great Festival of Fire, celebrated by the ancient Persians on the shortest night of the year, says: 'Among other ceremonies common on this occasion, there was one, which, whether it originated in superstition or caprice, seems to have been singularly cruel. The kings and great men used to set fire to large bunches of dry combustibles, fastened around wild beasts and birds, which being let loose, the air and earth appeared one great illumination; and as these terrified creatures naturally fled to the woods for shelter, it is easy to conceive that conflagrations, which would often happen, must have been peculiarly destructive.'

There is, however, considerable difficulty in understanding how this feat of Samson's was effected. Commentators, following the reading of the Septuagint, have, with common consent, adopted the interpretation, that two foxes were tied together by their tails with a firebrand between them. Now this does not appear to have been the practice of the Romans in their festival of Ceres, nor can it be clearly traced in any other instance. We may preferably understand the text to mean that each fox had a separate brand; and most naturally so; for it may be questioned whether two united would run in the same direction. They would assuredly pull counter to each other, and ultimately fight most fiercely; whereas there can be no doubt that every canine would run, with fire attached to its tail, not from choice but necessity, through standing corn, if the field lay in the direction of the animal's burrow: for foxes and jackals, when chased, run direct to their holes, and sportsmen well know the necessity of stopping up those of the fox while the animal is abroad, or there is no chance of a chase. We may therefore consider, that by the word rendered 'tail to tail' is meant that the end or tail of the firebrand was attached to the tail of the animal. Finally, as the operation of tying three hundred brands to as many fierce and irascible animals could not be effected in one day by a single man, nor produce the result intended if done in one place, it seems more probable that the name of Samson, as the chief director of the act, is employed to represent the whole party who effected his intentions in different places at the same time, and thereby insured that general conflagration of the harvest which was the signal of open resistance to the long-endured oppression of the Philistines. [See Kitto's Daily Bible Illus., *Moses and the Judges*, 3d ed.]

6. '*Burnt her and her father with fire.*'—The threat which had before frightened Samson's bride into treachery to her husband, is now executed in consequence of the results which that treachery produced. This is remarkable. The act was no doubt a tumultuary proceeding of the persons whose produce had been injured or destroyed by the fire which Samson kindled. It is not easy to say what was the precise motive of this act. What Samson says in the next verse, '*Though* ye have done this,' etc., seems to sanction the opinion that they intended, by this deed, to propitiate Samson, and prevent further aggression; but that the hero did not, for all this, think that he had sufficiently availed himself of the occasion for avenging the cause of oppressed Israel (see chap. xiv. 4) which the conduct of the Philistines towards himself had given. We

are to recollect that Samson was, from his birth, the appointed avenger of Israel; and that, finding that his people were become contented slaves—more fearful of offending the Philistines than of asserting their independence—he was obliged to act individually, in transient and desultory attacks, which, in order not to commit his nation against their own will, he wished to be considered as acts of large revenge and retaliation for his own personal wrongs. Hence it is that the retaliatory measures of the Philistines are never directed against the nation, but against Samson personally, which shews that they considered him as acting on his own account; whereas, in fact, he was merely taking occasion from his private wrongs to avenge the wrongs of his people, for which purpose, as he knew well, he had been raised up, and gifted with the extraordinary personal prowess which he possessed.

8. '*In the top of the rock Etam.*'—Rather in a cleft of the rock Etam. Clefts of the rock difficult of access, easily defended, and well suited for temporary retreats, are of frequent occurrence in Palestine. De la Roque, in his *Voyage en Syrie*, relates a fact curiously illustrative of this incident. The Grand Seignor, wishing to seize the person of the emir, gave orders to the pacha to take him prisoner. He accordingly came in search of him with a new army, in the district of Chouf, which is a part of Mount Lebanon, wherein is the village of Gesin, and close to it the rock which served for retreat to the emir. It is named in Arabic Magara Gesin, the cavern of Gesin, by which name it is famous. The pacha pressed the emir so closely, that this unfortunate prince was obliged to shut himself up in *the cleft of a great rock*, with a small number of his officers. The pacha besieged him here several months, and was going to blow up the rock by a mine, when the emir capitulated.

— '*The rock Etam.*'—We know nothing about the position of this rocky hill, farther than we may gather from the context. Josephus says it was in the tribe of Judah, that is, within its western frontier; and this statement is confirmed by what follows in the text, as well as by the fact that Rehoboam, king of Judah, fortified Etam, a town which was no doubt on or near this rock. The summits and hollows of rocks have, since Samson's time, in all ages, furnished retreats to the heroes of the country. We shall find other instances in the sacred history.

17. '*Ramath-lehi.*'—The words should be translated rather than given as a proper name; and 'the hill of the jawbone' is preferable to the interpretation which is given as a marginal reading.

19. '*God clave an hollow place that was in the jaw, and there came water thereout.*'—Lehi, the name which Samson gave to the place, is 'jawbone' in Hebrew. 'From a fondness for multiplying miracles, it would seem,' says Dr. Hales, 'several of the ancient versions, followed by the English translation, understand *Lehi* here to denote the *jawbone* of the ass, rather than *the place* so called; at variance with the sequel. The marginal reading, *Lehi*, is correct.' *All* modern commentators concur in this. Indeed, the propriety of this correction is evident from the context; for if we have 'jawbone' here, we ought to retain it in the concluding clause of this verse; and instead of saying, 'which is *in Lehi* unto this day,' say, 'which is *in the jawbone* unto this day.'

CHAPTER XVI.

1 *Samson at Gaza escapeth, and carrieth away the gates of the city.* 4 *Delilah, corrupted by the Philistines, enticeth Samson.* 6 *Thrice she is deceived.* 15 *At last she overcometh him.* 21 *The Philistines take him, and put out his eyes.* 22 *His strength renewing, he pulleth down the house upon the Philistines, and dieth.*

THEN went Samson to Gaza, and saw there [1]an harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were [2]quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, [3]bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman [4]in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to [5]afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven [6] [7]green withs that were never dried, then shall I be weak, and be as [8]another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it [9]toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes [10]that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there*

[1] Heb. *a woman an harlot.* [2] Heb. *silent.* [3] Heb. *with the bar.* [4] Or, *by the brook.* [5] Or, *humble.*
[6] Or, *new cords.* [7] Heb. *moist.* [8] Heb. *one.* [9] Heb. *smelleth.* [10] Heb. *wherewith work hath not been done.*

were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was [11]vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

21 ¶ But the Philistines took him, and [12]put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again [13]after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [14]which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made [15]them sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

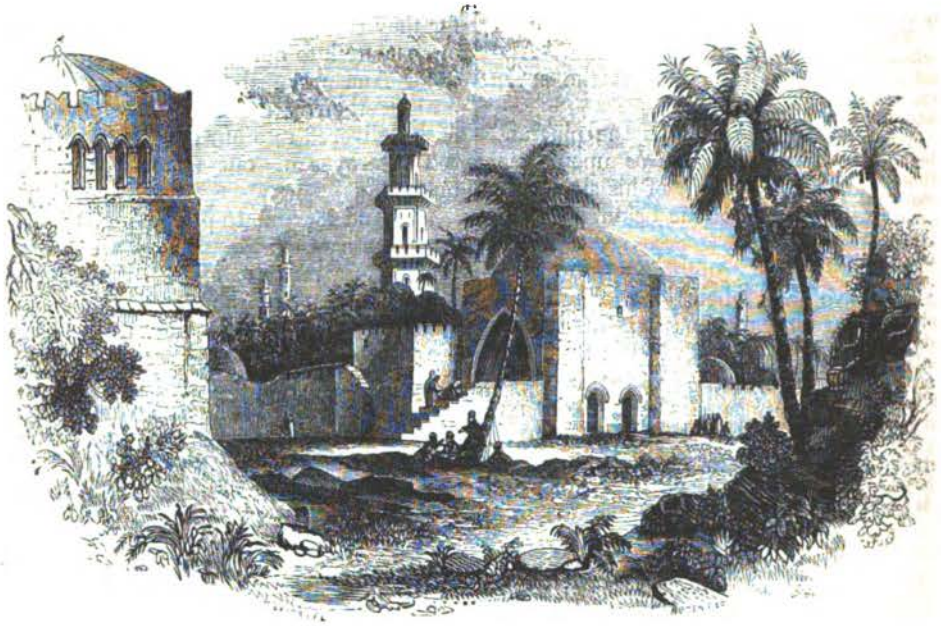
29 And Samson took hold of the two middle pillars upon which the house stood, and [16]on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let [17]me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

11 Heb. *shortened*. 12 Heb. *bored out*. 13 Or, *as when he was shaven*. 14 Heb. *and who multiplied our slain*.
15 Heb. *before them*. 16 Or, *he leaned on them*. 17 Heb. *my soul*.

Verse 1. '*Gaza*.'—This town was the capital of the most southern of the Philistine principalities, and is situated about thirteen miles w.s.w. of Ascalon, forty-five miles s.w. by w. from Jerusalem, and between two and three miles from the sea. It is always mentioned as an important place in the Old Testament. Alexander the Great, after destroying Tyre, laid siege to Gaza, which was at that time occupied by a Persian garrison, and took it after a siege of two months. Alexander was often repulsed, and twice wounded during the siege; and after the town was taken he avenged himself by the most savage treatment of the brave governor, Betis. He did not destroy the town; but having killed a part of the old inhabitants and sold the rest, he re-peopled it with a new colony, and made



GAZA.

it one of his garrisons. It was afterwards (B.C. 98) destroyed by Alexander Jannæus, the king of the Jews. It lay desolate about forty years, and was rebuilt by Gabinus, the Roman president of Syria. Augustus gave it to Herod the Great, after whose death it was re-annexed to Syria. It was afterwards, according to Josephus, again destroyed by the Jews, with several other towns, to avenge a massacre of their countrymen at Cæsarea. This explains the expression of St. Luke, who, in mentioning Gaza, observes that it was then a 'desert' (Acts viii. 26). It must, however, soon have been rebuilt or repaired, as it existed in the time of Hadrian, who granted it some important privileges; these were enlarged by Constantine, who gave it the name of Constantia, in honour of his son, and granted it the rank and privileges of a city. This seems to have led to the statement that Gaza was rebuilt by Constantine; but we cannot find good authority for more than we have stated. Jerome says, that the town existing in his time was nearer to the sea than the old town.

Under so many changes, besides others of inferior moment which we have not specified, it is not to be expected that much, if anything, of its more ancient remains should now be found. It seems to have undergone a gradual declension in importance, although its share in the commerce between Egypt and Syria still maintains it as a small town in a condition of comparatively decent prosperity.

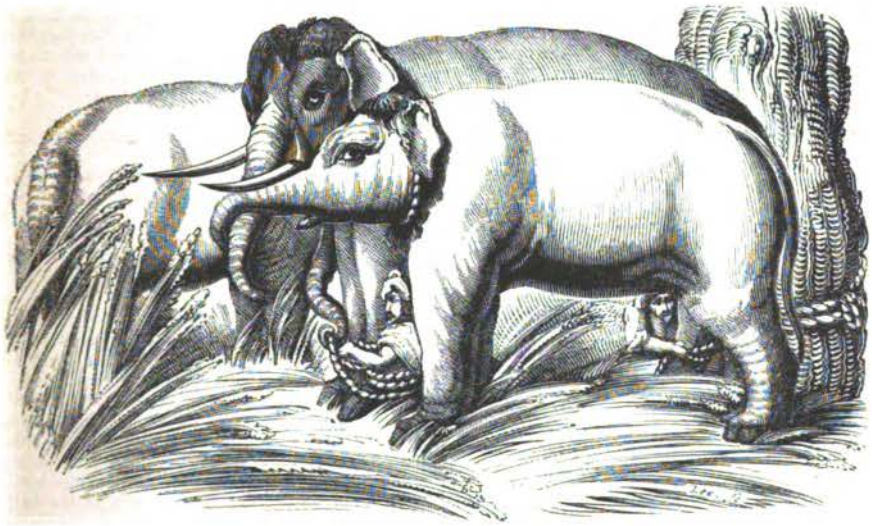
Baumgarten, who was at Gaza early in the sixteenth century, describes it as a large place, containing more inhabitants than Jerusalem; but not fortified. He, as well as other old travellers, tells us gravely, that the remains of the temple which Samson pulled down were still shewn, consisting only of a few pillars which were kept standing in memory of the event. To him, and to all subsequent travellers, was shewn, at about a mile from the town, the hill to which Samson carried the gates of Gaza during the night. But the text says that he carried them to 'the hill which is before Hebron;' and Hebron is about twenty miles from Guza.—Sandys, who was in this neighbourhood about a century later, gives a rather full account of the place, which is particularly valuable, as the remains of ancient Gaza must have been in a more perfect condition 230 years ago than at present. The following is the substance of his account.

'It stands upon a hill surrounded with valleys; and those again well-nigh environed with hills, most of them planted with all sorts of delicate fruits. The buildings mean, both of forms and matter; the best but low, of rough stone, arched within, and flat on the top, including a quadrangle: the walls surmounting their roofs, wrought through with potsherds to catch and strike down the refreshing winds, having spouts of the same, in colour, shape, and sight, resembling great ordnance. Others covered with mats and hurdles, some built of mud; amongst all, not any comely or convenient. Yet there are some reliques left, and some impressions, that testify a better condition: for divers simple roofs are supported with goodly pillars of Parian marble, some plain, some curiously carved. A number broken in pieces do serve for thresholds, jambs of doors, and sides of windows. On the north-east corner, and summit of the hill, are the ruins of huge arches, sunk low in the earth, and other foundations of a stately building. From whence the last Sanziack conveyed marble pillars of an incredible bigness; enforced to saw them asunder ere they could be removed: which he employed in adorning a certain mosque below in the valley.'....' On the west side of the city, out of sight and yet within hearing, is the sea, seven furlongs off' (recent travellers make it more); 'where they have a decayed and unsafe port, of small avail at this day to the inhabitants. In the valley, on the east side of the city, are many straggling buildings.' After mentioning the hill to which Samson is said to have carried the gates of the town, as higher than the others in this vicinity, and as having at the top a mosque surrounded with the graves of Mohammedans, he continues:—'in the plain between that and the town there stand two high pillars of marble, their tops much worn by the weather: the cause of their erecting unknown, but of great antiquity. South of that, and by the way of Ægypt, there is a mighty cistern, filled only by the fall of rain, and descended into by large stairs of stone: where they wash their clothes, and water their cattle.' Most of this account is still applicable, except

that some of the ancient remains of columns, etc., have now disappeared. The substructions and columns of the ruin in the centre of the town, scattered pillars of grey granite, and fragments of old marble columns and statues appearing in the buildings of the town, are all that is now noticed. The hill on which Gaza stands is about two miles in circumference at the base, and appears to have been wholly enclosed within the ancient fortifications. The town, being surrounded by and interspersed with gardens and plantations of olive and date trees, has a picturesque appearance, to which its numerous minarets, raising their elegant forms, not a little contribute; and as the buildings are mostly of stone, and the streets moderately broad, the interior disappoints expectation rather less than that of most other towns of Syria; and both the town and the people upon the whole seem comfortable, and in every kind of accommodation far superior to the Egyptians. The suburbs, however, are composed of miserable mud huts; but all travellers concur with Sandys in admiring the richness and variety of the vegetable productions, both wild and cultivated, of the environs. The population of Gaza has been usually much understated. It is really equal, if not superior, to that of Jerusalem, if correctly estimated by Dr. Robinson at fifteen or sixteen thousand. They have manufactures of cotton and soap; but derive their principal support from the commerce between Egypt and Syria, which must all pass this way. They also traffic with Suez for Indian goods brought from Jidda; and they send a caravan with supplies of provisions (which they sell on very advantageous terms) to the pilgrims on their way to Mecca. The Arabs also make it the mart for the sale of their plunder: and all these sources of prosperity render Gaza a very thriving place for the country in which it is found. See further in Wittman's *Travels in Turkey*; Richardson's *Travels along the Mediterranean*; Irby and Mangles' *Travels in Egypt*, etc.; and Jolliffe's *Letters from Palestine*; Robinson's *Researches*; *Narrative of the Scottish Deputation*.

5. '*We will give thee every one of us eleven hundred pieces of silver*.'—These pieces of silver were probably shekels; and the shekel being worth about half-a-crown, the total 5500 pieces of silver from the five lords of the Philistines would amount to 687*l*. 10*s*.—a vast bribe for the time and country.

7. '*Seven green withs*.'—This is an interesting indication that the ropes in use among the Hebrews were of crude vegetable tendrils, pliable rods, fibres, or leaves. As the word translated 'withs' (יֶתֶר *jeter*) is a general word for a rope or cord, we should not have known this, were it not that the epithet 'green' is here employed. 'Withs' is too restricted a term. 'Green ropes,' as distinguished from 'dry ropes,' is the proper meaning, the peculiarity being in the greenness, not in the material. It may imply any kind of crude vegetable commonly used for ropes, without restricting it to withs, or tough and pliable rods twisted into a rope. It is true that such ropes are used in the East, and, while they remain green, are stronger than any other; and, so far, the probability is that such are here particularly intended. In India, the legs of wild elephants and buffaloes newly caught are commonly bound with ropes of this sort. Josephus says that the ropes which bound Samson were made with the tendrils of the vine. At the present time ropes in the East are rarely made of hemp or flax. Except some that are made with hair or leather, they are generally formed with the tough fibres of trees (particularly the palm-tree) and roots, with grasses, and with reeds and rushes. These are in general tolerably strong; but in no degree comparable to our hempen ropes. They are very light in comparison, and, wanting compactness, those required for given purposes are always incomparably thicker than such as are employed for similar uses by ourselves. In most cases they are also rough and coarse to the eye. The praise which travellers bestow on ropes of this sort, must not be understood as putting them in comparison with our own; but perhaps in comparison with the bands of hay which our peasants twist, and with reference to the simple and crude materials of which they are composed.



WILD ELEPHANT CAPTURED BY MEANS OF DECOY FEMALE ELEPHANTS, AND BOUND WITH GREEN WITHES.

11. '*New ropes*,' as distinguished from the former. These seem to be new *dried* ropes of the usual description, and (as the Hebrew word seems to imply) of the thickest and strongest sort.

13. '*If thou weavest the seven locks of my head with the web*.'—A little attention will shew that a line has been here dropped from the text, by some transcriber, since, as it stands, Delilah does something which Samson does not express, and omits something which he specifies. The omitted clause is found in the Septuagint, by the help of which the whole passage may be thus rendered:—'If thou interweave the seven locks of my head with that web, *and fasten them to the pin, I shall become weak and be as another man. So while he was asleep she interwove with the web the seven locks of his head*, and she fastened them to the pin, and said unto him,' etc. We do not intend in this

place to enter into the peculiarities of Oriental weaving: but it may help, to the better understanding of this transaction, to remark that, firstly, the looms of Palestine were extremely simple, probably not unlike those that are still used in many parts of Asia and Africa; secondly, that they were worked by women; thirdly, that the web was narrow; fourthly, that the woof was driven into the warp, not by a reed, but by a wooden spatula; fifthly, that the end of the web was fastened to a pin or stake, fixed probably in the wall, or driven into the ground; sixthly, that Samson was probably sleeping, with his head in Delilah's lap, when she wove his hair into the web. The annexed engraving of Hindoo weaving will illustrate some of the details, and will in particular render it clear how easy it was for Delilah to weave in the long hair of Samson while his head lay on her lap. Comp. *v.* 19.

19. '*She made him sleep upon her knees.*'—Probably in a relative position, such as is still often seen in the East, where one person sitting cross-legged on a mat or carpet which covers the floor (which is the usual sitting posture), another extended at length or reclining, rests his head on the lap of the former, as on a pillow.

— '*She called for a man, and she caused him to shave off the seven locks of his head.*'—That a man should be able not only to cut, but to shave off the hair on which, during all Samson's life, razor had never before come, implies either that Samson slept very soundly, or that the man was very dexterous in his craft. In fact, the Oriental barbers do their work with so much ease as to render the shaving of the head (the head is usually shaven in the East) rather gratifying than unpleasant. The most delicate sleeper would scarcely be awakened by it; and even those who are awake are scarcely sensible of the operation which they are undergoing.

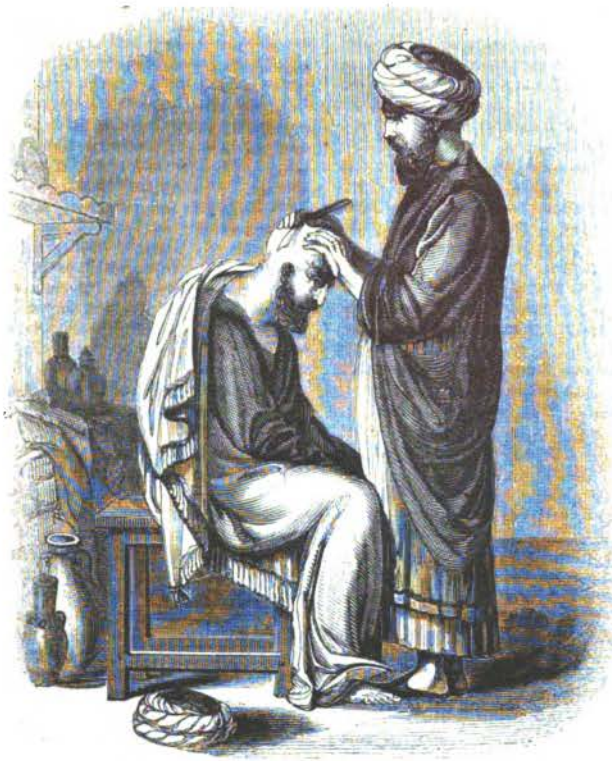
21. '*Bound him with fetters of brass,*' or rather, probably, of copper. This seems another proof that, although iron was at this time pretty well known, it had not yet come into general use. If it had, we should expect to find Samson bound with fetters of that metal rather than of brass, which is not thought of for such a purpose in countries where iron is common. The emphasis is here on *brass*, not as distinguished from any other metal, but to shew that his fetters were of metal, and that he was, not like the common race of offenders, bound with ropes or thongs of leather.

— '*He did grind in the prison house.*'—Of course, with millstones worked by the hands, this being still the usual method of grinding corn in the East. This is an employment which usually devolves on women; and to assign it therefore to such a man as Samson, was doubtless with a view to reduce him to the lowest state of degradation and dishonour. To grind corn *for others*, was, even for a woman, a proverbial term expressing a degraded and oppressed condition; and how much more for Samson, who seems to have been made the general grinder for the 'prison-house!'

To him, the great pang of his condition must have been to feel that all this misery and degradation had been the obvious result of his own weak and dissolute conduct, which had rendered all but entirely abortive the high promise of his birth. It was probably more through this than anything else, that he did not *deliver* Israel; but, as the angel had foretold, only *began* to deliver. Much as we may blame the backwardness of the Hebrews to enter into the great struggle to which Samson would have led them, it must not be forgotten that the hero's private character does not seem to have been calculated to inspire them with confidence. Had his obedience to the Divine



HINDOO WEAVING.



SHAVING THE HEAD.

law been greater, and his discretion more apparent, the history of Samson would probably have been very different.

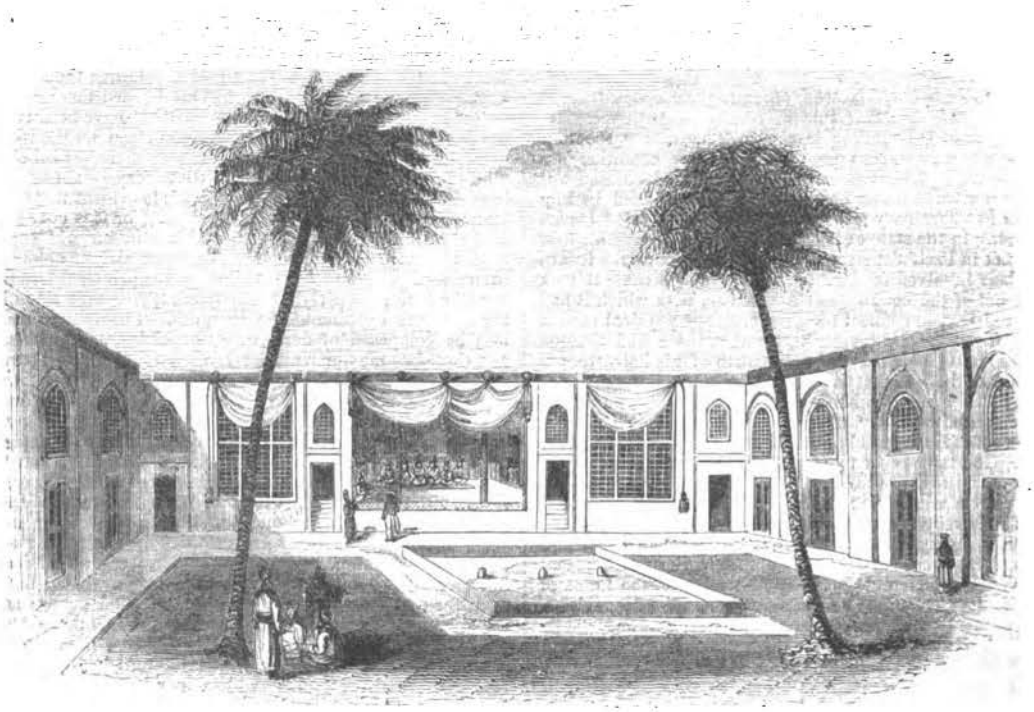
22. '*The hair of his head began to grow again after he was shaven.*'—Reading this in connection with verse 17, the force of the allusion is clear. The letting the hair grow was a prominent circumstance in the condition of a Nazarite; and the extraordinary strength of Samson was not a matter of thews and sinews, but was vested in him as an extraordinary gift from God, on condition of his remaining in the state of Nazariteship. The loss of his hair did not in itself deprive him of strength; but the loss of his hair involved the loss of his strength, because it took him out of the condition of a Nazarite, with which it had pleased God to connect the extraordinary physical powers with which he was invested. So now, if we find Samson again strong after the renewed growth of his hair, we are bound to believe that it was not because his hair grew; but that the hero, in his debased condition, was moved to repentance for his past misconduct; and that, renewing his vow of Nazariteship, including the consecration of his hair, God saw proper to accept his vow, and in token of that acceptance re-invested him, as his hair grew, with the powers with which he had before so wilfully trifled.

The history of every nation boasts of some hero, whose exploits, being far beyond the ordinary range of human power, bear more or less resemblance to those of Samson. Such was the Hercules of classical antiquity, the Rama of India, the Rustam of Persia, and the Antar of Arabia,—not to mention others; and many writers have undertaken to shew, that the histories of those famous personages are based on traditions concerning the doings of the Hebrew champion. We indicate this opinion without feeling it necessary to register its results, or to trace the analogies which it offers.

27. '*There were upon the roof about three thousand men and women.*'—It seems that the house or temple itself was full of the principal people; and that about three thousand, apparently of the lower orders, had established themselves on the roof. Against this statement there have been two cavils. One is, how 3000 persons could stand on the roof of a building; and how persons thus placed could 'behold while Samson made sport below.' Both may be answered in one statement. In the first place, it is evident that the temple or place of public entertainment (for it is not certain that it was the temple to which Samson was conducted) consisted of an inclosure, quadrangular or oblong, surrounded with walls and buildings, the principal building (the house properly so called) occupying that side of the inclosure opposite to the entrance. The other sides may be composed of dead walls, or cloisters, or offices, and therefore may or may not have a roof; but the part we have indicated is always the main building, whether in a modern oriental palace, house, mosque, or other structure. This also was the arrangement of many ancient temples of Egypt, and even of Greece and Rome. If we suppose, as every probability warrants, that the present house was of this construction, we have only to suppose that Samson exhibited his feats of strength (which were probably the 'sports' in question) in the open court or area, while the spectators were crowded in the interior of the building, which, being very open in front, afforded a full view of the area to every person seated within, and upon the roof above. This is in fact the usual process at the present day, when fights, wrestlings, and other feats are performed before a great personage, and a large body of persons. As to the number on the roof, we are not sure whether the objection which, merely from want of knowledge, has been taken, applies to the presumed inadequacy of a roof to support the weight of so many

persons, or to the possibility of its being sufficiently extensive to accommodate so large a multitude. It is, however, only necessary to refer to the note on Deut. xxii. 8, and to observe, that oriental roofs, being intended for accommodation, and not merely, as with us, designed as a defence of the interior from the weather, are formed with much greater strength and durability in proportion to their size, than any which our buildings exhibit. They are either constructed with a number of small domes, the external hollows between which are filled up to give a flat surface; or else the roofing, altogether flat, is laid on strong horizontal beams supported on walls and pillars. In all our experience we never heard of a roof, in good condition, concerning which any apprehension was entertained that it could be broken down by any weight which might be placed upon it. As to the extent of roof required for three thousand persons, there was of course as much room on the roof as in the interior; and considering the large scale of many ancient temples and theatres, interior accommodation for three thousand persons, with room for as many more on the flat roof, is indeed a large, but by no means an enormous, estimate. Who that recollects the old temples of Egypt, with their vast flat roofs, of immense blocks and slabs of stone, on which the modern Fellahs establish their villages, will question that a temple-roof might afford room for even a greater number of persons, and be strong enough to bear their weight? Indeed, when we consider the origin of the Philistines, and their near vicinity to the Egyptians, it is no unlikely supposition that the roofs of their public buildings, and indeed the buildings themselves, were on the same large scale and general principles of arrangement as those of their great neighbours. In the Egyptian temples, as in the buildings to which we have referred, there was an interior open area, with the main building opposite the gate which leads to it; and if Samson had 'made sport' in the area of such a structure as an Egyptian temple, thousands of spectators might, under ordinary circumstances, have stood in perfect security on the roof of the main building and of the cloisters which usually extend along the other three sides of the quadrangle.

29. '*The two middle pillars upon which the house stood.*'—To this it has been objected, how could a roof capable of accommodating three thousand persons, be supported on *two* pillars? In the first place, we do not see that it is said there were no more than two. Indeed the expression 'two middle pillars' implies that there were others not in the middle; and if need be, we may translate: 'The two midmost of the pillars on which the house stood.' We have explained, that the main building, very open in front, does in most oriental buildings, public or private, occupy one side of an inclosed quadrangle. To illustrate our further ideas, we give a wood-cut of an oriental residence of a superior description. It is only intended to bear on the general principle of arrangement; as we, of course, do not suppose that the 'house' of the text bore any detailed resemblance to it. It will be seen that the large central hall (*divan*) being quite open in front, the weight of the roof *there* rests on *two* pillars (there might be more) which would rest upon the front wall if there had been any. These pillars support in the centre a heavy beam, the ends of which lodge on the side walls; and on it, of course, falls a very considerable part of the weight of the roof, whether it be flat or low, or composed of small domes, one series of which would rest their edges on this beam. Now, if these central pillars were withdrawn, the cross beam would probably not, in ordinary circumstances, break; but its unrelieved weight and that of the part of the roof (always very heavy) supported by it, would either break down the side walls on which the whole weight would then rest; or else the beam would be forced out, when of course the immediately inferior parts of the roof would fall in; and this, connected as the different parts of the roof are with each other and with the walls, would in all probability involve the fall of the whole roof, which, from its great weight, would render the simultaneous breaking down of the walls also a very natural result. If this might happen under ordinary



A PERSIAN MANSION.

circumstances, how much more, when the roof bore the weight of three thousand people, who were doubtless crowded in front, the better to witness the performances of Samson in the open area? We should *then* consider the fall of the roof, and with it of the walls, an inevitable consequence of the destruction of the pillars. The fall indeed of the front parts alone would have been sufficient for the purposes of destruction; for while the people on the roof would be thronged in front to see the spectacle, those greater personages below would also be towards the front of the building, not only for the same reason, but because, if the structure was really a temple, the interior apartment—the adytum, the sanctuary—could not have been a place of concourse, *that* being (as in the Hebrew tabernacle and temple, and in most heathen temples) sacred to the priests. We add another cut which will assist the reader in apprehending the views expressed in this note by generally illustrating the extent in which 'pillars' contribute to the support of Eastern buildings.



SUPPORTING PILLARS OF EASTERN BUILDINGS.

CHAPTER XVII.

1 *Of the money that Micah first stole, then restored, his mother maketh images,* 5 *and he ornaments for them.* 7 *He hireth a Levite to be his priest.*

AND there was a man of mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had an house of gods, and made an [1]ephod, and [2]teraphim, and [3]consecrated one of his sons, who became his priest.

6 [4]In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, [5]as he journeyed.

[1] Chap. 8. 27. [2] Gen. 31. 19. Hosea 3. 4. [3] Heb. *filled the hand.* [4] Chap. 18. 1, and 21. 25. [5] Heb. *is making his way.*

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and [6] [7]a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

[6] Or, *a double suit.*

[7] Heb. *an order of garments.*

Here begins what may properly be considered as an appendix to the book of Judges, and which includes the five remaining chapters, the events recorded in which happened long before the time of Samson, and probably in the interval of anarchy which ensued upon, or began not long after, the death of Joshua and of the elders who outlived him. In chronological order, the proper place for these chapters would probably be between ch. ii. and iii. This appendix consists of two main histories; one explaining the origin of idolatry (or at least of improper worship) in the tribe of Dan, and detailing the foundation of the settlements which the Danites established near the sources of the Jordan. This history, comprehended in the present and following chapter, exhibiting the measures to which the Danites resorted in consequence of their confined territory, is obviously connected with ch. i. 34, where the cause of their insufficient inheritance is stated: 'The Amorites forced the children of Dan into the mountain; for they would not suffer them to come down to the valley.' The sad history which occupies the remainder of the appendix (ch. xix.-xxi.) is expressly said to have occurred while Phinehas, the grandson of Aaron (xx. 28), was high-priest; and must therefore be assigned to about the same period.

Verse 3. '*I had wholly dedicated the silver unto the Lord.*'—This chapter strikingly illustrates the mistaken ideas which had arisen, and which, by insensible degrees, led to downright idolatry. Micah and his mother clearly intended to honour the true God by their proceedings; which were nevertheless such as the law declared to be punishable with death. What they designed seems to have been to set up a little religious establishment in imitation of that at Shiloh, probably with an imitation of the ark, of the images of the cherubim, and of the priestly dress, and ultimately completing the establishment by obtaining a Levite to officiate as priest. And all the while they thought that they were doing God service. But perhaps there was an under speculation of gain: for the proprietor of the establishment would certainly have got into thriving circumstances, if the want of a correct understanding of the law, together with the desire to save the trouble and (in disturbed times) the apparent danger of travelling to Shiloh, had induced the people to bring any portion of their stated offerings to Micah's chapel. That they might the more readily be induced to do so, is probably the reason why Micah, after having tried with his own son as priest, was anxious to obtain for his establishment the sort of credit which the presence of an officiating Levite would appear to give. We need not add that the Levite had no more right to officiate as a priest than Micah's own son. It will be remembered how awfully the attempt of Korah had formerly been punished.

5. '*An house of gods.*'—'A house of God,' or 'a house for his god,' would be more probably correct. The word usually translated 'God' (אֱלֹהִים *elohim*) is always plural; and as Micah evidently intended his establishment in honour of Jehovah, however mistakenly or interestedly, it might be more proper to render the word here in the singular, as it always is rendered when our translators understood it to refer to the true God.

7. '*Of the family of Judah.*'—A man of the tribe of Judah could not be a Levite; and these words have therefore probably crept into the text by some mistake, unless we suppose that it is merely intended to denote that the Levitical city to which he belonged, and in which he had lived (Bethlehem), was in the lot of Judah.

CHAPTER XVIII.

1 *The Danites send five men to seek out an inheritance.* 3 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, and bring back news of good hope.* 11 *Six hundred men are sent to surprise it.* 14 *In the way they rob Micah of his priest and his consecrated things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, wherein Jonathan inherited the priesthood.*

IN [1]those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, [2]men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

[1] Chap. 17. 6, and 21. 25.

[2] Heb. *sons.*

6 And the priest said unto them, Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no [1]magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men [2]appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [3]saluted him.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, [4]that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest [5]angry fellows run upon thee, and thou lose thy life, with the lives of thy houshold.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the [6]city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the

[1] Heb. *possessor, or, heir of restraint.* [2] Heb. *girded.* [3] Heb. *asked him of peace.* [4] Heb. *that thou art gathered together.* [5] Heb. *bitter of soul.* [6] Josh. 19. 47.

graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

Verse 19. '*Priest unto a tribe.*'—All this transaction obviously means that the Danites wished to have, and had, a religious establishment independent of that at Shiloh: and to this course they were probably the more induced by considering the distance of the colony they were about to establish from the present seat of the tabernacle, to which the law required them to resort with their offerings three times every year. On the unlawfulness of such innovations, and the evils they were calculated to produce, we have already remarked in the notes to chaps. viii. and xvii. [APPENDIX, No. 28.]

28. '*There was no deliverer, because it was far from Zidon.*'—As the people of this place lived after the manner of the Sidonians, and were so circumstanced as to have a claim on their assistance, it is highly probable they formed a colony from Sidon, and were connected with or dependent on that state.

30. '*Jonathan, the son of Gershom, the son of Manasseh.*'—There is but the difference of one small letter between the name of Manasseh (מְנַשֶּׁה), as here, and that of Moses (מֹשֶׁה); and it is now generally agreed that this Jonathan was really the son of Moses's son Gershom, the Jews having interpolated the נ in order to hide this disgrace upon the family of their great lawgiver and prophet. The singular name of Gershom, and the date of the transaction, concur in establishing this view. Accordingly, the Vulgate and some copies of the Septuagint have the name of 'Moses' instead of 'Manasseh.' Indeed, the interpolation has been very timidly executed. The letter נ was originally placed above the line of the other letters (as it now appears in the printed Hebrew Bibles), as if rather to suggest than to make an alteration; but in process of time the letter sunk down into the body of the word. The Hebrew writers themselves admit this; and say that the intention was to veil this disgrace on the house of Moses, by suggesting a *figurative* descent of Jonathan from Manasseh, the idolatrous king of Judah, *who lived about* 800 *years after the date of the present transactions.*

It seems almost certain that this Jonathan, the grandson of Moses, was the same who had been Micah's priest: and how touchingly does it speak for the magnanimous disinterestedness of that truly great man, that not only did he twice decline the offer of the aggrandizement of his own family, when the Lord proposed to make of him 'a great nation,' rejecting the Israelites for their rebellions:—but that, neglecting all opportunities of enriching his descendants, he left his sons undistinguished from common Levites by rank or patrimony, and so poor, that one of his grandsons was glad to accept a situation which afforded only his victuals, with a suit of clothes and a salary of less than twenty-five shillings by the year!

CHAPTER XIX.

1 *A Levite going to Beth-lehem to fetch home his wife,* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeathites abuse his concubine to death.* 29 *He divideth her into twelve pieces, to send them to the twelve tribes.*

AND it came to pass in those days, [1] when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him [2]a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there [3] [4]four whole months.

3 And her husband arose, and went after her, to speak [5]friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, [6]Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried [7]until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day [8]draweth toward evening, I pray you tarry all night: behold, [9]the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go [10]home.

1 Chap. 17. 6, and 18. 1, and 21. 25. 2 Heb. *a woman a concubine*, or, *a wife a concubine.* 3 Or, *a year* and *four months.*
4 Heb. *days four months.* 5 Heb. *to her heart.* 6 Heb. *Strengthen.* 7 Heb. *till the day declined.*
8 Heb. *is weak.* 9 Heb. it is *the pitching* time *of the day.* 10 Heb. *to thy tent.*

10 But the man would not tarry that night, but he rose up and departed, and came [11]over against Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

16 ¶ And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the LORD; and there *is* no man that [12]receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And [13]the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not [14]so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

[11] Heb. *to over against.* [12] Heb. *gathereth.* [13] Gen. 19. 6. [14] Heb. *the matter of this folly.*

Verse 1. '*A concubine.*'—We have explained in the note to Gen. xvi. 3, that the original word means, not what we should understand by the word 'concubine,' but a legal and proper wife, with inferior rights and privileges—a 'secondary wife,' 'a concubine-wife.' The effect of the narrative is much impaired by the use of a word so liable to misconstruction as that of 'concubine.' The woman whose sad history this chapter contains was evidently a free woman before marriage, and not a slave married to her master; and her condition was, therefore, in so much superior to that of Hagar, the handmaid-wife of Abraham, and of Bilhah and Zilpah, the handmaid-wives of Jacob. Jo-

sephus calls the woman, without reserve, the Levite's wife. See also the notes to Gen. xxi. 10; xxv. 6.

2. '*Played the whore.*'—The whole narrative is adverse to this statement. If she had done this, her husband would have been more likely to have followed her to get her capitally punished, than to undertake a journey 'to speak friendly to her'—'to speak to her heart,' as the original expresses—to rekindle her tenderness, and entreat her to return to the home she had left cheerless. And if *he* had been so lost to oriental feeling, most assuredly the father himself, or the woman's brothers, if she had any, would not have received her; but rather would have proved implacable avengers of the dishonour which her conduct had brought upon them. It is the general feeling in the East that, in such cases, the wrong falls more heavily on the woman's own family than on the husband; and, under this feeling, the Arabs, for instance, often send the adulteress home, where she receives her death from the hands of her father or her brothers, if the crime is proved to their satisfaction. On the other hand, a wife, not an adulteress, is sure of refuge and protection at her father's: neither can her husband compel her to return; but he often prevails upon her to do so by 'speaking to her heart,' and by offering her propitiatory presents of trinkets and fine clothes. But if she will not be persuaded, all he can do is to oblige her to remain single by withholding a divorce; neither has she then any claim to the dowry which she would receive if dismissed by her husband. That the Levite's concubine was of this last class is evinced not only by such probabilities, but by the testimony of the Chaldee Paraphrase, the Septuagint, and Josephus; which merely say that she 'disliked' or 'despised' her husband—or, simply, that she separated herself from him—or, as Josephus more particularly explains, that such continual bickerings arose, that the woman was disgusted, and went home to her father.

8. '*They tarried until afternoon.*'—The verses 5-9, inclusive, may perhaps be the better understood from the following statement.

The Orientals have generally two meals a-day, one from ten to twelve in the morning, and the other (which is the principal) about seven in the evening. As they commonly rise as soon as it is light, and there is a long interval to breakfast, they usually take some small matter that cannot be called a meal, such as a crust of bread and a cup of coffee. What we understand here is, that the hospitable father-in-law persuaded the Levite to delay his journey, both on the fourth and fifth days, till after the late breakfast, at which he engaged him so long, that the lateness of the hour for commencing a journey furnished him with an argument to induce the Levite to stay another day. 'Until afternoon,' in this verse, explains what is meant by 'the day groweth to an end' in the ninth verse. This does not mean that it was late in the evening, but that it was, as the marginal reading has it, 'the pitching-time of the day,' that is, the time, about the middle of the afternoon, when travellers who (unless they journey by night) start at daybreak begin to think of pitching their tents for their rest and refreshment till the following morning. This was a late hour to begin a day's journey; but not so late but that a person bent on proceeding might hope to make considerable progress before sunset. Indeed, it is usual for persons beginning a journey to depart in the afternoon, and, after proceeding a short distance, remain in camp or otherwise till the next morning, when the journey may be said to commence regularly, the first day being merely a start.

13. '*In Gibeah or in Ramah.*'—Gibeah was over five miles north by east from Jerusalem, and Ramah four and a half miles north of the same city.

15. '*There was no man that took them into his house to lodging.*'—It seems that, up to this time, no caravanserais or inns, in which travellers now obtain lodging in the East, existed. We have not yet, certainly, found any distinct trace of their existence. Strangers, therefore, relied entirely for accommodation upon the hospitality of the people to whose towns they came; as is still the case in many Oriental towns, particularly in those where no caravanserai has been erected, or other place set apart for their reception. Under these circumstances, such an inhospitable reception as that which the Levite experienced rarely or never occurs, and can only be explained by a reference to the peculiarly vile character of the people of Gibeah, which rendered them insensible to that honour and distinction which a character for hospitality never fails to procure, and which is in many places so eagerly sought, that when a stranger enters a town the inhabitants almost come to blows in the sharpness of the contest for having him as a guest.

19. '*There is both straw and provender for our asses*'—(See the note on Gen. xxiv. 25); '*and there is bread and wine also for me,*' etc. He had provisions for his party and cattle, only wanting lodging for the night. People still carry provisions with them in a journey even through a peopled country. No one calculates on obtaining, unless in very great towns, more than house-room, with the chance of being able to buy bread and fruit. It is not certain that even bread can be procured, and, not to leave the matter entirely to chance, the traveller usually takes from one great town to another so much bread as will serve him intermediately. If he desires better fare than he is likely thus to obtain, he takes with him cooking utensils, rice, vegetables, preserved meat, butter, etc., and at the resting-place for the day has a warm meal prepared by a servant or himself, from his own stores and with his own utensils. We have known a single traveller accompanied by a mule, exclusively laden with his bedding, provisions, and cooking vessels. It is within the writer's own experience, that, in a journey of more than a fortnight through a comparatively well-peopled part of Western Asia, it was not possible more than twice (in two great towns) to obtain other food than bread and fruit, and often this not without much difficulty, and sometimes not at all.

20. '*Lodge not in the street.*'—Unless they had bedding, which travellers often carry with them, this would not have been convenient: and it would be thought disgraceful to the character of a town to allow a stranger, accompanied by his wife, to do so even then. But in other respects, lodging in the streets of a town is a less singular circumstance in the East than it would seem to us in England. When the Bedouin Arabs visit a town, they usually prefer sleeping in the street to spending the night in a house. So also, when a person walks through the streets of Malta in the nights of summer, he finds the foot-pavement obstructed by beds, occupied by married couples and single people. These belong to shopkeepers and others who rent the ground floors, and who, having no right to take their beds to the roof, bring them out into the street to enjoy the luxury of sleeping in the cool open air.

29. '*Divided her . . . into twelve pieces.*'—See the note on 1 Sam. xi. 7.

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 26 They destroy by a stratagem all the Benjamites, except six hundred.

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And [1]the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they [2]forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, [3]knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [4]lefthanded; every one could sling stones at an hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the

[1] Heb. *the man the Levite.* [2] Heb. *humbled.* [3] Heb. *fellows.* [4] Chap. 3. 15.

house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

29 ¶ And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began [5]to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to [6]the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait [7]drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed [8]sign between the men of Israel [9]and the liers in wait, that they should make a great [10]flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began [11]to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, [12]the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil [13]was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down [14]with ease [15]over against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 [16]But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

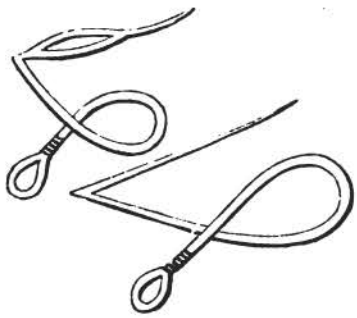
48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [17]came to hand: also they set on fire all the cities that [18]they came to.

[5] Heb. *to smite of the people wounded as at*, &c. [6] Or, *Beth-el.* [7] Or, *made a long* sound with the trumpets. [8] Or, *time.*
[9] Heb. *with.* [10] Heb. *elevation.* [11] Heb. *to smite the wounded.* [12] Heb. *the whole consumption.* [13] Heb. *touched them.*
[14] Or, from *Menuchah*, &c. [15] Heb. *unto over against.* [16] Chap. 21. 13. [17] Heb. *was found.* [18] Heb. *were found.*

Verse 1. '*The congregation was gathered together.*'—This chapter contains some interesting information as to the manner in which the Israelites commenced and conducted a war. But as it was a war against one of their own tribes, we must judge, by a comparison with other instances, how far the usages here indicated may be laid down as general practices. In such a case as this, we may expect to find all the more equitable and favourable preliminaries of the ancient Hebrew warfare more exactly and carefully observed than under ordinary circumstances. We see that the first report of the wrong committed in Israel excited a strong sensation, and produced a general rising of the armed men. There was no divided feeling, as on common occasions. The northern tribes concurred with those of the south; nor were even the tribes beyond Jordan backward in responding to the general feeling. Nevertheless, they did not act hastily. They met at the general place of assembly, and there formally investigated the circumstances of the horrid affair which had so justly provoked their indignation. And even then, instead of at once marching against Gibeah, they sent a deputation to the tribe of Benjamin, complaining of the wickedness which had been committed, and urging the just demand, that the offenders should be given up to justice. When the infatuated Benjamites refused this reasonable request, and by so doing adopted the cause of the criminals, then, and not till then, the Israelites prepared for actual conflict. All this is in exact conformity with what jurists call 'the law of nature and nations,' and which now continues to be observed among every civilized people. It is interesting to learn that the general principles of this law were recognized at so early a period, even though it should not appear that it was considered necessary to proceed in conformity with it under *all* circumstances.

10. '*To fetch victual for the people.*'—The men served at their own expense, finding themselves arms, victuals, and whatever else they wanted: and for this reason, as well as on account of the great numbers that came forward on some occasions, the armies could not keep the field longer than a few days, within which most of the military expeditions recorded in Scripture terminate. When the war was in the enemy's country, the soldiers might live upon what their foraging parties obtained from the enemy; but otherwise, each man probably took with him a few days' provision, such as travellers usually carry. Under these circumstances, we scarcely think, with some writers, that the present arrangement intimates any general usage, but rather that it was an expedient to meet an unusual emergency. The peculiarities are, that it was a general rising of the men bearing arms, and not a partial levy, for which provision could be more easily obtained than for so vast an army: then, the troops had precluded themselves by oath from returning home till the affair was brought to a conclusion—however much time that might take;—and this oath, by the by, sufficiently indicates the prevalence of the opposite practice; and, lastly, the war was in their own country, and where consequently the men were obliged to live strictly upon their own resources. From all this it seems to us probable that the forty thousand men selected for the service dispersed themselves over the country, bringing to the soldiers from their own towns and villages, and from their own families, such supplies of food as they required.

16. '*Every one could sling stones at an hair breadth, and not miss.*'—This is the first mention of the sling; but we find it noticed by Job, whose time is generally thought to have been much anterior to that of the present history (Job xli. 28). The bow and arrow are mentioned so early as the time of Esau, and there is every reason, in the absence of positive information, to conclude that the sling was of still earlier origin. Stones were unquestionably the first missiles used; and a device for giving increased force to a stone is likely to have been earlier invented than one for increasing the impetus of a dart—for this is the essential



SLINGS.

character of an arrow. A sling is also a much less complicated instrument than a bow, and this is a circumstance which has weight in fixing the priority of invention. It must be confessed, however, that the sling is not near so generally diffused an instrument as the bow; probably because the latter, from its superior effect, has gradually superseded the more primitive weapon. The ancients generally assign the invention to the Phœnician neighbours of the Jews; and this is so far of importance as to show that the Greeks and Romans derived the instrument from the East. But the weapon was known in the most remote times by the Egyptians, although it does not appear to have been very popular among them. The Jewish sling was probably similar to theirs, which Sir J. G. Wilkinson



EGYPTIAN SLINGERS.

describes as a thong of leather, or of string plaited, broad in the middle, and having a loop at one end, by which it was fixed upon and firmly held with the hand; the other extremity terminated in a lash, which escaped from the fingers as the stone was thrown; and when used the slinger whirled it three or four times over his head, to steady it and to increase the impetus. The Egyptian slingers employed round stones for this purpose, which they carried in a small bag, hanging from a small belt over the shoulder. The Greeks and Trojans, according to the descriptions of their warfare left by Homer, often pelted each other heartily with stones, but appear not to have made much use of the sling. It existed among them, however, but would seem to have been used rather by the common soldiers than by the heroes; which is probably the reason why it is not brought much under our notice in the *Iliad*. It appears that the centre of their slings was wadded with fine wool, which, yielding to the pressure of the stone, afforded it a secure lodgment till the moment of dismission.

There are various indications of the attention which the Hebrews gave to the use of the sling. From the history of David, it seems to have been a usual weapon among the shepherds, as they watched their flocks (1 Sam. xvii. 40); and the effective use to which that famous shepherd applied it in his combat with Goliath, may be taken as an evidence of their skill. It is very probable that the husbandmen protected their grounds from wild animals with the sling, as well as the shepherds did their flocks from beasts of prey. The Roman husbandmen did so, as still do those of modern Egypt. Of all the Hebrews, the Benjamites seem to have had a peculiarly distinguished reputation as slingers. The present verse is not the only passage by which this is demonstrated. The fact here recorded concerning the accuracy of their aim, indicates that they must have undergone a long and careful training to the art.

21. '*The children of Benjamin . . . destroyed . . . of the Israelites that day twenty and two thousand men.*'—On common military principles there is nothing to occasion surprise in the defeat of an army of 400,000 men by one of about 27,000. It has been the great mistake of Orientals generally, in all ages, to calculate their prospects of success rather by the numbers than by the efficiency of the men they can bring into action; and the abundant experience which Oriental history affords, of the frequently disastrous consequences of assembling such vast and unwieldy bodies, has not yet operated in correcting this kind of infatuation, which is not, indeed, peculiar to the Orientals. The difficulty of obtaining subsistence for such vast bodies; the consequent necessity of entering into immediate action, in order to bring the affair to a conclusion, without waiting for those opportunities and advantages which are of so much importance to a successful result;—the difficulty of making such vast numbers act in concert against the enemy, or for mutual support; the tumultuary character of their operations, under the imperfect organization of Oriental armies; and the facility with which a panic spreads among large masses:—all these, and more, are circumstances which concur not to illustrate the probability, but to explain the historical fact, that enormous masses of men have so often been defeated by comparatively small, but compact and vigorous, bodies, animated by one spirit, quick to perceive, and alert to seize the advantages which cannot fail to offer; and, as being more easily directed and controlled, more capable of concerted action, and not equally obliged, by the difficulty of keeping their army on foot, to hurry into conflict, and thus forego the advantages which might be obtained by manœuvre and delay. If the Lord had been consulted at the commencement of this undertaking (and it is well to remember that he was not, as it helps us better to understand the result), he would probably have directed, as in the case of Gideon, that this vast host should be reduced to a small body of resolute men; but as HE was not consulted, except partially and apparently as an afterthought, they seem in the first instance to have been left to their own ill-advised plans, and no divine power was interposed to prevent the very natural result of a conflict of 400,000 against 27,000 'men of valour' (*v.* 44).

33. '*Baal-tamar.*'—*Tamar* means a palm-tree; and the place perhaps had its name from a grove of palm-trees in which Baal was worshipped. We know nothing of the place beyond what the context shows, that it was near Gibeah. Jerome mentions a village as existing, in his time, in this neighbourhood, under the name of Bethamari; and this looks like a variation or corruption of the same name.

34. '*Ten thousand chosen men.*'—These ten thousand seem to form a third body, distinct from the ambuscade and from the army engaged with the Benjamites at Baal-tamar.

35. '*The Lord smote Benjamin.*'—In this verse the sacred writer relates the event of the battle in general terms. In the sequel he resumes the narrative, giving the particulars of the battle and the consequences of victory more in detail.

45. '*The rock of Rimmon.*'—The escaped Benjamites probably remained in a cave or caves of this rock, or rocky mountain. Of the mountain itself we know nothing distinctly; but some have thought it was the same as the 'exceeding high mountain' which was the scene of Christ's temptation, and concerning which see the note to Matt. iv. 8.

CHAPTER XXI.

1 *The people bewail the desolation of Benjamin.* 8 *By the destruction of Jabesh-gilead they provide them four hundred wives.* 16 *They advise them to surprise the virgins that danced at Shiloh.*

Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD

that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, [1]Ye shall utterly destroy every male, and every woman that [2]hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred [3]young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* [4]to speak to the children of Benjamin that *were* in the rock Rimmon, and to [5]call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh [6]yearly *in a place* which *is* on the north side of Beth-el, [7]on the east side [8]of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [9]Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 [10]In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

[1] Num. 31. 17. [2] Heb. *knoweth the lying with man.* [3] Heb. *young women virgins.* [4] Heb. *and spake and called.* [5] Or, *proclaim peace.* [6] Heb. *from year to year.* [7] Or, *toward the sun rising.* [8] Or, *ou.* [9] Or, *Gratify us in them.* [10] Chap. 17. 6, and 18. 1, and 19. 1.

Verse 2. '*To the house of God.*'—Rather 'to Bethel.'

8. '*Jabesh Gilead.*'—This place, so famous afterwards for its deliverance from the Ammonites by Saul (1 Sam. xi. 1, 3), and the signal gratitude which its inhabitants manifested (2 Sam. ii. 4), was in the half tribe of Manasseh beyond the Jordan, and is named by Josephus as the metropolis of Gilead (*Antiq.* vi. 5. 1). It would seem from the last of the texts cited to have been at no great distance from Bethlehem. Eusebius and Jerome state that it was in their time a large town, standing upon a hill six miles south of Pella on the road to Gerasa. Both Winer and Raumer (*Palästina*, p. 242) conceive that the small stream called Wady Yabes, which Burckhardt describes as emptying itself into the Jordan in the neighbourhood of Bethshan, may have derived its name from Jabesh (the names being in fact identical), and that the site is to be sought upon its banks. This is likely; but the exact site has yet to be determined.

17. '*There must be an inheritance for them that are escaped of Benjamin,*' etc.—Or rather, 'The right of inheritance to Benjamin belongs to them that are escaped,' etc. The sense is, that the few that remained were the rightful heirs of the possessions of the whole tribe; and that it would not be lawful to suffer the tribe to become extinct, and to divide its property among the rest.

19. '*Behold, there is a feast to the Lord in Shiloh yearly.*'—This was doubtless one of the three annual feasts held at the seat of the sanctuary, which at this time was at Shiloh; and it is generally considered to have been the feast of tabernacles, which was celebrated with more festivity than any of the others.

— '*On the east side of the highway that goeth up from*

Bethel.'—This is a particular indication of the situation, not of Shiloh, but of the place in the neighbourhood where the young women were likely to come to dance. It is probably thus precisely described, that the Benjamites might not mistake the place. It was not certain that the young women would come there (see *v.* 21); but it was probable, the custom being common. The Orientals generally have no places in their towns where assemblies may be held for festivity and dancing. It is therefore customary to hold such assemblies in some pleasant places in the neighbourhood, in the gardens and plantations, or in small valleys, if there be any. This is a favourite plan of the women when they desire to enjoy themselves. There are certain occasions of annual recurrence (as the religious festival of Bairam among the Moslems) in which the women are allowed this indulgence in the fullest extent, and thus they form large parties which go out to amuse themselves with music, dancing, and such other recreations as are common among females. The approaches of the place where they assemble are now usually guarded by eunuchs to prevent intrusion. The different sexes never participate in each other's amusements: and this was the case in the times of the Bible; for we never read of any amusement or festivity in which they mingled: and if men had in this instance been present with the daughters of Shiloh, the Benjamites would not so easily have secured their prey. The Oriental women have a great passion for suburban festivities, and have many contrivances for securing its enjoyment. It is the custom at Aleppo to send the women out into the neighbouring gardens and plantations when an earthquake is apprehended, on which occasions they enjoy themselves to the utmost. Not long since, in order to secure this indulgence, the women conspired together, and raised money to hire an astrologer to go to the pasha and foretell an earthquake. He was believed; and the women were sent out of town, and passed two or three days in all sorts of festivity. But as the earthquake did not happen, and the contrivance transpired through the exultation of the ladies at the success of their plan, they were recalled, and the subservient astrologer lost his head. In the island of Malta, the women indicate their Oriental descent by the same attachment to rural festivity in the open air. On the feast of St. Paul, in particular, they resort from all parts of the island to the pleasant valley of Boschetto, and spend the day in feasting, dancing, and music. It is true that some of the males of the respective families are now usually present; but it is properly the women's festival; and so bent are they on securing its enjoyment, that it is one of the strictest stipulations which they make before marriage, that they shall be allowed to spend St. Paul's day, every year, in the valley of Boschetto. We the rather allude to this custom, because it is the celebration of a religious festival, as was that at which the daughters of Shiloh danced their dances; and because it is the relic of a more ancient religious celebration in honour of Melkart (the Tyrian Hercules) which the Phœnician colonists, who settled in Malta, brought with them from Tyre. Indeed there are circumstances which approximate it to the feast of tabernacles, at which the present transaction is supposed to have taken place; for on this occasion it is usual for the people, on their return to Boschetto, to cover the vehicles in which they are conveyed with branches of trees—chiefly of poplar, which was also used in the more ancient festival, that tree having been sacred to the ancient Melkart of Tyre.

12. '*The daughters of Shiloh come out to dance in dances.*'—The preceding note may be taken to illustrate the custom, for the women to go out of the towns to hold the festivities in the open air. It will be recollected that the women of Israel were not *required*, like the men, to attend at the place of the tabernacle during the three annual festivals; whence it is that 'the daughters of Shiloh' only are mentioned in the present text. We also intimated, in the former note, that the ancient religious festivals were often celebrated with dances—not always so much as a religious act in itself, as an amusement in a season of general festivity; and such, perhaps, were the dances of the daughters of Shiloh. We must not always conclude an act to have a religious intention because it takes place in the season of a religious festival, any more than the festal observances of Easter and Christmas may be considered to form any essential part of the celebration. A festival occurs; and after attending to its prescribed observances, people fall upon their customary recreations, particularly when the festal season is of several days' duration. Dancing seems to have been a very general recreation among the Jews—the sexes dancing apart—both in their ordinary entertainments and greater festival occasions. Dances were also sometimes performed more distinctly on a religious account, than seems to have been the case in the instance before us. Thus Miriam and the women of Israel celebrated with music, songs, and dancing, the overthrow of the Egyptians (Exod. xv. 20, 21); and thus David 'danced before the ark with all his might,' when it was conveyed to Jerusalem in triumph from the house of Obed-edom (2 Sam. vi. 14). Dancing accompanied with music was, in fact, among the Jews and other ancient nations, a general mode of expressing joy and exultation, whether religious, secular, or domestic: but among some other nations it was more formally and distinctly associated with religious worship than among the Jews, whose dances did not form any part of their worship, but was an act of joy on particular occasions, some of which were religious. The distinction is important. We do not know of any authority which Bishop Patrick has for saying, that the Hebrew virgins only danced at the feast of tabernacles; and we have no doubt of its being a mistake. Perhaps it arose from the fact that there was, in later times, more dancing at this than at any other feast; perhaps because it included the harvest-home and vintage festival. In the time of our Saviour, all the elders, the members of the Sanhedrim, the rulers of the synagogues, and the doctors of the schools, and other persons deemed venerable for their age and piety, danced together in the court of the temple, to the sound of the temple music, every evening while this feast lasted. The balconies around the court were crowded with women, and the ground with men, as spectators. This, however, conveys no intimation of earlier usage, as the ceremony was professedly in imitation of David's dancing before the ark.

CHRONOLOGY.—The chronology of the period in which the Judges ruled is beset with great and perhaps insuperable difficulties. There are intervals of time the extent of which is not specified; as, for instance, that from Joshua's death to the yoke of Chushan-rishathaim (iii. 8); that of the rule of Shamgar (iii. 31); that between Gideon's death and Abimelech's accession (viii. 31-32); and that of Israel's renewal of idolatry previous to their oppression by the Ammonites (x. 6, 7). Sometimes round numbers seem to have been given, as forty years for the rule of Othniel, forty years for that of Gideon, and forty years also for the duration of the oppression by the Philistines. Twenty years are given for the subjection to Jabin, and twenty years for the government of Samson; yet the latter never completely conquered the Philistines, who, on the contrary, succeeded in subduing him. Some judges, who are commonly considered to have been successive, were in all probability contemporaneous, and ruled over different districts. Under these circumstances, it is impossible to fix the date of each particular event in the book of Judges; but attempts have been made to settle its general chronology, of which we must in this place mention the most successful.

The whole period of the Judges, from Joshua to Eli, is usually estimated at 299 years, in order to meet the 480 years which (1 Kings vi. 1) are said to have elapsed from the departure of the Israelites from Egypt to the foundation of the Temple by Solomon. But St. Paul says (Acts xiii. 20) 'God gave unto the people of Israel judges for the space of about 450 years until Samuel the prophet.' Again, if the number of years specified by the author of our book in stating facts, is summed up, we have 410 years, exclusive of those years not specified for certain intervals of time above mentioned. In order to reduce these 410 years

and upwards to 299, events and reigns must, in computing their years of duration, either be entirely passed over, or, in a most arbitrary way, included in other periods preceding or subsequent. This has been done by Archbishop Usher, whose peculiarly faulty system has been adopted in the Authorized Version of the Scriptures. He excludes the repeated intervals during which the Hebrews were in subjection to their enemies, and reckons only the years of peace and rest which were assigned to the successive judges. All this arises from the obligation which Usher unfortunately conceived himself under of following the scheme adopted by the Masoretic Jews, who, as Dr. Hales remarks, have by a curious invention included the four first servitudes in the years of the Judges who put an end to them, contrary to the express declarations of Scripture, which represents the administrations of the Judges, not as synchronising with the servitudes, but as succeeding them. The Rabbins were indeed forced to allow the fifth servitude to have been distinct from the administration of *Jephthah*, because it was too long to be included in that administration; but they then deducted a year from the Scripture account of the servitude, making it only six instead of seven years. They sank entirely the sixth servitude of forty years under the Philistines, because it was too long to be contained in Samson's administration; and, to crown all, they reduced Saul's reign of forty years to two years only.

The necessity for all these tortuous operations has arisen from a desire to produce a conformity with the date in 1 Kings vi. 1, which, as already cited, gives a period of only 480 years from the Exode to the foundation of Solomon's temple. As this date is incompatible with the sum of the different numbers given in the Book of Judges, and as it differs from the computations of Josephus, and of all the ancient writers on the subject, whether Jewish or Christian, it is not unsatisfactory to find grounds which leave this text open to much doubt and suspicion. We cannot here enter into any lengthened proof; but that the text did not exist in the Hebrew and Greek copies of the Scripture until nearly three centuries after Christ, seems evident from the absence of all reference to it in the works of the learned men who composed histories of the Jews from the materials supplied to them in the sacred books.

It may also be remarked, that even the ancient versions, as they at present exist, do not agree in the number. The present copies of the Septuagint, for instance, have 440, not 480 years: on which, and other grounds, some scholars, who have hesitated to regard the text as an interpolation, have deemed themselves authorized to alter it to 592 years instead of 480, producing in this way the same result which would be obtained if the text had no existence. This, it has been already remarked, is the number given by Josephus (*Antiq.* viii. 3. 1), and is in agreement with the statement of Paul. There would then be for the period from Moses's death to Saul's accession 468 years, and the whole period of the Judges, from the death of Joshua to that of Samuel, might be estimated at 450 years, agreeably to Acts xiii. 20. If we add to these 450 years,

	Hales.		Jackson.		Russell.	Josephus.	Theophilus.	Eusebius.	Usher.	
	Years.	B.C.	Years.	B.C.	Years.	Years.	Years.	Years.	Years.	B.C.
Exode to death of Moses	40	1648	40	1593	40	40	40	40	40	1491
Joshua (and the) Elders	26	1608		..	25	25	27	27	..	1451
First Division of Lands	..	1602	27	1553						
Second Division of Lands	..	1596	..	..	..	..	..	..	6 4 m.	1444
Anarchy or Interregnum	10	1582	..	..	2					
I. Servitude, Mesopotam.	8	1572	8	1526	8	18	8	8	40	1413
1. Othniel	40	1564	40	1512	40	40	40	40		1405
II. Servitude, Moabit.	18	1524	18	1478	..	..	18	18		1343
2. Ehud (and) 3. Shamgar	80	1506	80	1460	80	80 1	80 1	80 omitted.	80	1323
III. Servitude, Canaanit.	20	1426	20	1380	20	20	20	20	40	1285
4. Deborah and Barak	40	1406	40	1360	40	40	40	40		1265
IV. Servitude, Midian	7	1368	7	1320	7	7	7	7	40	1252
5. Gideon	40	1359	40	1313	40	40	40	40		1245
6. Abimelech	3	1319	3	1273	3	3	3	3	9 2 m.	1236
7. Tola	23	1316	22	1270	22	22	22	23	48	1232
8. Jair	22	1293	22	1248	22	22	22	22		1210
V. Servitude, Ammon.	18	1271	18	1226	18	18	18	18	6	1206
9. Jephthah	6	1253	6	1208	6	6	6	6		1188
10. Ibzan	7	1247	7	1202	7	7	7	7		1182
11. Elon	10	1240	10	1195	10	10	10	10	25	1175
12. Abdon	8	1230	8	1185	8		8	8		1165
VI. Servitude, Philist. 20 13. Samson 20	40	1222	40	1177	40	40 20	40 20	40 20	40	
Interregnum	..	..	..	..	..	..	40			
14. Eli 30 Samuel called as a prophet 10	40	1182	20*	1137	20†	40	20	40		1157
VII. Servitude or Anarchy	20	1142	20	1117	20½					
15. Samuel	12	1122	20	1097	12	12	..	..	21	1116
Samuel and Saul 18 Saul 22	40	1110	.. 20	.. 1077	40 ..	18 2	20	40	40	1095
David	40	1070	40	1057	40	40	40	40	43	1055
Solomon to Found. of the Temple	3	1030	3	1017	3	3	3	3		1014
Exode to Found. of Temple	621	1027	579	1014	591½	592	612	600	478½	1012

* Samson and Eli are supposed to have been judges simultaneously during 20 years of this period.

† Besides the 20 years under the sixth servitude.

forty years for the march in the Desert, eighty-four years for the reigns of Saul, David, and Solomon, until the foundation of the Temple, the amount would be 574 years. For the time when Joshua acted as an independent chieftain, eighteen years may be counted, which, added to 574, would make up the above number of 592 years. It must, however, be observed, that the number of 450 years represents only the sum-total of all chronologically specified facts of our book down to the death of Eli, and does not include the intervals of time in which the years are not given. The statement of Josephus, above referred to, rests only on his own individual computation, and is contrary to another statement of the same author.

It only remains to arrange the different systems of the chronology of this period so as to exhibit them in one view to the eye of the reader. It has been deemed right, for the better apprehension of the differences, to make the table embrace the whole period from the Exode to the foundation of Solomon's Temple. The authorities whose views are embodied in this table are, Josephus, *Antiq.* v. 1–10; Theophilus, Bishop of Antioch (330 A.D.), *Epist. ad Autolycum*, iii.; Eusebius (330 A.D.), *Præp. Evangelica*, x. 4; Usher (165 A.D.), *Chronologia Sacra*, p. 71; Jackson (175 A.D.), *Chronological Antiquities*, p. 145; Hales (1811 A.D.), *Analysis of Chronology*; Russell (1827 A.D.), *Connection of Sacred and Profane History*.

[See on the Chronology of Judges, APPENDIX, No. 21.]

THE BOOK

OF

R U T H.

THE book of Ruth, like the four last chapters of Judges, is properly an appendix to that book, being a narrative of circumstances that occurred 'in the days when the Judges ruled.' The ancient Hebrew canon accordingly makes it part of the book of Judges, but the modern Jews make it one of the five *Megilloth*, or volumes, which consist of the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther; and of which Ruth is sometimes placed the first in order, sometimes the second, and sometimes the last. We know, from i. 1, that the circumstances which this beautiful narrative records occurred in the time of the Judges; but opinions differ exceedingly as to the precise date. The facts, that Ruth was the mother of Obed, the father of Jesse, David's father; and that Jesse was an old man when David was still but a youth, afford the only data on which an estimate may be formed. Josephus places the events in the time of Eli; but this is unquestionably too late. Others carry it so far back as the time when Israel was subject to the Moabites under Eglon, or when Ehud or Shamgar ruled. This is the opinion of several Jewish doctors, and also of Lightfoot, who places the history between the third and fourth chapters of Judges. Other writers have placed it at almost every intermediate period between the time of the Moabitish servitude and that of Eli. The prevailing opinion of the Jews themselves is, that the date should be placed in the time of Ibzan, who succeeded Jephthah, or was perhaps contemporary with him on the other side of the Jordan. They indeed think that Boaz himself was the same as Ibzan; for which we know no other reason than that they were both Bethlemites, coupled with the desire to make the ancestor of David a person of unusual distinction. We apprehend that the opinion which now most prevails is that of Archbishop Usher, which takes the mean between the extreme opinions, and places these events in the time of Gideon. This idea is also supposed to be corroborated by the fact that the only scarcity noticed in the book of Judges, to which that mentioned in this book can be referred, is the one caused by the oppression of the Midianites, from which Gideon was instrumental in delivering his people.

About the authorship of the book there are also different opinions; but the most general is that which attributes it to Samuel. That it could not have been brought into its present form earlier than his time, appears from the genealogy with which the book concludes, and which traces the lineal posterity of Boaz and Ruth down to David; and that the book was composed at a period considerably later than the circumstances it relates, is clear from iv. 7, which explains a custom referred to as having been 'the manner *in former time*' in Israel concerning redeeming and concerning changing. The expression moreover in i. 1, 'when the Judges ruled,' marking the period of the occurrence of the events, must doubtless be regarded as indicating that in the days of the writer kings had already begun to reign.

The canonical authority of the book of Ruth has never been questioned; and is, in all essential points, abundantly confirmed by the fact that the name of Ruth the Moabitess is inserted by Matthew in his genealogy of our Saviour.

The scope or object of the book has been differently understood by different writers. There are some who suppose it composed chiefly in honour of David, by exhibiting the piety and faithfulness of his ancestors; and this opinion seems to us as probable as any which has been suggested. Bertholdt and other neological writers are disposed to treat the narrative as a pure fiction or parable, intended to inculcate a man's duty of marrying his kinswoman. Higher ground is taken by Umbreit, who advances the opinion that it was written with the specific moral design of showing how even a stranger, and that one of the hated Moabitish stock, might, by placing her reliance on the God of Israel, become by that faith so ennobled, as to be deemed worthy of becoming a mother of the great King David. The most recent writer on the subject, Professor Bush, considers that the object is

spiritual and typical, being intended to pre-intimate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true Church, as fellow-heirs of the salvation of the Gospel.

The most valuable part of the literature of this book is embraced in the general introductions and commentaries, to which the following may be added, not to speak of the numerous tales and poems which have been founded upon it, or written to illustrate it:—Fuller, *Commentary on the Book of Ruth*, 1654; Carpzov, *Collegium Rabbinico-Biblicum in Libellum Ruth*, 1763; Lawson, *Lectures on the Book of Ruth*, 1802; Riegler, *Das Buch Ruth, mit Einleitung*, etc., 1812; Engelberth, *Das Buch Ruth, mit ein krit. Einleitung*, etc.; Umbreit, *Ueber Geist und Zweck des Buches Ruth*, 1834. [See Introduction to Judges, at the end.]

CHAPTER I.

1 *Elimelech driven by famine into Moab, dieth there.* 4 *Mahlon and Chilion, having married wives of Moab, die also.* 6 *Naomi returning homeward,* 8 *dissuadeth her two daughters in law from going with her.* 14 *Orpah leaveth her, but Ruth with great constancy accompanieth her.* 19 *They two come to Beth-lehem, where they are gladly received.*



NOW it came to pass in the days when the judges [1]ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and [2]continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, [3]*if* I should have an husband also to night, and should also bear sons;

13 Would ye [4]tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for [5]it grieveth me much for your sakes, that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, [6]Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she [7]was stedfastly minded to go with her, then she left speaking unto her.

1 Heb. *judged.* 2 Heb. *were.* 3 Or, if I *were with an husband.* 4 Heb. *hope.* 5 Heb. *I have much bitterness.* 6 Or, *Be not against me.* 7 Heb. *strengthened herself.*

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi?

20 And she said unto them, Call me not [8]Naomi, call me [9]Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

[8] That is, *pleasant*.

[9] That is, *bitter*.

Verse 11. '*Are there yet any more sons in my womb, that they may be your husbands?*'—It is impossible to understand this without supposing it to refer to the custom, which prevailed among the Hebrews and other nations, for the living brother to marry the widow of one deceased, in order to perpetuate that brother's family and inheritance. To this it has been objected by Aben-Ezra and others, that the law did not make such a marriage obligatory on any but brothers by the father's side, and not by the mother's only; and that brothers unborn when the elder brother died, are not included in its operation. The fact is, that the law says nothing in either case; and we think that the expressions of Naomi sufficiently shew that the practices indicated did prevail, whether the law intended to sanction them or not. We perceive no reason why we may not in this, as in other instances, admit that the law did not take cognisance of *every* usage connected with the particular subjects on which it legislated, but only to those usages in such subjects which required particular direction or restriction. Some statements connected with this law will be found under chap. iv.

16. '*Thy people shall be my people, and thy God my God.*'—This appears to have been a form of compact and union, as we may infer from Zoheir's speech to Antar (vol. iii. 98): 'If you engage, we will engage; if you fight, we will fight; if you die, we will die; yours is our property, and yours is all we possess.'

20. '*Call me not Naomi, call me Mara.*'—These names are explained in the margin. In the note to Gen. xvii. 5, there are some remarks on the changes of names which sometimes take place in the East and elsewhere.

CHAPTER II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *Boaz taking knowledge of her,* 8 *sheweth her great favour.* 18 *That which she got, she carrieth to Naomi.*

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her [1]hap was to light on a part of the field *belonging* unto [2]Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God

[1] Heb. *hap, happened*.

[2] Called, Matth. 1. 5, *Booz*.

of Israel, under whose wings thou art come to trust.

13 Then she said, [3]Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken [4]friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and [5]reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, [6]one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they [7]meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

[3] Or, *I find favour.* [4] Heb. *to the heart.* [5] Heb. *shame her not.* [6] Or, *one that hath right to redeem.* [7] Or, *fall upon thee.*

Chap. ii.—Among the admirable pictures of ancient manners which Homer's description of the several scenes represented on the famous shield of Achilles furnishes, there is one—that of the harvest scene—which offers so many interesting coincidences with the Hebrew harvest usages, described in the present chapter, that we cannot do better than use it as an introduction to the remarks we have to offer, affording the reader an opportunity of tracing the striking and beautiful analogies which occur between the description of the old Greek poet and the indications of this chapter.

> 'There too he form'd the likeness of a field
> Crowded with corn, in which the reapers toil'd
> Each with a sharp-tooth'd sickle in his hand.
> Along the furrow here, the harvest fell
> In frequent handfuls, there they bind the sheaves.
> Three binders of the sheaves their sultry task
> All plied industrious, and behind them boys
> Attended, filling with the corn their arms,
> And off 'ring still their bundles to be bound.
> Amid them, staff in hand, the master stood,
> Enjoying mute the order of the field;
> While, shaded by an oak apart, his train
> Prepared the banquet, a well-thriven ox
> New slain, and the attendant maidens mix'd
> Large supper for the hinds of whitest flour.'
>
> COWPER.

Verse 3. '*Gleaned in the field after the reapers.*'—The law of Moses directed very liberal treatment of the poor at the seasons of harvest and ingathering. The corners of the field were not to be reaped—the owner was not to glean his own field; and a sheaf accidentally left behind in the field, was not to be fetched away, but left for the poor. There are equally liberal regulations respecting vineyards and olive yards. (See the laws in Levit. xix. 9, 10, and Deut. xxiv. 19-21.) From the present text, as compared with *v.* 7, we see that the privilege of gleaning after the reapers—that is, of following the reapers while still at work—was also conceded to the poor, not as a matter of right, but as a favour, granted to particular persons whom the owner wished to befriend. It did not, however, require any special interest to obtain this favour, else Naomi would scarcely have suggested it in the first instance, and Ruth might have hesitated to apply for it to a stranger, 'the servant that was set over the reapers.' The general right of gleaning, we may suppose, did not operate till after the reapers had left the ground. In most countries, a farmer would render himself an object of popular odium who should glean his own fields; but usages differ as to the time when gleaners shall be admitted. According to the *Law Dictionary*, Art. GLEANING, the practice of gleaning after the reapers was formerly a general custom in England and Ireland; the poor went into the fields and collected the straggling ears of corn after the reapers; and it was long supposed that this was their right, and that the law recognized it; but although it had been an old custom, it is now settled by a solemn judgment of the Court of Common Pleas, that a right to glean in the harvest-field cannot be claimed by any person at common law.

— '*A part of the field belonging unto Boaz.*'—The cultivated land not being enclosed in the East, the expression denotes that part which belonged to Boaz of the large extent of unenclosed ground under cultivation. See the note on Deut. xix. 14.

4. '*The Lord be with thee . . . The Lord bless thee.*'—This interchange of devout salutation between the 'mighty man of wealth' and his labourers, is very impressive, and strikes us the more from the partial disuse of our own old analogous greeting of 'God bless you.' The verbal salutations of the East continue to be generally more impressive and more devout than our own.

It strikes a traveller in the East to hear constantly such pious salutations interchanged by those who pass by. It is one of the circumstances which appear to remove the East out of the range of every-day associations of business and profession, and to carry back the mind into the sanctified and patriarchal *past*. The Rev. J. Hartley (*Researches in Greece*) observes—'Say to a Turk, according to custom, "May your morning be propitious!" he replies, "May you be the pledge of God!" Ask a Turk, "Is your health good?" he answers, "Glory be to God!" Salute him, as you pass him rapidly in travelling, he exclaims, "To God I commend you!" and is answered, "May God be with you!"'

We shall notice this subject further under Ps. cxxix. 8, from which passage we learn, that such as the present were common forms of salutation, and not, as some conjecture, forms of devout acknowledgment at the commencement of harvest. We may be sure, however, that the devout Israelites were not wanting in their acknowledgments of the Divine favour, and in their prayer for its continuance, of which even the ancient heathens were not unmindful.

5. '*His servant that was set over the reapers.*'—A confidential servant, or slave, appointed to see things done in an orderly manner, that the work was properly executed, that the labourers were supplied with provisions, and to pay them their wages in the evening—exercising a general superintendence and control. This officer was well known in the ancient harvest. In the Egyptian sculptures he is often seen, as in the above-cited description of Homer, leaning upon his staff, and—

'Enjoying mute the order of the field.'

7. '*After the reapers among the sheaves.*'—Different modes of reaping are indicated in Scripture, and most of those so mentioned are strikingly illustrated by the Egyptian monuments. In the most ancient times the corn was plucked up by the roots, which continued to be the practice with particular kinds of grain after the sickle was known. In Egypt, at this day, barley and dourra are pulled up by the roots. The choice between these modes of operation was probably determined in Palestine by the consideration pointed out by Russel (*Natural History of Aleppo*, i. 74), who states that wheat, as well as barley in



EGYPTIAN HARVEST SCENE.

general, does not grow half as high as in Britain; and is therefore, like other grain, not reaped with the sickle, but plucked up by the roots with the hand. In other parts of the country, where the corn grows ranker, the sickle is much employed; the wheat was either cropped off under the ear, or cut close to the ground. In the former case, the straw was afterwards plucked up for use; in the latter, the stubble was left and burnt on the ground for manure. As the Egyptians needed not such manure, and were economical of straw, they generally followed the former method; while the Israelites, whose lands derived benefit from the burnt stubble, used the latter; although the practice of cutting off the ears was also known to them (Job xxiv. 24). Cropping the ears short, the Egyptians did not generally bind them into sheaves, but removed them in baskets. Sometimes, however, they bound them into double sheaves; and such as they plucked up were bound into single long sheaves. The Israelites appear generally to have made up their corn into sheaves (Gen. xxxvii. 7; Lev. xxiii. 10-15; Ruth ii. 7, 15; Job xxiv. 10; Jer. ix. 22; Micah iv. 12), which were collected into a heap, or removed in a cart (Amos ii. 13) to the threshing-floor. The carts were probably similar to those which are still employed for the same purpose.

— '*In the house.*'—This means the tent which was pitched, or the shed which was erected, temporarily, upon the ground, for the occasional accommodation and refreshment of the persons engaged in getting in the harvest, and of those who attended upon their wants. Here they enjoyed an interval of rest, under shade, in the heat of the day, partaking of such refreshments as were provided. After this they resumed their labour, and continued it until towards evening, as we see in the sequel.

9. '*Go unto the vessels and drink of that which the young men have drawn.*'—From this it appears that water was (and from *v.* 14, that other refreshments were) provided for the reapers, of which the gleaners were sometimes allowed to partake. So in the Egyptian harvest scenes we perceive a provision of water, in skins hung upon trees, or in jars upon stands, with reapers drinking, and gleaners applying to share the draught.

14. '*Eat of the bread, and dip thy morsel in the vinegar.*'—This would be but poor entertainment if it were all according to our notions; but in the East, where the labouring poor fare much more humbly than with us, it would form a grateful and reviving refection. The refreshing qualities of vinegar are well known, which is probably the reason why it was provided on this occasion for the reapers heated with their sultry labour; for we do not learn that vinegar was thus *ordinarily* used, any more than it is now in the East. Probably the vinegar was mingled with a little olive oil, if we may take an illustration from the fare which was supplied to Joseph Pitts and his companions when slaves of the Algerines. 'The food we had to sustain nature was answerable to the rest of their kindness: and this indeed, generally, was only a little vinegar (about five or six spoonfuls), half a spoonful of oil, and a few olives, with a small quantity of black biscuit, and a

pint of water, a day.' (*True and Faithful Account*, p. 4.) Here we have bread and vinegar, with a little oil, supplied for daily provision. The provision which Boaz made for his reapers was doubtless of better quality, and included other articles not mentioned, 'bread' being often a general term answering to our 'food,' and including even flesh-meat. The unfrequent use of animal food in the East by the labouring classes renders it, however, doubtful whether we are to understand it as included under the 'bread' of the present text. It is remarkable that vinegar made from wine is forbidden equally with wine itself to Nazarites (Num. vi. 3); and, in like manner, the Mohammedans generally consider wine-vinegar as included in the prohibition of wine to themselves; and perhaps the inferior character of that which they obtain from other sources may be a reason why vinegar is not now much used in Western Asia.

— '*He reached her parched corn*,' etc.—Seeing that this was in the harvest-field, we apprehend that it was some of the corn of the field parched extemporaneously in the ear, as is still frequently seen in the East. Thus Mr. Legh (in Macmichael's *Journey*, 1819) states that travelling at harvest time in the country east of the Dead Sea, they one day rested near some corn-fields, 'where one of our Arabs, having plucked some green ears of corn, parched them for us, by putting them into the fire, and then, when roasted, rubbing out the grain in his hands.' In Pinkerton's *Collection* there is a notice that 'In the Western Islands of Scotland the ancient way of dressing corn, called *graddan*, from the Celtic word *grady*, signifying "quick," is as follows: A woman, sitting down, takes a handful of corn, holding it by the stalks in her left hand, and then sets fire to the ears, which are presently in a flame. She has a stick in her right hand, which she uses very dexterously, beating off the grain at the very instant when the husk is quite burnt. Practice has taught them to do this very dexterously.' It may in this state be eaten as parched corn; but usually in those parts this is but the commencing process of bread-making, the grain thus husked being subjected to the hand-mill, and then dressed in cakes, so that in this way the corn may be threshed, winnowed, ground, and baked within an hour after being reaped from the ground. See the note on Josh. v. 11.

CHAPTER III.

1 *By Naomi's instruction*, 5 *Ruth lieth at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinsman.* 14 *He sendeth her away with six measures of barley.*

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [1]uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and [2]turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* [3]a near kinsman.

10 And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the [4]city of my people doth know that thou *art* a virtuous woman.

12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the [5]vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of

1 Or, *lift up the clothes that are on his feet.* 2 Or, *took hold on.* 3 Or, *one that hath right to redeem.*
4 Heb. *gate.* 5 Or, *sheet*, or, *apron.*

barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

Verse 2. '*Behold, he winnoweth barley to night in the threshingfloor*;'—probably in the evening and the early part of the night. This was to obtain the advantage of the breezes which arise in the evening, and which continue more or less through the night. Besides this, which is peculiarly applicable to winnowing, in those parts of the East where the heat of the sun is by day very powerful and oppressive, much agricultural labour of various kinds is performed on bright nights, for many hours after the sun has set, or before it rises in the morning. The winnowing was usually performed by tossing up the grain against the wind with a fork (Jer. iv. 11, 12), and the night was usually chosen for this labour, for the advantage of the breeze which usually blew at night at the time of harvest. The grain afterwards passed through a sieve, to separate the bits of earth and other impurities which the mode of threshing often imparted to it. It then underwent a further purification by being tossed up with wooden scoops, or short-handled shovels, such as we see represented in Egyptian paintings. See Isa. xxv. 34, and compare the cut given under Deut. xxv. 4.

4. '*Go in, and uncover his feet, and lay thee down*.'—We may depend upon it, that however strange the instructions of Naomi to Ruth may appear according to our own usages and ideas—which are still so different from those of the East—there is nothing in them which, in the peculiar circumstances, was considered improper, under that simplicity of rural manners, of which this book affords so interesting a picture. We say, 'in the peculiar circumstances,' because it is evident, from the anxiety of Boaz that it should not be known that a woman had come to the floor (*v.* 14), that it would not have been correct in ordinary circumstances; but in the case of Ruth, this act was merely a process, doubtless conformable to general usage, by which she reminded Boaz of the relative position in which they stood to each other, and claimed from him the performance of that duty which devolved upon him as the kinsman of her deceased husband.

The act described in the text is more precisely defined in the marginal note. Boaz probably slept upon a rug, sheep-skin, or thick quilt, and was covered with another, or by his cloak. Ruth went and lay cross-wise at his feet, lifting up and drawing over her the extremity of the covering. Servants in the East often sleep in this manner, as to position. They frequently sleep in the same apartment or tent with their master, and when they do so, invariably lie at his feet, in the position described; and if, on a journey or otherwise, when the weather is cold, the servant has not sufficient covering of his own, usage allows him to avail himself of the covering at the foot of his master's bed. The writer has himself known servants take this liberty during a journey, as a matter of course. By this act Ruth declared herself subject to the direction and control of Boaz; and partly assumed a right to that protection the confirmation of which she claimed afterwards as a favour.

7. '*Boaz . . . . went to lie down at the end of the heap of corn*.'—While encamped in the neighbourhood of Hebron, Dr. Robinson makes the following interesting entry in his Journal (May 24):—'The fine grassy slope on which we were encamped, besides the cemetery on the north, was occupied on the south by threshing-floors, where the various processes of threshing, or rather treading out the grain, were continually going on. The wheat harvest, here in the mountains, had not yet arrived; but they were threshing barley, 'Adas or lentiles, and also vetches, called by the Arabs Kersenna, which are raised chiefly for camels. The various parcels had apparently lain here for several days; the people would come with their cattle and work for three or four hours, and then go away. Some had three animals, some four, and once I saw two young cattle and a donkey driven round together. In several of the floors they were now winnowing the grain, by tossing it up against the wind with a fork. Here we needed no guard around our tent. The owners of the crops came every night and slept upon their threshing-floors; and this we found to be universal in all the regions of Gaza. We were in the midst of scenes precisely like those of the book of Ruth, where Boaz winnowed barley in his threshing-floor, and laid himself down at night to guard the heap of corn.'

9. '*Spread therefore thy skirt over thine handmaid; for thou art a near kinsman*.'—She had already placed herself under his covering, and we may understand that this request refers merely to his making *this* his own act, rather than as describing two actions, particularly as it is probable that she lay with no other covering than his mantle. The idea which this act involves is before alluded to in the former chapter, where Boaz himself, after praising the devotedness and truth of Ruth's conduct, says: 'A full reward be given thee of the Lord God of Israel, *under whose wings thou art come to trust*.'

More definitely, Ruth, by desiring Boaz to spread his skirt over her, declares herself entitled to that protection which a wife receives from her husband, or, in other words, desires him to make her his wife. It was in fact a very prominent part of the marriage ceremony among the Jews and other Oriental people. The prophet Ezekiel indicates this:—'I spread my skirt over thee. . . . and thou becamest mine' (Ezek. xvi. 8). The custom is still kept up by the modern Jews, though not perhaps in all the countries through which they are dispersed. When the bride and bridegroom stand before the priest, the latter takes up the end of the bridegroom's robe, and places it upon the bride's head, with a distinct allusion to this ancient ceremony. A similar usage prevails among some tribes of Arabs, with whom the ceremony constituting marriage is that one of the relations of the bridegroom, in the tent of the bride's father, throws over her head a man's *abba* or cloak, saying as he does so, 'No one shall cover thee but such a one,' mentioning the bridegroom's name. She is then conducted to the tent of her husband. Mr. Roberts mentions an analogous custom as existing among the marriage ceremonies of the Hindoos. This part of the ceremony often produces powerful emotions on all present; and the parents on both sides then give their benedictions. Hence a common mode of expressing that a man has married a particular woman is to say, 'He has given her the *koori*,' that is, has spread over her the skirt so called.

15. '*Bring the vail that thou hast upon thee*.'—This veil was probably such as are still used in general by the women of Western Asia when they go abroad. It has little resemblance to what the word 'veil' would suggest to the English reader. It is in fact a large sheet, which being thrown over the head descends to the heels, and being gathered in front by the hand, completely envelopes the whole person. These veils differ little except in colour, texture, and the manner in which the face is concealed. Ladies of distinction sometimes have them of silk, and these are mostly red, with narrow white stripes; but the poor women, and often others who are not poor, have them blue, striped with white; but those wholly of white are in most general use. These veils are always of linen or cotton, except those of red silk; and those used by poor women are coarse and very strong—such as we may suppose poor Ruth's veil to have been. In Syria the women so hold their veils as to conceal all the face except one eye, to which custom Solomon probably alludes in—'Thou hast ravished mine heart with one of thine eyes'



EASTERN VEIL.

(Sol. Song, iv. 9). In Persia the women also conceal the face, having only a bit of lace over the eyes, through which they can see; but the Turkish women cover the whole face with a large veil of horsehair, which is very transparent from within, but seems perfectly opaque from without: the rest of their persons they cover with the sheet. We mention these particulars as illustrative of the veil as a large general envelope; but it does not appear that the Hebrew women of ordinary rank concealed their faces so generally as is now done in the same country. See the notes and cuts under Isa. iii.

CHAPTER IV.

1 *Boaz calleth into judgment the next kinsman.* 6 *He refuseth the redemption according to the manner in Israel.* 9 *Boaz buyeth the inheritance.* 11 *He marrieth Ruth.* 13 *She beareth Obed the grandfather of David.* 18 *The generation of Pharez.*

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And [1]I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 [2]Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's,

[1] Heb. *I said I will reveal in thine ear.*

[2] Deut. 25. 7, 9.

and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and [3]do thou worthily in Ephratah, and [4]be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, whom [5]Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD, which hath not [6]left thee this day without a [7]kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and [8]a nourisher of [9]thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez: [10]Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat [11]Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

[3] Or, *get thee riches*, or, *power*.
[4] Heb. *proclaim* thy *name*.
[5] Gen. 38. 29. 1 Chron. 2. 4. Matth. 1. 3.
[6] Heb. *caused to cease unto thee*.
[7] Or, *redeemer*.
[8] Heb. *to nourish*.
[9] Heb. *thy gray hairs*.
[10] 1 Chron. 2. 4. Matth. 1. 3.
[11] Or, *Salmah*.

Verse 4. '*There is none to redeem it beside thee; and I am after thee.*'—The law on which the usages described in the early part of this chapter are based will be found in Deut. xxv. There is indeed considerable difference in the details there stated, and the practice here followed; but there is a general identity, which will render the same statement applicable to the illustration of both passages. This law, commonly called the Levirate law, was, in substance, to the effect, that, if a brother died without children, his next surviving brother, or, if he had no brother, his nearest kinsman, was bound to marry the widow, to raise up children to the deceased; that is to say, his firstborn son by this widow, was to be considered as the son of the deceased: his name, as such, was to be inserted in the genealogical registers; and he was to receive the estate which in that character devolved upon him. This law did not originate with Moses. It existed long before his time; for we find it fully and rigidly in force in the time of Jacob (Gen. xxxviii.). It is therefore to be regarded as one of those prevalent usages which the law of Moses subjected to certain limitations and directions which did not previously exist. For instance, we see by the earlier examples that the surviving brother had no choice but to marry the widow; whereas the law of Moses did not absolutely compel him to do so. If his dislike to the woman, or to the duty which devolved upon him; or if his being already married, indisposing him to take another wife—were stronger considerations than his duty to his brother; the law provided an alternative, easy in itself, although attended with some degree of ignominy. The woman was in public court to take off his shoe, spit in his face (or on the ground before his face, we are not certain which), and say, 'So shall it be done unto that man that will not build up his brother's house;' and, probably, the fact of this refusal was stated in the genealogical registers, in connection with his name; which is probably what is meant by, 'His name shall be called in Israel, The house of him that hath his shoe loosed' (see Deut. xxv.). Under other circumstances (that is, if the deceased had left children of his own) marriage with a brother's widow was strictly forbidden (Lev. xviii. 16; xx. 21). Analogous usages have prevailed among different nations, ancient and modern, particularly in Western Asia. The law is almost literally the same in principle, among the Arabians, the Druses of Lebanon, and the Circassians—not to mention others. It existed in Scotland so late as the eleventh century, according to Lord Hales. Among the Arabians, indeed, the obligation is not indispensable upon the surviving brother. He generally offers his hand to his deceased brother's widow; but custom does not *oblige* either party to make this match, nor can the brother prevent the widow from marrying another man. 'It seldom happens, however,' says Burckhardt, 'that he refuses; for by such an union the family property is kept together.' The custom of marrying the brother's widow has long been discontinued by the Jews themselves, like several others no longer suited to the condition in which they are now placed, as a dispersed people without inheritance. Nothing therefore now remains among them of the original institution, except the ceremony of releasing both parties from a connection which is no longer permitted to be formed (Buxtorf, *Synag.* c. 30; Allen's *Modern Judaism*, p. 432).

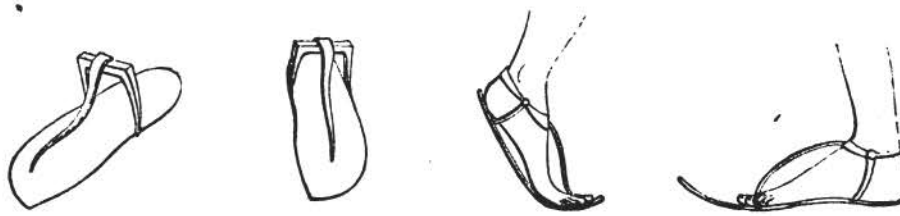
7. '*Plucked off his shoe.*'—In the law (Deut. xxv.) this act is directed to be performed by the woman; but here it seems to be done by the man himself, who gives his shoe to Boaz. In the former instance, the man refusing to perform his duty, without coming to any arrangement with the next of kin to act for him, his shoe was taken from him with some ignominy; but here, as he does not absolutely refuse without caring for the result, but makes over his right to Boaz, the ignominy is spared, and the matter is treated as an amicable transfer of right. The use of the shoe in this transaction is sufficiently intelligible—the

taking off the shoe denoting the relinquishment of the right and the dissolution of the obligation, in the one instance, and its transfer in the other. The shoe is regarded as constituting possession; nor is this idea unknown to ourselves, it being expressed in the homely proverbial expression by which one man is said 'to stand in the shoes' of another. There are therefore two ways of considering this act: one as dissolving a right, the other as giving that right to another. In the former respect, the practice of the modern Jews in dissolving such a claim, may be taken as a fair illustration of the ancient practice. When the form of dissolving the mutual claim in question is to be gone through, three rabbies, with two witnesses, proceed, after morning prayers at the synagogue, to a place fixed the previous evening, attended by others of the congregation as auditors and spectators. The parties are then called forward, and declare that they come to be released from each other. The chief rabbi then interrogates the man, and finding him determined not to marry the widow, orders him to put on a shoe of black list, which is exclusively used for this purpose. The woman then says: 'My husband's brother refuseth to raise up his brother's name in Israel; he will not perform the duty of my husband's brother.' Then the brother says: 'I like not to take her.' The woman then unties the shoe, takes it off, and throws it on the ground. This she does with the right hand: 'but,' says old Purchas, 'if she want a right hand, it putteth the rabbines out of their wits to skan whether with her teeth or how else it may be done.' Having thrown down the shoe, she spits on the ground before him, saying, 'So shall it be done unto the man that will not build up his brother's house: and his name shall be called in Israel, The house of him that hath his shoe loosed.' The persons present then exclaim three times: 'His shoe is loosed.' The chief rabbi then declares the woman at liberty to marry any other, and gives her a certificate to that effect. See Allen's *Modern Judaism;* Hyam Isaacs' *Ceremonies;* and *Purchas his Pilgrimage*, p. 233. Isaacs' account differs somewhat from that of Allen, chiefly as to the treatment of the shoe, which, according to the former, is knitted in a peculiar manner, and must be unravelled by the man.

Even at the present time, the use of the shoe as a token of right or occupancy, may be traced very extensively in the East; and however various and dissimilar the instances may seem at first view, the leading idea may still be detected in all. Thus, among the Bedouins, when a man permits his cousin to marry another (see the note on Gen. xxix. 19), or when a husband divorces his runaway wife, he usually says, 'She was my slipper; I have cast her off' (Burckhardt's '*Bedouins*,' p. 65). Sir F. Henniker, in speaking of the difficulty he had in persuading the natives to descend into the crocodile mummy pits, in consequence of some men having lost their lives there, says, 'Our guides, as if preparing for certain death, took leave of their children; the father took the turban from his own head and put it upon that of his son; or *put him in his place* by giving him his *shoes*—"a dead man's shoes."' This was an act of transfer: the father delegating to his son that charge of the family, which he feared he was about to leave destitute. Messrs. Tyerman and Bennett, speaking of the termagants of Benares, say: 'If domestic or another business calls off one of the combatants, before the affair is duly settled, she coolly thrusts her *shoe* under her basket, and leaves both on the spot to signify that she is not satisfied.' What the woman meant, doubtless, was to denote, by leaving her shoe, that she retained possession of the ground and the argument during her unavoidable absence. The shoe was the symbol of possession. In Western Asia, slippers left at the door of an apartment denote that the master or mistress is engaged—that other persons are in possession of their attention; and later comers do not then think fit to intrude, unless specially invited. Even a husband does not venture to enter his wife's apartments while he sees the slippers of visiters at her door. These may serve as specimens of numerous instances which might be cited, in which the shoe is the symbol of possession, or of delegation or transfer, which are the ideas which seem to be conveyed by the Hebrew use of the shoe, in the present and other instances. In fact, this employment of the shoe may, in some respects, be considered analogous to that which prevailed in the middle ages, of giving a glove as a token of investiture in bestowing lands and dignities; whence, also, the taking away of gloves was, at least in some cases, a ceremony of degradation or deprivation.

It is a fact that the Targum in the place of 'shoe,' actually has 'right hand glove' in this place. We cannot admit this to be a right interpretation; but gloves were certainly in use much more anciently than is commonly supposed. They appear, although rarely, in Egyptian sculptures, and not as worn by Egyptians, but seemingly by the people of a colder Asiatic climate than either Egypt or Syria (see Wilkinson, i. 377). The gloves are long ones.

8. '*Shoe*.'—The same Hebrew word (נַעַל *naal*) denotes both a sandal and a shoe; more generally, doubtless, the former than the latter, although always rendered 'shoe' in our version of the Old Testament, in which the word 'sandal' does not once occur. It must, indeed, generally be left to the context to determine which is intended; and this the context does not often enable us to say. It is very likely, however, that shoes, properly so called, were in use before this time, for it is probable that we are to understand, from the mention of 'rams' skins dyed red,' in the books of Moses (see the note on Exod. xxv. 5), that the Hebrews had the art of preparing and colouring leather. If so, shoes were probably confined to the more comfortable classes of the people; for not only were sandals of the earliest date, but, so far as a covering for the feet was employed at all, continued in general use for ages after the invention of shoes. Indeed, down to the present time, shoes have by no means superseded sandals in the East.—When men first thought of some contrivance to defend their feet from being cut by sharp stones, or injured by cold, or scorched by the hot sand, they fastened to the bottom of their feet soles of bark, wood, raw hide, and, ultimately, of tanned leather, by means of straps or thongs variously disposed—but most generally by two, one of which was joined to the sole at the heel or hollow of the foot, and after passing round the ancle, had fastened to it another which passed between the great and the second toe (see the note on Gen. xiv. 23). With some variation, this is the general form of the simpler kind of sandals in different nations ancient and modern; and it is well illustrated by the third and fourth figures of Egyptian sandals in the first of our present cuts. The latter, however, is prolonged in a sharp, peaked point much beyond the toes, as is at present the case in a large proportion of

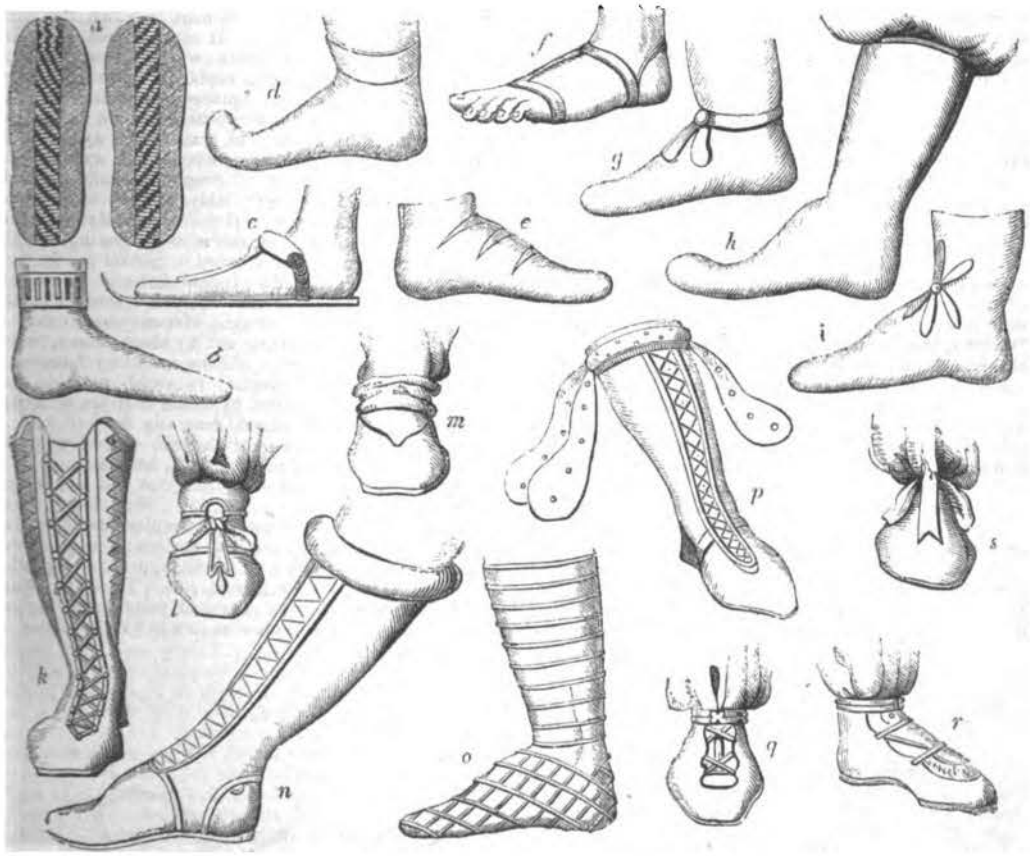


EGYPTIAN SANDALS.

modern Oriental shoes and sandals. The preceding figures of the same cut also deserve attention. They are such as appear on a large sitting figure now in the British Museum. 'They seem fastened by a strap passing between the great toe and its neighbour, and attached to an upper part, perhaps of wood, which crosses the instep and descends to the sole of the sandal on each side. The sole of the sandal and the wooden part which crosses the instep are evidently one piece, in this instance' (Long's *Egyptian Antiquities*, ii. 16). Among the same people the sandals of the priests were, according to Herodotus, made of papyrus. There is a figure in the British Museum which appears to have sandals of this sort, and which is thus mentioned in the work just cited:—These sandals 'must be considered as made of a flexible material, for they are represented bending exactly as the sole of the foot is bent at the toes, owing to the kneeling attitude of the figure. The bottom of the sole is also marked with transverse lines, showing that it is composed of separate small parts, the whole of which are kept together by a rim of similar strips, running all round and forming the margin of the sole. It is in fact a shoe of papyrus, or some other flexible material' (see fig. *a* in the following cut). With the examples of Egyptian sandals in the first engraving, and those which will be found in the second, the following observations of Sir J. G. Wilkinson may be usefully connected. 'The (Egyptian) sandals varied slightly in form; those worn by the upper classes, and by women, were usually pointed and turned up at the end, like our skates, and many Eastern slippers of the present day. Some had a sharp flat point, others were nearly round. They were made of a sort of woven or interlaced work, of palm leaves and papyrus stalks, or other similar materials; sometimes of leather; and were frequently lined within with cloth, on which the figure of a captive was painted; that humiliating position being considered suited to the enemies of their country, whom they hated and despised.' These facts are of particular importance on account of the proximity of the Hebrews to, and their connection with, the Egyptians, and from the exhibition which they offer of an early and simple form of the sandal.

The progressive history of the sandal will be better illustrated by our cuts than by written explanation. From these, it will be seen that it ultimately became an elaborate and ornamental article, with a more complete sole, bound to the foot and leg with lacings in multiplied convolutions, and sometimes decorated with costly ornaments of various kinds. Attention to the sandals became a foppery in the end; and we see that Philopœmen, in recommending soldiers to give more attention to their warlike accoutrements than to their common dress, advises them to be less nice about their shoes and sandals, and more careful in observing that their greaves were kept bright and fitted well to their legs (Polybius, xi.). The Jewish ladies seem to have been very particular about their sandals, if we may judge from what is said of the bride in Sol. Song, vii. 1:—'How beautiful are thy feet with sandals, O prince's daughter!' and in the instance of Judith, in the Apocrypha, we observe that it was not so much the general splendour of her attire—her rich bracelets, rings, and necklaces—that attracted most strongly the attention of the fierce Holofernes; but it was 'her sandals' that 'ravished his eyes' (Jud. xvi. 9).

Some of the customs connected equally with sandals and



ANCIENT SHOES AND SANDALS.

a, *b*, *c*, Egyptian; *d*, *e*, *f*, *g*, *h*, *i*, Persian; *k*, Asiatic; *l*, *n*, Phrygian; *m*, *q*, *r*, *s*, Dacian; *o*, *p*, Grecian.

shoes we have formerly noticed; such as that frequent washing of the feet which they rendered necessary, and the custom of taking them off on entering a sacred place, or even a house. We need therefore only further mention, that to loose or unbind the sandals was usually the business of the lowest servants. Disciples, however, performed this duty for their teachers; but the rabbins advised them not to do it before strangers, lest they should be mistaken for servants. It was also the business of an inferior servant not only to loose, but to carry his master's sandals or shoes, when not immediately in use; whence the proverbial expressions of John the Baptist, in speaking of Christ—'Whose shoes I am not worthy to bear' (Mat. iii. 11);—'The latchet of whose shoes I am not worthy to stoop down and unloose' (Mark i. 7).

The Talmudists have some instructive remarks on the sandal, which we the rather cite here, as, being intended to mark the distinction between it and the shoe, it serves well to connect with the preceding observations the few further remarks which we have to offer on shoes, properly so called. 'Shoes were of more delicate use, sandals were more ordinary and fitter for service; a shoe was of softer leather, a sandal of harder. There were sandals also whose sole or lower part was of wood, the upper of leather, and these were fastened together with nails. Some sandals were made of rushes, or of the bark of palm-trees, and they were open both ways, so that one might put in his foot either before or behind. Those of a violet or purple colour were most valued, and worn by persons of the first quality and distinction.'

A shoe is a covered sandal; and the idea of attaching a covering to the sole, so as to obtain a more complete protection for the foot, was too obvious to be delayed for any considerable length of time. Indeed, at the present day, the shoes generally used in the East remain something between a complete shoe and a sandal, or, as we may say, slippers. Many of them have no quarters, and scarcely do more than cover the toes; yet the natives walk in them with extreme ease, and almost never let them slip from the feet. The common shoe in Turkey and Arabia is like our slipper *with* quarters, except that it has a sharp and prolonged toe turned up. No shoes in Western Asia have 'ears,' and they are generally of coloured leather—red or yellow morocco in Turkey and Arabia, and green shagreen in Persia. In the latter country the shoe or slipper in most general use (having no quarters) has a very high heel; but, with this exception, the heels in these countries are generally flat. No shoes, or even boots, have more than a single sole (like what we call 'pumps'), which in wet weather generally imbibes the water freely. When the shoe without quarters is used, an inner slipper, with quarters, but without a sole, is worn inside, and the outer one alone is thrown off on entering a house. But in Persia, instead of this inner slipper of leather, a worsted sock is used. Those shoes that have quarters are usually worn without any inner covering for the foot. The peasantry and the nomade tribes usually go barefoot, or wear a rude sandal or shoe, of their own manufacture: those who possess a pair of red leather or other shoes seldom wear them except on holiday occasions, so that they last a long time, if not so long as among the Maltese, with whom a pair of shoes endures for several generations, being, even on holiday occasions, more frequently carried in the hand than worn on the feet. The boots are generally of the same construction and material as the shoes; and the general form may be compared to that of the buskin, the height varying from the mid-leg to near the knee. They are of capacious breadth, except among the Persians, whose boots generally fit closer to the leg, and are mostly of a sort of Russia leather, uncoloured; whereas those of other nations are, like the slippers, of red or yellow morocco. There is also a boot or shoe for walking in frosty weather, which differs from the common one only in having, under the heel, iron tips, which, being partly bent vertically with a jagged edge, give a hold on the ice which prevents slipping. These are particularly useful in ascending or descending the frozen mountain paths. The sandal with the sole armed with iron points, represented in our last cut, had doubtless the same use. The shoes of the Oriental ladies are sometimes highly ornamental; the covering part being wrought with gold, silver, and silk, and perhaps set with jewels, real or imitated. The observations therefore made above, in reference to the sandals of the bride in Solomon's Song, and of Judith, may be equally applicable to shoes: and indeed it is not certain whether shoes or sandals are in these instances intended. We have thus spoken first of modern Oriental shoes, because we apprehend that they belong to a class of subjects best illustrated by the existing usages of the East. We have spoken from personal observation on this point.

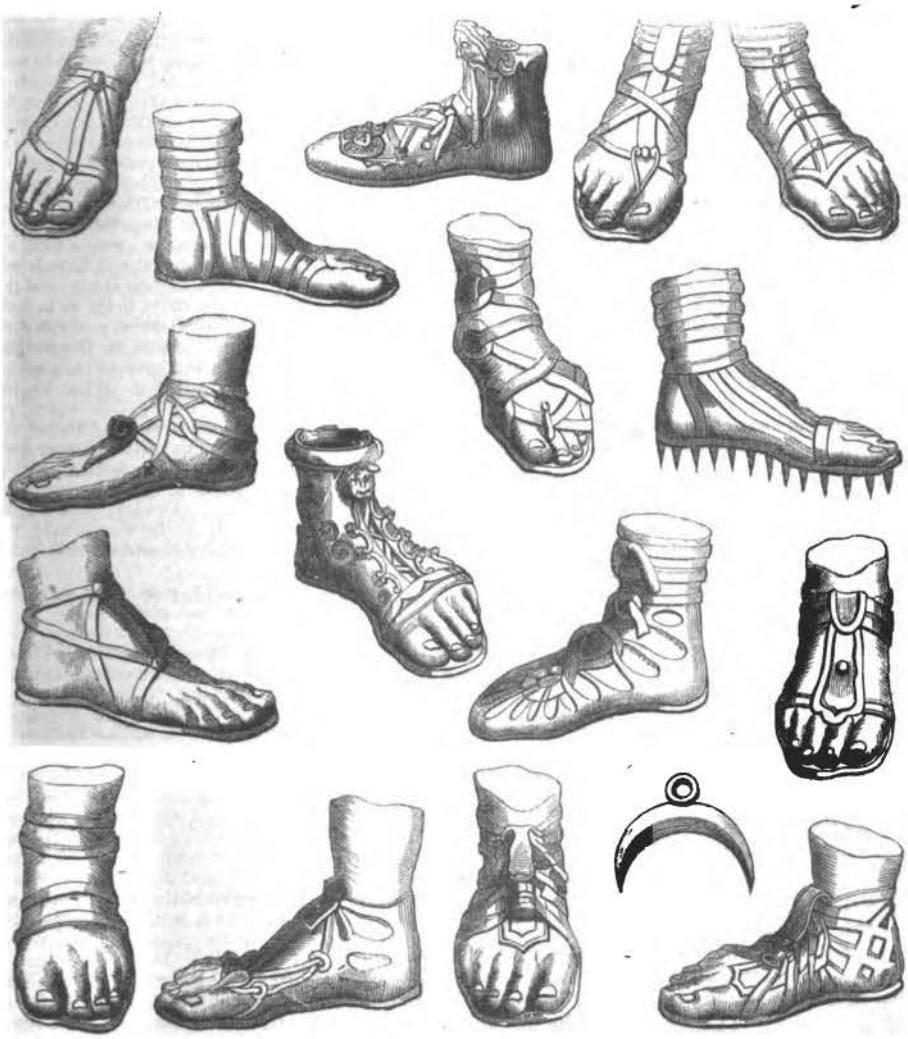
The shoes of the ancient Romans were chiefly of crude untanned leather. Ultimately shoes of tanned leather, of such forms as our cuts exhibit, were usually worn out of doors by persons in good circumstances; but in-doors they continued to wear sandals. Wooden shoes were generally worn by poor people, slaves, and peasants; but sometimes rude sandals, or shoes of raw leather. None but those who had served the office of Edile were allowed to wear shoes dressed with alum and of a red colour, which we may therefore infer to have been a favourite colour for shoes, as it appears to have been among the Hebrews, and as it is now in Western Asia. The Roman senators wore shoes or buskins of a black colour, with a crescent of gold or silver on the top of the foot. Women also appear to have used these ornaments; and perhaps Isaiah refers to something of this sort in ch. iii. 8. The Emperor Aurelian forbade men to wear red, yellow, white, or green shoes, allowing them to women only; and Heliogabalus forbade women to wear *gold and precious stones* in their shoes; and this, with what we have said of modern shoes, helps us to understand in what the splendour of the Hebrew women's shoes consisted. Calmet finds boots of metal in the Scripture and in Homer; but we imagine that greaves only are intended in the passages to which he alludes. What Vegetius says about the Roman soldiers having *iron* shoes, probably means that the soles were plated, shod, or nailed with iron. This they certainly were. The nails had sometimes their points outward, probably, as already intimated, to serve as snow or frost shoes, and also to assist in scaling walls in the attack of fortified places. Luxury, however, found its way even to the nails of shoes; for we are told that in the army of Antiochus most of the soldiers had *golden nails* under their shoes.

We have not mentioned Egyptian shoes, because we are not aware that anything that can properly be called a shoe occurs in Egyptian paintings and sculptures; and the sandals we have already noticed. Wilkinson, indeed, gives a representation of a sandal of interwoven materials, with low sides, like a shoe or slipper. It is clear, however, that the Egyptians had the art of tanning and dressing leather. This would be alone probable from our finding that art among the Hebrews immediately after they left Egypt; and that the Egyptians made shoes with leather at some period or other is testified by Belzoni, who says:—'They had the art of tanning leather, with which they made shoes as well as we do, some of which I found of various shapes. They had also the art of staining the leather with various colours, as we do morocco, and actually knew the mode of embossing on it, for I found leather with figures impressed on it, quite elevated. I think it must have been done with a hot iron while the leather was damp' (*Researches and Operations*, ii. 271, 8vo. edit.). This is important; because it is fair to infer that the Hebrews were not ignorant of what was known to their neighbours. The sandals or shoes which the Hebrews wore when they left Egypt were doubtless of Egyptian manufacture, and probably long continued to afford the model of those which they afterwards used. It is not however necessary to suppose that the art of preparing leather and of forming shoes had at that early time arrived at such perfection as is described by Belzoni. This conclusion we find confirmed by Wilkinson, who believes the shoes or low boots which have been found in Egypt to be of comparatively late date, and to have belonged to Greeks; for since no persons are repre-

sented in the paintings wearing them, except foreigners, we may conclude they were not adopted by the Egyptians, at least in a Pharaonic age. They were of leather, as described by Belzoni, generally of a green colour, laced in front by thongs, which passed through small loops on either side; and were principally used, as in Greece and Etruria, by women. This statement is, however, still interesting, since the comparatively late time of the Greek domination in Egypt belongs to a period which the Scripture history embraces. It is also, as we have seen, allowed by Wilkinson, that the *sandals* of the very early Egyptians were sometimes of leather.

In the absence of very definite information concerning the shoes and sandals of the Hebrews, the statements we have given concerning those of the modern occupants of Western Asia, and of ancient nations with which the Hebrews were at different times acquainted, will furnish the best assistance which can now be obtained for the elucidation of the various passages of the Old and New Testament in which the equipment of the feet is mentioned.

21. '*Salmon begat Boaz*,' etc.—In the genealogy of our Saviour contained in the first chapter of St. Matthew, Boaz is described (*v.* 5) as the son of Salmon by Rahab. Now if this Rahab were, as is usually supposed, Rahab the harlot, who protected the spies at Jericho, it is not easy to conceive that only three persons—Boaz, Obed, and Jesse—should have intervened between her and David, a period of at least 400 years. Usher's solution, that the ancestors of David were probably blessed with extraordinary longevity, is not altogether satisfactory. It seems more probable that the sacred writers have mentioned in the genealogy only such names as were distinguished and known among the Jews, according to the practice of abbreviated registration which has been fully described under Genesis.



GRECIAN AND ROMAN SANDALS.

THE FIRST BOOK

OF

S A M U E L,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THE two books which bear the name of Samuel anciently made but one book among the Jews, which was by them called the Book of Samuel (סֵפֶר שְׁמוּאֵל): and this circumstance gave more propriety to the title than it exhibits since the book has been divided into two; for the portion of the whole which now forms the second book, and which carries the Hebrew history through a period which did not commence till after the death of Samuel, could not possibly have been written by him. Whatever impropriety therefore is found in the application of Samuel's name to these books, arises from the division into two, for as one it might very properly be called after Samuel, not only from the great figure which he makes in the first portion of it, but because that portion may very probably have been written by him. But although the book bears this title in the earliest Hebrew copies with which we are acquainted, it is a matter of some doubt whether it was so called at the earliest period; for it would seem that the Seventy read a different title in their copies, calling it, as well as the two succeeding books, the *Book of Kings*, or rather of *Kingdoms* (βασιλειων), which is a very proper title, seeing that the book (taken as one) relates in much detail the institution of the monarchy and the reigns of the first two of the kings. This has been imitated in the Vulgate, which calls the two books of Samuel the first and second book of Kings; and this is also preserved in the second title of our version, 'otherwise called the first' and the 'second book of Kings.' The Syriac version names this book 'the book of Samuel the Prophet;' the Arabic, 'the book of Samuel the Prophet, which is the first book of Kings.'

It is the belief of the Jews that the twenty-four first chapters of the book (the two taken as one) were written by Samuel himself, and that the remainder was supplied by the prophets Nathan and Gad. This notion is founded on the passage in the first book of Chronicles (xxix. 29), 'Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer;' and this really does seem as conclusive evidence of authorship as can be found in Scripture. First, we have the acts of David, 'first and last,' in the books before us; and then we are told by an independent authority, that the books containing these acts were written by Samuel, Nathan, and Gad, who were successively contemporary with the events which they relate: and this of course implies, that the portion of this history with which Samuel was contemporary (being the first twenty-four chapters) was written by him. No extent of inquiry can bring us to any more satisfactory conclusion than is thus obtained. It will in any case appear that the two books of Samuel were composed before those of Kings and Chronicles; for in these many circumstances are manifestly taken and repeated from the books of Samuel. We may therefore assent to the general opinion that Samuel was the author of the greater part of the first of the books which bear his name; which was probably composed by him towards the latter end of his life. There appear to be no allusions to monuments, etc., which are not consistent with this hypothesis, although some have been led by them to conceive that the book was prepared in a later age (by Jeremiah or Ezra), from contemporary documents or from oral traditions. The questions of authorship, of exact date, and of the mode of formation, are however of little consequence in themselves, though they may gratify our curiosity—the authority of the book never having been disputed, and that being the same, if we regard it as an inspired book, in whatever age or by whatever person composed. But the internal evidence seems to us entirely in favour of the contemporary authorship. The narrative is full of natural touches and incidental allusions, which indicate that the writer was

personally cognizant of much that he relates; nor is it likely that a writer in a later age would give so much prominence to the history of David, while the annals of subsequent kings are so scantily recorded.

If, therefore, it were even disputed that the work was a contemporary production, in the state in which it has descended to us, it would still be allowed that it had been reduced to its present shape from contemporary materials, which Samuel, Gad, and Nathan are more likely than any other persons of their time to have provided. Besides, a history, manifestly complete in itself, and which comes down to the very verge of David's death without including that event, affords a manifest sign of having been substantially written while that monarch still lived.

The books, as they stand, are among the most popularly interesting in Scripture. They are so rich in lively pictures of character, and descriptions, that in this respect they deviate from exact history, and sometimes become biographical. They also abound in little natural touches, which constitute one of the chief beauties of the narrative. As the principal of these beautiful narrative pieces of the two books, we may indicate the vision of Samuel, in 1 Sam. iii.; the death of Eli, in 1 Sam. iv. 13-22; the anointing of Saul, in 1 Sam. x.; and that of David, in xvi.; and the grief of David for the death of Absalom, in 2 Sam. xviii. 29–33. Not less striking are the various discourses and addresses which are interspered in the course of the history—such as the address of Samuel to the people respecting their demand for a king, and in vindication of his own character, as given in 1 Sam. xii.; that of Abigail to David, to dissuade him from wreaking his threatened vengeance upon the house of Nabal, in 1 Sam. xxv. 24–31; that whereby Nathan made David sensible of the enormity of his crime in the matter of Uriah and Bathsheba, in 2 Sam. xii. 1–12; that of the woman of Tekoah to David, to induce him to recall Absalom, in 2 Sam. xiv. 4–17; that whereby Hushai induced the council of war to reject the advice of Ahithophel, in 2 Sam. xvii. 7–13; and, finally, the impressive words in which the aged Barzillai declined the proffered favours of the king, in 2 Sam. xix. 34–37. There are, also, poetical pieces, which, of their different kinds, are among the most remarkable specimens of Hebrew poesy; namely, the very beautiful song of Hannah, the mother of Samuel, in 1 Sam. ii.; the tender and affecting elegy of David upon the death of Saul and Jonathan, in 2 Sam. i. 19–27; his short but characteristic and striking elegy upon the death of Abner, in 2 Sam. iii. 33–34; and the poem called 'the last words of David,' in 2 Sam. xxiii. which is remarkable not less for the sentiments which it embodies, than for the felicitous images in which it abounds.

The authenticity of the books is open to the full measure of the proof usually adduced. Portions of them are quoted in the New Testament, as 1 Sam. xiii. 14, in Acts xiii. 22; 2 Sam. vii. 14, in Heb. i. 5. References to them occur in other parts of Scripture, especially the Psalms, to which they often afford very interesting historical illustration. Much stress has been laid upon the alleged contradiction which the books contain; these have been considered in the notes, which will, we trust, shew that none of them are incapable of satisfactory explanation.

The books of Samuel contain the history of Samuel's administration as judge, and of the regal government introduced by his mediation, and established in the house of David. This history divides itself naturally into three parts;—1. The history of Samuel's administration as prophet and judge, 1 Sam. i.–xii. 2. The history of Saul's government, and of the early history of David, prospectively anointed king, 1 Sam. xii.–xxxi. 3. The history of David's government, with which the second book is wholly occupied.

The history of the two books covers a space of about 120 years, reckoning from the birth of Samuel to near the end of David's reign: of this the first book occupies eighty years, or from the birth of Samuel to the death of Saul.

There are above a hundred treatises on different portions of the two books of Samuel. The following are the separate commentaries on them, or on the group of historical books in which they are included:—Strigelii, *Comment. in quatuor Libr. Reg. et Paralipp.*, 1591; Ferrarii *Comm. in Libr. Josuæ, Jud., Ruth, Reg. et Paralipp.*, 1609; Willet, *An Exposition upon the First and Second Books of Samuel*, 1614; Drusii, *Annotatt. in Locos diffic. Jos., Jud., et Sam.*, 1618; Sanctii *in quat. Libr. Reg. et Paralipp. Comment.*, 1625; Bonfrère, *Comment. in Libr. quat. Reg. et Paralipp.*, 1643; Guild, *The Throne of David, or an Exposition of the Second Book of Samuel*, 1659; Osiander, *Comment. in* i *et* ii *Sam.*, 1687; Schmidt, *in Libr. Sam. Comment.*, 1697; Hensler, *Erläuterungen des* 1 *Buch Samuels*, 1795. [*Die Bücher Samuels erklärt, von Otto Thenius*, Leipzig, 1842; part of the *Kurzgefasstes Handbuch* mentioned in the Introduction to Judges, *q. v.*]

CHAPTER I.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli first rebuking her, afterwards blesseth her. 19 Hannah having born Samuel, stayeth at home till he be weaned. 24 She presenteth him, according to her vow, to the LORD.



NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [1] [2]yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave [3]a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also [4]provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, [5] [6]when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she *was* [7]in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid [8]a man child, then I will give him unto the LORD all the days of his life, and [9]there shall no razor come upon his head.

12 ¶ And it came to pass, as she [10]continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman [11]of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my [12]complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, [13]when the time was come about after Hannah had conceived, that she bare a son, and called his name [14]Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

[1] Deut. 16. 16. [2] Heb. *from year to year.* [3] Or, *a double portion.* [4] Heb. *angered her.* [5] Or, *from the time that she, &c.* [6] Heb. *from her going up.* [7] Heb. *bitter of soul.* [8] Heb. *seed of men.* [9] Num. 6. 5. Judg. 13. 5. [10] Heb. *multiplied to pray.* [11] Heb. *hard of spirit.* [12] Or, *meditation.* [13] Heb. *in revolution of days.* [14] That is, *Asked of God.*

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have [15]lent him to the LORD; as long as he liveth [16]he shall be lent to the LORD. And he worshipped the LORD there.

[15] Or, *returned him, whom I have obtained by petition, to the LORD.*

[16] Or, *he whom I have obtained by petition shall be returned.*

Verse 1. '*Ramathaim-Zophim.*'—It appears from *v.* 9 and ii. 11, that this is the full name of the place more usually known as Ramah; and the comparison of these texts with vii. 17 and with viii. 4, xv. 34, xvi. 13, 19, xviii. 19, 22, 23, xxv. 1, xxviii. 3, will leave little question that this was the same Ramah which afterwards became the ordinary residence of Samuel, and where he died and was buried. The position of this Ramah was early lost sight of by tradition, and in later times it has been confounded with the Ramah of Benjamin, from which it is obviously distinct. Many other conjectures have been offered, but as no satisfactory evidence has been produced in behalf of any one of them, it is not necessary here to discuss their respective claims; and we must be content to regard the site of Samuel's Ramah as still unascertained. See the note on ix. 5.

11. '*There shall no razor come upon his head.*'—This was vowing to make him a Nazarite. See the note on Num. vi. 2. Samuel, as a Levite, was bound to the service of the tabernacle by the mere circumstance of birth: the effect of the vow therefore was only to make his service begin at an earlier age than usual, and to subject him to the restrictions of Nazariteship.

20. '*Called his name Samuel.*'—This name, of Samuel, is a specimen of a large class of Scripture names—of a compound class, one part being the name of the Deity, or, among idolatrous nations, the name of an idol. SAMUEL means *heard of God:* and as other specimens, representing the whole of this class of names, the following may be indicated:—ADONI-JAH, *God is Lord;* JO-SEDECH, *God is just;* ETH-BAAL, a Canaanitish name, the latter part compounded of the name of the idol Baal; BELSHAZZAR, *Bel* (a Babylonish deity) *is ruler, or king;* etc. etc. See the note on 1 Kings xvi. 31.

24. '*Three bullocks.*'—The Septuagint and Oriental versions have, 'a bullock of three years old,' which is probably right, as one only is mentioned in the next verse.

CHAPTER II.

1 *Hannah's song in thankfulness.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.* 22 *Eli reproveth his sons.* 27 *A prophecy against Eli's house.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; let *not* [1]arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 [2]The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He [3]raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD'S, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; [4]out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give

[1] Heb. *hard.* [2] Deut. 32. 39. Tob. 13. 2. Wisd. 16. 13. [3] Psalm 113. 7. [4] Chap. 7. 10.

strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat [5]presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, [6]girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the [7]loan which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that [8]assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for [9]I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD'S people [10]to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [11]did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see [12]an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [13]in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build

[5] Heb. *as on the day.* [6] Exod. 28. 4. [7] Or, *petition which she asked, &c.* [8] Heb. *assembled by troops.* [9] Or, *I hear evil words of you.*
[10] Or, *to cry out.* [11] Levit. 10. 14. [12] Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*
[13] Heb. *men.*

him a sure house; and he shall walk before mine Anointed for ever.

36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, [14]Put me, I pray thee, into [15]one of the priests' offices, that I may eat a piece of bread.

[14] Heb. *Join.*

[15] Or, *somewhat about the priesthood.*

Verse 1. '*Mine horn is exalted.*'—This expression often occurs in the Bible; and doubtless the reference, here and in other such passages, is to the horn as a general symbol of power and glory, as being the chief instrument of strength and defence to the animals which possess it. It is however remarkable that, whether this were formerly the case or not, some of the women in Syria do wear a sort of horn upon their heads. This is particularly the case among the Druses of Lebanon, speaking of whom Dr. Macmichael observes, 'One of the most extraordinary parts of the attire of their females is a silver horn, sometimes studded with jewels, worn on the head in various positions, *distinguishing their different conditions.* A married woman has it affixed to the right side of the head, a widow on the left, and a virgin is pointed out by its being placed on the very crown; over this silver projection the long veil is thrown, with which they so completely conceal their faces, as rarely to have more than one eye visible' (*Journey*, p. 251). Colonel Light gives a similar description, and adds that the horn is a tin or silver conical tube, about twelve inches long, and about the size of a common post-horn. The wife of the emir was distinguished by a gold horn enriched with precious stones. Buckingham saw a similar horn in use among the Christian women at Tyre; and we have ourselves observed a precisely analogous ornament worn by the women at Twer and other places in Russia.

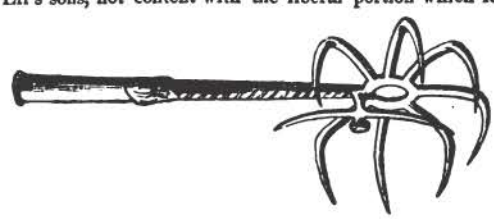
The cut which we introduce affords examples of these



HORN HEAD DRESSES.

remarkable appendages, and also contains, after Bruce, two portraits of Abyssinian chiefs, shewing the horn which such persons attach to their heads, which practice seems founded on the idea of power, and particularly military power, attached to that symbol. They therefore illustrate rather the *idea* than anything else; for there does not appear much reason to conclude that the Hebrew chiefs or military commanders assumed a similar mark of distinction, although there is something remarkable in the fact that the false prophet Zedekiah 'made him horns of iron;' and said to Ahab, to encourage him in his expedition against the Syrians, 'with these shalt thou push the Syrians, until thou hast consumed them' (1 Kings xxii. 11). These 'horns' attracted the particular attention of Bruce in a cavalcade, when he observed that the governors of provinces were distinguished by this head-dress. It consists of a large broad fillet, tied behind, from the centre of which is a horn, or conical piece of silver gilt, about four inches long, and in its general appearance very much resembling a candle-extinguisher. It is called *hirn* (just the same word in the Hebrew, קֶרֶן *keren*); and is only worn at reviews, or parades, after a victory. The peculiar manner in which the wearers are obliged to hold their heads, when bearing this ornament, to prevent it from falling forward, agrees remarkably with the text.

14. '*All that the fleshhook brought up the priest took for himself.*'—This evidently refers to the peace offerings, of which the fat only was consumed on the altar; the breast and shoulder belonged to the priest, and the rest was allowed to the offerer, with which to entertain his friends and to feast the poor. The sense therefore here is that Eli's sons, not content with the liberal portion which fell



SACRIFICIAL HOOK.

to their share, claimed to have a portion of that which remained with the offerer, and with which he was preparing

his feast. It is a conjecture of Michaelis that this new right of the priests may have arisen from the circumstance that, according to the Mosaic ordinance, they were invited to the offering feasts, and that when they either could not or would not accept the invitation, a dish was out of civility sent home to them; and, in process of time, as has often happened, this courtesy was converted into a right.

15. '*Give flesh to roast for the priest.*'—This was another course still more offensive. Legally, the sacrifice could not be disposed of before the fat parts had been offered on the altar; that is, the Lord's portion was to be offered in the first instance. For this there appear to have been two reasons; one was, that they thus secured an opportunity of obtaining more choice pieces than could be obtained by the chance insertion of the flesh-hook into the boiler afterwards; and another, that they liked roast meat better than boiled. They are not singular in this preference. In the East, meat as simply boiled, is not much used or liked, although boiled often with their pillaus, or messes of boiled rice. This prejudice against meat simply boiled is stronger in India than even in Western Asia. Mr. Roberts, in his note on Lev. viii. 31, states that the Hindoos would almost as soon eat the flesh of a living animal as of meat that has been boiled. It is always either roasted or made into curry, or prepared with spices; and the Mohammedans of India who have made the pilgrimage to Mecca, relate it as a very wonderful thing that boiled meat is there sold. In the text just referred to, and in Num. vi. 19, there seems to be a direction that the portion of the priests should be boiled; and if so, this appears to render the offence the greater in demanding meat for roasting. Or it may be that, as the legal portion of the priests was to be boiled, they were anxious to have some additional parts which might be roasted. Was there any ulterior design, in the direction to boil the meat of sacrifices not consumed on the altar? The meat left to the priests or offerers is always *roasted* in heathen sacrifices.

32. '*There shall not be an old man in thine house for ever.*'—*We* should understand this perhaps as implying simply the calamity of untimely deaths in the family. But it implied something more among the Hebrews, with whom age was so much respected, as it is still in most eastern nations, that the continual absence of age in a family would alone lower its claims to that dignity and respect which attend the presence of aged men. Under this combination of ideas, it is, in the East, considered a most venomous curse for one to wish that the family of another may never furnish old men; and nothing can imply, according to the feeling of the speaker, more commiseration on the one hand, or more disrespect on the other, than to say that a particular family has contained no old men for many generations.

CHAPTER III.

1 *How the word of the LORD was first revealed to Samuel.* 11 *God telleth Samuel the destruction of Eli's house.* 15 *Samuel, though loth, telleth Eli the vision.* 19 *Samuel groweth in credit.*

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 [1]Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of [2]every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: [3]when I begin, I will also make an end.

13 [4] [5]For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves [6]vile, and he [7]restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the

[1] Or, *Thus* did *Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*
[2] 2 Kings 21. 12. [3] Heb. *beginning and ending.* [4] Or, *And I will tell him,* &c. [5] Chap. 2. 29; 30, 31, &c. [6] Or, *accursed.*
[7] Heb. *frowned not upon them.*

LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and [8]more also, if thou hide *any* [9]thing from me of all the things that he said unto thee.

18 And Samuel told him [10]every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beersheba knew that Samuel *was* [11]established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

[8] Heb. *so add.* [9] Or, *word.* [10] Heb. *all the things*, or, *words.* [11] Or, *faithful.*

Verse 1. '*The child Samuel ministered unto the Lord.*'—Josephus says that Samuel was, at this time, about twelve years of age. His ministry doubtless consisted of such Levitical duties as at his age he was capable of performing. It is perhaps scarcely necessary to explain that the transactions of this chapter did not take place *in* the tabernacle. It is evident that at a proper distance around this fabric were established such tents, cells, or other dwellings, as were requisite for the accommodation of the priests and Levites engaged in the sacred ministrations, and in which were also deposited the utensils employed in the services of the tabernacle. It seems as if Samuel lodged in some part of Eli's abode, or of one next or near to it; as it is evident that he was within call, or he would not else have supposed that Eli had called him. Indeed, as the lad was thus within call, and appears to have been accustomed to the call, we may infer that part of his duty consisted in some degree of personal attendance upon the high-priest. It is very probable that the remarkable circumstances of his birth led Eli to feel such a peculiar interest about the young Samuel, as might induce him to take him under his immediate care and protection.

CHAPTER IV.

1 *The Israelites are overcome by the Philistines at Eben-ezer.* 3 *They fetch the ark, to the terror of the Philistines.* 10 *They are smitten again, the ark taken, Hophni and Phinehas are slain.* 12 *Eli at the news, falling backward, breaketh his neck.* 19 *Phinehas' wife, discouraged in her travail with I-chabod, dieth.*

AND the word of Samuel [1][2]came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when [3]they joined battle, Israel was smitten before the Philistines: and they slew of [4]the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us [5]fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing [6]heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, [7]as they have been to you: [8]quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and

[1] Or, *came to pass.* [2] Heb. *was.* [3] Heb. *the battle was spread.* [4] Heb. *the array.* [5] Heb. *take unto us.* [6] Heb. *yesterday*, or, *the third day.* [7] Judg. 13. 1. [8] Heb. *be men.*

the two sons of Eli, Hophni and Phinehas, [9]were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and [10]his eyes [11]were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What [12]is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter in law, Phinehas' wife, was with child, *near* [13]to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains [14]came upon her.

20 And about the time of her death, the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, [15]neither did she regard *it*.

21 And she named the child [16]I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

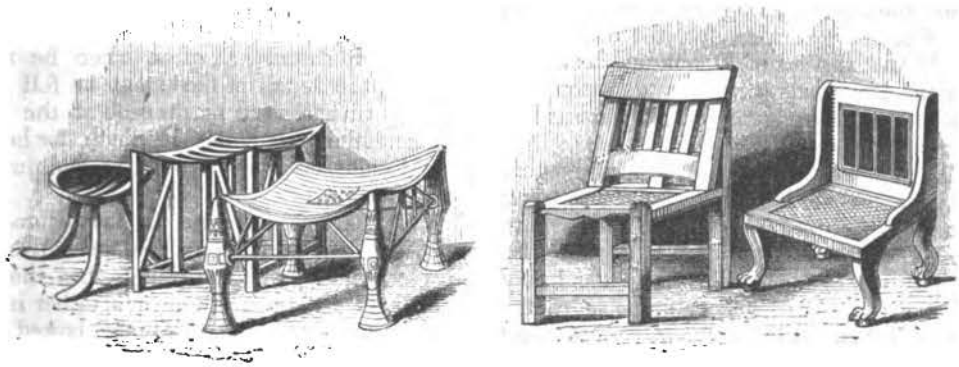
[9] Heb. *died*. [10] Chap. 3. 2. [11] Heb. *stood*. [12] Heb. *is the thing?* [13] Or, *to cry out*. [14] Heb. *were turned*. [15] Heb. *set not her heart*. [16] That is, *Where is the glory?* or, there is *no glory*.

Verse 1. '*Ebenezer . . . Aphek*.'—The name *Ebenezer* is here mentioned proleptically, as it was not given to the spot till the occasion mentioned in chap. vii. 12 (see the note there). The Aphek is probably the same as the Aphekah, enumerated among the towns in the mountains of Judah in Josh. xv. 53. As the two places were obviously at no great distance from each other, and as Ebenezer was on the northern border of Judah, we are obliged to place Aphek also towards the northern frontier, and (if it be the same as Aphekah) among the central mountains of the country—perhaps on their western declivities—because to place Aphek, as it usually is placed, away eastward between the central mountains and the Dead Sea, is incompatible with that proximity to Ebenezer which the present chapter assigns.

3. '*Let us fetch the ark*.'—This very unhappy idea seems to have been borrowed by the Israelites from their neighbours; as we know that some of the ancient idolaters carried their idols or most sacred symbols with them in their wars, under the apparent idea that the efficient power of their gods was more concentrated, or more intense, in association with their images or symbols. In fact, the Israelites seem to have had the same notion of the matter as that which the Philistines themselves manifested when they heard the news.

8. '*Woe unto us!*'—The ancient systems of idolatry had 'gods many and lords many.' The nations did not deny that the gods which others worshipped were gods, or that the worship rendered to them was right. They did not limit the number of the gods; but they thought that among them all there were some who took particular nations under their peculiar care and protection, and who were therefore entitled to pre-eminent worship from the protected nation. This is the origin of national gods. Perhaps no ancient nation denied that the Jehovah of the Jews was *a* god; but He alone claimed to be *the only* God, and this claim they denied. So now, the Philistines fully allow Jehovah to be a god, and a powerful god—but not considering him to be the only god, they were not deterred from fighting against him (as they understood), trusting that their own national god or gods might yet deliver them from the national God of the Hebrews. To correct the notions of the Israelites, which tended to limit and localize his power, the Lord allowed the ark to be taken: but when it had been captured, he neglected not to vindicate his own honour upon the exulting Philistines and their supposed triumphant god.

18. '*He fell from off the seat . . . . and his neck brake*.'—Eli therefore sat on an elevated seat. Seats from which even a man old and heavy could fall and injure himself, are not now employed in the East, and do not appear to have been in use among the Hebrews. Eli's seat would appear to have been a sort of throne-seat, peculiar to him as a mark of his dignity. Indeed the word (כִּסֵּא or כִּסֵּה) is never used but to denote the seat of some dignified person, as of a king, high-priest, judge, or prophet, as may be seen by comparing the following passages in which it occurs—2 Sam. vii. 13; 1 Kings x. 19; 2 Kings iv. 10; 1 Chron. xxii. 10; Job xxvi. 9; Ps. cxxii. 5; Neh. iii. 7. It includes therefore the throne, and all raised seats of authority. From the absence of any mention of other than such seats, as well as from many direct intimations, it appears sufficiently probable that the Israelites sat, as the Orientals now do, on mats, rugs, etc., laid upon the ground, or, indeed, seated themselves on the bare ground. But from the frequent allusion to a *seat* in a *definite* sense, it is clear that the Israelites had the use of chairs or stools, and consequently that they sat less exclusively upon the ground, or on mats, carpets, and cushions placed on the ground, than do the modern Orientals. This indeed is also shewn by the mention of 'sitting on the ground' as a *distinctive* act; for it would not be such if the people always sat on



ANCIENT EGYPTIAN SEATS.

the ground, or if they did not often sit on raised seats. In the present case, Eli manifestly sat on a raised seat, and probably on one that had no back, for it was by falling *backward* that he broke his neck. Upon the whole, on this rather curious subject of domestic antiquities, it seems possible to collect that the practice of the Hebrews, instead of being limited to an identity with the existing usages of Asia, offered something of that variety which certainly existed in Egypt, and which combined the several usages which Europe and Asia now offer. The various postures of sitting on the ground now observed in the East—and which we will on another occasion separately notice—are all exhibited in the Egyptian sculptures and paintings, but appear chiefly to have been assumed by the common people, and in the presence of superiors. But they had also stools, chairs, fauteuils, couches, sofas, ottomans, foot-stools, in as great a variety as our own or any other modern European country can offer. But, although Solomon probably had most of these, yet before his time, and among the people generally at *any* time, we do not suppose that the Hebrews refined this matter to the same extent as the Egyptians, and therefore we have derived our present illustrations from the ruder forms of the chairs and stools in use among that people. Of these, not merely representations, but actual specimens, have been found, and are among the most curious articles in the Egyptian Room of the British Museum. There are other examples in different collections. 'With respect to this class of subjects, Sir J. G. Wilkinson states that (speaking first of the *chairs*) they are of an inferior description to those represented in the sculptures, as compared with which they are deficient both in elegance of form and in the general style of their construction. The seat is only from eight to fourteen inches high. In some the seat is of wood, in others of interlaced strings or leathern thongs, in appearance, as well as in rank, not very unlike our own rush-bottomed chairs; and, among the Egyptians, they probably belonged to persons of inferior station, or to those rooms which were set apart for casual visitors.

Some of the chairs in use among the Egyptians were on the principle of our camp-stools, furnished with a cushion, or covered with the skin of a leopard or other animal, which could easily be removed when the chair was folded up, and it was not unusual to make other seats, and wooden head-stools or pillows, in the same manner. They were adorned in various ways, being bound with metal plates, or inlaid with ivory or foreign woods; and, even in some ordinary chairs, sycamore, or other native wood, was painted to imitate that of a more rare and valuable quality. The seat was frequently of leather, painted with flowers or fancy devices; and (as already remarked) the figure of a captive or of a conquered foe was frequently represented at the side or among the ornaments of a chair. Sometimes the seat was formed of interlaced work of string, carefully and neatly arranged, which, like our Indian cane chairs, appears to have been particularly adapted for a hot climate; but over this even they occasionally placed a leathern cushion, painted in the manner already mentioned.

Most of the chairs and stools were about the ordinary height of those now used in Europe, the seat being nearly in a line with the bend of the knee; but others were very low; while chairs of state or thrones were so high as to require the addition of a foot-stool: but the higher class of seats must be reserved for a distinct notice. The skill of the Egyptian cabinet-makers had, even in the early era of Joseph, already done away with the necessity of uniting the legs with bars. Stools, however, and more rarely chairs, were occasionally made with these strengthening members, as is still the case in our own country. The stools used in the saloons were of the same style and elegance as the chairs, and often only differed from them in the absence of a back. Some of a more ordinary kind had solid sides, and were generally very low; and others with three legs, not unlike those among the peasants of England, were used by persons of inferior rank.

Such were some of the commoner forms of the seats which the Egyptians offered to the imitation of the Hebrews. To what precise extent they were imitated, it is impossible to say; although that the Hebrews had to a certain extent seats framed on similar principles seems unquestionable. We shall soon have occasion to point out obvious imitations of the higher class of Egyptian seats by King Solomon.

CHAPTER V.

1 *The Philistines having brought the ark into Ashdod, set it in the house of Dagon.* 3 *Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods.* 8 *So God dealeth with them of Gath, when it was brought thither:* 10 *and so with them of Ekron, when it was brought thither.*

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the mor-

row morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only [1]*the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with [2]emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 ¶ They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

[1] Or, *the fishy part.*

[2] Psalm 78. 66.

Verse 1. '*Ashdod.*'—This town, called also *Azotus*, and now *Shdood* or *Erdoud*, was the capital of one of the five Philistine states; as one of these, it was situated between Ekron on the north and Askelon on the south. It was nearer to the sea than the former, but not so near as the latter, which seems to have been the only one of the five that stood close out to the shore. Ashdod appears to have been famous above all the towns of this country for its strength. It was, however, taken by Uzziah, king of Judah, who dismantled it and built towns in the territory (2 Chron. xxvi. 6). It must, however, have been afterwards again fortified, as we find it sustaining repeated sieges from the Assyrians and Egyptians, who seem to have coveted it greatly as a frontier town. Herodotus mentions that the Egyptian king Psammetichus, besieged it for twenty-nine years (in the time of Manasseh, king of Judah), being the longest siege any city was known to have sustained. The town was ultimately demolished by Jonathan the Jewish prince, whose brother, the famous Judas Maccabæus, had been slain on 'Mount Azotus.' It was rebuilt under the Romans, and in the New Testament is mentioned as the place to which the evangelist Philip went after he had baptised the Ethiopian eunuch (Acts viii. 40). It became the seat of a bishopric in the early ages of Christianity; and continued to be a neat town in the time of Jerome. It is at present an inconsiderable place, surrounded by a wall in which there are two gates; the most conspicuous object being a mosque in the centre of the town, above which rises a very beautiful minaret. There does not appear to be any ruin, properly speaking; but the town contains abundant fragments of marble columns, capitals, cornices, etc. It stands on the summit of a grassy hill, around which the ground is beautifully undulated, and covered with luxuriant pasture. See the *Travels* of Sandys, Captains Irby and Mangles, Dr. Richardson, Pliny Fisk, etc.

2. '*Dagon.*'—This was the tutelary deity of the Philistines, and, as such, is frequently mentioned in the Scriptures. There has been considerable discussion about the form, sex, and identity of this idol. The common opinion is that it was represented half human and half fish—that is, with a human bust and fish-like termination; and the more the subject has been investigated, the more reasonable this conclusion appears. The figures of such beings



are represented on medals of Philistine towns; ancient writers speak of such deities as worshipped in the same towns; the essential part of the word Dagon, *dag* (דָּג) means a fish, in Hebrew; and the text itself of verses 4, 5, favours the same conclusion, for it is said, that when the image fell before the ark of God, its head and hands were broken off, and only the דָּגוֹן *dagon*, or *fish*, remained. We think this evidence outweighs all that has been adduced to show that *dagan* meant 'wheat' in the Phœnician language, and that Dagon was the Phœnician god of agriculture. The Philistines, moreover, were not the same people as the Phœnicians. It might be possible indeed to combine both notions, by supposing that this Dagon was a deified mortal, who had come in a ship to the coast, and had taught the people agriculture and other useful arts; and that, as with the Oannes of the Chaldeans, his maritime arrival was figured by a combination in his images of the human and fishy nature. In Sir William Ouseley's Miscellaneous Plate (xxi.) there is, as copied from a Babylonian cylinder, a representation of what seems to be this Oannes, as a bearded personage, fish from the waist

downward. In fact, there were many of these personages who came from the sea to instruct men in arts, and who were deified as men-fish. One of these was called Odakon (Ὦδάκων), whom Selden regards as this fish-god Dagon.

The Dagon of the Scriptures seems to have been represented of the male sex; whereas the statements of the ancient writers, as well as the medals, represent the idol worshipped by the Philistines as a female in the human part. From this difference we must infer, either that the same being was represented sometimes as a male, and sometimes as a female; or else we may allow that the female was a distinct deity, and must then speak of her merely as affording a kindred illustration, shewing the fishy idolatries of the Philistines, and the probability that Dagon, even if not the same being, was represented under a similar form. In point of fact, the difference of sex does not essentially affect the question of identity: for there was little consistency in the sexes which the ancient idolaters assigned to their gods, many of whom they made of either sex, or of neither, according to their minds. In common history, the Philistine idol is spoken of under the names of Derceto, Athara, and Atargatis, but most usually the first, which is evidently a Syriac name by its termination. Diodorus relates, that near the city of Askelon in Syria, there was a deep lake abounding with fish, not far from which stood a temple dedicated to a famous goddess, called by the Syrians Derceto. She had the head and face of a woman, but the rest of the body was that of a fish. He then proceeds to relate her fable, which amounts to this, that Derceto, having given birth to a daughter (who was the famous Semiramis), killed its father, exposed the child, and threw herself into the lake, where she was changed into a fish. The historian adds that on this account the Syrians ate no fish, but rather adored them as gods; and for this reason also Derceto was represented under the form we have described. Ovid alludes obviously to the same fable as believed by the Philistines:—

> 'And knew not whether she should first relate
> The poor Dircetis and her wondrous fate.
> The Palestines believe it to a man,
> And show the lake in which her scales began.
> *Metam.* lib. iv. (EUSDEN.)

It is remarkable, in connection with what we have already said, that the same poet assigns a Babylonian origin to this fable.

Lucian (*De Dea Syria*) also states that he had seen this idol represented in Phœnicia (Philistia) as a woman with the lower half fish; but adds, that at Hierapolis (in Syria), where she was worshipped, her statue was in a female form throughout. He adds, however, that some thought this temple dedicated to Juno; and that it was built by Deucalion, after his escape from the flood, as a memorial of the waters of the Deluge having escaped through a fissure in the earth, over which the temple was built, and into which the worshippers on certain days poured water. This is remarkable for the corroboration it affords to the view entertained by those who think that the mythology of Derceto was founded, partly at least, on traditionary accounts of the deluge.

The consecration of fish and the abstinence from eating them, is attested by many writers besides those we have quoted, and seems referred to in the prohibition of fish-idolatry by Moses. It was not only a Syrian but an Egyptian practice. Lakes or ponds of tame consecrated fish, like that which Diodorus mentions at Askelon, were common in other parts of Syria: and it was firmly believed that whoever ate the fish would be punished, by the goddess to whom they were consecrated, with fatal diseases in the liver and bowels. The custom is, in some degree, still kept up in Western Asia, where lakes full of tame fish are consecrated to the Mohammedan saints and venerable persons. Thus there is connected with the mosque of Abraham, at Urfah (supposed 'Ur of the Chaldees'), a lake stocked with fish consecrated to him, and which no Moslem would on any account molest, much less eat. So also at Shiraz, in the garden containing the tomb of Saadi, there is a fountain abounding with fish, some said to be decorated with gold rings, to molest which is considered an act of sacrilege, which the poet himself would not fail to avenge, and which the local authorities do not neglect to punish severely. Banier's *Mythology and Fables Explained*, B. vii.; Jahn's *Biblische Archaeologie;* Creuzer's *Symbolik;* Ouseley's *Travels*, vol. i. Appendix, No. 13. [On Assyrian Dagon, see APPENDIX, No. 29.]

5. '*Nor any that come into Dagon's house, tread on the threshold.*'—Prostration at the threshold, in the East, implies the highest homage and reverence for the presence that dwells within: hence Dagon was brought into an intelligible posture of humiliation before the ark of God. In the East, particularly in Persia, the attention paid to the threshold of holy places and the palaces of royalty, is very observable, and tends to illustrate strikingly the text before us, as well as that in Ezek. xliii. 8; in which God complains that his holy name had been defiled by 'their setting of their threshold by my thresholds,' by which we understand, that idols being placed within his temple, or their thresholds approximated to or identified with his threshold, the acts of homage there performed by worshippers, were shared or appropriated by them, instead of being given to Him only. In Persia, the mosques consecrated to eminent saints therein entombed, are never entered without previous prostration at the threshold. Thus in front of the highly venerated mausoleum of Fatima at Koom, are inscribed the words: 'Happy and glorious is the believer who shall reverently prostrate himself with his head on the threshold of this gate, in doing which he will imitate the sun and the moon.' So also, at the mausoleum of Sheikh Seffi at Ardebil, Morier (vol. ii. p. 254) observes, 'Here we remarked the veneration of the Persians for the threshold of a holy place; a feeling which they preserve in some degree even for the threshold of their houses. Before they ventured to cross it they knelt down and kissed it, while *they were very careful not to touch it with their feet.* In writing to a prince, or a great personage, it is common for them to say, "Let me make the dust of your threshold into *surmeh* (collyrium) for my eyes."'

6. '*Smote them with emerods.*'—This disease (עֳפָלִים *aphalim*) is the same that is mentioned in Deut. xxviii. 27. Some believe this to mean the dysentery; and Jahn, after Lichtenstein, is of opinion that the disorder arose from the bites of the *venomous solpugæ*, which occasion swellings attended with fatal consequences. He supposes that these large vermin (of the spider class) were, by the special providence of God, multiplied in extraordinary numbers, and, being very venomous, were the means of destroying many individuals. But, after all, we incline to prefer the common opinion, that the disease was the hæmorrhoids, or bleeding piles, in a most aggravated form. It was by diseases affecting such parts of the body as the text indicates, that the gods were thought, in ancient times, particularly to punish offences against themselves; and therefore such a disorder would the more readily lead the Philistines to conclude that their calamity was from Him whose indignation had already been testified by the destruction of their idol.

CHAPTER VI.

1 *After seven months the Philistines take counsel how to send back the ark.* 10 *They bring it on a new cart with an offering unto Beth-shemesh.* 19 *The people are smitten for looking into the ark.* 21 *They send to them of Kirjath-jearim to fetch it.*

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on [1]you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought [2]wonderfully among them, [3]did they not let [4]the people go, and they departed?

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* [5]he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the [6]great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

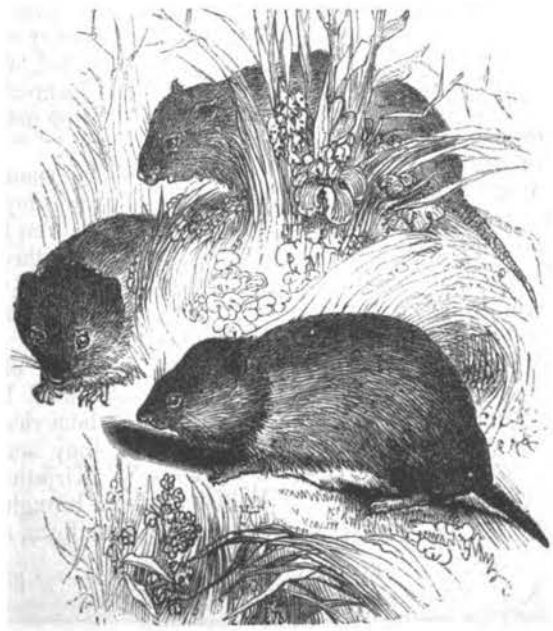
20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

[1] Heb. *them.* [2] Or, *reproachfully.* [3] Exod. 12. 31. [4] Heb. *them.* [5] Or, *it.* [6] Or, *great stone.*

Verse 4. '*Five golden emerods, and five golden mice.*'—It was a prevalent custom among the ancient idolatrous nations to offer to the god from whom they expected, or to whom they attributed, the cure of their diseases, a representation, in metal or otherwise, of the parts affected, of the disease itself, or of the means of cure. The temples of Æsculapius and of other gods supposed to have the care of man's health, were crowded with such representations. Some learned men conceive that the idea of this practice was derived from a tradition of the brazen serpent set up by Moses, and which was instrumental in curing those who, being bitten by living serpents, looked upon it. This serpent, it will be remembered, was afterwards preserved in the sanctuary. And, as in the present case, not only were the gods propitiated by such offerings, or thanked for their supposed assistance with respect to diseases: but such representations were offered with reference to every kind of deliverance or prosperity, acknowledged or desired. Thus emancipated slaves offered their chains, and those delivered from shipwreck offered to Neptune tablets bearing a representation of the event. On this principle the Philistines sent not only the images of their emerods, with reference to their disease, but also images of the 'mice' which marred their land. These usages, which are not unknown in Roman Catholic countries, subsist now to the fullest extent in India. Tavernier mentions that whenever a pilgrim comes to a pagoda to be cured of a distemper, he fails not to bring with him as an offering to the god, a representation of the part affected, in gold, silver, or copper, according to his means (*Travels*, ii. 92). But a more interesting account has been given by Mr. Roberts, who also furnishes wood-cut representations of some of these votive offerings. From his account it seems that the temple of Kattaragam (sacred to Scandan) is particularly famous for the cures which have been performed there, and which is therefore crowded with votive offerings of all descriptions, and which is resorted to by persons suffering from all kinds of diseases, some of whom have walked or been carried thither from an immense distance. The offered images are usually of silver, and, judging from the fac-similes given, are of very horrid execution. These are full figures, as of a boy with a large belly, etc.; but representations of separate members are also given, as of eyes, ears, mouths, noses, etc. And not only are images of living objects represented, but those of articles in common use: as the head of a spear or arrow, either to ensure success in the chase, or to commemorate some distinguished act which the original had executed: a model of a hut, given perhaps by a poor man, who sought blessing and protection upon one he was about to build: a still and a pair of bellows, presented probably by a person who was about to commence the distillation of arrack, and wished to ensure success upon his undertaking. Such facts as these enable us clearly to perceive what the Philistines had in view by their trespass-offering of emerods and mice.

— '*Mice.*'—The original word is עַכְבָּר *akbar*, which besides in this chapter is only found in Lev. xi. 29, and Isa. lxvi. 17. Since Bochart it has been usual to identify this animal with the *Jerboa*, or jumping-mouse of Syria and Egypt. The radical meaning of the word denotes a field-ravager, one that devours the produce of agriculture. It might therefore be applicable to several kinds of rodentia, and the probability seems to be that it comprehended such of them as were most destructive to the labours of the husbandman. It may therefore have included the Jerboa, which is perhaps denoted in Isa. lxvi. 17 (see the Note there); but in the present chapter it appears rather to designate the short-tailed field-mouse, which is still the most destructive animal to the harvests in Syria, and is most likely the species noticed in antiquity and during the Crusades; for had it been the jerboa, which in shape and action resembles a miniature kangaroo, we should have expected the writers in the time of the Crusades to have mentioned the peculiar form of the destroyer, which was then unknown in Western Europe; and that this was not done, argues that the ravagers were of a species and appearance familiarly known to the Latin nations. These therefore were probably the 'mice,' not only of the present chapter, but which, in conjunction with the locusts, destroyed in the beginning of the twelfth century *all* the crops for four successive years (*Gesta Dei per Francos*, p. 823). Burckhardt also acquaints us that the province of Hamah (*Hamath*) is the granary of Northern Syria, but never yields more than ten for one, 'chiefly in consequence of the immense numbers of mice, which sometimes wholly destroy the crops.' Afterwards he repeats the same statement with reference to the crops of the Haouran. Unfortunately he did not see the animal, and we incline



SHORT-TAILED FIELD-MOUSE.

to think that *different* field-mice may be intended, of which the one under notice is the most abundant and most destructive. However, the predominance in numbers and injuriousness here ascribed to the short-tailed field-mouse is by no means peculiar to Palestine. The notorious devastations in the young plantations of the Dean and New Forests in 1812, 1813, were chiefly by this destructive arvicole, which was found to be fifty to one as compared to its long-tailed congener. In the former of these forests 30,000 (of both species) were caught in the year ending March, 1814, besides that a much larger number were taken from the pitfalls, by various animals and birds. [APPENDIX, No. 30.]

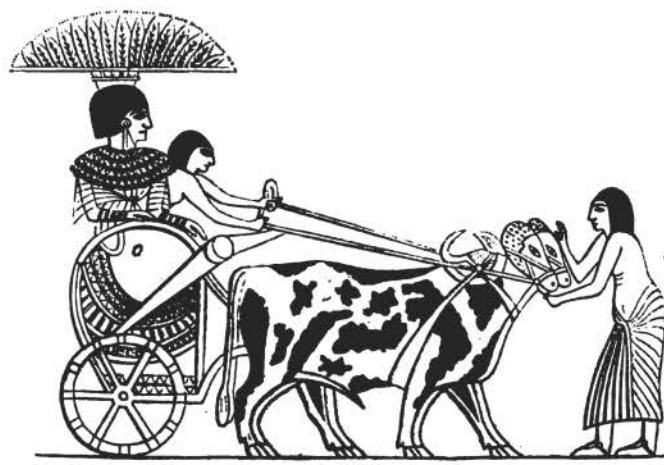
These animals collectively commit dreadful havoc in the cultivated fields in those years when there is little or no frost in winter. For this reason the Bedouins and peasants are encouraged to destroy them by a price upon the head of every one produced dead. It is remarkable that the *Jerboa* is very rarely found among the animals produced for this premium. Some have thought this the mouse (that is, the field-mouse) of the Scriptures. The greater numbers and more extensive ravages of the short-tailed field-mouse may render this doubtful; and that it is not, as others think, the *shaphan* of the sacred books, we have had an opportunity of shewing under Lev. xi. 5.

8. '*Take the ark of God, and lay it upon the cart.*'—Bishop Cumberland makes the following remark upon a passage in Sanchoniatho, respecting the Agrotis, who, it is said, had a much worshipped statue, and a temple, carried about by one or more yoke of oxen, in Phœnicia. 'Methinks I see something like this in the advice of the priests of the Philistines, successors to the old Phœnicians in their religion and abode, to send back the ark of God upon a new cart drawn by two milch-cows. This ark was the epitome of the tabernacle, or moveable temple of God: a like temple was that of Moloch, and of his Star Chiun (Amos v. 26), or Remphan, whereof St. Stephen says (Acts vii. 43), that the Israelites carried them in the wilderness to bow unto or worship.'

10. '*Took two milch kine, and tied them to the cart.*'—That the Philistines thought of placing the ark on a *car*, to be drawn by oxen, shews that vehicles drawn by such animals were in use among them, at least in their sacred processions. There is nothing of the kind among the Egyptians. *Their* religious processions were walking processions, and by water,—that is to say, as all their towns were along the Nile, their religious progresses from one place to another were by that river, the short distances to and from which they walked, bearing their arks, their idols, and their implements of religious service. The Jews had no religious processions after they became a settled people, unless it were in the removals of the ark; which removals resulted from circumstances, for it was *intended* to be stationary. It was indeed not unlawful to take the ark to the wars; but the only instance in which this is recorded to have been done, was when it was taken by the Philistines. In the Wilderness the ark was carried on the shoulders of the Levites, as were the other more sacred utensils of the tabernacle; but the fabric itself, and its heavier furniture, were placed on cars or waggons *drawn by oxen*. The ark itself was never thus conveyed, except on the various stages of its return from the Philistines. For the Israelites, observing that those people had in this manner transported it safely, continued its removal in the same manner, until the consequences that ultimately ensued reminded them of the more proper method.

Among the Egyptians, horses appear to have been invariably employed for draught, whether in chariots of war or peace. But, although they had not themselves the custom, their sculptures coincide with the Scriptures in manifesting the use of oxen or kine for draught by other nations. An instance, from this source, has been given in this work, under Gen. xlv., and another from the same source is now introduced. Indeed, all the examples adduced in the former instance to illustrate the subject of *carts*, apply to the present, since all the carts there represented from ancient and modern sources, are *drawn by oxen* equally with the more elegant class of vehicles represented in the present instance; and, taken together, they demonstrate the extensive use of oxen for draught in both the ancient and modern East. After Solomon, the Hebrews learned from the Egyptians and their nearer neighbours to have chariots of war drawn by horses; and kings and high military commanders appear to have had their private chariots also drawn by horses. To these and agricultural purposes, wheel-carriages seem to have been very much confined; but, as far as they were used, they appear, except in the cases specified, to have been drawn by oxen. The use of war-chariots has now nearly disappeared in the East, and with it the employment of horses for draught. Oxen are employed everywhere, from the Yellow Sea to the Mediterranean. And in our present engravings, the elegance of the vehicles, and the cost and finish of the equipments, shew that to ride in a car drawn by oxen is not, nor was, considered a mode of conveyance by any means so rude or ignoble as the illustrations given under Gen. xlv. may have suggested.

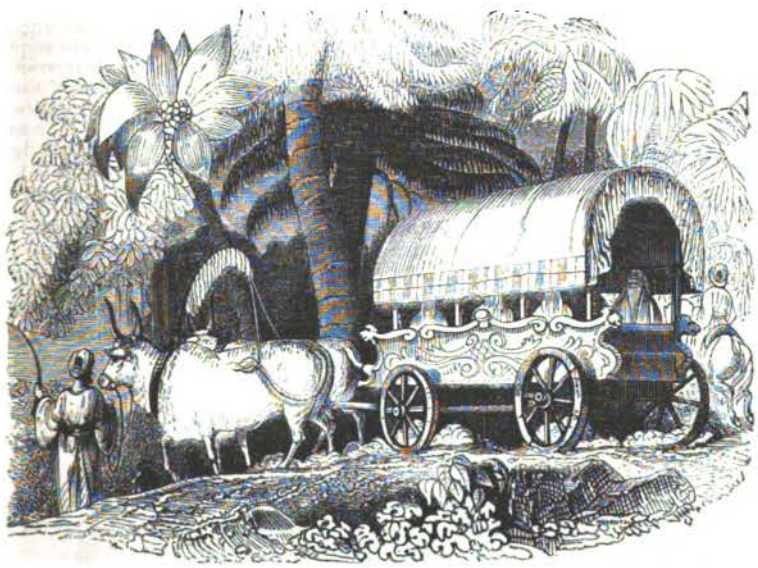
15. '*Beth-shemesh.*'—This name means 'house of the sun,' or 'Sun-town.' It was a sacerdotal city in the tribe of Judah, on the south-eastern border of Dan (Josh. xv. 10; xxi. 16); and as appears from the present chapter, in the neighbourhood of the Philistines. The text 2 Kings xiv. 11, seems to indicate its position in a lowland plain. It is placed by Eusebius at ten Roman miles from Eleu-



ETHIOPIAN CAR DRAWN BY OXEN.



INDIAN CAR DRAWN BY OXEN.



TURKISH ARABAH DRAWN BY OXEN.

theropolis, on the road to Nicopolis. Although at this time in the hands of the Israelites, it appears to have been eventually recovered by the Philistines, to whom it had previously belonged. At the distance and in the vicinity indicated by Eusebius and Jerome, a place called Ain Shems (Fountain of the Sun) was found by Dr. Robinson, and which he, with great probability, identifies with Beth-Shemesh. The name is applied to the ruins of an Arab village, constructed with ancient materials. To the west of the village, upon the plateau of a low swell or mound, are the vestiges of a former extensive town, consisting of many foundations, and the remains of ancient walls of hewn stone.

17. '*Ekron.*'—This place was the capital of the most northern of the Philistine states, and seems to have been the prime seat of the worship of Baal-zebub (2 Kings i. 2). It was called Accaron by the Greeks. Its site was disputed even in the time of Jerome. He notices the opinion (which is that of the Talmudists) that Ekron was the same with Strato's tower, afterwards called Cæsarea, which is altogether improbable, The Accaron which Jerome mentions as existing in his time as a large village

between Azotus and Jamnia to the east, that is, more inland, is most probably the Ekron of Scripture. The only historical fact of any interest in connection with Ekron, besides those mentioned in the canonical books, is, that the town and territory were given by Alexander Balas to Jonathan Maccabæus, as an acknowledgment of a great victory gained in this neighbourhood by that prince over Apollonius. The history of this affair, in connection with the gift, confirms the position which Jerome assigns to Accaron; but as this is generally admitted, we need not recapitulate the evidence. The place had, in the time of Breidenbach (whose travels in Palestine were first published in 1486), declined from a village to a solitary cottage or hut, which still bore the ancient name. We are not aware that any trace of the name or the site can now be discovered.

18. '*Great stone of Abel.*'—There is little doubt that, instead of reading Abel as a proper name, we should read aben, 'a stone,' as in the Septuagint, the Chaldee, and some Hebrew manuscripts. This makes the reading simply *the great stone*, which our version, having adopted Abel as a proper name, inserts in italics, in order to complete the sense. The authorized change of the final letter (ן for ל) preserves the sense without any such addition.

19. '*Fifty thousand and threescore and ten.*'—This number is undoubtedly too large, and all critics agree that there is here some error, owing probably to an erroneous solution by copyists of the arithmetical sign which was originally employed. Josephus and some of the ancient Jews understood that only 70 were destroyed, not 50,070. The Syriac and Arabic versions have 5070 (שִׁבְעִים for שִׁבְעִי), and this statement agrees with 1 Cod. Kennicott (comp. Gesenius, *Gesch. der Hebr. Sprach*, p. 174). There is certainly something wrong; for this is the only text in which numbers are expressed where the lesser number is mentioned before the greater. It reads thus: 'Of the people seventy men, fifty thousand men,' not 'fifty thousand and seventy men,' as in the customary form. We may therefore infer, either that the 'fifty thousand' is an interpolation, or may conjecture with Bochart that the particle מִן *ki*, 'out of,' has been dropped, and that we should insert it, and read 'Seventy men *out of* fifty thousand men.' Bethshemesh, indeed, seems to have been a small place; but it is not improbable, if we prefer this alternative, that the people flocked thither in great numbers from the neighbouring places, as soon as they heard that the ark had arrived; and thus there may have been 50,000 persons present. [APPENDIX, No. 30.]

21. '*Kirjath-jearim.*'—See the note on Josh. ix. 17; to which we only add, that this place is called Kirjath-Baal in Josh xv. 60, whence it was probably dedicated to the worship of that god under the Canaanites, and perhaps its name was changed by the Hebrews to Kirjath-jearim, 'the city of the woods.' Verse 13, which shews that Bethshemesh was in a valley, and chap. vii. 1, which describes Kirjath-jearim as being on a hill, explains the expression, 'Come ye *down* and fetch it *up*.'

CHAPTER VII.

1 *They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it.* 2 *After twenty years,* 3 *the Israelites, by Samuel's means, solemnly repent at Mizpeh.* 9 *While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-ezer.* 13 *The Philistines are subdued.* 15 *Samuel peaceably and religiously judgeth Israel.*

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* [1]put away the strange gods and [2]Ashtaroth from among you, and prepare your hearts unto the LORD, and [3]serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away [4]Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, [5]Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD [6]heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it*

[1] Josh. 24. 14, 23. [2] Judges 2. 13. [3] Deut. 6. 13. Matth. 4. 10. Luke 4. 8. [4] Judges 2. 11.
[5] Heb. *Be not silent from us from crying.* [6] Or, *answered.*

between Mizpeh and Shen, and called the name of it [7]Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel judged Israel all the days of his life.

16 And he went from year to year [8]in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he built an altar unto the LORD.

[7] That is, *The stone of help.*

[8] Heb. *and he circuited.*

Verse 1. '*The men of Kirjath-jearim . . . fetched up the ark.*'—Why the ark was not returned to Shiloh does not very clearly appear. Probably no command on the subject was given; and from the experience which the Israelites now had of the jealousy with which its sanctity was guarded, they were afraid to remove it without express orders. Besides, at this time the people were again far gone into idolatrous practices, which made them comparatively indifferent about the ark, and it is not unlikely that the reaction of the sentiment of astonishment and grief with which its loss had been regarded, did much to impair that veneration of which it had been the object. Add to this that they had been without the ark for seven months, in the course of which they had accustomed their minds to the want of it, and had learned to regard it as less essential to them than it had before seemed. The tabernacle still remained at Shiloh, which continued to be the seat of the appointed ministrations, until it was removed in the reign of Saul to Nob, probably in consequence of the destruction of Shiloh in the Philistine war (1 Sam. xiv. 3; Jer. vii. 12–14; xxvi. 6–9).

2. '*Twenty years.*'—Our version seems to say that twenty years was the whole time of the ark's sojourn at Kirjath-jearim. But it was certainly much longer; for the ark remained there all the reign of Saul and part of David's reign (see 2 Sam. vi.; 1 Chron. xiii.). What is really affirmed here is, that from the first placing of the ark at Kirjath-jearim, twenty years passed in anxious expectation of Jehovah's interposition for the deliverance of his people before Samuel gave them any hope; that at the expiration of that time he promised them deliverance upon the complete renunciation of their idols. This sense is clearly expressed in the original, and is preserved in the Septuagint and Vulgate translations.

6. '*Drew water, and poured it out before the Lord.*'—It is confessedly difficult to ascertain the precise meaning of this act, since there is no mention of it among the ceremonies directed by the law. In ancient times, indeed, almost every solemn act was accompanied by libations, or the outpouring of some fluid, generally wine; and we know that water was employed in the earlier times for this purpose: but in the Law nothing but wine and blood are directed to be poured out before the Lord. We think that there may be some reference to the compact into which the people now entered, and in which Samuel acted on their behalf; and the idea may be, that their words had gone forth not to be recalled, and may be illustrated under this view by reference to the beautiful text, 2 Sam. xiv. 14: 'We are as water spilt on the ground which cannot be gathered up again.' Oaths were certainly, under some such idea, confirmed anciently by libations. Thus Ulysses says of Phidon:

> 'To me the monarch swore, in his own hall
> Pouring libation;'

and it appears that pouring water on the ground is a very ancient and still subsisting way of confirming an oath in India. As, however, there is not in the text any mention of an oath or compact, and the sentiments prominently produced are those of grief and humiliation, we do not feel assured that the outpouring of water may not have been symbolical of the abundance of tears that the occasion required—pouring them out before the Lord.

— '*And Samuel judged the children of Israel in Mizpeh.*'—It is usually stated that Samuel succeeded Eli. He was then little more than twenty years of age, and although, as his years advanced, he doubtless acquired much authority among the people from the influence of his character and position, there is no evidence that it was any other than that which prophets usually exercised. It rather appears from the text that it was *after* the twenty years of further servitude to the Philistines that Samuel was publicly called to assume the civil government. At the end of these twenty years the people 'lamented after the Lord,' or repented of the sins by which they had alienated themselves from him, and were disposed to return to their allegiance. Samuel then came forward in his prophetic character, and promised them deliverance from the Philistines if they would put away the strange gods, the Baals and Ashtaroths (representing the sun and moon), and devote themselves to the exclusive service of Jehovah. His directions were followed; and he then convened an assembly of all Israel at Mizpeh, where they held a solemn fast and humiliation for their sins, and poured out water before Jehovah, as expressive of their despondency or grief: and to testify their good intentions for the future, the prophet himself was there invested by them with the authority of a 'judge.'

7. '*And when the Philistines heard,*' etc.—The Philistines took umbrage at this great assembly in Mizpeh, which, they rightly judged, boded no good to the continuance of their domination. They assembled their forces and marched to that place to disperse the congregation. The people, not being prepared for war, were filled with alarm on the approach of their enemies, and besought Samuel to cry to Jehovah for them, that he might save them from the hand of the Philistines. Samuel did so with great earnestness; and he was in the act of offering up a lamb as a burnt-offering, when the Philistines drew near to battle. The prayers of the prophet were then answered by a terrible storm of thunder and lightning, by which the enemy were alarmed and confounded, while the Israelites, recognising the sign, were inspired with sudden and indomitable courage. They fell impetuously upon the force they had so lately dreaded, and slew vast numbers of them, chasing the remainder as far as Bethcar. In memory of this great victory, Samuel set up a memorial-stone, and gave it the name of Ebenezer (*the help-stone*), saying, 'Hitherto Jehovah hath *helped* us.' This very brilliant victory broke the spirit of the Philistines for many years. They were obliged to restore all their conquests from the Israelites; and, for a long time to come, they kept carefully within their own territories, and abstained from any hostile acts against the Hebrews.

Their example was followed by the other neighbours of Israel, which hence enjoyed the felicity of a profound peace during the entire period of Samuel's sole administration. [The war was renewed under Saul. See xiii. 3, &c.]

16. '*He went from year to year in circuit to Bethel, and Gilgal, and Mizpeh.*'—Some think that the practice of having judges going in circuit every year, or oftener, to administer justice, as among ourselves, was derived from this practice of Samuel. There is, however, not much resemblance; since Samuel did not itinerate through the country, but only within a very limited district. All the towns named were within a short distance from each other, and all within the limits of one tribe, that of Benjamin. [On Gilgal, see Note 14 in APPENDIX, Vol. I.]

CHAPTER VIII.

1 *By occasion of the ill government of Samuel's sons, the Israelites ask a king.* 6 *Samuel praying in grief, is comforted by God:* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and [1]took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [2]make us a king to judge us like all the nations.

6 ¶ But the thing [3]displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore [4]hearken unto their voice: [5]howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his [6]officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

1 Deut. 16. 19. 2 Hosea 13. 10. Acts 13. 21. 3 Heb. *was evil in the eyes of Samuel.* 4 Or, *obey.*
5 Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.* 6 Heb. *eunuchs.*

Verse 5. '*Make us a king to judge us like all the nations.*'—This demand, and the general subject involved, has been already somewhat fully illustrated in the notes to Deut. xvii., to which the reader is referred.

The sole administration of Samuel lasted twelve years, dating it, as we do, from the end of the Philistine servitude, and not from the death of Eli. Near the close of this period, when the prophet was 'growing old and gray-

headed,' being sixty-four years of age, he appointed his sons, Joel and Abiah, to act for him at Bethel and Beersheba. But they walked not in the steps of their father. 'They turned aside after lucre, and took bribes, and perverted judgment.'

The misconduct of Samuel's sons, with his own advancing age, and the seemingly unsettled state in which the government would be left at his death, were among the causes which at this time induced the elders of Israel to resort to Samuel at Ramah and to demand of him that a king should be appointed to reign over them, as in other nations. The causes which we have just stated, together with the regular administration of justice to which Samuel had accustomed them, occasioned the demand, it would seem, *at this particular time*; but there were deeper causes which would unquestionably have brought them to this point ere long, if it had not now. These causes have been well discriminated by Jahn.

This able writer justly refers the frequent interruptions to the welfare of the Hebrew state under the judges to—'1. The effeminacy and cowardice of the people; and, 2. To the disunion and jealousy of the tribes, who never assisted each other with the requisite zeal and alacrity. But as this effeminacy arose from the vices of idolatry, and their cowardice from a want of confidence in Jehovah; so the disunion and jealousy of the tribes, though selfishness was the immediate cause, arose from a disposition to neglect their Divine King, and not to consider themselves as the united and only people of Jehovah. This disposition, if it did not originate from, was at least very much heightened by the multiplication of deities. Thus both these causes of their misfortunes owed their origin to idolatry, that great cause of all their calamities, so often mentioned in the sanctions of the law. Thus the people, by increasing their gods, enervated themselves, and prepared for themselves those sufferings and chastisements by which they were again to be brought back to their King, JEHOVAH.' He proceeds to say that 'These causes of national misfortune were all in operation at the time of Samuel, and threatened to produce after his death still greater calamities. The tribes beyond the Jordan had formidable enemies in the Ammonites and the southern tribes in the Philistines, while the northern tribes stood aloof from the dangers of their more exposed countrymen. The latter seems to have been the principal reason why the rulers in general assembly requested a king. The tribes in southern Palestine and beyond the Jordan were the most earnest for this change in the government; they feared that the death of Samuel would leave them without a supreme magistrate, and that the nation being again disunited, they should be left to their fate. The degeneracy of Samuel's sons, who had been appointed subordinate judges, or deputies, increased their apprehensions. They therefore strenuously insisted on their demand, "Nay, but we will have a king over us, that we also may be like all the nations." They had reason to hope that a king invested with supreme authority might be able to unite the power of the whole nation and protect each tribe with the collected strength of all; that under him the affairs of government would be more promptly administered and necessary aid more readily afforded; that if he were a man devoted to Jehovah, he could more effectually repress or prevent idolatry, and thus place the welfare of the state on a more solid foundation. They might imagine themselves justified in this request as Moses had taken it for granted that the nation would eventually have a king, and the same thing had been promised to their great progenitor Abraham. It conduces greatly to the honour of the Hebrews that they attempted this change in their constitution, not by their own power, but in accordance with the principles of the theocracy; they requested it of their King, Jehovah, by the intervention of a prophet, and they effected it without bloodshed,—a manifest proof that the time of the judges was neither what is usually understood by a "barbarous" nor a "heroic age."' [See in connection with the above, xii. 12.]

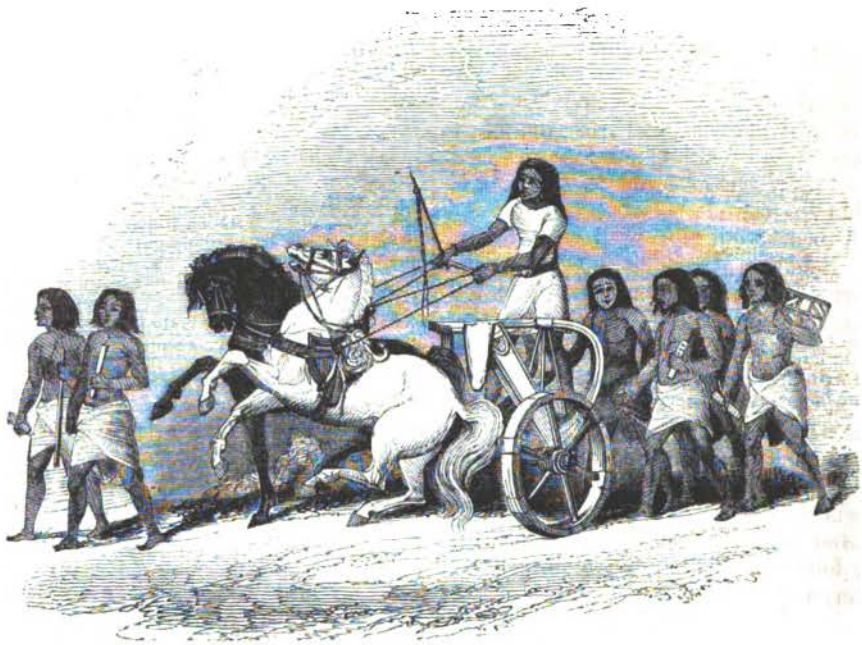
But as all the objects which they desired to realize were attainable under the theocracy, were they but faithful to its principles and engagements; and as the unseen King, Jehovah, would necessarily be obscured by a subordinate, visible monarch, He, by means of Samuel, gave the rulers to understand his disapprobation of their request; and at the same time represented to them the burdens they would have to bear under a king, especially how easily he might be led to imitate other Oriental monarchs, and to disregard the law of Jehovah.

11. '*This will be the manner of the king that shall reign over you.*'—The description which Samuel gives is doubtless a picture of such kingly governments as were at that time established in the neighbouring nations, and such as that of the Hebrews ultimately became. It is therefore very instructive, and presents some striking analogies to the present condition of kingly power in the East. Some of these will hereafter come under our notice historically with more advantage than in this place, which will therefore limit our remarks on the present chapter.

— '*He will take your sons, and appoint them for himself.*'—This, and other passages of a similar import, which follow, we understand to refer to such a right as that which is still claimed by some Oriental monarchs, of appropriating the services of any of their subjects according to their pleasure: that is to say, the king is considered so far entitled to the services of his people, that they cannot refuse to serve him, when called upon to do so. The remuneration depends on circumstances; but more will not often be obtained than the wages of a slave—food and clothing. In Persia, for instance, the king exercises the right of calling, to work for him, any artisan distinguished for his skill; in consequence of which, reputation for skill in any branch of art is deprecated as the worst of evils. The ultimate operation of this feeling is to prevent all improvement in the useful arts; for even a man who has completed an improvement, is afraid to give it effect, in the knowledge that, by so doing, his prospects in life will not be bettered, but wholly ruined.

— '*Some shall run before his chariots.*'—Chariots are not now used; but in Persia it is, to this day, a piece of state for the king and other great personages to have several men run on foot before and beside them, as they ride on horseback. This they do even when the rider puts his horse to a gallop. The men are trained to their business from boyhood; and the feats they are able to perform would scarcely be considered credible in this country. They are called *shatirs*. Chardin mentions a candidate for the place of shatir to the king, who accomplished about 120 miles by fourteen hours' unremitted running; and who was rather censured for not having done it in twelve hours. Chardin himself followed him on horseback in his seventh course, when the heat of the day had obliged him somewhat to relax his pace, and the traveller could only follow him by keeping his horse on the gallop. No instance equal to this came to our own knowledge in the same country; but what we did see and learn, rendered the statement of Chardin far from incredible. It is astonishing to observe the extreme ease with which the men appear to attend their master's horse in all its paces, even the most rapid; and, as a general rule, it is understood that an accomplished footman ought to remain untired as long, or longer, than the horse ridden by his master. The same custom existed in ancient Egypt, and the illustration derivable from this source is the more interesting, as Egypt was probably one of the contemporary nations which the prophet had in view, and the more exact, as chariots were there actually employed.

12. '*He will appoint him captains.*'—Does this refer to a power, exercised by the king, of obliging persons whom he thought proper to nominate, to accept offices of honour whether they desired it or not? It is very possible. In the East, a man must accept any office to which the king nominates him, however disagreeable or ruinous to himself. Nor has this been confined to the East; for no very long period has elapsed since our own sovereigns exercised the same power, and possessed also that claim upon



RUNNERS ATTENDING A CHARIOT. ANCIENT EGYPT.

the services of artisans and others, to which we have adverted in a preceding note.

13. '*He will take your daughters to be confectionaries ... cooks ...and bakers.*'—We have, on several occasions, mentioned that these are the offices of females in Oriental households; and how great a number must have been employed in providing for the vast royal establishments of the East, may easily be imagined. It is not too much to say, that thousands derive their daily food from the royal kitchens. Perhaps the picture drawn by Samuel was most completely realized in the time of Solomon, the daily provision of whose household amounted to 'thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallow-deer, and fatted fowl' (1 Kings iv. 22, 23). To prepare all this for the table must have occupied no small number of 'confectionaries, cooks, and bakers.' The Rev. W. Jowett calculates that not fewer than two thousand persons were employed about the palace of that petty prince, the emir of the Druses. He says, 'We saw many professions and trades going on in it—soldiers, horse-breakers, carpenters, blacksmiths, scribes, cooks, tobacconists, etc. There was, in the air of this mingled assemblage, something which forcibly brought to my mind the description of an eastern royal household, as given to the Israelites by Samuel.' *Christian Researches in Syria*, p. 84.

The other topics of this remarkable chapter admit of being reserved for consideration in connection with future historical circumstances.

CHAPTER IX.

1 *Saul despairing to find his father's asses,* 6 *by the counsel of his servant,* 11 *and direction of young maidens,* 15 *according to God's revelation,* 18 *cometh to Samuel.* 19 *Samuel entertaineth Saul at the feast.* 25 *Samuel, after secret communication, bringeth Saul on his way.*

Now there was a man of Benjamin, whose name *was* [1]Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, [2]a Benjamite, a mighty man of [3]power.

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh

[1] Chap. 14. 51. 1 Chron. 8. 33. [2] Or, *the son of a man of Jemini.* [3] Or, *substance.*

surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, what shall we bring the man? for the bread [4]is spent in our vessels, and *there is* not a present to bring to the man of God: what [5]have we?

8 And the servant answered Saul again, and said, Behold, [6]I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a Seer.)

10 Then said Saul to his servant, [7]Well said; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up [8]the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* a [9]sacrifice of the people to day in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about [10]this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ [11]Now the LORD had [12]told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall [13]reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost [14]three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou [15]so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [16]left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still [17]a while, that I may shew thee the word of God.

[4] Heb. *is gone out of*, &c. [5] Heb. *is with us?* [6] Heb. *there is found in my hand.* [7] Heb. *Thy word is good.*
[8] Heb. *in the ascent of the city.* [9] Or, *feast.* [10] Heb. *to day.* [11] Chap. 15. 1. Acts 13. 21.
[12] Heb. *revealed the ear of Samuel.* [13] Heb. *restrain in.* [14] Heb. *to day three days.* [15] Heb. *according to this word.*
[16] Or, *reserved.* [17] Heb. *to day.*

Verse 4. '*Mount Ephraim.*'—Ephraim adjoined Benjamin on the north, which indicates the direction of Saul's journey. 'Mount Ephraim' is rather extensively used in Scripture, and does not denote any particular mountain, but appears to be applied to all that part of the central range which passes through this tribe, including its ramifications and inferior heights.

— '*Land of Shalisha.*'—This is usually supposed to be the same with the Baal-Shalisha of 2 Kings iv. 42. But this, under the name of Beth-Shalisha, is placed by Eusebius and Jerome in the Thamnitic canton, about fifteen miles to the north of Diospolis—a position which cannot be well made to agree with any probable estimate of the route taken by Saul. See the note on *v.* 14.

— '*Land of Shalim.*'—Some make this Jerusalem, which is sometimes called Shalem or Salem; and others think it the same mentioned in Gen. xxxiii. 18, as 'Shalem, a city of Shechem.' But, in fact, the names have very considerable difference. Jerusalem and the 'city of Shechem' are called שָׁלֵם *Shalem;* whereas the present is שַׁעֲלִים *Shaalim.* In its present form, the name does not elsewhere occur; but it is supposed to be the same as the Shaalbim (שַׁעַלְבִים) of Judges i. 35, and 1 Kings iv. 9; and the Shaalabbin of Josh. xix. 42, which lay in the tribe of Dan, and which usually occur in connection with Aijalon and Beth-shemesh. Jerome also speaks of the existence of a village called Shalim, in his time about seven miles west of Eleutheropolis, and which was therefore in the tribe of Dan, and not far from the places which the Scripture associates with Shaalbim. Although this may not be so much as the former beyond the probable range of Saul's excursion, it is difficult to connect these positions with those subsequently indicated; but it is useless to speculate from probabilities of route in a random journey in search of strayed asses.

5. '*Land of Zuph.*'—Compare ch. i. 1, from which, and from what follows, it seems clear that this land of Zuph was a canton or district of Mount Ephraim, in which was situated Ramah, the native place and usual residence of Samuel. It derived its name from Zuph, the great-great-grandfather of Elkanah, the father of Samuel. This Zuph was the head of the Levitical family of Zuphim; and it is interesting to discover, from 1 Chron. vi., that he, and consequently Samuel, was descended from Korah, the ambitious Levite, whose awful doom is recorded in Num. xvi.

7. '*There is not a present to bring to the man of God.*'—In this passage the points that claim attention are:—that Saul and his servant thought it necessary to offer Samuel a present; that they would have given some victuals if any had been left; but that, having none, they determined to offer him about sevenpence in money. All this would be unintelligible if merely compared with any usages current among ourselves. We should, by this standard, either regard Saul and his servant as very silly, or else infer that Samuel was very rapacious. This one text alone would, therefore, render manifest the importance of illustrating many of the usages described in Scripture, by a reference to analogous usages still prevalent in the East. Such a reference shews that the proceeding of Saul, in offering, and of Samuel, in receiving, a present, is perfectly regular and common. The usages concerning presents which here, and elsewhere, come under our notice, are among the most diffused customs of the East. It is everywhere the common practice for an inferior to offer a present of some kind or other to a superior with whom he desires an interview, or of whom he seeks a favour. Maundrell has well discriminated the character of this usage. After mentioning that, before visiting the pasha of Tripoli, he sent his present to procure a propitious reception, he says: 'It is counted uncivil to visit in this country without an offering in hand. All great men expect it *as a kind of tribute due to their character and authority*, and look upon themselves as affronted, and even defrauded, when this compliment is omitted. Even in familiar visits among inferior people, you shall seldom have them come without bringing a flower, an orange, or some other such *token of their respect* to the person visited.' Being therefore received and offered as a token of respect, the humblest present which the poorest labourer can bring is never refused by the most exalted personages; on the contrary, they account such presents highly honourable to themselves, and therefore like them to be offered before company. To refuse the humblest offering is no less an incivility and insult to the person by whom it is offered, than it is to approach the presence of a superior without any offering.

Neither is there any thing extraordinary in Saul's first intention to present Samuel with a piece of bread. Articles of provision are the most usual presents which the rural population offer to their patrons and superiors; as such are the things which they can the most readily furnish from the produce of their field or orchard, or from their stock of poultry, or their goats or sheep. A fruit, a flower, a fowl, a kid, or a lamb, suffices to testify his respect, and to introduce him to the person whose favour he desires. On the same principle a merchant offers something from that in which he deals, and an artisan from the products of his skill. Nothing more is expected from him, under the fair operation of this usage, than that which his circumstances or temporary emergencies enable him to furnish. Plutarch relates an anecdote, which is in exact conformity with Oriental ideas. He says, that when Artaxerxes Longimanus was on a journey, he fell in with a peasant, who, being at a distance from his cottage, and therefore unprovided with anything which he could offer to his sovereign, in testimony of his homage and respect, ran to the river and filled both his hands with water, which he presented to the king, who received it with the most gracious complacency. This handful of water offered to 'the great king' matches very well with a piece of bread which Saul wished to offer to Samuel. Bread was among the presents of eatables which Jesse sent, by the hand of his son David, to Saul, when the latter reigned as king (ch. xvi. 20).

As to *money*, there is not in all the East any of that peculiar feeling about money which prevails among ourselves. To receive money is there considered quite as good and graceful as to receive money's worth. Indeed, money is rather preferred; and it is usually offered by those who have no particular profession or pursuit from which a suitable offering might be derived: and a poor person who finds it more convenient to offer sixpence in money, finds it quite as acceptable as the basket of fruit which sixpence would purchase. European travellers in the East, unprovided with what they consider a suitable present to a great man, are often led, by their home ideas, to hesitate about offering money, lest the offer should be regarded as an insult. But they are soon instructed in the difference between the customs of the East and West, by receiving very intelligible hints that money is expected or will be accepted; and they are often astonished to find how small a sum a very great man is satisfied to receive.

9. '*Beforetime in Israel.*'—This parenthetical verse interrupts the narrative here, and has no connection with what precedes it. Houbigant puts it after the 11th verse, which is obviously its proper place.

11. '*They found young maidens going out to draw water.*'—The subject which this indicates has been largely illustrated in the note to Gen. xxiv. 11. We shall here add the following appropriate passage from Mariti's *Travels*, iii. 141:—'When I was here' (at Ain in Palestine), 'a young Arab woman, at whose wedding I had been present on the first day of our arrival at the village, came hither to draw water. She was accompanied by some other women, who were singing a song allusive to her marriage. When she arrived at the well she filled her vessel, after which the rest of the women did the same. It is customary for women to do this not only in the villages of Palestine, but likewise in those of Galilee and other parts of Syria. That simplicity of life which prevailed amongst the patriarchs is a good deal preserved among the country people in these provinces.'

14. '*The city.*'—It is not said what the city was called; but as it was in 'the land of Zuph,' it has been assumed to be the same with the Ramah, or Ramathaim *Zophim*, which

was the native place and ordinary residence of Samuel (ch. i. 1). There is confessedly great difficulty in working out the site of this place, as well as in tracing the course of Saul's journey. In dismissing Saul from the place subsequently, Samuel predicts an adventure which would befal him near Rachel's sepulchre, on his way home. Now Saul's home was in Benjamin, the *southern* border of which tribe is several miles north of that sepulchre; and it is therefore manifest that if Saul in going home were to pass by this sepulchre, the place from which he started must have been to the south thereof. Gesenius contends that if we allow weight to this mention of Rachel's sepulchre, we can only look for Samuel's Ramah in the neighbourhood of Bethlehem; where also Eusebius speaks of a Ramah. Not far south-east of Bethlehem is the Jebel Fureidis, or Frank Mount, which Robinson has identified as the site of the ancient city and fortress of Herod, called Herodium; and Gesenius contends that if we fix here the site of Ramah, all the circumstances mentioned in 1 Sam. ix. 10, are sufficiently explained. But then the Ramathaim Zophim of 1 Sam. i. must have been a different place (*Thesaurus*, p. 1276). To this Dr. Robinson himself, in his edition of Gesenius, objects that the difference assumed in the last sentence is inadmissible. 'Besides, no one who had seen the Frank Mountain would suppose for a moment that a city ever lay upon it. It was indeed occupied by Herod's fortress; but the city Herodium lay at its foot.' He adds that Eusebius, in the passage referred to, obviously places Ramah *of Benjamin* near Bethlehem, for the purpose of helping out a wrong interpretation of Matt. ii. 18. Another, and the most recent hypothesis in this vexed question, would place this Ramah at a site of ruins now called er-Rameh, two miles north of Hebron (*Biblioth. Sacra*, No. I., pp. 46-51). But this also assumes that the Ramathaim Zophim, the place of the prophet's birth, was different from the place of his residence and burial, contrary to the testimony of Josephus (*Antiq.*, vi. 4, 6; vi. 13, 5), and to the conclusion deducible from a comparison of 1 Sam. i. 1, with verses 3, 19. In the midst of all this uncertainty, Dr. Robinson thinks that interpreters may yet be driven to the conclusion that the city where Saul found Samuel (1 Sam. ix. 10) was *not* Ramah, his home.

24. '*The cook took up the shoulder, and . . . . set it before Saul.*'—It was an ancient, and is a still existing, eastern custom to distinguish at table the person whom the host intends to honour, by the quantity or choice of the victuals set before him. As to the quantity, see the note on Gen. xliii. 34. From the present text it seems that the shoulder was considered the choice and distinguishing portion. Josephus calls it the royal portion; and some symbolical association with the idea of royalty does indeed seem to be indicated in Isaiah ix. 6: 'The government shall be upon his shoulder.' Harmer, in his valuable *Observations*, quotes from Ockley's *History of the Saracens* an anecdote, which shews the high estimation in which the shoulder of a lamb was (and we may add, still is) regarded in the East. 'Abdalmelick, the Caliph, upon his entering into Cufah, made a splendid entertainment. When he was set down, Amrou, the son of Hareth, an ancient Mechmuzian, came in; he called him to him, and, placing him by him upon his sofa, asked him what meat he liked best of all that he had ever eaten. The old Mechmuzian answered, an ass's neck, well seasoned and well roasted. You do nothing, said Abdalmelick; what do you say to a leg or *shoulder* of a sucking lamb, well roasted, and covered over with butter and milk?' The history adds, that while he was at supper he said, 'How sweetly we live, if a shadow would last!' Perhaps 'that which was upon the shoulder,' in the text, may have been the butter and milk with which the caliph recommended a shoulder of lamb to be covered.

It seems to have been an ancient practice to consider some portion of meat as particularly appropriated to do honour to a distinguished guest. The chine is made to serve this purpose in Homer. Thus, at an entertainment given by Agamemnon,—

> 'They feasted, and no want
> Of his due portion any guest sustain'd.
> But Ajax most was favour'd, whom the king,
> The son of Atreus, with the whole huge chine
> Distinguish'd, as the hero of the day.'—COWPER.

Here we see that, as among the Hebrews, the host assigned to the guests their several portions. [APPENDIX, No. 31.]

CHAPTER X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction of three signs.* 9 *Saul's heart is changed, and he prophesieth.* 14 *He concealeth the matter of the kingdom from his uncle.* 17 *Saul is chosen at Mizpeh by lot.* 26 *The different affections of his subjects.*

THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to day, then thou shalt find two men by [1]Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left [2]the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will [3]salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And [4]let it be, when these signs are come unto thee, [5]*that* thou do as occasion serve thee; for God *is* with thee.

[1] Gen. 35. 20. [2] Heb. *the business.* [3] Heb. *ask thee of peace.* [4] Heb. *it shall come to pass, that when these signs, &c.* [5] Heb. *do for thee as thine hand shall find.*

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: [6]seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so*, that when he had turned his [7]back to go from Samuel, God [8]gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said [9]one to another, What *is* this *that* is come unto the son of Kish? [10]*Is* Saul also among the prophets?

12 And one [11]of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [12]God save the king.

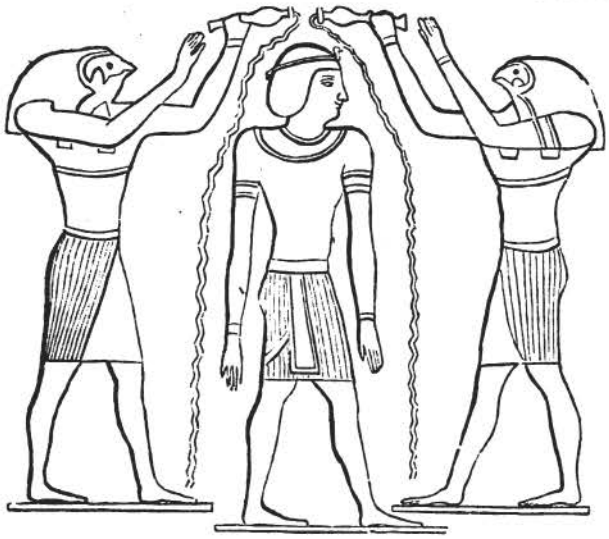
25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But [13]he held his peace.

[6] Chap. 13. 8. [7] Heb. *shoulder.* [8] Heb. *turned.* [9] Heb. *a man to his neighbour.* [10] Chap. 19. 24.
[11] Heb. *from thence.* [12] Heb. *Let the king live.* [13] Or, *he was as though he had been deaf.*

Verse 1. '*Samuel took a vial of oil and poured it upon his head.*'—See the notes on Exod. xxx. 25, and Levit. viii. 12. The act of anointing was a sign of investiture with royal authority, among the Hebrews, and some other Oriental nations, from whom it has descended to ourselves—the act being part of the coronation ceremonies in our own and other European kingdoms. Among the Hebrews, however, it was the principal, not a subordinate, act of inauguration. We must distinguish two sorts of unction; one was private, by some prophet, and does not appear to have conveyed any distinct right to the throne. 'They were,' says Jahn, 'only prophetic symbols or intimations that the persons who were thus anointed should eventually govern the kingdom.' Thus Saul himself did not become king until some time after this anointing, when the kingdom was renewed at Gilgal: and thus David, though anointed in Saul's lifetime, did not at all pretend to the kingly dignity, on any occasion, while Saul lived, nor afterwards until, first the men of Judah, and, seven years after, the other tribes, called him to the throne. In fact, no king, at any period, alleges a right to the throne as proceeding from the previous anointing by a prophet; nor did the people consider themselves bound to nominate him in consequence of such anointing; though the knowledge of the fact that he *had* been anointed had the effect of a prophecy in directing the attention of the people towards him, as one who would, at some time or other, be a king. The other anointing, which took place after the new king had been solemnly recognized by the people, formed the actual inauguration ceremony; and that it was repeated, even when the person



KING ANOINTED. ANCIENT EGYPTIAN.

had been already anointed by a prophet, shews that this previous anointing was only regarded as a prophetic intimation. David, who had been prophetically anointed by Samuel, was twice afterwards anointed when successively called to reign over Judah and Israel. The more formal inaugural anointing was performed by the high-priest, and probably with the holy anointing oil. This solemn anointing does not however appear to have been bestowed on every succeeding king. The first king of a dynasty seems to have been anointed for himself and his successors, and the proper heir succeeded to the rights of his father, without a renewal of the unction. The only exception appears to have been in cases of disputed succession, when the anointing was deemed to give the preference to the person who obtained it. Thus David, as the founder of a new dynasty, was anointed; but none of his successors were, except when the order of succession had been contested or disturbed. Thus, Solomon was anointed, his right being contested by his elder brother Adonijah; Joash was anointed, when his claim was asserted, after the throne of Judah had been usurped and occupied for six years by Athaliah. The case of Jehoahaz, the son of Josiah, the only other king in the hereditary kingdom who is said to have been anointed (2 Kings xxiii. 30), seems at first view to be an exception to this rule, but, on further examination, the act is so described as to convey an idea of irregularity: 'The people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king:' and the irregularity itself is found by comparing his age with that of Jehoiakim (*vv.* 31 and 36), by which we find that he superseded his elder brother; and this sufficiently accounts for his having been anointed. This is the view which the Hebrew writers entertain of the practice; and it appears to be correct, unless we suppose that other anointings took place in the kingdom of Judah than those which are registered in the sacred books. [APPENDIX, No. 32.]

— '*Kissed him.*'—This is thought to have been a kiss of homage and respect, and intended as an example of obedience to the new king. We do not feel assured that Samuel's kiss was more than one of common regard: but it may be as well to speak of it as a kiss of respectful homage, as it is certain such was in use among the Jews. Thus, in Ps. ii. 12, the kings and judges of the earth are instructed to 'kiss the son, lest he be angry;' doubtless meaning that they should offer the kiss of homage. The kisses of homage and respect, so mentioned or alluded to in the Bible as to enable us to discover the forms in which they were exhibited, are kissing the hands of the superior person, or his feet, or the ground before him, or some part of his dress. No one will suppose that Samuel's kiss was of this description, since such acts imply the humblest deference that can be shewn. If his kiss were really the kiss of respect, it was probably of that kind which is indicated by kissing the forehead, and which implies respectful consideration mingled with esteem. Such was Antar's salutation of Prince Malik: 'Antar kissed the prince's head, and prayed for a continuance of his glory' (ii. 119). This act has still the same meaning among the modern Bedouins; but the state of the great Oriental sovereigns does not admit of any but the mere abject indications of respect. The shades of meaning, as denoting affection and respect, are so diversified, as connected with the act of kissing, that it is not easy to understand what is intended when the act is simply mentioned without specification. We shall, however, endeavour to discriminate the different significations as they occur.

2. '*Zelzah.*'—It is stated in the *Narrative* of the Scottish Deputation, that on the face of a hill to the west of Rachel's tomb stands a large and pleasant-looking village called Bet-Jalah, inhabited entirely by Christians. 'May not this,' it is asked, be the ancient Zelzah, 'by Rachel's sepulchre in the border of Benjamin,' where Saul was told that his father's asses had been found? In other passages of Scripture the place is called Zelah, from which the modern name might easily be formed by prefixing the common syllable 'Bet' (that is, 'home'), and softening the sibilant letter. If so, then, this is the spot where they buried the bones of Saul and Jonathan—'in Zelzah, in the sepulchre of Kish his father.' 2 Sam. xxi. 14.

3. '*Tabor.*'—This is not in any way to be confounded with Mount Tabor in its neighbourhood, which lay quite in another direction. The site is not known.

5. '*Hill of God.*'—Some infer from ch. xiii. 3, that this was Geba, where there certainly was a garrison of the Philistines. Wherever it was, we may conclude that this name, 'hill of God,' was applied to it on account of a school of the prophets being established there, where young men received instruction in the Divine Law. The students in this school (such as are elsewhere called 'sons of the prophets') were doubtless the 'company of prophets' mentioned in the sequel. This is the first intimation we have concerning the existence of such establishments, and we may, with probability, attribute their origin to Samuel, in his combined character of a prophet and civil ruler of the country. These sons, or pupils, of the prophets, are often afterwards mentioned, and they appear at times to have been numerous. The establishments to which they belonged seem to have been generally presided over by some

inspired prophet, whom the students called their father (2 Kings ii. 12). Samuel was one, and perhaps the first, of these fathers (ch. xix. 20); Elijah was another (2 Kings ii. 2), and was succeeded in his office by Elisha (2 Kings vi. 1). Besides the knowledge of the law, the pupils acquired the art of sacred psalmody, or (as it is called here and in 1 Chron. xxv. 1, 7) of 'prophesying,' that is, of singing sacred hymns to instrumental music. Saul's 'prophesying' seems to have consisted in his being enabled, in spirit and fact, to join them in their musical acts of praise, without that previous instruction which they had received. The students were employed by the prophets occasionally in prophetical missions, even for the anointing of future kings, and the reproving of those that reigned (2 Kings ix. 1; 1 Kings xx. 35). It seems that God generally selected his inspired prophets from those schools, as Amos (vii. 14, 15) mentions it as extraordinary that, in his case, a herdsman, rather than one of the sons of the prophets, had been called to the prophetic office. The students lived in a society or community, in houses built by themselves, and were accustomed to eat together with the presiding prophet; and their food seems to have been chiefly pottage of herbs; but the people sometimes sent them bread, parched corn, honey, dried fruits, &c. (2 Kings iv. 38-42; vi. 2). This is the substance of what the Scriptures say about the schools of the prophets. [APPENDIX, No. 33.]

23. '*He was higher than any of the people from his shoulders and upward.*'—This circumstance has already been pointed out in *v.* 2 of the preceding chapter; and, no doubt, the stature of Saul had no small effect in procuring for him the ready acclamations of the people. It is evident that the Hebrews partook fully in the notion, which we find everywhere in the early history of nations, that height of stature and accomplishments of person formed one of the principal recommendations to honour. This was not only the feeling of the people, but of Samuel himself, for, when he was sent to anoint Jesse's sons, the tall figure and fine appearance of Eliab made him hastily conclude that *he* must be the destined king of Israel; which mistake occasioned the impressive rebuke from the Lord: 'Look not on his countenance, or on *the height of his stature:* for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart' (ch. xvi. 7). Antiquity is replete with exhibitions of the same kind of feeling. In the sculptures of Egypt and Persia, the king is usually distinguished by his size and stature from the persons with whom he is associated—not, of course, that the kings were always, or even generally, thus actually distinguished from their subjects; but they were so represented, in conformity with the ideas of dignity as associated with colossal proportions. There is an interesting passage in Homer, where the old king of Troy, viewing the battle-field from the walls, asks Helen the names of the several Grecian chiefs who attract his attention. It is remarkable that Priam's attention is exclusively drawn towards the tall colossal men, and these, according to Homer, happen to be the most distinguished chiefs of the Grecian host.

Herodotus (iii. 20) speaks of an Ethiopian nation which always elected to the sovereign power the person most distinguished for size and proportionate strength, under the idea (as Diodorus seems to explain it—iii. 1) that monarchy and a fine person, being the two first gifts of Heaven, ought to be associated. The same author (Herodotus), speaking of the vast army mustered by Xerxes for the invasion of Greece, takes notice that, in an assemblage of so many myriads of men, there was not one who, in point of height and beauty of form, might seem more fit than Xerxes to be the master of such a host. It would be tedious to trace the development of the same feeling among the Greeks, Romans, and other nations, who, however widely they differed in other respects, agreed very well in the desire to give the place of authority to persons of superior personal appearance, when no stronger interest intervened. This kind of feeling is not yet wholly extinct, even in Europe, where, although distinguished stature is not expected in persons of authority, state requires its exhibition in the guards and attendants of royalty. This too was very ancient; for, if we may believe Josephus, when king Solomon rode abroad in his chariot, he was escorted by the tallest young men that could be found in the nation, mounted on horseback, and in complete armour. This 'modern' practice is therefore as old as the time of Josephus, if not so old as that of Solomon.

25. '*The manner of the kingdom.*'—See the note on 2 Sam. v. 3.

26. '*Saul went home to Gibeah.*'—This was the same place in which the atrocious transaction occurred as related in Judg. xx., which led almost to the utter ruin of the tribe of Benjamin. It was the residence of Saul before he became king, and remained such afterwards; and it was probably on account of his connection with the place that the Gibeonites hanged up here ten of his descendants (2 Sam. xxi. 6). Jerome speaks of Gibeah as being at his time level with the ground; and since then the locality does not seem to have been, until recently, much explored by travellers. Dr. Robinson, who made some valuable observations in this neighbourhood, detected Gibeah in a small and half-ruined village called Jeba, which lies upon a low, conical, or rather round eminence, in the 'broad ridge which shelves down toward the valley of the Jordan, and spreads out below the village into a fine sloping plain.' The views of the Dead Sea and the Jordan, and of the eastern mountains, are here very extensive. Among the ruins some large hewn stones indicative of antiquity are occasionally seen. The spot is about five miles to the north of Jerusalem.

27. '*Brought him no presents.*'—See the notes on Judg. iii. 15; and ch. ix. 7.

CHAPTER XI.

1 *Nahash offereth them of Jabesh-gilead a reproachful condition.* 4 *They send messengers, and are delivered by Saul.* 12 *Saul thereby is confirmed, and his kingdom renewed.*

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, [1]Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth*

[1] Heb. *Forbear us.*

the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out [2]with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have [3]help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day; and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

[2] Heb. *as one man.*

[3] Or, *deliverance.*

Verse 2. '*That I may thrust out all your right eyes.*'—The earliest instance of this barbarous infliction is afforded in the treatment of Samson, at Gaza. It probably originated in the desire to disable or incapacitate an enemy or rival without putting him to death. Persia is the country which, more than any other, has in all ages been distinguished for the frequency of this most horrid punishment, and where, in consequence, like other customary evils, it is regarded rather as one of the common calamities of life, to which high station, in particular, is incident, than as the subject of that intense horror and compassion with which it is regarded by ourselves. The punishment is entirely extra-judicial in that country. It is not recognised by the law, and is always inflicted by absolute power on the objects of its fear or anger. These are usually such persons as have aspired, or are supposed likely to aspire, to the throne (see the note on Judg. ix. 5); or else the chiefs of tribes and other distinguished persons, whom it is considered desirable to deprive of power without putting them to death; and sometimes the adult male inhabitants of rebellious towns, in order to strike terror by a dreadful example. The last wholesale form of this barbarity affords the nearest analogy to the case in the text. Sir John Malcolm, in his *History of Persia*, mentions an instance of this sort which took place in the year 1795. At that time the throne was contested by two persons, Lootf Ali Khan, who had reigned and maintained his right, and Aga Mohammed Khan, who claimed to reign, and by victories established his claim. The former was shut up by the latter in the city of Kerman: but he effected his escape; and then Aga Mohammed 'wreaked his vengeance upon the unfortunate inhabitants of the city of Kerman: nearly twenty thousand women and children were granted as slaves to his soldiers; and all the males who had reached maturity were commanded to be put to death, or to be deprived of their eyesight. Those who escaped his cruelty owed their safety neither to mercy nor to flight, but to the fatigue of their executioners, who only ceased to be the instruments of glutting the revengeful spirit of their enraged monarch, when they were themselves exhausted with the work of blood. The numbers that were slain on this memorable occasion were great, and exceeded even those who were deprived of sight, though the latter are said to have amounted to seven thousand. Many of these miserable wretches are still alive. Some, who subsist on charity, wander over Persia, and recount, to all who will listen to the tale, the horrors of that day of calamity.' We have the rather copied this, as it affords a modern exhibition of such horrors as those which but too often distinguished the warfare of ancient times. Sir John adds, in a note, 'It has been stated that Aga Mohammed directed that a number of pounds weight of eyes should be brought to him: nor is the tale incredible.'

Nahash was comparatively merciful in requiring only one eye from the men of Jabesh. In Persia, the object being to create blindness, one eye alone is almost never taken. The only instance we know is that mentioned by Sir R. K. Porter, who states that the late king's brother (Hossein Ali Khan), having seized a troop of thirty robbers, ordered them all to be punished by the loss of their left eyes and right hands. Josephus says that the intention of Nahash, in proposing to put out the right eyes of the men of Jabesh, was to disable them from acting as warriors. According to him, this disability resulted from the fact that a person who exposed his shield to the enemy necessarily held it so as to conceal his left eye, leaving only the right for vision; and consequently, that to lose the right eye was, for warlike purposes, as bad as being quite blind. We should also suppose that such a loss must deprive archers and slingers of the power of taking an accurate aim. Nahash, however, does himself assign a very distinct reason for his proceeding.

7. '*And he took a yoke of oxen, and hewed them in pieces.*'—This is analogous to the incident recorded in Judges xix., where the Levite sends about the remains of his dismembered concubine for the same purpose. He

needed no other sacrifice, *she* having herself been the victim to the sin of the 'sons of Belial' in Gibeah, the very place from whence Saul sends his present message. The principle of the custom is not difficult to understand. It was a conventional summon to war, to which usage had attached such peculiar solemnity as would alone perhaps have sufficed to give it effect, even without the denunciation of vengeance against those who failed to obey the call. Nevertheless, 'So shall it be done to his cattle' must have been felt as a peculiarly awful threat, to a people who were almost entirely devoted to agricultural and pastoral pursuits. The analogy enables us to perceive that the Levite's transmission of his concubine's remains amounted to the denunciation, 'So let it be done to his wife and daughters who fails to become an avenger.' Probably the Levite's conduct was a new, but striking, application of the recognized principle: *here* we have apparently the more regular practice.

Among many analogous customs which might be produced, we may refer to that mentioned by Lucian as practised among the Pythians. When any one had received an injury, and had not the means of avenging himself, he sacrificed an ox, and cut it in pieces, which he caused to be dressed and publicly exposed; then he spread out the skin of the victim and sat upon it with his hands tied behind him. All who chose to take part in the injury which had been done took up a piece of the ox and swore to supply and maintain for him, one, five horses; another, ten; others still more: some infantry, each according to his strength and ability: they who had only their person engaged to march themselves; and an army composed of such soldiers, far from retreating or disbanding, was invincible, as it was engaged by an oath—that their blood should be likewise poured out if they did not observe its conditions.

A still more striking illustration may be derived from a passage in the third canto of Sir Walter Scott's *Lady of the Lake*, and the note thereon. In the latter he says, that 'When a (Highland) chieftain designed to summon his clan, upon any sudden or important emergency, he slew a goat, and, making a cross of any light wood, seared its extremities in the fire, and extinguished them in the blood of the animal. This was called the *Fiery Cross*, also *Crean Tarigh*, or the Cross of Shame, because disobedience to what the symbol implied inferred infamy. It was delivered to a swift and trusty messenger, who ran full speed with it to the next hamlet, where he presented it to the principal person, with a single word, implying the place of rendezvous. He who received the symbol was bound to send it forward, with equal despatch, to the next village; and thus it passed with incredible celerity through all the district which owed allegiance to the chief, and also among the allies and neighbours, if the danger was common to them. At sight of the Fiery Cross every man, from sixteen years old to sixty, capable of bearing arms, was obliged instantly to repair to the place of rendezvous. He who failed to appear suffered the extremities of fire and sword, which were emblematically denounced to the disobedient by the bloody and burnt marks upon this warlike signal.' Sir Walter further states that the Fiery Cross was exhibited with effect so late as the civil war of 1745-6; and then quotes a passage from Olaus Magnus, shewing that a practice almost precisely analogous existed among the ancient Scandinavians. The command and denunciation with the latter were to the effect that, on an appointed day, a certain number of men, or else every man from fifteen years old and upward, should come with his arms, and with means for ten or twenty days, under pain that his or their houses should be burnt, as intimated by the burnt symbol.

The effect of the message was no doubt much the same in Palestine as in Scandinavia or in the Highlands, and is thus stated by Sir Walter in the poem itself:—

'Fast as the fated symbol flies,
In arms the huts and hamlets rise;
From winding glen, from upland brown,
Then pour'd each hardy tenant down,
Nor slack'd the messenger his pace;
He show'd the sign, he named the place,
And pressing forward, like the wind,
Left clamour and surprise behind.
The fisherman forsook the strand,
The swarthy smith took dirk and brand:
With changed cheer, the mower blithe
Left in the half-cut swath the scythe;
The herds without a keeper stray'd,
The plough was in mid-furrow stay'd,
The falc'ner toss'd his hawk away,
The hunter left the stag at bay;
Prompt at the signal of alarms,
Each son of Alpine rush'd to arms.'

8. '*Bezek*.'—Jerome says that there were two villages near each other, seven miles from Neapolis (Shechem) on the road to Scythopolis (Bethshan). This doubtless answers to the site of the present transaction, being in the great muster-field and battle-field of Esdraelon, and nearly opposite to Jabesh-Gilead, on the other side of the river. A place called Bezek is noted in Judges i. for the defeat, by the tribes of Judah and Simeon, of the powerful king whose capital it was, and who took his name (Adoni-Bezek, or Lord of Bezek) from it. Whether this was the same as the present Bezek, it is not easy to say. The tribes asked of the Lord (at Shiloh doubtless) who should go up against the Canaanites. The answer was 'Judah.' Accordingly, Judah, calling for the aid of Simeon, went and defeated the king of Bezek. As all the tribes were ready for this service, and Judah was merely honoured with the preference, and as the answer was given at Shiloh, it is not improbable that the Bezek of that narrative is the same as this, and it seems by no means necessary that, as some think, it should be in the tribe of Judah. Sandys, however, mentions a Bezek in that tribe. 'We departed (from Bethlehem), bending our course to the mountains of Judea, lying west from Bethlehem: near to which, on the side of the opposite hill, we passed by a little village, called (*as I take it*) Bezec; inhabited only by Christians, mortal (as they say) to the Mahometans that attempted to dwell therein.' If the first chapter of Judges require a Bezek in Judah, this might well be taken for its position; but as no one mentions it besides Sandys, and he speaks so doubtfully, we fear there is no sufficient authority for giving it in the map the place which he indicates.

12. '*And the people said*,' etc.—In the late transaction against the Ammonites Saul displayed a large measure of those heroic qualities which the ancient nations most desired their monarchs to possess. Considering all the circumstances, the promptitude and energy of his decision, the speed with which he collected an immense army and brought it into action, and the skill and good military conduct of the whole transaction, there are probably few operations of the Hebrew history which more recommend themselves to the respect and admiration of the modern soldier. Its effect was not lost upon the people, who joyfully recognized in their king the qualities which have generally been held most worthy of rule; and so much was their enthusiasm excited, that they began to talk of putting to death the small minority who had refused to recognize his sovereignty. But Samuel interposed to prevent an act unbecoming a day in which 'God had wrought salvation in Israel.' So harsh a proceeding would also have been rather likely to provoke than allay the disaffection of the leading tribes. Samuel took advantage of this feeling to invite the army, which comprehended in fact the effective body of the Hebrew people, to proceed to Gilgal, there solemnly to confirm the kingdom to Saul, seeing that now his claims were undisputed by any portion of the people. This was done with great solemnity and with abundant sacrifices of peace and joy.

CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, [1]here I *am:* witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* [2]bribe [3]to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD that [4]advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the [5]righteous acts of the LORD, which he did [6]to you and to your fathers.

8 [7]When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD [8]sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, [9]he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and [10]Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the [11]commandment of the LORD, then shall both ye and also the king that reigneth over you [12]continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

16 Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 ¶ So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD [13]in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider [14]how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

1 Ecclus. 46. 19. 2 Heb. *ransom.* 3 Or, *that I should hide mine eyes at him.* 4 Or, *made.*
5 Heb. *righteousnesses*, or, *benefits.* 6 Heb. *with.* 7 Gen. 46. 5, 6. 8 Exod. 4. 16. 9 Judges 4. 2.
10 Judges 11. 1. 11 Heb. *mouth.* 12 Heb. *be after.* 13 Heb. *from ceasing.* 14 Or, *what a great thing*, &c.

Verse 2. *'And now behold the king walketh before you.'*—The preceding solemnity had been obviously designed to keep the people in remembrance of their continued dependence upon Jehovah. But lest it should be construed into an approbation and sanction of all their proceedings, the prophet took this public occasion of reminding them that their proceeding had been most unpleasing to their divine King; although, if they maintained their fidelity to him and to the principles of the theocracy, some of the evil consequences might be averted. He also neglected not the opportunity of justifying his own conduct and the purity of his administration. He challenged assembled Israel to produce one instance of oppression, fraud, or corruption on his part, while he had been their sole judge; and in that vast multitude not one voice was raised to impugn his integrity and uprightness. He then proceeded to remind them of their past transgressions, in forgetting or turning astray from their God, with the punishments which had invariably followed, and the deliverances which their repentance had procured; shewing them, by these instances, the sufficiency of their divine Sovereign to rule them, and to save them from their enemies, without the intervention of an earthly king, whom they had persisted in demanding. And he assured them that, under their regal government, public sins would not cease to be visited with public calamities. To add the greater weight to his words, and to evince the divine displeasure, the commissioned prophet called down thunder and rain from heaven, then at the usual season of wheat-harvest, when the air is naturally, in that country, serene and cloudless. On this the people were greatly alarmed at the possible consequences of the displeasure they had provoked, and besought Samuel to intercede for them. The prophet kindly encouraged them to hope that if they continued to trust faithfully in God, all would yet be well.

11. *'Jerubbaal, and Bedan, and Jephthah, and Samuel.'*—No judge named Bedan occurs in the history. There are various explanations; of which that perhaps is the best which follows the Septuagint, Syriac, and Arabic versions in reading 'Barak' instead of 'Bedan.' The Syriac and Arabic also have 'Samson' instead of 'Samuel:' and it indeed seems as unlikely that the prophet should omit Samson, as that he should place his own name in a list of military deliverers. These alterations, sanctioned by the best ancient versions, are in accordance with the list given by the Apostle in Heb. xi. 32.

17. *'He shall send thunder and rain.'*—It is evident that rain and thunder must have been of extraordinary occurrence at this season, or else its exhibition might not have been so distinctly recognized as the Lord's answer to the call of Samuel. The wheat-harvest is usually over towards the end of May or early in June, and its commencement depends upon the cessation of the latter rains, after which the corn soon arrives at maturity. Consequently, that it was the time of wheat-harvest, is, in itself, an evidence that the season for rain had passed. Rain sometimes falls so late as the early part of May; but in the remainder of that month, and throughout the months of June, July, and the early part of August, rain scarcely ever falls, and continues to be rare even till the commencement of the season of rain in October or November. Indeed we see, from Prov. xxvi. 1, that 'rain in harvest' was as incomprehensible to an ancient Hebrew as 'snow in summer.'

CHAPTER XIII.

1 *Saul's selected band.* 3 *He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten.* 5 *The Philistines' great host.* 6 *The distress of the Israelites.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.* 17 *The three spoiling bands of the Philistines.* 19 *The policy of the Philistines, to suffer no smith in Israel.*

SAUL [1]reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote the garrison of the Philistines that *was* in [2]Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [3]was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the seashore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people [4]followed him trembling.

8 ¶ [5]And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might [6]salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed,

[1] Heb. *the son of one year in his reigning.* [2] Or, *the hill.* [3] Heb. *did stink.* [4] Heb. *trembled after him.*
[5] Chap. 10. 8. [6] Heb. *bless him.*

and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not [7]made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* [8]present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

21 Yet they had [9]a file for the mattocks, and for the coulters, and for the forks, and for the axes, and [10]to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the [11]garrison of the Philistines went out to the passage of Michmash.

7 Heb. *intreated the face.* 8 Heb. *found.* 9 Heb. *a file with mouths.* 10 Heb. *to set.* 11 Or, *standing camp.*

Verse 1. '*Saul reigned one year; and when he had reigned two years.*'—There is nothing about 'reigning' in the first clause of the original. It is, literally, 'Saul was the son of a year,' which being the Hebrew idiom for expressing the age of a person, it seems that the first clause describes his age, and the second states how long he had reigned; but that the word expressing the number of years he had lived has in some way or other been lost. Origen, in his *Hexapla*, inserts 'thirty,' and is followed by Houbigant and others. Vignoles, however, in his *Chronology*, thinks that Saul was forty years of age at the time of his election; and Dr. Hales observes that he could not well have been much younger, since, in the second year of his reign, his eldest son, Jonathan, held a separate military command, and smote the Philistine garrison in Geba, as recorded in this chapter.

3. '*Jonathan smote the garrison of the Philistines.*'—How it came to pass that there were Philistine garrisons in the land is not very clear. It would seem, however, that in resigning their conquests after their last defeat, they had retained some hill fortresses, from which they knew the Hebrews would find it difficult to dislodge them; and that, when they recovered from the blow which was then inflicted upon their power, they contrived, by the help of this hold which they had in the country, to bring the southern tribes (at least those of Judah and Benjamin) under a sort of subjection. Thus, when Saul was returning home after having been privately anointed by Samuel at Ramah, and met the sons of the prophets at Gibeah, we learn that at that place was 'a garrison of the Philistines.' And now we further learn that the Hebrews had in fact been disarmed by that people. According to that jealous policy of which other examples will ultimately be offered (2 Kings xxiv. 14; Jer. xxix. 2), they had even removed all the smiths of Israel, lest they should make weapons of war; in consequence of which the Hebrews were obliged to resort to the Philistine garrisons whenever their agricultural implements needed any other sharpening than that which a grindstone could give; and as this was an unpleasant alternative, even these important instruments had been suffered to become blunt at the time to which we are now come; and so strict had been the deprivation of arms that, in the military operations which soon after followed, no one of the Israelites, save Saul and his eldest son, was possessed of a spear or sword. [APPENDIX, No. 34.]

— '*Geba.*'—This is very generally supposed to be the same place as Gibeah, noticed under ch. x. 26. Both names mean a hill, and Gibeah is in the original essentially the same name as Geba, distinguished only by a feminine termination. If they were not the same, they must have been very near to each other—much nearer in fact than we can well expect to find towns so similarly designated; nor are there any ruins or named site near Gibeah which might be supposed to represent Geba. Nevertheless there are some reasons against regarding the two names as indicating the same place; and for the present the point must be regarded as unsettled.

5. '*Thirty thousand chariots.*'—If we allow two horses and two men to each chariot, there must have been sixty thousand of each for the chariots alone. The horsemen also are only six thousand, whereas, usually, the proportion of cavalry in the ancient armies was far greater than the chariots. Such a number of chariots, or anything approaching to such a number, never appears even in those vast armies which ancient history describes as having been occasionally raised by the great monarchs of the East. The proportion of chariots in an army was in fact exceedingly small. Pharaoh pursued the Israelites to the Red Sea with only six hundred chariots. Jabin, the powerful king of Canaan, possessed nine hundred (Judg. iv. 3). David took one thousand from Hadadezer (2 Sam. viii. 3). Zerah, the Ethiopian, had but three hundred in his army of a million



EASTERN GRINDSTONE.

of men (2 Chron. xiv. 9); there does not appear to have been more than two hundred in the immense army which Darius raised for the contest with Alexander (Q. Curtius, iv. 8); Antiochus Eupator had but three hundred in his large army (2 Mac. xiii. 2); and the great army which Mithridates brought against the Romans contained but one hundred. It may therefore be safely doubted whether the Philistines, with all the assistance which their neighbours might afford, could bring into the field a number of chariots such as perhaps all Asia could not supply. That the text conveys an erroneous impression is generally admitted; but there are different opinions as to the correct understanding. Some think, with Bishop Patrick, that the number is right, but that it does not refer exclusively to war-chariots, but includes carriages of all kinds, for conveying the baggage of the infantry, for taking back the plunder from the Israelites, and other uses. Others apprehend that 'thirty thousand' means not so many chariots, but men fighting in them, in which sense the word 'chariots' is sometimes used. (2 Sam. x. 18; 1 Kings xx. 21; 1 Chron. xix. 18.) Some, however, prefer to take the reading as 'three thousand,' as we find it in the Syriac and Arabic versions, concluding that some transcriber made the alteration by writing שְׁלֹשִׁים *sheloshim, thirty,* for שָׁלֹשׁ *shalosh, three;* and, after this correction, some commentators, thinking three thousand still too large a proportion, incorporate the previous conclusions, and suppose that the number either included baggage-chariots, or that we are to understand three thousand *men* fighting in a much smaller number of chariots. Whatever explanation we take, it seems impossible to understand that thirty thousand war-chariots are intended.

9. '*He offered the burnt-offering.*'—Saul had manifested his inability of comprehending his true place, and his disposition to regard himself as an independent sovereign, by entering upon or provoking this war without consulting, through Samuel or the priest, the Divine will. Although not formally so declared, it was the well-understood practice of the Hebrew constitution, that no war *against any other than the doomed nations of Canaan* should be undertaken without the previous consent and promised assistance of the Great King. Yet Saul, without any such authority, had taken measures which were certain to produce a war with the Philistines. He probably thought that the aggressions of the Philistines, and their existing position as the oppressors of Israel, with their intrusion into the Hebrew territory, made his undertaking so obviously just and patriotic as to render a direct authorization superfluous, as its refusal could not be imagined; Samuel was not, however, willing that such a precedent of independent action should be established; and therefore he had appointed to meet Saul on a particular day at Gilgal, 'to offer burnt-offerings and peace-offerings,' and to shew him what he should do, that is, both to propitiate the Lord, as on other occasions, and to advise Saul how to act in carrying on the war. On the appointed day Samuel did not arrive as soon as the king expected. The prophet probably delayed his coming on purpose to test his fidelity and obedience. Saul failed in this test. Seeing his force hourly diminishing by desertions, and, in the pride of his fancied independence, considering that he had as much right as the Egyptian and other kings to perform the priestly function, he ordered the victims to be brought, and offered them himself upon the altar. This usurpation of the priestly office by one who had no natural authority as an Aaronite, nor any special authorization as a prophet, was decisive of the character and the fate of Saul. If the principles of the theocracy were to be preserved, and if the political supremacy of Jehovah was at all to be maintained, it was indispensably necessary that the first manifestation by the kings of autocratic dispositions and self-willed assumption of superiority to the law, should be visited by severe examples of punishment; for if not checked in the beginnings, the growth would have been fatal to the constitution. It will hence appear that the punishments which Saul incurred for this and other acts, manifesting the same class of dispositions, were not so disproportioned to his offences, or so uncalled-for by the occasions of the state, as some persons have been led to imagine.

10. '*Saul went out to meet him.*'—The custom of going forth to meet and greet a visitor is frequently mentioned in the Scriptures. It is still usual, in Western Asia, to *send* forth relatives or confidential persons of suitable rank to meet and escort an approaching traveller, whose advance has been previously notified; but we cannot recollect that it is customary anywhere for the host himself to do so. In Eastern Asia the custom however still exists; serving with

other instances to confirm a suspicion we have long entertained, that China and Japan would furnish to a diligent student a larger number of striking illustrations of Scripture manners and ideas than has been supposed. In the latter country Thunberg and Kæmpfer both noticed the custom. The former says,—'At Japanie, where we dined, we were received by the host in a more polite and obsequious manner than I ever experienced since in any other part of the world. It is the custom in this country for the landlord to go to meet the travellers part of the way, and, with every token of the utmost submission and respect, bid them welcome; he then hurries home in order to receive his guests at his house in the same humble and respectful manner, after which some trifling present is produced on a small low square table.'

14. '*Thy kingdom shall not continue.*'—The apology which Saul made to the prophet for what he had done—that his force was diminishing, and that he was afraid that if he delayed any longer the Philistines would fall upon him before sacrifices had been offered to Jehovah—shewed little of that reliance upon the Divine King which every Hebrew general was expected to manifest, and but little anxiety to receive those prophetic counsels which Samuel had promised to deliver. Under nearly similar circumstances, how different was the conduct of Gideon, who gained immortal honour by those theocratic sentiments which enabled him to leave to his successors a memorable example of confidence in God! Samuel saw through the hollowness of Saul's apologies, and warned him that by such sentiments as he entertained, and such conduct as he manifested, he was rendering himself unworthy to be the founder of a royal house, inasmuch as he could not become a pattern to his successors; and that by persevering in such a course he would compel the appointment of one more worthy than himself to reign over Israel, and to be the father of a kingly race.

15. '*Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.*'—The Septuagint, supported by the Vulgate, preserves a clause which has here dropped from the Hebrew text, but which the context indispensably requires. 'And Samuel arose and departed from Gilgal. *And the remnant of the people went up after Saul to meet the enemy, going from Gilgal* to Gibeah of Benjamin.' Samuel went away, probably home to Ramah, and Saul also went home to defend his native town, the Philistines being in strong force in that neighbourhood. Every copyist knows how easy it is to drop a clause, when that which precedes or follows ends in the same form of words, as in the present instance: and this has been the occasion of several omissions in the Hebrew text; but the lost clause is usually found in some of the ancient versions.

CHAPTER XIV.

1 *Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison.* 15 *A divine terror maketh them beat themselves.* 17 *Saul, not staying the priest's answer, setteth on them.* 21 *The captivated Hebrews, and the hidden Israelites, join against them.* 24 *Saul's unadvised adjuration hindereth the victory.* 32 *He restraineth the people from eating blood.* 35 *He buildeth an altar.* 36 *Jonathan, taken by lot, is saved by the people.* 47 *Saul's strength and family.*

Now [1]it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And Ahiah, the son of Ahitub, [2]I-chabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The [3]forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD [4]to save by many or by few.

7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, [5]Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for [6]the LORD hath delivered them into our hand: and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

1 Or, *there was a day.* 2 Chap. 4. 21. 3 Heb. *tooth.* 4 2 Chron. 14. 11. 5 Heb. *Be still.* 6 1 Mac. 4. 30.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were [7]an half acre of land, *which* a yoke *of oxen might plow.*

15 ¶ And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was [8]a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were* not *there.*

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul talked unto the priest, that the [9]noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him [10]assembled themselves, and they came to the battle: and, behold, [11]every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came *to* a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were [12]faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* [13]with the blood.

33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have [14]transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [15]with him that night, and slew *them* there.

35 ¶ And Saul built an altar unto the LORD: [16]the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

7 Or, *half a furrow of an acre of land.* 8 Heb. *a trembling of God.* 9 Or, *tumult.* 10 Heb. *were cried together.*
11 Judges 7. 22. 2 Chron. 20. 23. 12 Or, *weary.* 13 Levit. 7. 26, and 19. 26. Deut. 12. 16. 14 Or, *dealt treacherously.*
15 Heb. *in his hand.* 16 Heb. *that altar he began to build unto the LORD.*

37 ¶ And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the [17]chief of the people: and know and see wherein this sin hath been this day.

39 For, *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, [18]Give a perfect *lot*. And Saul and Jonathan were taken: but the people [19]escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he [20]gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

17 Heb. *corners*. Judges 20. 2. 18 Or, *Shew the innocent*. 19 Heb. *went forth*. 20 Or, *wrought mightily*.

Verse 2. '*Migron*.'—This, from the context, was obviously the name of some marked local site in the land around Gibeah.

4. '*Bozez* . . . . *Seneh*.'—Names, as the context expresses, of two rocks near Gibeah. Every object in the least degree marked seems to have had its distinctive name among the Hebrews. So it is now with the Arabs. Every marked hollow or projection (other than of sand) upon the plain, every well, every clump of trees, has its proper name. So has every defile, recess, promontory, or peak of the mountains, however inconsiderable: and on a river, such as the Tigris or Euphrates, there is not a single bend, angle, projection, creek, cliff, rock, mound, or group of trees to which a proper name is not assigned. Thus a map of a country, over which one may travel for a hundred miles without finding a single town, might, nevertheless, be crowded with hundreds of names of this description.

4, 5. '*Between the passages . . . . there was a sharp rock on the one side, and a sharp rock on the other side . . . . The forefront of the one was situate northward, over against Michmash, and the other southward, over against Gibeah.*' —'We left Jeba' (Gibeah) 'for Mûkhmâs. The descent into the valley was steeper and longer than any of the preceding. The path led down obliquely, and we reached the bottom in half an hour. It is called Wady es-Suweinît. It begins in the neighbourhood of Beitin and el-Bireh; and as it breaks through the ridge below these places, its sides form precipitous walls. On the right, about a quarter of an acre below where we crossed, it again breaks off, and passes between high perpendicular precipices, which (our guide said) continue a great way down and increase in grandeur . . . . This steep precipitous valley is probably "the passage of Michmash," mentioned in Scripture (1 Sam. xiii. 23; comp. Isa. x. 28). In the valley, just at the left of where we crossed, were two hills, of a conical, or rather spherical form, having steep rocky sides, with small Wadys running up between each, so as almost to isolate them. One of them is on the side towards Jeba, and the other towards Mûkhmâs. These would seem to be the two rocks mentioned in connection with Jonathan's adventure. They are not indeed so "sharp" as the language of Scripture would seem to imply; but they are the only rocks of the kind in this vicinity. The northern one is connected towards the west with an eminence still more distinctly isolated. This valley appears to have been, at a later time, the dividing line between the tribes of Benjamin and Ephraim.' Robinson's *Biblical Researches in Palestine*, ii. 116.

14. '*Half-acre of land, which a yoke of oxen might plow.*' —The Hebrew is, literally, 'As in the half of a furrow of a yoke of a field,' which some regard as unintelligible, and therefore prefer the Septuagint version, which has nothing about the space, but, instead, says that Jonathan and his armourbearer effected the slaughter 'with spears, pebbles, and flints of the field.' We are willing to adhere to the Hebrew text. It is certainly obscure; but, as rendered in

our version, or even as read literally, refers to a mode of measurement which was very ancient, and which still subsists in the East. Some think that a single furrow is intended, that is, half the space comprehended in the single furrow (drawn circularly, of course) which a yoke of oxen might trace in one day: but others suppose it to mean half the space which a yoke of oxen might plough in one day. Both alternatives are compatible with ancient usage; the former may be illustrated by the historical circumstance, that so much land as could be ploughed around in one day was granted by the Romans to Horatius Cocles, in recompense of his valorous stand, on the Sublician bridge, against the arms of Porsenna. Intimations are frequent in ancient writings of the prevalence of the custom of estimating the extent of ground according to what might be ploughed in a day; and then it was usual to add, by what kind of animals the plough was drawn, to render the estimate more exact. In this manner Homer measures the degree of proximity to which Diomedes and Ulysses allowed the Trojan spy to approach, before they rushed upon him from their concealment. He says they were as distant from each other as the furrows of two teams of mules. This is about as obscure as the Hebrew text of the passage before us, and is open to the same interpretations, the expression being very similar. That it was the space which two teams of mules could plough in a day is the common explanation, which is thus given in Dacier's note:—'The Grecians did not plough in the manner now in use. They first broke up the ground with oxen, and then ploughed it more lightly with mules. When they employed two ploughs in a field, they measured the space they could plough in a day, and set their ploughs at the two ends of this space, and those ploughs proceeded towards each other. This intermediate space was constantly fixed, but less in proportion for two of oxen than for two of mules, because oxen are slower and toil more in a field that has not yet been turned up, whereas mules are naturally swifter, and make greater speed in a ground that has already had the first ploughing.'

The idea kept in view by our translators, in rendering 'half a furrow' by 'half an acre,' is that it applied to half the space of ground which a yoke of oxen might plough in a day; and is derived from one of the Roman land-measures. This measure was called *actus*, of which there were three sorts; the first was a piece of ground 120 feet long by only four broad; the second (*actus quadratus*) was a square of 120 feet; and the third was a double square, being 240 feet long by 120 feet broad, which made an acre of ground, or as much, according to Pliny, as a yoke of oxen might plough in a day. Something of the same idea and standard of measure is exhibited in Domesday-Book, which shews the results of a survey made by order of William the Conqueror, and in which the domains are estimated by the *carucate* (from *caruca*, in French *charrue*, a plough), or plough-land; that is, so much land as would support a plough, or that one plough would work. At this day, in the East, an idea is popularly intimated of the extent of a man's possessions by stating the number of yoke of oxen which would be required to keep his grounds in order.

26. '*The honey dropped.*'—First we are told that the honey was on the ground, then that the honey dropped, and lastly that Jonathan put his rod into the honeycomb. From all this it is clear that the honey was bee-honey, and that honeycombs were above in the trees, from which honey dropped upon the ground; but it is not clear whether Jonathan put his rod into a honeycomb that was in the trees or shrubs, or into one that had fallen to the ground, or that had been formed there.

Where wild bees are abundant, they form their combs in any convenient place that offers, particularly in the cavities, or even on the branches, of trees; nor are they so nice as is commonly supposed in the choice of situations. In India, particularly, and in the Indian islands, the forests often swarm with bees. 'The forests,' says Mr. Roberts, 'literally flow with honey; large combs may be seen hanging on the trees, as you pass along, full of honey.' We have good reason to conclude, from many allusions in Scripture, that this was also, to a considerable extent, the case formerly in Palestine. Rabbi Ben Gershom and others indeed fancy that there were bee-hives placed 'all of a row' by the wayside. If we must needs have bee-hives, why not suppose they were placed in the trees, or suspended from the boughs? This is a practice in different parts where bees abound, and the people pay much attention to realize the advantages which their wax and honey offer. The woods on the western coast of Africa, between Cape Blanco and Sierra Leone, and particularly near the Gambia, are full of bees; to which the negroes formerly, if they do not now, paid considerable attention, for the sake of the wax. They had bee-hives, made like baskets, of reeds and sedge, and hung on the out-boughs of the trees, which the bees eagerly appropriated for the purpose of forming their combs in them. In some parts these hives were so thickly placed that at a distance they looked like fruit. There was also much wild honey in the cavities of the trees. (Jobson's *Golden Trade*, p. 30; in Astley's *Collection*.) Moore confirms this account; and adds, that when he was there, the Mandingos suspended, in this way, straw bee-hives not unlike our own, and boarded at the bottom, with a hole for the bees to go in and out. *Travels into the Inland Parts of Africa*, in Drake's *Collection*.

As to the other supposition, that the honeycomb had been formed on the ground, we think the context rather bears against it; but the circumstance is not in itself unlikely, or incompatible with the habits of wild bees. For want of a better resource, they sometimes form their combs and deposit their honey in any tolerably convenient spot they can find in the ground, such as small hollows, or even holes formed by animals. Mr. Burchell, in his *Travels in South Africa*, mentions an instance in which his party (Hottentots) obtained about three pounds of good honey from a hole which had formerly belonged to some animal of the weasel kind. The natives treated this as a usual circumstance; and indeed their experience in such affairs was demonstrated by the facility with which they managed to obtain the honey without being injured by the bees.

CHAPTER XV.

1 *Samuel sendeth Saul to destroy Amalek.* 6 *Saul favoureth the Kenites.* 8 *He spareth Agag and the best of the spoil.* 10 *Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience.* 24 *Saul's humiliation.* 33 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

SAMUEL also said unto Saul, [1]The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, [2]how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

[1] Chap. 9. 16.

[2] Exod. 17. 8. Num. 24. 20.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and [3]laid wait in the valley.

6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and [4]of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until [5]they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, [6]to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of [7]witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the [8]Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

[3] Or, *fought.* [4] Or, *of the second sort.* [5] Heb. *they consume.* [6] Eccles. 5. 1. Hos. 6. 6. Matth. 9. 13, and 12. 7. [7] Heb. *divination.* [8] Or, *eternity*, or, *victory.*

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, [9]As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

[9] Exod. 17. 11. Num. 14. 45.

Verse 2. '*Amalek.*'—This is the name of a grandson of Esau, from whom the Amalekites are supposed to have descended. This supposition is entirely founded on the fact that Esau's grandson was so named; for there is nothing in Scripture which points to, or even hints at, this commonly assigned origin of these bitter enemies of the Hebrew nation. Indeed, there are some rather strong considerations which seem to bear against it. These are: that Moses, in Gen. xiv., relates that in the time of Abraham, long before Amalek was born, Chedorlaomer and his confederates 'smote all the country of the Amalekites' about Kadesh: and that Balaam calls Amalek 'the first of the nations,' which, if understood of priority, could be by no means correct of a nation descended from the grandson of Esau. To these considerations, however, it may be answered, that Moses speaks, in the first instance, proleptically, of the country which the Amalekites *afterwards* occupied; and that, in the other, 'first' does not refer to priority of time, but to rank. But besides this, it is to be observed that Moses never reproaches the Amalekites with attacking the Israelites, *their brethren*; though it is not likely that he would have omitted to notice this aggravation of their offence, if it had existed. In the Pentateuch there is continual reference to the fraternal relation of the Hebrews and Edomites. But no term implying consanguinity is ever applied to the Amalekites; and instead of their name being connected with that of the Edomites, they seem always associated in name and action with the Canaanites and Philistines. It is also difficult to understand how the Amalekites could become so powerful a people as they were when the Israelites left Egypt, if their origin ascended no higher than the grandson of Esau. On these grounds Calmet concludes that they were descended from Canaan, and were, in fact, among the devoted nations—that devotement being the more strongly marked in their instance, on account of their early and persevering enmity to the Hebrews. This view does not materially differ from that of the Arabians, who make Amalek to be a son or descendant of Ham, who, according to them, became the founder of one of the original *pure* Arabian tribes, but which afterwards became mixed, by blending with the posterity of Joktan and Adnan. This Amalek had a famous son called Ad, who reigned in the south-east of Arabia (Hadramaut) in the time of Heber, the ancestor of Abraham, and whose age is the remote point of Arabian chronology and fable, so that, 'as old as king Ad' is a proverbial expression of extreme and obscure antiquity. This Adite branch of Amalekites, after having sustained a fearful destruction from the anger of Heaven at its impiety, was so weakened that the kings of Yemen were able to prevail over it, and, after great losses, obliged it to withdraw and disperse. These, and other Amalekite families, then spread in Arabia Petræa, in the peninsula of Sinai, and in the southern parts of Palestine. The Arabs believe these to have been the enemies of the Israelites, and entertain an opinion that some of them, being defeated by Joshua, went into Northern Africa and settled there. The tribes of Amalek and Ad they number with those that have, from very remote ages, been completely lost, unless so far as they may have been incorporated with other tribes. There is nothing in this account adverse to the Scriptural intimations. Indeed, it would be easy to shew that the Amalekites, whether accounted as Arabians or not, were a people who, although they had some towns and hamlets, were of essentially Bedouin habits. In fact, we may, perhaps, best estimate the position they bore with respect to the Israelites, by regarding them as an unsettled, predatory people, who, from their situation on the immediate borders of the Hebrews, exhibited and experienced the full effect of that opposition of social principle which never fails to operate in similar circumstances. In the same countries, at this day, a settled or settling people, on the one hand, and the wild, aggressive, plundering Bedouins, on the other, exhibit the same feelings towards each other which the Hebrews and Amalekites respectively entertained. Independently of the first deep cause of offence, and the high command under which the Hebrews acted, there was an obvious social necessity that such dangerous neighbours as the Amalekites should be extirpated or driven from the frontiers. The transaction of this chapter was a fatal blow to the Amalekites. We indeed find that they still subsisted as a people, for David undertook an expedition against them while he was living in the country of the Philistines (chap. xxvii. 8; 2 Sam. i. 1). After that they cease to be historically noticed; but in the book of Esther we find Haman, an individual of that nation, high in the favour of the Persian king. See further on this subject in—Iperen, *Hist. Crit. Edumæorum et Amalekitarum*, 1768; Calmet, art. 'AMALEK;' D'Herbelot, *Bibliothèque Orientale*, arts. 'AD,' 'AMLAK;' and Michaelis's *Commentaries*, art. xxii.

4. '*Telaim.*'—This is supposed to be the same as Telem, mentioned in Josh. xv. 24, among the 'uttermost cities of the tribe of the children of Judah towards the coast of Edom southward.'

—'*Two hundred thousand footmen, and ten thousand men of Judah.*'—This is a very small proportion for so important and populous a tribe as that of Judah to supply: and the deficiency in its contributions is probably recorded on this as on a former occasion, in order to intimate that, since the sceptre had been of old promised to this tribe, it was not generally content to see a Benjamite upon the throne, and was less hearty than the other tribes in its obedience.

7. '*Havilah.*'—This certainly was not the district mentioned in the description of the garden of Eden as 'the land of Havilah.' Some indeed suppose it so: and believing, with us, that the Havilah near Eden was about the head of the Persian Gulf, they think that Saul traversed all the wide distance between, in pursuit of the Amalekites. This is absolutely incredible, and is contrary to the text, which makes the pursuit be towards Egypt, whereas this would be exactly away from Egypt. The text evidently places this Havilah near the south of Judah. There are two explanations: one is, that the whole breadth of country forming the north of Arabia, from the Persian Gulf to the south frontiers of Palestine, was called Havilah, and that the statement in Gen. ii. refers to the

eastern part of this land, and the present account to the western: or else, that there was more than one Havilah,—and this is exceedingly probable, when we recollect that the name is taken from Havilah the son of Cush, and who may, like his father, have left his name to different regions in which his descendants successively settled. Josephus very properly describes the Amalekites of this history as occupying the country between Pelusium in Egypt and the Red Sea.

9. '*Saul and the people spared Agag.*'—Josephus says that they were won upon to spare him by the beauty and tallness of his person. It is remarkable, by the by, that the Arabians make the Amalekites to have been giants; and they believe that Goliath himself was an Amalekite.

12. '*Carmel.*'—This must not be confounded with Mount Carmel. It is mentioned in Josh. xv. 55, among the southern cities of Judah, and its name occurs between those of Maon and Ziph. Nabal, who resided at Maon, had his possessions in Carmel (1 Sam. xxv. 2). The place is probably the same as the 'Carmelia,' which Jerome describes as being in his time a village, ten miles east of Hebron, where there was then a Roman garrison.

—'*He set him up a place.*'—This undoubtedly means that he set up a trophy or monument of his victory over the Amalekites. This we learn from 2 Sam. xviii. 18, where we read that Absalom set up a *pillar* and called it the monument (יָד, the same word here rendered 'place') of Absalom. It was usual in ancient times to erect some monument or other, in commemoration of a victory, generally on the spot where it had been obtained. This was probably the design of Saul's monument. It is difficult to say what it was. Perhaps it was a pillar or obelisk: Jerome makes it a triumphal arch; and he says it was usual to make an arch of myrtle, palm, and olive branches on such occasions. The trophies, however, with which ancient authors make us best acquainted, were originally a heap of the arms and spoils taken from the enemy. Such spoils were in later times hung in an orderly manner upon a column or decayed tree; and, in the end, representations of such trophies, in brass or marble, were substituted. They were consecrated to some divinity, with a suitable inscription; and the sanctity with which they were invested prevented people from disturbing or throwing them down; but when they fell down, or were destroyed by accident or time, they were never restored, under the impression that ancient enmities ought not to be perpetuated.

In the eleventh book of the Æneid Virgil has fully described the process of forming the most usual trophy, that of arms fixed on a denuded or decayed tree.

The word יָד *yad*, applied to this monument and to Absalom's pillar, literally means *a hand*, and is so translated in the Septuagint; whence it has been supposed by some that the trophy in question was surmounted by the figure of a hand, which is, in Scripture, the general emblem of strength and power. In the note to Num. ii. 2, we have mentioned instances of standards surmounted by the figure of a hand: and the cut of Roman standards exhibits two of this description. To which we may add that, in the mosques of Persia, generally, the domes (for they have seldom minarets like the Turks) are surmounted by the figure of an outspread hand, in the place where the Turks would put a crescent, and we a cross or a vane.



MONUMENTAL TROPHY.

26. '*The Lord hath rejected thee from being king.*'—It would be wrong to consider Saul's transgression in the matter of the Amalekites as the sole act or occasion for which this rejection was incurred. It was but one of many acts by which he indicated an utter incapability of apprehending his true position, and in consequence manifested dispositions and conduct utterly at variance with the principles of government which the welfare of the state, and indeed the very objects of its foundation, made it most essential to maintain. Unless the attempts at absolute independence made by Saul were checked, or visited with some signal mark of the Divine displeasure, the precedents established by the first king were likely to become the rule to future sovereigns. And hence the necessity, now at the beginning, of peculiar strictness, or even of severity, for preventing the establishment of bad rules and precedents for future kings.

29. '*The Strength of Israel will not lie.*'—The original is more emphatic—'He who gives victory to Israel;' an expression probably designed to convey a further rebuke to the perverse king for the triumphal monument which he had set up in Carmel, and whereby he had secured to himself that honour for the recent victory which, under the principles of the theocracy, was due to God alone.

32. '*Agag came unto him delicately.*'—'Cheerfully' would be a more intelligible rendering of the original (מַעֲדַנּוֹת *maadannoth*) than 'delicately.' It seems that Agag thought he had nothing further to apprehend, now that he had obtained the protection of the king.

33. '*Samuel hewed Agag in pieces.*'—It is not clear whether Samuel did this himself or commanded others to do it. The latter is certainly rendered possible by the frequent practice of describing a great personage as doing that which he commanded to be done. But, on the other hand, there is nothing in the act incompatible with Oriental usage, or with the position which Samuel occupied. Samuel was not a priest, but only a Levite; and the Levites seem to have held themselves bound to act for the Lord with their swords when required; as in the instance of the slaughter with which they punished their brethren for their sin in worshipping the golden calf: and, on a later occasion, even a priest—Phinehas, afterwards high-priest,—in the fervour of his zeal, took a javelin and slew therewith Zimri and Cosbi, as recorded in Num. xxv. It

is not, and never was, in the East, unusual for persons in power to slay offenders with their own hands. In the preceding book, we have seen Gideon himself destroying the two captive kings of Midian; and in illustration of more modern usage there is an anecdote in Chardin, which illustrates not only this point, but the hewing in pieces, and also the idea concerning the connecting bond formed by the eating of another's salt, to which we have had previous occasions to refer. The circumstance occurred in Persia when Chardin was there. The king, 'rising in wrath against an officer who had attempted to deceive him, drew his sabre, fell upon him, and hewed him to pieces, at the feet of the grand vizier, who was standing; and looking fixedly upon him, and the other great lords who stood on each side of him, he said, with a tone of indignation, "I have then such ungrateful servants and traitors as these to eat my salt. Look on this sword, it shall cut off all these perfidious heads."' Hewing in pieces is still sometimes resorted to as an arbitrary punishment in different eastern countries; but we believe it is nowhere sanctioned by law, which indeed seldom directs the mode by which death shall be inflicted. Bruce notices instances of this form of death in Abyssinia; and it is mentioned among the atrocities of Djezzar, the notorious pacha of Acre, that he caused fifty or sixty officers of his seraglio, whom he *suspected* of fraud, to be hewed in pieces, each by the sword of two janissaries. It was not a Hebrew form of punishment, but appears to have been resorted to in the present instance in order to inflict on Agag the same kind of death which he had been accustomed to inflict on others: for the 'as,' with which Samuel's answer commences, implies analogy of action—that is, that his (Agag's) mother should be made childless, *in the same manner as* he had made women childless.

35. '*Samuel mourned for Saul.*' — The prophet had much personal regard for a man who, with all his faults, had many fine natural qualities which would well have fitted him to rule with credit under a merely human monarchy; and who, moreover, was faithful, and even jealous of Jehovah as his God, however deficient in obedience to him as his king. He therefore continued to mourn greatly for him, and to bewail the doom which it had been his painful duty to declare.

CHAPTER XVI.

1 *Samuel, sent by God under pretence of a sacrifice, cometh to Beth-lehem.* 6 *His human judgment is reproved.* 13 *He anointeth David.* 19 *Saul sendeth for David to quiet his evil spirit.*

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer [1]with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his [2]coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the* LORD *seeth* not as man seeth; for man looketh on the [3]outward appearance, but the LORD looketh on the [4]heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, [5]Send and fetch him: for we will not sit [6]down till he come hither.

12 And he sent, and brought him in. Now he *was* ruddy, *and* withal [7]of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD [8]troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall

1 Heb. *in thine hand.* 2 Heb. *meeting.* 3 Heb. *eyes.* 4 1 Chron. 28. 9. Psal. 7. 9. Jer. 11. 20, and 17. 10, and 20. 12.
5 2 Sam. 7. 8. Psal. 78. 70. 6 Heb. *round.* 7 Heb. *fair of eyes.* 8 Or, *terrified.*

come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in [9]matters, and a comely person, and the LORD *is* with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

[9] Or, *speech*.

Verse 12. '*He was ruddy, and withal of a beautiful countenance, and goodly to look to.*'—Rather, 'He was ruddy, with beautiful eyes, and a goodly appearance.' Calmet, with whom Dr. Hales concurs, makes David to have been fifteen years of age at this time. Josephus, indeed, says that he was but ten; but this is perhaps too young for him to have charge of the sheep; and twenty-five, the age given by Lightfoot, is too old for the context.

14. '*An evil spirit from the Lord troubled him.*'—The doom of exclusion had been pronounced upon Saul at a time when he was daily strengthening himself on the throne, and increasing in power, popularity, and fame; and when his eldest son, Jonathan, stood, and deserved to stand, so high in the favour of all the people, that no man could, according to human probabilities, look upon any one else as likely to succeed him in the throne. But when the excitement of war and victory had subsided, and the king had leisure to consider and brood over the solemn and declaredly irrevocable sentence which the prophet had pronounced, a very serious effect was gradually produced upon his mind and character; for he was no longer prospered and directed by God, but left a prey to his own gloomy mind. The consciousness that he had not met the requirements of the high vocation to which, 'when he was little in his own sight,' he had been called, together with the threatened loss of his dominion and the possible destruction of his house, made him jealous, sanguinary, and irritable, and occasionally threw him into fits of the most profound and morbid melancholy. This is what, in the language of Scripture, is called 'the evil spirit that troubled him.' That it was not a case of demoniacal possession, as some have been led by this form of expression to suppose, is obvious from the effects to which we shall presently advert. Nor was it needful; for, as acting upon the character of man, earth contains not a more evil spirit than the guilty or troubled mind, abandoned to its own impulses.

21. '*David came to Saul.*'—Thus, in the providence of God, an opening was made for David, whereby he might become acquainted with the manners of the court, the business of government, and the affairs and interests of the several tribes, and was put in the way of securing the equally important advantage of becoming extensively known to the people. These were training circumstances for the high destinies which awaited him. Saul himself, ignorant that in him he beheld the 'man worthier than himself' on whom the inheritance of his throne was to devolve, contributed to these preparations. He received the youthful minstrel with favour; and, won by his engaging dispositions, and by the beauties of his mind and person, not less than by the melody of his harp, became much attached to him. The personal bravery of David, also, did not long remain unnoticed by the veteran hero, who soon elevated him to the honourable and confidential station of his armour-bearer—having obtained Jesse's consent to allow his son to remain in attendance upon him. His presence was a great solace and relief to Saul: for whenever he fell into fits of melancholy, David played on his harp before him; and its soft soothing strains soon calmed his troubled spirit, and brought peace to his soul.

23. '*Saul was refreshed and was well.*'—That the proposal of employing a skilful musician emanated from the courtiers of Saul, evinces that the Jews were of opinion that music had much power in soothing mental disorders; and from the instance of Elisha's preparing his mind by the notes of a minstrel for the prophetic inspiration (2 Kings iii. 15), we gather the opinion that was entertained of its influence over even sane minds. Every nation bears witness to the power of its ancient music; and if the accounts left to us are to be credited, the ruder art of ancient times had some mysterious access to the heart and mind, which the more artistical combinations of modern musical art do not in the same degree possess. It may be, however, that the power of the music lay more in the susceptibilities of the auditors than in the skill of the musicians. Dryden's fine Ode of Alexander's Feast is founded upon the notions of the power of music which the ancients entertained, and is scarcely an exaggerated representation of the effects they ascribed to it. They even assigned to it marked effects not only upon the mind, but, by sympathetic influences, upon the body. Thus Aulus Gellius (*Noctes Atticæ*, ii. 13) says, 'It has been credited by many, and has been handed down to memory, that when the pains of sciatica are most severe, they will be assuaged by the soft notes of a flute-player. I have very lately read in a book of Theophrastus, that the melody of the flute, skilfully and delicately managed, has power to heal the bites of vipers. The same is related in a book of Democritus, which is entitled, "Of Plagues and Pestilential Disorders:" in this he says that the melody of flutes is a remedy for many human complaints. So great is the sympathy betwixt the bodies and the minds of men, and betwixt the maladies and remedies of mind and body.' Even the Chinese writers of every age, according to Grosier, affirm that their ancient music could call down superior spirits from the etherial regions, raise up the manes of departed beings, inspire men with a love of virtue, and lead them to the practice of their duty.

CHAPTER XVII.

1 The armies of the Israelites and Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, taketh the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He sheweth the reason of his confidence. 38 Without armour, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in [1]Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and [2]set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* [3]armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a [4]target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* [5]the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among them *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten [6]cheeses unto the [7]captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the [8]trench, as the host was going forth to the [9]fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left [10]his carriage in the hand of the keeper of the carriage, and ran into the army, and came and [11]saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled [12]from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and [13]will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is*

1 Or, *the coast of Dammim.* 2 Heb. *ranged the battle.* 3 Heb. *clothed.* 4 Or, *gorget.* 5 Chap. 16. 1.
6 Heb. *cheeses of milk.* 7 Heb. *captain of a thousand.* 8 Or, *place of the carriage.* 9 Or, *battle-array*, or, *place of fight.*
10 Heb. *the vessels from upon him.* 11 Heb. *asked his brethren of peace.* 12 Heb. *from his face.* 13 Josh. 15. 16.

this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same [14]manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he [15]sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a [16]lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul [17]armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the [18]brook, and put them in a shepherd's [19]bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD [20]deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So [21]David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

14 Heb. *word*. 15 Heb. *took him*. 16 Or, *kid*. 17 Heb. *clothed David with his clothes*. 18 Or, *valley*.
19 Heb. *vessel*. 20 Heb. *shut thee up*. 21 Ecclus. 47. 4. 1 Mac. 4. 30.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Bethlehemite.

Verse 1. '*The Philistines gathered together their armies.*'—Twenty-seven years had now passed since the defeat which, at the beginning of Saul's reign, this warlike people had sustained at Michmash. During this long period they seem to have gradually recovered their strength, and now deem themselves in a condition to wipe out the disgrace their arms had then incurred, and to regain their previous superiority over the Israelites.

— '*Shochoh .... Azekah .... Ephes-dammim.*'—These three places were evidently at no great distance from each other, the Philistines being encamped at the last of them and between the first two. Shochoh is mentioned, in Josh. xv. 35, among the towns of the tribe of Judah 'in the valley;' that is, in the western plains of that tribe. Jerome says that in his time there were two small villages of this name, one on a mountain and the other on the plain, nine miles from Jerusalem, on the road to Eleutheropolis. Dr. Robinson thinks he has discovered this site under the name of Shuweikeh; but there is nothing beside the resemblance of name to rest upon, and that is scarcely sufficient to establish the identity of a site which is nearly twice as far from Jerusalem as the distance assigned by Jerome. Azekah, in his days, was also a village on the same road. Ephes-dammim is evidently between these two. In 1 Chron. xi. 13, it is mentioned under the name of Pas-dammim.

2. '*Valley of Elah.*'—*Elah* means an oak or terebinth-tree: wherefore Jerome renders it 'the valley of the oak;' and the Vulgate, 'the valley of the terebinth,' or turpentine-tree. In the Targum, the valley is called Butma, which in the Arabic signifies a terebinth. Tradition identifies it with the Wady Beit Hanina, a fine valley which commences in the neighbourhood of Ramah and takes a south-westerly course till it comes nearly parallel to Jerusalem, where it bends off westward and eventually opens into the great Wady Ismail. The point which tradition fixes upon as the scene of the combat is that where the valley comes nearest to Jerusalem, and is about six miles from it on the west. The scene is appropriate and picturesque. 'We entered,' says Dr. E. D. Clarke, 'the famous terebinthine vale, renowned for centuries as the field of the victory gained by David over the uncircumcised Philistines. Nothing has occurred to alter the face of the country. The very brook out of which David chose the five smooth stones has been noticed by many a thirsty pilgrim journeying from Jaffa to Jerusalem, all of whom must pass it on their way. The remains of goodly edifices, indeed, attest the religious veneration entertained in later periods for this hallowed spot; but even these have now become so insignificant that they are scarcely discernible, and nothing can be said to interrupt the native dignity of this memorable scene.' Dr. Robinson has endeavoured to assign the transaction to another valley, much more to the south. But the grounds on which this conclusion is founded are peculiarly weak and unsatisfactory. It amounts to this:—having, as we apprehend, placed Shochoh too far south, he then finds that the traditional valley of Elah has become too far distant north from *his* Shochoh (see the last note), and therefore fixes upon a valley more to the south and nearer to that Shochoh, in order to bring about the necessary approximation.

4. '*Whose height was six cubits and a span.*'—See the note on Deut. iii. 11.

5. '*He had an helmet of brass upon his head,*' etc.—Here we have the first account of what we may call a complete suit of defensive armour, which naturally gives occasion to some remarks on the subject generally, and on the several parts of armour which we find here specified.

Sir Samuel Meyrick says that body-armour had its origin in Asia. The warlike tribes of Europe at first contemned all protection but their innate courage, and considered any other defence but the shield as a mark of effeminacy. He adds that all the European armour, except the *plate*, which was not introduced till the fourteenth century, was borrowed from the Asiatics. This is of importance, because it enlarges our range of illustration; since, the ancient armour being borrowed from the East, its condition there is more distinctly illustrated by the information we possess concerning the derived armour of the ancient European nations. The notice of a suit of armour in the present text is the earliest on record, and, to those who feel interest in the matter, affords an important indication of the period when armour had arrived at a state of some completeness, though it does not enable us to ascertain the period when its several parts were invented. It is evident that armour had at this time become not uncommon. Saul himself had armour composed of nearly the same articles as that of Goliath, the use of which he offered to David, who, being, from his youth and manner of life, unaccustomed to such warlike harness, preferred to act without the defence it offered. This fact helps us to the conclusion that, as Saul was himself a giant, taller by the head and shoulders than any other Israelite, while David was but a stripling, his intention to make David wear his armour proves that the armour then in use was not so nicely adapted to the size or form of the person destined to wear it as we find it to have been in later times.

HELMETS.—Of all kinds of armour a strong defence for the head was unquestionably the most common, and perhaps the most early. The shield and helmet have indeed formed the only defensive armour of some nations.

When men began to feel the need of a defence for the head in war, they seemed in the first instance merely to have given a stronger make to the caps which they usually wore. Such caps were at first quilted or padded with wool, then they were formed of hard leather, and ultimately of metal, in which state they gradually acquired various additions and ornaments, such as embossed figures, ridges, crests of animal figures, horsehair, feathers, etc.; and also

flaps to protect the neck and cheeks, and even visors to guard the face. Visors do not, however, appear to have been used by the ancient Orientals.

Of the Hebrew helmets (called כּוֹבַע *koba*, or קוֹבַע *goba*) we only know that they were generally of brass; and that the helmet of the king was distinguished by its crown. It is, however, interesting to learn that metallic helmets were, so far as appears, exclusively in use among them. Homer's heroes have also, generally, helmets of brass. Whether the Hebrews had crests to their helmets or not, it is impossible to say distinctly. We do not think that the crest was a characteristic of Oriental helmets; but as the royal helmet in Egypt had a crest—as the helmets of Asia Minor were sometimes crested—and as in the Trojan war a crested helmet was worn by the Trojans, and also, it would seem, by the Greeks—it is not unlikely that the crest was known to the Jews. Plumes we are not to expect; they were not used in the most ancient periods, and but sparingly in later antiquity. Homer never mentions plumes, but often horsehair. So of Paris it is said:—

> 'He set his helmet on his graceful brows,
> Whose crest of horsehair nodded to his step
> In awful state.'

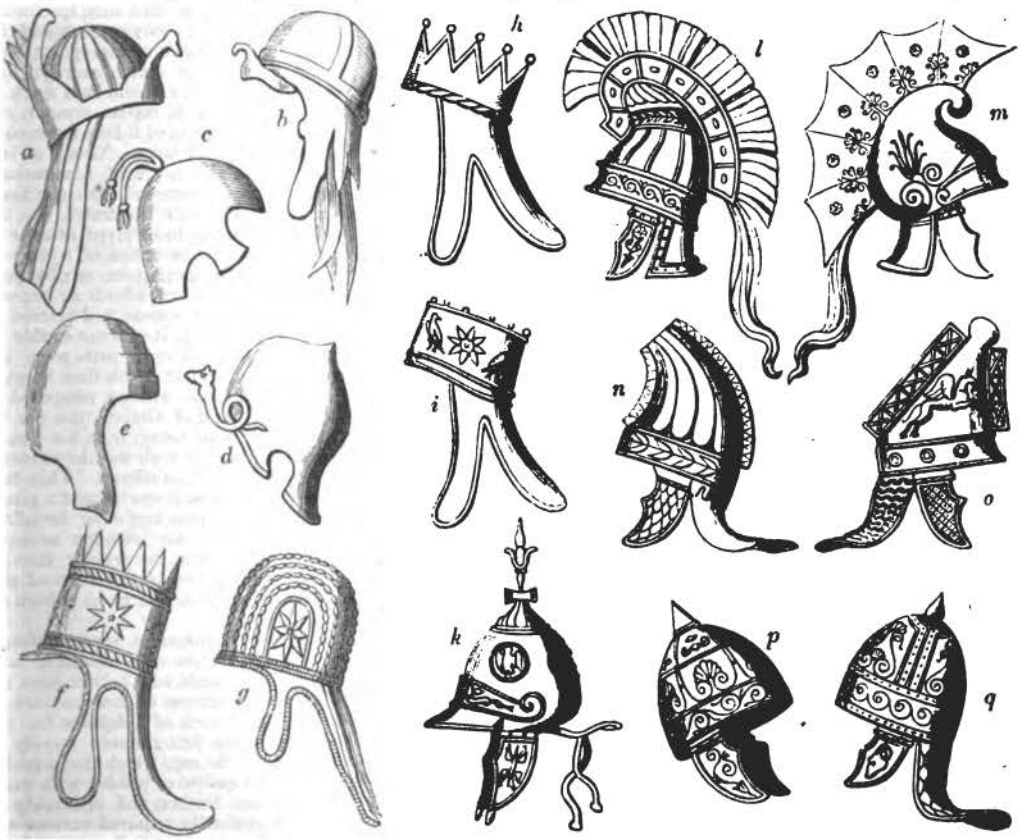
In the combat which followed, Menelaus was dragging him along by this horsehair crest, when—

> 'The broider'd band,
> That under braced his helmet at the chin,
> Strain'd to his smooth neck with a ceaseless force,
> Choked him.'

But, fortunately for him, this band, 'though stubborn, by a slaughter'd ox supplied,' snapped, leaving the said helmet only in the victor's hand. It seems that in these crests the ridge was covered with hair from the mane of the horse, while other and longer hair hung dependent from the extremity behind; but the ridge often terminated in a horse-tail when its surface had other ornaments. Meyrick seems to think that the horsehair was sometimes gilt, and he also supposes this ornament was occasionally composed of wires of gold.

As we do not know the exact form of the Hebrew helmet, we shall add a few remarks concerning those of the nations who either were their neighbours, or with whom they were connected, or to whom they were subject at the different periods of their history; and whose helmets at such times they probably wore, or at least allowed the forms they exhibited to modify their own. They must certainly have been well acquainted with them.

Egyptians.—The historians tell us that, among this people, only the kings and nobles wore helmets of metal; the common soldiers wore caps of woollen or of linen strongly quilted. The decisive authority of the sculptures and paintings, however, intimates a much more general use of the caps than this information would suggest. They were probably preferred because, being thick and well padded, they afforded an excellent protection to the head, without the inconvenience attending the use of metal in so warm a climate. Our cut contains specimens of the Egyptian helmets: figs. *c* and *e* exhibit the more usual forms. The padded helmets are usually represented as of a red, green, or black colour. *Phrygians.*—The Phrygian bonnet in peace, and the helmet in war, formed the prevalent head-dress of the inhabitants of Asia Minor, and in Meyrick's opinion the helmet is one of the most ancient, and the same which was worn by the Trojan heroes in Homer. Its general form will be seen in our wood-cut; and the



a, *b*, *c*, *d*, *e*, Egyptian Helmets; *f*, *g*, Persian; *h*, *i*, *k*, Syrian; *l*, *m*, *n*, *o*, Phrygian; *p*, *q*, Dacian.

following particulars deserve attention, as they illustrate our preceding observations concerning the transmutation of a cap into a helmet. Its principal characteristics were those of a cap with the point bent forward, and with long flaps descending to the shoulders. It sometimes appears as a mere cap of the most soft and pliable stuff, unable to support itself, and hanging down in large wrinkles; at others it appears to have formed a helmet of the most hard and inflexible substance—of leather, or even metal, standing quite stiff and smooth, and enriched with embossed ornaments. To many of these there are four flaps, which would appear to have been made from the leg-skins of the animals of whose hide the cap was originally formed; but in the lighter caps there are only a single pair of flaps, which are often tucked up, and confined by a string around the crown. A flap of mail frequently descended from under the helmet to protect the neck and shoulders. The *Syrians* seem to have adopted, with some modification, the cylindrical helmet or cap of the Persians; but there is one, represented in our wood-cut, which is considered more peculiarly Syrian, and the resemblance of which to that of the modern Chinese is very great. They have alike a high ornamental spike at the top: that which terminates the Syrian one is a lily, which, according to Herodotus, was the ornament which the Assyrians bore on the tops of their walking-sticks.—The *Assyrians* had helmets of brass. The *Medes* and *Persians*.—As we are not stating minute distinctions, we may mention generally that the helmets, or 'impenetrable caps' as Xenophon rather calls them, of the Medes and Persians, exhibit four principal forms in the accounts of ancient writers and in the sculptures of Persepolis: these are cylindrical, hemispherical, semi-oval, or conical. To these also applies the remark concerning the origin of the form of national helmets in that of national caps. The cylindrical cap and helmet must, however, be particularly regarded as a national characteristic of the ancient Persians, the other forms being too general to be assigned as a national distinction. It is exhibited in the form of a cylinder of various height, with a somewhat wider diameter at top than at bottom, and resembling a hat without a brim—particularly such hats with broad crowns as were in use a few years since. It is either plain, or fluted, or otherwise ornamented; and we see it exhibited either simply, or in various combinations—sometimes as a diadem, often radiated at top, and variously embossed and ornamented, and encircling one of the round, semi-oval, or conical caps. This cylindrical cap or helmet became greatly diffused by the conquests of the Persians, and must have been well known to the Jews during the captivity, and while Palestine was a Persian province. Xenophon speaks of brazen helmets with white crests; but no crests appear in the sculptures of the country. We need not particularly dwell on the helmets of the *Greeks* and *Romans*. These were, indeed, well known to the Jews in the later period of their history; but much that might be said concerning them has been anticipated in our first observations. The Roman helmet was borrowed from the Greeks with slight modifications. Of the more elaborate Greek helmet our cut of a Greek warrior furnishes a very fine specimen, which will be better understood by the eye than by technical description. It has three crests of horsehair from the mane, cut short and square, with a dependent tail. Some helmets had as many as five crests of this sort. The more common helmet of both the Greeks and Romans was merely a scull-cap without ridge or crest, but having at top a knob or button, and differing in no material respect from that of the mounted Dacian below, except that the latter has a spike instead of a knob. The helmets and caps of the figures in the cuts to Judges v. will very materially assist in the illustration of the present note.

— '*Coat of mail*.'—When men had realized the means of protecting their heads by strong caps and helmets, they naturally began soon to think of extending the same protection to other parts of the body. It would be absurd to suppose that every nation adhered to the same rule of progression; but it may perhaps be stated as a general rule, with large variations, that the progressive kinds of armour were—1. The skins of various animals, and even, in some countries, of birds and fishes. 2. Hides, mats, wood; linen or woollen padded or folded; strong twisted linen. 3. Leather bordered with metal. 4. Entire plates of metal; but, as these were heavy and inflexible, various contrivances were resorted to in order to obtain the security which metal gives, without its rigidity, and without all its weight. For this purpose, the leather was covered with square pieces of metal, riveted on; or else, embossed pieces of metal were fastened on so as to protect the more vital parts of the body, and to serve at once for ornament and use. Sometimes also, the defence was formed of bands or hoops of metal, sliding over each other, and therefore yielding to the motions of the body. 5. We then come to what is properly mailed armour, by which a higher degree of flexibility was obtained than a metallic covering might be supposed capable of affording. This armour was of several kinds. Leather, linen, or woollen, was covered with rings or with scales.



MAILED HORSE AND RIDER.—A Bas-relief at Tackt-i-Bostan.



CUIRASSES.

a, Egyptian; *b*, Phrygian; *c*, Dacian; *d*, Roman, Common Soldier; *e*, Do. Officer; *f*, Do. Imperial.

The rings were of various kinds and sizes, and variously disposed. Sometimes they were fixed independently of each other, as in the very fine specimen of Phrygian mail which our wood-cut exhibits: in other instances, the rings were twisted into each other, like the links of a chain; and, in some cases, the rings were set edgewise, as shewn in the Egyptian hauberks (fig. *a* of the above cut), which Denon copied from the walls of Carnac. and which affords the earliest known specimen of this kind of armour. A similar suit, most elaborately wrought, occurs among the Sassanian sculptures at Takht-i-Bostan in the figure of a mounted king, which is also remarkable for the curious mailed dress by which the front of the horse is protected. The ordinary coat of armour among the Egyptians, although the same general form, was less thick and cumbersome than this. Its external surface presented about eleven rows of horizontal metal plates; and, when this cuirass had a collar, with another narrower row at the bottom of the throat, and above this two more completed the collar. The breadth of each plate or scale was about an inch, twelve of them sufficing to cover the front of the body: they were well secured by bronze pins. They are often without collars. Some of them have sleeves reaching nearly to the elbow, while others are without any. Many soldiers wore a quilted vest of the same form as the coat of armour, and intended as a substitute for it; and some had corslets, reaching only from the waist to the upper part of the breast, and supported by straps over the shoulder.

Scale armour was that which obtained the desired results, by arranging small pieces of metal, cut into the shape of leaves, scales, etc., in such a manner that they fell over each other like the feathers of a bird, or the scales of a fish. This kind of armour had grown into extensive use long before it was adopted by the Romans, who regarded it as a characteristic of barbarians—that is, of all nations except themselves and the Greeks. In the time of the emperors, they were, however, led to adopt it from the Dacians and the Sarmatians. This scaled armour was not, however, always of metal: for the last-named people had none such. They were without suitable metals, and therefore they collected the hoofs of horses, and, after purifying them, cut them into slices, and polished the pieces so as to resemble the scales of a dragon, or a pine-cone when green. These scales they sewed together with the sinews of horses and oxen; and the body armour thus manufactured was, according to Pausanias, not inferior to that of the Greeks either in elegance or strength. The Emperor Domitian had, after this model, a cuirass of boars' hoofs stitched together; and this, indeed, would seem better adapted to such armour than the hoofs of horses. With such armour as this of scales, or indeed that of rings, any part of the body might be covered; and, accordingly, we see figures covered with a dress of scale, ring, or chain armour, from head to foot, and even mounted on horses which have the whole body, to the very hoofs, clad in the same manner. Of this, our cut of a Dacian warrior on horseback is a curious specimen. The construction of such mailed armour had been brought to a state of astonishing perfection. In some instances, particularly in scale-armour, we see figures covered completely in suits fitted to the body with consummate accuracy, and displaying not only the shape of the wearer but even the muscular parts of the person; that is to say, the armour was so flexible that it yielded readily to the pressure of the muscles and to the various motions of the body. Now,



COAT OF RINGED MAIL.—PHRYGIAN.



SCALE ARMOUR.—MOUNTED DACIAN.

Goliath's 'coat of mail' was of scales; and affords the most ancient specimen of scaled armour on record. That it was such, does not appear in our translation, which omits the descriptive epithet קַשְׂקַשִּׂים *kaskassim*, which is found in the text, and which is the same that, in the feminine plural, is employed in Lev. xi. 9, and Ezek. xxix. 4, to express the scales of a fish. Whether this kind of scaled armour was adopted by the Jews does not appear. We should think it very probable; though it is certainly true that this is the only instance in which the word קַשְׂקַשִּׂים is used in application to armour.

Having thus indicated the various methods in which ancient armour was made it is desirable to notice the parts of which it consisted.

The thorax or breastplate.—There is no question that this was the most ancient piece of armour for the protection of the upper portion of the body. When men began to extend to that the protection which the helmet had given to the head, a defence for the breast was naturally the first desired and attempted. This was the principal use of the *thorax*, which for a long time continued to be, under various modifications of form, the sole body-armour of ancient nations; and which, under further modifications, was used in addition to other pieces of armour, subsequently introduced. It probably originated with the Egyptians, among whom, according to Meyrick, it was the only body-armour; a statement which is now known to be incorrect. It hung over the breast and shoulders, in the manner of a tippet; and was made of linen, several times folded and quilted in such a manner as to resist the point of a weapon. These linen pectorals came into extensive use among the neighbouring nations; and those of Egyptian manufacture were particularly valued. A linen thorax of this kind seems to have been worn in the Trojan war by the Lesser Ajax, who—

'With a guard
Of linen texture light his breast secured.'

Sir S. Meyrick thinks that the Persians were the first who gave a metallic character to the thorax; and it is also his opinion that it was the principal piece of body-armour among the Hebrews.

The Corslet, called by the Greeks *mithree*, was of various forms; and composed, progressively, of the sundry materials we have described. It was a sort of waistcoat, sometimes consisting of two compact pieces, one covering the front and the other the back, and commonly fastened to each other at the sides. It was at first, whether compact or mailed, cut short round at the loins; as in the cut of the Greek warrior, which illustrates many of the details we are now giving. This is also seen in the figure of the outermost Roman soldier in the annexed cut; for these short corslets continued to be worn by certain descriptions of warriors long after that more complete cuirass had been introduced, which followed the line of the abdomen; and which, whether of leather or metal, was, as we see in the Roman cuirasses, hammered so as to fit exactly to the natural convexities and concavities of the body; with the natural marks of which, as of the navel, etc., it was often impressed. Such cuirasses were sometimes plain, but were often highly enriched with embossed figures, of common or precious metals, in wreathings, borders, animal heads, and other figures. The Romans, in particular, affected the Gorgon's head on the breast, as an amulet.

The girdle.—This was of more importance with the thorax only, or with the short corslet, than with the cuirass which covered the abdomen. Its use is seen in the cut of the Greek warrior; but it was often broader than it there appears. It was a part of their armour on which the ancient warriors set high value. It was often richly ornamented; and the gift of a warrior's girdle to another was a testimony of the highest consideration. Thus it is not forgotten to state that Jonathan gave his girdle to David; and we read in the Iliad (vii. 305), that when Hector and Ajax exchanged gifts, in testimony of friendship, after a hard combat together, the latter presented the former with his girdle; it is often mentioned in Scripture; and from its use in keeping the armour and clothes together, and in bearing the sword, as well as from its own defensive character, 'to gird' and 'to arm' are employed as synonymous terms.

The Skirt or Kilt fell below the girdle, and with the short cuirass covered only the hips and top of the thighs, but with the long cuirass covered great part of the thighs. It was sometimes a simple skirt, but often formed a piece of armour, and frequently consisted of one or more rows of leathern straps, sometimes plated with metal and richly bordered or fringed. In many of the Roman cuirasses, par-



CORSLETS AND HELMETS OF ROMAN COMMON SOLDIERS.—From the Column of Trajan.



GRECIAN WARRIOR IN ARMOUR.

ticularly those of superior officers, the shoulders were protected in a similar manner.

The long cuirass which covered the person from the throat to the abdomen, and, by means of the skirt, to the thighs, may be said to combine the several parts we have described, except the girdle, as may be seen particularly in fig. *f* of the miscellaneous cut. They were in fact defensive tunics; and having mentioned them above, we have only to repeat that they were, in different times and countries, composed of all the materials specified at the outset of this note. These several parts of armour when put on separately, or when united in such long cuirasses as this, together with helmet and greaves, left only the arms, the lower part of the thighs, and the face, unprotected—and not always the face, as some of the ancient helmets had visors. But some parts being exposed, a step further was made by investing the body from throat to heel in a complete dress of mail: this step, however, was never taken by the classical nations of antiquity, it being in their view the attribute of such 'barbarians' as the Sarmatians, Dacians, and Parthians.

We trust that this cursory statement will assist the general ideas of the reader when armour is spoken of in Scripture; which is the more necessary, as, in the absence of any distinct intimations concerning the Hebrew armour, we can only form our notions on the subject by considering the kinds of armour which were generally worn by ancient nations. It will be observed that the various words which occur in our version, as, 'coat of mail, brigandine, habergeon, harness, breastplate' (except that of the high-priest, which has a different word) are expressed by what is essentially the same word, in Hebrew, with such variations of orthography as occur in other instances. The most usual form of this word is שִׁרְיוֹן *shirion*. Sir S. Meyrick is of opinion that this always or generally means the *thorax* of which we have spoken, and which the Hebrews probably derived from Egypt. He thinks that, in remote times, it was attached to a short tunic, in the same way that the sacred breastplate was fastened upon the ephod. 'Beneath the pectoral were belts plated with brass or other metal, and the uppermost of them was bound upon the bottom of the tunic which connected the pectoral with the belts, and all of them together formed a tolerably perfect armour for the front of the whole body. These belts,' called in Hebrew חֲגוֹר *chagor*, 'were generally two, one above the other, and appear similar to those that are represented in ancient Greek sculpture, though in some degree higher up. This mode of arming properly explains the passage in Scripture where Ahab is said to have been smitten with an arrow בֵּין הַדְּבָקִים "between the openings" or "joints," that is, of the belts, וּבֵין הַשִּׁרְיָן "and between the thorax" or "pectoral." The pectorals of the Egyptians were made of linen; and perhaps anciently those of the Jews were the same. In after times they seem to have been covered with plates of metal, and in the New Testament we meet with the words *θώρακας σιδηροῦς*, or pectorals of iron (Rev. ix. 9). The military *sagum* or cloak is called in our translation a "habergeon," but the original (תַּחְרָא) is of doubtful signification, and occurs only twice (Exod. xxviii. 32; xxxix. 23). But of whatever kind the garment may have been, it had

an aperture at the upper part through which the head was passed when it was put on the body. Strutt conjectures that it was the tunic upon which the thorax was put, and bore the same relation to the thorax that the ephod did to the sacred pectoral.' Meyrick is so high an authority on these subjects, that it is difficult to dissent from him; but we think his statement too restrictive. So far from supposing that the Hebrew *shirion* means only the thorax, we are satisfied that it has a more extended signification, and implies, perhaps, as understood by our translators, almost any kind of body armour, being rather a general than a specific term. Indeed, he himself states, incidentally, that the same word means a *cuirass* in the description of Goliath's armour. Doubtless the Hebrews did wear such armour as he describes; but surely not such exclusively. We rather imagine that they were at different periods acquainted with most of the forms of defensive armour which we have noticed.

Most of the same kinds of armour and arms assigned in the sacred text to Goliath still exist in the modern East. The annexed engraving, copied unaltered from Cassas, might seem as if intended to represent Goliath and his armour-bearer, though it really represents a man-at-arms and his attendant (or armour-bearer) in Egypt at the end of the last century.

6. '*Greaves of brass upon his legs.*'—These were a kind of boots, without feet, for the defence of the legs made either of bull's hide or of metal, generally brass or copper. The ancient greave usually terminated at the ancle, and rose in front nearly to the top of the knee. It was open behind, but the opposite edges at the open part, nearly met when the greave was buckled, buttoned, or tied to the leg. There were some kinds that did not reach so high as the knee. This piece of armour was useful not only in combat, but for the purpose of guarding the leg against the impediments, such as iron spikes, etc., which the enemy strewed in the way, as well as to enable the warrior to make his way more easily among thorns and briers. It appears from ancient sculptures that greaves with the open part in front, and defending the calf rather than the shin, were sometimes in use. Sometimes a greave was worn on one leg only, and that was the left; that leg, and indeed the left side generally, being advanced in action on account of the buckler, which was borne on the left arm. Homer's heroes usually wore brass greaves: indeed the Greeks are continually called 'brazen-greaved Achaians;' whence some suppose that this defence was first, and for a time exclusively, used by that people. The instance before us shews the contrary; and besides, greaves were worn by the Trojans as well as the Greeks.

10. '*Give me a man, that we may fight together.*'—Single combats at the head of armies are of continual recurrence in the history and poems of ancient times; and in many of these instances it was a condition, as in the one before us, that the result of such a combat should determine the national quarrel. A remarkable example of this is the combat between Paris and Menelaus, as described by Homer; to which, and other similar instances, we refrain from particularly adverting, in order to make room for the following striking illustration, drawn from the existing practices of the Bedouin Arabs, as described by Burckhardt (*Notes on the Bedouins*, p. 174):—'When two hostile parties of Bedouin cavalry meet, and perceive from afar that they are equal in point of numbers, they halt opposite to each other, out of the reach of musket-shot; and the battle begins by skirmishes between two men. A horseman leaves his party, and gallops off towards the enemy, exclaiming, "O horsemen, O horsemen, let such a one meet me!" If the adversary for whom he calls be present, and not afraid to meet him in combat, he gallops forward; if absent, his friends reply that he is not amongst them. The challenged horseman, in his turn, exclaims, "And you, upon the grey mare, who are you?" The other answers, "I am *** the son of ***." Having thus become acquainted with each other, they begin to fight; none of the bystanders join in the combat, to do so would be reckoned



WARRIOR AND ARMOUR-BEARER.—MODERN EGYPT.

a treacherous action; but if one of the combatants should turn back and fly towards his friends, the latter hasten to his assistance and drive back the pursuer, who is in turn protected by his friends. After several of these partial combats between the best men of both parties, the whole corps join in promiscuous combat. . . . Should a horseman not be inclined to accept the challenge of an adversary, but choose to remain among the ranks of his friends, the challenger laughs at him with taunts and reproaches, and makes it known as a boast during the rest of his life, that such a one * * * would not venture to meet such a one * * * in battle.'

This process is precisely the same as prevailed in the ancient times of Arabia, and which is continually exhibited in the old heroic story of Antar. From thence it seems, however, that the challenger did not always call out the particular person whom he wished to combat; but, like the Philistine, defied any one that would come against him. If the champion's reputation or appearance made any warrior unwilling to come forward from the adverse party, he paraded before them, boasting in a loud voice of his own exploits, recapitulating the wrongs they had committed, heaping insults and abuse upon them, and perhaps declaring that he was the author of some particular act of revenge or cruelty, against their tribe or some of its most esteemed members. In the accounts of the numberless combats in which Antar and others were engaged, we generally find this last declaration the most effective in calling forth an adversary. When they stand before each other, they generally each make a speech, or rather recite extemporary verses, before they begin, full of vauntings, threatenings, and abusiveness, as before. A few short extracts from these speeches will shew the analogy between them and those of Goliath. Thus, in one of Antar's battles with the tribe of Fazarah, Hassein comes forward, and in his challenge of Antar says,—'O my mother, sleep and be satisfied, and rejoice; this day will I relieve my thirst with Antar. When thou seest the birds mangle his carcass under the dust, then extol and thank me. The slave! This day I will leave him on the face of the earth, where he shall lie dead on the barren waste. I will make him taste thrusts from my spear-head, and I will smite him with my bright and unfailing scimitar. I will leave the beasts to run at him, and prowl around him on the wings of the turbid night. I will wipe out my shame with the sword and spear; and I will wreak my vengeance on the swarthy slave.' On a subsequent day of the same engagement, Antar himself, in responding to the challenge of Mocri-ul-wahsh, says, among other things, 'Hey! O Mocri-ul-wahsh, return thee home before thou remainest embowelled: I will soon relieve the Arabs from thee; and truly Maseeka (the beloved of the other) shall be my wife. I will plunder her property, and slay her father, and I will leave her abode a desert with my sword.' The other retorts with interest: 'Soon will I slay Antar with the sword of conquest, and I will leave him dead on the sand. I will seize Ibla (Antar's beloved), and return home, and she shall serve my wife as her mistress. I will take numerous camels, and will return rejoicing towards Maseeka. I am ever the warrior of warriors, and this day will I consummate my glory.' The terms of abuse and insult in these passages are quite gentle compared with others that might be cited.

12, 13.—'*Now David was the son of that Ephrathite*,' etc.—We cannot refuse to avail ourselves of Horsley's excellent note on this much-disputed passage:—'These twenty verses are omitted in the Vatican copy of the version of the LXX. From this circumstance, corroborated in some degree by others in themselves of less weight, Dr. Kennicott condemns this whole passage of the history as an interpolation, and makes himself so sure of the conclusion, as to suggest that, in the next revisal of our public translation, these twenty verses should be omitted. But I hope that whenever a revisal of our public translation shall be undertaken, the advice of this learned critic in this instance will not be followed. It appears, indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician. First, David was quite a youth when he engaged Goliath (*v.* 33-42); when he was introduced to Saul as a musician he was of full age (xvi. 13). Secondly, his combat with Goliath was his first appearance in public life (*v.* 56); when he was introduced as a musician he was a man of established character (xvi. 18). Thirdly, his combat with Goliath was his first military exploit (*v.* 38, 39). He was a man of war when he was introduced as a musician (xvi. 18). He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses are an interpolation, but that the last ten verses of the preceding chapter, which relate to Saul's madness and David's introduction to the court upon that occasion, are misplaced. The true place for these ten verses seems to be between the ninth and tenth of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the thirteenth verse of the sixteenth chapter, and the whole disorder and inconsistency that appears in the narrative in its present arrangement will be removed.'

These reasons, and the arrangement founded on them, although adopted by recent commentators, are pronounced to be unsatisfactory by Dr. Davidson in his *Sacred Hermeneutics;* and he seems inclined to think that the true point of difficulty has been touched by Calmet, who supposes that either David's face, voice, and air, must have been changed since the time that he had played before Saul on the harp, or that during his gloomy insanity the king had acquired false ideas of David's person, or after his recovery had forgotten him. There is certainly much in this: and it is satisfactory to find that this, like most of the other alleged difficulties of Scripture, disappears before careful inquiry and consideration, and by no means requires the desperate course, so often resorted to by some commentators, of cutting out the passages they are unable to understand.

25. '*Make his father's house free in Israel*.'—This is understood to mean that the family should be exempted from all the taxes, impositions, and services which were incumbent on the great body of the Israelites.

34. '*A lion and a bear came*.'—Not both at once, but at different times. The context shews this; and besides, the lion and the bear never seek prey together. Concerning lions, and the character of such an exploit as that of destroying one, see the notes on Judg. xiv. David applies the same narrative to each respectively. When he speaks of seizing by the beard, the expression can only apply—and that rather in a popular than literal sense—to the lion, not to the bear; the word however rendered 'beard' sometimes denotes the chin, that is, the part on which the beard grows; so that the meaning is that David seized the lion by the beard, and the bear by the chin or lower jaw. There are several references to the bear in the Scriptures, which shew that it was rather common and dangerous in that country, and was particularly injurious to the flocks. This animal still occurs in different parts of Western Asia, but is nowhere common. It even continues to be found in the mountains of Lebanon and in the wilderness bordering on Palestine; but instances have now become exceedingly rare of a bear having been met with in the country itself. Concerning the species, see the note and cut under 2 Sam. xvii. 8.

The account which David gives clearly illustrates the danger attending pastoral occupations in times and countries where the beasts of prey have not altogether given place to man. The dangers of such occupations, and the courage and presence of mind which they required, account for the honourable character which they bore in the early history of nations. The proprietors of flocks and herds could not always feel safe, in intrusting so hazardous a charge to the zeal of hired servants, or even of slaves; and hence it came to pass, that they frequently committed them to the

care of their sons; and the sons even of the most considerable persons were not thought above the performance of this duty. But when beasts of prey were extirpated in the progress of civilization, this employment, in ceasing to be dangerous, lost its honourable distinctions, and gradually sank to the level of other rural occupations.

The manner in which David records his exploits shews, as we may readily suppose, that it is no common circumstance for a shepherd to deliver his flock from a lion or a bear. Indeed, for even an armed man to slay a lion, was considered a memorable circumstance in the history of the most famous ancient heroes. We have often been reminded of this first exploit of David by the first feat of the Arabian hero Antar, which occurred while he also was tending his father's flocks. But there is this serious difference, that David ascribes the glory to God, while Antar exults in the prowess of his own arm. The story runs: 'He used to employ himself in tending the flocks, and as he conducted them, he wandered about the deserts and plains, and loved solitude and retirement. . . . . One day he was thus wandering over the deserts with the flocks, and when the sun was burning hot he left his people, and climbed up a tree and took shelter from the heat, whilst the flocks grazed and he watched them; when lo! a wolf started from behind the trees, and dispersed them. But Antar seeing how the animal had dispersed the herds, he descended, and ran after him till he overtook him, and struck him with his staff; he made the oil of his brains fly out from between his ears, and slew him; he then cut off his head and his legs, and returned growling like an angry lion. . . . . He put the head and legs into his scrip; and leaving the carcass, he returned to the flocks.' David's exploits were more heroic; but Antar is said at this time to have been only ten years of age. It is observable that this Arabian shepherd, like David, had a scrip with him, and also a staff, such, perhaps, as that which offended the giant, when he said, 'Am I a dog, that thou comest to me with a staff?'

CHAPTER XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praise,* 10 *seeketh to kill him in his fury,* 12 *feareth him for his good success,* 17 *offereth him his daughter for a snare.* 22 *David persuaded to be the king's son in law, giveth two hundred foreskins of the Philistines for Michal's dowry.* 28 *Saul's hatred, and David's glory increaseth.*

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* [1]behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the [2]Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with [3]instruments of music.

7 And the women answered *one another* as they played, and said, [4]Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying [5]displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it.* And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David [6]behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou [7]valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been

[1] *Or, prospered.* [2] Or, *Philistines.* [3] Heb. *three-stringed instruments.* [4] Chap. 21. 11, and 29. 5. Eccles. 47. 6.
[5] Heb. *was evil in his eyes.* [6] Or, *prospered.* [7] Heb. *a son of valour.*

given to David, that she was given unto Adriel the Meholathite to wife.

20 ¶ And Michal Saul's daughter loved David: and they told Saul, and the thing [8]pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of* the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, [9]On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not [10]expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was much [11]set by.

[8] Heb. *was right in his eyes.* [9] Heb. *According to these words.* [10] Heb. *fulfilled.* [11] Heb. *precious.*

Verse 3. '*Then Jonathan and David made a covenant, because he loved him as his own soul.*'—Such covenants of fraternization are still known in the East. The most remarkable practice of the kind which has fallen under our notice is recorded in Ogilby's *Asia* as a Persian custom. Although Ogilby's book (which is, we believe, a translation from the Dutch compiler, Dr. Olfert Dapper) is of no authority in geography or natural history, the descriptions of usages are, for the most part, good and true: and from its agreement with what we do know, we have no doubt of the accuracy of this particular statement:—'The great families or tribes generally meet once a year, when they feast and make merry; and if any one have a peculiar kindness for another, then he says, *Come, let us be sworn brothers*, and this is commonly performed between two: and because these brothers must have a father, they choose one whom they think fit, and taking him by the lappet of his coat, say, *We make you our Babba, or father*, which he dare not refuse. These going to the Khaliph (who hath every one's family registered), kiss his hand in token of their friendship; and being set down in a register for that purpose, they lay themselves down one behind another on their bellies, first the father and next the brothers; whereupon the Khaliph gives each of them three light blows with a stick on their backs, and at the first says Allah, that is, God; at the second, Mahomet; and at the third, Aaly; which done, they, kissing the staff, sign and conclude the agreement of brotherly friendship, which they really keep, and are more faithful to one another than brothers, affirming that they shall meet sooner in Paradise than real brothers.'

4. '*Gave it to David.*'—See the notes on Gen. xli. 42, and xlv. 22, where we have mentioned the Eastern method of doing persons honour by presenting them with robes. We have now to add, that the honour thus conferred becomes infinitely more honourable when a king or prince bestows on the favoured person a dress or robe which has been worn by himself. This has always been the highest and most coveted honour in the East, and is so at this day. In the book of Esther, the king of Persia, to confer on Mordecai the highest distinction which a subject could receive, directed him to be invested with the royal apparel 'which the king useth to wear;' and, in the same country, the same usage remains unaltered. Mr. Morier relates a rather amusing illustration. When the Russian and Persian plenipotentiaries were concluding a treaty of peace in 1813, the former had the names of so many orders of knighthood after his own in the preamble, that the Persian ambassador, who had no such honours, 'at first was at a loss how to make himself equal in personal distinctions to the other negotiator; but recollecting that, previous to his departure, his sovereign had honoured him with a present of one of his own swords, and of a dagger set with precious stones, to wear which is a peculiar distinction in Persia, and besides, had clothed him with one of his own shawl-robes, a distinction of still greater value, he therefore designated himself in the preamble of the treaty as endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl-coat already worn' (*Second Journey*, p. 299). This illustration is very complete, since it shews the distinction not only of wearing robes, but arms which had been used by the king; and with both his arms and robes the king's son honours David in the instance before us.

And when, as in the present case, a distinguished person takes his own robes or weapons immediately from his own person, and bestows them on another, it is impossible that a higher mark of consideration should be given, it being regarded not as a mark of favour only, but also of attachment. It is therefore a very rare honour; as Oriental princes, however profuse in their bestowal of marks of consideration, are chary of giving indications of attachment. It is therefore difficult to find instances of this rare favour. One occurs in D'Herbelot's *Bibliothèque Orientale*, art. MEDINAH. He says, that when the sultan

Selim I. arrived at Aleppo, after he had defeated Cansou Gauri, the Mameluke sultan of Egypt, and assisted for the first time at public prayers in that city, the imaum concluded prayers with the words,—'God preserve sultan Selim, the servant and minister of the holy cities of Mecca and Medinah.' The sultan was so pleased with this title that he took off his pelisse and gave it to the imaum. He assumed the phrase as one of his titles, and his successors have continued to bear it in their quality of sultans of Egypt. In Tavernier's *Travels* there is a striking history of a lad whom the great Shah Abbas, when out hunting in the mountains, found playing on a pipe as he tended a flock of goats. Struck by the intelligence of his answers, the king took him under his protection, and after employing him in various capacities, ultimately made him nazar, or lord-steward of the household. When the king died, the ear of his successor was poisoned with insinuations against the integrity of the nazar, as if he had enriched himself at the expense of the treasures intrusted to him. But, on opening the room in which the nazar's dishonest wealth was supposed to be deposited, nothing was found but his shepherd's weeds and sheep-hook, his pipe, his water-bottle, and the scrip in which he used to put his victuals—all hung up against the wall. The nazar, observing the king's astonishment, said, 'When the great Shah Abbas found me in the mountains, keeping goats, *these* were all my possessions; and he took nothing from me. All else, called mine, I owe to his and your bounty, and you may justly reclaim it; but allow me to retain that which belongs to my original condition, to which I shall now cheerfully return, since I no longer enjoy your confidence.' The king, touched with admiration and remorse, instantly caused himself to be disarrayed of his outer robes, and gave them to the nazar; 'which,' as Tavernier remarks, 'is the greatest honour that a king of Persia can bestow upon a subject.' This little anecdote illustrates several points in the early history of David.

6. '*The women came out of all cities of Israel, singing and dancing, to meet king Saul.*'—'All the large cities of Hindostan contain sets of musicians and dancing-girls, under the care of their respective duennas, who are always ready to attend for hire at weddings and other festivities,



DANCING-GIRLS.

or to finish the evening entertainment of the Europeans and natives; and many of them accompany the Asiatic armies to the field.

'The singing-men and singing-women, mentioned by the aged Barzillai, and the daughters of music that we read of in the sacred pages, as well as in the ancient poets, resembled these characters in Hindostan. The women of Israel came out to meet David and Saul, dancing to instruments of music. The characters of Palestine resembled those of India, who now celebrate a prince or general in the same manner at a public festival.'—Forbes' *Oriental Memoirs.*

In point of fact, the illustrative customs which Forbes describes as existing in Hindostan, prevail throughout the East, from the shores of the Mediterranean to those of the Yellow Sea. We know with certainty that there were professed musicians, singers, and dancers among the Hebrews, as now in the East; but in the present instance, it is clear to us that the praises of David were chanted by the unbought voices of the 'daughters of Israel' themselves. (See the note on Exod. xv. 20.)

8. '*What can he have more but the kingdom?*'—From this it would seem that the preference given by the women to David over Saul on this occasion, first suggested to the king the possibility that the son of Jesse was the man worthier than himself, who was destined to succeed him and to supersede his descendants; and the notion having once occurred, he probably made such inquiries as enabled him to conclude or to discover that such was the fact. The knowledge of it appears soon after; and we know that from this time forward David became the object, not merely of his envy and jealousy, but of his hatred and dislike. Yet he was afraid, if he as yet wished, to do him any open injury; but as he could not bear him any longer in his former close attendance about his person, he threw him more into the *public* service, intrusting to him the command of a thousand men. From his subsequent expressions and conduct, it seems likely that the king

expected that the inexperience of youth might lead David into such errors in this responsible public station as would either give him occasion to act against him, or would seriously damage his character with the people. But if such were his views, they were grievously disappointed. In his public station 'David behaved wisely in all his ways, for Jehovah was with him;' and the opportunity which was given him only served to evince his talents for business and his attention to it; and, consequently, to increase and establish that popularity among the people which his character and exploits had already won.

25. '*Saul thought to make David fall by the hand of the Philistines.*'—The father, as we have already shewn, expecting the customary consideration for parting with his daughter, an opportunity is afforded him of getting rid of an obnoxious person by proposing that the price of the girl's hand shall consist in the results of some difficult and dangerous undertaking, in which there is every probability that the adventurer will perish. Instances of this meet us continually in the poems and romances of the East; and are frequent in such of our own as refer to the ages and describe the manners of chivalry. The Bedouin story of Antar—that most perfect picture of early Oriental manners—affords several illustrations of this practice. In one of these a plot is laid between Antar's rival and the father of his beloved Ibla for his destruction. It is proposed by the former, who thus states it to the father, by whom Antar is bitterly hated, and who eagerly adopts the expedient suggested. 'Pretend to be good friends with Antar; appear very kind to him, and do not prevent his entering your tents. Soothe him with gentle words, and when he comes to you, ask him about the dower of Ibla: then he will say, "What do you wish?" tell him you only desire a thousand Asafeer camels (a particular species of camel, much valued for riding), that your daughter may pride herself in them above the high and low. Know then, Malik, that these camels are in the possession of Monzar, son of Massema, the king of the Arabs, and the lieutenant of Nushirvan; and I know that Antar, in the greatness of his courage, will go in search of them among the tribe of Shiban, and he will expose his life to danger and death, and you will never see him again.' Antar, like David, readily undertook the dangerous service; and, like him, succeeded in the enterprise which was designed to ensure his destruction.

CHAPTER XIX.

1 *Jonathan discloseth his father's purpose to kill David.* 4 *He persuadeth his father to reconciliation.* 8 *By reason of David's good success in a new war, Saul's malicious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in David's bed.* 18 *David cometh to Samuel in Naioth.* 20 *Saul's messengers, sent to take David,* 22 *and Saul himself, prophesy.*

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

5 For he did put his [1]life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as [2]in times past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from [3]him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ¶ Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

[1] Judges 9. 17, and 12. 3. Chap. 28. 21. Psal. 119. 109.

[2] Heb. *yesterday third day.*

[3] Heb. *his face.*

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and [4]lay down naked all that day and all that night. Wherefore they say, [5]*Is* Saul also among the prophets?

[4] Heb. *fell.*

[5] Chap. 10. 11.

Verse 12. '*Michal let down David through a window.*'—Perhaps in a basket, like Paul (Acts ix. 25). The engraving will give some idea of the mode in which this was probably effected.



ESCAPE FROM A WINDOW.

13. '*Michal took an image,*' etc.—In the original this is a *teraphim;* and the intention, in placing it in the bed, was evidently to make an appearance as if a human being were lying there. Of teraphim we have already written under Gen. xxxi. 19. As these images appear to have been objectionable, it has occasioned some surprise that so pious a man as David allowed any to remain in his house. In fact, it is difficult to understand distinctly what the ideas connected with these images were; and it is very probable that the term was applied to different kinds of images, some of which were less objectionable than others. Abarbanel and other Rabbins specify different sorts of teraphim, besides those used idolatrously. They say that one sort was a kind of talisman, designed to draw down the favourable influences of the heavenly bodies; another served as a sort of dial, to make known the time of the day; and a third was in the similitude of some living person, and women had such figures of their husbands that they might have their presence, as it were, continually with them. The last of these explanations is exceedingly doubtful. We cannot help thinking that there was something wrong in these teraphim, and that they formed a superstition to which women seem to have been particularly addicted. We need not blame David, however. The image was not produced till he had left the place; and very probably he knew not that there was such a thing in the house. It must be constantly recollected that men and women live in separate tenements, and are not much in each other's company; so that a husband has very little cognizance of what is kept or done in the haram. And, whatever may have been the case in David's time, it is certainly true now, that one who receives a king's daughter for his wife is very differently circumstanced from all other husbands. The princess assumes the entire control of the domestic establishment; in which the husband is seldom considered in much other light than that of a favoured (and not always favoured) upper servant. He is usually most submissive to her; and rarely ventures on the smallest exertion of that authority which commonly belongs to husbands in the East.

—'*Put a pillow of goats'* hair *for his bolster, and covered it with a cloth.*'—It must be observed, however, that the word *hair* is not in the original, and that the word rendered 'pillow' (כְּבִיר *kebir*) is subject to various interpretations. The Septuagint and Josephus say that it was a goat's *liver;* the use of which, as explained by the latter, was, that the liver of a goat had the property of motion for some time after being taken from the animal, and therefore gave a motion to the bed-clothes, which was necessary to convey the impression that a living person lay in the bed. But the Targum says it was a goat-skin bottle: if so, it was probably inflated with air—a fact which would impair any claims to originality which the recent invention of air-pillows may have established. Others think that the goats' hair was put about the head of the image, to look like human hair; and, lastly, some suppose that the article in question was a net or curtain of

goats' hair, used, as a mosquito-curtain, for the purpose of keeping away troublesome insects. Harmer traces an ingenious train of reasoning which led him to conceive that this 'pillow of goats' hair' was a mosquito-net or curtain of that material. His philological reasoning, indeed, somewhat halts; but as the idea has been adopted by some recent translators, and incorporated in their versions, it is worth while to state that his principal objection rests on the improbability of goats' hair being used for the bed of a sick man. This we cannot see. We have ourselves mattresses and pillows too of horsehair, with which also we stuff our sofas and easy chairs; and there seems no reason why goats' hair might not in the time of Saul have been used to stuff a pillow. The ancient pillows were usually very hard, and the use of one of goats' hair, or perhaps of *any* pillow, was probably regarded as a sort of effeminacy, unsuited to any but women and sick persons; and the use of it in the bed of one of such hardy habits as David would therefore alone suggest and corroborate the idea of his illness. The head of the image being thus placed upon the bolster, Michal would draw over it the top of the bed covering, which would not only lessen the chances of detection, but increase the illusion, it being customary in the East for people to sleep with their heads under the covering, Those who prefer Harmer's interpretation are, however, not probably wrong in assuming that curtains or nets to keep off the gnats may have been in use in the time of David, for we know from Herodotus that they existed very anciently in Egypt.

15. '*Bring him up to me in the bed.*'—It will be recollected that the beds commonly in use were probably, as now, merely a padded quilt, doubled, for a mattress, and another, single, for a covering. There cannot, therefore, be a more convenient way of transporting a sick person than to wrap him up in his bed and carry him away. In fact, this is the way in which we have usually seen sick persons, in Western Asia, carried from one place to another, when circumstances rendered it necessary to remove them. This also explains how it happened that the sick were brought to Christ in their beds, to be healed.

24. '*Lay down naked all that day.*'—Reland has an excellent note on this subject, which we cannot refrain from quoting, with slight alteration, as given by Whiston in his translation of Josephus. 'The word *naked* does not always signify *entirely naked;* but sometimes means without men's usual armour, or without their usual robes or upper garments; as when Virgil bids the husbandmen plough naked and sow naked. And we are thus to understand when Josephus says that God had given the Jews the security of armour when they were *naked;* and when he says that Ahab fell upon the Syrians when they were *naked* and drunk; when he says that Nehemiah commanded those Jews who were building the walls of Jerusalem to take care and have their armour on upon occasion, that the enemy might not fall upon them *naked.* I may add that the case seems to be the same in Scripture, when it says that Saul lay down *naked* among the prophets (1 Sam. xix. 24); when it says that Isaiah walked *naked* and barefoot (Isa. xx. 2, 3); and when it says that Peter, before he girt on his fisher's coat, was *naked* (John xxi. 7). Nor were the γυμνῆτες, or *naked* soldiers, others than those *levis armaturæ*, who were free from the heavy armour of the rest. And the like may be supposed in several other places. What is said also of David gives light to this; who was reproached by Michal for having shamefully uncovered himself while dancing before the ark; whereas it appears by the context that he had at that time been covered with a linen ephod, propably such as the Levites wore.' We are therefore to understand that, in the present instance, and also in that of David, the king put aside the outer robes and arms, by which his dignity was, perhaps, more particularly distinguished, and appeared in the light under-dress which, as now worn in the East, is complete in itself, although, from fitting closer to the body than the loose outer robes, it certainly does suggest the idea of comparative nakedness.

CHAPTER XX.

1 *David consulteth with Jonathan for his safety.* 11 *Jonathan and David renew their covenant by oath.* 18 *Jonathan's token to David.* 24 *Saul, missing David, seeketh to kill Jonathan.* 35 *Jonathan lovingly taketh his leave of David.*

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will [1]shew it me: and why should my father hide this thing from me? it *is* not *so*.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, [2]Whatsoever thy soul [3]desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly [4]sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for [5]thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

[1] Heb. *uncover mine ear.* [2] Or, *Say what is thy mind, and I will do,* &c. [3] Heb. *speaketh,* or, *thinketh.* [4] Or, *feast.* [5] Chap. 18. 3, and 23. 18.

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have [6]sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and [7]shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan [8]made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, [9]because he loved him: for he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat will be [10]empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down [11] [12]quickly, and come to the place where thou didst hide thyself [13]when the business was *in hand*, and shalt remain by the stone [14]Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and [15]no hurt; *as* the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Bethlehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, [16] [17]Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he [18]shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow [19]beyond him.

37 And when the lad was come to the

[6] Heb. *searched.* [7] Heb. *uncover thine ear.* [8] Heb. *cut.* [9] Or, *by his love towards him.* [10] Heb. *missed.*
[11] Or, *diligently.* [12] Heb. *greatly.* [13] Heb. *in the day of the business.* [14] Or, *that sheweth the way.*
[15] Heb. *not any thing.* [16] Or, *Thou perverse rebel.* [17] Heb. *Son of perverse rebellion.* [18] Heb. *is the son of death.* [19] Heb. *to pass over him*

place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his [20]artillery unto [21]his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, [22]forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

[20] Heb. *instruments.* [21] Heb. *that was his.* [22] Or, the LORD be witness of that *which*, &c.

Verse 5. '*To-morrow is the new moon, and I should not fail to sit with the king at meat.*'—See the note on Num. xxviii. 11. The commencement of the new month or moon was celebrated by extraordinary sacrifices and feasting, at which, it seems, the head of a family expected all its members to be present. It seems that David did not ordinarily take meat with the king; but on such occasions he was expected to be present—probably as being the king's son-in-law. Some of the Rabbins say that the principal persons of the court dined with the king on this occasion. In either case, David might be expected to attend; but the text does not indicate the presence of any persons not of the king's family.

12. '*About to-morrow any time, or the third day.*'—Rather, 'The morrow of the third day,' that is, the day after to-morrow.

18. '*Thou shalt be missed, because thy seat will be empty.*'—'Thy place has long been empty among thy friends,' or simply, 'thy place has been empty,' or—'has long been empty:'—are common expressions of compliment among the Persians, addressed to one who is again seen after either a long absence, or after such short absences as occur in the common course of life. The late king of Persia, for instance, used the expression as a gracious compliment to Sir John Malcolm, at his first audience on his second embassy. One who returns from a journey, or who joins a circle of acquaintance whom he has not seen within the usual number of weeks or days, is greeted with the same phrase of compliment.

19. '*The stone Ezel,*'—literally, 'the stone of the way,' or 'the way stone:' because, says the annotator in the Bible of 1595, 'it served as a sign to shew the way to them that passed by.' This seems likely, and then it appears to point out a very early origin of mile-stones, or direction-posts.

25. '*The king sat upon his seat....by the wall.*'—From the account of the manner in which the principal persons were placed at Saul's table, and that they all had an assigned place, David's seat being empty in his absence, it is evident that Saul had by this time introduced considerable state and ceremony into his court. The expression—'Jonathan arose,' has been thought by some to imply that Jonathan stood during the meal; but others suppose he arose on the entrance of his father, from respect, and then sat down again. Josephus says that Jonathan sat on one side of Saul, and Abner on the other, and the same view is taken by the Syriac version. By Saul's being seated 'next the wall,' it would seem that he sat in the corner, which, with other circumstances, goes to shew that the corner at the top of the room, was anciently, as now, the seat of honour in the East—that is, the left hand corner, which places the left arm to the wall, and leaves the right arm free.

26. '*He is not clean.*'—Saul conjectured that David's attendance was precluded by some ceremonial defilement, from which he had not purified himself.

30. '*Thou son of the perverse rebellious woman.*'—In abusing another it is still customary in the East to apply disgraceful epithets to the mother of the abused person. There is no intention to stigmatize the mother personally. She may be wholly unknown to those who employ such expressions, and no one thinks *her* injured by them; but they are in the highest degree offensive to her son. When one person is offended with another, or when two persons quarrel, it is, indeed, the last and most venomous mode of attack for the parties to apply every intemperate epithet to their respective mothers, wives, and daughters—to charge them with offences, and to threaten what shameful thing they will do or would do to them. But the mother is in all these cases the most general and favourite object of this revolting form of abuse; and so prevalent is this habit, that not only will a father, like Saul, use such expressions in abusing his son, but even brothers in their quarrels with each other will in the same way, and for the purposes of mutual offence, apply the same expressions to the mother whom both of them respect and love. Similar forms of reflected abuse—harmless to the object from which they



THROWING THE JAVELIN.

are reflected—are not unknown in this country, and, so far as they go, are quite analogous to those employed in the East. The father, also, is sometimes, though not so often, the object to whom contumelious epithets are applied for the sake of annoying the son. Even Antar, who deeply respected his father and loved his mother, does not scruple on occasion to call his own brother 'base born,' and 'the son of a dog.'

33. '*Saul cast a javelin,*' etc.—This act strongly illustrates the state of temper to which the unhappy king was by this time reduced, and the strength of those paroxysms of passion to which his diseased mind had rendered him so liable. Javelins have been noticed under Judg. v. 8; and the act of throwing one is illustrated by the cut now introduced.

CHAPTER XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.* 7 *Doeg was present.* 8 *David taketh Goliath's sword.* 10 *David at Gath feigneth himself mad.*

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is [1]present.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is [2]hallowed bread; if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, [3]yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed *bread:* for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the [4]valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, [5]Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and [6]scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is [7]mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

1 Heb. *found.* 2 Exod. 25. 30. Levit. 24. 5. Matth. 12. 4.
3 Or, *especially when this day there is* other *sanctified in the vessel.*
4 Chap. 17. 2. 5 Chap. 18. 7, and 29. 5. Ecclus. 47. 6.
6 Or, *made marks.* 7 Or, *playeth the mad man.*

Verse 1. '*Nob.*'—This is described in ch. xxii. 19 as a 'city of the priests;' and in Nehem. xi. 32, its name is mentioned after Anathoth, among the cities occupied by the Benjamites on their return from the captivity. Jerome says that, in his time, the ruins of Nob still existed near Diospolis or Lydda. But this was in the south of Ephraim; and if he rightly determines its site, we may conclude that, as the ten tribes did not return with Judah and Benjamin, the latter tribe took the liberty of appropriating some part of the vacant territory of Ephraim which adjoined its own. The Rabbins generally, however, think that Nob was near Jerusalem—and so near, according to some, as to be visible from thence. This is confirmed by Isa. x. 32; and it must therefore have been situated somewhere upon the ridge of the mount of Olives, north-east of the city. Dr. Robinson states that he diligently sought along this ridge for some traces of an ancient site which might be regarded as that of Nob, but without the slightest success. It seems difficult to understand this chapter without supposing that the tabernacle must at this

time have been at Nob, although we do not elsewhere find the least intimation of such a circumstance; and the connected account which we have of the successive removals of the ark, after having been restored by the Philistines from Beth-shemesh to Kirjath-jearim, and from thence to the house of Obed-edom, and afterwards to Jerusalem by David, without any mention of Nob, might incline us to suppose that, if the tabernacle was at Nob, the ark was not in it. There is no question that the customary services and sacrifices still took place at the tabernacle, even when the ark was absent.

4. '*There is hallowed bread.*'—This was the old shew-bread, which, after lying a week on the table in the holy place, was taken away and might only be eaten by the priests.

5. '*The vessels of the young men are holy,*' etc.—We subjoin the older version of Queen Elizabeth's translators: 'The vessels of the young men were holy though the way were profane; and how much more then shall every one be sanctified this day in the vessel;' meaning, as the annotator explains—'shall be more careful to keep his vessel holy, when he shall have eaten of this holy food.' The word 'vessels' seems, as in 1 Thess. iv. 4, and elsewhere, to denote the *persons* of the young men: and David appears to mean that they were ceremonially clean when they had set out, and that if they had since contracted any pollution they could now be purified.

7. '*Doeg an Edomite.*'—He was of course a proselyte to the Hebrew religion. Some of the Rabbins think that he was of the seed of Israel, but is called an Edomite from having lived in Edom; but this has a very suspicious look, and may be traced to their desire to intimate that no alien by birth was admitted to offices of trust and importance; whence also they affirm that Uriah was a true Israelite, but is called 'the Hittite,' because he had dwelt among the Hittites.

— '*The chiefest of the herdmen that belonged to Saul.*'—Saul had by this time probably made large additions to his paternal property in flocks and herds, which constituted a very considerable part of the wealth of the ancient monarchs. As large possessions of this kind required to be divided into several parts and fed in different places, the person who had the general superintendence of the whole held an office of very considerable importance. The office of governor of the royal flocks is often mentioned by the ancient writers, as existing in most countries of which they had knowledge. David, however, who was practically well acquainted with the management of cattle, seems to have abolished the office of general overseer of the pastoral concerns of the king, and appointed a particular overseer for the several species of cattle, which were divided into separate flocks. Thus there was an Arab (Ishmaelite) over the camels, and another Arab (Hagarene) over the flocks; there was also an overseer of the asses; and the herds had two overseers, one, a native of the district, for those that fed in Sharon, and another for those that fed in the valleys (1 Chron. xxvii. 29). This excellent distribution was not, however, peculiar to him, as we find something of the same in Ulysses's little kingdom of Ithaca, where Eumæus is the chief swineherd, and seems to have nothing to do with any other cattle; while Melantheus is the chief goatherd. These two act quite independently of each other, and have many servants under them. They sit at meat with princes and nobles in their master's house. Eumæus, the son of a king, but sold for a slave, when young, to the father of Ulysses, is treated as the friend of the family, and Homer denotes his superior dignity to the subordinate swineherds, by calling him, 'the swineherd, prince of men.' Yet with all his superiority, he was not above the practical duties of his office; while at the same time he was skilled in the use of arms, and rendered his master powerful aid in his great combat with the suitors. The character and situation of this remarkable person serve exceedingly well to illustrate the condition which a chief herdsman, even only of a particular species of cattle, occupied in those early times. On the great sheep-walks of Spain they have, at this day, over each flock a chief shepherd. Ten thousand compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the præpositus, or the *chief shepherd* of the whole flock.

9. '*The sword of Goliath . . . . is here wrapped in a cloth.*'—Josephus says that David had dedicated the sword to the Lord. It was a custom among the ancients to dedicate to the gods some conspicuous part of the enemy's spoils; a relic of which is preserved in the European custom of depositing in churches standards captured in war. As the pot of manna, and Aaron's rod that budded, deposited in the tabernacle, had established the idea of laying up things as memorials of the Lord's deliverances, it is very likely that Goliath's sword was deposited there with the same intention. As to the cloth in which it was wrapped up, we are not thence to infer that it was thrust away in a corner. The cloth was probably a rich piece, embroidered or otherwise ornamented, in which the sword was wrapped up. In India, at this day, all things which are valuable or sacred, or which have been acquired at great expense or trouble, are always folded in a cloth.

10. '*Gath.*'—This was one of the five principalities of the Philistines. No trace of it now remains, and even its site has been matter of controversy. Calmet, and others after him, conjecture that Ekron and Gath were at the opposite extremities of the land of the Philistines—the former to the north, and the latter to the south. This conclusion is chiefly founded on a construction of the texts 1 Sam. v. 8, 10, and xvii. 52, to which we see no occasion to subscribe; and it is thought to be supported by the mention which Jerome makes of a Gath betwen Eleutheropolis and Gaza. But even this would not make Gath the southernmost city of the Philistines. Besides, Jerome says that there were different Gaths in this neighbourhood; for, speaking of Jonah's birth-place, he says it was called Gath-Opher, to distinguish it from other places of the same name near Eleutheropolis and Diospolis; and which of these he understood as the Philistine city is clear from his conjecture in his comment on Jer. xxv. 20, that as Gath is not mentioned with the other Philistine states, it was probably at that time incorporated with Ashdod. He thus understood Gath to be nearer to Ashdod than to any other of the Philistine cities; and therefore he points to the same place as Eusebius, who says that Gaza was four miles from Eleutheropolis, on the road to Lydda. This places the city within the allotted territory of Dan; and Josephus distinctly says that Gath was in the tribe of Dan. This is the position usually given in maps, and we apprehend that none could be found more in unison with the general bearing of the Scriptures. Let us take the instance of the migrations of the ark while in the hands of the Philistines. It was first taken to Ashdod, and was from thence carried to Gath, which this account makes the nearest to Ashdod of all the Philistine towns; and its removal to the nearest town is certainly more probable than that it was taken to the most distant town of all, which Calmet's account supposes Gath to have been, without touching at the intermediate towns of Askelon and Gaza on its way. Then, again, the ark was removed from Gath to Ekron, which the common account makes to have been the nearest town, except Ashdod, to Gath; whereas the other account absolutely makes the ark in this removal traverse the whole length of the Philistines' country, from Gath, the most southern town, to Ekron, the most northern, with the same silence as before concerning the intermediate towns. For these and other reasons, we subscribe to the opinion which places Gath at no great distance from Ashdod.

13. '*Feigned himself mad.*'—He must have feigned some definite disorder. It seems to have been what is called the falling sickness, which exhibited the symptoms he affected, and which, according to Celsus, was supposed to be relieved by foaming at the mouth. A writer in the *Christian*

Remembrancer for 1820, to whom we are indebted for this illustration, cites the *Captives* of Plautus (iii. 4) in support of it:—

Tyndarus. Hegio, this fellow was at Ælis deemed
A madman, give no ear to what he says.
'T is there notorious that he thought to kill
His father and his mother, and has often
Fits of the falling sickness come upon him,
Which make him foam at mouth. Pray get you from him.
Hegio. Here, bear him farther off. [*To the slaves.*]
Aristophontes. How say you, rascal,
That I am mad, and that I sought to kill
My father and my mother? and have often
Fits of the falling sickness come upon me,
Which make me foam at mouth?
Hegio. ——— Be not dismayed,
Many have laboured under this disease,
And spitting has restored them to their health.
Tyndarus. I know to some at Ælis it has proved of special use.

— '*Let his spittle fall down upon his beard.*'—So intensely is the beard respected in the East, that this defilement of his own beard by David, was well calculated to convince Achish that he was really mad. He could scarcely suppose that a man in his senses would do this indignity to his own beard. For one person to spit on the beard of another, or to *say* that he will do so, is the greatest possible act or expression of contempt; and the fall of a man's own saliva upon it is considered a sort of self-insult, of which no sane man could, unless from natural infirmity, be guilty. When the late Sir John Macdonald, the East India Company's envoy in Persia, had his first audience of the Shah, in 1826, the Shah said that he had anxiously been expecting the envoy for some time, and that his place had long been empty (see the note on ch. xx. 18): the latter replied, that after leaving Shiraz the sickness which prevailed in the camp prevented his making such rapid progress as he wished, but that after quitting Ispahan he had hastened to the royal stirrup. His majesty said it was fortunate he had not arrived sooner, or he would have been involved in disputes with the Russians; adding, '*Poof reksha pur*,' —'I spit on their beards' (Captain Alexander's *Travels*, p. 208).

15. '*Have I need of mad men?*'—The Rabbins say that the king's wife and daughter were mad, and hence they assign the stronger emphasis to the question, 'Have *I* need of mad *men*?'

CHAPTER XXII.

1 *Companies resort unto David at Adullam.* 3 *At Mizpeh he commendeth his parents unto the king of Moab.* 5 *Admonished by Gad, he cometh to Hareth.* 6 *Saul going to pursue him, complaineth of his servants' unfaithfulness.* 9 *Doeg accuseth Ahimelech.* 11 *Saul commandeth to kill the priests.* 17 *The footmen refusing, Doeg executeth it.* 20 *Abiathar escaping, bringeth David the news.*

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 And every one *that was* in distress, and every one that [1]*was* in debt, and every one *that was* [2]discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a [3]tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that [4]sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, [5]Here *I am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

1 Heb. *had a creditor.* 2 Heb. *bitter of soul.* 3 Or, *grove in a high place.* 4 Heb. *uncovereth mine ear.* 5 Heb. *Behold me.*

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, [6]less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the [7] [8]footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

[6] Heb. *little or great.* [7] Or, *guard.* [8] Heb. *runners.*

Verse 1. '*The cave Adullam.*'—Of the city called Adullam, see the note on Josh. xii. 15, where it is intimated that this cave does not seem to have been near, or in any way connected with that city, which is in a plain where no such caves as would afford shelter to four hundred men are found. It is therefore far more probable that the cave of Adullam was in the mountainous wilderness in the east of Judah towards the Dead Sea, where such caves occur, and where the western names (as Carmel) are sometimes repeated. This conjecture is favoured by the fact that the usual haunts of David were in this quarter; whence he moved into the land of Moab, which was quite contiguous, whereas he must have crossed the whole breadth of the land, if the cave of Adullam had been near the city of that name. Other reasons occur which would take too much room to state: but the result is, that there appear at length good grounds for the local tradition which fixes the cave on the borders of the Dead Sea, although there is no certainty with regard to the particular cave usually pointed out. The cave so designated is at a point to which David was far more likely to summon his parents, whom he intended to take from Bethlehem into Moab, than to any place in the western plains. It is about six miles south-east of Bethlehem, in the side of a deep ravine (Wady Khureitun) which passes below the Frank mountain on the south. It is an immense natural cavern, the mouth of which can be approached only on foot along the side of the cliff. Irby and Mangles, who visited it without being aware that it was the reputed cave of Adullam, state that it 'runs in by a long winding, narrow passage, with small chambers or cavities on either side. We soon came to a large chamber with natural arches of great height; from this last there were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been perfectly explored, the people being afraid of losing themselves. The passages are generally four feet high by three feet wide, and were all on a level with each other. There were a few petrifactions where we were: nevertheless the grotto was perfectly clean, and the air pure and good' (*Travels*, pp. 340, 341). It seems probable that David, as a native of Bethlehem, must have been well acquainted with this remarkable spot, and had probably often availed himself of its shelter when out with his father's flocks. It would therefore naturally occur to him as a place of refuge when he fled from Gath; and his purpose of forming a band of followers was much more likely to be realized here, in the neighbourhood of his native place, than in the westward of it, where the *city* of Adullam stands. These circumstances have considerable weight when taken in connection with what has already been adduced; but the question is one which there is no means of deciding with certainty.

2. '*Every one that was in distress,*' etc.—See the note on Judges xi. 3.

3. '*Let my father and my mother . . . be with you.*'—This is the last we hear of David's parents. The Jews think that his brethren were included; but that the king of Moab destroyed the whole family, except one brother who was preserved by Nahash, king of the Ammonites, and this was the kind act of that king for which David afterwards (2 Sam. x. 2) expresses his gratitude.

5. '*Forest of Hareth.*'—Jerome says that there was in his time a village called Arath, which had been the abode of David. It was west of Jerusalem; by which, with the usual latitude, we may understand south-west, or south-west by west, which was probably the true direction, as David's present refuge does not seem to have been far from Keilah. This place is only mentioned here.

6. '*In Gibeah under a tree in Ramah.*'—This is not intelligible. Ramah means a high place, or hill, and should not here be rendered as a proper name. Better, 'in Gibeah under a tree upon a hill.' Probably there was no house large enough in Gibeah for him to hold his court within doors; and if there had been such, he might still probably have preferred the situation in which he now appears, with the height for his throne, the tree for his canopy, and the spear for his sceptre. The assembly is described in such a manner as to suggest the idea that this was the regular form in which Saul sat in state to administer public affairs, and not merely an accidental occurrence. It is, in fact, such a position as a modern Oriental prince or chief would select, when any emergency required him to hold his court or transact his affairs in the open air; and which those who do so habitually regularly prefer, both for the sake of state and convenience. It will

be observed that Saul is almost never mentioned without a spear in his hand. Spears seem to have been the earliest sceptres, to illustrate which Bishop Patrick cites a passage from Justin (lib. xliii. cap. 3), who, speaking of the early times of the Romans, says, 'In those days kings hitherto had spears as signs of royal authority, which the Greeks called sceptres: for in the beginning of things, the ancients worshipped spears for immortal gods; in memory of which religion, spears are still added to the images of the gods.' And as some of the Greeks called spears 'sceptres,' so others, who had called a spear by its common name, even when regarded as a sceptre, continued long after to call their sceptres 'spears.' So Pausanias tells us that sceptres were called spears by the kings of Argos.

18. '*He fell upon the priests, and slew . . . . fourscore and five persons.*'—Thus the unrighteous command of Saul accomplished to the letter the Lord's threatenings against the house of Eli:—'Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end' (iii. 11, 12; see also ii. 27-36). Abiathar indeed escaped, and was afterwards exalted to the high-priesthood; but it was one of the first acts of Solomon's reign to 'thrust out Abiathar from being priest unto the Lord, that he might fulfil the word of the Lord which he spake concerning the house of Eli in Shiloh' (1 Kings ii. 27). The prediction does not, however, extenuate the atrocity of Saul's conduct in sacrificing so many innocent and venerable persons to his blind rage.

CHAPTER XXIII.

1 *David, enquiring of the Lord by Abiathar, rescueth Keilah.* 7 *God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah.* 14 *In Ziph Jonathan cometh and comforteth him.* 19 *The Ziphites discover him to Saul.* 25 *At Maon he is rescued from Saul by the invasion of the Philistines.* 29 *He dwelleth at En-gedi.*

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [1]fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah [2]deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul

[1] Chap. 22. 20.

[2] Heb. *shut up.*

to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* [3]on the south of [4]Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his [5]haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him.* And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that,* he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have [6]invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place [7]Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

[3] Heb. *on the right hand.* [4] Or, *the wilderness.* [5] Heb. *foot shall be.* [6] Heb. *spread themselves upon,* &c. [7] That is, *the rock of divisions.*

Verse 2. '*Keilah.*'—This place is mentioned in Josh. xv. 44, among the western towns of Judah. Jerome says that it existed in the fourth century as a small village, eight miles from Eleutheropolis, on the road to Hebron, where the tomb of the prophet Habakkuk was shewn.

15. '*Ziph.*'—This occurs elsewhere as the name of a city in the tribe of Judah (Josh. xv. 55; 2 Chron. xi. 8). It is mentioned by Jerome, but was not subsequently noticed till Dr. Robinson discovered the name in the Tell Zif (Hill of Zif), which occurs about four and a half miles south by east from Hebron, and which is a round eminence, about a hundred feet high, situated in a plain. On the top is a level plot, apparently once enclosed by a wall. A site, also called Zif, lies about ten minutes east of this hill, upon a low hill or ridge between two small wadys, which commence here, and run towards the Dead Sea. There is now little to be seen besides broken walls and foundations, mostly of unhewn stones, but indicative of solidity, and covering a considerable tract of ground. In the middle is a low massive square building, constructed of small squared stones, and vaulted within with pointed arches; shewing that the place must have been inhabited long after the Mohammedan conquest. Cisterns are found here as well as on the hill. Here then we have the Ziph which gave its name to the surrounding wilderness.

— '*Wilderness of Ziph.*'—A hilly region was often called a wilderness, as at present by the Arabs; and it usually took its name from some principal town within its limits.

17. '*Thou shalt be king over Israel, and I shall be next unto thee.*'—There is really nothing in all history finer than this love of Jonathan to David; it was, as the latter himself found occasion to describe it, 'Wonderful, passing the love of women!' It was a noble spirit with which the son of the king held close to his heart, and admitted the superior claims of, the man destined to supersede him and his in the most splendid object of human ambition, which, on ordinary principles, he might have considered his just inheritance. But his were not ordinary principles, such as swayed the mind and determined the conduct of his father. His were the true principles of the theocracy, whereby he knew that Jehovah was the true king of Israel, and cheerfully submitted to his undoubted right to appoint whom he would as his regent, even to his own exclusion; and, with generous humility, was the first to recognize and admire the superior qualities of the man on whom it was known that his forfeited destinies had fallen. Yet lest, in our admiration of Jonathan's conduct, human virtue should seem too highly exalted, it may be well to remember, that the hereditary principle in civil government was as yet without precedent among the Hebrews, with whom sons had not yet learned to look to succeed their fathers in their public offices. None of the judges had transmitted their authority to their sons or relatives; and the only instance in which an attempt had been made (by Abimelech) to establish this hereditary principle, had most miserably failed. But the friendship of Jonathan and David is a passage in the history of the Hebrew kingdom from which the mind reluctantly withdraws. If it had occurred in a fiction, it would be pointed out as an example of most refined and consummate art, that the writer represents to us in such colours of beauty and truth the person he intends to set aside, and allows him so largely to share our sympathies and admiration with the hero of his tale.

19. '*In the hill of Hachilah, which is on the south of Jeshimon.*'—This hill Hachilah must be the same as 'the mountain in the wilderness of Ziph,' mentioned in v. 14. It could not be the Tell Zif mentioned in the note on v. 15, and which is by no means calculated for a retreat to David and his men. It was probably the general name of the whole ridge of mountains upon which the town of Ziph stood, and which bounded the wilderness of Ziph on the south. This is rendered the more clear if we take the marginal reading, 'on the south of the wilderness,' instead of Jeshimon as a proper name. This is also the sense given by the Vulgate and the best modern Hebraists. The rocky wilderness stretching eastward from Ziph towards the Dead Sea, afforded among their recesses very suitable retreats for fugitives.

23. '*Throughout all the thousands of Judah.*'—That is throughout all the districts or cantons; which were pro-

bably distinguished by the number of inhabitants, as our *hundreds* originally were.

24. '*In the wilderness of Maon, in the plain on the south of Jeshimon.*' 25. '*He came down into a rock, and abode in the wilderness of Maon.*'—That is, when David heard of Saul's approach, he left the hill Hachilah, and removed more to the south, into a plain in the wilderness of Maon, and from thence to a strong rocky hill in the same wilderness.

25. '*The wilderness of Maon.*'—This place is now called Ma'in, one mile north, ten east from Carmel. Dr. Robinson spent a night at this place with a band of peasants from Gutta, who were here keeping their flocks, and dwelling in the caves among the ruins. This was on the declivity of a hill, which rises gradually not less than some two hundred feet above the site of Carmel, which commands a fine and extensive view over the surrounding country. This is doubtless the 'mountain' mentioned in the next verse.

CHAPTER XXIV.

1 *David in a cave at En-gedi, having cut off Saul's skirt, spareth his life.* 8 *He sheweth thereby his innocency.* 16 *Saul, acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to pass, when Saul was returned from [1]following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of [2]Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David [3]stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and [4]deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had [5]delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after

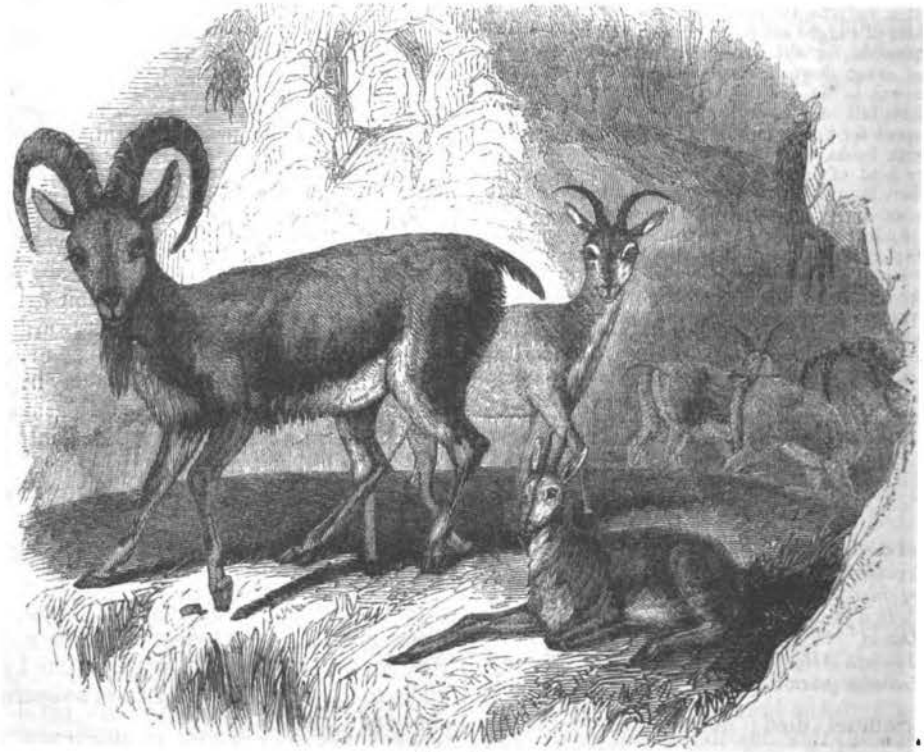
[1] Heb. *after*. [2] Heb. *the robe which was Saul's*. [3] Heb. *cut off*. [4] Heb. *judge*. [5] Heb. *shut up*.

me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

Verse 1. '*En-gedi.*'—This name first occurs in Josh. xv. 62, as that of a city in the tribe of Judah, and which, without doubt, gave its name to the 'wilderness' in which David now found refuge. Its more ancient was Hazezontamar; and by that name it is mentioned before the destruction of Sodom, as being inhabited by the Amorites, and near the cities of the plain (Gen. xiv. 7). In 2 Chron. xx. 1, 2, bands of the Moabites and Ammonites are described as coming up against King Jehoshaphat, apparently south of the south end of the Dead Sea, as far as En-gedi. And this, as we learn from Dr. Robinson, is the route taken by the Arabs in their marauding expeditions at the present day. According to Josephus, En-gedi lay upon the lake Asphaltites, and was celebrated for its beautiful palm-trees and opobalsam (*Antiq.* ix. 1, 2); while its vineyards are also mentioned in Sol. Song. i. 14. In the time of Eusebius and Jerome, En-gedi was still a large village on the shore of the Dead Sea. It has always, until recently, been sought at the north end of the Dead Sea. But Seetzen recognized the ancient name in the Ain-jidy of the Arabs, and lays it down in his map at a point of the western shore nearly equi-distant from both extremities of the lake. This spot was visited by Dr. Robinson, and he confirms the identification. The site lies among the mountains which here confine the lake, a considerable way down the descent to its shore. Here is the beautiful fountain of Ain-jidy, bursting forth at once in a fine stream upon a sort of narrow terrace or shelf of the mountain, above four hundred feet above the level of the lake. The stream rushes down the steep descent of the mountain below; and its course is hidden by a luxuriant thicket of trees and shrubs belonging to a more southern clime. Near this fountain are the remains of several buildings, apparently ancient, although the main site of the town seems to have been farther below. The whole of the descent below appears to have been once terraced for tillage and gardens; and near the foot are the ruins of a town, exhibiting nothing of particular interest, and built mostly of unhewn stones. This we may conclude to have been the town which took its name from the fountain.

2. '*Wild goats.*'—The domestic goats of Western Asia have been noticed under Gen. xv. 9. There are also one or more species of wild goats; all large and vigorous mountain animals, resembling the ibex or bouquetin of the Alps. Of these Southern Syria (including Palestine), Arabia, Sinai, and the borders of the Red Sea contain at least one species, known to the Arabs by the name of Bedan or Beddan, and Taytal, the *Capra Jaela* of Colonel Hamilton Smith, and *Capra Sinaitica* of Ehrenberg, who has figured it in his *Symbolæ Physicæ*. There is little room for doubt that this animal is the יָעֵל *jaal*, 'wild' or 'mountain goat' of the present text, and of Job xxxix. 1; Ps. civ. 18; Prov. v. 19. The male of this species is considerably larger and more robust than the larger he-goats. The horns form regular curves backwards, with from fifteen to twenty-four transverse elevated cross ridges, and are sometimes nearly three feet long, and exceedingly ponderous. It has a beard under the chin, and the fur is dark brown; but the limbs are white, with regular black marks down the front of the legs, with rings of the same colour above the knees and on the posteriors. The females



WILD GOATS.

are smaller than the males, more slenderly made, brighter rufous, and with the white and black markings on the legs not so distinct. These animals live in troops of fifteen or twenty, and plunge down precipices with the same fearless impetuosity which distinguishes the ibex. Their horns are sold by the Arabs for knife-handles, etc., but the animals themselves are rapidly diminishing in number.

3. '*The sheepcotes .... where was a cave.*'—This was, no doubt, such a cave as shepherds were accustomed to resort to (see the note on Gen. xix. 30). We have already had occasion to mention that such caves are numerous, and some of them very extensive, in Palestine, Arabia Petræa, and other mountainous parts of Western Asia. The cave of Adullam, in which David remained with four hundred men, besides his family, and this of En-gedi, 'in the sides' or farther parts of which six hundred men stood, without being observed by Saul when also in the cave, must have been large, but by no means remarkably large; as the ancient writers, as well as modern travellers, give us accounts of caves fully extensive enough for this purpose, and some that would have contained a much greater number of men. Some of them consist, not of one apartment, but of two or more; that is, the exterior entrance leads to a sort of ante-chamber, within which there is another or several others, which, collectively or separately, are much larger than the first. Perhaps the cave of En-gedi was such as this; and the description that David and his men 'remained in the sides of the cave,' appears to sanction this conclusion. Some of the caves are however single, and, being very large with a narrow entrance, are so dark in the remoter parts, that persons near the entrance cannot by any possibility perceive others who remain in the interior, while their own operations can, of course, be most distinctly observed by the latter. This perhaps was the relative position of David's party and the king.

Josephus has a striking account (*Antiq.* l. xiv. c. 15, § 5) of some of the caves of this country, and of Herod's proceedings against the robbers, who, with their families, sheltered in them. They, of course, preferred the most inaccessible caverns, the entrances of which were high up in the sides of rugged and precipitous mountains, so that it was impossible for the soldiers to climb to them from below or creep down from above. The plan adopted therefore was to let down from the top, by iron chains, large chests full of armed men, with provisions and suitable weapons for this strange warfare, such as long poles armed with hooks, to pull out such of the robbers as they could lay hold of and tumble them down the precipices. The robbers kept themselves back in the interior of their caverns, not daring to come near the entrance, and the soldiers, finding no opportunity of using their hooks and other weapons from their chests, at last managed to get into the caves, where they killed those whom they found within the light at the entrance, and employed their hooks with advantage in pulling forward those who lurked in the remote parts of their dens. They also killed great numbers by setting fire to the combustibles which many of these caverns contained; and in the end completely succeeded in the dangerous service of destroying in their retreats, previously deemed inaccessible, the incorrigible robbers who had so long alarmed and distressed the country. This account gives a lively idea of the 'dens' and 'caves' which are so frequently mentioned in Scripture.

14. '*After a dead dog, after a flea.*'—Similar phrases are still employed in the East by persons who wish to express a sense of their own lowliness. In the East, if not in the West, the flea certainly deserves all the contumely which can be bestowed upon it; and as to the dog, whatever be its general merits, its name has, in all ages and in most countries, been used as an epithet expressing debasement or detestation. In this sense it frequently occurs in Scripture. Thus Goliath, when he felt his dignity affronted, said, 'Am I a dog?' (ch. xvii. 43); and Abner, when his conduct was questioned, 'Am I a dog's head?' (2 Sam. iii. 8); and Jonathan's son, when touched by the kindness of David, said, 'What is thy servant, that thou shouldest look upon such a dead dog as I am?' (2 Sam. ix. 8). There are several other instances of a similar bearing; besides which, the epithet 'dogs' is, in the New Testament, applied in a general sense to persons addicted to vile and sensual practices and habits, as 'Beware of dogs, beware of evil workers' (Phil. iii. 2); 'Without are dogs, and sorcerers, and whoremongers, and murderers,' etc. (Rev. xxii. 15). All this needs little explanation, as the same contemptuous estimate of the dog's character, and the application of its name, continues to prevail; but with this difference (at least among ourselves), that the word, as an epithet of abuse, is not so frequently found as it was anciently in the mouths of distinguished persons. Homer's heroes call one another 'dogs' with great spirit.

16. '*Is this thy voice,*' etc.—Saul's naturally good feelings were touched by the generous forbearance of one whom he had come there to destroy. 'Is this thy voice, my son David?' he cried; and his softened heart yielded to refreshing tears, such as he had not lately been wont to shed. That which had been in David a forbearance resulting from the natural and spontaneous impulse of his own feelings, seemed to the king an act of superhuman virtue, which forced upon him the recognition that he was indeed that 'worthier' man to whom the inheritance of his crown had been prophesied. Rendering good for evil was a new thing to him; and now, in the regard and admiration which it excited, he freely acknowledged the conviction he entertained; and added, 'Swear now therefore to me by Jehovah that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.' The anxiety of the king, and even of Jonathan, on this point, seems to shew (what had already happened in the case of Abimelech) that it was even then, as it ever has been until lately, usual for Oriental kings to remove by death all those whose claims to the throne might seem superior or equal to their own, or whose presence might offer an alternative to the discontented. The intense horror with which the Hebrews regarded the prospect or fear of genealogical extinction, also contributes to explain the anxiety which both Saul and Jonathan felt on this point more than on any other. David took the oath required from him; Saul then returned to Gibeah, and David, who had little confidence in the permanency of the impression he had made, remained in his strongholds.

CHAPTER XXV.

1 *Samuel dieth.* 2 *David in Paran sendeth to Nabal.* 10 *Provoked by Nabal's churlishness, he mindeth to destroy him.* 14 *Abigail understanding thereof,* 18 *taketh a present,* 23 *and by her wisdom* 32 *pacifieth David.* 36 *Nabal hearing thereof dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.* 44 *Michal is given to Phalti.*

AND [1]Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 ¶ And *there was* a man in Maon, whose [2]possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

[1] Chap. 28. 3. Eccles. 46. 13, 20.

[2] Or, *business.*

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and [3]greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we [4]hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and [5]ceased.

10 ¶ And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.

11 Shall I then take my bread, and my water, and my [6]flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [7]railed on them.

15 But the men *were* very good unto us, and we were not [8]hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his houshold: for he *is such* a son of Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred [9]clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be*: and let thine handmaid, I pray thee, speak in thine [10]audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, [11]regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and from [12]avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this [13]blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that [14]follow my lord.

[3] Heb. *ask him in my name, of peace.* [4] Heb. *shamed.* [5] Heb. *rested.* [6] Heb. *slaughter.* [7] Heb. *flew upon them.*
[8] Heb. *shamed.* [9] Or, *lumps.* [10] Heb. *ears.* [11] Heb. *lay it to his heart.* [12] Heb. *saving thyself.*
[13] Or, *present.* [14] Heb. *walk at the feet of*, &c.

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, [15]*as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be [16]no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went [17]after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam [18]of Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given [19]Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim.

[15] Heb. *in the midst of the bow of a sling.* [16] Heb. *no staggering, or, stumbling.* [17] Heb. *at her feet.*
[18] Josh. 15. 56. [19] 2 Sam. 3. 14, 15.

Verse 1. '*Buried him in his own house at Ramah.*'—The Rev. W. Jowett, in his *Christian Researches in Syria*, relates: 'While walking out one evening, a few fields' distance from Deir-el-Kamr, at Mount Lebanon, with Hanna Doomani, the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid stone building, apparently a house; very solemnly adding, "*Kabbar beity*," "the sepulchre of our family." It had neither door nor window. He then directed my attention to a considerable number of similar buildings at a distance, which to the eye are exactly like houses, but which are in fact family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. They seem, by their dead walls, which must be opened at each several interment of the members of a family, to say, "This is an unkindly house, to which visitors do not willingly throng; but, one by one, they will be forced to enter, and none who enter ever come out again." ' Perhaps this custom, which prevails particularly at Deir-el-Kamr and in the lonely neighbouring parts of the mountain, may have been of great antiquity, and may serve to explain some Scripture phrases. The prophet Samuel was buried 'in his house at Ramah' (1 Sam. xxv. 1); it could hardly be in his dwelling-house. Joab 'was buried in his own house in the wilderness' (1 Kings ii. 34); this is 'the house appointed for all living' (Job xxx. 23).

Carpzovius (*Apparatus*, p. 643) remarks: 'It is scarcely credible that these sepulchres were in their houses and under their roofs. It is more correct therefore to understand this expression as embracing all the appurtenances of a house, and whatever is contiguous. In this sense, then, it means the court, or garden, in the farthest corner of which they probably erected some such monument.' Kubbehs, or tombs of the kind represented in the engraving, are still very common in the gardens of the East.

— '*And David arose,*' etc.—As David, immediately



KUBBEH, OR TOMB.

after the death of Samuel, removed farther southward, even 'into the wilderness of Paran,' it would seem that, having no confidence in Saul's fits of right feeling, he was fearful of the consequences of the absence of that degree of moral restraint upon him which had existed while the prophet lived. The southern country offers, in the proper season, excellent pastures, to which those of Judah, who had 'large possessions of cattle,' were wont to send their flocks during a part of the year. The advantage offered by the free use of these open pastures was, however, in some degree counterbalanced by the danger from the prowling Arab tribes with which they sometimes came in contact. David probably supported his men during the eight months of his stay in this region by acting against those tribes, and making spoil of their cattle. And as their hand was against every man, it was natural that every man's hand should be against them: the rather, as we may be sure, from their general conduct, that they lost no occasion of oppressing or plundering the people inhabiting, or pasturing their flocks, along or near the southern frontier. Thus the presence of David's troop was, for that reason, a great advantage to the shepherds, as he had by this time secured sufficient control over his men to oblige them to respect the property of the Israelites. And this was, at least in the feelings of the people, no small thing in a body of men, living abroad with swords in their hands, and obliged, as they were, to collect their subsistence in the best way they could.

— '*Wilderness.*'—By *wilderness* or *desert* the reader is not always to understand a country altogether barren and unfruitful, but such only as is rarely or never sown or cultivated; which, though it yields no crops of corn or fruit, yet affords herbage, more or less, for the grazing of cattle, with fountains or rills of water, though more sparingly interspersed than in other places.

2. '*The man was very great.*'—This, coupled with the following description of his substance, affords an interesting indication of what was considered to constitute a very large property among the Hebrews at this period.

— '*He was shearing his sheep in Carmel.*'—Except for this incident, and for the trophy set up by Saul for his victory over the Amorites (xv. 12), and the mere name in Josh. xv. 55, Carmel is not further mentioned in Scripture. Eusebius and Jerome describe it as a village with a Roman garrison. It is mentioned in the history of the Crusades as a place where king Almaric found a pool with plenty of water for his troops in 1172, when he drew back and encamped here, after having marched without effect against Saladin, who invaded the country south and east of the Dead Sea. But it is not said whether the place was then inhabited or ruined. How and when Carmel became desolate no record tells, and its name and site were forgotten until the present century, when it was visited by Seetzen; but since his day no traveller appears to have recognized it till Dr. Robinson's visit.

The place now bears the name of Kurmul, and lies about eight miles east of south from Hebron. The ruins are extensive, lying around the head and along the two sides of a valley of some width and depth; and the head of which forms a semicircular amphitheatre shut in by rocks. The main ruins are on the level ground west of this amphitheatre; and here stands the castle, in what must have been the middle of the ancient town. This is a remarkable ruin, the exterior walls of which may from the style be referred to Herod or the Romans, while the interior has been built up at a subsequent period, in a later and Saracenic style of architecture. The other ruins consist chiefly of the foundations and broken walls of dwellings and other edifices, scattered in every direction, and thrown together in mournful confusion and desolation. Most of the stones have been only rough-hewn, or else have been worn away by time and exposure. A more particular account of the ruins may be seen in Professor Robinson's *Researches*, ii. 196-199.

3. '*Of the house of Caleb.*'—Caleb means a dog in Hebrew; and the ancient versions, as well as several of the modern, do not render it as a proper name, but as a further indication of Nabal's character. Under this view it will denote a man of a dog-like, that is, of a churlish, snapping, snarling disposition, or, as Boothroyd has it, 'irritable as a dog.'

5. '*Get you up to Carmel, and go to Nabal, and greet him in my name,*' etc.—We have already stated the results of Dr. Robinson's researches in the region containing Carmel, Maon, Ziph, and En-gedi. One passage in his statement affords a very interesting commentary on the portion of the history of David contained in this and the connected chapters. He writes: 'We were here in the midst of scenes memorable of old for the adventures of David during his wanderings in order to escape from the jealousy of Saul; and we did not fail to peruse here, and with the deepest interest, the chapters of Scripture which record those wanderings and adventures. Ziph and Maon gave their names to the desert on the east, as did En-gedi; and twice did the inhabitants of Ziph endeavour to betray the youthful outlaw to the vengeance of his persecutor. At that time David and his men appear to have been very much in the condition of similar outlaws at the present day; for "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him: and he became a captain over them: and there were with him about four hundred men." They lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others, and doing them good offices, probably in return for information and supplies obtained through them. Hence when Nabal held his annual sheep-shearing in Carmel, David felt himself entitled to share in the festival, and sent a message, recounting his own services, and asking for a present. "Wherefore let the young men find favour in thine eyes; for we come in a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David." In all these particulars we were deeply struck with the truth and strength of the Biblical descriptions of manners and customs, almost identically the same as they exist at the present day. On such a festive occasion near a town or village, even in our own time, an Arab sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message, both in form and substance, would be only a transcript of that of David.'

6. '*Peace be both to thee, and peace be to thine house,*

and peace be unto all that thou hast.'—The immutability of ancient customs in the East is shewn in nothing more strikingly than in matters of form and ceremony, and especially in that branch in which salutations are comprehended. The permanent type, the burden of all salutations, is now, as it was formerly, PEACE. We know not any single passage we could adduce which would shew this more strikingly, and so illustrate this and similar texts, than the following extract from William Biddulph, an old traveller in Palestine, whose account is inserted in Purchas's Pilgrimage (p. 1340):—'The greatest part of them are very courteous people amongst themselves, saluting one another at their meetings with their hand on their breast (for they never uncover their head) with these words: *Salam Alike Sultanum;* that is, Peace be unto you, Sir. Wherunto the other replieth, *Alekem Salam;* that is, Peace be to you also. And sometimes thus, *Elph Marhabbaiaum;* or in Turkish, thus, *Hosh Geldanos, Sophi Geldanos,* that is, Welcome, my dear friend. And in the morning, *Subalkier Sultanum,* that is, Good morrow, Sir: and in the evening, thus, *Misalker Sultanum,* that is, Good even, Sir. And when friends and acquaintance meet, who have not seen one another many days before, they salute one another in Turkish, thus, *Neder halen?* that is, How do you? In Arabick, thus, *Ish halac Seedi?* that is, How do you, Sir? And *Ish babtac?* that is, How doth thy gate? (meaning all within his gate), and so proceeds by particulars to ask how doth thy child, slave, horse, cat, dog, ass, &c., and everything in the house except his wife; for that is held a very unkind question, and unusual amongst them. And if a man come to their houses, and at the door inquire of the children for their father, they will answer him; but if he inquire for the mother, they will throw stones at him and revile him.'

11. '*My bread and my water,*' etc.—Here we have another indication of the value of water. Among us it would be considered strange to mention water in this way; but it is not thus in the East. Water was usually provided by the masters for their husbandmen and the shearers of their sheep. Nabal had probably procured his with some difficulty, and by the labour of his people; and it was therefore quite natural for him to mention it among the articles of provision which he could not be expected to spare. On such great occasions as the ploughing or harvest to the husbandman, or a shearing to the shepherd, the owner was careful to supply an adequate quantity of water for the men while at work. In all such operations in the East, a number of attendants are usually employed to serve out water to the labourers, carrying it to them as they stand at their work. Weak wine seems to have been sometimes employed anciently. Homer describes wine as being served to ploughmen; but we may believe that water was more common, though less poetical:—

> 'Oft as in their course
> They came to the field's bourn, so oft a man
> Met them, who in their hands a goblet placed
> Charged with delicious wine.'
>
> *Iliad,* xviii.—COWPER.

An adequate supply of water—good water—is also a circumstance of the most essential importance in the provision for the festivities in which the occasions of extraordinary rural or pastoral exertion terminated.

23. '*She hasted, and lighted off the ass.*'—See the note on Gen. xxiv. 65. The following description of Antar's action on approaching the king of Persia is a very excellent illustration of Abigail's proceeding in the presence of David. Antar and his party meet with the king as he is riding out to hunt:—'On perceiving Nushirvan they instantly dismounted. Antar presented himself, and attempted to kiss Chosroe's feet in the stirrup, but the king not only prevented him, but stooped towards him and kissed him between the eyes; and never had Nushiryan conferred such a mark of distinction on any one but Antar.' To this last action, of kissing between the eyes, we have referred in the note to ch. x. 1. In the above extract we see, that, as is still the custom, they dismounted as soon as they saw the king, and therefore either waited till he rode up, or proceeded on foot to meet him. The parallel is the more complete if, as some understand, David was mounted, and that therefore the expression 'fell at his feet' (literally 'fell on his feet') means that she took hold of his feet—to kiss them, doubtless—as he sat on his ass or mule.

25. '*Nabal is his name, and folly is with him.*'—The significant character of the Hebrew names gave great occasion for a reference to, or an application of, the meanings which they offered. Of this there are many instances in Scripture; and the present is one of these, *Nabal* signifying *a fool.*

—'*Folly.*'—The folly here specified is not to be understood in the usual sense of the word in a European idiom, as a negative quality, or the mere want of sense, but as a kind of obstinately stupid lethargy, or perverse absence of mind, in which the will is not altogether passive.

29. '*The soul of my lord shall be bound in the bundle of life.*'—Mr. Roberts, in his *Oriental Illustrations,* borrows from the proverbial expressions of the Hindoos by much the best illustration of this text that has ever fallen under our notice. He says: 'Anything important or valuable is called a *kattu, i. e.,* "a bundle, a pack, a bale." A young man who is enamoured of a female is said to be "bound up in the *kattu,* bundle, of love." Of a just judge the people say, "He is bound up in the bundle of justice."' He adds other instances, from the application of which we see that Abigail intended to express that, under the Lord's protection, the life of David was so securely guarded, that all the attempts of his enemies against his existence must prove abortive.

36. '*He held a feast .... like the feast of a king.*'—Sheep-shearing is an operation to which allusion is frequently made in the sacred volume. The wool in very remote times was not shorn with an iron instrument, but plucked off with the hand. From the concurrent testimony of several writers, the time when it is performed in Palestine falls in the month of March. If this be admitted, it fixes the time of the year when Jacob departed from Laban on his return to his father's house, for he left him at the time he went to shear his sheep. In like manner the sheep of Nabal were shorn in spring; for among the presents which Abigail made to David, five measures of parched corn are mentioned. But we know from other passages of Scripture that they were accustomed to use parched corn when it was full grown, but not ripe; for the people of Israel were commanded in the law not to eat parched corn or green ears, until the self-same day they had made an offering to the Lord. This time seems to have been spent by the eastern swains in more than usual hilarity: and it may be inferred from several hints in the Scriptures that the wealthier proprietors invited their friends and dependants to sumptuous entertainments. Nabal, on that joyous occasion, which the servants of David called a good or festive day, although a churlish and niggardly man, 'held a feast in his house, like the feast of a king;' and on a similar occasion Absalom treated his friends and relations in the same magnificent style. The modern Arabs are more frugal and parsimonious; yet their hearts, so little accustomed to expand with joyous feelings, acknowledge the powerful influence of increasing wealth, and dispose them to indulge in greater jollity than usual. On these occasions they perhaps kill a lamb, or a goat, and treat their relations and friends; and at once to testify their respect for their guests, and add to the luxury of the feast, crown the festive board with new cheese and milk, dates, and honey.

CHAPTER XXVI.

1 *Saul, by the discovery of the Ziphites, cometh to Hachilah against David.* 5 *David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse.* 13 *David reproveth Abner,* 18 *and exhorteth Saul.* 21 *Saul acknowledgeth his sin.*

AND the Ziphites came unto Saul to Gibeah, saying, [1]Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and [2]Abner the son of Ner, the captain of his host: and Saul lay in the [3]trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath [4]delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?

10 David said furthermore, *As* the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* [5]worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him [6]accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from [7]abiding in the inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD'S anointed.

[1] Chap. 23. 19. [2] Chap. 14. 50, and 17. 55. [3] Or, *midst of his carriages.* [4] Heb. *shut up.*
[5] Heb. *the sons of death.* [6] Heb. *smell.* [7] Heb. *cleaving.*

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

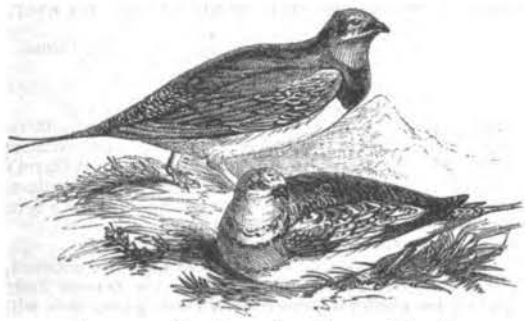
Verse 5. '*Saul lay in the trench, and the people pitched round about him.*'—A 'trench' is here an exceedingly unlikely meaning of the word מַעְגָּל *ma'gal*. The marginal reading, 'in the midst of the carriages,' is better, if we understand it to mean not wheel-carriages, but of things *carried* on mules, etc., that is, baggage. This is occasionally the sense of the word 'carriage' in our version. We may be almost certain that no wheel-carriages were used in such military excursions as the present—much less in such a hilly part of the country as was the scene of this transaction. A very slight reference to existing usages in the East will suffice to elucidate the present and other allusions contained in the Scriptures, to the form of encampments. In all the different forms of encampment—the nomade, the travelling, the military—a general preference is given to a circular arrangement. The circumstances of the ground sometimes compel a departure from it; and the additional exigencies connected with pasturage and water render this more frequent among the Bedouins than in other cases. With them, when the circular form can be adopted, the place of honour, occupied by the emir, sheikh, or chief, is in the centre; the other tents being pitched at a respectful distance around. Under the ordinary circumstances of a camp, however, the chief often, among some tribes, foregoes this distinction for the sake of the character for hospitality, which requires him to have his tent, in every form of encampment, the nearest to that direction from which strangers usually arrive. The eastern military and regal camps, when the ground allows, are also disposed circularly; and, if the army be large, in a number of concentric circles, the royal pavilion being in the centre. A description which Mr. Morier gives of the encampment of the Persian army, in the plain of Oujan, well explains this—except in the circumstance that, as the king had a palace in the plain, and resided in it instead of in a tent, *that* became the central object. '*Around* this building, to an immense extent, at various intervals, was spread the camp, consisting of tents and pavilions, of all colours and all denominations. An order had been issued that every tent in the camp should be pitched with its entrance immediately facing the palace; by which it was intended that every one who came forth should make the *ser ferou*, or bow the head to the royal abode..... *The king thus became, as it were, the nave of a great wheel;* and he was so completely hemmed in by his troops, that if an enemy had appeared, it would have been impossible to get at him without first cutting a road through the labyrinth of ropes and tents which everywhere surrounded him' (*Second Journey*, p. 268). Unquestionably, Saul's camp was arranged on the same general principle, and probably for the same reasons—the honour and security of the royal person. It is not indeed clear that Saul's party had tents in this unostentatious expedition; but the same general principle is observed even when a party is without tents. This explains how David was able to single out Saul even by night; and it gives point to his ironical reproaches of Abner and the rest, who had so insufficiently guarded their lord, around whom they slept. The mention of 'baggage,' if baggage be really intended by the word מַעְגָּל, may obtain some further illustration from observing the manner in which travelling or mercantile caravans encamp. The circular form is usually adopted. The circle is formed by a long rope fastened to the ground by pins of wood or iron, and to which the camels are tied at night, forming the exterior circle. Within this, a kind of rampart is made with the bales of merchandise, forming a sort of wall to the interior area. In the centre of this area the tent of the principal person, if he have any tent, is pitched; and the provisions and baggage are also usually there deposited. If the chief personage have no tent (and he often does without one if no women are of the party), he establishes himself among or under shelter of the heap of baggage, where the other heads of the party join him, unless his dignity be so distinguished that he is left to enjoy it apart, except he see fit to invite the society of others. The mass of the party repose along the circumference of the circle, mostly within the rampart formed by the bales; but it often happens that many sleep outside, particularly those who have charge of the cattle, to be ready to protect them from thieves, or to check any strife that may arise among them. This is also done by other persons who have a personal interest in the cattle they use—as more generally happens in the caravans of horses and mules which traverse settled countries than in the camel caravans which cross the great deserts. It will easily be seen how far this applies to the elucidation of the text before us; and we believe that the statement we have given will furnish a sufficient explanation of all the passages of Scripture which bear on this subject.

11. '*The spear that is at his bolster, and the cruse of water.*'—Literally מְרַאֲשֹׁתָו, 'at his head,' answering to מְרַגְלֹתָיו, 'at his feet.' This it is necessary to explain, that the present text may not seem to contradict an observation made under ch. xix. 13. Saul, as a king, and as sleeping apparently in the open air, may have had a bolster; but the present text does not say that he had; and we think it more than doubtful that bolsters had yet come into use for other than sick persons and women. The sleep of Saul, with his head on a bolster and a vessel of water by his side, receives illustration from the practice of Eastern travellers. The bolster is round, about eight inches in diameter and twenty in length. In travelling, it is carried rolled up in the mat or carpet in which the owner sleeps. In a hot climate, a draught of water is very refreshing in the night: hence a vessel, filled with water, is always near where a person sleeps. As to the custom of sleeping with the spear stuck into the ground at the head, see p. 27 of this volume. However, the text as a whole receives much illustration from the existing customs of the East.

13, 14. '*Then David....stood on the top of an hill afar off, a great space being between them: and David cried to the people,*' etc.—See also Judg. ix. 7, 20; 2 Sam. ii. 25, etc. In all these instances persons are described as addressing the people 'afar off,' and from the tops of hills, so that we are sometimes surprised to think how it was possible for them to be heard. We do not remember ever to have met with any attempt to explain this, save in the following interesting passage from Hough's *Letters on the Nielgherries*. 'The great extent to which the sound of the voice is conveyed has been thought by some persons to be a proof of the extreme rarity of the atmosphere. A similar observation is made by Captain Parry in his *Voyage of Discovery to the Polar Regions*, 1819-20, where he states, that in the depth of winter the sound of the men's voices was heard at a much greater distance than usual. This phenomenon is constantly observed on the Nielgherries, or Blue Mountains of Coimbatore in South India. I have heard the natives, especially in the morning and evening, when the air was still, carry on conversations from one hill to another, and that apparently without any extraordinary effort. They do not *shout* in the manner that strangers think necessary, in order to be heard at so great a distance; but utter every

syllable as distinctly as if they were conversing face to face. When listening to them, I have often been reminded of those passages of holy writ where it is recorded, that Jotham addressed the ungrateful people of Shechem from Mount Gerizim. In the dense atmosphere of England, and even in the purer air of the plains of India, it is not easy to imagine how a discourse could be carried on at so great a distance, and from such an eminence; but on the Nielgherries, the portions of sacred history to which I have referred receive a striking illustration.'

20. '*A partridge.*'—The original word is קֹרֵא *korē*, which signifies 'the crier' or 'caller.' That it indicates a species of the *Tetraonidæ* (grouse, partridges), there is no reason to doubt; but to which one, if to any one, of the numerous species inhabiting that country, it applies, is hard to say. Probably it includes more than one species, as the ancients did not discriminate species by different names so nicely as we do, except among domestic animals. We set down the names of such of them as we have been able to ascertain. *Francolinus vulgaris*, or Syrian partridge; *Perdrix rubra*, or red-legged partridge; *Perdrix saxatilis*, or Greek partridge; *Perdrix petrosa*, or Barbary partridge; *Pterocles alchata*, or pin-tailed sand-grouse; *Pterocles arenarius*, or sand-grouse, and probably others which have not been yet ascertained. If we are to suppose that some particular



PARTRIDGE. PIN-TAILED SAND-GROUSE. (*Katta.*)

species is intended by the Hebrew *korē*, there are two between which we should somewhat hesitate to make the preference. The first is the *katta*, or *katha*, which has received that name among the Arabs from its cry or call, which is a remarkable circumstance when we refer to the etymology of the Hebrew word. Besides, the katta is one of the most common birds in and near Palestine, and actually swarms in the stony districts beyond the Jordan. They are so numerous in this quarter, that they occasionally appear like clouds in the distance. In fact, there is no place in which they are known to be equally abundant, not, certainly, in Arabia Petræa. Burckhardt notices them often. Near Boszra he says—'The quantity of kattas here are beyond description; *the whole plain seemed sometimes to rise:* and far off in the air they were seen like large moving clouds.' In the country east of the Dead Sea, and in the mountains of Edom, their numbers are the most excessive and incredible; and so dense are the flocks in which they fly, that the Arab boys often kill two or three at a time merely by throwing a stick among them. According to Russell the bird is found at all seasons, but thus numerously chiefly in May and June, when, even in Northern Syria, a quantity sufficient to load an ass has sometimes been taken at one shutting of the clap-net. The Turks, among whom the more delicate kinds of wild fowl are not in much request, are remarkably fond of this bird; but by the Franks in Syria the flesh is considered black, hard, and dry, and the bird never appears at their tables. The katta deposits upon the ground two or three eggs of a greenish black colour, and about the size of a pigeon's; and the dangers to which they are exposed in this situation agrees with the reference to the *korē* in Jer. xvii. 11; 'the partridge sitteth on eggs and hatcheth them not.' The Arabs collect large quantities of them, and eat them, fried in butter. Burckhardt, Hasselquist, and others are strongly of opinion that this bird is the *selav* (or quail) of Scripture; but perhaps not on sufficient evidence, although it must be admitted that the question as to the selav of the Israelites must be understood to lie between the katta and the common quail.

It must be conceded, however, that some of the indications with respect to the 'partridge' of our version might be equally applicable to some one of the red-legged partridges, which, in the different species mentioned, are also very common in Palestine. Travellers seem to have applied the term 'red-legged' without any discrimination of species—for not only that which is distinctly so called, but the Greek and Barbary partridges, and the Francoline vulgaris, are red-legged. Monro shot a 'red-legged partridge' in the plains of Philistia, and says that its plumage resembled that of the red-legged partridge of France, but was nearly twice the size, being little less than a hen-pheasant. This he says was the *Tetrao rubricollis* (red-*necked*) of Linnæus, and he is probably right, as he must have known the obvious distinction of the species, which is red-legged as well as red-necked. Monro shot another partridge near Jerusalem, and found it to be the Barbary partridge. Burckhardt mentions the 'red-legged' partridge as a powerful runner. The present text in reference to hunting a partridge on the mountains, is applicable to the red-legged partridges even more than to the katta, for they are partial to upland brushwood, which is no uncommon character of the hills and mountains of Palestine. The mode in which the Arabs hunt them affords a further illustration of the comparison. They often get near enough to throw a destructive fire into a covey, by advancing under cover of an oblong piece of canvas, stretched over a couple of reeds or sticks, like a door. Having also observed that the birds become languid and fatigued after they have been hastily put up once or twice, they immediately run in upon them, and knock them down with staves. Captains Irby and Mangles state that, 'on approaching an Arab encampment near Homs, we beheld a very animated and busy scene: the girls were singing, and the children busied in running down the young partridges with dogs, as they were as yet only able to fly a short distance at a time.'—*Travels*, p. 261.

CHAPTER XXVII.

1 *Saul hearing David to be in Gath, seeketh no more for him.* 5 *David beggeth Ziklag of Achish.* 8 *He, invading other countries, persuadeth Achish he fought against Judah.*

AND David said in his heart, I shall now [1]perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his houshold,

[1] Heb. *be consumed.*

even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And [2]the time that David dwelt in the country of the Philistines was [3]a full year and four months.

8 ¶ And David and his men went up, and invaded the Geshurites, and the [4]Gezerites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, [5]Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel [6]utterly to abhor him; therefore he shall be my servant for ever.

[2] Heb. *the number of days.* [3] Heb. a year *of days.* [4] Or, *Gerzites.* [5] Or, *Did you not make a road,* &c. [6] Heb. *to stink.*

Verse 2. '*Achish, the son of Maoch, king of Gath.*'—The manner in which this person is distinguished, as 'the son of Maoch,' seems to render it probable that he was not the same as the Achish who reigned when David first went to Gath. David's intention was now very different from what it had been at the former visit. His future prospects, and the enmity of the reigning king, were probably the common talk, and might afford sufficient reason for the king of Gath to deem it an act of policy to receive him well. Some think that a refuge within his dominions is to be understood as having been voluntarily offered by the king.

6. '*Ziklag.*'—In the distribution of the land this town was assigned to Judah (Josh. xv. 31), and afterwards to Simeon (Josh. xix. 5); but it does not appear that the Israelites ever possessed it; and we now find it belonging to the Philistines, who gave it to David. We see, in ch. xxx., that when the Philistines assembled at Aphek to make war against Saul, and when David also had proceeded to the same place of rendezvous, the Amalekites availed themselves of the opportunity of invading the land, and burnt Ziklag; but, as the author of these chapters adds in the text, that the town still in his time pertained to the kings of Judah, it must afterwards have been rebuilt. We have no information about the place of Ziklag, except that it was in Daroma, the southern province of Palestine. Daroma began at Eleutheropolis, and extended thence about twenty miles southward. If we place it in the northern part of that province, we shall have it at a convenient distance to the south of Gath; for the history of David's transactions, during his sojourn among the Philistines, seems to render it quite clear that Ziklag must have been several miles to the south of Gath.

8. '*Geshurites.*'—See the note on Josh. xiii. 2.

— '*Gezrites.*'—If, on the best authority to be obtained, the town of Gezer be rightly placed in the note to Josh. xii. 12, the southward direction of David's excursion will not allow these Gezrites to have been the inhabitants of that Gezer, as some writers conceive. The word is rather uncertain, and does not occur in the Septuagint version of this text. We have no information concerning such a people, unless, as Wells conjectures, they are the same as the Gerrhenians of 2 Macc. xiii. 24; so called from their chief town Gerra, mentioned by Strabo as lying between Gaza and Pelusium in Egypt.

10. '*Jerahmeelites.*'—The Jerahmeelites were merely one of the branches of the family of Judah, and probably occupied the southern part of that tribe's territory. The information that David had been acting against his own tribe was well calculated to please and satisfy Achish. Jerahmeel, who gave name to this branch of the tribe, was the great-grandson of Judah; and concerning him and his posterity there are various particulars in 1 Chron. ii.

CHAPTER XXVIII.

1 *Achish putteth confidence in David.* 3 *Saul, having destroyed the witches,* 4 *and now in his fear forsaken of God,* 7 *seeketh to a witch.* 9 *The witch, encouraged by Saul, raiseth up Samuel.* 15 *Saul, hearing his ruin, fainteth.* 21 *The woman with his servants refresh him with meat.*

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now [1]Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away

[1] Chap. 25. 1.

those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, [2]What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither [3]by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done [4]to him, [5]as he spake by [6]me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul [7]fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

[2] Heb. *what is his form?* [3] Heb. *by the hand of prophets.* [4] Or, *for himself.* [5] Chap. 15. 28.
[6] Heb. *mine hand.* [7] Heb. *made haste and fell with the fulness of his stature.*

Verse 2. '*I will make thee keeper of mine head.*'—In the East the head is usually mentioned as the principal part of the body. In common language 'the head' is equivalent to 'the life:' therefore, what Achish means is, probably, that he would make David the commander of his life-guard—a most honourable office in the East.

4. '*Shunem.*'—This place is mentioned in Josh. xix. 18, as being in the tribe of Issachar. Here it is the place where the Philistines encamp. It is also celebrated as the native place of the beautiful Abishag (1 Kings i. 3), and as the residence of the good woman who entertained Elisha (2 Kings iv. 8-37; viii. 1-6). Eusebius and Jerome describe it as being in their day a village five Roman miles from Mount Tabor towards the south, and bearing the name of Sulem. It has been recently recognised under the corresponding name of Solam, by several travellers, in a village three miles and a half north of Jezreel.

— '*Gilboa.*'—The circumstance of the narrative would alone lead us to seek Gilboa in the mountains which bound the great plain of Esdraelon on the south-east, and are interposed between it and the Jordan valley. Here there are a number of ridges, with a general direction from north-west to south-east, separated by vallies running in the same direction. The largest of these vallies is the southernmost; it is a broad, deep plain, about two miles and a half wide, and leading direct into the Jordan valley. This is supposed to be distinctively (for the plain of Esdraelon is sometimes so called) the valley of Jezreel. The mountains which bound it on the north appear to be those of Little Hermon, and the higher mountains which bound it on the south undoubtedly form Mount Gilboa. There is still, indeed, an inhabited village, in whose name of Jelbom that of Gilboa may be recognised.

7. '*A woman that hath a familiar spirit.*'—See the note on Deut. xviii. 11. From the present text it appears that those who pretended to the spirit of divination included in their pretensions the power of obtaining access to the counsels of the dead; or, rather, of calling on the dead to appear to those who desired their presence. These were therefore what we call necromancers; the belief in whose powers has existed in most countries, and still lingers perhaps in some of the dark corners even of our own land. The present chapter has given occasion to much discussion, turning chiefly on the points—whether the appearance of Samuel was real, or an imposition of the pythoness on the credulity of Saul; and, if real, by what power it was produced? That the spirit of Samuel was evoked by the woman, and came on the compulsion of her powerful arts, is an opinion that has had its advocates, but has of late years generally been rejected. Even Sir Thomas Brown, whose errors are often on the side of credulity, rejected this explanation. In his chapter, 'Of the last and most common promoter of false opinions—the endeavours of Satan,' he says,—'Thus hath he (Satan) also made men believe that he can raise the dead, that he hath the key of life and death, and a prerogative above that principle which makes no regression from privations.' After alluding to the opinions of the heathen philosophical schools on this point, he adds:—'More inconsistent is the error of Christians, who, holding the dead do rest in the Lord, do yet believe they are at the lure of the devil,—that *he*, who is in bonds himself, commandeth the fetters of the dead, and, dwelling in the bottomless lake, (calleth) the blessed from Abraham's bosom:—that can believe the real resurrection of Samuel, or that there is anything but delusion in the practice of necromancy, or the popular raising of ghosts' (*Vulgar Errors*, i. 10). For these and other reasons many believe that the witch of Endor was nothing more nor less than 'a cunning woman,' who, being acquainted with the state of public affairs—guessing that the tall stranger, who assured her that no harm should happen to herself, could be no other than the king of Israel—and being well acquainted, as probably most of the Israelites were, with the person of Samuel—undertook the no very difficult task of deceiving Saul. Under this view, it is thought that Saul did not see the appearance, but trusted to the woman's statement that *she* saw it; and that the voice which was heard was produced by the powers of ventriloquism:—although others suppose that the woman had an associate who personated the appearance and imitated the voice of the dead prophet. Some, however, conclude that this associate was a demon, whose aid she invoked on this occasion. But, thirdly, a large class of highly respectable interpreters contend that the appearance was really that of Samuel; but, of course, deny that the power of the woman or of the devil had any share in its production. They think that, when the woman was preparing either to use her craft in imposing on Saul, or else was about to employ her incantations in the expectation of raising a demoniacal spirit to answer his questions, Samuel himself, or his spirit, appeared, by the Lord's permission, to the very great and declared surprise of the woman herself. The text certainly does throughout convey the impression that the appearance was real. This also was the opinion of the ancient Jewish church, as expressed in Ecclus. xlvi. 20, where of Samuel it is said, that 'after his death he prophesied, and shewed the king his end.' Josephus also describes the appearance as really that of Samuel. Dr. Hales, in his *New Analysis of Chronology*, has an able article on this view of the subject; in which he thinks that the following were among the reasons for the permitted appearance to Saul:—1. 'To make Saul's crime the instrument of his punishment, in the dreadful denunciation of his approaching doom. 2. To shew to the heathen world the infinite superiority of the ORACLE OF THE LORD, inspiring his prophets, over the powers of darkness and the delusive prognostics of their wretched votaries in their false oracles. 3. To confirm the belief of a future state, by "One who rose from the dead," even under the Mosaical dispensation' (Luke xvi. 31).

— '*En-dor.*'—This town is, in Josh. xvii. 11, assigned to the half-tribe of Manasseh, although lying beyond the limits of that tribe. It is mentioned in Ps. lxxxiii. 10, in connection with the victory of Deborah and Barak; but is chiefly memorable for the circumstance recorded in this chapter. The name does not occur in the New Testament; but it was near to Nain, and in the time of Eusebius and Jerome it still existed as a large village, four miles south of Mount Tabor. At about this distance, in the northern slope of the lower ridge of the lesser Hermon, a village of this name is still found. Burckhardt describes the inhabitants as being aware of the Scriptural note of their village; for they point out the grotto which they believe the witch to have inhabited. The Bible says nothing of her grotto, and she probably lived in a house like the other inhabitants of the place.

CHAPTER XXIX.

1 *David marching with the Philistines,* 3 *is disallowed by their princes.* 6 *Achish dismisseth him, with commendations of his fidelity.*

Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of

Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [1]Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, [2]Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [3]the lords favour thee not.

7 Wherefore now return, and go in peace, that thou [4]displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been [5]with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

[1] 1 Chron. 12. 19. [2] Chap. 18. 7, and 21. 11. [3] Heb. *thou art not good in the eyes of the lords.* [4] Heb. *do not evil in the eyes of the lords.* [5] Heb. *before thee.*

Verse 1. '*Aphek.*'—See note to Josh. xii. 18. This must have been in the tribe of Issachar, in or on the borders of the great plain of Esdraelon; and must not be confounded with the place of the same name in the tribe of Judah, where the Philistines had their camp in the time of Eli (ch. iv. 1).

— '*Jezreel.*'—This place is described in Josh. xix. 18, as being in the lot of Issachar. It is often mentioned in the subsequent history, as it acquired political importance from the presence of the kings of Israel, who had a palace in Jezreel, and sometimes held their court there, although Samaria was the capital. It is most frequently mentioned in the history of the house of Ahab. There was the vineyard of Naboth, which Ahab coveted to enlarge the palace-grounds (1 Kings xviii. 45, 46; xxi.); and here Jehu executed his dreadful commission against the house of Ahab, when Jezebel, Joram, and all who were connected with that wretched dynasty perished (2 Kings ix. 14, 37; x. 1-11). These horrid scenes appear to have given the kings of Israel a distaste to this residence, as it is not again mentioned in their history. It is, however, named by Hosea (i. 4; comp. i. 11; ii. 22); and in Judith (i. 8; iv. 3; vii. 3); it occurs under the name of Esdraelon. In the days of Eusebius and Jerome it was still a large village, called Esdraela ('Jezrael'); and in the same age it again occurs as Stradela. Nothing more is heard of it till the time of the Crusades, when it was called by the Franks, Parvum Gerinum, and by the Arabs, Zerin; and it is described as commanding a wide prospect—on the east to the mountains of Gilead, and on the west to Mount Carmel (*Guil. Tyr.* xxii. 26). But this line of identification seems to have been afterwards lost sight of, and Jezreel came to be identified with Jenin.

3. '*The princes of the Philistines.*'—The heads of the other Philistine states, not the lords in the court of Achish, who probably concurred in or submitted to the views which the king entertained concerning David.

CHAPTER XXX.

1 *The Amalekites spoil Ziklag.* 7 *David asking counsel is encouraged by God to pursue them.* 11 *By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil.* 22 *David's law to divide the spoil equally between them that fight and them that keep the stuff.* 26 *He sendeth presents to his friends.*

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were*

with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was [1]grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of [2]the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he [3]saluted them.

22 ¶ Then answered all the wicked men and *men* of Belial, of [4]those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day [5]forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a [6]present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

1 Heb. *bitter.* 2 Heb. *their morrow.* 3 Or, *asked them how they did.* 4 Heb. *men.*
5 Heb. *and forward.* 6 Heb. *blessing.*

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in H[illegible]ron, and to all the places where David himself and his men were wont to haunt.

Verse 1. '*The Amalekites had invaded the south.*'—The strength of the country, both of the Hebrews and of the Philistines, having been drawn northwards to the battle in Esdraelon, the Amalekites, as might be expected, eagerly availed themselves of the opportunity of invading the defenceless south. In this expedition, which has entirely the character of a nomade incursion into a settled country, they were not likely to overlook David's town, or to fail of avenging his recent expedition against themselves.

2. '*Slew not any.*'—The men capable of bearing arms having gone to the war, there were probably none of those remaining in the town whom it was usual to put to death. In most cases the women and boys were spared, to be used as slaves, and the old people from the prevailing sentiment of respect to age. David, in his recent expedition against the southern tribes, did not spare any; while the Amalekites spared all. The reason of this difference, apparently to the disadvantage of David's humanity, is obviously that David had to do with armed men, whom it was not usual to spare, whereas the Amalekites found none but those whom it was unusual to destroy. This, and other war practices which occur in this chapter, such as the division of spoil, etc., have already been fully considered in the notes to Num. xxxi. and Deut. xx. To this we cannot here abstain from adding the excellent illustration to be derived from the instructions which the Khalif Abubekr addressed to Yezid, when about to send him at the head of an army into Syria. After advising him to behave kindly to his own troops, he says: 'When you meet your enemies, quit yourselves like men, and don't turn your backs; and if you get the victory, kill no little children, nor old people, nor women. Destroy no palm-trees (see note on Deut. xx. 19), nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, stand to it, and be as good as your word,' etc. (Ockley's *Conquest of Syria*, p. 24).

9. '*The brook Besor.*'—The winter torrent now called Wady-Gaza, which is mentioned by Dr. Richardson as falling into the Mediterranean, a little to the south of Gaza, agrees exceedingly well with the situation which the history would seem to assign to the brook Besor. That so many of the men were tired by the time they got to the brook Besor proves that Ziklag, and consequently Gath, was a good distance to the north, and furnishes another argument for not placing it so far to the south as Calmet, T. H. Horne, and others, have done. The vicinity of a river was naturally selected as the resting-place of those who were unable to proceed farther.

13. '*My master left me, because three days agone I fell sick.*'—This Egyptian had probably been taken prisoner by the Amalekites in one of their predatory incursions into the Egyptian territory, and retained as a slave. We have often had occasion to observe that slaves are usually treated with great kindness in the East; but it does still not unfrequently happen that, in rapid journeys over the deserts, slaves are abandoned, and often perish, because the inhuman master, or his party, will not consent to encumber themselves with the necessary conveyance of, or attendance on, a sick man. If he can, by his own exertions, keep up with his company, it is well; but if not, there is little hope for him. Old slaves—that is, those who have long been the property of a particular master, or have been reared in his family—are, we believe, scarcely ever thus treated; but slaves newly purchased or acquired do not often meet with equal indulgence. This 'young man of Egypt' would seem not long to have been a slave to his Amalekite master.

27. '*To them which were in Beth-el,*' etc.—Bethel and the other principal towns in this list have already been noticed.

— '*South Ramoth*' is mentioned in Josh. xix. 8, among the cities of Simeon.

— '*Jattir*' is included in Josh. xv. 48, among the towns of Judah in the mountains. Jerome reads it 'Jether,' as he well might, and identifies it with a large village, which existed in his time under the name of *Jethira*. It was in the interior of Daroma, near Malatha, about twenty miles (south-east, of course) from Eleutheropolis, which places it among the mountains, as the text referred to requires, to the south of Hebron, among the well-known haunts of David.

28. '*Aroer*' was hardly the Aroer on the other side Jordan, as all the places mentioned seem to have been in the tribe of Judah or on its borders: the Septuagint reads 'Arouel' instead of 'Adamah' in the list of Judah's towns given in Josh. xv. (*v.* 22); and this may be the place intended.

— '*Eshtemoa*' is mentioned next to Jattir in the list (Josh. xxi. 14) of the towns which Judah gave to the Levites, and, like it, is among the towns enumerated in the mountains of Judah. Jerome says that it was in his time a Jewish village of Daroma, to the north of another village called Anem (probably the *Anim* mentioned after Ashtemosh in Josh. xv. 50), which he seems to place to the east of Hebron, but modifies his statement by saying that it was near another village of the same name, south of Hebron, which may make the result south-east, or even south-south-east. [For *Anim*, see Map of Ancient Palestine.]

29. '*Rachal*' is nowhere else mentioned in the Bible, neither is *Atach*.

30. '*Chor-ashan*' is doubtless the *Ashan* given to the tribe of Simeon in Josh. xix. 7, and perhaps the same as the village of Beth-Asan of Jerome's time, fifteen miles from Jerusalem. These presents, sent to the elders of so many important places, shew that David had a party of powerful friends in his own tribe.

CHAPTER XXXI.

1 *Saul having lost his army, and his sons being slain, he and his armourbearer kill themselves.* 7 *The Philistines possess the forsaken towns of the Israelites.* 8 *They triumph over the dead carcases.* 11 *They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.*

Now [1]the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down [2]slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the battle went sore against Saul, and the [3]archers [4]hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and [5]abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard [6]of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [7]burnt them there.

13 And they took their bones, and [8]buried *them* under a tree at Jabesh, and fasted seven days.

1 1 Chron. 10. 1. 2 Or, *wounded*. 3 Heb. *shooters, men with bows*. 4 Heb. *found him*. 5 Or, *mock me*.
6 Or, *concerning him*. 7 Jer. 34. 5. 8 2 Sam. 2. 4.

Verse 4. '*Therefore Saul took a sword, and fell upon it.*'—The account here given is very materially different from that which the Amalekite gives in the first chapter of the following book. The moral difference between the two accounts is however only the difference between two forms of suicide. The account of Josephus reconciles the two statements by supposing that Saul claimed the assistance of the Amalekite, *after* having made an ineffectual attempt at self-destruction. But there remain other discrepancies which are not obviated by this explanation; and, upon the whole, the general impression is more probably correct, in receiving the statement in the present chapter as the accurate account; and in regarding the story told by the Amalekite as trumped up with the view of recommending himself to the favour of David. The plain account therefore is, that Saul, being wounded, and fearing the most grievous insults if he fell alive into the hands of the Philistines, chose rather to die by his own hand. This is one of the very few instances of suicide which occur in the Scriptures. It is still a practice exceedingly rare among the Orientals, even in the most adverse circumstances of life, and with only prospects of death and misery before them. This appears to have been always the case in the East; the ancient history of which affords very few instances of self-murder, compared with that of the Western nations—the study of which has, unhappily, rendered the modern mind but too familiar with the historical celebrity of, and false principles connected with, a crime by which men affected to dare and to be superior to the calamities from which they shrank.

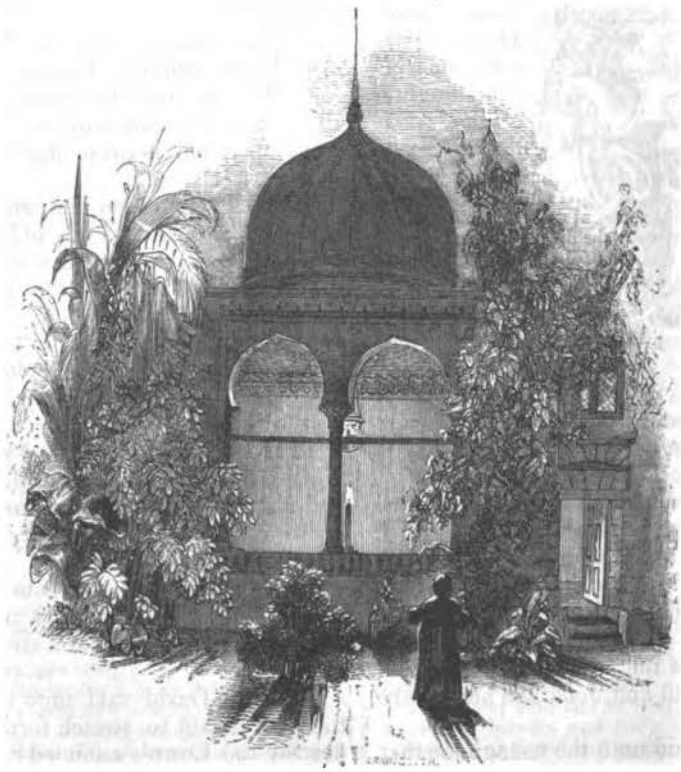
5. '*His armour-bearer . . . fell likewise upon his sword, and died with him.*'—The Jews think that this armour-bearer was Doeg the Edomite, who had been promoted to that office for his alacrity in obeying the king when commanded to slay the priests. They also suppose that the sword which Saul took was that of the armour-bearer, and that the latter employed the same weapon, so that both Saul and Doeg died by the very weapon by which the priests of the Lord had been slain, by the order of the one and by the hand of the other. That the weapon with which Saul slew himself was that of the armour-bearer, seems highly probable from the context; but we have no authority but this ancient tradition for supposing that the armour-bearer was Doeg.

10. '*They fastened his body to the wall of Beth-shan,*' and the bodies of his sons also, as appears by verse 12. Josephus understands that the bodies were gibbeted on crosses outside the walls; but others conceive, as the text seems to require, that the bodies were fastened to, or suspended against, the wall by nails or hooks. It was a custom among some ancient nations to punish criminals convicted of capital crimes, by throwing them from the wall, so that they should be caught by hooks which were inserted in the wall below, and by which they often hung for a long time in exquisite tortures. Very possibly the remains of these unhappy princes were fastened by such hooks to the wall of Beth-shan.

—'*Beth-shan.*'—This place was known to the Greeks by the name of Nysa, and afterwards by that of Scythopolis, from the Scythians, who, when they overran Western Asia, took this city and retained it in their possession as long as they continued in that region. It is known at present by the name of Beisan, which is merely a softened form of its ancient Hebrew name. It is situated about

twelve miles to the south of the sea of Tiberias, and nearly two miles west of the Jordan. It was a place of such high repute among the Jews, that the Talmud says, that if the garden of Eden were in the land of Israel, Beth-shan was its gate; and it is added, that its fruits were the sweetest in Israel. It remained a place of considerable importance in the fourth century, according to Jerome; but at present its site is only marked by a miserable village in the midst of extensive ruins. Burckhardt describes Beisan as situated upon rising ground, on the west side of the valley of the Jordan, where the chain of mountains (Gilboa) declines considerably in height and presents merely elevated ground, quite open towards the west, and the mountains do not begin again till one hour's journey to the south. The ancient town was watered by a river now called Moiet Beisan, or the Water of Beisan, which flows in different branches towards the plain. The ruins of Scythopolis are of considerable extent, and the town built along the banks of the rivulet and in the vallies formed by its several branches, must have been nearly three miles in circuit. The only remains are large heaps of black hewn stones, many foundations of houses and fragments of a few columns. In one of the valleys there is a large mound of earth, which appeared to Burckhardt to be artificial, and which was probably the site of a castle for the defence of the town. On the left bank of the stream there is a large khan, where the caravans repose that take the shortest route from Jerusalem to Damascus. The village of Beisan contains seventy or eighty houses. Its inhabitants are in a miserable condition from being exposed to the depredations of the Bedouins, to whom they also pay a heavy tribute. Dr. Richardson also, who calls the place 'an abominable sink of dirt and iniquity,' describes the village as 'a collection of the most miserable hovels, containing about 200 inhabitants, and, in looking at their wretched accommodation, and a Bedoween encampment that was spread out in the valley, we were not surprised to hear that in these countries the dwellers in tents look on the dwellers in towns as an inferior class of beings.' He also says that his party found the weather hotter at Beisan than in any other part of Judæa. Masses of ejected lava lie scattered around the village, and the mountains have much the appearance of extinguished volcanoes. Captains Irby and Mangles found traces of the walls of the ancient fortress, on the hill mentioned by Burckhardt. They also discovered other remains, which appear to have escaped his researches, and which sufficiently attest the ancient importance of the place, when it was the largest city of the Decapolis, being also the only one west of the Jordan.

12. '*Burnt them*,' etc. . . . '*and took their bones, and buried them*.'—This agrees with what was a common and honourable rite of sepulture among the nations of classical antiquity. This is the first time it is, as such, mentioned in Scripture; and from the Law we should certainly infer that it was considered ignominious by the Hebrews. Perhaps it was resorted to in the present instance to preserve the remains of Saul and his sons from any further insult. This rite, however, ultimately became honourable among the Jews; and perhaps the present instance gave the first impulse to the change of opinion (see the note on Jer. xxxiv. 5). But after the Captivity the practice was discontinued, and the ancient aversion of the Hebrews to this rite revived with such vigour, that their learned men spent much ingenuity in proving that it never had existed among them. Thus the Chaldee paraphrast alleges that the text means only that they burnt a light or lamp over them at Jabesh, such as they were accustomed to do over the bodies of kings. This, although a manifest misconstruction of the plain sense of the words, is very curious, as shewing that the subsisting Oriental practice of burning lights over the remains of princes and great men existed in the time of the Chaldee paraphrast, and was regarded by him and his contemporaries as being even in their time ancient.



LIGHTED TOMB.—MODERN ORIENTAL.

THE SECOND BOOK

OF

S A M U E L,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

CHAPTER I.

1 *The Amalekite, who brought tidings of the overthrow, and accuseth himself of Saul's death, is slain.* 17 *David lamenteth Saul and Jonathan with a song.*



NOW it came to pass after the death of Saul, when David was returned from [1]the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, [2]How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, [3]Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for [4]anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and [5]rent them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [6]How wast thou not afraid to stretch forth thine hand to destroy the LORD'S anointed?

1 1 Sam. 30. 17. 2 Heb. *What was, &c.* 3 Heb. *Behold me.* 3 Chap. 3. 31, and 13. 31. 4 Or, *my coat of mail, or, my embroidered coat hindereth me, that my, &c.* 6 Psal. 105. 15.

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written [7]in the book [8]of Jasher.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 [9]Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and [10]pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

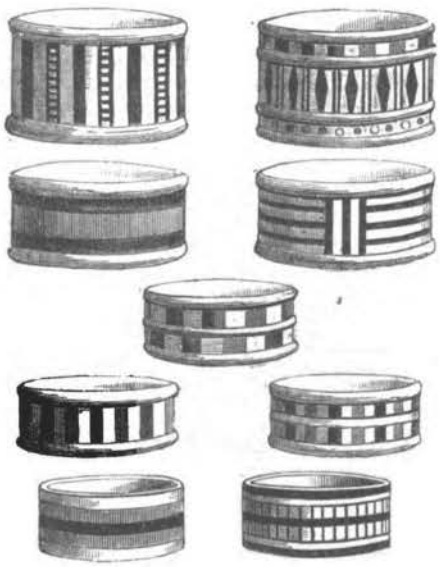
26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

7 Josh. 10. 13. 8 Or, *of the upright.* 9 Micah 1. 10. 10 Or, *sweet.*

THE SECOND BOOK OF SAMUEL.—The observations prefixed to the First Book of Samuel apply equally to that book and to this, leaving no occasion for introductory remarks upon the present book.

Verse 10. '*The bracelet that was upon his arm.*'—We suppose that the armlet found on the person of Saul, and brought, together with his crown, to David, was one of the insignia of royalty, and not, as some have imagined,



ANCIENT EGYPTIAN ARMLETS.

a mere personal ornament of value which the king happened to wear. This conclusion is amply supported by the ancient and still subsisting customs of the East. When worn *by men*, they have been in nearly all eastern countries marks of dignity, and, in some, of exclusively royal dignity. If we consult the numerous figures which the sculptures and paintings of ancient Egypt offer, we find armlets very frequent ornaments of the women; but among men they only appear on the figures of the kings.



INDIAN ARMLETS.

D'Herbelot, in mentioning the investiture of Malek Rahim in the dominions and honours of his father (Alp Arslan) by the Khalif, Kayem Bemrillah, observes that the ceremony of investiture was in such cases effected by sending to the Sultan, who received that honour, together with his patent, a crown, *bracelets*, and a chain. In India the armlet was a mark of sovereignty at the court of the Grand Moguls. It still is such in Persia, where no man but the king wears armlets. They figure conspicuously on the person, and even in the pictures of that potentate, and are, for their size, probably the most splendid and costly articles of jewellery in the world, the two

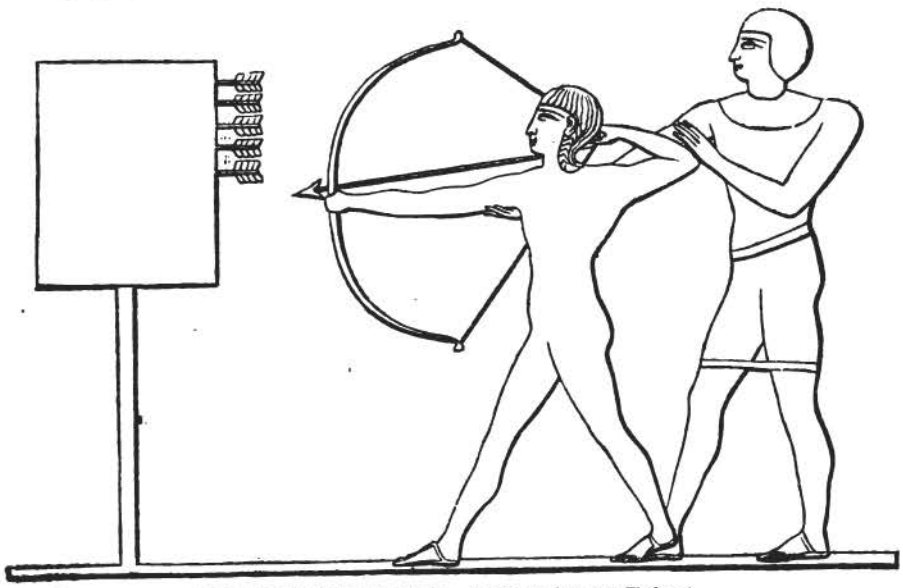
which he wears on state occasions being, together, deemed worth a million sterling. This use of the bracelet was not, in ancient times, unknown in our own country. Thus the emblems of supreme authority among the British kings were golden bands, worn around the neck, *arms*, and knees (Turner's *Anglo Saxons*, i. 383). One such ornament, set with jewels, and supposed to have belonged to Caractacus, was found at the Herefordshire Beacon



PERSIAN ARMLETS.

(Nash's *Worcestershire*, ii. 142). In the early Saxon era, such ornaments, although become more common, were confined to persons of high distinction, and if of gold, were considered proper presents for the sovereign.

18. '*He bade them teach the children of Judah* the use of *the bow*.'—The words 'the use of' not being in the original, some commentators think that 'the Bow' was the title of the ensuing elegy, and that this is what was commanded to be taught. This is possible; but the common reading seems more than equally so, as the experience of the efficacy of this weapon, in the recent engagement with the Philistines (1 Sam. xxxi. 3), was well calculated to direct David's attention to the subject, and induce him to desire that more attention should be paid to that arm for warlike purposes. David's own stay among the Philistines was also calculated to operate for the same result. The bow was indeed well known to the Hebrews long before this time; but it does not appear that it was used to any considerable extent as a *military* weapon. We read of no corps of archers in the Hebrew army till after David's time; but very large bodies of archers are subsequently mentioned. They appear to have been chiefly Benjamites, who seem, throughout their history, to have been remarkable for their partiality to missile weapons. The archers of Ephraim are, however, mentioned once (comp. 1 Chron. viii. 40; 2 Chron. xiv. 8, and xvii. 17; Ps. lxxviii. 9). The frequent reference to archery in the Psalms would alone suffice to shew the interest which David took in the subject. The Bible itself bears witness to the extreme antiquity of the bow. Ishmael, when banished from his father's tents, 'dwelt in the wilderness, and became an archer;' and his nephew, Esau, employed the bow in his hunting (Gen. xxi. 20, and xxvii. 3). Very probably the invention of the bow originated in the desire to obtain a weapon for the distant attack of animals, whose strength or swiftness rendered a close assault difficult or dangerous. Such a weapon

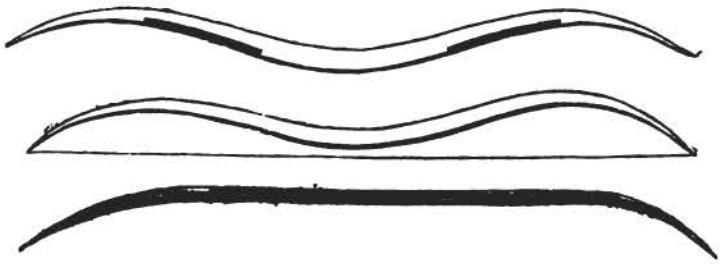


TEACHING THE USE OF THE BOW.—From a Sculpture at Thebes.

would, of course, soon come to be employed against man; and to this we find allusions towards the end of Genesis, where, speaking of Joseph, the dying Israel says: 'The archers have sorely grieved him, and shot at him, and hated him. But his (own) bow abode in strength, and the arms of his hands were made strong' (Gen. xlix. 23, 24). Here the strength of the arms is properly alluded to, a strong arm being necessary to bend a strong bow. The aged patriarch had, on a former occasion, told Joseph: 'Behold I have given thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with *my bow*' (xlviii. 22).

The most ancient offensive or defensive arms seem also to be those which are the most universal; because that simplicity of construction which leads to early invention, leads also to independent discovery among different and unconnected nations. This applies to the bow, which we find to have been very extensively diffused. It exists among nations the most brutal, or ignorant, or savage, and even in the islands which lie most remote from any continent; although, indeed, there have been some nations among whom no trace of its existence can be discovered.

The ancient bows were for the most part of wood, but we sometimes read of horn being employed. Those of wood were tipped with horn, and those of horn with metal —often gold or silver. Indeed the bow was sometimes



ANCIENT EGYPTIAN BOWS.

wholly of metal, as steel or brass; and such are mentioned in Scripture (Job xx. 24; Ps. xviii. 34). These of course were, from their stiffness, bent with great difficulty; whence David, in the last-cited text, properly mentions it as a proof of the extraordinary strength with which the Lord had endowed him, that a bow of steel was broken by his arms. Thus, on account of the force required to bend some ancient bows, whether of wood, metal, or horn, it was often proposed as a trial of strength to bend some particular bow; and we find ancient heroes glorying in the possession and use of a bow which no one but themselves could bend. Such was the famous bow of Ulysses. It had remained among his treasures during the twenty years of his absence from Ithaca. In the end, it was agreed that the hand of his supposed widow should be given to him who, out of the numerous suitors, should be able to bend this bow and to send the arrow through twelve rings. The bow was of horn, and the string had remained unhitched at one end, as usual when the weapon was not in use. Not one of the suitors was able even so far to bend the bow as to hitch on the string at the loosened end, although they tried to relax the rigidity of the bow by chafing it with suet before the fire. At last Ulysses himself, who was present in the disguise of a beggar, takes it, and the description of the manner in which he deals with it is highly interesting.

'He now, with busy look and curious touch,
Explored the bow, now viewing it remote,
Now near at hand, aware that, haply, worms
Had, in his absence, drilled the solid horn.'

At last—

'When the wary hero, wise,
Had made his hand familiar with the bow,
Poising it and examining—at once—
As when in harp and song adept, a bard
Strings a new lyre, extending first the chords,
He knits them to the frame at either end,
With promptest ease! with such Ulysses strung
His own huge bow, and with his right hand thrill'd
The nerve, which in its quick vibration sang
As with a swallow's voice . . . . . .
He seized a shaft, which at the table's side
Lay ready drawn . . . . He lodged the reed
Full in the bowstring, drew the parted head
Home to his breast, and aiming as he sat,
At once dismiss'd it. Through the num'rous rings
Swift flew the gliding steel, and, issuing, sped
Beyond them.'

Odyss. xxi. COWPER.

It is observable that in the above extract, and in the other descriptions of Homer, the end of the arrow is drawn home to the breast, rather than to the right ear, as in Egyptian and Persian figures, and in the more modern practice both of the east and west. The length of the ancient bows seems to have been very various, but so far as we can collect, those intended for efficient use, and not merely for teaching archery, were seldom less than four feet long, or more than six. Somewhat above five feet may have been the average proportion of its length. The bow of the Egyptians, who paid great attention to archery, was usually of wood, and about five feet in length. It appears from the sculptures that, in stringing it, the Egyptians fixed the lower point of the bow in the ground, and, either standing or sitting, pressed the knee against the inner side of the bow, while they bent it with one hand, and with the other passed the string into the notch at the upper extremity. While shooting they frequently wore a guard on the left arm, to prevent its receiving an injury from the string; and this was not only fastened round the wrist, but was secured by a thong tied above the elbow. Sometimes a groove was fixed upon the fore knuckle, in which the arrow rested and ran when discharged; and the huntsman, whose bow appears to have been less powerful than those used in war, occasionally held spare arrows in his right hand while he pulled the string.—See Wilkinson's *Ancient Egyptians*, ch. iii.

The *bowstring* was, among the ancients, formed of leathern thongs, horsehair, catgut, or string. The *arrows* were usually either of reed or light wood, headed with bone, ivory, sharp stone, brass, or iron. They were sometimes simply pointed, but oftener barbed, or leaf-shaped, like a spear-head. Arrow heads of bronze have been found in Egypt, triangular, in the shape of an elongated cone, with a barb at each angle. The horrible practice of poisoning the points of arrows, which now exists among many barbarous nations, is very ancient. Ulysses is represented in Homer as having made a voyage to the island of Ephyre—

'In his swift bark, seeking some pois'nous drug,
Wherewith to taint his brazen arrows keen,
Which drug, through fear of the eternal gods,
Ilus refus'd, but readily my sire
Gave to him, for he loved him past belief.'

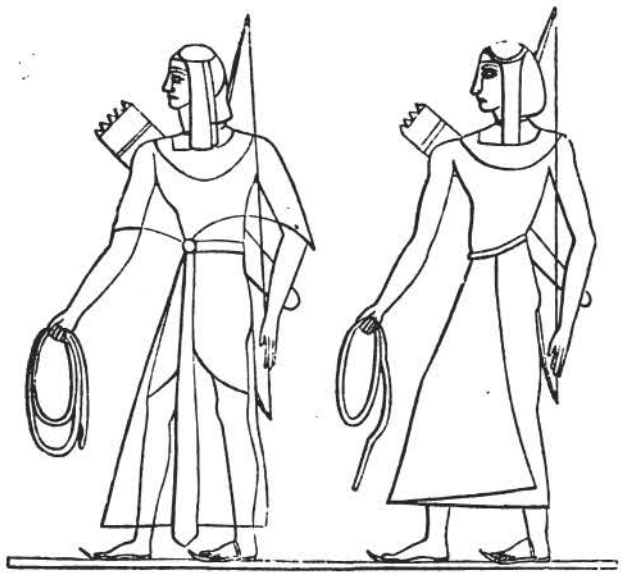
It is thought that St. Paul alludes to such poisoned weapons when he exhorts the Ephesians to take 'the shield



BODY OF ARCHERS.—ANCIENT EGYPTIAN.

of faith, wherewith ye shall be able to quench all the *fiery darts* of the wicked.' But more probably the allusion is to another use of arrows,—which was, to fasten combustibles to them, and to send fire against the enemy or among the dwellings of a besieged place, or the works and engines of a besieging army. There seems a most distinct reference to poisoned arrows in Job vi. 4; and to the custom of shooting combustibles in Ps. cxx. 4; and perhaps the latter reference may be detected in the figurative language which compares lightning to the arrows of the Almighty (Zech. ix. 14). The pestilence, and other sudden, devastating, and unavoidable calamities, are also described as the arrows of God. Arrows were usually feathered, generally with the wing feather of a goose or other large bird; hence, and with reference to their swiftness, there was a two-fold propriety in the poetical epithet of 'winged,' so often applied to these destructive missiles.

The arrows were kept in a quiver, which was generally either round or obeliscal, and wider at the open than at the closed end, as the feathered ends of the arrows, which were uppermost, required more room than the points. In action, the Egyptian soldier usually bore the quiver in an almost horizontal position at his back, kept in that position by a weight which counterpoised its heavier end, and drew out the arrows from beneath his arm. Many in-



PRINCES WITH BOW AND QUIVER.—From a Bas-relief at Thebes.

stances, however, occur, as in the above engraving, in which the quiver is so placed at the back as to project over the top of the shoulder; but this appears to have been only during a march, or at a time when the arrows were not required. The quiver seems to have been closed by a lid or an over-lapping flap of skin, when no immediate occasion for the arrows was contemplated. The bow also had its case to preserve its elasticity, and protect it from sun and damp. It was usually of leather or cloth, and was commonly suspended from the girdle, as represented in the opposite figure from the ancient sculptures of Persepolis. Among the Egyptians, bow-cases, more corresponding to the shape of the bow itself, were attached to the war-chariots, and were often very richly ornamented: but the only thing of the kind that appears to have been in use among the infantry, was a sheath of pliable substance, probably of leather, which covered only the centre, leaving the extremities exposed. As this only appears when the soldiers hold the bow in their hands during a march, it seems to have been chiefly intended to protect the bowstring from the perspiration of the hand. Taking it from the case, in preparation for action, is what Habakkuk alludes to in—'Thy bow was made quite naked' (ch. iii. 9). The bow when out of its case was usually carried on the left arm or shoulder; but in a sculpture at Tackt-i-Bostan, a king is represented with his bow about his neck, in such a fashion as might have suggested the Turkish use of the bowstring in strangling state offenders.

Many of the above particulars are strikingly illustrated in the account which Homer gives of the archery of Pandarus; and we cite it with the more satisfaction, on account of the supposed proximity of the date of the Trojan war to the times now under consideration:



ANCIENT PERSIAN BOW-CASE.

'He complied,
And at the word uncas'd his polish'd bow,
The horn of a salacious mountain-goat.
Full sixteen palms his measur'd length of horn
Had spir'd aloft; the bow-smith, root to root,
Adapted each, shav'd smooth the wrinkled rind,
Then polish'd all, and tipp'd the points with gold.
That bow he strung, and, stooping to his task,
Prepared it well for use, behind a fence
Of Lycian shields, lest, seeing him, the Greeks
Should fly to smite him ere the wound were giv'n.
His quiver's lid displaced, he chose a dart
Unflown, full-fledg'd, and barb'd with bitterest woe;
He lodg'd it on the cord, but ere it flew,
To Lycian Phœbus vow'd, at his return
To Zelia's walls, in honour of his aid,
A hecatomb, all firstlings of the flock.
Then, seizing fast the reed, he drew the barb
Home to his bow, the bowstring to his breast.
And when the horn was rounded to an arch,
He twanged it. Whizz'd the bowstring, and the reed
With fell impatience started to the goal.'
Iliad, iv. 110–133. COWPER.

The bow was however by no means generally used in the Trojan war; though it was preferred by some individual chiefs. The spear seems to have been considered the more honourable weapon in battle. It would seem, however, that the use of the bow was cultivated as an accomplishment, useful in the chase and in occasional combats. Achilles and Ulysses we know to have been able archers, though we do not find them use the bow on the field of battle. In later times we find bodies of archers in the armies of Greece, Persia, and Rome, as well as in that of the Hebrews. The Cretans and Persians were the most famous archers of antiquity. The latter are spoken of in Scripture (Isa. xiii. 18; Jer. xlix. 35; l. 9, 14, 29, 42).

19. '*The beauty of Israel is slain upon thy high places.*'—Jonathan is here intended, as appears from *v.* 25: 'O Jonathan, thou wast slain in thine high places.' With Jonathan the poem begins, and with Jonathan, that tender and magnanimous friend, it ends. The word (צְבִי *tzebi*) rendered 'beauty' in the present text, and elsewhere 'glory' and 'honour,' means also the antelope or gazelle, which is regarded in Western Asia as the symbol of agility and beauty. It is probable that the animal comparison should be preferred, since the figure is then more sustained in the second clause. Under this view Geddes translates it: 'O antelope of Israel! pierced on thine own mountains!' and the learned translator understands that the last clause refers to the habit among animals of the deer kind, when closely pursued, of running at last to their usual haunt, and there awaiting the fatal stroke. We see the allusion repeated in *v.* 25, and still with application to Jonathan. There may also be a reference in this comparison to the swiftness for which Jonathan was celebrated, for in *v.* 23 Saul and his son are described as being 'swifter than eagles.' We must be content with this single observation, without attempting to analyze this impressive elegy, or to expatiate on the several circumstances of beauty and true pathos which it offers.

26. '*Thy love to me was wonderful, passing the love of women,*' or, as the word is frequently rendered, 'wives.'—Dr. Chandler, in his *Life of David*, remarks: 'This figure has been censured as not well chosen, and insinuations dropped highly to the dishonour of the two noble friends. But the expression gives no countenance to it. It appears to me that there was somewhat in the conduct of Michal, David's wife, in too hastily consenting to be married to Phalti, that gave occasion to this comparison. It is certain from her behaviour to him, at the bringing the ark to Jerusalem, that she had not that high esteem and affection for him that she ought to have had, as she took this opportunity so bitterly to reproach him. It is certain also that her marriage to Phalti must have been preceded by a divorce from David, otherwise her second marriage would have been real adultery: and her consenting to a divorce, though by her father's order, shewed great want of affection and fidelity to David. On this supposition no comparison could be better chosen, nor more tenderly and delicately expressed. The brother's love to him, as a friend, was more generous and constant than the sister's, though a wife. The compliment to Jonathan was very high, and just; and the concealing the sister's name was truly polite.'

CHAPTER II.

1 *David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah.* 5 *He commendeth them of Jabesh-gilead for their kindness to Saul.* 8 *Abner maketh Ish-bosheth king of Israel.* 12 *A mortal skirmish between twelve of Abner's and twelve of Joab's men.* 18 *Asahel is slain.* 25 *At Abner's motion Joab soundeth a retreat.* 32 *Asahel's burial.*

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Abinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 [1]And the men of Judah came; and there they anointed David king over the house of Judah. And they told David, saying, *That* [2]the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and [3]be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of [4]Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

[1] 1 Mac. 2. 57. [2] 1 Sam. 31. 13. [3] Heb. *be ye the sons of valour.* [4] Heb. *the host which was Saul's.*

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the [5]time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met [6]together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [7]Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel; and Asahel *was as* light [8]of foot [9]as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left [10]from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [11]armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then [12]in the morning the people had [13]gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

[5] Heb. *number of days.* [6] Heb. *them together.* [7] That is, *the field of strong men.* [8] Heb. *of his feet.*
[9] Heb. *as one of the roes that is in the field.* [10] Heb. *from after Abner.* [11] Or, *spoil.* [12] Heb. *from the morning.* [13] Or, *gone away.*

Verse 9. '*Made him king over Gilead*,' etc.—From this it appears that no tribe but Judah took part in the nomination of David. On the contrary all the other tribes elected Saul's only surviving son, Eshbaal, as he was originally named, but nicknamed Ishbosheth (a man of shame), from his weakness and incapacity, which, it would appear, saved his life, by precluding him from being present at the battle in which his brothers perished. This measure was probably promoted by that radical jealousy between the tribes of Judah and Ephraim which prevented the latter (which took the lead among the other tribes) from concurring in the appointing a king of the rival tribe, or indeed from

heartily sympathising in any measure which that tribe originated. But the prime agent in this schism was Abner, the commander of the army, who had drawn off the remnant of the defeated army to the other side the Jordan, and there, at Mahanaim, proclaimed Ishbosheth king. Abner was a bold and able, but unprincipled man; and doubtless expected to govern in the name of his feeble nephew; and he did so.

14. '*Let the young men now arise and play before us.*'—For two years no hostile acts between the two kingdoms took place. But war was at length prōvoked by Abner, who crossed the Jordan with the intention of subduing the tribe of Judah to the authority of Ishbosheth. David sent Joab to meet him, and the opposing forces met near the pool of Gibeon. But the men on each side felt that they were all Israelites, and were reluctant to fight against each other. The two generals, therefore, thought of a device which has often been employed in the East and elsewhere, to excite tribes or nations to battle, when relationship or other causes made them reluctant or wanting in zeal. (See the notes on 1 Sam. xvii.) Twelve men on each side were matched to fight against each other between the two armies; and so well were they matched that they no sooner came within reach of one another than each man seized his opponent by the head, and sheathed his sword in his body, so that they were all killed on the spot. This kindled the opposing forces, and a desperate and most sanguinary battle followed.

16. '*They caught every one his fellow by the head.*'—Doubtless by the hair of the head—that is, either of the scalp or the beard. On account of the convenient hold which the hair of the head or beard affords to an enemy in battle, it has been the custom in most nations for soldiers to dispense with it. Among those nations who wear the hair of the head, and do not shave it off like the Mohammedans, it is usually cropped close, as among our own soldiers; and even among some of the nations that cherish the beard, the soldiers have been persuaded or obliged to submit to the loss of it. Among both the Russians and Persians the beard is highly venerated; but in both nations the soldiers have been obliged to part with that important ornament. On the comparatively recent introduction of European tactics into the Persian army, a great stand was at first made for the retention of the beard; and it was only through the occurrence of an accident to a bearded soldier, that the late prince royal, Abbas Meerza, was convinced of the unmilitary character of such an appendage, and reluctantly issued an order for his soldiers to be shaven. This is, however, no modern discovery. Plutarch relates in his Apophthegms that, when all things were prepared for a battle, the officers of Alexander asked him whether he had any further commands? He said, 'nothing; unless that the Macedonians shave their beards.' And when Parmenio expressed some surprise at this order, he added: 'Have you not observed that in fight, there is no better hold than the beard?'

18. '*Light of foot as a wild roe.*'—In the early history of all nations, as we have already had occasion to observe, physical endowments, such as strength and swiftness, hold the very first place in the estimation of the people. We hear much of physical characteristics and personal accomplishments, but never, or very rarely, of mental distinctions. Among physical endowments swiftness seems to have held no mean place in the esteem of the Hebrews. In the last chapter, we see Saul and Jonathan described as 'swifter than eagles:' and now Asahel is 'light of foot as a wild roe.' In like manner we find Homer thus distinguishing the hero of the Iliad, whose name continually recurs in the form of—'Achilles, swiftest of the swift.'

21. '*Lay thee hold on one of the young men, and take his armour.*'—From this we see that it was the custom with the Hebrews, as among other ancient nations, for the victor in a combat to strip the slain enemy of his armour, as the reward and honourable trophy of his conquest. In Homer we have continual examples of this. The heroes no sooner kill an enemy than they jump from their chariots to secure his armour; and they are so eager in this matter, that it almost looks, sometimes, as if the armour of the respective combatants was the sole object of the conflict. Sometimes there is a fight over the dead body—from the anxiety of the friends of the deceased to prevent his armour from being taken, and from the eagerness of the victor and his friends to secure such honourable prey. This practice was well calculated to confuse a battle; and seems therefore to have been restricted to the chiefs, the mass of the soldiers not being allowed to strip the dead until the next day, or at least not until after the battle. Thus also in 1 Sam. xxxi. we see that the Philistines did not come to strip the slain till the following day. If Saul had been killed in single combat, his armour would doubtless have been immediately seized by the victor. Nevertheless, under every modification, the practice was attended with much inconvenience, as we discover in the Iliad (vi. 70) from what Nestor says in his anxiety to prevent its bad consequences:—

> 'Friends, heroes, Grecians, ministers of Mars!
> Stay none behind, desirous of the spoil,
> But slay we now; that done, ye may at ease
> Traverse the plains, and strip them where they fell.'

Some curious questions as to the right to such spoil must sometimes have arisen. We find an instance of this among the Arabian conquerors of Syria. In the single combats between the Greeks and Arabians, which preluded the great and decisive battle of Yermouk, Serjabil was near being killed by a Christian officer, when Derar came to his assistance, and stabbed the latter to the heart. Then it became a question between Serjabil and Derar which had the right to the dead man's armour. Derar claimed it as having killed him; Serjabil, as having wearied him in the combat. The difference was referred to the general, who hesitated to decide, and sent to submit the matter to the Khalif (Omar), concealing the names of the parties, and the armour being meanwhile kept by Serjabil; but it was taken from him and given to Derar, when Omar sent back his determination, to the effect that the spoil of an enemy was always due to the person by whom he was killed. See Ockley's *Conquest of Syria*, p. 237.

CHAPTER III.

1 *During the war David still waxeth stronger.* 2 *Six sons were born to him in Hebron.* 6 *Abner, displeased with Ish-bosheth,* 12 *revolteth to David.* 13 *David requireth a condition to bring him his wife Michal.* 17 *Abner, having communed with the Israelites, is feasted by David, and dismissed.* 22 *Joab, returning from battle, is displeased with the king, and killeth Abner.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai king of Geshur;

4 And the fourth, Adonijah the son of

Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* [1]Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, [2]that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me [3]for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [4]Phaltiel the son of Laish.

16 And her husband went with her [5]along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [6]in times past *to be* king over you:

18 Now then do *it:* for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab [7]took him aside in the gate to speak with him [8]quietly, and smote him there under the fifth *rib*, that he died, for the blood of [9]Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the [10]blood of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not [11]fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

[1] Chap. 21. 10. [2] Heb. *saying.* [3] 1 Sam. 18. 25, 27. [4] 1 Sam. 25. 44. *Phalti.* [5] Heb. *going and weeping.*
[6] Heb. *both yesterday and the third day.* [7] 1 Kings 2. 5. [8] Or, *peaceably.* [9] Chap. 2. 23. [10] Heb. *bloods.*
[11] Heb. *be cut off.*

30 So Joab and Abishai his brother slew Abner, because he had slain their brother [12]Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [13]bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before [14]wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it [15]pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day [16]weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness.

12 Chap. 2. 23. 13 Heb. *bed.* 14 Heb. *children of iniquity.* 15 Heb. *was good in their eyes.* 16 Heb. *tender.*

Verse 6-8. '*Abner made himself strong for the house of Saul,*' etc.—The good and prosperous government of David in his small kingdom, together with the knowledge that he had been divinely appointed to reign over all Israel, appears insensibly to have inclined the other tribes towards him, by which, more even than by war, his cause gathered that strength which that of Ishbosheth lost. Abner was fully sensible that without himself the kingdom of his nephew would fall to pieces, or rather pass quietly into the hands of David. He rated his services at their full value; and although we do not ourselves see cause to suspect, as some have done, that he contemplated taking the crown himself, it is certain that he was not disposed to consider himself responsible to the king for his conduct, or to allow any of his proceedings to be questioned by him. Now Ishbosheth had heard that Abner carried on a criminal intercourse with one of Saul's concubines, named Rizpah; and as, according to the usages of the East, the concubines of a deceased sovereign became the property of the successor in so strong and peculiar a sense, that such an act as that imputed to Abner might be interpreted into a design upon the crown, or at least was an insulting encroachment upon the peculiar rights of royalty, even the timid Ishbosheth was roused to question Abner on the subject. It is not very clear whether the charge was true or false; but it is clear that this overbearing personage was astonished and disgusted that the king should dare to question any part of his conduct.

9-21. '*Except, as the Lord hath sworn to David, even so I do to him.*'—From this it would seem that Abner was conscious that he had been acting against a higher duty in setting up Ishbosheth as king; but this cannot justify the grounds on which he now declared his intention to act against him. What he said was no vain threat, although he was probably willing afterwards that the son of Saul should take it for an unmeaning outbreak of passion. He sent messengers to David to enter into a treaty with him, under which he would engage to use his great influence in bringing all Israel to acknowledge him as king; and after this he found a pretext for going himself unsuspectedly to Hebron to complete the agreement and arrange the steps to be taken. David had sent to Ishbosheth to desire him to restore to him his wife Michal, whom Saul had given to another. He had a perfect right to make this demand if so inclined; and we may suppose that he was particularly induced to reclaim her at this juncture in consideration of the satisfaction the measure was likely to give to those attached to the family of Saul. As this claim was doubtless supported by Abner, it was granted; and having obtained an order to demand her from her present husband, that personage himself undertook to escort her to David. From this transaction it would seem that the war had latterly been allowed to die away, although without any concession or treaty having been made on either side. That he was escorting Michal to David, proved to Abner a favourable opportunity, on his way, of explaining his present sentiments to the elders of the tribes through which he passed: especially to those of Benjamin, which was naturally the most attached to the house of Saul, while his own influence in it was the greatest. He dwelt strongly on the public benefits which might be expected from the government of one who had been expressly nominated by Jehovah to the kingdom; and such a representation, coming from such a quarter, coupled with the favourable dispositions towards David which had grown up during his reign in Hebron, was attended with such effect, that Abner was authorized to make overtures to him in behalf of the tribes which had hitherto adhered to the house of Saul.

24. '*Joab came to the king, and said, What hast thou done?*'—Through the energy of his character, his abilities, and experience in the affairs of peace and war, his influence and popularity with the army which was under his command, and his unquestioned devotion to the interests of David, Joab had great authority with the king. His standing, indeed, in the kingdom of Judah, had much resemblance to that of Abner in the other kingdom: nor were their characters unlike. In the points of difference the advantage was on the side of Abner; for his experience in military and public affairs was larger, from which, together with his near relationship to Saul and his son, and the high station he had occupied under them, his influence with the people was far greater than that which Joab or any other man in Israel could pretend to; and hence his greater power at this time of rendering essential services to the king of Judah. Abner and Joab also served very different masters; and thus it happened that while Abner was, in the public eye, the greatest man in the kingdom of Israel, Joab was, in that of Judah, only the greatest man next to David. Upon the whole, Abner was the only man in the country of whom Joab had cause to be afraid, and by whom it was likely that his own influence would be superseded in case the two kingdoms were united through his instrumentality. It was probably more from such considerations than any other that his displeasure at the intercourse between David and Abner arose.

30. '*Because he had slain their brother Asahel at Gibeon in the battle.*'—This was what Abner himself feared, when he killed Asahel (ch. ii. 22). We have already stated the considerations which probably led Joab to dread the influence of such a man as Abner with the king. But it is also probable that he doubted the sincerity of Abner's intentions, and entertained the fears he expressed, that his true object was to get such information respecting his condition and resources as he might afterwards employ to his disadvantage. These considerations may have sharpened the weapon of the avenger; but there is no reason to question that a leading motive to his conduct is that which the Scripture here distinctly assigns—vengeance for a brother's blood. This will be the more clearly seen if the reader turns to the note on blood-revenge, in Num. xxxv. It would therefore seem, that, with the Hebrews, as among the Arabians, the claim of revenge for blood extended to persons killed in war, when the slayer was known. Burckhardt observes that the Arabs always desire to know by whom a man has been killed in a battle between different tribes, that it may be determined against whom the avenger has his claim for blood: and he thinks, with great probability, that their anxiety on this subject has influenced their mode of warfare, since this fact is better ascertained in single combats and skirmishes than in the confusion of a general action. In Antar we continually observe that the next relative of a man killed in a fair fight acts and talks as one bound to avenge his death on the slayer. To obviate the bad effects of this practice, it is sometimes customary for the sheikhs of both parties, with the consent of the majority of their people, in concluding a peace, to agree that the claims for the blood shed in the war shall on both sides be remitted. But to such terms of peace the Arabs, whose friends have been slain, are generally very unwilling to assent; and it often happens that, rather than do so, they leave their own tribe for a time, and settle with another, in order to reserve their right of seeking revenge. It must therefore, we think, be conceded that the existence of a blood-feud between Abner and Joab must have extenuated, if it did not justify, the act of Joab in the eyes of Israel. The extent to which the law of Moses had interfered with this custom only provided for the safety of the man-slayer while in a city of refuge. Hebron was a city of refuge, and if Joab had slain Abner *within* that city, the law would have allowed David to treat him as a murderer. This Joab knew; and hence his meeting Abner at the gate, and drawing him aside before he entered the city. These details we judge necessary, to shew that those who most suffered from the death of Abner, and abhorred the manner in which it was inflicted, knew that his offence was not punishable by the king or by the law; and hence that it was *not merely* the rank and influence of Joab which prevented David from calling him to account for this barbarous deed. Perhaps he *could not* have punished Joab in any case; but it is important to know that in the present case, the law, custom and public opinion did not require or permit him to do so.

31. '*Gird you with sackcloth.*'—Sacks are usually made of hair in the East; whence we may understand that where sackcloth is mentioned hair-cloth is intended. Hence the idea is different from that which we, whose sacks are not of the same material, would affix to the term. That this is correct, seems to be confirmed by the fact, that the use of hair-cloth, as a penitential dress, was retained by the early Oriental monks, hermits, and pilgrims, and was adopted by the Roman church, which still retains it for the same purposes. Hair-cloth was, moreover, called 'sackcloth' by the early Greek and Latin fathers, and this seems conclusive. Perhaps, in a general sense, the word means any kind of very coarse cloth: but, undoubtedly, more particularly cloth of hair than any other. Our wood-cut represents one of the hair-cloth penitential dresses worn by the early devotees, designed after the old church prints of Italy. There are some remarks on this practice of assuming a mortifying dress as an expression of grief or repentance in the note to Exod. xxxiii. 4. The principle is so obvious that there are few nations among which, in mournings for the dead, some kind of mortifying habit has not been adopted. We do not know that sackcloth is now

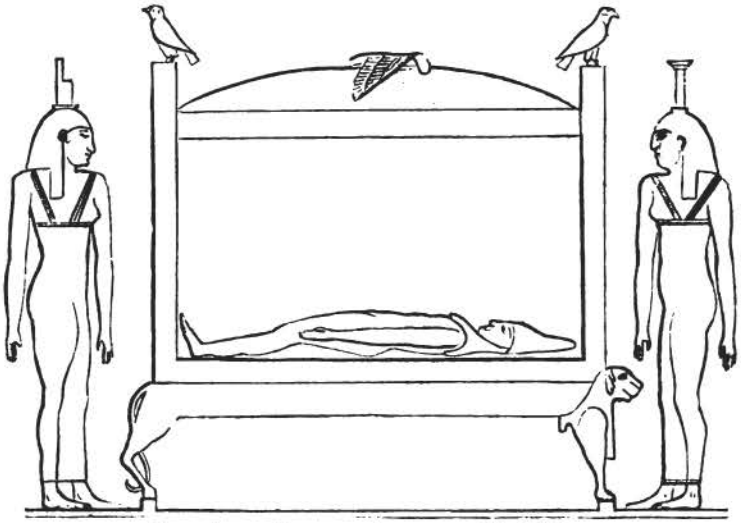


SACKCLOTH.

much used for this purpose in the East; but ornaments are relinquished, the usual dress is neglected, or it is laid aside, and one coarse or old assumed in its place.

— '*Bier.*'—The original word is מִטָּה *mittah*, which generally denotes a bed or couch of any kind, on which a man lies in sleep. Whether therefore the sense is, that the term includes, from the analogy of use, a bier as something distinct from a bed, or that Abner was carried to his sepulchre on a proper bed, is not easy to determine. Our wood-cut below represents an Egyptian bier, which, it will be seen, looks very much like a bed. The forms of the biers which appear in the funeral processions of this people are very diversified, many of them exhibiting most elaborate and expensive decorations. Our cut is a fair average specimen. It seems, then, that the Egyptians conveyed the remains of persons of distinction on bed-like biers, and such may have been the usage among the Jews. We cannot determine whether they were the same beds that were used for sleeping on, or were specially prepared for the occasion. If the former, it would prove that the Hebrews had moveable beds; and we have allowed that they might have some such, although we have supposed that in general they did, as the modern Orientals usually do, sleep on the ground, or on the immoveable divans or sofas of their rooms. (See the note to Deut. iii. 11.) Upon the whole, we may conclude that persons of high distinction were carried to their sepulchres in rich beds, but the common people on biers, such as are still used in the East, and which are little other than hand-barrows. Thus, Herod was, according to Josephus, carried to his sepulchre on a bed (or rather bedstead, or bedstead-like bier) of gold, enriched with precious stones, upon which the body lay on a purple bed, and was covered with a purple counterpane or pall. The corpse had a crown on the head, and sceptre in the right hand. This bier was surrounded by Herod's sons and kinsmen, after whom came his guards and foreign troops accoutred as if for war, who were followed by five hundred domestic servants and freedmen, with sweet spices in their hands. The bier was preceded by the bulk of Herod's army, in proper order, under their officers. This perhaps suggests a good idea of Abner's funeral procession.

But these customs were not peculiar to the East, though



BIER.—ANCIENT EGYPTIAN.—From a Bas-relief at Thebes.

probably derived from thence. The great men of Rome were, after the same manner, carried to the funeral pile on beds of state. Some of these beds were of gold, or gilded, with ivory feet, or were wholly of ivory, the body being covered with a rich pall. These bed-biers were carried by the nearest relatives or the freedmen of the deceased; but, according to Tacitus, the principal magistrates of Rome carried the funeral bed of emperors and dictators. And not only was there the bed on which the deceased lay, but many others were carried in the procession, adorned with garlands and crowns of flowers, and containing the images of the ancestors of the deceased. As many as six thousand of these beds are said to have been carried at the funeral of the dictator Sylla, and six hundred at that of M. Marcellus, the nephew of Augustus. As we are only illustrating that part of the subject which relates to biers, we need not here state other particulars concerning the Roman funerals. Yet we may add that the procession stopped at the place of the Rostra, where a funeral oration was delivered in honour of the deceased, which may be taken, in some degree, as analogous to the king's lamentation over Abner.

33. '*Died Abner as a fool dieth?*'—This short but emphatic lament over Abner may be rendered, with stricter adherence to the *form* of the original, as follows:—

> 'Should Abner die as a villain dies?—
> Thy hands—not bound,
> Thy feet—not brought into fetters:
> As one falls before the sons of wickedness, fellest thou!'

As to the syntactical structure of these lines, it is important to observe that the second and third lines are two *propositions of state* belonging to the *last*, which describe *the condition in which he was when he was slain*. This kind of proposition is marked by the *subject* being placed *first*, and by the verb generally becoming a *participle*. On the right knowledge of this structure the beauty and sense of many passages altogether depend; and the common ignorance of it is to be ascribed to the circumstance, that the study of Hebrew so very seldom reaches beyond the vocabulary into the deeper-seated peculiarities of its *construction*. (See Ewald's *Hebr. Gram.* § 556.) As to the sense of the words, J. D. Michaelis (in his *Uebersetzung des Alten Test.*) saw that the point of this indignant, more than sorrowful, lament, lies in the *mode* in which Abner was slain. Joab professed to kill him 'for the blood of Asahel his brother' (2 Sam. iii. 27). But if a man claimed his brother's blood at the hand of his murderer, the latter (even if he fled to the altar for refuge, Exod. xxi. 14) would have been delivered up (bound, hand and foot, it is *assumed*) to the avenger of blood, who would then possess a legal right to slay him. Now Joab not only had no title to claim the right of the *Goel*, as Asahel was killed under justifying circumstances (2 Sam. ii. 19); but, while pretending to exercise the avenger's right, he took a lawless and private mode of satisfaction, and committed a murder. Hence David charged him, in allusion to this conduct, with 'shedding the blood of war in peace' (1 Kings ii. 5); and hence he expresses himself in this lament, as if indignant that the noble Abner, instead of being surrendered with the formalities of the law to meet an authorized penalty, was treacherously stabbed like a worthless fellow by the hands of an assassin.—Dr. J. Nicholson, in Kitto's *Cyclopædia*, Art. ABNER.

35. '*Till the sun be down.*'—The Oriental fasts do not consist of abstinence from particular articles; but of absolute abstinence during the day, while at night any usual food is eaten. The Mohammedan fast of Ramazan, for instance, is observed by such fasting by day and eating at night; while the Christians keep the fast of Lent by daily abstinence from some particular sorts of food, as flesh-meat, etc., to which they are accustomed. The former was doubtless the Jewish mode of fasting.

39. '*I am this day weak, though anointed king.*'—Like other eastern sovereigns David must have been deeply impressed with the evils attending the inveterate custom of blood-revenge—under which Abner had, at least ostensibly, been slain—and with the extent to which it interfered with good government. Nor was he insensible to the insult offered to himself, in the present and other instances by 'the sons of Zeruiah,'—Joab and Abishai, and the high hand with which they wrought their own will. As it was of the highest importance to him that he should be clear of any suspicion of having had any part in the death of Abner, he publicly, 'before Jehovah,' declared himself guiltless of the blood which had been shed, and invoked the full burden of that blood on Joab and on his house. He ordered a public act of solemn mourning, in which he himself took a prominent part; and at the funeral he followed the body, as chief mourner to the grave, where he stood weeping, and where he lamented in elegiac verse, over the prince and great man, who had that day fallen in Israel. This conduct tended still further to satisfy and conciliate the tribes attached to the house of Saul; and by them the murder of Abner was never imputed to him. Indeed, the event must at the time have seemed to himself and others, anything but advantageous for his cause. But we, who have his

whole history before us, can see that the manner in which he ultimately became king over all Israel, by the free and unsolicited choice of the tribes, was more honourable and safe to him, and more becoming his divine appointment, than the same result brought about through the exertions of Abner; whose conduct, as between David and Ishbosheth, must have seemed very equivocal, and could, at the best, have been but 'traitorously honest'

CHAPTER IV.

1 *The Israelites being troubled at the death of Abner,*
2 *Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron.* 9 *David causeth them to be slain, and Ish-bosheth's head to be buried.*

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 ¶ And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the [1]other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

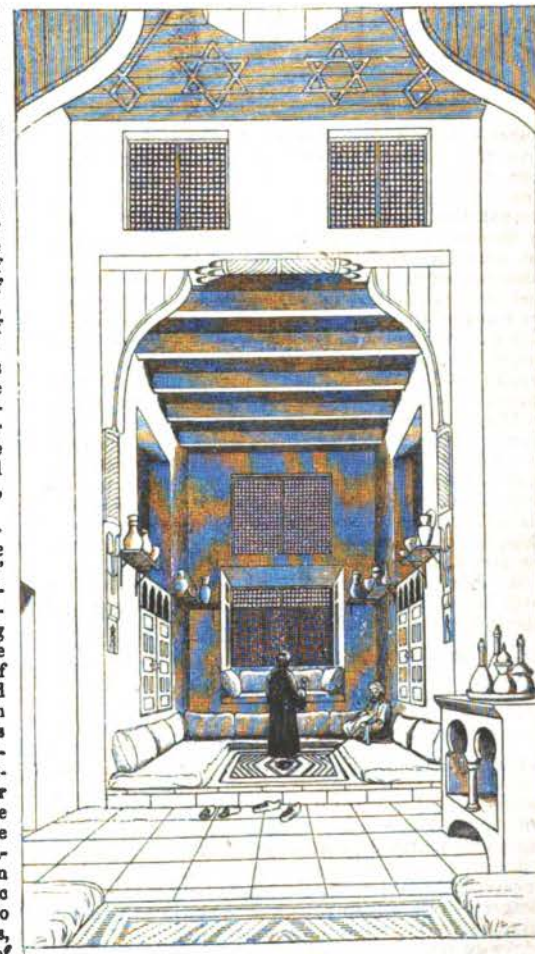
4 And Jonathan, Saul's son, had a son

[1] Heb. *second.*

Verse 4. '*Lame of his feet.*'—This is mentioned here to shew that Mephibosheth was (according to Eastern notions) physically incapacitated from sustaining the kingly office; and that, in consequence, the assassins of Ishbosheth considered that, by compassing his death, they had extinguished the succession in the house of Saul.

5. '*Bed.*'—See the note on Deut. iii. 11, where we have mentioned the *duas* or *divan*, as the usual, but not exclusive, seat as well as bed of the Orientals. A divan consists of a cushion placed under the wall of a room, upon a bench or platform, often very slightly raised above the floor, and frequently upon the floor itself, with other cushions against the wall to support the back. These duans often extend along the upper end and two sides of the apartment, particularly in rooms where the master of the house receives friends and visitors. The Persians, despising the luxury of cushions, have only a breadth of thick felt spread upon the carpeted floor, and have generally no cushions between the back and the wall, unless when lounging in their private apartments. We have said already that the Orientals generally take their afternoon nap, and have their beds at night on these duans, or on the floor itself, and have also noticed exceptions. The annexed engraving illustrates these arrangements, and also bears on the statements given under 1 Sam. xx. 25, respecting the seat in the corner.

12. '*Cut off their hands and their feet.*'—The mutilation of the hand or foot for particular crimes seems to be implied in the *lex talionis*—'Hand for hand, foot for foot,' etc. And, in Deut. xxv. 12, excision of the hand is expressly assigned to a particular offence. In all such directions there seems an idea of retaliating on the offending member. Thus the crimes which the hand or foot are instrumental in committing are punished with the loss of the hand or foot. In the present instance the hands and feet of the assassins are cut off after death, perhaps with a reference to the crime of the foot in entering the king's bedchamber, and the crime of the hand in shedding innocent blood. It is remarkable that mutilation only remains, in the letter of our own law, as a punishment for offences against the majesty of the king—the loss of the hand being ordained for striking within the limits of the king's court, or in the presence of his judicial representative. At present, in the East, mutilation is, in common with other punishments, inflicted, according to no specific rule, on those whose situation renders them obnoxious to the operations of arbitrary power. But in other cases, where the law is left to its own operation, the excision of the hand is usually for offences of the hand, as theft, forgery, etc. In Persia, robbery and theft have of late years been punished with death. But the law only prescribes mutilation; and this law was so much observed by the early Mohammedans, that, as we perceive in Arabian tales, the loss of the hand was a permanent stain on a man's character, as an evidence that he had been punished for theft. The law of this subject, as stated in the



EASTERN DIVAN.

Mischat-ul-Masibih, from a tradition given by Abuhurairah, is, that a thief is to have his right hand cut off; if he offends a second time, he is to be deprived of the left foot; if he steals again, he is to lose his left hand; and if a fourth time, his remaining foot is to be taken from him.

that was lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,

10 When [2]one told me, saying, Behold, Saul is dead, [3]thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, [4]who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the [5]sepulchre of Abner in Hebron.

[2] Chap. 1. 4, 15. [3] Heb. *he was in his own eyes a bringer, &c.* [4] Or, *which was the reward I gave him for his tidings.* [5] Chap. 3. 32.

CHAPTER V.

1 *The tribes come to Hebron to anoint David over Israel.* 4 *David's age.* 6 *He taking Zion from the Jebusites dwelleth in it.* 11 *Hiram sendeth to David.* 13 *Eleven sons are born to him in Jerusalem.* 17 *David, directed by God, smiteth the Philistines at Baal-perazim,* 22 *and again at the mulberry trees.*

THEN [1]came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, [2]Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah [3]seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: [4]thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, [5]*he shall be chief and captain.* [6]Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David [7]went on, and grew great, and the LORD God of hosts *was* with him.

11 ¶ And [8]Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and [9]masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And [10]David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

[1] 1 Chron. 11. 1. [2] Psalm 78. 71. [3] Chap. 2. 11. [4] Or, *saying, David shall not, &c.* [5] 1 Chron. 11. 6. [6] Or, *because they had said, even the blind and the lame, He shall not come into the house.* [7] Heb. *went going and growing.* [8] 1 Chron. 14. 1. [9] Heb. *hewers of the stone of the wall.* [10] 1 Chron. 3. 9.

14 And [11]these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ [12]But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to [13]Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place [14]Baal-perazim.

21 And there they left their images, and David and his men [15] [16] burned them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

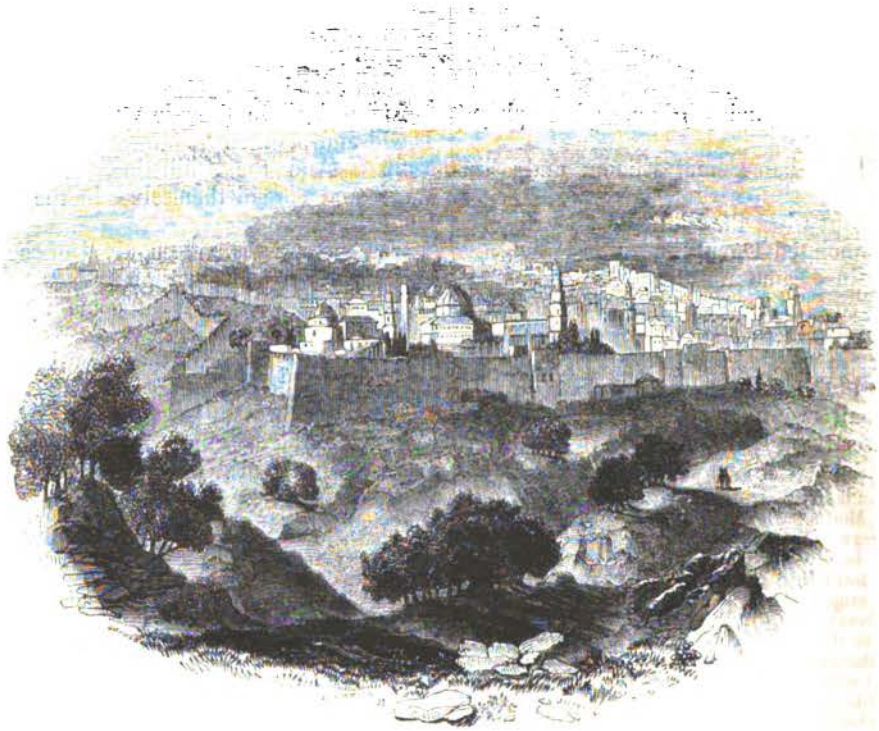
[11] 1 Chron. 3. 5.
[12] 1 Chron. 11. 16, and 14. 8.
[13] 1 Chron. 14. 11.
[14] Isa. 28. 21. That is, *The plain of breaches.*
[15] 1 Chron. 14. 12.
[16] Or, *took them away.*

Verse 3. '*King David made a league with them . . . . before the Lord.*'—It is important not to let this escape our attention, as it shews that the Hebrew monarchs were by no means absolute in the strongest sense of the term; but that there were certain conditions which they pledged themselves to observe. These leagues and covenants, which we find newly-elected kings entering into with the people, formed what would, in our days, be called a constitution. The terms of these covenants are not expressed; but a careful study of the historical books will enable the reader to discover several very important privileges of royalty as well as restrictions on the royal power. The covenant probably stated the rights of the king on the one hand, and those of the people on the other. This is not the only instance of such a covenant. On the election of Saul, Samuel wrote 'the manner of the kingdom' in a book, and laid it up before the Lord; and this book probably stated the rights and limitations of the kingly power, and formed the basis on which the Hebrew government was established. The covenant was not renewed at the commencement of every fresh reign, as probably every succeeding king was considered, without any formal stipulation, to stand on the same ground as his predecessors. Hence we only read of such covenants in the cases of Saul, the first king; of David, the founder of a new dynasty; and of Joash (2 Kings xi. 17), who succeeded after an usurpation. It seems, however, that the people retained the right of proposing, at the commencement of a new reign, even in the ordinary course of succession, such further stipulations as their experience under former reigns suggested: and the refusal of Rehoboam to listen to any such proposal, gave occasion for ten of the tribes to secede from their allegiance to the house of David, and establish a new and independent kingdom.

6. '*The king and his men went to Jerusalem.*'—It was thus the first act of David's reign to undertake the reduction of the fortress of Jebus, on Mount Zion, which had remained in the hands of the natives ever since the days of Joshua, and which, as Josephus reports (*Antiq.* v. 2), had been, from its situation and its fortifications, hitherto deemed impregnable. The fact that his rule was likely, under all circumstances, to find the most zealous supporters in his own tribe of Judah, probably disinclined David to remove from its borders; and he determined to make his new conquest the metropolis of the empire. A more central situation with respect to all the tribes would have placed him in the hands of the Ephraimites, whose cordiality towards a Judahite king might well be suspected, and in whom little confidence could be placed in times of danger and difficulty. Similar considerations have dictated the choice of a very inconveniently situated capital to the reigning dynasty of Persia. But although better sites for a metropolitan city might have been found in the largest extent of Palestine, there was none better within the limits to which, for the reasons indicated, the choice of David was confined. That the site is overlooked from the Mount of Olives, although a great disadvantage in the eyes of modern military engineers, was of little consequence under the ancient systems of warfare, and could not countervail the peculiar advantages which it offered in being enclosed on three sides by a natural fosse of ravines and deep vallies, and terminating in an eminence, which, while strong in its defences *without*, commanded the town *within*, and was capable of being strongly fortified. The united influence of all these considerations appears to have determined the preference of David for a site which was open to the serious objection, among others, of being so remote from the northern tribes as to render the legal obligation of resort to it three times in a year a more burdensome matter to them than it would have been had a more central situation been chosen.

As Jerusalem henceforth becomes of importance in the history of the Jews, we shall here state such particulars concerning it as may conduce to the better understanding of the references to it, in the history of the kingdom of which it was the capital; purposing, in the New Testament, to resume the subject, with a view to the illustration of such references to its then existing and then foreseen future state, as occur in that portion of the Holy Scriptures.

The Scriptural history of Jerusalem we shall not here



JERUSALEM, FROM THE MOUNT OF OLIVES.

give. This would be essential in any other work; but in notes to the Bible it seems a supererogatory undertaking to repeat that which the text itself sufficiently states. To the time of Ezra and Nehemiah the history of Jerusalem is found in the Scriptures; and will for that period be unnoticed, unless as the several prominent circumstances of that history occur in the sacred narrative. But in our future notes, we shall supply all that part of its history concerning which the Scripture contains no information. This will be from the termination of the Old Testament accounts to the time of our Saviour, with a view of the subsequent desolations which He foretold; and this will lead to some notice of its present condition.

All therefore we have now to do, is to convey some general impressions concerning the site and immediate environs of this renowned city; and even this duty is further limited by the occasion which we shall find to notice, separately, the particular spots which are historically mentioned in the Scriptures. In such a general ichnographical glance as we have now to offer, it is desirable, as far as possible, to abstain from noticing such circumstances as have proceeded from the hands of man and the alterations of time—that is, to render the view, as far as possible, natural only. But it is impossible altogether to exclude such circumstances; since all our topographical notices are of much later date than the historical statements in the Old Testament.

Jerusalem lies near the summit of a broad mountain ridge. This ridge or mountainous tract extends, without interruption, from the plain of Esdraelon to a line drawn between the south end of the Dead Sea and the south-east corner of the Mediterranean: or more properly, perhaps, it may be regarded as extending as far as the southern desert where, at Jebel Arâif, it sinks down at once to the level of the great plateau. This tract, which is nowhere less than from twenty to twenty-five geographical miles in breadth, is, in fact, high uneven table-land. The surface of this upper region is everywhere rocky, uneven, and mountainous: and is, moreover, cut up by deep vallies which run east or west on either side towards the Jordan or the Mediterranean.

From the great plain of Esdraelon onwards towards the south, the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah; until, in the vicinity of Hebron, it attains an elevation of 3250 feet above the level of the Mediterranean Sea. Further north, on a line drawn from the north end of the Dead Sea towards the true west, the ridge has an elevation of only about 2710 feet; and here, close upon the watershed, lies the city of Jerusalem. Its mean geographical position is in lat. 31° 46′ 43″ N., and long. 35° 13′ E. from Greenwich.

The traveller, on his way from Ramleh to Jerusalem, at about an hour and half distance therefrom, descends into and crosses the great Terebinth vale, or valley of Elah (see the note on 1 Sam. xvii. 19). On again reaching the high ground on its eastern side, he enters upon an open tract sloping gradually downwards towards the east; and sees before him, at the distance of about two miles, the walls and domes of the city, and beyond them the highest ridge of Olivet. The traveller now descends gradually towards the town along a broad swell of ground having at some distance on his left the shallow northern part of the valley of Jehoshaphat, and close at hand on his right the basin which forms the beginning of the valley of Hinnom. Further down both these vallies become deep, narrow, and precipitous; that of Hinnom bends south and again east, nearly at right angles, and unites with the other, which then continues its course to the Dead Sea. Upon the broad and elevated promontory within the fork of the two vallies of Jehoshaphat and of Hinnom, lies the holy city. All around are higher hills: on the east the Mount of Olives, on the south the Hill of Evil Counsel, so called, rising directly from the vale of Hinnom; on the west the ground rises gently, as above described, to the borders of the great valley; while on the north, a bend of the ridge connected

with the Mount of Olives bounds the prospect at a distance of more than a mile. Towards the south-west the view is somewhat more open; for here lies the plain of Rephaim, commencing just at the southern brink of the valley of Hinnom, and stretching off south-west, when it runs to the western sea. In the north-west, too, the eye reaches up along the upper part of the valley of Jehoshaphat; and from many points can discern the mosque of Neby Samwil [Prophet Samuel], situated on a lofty ridge beyond the great valley, at the distance of two hours.

The surface of the elevated promontory itself, on which the city stands, slopes somewhat steeply towards the east, terminating on the brink of the valley of Jehoshaphat. From the northern part, near the present Damascus gate, a depression or shallow valley runs in a southern direction, having on the west the ancient hills of Akra and Zion, and on the east the lower ones of Bezetha and Moriah. Between the hills of Akra and Zion another depression or shallow valley (still easy to be traced) comes down from near the Jaffa gate, and joins the former. It then continues obliquely down the slope, but with a deeper bed, in a southern direction, quite to the pool of Siloam and the valley of Jehoshaphat. This is the ancient Tyropœon. West of its lower part Zion rises loftily, lying mostly without the modern city; while on the east of the Tyropœon and the valley first mentioned, lie Bezetha, Moriah, and Ophel, the last a long and comparatively narrow ridge, also outside of the modern city, and terminating in a rocky point over the pool of Siloam. These three last hills may strictly be taken as only parts of one and the same ridge. The breadth of the whole site of Jerusalem from the brow of the valley of Hinnom, near the Jaffa gate, to the brink of the valley of Jehoshaphat, is about one thousand and twenty yards, or nearly half a geographical mile; of which distance three hundred and eighteen yards are occupied by the area of the great mosque of Omar, which occupies the site of Solomon's temple. North of the Jaffa gate the city wall sweeps round more to the west, and increases the breadth of the city in that part. The country around Jerusalem is all of limestone formation. The rocks everywhere come out above the surface, which in many parts is also thickly strewed with loose stones; and the aspect of the whole region is barren and dreary; yet the olive thrives here abundantly, and fields of grain are seen in the vallies and level places, but they are less productive than in the region of Hebron and Nabulus. Neither vineyards nor fig-trees flourish on the high ground around the city, though the latter are found in the gardens below Siloam, and very frequently in the vicinity of Bethlehem.

The Scripture affords few materials for a connected view of the ancient city; and although Josephus is more particular, the idea which he furnishes is less distinct than it may at the first view appear. His descriptions also refer to a time later even than that of Christ, although in all essential points applicable to the New Testament period; and then the city had become in most respects very different from the more ancient city which the Old Testament presents to our notice. Still his account affords certain leading ideas which must have been applicable at all periods, and its substance may therefore be stated in this place. He describes Jerusalem as being in his time enclosed by a triple wall, wherever it was not encircled by impassable vallies; for there it had but a single wall. The ancient city lay upon two hills over against each other, separated by an intervening valley, at which the houses terminated. Of these hills, that (Zion) which bore the upper city was the highest, and was straighter in extent. On account of its fortifications, it was called by King David the Fortress or Citadel (*see v.* 7-9); but in the time of the historian it was known as the Upper Market. The other hill, sustaining the lower city, and called Akra, had the form of the gibbous moon. Over against this was a third hill, naturally lower than Akra, and separated from it by another broad valley. But in the time when the Asmonæans had rule they threw earth into this valley, intending to connect the city with the temple; and working upon Akra, they lowered the height of it, so that the temple rose conspicuously above it. The valley of the Tyropœon or Cheesemakers as it was called, which has already been mentioned as separating the hills of the upper and lower city, extended quite down to Siloam, —a fountain so named, whose waters were sweet and abundant. From without, the two hills of the city were enclosed by deep vallies; and there was no approach because of the precipices on every side.

Dr. Robinson, in comparing the information derivable from Josephus with his own materials, declares that the main features depicted by the Jewish historian may still be recognised. 'True,' he says, 'the valley of the Tyropœon and that between Akra and Moriah have been greatly filled up with the rubbish accumulated from the repeated desolations of nearly eighteen centuries. Yet they are still distinctly to be traced; the hills of Zion, Akra, Moriah and Bezetha are not to be mistaken, while the deep vallies of the Kidron and of Hinnom, and the Mount of Olives, are permanent natural features, too prominent and gigantic indeed to be forgotten, or to undergo any perceptible change.'

Recurring to the walls, Josephus says:—'Of these three walls the old one was hard to be taken; both by reason of the vallies, and of that hill on which it was built, and which was above them. But besides that great advantage, as to the place where they were situate, it was also built very strong: because David, and Solomon and the following kings were very zealous about this work.' After some further account of the walls, which has no immediate connection with our present subject, he adds that 'the city in its ultimate extension, included another hill, the fourth, called Bezetha, to the north of the temple, from which it was separated by a deep artificial ditch.' But this part of the city belonging to the New Testament history, will not at present engage our attention.

From this account of Josephus, as compared with those furnished by others, it appears that Jerusalem stood on three hills, Mount Zion, Mount Akra, and Mount Moriah, on which last the temple stood. Or we may consider them as two, after Mount Akra had been levelled, and the valley filled up which separated it from Mount Moriah. Of these hills Zion was the highest, and contained the upper city, 'the city of David,' with the citadel, the strength of which, and of the position on which it stood, enabled the Jebusites so long to retain it as their strong hold, and to maintain their command over the lower part of the city, even when they were obliged to allow the Israelites to share in its occupation. This Mount Zion (which we are only here noticing cursorily) formed the southern portion of the ancient city. It is almost excluded from the modern city, and is under partial cultivation. It is nearly a mile in circumference, is highest on the west side, and towards the east slopes down in broad terraces in the upper part of the mountain, and narrow ones on the side, towards the brook Kidron. This mount is considerably higher than the ground on which the ancient (lower) city stood, or that on the east leading to the valley of Jehoshaphat, but has very little relative height above the ground on the south and on the west, and must have owed its boasted strength principally to a deep ravine, by which it is encompassed on the east, south and west, and the strong high walls and towers by which it was enclosed and flanked completely round. The breadth of this ravine is about one hundred and fifty feet, and its depth, or the height of Mount Zion above the bottom of the ravine, about sixty feet. The bottom is rock, covered with a thin sprinkling of earth, and in the winter season is the natural channel for conveying off the water that falls into it from the higher ground. On both of its sides the rock is cut perpendicularly down; and it was probably the quarry from which much of the stone was taken for the building of the city.

The site, regarded *as a whole*, without further attending to the distinction of hills, is surrounded on the east, west, and south by vallies of various depth and breadth, but to the north-west extends into the plain, which in this part is called 'the plain of Jeremiah,' and is the best wooded tract in the whole neighbourhood. The progressive extension of the city was thus necessarily northward, as stated by

Josephus. The town most probably, almost certainly, began at the southern, or Mount Zion, part of this site, and in its ultimate extension, according to Josephus, comprehended a circuit of thirty-three furlongs; whereas that of the modern town does not appear to exceed two miles and a half. The confining vallies are often mentioned in Scripture. Those on the east and south are very deep. The former is the valley of Jehoshaphat, through which flows the brook Kidron, and the latter is generally called the valley of Hinnom. This denomination is extended by some topographers also to the western and least deep valley, while others call it the valley of Gihon. On the opposite side of these vallies rise hills, which are mostly of superior elevation to that of the site of the city itself. That on the east, beyond the brook Kidron, is the Mount of Olives. That on the south is a broad and barren hill, loftier than the Mount of Olives, but without any of its picturesque beauty. On the west there is a rocky flat, which rises to a considerable elevation towards the north, and to which has been assigned the name of Mount Gihon. Even in the north-east, at Scopus, where the besieging Romans under Titus encamped, the ground is considerably more elevated than the immediate site of the town. Thus is explained the expression of David: 'As the mountains are round about Jerusalem, so the Lord is round about his people' (Ps. cxxv. 2). The relative height of those surrounding hills gives to the city an apparent elevation inferior to that which it really possesses. The district for many miles round Jerusalem, is now of a very barren and cheerless character, whatever may have been its ancient condition. The considerations which may have influenced David in rendering it the capital of his kingdom have been already indicated: but his son Solomon must be considered as having permanently fixed its metropolitan character, by the erection of the temple and the royal establishment. But it was the temple, chiefly, which in all ages maintained Jerusalem as the metropolis of the country. Even after the destruction of that venerated fabric, the mere fact that it had existed there, operated in preventing the selection of any new site, even when the opportunity occurred. The separation into two kingdoms, after the death of Solomon, did also necessarily prevent any intentions of change which might have arisen, had the whole country remained one kingdom, with a large choice of situations for a capital; and we are to remember that, although, after the erection of the temple, it always remained the *ecclesiastical* metropolis of the land, it was, in a civil sense, for a long series of years, the capital of only the smallest of the two kingdoms into which the land was divided. But under all disadvantages, many of which are perhaps the result of the wars, the desolations, and the neglect of many ages, the very situation of the town, on the brink of rugged hills, encircled by deep and wild vallies, bounded by eminences whose sides *were* covered with groves and gardens, added to its numerous towers and temple, must, as Carne remarks, have given it a singular and gloomy magnificence, scarcely possessed by any other city in the world.

The best view of the site and locality of Jerusalem is obtained from the Mount of Olives. The Mount is usually visited by travellers, who all speak of the completeness of the view obtained from the above spot. This view comprehends in the distance the Dead Sea and the mountains beyond; while, to the west, the city with its surrounding vallies and all its topographical characteristics, is displayed like a panorama, below and very near the spectator, the Mount being only separated from the town by the narrow valley of Jehoshaphat. It is seldom indeed that any city is seen in such completeness of detail as Jerusalem from the Mount of Olives. The statement of these details would however embrace so much that is modern, that we shall not at present describe it, particularly as all that is of importance to our present purpose has already been indicated.

The climate of the mountainous tract in which Jerusalem is situated, differs from that of the temperate parts of Europe more in the alternations of wet and dry seasons than in the degree of temperature. The variations of rain and sunshine which with us exist throughout the year, are in Palestine confined chiefly to the latter part of autumn and the winter, while the remaining months enjoy almost uninterruptedly a cloudless sky. The rains have been already noticed under Deut. xi, 14, and do not therefore require further notice in this place. Snow often falls, about Jerusalem, in January and February, to the depth of a foot or more; but it does not usually lie long. The *ground* never freezes; but the exposed standing waters in the reservoirs are sometimes covered with thin ice for a day or two. The high elevation of Jerusalem secures it the privilege of a pure atmosphere, nor does the heat of summer ever become oppressive except during the prevalence of the south wind, or sirocco. Dr. Robinson states that during his sojourn at Jerusalem, from April 14th to May 6th, the thermometer ranged at sunrise from 44° to 64° F., and at 2 P.M. from 60° to 79° F.; this last degree of heat being felt during a sirocco, April 30th. From the 10th to the 13th of June, at Jerusalem, the range at sunrise was from 56° to 74°, and at 2 P.M. once 86° with a strong north-west wind. Yet the air was fine and the heat not burdensome. The nights are uniformly cool, often with heavy dew. Yet the total absence of rain soon destroys the verdure of the fields, and gives to the whole landscape the aspect of drought and barrenness. The only green thing that remains is the foliage of the scattered fruit-trees and occasional vineyards, and fields of millet. The deep green of the broad fig-leaf and of the millet is delightful to the eye in the midst of the general aridness; while the foliage of the olive with its dull grayish hue scarcely deserves the name of verdure.

6. '*Except thou take away the blind and the lame*,' etc.—This very difficult passage has been variously understood. The majority of the Jewish, and many Christian, interpreters, apprehend that the epithet 'the blind and the lame,' was given derisively by David to the idolatrous images in which the Jebusites trusted for the security of their town, and while they retained which they believed the place could never be taken. It is certain that the heathens had tutelar gods for their cities, whose images they set up in the fort or elsewhere: and these, the Greeks and Romans, when they besieged a place, either endeavoured to take away, or to render propitious. But we think it is impossible to read this passage connectedly with such a reference—particularly as the Jebusites themselves are represented as using this expression; and, however proper it might be from David, we can scarcely suppose that the idolaters would themselves employ it. The explanatory statement of Josephus, followed by Aben Ezra and Abarbanel, and supported by Dr. Kennicott, has better claims to consideration. This is, that the Jebusites, persuaded of the strength of the place, and deriding the attempt of David to take it, mustered the lame and blind, and committed to them the defence of the wall, declaring their insulting belief that these alone were sufficient to prevent David's access. Dr. Kennicott thinks the translation in Coverdale's version better than the present. It is, 'Thou shalt not come in hither, but the blynde and lame shall dryve the awaie,' etc. He seems himself to think that the Jebusites professed that the blind and lame were to keep him off merely by shouting, 'David shall not come hither,'—or, 'No David shall come hither,' and concludes a learned criticism on the text by proposing to translate:—'And the inhabitants of Jebus said, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come in hither.' We are sorry to give this version apart from the analysis on which it is founded; but the considerations we have stated, and the comparison of the different versions we have given, will assist the reader's comprehension of this most obscure passage.

8. '*Getteth up to the gutter*.'—The word rendered gutter (צִנּוֹר *tzinnor*) occurs nowhere else except in Ps. xlii. 8; where it is translated 'water-spout;' and there is a very perplexing diversity of opinions as to its meaning in that place. The word in that text certainly means a watercourse, and the probability is that the word here denotes a subterraneous passage through which water passed; but whence the water came, whither it went, the use, if any, to which it was applied, and whether the

channel was not occasionally dry, are questions concerning which no satisfactory information can be obtained. But recent research has shewn that there is an extensive system of subterraneous communications for water in Jerusalem, and that some of these have their outlets beyond the walls. It is interesting to collect that communications of this kind existed even before the Israelites obtained possession of the city. Besiegers have often obtained access to besieged places through aqueducts, drains, and subterraneous passages; and we may be satisfied to conclude that something of this sort happened in the present instance. Josephus says simply that the ingress was obtained through subterraneous passages. The Jews have many traditions concerning passages leading from Jerusalem to different parts of the vicinity, and their account is confirmed by Dion Cassius, who says, that in the last fatal siege of the town by the Romans, there were several such passages through which many of the Jews made their escape from the beleaguered city.

11. '*Hiram King of Tyre sent messengers to David.*'—It is interesting to note how early in David's reign his famous alliance with the Phœnicians of Tyre commenced. It may be remembered, however, that David was renowned in the closely neighbouring states before he became king; and, no doubt, not only his eminent public qualities, but his remarkable personal history, was familiar not less to the Phœnicians than to the Philistines. And although an enterprising, commercial, and skilful manufacturing people like them, would be disposed to look down upon a nation so inferior to themselves as the Hebrews in the finer and larger arts of social life,—military success, and such heroic qualities as the character of David offered, have never yet failed to be appreciated wherever found. Hiram 'was ever a lover of David,' and the offered alliance must have been the more gratifying to him, as it came before David acquired greatness, and (before) 'his fame went out into all lands, and the Lord brought the fear of him upon all nations.' This alliance was one of mutual advantage. Tyre possessed but a strip of narrow maritime territory, the produce of which, if not sedulously cultivated, would have been very inadequate to the supply of its teeming population and numerous flocks. But besides this, the absorbing devotion of the Phœnicians to commerce and the arts, rendered them averse to the slow pursuits of agriculture, the products of which they could so much more easily obtain in exchange for the products of their foreign traffic and their skill. To them therefore it was a most invaluable circumstance, that behind them lay a country in the hands of a people who had none of the advantages which were so much prized by themselves, but who had abundance of corn, wine, oil, and cattle to barter for them. An alliance, cemented by such reciprocal benefits, and undisturbed by territorial designs or jealousies, was likely to be permanent, and we know that it tended much to advance the Hebrews in the arts which belong to civilized life, and to promote the external splendour of this and the ensuing reign. In the present instance Hiram supplied the architects and mechanics, as well as the timber (hewn in Lebanon), whereby David was enabled to build his palace of cedar, and to undertake the other works which united the upper and lower cities, and rendered Jerusalem a strong and comely metropolis.

24. '*Mulberry trees*' (בְּכָאִים *becaim*, Sing. בָּכָא *baca*).—The Septuagint, followed by Josephus, paraphrases this word by saying, 'from the grove of weeping' (*ἀπὸ τοῦ ἄλσους τοῦ κλαυθμῶνος*). But, in 1 Chron. xiv. 14, it renders the same word by 'pear-trees,' and is followed by the Vulgate. The word, in the singular, is retained in our version of Ps. lxxxiv. 6, as a proper name. The Arabic seems to consider that 'hills' are here denoted. Rosenmüller and Gesenius think that the tree called by the Arabians *bak* or *baka*, is intended; but it is not well agreed what tree this is. Some make it an elm; but Dr. Royle (art. BACA, in Kitto's *Cyclopædia*) holds it to be a poplar. The tree alluded to in Scripture, whatever it be, must be common in Palestine, must grow in the neighbourhood of water, must have its leaves easily moved, and must have a name in some of the cognate languages similar to the Hebrew *baca*. Now the *bak* of the Arabs, understood as the poplar, is as appropriate as any tree can be for the elucidation of the passages of Scripture in which the baca occurs. 'For the poplar,' says Dr. Royle, 'is well known to delight in moist situations; and Bishop Horne, in his Comm. on Psalm lxxxiv. has inferred that in the valley of Baca the Israelites, on their way to Jerusalem, were refreshed by plenty of water. It is not less appropriate in the passages in 2 Sam. and 1 Chron., as no tree is more remarkable than the poplar for the ease with which its leaves are rustled by the slightest movement of the air; an effect which might be caused in a still night even by the movement of a body of men on the ground, when attacked in flank or when unprepared. That poplars are common in Palestine may be proved from Kitto's *Palestine*, i. 250: "Of poplars we only know, with certainty, that the black poplar, the aspen, and the Lombardy poplar grow in Palestine. The aspen, whose long leaf-stalks cause the leaves to tremble with every breath of wind, unites with the willow and the oak to overshadow the watercourses of the Lower Lebanon, and, with the oleander and the acacia, to adorn the ravines of southern Palestine. We do not know that the Lombardy poplar has been noticed but by Lord Lindsay, who describes it as growing with the walnut-tree and weeping-willow beside the deep torrents of the Upper Lebanon."'

CHAPTER VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah is smitten at Perez-uzzah.* 11 *God blesseth Obed-edom for the ark.* 12 *David bringeth the ark into Zion with sacrifices; danceth before it, for which Michal despiseth him.* 17 *He placeth it in a tabernacle with great joy and feasting.* 20 *Michal reproving David for his religious joy, is childless to her death.*

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And [1]David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, [2]whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims.

3 And they [3]set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in [4]Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of [5]the house of Abinadab which *was* at Gibeah, [6]accompanying the ark of God: and Ahio went before the ark.

[1] 1 Chron. 13. 5, 6. [2] Or, *at which the name* even *the name of the LORD of hosts was called upon.* [3] Heb. *made to ride.*
[4] Or, *the hill.* [5] 1 Sam. 7. 1. [6] Heb. *with.*

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And [7]when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen [8]shook *it*.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* [9]error; and there he died by the ark of God.

8 And David was displeased, because the LORD had [10]made a breach upon Uzzah: and he called the name of the place [11]Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his houshold.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [12]So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had [13]pitched for it: and David offered burnt offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, [14]he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

20 ¶ Then David returned to bless his houshold. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows [15]shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and [16]of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

7 1 Chron. 13. 9. 8 Or, *stumbled*. 9 Or, *rashness*. 10 Heb. *broken*. 11 That is, *the breach of Uzzah*. 12 1 Chron. 15. 25.
13 Heb. *stretched*. 14 1 Chron. 16. 2. 15 Or, *openly*. 16 Or, *of the handmaids* of my servants.

Verse 2. '*Baale.*'—The same that is called Baalah, Kirjath-Baal, and Kirjath-jearim. Compare Josh. xv. 9-60; 1 Sam. vii. 1.

6. '*Took hold of it; for the oxen shook it.*'—It will be observed that the whole process adopted in the removal of the ark is entirely contrary to the directions given in the law. The ark was not to be conveyed on a cart, or drawn by any animals, but to be carried on the shoulders of the Levites, by means of staves; which precluded the ark itself from being handled by the bearers in its removals. Indeed, in Num. iv. 15, it is forbidden, on pain of death, that any of the holy things should be touched by the Levites: and we might expect to find this law the more rigidly enforced with respect to the ark, on account of the superior sanctity with which it was invested. The ark had indeed before been conveyed on a cart, when returned by the Philistines; but that case was very different from the present. The Philistines could not be supposed to have been acquainted with the rules for its conveyance; and if they had, they could not have commanded the services of the Levites for the occasion. *Now* the removal is conducted by persons who ought to have known what the law required in such removals, particularly as they could not but have heard of the awful judgment with which an intrusion on the sanctity of the ark had been visited at Beth-shemesh (1 Sam. vi. 19). Probably the course adopted by the Philistines on the occasion referred to, formed the bad and inapplicable precedent adopted in the present instance.

10. '*Obed-edom the Gittite.*'—This Obed-edom was a Levite, as appears from 1 Chron. xv. and xvi. Some suppose he is called a Gittite because he had lived at Gath;

but more probably from being a native of Gath-rimmon, which was a city of the Levites.

14. '*David danced before the Lord.*'—(See the note on Judges xxi. 21.) This dancing before the ark was certainly not a usual circumstance, nor were any of the solemnities and rejoicings attending its present removal usual; but they were thought to be, and doubtless were, proper expressions of exultation and joy at the progress of the symbol of the Divine Presence to the seat of government. It is highly probable, indeed almost certain, that this dancing was accompanied by an appropriate sacred song, or festive psalm, such, for instance, as Ps. lxviii. Thus viewed, the procedure may receive a by no means inapt illustration from the following incident, which Captain H. Wilson describes as having occurred on a day of festive celebration in one of the Pellew islands. An elderly person began a song or long sentence, and on his coming to the end of it, all the dancers joined in concert, dancing along at the same time: then a new sentence was pronounced, and danced to; which continued till every one had sung, and his verse had been danced to.

Some writers, attached to the present style of ideas, maintain that the ancient dances of the Hebrews, which accompanied their canticles, and especially the dance of King David, were not, properly speaking, dances, but only gestures, attitudes, prostrations, by which they occasionally gave more fervour to their thanksgivings for any signal favour they received, as, for example, after their passage over the Red Sea, for the destruction of Pharaoh's army, and for their own deliverance from the persecution of the Egyptians. By this also they attempt to explain that testimony, which David, by dancing before the ark, gave of his joy on that solemn occasion. But that is a mistaken zeal for propriety which connects ludicrous images with an act which, in remote ages, in divers countries, was considered part of religious worship, and was solemnized formerly on that footing. The triumphal procession of the Roman emperors was performed not merely by walking, but by dancing or exultation. Down as late as the last century, at Limoges, the people used to dance round the choir of the church, which is dedicated to their patron saint, and at the end of each psalm, instead of the *Gloria Patri*, they sung as follows: 'St. Marcel pray for us, and we will dance in honour of you.' In most of the eastern nations the religious dance was practised, as the ancient Chinese book *Tcheonli* mentions a dance called *Tchon-von*, invented by *Tcheou-kong*. 'The dancers played on instruments which they accompanied with their voices, and they successively ran through the different notes of music. They began with an invocation to Heaven, next to earth; after which, making a mock fight, they addressed themselves to their ancestors; then, breaking out into loud cries, they called out towards the four quarters of the world.'

17. '*In the midst of the tabernacle that David had pitched for it.*'—The old tabernacle, made in the wilderness, with the altar and all the sacred utensils, were, it appears, still at Gibeon (1 Chron. xvi. 39; xxi. 29; 2 Chron. i. 3). Why David erected a new tabernacle, instead of removing the former, does not clearly appear; but it is probable that it was too large for the place within the precincts of his new palace, which for the present he intended it to occupy.

19. '*A good piece of flesh.*'—It *was* a good piece, if the sixth part of a bullock, as the rabbins say. But the piece was probably not more than enough to furnish every person with a hearty meal. The original word (אִשְׁפָּר *eshpar*) only occurs here, and in the parallel passage, 1 Chron. xvi. 3. Its etymology is very uncertain. It is probably from אֵשׁ *fire*, and פַּר *bull*, and may then mean 'roast beef,' as rendered by the Vulgate. This is the very thing we do on occasions of great rejoicing.

'*A flagon* of wine.'—The words 'of wine' are not in the original; and it is agreed that אֲשִׁישָׁה *ashishah*, does not mean 'a flagon.' The Septuagint has 'pancake' here, and 'honey-cake' in the parallel text, 1 Chron. xvi. 3. Honey was used as we use sugar; 'honey-cake' means therefore a sweet cake, which might be true of a pancake. We use sugar with pancakes, and they would therefore in the literal sense be *pan*-cakes. The fact seems to be that the word not only denotes cakes generally, but particularly the kind of cake prepared from dried grapes or raisins, and pressed or compacted into a certain form. They seem to be mentioned in the places where they occur (as above cited) as delicacies with which the weary and languid were refreshed.

20. '*How glorious was the king of Israel to day,*' etc.—The meaning of all this verse is, that Michal thought David had acted a part unbecoming his royal dignity, in laying aside the ensigns of that dignity, and taking so active and leading a part in the rejoicings of the people. Our translation is too broad, and insinuates a charge of indecency, which is not to be found in the original, and is adverse to the plain meaning of the context. First, as to the word 'uncovered,'—we have shewn, in the note to 1 Sam. xix. 24, that the word rendered 'naked' often means no more than being without the outer garment. The present is a different word (נִגְלָה *niglah*), the frequent signification of which is, 'to shew oneself openly;' as in 1 Sam. xiv. 8, 'Behold, we will pass over to these men and *discover ourselves* unto them.' And that this is the sense to be selected here, is clear from *v.* 16, where the cause of Michal's contempt is mentioned—which is, not that she saw him 'uncovered,' but that she saw him 'leaping and dancing.' Then the word 'shamelessly' is not in the original at all. Who the 'vain fellows' (רֵקִים *rēkim*) are, is not quite clear. Some think that the term is scornfully applied to the Levites; but this is on the supposition that the reflection refers to David's ephod-dress, which seems to have been the same as that of the Levites. We rather think that it refers to the lower class of the spectators, as the word seems often equivalent to our own popular terms of contempt applied to the low and worthless. The sense then is, that David, in Michal's opinion, had degraded himself by laying aside his kingly state, and putting himself too much on a level with the common people. She probably made her father a model of what a king ought to be; and his character seems to have been more stern and reserved, and much less animated and popular, than that of David.

21. '*It was before the Lord that I uncovered myself.*'—That is, in reverence of the Divine Presence accompanying the ark. To divest oneself of any part of one's raiment is not now, that we can recollect, a mode of shewing respect in the East, one being rather expected to be fully attired in the presence of a great personage, although it is true that servants generally appear in the presence of their masters with their outer robe laid aside, as if to shew that they are ready for active service. This certainly may have been the idea under which David divested himself of his outer robes. But a more exact parallel is perhaps to be found in the custom of the South Sea Islands, noticed by Captain Cook, in the narrative of whose second voyage we are told that, at Oparree, all the king's subjects, his father not excepted, are uncovered before him: which uncovering is there explained to be, the making bare the head and shoulders, or wearing no sort of clothing above the breast. It is added, 'when Otoo came into the cabin, Ereti and some of his friends were sitting there. The moment they saw the king enter, they stripped themselves in great haste, being covered before. This was all the respect they paid him; for they never rose from their seats, nor made any other obeisance.'

CHAPTER VII.

1 Nathan first approving the purpose of David to build God an house, 4 after by the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass, [1]when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell [2]my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with [3]any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [4]I took thee from the sheepcote, [5]from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies [6]out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 ¶ And [7]when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [8]He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 [9]I will be his father, and he shall be my son. [10]If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the [11]manner of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And [12]what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [13]revealed to thy servant, saying, I will build thee an house: therefore hath thy

[1] 1 Chron. 17. 1. [2] Heb. *to my servant, to David.* [3] 1 Chron. 17. 6, *any of the judges.* [4] 1 Sam. 16. 11. Psalm 78. 70. [5] Heb. *from after.* [6] Heb. *from thy face.* [7] 1 Kings 8. 20. [8] 1 Kings 5. 5, and 6. 12. 1 Chron. 22. 10. [9] Heb. 1. 5. [10] Psal. 89. 30, 31, 32. [11] Heb. *law.* [12] Deut. 4. 7. [13] Heb. *opened the ear.*

servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and [14]thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now [15]let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.

14 John 17. 17.

15 Heb. *be thou pleased and bless.*

Verse 18. '*King David went in, and sat before the Lord.*'—To our notions it may seem not properly respectful for David to go and address the Lord in a sitting posture. We have partly shewn by anticipation under 1 Sam. iv. 18, that this impression is groundless. The plain fact is, that in the East the sitting postures are various, and that one of them is considered as respectful, or even reverent, as any posture can be.

The Orientals now sit upon the ground, or on carpets or cushions laid on the ground. And although there is evidence that the Israelites used raised seats, such as chairs and stools, it is clear that they also sat on the ground in the various postures now used in the East. The



VARIOUS MODES OF SITTING.

ease, in this respect, appears to have been much the same with them as with the Egyptians, who, although they used all kinds of raised seats, yet also sat on the floor in every variety of posture. This is evinced by the small cut here introduced. The posture of crouching, shewn in the second figure of the cut, was very common among the Egyptians, but is now rather unusual in the East. Sitting cross-legged, a posture rather awkwardly represented in the last figure, is now the usual and ordinary posture in common life. It is the same as that which tailors adopt in this country, and which to those used to it, is really the sitting posture which gives more perfect repose to the body than any other. The postures in which the figures 1 and 3 are represented in the cut—of sitting on the heels—are more difficult, and give less repose. These two were postures of respect among the Egyptians; and they are figured in them when in the presence of their superiors, as *well as when bearing sacred emblems before the shrines of their gods.* And this posture of sitting on the heels—the only one in which the Egyptians could sit before the shrine of their gods, is obviously that in which David sat before the shrine of Jehovah. This continues to be the posture of respect in the East; and no one thinks of using any other in the presence of a superior. Great personages sit thus, if they sit at all, in the presence of kings; and it is one of the positions, and the only *sitting* one, which the Moslems take in their devotions.

19. '*The manner of man*'—that is, a human custom, to which God had graciously condescended, in order to convey to his servant this intimation of His designs in a way which he had been accustomed to consider the most binding.

CHAPTER VIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadadezer, and the Syrians.* 9 *Toi sendeth Joram with presents to bless him.* 11 *The presents and the spoil David dedicateth to God.* 14 *He putteth garrisons in Edom.* 16 *David's officers.*

AND [1]after this it came to pass, that David smote the Philistines, and subdued them: and David took [2]Metheg-ammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.

3 ¶ David smote also Hadadezer, the son of Rehob, king of [3]Zobah, as he went to recover his border at the river Euphrates.

4 And David took [4]from him a thousand [5]*chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to [6]salute him, and to bless him, because he had fought against Hadadezer, and

1 1 Chron. 18. 1, &c. 2 Or, *the bridle of Ammah.* 3 Psalm 60. 2. 4 Or, *of his.* 5 As 1 Chron. 18. 4.
6 Heb. *ask him of peace.*

smitten him: for Hadadezer [7]had wars with Toi. And *Joram* [8]brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from [9]smiting of the Syrians in the valley of salt, *being* eighteen thousand *men*.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* [10]recorder;

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the [11]scribe;

18 [12]And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were [13]chief rulers.

[7] Heb. *was a man of wars with.* [8] Heb. *in his hand were.* [9] Heb. *his smiting.* [10] Or, *remembrancer, or, writer of chronicles.* [11] Or, *secretary.* [12] 1 Chron. 18. 17. [13] Or, *princes.*

Verse 1. '*Metheg-ammah.*'—There has been some speculation about the signification of this name. It seems sufficient to know that it denotes 'Gath and her towns;' as in the parallel passage, 1 Chron. xviii. 1.

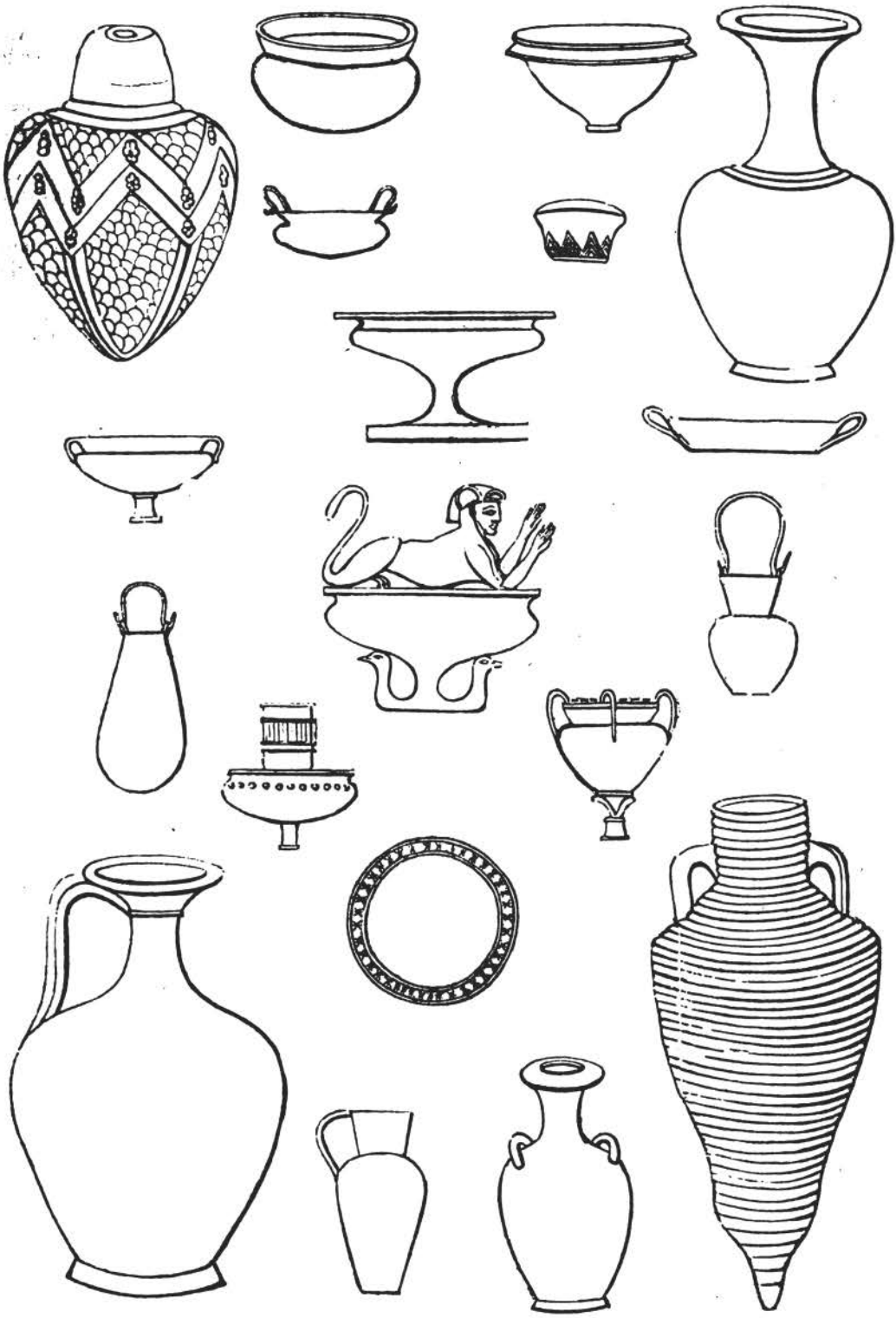
2. '*Measured them with a line.*'—Some apply this to the *country* of Moab; but the plain meaning of the text seems to be, that David (in conformity, doubtless, with a known usage of Oriental warfare) caused all his captives to lie down, and instead of destroying the whole, as the law authorized, and as they *all* probably expected, marked off a certain proportion to be spared. What that proportion was is not very clear. Our version seems to make those who were destroyed two-thirds of the whole; but we prefer the reading of the Septuagint and Vulgate, which, although they differ in terms, concur in the sense of making the proportion one-half. The former says there were two lines for preserving alive, and two for putting to death: and the latter, that there were two lines, one for each purpose; and this is the clearest interpretation. As to the principle of the measure, all comment has been anticipated in the remarks on the ancient war-law of the Hebrews and their neighbours, in the notes to Deut. xx. 6, 7, and Judg. i., which will serve to shew that the procedure here described could scarcely at that time have been considered as a severe measure, but rather as an act of lenity, with the intention of sparing a part of the male captives, whom the law and the general custom of war doomed to death.

3. '*Zobah.*'—See the note on 1 Chron. xviii. 3.

4. '*Houghed all the chariot horses.*'—See the notes on Deut. xvii. 16, Josh. xi. 6. The neighbouring nations, with some exceptions, continue strong in cavalry; while the Hebrews, according to the intentions of their lawgiver, remain without horses. In David's own Psalms there are frequent references to this, chiefly as contrasting their own confidence in Jehovah with the reliance which their enemies placed on their strong bodies of cavalry (Ps. xx. 7; xxxiii. 17; lxxvi. 6; cxlvii. 10); and such expressions occurring in hymns, were well calculated to foster in the minds of the Hebrews, those feelings of contempt towards cavalry which they unquestionably entertained. The direction to hough the horses of the enemy is not in the Law; but was given to Joshua on occasion of his war with the northern Canaanites: but whether David in the present instance acted with reference to that direction, or according to the common practice of the time, is not very clear. The practice of thus treating the horses of the adverse party, when they cannot be brought off, has been continued in modern warfare, for the purpose of disabling the animals and rendering them unserviceable to the enemy. The Hebrews had more reason for such a proceeding than any modern European nation: for they were forbidden to employ horses in war, and did not employ them for travelling or agriculture: and it is therefore difficult to see what they could have done with these animals, if they had preserved them. It is true they might have sold them; but then their enemies might have contrived to buy them back again, and employed them anew against their conquerors. The policy therefore was to diminish, as far as possible, the race of these animals, as possessed by their neighbours; and the importance of this we cannot estimate without recollecting that the immediate neighbours of the Hebrews do not appear to have had any native breed of horses, but to have obtained them by purchase from Armenia or Egypt—a circumstance which rendered it not easy to repair the loss which the destruction of their horses involved. The same course was adopted by the Romans towards elephants, which they killed,—because, on the one hand, they had no desire themselves to obtain the assistance of such auxiliaries, and knew, on the other, that these creatures were sometimes dangerous to the troops in which they were employed.

8. '*Brass.*'—Josephus says that this brass was of most excellent quality, surpassing in value gold itself, like the famous Corinthian brass among the Greeks.

10. '*Vessels of silver, and vessels of gold, and vessels of brass.*'—If what Denon says be true, that the arts of other nations are only spoils of those of the Egyptians, it will be right to consider that the vases and other vessels, whether of pottery or metal, in use among that most ingenious people, furnished the models for the style, fashion, and material of those possessed by, at least, their more immediate neighbours—including the Hebrews, Syrians, and others. We have therefore figured a small collection of Egyptian vessels; and our conviction that they may be taken as examples of some of the vessels mentioned in Scripture, is founded on stronger reasons than the alleged derivation of all the arts from Egypt—and that is, on their ancient universality and their existing prevalence. Wherever they originated, certain it is, that we everywhere recognize the same essential forms in the ancient vases and domestic vessels. The Greek vases do not more certainly resemble those of Egypt, from which they are confessedly derived, than do those of ancient Persia and Babylonia. But then, also, they are modern European and modern Oriental. We may well derive the former from the Egyptians, or indirectly from the Greeks, and we see them preserved, more or less, in our water pitchers, jars, ewers, bowls, ale and wine glasses, goblets, flower-glasses, tea-pots, and many other examples. But then again we recognize the same forms—or at least many of them—in



DOMESTIC AND ORNAMENTAL VESSELS OF THE EGYPTIANS, COLLECTED FROM VARIOUS EGYPTIAN SCULPTURES.

China, India, Persia, Mesopotamia, Syria—everywhere in the East. In Baghdad, or in any other town in that most ancient of historical regions in which Baghdad is situated, we see in the shop of an ordinary potter a variety of forms of common vessels, which we do not hesitate at once to recognize as 'classical,' or as 'Egyptian.' If we dig in the neighbouring primitive soil of Babylonia, or Chaldæa, or the 'plain of Shinar,' we there find precisely the same wares as are exhibited in the shop of the potter, whose forms we hesitate any longer to call 'classical' or 'Egyptian.' They are universal: and therefore they are Egyptian, and Syrian, and Hebrew: although, of course, we must make some allowance for occasional peculiarities, resulting from the individual wants or tastes of a particular nation. Now, of these ancient universal forms, the remains of Egypt certainly furnish the most complete and various specimens; and it is almost impossible to be much mistaken in referring to them for the purpose of Scriptural illustration: it being only necessary to recollect that in such specimens we sometimes discover a tendency to the grotesque in style and ornament, which we may reject as a general illustration, regarding it as a peculiarity of Egyptian taste.

Concerning the paintings of Egyptian metallic vases, Mr. Long, in his '*Egyptian Antiquities*,' observes—'The art of working in the precious metals, such as the making of golden ornaments on gold vases, of large size and beautiful workmanship, might be inferred from a variety of incidental notices in ancient writers, but is confirmed by the representations given in Rosellini. Here we see numerous vases, painted yellow, which no doubt is intended to represent gold. Many of these, though exceedingly grotesque in some of their details, are often very finely formed, and indicate not only a high state of manual skill, but much taste and imagination. Other plates in the same work contain drawings of a great variety of vases and vessels, some of which, for the lightness and beauty of their form, are not to be surpassed by any specimens of ancient or modern art.'

13. '*Returned from smiting of the Syrians in the valley of salt*.'—See 2 Kings xiv. 7. That not the Syrians, as here, but the Edomites, are intended, is evident from the following verse, and is clearly expressed in 1 Chron. xviii. 12, where we doubtless have the correct reading, from which it would appear that a whole line has here been dropped after 'Syrians,' which we might insert thus—*Meanwhile Abishai the son of Zeruiah slew of the Edomites*, in the valley, etc. Thus it appears that while David carried on the war in person against the Syrians, his general Abishai brought the Edomites under subjection.

17. '*Zadok . . . and Ahimelech the son of Abiathar were the priests*.'—This is an obvious error of transcription, and we must read Abiathar the son of Ahimelech. We know that it was Abiathar who was priest; that he was the son of Ahimelech, and that this Ahimelech had been slain some years before by Doeg. This is the first occasion in which Zadok is mentioned as high priest; but afterwards, throughout the reign of David, he and Abiathar are often named separately or together, as *both* bearing that character—a singular innovation, resulting probably from circumstances over which the king had little control. It seems likely that after Saul had slain the priests of Ithamar's line at Nob, he restored the pontificate to the line of Eleazer, in the person of Zadok; while David and his people, during his wandering and his reign in Judah, had been accustomed to look to Abiathar, the escaped son of Ahimelech, as the high-priest; that he thought it proper and prudent to recognize Zadok in that character without depriving Abiathar of the consideration he had previously enjoyed. If this explanation be correct, Zadok would have had this advantage over Abiathar, that he had actually discharged the regular functions of high-priesthood at the tabernacle, which the other had never an opportunity of doing. It is probably on this account that wherever the two names occur together that of Zadok is placed first.

18. '*Cherethites . . . Pelethites*.'—See 1 Chron. xviii. 17. In the notes on the same chapter will be found some remarks on other particulars mentioned here.

CHAPTER IX.

1 *David by Ziba sendeth for Mephibosheth.* 7 *For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's.* 9 *He maketh Ziba his farmer.*

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [1]lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son

[1] Chap. 4. 4.

may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micah. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

Verse 11. '*He shall eat at my table, as one of the king's sons.*'—The general reader may be perplexed to know why, when David intended Mephibosheth to eat at his own table, he yet directed Ziba to bring to Jerusalem the produce of his estate, that he might have food to eat (*v.* 10). The fact seems to be, that David by no means intended that Mephibosheth, or any one else, should eat constantly with him; but only that he should have a right to the honourable distinction of a place at his table, on those public occasions and festivals when the king was accustomed to dine with the princes of his own family, and, perhaps, with the chief officers of state. This is still customary in the East, where the king usually eats alone, but on certain occasions admits his relations and great functionaries to his table. This is a very great privilege; but of course it does not affect the favoured person's ordinary means of subsistence. The situation of Jonathan's son in David's court seems to have been analogous to that of David himself in the court of Saul. *He*, as the king's son-in-law, had an assigned place at the royal table, but was not expected to occupy it till the new moon. (See the note on 1 Sam. xxv. 5.)

CHAPTER X.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated.* 6 *The Ammonites, strengthened by the Syrians at Helam, are overcome by Joab and Abishai.* 15 *Shobach, making a new supply of the Syrians at Helam, is slain by David.*

AND it came to pass after this, that the [1]king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [2]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So

[1] 1 Chron. 19. 1.

[2] Heb. *In thine eyes doth David.*

Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

Verse 4. '*Shaved off the one half of their beards.*'—The shame of the men, and the indignation of David, clearly demonstrate that scarcely any indignity could exceed that with which the king of Israel's ambassadors were treated by Hanun. So it would now be considered, in those nations of the East by which the beard is cherished. It is not our purpose to inquire into the source of that tenderness and respect with which this appendage of the human face is regarded among nations which have scarcely any other feeling in common; but we shall merely state a few facts which seem to illustrate the force of the present narrative.

All the feelings concerning the beard which the Scriptures indicate, are no where more strongly manifested than among the Arabs. D'Arvieux, who has devoted a chapter to the exposition of *their* sentiments on this subject, correctly states, that the Arabs have such a respect for the beard, that they look upon it as a sacred ornament, which God has given to men to distinguish them from women. They never shave it, but let it grow from their very youth. There is no greater mark of infamy among them than that of shaving it off. They regard it indeed as an essential part of their religion, under the belief that Mohammed was never shaven. It is also the badge of a free man, and a shaven face is the brand of a slave. In this impression the Turks concurred when D'Arvieux wrote; but since his time great alterations have in this respect taken place among *them*. It was well if they thought nothing worse of a shaven European, than that he was a runaway slave, of whom his own country was ashamed. Under this view, well might the ambassadors of David be overwhelmed with shame at the insult and degradation they had received. The Arabs, in short, regard the beard as the perfection and completion of man's countenance, which they believe to be infinitely less disfigured by the loss of the nose than by that of the beard. 'It is,' adds the accurate observer, to whose remarks we are indebted,—'it is a greater mark of infamy in Arabia to cut a man's beard off than it is with us to whip a fellow at the cart's tail, or to burn him in the hand. Many people in that country would rather die than incur that punishment. I saw an Arab who had received a musket shot in the jaw, and who determined rather to perish than allow the surgeon to cut his beard off to dress his wound. His resolution was at length overcome; but not until the wound was beginning to gangrene. He never allowed himself to be seen while his beard was off; and when at last he got abroad, he went always with his face covered with a black veil, that he might not be seen without a beard; and this he did till his beard had again grown to a respectable length.'

More lately, the Wahabee chief, Saoud, acted upon this respect for the beard, in his punishment of grave offences, committed by persons of consideration. The loss of the beard was the severest punishment he ever inflicted; and it was considered far less tolerable than death itself, by those who had to endure it. Burckhardt, in his *Materials for a History of the Wahabys*, relates an anecdote which strongly illustrates the force of Arabian feeling on this point:—'Saoud had long been desirous to purchase the mare of a sheikh belonging to the tribe of Beni-Shammar, but the owner refused to sell her for any sum of money. At this time, a sheikh of the Kahtan Arabs had been sentenced to lose his beard for some offence. When the barber produced his razor in the presence of Saoud, the sheikh exclaimed, "O Saoud, take the mare of the Shammary as a ransom for my beard!" The punishment was remitted; the sheikh was allowed to go and bargain for the mare, which cost him 2500 dollars, the owner declaring that no consideration could have induced him to part with her, had it not been to save the beard of a noble Kahtany.' The same traveller observes, that the Arabs who had the misfortune to incur this disgrace, invariably concealed themselves from view until their beards had grown again. Numerous other examples of respect for the beard and the disgrace of losing it, might be adduced; but the above will perhaps be considered to convey an adequate illustration of the present text.

6. '*Sent and hired the Syrians.*'—The events of this war being more precisely stated in 1 Chron. xix., we reserve for that chapter such remarks as the narrative seems to require.

CHAPTER XI.

1 *While Joab besieged Rabbah, David committeth adultery with Bath-sheba.* 6 *Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken.* 14 *He carrieth to Joab the letter for his death.* 18 *Joab sendeth the news thereof to David.* 26 *David taketh Bath-sheba to wife.*

AND it came to pass [1]after the year was expired, at the time when kings go forth *to battle*, that [2]David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing

[1] Heb. *at the return of the year.*

[2] 1 Chron. 20. 1.

herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; [3]for she was [4]purified from her uncleanness: and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, I *am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* [5]how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there [6]followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the [7]hottest battle, and retire ye [8]from him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [9]Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them, even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [10]displease thee, for the sword devoureth [11]one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done [12]displeased the LORD.

[3] Or, *and when she had purified herself, &c., she returned.* [4] Levit. 15. 19, and 18. 19. [5] Heb. *of the peace of, &c.*
[6] Heb. *went out after him.* [7] Heb. *strong.* [8] Heb. *from after him.* [9] Judges 9. 53. [10] Heb. *be evil in thine eyes.*
[11] Heb. *so and such.* [12] Heb. *was evil in the eyes of.*

Verse 1. '*At the time when kings go forth to battle.*'—See the notes on 1 Chron. xx., where the narrative of the war, as given at the beginning of this and the end of the next chapter, is repeated, without any notice being taken of the unhappy transactions in which David was meanwhile involved at Jerusalem. There is much point in the observation, which we find there as here, that although it was the time when *kings* went forth to battle, David the king of Israel did *not* go forth, but 'remained still at Jerusalem.' Whether it was indisposition or self-indulgence that prevented him, does not appear; but the latter is commonly supposed.

2. '*David arose from off his bed, and walked upon the roof.*'—There have been many grave remarks and sermons upon the consequences of *idleness*, as exemplified in this instance, and so forth. Now there is no idleness in the case, or anything to blame David for, but the sin into which he fell. It is quite true that if he had not been at Jerusalem, and if he had not walked on the roof of his palace after sleep, this thing would not have happened to him; but this is no more than the obvious truth that if a man were doing one thing, another thing would not have been done, which is as applicable to every human act as to that of David. *We are told that he ought not to have been at Jerusalem, but at the head of his army.* Now this is more than we know. It is, perhaps, rather creditable to David that he knew that a king had more important duties than to lead forth his armies in person on every occasion. He was doubtless ready, if there had been adequate occasion; but the result proved that Joab was fully equal to the service on which he was engaged: and the king could probably more easily find one to command the army than to conduct the civil government in his own absence, according to his own plans and designs. Those must have singular notions of an oriental monarchy who suppose that David had grown indolent because he remained in his metropolis; for there are few men whose *ordinary* home duties are more arduous and laborious than those of most eastern kings; and we know, from a subsequent event, that David actually undertook in his own person, when at Jerusalem, more labour than he was able adequately to sustain. Then, *as to his afternoon sleep and subsequent walk*,—the idleness of this has seemed unquestionable. But this is the ignorant inference of people who sleep at night for eight or nine hours through, and then marvel to see others sleepful while they are wakeful, without considering that these others have slept but five hours at night, have risen at daybreak, and have discharged half the duties of the day before they commence their own. In warm climates the cool morning hours are highly favourable to exertion, and therefore the orientals rise early to employ them; and to compensate for this, as well as to obtain the total quantity of sleep which nature requires, they lie down again during the heat of the day, when, if they remained awake, the relaxing warmth would make exertion difficult. Taken in all, the orientals do not sleep more, if as much, as we do; but they find it convenient and suitable to have two short sleeps instead of a single long one; and for this they do not deserve to be considered indolent. Joab doubtless slept as soundly in his camp this afternoon as David in his palace.

— '*Walked upon the roof of the king's house.*'—It is usual, towards evening, to resort to the house-top to enjoy the cool air. But the orientals do not properly *walk* there; they have no idea of walking for enjoyment or exercise; and they regard it as one of the peculiar and inscrutable madnesses of the Europeans to walk to and fro without any present and apparent motive. They may saunter or lounge about a little, which was perhaps what David did; but more generally they sit or recline on mats or carpets. The roofs being flat, a house in an elevated spot overlooks many other roofs and interior courts: but prudent persons are cautious of inspecting the proceedings of their neighbours, as, in many places, a man would be thought perfectly justified in shooting a too inquisitive person through the head—a thing which does sometimes happen. Feeling, in our country also, would be very strong against it, as we see from the following anecdote, which we transcribed long ago from Brook, without a reference to the particular work (probably the *Mute Christian*): 'I have read of one Sir William Champney, once living in Tower Street, London, in the reign of King Henry III., who was the first man in England who ever built a turret on the top of his house, that he might the better overlook all his neighbours; but so it fell out, that not long after he was struck blind.'

8. '*Go down to thy house.*'—Detection would have been death to Bathsheba; and David's object was to screen the effects of his own and her criminality, by getting Uriah to go home. It is possible that the latter may have suspected or heard something of the truth. The repeated urgency of the king on this particular point was alone well calculated to rouse his suspicions; but the text seems to assign an adequate reason for his refusal, in that high and honourable sense of military duty and propriety which he so forcibly expresses in *v.* 11.

11. '*The ark.*'—It would seem probable from this, that the ark was with the army; and if so, this will make the second recorded instance of the kind, the first being when the ark was taken by the Philistines. As, however, the place of the ark was a tent even in Jerusalem, this point remains uncertain.

CHAPTER XII.

1 *Nathan's parable of the ewe lamb causeth David to be his own judge.* 7 *David, reproved by Nathan, confesseth his sin, and is pardoned.* 15 *David mourneth and prayeth for the child, while it lived.* 24 *Solomon is born, and named Jedidiah.* 26 *David taketh Rabbah, and tortureth the people thereof.*

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own [1]meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* [2]shall surely die:

[1] Heb. *morsel.*

[2] Or, *is worthy to die.*

6 And he shall restore the lamb [3]fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I [4]anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will [5]take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, [6]The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David [7]fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, *and* *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then [8]vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and [9]she bare a son, and [10]he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name [11]Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and [12]it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 [13]And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city [14]in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

[3] Exod. 22. 1. [4] 1 Sam. 16. 13. [5] Deut. 28. 30. Chap. 16. 22. [6] Ecclus. 47. 11. [7] Heb. *fasted a fast.*
[8] Heb. *do hurt.* [9] Matth. 1. 6. [10] 1 Chron. 22. 9. [11] That is, *Beloved of the LORD.* [12] Heb. *my name be called upon it.*
[13] 1 Chron. 20. 2. [14] Heb. *very great.*

Verse 1. '*There were two men in one city*,' etc.—See the observations on parables under Judges ix. The leading idea in the present exquisite parable, which belongs to a higher order of fable than that of Jotham, is strikingly applicable; and in such things a detailed and sustained analogy seldom occurs, and is not to be expected. David's crime was greater, even with reference to the comparison only, than as here stated; for not only had he taken the pet-lamb from its master's bosom, but had produced the death of the faithful and devoted owner. But probably a more exact resemblance between the parable and the transaction against which it was levelled, would have defeated the purpose of the prophet, by enabling the king to discover too soon the drift of his apologue.

4. '*He spared to take of his own flock*,' etc.—In the notes to Gen. xviii., Judges iv., xix., and elsewhere, we have touched on the Oriental feeling concerning the duty and honour of entertaining strangers. This obligation is the most imperatively felt in camps and in small towns. In large towns the frequent concourse of strangers and the more elaborate organization of society, together with the facilities which visitors possess of providing for their own wants, necessarily operate, with other circumstances, in diminishing their claim upon the hospitality of the inhabitants; though even there such claims are not entirely neglected. We have little doubt that the same difference prevailed anciently in the same countries. Now, it is clear, from the mention of flocks quite at hand, that the scene of the present fable is laid in a country town or village, where, as at this day, the principal persons were bound in point of honour and duty to provide for the wants of travellers. The ancient usage and feeling on this subject, and which still survive in many small towns and villages, we conceive to be strikingly illustrated by what Burckhardt states concerning Kerak, a town of 350 families, about nine miles east from the Dead Sea towards its southern extremity, and the site of which formed part of David's dominion. The place has eight *menzels* or *medhafes* (lodging-places) for strangers. 'Their expenses are not defrayed from a common purse; but whenever a stranger takes up his lodging at one of the medhafes, one of the people present declares that he intends to furnish that day's entertainment; and it is then his duty to provide a dinner or supper, which he sends to the medhafe, and which is always in sufficient quantity for a large number. *A goat or lamb is generally killed on the occasion*, and barley for the guest's horse is also furnished. There are Turks who every other day kill a goat for this hospitable purpose .... Their love of entertaining strangers is carried to such a length, that not long ago, when a Christian silversmith, who came from Jerusalem to work for the ladies, and who, being an industrious man, seldom stirred from his shop, was on the point of departure after a two months' residence, each of the principal families of the town sent him a lamb, saying that it was not just that he should lose his due, though he did not choose to come and dine with them. The more a man expends upon his guests, the greater is his reputation and influence; and the few families who pursue an opposite conduct are despised by all the others.' *Travels in Syria*, p. 384.

8. '*I gave thee thy master's house, and thy master's wives into thy bosom*.'—See ch. xvi. 22, where Absalom, rebelling against David, takes public possession of his concubines. From these facts we may learn that the haram of the preceding king was regarded as a sort of regalia, appertaining to the crown, and so essentially the property of his successor, that the possession of it gave much strength to a claim which might in itself be disputable. The spirit of such a custom will be better seen by parallel illustration than by conjectural deductions. Bosman tells us that in Guinea the choosing or confirming a new king seldom continues long in dispute; for the eldest son no sooner hears of the king's death than he immediately makes his interest among his friends, to take possession of the late king's court and wives. If he succeed in this, he has little further ground of apprehension, as the people will not readily consent, after this, to see him driven from the throne. A similar feeling appears to exist on the opposite, or eastern coast of Africa, in the country bordering on the river Sofala. The lord of that country (according to Dios Santos) maintains a number of wives, the chief of whom are his near relations, and are called his queens, the rest being regarded merely as concubines. As soon as the Quiteva, or prince, dies, a successor is chosen, capable of governing with wisdom and prudence. Whether he be qualified or deficient in these respects, it is enough to secure his position that a majority of the king's women declare in his favour, as on them the possession of the throne really depends. He therefore repairs to the palace, where he meets the ladies, and with their consent, seats himself on a throne prepared for him in the midst of a large hall. A curtain is then drawn before him and them; and the king, from behind it, issues orders for his proclamation. On this the people rush in to tender their homage and swear obedience, which is done while the curtain still conceals the new monarch from their view. Here we see that the consent and presence of the late king's women give the indispensable sanction to the act of succession; and it is on account of their presence that the curtain is on this occasion introduced, for without that contrivance their presence could not be secured.

13. '*I have sinned against the Lord*.'—The excellent remarks of Hales, in his *Analysis of Chronology*, ii. 341-343, may here be read with advantage. 'The fall of David is one of the most instructive and alarming recorded in that most faithful and impartial of all histories, the Holy Bible. And the transgression of one idle and unguarded moment pierced him through with many sorrows and embittered the remainder of his life, and gave occasion for the enemies of the Lord to blaspheme on account of this crying offence of "the man after God's own heart." When he only cut off the skirt of Saul's robe, *his heart smote him* for the indignity thus offered to his master; but when he treacherously cut off a faithful and gallant soldier, who was fighting his battles, after having defiled his bed, his heart smote him not, at least we read not of any compunction or remorse of conscience till Nathan was sent to reprove him. Then, indeed, his sorrow was extreme; and his Psalms, composed on this occasion, express in the most pathetic strains the anguish of a wounded spirit, and the bitterness of his penitence (Ps. xxxii.; li.; ciii.). .... Still the rising again of David holds forth no encouragement to sinners who may wish to shelter themselves under his example, or flatter themselves with the hope of obtaining his forgiveness; for though his life was spared, yet God inflicted upon him those temporal punishments which the prophet had denounced. The remainder of his days were as disastrous as the beginning had been prosperous.'

28. '*Take it: lest I take the city, and it be called after my name*.'—This was most magnanimous conduct in Joab, who, with all his crimes, appears to have been a faithful servant of David and jealous for his prosperity and honour. Among the later Romans, the victories of the military commanders were ascribed to the absent emperor, who appropriated the glory and the triumph. This was a refinement to which the kings of Israel never attained. They could not obtain the immediate honour, without gaining, or, at least completing, the victory in person. History affords many analogous instances of military commanders conceding to their kings or superiors in command, the privilege of reaping the glory they had sown. Q. Curtius mentions such a case in the history of Alexander's expedition. Craterus besieged Artacoana, and, after having prepared everything for the king's arrival, waited for his coming, to resign to him the honour of taking the town (l. vi. c. 6).

The circumstance of giving a name to a city on any particular occasion, or of changing the name in some extraordinary event, frequently occurs in ancient history, as we find at Alexandria, Constantinople, and many other places. In India it is equally prevalent: Ahmedabad, Hyderabad and Aurungabad derive their name from their founder or conqueror.

CHAPTER XIII.

1 Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her away. 19 Absalom entertaineth her, and concealeth his purpose. 23 At a sheepshearing, among all the king's sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and [1]Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

4 And he said unto him, Why *art* thou, *being* the king's son, [2]lean [3]from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took [4]flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not [5]force me; for [6][7]no such thing ought to be done in Israel: do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her [8]exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; [9]regard not this thing. So Tamar remained [10]desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

1 Heb. *it was marvellous*, or, *hidden in the eyes of Amnon.* 2 Heb. *thin.* 3 Heb. *morning by morning.* 4 Or, *paste.*
5 Heb. *humble me.* 6 Levit. 18. 9. 7 Heb. *it ought not so to be done.* 8 Heb. *with great hatred greatly.*
9 Heb. *set not thine heart.* 10 Heb. *and desolate.*

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: [11]have not I commanded you? be courageous, and be [12]valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man [13]gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the [14]appointment of Absalom this hath been [15]determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: [16]as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept [17]very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of [18]Ammihud, king of Geshur. And *David* mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David [19]longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

11 Or, *will you not, since I have commanded you?* 12 Heb. *sons of valour.* 13 Heb. *rode.* 14 Heb. *mouth.* 15 Or, *settled.*
16 Heb. *according to the word of thy servant.* 17 Heb. *with a great weeping greatly.* 18 Or, *Ammihur.* 19 Or, *was consumed.*

Verse 2. '*She was a virgin, and Amnon thought,*' etc.—This is not very intelligible as it stands. The sense doubtless is that virgins being in the East so closely watched, Amnon found it impossible to obtain access to her without witnesses: hence his distress, and the wicked device to which he resorted.

6. '*Amnon lay down and made himself sick.*'—'The Asiatics,' writes Mr. Roberts, 'are certainly the most expert creatures I have seen in feigning themselves sick. Thus those who wish to get off work, or any duty, complain they have a pain here, and another there; they affect to pant for breath, roll their eyes as if in agony; and, should you touch them, they shriek out, as if you were killing them. The sepoys, and those who are servants in the Government offices, give great trouble to their superiors by ever and anon complaining they are sick; and it requires great discernment to find out whether they really are so, or are merely affecting it. Their general object is either to attend a marriage or some religious festival.'

8. '*Made cakes in his sight.*'—This she might very well do, according to several of the various processes of baking described in former notes. It might, for instance, be done at the circular fire-pit in the floor, or upon the hearth, or in a pan, or on a metallic plate placed over a brasier, or against the sides of a heated jar or portable oven. Probably Amnon's request seemed reasonable to David, not merely as the fancy of a sick man, but on account of Tamar's having a reputation for peculiar skill in making some kind of cake or pastry. We have already noticed that such matters devolve upon women in the East: and that females of the highest rank are expected to attend to them. The consequence of this is, that there is no accomplishment on which even ladies of distinction pride themselves more than on their peculiar skill in such preparations. In the *Arabian Nights* there is the story of Bedreddin Hassan, much of the interest of which is connected with the skill in the making of tarts possessed by his mother, who was the wife of one grand vizier and the only daughter of another. She had a secret in this art, which enabled her to make the best tarts in the world; and this secret she communicated to no one but her son. He in the course of time becomes a ruined man and a fugitive, and finally sets up as a pastry-cook in Damascus. After many years his friends, including his mother, go from city to city in search of him. Bedreddin's own son, whom he never saw, is of the party, and in going through the bazaar gluts himself with the tarts of his unknown father. On his return, he declines one of the tarts of his grandmother, who then exclaims, 'What! does my child thus despise the work of my hands? Be it known to you, that not one in the world can make such cream tarts, excepting myself and your father Bedreddin, whom I myself taught.' The boy contends he had eaten better tarts in the bazaar; to test which assertion, the old lady sends for one; and she no sooner tastes it than she swoons away, declaring, on her recovery, that the maker must be her long-lost son. This proves to be the fact, to the great joy of all parties concerned.

17. '*Bolt the door after her.*'—The street-doors of Oriental houses are usually kept bolted, except when the inhabitant is a person of such consequence as to have one or more porters in attendance, and then it is commonly

left open by day. Amnon, the eldest son of the king, of course had porters attending at his door; and what we understand is, that Amnon directed his servants to conduct Tamar out of the house, and bolt the street-door after her, instead of keeping it open, as usual. The bolts of doors



ORIENTAL STREET-DOOR.

are always of wood, fastened to the door, and sliding into a hole in the door-post. The additional bar, if any, used at night, is also of wood. This was no doubt the case also in the Bible times, for we read of bars of brass and iron, mentioned, in the way of contradistinction, as fastenings of extraordinary strength (1 Kings iv. 13; Isa. xlv. 2).

20. '*Tamar remained desolate in her brother Absalom's house.*'—The natural tendency of polygamy is to produce a house divided against itself. The several mothers hate each other and each other's children, and spend all their thoughts in plotting for the exclusive benefit of their own. Hence the large family which is sometimes formed in polygamy is not one family, but an assemblage of several families, opposed to each other in interest and in feeling. The ties of brotherhood and sisterhood seldom extend beyond the children of the same mother; and the only sentiment in which they all concur is in respect for the common father and common husband. Under this state of things, however, the daughters, aware that there are others who have equal claim upon their father's affection, do not so much look up to him as their natural protector, and the avenger of their wrongs, as to their uterine brother, whose affection, and interest in their honour, is more immediate and concentrated. This is well understood in many parts of the East, where the brother has often more admitted authority in all that concerns the daughter of his mother, than the father himself. We find an instance of this here, and one still earlier, in the case of Simeon and Levi, who arranged the terms of their sister Dinah's marriage; and who, to the deep regret of their father, horribly avenged upon the men of Shechem the injury their sister had received.

23. '*Baal-hazor, which is beside Ephraim*'—not in the tribe of Ephraim, in which we read of no town named thus, but near a town called Ephraim; probably the same that is mentioned in 2 Chron. xiii. 19, and John xi. 54. In the former of these texts it is mentioned with Bethel: Baal-hazor would therefore seem to have been in the tribe of Benjamin; and is probably the same with the Hazor of Neh. xi. 33. All the indications of Scripture agree very well with the distance which Eusebius gives, of eight miles from Jerusalem; about which distance, in a direction N.N.E., D'Anville places Ephraim, near which Baal-hazor was situated.

29. '*Every man gat him up upon his mule.*'—This is the first time that the mule is indisputably mentioned in the Scriptures (see the note on Gen. xxxvi. 24): and, as we might expect, these animals begin to be mentioned at nearly the same time that horses began to be partially known among the Jews. Not at present to notice the state of the question with respect to horses, we observe, that although a few horses were kept for state, mules were now used for riding by persons of distinction, in peace as well as in war; although the ass continued to maintain its respectable position, and never wholly gave place to either the mule or the horse. The taste seems decidedly to be for mules in this period of Hebrew history. We see here that all the king's sons were accustomed to ride on those animals; and even Absalom, although he had chariots and horses, and while he bore the state and title of a king, rode upon a mule in battle (ch. xviii. 9). The king himself also was wont to ride on a mule. He had a choice mule—a mule of state, known to be his; and when he intended Solomon to be anointed, with great solemnity, as king in his own lifetime, he does not direct his officers to take his chariots and horses for the regal procession, but 'Cause Solomon my son to ride upon mine own mule' (1 Kings i. 33). Mules, as well as horses, were also among the presents which Solomon received from those who, at a subsequent period, came from far to hear his wisdom (1 Kings x. 25). The mule appears with equal dignity among the Greeks. Although used in the laborious services of agriculture, yet choice animals of this class were employed in more dignified offices. Mules, mentioned as

> 'A gift illustrious by the Mysians erst
> Conferr'd on Priam,'

were yoked to the litter in which that aged monarch conveyed the 'glorious ransom' of Hector's body to the Grecian camp, and in which the body itself was taken back to Troy. Chariots, drawn by mules, were also allowed to contend for the prize in the chariot-races of the Olympic games, and in the similar games of the Romans. Mules are still much used in the East, as well for riding as for the conveyance of baggage and merchandise; and, from the attention paid to their breed, they are generally much finer animals than in England. The combination, in the mule, of the more useful qualities of both the horse and the ass—its strength, activity, steadiness, and great power of endurance, are characteristics of peculiar value in the East; and therefore the Jews, although interdicted from *breeding* mules (Lev. xix. 19), did not find it convenient to consider that their *use* was forbidden. But as they could not legally breed mules, the question arises, how they obtained those which they possessed. It seems probable that they were employed in the armies which David overthrew; and that, there being no precedent for hamstringing mules, he preserved them for use. Or they



MULE.—T. Landseer.

may have been obtained from David's friend Hiram, the king of Tyre; for we find, in the time of Ezekiel, that the Armenians brought not only horses but mules to the great market of Tyre (Ezek. xxvii. 14). This they may have done at a much earlier period. At any rate, this fact points to Armenia as the possible source from which mules might, more or less directly, have been derived. In Solomon's time they might have been obtained from Egypt; but, till his reign, the commercial relations with that country do not appear to have been opened. (See the note on Josh. xi. 6.)

CHAPTER XIV.

1 *Joab, suborning a widow of Tekoah by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem.* 25 *Absalom's beauty, hair, and children.* 28 *After two years, Absalom by Joab is brought into the king's presence.*

Now Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, [1]Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* [2]none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew;

[1] Heb. Save.

[2] Heb. *no deliverer between them.*

and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder [3]upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, [4]that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; [5]neither doth God respect *any* person: yet doth he devise means that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be [6]comfortable: for as an angel of God, so *is* my lord the king [7]to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and [8]thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of [9]his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ [10]But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 ¶ And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is [11]near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I

[3] Heb. *upon the face of the earth.* [4] Heb. *that the revenger of blood do not multiply to destroy.* [5] Or, *because God hath not taken away his life, he hath also devised means*, &c. [6] Heb. *for rest.* [7] Heb. *to hear.* [8] Heb. *blessed.* [9] Or, *thy.* [10] Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.* [11] Heb. *near my place.*

may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

Verse 2. '*Tekoah.*'—This place was afterwards fortified by Rehoboam, and became the birthplace of the prophet Amos. It gave its name to the adjacent desert on the east. The place still bears the name of Tekûa, and lies about six miles south of Bethlehem. It is not mentioned in the New Testament. In 765 A.D., when visited by St. Willibald, it was a Christian place and had a church. In the time of the Crusaders, it was still inhabited by Christians, who afforded assistance to the Crusaders during the siege of Jerusalem; and ultimately King Fulco assigned it to the canons of the church of the Holy Sepulchre, in exchange for Bethany. In 1138 A.D., it was sacked by a party of Turks from beyond Jordan; and no subsequent notice of it as an inhabited place is found. In the time of Quaresmius it was, as now, desolate, and not visited for fear of the Arabs. Later travellers have not seldom passed this way, sometimes on their route between Bethlehem and Hebron. Tekoah lies on an elevated hill, not steep, but broad on the top, and covered with ruins to the extent of four or five acres. These consist chiefly in the foundations of houses built of squared stones, some of which are bevilled. Near the middle of the site are the ruins of a Greek church, among which are several fragments of columns, and a remarkable baptismal font. There are many cisterns excavated in the rocks; and not far off is a living spring of fine water. See Robinson's *Biblical Researches in Palestine*, ii. 182-184.

7. '*Kill him, for the life of his brother whom he slew.*'—This case, although a fiction, is very remarkable, as illustrating the operation of the custom of blood-revenge among the Jews. So inveterate was that principle, that, although the mother herself was the most aggrieved party, she had no influence in preventing the next male kin from avenging the blood of the slain son upon his slaying brother. She therefore applies to the king for his pardon and protection; and knowing, as doubtless the king knew, that, in such a case, strong measures were necessary, she is not satisfied with a general promise, but presses him with her apprehensions, till at last he confirms his promise by an oath: 'As the Lord liveth, there shall not one hair of thy son fall to the earth.' She is then satisfied, and begins to develop her design. That design was to induce the king to satisfy his conscience in pardoning Absalom, by proving that, in so doing, he did not otherwise than he would have done in the case of a stranger, where no partiality could operate. It is clear that David wished to pardon his son, but was afraid, as a king, to do so. The device of Joab turned the balance which had so long wavered between private affection and public duty. That device was probably borrowed from the course taken by Nathan to make David pronounce his own condemnation. The two cases are strikingly analogous; and in both the crime stated in the fiction is inferior in its enormity to the actual offence.

9. '*The iniquity be on me,*' etc.—that is, the iniquity of pardoning a homicide, whom the avenger had a right to slay wherever he should find him, except in a city of refuge.

14. '*We must needs die, and are as water spilt on the ground, which cannot be gathered up again.*'—Joab could not have found a more suitable advocate than this woman of Tekoah. What could be better calculated to impress a poet like David than the most beautiful figures of speech which she employs? In verse 7 she compares the prospective death of her only surviving son to the quenching of her last live coal; and here she compares death to water, which, once spilt upon the ground, can be gathered up no more. With reference to the latter figure, the Rev. W. Jowett, in describing an Armenian funeral, says:—'The corpse is now carried out into the churchyard. A slab lifted up discovered to our view that the whole churchyard is hollow under ground. The body was put into a meaner wooden coffin, and lowered into the grave. I did not observe that they sprinkled earth upon it, as we do; but, instead of this, a priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant; but it brought to my mind that touching passage in 2 Sam. xiv. 14—'*For we must needs die,*' etc. On inquiry, Mr. Jowett would have learned that the water was holy water, and was intended to give the corpse its final purification and protection, before being shut out from the world for ever. The custom is however impressive; as is also another in use among the same people, who collect into one place the bones which may have become exposed, and every year sprinkle them with water, praying for the hastening of that time when the dry bones shall be quickened to eternal life. It may further contribute to the illustration of this fine image, to notice that it was the custom of the Jews to throw out of window all the water in the house in which any one has died, in the belief that the departed soul has cleansed itself therein. There is a somewhat similar custom in some of the provinces of France, only they throw away the milk instead of the water. The Formosans, who place their dead in green booths, set there every day a calabash full of fresh water, with a bamboo beside it, that the soul may be enabled to bathe and to assuage its thirst. *Essais sur la Littérature des Hébreux*, iii. 537.

26. '*Weighed the hair of his head at two hundred shekels.*'—It appears that this handsome, but unprincipled and vain man, glorying in the abundance and beauty of his hair, wore it as long as he could without great inconvenience; and when it was cut caused it to be weighed, that the reputation of its quantity might compensate to his vanity for the present loss to his personal appearance. The sacred historian condescends to notice the circumstance, in order to explain and give point to the fact, that the locks which Absalom so fondly cherished became subsequently the occasion of his death. It would seem that, at this time, the custom for men to wear the hair short, or to shave the head, except in mourning, had not come into use. In the time of St. Paul it was a shame for men to wear long hair (1 Cor. xi. 14), but in the time of David it was a glory to have the hair long and abundant. The present is not the only indication of this fact. We shall find it also in Solomon's Song, and confirmed by Josephus, who observes that the picked men who formed the guard of that magnificent monarch wore their hair in long flowing tresses, which they sprinkled every morning with gold dust (having first anointed it, of course), so that their heads glittered in the sunbeams, as reflected from the gold. If this were the custom a little earlier, the weight of the unguents with which it was saturated, and of the gold dust it contained, may somewhat lessen our surprise at the weight of Absolom's hair, though it must still have been extraordinary. There have been various explanations as to the weight. In fact we do not know with certainty what was the weight of the Hebrew shekel at different periods. According to the common calculation the weight of 200 shekels would be 112 ounces troy; but the weight is here said to have been by 'the king's shekel,' which is generally understood to have been considerably less than the common shekel. Some, with

reference to this, reduce the weight of Absalom's hair to half the above; some (as Bochart) still lower, to 3lb. 2oz., and even a pound lower than that. It may be even possible to bring down the quantity to four shekels, by supposing that the quantity was originally stated in numeral letters, and that the letter daleth ד, which stands for four, became transmuted in the course of copying into the very similar letter *resh* ר, which, as a numeral, stands for two hundred. But a head of hair weighing only two ounces would not be very remarkable. These differences shew the difficulty of the matter, and that, in fact, we can know nothing with certainty, except that the hair of Absalom is intended to be described as remarkably fine and abundant. Harmer states that he had been told that it was a very good English head of hair that weighs more than five ounces. On this Jahn builds the hypothesis that the shekel by which Absalom's hair was weighed, could not have been more than a fifth, or perhaps a sixth of the legal shekel; for, he says, we can hardly suppose the hair of Absalom weighed more than double a good English head of hair, and *therefore* the shekel could not have exceeded that proportion to the legal shekel.—So much more wildly do men reason and infer on Scriptural topics than the common sense of mankind would tolerate on any other. In fact Harmer does not say to what kind of heads of hair his information applied—whether of males or females, or whether to the growth of one or of many years. It is certain, however, that heads of hair greatly exceeding his maximum have been known, especially among females, and only more particularly among them, probably, because their habit of allowing the hair to grow long has afforded more opportunity for comparison; for the hair of men will certainly grow as thick, or even thicker than that of women, and if we may judge from the long queues (which sometimes reach to the ground) of the Chinese, it will grow as long. Several curious instances of this are given in White's *Regular Gradation in Man*, pp. 92-94; and he adds, 'I have myself seen an Englishwoman, the wife of a theatrical gentleman, whose hair is six feet in length, and weighs upwards of three pounds, without that part which is nearly connected with the head. Its colour is of a light brown.'

We have only to add the opinion of those, who, unable to satisfy their minds otherwise on the subject, suppose that two hundred shekels mean the *value* of the hair when sold: but it does not seem likely that the king's son would sell his hair, nor can we see to what use it could be applied by those who bought it. Wigs, though certainly at and before this time in use among the Egyptians, do not appear to have been ever used by the Jews. It remains to observe that the Hebrew does not say that Absalom polled his hair every year, but from time to time—occasionally;—that is, as the text explains it, when it became heavy. This may have been at longer intervals than a year.

— '*After the king's weight.*'—The preceding note has exhibited some of the opinions which have been held respecting this 'king's weight.' It must denote some peculiarity. Perhaps it intimates accuracy only—meaning that the weight is given according to the accredited standard weight in the royal treasury. Of this opinion, Bishop Cumberland, in his standard work on the subject of Hebrew weights and measures (*An Essay towards the Recovery of Jewish Measures and Weights*, 1686) seems to have been, for he confesses himself unsatisfied with the arguments adduced by some modern Jews and Christians, for the existence of a shekel of inferior weight to the legal standard, p. 109. The prevailing opinion is, however, in favour of the 'king's shekel' being of weight much inferior to the other, in the proportion stated in the last note. But the conclusion is obviously founded upon this text, and must be therefore taken with the limitations which a just view of the text may itself suggest. One notion is, that the sacred books being revised after the captivity, the Babylonish weight, distinguished as 'the king's weight,' was introduced, as, at that time, more generally intelligible; and this, it is said, was only a third of the Jewish shekel. If we could rely upon this, it would remove most of the difficulty of the text as it stands. Another explanation is that of the always ingenious Michaelis, who concludes that as it was not forbidden the Israelites to deal in common life by different weights, there arose in process of time under the Judges, a shekel much smaller than that of the sanctuary: but at last, to prevent uncertainty and imposition, the kings fixed the weight of this common shekel more accurately; so that from this time there were two lawful shekels current among the people, the sacred and the royal.

27. '*Three sons.*'—They seem to have died early, as their names are not given, and as Absalom is elsewhere described as building a monument to perpetuate his memory, because he had no son. See xviii. 18.

CHAPTER XV.

1 *Absalom, by fair speeches and courtesies, stealeth the hearts of Israel.* 7 *Under pretence of a vow he obtaineth leave to go to Hebron.* 10 *He maketh there a great conspiracy.* 13 *David upon the news fleeth from Jerusalem.* 19 *Ittai would not leave him.* 24 *Zadok and Abiathar are sent back with the ark.* 30 *David and his company go up mount Olivet weeping.* 31 *He curseth Ahithophel's counsel.* 32 *Hushai is sent back with instructions.*

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy [1]came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but [2]*there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD

[1] Heb. *to come.*

[2] Or, *none will hear thee from the king* downward.

shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and [3]bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall [4]appoint.

16 And the king went forth, and all his houshold [5]after him. And the king left ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day [6]make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass o[7]er. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook [7]Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a [8]seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, [9]and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so

[3] Heb. *thrust.* [4] Heb. *choose.* [5] Heb. *at his feet.* [6] Heb. *make thee wander in going.* [7] Called, John 18. 1. *Cedron.*
[8] 1 Sam. 9. 9. [9] Heb. *going up and weeping.*

will I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

Verse 1. '*Absalom prepared him chariots*,' etc.—It would seem to have been during his retirement in Geshur, or rather, perhaps, during his seclusion at Jerusalem, that Absalom formed those designs for the ultimate execution of which he soon after began to prepare the way; this was no less than to deprive his father of the crown. As David was already old, Absalom would probably have been content to await his death, but for peculiar circumstances. If David properly discharged his duty, he must have led his sons to understand that although the succession to the throne had been assured to his family, the ordinary rules of succession were not to be considered obligatory or binding, inasmuch as the Supreme King possessed, and would exercise, the right of appointing the particular person who might be acceptable to him. In the absence of any contrary intimation, the ordinary rules might be observed; but, according to the principles of the theocratical government, no such rules could be of force when a special appointment intervened. It was already known to David, and could not but be known or suspected by Absalom, that not only he but some others of the king's sons were to be passed over, by such an appointment, in favour of Solomon, whom, by this time, the king probably treated as his destined successor. The fact that even the ordinary law of primogeniture, as applied to the government, had not yet been exemplified among the Hebrews, must have tended to increase the misgivings of Absalom respecting his own succession. Besides, in contending for the crown while his father lived, he had but one competitor, and that one fondly attached to him; whereas, if he waited until his father's death, he might have many vigorous competitors in his brothers. These, or some of them, were probably the considerations in which the designs of Absalom originated. But these designs were not merely culpable as against his own father, but as an act of rebellion against the ordinations of the theocracy, since they involved an attempt to appropriate by force that which God had otherwise destinated, or which, at least, was to be left for his free appointment. The ultimate success of Absalom would therefore have utterly subverted the theocratical principle which still remained in the constitution of the Hebrew state.

2. '*Absalom rose up early.*'—This shews that the judicial and other public business of the kings was dispatched very early in the morning. The greatest sovereigns in the East rise at day-break, and after their morning devotions proceed immediately to the transaction of public business. Thus, in describing the duties of the king of Persia, Sir John Malcolm says: 'At an early hour in the morning the principal ministers and secretaries attend the king, make reports upon what has occurred, and receive his commands. After this audience he proceeds to his public levee, which takes place almost every day, and continues about an hour and a half. At this levee, which is attended by the princes, ministers, and the officers of the court, all affairs which are wished to be made public are transacted; rewards are given, punishments commanded, and the king expresses aloud those sentiments of displeasure or approbation which he wishes to be promulgated.' (*Hist. of Persia*, ii. 434, 4to.) Such are the duties which, with little variation, an Oriental king has discharged in the early morning, before, in England, persons of consideration usually leave their beds. This explains why Absalom was obliged to rise early when he wished to ingratiate himself with the persons who went to the morning levee, to present their petitions, or to submit their cases to the king's determination.

— '*Stood beside the way of the gate.*'—The gate being here mentioned in connection with the administration of justice, it may be well to notice a custom which so frequently comes under our observation in the Old Testament—that of public affairs being transacted and causes tried at the gates of towns. In the Scripture we see transacted at the gate such business as the purchase and sale of lands (Gen. xxiii. 18); the transfer to another of a right of marriage, involving the conveyance of an estate (Ruth iv. 1—10); with numerous passages, in which the same place is described as the seat of justice. (Deut. xxii. 15; xxv. 7; Ps. cxxvii. 5; Prov. xxii. 22; xxxi. 23; Lam. v. 14; Amos v. 12; Zech. viii. 16, &c.) The cause commonly assigned for this is, that, as the Hebrews were chiefly an agricultural people, going out in the morning and coming back at night, it was convenient for them to have their affairs determined as they went or returned. The same circumstance rendered the gate a place of great resort, in consequence of which publicity was given to the proceedings of the judges—'the elders of the gate,' as they are called. Allowing due weight to such considerations, we have no doubt that Goguet (*Origine des Lois*, i. 44) is right in considering that the custom originated in the ignorance, in the early times, of the art of writing, or the infrequent and reluctant employment of it, after it had come into use. Then, as decisions were not registered in writing, it was necessary to their establishment that they should be registered in the minds of men, who might be appealed to as witnesses when any dispute arose about the decison—or rather, whose presence gave such publicity to the determination of the judges, as was calculated to prevent any dispute from arising. We see



GATE OF JUSTICE.—From Murphy's *Antiquities of Spain.*

this clearly in the procedure of Boaz in the gate of Bethlehem. Having formed his agreement with his relative, he calls 'unto the elders and *unto all the people*,' and says, 'Ye are witnesses this day, that I have bought,' etc.; and, having completed his statement of the compact, he again repeats, '"Ye are witnesses this day." And *all the people that were in the gate*, and the elders, said, "We are witnesses."' This was the record of the transaction; and we read of no written record or document of any kind.

We find that precisely the same process of making the gate, or a place near the gate, the seat of judgment, continues to prevail among those semi-barbarous nations of Asia and Africa with whom written documents are not in use, and where therefore the publicity necessary to establish a judicial determination or a covenant can only be obtained in a place of public resort, such as the gate usually is. The same custom may be traced in Homer, in whose epics we do not recollect that any written documents are mentioned. The following passage is very remarkable:—

'But when Aurora, daughter of the dawn,
Had tinged the East, arising from his bed
Gerenian Nestor issued forth, and sat
Before his palace-gate, on the white stones
Resplendent as with oil, on which of old
His father Neleus had been wont to sit
In council like a god; but he had sought,
By destiny dismissed long since, the shades.
On those stones therefore, guardian of the Greeks,
Sat Nestor now, *his sceptre in his hand*,
And thither from their chambers also came,
T' encircle him around, his num'rous sons.'
Odyss. iii.—COWPER.

On this passage it is well remarked by Pope,—'We have here an ancient custom recorded by the poet; a king placing himself before the gate of his palace on a seat of marble; worn smooth by long use, says Eustathius, or perhaps smoothed exquisitely by the hand of the workman. What I would chiefly observe is, that they placed themselves thus in public for the dispatch of justice. We read in Scripture of judges *sitting in the gate;* and that this procedure of Nestor was for that purpose is probable from the expression, "He sat in the seat where Neleus used to sit" (which seems to express his wisdom in the discharge of justice). Nestor is also described as bearing his sceptre in his hand, which was never used but on some act of regality, in the dispatch of business, or other solemn occasion.' But this was at the gate of the palace, not at that of the town. Neither was David's court held at the gate of Jerusalem. When kings came to acquire some state, their sittings, wherever held, were sure to command a sufficient attendance to give publicity and to establish their determinations. Therefore they changed *their* seat of judgment to the gate of their own palace; while, probably, inferior magistrates continued to adjudicate causes of small importance at the gate of the town in which the court was held, and, in other towns, *all* causes, except those which were carried by appeal or referred by the local judges to the king. The continued operation of the same causes ultimately induced kings to discontinue the sitting even at their own palace gates; although probably the custom of associating judicial procedure with gates occasioned a longer continuance of the custom than the constant attendance of a court wherever the king sat publicly, and the growing use of written documents, required. But even when this removal to the interior was effected, it seems probable that respect to ancient usage did not at first induce them to withdraw farther than to a room of state *over the gate*, and which therefore preserved the idea of the gate as the seat of justice; while, at the same time, this continued association of the court of justice with the gate, maintained the idea of that facility of access to the complaints of their subjects, about which the Oriental kings are particularly careful. It is not clear that David, or any other king of Israel, administered justice in the open gate; and it is therefore uncertain what is meant by 'gate' in the present text. As it is mentioned independently, without saying what gate it was, some think it was the city-gate, others, the palace-gate; and Jahn supposes that here (and in Est. ii. 19, 21; iii. 3; Dan. ii. 49, etc.) the word 'gate' is equivalent to 'palace.' We are willing to allow this in a general sense, as the name of 'gate' is still very commonly applied in the East to the court of a prince (see D'Herbelot, *s. v.* 'BAB'): but, in the present instance, we incline to think that the gate of David's palace is simply intended; but that it is not necessary to suppose that he held his morning levee for the administration of justice in the open gate, but in the room over it, from which there is usually access from the gate itself, on the one hand, while it communicates (if part of a palace or other habitable building) with the interior of the residence, on the other. (See the note on chap. xviii. 24.) So also, we imagine, when we read that the principal entrance to the Alhambra (the palace of the Moorish kings of Granada) was called the 'Gate of Judgment,' that this was with reference to the king's tribunal being held over the gate, or in a room to which there was access from the gate; not, as some travellers suppose, that it was held in or before the open gateway; or else it might be with a respect to the idea that the royal residence, generally, was the fountain of justice, whence its principal gate might be called the 'Gate of Judgment.' We have no historical information that the Moorish kings of Spain held their tribunals in the gateways of their palaces or cities; and the more renowned khalifs of Bagdad, whom they in general imitated, certainly did not. It was a very ancient custom, long retained, but ultimately discontinued under altered circumstances, although many ideas and expressions connected with it are still preserved, and even the custom itself is still exhibited under circumstances analogous to those in which it originated.

6. '*So Absalom stole the hearts of the men of Israel.*'—At the first view, such an enterprise as this against such a man as David, and by his own son, must have seemed wild and hopeless. But in the contest between youth and age,—between novelty and habit,—between the dignity and authority of an old king, and the ease and freedom of one who has *only* popularity to seek,—the advantages are not all in favour of the old governor. Besides, it seems that there was much latent discontent among the people, arising in a considerable degree from that very confidence in the justice and wisdom of the king by which his throne ought to have been secured. It is the duty of an Oriental king to administer justice in his own person, and that duty is not seldom among the heaviest of those which devolve upon him. This grew in time to be so sensibly felt, that ultimately among the Hebrews, as in some Oriental and more European states, the king only undertook to attend to appeals from the ordinary tribunals. But under the former state of things, the people will rather bring their causes before a just and popular king than to the ordinary judges; and he in consequence is so overwhelmed with judicial business, that there remain only two alternatives—either to give up all his time to these matters, to the neglect of the general affairs of the nation; or else to risk his popularity by fixing a certain time every day for the hearing of causes, whereby some of the suitors must often wait many days before their causes can be brought under his notice. This hindrance to bringing a case immediately before the king is calculated to relieve him by inducing the people to resort to the inferior judges from whom prompt justice might be obtained; but on the other hand, it is well calculated to endanger his popularity with the unthinking multitude, who deem their own affairs of the highest importance, and attribute to his neglect or indolence the delay and difficulty which they experience. David made choice of the latter alternative and incurred the inevitable consequences.

7. '*After forty years.*'—There is no convenient point from which the commencement of this period might be dated:—certainly not from the commencement of David's reign, as its entire duration was but forty years. It is generally concluded that the difficulty arose from the error

of some transcriber in writing אַרְבָּעִים *arba'yim*, 'forty,' for אַרְבַּע *arba*, 'four:' and this understanding is supported by the Syriac and Arabic versions, by Josephus, by the Sixtine edition of the Vulgate, and by various manuscript copies of the same version. These all read 'four,' instead of 'forty.'

12. '*Sent for Ahithophel.*'—Absalom must have been aware that this man, although David's chosen counsellor and trusted friend, was likely to come if sent for. The Jewish writers assign a reason for this by alleging that Ahithophel was the grandfather of Bathsheba, and that he had been alienated from David by his conduct towards this woman and her husband. But this seems exceedingly doubtful.

— '*Giloh.*'—This place is mentioned in Josh. xv. 51, among the towns in the mountains of Judah's lot. It seems to have been not far from Hebron, where Absalom was when he sent for Ahithophel.

18. '*The Gittites, six hundred men which came after him from Gath.*'—These appear to have been native Philistines of Gath, whom David had attached to his service, after making himself master of their country, and who had perhaps become proselytes. Some, however, think that this body was composed of native Israelites, called Gittites or Gathites, in memory of the 600 followers who accompanied him when he sought refuge the second time at Gath, and in which the actual members of that body had been incorporated, and had been replaced as they died off. But there seems no good reason why a body thus constituted should be named from Gath rather than from any other place or circumstances in which their history connected them with David. Besides, the king obviously speaks to their leader Ittai in *v.* 19, 20, as a foreigner, who, with his 'brethren,' could hardly be expected to incur distress for his sake.

23. '*The brook Kidron.*'—This brook, as mentioned in the general notice of Jerusalem (chap. v.), flows through the valley which lies between the city and the Mount of Olives on the east. It discharges itself into the Dead Sea, and, like most of the other streams of Palestine, is a mere winter torrent, having a considerable current during the rainy season, but being usually quite dry for nine months of the year. Its bed is very narrow and rather deep, and is in one place crossed by a bridge of one arch.

26. '*Let him do to me as seemeth good unto him.*'—From the whole of the words which this sentence concludes, and from other expressions similarly humble and resigned to the dispensations of the Lord's providence, it is manifest that David recognized in this unnatural conspiracy, which made him a fugitive, a portion of the divine judgments which the prophet had been authorized to denounce against him for iniquities in the matter of Uriah and Bathsheba.

30. '*Had his head covered.*'—This does not mean covering the head in a common sense, as by putting on a cap or hat, which, it is evident, was not a sign of mourning; but it obviously means wrapping up or enveloping the head with a cloth or robe. This was also a custom of mourning among the Persians, Egyptians, and Romans—and is indeed a rather general practice, being a sufficiently natural expression of grief when understood as a resource to conceal its expression. Do we not find something of the same idea among ourselves in the hoods worn by female mourners, and even in the sweeping hatbands worn by the men at funerals? There are two touching illustrations of this custom in Quintus Curtius. Darius being informed by the eunuch Tyriotes that his queen had died in her captivity, but had been respectfully treated by the conqueror, 'he covered his head and wept a long time; and then, the tears still flowing from his eyes, *he uncovered his face*, and holding up his hands to heaven, prayed to be preserved in his kingdom; but, if not, that none but Alexander might be master of Asia.' And again, when the same king was in the power of the traitor Bessus, every moment expecting his own death, he had an interview with Artabazus: they wept together, and the latter being unwilling to leave Darius, the unhappy monarch ordered him to be taken away, and covered his own head that he might not see him depart in such affliction, and then flung himself upon the ground. In these instances we see that the covering of the head involves the concealment of the face, and is taken as a sign of grief that would be concealed. The principle of this idea was in the mind of the ancient painter, who, despairing of exhibiting adequately the grief of a father at the sacrifice of his daughter, represented his head as covered with a veil.

CHAPTER XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revenge. 15 Hushai insinuateth himself into Absalom's counsel. 20 Ahithophel's counsel.

AND when David was a little past the top *of the hill,* behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, [1]I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: [2]he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou [3]bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose

[1] Heb. *I do obeisance.* [2] Or, *he still came forth and cursed.* [3] Heb. *man of blood.*

stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, [4]behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this [5]dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine [6][7]affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [8]cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, [9]God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the [10]oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

[4] Heb. *behold thee in thy evil.* [5] 1 Sam. 24. 14. Chap. 9. 8. [6] Or, *tears.* [7] Heb. *eye.* [8] Heb. *dusted* him *with dust.* [9] Heb. *Let the king live.* [10] Heb. *word.*

Verse 13. '*Threw stones at him.*'—In like manner, when the later Jews were offended at what Christ said to them, 'they took up stones to cast at him.' Professor Paxton observes—'This conduct was evidently the relic of a very ancient custom, which had gradually fallen into disuse, as the conduct and policy of the warrior improved, till, among the Jews at least, it was confined to the movements of private rage or popular fury.' (*Illustrations of Scripture*, iii. 381.) This custom was that of using stones as regular and legitimate weapons of offence. There is no question that stones were the first missiles that were used, whether in private quarrels or public warfare; and one of the first inventions for an offensive purpose was (as by the sling) to give to the stone greater power and impulsion than when discharged by the hand. We have no notice in the Bible of the use of stones in regular warfare, unless in the defence of besieged towns; but there is abundant indication that these were the weapons with which the Hebrews were most accustomed to assail each other in their quarrels, sometimes with fatal effect. See, for instance, Exod. xxi. 18, and Num. xxxv. 17. Nor was this an undignified resource, according to ancient notions. Homer's most stately heroes do not hesitate to pelt each other with stones most vigorously. In one action—

> 'As the feath'ry snows
> Fall frequent, on some wint'ry day ....
> So thick, alternately by Trojans hurl'd
> Against the Greeks, and by the Greeks return'd,
> The stony vollies flew.'—*Iliad*, xii.—COWPER.

We also see Diomede knocking down Æneas with a great stone and breaking his leg; Ajax and Hector assail each other in the same manner, and the latter has his shield shattered to pieces with a stone as large as a millstone. Agamemnon also, 'the king of men,' in dealing destruction among the ranks of the enemy, employs by turns 'spear, sword, and massy stones.' Other instances of this use of stones might be mentioned for the purpose of indicating that the act of throwing stones was not quite so undignified as it now is. (See the cut at page 145 of this volume.)

—'*And cast dust.*'—Thus also the Jews of a later day, when offended at the address of St. Paul, 'Cried out, and cast off their clothes, and *threw dust into the air*' (Acts xxii. 23). That practice is however susceptible of a distinct illustration, from the existing custom of the East, as thus graphically described by Mr. Roberts. 'Who, in the East, has not often witnessed a similar scene? Listen to the maledictions: they are of such a nature that evil spirits only could have suggested them. Look at the enraged miscreant: he dares not come near for fear of punishment, but he stands at a distance, vociferates his imprecations, violently throws about his hands; then stoops to the ground and takes up handsful of dust, throws it in the air, and exclaims, "Soon shalt thou be as that—thy mouth shall soon be full of it—look, look, thou cursed one; as this dust so shalt thou be!"' We may add, that the Oriental nations, generally, infinitely surpass those of Europe in the expressions and acts of insult and abuse;

but that the exhibitions of their rage, however violent, are seldom attended with personal injury, or proceed to the length of bodily conflict.

21. '*Go in unto thy father's concubines.*'—Perceiving that many held back or wavered from the apprehension that Absalom would hardly go to the last extremities against his father, and that possibly they might become the victims of another reconciliation between David and his son, this wily and unprincipled statesman advised that Absalom should not delay to remove this apprehension by such an act as would in the sight of all the people commit him, beyond all hope of a pardon or reconciliation, to the bad cause in which he was engaged. This was that he should rear a pavilion on the top of the palace (to render it conspicuous from afar), into which he should, 'in the sight of all Israel,' enter unto the concubine-wives whom David had left in charge of the palace. This atrocious counsel was followed by Absalom, who thus unintentionally accomplished Nathan's prophecy in ch. xii. 11.

CHAPTER XVII.

1 Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provision.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee: and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying [1]pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise [2]what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his [3]saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath [4]given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* [5]chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be [6]overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and [7]that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had [8]appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread

[1] Heb. *was right in the eyes of*, &c. [2] Heb. *what is in his mouth.* [3] Heb. *word.* [4] Heb. *counselled.* [5] Heb. *bitter of soul.*
[6] Heb. *fallen.* [7] Heb. *that thy face, or, presence go*, &c. [8] Heb. *commanded.*

ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not [9]followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and [10]put his houshold in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, [8]that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and [11]basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

[9] Heb. *done.* [10] Heb. *gave charge concerning his house.* [8] Ishmaelite in 1 Chron. ii. 17; see note there. [11] Or, *cups.*

Verse 7. '*The counsel that Ahithophel hath given is not good at this time.*'—The counsel which Ahithophel had given was in fact marked by his usual political sagacity—advising prompt action before the king should be able to collect his resources. Hushai at once saw that, according to human probabilities, David was lost unless some plan of frustrating this deep counsel were devised. He therefore, with great presence of mind, adduced several specious arguments against it, and in favour of delay—dwelling upon the tried valour of David and his friends, and the serious consequences of any check or failure in the first attack. The least repulse at such a juncture must, he argued, be fatal to the cause of Absalom. The awe in which they all stood of the military talents and resources of the old king gave such effect to these suggestions, that the fallacious reasoning of Hushai had more effect upon the heads of the conspiracy than the really sage counsel of Ahithophel.

8. '*As a bear robbed of her whelps.*'—Harmer apologizes for the coarseness of this comparison. We are unable to perceive any coarseness that needs apology. David and his valiant men are not compared to bears; but their state of mind, when chafed by wrong, and contending for honour and existence, is compared to that most awful example of animal rage, and of unswerving vengeance and unconquerable energy, which the bereaved bear exhibits, even to the death. On this point we may remark again, under Prov. xvii. 12, where a similar comparison occurs—limiting our attention at present to the animal itself. We have stated in the note to 1 Sam. xvii., that the bear is now very rare in Palestine, but is not altogether unknown, and is still found in Syria and other parts of Western Asia. We believe that the only figure extant of a proper Syrian bear is that given by Hemprich and Ehrenberg in the *Symbolæ Physicæ*, after which the figure in our woodcut has been drawn. The specimen (a female) was killed by the travellers near the village of Bischerre in Syria. They have determined it to be a distinct species, to which they have given the name of the Syrian bear (*Ursus Syriacus*). It is perhaps a variety of the brown bear (*Ursus Arctos*) produced by climate; and the figured specimen of Ehrenberg bears much resemblance to an albino specimen of the brown bear preserved in the British Museum.

The Syrian bear is sometimes of a fulvous brown colour, and sometimes of a fulvous white, variegated with fulvous spots; the fur is woolly beneath, with long, straight, or but slightly-curled hair externally; and between the shoulders there is a stiff mane of erected hairs, about four inches long. The individual killed was neither young nor old, and measured, from the nose to the tip of the tail, about four feet two, the tail being six inches. They saw her den (where there was much bear's dung), formed by great fragments of calcareous rock that appeared to have been casually thrown together. They ate of the flesh, which they found sapid, but the liver was sweet and nauseous. The gall appears to be held in great esteem; the skins are sold, and so is the dung, under the name of bar-ed-dub; the latter being used as a medicine for diseases of the eye in Syria and Egypt. There was nothing found in its stomach; but it is described as frequently preying on animals, though it, for the most part, feeds on vegetables. It will be observed that Bischerre (Bishirrai of Burckhardt) is a few miles east of Kanobin in Mount Lebanon. It is there said to inhabit the higher parts of the mountain, near the region of snow, in summer; but in winter wanders to the neighbourhood of the villages lower down the mountain. As the Scripture indicates no characteristic of the bear which it mentions, except such as are common to every species, we cannot otherwise conclude than that this bear is that which is intended, and concerning which the information furnished by Ehrenberg, however scanty, is by far the most satisfactory that has hitherto been given.

10. '*He also that is valiant, whose heart is as the heart of a lion.*'—In *v.* 8, the bear robbed of her whelps is taken as the symbol of the rage and boldness of excitement and despair; here the lion is made the symbol of native, or permanently inherent, boldness and courage. In the Bible



SYRIAN BEAR.

the native courage of the lion is continually mentioned both as a fact, and as supplying an illustrative figure. Nor is this peculiar to the Bible; for the daring and indomitable warrior is compared to the lion in the poetry of Greece and Rome, and of every nation, ancient or modern, in which the lion exists, or is known by tradition or report. Even *we* have the same comparison. Men of high courage are called 'lion-like;' they 'fight like lions;' and it was thought a proud distinction for the fiercest of our kings to be called the 'lion-hearted.' We think that this concurrence of testimony, sacred and profane, ancient and modern, far outweighs whatever evidence may be deduced from the stray anecdotes by which it has, in modern times, been occasionally sought to shake the claim of this magnificent beast to those high distinctions which it has enjoyed from the earliest records of time. We believe that Leo Africanus was the first to assail the character of the lion. He says that the lions in some parts of Africa were so timid, that they would scamper away at the cry of children; and this was particularly the case in the neighbourhood of Agla, whence it became a proverb in Fez, to call blustering cowards 'lions of Agla.' Elsewhere he observes, that the most timorous persons might drive the lions away with a small stick. Mr. Barrow and others have also more recently impugned the claim of the lion to the more noble qualities which have been assigned to him; and numerous cases are related in which he has quailed before the eye of a courageous man, and made an undignified retreat in circumstances of danger. We have ourselves, on the banks of the Tigris, seen the most outrageous insults, by voice and missiles, insufficient to provoke lions from their secure dens, the entrances to which were strewed with the spoils of the animals they had devoured. Nevertheless, we do not see why individual instances, or local modifications of character, should be made to affect the general estimation in which an animal is held. There is perhaps the same individuality of character among wild beasts, as we allow to dogs and other domestic animals: nor probably are they, in the different climates they inhabit, without, so to speak, national peculiarities analogous to those which we observe among the dispersed tribes of mankind. It requires therefore the concurrence of a large number of independent observations to establish the general character of any animal, or to authorize us to modify a character which has long been established. We may therefore allow that there are cowardly lions, and that even the lions of particular districts are timid creatures, without being required to admit that the lion is not generally as bold and courageous as the sacred writers and the general consent of mankind affirm him to be.

13. '*Bring ropes to that city*,' etc.—The exaggerated, hyperbolical style which Hushai, here and elsewhere, judges to be calculated to win upon Absalom, shews that he perfectly understood the sort of man with whom he had to deal. In the present instance it is possible that there was some exaggerated reference to a mode actually adopted in the siege of towns. Hooks or cranes were thrown upon the walls or battlements, with which, by means of attached ropes, they were sometimes pulled down piecemeal into the surrounding trench or ditch. The language of Hushai is of stronger import than this, and seems intended to convey the idea, that, with such vast power as Absalom could command, the mere manual force of his troops would sweep the strongest town from the face of the earth. It is in fact a true Oriental style of speaking of or to a prince. Forbes, in his *Oriental Memoirs*, has a passage which, as

he states, illustrates this. In describing the manner in which the chopdars or heralds proclaimed the titles of Futty Singh, the Mahratta chief, as they marched before him, when he visited the British camp at Brodera, he says:—'One of the most insignificant-looking men I ever saw, then became the destroyer of nations, the leveller of mountains, the exhauster of the ocean. After commanding every inferior mortal to make way for this exalted prince, the heralds called aloud to the animal creation, "Retire, ye serpents; fly, ye locusts; approach not, guanas, lizards, and reptiles, while your lord and master condescends to set his foot upon the earth." Arrogant as this language may appear it is less so than that of Oriental pageantry in general. The sacred writings afford many examples of such hyperbole; none more so than Hushai's speech to Absalom.' Indeed, all Hushai's speeches to him furnish a choice collection of such Orientalisms. Absalom is to collect an army 'as the sand that is by the sea for multitude:' which army is to light upon David and the faithful few 'as the dew falleth on the ground;' and is to pull towns with ropes into rivers 'until there be not one small stone found there.'

18. '*Had a well in his court; whither they went down.*'—This may have been either a proper well, at that time dry, or a cistern for the preservation of rain-water, which happened to be then exhausted. The water in common cisterns is often out before the end of summer, and wells also sometimes become dry in the same season. Some wells remain dry permanently, and cisterns can of course be kept dry when once exhausted. Hence there are in the East great numbers of dry cisterns and wells, which furnish occasional retreats to such as require concealment. Hushai himself had, in *v.* 7, suggested the probability that David was hid in some pit—perhaps referring to some such place of refuge as that which the sons of the priests now found. Instances are often heard in the East of persons who have remained concealed a considerable length of time, under similar circumstances. They are also occasionally used as prisons. Scott Waring mentions a descendant of Nadir Shah whom he found acting as head groom to Mihdee Ulee Khan, on a salary of about forty shillings a month. 'At two different periods he was confined in a well for two, and then three years, and was indebted for his escape each time to the disturbances which distracted Khorassan.' Empty cisterns (sometimes however with mire at the bottom) were used for the same purpose by the Jews, as we see by Jer. xxxviii. 6; Zech. ix. 11.

23. '*Hanged himself.*'—The far-seeing Ahithophel deemed the cause of Absalom to be lost when he knew that the counsel of Hushai was to be followed. His pride could ill brook the neglect of the advice which he had given, and which he had used to see so reverently regarded. On both accounts he abandoned the cause. He went to his own home, and while he was still wise enough to set his affairs in order, he was mad enough to hang himself.

25. '*Amasa.*'—The explanation concerning this man's parentage which follows must be understood to mean that he was a cousin of Absalom. Zeruiah, the mother of Joab and Abishai, was a sister of David: Abigail, the mother of this Amasa, was another sister of the king. Thus Joab, Abishai, and Amasa were all nephews of David and cousins of Absalom (see 1 Chron. ii. 16, 17). The present text might seem indeed to make the mother of Amasa not the sister, but the daughter of the sister of Zeruiah. But this arises from the ambiguity of the expression, which, as interpreted by parallel texts, can only mean that Abigail was daughter to Nahash and sister to Zeruiah. The mother's name is given probably to shew that they were sisters by different mothers.

29. '*Cheese of kine.*'—This is mentioned, we conclude, to distinguish the cheese from that made from the milk of goats and sheep. These, with cows, furnish most of the cheese used in the East. Camels' milk is not used for the purpose, or very rarely. In different times and countries, the milk of a great variety of animals has been used for making cheese. In the middle ages we read of cheese from deer's milk. The Arabs near Mount Carmel readily believed D'Arvieux, when, to prevent them from seizing the cheeses which formed part of the cargo of a vessel wrecked on the coast, he told them that they were made with sows' milk. We conclude that when cheese is mentioned without such distinction as in the present text, we are to understand that it is made from the milk of goats, and perhaps that of sheep.

CHAPTER XVIII.

1 *David viewing the armies in their march giveth them charge of Absalom.* 6 *The Israelites are sore smitten in the wood of Ephraim.* 9 *Absalom, hanging in an oak, is slain by Joab, and cast into a pit.* 18 *Absalom's place.* 19 *Ahimaaz and Cushi bring tidings to David.* 33 *David mourneth for Absalom.*

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not [1]care for us; neither if half of us die, will they care for us: but now *thou art* [2]worth ten thousand of us: therefore now *it is* better that thou [3]succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood

[1] Heb. *set their heart on us.* [2] Heb. *as ten thousand of us.* [3] Heb. *be to succour.*

[4]devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should [5]receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, [6]Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus [7]with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the [8]midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in [9]the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath [10]avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt [11]bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But [12]howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings [13]ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, [14]Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, [15] [16]All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath [17]delivered up the men that lifted up their hand against my lord the king.

29 And the king said, [18]Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, [19]Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi an-

[4] Heb. *multiplied to devour.* [5] Heb. *weigh upon mine hand.* [6] Heb. *Beware whosoever* ye be *of*, &c. [7] Heb. *before thee.* [8] Heb. *heart.*
[9] Gen. 14. 17. [10] Heb. *judged him from the hand*, &c. [11] Heb. *be a man of tidings.* [12] Heb. *be what* may.
[13] Or, *convenient.* [14] Heb. *I see the running.* [15] Or, *Peace* be to thee. [16] Heb. *Peace.* [17] Heb. *shut up.*
[18] Heb. Is there *peace?* [19] Heb. *Tidings is brought.*

swered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Verse 6. '*In the wood of Ephraim.*'—This wood was, of course, not in the tribe of Ephraim, but on the east of the Jordan, near Mahanaim. It was so called, as some suppose, from the slaughter of the Ephraimites in this neighbourhood by Jephthah. Others think that the Ephraimites had pasture grounds there: for it is an alleged fact, which, if true, will well explain why the name of Ephraim occurs in places remote from the inheritance of the tribe—that the Hebrews believe that Joshua gave to them the privilege of feeding their cattle in any wood within the lot of any of the other tribes: and the present wood being conveniently situated near the Jordan, they used to take their cattle across the river for pasture.

8. '*The wood devoured more people that day than the sword.*'—Josephus explains this by observing that more of Absalom's army were slain in the pursuit through the forest and vallies than on the field of battle. This not unfrequently happens.

9. '*His head caught hold of the oak.*'—The Rev. I. Hartley, in his *Researches in Greece*, writes—'Passing under the olive-trees, I have frequently noticed how easily the accident which befel Absalom might actually occur. It is necessary to be continually on one's guard against the branches of trees; and when the hair is worn in large locks floating down the back, as was the case with a young man of the party to which I belonged, any thick boughs interposing in the path might easily dislodge a rider from his seat, and catch hold of his flowing hair. The custom of wearing the hair exceedingly long, which Paul condemns as effeminate (1 Cor. xi. 14), is still common in Greece, especially amongst the priesthood. Absalom doubtless wore his hair in this manner (2 Sam. xiv. 26); and Homer celebrates continually the 'Achæans, with the head of flowing hair.'

17. '*Cast him into a great pit . . . . and laid a very great heap of stones upon him.*'—The common opinion is, that this was intended as a dishonourable grave, for one who wanted nothing but the power to have been a parricide. Under this view, Divine Providence rendered his death dishonourable, by hanging him in a tree; and man made his funeral dishonourable, by subjecting him after death to the punishment of stoning—awarded in the law to the rebellious son (Deut. xxi. 21). And this opinion is alleged to be supported by the fact, that the people are continually throwing stones toward the monument of Absalom, in the valley of Jehoshaphat, to mark their detestation of his crime. We feel obliged to dissent from this view. We will not decidedly contend that the heap of stones was intended *to honour* the memory of the king's beloved, though guilty, son; but we are certainly persuaded that no such stigma was originally intended by this mode of interment. Where do we read that a heap of stones over a grave was accounted disgraceful? So far from being so, perhaps the most ancient and prevalent method of preserving the memory of the mighty dead was to erect over their graves a heap of earth or stones: and how shall we say, that what was deemed honourable under ordinary circumstances, was disgraceful in the case of Absalom? It is even possible that those wonders of the world, the Egyptian pyramids—if they be indeed sepulchral monuments—were, as such, founded on the idea which the primitive heap of loose unwrought stones suggested. A pyramid is little other than such a heap, compacted into a regular and stable form, such as an ingenious and laborious people might naturally think of giving to it. A pyramid is, in this view, a tumulus; and the rude tumulus of heaped earth or stone being perhaps deemed unseemly by so refined a people, they determined to retain the essential character of this kind of monument, but at the same time to render it a gigantic effort of human art and human labour. Princes, and chiefs slain in battle, seem to have been most generally distinguished by such heaped monuments. Absalom was both. Nevertheless, it must be confessed that in instances which occurred some centuries earlier, a heap of stones does, on the first view, appear to have been considered a posthumous degradation (see Josh. vii. 26; viii. 29); but on this too much stress must not be laid, as we know that the same posthumous treatment of the body became, in other instances, honourable, which



CAIRN.

had originally been accounted degrading—burning for instance.

But we are disinclined, in *any* of the cases mentioned, to consider the heap of stones as a peculiarly *sepulchral* monument, whether for honour or degradation. If we consider the declared sense in which heaps of stone are thrown up, we find that they were 'heaps of witness,' or memorials of various transactions—of covenants or events—and not monuments of persons, or only so as connected with events, being a commemoration of the event of which the death of such a person formed the crisis or termination. Thus the heap of Achan commemorated the termination, by his punishment, of the public evil which his sin had occasioned; that over the king of Ai commemorated the downfal of that city; and that in the text was a memorial of the rebellion which terminated in Absalom's death.

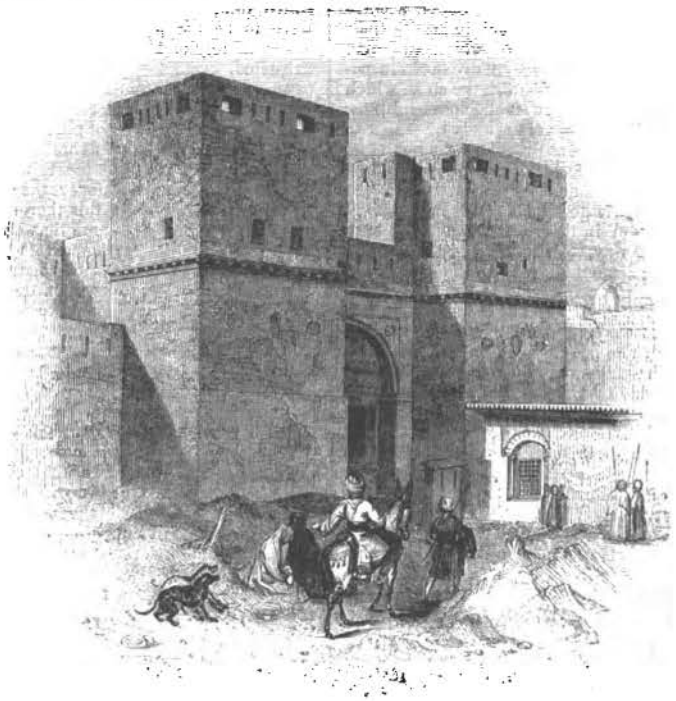
As to the fact that the natives throw stones at the supposed tomb of Absalom; the act has many meanings in the East, and we are not sure that travellers have not given it, in many instances, the explanation which *they* judged probable, rather than that which the natives had in view. We will mention a few instances of this practice. It is customary to make a heap of stones where a traveller has been murdered, and every one who passes throws one to increase the heap, from some superstitious feeling which has not been well defined. Some think it a mark of detestation of the deed; this it may be in part, but we believe the leading idea is—to cover deep the innocent blood shed there, that its cry from the earth for vengeance may not be heard. It may also be a contribution of respect to the memory of the deceased. The idea is not confined to the blood of man. Burckhardt notices that the man who sacrificed a goat at the tomb of Aaron, at Mount Hor, covered the blood with a heap of stones. The throwing of stones may also be an act of respect. The Mohammedan pilgrims to Sinai visit what they believe to be the

print of Mohammed's foot (or his camel's foot, according to some) impressed on the rock; and, to testify their respect, they bring a stone with them, which they lay there, and which has occasioned a very large heap to accumulate. The Arabs also thus distinguish the stone which they suppose to be that which was twice stricken by Moses. This mode of doing honour may be very widely traced. The Egyptian and Grecian Hermes was thought to be honoured by stones being thrown at the feet of his statue. Purchas, after Acosta, remarks the same custom among the Peruvians: 'And such as their gods be, such are the things which they offer unto them in their worship. They have used, as they go by the way, to cast in the cross ways, in the hills, and tops of mountains, old shoes, feathers, and coca chewed. And when they had nothing else, they cast a stone as an offering, that they might pass freely and lustily; hence it is that they find in the high-ways great heaps of stones offered, and such other things.' As, however, there is no particular reason to respect the memory of Absalom, it is probable that the sense in which stones are thrown at his tomb is similar to that of the famous stone-throwing in the Mohammedan pilgrimage to Arafat, and which is considered as throwing stones at Satan, who is believed to have there tempted Adam and Abraham. The motive of the Arabs in throwing stones at Absalom's tomb does not, however, shew the original intention of the heap. And even with regard to the act as an expression of detestation at Arafat, it is much forgotten, even by Mohammedans, that it was considered by Mohammed himself as no less an act of honour to God than of hate to Satan. He says: 'Throwing stones and running between Safa and Merwa, has not been ordained for any other purpose than to remember God.' (*Mischat-ul-Masabih*, vol. i. p. 631.) Even here, then, throwing stones and heaping them, is stated to be for the purpose of *memorial*; which we believe to be the primary motive wherever the practices occur, in any of the diversified forms in which they are exhibited.

18. '*Absalom's place*.'—This is literally 'Absalom's hand' (see the note on 1 Sam. xv. 12), and properly, 'Absalom's monument' or 'pillar.' The monument now shewn in the valley of Jehoshaphat, as Absalom's tomb, may perhaps be taken as the representative of this monument. He was buried under the great heap of stones on the east of Jordan, and this therefore could not really be his tomb, unless we suppose that David caused his remains to be disinterred and removed to near Jerusalem, which the feeling of the Jews with respect to the dead renders altogether unlikely. Josephus describes Absalom's pillar as of marble, and as being two furlongs from Jerusalem. The structure now shewn, is situated on the edge of the valley of Jehoshaphat near the brook Kidron, and between it and the Mount of Olives. It answers well enough to the indication of Josephus; the distance would, as Buckingham remarks, depend on the part of the city it was measured from, but could not in any case be far from the truth; and the term *marble* may be indefinitely used to imply any fine stone, and that of *pillar* to express any lofty monument. Our cut will sufficiently exhibit its appearance, and supersede the necessity of detailed description. No one will suppose that this monument, as it now appears, was the work of Absalom. It bears the unquestionable impress of classical taste in some of its parts; and, upon the whole, there is not a finer piece of workmanship to be met with in this part of the country. It is a square isolated block hewn out of the rocky ledge, so as to leave an area or niche around it. The body of the monument is about twenty-four feet square, and is ornamented on



ABSALOM'S TOMB. Present appearance.



EASTERN TOWN GATE.

each side with two columns and two half columns of the Ionic order, with pilasters at the corners. The elevation is about eighteen or twenty feet to the top of the architrave, and it is wholly cut from the rock. But the adjacent rock is not here so high as at the place of an adjacent monument which bears the name of Zacharias, and therefore the upper part of the work has been carried up with masonry of large stones. This consists first of two square layers, of which the upper one is smaller than the lower, and then a small dome or cupola runs up into a low spire, which appears to have formerly spread out a little at the top, like an opening flame; the main work is perhaps twenty feet high, giving to the whole an elevation of about forty feet. There is a small excavated chamber in the body of the tomb, through which a hole has been broken through one of the sides several centuries ago in search of treasure. Upon the whole, it appears probable, that the original square mass with the moulding and cornice, formed the ancient Jewish tomb, surmounted perhaps with a pyramid (such as appears in 'the tomb of Zechariah'), and that the columns, with the metopes and the triglyphs, were sculptured at a subsequent period, and the dome of masonry perhaps added at a still later date; so that its primitive character, and perhaps its destination, became greatly changed.

24. '*David sat between the two gates: and the watchman went up to the roof over the gate.*' . . . 33. '*And the king was much moved, and went up to the chamber over the gate.*'—The due understanding of the passages we have here copied, will render intelligible many references to the gate which the Scriptures contain, and will corroborate some of the statements in the note to chap. xv. 2. It is not difficult to perceive that the entrance to the walled town of Mahanaim was through a gateway, closed by two gates, one outward, facing the suburbs, and one inward, facing the town. They may have been opposite to each other; but this is not always the case. In the gate-*way*, between the two gates, David sat, to render his presence as public as possible to the persons going to the battle, and to be ready to receive such intimations as the occasion might require. The gateway of Mahanaim was in fact the head quarters. Or David may have taken a lesson from Uriah, remaining in the gate and refusing the enjoyments of his chamber, while his army remained in the field. We are not to suppose that David's presence formed any obstruction in the gateway. There is frequently a raised bench of masonry on each side, where the officers in attendance often sit; and there are also sometimes rooms or cells, sometimes entirely open in front, for their accommodation and that of the guard. We have only to suppose that David sat on the bench, or, if there were none, in the front of one of those side rooms or recesses. Then, the gateway was high, as we see by its top being the station of a sentinel, who could from thence command a view of the country. It was apparently a sort of gate-tower. The height was occupied by a room above the gateway, and to which one could ascend from thence. This is the room which, in the note to xv. 2, we have supposed to have sometimes formed the seat of the gate tribunal. There is such a room in most Oriental gateways, whether of public or private buildings. In the former it is usually a sort of state-room, and in the latter often a drawing-room, handsomely fitted up, where the householder receives and entertains his friends, whom etiquette does not allow him to take to the interior parts of his mansion. He can come from the interior to it by a distinct passage, while visitors ascend to it by a flight of steps near to or in the gateway. In most cases this room has a window towards the street, being usually the only one that appears. In Egypt and Turkey this window projects forward, something like a bay window, and is called a kiosk: but in Persia it is commonly a strong lattice of curious joinery inserted in the wall. Sometimes, however, this favourite apartment was, and still is, used as a private sitting-room, being the only place, except the roof, from which the master can amuse himself by observing what is going on out of doors. In this sense it seems to have been the 'summer parlour' of Eglon (Judg. iii. 20), and the 'bed-chamber' of Ishbosheth (chap. iv. 7); as we may observe from the fact that the regicides seem to have

entered the room and left it without appearing to have been observed. This was certainly the case in the former instance, and would scarcely have been practicable had the room been other than over the gate, with such a separate entrance as we have described.—The room to which David withdrew would seem, from its being sought for privacy, to have been rather a 'summer parlour' than a state-room. We need not remind the reader that rooms —sometimes large and elaborately finished state-rooms— frequently occur over the gateways of our old towns and castles.

CHAPTER XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephibosheth excused.* 32 *Barzillai dismissed, Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the [1]victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 [2]In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, [3]that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak [4]comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why [5]speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [6]Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [7]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's houshold, and to do [8]what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember [9]that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first

1 Heb. *salvation, or, deliverance.* 2 Heb. *By loving, &c.* 3 Heb. *that princes or servants are not to thee.*
4 Heb. *to the heart of thy servants.* 5 Heb. *are ye silent?* 6 1 Kings 2. 8. 7 Chap. 16. 1. 8 Heb. *the good in his eyes.*
9 Chap. 16. 5.

this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And [10]he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but [11]dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [12]he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [13]How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt [14]require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye [15]despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

10 Chap. 16. 3. 11 Heb. *men of death.* 12 Chap. 17. 27. 13 Heb. *how many days are the years of my life?*
14 Heb. *choose.* 15 Heb. *set us at light.*

Verse 4. '*Covered his face.*'—This act is obviously the same, or of equivalent signification to the covering the head, mentioned in ch. xv. 30, and explained in the note.

10. '*Why speak ye not a word of bringing the king back.*'—It might seem the obvious consequence of his victory that David should repass the Jordan at the head of his conquering army, and re-ascend his throne at Jerusalem. But the mass of the people had chosen another for their king, and by that act had virtually, to the extent of their power, deposed himself; and in such a case it would appear that the civil principles of the constitution required that he should, in a certain sense, be re-elected to the crown by the people before he was entitled to regard himself as king over any but such as had continued to recognize him in that character; he therefore remained beyond the Jordan until the tribes should decide to recall him. It seems there was a general disposition among the people to do this; they blamed one another for their rebellion against the king, and for their remissness in recalling him, but all seemed to shrink from taking the first step in the matter. Judah, from its more intimate relations with David, might be expected to give the example; but Judah had been the head-quarters of the rebellion; and it appears that Jerusalem was in the occupation of Amasa, who, from the extent to which he had committed himself in Absalom's rebellion, might judge his case desperate, and hence use all his influence to prevent the king's return.

14. '*And he bowed the heart,*' etc.—The Jewish interpreters refer this, with great probability, to Amasa, not to David: that is, that David having won over Amasa, the latter employed his great influence in bringing the men of Judah back to their allegiance.

18. '*And there went over a ferry boat.*'—This translation is very doubtful, and the text on which it is founded is not free from suspicion of being corrupted. It is probable that the reading now exhibited in the Septuagint is that of the original Hebrew, and is followed by good modern authorities. According to that, the words of the clause refer to the *men* mentioned in the preceding verse; and would be rendered, 'And these went over Jordan before the king, and were serviceable in bringing over the king's household:' that is, as some of the rabbins understand, by carrying over, on their backs, the women and children who could not conveniently ford the river. Josephus and some of the ancient translators understood that they threw a bridge (of boats?) over the river; while Jerome supposes that they forded the river before the king's people, pointing out the proper places. An open interpretation, applicable to all these explanations, such as that we have indicated, would be the best and safest. As the text now stands, however, a ferry boat or raft might have been used. Nor is the thing itself unlikely: for, although the Jordan is not a great river, it is wide enough and deep enough to render such a mode of passing over aged people, women, children, and baggage, convenient. The ancients had also shallow flat-bottomed boats suited to such rivers; and at this day (according to the author of *Eothen*) rafts are employed for such purposes on the Jordan.

23. '*Thou shalt not die.*'—Considering the circumstance which Shimei urged, that he was the first in all Israel (Judah excepted) to come forward with a strong party to promote the restoration of the king; and considering—what was a still greater merit and a more important benefit to the royal cause—that his party was from the tribe of Benjamin, it would have been a most ungracious act had the king been inexorable. He therefore pardoned him freely, although some of the officers were for putting him to death. It was for the like reason probably—that is, for fear of disgusting the valuable party to which he belonged, and in which he had much influence—the king dared not entirely recal from Ziba the grant of Mephibosheth's lands which he had hastily made to him. Under the circumstances, the king could only say, 'Thou and Ziba divide the land;' to which the reply of Mephibosheth was worthy the son of the generous Jonathan—'Yea, let him take all, since my lord the king is come again to his own house in peace.'

24. '—*had neither dressed his feet.*'—His feet, which were lame, and required attention; or perhaps it means that he had omitted that general attention to the feet which is required in the East.

—'*Nor trimmed his beard.*'—After the explanation given in the note to ch. x. 4, concerning the estimation in which the beard is held in Western Asia, we scarcely need add that very considerable care is taken of it, the neglect of which is understood to express very forcibly the forgetfulness of grief. The manner in which it is attended to, however, differs in various nations. It is clipped by some to give it a favourite shape, and by others only trimmed slightly to improve its appearance. The example of Mohammed, who is alleged to have diminished the length and thickness of his beard, has had more weight with some of his followers than with others. Almost every Moslem carries a comb with him for the sole purpose of combing his beard. This is often done, particularly after prayers, at the conclusion of which the devotee usually remains sitting on his heels and combing his beard. The hairs which fall are carefully collected and preserved, to be buried with the person to whose beard they belonged; and sometimes when he has collected a certain quantity, he deposits them himself in his destined sepulchre. It seems that in the time of Mohammed the Jews did not dye their beards, but the Arabs did; for the traditions mention it as a point of difference between Moslems and Jews. This, however, is not conclusive evidence that the latter never did so. The dyes usually employed for the beard are black or fiery red. The latter is obtained by the application of a paste of *henna* leaves, and the black by a further application of indigo. The process is painful and tiresome, and must be repeated every fortnight; but men cheerfully submit to it for the honour of their beards. The Persians dye their beards more generally than any other people, and prefer the black colour. The Turks almost never dye theirs, and the Arabs but seldom. When the last named people use a dye, they are commonly content with the red colour. In this they follow the instruction of their prophet, who recommended dyeing the beard, but hated the black dye, preferring the red, and recommending in this the nearest approach to yellow that could be obtained by art. Beards are also anointed, perfumed, and incensed in the East by the upper classes. All this care of the beard will illustrate the entire abandonment to sorrow which the neglect of that important appendage implies.

35. '*Can I hear any more the voice of singing men and singing women?*'—As Barzillai mentions this among the attractions of the court, of which age rendered him incapable of enjoying, it would seem that David had made music to form one of the enjoyments of his regal state, and had probably trained or collected a body of vocal and instrumental performers, as part of his royal establishment. This we might expect from so accomplished a musician as David. The performances of his 'singing men and singing women' would seem, from what Barzillai says, to have been so much admired, that the subject formed one of those prominent wonders of the court, of which people living in distant parts of the country were accustomed to speak. This is still a royal custom of the East. Of professed singing women, who are also musicians and dancers, we have written under 1 Sam. xviii. 7. Of the corresponding vocation among men, we may mention that it is confined to music and singing, as men do not dance professionally. Much that illustrates the various scriptural intimations with regard to such persons might be drawn from the existing usages of the East. Jonas Hanway relates that Nadir Shah had in his army no less than nine hundred 'chioux or chanters.' They wore a distinctive dress, which Jonas describes, and 'they frequently chanted moral sentences and encomiums on the Shah, occasionally also proclaiming his victories as he passed along' (*Travels*, i. 170). Forbes, in his *Oriental Memoirs*, more than once mentions a description of bards, whose services are much in request in the courts of India. 'No Hindoo rajah is with-



SINGING MEN.

out them. Hyder Ali, though not a Hindoo, delighted to be constantly preceded by them. They have a wonderful facility in speaking improvisatore upon any subject proposed to them, in a kind of declamation, which may be considered as a kind of medium between blank verse and modulated prose [similar to the Hebrew poetry]; but their proper profession is that of chanting the exploits of former days in front of the troops, while marshalling to battle, and inciting them to emulate the glory of their ancestors.' In Syria there are men singers, who perform in concert, each accompanying his voice by the musical instrument in which he has most skill. A representation of such a concert, drawn from the life, is given by Russel, in his *Natural History of Aleppo*, and a copy of it is here introduced. The existence of such persons appears to arise from the fact, that, although the Orientals take great pleasure in hearing music and singing, no man of any rank likes to sing or to handle a musical instrument; nor are the youth of either sex taught music as an accomplishment; and the persons whose skill in vocal and instrumental music delights them are not regarded with much respect. This could not have been the case among the Hebrews, with whom persons of the highest rank and respectability were skilled in music.

CHAPTER XX.

1 *By occasion of the quarrel, Sheba maketh a party in Israel.* 3 *David's ten concubines are shut up in perpetual prison.* 4 *Amasa, made captain over Judah, is slain by Joab.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *David's officers.*

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their [1]king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* [1]concubines, whom he had left to keep the house, and put them in [2]ward, and fed them, but went not in unto them. So they were [3]shut up unto the day of their death, [4]living in widowhood.

4 ¶ Then said the king to Amasa, [5]Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and [6]escape us.

7 And there went out after him Joab's men, and the [7]Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

[1] Chap. 16. 22. [2] Heb. *a house of ward.* [3] Heb. *bound.* [4] Heb. *in widowhood of life.* [5] Heb. *Call.* [6] Heb. *deliver himself from our eyes.* [7] Chap. 8. 18.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and [8]struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and [9]it stood in the trench: and all the people that *were* with Joab [10]battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, [11]They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri [12]by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they [13]retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now [14]Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* [15]recorder:

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite was [16]a chief ruler about David.

[8] Heb. *doubled not his stroke.* [9] Or, *it stood against the outmost wall.* [10] Heb. *marred to throw down.*
[11] Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.* [12] Heb. *by his name.*
[13] Heb. *were scattered.* [14] Chap. 8. 16. [15] Or, *remembrancer.* [16] Or, *a prince.*

Verse 1. '*We have no part in David,*' etc.—From the result we may see ground to doubt the wisdom of the separate appeal which David had made to his own tribe of Judah, inasmuch as his more intimate connection with that tribe, by birth and by having reigned over it separately for seven years, required the most cautious policy on his side, to prevent his appearing to the other tribes as the king of a party. Now, when he had crossed the Jordan, people from all the tribes flocked to him to join in the act of recall and restoration. But when they came to consider of it, the other tribes were not willing to forgive Judah for having been beforehand with them; and they felt great displeasure that, instead of inviting them to join in the act of recall, the elders of Judah, by acting independently, had enabled themselves to exhibit the appearance of more alacrity and zeal in the king's behalf, putting the other tribes in an unfavourable position by comparison. They alleged also their claim to be considered, on the ground that the ten tribes had tenfold the interest in the kingdom to that which the single tribe of Judah could claim. The answer of that tribe was the most impolitic and provoking that could be made. They alleged that seeing the king was of their own tribe, 'their bone and their flesh,' they had a right to take a peculiar and exclusive interest in his recall. This quarrel grew so hot, as to strengthen the natural disposition of the tribes to regard David as the king of the Judahites; and but a slight impulse was wanting to induce them to leave him to his own party. This impulse was supplied by one Sheba, of the discontented tribe of Benjamin, who, perceiving the state of feeling, blew the trumpet, and gave forth the Hebrew watchword of revolt, 'To your tents, O

Israel!' and, in the name of the tribes, disclaimed all further interest in David, and bade defiance to his adherents. The effect of this move, perhaps, exceeded his expectation. On a sudden he saw himself at the head of all the tribes, except that of Judah, which had occasioned this defection, and which was left almost alone to conduct the king from the Jordan to Jerusalem.

5. '*So Amasa went*,' etc.—The defection of the ten tribes must have supplied to David an additional reason for performing the secret promise he had already made to Amasa (ch. xix. 13) of making him captain of the host, as that person appears to have been high in favour with the tribes. But most readers will feel dissatisfied that Joab should at this juncture—after the brilliant displays which he had so lately afforded of his loyalty, courage, and prudence—be displaced in favour of the rebel leader; and even if judged by the principles of the East, that every stroke of policy by which something may be gained is a good stroke, whatever interests or honour it sacrifices,—even judged by this rule, the policy of this operation may very much be doubted, as, indeed, David himself had soon occasion to suspect. In fact, we agree with Hales, that in this David 'seems to have acted rather ungratefully and unwisely,' justifying Joab's reproach (on a former occasion), "thou lovest thine enemies and hatest thy friends." But the old grudge and jealousy which he entertained against 'the sons of Zeruiah,' who were above his control, and too powerful to be punished, as in Abner's case, combined with Joab's disobedience of orders in killing Absalom, which he could never forget, nor forgive, to the day of his death, seem to have got the better of his usual temporising caution and political prudence.'

8. '*It fell out*.'—That is, it fell out of the sheath. Josephus says that he purposely let it fall out as he approached Amasa, that, taking it up again, he might salute him unsuspiciously, although he had the drawn sword in his hand. This is probable. We see that further, to prevent his intention from being suspected, he held the weapon in his *left* hand.

9. '*Joab took Amasa by the beard . . . . to kiss him*.'—As the Hebrew language has no neuter gender, it is not clear whether the *him* should not have been rendered *it*; that is, whether Joab took hold of Amasa's beard to kiss *it* or *him*. The former seems most probable. In the East it is generally considered an insult to touch the beard except to kiss it. In kissing the cheek or forehead, it is not usual to touch the beard, but it may be done incidentally without offence. Among the Arabs, kissing the beard is an act of respect: it is an exchange of respectful salutation between equals, and also an act of respect and deference to a superior. D'Arvieux correctly observes that, 'The women kiss their husbands' beards, and the children their fathers', when they go to salute them. The men kiss each other's beards reciprocally; and on both sides the beard, when they salute one another in the streets, or are returned from a journey. Such kisses are repeated from time to time among the compliments they make one another.' The same traveller, describing an entertainment given by one Arab emir to several others, fails not to remark how, as they arrived, they kissed one another's beards and hands. Homer seems to describe the touching of the beard, or at least the chin, as an act of respectful supplication. Thus, when Thetis goes to Olympus, to obtain Jupiter's favour for her son Achilles—

> 'She sat before him, to his knees applied
> Her left hand, *placed her right beneath his chin*,
> And thus the king, Saturnian Jove, implored.'

It is remarkable that both in this instance and that of Joab, the *right* hand is particularly mentioned.

10. '*And he died*.'—Josephus has a just observation to the effect—that this atrocious murder had much less shew of excuse than that of Abner, since the fact that the latter had slain Asahel, afforded, under the principle of blood-revenge, a decent pretext for the assassination, which was wanting in the present instance.

15. '*Abel of Beth-maachah*.'—This place is called also Abel-Maim, and simply Abel; the additions being used to distinguish it from other places of the last name, which signifies a grassy place. The identity of the place in the text under these different names is established by comparing *v.* 14, 15, 18, of this chapter; 1 Kings xv. 20; 2 Kings xv. 29; 2 Chron. xvi. 4. The addition of 'Maachah' indicates that it lay in or near to the region Maachah, which lay east of the upper Jordan under Mount Lebanon. The town was, eighty years after the date of the present transaction, taken and sacked by Benhadad, king of Syria, and it eventually was similarly dealt with by Tiglath-pileser, who moreover expatriated the inhabitants to Assyria.

What gave the town its peculiar reputation for wisdom is not clear: but in most countries we find one or more towns, the inhabitants of which, on some account or other, are reported to be wiser than their neighbours.

22. '*They cut off the head of Sheba . . . . and cast it out to Joab*.'—It is a very common course in the East, when an obnoxious person, who has taken refuge in a town, palace, or fortress, is demanded by an army or by an enraged populace, for the inhabitants to consult their own safety by sacrificing the offender. How many instances occur in Turkish history of the heads of high functionaries being reluctantly thrown out from the seraglio at Constantinople, to pacify the enraged Janissaries!

CHAPTER XXI.

1 The three years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons. 10 Rizpah's kindness unto the dead. 12 David burieth the bones of Saul and Jonathan in his father's sepulchre. 15 Four battles against the Philistines, wherein four mighty men of David slay four giants.

THEN there was a famine in the days of David three years, year after year; and David [1]enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but [2]of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, [3]We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

[1] Heb. *sought the face*, &c. [2] Josh. 9. 3, 16, 17.
[3] Or, It is *not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill*, &c.

5 And they answered the king, The man that consumed us, and that [4]devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, [5]*whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of [6]the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [7]Michal the daughter of Saul, whom she [8]brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 ¶ And [9]Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the [10]Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of the [11]giant, the weight of whose [12]spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the [13]light of Israel.

18 [14]And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of [15]the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew [16]*the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to [17]the giant.

21 And when he [18]defied Israel, Jonathan the son of [19]Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

[4] *Or, cut us off.* [5] Or, *chosen of the LORD.* [6] 1 Sam. 18. 3, and 20. 8. 42. [7] Or, *Michal's sister.* [8] Heb. *bare to Adriel.*
[9] Chap. 3. 7. [10] 1 Sam. 31. 10. [11] Or, *Rapha.* [12] Heb. *the staff*, or, *the head.* [13] Heb. *candle*, or, *lamp.*
[14] 1 Chron. 20. 4. [15] Or, *Rapha.* [16] See 1 Chron. 20. 5. [17] Or, *Rapha.* [18] Or, *reproached.* [19] 1 Sam. 16. 9.

Verse 2. '*Saul sought to slay them in his zeal.*'—There is no account of such an attempt in the preceding history, and various explanations have been given. Some think that, being hewers of wood and drawers of water to the priests, considerable numbers of them were slain at Nob, at the same time with the priests. This is the Jewish explanation; but we doubt it, as not only improbable in itself, but under the impression that the fact would have been noticed in the account of that transaction if it had really occurred. Is it not more probable that Saul, finding the difficulty of forming a landed property for his family in a country where all the land was already unalienably parcelled out among the families of Israel, had, under pretence of zeal for the interests of his own people, formed the design of utterly destroying the Gibeonites; and, as far as he was able, executed the design, giving their lands and wealth to his relatives, by the survivors of whom they were still possessed? [1 Sam. xxii. 7.]

6. '*Hang them up unto the Lord.*'—They probably slew them first, and gibbeted them after. It was against the law for a body to be left hanging after the sunset of the day in which the person was put to death. The continued gibbeting of Saul's descendants must have been very revolting to the Jews, who were less accustomed to such things than we have been. Drought is the usual cause of famine stated in the Scriptures; and as we see, from *v.* 10, that they re-

mained hanging 'until water dropped upon them out of heaven,' it seems more than probable that some vow or usage, in such cases, decreed them to remain suspended until that sign of peace and returning fertility was bestowed.

—'*I will give them.*'—David has been censured by some writers for consenting to the demand of the Gibeonites. But we have wasted the pains which, under different texts, we have taken in expounding the doctrine of avengement for blood, if the reader has not perceived that the demand of the Gibeonites was one which the king could not refuse. *They* might have accepted the blood-fine; but this was optional with them, and they were perfectly entitled to refuse it, and to demand blood for blood. That the persons who were slain had themselves no hand in the crime for which they were punished is more than we know; it is most likely that they were active parties in it, and still more that they reaped the profits of it. But even were this not the case, it is a well known principle of blood-avengement that the heirs and relatives of the blood-shedder are responsible for the blood in their own persons, in case the avenger is not able to reach the actual perpetrator. That David had any interest in getting rid of these persons, is equally absurd and untrue, for they made no pretensions to the crown themselves, nor did others make such pretensions for them. Even when the cause of Saul's house was almost in want of a head, none of these persons appeared to advance their claims, nor did the warmest partisans of the cause dream of producing any of them in opposition to David.

10. '*Suffered neither the birds of the air,*' etc.—See the second note on Judges xiv. 8.

20. '*On every hand six fingers, and on every foot six toes.*'—This is one of the aberrations of nature of which instances have been known in all ages and countries, although they are sufficiently rare to remain a subject of wonder. The old stories told by Pliny, Ctesias, and others, of *nations* distinguished by a supernumerary allowance of fingers and toes, are now universally exploded, together with most of the other wonders which they and other ancient writers relate concerning the Indian and other remote nations, of which nothing was in their time distinctly known. The most wonderful circumstance of this kind, that rests on any thing like fair authority, is that adduced by Dr. Dodd from M. Maupertuis, who says, in his Letters, that he saw at Berlin two families, in which *six-digitism*, as he calls it, was equally transmitted both on the side of father and mother.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, [1]The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the [2]waves of death compassed me, the floods of [3]ungodly men made me afraid;

6 The [4]sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke [5]out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, [6]dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He sent from above, he took me; he drew me out of [7]many waters;

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also upright [8]before him, and have kept myself from mine iniquity.

[1] Psal. 18. 2, &c. [2] Or, *pangs*. [3] Heb. *Belial*. [4] Or, *cords*. [5] Heb. *by*. [6] Heb. *binding of waters*. [7] Or, *great*. [8] Heb. *to him*.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness [9]in his eye sight.

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt [10]shew thyself unsavoury.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my [11]lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have [12]run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* [13]tried: he *is* a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my strength *and* power: and he [14]maketh my way perfect.

34 He [15]maketh my feet like hinds' *feet:* and setteth me upon my high places.

35 He teacheth my hands [16]to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath [17]made me great.

37 Thou hast enlarged my steps under me; so that my [18]feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou [19]subdued under me.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me.

45 [20]Strangers shall [21,22]submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* God that [23]avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among [24]the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and [25]to his seed for evermore.

9 Heb. *before his eyes.* 10 Or, *wrestle.* Psalm 18. 26. 11 Or, *candle.* 12 Or, *broken a troop.* 13 Or, *refined.*
14 Heb. *riddeth,* or, *looseth.* 15 Heb. *equalleth.* 16 Heb. *for the war.* 17 Heb. *multiplied me.* 18 Heb. *ankles.*
19 Heb. *caused to bow.* 20 Heb. *Sons of the stranger.* 21 Or, *yield feigned obedience.* 22 Heb. *lie.*
23 Heb. *giveth avengement for me.* 24 Rom. 15. 9. 25 Chap. 7. 12.

Chap. xxii.—This is the same as the eighteenth Psalm, under which such observations as are required will be given. The Rabbins reckon up seventy-four differences between the two copies; most of them very minute. They probably arose from the fact that the poem was, as they conjecture, composed by David in his youth, and revised in his later days, when he sent it to the chief musician. The present is, of course, supposed to be the earlier copy.

CHAPTER XXIII.

1 *David, in his last words, professeth his faith in God's promises to be beyond sense or experience.* 6 *The different state of the wicked.* 8 *A catalogue of David's mighty men.*

Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, [1]He that ruleth over men *must be* just, ruling in the fear of God.

4 And *he shall be* as the light of the morn-

1 Or, *Be thou ruler,* &c.

ing, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be [2]fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: The [3]Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: [4]*he lift up his spear* against eight hundred, [5]whom he slew at one time.

9 And after him *was* [6]Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [7]Shammah the son of Agee the Hararite. And the Philistines were gathered together [8]into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And [9]three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garrison of the Philistines *was* then *in* Bethlehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And [10]Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [11]*and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, [12]who had done many acts, he slew two [13]lionlike men of Moab: he went down also and slew a *lion* in the midst of a pit in time of snow:

21 And he slew an Egyptian, [14]a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was [15]more honourable than the thirty, but he attained not to the *first* three. And David set him over his [16] [17]guard.

24 [18]Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the [19]Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the [20]brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

[2] Heb. *filled*. [3] Or, *Josheb-bassebet the Tachmonite head of the three*. [4] See 1 Chron. 11. 11. [5] Heb. *slain*.
[6] 1 Chron. 11. 12. [7] 1 Chron. 11. 27. [8] Or, *for foraging*. [9] Or, *the three captains over the thirty*. [10] 1 Chron. 11. 20.
[11] Heb. *slain*. [12] Heb. *great of acts*. [13] Heb. *lions of God*.
[14] Heb. *a man of countenance*, or, *sight*: called, 1 Chron. 11. 23, *a man of great stature*. [15] Or, *honourable among the thirty*.
[16] Or, *council*. [17] Heb. *at his command*. [18] Chap. 2. 18. [19] 1 Chron. 11. 27. [20] Or, *valleys*.

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite.

37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

Verse 1. '*These be the last words of David.*'—The last of his poetical compositions, probably; or the original may be understood to mean merely that it was a later composition than the preceding. The Hebrew Scriptures not being divided into chapters, a few words to this effect might be necessary to prevent this from being read as a continuation of the preceding Psalm.—The first verse is the title given by the compiler of the book. The title of 'sweet psalmist of Israel' is applied with great propriety to David—the great lyric poet of the Hebrew nation. 'Sweet,' however, has somewhat changed its use since our version was made, and now 'pleasant,' or 'agreeable,' would better convey the sense of the Hebrew (נְעִימֵי). The literal expression is, 'Pleasant in the songs of Israel.'

8. '*These be the names of the mighty men.*'—This account is repeated, with some variation, in 1 Chron. xi., in the notes to which some remarks will be found on the exploits of these distinguished men. An ingenious writer expresses an opinion, that the band of 'worthies' which the text proceeds to describe, forms a sort of order of knighthood. He says: 'from 2 Sam. xxiii. 8-9, it appears that the heroes or "mighty men" during the reign of David, were thirty-seven in number, including Joab, who was commander-in-chief of all his forces. These warriors were divided into three classes, the first and second of which consisted each of three men, Jashobeam, Eleazer, and Shammah; Abithai, Benaiah, and Asahel; and the third class was composed of the remaining thirty, of whom Asahel appears to have been the head. Such is the list according to 2 Sam. xxiii.; but in 1 Chron. xi. 10-47, the list is more numerous, and differs considerably from the preceding. The most probable solution of these variations is, that the first list contains the worthies who lived in the former part of David's reign, and that it underwent various changes in the course of his government of the kingdom of Israel. At the head of all these "mighty men" was Jashobeam the son of Hachmoni (1 Chron. xi. 11), who from his office is, in 2 Sam. xxiii. 8 (Hebrew and marginal rendering), termed "Joseb-Bassebet, the Hachmonite, head of the three," and whose military appellation was Adino-he-Ezni (the lifting up or striking with the spear), because he lifted up the spear against, or encountered, 300 soldiers at once. However extraordinary it may seem, we may here perceive a distinct order of knighthood, similar to our modern orders, and presenting the same honorary degrees, and of which Jashobeam, according to modern parlance, was the grand master. An institution of this kind was, in every respect, adapted to the reign, the character and the policy of David.' Coquerel, *Biographie Sacrée.*

CHAPTER XXIV.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men.* 10 *David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence.* 15 *After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Araunah's threshing-floor; where having sacrificed, the plague stayeth.*

AND again the anger of the LORD was kindled against Israel, and [1]he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, [2]Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the [3]river of Gad, and toward Jazer:

6 Then they came to Gilead, and to the [4]land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote him after

[1] Satan. See 1 Chron. 21. 1. [2] Or. *compass.* [3] Or, *valley.* [4] Or, *nether land newly inhabited.*

that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* [5]great: and let me not fall into the hand of man.

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, [6]the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

[5] Or, *many*.

[6] 1 Sam. 15. 11.

Verse 2. '*Number ye the people.*'—There is another account of this transaction in 1 Chron. xxi., between which and that now before us there are some apparent discrepancies, which will be noticed under that chapter. We may also refer the reader to what has been already said on the subject of the Hebrew census, in the notes to Num. i. and xxvi., some of the considerations in which will contribute to the elucidation of the present chapter. There have been various opinions as to the sin of David in this transaction, which must undoubtedly have been of a most objectionable appearance, even in the general opinion of the time, as it certainly was in the eyes of God, since we see such a person as Joab—a man by no means of a very tender conscience—giving a most decided opinion as to the sin and danger of such a measure. The common impression seems to be, that the act of taking a census was in itself culpable, as indicating the sinful pride of the king in contemplating the probable number of his subjects; and, strange as it may seem, this opinion had at first considerable weight in rendering the people in most European countries averse to enumerations of the population, when such things first began to be seriously thought of by the different European governments. The absurdity of this opinion is shewn by a simple reference to the fact that, under Moses, two enumerations of the population were taken by the express direction of God himself. The explanation given by Josephus is very little better. It is, that David directed the census, without exacting for the sanctuary the half shekel of poll-tax enjoined by the law of Moses. We have, by anticipation, shewn the puerility of this, in the note to Num. i. Neither here nor in 1 Chron. xxi. is there any mention of the half shekel, which seems only to have been required at the *first* census, to assist in the erection of the tabernacle: and it is besides very unlikely that, if this tax ought to have been levied, David would have omitted to collect it, when he had himself laid aside for the erection of the future temple sums compared with which the result of such a collection would have been a mere trifle. Therefore, although we believe this collection *did not* necessarily accompany a census; yet *if it did* it is impossible to prove that he did not, or to find any reason why he should not, direct it to be levied.

We therefore concur in the explanation which is now usually given by the best Biblical scholars, and which is thus stated by Horne ('*Introduction*,' ii. 615). 'At the time referred to, David probably coveted an extension of empire; and having, through the suggestion of an adversary, given way to this evil disposition, he could not well look to God for help, and therefore wished to know whether the thousands of Israel and Judah might be deemed equal to the conquest which he meditated. His design was to force all the Israelites into military service, and engage in the contests which his ambition had in view; and as the people might resist this census, soldiers were employed to make it, who might not only put down resistance, but also suppress any disturbances that might arise.' See the same view more fully exhibited in Michaelis's *Commentaries*, art. clxxiv.

23. '*As a king, give unto the king.*'—The note of similitude is wanting in the original, it may be that it should be supplied, as by our translators; but read literally, without it, the text stands: 'a king unto the king.' Hence some have supposed that Araunah had been the Jebusite king before Jerusalem was taken; or at least that he was of the royal race, and probably the son and heir of the king who last reigned. The expression may, however, only denote the royal munificence of his character. It appears, in any case, that Araunah, a Jebusite, retained much consequence and property in Jerusalem, which last was so much respected by David, that he refused to accept the smallest portion of it without compensation. We find also, from the case of Uriah the Hittite, that persons of Canaanitish descent found employment in the armies of the king, in which indeed, it appears, he held a command, and was obviously a person of some consequence. From these and other instances, it appears that almost all but the genealogical distinction between the Israelites and the ancient inhabitants of the land had by this time disappeared. There is, however, much reason to conclude that many other Canaanites had become converts to the Jewish faith.

24. '*Fifty shekels of silver.*'—As this was little more than six pounds of our money, and paid not only for the threshing-floor, but for all that was upon it—cattle and implements—it seems to shew that the value of the precious metals among the Hebrews, at this time, was much higher than it is now with us. It is, however, possible that Araunah merely set a *nominal* price to satisfy the delicacy of the king, who would not sacrifice to God at the cost of other people. There is an apparent contradiction between the account in 2 Sam. xxiv. 24, and 1 Chron. xxi. 25, which says that David gave Araunah 600 shekels *of gold* by weight (which would be no less than 1200*l.* of our money); but this may be removed by the very probable supposition that after David knew, by the acceptance of the altar erected on the spot, that the temple was to be built in this place, he made a further purchase of a sufficient site for the additional and much larger sum just named.

THE FIRST BOOK

OF THE

K I N G S,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

THE two books of Kings form but one in the most correct and ancient editions of the Hebrew Bible. In the time of the Masoretes we know that this was the case. Like the books of Samuel, both these are included under one enumeration of sections, verses, etc. in the Masora. The more modern copies have the same division as ours. Some of the ancient Fathers seem to have begun the first book at the death of David, 1 Kings ii. 12.

The titles of the books have been various. It would seem from Origen that they at first had their title, like the books of the law, from the commencing words, וְהַמֶּלֶךְ דָּוִד VE-HAM-MELECH DAVID, 'Now king David.' The Septuagint simply terms the books Βασιλείων, 'of reigns' or 'kingdoms,' of which it calls the books of Samuel the first and second, and these the third and fourth. The title of the Vulgate translation in full is *Liber Regum tertius; secundum Hebræos, liber Malachim*—'The third book of Kings; but, according to the Hebrews, the first book of Malachim.' The title of the Syriac Version points attention to the fact that the books contain the history not only of the kings, but of the contemporary prophets: 'The Book of the Kings who flourished among this ancient people, containing also the history of the prophets who flourished in their times.' The Arabic gives the first book the singular but appropriate title of 'The Book of Solomon.' In this country the first of these books is no longer 'commonly called the Third Book of Kings,' as the second title intimates; but it was so at the time our version was made, and is so still in Roman Catholic Europe, where the authority of the Vulgate is followed: in Protestant Europe the books are named as with us.

Biblical scholars are much divided in opinion respecting the authorship of the books of Kings. The general impression seems to be that they were brought into their present shape by some one of the later prophets from contemporary histories and chronicles. The attempts to ascertain the authors of the original documents have not been very successful. Some suppose that David, Solomon, and Hezekiah respectively left the histories of their own reigns, and that these were probably incorporated in the general narrative as we find them: but there seems no solid foundation for this opinion. There is much more reason to suppose that the contemporary prophets left on record the events of their own times, seeing that the books themselves, as well as those of Chronicles, contain distinct references to existing histories so prepared, and of which, probably, the present histories are no other than summaries or abridgments. The acts of Solomon are described by the author of Chronicles as existing in more detail than in his own record—'In the words of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer' (2 Chron. ix. 29). The same sacred writer states that the transactions of Jehoshaphat's reign were written 'in the words of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel' (2 Chron. xx. 34); and the prophet Isaiah is described as having penned 'the acts of Uzziah, first and last' (2 Chron. xxvi. 22); as well as those of Hezekiah (xxxii. 32). In the books of Kings themselves references for 'the rest of the acts' of particular reigns are given to 'the books of the chronicles of the kings of Israel,' or 'of Judah,' which seems to imply the existence of public records, kept perhaps by the high officer in the Hebrew court who bore the title of 'the recorder' or 'registrar.' It is more than likely that these chronicles extended in great detail over every successive reign, whereas only the events of particular reigns of great religious importance were recorded by the prophets, who were not likely to employ themselves in recording the merely secular incidents of any reign. All these

materials the author of 'Kings' had before him. This evidence, which would be accepted as conclusive with respect to the first materials of any ancient book of heathen origin, must be regarded as establishing at least a probability in the present case. With respect to the preparation of the books in their present shape from the materials thus provided, the Jews ascribe the work to Jeremiah; others assign it to Isaiah; but the most current opinion seems to be that which refers it to Ezra. The intrinsic evidence, as between Jeremiah and Ezra, seems to us so nearly equal, that we should hesitate to express an opinion between the alternatives, were it not that it seems unlikely that two works so parallel to each other as 'Kings' and 'Chronicles' should have been produced by the same writer; and as the evidence which refers 'Chronicles' to Ezra is much stronger than that which ascribes to him the books of Kings, the probability arises that he was not the author of 'Kings;' and whatever tends to weaken his claim to the authorship of 'Kings,' goes to strengthen that of Jeremiah. The common arguments which evince that the author was a priest and a prophet, apply as fully to Jeremiah as to Ezra. There are marks that the books were written before the Exile; and although these are compatible with the authorship by Ezra, on the supposition of his copying in some parts literally the contemporary documents before him, they are still more strongly in favour of Jeremiah's authorship when other probabilities support his claim to the preference. Thus the ark of the covenant is spoken of as being still in the temple (1 Kings viii. 8); the kingdoms of Judah and Israel are mentioned as still subsisting (1 Kings viii. 8; xii. 9); the months of Zif and Bul are spoken of (vi. 1, 37, 38);—names which after the Captivity were no longer in use. Lastly, and particularly in the later portion, the writer expresses himself throughout as a contemporary, and as a writer who had witnessed what he describes. In the early portion this doubtless arises from the use of the contemporary documents, *whoever* was the final compiler; but in the later portion, where this feature is particularly manifest, it speaks more for Jeremiah than for Ezra, seeing that he was contemporary with the events and took a strong interest in public affairs. Furthermore there are certain linguistical affinities between the books of Kings and the book of Jeremiah's prophecies, which would go far to suggest that both were the work of the same writer, in the absence of direct evidence to the contrary. The reader may see this by comparing 2 Kings xvii. 13 with Jer. vii. 13; 2 Kings x. 8, with Jer. xxii. 8; 2 Kings xxiv., xxv., with Jer. lii.; 1 Kings xi. 4; viii. 25; ix. 5, with Jer. xxxiii. 17; xiii. 13; xvii. 25; 2 Kings xxi. 12, with Jer. xix. 3. Upon the whole, then, we apprehend that the balance of probabilities somewhat preponderates in favour of Jeremiah, although no certainty on the subject can be realized. If Jeremiah was the author, he may be supposed to have written the greater part of it before the destruction of Jerusalem, and to have finished it after that event. This seems best to agree with the internal evidence; but there is nothing to forbid the opinion that they may have been wholly composed after the downfall of the monarchy and the ruin of the land; and we know that, in ordinary circumstances, the overthrow of a state supplies a motive for the preservation of its historical remains; and Jeremiah, so eminently patriotic, must have desired that the children of the Captivity, whose restoration he foresaw and predicted, should possess a digested history of their extinct kingdom, to keep them always in mind of the causes of the ruin which had befallen their nation, and to shew where their hope of recovery lay; and this object would seem to have been consistent with the designs of Him by whose hand the pen of the writer was guided.

It is important to bear in mind that whatever uncertainty hangs over the authorship of the books of Kings, there is none whatever respecting the verity of the facts which they relate. There is, indeed, internal evidence amply sufficient to prove this. The fidelity and care of the author is evinced by his incorporation of the original documents, preserving their differences of style (as is obvious in the Hebrew), and the words and phrases proper to them. His sincerity and good faith are manifested by the full disclosures which he gives of the guilt of the people and of their kings. A great portion of the facts contained in the books are adduced in the same manner by other sacred writers, which, besides establishing the historical verity of the books, affords the usual evidence of their canonical authority. Compare 1 Kings x. 1 with Matt. xii. 42, and Luke xi. 31; 1 Kings xvii. 9, 14 with Luke iv. 26; 1 Kings vi. 1 with Acts vii. 47; 1 Kings xix. 10 with Rom. xi. 2-4; 1 Kings xvii. 1 with Rom. x. 18, and James v. 17, 18. It is further evident that our Lord and his apostles found these books among those which they regarded as divinely inspired, and which they quoted as such, thereby setting to them the seal of their authority. Thus our Lord quotes the examples of Elijah and Elisha to support his assertion that a prophet hath no honour in his own country (comp. 1 Kings xvii. 9, and 2 Kings v. 14, with Luke iv. 24-27); and has a pointed reference to the visit of 'the queen of the south' to Solomon (Matt. xii. 42, comp. 1 Kings x. 1). The books, by giving the history of the destruction of the kingdoms of Israel and Judah, and of the exile of the people, bear a strong and invincible testimony to the veracity of the prophets, and to the divine authority by which they spoke. It is only necessary to add that the Jews have in all times regarded these books as divinely inspired, and have always given them a place in their canonical Scriptures; and from their hands the Christian church has received them as an undoubted part of those divine oracles which had been committed to their trust.

The historical period covered by the two books of Kings is 455 years, from the anointing of Solomon as king in B.C. 1015, to the accession of Evil-Merodach, the successor of Nebuchadnezzar in Babylon. Of this period the first book, reaching to the death of Jehoshaphat in B.C. 889, covers 126 years; and the second, reaching to the thirty-seventh year of the captivity of Jehoiachin, B.C. 560, covers 329 years.

Many of the narrative pieces in the books of Kings are scarcely exceeded by any in the books of Samuel for their beautiful simplicity and natural force. Among these admirable pieces we may indicate the judgment of Solomon, in 1 Kings iii. 16-28; the history of the disobedient prophet, in xiii.; and the narrative of the Shunamite woman in 2 Kings iv. The pictures, as we may call them, of the books of Kings, have generally a character of greater magnificence than those of the books of Samuel. Such are those of Solomon offering his noble prayer at the dedication of the temple, in 1 Kings viii.; of the descent of the fire from heaven at the voice of Elijah on Mount Carmel, in 1 Kings xviii.; and the appearance of Jehovah to the same prophet in Horeb, than which nothing more grand and august can be conceived, in 1 Kings xix. 9-15. The most remarkable discourses contained in these books are Solomon's prayer to God in making choice of wisdom, in 1 Kings iii. 6-9; the long and beautiful prayer which the same king uttered at the dedication of the temple, in 1 Kings viii.; the prophecy of Ahijah to the wife of Jeroboam, in 1 Kings xiv. 6-16; the address of Elijah to Ahab in the vineyard of Naboth, 1 Kings xxi. 19-24; the prayer of Hezekiah after he had received the insulting letter of Sennacherib, 2 Kings xix. 15-19; and the prophecy of Isaiah against that conqueror, 2 Kings xix. 21-34. The books also abound, like those of Samuel, in little natural touches, which at once shew the hand of original contemporary writers, and evince the historical fidelity of the ultimate compiler. Some of the most striking traits of this nature are the following: The threat of Benhadad (in 1 Kings xx. 10) that he would bring up so large an army that 'the dust of Samaria should not suffice for handfuls,' with the truly heroic reply of Ahab, 'Let not him that girdeth on boast as he that putteth off' (his armour). This is told Benhadad while he is drinking. He replies in a single word, 'Place;'—that is, 'Bring up the engines of war.' Again, it is said (*v.* 27), 'The children of Israel pitched before them like two little flocks of kids, but the Syrians filled the country.' The conduct of Jezebel—equally infamous as a wife and a queen—is delineated with graphic fidelity in 1 Kings xxi. 7-16 and 2 Kings ix. 30-37: 'She painted her eyes and tired her head, and looked out at a window.' Equally natural are the taunts uttered to Micaiah the prophet, who had predicted the defeat of the Israelites—'Which way went the spirit of the Lord from me to speak to thee?' and Micaiah's reply—'Behold thou shalt see in that day when thou shalt go into an inner chamber to hide thyself.' The king says, 'Put this fellow in prison .... until I come in peace;' and the prophet answers, 'If thou return *at all* in peace, the Lord hath not spoken by me' (1 Kings xxii. 24-28). Such zeal inspired the nation to repair the temple, that 'they reckoned not with the men; for they dealt faithfully.' (2 Kings xii. 15.) The king of Judah challenges the king of Israel, saying, 'Come, let us look one another in the face.' (2 Kings xiv. 8.) The honesty of a man could not be better delineated than is done in 2 Kings vi. 5. A labourer has lost his axe in the water, and he exclaims to the prophet, 'Alas, master, for it was borrowed.'

There is no separate commentary in English on the books of Kings, nor any of recent date in any language; but several were produced in the sixteenth and seventeenth centuries, of which we give the titles:—Bugenhagii *Adnotationes in libros Regum*, Basil. 1525; Willerii *Commentarius in libros Regum*, Francof. 1557; Sarcerii *Comment. in libros Regum*, Lipsiæ, 1559; Martyris (Peter Martyr) *Comment. in duos libros Regum*, Tiguri, 1566; Mendoza, *Comment. in libros Regum*, Col. 1634; Schmidii *Adnott. in libros Regum*, Strasb., 1697, which is perhaps the best of the separate commentaries, probably because the writer had the advantage of all his predecessors' labours.

Several of those who have been noticed as commentators on 'Samuel' have also in connection therewith commentaries on the books of Kings, as Serarius, Drusius, Sanctius (Sanchez), and Bonfrerius. There are some others of less note. There is a good but diffuse commentary on that part of the first book which relates to Solomon by the Jesuit Pineda, published at Seville in 1557 under the title *De rebus Salomonis*. The apparent contradictions between the books of Kings and Chronicles have engaged much attention, and gave occasion to the useful work of Jean Baptiste le Brun, better known by the name of Desmarettes, published at Paris in 1691 under the title of *Concordia librorum Regum et Paralipomenon*. [Two Commentaries on Kings have recently appeared in Germany; namely, *Commentar über die Bücher der Könige, von K. F. Keil*, Moskau, 1846; and *Die Bücher der Könige erklärt, von Otto Thenius*, Leipzig, 1849. The latter forms part of the *Kurzgefasstes Handbuch* mentioned in the Introduction to Judges.]

CHAPTER I.

1 *Abishag cherisheth David in his extreme age.* 5 *Adonijah, David's darling, usurpeth the kingdom.* 11 *By the counsel of Nathan,* 16 *Bath-sheba moveth the king,* 22 *and Nathan secondeth her.* 28 *David reneweth his oath to Bath-sheba.* 32 *Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph.* 41 *Jonathan bringing the news, Adonijah's guests flee.* 50 *Adonijah, fleeing to the horns of the altar, upon his good behaviour is dismissed by Solomon.*



NOW king David was old *and* [1]stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, [2]Let there be sought for my lord the king [3]a young virgin: and let her stand before the king, and let her [4]cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will [5]be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him [6]at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.

7 And [7]he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they [8]following Adonijah helped *him.*

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by [9]En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of [10]Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and [11]confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, [12]What wouldest thou?

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted [13]offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

[1] Heb. *entered into days.* [2] Heb. *Let them seek.* [3] Heb. *a damsel, a virgin.* [4] Heb. *be a cherisher unto him.* [5] Heb. *reign.* [6] Heb. *from his days.* [7] Heb. *his words were with Joab.* [8] Heb. *helped after Adonijah.* [9] Or, *the well Rogel.* [10] 2 Sam. 3. 4. [11] Heb. *fill up.* [12] Heb. *What to thee?* [13] Heb. *sinners.*

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [14]God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came [15] into the king's presence, and stood before the king.

29 And the king sware and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon [16]mine own mule, and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 ¶ So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with [17]pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of

[14] Heb. *Let king Adonijah live.* [15] Heb. *before the king.* [16] Heb. *which* belongeth *to me.* [17] Or, *flutes.*

Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

Verse 6. '*His mother bare him after Absalom.*'—The words 'his mother' are not in the original, and they involve an error, for the mother of Absalom was Maacah, whereas Adonijah was the son of Haggith. The sense is, that he was born next after Absalom, but not by the same mother.

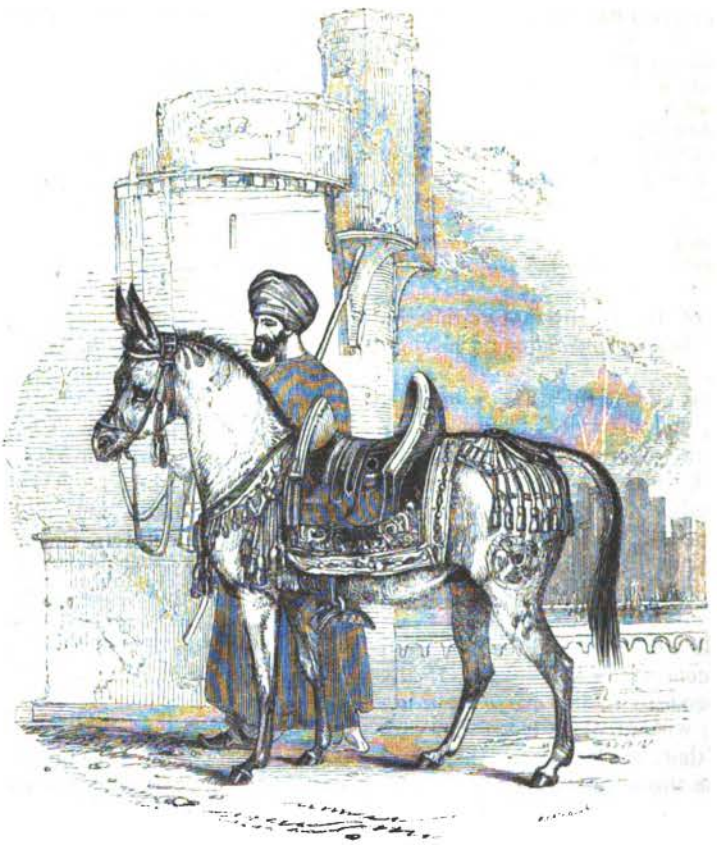
8. '*Shimei.*'—It does not seem likely that the notorious Shimei of Bahurim should be thus conspicuously mentioned, or that he took any part in public affairs. This was therefore most probably another Shimei. Accordingly, Josephus distinguishes him as 'the king's friend;' and we may conceive him to have been the same person whom we find in chap. iv. 18, as one of Solomon's twelve great officers. It is remarkable, however, that both this Shimei and the other were Benjamites.

9. '*Stone of Zoheleth, which is by En-rogel.*'—Without following the Rabbins in their speculations about this stone, we may observe, that its situation is marked by the proximity to En-rogel. From this proximity to the city, it appears that Adonijah's party were too confident of success and safety to affect secrecy in the first instance, or to consider distance necessary—differing in this from Absalom, who, when his conspiracy was ripe, went to Hebron and declared himself king there. This consideration elucidates the ensuing circumstances. It will be observed that Adonijah's entertainment was a sort of *fête champêtre*—such as Orientals still delight in—by a fountain, and in a pleasant part of a valley. The refreshments were not, however, cold; but the 'sheep and oxen and fat cattle' were killed and dressed on the spot; which is also a peculiarity of Oriental entertainments of this description.

20. '*Tell them who shall sit on the throne.*'—It appears, throughout the history of David, that his right to nominate which of his sons he pleased to succeed him, was, at least formally, distinctly recognized by his subjects. Michaelis thinks that David had secured this right by the terms of the covenant which he made with the people when he received the crown. We are not inclined to concur in this opinion. To us it rather seems that it was a right which needed no stipulation, but was sanctioned by the general usage which we see exemplified in the case of Jacob, who deprived his eldest son Reuben of that priority which would otherwise have belonged to him. It was therefore natural to give that power to a king, in regulating the succession to the throne, which the head of a family enjoyed in regulating the inheritance of his sons. The right of the eldest son was in general recognized; but with a reserved right in the father to give the preference to a younger son, if he saw occasion. Oriental kings still enjoy this power. The late king of Persia, for instance, publicly recognized his second son (whose son now reigns) as his successor, to the exclusion of the eldest,



PROCESSION OF A PASHA OF EGYPT AND HIS GREAT OFFICERS OF STATE, TO ILLUSTRATE THE PROCLAMATION OF SOLOMON.—CASSAS.



ORIENTAL STATE MULE.

who however took no pains to conceal his intention to put the matter to the arbitration of the sword. In fact, notwithstanding the general recognition of the royal and paternal right of selection, troubles so usually follow its exercise, in consequence of the strong feeling for the right of primogeniture, that instances of the preference of a younger son are not of frequent occurrence. These considerations will enable us to account for the stand which, first Absalom, and then Adonijah, were able to make for the right of primogeniture, and the powerful support they were enabled to secure, even when we may suppose it to have been generally known that David, in nominating Solomon, was acting under the Divine direction, and not from the mere impulse of paternal preference. As the Lord did not again direct a particular preference, the troubles occasioned in this reign by a disturbance of the usual course of succession, probably operated in preventing the future kings from following the example; for we read of no other instance of preference of a younger son. Indeed, it is by no means certain that David himself would have nominated Solomon, had he not been aware that such was the Divine will. It is true that he loved Solomon, but he also loved Absalom and Adonijah; and it is difficult to suppose that his affection to any of his sons could exceed that which he manifested towards the former.

— '*Bring him down to Gihon.*'—It will be recollected that Adonijah's party were by a fountain in the valley east of Jerusalem; now this Gihon is agreed to have been a fountain or spring in the opposite or western valley. This simple fact explains, better than all the recondite reasons of the Rabbins, the motive of this precise direction. It was an opposite site, similarly circumstanced and equally public, selected for an opposition proclamation, made with all that authority and solemnity which the royal sanction only could give. If Adonijah's party had been in the western valley, Solomon would probably have been anointed and proclaimed in the eastern.

35. '*That he may come and sit upon my throne.*'—The ancient and modern customs of the East, and indeed of the west, afford many instances of kings securing, or endeavouring to secure, the throne to the destined successor, by causing him to be proclaimed, crowned, or publicly recognized in his own lifetime. It was a regular practice for the ancient monarchs of Persia to have the heir solemnly inaugurated and acknowledged when they went on any dangerous expeditions. On the same principle, the late king of Persia presented his second son to his court as the future king, and caused him to be publicly acknowledged; nor was the required acknowledgment and homage refused by any except the eldest son, who, even on that solemn occasion, alleged his claim to the rights of the first-born, and his determination to refer the result to the decision of the sword.

51. '*Caught hold of the horns of the altar.*'—As the horns of the altar were five cubits (2½ yards) apart, it was impossible for Adonijah to lay hold of the horns of the altar. The Hebrew is literally, 'he caught hold *in* or *between* the horns of the altar:' this he might easily do, and this entirely obviates the difficulty. It is not certain what altar Adonijah fled to, the temple being not yet built, and the old tabernacle altar being at Gibeon; but as David had prepared a place for the reception of the ark upon Mount Zion, and seems to have also erected an altar there for the daily sacrifices, it would seem that this was the altar to which Adonijah fled. Gibeon was not, however, so distant from Jerusalem as to make his going thither inconsistent with the narrative. The Jews were also familiar with the idea of flying to places at some distance for refuge, as in the case of the cities of refuge.

CHAPTER II.

1 *David, having given a charge to Solomon,* 3 *of religiousness,* 5 *of Joab,* 7 *of Barzillai,* 8 *of Shimei,* 10 *dieth.* 12 *Solomon succeedeth.* 13 *Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death.* 26 *Abiathar, having his life given him, is deprived of the priesthood.* 28 *Joab fleeing to the horns of the altar is there slain.* 35 *Benaiah is put in Joab's room, and Zadok in Abiathar's.* 36 *Shimei, confined to Jerusalem, by occasion of going thence to Gath, is put to death.*

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou [1] [2]mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, [3]there shall not [4]fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto [5]Abner the son of Ner, and unto [6]Amasa the son of Jether, whom he slew, and [7]shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of [8]Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee [9]Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a [10]grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, [11]I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10 ¶ So [12]David slept with his fathers, and was buried in the city of David.

11 And the days that David [13] reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ [14]Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I ask one petition of thee, [15]deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee,* say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

[1] Deut. 29. 9. Josh. 1. 7. [2] Or, *do wisely.* [3] 2 Sam. 7. 12. [4] Heb. *be cut off from thee from the throne.* [5] 2 Sam. 3. 27. [6] 2 Sam. 20. 10. [7] Heb. *put.* [8] 2 Sam. 19. 31. [9] 2 Sam. 16. 5. [10] Heb. *strong.* [11] 2 Sam. 19. 23. [12] Acts 2. 29, and 13. 36. [13] 2 Sam. 5. 4. 1 Chron. 29. 26, 27. [14] 2 Chron. 29. 23. [15] Heb. *turn not away my face.*

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he [16]promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* [17]worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might [18]fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit,* [19]Abner the son of Ner, captain of the host of Israel, and [20]Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him that he died. And the [21]kingdom was established in the hand of Solomon.

[16] 2 Sam. 7. 12. 13.
[17] Heb. *a man of death.*
[18] 1 Sam. 2. 31, 35.
[19] 2 Sam. 3. 27.
[20] 2 Sam. 20. 10.
[21] 2 Chron. 1. 1.

Verse 5. '*What Joab the son of Zeruiah did to me.*'—The predominating influence of the sons of his sister Zeruiah had throughout his reign been very galling to David, and he advises his son, in fact, not to incur the same grievance, or to submit to it. As to Joab, he had through policy been pardoned for the part he took in the conspiracy of Adonijah, as David himself had, by like reasons, been constrained to overlook the crimes of which he had been previously guilty—such as the murders of Abner and Amasa: yet should he again offend, Solomon is advised to bring him to condign punishment, by which he would strike terror into evil doers, and, more than by any other act, evince the strength and firmness of his government.

9. '*Thou art a wise man.*'—By this it appears that Solomon was noted for his wisdom even in his youth, and before he had received *special* endowments from God. This is natural. It is those who are already wise who seek and obtain more wisdom; and if Solomon had not been already wise, he would not have preferred wisdom before wealth and length of days.

—'*His hoar head bring thou down to the grave with blood.*'—We cannot admit, and do not find it necessary to recapitulate, the ingenious attempts which have been made to shew that the original words mean just the contrary to what ours and all other translations make them express. The question is not whether the counsel of David to his son were good or bad, but what that advice was; and the plain, obvious, and downright meaning seems to be this. The pardon which Shimei had asked beside the Jordan, with a thousand men at his back, could not well have been refused: and David had now no wish to annul it. But aware of the character of this disaffected and dangerous Benjamite, he cautioned Solomon against him, and advised him to keep him under his eye at Jerusalem, and to watch him well, that he might have no opportunity of stirring up sedition among the tribes; and should his conduct again offer occasion, David counselled the young king not to spare him, but at once to rid his kingdom of so suspicious and malevolent a character. The true purport of David's advice must be collected from what Solomon actually did towards Shimei, whom he put to death, as appears in the next chapter, for violating the injunction which had been laid upon him, not to leave Jerusalem under pain of death. David had forgiven the personal insult offered to himself, which constituted the original offence of Shimei; but it does not appear that Solomon was thereby, according to the notions of the times, precluded from resenting it as a political crime; and it would seem that a promise on the part of a king not to punish a particular crime, left his successor free to punish or not, as he pleased. Solomon however felt there would be some indecency in avowedly punishing an offence forgiven by his father, and therefore subjected the offender to a new test and a new obligation. The affair is just the reverse of that of our Raleigh, who, after the lapse of many years, suffered under an old sentence, but really for a new offence not in itself punishable, whereas Shimei suffered for an old offence perhaps not in itself then punishable, under a sentence for a new offence which might of itself have been pardoned.

10. '*So David slept with his fathers.*'—David appears to have survived the coronation of Solomon about six months; for although he reigned seven years and six months over Judah, and thirty-three years over all Israel, yet the whole duration is reckoned only forty years in 2 Sam. v. 4, 5; 1 Chron. xxix. 27. The interval he seems to have employed in the development, for the benefit of his son, of those plans and regulations which had long before been formed and considered in his own mind, and to which the due effect was afterwards given by his son. These are fully stated in the last five chapters of the first book of Chronicles.

12. '*Then sat Solomon upon the throne of David.*'—Never monarch ascended a throne with greater advantages than Solomon, or knew better how to secure and improve them. Under David the kingdom had been much extended, and brought under good regulations. The arms of the Hebrews had for so many years been feared by all the neighbouring nations, that the habit of respect and obedience on their part offered to the new king the reasonable prospect, confirmed by a Divine promise, that his reign should be one of peace. *Now*, the predominant tribe of Judah lay as a lion and as a lioness, which no nation ventured to rouse up (Gen. xlix. 9; Num. xxiii. 24; xxiv. 9). The Hebrews were the ruling people, and their empire the principal monarchy of Western Asia. From the Mediterranean Sea and the Phœnicians to the Euphrates, in its nearer and remoter bounds; from the river of Egypt and the Elanitic Gulf to Berytus, Hamath, and Thapsacus; all were subject to the dominion of Solomon: nor were the tribes which wander in Northern Arabia eastward to the Persian Gulf unconscious of his rule. At home, the Canaanites had not, as we have seen, been either entirely expelled or annihilated; but they had become obedient and peaceable subjects; and, which was of importance to an eastern king, liable to services which no king dared to impose upon the Israelites themselves. Jahn calculates that their whole number may have been about 400,000 or 500,000, since ultimately 153,000 were able to render soccage to the king. The warlike and civilized Philistines, the Edomites, Moabites, and Ammonites, the Syrians of Damascus, and some tribes of the nomadic Arabians of the desert, were all tributary to him. The revenues derived from the subject states were large; and the wealth in the royal treasuries great beyond calculation; and the king had the enterprise and talent to open new sources through which riches were poured into the country from distant lands. Nor were the prospects and promises with which this reign opened frustrated in its continuance. 'Peace gave to all his subjects prosperity; the trade which he introduced brought wealth into the country, and promoted the sciences and arts, which there found a native protector in the king, who was himself distinguished for his learning. The building of the temple and of several palaces introduced foreign artists, by whom the Hebrews were instructed. Many foreigners, and even sovereign princes, were attracted to Jerusalem, in order to see and converse with the prosperous royal sage. The regular progress of all business, the arrangements for security from foreign and domestic enemies, the army, the cavalry, the armories, the chariots, the palaces, the royal household, the good order in the administration and in the service of the court, excited as much admiration as the wisdom and learning of the viceroy of Jehovah. So much was effected by the single influence of David, because he scrupulously conformed himself to the theocracy of the Hebrew state.'

—'*His kingdom was established greatly.*'—It may be well in this place to remark, that although Solomon was not the firstborn, nor even the eldest living son of David, but succeeded to the throne through the special appointment of the supreme king, Jehovah, there was one circumstance which, from the usual notions of the Orientals, could not but be highly favourable to him, even had *all* his elder brothers been alive. Amnon had been born before his father became king, and Absalom and Adonijah while he was king of Judah only; while Solomon was born when his father was king over all Israel, and lord over many neighbouring states. And in the East there is a strong prejudice in favour of him who is the son of *the king* and of *the kingdom*, that is, who is born while his father actually *reigns* over the states which he leaves at his death. Thus, therefore, if, at the death of David, Amnon and Absalom had been alive, as well as Adonijah and Solomon, there might have been a contest among them on these grounds: Amnon would have claimed as the eldest son of David: Absalom would probably have disputed this claim on the ground, first, that he was the first-born *after David became a king*; and, secondly, on the ground that his mother was of a royal house: this claim could not have been disputed by Adonijah; but he would have considered his own claim good as against Amnon, on the one hand, and as against Solomon on the other. But Solomon might have claimed on the same ground as the others against Amnon, on the one hand, and against Absalom and

Adonijah, on the ground that their father was only king of Judah when they were born, but king of all Israel at the time of his own birth. And this claim would, in fact, have been but a carrying out of the principle on which Absalom and Adonijah are supposed to oppose Amnon; and in this claim there would have seemed so much reason to an Oriental that, apart from all other considerations, we doubt not it would have found many adherents in Israel: and we feel assured that it must have operated in producing a more cheerful acquiescence in the preference given to Solomon.

19. '*The king rose up to meet her, and bowed himself unto her . . . , and she sat on the king's right hand.*'—This reverential behaviour of the king towards his mother is in entire conformity with the existing sentiments and usages of the East. The mother, and not the wife, is the real mistress of the house of which her son has become the master. Her power in fact begins when that of European women terminates—that is, when her husband dies and her son inherits in his place. She then continues to be treated by him with the utmost deference and respect; and he will still not venture to seat himself in her presence till desired to do so. Nor can the great and powerful emancipate themselves from the control which these habits and forms shew to reside in the mother over her children. 'Imagine Ibrahim Pasha staying a whole week in the haram of his mother, waiting for a favourable opportunity of pressing a request upon her; and, when admitted, kissing her feet, refusing to be seated, and standing an hour and a half with his arms crossed before him.' Mr. Urquhart, who relates this anecdote in his *Spirit of the East*, states the pardon of his step-father Mehemet Ali for an affront he had inflicted on his wife, furnished the occasion on which Ibrahim observed this etiquette—'while he, the conqueror of Syria, and the victor of Konieh, humbly sued, from an aged woman, the pardon of the viceroy of Egypt, and was rejected.' This calls to mind an anecdote related by Quintus Curtius, which conveys another and perhaps more striking illustration of this interesting matter. He states that Alexander did not venture to sit down in the presence of the mother of Darius, until desired to do so: because among the Persians it was not the custom for sons to sit before their mothers.

—'*The king's mother.*'—In eastern countries, where polygamy is allowed or not forbidden by the law, and where the kings have numerous wives and concubines, there is no dignity analogous to that which the sole wife of a sovereign occupies in Europe. In fact, there is no *queen*, in our sense of the word, as applied to the consort of a king. But the *mother* of the king (and next to her, or instead of her, the mother of the heir-apparent) is the woman of the greatest influence and highest station in the state, and the one whose condition is the most queenly of any which the East affords. According to this view, Bathsheba, during the latter part of David's reign, as mother of the heir apparent, and during at least the early portions of Solomon's reign, as mother of the king, was, in fact, the queen of Israel; whence in both periods we find her taking a part in public affairs, which, however slight, is such as none but a woman so placed could have taken.

22. '*Ask for him the kingdom also.*'—See the note on 2 Sam. xii. 8. Bathsheba mentioned it as a small petition, and probably considered it in that light. She might, however, have suspected something, from the manner in which Adonijah had spoken to her of the loss of the succession, when all Israel had set their faces on him that he should reign—a fact of some importance in connection with the statement given in the note to ch. i. 20. Solomon, however, was at no loss to discover the latent motive, and acted accordingly.

26. '*Anathoth.*'—This was one of the cities given to the priests out of the tribe of Benjamin. There is no remaining trace of its existence; but Josephus, Eusebius, and Jerome concur in placing it three miles to the north of Jerusalem. It was the birth-place of the prophet Jeremiah.

27. '*Which he spake concerning the house of Eli.*'—This was in 1 Sam. ii. 27, etc., where this deposition of the house of Eli from the priesthood is foretold, while ch. iii. 11, etc., predicts the previous destruction which befel that house in the time of Saul. (See a note on 1 Sam. xxi.) It will be recollected that the high-priesthood was in the first instance settled upon Eleazar, the *eldest* son of Aaron; but in the beginning of 1 Sam. we find the priesthood held by Eli, a descendant of Aaron's youngest son, Ithamar, without being apprized of the cause of the alteration. Now, the effect of the deposition of Abiathar and the appointment of Zadok is, that the priesthood is taken from the Ithamar branch of Aaron's family, and restored to the elder branch of Eleazar. In this line the dignity remained during a long while after the return from the Babylonian captivity.

28. '*Caught hold on the horns of the altar.*'—We have given some statements on the general subject of asyla in a note to Josh. xx., and have there particularly referred to the present instance, as illustrating the superiority of the Hebrew practice and principle in this respect. This is indeed the first example of the altar being sought as a refuge; but the previous existence of the practice is distinctly indicated even in the Law (see the marginal references on v. 31), where God directs, in the case of a murderer, 'Thou shalt take him from mine altar, that he may die.' The altar, therefore, was a place of refuge before the time of Moses. Indeed temples, churches, shrines, and altars have been privileged as sanctuaries in almost every nation. Probably the law of Moses on this subject was levelled against a practice which the Israelites had first learned in Egypt, where some of the temples certainly were sanctuaries. Herodotus, for instance, mentions a temple of Hercules which was a refuge for slaves who, after they had received the marks or badges of that god, could not be reclaimed by their masters. We have also information concerning famous sanctuaries in Asia, Greece, and Rome. Some of these only afforded protection to a certain class of offenders or oppressed persons, but others to *all* without distinction. Thus, the temples which enjoyed this privilege became ultimately so many dens of murderers and thieves; and the resulting evil was most sensibly felt by the civil authorities wherever the practice prevailed. 'It was,' says Banier, 'not only cities and temples that served for sanctuaries; the sacred groves, *the altars wherever they were*, the statues of the gods, those of the emperors, and the tombs of heroes, had the same privilege; and it was enough for a criminal to be within the compass of those groves, or to have embraced an altar, or the statue of some god, to be in perfect safety. Being once within the protection of the asylum, the criminal remained at the foot of the altar or statue, and had his victuals brought to him, until he found an opportunity of making his escape, or of satisfying the offended party.' (*Mythology*, b. iii. c. 8.) In ancient authors we, however, sometimes read of the most sacred asylums being occasionally violated. This was generally by some method thought likely to be least offensive to the presiding deity, as by cutting off the provisions of the refugee, or by walling up his place of refuge. Sometimes he was even torn from the asylum and put to death. But it will be observed that, where such instances occur, we are sure to hear of some grievous calamity being the consequence of the profanation. It rarely happened that a refugee was slain in his refuge; and we may be sure that, if the present narrative had been related in profane history, we should have read of some horrible judgment falling upon Solomon and Benaiah if not upon the city at large. But in the end, even pagan superstitions gave way under the pressure of the evils which this state of things produced, and notorious offenders were forced even from the altar, its protection being only allowed to minor offences. Asylums such as we have mentioned still remain in the East, being generally the mosques built over the remains of distinguished saints; and the resources of the refugees are much the same, as well as the means sometimes taken to bring them to punishment—that is, by starving them in their retreat. In Europe, the privilege of sanctuary was revived in favour

of the churches, and was in time followed by the usual evils. Speaking of Funchal in Madeira, Ovington says—'Murder is here in a kind of reputation; and it is made the characteristic of any gentleman of rank or fashion to have dipt his hand in blood. The chief source of this execrable crime is the protection it receives from the churches, which sort of sanctuaries are very numerous. The indulgence given to such malefactors is the greatest reproach to religion and humanity. It is enough if the criminal can lay hold on the horns of the altar; and the utmost punishment inflicted is banishment or confinement; both of which, by large presents, may be bought off.' (*Voyage to Surat*, 1689.) In the reign of James I. the privilege of sanctuary in England was finally abolished by statute. This subject is of great interest; and now, after this statement of the ancient and modern practices, we need only refer the reader again to Josh. xx., and remind him that the Hebrew law provided *no sanctuary* except for involuntary offences, and that it directed wilful offenders to be taken by force even from the altar of God.

CHAPTER III.

1 *Solomon marrieth Pharaoh's daughter.* 2 *High places being in use, Solomon sacrificeth at Gibeon.* 5 *Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour.* 16 *Solomon's judgment between the two harlots maketh him renowned.*

AND [1]Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 ¶ Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great [2]mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 [3]Give therefore thy servant an [4]understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself [5]long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding [6]to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also [7]given thee that which thou hast not asked, both riches, and honour: so that there [8]shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, [9]as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to

[1] Chap. 7. 8. [2] Or, bounty. [3] 2 Chron. 1. 10. [4] Heb. *hearing.* [5] Heb. *many days.* [6] Heb. *to hear.*
[7] Wisd. 7. 11. Matth. 6. 33 [8] Or, *hath not been.* [9] Chap. 15. 5.

give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels [10]yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* [11]in him, to do judgment.

[10] Heb. *were hot.*

[11] Heb. *in the midst of him.*

Verse 1. '*Solomon made affinity with Pharaoh king of Egypt . . . took Pharaoh's daughter.*' — When Solomon felt his throne secure, he sought an alliance worthy the rank to which his kingdom had attained. The nearest power, from an alliance with which even he might derive honour, was that of Egypt. He therefore demanded and received the daughter of the reigning Pharaoh in marriage. Of this princess the annexed figure is supposed by Rosellini to be a portrait, as it more certainly is of *a* daughter of a king who reigned about the time of Solomon. His new spouse was received by the king of Israel with great magnificence, and was lodged in 'the city of David,' until the new and splendid palace, which he had already commenced, should be completed. That Solomon should thus contract an alliance, on equal terms, with the reigning family of that great nation which had formerly held the Israelites in bondage, was, in the ordinary point of view, a great thing for him, and shews the relative importance into which the Hebrew kingdom had now risen. The king is in no part of Scripture blamed for this alliance, even in places where it seems unlikely that blame would have been spared had he been considered blameworthy; and as we know that the Egyptians were idolaters, this



PHARAOH'S DAUGHTER.

absence of blame may intimate that Solomon stipulated that the Egyptian princess should abandon the worship of her own gods, and conform to the Jewish law. This at least was what would be required by the law of Moses, which the king was not likely (at least at this time of his life) to neglect. Nor need we suppose that the royal family of Egypt would make much difficulty in this; for, *except among the Israelites*, the religion of a woman has never in the East been considered of much consequence.

— '*Building....the wall of Jerusalem round about.*' — Josephus understands by this, that he extended the walls and made them much stronger than before. No doubt Jerusalem was a walled town before this. It would appear, from Ps. li. 18, that this was one of the objects in which David had interested himself.

7. '*I am but a little child.*'—Josephus says he was twelve years of age: but Dr. Hales and others have clearly shewn, by an analysis of the history, that he could not have been much, if anything, less than twenty years old when he ascended the throne. It is clear, that here Solomon, in calling himself a little child, does so with reference to his inexperience and his insufficiency for the onerous duties which had devolved upon him, or, in short, that he *compares* his condition to that of a little child. It is a well-known Hebraism, to state a comparison in a positive form; supplying, therefore, the comparison, we have: 'I am *as* a little child, who knows not how to go out or come in.' The last clause, *to go out or come in*, is, as Houbigant says, not only a Hebraism, frequent in the sacred writings, but is also a similitude taken from a little child, as yet unable to walk firmly, and ignorant of all things. This similitude in the last clause sanctions a form of comparison which we have assigned to the first.

27. '*She is the mother thereof.*'—In despotic governments, both of the East and West, there have been frequent instances of difficult judicial cases being decided in this manner by an ingenious experiment upon the feelings of the litigant parties. Perhaps the fame of this decision of Solomon gave occasion, in many instances, to such experiments. Calmet mentions two illustrative examples. One is from Suetonius, who relates that the emperor Claudius discovered a woman to be the mother of a young man whom she would not own for her son, by commanding her to be married to him; when the horror of such a connection constrained her to confess the truth. Diodorus relates that, on the same principle, Ariopharnes, king of the Thracians, being appointed to arbitrate between three men, who all claimed to be sons of the king of the Cimmerians and demanded the succession, discovered the rightful son and heir in him who alone refused to obey the order for each of them to shoot an arrow into the dead king's body. Better than either of these is the illustration which Mr. Roberts gives from a Hindoo book. 'A woman who was going to bathe left her child to play on the banks of the tank, when a female demon who was passing that way carried it off. They both appeared before the deity, and each declared the child was her own: the command was therefore given for each claimant to seize the infant by a leg and arm, and pull with all their

might in opposite directions. No sooner had they commenced than the child began to scream, when the real mother, from pity, left off pulling, and resigned her claim to the other. The judge therefore decided that, as she only had shewn affection, the child must be hers.' (*Oriental Illustrations*, p. 196.) Some less instructed readers of the Bible are apt to wonder that no such striking anecdotes occur in the judicial proceedings of their own country. The reason is greatly in our favour. A judge must decide, not according to his own impression founded upon the feeling exhibited by the applicants, but according to evidence derived from facts, and from nothing else. Let us suppose a case like this decided by Solomon to have been brought before an English magistrate, and that he were to order the living child to be cut in two, and one half given to the respective claimants—what would be the effect? The women certainly would not be alarmed, but would probably be amused at so shallow an attempt to frighten them: and this would be, because they must know well that the magistrate could not and would not put the innocent child to death. But under the Eastern despotisms the case is different; and *there* such a direction would be really alarming, because, where the great practical law is that the king shall do as he pleases, there can be no assurance, unless from a knowledge of his private character, that he will not do an unjust and barbarous action. Therefore the alarm of the mother, arising from her belief that the king would really kill her child, is of very great importance as an evidence of the despotic character of the authority wielded by the Hebrew kings. It is indeed of more importance than any thing we might infer from the summary executions of Adonijah and Joab in the preceding chapter. There were reasons for their execution, and their offences were known; but here the success of the experiment depended upon its being believed by the women that the king could and would order an unoffending infant to be slain. The royal authority among the Jews had certainly many limitations; but its general tendency to despotism is everywhere apparent, and nowhere more so than in the reign of Solomon. In our view, the Hebrew government was generally not an absolute despotism on the one hand, nor a limited monarchy on the other; but what we would call a restricted despotism—that is, an authority restricted in some matters of general right, but despotic where such restrictions did not apply. It is evident that in *judicial* matters there was no practical limit to the royal power, whether for condemnation or for pardon.

CHAPTER IV.

1 *Solomon's princes.* 7 *His twelve officers for provision.* 20, 24 *The peace and largeness of his kingdom.* 22 *His daily provision.* 26 *His stables.* 29 *His wisdom.*

So king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok [1]the priest,

3 Elihoreph and Ahiah, the sons of Shisha, [2]scribes; Jehoshaphat the son of Ahilud, the [3]recorder.

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:

6 And Ahishar *was* over the houshold: and [4]Adoniram the son of Abda *was* over the [5]tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his houshold: each man his month in a year made provision.

8 And these *are* their names: [6]The son of Hur, in mount Ephraim:

9 [7]The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-bethanan:

10 [8]The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 [9]The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 [10]The son of Geber, in Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead: to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo *had* [11]Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan, and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And [12]Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

1 Or, *the chief officer.* 2 Or, *secretaries.* 3 Or, *remembrancer.* 4 Chap. 5. 14. 5 Or, *levy.* 6 Or, *Ben-hur.* 7 Or, *Ben-dekar.* 8 Or, *Ben-hesed.* 9 Or, *Ben-abinadab.* 10 Or, *Ben-geber.* 11 Or, *to Mahanaim.* 12 Eccles. 47. 15.

22 ¶ And Solomon's [13]provision for one day was thirty [14]measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt [15]safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And [16]Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and [17]dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And [18]God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

[13] Heb. *bread.* [14] Heb. *cors.* [15] Heb. *confidently.* [16] 2 Chron. 9. 25. [17] Or, *mules, or, swift beasts.* [18] Ecclus. 47. 14, 15, 16.

Verse 1. '*So king Solomon was king.*'—Although the account which is here given of the internal organization of Solomon's kingdom occurs even prior to that which describes the building of the temple, there is reason to think that these arrangements did not, until a later date, assume the completed form in which they are there exhibited. The statement at the first view contains little more than a list of officers. But on closer inspection it will be found that even such a list is suggestive of an orderly arrangement and distribution of functions, as well as of the nature of what was considered public business. If it should be observed that most of these have reference to the supply of the wants of the court and the maintenance of the royal authority, it must be admitted that these are practically the chief objects of Oriental governments. However, we shall perceive that in all states such offices make the most conspicuous figure to the eye of the spectator, which, if it penetrates more deeply, may discover that an adequate provision is nevertheless made through the working of some recognized and unostentatious system, and through the ministration of less splendid functionaries, for the well-being and the good government of the people. The internal polity of the constitution, as organized by the institutions of Moses, joined to the principles of patriarchal rule still at work in the several tribes, might seem adequate to every purpose of internal government. And whatever might be thus left wanting, was supplied by the regulation of David, to which Solomon himself gave effect, appointing Levitical judges and officers throughout the land. The list, as given in the sacred narrative, has rather a formal appearance; and in the usual way in which such lists are prepared, begins with the king himself—'So king Solomon was king over all Israel;' and then proceeds to enumerate the officers of his government.

3. '*The sons of Shisha, scribes.*'—The father, Shisha or Sheva, had been sole scribe in the time of David, and that three persons were now required in this office, seems to shew either the great increase of business which the arrangements of Solomon threw into this department, or some improved views as to the distribution of labour. These appear to have been the royal secretaries through whom all the king's more formal commands were issued, and who registered all public acts and decrees.

—'*Jehoshaphat, the son of Ahilud, the recorder.*'—This is another instance of a son succeeding to his father's office. The marginal reading in our Bibles, 'a remembrancer, or a writer of chronicles,' helps to convey a notion of this office. The only difficulty is in drawing the line clearly between the functions of the recorder and those of the scribes. But his services appear to have been of a less temporary nature than theirs, it being rather his business to give the form of permanent records or chronicles to the occurrences of his time, particularly such as related to the king and court. In Oriental courts this was an office of great trust and importance. The records formed by these officers in the Hebrew court probably furnished some of the materials from which the Books of Kings and Chronicles were compiled; and a large portion of the latter perhaps exhibit nearly the form of the original documents.

5. '*Over the officers,*'—that is, over those officers or governors of provinces enumerated below in vv. 7-19.

—'*Principal officer and the king's friend.*'—Here are two of the chief officers in the state held by two sons of the prophet Nathan. It is not easy to distinguish in what respect the functions of one brother who was 'over the officers' differed from that of the other who was 'principal officer;' but as illustrated by the other office of 'the king's friend,' which the latter held, it would seem that he had the general management of those matters in which the king and court were concerned. The functions of 'the king's friend' or companion, which this eminent person also held, seems to have been very nearly what we understand by the term *favourite*, as distinguished from the responsible chief minister. From the connection in which it occurs, it seems that this person was admitted to the peculiar intimacy of the king, was in all his secrets, and conversed

familiarly with him. Sometimes a person holding no public office enjoyed these privileges; but we at other times find it associated with some important office in the state. So it was under Solomon, whose *own friend* Zabud, a son of the prophet Nathan, was also the 'chief officer,' which appears to point him out as what we call the prime minister. Hushai, without any such office, was the king's friend in the time of David; and very worthily did he support that character. In later times the term came to be used in a more general sense, as applied to any one employed to execute the royal commands, or holding a high office in the state.

6. '*Adoniram .... was over the tribute.*'—The same person was over the tribute in the time of David (2 Sam. xx. 24). This officer seems to have been over those who collected the taxes and tributes, whether from the Israelites or from subject states; and who received the amount of their collections, and consigned it to the treasure chambers of the king. The office seems to have answered in some measure to that of our chancellor of the exchequer.

7. '*Twelve officers.*'—The number does not appear to have had any reference to that of the tribes, but to that of the months of the year, as we see that, during the year, these officers took their turns monthly to supply the royal household with provisions. It seems, from the analogy of usages that long prevailed in the East, and which are not yet discontinued, that the taxes due to the state were paid in the produce of the soil. Indeed, in 1 Sam. viii. 15, there is express mention of one-tenth of the produce of the fields and vineyards, which would be payable to the future king. As we may suppose there may have been some difficulty in the collection of this revenue and its transmission to the capital, Solomon seems to have divided his dominion into twelve governments or districts, with power in the presiding officer to collect this revenue, from which each government was charged with the maintenance of the king's household for one month. The surplus probably enabled the governor (if we may so call him) to support his own establishment; perhaps in considerable state, as the preferment would seem, from the rank of the persons employed, to have been very valuable. It seems very clear that Bishop Patrick is mistaken in supposing that these twelve officers were merely commissioned to buy up provisions in their several districts.

— '*Which provided victuals for the king and his household.*'—These twelve were appointed to preside over the collection of provisions in as many districts into which the whole kingdom was divided, every one being charged with the duty of collecting in his district, within the year, provisions enough to support the court for one month, following each other in rotation. It appears likely that the produce thus collected formed the kingly *tenth*, the exaction of which had been foretold by Samuel, and of which the present seems the first intimation. The comparative simplicity of the court of Saul, and the great spoil obtained by David in his wars, without any corresponding expenditure, had probably rendered this imposition previously unnecessary. We have already explained why this imposition must have been felt in a peculiar degree onerous to the Hebrew people, on the ground that they *already* paid the sovereign tithe to the true king of the Hebrew nation, Jehovah. And although they had been forewarned that this additional charge upon them would follow as a necessary consequence of their unauthorized choice of a human king, we may be sure that the first to impose it would greatly compromise his popularity with the people. That Solomon actually did so—that he imposed upon the people unaccustomed burdens which they felt to be very grievous—are facts which we know, and which seem to point to him as the one who first demanded the obnoxious tenth, which, as we have intimated, was probably paid in the form of the produce which these twelve officers were appointed to collect. The 'store cities' and granaries which Solomon is said to have erected in different parts of the country, were doubtless the places in each district to which the produce of that district was brought, and in which it was deposited until required for the use of the court. Supplying the court with provisions merely, might seem to the English reader no very heavy task to a nation. But a different notion will be formed by reference to the large numbers of persons who are fed from what may be considered as the provisions supplied to an eastern court. Vast numbers of persons who acted in some capacity or other as the servants of the numerous officers of the king; the officers and attendants of the great personages who were constantly visiting the court of Solomon, and the numerous servants of those officers and royal attendants; the haram, which alone contained a thousand women, with a great number of servants and eunuchs; and probably the rations of the royal guards and of all dependant upon them:—all were to be supplied from the court, being considered as members or guests of the royal household. This explains the prodigious quantities of victuals which were *daily* required for the use of the court.

8. '*The son of Hur.*'—Several of the persons in this list are named after their fathers. It would have been better to have retained the whole as a proper name, 'Ben-Hur,' etc. It was a custom among the Hebrews, it seems, as it is now among the Arabs, for sons sometimes to take their father's name with the prefix *Ben*, 'son,' their own name being afterwards neglected. They more commonly, however, annex their father's name to their own, and are then called indifferently by their full name, or by either of its component parts. Thus, David is generally called by his own name, but sometimes Ben-Jesse, 'the son of Jesse,' and at other times David-ben-Jesse, 'David the son of Jesse.' This is precisely analogous to the present usage of the Arabs.

11. '— *Which had Taphath the daughter of Solomon to wife.*' — Another of the governors was thus favoured (*v.* 15). We suspect that this chapter does not occupy its chronological place. If it does, several of its statements must be anticipatory; for Solomon could not at this time have had a marriageable daughter. We may therefore suppose that, like the account at the end of the chapter, of Solomon's songs, proverbs, and researches in natural history, this merely indicates what ultimately took place. It is true, however, that, according to Oriental custom, his daughter may have been *betrothed* long before the marriageable age. It may be mentioned that there is great difficulty in reducing into anything like chronological order the circumstances reported here and in 'Chronicles' respecting Solomon's reign. A very able and reasonably successful attempt to produce an orderly arrangement has been made by the Rev. G. Townsend in his *Old Testament Chronologically Arranged*, 1821.

19. '*Geber . . . in the country of Gilead.*'—This region seems to have been already appropriated, in *v.* 13, to 'the son of Geber.' Was that officer the son of *this* Geber? He is described as 'the only officer which was in the land,' and Josephus says he had all the country beyond Jordan. We cannot reconcile the statements of either the text or of Josephus, but by supposing that he exercised a general superintending power over this region, including that part under Ben-geber, probably his own son. Josephus adds, that besides these, Solomon had other rulers who were over the lands of the Syrians and Philistines, from the river Euphrates to Egypt, and who collected the tribute of the nations subject to this great king. [APPENDIX, No. 35.]

22. '*Thirty measures of fine flour, and threescore measures of meal.*'—This meal is common flour as distinguished from fine flour. The quantity is about 480 bushels of meal, and 240 of fine flour.

23. '*Ten fat oxen,*' etc.—The statement of the daily provision for Solomon's household may well excite surprise in the European reader. It is less astonishing, although still very great, to one who is acquainted with the extent and arrangement of Oriental courts, and the vast number of persons, male and female, which the royal establishments support. We have touched on this subject in a note to 1 Sam. viii. We may now add one or two other illustrations of another kind. One is the account of the daily consumption of provisions in the royal establish-

ment of Cyrus, the particulars of which were found by Alexander inscribed on a brazen pillar at Persepolis. The whole account is long, and some of the items obscure, and we shall only give the more conspicuous details. Upwards of 1000 bushels of various qualities of wheat; the same of barley-meal; 220 bushels of oatmeal; 11 bushels of paste mixed for pastry of different kinds; 400 sheep; 300 lambs; 100 oxen; 30 horses; 30 deer; 400 fat geese: 100 goslings; 300 doves; 600 small birds; 11 bushels of salt; 3750 gallons of wine (half being palm-wine when the court was at Babylon or Susa, and the rest grape-wine); 75 gallons of new milk; the same of sour milk (which was and is an article much consumed in the East). Besides this, there is a supplementary account of a vast quantity of corn, etc., dealt out in gifts and allowed for the food of cattle. We cannot of course vouch for the authenticity of this document (which may be found in Polyænus, *Stratagematum* iii. 3); but, upon the whole, it is rather confirmed by the account of the number of cooks, confectioners, wine-servers, etc., attending Darius in the camp, and captured, with the royal baggage, by Parmenio at Damascus (see Athenæus, l. xiii.); as well as by the present text, and the existing state of things in the East. Still more remarkable is the account which Tavernier gives of the imperial kitchens, in his excellent account of the grand seignior's seraglio as it was in his time. There were seven kitchens distinct from each other, each having its own officer, but all being under the control of one chief director, who had altogether not less than four hundred cooks under his superintendence. The kitchens were distinguished according to the person, or class of persons, for whom food was prepared in it. Thus there was one for the sultan, another for the sultanesses, a third for the other women, and others for the officers and attendants in the different departments respectively, exclusive of the gardeners who dressed their own meat. Besides these there were various offices or laboratories in which conserves, sweetmeats, sherbets, etc., were in continual preparation, affording employment to four hundred persons. The consumption of food may be inferred from all this. On this point Tavernier himself observes, 'there enters no beef into the kitchens of the seraglio; but the ordinary consumption of every day, including all, as well those who eat within as without, may amount to *five hundred sheep*, in which number must be comprehended lambs and kids. According to the proportion of mutton may be computed the quantity of pullets, chickens, and young pigeons, the number of which is limited according to the season; as also what may be consumed in rice and butter for the *pillau*, which is accounted the best dish in Turkey and all over the East.' After this we shall wonder the less at the consumption of Solomon's household.

24. '*From Tiphsah even to Azzah.*'—These two places were evidently the extreme eastern and western towns of Solomon's dominion. The river is the Euphrates. Tiphsah is unquestionably the Thapsacus of the heathen authors. It was on the western bank of that river, at a point where its stream bends sharply eastward, which course it maintains for about twenty-five miles, when it receives the Chaboras, and then inclines to the south again. The Hebrew name of the place (תִּפְסַח from פָּסַח *to pass over*) signifies a *passage* or *ford*, and at this place was a celebrated ford, the lowest on the Euphrates; it was therefore a point of great trading intercourse between the nations east and west of the river; and this circumstance rendered the possession of Thapsacus a matter of great importance in the eyes of the neighbouring sovereigns; and this explains the contests which took place in later times between the kings of Egypt and Syria for the possession of Carchemish, a strong place lower down the river, at the junction of the Chaboras. *Azzah* is Gaza.

25. '*Under his vine.*'—The frequent expression in Scripture, which describes a state of safety and repose by the sitting of any man under the shade of his own fig-tree *and his own vine*, shews that the Hebrews had the same use of vine-arbours as existed among the ancient Egyptians, and which we still find in Syria. Besides what has been



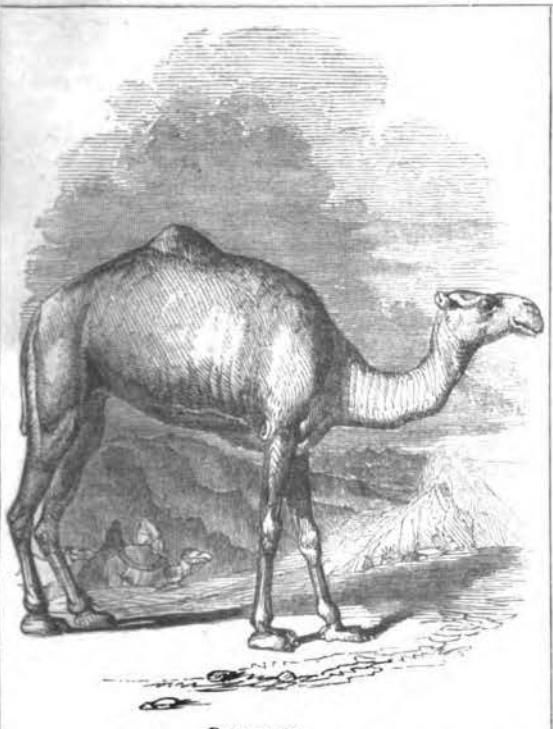
TRELLISED VINE BOWER.

already stated as to the practice of the Egyptians, an interesting illustration may be derived from the Mosaic pavement at Prænestè, where we see a trellised vine-bower, under whose pleasant shade several persons sit on benches drinking wine and solacing themselves with music. At a village (Beitdjin) near Cæsarea, Shulze and his party took supper under a large vine, the stem of which was nearly a foot and a half in diameter, the height about thirty feet, and covered with its branches and shoots (for the shoots must be supported) a hut of more than fifty feet long and broad. The bunches of the grapes were so large as to weigh ten or twelve pounds, and might be compared to our plums. Such a bunch is cut off and laid on the board, and each helps himself to as many as he pleases. Dr. Russell acquaints us, *Natural History of Aleppo*, i. 80, that the large grapes produced in the houses, upon the vines that cover the stairs and arbours, are of healthful appearance but have little flavour.

26. '*Solomon had forty thousand stalls.*'—See 2 Chron. ix. 25: and here, not to multiply references, we may observe that we find it expedient to pass unnoticed in the book of Kings many subjects, connected with the magnificence and prosperity of Solomon's reign, to which due attention will be given under the parallel passages in Chronicles.

28. '*Barley also and straw.*'—The straw is used for food, not for litter (see the note on Gen. xxiv. 25). With some exceptions, arising from local circumstances, barley may be stated as the usual food of Oriental horses. In some Arabian districts dates are also given to them, and some favourite horses are treated with meat raw or dressed, or with the leavings of their owner's meals.

— '*Dromedaries.*'—This is a finer breed of the Arabian or one-humped camel, used for riding, and having the same relation to the common camel that a race-horse or hunter has to a coach-horse or pack-horse. It has been usual to call the two-humped camel the 'camel,' and the one-humped a 'dromedary:' but the two-humped camel does not exist in Syria or Arabia, and is not likely to be here intended. See the note on Gen. xii. 16.



DROMEDARY.

30. '*The children of the east country.*'—It has been discussed whether it be the Arabians, the Chaldeans, or the Persians which are here indicated. It is not necessary to be very precise; and probably all or any of these nations, then most celebrated for their wisdom, are intended. If it were necessary to determine, we should fix the reference to the Chaldeans, whose country is most usually understood as the 'east country' of the Scriptures. The country of the Arabs was not, properly speaking, *east* from Palestine; and the Persians were too remote for their wisdom, if they had any, to have been much appreciated by the sacred writers. The word קֶדֶם means 'ancient' as well as 'east,' whence some think that the text means that Solomon's wisdom exceeded that of all persons who lived in the earlier times, and whose long lives were favourable to the individual acquisition of wisdom and knowledge.

—'*All the wisdom of Egypt.*'—It seems then that, among the Hebrews as well as among the Greeks, the Egyptians were justly famous for their wisdom, that is, for their knowledge in science and art. Thus also Stephen says of Moses, that he was 'learned in all the wisdom of the Egyptians' (Acts vii. 22). Egypt was deemed by the Gentiles the fountain of the arts and sciences, and their philosophers were wont to go thither to fructify their minds by the outpourings of Egyptian wisdom. This did Pythagoras, Anaxagoras, Herodotus, Plato, and others. *Now*, the point of concourse to the seekers after wisdom, was the court of Solomon. These journeys of people from remote regions to places where wisdom might be found, are interesting indications of that condition of things under which the general dearth of books, and the consequent want of any interchange of literature between different nations, obliged those who sought to derive benefit from the wisdom and knowledge of other people or other nations, to travel long and widely for it.

31. '*Wiser than all men.*'—Some think this to mean that Solomon was wiser than all men past or future; and this seems warranted by ch. iii. 12; but, without this, the context would seem to require us to understand no more than that he was the wisest man of his own time. If we allow Solomon to have been the wisest man of all times, we must remember that his wisdom was a supernatural gift from God, whereas others have been obliged to acquire knowledge by the slow and painful processes of study and experience.

—'*Than Ethan,*' etc.—Some of the Rabbins think that the word rendered 'men,' above, should be the proper name *Adam*, meaning the father of mankind; also teaching that this Ethan is Moses, that Heman is Abraham, and Chalcol, Joseph. But others (as Maimonides) indignantly deny that Solomon was wiser than Moses, and think that all the persons named were eminent Hebrews living in Solomon's time. Josephus says the same. Certainly there were two eminent persons called Ethan and Heman in the time of Solomon, who were two of the three chief musicians of the temple (comp. 1 Chron. vi. 33; xv. 17; xxv. 5); and who probably, from the titles, were the authors of the Psalms lxxxviii. and lxxxix. But also in 1 Chron. ii. 6, we find all the names here mentioned assigned to sons of Zerah, the son of Judah; and some think that these enjoyed some traditionary reputation for their wisdom and attainments, which is here referred to. They are said to be sons of Mahol; but this may have been another name of Zerah, or may be understood as an appellative describing these persons as skilled in (sons of) *mahol*—music or poesy. This characteristic would, however, apply as well or better to the temple musicians.

32. '*Three thousand proverbs.*'—The book of Proverbs does not contain so many: and some doubt exists as to the proportion of even these which should be assigned to Solomon. There are, however, many more such pithy sentences in the book of Ecclesiastes, which is usually ascribed to him. Josephus absurdly says that the king wrote three thousand *books* of proverbs.

—'*His songs were a thousand and five.*'—We have only the 'Song of Songs' remaining, unless the 127th Psalm be correctly attributed to Solomon. The Septuagint has 'five thousand.'

33. '*He spake of trees,*' etc.—All these works on natural history are lost; probably because, not being of a sacred character, less interest was taken in their preservation than was exercised in behalf of those which still remain. Josephus imagines that Solomon made every plant and living creature the subject of a parable.

CHAPTER V.

1 *Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto.* 7 *Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees.* 13 *The number of Solomon's workmen and labourers.*

AND Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And [1]Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were

[1] 2 Chron. 2. 3.

about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I [2]purpose to build an house unto the name of the LORD my God, [3]as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt [4]appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have [5]considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt [6]appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my houshold.

10 ¶ So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand [7]measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, [8]as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a [9]levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and [10]Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the [11]stonesquarers: so they prepared timber and stones to build the house.

[2] Heb. *say.* [3] 2 Sam. 7. 13. 1 Chron. 22. 10. [4] Heb. *say.* [5] Heb. *heard.* [6] Heb. *send.*
[7] Heb. *corn.* [8] Chap. 3. 12. [9] Heb. *tribute* of men. [10] Chap. 4. 6. [11] Or, *Giblites*: as Ezek. 27. 9.

Verse 6. '*Hew me cedar trees out of Lebanon.*'—Only the forests of the Lebanon mountains could supply the timber required for this great work. Such of these forests as lay nearest the sea were in the possession of the Phœnicians, among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof, and hence it was of much importance that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as others to perform the service of bringing it down to the sea side, whence it was to be taken along the coast in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem. This portion of the assistance rendered by Hiram was of the utmost value and importance. If he had declined Solomon's proposals, all else that he wanted might have been supplied from Egypt. But that country was so far from being able to supply timber, that it wanted it more than almost any other nation.

The curious and interesting particulars contained in the text relative to the operations of the king of Tyre in cutting timber in Lebanon for king Solomon, suggests an account of the manner in which such operations are *now* conducted in the same mountains. This we are enabled to supply from Dr. Bowring's very valuable *Report on the Commercial Statistics of Syria*. It strikes us that the method by which labourers are obtained for the service, and the manner in which they are supplied with food, is deserving of particular attention, as probably illustrative of the proceedings of the two kings, and in particular of the mode in which Hiram disposed of the corn obtained from Solomon. The statement in the 'Report' is too long for quotation entire, and we are able to introduce only an abstract of its principal facts.

As the wood destined for Egypt is embarked at Scanderoon, it is of course obtained, as nearly as may be, from the mountains which enclose the gulf and plain of that part: it is necessary to premise that in this quarter the wood is derived from two lines of mountains; namely, from the mountains of Byass, which extend north and south at the bottom of the gulf, and which are much the highest. They are also the most richly timbered, both as to variety and quantity, the trees being of much larger growth, except near the base, owing to the difficulties of transporting the timber to the sea-shore, from the steepness of the mountains and the want of all roads. The trees on them are white and yellow pine, of length from 100 to 150 feet, and of dimensions to take a square of from 24 to 25 inches:—

Yellow Oak .	80 feet, and 18 to 20 inches square.
Green . . .	18 to 20 feet, and 7 to 9 inches square.

Beech . . . 30 to 35 feet, and 14 to 15 inches square.
Linden . . . 40 to 50 feet, and 25 to 27 inches square.

The pine is mostly knotted and very full of turpentine. The oaks of both species are straight-grained, like the American. The beech is of good, close-grained quality, but not nearly so plentiful as the other two. The linden tree is scarce.

In 1837 about 150 wood-cutters were employed on these mountains, with twice the number of trimmers and dressers; but in 1838 the work was confined to the lower parts, from the difficulties of the transport, and from the want of roads. The distance from the sea is from three to five leagues. 150 men could cut 35,000 to 40,000 trees in the year, which it would require twice the number to dress and trim, and upwards of 600, *with practicable roads*, to transport to the sea with buffaloes and bullocks. At the distance of about two to three leagues from the coast, where the work is still carried on, the trees average from 15 to 20 feet long, and 8 to 12 inches square; from thence is brought a large quantity of firewood in large billets. In 1837 ten or twelve vessels, of from 50 to 100 tons, were laden with it on government account.

The other source of supply is from the mountains of Beilan, which stretch east and west along the southern side of the Gulf of Scanderoon. They take their ascent at from about one mile to two miles from the sea, leaving a rich but entirely uncultivated plain between them and it. On these mountains the trees are:—

Pine from 30 feet long, by about 15 to 16 inches in the square;
Yellow Oak from 20 to 30 feet long, by about 10 to 15 inches in the square;

but few of that size. About 50,000 were cut in 1837, and brought down to the sea, for which about 100 men were employed in cutting, 200 dressing and trimming, and three times the number in the transport.

From both sources it appears that the number of trees shipped for Alexandria has been, by the year, about 55,000 to 60,000 (another statement says 70,000 to 80,000 in 1837); about 40,000 fit for ship-building purposes, and the remainder for house purposes, freighted in 39 vessels of collectively 14,120 tons, besides 8 or 9 small craft, of 60 to 80 tons, which received cargoes of fire-wood.

In December, 1837, a European engineer in the Egyptian service arrived from Alexandria to select and superintend the cutting and preparing of 1,032,000 trees for dams and proposed works on the river Nile, 70,000 of which to be 33 feet long, and 8 inches square; the rest of small sizes, and even branches as low as 5 or 6 feet long. In fact, as Mr. Hay remarks (in his report to Dr. Bowring), the Egyptian government appeared to consider the mountains of this part of Syria as an inexhaustible mine for timber.

We think that this statement puts in our possession several important and illustrative facts. It enables us to perceive one of the strong reasons which has made the mountain forests of Syria an object of desire to the rulers of Egypt, from the Pharaohs and Ptolemies down to the Sultans and to Mehemet Ali. It also shews the extent to which the more southern forests of Syria must have been denuded of its timber to meet the wants of a country so void of wood as Egypt. And the extraordinary demands occasioned by the peculiar wants of Mehemet Ali, and the operations which thence arise in the mountains and on the coast, may suggest some analogy to the circumstances which attended and resulted from the extraordinary demands of king Solomon.

— '*My servants shall be with thy servants.*'—In the preceding note we have been enabled, from the *Report* of Dr. Bowring, to furnish a view of the recent operations of felling timber in Lebanon. But this view remains imperfect unless we are also informed of the condition of the men employed in the work, and which probably is in no small degree illustrative of the condition of the men whom Hiram and Solomon anciently sent into the mountains—in part, at least, by a forced levy—for the same service. This information we are enabled from the same source to supply.

For this work, then, all the effective population of the district is forcibly taken, [as by Solomon, if not by Hiram,] not leaving even a sufficient number of men to cultivate the land for their own maintenance. But grain has been imported by the government [as by king Hiram, from Palestine] from other parts of Syria, and from Egypt, and issued out as a portion of their pay, which is nominally three piasters, or about sevenpence halfpenny per day, but of which it falls short fully one-third by their being obliged to take a fixed portion in grain, without reference to their actual wants, and more than they require, at a stated price, which is enhanced in various ways and under various pretences, so as to be much higher than what it could be produced for in the neighbourhood. Thus on one side of the gulf the wood-cutters have been obliged to buy corn at fifteen piasters the measure, while it might be had at nine piasters on the opposite side of the gulf. It is possible (for the system is an old one) that Hiram dealt thus with the corn which he received from Solomon: for that which had so much analogy in other points perhaps did not fail in this.

The cutters and trimmers of the wood are exposed to the contingency of a tree they have cut, being found, on trimming and squaring, to have perished at the heart or otherwise, when they receive no pay for it, but may take the tree and make what use of it they can: but in fact the time and labour are lost, as the distance seldom leaves it worth the transport. It seems, however, that competent persons are now employed in the selection of the trees to be cut down. Those who transport the trees to the coast, who are about four times the number of those otherwise employed, receive each a pair and a half of bullocks, which are valued to them at about 700 or 1000 piasters per pair, which sum they are debited with, and must make good in case of loss, death, or accident: the consequence is, that when a man meets with such a misfortune before he has the means of repairing it—which he must be fortunate and indefatigable even to hope for—he generally has recourse to flight.

The season for working the timber continues for about eight months—from the middle of March to the middle of November:—the remaining four months the people are left in a great measure to themselves; but being winter months, they cannot turn them to much account, excepting to prepare and sow a little land to meet the most pressing exigencies of their families. A few of them who follow different trades may find some little employment in the larger villages. But independently of such resources, their yearly earnings may be computed thus:—

	Piasters.
Cutters—for 224 working-days, at 2½ piasters .	504
Deduct for contingencies . .	60
	—444
Trimmers—for 224 working-days, at 3 piasters .	672
Deduct for contingencies . .	80
	—592
Transporters—for 224 working-days, at 3½ piasters	784
Deduct for keep of animals .	400
	—384

The contingencies of this last and most numerous class are very heavy, for not only has each man to provide (at the computed cost of 400 piasters) for the keep of the bullocks during the winter months when grass fails; but during the four years in which they remain fit for their hard service, he has to cover their cost, which is debited to him at the rate of from 700 to 1000 piasters for each pair of bullocks. To meet this he would have to lay aside 262 piasters of his net earnings of 384 piasters, leaving him but 122 piasters (or twenty-four shillings! five current piasters in Syria being equivalent to one shilling), for his eight months' daily subsistence, being a fraction over a half piaster a day. It is also to be considered that the above rates of pay are often merely nominal; as the men have so much above the fair market price to pay for the corn and other provisions supplied to them. The cut which we introduce from the Egyptian monument, shews the



FELLING TREES IN LEBANON.

mode in which these operations were anciently conducted; for it is generally understood to represent the people of Lebanon felling timber in their mountains.

We have dwelt the more particularly on the developments of this system, as it very strikingly illustrates the principles and results of that kind of compulsory labour to which there are so many allusions and references in the early history of the Hebrews. It is but right, however, to point out that much of the evil of this system, as exhibited in this statement, must have been obviated by the plan of rotatory labour, which the great resources of Solomon enabled him to establish.

9. '*I will convey them by sea in floats unto the place that thou shalt appoint me.*'—By 'floats' is to be understood that the pieces of timber were bound together, and so drawn through the rivers and the sea. The timber *now* chiefly comes from the mountains *north* of Lebanon, and the greater part is sent far south of Joppa—namely to Egypt—Alexandria. It is probably on account of this distance, as well as from the greater facilities which now exist in conveying timber in sailing vessels, that the use of floats is discontinued. This and other Bible customs are, however, still found on the Indian shores. The trees are cut down before the rainy season, all the branches are lopped off, and the trunks are squared on the spot. Notches are then made in the logs, and they are tied together by ropes made of green withes gathered in the forest. If, however, the waters of the rainy season should not reach the spot where they are hewn down, they are dragged singly to the place where it is known that in the wet monsoon they will float. Thus, in passing through remote forests in the dry season, the inexperienced traveller, in seeing numerous trees felled in every direction, and then again, in another place, a large collection bound together like a raft, which is also fastened to trees which are still standing (to prevent it from being lost when the floods come), is at a loss to know how it can be got to the river, or to the sea; for he sees no track or path except that which is made by the wild beasts; he knows no vehicle can approach the place, and is convinced that men cannot carry it. But let him go thither when the rains have fallen, and he will see in one place men in a little canoe winding through the forest; in another direction a float with some men on it moving gently along; and in the river he sees large rafts sweeping down the stream, with the dexterous steersmen making for some neighbouring town or the more distant ocean; and then may be seen in the harbours immense collections of the finest timber, which have been brought thither 'by sea in floats.'

13. '*The king raised a levy out of all Israel.*'—Solomon had certainly a strong leaning towards arbitrary power, and, still in want of labourers, ventured to raise a levy of 30,000 Israelites, whom he sent to assist the Phœnician timber-cutters in Lebanon,—not all at once, but in alternate bands of 10,000 each, so that each band returned home and rested two months out of three. This relief, and the sacred object of the service, probably prevented the opposition which the king might otherwise have experienced. For the more onerous labour in the quarries, Solomon called out the remnant of the Canaanites, probably with those foreigners (or their sons) who had been brought into the country as prisoners or slaves during the wars of David, who had, indeed, left an enumeration of all of them (adult males) for this very purpose. Their number was 153,600, and these also doubtless in alternate bands, like the others; and as such service is usually required from persons in their condition, when any great public work is in progress, this measure was doubtless considered less arbitrary, and gave occasion to less discontent, than *we*, with our notions, might be disposed to imagine. Of these 'strangers,' 70,000 were appointed to act as porters to the others, and to the Phœnician artisans, in bearing burdens, doubtless after the modes shewn (from Egyptian sources) in the annexed engraving.



ANCIENT MODES OF BEARING BURDENS.

They also probably had the heavy duty of transporting to Jerusalem the large stones, which 60,000 more of them were employed in hewing and squaring in the quarries. Of these the stones intended for the foundation were in immense blocks; and, as well as the rest, were probably brought from no great distance, as quarries of very suitable stone are abundant in the neighbourhood. The stones were squared in the quarry to facilitate their removal. It has been a question how such vast blocks of stone as we see in some ancient buildings were brought to their destination. Satisfaction on this point is afforded by the annexed engraving, which shews how this was managed by the Egyptians, and, doubtless, by the Israelites and others. The string of cattle was prolonged as the weight to be drawn on the sledge required. The remaining 3300



EGYPTIAN MODE OF TRANSPORTING LARGE STONES.

of these strangers were employed as overseers of the rest, and were, in their turn, accountable to superior Israelite officers. [APPENDIX, No. 36.]

17. '*They brought great stones,*' etc.—In the treaty with Hiram no mention is made of stones or their conveyance, which must have been a matter of great difficulty if they were brought from Lebanon. The text does not seem to us to say more than that timber was brought from Lebanon; and that, wherever the stone was obtained, it was quarried and hewn with the help of the Phœnicians. Good stone, of the same character with that of Lebanon, might certainly have been obtained much nearer. In Lebanon, however, they might find large masses of stone, which in the course of time had been loosened by earthquakes and frosts, and cast down into the vallies. The stone of those regions generally is described by Shaw as hard, calcareous, and whitish, sonorous like freestone, and disposed in strata variously inclined. This stone has nearly the same appearance throughout Syria and Palestine, and is still used for building; and is perhaps that with which Solomon's Temple was built, and which Josephus describes as 'white as stone.' The previous squaring of the stones at the quarry facilitated their removal to the site of the erection, and there produced the result noticed in verse 7 of the ensuing chapter. As to the largeness of the stones, we may remark that stones of astonishingly large size were certainly employed in the ancient structures of Syria. Thus in the sub-basement of the great temple of Baalbek (which was probably much more ancient than the now ruined Roman superstructure), Irby and Mangles measured a stone sixty-six feet in length by twelve in breadth and thickness (p. 215). And Wood, in his account of the same ruins, confirms this observation; and takes notice of stones which he found cut and shaped for use in a neighbouring quarry, one of which measured 70 feet in length by 14 in breadth, and 14 feet 5 inches in depth, containing 14,128 cubic feet; and which would, if of Portland stone, weigh 1135 tons. We might also refer to the frequently enormous size of the stones employed in the erection of the ecclesiastical and sepulchral structures of Egypt.

[18. APPENDIX, No. 37.]

CHAPTER VI.

1 *The building of Solomon's temple.* 5 *The chambers thereof.* 11 *God's promise unto it.* 15 *The ceiling and adorning of it.* 23 *The cherubims.* 31 *The doors.* 36 *The court.* 37 *The time of building it.*

AND [1]it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he [2]began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 ¶ And for the house he made [3]windows of narrow lights.

5 ¶ And [4]against the wall of the house he built [5]chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made [6]chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [7]narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right [8]side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house [9]with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, [10]which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 ¶ So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, [11]both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides

[1] 2 Chron. 3. 1. [2] Heb. *built.* [3] Or, *windows broad* within and *narrow* without: or, *shewed* and *closed.* [4] Or, *upon*, or, *joining to.* [5] Heb. *floors.* [6] Heb. *ribs.* [7] Heb. *narrowings*, or, *rebatements.* [8] Heb. *shoulder.* [9] Or, *the vault-beams and the ceilings with cedar.* [10] 2 Sam. 7. 13. 1 Chron. 22. 10. [11] Or, *from the floor of the house unto the walls*, &c. and so verse 16.

of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with [12]knops and [13]open flowers: all *was* cedar; there was no stone seen.

19 ¶ And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with [14]pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* [15] [16]olive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [17] [18]they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and [19]open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* [20]a fifth part *of the wall*.

32 The [21]two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and [22]open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts *of* olive tree, [23]a fourth part *of the wall*.

34 And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

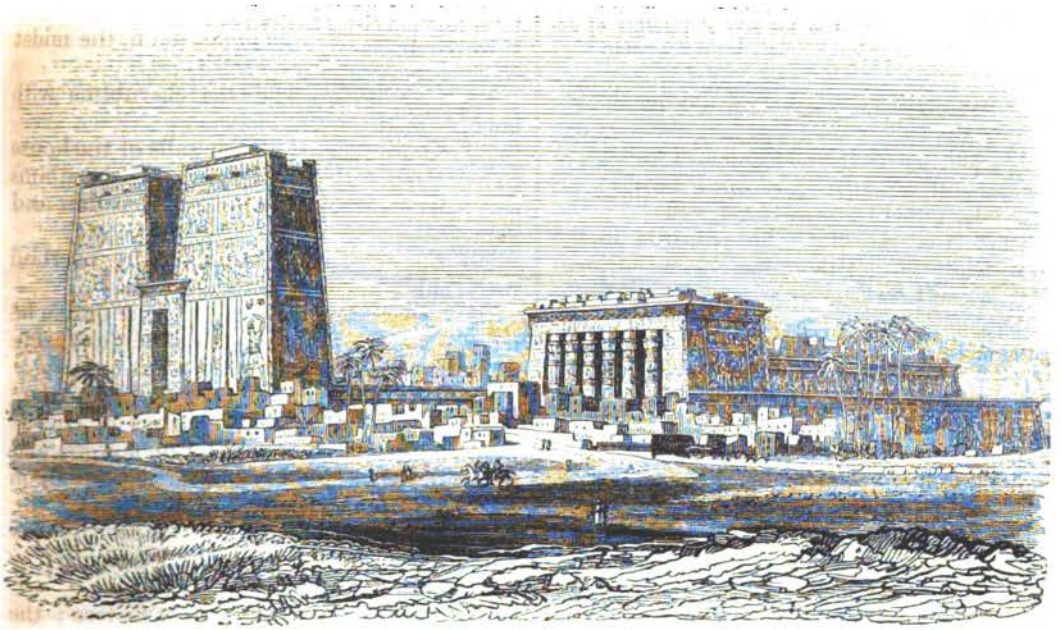
37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished [24]throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

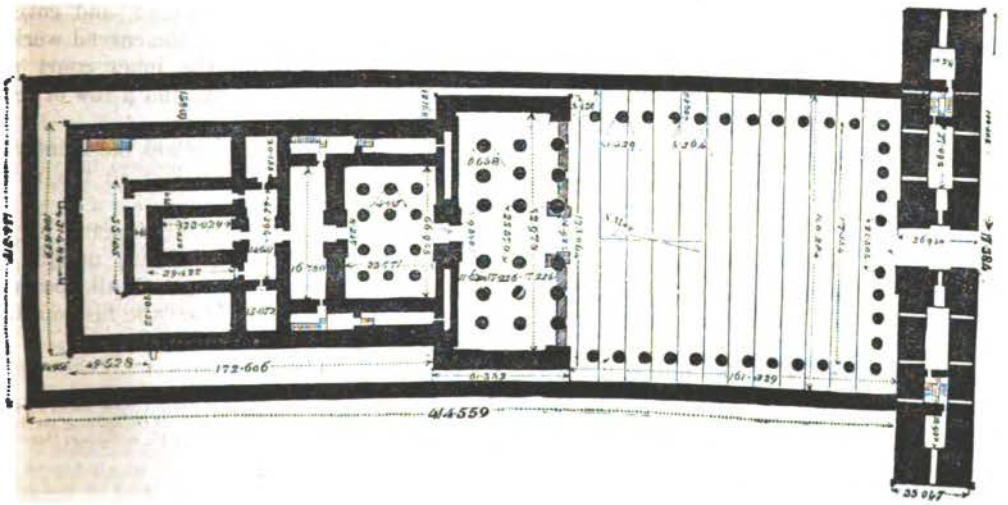
12 Or, *gourds*. 13 Heb. *openings of flowers*. 14 Heb. *shut up*. 15 Or, *oily*. 16 Heb. *trees of oil*. 17 Exod. 25. 20.
18 Or, *the cherubims stretched forth their wings*. 19 Heb. *openings of flowers*. 20 Or, *fivesquare*. 21 Or, *leaves of the doors*.
22 Heb. *openings of flowers*. 23 Or, *foursquare*. 24 Or, *with all the appurtenances thereof, and with all the ordinances thereof*.

Verse 2. '*The house which king Solomon built for the Lord.*'—Mount Moriah, on which, agreeably to the last wishes of David, the Temple was erected by Solomon, 621 years after the departure of the Hebrews from Egypt, was an abrupt ascent, the summit of which was, according to Josephus, so small that it had not sufficient base for the sacred edifice with its courts and appendages. To remedy this inconvenience, by extending the base of the summit of this mount, Solomon raised a wall of squared stones along the valleys which encircled it, and filled up the intervening space between the wall and the acclivity of the hill with earth. And here, although the statement be *prospective*, we may as well mention from the same source, that, after the Captivity, the Hebrews, for many ages, continued gradually to increase the extent of this hill; they moved back the wall on the north, the south, and the west: and they also erected walls of immense square stones from the lowest parts of the valley, so as at last to render the top of the hill a furlong square. It will be distinctly remembered, that this was the *ultimate* extension, as it appeared in the time of our Saviour.

The summit of Moriah, being thus increased by Solomon in the manner mentioned, appears to have been enclosed by a wall with an interior colonnade, and was divided into the great or *exterior court*, and the *interior court*, otherwise called the *court before the temple*, and also the *court of the priests*. (1 Kings vi. 36; vii. 12; 2 Kings xxiii. 12; 2 Chron. iv. 9; xx. 5; Ezek. xl. 28.) Whether these two courts were separated from each other by a wall, or merely by a sort of latticed fence or trellis, does



GENERAL VIEW OF THE GREAT TEMPLE AT EDFOU.

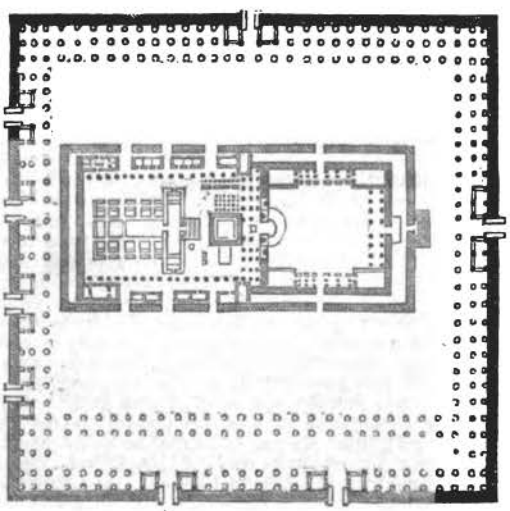


GROUND-PLAN OF THE TEMPLE AT EDFOU.
(The dimensions are in feet, and tenths of a foot.)

not clearly appear from the descriptions of the temple, which are given in a very concise form. It is, however, evident that the court called the *new court*, in 2 Chron. xx. 5, was not properly a new court, but the second or interior one newly repaired. There were various buildings and apartments which served as magazines for the wine, oil, corn, wood; others in which were deposited the habits and utensils employed in the temple service; and some which served as lodges for the priests and Levites, while engaged in their course of duty. It would appear that both the courts (or the two interior courts, if there were three, as some conclude) were surrounded by a colonnade, formed as in the court of the Egyptian temple, and behind or below which were the cells appropriated to these several purposes. We may suppose that those of the outer court served as the magazines, while those of the inner court contained the priestly cells, and whatever was needed for the immediate service of the temple. The difference about the courts consists in this—whether there were at first two or three enclosing walls, and, consequently, whether the courts were two or three. Jahn seems to think that there were but two, regarding the outer wall, and the court enclosed between it and the second wall, as a subsequent addition; but both Calmet and Lamy hold that this third wall from the interior existed from the first, only the former thinks that it was originally a simple wall without a colonnade

or cells, whereas Lamy gives it a double colonnade, but without cells. The discrepancy of these statements is due to the want of agreement in the several passages of Josephus which refer to this temple. Upon the whole, however, we understand him to say, that there were, from the first, three courts, each of which he calls a temple, and that the middle court was surrounded with cloisters, and the outer court had a double cloister, supported by high pillars of native stone, roofed with cedar. But, in another place, Josephus seems to say, that the outer wall was at first without a colonnade, which was afterwards added when that wall was thrown back and the enclosed area enlarged: and this is Calmet's view. Although it is said generally that the exterior wall—one of the most astonishing works of the temple—was raised from the deep surrounding valley to the level of the summit of Mount Moriah, and, consequently, that all the courts were on the same level; yet it appears that this must be a general statement only, for, from what Josephus says elsewhere, it appears that the inner court, with the sanctuary, had the highest level, the middle court being a few cubits lower, and the outermost lower still. This allowed all the beauty of the temple and its several courts to be conspicuous from without; and, in a general view, must have given some unity to the several parts of this extensive series of buildings.

There have been many most elaborate treatises on the temple; but the difficulty of the subject—the mistaken reference to classical ideas and models—with a comparative ignorance of the ancient and modern Oriental architecture, have prevented any satisfactory result from being obtained. Modern commentators and illustrators of Scripture have been so conscious of this that they have generally shrunk from the subject. Dr. Horne says, 'Various attempts have been made to describe the proportions and several parts of this structure; but as scarcely any two writers agree on this subject, a minute description of it is designedly omitted.' Others decline entering into the subject on the ground that the details would be unintelligible without plates. Of this excuse we cannot avail ourselves, having always given whatever cuts we judged necessary for the illustration of the various subjects which have required our attention. But we feel that very little can be done, even with plates, on the present subject. We have therefore confined ourselves to a ground-plan of Solomon's temple according to the ideas of Prideaux, which,



GROUND PLAN OF TEMPLE.—From Prideaux.

although not unexceptionable, seems to harmonize better with the Scriptural accounts than any other which has been offered. We give no elevation of the building, because we have seen none which we do not think calculated to mislead the reader: and we think we have taken a better course in giving an elevation of the Egyptian temple at Edfou. We do not indeed suppose that Solomon's temple bore any close resemblance to this; but it is better than bare conjecture. As indicating the principle of arrangement and general aspect of temples in a near country well known to the Hebrews, and with which they had at this time much intercourse, and the daughter of whose king was the wife of Solomon;—and as, moreover, *all* the neighbouring nations seem to have borrowed their earliest ideas concerning temples from the Egyptians,—we cannot be mistaken in our estimate of the value of such an illustration. And to render it complete, we have given a ground-plan of the same structure, to enable the reader to observe in how many respects the independent investigations of Prideaux have brought out such analogies to the arrangement of an Egyptian temple as never entered into *his* consideration.

But besides the general analogy which may appear from such comparison, and which becomes more than probable from the common derivation of the early ecclesiastical structures from Egypt, there is another point to which our attention is directed by the author of *Egyptian Antiquities*, to whose researches we have on several other occasions been indebted. He observes, 'It is rather remarkable that Solomon, who, as connected with the Egyptians both by marriage, alliance, and commercial exchange, should have borrowed artificers and cunning workmen solely from his friend Hiram, king of Tyre, and not from his father-in-law, the king of Egypt. Even the house which Solomon built for his Egyptian wife appears to have been altogether the work of Tyrian architects; yet we have undoubted evidence, in the buildings and sculptural decorations of the Egyptian temples, that they possessed at that time the arts, in at least as high a state of perfection as anything that Tyre was likely to produce. It may be remarked, however, that many of the ornamental parts of Solomon's buildings resembled the decorations of an Egyptian edifice; and it is therefore by no means improbable that Egyptian artisans were employed by him, though there is no distinct mention of the fact.'

Calmet, in his excellent *Dissertation sur les Temples des Anciens*, prefaces the description of Solomon's temple, with which it concludes, by inquiring into the form and situation of ancient temples in order to compare them with that of Jerusalem. After describing those of Egypt from ancient authors, he observes that those of the Syrians and Arabians were built on the same principles; and having proved this, he begins his account of Solomon's temple with remarking, 'If we now compare the structure of the ancient Egyptian and Syrian temples, with that erected at Jerusalem by Solomon, we shall not fail to observe a great number of resembling circumstances.' This is our argument. We shall not, however, follow Calmet in his accounts of temples, as more distinct ideas have been furnished by modern travellers, from the inspection of existing remains, than can be obtained from the statement of ancient writers. We cannot however omit Strabo's general account of Egyptian temples, which deserves the best attention of those who feel interested in the subject. We quote, with some abridgment, the translation given in Long's *Egyptian Antiquities*:—'The arrangement of the parts of an Egyptian temple is as follows: in a line with the entrance into the sacred enclosure, is a paved road or avenue about a hundred feet in breadth, or sometimes less, and in length from three to four hundred feet, or even more. This is called the *dromos*. Through the whole length of this dromos, and on each side of it, sphinxes are placed, at the distance of thirty feet from one another, or somewhat more, forming a double row, one on each side. After the sphinxes you come to a large propylon, and as you advance you come to another, and to a third after that; for no definite number either of propyla or sphinxes is required in the plan, *but they vary in different temples as to their number, as well as to the length and breadth of the dromi*. After the propyla we come to the temple itself,

which *has always a large and handsome pronaos or portico*, and *a sekos or cell of only moderate dimensions*, with no image in it, at least not one of human shape, but some representation of a brute animal. On each side of the pronaos, and in front of it, are what they call wings. There are two walls of equal height (with the temple?), but their width at the base is somewhat more than the breadth of the temple measured along its basement line. The width of the wings, however, gradually diminishes from the bottom to the top, owing to the sides leading inward towards one another, up to the height of seventy-five or ninety feet. These walls have sculptured forms on them of a large size.' This account, though not in itself very satisfactory, forms a good text for illustration from modern research. The author of the work from which we have taken the translation, has, like ourselves, taken the temple at Edfou as a fair average specimen of the sacred structures of Egypt. The view urged in the original edition of the Pictorial Bible, as to the analogy between the Egyptian temples and that erected by Solomon, has since received most ample consideration from various independent sources. Sir J. G. Wilkinson sees it clearly; and M. Henry, in his recent work *L' Egypte Pharaonique*, shews that not only were the relative parts of Solomon's temple the same as those of the Egyptian temple, but that the relative dimensions of those parts were the same. He says: 'In perusing the obscure description in the book of Kings of this celebrated temple, we can recognize that it was composed of the three principal parts which we have noticed in the temples of Egypt: namely, of a *pronaos*, called the *atrium* by the later interpreters, and the *parvis* by the French translators [by ours the "porch"], a part of which, the depth, was equal to a third of its width; of a large apartment next the pronaos, designated by the name of the Sanctuary or Holy Place, that is to say the *naos*; and, lastly, of a third and innermost chamber, called the Holy of Holies, answering to the *sekos* of the Egyptian temples. Here was placed that which the book of Kings calls 'the oracle,' which corresponded to the symbolical tomb of Osiris, similarly placed in the temples of Egypt. In this state the plan of the temple of Solomon corresponded very exactly with that of the temple of Heliopolis, as described by Strabo.' This writer then proves at length the similarity of the utensils employed in the temple of Solomon to those employed in the Egyptian temples. But as this was done very fully by ourselves many years ago, in the *Pictorial History of Palestine*, and is repeated in the present edition of the Pictorial Bible, under Exod. xxv., his statement need not here be introduced.

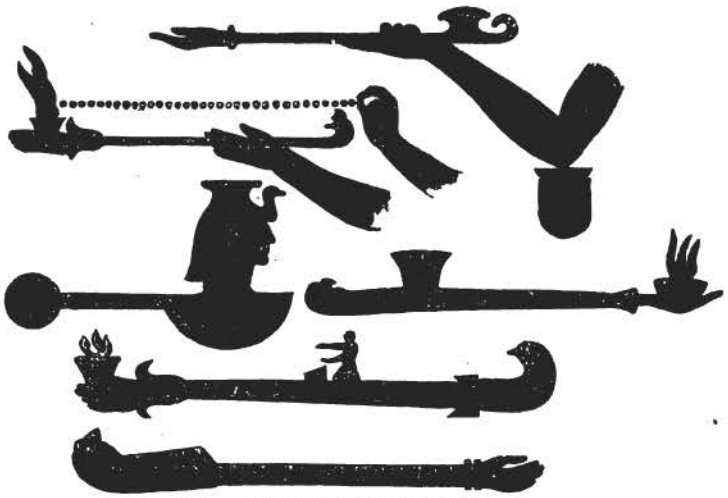
Still more valuable is the testimony of Mr. Bardwell in his *Temples Ancient and Modern*, because it is the judgment of a practical architect, founded upon a comparison of the accounts given in Scripture and by Josephus, with the information derivable from the monuments of Egypt. It had often been a matter of much regret to us, that no well informed architect had turned his attention to the subject; as it must be evident that such a person was more likely than any unprofessional student to combine the architectural details of the Scriptural account, so as to form the collective image which they were intended to exhibit. We shall gratify and instruct our readers by transcribing, with some slight correction, this, the only professional estimate of Solomon's temple which, we believe, has ever been given. We make no alterations, but have omitted a few inaccurate statements, and have corrected others by a few words of explanation.

'With so much information before us at the present day, it is almost needless for me to assert that the temple of Solomon was in the Egyptian style of architecture: a moment's reflection will convince every unbiassed mind that such must have been the case; since, although Greece had been colonized from Egypt nearly 200 years before this, it is not at all likely, from the slow development of human improvement, that the style we call Greek had then superseded its Egyptian parent; and what is conclusive upon this point, as we shall soon see, is, the temple of Solomon had not, in its proportions and details, anything in common with the temples of Greece. That the Jews had no peculiar style of their own, excepting so far as they were restricted from the use of figures of animals in decoration, is also probable, as, ever since they had settled in Canaan, 400 years previous, they had been constantly engaged in the wars necessary to extend and conserve their newly-acquired territory, and, consequently, had no opportunity of cultivating the fine arts. Besides, Solomon was in constant intercourse with the Pharaoh of his age, and married his daughter. Further, in no part of the world had temple architecture and the art of cutting and polishing stones ever arrived, before or since, to such perfection as in Egypt. The building of the temple of Solomon, also, was not entered upon hastily; on the contrary, the architect, from the Egyptian colony of Tyre, had sent in his plans to King David years before the building was commenced; these plans that much honoured man carefully delivered to Solomon, with a schedule of the materials which he had collected for this his ardently desired work (1 Chron. xxviii. 11). The architect, therefore, having had plenty of time to perfect his plan, naturally made his design from the best existing examples, the temples of his "father-land." The Tyrians, being at that time the great common carriers of the world, kept up an extensive commerce with Egypt; I therefore infer from this and the before-mentioned reasons, that the masons were Egyptian, and the stone polished granite,* all prepared, fitted, and finished before it was brought to Jerusalem, since, moreover, there is nothing mentioned about the expensiveness of any article but the stone, "costly stones, even great stones, stones of ten cubits and stones of eight cubits."

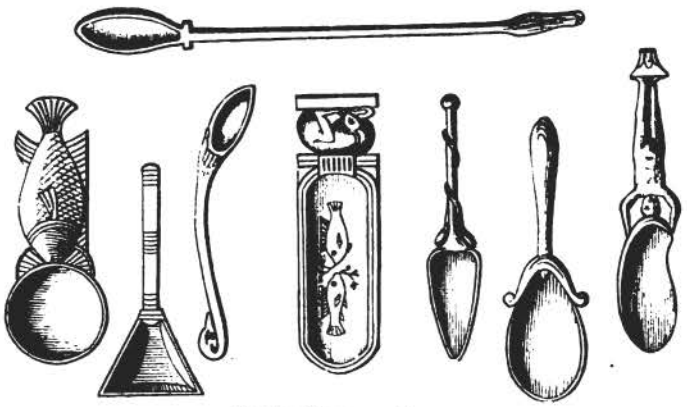
'The cella of the temple of Solomon, as described in the first book of Kings, was small, as all of the Egyptian temples were; of few parts, but those noble and harmonious. It was about the same length, but not so wide, as St. Paul, Covent Garden: this church is a double square inside, the temple was a treble square, but one square was divided off for the oracle, and geometrical proportions thus established. It was one hundred and sixteen feet three inches long, to which must be added the pronaos, in the same way as that of St. Paul, Covent Garden, nineteen feet four inches and a half more; giving a total length of one hundred and thirty-five feet seven inches and a half long, by thirty-seven feet six inches broad, and fifty-eight feet one inch and a half high. It was surrounded on three sides by chambers in three stories, each story wider than the one below it, as the walls were narrowed, or made thinner, as they ascended, by sets-off of eleven inches on each side, which received the flooring-joists, "as no cutting was on any account permitted." Access to these apartments was given from the right-hand side of the interior of the temple, by a winding staircase of stone, such as may be seen in several of the ancient Nubian temples. A row of loop-hole windows above the chambers gave light to the cella. The oracle was an exact square, of thirty-seven feet six inches, divided from the rest of the temple by a partition of cedar, thirty-seven feet six inches high, in the centre of which was a pair of folding-doors of olive-wood, seven feet six inches wide, very richly carved, with palm-trees and open flowers and cherubim; the floor of the temple was boarded with fir, the roof was flat, covered with gold, upon thick planks of cedar, supported by large cedar-beams. The inside walls and the ceiling were lined with cedar, beautifully carved, representing cherubim and palm-trees, clusters of foliage and open flowers, among which the lotus was conspicuous; and the whole interior was overlaid with gold, so that neither wood nor stone was seen, and nothing met the eye but pure gold, either plain as on the floor, or richly chased, and enriched with the gems they had brought from Egypt at the exodus upon the walls and ceiling. At a little dis-

* It could not, however, be granite, which is not obtainable nearer than the Sinai mountains. It was probably limestone; at least we know not of any other that can be deemed sufficiently accessible for this use.

tance from "the most holy place," like the railing of a communion-table, were fixed five massive gold candelabra, on each side the entrance, and between the candelabra were chains or wreaths of flowers, wrought in pure gold, separating even the entrance of the oracle from the body of the temple. Within the oracle was set the ancient "ark of the covenant," which had preceded them to the Promised Land, beneath two colossal cherubim, each nineteen feet four inches and a half high, with immense outspread wings, one wing of each cherubim touching the other in the middle of the temple, while the other wings touched the wall on each side; before them was the altar of incense, formed of cedar, and entirely overlaid with refined gold; and on the sides of the temple were arranged ten golden tables, five on each side, for the exhibition of the shew-bread, besides other tables of silver, for the display of above one hundred gold vases of various patterns, and the censers, spoons, snuffers, etc., used in the service of



ANCIENT EGYPTIAN CENSERS.



ANCIENT SACERDOTAL SPOONS.

the temple. It appears that the inside of the pronaos was also covered with gold; from it a grand pair of folding-doors nine feet four inches and a half wide opened into the temple. These doors were also overlaid with gold, embossed in rich patterns of cherubim, and knops and open flowers; both pairs of doors had ornamented hinges of gold, and before the doors of the oracle hung a veil embroidered with cherubim in blue and purple and crimson.

'Hiram, the architect, superintended in person the moulding and casting of the two great columns of the pronaos; these were intended to be of brass, and exhibited the usual proportions of Egyptian columns, being five and a half diameters high, and gave the great characteristic feature to the building. In these, observe how conspicuous is the idea of the vase (the *bowl* of our translation) rising from a cylinder ornamented with lotus flowers; the bottom of the vase was partly hidden by the flowers, the belly of it was overlaid with net-work, ornamented by seven wreaths, the Hebrew number of happiness, and beneath the lip of the vase were two rows of *pomegranates*, one hundred in each row; these superb pillars were eight feet diameter, and forty-four feet high, supporting a noble entablature fourteen feet high.

'The temple was surrounded on the north, south, and east, by the inner or priest's court, which had a triple colonnade around it; and before the western front was the great court, square and very spacious, having in the midst the great brazen altar, as wide as the front of the temple itself, viz., thirty-seven feet six inches square; it contained also the magnificent basin, called the "molten sea," besides ten other lavatories, all of splendid workmanship in brass. The great court had three propylea, with gates of brass, and was surrounded also with a triple colonnade. Solomon presided at the consecration of the temple, addressing

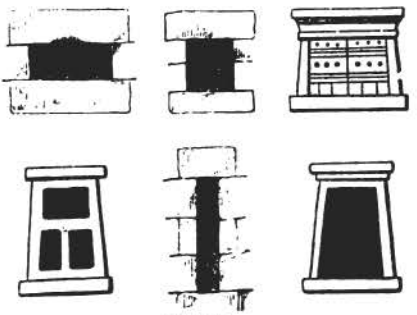
the people, and offering the dedicatory prayer. Magnificent must have been the sight to behold the young king, clothed in royalty, thus officiating, while the thousands of Levites and priests, on the east side, habited in their ephods, with harps, cymbals, and trumpets in their hands, led the eye to the beautiful pillars flanking the doors of the temple, now thrown open and displaying the interior brilliantly lighted up, while the burnished gold of the floor, the ceiling, and the walls, with the precious gems with which they were enriched, reflecting the light on all sides, would completely overwhelm the imagination, were it not excited by the view of the embroidered veil to consider the yet more awful glories of the most holy place; and astounding must have been the din of the instruments of the four thousand Levites, led on by the priests, with one hundred and twenty trumpets, directing the choruses of the immense congregation, as they chanted the sublime compositions of the royal Psalmist in the grand intonations of the Hebrew language, like the "roaring of many waters." '

We shall let this stand for a general description of the temple of Solomon, and shall more particularly notice some separable matters in ensuing notes.

The Egyptian temple, which Mr. Bardwell regards as the most probable model of that of Solomon, is the one at Dendour, engraved in Gau's '*Nubia*,' and the frontispiece of which is also given in Maddox's '*Excursions*.' Instead of this we introduce below another temple of the same class, in the Isle of Elphantine, and which appears to us equally illustrative.

The resulting conclusion from the entire examination and comparison will probably be,—that the temple of Solomon was an astonishing and magnificent work for the time in which it was built, particularly remarkable for its costly materials and elaborate workmanship; but that, as a whole, its architectural effect was not sufficiently concentrated in one pile of building to enable it to bear comparison with the cathedrals and other structures of a much later age. This is sufficiently evinced by the proportions which are given in the text. From the other temples of remote antiquity it seems to have been chiefly distinguished by this sumptuousness of detail. In other respects we recognize the general arrangement common to all—a holy place, inaccessible and inviolable, covered and shut up, and placed at the extremity of one or more courts, surrounded with peristyles and with cells or apartments for the lodging and accommodation of the officiating ministers.

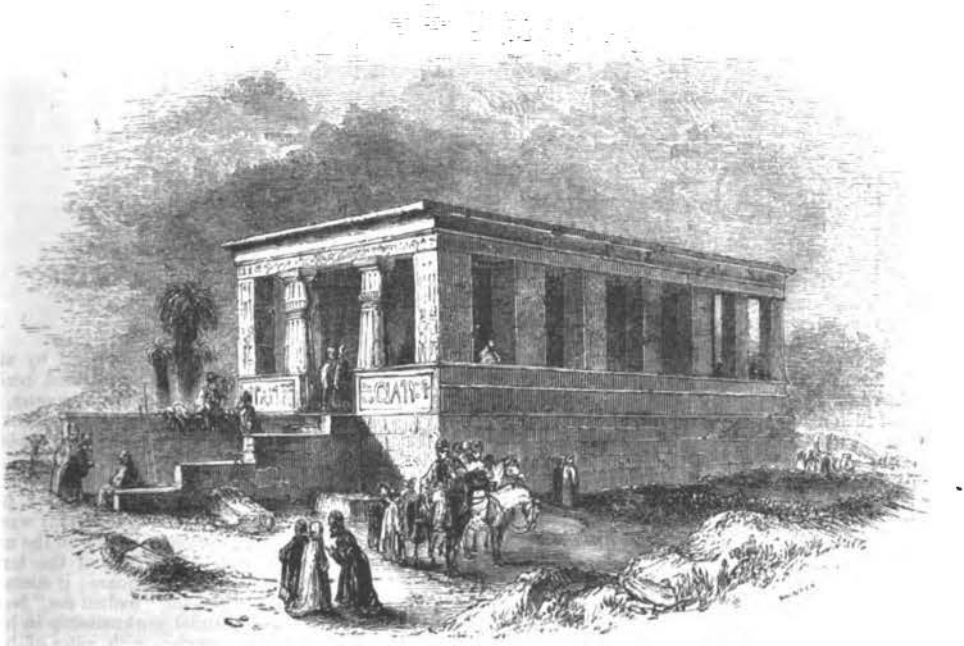
4. '*Windows of narrow lights*'—or, as the margin of our Bibles renders, 'windows broad within and narrow without, or skewed and closed.' The passage is difficult; and good authorities adopt the translation, 'windows that might be closed.' The annexed specimens of ancient Egyptian windows illustrate all the suggested alternatives.



WINDOWS.

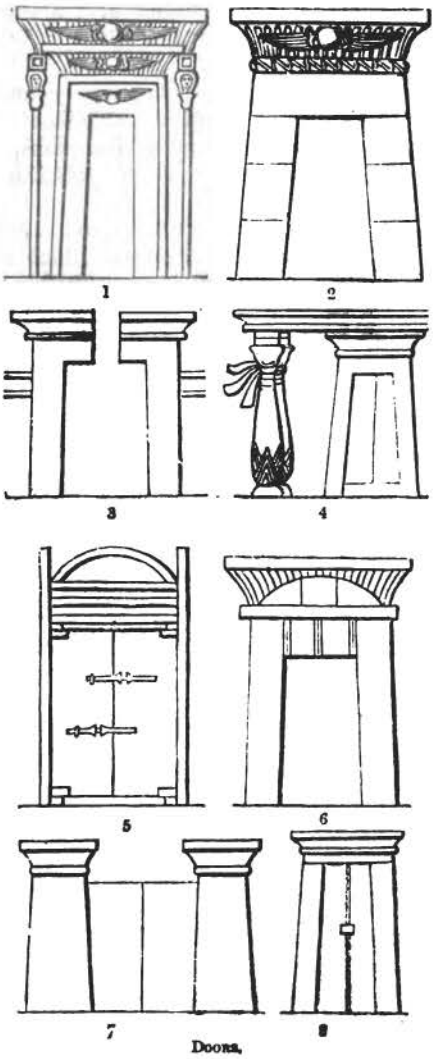
The form of the temple window is doubtless among them; and the others may illustrate the different windows mentioned in the Scripture. One of Solomon's subsequent buildings—his palace, called 'the house of the forest of Lebanon'—had three rows of square windows, in which light was opposite to light, on the different sides of the building.

31. '*Doors*.'—The door of the temple is so particularly mentioned in all its parts—its valves, its sideposts, and its golden 'hinges'—and yet, after all, so little is really distinct to the mind of the form and appearance of this and

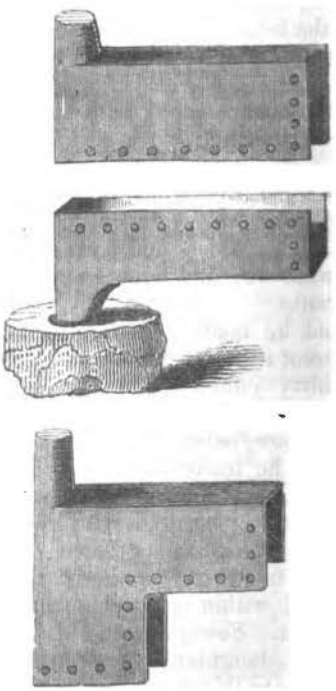


EGYPTIAN TEMPLE.

other doors mentioned in the Scriptures, that we have thought it proper to seek the information which the antiquities of Egypt offer on this particular point, and have selected the following examples of doors of different kinds. These illustrations, being designated chiefly to illustrate *form*, require little explanation. One of them (4) offers another example of the application of two pillars in front of the door, and the reader will be struck by their correspondence in form to those of Jachin and Boaz. One has been introduced (7) as an example of a gate of an outer enclosure, and such may have been the gates to the courts of the temple. Two of them (5 and 8) shew the manner in which doors were fastened; and it may be remarked that, among the ancient Egyptians, doors were fastened and hung in the same manner as they are now in the East, which concurrence precludes any question as to the ancient custom of Palestine in this matter. Our own and other translations of the Bible are unquestionably wrong when they speak of the 'hinges' of doors. Doors were not in former times, nor are they now, hung by hinges in the East; they turned on pins, which among the Egyptians were frequently of metal (bronze); several of them have been found and are preserved in various cabinets; those which our cuts exhibit are in the British Museum. Such doubtless were the golden 'hinges' to the door of Solomon's temple. Sometimes, however, as in the specimen below, taken from the model of a small house, preserved in the British Museum, the pin was formed out of projecting ends of the wood which formed the substance of the door. And this is very usual now in the East, where the use of harder woods than the Egyptians possessed renders the metal pins less necessary. The pins turned in holes in the lintel and threshold (or in the floor behind the threshold); and it is now common in the ruins of Palestine and Syria to see these holes in stone lintels and thresholds, in which turned the pins of doors long since destroyed. It will be observed that, as in some of our specimens, the door of the temple had two valves.



DOORS.



METAL DOOR-PINS.



DOOR.

CHAPTER VII.

1 *The building of Solomon's house.* 2 *Of the house of Lebanon.* 6 *Of the porch of pillars.* 7 *Of the porch of judgment.* 8 *Of the house of Pharaoh's daughter.* 13 *Hiram's work of the two pillars.* 23 *Of the molten sea.* 27 *Of the ten bases.* 38 *Of the ten lavers,* 40 *and all the vessels.*

BUT Solomon was building his own house [1]thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the [2]beams, that *lay* on forty five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and [3]light *was* against light *in* three ranks.

5 And all the [4]doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* [5]before them: and the *other* pillars and the thick beam *were* [6]before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar [7]from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, [8]whom he had taken *to wife*, like unto this porch.

9 ¶ All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He *was* [9]a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 ¶ For he [10]cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars: seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.

21 [11]And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof [12]Jachin: and he set up the left pillar, and called the name thereof [13]Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits [14]from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, [15]compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

[1] Chap. 9. 10. [2] Heb. *ribs.* [3] Heb. *sight against sight.* [4] Or, *spaces and pillars were square in prospect.* [5] Or, *according to them.* [6] Or, *according to them.* [7] Heb. *from floor to floor.* [8] Chap. 3. 1. [9] Heb. *the son of a widow woman.* [10] Heb. *fashioned.* [11] 2 Chron. 3. 17. [12] That is, *he shall establish.* [13] That is, *in it is strength.* [14] Heb. *from his brim to his brim.* [15] 2 Chron. 4. 3.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* [16]*joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the [17]proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right [18]side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* [19]upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* [20]bright brass.

46 In the plain of Jordan did the king cast them, [21]in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed,* [22]because they were exceeding many: neither was the weight of the brass [23]found out.

48 ¶ And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was,*

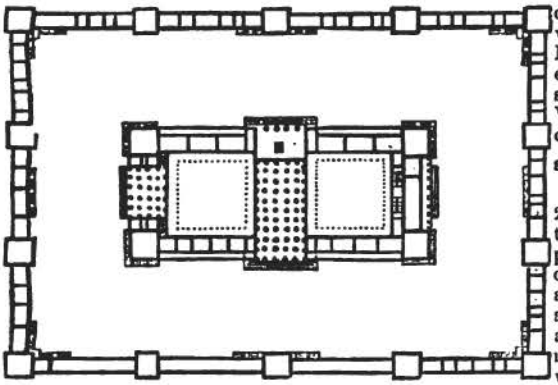
49 And the candlesticks of pure gold, five on the right *side,* and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the [24]censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place, and* for the doors of the house, *to wit,* of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the [25]things [26]which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

16 Heb. *in the base.* 17 Heb. *nakedness.* 18 Heb. *shoulder.* 19 Heb. *upon the face of the pillars.* 20 Heb. *made bright,* or, *scoured.* 21 Heb. *in the thickness of the ground.* 22 Heb. *for the exceeding multitude.* 23 Heb. *searched.* 24 Heb. *ash-pans.* 25 Heb. *holy things of David.* 26 2 Chron. 5. 1.

Verse 2. '*The house of the forest of Lebanon.*'—Not that this house was in Mount Lebanon, but is apparently so termed because of the great number of cedar trees employed in its construction, or perhaps with a particular reference to the large number of cedar columns, which might, not inaptly, be compared to a forest of cedars. It is not very clear whether this was Solomon's palace in Jerusalem, or a sort of country residence at no great distance from the city. Josephus seems to understand the former, and the Targum the latter. The idea to be formed of this palace is probably that the house of the forest of Lebanon, the house wherein the king dwelt, and the house of Pharaoh's



GROUND-PLAN OF THE KING'S PALACE.—After Lamy.

daughter, were only different parts of the same large building. This is the notion of Bernard Lamy; and as it agrees well with the arrangement exhibited in Oriental palaces, we are disposed to concur in it. According to this view, the palace stood in the centre of a large oblong square, against the enclosing walls of which were built the necessary offices and apartments of the officers of the court. The palace itself was also, on the whole, an oblong mass, consisting of two hollow squares, one on each side of a great central oblong hall and portico. This central hall, one hundred cubits long by fifty broad, was perhaps, in a more particular sense, the house of the forest of Lebanon, on account of the numerous pillars which supported its ceiling of cedar. This would seem to have been the grand royal hall of the palace. In front of this hall was the grand porch of judgment, the particular mention of which illustrates the ideas given in a note to 2 Sam. xv., and is obviously analogous to the gate of judgment of the Alhambra at Granada. This central porch and great hall seem to have been devoted to public affairs. On the right is the king's house, being a square court surrounded on all sides by a colonnade in front of the buildings which compose the house except on the side next the wall, where there are no buildings, but only the colonnade. On the other side of the great hall was a nearly similar house for Pharaoh's daughter, or, in other words, the haram or house for that princess and her female establishment; both the explanation of the text and Lamy's idea founded on it, being in strict accordance with existing usages, under which the females, both in royal and private establishments, occupy a building quite distinct from that of the men. In reality, this division of a mansion into three parts, one for the public, a second for the male part of the family, and a third for the females, still prevails in the East, where a mansion consists of what we should consider two or three houses, distinct, but adjoining and connected by doors and passages. It might be difficult to substantiate from the text every detail in this account; but we think that, as a probable approximation, it will be found as good an illustration as can be given of the indications which the text affords.

10. '*Stones of ten cubits, and stones of eight cubits.*'—These stones being called 'great,' as indeed they were, lead us to suppose that those similarly denominated in chap. v. 17 (see the note there), may have been about the same size. Josephus, speaking of the present stones, observes that some parts of the fabric were built of stones of ten cubits, the walls being wainscoted with sawn slabs of great value—'such as are dug out of the earth for the ornament of temples and palaces, and which make famous the quarries from which they are taken.' Many of the stones in the existing walls of Jerusalem are fifteen or sixteen feet long, by four high and four deep; and it is remarkable that these dimensions, as to length, correspond to those given in the text.

12. '*For the inner court of the house of the Lord.*'—The description refers to Solomon's palace, not to the temple: we may therefore either conclude that the name of the Lord has been erroneously introduced by some copyist; or else that comparison only is to be understood, and that we should read—'like the inner court of the Lord's house.' We prefer the last explanation, as it only requires the change of a single letter, כ for ו, in the word which now stands—וְלַחֲצֵר.

14. '*He was a widow's son of the tribe of Naphtali.*'—In 2 Chron. ii. 14, he is described as the son of a woman of the daughters of Dan. Unless the text in one of these places has been corrupted, it is difficult to account for this difference of parentage, but by supposing that an act of adoption had intervened. This Hiram seems to have been a second Bezaleel, for his abilities were so great, and his attainments so extensive and various, that he was skilled not only in the working of metals, but of all kinds of work in wood and stone, and even in embroidery, in tapestry, in dyes, and in the manufacture of all sorts of fine cloth. And not only this, but his general attainments in art, and his inventive powers, enabled him to devise the means of executing whatever work in art might be proposed to him. Such a man was a treasure to Solomon, who made him overseer not only of the Phœnician artisans whom the king of Tyre now sent, but of those whom David had formerly engaged and retained in his employment, as well as of his own workmen. [APPENDIX, No. 38.]

— '*His father was a man of Tyre, a worker in brass.*'—Thus it would seem that there were not among the Hebrews any who could undertake the ornamental finishings of the temple and the palace—particularly in metal. It is indeed doubtful whether Solomon could have completed his famous work without foreign assistance. Yet it will be recollected that when the Israelites had recently left Egypt, there were men quite competent to undertake the various rich and finished works in jewellery and metal, which were required for the tabernacle—such as the pillars, the rich curtains, the ark with its hovering cherubs, the altars, the candelabrum, the table of shew-bread, and the priestly dress with its jewelled ornaments. It would indeed have been strange, if, in so large a host fresh from Egypt, some few had not been found who were skilled in the arts of that country; but from the present circumstance it would seem that the skill brought from Egypt had not been preserved. Nor is this wonderful, when we consider that the Israelites, as an agricultural and pastoral people, frequently under the oppression of their neighbours and engaged in continual wars, were not in a state favourable to the cultivation, or even to the preservation, of the arts of luxury and ornament. The fame of the Phœnicians for their skill in such arts has already been explained in the note to Josh. xix. 28.

15. '*Eighteen cubits high.*'—In 2 Chron. iii. 15 we read 'thirty and five cubits high.' If the number there were *twenty*-five, the two accounts might be easily reconciled by the supposition that the writer of the book of Kings gives the height of the cylindrical column by itself, without the lily above the cylinder and the chapiter above the lily, and that the writer of the book of Chronicles gives the whole height from the ground to the summit of the ball. But as the measure in 2 Chron. iii. 15 is *thirty*-five, not twenty-five, it is possible that the separate height of each pillar is here given, stated roundly at

eighteen cubits, though somewhat less, and that in the parallel text, the height of both together, being thirty-five cubits, is given.

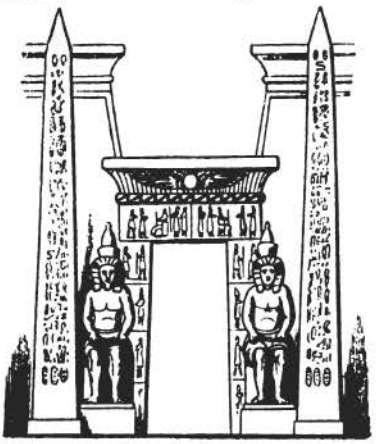
19. '*The chapiters that were upon the top of the pillars were of lily work.*'—Lightfoot is of opinion that this lily work was not upon the chapiter, but was the finishing of the top of the column itself. This is confirmed by *v.* 22.

— '*four cubits.*'—This seems to indicate the general breadth of the lily below the expansion of the leaf.

20. '*The belly.*'—Better 'the bulge,' denoting apparently the utmost swell of the leaf of the lily.

— '*The pomegranates were two hundred in rows.*'—From 2 Chron. iii. 16, we learn that these pomegranates were strung upon chains. There must have been two chains for each chapiter, and a hundred pomegranates upon each chain. Thus there would be, as here stated, two hundred pomegranates upon each chapiter—four hundred in all, as stated in *v.* 42. 'Did these chains,' asks Horsley, 'form the edges or terminations of the net-work zones, or were they drawn obliquely across the zone in either chapiter, marking the track of the ecliptic?'

21 '*He set up the pillars in the porch.*'—One of the most valuable points in the description cited under *v.* 2



OBELISKS IN FRONT OF A TEMPLE.

from Mr. Bardwell, is that in which, from the example offered in these instances, it is determined that the two famous pillars of brass, to which the names of Jachin and Boaz were given, did not stand detached and apart, as most writers have concluded, but were designed for the useful purpose of supporting the entablature of the pronaos. We subscribe entirely to this, although that the other alternative, were it correct, might be equally illustrated by a reference to Egyptian temples, is shewn by various instances in which, as in the annexed cut, obelisks are placed immediately in front of temples, at each side of, and at equal distances from the door of entrance.

— '*Jachin . . . Boaz.*'—The two names together form a kind of sentence, as the marginal interpretation reads; or it may be otherwise rendered—*Jachin*, it shall stand—*Boaz*, in strength. There have been various mystical speculations about these pillars and their names. The authors of the Universal History offer the conjecture that there was perhaps an inscription upon the base of each pillar, and that the names were respectively taken from the word with which each of the inscriptions commenced, according to the practice to which we have had several occasions to refer, several of the Old Testament books being denominated from the initial word. This conjecture is at least ingenious.

23. '*Molten sea.*'—As the utensils for the sacred service were similar in design and use to those in the tabernacle of Moses, which have received due attention, it is not necessary to enter into details respecting those which Solomon provided for his temple. It may suffice to mention that, seeing it was designed that the sacred services should be conducted on a larger and more splendid scale than in former times, the instruments of service were proportionately larger, or more splendid, or more numerous. The most remarkable of the new utensils was 'the molten sea,' which was destined to occupy the place of 'the brazen laver' of the old tabernacle. It was cast of fine brass, a hand's breadth thick, and its border was wrought 'like the brim of a cup with lotus flowers.' It was so large as to contain about 15,000 gallons of water. It was mounted on twelve brazen oxen, which must have given it a very imposing appearance. The instance proves, by the bye, as do the figures of cherubim so profusely displayed in all parts of the temple, and the brazen serpent in the wilderness, that the Hebrews were not forbidden to make images of living creatures, so that they were not designed for any idolatrous or superstitious object. Had it been otherwise, nothing could well have been more suspicious and dangerous than the figures of oxen, considering the addiction of the Israelites to the worship of the ox Apis, as evinced by the golden figure of him which they worshipped in the wilderness, and by those which were ultimately set up in Dan and Bethel. We are not acquainted with the precise form of this famous laver; instead, therefore, of giving any merely conjectural or fanciful illustration, we introduce the most approximate *reality* which can be found. This is offered by the Fountain of the Lions, in one of the courts (the Court of the Lions) of that noble Arabian palace in Granada, which bears the name of Alhambra. This fountain is said to have been designed in imitation of Solomon's 'molten sea.' The difference of the animals (lions, not oxen), and the absence of any allusion to Solomon in the copious Arabic inscription with which it is charged, renders this doubtful. We are rather disposed to regard it as an undesigned though curious Oriental coincidence with the laver of the Hebrew king. It is remarkable that *lions*, as well as oxen and cherubim, were figured on the base of the smaller lavers which stood in the same (the inner) court of the temple with the large one.

— '*Ten cubits from the one brim to the other: it was round all about, and his height was five cubits, and a line of thirty cubits did compass it round about.*'—In a curious appendix to his '*Travels*,' printed at Bombay, the Rabbi David D'Beth Hillel remarks on this:—'Many people say that the authors of the Bible did not know mathematics well; thus, these accounts are not according to it. The circumference of a circle is a little more than thrice its diameter; and therefore I reply that here is an account which will agree with mathematics. In the 26th verse of the same chapter it is said that "it was a hand's breadth thick." It is well known that the holy cubit was six hand breadths long; ten times six make sixty, thus the breadth of the sea was sixty hand breadths. Let us subtract from each side or hand's breadth for the thickness of it, two hand breadths, which are equal to a thirtieth part of the whole breadth of it. The meaning then is, that the brazen sea was in breadth ten cubits, or sixty hand breadths from the outside of one brim to the outside of the other; but the compassing of the line, which is said to be thirty cubits, means within the brim, the breadth of which is a thirtieth part less; so that a line of thirty cubits or one hundred and eighty hand breadths will encompass it.'

26. '*It contained two thousand baths.*'—That is, about 15,000 gallons; but in 2 Chronicles iv. 5, which is followed by Josephus, 3000 is the number given. Some suppose one of these texts corrupted, while others endeavour to account for the discrepancy by a difference of measures, or by relative explanations—such as that of some of the Rabbins, who suppose that the basin or cup could contain 3000 baths, but usually contained only 2000; or that of Calmet, who concludes that the cup held 2000, and the base or foot 1000 more, making together the three thousand. This is a very great capacity certainly—so great that some of the old cavillers reckoned it among the incredibilities of the Scripture history. But now, when the *smallest* vats of our great breweries are of about the same



FOUNTAIN OF THE LIONS.

capacity, and the largest eight times greater, wonder is much diminished and incredulity ceases. Most of the Jewish writers say that it was supplied with water by a pipe from the well Etam, which seems more probable than that, as others say, the Gibeonites performed the duty of keeping it full. It was kept continually flowing, according to the same accounts, there being spouts which discharged for use, from the basin, as much water as it received from the well Etam. As most, if not all, the Jewish ablutions were performed in running water, this is highly probable; and we may suppose that the priests performed their ablutions at these flowing streams. This, indeed, the Jews say, with respect to ordinary washings; but they add, that, in complete ablutions of the whole person, the priests got into the basin, and to prevent their being drowned was the reason that it never contained more than 2000 baths, according to the above-mentioned interpretation. Every one will see the absurdity of this notion. When a complete ablution was necessary, the priest could stand under the running streams, or bathe in the hollow base which received the discharged water, and which also must have had an outlet. It is not clear whence the streams were discharged; but it may have been from the mouths of the oxen, or, as some conceive, from embossed heads, in the sides of the vessel.

38. '*Lavers.*'—It seems from the description given in the book that the lavers consisted of a square base or stand mounted on brazen wheels and adorned with figures of palm trees, cherubim, lions, and oxen. This base had doubtless a hollow for receiving the water that fell from the laver that was placed above it, and which appears to have been drawn when wanted by means of cocks. We are not told the form of the lavers; but only that each contained forty baths, or about three hundred English gallons. It is quite evident from the space here given to the description that the bases were regarded as most admirable works of art. But it is very difficult to comprehend the particulars of the description. This is clearly shewn by the marked difference between the representations which Villalpandus, Lamy, and Calmet have given. The lavers were intended for washing the sacrifices; the priests performing their personal ablutions at the molten sea. The original laver of the tabernacle served both purposes. In the second temple there was but one laver, concerning the form and size of which we possess no information.

45. '*Bright brass.*'—The English reader may be disposed to feel some surprise to discover brass so profusely employed in the most splendid ancient works, considering the comparatively low value this metal now bears. But we are to recollect that the denomination 'brass' comprehended copper and all metals compounded with copper, some of which were obtained with great labour and expense, and were in consequence highly valued. It is impossible to say what quality of brass is intended when that metal is merely named; but there were certainly some kinds considered much more precious than silver. This appears from the remark of Homer upon the exchange which Glaucus made of his golden armour for the brazen armour of Diomede:—

> 'Then Jove so blinded Glaucus, that for brass
> He barter'd gold: gave armour such as cost
> A hundred oxen for the cost of nine.'—COWPER.

It thus appears that, at the time of the Trojan war, the value of gold compared with brass was but one hundred to nine. At present, even *silver* does not bear near so high a relative value to gold as this. The calculation indeed supposes that the armour of each was of nearly equal weight, which, as they belonged to men of equal strength, seems not an unreasonable supposition.

48. '*The altar of gold.*'—The altar of incense.

49. '*Candlesticks of pure gold.*—' Concerning their form we have no information. Probably they were on

the model of that which had been in the tabernacle, and which formerly engaged our attention. Now instead of one laver, one table, and one candlestick, there are ten of each. What became of the old ones is uncertain. The Jews think they were all preserved and occupied the places of honour in the new temple.

In this and the preceding chapters we have confined ourselves to the larger topics which the description of Solomon's temple suggests. The parallel description is in 2 Chron. iii.-v. The sacred text, read in the following order, will supply the entire description of Solomon's temple: 2 Chron. iii. 1; 1 Kings vi. 1; 2 Chron. iii. 2-10; 1 Kings vi. 4-9, 15-29; 2 Chron. iii. 13, 14; 1 Kings vi. 29-37; vii. 13-23; 2 Chron. iv. 1; 1 Kings vii. 23-51; 2 Chron. iv. 8-11; 1 Kings vi. 9-15, 31, 37, 38, 2, 3; 2 Chron. iii. 10-13; 15-17; iv. 2-8, 11-22.

CHAPTER VIII.

1 *The feast of the dedication of the temple.* 12, 55 *Solomon's blessing.* 22 *Solomon's prayer.* 62 *His sacrifice of peace offerings.*

THEN [1]Solomon assembled the elders of Israel, and all the heads of the tribes, the [2]chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the [3]ends of the staves were seen out in the [4]holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark [5]save the two tables of stone, which Moses put there at Horeb, [6]when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 ¶ And it came to pass, when the priests were come out of the holy *place*, that the cloud [7]filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD [8]said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose [9]David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house *unto* my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

1 2 Chron. 5. 2. 2 Heb. *princes.* 3 Heb. *heads.* 4 Or, *ark*, as 2 Chron. 5. 9. 5 Deut. 10. 5. 6 Or, *where.* 7 Exod. 40. 34. 8 2 Chron. 6. 1. 9 2 Sam. 7. 8.

22 ¶ And Solomon stood before [10]the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, [11]LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [12] [13]There shall not fail thee a man in my sight to sit on the throne of Israel; [14]so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [15]My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make [16]toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray [17]toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, [18]and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee [19]in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their [20]cities; whatsoever plague, whatsoever sickness *there be;*

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that [21]this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD [22]toward

[10] 2 Chron. 6. 12. [11] 2 Mac. 2. 8. [12] Chap. 2. 4. 2 Sam. 7. 12.
[13] Heb. *There shall not be cut off unto thee a man from my sight.* [14] Heb. *only if.* [15] Deut. 12. 11.
[16] Or, *in this place.* [17] Or, *in this place.* [18] Heb. *and he require an oath of him.* [19] Or, *towards.*
[20] Or, *jurisdiction.* [21] Heb. *thy name is called upon this house.* [22] Heb. *the way of the city.*

the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their [25]cause.

46 If they sin against thee, ([24]for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they shall [25]bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their [26]cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [27]as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

54 ¶ And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not [28]failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel [29]at all times, as the matter shall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [30]the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 [31]The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 ¶ And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they [32]blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

[25] Or, *right*. [26] 2 Chron. 6. 36. Eccles. 7. 20. 1 John 1. 8, 10. [25] Heb. *bring back to their heart*. [25] Or, *right*.
[27] Exod. 19. 5. [28] Heb. *fallen*. [29] Heb. *the thing of a day in his day*. [30] 2 Chron. 7. 4. [31] 2 Chron. 7. 7. [32] Or, *thanked*.

Verse 2. '*At the feast in the month Ethanim.*'—There was therefore an interval of eleven months between the completion of the temple and its dedication. This interval may have been required for the finishing of the utensils, the drying of the walls, clearing away the rubbish, etc. Solomon also probably waited for the suitable opportunity which was offered in this month by the feast of tabernacles, when vast numbers of people resorted to Jerusalem from all parts of the kingdom. Indeed many commentators and chronologists think that the jubilee year now opened, and that the king waited for that most joyous and appropriate occasion. This view is that under which the jubilee year is conceived to be the seventh sabbatical year, not the year ensuing; and according to this, the year was the seventy-third sabbatical and the ninth jubilee year. But this is doubtful.

31. '*The oath come before thine altar in this house.*'—Hence it would seem to have been a custom for solemn oaths to be taken at the altar; whence, in after times, also arose the practice of swearing *by* the altar, to which our Saviour adverts in Matt. xxiii. 20. This practice has been exceedingly general. We may suppose it a custom of the Tyrians, as we see that it was with the Carthaginians, among whom the young Hannibal was made by his father to swear enmity to Rome at the altar. It was certainly the custom among the Greeks and Romans for oaths to be taken before, or with the hand laid on, the altar; and so far was this idea carried, that, when there was occasion for taking an oath where no temple was near, an altar was raised up in haste, or portable altars were immediately set up. (See Banier's *Mythology*, i. 425.) The same notions were preserved in the middle ages, when the most solemn oaths were those taken (with sundry variations enumerated by Du Cange) with one or both hands resting on the altar.

44. '*Pray unto the Lord toward the city which thou hast chosen, and toward the house which I have built for thy name.*'—This refers to a very ancient custom, for the worshippers, under different systems of religion, to direct their faces, when at prayer, towards some particular point where the presence of their deity was supposed to be more particularly manifested, or which was, otherwise, the holiest place which the religion recognized. This point is called the *kebla* among the eastern nations. Jerusalem and its temple was the kebla of the Jews—the point to which they directed their prayers wherever they might be. In like manner the meridian was the kebla of the Sabians, the east of the Magians, and, at present, Mecca and its temple to the Mohammedans. There is an allusion in Ezek. viii. 16, to the kebla of the Magians in the east, the point of the rising sun. There twenty-five elders are represented as adoring, with their backs towards their own kebla, the sanctuary, and their faces directed to the east, worshipping the sun. Perhaps it was with a view to prevent the identification of the worship of Jehovah with that of the sun, that the kebla was fixed at the opposite point—that is, the sanctuary fronted the east, so that none could, at the temple itself, or in any direction eastward from it, properly direct their attention to it, without turning their backs on the Magian kebla. There must be a decided alternative, to reject the one or the other; and this gives point to the sin of the elders, who, being precluded, by this opposition, from identifying the two keblas and the ideas connected with them, were not deterred from that bold iniquity which was shewn to the prophet as the last and the greatest of four very great abominations. We discover the continuance of the custom of worshipping towards Jerusalem and its temple in the order issued by Adrian, by which the Jews were forbidden not only to enter Jerusalem (then called Ælia), but to *look* towards it. The custom is not yet relinquished. The Jews still, in all their wide dispersions, turn their faces in prayer towards their lost Canaan, and for this reason it is that, in all Hebrew synagogues, we observe the door (or the principal door, if there be more than one) is placed at or near the opposite point of the compass. The Mohammedans also take much care to turn themselves in prayer toward *their* kebla at Mecca. For this purpose, they have, in the wall of their mosques, a niche to indicate the point to which their attention should be directed. The doors leading to the galleries of the minarets of the mosques are likewise so placed, or other circumstances are so arranged, as to afford an external indication for the same purpose. Compasses are also used by some individuals, on the dial of which the point towards Mecca is distinguished by a particular mark; but as this mark is adapted to the place where the compass was made, its continued use by the owner in other places, and on journies, is of course attended often with very absurd mistakes. The necessity of praying towards the kebla, and the difficulty, to a people very ignorant of geography, of determining the direction in which it lies, when separated from their accustomed associations, renders Moslems, when on a journey, thankful even to an European who can indicate the true point of their kebla; and still more so to a brother Mohammedan who possesses the same knowledge, and undertakes to lead their devotions. We may here add, that the Greeks and Romans had the same kebla as the Magians; they prayed facing the east; and, in order to *afford* the facility which in Solomon's temple means were taken to *prevent*, the front of the temples was placed to the west, with the image of the god facing the west, that the sacrificers and worshippers might be able at the same time to direct their face towards the image and the eastern quarter of the heavens.

63. '*Two and twenty thousand oxen, and an hundred and twenty thousand sheep.*'—Not at once, but during the whole festival, which, from *v.* 65, seems to have lasted for a fortnight, apparently including the period for the feast of tabernacles. The ancient pagans, in acknowledgment of great victories, or as a propitiatory offering under public calamities, sometimes offered at once as many as a hundred oxen or other animals. This they called a *hecatomb*; sometimes, but very rarely, the number was a thousand, when it was called a *chiliomb*. We also read of intermediate numbers of three or five hundred; but all this seems very insignificant compared with this great sacrifice by Solomon. A considerable proportion appears to have consisted of peace-offerings, the flesh of which was no doubt distributed among the multitudes then assembled at Jerusalem.

CHAPTER IX.

1 *God's covenant in a vision with Solomon.* 10 *The mutual presents of Solomon and Hiram.* 15 *In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants.* 24 *Pharaoh's daughter removeth to her house.* 26 *Solomon's yearly solemn sacrifices.* 26 *His navy fetcheth gold from Ophir.*

AND [1]it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [2]as he had appeared unto him at Gibeon.

3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed

[1] 2 Chron. 7. 11.

[2] Chap. 3. 5.

this house, which thou hast built, [3]to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, [4]as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed [5]for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [6]Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And [7]it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they [8]pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of [9]Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Bethhoron the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and [10]that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

22 But of the children of Israel did Solomon [11]make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But [12]Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense [13]upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the [14]shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

[3] Chap. 8. 29. [4] 2 Sam. 7. 12. 1 Chron. 22. 10. [5] Jer. 7. 14. [6] Deut. 29. 24. Jer. 22. 8. [7] 2 Chron. 8. 1.
[8] Heb. *were not right in his eyes.* [9] That is, *displeasing*, or, *dirty.* [10] Heb. *the desire of Solomon which he desired.* [11] Levit. 25. 39.
[12] 2 Chron. 8. 11. [13] Heb. *upon it.* [14] Heb. *lip.*

Verse 13. '*He called them the land of Cabul.*'—There has been a considerable variety of opinion concerning the situation of this district, and the name which Hiram gave to it. We do not intend to enter into this unprofitable discussion. Josephus says that the towns lay not far from Tyre, and that, as Hiram did not like them, he gave the district the name of Cabul, which in the Phœnician language signifies *unpleasing*. It is easier to distrust this account than to find a better. There is a town of this name mentioned in Josh. xix. 27, as in the tribe of Zebulon, and as this was in Galilee, and might be within a reasonable distance from Tyre, it may have been one of the twenty towns, and perhaps Hiram applied to the whole district the obnoxious name which this town bore. We do not know the cause of his dislike to what Solomon doubtless considered a liberal offering. Probably, as the Phœnicians were a maritime and commercial people, Hiram wished rather for a part of the coast, which was now in the hands of Solomon, and was not therefore prepared to approve of a district which might have been of considerable value in the eyes of an agricultural people like the Hebrews. Perhaps the towns were in part payment of what Solomon owed Hiram for his various services and contributions.

14. '*Hiram sent . . . sixscore talents of gold.*'—'Had sent' would be better. It is probably the gold mentioned in *v.* 11, and seems to have been lent to enable Solomon to complete his various undertakings. Notwithstanding the immense income of Solomon, his expensive establishments and magnificent undertakings may at times have caused him to feel the need of such assistance as Hiram seems to have afforded.

16. '*Pharaoh . . . had taken Gezer.*'—See the note on Josh. xii. 12. It is not very clear how the king of Egypt came to be engaged in this undertaking. Perhaps he had a quarrel of his own with the Canaanites who continued in occupation of this little territory; or perhaps Solomon, who does not appear to have been himself engaged in any military undertakings, requested his father-in-law to render him this service. But indeed, there are manifest indications in the Egyptian paintings and inscriptions that the Egyptians had many transactions with the natives of Canaan *after* the Israelites had entered that land, which the sacred historians, who record only those events which concern the Hebrews, have left unnoticed. This transaction probably took place in the early part of Solomon's reign.

CHAPTER X.

1 *The queen of Sheba admireth the wisdom of Solomon.* 14 *Solomon's gold.* 16 *His targets.* 18 *The throne of ivory.* 21 *His vessels.* 24 *His presents.* 26 *His chariots and horsemen.* 28 *His tribute.*

AND when the [1]queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her [2]questions: there was not *any* thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the [3]attendance of his ministers, and their apparel, and his [4]cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true [5]report that I heard in mine own land of thy [6]acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: [7]thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 ¶ And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees [8][9]pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such [10]almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her [11]of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the [12]governors of the country.

1 2 Chron. 9. 1. Matth. 12. 42. Luke 11. 31. 2 Heb. *words.* 3 Heb. *standing.* 4 Or, *butlers.* 5 Heb. *word.* 6 Or, *sayings.* 7 Heb. *thou hast added wisdom and goodness to the fame.* 8 Or, *rails.* 9 Heb. *a prop.* 10 2 Chron. 9. 10. 11 Heb. *according to the hand of king Solomon.* 12 Or, *captains.*

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the [12]house of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round [14]behind: and *there were* [15]stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not [16]the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; [17]none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, [18]ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth [19]sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ [20]And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king [21]made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

28 ¶ [22] [23]And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out [24]by their means.

12 Chap. 7. 2. 14 Heb. *on the hinder part thereof.* 15 Heb. *hands.* 16 Heb. *so.* 17 Or, there was *no silver* in them.
18 Or, *elephants' teeth.* 19 Heb. *sought the face of.* 20 2 Chron. 1. 14. 21 Heb. *gave.* 22 1 Chron. 1. 16, and 9. 28.
23 Heb. *And the going forth of the horses, which* was *Solomon's.* 24 Heb. *by their hand.*

Verse 1. '*The queen of Sheba.*'—See 2 Chron. ix. With a few exceptions, we refer the observations on the various topics of this chapter, and the latter part of the preceding, to the parallel passages in 'Chronicles,' which, with other similar postponements, will enable us to effect a more equal distribution of illustrative cuts and notes than would be otherwise practicable.

— '*She came to prove him with hard questions.*'—See the note on Judges xiv. 12. Josephus gives an extract from the archives of Tyre, from which it would seem that Solomon and Hiram amused themselves by the interchange of such hard questions. The extract purports that Solomon sent riddles to Hiram, and desired to receive the like from him, on condition that he who could not solve those of the other, should forfeit a certain sum of money. Hiram, being unable to solve Solomon's enigmas, paid large sums according to agreement. He afterwards solved them, however, by means of a youth called Abdemon; and (probably with the same assistance) proposed others himself; and Solomon, being unable to interpret them, paid back the sums he had received from Hiram. Perhaps this may be the money which the king of Tyre is represented, in chap. ix. 14, as having sent to Solomon. Whether the above statement from Josephus be correct or not, it certainly does furnish a good illustration of the character which was, in those early times, given to the intercourse of minds, and which it has not yet ceased to bear in the East. The Scripture does not condescend to preserve any such 'hard questions,' except in the case of Samson, where the connection of the history required its introduction. Those now mentioned were probably of a similar character, or perhaps like the famous riddle which Œdipus solved.

The Rabbinical traditions, borrowed by the Moslems, expatiate largely on this congenial theme. These traditions are not uninteresting, because, in such a case, the enigmas devised by Oriental imaginations to supply the silence of the sacred books, are by no means unlikely to be, certainly not the same, but of essentially the same kind as these which were actually proposed. The Moslem legend, which is essentially Jewish, states that Queen Balkis—for such is the name they give her—dressed five hundred youths like maidens, and as many maidens like young men, and commanded the former to behave in the presence of Solomon like girls, and the latter like boys; and she sent with them a closed casket containing an unperforated pearl, a diamond intricately pierced, and a goblet of crystal. 'As a true prophet,' she wrote to him, 'thou wilt no doubt be able to distinguish the youths from the maidens, to divine the contents of the closed casket, to perforate the pearl, to thread the diamond, and to fill the goblet with water that has neither dropped from the clouds nor gushed forth from the earth.' When the ambassadors appeared before Solomon, he told them that he knew the contents of the letter without opening it, as well as those of the casket; and he forthwith proceeded to solve the problems propounded to him. He caused one thousand silver ewers and basins to be brought, and commanded the male and female slaves to wash themselves. The former immediately put their hands on which the water was poured to their faces; but the latter first emptied it into their right hand as it flowed from the ewer into their left. Hereby Solomon readily discovered the sexes of these slaves, to the great astonishment of the ambassadors. This being done, he commanded a tall and corpulent slave to mount a young and fiery horse, and to ride through the camp at the top of his speed, and to return instantly to

him. When the slave returned with the steed, there poured from him whole torrents of perspiration, so that the crystal bowl was immediately filled with water which had not come out of the earth nor from heaven. The pearl he perforated with a marvellous stone which was in his possession; but the threading of the diamond, in whose opening there was every possible curve, puzzled him, till one of the spirits, subject to his sway, brought him a worm, who crept through the jewel, leaving a silken thread behind. For his great service the worm had, at its own request, the mulberry-tree assigned it for a habitation, and since then it is that the mulberry-tree has been the habitat of the silkworm.

27. '*Sycamore trees, that are in the vale.*'—The Hebrew name of this tree is שִׁקְמִים *shikmim*, or to shew the analogy, *sykmim*. On account of its appearing to partake of the qualities of the fig and mulberry trees, the Greeks called it *συκόμορος*, from *συκέη*, a *fig-tree*, and *μόρος*, *a mulberry*. The species in Palestine, Egypt, and Abyssinia is the *Ficus sycamorus* of botanists. The resemblance noticed, is to the leaves of the mulberry and the fruit of the fig-tree. Hasselquist affirms that the stem is often fifty feet thick; but he speaks of it as in Egypt, which seems to afford the climate the most congenial to its nature. It seldom grows straight, but is generally bent and twisted; its branches extend very far horizontally, affording excellent shelter (Savary, i. 44). Forskal states that its head is often forty yards in diameter; and it thus affords an expansive and excellent shade, for the sake of which, not less than for its fruit, it is often planted by the way-side, near villages, and on the sea-coast. When old, the tree becomes gnarled and broken. The timber is of little use to the carpenter, and is now used chiefly for firewood. But being, although soft and insubstantial, of a durable nature; and, what is more, being almost the only timber tree in the country, it was employed by the ancient Egyptians for boxes, tables, doors, and other objects which required large and thick planks, as well as for idols and statues; and from the great quantities discovered in the tombs alone, it is evident that the tree was largely cultivated (Wilkinson, iii. 168). It is alleged that the mummy-cases, which, after the lapse of 3000 years, came before us as fresh and *new* as in the day they were made, were of this wood. It is stated that the wood is impregnated with a bitter juice, which protects it from being worm-eaten (Savary, ii. 45); but Professor Don is rather disposed to conjecture that the mummy-cases were made from the timber of *Cordia Myxia*. We know not how far he would extend this to the other objects supposed to be made of sycamore wood. To the Egyptians as well as to the Israelites, the sycamore was highly recommended by its fruit, to which both were very partial. This fruit is not produced upon the young branches, but in clustered racemes upon the trunk and the old limbs. These clusters are sometimes so large that a man can scarcely grasp them. Hasselquist says that the tree buds in March, and that the fruit ripens in June. This may be the more proper and usual times; but Norden alleges that the tree is always green, and [like the true fig-tree] bears fruit several times in the year, without observing any certain seasons. He had observed some sycamores giving their fruit two months after others had ceased. He adds, 'The fruit has the figure and smell of real figs, but is inferior to them in the taste, having a sweetness which is not pleasant to a European taste. Its colour is a yellow, inclining to an ochre, shadowed by a flesh colour. In the inside it resembles the common fig, excepting that it has a blackish colouring with yellow spots. This sort of tree is common in Egypt; the people of that country live to a considerable extent upon its fruit, and think themselves well regaled when they have a piece of bread, a couple of sycamore figs, and a pitcher of water.'

Hasselquist states that the tree is wounded or cut, at the time it buds, by the inhabitants, who say that without this precaution it would not bear fruit. Pliny and the older natural historians affirm that the fruit would not become perfectly ripe until scarified with an iron comb, after which it ripened soon; and Jerome (upon Amos vii. 14) states that without this or some analogous operation, the fruit could not be eaten from its intolerable bitterness. He adds that to render the tree fruitful it was necessary to make chinks and clefts in the bark, through which a kind of milky liquor continually distilled.

The importance of the tree in Egypt shews how grievous must have been the loss sustained by the ancient inhabitants when 'their vines were destroyed with hail, and their sycamore trees with frost' (Ps. lxxviii. 47). Various passages of Scripture evince the attention which was paid to it in Palestine. It was there used in building ordinary houses (1 Kings x. 27); and so to 'change sycamores into cedars' (Isa. ix. 10) was a proverbial expression for an improved condition of society as involved in, or indicated by, superior buildings. Sycamore trees were of so much importance that David placed Baal-hanan, the Gederite, 'over the sycamore trees that were in the low plains' (1 Chron. xxvii. 28). We also read of their growing by the wayside in the time of Christ (Luke xvii. 6, xix. 4). Correspondingly with the intimation of their greater frequency in the low plains, the Talmud notices their growth in the plain of Jericho, in which, indeed, from the resemblance of its climate to that of Egypt, we should the most expect to find them.

28. '*Linen yarn.*'—The word קוֹה *koh* or *koa* bears



SYCAMORE FIG-TREE (*Ficus Sycamorus*).

no where else the meaning here given to it. The Septuagint and the Vulgate give it as a proper name; and after them we might render:—'And Solomon had horses brought out of Egypt, and from Koa; the king's merchants received them from Koa at a stated price.' It is true we know no such country as Koa; but this being made an Egyptian affair, the authority of the Septuagint is important, in at least proving that 'linen yarn' is *not* intended. The word, when translated, has no other meaning in Scripture than that of a collection or a gathering together, as in Gen. i. 9; Jer. iii. 17; and we are not sure that it ought not to be here so understood, and referred to the collection of horses obtained from time to time from Egypt. Might we not understand that, a price being fixed, the king's merchants were allowed, from a large number of horses, to select such as they preferred? The text will certainly bear this interpretation. Mr. Charles Taylor, the editor of Calmet, conjectures that, horses being taken to market attached to each other by cords, 'strings of horses' may be here intended. [APPENDIX, No. 39.]

CHAPTER XI.

1 *Solomon's wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him.* 14 *Solomon's adversaries were Hadad, who was entertained in Egypt,* 23 *Rezon, who reigned in Damascus,* 26 *and Jeroboam, to whom Ahijah prophesieth.* 41 *Solomon's acts, reign, and death:* 43 *Rehoboam succeedeth him.*

BUT king Solomon loved [1]many strange women, [2]together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, [3]Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after [4]Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and [5]went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, [6]which had appeared unto him twice,

10 And [7]had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this [8]is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, [9]I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 [10]For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's houshold among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab

[1] Deut. 17. 17. Eccles. 47. 19. [2] Or, *besides.* [3] Exod. 34. 16. [4] Judges 2. 13. [5] Heb. *fulfilled not after.*
[6] Chap. 3. 5, and 9. 2. [7] Chap. 6. 12. [8] Heb. *is with thee.* [9] Chap. 12. 15. [10] 2 Sam. 8. 14.

the captain of the host was dead, Hadad said to Pharaoh, [11]Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, [12]Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, [13]when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And [14]Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.

27 And this was the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* [15]repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [16]was industrious, he made him ruler over all the [17]charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But [18]I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a [19]light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

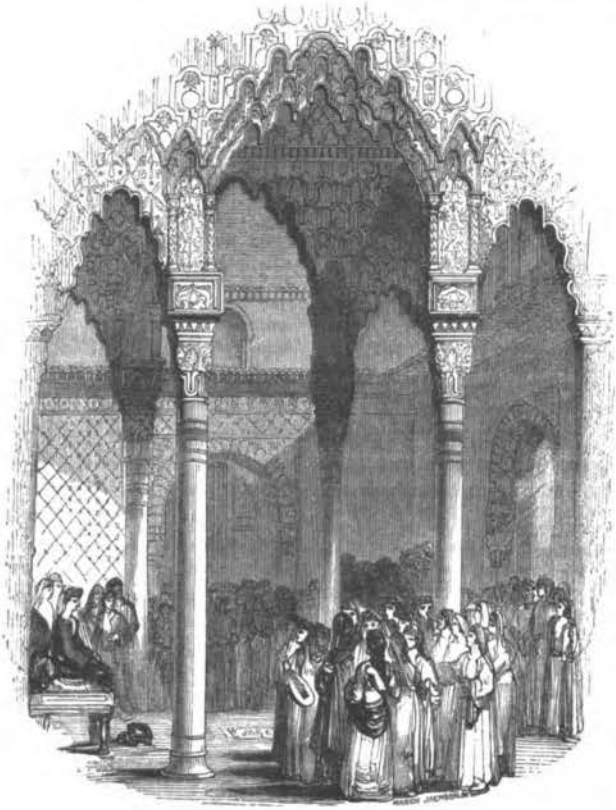
41 ¶ And the rest of the [20]acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 And the [21]time that Solomon reigned in Jerusalem over all Israel *was* [22]forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and [23]Rehoboam his son reigned in his stead.

[11] Heb. *Send me away.* [12] Heb. *Not.* [13] 2 Sam. 8. 3, and 10. 18. [14] 2 Chron. 13. 6. [15] Heb. *closed.* [16] Heb. *did work.* [17] Heb. *burden.* [18] Chap. 12. 15. [19] Heb. *lamp*, or, *candle.* [20] Or, *words*, or, *things.* [21] Heb. *days.* [22] 2 Chron. 9. 30. [23] Matth. 1. 7, called *Roboam.*

Verse 3. '*He had seven hundred wives, princesses, and three hundred concubines.*'—The fact is, that Solomon had become, at least in his external character as a king, quite such as the more splendid Oriental monarchs usually are. Among them an extensive female establishment is regarded as a piece of royal state, which sometimes gives occasion to one as large, or larger, than that of Solomon. And this is often the case when the prince himself, as frequently happens, distinguishes only three or four of the number, and sometimes one only, with his personal attention and favour. In the present instance, we are no doubt to understand with Josephus, that the seven hundred



INTERIOR OF HARAM.

wives included not only females of royal extraction, but the daughters of eminent persons; and the Rabbins are probably correct in saying, that only the few who were especial favourites, or of royal descent, were regarded as queens. This is still the case in the East. China, India, Persia, and Turkey afford, or have afforded, instances similar to that before us. The Chinese emperor has a vast number of females in his establishment, many of whom he never saw in his life. Magalhaens computes their number at three thousand. They are called *kong-nyu*, or 'ladies of the palace.' These ladies have their particular dignities and titles, and are divided into several classes or orders, distinguished, like the mandarins, by their habits and other marks of their degree. Those for whom the emperor has particular regard are called *Ti*, or 'almost queen.' Besides these there are three full queens, and one empress chosen from their number, and who is regularly proclaimed and enthroned (see Le Comte and Magalhaens, in Astley's collection). With some unessential variations the principle of this arrangement may be found in most Oriental courts; but the number of females is rarely so large. Those of the Great Mogul were stated at one thousand by the travellers of the seventeenth century—exactly Solomon's number. In Persia, also, instances have not been uncommon in which the state of Solomon, in this and other respects, has been equalled or exceeded. It is related of Darius Codomanus, that he was wont, in time of war, to take with him three hundred and fifty women in his camp; and their presence was not disagreeable to the queen, who also attended, for the others manifested all reverence and adoration for her, as if she had been a goddess. But of all even Persian kings, it is Khoosroo who seems to have eclipsed all other monarchs mentioned in history—Solomon included—in ostentatious magnificence, the details of which will not fail to strike the reader as remarkably analogous in kind to what we have read of the Hebrew king. We quote Sir John Malcolm's *History of Persia:* 'While his generals were subduing the Roman empire, Khoosroo was wholly devoted to the enjoyment of unheard of luxury and magnificence. His noble *palaces*, of which he built one for every season—his *thrones*, which were invaluable, particularly that called Takh-dis, which was formed to represent the twelve signs of the zodiac, and the hours of the day—his treasures—his *ladies*, of whom there were twelve thousand, each, if we believe the gravest of Persian writers, equal to the moon in splendour and beauty—his *horses*, of which fifty thousand stood in the royal stables—his twelve hundred elephants—his Arabian charger, *Shub-deez*, fleeter than the wind—his enchanting musician, Barbud—and, above all, the incomparable Shireen, to whom he was passionately attached—are subjects on which a thousand volumes have been written by his countrymen.' Sir John allows that there may be much exaggeration in all this; but that we may still conclude that no Oriental prince ever indulged in greater luxury and splendour.

24. '*Reigned in Damascus.*'—Here is a very important historical circumstance, describing the origin of the kingdom of Damascus, which appears previously to have appertained to the kings of Zobah. In the preceding verse we see that Rezin, the founder of the new kingdom, was an officer of the king of Zobah. It would seem that he fled from the battle in which his lord was defeated, and having collected a body of followers, lived as Jephthah and David had done in the early part of their career; and in this last sad period of Solomon's reign, was enabled to obtain possession of Damascus and establish a kingdom there, which we shall find frequently noticed in the sequel.

25. '*And reigned over Syria.*'—Our version seems to make this apply to Rezin, but the Septuagint applies it to Hadad, reading 'Edom' (אֱדוֹם) instead of 'Aram' (אֲרָם) or Syria; and the sense would certainly be improved by this reading, inasmuch as it supplies an apparent omission; for, without it, we only know that Hadad left Egypt for Edom, and not how he succeeded there, or how he was able to trouble Solomon. The history of Hadad is certainly very obscure. Adopting the Septuagint reading, some conclude that Pharaoh used his interest with Solomon to allow Hadad to reign as a tributary prince; and that he ultimately asserted his independence. Josephus, however, seems to have read the Hebrew as our version does, 'Syria,' not 'Edom.' He says that Hadad, on his arrival in Edom, found the territory too strongly garrisoned by Solomon's troops to afford any hope of success. He therefore proceeded with a party of adherents to Syria, where he was well received by Rezin, then at the head of a band of robbers, and with his assistance seized upon part of Syria and reigned there. If this be correct, this must have been another part of Syria than that in which Rezin himself reigned, for it is certain from verse 24, that the latter did reign in Damascus. Carrières supposes that Hadad reigned in Syria after the death of Rezin; and it might reconcile apparent discrepancies, to suppose that two kingdoms were established (there were more previously), both of which, after the death of Rezin, were consolidated under Hadad. That Hadad was really king of Syria seems to be rather corroborated by the fact, that every subsequent king of Syria is in the Scripture called Ben-Hadad, 'son of Hadad,' and in Josephus simply Hadad; which seems to denote that the founder of the dynasty was called by this name. We may observe, that, whether we here read Aram or Edom, it must be understood as applying to Hadad, not to Rezin.

26. '*Zereda.*'—Not mentioned elsewhere. We only know that it was in the tribe of Ephraim.

27. '*Solomon built Millo.*'—See the note on Judg. ix. 6.

40. '*Shishak king of Egypt.*'—This is the first time we find the proper name of an Egyptian sovereign in the Scriptures, unless Rameses, in Gen. xlvii. 11, be the name,



SHISHAK, KING OF EGYPT.—Thebes.

not of a country, but of the king. Josephus, however, is not correct in saying that Solomon's father-in-law was the last who bore the common titular denomination of 'Pharaoh,' for we afterwards read of Pharaoh-Necho and Pharaoh-Hophra, besides the frequent use of the name in the prophets. It is clear, however, that Josephus does not regard this Shishak as the father-in-law of Solomon, which indeed the history before us would render unlikely. Marsham and Newton identify him with the famous Sesostris; but Dr. Hales thinks that this is placing Sesostris much too late, and he himself identifies him with Cephrenes, and therefore Cheops, his brother and predecessor, must have been the father of Solomon's wife. The priests of Egypt told Herodotus that the first pyramid was built by Cheops, and the second by Cephrenes;—a statement probably founded on their desire to make the pyramids to be considered as monuments of the glory of their native kings, and to conceal the shame of their more ancient subjection to those 'shepherd kings,' under whom the pyramids seem to have been really erected, by the hands of the subjected Egyptians, and perhaps of the Israelites, then in Egypt.

M. Champollion is generally allowed to have rendered it sufficiently probable that this Shishak was the Sesonchosis of Manetho, and whose name (Sheshonk), with the title, 'confirmed by Ammon,' appears on one of the columns of the first grand peristyle in the palace of Karnak. Now, among the sculptured ornaments of this same palace, the personage thus named is represented as dragging to the feet of his gods the chiefs or representatives of thirty conquered nations. Having identified this monarch with Shishak, it was natural to look among the captives for a representative of the Jewish nation. The search was



EGYPTIAN REPRESENTATION OF JUDAH CAPTIVE.

repaid by finding one whose distinguishing inscription was equivalent, in phonetic value, to '*Jouda-hamelek*,' written at full length, and meaning, 'the king' or 'kingdom of the Jews,' or 'of Judah.' It may therefore fairly be inferred that the triumphant scene commemorates, among the other victories of the Egyptian king, that which the text records; and that it thus, as Champollion himself remarks, forms an interesting commentary upon 1 Kings xiv. 25–28. We take these explanations at the value given to them by Champollion, and admitted by Heeren and others, without feeling it necessary either to enforce or dispute their claims to attention. The corroboration is in itself probable, and, as such, curious and interesting (see Champollion, *Précis*, p. 205; *Lettres*, p. 99; and Heeren's *Egypt*, sect. iii. ch. ii.).

CHAPTER XII.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of the young men, answereth them roughly.* 16 *Ten tribes revolting, kill Adoram, and make Rehoboam to flee.* 21 *Rehoboam, raising an army, is forbidden by Shemaiah.* 25 *Jeroboam strengtheneth himself by cities,* 26 *and by the idolatry of the two calves.*

AND [1]Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in [2]Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our [3]yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people [4]roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD [5]spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam [6]made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel [7]rebelled against the house of David unto this day.

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [8]only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But [9]the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children

[1] 2 Chron. 10. 1. [2] Chap. 11. 40. [3] Chap. 4. 7. [4] Heb. *hardly.* [5] Chap. 11. 31.
[6] Heb. *strengthened himself.* [7] Or, *fell away.* [8] Chap. 11. 13. [9] 2 Chron. 11. 2.

of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: [10]behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he [11]offered upon the altar. So did he in Beth-el, [12]sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he [13]offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, [14]and burnt incense.

10 Exod. 32. 8. 11 Or, *went up to the altar*, &c. 12 Or, *to sacrifice*. 13 Or, *went up to the altar*, &c. 14 Heb. *to burn incense*.

Verse 4. '*Thy father made our yoke grievous.*'—The fact seems to be, that it was under Solomon that the Israelites first strongly experienced the consequences, which Samuel had long before told them would result from their determination to have a king to reign over them. It is clear that Solomon's vast establishments and expensive undertakings required a very large revenue, and that no means were left untried to raise it to the highest possible amount. The tribute of the subject nations, the presents from foreign princes, and the profits of his commercial speculations, were not adequate to his wants; and hence he was obliged to establish a regular system of taxation over the country, so that every one was more or less subject to its operation, such as we now find established in the European nations: besides which, it would seem from chap. ix. 15, that he required extraordinary grants for particular undertakings. Now we do not feel that the grounds of discontent arising from this source have ever been properly discriminated. In the first place, Oriental feeling is altogether opposed to an organized system of taxation, from which none escape. Although in the long run the people may pay more than such a system would exact, they prefer the contingencies of uncertain demand —in which they do not know beforehand what they shall have to pay, and have room to hope that nothing will be required, or that the demand, being unequal, may not fall heavily on themselves—to the certainty that, at such a time, such a proportion of their income will be taken from them, without any hope of postponement or exemption. This kind of feeling extends even to the person who benefits by such demands; for instances have been known of Oriental governors of cities, who have preferred to trust for their income to the chance results of fines and exactions, than to receive from their prince a regular salary, equal or even superior to the utmost they could by such means hope to secure. Another circumstance is, that all the taxes of the Israelites were taken directly from the produce of their grounds and cattle—and under this form, even a light contribution will always be felt more onerous in its pressure, and will occasion more discontent than one much heavier, raised indirectly by duties on articles of consumption—which is a refinement in finance that does not appear to have been understood in the time of Solomon.

8. '*The young men that were grown up with him.*'—It was an ancient custom, particularly in the East, for young princes to be trained up with the young men, who, from the rank or influence of their families, might be expected to become the leading men of the nation. Sesostris in Egypt, Cyrus in Persia, and Alexander in Macedon, were brought up in this manner: and we find that the companions and fellow pupils of their early days were their devoted friends and military commanders in more advanced life. These 'young men' were probably as old as Rehoboam himself, who was turned of forty; and he and they were therefore quite old enough to have been wiser than they were. But it seems that they calculated on overawing the malcontents, by using high language on the occasion.

11. '*Whips.... scorpions.*'—Here a simple scourge and another more painful are mentioned in opposition. The latter is called 'a scorpion,' probably to denote a comparison between the pain respectively occasioned by the scourge and the reptile. Most of the Jewish commentators suppose that this scorpion was a scourge composed of knotted and thorny twigs, by which the flesh was severely lacerated. More probably it consisted of thongs, set with thorns or sharp iron points. Such scourges, called by the Romans *horribilia*, among them were applied as a means of torturing, only by unrelenting persons, and particularly by cruel masters in the punishment of their slaves. Some of the early martyrs were thus tortured. See Calmet's *Dissertation sur les Supplices*, and Jahn's *Biblische Archaeologie*.

17. '*Rehoboam reigned over them.*'—In the progress of the history we often see Judah and Benjamin mentioned as one tribe, the two having incorporated their interests, and the capital being partly in the one tribe and partly in the other. It may be useful to distinguish the respective territories of the two kingdoms into which we find the dominion of David and Solomon now divided. Jeroboam possessed ten tribes, together with all the tributary nations eastward to the Euphrates. This formed the kingdom of Israel. Rehoboam retained only the tribes of Judah and Benjamin, with Philistia and Edom. But the whole of this territory, now called the kingdom of Judah, included scarcely a fourth part of Solomon's dominion. [APPENDIX, No. 40.]

28. '*Made two calves of gold.*'—This passage seems a

very clear corroboration of the views which we took, in the notes to Exod. xxxii. 4, 5, respecting the golden calf erected in the wilderness—this was, that no apostacy from Jehovah to other gods was immediately intended; but that it was a gross irregularity and an infusion of idolatrous ideas into the worship of the true God. Jeroboam was afraid, not without reason, that if his subjects went three times a year to Jerusalem, as the law required, they would soon return to their allegiance to the House of David. He therefore set up two golden calves at suitable distances from each other, with the declared view of saving them the trouble of so long a journey; and this alone proves that the symbols were intended for the accommodation of the worshippers of Jehovah, who alone could have any inducement to take such a journey. Jeroboam seems to have taken up many Egyptian ideas during his stay in Egypt, and by which he was influenced in the selection of this symbol. He probably thought this was the least offensive contrivance by which his object could be attained: and in that object his successors also were so much interested, that they took care to keep up this symbolical worship, whence we read of all of them, that they 'departed not from the sin of Jeroboam the son of Nebat, who made Israel to sin.'

29. '*In Bethel...in Dan.*'—Bethel was selected, doubtless, not only as being near to the southern frontier of the kingdom, but as being a place of sacred story, where God had revealed himself to Jacob, and with which some of the most interesting memories of the race were connected. Dan, also, was chosen not only as being near the northern frontier, but as being already a seat of spurious worship, established long ago in connection with the ephod and teraphim which the Danites had reft from Micah.

31. '*He made priests of the lowest of the people.*'—Properly, '*any of the people*, not of the sons of Levi.' The second clause explains the first. By the law, none but a Levite of Aaron's family could be a priest, and none but a Levite could officiate in the subordinate services of religion. But it seems that the priests and Levites were faithful, and would not be parties in the sin of Jeroboam; which obliged him—one evil bringing on another—to appoint persons out of any of the tribes who were willing to accept the office. We see Jeroboam himself burning incense, in the next chapter; and as this was a function of the priesthood, it would seem that the king himself discharged the priestly office under the new system, at least on great occasions. Such an union of the priestly and regal offices has had other examples in the East. We never read of any high-priest in the kingdom of Israel. Perhaps no one was ever bold enough formally to assume that office.

32. '*In the eighth month, on the fifteenth day of the month.*'—That is, the king, to complete the separation between the two kingdoms, put the feast of tabernacles, which by the law was to be celebrated on the fifteenth of the *seventh* month (Lev. xxiii. 34), a month later than the legal time. This alteration of time probably extended to the other feasts, if any other were observed; and in that case much confusion must have been produced, seeing that all the festivals had been originally timed with reference to the seasons of the year. Why did Jeroboam put the feast a month *later*, and not a month *earlier*, than the proper time? Doubtless because this feast was intended to come at the close of the agricultural labours of the year, whence it was also called the Feast of Ingathering, and this was somewhat later in the northern parts of Palestine which were contained in his dominion, than in the southern part which formed Rehoboam's kingdom.

CHAPTER XIII.

1 *Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth,* 6 *and at the prayer of the prophet is restored.* 7 *The prophet, refusing the king's entertainment, departeth from Beth-el.* 11 *An old prophet, seducing him, bringeth him back.* 20 *He is reproved by God,* 24 *slain by a lion,* 26 *buried by the old prophet,* 31 *who confirmeth his prophecy.* 33 *Jeroboam's obstinacy.*

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar [1]to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, [2]Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought [3]the LORD, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of

[1] Or, *to offer.* [2] 2 Kings 23. 16. [3] Heb. *the face of the LORD.*

the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For [4]it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the* LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath [5]torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor [6]torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but [7]made again of the lowest of the people priests of the high places: whosoever would, he [8]consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

[4] Heb. *a word was.* [5] Heb. *broken.* [6] Heb. *broken.* [7] Heb. *returned and made.* [8] Heb. *filled his hand.*

Verse 1. '*There came a man of God out of Judah.*'—It cannot be ascertained who this prophet was; but he certainly was not either Ahijah or Iddo, as some suppose, for both these prophets were alive after the circumstances recorded in this chapter.

2. '*Josiah by name.*'—This clear, distinct, and remarkable prophecy, concerning what should be done by a man who was not born till 360 years later, and whose very name is mentioned, may be advantageously contrasted with the obscure, indeterminate, guarded, and equivocal predictions of the idle oracles of ancient paganism.

9. '*Eat no bread, nor drink water.*'—We have already had occasion to explain that for persons to eat bread or drink water together was a symbol and seal of mutual friendship and peace; which sufficiently explains why the prophet was forbidden to refresh himself in this evil city.

11. '*An old prophet.*'—The character of this person has been very largely discussed, but with no very satisfactory result. The most likely conclusion is, that he was a true (perhaps unwillingly true) prophet, but a bad man. We know he prophesied truly; but we know also that his sons attended the worship of the golden calf, and that he told a premeditated falsehood, of a very awful character, to divert the stranger from a purpose which he knew that his duty required from him. His object looks kind towards the stranger, in the first instance—and we may suppose that he was not then aware of the terrible judgment which he was afterwards constrained to denounce: but, as he must have known that a neglect of duty in a prophetic messenger could not pass unpunished, we may conclude that his object in seducing back the strange prophet was to weaken any impression which his message might have produced on the mind of Jeroboam and others, by affording them room to suspect that he was not an authorized messenger, since he had himself neglected that which he had avowed to have been part of the Lord's command. This explanation will also shew that the final judgment of the disobedient prophet was not merely a personal punishment of the messenger, but was necessary to vindicate the character of the message, which had been compromised by his disobedience. We may, upon the whole, conceive the 'old prophet' to have been much such another person as Balaam.

24. '*A lion met him by the way.*'—In 2 Kings ii. 24, we find that near Bethel there was a wood, out of which came two she-bears; and it is probable that this lion came from the same wood. All the circumstances of this transaction—that the lion did not devour the body, or rend the ass, or molest the passengers or the old prophet's sons—were calculated forcibly to direct the attention of the people to that Divine power which thus authenticated its own message by the destruction of the messenger.

31. '*Bury me in the sepulchre wherein the man of God is buried.*'—His object in this was doubtless that of securing protection for his remains by their being mingled with those of the prophet in that day which he knew would come, when those sepulchres should be polluted. There is also reason to think that he hoped by this means to secure some advantage to himself in the day of judgment—or we might say, of the resurrection, if we could be sure that a belief in the resurrection from the dead formed an article in the creed of the Israelites in this early age, as we know that it did at a later period. This is the motive which creates the strong desire now exhibited by the Moslems that their remains may rest near those of some holy man. In travelling through Western Asia we never failed to find numerous graves around the kubbehs erected over the remains of Moslem saints; and the more eminent the saint the greater the number of graves assembled around his sepulchre. Numbers are carried to a great distance for this purpose. Even the Hindoos, who have no idea of a resurrection, manifest the same feeling, under the notion that no devils or evil spirits dare intrude on spots thus sanctified.

— '*Lay my bones beside his bones.*'—Here the lying prophet terms his body, just become breathless, his 'bones.'



LION SEIZING A MAN.

This is not the only instance in which, by an allowable synecdoche, 'bones' means the same thing as 'corpse.' Thus the embalmed body of Joseph is called his 'bones,' Gen. l. 25, 26; Exod. xiii. 19. Josephus also tells us that Simon removed 'the bones' of his brother Jonathan, who was slain by Tryphon, when he was departing out of that country, although Simon seems to have done this as soon as might be after Tryphon's retirement. The same form of expression, by which the 'bones' are taken for the whole body, is not uncommon in modern writers. Thus Cardinal Wolsey in Shakspere:—

'O father abbot,
An old man, broken with the storms of fate,
Is come to lay his weary *bones* among ye.'

CHAPTER XIV.

1 *Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh.* 5 *Ahijah, forewarned by God, denounceth God's judgment.* 17 *Abijah dieth, and is buried.* 19 *Nadab succeedeth Jeroboam.* 21 *Rehoboam's wicked reign.* 25 *Shishak spoileth Jerusalem.* 29 *Abijam succeedeth Rehoboam.*

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that [1]*I should be* king over this people.

3 And take [2]with thee ten loaves, and [3]cracknels, and a [4]cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes [5]were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* [6]heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, [7]I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [8]him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold,

[1] Chap. 11. 31. [2] Heb. *in thine hand.* [3] Or, *cakes.* [4] Or, *bottle.* [5] Heb. *stood for his hoariness.* [6] Heb. *hard.* [7] Chap. 15. 29. [8] Chap. 21. 21. [9] Kings 9. 8.

they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he [9]slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. [10]Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and [11]images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [12]which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the [13]guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

9 Heb. *lay down.* 10 2 Chron. 12. 13. 11 Or, *standing images*, or, *statues.* 12 Chap. 10. 16. 13 Heb. *runners.*

Verse 3. '*Take with thee ten loaves, and cracknels, and a cruse of honey.*'—See the note on 1 Sam. ix. 7. This does not, as Bishop Patrick conjectures, prove that the queen had disguised herself as a poor countrywoman; for presents of provisions are still made, in the East, by persons in good circumstances to others whom they respect. We need not therefore suppose that the queen thought the affectation of a very low condition necessary to her purpose. The word translated '*cracknels*' (נְקֻדִּים *nikkuddim*) doubtless means some kind of small cake or biscuit; and, as the word suggests the idea of something *spotted*, Harmer fairly enough conjectures that they were some such sort of biscuit, sprinkled with seeds, as are still much used in the East. We use caraway-seeds for this purpose: poppy-seeds are usually employed by the Orientals, who often also sprinkle thus their ordinary kinds of bread.

10. '*Him that is shut up and left in Israel.*'—This is the literal Hebrew, which has been differently understood. It probably means that all Jeroboam's family should perish—not one escaping, however carefully *shut up* and hidden from calamity—till the last remaining fragment of the family should be extirpated. We adopt the opinion, that the clause immediately preceding this does not refer to the human male, but to a dog; and for this reason, that the custom of the East prevents its being truly applicable to any but the canine species. This frequently-recurring expression will therefore mean, that not even a dog belonging to the condemned family should escape destruction. This is a strong metaphor, expressing utter extirpation.

13. '*In him there is found some good thing.*'—The Jews say that this good thing was, that he disapproved of the golden calves; and that he had persuaded his father to withdraw the guards and sentinels which he had posted along the frontier to prevent those from going to Jerusalem, at the three great annual festivals, who still felt inclined to do so.

25. '*Came up against Jerusalem.*'—Although it is difficult to assign a specific reason, beyond a conqueror's thirst for spoil, for the invasion of the dominions of the son by a power which had been so friendly to the father, it does not strike us that the difficulty is increased by the fact of the matrimonial alliance which Solomon had contracted with the royal family of Egypt. Rehoboam was born before that alliance was contracted, and he and his mother were not likely to be regarded with much favour by the Egyptian princess or her family. Indeed it would seem that *she* had died, or her influence had declined, or her friends deemed her wronged, before the latter end of Solomon's reign; for it is evident that the king of Egypt, this very Shishak, was not on the most friendly terms with Solomon, since he granted his favour and protection to the fugitive Jeroboam, whose prospective pretensions to divide the kingdom with the son of Solomon forms the only apparent ground of the distinction with which he was treated. This circumstance may direct attention to what appears to us the greater probability, that the expedition was undertaken at the suggestion of Jeroboam, who had much cause to be alarmed at the defection of his subjects to Rehoboam, and at the diligence which that king employed in strengthening his kingdom. The rich plunder which was to be obtained would, when pointed out, be an adequate inducement to the enterprise.

29. '*The book of the chronicles.*'—Not the books of that name, but the current annals of the kingdom, from which the canonical books of Kings and Chronicles seem to have been compiled. See the note on Esther vi. 1.

CHAPTER XV.

1 *Abijam's wicked reign.* 8 *Asa succeedeth him.* 11 *Asa's good reign.* 16 *The war between Baasha and him causeth him to make a league with Ben-hadad.* 23 *Jehoshaphat succeedeth Asa.* 25 *Nadab's wicked reign.* 27 *Baasha conspiring against him executeth Ahijah's prophecy.* 31 *Nadab's acts and death.* 33 *Baasha's wicked reign.*

Now in the eighteenth year of king [1]Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless for David's sake did the LORD his God give him a [2]lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [3]save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 ¶ Now the rest of the acts of Abijam, and all that he did, *are* they not written in the [4]book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and [5]Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his [6]mother's name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also [7]Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa [8]destroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the [9]things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And [10]Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to [11]Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may [12]depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* [13]exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

23 ¶ The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and [14]Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam [15]began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

[1] 2 Chron. 13. 1. [2] Or, *candle*. [3] 2 Sam. 11. 4, and 12. 9. [4] 2 Chron. 13. 3. [5] 2 Chron. 14. 1. [6] That is, *grandmother's*. [7] 2 Chron. 15. 16. [8] Heb. *cut off*. [9] Heb. *holy*. [10] 2 Chron. 16. 1. [11] 2 Chron. 16. 2. [12] Heb. *go up*. [13] Heb. *free*. [14] Matth. 1. 8, called *Josaphat*. [15] Heb. *reigned*.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto [16]the saying of the LORD, which he spake by his servant Ahijah the Shilonite;

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

[16] Chap. 14. 10.

CHAP. XV.—From hence to the end of the second book of Kings, we have a history of the affairs of the two kingdoms of Israel and Judah; while, in the second book of Chronicles, from the tenth chapter to the end, the parallel history refers almost exclusively to the affairs of the latter kingdom, the particulars of which are sometimes given there in more detail than in the books of Kings. Under these circumstances, it will be found a very convenient arrangement to confine our present attention chiefly to the history of the northern kingdom, which will not again come so fully under our consideration; reserving much that relates to Judah in particular for the second book of Chronicles. It will therefore be understood by the reader, that, under the parallel texts of that book, he will find whatever observations, on the affairs of the kingdom of Judah, may seem to be included within our range of illustration. We do not, however, altogether preclude ourselves from noticing occasionally, even in the books of Kings, whatever, connected with the southern kingdom, it may not seem desirable to postpone to the Chronicles.

Verse 1. '*Abijam.*'—We may transcribe some curious observations which we find in Lightfoot's *Harmony of the Old Testament*, under this text: *Abijah* is also called *Abijam*, and his mother is called both 'Maachah' and 'Michah;' and his grandfather, by his mother's side, is called 'Absalom' and 'Uriel.' Such changes of names are frequent in Scripture; and sometimes so altered by the Holy Ghost, purposely to hint something to us concerning the person; and sometimes so altered by the people, among whom such persons lived—they giving them some common name, answerable to some qualification, or action, that they saw in them,—or in reference to their family, or some person of their family, from which they descended. The book of Chronicles layeth no wickedness to the charge of that king that we have in hand, and therefore sticketh not to join 'Jah,' the name of God, to his name: but the book of Kings, that chargeth him with the wickedness of his father's ways, doth him not that honour in his name, but hath changed 'Jah' into 'Jam.' His mother, that was named 'Michah,' or 'Maachah,' when she cometh to be queen, may be conceived to have her name changed, and she is named after the first mother of a renowned family in that tribe, from whence she descended. She was of Gibeah, the city of Saul, and, it is very probable, of the kindred of Saul; and, therefore, her father, who was properly called 'Absalom,' is called 'Uriel,' which hath a very near affinity in signification with Ner, and Esh-baal, men of the stock and family of Saul.

2. '*Maachah the daughter of Abishalom.*'—This favoured wife of Rehoboam, and mother of his successor, is named in three places, and in all of them the name of her father is differently given. Here she is called the daughter of 'Abishalom;' in 2 Chron. xi. 20, the daughter of 'Absalom;' in 2 Chron. xiii. 2, she is Micaiah the daughter of 'Uriel of Gibeah.' The Jews believe that Absalom the son of David is intended. This does not appear quite certain; but if so, we may take their explanation that Maachah was the daughter of Tamar, the daughter of Absalom; in which case the comparison of texts will intimate that Uriel married Tamar, and Maachah was their daughter, which consequently makes her the grand-daughter of Absalom and daughter of Uriel. This, upon the whole, seems more probable than that the several names Abishalom, Absalom, and Uriel, all point to the same person as the father of Maachah, as Lightfoot supposes, in the extract which, for the curious remark on names, we have produced in the preceding note.

19. '*I have sent unto thee a present of silver and gold; come and break thy league.*'—'To us it appears strange,' says Harmer, 'that a present should be thought capable of inducing one prince to break with another, and engage himself in war; but as it was anciently thought sufficient, so we find in the *Gesta Dei per Francos*, that an eastern nobleman that had the custody of a castle called Hasarth, quarrelling with his master, the prince of Aleppo, and finding himself obliged to seek for foreign aid, *sent presents* to Godfrey of Bouillon, to induce him to assist him. What they were we are not told; but gold and silver, the things Asa sent Benhadad, were frequently sent in those times to the crusade princes, and might probably be sent on this occasion to Godfrey.'

20. '*Ijon,*' etc.—All the places here named were in the north of Israel, nearest to Syria. They have all been mentioned already, except Ijon, the precise situation of which cannot be determined.

27. '*Gibbethon.*'—This belonged to the tribe of Dan, and was given by that tribe to the Levites (Josh. xix. 44; xxi. 23). The Levites seem to have been dispossessed of the towns they held in the ten tribes, which may have afforded the Philistines an opportunity of getting Gibbethon into their own hands. That it was within the limits of Dan is all we can know with certainty, except that the text sufficiently indicates the town to have been one of considerable strength and importance.

CHAPTER XVI.

1, 7 *Jehu's prophecy against Baasha.* 6 *Elah succeedeth him.* 8 *Zimri conspiring against Elah succeedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri, made king by the soldiers, forceth Zimri desperately to burn himself.* 21 *The kingdom being divided, Omri prevaileth against Tibni.* 23 *Omri buildeth Samaria.* 25 *His wicked reign.* 27 *Ahab succeedeth him.* 29 *Ahab's most wicked reign.* 34 *Joshua's curse upon Hiel the builder of Jericho.*

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like [1]the house of Jeroboam the son of Nebat.

4 [2]Him that dieth of Baasha in the city shall the dogs eat: and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza [3]steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, [4]neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha [5]by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and [6]called the name of the city which he built, after the name of Shemer, owner of the hill, [6]Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jero-

[1] Chap. 15. 29. [2] Chap. 14. 11. [3] Heb. *which was over.* [4] Or, *both his kinsmen and his friends.* [5] Heb. *by the hand of.* [6] Heb. *Shomeron.*

boam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, [7]as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, [8]according to the word of the LORD, which he spake by Joshua the son of Nun.

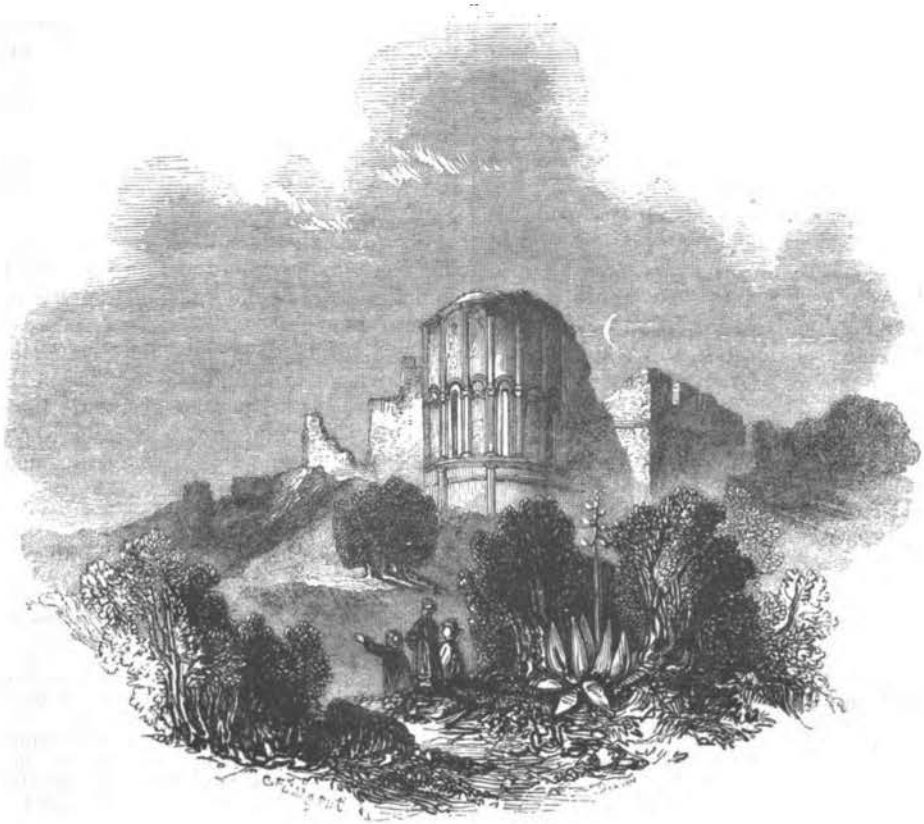
[7] Heb. *was it a light thing*, &c.

[8] Josh. 6. 26.

Verse 9. '*Tirzah.*'—See the note on Josh. xii. 24; where we mentioned the difficulty of determining its site. The current maps generally follow D'Anville, who seems to have adopted the statement of Brocard, a monk of Strasburg, who travelled in the latter part of the 13th century. *He* places it upon a high mountain three leagues to the east of Samaria.

24. '*Samaria.*'—The destruction of the palace at Tirzah (*v.* 18) probably assisted Omri's decision to found a new capital. The two talents of silver which Omri paid for the hill is equal to 684*l.* Some travellers and topographers confound Samaria with Shechem or Nabulus; but it is now generally identified with a site about eight miles to the north of that city, and about forty-five miles to the north of Jerusalem. It remained the capital of the northern kingdom, while that kingdom endured, and perished with it; for when taken, after a three years' siege, by Shalmanezer, king of Assyria (719 B.C.), he razed it to the ground, leaving it a mere heap of rubbish (Micah i. 6). The foreigners whom that prince settled in the desolated country, and who took the name of Samaritans, seem to have made Shechem their chief seat, as it was ever after. But they appear also to have gradually rebuilt part of this town, as we find it occupied by them after the southern Jews had returned from *their* captivity (Ezra iv. 17; Nehem. iv. 2). Still later, it seems to have been more fully rebuilt and occupied by the Samaritans; for when they revolted from Alexander the Great, from jealousy at the favour he had shewn to the Jews, that conqueror came from Egypt, and having taken the city, bestowed it upon his Macedonian followers. After this, it was sometimes in the hands of the kings who succeeded Alexander in Syria, and at others was held by his successors in Egypt, until the Jews acquired full possession of the country under John Hyrcanus, who took the city, after a year's siege, and razed it to the very ground. It was afterwards rebuilt by Gabinius, the Roman president of Syria, who called it after his own name; but it was still a comparatively inconsiderable place until it was restored to its ancient splendour by Herod the Great (B.C. 21), who changed its name to the Greek one of *Sebaste*, which in Latin is *Augusta*, in honour of Augustus. As thus restored, it existed in the time of our Saviour, and it continued a place of importance until the Jews were expelled from their country by Hadrian, after which it went gradually to decay. Such ruins as have since been mentioned, or now exist, of course belong to the city which existed in the time of our Saviour, when, according to Josephus, it was twenty furlongs in circumference.

The situation of Samaria is well described by Dr. Richardson. He says:—'The situation is extremely beautiful, and strong by nature; more so, I think, than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad deep valley, and when fortified as it is stated to have been by Herod, one would have imagined that, in the ancient system of warfare, nothing but famine could have reduced such a place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and olive-trees, as is also the valley. The hill of Samaria likewise rises in terraces to a height equal to any of the adjoining mountains.' This description answers exactly to that given 560 years ago by Brocard (*Descriptio Terræ Sanctæ*), in whose time much more of the ancient city remained than at present. He notices the innumerable marble columns, still standing, belonging to the royal buildings, palaces and colonnades of this once magnificent city. But there were only a few inhabited houses together with a church dedicated to John the Baptist, which the Saracens had turned into a mosque. The remains of this church still form the first object that attracts the notice of the traveller. It is erected on the spot which an old tradition fixed as the place of the Baptist's burial, if not of his martyrdom. It is said to have been built by the empress Helena; but the architecture limits its antiquity to the period of the Crusades, although a portion of the eastern end seems to have been of earlier date. There is a blending of Greek and Saracenic styles, which is particularly observable in the interior, where there are several pointed arches. Others are round. The columns follow no regular order, while the capitals and ornaments present a motley combination, not to be found in any church erected in or near the age of Constantine. The length of the edifice is 153 feet long inside, besides a porch of 10 feet; and the breadth is 75 feet. The eastern end is rounded in the common Greek style; and resting, as it does, upon a precipitate elevation of nearly 100 feet immediately above the valley, it is a noble and striking monument. Within the enclosure is a common Turkish tomb; and beneath it, at a depth reached by twenty-one stone steps, is a sepulchre three or four paces square, in which, according to a not very probable tradition, John the Baptist was interred after he had been slain by Herod. On approaching the summit of



SAMARIA (Sebaste).—From Laborde's *Syria.*

the hill the traveller comes suddenly upon an area, once surrounded by limestone columns, of which fifteen are still standing, and two prostrate. These columns form two rows, thirty-two paces apart, while less than two paces intervene between the columns. They measure 7 feet 9 inches in circumference; but there is no trace of the order of their architecture, nor are there any foundations to indicate the nature of the edifice to which they belonged. Some refer them to the temple which Herod built in honour of Augustus, others to a Greek church which seems once to have occupied the summit of the hill. The descent of the hill on the W.S.W. side brings the traveller to a very remarkable colonnade, which is easily traceable by a great number of columns, erect or prostrate, along the side of the hill for at least one-third of a mile, where it terminates at a heap of ruins, near the eastern extremity of the ancient site. The columns are 16 feet high, 2 feet in diameter at the base, and 1 foot 8 inches at the top. The capitals have disappeared: but the shafts retain their polish, and when not broken, are in good preservation. Eighty-two of these columns are still erect, and the number of those fallen and broken must be greater. Most of them are of the limestone common to the region; but some are of white marble and some of granite. The mass of ruins in which this colonnade terminates towards the west is composed of blocks of hewn stone, covering no great area on the slope of the hill, many feet lower than the summit. Neither the situation nor extent of this pile favours the notion of its having been a palace; nor is it easy to conjecture the design of the edifice. The colonnade, the remains of which now stand solitary and mournful in the midst of ploughed fields, may, however, with little hesitation be referred to the time of Herod the Great, and must be regarded as belonging to some one of the splendid structures with which he adorned the city. In the deep ravine which bounds the city on the north there is another colonnade. The area in which these columns stand is completely shut in by hills, with the exception of an opening on the north-east; and so peculiarly sequestered is the situation, that it is only visible from a few points of the heights of the ancient site, by which it is overshadowed. The columns, of which a large number are entire, and several in fragments, are erect, and arranged on a quadrangle 196 paces in length, and 64 in breadth. They are three paces asunder, which would give 170 columns as the whole number when the colonnade was complete. The columns resemble in size and material those of the colonnade last noticed, and appear to belong to the same age. These also probably formed part of Herod's city, though it is difficult to determine the use to which the colonnade was appropriated. It was possibly one of the places of public assembly and amusement which Herod introduced into his dominions.

The *modern* representative of Samaria is a poor village of about thirty dwellings of the most humble description; and is governed by its own sheikh, who is himself a husbandman. In the walls of these dwellings, however, portions of sculptured blocks of stone are perceived, and even fragments of granite pillars have been worked into the masonry, while other vestiges of former edifices are seen occasionally scattered widely about.

30. '*Ahab.....the son of Omri did evil in the sight of the Lord above all that were before him.*'—Hitherto the irregularities connected with the service of the golden calves set up by Jeroboam, as symbols of Jehovah, had formed the chief offence of Israel. But Ahab having married

Jezebel, the daughter of Ethbaal king of Tyre, he soon became entirely subservient to her influence, and gave the sanction of his authority to the introduction of the gods of other nations. The king built a temple in Samaria, erected an image, and consecrated a grove to Baal, the god of the Sidonians. Jezebel, earnest in promoting the worship of her own god, maintained a multitude of priests and prophets of Baal. In a few years idolatry became the predominant religion of the land; and Jehovah, and the golden calves as representations of him, were viewed with no more reverence than Baal and his image. It now appeared as if the knowledge of the true God was for ever lost to the Israelites; but Elijah the prophet boldly stood up, and opposed himself to the authority of the king, and succeeded in retaining many of his countrymen in the worship of Jehovah. The greater the power was which supported idolatry, so much the more striking were the prophecies and miracles which directed the attention of the Israelites to Jehovah, and brought disgrace upon the idols, and confusion on their worshippers. The history of this great and memorable struggle gives to the narrative of Ahab's reign an unusual prominence and extent in the Hebrew annals; and although a writer studious of brevity might at the first view be disposed to omit, as episodical, much of the history of Elijah the Tishbite, a little reflection will render it manifest that the prominence given to the history of this illustrious champion for the truth, was a designed and necessary result from the fact that the history of the Hebrew nation is the history of a church; and that although the history of this great controversy might be omitted or overlooked by those who erroneously regard the history of the Hebrews merely as a *political* history, in the other point of view it becomes of the most vital importance.

31. '*Ethbaal king of the Zidonians.*'—He was also king of Tyre, which indeed is the title given him by Josephus and his authorities. He is mentioned by Menander under the name Ithobalus. Josephus, on the authority of the Tyrian annals, thus enumerates the kings of Tyre that succeeded Hiram, the contemporary of Solomon:—

'After the death of Hiram, his son Balnazarus succeeded him on the throne, who lived forty-three years, and reigned seven. Next to him his son Abdastartus, who lived twenty-nine years, and reigned nine. He was murdered by the four sons of his nurse, the eldest of whom reigned twelve years. Then Astartus, the son of Deleastartus, who lived fifty-four years, and reigned twelve. Next, his brother Aserymus, who lived fifty-four years, and reigned nine. He was slain by his brother Pheletes, who then ascended the throne. He lived fifty years, and reigned eight months. *Ithobalus, a priest of Astarte*, put him to death, and assumed the sceptre. He lived sixty-eight years, and reigned thirty-two. His successor was his son, Badezorus, who lived forty-five years, and reigned six. His son and successor, Margenus, lived thirty-two years, and reigned nine. Pygmalion succeeded him, who lived fifty-six years, and reigned forty-seven. In the seventh year of his reign, his sister Dido fled, and built Carthage in Libya.'

According to this, the time from the death of Hiram to the beginning of the reign of Ithobalus is about fifty years; and from the death of Solomon to the beginning of Ahab's reign are fifty-seven years. Hiram, who was already king in the time of David, and reigned only thirty-two years, must have died at least ten years before Solomon, and consequently from the death of Hiram to Ahab, about sixty-seven years elapsed. If all these numbers are correct, Ahab must have married Jezebel after he became king. But allowance must be made for the mistakes which transcribers are apt to make in copying numerals. We here see the reason why Jezebel, the daughter of a priest of Astarte, was so zealous a promoter of idolatry; and as twenty-one years after the death of Ithobalus, his grand-daughter Dido built Carthage and founded that celebrated commonwealth, we may judge what sort of a spirit animated the females of this royal family. Hence we shall feel less surprise that Jezebel should have exerted such an influence over the king and kingdom of Israel, and that her daughter Athaliah afterwards took possession of the throne of Judah. And the fact that a son of the king's nurse was able to place himself on the throne confirms the opinion which has been more than once stated in this work, that in the East nurses held a very important rank in families. See Jahn's *Hebrew Commonwealth*, v. 36.

— '*Baal.*'—This word (בַּעַל) is not, so to speak, the proper name of a god, but a general title of honour (answering to master, 'lord,' or 'husband') applied to many different gods. Thus we have 'Baalim,' in the plural, for false gods collectively, and in some cases the title 'Baal' is applied to Jehovah himself (Hos. ii. 16). As the sun was the great and prominent object of ancient idolatry, we must understand that he is most usually intended by Baal, particularly when the name is mentioned with that of the moon and the host of heaven. In other cases, various local idols are intended, which may in most instances be resolved into different symbolizations or impersonations of the sun as representing the life-giving powers of nature. On the connection between Baal and Moloch, and on the probability of their representing two aspects of the same power, see the note on Lev. xviii. 20. In the instance of the Baal now before us, a great weight of testimony enables us to determine, with almost absolute certainty, that he was the Phœnician Melkart, called by the Greeks and Romans the Hercules of Tyre. It will be observed that Jezebel, who introduced and so jealously supported this worship, was the daughter of a Phœnician king—Eth-*baal*, the king of Zidon, which proves it to have been the Baal, or great god, of that people. It was therefore also the same Baal whose worship was at a later period introduced by Athaliah, the daughter of this same Jezebel, into the kingdom of Judah. This single fact is so conclusive as to the identity of this Baal with that of Phœnicia, that we shall not dwell on others which might be adduced from similarity of worship, and from other circumstances. It will be observed, that both Jezebel and her father Eth-*baal* have the name of the idol incorporated with their own.

Now, the Phœnician Baal was Melkart, whom the Greeks, according to their usual custom of identifying the gods of other nations with their own, confounded with Hercules, and distinguished as the Hercules of Tyre. In reality, however, he was a very different idol from their own deified hero of that name, and would appear to have been an impersonation of the sun. It was allowed even by the Greeks, that of all the gods and demi-gods who bore this name, he of Phœnicia was the most ancient of all. Those who wish to understand his reputed place in the genealogy of the Phœnician gods, may find it in the fragment of Sanchoniathon preserved by Eusebius, and it would be unintelligible separately from the context. It may suffice to state that, from the earliest foundation of Tyre, Melkart appears to have been the tutelar god of that city; and that his worship extended with the extension of that state, until it was prevalent in all the towns of the Phœnician confederation, and was established in the most distant colonies of that most enterprising people. At Gades (Cadiz) the everlasting light was kept burning in his temple; and the Carthaginians, who retained his worship, for a long time sent to Tyre for his service a tenth part of their income. He almost became the universal god of the Phœnician people, at home and in all their dispersions; and some faint traces of his worship still subsist among the people of Malta.

The name which he bears (Melkart, Melkrat, or Melchrat), is usually understood to mean 'the king of the city,' *i. e.* Tyre; although Selden thinks it means 'the strong king.' We are, however, convinced in our own minds, that the name is equivalent to the Hebrew מלך ארץ, *melek eretz* (the vowels not being essential), 'king of the earth,' which would naturally be applied to him as an impersonation of the sun.

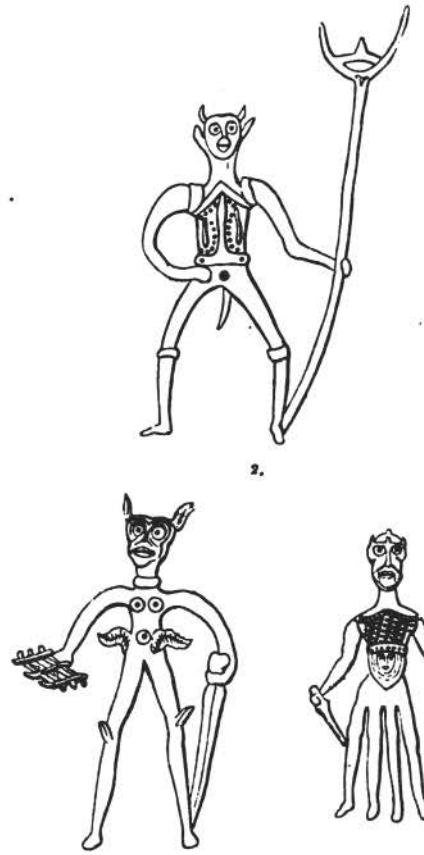
Under the name of the Tyrian Hercules this idol was very famous. When Herodotus was in Egypt, he learned that Hercules was there regarded as one of the primeval gods of that country; and being anxious to obtain some

more explicit information on the subject, he undertook a voyage to Tyre, for the express purpose of seeking such information at the famous temple there dedicated to his worship. What he learned confirmed his impression as to the high antiquity of this god; for the priests informed him that the foundation of the temple was coeval with that of the city, which, *they said*, was founded 2300 years before that time. His attention was attracted by the various rich offerings in the temple, particularly by one pillar all of gold, and another of emerald, which by night shone with amazing splendour. Some particulars furnished by him and other writers, are interesting, as shewing some such analogies to the rites in the worship of the true God, as may have the more readily induced the Israelites to fall into the idolatry of their neighbours. No human sacrifices were offered to him: nor does the Bible anywhere lay this charge to the worship of Baal—no swine were sacrificed to him; though this was a common enough sacrifice to many other idols—the fire was always burning on his altar—the priests officiated barefoot—and kissing was among the acts of worship, which is in fact expressly mentioned in ch. xix. 18.

Many representations of the Phœnician Baal or Melkart are extant on coins. We give two, which will serve as fair average specimens: they are both in the British Museum, and are represented of twice the real size. The first, which deserves the most attention as being the most ancient, and in the style which the coins of Western Asia exhibit before improved by Greek and Roman taste, is of copper. It was found in the island of Cossyra (now Pantellaria), which belonged to the Tyrians. The second represents Baal as horned, vested in a cuirass, and bearing an enormous trident. Creuzer questions whether it may not represent Baal in the character of Lord of the seas, or of the infernal regions—we think the former—as this was the aspect under which their universal idol was of peculiar interest to the Phœnicians. The third figure, representing Baal with a terrific aspect, furnished with wings, and armed with a glaive in his right hand and a kind of gridiron in his left, strongly suggests the traditional idea of Moloch; and in fact Creuzer, from whom it is copied, suggests that it is no other than 'Baal-kronos, or Moloch,' being that aspect of Baal under which he is identified with Moloch. The fourth figure exhibits Baal or Melkart in that warlike aspect which probably suggested to the Greeks the identification of that idol with Hercules. He is here furnished with four legs, to signify, probably, the pervading energy of the sun and the rapidity of his course. All these are in a style of configuration which reminds one strongly of the rude idols of the South Sea islanders. The other is a Tyrian coin of silver (weighing 214¾ grains), and exhibiting a very striking head of the same idol, in a more modern and perfect style of art. One of the figures in the date is unfortunately obliterated; but the curator of the coins in the British Museum thinks that the complete date may have given 84 B.C. Coins of this description are sometimes



1 BAAL, OR MELKART.—From a Copper Coin of Cossyra in the British Museum. (Twice the size of the original.)



2.

3, 4. ANCIENT FIGURES OF BAAL.

as old as 122 B.C. For more information concerning Baal, see Banier's *Mythology*, and Creuzer's *Symbolik*; Jahn's *Biblische Archaeologie*; Elsner, *Dissertatt. de Baalin exorandi ritu*, 1723; and particularly Movers' *Die Phönizier*, i. 169—190.



5. BAAL, OR THE TYRIAN HERCULES.—From a Silver Coin of Tyre in the British Museum. (Twice the size of the original.)

CHAPTER XVII.

1 *Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to the widow of Zarephath.* 17 *He raiseth the widow's son.* 24 *The woman believeth him.*

AND [1]Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [2]*As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass [3]after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to [4]Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD [5]sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat [6]*many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake [7]by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he [8]stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come [9]into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

1 Heb. *Elijahu.* Luke 4. 25, he is called *Elias.* 2 Ecclus. 48. 3. James 5. 17. 3 Heb. *at the end of days.*
4 Luke 4. 26, called *Sarepta.* 5 Heb. *giveth.* 6 Or, *a full year.* 7 Heb. *by the hand of.* 8 Heb. *measured.*
9 Heb. *into his inward parts.*

Verse 1. '*Elijah the Tishbite, who was of the inhabitants of Gilead.*'—It is commonly thought that this describes Elijah as a native of the town of Tishbe in Galilee (tribe of Naphtali), which the Apocrypha mentions as the birth-place of Tobit, and which is the only place of the name we know. But it does not follow that there was no place of the same or similar name on the east of Jordan: for many places are mentioned only once in Scripture. It also rather tells against this interpretation, that the Jews in our Saviour's time believed that no prophet ever came out of Galilee. Furthermore, we doubt that the text describes Elijah as the native of one place and the inhabitant of another; especially when we consider that the original clause is תִּתְּשָׁבִי מִתִּשְׁבֵי גִלְעָד, in which

the word *rendered* 'the inhabitants' is the same as that rendered 'the Tishbite,' with the necessary difference in the servile prefix, and which, in this connection, the Septuagint understood as a proper name, giving the sense of 'the Tishbite, from Tishbe of Gilead.' This interpretation also agrees with Josephus, who says that Elijah was a prophet of Thesbon, a country of Gilead.

5. '*The brook Cherith.*'—This appears to have been a winter torrent falling into the Jordan. There have been various opinions about its situation, particularly with reference to the side of the river on which it lay. In the first place, however, we suppose that if Elijah was apprehensive of Ahab's persecution, he would probably not have remained in the west of Jordan, but would have interposed that river between himself and his pursuers. We think this also is proved by the text, which places it '*before* Jordan;' for, as explained in the note to 1 Sam. xiii. 5, 'before,' as a topographical indication, usually means 'eastward.' Upon the whole, it appears to us that the local traditions point out as fair an alternative as any that can be chosen. They place the retreat of the prophet near a brook on the east of the Jordan, a few miles below the ford near Bethshan. The district is finely broken into hill and vale; and being well wooded, and caverns being formed in the sides of some of the hills, it might furnish as secure a retreat to the fugitive prophet as could be well selected, unless he had retired to the mountains or deserts on the outskirts of the kingdom. Josephus indeed says that he went into the *southern* parts of the country, which does not apply to the situation mentioned, which is nearly east from Samaria.

6. '*The ravens brought him bread,*' etc.—That the word עֹרְבִים pointed by the Masoretes so as to be pronounced *orebim* (sing. *oreb*), means *ravens*, is unquestionable; and this therefore is the sense which our present pointed copies of the Hebrew Scriptures would convey. But the Masoretic points form a system of *interpretation*, which a very large number of Hebrew scholars refuse to regard as in every point conclusive. As most of our readers probably know, these points, representing the vowels, have the effect of fixing the particular significations of every word, just as to the consonants *grn*, the different senses of *grain*, *grin*, *groan*, etc., are given by the difference of the interposed vowels. These vowels thus restrict to a particular meaning a word the sense of which we should otherwise have to collect from the context, or from tradition. Now the Hebrew text was written and remained for many ages without vowel points; and these points were added by the Jewish doctors to fix the sense, which, without such a resource, was likely to lose its uniformity of interpretation after the race became dispersed among all nations. Now, although these doctors rendered a valuable service to Scriptural interpretation by their very arduous labour, and although their determinations, taken in the mass, doubtless convey the received and traditionary sense which was in their time assigned to the text, we are by no means bound in every instance to their decisions, particularly as in many cases they will be found, when many alternatives lay before them, to have chosen the most marvellous and strange rather than that which the context would most obviously suggest.

In the present case, the word עֹרְבִים, as taken *without* the points, may mean *ravens*, or *Arabians*, or *Orebim* as a proper name, or *strangers*. Now it is certain that any person finding the word without vowels, and left to find the meaning from the context, would not for a moment think of *ravens*, but would fix on one of the other alternatives. As to the Orebim, there was a rock called Oreb (Judges vii. 25), the inhabitants near which may be supposed to have been so called; but this was on the other side of the Jordan. And with reference to the Arabians, nothing seems to us more likely than that encampments of Arabs (who still intrude their tents into the border or waste lands of settled countries) would, in this season of drought, have been formed on the banks of the brook Cherith, and (knowing the scarcity of water elsewhere) would have remained there as long as it afforded water to them—that is, as long as Elijah remained. They were also, both from their condition and habits, the very persons in whose keeping the secret of his retreat was most safe—far more so than it would have been with any townsmen, subjects of Ahab. They were the least likely to know his person, and that he was sought after by the king: and if they did know, they were less than any other persons open to the inducements the king could offer, or the fears he could impose. If however the reader prefers to hold that the well-disposed inhabitants of a town called Oreb or Orbo, were the parties by whom Elijah was supplied with food, there are good authorities to support him in that conclusion, and to shew that a small town of that name did exist near at hand.

As to the *ravens*, we can easily conceive that, in an age when the love of the marvellous had become absolutely a mania among the Jews, they would by choice select of many interpretations the most unlikely and wonderful: and we feel as assured that, having the present alternatives before them, they would, from their instinctive marvellousness, fix on *this*, as we are that this is the very one which, of all the others, a man of plain understanding would reject. Indeed, the opportunity of determining the sense to *ravens* must to a Jew have been too delicious to be neglected, since it afforded excellent opportunities of amplifying and illustrating the matter in his own peculiar vein.

The difficulties attending the common opinion have greatly embarrassed the commentators. Of this a sample may be given from the *Synopsis Criticorum* of the elaborate Poole:—'Unquestionably they brought meat *dressed*, not raw (Gen. ix. 1). You may ask, *where did the ravens get it?* Ans. 1, From the kitchen of king Ahab or of Jehoshaphat. 2, Or, it was prepared for him by some of the seven thousand, to whom God communicated the secret (1 Kings xix. 8). Or, 3, The *angels* perhaps exposed the meat in some certain place, whence the ravens brought it. Or, 4, He could provide who gave them such a commission, and who could effect this in a thousand ways. God prepared a table for his servant in the utmost penury. He did not take care that *wine* should be brought him.' Hales (who takes the view that the inhabitants of a place called Oreb are denoted) properly remarks on this—'Such a comment, put out of a learned language into plain English, can only excite a smile, mingled with regret, that literary talent should be so wasted or misemployed on idle speculation.' We should add, that the Jewish interpreters have not only suggested the alternatives mentioned by Poole, but several others, among which one is, that the meat was a portion of that which Obadiah provided for the prophets whom he concealed in the caverns.

9. '*Zarephath, which belongeth to Zidon.*'—This place, called Sarepta in the New Testament, was one of the Phœnician towns which stood between Tyre and Sidon, and which, although less renowned than these two famous cities, were still noted in history for their industry and manufactures. Reland quotes several ancient writers who celebrate the wine of Sarepta. It was also famous in mythology as the spot from which Europa, the daughter of Agenor, king of Phœnicia, was stolen and carried to Crete by Jupiter. The town stood near the sea, about nine miles south of Sidon, where its modern representative is found in a small collection of humble dwellings (forming a hamlet called 'Sarphan'), about half a mile from the sea-side. The ancient town would seem to have stood on the declivity of the hills on which this village stands, and on the space between them and the sea. There are no standing ruins; Sarepta having shared the fate of five or six other considerable cities in this quarter, the sites of which are only distinguishable by numerous stones, much dilapidated, but retaining marks of having been cut square by the chisel, with mortar adhering to them, and some fragments of columns. Antoninus Martyr, who seems to have been there in the seventh century, says that Sarepta then existed as a small town, inhabited by Christians, and where they failed not to shew the apart-

ment occupied by Elijah, the bed in which he lay, and even *the marble vase* in which the widow made her bread. There was a town there also, distinct however from the remains of the old one, in the time of Sandys, who says, 'We came to a small solitary mosque not far from the sea; erected, as they say, over the widow's house that entertained Elias; close by it are the foundations of Sarepta. It was the seat of a bishop, and subject unto Tyrus. Right against it, and high mounted on the mountain, there is a handsome new town now called *Sarapanta*. Beyond, on the left hand of the way, are a number of caves, cut out of the rock, the habitations, as I suppose, of men in the golden age, and before the foundation of cities.' This comparatively modern town has also disappeared, being represented, as we mentioned, only by the small village upon the mountain.

12. '*A handful of meal in a barrel.*—The word כַּד *kad*, denotes rather a jar than a barrel. In fact barrels are not at all in use in the East, as the heat, by causing the wood to shrink, would render them useless for fluids, and it has been found by experience that grain kept in barrels or sacks is apt to be attacked by worms. We cannot recollect to have seen a barrel in all our journies, and know that there was none in any house which we occupied. But in the cottages of northern Persia and Armenia, we have observed large chests or boxes used for the temporary supply of corn or meal; but this could not be the receptacle denoted here, as the Hebrew has a very different word for a chest than that which is here employed. It was, no doubt, a large jar, such as are still in use throughout the East for the same purpose.

CHAPTER XVIII.

1 *In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah.* 9 *Obadiah bringeth Ahab to Elijah.* 17 *Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets.* 41 *Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.*

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 ¶ And Ahab called [1]Obadiah, which *was* [2]the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when [3]Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, [4]that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 ¶ And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, How long halt ye between two [5]opinions? if the LORD *be* God, follow him: but

[1] Heb. *Obadiahu.* [2] Heb. *over* his *house.* [3] Heb. *Isebel.* [4] Heb. *that we cut not off* ourselves *from the beasts.* [5] Or, *thoughts.*

if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, [6]It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, [7]hear us. But *there was* no voice, nor any that [8]answered. And they [9]leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry [10]aloud: for he *is* a god; either [11]he is talking, or he [12]is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till [13]the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the [14]offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any [15]that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, [16]Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water [17]ran round about the altar; and he filled the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it,* they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, [18]Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* [19]a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, [20]Prepare *thy chariot,* and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab [21]to the entrance of Jezreel.

[6] Heb. *The word is good.* [7] Or, *answer.* [8] Or, *heard.* [9] Or, *leaped up and down at the altar.*
[10] Heb. *with a great voice.* [11] Or, *he meditateth.* [12] Heb. *hath a pursuit.* [13] Heb. *poured out blood upon them.*
[14] Heb. *ascending.* [15] Heb. *attention.* [16] Gen. 32. 28. 2 Kings 17. 34. [17] Heb. *went.*
[18] Or, *Apprehend.* [19] Or, *a sound of a noise of rain.* [20] Heb. *Tie,* or, *Bind.* [21] Heb. *till thou come to Jezreel.*

Verse 5. '*Go . . . . unto all brooks; peradventure we may find grass.*'—Brooks were generally the most likely places to find grass in a time of drought, though far from being places where they might be certain of succeeding; for in such seasons herbivorous animals generally stop near fountains of water, and feed in the vicinity, till all the grass is consumed. Thus travellers are often greatly disappointed, who naturally expect to find grass where they find water; but on reaching the spot they find that the game has consumed every blade of grass. However, as the cattle could not graze long where there was no water, it was the wisest method Ahab could pursue. The circumstance shews the simplicity of ancient manners, that a king and one of his principal governors should go at the head of such expeditions. It is the same in South Africa at this present time; for no king there, nor any of his principal chiefs, would think they were at all lessening their dignity by engaging in an expedition either in search of grass or water. Indeed it would be viewed by the people as one of the most important affairs in which their rulers could be engaged, and, did they succeed, few things would be likely to render them more popular.

19. '*Mount Carmel.*'—This is the only prominent headland which the generally low and even coast of Palestine offers. This headland forms the seaward termination of a mountain range to which, and more particularly to the promontory itself, the name of Carmel belongs. This promontory incloses on the south the bay of Acre; and its ridge then retires from the coast, south-eastward, to join the central hills of Samaria. This connection may very clearly be traced; but attention being restricted to the part more immediately connected with the promontory, and partaking in its sensible characteristics, it extends about seven leagues. Its elevation, even in the highest part, where it fronts the sea, does not exceed 1500 feet, but it commands very extensive views, and its general beauty has been mentioned with intense admiration from the time of Solomon (Cant. vii. 5) till now. In front the view extends to the distant horizon, over the dark-blue waters of the Mediterranean; behind stretches the great plain of Esdraelon, and the mountains of the Jordan and of Judæa; below, on the right hand, lies the city of Acre, diminished to a mere speck; while, in the far distance beyond, the eye rests on the summits of Lebanon; and, turning to track the coast on the left hand, takes in the ruins of Cæsarea—the city of Herod and the Roman governors of Palestine. The interior of Galilee and Samaria is often obscured by fogs; but the heights of Carmel enjoy a pure and enlivening atmosphere, calculated to render mere existence a delight. The continual verdure which covers the mountain scarcely allows the whiteness of its calcareous rocks to appear. The pine, oak, olive, laurel, and many other trees, grow (but not to any considerable size) above a beautiful carpet of grass and wild flowers; and this rich covering of grass and flowers extends to the fine plains around, by virtue of the numerous streams which come to them from the mountain. The forests and woods of Carmel offer a verdure which passes not away at any season; from the number of the shrubs and plants which in their turns succeed each other. To these woods numerous wild animals resort; and birds, still more numerous, attracted by the abundance of suitable food, and by the streams which wind through the vallies of Carmel, enliven, by the harmony of their varied songs, one of the most beautiful spots which Palestine affords.

At that time, when those mountains of the Holy Land, with which any Scriptural incidents could be connected, were crowded with persons who deemed it meritorious to withdraw from the turmoil of the world, the caves of this mountain were occupied by thousands of such persons, and its sides were covered with the chapels in which they worshipped, and the gardens which they cultivated. The grottoes still exist; many ruins of the ecclesiastical erections of this time are dispersed upon the mountain; and some of its products seem to offer evidence of the cultivation to which it was then subject; but, now, after many ages, it may be supposed to have reverted to somewhat of that more natural condition in which it probably appeared when the Hebrew poets and prophets celebrated the 'excellency of Carmel.'

There are spots pointed out, which, from their supposed connection with the history of Elijah, are visited with much veneration by Jews, Christians, and Moslems; such as the grotto in which he is said to have lodged—another, in which he instructed the 'sons of the prophets'—a fountain which was produced by miracle to supply him with water—his garden, where certain stones are found which are fancied to be petrified fruits—the spot where he offered sacrifice—and that where the priests of Baal were slain. On all this we need only observe, that the mountain has several grottoes, of various dimensions, some one of which may have been the retreat of Elijah, if he had any retreat there, which the Scripture does not say. Perhaps to such retreats the prophet Amos alludes,—'If they hide themselves in the top of Carmel, I will search and take them out thence' (ch. ix. 3). The finest of these caves is that called 'the school of Elias,' in the north-east side of the mountain, and is a well-hewn chamber, cut entirely out of the rock, and squared with great care, being 20 paces long, 12 broad, and from 15 to 18 feet high. Pococke declares it to be one of the finest grots he ever saw. The only determinations of locality which deserve attention are that of



MOUNT CARMEL.

the slaughter of Baal's priests, which was certainly beside the river at the base of the mountain; and that which was the scene of the sacrifice. The latter can scarcely be doubted to have been on a part of the side or summit of Carmel which overlooked the river Kishon and the plain of Esdraelon. Mr. Carne says, 'There can be no illusion with respect to the scene of the memorable descent of the fire from heaven. When "all Israel was gathered together unto Carmel," it was clearly on this side the mountain. where it descends gradually into the noble plain beneath. The spot was finely chosen by the prophet for the spectacle of his sacrifice; since the multitude of people, coming from the regions of Samaria might stand with perfect convenience in the splendid and open area of Esdraelon, which is here terminated at the foot of Carmel. The declivity of the mountain, its brink dark with woods, and its sides covered with the richest pasture, looks over a vast extent of country on every side: from the hills of Samaria, Cana, and Gilboa, the miracle might have been beheld; and to the eager gaze of the Israelites in the plain, the prophets of the groves, their useless altars, and the avenging messenger of God, were as distinct as if the scene had been acted at their feet. This too is the only face of the hill beneath which the Kishon flows.' See the descriptions of the mountain in the various *Travels* of Morison, Nau, Zuallart, D'Arvieux, Maundrell, Pococke, Mariti, Clarke, Buckingham, Irby and Mangles, Carne, Monro, Hardy, Skinner, G. Robinson, Richter, Schubert, etc.

24. '*The God that answereth by fire, let him be God.*'—The idea of a trial of power between the gods different and adverse, was not unknown to the ancient heathen, which probably accounts for the acquiescence of the priests of Baal in this proposal. It will be interesting and instructive to compare the magnificent and convincing evidence of the Lord's power with which this transaction concludes, with the paltry trickery which the contrivances of the heathen priests in the behalf of their respective gods exhibited on such occasions. We take the story related by Rufinus, on account of some analogy which it offers, as to the agency employed. As this author does not state his authority, the account may seem doubtful; but even so, it remains illustrative of ancient ideas and practices in general, whatever be the accuracy of its details. The anecdote is to the effect—that the Chaldeans, who adored fire, carried their god into several countries, to try his power over the gods of other nations. He baffled the images of brass, gold, silver, wood, or of whatever other material they were formed, testifying his power by reducing them to dust; and thus his worship was almost everywhere established. But when he was brought to Egypt, the priest of Canopus thought of a stratagem, which succeeded in evincing the superiority of the god whom he served. The jars in which the Egyptians were wont to purify the water of the Nile, having been perforated on all sides with small imperceptible holes, he took one of them, stopped the holes with wax, and fitted to the jar's mouth the head of an idol. When the Chaldean priests applied their fire to this strange idol, the heat of course melted the wax, and the water flowing out extinguished the fire, giving Canopus the victory over the god of the Chaldeans. The least probable part of the story seems to be the mission which the Chaldean priests undertook. Jars such as the account mentions are still used for purifying and cooling the Nile water; and even Canopic jars—or jars with an idol's head—continue to be found among the ruins of ancient Egypt, and specimens of them are preserved in the British Museum and other collections of Egyptian antiquities.

26. '*They leaped upon the altar.*'—Rather, 'about the altar,' doubtless in their sacred dances. Such dances accompanied the sacrifices and other acts of worship rendered to many of the ancient idols. The Jews themselves had also some semi-religious dances, but not directly connected with acts of worship or sacrifice. See the two concluding notes to Judges.

27. '*Either he is talking, or he is pursuing,*' etc.—These taunts of the prophet bear a peculiar force when viewed with a reference to the ideas concerning their gods entertained by the pagans of ancient and modern times. Elijah recommends them to call upon their god more loudly, to attract towards themselves that attention which might be otherwise engaged. These words form a taunt, but not a satire. It represents the false gods such as their worshippers believed them to be; and not all that they believed: for they believed them not only human in their amusements and pursuits, but human also, or worse than human, in their moral character and conduct. A large proportion of the imaginary gods of paganism would, if human, have been hanged by the law of England, and several of the goddesses would not have escaped. On this, however, we need not enlarge: but confine ourselves to giving a brief illustration of the points which form the bitter taunt of the prophet. '*Talking:*' the old pagan poets, particularly Homer, describe much talking, and sometimes very hot disputes, as going on among the gods; or if *musing* be understood, the Hindoo mythology affords the case of Siva, who fell into a fit of musing which lasted for ages, during which all things went to confusion, and the frame of universal nature was about to dissolve for want of his attention. '*Pursuing,*' or, as some render, '*employed,*' or, as others, '*hunting,*' or, otherwise,'*diverting himself.*' All these senses are good, and certainly applicable. Some of the pagan deities were 'mighty hunters,' as Apollo and Diana; and all of them were at times employed in some absorbing pursuit, not always of a very creditable nature. '*On a journey.*'—It is almost laughable to hear the possibility that the god was not at home, suggested as a reason for his inattention. But Elijah knew not less the folly than the sin of the ancient idolatry. Take as an instance, under this head, that which occurs in the Iliad, where Achilles entreats his goddess-mother to hasten to Olympus, and plead his cause before great Jove. This she promises to do; but assigns as a reason for present delay—

> 'For to the banks of the Oceanus,
> Where Æthiopia holds a feast to Jove,
> He journeyed yesterday, with whom the gods
> Went also, and the twelfth day brings them home.
> Then will I to his brazen floor'd abode,
> That I may clasp his knees, and much misdeem
> Of my endeavour, or my pray'r shall speed.'
> *Iliad*, i. 423. COWPER.

—'*Sleepeth, and must be awaked.*'—Such of the expectant multitude who knew that their own true Lord was characterized as one 'who neither slumbereth nor sleepeth,' must have been struck by this part of Elijah's taunting address to the priests. Homer, at the conclusion of the book we have just quoted, describes the gods as drinking and enjoying themselves together. Vulcan served as cupbearer, and

> 'Heav'n rang with laughter not to be suppress'd'

at the sight of the limping god's awkwardness in this new employment. Finally, they all went to sleep:—

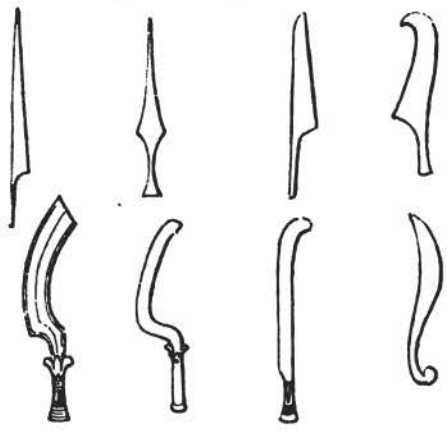
> 'But when the sun's bright orb had now declined,
> Each to his mansion, wheresoever built,
> By the same matchless architect, withdrew.
> Jove also, kindler of the lightnings, climbed
> The couch whereon his custom was to rest,
> When gentle sleep approach'd him, and reposed
> With his imperial consort at his side.'

As it was now noon, we venture to suppose that Elijah intended in the present clause to suggest that the god had retired to take his siesta, or afternoon nap, according to the usual custom of the East.

28. '*Cut themselves.*'—This has been, and is, no uncommon act in the East, under the excitement of grief, love, or devotion. As an act of mourning, we shall notice it hereafter. The general idea of the act is, that, as a testimony of properly excited feeling, it is an act acceptable to gods and men; and therefore, although in different countries we read of

the self-inflicted tortures which deliberate devotees rejoice to undergo, we never read of cutting after this fashion but as an act of excitement. The priests of Baal had been previously excited by their dances, and by the force of the peculiar circumstances in which they were placed. There are many notices of this custom in ancient writings. Herodotus mentions it (vii. 191) as a custom of the Persian magi, relating that when the Persian fleet was near ruin by a storm on the coast of Magnesia, the magi, *by making incisions in their flesh*, and by performing incantations to the wind, assuaged the storm: 'Or it may be,' adds the sensible old historian, 'that the storm subsided of its own accord.' The priests of the Syrian goddess also (who was nearly related to Baal), when they carried her about in procession, were wont to cut and gash their persons with knives till the blood gushed out. We are told by Plutarch, also, that the priests of Bellona, in their sacrifices to that bloodthirsty goddess, were accustomed to mingle their own blood with that of their sacrifices. What a relief it is, to turn from these things to the calmly reverent ceremonies which the law of Moses enjoins for the priests and worshippers of Jehovah!

—'*Knives and lancets.*'—The observations as to the materials of swords, in the note to Num. xxxi. 8, will equally apply to knives and other cutting instruments. They were successively, and afterwards simultaneously, of flint, bone, copper, iron, and steel. (See the note to Exod. iv. 25.) Probably at first a single knife or dagger worn in the girdle, was made to serve all general purposes. Indeed, at present in the East, almost every one wears a dagger in his girdle, from the noble to the shopkeeper and husbandman; and although ostensibly a military ornament it is rarely drawn for any more formidable duty than that which usually devolves upon a knife—from the slaughter of a sheep to the cutting of a string or the scraping of a shoe. Homer's heroes slay their sacrifices with knives or poniards, which they wear by the side of their swords (*Iliad*, iii. 271; xix. 252). In process of time, however, knives became scarcely less diversified in form and adaptation to particular uses than those which the shop of an English cutler exhibits. In sacrifices alone, three or four different knives were used—one for killing the victim, shaped like a poniard; another sharp, but rounded at the top to the fourth of a circle, for flaying; and a third, stronger than these, and of a cleaver-shape, for dissecting the carcase. There were also pruning-knives, carving-knives, and hunting-knives. Some had the hafts worked out of the same piece as the blade, and others had handles of horn, bone, or wood, Our wood-cut represents an assortment of cutting and stabbing instruments, selected from



KNIVES AND LANCETS OF EGYPT.—Collected from various Sculptures.

various ancient Egyptian sculptures, and such as were probably known and used by the Jews; particularly as in such articles there is, in however different times and countries, much analogy in general appearance. The 'knives and lancets' used by the priests of Baal were doubtless such as they employed in their sacrifices, and to which we have particularly adverted. Their forms may be discovered in the wood-cut. It will be observed, that the different offices connected with sacrifices were performed by different persons. One gave the victim the fatal blow, others flayed it, and others cut it up. The several operators wore their respective instruments in their girdles; and this accounts for the difference in the instruments—'knives *and* lancets,' with which the priests of Baal inflicted their wounds.

32. '*He built an altar.*'—Some difficulty has been felt in accounting for the priestly acts performed by persons who were not priests, as in this case of Elijah, and in that of Samuel. The following, which we find in a paper by Professor Tappan, of New York, inserted in the *American Biblical Repository* (April, 1841), seems to give a satisfactory explanation. Speaking of the Mosaical system, he says, 'The priest, as a priest, was strictly and solely a minister of the temple service. The prophets—through whom God gave his law, announced his purposes; inculcated truth; gave his specific commands; uttered his promises or his threatenings; and revealed the future—were a distinct class of men. The whole volume of the Old Testament, at least all that is didactic and prophetic, was, with the exception of the books of Ezra, Jeremiah, and Ezekiel, written by men who were not of the priestly order. Moses, Samuel, David, Solomon, Isaiah, and Daniel were not priests. Priests were indeed called to the prophetic office, as in the case of Jeremiah and Ezekiel; but it was evidently a new and additional office. The prophetic office was the higher office of the two. It was special, and given only to men of high and extraordinary virtues. Those endowed with it were sent directly from God, and were admitted into a near and most peculiar intimacy; God spoke with them, and shewed them the symbols of his most ineffable glory. They were the great and inspired teachers of the world. While the priest could not of right be a prophet, the prophet could of right be [act as] a priest. Accordingly we find both Samuel and Elijah offering sacrifices. Before the Mosaic economy was instituted, the prophet and the priest were the same. Upon the introduction of this economy the priesthood became a distinct class, but the prophet lost none of his original official capacities. A similar distinction of offices, whatever may have been its origin, obtained among the heathen. The priests served in their temples; the sibyls served in no temples, and were prophetesses. The great doctrines of natural religion and system of ethics were taught by sages and philosophers, led on by the force of reason, or illumined by some rays of inspiration which found its way to them from the flaming peaks of Zion.'

42. '*Cast himself down upon the earth, and put his face between his knees.*'—This was doubtless a posture of earnest supplication; but as we never had occasion to notice it in Western Asia, it has probably ceased to exist there. It is, however, still preserved in the farther east. Callaway gives an instance:—'I remember being present in the supreme court at Matura, when the prisoners were brought up to receive their sentences; and when a Cingalese woman, on hearing her son's condemnation to suffer death, rushed through the crowd, and presenting herself before the bench, in the very posture ascribed to Elijah, entreated in the most heart-rending manner that his life might be spared.'

44, 45. '*Behold there ariseth a little cloud out of the sea, like a man's hand,*' etc.—The following striking illustration occurs in Emerson's *Letters from the Ægean* (ii. 149):—'The following morning rose fine and beautiful: again all sail was set, and we hoped ere noon to reach the open sea to the south of Syra, where Stephanopoulo expected to encounter the squadron of the commodore. As we were seated at breakfast, a sailor put his head within the door, and saying briefly, "that it looked squally to windward," hurried again upon deck. We all followed, and on coming up, saw a little black cloud on the verge of the

horizon towards the south, which was every instant spreading over the sky and drawing nearer to us. The captain altered his course instantly, preparing to scud before it; and in the meantime ordered all hands aloft to take in sail. But scarcely an instant had elapsed ere the squall was upon us, and all grew black around: the wind came rushing and crisping over the water, and in a moment the ship was running almost gunwale down, whilst the rain was dashing in torrents on the decks. As quick as thought the foresail was torn from the yards, and as the gust rushed through the rigging, the sheets and ropes were snapping and cracking with a fearful noise. The crew, however, accustomed to such sudden visitants, were not slow in reefing the necessary sails, trimming the rigging, and bringing back the vessel to her proper course; and in about a quarter of an hour, or even less, the hurricane had all passed away; the sun burst again through the clouds that swept in its impetuous train; the wind sunk to its former gentleness, and all was once more at peace, with the exception of the agitated sea, which continued for the remainder of the day rough and billowy.

'It is the dread of such sudden bourasques as the present that compels almost every vessel in the Levant to shorten sail at the close of day, since in cloudy weather it would be next to impossible during the night to discern the approach of the tempest in time to prepare for its reception: and to a ship with all her canvas spread, its effects might prove terrific. This instance, and others I have witnessed, are thoroughly explanatory of the passage in Kings, where the servant of Elijah descries from the top of Carmel the little cloud ascending from the sea: "And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea like a man's hand." And in the meanwhile the heavens grew black with clouds and wind, and "there was a great rain" (1 Kings xviii. 44, 45). In the Mediterranean such scenes are frequent, but fortunately, though so dreadfully impetuous, the hurricane is so local in its fury, that its impetuosity will scarcely be perceived at the distance of a very few miles.'

46. '*He girded up his loins.*'—This is always done in the East by persons who prepare for any extraordinary exertion in running, particularly by those who, as described in the note to 1 Sam. viii. 11, run before the horse or chariot of the king, as Elijah in this instance did. These runners are sometimes girded up in such a manner that they cannot stoop without perilling their lives. Near Ispahan, in Persia, there is a pillar said to commemorate the death of one of these men, occasioned by the sacrifice of his life to his duty, which required him to stoop and pick up a ring which the king had let fall to ensure his destruction. Our cut, representing an ancient Roman chariot-racer, will convey some idea of the manner in which persons girded themselves for acts of extraordinary exertion of this description.



GIRDED LOINS.—From an Antique Vase.

CHAPTER XIX.

1 *Elijah, threatened by Jezebel, fleeth to Beer-sheba.* 4 *In the wilderness, being weary of his life, he is comforted by an angel.* 9 *At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha.* 19 *Elisha, taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested [1]for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his [2]head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the

[1] Heb. *for his life.*

[2] Heb. *bolster.*

LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and [3]I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:

16 And [4]Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [5]Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 [6]Yet [7]I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, [8]Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

[3] Rom. 11. 3. [4] 2 Kings 9. 1. 3. [5] Ecclus. 48. 8. [6] Luke 4. 27, called *Eliseus*. [6] Rom. 11. 4. [7] Or, *I will leave*. [8] Heb. *Go return*.

Verse 4. '*Juniper tree.*'—The word (רֹתֶם *rothem*) thus translated occurs four times in Scripture, and in all is rendered 'juniper' in the authorized version. It is now, however, generally understood that a species of *broom* is intended; inquiry having led to this conclusion by the fact that a species of *genista*, or broom, is not only found under all the circumstances required in the texts of Scripture which refer to the *rothem*, but that it actually bears what is radically the same name in the Arabic language, namely, *retem*, *ratam*, *rehtem*, or *ratem*,—the pronunciation varying slightly perhaps in different districts, or being differently exhibited in the orthography of various writers. From the East the word was carried by the Moors into Spain, where at this day *retama* is applied to a species of broom, closely allied to, if not identical with, the Oriental species. This species is now distinguished by the name of *Genista monosperma* (sometimes *Spartium monospermum*) or white single headed broom, and is described as a very handsome shrub, remarkable for its numerous snow white flowers. Osbeck remarks that it grows like willow bushes along the shores of Spain, as far as the flying sands reach, where scarcely any plant exists, except the *Ononis serpens*, or creeping rest-harrow. The use of this shrub is very great in stopping the sand. The leaves and young branches furnish delicious food for goats. It converts the most barren spot into a fine odoriferous garden by its flowers, which continue a long time. It serves to shelter hogs and goats against the scorching heat of the sun. It is described by De Candolle as a branching and erect shrub, with slender, wandlike, flexible branches; leaves comparatively few, linear, oblong, pressed to the branches, pubescent; in-



'JUNIPER TREE.'—(*Spanish Broom.*)

florescence in few-flowered lateral racemes; petals white, silky, nearly equal to one another; legumes oval, inflated, smooth, membranaceous, one or two-seeded. It occurs on the sterile shores of Portugal, Spain, Barbary, and Egypt. It was found by Forskal at Suez, and named by him *Genista Spartium?* with rætæm as its Arabic name. Boué also found it at Suez, and in different parts of Syria. Belon also mentions finding it in several places when travelling in the East. Burckhardt, when travelling in the desert north of Palestine, which Elijah traversed, takes frequent notice of 'the shrub *rethem*,' which he indicates as the same as the *Genista rætam* of Forskal. He states that whole plains are sometimes covered with it, and that such became favourite places of pasturage, the sheep being remarkably fond of the small berries which it yields (*Travels in Syria*, p. 537). Lord Lindsay, travelling in March in the vallies of Sinai, says: 'The rattam, a species of broom bearing a white flower, delicately streaked with purple, afforded me frequent shelter from the sun while in advance of the caravan' (*Letters*, i. 283). This is an interesting, because undesigned, illustration of the present text, for it was while travelling to the same mountains that the prophet found shelter under the same tree.

19. '*Cast his mantle upon him.*'—And this mantle was also left to Elisha, when his great master was taken from the world. The idea of delegation by investiture with the robe of the delegator is so frequently stated in Scripture in connection with civil affairs, that it seems strange that it should ever have been otherwise understood in the history of Elijah. Yet a very current interpretation is, that Elijah, by this act, significantly declared Elisha his servant, by giving him his cloak to carry. Others, however, have perceived that it was an act of investiture. It was indeed not only an act by which Elisha became invested with the prophetic office, but by which Elijah declared him, conformably to his instructions, to be his own successor—a prophet in his room (chap. xix. 16). The practice and the idea involved are strikingly illustrated by the existing usage among the Sooffees of Persia. The mantle of the saints and principal teachers of this remarkable sect is considered the symbol of the spiritual power with which they are invested. Therefore, when one of them is about to die, he bequeaths this sacred mantle to that one of his disciples whom he considers the most worthy; and from the moment the latter throws it over his shoulders he becomes vested with all the power of his predecessor. Although this mantle is only in general thus transferred to the beloved pupil at the death of his master, yet some eminent saints are deemed to have the power, even in their lifetime, to invest others with this sacred and mysterious garment. The more patched and old the mantle is, the more honourable it is considered, as denoting a long connection with the distinguished persons by whom it has been worn. It is perhaps the only kind of robe, the value of which increases with the length of years; and certain it is that the most gorgeous robes of emperors and kings are not so much admired and respected as an old robe of this kind, which, for its intrinsic value, the most miserable beggar would refuse to receive.

CHAPTER XX.

1 *Ben-hadad, not content with Ahab's homage, besiegeth Samaria.* 13 *By the direction of a prophet, the Syrians are slain.* 22 *As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek.* 28 *By the word of the prophet, and God's judgment, the Syrians are smitten again.* 31 *The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant.* 35 *The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.*

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is [1]pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and [2]I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that [3]follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this [4]message, as he *was* drinking, he

[1] Heb. *desirable* [2] Heb. *I kept not back from him.* [3] Heb. *are at my feet.* [4] Heb. *word.*

and the kings in the [5]pavilions, that he said unto his servants, [6]Set *yourselves in array*. And they set *themselves in array* against the city.

13 ¶ And, behold, there [7]came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the [8]young men of the princes of the provinces. Then he said, Who shall [9]order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army [10]that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, [11]to fight against Israel.

27 And the children of Israel were numbered, and [12]were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, [13] [14]into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in

[5] Or, *tents*. [6] Or, *Place* the engines; *And they placed* engines. [7] Heb. *approached*. [8] Or, *servants*. [9] Heb. *bind*, or, *tie*.
[10] Heb. *that was fallen*. [11] Heb. *to the war with Israel*. [12] Or, *were victualled*. [13] Or, *from chamber to chamber*.
[14] Heb. *into a chamber within a chamber*.

Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, [15]so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt [16]pay a talent of silver.

40 And as thy servant was busy here and there, [17]he was gone. And the king of Israel said unto him, So *shall* thy judgment *be*; thyself hast decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, [18]Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

15 Heb. *smiting and wounding.* 16 Heb. *weigh.* 17 Heb. *he was not.* 18 Chap. 22. 37.

Verse 1. '*Thirty and two kings with him.*'—This text is cited by Professor Heeren, in proof of a very just observation which he makes upon the political condition of the Syrians and Phœnicians. He remarks that, if we go back to the early ages of this country, we find a number of isolated cities surrounded by a territory of very limited extent, and governed by kings or princes. Sometimes one of these towns obtained a marked superiority over the others, over which it arrogated a species of dominion; and of this number was Damascus. But this dominion was no more than a forced alliance, which only obliged these cities to furnish troops and subsidies in time of war, without compromising their distinct existence under their own laws and rulers. Syria, free and left to itself, never formed one state or one monarchy. This observation applies equally to the Phœnicians and Syrians, and, if kept in mind, will throw light on many passages of Scripture which, without it, will not be distinctly understood.

23. '*Their gods are gods of the hills.*'—See the note on 1 Sam. iv. 8. Here we have two ideas, both of them common in all idolatry, but abhorrent to the religion of the Bible. The first is, that the God (or, as they phrased it, 'the gods') of Israel, was merely a national god like their own, and that, like theirs, his power was restricted by local or other circumstances—was a god of the hills, and not of the vallies. Their impression on this point probably arose from observing that Canaan was a mountainous country, mixed with a knowledge that the law of the Israelites had been delivered from a mountain. This brings us down to a very low depth of idolatry. It refers us to the time when it seemed to have been considered that the earth was too great for the government of one Almighty God. A general glance at the world as it was under the ancient idolatries is a strange sight: the visible heaven was god, and many gods; and so was the earth. It was parcelled out in such a manner as to resemble human empires and kingdoms presided over by various functionaries, in their various gradations of power, from the kings upon their golden thrones, down to local magistrates, and beadles, and parish constables. There were gods of the earth and of the seas in general; but also every part and quality of the earth and the sea had its god. The mountains, the vallies, and the woods had their gods; and so had the rivers and the fountains. In like manner every country had its peculiar god or gods, while every city and town had its god also; and as if even a town were too much for one god to manage, there were others who respectively released him from the care of the houses, the gardens, the orchards, and the cultivated fields. And *these* were exempted from the personal concerns of the inhabitants, who had other and distinct gods to look to in all the pains, passions, infirmities, employments and amusements of life. Whatever be the alleged occult and philosophical meaning of all this, we may depend upon it, with all the certainty which existing means of observation furnish, that to the popular mind at large, the whole affair bore much the same aspect which it seems to offer to our own view; although to that mind it did not, like ours, regard it as no less absurd in itself than degrading to man and dishonouring to God. The sacred books now before us have, whether we know it or not, raised our minds to the standard by which we thus judge of these things; and have given to us a true wisdom to which the fettered mind of antiquity could not attain. And that we judge rightly we know; for thus did God himself judge, when on this, and other occasions, he indignantly repels and avenges all attempts to give a place high or low, to Him—the one Almighty and Everlasting—in any of the various systems of rank idolatry which then enslaved the world.

27. '*Like two little flocks of kids.*'—Goats are never seen in large flocks like sheep, because the former are apt to wander and separate, while the latter, by nature more gregarious, collect together in one place. This is the reason, says Bochart, that the sacred writer compares the small army of the Israelites to a flock of goats rather than to a flock of sheep.

32. '*Ropes on their heads.*'—'Ropes about their necks' would probably better convey the sense of the original, which uses the word for 'head' in a larger sense than our language does. The intention of this act was of course to indicate that they came before Ahab as suppliants and captives, putting their lives into his hands to spare or destroy according to his pleasure. There have been various illustrations of this procedure by Harmer and others, who seem to imagine that, according to a Turkish custom in similar circumstances, a sword hung at the end of the rope. We think, however, that all conjecture on the subject is superseded by a reference to the sculptures of Egypt and

Persia in which captives are represented as dragged before the conquering king by a rope, which passes round all



ROPES ON NECKS.

their necks and strings them to one another. The messengers of Ben-hadad voluntarily appear before the king of Israel in the same fashion as that in which it was usual to present captives to their conqueror, to receive from him the award of life or death.

34. '*Streets....in Damascus.*'—In the East, persons of different religions and nations do not live indiscriminately where they please; but each denomination occupies its own particular quarter of the town—its street or streets. At this day the Jews have their distinct streets in Damascus, and in every other considerable town of Western Asia. It is not at all likely that this was allowed when Syria and Israel were neighbouring nations, in every respect adverse to each other; and therefore the concession in the present instance, without any equivalent on the part of Israel, is offered and received as a privilege extorted by circumstances. It no doubt included the concession that the Jews, in the quarter assigned them in Damascus, should have the free exercise of their religion and be subject to their own magistrates. Similar circumstances occur in modern Oriental history. Thus when the Turkish sultan Bajazet was alarmed at the impending war with Timur Beg, he agreed with the Greek emperor Manuel, to raise the siege of Constantinople, 'upon condition,' says Knolles, 'that the emperor should grant free liberty for the Turks to dwell together in one street of Constantinople, with free exercise of their own religion and laws under a judge of their own nation; and further, to pay unto the Turkish king a yearly tribute of ten thousand ducats; which dishonourable conditions the distressed emperor was glad to accept of.' Accordingly a number of Turks came and settled with their families in the city, and built a mosque in the quarter allotted to them. But no sooner did the emperor hear that the sultan had been defeated by Timur Beg, than he turned all the Turks out of the town, and razed their mosque to the ground. [vv. 35-43, APPENDIX, No. 41.]

CHAPTER XXI.

1 *Ahab being denied Naboth's vineyard is grieved.* 5 *Jezebel writing letters against Naboth, he is condemned of blasphemy.* 15 *Ahab taketh possession of the vineyard.* 17 *Elijah denounceth judgments against Ahab and Jezebel.* 25 *Wicked Ahab repenting, God deferreth the judgment.*

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or,* if it [1]seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth [2]on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

[1] Heb. be *good in thine eyes.*

[2] Heb. *in the top of the people.*

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, [a]I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [b]him that pisseth against the wall, and [c]him that is shut up and left in Israel,

22 And will make thine house like the house of [d]Jeroboam the son of Nebat, and like the house of [e]Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [f]of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [g]wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife [h]stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

[a] Chap. 14. 10. 2 Kings 9. 8. [b] 1 Sam. 25. 22. [c] 2 Kings 9. 36. [d] Chap. 14. 10. [e] Chap. 15. 29. [f] Chap. 16. 3. [g] Or, *ditch.* [h] Or, *incited.*

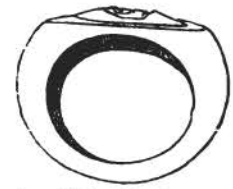
Chap. xxi.—In the Septuagint this and the preceding chapter change places.

Verse 3. '*The inheritance of my fathers.*'—On this Michaelis observes: 'I do not find any statute that prohibited an Israelite from exchanging his inheritance; nor was there, indeed, in such exchange, unless when it transferred a person to a different tribe, anything contrary to the intention of the law, which was to prevent his latest posterity from ever being altogether denuded of their land. Perhaps, therefore, it was a piece of mere crossness in Naboth to refuse, in such uncouth terms, not only to sell, but even to exchange his vineyard with king Ahab, 1 Kings xxi. 7. At the same time, it is impossible to vindicate the despotic measure to which the barbarous wife of this too obsequious monarch had recourse in order to obtain it; for certainly Naboth was not *obliged* to exchange his vineyard unless he chose.'

8. '*Sealed them with his seal.*'—See the note on Gen. xli. 42, which will explain the necessity of this act in giving validity to the royal order. Our remarks in the note referred to chiefly applied to ring-seals, concerning the antiquity and extended use of which there is no dispute; and we shall now therefore confine our attention to seals of another class, some of which may be considered of still higher antiquity than even ring-seals. These are engraved stones, not set in metal or worn as rings; and on one of the surfaces of which the requisite figures and characters were inscribed. Such stones were of various form and substance. We are told that the Egyptians after trying various forms—as cylinders, squares, and pyramids, settled on that of the scarabæus or beetle; that is to say, a stone, something like the half of a walnut, had its convexity wrought into the form of a beetle, while the flat under surface contained the inscription for the seal. We mentioned in the note to Deut. iv. 16, that the beetle was one of the vermin worshipped by the Egyptians, and was the favourite symbol of some nine or ten virtues and powers of physical or moral nature: this, as well as the convenience of the form, no doubt dictated its selection for this service. The beetle form of seals and other engraved stones was extensively adopted, along with the art of stone-engraving, by other nations, and was long retained by them. We know that they were in use among the Phœnician neighbours of the Israelites; and it is not impossible that Ahab's seal may have been of this kind: for after he, and Solomon before him, are seen to have been so fond of the gods and goddesses of the Phœnicians, it would have been a small thing to have adopted their seals also. Even

the Greeks retained this derived form, till they thought of dispensing with the body of the beetle, only preserving for the inscription the flat oval which the base presented, and which they ultimately set in rings. Of this kind of beetle-seal the cut under Exod. viii. may serve as a representation, being of the same form and character, and similarly inscribed on the under surface, although of course that ponderous and colossal scarabæus could not be intended for a seal. It will be important to observe, that the body of the beetle was bored, *like all other seals that were not rings*, so that a string might be inserted by which the seal was worn around the neck or attached to other parts of the body. This may explain what is sometimes said in Scripture of the seal being upon the *arm* or hand: and, in fact, until the custom of attaching seals to watches became prevalent, the ancient practice of attaching all seals, other than rings, to the person, continued in use. They were usually worn on the arm or wrist as bracelets; and instances of the practice occur so late as the seventeenth century, when an advertisement appeared in the *Mercurius Politicus*, No. 30, 1660, describing as lost, 'a gold seal, being a coat of arms, cut in a piece of gold, in the form of a lozenge, fastened to a black riband to tie about the wrist.'

Kindred in principle to this beetle-seal are two of those sorts represented in our present cut. One is oval, and the other orbicular, with a piece cut off, in both, to afford a flat surface for the inscription. The use of these as seals is unquestioned, as well as their high antiquity; and they are dug up so frequently in Persia, Babylonia, Syria, Phœnicia, and Egypt, as to demonstrate their common character. Some of them have been found on the plain of Marathon in Greece, inscribed in the ancient Persian style; and, as Sir W. Ouseley conjectures, probably belonged to the Persians who invaded Greece, and who were slain there. This is a circumstance of considerable importance in determining their antiquity. The semi-ovals are the most common. Both kinds are always perforated: and the perforation is so unusually large in the hemispherical seals, that, if they were not sometimes worn as rings, it is probable that they at least suggested the idea of seal-rings. With so large a perforation, the convenience of wearing it on the finger would easily occur; and the thickness, which it was necessary the stone should exhibit, to prevent breaking, would suggest the fabrication of such rings with metal, and, ultimately, of combining the advantages of a metallic circlet with a stone tablet, by setting the latter in the former. We throw out this idea as a probability, without entering into the various considerations by which it might be corroborated. But we here insert a cut of a gold ring,



found at Pompeii, which will, by comparison with the hemispherical seals in the miscellaneous cut, suggest some idea of the analogy we have in view. These semi-oval and hemispherical seals were probably such as were in use among the mass of the people. We hardly know to what extent seals were in use among the Hebrews; but, judging from existing usage in the East, we should suppose that every one above the lowest condition of life possessed one; and we think that, when not a ring-seal, it may fairly be presumed that they were of some one, or all three, of the classes to which the account here given refers. Herodotus states, that every Babylonian possessed a seal or signet; but takes no notice of their form, which however seems to be sufficiently shewn by the still existing antiques which now engage our attention.



It remains to notice the cylinders, of which our cut exhibits some interesting specimens. These curious antiques are most commonly found in Chaldea and Persia, and sometimes, though more rarely, in Syria and Egypt. They are cylindrical masses of hæmatite, cornelian, opal, jasper, agate, and other hard and precious stones. Their size is various, some being ten times as large as others; but in general they are from three-fourths of an inch to more than two inches in length, and of such proportionate circumference as our woodcut exhibits. They are bored longitudinally, and the rounded surface is engraved over with various figures, generally of animate subjects, and apparently mythological, or expressing astronomical facts by impersonation. It was at one time conceived that these cylinders were merely worn as amulets or talismans, but it is now generally admitted that they served the purpose of seals; the longitudinal perforation being principally intended for the reception of an axis, on which the cylinder was made to revolve when rendering its impression. The axis and handle, represented in our cut, to one of the cylinders there given, is not found in any such cylinders, but was added, by Sir William Hamilton, to one in the British Museum, for the purpose of shewing the manner in which they were employed. The conclusion that the cylinders were seals, has been much strengthened by the curious and discursive inquiries of Mr. John Landseer, as exhibited in his volume entitled '*Sabæan Researches.*' Whatever value may be attached to his speculations concerning the *inscriptions* which such cylinders exhibit, few persons will now question his conclusions concerning the *use* to which they were applied. Indeed, we have personally found, that this use is generally recognized by the gentlemen acquainted with the antiquities and literature of the East, who reside on or near the sites where these remarkable antiquities are discovered. The present writer can adduce one fact which he considers to afford a very strong support to this conclusion. When himself in Babylonia, he saw a cylinder, of medium size, inscribed with *Hebrew* characters, expressing the name and style of the 'Prince of the Captivity,' a title which, from the time the Jews resided as captives in Babylonia, has been borne by the chief person among those who remained in that land. The manner in which the name and title were exhibited, together with the date, so clearly denoted its character as an official seal, that it was distinctly recognized as such even by those resident Hebrews who had no previous idea that cylinders were other than amulets, and who remained uncertain as to the mode in which they could be applied to use. We have lost the memorandum of its date; but it was not of the most remote antiquity, and we mention it merely to confirm the impression that these cylinders were seals, which is the only point for which evidence has ever been wanted, for their very high antiquity has never been questioned. As seals, they must have been known to the Jews while at Babylon, and afterwards; and perhaps at a much earlier period. And probably they used them with such inscriptions of name and style as that to which we have referred; for it is evident that, according to their law, they could not use those which bore such idolatrous and mythological figures as we usually observe on cylinders—although there were many of the kings, Ahab for one, who perhaps had no scruples on this point. Indeed, Mr. Landseer, without being aware of the instance we have cited, and which we believe is the only one of the kind which has hitherto been brought to light, coincides in the conclusion that the inscriptions on the Hebrew signets were *literal*, containing the names, etc., of the proprietors; the hieroglyphical inscriptions used by other nations being included in the interdiction of 'graven images.' This explanation renders interesting the specimens of these prohibited inscriptions which we have introduced in the cut prefixed to this note; and which may also be taken as furnishing curious examples of very ancient engraving on stone, to which there is repeated reference in the Pentateuch. We trust that the above considerations, with the facts stated in Gen. xli. 42, will tend to illustrate most of the passages of Scripture in which seals are mentioned. For such of these facts and inferences as we are not ourselves responsible for, we are principally indebted to Landseer's *Sabæan Researches;* Sir W. Ouseley's *Travels*, vol. i., Append. xiii.; and the articles '*Scarabée*' and '*Sceau*,' in the 'Encyclopédie Méthodique,' sect. 'Antiquités.'

9. '*She wrote in letters.*'—Jezebel is the only name mentioned in Scripture in connection with the writing of letters; and if we could be sure that she wrote them herself, it might lead to the supposition that, as she was of Tyre, the Phœnician women were better educated than the daughters of Israel. But it is on every account more probable, that Ahab's wife is here described as doing herself, what she caused to be done by others. At the present day, throughout the East, there is hardly one woman in ten thousand who can write, and we have a very lively recollection of the excited astonishment and admiration manifested by Eastern men, and still more by the women, in occasionally perceiving a lady belonging to one of the parties with which we travelled, engaged in writing her journal. The earnestness with which one would call to another to hasten to see a woman writing, was at once affecting and amusing.

16. '*Take possession of it.*'—It would seem from this transaction, as well as from 2 Sam. xvi. 4, that the estates of persons convicted of offences against the state, were forfeited to the king, as in most other countries. And as the inalienable nature of landed property among the Hebrews must have rendered it difficult for the kings to acquire extensive demesnes, by purchase or any other fair means, the temptation must have been very considerable to charge persons with treason for the sake of the succession to their estates. Perhaps, therefore, it is in such melancholy affairs as that now before us, that we are to seek an explanation concerning the 'innocent blood' which the more wicked of the kings are so frequently accused of having shed. This is confirmed by the fact, that in the prophet Ezekiel's vision of the future reformation both of the church and state—which at least indicates the abuses of *preceding* times—we are told that *then* the prince was to have his own portion, which he must neither alienate nor enlarge,—that the princes, it is added, may no longer oppress the people, but leave the rest of the land to the Israelites (Ezek. xlv. 7, 8; xlvi. 16-18); where it is further expressly ordained that the prince must no longer give lands to his family out of the people's portions, but out of his own.

19. '*In the place where dogs licked the blood of Naboth shall dogs lick thy blood.*'—There has been much discussion with respect to the fulfilment of this prediction. At first it was no doubt intimated that it should be literally fulfilled; but upon Ahab's repentance, as stated in *v.* 29, the punishment was transferred from himself to his son Jehoram, in whom it was actually accomplished, his body being cast by Jehu into the portion of Naboth at Jezreel, for the dogs to devour (2 Kings ix. 25). The blood of Ahab was indeed licked by dogs, but not at Jezreel, nor in the portion of Naboth—but at Samaria: those therefore who urge that the doom of Ahab was literally accomplished in his own person, contend that the Hebrew word which our version renders by 'the place where,' must be regarded not as denoting the spot where, but the manner in which the doom was to be accomplished, as if to read: 'As (for 'in like manner') dogs licked the blood of Naboth, even so shall dogs lick thy blood, even thine.'

27. '*Went softly.*'—This was one of the acts of mourning, which may be traced among many Eastern nations. It consists in a slow timid manner of walking, usually barefoot within but not without doors, well suited to the state of mourners, labouring under much sorrow and dejection of mind. This style of movement in mourning is so natural, that almost every one falls into it almost unconsciously among ourselves, without its attracting notice as a peculiar usage. Mourning is exhibited in some acts which are conventional, and in others which are spontaneously natural. This is of the natural.

CHAPTER XXII.

1 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead.* 37 *The dogs lick up his blood, and Ahaziah succeedeth him.* 41 *Jehoshaphat's good reign.* 45 *His acts.* 50 *Jehoram succeedeth him.* 51 *Ahaziah's evil reign.*

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that [1]Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we *be* [2]still, *and* take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [3]I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 ¶ And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an [4]officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a [5]void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall [6]persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, [7]Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go [8]into [9]an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the

[1] 2 Chron. 18. 1, &c. [2] Heb. *silent from taking it.* [3] 2 Kings 3. 7. [4] Or, *eunuch.* [5] Heb. *floor.*
[6] Or, *deceive.* [7] 2 Chron. 18. 23. [8] Or, *from chamber to chamber.* [9] Heb. *a chamber in a chamber.*

governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, [10]I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 ¶ And a *certain* man drew a bow [11]at a venture, and smote the king of Israel between the [12]joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am [13]wounded.

35 And the battle [14]increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the [15]midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and [16]was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according [17]unto the word of the LORD which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And [18]Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoshaphat [19]made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

[10] Or, *when he was to disguise himself and enter into the battle.* [11] Heb. *in his simplicity.* [12] Heb. *joints and the breastplate.*
[13] Heb. *made sick.* [14] Heb. *ascended.* [15] Heb. *bosom.* [16] Heb. *came.* [17] Chap. 21. 19.
[18] 2 Chron. 20. 31. [19] Or, had *ten ships.*

Verse 2. '*Jehoshaphat the king of Judah came down to the king of Israel.*'—It is remarkable that the first formal alliance between the two kingdoms of Judah and Israel should have taken place during the reigns of two princes of such opposite characters as Ahab in Israel and Jehoshaphat in Judah. But it was so: and in forming it, and in cementing it by the marriage of his eldest son Jehoram to Athaliah, the daughter of Ahab and Jezebel, he doubtless acted from very ill-considered policy, and laid in a great store of disasters for himself and his house. It is unfortunate that we are unacquainted with the motives which led to this most unhappy connection. A close and intimate union between the two kingdoms could not but be, *in itself*, a political good; and the error of Jehoshaphat probably lay in considering this fact by itself, without taking due account of that evil character of Ahab and his house, and that alienation of his people from God, which were calculated to neutralise, and actually did far more than neutralise, the natural advantages of such an alliance.

11. '*Zedekiah.....made him horns of iron,*' etc.—Of horns artificially used as ornaments, and as symbols of military prowess, we have spoken under 1 Sam. ii. 1. A reference to the particulars there stated makes the intention of Zedekiah's symbol clear. It may also be remarked that the Syrians of that age, as represented in Egyptian paintings, wore a spike on the top of their helmets (as shewn in the cut at the end of the first book of Samuel), which very possibly bore the name of a horn, and which conveys a further illustration, whether such spikes or horns were also used by the Israelites or not. It is likely that the horns produced by Zedekiah were two, one to represent the power of each of the kings who were proceeding to battle with the Syrians.

39. '*The ivory house.*'—The ivory was doubtless obtained from the Phœnicians of Tyre, with whom Ahab had established very intimate relations, and not by direct traffic as in the time of Solomon. The ivory house was probably so called from being ornamented and in parts inlaid with ivory—the taste for which sort of decoration is not yet extinct in the East. There is, for instance, the *ivory mosque* at Ahmedabad in India, which, although built of white marble, has obtained that distinction from being curiously-*lined* with ivory, and inlaid with a profusion of gems to imitate natural flowers, bordered with silver foliage in mother of pearl. This style of decoration is also exhibited in the palaces of more western countries, as in the apartments of the palace of Adrianople, described by Lady Mary Wortley Montagu, which 'were wainscoted with inlaid work of mother of pearl, ivory of different colours, and olive wood, like the little boxes brought from Turkey.'



THE SECOND BOOK

OF THE

K I N G S,

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

CHAPTER I.

1 *Moab rebelleth.* 2 *Ahaziah, sending to Baal-zebub, hath his judgment by Elijah.* 5 *Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him.* 13 *He pitieth the third captain, and, encouraged by an angel, telleth the king of his death.* 17 *Jehoram succeedeth Ahaziah.*



THEN Moab rebelled against Israel after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, [2]Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, [3]What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

[1] Chap. 3. 5. [2] Heb. *The bed whither thou are gone up, thou shalt not come down from it.* [3] Heb. *what* was *the manner of the man.*

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and [a]fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

[a] Heb. *bowed.*

Verse 2. '*Fell down through a lattice.*'—This probably means that he fell from the roof of the house into the interior court or garden. He was perhaps leaning against the slight fence or battlement, when it gave way under him. We have sometimes heard of such accidents in the East.

— '*Baal-zebub, the god of Ekron.*'—There are some considerable difficulties relating to this idol. The name 'Baalzebub' (בַּעַל זְבוּב) means 'the lord of flies;' and the first question is, whether he was thus named by his worshippers, or nicknamed thus by the Hebrews, to avoid even the verbal recognition or utterance of his proper name, which, under this view, we may suppose to have been *Baal-Samen*, 'the lord of heaven,' one of the gods mentioned by Sanchoniathon in his Phœnician theogony. That the Hebrews were in the habit of nicknaming the pagan idols and the seats of idolatrous worship is certain;



SILVER COIN OF ARADUS.

but if they did so in the present instance, what becomes of that opinion which makes *Beelzebul* (Βεελζεβούλ), 'the dung god,' of the New Testament, a nickname of the *Baal-zebub* of the Old? It is then the nickname of a nickname. Reserving for another place our opinion on this point, and without thinking it worth while to state more minutely the grounds of our conviction, we entertain little doubt that *Baal-zebub*, 'the fly-god,' is the name by which this idol was recognized by his worshippers. One might certainly hesitate at this conclusion, were it not that we find some even of the 'elegant divinities' of Greece and Rome similarly distinguished; and the reason why they were so distinguished, assists us to understand that this Baal obtained the surname of *Zebub* on account of his being considered to protect the town or district in which he was worshipped from the visitation of gnats and other troublesome insects, the presence of which does often, in the East, form by no means the lightest calamity of life. The most remarkable analogy is that offered by the fact, that the eastern Europeans had a fly-expelling Jupiter (Ζεὺς Ἀπόμυιος) as well as the western Asiatics a fly-expelling Baal. Pausanias relates, that when Hercules sacrificed in Olympus he was much disturbed by flies; in consequence of which, either from his own invention or through the instruction of some other person, he sacrificed to Jupiter *Apomyius*, or the *expeller of flies*, and then the flies fled beyond the Alpheus. After this the Eleans also sacrificed to Jupiter Apomyius, as one who drove away flies from Olympia. (*Eliac.* pr. c. xiv.) We consider this very illustrative. It seems that Hercules himself was also honoured in precisely the same character among the Erythræans, although we do not read of any fly-expelling feats among the twelve celebrated labours of that hero. As another instance we may refer to Apollo, one of whose many surnames was Smintheus (Σμινθεύς), from the Cretan word for a mouse, which he received from having cleared the Cretan colony in Troas from the swarms of mice with which it had been infested. He is often mentioned under this name by Homer. From Ahaziah's application, it would seem as if Baal-zebub enjoyed some peculiar reputation for the cure of diseases: to explain which it is only necessary to observe, that under all systems of polytheism there have been always some particular gods distinguished for their supposed attention to the maladies of men.

There is however another opinion concerning Baal-zebub, which deserves attention: that is, that Baal-zebub was not a fly-expelling god, but was himself an insect-god, analogous to the scarabæus or beetle of the Egyptians, which we slightly mentioned in the note on seals under 1 Kings xxi. This opinion has the support of Calmet, in his *Dissertation sur l'Origine des Philistins.* After dwelling upon the fact that Baal-zebub is not called the 'fly-expelling god,' but 'the fly-god'—on which we think he lays rather too much stress—and observing that the figure of a fly sometimes appears on Phœnician coins, he quotes Philastrius, who intimates that the insect-worship was preserved at Accaron (Ekron) even subsequent to the Christian era, and mentions a sect of Jewish heretics who worshipped the fly of that place. Calmet himself also notices the fact that flies of gold were found at Tournay, in the tomb of Childeric; and, as he was a pagan, these were perhaps his divinities; and we may add to this, that the scarabæus is often found in the mummy-cases of the Egyptians. We do not, after all, see why these two opinions may not coalesce, and Baal-zebub be at the same time an insect-god and an expeller of insects. Enough, at least, has been said to render it unnecessary to suppose that 'Baal-zebub' was a nickname given to the god of Ekron by the Israelites. He was clearly the tutelary god of Ekron, as Dagon was of Ashdod, and Melkart of Tyre. Whether he was worshipped in the human or insect form, or as a combination of both, the evidence of Phœnician coins only can determine. We know, how-

ever, that, in other instances, *the same* idol may exhibit three varieties of form—human, animal, and both combined.

8. '*An hairy man, and girt with a girdle of leather.*'—It is generally agreed that the *hairiness* refers not to Elijah's person, but to his mantle; and that this mantle of hair and girdle of leather formed the cheap and humble attire which the prophets usually wore. In like manner the great anti-type of Elijah, John the Baptist, had 'his raiment of camel's hair, and a leathern girdle about his loins' (Matt. iii. 4). Strong and broad girdles of leather are still much in use among the nomade tribes and the artisans and husbandmen of Western Asia. See the notes on 1 Sam. x. 5; and 2 Sam. iii. 31.

16. '*Thou shalt not come down off that bed.*'—From this it is clear that Ahaziah did not sleep on the floor, as people of high consideration often do in the East. It appears that he lay on the raised divan, or on such a bedstead as we mentioned in the note to Deut. iii. 11. Sometimes the principle of this bedstead is applied to form a permanent platform or gallery at the upper end of a room, with a balustrade in front. It is sometimes so elevated that steps are provided for the ascent. The beds are laid here at night, and it serves as a sitting-place by day, being rather a modification of the divan than what we should call a bedstead. We imagine that either this, or the simple divan, or the bedstead mentioned in the note referred to above, must be understood whenever a bed is mentioned, so as to imply that it was elevated above the ground.



ROYAL BED.—Modern Oriental.

CHAPTER II.

1 *Elijah, taking his leave of Elisha, with his mantle divideth Jordan,* 9 *and, granting Elisha his request, is taken up by a fiery chariot into heaven.* 12 *Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor.* 16 *The young prophets, hardly obtaining leave to seek Elijah, could not find him.* 19 *Elisha with salt healeth the unwholesome waters.* 23 *Bears destroy the children that mocked Elisha.*

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him, As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood [1]to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, [2]Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and [3]Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it,* and he cried, [4]My

[1] Heb. *in sight,* or, *over against.* [2] Heb. *Thou hast done hard in asking.* [3] Ecclus. 48. 9. 1 Mac. 2. 58. [4] Chap. 13. 14.

father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the [5]bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* [6]to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty [7]strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon [8]some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men, and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground [9]barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

5 Heb. *lip.* 6 Verse 7. 7 Heb. *sons of strength.* 8 Heb. *one of the mountains.* 9 Heb. *causing to miscarry.*

Verse 3. '*The Lord will take away thy master from thy head.*'—This is probably to be explained by reference to the custom in the schools of the prophets for the scholars to sit at the feet of their master, so that the master was above their heads. Thus Paul describes his pupilage in the celebrated school of Gamaliel, by saying that he sat 'at the feet' of that master.

9. '*Let a double portion of thy spirit be upon me.*'—This has often been supposed to mean that Elisha desired to be twice as eminent in prophetic gifts as his master. This seems to us a serious misconception. Whatever his request was, Elijah granted it; and that it was not *this*, is evinced by the fact, that Elisha was not twice as great as his predecessor. So far from it, we can scarcely venture to say that Elisha was at all a greater prophet than Elijah, or that he was even as great. The double portion must then mean something else. Now when we find that the firstborn or heir among the Jews inherited 'a double portion' of his father's goods, and that 'the double portion' was a well-understood phrase designating the portion of the heir, the request of Elisha can easily be understood to mean that he sought the heirship—the succession to the rich heritage of his master's gifts: and that, in fact, was what he obtained.

22. '*The waters were healed unto this day.*'—Near Jericho there is a fountain which to this day bears the reputation of being the one whose waters Elisha healed. There is no better description of it than that which Maundrell gives:—'Turning down into the plain, we passed by a ruined aqueduct, and a convent in the same condition, and in about a mile's riding came to the fountain of Elisha, so called because miraculously purged from its brackishness by that prophet, at the request of the men of Jericho. Its waters are at present received in a basin about nine or ten paces long, and five or six broad: and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment between this and Jericho, and rendering it exceeding fruitful. Close by the fountain grows a large tree, spreading into boughs over the water.' *Journey*, p. 80, 2nd edit.

23. '*Little children.*'—The term is the same which Solomon applies to himself when not much, if anything, less than twenty years of age (1 Kings iii. 7), and which is elsewhere applied to young but full-grown men. The translation 'little children' is therefore calculated to give a wrong impression, of which ignorant infidelity has not failed to take advantage. They were doubtless profane young men of the city where the golden calf was worshipped, well enough able to know what they were about; but who, nevertheless, poured forth not merely, or principally, expressions of personal contempt to Elisha, but of derision at the translation of Elijah, when they thus abusively told him to 'go up' after his master. Their act therefore did not incur the fearful punishment which followed, merely as an act of disrespect to the prophet, but also as a grievous insult to the power and majesty of God.

— '*Bald head.*'—See the note on Levit. xiii. 29. The word here is קֵרֵחַ *kerēach*, which, as explained in that note, expresses that sort of baldness on the hind part of the head which the Orientals consider ignominious, which baldness in front is not. It is not from this certain that the prophet was really bald-headed, the term being often in the East, at this day, as one of established indignity and contempt, applied to one who has abundant hair.

[1–3. APPENDIX, No. 42.]

CHAPTER III.

1 Jehoram's reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the colour of the water, coming to spoil, are overcome. 27 The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.

Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the [1]image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when [2]Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: [3]I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle [4]that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and [5]mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they [6]gathered all that were able to [7]put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely [8]slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but [9]they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: [10]only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

[1] Heb. *statue.* [2] Chap. 1. 1. [3] 1 Kings 22. 4. [4] Heb. *at their feet.* [5] Heb. *grieve.* [6] Heb. *were cried together.* [7] Heb. *gird himself with a girdle.* [8] Heb. *destroyed.* [9] Or, *they smote in it even smiting.* [10] Heb. *until he left the stones thereof in Kir-haraseth.*

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

Verse 4. '*An hundred thousand lambs, and an hundred thousand rams, with the wool.*'—It was and is a custom in the East for tributes and taxes to be paid in that kind of produce or property with which the tributary country, or taxed district, is most abundantly supplied. Indeed, this may be set down as a universal practice in all times and countries, however remote from each other, until those relations are formed which afford such facilities for turning goods into money as render it more convenient, even to the tribute-payer, to discharge his obligations in coin. The period is not exceedingly remote when the grants from Parliament to our own kings were paid in wool. The progress seems to be—First, live stock and raw produce; then, manufactured goods; and lastly, money. At this day the king of Persia receives the tribute of his provinces in all three modes, according to their respective circumstances. Those whose wealth consisted in cattle, like the king of Moab, could only, when unfavourably circumstanced for commerce, satisfy with the produce of their flocks and herds the demands made upon them. We could quote many illustrations of this usage, but must content ourselves with one or two. The first is that given by Strabo, who states that the Cappadocians paid a yearly tribute to the Persians of 1500 horses, 2000 mules, and 50,000 sheep. We find another in the account given by Alvarez, of the tribute paid by the kingdom of Goiame to the emperor of Abyssinia: and as it strikes us as very illustrative on the general subject, including the mode of collection and presentation, we shall be more particular with it. The description is quite in conformity with Oriental customs in general; and probably with those of Israel in particular, for the strong analogy between the usages of the Abyssinians and those which the Bible describes has been remarked by most travellers, particularly by Bruce and Salt. The emperor ('Prester-John') sent a proper officer (the grand Betudete) to the capital of Goiame to receive the annual tribute, which consisted of 3500 mules, 3000 horses, 3000 *bassuti* (a very valuable sort of rug or carpet), and above 300 pieces of a kind of cotton cloth. We copy the rest in the words of Alvarez (as in Purchas, p. 1103): 'I myself was at the presenting of this tribute and saw it all; and it was after this manner. The Betudete came on foot, naked from the girdle upward, with a cord tied about his head,' (Does this illustrate the 'ropes upon their heads' of 1 Kings xx. 32?) 'and coming within audience of the tent of the Prete (emperor), he said three times this word in short space, "*Abeto, abeto, abeto!*" which signifieth "Lord:" and answer was made him but twice in his language, "Who art thou? Who art thou?" and he said, "I which call, am the least of thy house, which saddles thy mule, and tieth up thy cattle, and do other business which thou hast commanded me; and I bring thee that which thou hast enjoined me." And this was spoken three times: which being ended, a voice was heard, saying, "Come, come forward." And he, coming near, did reverence before the tent, and passed by. After him came the horses, one after another, all led by the head by servants. The first thirty were saddled, and in very good order, and the rest which followed were dear of (*i. e.* would have been dear at) two drachmes of gold, and many were not worth one drachm apiece, and I saw them afterward sold for less. After these hackneys came the mules in like order, to wit, thirty were saddled, fair, and in good order; the rest were little young mulets like those hackneys . . . and they passed by as the Betudete and horses had done. After these came the cloths called *bassuti*, and one man could carry but one of them, they were so weighty. After the *bassuti*, passed the cloths made up in fardels, and one man carried ten of them: and there were about 3000 men that carried bassuti, and 3000 men that carried those other cloths; *and all these are of the kingdom of Goiame, which are bound to bring this tribute.* After these cloths came ten men, each of them bearing a charger upon his head, made like unto those wherein they do eat, and were covered with green and red sindall. After these had passed, came all the men of the Betudete, which passed by, one after another, as he himself had passed. In these platters was the gold put, which was commanded to be borne unto his lodging, with the rest of the tribute. *In this procession were spent about ten hours, that is to say, from morning until evening.*' This very instructive passage illustrates many allusions in Scripture; and so exactly are the details in unison with usages which are, and always have been, prevalent throughout the East, that we are quite satisfied that the tributes, taxes, and gifts, were presented to the Hebrew kings very much in the manner here described.

11. '*Which poured water on the hands of Elijah.*'—This was the act of an attendant or disciple; and it was so much his established duty, that the mere mention of it sufficed to indicate the relation in which Elisha had stood to Elijah. It is also an indication that the Hebrews were



POURING WATER ON THE HANDS.

accustomed to wash their hands in the manner which is now universal in the East, and which, whatever may be thought of its convenience, is unquestionably more refreshing and cleanly than washing in the water as it stands in a basin—which is a process regarded by the Orientals with great disgust. The hands are therefore held over a basin, the use of which is only to receive the water which has been poured upon the hands from the jug or ewer which is held above them. This cannot very conveniently be managed without the aid of a servant or some other person, who approaches with the ewer in his right hand and the basin in his left; and when the hands have been placed in a proper position over the basin, which he continues to hold, lets fall a stream of water upon them from the ewer, suspending it occasionally to allow the hands to be soaped or rubbed together. No towel is offered, as every one dries his hands in his handkerchief, or however else he pleases. The water is usually tepid, and always

so after a meal, in order to clear the grease contracted by eating with the hands. In the East, the basin, which, as well as the ewer, is usually of tinned copper, has commonly a sort of cover, rising in the middle and sunk into the basin at the margin, which being pierced with holes allows the water to pass through, thus concealing it after it has been defiled by use. The ewer has a long spout,



ORIENTAL EWER AND BASIN.

and a long narrow neck, with a cover, and is altogether not unlike our coffee-pots in general appearance: it is the same which the Orientals use in all their ablutions. It is evident that a person cannot conveniently thus wash his own hands without assistance. If he does, he is obliged to fix the basin, and to take up and lay down the ewer several times, changing it from one hand to the other. Therefore a person never does so except when alone. If he has no servant, he asks some bystander to pour the water upon his hands, and offers a return of the obligation, if it seems to be required.

17. '*Ye shall not see wind.*'—This may strike us as an odd expression; but it is easily understood by a reference to the fact, that in the East the presence of wind is strongly and painfully manifested even to the eye, during a dry season, by the vast quantities of dust and stubble which are whirled into the air, which they greatly darken. This usually precedes rain after drought.

19. '*Mar every good piece of land with stones.*'—How so, seeing that stones put there by men other men could remove? There must have been some conventional signification. What so likely as that ancient Arabian custom, known by the name of σκοκελισμος, or 'fixing of stones,' under which the Arabs were wont to place stones on the grounds of those with whom they were at variance, by way of formal warning that any person who ventured to cultivate that land should infallibly be slain by the contrivance of those who placed the stones there? From the hint which this custom supplies, we may suppose that this act of the Israelites interdicted the ground from cultivation under the severest penalties, which they had the power of enforcing so long as they could hold the Moabites in subjection. Is there an allusion to such a custom in Eccles. iii. 5?

CHAPTER IV.

1 *Elisha multiplieth the widow's oil.* 8 *He giveth a son to the good Shunammite.* 18 *He raiseth again her dead son.* 38 *At Gilgal he healeth the deadly pottage.* 42 *He satisfieth an hundred men with twenty loaves.*

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [1]borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy [2]debt, and live thou and thy children of the rest.

8 ¶ And [3]it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she [4]constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [5]About this [6]season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a

[1] Or, *scant not.* [2] Or, *creditor.* [3] Heb. *there was a day.* [4] Heb. *laid hold on him.* [5] Gen. 18. 10. [6] Heb. *set time.*

son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* [7]well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; [8]slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught [9]him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* [10]vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor [11]hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house [12]to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof*.

41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no [13]harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn [14]in the husk thereof. And he said, Give unto the people, that they may eat.

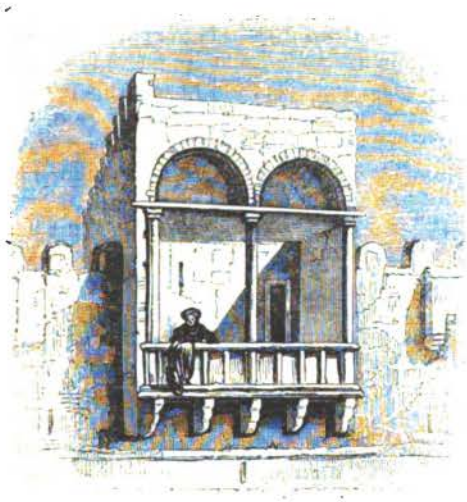
43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [15]They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

7 Heb. *peace.* 8 Heb. *restrain not for me to ride.* 9 Heb. *by his feet.* 10 Heb. *bitter.* 11 Heb. *attention.*
12 Heb. *once hither, and once thither.* 13 Heb. *evil thing.* 14 Or, *in his scrip,* or, *garment.* 15 John 6. 11.

Verse 1. '*Thy servant my husband is dead.*'—The Jewish interpreters suppose that this person was Obadiah, and that the debt was contracted on account of the expense of supporting the hundred prophets whom he concealed in caverns in the time of Ahab. But this is mere conjecture.

10. '*Let us make a little chamber . . . . on the wall.*'—Not build a little chamber, but make one ready, and keep it in constant readiness for him. 'On the wall,' directs our attention to the situation of the chamber, as belonging to the outer tenement, one side of which is formed by the wall towards the street. Modern English commentators explain this with a reference to Dr. Shaw's description of an Oriental house. The description is very



CHAMBER ON THE WALL.

good, and perfectly intelligible to those who have an actual knowledge of the East; but as the details seem to be strangely misunderstood by those who have not had that advantage, we will volunteer, with reference to the present text, such an explanation as long residence in Oriental houses may enable us to furnish. It will be observed that the Hebrew word here used is עֲלִיָּה *aliyah*, the same which is rendered 'summer parlour' in Judg. iii. 23, 25; 'loft,' in 1 Kings xvii. 19-23; and 'little chamber' here. Now the Arabic version employs here a precisely equivalent word in sound and orthography, which word fixes the signification with great propriety to the part of a mansion still thus denominated, and which is not, as some misunderstand Dr. Shaw to mean, a separate building standing apart like a summer-house in a garden, but such an annexed and communicating tenement as we have already slightly referred to in the note to 2 Sam. xviii. 24, and which may be loosely described as being to an Oriental house what the porch of a church, with its vestry or other rooms, is to the church itself. As a general idea, we may state that the principal part of an Oriental mansion occupies one, two, three, or even all four sides of an interior court or garden, none of the buildings of which have either the front or back towards the street; for, interposed between this and the street is another smaller court, with its distinct rooms, forming a smaller house or tenement. The entrance from the street is, through a passage, into this court, from which another passage conducts to the large interior court. This is the ground communication; besides which the first floor of both the houses has a communicating door, so that a person on the first floor of the one house need not descend to the court to enter the other. Now, in this small outer house there are seldom more than two or three 'little chambers,' besides that larger one which serves the owner as a divan or receiving-room (see the note on 2 Sam. xviii.), and which is usually built against the exterior front wall, over the outer entrance-passage, except when peculiar circumstances render it more desirable that this apartment should be on the opposite side, or even on one of the lateral sides of this outer court. If we have made this general description intelligible, the reader will comprehend our meaning, when we state our impression that the 'little chamber' prepared for Elisha was one of the little chambers of this small outer tenement. A person accommodated here can go in and out with perfect independence of the main building of the inner court, into which he probably never enters, and does not in the least interfere with the arrangement of the family. A visitor or friend is almost never accommodated anywhere else—and certainly never in the interior court. Usage is against it; and no one expects, or would even accept it. A European who settles in an Oriental house, and does not care for or attend to this distinction of outer and inner, is soon reminded of it by the difficulty he finds in persuading a native visitor to proceed beyond the outer court, particularly if there are females in the family, and in the end he finds it convenient to adopt their custom, and to receive or accommodate them in a room of the outer court. Whether, therefore, we refer to the use of the word *alecah*, or to the arrangement of Oriental buildings, or to the manners of the East, we have not the least doubt that Elisha's 'little chamber on the wall,' and other such chambers mentioned in Scripture, were such as we have described. Our wood-cut represents the kiosk or balcony, projecting into the street, of such chambers on the wall as this note has in view.

— '*A table.*'—The only tables now in use among the Orientals are stands on which are placed the trays in which food is brought in, as shewn in the annexed engraving.



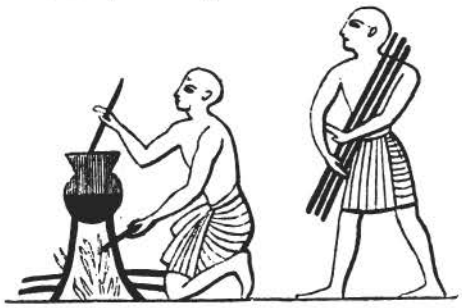
TABLES.—Modern Oriental.

19. '*My head, my head.*'—This was doubtless what is called a 'stroke of the sun.' Mr. Madden, who speaks of this infliction as a medical man, witnessed instances of it in the desert between Palestine and Egypt, two of which terminated fatally within forty-eight hours. He calls it 'the real inflammatory fever, or synocha of Cullen;' and adds, 'This fever in the desert arises, I imagine, from sudden exposure to the rays of the sun. One of my camel-drivers was attacked during the journey. *He complained suddenly of intense pain in the back of his head;* he laid his finger on the spot, and from the moment of this seizure he had a burning fever. . . . . All the symptoms of this complaint are those of *coup de soleil* in an aggravated form.' (*Travels*, ii. 190.) The sun of Palestine is strong enough to produce this effect, according to the testimony of various travellers. This is particularly the case in the plains, such as those of Jericho and Esdraelon. In or on the borders of the latter, Shunem was situated; and in a battle which was fought by the army of Baldwin IV., near Tiberias, on its eastern border, William of Tyre relates, that more soldiers were slain by the sun than by the sword. ['It fell,' in verse 18, means, 'it came to pass.']

24. '*Drive, and go forward.*'—She had required but one ass and a servant—the ass for herself to ride upon, and the servant to run behind and drive it. Some commentators, out of compassion to the servant, have supposed that he also was mounted: which is a most gratuitous supposition, equally disproved by the text and by the existing usages of the East. Without such an explanation, the description, as it stands in the text, exhibits a circumstance which a traveller in the East has continual occasion to witness. Women usually ride on asses, and are commonly followed by a man on foot, whose business it is to drive or goad the animal forward, at such a pace as the lady may desire. If the lady be of high consideration, perhaps one man goes before to lead the animal, while another follows to drive it on. The leader may be dispensed with, but the driver very seldom. The men do not feel it a very arduous duty to follow an ass; as will be easily apprehended after what we have on former occasions said concerning those who run before or beside even a horse. Saddled asses are let out for hire in all Oriental towns; and when one is hired, the owner, or some person employed by him, always runs behind to drive it on, whether the rider be a man or a woman.

29. '*Take my staff in thine hand, and go thy way.*'—Perhaps the staff was of some form peculiarly appropriated to the prophets, and as such the symbol of their authority or functions. Sceptres were nothing more originally than rods or staves. In Ezek. xix. 11, we read of 'strong rods for the sceptres of them that bear rule.' Now, the authority of the owner, of whatever kind, was and is considered to be as much delegated to the person to whom it is committed, as by a signet-ring. Various instances of this might be adduced. Thus, on leaving the camp of an Arab sheikh, Abou Raschid, that personage sent on with Irby and Mangles to Shobek his mace-bearer with his iron mace, to ensure for them the same reception as if he had himself been of their company. From this it would appear that Elisha, wishing to be spared the necessity of going himself, sent on his servant with his staff as a symbol of his authority, expecting that the same effects would be produced as by his own touch, which was considered necessary to the exercise of miraculous or extraordinary powers of healing. See the note on v. 11.

38. '*Set on the great pot and seethe pottage.*'—The annexed engraving, from one of the mural paintings of ancient Egypt, shews the kind of pot in use, the mode in which it was 'set on,' and pottage seethed in it. The pot is of exactly the same shape with the 'crock' used in the south-western parts of England.



SEETHING POTTAGE.

39. '*Went out into the fields to gather herbs.*'—This does not imply that culinary vegetables were not cultivated in gardens, for at this very time we know that Ahab, and doubtless many others, had 'gardens of herbs,' 1 Kings xxi. 2: nor, on the other hand, does it compel us to suppose that the sons of the prophets were restricted to wild vegetables. The fact is, that at the present day, even in places where garden culture is extensive, and the produce far more various and abundant than we can suppose it to have been in those times, wild pot-herbs are in most extensive use in Western Asia—far more so than with us, although many of our wild plants and roots are known to be excellent and



COLOQUINTIDA.



CUCUMIS PROPHETARUM.

nutritive vegetables. Thus Russel, after giving a long account of the garden-stuff of Aleppo, adds that, besides those from culture, the fields afford bugloss, mallow, asparagus, etc., which the people use as pot-herbs, besides some others which they use as salads. The common pottage of the East is made by cutting the meat into small pieces, and boiling it with rice (or meal) and vegetables, all of which is afterwards poured into a proper vessel.

— '*Wild vine*,' or literally, 'vine of the field.' This was perhaps the *colocynth*, or *Cucumis colocynthis*, which was called a wild vine from the shape of its leaves and the climbing nature of its stem, just as the Spanish call every climbing plant *Yedra*, because in that particular it resembles the ivy. The fruit of the colocynth is yellow when ripe, and about the size of a golden pippin. The whole plant is noted among the ancients for its bitter taste, and for its violently purgative qualities. Gourds of different kinds form a common ingredient in the varieties of pottage so frequent in warm climates. When travelling, one of the most agreeable messes set before us owed its savour to the gourds that had been shred into it. The פַּקֻּעוֹת *pakku'oth*, or gourds, which the young men put into the pot, indicated their nature by the bitter taste they communicated to the preparation. The addition of flour commanded by the prophet was merely a continuation of the process; hence the wonderful change was to be ascribed, not to the method pursued, but to the faith entertained by the prophet and his disciples. The *Colocynth* or *Coloquintida* is essentially a desert plant; and in the desert parts of Syria, Egypt, and Arabia, and on the banks of the rivers Tigris and Euphrates, its tendrils run over vast tracts of ground, offering a prodigious number of gourds, which are crushed under foot by camels, horses, and men. In winter we have seen the extent of many miles covered with the connecting tendrils and dry gourds of the preceding season, the latter making precisely the same appearance as in our shops, and when crushed, with a crackling noise beneath the foot, discharging, in the form of a light powder, the valuable drug which it contains. It is found in the plain of Jericho, whence some have sought to identify it with the famous 'apples of Sodom,' fair to the eye, but within dust and corruption. This distinction has been competed by other plants, and among them by the *Globe Cucumber*, which, however, derives its specific name, *Cucumis Prophetarum*, from the notion that *this* was the gourd which 'the sons of the prophets' shred by mistake into their pottage, and which made them declare, when they came to taste it, that there was 'death in the pot!' This plant has a nauseous odour, while the fruit is to the full as bitter as the coloquintida; but the fruit being not larger than a cherry is not likely to have been that which was in the present instance *shred* into the pot. This fruit has a rather singular appearance, from the manner in which its surface is armed with prickles, which are, however, soft and harmless.

CHAPTER V.

1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy.* 8 *Elisha, sending him to Jordan, cureth him.* 15 *He refusing Naaman's gifts granteth him some of the earth.* 20 *Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.*

Now Naaman, captain of the host of the king of Syria, was a great man [1]with his master, and [2] [3]honourable, because by him the LORD had given [4]deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she [5]waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* [6]with the prophet that *is* in Samaria! for he would [7]recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took [8]with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

1 Heb. *before.* 2 Or, *gracious.* 3 Heb. *lifted up*, or, *accepted in countenance.* 4 Or, *victory.* 5 Heb. *was before.* 6 Heb. *before.* 7 Heb. *gather in.* 8 Heb. *in his hand.*

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, [9] [10]I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and [11]strike his hand over the place, and recover the leper.

12 *Are* not [12]Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and [13]he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him [14]a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, [15]*Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the [16]tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went [17]no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

[9] Heb. *I said.* [10] Or, *I said with myself, He will surely come out, &c.* [11] Heb. *move up and down.*
[12] Or, *Amana.* [13] Luke 4. 27. [14] Heb. *a little piece of ground.* [15] Heb. *Is there peace?*
[16] Or *secret place.* [17] Heb. *not hither, or thither.*



GREAT OFFICER ON A JOURNEY.

Verse 11. '*Strike his hand over the place.*'—This is a curious and a most ancient instance of a very prevalent superstition, which ascribed extraordinary healing powers to the *touch* of persons of high rank, or of real or reputed sanctity. The touch was in fact everywhere the established mode by which a person was expected to exhibit whatever healing power he possessed or pretended to. At this day it is not unusual in the East for a European physician to be expected to heal a patient merely by stroking his hand over the ailing part; and still more is this the case, when the person applied to is supposed to be endowed with supernatural powers. We can find illustrations of this in England. Even so late as the reign of Queen Anne, our sovereigns were supposed to possess the power of healing the king's evil by their touch; and as it was found a convenient instrument of state for confirming the loyalty of the ignorant, the virtue thus liberally conceded to the touch of royalty was not, until after the above-named reign, left unexercised. On stated occasions the touch of the royal hand was bestowed on the afflicted, during a religious service appropriate to the occasion. Edward the Confessor and Charles II. are even reported to have healed the blind by the same process, as the emperor Vespasian was said to have done long before. This notion still lurks among us, as there may still, in our remote towns and villages, be found certain old women who are believed to have the power of removing warts and curing burns, by simply stroking the affected parts with their hands. The leading idea which assigns to the hands the faculty of transmitting spiritual powers, or of communicating healing virtues, is clearly taken from the common use of the same members in communicating or bestowing temporal benefits; and in conformity with it, the lame, the blind, and the deaf, who sought help from 'the Son of David,' often received it through the imposition of his hands upon the parts affected.

12. '*Abana and Pharpar.*'—Neither of these names can now be recognized at Damascus, though the 'waters of Damascus' are still mentioned with rapture by the inhabitants. Maundrell, and others after him, speak but of one stream at Damascus—the river Barrady. It is true there is but this river immediately at the city; but before it reaches it, it receives another stream, which may be considered one of its sources, and was probably one of the two which in the partial eyes of Naaman eclipsed all the waters of Israel. The Barrady rises in the mountains of Anti-Libanus, to the north-west of the town; and, at a considerable distance therefrom, receives the river Zebdeni, after which it rolls with increased volume its diversified and picturesque stream through the city and its surrounding gardens and orchards; in its passage through which, in four principal streams, it is made to supply those innumerable rills and fountains which render Damascus, perhaps, the most luxuriously watered city of the East, and cause it to be considered the site of Eden by the natives of those usually dry and sultry regions. In this service the waters of the Barrady are nearly exhausted. The remains, however, are again united on leaving the town and its suburbs, and the weakened stream contrives to struggle on till it is finally lost in the bog of el-Mardj. The river Barrady, before its division into the four streams, which are considered the four rivers of Eden by those who here fix the site of Paradise, is a rapid and broad stream, not generally fordable, and although not, as a whole or in part, at all comparable to the Jordan for size and importance, is in some respects more interesting to the traveller from the alternate circumstances of the confining cliff, the cascade, the broad valley, or the rich cultivation which it exhibits. There can be no question this river was either the Abana or Pharpar; but which was the other is very difficult to determine. If it was one of the many rivulets that enter the Barrady before it arrives at Damascus, the Zebdeni seems the most likely to be intended; but if not, probability would decide in favour of the Nahr el Berde, which, like the Barrady, rises in Anti-Libanus, and proceeding nearly due west, passes nearly three miles to the south of Damascus, and joins the Barrady as its attenuated stream advances, after having supplied the city, to the Bahar el-Mardj (Lake of the Meadow). Perhaps the similarity between the names Barrady and Berde indicates such a correlative reference as fits them to be mentioned together, like the Abana and Pharpar. Certain it is that

the rivers of Damascus are not less extolled by the present inhabitants than they were by Naaman of old.

17. '*Two mules' burden of earth.*'—The proceedings and requests of Naaman are throughout very remarkable for the illustration which they furnish of the great antiquity of many still existing usages and ideas. However the present application be interpreted, it must still intimate that the Syrian attributed a particular sanctity to the earth of the country in which the true God, whose power he had experienced, was known and worshipped. He might have taken as much earth as he pleased without troubling the prophet; but he probably thought, that whatever virtue it might possess, would be the greater if it were received from, or with the consent of, so holy a person. It is generally understood, that he intended with the earth to raise an altar of earth (according to the law) in his own country; and although the law does not direct any particular earth to be preferred for the purpose, it was perhaps excusable in so young a convert as Naaman, to conclude that the earth of Palestine would be preferable. But by the law of Mohammed, earth is allowed for the performance of ceremonial ablutions when water cannot be obtained: a person rubs himself with earth as he would with water, and he is clean. Is it not conceivable that Naaman, having so lately experienced so much benefit through the waters of Jordan, might have desired, in his distant home, to use the waters of the land thenceforth in his ablutions; and being unable to secure this benefit directly, sought to do so representatively, by means of the earth of the same land? But the Mohammedans also use the soil of *their* holy land Mecca in their devotions. They carry continually about with them a small quantity of it, in a little bag; and when they pray, they deposit this so that whenever their devotional ceremonies require them to



MULE LADEN.

lay their head to the ground, it may be placed upon this consecrated earth. But there is still another use for the earth of reputed holy places. He is considered particularly happy who can obtain interment in the land itself; but if this be impracticable, he is in the next degree blessed who, in his own country, can secure such interment representatively, by being laid upon a bed of the sacred earth, or his head being placed upon a pillow of it, or some portion of it being in some way or other associated with his mortal remains. Mohammedanism affords examples enough of this; but we need not go so far; for to this day the same practice prevails among the Jews in England and elsewhere. He is the happiest of men, who, in the evening of his days, can go to Jerusalem, and die and be buried there; he is happy in the next degree who dies and is buried in some country near the sacred land. The happiness diminishes with distance. But he is not unhappy in any country, however distant, with whose remains the smallest quantity of Jerusalem earth may be associated in the grave. In countries not remote from Palestine, a pillow of it may sometimes be laid under the head; but the general practice, here and elsewhere, is only for a very small quantity—as much as will lie upon a shilling—to be placed upon each eye. Hyam Isaacs ('*Ceremonies of the Jews*,' 1836) says that during the late war, when the sea was infested by French privateers, which prevented the supplies of earth from coming in regular time, Jerusalem earth was often so scarce, that only half the usual quantity was employed. The earth is sent in barrels by the Rabbies at Jerusalem; and to prevent deception on the road, they deposit in each barrel certain articles, carefully distributed, which are mentioned in the invoice; so that on the arrival of the barrel, the identity of its contents is established by a careful comparison of the character and situation of the various articles there found with the indications of the invoice, which states, for instance, that, four inches from the top, there is a knife; a foot below, a piece of cloth, etc. For which of all these purposes the Syrian soldier desired to possess two mules' load of earth, the reader will determine according to the impression which the narrative makes upon his mind.

18. '*Rimmon.*'—This name does not elsewhere occur in the Bible, nor is it mentioned by any ancient writer. It is therefore wholly uncertain what idol it denotes; but there has been no want of conjecture, which, in the absence of more certain data, has proceeded chiefly on the meanings which might be etymologically extorted from the name. The usual and proper signification of the word is that of a 'pomegranate,' though, by breaking it up, and speculating on its component syllables, other meanings may be found. A meaning implying 'elevation,' or 'exaltation,' in some form or other, is that which is usually elicited by this process. Of all the opinions, the most probable seem to be those which make Rimmon to have been either the sun, or the planetary system collectively taken; and, in either case, the pomegranate may have been the sacred and denominating symbol. Its figure—that of an orb surmounted by a star—with the peculiarities of arrangement and appearance exhibited by its granulated contents, offered good materials for such a symbolization as the ancient idolaters were accustomed to employ.

27. '*The leprosy . . . cleave unto thee, and unto thy seed for ever.*'—Maundrell having received a letter, asking him if he knew what was become of Gehazi's leprous posterity, returned the best answer that could be given to this rather curious question. 'When I was in the Holy Land I saw several that laboured under Gehazi's distemper; but none that could pretend to derive his pedigree from that person. Some of them were poor enough to be his relations. Particularly at Sichem (now Naplosa), there were no less than ten (the same number that was cleansed by our Saviour not far from the same place) that came a begging to us at one time. Their manner is to come with small buckets in their hands, to receive the alms of the charitable, their touch being still held infectious, or at least unclean.' He then describes the distemper, but we do not quote his description, because we do not think it refers to Gehazi's leprosy, which, from what follows—'a leper *as white as snow*'—was clearly the *leprosis lepriasis*

candida, described in the note to Levit. xiii. 5. Maundrell then concludes: "'Tis no wonder if the descent from him be by this time obscured; seeing the best of the Jews, at this time of day, are at a loss to make out their genealogies. But besides, I see no necessity in Scripture for his line being perpetuated. The term (*for ever*) is, you know, often taken in a limited sense in holy writ; of which the designation of Phinehas's family to the priesthood (Num. xxv. 13) may serve for an instance. His posterity was, you know, cut entirely off from the priesthood, and that transferred to Eli (who was of another line) about three hundred years after."

CHAPTER VI.

1 *Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim.* 8 *He discloseth the king of Syria's counsel.* 13 *The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness.* 19 *Being brought into Samaria, they are dismissed in peace.* 24 *The famine in Samaria causeth women to eat their own children.* 30 *The king sendeth to slay Elisha.*

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the [1]ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my [2]camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, [3]None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a [4]great host: and they came by night, and compassed the city about.

15 ¶ And when the [5]servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for [6]they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: [7]follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?

22 And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk,

1 Heb. *iron.* 2 Or, *encamping.* 3 Heb. *No.* 4 Heb. *heavy.* 5 Or, *minister.* 6 2 Chron. 32. 7.
7 Heb. *come ye after me.*

he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, [8]If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So [9]we boiled my son, and did eat him: and I said unto her on the [10]next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?

[8] Or, *Let not the LORD save thee.* [9] Deut. 28. 53. [10] Heb. *other.*

Verse 25. '*An ass's head was sold for fourscore pieces of silver.*'—As the ass was not allowed for food by the law of Moses, there have been some ingenious attempts to prove that the corn measure called *homer*, and not the head of an ass (*hamor*), is intended. But besides the liberty taken with the usual exhibition of the word, how are we to read '*the head of* a corn measure?' or how account for the absence of the usual specification of the kind of corn intended? The uncleanness of the animal could be no objection when mothers were reduced to such extremities as to eat their own children. The price paid (if shekels be intended, as the Targum explains) was nearly equal to about ten pounds of our money—which shews very strikingly the melancholy condition of the besieged town with respect to food. The case is not without example. Plutarch, in his life of Artaxerxes, notices a famine which happened in the army of that monarch, in the country of the Cadusii (near the Caspian). This vast army could find nothing fit to eat in so poor a country, nor could supplies be brought to them from a distance; whence they were obliged to live upon their horses and beasts of burden; and this kind of provision sold at a very high price, so that the head of an ass could not be obtained for less than sixty silver drachmæ, equal to nearly two pounds sterling, which, however, was a low price, compared with what the unhappy Israelites in Samaria paid. We wish here to mention, that in stating corresponding values in English money, our own price for the same weight of gold or silver only is given, without taking into account the real value of money as influenced by the cost of commodities in different ages and countries.

— '*the fourth part of a cab of dove's dung for five pieces of silver.*'—This was about half a pint for 12*s.* 6*d.* There has been much diversity of opinion about this 'dove's dung.' Some of the Rabbins inform us that it was used for fuel; Josephus says that it was purchased for its salt; some think it means grain taken from the crops of pigeons, which could of course get out of the besieged town and feed in the open country; many believe that it was wanted for manure; and Bochart, followed by most modern commentators, contends that the name, though literally 'dove's dung,' means an article of vegetable food. As he observes, the Arabs give the name of 'dove's dung' to a kind of moss that grows on trees and stony ground, and also to a sort of pulse or pea which appears to have been very common in Judea, and which may be the article here indicated. Large quantities of it are parched and dried, and stored in magazines at Cairo and Damascus. It is much used during journeys, and particularly by the great pilgrim caravan to Mecca; and if the conjecture be correct, it may be supposed to have been among the provisions stored up in the besieged city, and sold at the extravagant price mentioned in the text. It is clear that, if dove's dung be really intended, it could not be used as an article of food; and then we are thrown upon its use as manure. This use is best exemplified in Persia, where it is highly valued for quickening the growth and improving the quality of melons and other cucurbitaceous vegetables. These form such essential articles of food in some warm climates, that vast quantities are consumed; and in besieged towns, persons who have been rather delicately brought up have been known to pine away, and die, for the want of such essential provision, even when corn was abundant. On this point Mr. Morier observes: 'The dung of doves is the dearest manure which the Persians use; and as they apply it almost entirely to the rearing of melons, it is probably on that account that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about a hundred tomauns per annum: and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives during the great heats of summer, will probably throw some light on that passage of Scripture, where, in the famine of Samaria, the fourth part of a cab of dove's dung was sold for five pieces of silver.' (*Second Journey*, p. 141.) There is another conjecture on this perplexed matter which has found recent advocates. The root of the common Star of Bethlehem is a white roundish bulb, edible when boiled, and a favourite article of food in the Levant. Linnæus declares his belief that *this* is the 'dove's dung' of the text. This plant has the name of *Ornithogalum umbellatum*, and, says Dr. Edward Smith in his *English Botany*, 'if Linnæus is right, we obtain a

sort of clue to the derivation of Ornithogalum (Bird's milk) which has puzzled all the etymologists. May not this observation apply to the white fluid which always accompanies the dung of birds and is their urine? One may almost perceive a similar combination of colours in the green and white of this flower, which accords precisely in this respect with the description which Dioscorides gives of his Ornithogalum.' Linnæus advanced the notion in question, not only in his *Genera Plantarum*, but subsequently in his *Prælectiones*, published by Dr. Gieske at Hamburgh, in 1789. Still the literal interpretation of the text is not to be rejected as a thing incredible. Our inability to apprehend such things, or our reluctance to receive them, arises in a great measure from our happy exemption from all practical knowledge of the dreadful extremities to which starving people may be reduced. Abdallatiff, in his graphic description of the famine which afflicted Egypt, and particularly Misr (Fostat, or Old Cairo), in the year A.H. 597 (commencing October 1200, A.D.), states: 'As soon as the sun had entered the sign of Aries the air became corrupted; pestilence and a mortal contagion began to shew themselves; and the poor, already pressed by the famine which increased continually, were driven to devour dogs, and the carcases of animals and men, yea, even the excrements of both.' Let it be observed, that in our text it is not said that the ass's head and the cab of dove's dung were statedly sold at such prices, but that instances were known of such prices having been given.

29. '*We boiled my son, and did eat him.*'—This was foretold by Moses (see Deut. xxviii. 53); and similar things happened at the siege of Jerusalem by Nebuchadnezzar (Ezek. v. 10), and again, when the same city was besieged by the Romans under Titus, as foretold by Christ. As illustrating the present text, nothing more expressive could be adduced than what Josephus relates concerning that most horrible and fatal siege, with all its fearful circumstances of famine, demoralization, and despair. The instance to which we more particularly refer is that of a woman of superior station, who, 'when the famine pierced through her very bowels and marrow,' slew her son, roasted the body, and had devoured part of it, when the fearful deed was discovered by others who were going about like wolves ravening for food.

The account given by Abdallatiff of the famine which desolated Egypt, in the year 597 A.H., supplies many points terribly illustrative of this state of affairs in Samaria, as well as of the similar calamities to which reference has been made there. Some of these details we may adduce, passing by many which are too horrible to be produced here. After the passage quoted under *v.* 25, Abdallatiff goes on to state: 'They went farther and began to feed on young children. It was no rare thing to surprise persons with infants already roasted or boiled. The commandant of the city caused those to be burnt alive who committed this crime, as well as those who ate of such food.' In this he certainly acted with more decision than the king of Israel. What Abdallatiff proceeds to state respecting the gradually diminished horror with which, as the scarcity continued, such doings were regarded, deserves the most profound attention on more accounts than one: 'When the poor people first began thus to eat human flesh, the horror and astonishment excited by a course so extraordinary, were so great, that these crimes were the general topic of conversation; and the people could not exhaust themselves upon the subject; but afterwards they became so accustomed to it, and even conceived such a taste for this horrible food, that you might find persons who made their ordinary repasts of it, ate it with relish, and even laid up a provision of it. They invented different modes of preparing this food, and the use of it being once introduced spread throughout the provinces; so that there was no part of Egypt where there were not examples of it. It no longer caused the least surprise; the horror which had been felt at first, subsided entirely; and every one spoke of it, and heard it spoken of as an indifferent and ordinary matter.' Abdallatiff adds several anecdotes illustrative of this state of things, a few of which we may quote. 'I saw one day a woman, wounded on the head, whom some of the common people were dragging through a market. They had arrested her while she was eating a small infant roasted, which they had seized with her. The people who were in the market paid no regard to this spectacle, but went every one about his own business. I perceived in none of these any sign of astonishment or horror, a circumstance which occasioned me more surprise than the crime itself. This indifference proceeded in truth, only from the fact, that the sight of these cruelties had already often presented itself to them; so that they were now among the number of those things to which one is accustomed, and which have no longer any power to cause an impression of surprise.'....'It happened one evening, not long after the hour of prayer, which is when the sun has wholly disappeared below the horizon, that a slave was playing with a child newly weaned, belonging to a wealthy private citizen. While the infant was still at his side, a female beggar seized a moment when his eyes were turned from the child, ripped up its belly, and began to eat the flesh all raw. Many females have related to me that persons had thrown themselves upon them in order to snatch from them their infants; and that they were obliged to employ all their efforts to preserve them from their ravishers. Seeing one day a woman with a small child, just weaned, and very plump, I admired the child, and recommended her to take good care of it. On which she related to me, that while she was walking along the banks of the canal, a stout man had thrown himself upon her, and attempted to snatch her infant away from her; and that she had found no other way of protecting it but to throw herself upon the ground and hold it under her, until a cavalier who happened to pass, forced the man to quit her. She added, that the villain snatched eagerly the opportunity to seize any limb of the child that protruded from under her, in order to devour it; and that the child was ill a long time from the sprains and bruises which it received from the contrary efforts of the ravisher and herself, the one to snatch the child and the other to retain it. One saw everywhere the children of the poor, both of the tenderest years and also older, who no longer had any one to take care of them or guard them [their parents having died], but were scattered through all the quarters of the city, and even in the narrowest streets, like locusts which had fallen upon the fields. The poor people, men and women, lay in wait for their unfortunate children, carried them off, and devoured them. You could not surprise the guilty persons in this flagrant act, except rarely, and when they were not well on their guard. It was most commonly women who were seized with these proofs of their crime; a circumstance, which, in my opinion, arises from the fact, that women have less presence of mind than men, and cannot flee with so much promptitude, and conceal themselves from search. In the course of a few days thirty women were burnt at Misr, not one of whom but confessed that she had eaten of several children.' After many instances of the various forms in which this enormity was manifested, this writer proceeds to speak of the bodies of the recent dead being devoured by their relations. 'Nothing was more common than to hear those who thus ate human flesh, allege, in justification, that it was the body of their son, their husband, or of some other near relative. An old woman was found eating the flesh of a male child; she excused herself by saying that it was her daughter's son, and not the child of another; and that it was better the child should be eaten by her than by any other person.'

How forcibly all this illustrates and explains the words of Moses: 'The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son and toward her daughter....for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.' (Deut. xxviii. 56, 57.)

CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers, venturing on the host of the Syrians, bring tidings of their flight. 12 The king, finding by spies the news to be true, spoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then [1]a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, [2]some mischief will come upon us: now therefore come, that we may go and tell the king's houshold.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left [3]in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

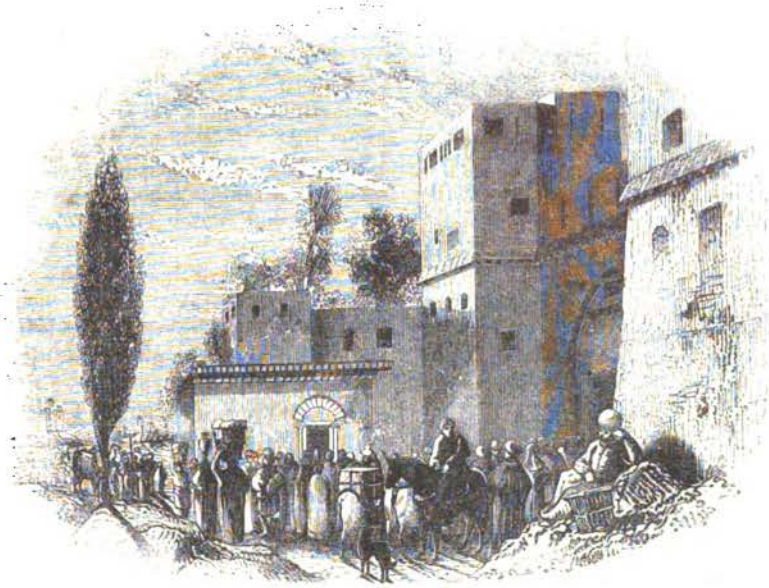
19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

[1] Heb. *a lord which* belonged *to* the king *leaning upon his hand.* [2] Heb. *we shall find punishment.* [3] Heb. *in it.*

Verse 1. '*A measure of fine flour . . . for a shekel, and two measures of barley for a shekel.*'—That is, roughly stated, a peck of fine flour for 2*s.* 6*d.*; and two pecks of barley for the same.

— '*In the gate of Samaria.*' — This intimates that the corn was to be sold at the gate. It is still the custom of the East to sell corn, vegetables, cattle, and all kinds of country produce at the gates of towns in the early morning—the bazaars in the interior of the town being for the use of the retailers and the dealers in manufactured goods. On quitting towns soon after day-break to resume our journey, our attention was often arrested at the busy traffic at the gate in the produce which had been brought from the country over night—forming one of the numberless Scriptural associations which to the Biblical student enliven the most tiresome journey in the East.



MARKET AT THE GATE.

2. '*A lord on whose hand the king leaned.*'—At the present day in Western Asia, when a king walks any short distance on foot, or remains standing, it is usual for him to support himself by resting his hand upon the arm of the highest officer of state who happens to be present.



THE SULTAN SUPPORTED.

We recollect to have seen the late Turkish sultan, after alighting from his horse, walk thus supported up the steps of the mosque at Orta Khir, which he was then visiting to perform his noontide devotions in public on a Friday.

3. '*Four leprous men.*'—The Jews think these were Gehazi and his three sons; and this is not impossible, though we see no evidence either for or against this notion. The law of Moses excluded lepers from the camp; and it is probable that they were afterwards, in like manner, excluded from the towns. It is difficult to understand otherwise than as hypothetical, the statement in verse 4, which seems to imply that these leprous persons were at liberty to have re-entered the town if they had so pleased. It seems that they had been recently expelled, whether on account of their leprosy, or to relieve the town from the charge of their maintenance, or else that they had for some time been living without the town as lepers, and now ceased to receive from the besieged that scanty provision with which it is probable that they had hitherto been supplied. In either case, as the enclosing lines of the Syrian army shut them in between the besiegers and the town, and prevented them from seeking their living elsewhere, there seemed no other alternative than to throw themselves upon the compassion of the Syrians.

10. '*Horses tied, and asses tied, and the tents as they were.*'—Here the lepers, in describing what they found in the camp when they approached it, mention the cattle first; whereas the description of the flight of the Syrians *from* their camp (verse 7), mentions the horses and asses last. This is therefore one of many circumstances which we find in the Scripture to intimate that the ancient Oriental camps were arranged much on the same principle as at present—with the cattle outside the whole, tied by their feet to ropes or chains, extended between pegs of wood or iron driven into the ground. Thus the cattle form a sort of outer border to the camp; and this arrangement enables them to be taken abroad for forage or water, without interfering with the order of the camp, while they are the

more in readiness to be mounted and ridden off on any sudden occasion that may arise. This mode of tying the cattle suggests that it would have taken more time than the terrified Syrians could afford to undo cattle thus secured, and therefore fled without them. It is to be noticed that only asses and horses are thus secured, apart from each other. The camels are seldom secured at all; and accordingly in the present text, no camels are described as being 'tied.'

12. '*I will now shew you what the Syrians have done.*'—Here we have a stratagem of war attributed to the Syrians, several examples of which might be adduced from the ancient and modern history of the East. The best perhaps is that quoted by Harmer, from the history of the revolt of Ali Bey; and it is the more interesting from its having been practised *upon* the Syrians. The pasha of Damascus found his enemy, the sheikh Daher, encamped near the sea of Tiberias. The engagement was deferred to the next day, but during the night the sheikh divided his forces into three troops, and silently moved from his camp, leaving the fires burning, with all the tents and stores as they were, including plenty of provisions and strong liquors. At midnight the pasha, thinking to surprise the sheikh, marched in silence to his camp, and, to his great astonishment, found it completely abandoned, and that too in such haste, that the baggage and stores had been left behind. Rejoicing in his bloodless success, the pasha determined to stay there and refresh his soldiers. They soon fell to plunder, and drank so freely of the liquors, that, overcome by the fatigue of the day's march and the fumes of the spirits, it was not long before they were all in a sound sleep. *Then* the supposed fugitives, who were well informed of these proceedings, marched back silently to the camp, and rushing suddenly from all sides upon the confused and sleeping enemy, obtained an easy victory over them. They slew eight thousand of their number, and the remainder, with the pasha at their head, escaped with great difficulty to Damascus, leaving all their own baggage behind them.—This was what the king of Israel feared.

CHAPTER VIII.

1 *The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle's sake hath her land restored by the king.* 7 *Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him.* 16 *Jehoram's wicked reign in Judah.* 20 *Edom and Libnah revolt.* 23 *Ahaziah succeedeth Jehoram.* 25 *Ahaziah's wicked reign.* 28 *He visiteth Jehoram wounded at Jezreel.*

THEN spake Elisha unto the woman, [1]whose son he had restored to life, saying, Arise, and go thou and thine houshold, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her houshold, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain [2]officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present [3]with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

11 And he settled his countenance [4]stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master: who said to him, What said

[1] Chap. 4. 35. [2] Or, *eunuch.* [3] Heb. *in his hand.* [4] Heb. *and set it.*

Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, [5]Jehoram the son of Jehoshaphat king of Judah [6]began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, [7]as he promised him to give him alway a [8]light, *and* to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 ¶ And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and [9]Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds [10]which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

[5] 2 Chron. 21. 4. [6] Heb. *reigned.* [7] 2 Sam. 7. 13. [8] Heb. *candle*, or, *lamp.* [9] 2 Chron. 22. 1.
[10] Heb. *wherewith the Syrians had wounded.*

Verse 1. '*The Lord hath called for a famine.*'—We incline to the opinion, which has been adopted by many commentators, that Elisha said this before the circumstances recorded in the two last chapters; and that now the woman's return, after the restoration of plenty, affords occasion to mention the prediction which, seven years before, had induced her to leave her country. The famine in the city of Samaria, which has just been recorded, would then seem to have been a result not merely of the siege, but of the general dearth and the consequent distress.

3. '*To cry unto the king for her house.*'—Perhaps the estates of those who left the country without permission were confiscated to the king. It is true that there is nothing of this in the law of Moses; but when the regal government was established, and the kings found that confiscation was almost the only process by which a royal demesne could be formed, they would naturally be anxious to fix this penalty as the consequence of certain measures or offences (see the note on 1 Kings xxi. 15). Probably this, of being absent in a foreign country beyond a given time, might be of the number. Such a law has existed, and does exist, among different nations; and the kings of Israel might think themselves the more warranted in adopting it, because the evident spirit of the law of Moses was to keep the nation as much as possible within its own territory, apart and separate from strangers. No such law, however, existed before the time of the Kings, for we see, in the book of Ruth, that after Elimelech's family had resided ten years in the land of Moab—for the same reason which induced the Shunammite to remain seven years in the land of the Philistines—and after the father and his two sons had died there, the surviving females retained the family estate (Ruth i. 4; iv. 5). Some think that the next of kin had seized the Shunammite's lands; and others, that her agent had been unfaithful; but the explanation we have given seems the most satisfactory.

4. '*The king talked with Gehazi.*'—Some consider this a proof that the whole transaction occurred at a still earlier period than we have supposed, that is, before the visit of Naaman to Elisha, and consequently before Gehazi became a leper, particularly as he is still called 'the servant of the man of God.' This is not impossible; but we do not think the leprosy of Gehazi, taken alone, rendered such an explanation indispensably necessary. If he was at this time a leper, there was nothing to prevent him from speaking to the king at a proper distance, since *contact* only, conveyed ceremonial pollution. And if lepers were excluded from towns, it is not difficult to imagine many circumstances under which the king may have conversed with him outside the town. The king might, for instance, in going to one of his gardens, have had his attention directed to Gehazi, as one who was erewhile Elisha's servant, and had been miraculously smitten with leprosy; and, in his desire to be informed of the particulars, may have required him to relate them on the spot,

or, which is more probable, to follow him to the garden for the purpose. Either way, the relation of one of Elisha's miracles would naturally lead to the mention of another, until that of the Shunammite came to be narrated, just at the time when the woman herself appeared to prefer her petition; the good providence of God directing this concurrence of circumstances to establish the evidence of his own power and compassion, as well as to procure from the king that attention to her request, which she might not otherwise have obtained.

9. '*Forty camels' burden.*'—This introductory gift must have been very valuable. It does not however necessarily follow that every camel carried the full load it would bear, since it is a very common practice in the East, for the sake of parade, to employ a far greater number of men and animals in the conveyance of a gift than is actually required. It will be useful, however, to mention what is to be considered a camel's burden. This is no determinate weight, since the burden depends on various circumstances. We copy Burckhardt's statement, which we believe to be substantially correct, being corroborated by our own information, so far as it extends:—'The common load of an Arabian camel is from four to five hundred pounds upon a short journey, and from three to four hundred pounds on a journey of considerable distance. The camels employed between Djidda and Tayf, in the year 1814 or 1815, for carrying provisions to Mohammed Ali, had loads not exceeding 250 pounds. The well-fed and well-watered Egyptian camels are equal in strength to the Anadolian; those of the largest size at Cairo will carry three bales of coffee, or fifteen hundredweight, from the town to the waterside, about three miles distant. From Cairo to Suez, the same camels will carry ten hundredweight; and that space is a journey of three days. The longer the journey to be undertaken, and the fewer wells to be found in the way, the lighter are the loads. The Darfur camels are distinguished for their size and great strength in bearing heavy loads; and in this latter quality they surpass all the camels of north-eastern Africa. Those which accompany the Darfur caravan to Egypt are seldom loaded with more than four quintals. The Sennar camels generally carry three and a half, and are not equal in size to those of Darfur.' ('*Notes on the Bedouins*,' p. 258.) It is a pity that, from such various data, Burckhardt did not determine something of an average.. What he does say, however, rather confirms our own information, which leads us to conclude that, taking into consideration the difference of breeds and circumstances, the average of a camel's burden may be stated as somewhere between six and eight hundred pounds. The camel kneels to receive its burden, and will never consent to take more than it is well able to carry. The males are stronger and carry heavier loads than the females; but the latter support thirst better, which is a consideration of great importance in the East.

15. '*He took a thick cloth*,' etc.—There is an ambiguity in the original, which renders it grammatically uncertain whether it was the king himself who ordered this to be



LADEN CAMELS.

done, and, by this ill-advised attempt to allay the burning heat of his fever (supposing it a fever), gave a fatal turn to his disease – or that it was Hazael who did it, either under such a pretence of affording him relief, or in order to murder him outright. Some prefer the first-mentioned interpretation; but we think that it is safest to follow the current of ancient and modern interpretation in deciding the ambiguity against Hazael. Then—supposing him directly or indirectly the murderer—it seems that it was his object to slay the king without having any marks of violence which might lead to detection. It is evident, from the circumstances of preparation, that he slew him under some pretence of assistance: and the following explanation furnishes what seems to us the most probable interpretation. It seems that what our translation calls 'a thick cloth' (מַכְבֵּר *makbir*), means some part of the bed-furniture, probably the thick quilted coverlet, or, as Michaelis thinks, a gnat-curtain or net: most likely the former, as a mosquito-curtain would be more likely to be sprinkled with water than dipped into it. Now, it is the custom in some kinds of fever to wet the bedding, and that with good effect; while in other cases this would be dangerous, if not fatal. With respect to the former, Bruce, speaking of the disorders common in the region of the Red Sea, says:—'Violent fevers, called there *nedad*, make the principal figure in this fatal list, and generally terminate the third day in death. If the patient survives till the fifth day, he very often recovers by drinking water only, and throwing a quantity of cold water upon him, even in his bed, where he is permitted to lie, without any attempt to make him dry, or to change his bed, till another deluge adds to the first.' Now, we may suppose, that the king's disorder was *not* of this kind, and that Hazael recommended a similar treatment with the knowledge that it was calculated to produce a fatal effect; or else that the complaint *was* of this description and was thus treated, and that Hazael took the opportunity of smothering or strangling the king under pretence of laying over him a coverlet fresh dipped in water. It must not be forgotten, that the coverlets in the East are in general very thickly quilted with wool or cotton, as blankets are unknown. And this thickness, with its great weight when soaked in water, made it the fittest instrument for such a wicked purpose that could be found about an Oriental bed.

CHAPTER IX.

1 *Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead.* 4 *The prophet, having done his message, fleeth.* 11 *Jehu, being made king by the soldiers, killeth Joram in the field of Naboth.* 27 *Ahaziah is slain at Gur, and buried at Jerusalem.* 30 *Proud Jezebel is thrown down out of a window, and eaten by dogs.*

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an [1]inner chamber;

3 Then [2]take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [3]at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [4]I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of [5]Jeroboam the son of Nebat, and like the house of [6]Baasha the son of Ahijah:

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu [7]is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But [8]king [9]Joram was returned to be healed in Jezreel of the wounds which the Syrians [10]had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* [11]let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

1 Heb. *chamber in a chamber.* 2 1 Kings 19. 16. 3 1 Kings 21. 15. 4 1 Kings 14. 10, and 21. 21. 5 1 Kings 14. 10, and 21. 22.
6 1 Kings 16. 3. 7 Heb. *reigneth.* 8 Chap. 8. 29. 9 Heb. *Jehoram.* 10 Heb. *smote.* 11 Heb. *let no escaper go,* &c.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the [12]driving of Jehu the son of Nimshi; for he driveth [13]furiously.

21 And Joram said, [14]Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and [15]met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu [16]drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he [17]sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [18]the LORD laid this burden upon him;

26 Surely I have seen yesterday the [19]blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this [20]plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she [21]painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three [22]eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake [23]by his servant Elijah the Tishbite, saying, [24]In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

12 Or, *marching.* 13 Heb. *in madness.* 14 Heb. *Bind.* 15 Heb. *found.* 16 Heb. *filled his hand with a bow.* 17 Heb. *bowed.* 18 1 Kings 21. 29. 19 Heb. *bloods.* 20 Or, *portion.* 21 Heb. *put her eyes in painting.* 22 Or, *chamberlains.* 23 Heb. *by the hand of.* 24 1 Kings 21. 23.

Verse 1. '*Ramoth-gilead.*' — This place is frequently mentioned in Scripture, under the names of Ramoth, Ramoth-gilead, and Ramoth-mizpeh. The Scripture indications concerning it are, that it was a principal town on the east of the Jordan, in that part of this territory which was assigned to the tribe of Gad. It was a city of refuge, and its situation and strength rendered it an important frontier-town against the Syrians, the possession of which therefore became an object of great consequence to them in their wars with the Hebrews. Ahab lost his life in

the attempt to retake it from the Syrians; but the now reigning king appears to have succeeded in this object, though at the expense of a severe wound, which induced him to leave his army in occupation, and proceed himself to Jezreel to be healed (viii. 29). The war does not appear to have been quite terminated, and Ramoth-gilead seems to have been the head-quarters of the army kept in the field, and of which Jehu was one of the principal commanders. There were probably constant communications kept up between Ramoth-gilead and Jezreel; and the king seems to have watched with interest all indications of news from that quarter. This explains his sending out a courier to meet the party coming from that direction, as well as his going out himself, ill as he was, as soon as he heard that one of the chief commanders was approaching. He perhaps feared that the Syrians had recovered Ramoth-gilead and put the Hebrews to flight.

Eusebius says that Ramoth-gilead was fifteen miles to the west of Philadelphia, and Jerome, that it was near the Jabbok; the influence of which statements would give it some inclination northward instead of due west from Philadelphia. Accordingly, at about the assigned distance, west-north-west from Philadelphia, and about eight miles south of the Jabbok, we find ruins of a town called Jelaad, upon a mountain of the same name, and which is merely a different spelling of the Hebrew word (גִּלְעָד) for 'Gilead.' Mr. Buckingham, however, is rather disposed to find it at a site now called Ramtha or Ramza, about twenty-three miles north-north-west from Philadelphia, and four miles to the north of the Jabbok. He passed the place at a little distance, and regrets that he could not more particularly examine the remains which it offered. The site is principally distinguished by the ruins of a large castellated enclosure of stone, standing on the side of a hill; but whether it had been a Christian establishment, a castle, a caravanserai, or some portion of a deserted settlement, could not be determined. 'Near it,' says the traveller, 'stood a stately and wide spreading oak, which, like the rest of the oaks we had seen, was not an evergreen one, but had its leaves withered and its boughs almost bare, while the greater portion of the other trees found here were fresh with verdure.' Between these two sites the reader must choose for himself. We rather incline to the latter, as best agreeing with all the *Scriptural* intimations. It is, equally with the other, in the tribe of Gad—more certainly in the Gilead of Scripture (see the note on Gen. xxxi. 47)—nearer to the frontier of the Syrians, and more in their way in any attempt upon Israel—nearer to the Jabbok, and nearer also to Jezreel. The analogy of name, at least, is as much in favour of this as the other; for Ramoth-gilead is frequently called Ramoth alone, but never Gilead. We think it probable that the places were in the third century named as now, and that Eusebius fixed on that called 'Gilead' as the representative of Ramoth-gilead, while Jerome had rather Ramoth in view. The subject is perplexing, and this is the best solution of its difficulties which we can offer.

12. '*It is false.*'—To give the lie in the East is not considered offensive: and the natives are astonished at the indignation which Europeans manifest at having their assertion questioned. This is particularly the case in Persia, where a king upon his throne, without intending to give offence, has been known, in a very quiet way, to ask a British ambassador, 'Is not that a lie which you are telling?' Chardin's account of his controversies with the Persian minister (Nazir), about the price of the jewels which Chardin himself had brought for the king, affords some curious illustrations of this. On one occasion this most intelligent traveller was so provoked at the minister's declared doubts of his veracity, that he expressed his annoyance in rather warm terms. On this the Nazir flew into a passion, and asked him tartly whether he was a prophet, that people should be under an obligation to him to believe his word? Chardin could not refrain from laughing at this; on which the minister, turning with an air of anger to the company, and pointing to him, exclaimed, with an oath, 'The Franks are altogether an extravagant people: they would have us take their word for an oracle, as if they were not men and sinners!' The Oriental point of honour is not to be sought in this direction.

13. '*The top of the stairs.*'—The captains were probably assembled in the state-room over the gateway of whatever building, citadel, or palace, was the scene of this transaction. The prophet took Jehu to a chamber in the interior of the building, where he anointed him. And now, when Jehu returns to his associates, and declares the prophetic errand, they conduct him to the top of the stairs leading to the roof of the same apartment, and which was the most conspicuous place of an Oriental structure that could be chosen, being at the very top of the gate-building, and fully in view of the people and the military in the open ground in front of the building. We do not see any other explanation to render this part of the narrative equally intelligible.

17. '*Tower in Jezreel.*'—The Hebrew has several words for towers and other elevated buildings which we have but imperfect means of discriminating, though doubtless each of these terms originally distinguished a particular class of elevated structures. The present word is מִגְדּוֹל *migdol*, and perhaps the first time it occurs tends well to fix its meaning. 'Let us build us a city and a tower (*migdol*) whose top may reach unto heaven' (Gen. xi. 4). This would seem to imply that the *migdol* was distinguished by its elevation; and from its frequent (but not exclusive) connection with towns, we may presume that it belonged to that class of elevated structures which have been applied to use and ornament in towns in all times and countries. At least, for the sake of some distinction, we may take this idea, reserving the notice of other kinds of towers for another occasion. We shall not however insist on the idea of a 'watch-tower,' since this does not seem peculiar to any one kind of tower, but to be common to all: that is, there does not appear to have been any tower built expressly as a watch-tower; but any elevated pile, when built, was used for the purpose as occasion required. Hence we find this idea associated with the *migdol*, as well as with the מִצְפָּה *mizpah*, the טִירָה *tirah*, and the צָרִיחַ *tzariach*. We are not willing to suppose that the Hebrew cities were wholly destitute of those elevated piles, which both in Asia and Europe form the chief ornaments of towns. We almost everywhere find them associated with temples; but this could not have been the case in the Hebrew towns, as Jerusalem was the only one which possessed a temple. If therefore the Hebrews had towers in their towns, they doubtless either stood isolated, or in connection with secular public buildings, such as palaces. In the present instance the noted tower in Jezreel was obviously thus connected with the royal residence. Indeed, as the royal towns were generally seated on hills, and the king's residence usually on the highest part of such hills, commanding an extensive view of the surrounding country, it is reasonable to suppose that a tower was erected near every such residence, as well for distinction as for a station, whence a watchman might note whatever occurred in the neighbourhood. It is impossible to determine the form which was borne by the towers with which the Hebrew towns were ornamented. All the intimations which we can collect from Scripture seem to convey the impression that they were round: as for instance, in the Song of Solomon, 'thy neck is like the tower of David' (iv. 4), and 'thy neck is like a tower of ivory' (vii. 4). In both these verses the word is *migdol*, as here; and, so far as we have examined, this word is always used wherever it is possible to understand that a tower of ornamental character is intended. Thinking, then, that the existence of ornamental towers is clearly deducible from various passages in the poetical Scriptures, and that several of these passages intimate that they were round, we do not know how the subject can be better illustrated than by a reference to the existing towers or *minars* of Western Asia, and which now give to Jerusalem, Constantinople, Alexandria, and other important cities, almost all the



GROUP OF MODERN ORIENTAL TOWERS.—Selected from Examples in the Towns of Lower Egypt.

beauty which, as towns, they possess. We therefore give a collection of such towers, shewing the principal and more interesting varieties of form which they exhibit. The great beauty of many of these forms will not be disputed; and in viewing some of them, even the partialities of national taste will not always prevent the European spectator from hesitating to say that the 'heaven-directed spire' itself has higher claim to his preference and admiration. The pictorial illustration supersedes the necessity for written description. But we may observe generally, that the leading idea of nearly all these towers is that of a round shaft, variously crowned, and always surrounded at various elevations by one or more galleries, from which very extensive views are generally commanded, and which sometimes serve as watch-stations, although their common and proper use is to furnish a station to the *muezzin* or crier, whose duty it is to proclaim the hours of prayer; bells not being used for such purposes in the East.

25. '*His captain*'—(שְׁלִשָׁו for שְׁלִשָׁיו, or rather for וְשָׁלִישָׁו), literally '*his third*,' which, compared with other texts (Exod. xiv. 7; xv. 4; 2 Kings xv. 25; Ezek. xxiii. 12-23, etc.), seems to intimate that the Hebrew army, as well as that of the Egyptians and Assyrians, was divided into three principal divisions, corresponding, probably, to the centre and the right and left wings; and that the commander of each division was distinguished by this title; the king, or 'the captain of the host,' when there was one, being the commander in chief. It seems that Jehu was one of these generals of division, and Bidkar another.

27. '*Gur . . . Ibleam . . . Megiddo*.'—Gur seems to have been an obscure place near Ibleam, which is mentioned in Josh. xvii. 11, as belonging, with Megiddo, to the tribe of Manasseh, and, from the manner in which it is there mentioned—'Ibleam and other towns'—was doubtless a considerable place, although not one of the ancient royal cities like Megiddo, from which Ibleam does not seem to have been very distant. Concerning Megiddo, the situation of which determines that of the others, see the note on Josh. xii. 21.

29. '*Ahaziah*.'—He was grand-nephew to king Joram, and great-grandson to Ahab. This explains the friendly relation between the two kings, as well as Ahaziah's participation in the doom of Ahab's house.

30. '*She painted her face*.'—'Painted her eyes' is the correct reading, as given in the margin and read in the Septuagint and Vulgate. This custom, which our translators do not appear to have comprehended, is universal among the women of the East, and sometimes is also adopted by the men. The eyelid is tinged with a metallic black powder, which is called *surmeh* by the Turks and Persians, and *kohol* by the Egyptians. It is rather a delicate operation, which is thus performed:—The eye is closed, and a small ebony rod smeared with composition is squeezed between the lids, so as to tinge their edges with the colour. This is considered to add greatly to the brilliancy and power of the eye, and to deepen the effect of the long black eye-lashes of which the Orientals are proud. The same drug is employed on the eye-brows: used thus, it is intended to elongate, not to elevate, the arc, so that the inner extremities are usually represented as meeting between the eyes. To a European the effect produced is seldom, at first, pleasing; but it soon becomes so. The Egyptian monuments confirm the intimation which the present text affords of the antiquity of the custom. Eyes

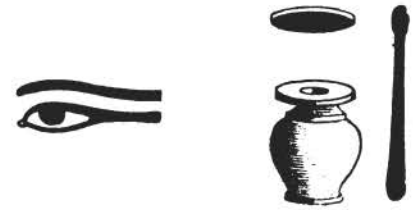


PAINTED EYES.

thus adorned are depicted in the mural tablets, and pots containing the drug and the instruments for its application have been found. We do not find it mentioned by the early Greek writers, but it was adopted from the East by the ladies and fops of Rome, who, between them, seem to have possessed all, and more than all, the modern arts of personal adornment. It is among the follies lashed by Juvenal. (*Sat.* ii.)



PAINTED EYE. MODERN ORIENTAL.



PAINTED EYE, WITH VESSEL AND PROBE. ANCIENT EGYPTIAN.

35. '*They found no more of her than the scull, and the feet, and the palms of her hands.*'—It appears from the context that the dogs had eaten all but these portions of the body of Jezebel. An East Indian correspondent of *The Times* (Aug. 12, 1841) furnishes a striking illustration of this circumstance. 'In March last, as I was repairing to the native village of Bustom to survey a bridge which was thrown across the road, on my route from the station of Jellasore, on crossing the Soubunreekâ river, my attention was attracted to a number of human skeletons which lay scattered in various directions upon the white sands adjacent to the course of the stream. Upon inquiry I learned that these unfortunate relics were the remains of pilgrims, who were on their road to the great pagoda at Juggernaut, and had been drowned two evenings before by means of a ferryboat sinking with them during a violent north-wester. On my approaching several of these sad vestiges of mortality, I perceived that the flesh had been completely devoured from the bones by Pariah dogs, vultures, and other obscene animals. The only portion of the several corpses I noticed that remained entire and untouched were the bottoms of the feet and the insides of the hands; and this extraordinary circumstance immediately brought to my mind that remarkable passage recorded in the second book of Kings, relating to the death and ultimate fate of Jezebel, who was, as to her body, eaten of dogs, and nothing remained of her but the "palms of her hands and the soles of her feet." The former narrative may afford a corroborative proof of the rooted antipathy that the dog has to prey upon the human hands and feet. Why such should be the case remains a mystery.'

CHAPTER X.

1 *Jehu, by his letters, causeth seventy of Ahab's children to be beheaded.* 8 *He excuseth the fact by the prophecy of Elijah.* 12 *At the shearing house he slayeth two and forty of Ahaziah's brethren.* 15 *He taketh Jehonadab into his company.* 18 *By subtilty he destroyeth all the worshippers of Baal.* 29 *Jehu followeth Jeroboam's sins.* 32 *Hazael oppresseth Israel.* 35 *Jehoahaz succeedeth Jehu.*

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to [1]them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* [2]mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

[1] Heb. *nourishers.*

[2] Heb. *for me.*

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake [3] [4]by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his [5]kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the [6]shearing house in the way,

13 Jehu [7]met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down [8]to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he [9]lighted on Jehonadab the son of Rechab *coming* to meet him: and he [10]saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, [11]Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was [12]full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with [13]the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the [14]images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

[3] 1 Kings 21. 29. [4] Heb. *by the hand of.* [5] Or, *acquaintance.* [6] Heb. *house of shepherds binding* sheep. [7] Heb. *found.* [8] Heb. *to the peace of*, &c. [9] Heb. *found.* [10] Heb. *blessed.* [11] Heb. *sanctify.* [12] Or, *to full*, that they stood *mouth to mouth.* [13] Heb. *the mouth.* [14] Heb. *statues.*

31 But Jehu [15]took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began [16]to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan [17]eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, [18]even Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And [19]the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

15 Heb. *observed not.* 16 Heb. *to cut off the ends.* 17 Heb. *toward the rising of the sun.* 18 Or, *even to Gilead and Bashan.* 19 Heb. *the days* were.

Verse 6. '*The king's sons....were with the great men of the city, which brought them up.*'—It was a custom in some of the ancient Oriental nations, which is retained in some of the modern, for the king's sons to be consigned to the care of the principal nobles, who were bound to see them properly brought up and educated. In some countries where this is not quite the regular custom, the king, perhaps to relieve his own purse when his children are numerous, forces on some of his nobles this mark of his royal favour. The serious expense involved makes many unwilling to undertake such charges; but they are obliged to appear delighted with the distinction: and often they really are so, in contemplation of the ultimate advantages they may derive from the connection.

8. '*Lay them in two heaps at the entering in of the gate.*'—Heads are always regarded as the best trophies of victory in the East. The heads of enemies slain in battle, of robbers, and of persons who have been put to death by the royal order, are presented to the king, and afterwards deposited at his palace-gate. If there is but one head, or only a few, they are fixed at some conspicuous part of the gate: and at the grand entrance to the sultan's palace (seraglio) at Constantinople there are niches appropriated to this purpose. When they are more numerous, they are heaped up on each side of the gate, and to swell such barbarous monuments of the monarch's victories or vengeance, it has sometimes been known that prisoners have been slain in cold blood, and innocent persons murdered. These horrid usages prevail throughout Asia, but are more revoltingly displayed, we believe, in Persia than elsewhere. It has there, not seldom, been known that the king has expressed his anger at some town or village, by demanding from it a pyramid of heads of given dimensions; and Sir John Malcolm states, that the executioners are so indifferent to the distresses of others, that they will select a head of peculiar appearance and long beard to grace the summit of the pyramid. Sometimes the Oriental conquerors desire to form such heads into permanent monuments of the transaction; and this is usually done by erecting pillars for the purpose and inlaying them with the heads of the slain. There are several of these savage monuments in Persia and Turkey. The most recent known to us are the two pillars which were erected about a quarter of a century since on each side of the way, near one of the gates of Bagdad, and which are inlaid with the heads of two hundred Khezail Arabs, slain or captured in an engagement with the troops of the pasha.

15. '*Jehonadab the son of Rechab.*'—From the statement in the text to which we refer, we can collect that Jehonadab was a person whose piety and manner of life procured him such respect and influence as must have rendered his countenance and assistance of the utmost consequence to Jehu, by quieting the minds of the people under the measures of violence which were at this time in progress. See the note on Jer. xxxv. 6.

— '*Give me thy hand.*'—We are not to understand that Jehu desired Jehonadab to give him his hand merely to assist him in ascending the chariot; but for a far more significant and important purpose. Three meanings may be assigned to the act, as illustrated by the current usages of the East. 1. The joining of hands is a token of amity, as with us. The shaking of hands has precisely the same meaning as we assign to it; but it is not frequently used in common intercourse, perhaps because the Orientals have other acts of greeting and salutation which we have not. 2. To confirm what has been said, or to complete an agreement. We also have something of this use; but the implied idea is stronger in the East, since the act of joining hands is employed in giving all the solemnity and inviolability of an oath to declarations, promises, and covenants. Perhaps it was in this sense—that is, for Jehonadab thus to confirm the declaration of his sanction and concurrence—that Jehu desired to take his hand. 3. But there is still a third sense, which is at least equally to the purpose: this is, that to give the hand to a new king is an act of homage to him—an act by which his sovereign character is recognized and fidelity to him is pledged. We incline to the opinion that *this* was the sense in which Jehu desired to receive the hand of Jehonadab; as it is easy to see of what importance it must have been to him that such a man as the son of Rechab should set the example of recognition and of pledged allegiance. There is no doubt as to the existence of the custom, although there may be some as to its application to the present instance. It appears, that whenever a competition arose among the successors of Mohammed for the Khalifat, he on whom the preference fell, received the hands of the principal persons as a pledge of their fealty. At the first election, the hot contest for the succession was terminated by Omar, who gave his hand to Abubekr, and promised him his allegiance; and his influential example was followed by the rest. (Ockley's *Conquest of Syria*, p. 4.) On the death of Abubekr, Omar succeeded quietly; and we then hear of no offering or receiving of hands. But when Omar died there was another contest; and Ali having declined the conditions which Othman accepted, the principal persons gave their hands to the latter, and Ali, after some demur, following the example, extended his hand and acknowledged Othman as khalif. (D'Herbelot, *s. v.* 'BIAT' and 'OTHMAN.') When Othman was dead, several of the principal persons came to Ali and offered him their hands; but he declined receiving this customary act of recognition till the example should be set by Thaleha and Zobeir, two persons of great influence, who were then absent. They were sent for, and on their arrival offered him their hands; and he told them, if they gave him their hands, to do it in good earnest, as otherwise he would himself prefer giving his own hand to either of them that would accept the government. This they refused; and he then received their hands. At a subsequent period, when the above named Thaleha was dying of a wound at Basrah, he sent for a man belonging to Ali, and said, 'Give me your hand, that I may put mine in it, and by this act renew the oath of fidelity which I

have already taken to Ali.' (Ockley's *History of the Saracens*; D'Herbelot, *s. v.* 'ALI.') These instances are conclusive as to the custom, and give great probability to the inferences we have stated.

29. '*Howbeit from the sins of Jeroboam....Jehu departed not.*'—There was a point beyond which Jehu was not prepared to go in his boasted zeal for Jehovah. He was ready to punish and discountenance all foreign worship; but it was no part of his policy to heal the schism between Judah and Israel, by abolishing the separate and highly irregular establishment, for the worship of Jehovah, before the symbolic calves, which Jeroboam had established, and which all his successors had maintained. The vital root of corruption therefore remained in the ground, although the branches had been lopped off. It also appeared, ere long, that the foreign idolatries of Ahab and Jezebel had acquired too much prevalence to be entirely extirpated by any coercive reformation. As soon as the heat of that reformation had cooled, such idolatries again gradually stole into use, although no longer with the sanction or favour of government.

[34–36. APPENDIX, No. 43.]

CHAPTER XI.

1 *Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God.* 4 *Jehoiada, giving order to the captains, in the seventh year anointeth him king.* 13 *Athaliah is slain.* 17 *Jehoiada restoreth the worship of God.*

AND when [1]Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the [2]seed royal.

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And [3]the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, [4]that it be not broken down.

7 And two [5] [6]parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right [7]corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, [8]God save the king.

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down;

[1] 2 Chron. 22. 10. [2] Heb. *seed of the kingdom.* [3] 2 Chron. 23. 1. [4] Or, *from breaking up.* [5] Or, *companies.* [6] Heb. *hands.* [7] Heb. *shoulder.* [8] Heb. *Let the king live.*

his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed [9]officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

[9] Heb. *offices.*

CHAP. XI.—The history in this chapter is repeated, with additions, in 2 Chron. xxii. 10-12, and the whole of xxiii., where the necessary notes will be given.

Verse 2. '*In the bedchamber.*'—In the east a bedchamber does not, as with us, mean a sleeping-room, but a room in which the mattresses and other bedding in use at night are stowed away during the day. We have already had occasion to explain that bedsteads are not, under particular circumstances, unknown, especially for sleeping in the open air. But ordinarily, the thick quilts and pillows, which form the sole bed and bedding, are spread out upon the floor or on the divans of the sitting-rooms at night for sleeping, and are in the morning taken away to the room appropriated for them. In such a room, as a place of concealment, Joash and his nurse were sheltered.

CHAPTER XII.

1 *Jehoash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 17 *Hazael is diverted from Jerusalem by a present of the hallowed treasures.* 19 *Jehoash being slain by his servants, Amaziah succeedeth him.*

IN [1]the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the [2][3]dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, [4]the money that every man is set at, *and* all the money that [5]cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so, that* [6]in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the [7]door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's [8]scribe and the high priest came up, and they [9]put up in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they [10]laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that [11]was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers,

[1] 2 Chron. 24. 1. [2] Or, *holy things.* [3] Heb. *holinesses.* [4] Heb. *the money of the souls of his estimation.*
[5] Heb. *ascendeth upon the heart of a man.* [6] Heb. *in the twentieth year and third year.* [7] Heb. *threshold.* [8] Or, *secretary.*
[9] Heb. *bound up.* [10] Heb. *brought it forth.* [11] Heb. *went forth.*

basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he [12]went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in [13]the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

[12] Heb. *went up.* [13] Or, *Beth-millo.*

CHAP. XII.—This chapter is substantially repeated in 2 Chron. xxiv., but with larger additions and greater difference of words than in the text parallel to the preceding chapter.

Verse 10. '*They put up in bags, and told the money.*'—This is the earliest indication of a still subsisting Eastern custom, under which, to save the trouble of repeated counting, a certain sum is put up in a bag, which, being sealed and properly labelled, passes current (in Turkey under the name of 'a purse') for the amount it contains. It is the authority of the seal which gives the bag currency; for the seal is that of a public officer or of a person of known responsibility; and if, when at length opened, any deficiency should appear, he is bound to make it good if the claimant can prove that the bag was previously free from any marks of violence, and that the seal remained unbroken. In Col. Capper's *Observations on the Passage to India*, 1783, we meet with an interesting anecdote bearing on this matter. It refers to the conclusion of his journey from Aleppo to Graine (near Basrah), and to his agreement with the Arab sheikh who had conducted him across the desert. 'It will be remembered that by our written agreement at Aleppo I was to give him five hundred dollars on the road, and eight hundred more on our arrival at Graine: the former sum, therefore, I kept ready to be paid to his order; but the latter I counted and sealed up in a bag to prevent any of them being lost or mislaid. When this bag was brought, as I was going to open it, the sheikh stopped me, asking if it had been counted and sealed up in my presence; and when I answered in the affirmative he, with a careless, unaffected air, bespeaking no merit from the action, threw it over his shoulder, and ordered his servant to put it into his trunk. A man shewing such confidence in another could not be guilty of any baseness himself, in which, also, he had the more merit from our situation; for had I deceived him, he durst not have followed me to Bassora to have demanded redress.'

CHAPTER XIII.

1 *Jehoahaz's wicked reign.* 3 *Jehoahaz, oppressed by Hazael, is relieved by prayer.* 8 *Joash succeedeth him.* 10 *His wicked reign.* 12 *Jeroboam succeedeth him.* 14 *Elisha dying prophesieth to Joash three victories over the Syrians.* 20 *The Moabites invading the land, Elisha's bones raise up a dead man.* 22 *Hazael dying, Joash getteth three victories over Ben-hadad.*

IN [1]the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and [2]followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom,

3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, [3]as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* [4]walked therein: and there [5]remained the grove also in Samaria.)

[1] Heb. *the twentieth year and third year.* [2] Heb. *walked after.* [3] Heb. *as yesterday and third day.* [4] Heb. *he walked.* [5] Heb. *stood.*

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, [6]Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them.*

18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man [7]was let down, and touched the bones of Elisha, [8]he revived, and stood up on his feet.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his [9]presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz [10]took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

[6] Heb. *Make thine hand to ride.* [7] Heb. *went* down. [8] Ecclus. 48. 14. [9] Heb. *face.* [10] Heb. *returned and took.*

Verse 7. '*Made them like the dust by threshing.*'—At present in the East, as in the times to which the Scriptures refer, the threshing-floor is in the open air, and is the most level and the hardest piece of ground which can be found near the harvest-field. The top of the hill is preferred when it can be obtained, for the advantage of the subsequent winnowing. For use, as the regular threshing-floor of the estate, this spot is often prepared by the removal of about six inches' depth of the soil, and filling up the vacancy with a firm compost of cow-dung and clay. Still, with all this care to prevent the intermixture of gravel and earthy particles, much very fine dust from the surface of the threshing-floor is produced by the act of threshing, and remains when the corn and straw are removed. Add to this, that the straw itself is much crushed and broken by the treading of the cattle, so that small particles of broken straw lie mingled with the small dust of the threshing-floor. These circumstances render the figure of the text very vivid and distinct to an Eastern imagination. It occurs repeatedly in the phonetic inscriptions recording the victories of the Egyptian kings.

14. '*O my father, my father, the chariot of Israel, and the horsemen thereof.*'—This expression was first used by Elisha when Elijah was taken up by the chariot and horses of fire, and might then be supposed to refer to that event; but their repetition now, when nothing of the kind occurs, appears to indicate that the phrase was proverbially applicable to one who was considered the principal guard and defence of his country. The Targum takes this view, understanding the expression as equivalent to 'My father, my father, who art better to Israel than chariots and horsemen.'

17. '*Open the window eastward.*'—The country which the Syrians had taken from Israel lay due east of Samaria; or, as the indications of the cardinal points of the compass include intermediate directions, the point called 'east' may have been north-east, towards the proper territory of the Syrians.

— '*Shoot.*'—This was a symbolical declaration of war against Syria, and the ensuing action of striking on the ground denoted the result of the war thus symbolically indicated. It was a custom among the Romans to declare war against a nation by deputing the chief of the feciales to go to its confines, and, after declaring in a loud voice the reasons for going to war, to throw a javelin into its territory. In later times, when they came to have wars with remote nations, this custom became inconvenient or impracticable; and then the ceremony was performed at Rome in a field, which, from this appropriation, was called *ager hostilis*. This custom is said to have been borrowed from the Greeks, most of whose more remarkable usages may be traced to the East. This act must have quite apprized the king of the prophet's intention, even if he had not himself explained it by calling the arrow 'the arrow of the Lord's deliverance from Syria:' and this explains why Elisha was not only sorry but angry that the king, after such preparation, smote only three times upon the ground.

20. '*Elisha died.*'—In the history of his own times the prophet Elisha occupies nearly as conspicuous a place as Elijah did in the reign of Ahab. The wonders wrought by his hands were numerous; but they were less signal, less directed to public objects, and less attended with public and important results than those of his master. Indeed, his *national* acts were less considerable than those of Elijah; and although he possessed great influence, and was undoubtedly the foremost man of his age, he wanted those energies of character and that consuming zeal which his predecessor manifested; or, perhaps more correctly, the exigencies of the times were not such as to call for the exercise of such endowments as had been possessed by Elijah. But although those of his successor were different in their kind, we know not that, with regard to the *differing time*, they were less useful or eminent. In this and in a thousand historical examples, more especially in the history of the Hebrews, we see men raised up for, and proportioned to, the times in which they live, and the occasions which call for them. The most eminent of the prophets, since Moses, was given to the most corrupt time; in which only a man of his indomitable, ardent, and almost fierce spirit could have been equal to the fiery and almost single-handed struggle for God against principalities and powers. Elisha fell in milder times, and was correspondingly of a milder character, although he was not found unequal to any of the more trying circumstances which arose during the period of his prophetic administration. Indeed, his conduct on such occasions was such as to suggest that it was only the milder spirit of the time on which he fell, precluding occasion for their exercise, that prevented the manifestation in him of that grander class of endowments which his predecessor displayed. As it was, Elisha, instead of being, like his master, driven by persecution from the haunts of men to the deserts and the mountains, and reduced to a state of dependence on the special providence of God for the bread he ate and the water he drank, enjoyed a sufficiency of all things, and lived in honour and esteem among his countrymen; and even among the purple and fine linen of kings' courts, the rough mantle of the prophet was regarded with respect.

21. '*They cast the man into the sepulchre of Elisha.*'—The remains of the prophet were of course deposited in a cave, apparently in some field or garden; and the bearers, in conveying this man's corpse to his own sepulchre, being alarmed at the appearance of the predatory band of Moabites, placed their burden in Elisha's sepulchre, which seems to have been near at hand; and for this purpose they had only to remove the stone which probably closed the entrance to the cave. See the note to Gen. xxiii. 19.

— '*Touched the bones of Elisha.*'—The remains of Elisha were no doubt, as Josephus states, very honourably interred; yet it seems clear from this that he was not deposited in a coffin. We have stated in the notes to Gen. xxiii. 19, and i. 26, that it is not an eastern custom to place a dead body in a coffin; whether it is to be deposited in a sepulchre or in a grave, it is swathed only. This was also the ancient custom, with some exceptions, as stated in the notes to which we refer. It is still more clear that the man, thus miraculously delivered from the power of the grave, was not enclosed in a coffin, or even swathed in such a manner as to prevent him from getting upon his feet when life returned.

CHAPTER XIV.

1 *Amaziah's good reign.* 5 *His justice on the murderers of his father.* 7 *His victory over Edom.* 8 *Amaziah, provoking Jehoash, is overcome and spoiled.* 16 *Jeroboam succeedeth Jehoash.* 17 *Amaziah slain by a conspiracy.* 21 *Azariah succeedeth him.* 23 *Jeroboam's wicked reign.* 29 *Zachariah succeedeth him.*

IN the second year of Joash son of Jehoahaz king of Israel reigned [1]Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [2]which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [3]The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of Edom in the valley of salt ten thousand, and took [4]Selah by war, and called the name of it Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to

[1] 2 Chron. 25. 1. [2] Chap. 12. 20. [3] Deut. 24. 16. Ezek. 18. 20. [4] Or, *the rock.*

Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry [5]at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah [6]was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that *were found* in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now [7]they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [8]Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [9]Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

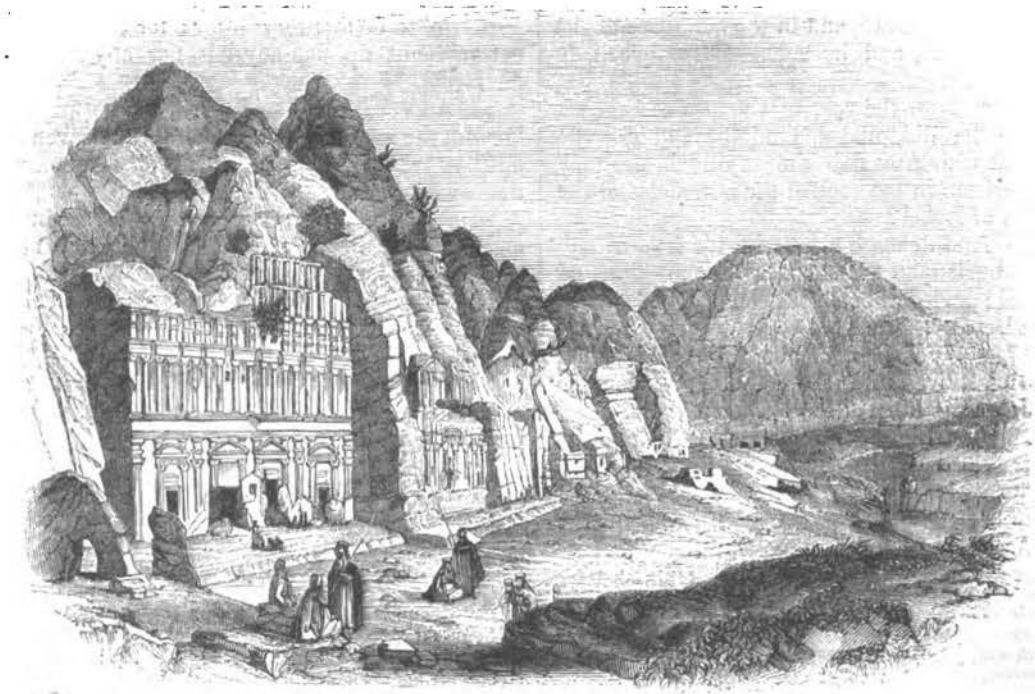
29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

[5] Heb. *at thy house.* [6] Heb. *was smitten.* [7] 2 Chron. 25. 27. [8] 2 Chron. 26. 1, he is called *Uzziah.* [9] Matth. 12. 39. 40, called *Jonas.*

Verse 7. '*Valley of salt.*'—The king of Judah being on his way to the capital of Edom, the Edomites met him and gave him battle in the 'Valley of Salt;' and after their defeat the king continued his march to Selah, which he took and called it Joktheel. Whatever theory be taken with respect to the capital of Edom, the probability remains nearly the same, that the 'Valley of Salt' was the salt and sandy plain to the south of the Dead Sea. On several occasions we have spoken of the Ghor, or valley, which extends from the Dead Sea to the Gulf of Akaba. But it is to be understood that at present the valley is closed, at about twelve miles to the south of the bay in which the sea terminates, by a sandy cliff, about sixty or eighty feet high, which runs across the valley, and forms a southern margin for the basin of the sea when its waters are at their greatest height. To the south of this sand-

cliff, however, the valley extends, without interruption, to the Red Sea. The depressed plain or valley enclosed between this sand-cliff and the extremity of the sea, to which we may add the broad eastern margin of the southern bay, which partakes of the same character, does, we have little doubt, form the 'Valley of Salt' of the present text. This plain or valley has been traversed and amply described by Captains Irby and Mangles, in their valuable *Travels*. Their description is the more interesting, as they entered the valley by the very road from Jerusalem and Hebron which must needs have been taken by the armies of Judah. After descending from the western hills, they say, 'We entered the great plain at the end of the Dead Sea: for about a quarter of an hour we had few bushes, and afterwards found the soil sandy and perfectly barren. On our right we had a continued hill of sandy soil, running in a south-east and north-west direction towards the middle of the plain.' In a ravine at the side of this hill they tarried for the night, and 'collected a quantity of wood, which the Dead Sea had thrown up at high-water mark, and endeavoured to make a fire, in order to bake bread, as we had flour. The wood was, however, so impregnated with salt, that all our efforts were unavailing.' On proceeding across the plain the next morning they had still the same sand-hill on their right. 'We found, exclusive of the saline appearance left by the retiring of the waters, several large fragments of clear rock-salt lying on the ground; and, on examining the hill, we found it composed partly of salt and partly of hardened sand. In many instances the salt was hanging from cliffs in clear perpendicular points like icicles; and we observed numerous strata of that material, of considerable thickness, having very little sand mixed with it. Strabo mentions that, "to the southward of the Dead Sea there are towns and cities built entirely of salt;" and, although such an account seems strange, yet, when we contemplated the scene before us, it did not seem very improbable. The torrents, during the rainy season, had brought down immense masses of salt; and we observed that the strata were generally in perpendicular lines.' The reader will be careful not to confound the cliffs of which the above extract speaks, with those that cross the Ghor more to the south. The present are those which form the southern expansion of that narrow ravine through which the plain is approached from the west; and which, in fact, form part of the western, not the southern, boundary of the plain. It seems that the plain itself, which, properly speaking, is part of the bed of the Dead Sea, becomes in part a marsh when the water is high during the wet season, but, when that is over, is soon dried by the effects of evaporation. The plain must be dry and firm during the greater part of the year, for Irby and Mangles found it so as early as the month of May, with the exception that water still remained in some of the drains (six in all) in that part contiguous to the sea. The travellers do not speak of any saline incrustation or impregnation in the 'barren flats' thus formed; but this must be the case, not only from the strongly saline character of the evaporated water, and from the cliffs and rocks of salt already noticed, but from the fact that, in a subsequent visit to the part of the valley *east* of the southern bay, the remarkably saline character of the dried soil is particularly mentioned. None of these phenomena are singular. The salt lake of Ourmiah, in Persia, leaves, in like manner, during the dry season, an extensive plain, saturated or incrusted with saline matter, and perfectly barren. (See the general note on the Dead Sea, under Gen. xix. 25.)

— '*He took Selah by war, and called the name of it Joktheel.*'—*Selah* means 'a rock;' and as the Greek name for the chief town of the Nabathæan Edomites, Petra, has precisely the same signification, it is, not without reason, conceived by some writers that the town which the Greeks knew as Petra is here and elsewhere denoted. We rather incline to this opinion, which has also the strong support of Eusebius and Jerome, who both describe Petra as 'a city of Arabia, in the land of Edom, *which is also called Jectael*.' It is true that, in the Hebrew text, the word, in this and other places, may be read as an appellative rather than as a proper name, and that it is so read by the Septuagint and Vulgate (but not the Syriac and Arabic); but as the versions, particularly the Septuagint, often turn the sig-



JOKTHEEL.—A VIEW OF PETRA, IN WADY MUSA.

nificant proper names of the Hebrew into appellatives, we are not disposed to lay much stress on this; and even did we allow that Selah is an appellative, it would be open to us to contend that a place so emphatically indicated as *the rock* was most probably the same which is allowed to have borne a proper name of the same import. In other words, a place distinguished as *the rock* is the most likely to be that to which the proper name of the same meaning, whether Selah or Petra, would be given. This will be allowed by any one who considers the universal process in topographical nomenclature, under which, distinguishing appellatives become, in process of time, fixed as proper names. However, as we are not willing to raise an argument on the question, whether such a word is to be understood as a proper name or an appellative, we are content with the probability, in connection with the other and stronger probability, that the chief town of Mount Seir, even if not expressly named, is at least indicated and referred to in the history and prophecy of the Old Testament. In their denunciations against a country the prophets continually refer to its chief town; and, unless there was an exception in this instance, they did so in their copious prophecies against Edom. But that there is in this case no exception is evident from topographical indications, to which we shall find a future occasion to refer. Now the chief town of Edom was Petra; and, as the prophets who foretold its doom were not long posterior to the date of the transaction before us, it becomes probable that the present history has the same principal city of Edom in view; particularly when we find it bearing a name analogous to that which the metropolis of Edom certainly bore. We are, however, more anxious to shew that the prophecies refer to Petra than that the present history does so. The former point we consider certain, and the latter sufficiently probable to afford us an opportunity of entertaining the general subject, which now turns upon the question, 'Where was Petra?'

This is a point concerning which it is necessary to have a distinct understanding; for if the Idumæan town to which the Scriptures refer be not the excavated city of Wady Musa, near Mount Hor, we lose much of the force of that satisfactory and beautiful evidence to the divine authority of the sacred writers, which may be deduced from the complete correspondence of their predictions with the existing condition of Edom. This correspondence has been only lately discovered; and, as something new, it has engaged more attention than old truths, however valuable, would have been likely to obtain. With respect to Edom, we purpose here to lay the foundation for future illustration by shewing, what we think has not yet been done satisfactorily, that the city of Wady Musa was the town of Edom which Scripture history and prophecy have in view.

Two places have been made to contend for the distinction of being the ancient Petra. One is the existing town of Kerak, about eight miles due east from the southern bay of the Dead Sea, the other is the forsaken and desolated city in Wady Musa, near Mount Hor. The conditions of the question are rather peculiar. No one now denies that the city in Wady Musa was Petra. The learned editor of Burckhardt's *Travels in Syria* has proved this from the concurrent testimony of ancient writers; but, unfortunately, the same accomplished geographer has taken up the opinion, that, previously to the time of the Macedonian conquests, the present Kerak was Petra and the principal town of the Nabathæans, and this consideration will of course exclude the Petra of Wady Musa entirely from the cognizance of the sacred writers, the canon of Old Testament Scripture having been closed considerably anterior to the appearance of the Macedonians in Asia. But it seems to us no difficult matter to disprove this position. To do so with completeness would require a lengthened dissertation, which would scarcely interest our readers; but we may briefly state a few considerations which will, we think, reduce the probabilities which seem in favour of the conclusion to which we are opposed. We have repeatedly read with great attention the statement on the subject, which we find in the Preface to Burckhardt, but have failed to discover that any one authority is cited in proof that Kerak ever was called Petra in ancient times. The only passage bearing an aspect of truth is the following:—'When the Macedonian Greeks first became acquainted with this part of Syria, by means of the expedition which Antigonus sent against the Nabatæi, under the command of his son Demetrius, we are informed by Diodorus that these Arabs placed their old men, women, and children, upon a certain rock (ἐπί τινος πέτρας), steep, unfortified by walls, admitting only of one access to the summit, and situated 300 stades beyond the lake Asphaltitis. As this interval agrees with that of Kerak from the southern extremity of the Dead Sea, and is not above half the distance of Wady Musa from the same point; and as the other parts of the description are well adapted to Kerak, while they are inapplicable to Wady Musa, we can hardly doubt that Kerak was at that time the fortress of the Nabatæi; and that, during the first ages of the intercourse of that people with the Greeks, it was known to the latter by the name of Petra, so often applied by them to barbarian hill-posts.' After this, Col. Leake goes on to infer (for no proof is adduced) that subsequently, when the effects of commerce required a situation better adapted than Kerak to the collected population and the increased opulence of the Nabatæi, the appellative of Petra was transferred to the *new city* at Wady Musa. But ultimately, when the stream of commerce had partly reverted to its old Egyptian channel and had partly taken the new course by Palmyra, the city at Wady Musa became gradually depopulated; and, in the end, Kerak came again to be considered by travellers as Petra, because the existence of the ruined city in Wady Musa has only lately been brought to light, and because Kerak was the principal place, and the only place with a Christian community, remaining in the diocese of the Greek church which retains the old title of the bishopric of Petra, originally derived from the Petra of Wady Musa. The last sentence affords an explanation, in which we gladly acquiesce, of how Kerak came to be identified with Petra; and we only demur at the almost contradictory opinion, that, in remote antiquity, Kerak was 'the crowning city' of the Nabatæans, which was distinguished by this name.

The following are among the considerations which leave us satisfied to rest in a contrary conclusion to that which we have here stated with all the force that can be given to it. We must state them in the form of a bare abstract, without that full exposition from collateral considerations by which they would be very materially strengthened. In the first place, the passage in Diodorus does not say that the place in question was the city called Petra, but that there was a rock to which the inhabitants retreated, and which served them as a natural fortress. Now, if, because Petra means a rock, *this* rock is to be regarded as Petra, there is no reason why Petra should not be sought wherever a rock happens to be historically mentioned in the rocky country of the Edomites. Thus, then, if 'the rock' were at the Kerak east of the Dead Sea, we do not see that this Kerak was therefore necessarily Petra. But, on the other hand, allowing that Diodorus had Petra in view, we think it might be shewn that it was more probably Wady Musa than Kerak. He does not say that the rock was *east* of the Dead Sea, nor that it was 300 stades from that sea; but that, after the affair at the rock, the Greeks marched 300 stades *to the neighbourhood* of the Dead Sea. It may therefore have been *south* of the Sea, and the loose indication of distance would allow it without violence to have been as far south as Wady Musa. In fact, Major Rennell, who in his determination of the site could of course take no cognizance of the recent discoveries in Wady Musa, cites this very passage of Diodorus among his ancient authorities for placing Petra at another Kerak (*Kerak esh-Shobek*), *south* of the Dead Sea, and in the immediate vicinity of Wady Musa; which, taken as a conclusion independent of recent discoveries, is a most remarkable and valuable corroboration. Again, if the more northern Kerak had been Petra at the time to which Diodorus refers, this would prove it to have been not the more

ancient but a more modern Petra. We allow the station may have belonged *then* to the Edomites, because they encroached northward, after the captivity, into what had formed the dominion of Judah on the one side of the Dead Sea, and of Moab and Ammon on the other. But that it could not have been a principal town or any town of the Edomites, in the time of the inspired writers of the Old Testament, is clear from the fact that its site was then in the territory of Moab, on the borders of Ammon. If any proof of this were wanting, it is found in the fact mentioned by Burckhardt's editor himself, that Kerak was called *Charax* by the Greeks, to which the Romans added *Omanorum* (Kerak of Ammon) to distinguish it from the more southern Kerak; and the Greeks themselves, for the same purpose, referred it to Moab, in the name of *Charagmoba*. We think these considerations demonstrate that Kerak could not have been a town of the Idumæans before the Captivity; nor could it therefore be mentioned or alluded to as such by the sacred writers. And if the prior claims of Kerak be dismissed, no one will dispute those of the town in Wady Musa. We might rest here: but we will add that the Edomites were a great people, established between the Dead Sea and the Red Sea (the sea of Edom), when the Israelites were about to enter the Promised Land, and the history of the transactions between the two nations appear to demonstrate that the capital of Edom was even then to the south of the Dead Sea. They were also obviously a great commercial people before the time of Solomon; and the very reasons of commercial advantage which are thought to have dictated the *ultimate* removal to Wady Musa, must have equally operated at an earlier period—Kerak being most disadvantageously situated as the capital of a people possessing the commerce of the Red Sea. Furthermore, we have seen that Jerome says that Joktheel was Petra; and he, of all men, was likely to have known if Kerak was or ever had been the ancient Petra; but he says that Petra was near Mount Hor, and Burckhardt and his learned editor were the first to receive and confirm the local traditions which determine Mount Hor to have been one of the mountains near Wady Musa. In conclusion, we may add that the prophetic intimations concerning Edom receive no illustration from Kerak, but correspond with astonishing precision to the present appearances presented by the remains of the wonderful city in Wady Musa: and, although the consideration has been generally overlooked, we shall ever be disposed to contend that the prophetic intimations concerning the (then future but now present) condition of towns, furnish the very best and most authoritative data by which the sites of such places may be determined. At present we have given a cut from Laborde, shewing one of the aspects in which this wonderful city, with its sculptured and excavated cliffs, appears; reserving the descriptive details to be given in connection with these prophecies, which they will contribute to illustrate. (See the historical note on the Edomites, under Gen. xxxvi. 2.)

CHAPTER XV.

1 *Azariah's good reign.* 5 *He dying a leper, Jotham succeedeth.* 8 *Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum.* 13 *Shallum, reigning a month, is slain by Menahem.* 16 *Menahem strengtheneth himself by Pul.* 21 *Pekahiah succeedeth him.* 23 *Pekahiah is slain by Pekah.* 27 *Pekah is oppressed by Tiglath-pileser, and slain by Hoshea.* 32 *Jotham's good reign.* 36 *Ahaz succeedeth him.*

IN the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* [1]the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [2]Uzziah king of Judah; and he reigned [3]a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they

1 Chap. 10. 30.
2 Matth. 1. 8, 9, called *Oziah*.
3 Heb. *a month of days*.

are written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all the women therein that were with child he ripped up.

17 ¶ In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ *And* [4]Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem [5]exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [6]Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

[4] 1 Chron. 5. 26. [5] Heb. *caused to come forth.* [6] 2 Chron. 27. 1.

Verse 19. '*Pul the king of Assyria.*'—Here the empire of Assyria first rises to our notice; not, however, first, chronologically, as the mission of Jonah to its capital took place about thirty years earlier. Of Nineveh, the capital of this empire, we shall speak in the books of Jonah and Nahum. Its foundation, as we have seen, is noticed in the tenth chapter of Genesis, not as the metropolis of a kingdom, but as one, and not the most important, of several towns there mentioned. Its foundation as a metropolis and a great city must be attributed to Ninus II., whose reign began B.C. 1252, about the time of Jephthah, and who, from all that appears, was the first who made Assyria a power-

ful state. This is proved by the concurrent testimony of Herodotus, Appian, and Dionysius of Halicarnassus, whose united evidence has been ably analysed by Dr. Hales: so that the accounts of Ctesias, who places the beginning of this great king's reign B.C. 2127, that is, prior to the birth of Abraham, evidently exemplifies the ingenious process by which nations contrived to assign a preposterous antiquity to their greatness. It is clear, by this account, that Ninus II., the true founder of the Assyrian empire, is confounded with that 'mighty hunter' Nimrod, or Ninus I.—the victories and acts of the latter being assigned with much exaggeration to the former, while, to countenance the story, an imaginary dynasty of twenty-four kings is made to precede the real founder of the empire. If so mighty an empire had existed from the time of Abraham, it is incredible that no notice of it should have been found in all the Scripture. Indeed, the dynasty commencing with Ninus II. is not mentioned in the holy books till the mission of Jonah; when, however, it is clear that Nineveh, that eminently 'great city,' was the capital of an important empire, which had not, however, until the period of the present text, extended its limits west of the Euphrates, and thereby come into offensive contact with the Hebrew kingdoms. It is also only about this time that we begin to trace, with any distinctness, the historical notices of Assyria which are to be found in the Greek authors. [APPENDIX, No. 44.]

The Scripture dynasty of Assyrian kings begins with that unnamed 'king of Nineveh' who repented at the prophecy of Jonah. Dr. Hales thinks it probable that Pul was his son, and apparently the second Belus of the Greek historians, who built the temple of that name at Babylon, which was a chief city of the Assyrian empire. He is the first Assyrian sovereign whom we find west of the Euphrates, and this circumstance it was, probably, that drew the attention of the Greeks towards him and his empire. To avert the immediate danger of this invasion cost the king of Israel 375,000*l.* of our money, raised by a tax of nearly six guineas each upon his more wealthy subjects.

29. '*Tiglath-pileser.*'—This conqueror seems to have been the son of Pul. It is the probable conjecture of Sir Isaac Newton (admitted by Hales), that at Pul's death his dominions were divided between his two sons; when the sovereignty of Assyria was given to the elder, Tiglath-pileser; and the prefecture of Babylon to the younger, Nabonassar, from the date of whose reign or government the celebrated era of that name took its rise, B.C. 747. The cause of this incursion is given in the next chapter. The king of Judah, being close pressed by the kings of Israel and Syria, bribed the Assyrian, with the spoils of the temple and the promise of vassalage, to come to his assistance. Tiglath-pileser willingly availed himself of the opportunity of extending his own power westward: he slew the king of Syria, and took Damascus, transporting its inhabitants to Kir (Kurdistan), or Assyria Proper, and then proceeded to deal out the same bitter portion to Israel. The trans-Jordanic tribes of Reuben, Gad, and half-Manasseh, he removed to Media, and also the other half of Manasseh that was settled in Galilee. This was the *first* captivity: but some understand that the trans-Jordanic tribes were removed by Pul, and the inhabitants of Galilee only by his son: (compare this verse with 1 Chron. v. 26.) The king of Judah had small cause to congratulate himself on this result, for, as Prideaux remarks, 'Instead of two petty princes, whom he had afore for his neighbours, and with either of which he was well able to cope, he had now this mighty king for his neighbour, against whom no power of the land was sufficient to make any resistance, and the ill effect whereof both Israel and Judah did afterwards sufficiently feel.' The name of Tiglath-pileser has had various interpretations, some of them very absurd. Might not the distinctive part of it—'*Tiglath*,' be taken from the river Tigris, on which his capital stood, and which, to this day, bears the name of *Diglath*? D and T are letters continually changed for each other. The name might then mean 'great lord of the Tigris.' The title 'lord of the river' (Tigris) is now borne by an Arab sheikh who received it from the pasha of Bagdad. [APPENDIX. No. 45.]

— '*Janoah.*'—A place of this name is mentioned in Josh. xvi. 6, as in the tribe of Ephraim, and which Jerome describes as being in his time a village in Acrabatene, twelve miles to the east of Neapolis or Shechem. But Bonfrere thinks, not without reason, that the present text requires the Janoah it mentions to be a distinct place in the tribe of Naphtali, in which all the other places here named were situated.

CHAPTER XVI.

1 *Ahaz's wicked reign.* 5 *Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them.* 10 *Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brasen altar to his own devotion.* 17 *He spoileth the temple.* 19 *Hezekiah succeedeth him.*

IN [1]the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abomination of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ [2]Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 ¶ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto

[1] 2 Chron. 28. 1.

[2] Isa. 7. 1.

him: for the king of Assyria went up against [3]Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of 'his peace offerings, upon the altar.

14 And he brought also the brasen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

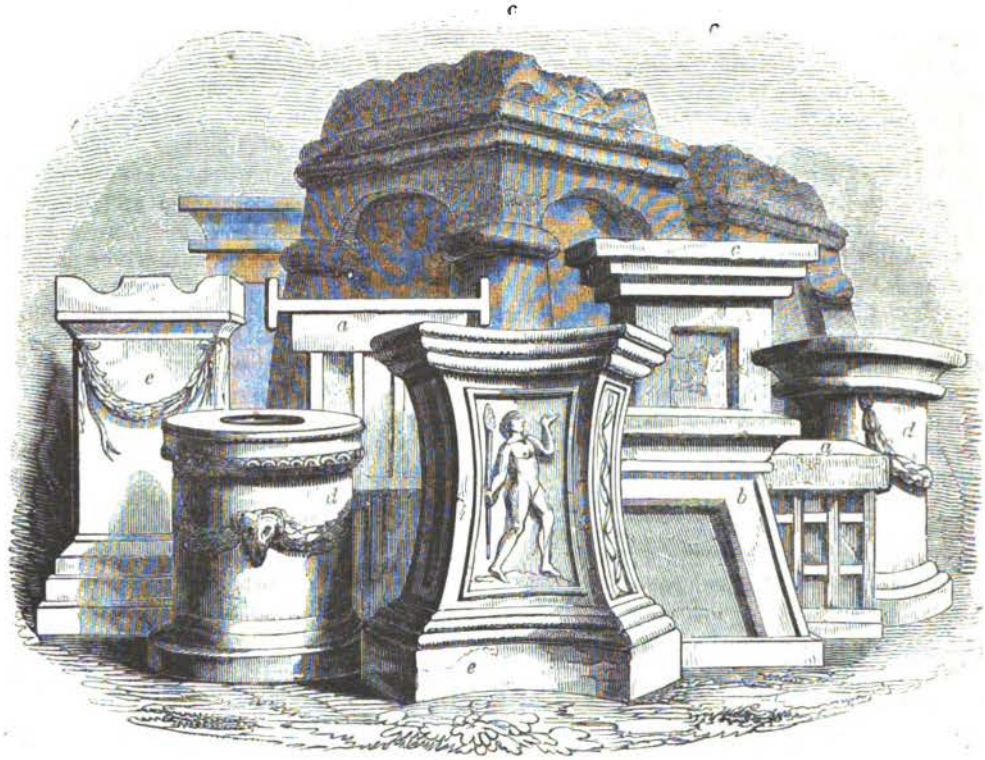
20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

[3] Heb. *Dammesek.*

[4] Heb. *which* were *his.*

Verse 10. '*The fashion of the altar.*'—The altars of the idolaters are frequently alluded to in Scripture; and the Hebrews are here and elsewhere severely rebuked for erecting similar altars. Doubtless the Divine indignation is to be referred primarily to the idolatrous worship to which these borrowed altars were often consecrated; but it is also to be remembered that the altars were in themselves unlawful, the materials, the situation, and even the form of the Lord's own altar having been specially defined, and all others being interdicted; and hence this new fashioned altar, which Ahaz ventured to introduce into the very temple itself, with the design that it should supersede the ancient altar, was deeply objectionable. We have thought it might form an instructive illustration to assemble in one engraving representations of the most prevalent forms which the altars bore among different ancient nations—the Egyptians, Persians, Greeks, and Romans—as furnishing probable examples of those which were at different times adopted by the Jews.

Altars were doubtless the first constructions which men devoted to the service of God. They found it inconvenient to lay their offerings upon the ground, and at first therefore sought natural heaps or elevations for the purpose, and in mountainous countries the tops of the hills were favourite situations. But in plain countries, where such elevations could not easily be found, it was obvious to form them by art. The altars were at first simple heaps of unhewn stones or earth. But by degrees, when men became idolaters, and associated the power and presence of the object worshipped with the altar at which it was honoured, this patriarchal simplicity was relinquished. To this however Moses restricted the Israelites (Exod. xx. 24, and the note); and his injunction sufficiently intimates that the change had already taken place. Great diversity then arose in the materials, forms, and ornaments of altars. Every nation seems to have had a great variety of altars, although in each one general form appears to have been more common than any other, even when the details differed greatly. This was not so much owing to difference of taste as to the plurality of idols; some forms, ornaments, and materials being considered more proper to particular gods. Hence, even among the heathen, some altars remained of the most simple character. We are told, for instance, that the altar of Jupiter Olympius was nothing but a heap of ashes. There was scarcely any practicable material of which altars were not made. Some were hewn from single large blocks of stone, others were formed of squared stones, and many of precious marbles; some were of brick, others of metal—brass, and even gold—being probably overlaid with the metal, like the Hebrew brazen altar and the golden altar of incense: others again are said to have been of wood, even in Greece; but these were not common, neither do those appear to have been so which are described as having been built with the horns of animals curiously interlaced. Moses mentions the 'horns of the altars,' but in a different sense, meaning only the salient angles of its platform. The shapes of altars were almost infinitely varied, as well as their dimensions; but the leading forms and proportions will be seen by the figures in our engraving. We may observe however that, to the best of our recollection, no native Oriental antiquities exhibit the round form which appears in one of our Grecian specimens, although they were probably brought into use by the Greeks of Asia. Altars were generally about three feet high; but some were lower, and some higher, those dedicated to the celestial gods being the highest. The fire altars of Persia were not intended for sacrifice, but for burning sacred fire: hence, perhaps, as the priests had little service to perform at them, they were often made of a height and size which would not have been convenient in an altar for sacrifice. Those grand altars which our engraving exhibits are cut out of the solid substance of a projecting mass of rock, and stand upon a rocky platform twelve or fourteen feet above the level ground. They grow narrow from the base upward, as do many of the most ancient altars; so that, although the base is a square of four feet six inches, the top is ten inches less. Some ancient altars were solid, others were hollow; and most of them had at the top an



GROUP OF ALTARS.

a, *a*, Babylonian; *b*, Egyptian; *c*, *c*, Persian; *d*, *d*, Grecian; *e*, *e*, Roman.

enclosing ledge to confine the fire and offerings: there was also sometimes a hollow sunk in the platform, and a hole pierced in the side, to receive and discharge the libations and the blood of victims. There were properly three kinds of altars—that on which the victims were consumed by fire—that on which unbloody offerings only were made—and that on which incense only was consumed. The Hebrews had two of these—the altar of burnt offerings, and the altar of incense; and the table of shewbread in some respects answered to the second. The tabernacle altars were portable, and the pagans also had portable altars, which were sometimes of stone, being formed of squared blocks which might be taken asunder and joined together at pleasure. There were also small private altars in almost every house, for the offerings to the household gods. To this there seems some allusion in Scripture, where certainly we read of altars upon the tops of houses. Altars were not by any means confined to temples: they abounded everywhere in and around idolatrous towns—in the fields—the highways—the streets (particularly the cross streets)—and in every public place. But upon the hill-tops, in groves, and under conspicuous trees, were favourite situations for altars; and how grievously the Hebrews were addicted to the erection of unholy altars in such places, the present text and a great number of other passages abundantly shew. We shall only add that the altars were usually inscribed with the name or symbols of the god to whom they were dedicated. Many of the altars were otherwise plain; but others had their sides ornamented with sculptures of gods and genii, or with festal figures of dancers and players on musical instruments. To prevent such things, probably, the use of iron tools was forbidden to those who constructed the Hebrew altars.

CHAPTER XVII.

1 *Hoshea's wicked reign.* 3 *Being subdued by Shalmaneser, he conspireth against him with So king of Egypt.* 5 *Samaria for their sins is captivated.* 24 *The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religions.*

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and [1]gave him [2]presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 [3]In the ninth year of Hoshea the king

1 Heb. *rendered.* 2 Or, *tribute.* 3 Chap. 18. 10.

of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up [4]images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, [5]Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, [6]by all the prophets, *and by* all the seers, saying, [7]Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but [8]hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and [9]made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-

[4] Heb. *statues.* [5] Deut. 4. 19. [6] Heb. *by the hand of all.* [7] Jer. 18. 11, and 25. 5, and 35. 15. [8] Deut. 31. 27. [9] Exod. 32. 8. 1 Kings 12. 28.

benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 [10]They feared the LORD, and served their own gods, after the manner of the nations [11]whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, [12]whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, [13]Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

10 Zeph. 1. 5. 11 Or, *who carried them away from thence.* 12 Gen. 32. 28. 1 Kings 18. 31. 13 Judges 6. 8-10.

Verse 3. '*Shalmaneser.*'—This prince is called simply Shalman in Hos. x. 14. He was the successor of Tiglath-pileser, and, according to Hales, his reign extended from 726 to 714 B.C. Besides the final subversion of the kingdom of Israel by this prince, as recorded in this chapter, Josephus preserves a passage from the archives of Tyre, from which it appears that the Assyrian king over-ran Phœnicia also, and received the submission of all the country except Tyre. The elder Tyre (Palæ-Tyrus), Sidon, Acre, and other towns, seem to have been glad of the opportunity of exchanging the yoke of their dominant neighbour for that of a foreign power; for they assisted the Assyrian with a fleet of sixty ships, which the Tyrians defeated with only twelve ships. Upon this, Shalmaneser advanced to Tyre and kept it in a state of blockade for five years, when his death occasioned the undertaking to be discontinued. This is very similar to what happened on other occasions, as Heeren remarks. While the Phœnician states under the control of Tyre readily submitted to foreign invaders, the free and sovereign Tyre herself offered a vigorous and powerful opposition to the most famous conquerors—Alexander himself not excepted. [APPENDIX, No. 46.]

4. '*So king of Egypt.*'—This So—the Sabaco of profane authors, the Sabakoph of the monuments—was an Ethiopian who ruled in Egypt, and whose right to the crown may have been (at least in part) derived from marriage, although Herodotus represents him as solely an intrusive conqueror. He reigned fifty years, when, being warned by an oracle, he resigned his dominion and withdrew to his own country. His name occurs at Abydos, and the respect paid to his memory by his successors may be held to imply that his dominion was not regarded as a wrongful usurpation. Hales conjectures that the true cause of his leaving Egypt may have been the apprehension of an Assyrian war, which he had perhaps in the first instance sought to avert, by prompting the king of Israel to rebel against Shalmaneser. [APPENDIX, No. 47.]

17. '*And they caused their sons and daughters to pass through the fire, and used divination and enchantments.*'—It is disputed whether by causing children to 'pass through the fire,'—an idolatrous act so often mentioned in Scripture—a human sacrifice or only a dangerous ceremony is indicated. We long inclined to the opinion that an actual immolation by fire to a sanguinary idol was intended: but on carefully reconsidering the matter, we are more disposed to adopt the other alternative, which supposes the act to be ceremonial. The chief reasons for this conclusion are—that 'passing through' is an action of life, not of death; and that there are numerous traces of such an action, as a ceremony, among various idolatrous nations of ancient and modern times. It will be observed that this passing through the fire was in honour of Moloch; and to this rite of this 'grim idol' the Rabbi David D'Beth Hillel thinks he sees an analogy in a remarkable ceremony which he witnessed at Madras, in 1832.* 'In the Choolay bazaar is a pagoda called Damarajah, nigh the gate of which was put a heap of wood at 5 o'clock, P.M.; they set fire to this and burned it till past 6 o'clock, till it became charcoal; after which they spread the charcoal over the ground to about ten cubits length and five broad. They do not allow any one to take a single charcoal; when one had taken a small charcoal to burn his cheroot, they cried with him aloud until he was obliged to return it before burning his cheroot. During the time of the burning of the fire, people were riding on an elephant, and on a camel covered with red cloth, and standing nigh the fire; then different kinds of images passed around the fire. About half-past six they brought out two images, one of a woman and the other of a swan, decorated with different flowers, and they surrounded the fire-place with music and firing of guns, and then they went away. About a quarter of an hour after they returned back again with about fifty people, mostly naked and barefoot, and their bodies yellow marked, and they walked around the fire circle three times, and after that they walked barefoot above the fire. I was astonished at this work, but could not stay longer to see the end of it, owing to the multitude of people, who cared not for anybody. I remained nearly deprived of breath from their pushing me. I went home, and on the next day I sent for one of the Pooshalies or priests of this pagoda, and inquired concerning this conduct, and the origin of it. He said to me that its origin had emanated from one woman whom they call Nullahlanga-deva, the wife of Shago-deva, which was one of the hundred kings.

* The illustration is from a book printed at Madras, and very scarce in England, entitled, *The Travels of the Rabbi D'Beth Hillel, from Jerusalem through Arabia, Koordistan, part of Persia and India, to Madras.*

After her said husband died she burnt herself, as he said, along with his dead body, and further added, that who believes in her and passes the fire never will be burnt, but that he will be saved from all sickness and disasters, and all his sins be forgiven. I said to them, they do not pass through the fire, but only above the charcoal, which does not harm so much. He said, no; but that very likely I had come rather too late. I said, no; but that I came before they commenced burning the wood, and stood there until they passed over the charcoal. He said, very likely I could not see. I understood his meaning: he spoke honourably, but his meaning was that I was an unbeliever in these things, therefore I could not see into their truth. Also he told me that the two images which they caused to go round the fire, viz., of this woman and of the swan which she rode upon towards the fire, were to be burnt. I again said to him, that according to this rule or story this festival ought to be called after her name, why then do you call it after the name of Damarajah? He answered, that she presented the title to Damarajah, who was many years after her, and he being a very righteous and just king, ascended alive to heaven in a chariot of fire, where she presented him with this title.' This Hindoo custom is mentioned by other writers. Sonnerat adds the fact that the votaries often pass through the fire 'with their children in their arms.'

An analogous custom is also found in America. 'In some ancient hieroglyphical paintings,' writes Humboldt (*Researches*, i. 183), 'we trace the ceremonies practised on the birth of a child; the midwife invoking the gods who reside in the abodes of the blest, sprinkled water on the forehead and breast of the new-born infant, and after pronouncing different prayers, in which water was considered as the symbol of the purification of the soul, the midwife bade the children draw near who had been invited to give the child a name. In some provinces a fire was lighted at the same time, and the infant was seemingly made to pass through the flame, and undergo the double purification of fire and water. This ceremony reminds us of usages which in Asia appear to be lost in the darkness of the remotest ages.'

In our own country it appears to have been usual among the Druids to light up large fires upon May eve on the tops of the cairns, in honour of the sun. Two such fires were also kindled on May day in every village, and *between them* all the victims, human and animal, destined for sacrifice were compelled to pass. We find a marked allusion to part of this practice in the Godo-din of Aneurin, a Northumbrian Briton who lived in the sixth century, and which is translated in Davis's *Mythology and Rites of the British Druids*:—'In the festival of May they celebrated the praise of the holy ones in the presence of *the purifying fire*, which was made to ascend on high. On the Tuesday they wore their dark garments; on the Wednesday they purified their fair attire; on the Thursday they truly performed their due rites; on the Friday the victims were conducted round the circle; on the Saturday their united exertions were displayed without the circular dance; on the Sunday the men with red blades were conducted round the circle; on the Monday was seen the deluge of gore up to the belt.'

24. '*Cuthah*.'—This seems to be only the Chaldee name for 'Cush,' which, in its original application, appears to have referred to the tract of country better known as Susiana, and now as Khusistan. This country, anciently famous for its fertility, but now for the most part a desert, extends inland from the eastern bank of the Tigris in the lower part of its course, and from the stream formed by the confluence of that river with the Euphrates. Geographically, it was part of Persia, though bordering on Assyria Proper; but it certainly formed a part of the Assyrian dominion. Josephus agrees that Cuthah was in Persia; and although nothing very positive can be stated, there does not seem any greater probability than that which Khusistan offers. This province is now shared between the Arabs and Persians, the former possessing that portion which is washed by the Tigris, and the latter having authority over the south-eastern portion, which is fronted by the united Tigris and Euphrates and by the upper end of the Persian Gulf. But even the Persian part of Khusistan is chiefly in the occupation of Arabian and Persian tribes, which acknowledge little, if any, submission to the Persian governors. The Jews applied the denomination 'Cuthites,' as a general term, to all the new settlers.

— '*Ava*.'—The general identity of name, as noticed in the preceding note, would seem to strengthen the statement of Josephus, that the five names merely describe different tribes of Cuthites, and in this view, the names may be conceived to be those of the principal towns denominating the particular districts from which they came. If so, we should be very much inclined to suspect that Ava is to be sought at *Ahwaz*, the only probable place of similar name in Khusistan. This town is situated upon the river Karun, which discharges its waters into the head of the Persian Gulf; and agrees very well with the position which Sanson, without any apparent knowledge of Ahwaz, assigns to Ava. It was a famous city, described as one of the largest in the world, in the time of the caliphs of Baghdad, and appears to have occupied the site of a more ancient city. Its extensive ruins still attest its ancient importance. It is noticed in Kinneir's *Geographical Memoir of the Persian Empire*, and, more completely, in a memoir printed in an appendix to Captain Miguan's *Travels in Chaldæa*, and also in the second volume of the Royal Asiatic Society's *Transactions*.

— '*Hamath*.'—This is thought to denote the Syrian territory on the Orontes, the capital of which, of the same name, has been noticed under Num. xiii. It is supposed that Shalmaneser, having conquered this country, removed some of its inhabitants to Palestine. There is nothing but the name to sanction this conclusion; and we should rather think that some place in Assyria or Khusistan may have been intended.

— '*Sepharvaim*.'—Calmet thinks that these are the *Saspires*, mentioned by Herodotus as dwelling between Armenia and Colchis; and who, according to Major Rennell, would, in modern geography, occupy eastern Armenia. These are probably not different from the Sarapanes whom Strabo places in Armenia. We much rather incline to the opinion that the name is to be sought in that of Siphara, a city on the Euphrates, above Babylon, at that part where that river makes the nearest approach to the Tigris, and consequently to Assyria Proper. The probabilities for this seem to us incomparably the strongest, and chiefly on account of its proximity to Khusistan and Assyria. If the Samaritans were assembled from such different and remote countries as some expositors suppose, they must have spoken different languages: and as no notice is ever taken, either in the Scripture or elsewhere, of a diversity of tongues among them, this may be regarded as strengthening the probability that the different sections of the Samaritan colony all proceeded from the same region.

26. '*Therefore he hath sent lions among them*.'—That they for this reason felt it necessary to worship 'the God of the land,' led some of the Rabbins to characterize the Cuthites as 'proselytes of lions.' The whole transaction strikingly illustrates the prevalent notions of ancient idolatry. They believed that each land and people had its tutelary god, and, conceiving Jehovah himself to be such a god, they had no hesitation in admitting that their punishment came from him, for neglecting his worship in the country over which he presided. We may here restate a remark we made on a former occasion, that no ancient people denied the God whom the Jews worshipped to be *a* true God; but they disputed that he was the *only* God—and alone entitled to the worship of mankind. The Samaritans either were not acquainted with this claim, or did not submit to it; but they had no reluctance to admit the God of Israel to a wretched and unholy partnership with the gods they had been accustomed to honour. In the course of time, their worship of the only true God became more pure and simple: but they always re-

mained distinguished from the Jews by some peculiarities of practice and belief, to which we shall have future occasion to advert.

30. '*The men of Babylon made Succoth-benoth.*'—This name signifies the '*tents*' or '*booths of the daughters*,' and, solely on that ground, has been thought to refer to the worship celebrated in booths or tents by impure rites, after the manner of the Babylonian maidens as described by Herodotus, i. 199. The coincidence, if nothing more, is certainly remarkable, seeing that Babylonians are here named.

— '*Nergal*,' נֶרְגַל.—The Rabbinical commentators believe that this idol was in the form of a cock, founding their not very happy conjecture apparently upon the fact, that in the Talmud the similar word תַּרְנְגוֹל *tarnegol*, means a cock. The more measured researches of Norberg, Gesenius, and other inquirers into the astrolatry of the Assyrians and Chaldeans, lead to the conclusion that Nergal was the Zabian name of the planet Mars. This name of the planet, both among the Zabians and Arabians, means *ill-luck, misfortune:* and it was by no means peculiar to the mythology of the West to make it the symbol of bloodshed and war. Among the people first named, the planet Mars was typified under the figure of a man holding in one hand a drawn sword, and in the other a human head just cut off; and his garments were also red, which, as well as the other ideas attached to this idol, were no doubt founded on the reddish hue which the body of the planet presents to the eye. Among the southern Arabs his temple was painted red, and they offered to him garments stained with blood, and also a warrior (probably a prisoner) who was cast into a pool. Some would rather derive the name from the Sanscrit *Nrigal*, 'Man-devourer,' spoken of a fierce warrior, and corresponding to Merodach. [APPENDIX, No. 48.]

— '*Ashima*.'—The Jerusalem Talmud says that this idol was worshipped under the similitude of a lamb, but the higher authority of the Babylon Talmud, indicating or following the general current of Rabbinical opinion, makes it to have been an idol represented in the form of a goat without hair. This interpretation, which seems to be regarded as the most probable, is founded upon the fact, that the Samaritan version uses a similar word to this as equivalent to the species of goat named in the Hebrew of Deut. xiv. 5, under the name of *akko* (see the note there); and from the further consideration that the word as it stands may be referred to a root which sometimes occurs in the sense *to be laid waste* or *bare*, whence *bare* or *bald*, which joined to the other make a bald or bare goat. This is the way the interpretation has been obtained, and it is not more fanciful than many others of the same description.

31. '*Nibhaz*.'—The Jewish interpreters, knowing nothing of this idol, have, as usual, grounded their conclusions upon the possible signification of the name. Deriving the word נִבְחַז *nibhaz*, or rather *nibchaz* from נָבַח *nabach*, 'to bark,' they have assigned to it the figure of a dog. Gesenius rejects this, on the ground that there is no trace of dog-worship in ancient Syria. But to this we must demur, remembering the ancient account of the image of a large dog at the mouth of the river to this day called Nahr el-Kelb or Dog-river (ancient Lycus), which, it was believed, used to *bark* at the season when the dog-star by its heliacal appearance gave certain notice that the sun had attained the greatest elevation and that the Nile was about to overflow. This allusion to the Nile seems to point to Egypt as the source of this worship. We, however, do not believe the Avites to have been a Syrian people, and therefore this is rather an illustrative word or correction than an explanation directly applicable to Nibhaz. In the Zabian books the corresponding name indicates an evil demon who sits upon a throne on the earth while his feet rest upon the bottom of Tartarus: but it is doubtful whether he might be identified with the Nibhaz of the Avites.

— '*Tartak*.'—Of this name תַּרְתָּק scholars have been able to make nothing further than that in Pehlevi *Tarthakh* may mean 'deep darkness,' or 'hero of darkness.' Gesenius in his *Der Prophet Jesaia* thinks that under this name some malign planet (Saturn or Mars) was worshipped, but our information respecting the Assyrian superstitions is too meagre to enable us to identify this idol with certainty.

— '*Adrammelech*.'—We know nothing more of this idol than this text states. It is manifest that the last member of the name *melech* (king) is Semitic, whence it is argued that the first member is Semitic also, in which case the whole means 'the magnificence of the king.' But some contend that, although the *melech* is Semitic, the first member of the name is Assyrian, and that the word means 'king of the fire'. Selden and others have identified him with Moloch, on the ground that the general signification of the name and the offering of children by fire is the same in both. It may be so without interference with the conclusion founded on the apparently astrological character of the Assyrian idolatry that this idol represented one of the heavenly bodies; and the general conclusion seems to be that it was either the planet Saturn or the sun. The form which the Talmud assigns to Adrammelech is that of a mule; but Kimchi affirms that he was worshipped under that of a peacock.

— '*Anammelech*.'—Selden and some others think this only another name for Adrammelech, but the mass of learned opinion distinguishes them from each other. The signification of the name is still more uncertain than that of Adrammelech, nor have we any clearer apprehension respecting the object of worship and the form under which it was exhibited. The Talmud alleges that the idol bore the figure of a hare, but Kimchi says that it had the shape of a pheasant or quail.

CHAPTER XVIII.

1 *Hezekiah's good reign.* 4 *He destroyeth idolatry, and prospereth.* 9 *Samaria is carried captive for their sins.* 13 *Sennacherib invading Judah is pacified by a tribute.* 17 *Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.*

Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [1]Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the [2]images, and cut down the groves, and brake in pieces the [3]brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

[1] 2 Chron. 28. 27, and 29. 1. He is called *Ezekias*, Matth. 1. 9. [2] Heb. *statues*. [3] Num. 21. 9.

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not [4]from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, *even* unto [5]Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And [6]it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* [7]the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now [8]in the fourteenth year of king Hezekiah did [9]Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave [10]it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a [11]great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 ¶ And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the [12]scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou [13]sayest, (but *they are but* [14]vain words,) [15]*I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou [16]trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give [17]pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink [18]their own piss with you?

28 ¶ Then Rab-shakeh stood and cried with

[4] Heb. *from after him.* [5] Heb. *Azzah.* [6] Chap. 17. 3. [7] Chap. 17. 6. [8] 2 Chron. 32. 1. Isa. 36. 1. Ecclus. 48. 18.
[9] Heb. *Sanherib.* [10] Heb. *them.* [11] Heb. *heavy.* [12] Or, *secretary.* [13] Or, *talkest.* [14] Heb. *word of the lips.*
[15] Or, *but counsel and strength are for the war.* [16] Heb. *trustest thee.* [17] Or, *hostages.* [18] Heb. *the water of their feet?*

a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, [19] [20]Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his [21]cistern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he [22]persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

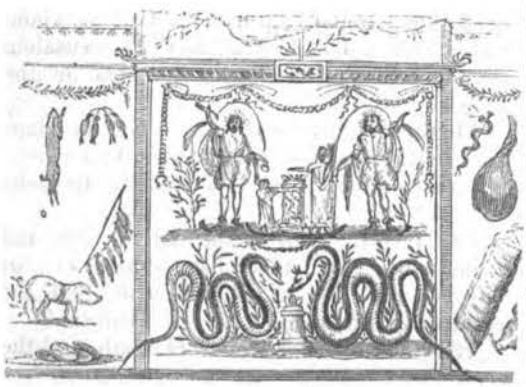
36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

19 Or, *Seek my favour.* 20 Heb. *Make with me a blessing.* 21 Or, *pit.* 22 Or, *deceiveth.*

CHAP. xviii.—The greater part of this history is also found, with some variation and with very large additions, in 2 Chron. xxix., xxxii., and Isaiah xxxvi. In this and other instances, the parallel in Isaiah agrees more exactly with the history as given in Kings than as in Chronicles. In fact, the historical chapters in Isaiah, and we may add in Jeremiah, are almost identical, in every respect, with the corresponding passages in 2 Kings; whereas, in 2 Chronicles, the same facts are related in a different form of words and with varied details, with also further particulars not contained either in 2 Kings or in the Prophets. These also contain some passages which are not to be found in Chronicles. Having thus apprised the reader that the parallelism between this book and Isaiah commences with this chapter, while that with 2 Chron. still continues, we shall, in what remains of 2 Kings, give our more particular, but not exclusive, attention to the facts which are nowhere else repeated. [On 13, 14, see APPENDIX, No. 49.]

Verse 4. '*Brake in pieces the brazen serpent.*'—This was a bold and healthy measure. Some kings, however bent on the extirpation of idolatry, would have hesitated at the destruction of that which was certainly in itself an interesting memorial of the remarkable transaction with which it had been associated. But when it had become a temptation and a snare to a loose-minded people, the king saw that the well-being of the nation required its destruction. We may wonder how it happened that the Hebrews could fall into such absurdity as the worship of a brazen serpent. But our surprise will be diminished on reflecting that serpent-worship, under some form or other, was one of the most diffused idolatries of the ancient world. We may refer to the general considerations on animal-worship which have been stated in the note (Deut. iv.) on the gods of Egypt; and the reference is particularly appropriate, as the ancient nations of eastern Europe and western Asia confessedly derived the practice of serpent-worship, and the ideas connected with it, from that country. In fact, the serpent makes a very conspicuous appearance in the animal-worship of Egypt, where not only was its figure displayed in various idolatrous combinations, but the living animal itself was honoured, as it is at this day, in the temples of India. In Egypt, the *cerastes*, or horned snake, was sacred to Ammon, and was interred after death in his temple. This serpent was harmless. Another, more commonly represented in Egyptian sculptures, and that which appears as a crowning figure in the images of kings and gods, was the venomous *naia haj*, which was regarded as an emblem of Cneph, the good deity; and it is remarkable, that, under all the various modifications of serpent-worship, the serpent was made the deified symbol of something good and beneficent. It symbolized 'the good genius' also among the Greeks and Romans, and their worship of the healing power (Esculapius), under the same figure, was but a part of the same general idea. It would be curious, but perhaps not in this place profitable, to inquire how arose this regard to an animal which the Scripture certainly does not mention worthily, but seems rather to associate with the Wicked One, and with the ruin which his machinations occasioned. Was it that the good of idolatry was the evil of Scripture? It may be, however, that the serpent was thus chosen as the most fitting emblem of that system which endowed the universe and all its parts—the greatest and the least—with an intelligent and living soul; and its emblematic fitness as a type of nature, thus imagined, may perhaps be found in the peculiarities of its organization. Its remarkable longevity—its peculiar



SERPENT WORSHIP.—From a Painting at Pompeii.

movements—its rapid march, without those members of progression with which other animals are gifted—and the vibrations of life preserved in the separated parts for some time after the carcase has been cut in pieces,—are all circumstances well calculated to impress the idea, that the serpent had a condition of life peculiar to itself, and that there was something supernatural in its being. 'The way of a serpent upon a rock' is one of the four things which even the wise Agur confessed to be too wonderful for him (Prov. xxx. 19).

This class of ideas, as well as the influence of example, may have induced the Israelites to worship the brazen serpent. They might do this the more readily, because, whatever may be the general character of the serpent in the Bible, there was room for them to associate with the particular brazen serpent the ideas of beneficence which the heathen usually connected with that creature. In the wilderness they had been directed to look upon it—and to live: they did so, and they lived. And this direction and its consequences, misunderstood and perverted, may have formed the foundation of the idolatry into which they fell. How they worshipped, is not very clear. Perhaps, like the Egyptians, they regarded it as a symbol of 'the Good God;' and that Good God, to them, certainly could not have been other than their own JEHOVAH: and, in this case, the worship of the serpent may have been a sort of mitigated idolatry, not in principle unlike that of which the golden calf was the object. Or they may have worshipped it as the symbol of some strange god, perhaps of Egypt. Or, finally, and which we think most probable, they, with a recollection of its origin, regarded it as symbolizing the Divine healing power, and as such resorted to it, and burned incense before it, when afflicted with diseases, much in the same manner that the classical ancients resorted, on similar occasions, to the serpent-symbol of the healing god.

7. '*Rebelled.*'—He neglected to send the customary tribute or presents; and, in his expedition against the Philistines, acted as an independent sovereign.

13. '*Sennacherib.*'—This prince was the son of Shalmaneser; and his reign, according to Hales, extended from 714 to 710 B.C. It appears that Hezekiah's revolt began in the reign of Shalmaneser, who however was too much engaged in other affairs, perhaps the siege of Tyre, to take against him such strong measures as we see his son now undertaking. It would seem, from the insinuation in verse 24, that Hezekiah had been encouraged in his revolt by some vague promises of assistance from Egypt, which were never fulfilled. We have several intimations in this part of the history, of the great and just alarm with which the Egyptians regarded the westward march of the Assyrian power; and it appears to have been their policy to divert the attention of the Assyrians from themselves, by giving them sufficient employment in confirming their authority over the intervening states, already rendered tributary. We have already seen them giving similar encouragement to Hoshea, king of Israel, in his disastrous attempt to shake off the Assyrian yoke.

CHAPTER XIX.

1 *Hezekiah mourning sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 8 *Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 20 *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.* 35 *An angel slayeth the Assyrians.* 36 *Sennacherib is slain at Nineveh by his own sons.*

AND [1]it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the houshold, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [2]Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and [3]blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are [4]left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?

13 Where *is* the king of Hamath, and the

[1] Isa. 37. 1. [2] Luke 3. 4, called *Esaias.* [3] Or, *provocation.* [4] Heb. *found.*

king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have [5]cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel.

23 [6]By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down [7]the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* [8]the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of [9]besieged places.

25 [10]Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were [11]of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as corn* blasted before it be grown up.

27 But I know thy [12]abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And [13]the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and [14]they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 ¶ And [15]it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

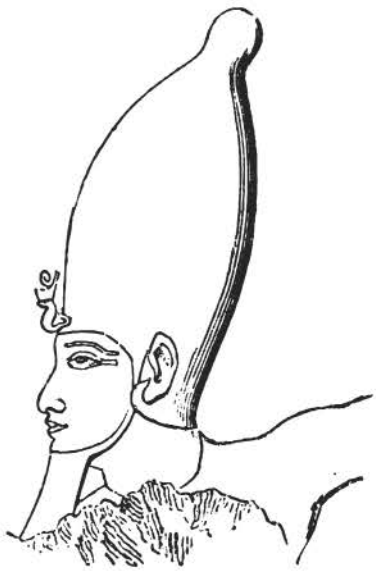
36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer [16] his sons smote him with the sword: and they escaped into the land of [17]Armenia. And Esarhaddon his son reigned in his stead.

5 Heb. *given.* 6 Heb. *By the hand of.* 7 Heb. *the tallness,* &c. 8 Or, *the forest* and his *fruitful field.* 9 Or, *fenced.*
10 Or, *Hast thou not heard,* how *I have made it long ago,* and *formed it of ancient times? should I now bring it to be laid waste,* and *fenced cities* to be *ruinous heaps?* 11 Heb. *short of hand.* 12 Or, *sitting.* 13 Heb. *the escaping of the house of Judah that remaineth.*
14 Heb. *the escaping.* 15 Isa. 37. 36. Ecclus. 48. 21. 1 Mac. 7. 41. 2 Mac. 8. 19. 16 Tob. 1. 21. 17 Heb. *Ararat.*

CHAP. xix.—This chapter is repeated with great exactness in Isaiah xxxvii.; and some of its facts (corresponding to verses 10–14, and 35–37, of this chapter) are given, with some variation, in 2 Chron. xxxii. 17–23.

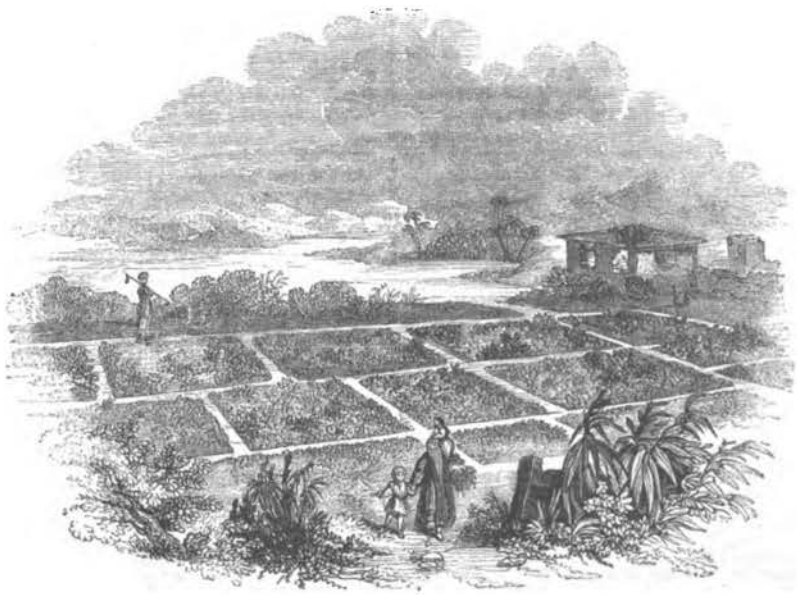
Verse 9. '*Tirhakah.*'—The *rumour* alluded to in the text, by which Sennacherib was alarmed and interrupted, was no other than the report which spread abroad that Tirhakah, the Ethiopian king of Upper Egypt, was marching with an immense army to cut off his retreat.



TIRHAKAH.

'With Tirhakah,' says Wilkinson (*Ancient Egyptians*, i. 1, 40), 'we are acquainted both from sacred and profane records, and his successful opposition to the power of Assyria is noticed in the Bible (2 Kings xix. 9; Isa. xxxvii. 9), may be traced in Herodotus (ii. 41), and is recorded on the walls of a Theban temple. It is possible that in the early part of his reign Sethos (or 'So') divided the kingdom with him, and ruled in Lower Egypt, while the Ethiopian monarch possessed the dominion of the upper country; and this would account for the absence of the name of Sethos upon the monuments of Thebes. Whether Tirhakah and Sabaco's claim to the throne of Egypt was derived from any right acquired by intermarriage with the royal family of that country, and whether the dominion was at first confined to the Thebaïd, it is difficult to determine: but the respect paid by their successors to the monuments they erected, argues the probability of their having succeeded to the throne by right rather than by usurpation or the force of arms.' It should be added that at Medinet Abou are the figure and name of Tirhakah, and of the captives taken by him. The figure which we here give is from Rosellini. It will be observed that he wears the crown of Upper Egypt. The name of Sabaco is found at Abydus. [APPENDIX, No. 50.]

24. '*With the sole of my foot have I dried up all the rivers,*' etc.—In the note to Deut. xi. 10, we have expressed an opinion that the passage respecting 'watering by the foot,' as used there, is best illustrated by the use of the water-wheel worked by the assistance of the foot. But it is no less clear to us that the present passage refers to the other custom of irrigation which is sometimes produced in illustration of that place, but which did not seem to us there so applicable; it seems to be in the present instance, in which the words have a double reference to that mode of watering, seeing that it describes not only the act of irrigation, but the drying up of rivers by the foot, an image most clearly derived from the channels for irrigation in Eastern gardens being habitually closed with the foot by the gardener. The water, being raised to the surface by any of the various processes known in the East, is distributed over the ground in the manner shewn in the annexed engraving. Grounds requiring to be artificially watered are divided into small squares by ridges of earth or furrows: and the water flowing from the machine or from the cistern into a narrow gutter, is admitted into one square or furrow after another by the gardener, who is always ready, as occasion requires, to stop and direct the torrent by turning the earth against it with his foot, at the same time opening with his mattock a new trench to receive it. The same process takes place when the ground is divided for irrigation by indented channels instead of



WATERED GARDEN.

ridges; for in these the gardener in the same manner, by the active and timely use of his foot and his mattock, conducts the rills which flow in these channels wherever he pleases, suffering the water to overflow into every part that requires it, and closing the channels in which it is no longer required to flow. This process of irrigation is not confined to Egypt, but is followed in the gardens of Syria; and rice, which requires much water, is only sown in those quarters where this mode of irrigation is practicable, as in the valley or hollow which contains the lake Huleh, in the valley of Baalbek, and in the plain of Damascus.

35. '*Behold, they were all dead corpses.*'—Upon the agency which the Lord employed on this occasion, in delivering Judah, and in avenging the insulted honour of his own Great Name, we shall have occasion to remark under Isaiah xxxvii. At present, we wish to adduce the very remarkable and valuable coincident testimony afforded by Herodotus, who mentions Sennacherib by name, and recites his miraculous defeat in such a manner, that, although greatly distorted, we cannot fail to recognize the same event which the sacred writings record in three different places. He says, that at this time there reigned in Egypt a priest of Vulcan, named Sethon, who neglected and contemned the military establishment which had been formed in Egypt; and, among other dishonours which he put upon the soldier caste, he withdrew the allotment of twelve acres of land which, under former kings, had been allowed as the portion of every soldier. After this, when Sennacherib invaded Egypt with a great army, not one of the military class came forward to his assistance. The royal priest, seeing no help before him, withdrew to a temple, where, standing before the image, he deplored bitterly the evils with which his kingdom was threatened. As he wept, sleep overpowered him, and he saw, in a vision, the god standing by and bidding him be of good cheer, assuring him that no harm should befall him if he marched out against the Assyrians, for he would himself send him assistance. Sethon took courage from this vision, and, collecting a body of men, entirely consisting of shopkeepers, artisans, and the dregs of the people—there not being one soldier among them—he marched out, and formed his camp at Pelusium. The night after his arrival, myriads of field-mice infested the camp of the enemy, gnawing in pieces their quivers, their bow-strings, and the straps of their shields; so that, in the morning, finding themselves deprived of the use of their arms, they fled in great disorder, and many of them were slain. Herodotus adds, that in his time this event was commemorated by a statue of the king standing in the temple of Vulcan, and holding in his hand a mouse, with the inscription, 'Whoever looks on me, let him be pious.'

This is most evidently nothing more than an adaptation to Egypt, to its king, and to its gods, of what belonged to Judah, to Hezekiah, and to the power of Jehovah. It is the same narrative *Egyptianized*. We do not see any evidence that Sennacherib really invaded Egypt: and he certainly was not doing so at this time. But there can be little doubt that his proceedings in Palestine were but preparatory to the invasion of that country; and this rendered the destruction of his army a deliverance not only to the Hebrews but to the Egyptians also. Deeply interested as the latter were in the event, we may easily see the inducement of their priests to relate this amazing manifestation of Divine power, with such circumstances as might make it appear to have been intended for the deliverance of their own country, and effected by the power of their own gods. Altogether, this Egyptian narrative, while it confirms that which we receive on an authority which needs no confirmation, furnishes one of the most curious instances of historical *adaptation* which we have the means of distinctly authenticating.

37. '*Nisroch.*'—This name נִסְרֹךְ is now generally supposed to mean great eagle, being compounded of the Semitic *neser*, 'eagle,' and the syllable *och* or *ach*, which in Persian is intensive. This bird was held in great veneration by the ancient Persians, and was also worshipped by the Arabs before the time of Mohammed. [APPENDIX, No. 51.]

— '*His sons smote him with the sword.*'—It appears, from the book of Tobit, that on his return home the Assyrian king, his temper being soured by the signal defeat he had sustained, behaved with great severity, and even cruelty, in his government; and particularly to the captive Israelites, numbers of whom he caused to be slain every day, and thrown into the streets. 'By which savage humour having made himself so intolerable that he could not be borne even by his own family, his two eldest sons conspired against him' (Prideaux, i. 37). Some think that he had made a vow to sacrifice these two sons, to appease his gods, and to incline them to bestir themselves for the restoration of his affairs. But this conjecture rests on no authority.

— '*Land of Armenia.*'—The original is 'the land of Ararat;' but the term doubtless designates Armenia, and the text thus furnishes evidence that the Ararat of Scripture was in Armenia, which some have questioned.

— '*Esarhaddon.*'—This king, the third son of Sennacherib, is the 'great and noble *Asnapper*' of Ezra (iv. 10), the *Sargon* of Isaiah (xx. 1), the *Sarchedon* of Tobit (i. 21), and the *Asaradin* of Ptolemy. It seems that the Babylonians, Medes, Armenians, and other tributary nations, took the opportunity offered by the prostration of the Assyrian power, by the Lord's hand, to throw off the yoke they had so long borne. Esarhaddon was therefore actively engaged, during the first years of his reign, in attempting to re-establish the broken affairs of the empire to which he had succeeded. It was not until the thirtieth year of his reign, however, that he recovered Babylon; and the Medes were never again brought under the yoke. It appears, from Ezra iv. 10, that it was this prince who transported the Cuthites, Babylonians, etc., into the waste cities of Samaria: and Hales conjectures, with probability, that this was to punish them for their revolt. When this king had settled his affairs at home, he undertook an expedition against the states of Palestine, Phœnicia, Egypt, and Ethiopia, to avenge his father's defeat, and to recover the revolted provinces west of the Euphrates. For three years he ravaged these provinces, and brought away many captives; as foretold by Isaiah (xx. 3, 4). About two years after, he invaded and ravaged Judea; and the captains of his host took Manasseh, the king, alive, and carried him away captive, with many of the nobility and people, to Babylon. Hales says, 'Esarhaddon was a great and prosperous prince. He seems not only to have recovered all the former provinces of the Assyrian empire, except Media, but to have added considerably thereto, if we may judge of the several states which his grandson, Nabuchodonosor, summoned as his auxiliaries in the war with the Medes; namely, Babylonia, Mesopotamia, Cilicia, Syria, Phœnicia, Judea, Persia, Arabia, and Egypt (Judith i. 6-10; see Jackson, i. 332). He is ranked by Ptolemy, in his Canon, among the Babylonian kings, probably because he made Babylon his chief residence during the last thirteen years of his reign, to prevent another defection.' The same learned writer proves that this prince is the Sardanapalus of Diodorus and Justin, in whose reign happened the revolt of the Medes, 710 B.C.; and whom both of these historians unskilfully confounded with the last king Sarac, who perished in the overthrow of Nineveh, about a century afterwards, in 606 B.C. [APPENDIX, No. 52.]

[*Vr.* 17, 18. APPENDIX, No. 53.]

CHAPTER XX.

1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign of that promise.* 12 *Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures.* 14 *Isaiah understanding thereof foretelleth the Babylonian captivity.* 20 *Manasseh succeedeth Hezekiah.*

IN [1]those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [2]Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [3]sore.

4 And it came to pass, afore Isaiah was gone out into the middle [4]court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he [5]brought the shadow ten degrees backward, by which it had gone down in the [6]dial of Ahaz.

12 ¶ [7]At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his [8]precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his [9 10]armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [11]shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD which thou hast spoken. And he said, [12]*Is it* not *good*, if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

1 2 Chron. 32. 24. Isa. 38. 1. 2 Heb. *Give charge concerning thine house.* 3 Heb. *with a great weeping.* 4 Or, *city.*
5 Isa. 38. 8. Ecclus. 48. 23. 6 Heb. *degrees.* 7 Isa. 39. 1. 8 Or, *spicery.* 9 Or, *jewels.* 10 Heb. *vessels.*
11 Chap. 24. 13, and 25. 13. Jer. 27. 22. 12 Or, *Shall there not be peace and truth, &c.*

CHAP. XX.—Some verses containing parallel facts may be found in 2 Chron. xxxiii.; but the parallel in Isaiah xxxviii. and xxxix. is very exact and complete. The 38th of Isaiah also contains Hezekiah's song of thanksgiving for his recovery, which is not given in the present chapter.

Verse 11. '*The dial of Ahaz.*'—This very remarkable passage naturally suggests an inquiry into the character of the instrument which was employed to demonstrate the miraculous effect which it pleased God to concede to the desire of Hezekiah. Yet it is less our intention to enter into any minute investigation in order to establish the

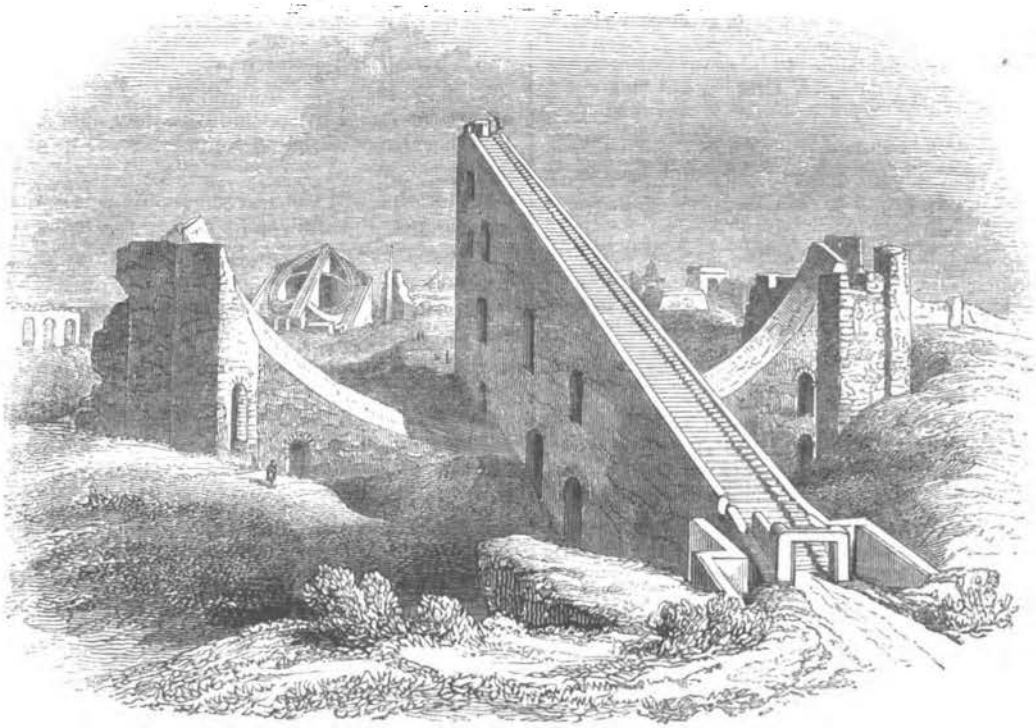
identity of the dial of Ahaz, than to furnish such a brief statement concerning ancient dials in general, as may furnish rather an illustrative than an explanatory view of the subject.

The present mention of a dial is the first on record, and enables us to find a very early point in the history of the invention, without affording any clue to its origin. This dial seems, however, from the manner in which it is mentioned, to have been considered a curious and rare thing, since it was distinguished by the name of the king by whom it had been erected. It would seem, from the fact, that this king Ahaz sent from Damascus the pattern of an altar which he saw there, with directions that one like it should be made at Jerusalem, that he was what is called a man of taste, a collector of curiosities, and so on. Probably the dial was one of his curiosities, and perhaps originated like the altar—being either imported from abroad, or made after the pattern of one that he had seen at Damascus or elsewhere. The Jews were not remarkable for their inventions; and it is by no means necessary to suppose that the use of sun-dials originated among them. Doubtless, however, they had those common and popular methods of measuring time by the length, inclination, and return of the shadows of objects, which in all times and countries have served for that purpose, and which continue in use among the peasantry of the most cultivated nations.

We very much incline to the opinion, which we find advocated by several continental writers, that the first contrivances for a more precise measurement of time were pillars, set up in the midst of an open area, on the pavement of which were marked different lines, which furnished the necessary indications as the shadow of the column fell successively upon them. They were thus artificial gnomons; and there is some tolerable, though not very positive, evidence for the conclusion, that the famous obelisks of the Egyptians were intended for the same purpose. That pillars were used as gnomons in Greece and Italy we know; and nothing seems more likely than that, when Augustus applied to this purpose the two grand obelisks which he caused to be removed from Egypt to Rome, he merely continued the use to which they had previously been devoted. Josephus quotes a curious passage from Apion, which, if we could clearly understand it, might throw some light on the subject. We give the explanation (for such it is, rather than a translation) after Whiston, which we think assigns the only intelligible sense which the passage will bear. Apion charges Moses, that he set up pillars in the room of gnomons (obelisks), under which he made a cavity like that of a boat, and the shadow from the top of the pillar fell into the cavity, and went round therein with the course of the sun. Apion mentions this to shew that Moses imitated (or, as in this instance, improved upon) the custom of the Egyptians; which Josephus strongly denies, as well as his claim to this invention or imitation. What is said about Moses is of course an utter fiction; but the passage is of value, as implying that the Egyptians really did use their obelisks for the purpose indicated. We have the rather dwelt on this, not only on account of the antiquity of the reference, but because it exhibits one of the alternatives which have been used to explain the dial of Ahaz. It is right to add that the Hebrew has no word to express a dial; and the word in the text has not that force, its meaning being 'steps or degrees' (מַעֲלוֹת *ma'aloth*)—'the degrees or steps of Ahaz,' which has led a very large class of commentators, ancient and modern, to conclude that this famous 'dial' was nothing else than a stair framed with so much art and proportion, that the shadow upon the steps expressed the hours and the course of the sun.

The application of the principle of the gnomon to an artificial dial would naturally be suggested by many circumstances. One of the explanations which the Rabbins give of the dial of Ahaz is, that it was a concave hemisphere, in the middle of which was a globe, the shadow of which fell upon diverse lines engraved on the concavity. They add, that these lines were twenty-eight. This will strike the reader as an adaptation of the sort of invention which Apion ascribed to Moses—falsely, indeed, but in such a manner as demonstrated that such a contrivance did actually exist. This will appear the more plainly, and the use of such a dial will be illustrated by the fact, that the pillar or obelisk used as a gnomon was ultimately, as an improvement, surmounted by a ball supported on a very delicate stem, and so elevated that its shadow was thrown upon the neighbouring soil with great precision, and quite disengaged from that of the pillar by which it was supported. The ball, however, was by no means an essential part of the concave hemispherical dials founded on this idea, a simple *stylus* being more usually employed to cast the required shadow. The first dials, properly so called (which appear to have been of this description), were, by the general confession of antiquity, the invention of the Babylonians, from whom the western nations derived them, as the Greeks allowed that *they* did. Anaximander, who introduced the first dial into Greece, had travelled in Chaldea in the time of the Captivity. His dial marked the equinoxes, the solstices, and by their means the seasons. It belonged to the class of which we are speaking, called by the Greeks *σκάφη*, a boat, and *ἡμισφαίριον*, a hemisphere. The Egyptians also had such dials. Their solar equinoctial dial was of this class, as was also that with which Eratosthenes metred or verified the measure of the earth. Although these dials were obviously, in their origin, equinoctial dials, the application of their principle to horary indications is obvious, and was actually effected. We incline to suspect that the principle of the dial was known previously to the Egyptians, but that its detailed application was invented by the Babylonians.

The difficulty in the present text really is to understand what is meant by 'the degrees or steps of Ahaz.' They *may* mean lines or figures on a dial-plate, or on a pavement, or the steps to the palace of Ahaz, or some steps or staircase he had erected elsewhere. The Septuagint in the parallel place of Isaiah reads 'the steps or stairs of the house of thy father.' Josephus also says, 'steps or degrees in his house' (*Antiq.* x. 1, 91). The Chaldee renders the passage here 'hour stone,' and gives the same meaning to 'the stairs' in 2 Kings ix. 13, and renders Isaiah xxxviii. 8, by 'the shadow of the stone of hours.' Symmachus most certainly understood a sun-dial. 'I will cause to return the shadow of the degrees which (shadow) is gone down on the dial of Ahaz:' and so Jerome renders it, 'horologium.' On the whole, the dial of Ahaz seems to have been a distinct contrivance, rather than any part of a house. It would also seem probable, from the circumstances, that it was of such a size, and so placed, that Hezekiah, now convalescent, Isaiah xxxviii., but not perfectly recovered, could witness the miracle from his chamber or pavilion: 'Shall חֲצֵל, (*hatz-tzel*) the or this shadow,' etc. May it not have been situated in 'the middle court,' mentioned 2 Kings xx. 4? The annexed cut presents a sort of dial in Hindostan near Delhi, whose construction would well enough suit the circumstances recorded of the dial of Ahaz. It seems to have answered the double purpose of an observatory and a dial—a rectangled hexangle, whose hypothenuse is a staircase, apparently parallel to the axis of the earth, and bisects a zone or coping of a wall, which wall connects the two terminating towers right and left. The coping itself is of a circular form, and accurately graduated to mark, by the shadow of the gnomon above, the sun's progress before and after noon; for when the sun is in the zenith, he shines directly on the staircase, and the shadow falls beyond the coping. '*A flat surface on the top of the staircase*,' and a gnomon, fitted the building for the purpose of an observatory. According to the known laws of refraction, a cloud or body of air of different density from the common atmosphere, interposed between the gnomon and the coping of the dial-plate below, would, if the cloud were denser than the atmosphere, cause the



OBSERVATORY AT DELHI.

shadow to recede from the perpendicular height of the staircase, and of course to reascend the steps on the coping, by which it had before noon gone down; and if the cloud were rarer, a contrary effect would take place. (See Bishop Stock's *Translation of Isaiah*, Bath, 1803, p. 109.) Such a building might even be called 'a house.' It agrees also with Adam Clarke's supposition, that 'the stairs' were really 'a dial.' Bishop Stock's speculation that the retrogression of the shadow might be effected by refraction, is supported by a natural phenomenon of the kind on record. On the 27th of March, 1703, St. Romuald, prior of the cloister of Metz, made the observation that, owing to such a refraction of the solar rays in the higher regions of the atmosphere, in connection with the appearance of a cloud, the shadow on his dial deviated an hour and a half. The phenomenon on the dial of Ahaz, however, was doubtless of a miraculous nature, even should such a *medium* of the miracle be admitted: nothing less than a divine communication could have enabled Isaiah to predict its occurrence at that time and place; besides, he gave the king his own choice whether the shadow should advance or retire ten degrees. There seems, however, to be no necessity for seeking *any* medium for this miracle, and certainly no necessity for supposing any actual interference with the revolution of the earth, or the position of the sun. In the present text, it is simply said that the Lord, at the prayer of Isaiah, brought the *shadow* ten degrees backward. The words in Isaiah xxxviii. 6, are wanting in three of Dr. Kennicott's MSS., and originally in two of De Rossi's; and the words 'the shadow of the degrees which is gone down in the sun-dial of Ahaz' are more correctly rendered on the margin degrees 'by or with the sun,' *i. e.* by means of the progress of the sun. Even if the mention of the sun be retained, as in Ecclus. xlviii. 23, it is only fair to understand the words in their popular sense, the solar rays, or such a recession of the shadow as would have been occasioned by an actual recession of the sun. Adopting the present state of the text, it is observable that what is called 'the sun' in one part of the verse is called 'the shadow' in the other. It is certainly as philosophical to speak of the sun returning, as it is of his setting and rising. Thus the miracle, from all the accounts of it, might consist only of the retrogression of the shadow ten degrees, by a simple act of Almighty power, without any medium, or, at most, by that of refracting those rays only which fell upon the dial. It is not said that any time was lost to the inhabitants of the world at large; it was not even observed by the astronomers of Babylon, for the deputation came to inquire concerning the wonder that was done 'in the land.' It was temporary, local, and confined to the observation of Hezekiah and his court, being designed chiefly for the satisfaction of that monarch. See on this subject Calmet's *Dissertation*, in his *Commentaire;* Goguet's *Origine des Lois*, ii. 231-234; Beckmann's *Inventions;* the articles 'Gnomon' and 'Gnomonique' in *Encyclopédie Méthodique;* and Denham's article 'Dial' in Kitto's *Cyclopædia*.

12. '*Berodach-baladan....king of Babylon.*'—This is the first king of Babylon mentioned in Scripture, his predecessors having been, apparently, prefects or viceroys to the Assyrian kings. This is he who asserted his independence, as mentioned in the last note on the preceding chapter. After his death the affairs of his kingdom would appear to have fallen into much disorder, if we may judge from the recurrence of five reigns, and two interregnums of ten years each, in the twenty-nine years which passed before Esarhaddon succeeded in again bringing it under the Assyrian yoke. Berodach had the same political interest as Hezekiah, in opposition to Assyria; and it is probable that the ostensible embassy of congratulation had the real object of bringing the king of Judah into an alliance against the common enemy. [APPENDIX, No. 54.]

CHAPTER XXI.

1 Manasseh's reign. 3 His great idolatry. 10 His wickedness causeth prophecies against Judah. 17 Amon succeedeth him. 19 Amon's wicked reign. 23 He being slain by his servants, and those murderers slain by the people, Josiah is made king.

MANASSEH [1]*was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places [2]which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And [3]he built altars in the house of the LORD, of which the LORD said, [4]In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [5]In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 [6]Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both [7]his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, [8]wiping *it*, and turning *it* upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem [9]from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And [10]Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 ¶ Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [11]Josiah his son reigned in his stead.

[1] 2 Chron. 33. 1. [2] Chap. 18. 4. [3] Jer. 32. 34. [4] 2 Sam. 7. 13. [5] 1 Kings 8. 29, and 9. 3. Chap. 23. 27. [6] Jer. 15. 4. [7] 1 Sam. 3. 11. [8] Heb. *he wipeth and turneth* it *upon the face thereof.* [9] Heb. *from mouth to mouth.* [10] 2 Chron. 33. 20. [11] Matth. 1. 10, called *Josias.*

CHAP. xxi.—The parallel chapter is 2 Chron. xxxiv.; and although there is considerable difference, the resemblance between the two parallel chapters is considerably greater than in some of those which have preceded. See the notes on the chapter referred to.

Verse 7. '*He set a graven image of the grove.*'—See the second note on Judges vi. 25. [APPENDIX, No. 55.]

CHAPTER XXII.

1 *Josiah's good reign.* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah having found the book of the law, Josiah sendeth to Huldah to enquire of the Lord.* 15 *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.*

JOSIAH [1]*was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the [2]door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have [3]gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the [4]wardrobe; (now she dwelt in Jerusalem [5]in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

[1] 2 Chron. 34. 1. [2] Heb. *threshold.* [3] Heb. *melted.* [4] Heb. *garments.* [5] Or, *in the second part.*

CHAPS. xxii. and xxiii.—These two chapters, embracing the account of Josiah's reign, correspond to 2 Chron. xxxiv. and xxxv. The two narratives are nearly of the same extent, and include generally the same facts related with considerable variation of language, and some of circumstances. The difference is chiefly that the account of the great passover kept by Josiah occupies only three verses in Kings (xxiii. 21—23), whilst in Chronicles it occupies the first nineteen verses of chap. xxxv.; but, on the other hand, the Chronicles report very summarily in five verses (xxxiv. 3—7) the reformations which are described in much detail in sixteen verses (5—20) of chap. xxiii. of the present book. To this portion we shall therefore confine our present attention, referring to Chronicles for such observations as the other parts of the narrative may require.

CHAPTER XXIII.

1 *Josiah causeth the book to be read in a solemn assembly.* 3 *He reneweth the covenant of the Lord.* 4 *He destroyeth idolatry.* 15 *He burneth dead men's bones upon the altar of Beth-el, as was foreprophesied.* 21 *He keepeth a most solemn passover.* 24 *He putteth away witches and all abomination.* 26 *God's final wrath against Judah.* 29 *Josiah, provoking Pharaoh-nechoh, is slain at Megiddo.* 31 *Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechoh, who made Jehoiakim king.* 36 *Jehoiakim's wicked reign.*

AND [1]the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, [2]both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he [3]put down the [4]idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the [5]planets, and to all the host of heaven.

6 And he brought out the [6]grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove [7]hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the [8]chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [9]Manasseh had made in the two courts of the house of the LORD, did the king beat down, and [10]brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of [11]the mount of corruption, which [12]Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

[1] 2 Chron. 34. 30. [2] Heb. *from small even unto great.* [3] Heb. *caused to cease.* [4] Heb. *chemarim.*
[5] Or, *twelve signs*, or, *constellations.* [6] Chap. 21. 7. [7] Heb. *houses.* [8] Or, *eunuch*, or, *officer.* [9] Chap. 21. 5.
[10] Or, *ran from thence.* [11] That is, the mount of Olives. [12] 1 Kings 11. 7.

14 And he brake in pieces the [13]images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the [14]word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones [15]alone, with the bones of the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he [16]slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, [17]Keep the passover unto the LORD your God, [18]as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover the *workers with* familiar spirits, and the wizards, and the [19]images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of [20]the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the [21]provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [22]My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ [23]In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And [24]the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, [25]that he might not reign in Jerusalem; and [26]put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to [27]Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one

[13] Heb. *statues*. [14] 1 Kings 13. 2. [15] Heb. *to escape*. [16] Or, *sacrificed*. [17] 2 Chron. 35. 1. 1 Esd. 1. 1.
[18] Exod. 12. 3. Deut. 16. 2. [19] Or, *teraphim*. [20] Levit. 20. 27. Deut. 18. 11. [21] Heb. *angers*.
[22] 1 Kings 8. 29, and 9. 3. Chap. 21. 7. [23] 2 Chron. 35. 20. [24] 2 Chron. 36. 1. [25] Or, *because he reigned*.
[26] Heb. *set a mulct upon the land*. [27] Matth. 1. 11, called *Jakim*.

according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

Verse 5. '*The planets.*'—The original word (מַזָּלוֹת *mazzaloth*) is of doubtful signification. But as the Chaldeans gave this name to the constellations of the zodiac, this is probably the signification it should here bear. The Rabbins are of this opinion; the Vulgate also has '*duodecim signis*;' and Cudworth, Gesenius, and others, acquiesce in this conclusion, which is also supported by the known practices of Sabæan idolatry, the principles of which we shall have an opportunity of explaining in the notes to the book of Job.

7. '*The women wove hangings for the grove.*'—What is here to be understood necessarily depends on the signification we may determine to assign to the word *asherah*. Those who think that it denotes Astarte (see the second note on Judges vi. 25) conceive that the hangings were robes for her image, or else that they were hangings for the tents in which were celebrated the abominable rites in honour of that goddess at which this verse hints. Our impression is that the *asherah*, whatever it were, was placed not in the sanctuary but in its court, and that the hangings were those of the tent or canopy which graced and protected the idolatrous object. There is nothing very strange even in the idea of placing hangings on trees, to those who have observed the remaining relics of such a practice in the custom still preserved in the East, even in the Mohammedan countries, of decorating certain trees and bushes accounted sacred with rags and slips of cloth as votive offerings. When the sanctity of trees was more formally recognized than at present, and they stood protected in sacred places, rich hangings were probably used for the same purpose. We see an indication of this in the anecdote which, without seeming to understand it, Greek authors (Herodotus and Ælian) have related of Xerxes, who, on his important expedition against Greece, tarried a whole day in the desert of Lydia that he might pay homage to a magnificent plane-tree, on the branches of which he hung rich garments, bracelets, and other precious ornaments; and the next day, proceeding on his march, he left a soldier behind to guard the honoured tree and the offerings he had made. See Ouseley's Dissertation on 'Sacred Trees,' being Appendix ix. to his *Travels in the East*, vol. i. See also the note on Hos. iv. 13.

8. '*From Geba to Beer-sheba.*'—This seems a proverbial expression, to describe the extent of the kingdom from north to south; being of the same purport as 'from Dan to Beer-sheba,' for the extent of the whole country possessed by the Hebrews.

10. '*Topheth.*'—This Hebrew word is usually derived from *toph* (תֹּף), a tabret or drum; and it is supposed to have obtained this name from the drums or tabrets which, according to the general opinion of the Jews, were beaten to drown the cries of the children sacrificed to Moloch in this horrid valley. Milton had this in view when speaking of these sacrifices:

> 'Moloch, horrid king! besmeared with blood
> Of human sacrifice and parents' tears,
> *Though from the noise of drums and timbrels loud,*
> *Their children's cries unheard,* that pass'd through fire
> To his grim idol.'—*Par. Lost*, b. i. l. 392.

The same custom, of raising a great vocal or instrumental noise when human sacrifices are in progress, has prevailed wherever such horrid rites have been known. It is even witnessed in the (supposed) voluntary immolation of widows in India. Terry states the practice so as to make it illustrative of the present text: 'The parents and friends of those women will most joyfully accompany them; and when the wood is fitted for this hellish sacrifice, and begins to burn, all the people assembled shout and make a noise, that the screeches of this tortured creature may not be heard. Not much unlike the custom of the Ammonites, who, when they made their children pass through the fire to Moloch, caused certain tabrets or drums to sound, that their cry might not be heard; whence the place was called Tophet, a tabret.' (Purchas, p. 1479.)

11. '*He took away the horses...given to the sun...and burned the chariots of the sun.*'—Horses were anciently sacrificed to the sun in different nations, their swiftness being supposed to render them an appropriate offering to that luminary. Some think that the horses here mentioned were intended for this purpose. We doubt this; for, if so, they would probably have been sacrificed before this time. The Jews generally suppose the horses were intended for the use of worshippers, when they rode forth in the morning to meet the sun and render him their homage. But the mention of chariots immediately after seems to point out another and more obvious explanation: this is, that they were employed to draw the sacred chariots dedicated to the sun. In the chariots themselves, the Rabbins inform us, the king and nobles rode when they went forth to meet the morning sun. This is possible; but, more probably, the horses and chariots were used in the sacred processions, and were employed, perhaps, on such occasions, to carry the images of the sun. The ancient Persians, who were sun-worshippers, dedicated to that luminary white horses and chariots, which were paraded in their sacred processions; and it is thought that other nations borrowed the practice from them. Whether so or not, we find the same idea of associating a chariot and horses with the sun, to denote the rapidity of his apparent progress, common in the poetry and sculpture of classical antiquity. The sun was supposed to be drawn daily, in a chariot, by four wondrous coursers, through the firmament: and we all recollect the fate of the ambitious Phaëton, who aspired to guide the swift chariot and control the strong coursers of the sun. The names of these coursers are preserved —Eous, Pyrois, Æthon, and Phlegon—which are supposed to refer to the four divisions of the day. In his chariot, the personified Sun was represented generally as a young man with a radiant head, and driving, whip in hand. He is sometimes seen thus issuing from a cave, to denote the commencement of his daily career. In a medal of the emperor Heliog*abalus*, who had been a priest of the sun in Syria, and who established the Syrian form of his worship at Rome, the human figure is wanting, and we only see in the chariot a stone, round below, and rising pyramidally to a point above. The Syrian origin of this representation renders it of very considerable interest. That the sun is intended is indisputable from the inscription, which, as usual, is *Soli invicto*, 'To the invincible Sun.' It is remarkable, that, on ancient medals and gems, the horses are not always represented as abreast, but sometimes as turned towards the four quarters of the globe. The ideas which led to the representation of the sun as a charioteer, and assigned to him a chariot and horses, are too obvious to require explanation.

13. '*On the right hand of the mount of Corruption.*'—The Chaldee and other versions read 'the Mount of Olives,' obviously deriving the word rendered 'corrup-

tion' (מַשְׁחִית) from מָשַׁח to *anoint*, with reference to the oil produced by the famous olives of this mountain, rather than from the Chaldee שְׁחַת, *to destroy*. We agree with this; as the Mount of Olives is no doubt intended, whatever name be given to it. With this the Jews agree in so far that they place the Mount of Corruption immediately fronting the temple on the east, which shews that they regarded it as the Mount of Olives. To understand this it is necessary to recollect that the Mount of Olives, in the *general* sense, is a range of hills to the east of Jerusalem, separated therefrom by the valley through which the Kidron flows, and extending from north to south. This range has three summits, the middlemost of which seems to be sometimes *particularly* distinguished as 'the mount of Olives,' by way of eminence, when there is a distinct reference to the particular summits or component hills of this range. By the 'mount of Olives,' or, if we will, 'mount of corruption,' of the present text, this central hill is to be understood; and then the hill 'on the right hand' of that, is of course the one to the south, that is, the southernmost of the three. This therefore is one of the few instances in which we can authenticate the local traditions which correctly point to this southern hill, under the name of the 'Hill of Offence,' as the site of the idolatrous high places erected by Solomon. This hill of course presents the same general appearance as the range to which it belongs; but it is more steep and rude than the central mount, with its dull red hue less relieved by small vineyards and olive-groves. At its base is the small village of Siloam, consisting of about sixty poor dwellings, scarcely distinguishable from the surrounding tombs. The local tradition is, that Solomon's haram was established on this spot, and the high places for their worship on the hill above. The latter tradition is better authenticated than the former. On the steep brow of this hill there are a great number of excavations, some of the smaller of which are now used for habitations, and others as places of shelter for cattle. There are flights of steps cut in the rock, and leading from cave to cave, to facilitate the communication between them where the brow of the hill was steepest.

33. '*Riblah in the land of Hamath.*'—Hamath has been mentioned under Num. xiii. Jerome says this was Daphne, near Antioch in Syria, and the Targums also put Daphne for Riblah. It seems to have been a very large village, noted for its pleasantness and abundant waters, and to which the inhabitants of Antioch resorted on leisure and holiday occasions. It was also celebrated for its sacred grove, in which was an asylum, with a temple of Apollo and Diana. The agreeable situation of the place, with other advantages which it offered, seems to have recommended it as a temporary residence to Pharaoh-necho, as it did afterwards to Nebuchadnezzar, whom we subsequently find at the same place (xxv. 6, 20, 21).

CHAPTER XXIV.

1 *Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin.* 6 *Jehoiachin succeedeth him.* 7 *The king of Egypt is vanquished by the king of Babylon.* 8 *Jehoiachin's evil reign.* 10 *Jerusalem is taken, and carried captive into Babylon.* 17 *Zedekiah is made king, and reigneth ill, unto the utter destruction of Judah.*

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [1]according to the word of the LORD, which he spake [2]by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 ¶ And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ [3]At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [4]was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [5]officers: and the king of Babylon took him in the eighth year of his reign.

13 [6]And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

[1] Chap. 20. 17, and 23. 27. [2] Heb. *by the hand of.* [3] Dan. 1. 1. [4] Heb. *came into siege.* [5] Or, *eunuchs.* [6] Chap. 20. 17. Isa. 39. 6.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And [7]he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his [8]officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And [9]the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 [10]Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

[7] 2 Chron. 36. 10. Esth. 2. 6. [8] Or, *eunuchs*. [9] Jer. 37. 1. [10] Jer. 52. 1.

CHAP. XXIV.—The leading facts of this very summary chapter are related still more summarily in eleven verses (6—16) of 2 Chron. xxxvi. Nevertheless, the passage in Chronicles, although shorter, contains some circumstances which the chapter before us does not express, chiefly in reference to the conduct of Zedekiah. The present text, on the other hand, is more particular in describing the proceedings of the Babylonian invaders. The three first verses of Jeremiah lii. correspond exactly to verses 18—20 of this chapter.

Verse 1. '*Nebuchadnezzar*.'—Now that the Babylonians appear again upon the scene, we take the opportunity of recapitulating the history of the heathen kingdoms as influencing that of Judah. Our last notice of the subject concluded with the successful endeavour of Esarhaddon to re-establish the broken power of the Assyrian empire. This prince died in 667 B.C., and was succeeded by his son Ninus III. in the general authority; while one Saosduchin, who was either his son or his deputy, succeeded him at Babylon, but doubtless in dependence upon the king of Assyria. There is nothing particular recorded of this Ninus, who, in 658 B.C., was succeeded in the Assyrian throne by Nebuchadonosor. Many important particulars of this reign are stated in the apocryphal book of Judith, the *historical* authority of which is strongly advocated both by Dean Prideaux and Dr. Hales. The particulars which it gives are said by the latter to be 'perfectly consonant to the whole range of sacred and profane history, and supply some important links in both which are not to be found elsewhere.' Meanwhile, we may proceed on this authority to state, that this king Nebuchadonosor determined, in the twelfth year of his reign, to undertake an expedition against the Medes, who still maintained their independence, and summoned all the states of his empire to his aid. But the western and southern provinces of Cilicia, Phœnicia, Judæa, Moab, Ammon, and Egypt, refused to furnish their contingents of troops, and some of them even treated his ambassadors with insult. This retarded his operations, so that he was not in a condition to take the field till the seventeenth year of his reign, when he marched into Media, and completely succeeded in his enterprise, having defeated the Medes, slain their king, and taken Ecbatana, their capital. Then, returning in triumph to Nineveh, he prepared to punish the refractory states which had refused to assist him in the Median war. For this purpose he the next year despatched his general Holofernes beyond the Euphrates, with an army of 120,000 foot and 12,000 horse. This great army ravaged and reduced Cilicia and Syria, with part of Arabia, Ammon, and Edom: Phœnicia was struck with alarm and sued for peace, which was granted, but not so as to exempt it from being treated as a conquered nation. Holofernes then turned his attention to Judæa; but, while engaged in blockading the town of Bethulia, the key to the hill country of Judæa, he was slain in his tent by Judith, which struck such a panic into the Assyrians that they were easily routed with great slaughter. This event is fixed by Dr. Hales in the year 640 B.C., when, after the assassination of Amon, the government of Judæa was administered by Joachim the high-priest, and the council of elders, during the minority of Josiah. This Joachim is the Hilkiah of 2 Kings xxii. 8.

The effects of this signal defeat of the Assyrians may be traced in the sacred and profane history. Hales calls it 'the death-blow of the Assyrian empire.' He adds, 'They never recovered its disastrous consequences. The western nations all shook off the Assyrian yoke; the eastern, the Medes, rallied after their recent defeat, and recovered Ecbatana, and the cities that had been taken by Nebuchadonosor; they even carried the war into Assyria, and, in conjunction with the Babylonians, who again revolted, besieged and took Nineveh, and put an end to the Assyrian empire, 606 B.C. (about thirty-four years after the defeat of Holofernes), as we learn from the joint testimony of sacred and profane history. (Tobit xiv. 15; Herodot. *Euterpe*).' Among those who availed themselves of the distresses of Assyria was Pharaoh-necho, king of Egypt, who, finding the king involved in a war with the revolted Medes and Babylonians, advanced through Judæa in order to take Carchemish, an important pass on the Euphrates. (See the note on 1 Kings iv. 24.) But his passage was opposed by Josiah, who was either indisposed to the Egyptians, who had proved 'a broken reed' to the Hebrews in their wars with the Assyrians, or perhaps thinking it safer to attach himself to the latter, who had already demonstrated their power and wreaked their resentment upon Israel. The result was, as recorded in the preceding chapter, that Josiah was slain; and, from the subsequent transactions, it appears that the Egyptian king treated Judæa as a subject kingdom.

When Assyria was taken by the Medes and Babylonians its king was Sarac, or Sardanapalus II., who, when defence was no longer practicable, burned himself, his concubines, and his treasure, upon a great pile in the court of his palace, to avoid falling into the hands of the enemy, who, after they had taken the city, razed it to the ground. The details of this event we shall hereafter notice more particularly in connection with the prophecies in which it was predicted.

This transaction rewarded the Medes with indepen-



THE CAPTIVITY.

dence and the Babylonians with empire. The essential power of the empire had passed to the Babylonians before their success was finally crowned by the capture of Nineveh. Dr. Hales accordingly shews that it was in the first year of the reign of Nabopolassar, king of Babylon, and the first of the siege of Nineveh, that Nebuchadnezzar (here called 'king' by anticipation, or as being associated with his father in the kingdom) was sent west of the Euphrates to chastise the nations who had revolted during the disorders of Assyria, and bring them back to their obedience. In this he succeeded: and it was during the three years in which Jehoiakim remained 'his servant,' that Nineveh was taken by the confederate Medes and Babylonians; during this period also Nabopolassar died, and was succeeded by his victorious son; so that the year of Jehoiakim's revolt was the first year of Nebuchadnezzar's reign, which commenced in 604 B.C., and ended in 561—making a long and prosperous reign of forty-three years. This sketch, though necessarily rapid, will suffice to indicate the connection between the sacred and profane history of this period. [APPENDIX, No. 56.]

16. '*All the men of might.*'—This is evidently a supplementary account to that in verse 14. We think the total may be thus summed up: chiefs and warriors, 10,000; persons of property ('men of might'), 7000; craftsmen and smiths, 1000; total, 18,000. That persons of property are denoted by 'men of might,' is clear from the distinction in this and the 14th verse. The word rendered 'might' is חַיִל *chayil*, which, although it primarily denotes military force, also expresses wealth and property, and is so rendered by our translation in Gen. xxxiv. 29; Deut. viii. 17; Ruth iv. 11; Job xx. 15; and elsewhere. This enumeration is of great importance, as shewing that, under such deportations as have been mentioned, the land was by no means depopulated; the flower of the population only being carried into captivity. Reason indeed might shew this, as a depopulated country could be of little value to its conqueror. Those only were taken whose influence or wealth might enable them to organize a revolt or opposition; or whose property or skill rendered their presence an important acquisition to the dominant country.

CHAPTER XXV.

1 *Jerusalem is besieged.* 4 *Zedekiah taken, his sons slain, and his eyes put out.* 8 *Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity,* 13 *spoileth and carrieth away the treasures.* 18 *The nobles are slain at Riblah.* 22 *Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt.* 27 *Evil-merodach advanceth Jehoiachin in his court.*

AND it came to pass [1]in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the [2]*fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of *war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they [3]gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and [4]put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, [5]captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city, and the [6]fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land *to be* vinedressers and husbandmen.

13 ¶ And [7]the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

[1] Jer. 39. 1, and 52. 4. [2] Jer. 52. 6. [3] Heb. *spake judgment with him.* [4] Heb. *made blind.* [5] Or, *chief marshal.* [6] Heb. *fallen away.* [7] Chap. 20. 17. Jer. 27. 22.

16 The two pillars, [9]one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 [10]The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the [10]door:

19 And out of the city he took an [11]officer that was set over the men of war, and five men of them that [12]were in the king's presence, which were found in the city, and the [13]principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ [14]And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the [15]captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed [16]royal, came, and ten men with him, and [17]smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake [18]kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

[9] Heb. *the one sea.* [10] 1 Kings 7. 15. Jer. 52. 21. [10] Heb. *threshold.* [11] Or, *eunuch.* [12] Heb. *saw the king's face.*
[13] Or, *scribe of the captain of the host.* [14] Jer. 40. 5, 9. [15] Jer. 40. 7. [16] Heb. *of the kingdom.* [17] Jer. 41. 2.
[18] Heb. *good things with him.*

CHAP. XXV.—A very brief summary of the leading facts of this chapter is given in five verses (17—21) of the last chapter of 2 Chron. But the whole chapter is repeated, almost identically, in the last chapter of Jeremiah, to which we may refer for some illustrative notes. The passage, however, contained in verses 22—26, is not in that chapter; but these verses are found in other parts of Jeremiah, to which the margin refers, with other particulars not found in this place, and for which therefore we reserve such elucidatory statements as may be necessary.

Verse 7. '*Put out the eyes of Zedekiah.*'—See the notes on Judges ix. 5; and Ezek. xii. 13. This was no doubt not only to punish him, as in the case of Samson (Judg. xvi. 21), but to incapacitate him from ever again ascending the throne. It was an ancient and still subsisting law in Persia that no blind person can reign, and it seems to have been the practice, if not dictated by law, in other ancient countries. It is on this account that it has long in Persia been the custom to deprive of sight the brothers and near relatives of a new king whom the odious policy of the government desires to exclude from all chance and hope of mounting the throne. The present Shah has been almost the first to break through this custom, as a matter of state, although his succession was not altogether unstained by some instances of this behaviour; but blinding is still a common punishment for offences, especially such as are of a political character. In Turkey the princes were formerly on the same grounds put to death instead of being blinded: and the Persians have been known to vindicate the humanity and policy of their own usage by the comparison which the custom of their neighbours afforded; as they thus avoided the sin of shedding innocent blood; and the danger was obviated of rendering the dynasty extinct in case those who were not slain should die without children—a danger to which certainly the Ottoman dynasty has more than once been exposed. From the phrases employed it would seem as if, in the Scriptural

instances, the eyes were actually extirpated. In the present text the words of the translation 'his eyes were put out,' would have that force; but the original only says that 'they made his eyes blind,' which leaves the matter open. In Samson's case it is however clearly said that his eyes were *bored out*, where the expression is the same as that used Prov. xxx. 17: 'The ravens of the valley shall *pick it out*, and the young eagles shall eat it.' Nothing can be clearer to shew that the eyes were in such cases actually torn out. In Persia it was formerly the custom to extinguish the sight without destroying the eye or injuring their appearance, by passing before them a red hot copper plate. But it having been accidentally discovered in the time of Abbas II., that those who had been thus blinded had still some glimmering perceptions of light, and that the operation was sometimes performed so favourably that some sight still remained, it was ordered by the king that the princes who had been previously blinded by the old method should have their eyes actually scooped out with the point of a dagger, and in this manner the operation has been ever since performed. A great number of striking anecdotes from Persian history and from travels in Persia might be produced in illustration of the practice of extirpating the eyes, whether as an incapacitating infliction or as a state punishment. Some such fell under our own notice in that country; where the blind persons usually met with fifteen or twenty years ago, were much more rarely the poor, as in other countries, than persons of rank and station, and where the blindness was not, as is usually the case, merely the loss of sight in the still seemingly perfect organ, but the loss of the eye itself, manifested by the eyelids being closed up and shrunk in over the awful cavities in which even sightless orbs rolled no more.

— '*Put out the eyes of Zedekiah, and carried him to Babylon.*'—Let it not escape notice that these two acts, the blinding of Zedekiah, and the subsequent sending him to Babylon, reconcile and vindicate the two prophecies of Jeremiah and of Ezekiel, which were deemed incompatible till the event shewed their agreement. The first is: 'I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it though he shall die there' (Ezek. xii. 13). The other: 'He shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes' (Jer. xxxii. 4). Zedekiah, as we here see, was carried to Riblah, and there saw the king of Babylon, and spoke to him, and saw his children executed; but afterwards had his eyes put out, and was taken to Babylon in a state which rendered him incapable of seeing that city, though he spent the residue of his days there.

18. '*The second priest.*'—This was the deputy high priest, by the Jews called the Sagan, who officiated for the high priest in case of sickness or of any temporary disqualification, which the laws of ceremonial purity rendered, probably, of no unfrequent occurrence, notwithstanding all the care which the high priest was bound to take to avoid occasions of legal contamination.

27. '*Evil-merodach.*'—This prince succeeded Nebuchadnezzar in the year 561 B.C., and reigned three years. We have not mentioned the events of his father's reign so particularly as those of some inferior sovereigns, wishing to reserve the details to be stated in connection with the prophecies which refer to them. The kindness of the new king to the captive monarch of Judah is thus accounted for by a Jewish tradition:—It is said that this prince, during that distraction of Nebuchadnezzar which the book of Daniel records, behaved so ill in provoking a war with the Medes, that, on his recovery, the king cast him into prison, where he contracted an intimacy with Jehoiachin, whom he failed not to release on his accession to the throne. This account, so far as refers to the imprudent provocation of the Medes by the king of Babylon's son, is sanctioned by Xenophon; but he places the event at an earlier period of Nebuchadnezzar's reign than the present account supposes. Upon the whole, there is nothing very improbable in the story. After his succession Evil-merodach resumed his designs on the Medes, whose growing power he dreaded, and formed a powerful confederacy against them. His army was however routed, and himself slain by Cyrus, who acted (by appointment of his uncle and father-in-law Cyaxares—the Darius of Scripture) as the general of the combined forces of the Medes and Persians. He was succeeded by the Belshazzar of Scripture, in whose reign Babylon was taken by the same parties who had defeated and slain his father. [In a note on Daniel v. 1, in Appendix, the true position of Belshazzar, as made known by the inscriptions found on Chaldean bricks, will be shewn. Meantime we simply state, that he was the son of Nabonidus, the last king of Babylon.]

30. '*A continual allowance given unto him of the king.*'—Instances of something like this are to this day not unknown in the East. Morier, speaking of an entertainment given by the chief minister of state in Persia, states that among the company was 'an old man, a lineal descendant of the Leffi family,' whom they called Nawab, and who took his seat next to the Ameen ad-Dowlah. Although needy and without power he is always treated with the greatest respect (2 Sam. ix. 1-7). He receives a daily *sursat* or allowance from the king, which makes his case resemble that of Jehoiachin, for his allowance was a continual allowance given him of the king, a daily rate, all the days of his life (2 Kings xxv. 30). Giving to the Nawab a high rank in society is illustrative of the precedence given to Jehoiachin, by setting his throne above the throne of the kings that were with him in Babylon.



THE FIRST BOOK

OF THE

CHRONICLES.

THE name of CHRONICLES, which is given to the two books following those of Kings, well enough represents the Hebrew title דִּבְרֵי הַיָּמִים DIBRĒ HAYYAMIM, which signifies *words of days*, or rather perhaps *things* or *facts of days*, a term which literally corresponds to *diaries* or *journals*, as when we speak of the Journals of parliament; but in more free interpretation and general sense will answer better perhaps to 'annals,' although that word expresses records rather of *years* than of *days*. But there is nothing to complain of in the word 'Chronicles,' which is as significant as Annals, with the advantage of a somewhat more general sense. This title of 'Chronicles' was conferred upon the books by Jerome, whose words are, 'Septimus *dabre ajamin*, id est *verba dierum*, quod significantius Chronicon totius divinæ historiæ possumus appellare, qui liber apud nos Paralipomenon primus et secundus inscribitur' (*Prolog. Galeat.*). This current title of PARALIPOMENON to which Jerome here refers is derived from the Septuagint, in which Version the books bear the name of Παραλειπόμενα, which signifies 'things omitted,' a title which must have been suggested by the view that, although these books repeat a great number of facts which are recorded in the books of Samuel and of Kings, they nevertheless embody many circumstances which are not elsewhere found in Scripture.

The subject of 'Chronicles' is essentially the same as that of the second book of Samuel and the two books of Kings. 1. The genealogy, occupying 1 Chron. i.–ix., must have been of great interest to the Hebrews after the Captivity; but with us it is much neglected, although it contains several remarkable ancient facts not to be found in the regular historical books. 2. The portion from chap. x. of the first book to ix. 34 of the second, contains many details respecting the government of David and Solomon which for the most part furnish valuable supplementary matter to the accounts in 'Samuel' and 'Kings.' 3. The remaining part, beginning with 2 Chron. x. and ending with the book, gives an account of the separation of the two kingdoms, and a concise history of these kingdoms after the separation. The history of the kingdom of Israel is conformable to that in 'Kings,' but is much more succinctly given; while that of the kingdom of Judah is given on a considerably larger scale, and embraces many details of much interest which are not to be found in 'Kings'—such, for example, are the particulars of the reformations of religion which took place under Jehoshaphat, Hezekiah, Manasseh, and Josiah.

The principal object of the writer of 'Chronicles' appears to have been—to shew what had been before the Captivity, and what ought to be after the return from Babylon, the divisions of families, in order that each restored family might re-enter, as nearly as possible, the heritage of its fathers—to indicate to the restored exiles what ought to be done for the re-establishment of the divine service—and to furnish them with a concise view of the history of those kingdoms, with particular developments of those parts in which it was connected with the temple worship, and which illustrate the principles of the theocracy, on the observance of which the prosperity of the state had depended. The book thus formed a kind of manual, highly suited to the wants of the restored Jews; and it was no doubt in the hands of many for whom copies of the other books of Scripture, much more of the whole Hebrew Scripture, could not be provided. It is with reference to the first named objects of the compilation that the genealogies which occupy the commencing chapters are given, and by this we understand why the genealogies of the priests and Levites are furnished in so much detail.

The general tendency of all critical opinion, ancient and modern, Jewish and Christian, is to ascribe the authorship of these books to Ezra; and the more this opinion has of late years been questioned, the more firmly it seems to be established. In the first place it is clear that 'Chronicles' is the work of one writer. This is seen by the equality of the style, by the uniformity of the plan and principle of the compilation, and by the marked manner in which, throughout, recapitulations

are occasionally given and reflections interposed; and so clearly is this shewn, that even those who question the authenticity of 'Chronicles,' admit that it must be regarded as the work of one and the same author. That this writer lived after the Captivity has never been questioned. It is indeed manifest from the reference to post-exilian events, such as the decree of Cyrus (2 Chron. xxxvi. 22, 23), and the mention of the first who inhabited Jerusalem after the Captivity (1 Chron. ix. 2, seq.). The writer also employs terms which are only found in the books written after the Captivity. There are a good number of Chaldaisms in the book, and even the orthography of proper names is frequently different from that which occurs in the books written before the Exile. The instances of this may be seen in Eichhorn's *Einleitung*, iii. § 493. Some of the expressions and constructions which distinguish this book from those of earlier date, are also found in 'Ezra,' and the peculiarities of orthography are also the same that we find in the book which bears his name. It is further to be observed that the end of 'Chronicles' is absolutely the same as the beginning of 'Ezra,' which is shewn by Grotius to have been a mark of connection and continuation in ancient books, and, among those that have survived to our time, we find it so used by Procopius in his *Hist. Vandalicorum et Gothicorum*. All these circumstances, taken together, seem to point clearly to Ezra as the writer of 'Chronicles,' or at least there is no other known person of that age with whose authorship of the books they are so perfectly consonant. Indeed there is no other person, known to us, of the period immediately succeeding the Captivity to whom the authorship can on *any grounds* be assigned; and if therefore the claim of Ezra be questioned, there is no other claim to be named. Although, therefore, it may be that his claim is not established beyond all doubt, there is quite enough to justify us in refusing to impugn the opinion, ascribing it to him, which can produce in its favour these sanctions of old tradition and of general consent, which, although not of themselves conclusive, are of value and authority when supported by a fair amount of internal evidence and of corroborative circumstances. By conceding, as we have done, that Ezra may not have been the author of 'Kings,' we exonerate ourselves from the necessity of meeting some of the gravest objections we have met with against his claim to the authorship of 'Chronicles.' Of those that remain we may notice two, which at the first view possess some force. The first is, that the genealogy of Zerubbabel is in 1 Chron. iii. 19, sqq., carried down to the ninth generation, reaching to about three centuries, *after* Ezra. But nothing can be more probable than that the continuation of the genealogy of the house of David, about which the Jews continued to be most anxious, from the expectation that the glory and dominion of that house was to be restored, should be the addition of a later hand than the author's. The other argument is, that the decree of Cyrus which concludes 'Chronicles,' begins 'Ezra,' which it is urged would not have occurred had both been by the same writer. This, however, has been partly answered already. It is indeed denied that there are any traces in Scripture of the ancient custom of taking up at the beginning of a book the concluding words or circumstances of the preceding, to mark continuation. But this is not conclusive. There are many usages of Scripture sufficiently established by one clear instance corroborated by ancient Gentile usage; and it is not exactly right to say there are no other Scriptural instances. At the commencement of Exodus we have the enumeration of the family of Jacob, which had already been given in Gen. xlvi. Still more, Genesis terminates with the death of Joseph, and the historical narrative is resumed in Exod. i. 6 with the words 'And Joseph died.'

It is partly on the ground which the first of these objections affords that some scholars in Germany have contended that the book was not written before the time of Alexander the Great. Their principal argument, however, arises from the frequent use of the letters א, ו, י, which they call *matres lectiones*, and from other marks of an orthography properly Aramæan. Without entering into details in which few of our readers would take interest, it may be remarked that none of the neological writers to whom we refer, able and learned as they are, have succeeded in defining the time when the peculiar use of these *matres lectiones* and of the Aramæan orthography became common among the Jews; and there appears no satisfactory reason to doubt that the Aramæan idioms which these writings exhibit might have been easily introduced into their language during the long period of their exile in Chaldæa. See this subject fully and ably discussed in Hävernick's *Einleitung in das Alte Testament*, i. 2, § 34.

The credibility of 'Chronicles' has been strongly assailed by such writers as De Wette and Gramberg; but the evidence for the perfect veracity of the writer, and for the truth of the facts he records, is too strong to be shaken. In the two books, but more especially in the second, he often refers to ancient records called the Chronicles of the Kings of Judah and of Israel; and the scrupulous fidelity with which he employed the materials these records afforded is evinced by his having often preserved the very words in which they were written, although involving phrases which were no longer applicable at the time he wrote. Thus in 1 Chron. iv. 42, 43, the Simeonites are described as occupying the seats of the Amalekites in Mount Seir, whom they had expelled, and dwelling there 'unto this day,' although the book was written after the seventy years during which the Israelites had been exiled from all their possessions. These words must therefore have been adopted from the contem-

porary memoir which furnished the notice of the fact. Again, in 2 Chron. v. 9, to the notice of the removal of the ark to Solomon's temple, it is added, 'and there it is unto this day.' But at the time the book was prepared, the temple had long been destroyed and the ark lost; and there was no ark in the second temple. A clearer mark of citation from the exact words of contemporary documents could not be produced. It is also seen that in a great number of passages the text of 'Chronicles' agrees word for word with that of 'Kings,' indicating their common derivation from the ancient annals. Of these annals we need not here add anything to what has been already stated in the Introductions to 'Samuel' and 'Kings.' The sincerity and impartiality of the writer are evinced by the equal care with which he records the facts which were disgraceful as those which were honourable to his nation. A large proportion of the circumstances which he relates are recorded in the same manner not only by the author of 'Kings,' but by the Psalmist, by the Prophets, and by the inspired writers of the New Testament. It is important also to bear in mind that the Jews themselves, anxious as they always were to preserve historical genealogies, were so well satisfied of the truth of these books as to suffer the original records and documents on which they were founded to become extinct. This certainly was not from inability to preserve them, if they had been so minded, but in consequence of considering them superseded by the books we still possess, which besides they regard as having been prepared under the Divine sanction, or, in other words, as being inspired.

It has been more than once suggested that the 'Chronicles' are in fact superfluous, as they contain little but what is reported in other books of Scripture. It might be as well alleged that the Gospels of Mark and Luke are superfluous because we have that of Matthew. Let those who think thus lightly of 'Chronicles' consider well the words of Jerome: 'The book of Chronicles (Paralipomenon liber), which is an epitome of all ancient history, is so important, that if any one expects to master without this book the entire scope of Scripture he sorely deceives himself. In fact the author touches passingly on many subjects which are wholly omitted in the books of Kings, and thereby furnishes the means of comprehending many passages in the Gospels which could not otherwise be understood' (*Epist. ad Paulinum*). This he substantially repeats in his preface to the book. (*Præfat. in lib. Paralipomenon*).

As we expect to elucidate in the notes most of the passages on which charges against the truth and accuracy of the author have been founded, we need not here dwell upon them. It is obvious that those who entertain such opinions of the book and its author must necessarily question its divine authority, and, in fact, its claims to that distinction have not been very sparingly impugned. A *primâ facie* case in favour of its claim is however established by the fact of its existence in the Hebrew canon, into which it could only on the ground of such claim have obtained admission; and this is confirmed by the fact that the references to its contents by Christ and his Apostles shew that they recognized its claim to a place among the inspired books which constitute 'the word of God.' Thus the genealogies of Matthew and Luke are manifestly drawn from those in the commencing chapters of 'Chronicles.' In Matt. xxiii. 32–35, Christ obviously refers to the circumstances recorded in 2 Chron. xxiv. 19–21; and in 1 Pet. i. 17 there is a distinct allusion to the words of Jehoshaphat in 2 Chron. xix. 7. We regret that we cannot here produce for the reader's satisfaction the convincing arguments and proofs by which the objections of Spinosa, De Wette, Gramberg, and others, have been met by the continental writers who have bestowed their attention on the subject. Those of De Wette have been disposed of by Dahler in *De librorum Paralipomenon auctoritate atque fide historica*, Argentor. 1819; those of Gramberg have been met by Keil in his *Apologetischer Versuch über die Bücher der Chronik*, Berlin, 1833; and both have found a formidable antagonist in Movers, in whose work, *Kritische Untersuchungen über die Biblische Chronik*, Bonn, 1834, the whole matter has been examined with great ability and success. The subject of the alleged contradictions and discrepancies in 'Chronicles' has been efficiently handled by Dr. S. Davidson in his *Sacred Hermeneutics*, 1843, and the same author has a valuable article upon these books in the *Cyclopædia of Biblical Literature*, 1846. Hävernick, by whose death Biblical scholarship has lately sustained a heavy loss, devotes a hundred of the solid pages of his *Einleitung* to these books; and Eichhorn, in thirty-two pages of his *Einleitung*, embodies much valuable information with respect to them. [See also *Die Bücher der Chronik*, erklärt von Ernst Bertheau, Leipzig, 1854.]

The books of Chronicles are not devoid of grand descriptions, sublime and touching prayers, and noble discourses, which agreeably relieve the occasional aridity of the genealogical and topographical details. Among such we may indicate the account of the removal of the ark in 1 Chron. xv.; the message from the Lord delivered by Nathan to David, in 1 Chron. xvii.; the more awful message delivered by the prophet Gad and David's answer thereto, in 1 Chron. xxi. 9–13; the thanksgiving prayer drawn from David by the liberality of the offerings which were made by the people towards the future temple, 1 Chron. xxix. 10–19; the address made by king Abijah from the height of Mount Zemaraim to king Jeroboam, in the presence of the adverse armies of Judah and Israel, in 2 Chron. xiii. 4–12; the prayer of king Asa before the battle with the Ethiopians, in 2 Chron. xiv.

11, 12; the address of the prophet Azariah the son of Oded to the same king after his return from the defeat of the Ethiopians, 2 Chron. xv. 2–7; the reproving address of the seer Hanani to the same king on a different occasion, 2 Chron. xvi. 7–9; the prayer of Jehoshaphat on occasion of the invasion of the land by the Ammonites and Moabites, in 2 Chron. xx. 6–12; the messages of king Joash of Israel to king Amaziah of Judah, containing a sarcastic apologue, in 2 Chron. xxv. 18, 19; the exhortation of king Hezekiah to the priests and Levites, in 2 Chron. xxix. 5–11; the letter which the same king sent through the country to induce the tribes to celebrate the passover at Jerusalem, 2 Chron. xxx. 6–9; and his address to his officers to encourage them to resist the Assyrians, in 2 Chron. xxxii. 7, 8.

As the 'Chronicles' often supply the omissions and explain the details of 'Kings,' and as the historical basis of both is the same, it is well to read the parallel passages together. To facilitate this task, the trouble of which will be well rewarded by the results, we give the following useful table of parallel passages from De Wette:—

1 Chron.	i. 1-4	Genesis	v.
,,	i. 5-23	,,	x. 2-29.
,,	i. 24-27	,,	xi. 10 sqq.
,,	x. 1-12	1 Sam.	xxxi.
,,	xi. 1-9	2 Sam.	v. 1-10.
,,	xi. 10-47	,,	xxiii. 8-39.
,,	xiii. 1-14	,,	vi. 1-11.
,,	xiv. 1-7	,,	v. 11-16.
,,	xiv. 8-17	,,	v. 17-25.
,,	xv., xvi.	,,	vi. 12-23.
,,	xvii.	,,	vii.
,,	xviii.	,,	viii.
,,	xix.	,,	x.
,,	xx. 1-3	,,	xi. 1, xii. 26-31.
,,	xx. 4-8	,,	xxi. 18-22.
,,	xxi.	,,	xxiv.
2 Chron.	i. 2-13	1 Kings	iii. 4-15.
,,	i. 14-17	,,	x. 26-29.
,,	ii.	,,	v. 15-32.
,,	iii. 1—v. 1	,,	vi., vii. 13-51.
,,	v. 2—vii. 10	,,	viii.
,,	vii. 11-22	,,	ix. 1-9.
,,	viii.	,,	ix. 10-28.
,,	ix. 1-12	,,	x. 1-13.
,,	ix. 13-31	,,	x. 14-29.
,,	x. 1—xi. 4	,,	xii. 1-24.
,,	xii. 2, 9-11, 13-16	,,	xiv. 21-31.
,,	xiii. 1, 2, 23	,,	xv. 1, 2, 7, 8.
,,	xiv. 1, xv. 16-19.	,,	xv. 11-24.
2 Chron.	xvi. 1-6, 11-14	1 Kings	xv. 17 24.
,,	xviii.	,,	xxii. 2-35.
,,	xx. 31—xxi. 1	,,	xxii. 41-51.
,,	xxi. 5-10	2 Kings	viii. 17-24.
,,	xxii. 1-9	,,	viii. 25-29, ix. 16-28, x. 12-14.
,,	xxii. 10—xxiii. 21	,,	xi.
,,	xxiv. 1-14, 23-27.	,,	xii.
,,	xxv. 1-4, 11, 17-28	,,	xiv. 1-14, 17-20.
,,	xxvi. 1-4, 21, 23	,,	xiv. 21, 22, xv. 2-5, 7.
,,	xxvii. 1-3, 9	,,	xv. 33-35, 38.
,,	xxviii. 1-4	,,	xvi. 2-4.
,,	xxix. 1, 2	,,	xviii. 2, 3.
,,	xxxii. 9-21	,,	xviii. 17-35, xix. 14, 15, 35-37.
,,	xxxii. 24, 25, 30-33	,,	xx. 1, 2, 8, 9, 12, sqq. 20, 21.
,,	xxxiii. 1-10, 20	,,	xxi. 1-10, 18.
,,	xxxiii. 21-25	,,	xxi. 19-24.
,,	xxxiv. 1, 2, 8-28	,,	xxii.
,,	xxxiv. 29-33	,,	xxiii. 1-20.
,,	xxxv. 1, 18, 20-24, xxxvi. 1.	,,	xxiii. 21-23, 28-30.
,,	xxxvi. 2-4	,,	xxiii. 31-34.
,,	xxxvi. 5, 6, 8.	,,	xxiii. 36, 37, xxiv. 1, 6.
,,	xxxvi. 9, 10	,,	xxiv. 8-10, 14, 17.
,,	xxxvi. 11, 12	,,	xxiv. 18, 19.
,,	xxxvi. 22, 23	Ezra	i. 1, 2.

CHAPTER I.

1 *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*



DAM, [1]Sheth, Enosh,

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

5 ¶ [2]The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and [3]Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and [4]Dodanim.

8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush [5]begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [6]Caphthorim.

13 And Canaan begat Zidon his firstborn, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of [7]Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and [8]Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one *was* [9]Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.

20 And [10]Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

24 ¶ [11]Shem, Arphaxad, Shelah,

25 [12]Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 [13]Abram; the same *is* Abraham.

28 The sons of Abraham; [14]Isaac, and [15]Ishmael.

29 ¶ These *are* their generations: The [16]firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, [17]Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 ¶ And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

35 ¶ The sons of [18]Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, [19]Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 ¶ And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and [20]Homam: and Timna *was* Lotan's sister.

40 The sons of Shobal; [21]Alian, and Manahath, and Ebal, [22]Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; [23]Dishon. And the sons of Dishon; [24]Amram, and Eshban, and Ithran, and Cheran.

1 Gen. 5. 3. 9. 2 Gen. 10. 2. 3 Or, *Diphath*, as it is in some copies. 4 Or, *Rodanim*, according to some copies.
5 Gen. 10. 8. 6 Deut. 2. 23. 7 Gen. 10. 23, and 11. 10. 8 Or, *Mash*, Gen. 10. 23. 9 That is, *division*. 10 Gen. 10. 26.
11 Luke 3. 36. 12 Gen. 11. 15. 13 Gen. 17. 5. 14 Gen. 21. 2, 3. 15 Gen. 16. 11. 16 Gen. 25. 13 to 17.
17 Or, *Hadar*, Gen. 25. 15. 18 Gen. 36. 9, 10. 19 Or, *Zepho*, Gen. 36. 11. 20 Or, *Heman*, Gen. 36. 22.
21 Or, *Alvan*, Gen. 36. 23. 22 Or, *Shepho*, Gen. 36. 23. 23 Gen. 36. 25. 24 Or, *Hemdan*, Gen. 36. 26.

42 The sons of Ezer; Bilhan, and Zavan, *and* [25]Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these *are* the [26]kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 [27]And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, [28]Hadad reigned in his stead: and the name of his city *was* [29]Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the [30]dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

[25] Or, *Achan*, Gen. 36. 27. [26] Gen. 36. 31. [27] Gen. 36. 37. [28] Or, *Hadar*, Gen. 36. 39. [29] Or, *Pau*, Gen. 36. 39. [30] Gen. 36. 40.

CHAP. i.—The first nine chapters being occupied chiefly with proper names, the examination of which would only be interesting to the critical student of the sacred books, we shall limit our observations to such of the interspersed historical facts as may seem to require remark.

CHAPTER II.

1 *The sons of Israel.* 3 *The posterity of Judah by Tamar.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *Hezron's posterity by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*

THESE *are* the sons of [1]Israel; [2]Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of [3]Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of [4]Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

4 And [5]Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five.

5 The sons of [6]Pharez; Hezron, and Hamul.

6 And the sons of Zerah; [7]Zimri, [8]and Ethan, and Heman, and Calcol, and [9]Dara: five of them in all.

7 And the sons of Carmi; [10]Achar, the troubler of Israel, who transgressed in the thing [11]accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and [12]Ram, and [13]Chelubai.

10 And Ram [14]begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 ¶ [15]And Jesse begat his firstborn Eliab, and Abinadab the second, and [16]Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmeelite.

18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth:

[1] Or, *Jacob*. [2] Gen. 29. 32, and 30. 5, and 35. 18, 22, and 46. 8, &c. [3] Gen. 38. 3, and 46. 12. [4] Gen. 38. 2. [5] Gen. 38. 29, 30. Matth. 1. 3. [6] Ruth 4. 18. [7] Or, *Zabdi*, Josh. 7. 1. [8] 1 Kings 4. 31. [9] Or, *Darda*. [10] Or, *Achan*. [11] Josh. 6. 19, and 7. 1. [12] Or, *Aram*, Matth. 1. 3. [13] Or, *Caleb*, verse 18. [14] Ruth 4. 19. [15] 1 Sam. 16. 6. [16] Or, *Shammah*, 1 Sam. 16. 9.

her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [17]Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he [18]married when he *was* threescore years old: and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 [19]And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

25 ¶ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat [20]Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [21]Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; [22]Haroeh, *and* [23]half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, [24]Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [25]Kenites that came of Hemath, the father of the house of [26]Rechab.

17 Exod. 31. 2. 18 Heb. *took.* 19 Num. 32. 41. Deut. 3. 14. Josh. 13. 30. 20 Chap. 11. 41.
21 Josh. 15. 17. 22 Or, *Reaiah*, chap. 4. 2. 23 Or, *half of the Menuchites*, or, *Hatsi-hammenuchoth.*
24 Or, *Atarites*, or, *crowns of the house of Joab.* 25 Judges 1. 16. 26 Jer. 35. 2.

Verses 13-15. '*Jesse begat his firstborn Eliab . . . David the seventh.*'—In 1 Sam. xvi. 10, it is stated that Jesse had seven sons, besides David the youngest, and this is confirmed by the next chapter (1 Sam. xvii. 12), where Jesse is described as the father of eight sons. Yet here David is described as the *seventh* son. The Rabbinical writers account for this by assuming that Jesse had adopted as his son that Jonathan or 'Jonadab the son of Shimeah, David's brother,' who is so described in 2 Sam. xiii. 3, where he is also designated as 'a very subtil man,' and who was also very valiant, for one of his exploits is celebrated in 2 Sam. xxi. 21. This would certainly solve the difficulty; for there are precedents of such adoption (as Jacob's adoption of Joseph's two sons); and although such adoption would popularly raise the number of Jesse's sons to eight, as in the current history, seven only would be reckoned in a genealogical enumeration like this, as here Jonadab would be considered as included in his father, the real son of Jesse. The solution is however a pure conjecture, and Jonadab has obviously been selected for no other reason than that he happens to be the only one of the sons of David's brother whose name has been preserved. Upon the whole it seems a safer solution to suppose that one of Jesse's eight sons had died prematurely without issue, and is therefore, on the principles of genealogical enumeration, regarded as not having existed in this later reckoning.

17. '*Jether the Ishmeelite.*'—Here the husband of David's sister Abigail, by whom she had Amasa, who commanded Absalom's forces, and was eventually made captain of the host by David himself, is described as 'Jether the Ishmeelite.' In 2 Sam. xvii. 25 he is called 'Ithra an Israelite;' a difference, and yet a resemblance, which clearly suggests a miscopying of resembling letters in one or both of these texts. There seems no reason why any man should be distinguished as 'an Israelite,' seeing that the designation belonged, in the time of David at least, to the whole nation. This consideration is against the reading in 2 Sam. xvii. 25, where also it is clear that the ancient copies used by the Septuagint translator had Jetra the Jezreelite, or more exactly, 'Jetra of Jezreel,' which is certainly more probable than the present reading, and from which that and the one we have here might easily have been corrupted. It was sufficiently unusual in David's age for women to marry out of their own tribe (or for men of one tribe to be settled in another, as may here have been the case) for it to be a matter of note that Abigail's husband was of Jezreel, an important town of Issachar.

18. '*Caleb the son of Hezron.*'—Caleb was undoubtedly the son of Hezron and father of Hur (*v.* 19); it therefore follows that there must have been a transposition of names in *v.* 50, where Caleb is called the son of Hur, whose father he really was. We must there read—Hur, the son of Caleb, the firstborn of Ephrath.

— '*begat children of Azubah his wife, and of Jerioth,*' etc.—We are unable to discover the difficulty which some find here. The existing translation seems to us perfectly intelligible. It purports that Caleb had one wife, Azubah, and another (perhaps of secondary rank), Jerioth; by the latter he had the children enumerated, by the former he had none, and therefore when she died (*v.* 19), he took in her stead Ephrath, by whom he had Hur. The interpretation preferred by our translators is that of the Septuagint. The Vulgate, as well as the Syriac and Arabic, make Jerioth the daughter of Caleb by Azubah, and those subsequently named the sons of Jerioth.

22. '*Jair, who had three and twenty cities in the land of Gilead.*'—There are two curious instances of the custom of succession in this chapter. This is one of them. It will be observed that Hezron married the daughter of Machir, of the tribe of Manasseh (*v.* 21); the fruit of this marriage was Segub, who had a son called Jair, who, as we here perceive, was not, as his *paternal* descent required, reckoned in the tribe of Judah, but in Manasseh, the tribe of his grandmother. In Num. xxxii. 4, he is distinctly called by Moses, 'the son of Manasseh.' He must therefore, in right of his grandmother, have inherited in that tribe; and he actually did so, for his family received the villages called after him *Havoth-Jair*, 'the villages of Jair.' This change of tribe took place *before* the law of Moses directed that heiresses should marry in their own tribes, and that every one should inherit in his own tribe only: and we may suppose that so remarkable an instance as the present, of the contrary practice, was one of those that gave occasion to that determination. But from this instance it seems that a man could not inherit in another tribe without taking his ground in that tribe decidedly and exclusively as a member of it, and as the representative of the family the inheritance of which devolved upon him.

35. '*Sheshan gave his daughter to Jarha his servant.*'—Here a man, having no son, gives his daughter to his Egyptian slave, and the children proceeding from this union carry on the succession. We really cannot see how Michaelis makes it out that this happened *before* the law of Moses concerning the marriage of heiresses. A computation and comparison of generations shews that it must have happened in the time of the Judges. The circumstance is very interesting, being the only *recorded* instance of the marriage of a foreign slave to his master's daughter; although, as we have mentioned before, such a circumstance is not unusual in the East. Was this contrary to the law of Moses? Michaelis seems to think that it was; but we doubt it very much. The law was only intended to prevent a confusion of inheritances, which, in such an instance as this, could not take place. The freed slave had no inheritance to mar; and his marriage with Sheshan's heiress must have constituted his adoption into the tribe of Judah; for, doubtless, he must previously have become a proselyte. If Jarha had not been a destitute foreigner, but an Israelite of a different tribe, with an inheritance in it, the transaction would have been more difficult to explain. It was probably by such marriages as this, and consequent adoption into tribes, that the descendants of faithful proselytes obtained an inheritance in Israel.

CHAPTER III.

1 *The sons of David.* 10 *His line to Zedekiah.* 17 *The successors of Jeconiah.*

Now these were the sons of David, which were born unto him in Hebron; the firstborn [1]Amnon, of Ahinoam the [2]Jezreelitess; the second [3]Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by 'Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 [5]And these were born unto him in Jerusalem; [6]Shimea, and Shobab, and Nathan,

[1] 2 Sam. 3. 2. [2] Josh. 15. 56. [3] Or, *Chileab*, 2 Sam. 3. 3. [4] 2 Sam. 3. 5. [5] 2 Sam. 5. 14. [6] Or, *Shammua*, 2 Sam. 5. 14.

and Solomon, four, of [7]Bath-shua the daughter of [8]Ammiel:

6 Ibhar also, and [9]Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and [10]Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, beside the sons of the concubines, and [11]Tamar their sister.

10 ¶ And Solomon's son *was* [12]Rehoboam, [13]Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, [14]Ahaziah his son, Joash his son,

12 Amaziah his son, [15]Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the firstborn [16]Johanan, the second [17]Jehoiakim, the third [18]Zedekiah, the fourth Shallum.

16 And the sons of [19]Jehoiakim; [20]Jeconiah his son, Zedekiah [21]his son.

17 ¶ And the sons of Jeconiah; Assir, [22]Salathiel [23]his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and [24]Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

7 Or, *Bath-sheba*, 2 Sam. 11. 3. 8 Or, *Eliam*, 2 Sam. 11. 3. 9 Or, *Elishua*, 2 Sam. 5. 15. 10 Or, *Beliada*, chap. 14. 7.
11 2 Sam. 13. 1. 12 1 Kings 11. 43, and 15. 6. 13 Or, *Abijam*, 1 Kings 15. 1. 14 Or, *Azariah*, 2 Chron. 22. 6, and 21. 17.
15 Or, *Uzziah*, 2 Kings 15. 30. 16 Or, *Jehoahaz*, 2 Kings 23. 30. 17 Or, *Eliakim*, 2 Kings 23. 34. 18 Or, *Mattaniah*, 2 Kings 24. 17.
19 Matth. 1. 11. 20 Or, *Jehoiachim*, 2 Kings 24. 6, or, *Coniah*, Jer. 22. 24. 21 2 Kings 24. 17, being his uncle.
22 Heb. *Shealtiel*. 23 Matth. 1. 12. 24 Heb. *Hizkijahu*.

Verse 3. '*Eglah*.'—The Jews think that this Eglah was the same as Michal the daughter of Saul, but we cannot find any evidence for this opinion. Indeed, we know from 2 Sam. vi. 23, that Michal had no children.

5. '*Four, of Bathshua, the daughter of Ammiel*.'—As one of the four sons is Solomon, this must have been Bathsheba. It is true that she is here said to have been the daughter of Ammiel, while Bathsheba is described in 2 Sam. xi. 3, as the daughter of Eliam, which is only to be reconciled by supposing that he had two names, one of them a sort of anagram of the other, as the name Eliam may be produced by a transposition of the letters of Ammiel. A difficulty is felt about the four sons here ascribed to Bathsheba. Several interpreters have supposed that the three first named of them, Shimea, Shobab, and Nathan, were Bathsheba's sons by Uriah before her union with David, who afterwards adopted them as his sons; and that the last named, Solomon, was alone the son of David by Bathsheba. This seems utterly improbable; for one of these sons is named after a brother and another after a friend of David, and that Solomon is named last does not necessarily signify that he was the youngest, but that the genealogist disposes first of those of whom he intends to say nothing more, and places last the one whose descendants he proceeds to trace. The real source of the difficulty which has been here imagined, is to be found in Prov. iv. 3, where the writer, generally conceived to be Solomon, speaking of himself, says: 'I was my father's son, tender and only [beloved] in the sight of my mother,' which is construed to mean that he was the only son of his mother. It is true that 'beloved' is an interpolation of our translators to convey what they supposed to be the true sense; but there is little reason to doubt that they are right in this interpretation, justified as it is by the precedent in Gen. xxii. 2, where the Lord describes Isaac to Abraham as 'thine *only* son, whom thou lovest;' although the patriarch had another and older son, Ishmael. 'Only' is a term of special affection and endearment in many languages besides the Hebrew.

15. '*The sons of Jeconiah, Assir, Salathiel his son*,' etc.—The name Assir means a prisoner, and it is not without reason proposed by some interpreters to read it as an appellative rather than a proper name: thus, 'the sons of Jeconiah the prisoner, were Salathiel, etc.' It will be remembered that Jeconiah passed many long years in captivity at Babylon. It is of this king that Jeremiah prophesied, 'Write this man childless' (Jer. xxii. 30), which is, however, not supposed to mean more than that no son of his should succeed him on the throne of Judah.

19. '*The sons of Zerubbabel*.'—See the conclusion of the Introduction to this book.

24. '*and Anani*.'—Here we find the genealogy of David taken down to thirty generations. This may prove nothing as to the date of the compilation of the book; but it proves that this portion of it must have been added long after the return from the Captivity.

CHAPTER IV.

1, 11 *The posterity of Judah by Caleb the son of Hur.* 5 *Of Ashur the posthumous son of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The posterity of Shelah.* 24 *The posterity and cities of Simeon.* 39 *Their conquest of Gedor, and of the Amalekites in Mount Seir.*

THE sons of Judah; [1]Pharez, Hezron, and [2]Carmi, and Hur, and Shobal.

2 And [3]Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.

5 ¶ And [4]Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name [5]Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, [6]Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest [7]keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [8]Irnahash. These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; [9]Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the [10]valley of [11]Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, [12]even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife [13]Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife [14]Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah [15]the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, [16]Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, [17]like to the children of Judah.

28 And they dwelt at [18]Beer-sheba, and Moladah, and Hazar-shual,

29 And at [19]Bilhah, and at Ezem, and at [20]Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and [21]Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, [22]Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round

1 Gen. 38. 29, and 46. 12. 2 Or, *Chelubai*, chap. 2. 9, or, *Caleb*, chap. 2. 18. 3 Or, *Haroeh*, chap. 2. 52. 4 Chap. 2. 24. 5 That is, *sorrowful*. 6 Heb. *If thou wilt*, &c. 7 Heb. *do me*. 8 Or, *the city of Nahash*. 9 Or, *Hahath, and Meonothai*, who *begat*, &c. 10 Or, inhabitants *of the valley*. 11 That is, *craftsmen*. 12 Or, *Uknaz*. 13 Or, *the Jewess*. 14 Or, *Jehudijah*, mentioned before. 15 Gen. 38. 1, 5. 16 Or, *Jemuel*, Gen. 46. 10. Exod. 6. 15. 17 Heb. *unto*. 18 Josh. 19. 2. 19 Or, *Balah*, Josh. 19. 3. 20 Or, *Eltolad*, Josh. 19. 4. 21 Or, *Hazar-susah*, Josh. 19. 5. 22 Or, *Ether*, Josh. 19. 7.

about the same cities, unto [23]Baal. These *were* their habitations, and [24]their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These [25]mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

[23] Or, *Baalath-beer*, Josh. 19. 8. [24] Or, *as they divided themselves by nations among them.* [25] Heb. *coming.*

Verse 10. '*That it may not grieve me.*'—It is interesting to meet with such a passage as this in a long list of seemingly dry names, and affords encouragement to the diligent reading of the whole word of God. Such jewels as this gleam out unexpectedly in the least promising quarters. The present clause, more exactly rendered—'that I may be sorrowful no more'—involves one of those allusions to the signification of the name which occur frequently in the Hebrew Scriptures.

14. '*The father of the valley of Charashim.*'—That is, the father of the inhabitants of the valley, and they, being craftsmen, caused the place to be called 'the valley of craftsmen,' which is the meaning of the name. It appears probable, from Neh. xi. 35, that this place was near Jerusalem. Besides these craftsmen (carpenters probably), we read, in this chapter, of families of linen-manufacturers, and of potters (verses 21, 23). This seems to us to imply that, at least at an early period, the Hebrews, like the Egyptians anciently and the Hindoos now, had families and divisions of tribes which were exclusively devoted to particular trades and pursuits, and which did not think of following any other: although we do not suppose that they were not at liberty to have done so, if they had thought fit. In fact, we imagine that the practice, which was a *rule* in Egypt, was to some extent a *custom* in Israel. In Egypt, as we learn from comparing the accounts of Herodotus and Diodorus, every man was born to his profession or trade, being obliged to follow that of his father, whatever it was, without any power of selecting or altering his own walk in life. The Hebrews may have learnt something of this in Egypt, so far as to produce a custom, but not so far as to give occasion to any positive law or regulation. Indeed, in those countries of Asia where no such rule exists, it is far more generally the custom than among ourselves for descendants to follow for many generations the same pursuits as their progenitors. Existing ideas would not lead us to conclude that such a practice or regulation could be favourable to the progress of the arts or to the advance of civilization: but it is singular that the Greeks (Diodorus, for instance) point to this very institution as sufficiently accounting for that proficiency in the arts for which Egyptians were anciently, and deservedly, celebrated. Perhaps we have no proper materials for adequately estimating the good or bad effect of such a practice.

17, 18. '*And she bare Miriam,*' etc.—It is not said who it was that bare Miriam, etc. There is some manifest dislocation here which renders the whole unintelligible without some such remedy as that proposed by Michaelis, who perceived that, by transposing the last clause of the 18th verse, which now stands insulated, we have at least a consistent and intelligible statement. We then read, 'these are the sons of Bithiah, the daughter of Pharaoh, which Mered took; Miriam, and Shammai, and Ishbah the father of Eshtemoa.'

18. '*Bithiah the daughter of Pharaoh, which Mered took.*'—Some suppose that Pharaoh is the proper name of an Israelite, which for many reasons is utterly improbable, for all the Hebrews of that age knew that Pharaoh was not a proper name but a title. Here then we have the remarkable and interesting fact that a daughter of an Egyptian king became the wife of one of the wanderers of the wilderness. It may seem that Bithiah must have been the daughter of one of the successors of the Pharaoh who oppressed Israel, for Caleb, the grandfather of Mered, the husband of this princess, was not more than forty years old when sent to spy out the land of Canaan (Josh. xiv. 7), and if Mered then existed, he could only have been a child. The marriage probably took place in the wilderness. What a multitude of conjectures might be founded upon this incident.

22. '*Who had the dominion in Moab,*' etc.—It is exceedingly hard to make out the meaning of this portion of the verse. Dr. Geddes has perhaps translated it rightly, and he has certainly made it more intelligible: 'Who sojourned in Moab, but returned to Bethlehem and Adaberim-Athekim.' The translation of the last name into 'and these are ancient things,' is certainly strange and unconnected; besides that, *daberim* generally means 'words' and not 'things.'

23. '*Those that dwelt among plants and hedges.*'—These words should not have been rendered 'plants' and 'hedges,' as they are manifestly proper names, and are so exhibited in the best ancient and modern versions. It is certainly much more intelligible to read the clause thus: 'These and the inhabitants of Neta'im and Gedera were potters employed by the king in his own work.' We should be sorry to collect from this and other passages in these genealogies that there was a system of compulsory employment of skilled artificers for the court, of which there are still examples in the East, and of which instances were formerly by no means rare in our own country, as may be proved by the Exchequer rolls. Under this system the most skilled mechanics and artists of the land are compelled to labour exclusively for the court at a rate of remuneration (commonly most irregularly paid) far below that which they might obtain by the free exercise of their abilities, and which renders the reputation of superior skill rather a curse than a blessing to the person.

CHAPTER V.

1 *The line of Reuben (who lost his birthright) unto the captivity.* 9 *Their habitation and conquest of the Hagarites.* 11 *The chief men and habitations of Gad.* 18 *The number and conquest of Reuben, Gad, and the half tribe of Manasseh.* 23 *The habitations and chief men of that half tribe.* 25 *Their captivity for their sin.*

Now the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he [a]defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For [b]Judah prevailed above his brethren, and of him *came* the [c]chief [d]ruler; but the birthright *was* Joseph's:)

3 The sons, *I say*, of [e]Reuben the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son.

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [f]Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of [g]Shema, the son of Joel, who dwelt in [h]Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents [i]throughout all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them in the land of [j]Bashan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [k]Sharon, [l]upon their borders.

17 All these were reckoned by genealogies in the days of [m]Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, [n]of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with [o]Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

21 And they [p]took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of [q]men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, [r]famous men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a [s]whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of [t]Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto [u]Halah, and Habor, and Hara, and to the river Gozan, unto this day.

[a] Gen. 35. 22, and 49. 4. [b] Gen. 49. 8, 10. [c] Micah 5. 2. Matth. 2. 6. [d] Or, *prince.* [e] Gen. 46. 9. Exod. 6. 14. Num. 26. 5.
[f] Or, *Tiglath-pileser*, 2 Kings 15. 29, and 16. 7. [g] Or, *Shemaiah*, verse 4. [h] Josh. 13. 15, 16. [i] Heb. *upon all the face of the east.*
[j] Josh. 13. 11. [k] Chap. 27. 29. [l] Heb. *their goings forth.* [m] 2 Kings 15. 5, 32. [n] Heb. *sons of valour.*
[o] Gen. 25. 15. [p] Heb. *led captive.* [q] Heb. *souls of men*, as Num. 31. 35. [r] Heb. *men of names.* [s] 2 Kings 17. 7.
[t] 2 Kings 15. 19. [u] 2 Kings 17. 6.

Verse 9. '*Eastward he inhabited unto the entering in of the wilderness from the river Euphrates.*'—Michaelis has some interesting observations on the inferences to be deduced from this passage, the substance of which we shall endeavour to state, avoiding, however, some strange geographical errors into which he has fallen, partly, we suppose, in consequence of the little knowledge which was in his time possessed of the countries beyond the Jordan.

The Promised Land, properly so called, was bounded eastward by the Jordan; and Moses laid no claim to the land east of that river, although, in the end, the aggressions of Sihon king of the Amorites and of Og king of Bashan occasioned some of this territory to be acquired by right of conquest, and it was then given to Reuben, Gad, and the half tribe of Manasseh, as being well suited to their peculiarly pastoral mode of life. Yet, although the Jordan was the proper boundary of the Promised Land, we elsewhere find it promised, that the eastward boundary should be the Euphrates. In this, however, there is no real contradiction. The boundary of the Holy Land, which the Hebrews were to divide after expelling the inhabitants, and which constituted, in a manner, the citadel of the state, was *one* thing; the boundary beyond which they were not to extend their conquests eastward, or, in other words, that of its outworks, was *another*. The Jordan made the former, the Euphrates the latter. The intervening space between these rivers was not necessarily to be occupied exclusively by Israelites, but to serve as pasturage for their cattle, the greater part of it being fit for no other purpose. Thus then, although Moses prohibited the Israelites from spreading themselves with their herds over Africa, and the wastes and marshes belonging to Egypt; yet he left them at liberty to spread towards the East, where partly the Euphrates, and partly the inaccessible deserts of Arabia, formed to them a secure frontier against their enemies. It follows, of course, that, for the protection of their pastures, they would erect fortresses and establish colonies in convenient situations towards the Euphrates.

Now, the promise of the Euphrates as an eastern frontier being thus understood, the present passage is of great importance, as manifesting the fulfilment of that promise. On account of its being mixed up with genealogical details which are seldom read, its importance in this view has been much overlooked, and the promise is only in general considered to have been fulfilled for a comparatively short period, during the reigns of David and Solomon. But we here see that, before the time of David, and apparently long after that of Solomon, the tribe of Reuben held the right of pasturage over all the region to the Euphrates, having fought for that right, and gained it by the defeat of the Arabian tribes by which it had formerly been enjoyed. After this they sent forth their flocks and herds, and dwelt in tents in all the land from Gilead to the Euphrates, occupying it after the same manner that the Arab tribes occupy their pasture-grounds, and as *they* had before and do *now* occupy the land in question. In the reign of David, of course, these possessions were rendered more secure, and conquests were made in other countries, concerning the occupation of which no commands were left by Moses. But the Euphrates having been well defined by him as the exterior boundary eastward, it does not appear that any attempt was ever made to extend the frontier beyond it, not even in the reign of David, although he appears to have obtained victories over some of the princes of Mesopotamia. We have stated that these remarks are mainly taken from Michaelis: and as thus stated, we entirely concur in them; having omitted those points which seem manifestly erroneous.

16. '*Sharon.*'—This could not have been the famous plain of Sharon near Mount Carmel. Being in the tribe of Gad, it must have been on the east side of the Jordan.

CHAPTER VI.

1 *The sons of Levi.* 4 *The line of the priests unto the captivity.* 16 *The families of Gershom, Kohath, and Merari.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the priests and Levites.*

THE sons of Levi; [1] [2]Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; [3]Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and [4]Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the priest's office [5]in the [6]temple that Solomon built in Jerusalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat [7]Zadok, and Zadok begat [8]Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [9]Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, [9]when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; [10] [11]Gershom, Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

1 Gen. 46. 11. Exod. 6. 16. 2 Or, *Gershom*, verse 16. 3 Levit. 10. 1. 4 2 Sam. 15. 27. 5 Heb. *in the house.*
6 1 Kings 6. 2 Chron. 3. 7 Or, *Meshullam*, chap. 9. 11. 8 Nehem. 11. 11. 9 2 Kings 25. 18. 10 Exod. 6. 16.
11 Or, *Gershon*, verse 1.

20 ¶ Of Gershom; Libni his son, Jahath his son, [12]Zimmah his son,
21 [13]Joah his son, [14]Iddo his son, Zerah his son, Jeaterai his son.
22 ¶ The sons of Kohath; [15]Amminadab his son, Korah his son, Assir his son,
23 Elkanah his son, and Ebiasaph his son, and Assir his son,
24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.
25 And the sons of Elkanah; [16]Amasai, and Ahimoth.
26 *As for* Elkanah: the sons of Elkanah; [17]Zophai his son, and Nahath his son,
27 Eliab his son, Jeroham his son, Elkanah his son.
28 And the sons of Samuel; the firstborn [18]Vashni, and Abiah.
29 ¶ The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,
30 Shimei his son, Haggiah his son, Asaiah his son.
31 ¶ And these *are they* whom David set over the service of song in the house of the LORD, after that the [19]ark had rest.
32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.
33 And these *are* they that [20]waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,
34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
37 The son of Tahath, the son of Assir, the son of [21]Ebiasaph, the son of Korah,
38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,
40 The son of Michael, the son of Baaseiah, the son of Malchiah,
41 The son of Ethni, the son of Zerah, the son of Adaiah,
42 The son of Ethan, the son of Zimmah, the son of Shimei,
43 The son of Jahath, the son of Gershom, the son of Levi.
44 And their brethren the sons of Merari *stood* on the left hand: Ethan the son of [22]Kishi, the son of Abdi, the son of Malluch,
45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,
46 The son of Amzi, the son of Bani, the son of Shamer,
47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.
49 ¶ But Aaron and his sons offered [23]upon the altar of the burnt offering, and [24]on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.
50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, Ahimaaz his son.
54 ¶ Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.
55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.
56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.
57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,
58 And [25]Hilen with her suburbs, Debir with her suburbs,
59 And [26]Ashan with her suburbs, and Beth-shemesh with her suburbs:
60 And out of the tribe of Benjamin; Geba with her suburbs, and [27]Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.
61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely*, *out of* the half *tribe* of Manasseh, [28]by lot, ten cities.

[12] Verse 42. [13] Or, *Ethan*, verse 42. [14] Or, *Adaiah*, verse 41. [15] Or, *Ishar*, verses 2, 18. [16] See verses 35, 36.
[17] Or, *Zuph*, 1 Sam. 1. 1. [18] Called also *Joel*, verse 33, and 1 Sam. 8 2. [19] Chap. 16. 1. [20] Heb. *stood*. [21] Exod. 6. 24.
[22] Or, *Kushaiah*, chap. 15. 17. [23] Levit. 1. 9. [24] Exod. 30. 7. [25] Or, *Holon*, Josh. 21. 15. [26] Or, *Ain*, Josh. 21. 16.
[27] Or, *Almon*, Josh. 21. 18. [28] Josh. 21. 5.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, [29]twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 [30]And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, [31]Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

[29] Josh. 21. 7, 34. [30] Josh. 21. 21. [31] Or, *Bozor*, Josh. 21. 35.

Verse 14. '*Azariah begat Seraiah, and Seraiah begat Jehozadak.*'—Seraiah was the high priest at the time of the destruction of Jerusalem. He was taken to Riblah by the victorious Chaldæans, and was there put to death by order of Nebuchadnezzar, so that in him ended the succession of the high priests under the first temple. Their number from Zadok amounted to twelve.

27. '*Elkanah.*'—He was the father of Samuel, whose name seems to have originally followed, and is, on the authority of versions as well as from probability, usually restored in modern translations. [APPENDIX, No. 57.]

31. '*In the house of the Lord.*'—That is, in the tent which David had set up for the reception of the ark after its removal from the house of Obed-edom, for the temple had not at this time been built. See 2 Sam. vi. 12; 1 Chron. xvi. 1.

33. '*Shemuel*'—that is Samuel, and is in fact a more correct orthography of the name than that to which currency has been given in the translation of the books which bear it. The Hebrew name cannot perhaps be represented to the common reader more exactly than by these letters.

60. '*Thirteen cities.*'—Only eleven are named; but two more, Juttah and Gibeon, are mentioned in Josh. xxi. 16, 17, making the thirteen.

CHAPTER VII.

1 *The sons of Issachar*, 6 *of Benjamin*, 13 *of Naphtali*, 14 *of Manasseh*, 20, 24 *and of Ephraim.* 21 *The calamity of Ephraim by the men of Gath.* 23 *Beriah is born.* 28 *Ephraim's habitations.* 30 *The sons of Asher.*

Now the sons of Issachar *were*, [1]Tola, and Puah, Jashub, and Shimrom, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [2]whose number *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and

[1] Gen. 46. 13. Num. 26. 23. [2] 2 Sam. 24. 1, 2.

the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons* of [3]Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers,* fit to go out for war *and* battle.

12 Shuppim also, and Huppim, the children of [4]Ir, *and* Hushim, the sons of [5]Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare; (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; [6]Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [7]Non his son, Jehoshuah his son.

28 ¶ And their possessions and habitations *were,* Beth-el and the towns thereof, and eastward [8]Naaran, and westward Gezer, with the [9]towns thereof; Shechem also and the towns thereof, unto [10]Gaza and the towns thereof:

29 And by the borders of the children of [11]Manasseh, Beth-shean and her towns, Taanach and her towns, [12]Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ [13]The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

[3] Gen. 46. 21. [4] Or, *Iri,* verse 7. [5] Or, *Ahiram,* Num. 26. 38. [6] 1 Sam. 12. 11. [7] Or, *Nun,* Num. 13. 8.
[8] Josh. 16. 7. [9] Heb. *daughters.* [10] Or, *Adasa,* 1 Mac. 7. 45. [11] Josh. 17. 7. [12] Josh. 17. 11. [13] Gen. 46. 17.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

Verse 21. '*Whom the men of Gath. . . slew, because they came down to take away their cattle.*'—Here is an interesting passage of the history of the Hebrews while in Egypt, which we nowhere else find. That the circumstance occurred before the Hebrews left Egypt is very evident, but it would not appear to have been any great while before. The Chaldee Paraphrast says it was thirty years previous; but the precise period must be uncertain. We learn from it that the patriarch Ephraim lived to a very advanced age; and that the Hebrews, whatever at that time may have been the nature of their subjection to the Egyptians, retained their pastoral character, and in it acted with a considerable degree of independence. There have been many explanations of the particular transaction; most of them intended for the purpose of explaining away its obvious meaning, in order to relieve the Ephraimites from the apparent blame attached to a warlike excursion against the Philistines for the sake of plundering their flocks. But all these explanations proceed on mistaken ideas as to the real character and position of the Oriental nomades. They are not such persons as those shepherds, known in poetry, who pass their time in harmlessly piping by the water-brooks. They are rather 'men of war from their youth'—skilful in the use of arms, and prone to use them: and who consider no undertaking more lawful, or even more honourable, than an expedition for the purpose of plundering the flocks and herds belonging to the inhabitants of towns, or even to other pastoral tribes which may not happen to be on terms of strict alliance with their own. That the expedition of the pastoral Ephraimites against the Gathites was of this nature, we think in the highest degree probable: and we really cannot see the least necessity for supposing that the Hebrew herdsmen were different from other Asiatic nomades, and influenced by a class of ideas concerning property which *we*, with our different habits, think they ought to entertain, but which are quite unknown to the desert shepherds of the East. The shepherds who attend the flocks of a settled people are of course different from these, even in the East.

CHAPTER VIII.

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

Now Benjamin begat [1]Bela his firstborn, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, [2]Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and [3]Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to [4]Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of [5]Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the [6]father of Gibeon; whose [7]wife's name *was* Maachah:

1 Gen. 46. 21. Num. 26. 38. 2 Or, *Ard*, Gen. 46. 21. 3 Or, *Shupham*, Num. 26. 39. 4 Chap. 2. 52. 5 Or, *Shema*, verse 13. 6 Called *Jehiel*, chap. 9. 35. 7 Chap. 9. 35.

30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and [8]Zacher.
32 And Mikloth begat [9]Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.
33 ¶ And [10]Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and [11]Eshbaal.
34 And the son of Jonathan *was* [12]Meribbaal; and Merib-baal begat Micah.
35 And the sons of Micah *were*, Pithon, and Melech, and [13]Tarea, and Ahaz.
36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,
37 And Moza begat Binea: Rapha *was* his son, Eleasah his son, Azel his son:
38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.
39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third.
40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

[8] Or, *Zechariah*, chap. 9. 37. [9] Or, *Shimeam*, chap. 9. 38. [10] 1 Sam. 14. 51. [11] Or, *Ishbosheth*, 2 Sam. 2. 8.
[12] Or, *Mephibosheth*, 2 Sam. 4. 4. [13] Or, *Tahrea*, chap. 9. 41.

Verse 28. '*These dwelt in Jerusalem.*'—The inhabitants of Jerusalem were composed of Judahites, Benjamites, and Levites; besides which the chiefs of other tribes resided there during some part of the year before the separation of the kingdoms. It is to these that reference is here made.

CHAPTER IX.

1 *The original of Israel's and Judah's genealogies.* 2 *The Israelites,* 10 *the priests,* 14 *and the Levites, with the Nethinims, which dwelt in Jerusalem.* 27 *The charge of certain Levites.* 35 *The stock of Saul and Jonathan.*

So all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.
2 ¶ Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the Nethinims.
3 ¶ And in [1]Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;
4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.
5 And of the Shilonites; Asaiah the firstborn, and his sons.
6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.
7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,
8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;
9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.
10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,
11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;
12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;
13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; [a]very able men for the work of the service of the house of God.
14 ¶ And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;
15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;
16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

[1] Neh. 11. 1. [a] Heb. *mighty men of valour.*

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the [3]gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer [4]did ordain in their [5]set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* [6]set office, and were over the [7]chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should [8]bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the [9]instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made [10]the ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the [11]set office over the things that were made [12]in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the [13]shewbread, to prepare *it* every sabbath.

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for [14]they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* [15]Maachah:

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 [16]And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, [17]*and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Shearíah, and Obadiah, and Hanan; these *were* the sons of Azel.

3 Heb. *thresholds.* 4 Heb. *founded.* 5 Or, *trust.* 6 Or, *trust.* 7 Or, *storehouses.*
8 Heb. *bring them in by tale, and carry them out by tale.* 9 Or, *vessels.* 10 Exod. 30. 23. 11 Or, *trust.*
12 Or, *on flat plates*, or, *slices.* 13 Heb. *bread of ordering.* 14 Heb. *upon them.* 15 Chap. 8. 29. 16 Chap. 8. 33.
17 Chap. 8. 35.

Verse 1. '*Reckoned by genealogies . . . written in the book of the kings of Israel and Judah.*'—There can be no question that Godwin (*Moses and Aaron*) is right in stating that 'public records were kept, wherein every one's genealogy was registered, to manifest to what particular tribe he belonged.' The present is one of the texts which prove this. Compare also chap. v. 17, and 2 Chron. xii. 15; xiii. 22. The fact is also attested by the concurrent testimony of all the Hebrew writers. With reference to the passage before us, Jennings (the commentator on Godwin) observes, 'By "the book of the kings," cannot be meant those two historical books, which now pass under that name, these genealogies not being written therein, but some authentic records of their genealogies, called "the King's Book," probably as being under his custody, of which it is not unlikely there was a duplicate,

one copy kept by the king of Judah, the other by the king of Israel, for it is called, "the Book of the Kings of Israel and Judah."' It is indeed important to observe that the genealogical tables through which we have now been passing, exhibit a specimen of the most ancient form of history in the world; for it is generally agreed that in most nations the first histories were, like this, no other than public genealogical tables, in which were sparingly interspersed such brief references to events which happened while particular persons lived, or in which they were engaged, as we find in these chapters, as also in the more ancient genealogies of Genesis. Thus, in the genealogy in Gen. x., we find, under the name of Nimrod, a notice of the kingdom which he founded and the cities which he built: after the enumeration of Canaan's sons, we have an indication of the geographical situation of the Canaanitish settlements: and under the name of Peleg, the genealogist remarks that 'in his days was the earth divided.' Some similar historical and biographical notices have engaged our attention in the notes to the preceding chapters. As a further corroboration of the genealogical character of early history, it may be observed that the word for genealogies or generations (תּוֹלְדוֹת *toldoth*) is that by which 'history' also, whether general or particular, is expressed in Hebrew; this the reader may observe by comparing the historical significations which the word must bear in Gen. ii. 4; vi. 9; xxxvii. 2, where it is clear that the rendering 'generations' is inapplicable, though correctly so given elsewhere.

It is evident from the present chapter, as well as from the last verses of chap. iii., that the Hebrews continued their genealogical registers *during* the Captivity; and it seems that they continued to do so till after the time of Christ. There is a story indeed that the genealogical registers were destroyed by Herod, who was himself of impure descent. This is stated by Eusebius: but it is probable that he was misinformed; or that, if some of the more public copies were destroyed, there were others (perhaps in private hands) which escaped destruction. For there is considerable indication that the Jews preserved their genealogies and kept up the distinction of tribes a good while later. The genealogies of Christ, which are given by Matthew and Luke, were doubtless taken from authentic existing registers. Paul also says, and was doubtless in a condition to prove, that he was 'a Hebrew of the Hebrews,' and 'of the tribe of Benjamin;' and St. James addresses his epistle to 'the twelve tribes that are scattered abroad.' At a still later period, Josephus gives the genealogy of his family, and says that he gives it as he found it written in the public tables. He adds, that all the priests were obliged to prove their succession from an ancient line; and, if unable to do so, were excluded from the priesthood. From this it appears that there were public genealogical tables of tribes and families so late as Josephus, who lived at and after the destruction of Jerusalem. 'It is probable,' says Jennings, 'that after the dispersion of the Jews, upon the dissolution of their polity, the genealogical tables came to be neglected, and so gradually perished. Some imagine that their frequent intermarriages with the people of the countries into which they were dispersed made them designedly discontinue them, that the corrupt mixture and debasement of their blood might not appear. However that be, it is certain that they have long since been lost' (*Jewish Antiquities*, p. 88. See also Jahn's *Archæologia*; and Lightfoot on Matt. i.).

18. '*The king's gate.*'—So it would seem that, although the new temple was built when the Hebrews had no king of their own, they failed not to have a 'king's gate,' as in the old temple—probably in hope that the sceptre would ere long be again restored to the house of David. It is a frequent method of honouring eastern monarchs by appropriating gates, in one way or another, to their more especial or exclusive use. The king's gate to the temple was no doubt kept constantly closed, except when the monarch came to the temple. Perhaps it is with an especial reference to such a distinguished gate, opened only for a king, that the Psalmist refers in his triumphal ode: 'Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the king of glory shall come in' (Ps. xxiv. 7). There being now no king, the gate was probably kept constantly closed, although porters attended. Perhaps it was walled up. The noblest gate of Baghdad—the Talism gate—by which the sultan Murad IV. quitted the city after having recovered it from the Persians, was immediately walled up, that no less exalted persons might ever afterwards pass through. It still remains thus closed, and will never, as we understood, be re-opened, unless for the entrance or egress of another sultan. So also (as we learn from Burckhardt) at the convent of Mount Sinai, the great gate is walled up, and the entrance is by a window. But if the archbishop were to come, the gate must be opened to admit him: and the Bedouins of the neighbourhood would be entitled to enormous fees on the occasion, and their sheikhs would have a right to enter within the walls; the prospect of which inconveniences has prevented any of the successive archbishops from visiting the place for more than eighty years past.

CHAPTER X.

2 Saul's overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness of Jabesh-gilead towards Saul and his sons. 13 Saul's sin, for which the kingdom was translated from him to David.

Now [1]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down [2]slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and [3]Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the [4]archers [5]hit him, and he was wounded of the archers.

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and [6]abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that

1 1 Sam. 31. 1, 2. 2 Or, *wounded*. 3 Or, *Ishui*, 1 Sam. 14. 49. 4 Heb. *shooters with bows*. 5 Heb. *found him*. 6 Or *mock me*.

Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he [7]committed against the LORD, [8]*even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, [9]to enquire *of it;*

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of [10]Jesse.

[7] Heb. *transgressed.* [8] 1 Sam. 15. 23. [9] 1 Sam. 28. 7. [10] Heb. *Isai.*

CHAP. X.—The parallel between the books of Samuel and Chronicles begins with this chapter, the whole of which, with the exception of the two concluding and supplementary verses, may be found with little variation in 1 Sam. xxxi.: see the notes there.

Verse 10. '*They put his armour in the house of their gods.*'—See the notes on 1 Sam. xv. 12, and xxi. 9. In the former of these notes, we mentioned the trophies which the ancients were accustomed to erect with the armour taken from the defeated enemy, and also noticed the sculptured representations of such trophies, of which an example was given. In the note referred to we only described such trophies as were erected in the open air; but armour was also, on the same principle and after the same general fashion, hung upon the pillars of temples. The armour was frequently a votive offering to the god in whose temple it was placed; that is, when a vow had been made to a particular god, that in the event of victory the armour of one or more distinguished foes should decorate his temple. An early notice of this custom occurs in Homer, in Hector's challenge:—

'Let the Greek
Of all your host, whose spirit prompts him forth,
Come forth to cope with Hector; and be Jove
Witness between us; if his spear prevail
And I fall under him, he shall account
My spoils his own, and bear them to the fleet.
But should Apollo make the vict'ry mine,
Him then despoiling, I will high suspend
His arms against the temple of the god.'
Iliad, vii. 81. COWPER.

It is very possible that the Philistines had in the same manner previously vowed that, if victorious, they would place the armour of Saul in the temple of Ashtaroth (for it was her temple: see 1 Sam. xxxi. 10).

Virgil alludes to such decorations of temples in his description of that in which Latinus received the ambassadors of Æneas:—

'Hung on the pillars, all around appears
A row of trophies, helmets, shields, and spears,
And solid bars, and axes keenly bright,
And naval beaks, and chariots seiz'd in fight.'
Æneid, vii. 183. PITT.

It is scarcely necessary to observe that, as appears from ancient sculptures and coins, although the trophied pillars were dressed with armour and arms on the same general principle of arrangement exhibited in the cut under 1 Sam., there was great variation in the details.

'*Fastened his head in the temple of Dagon.*'—This circumstance is omitted in the parallel text, and completes the account. It is there said that the body was fastened to the wall of Bethshan; and we now learn that the body only was thus disposed of, the head, as a more glorious trophy, being sent to the temple of Dagon.

CHAPTER XI.

1 *David by a general consent is made king at Hebron.* 4 *He winneth the castle of Zion from the Jebusites by Joab's valour.* 10 *A catalogue of David's mighty men.*

THEN [1]all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover [2]in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt [3]feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD [4]by [5]Samuel.

4 ¶ And David and all Israel [6]went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Never-

[1] 2 Sam. 5. 1. [2] Heb. *both yesterday and the third day.* [3] Or, *rule.* [4] Heb. *by the hand of.* [5] 1 Sam. 16. 13. [6] 2 Sam. 5. 6.

theless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be [7]chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called [8]it the city of David.

8 And he built the city round about, even from Millo round about: and Joab [9]repaired the rest of the city.

9 So David [10]waxed greater and greater: for the LORD of hosts *was* with him.

10 ¶ [11]These also *are* the chief of the mighty men whom David had, who [12]strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; Jashobeam, [13]an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at [14]Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they [15]set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great [16]deliverance.

15 Now [17]three of the thirty captains [18]went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men [19]that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 [20]Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [21]who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, [22]a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the [23]Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

7 Heb. *head*. 8 That is, Zion, 2 Sam. 5. 7. 9 Heb. *revived*. 10 Heb. *went in going and increasing*. 11 2 Sam. 23. 8.
12 Or, *held strongly with him*. 13 Or, *son of Hachmoni*. 14 Or, *Ephesdammim*, 1 Sam. 17. 1. 15 Or, *stood*.
16 Or, *salvation*. 17 Or, *three captains over the thirty*. 18 2 Sam. 23. 13. 19 Heb. *with their lives*. 20 2 Sam. 23. 19, &c.
21 Heb. *great of deeds*. 22 Heb. *a man of measure*. 23 Or, *Harodite*, 2 Sam. 23. 25.

38 Joel the brother of Nathan, Mibhar [24]the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the [25]son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

[24] Or, *the Haggerite.*

[25] Or, *Shimrite.*

CHAP. xi.—This chapter comprises two parts, which are widely separated in 2 Sam. The first portion, being an account of the settlement of David in the throne of Israel, and his taking Zion from the Jebusites, is found in 2 Sam. v.; but the account of the worthies is not given till chap. xxiii. of the same book. With respect to the exploits of these gallant men, we may observe that, however wonderful some of them may be, as evidences of individual prowess, it can only be from the want of proper consideration that any one could consider them incredible, even if they had been related in only a work of common authority, referring to early times, or to the same countries at any time. It is quite true that we do not hear of such exploits in modern European warfare; but they are not the less credible on this account. The fact is, that with us war has become a science, the master of which is he who is best skilled in the direction and management of the combined power of disciplined masses for the attainment of a given object. This leaves little opportunity for individuals to distinguish themselves by personal prowess on the one hand, or, on the other, for producing marked effects, either by the slaughter or panic of a force similarly managed and constituted. But the case was different in early times, and, to a considerable extent, is still so in the East. There a battle is rather a conflict of individuals than of masses; and while the same object is in view, every one is much at liberty to seek its attainment in whatever manner his spirit prompts him to adopt. Hence it is that we continually read in Asiatic history of the prodigious exploits of particular heroes, by which the loosely associated bodies to which they are opposed are routed with great slaughter, but which would not have made the slightest impression on the well organized and closely compacted mass, and the unity of purpose and action of a European regiment. See the note on 1 Sam. xvii. 10.

Verse 11. '*Three hundred slain by him at one time.*'—The 'Hachmonite' who performed this exploit is supposed to be the same as the 'Tachmonite' of 2 Sam. xxiii. 8; but the slaughter of *eight* hundred is there ascribed to him. The difference has been variously explained. Lightfoot combines the texts thus:—'He lift up his spear against eight hundred, and slew three hundred of them:' and some understand, that after three hundred had been slain, the rest fled, and were pursued and killed by his men, whose act is ascribed to him on account of the previous slaughter he had made. Kimchi thinks there were two battles, in one of which Jashobeam slew three hundred, and in the other eight hundred. But others reconcile the texts by adopting the number three hundred in both; and some further extenuate the exploit by reading, 'He at one time, raising his spear, *penetrated through* three hundred men.' To this we demur; for although the word rendered 'slain' (חָלַל *chalal*) in our version does certainly sometimes bear the signification thus given to it, we apprehend that a comparison of texts will shew that, when used in reference to persons, the *penetrating through* involved in the meaning, signifies running through with a weapon, so as to kill or mortally wound; and that it never means breaking through an opposing force. Accordingly, in this very chapter (*v.* 18), the act of the three worthies who broke or penetrated through the host of the Philistines, is described not by this word חָלַל, but by one quite different, בָּקַע *baka'*, which unquestionably has the meaning which those interpreters here assign to the word of the present verse—apparently from a desire to render more credible the circumstance recorded; but which, although extraordinary, is rendered sufficiently credible by such considerations as those which have been adduced in the preceding note.

Burckhardt, after noticing the scope for personal prowess which the mode of warfare among the Bedouin Arabs allows, says, 'Thus we read in the history of Antar, that this valiant slave, when mounted on his mare Ghabara, killed with his lance, in a single battle, eight hundred men. However incredulous respecting the full amount of this statement, I may be here allowed to mention the name of a modern hero, whose praise is recorded in hundreds of poems, and whose feats in arms have been reported to me by many ocular witnesses. Gedoua Ibn Gheyan el Shamsy is known to have slain thirty of his enemies in one encounter; he prided himself in having never been put to flight; and the booty which he took was immense.' The same traveller, in a subsequent page, says, 'The most renowned warrior in the southern parts of Arabia was, during my residence in Hedjaz, Shahher, of the Kahtan tribe. He alone once routed a party of thirty horsemen, belonging to the sherif Ghaleb, who had invaded the territory of his Arabs. Ghaleb, who was himself a man of considerable bravery, said, on this occasion, that "since the time of the *Sword of God* (this is one of Ali's surnames), a stronger arm than Shahher's had not been known in Arabia." At another time, the sherif Hamond, governor of the Yemen coast, was repulsed, with his escort of eighty mounted men, by Shahher alone.' *Notes on the Bedouins*, pp. 77, 166.

17. '*The well of Beth-lehem.*'—On the north-east side of the town of Bethlehem there is a deep valley, which tradition reports to have been the same in which the angels announced the birth of Christ to the shepherds. In this same valley is a fountain, said to be that for the water of which David longed with such intense desire—as that with which the absent Egyptian longs for the water of his native Nile. Dr. Clarke, although noted for his incredulity as to the correctness of the sites in the Holy Land now pointed out as those mentioned in Scripture, thinks that, considering its correspondence with the descriptions of the sacred historians and of Josephus, as well as from the permanency of natural fountains, there can be no doubt as to the identity of this well. He praises its water as delicious. However, from the conflicting accounts of travellers, it would seem as if different wells were shewn to them as that of David; a

fact which is explained by John Sanderson (1601), who observes, that the Greeks determined the well to be in the town, within the precincts of their own church; whereas the Roman Catholics held that it was another well near Bethlehem. Their indication does not however appear to have been very precise, as we seem to find all the wells, fountains, and reservoirs, within two miles of Bethlehem, claiming this distinction in the reports of different travellers. Most of them seem to be reservoirs of rain-water, not of remarkable excellence; and we therefore incline to prefer the fountain mentioned by Dr. Clarke, if only because it is a natural fountain, and its water is good.

22. '*Slew a lion in a pit in a snowy day.*'—There is great probability in Bochart's conjecture, that Benaiah entered for shelter from the snow-storm into a cave (for so the word rendered 'pit' may signify) which was the haunt of a lion, and was there assailed by the savage beast. If the lion had fallen into or been ensnared in a pit, there would have been no need of going down to kill him; and the exploit would have been the less remarkable, as a lion, when cramped up in a pit, is precluded from the full and natural exercise of the great power with which he is endued.

CHAPTER XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

Now [1]these *are* they that came to David to Ziklag, [2]while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of [3]Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men [4]of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* [5]as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: [6]one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had [7]overflown all his [8]banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out [9]to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall [10]be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no [11]wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then [12]the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, [13]He will fall to his master Saul [14]to *the jeopardy of* our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David [15]against the band *of the rovers*: for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

1 1 Sam. 27. 2. 2 Heb. being *yet shut up*. 3 Or, Hasmaah. 4 Heb. *of the host*. 5 Heb. *as the roes upon the mountains to make haste*. 6 Or, *one that was least* could resist *an hundred, and the greatest a thousand*. 7 Heb. *filled over*. 8 Josh. 3. 15. 9 Heb. *before them*. 10 Heb. *be one*. 11 Or, *violence*. 12 Heb. *the spirit clothed Amasai*. 13 1 Sam. 29. 4. 14 Heb. *on our heads*. 15 Or, *with a band*.

23 ¶ And these *are* the numbers of the [16] [17]bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready [18]armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the [19]kindred of Saul, three thousand: for hitherto [20]the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, [21]famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, [22]expert in war, with all instruments of war, fifty thousand, which could [23]keep rank: *they were* [24]not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, [25]expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* [26]meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

16 Or, *captains*, or, *men*. 17 Heb. *heads*. 18 Or, *prepared*. 19 Heb. *brethren*. 20 Heb. *a multitude of them*.
21 Heb. *men of names*. 22 Or, *rangers of battle*, or, *ranged in battle*. 23 Or, *set the battle in array*.
24 Heb. *without a heart and a heart*. 25 Or, *keeping their rank*. 26 Or, *victual of meal*.

Verse 8. '*Whose faces were like the faces of lions.*'—This comparison is very forcible; for certainly there is nothing in animal nature more terrible than the aspect of an enraged lion. Professor Paxton, with a view to the illustration of the present text, has well described this. 'He (the lion) beats his sides and the ground with his tail, agitates his shaggy mane, moves the skin of his face, and knits his large eye-brows; shows his dreadful tusks, and thrusts out his tongue, which is armed with prickles so hard that it alone is sufficient to tear the skin and the flesh without the assistance of either teeth or claws.' (*Illustrations*, ii. 74.) We are inclined to suspect that the sacred historian had also in view the very strong resemblance which the face of the lion bears to that of man. Aristotle thought this resemblance greater than existed in any other animal, and we are not aware that our acquaintance with a great number of animals not known to him has tended to weaken this conclusion. There is no other animal the face of which is compared to the human in Scripture.

32. '*That had understanding of the times, to know what Israel ought to do.*'—Some of the Rabbins understand this to mean that they were skilled in astrology; but it is not likely that David wanted such persons, or that the sacred historian should say that *they* knew what Israel ought to do. Some think that they knew the proper seasons for husbandry: but this was an acquirement which could at this time be of no use to David; and as to the other opinion, that they knew how to determine the beginning of the months and years, and the period of the sacred festivals, it is only necessary to observe that there were 4600 Levites, who were likely to know far more of such matters than the men of Issachar. The sense seems to be, that they were wise and prudent men, possessing reputation and influence, who clearly saw that the proper time was now come for calling David to the throne.

33. '*Which could keep rank.*'—This would imply that the rest could not, and that attention was beginning to be paid to the training of troops to act in organized masses. But the Septuagint and Vulgate read the word in question as לָעֲזֹר, which only differs in one letter from that (לַעֲרֹךְ) which our version receives, and which makes the clause mean, that the men of Zebulun came to *assist* David, not that they could *keep rank*. This is doubtless the true meaning.

40. '*Brought bread . . . on oxen.*'—We see from this that oxen were used as beasts of burden. The form of the back in these animals does not seem to adapt them to this kind of service; but it is one which, in the East, they are still often required to perform, and they do it well, although in their usual deliberate and quiet way. In the Greek writers there are intimations of the same use of oxen.

At present, in different parts of Asia, they are more or less employed for riding, for burden, and for draught. In Western Asia, we have frequently seen them ridden by women, children, and old or infirm people of the poorer (but not absolutely the poorest) classes in removals and journies to a town or village distant from their own. In the more eastern Asia, oxen are still more extensively used for common riding. Their use as beasts of burden is still more extensive, and is not unknown in Europe or Africa; but, in Western Asia at least, they are not employed in caravan or other long journies, but rather by the peasantry for the conveyance of goods to or from the villages and towns of a district or province. They are also employed for draught perhaps more than any other animals in Asia. At Constantinople they draw the ornamented *arabah*. Wherever the peasantry employ carts they are drawn by oxen: in the Tartarian steppes these animals draw the movable huts and baggage of the nomades: and in India they are yoked to the carriages of even wealthy natives. The docile and vigorous white oxen of Guzerat are especially esteemed for this service; and, according to Forbes, some of these animals are valued at nearly two hundred pounds of our money. They travel at the rate of from thirty to forty miles a day. Buffaloes also, where they exist, are, in Asia, employed in the same services. We need not mention the employment of the ox in agriculture, that custom being all but universal. See the note and cuts under 1 Sam. vi.

CHAPTER XIII.

1 *David fetcheth the ark with great solemnity from Kirjath-jearim.* 9 *Uzza being smitten, the ark is left at the house of Obed-edom.*

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, [1]let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* [2]in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us [3]bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So [4]David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to [5]Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they [6]carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with [7]singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshingfloor of [8]Chidon, Uzza put forth his hand to hold the ark; for the oxen [9]stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, [10]because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called [11]Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David [12]brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed [13]the house of Obed-edom, and all that he had.

1 Heb. *let us break forth* and *send*. 2 Heb. *in the cities of their suburbs*. 3 Heb. *bring about*. 4 1 Sam. 7. 1. 2 Sam. 6. 2.
5 Josh. 15. 9. 6 Heb. *made the ark to ride*. 7 Heb. *songs*. 8 Called *Nachon*, 2 Sam. 6. 6. 9 Or, *shook it*.
10 Num. 4. 15. 11 That is, *The breach of Uzza*. 12 Heb. *removed*. 13 As Chap. 26. 5.

CHAP. xiii.—The narrative of the present chapter is contained also in 2 Sam. vi., with the exception that the previous consultation of David with the principal persons of his kingdom, as recited in the commencement of this chapter, is not found in the parallel passage. See the notes there.

CHAPTER XIV.

1 *Hiram's kindness to David.* 2 *David's felicity in people, wives, and children.* 8 *His two victories over the Philistines.*

Now [1]Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took [2]more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [3]Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that [4]David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place [5]Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, [6]and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

1 2 Sam. 5. 11, &c. 2 Heb. *yet.* 3 Or, *Eliada*, 2 Sam. 5. 16. 4 2 Sam. 5. 17. 5 That is, *A place of breaches.* 6 2 Sam. 5. 23.

Verse 9. '*The valley of Rephaim.*'—This proper name is in some passages translated, and then it is 'the valley of giants.' It thus occurs in Josh. xv. 8, which is the most important passage for determining its situation. From that, and indeed from other passages, it appears that it was one of the vallies or plains near Jerusalem. The text in view describes the boundary line, from east to west, between Judah and Benjamin. Having arrived at En-rogel, which is near the south end of the eastern valley—that of Jehoshaphat—the text proceeds: 'And the border went up by the valley of the son of Hinnom unto (on) the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward (that is, at the western termination of the valley), which is at the end of the valley of the giants (valley of Rephaim) northward.' As we understand it, the text here means to distinguish, that when the boundary-line had passed through the southern valley, it pursued its course westward over the hill, which formed, as it were, the end of the valley or plain of Rephaim that lay on the other side. Accordingly, when one comes to the west end of the valley of Hinnom, and, instead of turning up the continuation of that valley where it bends northward, pursues his westward course, he finds, on ascending the hills, that he has not ascended a hill which he has to descend on the other side, but that he has ascended the side of a depressed valley, and has come out upon a plain which seems to him nearly on the same level as the site of Jerusalem on the other side of the valley he has left. This plain is in all probability the plain of Rephaim, as it agrees with all the Scriptural intimations, and is also indicated by the general current of tradition. It lies south by west from Jerusalem; and along its eastern border lies the road to Bethlehem. The plain or valley is under cultivation, and is broad, declining gradually towards the south-west, until it contracts in that direction into a deeper and narrower valley called Wady el-Werd.

The valley of Hinnom.—Some think that this was the western valley which is commonly called the valley of Gihon. But on turning to Lightfoot's *Chorographical Century*, ch. xxix., we find that the Rabbinical authorities cited by him confirm the conclusion, that it was the southern valley; but they also make it include the southern part of the valley of Jehoshaphat. We however confine our observations to the southern ravine. 'This valley,' says Sandys, 'is but streight, now serving for little use; heretofore most delightful, planted with groves and watered with fountains.' The narrowness of this and the western ravine is indeed remarkably contrasted with the breadth of that between Jerusalem and the Mount of Olives. The southern face of Mount Zion, which confines this valley on one side, is very steep; and the opposite, or southern side, is bounded by what is conventionally called a mountain, but is really a rocky flat forming the termination of the high land to the south or south-east of Jerusalem. There are numerous sepulchral excavations on this side, but none on the side of Mount Zion. The bottom of the valley is stony, with some patches of light red soil and scanty indications of garden cultivation.

CHAPTER XV.

1 David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. 25 He performeth the solemnity thereof with great joy. 29 Michal despiseth him.

AND *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, [1]None ought to carry the [2]ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his [3]brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as [4]Moses commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed [5]Heman the son of Joel; and of his brethren, [6]Asaph the son of Berechiah; and of the sons of Merari their brethren, [7]Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps [8]on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, [9]*was* for [10]song: he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

25 ¶ So [11]David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the [12]song with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

[1] Heb. It is *not to carry the ark of God, but for the Levites.* [2] Num. 4. 2. 15. [3] Or, *kinsmen.* [4] Exod. 25. 14. [5] Chap. 6. 33. [6] Chap. 6. 39. [7] Chap. 6. 44. [8] Or, *on the eighth to oversee.* [9] Or, was *for the carriage: he instructed about the carriage.* [10] Heb. *lifting up.* [11] 2 Sam. 6. 12, 13, &c. [12] Or, *carriage.*

29 ¶ And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

CHAP. XV.—This chapter gives an account of the final removal of the ark to 'the city of David.' The same account is given in 2 Sam. vi.; but it is there put as a sequel to the narrative of the first removal from Kirjath-jearim, whereas here the 14th chapter is interposed between the two accounts. Much of the present chapter is however occupied with what we do not find in the other narrative, being an account of the previous arrangements which David made for the removal, reception, and keeping of the ark. See the notes on 2 Sam. vi.

CHAPTER XVI.

1 *David's festival sacrifice.* 4 *He ordereth a choir to sing thanksgiving.* 7 *The psalm of thanksgiving.* 37 *He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.*

So [1]they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel [2]with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

8 [3]Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* [4]*covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, [5]the lot of your inheritance;

19 When ye were but [6]few, [7]even a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he [8]reproved kings for their sakes,

22 *Saying*, [9]Touch not mine anointed, and do my prophets no harm.

23 [10]Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods [11]of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

[1] 2 Sam. 6. 17. [2] Heb. *with instruments of psalteries and harps.* [3] Psal. 105. 1. [4] Gen. 17. 2, and 26. 3, and 28. 13.
[5] Heb. *the cord.* [6] Heb. *men of number.* [7] Gen. 34. 30. [8] Gen. 12. 17, and 20. 3. [9] Psal. 105. 15. [10] Psal. 96. 1.
[11] Levit. 19. 4.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 [12] O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the LORD God of Israel for ever and ever. And all the [13]people said, Amen, and praised the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually [14]morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* [15]porters.

43 And all the people departed every man to his house: and David returned to bless his house.

[12] Psal. 107. 1, and 118. 1, and 136. 1. [13] Deut. 27. 15. [14] Heb. *in the morning and in the evening.* [15] Heb. *for the gate.*

CHAP. XVI.—The first three verses of the present chapter answer to 2 Sam. vi. 17—19. The psalm, which occupies the greater part of the chapter, seems to have been composed from other psalms, as the whole of it is found, with little variation, in Ps. xcvi. cv. and cvi. In its present form it appears to have been the first of David's psalms, which he delivered to the sacred musicians to be used in the service of the tabernacle. The remainder of the chapter refers chiefly to the appointment of these musicians and the distribution of their duties. The account offers some interesting points for consideration; but we abstain from reference to them at present, wishing to reserve for the illustration of the Psalms all we have to state concerning the music of the Hebrews.

Verse 39. '*Before the tabernacle... at Gibeon.*'—Although the ark had been removed to Jerusalem, the tabernacle and the great sacrifice altar were still at Gibeon, and there remained till the time of Solomon. Zadok, therefore, with some other priests and a part of the Levites, were on this occasion stationed there to offer the daily sacrifice and to perform the other duties of religion; while the other priests and Levites, presided over apparently by Abiathar, remained at Jerusalem in attendance on the ark.

CHAPTER XVII.

1 *Nathan first approving the purpose of David, to build God an house,* 3 *after by the word of God forbiddeth him.* 11 *He promiseth him blessings and benefits in his seed.* 16 *David's prayer and thanksgiving.*

Now [1]it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but [2]have gone from tent to tent, and from *one* tabernacle *to another.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* [3]from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever

[1] 2 Sam. 7. 1. &c. [2] Heb. *have been.* [3] Heb. *from after.*

thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 [4]I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* [5]great things.

20 O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, [6]hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore [7]let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

[4] 2 Sam. 7. 14. [5] Heb. *greatnesses.* [6] Heb. *hast revealed the ear of thy servant.* [7] Or, *it hath pleased thee.*

CHAP. xvii.—This chapter is the same as 2 Sam. vii., with few variations, but such as appear to arise from difference of style in relating the same facts.

Verse 5. '*From tent to tent, and from one tabernacle to another.*'—It is clear from this, that it had not always been judged necessary that the ark should be set exclusively in the tabernacle, framed, under divine direction, in the wilderness. Indeed, we see in chap. xv. 1, that when David contemplateed the removal of the ark from the house of Obed-edom, he 'prepared a place for the ark of God, and pitched for it a tent.'

7. '*The sheepcote.*'—The word of the original Hebrew means, in a general sense, a place where flocks repose and feed; and as the Orientals do not usually fold their flocks at night, it must be left to the context to determine whether we are to understand 'pastures' or 'sheepfolds.' Our translation always, we believe, gives the latter sense; but it is clear that the former would sometimes preferable, as, for instance, in Isa. lxv. 10, and Jer. xxiii. 3, and probably here. It is to be observed that the Oriental flocks, when they belong to nomades, are constantly kept in the open country, without being folded at night. This is also the case when the flocks belonging to a settled people are sent out to feed, to a distance of perhaps one, two, or three days' journey, in the deserts or waste lands where they possess or claim a right of pasturage. This seems to have been the case with the flocks fed by David. Such flocks are particularly exposed to the depredatory attacks of the regular nomades, who consider the flocks of a settled people as more than even usually fair prey, and contest their right to pasture in the deserts. Hence shepherds, when they are in a district particularly liable to danger from this cause, or from the attacks of wild beasts, and doubt whether they and their dogs can afford the flocks adequate protection, drive them at night into caves, or, where there are none, into

uncovered enclosures, which have been erected for the purpose at suitable distances. These are generally of rude construction, but are sometimes high and well built enclosures or towers (generally round), which are impregnable to any force of the depredators, when once the flock is within them. Such towers also occur in districts where there are only small dispersed settlements and villages, and serve the inhabitants not only for the protection of their flocks, but as fortresses in times of danger, in which they deposit their property, and perhaps, when the danger is imminent, their females and children. See the note and cut under Gen. xxxv. 21.

When no danger is apprehended, or none against which the protection of the shepherds and dogs is inadequate, the flocks are only folded when collected to be shorn. They are then kept in a walled but still uncovered enclosure, partly to keep them together, but still more in the belief that the sweating and evaporation which result from their being crowded together previously to shearing, improve the quality of the wool. Those poor villagers who have no large flocks to send out into the wilderness pastures with a proper appointment of shepherds, but who possess a few sheep and cattle which feed during the day in the neighbouring commons, under the care of children or women, and who cannot provide the necessary watch and protection for them at night,—drive them home, and either fold them in a common enclosure, such as we have mentioned, in or near the village, or pen them separately near their own dwellings. Pens or cotes of this class serve also for the lambs and calves, while too young to be kept out with the flocks, or to be trusted into a common enclosure. Our wood-cut represents a village with such pens or cotes near the dwellings, which are merely huts



"SHEEP-COTE."—Arab huts, and sheep-cotes at Busheer.

made of mats on a frame-work of palm-branches; which we conceive to answer well to the 'tabernacles' (booths), 'shepherds' cottages,' and other humbler habitations, noticed in Scripture. This village is of a class belonging to a people (Arabs) who, like the Israelites, have relinquished the migratory life; but who still give their principal attention to pasturage, and do some little matters in the way of culture. It is possible that the villages of the Hebrews, when they first began to settle in Palestine, were of a very similar description.

CHAPTER XVIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadarezer and the Syrians.* 9 *Tou sendeth Hadoram with presents to bless David.* 11 *The presents and the spoil David dedicateth to God.* 13 *He putteth garrisons in Edom.* 14 *David's officers.*

Now after this [1]it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote [2]Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of [3]Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [4]Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [5]Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Now when [6]Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent [7]Hadoram his son to king David, [8]to enquire of his welfare, and [9]to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer [10]had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover Abishai the son of Zeruiah

[1] 2 Sam. 8. 1, &c. [2] Or, *Hadadezer*, in Sam. [3] Heb. *Darmesek.* [4] Called in the book of Sam. *Betah and Berothai.* [5] 1 Kings 7. 23. 2 Chron. 4. 15. [6] Or, *Toi*, 2 Sam. 8. 9. [7] Or, *Joram*, 2 Sam. 8. 10. [8] Or, *to salute.* [9] Heb. *to bless.* [10] Heb. *was the man of wars.*

slew of the Edomites in the valley of salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, [11]recorder.

16 And Zadok the son of Ahitub, and [12]Abimelech the son of Abiathar, *were* the priests; and [13]Shavsha was scribe;

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief [14]about the king.

11 Or, *remembrancer.* 12 Called *Ahimelech* in Sam. 13 Called *Seraiah* in Sam., and *Shisha*, 1 Kings 4. 3.
14 Heb. *at the hand of the king.*

CHAP. xviii.—This chapter is nearly the same as 2 Sam. viii. We here confine our attention to the points which did not there receive the requisite illustration.

Verse 3. '*Zobah.*'—Concerning this place we cannot find that any thing satisfactory has been determined. The want of definite information is, in this and other instances, supplied by etymological conjectures, the number and diversity of which only demonstrate that nothing is known. We find Zobah the predominant Syrian state prior to Damascus, and the town which gave it a name was probably of high antiquity and importance. It appears to have been not far from Damascus; and it occurs to us as very probable, that it may have been the 'Hobah, which is on the left hand of Damascus,' mentioned in the history of Abraham (Gen. xiv. 15). The names are almost identical; both are historically connected with Damascus; and Hobah, though of importance in the time of Abraham, is not again mentioned in Scripture unless we find it in Zobah. It appears that the kingdom of Zobah was to the north of Damascus; for the present text seems to intimate that it bordered on Hamath, the capital of which is about 90 geographical miles to the north of Damascus. In 2 Chron. viii. 3, also, the names of Hamath and Zobah (Hamath-zobah) are combined in such a manner as to intimate, probably, that the two states had become one in the time of Solomon. This northward bearing of Zobah from Damascus is established if we take it to be the same as Hobah, which is distinctly said to have been to the north of Damascus, for in all indications of relative bearings, 'the left hand' means the north in Hebrew. This concurrence also helps to strengthen the probability that Zobah is the same as the very ancient Hobah of Genesis.

8. '*Tibhath*' and '*Chun.*'—In 2 Sam. viii., the names are *Betah* and *Berothai*. The difference is variously explained. Probably we have in one passage the names which the towns bore among the Syrians, and in the other those by which they were known to the Jews. We do not find any satisfactory evidence for determining the sites of the places denoted by these names. The Arabic version of the present text would refer us to Emesa and Baalbek; and, without seeing any ground for a decided opinion on the subject, we think that the probability of this determination is as fair as any that can be offered in so uncertain a matter. The situation of these two places agrees very well with the assumed situation of Zobah, between the states of Hamath and Damascus. *Baalbek* has been duly noticed under Josh. xi. 17. *Emesa*, which is sometimes confounded with Hamath, is about 70 geographical miles N.N.E. from Damascus, and 23 S. from Hamath, near the eastern bank of the Orontes. It is a place of some note in history; and was in the time of our Saviour the seat of a petty kingdom, subject to the Romans, which had been established by an Arabian chief a short time before the annexation of Syria to the Roman empire. Under the name of Hems, which it still bears, the town was one of great strength and importance when the Moslems of Arabia invaded Syria in the seventh century; and its name appears most conspicuously in the history of the war. Ockley, after the Arabian historian of that war, Alwakide, well describes it as 'a place of most healthful and pleasant air, compassed about with beautiful gardens and fruitful orchards, which are plentifully watered by a rivulet drawn from the river Orontes.' The present Hems is a well built and flourishing place for the region in which it is found. The town is built chiefly with stone, and has good mosques and bazaars, with a fixed population of about 10,000, and a moving population of 2000 or 3000—the latter being chiefly Arabs from the eastern desert and from Palmyra (Tadmor), as this is the nearest point of departure for them, and is therefore their chief market and place of resort. The neighbourhood affords no other remains of the ancient Emesa than the basework of an old castle, a sepulchral monument, and some granite pillars and sarcophagi scattered up and down, and which are sometimes used in the construction of more modern buildings.

17. '*The Cherethites and the Pelethites.*'—That these formed the king's body-guard is allowed on all hands: but their specific character, and the grounds on which they were distinguished from each other, has occasioned no small amount of discussion. It will be observed that the name 'Cherethites' is applied to the Philistines, or to a Philistine people, in 1 Sam. xxx., Ezek. xxv. 16, and Zeph. ii. 5, whence some think that the force was composed of Philistines who had attached themselves to David: but others, allowing this derivation of the name, suppose that the force was composed of those tried followers who had been with David from the beginning—had gone with him into the country of the Philistines—and had remained with him while under the protection of the king of Gath. They might take as an honourable distinction the name of the country in which they had resided with him. Gesenius, however, objects to 'Cherethite' being understood as a proper name, since the analogy of the word 'Pelethite' requires it to be an appellative. But Dr. Delany and others anticipate this objection by contending that 'Pelethite' is also a proper name, belonging probably to those Israelites who had not, like the Cherethites, been with David from the beginning, but who had joined him while at Ziklag. Accordingly we find the name of 'Peleth' in the list (chap. xii. 2) of the principal persons who there resorted to him; and it is possible that this person became their captain, and that they took their name from him. Neither of the denominating processes here supposed is by any means without analogous examples.

But others decline to consider 'Cherethites' and 'Pelethites' as proper names. The Targum has 'archers and slingers.' But it so happens that this is not incompatible with the foregoing explanations. In the one instance it is known that the Philistines were famous as archers, and were perhaps called Cherethites from that circumstance. And we may therefore either suppose that the corps in the text was composed of Philistine archers in the pay of David, who appears from 2 Sam. i. 18 to have desired to make the Hebrews better acquainted with the use of the bow; or that his old followers, while in the Philistine

country, had acquired such skill with that weapon as occasioned them to be called Cherethites. And then, as to the Pelethites, if they were the men who joined David at Ziklag, we know that these were mostly Benjamites; and we know also that the Benjamites were famous as slingers. Indeed the sacred historian, in noticing their arrival, says: 'They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow' (chap. xii. 2).

Gesenius gives the word Cherethite (כְּרֵתִי) the signification of *headsman* or *executioner;* but without disputing that they formed a section of the royal body-guard, it being, as he observes, well known that capital punishments in the east are executed by the body-guard or by their chief. We indeed find Benaiah, the chief of this force, acting as executioner in 1 Kings ii. Gesenius, of course, derives the word from כָּרַת *charath*, to cut off, chop off, or hew down. As to the Pelethites (פְּלֵתִי), he considers them to have been royal messengers, or state couriers with a reference to the Arabic and Syriac signification (equivalent to the Hebrew פָּלַט,) to escape, to flee away, and hence, swift, swift-footed. Under this interpretation, the Cherethites may be understood to be that section of the body-guard who inflicted the punishments awarded by the king; and the Pelethites those who were charged to convey the royal orders and messages to different parts of the kingdom.

The authors of these various explanations, which include some suggestions of our own, state them as alternatives; but our wish is to shew that they might, and we believe do, coalesce. The Cherethites, whether Philistines or Jews, may, at the same time, have been archers *and* executioners; and the Pelethites may have been, at the same time, the men who joined David at Ziklag, and slingers, and couriers. The point of real difficulty is, to determine whether the Cherethites were Philistines, or were the followers who had been with David in Philistia. We must confess that we feel undecided between these alternatives. We should not, however, have the least hesitation in rejecting the first of them, were it not that, although there may be good reasons for its rejection, we cannot allow the least weight to the considerations on which it has generally been rejected. The principal of these is, that David was not likely to form a body-guard out of a hostile nation. But this reasoning overlooks the very important fact, that the body-guard of most Oriental sovereigns is actually composed of persons originally slaves, or captives of neighbouring and often hostile nations, or the descendants of such; and who are far more trusted than natives would be, in the consideration that they have no ties of kindred or alliance, or any interest in the country, to divide their fidelity to him on whose favour they entirely depend. And another fact of still greater force is, that when David fled from Jerusalem on the rebellion of Absalom, among those who remained faithful, and determined to share his apparently desperate lot, we find named immediately after the Cherethites and Pelethites, 600 men of Gath, who appear to have arrived but lately at Jerusalem. David tried, most considerately, to persuade their leader to leave him and seek more promising fortunes; but Ittai nobly replied: 'As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, there also will thy servant be' (2 Sam. xv. 21). Now it will scarcely be doubted that these 600 Philistines came in expectation of being employed in David's service; and it would not be going too far to suppose that they were partly induced to come by the knowledge that he had already formed a body of native Philistines with which they expected to be incorporated.

CHAPTER XIX.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated.* 6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai.* 16 *Shophach, making a new supply of the Syrians, is slain by David.*

Now [1]it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, [2]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain,* and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves [3]odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it,* he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that [4]the battle was set against him before and behind, he

[1] 2 Sam. 10. 1, &c. [2] Heb. *Is thine eyes doth David, &c.* [3] Heb. *to stink.* [4] Heb. *the face of the battle was.*

chose out of all the [5]choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of [6]Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the [7]river: and [8]Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

5 Or, *young men.* 6 Heb. *Abishai.* 7 That is, *Euphrates.* 8 Or, *Shubach*, 2 Sam. 10. 16.

CHAP. XIX.—This chapter is nearly the same as 2 Sam. x., where there is a note explanatory of the treatment which David's ambassadors received.

Verse 6. '*Syria-maachah.*'—This was a small Syrian kingdom which appears to have adjoined, on the east, the territory of the half tribe of Manasseh beyond Jordan, and of which that tribe was unable to obtain possession.

7. '*Thirty and two thousand chariots, and the king of Maachah and his people.*'—It appears from the parallel text, that the king of Maachah's people were 1000, which makes the total number of hired auxiliaries 33,000, agreeing with the account there given. But there is this difference, that the number is made up of *men*, not *chariots*—thus, 'The Syrians of Beth-rehob and Zobah, twenty thousand *footmen*, and of king Maachah a thousand *men*, and of Ish-tob twelve thousand *men*.' The usual and, we believe, correct explanation of this apparent discrepancy is, that the word rendered 'chariots' (רֶכֶב *rekeb*) in the present text does not always bear that meaning, but is a collective name signifying 'cavalry' or 'riders;' which, as applied to the reconciliation of these parallel texts, would denote that there were thirty-two thousand Syrian auxiliaries, who were usually mounted on chariots or horses, but who occasionally also served as foot soldiers.

18. '*Seven thousand* men which fought in *chariots, and forty thousand footmen.*'—Here the word rendered 'chariots' being put for the chariot-warriors, our translators have properly interpolated the words 'men which fought in,' as being necessary to complete the sense. This is a proof of the statement in the preceding note. But the parallel text is considerably different, being: 'The men of *seven hundred chariots of the Syrians, and forty thousand horsemen.*' As to the difference of seven hundred and seven thousand, some think that the former term denotes the chariots, and the latter the riders: but this would give the extraordinary number of ten riders to each chariot. And as to the difference of footmen and horsemen, this may partly be explained by the preceding note; but there can be no doubt that men acting as infantry are intended, as expressed in the present text. But, upon the whole, it is difficult to reconcile the two passages completely; and Kennicott and Houbigant agree that they should be corrected by each other, and that we should read in both: 'Seven thousand horsemen, seven hundred chariots, and forty thousand footmen.'

CHAPTER XX.

1 *Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured.* 4 *Three giants are slain in three several overthrows of the Philistines.*

AND [1]it came to pass, that [2]after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

2 And David [3]took the crown of their king from off his head, and found it[4] to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

1 2 Sam. 11. 1. 2 Heb. *at the return of the year.* 3 2 Sam. 12. 30. 4 Heb. *the weight of.*

4 ¶ And it came to pass after this, [5]that there [6] [7]arose war at [8]Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the [9]giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of [10]Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

6 And yet again [11]there was war at Gath, where was [12]a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was [13]the son of the giant.

7 But when he [14]defied Israel, Jonathan the son of [15] Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

5 2 Sam. 21. 18. 6 Or, *continued.* 7 Heb. *stood.* 8 Or, *Nob.* 9 Or, *Rapha.* 10 Called also, *Jaare-oregim*, 2 Sam. 21. 19.
11 2 Sam. 21. 20. 12 Heb. *a man of measure.* 13 Heb. *born to the giant*, or, *Rapha.* 14 Or, *reproached.*
15 Called *Shammah*, 1 Sam. 16. 9.

CHAP. XX.—The contents of this chapter are found dispersedly, and with little variation, in 2 Sam. xi., xii., and xxi., as indicated in the marginal references.

Verse 2. '*David took the crown of their king from off his head, and found it to weigh a talent of gold.*'—A great difficulty in this text arises from the weight assigned to the crown, being not less than 125 pounds; which is a weight that no one could wear on his head, even on occasions of mere state. Some therefore think that we are to understand that the crown was of the value (6000*l.*) not the weight of a talent of gold. Others suppose the weight was that of a Syrian talent, which was only one-fourth of the Hebrew talent. A third explanation is, that the word translated 'their king' (מַלְכָּם *malcom*) should be left as a proper name, being that of the Ammonitish idol Milcom or Molech; and that the crown was taken from the image of this idol, which could of course bear a heavier weight than a man's head could bear. To this rather probable explanation, there is the objection, that the sequel of the verse describes David as placing this same crown on his own head. This however is met by the supposition that he caused another smaller crown to be made for himself out of this: but those who prefer this view will probably find a better explanation in the opinion that not the crown itself, but the precious stone, or cluster of precious stones, so particularly mentioned, was removed from this crown, and placed on the crown of David.

These various interpretations will suffice to shew that the difficulty which this text offers is by no means inexplicable. But there is yet another explanation that deserves attention, and which, upon the whole, we are rather disposed to prefer. This is, that the crown was not worn *upon* but suspended *over* the head, that is, over the throne. The ancient monarchs unquestionably did use for this purpose crowns of great weight, size, and magnificence; and if the Ammonitish king had such a crown, nothing is more probable than that it should come into the possession of David when he took the capital of the Ammonites. Athenæus mentions several enormous crowns of this sort, one of which was used by the Ptolemies of Egypt. This was also a Persian custom, to which we find the following reference in the learned *Travels* of Sir W. Ouseley: 'We do not find on their medals any two Sassanian kings wearing crowns exactly alike; each probably distinguished himself by choosing one of a particular fashion, whilst the state crown of Persia, which descended through many generations, from its unwieldy form and excessive weight was worn only on solemn occasions; and was even then suspended over the royal throne by chains of gold.' He adds, in a note:—'In the time of Khusrou (or Chosroes), surnamed Nushiravan, the golden chains which supported this crown over that monarch's head, were so contrived as, at a little distance, to be imperceptible.'

As a further illustration of the ancient fancy for crowns of great weight, we may cite the following from Juvenal's description of the parade of a Roman prætor in his chariot:—

> 'A heavy gewgaw (called a crown) that spread
> About his temples, drowned his narrow head:
> And would have crush'd it with the massy weight,
> But that a sweating slave sustained the freight.'
> *Sat.* v. 36. DRYDEN.

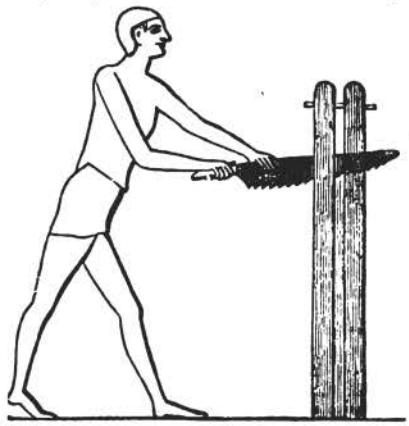
3. '*Cut them with saws, and with harrows of iron, and with axes.*'—This text is rather different from that of 2 Sam. xii. 31. We have there not 'he cut them with' but 'he put them under;' and we find the additional circumstance that he 'made them pass through the brick-kiln.' Interpreters are divided in opinion on the meaning of these texts. Some think we are to understand that David put the Ammonites to death with the instruments indicated; and that he perhaps did so after an example set by themselves in the treatment of their captives. But others rather suppose that we are to understand that he made them slaves, and employed them as such in laborious services as sawyers, miners, hewers of wood, brickmakers, and so forth. As the first and least favourable interpretation is founded upon the text now before us, it is necessary to observe that the word וַיְנַשֵּׂר *vayyasar*, 'and he sawed,' or 'cut with saws,' was found to be wanting in several of the manuscripts collated by Kennicott, which had instead the same word (וַיָּשֶׂם *vayyasam*, 'and he put them') as in the parallel text; so that the many severe reflections which have been made on the cruel treatment of the Ammonites would appear to rest on no stronger foundation than the carelessness of some transcriber, whose unfinished ם others took to be a ר. It is also to be observed that the preposition ב which is prefixed to all the nouns in this and the parallel text, and which is here rendered 'with,' and there 'under,' has a great variety of significations, among which we find that of 'to;' and there is no reason whatever why that should not be here chosen. The result of this explanation would be, 'he put them to saws,' etc.; and this is an idiom for expressing employment with saws, not unknown even in our own language, in which we not unfrequently hear of a person being *put to* the plough, *to* the loom, *to* the anvil, and so on.

It being thus shewn that the Hebrew text does allow room for the milder alternative, it must be left to historical probability to determine which of the two ought to be preferred. We are inclined ourselves to think that David enslaved but did not slay the Ammonites: but even if we supposed that he did put his captives to death, we should not fail to consider that this course was warranted by the war-law of his own and the antagonist nations; and that the forms of death supposed to be indicated, were probably intended to bear a retaliatory reference to the barbarous precedent set by the Ammonites themselves. See the notes on Deut. xx., and Judges i. 6.

'*Saw.*'—This is, chronologically, the earliest mention

of the saw in Scripture. However simple the idea of such an instrument, it was not among the most ancient of inventions, doubtless because it was one of the few which required from the very first to be constructed of iron. For this reason it is not known among savages; nor were even the comparatively cultivated nations of South America, being without iron, acquainted with its use. Beckmann states that, 'In early periods, the trunks of trees were split with wedges into as many and as thin pieces as possible; and if it was found necessary to have them still thinner, they were hewn on both sides to the proper size.' This simple but wasteful process has continued in use down to a rather recent period, even where the saw has been known, in countries (Norway and Northern Russia, for instance) where wood is abundant, under the correct impression that boards thus hewn are much more durable, from having greater cohesion and solidity, than those which have had their fibres separated by the saw.

Probably the jawbone of a fish suggested the first idea of a saw. So the Grecian fable states, in which the process of this invention is described. This fable, in its different versions, assigns the invention to the famous artist Dædalus, or rather to his nephew (called Talus by some, by others Perdix, while others leave him unnamed), who, having found the jawbone of a fish (or of a serpent according to others), was led to imitate it by filing teeth in iron, and thus forming a saw. The process is very probable; but there is nothing to say for the claim which the Greeks make to the honour of this invention. It does not appear to have been known to them in the time of Homer; for the reader will have observed that in the minute account of the proceedings of Ulysses in building his boat, there is not the least mention of a saw, although if such an instrument had been then known, Calypso could as easily have supplied it as she did the axe, the adze, the augers, and whatever else he required. The Greeks probably, in common with other neighbouring nations, borrowed the saw from the Egyptians, to whom it was known at a very early period, as is proved by its appearance on their ancient sculptures, from which we have selected a specimen



SAWING WOOD.—From an ancient Egyptian painting.

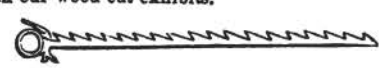
as furnishing the most appropriate illustration which can possibly be obtained. The ultimate improvement which the saw received in ancient times, approximates it very nearly to the state in which we continue to use it. In the *Antiquités d'Herculaneum*, i. pl. 100, there is an engraving, after an ancient painting, which shews this in a very interesting manner. Beckmann has very accurately described it:—'Two genii (or winged Cupids) are represented at the end of a bench, which consists of a long



MODERN ORIENTAL SAWYERS.

table that rests upon two four-footed stools. The piece of wood that is to be sawn through is secured by cramps. The saw with which the genii are at work has a perfect resemblance to our frame saw. It consists of a square frame, having in the middle a blade, the teeth of which stand perpendicularly to the plane of the frame. The piece of wood that is to be sawn extends beyond the end of the bench, and one of the workmen appears standing and the other sitting on the ground. The arms in which the blade is fastened have the same form as that given to them at present. In the bench are seen holes in which the cramps that hold the timber are stuck. The cramps are shaped like the figure 7; and the ends of them reach below the boards that form the top of the bench.' (*Inventions*, i. 366.) Montfaucon gives, from Gruter, representations of two kinds of saws. One of them is without a frame, but has a handle of a round form: and the other has that high frame of wood which we see in the saws of our stone-sawyers. This reminds us to observe that Beckmann, following Pliny, cannot find an instance of cutting stone with saws earlier than the fourth century B.C.; overlooking the text, 1 Kings vii. 9, where it is said that some parts of Solomon's palace were constructed with 'costly stones, according to the measure of hewed stones, *sawed with a saw*.'

On the subject of saws we have only further to observe, that those now used in the East differ from ours in having the points of the teeth inclined *towards* not *from* the handle; so that the sawyer makes his impression on the wood not in thrusting the saw from him, but in pulling it towards him. It is remarkable that this is also the saw of ancient Egypt, which is often repeated in sculptures, in the form which our wood-cut exhibits.



ANCIENT EGYPTIAN SAW.—From a Bas-relief at Thebes.

CHAPTER XXI.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad, chooseth the pestilence.* 14 *After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Ornan's threshingfloor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague.* 28 *David sacrificeth there, being restrained from Gibeon by fear of the angel.*

AND [1]Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab answered, The LORD make his people an hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ [2]And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, [3]I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I [4]offer thee three *things:* choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, [5]Choose thee

12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very [6]great *are* his mercies: but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an [7]angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of [8]Ornan the Jebusite.

16 ¶ And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the [9]angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 [10]And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [11]Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the

1 2 Sam. 24. 1, &c. 2 Heb. *And it was evil in the eyes of the LORD concerning this thing.* 3 2 Sam. 24. 10. 4 Heb. *stretch out.*
5 Heb. *Take to thee.* 6 Or, *many.* 7 2 Sam. 24. 16. 8 Or, *Araunah*, 2 Sam. 24. 18. 9 2 Chron. 3. 1.
10 Or, *When Ornan turned back and saw the angel, then he and his four sons with him hid themselves.* 11 Heb. *Give.*

oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt offerings without cost.

25 So [12]David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at [13]Gibeon.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

[12] 2 Sam. 24. 24.

[13] 1 Kings 3. 4. Chap. 16. 39. 2 Chron. 1. 3.

CHAP. xxi.—This chapter is the same, with some variation, as 2 Sam. xxiv., which does not, however, contain the three last verses of this.

Verse 1. '*And Satan stood up against Israel, and provoked David to number Israel.*'—In the parallel text, 2 Sam. xxiv. 1, we read: 'The anger of the Lord was kindled against Israel, and he moved David,' etc. Some have sought to evade this seeming discrepancy by various contrivances, none of which are satisfactory. It is better to take the words as they stand: 'God is sometimes said to do what he permits to be done by others. Thus he "hardened Pharaoh's heart." This does not mean that he infused positive wickedness or obstinacy into his mind, or that he influenced it in any way inconsistent with his perfections, but that he withdrew his grace, allowed the heart of Pharaoh to take its natural course, and thus to become harder and harder. He permitted it to be hardened. So in the present case, God permitted Satan to tempt David. The Lord withdrew his supporting grace from the king, and the great adversary prevailed against him.' Davidson's *Sacred Hermeneutics*, p. 545.

5. '*All they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand,*' etc.—The numbers are very different in the parallel text. For the sake of comparison, we will place them by each other, together with the result of the census of Num. xxvi., that the reader may at once observe the discrepancy of the parallel texts, and the increase of population since the Israelites became a settled people. Benjamin and Levi, being omitted here, we shall also deduct their numbers from the earlier account, to render the comparison complete.

	Num. xxiv.	2 Sam. xxiv.	1 Chron. xxi.
Israel, exclusive of Benjamin and Levi	493,550	800,000	1,100,000
Judah	74,600	500,000	470,000
	568,150	1,300,000	1,570,000

As to the apparent discrepancy between the numbers of the same census, as given here and in 2 Sam., there have been various explanations, of which the most satisfactory is that suggested by a writer in the *Critica Biblica*, who supposes that the difference of 300,000 in the estimate for *Israel* is produced by the writer in 1 Sam. xxiv. omitting the standing army of 288,000—increased to 300,000 by the addition of a thousand men supposed to be with each of the princes of tribes—12,000, which the writer in Chronicles includes. Of this army see the Note on xxvii. 1. There the difference of 30,000 in the estimate for Judah is supposed to be produced by the exclusion here of the army of observation posted on the frontiers of the Philistines' country, which from 2 Sam. vi. 1 appears to have been composed of 30,000 men, and which the writer in 2 Sam. xxiv. includes, probably because most of the men were of the tribe of Judah. For the sake of round numbers, we may take 1,500,000 men fit to bear arms as the basis of our calculation. Now we have shewn in the note to Exod. xii. 37, that the proportion which such persons bear to the whole population must be about one-fourth; we may therefore take six millions to have been the population of Palestine during the most flourishing period of the Hebrew state. Even those who prefer to take the lower numbers will allow this, if, for their sake, we consent to state this as the *total* population, *including* the otherwise excluded tribes of Levi and Benjamin. This will exhibit the population of Israel as having been something less than tripled in the course of the 576 years which had passed since the Israelites entered Canaan. This increase is certainly great, when we consider the oppressions to which they had been subject at different times during this period, and the bloody wars in which they had been engaged. But it is not by any means a strange or unexampled increase, particularly with respect to a newly settled people. But it has been objected as an impossibility that so small a country could support so large a population. This objection has little force now, compared with what it was thought to have a hundred years since, when the laws which determined the increase and subsistence of a population had not been investigated, or were not suspected to exist. We are to consider that the Hebrew territory was really more extensive than is commonly stated (see the note on chap. v. 9): that Palestine was a remarkably fertile country: that every Israelite had a lot of land which he cultivated, and this state of things is now known to bring land into the highest state of cultivation, and to tend to the increase of population: that nearly all the land was applicable to cultivation, as it was not necessary to reserve pasture-grounds, the flocks and herds being principally sent to feed in the neighbouring deserts: that Palestine was, from these causes, highly cultivated throughout its occupied extent: and, lastly, that the people feed much more simply and sparingly in warm than in cold climates, and, consequently, that, in the former, the same extent of cultivated land will support a much larger population than the latter. We think that, after this, it is almost a supererogatory argument to add that there *are* countries less favourably circumstanced as to climate and fertility which do, in proportion to their extent, sustain as large or a larger population than the six millions which the Scripture appears to assign to Palestine.

11, 12. '*Choose thee either three years of famine,*' etc.—In 2 Sam. xxiv. 13, it is '*seven* years of famine,' not *three* years. But from 2 Sam. xxi. 1 it appears that there had been already a famine of three years; and hence it is

that in 2 Sam. xxiv. the prophet asks, 'Shall seven years of famine (*i.e.* three in addition to the three that have been already, with the present year included), come unto thee in thy land?' Thus the time in both passages is the same, though at the first sight there appears a great discrepancy. Davidson, p. 547.

25. '*Six hundred shekels of gold.*'—In 2 Sam. xxiv. 24 we read: 'David bought the threshing-floor and oxen for *fifty* shekels of *silver*.' This discrepancy is more apparent than real. The smaller sum seems to have been given for the threshing-floor and oxen; and the larger for the whole hill—the destined site of the temple.

CHAPTER XXII.

1 *David, foreknowing the place of the temple, prepareth abundance for the building of it.* 6 *He instructeth Solomon in God's promises, and his duty in building the temple.* 17 *He chargeth the princes to assist his son.*

THEN David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, [1]Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, [2]Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be [3]Solomon, and I will give peace and quietness unto Israel in his days.

10 [4]He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, [5]in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without [6]weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and [7]workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

[1] Chap. 29. 1. [2] Chap. 28. 3. [3] That is, *peaceable*. [4] 2 Sam. 7. 13. [5] Or, *in my poverty*. [6] As verse 3.
[7] That is, *masons and carpenters*.

CHAPTER XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and distribution of the Levites.* 7 *The families of the Gershonites.* 12 *The sons of Kohath.* 21 *The sons of Merari.* 24 *The office of the Levites.*

So when David was old and full of days, he made [1]Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of [2]thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* [3]to set forward the work of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*.

6 And [4]David divided them into [5]courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the [6]Gershonites *were*, [7]Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, [8]Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah [9]had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of [10]Amram; Aaron, and Moses: and [11]Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.

15 [12]The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were*, [13]Rehabiah [14]the chief. And Eliezer had none other sons; but the sons of Rehabiah [15]were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their [16]brethren the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of [17]Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [18]twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, [19]that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites *were* [20]numbered from twenty years old and above:

28 Because [21]their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the shewbread, and for [22]the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked* in the [23]pan, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

1 Chap. 28. 5. 2 Num. 4. 3. 3 Or, *to oversee.* 4 Exod. 6. 16. Chap. 6. 1, &c. 2 Chron. 8. 14. and 29. 25. 5 Heb. *divisions.*
6 Chap. 26. 21. 7 Or, *Libni*, chap. 6. 17. 8 Or, *Zizah*, verse 11. 9 Heb. *did not multiply sons.* 10 Exod. 6. 20.
11 Exod. 28. 1. Heb. 5. 4. 12 Exod. 2. 22. and 18. 3, 4. 13 Chap. 26. 25. 14 Or, *the first.* 15 Heb. *were highly multiplied.*
16 Or, *kinsmen.* 17 Num. 10. 17, 21. 18 Num. 1. 3. 19 Or, *and he dwelleth in Jerusalem*, &c. 20 Heb. *numbers.*
21 Heb. *their station was at the hand of the sons of Aaron.* 22 Lev. 6. 20. Chap. 9. 29, &c. 23 Or, *flat plate.*

Verse 3. '*Thirty and eight thousand.*'—From this it would seem, that the number of the Levites had been about quadrupled since the time of Moses. By the census in Num. iv. the males *above one month old* amounted to 22,273; which at the time of the census in Num. xxvi. had increased to 23,000; and now we find that the number of only the males *above thirty years old* amounts to 38,000; and we may fairly suppose that, if the computation, like that of Moses, had embraced all the males exceeding one month old, the result, according to the usual principles of calculation, would have afforded nearly double the number here stated. It was probably the great increase in their numbers which contributed to render necessary or expedient that distribution and organization which the present and three following chapters record. We shall not examine in detail the particulars which these chapters embrace, considering it preferable to offer a few general observations, which will be found as a note to chap. xxvi.

CHAPTER XXIV.

1 *The divisions of the sons of Aaron by lot into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW *these are* the divisions of the sons of Aaron. [1]The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But [2]Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one [3]principal houshold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to [4]Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of* [5]*Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

[1] Lev. 10. 1. 6. [2] Num. 3. 4. and 26. 61. [3] Heb. *house of the father.* [4] Luke 1. 5. [5] Chap. 23. 19, and 26. 31.

CHAPTER XXV.

1 The number and offices of the singers. 8 Their division by lot into four and twenty orders.

MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and [1]Asarelah, the sons of Asaph under the hands of Asaph, which prophesied [2]according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and [3]Zeri, and Jeshaiah, Hashabiah, and Mattithiah, [4]six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, [5]Uzziel, [6]Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the king's seer in the [7]words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [8]according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve.

[1] Otherwise called *Jesharelah*, verse 14. [2] Heb. *by the hands of the king.* [3] Or, *Izri*, verse 11. [4] With Shimei mentioned verse 17. [5] Or, *Azarcel*, verse 18. [6] Or, *Shubael.* [7] Or, *matters.* [8] Heb. *by the hands of the king.*

CHAPTER XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had charge of the treasures.* 29 *Officers and judges.*

CONCERNING the divisions of the porters: Of the Korhites *was* [1]Meshelemiah the son of Kore, of the sons of [2]Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed [3]him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, [4]as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [5]Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of [6]Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going [7]up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the [8]dedicated things.

21 *As concerning* the sons of [9]Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [10]Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 [11]Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* [12]officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were

[1] Or, *Shelemiah*, verse 14. [2] Or, *Ebiasaph*, chap. 6. 37, and 9. 19. [3] That is, Obed-edom, as chap. 13. 14.
[4] Or, *as well for the small as for the great.* [5] Called *Meshelemiah*, verse 1. [6] Heb. *gatherings.* [7] See 1 Kings 10. 5. 2 Chron. 9. 4.
[8] Heb. *holy things.* [9] Or, *Libni*, chap. 6. 17. [10] Or, *Jehiel*, chap. 23. 8. [11] Heb. *out of the battles and spoils.*
[12] Heb. *over the charge.*

sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and [13]affairs of the king.

[13] Heb. *thing.*

CHAP. XXVI.—This chapter concludes the account of the careful organization of the great Levitical body, established under the direction of David, and carried into effect, after the erection of the temple, by Solomon his son.

The nature of the general duties which devolved upon the Levites, and the character of the services which they were required to render at the tabernacle, we have already had occasion to notice, and shall therefore confine ourselves to a brief recapitulation and explanation of the arrangements which the present chapters describe. The new distribution appears to have arisen partly out of the great increase in the number of the Levites, which must have rendered it difficult to give to a large proportion of them a share in their proper duties; but still more on account of the temple, which was about to be erected, and the more extensive and varied duties connected with which rendered a modified arrangement absolutely necessary.

The part taken by David and other kings in 'ordering the house of God,' and even of appointing and deposing the high priest, may seem very extraordinary at the first view; but it will be recollected that, according to the peculiar theory of the Hebrew constitution, the kings were the specially appointed vicegerents of Jehovah, which necessarily gave them a general power of control superior to any other. It is seen, however, that the regulations which were made rescinded no law of Moses, nor interfered with any positive enactment; but the king, from his position as *vicegerent* of Jehovah, was superior, even in his relation to God, to the high priest, who was only his *minister:* and while the law made no express provision on the subject, it was a matter of policy that the appointment of so important and influential a functionary in the theocratical state should, within certain limits, be under the controlling power of the sovereign. It was obvious nevertheless, that no high priest could be legally appointed but from the family to which that dignity had been originally assigned.

PRIESTS.—It being obviously inconvenient for the large number of the persons which the priesthood now included to attend at once at the temple, the whole body was divided into twenty-four courses or companies, one of which went up every week to Jerusalem to discharge the sacerdotal duties, and which succeeded each other every sabbath-day until the whole twenty-four had attended in turn. Each of the companies had its head or president, who are called in Ezra שָׂרֵי הַכֹּהֲנִים *suri hac-cohanim,* 'princes,' or 'chiefs of the priests,' and who are perhaps the same so often mentioned as 'the chief priests' in the New Testament. Each division received its name from its first chief. Hence Zacharias, the father of the Baptist, is described as belonging to the course of Abijah or Abia (Luke i. 5), which is the name of the first chief of the eighth course in the present chap. xxiv. 17. It is true, indeed, that only four of the courses of the priests returned from the Babylonish captivity, and the course of Abijah was not one of them (Ezra ii. 36—39; Neh. vii. 39—42, and xii. 1); but it is to be understood that these four courses were divided into twenty-four, which bore the names of the original courses as established by David. In later times, when the priesthood grew too numerous for each company to minister at once (Josephus mentions as many as 4000 in one course), they were subdivided according to their families; so that if, for instance, there were seven families, each served a day during the week in which the course ministered, but all of them uniting in sacrifice on the last day. Then again, each member of the family had his particular duty for the time; and hence we read of the same Zacharias, that, 'according to the custom of the priests' office, it was the lot of Zacharias to burn incense' (Luke i. 9).

LEVITES.—The duties of the Levites were arranged on the same rotatory principle as those of the priests. Thus there were 38,000 Levites fit for service. These were divided into four great classes, thus:—24,000 general assistants to the priests; 6000 officers and judges; 4000 porters; 4000 musicians. Each of these great bodies had its head, as had also each of the twenty-four courses into which some of the classes appear to have been subdivided. To take them separately:—

General Assistants.—That these were divided into courses, like the priests, is expressly intimated in chap. xxiii. 24, and 2 Chron. xxxi. 17. Their duty was, 'to wait upon the sons of Aaron, for the service of the house of the Lord:' and the nature of the services which this duty required, having been already described (Num. iii. 12, 15, 17, and iv. 3), need not here be repeated. But, with a particular reference to the definition of their duties given in the present chapters, we may add from the Rev. T. H. Horne:—'In the business about the temple some of the chief amongst them had the charge of the sacred treasures (chap. xxvi. 20). Others were to prepare the shewbread and unleavened cakes, with the proper quantity of flour for the morning and evening service (chap. xxiii. 29). From which text it appears also that they had in their custody within the sanctuary the original standard for weights and measures, liquid and dry, according to which every thing of the kind was to be regulated.'

Officers and Judges.—The word rendered 'officers' is that famous word שֹׁטְרִים *shoterim,* the indefinite and general application of which we have already had occasion to explain (Deut. xx. 5). In the present text it seems to denote a general superintending power, perhaps involving judicial functions; while the 'judges' (שֹׁפְטִים *shophetim*) may have been magistrates with more restricted power. Some reverse this order and compare the 'judges' to justices of peace, and the *shoterim* to their clerks; the latter word being understood in the restricted signification which the Septuagint here and elsewhere assigns to it of (γραμματεις) 'scribes.' To the general remarks in a former place, on the judicial functions of the Levites, we have only to add that it is more difficult to determine with respect to this present division of them than with regard to the others whether it was divided into courses, which undertook in turns the assigned duty, at Jerusalem or dispersedly through the country, or that their whole number was at once *stationed* in different parts of the land for the discharge of the intimated functions. Believing that their duty was partly to administer the *written* law in judicial, civil, and ecclesiastical matters throughout the country, and thereby to control or supersede the unwritten law of the custom, as administered by heads of clans,—the latter conclusion seems the most probable. Yet even in their line of things, the rotatory, or at least the successive, principle was not anciently unknown. We know, for instance, that Attica was divided into ten φυλαι, or tribes, which respectively elected fifty persons who composed the senate, each component fifty of which sat, and governed for one day, in its turn. It appears, from the conclusion of the chapter, that this important body was divided into three classes, the mention

of which throws some light upon the nature of their duties. 'Chenaniah and his sons were for the outward business over Israel' (*v.* 29). Hashabiah of Hebron and his brethren (1700) were 'officers' west of Jordan, 'in all business of the Lord, and in the service of the king' (*v.* 30). And Jerijah, also of Hebron, and his brethren (2700) were 'rulers' east of Jordan, 'for every matter pertaining to God, and affairs of the king' (*v.* 31, 32).

Porters.—That these attended in their courses is evident, not only from their number, but from the intimation in 2 Chron. viii. 14. Their particular departments of duty—as the gates to which they should attend, and so on—were, at least in later times, determined by lot, like those of the general assistants. Their business was to open and shut the gates, and to attend them by day as a kind of peace-officers, in order to prevent any tumult among the people; to keep strangers and excommunicated or unclean persons from entering the courts; and, in general, to prevent or remove whatever might be prejudicial to the safety, peace, and purity of the holy place. They also kept guard about the temple and its courts at night. The number of these guards is said to have been twenty-four, who stood as sentinels at so many different places. This number included three priests; and it appears, from the Jewish writers, that over the whole guard there was a superior officer, called by them, 'the Man of the Mountain of the House,' who went round occasionally to see that all was right. When he passed a watchman not standing properly at his post, he reminded him gently of his duty, by saying, 'Peace be unto you;' but if he found one asleep, he struck him, and was at liberty to set fire to his garment. This is, perhaps, alluded to in Rev. xvi. 15:—'Behold, I come as a thief, (that is unawares;) blessed is he that watcheth and keepeth his garments.'

Musicians.—We wish to reserve much that belongs to this subject for the illustration of the Psalms. Yet we may observe in this place that the number in chap. xxiii. 5, is given as 4000, whereas in xxv. 7, the number of those who were 'instructed in the songs of the Lord, even all that were cunning,' is stated as 288, which the rest of the chapter describes as being divided into twenty-four courses of twelve each. We are therefore perhaps to suppose that the four thousand, in which these were doubtless included, were divided in such a manner, that each of the larger courses included one of these minor courses, which, as consisting of the most perfect masters of their art, took the lead in the musical services of the temple. The 288 musicians formed three families, composing as many bands, with the fathers of these families, Asaph, Heman, and Jeduthun, at the head of each. Jeduthun is perhaps the same as the Ethan, whom we find associated with Asaph and Heman in chap. xv. 17, on the occasion of the triumphant removal of the ark; but, if they were different persons, Jeduthun does not appear to have been included in the final arrangement described in chap. xxv. He may have died in the interval; or indeed there is no necessity for finding the same persons in a temporary arrangement for a particular occasion, and in another intended to be definite and final. It would seem that these chief musicians, though mentioned as instrumental performers, had also the superintendence of vocal music: for there is no mention of a chief of the singers in chap. xxv. In chap. xv. indeed we read that 'Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful;' but it is generally agreed that the marginal reading there given ought to be preferred, and then the text would read:—'He directed the carriage (of the ark), because he understood how to direct the carriage of it.' The particular rules to which the Levitical musicians were subject; the character of the temple music; the arrangement of the choir; and the description of the instruments employed, we defer to the Psalms. The reader who desires further information on the general subject of this note may be referred to Lightfoot's *Temple Service*, chap. vi. vii., or to the copies or abridgments of the same, which, with some additional circumstances, may be found in Lewis's *Origines Hebraæ;* Carpzov, *Apparatus Historico-Critico*, 1748; Saubert, *Comment. de Sacerdotibus et Sacris Ebræorum personis*; Jennings's *Jewish Antiquities;* Brown's *Antiquities of the Jews;* Jahn's *Biblische Archaeologie.*

Verse 10. '*For though he was not the first-born, yet his father made him the chief.*'—It is here stated, as a circumstance somewhat singular and unusual, that a father constituted one who was not the first-born the head; and it should be observed that, in this case, he was only the head of a subordinate family.

CHAPTER XXVII.

1 *The twelve captains for every several month.* 16 *The princes of the twelve tribes.* 23 *The numbering of the people is hindered.* 25 *David's several officers.*

Now the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month *was* Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* [1]Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a [2]chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* [3]mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

1 Or, *Dodo*, 2 Sam. 23. 9. 2 Or, *principal officer*. 3 2 Sam. 23. 20, 22, 23. Chap. 11. 22, &c

10 The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* [4]Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because [5]there fell wrath for it against Israel; neither [6]was the number put in the account of the chronicles of king David.

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: [7]over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

28 And over the olive trees and the sycamore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a [8]scribe: and Jehiel the [9]son of Hachmoni *was* with the king's sons.

33 And Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

4 Or, *Heled*, chap. 11. 30. 5 2 Sam. 24. 15. Chap. 21. 7. 6 Heb. *ascended*. 7 Heb. *over that which was of the vineyards*. 8 Or, *secretary*. 9 Or, *Hachmonite*.

Verse 1. '*Came in and went out month by month.*'—The part of this chapter contained in verses 1—15 gives an account of the first establishment of a standing military force or militia in the Hebrew kingdom. It consisted of twelve legions, according to the number of the tribes, each legion containing 24,000 men, so that the entire body enrolled consisted of 288,000 men. Each legion did military duty for only one month in the year, when it gave place to another, so that the entire body was in service during the course of the year. But although only one of the legions of 24,000 was thus on duty for ordinary service, it appears that the whole of the twelve bodies, or any number of them, might be called into active service when a war broke out, or when any other emergency arose. The men of course attended to their private affairs during the eleven months in which their services were not required: but it is not very clear whether they were enrolled individually, and called repeatedly into service; or whether it was merely required that each tribe, or each twelfth of the population, should furnish the requisite

number of men for one month in every year, without any particular reference to the individuals who had previously served. It will be observed that the command of each legion was vested in one of the 'chief fathers,' that is, one of those patriarchal chiefs, or hereditary heads of tribes or divisions of tribes, whose authority in their respective tribes and clans had been very great, and appears still to have been considerable. As many of David's measures seem to have been designed to reduce the great independent authority which such chieftains exercised, we might, at first view, wonder that he gave them the military command of the several legions. Perhaps it was a measure of necessity; for we know that wherever the principle of clanship exists, the men can scarcely be brought to obey any other than their paternal chieftains. Under these generals were the commanders of thousands, answering to our colonels, who had under them the commanders of hundreds, corresponding to our captains. From this it seems that the legion of 24,000 was divided into regiments of 1000 men, each of which contained ten companies of 100 men. Over the whole army was the general in chief, or 'captain of the host,' an office which, in the time of David, was borne by Joab. As this organization was adapted to the state of the united monarchy, it does not appear that it survived the separation of the two kingdoms. In the time of Jehoshaphat the army consisted of five unequal divisions, each of which had its separate commander. (2 Chron. xvii. 14—17.) It is scarcely necessary to add, that this military establishment did not relieve the general population from that state of requisition for occasional military service to which it had at all times been subject. Indeed, the machinery of this plan was well calculated to train the whole population to the use of arms, if we suppose that the 24,000 men who went out of service monthly, ceased to be considered as belonging to a military body, but were merged into the general mass of the tribe or division to which they belonged; and from which another 24,000 was raised when the season recurred, which might or might not—but probably did—include a proportion of those who had already served.

25. '*The storehouses that were in the fields.*'—What were these storehouses in the fields, as distinguished from those 'in the cities, and in the villages, and in the castles,' which are next mentioned? It is difficult to suppose that they were other than such subterranean granaries, in the open fields near to where the crop was grown, as are still common in the Levant, and of which we translate the following excellent description from Chenier's *Recherches sur les Maures*, iii. 219:—'After the harvest, the Moors are in the habit of stowing away their corn in subterranean pits, where it is preserved for a long time. This custom is very ancient, and should be general in hot countries inhabited by wandering people. To keep the corn from damp, they line the sides of this pit with straw as they fill it, and cover it also with straw when the pit is filled; they then close it at once with a stone, over which they place a mound of earth in the form of a pyramid, to divert the water in case of rain. Fathers, amongst people in easy circumstances, are in the habit of filling one of these subterranean pits at the birth of a child, and emptying it at his marriage. I have seen corn that had been preserved for twenty years; it had lost its whiteness. Either from motives of convenience or by imperial order, the Moors are obliged to change their dwellings; not being able to carry their corn with them, they leave upon these pits signals formed by heaping together a quantity of stones, which they have some difficulty to find again readily. They are in the habit at these times of observing the earth in connection with the rising sun, and if they see it exhale a thicker vapour they recognize the pit, upon which the attraction of the sun has a most marked effect, by reason of the fermentation of the corn which it encloses.'

28. '*Over the olive-trees and sycamores that were in the low plains.*'—The sycamores are the sycamore fig-trees mentioned in the note to 1 Kings x. 27. Here again the question occurs, how the kings became possessed of these 'low plains,' when the soil had already been distributed and strictly entailed among the families of Israel? We may refer for an answer to the note on 1 Kings xxi. 16. If these lands had not been lost to the previous proprietors through confiscation, we may suppose that they consisted of waste or woody ground, which Saul or David had improved and made productive; or else that it was land which, on some account or other, had not been appropriated when the monarchy was established. In the East, waste lands usually become the property of him by whom they are first fertilized; and the kings, in their natural anxiety to form a royal demesne, had, among other methods, a fair and laudable opportunity for attaining this object, by employing the large means which they possessed of bringing waste lands into cultivation. The latter part of this chapter is very interesting, as indicating some of the sources from which the royal revenues were derived.

— '*Cellars of oil.*'—This is too definite; the original is 'treasures,' that is, 'stores,' of oil—and does not say what these stores were. The Levantines rarely make any cellars, and never use cellars for storing commodities, because their houses have no artificial drainage, and cellars would be very wet in the season of rain. Besides, oil is kept in large jars liable to be broken by slight accidents, to which they would be much exposed in cellars. It is therefore the usual custom to sink the oil jars in the court of the house, where they remain safe from damage and depredation.

29, 30, 31. '*The herds . . . the camels also . . . and the flocks.*'—Here is another source of revenue, which probably engaged the particular attention of David on account of the pastoral habits of his youth. It seems that, whilst some of the flocks and herds were pastured on the commons of Sharon and in the vallies, others, and doubtless the largest portion, were sent into the deserts of the south and east, these being very properly entrusted to the superintendence of Arabian pastors, Obil the Ishmaelite being overseer of the camels, and Jaziz the Hagerite of the sheep. Thus the king did not neglect to participate in the right of desert pasturage which his subjects enjoyed; and probably his flocks and herds did not furnish the least considerable branch of the revenue which he derived from ordinary sources. See the note on 2 Kings iii. 4. The whole of this chapter is well worth the careful study of those who desire to acquaint themselves with the condition of the Hebrew monarchy in its most flourishing state.

CHAPTER XXVIII.

1 *David in a solemn assembly having declared God's favour to him, and promise to his son Solomon, exhorteth them to fear God.* 9, 20 *He encourageth Solomon to build the temple.* 11 *He giveth him patterns for the form, and gold and silver for the materials.*

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and [1]possession of the king, and of his sons, with the [2]officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

[1] Or, *cattle.*

[2] Or, *eunuchs.*

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I *had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:

3 But God said unto me, [5]Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed [4]blood.

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen [5]Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:

5 [6]And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, [7]Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be [8]constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for [9]the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

12 And the pattern [10]of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the fleshhooks, and the bowls, and the cups; and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [11]cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, *said David*, the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

5 2 Sam. 7. 5, 13. 1 Kings 5. 5. Chap. 22. 8. 4 Heb. *bloods*. 5 Gen. 49. 8. 1 Sam. 16. 13. Psal. 78. 68. 6 Chap. 23. 1.
7 2 Sam. 7. 13. 2 Chron. 1. 9. 8 Heb. *strong*. 9 1 Sam. 16. 7. Psal. 7. 9, and 139. 2. Jer. 11. 20, and 17. 10, and 20. 12.
10 Heb. *of all that was with him*. 11 1 Sam. 4. 4. 1 Kings 6. 23, &c.

Verse 1. '*The princes of the tribes.*'—The same that are mentioned by name in verses 16—22 of the preceding chapter, and who appear to have been the ruling patriarchal chiefs of their several tribes. The high-priest is not particularly mentioned as having been called to this assembly, he being included among the princes of the tribes. It is indeed important to remark, that *he* was included in this rank, as head, not of the whole tribe of Levi, but only of the family of Aaron; the patriarchal chief of the tribe at large being Hashabiah the son of Kemuel (chap. xxvii. 17). From this we seem to gather that although the tribe of Levi was ecclesiastically subject to the high-priest, yet that, as a tribe, it had its own patriarchal 'prince,' who doubtless possessed the same authority and influence as the 'princes' of other tribes. But as it would have been incongruous that a person ecclesiastically subject to the priests should be patriarchally their prince, the priests were exempted from the general authority of the Levitical chief, and subjected exclusively to that of the high-priest, who, so far as they were concerned, exercised whatever authority and distinction belonged to the character of prince of a tribe. It will be well to observe that these heads of tribes seem to be always mentioned as the prime nobles, if not the only proper nobility, of the land: and this is still the case in Asia wherever the principle of clanship co-exists with a regal government. Thus, in Persia for instance, the king is the head of a tribe, and the other heads of tribes are the nobles of his kingdom. (See the note on Num. i. 15.)

15. '*For the candlesticks of silver.*'—We see from 1 Kings vii. 49, that there were in the temple ten candlesticks in place of the single one in the tabernacle of Moses. From the present text it would seem that David intended them to be of silver; but Solomon, finding that he had the means of doing so, made them of gold. This seems to intimate that Solomon did not think it necessary to carry out all the details of his father's design to the letter; but it is probable that he only departed from them when he supposed himself able to do better than David had contemplated.

16. '*Tables of silver.*'—There were ten tables in place of the one of the tabernacle—and Solomon made these also of gold—not of silver, as David intended.

18. '*The chariot of the cherubims.*'—The outspread wings of the cherubim were regarded metaphorically as the seat or throne of the Most High—and being the symbols of motive power—wings, the idea progresses to that of a flying throne or chariot. So Ps. xviii. 10: 'He rode upon a cherub and did fly.' However, and in consonance with this interpretation, 'chariot-cherubim' would be more significant than 'the chariot of the cherubim.' The ancient cherubim of Moses retained their position on the ark; and those here referred to were those that spread their wings above them from wall to wall. See 2 Kings vi. 23; viii. 7.

CHAPTER XXIX.

1 *David, by his example and intreaty,* 6 *causeth the princes and people to offer willingly.* 10 *David's thanksgiving and prayer.* 20 *The people, having blessed God, and sacrificed, make Solomon king.* 26 *David's reign and death.*

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* [1]young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of [2]Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing [3]to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 [4]Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

1 Chap. 22. 5. 2 1 Kings 9. 28. 3 Heb. *to fill his hand.* 4 Matth. 6. 13. 1 Tim. 1. 17. Rev. 5. 13.

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should [5] be able to offer so willingly after this sort? for all things *come* of thee, and [6] of thine own have we given thee.

15 For [7] we *are* strangers before thee, and sojourners, as *were* all our fathers: [8] our days on the earth *are* as a shadow, and *there is* none [9] abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou [10] triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are [11] present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and [12] prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and [13] anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 ¶ Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [14] submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and [15] bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the [16] [17] book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

5 Heb. *retain*, or, *obtain strength*. 6 Heb. *of thine hand*. 7 Psal. 39. 12. Heb. 11. 13. 1 Pet. 2. 11. 8 Psal. 90. 9.
9 Heb. *expectation*. 10 1 Sam. 16. 7. Chap. 28. 9. 11 Or, *found*. 12 Or, *stablish*. 13 1 Kings 1. 39.
14 Heb. *gave the hand under Solomon*. 15 1 Kings 3. 13. 2 Chron. 1. 12. Eccles. 2. 9. 16 Or, *history*. 17 Heb. *words*.

Verse 7. '*Drams*.'—This word first occurs here. It is אַדַרְכֹּן *adarkon*; the א is prosthetic, and accordingly we have the word in Ezra ii. 69, and Neh. vii. 70, 71, 72, as דַּרְכְּמוֹן *darkemon*. It is generally agreed that the word denotes the famous Persian coin called a Daric, which is the most ancient of known coins. It is not necessary to suppose that it was known in the time of David; but that the books of Chronicles having been written *after* the Captivity, the Jews, who had become accustomed to the coin and continued to use it after their return, employed it to denote value even in retrospective estimates. Its name is commonly said to be taken from the name of Darius, the Persian king; but without its being agreed whether the king was 'Darius the Mede' of Scripture, or Darius, son of Hystaspes. It was most probably the former, if either; but it is more than questionable whether its name does not come from the Persian word *daar*, a king, or from *daryah*, royal court; and in that case it may have been earlier in its origin than even the time of Darius the Mede. The mention of it here does not therefore so conclusively evince the comparatively late date which some recent critics have been disposed to ascribe to the book. The coin got into most extensive and general circulation in Western Asia and Greece; and when the supply was deficient, new ones were coined in imitation of it; and hence the darics still in existence were mostly of Greek manufacture, and have Greek inscriptions. We are not aware of any now remaining of the original Persian coinage. One of the faces bore the effigies of the Persian king; and the other the figure of an archer, as represented in our cuts. One is of gold, and the other of silver; and both are from specimens in the British Museum. That of gold weighs 129 grains, and we are not aware that any heavier has been found. This would make its intrinsic value rather more than a guinea; and allowing something for

loss of weight by wear, and also for the remarkable purity of the metal, which contains but little if any alloy, the real value of the coin may perhaps be taken as fairly equal to 25*s.* of our money. Some statements of its value, from



DARICS.—From specimens in the British Museum.

calculations of ancient weights, make it considerably more than this, and others considerably less. Our representations of the coins are magnified about one-third.

16. '*All this store that we have prepared.*'—This is a proper place to exhibit such considerations as may be requisite to elucidate the account given here and in chap. xxii. of the treasure which David prepared for the service of the temple which it was reserved for his son Solomon to erect. In chap. xxii. we have an account of what David himself set apart as king, and here we see what he offered as an individual, and what the principal persons of the kingdom offered. We will in the first instance collect these particulars into a table; and, assuming that the talent of 125 pounds troy is intended, state the English weight, and the present value, at the rate of 4*l.* an ounce for the gold, and 5*s.* an ounce for the silver. We omit the brass and iron, as the amount of that only which the chief persons gave is stated, that which the king contributed being 'without weight:'

	Talents.		Weight: lbs. Troy.		Value: pounds sterling.	
	Gold.	Silver.	Gold.	Silver.	Gold.	Silver.
By David, as king	100,000	1,000,000	12,500,000	125,000,000	600,000,000	375,000,000
By David, as an individual . . .	3,000	7,000	375,000	875,000	18,000,000	2,625,000
By chief persons; more than . .	5,000	10,000	625,000	1,250,000	30,000,000	3,750,000
Totals . . .	108,000	1,017,000	13,500,000	127,125,000	648,000,000	381,375,000
					Gold	648,000,000
Total value of gold and silver						£1,029,375,000

Now there can be no hesitation in saying that there must be something wrong in this estimate. With the most liberal allowance for the treasure collected in the successful warfare which David waged with the neighbouring states, and for the tribute which they continually sent in, the sum here given, or anything approaching to it, is absolutely incredible. The plunder of the richest nation in the world, India, did not yield Nadir Shah a twentieth part of this sum, although his success was considered most amazing; and it may be said without hesitation that all the treasures of all the kings of the world would not come near to furnish its amount. As Prideaux observes, the amount would have sufficed to build the temple with solid silver. It would also have required David to *lay aside* annually, during the forty years of his reign, a larger sum than is required to carry on the government and support the expensive establishments of the British empire. It is therefore generally agreed that the common understanding of the statement must be erroneous; but the modes of rectification which have been suggested are very various.

In the first place, some consider that the numbers in chap. xxii. have been corrupted. Unfortunately the parallel text does not give any information as to the quantity, which might have enabled us to ascertain this by a comparison of texts. But Josephus gives the quantity as 10,000 talents of gold, and 100,000 talents of silver. This would, according to the above calculation, be equal to sixty millions sterling, for the gold, and thirty-seven millions, five hundred thousand for the silver; being together 97,500,000*l.* Many think that this statement probably preserves the true reading of the passage in question. This sum, although only one-tenth of that stated in the text of 1 Chron. xxii. 14, is still so large as to be scarcely within the bounds of probability, especially when we have added the further contributions mentioned in the chapter before us.

The Arabic version of chap. xxii. 14, has 'a thousand talents of gold, and a thousand talents of silver:' which, in the opinion of Parkhurst, affords a trace of an important various reading in the copy of the Septuagint from which that version was made. This would make the whole, as given in that and the present chapter, amount to 60,752,490*l.*; which, whatever be the value of the interpretation, certainly brings the amount still more within the range of probability.

Another class of interpretations supposes that the talent in which this account is given was of inferior value to the proper Hebrew talent. Jennings says:—'It may be observed that the number of these talents, by which the gold and silver is computed, is mentioned only in the book of Chronicles, which was undoubtedly written after the return from the Babylonish captivity... And it is not therefore improbable, that at the time of writing this book, the Jews might compute by the Babylonish talent, which was little more than half the Mosaic talent, or perhaps by the Syriac, which was but one-fifth of the Babylonish; and thus the whole mass of silver and gold would be reduced to a comparatively moderate quantity, and yet be abundantly sufficient to build a most magnificent temple.' '*Jewish Antiquities*,' B. ii. c. i. If, under this view, we took the Babylonish talent, and, with Brerewood, estimate that of gold at 3,500*l.*, and that of silver at 218*l.* 15*s.*, and the Syriac at one-fifth of this, the result will be as follows—combining the respective amounts in 1 Chron. xxii. and xxix., and shewing the effect, with this application, of the different numbers assigned by the present Hebrew text, by Josephus, and by the Arabic version, respectively, to chap. xxii. 14.

This table exhibits too clearly the result of different

	Heb. talent.	Bab. talent.	Syr. talent.
Text	£1,029,375,000	£600,468,750	£120,093,750
Josephus	151,375,000	88,593,750	17,718,750
Arabic	60,752,490	35,437,500	7,087,500

interpretations to require further explanation; and the reader, who may hesitate on which of these various alternatives to fix, will yet be satisfied to find that the sacred text is fairly open to probable interpretations by which its difficulties are completely obviated.

For some of the hints on which this note is founded we are indebted to Brown's *Antiquities of the Jews*. Calmet also has a '*Dissertation sur les Richesses de David:*' we have not availed ourselves of this; as we think the ideas erroneous; but appended to a recent edition we find the following excellent note, extracted from *Lettres de quelques Juifs*, by the Abbé Guenée:—

'In the time of David, as at present, it was the custom of the Asiatic sovereigns, to amass large treasures for the time of need, or for the execution of plans they had conceived. They were ignorant of that new principle of European governments under which it is found less profitable to hoard up money than to leave it in circulation. It is therefore not astonishing that David, who had long in view the erection of a superb temple to the Lord, should, during the many years of his glorious reign, and from the spoil and tribute secured by his victories, be enabled to collect and leave to his son very considerable treasure. The reflecting man, aware of the facility with which numbers are altered by transcribers, and of the uncertainties and contradictions which appear in the valuation of ancient monies, only concludes that the sum left by David must have been in itself, and in reference to the time, very considerable, although he now finds it impossible to determine its precise amount. The Hebrews probably had their great and small talent, their talent of weight and their talent of accompt—just as the Greeks had their great and small talents; as the Romans their great and small sesterces; and as the French and English have, and even the Romans had, their pound of weight and the pound of accompt.'—To illustrate still further this uncertainty, it may be added, that besides the doubt as to the talent by which the estimate is given, there is vast disagreement as to the values which should be respectively assigned to the talents of the Hebrews, Babylonians, and Syrians. We have taken the most usual estimates in our calculation; but, with respect to the Hebrew talent of gold, for instance, what shall be said when different valuations have so wide a range as from 648*l.* to 7200*l.*—the lowest amount being inferior to that assigned to even the Syrian talent in the above calculations?

24. '*Submitted themselves unto Solomon,*' etc.—The words here rightly understood to express submission, literally signify, *gave the hand under*, which is perhaps explained by the custom adduced under 2 Kings x. 15, and illustrated by the subjoined cut, shewing that submission and obeisance are still expressed by placing the hand *under* that of the superior, to which, when thus supported, the forehead is reverently pressed.



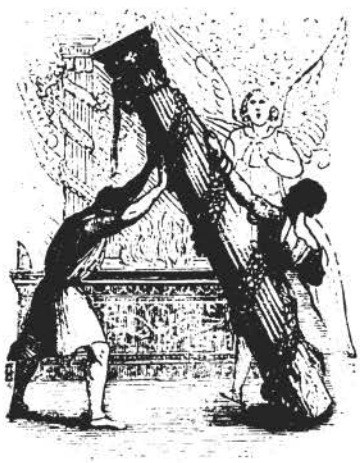
THE SECOND BOOK

OF THE

CHRONICLES.

CHAPTER I.

1 *The solemn offering of Solomon at Gibeon.* 7 *Solomon's choice of wisdom is blessed by God.* 13 *Solomon's strength and wealth.*



ND [1]Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor of all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at [2]Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 [3] But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover [4]the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, [5]he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me [6]to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: [7] for thou hast made me king over a people [8]like the dust of the earth in multitude.

10 [9]Give me now wisdom and knowledge, that I may [10]go out and come in before this people: for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as [11]none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 [12]And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 [13]And the king [14]made silver and gold

1 1 Kings 2. 46. 2 1 Kings 3. 4. 1 Chron. 16. 39, and 21. 29. 3 2 Sam. 6. 2. 17. 4 Exod. 38. 1. 5 Or, was *there*.
6 1 Chron. 28. 5. 7 1 Kings 3. 7. 8 Heb. *much as the dust of the earth*. 9 1 Kings 3. 9. 10 Num. 27. 17.
11 1 Chron. 29. 25. Chap. 9. 22. Eccles. 2. 9. 12 1 Kings 4. 26, and 10. 26, &c. 13 1 Kings 10. 27. Chap. 9. 27. 14 Heb. *gave*.

at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.

16 [15]And [16]Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, [17]by their means.

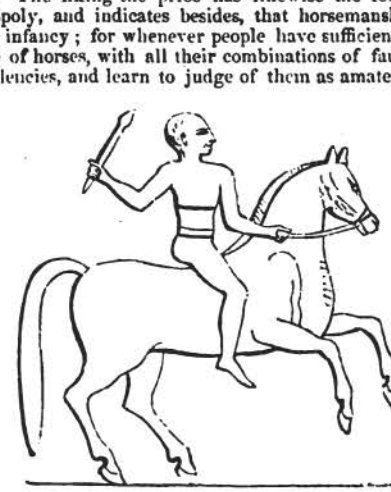
[15] 1 Kings 10. 28, Chap. 9. 28. [16] Heb. *the going forth of the horses which* was *Solomon's.* [17] Heb. *by their hand.*

CHAP. i.—The whole of this chapter is found with little variation in the several parts of 1 Kings, which the marginal references indicate, and where notes will be found on such of the passages as require illustration. This is the case also with many of the following passages of this book, in which we shall, without further observation, confine our attention to the points which have not already been sufficiently illustrated or explained.

16. '*Solomon had horses brought out of Egypt.*'—See the notes on Exod. xiv. 9, on the subject of Egyptian horses; Deut. xvii. 16, on the prohibition of the Hebrew king to multiply horses; and Josh. xi. 6, on the non-appearance of the Arabian horses in Scripture. The present note is intended chiefly to illustrate the trade in horses established by Solomon. In performing this duty we shall chiefly follow Michaelis, to whose excellent observations on the subject of the horse we have also been much indebted in some of the notes to which we refer.

Solomon not only obtained from Egypt horses for himself, but it appears, from the passage now before us, that he established a very profitable monopoly of the trade in Egyptian horses. The situation of his dominions rendered the establishment and maintenance of this monopoly very easy. When his southern frontier extended from the Mediterranean to the Euphrates, and touched intermediately at the Red Sea, it was impossible for Syria or Phœnicia to receive horses from Egypt by land without passing through his territories; he had only to forbid horses to be taken for sale through his dominions, in order to bring the whole trade into his own hands. The Syrians and Phœnicians, rather than be without horses, would necessarily take them at almost any price from his factors or merchants. It is true that horses might have been transported from Egypt to Phœnicia by sea. But it is very expensive and troublesome to transport a horse on ship-board: because he must be slung or suspended to prevent him from hurting himself, and even then accidents often occur. On this subject Michaelis relates an anecdote of some interest:—'In the year 1756, when troops were transported from Germany to England, the English, to be free of the transportation of horses, offered for each horse 12*l.* (72 rix-dollars), with which money the Germans were to buy themselves horses in England; but the latter would not accept the offer. And yet the English understood the transporting of horses probably better than the ancient Phœnicians.' Then there is also the danger of loss from shipwreck, and the great liability of horses to injury while crowded together in the hold of a ship. Another obstruction to the conveyance of horses by sea was also probably found in the general aversion of the Egyptians to maritime commerce. Michaelis indeed supposes the Egyptians were hostile to all commerce, and therefore wonders that they allowed so formidable a neighbour as Solomon to strengthen himself by forming a body of cavalry, and to enrich himself by the trade in their horses. He thinks that even the fact of the Hebrew king's marriage to Pharaoh's daughter does not adequately account for this circumstance. But we believe he is mistaken: for although the Egyptians were averse to going abroad themselves in order to import or export commodities from or to foreign parts, they were very far from objecting to profit by allowing their country to become a seat of great trade for those whose own interest induced them to bring the produce of foreign countries into Egypt on the one hand, or, on the other, to resort to it for the purchase of such commodities, as well as the native produce of the country. Probably the Egyptians, finding that they could obtain a good price for their horses, sold them, without concerning themselves about ulterior consequences, or caring for the ultimate profit which the royal merchant might derive from the trade.

It is interesting to observe the prices given in the first instance by Solomon's factors, in the wholesale purchase of horses and chariots. The price of a horse was 150 shekels; which, according to the lower or higher valuation of the shekel (2*s.* 3½*d.* and 2*s.* 6*d.*) would be from 17*l.* 2*s.* to 18*l.* 15*s.*: while the chariots, at 600 shekels, would be from 68*l.* 9*s.* to 75*l.* It will be observed that the former sum is exactly one-fourth of the latter; which gives some probability to the opinion that in this, as in some other instances, the word (מֶרְכָּבָה *mercabah*) rendered 'chariot,' denotes the horses belonging to a chariot, and consequently, that it was customary to yoke four horses to a chariot, the price of a set of chariot horses being quadruple that of a single horse. The Septuagint however understands a chariot (ἅρμα) to have been intended; and we think this, upon the whole, is most likely. Michaelis says, 'The fixing the price has likewise the look of a monopoly, and indicates besides, that horsemanship was in its infancy; for whenever people have sufficient knowledge of horses, with all their combinations of faults and excellencies, and learn to judge of them as amateurs, one



HORSEMAN.—From an Egyptian Sculpture.

individual of the very same breed may be worth ten times as much as another—particularly in a king's stables.' Perhaps it rather implies that there was but little difference in the quality of the Egyptian horses, or else that horses of only one average quality and use were in demand for exportation, and these probably were horses for chariots. It is remarkable that in the whole range of the Egyptian monuments there is only one representation of a man on horseback, which is the one here copied.

CHAPTER II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His embassage to Huram for workmen and provision for stuff.* 11 *Huram sendeth him a kind answer.*

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to [1]Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him [2]sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for great *is* our God above all gods.

6 [3]But who [4]is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill [5]to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar trees, fir trees, and [6]algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* [7]wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, [8]endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, [9]as much as thou shalt need: and we will bring it to thee in floats by sea to [10]Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ [11]And Solomon numbered all [12]the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set [13]threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

1 Or, *Hiram*, 1 Kings 5. 1. 2 Heb. *incense of spices.* 3 1 Kings 8. 27. Chap. 6. 18. 4 Heb. *hath retained*, or, *obtained strength.* 5 Heb. *to grave gravings.* 6 Or, *almuggim*, 1 Kings 10. 11. 7 Heb. *great and wonderful.* 8 Heb. *knowing prudence and understanding.* 9 Heb. *according to all thy need.* 10 Heb. *Japho.* 11 As verse 2. 12 Heb. *the men the strangers.* 13 As it is verse 2.

Verse 10. '*Twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.*'—In 1 Kings v. 11, 'twenty thousand measures of wheat and twenty measures of pure oil' alone are mentioned; but it is there specified that these quantities were for Hiram's 'household;' whereas the larger quantities given here are distinctly stated to have been for 'thy servants, the hewers that cut timber'—that is, for the workmen—the hewers of wood in the mountains.

— '*Beaten wheat.*'—Some think that this was a coarse kind of meal made by crushing the grains of corn without sifting or separating the bran from the flour. The Rabbins interpret it, on the contrary, of 'fine flour;' but

how beaten wheat can become fine flour they do not explain. It seems to us possible that the wheat had been beaten to separate the husk, for we have ourselves noticed that husked wheat boiled and lubricated with butter (in the absence of meat to stew with it) forms a substantial dinner among the poorer people in many parts of the East; and it is likely that this dish was more extensively used in the same manner before rice, which is now more usually thus prepared, was cultivated in Western Asia.

17. '*The strangers that were in... Israel.*'—It appears from the more full account, in 1 Kings ix. 20, 21, that these strangers were the surviving remnant of the Amorites, Hittites, and other previous inhabitants of the country, whom the Israelites had not been 'able utterly to destroy.' After the account there, it is added: 'But of the children of Israel did Solomon make no bondmen;' nor does it appear that he *could* have done so, had such been his inclination. He did, however, raise a levy of 30,000 Israelites (1 Kings v. 14, 15), who served in alternate monthly courses of 10,000 each, and were doubtless well paid for their labours. This was perhaps as far as Solomon could go with the Israelites; and, being in want of hands, he thought of requiring from the tributary and subject people those personal services which the customs of the East entitled him to demand, and which had been from the very first required from the Gibeonites, although a treaty of peace had been made with *them*. We are not to suppose that they were kept to constant labour. They were doubtless divided into courses which served alternately. In consequence of this personal service they must have been exempted from the usual money-tribute, and would receive their food, and perhaps some small wages, while actually at work. There is nothing by any means singular in this procedure of Solomon. It might be illustrated by numerous examples from the ancient history and the existing practices of the East, and even from the not very ancient history of most European countries; in which not only have compulsory personal services been required from the remnant of a conquered population, but also, in some instances, by native rulers from their own peasantry. The Israelites themselves had experience of this bondage; and they complained of it, perhaps, not as 'bondage' merely, but as '*hard* bondage,' which it indeed was. And again, lest the Israelites should be charged with imposing upon others a yoke which had been too heavy for themselves, it is to be remembered that *they* were in Egypt an independent people, not native, conquered, or tributary:—and that they were, moreover, not a settled cultivating peasantry, but a free pastoral people; and from such no prince or ruler, even in the East, ever thinks of requiring personal services, whatever tribute he may levy upon their flocks and herds.

CHAPTER III.

1 *The place and time of building the temple.* 3 *The measure and ornaments of the house.* 10 *The cherubims.* 14 *The vail and pillars.*

THEN [1]Solomon began to build the house of the LORD at Jerusalem in mount Moriah, [2]where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of [3] [4]Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things* [5]*wherein* Solomon was [6]instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the [7]porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he [8]garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims [9]of image work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* [10]inward.

14 ¶ And he made the [11]vail *of* blue, and purple, and crimson, and fine linen, and [12]wrought cherubims thereon.

15 ¶ Also he made before the house [13] two pillars of thirty and five cubits [14]high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle,

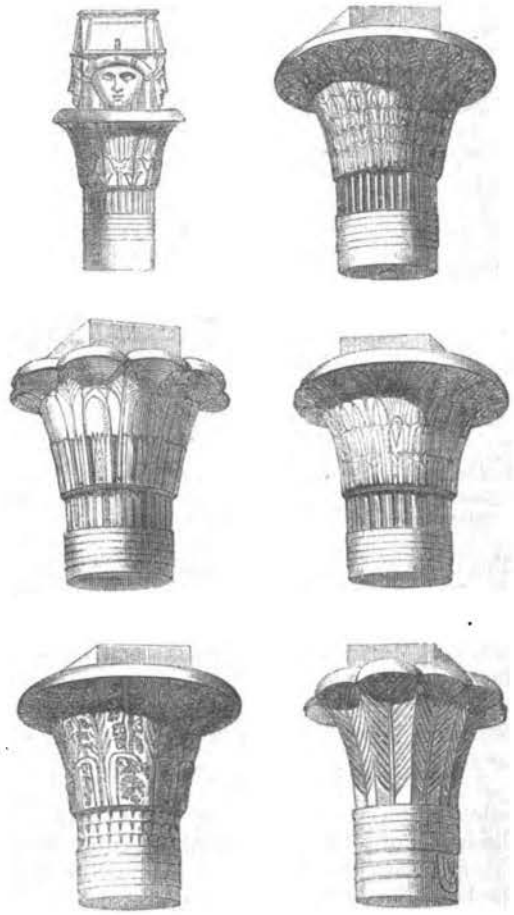
1 1 Kings 6. 1, &c. 2 Or, *which was seen of David his father.* 3 1 Chron. 21. 18. 4 Or, *Araunah*, 2 Sam. 24. 16.
5 1 Kings 6. 2. 6 Heb. *founded.* 7 1 Kings 6. 3. 8 Heb. *covered.* 9 Or (as some think), *of moveable work.*
10 Or, *toward the house.* 11 Matth. 27. 51. 12 Heb. *caused to ascend.* 13 1 Kings 7. 15. Jer. 52. 21. 14 Heb. *high.*

and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he [15]reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand [16]Jachin, and the name of that on the left [17]Boaz.

[15] 1 Kings 7. 21. [16] That is, *he shall establish*. [17] That is, *in it is strength*.

Verse 5. '*Palm trees*.'—In the more detailed account of 1 Kings vi., there is frequent mention of the ornamental palm-trees which were carved in the wood with which the sanctuary was lined, and afterwards overlaid with gold. We are very much disposed to suspect that these palm-trees formed a sort of pilasters: for certainly that seems to be the form in which a palm-tree, carved in relief, might be exhibited to most advantage. The figure of the palm-tree was well suited for this purpose, or for pillars, or for any form of ornamental exhibition. The selection of this form corresponded with one of the most pure characteristics of Egyptian taste; as did also the form of the lotus, which was given to the only two pillars (Jachin and Boaz) of which we read in the description of the temple. Of these we are told that 'the top of the pillars was lily-work.' The more we consider the subject, the more thoroughly we are persuaded, that of all now surviving remains of very ancient architecture, there are none which so strikingly as those of Egypt exemplify the ideas suggested by the description of Solomon's temple, particularly in the ornamental details. We do not wish to say that Egypt furnished the models which were followed at Jerusalem. We are more interested in observing, that this earliest *written* account of a magnificent building concurs with the most ancient structures (leaving India out of view) that still exist, in testifying that the most ancient ornaments of architecture were immediately derived from the types which nature locally offered. A flower with a long and straight stem and crowning calyx, like the lotus; or a tree, like the palm, with its tall tapering stem and spreading head, was imitated in the shafts and capitals of pillars. It is in Egypt that we see this most strikingly exhibited, as nearly all travellers have observed. The author of *Egyptian Antiquities* remarks:—'The most common form of the capital is that of the calyx of a plant, probably the lotus. . . . This simple and graceful form has however received many modifications at the hands of the Egyptian mason, who appears not to have been at all deficient in taste in his selection of natural models, nor in the power of adapting them to the purpose of architectural ornament. In other capitals the design has been probably taken from the gracefully hanging palm leaves, as they appear at the top of the trunk bending down on all sides. . . . Perhaps in no country of the world so readily as in Egypt, do we recognize the natural types which man has applied to the purposes of architectural use and ornament. Every traveller, whose eye has been accustomed to measure and compare, detects without any difficulty, in the varied forms of Egyptian capitals and pillars, the few simple and graceful forms which nature offers for imitation on the banks of the Nile.' It will not fail to strike the reader that this principle of imitation supplies an important test for determining the native or borrowed character of the architecture in which it is employed. Wherever a style of architecture originated, the imitated vegetable forms (if any) are those which nature *there* offered; but where it is borrowed, the fact is attested by the foreign character of the vegetable forms imitated or represented. Thus, the *foreign* foliage of our Corinthian capitals attests the derivation of the style from Greece and Rome; whereas the *native* foliage in our old cathedrals evinces a native origin. The application of this idea to Solomon's temple is not very easy, because many of the same vegetable productions are common both in Egypt and Palestine. The plants architecturally mentioned in the account of the temple are the palm-tree, the lily, and the pomegranate. As the two former are the most common Egyptian forms, their existence in Solomon's



CAPITALS OF EGYPTIAN COLUMNS.

temple would evince imitation, if the natural forms had been peculiar to Egypt: but as they existed in Palestine also, they only evince similarity. But the *pomegranate* does not occur in the architecture of Egypt; nor is its natural production so common in Egypt as in Syria and Palestine. This therefore is important in determining the balance of evidence: the result of which will be, that although there was such a general resemblance between the temple of Jerusalem and the temples of Egypt, as, under all the circumstances, it would be preposterous not to expect; yet there were such distinctions as attest the absence of specific imitation.

Although we have made the palm-tree the turning point of this note, we reserve what may be desirable to state concerning its natural history for the illustration of some of the beautiful allusions to it which the poetical books contain.

6. '*He garnished the house with precious stones for beauty*.'—Perhaps 'He paved the house with precious and beautiful marble,' would be a better rendering, and doubt-

less conveys the correct meaning. It appears however from 1 Kings vi. 15, that this pavement was not an exception to the general lining of the house with boards, as we there read that the floor of the house was covered with planks of fir. What we here learn is, that there was a pavement of marble under the boards—for it could not well be over them. Thus then the house being built and paved with squared stone, was *entirely* lined with boards which, excepting those of the floor, were completely covered with gold. The question whether this covering with gold consisted in gilding, or in overlaying with plates of the metal, has been considered in the note on Exod. xxxvi. 34. In all the description there is not the least mention of sculptured stones in any part of the building. Perhaps stone sculpture was considered as forbidden by the law. All the decorative parts were either carved in wood, and then overlaid with metal, or wholly cast in metal. Even the famous pillars Jachin and Boaz were entirely of brass. This absence of sculptured stone of itself makes a remarkable distinction between the temples of Egypt and the temple of Solomon, whatever may have been the general analogy of arrangement and style.

'*Gold of Parvaim.*'—The name 'Parvaim' does not elsewhere occur. Some think it denotes Peru in America! Bochart considers it to have been the Indian isle of Taprobane (Ceylon); Kircher makes it Java; and others are content to suppose it the same as Ophir, wherever that might be. This seems the most probable of the opinions which make Parvaim the name of a place. The Jews, however, say the gold was so called because it was of a red colour, like the blood of the Parim oxen. The Septuagint has the word as a proper name; but the Vulgate turns it into 'finest gold.'

CHAPTER IV.

1 *The altar of brass.* 2 *The molten sea upon twelve oxen.* 6 *The ten lavers, candlesticks, and tables.* 9 *The courts, and the instruments of brass.* 19 *The instruments of gold.*

MOREOVER he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ [1]Also he made a molten sea of ten cubits [2]from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 [3]And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, [4]with flowers of lilies; *and* it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: [5]such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred [6]basons of gold.

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Huram made the pots, and the shovels, and the [7]basons. And Huram [8]finished the work that he was to make for king Solomon for the house of God;

12 *To wit,* the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* [9]upon the pillars.

14 He made also bases, and [10]lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of [11]bright brass.

17 In the plain of Jordan did the king cast them, in the [12]clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shewbread *was set;*

20 Moreover the candlesticks with their

[1] 1 Kings 7. 23. [2] Heb. *from his brim to his brim.* [3] 1 Kings 7. 24. [4] Or, *like a lily flower.* [5] Heb. *the work of burnt-offering.* [6] Or, *bowls.* [7] Or, *bowls.* [8] Heb. *finished to make.* [9] Heb. *upon the face.* [10] Or, *caldrons.* [11] Heb. *made bright,* or, *scoured.* [12] Heb. *thickness of the ground.*

lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that [13]perfect gold;

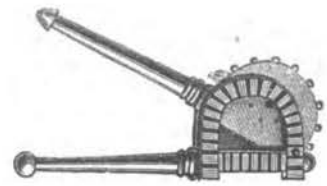
22 And the snuffers, and the [14]basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

[13] Heb. *perfections of gold.* [14] Or, *bowls.*

Verse 3. '*And under it was the similitude of oxen.*'—In 1 Kings vii. 24, we have *knops* instead of oxen. It is possible that there may be some corruption here, the word for knops having been taken for that for oxen—there being some resemblance to the eye between the two words in Hebrew. But it is possible that these rows of ornamental knops may have been in the shape of ox-heads, in which case there is no real difference between the two texts.

— '*Two rows of oxen were cast when it was cast.*'—Kimchi understands this to mean that the basin and the oxen which supported it were cast by one operation, and were all of one piece, and that they were not cast separately and soldered together afterwards.

22. '*Snuffers.*'—It is not quite certain that the original word means any thing of this kind. It is מְזַמְּרוֹת *mezammeroth*, the apparent derivation of which from זָמַר *zamar*, leads the Targum to understand that musical instruments are denoted. However, we only wish to observe that, if instruments to trim the lamps be intended, we are not to suppose that they have any resemblance to *our* snuffers. Instruments like ours, for *cutting* the wick of a lamp, were *not* anciently known; but a sort of tweezers were employed to draw up the wick when necessary, and for *pinching off* any superfluous portion. Every one is aware that lamps, when properly replenished with



SNUFFERS.

oil, do not need snuffing like candles. The sort of tweezers we have mentioned are still used in the East for trimming lamps. Snuffers are only known in those parts of Western Asia where candles are partially used during winter. Snuffers are candle not lamp instruments; and



PINCERS.

candles are but little used in any part of Asia, the temperature being generally too warm. All the other utensils named in this chapter have the same names, and doubtless were designed for the same uses, as those belonging to the tabernacle, concerning which see the notes to Exod. xxv. 27.

CHAPTER V.

1 *The dedicated treasures.* 2 *The solemn induction of the ark into the oracle.* 11 *God being praised giveth a visible sign of his favour.*

THUS all the work that Solomon made for the house of the LORD was finished: [1]and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ [2]Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And [3]there it is unto this day.

10 *There was* nothing [4]in the ark save the two tables which Moses [4]put *therein* at Horeb, [5]when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

[1] 1 Kings 7. 51. [2] 1 Kings 8. 2, &c. [3] Or, *they are there*, as 1 Kings 8. 8. [4] Deut. 10. 2, 5. [5] Or, *where.*

11 ¶ And it came to pass, when the priests were come out of the holy *place:* (for all the priests *that were* [6]present were sanctified, *and* did not *then* wait by course:

12 [7]Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, [8]For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

[6] Heb. *found.* [7] 1 Chron. 25. 1. [8] Psal. 136.

CHAPTER VI.

1 *Solomon, having blessed the people, blesseth God.*
12 *Solomon's prayer upon the brasen scaffold at the consecration of the temple.*

THEN [1]said Solomon, The LORD hath said that he would dwell in the [2]thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now [3]it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five cubits [4]long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O LORD God of Israel, [5]*there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [6] [7]There shall not fail thee a man in my sight to sit upon the throne of Israel; [8]yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with

[1] 1 Kings 8. 12, &c. [2] Levit. 16. 2. [3] 2 Sam. 7. 2. 1 Chron. 28. 2. [4] Heb. *the length thereof*, &c. [5] Exod. 15. 11.
[6] 2 Sam. 7. 12. 1 Kings 2. 4, and 6. 12. [7] Heb. *There shall not a man be cut off.* [8] Psalm 132. 12.

men on the earth? [9]behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth [10]toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [11]make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, [12]and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel [13]be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee [14]in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the [15]heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there [16]be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them [17]in the cities of their land; whatsoever sore or whatsoever sickness *there be:*

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands [18]in this house:

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only [19]knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, [20]so long as they live [21]in the land which thou gavest unto our fathers.

32 ¶ Moreover concerning the stranger, [22]which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that [23]this house which I have built is called by thy name.

34 ¶ If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their [24]cause.

36 If they sin against thee, (for *there is* [25]no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and [26]they carry them away captives unto a land far off or near;

37 Yet *if* they [27]bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly:

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

9 Chap. 2. 6. Isa. 66. 1. Acts 7. 49. 10 Or, *in this place.* 11 Heb. *pray.* 12 Heb. *and he required an oath of him.*
13 Or, *be smitten.* 14 Or, *towards.* 15 1 Kings 17. 1. 16 Chap. 20. 9. 17 Heb. *in the land of their gates.*
18 Or, *toward this house.* 19 1 Chron. 28. 9. 20 Heb. *all the days which.* 21 Heb. *upon the face of the land.*
22 John 12. 20. Acts 8. 27. 23 Heb. *thy name is called upon this house.* 24 Or, *right.*
25 Prov. 20. 9. Eccles. 7. 20. James 3. 2. 1 John 1. 8. 26 Heb. *they that take them captives carry them away.*
27 Heb. *bring back to their heart.*

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their [28]cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent [29]unto the prayer *that is made* in this place.

41 Now [30]therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

28 Or, *right.* 29 Heb. *to the prayer of this place.* 30 Psal. 132. 8.

CHAPTER VII.

1 *God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him.* 4 *Solomon's solemn sacrifice.* 8 *Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people.* 12 *God appearing to Solomon, giveth him promises conditionally.*

Now [1]when Solomon had made an end of praying, the [2]fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 [3]And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised [4]by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto [5]the river of Egypt.

9 And in the eighth day they made [6]a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus [7]Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, [8]and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, [9]which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now [10]mine eyes shall be open, and mine ears attent [11]unto the prayer *that is made* in this place.

16 For now have [12]I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

1 1 Kings 8. 54. 2 Levit. 9. 24. 3 1 Chron. 15. 16. 4 Heb. *by their hand.* 5 Josh. 13. 3.
6 Heb. *a restraint.* 7 1 Kings 9. 1, &c. 8 Deut. 12. 5. 9 Heb. *upon whom my name is called.* 10 Chap. 6. 40.
11 Heb. *to the prayer of this place.* 12 Chap. 6. 6.

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, [13] [14]There shall not fail thee a man *to be* ruler in Israel.

19 [15]But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [16]Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

[13] Chap. 6. 16. [14] Heb. *There shall not be cut off to thee.* [15] Levit. 26. 14. Deut. 28. 15. [16] Deut. 29. 24. Jer. 22. 8, 9.

Verse 5. '*King Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep,*' etc.—There is much in this, and in some other of the proceedings of Solomon, to remind one of the great sacrifice by which Crœsus sought to propitiate the divinity of Delphi, as described by Herodotus, i. 51. 'After this Crœsus sought to propitiate the Delphic god by immense sacrifices; for he offered three thousand head of cattle of each kind proper to this god. He also raised a vast pile, consisting of couches embossed with gold and silver, golden goblets, and vestments, and cloaks of purple, which were all given to the flames—hoping by these means to win the god to his interests:—he moreover commanded all the Lydians to offer whatever they severally possessed, proper for the purpose. After the sacrifices, a great quantity of gold having been melted, he ordered it to be coined into a hundred and seventeen semi-plates, each a palm in thickness, six palms in length, and three in width: four of these were of refined gold, and weighed each two talents and a half: the rest of pale gold, weighing two talents. He also caused a lion of pure gold to be made of ten talents weight. This lion, when the temple of Delphi was burned, fell from the semi-plates on which it rested, and now lies in the Corinthian cell, having lost in the flames three talents and a half of its weight.'

8. '*The river of Egypt.*'—We have all along contended that this river was not the Nile; but that it must be understood of a river between the Nile and Gaza, and which formed the boundary-line between the territories of the Hebrew and Egyptian kings. We also preferred the hypothesis which, after the Septuagint, fixes this river at or near Rhinocorura, the present el-Arish. We have since been gratified in finding an unexpected corroboration of this view in a fact of Arabian history, which shews that, even at a period when the boundaries of ancient kingdoms in this quarter had become rather confounded by long subjection to the same power, el-Arish was still considered the boundary-point between Egypt and Palestine. The anecdote has never been quoted in evidence on this point; but we think its testimony very conclusive. When the Arabian general Amru had completed the conquest of Palestine, and was about to proceed to Egypt, the khalif Omar sent him a conditional letter of recal from his command. The letter stated that if Amru were already in Egypt he was to remain there; but if still in Palestine, he was to hold himself recalled. Amru, then on his march towards Egypt, was apprised of the contents of this letter before the messenger arrived; and, when he came, ordered him to wait till he should have leisure to read the letter. 'In the meantime he hastens his march, fully resolved not to open it till he came to the confines of Egypt. When he came to a place called Arish, having assembled the officers in his tent, he called for the messenger, and opened the letter with the same gravity and formality as if he had been altogether ignorant of its contents. Having read it, he told the company what was in it, and inquired of them whether the place where they then were belonged to Syria or to Egypt. They answered, "To Egypt." "Then," said Amru, "we will go on."' Ockley's *Conquest of Syria*, p. 346.

CHAPTER VIII.

1 *Solomon's buildings.* 7 *The Gentiles which were left Solomon maketh tributaries; but the Israelites rulers.* 11 *Pharaoh's daughter removeth to her house.* 12 *Solomon's yearly solemn sacrifices.* 14 *He appointeth the priests and Levites to their places.* 17 *The navy fetcheth gold from Ophir.*

AND [1]it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and [2]all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon

[1] 1 Kings 9. 10, &c. [2] Heb. *all the desire of Solomon, which he desired to build.*

make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon [8]brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* [4]holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every [5]day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, [6]three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the [7]courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [8]porters also by their courses at every gate: for [9]so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

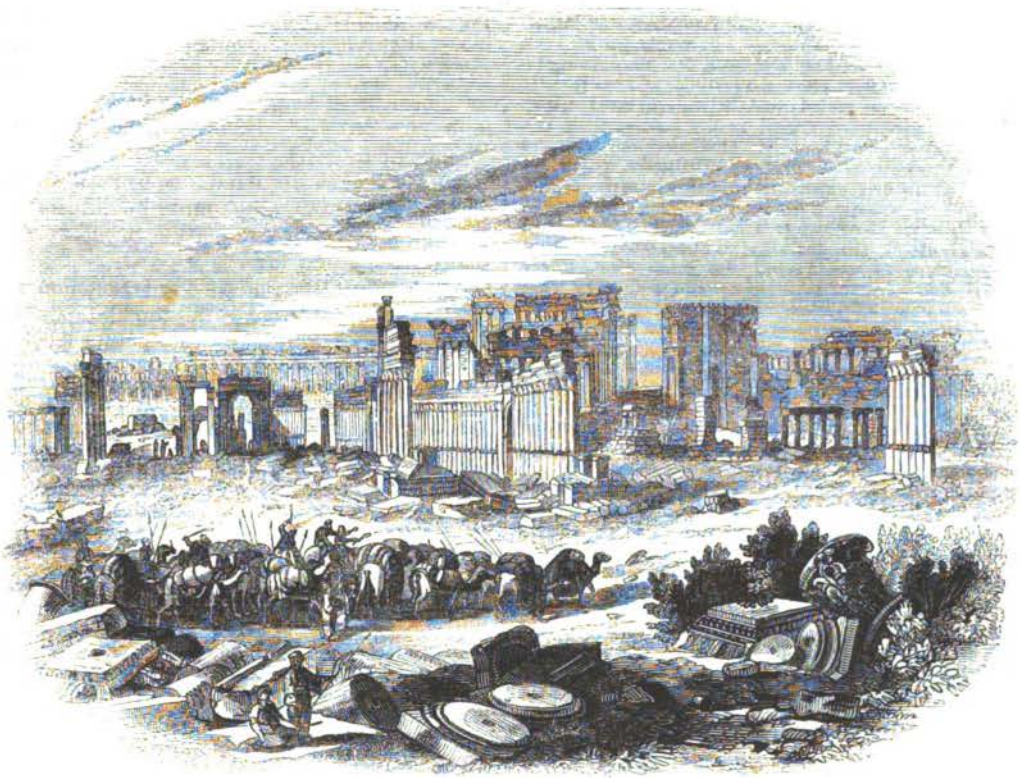
17 ¶ Then went Solomon to Ezion-geber, and to [10]Eloth, at the sea side in the land of Edom.

18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

[3] 1 Kings 3. 1, and 7. 8. [4] Heb. *holiness.* [5] Exod. 29. 38. [6] Exod. 23. 14. Deut. 16. 16. [7] 1 Chron. 24. 1.
[8] 1 Chron. 9. 17. [9] Heb. *so was the commandment of David the man of God.* [10] Or, *Elath*, Deut. 2. 8.

Verse 4. '*Tadmor in the wilderness.*'—In the Syrian desert there are the magnificent ruins of an ancient city, which made a conspicuous figure in ancient times under the name of Palmyra. This is not doubted to occupy the site of the Tadmor built by Solomon. The names 'Tadmor' and 'Palmyra' equally refer to the palm-trees which grew there; and the former is at this day the only name by which the spot is known to the natives, although the palms have now disappeared.

Major Rennel, in his work on the *Comparative Geography of Western Asia*, places the site of Palmyra in N. lat. 34° 24′, and E. long. 38° 20′, being 90 geographical miles from the nearest point (to the north) of the Euphrates; 102 miles from the nearest eastern point of the same river; and 109 miles E. by N. from Baalbek. It is situated on a small oasis in the midst of a vast desert of sand, in which there is no trace of any other than Arabian footsteps; and the existence of a most glorious city, thus isolated in the inhospitable waste, is one of those wonderful circumstances which require to be accounted for by other considerations than those which immediately appear. The spot where Palmyra stands enjoys the advantage of a good supply of wholesome water—a circumstance of such importance in a desert region, that to this doubtless we are to look for the first element of that importance and splendour at which Palmyra ultimately arrived. Through the desert in which it lies, the caravans which conveyed by land the produce of Eastern Asia, from the Persian Gulf and Babylon, to Phœnicia, Syria, and Asia Minor, must of necessity pass; and as to such caravans it is necessary to adopt the line of march in which water may be found, there can be no doubt that the advantages, in this respect, which Tadmor offered, rendered it, at a very remote period, a resting-place to the eastern caravans, in their route westward through the desert. This brings us to the most probable reason that can be found for the measure which Solomon took, of building a city in this remote and inhospitable region. We know that this enterprizing king engrossed the maritime commerce which existed between the east and west by the channel of the Red Sea; and we are therefore justified in supposing, that—as his sovereignty extended to the Euphrates, and as the caravans must needs therefore pass through his territories—he did not neglect the opportunity of obtaining benefit from the land trade between Eastern and Western Asia. From what we know of his character, it is improbable that this most profitable branch of trade should not attract his attention; and the fact of his building a city in such a place as Palmyra seems to furnish something like actual proof that his views were really directed towards it. Tadmor was doubtless a fortified city, which, while it enabled the king to hold this region in such complete occupation as to prevent the passage of the trade without his concurrence, afforded every accommodation and convenience which the vast caravans could require, and every facility for those commercial transactions of which it must soon have become the seat under such circumstances. It would naturally soon cease to be a mere resting-place, and become an emporium for the land trade, where the merchants of the east and west met each other, and transacted their exchanges and sales. What precise part Solomon took we cannot tell. He may have contented himself with levying dues and customs upon the commodities; or he may have required the further conduct of the trade to be left to the Hebrew merchants, who, in that case, probably bought up the goods, and resold them at a profit to the Phœnicians and others. But, judging from the analogies afforded by the trade with Egypt for horses, it is more probable that the king himself, by his factors, bought up the commodities of the East, and re-sold them for his own emolument. Here certainly is a sufficient motive for the foundation of a city at Tadmor. It is however not unlikely that the Phœnicians were at the bottom of Solomon's commercial speculations. We may conceive that, as they were on the most friendly terms with him, and had rendered him great aid in his undertakings, they felt at liberty to suggest to him how greatly he might oblige them and enrich himself by promoting and by sharing in



PALMYRA.—General View of the Principal Ruins.—Cassas.

that Oriental commerce which they could not carry on without his assistance. The caravans of the East were probably principally directed to Tyre; and Hiram might easily shew Solomon the benefit they might mutually derive from the establishment of a fortified town at Tadmor, for the protection of his own frontier, and for the safeguard of the caravans across the desert, in which they were then, as now, exposed to the assaults of the Bedouins. To this he might also be induced by the prospect of an intermediate participation in the trade, or of a right of custom on the goods carried across the desert. A most important fact in evidence for the truth of these conjectures is, that all our information of Palmyra from heathen writers describes it as a city of merchants—the factors of the Oriental trade—who sold to the Romans and others the merchandise of India and Arabia, and were so enriched by the traffic that the place was proverbial for its luxury and wealth, and for the expensive habits of its citizens. It was then to its trade that Palmyra owed that splendour of which its noble ruins still furnish the most ample evidence; and in our opinion, as already explained, it is only in the circumstances to which it is known to have thus owed its prosperous condition, in an age so much later than that of Solomon, that we can find a probable explanation of the reasons which led to its original foundation by that monarch.

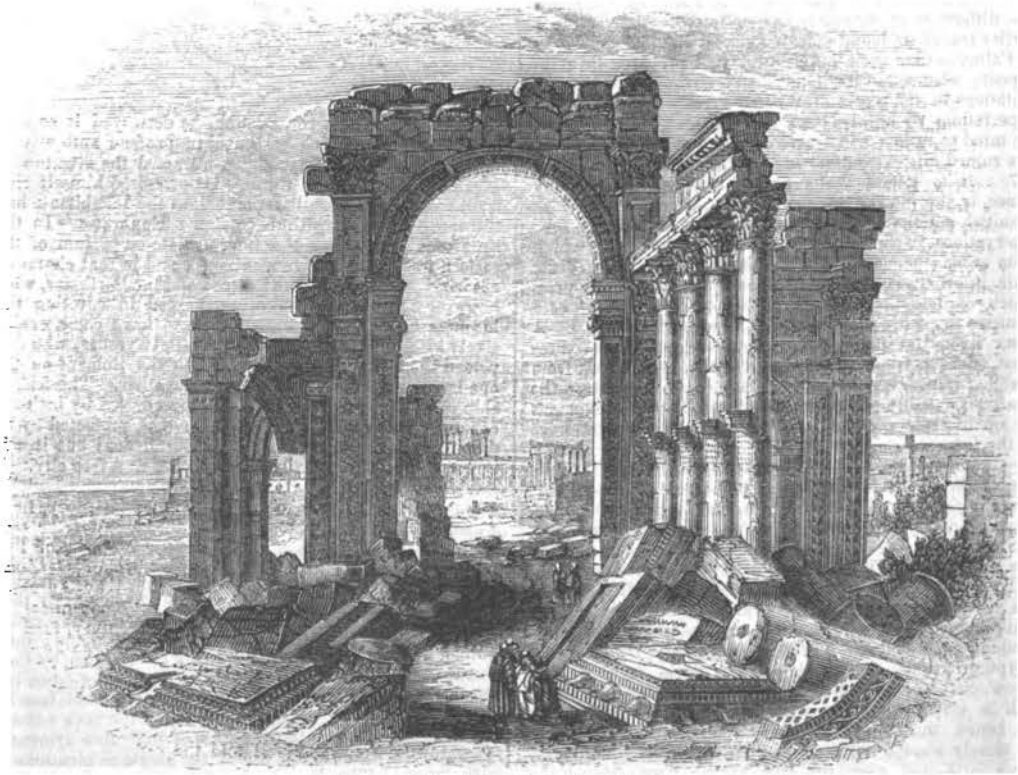
We do not again read of Tadmor in the Scriptures, nor is it likely that the Hebrews retained possession of it long after the death of Solomon. The internal divisions and the weakness which followed that event; the loss of external territory, and the rise of the kingdom of Damascus, sufficiently account for this. John of Antioch, probably from some tradition now lost, says that the city was destroyed by Nebuchadnezzar. It doubtless fell under the power of that conqueror, whether he destroyed it or not. The first notice which we have in profane antiquity is that which states that Palmyra attracted the attention of Mark Antony when in Syria. He promised himself rich spoil from it, but was disappointed, as the inhabitants had transported their wealth beyond the Euphrates. In the time of Pliny, it was the intermediate emporium of the eastern trade, as we have mentioned, and in that character absorbed the wealth of the Romans and the Parthians, who, however hostile to each other, agreed in coveting the luxuries of India, which then seem to have come exclusively by the way of Arabia to the Palmyrenes, who dispersed them to the nations subject to the Romans on the one hand, and to the Parthians on the other. The friendship of Palmyra is said to have been courted by both the contending powers, whence we infer that, protected by its deserts, it still maintained its independence: but it was united soon after to the Roman empire as a free city. It was greatly favoured by the emperors; and under Hadrian and the Antonines attained the height of its glory, from which it fatally fell when Zenobia, throwing off the connection with Rome, proclaimed herself empress of Palmyra and the East, and, after a brief interval of splendour, was taken captive, and her city desolated by Aurelian. The latest fact concerning the town in Roman history is that the emperor Justinian, in the sixth century, fortified it, and placed a garrison in it, after it had been for some time deserted. To the blank in its history which follows, we are only able to supply one fact, which is, that it was one of the very first conquests of the Arabians in Syria, in the time of Abubekr; for we find its name as one of the four towns which Serjabil told the governor of Bostra that the Moslems had already taken (Ockley, p. 31). The next notice of it as an inhabited place is by the Spanish

Jew, Benjamin of Tudela, who was there in the twelfth century. He says there were then 4000 Jews in the place, who were at continual war with 'the children of Edom,' and with certain Arabian tribes. In connection with this statement it is interesting to observe, that the existing inscriptions of Palmyra attest the presence of Jews there in its most flourishing period; and that they, in common with the other inhabitants, shared in the general trade, and were objects of public honours. One inscription intimates the erection of a statue to Julius Schalmalat, a Jew, for having at his own expense conducted a caravan to Palmyra. This was A.D. 258, not long before the time of Zenobia, who, according to some accounts, was of the Jewish religion. Irby and Mangles also noticed a Hebrew inscription on an architrave in the great colonnade, but give no copy of it, nor say what it expressed. The latest historical notice of Tadmor we can find is, that it was plundered in 1400 by the army of Timur Beg (Tamerlane), when 200,000 sheep were taken. At present, and for a long time past, the spot has had no other inhabitants than a clan of Arabs, who claim the property of the district, and whose miserable hovels, established in the peristyle court of the great temple, furnish the most striking possible contrast of meanness with magnificence.

These Arabs, who make travellers pay heavily for permission to visit the place, are firmly of opinion that the present ruins belong to the original city founded by Solomon; and, as is usual with them, their denominations of the more conspicuous remains are all founded on this very erroneous notion. The fact is, that all the ruins which now engage the attention of the spectator are in the style of architecture which the Greeks and Romans introduced into Asia; and, from the uniformity of style compared with the evidence offered by inscriptions, it is supposed that they were mostly erected during the first three centuries of the Christian era. If there be anything now belonging to the Tadmor of Solomon, it may perhaps be found in the ruins and rubbish of more ancient buildings which are observed in several parts, and form ridges of shapeless hillocks covered with soil and herbage, such as now alone mark the sites of the most ancient cities in Mesopotamia and Babylonia.

As there is no circumstance, beyond the site which they occupy, attaching a *Scriptural* interest to the present ruins of Palmyra, we shall not enter into any detailed description of them; but leave it to our cuts to convey that general impression which is alone in this case necessary.

We may add, however, that the site of Palmyra is not to be understood as quite open to the desert in every direction. To the west and north-west there are hills, through which a narrow valley, about two miles in length, leads to the city. On each side of this valley occur what seem to have been the sepulchres of the ancient inhabitants. They are marked by square towers, and are found to contain mummies, resembling those of Egypt. Beyond this valley the city itself bursts upon the view with wonderful effect. The thousands of Corinthian columns of white marble, erect and fallen, and covering an extent of about a mile and a half, offer an appearance which travellers compare to that of a forest; a comparison suggested in a great degree by the general absence of the connecting walls which anciently associated these pillars to the distinct piles of building to which they belonged, and the want of which often leaves the spectator at a loss to arrange the columns in any order which might enable him to discover the original purpose of their erection. The site on which the city stands is slightly elevated above the level of the surrounding desert, for a circumference of about ten miles; which the Arabs believe to coincide with the extent of the ancient city, as they find ancient remains wherever they dig within this space. There are indeed traces of an old wall, not more than three miles in circumference; but this was probably built by Justinian, at a time when Palmyra had lost its ancient



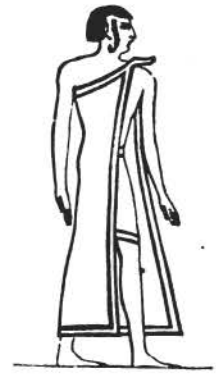
PALMYRA.—Near View of a Portion of the Ruins.

importance, and had become a desolate place; and it was consequently desirable to contract its bounds, so as to include only the more valuable portion. Volney well describes the general aspect which these ruins offer:—'In the space covered by these ruins we sometimes find a palace, of which nothing remains but the court and walls; sometimes a temple whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there, we see them ranged in rows of such length that, similar to rows of trees, they deceive the sight and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another, almost as varied, presents itself: on all sides we behold nothing but subverted shafts, some whole, others shattered to pieces, or dislocated in their joints; and on which side so ever we look, the earth is strewed with vast stones, half-buried; with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust.' *Voyage en Syrie*, ii. 237.

It may be right to add, that the account which has been more recently given of these ruins, by Captains Irby and Mangles, is a much less glowing one than of other travellers, English and French. They speak indeed with admiration of the general view, which exceeded anything they had ever seen. But they add, 'Great, however, was our disappointment when, on a minute examination, we found that there was not a single column, pediment, architrave, portal, frieze, or any architectural remnant worthy of admiration.' They inform us that none of the pillars exceed four feet in diameter, or forty feet in height; that the stone scarcely deserves the name of marble, though striking from its snowy whiteness; that no part of the ruins taken separately excite any interest, and are altogether much inferior to those of Baalbek; and that the plates in the magnificent work of Messrs. Wood and Dawkins do far more than justice to Palmyra. Perhaps this difference of estimate may arise from the fact that earlier travellers found more wonderful and finished works at Palmyra than their information had prepared them to expect; whereas, in the later instance, the finished representations in the plates of Wood's great work, raised the expectations so highly, that the disappointment inclined the mind to rather a detractive estimate of the claims of this ruined city—'Tadmor in the wilderness.'

7. '*All the people that were left*,' etc.—As this circumstance is the closing incident in the history of the Canaanitish nations here specified, we shall introduce a few observations to bring out such information concerning them as may be gathered from the Egyptian antiquities. This information is afforded chiefly by the sculptures which exhibit the wars of Rameses II., Sesostris, and Rameses IV., with the nations of Canaan, from B.C. 1355 to B.C. 1205, the incidents of which are represented with great effect and spirit, affording very interesting and desirable information respecting the dress, the personal appearance, and many of the usages of the Canaanites in the age of their greatness, before their power was broken by the Israelites.

— '*The Hittites*.'—These are exhibited in the sculptures referred to in the last note, in accordance with Scripture, as one of the most powerful of the nations of Canaan. They are represented as wearing tunics gathered into a knot on the left shoulder, so as to leave the right arm at liberty. They are plain, but of bright colours, with a deep edging of lace or embroidery. Below this was another garment, in the form of a skirt or kilt, of similar colour and pattern, but somewhat short, scarcely reaching to the knees. The complexion, as given by the Egyptian artists, though dark, was florid rather than sallow, and the hair black: the features were regular, with a very prominent and somewhat hooked nose: the beard, mustachios, and even the eyebrows, were all closely shaved—and in fact the practice of shaving these parts, and even the hair of the head, prevailed among the natives to a degree which, without the evidence these sculptures offer, would hardly have been suspected, and which give a fresh emphasis to those intimations concerning the care of the beard among the Hebrews themselves, which are of no unfrequent occurrence in Scripture. The Hittites in particular had a frightful custom of shaving a square place just above the ear, leaving the hair on the side of the face and whiskers, which hung down in a long plaited lock. Most of the other nations of Canaan shaved some parts of the head in very fantastic fashions, which displease a cultivated eye: and such customs among them are mentioned in Scripture (see Jer. ix. 26, and the note there; and xxv. 21-23, marginal readings), and are expressly forbidden to the Israelites in Lev. xix. 27. The war costume of the Hittites



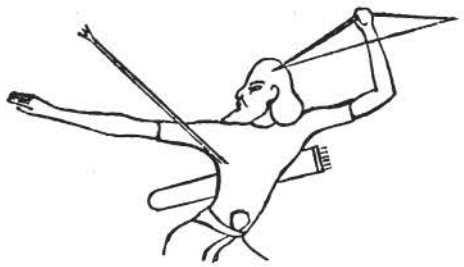
HITTITE, IN CIVIL DRESS.—Rosellini, M. R. Plate clviii.



HITTITE, IN WAR DRESS.—Rosellini, M. R. Plate liv.

consisted of a helmet or skull-cap extending far down the neck behind and cut out high and square above the ear, so as to leave exposed the bald place and the long lock which they deemed a personal ornament. It was secured under the chin by a strong band or cheek-string, probably of metal like the helmet. The badges of distinction were one or two ostrich feathers. Their war-dress was principally distinguished from that of their immediate neighbours by a kind of cape or short mantle (worn also by the Tyrians), which was tied in front either by the two ends of the cloth, or by cords with tassels at the end; and another characteristic was the girdle (worn also by the Moabites), which was broad and thick, and hung down in front with a long end terminating in a ball and tassel. This girdle was long enough to pass round the neck across the breast, and thus formed a piece of defensive armour, illustrative of the military use of the girdle as mentioned in Scripture. The bow is the only weapon which the Hittites are represented as using.

— '*The Amorites.*'—The dress used by the Amorites in war was less distinguished than that of some of the other tribes of Canaan from the ordinary dress of civil life, and bore much resemblance to that of the Tyrians, as described under Ezek. xxvii. They wore the hair and beard long; the former confined by a fillet, which tied behind in a bow and two long lappets. The badge of distinction for the chiefs is similar to the heron feather of the Scottish 'bonnet;' it was inserted in the fillet at the forehead and fell backward, and in some instances it was worn in a skull-cap. They do not appear to have had any defensive armour. The dress consisted of a close tunic fastened at the throat, with sleeves reaching down the arm half-way to the elbow. It was fastened at the waist with a broad girdle, knotted in front with a bow and lappet. Their arms consisted of an oblong shield, and a bow, which was shorter than that of the Egyptians. The use of horses and chariots by this and the neighbouring tribes of Canaan is indicated in Josh. xi. 4; and the sculptures shew these chariots, which are of a clumsy form, with solid wooden wheels, and drawn by two horses. The complexion assigned to the Amorites by the Egyptian artists is sallow, the eyes blue, the eyebrows and beard red, but the hair so much darker as to be painted black. The features are regular, and the nose less prominent than in some other



AMORITE.—Rosellini, M. R. Plate liii.

tribes. The figure is taken from a piece at Karnak representing the capture of a fort of the Amorites by the Egyptians.

— '*The Perizzites, the Hivites, and the Jebusites.*'—The Perizzites and the Hivites have not yet been recognized as figured on the Egyptian monuments; but figures of a nation supposed to be identified as Jebusites are of frequent occurrence under circumstances which agree with and illustrate the relative rank which the Scriptures assign to this nation. That these and the others to whom our statement refers were of the nations from whom the Israelites were enabled to wrest the good land of Canaan there is no reason to question, and this is sufficient for much interesting illustration respecting the arms, accoutrements, persons, dress, and other circumstances of the nations with whom the Israelites had to do, and, indirectly, of those of the Israelites themselves, whose modes of warfare, armour, and forms of dress must in general effect have had more resemblance to these the contemporary inhabitants of the same country, than to any others which pictorial antiquities exhibit. So with the Jebusites; the identification appears to us far from being clearly made out, and if admitted, involves conditions hardly compatible with the geographical conditions of the country they are known to have occupied. This is not the place for the discussion of the question, and while waiting for that further light on this and other matters which it is by no means unlikely that a few years may furnish, we are content to guard ourselves from being supposed to deem as conclusive the evidence on which these identifications rest,



JEBUSITE.—Rosellini, M. R. Plate lxvii.

although satisfied that the tribes represented were actually inhabitants of Canaan and the neighbouring countries. As to the nation regarded as Jebusites, the annexed figure, which is one of those at Beit-el-Wally, will give a good idea of the general appearance and array of this people. They wore a kind of corselet, and a stiff cap which was confined to the head by a narrow fillet passing round many times and knotted in front. They also used a helmet of peculiar form, with a peak behind to defend the neck. Their arms were the shield, the spear, of which they usually carried two, the bow, the club or battle-axe, a sword of singular form, and a short curved staff, apparently of heavy wood, which seems to have been a kind of throw-stick, and must have inflicted a dreadful blow. The whole subject as to the identification of the Canaanitish races deserves more attention than it has yet received, and research in this direction may eventually throw much light upon the most ancient and obscure portion of the history of Palestine.

10. '*Two hundred and fifty.*'—In 1 Kings ix. 23, we have 'five hundred and fifty.' We see no means of reconciling this. One of the numbers must have been corrupted.

17. '*To Ezion-geber, and to Eloth, at the sea side in the land of Edom.*'—These two places were near each other at the head of the eastern gulf of the Red Sea, now called the gulf of Akabah. Of Eloth or Elath, and of the historical relations of the two places, see the note on Deut. ii. 8. In that note we have expressed the opinion that Ezion-geber was the properly marine station, and that Elath was the proper *entrepôt* and seat of commercial relations. Elath is still recognized in the existing Akabah, but Ezion-geber is extinct. Josephus says that it lay near Ælana or Elath, and was afterwards called Berenice. But it is mentioned no more, and no trace of it seems now to remain; unless it be, as Dr. Robinson conjectures, in the name of a small wady with brackish water, el-Ghŭdyân, opening into the Arabah from the western mountain, some distance north of Akabah. However different the names of el-Ghŭdyân and Ezion may be in appearance, yet the letters in Arabic and Hebrew all correspond. The name 'Asyûn, mentioned by Makrizi (as quoted by Burckhardt, p. 511), seems merely to refer to the ancient city, of which he had heard or read. Schubert suggests (*Reise*, ii. 379) that the little island Kureiyeh may have been the site of Ezion-geber, but this is merely a small rock in the sea, 300 yards long. See Robinson's *Researches*, i. 251.

18. '*Four hundred and fifty.*'—In 1 Kings ix. 28, '*Four hundred and twenty.*' There can be no doubt that one of these numbers is corrupt.

CHAPTER IX.

1 *The queen of Sheba admireth the wisdom of Solomon.* 13 *Solomon's gold.* 15 *His targets.* 17 *The throne of ivory.* 20 *His vessels.* 23 *His presents.* 25 *His chariots and horses.* 26 *His tributes.* 29 *His reign and death.*

AND [1]when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his [2]cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true [3]report which I heard in mine own land of thine [4]acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it:* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.

11 And the king made *of* the algum trees [5][6]terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the kings of Arabia and [7]governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 ¶ Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [8]stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [9]pure gold: [10]none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, [11]ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon [12]had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in

1 1 Kings 10. 1, &c. Matt. 12. 42. Luke 11. 31. 2 Or, *butlers.* 3 Heb. *word.* 4 Or, *sayings.* 5 Or, *stays.* 6 Heb. *highways.* 7 Or, *captains.* 8 Heb. *hands.* 9 Heb. *shut up.* 10 Or, there was *no silver* in them. 11 Or, *elephants' teeth.* 12 1 Kings 4. 26.

the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings [13]from the [14]river even unto the land of the Philistines, and to the border of Egypt.

27 And the king [15]made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance.

28 [16]And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the [17]acts of Solomon, first and last, *are* they not written in the [18]book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of [19]Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

[13] Gen. 15. 18. [14] That is, *Euphrates*. [15] Heb. *gave*. [16] 1 Kings 10. 28. Chap. 1. 16. [17] 1 Kings 11. 41. [18] Heb. *words*. [19] Chap. 12. 15.

Verse 1. '*The queen of Sheba.*'—This princess is called 'the queen of the south' in Luke xi. 31. There has been much elaborate discussion, having for its object to determine from what country this queen came. One of the principal alternatives makes this country to have been at the southern extremity of Arabia; and the other asserts the claim of Ethiopia or Abyssinia.

With respect to the first alternative, which places Sheba in Arabia, it is unquestionable that one of the most celebrated nations of Arabia-Felix was known as the Sabæi, and their territory as Sabea. This territory was also celebrated in profane antiquity for its ample possession of such articles as the queen of Sheba brought to Solomon. The spices, the incense, the gold of Sabea—its abundance in every production which could make life happy, and the consequent luxury and redundant wealth of the inhabitants, procured for southernmost Arabia the surname of Felix, the Happy,—and the glowing and exaggerated statements which Greek and Roman writers have transmitted in reference to it, clearly shew that almost nothing was practically known of the country; and the Oriental produce of which the Sabæi and other maritime Arabians were the carriers, being considered the actual produce of the country, rendered it a sort of el-Dorado to the ancient imagination. At whatever conclusion we may arrive with reference to the present text, there cannot be the least doubt that this, the Arabian Sabea, is frequently to be understood by the Sheba or Seba of the Scriptures.

The other opinion in favour of Abyssinia, although not taken up first by him, has found its most powerful advocacy in the statements and reasonings of Mr. Bruce. It has the (in such a matter) valuable sanction of Josephus, as Bruce fails not to state: and, what is of still greater importance, the opinion not only forms the unanimous belief of a great nation, but has left a most sensible impress upon the whole system of its laws, manners, and institutions.

It is first necessary to observe that three sources are intimated in Scripture from whence the name of Sheba or Seba might be derived. 1. From a son and grandson of Cush (Gen. x. 7). 2. From a son of Joktan (Gen. x. 28). 3. From a grandson of Abraham by Keturah (Gen. xxv. 3). Now it is reasonable to suppose that these denominations did not coalesce in any one people, but formed as many independent tribes: for they were of families different and remote in time. The first was of Ham, the second of Shem, the third, also of Shem, was long posterior. Arabian traditions confirm the probability that the Sabeans of south Arabia were from the second of these stocks, forming the people to whom the preceding statements refer. The third we probably find in the marauding nomade tribe mentioned in Job i. 15, and vi. 19. And the *first*, being from Ham, probably originated the denomination of Saba, in African Ethiopia. Now we apprehend that much confusion of ideas has arisen from the hasty conclusion that in every text the name *Sheba* or *Seba* always denotes the same country, and *Sabeans* the same people. Omitting from the present consideration the Bedouin Sabeans, it is easy to shew that two other Shebas are distinguished in Scripture most clearly. As this is much overlooked, we may quote Psalm lxxii. 10,—'The kings of Sheba *and* Seba shall offer gifts;' and Ezek. xxvii. 22, 23,—'The merchants of *Sheba* and Raamah . . . . occupied in thy fairs with the chief of all spices, and with all precious stones and gold. Haran and Canneh, and Eden, *the merchants of Sheba*, Asshur, and Chilmad, were thy merchants.' This last passage is of great importance. It specifies two mercantile Shebas most distinctly. If we look to either of them as that from which the queen came, it will doubtless be to the first, because the specified products are the same which the queen of Sheba brought to Solomon; the excellence of the spices in particular being in both instances particularly indicated. It is not too much to suppose that one of them was the Sheba of Arabia, the other of African Ethiopia; and if so, then this very same Sheba on which we have fixed must certainly be the African one; for the names of Raamah and Sheba, which are here connected, are connected also in Gen. x. 7, as the names of a son and grandson of Cush, who gave to Ethiopia its Hebrew name. It is indeed true that South Arabia is also called Ethiopia, and that the original Cushite settlement was there; but as we have here two Shebas, of which that in Arabia claims to have taken its name from Sheba, the son of Joktan, and grandson of Shem, we are bound to find another place for that Sheba to which the grandson of Cush gave his name; and where shall this be but in African Ethiopia? To this we shall be further led by the consideration that the African Sheba or Saba, towards the south of the Red Sea, was famous for producing incense, spices, and gold, which Arabia did not and does not produce. So, upon the whole, if Scripture does anywhere acknowledge the African Sheba, we may conclude it to be here intended: and that it does acknowledge it, appears from the manner in which it is associated with Egypt in such passages as these:—'I give Egypt for thy ransom; Ethiopia and Seba for thee' (Isa. xliii. 3); and 'The labour of Egypt, and merchandise of Ethiopia and of the Sabeans' (Isa. xlv. 14). This is the more remarkable when we consider that the geographical order corresponds with this enumeration—the African Ethiopia being to the south of Egypt, and Saba to the south, or in the most southern part, of Ethiopia. We are aware that some, unreasonably, contend that the African Ethiopia is never noticed in Scripture; but we have not the least doubt that it is so, when mentioned thus along with Egypt. How else is the following passage explained? Describing the invasion of Judah by Shishak king of Egypt, the sacred historian says, 'The people were without number that *came* with him *out of Egypt*—the Lubims, the Sukkiims, and the Ethiopians.' These Ethiopians were surely not Arabians.

Without at present entering into the discussion whether the African Saba were considered a distinct state, or merely a southern part of Ethiopia, we may observe that

Mr. Bruce, who finds in Abyssinia, near and bordering on the southern part of the Red Sea, and opposite the Arabian Saba, a country which native histories testify to have been anciently called Saba or Azaba, does not derive its name naturally from the son or grandson of Cush, but explains it by its meaning, 'south,' with a view to shew why the queen of Sheba is, in the New Testament, called the queen of the south. His account is confirmed by Strabo, who mentions an Ethiopian port called Saba on the Red Sea. The Abyssinians certainly believe the Sheba, whose queen visited Solomon, to have been in their own country. We know that Solomon had the maritime commerce of the Red Sea, on the African shores of which this Saba was situated. Its shores were doubtless among those which that commerce visited, and, as Bruce observes, what the queen heard of the great king, for whom so much wealth was continually being exported from her dominions, might naturally create a desire to visit him. She might have gone by land through Egypt—a journey which is now constantly performed by the Abyssinian pilgrims to and from Jerusalem; or she may have sailed up the Red Sea, and have passed from Suez or Ezion-geber to Jerusalem on camels, in the usual manner; or, she may have crossed the Red Sea into the Arabian Sabea, and thence journeyed on camels through Arabia to Jerusalem. This last course might help to make both the theories under discussion coalesce; particularly if, as Bruce tells us, the opposite coasts formed at times but one dominion, so that 'the queen of Sheba' may at this time have been the queen of *both* the Sabea of Ethiopia and that of Arabia.

The Abyssinian histories state that the queen remained to acquaint herself with the Hebrew religion; to comprehend the order of that government and royal establishments which the Scriptures tell us she so much admired. And here it is important to note that the consequences of that admiration, which would naturally lead to imitation, can be discovered even at this day in Abyssinia, but have left no trace in Arabia. And also that the protracted stay of the queen in Judæa is corroborated by the independent tradition of the Moslems, who tell us that Baalbek was, in the first instance, built by Solomon as a residence for the queen of Sheba. The Abyssinians further state that the queen ultimately returned with a son which she had borne to Solomon, who was afterwards sent back to be educated at Jerusalem, and who finally returned home with a colony of Jews, consisting of priests and other able and learned persons, by whose aid the people were instructed in the Hebrew religion and laws, and the government modelled on the plan which that of Solomon offered. The son of Solomon succeeded 'the queen of Sheba,' and the line of sovereigns descended from him have ever gloried in tracing their origin to the wise and renowned Hebrew king. Such is the substance of Abyssinian history and tradition on the subject. If it had been a dry unsupported legend, we should be strongly inclined to reject it. But this we hesitate to do when we observe the permanent and otherwise unaccountable corroboration it has received from the still subsisting ideas, usages, laws, and even the religion of the Abyssinians. There is no existing nation which in these respects so much resembles the Jews: their religion itself, though called Christian, having rather more of Judaism than Christianity in it. We, of course, cannot say that we implicitly believe all the details of this account; but it is difficult not to acquiesce in it as a general statement. Do we not also find a corroboration of it in the fact that the treasurer of Candace queen of Ethiopia was of the Jewish religion, and had been up to Jerusalem to worship, when he was met near Gaza and converted by the preaching of Philip the deacon? (Acts viii.) Upon the whole, we are inclined to think that there is great moral probability in the leading facts of the Abyssinian narrative; and that the geographical probability is not incompatible with it.

10. '*Algum trees.*'—Where there is so little to assist conjecture, it may seem hazardous to guess, but as the algum-tree, among other purposes, was employed in the construction of musical instruments, we are naturally led to suppose that it was a kind of pine-tree. It came from



JOURNEY OF AN ABYSSINIAN QUEEN.



ALGUM-TREES (*Pinus deodara*).

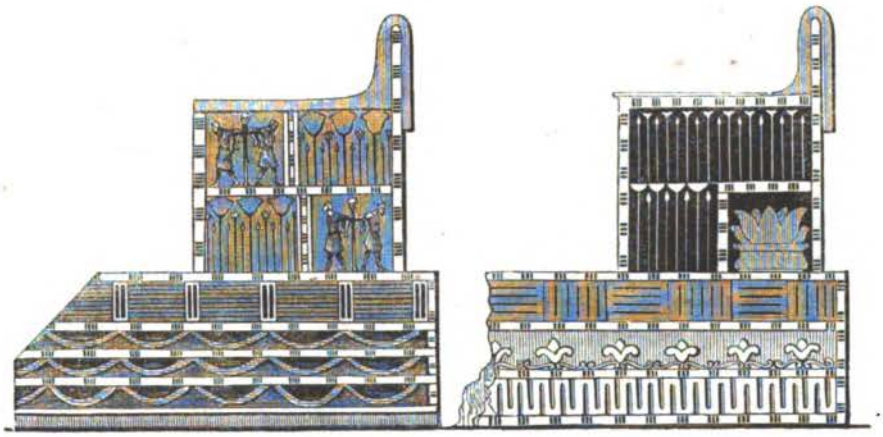
Lebanon, but a much better sort was brought from Ophir; and as that place is supposed to have been either an Indian port or an emporium on the coast of Arabia for the produce of India, we may, without much violence to verisimilitude, suppose that the foreign or better kind was the *Pinus deodara* of India, which affords a very beautiful wood of great fragrance. All the most sacred and valuable works in that peninsula are made of this wood—and not unworthily, for such is the odour, hardness, and veiny colourations of the wood, that those who have seen articles of furniture manufactured from it, cannot wonder at the preference. We have given a picturesque illustration of this pine, to invite the attention of the reader to it, though we are not disposed to affirm positively that the deodara was the algum of Solomon and nothing else. Dr. Royle, with reference to the conclusion here exhibited, admits that if a species of fir is to be understood, none is more worthy of selection than the deodar (*deo* god, *dar* wood), but objects that it is found only in very inaccessible situations (art. 'ALGUM' in Kitto's *Biblical Cyclopædia*.) But this objection is hardly conclusive. The cedars and other timbers of Lebanon grow in not very accessible situations, as shewn in the note to 1 Kings v. 6, and were yet obtained by the process there described; and in the note on the next verse it is seen that the rivers of India in time of flood afford still greater facilities for bringing timber from the mountains to the sea. As this, therefore, is the only ground on which Dr. Royle declares his preference of the sandal-wood (*Santalum album*), we do not feel justified in abandoning the deodar; but are not unwilling to concede that the question lies between it and the sandal-wood, although it is admitted that musical instruments are not now made of the latter, and this is the principal use to which Solomon applied the algum-wood he obtained.

11. '*And the king made of the algum-trees terraces . . . . and harps, and psalteries.*'—The following passage from Sir J. G. Wilkinson's curious and valuable work on the Ancient Egyptians contains information not obtainable from any other source; and although Palestine possessed many native woods which Egypt had not, much of it must be equally applicable to the former country, particularly the statement with reference to the use of rare foreign woods, which were so extensively imported into Palestine in the time of Solomon:—'Egypt produced little wood; and, with the exception of the date and doum palms, the sycamore, tamarisk, and acacias, few trees of native growth afforded timber either for building or for ornamental purposes. Of the date-palm, the trunk served for beams, either entire or split in half; of the *gereet*, or branches, were (and are) made wicker baskets, bedsteads, coops, and ceilings of rooms, answering every purpose for which laths, or other thin wood-work might be required. The wood of the doum-palm, being much more compact and solid than that of the date-tree, was found to answer as well for rafts and other purposes connected with water as for beams and rafters. For coffins, boxes, tables, doors, and other objects, which required large and thick planks, for idols and wooden statues, the sycamore was principally employed. . . . . The tamarisk was preferred for the handles of tools, wooden hoes, and other things requiring a hard and compact wood; and of the acacia were made the planks and masts of boats, the handles of offensive weapons of war, and various articles of furniture. Besides the *sont* or Acacia (Mimosa) Nilotica, other acacias which grew in Egypt were also adapted to various purposes; and some instances are met with of the wood of the *eqleeq*, or *Balanites Ægyptiaca*, and of different desert trees having been used by the Egyptian carpenters. For ornamental

purposes, and sometimes even for coffins, doors, and boxes, foreign woods were employed. Deal and cedar were imported from Syria, and part of the contributions exacted from the conquered tribes of Ethiopia and Asia consisted in ebony and other rare woods, which were annually brought by the chiefs deputed to present their country's tribute to the Egyptian monarchs. Boxes, tables, chairs, sofas, and other pieces of furniture, were frequently made of ebony inlaid with ivory, sycamore and acacia were veneered with thin layers, or ornamented with carved devices, of rare wood, applied, or let into them; and a fondness for this display suggested to the Egyptians the art of painting common boards to imitate foreign varieties, so generally adopted at the present day. The colours were usually applied on a thin coating of stucco, laid smoothly upon the previously prepared wood, and the various knots and grains painted upon this ground indicated the quality of the wood they intended to counterfeit.' —*Ancient Egyptians*, ii. 177, 178; iii. 167—9.

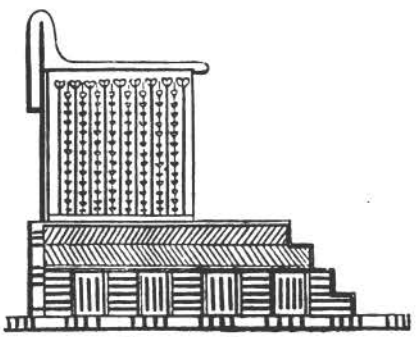
17. '*The king made a great throne.*'—This famous throne stood upon a raised platform, to which there was an ascent by steps. From the Scriptural description, compared with that of Josephus (*Antiq.* viii. 5. 2); assisted by the particulars preserved by early traditions, we collect that to the raised daïs, or platform, on which the throne rested, there was an ascent by six steps. The balustrade (so to speak) of these steps was formed by the figures of couching lions of gold, twelve in all, being two to each step. The throne itself was of *ivory* (a material which appears to have been unknown in Palestine until the time of Solomon), studded and enriched with gold, and over it was a semi-spherical canopy. Besides the twelve lions on the six steps of ascent, there were two as 'stays' on each side of the seat, the back of which appears to have been concave (see 1 Kings x. 18–20).

Now although, for its cost and materials, the like of this throne 'had not been made in any kingdom,' it is easy to shew the correspondence of its general plan and details with those of the *thrones* of the ancient and modern East.



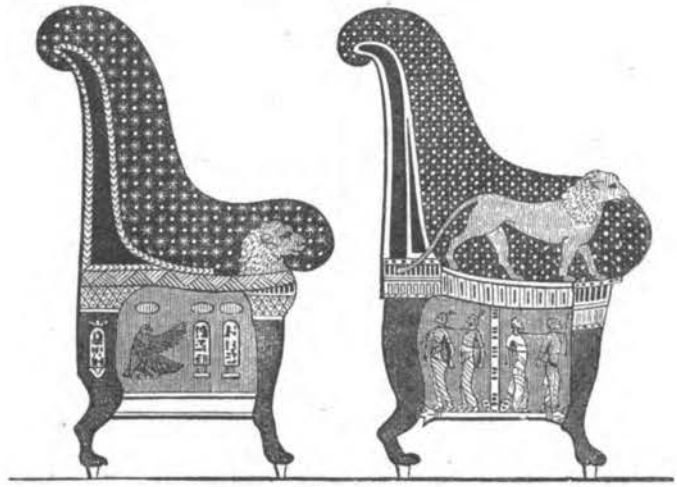
EGYPTIAN THRONES.

The annexed engravings, representing the thrones on which gods and kings are the most usually seated in the Egyptian sculptures, evince that the throne, as a raised platform or daïs, was common among that people; and to this daïs was usually an ascent by steps. There is another class of Egyptian seats, which we introduce to



THRONE WITH STEPS.

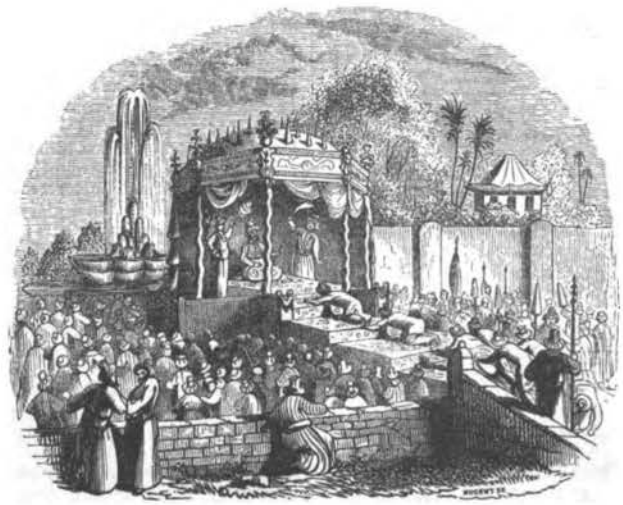
the reader's notice, not only on account of the illustration which they furnish, but for the sake of the demonstration which they offer of the high pitch to which the arts of domestic civilisation had, at a very early date, attained among the next neighbours (and now friends and allies) of the Israelites. They form the first class of seats among that people, and whether we look to the elegance and convenience of their forms, their exquisite workmanship, or the richness of their materials, it is difficult to say in what they are surpassed by modern art. The illustrative points, with reference to the seat of Solomon's throne, are afforded by the lions, and by the concavity of the back,—points which did not escape the notice of Sir J. G. Wilkinson, who observes, with reference to this class of seats, 'the back of the chair was equally light and strong. It was occasionally concave, like some Roman chairs, *or the throne of Solomon* (1 Kings x. 19); and in many of the large fauteuils, a lion forms an arm at each side. But the back usually consisted of a single set of upright and cross bars, or of a frame, receding gracefully, and terminating at its summit in a graceful curve, supported from without by perpendicular bars; and over this was thrown a handsome pillow of coloured cotton, painted leather, or gold and silver tissue, like the beds at the feast of Ahasuerus, mentioned in Esther (i. 6); or like the feather cushions covered with stuffs, and embroidered with silk threads of gold, in the palace of Scaurus' (*Ancient Egyptians*, ii. p. 196). To which we may add that the frames of some of these fauteuils are coloured yellow in the pictures of them in the royal tombs, from which the examples are copied, suggesting that they were overlaid with gold, or, at the least, gilded. The lions are always, and the other ornamental parts are often, coloured yellow, even when the rest is of a different colour, confirming the probability of the intention to represent gold. We cannot dismiss these old Egyptian thrones and seats, without



EGYPTIAN FAUTEUILS.

directing notice to the figures of captives, painfully bound, with which some of them are decorated, and will call to the remembrance of the reader the observations which were offered under Judg. i. 7. One other engraving, representing the Great Mogul of a former age on his throne, conveys the most effective illustration of the subject which can be derived from a modern Oriental source. After the description which has been given, the points of illustration here are too obvious to require particular indication.

10, 21. '*Ophir . . . . . Tarshish.*'—The passages of Scripture in which Ophir and Tarshish are named bring before us all the information we possess concerning the only maritime commerce in which the Hebrews appear to have been ever engaged. The subject is of too much interest to be passed without notice, although, with a due regard to our limits and design, we cannot undertake any very complete consideration of a subject which involves much detail and is beset with many difficulties. To lay a proper foundation for the few remarks we have to offer, it is necessary to see what the Scripture says on the subject. In the first place we find that the gold of Ophir was known to the Jews long before they had any commercial intercourse with the country which produced it. Job, who is generally supposed to have lived long anterior to this period, names the gold of Ophir (xxii. 24); and it is mentioned among the precious metals which David prepared for the temple (1 Chron. xxix. 4); and it is also noticed in the Psalms (Ps. xlv. 10). Then we find that Solomon, jointly with the Phœnicians, fitted out a mercantile fleet at Ezion-geber and Elath, in the eastern gulf of the Red Sea, which thence proceeded to Ophir and brought back gold, algum-trees, and precious stones (chap. viii. 17, 18; ix. 10). Then follows an account of the great wealth of Solomon in gold, and the objects to which it was applied, so that silver was nothing accounted of in his days; and then the cause of this is mentioned,—'For the king had at sea a navy of Tarshish, with the navy of Hiram: once in every three years came the navy of Tarshish bringing gold and silver, ivory, apes, and peacocks' (1 Kings x. 22). We are not told whether this was the same voyage as that to Ophir or not, nor are we informed from what port the fleet departed. But this information appears to be supplied in 1 Kings



GREAT MOGUL ON THRONE.

to the commonwealth, and, in general, not of perpetual endurance. It was to a people who made vows of this sort that Moses gave his laws.' The Rabbins very properly observe, that no vow could be admitted as coming within the scope of these laws, if it bound the person to do a forbidden thing, or to anything contrary to the honour and known will of God. Such vows were in themselves void.

— '*According to all that proceedeth out of his mouth.*'— This phrase frequently occurs in connection with vows; and it would seem from hence, that to render a vow binding it was necessary that it should be actually uttered —not merely made in the heart. Such a mental act would appear to have been regarded rather as a resolution to vow than as a vow itself. This limitation is of more importance than would at first sight appear, and was probably intended to prevent the anxiety which conscientious persons might sometimes be led to entertain on account of the difficulty which might occur of distinguishing between a bare intention and a vow actually completed.

3. '*In her youth.*'—The Rabbins say that this means till she was twelve years of age. We should rather think that there was no distinct reference to age; for as we find the husband possessing a power of nullifying his wife's vows, without any restriction as to her age, it is but reasonable to conclude that the father possessed the same power till she was married. And this seems the more probable, when we consider that among the Hebrews, as at present in most nations of the East; it was a very rare circumstance for a female to remain unmarried beyond girlhood, and that she was often betrothed long before the actual marriage took place. The same authorities inform us that when a girl was betrothed, the concurrence of her father and betrothed husband was requisite to nullify her vow. We see from *v.* 9, that a woman seems never to have been independent in this matter, or perhaps in any other, until she either became a widow or a divorced wife.

CHAPTER XXXI.

1 *The Midianites are spoiled, and Balaam slain.* 13 *Moses is wroth with the officers, for saving the women alive.* 19 *How the soldiers, with their captives and spoil, are to be purified.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation unto the treasury of the Lord.*

AND the LORD spake unto Moses, saying,

2 [1]Avenge the children of Israel of the Midianites: afterward shalt thou [2]be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 [3]Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, [4]Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [5]battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, [6]these caused the children of Israel, through the [7]counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore [8]kill every male among the little ones, and kill every woman that hath known man by lying with [9]him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and [10]whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all [11]that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is*

[1] Chap. 25. 17. [2] Chap. 27. 13. [3] Heb. *A thousand of a tribe, a thousand of a tribe.* [4] Josh 13. 21. [5] Heb. *host of war.*
[6] Chap. 25. 2. [7] 2 Pet. 2. 15. [8] Judg. 21. 11. [9] Heb. *a male.* [10] Chap. 19. 11, &c. [11] Heb. *instrument, or, vessel of skins.*

the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey [12]that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the [13]flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand: of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our [14]charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath [15]gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [16]offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

12 Heb. *of the captivity.* 13 Or, *goats.* 14 Heb. *hand.* 15 Heb. *found.* 16 Heb. *heave offering.*

Verse 2. '*The Midianites.*'—See the note on Exod. ii. 15. Whatever opinion be entertained concerning the origin of the Midianites on the Red Sea, among whom Moses found a refuge from the wrath of Pharaoh, there is no question that those who now engage our attention were the descendants of Midian, the son of Abraham by Keturah, who, together with his brethren, were sent away by the patriarch, during his lifetime, 'eastward into the east country;' that is, into the country eastward from that part of Canaan in which Abraham then was. This was at Beersheba, in the south of Canaan; and now accordingly we find the Midianites settled in, or at least occupying the region where, after this indication, we should expect to find them, namely, to the east and south-east of the Moabites, who dwelt on the eastern coast of the Dead Sea. Or rather perhaps we should say, that, as they appear to have been to a considerable extent a nomade people themselves, they pastured their flocks in the unsettled country beyond the Moabites, with whom, as a kindred though a more settled people, they appear to have been on the most friendly terms; and on whose borders were situated those 'cities and goodly castles' which they possessed. It will contribute to the better understanding of the subsequent history of this people, as connected with that of the Israelites, to keep in mind this often-forgotten fact, that the Midianites were, to a considerable extent, a nomade tribe, extending their wanderings much beyond any limits which could be assigned to them as a territorial possession. This people were induced, by the wicked advice of Balaam—and with an express and diabolical intention of depriving them of Jehovah's protection—to attempt to seduce the Hebrews to idolatry and idolatrous whoredom. To their success in this endeavour, the 24,000 lives which were lost in the matter of Baal-peor, bore awful testimony. Were the people of Israel to be thus punished, and should the primary instigators of the idolatry and rebellion escape? Such was not the Divine will; and now we find the Israelites ordered to execute the Lord's vengeance upon Midian. No one can doubt that, in this case, the Hebrews were the executioners of a judicial sentence; and it is well to remember this, that we may, from this affair, be led to draw no inference as to the conduct and results of a war in ordinary circumstances. The sequel exhibits the result. It appears, however, that only the Midianites who were in the neighbourhood of the Hebrew camp, and who were the actual criminals, were involved in the recorded destruction, great as it was; and this is one proof, among many, of the extended habitat and partially nomade character of this people. Accordingly, at no great distance of time afterwards, we find them so powerful as to render the Israelites their tributaries, and to oppress them greatly for seven years, obliging them to seek refuge in 'dens which are in the mountains, and caves, and strong holds.' (Judg. vi. 2.) From this oppression the Hebrews were delivered by Gideon, who, with a very inferior force, almost annihilated the Midianites, so that from that time they appear to have lost their distinct national existence, and became mixed with the kindred nations, the Moabites, Ammonites, Edomites, and Arabians.

3. '*Arm yourselves.*'—The readiness here exemplified by Moses in having the command of God executed, well deserves particular notice, seeing that, according to the preceding verse, he was not to die till after this was done. This consideration seems to have quickened rather than retarded his proceedings.

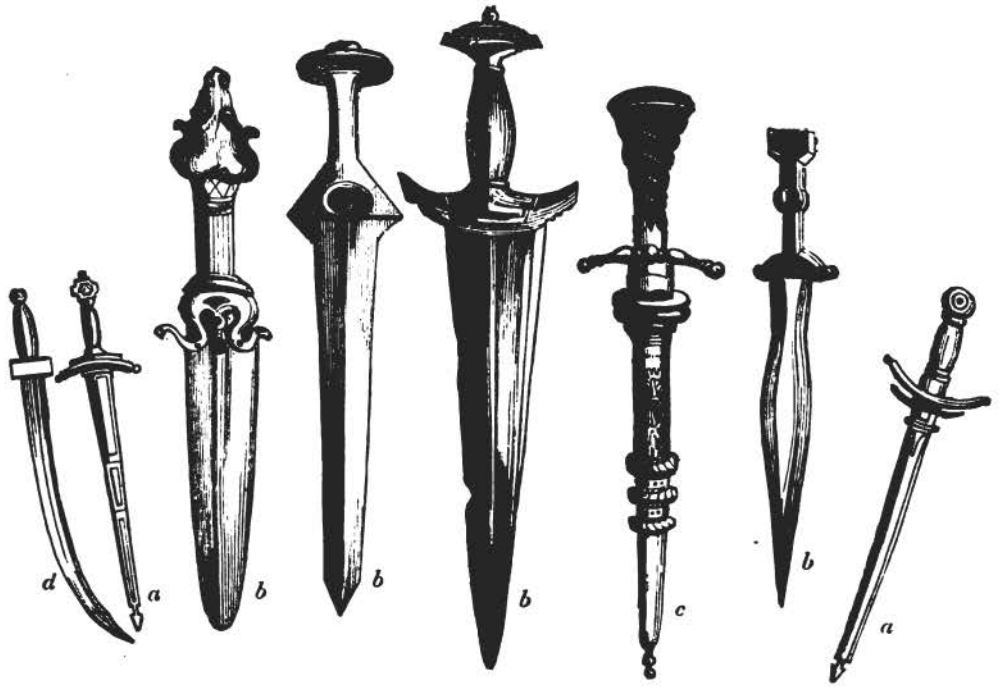
6. '*The holy instruments and the trumpets.*'—What these 'holy instruments' were, as distinct from the trumpets, is not very evident; and the Hebrew, as well as the Christian commentators, are much divided on the subject. Some think that the Urim and Thummim are intended, whereby the Lord might be consulted about any difficulty that might arise in the management of the war; others think it was the ark, which we in future times find, on some occasions, accompanying the army (Josh. vi. 4, 6, 7; 1 Sam. iv. 4, 5; xiv. 18; 2 Sam. xi. 1). There are serious objections to both of these opinions; and it seems more probable that we should regard the ו *vau* prefixed to the word 'trumpets' not as copulative (*and*), but as explanative (*even*), and then read, 'the holy instruments, *even* the trumpets.' It will be recollected that the silver trumpets were to accompany the army, in charge of the priests, who were to sound the war alarm with them.

8. '*Balaam also.....they slew with the sword.*'—It is said, in ch. xxiv. 25, that Balaam went and returned to his own country, that is, Mesopotamia. It seems more probable that he stopped among the Midianites, after having set out with an intention to return home, than that he had already come back from so considerable a distance as Mesopotamia. However, if he did go home, there was certainly sufficient inducement for him to come back after he had learned the success of the villanous advice he had given to the Midianites on his way. This is the opinion of the Hebrew writers, who say, that when he heard that the Israelites had fallen into the snare which he had laid for them, he made no doubt that they would then be easily defeated, and hastened to obtain a share in the spoil. But others only say, that, on hearing of the plague which had swept away so many thousand Hebrews, he delayed not to return and claim the due wages of his iniquity from the princes of Midian. His iniquity found other wages.

— '*Sword.*'—The history of warlike weapons forms a curious and instructive chapter in the history of man. Swords of metal could by no means be the earliest, or one of the earliest, of those weapons which in process of time men devised for the purpose of defending themselves or of offending others. Such an instrument as a sword cannot well be of anything but metal; and therefore a considerable advance in civilization, indicated by the existence of the art of working metals, must have been made before the sword was invented. Hence it is that swords and sabres have never been known to any but civilized or semi-civilized nations; nothing of the kind being ever found among savages. Yet we see this weapon in the most remote ages known in Asia. It is in fact the most early weapon mentioned in Scripture. It was with the sword that Simeon and Levi did such terrible execution at Shechem; and the patriarch Jacob mentions the sword and the bow, as the weapons with which he had defeated the Amorites (Gen. xlviii. 22). There is no doubt that the swords of the most ancient times were of brass, or rather copper. To speak of a copper sword may seem strange; but it is certain that copper was wrought long before iron, and applied to every domestic, operative, and warlike purpose for which metal was required. That this was the case in the time of Homer, we see from his poems, where we observe brass applied to almost every use. The *Iliad*, from its great antiquity, and from its frequent descriptions of arms and armour, is our most valuable guide in this class of subjects. We there find that there is no sort of weapon which is not in some instances, if not always, made of brass; and indeed where the material of a metallic weapon is mentioned at all, we usually find it to be brass. As to swords, their material is not generally mentioned; but the famous sword of Achilles himself was of brass, whence we may conclude that they were generally of that metal. Swords were also at that early time highly enriched, as we see by the description of Agamemnon's:—

> 'He slung his sword
> Athwart his shoulders; dazzling bright it shone
> With gold emboss'd, and silver was the sheath,
> Suspended graceful in a belt of gold.'—COWPER.

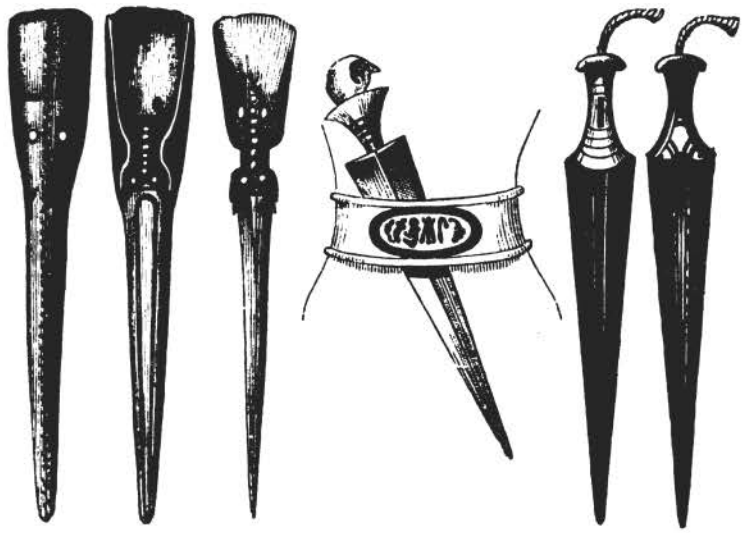
The swords of the Greeks and Romans continued in times long subsequent to be of copper. Specimens also of swords of this metal, supposed to have belonged to the Phœnicians, and their descendants the Carthaginians, have been dug up in various countries. Some found in Ireland, Cornwall, and elsewhere, in countries known to that people, have been found to coincide with others dug up at Cannæ, where the Romans sustained their great overthrow, and which seem to have belonged to their conquerors. Such weapons must be of peculiar interest in our inquiry, as they may thus, with great probability, be traced to the near neighbours of the Israelites in Canaan, whence we



ANCIENT SWORDS AND DAGGERS.—FROM MONTFAUCON.
a, Greek; *b*, Roman; *c*, Ancient, but uncertain; *d*, Dacian.

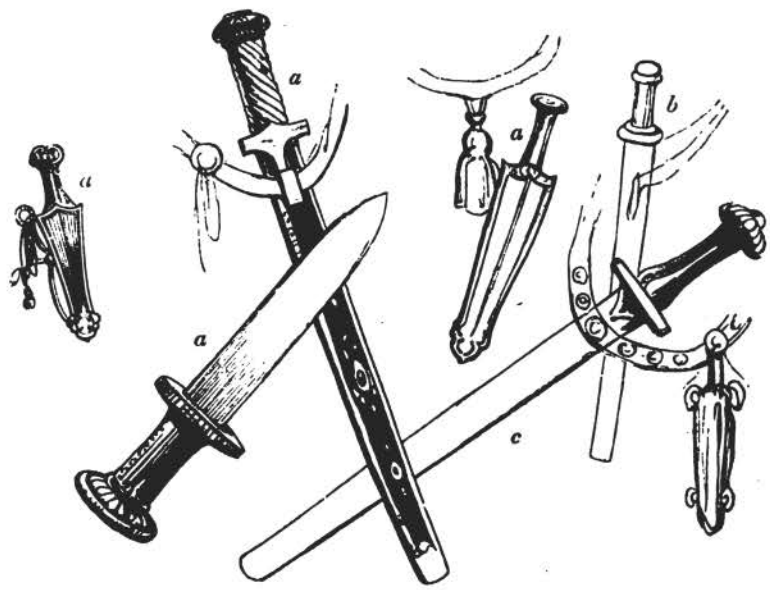
may be allowed to suppose that *theirs*, after their settlement in that country, were of similar form and material. There are specimens of them in Sir William Hamilton's collection in the British Museum. In their general form they resemble the Roman swords in the centre of the group represented in the preceding woodcut; but are not generally so broad in proportion to their length, and are without the cross bar as a guard. They are straight and tapering, with two edges and a sharp point, adapted either for cutting or thrusting; and their breadth somewhat contracts towards the haft, as in the second figure from the right hand in the above cut. These sorts of weapons vary in length, from a dagger of two spans, to a sword of two feet three inches; the last being the size of the largest of those found in Ireland, and described by Governor Pownall in the *Archæologia*, vol. iii. The general resemblance of these swords to those in most common use among the Romans is accounted for by the fact that they borrowed the shape of the blade from Spain, which country had immemorially been the seat of commercial colonies of the Phœnicians and Carthaginians, and a considerable part of which the latter people ultimately held in military possession. As copper is a soft metal, and easily blunted, it may be asked how it could be adapted to form cutting instruments? Some means must certainly have been resorted to for the purpose of hardening it. Tempering seems to have been the means most commonly used. The ancient writers themselves say this; and the observations which have been made on Greek and Roman antiquities seem to confirm this account. The Irish weapons were assayed by Mr. Alchorn, who says, 'the metal appears to me to be chiefly copper, interspersed with particles of iron, and perhaps some zinc, but without containing either gold or silver: it seems probable that the metal was cast in its present state, and afterwards reduced to its proper figure by filing. The iron might either be obtained with the copper from the ore, or added afterwards in the fusion, to give the necessary rigidity of a weapon. But I confess myself unable to determine anything with certainty.' (*Archæologia*, iii. 355.) Governor Pownall, in the same paper, says of this metal, that it is of a temper which carries a sharp edge, and is in a great degree firm and elastic, and very heavy. It does not rust, and it takes a fine polish. He indeed thinks it superior to iron for its purpose, until the art of tempering steel was brought to a considerable degree of perfection. It is probably on account of this perfection to which the preparation of copper had been brought in consequence of the want of iron, that it continued to be preferred long after the art of working iron had been acquired.

As a general remark upon ancient swords, it may be observed that the swords of civilized nations were generally straight, and those of barbarians curved. The swords used by cavalry were long; but antiquity had no such thin-bladed narrow swords as are in use in modern Europe; a guard for the fingers is also usually wanting in the most ancient swords. The Egyptians had the straight, tapering, two-edged sword and dagger, which we have described as so common in ancient times; and the handles of which were often richly inlaid. They had also curved, single-edged knives and falchions (see the cut under Exod. xiv. 7), the latter having the back often cased with brass to give it greater weight. The blades were either of bronze, or (as appears from the colours with which they are painted) of iron or steel. The hafts are often furnished with strings and tassels. It is interesting to note these forms, from the probability that the weapons of the Israelites in the wilderness were of a similar character. We learn from Scripture that the Israelites had daggers and swords, some of the latter with two edges, and were 'girded upon the thigh.' It does not appear that they wore them continually, but only as occasion required. The ancient Persians wore their swords suspended from a belt on the right side. Herodotus speaks of 'golden swords' as among the spoils taken by the Greeks from the Persians; by which he must probably be understood to mean that the Persians had the art of inlaying with gold the hilts and blades of their swords—a practice in which that people



ANCIENT EGYPTIAN DAGGERS.

still excel. The cut from the ancient sculptures of Persia will exhibit the variety and style of their swords. Some of them have a resemblance to the Phœnician copper swords which we have mentioned; and their straightness would, according to the above-quoted Roman rule, shew the civilization of that people. But the same rule would make the Egyptians, with their curved weapons, 'barbarous;' whereas, in truth, both the Persians and the Egyptians were at least as civilized as those who applied that degrading epithet to them. The early Greeks wore the sword under the left arm-pit, so that the pummel touched the nipple of their breast; it hung by a belt, and its length was nearly equal to that of the arm. The scabbard, of the same breadth as the sword, terminated in a nob like a mushroom. Dr. Meyrick describes different sorts of Greek swords, but we cannot enter into the account further than to state that some sorts were straight for cutting and thrusting; some, intended for cutting, were curved, and had the edge on the inner curve of the blade. The hilts were sometimes of ivory and gold, and occasionally guarded by a cross-bar. The Romans, when they relinquished brass and copper for the blade, retained it for the hilt. Our cut will shew the principal varieties of the Roman swords. The resemblance of the favourite weapon to the Phœnician or Carthaginian has already been mentioned and accounted for. Several of those which the cut exhibits are only slight varieties of the same weapon; and those with the most obtuse points are thought the most ancient. The Romans wore the sword on the right thigh, probably that it might not obstruct the



ANCIENT PERSIAN SWORDS AND DAGGERS.
From Sculptures at (*a*) PERSEPOLIS, (*b*) at SHIRAZ, (*c*) at TAKHT-I-BOSTAN.

free motion of the buckler; but in ancient monuments the soldiers are sometimes seen to wear them on the left side. As the Jews were at different periods connected with all the nations to whose swords we have alluded, and probably used the same kinds of weapons, these accounts form, with the cuts, the most suitable elucidations we can furnish.

13. '*Went forth to meet them without the camp.*'—This was for the purpose of shewing their regard and honour, and to congratulate them upon their victory. So the old Romans decreed a triumphal return to their conquering generals. The custom still exists in the East.

14. '*Moses was wroth,*' etc.—This is thought to imply that Moses had previously given the army particular instructions on the subject; but that, instead of following them, the soldiers had extended to the Midianites the comparatively favourable treatment allowed by the general war-law to all the nations except the devoted nations of Canaan. Of the latter, they were to 'save alive nothing that breathed' (Deut. xx. 16): but in their wars with other people they were only to slay the males bearing or able to bear arms; and not even then, until terms of peace had been offered and refused. No such offer had been made to the Midianites, and their cities were utterly destroyed; and in these two respects they had already been more unfavourably dealt with than any except the devoted nations. But Moses was angry that they had saved the women alive, considering the calamities which their enticements had brought upon Israel, and fearing, probably, from the same cause, a repetition of the crime and the punishment; he therefore directed the younger females, as less tainted with idolatry and crime, to be spared, but all the others, and also the male children, to be destroyed. If we estimate the number of the women who had seduced the Israelites to sin, by that of the men slain for that sin, and also by the proportion of the young females who were spared, we shall conclude that most of those whom Moses sentenced to perish were actually guilty in the affair of Baal-peor; and it is therefore easier to understand the grounds of their destruction than why the male children were involved in the same doom. Here also, however, we are to understand that the word 'children' comprehends all under twenty years of age, the majority of whom would therefore be old enough to be imbued with the abominable principles and practice of the Midianites. We shall also fail to form a true estimate of this mandate, without recollecting that the war principles, among all known nations, were very different from those which now prevail in civilized Europe; and that, after all, enormous as their offence against God and against Israel was, they were dealt with less severely than the devoted nations of Canaan. There are some writers who think that, in issuing this order, Moses acted on his own views of policy, as we do not read that the Lord gave him any instructions on the subject. But as it was the Divine command, in the case of the seven nations of Canaan, that they should be wholly extirpated for their infinite abominations, and as we find it imputed to the Israelites as a crime that they did not give full effect to this sentence, we cannot perhaps do better than to consider the Midianites as being placed in the same condition; that is, under a judicial sentence, which the Almighty might have executed by plague, or famine, or fire, or flood, but which he saw proper to execute by the swords of the Israelites, and the full effect of which they had no right to compromise or modify. For further remarks, derived from the generally stern character of ancient warfare, we must refer to Deut. xx.

19. '*Purify both yourselves and your captives.*'—It is an idea, of which we discover frequent traces in Scripture, that the life of man was a thing so sacred that no man could take life from another, even in a just cause, by war, or by accident, or even touch the corpse of the slain, without contracting defilement, for which some process of purification, generally by water, was necessary. Under the operation of this respect for human life, the manslayer was obliged to leave his own home and flee to a city of refuge: and because he was a man who had shed much blood in war, David was not allowed to build the temple. We discover the same feeling among other nations of antiquity. Thus, in Homer, Hector, fresh from battle, declines to pour out a libation to Jove:—

> 'I dare not pour, with unwash'd hands, to Jove
> The rich libation forth; it cannot be
> That I should supplicate, thus foul with stains
> Of gory battle, the tempestuous God.'—COWPER.

And Æneas is made to speak much to the same effect in Virgil:—

> 'These hands, yet horrid with the stains of war,
> Refrain their touch unhallow'd, till the day
> When the pure stream shall wash their guilt away.'
> PITT.

27. '*Divide the prey into two parts.*'—It will have been observed in this chapter, that 'the spoil' and 'the prey' are mentioned as distinct things. (See verses 11 and 12.) The spoil שָׁלָל *shalal*, means properly the *spolia, exuviæ*, the clothes, armour, and valuables of the enemy, together with their moveables and money. These were not divided in common, as we see in the sequel, but belonged individually to the captors. It is true that, in the present instance, the soldiers made an oblation of the spoil (verse 50); but this was voluntary, and did not take place till after the division of the *prey* had been made. The 'prey' מַלְקוֹחַ *malkoch*, consisted of the live stock and the captives, and was divided into two parts, one for those who went to the battle, and the other for the whole congregation; both parts being subject to a deduction for the use of the sanctuary. The principle of distribution here adopted seems to have been only intended for the particular occasion; but as it is the only rule on the subject which the Pentateuch contains, and evidently formed the basis of subsequent practice, it may be well to give it particular attention, with a view to the illustration of the whole subject. Perhaps the value of this part only of the booty, and the mode of its distribution, will be best exhibited tabularly:

Sheep	675,000	The soldiers 337,500;	therefrom to the Lord	675
		The people 337,500;	therefrom to the Levites	6750
Beeves	72,000	The soldiers 36,000;	therefrom to the Lord	72
		The people 36,000;	therefrom to the Levites	720
Asses	61,000	The soldiers 30,500;	therefrom to the Lord	61
		The people 30,500;	therefrom to the Levites	610
Persons	32,000	The soldiers 16,000;	therefrom to the Lord	32
		The people 16,000;	therefrom to the Levites	320

This distribution is greatly to the advantage of the soldiers. They had the sole right to the 'spoil;' and, in the division of the 'prey,' each man who went to the war had about fifty times as much as those who remained at home, for the congregation's half was to be divided among 591,550 persons, and the warriors' half only among 12,000. Besides, the congregation had to give a fiftieth part of their half to the Levites, whereas the soldiers had only to contribute a five hundredth part (ten times less) to the use of the sanctuary. It was but equitable that those who had undergone the fatigue and danger of the service should be thus liberally distinguished; and the principle, if followed out, was calculated to encourage bold enterprises, since the fewer the actual combatants were, the larger would be the proportion which each received. But, on the other hand, it was equally fair that the people

at large should be considered, since they were all in an equal degree soldiers, and all liable and ready to have been called into active service. In fact, in a body constituted like the Hebrew host, the men of full age occupied the place of the men who, in an army, stay to guard the baggage while others are engaged in actual conflict. There is, however, no other example in which half the prey was given to the congregation at large; there may have been other instances, however, though not recorded. The custom probably fell gradually into disuse with the increase of the population and the change in the condition of the people. When the subject is again brought under our notice (1 Sam. xxx.), we find the custom was, that only the actual army divided the prey, but that those who kept the baggage, or were disabled by weariness or wounds, shared equally with those who were engaged in the fight. On one occasion, in David's vagabond troop, four hundred men who went to battle murmured at having to divide the prey with two hundred who, from weariness, had remained behind at the brook Besor. But this only gave occasion for the regulation to be more firmly established. If we may trust the Rabbins, the soldiers only thus divided *half* the 'prey' among themselves, after the monarchy was established; for that the king had the 'spoil' of precious articles, or at least so much as he chose to take of it, and also half the 'prey,' as distinguished from the 'spoil.' If we understand the matter, the 'spoil' was the king's proper portion; and the half of the 'prey' was still nominally the portion of the people, but claimed by him, as head of the people, to be employed for the public service. Or, in other words, that the 'spoil' was his portion as commander-in-chief of the army, and the moiety of the 'prey' as head of the nation. We do not know on what authority the Rabbins make this statement. But it is by no means improbable, and it well accounts for the enormous wealth which David was enabled to accumulate and leave to his son Solomon. In the time of the Maccabees something like a return to the old system took place, for we read that the army which defeated Nicanor, under the conduct of Judas, did not confine the distribution to the soldiers, but 'made the maimed, orphans, widows, and the aged also, equal in spoils with themselves.'

Many very interesting illustrations of the facts we have thus condensedly stated might be derived from the writings of classical antiquity, particularly from the Iliad of Homer. A greediness for spoil in general characterizes all the kings and chiefs who figure in the Trojan war. The plenary power over the spoils which the Rabbins assign to the commander, or to the king when there was one, we see fully possessed by the Grecian commander Agamemnon, to whom the kings and chiefs acting with him brought the spoil they obtained, of which he reserved what he pleased, and gave what he pleased to the others. Achilles himself gives the best account of the process. He says:

'I have destroy'd
Twelve cities with my fleet, and twelve, save one,
On foot, contending in the fields of Troy.
From all these cities precious spoils I took
Abundant, and, to Agamemnon's hand,
Gave all the treasure. He within his ships
Abode the while, and, having all received
Little distributed, and much retain'd;
He gave, however, to the kings and chiefs
A portion, and they kept it.'—COWPER.

Every one also knows that the interest of this famous poem hinges upon the disgust of Achilles, which was occasioned by the harsh exercise, on the part of Agamemnon, of a right to reclaim the spoil he had once awarded.

The rule concerning the equal division of the spoil, as well to those who stayed with the baggage as to those who fought, was also in use among the Romans; and it is interesting to hear Polybius applauding, as one of the master-pieces of Roman discipline, a custom which was, so many ages before, in practical operation among the Hebrews. Perhaps his account may tend to illustrate the brief indications of the Sacred text, for where the principle was the same, we may suppose that there was some analogy in the details. He is speaking particularly of the pillage of a city, and states that a certain number of cohorts, never exceeding half the force, were employed in this work. When it was accomplished, a sale was made of all that had been taken, and the money divided into equal shares, which were allotted to all alike: not only to those who were stationed under arms in the several posts, but to those that were left in the camp, also to the sick, and even to those who had been sent away from the camp on distant service. And, that no part of the plunder might be concealed, the soldiers, before they began to march, were obliged to swear that whatever they took from the enemy they would faithfully bring to the camp. Polybius then expatiates on the advantages of this arrangement, and the fatal consequences which followed in other nations from allowing every man to keep what he might take; for in their ardour for gain, the soldiers often threw off all restraint, and brought the army into the utmost danger; whilst, under the Roman system, every man remained quiet and steady at his post, being as certain of his due portion as if he were actually engaged in the pillage.

It will not fail to be observed that the right of spoil is distinctly recognised in the Mosaical law. This is explained when we recollect that the Hebrew army received no pay: and, as Michaelis observes, 'Where there are no soldiers paid by the state, but all the citizens take the field, either as volunteers or by selection, it is quite obvious that to take spoil must be permitted; for the man who hazards his life must have some means of recompense put in his power; and what his country does not give him, he must have to hope for from the enemy.... Where there is not a regular and paid army, spoil must be the reward of victory.'

50. '*Jewels of gold, chains, bracelets, rings, ear-rings, and tablets.*'—Except the 'chains,' these were the same kinds of ornaments which were worn by the Israelites themselves, as enumerated in Exod. xxxv. 22, and which are there described as being offered to the service of the tabernacle by men and women, without our being able to distinguish which of them were peculiar to either sex. They seem mostly such as might be worn by either sex among such a people as the Midianites, who, from the amount and quality of the spoil as here stated, seem to have been wealthy and studious of splendour in their attire. The word rendered tablets is כּוּמָז *kumaz*, properly a globe, or globule of gold, perhaps collectively *globules, drops*, or rather a string of gold drops like beads, worn around the neck or arm. Such were worn by the ancient Arabians according to the testimonies of Diodorus and Strabo.

CHAPTER XXXII.

1 *The Reubenites and Gadites sue for their inheritance on that side Jordan.* 6 *Moses reproveth them.* 16 *They offer him conditions to his content.* 33 *Moses assigneth them the land.* 39 *They conquer it.*

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore [1]discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For [2]when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt,[3] from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not [4]wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And [5]Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 [6]But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's.

33 And [7]Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king

[1] Heb. *break.* [2] Chap. 13. 24. [3] Chap. 14. 28, 29. [4] Heb. *fulfilled after me.* [5] Josh. 1. 13. [6] Josh. 4. 12. [7] Deut. 3. 12. Josh. 13. 8, and 22. 4.

of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and [8]gave other names unto the cities which they builded.

39 And the children of [9]Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And [10]Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

[8] Heb. *they called by names the names of the cities.* [9] Gen. 50. 23. [10] Deut. 3. 14.

CHAP. XXXII.—As in this and other chapters a great number of proper names of towns, etc., occur in a collective form, it may be well to explain in this place how we purpose to proceed in such cases. It will be understood that the object of the geographical notes is to furnish the reader with such information as may be readily useful and elucidatory, without encumbering our pages with explanations and discussions on points of no material consequence. Therefore, as many places are mentioned only once or twice in all the Bible, and then in connection with no circumstances of particular interest, we conceive that the maps will furnish all requisite information concerning such places; and they will therefore not be mentioned in the notes, unless for the sake of noticing some fact which may help to determine their sites, or to rectify the common maps. This may be sometimes necessary, as nothing is positively known concerning the situation of a great number of these obscure places. When, therefore, a name occurs in the text which has not been previously noticed, and concerning which there is no explanation in the notes, it will be understood that the name rarely recurs in the Sacred books, is unconnected with any event of importance, and that there is nothing to observe concerning its site or condition. Then, the remaining names, of which some notice must be taken, will sometimes be so thickly crowded in one chapter, that, in order to effect a proper distribution of the notes, the necessary explanation will be referred to some future texts, in which the same names again occur. In all such cases, the text under which the place has obtained notice will be readily found by means of the index: and the absence of any name from that index will sufficiently shew that either nothing is known of it, or that it is not considered of sufficient consequence to require notice in a work of this description.

Verse 1. '*The land of Jazer.*'—Biblical geographers seem to have felt considerable difficulty here, as they have in general avoided saying to what district this denomination should be applied. In a note to *v.* 3, it is shewn that the town called Jazer was a principal city of the country between the Arnon and the Jabbok; and it is therefore to this region that our researches for the land of Jazer should be limited. This being the case, we have little hesitation in hazarding the opinion that the term denotes the whole, or nearly the whole, of this region;—that is, with the conventional exception of a small part south of the Jabbok, which is considered as belonging to Gilead, although unquestionably the Jabbok is the proper geographical boundary, southward, of that famous region. Our reasons for this conclusion are, that this district, which formed the country of Reuben, is in the singular situation of having no ancient name, if it be not the land of Jazer; whereas, considering it to be such, we have a complete series of definite names for all the trans-Jordanic region occupied by the Israelites: that is, 'the land of Jazer' for the southern portion between the Arnon and Jabbok; 'Gilead' for the central portion, between the Jabbok and the Jarmouk or Hieromax; and 'Bashan' for the portion extending northward from the Jarmouk. We see also that the form of expression, placing the 'land of Jazer' in juxtaposition with the 'land of Gilead,' implies some coincidence between the two districts in extent and importance, while the prior mention of Jazer seems to denote that it was the nearer of the two, and it could not be nearer unless where we place it. In fact, if we have rightly defined the region, the Israelites were at this time actually encamped in it. Finally, it is, equally with Gilead, and rather more so, 'a place for cattle;' and as it was certainly included in the desired land, whether our opinion as to its identity with the land of Jazer be right or not, we may here cite the observation which Burckhardt makes with reference to its pastures. The greater part of this territory is now called the *Belka;* and after noticing the contests of the Bedouin Arabs for the right of pasturage within its limits, he goes on to say: 'The superiority of the pasturage of the Belka over that of all southern Syria is the cause of its possession being thus contested. The Bedouins have this saying, "Thou canst not find a country like the Belka"—*Methel el Belka ma teltaka.* The beef and mutton of this district are preferred to those of all others.' Buckingham bears even stronger testimony to the picturesque beauty, the fine climate, and exuberant fertility of this part of the country east of the Jordan; and seems to have no hesitation in declaring it far superior to any part of the country *west* of the Jordan, through which he had travelled (*Travels among the Arab Tribes*, p. 141). It is therefore no wonder that the two tribes and a half who had plenty of cattle desired to remain on that side Jordan.

— '*The land of Gilead.*'—See Gen. xxxi. 25.

3. '*Jazer.*'—We do not see with some the necessity of fixing this town on the margin of a lake, because the 'waters of Jazer' are mentioned. The expression, according to the use of the Hebrew language, need imply no more than that there was an abundant stream, or streams, in the district, or near the town of Jazer. Burckhardt, apparently aware of this, conjectures that Jazer may be fixed at a fine spring, called *Ain Hazier*, in a narrow valley to the south of Szalt. This spring turns several mills, and empties itself into the Wady Shoeb. Near it are the ruins of a considerable town, consisting of the foundations of buildings and heaps of stones (*Travels in Syria*, p. 355). Besides the analogy of name, the situation coincides tolerably well with the statement of Eusebius and Jerome, who place Jazer fifteen miles from Heshbon, and ten miles west of Philadelphia, or Rabbath Ammon. This is one of the towns that the Moabites appropriated, while it lay vacant during the captivity of Israel.

— '*Nimrah.*'—This place has in Scripture the several names of Nimrah, Nimrim, and Beth-Nimrah. Near the point where the small river Shoeb, mentioned in the preceding note, empties itself into the Jordan (in N. lat. 32° 8′), there are the ruins of a city called *Nymrein*. The analogy of name is of great weight in so limited a district, and would lead us to conjecture that this is the place denoted in the text.

— '*Elealeh.*'—About midway between the Jabbok and the Arnon, on the common road (in N. lat. 31° 57′, E. long. 36° 10′), Burckhardt found a place called *el-Aal*, which he, with very good reason, supposes to have been the Elealeh of Scripture. Aal in Arabic means 'the high,' as it does in the Hebrew name; and accordingly the ruins are upon the summit of a hill, whence a very extensive view over the plain is commanded. The town was surrounded by a well-built wall, of which some parts yet remain; and among the ruins are a number of large cisterns, fragments of walls, and the foundations of houses, but nothing that claims particular notice. The place is of no Scriptural importance. It is mentioned sometimes in the Prophets, and always in connection with Heshbon, from which it was but a mile distant according to Eusebius; and this is as nearly as may be the distance (half an hour) at which Burckhardt found el-Aal. The three towns here mentioned together, Heshbon, Elealeh, and Shebam (Sibmah in *v.* 38), are described as famous for their vines in Isa. xvi. 9, 10, and Jer. xlviii. 32-34.

— '*Shebam,*' called also *Shibmah, Sibmah, Siphmoth.*—This place was proverbially famous for its vines, and is generally mentioned by the Prophets in such a way as to imply its proximity to Heshbon; and this is confirmed by Jerome, who says that the two places were scarcely more than five hundred paces distant from each other. We are not aware that any trace of the name now exists in that neighbourhood. Sibmah was in the territory of Reuben, and, together with the other towns in this tribe, was taken possession of by the Moabites when the two tribes and a half were carried into captivity.

— '*Nebo.*'—We see from *v.* 38 that this was a town, built, no doubt, near or on the mountain of that name.

— '*Beon,*' also *Baal-Meon* (*v.* 38), *Beth-Meon* (Jer. xlviii. 23), and *Beth-Baal-Meon* (Josh. xiii. 17), that is, the house or temple of Baal-Meon. It was probably a place where Baal was worshipped. Its site seems to be marked by the name Myoun, given to a ruined place about two miles south-east from Heshbon. This town was occupied by the Moabites in the time of Ezekiel, who (ch. xxv. 9) mentions it with Beth-jeshimon and Kiriathaim as frontier cities of Moab, and 'the glory of the country.'

21. '*Go all of you armed over Jordan.*'—Not all who were fit for war. We see from Josh. iv. 13, that the number of the two tribes and a half that passed over Jordan was 40,000; but according to the late census, the whole number fit for war in Reuben, Gad, and half Manasseh, was 110,580, so that 70,580 remained on the east of Jordan to form the new establishments and watch over their safety.

34. '*Built.*'—Not founded, for these towns have already been mentioned as belonging to the former proprietors of the country; but, rebuilt, or fortified. The latter is a very frequent sense of the word here and elsewhere rendered 'built.'

— '*Aroer.*'—Described, in Deut. ii. 36, as being 'by the brink of the river Arnon.' In this situation, on the edge of the northern precipice above the valley of the Modjeb (Arnon), Burckhardt found the ruins of a town now called Araayr, which is precisely the same name, allowing for the difference in spelling the Hebrew and Arabic letters. In Josh. xiii. 9, and in several parallel texts, such a form of expression as the following occurs: 'Aroer, that is upon the brink of the river Arnon, and *the city that is in the midst of the river.*' This occasions some perplexity: and most commentators have understood it to mean that the city of Aroer was divided into two parts, one of which stood on the high bank of the river, and the other in the valley, that is, in a spot of ground surrounded, naturally or artificially, by the river, and therefore said to be *in* it. This only proves that nothing has, until recently, been known of the Arnon, its deep sultry valley, and its steep inclosing hills. The passages are confessedly difficult; but on carefully examining them, we are quite of opinion that the rendering 'in the midst of the river' is untenable. It rather seems that the second clause, as in the above-quoted sentence, refers not to Aroer, as explanatory of its site, but to other cities, and that the expression with reference to them rendered 'in the midst of the river,' should be 'within the river.' It will be recollected that the Arnon was a frontier river, and therefore to speak of 'Aroer, which is on the bank of the Arnon, and the other cities within (that is, on the near or interior side) the river,' is by no means a useless or unimportant specification.

35. '*Atroth, Shophan.*'—The Septuagint drops the *Atroth*, perhaps confounding it with the Ataroth of the preceding verse. The Hebrew, however, and, after it, all the ancient Oriental versions, read the two words here as one name, '*Atroth-Shophan,*' which obviates the difficulty by which the Seventy seem to have been perplexed. This Shophan is probably the same as the Zaphon of Josh. xiii. 27, which appears to have taken its name from Zephon (Num. xxvi. 15), the son of Gad, and ancestor of the Zephonites.

36. '*Beth-haran.*'—Eusebius and Jerome state that this place was rebuilt by Herod the Great, and called Livias, in honour of Livia, the wife of Augustus. With this fact before us, we fear it is not safe to follow those who attempt to identify Beth-haran with the ruined place called el-Herath, about six miles south of the Jabbok (N. lat. 32° 18′); for D'Anville places Livias full N. lat. 31° 56′, twenty-five miles south of the Jabbok, and any correction which might be suggested in this position would rather carry it more to the south than remove it farther north to approximate it to el-Herath.

37. '*Kirjathaim.*'—There was another place of the same name in the tribe of Naphtali, which was given to the Levites. Burckhardt imagines that the site of the present place may be found at the ruins of et-Teym, nearly two miles west of Madeba, where, as he was informed by his guide, there is a very large reservoir cut entirely in the rock, and still filled in the winter with rain water, there being no springs in the upper plains where it is found. As Burckhardt seems to have no other foundation for his conjecture than the analogy between the word *teym* and *thaim*, we may be allowed to doubt whether the site be not too near to Madeba to agree with the distinct statements of Eusebius and Jerome, who place Kirjathaim ten miles west from Madeba. Kirjathaim existed in the time of Abraham, and was then possessed by the gigantic Emim (Gen. xiv. 5), who were subsequently dispossessed by the Moabites (Deut. ii. 9, 10), who in their turn lost it to the Amorites; from whom it was taken by the Israelites, and assigned to Reuben. Latterly, in the declining days of the Hebrew state, the Moabites regained possession of it (Jer. xlviii. 1-23; Ezek. xxv. 9).

CHAPTER XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they [1]departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from [2]Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and [3]passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and [4]came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the [5]wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [6]Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [7]wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched [8]at [9]Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and [10]encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and [11]encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [12]wilderness of Zin, which *is* Kadesh.

37 And they removed from [13]Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [14]Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [15]king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount [16]Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in [17]Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-dibla-

[1] Exod. 12. 37. [2] Exod. 13. 20. [3] Exod. 15. 22. [4] Exod. 15. 27. [5] Exod. 16. 1. [6] Exod. 17. 1. [7] Exod. 19. 1.
[8] Chap. 11. 34. [9] That is, *the graves of lust.* [10] Chap. 11. 35. [11] Deut. 10. 6. [12] Chap. 20. 1. [13] Chap. 20. 22.
[14] Chap. 20. 25. Deut. 32. 50. [15] Chap. 21. 1, &c. [16] Chap. 21. 4. [17] Or, *heaps of Abarim.*

thaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [18][19]Abel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [20]When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [21]ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall [22]give the more inheritance, and to the fewer ye shall [23]give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* [24]pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

18 Or, *the plains of Shittim.* 19 Chap. 25. 1. 20 Deut. 7. 2. Josh. 11. 12. 21 Chap. 26. 53. 22 Heb. *multiply his inheritance.* 23 Heb. *diminish his inheritance.* 24 Josh. 23. 13. Judg. 2. 3.

Verse 1. '*These are the journeys of the children of Israel.*'—It is evident that the stations mentioned in this chapter and elsewhere do not indicate *all* the places at which the Israelites encamped during a period of forty years. It is more probable that, in general, only those are mentioned where some considerable stay was made, and from which, as from a centre, they, like the Arabs, sent forth their flocks and herds for pasture, until the consumption of all the herbage within a reasonable distance, rendered a removal necessary. This was probably the case, in a peculiar degree, with regard to the names in the middle portion of the itinerary, the first and last routes being actual *journeys*, with a view to arrive at a particular place; whereas the long period after the sentence at Kadesh were literally 'wanderings,' with no determinate conclusion immediately in view. In considering the stations here enumerated, it will be convenient to divide them into four portions or journeys; namely—1. From Egypt to Sinai; 2. From Sinai to Kadesh; 3. The Wandering; 4. From Elath to Kadesh again, and thence to the 'Plains of Moab.'

I. *From Egypt to Sinai.*—This portion has been very fully illustrated in the notes to Exodus, where also the stations omitted there, but mentioned in this place, have been included in the survey. The following table will exhibit a synoptical view of the stations enumerated here and in Exodus, in the march from Egypt to the Red Sea.

	Exod. xii.-xix.	Num. xxxiii.
	From Rameses, xii. 37.	From Rameses, *v.* 5.
1	Succoth, xii. 37.	Succoth, *v.* 5.
2	Etham, xiii. 20.	Etham, *v.* 6.
3	Pi-hahiroth, xiv. 2.	Pihahiroth, *v.* 7.
4	Passage through the Red Sea, xiv. 22; and three days' march into the desert of Shur, xv. 22.	Passage through the Red Sea, and three days' march in the desert of Etham, *v.* 8.
5	Marah, xv. 23.	Marah, *v.* 8.
6	Elim, xv. 27.	Elim, *v.* 9.
7		Encampment by the Red Sea, *v.* 10.
8	Desert of Sin, xvi. 1.	Desert of Sin, *v.* 11.
9		Dophkah, *v.* 12.
10		Alush, *v.* 13.
11	Rephidim, xvii. 1.	Rephidim, *v.* 14.
12	Desert of Sinai, xix. 1.	Desert of Sinai, *v.* 15.

II. *From Sinai to Kadesh.*—This portion of the journey is disposed of in *v.* 16-18, where, however, some stations are omitted, which, to furnish a connected itinerary, must be supplied from other sources. This may be done thus, in continuation of the above table:

	Num. x.-xiv.	Num. xxxiii.
	From the Desert of Sinai, x. 12.	From the Desert of Sinai, *v.* 16.
13	Taberah, xi. 3; Deut. ix. 22.	
14	Kibroth-hattaavah, xi. 34.	Kibroth-hataavah, *v.* 16.
15	Hazeroth, xi. 35.	Hazeroth, *v.* 17.
16	Kadesh, in the desert of Paran, xii. 16; xiii. 26; Deut. i. 2-9. Hence they turn back to wander for thirty-eight years, Num. xiv. 25, etc.	

The comparison of the particulars given of this route in the different texts which bear upon it, as collated with the accounts of travellers, which have been ably digested by Dr. Robinson in the *American Biblical Repository* for 1832; by Laborde, in his *Commentaire Géographique sur l'Exode;* and by Raumer, in his *Beitrage zur Biblischen Geographie*, enable us to state the following results. After the Israelites had been about twelve months stationed among the Sinai mountains, they, at the Divine intimation, conveyed by the removal of the cloudy pillar from off the tabernacle, broke up their encampment, and took their departure. It would seem that they proceeded down Wady-Sheikh, having the wilderness of Paran before them, in a north-westerly direction; but having come to a gorge in the mountains, they struck into a N.N.E. direction, across a sandy plain; and then passed over the Jebel et-Tyh, which we have already described as intersecting the peninsula of Sinai, and came down the Wady-Zalakah to the station Taberah. This was their first regular encampment after leaving Sinai, and it took them three days to reach it. What name the place previously bore is not known; but it received that of Taberah (*burning*), from the miraculous fire which destroyed the murmurers in the outer parts of the camp. The next station, Kibroth-hattaavah, in like manner, derived its name

(*graves of lust*) from the plague inflicted on the people for their unreasonable complaints. The departure from Taberah is not mentioned, whence some have regarded these two as but different names for one station; but, in Deut. ix. 22, Moses speaks of the two places as distinct. Neither of those places have been identified; nor does it seem likely that names imposed by passing strangers would be allowed by the native wanderers of the region to supersede those which previously existed. Their next station was Hazeroth. This Burckhardt, and after him Robinson, think they find at Ain el-Hudherah. There is no foundation for this conjecture but in the resemblance of name, which must not blind us to the difficulty of fixing a station seemingly so advanced in the route to a point so little removed from Sinai. If they were three days in reaching Taberah, they were five days at least in reaching Hazeroth; but Ain el-Hudherah is not forty miles from their starting point, nor one-fourth of the whole distance from Sinai to Kadesh, which is described in Deut. i. 2 as eleven days' journey. Besides, Hazeroth is the station given in the early part of this book (in the texts referred to in the list) as next before Kadesh; and although there is a manifest lacuna between these two stations, we have no reason to suppose it so disproportionably great as to cover three-fourths of the whole journey between Sinai and Kadesh, or at all greater than the proportion of time would indicate. For these and other reasons we feel bound to reject Ain el-Hudherah as the representative of Hazeroth; for its adoption—standing as it does without any corroborating intimations, respecting other stations—tends much more to embarrass than to elucidate the difficulties of the route. Dr. Robinson, indeed, shews that its adoption would prove that the Israelites must have followed the nearest route to the eastern arm of the Red Sea, and so along the coast to Akabah; and thence probably through the Wady el-Arabah to Kadesh. Indeed, such is the nature of the country that having once arrived at this fountain, they could not well have varied their course so as to have kept aloof from the sea and continued along the high plateau of the western desert. Now this appears a very good reason for rejecting an allocation of Hazeroth involving such consequences; for it seems to us that it is the obvious intention of the sacred historian to intimate that they did *not* take the route by the sea and the Wady Arabah, but that of the western desert. In the texts referred to only two intervening stations are mentioned; but two others occur earlier; namely, 'Taberah' and the 'wilderness of Paran.' There are then four places, which we may arrange thus:—1. Taberah; 2. Kibroth-hattaavah; 3. Hazeroth; 4. Wilderness of Paran. Taberah is mentioned in ch. xi. 3. As to Paran, Dr. Hales and others put it first instead of last; and most of the maps of the journeys of the Israelites do the same. It is indeed said in ch. x. 12, that 'the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran.' But a little examination would have shewn that this is merely a general indication of the *direction* of the journey; as might indeed be suggested by the plural form 'journeys.' Further on (ch. x. 33), the particular account is resumed, and it is said that the host departed from the mount of the Lord three days' journey. It seems to be the place where they rested on the third day that was called 'Taberah' (*the burning*), because the fire of the Lord there destroyed the people when they murmured. The next place is called Kibroth-hattaavah (ch. xi. 34), which is the first mentioned in this chapter; the next Hazeroth (ch. xi. 35); and then, in ch. xii. 16, we read, 'the people removed from Hazeroth, and pitched in the wilderness of Paran.' The removal of the Paran station, from the first to the fourth in the list, does not therefore need any vindication. The wilderness of Paran is probably particularly mentioned in connection with Kadesh in this approach to it, for the very purpose of shewing that they did not come to it by the wilderness of Zin, which name seems to distinguish the Wady el-Arabah; and thus to indicate that they rather went along the other side of the hills which confine that valley on the west. In connection with this, there is this remarkable passage in Deut. i. 2,—('There are eleven days' journey from Horeb, by the way of Mount Seir, unto Kadesh-barnea.') By 'the way of Mount Seir,' we should rather expect the way up the great valley to be intended, and that this text designs to point out some difference between the road which was not and that which was taken. If, however, it applies to the road which was taken, as seems upon the whole most probable, we may understand that the hills on *both* sides of the valley were, in a general sense, called the mountains of Seir; and that the expression, 'by the way of Mount Seir,' means simply that the road lay along the mountains, whether in or out of the valley, and not straight through the desert of Paran (et-Tyh). A short stay seems to have been made at Hazeroth, which was rendered memorable by the family dissensions between Moses, Aaron, and Miriam. From this place they seem to have marched on from day to day, without again forming a regular encampment. This accounts for no other stations being mentioned in the large interval between Hazeroth and Kadesh, in which there must have been several halts, if no encampment. In fact the present chapter *does* give the names of many stations after Hazeroth, and before Kadesh; but by a careful consideration of circumstances, and especially of the texts (as cited in the table), which conduct the Israelites at once from Hazeroth to Kadesh, it becomes clear that these seemingly intervening stations refer to a second route, terminating in a second visit to Kadesh. The great number of stations enumerated in what is distinctly stated to have been but eleven days' journey, would alone be sufficient evidence of this. Dr. Robinson, who in his *Biblical Researches* takes the same ground, also observes—'They broke up from Sinai on the twentieth day of the second month in the second year of their departure out of Egypt, corresponding to the early part of May; they came into the desert of Paran, whence spies were sent up the mountain into Palestine, 'in the time of the first ripe grapes;' and these returned after forty days to the camp at Kadesh. As grapes begin to ripen in Judah in the month of July, the return of the spies is to be placed in August or September. The people now murmured at the report of the spies, and received the sentence from Jehovah that their carcases should fall in the wilderness. They were ordered to turn back into the desert 'by the way of the Red Sea,' although it appears that they abode 'many days' in Kadesh. The next notice of the Israelites is that in the first month they came to the desert of Zin, and abode again in Kadesh; here Miriam dies; Moses and Aaron bring water from the rock; a passage is demanded through the land of Edom and refused; and they then journeyed from Kadesh to Mount Hor, where Aaron died in the fortieth year of the departure from Egypt, in the first day of the fifth month, corresponding to a part of August and September. Here, then, between August of the *second* year, and August of the *fortieth* year of the departure from Egypt, in the first day of the fifth month, we have an interval of thirty-eight years of wandering in the desert. With this coincides another account. From Mount Hor they proceeded to Elath on the Red Sea, and so around the land of Edom to the brook Zered on the border of Moab; and from the time of their departure from Kadesh (meaning of course their first departure), until they came to the brook Zered, there is said to have been an interval of thirty-eight years. [Deut. ii. 1-14.]

III. *The Wandering.*—This period embraces the period of thirty-eight years, from the departure of the Israelites from Kadesh till their return thither, during which they lived in the desert, removing from station to station, without any ultimate destination, as circumstances required, and as the cloudy pillar indicated. It is a difficult question, whether we are to understand the verses 18-36, as intending to describe the principal stations during the thirty-eight years' wanderings, or the stages when, towards the end of that period, a definite object was again given to the journey. This question we do not think it necessary to investigate, and do not profess to decide. There are circumstances which favour both opinions: the first seems to be favoured by the fewness of the stations—sixteen; and by our being able to

recognise a definite object in *v.* 33, where, at Jotbathah, we again know with certainty where they are, and can trace them and their objects with considerable accuracy during the rest of their journeys. But, then, if this opinion be received, it is necessary to suppose a large hiatus of many years' wanderings between Rithmah and Rimmon-parez (*v.* 19). That is to say, that Moses, when he resumes the regular account, dates from the place, Kadesh, where a definite object ceased for a time, and then, without reckoning the intermediate and uncertain wanderings, resumes the account where the definite object was resumed. This will scarcely seem too violent an hypothesis to those who are acquainted with the principles of Hebrew computation. But we have still the option of the other alternative. If we adopt this, we have then to consider whether the stations here mentioned were consecutive stages of a progressive journey, or merely the principal places of encampment during a period of devious and arbitrary wandering. Very much has been written, to very little purpose, on this subject; and where the whole is so purely conjectural, we do not think it worth while even to state the different opinions which have been entertained as to the route which these stations indicate, and the places where they are to be found. Our own impression is, that if these names are to be understood of the whole period, they do not indicate any definite route—believing that the Israelites wandered to and fro through all the region of et-Tyh, frequently perhaps, in the course of the thirty-eight years, returning to the same stations, where they knew from experience that pasture might be found for the flocks. As to the identification of the names in this part, it does not seem that any certainty can be arrived at on the subject till we come to Elath, which, we learn from Deut. ii. 8 (see the note there), was one of the immediately previous stages to Ezion-geber, and is thought to be the same as the Jotbathah of *v.* 33. We *then* know where we are. For a notice of Ezion-geber, see 1 Kings ix. 26.

IV. *From Kadesh to the plains of Moab.*—The historical circumstances of this portion of the journey have been fully considered in the notes to the immediately preceding chapters, from ch. xx., and require no further notice. As we have more than one list of the stations of this portion of the journey, the following synoptical view of the whole will be serviceable:

Num. xx. 21; Deut. i. 2-10.	Num. xxxiii.
1 From Kadesh, Num. xx. 22.	From Kadesh, *v.* 37.
2 Beerosh Bene-jaakan, Deut. x. 6.	
3 Mount Hor, Num. xx. 22; or Mosera, Deut. x. 6, where Aaron died.	Mount Hor, *v.* 37.
4 Gudgodah, Deut. x. 7.	
5 Jotbah, Deut. x. 7.	
6 Way of the Red Sea, Num. xxi. 4; by Elath and Ezion-geber, Deut. ii. 8.	
7	Zalmonah, *v.* 41.
8	Punon, *v.* 42.
9 Oboth, Num. xxi. 10.	Oboth, *v.* 33.
10 Ije-abarim, Num. xxi. 11.	Ije-Abarim or Iim, *v.* 44, 45.
11 The brook Zered, Num. xxi. 12; Deut. ii. 13, 14.	
12 The brook Arnon, Num. xxi. 13; Deut. ii. 24.	
13	Dibon-gad, *v.* 45, now Diban.
14	Almon-diblathaim, *v.* 46.
15 Beer (well) in the desert, Num. xxi. 16, 18.	
16 Mattanah, xxi. 18.	
17 Nahaliel, xxi. 19.	
18 Bamoth, xxi. 19.	
19 Pisgah, put for the range of Abarim, of which Pisgah was part, xxi. 20.	Mountains of Abarim, near to Nebo, *v.* 47.
20 By the way of Bashan to the plains of Moab by Jordan near Jericho, Num. xxi. 33; xxii. 1.	Plains of Abarim, near to Nebo, *v.* 47.

But although we have inserted this comparative list in full, as usually given, we feel bound to protest against the unnecessary multiplication of apparent differences between the lists, by regarding as stations such places as Beer, Mattanah, Nahaliel, and Bamoth, which occur in Num. xxi. 16, 18, 19, and which are placed on the north side of the Arnon. Leaving out these, the list, so far as collected from the early portion of this book, differs little from that which the present chapter contains: and that they really should not be regarded as stations, in the usual sense of the term, will appear from the following considerations. Verse 13 of that chapter describes the Israelites as encamped on the other (the south) side of the Arnon; then follows a poetical passage in which the names in question occur, and which are never anywhere else mentioned as parts of the journey. Indeed the Israelites do not seem to have then crossed the Arnon, for it is immediately before said that they were on the south side of that river, and no mention is made of their having previously crossed; on the contrary, the Samaritan text has, *after* the poetry in which these names occur, the same passage which we find in Deut. ii. 24, namely, 'Rise ye up, take your journey, and pass over the river Arnon.' These places therefore belong to the south side, if they are stations; but there is no room there for them, the Hebrews being already on the Arnon: and if we allow them to be sought north of the Arnon, where are they to be fixed? Not between the Arnon and Dibon, the distance being so small; and between Dibon and Mount Nebo, where they are usually placed, they are not wanted, for the distance does not exceed eleven miles, and two stages are given to it in the present text (*vv.* 46, 47). This surely is quite enough without bringing in other intermediate stations, to make, in this short distance, nearly as many stages as miles. No doubt there were such places in the neighbourhood of the Arnon; but we can find no reason to think that they were stations on the journey. The names which are found in the present list, are noticed in the places where they first occur, as indicated in the table.

52. '*Pictures.*'—The word מַשְׂכִּית *maskith*, is the same that occurs in connection with 'stone' in Levit. xxvi. 1, where see the note.

55. '*Pricks in your eyes and thorns in your sides.*'—People in the East, in consequence of their light clothing, the exposed state of their feet, and the narrowness of the paths, have great dread of thorns, which are a much sorer inconvenience than many in this country would imagine. We have read of a traveller in Africa (Mollien) abandoning the native dress, which he had assumed, much on account of the insufficient protection it afforded against 'the thorns and briers of the wilderness.' The Arabs, in traversing their native deserts, are mostly provided with a pair of pincers for the express purpose of extracting the thorns from their feet. In India (as we learn from Mr. Roberts), those who carry the palankeen, or who travel in groups, often cry aloud, *Mullu! mullu!* —a thorn, a thorn! The sufferer soon throws himself on the earth, and some one, famous for his skill, extracts the thorn. Does a person see something of a distressing nature? he says, 'That was a thorn in my eyes.' A father says of his bad son, 'He is to me as a thorn.' 'His vile expressions were like thorns in my body.' A person going to live in an unhealthy place, or where there are quarrelsome people, is said to be going to the thorny desert.

CHAPTER XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then [1]your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the [2]side of the sea of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 [3]For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [4]Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

[1] Josh. 15. 1. [2] Heb. *shoulder.* [3] Chap. 32. 33. Josh. 14. 2, 3. [4] Josh. 19. 51.

Verse 2. '*The land of Canaan with the coasts thereof.*'—This chapter contains materials for a map; and a well-constructed map would form the best commentary upon it. Under this impression we shall not enter into any large details, but confine ourselves to a few occasional remarks and explanations. But it may be well to premise that the real difficulties of this chapter are much increased in our version by the want of minute topographical propriety in the translation. In such a description as this, the sense often entirely depends on which one out of several senses we may assign to a particular Hebrew preposition, the correct rendering of which, in many instances, required a larger measure of local knowledge than was possessed at the time our translation was made; and, indeed, than can well be said to be possessed at present. We shall therefore take the liberty of giving Dr. Geddes's translation of this

passage, which we consider particularly happy, and which claims the more attention from the fact that the learned translator has not, so far as we can perceive from his notes, any topographical theory calculated to exercise any influence upon his version. 3 'The south-*west* corner *of your southern boundary* shall be where the wilderness of Zin toucheth on the border of Edom; so that your southern boundary shall run eastward from the outmost point of the salt sea; 4 And winding about the south side of the heights of Akrabbim, shall pass on to Zin; thence extending to the south of Kadesh-barnea, it shall pass on to Hazar-addar, and thence to Azmon; 5 From Azmon the boundary shall wind about to the torrent of Egypt, and terminate at the great sea.' Thus much for the *south* border, which is more difficult to define than any of the others. From the general specification in verse 3 we learn the *breadth* of the southern boundary, namely, from the great desert valley of Zin to the Mediterranean, and this there is no difficulty in understanding; but the remaining verses, which specify where and how the boundary line is to be drawn between these two points, are not equally clear. The only two views we have met with on the subject, whether in maps or books, are these:—one of which draws the line just from the south of the Dead Sea to the supposed river of Egypt, at el-Arish, the ancient Rhinocolura—that is from N. lat. 31° 5′ to 31° 15′; while the other draws the same line from the Gulf of Akaba to the eastern or Pelusiac branch of the Nile. The text must now be necessarily obscure which admits so wide a difference in the interpretation. The former understands that the statement refers to the country actually occupied by the Jews; and the latter, that it comprehends the region southward over which, in the time of Solomon, their power for a time extended. The whole of the positions are fixed according to these views. Thus the 'ascent of Akrabbim' is fixed by one class of interpreters to the range of hills adjoining the Dead Sea on the south-west; whereas the other find it in the mountains of Akaba near the town at the head of the gulf of that name. We are strongly disposed to think that the truth lies between the two opinions. It is not likely that in this place Moses, who does not even take into account the country beyond Jordan, where the two tribes and a half were settled, should, in one direction only, speak with a view to the remote and future extent of Solomon's dominion. And still less was it likely that he, who had been so much troubled by the Egyptian tendencies of the people, and their inclination to return to Egypt, should fix their frontier in one place at the Nile. Besides, the topography of this chapter forbids this interpretation; for Kadesh-barnea is stated to be to the south of Akrabbim, and therefore, according to this theory, Kadesh-barnea must have been in the peninsula of Sinai!—an opinion which no one has ventured to advocate, though it necessarily results from advocated opinions. Thus, in perfect conformity with the sacred text—particularly of the Hebrew text itself—we avoid the difficulties of the larger, and intangible boundary on the one hand; and, on the other, add to the limit commonly assigned (and properly, so far as the actually settled country is concerned) a district, which not being wholly desert, might furnish useful pastures to the southern tribes, while at the same time it gave them on their weakest border a frontier of open country, such as most people desire to possess in similar circumstances, and the right to which, properly asserted, would enable them to exclude strangers or enemies from establishing themselves in the immediate vicinity of their cultivation and their towns. This consideration alone would, in our opinion, sanction the conclusion to which we have been led, even with weaker corroborations than we have been enabled to adduce.

6. '*The great sea.*'—The Mediterranean is the only western border recognised in this verse. It is properly called 'great,' as contrasted with the smaller seas and lakes known to the Jews, namely, the Red Sea, the Dead Sea, and the Sea of Chinnereth, or of Galilee. The territory actually possessed, however, was not so simple and distinct as here defined, since the Israelites desisted from expelling the Canaanites and Philistines, and left them in possession of some important points on the coast. David first executed the intentions of the lawgiver in this matter; but even he seems rather to have subdued than dispossessed them. We shall see the consequences of this neglect as we proceed; for, as Michaelis remarks, 'The clear possession of the sea coast is of infinite consequence to a state established in Palestine, even though it carry on no commerce; for without it the boundary can never be secure.' The consequences of this neglect fully verified the prophecy in *v.* 55 of the preceding chapter. It is to be observed that even David made no attempt against the Phœnicians, known in Scripture as 'the people of Sidon and Tyre,' who occupied the northernmost portion of the coast; but that, on the contrary, both he and Solomon were on the most friendly terms with the sovereign of Tyre. As the Sidonians are never mentioned in the list of the nations to be dispossessed and exterminated, it has been questioned whether it was at all the intention of Moses that they should be disturbed in their small but important domain, or whether, indeed, the ancient and more northern territory of Sidon was included within the northern limit assigned in this chapter to the Promised Land. We find, however, in Josh. xix. 28, 29, that the boundary of Asher was to reach '*unto* great Zidon;' but we might understand this not to *include* Sidon, were it not that it is afterwards mentioned, to the reproach of that tribe, that it had not expelled the inhabitants of Sidon (Judg. i. 31). We are therefore left to infer, that from their not being expressly mentioned in the Pentateuch among the devoted nations, the Israelites may have felt it more at their option than in other instances to leave them undisturbed, and even to cultivate amicable relations with so ingenious and enterprising a people, whose commerce and manufactures may have been of considerable benefit to themselves. And although the Lord does not say in the Pentateuch (to which the Jews have always paid more particular attention than to the rest of their Scriptures), that the Sidonians were to be driven out, he does say so in Josh. xiii. 6, where, however, the 'Zidonians' may very properly mean, not the inhabitants of Sidon itself, but the Sidonian colonies in Mount Lebanon. But we must defer some further considerations on this subject to the texts with which they are more immediately connected.

7—9. '*And this shall be your north border,*' etc.—We here give, as before, Dr. Geddes's reading of these verses: 'Your northern boundary shall be as followeth: From the great sea ye shall draw a line to the summit of Mount *Lebanon;* and from the summit of Mount *Lebanon* ye shall draw a line the way to Hamath, and the boundary shall extend to Zedad; thence it shall pass on to Ziphron, and terminate at Hazar-enan: such shall be your northern boundary.' The principal improvement in this version is the substitution of 'Mount Lebanon' for 'Mount Hor,' the occurrence of which name on the northern frontier, after having already found it, or another of the same name, beyond the southern, is well calculated to perplex the reader of the English Bible. The words rendered 'Mount Hor' in the common version, and 'Mount Lebanon' by Geddes, are הר ההר *hor ha-hor; hor* means 'mountain,' and our translators so render the first *hor*, but regard the other as a proper name. Literally, however, it is 'the mountain of the mountain,' which, according to the usage of the Hebrew language, means 'the eminent mountain,' or, 'the double mountain,' as Dr. Hales understands. This palpably means Lebanon, which it would be surprising to find omitted, as in our version, in a description of the northern boundary. But Lebanon occurs by name in Josh. xiii. 5, in such a sense as to shew that 'the mountain of the mountain' can mean no other than Lebanon. No doubt the names here specified all indicate different places along the different parts of the two ranges of Lebanon, which were required to form a northern frontier. For although it is not necessary to suppose that

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not [4]the Ethiopians and the Lubims [5]a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, [6]to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa [7]oppressed *some* of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had [8]made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.

4 Chap. 14. 9. 5 Heb. *in abundance.* 6 Or, *strongly to hold with them,* &c. 7 Heb. *crushed.* 8 Heb. *digged.*

Verse 1. '*In the six and thirtieth year of the reign of Asa.*'—Compare 1 Kings xv. 33, and xvi.; from which we learn that Baasha began to reign in the third year of Asa, that he reigned twenty-four years, and that his son succeeded in the *twenty-sixth* year of Asa's reign. It is therefore probable that the present text is corrupted, being contradictory to three other dates, which shew that Baasha died ten years before the date here given to his enterprise. Josephus seems accordingly to preserve the true date of this undertaking, which he places in the twenty-sixth year of Asa—the year in which Baasha died—which agrees with what he says, that Baasha was prevented by death from resuming his enterprise which the Syrians had interrupted. The Jewish chronology, followed by many modern chronologers, explains the present text to be correct, by supposing that, instead of 'reign,' we should read 'kingdom;' and, consequently, that the date is not from the beginning of Asa's reign, but from that of the separate existence of the kingdom of Judah, commencing with Rehoboam. Thirty-six years from that event bring us only to the sixteenth year of Asa; in which date there is certainly no historical or chronological impropriety, although it may be difficult to explain how so peculiar a mode of computation should in this particular instance be adopted, and which seems less likely than the easy alteration of 'twenty-six' into 'thirty-six.' Whatever explanation be chosen must also be extended to the last verse of the preceding chapter.

— '*That he might let none go out or come in to Asa.*'—It appears that the effect of the manifest tokens of the Divine favour which Asa received, especially in the signal victory over Zerah, was felt in the neighbouring kingdom, and induced a large number of the subjects of Baasha to migrate into his dominions. A constant and large accession of men, induced by such considerations, and by revived attachment to the theocratical institutions, was calculated to give, and doubtless did give, a vast superiority of moral character to the kingdom of Judah over that of Israel. It was no doubt the object of checking this tendency of his most valuable subjects to quit his territories that induced Baasha to take the town of Ramah and fortify it for a frontier barrier.

12. '*Diseased in his feet, until his disease was exceeding great.*'—It was a disease which began in the feet, and gradually mounted upward to the superior parts of the body, for the last clause might more properly be rendered to convey this meaning, as 'his disease moved upward.' Some medical inquirers into the diseases of Scripture think it was the gout, which, as is well known, is dangerous when it reaches upward to the superior parts of the person. It was probably something of the sort.

— '*He sought ... to the physicians.*'—This is the first time we read of physicians among the Hebrews, as a distinct class of persons. Whatever has a medical appearance in the books of the Law, we find associated with the priests (see the note on Lev. xiii. 2), and subsequently we find diseased or injured persons resorting to gods and prophets (1 Kings xiv.; 2 Kings i. and viii.), chiefly, it would seem, for the purpose of learning whether or not they should recover. It appears to have been the general feeling, that in diseases medical and human agencies were of no avail, and that a cure was to be looked for to the immediate exercise of the Divine power. This feeling is still very general in the East. Therefore priests and prophets were resorted to in most nations, for the purpose, as it were, of drawing the attention of the god to the case, and of propitiating his favour. Hence arose a class of pretenders, who professed by means of certain secret charms, incantations, and powerful rites or applications, to draw down and fix, if we may so express it, the healing power of the god. From the manner in which Asa's application to the physicians is mentioned, it is fair to presume that they were of this class, still so common in Asia and Africa, and not yet extirpated from Europe—who, on the one hand, were ignorant of any useful science, and, on the other, by their unlawful pretensions drew away the mind from its true confidence in God, and fixed it on their puerile spells and amulets. Indeed, as the earliest physicians in most countries were foreigners, it is not unlikely that those to whom Asa resorted professed to work cures through the power of the heavenly bodies, or of some famous foreign idol. Even when some useful applications and medicines crept into the practice of 'physicians,' it remained mixed up with so much mystery, idolatry, and superstition, that,



JEWISH PHYSICIAN.—Modern Oriental.

even at a period much later than the present, the stricter Jews were disposed to look upon the whole art as an abominable thing. Gill quotes the Rabbins as entertaining a very ill opinion of physicians, saying that the very best of them deserved hell, and as advising faithful Jews not to live in a city where the chief man was a physician. Even when medicine had attained the rank of a science, founded, as all true science must be, on experience and observation, and spells and charms were in a great degree banished, astrology was still considered by the most famous ancient physicians, and down to comparatively modern times, as an essential part of medical education, principally with the view of determining, it seems, the proper or improper times for administering medicine. Sir Thomas Brown sums up the days excluded as unfit, by different ancient authorities, as making up nearly three-quarters of the year, so that little more than a fourth of the year was left for the administration of medicine. Sir Thomas, himself a physician, objects to this, but observes, guardedly, that 'a sober and regulated astrology,' in medicine, was not to be rejected or condemned. If, even in Europe, the practice of medicine has not from any very remote date been divested of mystery and superstition, we may readily understand that in its early state, as now in the East, the little that was useful in it was buried under such a mass of absurd and idolatrous rites and observances, that the more instructed Jews regarded it with abhorrence, and considered it a most objectionable course to apply to a 'physician.' Probably the customary course was to employ such common remedies as were popularly known; and in cases of difficulty to apply to the priests, who, from their cognizance of diseases involving ceremonial uncleanness, probably accumulated such information as enabled them to give useful medical advice when required. In more recent times medicine has become a favourite pursuit with the Jews. This was especially the case in what are called 'the middle ages,' the most famous physicians of Western Asia, Northern Africa, and of Spain (under the Moors), having been of the Hebrew race. Nor has the skill of the Jewish physicians been unrenowned even in Christendom, and in days still more recent. See Carmoly's *Histoire des Médecins Juifs, Anciens et Modernes*, Brux. 1844. See also generally, the Note on Gen. l. 2; and the author's *Pictorial Hist. of Palestine*, ii. 561-563.

14. '*They made a very great burning for him.*'—He was honoured with a magnificent public funeral, in testimony of their final approbation of his government and of their sorrow for him. It would seem that his body, laid in a bed of state, was burned with vast quantities of aromatic substances, and the ashes, collected with care, were afterwards deposited in the sepulchre which he had prepared for himself on Mount Zion. The burning of the dead, as a rite of sepulture, had originally been regarded with dislike by the Hebrews. But a change of feeling in the matter had by this time taken place; for the practice is not on this occasion mentioned as a new thing, and had probably been some time previously introduced. Afterwards, burning was considered the most distinguished honour that could be rendered to the dead, and the omission of it, in the case of royal personages, a disgrace (see 2 Chron. xxi. 19; Jer. xxxiv. 5; Amos vi. 10). But in later days the Jews conceived a dislike to the rite; and their doctors endeavoured in consequence to pervert the passages of Scripture which refer to it, so as to induce a belief that the aromatic substances alone were burnt, and not the body itself.

CHAPTER XVII.

1 *Jehoshaphat, succeeding Asa, reigneth well, and prospereth.* 7 *He sendeth Levites with the princes to teach Judah.* 10 *His enemies being terrified by God, some of them bring him presents and tribute.* 12 *His greatness, captains, and armies.*

AND [1]Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah [2]brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart [3]was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to

[1] 1 Kings 15. 24. [2] Heb. *gave.* [3] That is, *was encouraged.*

Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD [4]fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah [5]castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And [6]next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

[4] Heb. *was.* [5] Or, *palaces.* [6] Heb. *at his hand.*

Verse 9. '*And went about throughout all the cities of Judah, and taught the people.*'—This commission of five princes, two priests, and nine Levites, going about from city to city, with the book of the Law to instruct the people, forms one of the most interesting circumstances that we meet with in the history of any of the kings. Not only was the heart of Jehoshaphat 'lifted up in the ways of the Lord,' but he desired the hearts of his people to be lifted up in like manner. We read of another good king (Josiah), who caused the law to be read to the people assembled at Jerusalem (chap. xxxiv. 30); but we read of no other than Jehoshaphat who sent instruction to the homes of his people.

CHAPTER XVIII.

1 *Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead.* 4 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.*

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 [1]And [2]after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, *Is there* not here a prophet of the LORD [3]besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of*

[1] 1 Kings 22. 2. [2] Heb. *at the end of years.* [3] Heb. *yet*, or, *more.*

his [4]officers, and said, [5]Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a [6]void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until [7]they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king [8]with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, [9]but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a [10]spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 ¶ Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go [11]into [12]an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again [13]from pursuing him.

33 ¶ And a *certain* man drew a bow [14]at a venture, and smote the king of Israel [15]between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am [16]wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

[4] Or, *eunuchs.* [5] Heb. *hasten.* [6] Or, *floor.* [7] Heb. thou *consume them.* [8] Heb. *with one mouth.* [9] Or, *but for evil.*
[10] Job 1. 6. [11] Or, *from chamber to chamber.* [12] Heb. *a chamber in a chamber.* [13] Heb. *from after him.*
[14] Heb. *in his simplicity.* [15] Heb. *between the joints, and between the breastplate.* [16] Heb. *made sick.*

Verse 5. '*God will deliver* it *into the king's hand.*'—The reader will not fail to note the remarkable ambiguity of this answer, which was well calculated to save the credit of these idolatrous priests, whatever might be the event. In the first place, it is not said what should be delivered into the king's hand, the word *it*, which seems in our version to refer to Ramoth-gilead, not being in the original; nor is it said into what king's hand this unexpressed something should be delivered. Thus, although *we* should certainly understand them to mean that the city, or the Syrian army, should be delivered into the hands of Ahab, and he so understood them, as it was doubtless their wish that he should: yet if the event proved adverse, it was open to them to say that they meant that the Hebrew host was to be delivered into the hands of the Syrian king. Zedekiah indeed was more explicit; but his brethren, when the event proved otherwise than they expected, were at liberty to disavow his individual statement, and to adhere to the ambiguity of their more general answer. It was very probable that this double meaning was not unobserved by Jehoshaphat, and occasioned that misgiving which led him to inquire for 'a prophet of the Lord besides.'

This response is calculated to remind one of the well-studied ambiguity exhibited in the answers of the heathen oracles of old. The one most in point is that which the oracle at Delphi gave to Crœsus, king of Lydia, who sent to inquire whether he might venture to make war upon the Persians. The answer was, that by crossing the river Halys (to attack the Persians), Crœsus would overthrow a mighty power. This safe and prudent answer the Lydian monarch interpreted according to his wish: he crossed the Halys, and was defeated and taken captive by Cyrus. The Persian, on learning this circumstance, allowed his prisoner to send ambassadors to Delphi to reproach the oracle for deceiving him. The oracle answered, that Crœsus had himself only to blame: the oracle had only said, that if he attacked the Persians, a mighty empire would be overthrown: and if then he had desired further information, he ought to have inquired whether his own empire or that of Cyrus was intended (Herodotus, *Clio*, 53, 91). One would think that the priestesses of Delphi had taken a lesson from Ahab's priests of Baal.

CHAPTER XIX.

1 *Jehoshaphat, reproved by Jehu, visiteth his kingdom.*
5 *His instructions to the judges,* 8 *to the priests and Levites.*

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 Nevertheless there are [1]good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and [2]he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you [3]in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for *there is* no iniquity with the LORD our God, nor [4]respect of persons, nor taking of gifts.

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. [5]Deal courageously, and the LORD shall be with the good.

1 Chap. 17. 4, 6.
2 Heb. *he returned and went out.*
3 Heb. *in the matter of judgment.*
4 Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
5 Heb. *Take courage and do.*

Verse 5. '*He set judges in the land.*'—David seems to have done this before; but this, as well as many other of David's improvements, must have been greatly disturbed by the division of the kingdom, although Jehoshaphat would appear to have been the first of the kings of Judah who perceived that the old regulations might be advantageously modified, to adapt them to the altered circumstances of the kingdom. The proportion of Levites, also, to the rest of the population must have been far greater in the kingdom of Judah than it had been in the sole realm of David and Solomon, so that a larger number could be employed in the administration of justice. Some think, however, that David's judicial regulations had fallen into disuse, and that Jehoshaphat now revives them.

8. '*For the judgment of the Lord.*'—This high court seems a new institution, unless the idea was taken from the council which assisted Moses. We find no trace of the existence of such a court elsewhere in the historical books.

The Jews think they discover in it their Sanhedrim, or great council of seventy, which made so great a figure in their later history, and which, although apparently of late origin, they contend to have originated with the seventy elders appointed by Moses. But with respect to this claim, see the note on Num. xi. 16. The number of the members of the court established by Jehoshaphat we are not told; and if its functions have considerable resemblance to those of the Sanhedrim, this may well have been because that celebrated body was organized with an express reference to whatever intimations for the constitution of such a court could be gathered from the sacred books. The duties of the present court, as well as those of the inferior local tribunals mentioned above, are pretty clearly defined in the impressive addresses which the king made to them. We see that the great court of Jerusalem consisted of priests and paternal chiefs, and that it had coguizance of all judicial matters, whether civil or criminal. It has been somewhat disputed what is intended by the 'matters of the Lord,' and 'the king's matters,' in *v.* 11. Grotius seems to understand that this does not define something supplementary, but refers to what had been previously stated, merely to intimate that, in one class of cases the high-priest was to be president, and that in the other Zebadiah, 'the ruler of the house of Judah, presided.' Under his view, the 'matters of the Lord' are not exclusively ecclesiastical matters, as some suppose, but such matters generally as were defined by the law of God, and were to be judged by that law; and 'the king's matters,' not particularly matters of policy or state, but such matters as, not being defined by the law of God, were left to the judgment of the king. In this explanation we are disposed to concur. It will be observed that there was a written law, to which no addition could be made; but then there must have arisen a great number of cases for which this law did not provide, and which were to be adjudicated by the law of custom, or according to the principles of equity. Of the former, the priests, as best acquainted with the law, were the proper judges; while the latter naturally devolved on the paternal chiefs, but, when the monarchy was established, came under the superior authority of the king, who himself was the supreme judge in this branch of law. We never read of any cause brought before the king for which the law of Moses had provided. Perhaps an appeal had lain to the high-priest for the written law, and to the king for the law of custom or equity. It is essential throughout to keep in mind the distinction between these classes of judicial cases. It is the same in Mohammedan countries, where the book which the Moslems hold sacred is also their law-book, to which, of course, no addition can be made. Hence, as in Persia, the written and unwritten law become objects of separate jurisdiction, the respective powers and privileges of which are often matters of high dispute. The written law is administered by ecclesiastical persons, and the unwritten, by secular magistrates, with the king at their head. Referring to the frequently conflicting nature of these distinct judicatures, and the disputes as to the limits of their jurisdiction, it appears to us very probable that the design of Jehoshaphat, in the mixed character he gave to this high tribunal, was to make the two branches of judicature coalesce so far as seemed necessary to facilitate the operation of the general system.

CHAPTER XX.

1 *Jehoshaphat in his fear proclaimeth a fast.* 5 *His prayer.* 14 *The prophecy of Jahaziel.* 20 *Jehoshaphat exhorteth the people, and setteth singers to praise the Lord.* 22 *The great overthrow of the enemies.* 26 *The people, having blessed God at Berachah, return in triumph.* 31 *Jehoshaphat's reign.* 35 *His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.*

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoshaphat feared, and set [1]himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, [2]*who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 [3]If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou [4]wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Ze-

[1] Heb. *his face.* [2] Heb. *thou.* [3] 1 Kings 8. 37. Chap. 6. 28. [4] Deut. 2. 9.

chariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's.

16 To morrow go ye down against them: behold, they come up by the [5]cliff of Ziz; and ye shall find them at the end of the [6]brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [7]Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and [8]that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

22 ¶ [9]And when they began [10]to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and [11]they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped [12]to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and [13]none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of [14]Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [15]forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

31 ¶ [16]And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [17]book of Jehu the son of Hanani, [18]who [19]*is* mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy work; And the ships were broken, that they were not able to go to Tarshish.

[5] Heb. *ascent.* [6] Or, *valley.* [7] Isa. 7. 9. [8] Heb. *praisers.* [9] Heb. *And in the time that they, &c.* [10] Heb. *in singing and praise.* [11] Or, *they smote one another.* [12] Heb. *for the destruction.* [13] Heb. there was not *an escaping.* [14] That is, *blessing.* [15] Heb. *head.* [16] 1 Kings 22. 41, &c. [17] Heb. *words.* [18] 1 Kings 16. 1. [19] Heb. *was made to ascend.*

CHAPTER XXI.

1 *Jehoram, succeeding Jehoshaphat, slayeth his brethren.*
5 *His wicked reign.* 8 *Edom and Libnah revolt.*
12 *The prophecy of Elijah against him in writing.*
16 *The Philistines and Arabians oppress him.* 18
His incurable disease, infamous death, and burial.

Now [1]Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn.

4 Now [2]when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of [3]Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a [4]light to him and to his [5]sons for ever.

8 ¶ In his days the Edomites revolted from under the [6]dominion of Judah, and made themselves a king.

9 Then Jehoram [7]went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with [8]a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and [9]carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save [10]Jehoahaz, the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed [11]without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

1 1 Kings 22. 50. 2 2 Kings 8. 16, 17. 3 Chap. 22. 2. 4 Heb. *lamp*, or, *candle*.
5 2 Sam. 7. 12. 1 Kings 11. 36. 2 Kings 8. 19. Psa. 132. 11, &c. 6 Heb. *hand*. 7 2 Kings 8. 21. 8 Heb. *a great stroke*.
9 Heb. *carried captive*. 10 Or, *Ahaziah*, chap. 22. 1; or, *Azariah*, chap. 22. 6. 11 Heb. *without desire*.

Verse 8. '*In his days the Edomites revolted.*'—According to Josephus, the king of Edom who assisted the kings of Judah and Israel in the war against Moab, had been slain by his revolted subjects, and the new sovereign desired to signalize his accession and to propitiate his subjects by freeing them from the tribute to which his father had submitted. This attempt was not at first successful; but although once defeated by Jehoram, who still had at his command the military resources which his father had collected, the Edomites succeeded in throwing the yoke of Judah from off their necks, according to the prophecy of Isaac to the founder of that nation (Gen. xxvii. 40).

12. '*A writing . . . from Elijah the prophet.*'—It is concluded, from a comparison of dates, that Elijah's translation must have taken place several years before this. The opinion of Josephus, and of many Jewish and Christian writers, is that the letter was sent to the king, by Elijah, from heaven, by the ministry of angels. Of many other opinions, the more probable seems to be that the name of Elijah has crept into the text instead of that of Elisha, by whom this explanation supposes the letter to have been written;—or, that Elijah, perceiving by the spirit of prophecy the criminal conduct of the king and its consequences, wrote this letter previously to his translation, and left it with one of the prophets (probably Elisha) to be delivered in due season;—or, that the date of the translation of Elijah is not indicated with such precision as to enable us to feel quite assured that it had already taken place when this letter was sent to Jehoram.

15. '*Disease of thy bowels.*'—Jahn, on the authority of Dr. Mead (*Medica Sacra*, ch. iv.) concludes this disease to have been a form of dysentery. The long duration of such a disorder is a very unusual circumstance, which, with its awful severity and the previous prediction of the prophet, sufficiently indicated the Hand from which the stroke came.

CHAPTER XXII.

1 Ahaziah succeeding reigneth wickedly. 5 In his confederacy with Joram the son of Ahab, he is slain by Jehu. 10 Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.

AND the inhabitants of Jerusalem made [1]Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the [2]eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* [3]Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds [4]which were given him at Ramah, when he fought with Hazael king of Syria. And [5]Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the [6]destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed [7]to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 [8]And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ [9]But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

[1] 2 Kings 8. 24, &c. [2] Chap. 21. 17. [3] Chap. 21. 6. [4] Heb. *wherewith they wounded him.*
[5] Otherwise called *Ahaziah*, verse 1; and *Jehoahaz*, chap. 21. 17. [6] Heb. *treading down.* [7] 2 Kings 9. 7.
[8] 2 Kings 9. 27. [9] 2 Kings 11. 1.

Verse 2. '*Forty and two years old was Ahaziah.*'—In 2 Kings viii. 26, the age assigned to him at the commencement of his reign is twenty-two years. The interchange of the letters כ and מ, used as numerals, would account for this difference, the former standing for twenty and the other for forty. But it is perhaps better to take the explanation of Lightfoot, who conceives that Ahaziah began to reign in the twenty-second year of his age, but the forty-second of the kingdom of his mother Athaliah's family.

10. '*When Athaliah . . . . . saw that her son was dead, she arose and destroyed all the seed royal.*'—This remarkable woman had long been the virtual possessor of the supreme power in Judah; but now she disdained an authority so precarious and indirect, and would reign alone. As the most wicked persons seldom shed blood out of absolute wantonness, it may be conceived that her temper may have been rendered peculiarly savage at this time by the sanguinary proceedings of Jehu in Israel against that house to which

she herself belonged, and in which she had lost, at one fell swoop, a mother, a brother, and a son, with many other very near relatives. It must also have appeared to her that the sort of authority which she had hitherto exercised, first as queen-consort and then as queen-mother, was now in very great danger—as it might be expected that whichever of her grandsons succeeded to the throne, he would prefer to hers the counsel and guidance of his own mother. Here then were two powerful motives—dread of losing her power, and jealousy of being superseded by another woman—bringing her to the atrocious resolution of destroying all the children of her own son Amaziah.

CHAPTER XXIII.

1 *Jehoiada, having set things in order, maketh Joash king.* 12 *Athaliah is slain.* 16 *Jehoiada restoreth the worship of God.*

AND [1]in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath [2]said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the [3]doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right [4]side of the [5]temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and [6]*gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, [7]God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, [8]Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and [9]slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had [10]distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in

1 2 Kings 11. 4, &c. 2 2 Sam. 7. 12. 1 Kings 2. 4, and 9. 5. Chap. 6. 16, and 7. 18. 3 Heb. *thresholds.* 4 Heb. *shoulder.*
5 Heb. *house.* 6 Deut. 17. 18. 7 Heb. *Let the king live.* 8 Heb. *conspiracy.* 9 Deut. 13. 9. 10 1 Chron. 24. 1.

the [11]law of Moses, with rejoicing and with singing, *as it was ordained* [12]by David.

19 And he set the [13]porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

[11] Num. 28. 2. [12] Heb. *by the hands of David.* [13] 1 Chron. 26. 1, &c.

Verse 8. '*Jehoiada.....dismissed not the courses.*'—The meaning of this, of course, is that the high-priest, in order to have the stronger force at his disposal, detained the Levitical course, which, under ordinary circumstances, would have returned home, or at least would have gone off duty when its week of service had expired.

11. '*Put upon him the crown.*'—We know that crowns were worn by the Hebrew kings; but this is the only incident in Scripture from which we learn that setting a crown on the head was part of the ceremonies of inauguration. There is no part of the Bible in which these ceremonies are so particularly described as in the chapter now before us.

—'*Gave him the testimony.*'—'Gave him' is supplied in our version: omitting this, the text reads, 'put upon him the crown *and* the עֵדוּת, *'edoth*;' which therefore probably means some part of the royal attire, ornaments, or regalia, as some of the Jewish interpreters explain, and as the signification which the word bears in several other passages of Scripture warrants.

'*God save the king.*'—Literally, 'Long live the king!' This seems to have been the usual shout of loyalty among the Hebrews. In personally addressing the king, we find this expression put superlatively, as 'Let the king live for ever!' The same thing precisely is meant in both expressions—the wish for a protracted life; but the latter was, in a personal address, the more respectful and complimentary phrase, which was never understood in its literal force. This style of address was used to the Hebrew, Babylonian, and Persian kings (1 Kings i. 31; Neh. ii. 3; Dan. ii. 4). The same is also the proper force of our popular cry, 'A. B. for ever!' and 'God save the king' implies the desire for the prolongation of the king's life; by this therefore our translation properly renders the Hebrew expression. Indeed, so similar are the cries of loyalty everywhere, that nearly all the versions find a national cry of equivalent meaning. Thus the Vulgate has here, '*Vivat* rex!'—the French versions, '*Vive* le roi!'—and so of others.

13. '*The king stood at his pillar.*'—Some think that, instead of 'at his pillar,' we should understand 'upon a stage' or 'scaffold;' perhaps the brazen scaffold which Solomon erected, and upon which he stood at the dedication of the temple. We incline to join both interpretations, and suppose that Joash stood upon a sort of scaffold or throne placed against a pillar. We cannot suppose that he stood upon the ground, for then, being a child and surrounded by such a number of persons, Athaliah could scarcely have seen him when she entered. In Homer there are several allusions to the custom of setting a throne against a column.

CHAPTER XXIV.

1 *Joash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 15 *Jehoiada's death and honourable burial.* 17 *Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada.* 23 *Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad.* 27 *Amaziah succeedeth him.*

JOASH [1]*was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded [2]to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of [3]Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made [4]a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

[1] 2 Kings 12. 1, &c. [2] Heb. *to renew.* [3] Exod. 30. 12, 13, 14. [4] Heb. *a voice.*

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and [5]the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and [6]to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God [7]came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

23 ¶ And it came to pass [8]at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of [9]Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; [10]Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of [11]Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the [12]repairing of the house of God, behold, they *are* written in the [13]story of the book of the kings. And Amaziah his son reigned in his stead.

5 Heb. *the healing went up upon the work.* 6 Or, *pestils.* 7 Heb. *clothed.* 8 Heb. *in the revolution of the year.*
9 Heb. *Darmesek.* 10 Or, *Jozachar*, 2 Kings 12. 21. 11 Or, *Shomer.* 12 Heb. *founding.* 13 Or, *commentary.*

Verse 17. '*After the death of Jehoiada came the princes of Judah, and made obeisance to the king*, etc.'—We may estimate the merits of Jehoiada's administration from the evil consequences that followed his death. It then appeared that the good qualities which the king had seemed to manifest, were the effects rather of the right counsels under which he had acted, than of any solid principles of good. As we have before seen stronger and older men than Joash yielding to the witcheries of idolatry, which seem so strange to us, we are the less surprised at the fall of this king. It now appeared what deep root idolatry had taken in the land during the years of its predominance under Jehoram, Ahaziah, and Athaliah; and the men of station who had imbibed or had been brought up in its principles, now reared themselves on high, as soon as the repressive power of God's high-priest was withdrawn. They repaired to the royal court, and by their attentions and flatteries so won upon the king, that he was at length

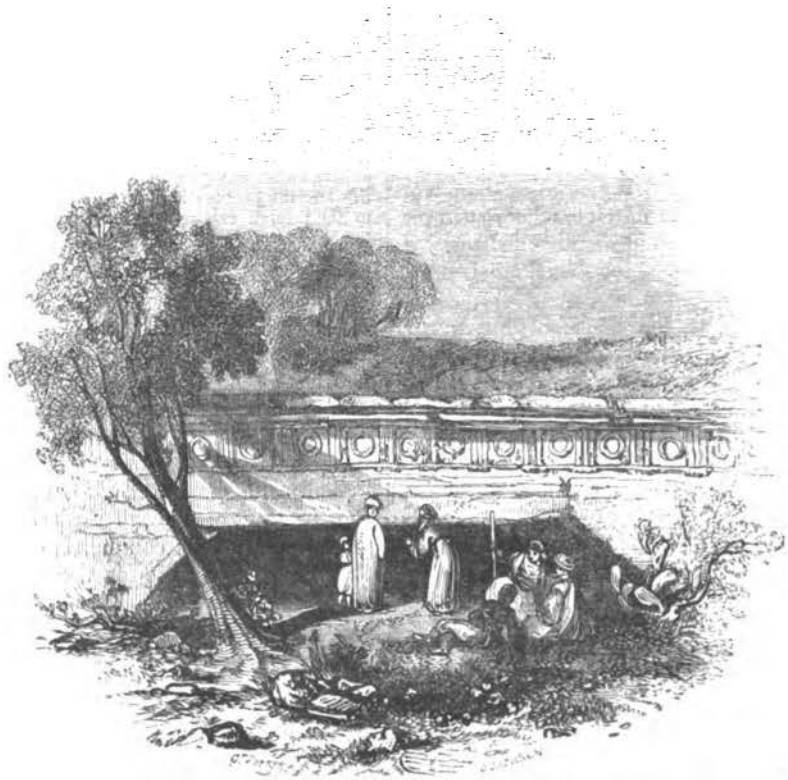
induced to give first his tolerance, and then his sanction, to the rank idolatries by which the two kingdoms had often been brought low. Against this, Zechariah, the son of the late high-priest, and a near relation to the king, raised his voice, and predicted the national calamities which would too surely follow; on which the people rose upon him, and, having received a consenting intimation from the king, stoned him to death in the very court of the temple. Thus did Joash repay the deep obligations for his life and throne which he owed to the house of Jehoiada.

22. '*The Lord look upon it, and require it.*'—One cannot help contrasting this with the last words of another holy man who was slain under somewhat similar circumstances. The words of Stephen were: 'Lord, lay *not* this sin to their charge;' and the contrast in the spirit of these two dying prayers seems to furnish no unapt illustration of the different influences of the Jewish and the Christian dispensations.

25. '*The sepulchres of the kings.*'—These sepulchres were doubtless excavations in the rock; and as such sepulchres are essentially imperishable, there is hope that they may yet be discovered, when the accumulated rubbish of ages which encumbers the face of Mount Zion shall be sufficiently removed to disclose the ancient monuments which it covers. The tombs which lie about half a mile to the north of the present city, and which bear the name of the 'Sepulchres of the kings,' may have a just claim to that title if understood of the kings of the Herodian dynasty, or else of the royal family of Adiabene, constructed by Helena the queen of that country; for we know from Josephus that both these royal families had tombs in this quarter, and the character of the ornaments belongs to that age; and although usually so understood, they can scarcely be regarded as having a claim to be considered as sepulchres of the ancient Hebrew kings. We shall still, however, provide a description of them, not only because they are so far illustrative as to furnish the most complete existing specimen of what may be called the style of regal sepulchres among the Jews, but because they form the most interesting monument of the kind now existing at Jerusalem. They have been described by many travellers. The best descriptions are those of Maundrell, Pococke, Clarke, Buckingham, Irby and Mangles, Robinson, and Olin. Robinson's account, as usual, is the most exact and explicit; but as the very clear description given by his countryman, Dr. Olin, suits our space better, we here transcribe it.

'It is not, like other tombs about Jerusalem, excavated in a perpendicular cliff. The ground is level, though formed of solid limestone, and the work was commenced by hewing out a quadrangular area, thirty paces in length and twenty-seven wide, a depth of from fifteen to twenty feet. The sides are perpendicular and smooth, and the whole work is below the surface of the earth, so that one must approach quite to the brink of this deep cavity before he perceives it. Several fine olive and fig-trees, I believe three, flourish in the mass of rubbish which has accumulated in the bottom of this excavation. Parallel with its southern side a trench is cut in the rock, thirty-four paces long and ten wide, descending gradually from west to east, till it reaches a depth equal to that of the court. The separating wall is about six feet in thickness, and the connection is formed near the eastern end by a broad arched doorway, ornamented with a simple moulding, now nearly obliterated, and so choked with accumulations that I was compelled to stoop very low to enter.

'In the western end of this spacious court a portico is excavated, twelve paces in length from north to south and five paces wide, by about sixteen feet high, a stratum of the rock being left, which serves as a roof to the portico while the court is open to the heavens. The edge of this



SEPULCHRE OF THE KINGS.

stratum, above the entrance, is exquisitely sculptured, and forms a beautiful architrave of fruits and flowers, running along its entire length and hanging gracefully down at either extremity. Above this rich and tasteful border, and over the centre of the entrance, are noble clusters of grapes in the midst of flowers, and other architectural decorations. This fine specimen of sculpture is a good deal mutilated, but considerable portions of it remain entire. The front of the portico was supported by two central columns, which have been broken away, and two others, at the ends, have shared the same fate.

'The spacious and splendid portico is only the vestibule to the tombs, which are entered from its southern end. The doorway is adorned with an architrave, but is so low and so obstructed with loose stones and earth that I was compelled, in entering, to lie flat upon the ground, and draw myself forward as well as I could with my hands. The stones seemed to have been placed there for the purpose of stopping the passage, which may be seven or eight feet in length. On rising upon my feet I found myself in the midst of a noble hall twenty feet square, hewn out of the rock. It was already illuminated by the wax candles which Ibrahim, who entered before me, had lighted. The sides of this apartment are smooth and perpendicular, and the angles perfect. The ceiling is in the form of an irregular arch. This room is only a second stage in advancing to the tombs—a sort of central hall in the labyrinth of excavations. It contains no niches or sarcophagi, and has never been used as a place of sepulture. There are two doors on its southern side and one on its western, leading into as many smaller square chambers, in the walls of which are the depositories, or sarcophagi, for the dead. I first entered the chamber nearest to the low passage, and on the west side of the ante-room. It is little more than three paces square, and about seven and a half feet high: it has nine apertures, leading into recesses for the reception of dead bodies—three upon the north, and an equal number on the western and southern sides. The central door on each side is nearly five feet high, the others less than three, by about twenty inches wide. Each of the larger doors leads through the first recess or depository into a second beyond it; and that on the northern side to another considerable room, which is reached by a flight of descending steps. There are fragments of finely sculptured sarcophagi.

'The second chamber, or that entered near the south-west corner of the ante-room, is the same in dimensions as the first. It is distinguished from it by a low platform or divan running all round the room, and by having seven instead of nine niches excavated in its walls. One is on the northern side, adjacent to the door of entrance, and leads down a flight of stairs to a lower chamber, having three niches in its sides, and containing the broken lid and other fragments of sarcophagi. There are three niches in the western and as many in the southern side of this chamber, the central ones leading, as in the former chamber, by a loftier entrance, through the first to a second depository beyond it, and the others being single. The third apartment is entered from the south-east corner of the ante-chamber. It is not quite so large as the others, and contains only six depositories for sarcophagi, three on the south and three on the west side, excavated, like the rest, in a horizontal direction into the rock, and entered by low narrow doors. One of these depositories has a second niche for a sarcophagus in its side, and the chamber is surrounded, like the one last described, by a raised divan. Channels are cut in the floors of all these apartments to receive the water, which exudes from the rock so copiously as to make their confined atmosphere damp and rather chilly. The entrances to these chambers of the dead were formerly closed by stone doors, which lie broken upon the ground: they are four or five inches in thickness, and adorned with sculpture. The hinges, with the tenons by which they hung in their places, are all fashioned out of the one marble slab.

'The fragments of sarcophagi, which are plentifully scattered throughout these vaults, are worthy of special admiration. They are covered with a profusion of rich and tasteful ornaments, exquisitely carved upon the broken white marble: clusters of grapes hanging amid the luxuriant foliage of the vine, and full bending garlands of flowers cover the lids, and hang in festoons down the sides of these beautiful specimens of ancient genius and art. The ornaments appear quite fresh and perfect, having been protected by the seclusion and darkness of these subterranean depositories, though the sarcophagi have all been opened and broken, probably in search of treasures presumed to have been interred with the occupants of these truly regal sepulchres. These sculptured fragments, as well as the ornaments of the grand portico already described, far surpass, in their style and workmanship, all the other specimens of the art which I saw about Jerusalem. Indeed there is nothing else which would tempt us to believe that sculpture or any of the fine arts was ever cultivated to any great extent or with much success by this ancient people; a circumstance which perhaps points to the foreign origin of the splendid decorations of this tomb.'

CHAPTER XXV.

1 *Amaziah beginneth to reign well.* 3 *He executeth justice on the traitors.* 5 *Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them.* 11 *He overthroweth the Edomites.* 10, 13 *The Israelites, discontented with their dismission, spoil as they return home.* 14 *Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet.* 17 *He provoketh Joash to his overthrow.* 25 *His reign.* 27 *He is slain by conspiracy.*

AMAZIAH [1]*was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was [2]established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [3]The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them

[1] 2 Kings 14. 1, &c.

[2] Heb. *confirmed upon him.*

[3] Deut. 24. 16. 2 Kings 14. 6. Jer. 31. 30. Ezek. 18. 20.

from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the [4]army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go [5]home again: wherefore their anger was greatly kindled against Judah, and they returned home [6]in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But [7]the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath [8]determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [9]Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The [10]thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by [11]a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was [12]put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to [13]the corner gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away [14]from following the LORD they [15]made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of [16]Judah.

4 Heb. *band*. 5 Heb. *to their place*. 6 Heb. *in heat of anger*. 7 Heb. *the sons of the band*. 8 Heb. *counselled*. 9 2 Kings 14. 9.
10 Or, *furzebush*, or, *thorn*. 11 Heb. *a beast of the field*. 12 Heb. *smitten*. 13 Heb. *the gate of it that looketh*.
14 Heb. *from after*. 15 Heb. *conspired a conspiracy*. 16 That is, *the city of David*, as it is 2 Kings 14. 20.

Verse 3, 4. '*He slew his servants that had killed the king his father. But he slew not their children.*'—It appears from what follows that he abstained from including the children in the punishment of their fathers, because that was forbidden in the law of Moses—'The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every one shall be put to death for his own sin' (Deut. xxv. 16). From the manner in which the law is mentioned as accounting for the conduct of Amaziah in exempting the children from their father's fate, we may collect that it was a general custom in other nations to involve a man's family in his doom, which custom the king would have followed had not the law prevented. In point of fact this hideous practice has been always, *and is now*, but too common in the East. We find a terrible instance of it at this very day in the history of our recent operations against China. The Emperor being displeased with the ill success of his general Keshen's operations against our forces, issues a thundering decree against that unhappy personage—'I order that he be forthwith cut in sunder at the waist. *And let those who officially attended him, whether small or great, his relations, and* ALL WHO APPERTAIN TO HIM, *with those who are arranging the affairs with him, be all indiscriminately decapitated.* And let Paoutsung, who was traitorously combined with the English in the affair, be put to a slow and ignominious death, by having his flesh cut from his bones by several bits; *let his native place be made waste for a hundred lee round*, and let his relations be sentenced to the punishment of transportation.' This fate of poor Paoutsung reminds one of the doom which Nebuchadnezzar pronounced upon his diviners—'Ye shall be cut in pieces, and your houses shall be made a dunghill.' Dan. ii. 5; iii. 29; see also Ezra vi. 11.

12. '*Cast them down from the top of the rock.*'—If we were correct in our considerations relating to Joktheel, as stated in the note to 2 Kings xiv., the situation of Petra, with which we supposed that town might be identified, very well illustrates the present transaction. The area or valley in which the town stands is surrounded by steep mountains and rocky cliffs, from many of which most certainly no one could be precipitated without being 'broken all in pieces.' To the south of the town there is one very steep and high mountain, the ascent of which is assisted by steps; and the summit of which affords a commanding view over the neighbouring masses of rock. Remains of a fortification of stone attest the importance which the ancient inhabitants attached to this post. If it were necessary to point to a particular place, one might perhaps venture to indicate this mountain as possibly 'the rock' in question. But it is more probable that this designation does not refer to any one particular rock; but, collectively, to any of the cliffs in this region of precipices adapted to such an execution. The name of 'Selah,' which Amaziah took and called Joktheel, means, as well as that of Petra, 'a rock'—as stated in the note referred to. The taking of any town is not mentioned here expressly; and after all it is not clear that *the rock* spoken of in this place is the same as the town, which bore a name of the same import. If not, *the rock* may have been any remarkable rock near or in the Valley of Salt, where the battle was fought; but, if otherwise, we are to suppose that the Hebrews took their captives to the vicinity of their own capital, and there destroyed them, to intimidate the town into a surrender or for some other purpose not explained. It might be indeed that this awful immolation took place *after* the town was taken; and that the ten thousand destroyed included not only the captives taken in the previous battle, but a proportion of those captured in the town.

14. '*The gods of the children of Seir.*'—The English translator of Laborde's '*Voyage de l'Arabie Pétrée*' has prefixed an interesting preliminary view of ancient Edom: but in his account of their religion he has overlooked this passage, and draws his statement entirely from the book of Job. Now, although it is very probable that the descendants of Esau did for a considerable time retain such patriarchal ideas of religion as that book exhibits, it is very certain that, when they became a flourishing people, their religion was an idolatry which the Lord beheld with abhorrence. We see here that Amaziah's participation in it provoked the Divine anger against him, and produced a denunciation of those calamities which marked the subsequent history of that weak monarch. The Scripture does not describe the idolatry of the Edomites; but we may suppose it to have been the same with that of their neighbours, or but slightly diversified from it. The great object of idolatry was the sun, under various representations, and with different forms of worship. Accordingly the ancient writers, when they have occasion to mention the Nabathæi (the Edomites mixed with Arabians), describe them as people who worshipped the sun, burning frankincense to him upon an altar. This agrees with all we can gather from the present text, which describes the sin of Amaziah as this very act of worship—the burning of incense before the gods of Edom.

23. '*And brake down the wall of Jerusalem.*'—The breaking down of a portion of an old wall as a sign of triumph was as effectual for the purpose of a memorial as the erection of a monument, for, when repaired, it would necessarily exhibit a different appearance from the other portions of the wall, and for many generations this would be known as the portion of the wall which the king of Israel overthrew when he brought back the king of Judah as a captive to his own city.

CHAPTER XXVI.

1 *Uzziah succeeding, and reigning well in the days of Zechariah, prospereth.* 16 *Waxing proud, he invadeth the priest's office, and is smitten with leprosy.* 22 *He dieth, and Jotham succeedeth him.*

THEN all the people of Judah took [1] [2]Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding [3]in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of

1 2 Kings 14. 21, and 15. 1.

2 Or, *Azariah.*

3 Heb. *in the seeing of God.*

Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities [4]about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name [5]spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and [6]fortified them.

10 Also he built towers in the desert, and [7]digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in [8]Carmel: for he loved [9]husbandry.

11 ¶ Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* [10]an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and [11]slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name [12]spread far abroad; for he was marvellously helped, till he was strong.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It* [13]*appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the [14]priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself [15]hasted also to go out, because the LORD had smitten him.

21 [16]And Uzziah the king was a leper unto the day of his death, and dwelt in a [17][18]several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

[4] Or, *in* the country of *Ashdod*. [5] Heb. *went*. [6] Or, *repaired*. [7] Or, *cut out many cisterns*. [8] Or, *fruitful fields*. [9] Heb. *grouna*.
[10] Heb. *the power of an army*. [11] Heb. *stones of slings*. [12] Heb. *went forth*. [13] Num. 18. 7.
[14] Exod. 30. 7. [15] As Esth. 6. 12. [16] 2 Kings 15. 5. [17] Levit. 13. 46. [18] Heb. *free*.

Verse 1. '*Uzziah, who was sixteen years old.*'—It would seem that Uzziah was only five years old when his father died, and that there was a sort of interregnum. The people were in no haste to tender their allegiance to him, but waited till he was sixteen years old before he was formally called to the throne. Amaziah his father was slain fifteen years current after the death of Jehoash, king of Israel (2 Kings xiv. 17), or fourteen years complete from the accession of his son Jeroboam II.; but it is said (2 Kings xv. 1) that Azariah or Uzziah did not begin to reign till the twenty-fifth year of Jeroboam—which gives eleven years for the length of the interregnum, or to the time when Uzziah began to reign at sixteen years old.

5. '*In the days of Zechariah.*'—Here we perceive that much salutary influence upon the character of Uzziah is ascribed to the early instruction and subsequent influence of this wise and holy person. No one will, of course, confound him with the prophet of the same name who lived long after. Some conjecture that he was the son of that Zechariah who was slain in the time of Joash. But this rests on no other foundation than the name, which was one of the commonest among the Jews. The distance of time is unfavourable to another conjecture, which identifies him with the Zechariah of Isa. viii. 2; for that person was living in the reign of Ahaz, in the early part of whose father's reign the Zechariah of the text must have died.

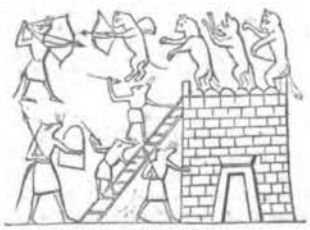
10. '*Towers in the desert.*'—These were probably such

towers as are mentioned in the note to Gen. xxxv. 21. They seemed to have served various purposes—to shelter the flocks in time of danger—as watch-towers for the shepherds—and as a sort of fortress, to afford them protection and to maintain the right of occupation or pasturage in these desolate regions. Not perhaps that any of them served *all* these purposes, but that the name tower or castle (מִגְדָּל *migdol*) seems equally applied to them all. Indeed it may probably be traced in Scripture, that some of them, which were originally mere flock-towers, became in time fortresses, and at last fortified cities. This perhaps may explain the origin of several towns mentioned in Scripture by such names as Migdol and Mizpah—by which such towers are denoted. These towers appear generally to have been erected upon sites naturally or artificially elevated, like the round castle near Teheran in Persia, of which a cut is now introduced, and which we



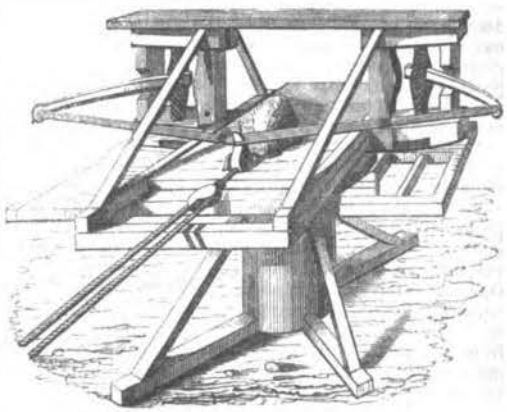
CASTLE NEAR TEHERAN.

take to afford as probable a general illustration as can be furnished of the towers of safeguard or defence so often mentioned in Scripture, whether it mentions them as near towns or abroad in the desert, and perhaps also including towers in a city, or forming part of its immediate fortification. Of ancient specimens the only one we have been able to find is that here annexed. It is from a curious papyrus in the Royal Museum at Turin, of which a portion, including this representation (which seems a sort of caricature), forms the frontispiece of Seyffarth's *Kentniss des Alten Aegypten*.



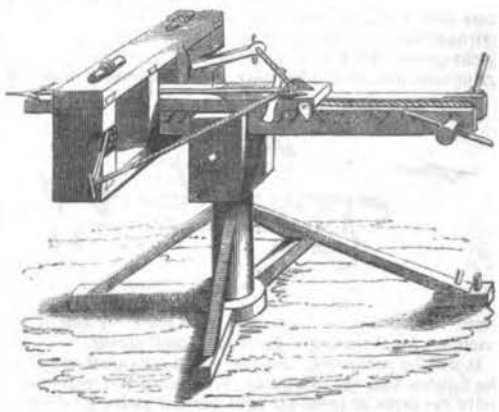
DETACHED TOWER OR FORT.

15. '*Engines . . . . to be on the towers, and upon the bulwarks, to shoot arrows and great stones.*'—It would be interesting to feel assured that these engines were really the 'invention,' in the proper sense of the word, of Uzziah's 'cunning men.' The peculiar system of life among the Jews was so little adapted to the development of inventive genius in the mechanical arts, that this has been doubted; but it is certainly a remarkable circumstance that Pliny



BALISTA, prepared for the discharge of a Stone.

does assign a Syrian origin to such engines as now come under our notice. Other circumstances seem to strengthen the claim of Uzziah to the invention of such machines. There is not the least trace of their existence anywhere at an earlier period. No projectile engines appear among the paintings of the ancient Egyptians, nor does antiquity ascribe the invention or even use of such instruments to them. Homer has not the slightest allusion to such machines, although he must have mentioned them if they had existed in his time; nor indeed do the Greek writers profess that anything was known about them until shortly after the Old Testament history had closed. And, although the eastern origin of such engines is admitted, at least by Pliny, it is probable that they did not originate in a more eastern country than Palestine; for Diodorus, in speaking of the siege of Nineveh in the time of Sardanapalus (considerably posterior to Uzziah), and which lasted seven years, attributes its long duration to the want of battering-rams, balistæ for throwing stones, and other military engines; the use of which was known in his own time to have operated in bringing sieges to a far more speedy conclusion than had been usual in more ancient times. The engines of Uzziah seem to have been analogous, at least in their uses, to the catapultæ and the balistæ of the Greeks and Romans. There is some difficulty in distinguishing these, because, although they seem to have been properly distinct, one to cast arrows and javelins, and the other stones and other blunt missiles, they are often confounded under one name. The Greek writers describe both sorts under the name of catapultæ; and the later Roman writers

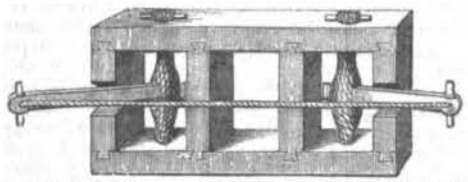


CATAPULTA, prepared for the discharge of an Arrow.—From Montfaucon.

under that of balistæ; but the early Roman writers distinguish the catapultæ from the balistæ. There are several

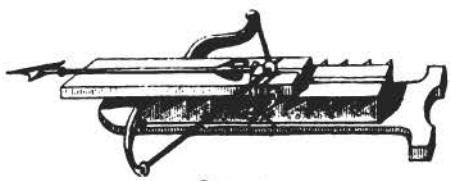
descriptions of these engines extant; and from these various representations have been drawn, and explanations given of their mode of action; but the result has generally produced machines far too complex in their construction and manner of operation, or inadequate to the production of the required effect.

Perhaps the amount of our real knowledge as to the construction of the ancient projectile machines is only, that the three leading principles employed were those of the cross-bow, the recoil of twisted ropes, and the sling. It is probably the diversified applications of these principles, to machines differently constructed for adaptation to modified purposes, which has involved the subject in perplexity. Our cuts exhibit some applications of the two first principles mentioned. According to these, the acting power lies in two perpendicular coils of twisted rope, set apart from each other. Into these coils are inserted, horizontally, the ends of two strong levers, the remoter ends of which are connected by a rope or other strong ligature. Thus is formed a gigantic broken cross-bow, which cannot be bent, by drawing the two arms toward each other, without increasing the tension of the ropes, so as to give a tremendous recoiling power, applicable, by means of the cord, to the discharge of either a dart or a stone. Our cuts shew these



HEAD OF THE CATAPULTA, shewing the rope, levers, and springs of twisted rope, by which the discharge was effected.

respective applications too clearly to render further explanation necessary. There was, however, the other principle, of the sling, which we must not leave unnoticed. In this (the *Onager*) the power was still supplied by ropes; that is, two perpendicular beams set apart from each other were connected at the top by two very strong cables, between which was inserted a large tapering beam, rather crooked; and the small end of this beam, being drawn down towards the ground, had of course a most violent tendency to recoil upward. When a heavy pear-shaped bag of stones had been hung at this end, the beam was released, and flew up, discharging its burden with immense force at the enemy. Our last cut represents what was called a *scorpion*, being a smaller and portable kind of catapulta, but with the bow entire, and therefore without any rope coil being employed. It was essentially the same as the cross-bow, being a small machine, or rest, which enabled a strong bow to be drawn with comparative ease, and to discharge the arrow with much greater force, and with less erring aim, than would have been otherwise practicable. It



SCORPION.

seems that the same name was also borne by one of the machines for throwing pebbles and small stones.

It will be perceived from the above statement and from the figures, that the catapultæ and the balistæ were essentially the same in principle and action, although diversified for distinctive uses. The balista, being used for the more ponderous class of missiles, seems to have been the more cumbersome engine of the two, as its proportion in armies and fortified towns is always much inferior to that of the catapulta, whenever the two sorts of engines are discriminated. Livy says that the Romans took in Carthage 210 large, and more than 200 small catapultæ, and 33 large and 53 small balistæ. This is interesting in connection with the present text, as indicating the number of these engines required by a well-fortified city.

These engines varied greatly in size and power. The largest catapultæ discharged enormous javelins, or beams headed with iron, while the smaller gave immense power to lighter missiles; and the larger balistæ are reported to have cast enormous stones, which crushed whole houses where they fell, and both together beat down, swept away, and destroyed with an effect which we cannot well understand, and which only the united voice of antiquity could induce the modern world to believe. These engines were used both in the attack and defence of fortified places. In Josephus there are abundant references to their uses and effects, as employed in the last fatal siege of Jerusalem by the Romans. The defenders themselves had three hundred engines for throwing darts, and forty for stones —which they had taken from the Romans, and which practice taught them how to use. Some of the Roman engines were, however, far more powerful, particularly those of the tenth legion. Some of these discharged a stone weighing a talent to the distance of two furlongs, and that with such tremendous force, that not only did it destroy the foremost men, but with unspent power rushed through their masses, sweeping away whole files of them in its course. The same author, in describing the siege of Jotapata, where he commanded, says, the darts and stones were thrown by the Roman engines with such power, that numbers of people were destroyed at once. The force of the stones in particular was such, that they broke down the battlements and carried away the angles of the towers; and no body of men could be set so thickly but that one of these stones would sweep a whole file of it from one end to the other. He adds, that once a man, who was standing near him, had his head knocked off by one of these stones, thrown from a machine nearly three furlongs distant.

We have scarcely a better account of the operation of military engines than that given by Lucan; which is the more valuable for our present purpose as describing their use for the defence rather than for the assault of towns.

'Nor hands alone the missile deaths supply,
From nervous cross-bows whistling arrows fly;
The steely corslet and the bone they break,
Through multitudes their fatal journeys take;
Nor wait the lingering Parcæ's slow delay,
But wound, and to new slaughter wing their way.
Now by some vast machine a ponderous stone,
Pernicious, from the hostile wall is thrown;
At once, on many, swift the shock descends,
And the crush'd carcasses confounding blends.
So rolls some falling rock, by age long worn,
Loose from its root by raging whirlwinds torn,
And thundering down the precipice is borne;
O'er crashing woods the mass is seen to ride,
To grind its way, and plane the mountain's side.
Gall'd with the shot from far, the legions join,
Their bucklers in the warlike shell combine;
Compact and close the brazen roof they bear,
And in just order to the town draw near:
Safe they advance, while with unwearied pain
The wrathful engines waste their stores in vain;
High o'er their heads the destined deaths are toss'd,
And far beneath in vacant earth are lost;
Nor sudden could they change their erring aim,
Slow and unwieldy moves the cumbrous frame.
This seen, the Greeks their brawny arms employ,
And hurl a stony tempest from on high:
The clattering shower the sounding fence assails,
But vain, as when the stormy winter hails,
Nor on the solid marble roof prevails:
Till, tired at length, the warriors fall their shields;
And spent with toil, the broken phalanx yields.'

Pharsalia, lib. iii. (ROWE.)

The lines we have put in italics denote, with the context, that it was a work of time and labour to alter the aim which had been given to one of these engines. The *testudo*, or tortoise, being a roof which the soldiers made by joining their shields over their heads, to protect themselves from the missiles thrown from the town against which they acted, is represented in a cut under Judges v. Beneath this shelter the besiegers often carried on operations fatal to the town; and it appears to be alluded to in Job xl. 15 (margin), and Ezek. xxiii. 24.

16. '*Went into the temple...to burn incense.*'—In many ancient countries, and in some modern, the kings by virtue of their office had a right to exercise sacerdotal functions; and it best explains Uzziah's conduct to suppose that he was stimulated by foreign example to aspire to the same privilege.

21. '*And dwelt in a several house.*'—The Jewish writers conclude that this house was outside the town, according to the law which excluded lepers from towns. We see from this that a leper was incapable of reigning, at least while he remained a leper. It does not appear that Uzziah was properly deposed, but only deprived of the exercise of the sovereign power, which was administered by his son, as regent, and probably in his father's name. To the prodigy of the sacred text Josephus adds an earthquake, which, he says, shook the earth with such violence that the roof of the temple was rent, and one half of a mountain on the west of Jerusalem slipped, or rather fell, into the valley below, covering the royal gardens.

CHAPTER XXVII.

1 *Jotham reigning well prospereth.* 5 *He subdueth the Ammonites.* 7 *His reign.* 9 *Ahaz succeedeth him.*

JOTHAM [1]*was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of [2]Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. [3]So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he [4]prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

[1] 2 Kings 15. 32, &c. [2] Or, *the tower.* [3] Heb. *this.* [4] Or, *established.*

CHAPTER XXVIII.

1 *Ahaz reigning very wickedly is greatly afflicted by the Syrians.* 6 *Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet.* 16 *Ahaz sending for aid to Assyria is not helped thereby.* 22 *In his distress he groweth more idolatrous.* 26 *He dying, Hezekiah succeedeth him.*

AHAZ [1]*was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he [2]burnt incense in the valley of the son of Hinnom, and burnt [3]his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to [4]Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all [5]valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim,

[1] 2 Kings 16. 2. [2] Or, *offered sacrifice.* [3] Levit. 18. 21. [4] Heb. *Darmesek.* [5] Heb. *sons of valour.*

slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* [6]next to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [7]the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away [8]captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For he sacrificed unto the gods of [9]Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places [10]to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

[6] Heb. *the second to the king.* [7] Deut. 34. 3. [8] Heb. *a captivity.* [9] Heb. *Darmesek.* [10] Or, *to offer.*

Verse 13. '*Ye shall not bring in the captives hither.*'—The king, on his arrival at Samaria with the captives of Judah, was, as we see, met by the prophet Oded, and by some of the chiefs of Ephraim. The former awakened the king's apprehensions for the consequences of the Divine anger on account of the evil already committed against the house of Judah, and exhorted him not to add to this evil and to their danger by reducing the women and children of that kindred state to bondage. The prophet was vigorously seconded by the chiefs, who positively declared to the troops, 'Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye in-

tend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.' On hearing this the warriors abandoned their captives, and left them in the hands of the chiefs, who, with the concurrence and help of the people, 'took the captives, and from the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren.' This beautiful incident comes over our sense as might some strain of soft and happy music amidst the bray of trumpets and the alarms of war. It also proves that, even in the worst of times, a righteous few were found even in Israel, who honoured the God of their fathers and stood in dread of his judgments. *Pictorial History of Palestine*, ii. 596.

18. '*Gederoth.*'—This place is named in Josh. xv. 41, among those in the plain country in the western part of Judah, corresponding to the 'low country' of the present verse. It was, therefore, not far from the border of the Philistine territory. The site has not been more precisely ascertained.

— '*Shocho.*'—Or 'Socoh,' as in Josh. xv. 35, where it is counted among the towns of Judah 'in the valley.' It has been already noticed under 1 Sam. xvii. 1.

— '*Gimzo.*'—The present is the only text of Scripture in which this name occurs. Dr. Robinson discovered a village named Jimza, about two miles south-east of Ludd (Lydda), which he with reason conceives to be the same with this. It is a common large village, but being seated on an eminence makes a considerable figure in the distance.

25. '*High places.*'—The few remarks we have to offer respecting 'high places,' may be regarded as supplementary to the statements given under previous texts respecting what are called Druidical monuments. Indeed our former inquiries greatly simplify the present question. The interpretation of the 'high places' which our previous conclusions suggest, is precisely that which the frequent mention of these 'high places' in the Scriptures would spontaneously suggest to any reader. And this is, that they were such rude altars as have already been described, erected on conspicuous spots, often on the tops of natural hills or artificial mounds. That altars or other sacred stones marked these high places is obvious from the phrases expressing erection or setting up. Taken in this more limited signification, there are existing remains of such erections in different quarters. In the *Monumentorum Danicorum* of Olaus Wormius, we see, at p. 8, a sacred hill crowned by a *cromlech*, below which a circle of stones runs round the hill, which itself stands within a square of Druidical stones. In another place (p. 35) a similar hill, similarly enclosed, has two circles of stones, one around the base, and the other about one-third below the summit. Our Aggle-Stone (of which a figure is given below), in the isle of Purbeck, may be regarded as a remarkable monument of this class.

We incline to think, however, that the term, as applied in Scripture, might denote any place of a sacred stone or stones to which people congregated for worship, whether containing an altar for sacrifice or not, and whether upon a hill or not; and they may have derived the name of 'high places,' from their having been, originally, most commonly upon hills: or it is not unlikely that they may have been so called from their own height of structure, independently of situation; and even their being places of worship and sacrifice might entitle them to the denomination of high or eminent places, without reference to either of these circumstances.

It is clear that 'high places' were not always, nor in later times generally, in elevated spots. When men ranged the world and had no certain dwelling place, the preference of an elevation for their altars was easier than when settled habitations were established in plains, and with reference to other contingencies than the presence of a mountain or a hill. This may be proved from Scripture. In some passages the 'high places' are *distinguished from hills* (*e. g.* 2 Kings xvi. 4). In the present text king Ahaz makes high places '*in every city*' (2 Chron xxviii. 24), many of which had no eminence in or near them. Accordingly they are described as being *in streets* (Ezek. xvi. 31–39). This last text, with various others, also shews that the high places were of rude stone or artificial materials, capable of being destroyed by violence, for it is threatened to *break them down* (see also Lev. xxvi. 30; Num. xxxiii. 52). This also appears with reference to those that were really on eminences (Ezek. vi. 3).

In the same passage high places are described in valleys and by the side of rivers. Of Jeroboam it is even said that 'he made a *house of high places*' (1 Kings xii. 31, 32). We also read of high places that were not *removed* or *taken away* by Asa (2 Chron. xv. 17), by Jehoshaphat (1 Kings xxii. 43), or by Jehoash (2 Kings xii. 3). They were taken away by Hezekiah; but were *built up* again by Manasseh (2 Kings xxi. 3). Josiah '*brake down* the high places of the gate' (2 Kings xxiii. 8), as well as those that were *in the cities* of Samaria (2 Kings xxiii. 19), the same of which we had been previously told that the children of Israel '*built* them high places in all their cities' (2 Kings xvii. 9, 11).



THE AGGLE-STONE.

From these and other instances, we conclude that there were places in various situations, consecrated to religious worship and generally to altar service; and that this appropriation was marked by such altars and monuments of stone as still remain in various quarters.

The Israelites were commanded to destroy the high places which had been consecrated to idols, as abominable things; while the principle of but one place of altar-service precluded the use of high places in the service of Jehovah. It appears, however, that this preclusion of high places in the service of God was not rigidly enforced until after the building of the temple: and although, after that, the offering of sacrifices and oblations at high places is noticed with reprehension, it is not clear that they were not even then allowed as places of resort for public worship and instruction—bearing the same relation to the temple as did the synagogues of after times, in which there were no offerings or sacrifices, nor any ritual service. The sentiment of the Jews in this matter is, that even sacrifice at the high places, when the *intention* was above suspicion, was lawful prior to the temple: and, certainly, before then such acts were performed by men whose intentions were unquestionably right, and the high places themselves are described rather with approbation than reproach (1 Sam. ix. 12, 19, 25; x. 5: 1 Kings iii. 4, &c.). This practice was so rooted that even the best kings found it difficult to interfere with it after a stricter rule had been established on the erection of the temple. It is often mentioned with blame that the people, in the best times, continued to offer sacrifice and to burn incense at the high places, to which (as we understand) they lawfully resorted, in their several districts, on the Sabbaths and other occasions for worship. That there should be such places of resort at which services might be rendered similar to those which afterwards distinguished the synagogues, is not only probable, and almost necessary in itself, but appears to be indicated in some passages (Psalm xxvii. 6; lxviii. 26; Isa. viii. 19): and it would not be easy to shew what these were but the high places, at which it was so difficult to wean the people from rendering those further and higher services of sacrifice and oblation, which should have been peculiar to the temple and the altar there. It is quite unlikely that they had other places of religious resort than those at which they were so much disposed to render higher services than the law allowed.

CHAPTER XXIX.

1 *Hezekiah's good reign.* 3 *He restoreth religion.* 5 *He exhorteth the Levites.* 12 *They sanctify themselves, and cleanse the house of God.* 20 *Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.*

HEZEKIAH [1]began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and [2]turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to [3]trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, [4]be not now negligent: for the LORD hath [5]chosen you to stand before him, to serve him, and that ye should minister unto him, and [6]burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, [7]by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the

1 2 Kings 18. 1. 2 Heb. *given the neck.* 3 Heb. *commotion.* 4 Or, *be not now deceived.* 5 Num. 8. 14; and 18. 2, 6. 6 Or, *offer sacrifice.* 7 Or, *in the business of the LORD.*

Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a [8]sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [9]sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought [10]forth the he goats *for* the sin offering before the king and the congregation; and they laid their [11]hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 [12]And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment [13]of the LORD [14]by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And [15]when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the [16]instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the [17]singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were [18]present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have [19]consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites [20]did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

[8] Levit. 4. 14. [9] Levit. 8. 14, 15. Heb. 9. 21. [10] Heb. *near.* [11] Levit. 4. 15. [12] 1 Chron. 16. 4, and 25. 6. [13] Heb. *by the hand of the LORD.* [14] Heb. *by the hand of.* [15] Heb. *in the time.* [16] Heb. *bands of instruments.* [17] Heb. *song.* [18] Heb. *found.* [19] Or, *filled your hand.* [20] Heb. *strengthened them.*

CHAPTER XXX.

1 *Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel.* 13 *The assembly, having destroyed the altars of idolatry, keep the feast fourteen days.* 27 *The priests and Levites bless the people.*

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second [1]month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing [2]pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters [3]from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now [4]be ye not stiffnecked, as your fathers *were, but* [5]yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* [6]gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the [7]altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in [8]their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were [9]present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with [10]loud instruments unto the LORD.

22 And Hezekiah spake [11]comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

1 Num. 9. 10, 11. 2 Heb. *was right in the eyes of the king.* 3 Heb. *from the hand.* 4 Heb. *harden not your necks.*
5 Heb. *give the hand.* 6 Exod. 34. 6. 7 Chap. 28. 24. 8 Heb. *their standing.* 9 Heb. *found.*
10 Heb. *instruments of strength.* 11 Heb. *to the heart of all.*

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah [12]did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to [13]his holy dwelling place, *even* unto heaven.

[12] Heb. *lifted up*, or, *offered*.

[13] Heb. *the habitation of his holiness*.

Verse 1. '*Hezekiah sent to all Israel.*'—This appears to have been the only decided attempt made by any of the kings of Judah to bring back their brethren of Israel to the worship of God and the observance of the Law. It was undoubtedly the duty of all the Hebrews to keep the passover at Jerusalem; but it seems that this obligation had been neglected by the ten tribes since they had established a separate monarchy for themselves. Indeed, the religious abuses introduced by the first king, and continued by the others, appear to have been in a considerable degree framed with the politic view of encouraging the nation to dispense with the observance of the duty of attending at this and the other two great festivals at Jerusalem, when it had become the capital of a distinct and often hostile state (see the notes on 1 Kings xii. 28, 31). In the present instance, Hezekiah could hardly have sent his invitation without the concurrence of the king of Israel. This was Hoshea; of whom we read, indeed, that he did evil in the sight of the Lord; 'but,' it is added, 'not as the kings of Israel that were before him' (2 Kings xvii. 2). Probably his conduct on this occasion formed one of the mitigatory circumstances in the evil of his character. Although the mass of the Israelites treated the invitation with derision, yet a sufficient number were found who 'humbled themselves and came to Jerusalem' (*v.* 11), to render this celebration of the passover the most distinguished that had occurred since the separation of the kingdoms.

CHAPTER XXXI.

1 *The people is forward in destroying idolatry.* 2 *Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance.* 5 *The people's forwardness in offerings and tithes.* 11 *Hezekiah appointeth officers to dispose of the tithes.* 20 *The sincerity of Hezekiah.*

Now when all this was finished, all Israel that were [1]present went out to the cities of Judah, and [2]brake the [3]images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, [4]until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the [5]law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as soon as the commandment [6]came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and [7]honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [8]tithe of holy things which were consecrated unto the LORD their God, and laid *them* [9]by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said,

[1] Heb. *found*. [2] 2 Kings 18. 4. [3] Heb. *statues*. [4] Heb. *until to make an end*. [5] Num. 28. [6] Heb. *brake forth*. [7] Or, *dates*. [8] Lev. 27. 30. Deut. 14. 28. [9] Heb. *heaps heaps*.

Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare [10]chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers [11]under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And [12]next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* [13]set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their [14]set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

10 Or, *store-houses*. 11 Heb. *at the hand*. 12 Heb. *at his hand*. 13 Or, *trust*. 14 Or, *trust*.

Verse 5. '*As soon as the commandment came abroad*,' etc. —That such a commandment was at all necessary intimates that the people, even in Judah, had discontinued to send, or had been very negligent in sending, to the priests and Levites the dues and offerings which the Law appointed for them.

20. '*Hezekiah . . . . wrought that which was good and right and truth before the Lord his God*.'—The nature of the improvements which the sacred text describes sufficiently indicate the peculiar nature of the operations required to establish the character of a good prince under the Hebrew theocracy. It was not necessary that he should create new and beneficial institutions; even from the most reforming king it was only required that he should re-establish the old institutions which had fallen into neglect, and to abolish all recent innovations adverse to their principles. Of all people the Hebrews lived most on the memories of the past; and the retrospective character of all their reformations necessarily arose out of the divine authority by which their institutions had been established, and from the perfect adaptation of them to their condition as a peculiar people.

CHAPTER XXXII.

1 *Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people.* 9 *Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray.* 21 *An angel destroyeth the host of the Assyrians, to the glory of Hezekiah.* 24 *Hezekiah praying in his sickness, God giveth him a sign of recovery.* 25 *He waxing proud is humbled by God.* 27 *His wealth and works.* 31 *His error in the embassage of Babylon.* 32 *He dying, Manasseh succeedeth him.*

AFTER [1]these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought [2]to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that [3]he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

1 2 Kings 18. 13, &c. Isa. 36. 1, &c. 2 Heb. *to break them up*. 3 Heb. *his face was to war*.

4 So there was gathered much people together, who stopped all the fountains, and the brook that [1]ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made [2]darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and [3]spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him:

8 With him *is* an [4]arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people [5]rested themselves upon the words of Hezekiah king of Judah.

9 ¶ [6]After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his [7]power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide [8]in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 ¶ And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 [9]And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels [10]slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and [11]presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ [12]In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [13]gave him a sign.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for [14]the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

1 Heb. *overflowed.* 2 Or, *swords*, or, *weapons.* 3 Heb. *spake to their heart.* 4 Jer. 17. 5. 5 Heb. *leaned.* 6 2 Kings 18. 17. 7 Heb. *dominion.* 8 Or, *in the strong hold.* 9 2 Kings 19. 35, &c. 10 Heb. *made him fall.* 11 Heb. *precious things.* 12 2 Kings 20. 1. Isa. 38. 1. 13 Or, *wrought a miracle for him.* 14 Heb. *the lifting up.*

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of [18]pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business of* the [19]ambassadors of the princes of Babylon, who [20]sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his [21]goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the [22]chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

18 Heb. *instruments of desire.* 19 Heb. *interpreters.* 20 2 Kings 20. 12. Isa. 39. 1. 21 Heb. *kindnesses.* 22 Or, *highest.*

Verse 1. '*Fenced cities.*'—This suggests a large matter, into which we cannot fully enter; but concerning which we shall endeavour to state the principal and more interesting facts in as few words as possible. We shall base the observations we have to offer on Professor Jahn's articles on the same subjects, availing ourselves of the information derivable from sources (principally Egyptian) with which he was unacquainted.

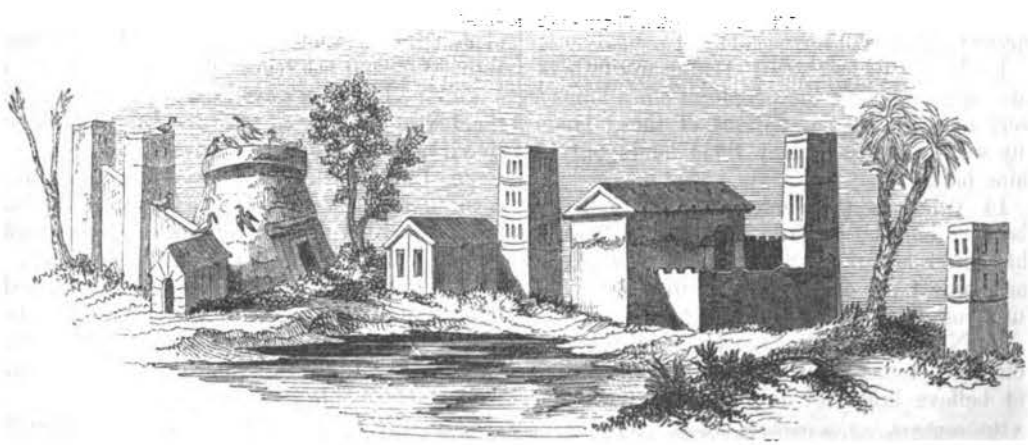
FORTIFICATIONS.—Military fortifications were at first nothing more than a trench or ditch dug around a few cottages on a hill or mountain, together with the mound which was formed of the earth dug out of it. It is, however, probable that sometimes, even in the earliest ages, scaffoldings were erected for the purpose of throwing stones with the greater effect against the enemy. In the age of Moses and Joshua, the walls which surrounded cities were elevated to no inconsiderable height, and were furnished with towers; but that they were of no great strength appears from the facility with which the Hebrews, who were unacquainted with the art of besieging towns, took so many of them, in the course of a few years, on both sides of the Jordan, although the fortifications had at first seemed very terrible to them (Num. xiii. 28).

The art of fortification was encouraged and patronised by the Hebrew kings; and Jerusalem was always well defended, especially Mount Zion.

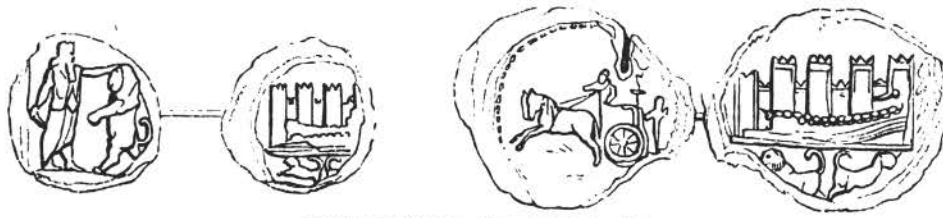
The principal parts of a fortification may be traced in the Scriptures, and were as follow:

The Wall.—In some instances the wall erected around cities was double, and even triple (2 Chron. xxxii. 5). Walls were commonly made lofty and broad, so as not easily to be passed over or broken through (Jer. li. 58). The main wall terminated at the top in a parapet for the accommodation of the soldiers, which opened at intervals in what may be termed embrasures, so as to give them an opportunity of fighting with missile weapons. The embrasures and battlements were *square*, if like those of Egypt and Babylon.

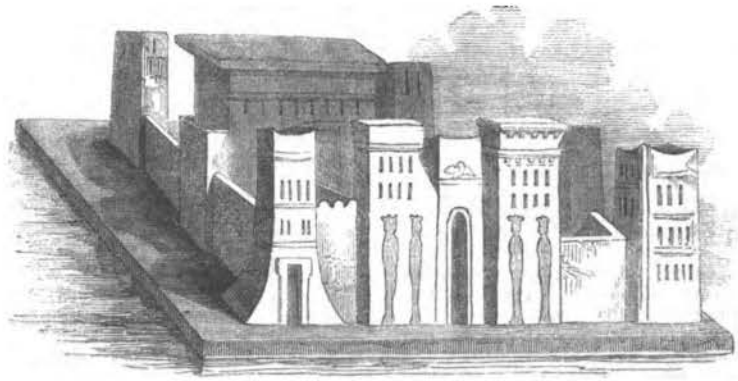
Towers.—Towers were erected at certain distances from each other on the top of the wall. They would appear to have been sometimes lofty, but in general not. They were flat roofed, and surrounded with a parapet, which sometimes exhibited openings similar to those which have just been mentioned in the parapets of the walls. Excellent examples of these towers of both kinds occur in the representations of Egyptian fortified towns in the mosaic pavement of Prænestе, as well as in the representations of sieges in the temples and the tombs of Egypt. It is from these sources that our present illustrations are drawn. Towers of this kind were likewise erected over the gates of cities; and in them guards were constantly kept, as is now the case in most walled towns of Western Asia.



1. FENCED CITY.—Babylon in Egypt.—From the Prænestine Mosaic.



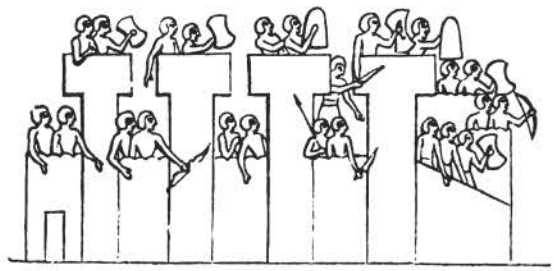
2. Walls and Towers.—From Babylonian Coins.



3. WALL AND TOWERS.—Memphis. From the Prænestine Mosaic.

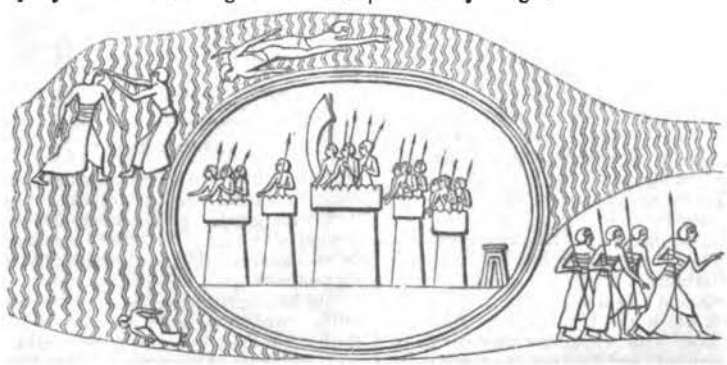
This was, at least, the case in the time of the kings. It was the business of these guards to report any unusual appearance which they discovered in the distance; and whenever they noticed an irruption from an enemy they blew a trumpet (2 Sam. xiii. 34; xviii. 26, 27; 2 Kings ix. 17-19; 2 Chron. xvii. 2; Nahum ii. 1).

The Ditch.—The digging of a fosse increased the elevation of the walls of a town or fortress, and increased in the same proportion the difficulty of an enemy's approach (2 Sam. xx. 15; Neh. iii. 8; Psa. xlviii. 13; Isa. xxvi. 1). The fosse, if the situation allowed, was filled with water. Of these we have the following interesting examples (Cuts

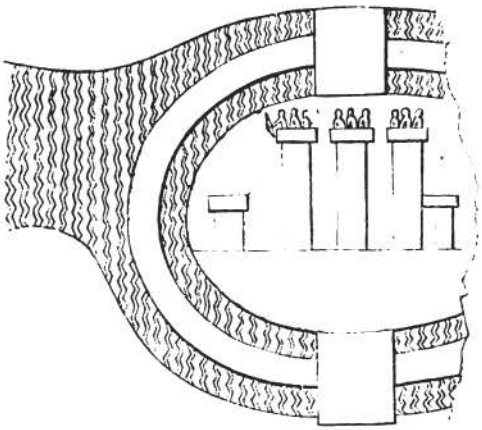


4. Wall and Towers, manned.

5, 6) from ancient Egypt. The first shews a fortress enclosed by a double wall, surrounded by a broad fosse filled with water. Warriors of the adverse parties are struggling in the water, and a party sallies forth at the gate over what appears to be a bridge. The other is equally interesting, as it exhibits the peculiarity of two fosses one within and the other without the wall, both filled with water, and crossed by bridges.



5. Fortress with Fosse and Double Wall.



6. Fortress with Double Fosse.

The Gates were at first made of wood, and very small in size. They were constructed as valve-doors, and secured by wooden bars. Subsequently they were made larger and stronger, and covered with plates of brass or iron, that they might not be burnt. The bars were covered in the same manner to prevent their being cut asunder; they were sometimes wholly of iron. The bars were secured by a sort of lock (Psa. cvii. 16; Isa. xlv. 2). The gates appear, upon the whole, to have much resembled those of modern Oriental towns. Having thus noticed the fortifications, we may proceed to describe the manner in which they were defended or taken, and shall be able incidentally to convey further information respecting the fortresses themselves.

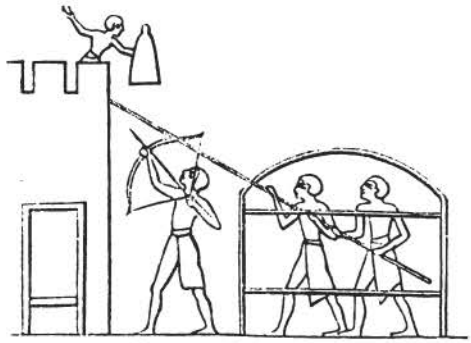
Cities were usually taken by sudden and violent onsets, or by treason. These were usually the first experiments, and, failing them, the besiegers either abandoned the enterprise, or prepared themselves for a long siege, in the management of which no very determinate rules appear to have been followed, beyond those which dictated the cutting off of all communications between the besieged place and the open country, that it might be the sooner compelled by famine to surrender. But when there were no machines to break down the walls, the operations were so tedious and protracted, that a siege was rarely had recourse to but as a last resort. When a city was threatened, it was, in the first place, *invited* to surrender (Deut. xx. 10; Isa. xxxvi. 1; xxxvii. 8-20). If the besieged had resolved to capitulate, the principal men of the city went out into the enemy's camp to obtain the best terms in their power. Hence 'to go forth,' or 'to come out,' in certain connections means the same as to surrender by capitulation (1 Sam. xi. 8, 10, 11; 2 Kings xviii. 31; xxiv. 12; Jer. xxi. 9; xxxviii. 17, 18; 1 Mac. vi. 49). In the most ancient ages the enemy surrounded the city with a band of men, sometimes only one, and at most only two or three deep, and effected their object by assault; hence the very common Scriptural phrases, 'to encamp against a city,' or 'to pitch against,' or 'to straiten it' (Josh. x. 5; Judg. ix. 50; 1 Sam. xi. 1; 2 Kings xxv. 1; Isa xxix. 3).

The troops employed in the assault of fortified places were all provided with shields. This is shewn by the Scriptural phrase which expresses a siege of a town by 'the lifting up of shields' against it (2 Kings xix. 32; Isa. xxxvii. 33); and in Egypt so closely was the idea of a siege connected with the shield, that the figure of a king, who is sometimes introduced in the sculptures as the representative of the whole army, advancing with his shield before him, is intended to shew that the place was taken by assault (Wilkinson, i. 359).

There is much reason to conclude that the practices in besieging towns with which the Hebrews were familiar, were the same as those with which the monuments of Egypt make us acquainted, and in some particulars we *know* that they were so. We may, therefore, derive some information in contemplating the operations of a siege as thus represented.

In attacking a fortified place, the assailants advanced under cover of the arrows of the bowmen, and either instantly applied the scaling ladder to the ramparts, or undertook the routine of a regular siege. Of the former operation, that of actual assault on a town, a very lively representation is afforded in the engraving from a sculpture at Thebes, given under Deut. xx. 12, and which, in connection with this subject, deserves to be very carefully studied.

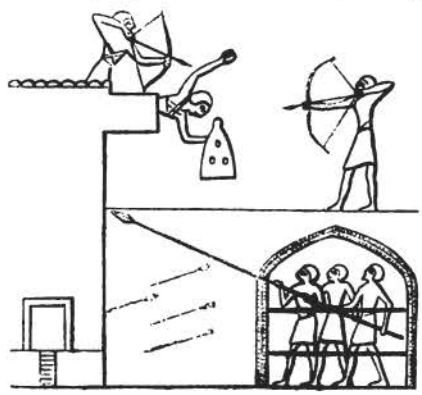
In a regular siege, the besiegers advanced to the walls, and posted themselves under the cover of testudos, and



7. Fortress attacked: Testudo, etc.

shook and dislodged the stones of the parapet by a kind of battering ram, directed and impelled by a body of men expressly chosen for the service. But when the place held out against these attacks, and neither a *coup de main*, the ladder, nor the ram were found to succeed, it appears probable that the testudo was used to cover the operations of the sappers, while they mined the place.

The testudo, as shewn in the engravings, Nos. 7, 8, and at the foot of the larger cut under Deut. xx. 12, was of framework, sometimes supported by poles having a forked summit, and covered, in all probability, with hides. It was sufficiently large to contain several men, and so placed



8. Fortress attacked: Testudo, etc.

that the light troops might mount on the outside, and thus obtain a footing on more elevated ground, apply the ladders with greater precision, or obtain some other important advantage. Each party was commanded and led by an officer of skill, and frequently by persons of the highest rank.

The besiegers also endeavoured to force open the gates of the town, or to hew them down with axes; and when the fort was built upon a rock, they escaladed the precipitous parts by means of the testudo, or by short spikes of metal,

which they forced into the crevices of the stone, and then applied the ladder to the ramparts.

The cut now introduced conveys a lively idea of the vigour and effect of the assaults of the Egyptian archers. From the costume, it appears that the people assaulted are a Syrian nation, and, if so, the fortress forms a remarkably interesting and unique illustration of the subject in hand. We would direct particular attention to the two men who hold in their hands vessels containing a flaming fire. This is doubtless intended as a signal, but whether of submission to the enemy, or to apprise distant friends of the danger, may not easily be determined.

Sir J. G. Wilkinson says—'It is reasonable to conclude that several other engines were employed in sieges with which the sculptures have not made us acquainted; and the "bulwarks" used by [rather known to] the Jews on their march to the promised land, were doubtless borrowed from those of Egypt, where they lived until they



9. Fortress Attacked.

became a nation, and from whence they derived the greater part of their knowledge upon every subject.'

The 'bulwark' thus noticed is the 'mount' or mound of Scripture. It was a vast heap of earth strengthened and supported by large quantities of timber. It ran in an oblique direction from the lines of circumvallation towards the weaker points of the fortifications, and was sometimes as high as the wall itself. The construction of these mounds involved a large consumption of timber, in consequence of which the surrounding country was often denuded of trees to supply the demand. It was to prevent the permanently injurious consequences of this practice that the Hebrews were forbidden to fell fruit-trees for such purposes, or indeed any trees but such as grew upon uncultivated ground (Deut. xx. 19; 2 Sam. xx. 15; 2 Kings xix. 32; Jer. vi. 6; xxxii. 24; xxxiii. 4; Ezek. iv. 2; xvii. 17-23; xxvi. 8). The erection of this mound is expressed by the Hebrew phrase, 'to cast up a bank against the city.' The inhabitants of the town fought against the mound with missile weapons; the besiegers on the contrary, posting themselves upon it, threw their weapons into the city. In the meanwhile the battering-rams were brought into play in order to break down the walls, in which case the besieged frequently erected another wall inside the first, in doing which they pulled down the contiguous houses and employed the materials in the erection of the wall (Isa. xxii. 10).



10. FORTRESS.—From Prænestine Mosaic.

The lines of circumvallation, incidentally mentioned before, were certainly known in the time of Moses (Deut. xx. 19, 20), although not mentioned again till the time of David (2 Sam. xx. 15). The besiegers, when it appeared probable that the siege would be protracted, dug a ditch between themselves and the city, for their own security, and another parallel to it outside, so as to enclose their camp, and guard against an attack either in front or rear. The earth thrown out of the ditch formed a wall on which towers were erected. The works in the cut, No. 6, look exceedingly like such lines of circumvallation with double ditches; and we are not at all certain that they are not the works of the besiegers, instead of being, as upon the whole we preferred to conclude, the works of the besieged. A city shut up in this way perished by degrees, by famine, pestilence, and missile weapons (2 Kings vi. 28-31; xxv. 1; Jer. xxxii. 24; xxxiv. 17; lii. 4; Ezek. iv. 2, 10-15; xvii. 17).

Sometimes the besieged, when they captured any of the more distinguished of the assailants, scourged them or slew them on the walls, or sacrificed them, that they might intimidate their enemies and induce them to raise the siege (2 Kings iii. 27). When the wall was broken through

(Ezek. xxi. 27), and the besiegers had entered, the greater part of the remainder of it was thrown down, as was the case even when the city capitulated (2 Kings xiv. 13; 2 Chron. xxv. 23, 24).

As a good specimen of a modern oriental fortress, we introduce below an engraving representing the fortress of Akaba, at the head of the gulf of that name, which has been already noticed, and a distant view given, under Deut. ii. We think it conveys a general illustration of the fenced cities and castles mentioned in Scripture; excepting of course those small details which distinguish it as a modern structure. We say 'fenced cities and castles,' because in ancient times a castle was only a fenced city on a reduced scale, when it was other than those round buildings which have already been slightly noticed, and which seem to exhibit the most ancient and general form of places of defence and refuge distinguished as 'castles' and 'towers.' The fortification of the fenced cities of the East is all essentially of this character; consisting of a thick and high wall, with strong projecting towers, generally round, at regular intervals, those at the angles being commonly the largest and strongest.

The reader will not fail to notice in this engraving the room over the gate, and the men upon the wall over the room. It strikingly illustrates the observations made under 2 Sam. xviii., shewing the station of the watchmen 'over the gate,' and 'the chamber over the gate' to which the king withdrew to mourn for Absalom his son. Laborde, to whom we are indebted for this cut, has enlivened the scene by representing the arrival of the pilgrims at the fortress, on their return from Mecca; and this representation also contains some interesting illustrations of scenes and circumstances mentioned in Scripture.

4. '*So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land.*'—This was to prevent the expected invaders, the Assyrians, from finding water when they entered the country. Such operations upon the waters were formerly usual in the warfare of Western Asia, although now infrequent. Babylon was taken by turning the course of the Euphrates, and many a modern oriental city might easily fall by the same means. The practice still exists in the further East—India, China, etc. Forbes, being in the former country, writes:—'The Neriad assessment being at length collected, on the 14th of May we left that ill-fated city, and marched towards the river Myhi. During our progress the enemy's advanced cavalry burnt every village on the road, destroyed the forage, and, as far as possible, exhausted the tanks and wells. Their whole army came twice unexpectedly upon us, but were repulsed with loss. It was sometimes reported that they poisoned the wells and tanks, as well as burnt the villages and corn-ricks: the latter we daily witnessed, but I do not recollect an instance of the former more than once, and then it appeared doubtful to our numerous army and camp-followers; that step would have been of little consequence unless they could have produced deleterious effects on an extensive lake: since, as already observed, nothing less could satisfy us for more than one night; brooks at this late season were dried up, and we never allowed them time to alter the course of a river, as is sometimes practised.'

30. '*Stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David.*'—In the parallel text, 2 Kings xx. 20, it is, 'He made a pool and a conduit and brought water into the city.' In this and other instances it is easy to explain texts taken separately and without proper reference to the actual circumstances of the site; but it is rather more difficult when the different texts that bear on a subject are brought together, and an explanation is sought in existing indications. In the first place, it seems to have been understood that bringing *to* the west side implies bringing *from* the east. Under this view, the 'watercourse of Gihon' was of course in the eastern valley, and was conducted to the western either through the city or round by the southern valley. This explanation, however, would tend to make the eastern, not as we have supposed, in 1 Kings i. 33, the western valley, the valley of Gihon; and this explanation also does not with certainty bring the water *into* the city, which, from the text in 2 Kings xx., appears to have been the object. The nature of the site of Jerusalem also, which slopes upward from east to



FORTRESS OF AKABA, WITH THE ARRIVAL OF A CARAVAN OF PILGRIMS.

west, renders it less probable that the water should have been brought from the eastern to the western valley than from the western to the eastern. Bringing it so would be bringing it 'up,' not 'down.' Our very strong impression therefore is, that the two texts refer to the same transaction, but not to the same parts of that transaction—that is, that the narrative is completed by them when put together. We would then understand that the water-course of Gihon formed a stream, having probably two sources distinguished as the 'upper' and 'lower,' probably because the former had its source higher up the western valley, or higher in its hills than the other; and that then Hezekiah *stopped the upper watercourse of Gihon, and brought it straight down,* from the west or north, *to the west side of the city of David;* and that he there *made a pool,* or reservoir for the water, and then made *a conduit* or aqueduct, by which he *brought* the *water* from the reservoir *into the city,* where it supplied or contributed to supply the cisterns and pools which furnished water to the inhabitants in that part of the town. We suppose that the subterraneous canal was prolonged to the eastern valley, where what was left of its water was emptied into the fountain and pools of Siloam. The idea thus stated was expressed in the original edition of this work, and the researches subsequently made have not shaken but have strongly confirmed it, and scarcely more than one link is wanting to complete the chain of evidence which will place this view of the matter among our established facts. It has been proved that there is a series of reservoirs or wells, communicating with each other, leading from the western valley to the north side of the temple, and a subterraneous channel from the last of these on that side, towards the temple itself, has been observed. The inference therefore is, that the water, after supplying various parts of the city, is received into the great reservoir which is known to exist under the temple courts. Then, it has been clearly proved that the Fountain of Siloam, about half a mile on the other or southern side of the temple, which discharges its surplus waters into the valley of the Kidron, receives them by a subterraneous channel from the Fountain of the Virgin, which is midway between it and the temple: and it has been further shewn that this fountain also receives its waters from a channel in the direction of the temple, of which it remits the surplus to the Pool of Siloam. The inference therefore is, that these lower fountains receive and carry off the surplus of the waters of the reservoir under the temple courts, which that reservoir receives in part from the line of fountains communicating on the north-east. And this conclusion is confirmed by the fact that the water is of the same taste and quality in those fountains the current of whose communicating channels is *towards* the temple, as in those whose current, on the lower side, is *from* it—which water is most clearly distinguishable from all the other waters in or near Jerusalem. The bigotry of the Moslems has hitherto prevented the matter from being explored to that extent, within the precincts of the temple, which is necessary to supply the single point of evidence required to substantiate the view which by the careful collation of facts we were ten years ago enabled to advance.

Works similar to those of Hezekiah have immortalized many ancient princes in the annals of different nations; but the Persians, most particularly, seem to rank among their greatest benefactors those who have contributed to remedy the distresses arising from a natural paucity of springs and rivers; and even their Mohammedan writers do not withhold from the ancient sovereigns, whom they regard as heathens, that tribute of celebrity to which hydraulic labours, employed for the public good, have given them so just a claim. The work of Azzad ad Doulah (a prince of the Dilemite dynasty who governed as Amir or Emir) at Band-emir (*i.e.* the Amir's Dyke, from *band,* 'a dyke,' and *Amir,* 'a chief') is pre-eminently celebrated. Of his great work, in the tenth century, the principal remains are artificial mounds which impede the stream and force it to descend through numerous sluices and arches, in a waterfall of 18 or 20 feet. By this vast undertaking an arid and barren tract of considerable extent was fertilized, and the blessings of plenty diffused among several hundred villages.

CHAPTER XXXIII.

1 *Manasseh's wicked reign.* 3 *He setteth up idolatry, and will not be admonished.* 11 *He is carried into Babylon.* 12 *Upon his prayer to God he is released, and putteth down idolatry.* 18 *His acts.* 20 *He dying, Amon succeedeth him.* 21 *Amon reigning wickedly is slain by his servants.* 25 *The murderers being slain, Josiah succeedeth him.*

MANASSEH [1]*was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the [2]abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For [3]he built again the high places which Hezekiah his father had [4]broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, [5]In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In [6]this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 [7]Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

[1] 2 Kings 21. 1, &c. [2] Deut. 18. 9.
[3] Heb. *he returned and built.* [4] 2 Kings 18. 4.
[5] Deut. 12. 11. 1 Kings 8. 29, and 9. 3. Chap. 6. 6, and 7. 16. [6] Psal. 132. 14. [7] 2 Sam. 7. 10.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host [8]of the king of Assyria, which took Manasseh among the thorns, and bound him with [9]fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.

14 ¶ Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about [10]Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of [11]the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ [12]Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon [13]trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

8 Heb. *which were the kings.* 9 Or, *chains.* 10 Or, *the tower.* 11 Or, *Hosai.* 12 2 Kings 21. 19, &c.
13 Heb. *multiplied trespass.*

Verse 1. '*Manasseh was twelve years old.*'—Manasseh was but twelve years of age when he lost his father and began to reign. The temptations which surrounded him, and the evil counsels which were pressed upon him, were too strong for his youth. He was corrupted; and it seemed the special object of his reign to overthrow all the good which his father had wrought in Judah. The crimes of all former kings seem light in comparison with those which disgraced his reign. He upheld idolatry with all the influence of the regal power, and that with such inconceivable boldness, that the pure and holy ceremonies of the temple service were superseded by obscene rites of an idol image set up in the very sanctuary; while the courts of God's house were occupied by altars to 'the host of heaven' or the heavenly bodies. He maintained herds of necromancers, astrologers, and soothsayers of various kinds. The practice which was of all others the most abhorrent to Jehovah the king sanctioned by his own atrocious example, for he devoted his own children, by fire, to strange gods, in the blood-stained valley of Ben-Hinnom. Wickedness now reigned on high, and, as usual, persecuted righteousness and truth; so that, by a strong but significant hyperbole, we are told that innocent blood flowed in the streets of Jerusalem like water. *Pictorial Hist. of Palestine.*

11. '*The king of Assyria.*'—This was Esarhaddon. See the note on 2 Kings xix. 37. Manasseh probably remained captive during the remaining twelve years of his reign, and appears to have been then released by Saosduchin, who succeeded Esarhaddon at Babylon.

— '*Took Manasseh among the thorns.*'—Instead of בַּחוֹחִים *bachochim*, 'among the thorns,' according to the present Masorete text, the Syriac and Arabic versions seem to have read בְּחַיִּים *bechayim*, '*in vivis*,' or 'alive,' which gives a better sense. Jackson's *Chronology*, i. 331, note. [APPENDIX, No. 58.]

19. '*His prayer also.*'—In the solitude of his prison at Babylon Manasseh became an altered and a better man. The sins of his past life and the grievous errors of his government were brought vividly before him; and humbling himself before the God of his fathers, he cried earnestly for pardon, and besought an opportunity of evincing the sincerity of his repentance. The history makes mention of his prayer as having been preserved; and the Apocrypha contains a prayer which purports to

be that which he used on this occasion. This it would be difficult to prove; but the prayer itself is a good one, and suitable to the occasion. His prayer was heard, and the opportunity which he sought was granted to him. The conqueror gave way to the suggestion of a more generous policy than that by which he had been at first actuated. He released the captive from his prison, and after having, we may presume, won him over to the interests of Assyria, and, weaned from the natural bias in favour of an Egyptian alliance, sent him home with honour. Unquestionably he remained tributary to the Assyrian monarch, and his territory was probably considered as forming a useful barrier between the territories of Assyria and Egypt.

CHAPTER XXXIV.

1 *Josiah's good reign.* 3 *He destroyeth idolatry.* 8 *He taketh order for the repair of the temple.* 14 *Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord.* 23 *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.* 29 *Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.*

JOSIAH [1]*was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began [2]to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 [3]And they brake down the altars of Baalim in his presence; and the [4]images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the [5]graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their [6]mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images [7]into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and [8]to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [9]found a book of the law of the LORD *given* [10]by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed [11]to thy servants, they do *it*.

17 And they have [12]gathered together the money that was found in the house of the LORD, and have delivered it into the hand

[1] 2 Kings 22. 1, &c. [2] 1 Kings 13. 2. [3] Levit. 26. 30. [4] Or, *sun images*. [5] Heb. *face of the graves*.
[6] Or, *mauls*. [7] Heb. *to make powder*. [8] Or, *to rafter*. [9] 2 Kings 22. 8, &c. [10] Heb. *by the hand of*.
[11] Heb. *to the hand of*. [12] Heb. *poured out*, or, *melted*.

of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read [13]it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and [14]Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of [15]Hasrah, keeper of the [16]wardrobe; (now she dwelt in Jerusalem [17]in the college:) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ [18]Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, [19]great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were [20]present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not [21]from following the LORD, the God of their fathers.

[13] Heb. *in it.* [14] Or, *Achbor*, 2 Kings 22. 12. [15] Or, *Harhas*, 2 Kings 22. 14. [16] Heb. *garments.*
[17] Or, *in the school, or, in the second parts.* [18] 2 Kings 23. 1. [19] Heb. *from great even to small.* [20] Heb. *found.*
[21] Heb. *from after.*

Verse 4. '*Strowed it upon the graves.*'—In the parallel passage it is, 'upon the graves of the children of the people' (2 Kings xxiii. 6). These passages undoubtedly refer to the common cemeteries. We have frequently mentioned the sepulchral caverns of the Hebrews; but it is, of course, not to be understood that all the dead were deposited in tombs of this description. They were private and family sepulchres, necessarily expensive, and beyond the reach of the mass of the people, who were interred in graves as in most other nations. The Scriptures do little more than indicate the existence of such burial-grounds; all that can be said therefore must be derived from the Rabbinical writers, and from the more recent practices of the Jews and Orientals.

It appears that every city had a public cemetery, for those who possessed no private sepulchres. Like other Orientals they had a very proper objection to cemeteries in towns, and therefore there was a strict regulation which required that they should be not less than two thousand cubits distant from a Levitical city, and 'a considerable space,' says Lightfoot, from other cities, which considerable space, Buxtorf says, was any space beyond fifty cubits. There seems to have been more indulgence with respect to private sepulchres; but only those of royal or very distinguished persons were allowed in the towns. The Jews had a stronger reason for this than most other nations, because they considered that not only the touch of a dead body, but contact with a sepulchre, communicated defile-

ment. It was for this reason that the sepulchres of all kinds were whitewashed every year in the month of February, that no one might be defiled unawares; to the same feeling we may attribute the specific regulations concerning cemeteries which Lightfoot enumerates (*Chor. Cent.* ch. c.) 'Through that place was no current of waters to be made; through it was to be no public way; cattle were not to feed there, nor was wood to be gathered from thence. Nor was it lawful to walk among the cemeteries with phylacteries fastened to their heads, nor with the book of the law hanging at their arm.' Some of these regulations may however have been out of respect to the remains of their dead; for notwithstanding their feelings about pollution, no people yielded to the Jews in respect for the sepulchres of their ancestors. Thus Nehemiah, born during the Captivity in a foreign land, and living there in high distinction, could not more expressively explain the interest he felt about Jerusalem, when his royal master questioned him concerning his apparent sadness, than by saying, 'Why should not my countenance be sad, when the city—*the place of my fathers' sepulchres*—lieth waste?' With this feeling, they never, knowingly, reopened a grave that had once been occupied; nor (as Hyam Isaacs informs us) do they now. When a cemetery was full, and ground could not be procured for another, they did, and do, lay on fresh earth, and inter their dead in this new soil.

It appears that foreigners and criminals were not admitted to the same cemetery with natives or persons of fair character. In the New Testament we read that 'a field to bury strangers in' was bought with the price of Judas's treason. These 'strangers' were probably unconverted foreigners, or, as some think, even Jews usually residing abroad, or else proselytes. Then also there were distinct places of burial for executed criminals; 'For,' (says Lightfoot, quoting the Talmud,) 'they buried not an executed person in the grave of his fathers: but there were two places of burial for such: one for them that were slain with the sword and strangled; and the other for them that were burned and stoned: and when the flesh was wasted, the bones were gathered and buried in the graves (cemeteries or sepulchres) of their fathers' (*Harmony of the New Test.* on Matt. xxvi.). In such a place would our Saviour have been buried, had not Joseph of Arimathea begged his body. Even persons of bad character whom the law had not punished were distinguished by dishonourable graves. In the book now before us there are several instances of wicked kings excluded from the sepulchres of their fathers; and at the present day a particular place in the burial-ground is set apart for the interment of those who have led a wicked, dishonest, and dissolute life.

We have no very precise information concerning the form of the graves in the cemeteries of the ancient Hebrews; but, from various circumstances, it appears probable that they were not distinguished by mounds of the form of the grave, as in our own burial-grounds, and in those of most other nations who inter the dead. Neither does it seem that the spot was covered with stones, but was overgrown with grass, and not distinguishable from common ground, unless by the sepulchral stones which were set near them. Concerning such stones we have no positive information; but that they were not wanting, must be evident from the necessity of preventing accidental pollution by distinguishing graves from common ground, and to receive the whitewash by which that distinction was the more evinced. To which we may add a reference to the frequently noticed habit among the Jews of setting up memorial stones—which they would scarcely omit at graves. Indeed we have a distinct notice of the pillar (ahy upright stone) which Jacob set upon the grave of Rachel. None of these monuments were probably of a very costly or striking nature in the cemeteries, which, it will be recollected, were 'the graves of the common people' (Jer. xxvi. 23); those who could afford it having sepulchres of their own. As to the form of these monuments, we have only to observe, that whenever the upright stone over a grave is *not* required to bear an inscription, it usually is of a round, or pyramidal, or terminal form; but where it is required to bear an epitaph, it is usually an oblong slab, resembling more or less our own tombstones. This is a very general rule, which we lay down



SARBUT-EL-KHADEM. (Inscribed Stones in the Sinai Peninsula.)—Laborde.

as the result of very extensive observation. And as we think the Jews *had* epitaphs, which they had no opportunity of inscribing on a flat stone *covering* the grave, we necessarily infer that they had an upright and oblong stone, on which it might be engraved. It would be an interesting corroboration of this view if we could feel assured that the remarkable ancient Egyptian stelæ at Sarbut-el-Khadem in the Peninsula of Sinai were really tombstones, as believed by Niebuhr, Boutin, Rüppell, and Laborde, as they are exceedingly similar to the tombstones of the present time. But although this is uncertain they are nearly of the same value, as, whatever be the nature of the inscriptions, they evince that, even in the remote times to which these stelæ belong, this shape was given to stones destined to bear inscriptions. It is under this view that we introduce a representation of them. They owe their preservation to their situation in the solitudes of Sinai; and their Egyptian origin and high antiquity are expressed by the hieroglyphics which they exhibit.

'The first appearance of these tombs astonished us,' says Laborde; 'consisting, as they did, of stones standing up, carved in the Egyptian style, and placed amidst solitude and silence, without any connection whatever with the neighbouring desert. . . . . .These remains, doubtless of high antiquity, occupy a space of about seventy-five paces in length, by about thirty-five in breadth. The grave-stones, about fourteen in number, are partly thrown down, a few are still standing, and their fronts, which are much fretted by the northern blasts, still exhibit the traces of hieroglyphics. They vary in height from five to eight feet; in breadth, from eighteen to twenty inches; and in thickness, from fourteen to sixteen.' He accounts for the presence of this Egyptian cemetery in the peninsula of Sinai, by supposing there was a settlement of Egyptians to work the copper-mines of this neighbourhood. There has however been of late years a disposition among antiquaries to acquiesce in the notion of the present Duke of Northumberland, that the place was not a cemetery, but a place of pilgrimage to the ancient Egyptians; and Dr. Lepsius has lately adduced strong reasons for concluding that these inscriptions were simply stelæ for recording the working of the copper mines in the immediate vicinity.

We have assumed that the ancient Hebrew tombs had epitaphs; we think this was the case in proper cemeteries, and where cemeteries were crowded; but probably not in the early patriarchal times, when the few and dispersed sepulchres and monuments conveyed their own traditions. That the *sepulchres* bore inscriptions is attested by 2 Kings xxiii. 16, 17; where it is related that Josiah, when at Bethel, 'spied the sepulchres that were in the mount, and directed the bones to be taken out and burned.' After which, observing another sepulchre, he asked, 'What title (inscription) is that that I see?' This was doubtless upon an excavated sepulchre; but it is reasonable to infer that, if there were inscriptions on such, they were not wanting on the stones which marked 'the graves of the common people.'

The Jews now certainly practise this custom. A few examples may be interesting; and we prefer the specimens, which, although modern, are not very recent, found when an old Jewish cemetery was opened in the neighbourhood of Basle, and which Buxtorf has preserved. The first is, 'I have set this stone over the head of the venerable Rabbi Eliakim, deceased—God grant that he may rest in the Garden of Eden with all the saints of the earth.—Amen, Amen. Selah.' Another, to a virgin, 'I have erected this monument on the head of the most holy, most chaste, and most excellent Rebecca, daughter to the holy Rabbi Samuel the Levite, who lived in good reputation, and on the eighth of December, in the year 135 (1375, says Buxtorf); let her soul be bound in the garden of Eden.' There is another for one Rabbi Baruch, who is described as having descended 'to those who are among the cedars;' and God is supplicated that 'his soul may be bound in the bundle of life.'

7. '*Throughout all the land of Israel.*'—'Of which,' says Hales, 'now he seems to have quietly recovered possession after the defeat of Holofernes and depression of the Assyrian power; for otherwise, surely, he durst not have attempted such a reformation therein.'

19. '*When the king had heard the words of the law . . . he rent his clothes.*'—It is quite evident that the king had never before read or heard these denunciations of the law, which seems hard to account for when we consider that copies of the law do not appear to have been scarce, the rather as, no great while before, many copies had been made under the direction of Hezekiah. It has been suggested that the book in common use, and even that used by kings and priests, was some abstract, like our abridgment of the statutes, which contained only matters of positive law, omitting the promises and threatenings. The king being impatient to know the contents, the scribe begins to read immediately: and as the books of the times were written upon long scrolls, and rolled upon a stick, the latter part of Deuteronomy would come first in course; and there the scribe would find those terrible threatenings whereby the king was so strongly affected. See Deut. xxviii.

22. '*Huldah the prophetess.*'—Jeremiah and Zephaniah were then living: but probably the former was at Anathoth, his usual residence, and the latter may have been at a distance also, if indeed he had then begun to prophesy. Huldah, who was resorted to on this occasion, is not the only woman mentioned in Scripture as endowed with the prophetic spirit. It is not said of what wardrobe her husband Shallum was the keeper, whether that of the king or of the priests. As to her residence 'in the college,' some understand this of the school of the prophets; but this seems to us very unlikely. The word is בַּמִּשְׁנֶה *ba-mishneh*, literally,' in the second,' an ellipsis which seems to be explained by the passage in Nehemiah (xi. 9), which informs us that Judah was 'over the second (part of the) city,' not 'second over the city,' as in our version. This second part of the city probably denotes the lower as distinguished from the upper town; or, possibly, that part enclosed between the inner wall and the outer one built by Hezekiah. We have no other information concerning Huldah than that which the present passage offers; but the Jewish writers state that at her death she was honoured with a tomb *within* the city.

CHAPTER XXXV.

1 *Josiah keepeth a most solemn passover.* 20 *He, provoking Pharaoh-necho, is slain at Megiddo.* 25 *Lamentations for Josiah.*

MOREOVER [1]Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the [2]fourteenth *day* of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders:

[1] 2 Kings 23. 21, 22.

[2] Exod. 12. 6.

serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the [3]houses of your fathers, after your courses, according to the [4]writing of David king of Israel, and according to the [5]writing of Solomon his son.

5 And stand in the holy *place* according to the divisions of [6]the families of the fathers of your brethren [7]the people, and *after* the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah [8]gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes [9]gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, [10]gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites [11]flayed *them*.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen.

13 And they [12]roasted the passover with fire according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and [13]divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their [14]place, according to the [15]commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [16]*waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were [17]present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ [18]After all this, when Josiah had prepared the [19]temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against [20]the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore [21]wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried [22]in *one of* the sepulchres of his fathers. And [23]all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah:

[3] 1 Chron. 9. 10. [4] 1 Chron. 23. and 24. and 25. and 26. [5] Chap. 8. 14. [6] Heb. *the house of the fathers.*
[7] Heb. *the sons of the people.* [8] Heb. *offered.* [9] Heb. *offered.* [10] Heb. *offered.* [11] See chap. 29. 34.
[12] Exod. 12. 8, 9. [13] Heb. *made* them *run.* [14] Heb. *station.* [15] 1 Chron. 25. 1, &c. [16] 1 Chron. 9. 17, 18, and 26. 14, &c.
[17] Heb. *found.* [18] 2 Kings 23. 29. [19] Heb. *house.* [20] Heb. *the house of my war.* [21] Heb. *made sick.*
[22] Or, *among the sepulchres.* [23] Zech. 12. 11.

and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

26 ¶ Now the rest of the acts of Josiah, and his goodness, [24]according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

[24] Heb. *kindnesses.*

Verse 3. '*Put the holy ark in the house.*'—Some think the ark had been removed by Amon to make room for an idol; others, that it had been privately taken away by the priests, and concealed in idolatrous times; but it seems quite as probable that it had been removed by the king's order during the recent repairs of the temple.

18. '*There was no passover like to that.*'—There was a very great passover in the time of Hezekiah; but it was attended with great irregularity in consequence of the unpurified state of a large proportion of the people: the present was also positively a far greater celebration, in a proportion which may be estimated from the comparison of the number of animals offered on the two occasions.

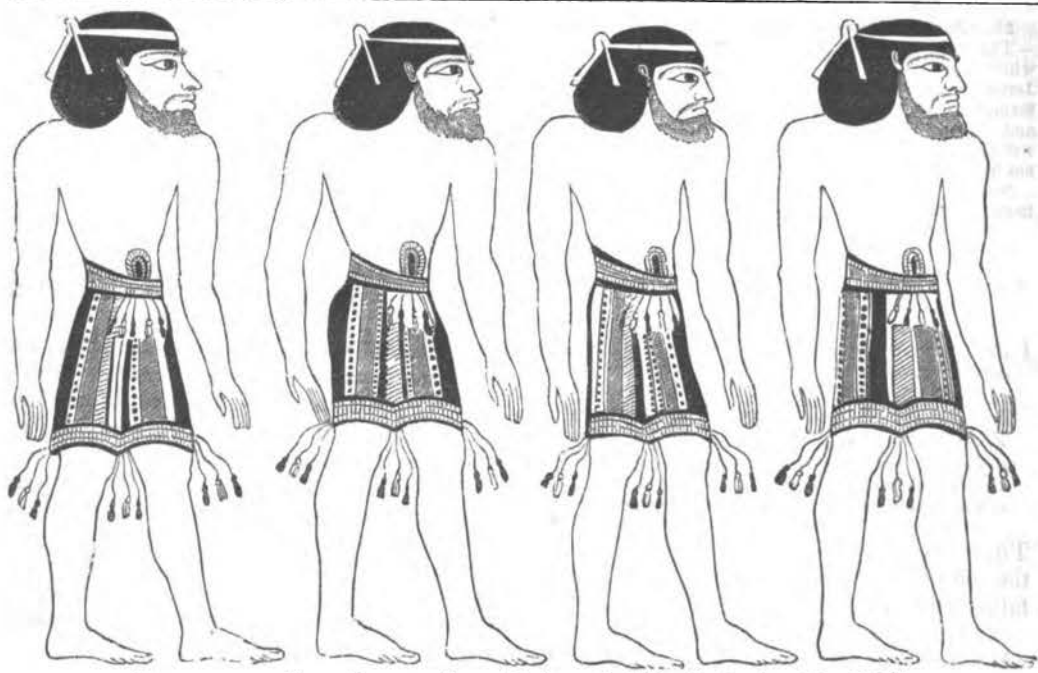
	Hezekiah.	Josiah.
Oxen . . .	2,000	3,800
Lambs and kids	17,000	37,600
Total of offerings	19,000	41,400

20. '*Necho king of Egypt.*'—Some observations on the transactions here recorded will be found in the note to 2 Kings xxiv. 1. The pontiff king of Egypt, called Sethon, who reigned in the time of Hezekiah, has been mentioned in the note to 2 Kings xix. 35. After his death there was an interregnum of two years, according to Diodorus; after which the Egyptians elected twelve kings, one for every nome or district. 'The turbulence that attended this change of government,' says Hales, 'from a monarchy to an oligarchy, seems to have been remarkably foretold in Scripture. "And I (the Lord) will set the Egyptians against the Egyptians, and every man against his brother, and every man against his neighbour; city against city, and *nome* against *nome*."' (Isa. xix. 2.) This oligarchy was dissolved by one of the twelve kings, Psammetichus, after fifteen years of joint reign. He reigned as sole monarch thirty-nine years, and was succeeded by his son Necho in the twentieth year of Josiah (B.C. 619). This king is noted for remarkable undertakings. One of them was to cut a canal from the Nile to the Red Sea; but from this he was obliged to desist, after 120,000 men had perished in the progress of the work, being apprehensive of disastrous consequences from the superior elevation of the Red Sea. (Concerning this canal, and its ultimate completion in after times, see Rennell's *Geog. of Herodotus*, sect. xvii.) The other great undertaking of Necho—the circumnavigation of Africa by Phœnician mariners employed by him—has been noticed under ch. ix. of this book. 'The king then,' says Herodotus, 'betook himself to military exploits:' and it is most interesting to find that the military exploit which he proceeds to mention is no other than that very transaction which the Scripture *here* records. He says, 'Necho, invading the Syrians, overthrew them at Magdolus, and then took Cadytis, a great city in Syria.' This Cadytis he afterwards again mentions as 'a city of the Syrian Palestine, not much less, I think, than Sardis.' That Magdolus is Megiddo, where Necho overthrew Josiah, and Cadytis Jerusalem, is generally agreed.

The Assyrians not being in a condition to oppose the Egyptian king, while Nineveh was besieged by the Babylonians and Medes, his expedition was attended with the most triumphant success. He took Carchemish; and, on his return home, paused in Palestine to reap the fruits of his victory over Josiah. But when the settlement of the Babylonian empire left Nebuchadnezzar sufficiently at leisure, he prepared to take ample revenge. He invaded Egypt, and stripped Necho of all his conquests, from the Euphrates to the Nile, so effectually, that 'the king of Egypt went not again any more out of his own land' (2 Kings xxiv. 7; Jer. xlvi. 2); and he died the next year, B.C. 603. (Hales.)

The great tomb opened by Belzoni in the sacred valley of Beban el-Malek (the tombs of the kings) in Egypt, has on the walls a painting which is thought to refer to these transactions; for from the cartouches found therein, Dr. Young obtained the name of Psammis or Psammutis, the son and successor of Necho; and the paintings are thought to illustrate some of the known events of his father's life, and to include some of his own. That which requires our attention is on the left side of the tomb, and represents a procession appearing before the king, who is seated upon his throne. The procession terminates with seventeen figures, consisting of people of four different nations in groups of four, the rear being brought up by one of those hawk-headed figures so common in Egyptian sculpture and painting. The four nations are distinguished by their garb, complexion, and cast of countenance. The skin of the first four is painted red, the next white, the third black, and the fourth white. It is disputed whether the first group represents Persians or Babylonians, or the last, Nubians or Egyptians; but it has been more generally admitted that the third group are Ethiopians, and the second Jews. We need not describe the appearance of the latter, having caused this group to be copied as an illustration to the present note. They are supposed to be identified as Jews by the 'fringes' of their garments, and still more by their peculiar national physiognomy, which it is impossible to mark more accurately. Belzoni thought that the procession represented captives of the different nations: but to this it has been objected that the scene exhibits none of those circumstances of horror, humiliation, and despair, by which the Egyptian artists expressed the condition of captives: and therefore Heeren and others think that they are rather ambassadors, or suitors at the Egyptian throne. We incline to adopt a middle opinion, which is, that they are hostages (and so far captives) of high distinction. We know that Necho took away with him to Egypt Jehoahaz, the son of Josiah, whom the people had made king after his father's death, and no doubt other persons of distinction (perhaps some of the royal family) were also removed with him. This view would render it highly probable that one of these figures may have been intended to represent the deposed monarch, and we should then be furnished with the only existing portrait of a Hebrew king. Ezekiel (xix. 2-4) seems to describe Jehoahaz as of a ferocious disposition; and Jeremiah foretold that 'he shall die in the place whither they have led him captive, and shall see this land no more' (Jer. xxii. 12).

— '*Josiah went out against him.*'—To understand the circumstances which led to the death of king Josiah, it is necessary to view correctly the position of his kingdom as a frontier barrier between the two great monarchies of Assyria and Egypt, whose borders, by the conquests of the former power, were, and had for some time been, in close and dangerous approximation. It is obvious that, from the first, the political game of Western Asia in that age lay between Egypt and Assyria, the former power being the only power west of the Euphrates which could for an



GROUP OF SUPPOSED JEWISH HOSTAGES.—From a Painting on the Walls of the Tombs at Beban el-Malek.

instant be expected to resist or retaliate the aggressive movements of the latter. There was little question that the rich and fertile valley of the Nile might tempt the cupidity or the ambition of the Assyrians. It was therefore the obvious policy of the kings of Egypt to maintain the kingdoms of Israel and Judah, as a barrier between their country and the Assyrians, and it was the equally obvious policy of the latter to break that barrier down. Hence Hoshea in Israel had been encouraged by Sethos to assert his independence, with a promise of support, which there is reason to believe that the Egyptian king was less unwilling than unable to render. The fall of Israel, as it weakened the barrier, could not but be a matter of regret to the Egyptians, and it would still be their desire to strengthen the hands of the kings of Judah. In this position it became a question at Jerusalem, as it had been in Samaria, whether the forbearance of the Assyrians should be purchased by submission, or that reliance should be reposed on the support of Egypt in opposition to that great power. The kings and people seem to have been generally well disposed 'to lean upon Egypt,' not more from habit and ancient intercourse, than from the perception that it was clearly the interest of that country to support them against the Assyrians. But when it had happened more than once that Egypt, after having encouraged them to shake off the Assyrian yoke, was unable (we cannot believe unwilling) to render the stipulated assistance at the time it was most needed, and left them exposed to the tender mercies of the provoked Assyrians, the prophets raised their voice against a confidence and an alliance by which nothing but calamity had been produced, and encouraged unreserved and quiet submission to the Assyrian yoke. Even Hezekiah, however, as we have seen, was induced by the prospect of support from Egypt to throw off his dependence on Assyria. The consequent invasion of Judah by Sennacherib was so obviously threatening to Egypt, that Sethos (the king who then reigned in Lower Egypt) could only have been prevented by the state of affairs in his own dominion from rendering the assistance which he had led the king of Judah to expect. But, as already stated, this very unwarlike person—a priest by education and habit—had so offended the powerful military caste by abridgments of their privileges, that they refused to act, even in defence of the country. But when Tirhakah, the Ethiopian, who ruled in Upper Egypt, heard of the threatened invasion by Sennacherib, he marched against him; and the Scriptural account would imply that the mere rumour of his approach sufficed to induce the Assyrians to contemplate a retreat, which was hastened by the singular destruction of his army by the pestilential simoom. This solitary example of assistance from Egypt, although from an unexpected quarter, may be supposed to have strengthened the predilection of the king and people of Judah towards the Egyptian alliance; and it was almost certainly with the concurrence of Egypt that Manasseh allowed himself to incur the wrath of the Assyrians. But during his imprisonment at Babylon he would seem to have acquired the conviction that it was his best policy to adhere to his Assyrian vassalage; and we may conclude he was not released without such oaths and covenants as his awakened conscience bound him to observe. He was probably restored to his throne as a sworn tributary, or as being bound to keep the country as a frontier against Egypt. The conduct of Josiah renders this the most probable conclusion.

The Assyrian power became involved in wars with the Medes and Chaldæans, by which its attention was fully engaged and its energies weakened. Egypt, on the other hand, united under one king, had been consolidating its strength. Pharaoh-Necho, the king of that country, thought the opportunity favourable to act aggressively against the Assyrians, and to that end resolved to march and attack this old enemy on his old frontier. Carchemish, an important post on the Euphrates, and the key of Assyria on the western side, was the point to which his march was directed. He passed along the sea-coast of Palestine, northward, the route usually followed by the Egyptian kings when they entered Asia. Josiah being apprised of this, and mindful of his relation to Assyria, and of his obligation to defend the frontier against the Egyptians, assembled his forces and determined to impede, if he could not prevent, the march of Necho through his territories, and this loyal but ill considered attempt led to his overthrow and death.

25. '*Jeremiah lamented . . . written in the lamentations.*' —This does not refer to the Lamentations of Jeremiah which still remain, and which refer to the destruction of Jerusalem. Possibly the 'lamentations' mentioned here formed a collection of funeral odes, composed by prophets and others on the deaths of eminent men, and in which was preserved Jeremiah's lamentation for Josiah. It has not been preserved.

Near to Megiddo, where the battle was fought, was a town called Hadad-Rimmon; and therefore the lamentation for the death of Josiah is in Scripture called the 'lamentation of Hadad-Rimmon in the valley of Megiddo,' which was so great for this excellent prince and so long continued, that "the Lamentation of Hadad-Rimmon" afterwards became a proverbial phrase for the expressing of any extraordinary sorrow. Prideaux, *Connection*, Anno 610. The same author has a strong vindication of Josiah from the charge of rashness, if not disobedience, to which he seems open from the circumstances which the latter part of this chapter records.

CHAPTER XXXVI.

1 *Jehoahaz succeeding is deposed by Pharaoh, and carried into Egypt.* 5 *Jehoiakim reigning ill is carried bound into Babylon.* 9 *Jehoiachin succeeding reigneth ill, and is brought into Babylon.* 11 *Zedekiah succeeding reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar.* 14 *Jerusalem, for the sins of the priests and people, is wholly destroyed.* 22 *The proclamation of Cyrus.*

THEN [1]the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt [2]put him down at Jerusalem, and [3]condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in [4]fetters, to carry him to Babylon.

7 [5]Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and [6]Jehoiachin his son reigned in his stead.

9 ¶ [7]Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And [8]when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the [9]goodly vessels of the house of the LORD, and made [10] [11]Zedekiah his brother king over Judah and Jerusalem.

11 ¶ [12]Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 [13]And the LORD God of their fathers sent to them [14]by his messengers, rising up [15]betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no [16]remedy.

17 [17]Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the

1 2 Kings 23. 30, &c. 2 Heb. *removed him.* 3 Heb. *mulcted.* 4 Or, *chains.* 5 2 Kings 24. 13. Dan. 1. 1, 2.
6 Or, *Jeconiah*, 1 Chron. 3. 16. or, *Coniah*, Jer. 22. 24. 7 2 Kings 24. 8. 8 Heb. *at the return of the year.* 9 Heb. *vessels of desire.*
10 Or, *Mattaniah*, 2 Kings 24. 17. 11 Jer. 37. 1. 12 2 Kings 24. 18. Jer. 52. 1, &c. 13 Jer. 25. 3, 4, and 35. 15.
14 Heb. *by the hand of his messengers.* 15 That is, *continually and carefully.* 16 Heb. *healing.* 17 2 Kings 25. 1, &c.

king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And [18]them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of [19]Jeremiah, until the land [20]had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ [21]Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of [22]Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

[18] Heb. *the remainder from the sword.* [19] Jer. 25. 9, 12, and 29. 10. [20] Levit. 26. 34, 35, 43. [21] Ezra 1. 1. [22] Jer. 25. 12, 13, and 29. 10.

Verse 9. '*Eight years old.*'—Instead of 'eight,' the Syriac and Arabic have 'eighteen,' which is most probable, and is followed by Houbigant and Dr. Hales.

19. '*They burnt down the house of God,*' etc.—When this awful and long threatened calamity took place, one hundred and ninety-four years had elapsed since the Israelites of Gilead and Galilee had been taken away into exile by the Assyrians; one hundred and thirty-three years since the ten tribes had been removed by Shalmaneser and planted in the cities of Media, and ten years since Nebuchadnezzar had exiled some of the inhabitants of Jerusalem to the river of Chebar.

21. '*Until the land had enjoyed her sabbaths,*' etc.—Thus the land was made desolate 'that she might enjoy her sabbaths,' or the arrearage of sabbatic years, of which she had been defrauded by the avarice and disobedience of the people. That these sabbatic years, being the celebration of every seventh year as a season of rest, even to the soil which then lay fallow, amounting to not less than seventy, shews how soon, and how long, that important and faith-testing institution had been neglected by the nation. The early predictions of Moses (Lev. xxvi. 34), and the later one of Jeremiah (2 Chron. xxxvi. 21), that the land should enjoy the *rest* of which it had been defrauded, is very remarkable, when we consider that, as exemplified in Israel, it was not the general policy of the conqueror to leave the conquered country in desolation, but to replenish it by foreign colonists by whom it might be cultivated. The subjoined table affords a useful comparative view of the reigns of the kings of Judah and Israel.

Accession of a king of Judah.	Years of Reign.	Year of preceding king of Israel.
Rehoboam	17	—
Abijah	3	18th
Asa	41	20th
Jehoshaphat	25	4th
Jehoram	8	5th
Ahaziah	1	12th
[Queen Athaliah]	7	—
Jehoash	40	7th
Amaziah	29	2nd
Uzziah	52	27th
Jotham	16	2nd
Ahaz	16	17th
Hezekiah	29	3rd

Accession of a king of Israel.	Years of Reign.	Year of preceding king of Judah.
Jeroboam	22	—
Nadab	2	2nd
Baasha	24	3rd
Elah	2	26th
Zimri	7 days.	27th
Omri	12	31st
Ahab	22	38th
Ahaziah	2	17th
Jehoram	12	18th
Jehu	28	—
Jehoahaz	17	23rd
Jehoash	16	37th
Jeroboam II	41	15th
Zachariah	½	38th
Shallum	1 month	39th
Menahem	10	39th
Pekahiah	2	50th
Pekah	20	52nd
Hoshea	9	12th
Samaria taken	—	6th

E Z R A.

THIS book bears the name of Ezra in the original and in all the versions; but it is only among Protestants that the name is confined to this portion of Scripture. This book and that which follows (Nehemiah) were anciently regarded by the Jews as one, and were distinguished as the first and second books of Esdras. This arrangement still subsists in the Latin and Greek churches, and it is useful to remember that among the writers of the Roman Catholic Church the book cited as the second book of Esdras is no other than that to which we give the name of Nehemiah. There are, besides, two other books that bear the name of Esdras, both of which are found in the Apocrypha. The first of these, which the Greek church receives as canonical, as did the Latin church till the Council of Trent, is found in all the manuscripts of the Seventy, where it is called the *first* book, and precedes the canonical Ezra. This evinces its antiquity, as does the fact that Josephus cites it largely in his 'Antiquities;' yet it is in substance a recapitulation of the contents of the canonical Ezra, with some remarkable interpolations. The second of the Apocryphal books bearing the name of Esdras, consists of a number of similitudes or visions, and is supposed to have been written in the latter part of the first, or in the early part of the second century after Christ. It does not seem to have been counted as canonical by any church as such, although many eminent fathers regarded it in that light, and held it to be the production of the prophet Ezra. It is remarkable that this book is the sole authority for the alleged recension of the entire Hebrew Scripture by Ezra, of which some notice will be taken under chap. x. Ample particulars of these Apocryphal books of Esdras are given under that word by Dr. Wright in Kitto's '*Cyclopædia of Biblical Literature.*'

A cursory glance at the present book suffices to disclose a natural division of its contents into two parts: the first of these parts, which is embraced in the first six chapters, contains the history of twenty years, extending from the first year of Cyrus to the sixth year of Darius Hystaspes—from 536 to 515 B.C. In this portion the author recounts the circumstances attending the permitted return of a large body of the Jews to their own land under the conduct of their own prince Zerubbabel, and the subsequent re-establishment of the Mosaical worship, with the re-building of the Temple. The second part, which is comprised in the last four chapters, relates that Ezra, in the seventh year of Artaxerxes, was permitted by that monarch to proceed to Jerusalem with a second caravan of returned Jews, and invested with full power to re-establish the law of Moses in the land.

Every kind of probability is in favour of that which has been the general opinion of the church in all ages, that Ezra was himself the author of the book which bears his name. Yet this has not passed without question. Spinoza maintained that this book and 'Nehemiah,' as well as those of 'Esther' and 'Daniel,' were produced by the Sadducees subsequently to the re-establishment of the temple-worship by Judas Maccabæus. Even Huet expresses some doubt whether Ezra was the author of the first six chapters of the book called after him. Several more recent critics, such as De Wette and Bertholdt, have also strenuously contended that the book must not be regarded as the production of a single writer: but it will not escape the reader that many of the arguments produced in the introduction to 'Chronicles' to shew that he was the author of these books, are equally applicable to the authorship of the one before us. Then the concurrence of opinion in favour of this conclusion of all the ancient and of nearly all the modern interpreters, is a consideration to which great weight must be conceded. Even of those who question Ezra's claim to the authorship of the whole book as it stands, by far the greater number concede that the second division of the book is the production of Ezra; and of this, certainly, there seems little reason to doubt, for Ezra almost everywhere speaks in the first person, as one who was at the same time the historian and the chief leader of the enterprise which forms the subject of the narrative. But that this characteristic is not exhibited in the first six chapters, does by no means shew that he was not the writer of them also. This circumstance is easily accounted for by the fact that it is not until the six chapters have been passed that Ezra appears upon the arena in person, and that he does then, and does not before, speak in the first person, will, if well considered, tend to prove rather than to disprove his authorship of the whole book. Indeed the strongest argument for the separation of authorship arises from the fact that the first person plural *does* occur in chap. v. 4, whence it has been urged that the writer was in Jerusalem long before Ezra went thither. But this is, we trust, satisfactorily disposed of in the note on that text. In further proof of the single author-

ship of the book we may direct attention to the fact that the sixth chapter is closely connected with the seventh, and if a diversity of style be remarked, it is not more than may be readily explained by the obvious fact that in the first six chapters the writer is quoting literally the records and decrees of which this portion of the history is composed; whereas in the latter portion of the book he relates matters which were under his own cognizance, and in which he took a leading part. It is also to be observed that the style of narrative, or mode of composition, is essentially the same in both parts, for in the second of these parts (vii. 11—26) the writer cites the decree of Artaxerxes word for word, in the same precise manner with which the decree of Cyrus (i. 2—4) and the letter of the Samaritans (iv. 12—16) are cited in the first portion. To this may be added, that several peculiar words and idioms which occur in the first part are found also in the second. It will, moreover, appear to any one who reads the whole book with attention, that it exhibits throughout the same plan and has the same end in view.

The composition of the book alone supplies a strong argument for assigning the authorship of it to Ezra. It is written partly in Hebrew and partly in Chaldee: the Chaldee extends from iv. 8 to vi. 19, and from vii. 12 to vii. 27. Now this transition from one language to another offers a phenomenon which it is not easy to explain on any other hypothesis than that which gives the authorship of the book to Ezra; for the supposition of two authors, one of whom wrote Hebrew and the other Chaldee, is obviously insufficient, and would effect a distribution of authorship different from that which some have adduced from other considerations, and exhibiting features almost amounting to absurdity in itself. The most reasonable of all the suppositions connected with this notion offers nothing more probable than that the principal writer left certain parts of his history unfinished, and some one else completed them in a different language. It seems much easier to explain this alternation of language by supposing that the use of the two languages was so familiar to the author and to those for whom he wrote, that he could very easily pass successively from one to the other. Now that this was the case of Ezra, and was a matter proper to the time in which he lived, there is not the least room to doubt. That as a member of the sacerdotal race, and as a scribe well instructed in the law of Moses (vii. 6), Ezra knew the Hebrew, which was indeed his mother tongue, is unquestionable; and it is equally clear that having spent all his early days at Babylon, and having there passed the greater part of his life among the Chaldeans, the Chaldee language could not but have been familiar to him. The Jews, for whom he wrote, were in the same case with himself. Thus the most remarkable feature which the book exhibits is found to be perfectly compatible with the opinion that to Ezra should be assigned its authorship.

The character of the language itself in which the book is written agrees well with the time of Ezra, and not well with any time considerably earlier or later. It is well known that the Hebrew language had degenerated considerably from its primitive purity during the successive domination of the Assyrians, the Chaldæans, and the Persians over Palestine. Of this there are manifest traces in the *written* language even of Ezekiel: but in the writers after the captivity we observe a return to the primitive models, obviously because, having been born and bred in a country where the Chaldee language was vernacular, their Hebrew style had been formed, not upon any current usage, but upon the models offered them in the great body of their Scriptures, and particularly of the law of Moses, which we are expressly informed that Ezra had diligently studied. Accordingly we find that the Hebrew in which this book is written, although less pure than that of the Pentateuch, is much more pure than that of Ezekiel, which is precisely what we should expect from a writer of the time and in the circumstances of Ezra. On the other hand, the purity of the language in the parts which are written in Chaldee, as well as the presence of archaïsms, oppose the notion of those who would give the authorship of the book to a time not more ancient than the Maccabees, when a corrupt Chaldee dialect was the common language of Palestine, and had extended even to the written language. The Jewish writings in Chaldee of a later date which still remain to us clearly illustrate this difference, and justify the conclusion founded upon it.

There is scarcely any distinct commentary on Ezra as it stands in our Bibles. Most of those who have dealt with this portion of Scripture have taken this book and Nehemiah together, the Roman Catholic writers taking them both under the name of 'Esdras.'

Thus our venerable Bede has left to us a kind of allegorical exposition of the two books. Cajetan has a commentary on them joined to that which he wrote on Joshua. The French Benedictine Berthorius, who died in 1362, composed four books of Moralities, printed in 1473, and repeatedly since, under the title of *Reductiorum Morale Bibliorum*, which may be regarded as a kind of commentary on these books. Sanctius has a Commentary on them united to that on Ruth, 1628; and the Jesuit Oliva connects a Commentary on them with his commentaries on Genesis and Canticles, 1679. Other commentaries on Ezra, especially those by Protestants, are usually connected with commentaries on Nehemiah and Esther, on account, doubtless, of the connection of the subjects, as well as of the smallness of the book when the Apocryphal Esdras is not included. The following is a list of them:—

Strigelii *Liber Esdræ, argumentis et scholiis illustratus*, Lips. 1572; Wandalini *in Lib. Esræ Vestibulum Philologicum de variis Questionibus*, etc., Hafn. 1554; H. Michaelis, *Uberiores Adnott. in Librum Esræ*; Wolfii *Comment. in Lib. Esdræ*, 1570; Pempelii *Explicatio loc. Obscurorum Sacræ Script. præsertim Esdræ, Nehemiæ, Danielis*, 1635; Trapp, *Commentary on Ezra, Nehemiah*, etc., Lond. 1656; Jackson, *Annotations upon Ezra, Nehemiah, and Esther*, Lond. 1658; Lombardi *Nehemias et Esdras commentario litterali, morali et allegorico illustrati*, Par. 1643; Schulze, *Chaldaicorum Danielis et Ezræ capitum interpretatio Hebraica*, etc., Hal. 1782; Schirmer, *Observatt. Exeget. Crit. in libr. Esdræ*, Vratisl. 1817; Keil's excellent work, noticed in the introduction to 'Chronicles,' is not confined to that subject, but embraces arguments in favour of the integrity of the book of Ezra. The full title of this work, to which we acknowledge much obligation, is *Apologetischer Versuch über die Bücher Chronik und über die Integrität des Buches Esdras*, Berl. 1833.

CHAPTER I.

1 *The proclamation of Cyrus for the building of the temple.* 5 *The people provide for their return.* 7 *Cyrus restoreth the vessels of the temple to Sheshbazzar.*



NOW in the first year of Cyrus king of Persia, that the word of the LORD [1]by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he [2]made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath [3]charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place [4]help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them [5]strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, [6]which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto [7]Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* [8]the captivity that were brought up from Babylon unto Jerusalem.

1 2 Chron. 36. 22. Jer. 25. 12, and 29. 10. 2 Heb. *caused a voice to pass.* 3 Isa. 44. 28, and 45. 13. 4 Heb. *lift him up.*
5 That is, *helped them.* 6 2 Kings 24. 13. 2 Chron. 36. 7. 7 See Chap. 5. 14. 8 Heb. *the transportation.*

Verse 1. '*In the first year of Cyrus the Persian.*'—As the intricacy of the names and dates of the later historical Scriptures is attended with great difficulty to general readers, we think it best to commence our notes with some remarks which may tend to the better understanding of the books of Ezra, Nehemiah, Esther, Daniel, and portions of Zechariah and Haggai. These remarks will render it unnecessary to speak of each king as his name occurs in the books before us, although it will not preclude us from taking such opportunities as may seem most expedient for noticing such particulars of any sovereigns' history or character as may tend to illustrate the sacred

text. For the facts, dates, and identifications, in the following outline, we shall avail ourselves freely of Dr. Hales's researches, which appear to have been nowhere attended with more distinguished success than in this very difficult part of his great undertaking.

The sources of the perplexity arise chiefly from the manner in which the Jewish chronology is interwoven with that of the Babylonians, Medes, and Persians. And then, as Dr. Hales states: 'The confusion of names is embarrassing; the royal title, *Ahasuerus* [the reader *must* remember that this is a title and not a proper name], is applied to *Xerxes*, Ezra iv. 6; to *Artaxerxes Longimanus*, Esther, *passim;* and to *Astyages*, the father of *Cyaxares*, or of *Darius* the Mede, Dan. ix. 1; and "*Darius*, king of Persia," denotes Darius Hystaspes, Ezra iv. 5-24; but "Darius the Persian," *Darius Nothus*, Neh. xii. 22.'

Let us first premise, that after the destruction of the Assyrian and Hebrew monarchies, the great ruling powers in what was then known of Asia, were the Babylonians and the Medes. The former was paramount over the countries west of the river Tigris, and the latter over those to the east of the same river. A powerful kingdom, that of Lydia, also arose in Asia Minor; but as it is not mentioned in Scripture, it may suffice to intimate its existence till it was subdued by Cyrus (see the note on 2 Chron. xviii.). Such was the state of affairs when Cyrus was born. His father was a Persian of a ruling family, and his mother the daughter of the Median king Astyages ('Ahasuerus' of Dan. ix. 1). He lived in Persia with his parents, and was brought up in the peculiar discipline and manners of the Persians. He was distinguished as he grew up by his noble qualities and successful enterprises. He married the daughter of his uncle Cyaxares ('Darius the Mede'), and when Astyages died and Cyaxares ascended the Median throne, the force of his character, with his double relationship and right to the succession, gave him such ascendancy over his uncle, that he became the actual ruler of the empire. As general of the combined army of Medes and Persians he gave Evil-Merodach king of Babylon that signal overthrow, which we mentioned in the note to 2 Kings xxv. 27. At Babylon Evil-Merodach was succeeded by

BELSHAZZAR (B.C. 558—553), the common statement concerning whom we intimated in the note referred to above. He was slain certainly on the night that Daniel interpreted the writing on the wall, which, among other things, declared his kingdom to be given to the Medes and Persians. The usual statement on the subject, which makes the city to have been taken by the Medes and Persians on the same night that Belshazzar was assassinated, is disputed by Hales, on good authority, which leads him to consider that, on the death, nine months after, of Laborosoarchod, the young son of Belshazzar,

'DARIUS THE MEDE' (*Cyaxares*) succeeded *peaceably* to the dynasty which then became extinct. As the next of kin (he was the queen mother's brother), as the most powerful competitor, and as having been pointed out by God himself—his claim to the succession was the best that could at that time be adduced: and being, reputedly, of an easy temper, the Babylonians would the more readily be induced to submit to what they could not resist. The prophet Daniel stood high in the favour of this prince, who died B.C. 551. On his death, a Babylonian nobleman, Nabonadius, whom Darius had appointed governor or 'king' of Babylon, declared himself independent; and Cyrus, then absent in the western wars, had no leisure to attend to him till B.C. 538, when he defeated him in battle, and then laid siege to Babylon, which, after two years, he took by a stratagem which we shall hereafter have occasion to notice.

CYRUS after this reigned seven years, during which the Hebrews were treated with the most favourable consideration, as the text now before us intimates. This great prince is so much more honourably mentioned in Scripture than any other foreign king whatever, that his character will necessarily again come under our notice. He was succeeded by his son

CAMBYSES (B.C. 529—521), a mad sort of a prince, who brought Egypt under the Persian yoke, and whose death, in an obscure town of Syria, afforded an opportunity for

SMERDIS the Magian (or Persian priest) to usurp the Persian throne, by pretending to be Smerdis, a son of Cyrus, who had been slain by order of his brother Cambyses. He reigned only seven months. It has been very generally conceived that Cambyses is the 'Ahasuerus' of Ezra iv. 6; and Smerdis-Magus, the Artaxerxes of verse 7. But in the notes on those verses this will be questioned; and it will then appear probable that neither the son nor the pretended son of Cyrus are mentioned in the Bible; perhaps because nothing of importance to the Jews occurred in their reigns. The next prince then mentioned in Scripture, after Cyrus, is

DARIUS HYSTASPES (B.C. 521—485), one of the seven noble conspirators who detected the cheat of the pseudo-Smerdis, and slew him. He bears the character of a prince of great political wisdom and moderation, who did much to establish the vast empire which Cyrus conquered; and perhaps, in real greatness, he had no superior but Cyrus among the Persian kings. He favoured and encouraged the Jews; and in the seventh year of his reign the temple was at last finished. He was succeeded by

XERXES (B.C. 485—464), the proud king whose history fills many a page in the Greek annals, on account of his memorable invasion of Greece; but who is very slightly noticed in Scripture under the title of 'Ahasuerus' (chap. iv. 6), to mention that the Samaritans wrote a letter of accusation to him against the Jews. The result is not stated; but Josephus says, that he confirmed the Jews in all the privileges granted by his father, and even granted them the Samaritan tribute for the service of the temple. Strong reasons have lately been adduced to prove that Xerxes was the Ahasuerus of Esther. The character assigned to him in history is certainly not unlike that which the Scripture gives to Ahasuerus; and we should not like to express any strong opinion against his claim, although, upon the whole, we incline to regard that of Artaxerxes Longimanus as preferable. Xerxes was succeeded by

ARTAXERXES, surnamed Longimanus (B.C. 464—423), who is generally, on strong grounds, regarded as the Artaxerxes of Ezra and Nehemiah, and the Ahasuerus of Esther. In the latter book the Septuagint always translates 'Ahasuerus' by 'Artaxerxes,' and Josephus does the same. So understood, the Scripture speaks more of this than of any other Persian king. The Jews began to build the *walls* of Jerusalem early in his reign; but the letters of the hostile Samaritans induced the king to send an order for them to desist from the work. In 458 B.C. he made Esther his queen; and the year following sent Ezra to Jerusalem, with full civil and ecclesiastical powers, but without any expressed permission to build the walls. This permission was however granted, in 444 B.C., to Nehemiah, the king's cup-bearer, who was then appointed governor of Judæa. He exercised that office twelve years, during which he rebuilt the walls and the city, and then returned to Persia, his commission having expired. His old master, Artaxerxes, still reigned, and ultimately allowed him to return to Jerusalem. Soon after (in 423) the king died, and was succeeded (omitting the two brief reigns of *Xerxes II.* and *Sogdianus*) by

DARIUS NOTHUS, or 'Darius the Persian' of Neh. xii. 22; in the fourth year of whose reign (B.C. 420), and 166 years from the destruction of Jerusalem by Nebuchadnezzar, the account of Nehemiah's proceedings at Jerusalem, and with it the canon of the Old Testament, appears to terminate.

It was our wish to have furnished authentic representations of at least some of the kings included in the above enumeration. The only source from which such illustrations could be derived are the very ancient sculptures of Persia at Persepolis. The only kings whose names occur here, so far as the cuneiform inscriptions have been deciphered, are those of Darius Hystaspes and his son Xerxes—especially of the latter—who made large additions to the palace, which he abundantly commemorates.



PERSIAN KING ENTHRONED.—From an ancient Sculpture, engraved in Sir R. K. Porter's Travels.

The royal figures which occur are therefore to be assumed to belong to these monarchs, but the features are too much effaced to afford us their likenesses, if indeed any attempt at likeness was in such cases made. They afford, however, lively representations of the costumes and manners of the Persian court in the very age to which the Scripture history has brought us, and gratify our curiosity as to the appearance of the great kings, the courtiers, and the soldiers, of whom we now read. Under this view we offer the representations which our two cuts exhibit—that is, rather as illustrations of manners and costume than of precise identification. The first cut represents the king in that dress which the Persian court adopted from the Medes, and seated on a high seat, not unlike the carved chairs that might not long ago, or may still, be seen in our old family mansions, and the taste for which seems to be now reviving. In his right hand is the golden sceptre (mentioned in Esther) and in his left the sacred vase, which was one of the royal distinctions, like the orb of our own kings. Before him, on the ground, incense burns in two censers, which are interposed between the king and a person who seems to be an ambassador, and who stands in a respectful posture with his hand raised to his mouth. A muffled attendant stands behind him. On the other side, behind the royal seat, is a eunuch, bearing a fly-flap —one of the insignia of royalty—in his right hand, and what seems a handkerchief in the other: and farther back are two armed guards of different corps—of which there are fifty more represented in the lower compartments of the same sculpture, which we have not introduced. In this manner, we may suppose, did the subject Jews behold 'the great king,' when they were admitted to his presence. The following cut represents what would seem to be the same monarch, walking. He bears in his hands the same ensigns of royalty as before; and behind him walk two attendants in Median robes, one of whom has the usual fan and handkerchief (?), while the other bears a parasol over the king's head. The umbrella is thought to have been a distinction of royalty in Persia; but probably it was also allowed to the governors of provinces, whose name '*satrap*' is conjectured by Sir John Malcolm to be a contraction of *chattrapa*, 'lord of the umbrella of state.' This very ancient exhibition of the umbrella will interest those who study the origin of inventions. The existence of the umbrella is indeed mentioned by Xenophon, who, speaking of the complete Median effeminacy into which the Persians had fallen since the time of Cyrus, mentions as one proof, that they were not, in the open air, content with the shade of trees and rocks, but had men to



PERSIAN KING WALKING.—From an ancient Sculpture, engraved in Sir R. K. Porter's Travels.

stand with artificial shades contrived on purpose (*Cyropædia*, viii. 8).

We have thus endeavoured to give the reader such historical and descriptive ideas of the kings of this period as may enable him to read more profitably the books on which we now enter.

2. '*He hath charged me to build him an house at Jerusalem.*'—If the reader refers to Isa. xliv. 28, and xlv. 1–4, he will see that, *two centuries before*, the existence of Cyrus was foretold—the victories the Lord would give him—and the good he should do to Israel. No one, who compares the prophecy with the edict, will hesitate to believe that Cyrus had that prophecy in view. It is not difficult to suppose how he became acquainted with it, when so many Jews in his dominions were in situations of trust and importance. Daniel, for instance, may have made it known to him. Struck by its irresistible evidence, he humbly acknowledges that 'the Lord God of heaven' had given him all his kingdoms, and hastened to obey the injunction which had been laid upon him several generations before he was born.

8. '*Sheshbazzar.*'—This seems to have been the name borne by Zerubbabel in Persia. Like the names which were imposed upon Daniel and his companions at Babylon, this has an idolatrous signification, being construed to mean 'fire-worshipper,' and we may therefore be sure it was not willingly assumed by him or used to designate him among his own people. In fact it is only in what may be called the record part of the book that this name is given to him, he being everywhere else distinguished by his native name of Zerubbabel. This prince was the direct heir to the throne of David, being the son of Salathiel, the son of Jehoiachin. Although the last named prince did not long survive his release from prison, his son and afterwards his grandson seem to have inherited the consideration at court by which his last days had been cheered. If the story in the apocryphal book of Esdras—of the discussion before Darius in which Zerubbabel won the prize—be a mere fiction, it is still at least probable that the young prince, although he held no office, had free access to the court, which privilege must have afforded him many opportunities of alleviating the condition of his countrymen. It is even not improbable that (as implied in the apocryphal story of Susanna) the exiles had magistrates and a prince of their own body. Jehoiachin, and after him Salathiel, and then Zerubbabel, may very possibly have been allowed to hold the rank and responsibility of prince of the exiles, although without a sceptre or a throne, just as Jozadak and Jeshua were, during the captivity, regarded as high-priests, although there was no longer a temple or an altar.

11. '*Five thousand and four hundred.*'—Yet the particulars make only the sum of 2499. There are various explanations of this difference; some of them account for a probable error or omission, by some copyist, in the particulars; and others would fix the error rather on this final statement. The latter, however, is so well supported by the versions, that we consider this the least tenable alternative. For ourselves we prefer Lightfoot's opinion, not only as very probable, but as having the advantage of leaving the text undisturbed: it is that the text 'particularizeth only those that were of greater size, but summeth up both the great and the little' ('*Harm. Old Test.*' A.M. 3470).

— '*The captivity that were brought up from Babylon.*'—This, it is seen, was merely a remnant; but if we weigh carefully the circumstances of the transaction, we shall not fail to perceive that this remnant was eminently fitted for its vocation. The large mass of the Israelites were natives of the land of their exile, in which they were for the most part so comfortably situated that only those whose religious zeal and sentiments were above the average warmth would be likely, or did, encounter the dangers of the desert and the inconveniences and anxieties of an unsettled country. The circumstances of the emigration were in fact such as to attract only those who were in the soundest state of moral health. They were also cured of all danger of idolatry, and of all disposition to make light of their own institutions. That the Hebrews, as a body, profited largely by the corrections which they had received is unquestionable, so largely, indeed, that under temptations as great as any to which they had in former times yielded, idolatry was ever after their abhorrence. And indeed if, during the period of the Captivity, the proudest heathen were made so seriously attentive to the God of Israel, much more were the Hebrews likely to be awakened by the same events to be henceforth true to their own God.

CHAPTER II.

1 *The number that return, of the people,* 36 *of the priests,* 40 *of the Levites,* 43 *of the Nethinims,* 55 *of Solomon's servants,* 62 *of the priests which could not shew their pedigree.* 64 *The whole number of them, with their substance.* 68 *Their oblations.*

Now [1]these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, [2]Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of [3]Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of [4]Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

[1] Nehem. 7. 6. [2] Or, *Azariah*, Nehem. 7. 7. [3] Nehem. 7. 11. [4] Or, *Binnui*, Nehem. 7. 15.

14 The children of Bigvai, two thousand fifty and six.
15 The children of Adin, four hundred fifty and four.
16 The children of Ater of Hezekiah, ninety and eight.
17 The children of Bezai, three hundred twenty and three.
18 The children of [5]Jorah, an hundred and twelve.
19 The children of Hashum, two hundred twenty and three.
20 The children of [6]Gibbar, ninety and five.
21 The children of Beth-lehem, an hundred twenty and three.
22 The men of Netophah, fifty and six.
23 The men of Anathoth, an hundred twenty and eight.
24 The children of [7]Azmaveth, forty and two.
25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.
26 The children of Ramah and Gaba, six hundred twenty and one.
27 The men of Michmas, an hundred twenty and two.
28 The men of Beth-el and Ai, two hundred twenty and three.
29 The children of Nebo, fifty and two.
30 The children of Magbish, an hundred fifty and six.
31 The children of the other [8]Elam, a thousand two hundred fifty and four.
32 The children of Harim, three hundred and twenty.
33 The children of Lod, [9]Hadid, and Ono, seven hundred twenty and five.
34 The children of Jericho, three hundred forty and five.
35 The children of Senaah, three thousand and six hundred and thirty.
36 ¶ The priests: the children of [10]Jedaiah, of the house of Jeshua, nine hundred seventy and three.
37 The children of [11]Immer, a thousand fifty and two.
38 The children of [12]Pashur, a thousand two hundred forty and seven.
39 The children of [13]Harim, a thousand and seventeen.
40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of [14]Hodaviah, seventy and four.
41 The singers: the children of Asaph, an hundred twenty and eight.
42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
43 ¶ The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44 The children of Keros, the children of Siaha, the children of Padon,
45 The children of Lebanah, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of [15]Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asnah, the children of Mehunim, the children of Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of [16]Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha.
55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of [17]Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [18]Ami.
58 All the [19]Nethinims, and the children of [20]Solomon's servants, *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their [21]seed, whether they *were* of Israel:
60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife

5 Or, *Hariph*, Nehem. 7. 24. 6 Or, *Gibeon*, Nehem. 7. 25. 7 Or, *Bethazmaveth*, Nehem. 7. 28. 8 See verse 7.
9 Or, *Harid*, as it is in some copies. 10 1 Chron. 24. 7. 11 1 Chron. 24. 14. 12 1 Chron. 9. 12. 13 1 Chron. 24. 8.
14 Or, *Judah*, chap. 3. 9. called also *Hodevah*, Nehem. 7. 43. 15 Or, *Shamlai*. 16 Or, *Bazlith*, Nehem. 7. 54.
17 Or, *Perida*, Nehem. 7. 57. 18 Or, *Amon*, Nehem. 7. 59. 19 Josh. 9. 21, 27. 1 Chron. 9. 2. 20 1 Kings 9. 21. 21 Or, *pedigree*.

of the daughters of [22]Barzillai the Gileadite, and was called after their name:

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore [23]were they, as polluted, put from the priesthood.

63 And the [24]Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with [25]Urim and with Thummim.

64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the [26]treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

22 2 Sam. 17. 27. 23 Heb. *they were polluted from the priesthood.* 24 Or, *governor.* 25 Exod. 28. 30. 26 1 Chron. 26. 20.

Verse 63. '*The Tirshatha.*'—This is the title given in this book and the next to Zerubbabel and to Nehemiah as Persian governors of Judæa (comp. Neh. vii. 65-70; viii. 9; x. 1). The exact signification of the word is doubtful, but it seems to come from the Persian *torsh*, 'severe,' and in that case would be equivalent to 'your severity,' 'your dreadness;' with which compare our '*dread* sovereign,' and the German 'gestrenger herr,' a title formerly borne by the magistrates of the free and imperial German states. The appointment of Zerubbabel as governor of the restored Jews may probably be attributed not more to the circumstances which inclined Cyrus to shew particular favour to the nation, than to the general policy of the Persian kings in leaving the government of conquered provinces to native governors whenever this could be done with safety.

— '*The Tirshatha said unto them,*' etc.—Although Cyrus had given licence to the Jews to return to their own country, yet, from Neh. ix. 38, it is clear that those who returned were as much subject to him as those who remained under his immediate jurisdiction; and from the words before us it is evident that the governor appointed by the Persian king considered himself as completely at the head of even the ecclesiastical law. One might suppose that he exercised this right less as governor for the Persians than as heir to the throne of David (see the note on 1 Chron. xxvi.), were it not that Nehemiah, who could not claim any right derivable from such descent, assumed and exercised the same power.

64. '*Forty and two thousand three hundred and threescore.*'—But the numbers before given, when cast up, only make 29,818, being about 12,000 less than here stated. The parallel chapter, Neh. vii., gives the same sum total, but the amount of the several items there is only 31,089. Nehemiah, however, mentions 1765 persons not mentioned by Ezra, and Ezra 494 omitted by Nehemiah. If then we add Ezra's surplus to the sum in Nehemiah, and Nehemiah's surplus to the number in Ezra, they will both become 31,583. Subtracting this from the total here stated of 42,360, there will remain a deficiency of 10,777 persons. There are various explanations of this difference between the enumeration and the full estimate. The most probable are—that those only are particularly specified who could prove their pedigree; but those who could not do this were nevertheless included in the final account: or else, that as the particular enumeration applies only to Judah, Benjamin, and Levi, the additional 12,000 were members of the ten tribes of the earlier captivity, and as such added to make the gross number, though not included in the details. Adding to these the 7337 male and female servants, and the 200 singing men and women, the whole number who returned becomes 49,897, or 50,000, in round numbers. For some further observations on the statements of this chapter, see Neh. vii.

69. '*Drams.*'—That is '*Darics;*' see the note on 1 Chron. xxix. 7.

CHAPTER III.

1 *The altar is set up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundation of the temple laid in great joy and mourning.*

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up [1]Jeshua the son of Jozadak, and his brethren the priests, and [2]Zerubbabel the son of [3]Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* [4]written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.

1 Or, *Joshua*, Haggai 1. 1. 2 Called *Zorobabel*, Matt. 1. 12. Luke 3. 27. 3 Matt. 1. 12, and Luke 3. 27, called *Salathiel.* 4 Deut. 12. 5.

4 ¶ They kept also the feast of tabernacles, [5]as *it is* written, and [6]*offered* the daily burnt offerings by number, according to the custom, [7]as the duty of every day required;

5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But [8]the foundation of the temple of the LORD was not *yet* laid.

7 ¶ They gave money also unto the masons, and to the [9]carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of [10]Joppa, according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of [11]Judah, [12]together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the [13]ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

5 Exod. 23. 16. 6 Num. 29. 12, &c. 7 Heb. *the matter of the day in his day.* 8 Heb. *the temple of the LORD was not yet founded.*
9 Or, *workmen.* 10 Acts 9. 36. 11 Or, *Hodaviah*, chap. 2. 40. 12 Heb. *as one.* 13 1 Chron. 6. 31, and 16. 7, and 25. 1.

Verse 2. '*Jeshua the son of Jozadak.*'—The office of high priest belonged to Jeshua by lineal descent, he being the son of Jozadak, whose father Seraiah, high priest at the taking of Jerusalem, had been put to death at Ribbah (2 Kings xxv. 8, 21). As for Jozadak, he had been carried captive to Babylon, and had been some time dead at the publication of the decree of Cyrus, so that Jeshua remained at the head of the pontifical family.

13. '*The people could not discern the noise of the shout of joy from the noise of the weeping.*'—This is a very touching incident. Those who had been born in a strange land, or had been taken thither so early as to have no distinct recollection of Jerusalem, rejoiced to see the foundations of a goodly structure laid; while those ancient men who had seen the first house, and knew how inadequate their means were to build another comparable to it in magnificence, wept aloud. We think it is very inaccurately stated that their grief was also for the loss of those five great things which distinguished the first temple, and in which the Jews confess the second to have been inferior to it; namely, the ark of the covenant; the sacred fire upon the altar; the Urim and Thummim; the spirit of prophecy; and the Shechinah, or visible manifestation of the Divine Presence. But the foundations of the temple only were now laid: and the people could not know, till the temple was finished and dedicated, that these things, the ark excepted, would be wanting: and at this time the spirit of prophecy was not wanting among them, since Zechariah and Haggai then and afterwards prophesied.

The English reader may be surprised at such an expression as the '*noise* of weeping,' and to find that this noise was as strong as the shouts of joy; since, among ourselves, it is seldom that any other grief or weeping than that of children is attended with noise. But, in Scripture, the usual expression of sorrow is '*to lift up the voice* and weep.' So it is now in the East. Tears are very rarely unattended with lamenting cries, and grief is often expressed by the latter only; the loud lamentations rather than the tears being considered the proper expression of grief. Great cause had these ancient Hebrews for weeping. But, as a general observation, substantiated by several instances in Scripture, we may here add, that, with some exceptions, sorrow is more usually *expressed* among the Orientals than with ourselves; so that not only women, but men, are prone to weep and lament, even under those common crosses and vexations which *we* should consider insufficient to warrant any such *sensible* demonstrations of disappointment or grief.

CHAPTER IV.

1 *The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindered.*

Now when the adversaries of Judah and Benjamin heard that [1]the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of [2]Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote [3]Bishlam, Mithredath, Tabeel, and the rest of their [4]companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the [5]scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [6]companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and [7]at such a time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have [8]set up the walls *thereof*, and [9]joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not [10]pay toll, tribute, and custom, and *so* thou shalt endamage the [11]revenue of the kings.

14 Now because [12]we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have [13]moved sedition [14]within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [15]companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And [16]I commanded, and search hath been made, and it is found that this city of old time hath [17]made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

21 [18]Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Arta-

1 Heb. *the sons of the transportation.* 2 Heb. *Ahashverosh.* 3 Or, *in peace.* 4 Heb. *societies.* 5 Or, *secretary.* 6 Chald. *societies.* 7 Chald. *Cheeneth.* 8 Or, *finished.* 9 Chald. *sewed together.* 10 Chald. *give.* 11 Or, *strength.* 12 Chald. *we are salted with the salt of the palace.* 13 Chald. *made.* 14 Chald. *in the midst thereof.* 15 Chald. *societies.* 16 Chald. *by me a decree is set.* 17 Chald. *lifted up itself.* 18 Chald. *Make a decree.*

xerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease [19]by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

[19] Chald. *by arm and power.*

Verse 2. '*For we seek your God, as ye do; and we do sacrifice unto him.*'—The heathen colonists planted in the domain of the ten tribes by the Assyrians, had, in the intervening period, formed intermarriages with the remaining Israelites, and now formed one people with them under the name of Samaritans. It does not appear that the Samaritans were at *this time* completely purged of the idolatries which their fathers had brought from foreign lands; yet the measures employed to enlighten them with the knowledge of the true God seem gradually to have produced a considerable effect. The return of the Jews from their seventy years' captivity so clearly evinced the overruling providence of Jehovah, that the Samaritans were extremely desirous to join in rebuilding his temple and celebrating his worship. They said unto the chief of the fathers, 'Let us build with you; for we seek your God, as ye do; and we have done sacrifice to him since the days of Esar-haddon king of Assur, who brought us up hither.' This proposal was steadily rejected by the Jews: and whatever their motives may have been, it is easy to discern important reasons in consequence of which this rejection appears to have been subservient to the purposes of the Divine economy. It is well remarked by Dean Greaves:—'The intermixture of the Samaritans with the Jews might have rendered the accomplishment of the prophecies concerning the family and birth of the Messiah less clear—might have introduced idolatry among the restored Jews, now completely abhorrent from it, and in various ways defeated the grand objects of Providence in selecting and preserving a peculiar people. In consequence of this rejection and the alienation it produced, the Jews probably became more vigilant in preserving the strictness, and the Samaritans more jealous in emulating the purity, of the Mosaic ritual. They became hostile, and therefore unsuspected guardians and vouchers of the integrity of the sacred text, particularly the Pentateuch. And while the Jews in general, blinded by their national prejudices, could see in the promised Messiah only a national and temporal deliverer, the Samaritans appear to have judged of his pretensions with more justice and success.'—*Lectures on the Pentateuch.*

6, 7. '*Ahasuerus . . . Artaxerxes.*'—In the note to ch. i. we have referred to the common opinion that the first of these kings was Cambyses the son of Cyrus, and the other the pseudo-Smerdis, and intimated that these two monarchs were more probably Xerxes and Artaxerxes Longimanus. As we quite agree with Dr. Hales, that a clear view of this chapter, and of these verses in particular, is of great importance, we have referred to the work which suggested the view *he* has taken, and find the following to be the opinion of Mr. Howes (*Critical Observations on Books*), and to which, for the reasons stated therein, we are strongly inclined to yield our concurrence:—

'Ezra begins the fourth chapter with relating the opposition made by the Samaritans to the rebuilding of the *temple* at the return of the Jews in the second year of Cyrus; then, in the fifth verse, he pursues the subject by relating the further opposition made for twenty years, down to the reign of Darius Hystaspes. This leads him, in *v.* 6, to another event, nearly connected with the foregoing subject, that is, to relate the subsequent opposition made (*after rebuilding the temple*) under Darius, to which all the subsequent narrative in this chapter refers, until the very last verse, which ought rather to have begun the following chapter v. Hence it follows that Ahasuerus, in *v.* 6, must be a later king than Darius, and not, as Le Clerc and others suppose, one between Cyrus and Darius; therefore he can be no other than Xerxes . . . . Ezra next relates the like opposition under Xerxes' successor, Artaxerxes, in the beginning of his reign, before the seventh year: of which the effect was, that Artaxerxes forbade at that time the rebuilding of the *walls*, and the Samaritans made this work to cease by force and power (*v.* 23). From *v.* 6 to *v.* 23 there is not a syllable relative to anything more than rebuilding the *walls of the city* long after *the temple* had been already rebuilt. Ezra, having then brought the narrative of the opposition of the Samaritans from Cyrus until his own time in the seventh of Artaxerxes, first to the *temple* and afterwards to the *city walls*, resumes the subject of the temple, which he had before but briefly mentioned in *v.* 5, and relates minutely all the circumstances attending the rebuilding it under Darius Hystaspes, beginning with a recapitulation of what he had said before in *v.* 5. "Thus then (as already mentioned in *v.* 5) ceased the work of the *house* of God till the second year of Darius . . . . . Then rose up Zerubbabel and began to build," etc. (*v.* 24, etc.). That the words "*then ceased*" do not refer (as commentators erroneously suppose) to the immediately preceding *v.* 23, is evident; for the subject concluded there, and, quite down from *v.* 6, related only to the opposition made to rebuilding the *walls*, and not the *house of God:* they must refer them to *v.* 5, wherein mention was last made of this opposition, which *began* against the *house of God*, but, after the reign of Darius, *continued* only against making Jerusalem a city again with defensive walls . . . . . This arrangement of the event, according to the similar nature of the subject, is then clear and even methodical, and has been rendered confused only by an ill-grounded supposition that all these events might be expected to be arranged agreeably to the order of *time*, rather than that of *similar events.*'

The effect of this explanation is, we apprehend, not only to give a clearer view of this part of the sacred history, but to exclude Cambyses and the pseudo-Smerdis from any expressed part in the transactions which it records; but we may gather, from *v.* 5, that the affairs of the Jews were in a troubled and perplexed condition during their reigns, and till Darius ascended the throne of Persia.

9. '*The Dinaites,*' etc.—It is sufficient to know that these formed parts of the people settled by the kings of Assyria in the territory of the ten tribes, and afterwards called Samaritans, without attempting to trace all their denominations. Some of them, however, speak for themselves, and denote the cities or districts from which they came. Thus the *Apharsites* (or rather perhaps the *Apharsachites*—see ch. vi. 6) probably came from *Fars*, or *Pars*, the ancient capital province from which the classical writers, and ourselves after them, denominate the whole country of *Persia* and the *Persian* nation. The province still retains this name, although the nation does not call itself 'Persian,' or its country 'Persia.' The *Archevites* probably came from Arech (see the note on Gen. x. 10); and the Babylonians, Susanchites, and Elamites, certainly from Babylonia, Susiana, and Elymais. The other names are doubtless also derived from other provinces or towns of Assyria, Chaldæa, Media, and Persia, so that the Samaritans are to be regarded as composed of those nations. It is probable that the list includes names of colonies sent by the Babylonian and Persian monarchs subsequently to the original settlement.

16. '*The river.*'—The Euphrates.

CHAPTER V.

1 Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple. 3 Tatnai and Shethar-boznai could not hinder the Jews. 6 Their letter to Darius against the Jews.

THEN the prophets, [1]Haggai the prophet, and [2]Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men [3]that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, [4]wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with [5]great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded [6]and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [7]Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of [8]Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

14 And [9]the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made [10]governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

[1] Hag. 1. 1. [2] Zech. 1. 1. [3] Chald. *that build this building.* [4] Chald. *in the midst whereof.*
[5] Chald. *stones of rolling.* [6] 1 Kings 6. 1. [7] 2 Kings 24. 2, and 25. 8. [8] Chap. 1. 1.
[9] Chap. 1. 7, 8, and 6. 5. [10] Or, *deputy.*

Verse 2. '*And began to build the house of God.*'—We may collect from the prophecies of Haggai and Zechariah, that the people had in fact ere this time lost their zeal in a work which had been so much obstructed, and, counting from the destruction of the former temple instead of from the first captivity, contended that the time for rebuilding of the sacred edifice had not yet arrived. But while they erected fine buildings for their own use, and bestowed much expense and labour on even the ornamental parts of their own dwellings, this was obviously a mere pretext, and provoked the severe reproaches of the prophet Haggai, who attributes to this neglect the drought, and consequent failure of crops which had then occurred, and was authorized from on high to promise the blessings of restored plenty from the time they should recommence the building of God's house. Read Haggai ii. 6-9. It was in consequence of these representations, backed by those of Zechariah, that the work was resumed with rekindled zeal.

3. '*Tatnai, governor on this side the river.*'—The renewal of their work by the Jews, and the complaints with which, no doubt, the Samaritans then assailed the Persian governor of Syria, led him to adopt the very proper course of proceeding to Jerusalem to acquaint himself with the real state of the affair. With respect to the title assigned to this high functionary, it is to be observed that the Persian empire at this time extended from the Indus to the Mediterranean, and that the Euphrates was considered naturally to divide it into two parts, eastern and western. We must not suppose that the designation of 'governor on this side the river' intimates that he was sole governor of the whole western empire, which included not only Syria, but Egypt, Asia Minor, and part of Arabia, but only that he was governor of Syria (including Palestine and Phœnicia). The vast empire won by Cyrus was scarcely organized when Darius Hystaspes ascended the throne. He applied himself to the foundation of a stable organization, and formed the first plan of a regular division of the empire into provinces, or, as the Persians called them, *satrapies*, to facilitate an equal system of taxation and government. His division formed twenty provinces, each of which was required to furnish a fixed annual sum to the imperial treasury. Under this arrangement, Syria, comprehending Palestine, Phœnicia, and the Isle of Cyprus, formed one government, from which the annual sum of 350 talents was required, being a smaller sum than any other satrapy, west of the Euphrates, contributed. The successors of Darius altered his distributions very much, but retained the principles of his plan. In the time of Nehemiah, Syria seems to have formed more than one government (Neh. ii. 7-9); and so from heathen writers we seem to gather that it was sometimes divided into two provinces, and sometimes formed but one. When divided, Palestine was probably included in the government of Cœle-Syria, the satrap of which appears to have resided at Damascus, though we have no express testimony to that effect; while the other governor (and perhaps the sole governor when there was but one) seems to have had his usual residence in the north-east quarter of Syria, near the source of the river Daradax, which flowed into the Euphrates, and about fifteen leagues to the west of the flourishing town of Thapsacus (Tiphsah of 1 Kings iv. 24) on the banks of the latter river. This we know from the fact mentioned by Xenophon (*Anabasis*, l. i.), that the younger Cyrus came, at the spot indicated, to the palace of Belesis the governor of Syria, standing in an extensive park, which, with the palace, he destroyed.

The visit of Tatnai to Jerusalem certainly implies, that, although the Jews were indulged with native governors, invested with full powers for internal government, they were not entirely exempted from the control of the general governor of the province; who, however, probably seldom interfered while peace was preserved, and while he duly received from the Hebrew governor his proportion of the annual contribution which the king required from the province. No more Hebrew governors were specially commissioned by the kings after Nehemiah. The province was then more fully united to the satrapy of Cœle-Syria, but the internal government was still left in the hands of the successive high-priests till the Persian empire was overthrown by Alexander.

4. '*Then said we.*'—The use of the first person plural here has given occasion to the opinion that the first portion of this book was not written by Ezra, seeing that the writer is here described as present, although Ezra himself did not till many years after proceed to Jerusalem, and in that later portion of the book which describes his own proceedings generally speaks in the first person. It is indeed clear to us that if the writer is here to be understood as speaking in his own person, we should be obliged to admit that the writer is not the same as the Ezra by whom the later chapters are manifestly written; for we see greater difficulties than are removed in the explanation of Le Clerc, who supposes that at Babylon Ezra determined to return to Judæa with Zerubbabel and Jeshua, but afterwards returned to Babylon, and returned a second time to Judæa under Darius Hystaspes; and in the early chapters he does not mention himself, because he was not the leader as in the second journey. More intelligible and more probable in itself is the supposition of Eichhorn, who thinks that Ezra when he came to Judæa, or began to write, found a Chaldee account of the quarrel of the Samaritans with the Jews, about the new temple, written by an eye-witness and an actor in the affairs he described. Ezra wished to incorporate this in his book, and to connect the latter with 'Chronicles;' so he goes back to the time of Cyrus, and writes in Hebrew a short history of the return under Zerubbabel, as now contained in chaps. i.-iv. 6. He then affixed the Chaldee account of the quarrel with the Samaritans, as given in iv. 7-vi. 18, and added the history of the second colony (vi. 19-x. 44) led thither by himself, and of the improvements he made. Here he made use of the Hebrew tongue, except in the letter of the king, which he gives in its original form. According to this view, the writer who here employs the first person is the author of the Chaldee account which Ezra incorporated in his narrative. But, apart from this, the incidental use of the first person is quite consistent with the authorship of Ezra without supposing him present. For what is more usual than for the historians of a nation to speak in the first person in the name of their nation, and to say, for example, 'we declared war,' 'we made peace,' 'we took that city,' etc., although the historian took no share in the events? And that the author does not profess to have been present appears from his constant use of the third person, even in the context of this remarkable passage, in such a manner as gives a most awkward appearance to the 'we,' as it here stands, and as it is commonly understood. But we are well persuaded that this passage, so famous for the discussion it has occasioned, applies not to the Jews, but to the governor Tatnai and his companions. The verse is unintelligible on any other supposition; and that this is not an unsupported conjecture appears from the passage in Tatnai's letter to the king, *v.* 10, in which he says that he did at Jerusalem ask of the Jews the very question which is here put, namely, 'Who hath commanded you to build this house and to make up this wall? Then *we* said unto them after this manner, What are the names of the men who make this building?' And then, in describing the interview, Tatnai says, 'Then asked we, Who commanded you to build this house and make up these walls? *We asked their names also*, to certify thee,' etc. Nothing it would seem can be clearer than this, and it is marvellous that so much ingenious speculation should be expended in accounting for a circumstance that seems so easily explained.

6. '*The letter.*'—This letter of the Persian governor contrasts excellently with that of the Samaritans in the preceding chapter. It is the fair and dispassionate statement of a just man, in which no improper bias, or any misrepresentation, can be found. The letters and edicts of this book are very interesting specimens of the form and style of the official correspondence and state orders of a very ancient period. The reference to the Persian court could not well have been made under more favourable circumstances, for Darius was not only a mild and just prince, but a great admirer of Cyrus, and disposed to pay the highest respect to his acts and intentions.

CHAPTER VI.

1 *Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the prophets, the temple is finished.* 16 *The feast of the dedication is kept,* 19 *and the passover.*

THEN Darius the king made a decree, and search was made in the house of the [1]rolls, where the treasures were [2]laid up in Babylon.

2 And there was found at [3]Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* three rows of great stones, and a row of new timber: and let the expences be given out of the king's house:

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and [4]brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and [5]your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover [6]I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not [7]hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices [8]of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, [9]let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the [10]commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of [11]the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; [12] [13]as it is written in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

1 Chald. *books.* 2 Chald. *made to descend.* 3 Or, *Ecbatana*, or, *in a coffer.* 4 Chald. *go.* 5 Chald. *their societies.*
6 Chald. *by me a decree is made.* 7 Chald. *made to cease.* 8 Chald. *of rest.* 9 Chald. *let him be destroyed.*
10 Chald. *decree.* 11 Chald. *the sons of the transportation.* 12 Chald. *according to the writing.* 13 Num. 3. 6, and 8. 9.

Verse 1. '*Darius the king.*'—This is perhaps the proper place to notice the sculptures and inscriptions at Behistun in India, which have been recently shewn to bear upon the history of Darius Hystaspes. The sculpture was first brought under the notice of the English public by Ker Porter, who put forth the conjecture that it might refer to the captivity of the tribes. In the original edition of this work, under 2 Kings xvii. 6, we gave a copy of Porter's engraving, and reported his explanation, of which we expressed considerable doubt. We felt much interest in the subject from having ourselves then recently visited the spot, and surveyed the whole sculpture of the sacred rock, and the elaborate and copious inscriptions with attention, grieving to feel the force of the barrier which the unknown, or at least uncertain, lapidary character offered to the knowledge of some historical facts of importance, the knowledge of which some ancient king had intended to perpetuate. Since that time great progress has been made in decyphering the cuneatic character; and a recent number of the *Asiatic Journal* contains a copy of the whole of the inscription, with a translation by Major Rawlinson, the British resident at Baghdad. According to this translation, which, from the advance now made in the knowledge of the cuneatic writing, may be received as *substantially* accurate, the sculpture commemorates the victories of Darius over the pretenders and rebels who arose in different parts of his empire, and whose figures are represented in the sculpture. From the peculiarities of dress and physiognomy by which they are distinguished, it seems likely that they are all portraits of the personages, which leaves us to infer that in the royal figure also we have a correct likeness of the great king whose name appears more prominently than any other in the book of Ezra. The inscription begins in this manner:—'I am Darius, the great king, the king of kings, the king of Persia, the king of (the dependant provinces), the son of Hystaspes,' etc. Every one of the numerous paragraphs into which the long inscription in four and half columns is divided, begins with—'Says Darius the king.' In the sixth paragraph there is a list of the countries over which his sway extended: 'Says Darius the king: These are the countries which have fallen into my hands: by the grace of Ormazd I am become king of them; Persia. Susiana, Babylonia, Assyria, Arabia, Egypt; those which are of the sea, Sparta and Ionia; Armenia, Cappadocia, Parthia, Zarangia, Aria, Chorasmia, Bactria. Sogdiana, the Sacæ, the Sattagydes, Arachosia, and the Macians, the total amount being twenty-one (twenty-three?) countries.' It is remarkable that Syria does not occur separately in this list; it must therefore be included under one of the other names. There are inscriptions connected with each of the figures before the king, denoting their names and offences—affording, therefore, a summary of the circumstances given at length in the long inscription. Above the head of Darius is a tablet containing a repetition of the first four paragraphs of the long inscription, beginning, as above, 'I am Darius,' etc.

The tablet attached to the prostrate figure contains the words—'This Gomátes, the Magian, was an impostor; he thus declared, "I am Bartius the son of Cyrus, I am king."'

The tablet adjoining the first standing figure, bears—'This Atrines was an impostor; he thus declared, "I am king of Susiana."'

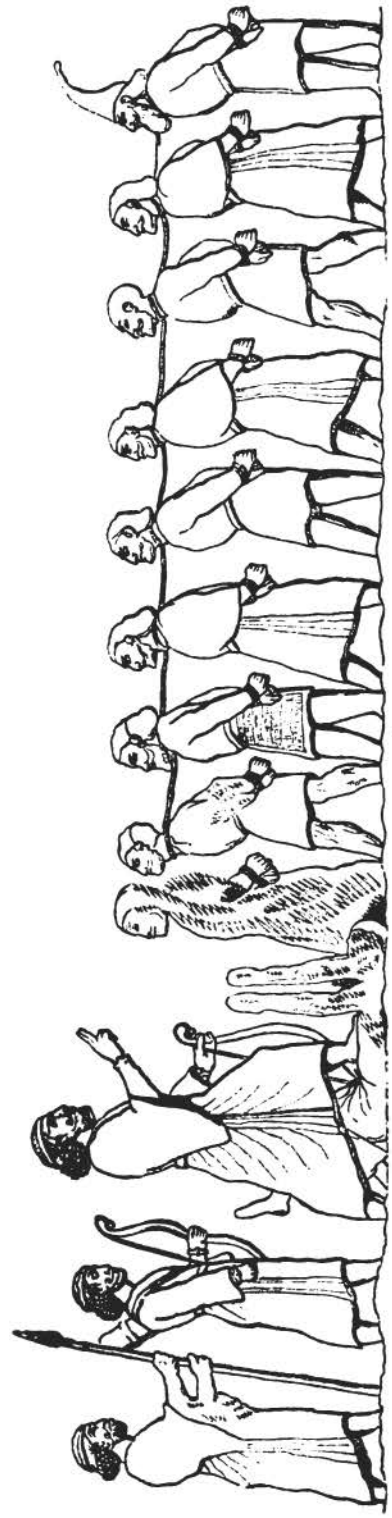
Adjoining the second standing figure—'This Natitabirus was an impostor; he thus declared, "I am Nabokhodrossor, the son of Nabonidus; I am king of Babylon."'

On the body of the third standing figure—'This Phraortes was an impostor; he thus declared, "I am Xathrites, of the race of Cyaxares; I am king of Media."'

Above the fourth standing figure—'This Martius was an impostor; he thus declared, "I am Omanes, the king of Susiana."'

Adjoining the fifth standing figure—'This Sitratachmes was an impostor; he thus declared, "I am king of Sagartia, of the race of Cyaxares."'

Adjoining the sixth standing figure—'This Veisdates was an impostor; he thus declared, "I am Bartius, the son of Cyrus; I am the king."'



SCULPTURE OF THE CAPTIVITY.

Adjoining the seventh standing figure—'This Aracus was an impostor; he thus declared, "I am Nabokho-

drossor, the son of Nabonidus; I am the king of Babylon."'

Adjoining the eighth standing figure—'This Phraates was an impostor; he thus declared, "I am the king of Margiana."'

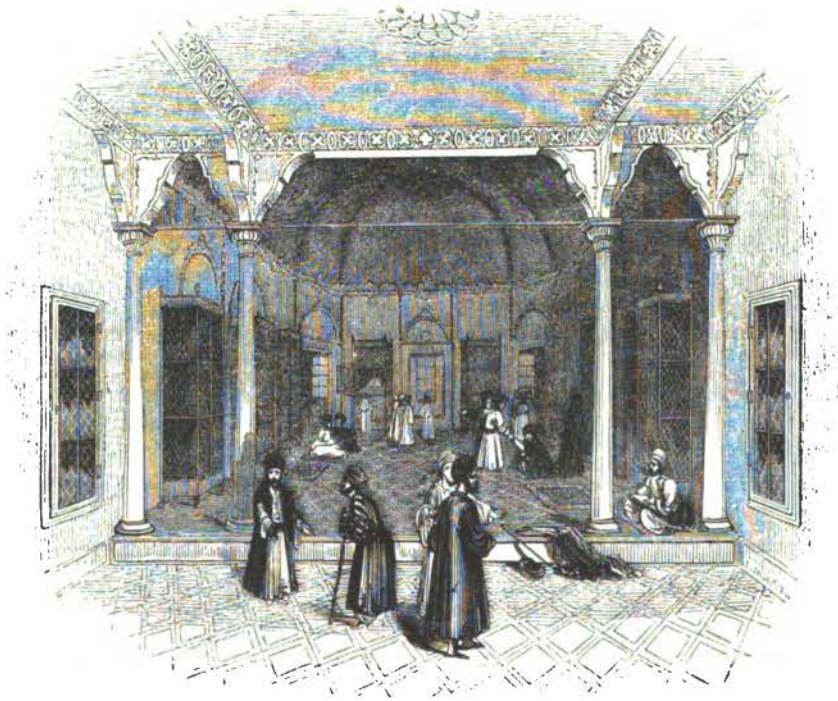
Above the ninth or supplemental figure — 'This is Saruk'ha, the Sacan.'

The facts recorded in this tablet shew that, apart from the foreign wars which history records, the reign of Darius was much disturbed by revolts in the states which formed his empire, and by pretenders claiming to be descended from royal dynasties. Here are two who claim to be the same son of Cyrus—drawn on probably by the temporary success of Smerdis the Magian, in a like pretension after the death of Cambyses. There are also two who claimed to be the same son of Nabonidus, the last native prince of Babylon, and by that claim doubtless roused the people to revolt. That, as in the case of Smerdis, the pretension was founded on personal resemblance, is suggested by the resemblance between the figures of the two men who claimed to be Bartius the son of Cyrus, and of the two who claimed to be Nabokhodrossor the son of Nabonidus.

Transactions of the nature recorded in this inscription must have materially increased the desire of Darius to protect and satisfy the Jewish people, who evinced no discontent with the Persian yoke, and who might have given much trouble to the government—already sufficiently troubled—had their just complaints been neglected.

— '*Search was made in the house of the rolls.*'—This is one of many indications of the care with which records were preserved among the Persians. The manuscript containing the decree in question was naturally sought first among the records at Babylon, having been issued there, and pertaining to the affairs of that part of the empire which had been acquired from the Babylonians; and as it could not be met with there, was sought and found at Achmetha. This search for the sole copy of a comparatively recent decree, strongly illustrates the advantages we derive from the multiplication of copies by printing. There was great need that care should be taken of the government rolls, when the legality and authority of a particular measure or course of proceeding could only be known by reference to a document of which only a single authoritative copy existed. For it is clear that, although the Jews may have had a copy of the decree of Cyrus to produce, no decree was considered binding of which the original was not found in 'the house of the rolls.' The rolls of the record-chamber were probably preserved for safety and reference in nearly the same manner as the manuscripts in the libraries of the modern East. [APPENDIX, No. 59.]

2. '*Achmetha.*'—This is generally conceived to be the same as the Ecbatana of the heathen writers, which is on very good grounds identified with the Hamadan of the present day. Ecbatana was the summer capital of the sovereigns of the Persian empire from the time of Cyrus while the winter metropolis was Susa. The intense heat of summer in the plain of the Tigris, in which Susa was situated, and the very mild character of the winter, rendered a residence in it as inconvenient in the one season as desirable in the other; while, on the other hand, the elevated site of Ecbatana gave so much mildness to its summer heat and severity to its winter cold, that it enjoyed a mild climate when that of Susa was most oppressive, and a severe climate when that of Susa was mild. The writer of the present note had occasion to observe this difference, when he left the plain of the Tigris for Hamadan in the month of September, which was probably about the time when the kings of Persia left Hamadan for Susa. At that time the climate in the plain was still so warm, even at night, that the inhabitants had not discontinued to sleep on the roofs of their houses, for the sake of coolness: but as we ascended from the plain to the mountains and elevated valleys of Media, the cold became gradually so severe at night, and in the mornings, that those of our party who had neglected to provide themselves with warm clothing, or had been accustomed to the climate of the plain, suffered severely during the night journies. The higher summits of the Elwund mountains, which extend behind Hamadan, are covered with perpetual snow—a circumstance which sufficiently intimates the elevated character of the district.



RECORD CHAMBER.

This periodical change of residence by the Persian kings attracted the attention of most heathen writers, one of whom (Ælian) compares them to cranes for this reason.

The present town of Hamadan stands at the base of the Elwund mountains, at the extremity of a rich and cultivated plain. It offers no intimations of its ancient dignity, though still an important town, and the capital of a considerable district governed by a prince of the royal blood. It is a place of pilgrimage to the Jews (of whom between two and three hundred reside there) on account of its containing a tomb, considered to be that of Esther and Mordecai, and of which we shall have a future occasion to speak. The town, though seated on a slope where the mountain meets the plain, does not appear to stand on precisely the same site as the ancient Ecbatana, which is described as being *upon* a circular hill. The description of Herodotus is so curious that it ought not to be omitted. Though visibly exaggerated, it is possibly not incorrect in the general principle of construction which it describes. He says it was built by order of Dejoces, who first established the Median monarchy. He caused his subjects to build a city which eclipsed all others then existing in Media. It stood on a circular hill, which was surrounded by seven walls rising within each other, in such a manner that each wall rose above that next without it by the height of its battlements. The royal palace and treasury were within the last wall, where also we are therefore to look for 'the house of rolls' in the present text. The most extensive of the walls, at the base of the hill, was nearly equal to the circumference of Athens. The battlements of this outer wall were white, those of the second black, of the third purple, of the fourth blue, of the fifth orange: the battlements of each wall being thus distinguished by a different colour. The battlements of the last two (uppermost and innermost walls) were plated, one with silver, and the other with gold. Such a city must, in a distant view, have made a very striking appearance. One of the translators of Herodotus (Isaac Taylor) suggests that his description of Ecbatana contributes to illustrate the account of the heavenly Jerusalem in Rev. xxi. 10-21. See the note there.

11. '*Whosoever shall alter this word*,' etc.—This seems to be levelled at the Samaritans. The whole affair, as exhibited in the visit of inquiry which Tatnai made to Jerusalem, his clear and candid report to the royal government, the diligent search that was in consequence made for the decree of Cyrus, and the rescript which closed the transaction, give a very favourable notion of the good order and efficient administration of the Persian government; while the concluding direction of the rescript affords another and very important illustration of the honour which Jehovah had obtained for his great name among the heathen through the eastward dispersion of the Hebrews. Indeed the edict of Cyrus, which was on this occasion brought to light, contained such declarations of reverence for and dependence upon Jehovah, as could of themselves not fail to have great weight upon the mind of Darius. It may be remarked that this monarch was himself a disciple and supporter of Zoroaster, the reformer of the Median religion, who is supposed to have profited largely by his intercourse with the Hebrew captives and prophets at Babylon.

16. '*Kept the dedication .... with joy*.'—The foundation had been laid amidst shouts of joy and cries of grief; but at the dedication the joy was unmixed. This was partly perhaps because few if any of the old men who had seen the temple of Solomon now remained alive; and partly that all regret was lost in the joy of an undertaking brought to completion after long delay, and in the face of many difficulties. It is clear, however, that the new temple was not only infinitely less magnificent, or rather, less rich, than that of Solomon, but that its dimensions were greatly less than Cyrus himself had intimated. It appears from the decree found at Achmetha in the time of Darius, that Cyrus had directed that the temple should be twice as large as that of Solomon, and that the expense of its erection should be defrayed out of the royal treasury. But either the proper officers had neglected to give effect to these orders, or the Jews themselves were backward (perhaps afraid) to avail themselves to the full extent of the monarch's bounty, lest they should awake the envy of the worshippers of Ormazd, and expose themselves to their persecutions. From whatever cause, it is certain that the Jews erected a much inferior temple to that which the decree allowed.

22. '*The Lord had made them joyful, and turned the heart of the king .... unto them*.'—The Jews appear to have remained undisturbed during the remaining thirty-six years in which Darius reigned. It is possible, indeed, that some difficulty arose in the latter years of that reign from their relation to the Persian empire. Darius, whose whole reign was occupied in foreign, and, generally, successful war, had then extended his operations westward. After the Persians had lost the battle of Marathon, in 490 B.C., Darius made immense preparations for renewing the war, which kept all Asia in a ferment for three years: in the fourth Egypt revolted, which occasioned the division of the army into two, one to act against Greece and the other against Egypt. But, just as all preparations were completed, Darius died, B.C. 485. Now, as the rendezvous of the army in this expedition against Egypt was in the neighbourhood of the Hebrew territory, it is in every way likely that the Jews were obliged to participate in its operations; or it is possible that they obtained an exemption from personal service on condition of supplying the army with provisions.

Xerxes completed the intentions of his father as to Egypt, which he succeeded in again bringing under the Persian yoke. His subsequent gigantic plans and operations against Greece, however important, claim no notice in this place. As the resources of the empire were on this occasion taxed to the uttermost, there is no reason to suppose that the Jews were able to avoid contributing towards this vast undertaking, either by their property or personal service, or by both. If Xerxes be the Ahasuerus of iv. 6, the Samaritans at the commencement of his reign made some attempt to prejudice him against the inhabitants of Judah and Jerusalem. But the king confirmed in every particular the grants made by his father. Xerxes seems to be the Ahasuerus of Ezra iv. 6.

— '*King of Assyria*.'—The king of Persia is of course intended. He might be called 'king of Assyria,' as the more ancient Assyrian empire was included within his dominions.

CHAPTER VII.

1 *Ezra goeth up to Jerusalem.* 11 *The gracious commission of Artaxerxes to Ezra.* 27 *Ezra blesseth God for his favour.*

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phine-

has, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month [1]began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings, [2]unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent [3]of the king, and of his [4]seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

16 [5]And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred [6]measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 [7]Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or [8]to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

[1] Heb. *was the foundation of the going up.* [2] Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven*, peace, &c. [3] Chald. *from before the king.* [4] Esth. 1. 14. [5] Chap. 8. 25. [6] Chald. *cors.* [7] Heb. *whatsoever is of the decree.* [8] Chald. *to rooting out.*

Verse 1. '*Ezra the son of Seraiah.*'—This Seraiah is the same person who was high-priest at the time of the taking of Jerusalem by the Chaldæans, and who was slain by the order of Nebuchadnezzar at Riblah (2 Kings xxv. 18). Their identity is proved by the genealogy given here, as compared with that of 1 Chron. vi. 14. Not less, however, than 130 years had elapsed between the death of Seraiah and the departure of Ezra from Babylon; and as we read that a grandson of Seraiah was the high-priest who accompanied Zerubbabel on the first return to Jerusalem, it would appear that in this as in many other places of Scripture, 'son' should be understood in the sense of 'grandson' or other remote descendant. He must of course have descended from a younger son of Seraiah, the high-priesthood being in the eldest branch.

8. '*The fifth month .... in the seventh year of the king.*'—He left Babylon in the first month in the same year of the king. From Esther ii. 16, we learn that the Ahasuerus of that book married her in the tenth month in the same year of *his* reign. If, therefore, the same monarch is indicated in this place and in that, it would seem, at first view, that Esther was not made queen till some months *after* the departure of Ezra. But the months are the regular months—the first and tenth *in* the king's reign, not the first and tenth *of* his reign. This is shewn by the text in Esther, where the tenth month is explained to be the month Tebeth, that is, the tenth calendar month. It is therefore more reasonable to conclude that Ahasuerus made Esther queen in the tenth month of the year 458 B.C.; and that Ezra left Babylon in the first month of 457, being about three months after. A common statement on this subject is, that the latter event should be dated in the first, and the former in the tenth month of 458. The probabilities are six to one in favour of the explanation we have given, because the other requires that Artaxerxes should have begun to reign in either the eleventh or twelfth month, whereas *this* only needs that the beginning of his reign should *not* have been from either of these two months. We suppose that this is the reasoning on which Hales (though he does not say so) puts Esther's marriage in the year 458 B.C., and Ezra's departure in 457 B.C. The question is of interest, from the possible influence of the one event upon the other. Prideaux puts the departure of Ezra *before* the marriage of Esther, yet attributes the favour shewn to the Jews partly to her solicitations, as 'the favourite concubine of the king'—it being usual for the kings of Persia, on particular days and occasions, to allow their concubines to ask what boon they pleased. But he forgets that she never saw the king till the tenth month, and that he then made her queen; so that she was never in the condition which his explanation supposes, though she would have been so if she had *not* been made queen. If, therefore, Esther had any influence in procuring favourable attention to the suit of Ezra, it was exerted when she was queen or not at all. But, although we allow that she was then queen, it is by no means clear that her influence was exerted on this occasion. She had not then made known her kindred or nation: and the favour of Artaxerxes to the Jews on the present occasion is not more difficult to account for, without such interference, than the previous favours of Cyrus and Darius.

22. '*An hundred talents of silver.*' — Little short of 22,000*l.*, according to the calculation of the Babylonian silver talent at 218*l.* 15*s.*

23. '*Whatsoever is commanded by the God of heaven, let it be diligently done.*'—From the whole tenor of this interesting rescript, it is manifest that the God of the Hebrews was still held in high respect at the Persian court; and, by a new concession, all his ministers, even to the lowest *nethinim*, were exempted from tribute, and thus put on an equality with the Persians and the Medes. To the series of splendid acknowledgments extracted from these illustrious monarchs through the captivity and vassalage of the Jews, let us add that Artaxerxes, whose commission to Ezra orders—'Whatsoever is commanded by the God of heaven, let it be diligently done for the house of THE GOD OF HEAVEN: *for why should there be wrath* [from him] against the realm of the king and his sons?' It is worthy of remark, however, that the decree of Artaxerxes was limited to the same object—the temple—as the edicts of former kings; and that no mention is made of *the walls*, from which it appears that the king was not yet prepared to concede that Jerusalem should be fortified.

CHAPTER VIII.

1 *The companions of Ezra, who returned from Babylon.* 15 *He sendeth to Iddo for ministers for the temple.* 21 *He keepeth a fast.* 24 *He committeth the treasures to the custody of the priests.* 31 *From Ahava they come to Jerusalem.* 33 *The treasure is weighed in the temple.* 36 *The commission is delivered.*

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan [1]the son of Hakkatan, and with him an hundred and ten males.

[1] Or, *the youngest son.*

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and [2]Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there [3]abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and [4]I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 [5]Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of [6]fine copper, [7]precious as gold.

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

[2] Or, *Zaccur*, as some read. [3] Or, *pitched*. [4] Heb. *I put words in their mouth*. [5] See chap. 2. 43.
[6] Heb. *yellow*, or, *shining brass*. [7] Heb. *desirable*.

Verse 1. '*Them that went up with me.*'—The whole number, according to the ensuing particulars, is 1754 persons who availed themselves of this opportunity of joining their countrymen at Jerusalem. But it will be observed that this number gives only the males, and most probably only the adult males, as usual in such calculations; and in this case the whole party, including females and children, would, in the usual proportions, scarcely be less than seven thousand.

15. '*The river that runneth to Ahava.*'—There is no certain information concerning this river or the town which appears to have given it its name. It was doubtless in Babylonia. We have here a curious instance of the delusive conclusions formed from the evidence of names; for most commentators, not being able to find a name like this nearer than Adiabene, in Assyria, which took its name from the river Adiava, conjecture that this may be here intended: that is, that Ezra appointed as a rendezvous for his party, before starting on a journey from Babylon to Jerusalem, a point, about 250 miles distant, in a different direction, and altogether 500 miles out of his way.

— '*There abode we in tents three days.*'—This is still the general custom in Western Asia, with large caravans. The rendezvous is appointed at a short distance from the town, and necessarily near a stream, lake, or well, for the convenience of water. To this place the persons who purpose to be of the party proceed with their cattle, baggage, and merchandise (if they have any); and here they remain till the necessary arrangements have been finally completed. Many days sometimes elapse before the caravan actually proceeds on its journey from this rendezvous; for besides the time necessarily required in completing the ordinary arrangements for a long and arduous journey, delay is often occasioned by information received concerning the appearance or movements of robbers, or tribes expected to be hostile, or in negociations with certain tribes to obtain protection from them or exemption from their hostility. The greater the party, the longer is usually the delay; but so general is the application of this principle, that even small parties of travellers, without any real cause for delay, seldom go farther than a short distance from the town on the first day, as if for a start, and consider that they really begin their journey when they depart from this place on the following day.

Ezra's encampment, from its extent and character, necessarily bore most resemblance to the pilgrim caravans which journey to Mecca, Jerusalem, Kerbelah, Mushed, or other places accounted holy. They proceed in the manner we have mentioned, and are exposed to the same dangers which Ezra apprehended. The great caravan from Egypt to Mecca remains encamped several days at Birket-el-Hadj (Lake of the Pilgrims), about eleven miles from Cairo, before its final departure. The tents which they pitch at the rendezvous are the same which they purpose to carry with them; for during the journey they encamp daily at their resting-places, as there are either no towns or buildings on the road, or none that can afford adequate accommodation. As we never had ourselves an opportunity of observing an encampment of *this* class so extensive as to convey a proper idea of the present, we may quote Sir R. K. Porter's brief notice of one that struck him as offering a probable analogy. He says, 'The whole valley was covered with the tents of the pilgrims, whose several encampments, according to their towns or districts, were placed a little apart, each under its own especial standard. Their cattle were grazing about, and the people who attended them in their primitive eastern garbs. Women appeared, carrying in water from the brooks, and children were sporting at the doors. Towards evening this pious multitude, to the number of eleven hundred at least, began their evening orisons, literally shouting their prayers, while the singing of the hymns, responded by the echoes from the mountains, was almost deafening.'

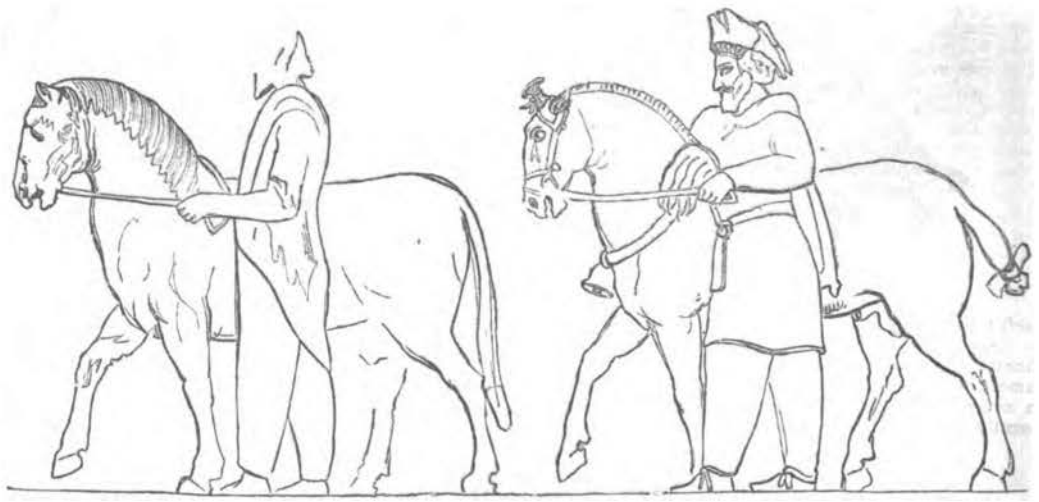


ANCIENT PERSIAN SOLDIERS.

17. '*Casiphia.*'—Some think this was near the Caspian Sea, on account of the alleged analogy of name. This is not only improbable, but impossible, comparing distance and time. It is probably the name of some town in Babylonia; but no one knows its precise situation.

22. '*A band of soldiers and horsemen.*'—The sculptures of Persepolis give the only representations of Persian soldiers applicable to this period. They represent the royal guards, concerning which there are many curious details in ancient authors. They obviously consist of two corps; one of these, in the upright round cap and long Median robe (such as the king himself wore), formed the most honourable body. We can distinguish in these two classes, one armed with spear and shield, and the other with the spear also, but without the shield; and having instead a bow and quiver. Some have spears only, without either shield or bow. The other great division consists of men in the ancient Persian dress, being a short tunic and bent cap. In these also we distinguish two corps, one armed with a spear, bow, and short sword, and the other the same in other respects, but having, instead of the spear, a battle-axe. Those who have the spear carry the bow slung at their girdle; while those who are without the spear carry the bow on their shoulder, attached to their battle-axes. All their bows are in cases, whereas those in the Median costume generally carry them naked, with their left arm inserted through them. These are interesting illustrations of the costume of the ancient Persian soldiers; whose protection Ezra candidly confesses he was ashamed to ask the king for, after he had stated the sufficiency of the Lord's safeguard.

It is remarkable that figures mounted on horseback do not occur in any of the Persepolitan sculptures, although there are representations of *chariots* (see the cut, vol. ii. p. 9). This seems a corroboration of the conclusion (see the note to Exod. xiv. 7) that chariots were in use before men mounted horses: and it might also lead to the suspicion that these sculptures were anterior to the time of Cyrus, whose precepts and example first inspired the Persians with a fondness for equestrian exercises, of which, till his time, they had been almost wholly ignorant, for in their mountainous country it was difficult either to feed or



PERSIAN HORSEMEN.—From the Sculptures at Persepolis.

ride horses, and few indeed had been ever seen there. Since his time they have been particularly celebrated for their cavalry and horsemanship, and have been so partial to riding, that it has been counted almost disgraceful to walk or march to any distance on foot. That the sculptures were posterior to Cyrus is, however, demonstrated by the Median robes of the monarch and his guards; and that they had horsemen in and before the time of Ezra is shewn as well by the above statement as by the present text, and the concurrent testimony of ancient writers. And indeed, although the sculptures in question do not exhibit mounted figures, there are horses with men beside them; and these we have caused to be copied, as forming the only contemporaneous illustration that can be obtained.

— '*The enemy in the way.*'—The way they had to take has never been without enemies to *all* who travel through it. These are the Bedouin Arabs, who thus verify the Divine prediction concerning their progenitor Ishmael, that 'his hand should be against every man, and every man's hand against him' (Gen. xvi. 12; see the note there). None but those who (like the writer of this note) have resided in the district from which Ezra departed, or in some other district bordering on the regions which the Bedouins traverse, can imagine half the anxiety and alarm with which a journey through them is contemplated. The character of the danger is modified by the relative strength of the travelling party and those of the Bedouins which they fall in with, or which waylay them. There is either violent assault with bloodshed and robbery, or exhausting exactions, or continual robbery and

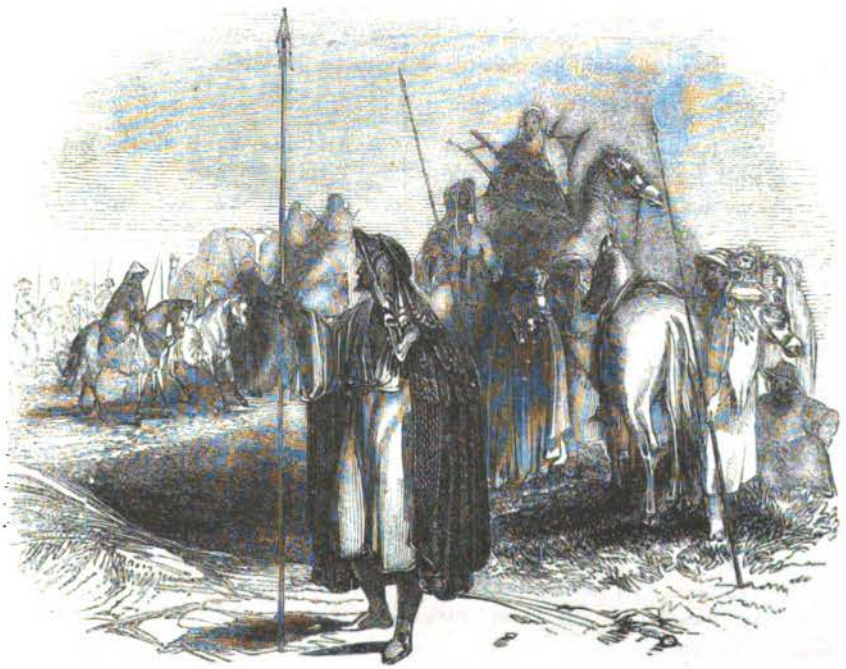


CARAVAN.



CARAVAN ATTACKED.

theft secretly and in detail. Hence people travel only in as large masses as can be collected, and often wait for months till a sufficient number desire to travel in the same direction, so as to form a strong united body: and in order to form such unions, great sacrifices are frequently made and much inconvenience sustained by the parties which compose them. A party thus formed, whether large or small, can only hope to pass with impunity by presenting an appearance of strength and watchfulness calculated to intimidate the Bedouins. The party is obliged to march in a compact body, to be ever on the alert, and to keep watch and ward like an army.



ARABIAN HORDE COMING TO A HALT.

Scouts ride before, which never lose sight of the main body, and the appearance of a single Bedouin is the signal of alarm, as he is probably but the scout or spy of an Arab party. The armed men then prepare for action, or make the best possible display of their force in the hope of preventing an assault. That seldom takes place unless the Bedouins are well assured of victory; and even when that is the case, they are sometimes content with a heavy contribution, which is only next best to absolute plunder. But if there be resistance, the spoliation of the whole is certain; and should one of the Bedouins be wounded or slain, it is equally certain that the travellers must expect no mercy. The knowledge of this damps the courage of even strong parties, and leads them generally to consider it more prudent to pay than to fight their way through the wilderness. Nothing can adequately describe the continual care and apprehension in which such parties travel. It is somewhat like a voyage at sea, when there is cause for constant apprehension of pirates and hurricanes. In the great pilgrims' caravans, most of the adult males are usually armed, and commonly have also a proper escort. This may prevent a direct assault, or any attempt to levy a contribution. But as such caravans generally travel by night, the Arabs contrive to commit very extensive depredations. They approach and mingle with the host; which they can do unquestioned, being taken for camel drivers, poor pilgrims, or other members of the body. Then they watch an opportunity of stealing off some of the camels—particularly such as they suspect to be richly laden. Often the camel on which some pilgrim ventures to sleep as he rides is thus led off; and, at a safe distance, the man is awakened and stripped to the skin; and he may think himself happy if his life is spared and he is allowed to return without his clothes, camel or baggage, to the caravan. Those who straggle at any distance from their party, even when awake, are served in the same manner. The writer can say that he never travelled with a caravan of *any kind* without being constantly cautioned against riding in advance of or behind his party.—Such are a few of the dangers from 'the enemy in the way' of which Ezra was well apprised, and the Lord's help against which was so earnestly supplicated. The engravings in the preceding page shew the appearance of the Bedouins who now 'lie in wait by the way;' and who certainly are not less dangerous persons than their ancestors were in the time of Ezra.

25. '*Weighed unto them the silver, and the gold.*'—The sum of the several particulars enumerated (exclusive of 'the two vessels of fine copper, precious as gold') amounts in value to a trifle less than 515,000*l*. The report of so large a quantity of treasure was well calculated to induce a predatory attack from the 'liers in wait,' who have always infested the caravan tracks of the region this great party had to traverse.

CHAPTER IX.

1 *Ezra mourneth for the affinity of the people with strangers.* 5 *He prayeth unto God with confession of sins.*

Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my [1]heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our [2]trespass is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a [3]little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us [4]a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and [5]to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [6]by thy servants the prophets, saying, The land, unto

[1] Or, *affliction.* [2] Or, *guiltiness.* [3] Heb. *moment.* [4] Or, *a pin*: that is, *a constant and sure abode.*
[5] Heb. *to set up.* [6] Heb. *by the hand of thy servants.*

which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it [7]from one end to another with their uncleanness.

12 Now therefore [8]give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [9]hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

[7] Heb. *from mouth to mouth.* [8] Exod. 23. 32. Deut. 7. 3. [9] Heb. *hast withheld beneath our iniquities.*

Verse 8. '*To give us a nail in his holy place.*'—The meaning of this remarkable phrase obviously is 'to establish (or fix) us in his holy place.' We should suppose this figurative expression to be taken from the nails or pins which are driven into the ground for the cords of tents to be fastened to them.

CHAPTER X.

1 Shechaniah encourageth Ezra to reform the strange marriages. 6 Ezra mourning assembleth the people. 9 The people, at the exhortation of Ezra, repent, and promise amendment. 15 The care to perform it. 18 The names of them which had married strange wives.

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people [1]wept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God [2]to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [3]forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, and the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for [4]the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and [5]have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered

[1] Heb. *wept a great weeping.* [2] Heb. *to bring forth.* [3] Heb. *devoted.* [4] Heb. *the showers.* [5] Heb. *have caused to dwell, or, have brought back.*

and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for [6]we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God [7]for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah [8]were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely,* of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramaiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 [9]Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

[6] Or, *we have greatly offended in this thing.* [7] Or, *till this matter* be dispatched. [8] Heb. *stood.*
[9] Or, *Mabnadebai,* according to some copies.

The name of Ezra has occurred so frequently in the introductory notes to former books of Scripture, that here, at the end of his own book, it seems desirable briefly to notice his alleged labours — in reforming the Jewish church according to the law of Moses, and in arranging the canon of the Old Testament. In the first respect, the Scripture itself acquaints us with his proceedings; but in the latter, which is to *us* of far greater importance, we have no positive information from Scripture. Traditions have as usual supplied this silence; and there is one account which claims for Ezra no less than the re-composition of the whole Scripture.

The authority for this notice is the second apocryphal book, commonly called the Fourth Book of Esdras, which has been noticed in our Introduction to this book. In the 14th chapter he is commanded to reprove the people publicly; and it is then added—'Then answered I before thee, and said, Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? Thus

the world is set in darkness, and they that dwell therein are without light. For the law is burnt, therefore no man knoweth the things that are done of thee or the works that shall begin. But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which live in the latter days may live' (*v.* 19-22). His request is granted. He is told to take five swiftly-writing scribes, and commence proceedings the next day, when a candle of understanding shall be lighted in his heart. So the next day Ezra took his five scribes and went out into the fields. There a miraculous cup was given him to drink, and he says, 'When I had drunk it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory, and my mouth was opened and shut no more!' The scribes wrote down his utterances, and it took them forty days, during which they worked all day and refreshed themselves at night. The result was exhibited in the shape of two hundred and four books, or perhaps tablets, of box-wood: and then, we are told, most injuriously, 'that the Highest spake, saying, The first that thou hast written publish openly, that the worthy and unworthy may read it: but keep the seventy last, that thou mayest deliver them only to such as be wise among the people: for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge. And I did so.'

It is clear that this story claims for Ezra the reproduction of the entire Scripture which had been lost; and this statement was regarded as an undoubted fact by Irenæus, Tertullian, Clemens Alexandrinus, Basil, Chrysostom, Jerome, Augustine, and others, which sufficiently accounts for the prevalence it acquired. Eventually, however, it gave way to the more mitigated view of Ezra's labours which the Jews have entertained, and upon which this exaggerated account appears to have been founded by the author of the apocryphal book, who seems to have been a Jewish convert to Christianity. This notion was, however, revived by Spinosa and other modern sceptics, who saw the advantage to which it might be turned in undermining the authority of the entire Hebrew Scripture by ascribing its production to Ezra.

The view of the labours of Ezra conveyed by the tradition of the Hebrews is less objectionable, and, when rightly understood, and reduced to a simple statement by divesting it of some of the circumstances by which it has been disfigured, becomes not only probable in itself, but affords the most satisfactory account of the final completion of the canon which can be produced, and refers it to a time in which, rather than in any other, it must have occurred. Earlier than the Exile it could not have been, because the canon contains books posterior to that period; and later than Ezra and the contemporary prophets of the restoration it could not have been, because we cannot at a subsequent period find any authority which we should consider competent to the work, as the inspired prophets ceased with that generation. The Jewish tradition occurs in one of the oldest books of the Talmud, the *Pirke Aboth*, and is repeated with greater minuteness in the Babylonish *Gemara*. The substance is, that, after Moses and the elders who outlived him, the sacred books were watched over by the prophets, and that the canon was completed by Ezra, Nehemiah, and the men of the Great Synagogue. There has been much discussion with respect to this Great Synagogue, into which we cannot here enter. It seems to be stated as having been composed of all the eminent men learned in the Mosaical law, of the time, who laboured with Ezra in the restoration of the law, and of the public worship, and in revising and completing the canon of the Hebrew Scripture. The post-exilian prophets are included in the number of this synagogue; and, apart from all questions respecting this 'Great Synagogue,' nothing seems more probable than that all the few competent persons of the time should unite with Ezra in this great work, according to the abilities which each possessed. The Jews would be disposed to claim divine inspiration for this body collectively taken; but we, who shall perhaps be reluctant to admit this claim in behalf of any but those whom we recognize as themselves inspired writers, may find among that limited class a sufficient number to render Ezra efficient aid in his great task. For besides Ezra himself, there was Nehemiah, and the prophets Haggai, Zechariah, and Malachi, all of whom might be expected to take part in this important labour.

What was the nature of their work has been a matter of considerable discussion. We have stated the notion that Ezra recomposed the sacred books which had been lost, which is obviously unworthy of consideration. There is also the notion of those who conceive with Richard Simon (*Hist. Crit. V. T.*, l. i. c. 1), that the labour of Ezra consisted in the abridgment and condensation of records much more detailed in the original writings of the sacred writers, to which he added, or diminished, or altered, whatever he judged necessary in his capacity as a prophet, and as one commissioned to reduce the writings of those who went before him into the form which they were destined to bear in all future time. Now it must be admitted that the reservation that in all this Ezra acted under such inspiration as must have kept him always right in such an operation, greatly diminishes the danger of this hypothesis; yet it is obvious that if this were admitted, we could have no certainty that the Pentateuch was the work of Moses, or that in the prophecies we have the writings which the prophets composed; and a door would thus be opened of which sceptics would not fail to avail themselves to bring the integrity of the sacred books into question. Such writers therefore as Carpzov and Dupin were justified in the alarm with which they regarded this hypothesis, which they have solidly refuted; and the view of the matter which they have themselves advanced seems to meet, as far as can be ascertained, all the conditions of the question; and to shew the just course between opposing alternatives. According to this view, the real labour of Ezra seems to have consisted principally in revising the sacred books, removing whatever errors might have crept into them through the negligence of copyists; and perhaps in supplying some connecting words in certain places, in inserting short explanations which in the course of time had become necessary for the right understanding of the text; and in replacing by new names the ancient denominations of places and things which had fallen into disuse. It would also appear that part of his labour consisted in forming from the whole body of Hebrew writings to which more or less authority was in that age ascribed, a collection of those which were justly entitled to be regarded as sacred and inspired. For instance, we know that Solomon wrote more books than we possess; and it is very likely that the Hebrews, glorying as they did in the memory of the mightiest and wisest of their kings, may have placed all his writings among their sacred books, and that Ezra separated such as were not entitled to that distinction.

It has also been very generally supposed that Ezra early substituted the present square Hebrew character for that previously in use, and which appears to be similar to that now known as the Samaritan—it being supposed that the Samaritans retained it after it had been abandoned by the Jews. Ancient examples of this character are found on the coins of the Maccabees. It seems to have been clearly established that the Hebrews possessed before the Captivity a written character which was at some subsequent period abandoned: but at what time it was exchanged for the present square character is hard to say. The Talmud, and Origen and Jerome, ascribe the change to Ezra; and those who, like Gesenius, in his *Geschichte der Hebraischen Sprache und Schrift*, admit this to be true in a limited sense, reconcile it with the later appearance of the old character on the Asmonæan coins by appealing to the parallel use of the old Cufic character on Arabian coins several centuries after the Nischi character was employed for writing; or by supposing that the Maccabees had a mercantile interest in imitating the coinage of the Phœnicians. Another opinion, which does away with the claim of Ezra



2. Coin of Simon.



1. Shekel of Silver.







3. Demi-shekel, Copper.



4. Kennicott's Quarter Shekel, Copper.



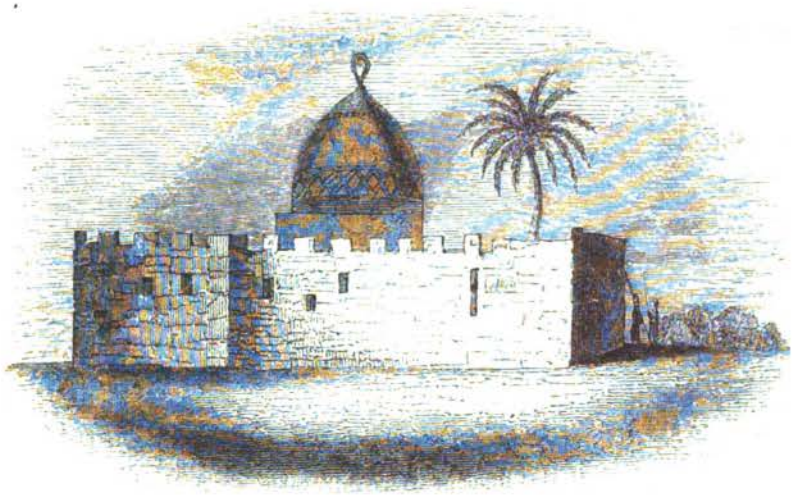


ASMONÆAN COINS, exhibiting the Ancient Samaritan Character.

to this innovation, is that since the square Hebrew character has not to all appearance been developed directly out of the ancient stiff Phœnician character, but out of an alphabet bearing close affinity to that found in Palmyrene inscriptions, a combination of this palæographical fact with the intercourse which took place between the Jews and Syrians under the Seleucidæ, renders it probable that the square character was introduced at some indefinable but not considerable time before the Christian era. The passage, Matt. v. 18, is considered to prove that the copies of the law were already written in the square character; as the 'jot' or *Jod* of the ancient alphabet is far from being a small letter, whereas it is the smallest—in fact a mere point, in the square alphabet; and as this was a proverbial expression which must have taken some time to grow into use, it supplies the inference that the alphabet in which the *Jod* is the smallest character had been for some time in use. The whole subject is difficult and obscure, but it seems to us that the probabilities run against the claim made for Ezra in respect to the introduction of the square character. On the general subject of this note, see the articles CANON; ESDRAS; SYNAGOGUE, GREAT; and HEBREW LANGUAGE, in Kitto's Biblical Cyclopædia; and besides the authorities referred to, the reader may advantageously consult the *Introductions* of Eichhorn, Jahn, Havernick, Ceillier, and Glaire—the Introduction to Esdras in the *Bible de Vence*, and the various works on the Canon of Scripture, particularly those of Cosins, Dupin, Hornemann, Jones, Martinay, and Alexander. The subject is also well and discreetly handled in Prideaux's *Connection of the Old and New Testament*.

It is not known precisely when or where Ezra died; but we know that he was alive and at Jerusalem in the second year of Nehemiah's government, when he read the Law to the people for eight days together at the feast of tabernacles (Neh. viii.). This is the last mention of him in Scripture. Josephus says that he died and was buried at Jerusalem; but this is contrary to the general opinion of the Jews, who allege that he died at Zamzuma, a town on the Tigris, on his way from Jerusalem to Susa, to have an interview with Artaxerxes concerning the affairs of the Jews. This is also the statement of the Talmud. Accordingly, upon the Tigris, about twenty miles above its junction with the Euphrates, there is a tomb supposed to be his, and to which both Jews and Mohammedans make pilgrimages. We give a cut of it below. It is the most important structure (ruins excepted) that appears in all the distance down the river, from Baghdad to the Euphrates. It will be seen that it forms a building like a mosque, enclosed within a strong and high wall. It stands on the west side of the river, and so close to it that the wall almost abuts upon the stream. The banks of the river are here very low. The elegant and highly enriched dome, rising high from the centre of the enclosure, with the palm-tree in the court, gives to the whole a very striking appearance in this now desolate region. The whole structure is of kiln-burnt bricks—the strongest material now used for building in the country. But the cupola has the exterior face of its outer course of bricks coloured with a bright turquoise-blue enamel; and below this, on the supporting collar of masonry, are bands of bright green, ultramarine blue, and black enamel, the mass of the collar being of a very compact light brown brick. The whole is surmounted by a symbolical gilt ornament, representing an open hand enclosed within a glory, or rayed circlet. The exterior court walls, as well as the enclosed building, are in the usual form of a parallelogram.

When the writer of this note visited the spot, in the year 1832, the exterior entrance was guarded by Arabs armed with matchlocks, swords, and bucklers of wood and leather with bosses of brass. The tribe to which they belong claim the custody of the tomb, which is a source of considerable revenue to them, as they make the pilgrims pay heavily for the privilege of offering their devotions at the shrine. There is a collection of their huts in the vicinity; and the whole district is in the occupation of the notoriously thievish tribe to which they belong. Along the inside of the exterior wall extends a range of arched apartments, like those of a caravanserai, for the accommodation of pilgrims and their cattle. The mausoleum of Ezra occupies the centre of the area, and its cupola and castellated walls denote it to belong to the modern and sacred Saracenic order, which is exhibited in other erections of a similar nature. An Arabic inscription over the entrance describes it as having been rebuilt A.H. 1151 A.D. 1737) by Ahmed, pasha of Baghdad. We saw the traces of foundations which appeared to intimate that the previous structure (doubtless the same that was mentioned by Benjamin of Tudela in the twelfth century) was more extensive than the present. The interior is divided into two apartments. The first of these is a large and lofty arched hall, which offers nothing remarkable, except two inscriptions in the Hebrew character upon two dark grey tablets over the entrance to the second chamber, which are scarcely legible from the ground on account of the height and the darkness of the stone. The second chamber is the cell containing the tomb, over which the cupola rises. This apartment is fourteen paces in length by ten broad. In the centre of this room appears the sarco-



TOMB OF EZRA.

phagus, which is a sort of ark or chest of very hard and dark wood, and is of an oblong figure, eight feet by four, with a four-sided slanting roof, the top of which is rather more than six feet from the ground. Large gilt cones are placed at the apex and corners of the roof. The whole is covered with a pall of dark green velvet fringed with gold. This pall is much faded, soiled, and worn by the kisses of the pilgrims, and its fringe reduced by the threads being pilfered to be preserved as relics. Around the upper rim of the sarcophagus, below the roof, runs a Hebrew inscription in wooden letters nailed on with brass nails, giving the genealogy of Ezra, taken from the beginning of chap. vii. The cell is lighted by four small elliptical openings in the collar of the cupola. At one end of the cell is a small niche in which a lamp is kept burning: and two candles are also lighted when pilgrims arrive. Several Jews, Mohammedans, and native Christians, were present at our visit, which gave us an opportunity of observing their proceedings at the tomb. They walked slowly and solemnly around the sarcophagus barefoot, pausing at intervals to pray and to kiss the pall. The Jews were provided with manuscript books in Hebrew, from which they read their prayers or psalms with great fervour. Some women of the party were distinguished by their zeal; they kissed the venerated tomb more abundantly and earnestly than the men, and, not content with this, dipped their fingers in the lamp to anoint themselves with the oil. The veneration of the Jews for this spot—which is now far distant from any town, in a region that once teemed with a settled population — leads them to incur great danger and hardship to visit it. The present is one of many instances in which the Jews continue to manifest that strong veneration for the real or supposed tombs of their prophets to which there are some allusions in the New Testament.



THE BOOK

OF

NEHEMIAH.

In the Introduction to Ezra we have stated that this book and that were formerly accounted as one, and that in the Latin church the two have always been known as the First and Second Books of Esdras. It was there also stated that Spinosa and others regarded both books as having been fabricated by the Sadducees long after the time of Judas Maccabæus. Several German critics, such as Bertholdt, De Wette, and others, apprehend that a part only of the present book was written by Nehemiah; in ancient times, Athanasius, Chrysostom, and the venerable Bede, ascribed the authorship to Ezra, doubtless because this book had formerly made one with that of Ezra; but nearly all interpreters agree in ascribing at least the greater part of the book to Nehemiah. Indeed it seems to us that there is no book of Scripture of which the authorship is more clear; and the passages which have been contested as adverse to this conclusion are so few and inconsiderable, that they might be abandoned without compromising Nehemiah's claim to the authorship. At the outset it is declared that we are about to peruse "the words of Nehemiah the son of Hachaliah," and we can hardly dispute this without implying that the author was an impostor, and if so, that his book has no claim to a place in the sacred volume; but not only is there no trace of imposture in the book, but it is pervaded by a piety, a simplicity, and a sincerity truly exemplary and admirable. The style is even and equally sustained from beginning to end, which is alone a fair reason for regarding it as the work of a single hand. Where any difference is observed it is only that of a writer who uses textually the documents he employs in the composition of his work; but in all that is not such textual citation the style is of the most uniform and level character. The Hebrew in which the book is written is not less pure than that of Ezra; the form of narrative is constantly the same throughout the book; the acts are there always attributed to Nehemiah, and are reported in his own name; and all that is stated of him and his doings agree perfectly well with the times in which he lived and the circumstances in which he was placed. All this is indeed admitted even by those who doubt that Nehemiah wrote everything contained in the book, and whose objections we shall notice under the texts upon which they are founded.

It is principally occupied with an account of its author's first administration of twelve years; after which he returned to the Persian court. But his subsequent arrival at Jerusalem with a new commission, and further reforms executed by him, are noticed at the end; so that the book altogether may be considered to contain the history of twenty-four years, that is, to the year B.C. 420. So Hales. But others make the period longer; and perhaps there are no data for determining with minute precision the particular year to which the history of this book extends, and in which consequently the Old Testament history closes.

Much that is common to this book and to that of Ezra has been stated in the introduction to 'Ezra.' At the end of our introduction to Ezra several works are mentioned which treat of this book and that together; the following are those which treat of this book separately: Wolfii *Nehemias, instaurata Hierosolyma*, etc., 1570; Strigelii *Liber Nehemias*, 1571; Pilkington, *Commentary on Nehemiah*, 1585; Rambachii *Uberiores Adnotationes in lib. Nehemiæ.*

CHAPTER I.

1 *Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth.* 5 *His prayer.*



THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also [1]*is* broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 ¶ And said, I beseech thee, [2]O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept thy commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [3]*If* ye transgress, I will scatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; [4]though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

[1] 2 Kings 25. 10. [2] Dan. 9. 4. [3] Deut. 4. 25, &c. [4] Deut. 30. 4.

Verse 1. '*And it came to pass*,' etc.—The narrative with which the book commences is deeply interesting from its exquisite and unaffected naturalness. The ruined state of Jerusalem, and the sad condition of the Jews, are depicted by a few inimitably impressive strokes. The effect upon Nehemiah is described with touching effect—'Then I sat down, and wept, and mourned many days.' And the prayer which follows embodies the true expression of a profoundly afflicted soul: the considerations which might be supposed most likely to avert the wrath of God are presented by the suppliant before his throne with great force and much judgment.

— '*Shushan*.'—This is Susa, mentioned in the note to Ezra vi. 1, as the winter residence of the Persian court. Accordingly we now find the court there in the month Chisleu, which is a winter month, answering to the latter end of November and most of December. We reserve for the note on Dan. viii. 2, such remarks as we have to offer concerning this ancient metropolis, the honour of being identified with which is disputed for two sites, one that of Shus, and the other of Shuster—both situated within the ancient province of Susiana, east of the Tigris.

11. '*The king's cupbearer*.'—This is always mentioned by ancient writers as a highly honourable and confidential office, the bearer of which possessed great influence, from the peculiar opportunities which he enjoyed of access to the royal presence. This was particularly the case at the court of the Medes and Persians—the latter of which was modelled after the former. (See Herodotus, *Thalia*, 34; and Xenophon, *Cyrop.* i. 3.) The last-named author affords incidentally some interesting explanations concerning this office, and the manner in which its functions were discharged. Speaking of the cupbearer of Astyages, the grandfather of Cyrus, he describes him as the most favoured of the king's household officers; and adds, that he was a very handsome man, and that it was part of his duty to introduce to the king those who had business with him, and to send away those who applied for an interview, but whom he (the cupbearer) did not consider it seasonable to introduce. This alone must have made the cupbearer a person of very high consideration at court. The emoluments of the office must have been very considerable to enable Nehemiah to accumulate the wealth without which he could not, for so many years, have sustained the state and hospitality of government from his own purse, as he did, to avoid burdening the people for that support which his official station authorized him to demand.

CHAPTER II.

1 Artaxerxes understanding the cause of Nehemiah's sadness, sendeth him with letters and commission to Jerusalem. 9 Nehemiah, to the grief of the enemies, cometh to Jerusalem. 12 He vieweth secretly the ruins of the walls. 17 He inciteth the Jews to build in despite of the enemies.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the [1]queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it,* it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work.*

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it,* they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

[1] Heb. *wife.*

Verse 1. '*I took up the wine, and gave it unto the king.*'—Xenophon, in the passage referred to in the preceding note, informs us of the manner in which the Median (and consequently the Persian) cup-bearers discharged their office. He admires the neat and graceful manner in which they poured out the wine and presented it to the king. From



ANCIENT PERSIAN CUP-BEARERS.

his description it seems that the cup was washed in the king's presence, and, being filled, was carried to the king and presented to him on three fingers. His account is explained by the existing customs of the East—according to which, no servant ever *grasps* a cup or other vessel which he gives to or takes from his master, but rests it upon his left hand, and places his right hand lightly upon it, to prevent it from falling. Thus every article, however small, is carried and presented with *both* hands. The sculptures at Persepolis comprehend a great number of figures, bearing cups and vases of different forms and uses; but they are never *grasped*. If the bearer has but one article, he carries it between both hands, as we have described, with peculiar grace of action; and if he has two, he bears one upon the palm of each hand. It also appears from Xenophon, that it was the duty of the cup-bearer to take some of the wine, from the cup presented to the king, into his left hand, and drink it off, to assure the monarch against poison.

2. '*Wherefore the king said*,' etc.—The ensuing conversation between the king and his cupbearer claims admiring notice for the air of truthfulness which pervades it. In the words of Nehemiah we find none of those flatteries, nor any of those low adulations, which eastern favourites usually address to their great masters. He discloses the subject of his affliction in a manner concise and yet full of dignity: 'Why should not my countenance be sad, when the city, the place of my fathers' sepulchres lieth waste, and the gates thereof are consumed with fire?'

6. '*The queen also sitting by him*.'—This may possibly have been Esther, whose parentage and interest in the affairs of her nation were now well known to the king, in consequence of the measures she had induced him to take in order to counteract Haman's bloody scheme for the extirpation of the Jews. Her presence is probably mentioned as a circumstance which helped to encourage Nehemiah in making so important a request; and the impressive manner in which he spoke of the 'city of his fathers' sepulchres' was calculated to affect her, and lead her to use her influence in promoting his suit. If Esther were still alive, as is probable, either she or the queen mother must have been the queen of the text; for Plutarch, in his life of Artaxerxes, informs us that only the king's mother and his real wife were allowed to sit at table with him; and he therefore mentions it as a condescension in that prince, that he sometimes invited his brothers. The presence of the queen denotes the privacy of the occasion; for the Persians and other Oriental nations do not, and never did, allow their wives to be with them at their feasts.

8. '*The wall of the city*.'—It is important to observe that this is the first permission granted to build the *walls* of the city—that is, to make it a fortified place. Hitherto the kings of Persia had only patronized the building of *the temple*, after the precedents set by Cyrus. When this object had been accomplished, the Jews betook themselves to building the city walls; but the misrepresentations of the enemies of Israel had such weight at the Persian court, that orders were sent for this work to be discontinued. In the note to Ezra iv. we endeavoured to shew that this was in the beginning of the reign of the very same king who afterwards made Esther his queen, and granted Ezra and Nehemiah their respective commissions. From the Scripture narrative we do not gather that, to this time, the kings of Persia had ever discountenanced the building of the temple, or ever sanctioned the rebuilding of the city walls. The reason is clear. 'These,' says Howes, 'are two very different things in their nature; for the greatest enemies to Jerusalem being a fortified town again, might nevertheless reverence the worship of the Deity there, as we actually find to have been the case with Artaxerxes, who, when he had refused to permit the walls to be rebuilt, yet sent Ezra with presents "to beautify the house of God."' The same author thinks that the alteration in the intention of the same king with respect to the building of the walls, may be better accounted for by a reference to the then posture of the king's affairs, than to the influence of Esther or the personal favour shewn to a confidential servant. Four years previously the king's forces had sustained a signal defeat by sea and land from Cimon, the Athenian general, which compelled the king to make an inglorious peace, on the conditions—that the Greek cities throughout Asia should be free, and enjoy their own laws; that no Persian governor should come within three days' journey of the Mediterranean; and, that no Persian ships of war should sail between the northern extremity of Asia Minor and the boundary of Palestine (Diod. Sic., lib. 12). Thus excluded

from the whole line of sea-coast, and precluded from keeping garrisons in any of the maritime towns, it became not only a matter of prudence, but of necessity, to conciliate the Jews; to attach them to the Persian interest, and to detach them from the Grecian, by further privileges; that the Persians might have the benefit of a friendly fortified town like Jerusalem, within two days' journey of the sea, and a most important pass, to keep open the communication between Persia and Egypt. Hales, who adopts this view, thinks it confirmed by the subsequent fidelity of the Jews to the Persians in all the Egyptian wars, and even after the Macedonian invasion. 'Surely,' he adds, 'some such powerful motive must have been opposed in the king's mind to the jealousy and displeasure this measure must unavoidably excite in the neighbouring provinces hostile to the Jews, whose remonstrances had so much weight with him formerly. It was necessary, therefore, to intrust the arduous and important commission to an officer high in favour, trust, and confidence, such as Nehemiah, whose services at court Artaxerxes reluctantly dispensed with, as appears from his appointing a set time for Nehemiah's return, and afterwards from his return again to Persia, in the thirty-second year of his reign.'

11. '*So I came to Jerusalem*,' etc.—The picture which Nehemiah draws of the state in which he found the city on his arrival is deeply interesting. He represents himself as filled with grief and consternation at the view of the desolations of Jerusalem; as maintaining for three days such silence as would not permit him to make known his designs; and as traversing by night the ruins and rubbish of the unhappy city. These and other details can only appear trivial to persons deficient in natural good taste; and those who are acquainted with the manners and ideas of the East will not be able to find in the picture a single stroke misplaced, unnatural, or exaggerated.

19. '*Sanballat*,' etc.—These appear to have been neighbouring district governors, under the control of the satrap of Syria. As Horonaim was a considerable town in Moab, 'Sanballat the Horonite' was probably a Moabite: 'Tobiah the servant, the Ammonite,' would from this expression seem to have been a freed slave raised to the government of a province.

CHAPTER III.

The names and order of them that builded the wall.

THEN Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of [1]Hananeel.

2 And [2]next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they [3]fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the [4]other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [5]Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto *the place* over against the sepulchres

[1] Jer. 31. 38. [2] Heb. *at his hand.* [3] Or, *left Jerusalem unto the broad wall.* [4] Heb. *second measure.* [5] John 9. 7.

of David, and to the [8]pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall*.

20 After him Baruch the son of [7]Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the [9]court of the prison. After him Pedaiah the son of Parosh.

26 Moreover the Nethinims dwelt in [9] [10]Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the [11]going up of the corner.

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

[6] 2 Kings 20. 20. [7] Or, *Zaccai*. [8] Jer. 32. 2. [9] 2 Chron. 27. 3. [10] Or, *the tower*. [11] Or, *corner-chamber*.

CHAP. iii.—This chapter is full of particulars concerning the walls and its gates and towers. The examination of every separate detail would not much interest the general reader, and would also occupy much room. We shall therefore merely state a few explanatory particulars where they seem most required, reserving some notice of the more important details for those passages, in the present or future books, where they recur in such historical connection as will render more interesting the statements we may then offer. With respect to walls and towers generally, we may refer the reader to the observations in the note to 2 Chron. xxxii.

Verse 1. '*Then Eliashib the high priest*,' etc.—The recital of particulars respecting the rebuilding of the walls of Jerusalem contained in this and the next chapter is full of the natural truthfulness which pervades the book. The zeal and earnestness of the workmen, and the kind of oversight taken by the chiefs, is all represented in such a manner as to present pictures of great interest and animation.

— '*The sheep-gate*.'—Many different statements have been made respecting the gates of the ancient Jerusalem. The following may be offered as probably the most correct distribution of them.

On the north side there were three, namely, 1. The *Old Gate*, probably at the north-east corner (Neh. iii. 6; xii. 30); 2. The *Gate of Benjamin* or of Ephraim, mentioned in Jer. xxxvii. 13; xxxviii. 7; 2 Chron. xxv. 23; and Neh. xii. 39. This gate seems to have derived its name from its leading to the territories of Ephraim and Benjamin, and it is supposed by Dr. Robinson that it may possibly be represented by some traces of ruins which he found on the site of the present gate of Damascus. 3. The *Corner Gate*, which was four hundred cubits from the former, seems to have been at or near the north-west corner. It is mentioned in 2 Kings xiv. 13; 2 Chron. xxv. 23; Zech. xiv. 10; and is probably the same with that which is called the 'Tower of the Furnaces' in Neh. iii. 11; xii. 38.

On the west side one, namely, the *Valley Gate*, which was over against the Dragon Fountain in the valley of Gihon (Neh. ii. 13; iii. 13; 2 Chron. xxvi. 9). It seems to have been the same with the gate which Josephus distinguished by the name of Gennath, which appears to have stood at some small distance east of the Hippic tower, which occupied the north-west angle of Zion. At this point a gate seems to have always existed.

On the south side were two gates, namely, 1. The *Dung Gate*, so called because the filth of the city was carried out this way, and cast into the valley of Hinnom (Neh. ii. 13; xii. 31). It was one thousand cubits from the Valley Gate, and the Dragon Fountain lay between them (Neh. ii. 13; iii. 14). This gate is probably the same with the 'gate between two walls' of 2 Kings xxv. 4; Jer. xxxix. 4; lii. 7; and it seems to be also that which Josephus distinguishes as the *Gate of the Fountain*, which is named in Neh. ii. 14; iii. 15; and seems to have been near the south-eastern corner. It is more fully described as 'the gate of the fountain near the king's pool' (Neh. ii. 14); and 'the gate of the fountain near the pool of Siloah, by the king's garden' (Neh. iii. 15); and the same fountain is doubtless intended by these different designations. It is also probable that this gate is the same which is elsewhere deno-

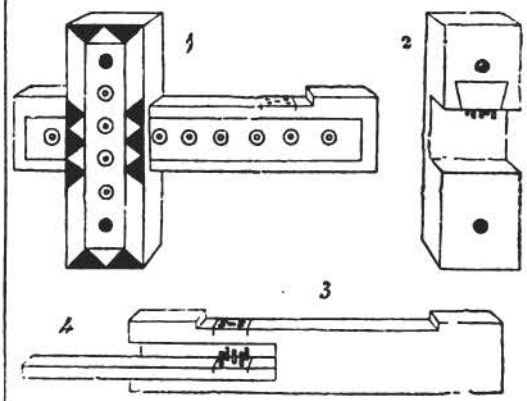
minated the Brick Gate (or Potter's Gate), leading to the valley of Hinnom (Jer. xix. 2), where the authorized version has 'the east gate.'

On the east there were four gates, namely, 1. The *Water Gate*, mentioned in Neh. iii. 26; 2. The *Prison Gate*, otherwise called the *Horse Gate*, near the temple (Neh. iii. 28; xii. 39); 3. The *Sheep Gate*, probably near the sheep-pool (Neh. iii. 1, 32; xii. 39); and, 4. The *Fish Gate*, which seems to have been quite at the north-east (Neh. iii. 3; xii. 39; Zeph. i. 10; 2 Chron. xxxiii. 14).

It will be observed that in two instances the distances of the gates from each other are specified. The inner gate was only 400 cubits from the gate of Ephraim: and the Dung Gate was 1000 cubits from the Valley Gate. This shews that the gates were in fact less distant from each other than agrees with European notions, and so accounts for the number of the gates, which some regard as objectionable. The account we have given makes them ten; but some make them even more numerous by regarding every name as representing a different gate, whereas we have indicated instances in which several names appear to have belonged to one gate. Those who remember 'the hundred-gated Thebes,' and have read the accounts which we possess of the ancient cities of the east, will feel justified in doubting whether the ancient Orientals had the same objections to numerous gates as are now usually entertained.

The gates of Jerusalem, like those of other walled towns in the east, were shut up at night; hence the force of the beautiful passage in the description of the New Jerusalem, 'The gates of it shall not be shut at all by day; for there shall be no night there' (Rev. xxi. 25); implying that, if there had been night, they would have been shut; but since it was there always day, it would never be closed. It seems, however, that at the great festivals, if there were no cause to apprehend danger, the gates, or some of them, were left open at night; or at least that egress or ingress was then easily obtained. The reader will remember that our Lord left the city the night before he suffered, to go to the garden of Gethsemane; and Mary Magdalene and the other women set forth 'early in the morning, while it was yet dark' to visit the sepulchre, which was outside the town.

6. '*The locks....and the bars.*'—Mr. Lane's *Account of the Modern Egyptians* contains the subjoined representation of the very simple and primitive kind of wooden lock which maintains its ground in Egypt and other parts of the East. We give Mr. Lane's description:—'Every door is furnished with a wooden lock, called a *dubbeh*: the mechanism of which is shewn by the sketch here inserted. No. 1, in this sketch is a front view of the lock, with the bolt drawn back; Nos. 2, 3, and 4, are back views of the separate parts and the key. A number of small iron pins (four, five, or more) drop into corresponding holes in the sliding bolt, as soon as the latter is pushed into the hole or staple of the door-post. The key, also, has small pins, made to correspond with the holes, into which they are introduced to open the lock: the former pins being thus pushed up, the bolt may be drawn back. The wooden lock of a street door is commonly about fourteen inches long (this is the measure of the sliding-bolt): those of the doors of apartments, cupboards, &c., are about seven, or eight, or nine inches. The locks of the gates of quarters (of towns), public buildings, &c., are of the same kind, and mostly two feet, or even more, in length. It is not difficult to pick this kind of lock.' Locks of this sort are common throughout Western Asia: and where greater security than they afford is desired, strong wooden bars are used in addition. The two together probably answer to the 'locks and bars' of the text.



EGYPTIAN LOCK.

CHAPTER IV.

1 *While the enemies scoff, Nehemiah prayeth and continueth the work.* 7 *Understanding the wrath and secrets of the enemy, he setteth a watch.* 13 *He armeth the labourers,* 19 *and giveth military precepts.*

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they [1]fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are [2]despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard, that the walls of Jerusalem [3]were made up, *and* that the breaches began to be stopped, then they were very wroth,

1 Heb. *leave to themselves.* 2 Heb. *despite.* 3 Heb. *ascended.*

8 And conspired all of them together to come *and* to fight against Jerusalem, and [4]to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, [5]From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore set I [6]in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded [7]by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, [8]*saving that* every one put them off for washing.

[4] Heb. *to make an error to it.* [5] Or, *That from all places ye must return to us.* [6] Heb. *from the lower parts of the place, &c.*
[7] Heb. *on his loins.* [8] Or, *every one* went *with his weapon for water.*

Verse 18. '*Every one had his sword girded by his side, and so builded.*'—The writer of the present note has often had to notice circumstances in different parts of Asia, of a similar description to those recorded in this and the preceding verses. In countries or districts liable to the visits of, or partly occupied by, Bedouins or Tartars; or where a settled population is divided into adverse clans or tribes; or where the principle of blood revenge is in strong and extensive operation—under all these and other circumstances, the cultivators dare not pursue the labours of the field unarmed. We have seen men following the plough with guns slung to their backs and swords by their sides; or else these and other weapons were placed within reach, while they pursued such labours as kept them stationary. Sometimes, also, but less frequently, we have observed men, armed with guns, swords, spears, clubs, and bucklers, keeping a watchful guard while their fellows pursued their important labours. It is by such statements as these that we are most forcibly impressed with a sense of the misery and fear of a state of society in which even common safety comes to be regarded as the greatest of temporal blessings.

CHAPTER V.

1 *The Jews complain of their debt, mortgage, and bondage.* 6 *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution.* 14 *He forbeareth his own allowance, and keepeth hospitality.*

AND there was a great cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them,* that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then [1]I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have [2]redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

9 Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and [3]emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 [4]Think upon me, my God, for good, *according* to all that I have done for this people.

[1] Heb. *my heart consulted in me.* [2] Levit. 25. 48. [3] Heb. *empty*, or, *void.* [4] Chap. 13. 22.

Verse 7. '*I rebuked the nobles*,' etc.—Nothing can be imagined more forcible, more touching, or more generous, than this address of the governor to the nobles and rich men of Jerusalem, to induce them to remit the obligations which their poor brethren had incurred in the time of distress. That his words may have the more weight, Nehemiah himself sets the first example of disinterestedness. His commencement throws them all into a dead silence; but at his close the whole assembly breaks forth with one voice: 'We will restore them!—we will require nothing of them!—we will do as thou sayest!' To hold them to this, Nehemiah calls the priests, and bound them to their words by a solemn oath; and to leave in their hearts a deep and durable impression, he terminates the transaction by invoking beforehand the divine malediction upon such as should prove unfaithful to this vow. This had the expected effect. The people responded with a loud 'Amen!'—and we share in the manifest gratification with which the narrator states, 'And the people did according to this promise.'

13. '*I shook my lap, and said . . . even thus be he shaken out, and emptied.*'—The idea of this significant action is evidently derived from the custom of carrying some things in the lap or skirt of the outer robe, as our women do sometimes in their aprons, and which being discharged at once, makes a complete clearance. In 2 Kings iv. 39, one of the sons of the prophets is described as going into the field to gather herbs, 'and gathered there of wild gourds his lap full,' which denotes the existence of the custom from which the allusion is taken. The act of Nehemiah was equivalent to that of Paul, who *shook his raiment* and said, 'Your blood be on your own heads; I am clean' (Acts xviii. 6). Significant actions of this sort are still very common in the East. By shaking his garment, as if to clear it from dust, or empty his lap, a person is understood to express his reprobation of, or dissent from, or to clear himself from the responsibility of, what is done, said, or asserted. Even when inadvertently performed in the presence of others, such acts are considered of such bad import, that the person who shakes his robe is liable to

very severe reproof for so doing. In quarrels between men or women, the curses which they bestow upon each other are generally accompanied with the shaking of their garments and such expressions as, 'Thus may it be with thee.'

15. '*The former governors . . . . were chargeable unto the people.*'—This does not appear to be mentioned as a matter of reproach to them; but merely to intimate that they had received from the people that provision which was their due, and with which they were probably less able than Nehemiah to dispense. It would seem that the forty shekels of silver was the *daily* income of the governor—amounting to about 1800*l.* a-year; besides which he received the whole or principal part of the provisions required for his household—as 'bread' includes all kinds of provisions. This altogether formed 'the bread of the governor,' which the pious and noble-minded governor, whose transactions we are now perusing, declined to accept, bearing the heavy charges of his government from his own purse for many years. The principle of contribution here indicated is that which prevailed throughout the Persian empire, in which the dues of government were paid partly in a stipulated annual amount of precious metal, and partly in provisions and other commodities, which the respective provinces could most easily supply or were most famous for producing. Thus the government of Babylonia, besides an annual tax in metal of a thousand talents (218,750*l.*), was bound to keep the king's court supplied with victuals for four months in the year, and other provinces for the eight remaining months. These supplies were so ample that all the guards and officers of the court received no salaries, but provisions only—that is, were paid in kind. The same principle operated among the inferior governments of provinces and towns, as we see that it did at Jerusalem when under the Persian yoke. But it was not new to the Jews, as we observe very similar regulations for the supply of the Hebrew court in the time of Solomon. The kings of Persia themselves seem to have desired at their own particular tables some representative product of all their provinces; for we read that they ate no bread but that made from the wheat of Assos in Phrygia, no wine but that of Damascus, no salt but that of Egypt, and so on. On the same plan we may be tolerably certain that the government at Jerusalem had required from each district an adequate supply of its most esteemed products.

CHAPTER VI.

1 Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah. 15 The work is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Judah.

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and [1]Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

[1] Or, *Geshem*, verse 2.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover in those days the nobles of Judah [2]sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my [3]words to him. *And* Tobiah sent letters to put me in fear.

[2] Heb. *multiplied their letters passing to Tobiah.*

[3] Or, *matters.*

Verse 2. '*In* some one of *the villages in the plain of Ono.*'—Probably the word rendered 'in the villages' should be left as a proper name—'in Cephirim'—which was most likely the same as *Chephirah*, one of the towns which belonged to the Gibeonites, and afterwards to the tribe of Benjamin (Josh. ix. 17; xviii. 26).

5. '*With an open letter in his hand.*'—That the letter was *open*, is very probably noticed as a circumstance denoting the disrespect with which Nehemiah was treated. Although the Orientals do not close their letters after our fashion, they never send them open but to an inferior person, or to one whom, if a superior or equal, they intend to treat with studied disrespect. The letters of the Western Asiatics, which are usually very brief, are commonly rolled up, and the roll flattened to about the breadth of an inch. These letters are not sealed with wax; but pasted at the ends, or else a bit of paper is fastened around with gum and sealed with the usual *ink* impression. Letters to inferiors are often sent as unsealed rolls; but to superiors and even equals they are neatly done up in bags of silk, satin, or taffety. D'Arvieux relates a reform which he introduced into the official correspondence of the chief emir of the Arabs settled in Palestine. The illness of this chief's secretary, and the inconvenience it occasioned, induced him to undertake his duty in writing the emir's letters. They had before been coarsely written and rudely done up. 'I made a cipher,' he says, 'of his (the emir's) name and titles, in which every letter was artificially interwoven. This I put at the top or bottom of the letters, according to the quality of the person addressed, with strokes or flourishes on each side, to give him, according to the way of the Orientals, some marks of grandeur . . . . . The prince, considering the manner in which I did his letters, upon large paper, in a character he was not used to, and with a magnificence that was till then unknown to him, was quite overjoyed.' He afterwards adds, that before the letters were dispatched, he fitted them up in little taffety bags, of several colours, a formality to which the emir had been an utter stranger. The latter was so delighted with all this that he cried up D'Arvieux for the best scribe in the world. 'But,' he says, 'I should not have passed for such among nicer and more instructed persons; but I was with the Arabs of the desert, who are very ignorant; and although what I did was very indifferent, it was good enough for the Bedouins—a people without ceremony and without politeness.' This being the case, Nehemiah would probably have overlooked the unceremonious state of the letter had it come from Geshem the Arabian; but Sanballat doubtless knew well what was due to a person in Nehemiah's station; and therefore the *open* state of the letter could be nothing less than a studied insult.—It will be observed that D'Arvieux notices the large size of the paper on which he wrote; accordingly, letters to kings and princes are written on very large paper, with great breadth of margin. These fold in a large size, and are elegantly done up in cases of silk, satin, or of silk interwoven with threads of silver or gold. In this case the ribbon, or gold or silver lace with which the bag is tied, is sometimes, after being knotted, passed through wax, which is impressed with a seal in the usual manner.—The omission of all such little epistolary ceremonials, about which the Orientals are very particular, was a significant circumstance which Nehemiah could not fail to notice—particularly as he had been brought up in one of the most ceremonious courts in the world.

CHAPTER VII.

1 *Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah.* 5 *A register of the genealogy of them which came at the first out of Babylon,* 8 *of the people,* 39 *of the priests,* 43 *of the Levites,* 46 *of the Nethinims,* 57 *of Solomon's servants,* 63 *and of the priests which could not find their pedigree.* 66 *The whole number of them, with their substance.* 70 *Their oblations.*

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man, and feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* [1]large and great; but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 [2]These *are* the children of the province,

[1] Heb. *broad in spaces.*

[2] Ezra ii. 1, &c.

that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, [2]Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say,* of the men of the people of Israel *was this;*

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of [4]Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of [5]Hariph, an hundred and twelve.

25 The children of [6]Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of [7]Beth-azmaveth, forty and two.

29 The men of [8]Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other [9]Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of [10]Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of [11]Hodevah, seventy and four.

44 The singers: the children of Asaph, an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

[2] Or, *Seraiah.* [4] Or, *Bani.* [5] Or, *Jora.* [6] Or, *Gibbar.* [7] Or, *Asmaveth.* [8] Or, *Kirjath-arim.*
[9] See verse 12. [10] 1 Chron. 24. 7. [11] Or, *Hodaviah,* Ezra 2. 40; or, *Judah,* Ezra 3. 9.

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [12]Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 [13]And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their [14]seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And [15]the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And [16]some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

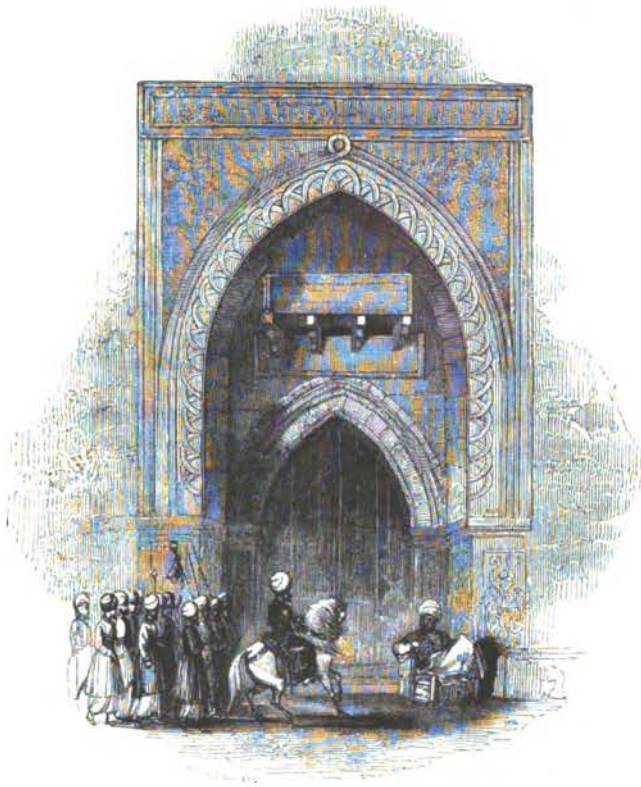
72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

12 Or, *Ami*. 13 Ezra 2. 59. 14 Or, *pedigree*. 15 Or, *the governor*. 16 Heb. *part*.

Verse 3. '*Let not the gates . . . be opened until the sun be hot; and while they stand by.*'—The gates were to be opened in the presence of the responsible officers named, and not until somewhat after sunrise, probably that any enemies might be clearly seen, and the inhabitants up and in a condition to defend themselves. Most Oriental towns of any consequence are walled, and great strictness is usually observed in shutting and opening the gates. They are usually closed about sunset, and opened about sunrise. When once closed, they are seldom opened to let any one pass in or out, unless to persons of great authority or consequence. The rule is generally very strict, though not equally so in all places. For this reason travellers are obliged to calculate their journeys so as to arrive at towns before the gates close, as they may otherwise have to wait outside all night; or, when travelling by night, they endeavour to manage so as not to arrive long before the gates are opened. Parties seldom travel by day except in winter; and in that season the uncomfortable prospect of spending a cold night outside the walls of a town occasions great anxiety when any unforeseen delay on the road renders it doubtful that the town may be reached before the gates are closed. In those parts of Western Asia where the winter cold is severe, disastrous consequences sometimes arise from miscalculation or delay.

4. '*The city was large and great: but the people were few therein.*'—The walls were doubtless built on the old foundations, which accounts for this. The circumference of the walls is now only about two miles and a half; but it must anciently have been far more extensive. Josephus says, the circumference of the city was thirty-three furlongs: but as this was after the third wall had been built by Agrippa, the city in Nehemiah's time must have been less extensive. On such a point Josephus is a better authority than Hecatæus, who makes the circumference of Jerusalem to have been fifty furlongs—that is, more than six miles. The observation in the text, though only applicable to the then existing state of Jerusalem, would be, according to our ideas, applicable to most Oriental towns. They cover a great extent of ground in comparison with their population. For although the streets are narrow, the houses usually stand so much apart, and every respectable house is built with such large open courts, and then there are often so many gardens and plantations, that Asiatic towns do not contain generally anything near the population of English towns of similar extent. But the naturally contracted site of Jerusalem probably had some effect in preventing this dispersed mode of building under ordinary circumstances.



EASTERN GATE.

CHAPTER VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people.* 13 *The forwardness of them to hear and be instructed.* 16 *They keep the feast of tabernacles.*

AND all the [1]people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the [2]scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all [3]that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water gate [4]from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [5]pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the [6]sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of

[1] Ezra 3. 1. [2] Ezra 7. 6. [3] Heb. *that understood in hearing.* [4] Heb. *from the light.* [5] Heb. *tower of wood.* [6] Heb. *eyes.*

God distinctly, and gave the sense, and caused *them* to understand the reading.

9 ¶ And Nehemiah, which *is* [7]the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even [8]to understand the words of the law.

14 And they found written in the law which the LORD had commanded [9]by Moses, that the children of Israel should dwell in [10]booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* [11]a solemn assembly, according unto the manner.

[7] Or, *the governor.*

[8] Or, *that they might instruct in the words of the law.*

[9] Heb. *by the hand of.*

[10] Levit. 23. 34. Deut. 16. 13.

[11] Heb. *a restraint.*

Verse 1. '*To bring the book of the law.*'—This being the first day of the seventh ecclesiastical year was the new year's day of the civil year, and therefore a great day. The first day of every month was a festival; and the commencement of *this* month was also particularly distinguished as the feast of Trumpets, which continued for two days. The people were probably apprized, on this great occasion, that Ezra had finished his edition of the books of the Law; and which they therefore desired to hear read to them. Ezra was no doubt rejoiced at the invitation.

4. '*A pulpit of wood . . . . made for the purpose.*'—Something probably in the shape of a scaffold or raised platform, ascended by steps, and railed or otherwise fenced. It must have been large, as it contained thirteen persons besides Ezra.

7. '*Caused the people to understand the law.*'—It is probable that, as Ezra read the law in pure Hebrew, the Levites explained or translated it, period by period, into the Chaldee dialect, which, from their long residence in Babylonia, had now become the vernacular tongue of the Jews. It is indeed important to note, that from the time of the Babylonish captivity the Hebrew ceased to be the language of the Jews, although perhaps it was not *completely* displaced by the Chaldee till the time of the Maccabees. The Hebrew and Chaldee were cognate dialects, both of which have long ceased to be living tongues; and the knowledge of the latter, as a dead language, has only been preserved through its having been once used by the Jews. Through that use we have certain portions of the Scripture (Ezra iv. 8, to vi. 18; vii. 12-26; Jer. x. 11; Dan. ii. 4, to the end of ch. vii.) in Chaldee; and also the Targums or paraphrases, which were written in that language to make the sacred books intelligible to the people. For the Law has always, even to this day, been read to the people in Hebrew; after which, while the Chaldee remained the vernacular tongue, an explanation was given in it, after the precedent supposed to be here established by Ezra. These explanations were at first oral, but were afterwards written down, and form the Targums or paraphrases which are still preserved. The Chaldee, as in use among the Jews, doubtless acquired many words peculiarly Hebrew. It is quite certain that the Chaldee did become the vernacular tongue of the Jews from the time of the Captivity; but it is contended by some, that the Hebrew was *at this time* intelligible to the people; and therefore that the explanation given by the Levites did not consist in interpretation, but in an exposition of the meaning of difficult passages. We think, however, that if the language of the people was in such a condition on the return from the Captivity that Chaldee ultimately became the vernacular tongue, that language must necessarily have been so much more familiar to them than the pure old Biblical Hebrew as to have rendered some verbal explanation of the latter indispensable. Those who have attended to languages in a state of transition will apprehend that a very considerable proportion of what was read was intelligible to the people, but that there were many words and phrases which they could not understand; and we conceive that the Levites, in repeating, from different sides of the pulpit, what Ezra had read, employed, in such instances at least, Chaldee words and phrases of equivalent meaning. Whether they also gave an expository explanation is not necessarily a separate or opposing question, since they may have done both, and probably did so, considering how imperfectly the mass of the people were then acquainted with the Law.

14. '*That the children of Israel should dwell in booths.*'

—This was the feast of Tabernacles, to be observed on the fifteenth of this month; and being therefore close at hand when the injunction concerning it was read to them, they began to prepare for it at once.

18. '*Day by day . . . . he read in the book of the law.*'—It is generally understood that, from the example of this reading of the law by Ezra, one very important consequence followed, which was, that from thenceforward provision was made that the law should be read every sabbath-day to the people in their own cities. This was probably at first done in the open air, after the example of Ezra; but the inconvenience of this practice in cold or wet weather appears soon to have led to the erection of appropriate buildings for the purpose. This seems to have been the origin of synagogues, of which there does not appear to have been any before the Babylonish captivity. To this salutary regulation may perhaps be attributed the fact that the Jews were never after, as a nation, chargeable with idolatry, to which they had been previously so prone, and which was the prime source of all the judgments and calamities that befel them.

CHAPTER IX.

1 *A solemn fast, and repentance of the people.* 4 *The Levites make a religious confession of God's goodness, and their wickedness.*

Now in the twenty and fourth day of [1]this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all [2]strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the [3]stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, *art* LORD alone; [4]thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose [5]Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of [6]Abraham;

8 And foundest his heart [7]faithful before thee, and madest a [8]covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:

9 [9]And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;

10 And [10]shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day.

11 [11]And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the [12]mighty waters.

12 Moreover thou [13]leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 [14]Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and [15]true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [16]gavest them bread from heaven for their hunger, and [17]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [18]go in to possess the land [19]which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed [20]a captain to return to their bondage: but thou *art* [21]a God ready to pardon, gracious and merciful, slow to

[1] Chap. 8. 2. [2] Heb. *strange children.* [3] Or, *scaffold.* [4] Gen. 1. 1. [5] Gen. 11. 31, and 12. 1. [6] Gen. 17. 5. [7] Gen. 15. 6. [8] Gen. 12. 7, and 15. 18, and 17. 7, 8. [9] Exod. 3. 7, and 14. 10. [10] Exod. 7, 8, 9, 10, 12, and 14 chapters. [11] Exod. 14. 21, 22. [12] Exod. 15. 10. [13] Exod. 13. 21. [14] Exod. 19. 20, and 20. 1. [15] Heb. *laws of truth.* [16] Exod. 16. 14, 15. [17] Exod. 17. 6. Num. 20. 9, &c. [18] Deut. 1. 8. [19] Heb. *which thou hadst lift up thine hand to give them.* [20] Num. 14. 4. [21] Heb. *a God of pardons.*

anger, and of great kindness, and forsookest them not.

18 Yea, [22]when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the [23]pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy [24]good spirit to instruct them, and withheldest not thy [25]manna from their mouth, and gavest them [26]water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their [27]clothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of [28]Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them [29]as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, [30]wells digged, vineyards, and oliveyards, and [31]fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy [32]prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, [33]they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and [34]withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou [35]forbear them, and testifiedst [36]against them by thy spirit [37]in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the [38]mighty, and the terrible God, who keepest covenant and mercy, let not all the [39]trouble seem little before thee, [40]that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of

22 Exod. 32. 4. 23 Exod. 13. 22. Num. 14. 14. 1 Cor. 10. 1. 24 Num. 11. 17. 25 Exod. 16. 15. Josh. 5. 12.
26 Exod. 17. 6. 27 Deut. 8. 4. 28 Num. 21. 21, &c. 29 Heb. *according to their will.* 30 Or, *cisterns.*
31 Heb. *tree of food.* 32 1 Kings 19. 10. 33 Heb. *they returned to do evil.* 34 Heb. *they gave a withdrawing shoulder.*
35 Heb. *protract over them.* 36 2 Kings 17. 13. 2 Chron. 36. 15. 37 Heb. *in the hand of thy prophets.* 38 Exod. 34. 6,
39 Heb. *weariness.* 40 Heb. *that hath found us.*

our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure *covenant*, and write *it;* and our princes, Levites, *and* priests, [41]seal *unto it.*

[41] Heb. are *at the sealing*, or, *sealed.*

Verse 25. '*They took . . . . . a fat land.*'—The Jews called that which was excellent of everything, the *fat*. The American Indians in like manner say, *Osto Neehe*, 'the *fat* of the pompion;' *Tranche Neehe*, 'the *fat* of the corn.' Neeha is the adjective, signifying *fat*, from which the word Nectar 'a bear,' is derived. Adair's *American Indians*, p. 45.

29. '*Withdrew the shoulder, and hardened their neck.*'—These comparisons are drawn from the refusal of the yoke by refractory oxen.

36. '*We are servants this day.*'—The whole of the complaint in this and the ensuing verse is very touching. However favoured they were in many respects by the Persian kings, they were still but servants ('slaves,' as the original denotes) in their own land to a foreign master. There is a force in this which must not pass unobserved. The Persian kings, while they almost required divine honours to be rendered to their own persons, allowed their subjects no better name than that of 'slaves;' nor did the latter aspire to a name more honourable. The tribute to the king, partly in money and partly in kind, appears to have been heavy in proportion to their means, and was so much loss to them: tribute paid to a foreign prince, residing in another country, being much more grievous, even if of smaller amount, than the taxes required by a resident government, and spent in the land. Nor was this all; for this foreign king also had 'dominion over their bodies;' meaning, doubtless, that he had an absolute claim upon their personal services, particularly in his wars; and this was at all times a great hardship to the Jews, on account of the peculiarities of their law, which almost precluded them from acting in a foreign army. On this account they esteemed it the greatest of favours to be exempted, and sometimes paid heavily to procure exemption, or suffered great persecution rather than serve. They were, however, sometimes induced to serve their foreign lords, or as auxiliaries in foreign armies, by being allowed such conditions as enabled them to observe what they understood their law to enjoin—such as that they should not be required to fight on the Sabbath, and so on.

CHAPTER X.

1 *The names of them that sealed the covenant.* 29 *The points of the covenant.*

Now [1]those that sealed *were*, Nehemiah, [2]the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileah, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ [3]And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given [4]by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give [5]our daughters unto the people of the land, nor take their daughters for our sons:

31 [6]And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the [7]seventh year, and the [8]exaction of [9]every debt.

32 Also we made ordinances for us, to

[1] Heb. *at the sealings.* [2] Or, *the governor.* [3] Ezra 2.
[4] Heb. *by the hand of.* [5] Exod. 34. 16. Deut. 7. 3.
[6] Exod. 20. 10. Levit. 23. 3. Deut. 5. 12. Chap. 13, 15, &c
[7] Levit. 25. 4. [8] Deut. 15. 2. [9] Heb. *every hand.*

charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, [10]of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And [11]to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons, and of our cattle, as *it is* written [14]in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 [13]And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, [14]when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

[10] See Num. 28 and 29. [11] Exod. 23. 19. Levit. 19. 23. [12] Exod. 13. 2. [13] Levit. 23. 17. Num. 15. 19, and 18. 12, &c. [14] Num. 18. 26.

Verse 32. '*The third part of a shekel.*'—This was about ten pence. We do not find such a contribution anywhere enjoined in the law. It must therefore be regarded as a tax imposed by the people upon themselves for the support of the temple. This is implied indeed in the form of expression, 'We made ordinances for us to charge ourselves yearly,' etc. It seems clear that the interpretation which taught that Exod. xxx. 12 (see the note on Num. i. 2) required from every adult male an annual poll-tax of half a shekel, had not yet been discovered. It is very possible that this actual establishment of a poll-tax of a third of a shekel, gave occasion to that interpretation at a subsequent period, and that then the amount was raised, on that supposed authority, to half a shekel. We do not again hear of *this* smaller contribution; but we know that half a shekel was payable in the New Testament times, and was sent to the treasury of the temple by the Jews of every region.

CHAPTER XI.

1 *The rulers, voluntary men, and the tenth man chosen by lot, dwell in Jerusalem.* 3 *A catalogue of their names.* 20 *The residue dwell in other cities.*

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, [1]the son of *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, [2]*had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept [3]the gates, *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 'But the Nethinims dwelt in [5]Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it was* the king's commandment concerning them, that [4]a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin [7]from Geba *dwelt* [8]at Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

[1] Or, *the son of Haggedolim.* [2] Heb. were over. [3] Heb. *at the gates.* [4] See chap. 3. 26. [5] Or, *the tower.*
[6] Or, *a sure ordinance.* [7] Or, *of Geba.* [8] Or, *to Michmash.*

Verse 2. '*That willingly offered themselves to dwell at Jerusalem.*'—We see from this chapter that the next matter to which Nehemiah turned his care was to fill with a suitable population the city which was still so thinly peopled. The causes which had kept it from being properly occupied no longer existed, seeing that the city was now secured with gates and walls; but the people were not ready to abandon at once the homesteads which they had established in other places. The town would indeed gradually have acquired an adequate population; but this process was slow, and it was important that Jerusalem should at once enjoy a suitable population. The governor therefore prevailed upon the leading men of the nation to remove thither; others willingly followed, and every tenth man was chosen by lot to become an inhabitant of the holy city.

3. '*The Nethinims.*'—The word Nethinim (נְתִינִים from נָתַן *nathan*, 'to give,') means *the given ones*, or persons *given* to the priests and Levites for the more laborious and servile duties of the temple. Some think that they were the remains of the Gibeonites, whom Joshua *gave* to be hewers of wood and drawers of water. But, in Ezra viii. 20, the Nethinims are described as those 'whom David and the princes had appointed (*given*) for the service of the Levites:' these were probably captives taken from some of the people conquered by David. We also read that when Solomon built the temple, he made the strangers (subject Canaanites) that were in the land, hewers of wood and bearers of burdens. It is probable that the Nethinims, after the captivity, were individuals from the remains of these three classes; and as we can scarcely imagine that the Jews could retain their authority over them, when equally with themselves captives in a strange land, it is pleasant to suppose that those Nethinims who returned

from the captivity did so voluntarily, being sincere proselytes, who did not esteem their employment at the temple intolerable or degrading. Nor was it; for they are mentioned with respect, after the Levites, and it is even said that they were 'expressed by name,' which, according to Hebrew notions, was an honourable distinction. The number that returned was however small—392 with Zerubbabel, and 220 with Ezra. They were placed in the cities of the Levites, and attended at the temple in rotation, like their superiors. Their numbers appear, however, to have been inadequate to the duties they had to perform; and hence it was, probably, that, as we read in the preceding chapter (*v.* 34), lots were cast among the priests, Levites, and people, for 'the wood offering,' that is, as explained, to decide at what stated times, year by year, and by what households the duty of supplying fuel for the altar should be taken. This was originally the duty of the congregation, before the Gibeonites relieved them, and now the deficiency of the Nethinims renders necessary a partial recurrence to the ancient practice.

CHAPTER XII.

1 *The priests,* 8 *and the Levites, which came up with Zerubbabel.* 10 *The succession of high priests.* 22 *Certain chief Levites.* 27 *The solemnity of the dedication of the walls.* 44 *The offices of the priests and Levites appointed in the temple.*

Now these *are* the [1]priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, [2]Malluch, Hattush,

3 [3]Shechaniah, [4]Rehum, [5]Meremoth,

4 Iddo, [6]Ginnetho, Abijah,

5 [7]Miamin, [8]Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 [9]Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over [10]the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the [11]chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the [12]thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof*

[1] Ezra 2. 1. [2] Or, *Melicu*, verse 14. [3] Or, *Shebaniah*, verse 14. [4] Or, *Harim*, verse 15. [5] Or, *Meraioth*, verse 15. [6] Or, *Ginnethon*, verse 16. [7] Or, *Miniamin*, verse 17. [8] Or, *Moadiah*, verse 17. [9] Or, *Sallai*, verse 20. [10] That is, *the psalms of thanksgiving.* [11] 1 Chron. 9. 14, &c. [12] Or, *treasuries*, or, *assemblies.*

one went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers [13]sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions [14]of the law for the priests and Levites: [15]for Judah rejoiced for the priests and for the Levites [16]that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, [17]according to the commandment of David, *and* of Solomon his son.

46 For in the days of David [18]and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they [19]sanctified *holy things* unto the Levites; [20]and the Levites sanctified *them* unto the children of Aaron.

13 Heb. *made* their voice *to be heard.* 14 That is, *appointed by the law.* 15 Heb. *for that joy of Judah.* 16 Heb. *that stood.*
17 1 Chron. 25 and 26. 18 1 Chron. 25. 1, &c. 19 That is, *set apart.* 20 Num. 18. 26.

Verse 11. '*Jaddua.*'—Some writers think that the verse concluding with this name could not have been written by Nehemiah, seeing that Jaddua did not succeed to the priesthood till upwards of a century after the date of Nehemiah's first commission; so that, allowing him to have been then a young man, as he probably was, he could not well have been less than 130 years of age when this was written. This is not impossible, certainly; but it seems less likely than that the names of the successive high-priests, down to the subversion of the Persian empire, were inserted by a later hand. The precise periods at which the priests here named succeeded each other cannot be determined with much certainty. But as they became very important ruling authorities in the period between the conclusion of Nehemiah's reforms and the invasion of Asia by Alexander, we insert the order and state of their succession as given by Prideaux and Hales.

The high-priest *Seraiah*, who was slain by Nebuchadnezzar, must have left more than one son who did not share his ruin. Ezra must have descended from one of his younger sons, for his eldest was *Josedech*, who was carried into captivity, and appears to have acted as high-priest among the captives. He died before the decree for the restoration of the Jews was issued by Cyrus, and was succeeded by his son *Jeshua* or *Joshua*, who returned to Jerusalem with the first caravan under Zerubbabel, and who is conspicuously mentioned in the prophecies of Zechariah. He was succeeded by his son *Jehoiakim* (B.C. 483 to 453, thirty years), in whose time the second caravan of returned captives, under Ezra, arrived at Jerusalem. After him came *Eliashib* (B.C. 453—413, forty years), who lived during all the history which the present book records, and whose improper conduct during Nehemiah's absence at the Persian court will presently come under our notice. He was followed by his son *Joiada*, or *Judas* (B.C. 413—373, forty years), who was succeeded by *Jonathan*, or *John* (B.C. 373—341, thirty-two years), in the eighth year of whose pontificate his brother Jeshua came to Jerusalem to supersede him in his office, in virtue of a grant which he obtained from Bagoses, the Persian satrap of Syria and Phœnicia. But Jonathan would by no means yield; in consequence of which a great strife took place between them in the inner court of the temple, Jeshua attempting by force to enter upon the execution of the office, and the other endeavouring by force to prevent him. The former was killed in the strife. The Persian governor, after having been at Jerusalem to inquire into the circumstances, punished this horrible crime by laying

a heavy tribute upon the lambs offered in sacrifice, which proved a great burden to the people, and was not remitted till the accession of Ochus, king of Persia, B.C. 358. Jonathan, however, retained his dignity, and on his death was succeeded by *Jaddua* or *Jaddus* (B.C. 341—321, twenty years), in whose time Alexander the Great made his appearance in Asia. After that conqueror had reduced Tyre, he proceeded to Jerusalem; but it is said, by Josephus and others, that his hostile intentions were averted by his being met on his approach by the high-priest in his official robes, followed by the priests in their proper habits, and the people in white raiment. Alexander was astonished; having, as he said, before seen in a vision a person attired like the high-priest, who had encouraged his great enterprises, and promised him complete success. He therefore gave his right hand to Jaddua, and, entering the city peaceably, proceeded to the temple and offered sacrifice under the direction of the high-priest. This personage also explained to Alexander the prophecies in Daniel, that a Grecian king should overthrow the Persian empire. This was rightly understood by the latter to refer to himself; and he was altogether so much gratified, that, so far from molesting the Jews, he encouraged them to ask what privileges they desired: these were, that they should be allowed the enjoyment of their own laws and customs, and be exempted from tribute every seventh year. This was readily granted; and thus the yoke of Persia was exchanged for that of the Macedonians. Very good reasons for questioning this story are given by Bishop Thirlwall in his *History of Greece* (vi. 206); but in fact, as it evidently rests on mere tradition, even a knowledge of human nature, and of the particular author, justifies large deductions from the statement, although most of the benefits which are described as resulting from this interview, were, undoubtedly, on some account or other acquired.

22. '*Darius the Persian.*'—As the high-priest Jaddua, mentioned in this verse and verse 11, lived in the time of Darius Codomanus, who was overthrown by Alexander, while the regular history of the book appears to terminate early in the reign of Darius Nothus, it may be doubted which of the two is intended by 'Darius the Persian.' Dr. Hales thinks it is Darius Nothus.

27. '*The dedication of the wall of Jerusalem.*'—It was a custom among the ancients to consecrate the walls of cities to their gods, and to consider them sacred in virtue of that consecration. We have no account of the dedication of the *completed* wall; but there is a particular account in Ovid's *Fasti* of the sort of dedication which took place in laying the foundations of the walls of Rome by Romulus. We quote the passage in Massey's translation:—

'On a proper day they went their rounds,
And with a plough mark'd out the city's bounds;
The day was Pales' feast: a ditch they made,
And in the earth and at the bottom laid
New corn and soil fetch'd from the neighb'ring ground
Then fill'd the ditch with earth, and made a mound;
And on the new-made mound an altar raised,
On which, as soon as that the incense blazed,
Another hole was dug, from whence the plough,
Held firm, was drawn by a white ox and cow.
Then to the gods the king address'd this prayer—
"My suppliant voice, O Jove and Vesta, hear!
And father Mars, and all ye pow'rs divine,
O be propitious to my great design:
This city which I build with pious view,
Though named from me, I consecrate to you:
To the sun's rising and its setting ray,
May it extend its wide imperial sway,
To distant ages may it thriving rise,
And o'er all cities reign beneath the skies." '

Fasti, lib. iv. *v.* 819, etc.

CHAPTER XIII.

1 *Upon the reading of the law separation is made from the mixed multitude.* 4 *Nehemiah at his return causeth the chambers to be cleansed.* 10 *He reformeth the offices in the house of God.* 15 *The violation of the sabbath,* 23 *and the marriages with strange wives.*

ON that day [1]they read in the book of Moses in the [2]audience of the people; and therein was found written, [3]that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but [4]hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, [5]having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, [6]which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and [7]after certain days [8]obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the houshold stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their [9]place.

[1] Heb. *there was read.* [2] Heb. *ears.* [3] Deut. 23. 3. [4] Num. 22. 5. Josh. 24. 9. [5] Heb. *being set over.*
[6] Heb. *the commandment of the Levites.* [7] Heb. *at the end of days.* [8] Or, *I earnestly requested.* [9] Heb. *standing.*

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the [10]treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and [11]next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and [12]their office *was* to distribute unto their brethren.

14 [13]Remember me, O my God, concerning this, and wipe not out my [14]good deeds that I have done for the house of my God, and for the [15]offices thereof.

15 ¶ In those days saw I in Judah *some* treading winepresses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye [16]about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the [17]greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* [18]had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and [19]could not speak in the Jews' language, but according to the language [20]of each people.

25 And I contended with them, and [21]cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: [22]nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, [23]because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

[10] Or, *storehouses.* [11] Heb. *at their hand.* [12] Heb. *It was upon them.* [13] Verse 22. [14] Heb. *kindnesses.*
[15] Or, *observations.* [16] Heb. *before the wall.* [17] Or, *multitude.* [18] Heb. *had made to dwell* with them.
[19] Heb. *they discerned not to speak.* [20] Heb. *of people and people.* [21] Or, *reviled them.* [22] 1 Kings 11. 1, &c.
[23] Heb. *for the defilings.*

Verse 4. '*Eliashib ..... was allied unto Tobiah.*'—It seems that the enemies of Israel, having failed in their open hostility to the Jews, had now taken a different ground, and made overtures of friendship and alliance, in order either to seek their overthrow by underhand means, or to share in whatever advantages the Jews held in possession or prospect. In this they seem to have succeeded; for the two most notorious adversaries of the Jews formed matrimonial connections with distinguished Jewish families. Tobiah himself married the daughter of Shechaniah, the son of Arah, of a family (apparently of note) that came from captivity with Zerubbabel; and his son Johanan had obtained to wife the daughter of Meshullam, who was one of the chief managers, under Nehemiah, of the rebuilding of the city wall (Ezra ii. 5; Neh. iii. 4, 30, and vi. 18). It also appears, from verse 28, that even the grandson of the high-priest had become the son-in-law of Sanballat, that other noted enemy of the Hebrews. It is

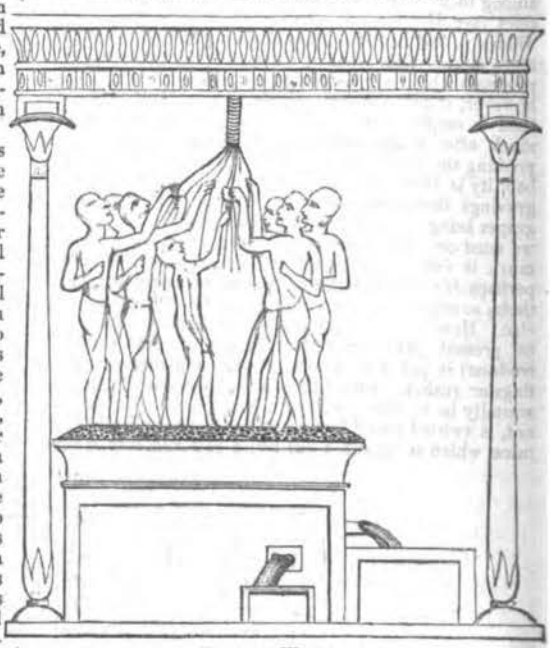
noticed in chap. vi. 17, 18, that in consequence of these alliances, Tobiah, in particular, had much written correspondence with the Jews, many of whom were his sworn supporters.

5. '*Had prepared for him a great chamber.*'—Considering how strict the regulations were which excluded aliens from the sacred precincts, this profanation was so very gross that it is difficult to account for it otherwise than by supposing that, as the temple services had ceased and the priests and Levites discontinued their attendance, the temple had come to be looked upon as a common public building, part of which might be made into a dignified residence for so important a person as Tobiah, when he came to Jerusalem.

6. '*But in all this time was not I at Jerusalem.*'—His leave of absence was for twelve years, and when these were expired he returned to resume his station at the Persian court. When he departed, no person with adequate authority appears to have been left to carry on or complete his measures. His salutary regulations, and even the solemn covenant into which the people had entered, were gradually infringed and violated. The general laxity of principle and conduct may be estimated from the proceedings, as above described, of the persons who might have been expected to offer the brightest examples of knowledge and faithfulness. In addition to these enormities, the temple service was neglected; the tithes, appointed for the support of the Levites and the singers, were abstracted by the high-priest and his agents, or withheld by the people; the sabbath was profaned in every possible way; and marriages with strange women were frequent among the people. In accounting for the demoralization of this period, it may not be improper to connect it with the frequent march of Persian troops through the territory in passing to and from Egypt, which was frequently in a state of revolt. By this Judæa was made to share in the evils of war, than which nothing is more relaxing of the bonds by which the order of civil society is maintained. The tidings of this relapse occasioned much grief to Nehemiah at the Persian court, and he ultimately succeeded in obtaining permission to return to Judæa. He returned in his former capacity as governor, and applied himself most vigorously to the correction of the evils which had gained ground during his absence. His exertions appear to have been continued for four years, or until the third year of Darius Nothus, whom Nehemiah designates as Darius the Persian. The end, therefore, of this eminent person's second reform, which may be taken as the final act in the restoration and settlement of the Jews in their own land, may be ascribed to the year 420 B.C. With this year, therefore, the canon of the Old Testament concludes; for Malachi, the last of the prophets, is alleged by tradition, supported by every probability of internal evidence, to have prophesied during this later administration of Nehemiah.

15. '*Treading winepresses.*'—There are many interesting allusions in Scripture to the culture of the vine and to the processes by which its fruit was made into wine. The intimations, so far as can be ascertained, correspond very completely with the representations often repeated in the paintings of ancient Egypt, and with the existing usages of the East. From the former we have derived a few cuts, which certainly furnish the most instructive and authentic illustrations that can now be obtained. They are taken from a series in Rosellini (*I Monumenti dell' Egitto*), in which the whole process is exhibited, from the gathering of the grapes to the storing of the wine. Our cuts exhibit the processes by which the juice was expressed, and to which we shall at present confine our attention. See also the notes and cut under Gen. xl.

'*Treading*' is invariably mentioned in Scripture as the process by which the juice was pressed from the grapes; and the press is described not as a moveable utensil, but as being dug or built. So in the paintings of Egypt and in existing usage, the wine-press is either dug *in* the ground and lined with masonry, or built *upon* the ground; and the hollow being filled with grapes, the men get in and tread upon them, the expressed juice being discharged by a spout into another receptacle prepared for the purpose. The first cut exhibits a most complete and beautiful specimen of the constructed wine-press of this kind, and explains many Scriptural references. It is square—something like an altar—the upper part being made hollow to receive the grapes. The treaders stand in them more than



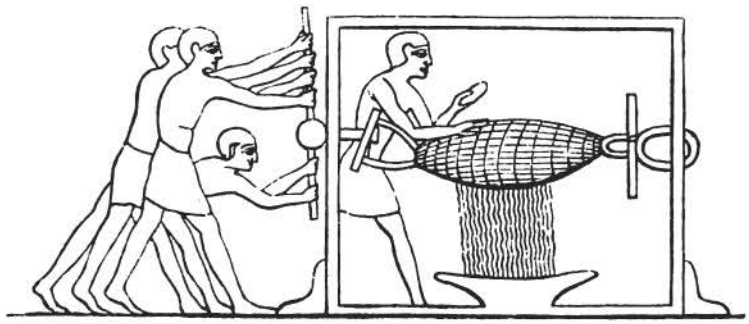
EGYPTIAN WINE-PRESS.

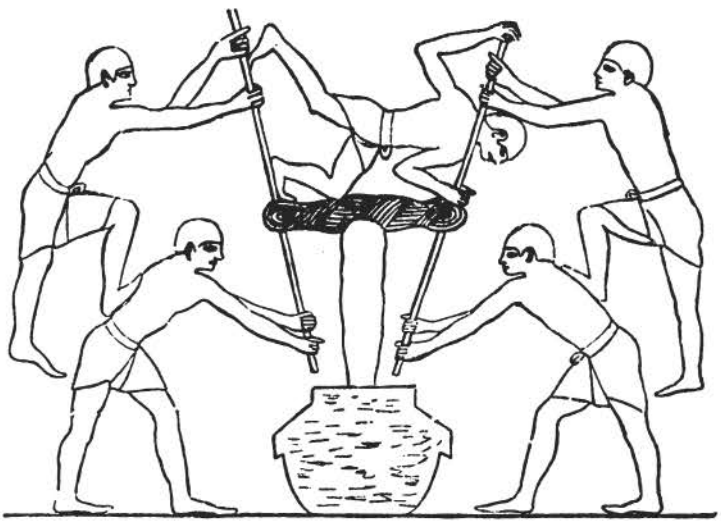
ancle deep. The juice, as expressed, is seen to come out at two spouts and fall into as many vats. As these spouts are not on the same level, while the discharges from them are simultaneous, it is probable that the press has a false bottom pierced with holes, and a true one below, with a spout from each. The whole is enclosed within a beautiful frame-work, the use of which is to sustain the ropes by which the men hold on. In other representations of humbler treadings, where the grapes seem to be placed in a hollow dug in the ground, the men hold by a single rope stretched horizontally between the tops of two upright poles. It appears, Jer. xxv. 30 ('He shall give a shout, as they that tread the grapes'), and xlviii. 33 ('None shall tread with shouting'), that the Hebrew wine pressers cheered their labour by joyful acclamations (the proper meaning) as they jumped upon the grapes. The processes here described are in principle so similar to those now in use in the East, that the latter do not require specific notice. The custom of treading grapes, at least in the first instance, still exists in different parts of Europe. Mr. Cyrus Redding (*History and Description of Modern Wines*) notices its existence in some of the islands of the Greek Archipelago, at St. Lucar in Spain, in Italy—at least in Calabria—and in some of the north-eastern departments of France. He adds, 'In some parts of France a labourer, with sabots, treads the grapes out, as they come from the vineyard, in a square box having holes in the bottom, and placed over a square vat. The murk is then removed, and he proceeds with fresh grapes until the vat beneath is full. Sometimes they are squeezed out in troughs, by men who get into the vats and use both sabots and hands at once' (pp. 26, 27). It is highly probable that such humbler processes were employed by those Hebrews who had no extensive vineyards, but cultivated some vines and made wine with their produce.

There is no notice in Scripture, so far as we recollect,

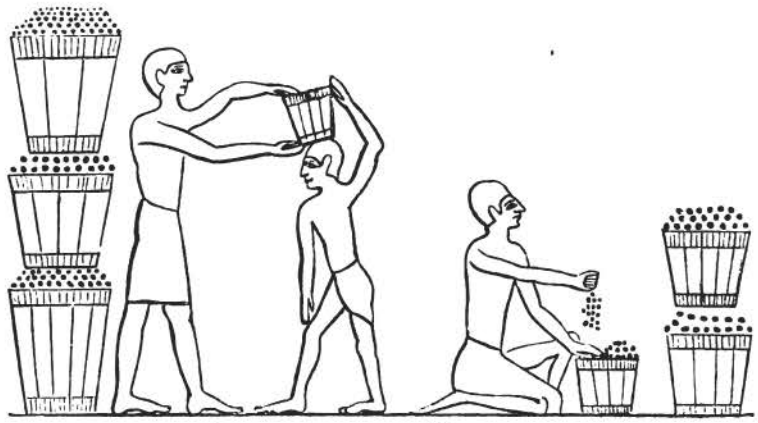
of any other or after process for obtaining the juice in the first instance, or for extracting what remained in the murk after the treading process. If the Jews had none such, they probably mixed it with water, and thus obtained a wine of inferior quality. But it is probable that *treading*, although the principal, was not the only process known among them. Most nations had probably some other besides (see Henderson's *History of Ancient and Modern Wines*, p. 38), and if so, they could not have had anything more simple than what is shewn in the other Egyptian processes which our remaining cuts exhibit. From these, however, it does not very clearly appear whether the method is employed to extract juice that remained in the murk after being trodden, or as a different process for pressing the fresh grapes in the first instance. Every probability is in favour of the former opinion; but the engravings themselves seem to exhibit baskets of perfect grapes being subjected to this process, and such therefore we must conclude them to be, unless we supposed that the murk is *intended*, although the grapes be *represented*, as perhaps the artists felt that the murk could not be, by them, so represented as not to be mistaken for something else. However this may be, we see that the substance to be pressed (whether perfect grapes or grapes already trodden) is put into a sort of bag, apparently made of flags or rushes. This bag is sometimes suspended horizontally in a frame, but not always, and, whether so or not, is twisted round by strong staves or handspikes; the juice which is squeezed out being received into a vessel placed underneath. The third cut exhibits the bag in its last state of compression, which is so complete as to shew that the juice must have been very completely extracted. The last cut is connected with the preceding, exhibiting persons employed in carrying grapes to replenish the exhausted press. We observe a number of large heaped baskets or buckets, from which a man supplies smaller buckets, which boys carry upon their heads to the press, where they deposit the contents in other large buckets, and return with their small empty ones for more. What makes us the rather think that, although perfect grapes are represented, those that have been already trodden are intended, is that there is here an intermediate process—the substance is deposited in large buckets, and thence conveyed to the press; whereas, when the process of supply is connected with *treading*, we see the grapes brought at once from the vine to the wine-press, without any intermediate deposit.

16. '*There dwelt men of Tyre also therein, which brought fish.*'—It would appear from this verse that the Phœnicians were in the habit of bringing fish for sale to Jerusalem—which is in itself an interesting fact—and that they did this without making any distinction between the Sabbath and other days, but brought their fish and sold it publicly on the holy day. The exemption for the sale of certain kinds of fish on the sacred day, which is conceded even in our northern latitude, might seem to be more necessary in a warm climate, where fish can only for a short time be preserved. But the law of the Jewish





EGYPTIAN WINE-PRESSES.



CONVEYING GRAPES TO THE WINE-PRESS.

Sabbath was very strict, and has ever been strictly interpreted; and Nehemiah, after remonstrating in very forcible language with the nobles of the land in this matter, adopted the very strong measure of directing the city gates to be kept shut from the beginning to the end of the Sabbath, and, to ensure rigid obedience to his orders, he committed the gates on these holy days to the charge of his own servants. On the first few Sabbaths in which the rules were enforced, the fish-sellers, and other persons bringing goods for sale to Jerusalem, remained all day under the walls of the town. But this gave offence to Nehemiah, who threatened, if this were done again, to resort to violent means of prevention. By this means he at length succeeded in doing away with all appearance of traffic, labour, and travel on the day which the Lord had commanded to be kept holy.



SELLING FISH.

THE BOOK

OF

E S T H E R.

THIS book takes its name from that of the person who is the leading character in it. The Jews call it MEGILLAH ESTHER, or 'the Volume of Esther,' or simply 'the Volume,' by way of eminence, for by them the book has always been held in peculiar veneration. They place it on a level with the Pentateuch, affirming that when all other Scripture shall cease, the book of Esther shall be as stable as that of the Law, which shall never cease, or be destroyed, or lost. There is, therefore, no foundation for the statement which has become current through its being found in so popular a work as Baxter's *Saint's Everlasting Rest*—that the Jews treat the book with peculiar disrespect, and cast it to the ground before they read it, because the name of God is not once found in it.

So much has been written for and against the canonical authority of the book, that it may be well to state, as briefly as possible, the authority on which its place in the canon of Scripture rests, and the grounds on which it has been impugned.

It has been supposed by Le Clerc and other critics, that the book of Esther is no other than an historical romance, or a kind of tragedy, in which the action is carried on by imaginary characters. This opinion has not been often advanced, since the historical basis, at least, of the book has been established by Eichhorn; and it is now more commonly urged that the basis of the narrative is indeed historically true, but that it is embellished with many imaginary circumstances. Some of those who entertain these opinions, do not necessarily on that account impugn the canonical authority of the book; for they admit that, seeing the sacred canon does include many parables and fables in illustration of great truths, there is no reason why the great doctrine of God's providence should not be set forth under the Divine sanction by such a tale or by such a 'narrative founded on facts,' as they suppose this book to contain. Yet, on the other hand, these views of the book have, although not necessarily, yet generally, been held in connection with a feeling adverse to the claim of 'Esther' to a place in the canon of the Old Testament.

It certainly seems to us that the claim of the book to be regarded as a narrative historically true has not been weakened in the controversy. In the midst of all dispute stands forth this great fact, that the Jewish people do now celebrate, and have immemorially celebrated, a festival designed to perpetuate the memory of the events which the book records, and for the origin of which no other account exists than that which is here presented to us. This account of its origin those who celebrate the feast believe to be the true one; and we can trace this account, as well as their belief in it, up nearly to the time in which the feast originated. There is hardly any other book existing which can produce, after the lapse of twenty-three centuries, the evidence of a living custom, which it adequately explains, to its historical truth; and we cannot but agree with Eichhorn, that this alone, apart from every other argument, is abundantly sufficient to establish the historical verity of the narrative. We justly consider the existing feast of the Passover as establishing the historical authority of the book in which the account of its origin is found. Here we have a case of the same kind respecting the feast of Purim, only that—taking it merely as a matter of historical evidence—this seems to us the stronger of the two, seeing that from the comparative recency of the events we are enabled to trace the historical existence of the feast within the period of what our jurists hold as "legal memory" of the time which the record assigns to its institution. It is harder to believe than is anything which the human understanding rejects, that a solemnity of this proximate celebration should have been founded upon circumstances not historically true. The author of the second book of Maccabees, whom we cite merely as an ancient Jewish author, living probably in the century before Christ, and epitomising a writer in or near the time of Judas Maccabæus, states, that when that hero instituted an annual feast in commemoration of the deliverance of the people from the Syrians, he fixed it to the thirteenth day of the month Adar, which, he adds, was "the day before Mardocheus's day," meaning of course the feast of Purim (3 Macc. xv. 37). This is not only a direct testimony to the celebration of the feast in the time of Judas, and if then, also at some indeter-

minate period before; but the feast in celebration of the victory over Nicanor being fixed to the thirteenth of Adar, would of itself suggest that the feast of Purim on the fourteenth of the same month already existed, and dictated the selection of the thirteenth for the other, in order that the anniversaries of these two great deliverances might follow each other. Josephus, in giving the history as contained in this book, expressly states, that the feast instituted on that occasion continued to be celebrated by all the Jews throughout the habitable world (*Antiq.* xi. 6). The Talmud also makes frequent mention of it as a well known and ancient feast, and its celebration has been maintained to this day.

Add to the leading testimony which grows out of the feast of Purim, the fact that the book has been received not only by the Christians, but by the Jews, as a record of historical truth, and not as a pleasing tale; and the leading characters, Esther and Mordecai, as real personages and not as creatures of the imagination. The book is also not wanting in intrinsic signs obvious to literary criticism, of the reality of the history which it contains. The recital is simple and unornamented: the author gives the genealogy of Mordecai; he states the ancestors of Esther; he designates the ten sons of Haman; he refers to the existing annals of Persia, which recorded the exultation of Mordecai; and he affirms that letters were written by Mordecai and Esther to all the Jewish communities in the Persian empire. This last fact, among others, must have been known for true or false at the time the Old Testament canon was settled; and its untruth would have sufficed to exclude the book from the collection. Now it is not too much to say, that this manner of writing—this scrupulous care to fix particulars—and these circumstantial details which no one inventing a tale would dream of recounting—all evince the presence of a faithful historian drawing his narrative from authentic sources of information.

A strong stand against the truth of the history has been taken on the ground that the facts are improbable, and not in accordance with Oriental or ancient Persian manners. De Wette makes much of this. Now the manners and customs of the ancient and modern nations of the East, *and especially of the Persians*, being a subject to which we have ourselves for many years paid great attention, and in which we have not lacked opportunities of personal observation and comparison, we will take upon us to affirm, without hesitation, that this is a matter in which De Wette's own information is greatly imperfect; and to express a well founded conviction that there is scarcely a single incident narrated in the book, or a single custom indicated, an exact parallel of which might not be found in the ancient and modern history and usages of Persia and the East. Even China might produce them all. This has been shewn by a learned Jesuit Missionary, P. Cibot, who, in one of the volumes of the *Mémoires sur les Chinois*, shews that to almost every circumstance and usage in this book a parallel from the Chinese writers might be produced. Some specimens of his parallels are given among our Notes.

It seems to us probable that the very completeness of the narrative, in the gradual and progressive development of results, may have suggested the first idea of the book being a fiction. But this characteristic is equally exhibited in the history of Joseph, which no one has on that ground impugned. A writer of fiction also is careful to avoid every circumstance tending to weaken the effect his narrative is intended to produce. But the writer of history, though some of his personages may stand high in his favour, must make known their public errors not less than their public merits. Tried by this test also, the book of Esther comes out with the characteristics of true history and not of fiction; for the writer represents his principal characters as pursuing their vengeance so insatiably as excites some revulsion of feeling to their disadvantage, and seems to have very nearly awakened the displeasure of the king.

So much for the historical character of the book. We may now say a few words as to its canonicity, for a book might be true history without being entitled to a place in the canon. Now in this case the Jews have always regarded this as one of their sacred books; its claim to a place there has never been questioned by them; and they have even treated it with extraordinary veneration. The tradition of the Christian churches in favour of this claim has always been unanimous, constant, and universal. The book itself contains nothing to bring this claim into question; on the contrary, it contains a record of the utmost importance for shewing the continued action of Divine Providence in behalf of the race from which, in the process of time, the Messiah was to spring. The objections which have been urged against this claim are not such as to affect this solid *primâ facie* evidence of its right to the place it occupies. So far as they arise from the contents of the book, this has been shewn by the considerations advanced to prove that it is a true history. The absence of the names 'God' or 'Lord' in the book is indeed a singular and startling circumstance. But the presence of God is, to us, everywhere *felt* and indicated in it, and it is therefore of little real consequence that the name does not occur. The tendency of the book is indeed so pious, that we read it many times in our youth without noticing the absence of the Divine name; and should perhaps not have found it out to this day, had it not been indicated by others. Still the fact is singular. That the Divine name was omitted for fear of offending the Persians as some fancy, we utterly deny. The Persians

were likely to concern themselves very little with a book written in Hebrew—and so far from being offended with the use of the name of God, their own edicts concerning the Jews contain it, and even that of JEHOVAH. The more likely explanation is that the book is drawn up chiefly from the Persian records, which treated it as a matter of human affairs without seeing the Divine hand which Jews and Christians can easily recognize.

An objection to the canonical authority of the book has been drawn from the fact of its not being mentioned in the lists of the canonical Scripture furnished by a few of the early Christian fathers. But it is contained in the lists furnished by those of highest name, and in the greatest number; and some of those who omit it in their lists, cite its contents as canonical in other places. This suggests the probability that in their copies it was joined to some other book, the name of which stands for both, just as Ruth was formerly joined to Judges, Nehemiah to Ezra, and Lamentations to Jeremiah. It is also possible that the apocryphal additions with which the book is laden in the Septuagint, and which the Latin church still retains, may have raised a doubt in some minds respecting that portion which forms our book of Esther, and which alone was accounted canonical by the Hebrews. This is not the only instance in which the genuine book has, since its separation by the Protestant churches, inherited the weight of those doubts and objections which were originally applied to the book as incumbered with apocryphal additions.

Very various have been the opinions respecting the authorship of Esther. Some ascribe it to Ezra, some to Nehemiah, some to Mordecai, the last being the conclusion most generally received. We who believe the book to be a real history, and recognize no authority which could bring it into the Old Testament canon much later than the events which it records, may consider Mordecai as the most likely person to have been the writer, on account of the leading part he took in the transaction, and from the desire he evinces to perpetuate the memory of it. The Jews themselves somewhat differ in opinion on this point; some think it was composed by the high-priest Jehoiakim, son of Jeshua, while the Talmud (in *Bava Bathra*, c. 1) seems rather to ascribe it to the great synagogue. Those writers who regard the work as a tale or an embellished history, are under little concern about the name or time of the author. Spinoza supposes it was fabricated subsequently to the re-establishment of the temple services by Judas Maccabæus; and many recent German critics have maintained that it was written by some Palestine Jews long after the events which it records.

In the arrangements of the Jews, the book of Esther is placed among the *Hamesh Megilloth* or Five Volumes—a designation which includes also Ruth, Canticles, Ecclesiastes, and the Lamentations; and the best Rabbinical commentaries on the book are involved in those which interpret the whole five Megilloth. Such are those of Aben Ezra, Jarchi, etc. There is also a separate commentary by R. Aaron Ariob, under the fanciful title of שמן המור *Shemen Hammur*, or 'Oil of Myrrh,' which is a synopsis or transcript of all that previous Rabbinical writers had produced respecting Esther. It was written at the end of the sixteenth century, and was printed in 1601. The Spanish Rabbi Isaac in the same century left a commentary on the book, which was printed at Venice in 1565; this is chiefly a compilation from the Gemara and Maimonides. A German Rabbi, Eliezer the son of Elias, who died in 1586, also left a commentary on the book with the title of יוסף לקח *Yoseph Lekah*, 'the Augmentor of Doctrine,' which was printed at Cremona in 1576, and at Hamburg in 1711. These Hebrew commentaries evince the deep interest which this book possesses to the Jews. Passing by the various Latin commentaries which treat of Esther along with other of the lesser historical books of Scripture, the following separate commentaries claim enumeration:—Strigelii *Liber Esther, argumentis et scholiis illustratus*, Lips. 1551, 1552; Brentii *Commentarius in Esdram, Nehemiam, et Esther*, Tubingæ, 1575, the part of which on Esther was translated and published in this country under the title, '*A Discourse upon the book of Esther*,' interpreted by J. Stockwood, Lond. 1584; Feuardentii *Commentaria in lib. Esther*, Par. 1585; Drusii *Adnotationes in lib. Estheræ*, Lugd. Bat. 1586; Wolderi *Libri Estheræ analyticæ dispositiones*, Dantischi, 1625; Bonartii *In Estheram Commentarius litteralis et moralis*, Colon. 1647, a work which obtains high praise from Carpzov; Montani *Comment. litteralis et moralis in lib. Esther*, Mad. 1647; Adami *Observationes theologico-philologicæ*, Gron. 1710, a work containing a commentary on Esther in which much attention is given to the comparison of the manners and customs of the ancient Persians with the details of the present book. In 1839 was produced at Halle a work by Dr. Baumgarten, in which the reality of the history of Esther and the veracity of the author are ably vindicated, and the arguments against it of some modern critics are satisfactorily disposed of. The whole subject is also handled very satisfactorily in the *Introductions* recently produced on the Continent. There is no separate original English commentary on Esther.

CHAPTER I.

1 *Ahasuerus maketh royal feasts.* 10 *Vashti, sent for, refuseth to come.* 13 *Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty.*



NOW it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:)

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were [1]present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and [2]blue, *hangings,* fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement [3]of red, and blue, and white, and black, marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and [4]royal wine in abundance, [5]according to the state of the king.

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven [6]chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* [7]fair to look on.

12 But the queen Vashti refused to come at the king's commandment [8]by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [9]seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;)

15 [10]What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 [11]If it please the king, let there go a royal commandment [12]from him, and let it be written among the laws of the Persians and the Medes, [13]that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate [14]unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall

1 Heb. *found.* 2 Or, *violet.* 3 Or, *of porphyry, and marble, and alabaster, and stone of blue colour.*
4 Heb. *wine of the kingdom.* 5 Heb. *according to the hand of the king.* 6 Or, *eunuchs.* 7 Heb. *good of countenance.*
8 Heb. *which was by the hand of* his *eunuchs.* 9 Ezra 7. 14. 10 Heb. *what to do.* 11 Heb. *If it be good with the king.*
12 Heb. *from before him.* 13 Heb. *that it pass not away.* 14 Heb. *unto her companion.*

give to their husbands honour, both to great and small.

21 And the saying [15]pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and [16]that *it* should be published according to the language of every people.

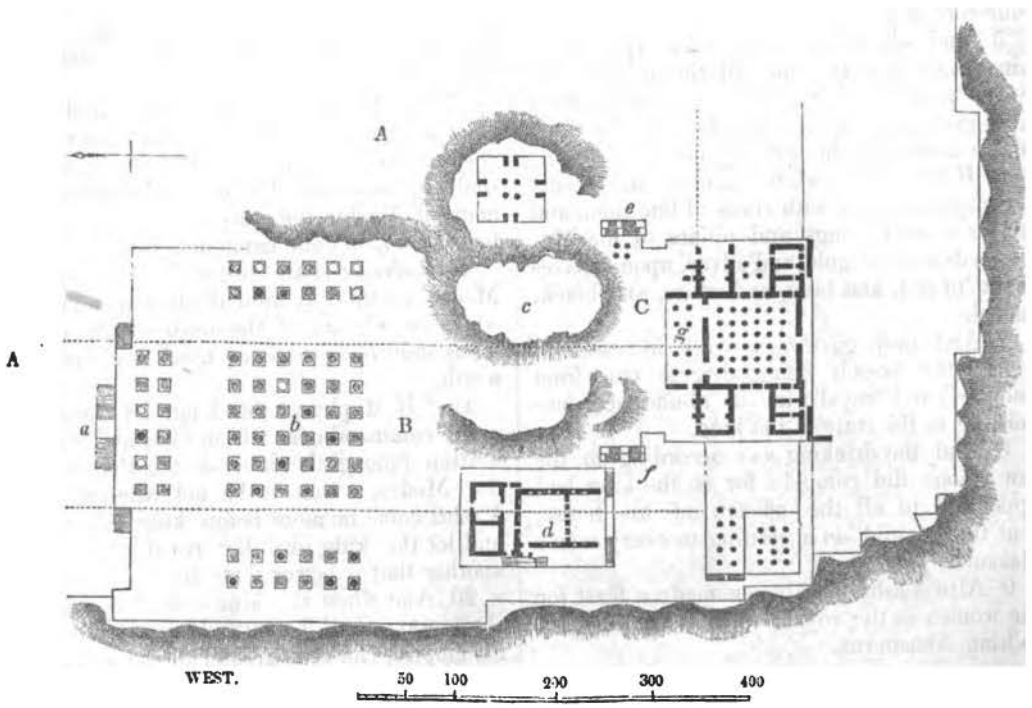
[15] Heb. *was good in the eyes of the king.*

[16] Heb. *that one should publish it according to the language of his people.*

Verse 3. '*In the third year of his reign he made a feast.*'—From the Chinese illustrations by M. Cibot, referred to in the Introduction, we may cite the following with reference to the present text; it is remarked that this feast made by the king in the third year of his reign, and to which all the grandees of his vast empire were invited, and to which the people of the capital also came, took place, probably, at the completion of the period of mourning for his father. In this point of view, it is conformable to, and is illustrated by, the usages observed among the Chinese at the present day. Among them the mourning for a father or mother continues for three years among all ranks of the people, from the emperor to the lowest of his subjects; and is observed with great rigour and precision. The feast which Ahasuerus gave at the end of his mourning resembles those public feasts called by the Chinese *yen-yen*, and which are of the most remote antiquity among them. These were of several kinds; but the grand yen-yen, or state feasts prescribed by the law, were—1. Those which were given throughout the empire to the aged and to citizens distinguished for their virtues or their services; 2. Those which the emperor and all the princes of the empire gave in their capitals, after the literary and military examinations; 3. Those which were given after a grand hunting, or at the end of a war, before the party broke up; 4. Those which the emperor gave to the princes, feudatory, tributary, or foreign, who came to his court. The records of the early dynasties speak with high eulogium of these yen-yen, which are described as contributing powerfully to draw closer the bonds of civil society, and as tending to maintain a cheerful subordination, and to inspire princes with paternal and benevolent sentiments.

— '*The nobles and princes of the provinces.*'—Such in China was the concourse of which speaks the *Chi-king*, when it says: 'As the rivers are seen to hasten their course to the sea, and to bear to it the tribute of all their waters, so came from all parts the princes of the empire, to render their homage to the emperor.' It is in the highest degree probable, that in the one case as in the other, the feast was preceded by the solemn homage of all the princes. It seems not very likely that the governors should have been simultaneously convoked from all parts of the vast Persian empire, 'from India unto Ethiopia,' merely to be feasted.

5. '*The court of the garden of the king's palace.*'—The details concerning the palace, here and elsewhere, would, if adequately explained, tend greatly to illustrate the several texts which refer to them. On considering the best mode of obtaining such explanation, the preferable course seems to be, to refer to the remains of the only existing Persian palace that belongs to this remotely ancient period. We accordingly give a ground-plan of the remains of the royal palace at Persepolis, now called the *Takht-e-Jemsheed*, or 'throne of Jemsheed.' As the site

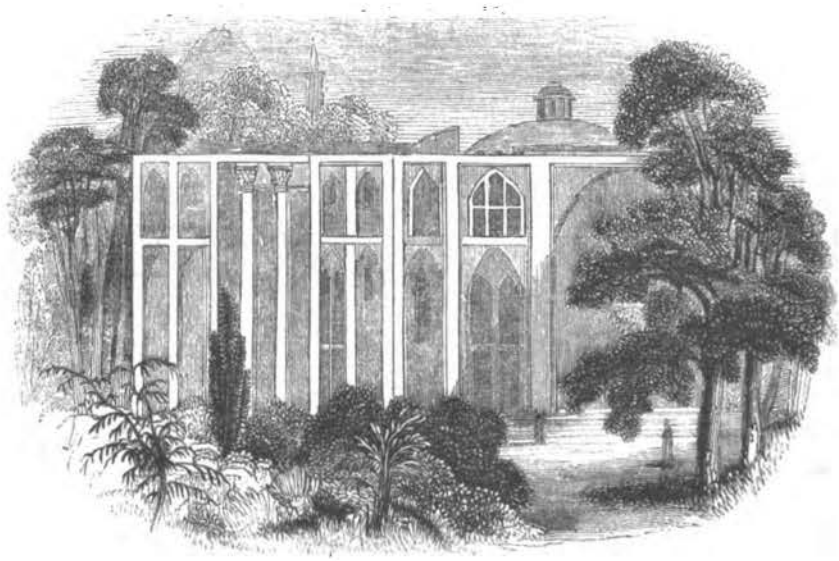


GROUND-PLAN OF PART OF THE RUINS AT PERSEPOLIS.

is not Scriptural, we shall not enter into any discussions concerning these wonderful ruins, or give any other description than is necessary for the immediate purpose we have in view.

These ruins appear upon an extensive artificial terrace or platform at the base of a mountain, and having before it, westward, a great plain. This platform is faced with enormous blocks of smoothed stone, and appears to have been, in different parts, from thirty to fifty feet above the level of the plain. The western face of this platform is more than a quarter of a mile (1425 feet) in length, and its depth eastward is more than 900 feet. The ascent is only from the west, by a magnificent staircase formed by two double flights of steps. On ascending these, the most extensive level of the plain is gained; for there are three levels or terraces, successively rising above each other. As much of this average level as our cut comprehends is marked on the north and east by the letters A A; the next terrace is B, the highest C. As the properly palatial remains are upon this last high terrace, we shall confine our brief notice to it, merely suggesting the obvious probability, that the terrace A was the palace garden, with various buildings dispersed in it. The ascent to the platform B from that of A is by four flights of steps (*a*)—two corresponding ones near the opposite extremities, and two others towards the middle. The front is covered with interesting and multifarious sculptures, which have furnished many valuable illustrations to the present work. Ascending the steps, the spectator arrives at the most striking parts of the ruins (*b*), consisting of a number of lofty and beautiful pillars of a peculiar order. Of the whole number, fifteen only remain entire; but these, with the pedestals of many others, sufficiently point out the arrangement which the ground-plan exhibits. This is the *Chehel Minar*, or 'Palace of Forty Columns,' as it is improperly called. That they formed no part of an inhabited building must be quite certain, but rather a vast and magnificent hall, for the display of 'the great king's' state, and 'the riches of his glorious kingdom,' on occasions of high ceremony or regal festival —such as the present chapter records. In fact, we conceive it to answer to 'the court (hall or vestibule) of the garden of the king's palace' in which Ahasuerus made his great feast. Some of the best travellers doubt that this hall ever could have had a roof. The distance of the pillars from each other, and many other circumstances, sanction this conclusion. Neither does it appear that it had any walls; and, therefore, when in use, it was probably covered with an awning, and more or less enclosed with curtains, doubtless of great magnificence, as is still on similar occasions the usage of the East. Thus it would form a sort of tent, the grandest that imagination can well conceive. Now, let us see how this idea illustrates the text: 'The king made a feast . . . in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings and pillars of marble . . . upon a pavement of red, and blue, and white, and black marble.' Here we see that the entertainment was not *in* the palace itself, nor in any building, but in the court of the palace garden. And yet it was not in a temporary erection for the occasion, for there was a *marble* pavement, and *marble* pillars, which pillars were for the support of rich hangings, under which term an awning is probably included. All these circumstances are applicable to the Chehel Minar, and we think that the comparison does, on the one hand, well illustrate the use of this remarkable hall; while, on the other, that the hall furnishes a most authentic and striking illustration of the present text.

It is to be observed that, although we have spoken generally of the platform C as one, yet, in fact, different masses of building thereon stand on distinct terraces, not of uniform height. Avoiding minute details, we need only indicate that the highest of these is that on which stands the mass of buildings at *g*. This last building, forming of itself a great mansion, is generally supposed to have been the residence of the monarch: which conclusion is favoured by the arrangement of its parts and the character of the sculptures, which also would seem to denote that the large central hall was the scene of his private banquets and audiences. This then we may understand to have answered to 'the king's house' (ch. v. 1). We see that it is quite a distinct building, with two opposite flights of steps, one (*e*) leading from the great general platform, and the other (*f*) from the inner court of the mass of building at *d*. This last is also a distinct, and, though very large, smaller building than the 'king's house.' Heeren thinks it answers to 'the queen's house,' or 'house of the women,' that is, the haram, which is mentioned in this book, and which forms an essential and important part of every Oriental palace. On this point there can be nothing but a bare conjecture, and its probability in this instance arises from its appearing that this building is the only part besides that considered



ROYAL PALACE AT ISPAHAN.

as the king's house, which appears to have been suited to domestic habitation. At *c*, and occupying great part of the space between that which we call the king's house and the great hall of columns, is an immense mound which doubtless is composed of the ruins of an important part of this imperial seat. Sir R. K. Porter supposes that it formed a division of the palace answering to that more to the south at *g*, but probably still more magnificent, as being nearer to the grand hall or colonnade of Chehel Minar. He thinks, indeed, that this was probably the grand banqueting-hall, and perhaps the same that was fired by Alexander the Great. This idea does not interfere with our previous conclusions concerning the Chehel Minar and its possible uses. For while *that* may have been employed for occasions of the grandest description, as that which the text records, the second would still have been required for the ordinary business of state, and for the celebration of the more common festivals, while the mansion at *g* formed the peculiar and proper residence of the great king.

The transactions of the present book took place at Susa, not at Persepolis; yet we may conceive that, in the great palaces, there was such an analogy in the distribution and adaptation of the parts as to enable us to obtain illustrative ideas from the view of these remarkable ruins, which, from their high antiquity, furnish the most authentic, if not the clearest, information which can now be obtained. We may indeed rely the more safely on this analogy, from considering that the *principle* of arrangement here exhibited is that which still, more or less, prevails in the modern palaces of Persia. They consist generally of a number of distinct buildings, at least two, situated in adjoining courts or gardens; and while the king's proper residence is in the innermost building (the haram), he appears at stated times (almost daily) in the great hall of the outer mansion, where he receives the homage of the princes and nobles of his empire, and transacts whatever public business requires his attention. As having a proper connection with this statement, we have here introduced a cut representing the exterior building of one of the modern royal palaces of Persia, at Ispahan.

6. '*Hangings.*'—The great palace halls, mentioned in the preceding note, are usually open towards the garden in front; and when closed in summer, it is not by doors, but by rich curtains or hangings, which are considered preferable to doors, as they admit the air while they exclude the sun. But a different explanation has been given in the preceding note, which would suggest that it was a sort of tent-palace, supported on pillars. Such are still used in Persia, on great festivals, and also in India. Accordingly, the description here given appeared to Mr. Forbes to suggest an analogy to the shahmyanah, or large canopy, *spread on lofty pillars in the gardens and courts* of the Mogul princes, and attached by cords of various colours. Some of these awnings belonging to the Indian emperors were very costly, and distinguished by various names; the most so was that called the *bargah*, mentioned in the *Ayeen Akbery*, belonging to the emperor Akber; which was of such magnitude as to contain ten thousand persons; and the erecting of it employed one thousand men for a week, with the help of machines. One of these shahmyanahs, without any ornament, cost ten thousand rupees (*Oriental Memoirs*, iii. 191).

8. '*None did compel.*'—This was an excellent law, which reminds one of the proclamation made by the crier at the most magnificent marriage feast given by Tamerlane in the plain of Ganigul: 'This is the time for feasting and rejoicing; let no one encroach on another, or ask, "Why have you done this?"' (Ranking's *Historical Researches*, 163). The Athenians had just the contrary practice, obliging a person either to drink his portion, or leave the company, according to the old law, Η πιθι, η απιθι—*aut bibe, aut abi*, 'Drink, or away.'

9. '*The queen made a feast.*'—This is perfectly in accordance with existing Oriental usages, which oblige women to feast separately from the men, even on the same occasions of rejoicing. Vashti's feast is pointedly said to be in the palace, as if to mark the separation more distinctly; the king's entertainment being in 'the court of the garden.'

10. '*When the heart of the king was merry with wine.*'—This is no doubt mentioned by way of accounting for the exceedingly unroyal behaviour of the king. It would seem that in their cups the great personages assembled at this feast began to talk about the beauty of their women. The king would appear to have vaunted of the superior loveliness of his queen Vashti, and at length to prove his assertion resolved to produce her. But when he sent for her, she refused to come. The man whose slightest expression of will was a law in that vast empire had been publicly disobeyed by a woman. An earthquake could not have created a stronger sensation in the palace of Shusan; and all the grandees partook of the royal indignation and alarm. The fact could not but be bruited abroad, and how, hereafter, could any man expect to be obeyed in his own house, after it had become known that the king himself had been disobeyed? The matter was too grave to be settled in a summary manner, and the king thought proper to seek the advice of his state council. Memucan, one of the council, very clearly expressed the



FROM A SCULPTURE AT NAKSHI RUSTAM, NEAR PERSEPOLIS.

feeling we have described—the alarm at the ill effect of the queen's example upon 'the ladies of Media and Persia,' if the crime were suffered to go unpunished; and he proposed that Vashti should no more come into the king's presence, and that her royal state should be given 'to another that is better than she.' This was agreed to, as was also the further and very sage proposal of this same great councillor, that the king should put forth a decree in all the languages of his great empire, enacting that 'every man should bear rule in his own house,' and that 'all the wives should give to their husbands honour, both to great and small.' History has not recorded the effect of this sage decree upon the ladies of Media and Persia.—*Pictorial History of Palestine.*

12. '*Vashti refused to come.*'—It is carefully noted that the king was drunk, to account for his making such an order. That Vashti refused to comply with it is natural, for, according to Oriental notions, a woman of reputation would consider it an ignominy worse than death to appear thus before a society of men with her face uncovered. None but courtezans do, or ever did, appear at the entertainments of men in Persia.

14. '*The seven princes.*'—When Darius Hystaspes succeeded to the Persian throne, his coadjutors in the destruction of Smerdis, the usurping Magian, according to previous agreement, received the most distinguished honours. They had the right of entering the palace at any time without being announced; of wearing their caps in a peculiar fashion, which distinguished them from all other Persians; and in all public affairs they were first to deliver their opinion. Hence, under the kings of this race, we find seven princes, who are several times mentioned in Scripture, thus distinguished, and by whose advice the principal affairs of the empire appear to have been transacted. The cut which we give, after a sculpture at Nakshi Rustam, near Persepolis, exhibits a king in apparent conference with seven men, one queenly-looking lady also being present. One might almost suspect that we saw Ahasuerus, Vashti (or else Esther), and the seven counsellors. But the sculpture certainly belongs to a considerably later period; and the cut can only therefore be offered as a pictorial analogy—curious, considering the source from which it is derived.

CHAPTER II.

1 *Out of the choice of virgins a queen is to be chosen.* 5 *Mordecai the nursing father of Esther.* 8 *Esther is preferred by Hegai before the rest.* 12 *The manner of purification, and going in to the king.* 15 *Esther best pleasing the king is made queen.* 21 *Mordecai discovering a treason is recorded in the chronicles.*

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, [1]unto the custody of [2]Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 [3]Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he [4]brought up Hadassah, that *is,* Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* [5]fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with [6]such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and [7]he preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it.*

11 And Mordecai walked every day before the court of the women's house, [8]to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit,* six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the

1 Heb. *unto the hand.* 2 Or, *Hegai*, verse 8. 3 2 Kings 24. 15. 2 Chron. 36. 10. Jer. 24. 1. 4 Heb. *nourished.*
5 Heb. *fair of form and good of countenance.* 6 Heb. *her portions.* 7 Heb. *he changed her.* 8 Heb. *to know the peace.*

king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines; she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and [9]favour [10]in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a [11]release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, [12]Bigthan and Teresh, of those which kept [13]the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

9 Or, *kindness.* 10 Heb. *before him.* 11 Heb. *rest.* 12 Or, *Bigthana*, chap. 6. 2. 13 Heb. *the threshold.*

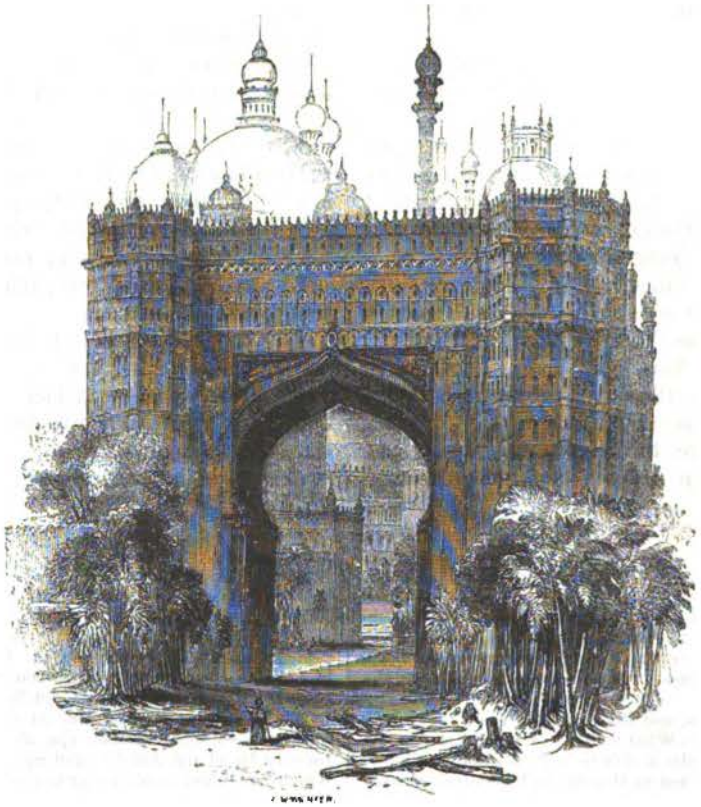
Verse 3. '*Keeper of the women.*'—This office answers probably to the daroga, or chief eunuch, of the modern Persian haram. He is generally an aged and disagreeable person, whose office is one of high trust and responsibility, with commensurate authority over the women under his supervision. To them, he is (next to the king) the most important person in the world, as their comfort quite depends upon his favour, to win which is a high object of ambition among them.

17. '*Made her queen.*'—It seems throughout this book that the Persian kings had but one queen, properly so called. But it appears, from profane history and from intimations in this chapter, that there were a considerable number of secondary wives ('concubines' in our version), and of other females who had not reached this distinction. The principle on which the female establishments of the Persian kings have been formed and conducted seem to have undergone little change from the most ancient times; and therefore the modern establishment may furnish satisfactory illustrations of the ancient, and consequently may explain some passages of the present book, in which there are continual allusions to the condition of such establishments.

The female establishment of the king occupies an extensive interior building, or collection of buildings, called the haram (or sacred place), which is as secluded as a nunnery from the observation of the world. These interior palaces sometimes display considerable magnificence, but generally want such large and splendid halls as those which the exterior and public buildings exhibit. The finest apartments of the haram are those more especially appropriated to the king's use; for here, properly speaking, is his private residence, where he sleeps and spends much of his time. He is the only male (except children) ever seen there, the other inmates being exclusively women and eunuchs. The haram is divided into several quarters, each having its governor, under the orders of the daroga, already mentioned. In this establishment exist the same officers, guards, and functionaries, as in the public court; but they are all occupied and discharged by females. It is an Amazonian city in miniature. In the present chapter we find three classes of women: 1, the queen; 2, the secondary wives ('concubines' in our version), who, after having engaged the notice of the king, occupied a part of the haram different from that in which they had previously lived; 3, the women not thus distinguished, and therefore, for the time, of an inferior class. With some necessary differences, similar distinctions continue to prevail. The principal difference is, that the king has several legal wives, besides those of a secondary class. The accommodation and attendance of the women varies according to their rank—from the distinguished wife, with her separate apartment and many slaves, down, through various degrees, to the slaves who minister to the wants and amusements of the superior ladies, and are subject to their control. The first business of the king in the morning, after he is risen, is, says Sir J. Malcolm, 'to sit from one to two hours in the hall of the haram, where his levees are conducted with the same ceremony as in his outer apartment. Female officers arrange the crowd of his wives and slaves with the strictest attention to the order of precedency. After hearing the reports of these intrusted with the internal government of the haram, and consulting with his principal wives, who are generally seated, the monarch leaves the interior apartments' (*History*, ii. 548). He adds, in a note, that 'When the king is seated on his throne in the public hall of his haram, no one but the highest born and most favoured of his legitimate wives are allowed to sit in his presence. It

is said that two only of the present (late) king's wives enjoy that privilege.' This passage will be useful presently in illustrating the beginning of the fifth chapter.

21. '*Mordecai sat in the king's gate.*'—From the frequent mention of his presence there, it seems that he had some official employment at court. Some fancy that he was a porter; which is altogether an unnecessary supposition, when we recollect that it was and is the custom in the East for officers of the court and the state to wait about the gates and in the outer courts of their princes till their attendance is required. Xenophon mentions that it was determined, in an assembly of Persians and others, that the men of note and quality should always attend at the gates of Cyrus, and yield themselves to his service, in whatever he required, until he dismissed them. This, he thinks, was the origin of the custom which prevailed in his time, for those who were under the king to remain in attendance at his gates. Mordecai may therefore have been a person of consideration, notwithstanding his attendance at the royal gates.



ORIENTAL PALACE GATE.

CHAPTER III.

1 *Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews.* 7 *He casteth lots.* 8 *He obtaineth by calumniation a decree of the king to put the Jews to death.*

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants' that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not [1]for the king's profit to suffer them.

9 If it please the king, let it be written [2]that they may be destroyed: and I will [3]pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' [4]enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's [5]scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

1 Heb. *meet*, or, *equal*. 2 Heb. *to destroy them*. 3 Heb. *weigh*. 4 Or, *oppressor*. 5 Or, *secretaries*.

Verse 1. '*Haman . . . . the Agagite.*'—Agag was the common name of the kings of Amalek, whence the Targums and Josephus understand that he was descended from the kings of those ancient and doomed enemies of the Jews. Probably the word means no more than Amalekite, in the general sense.

— '*Advanced him, and set his seat above all the princes that were with him.*'—What degree of respect was attached to higher seats and places may be learned from the following anecdote, mentioned by Hanway in his *Travels through Persia*, i. 318: 'The next day, in a visit I made this khan, his son, the governor, arose hastily from his seat and retired: I soon understood from my interpreter that I had ignorantly affronted him, by going higher up the room than he was seated, though I was on the opposite side. I could hardly avoid laughing at so ridiculous a ceremony, especially as I was his guest; but whether it was at his option, his father being present, to go as high up the room as he pleased, it seemed as little consistent with my own health as common regard to my own dignity to sit near the door. The Persians treat their superiors in rank in the most awful manner, hardly having any voice or opinion, or thinking themselves obliged while in their presence to acts of civility, even in their houses.'

This distinction was probably shewn to Haman at such times as the king invited the princes to supper. Xenophon, who however attributes the origin of too many Persian institutions to Cyrus, says that this prince intimated the estimation in which the persons invited were held, by the station he assigned them at his table. The person he desired most to honour he set at his *left hand*, which is still the post of honour in many parts of the East, because, as Xenophon explains, that side being defenceless, greater confidence is expressed in the person stationed there. This privilege of place was not however perpetual; a man might rise to this distinction by honourable deeds, and another might lose his high seat by misconduct or neglect. It seems that this distinction was much envied, for the same writer describes Hystaspes (the father of Darius Hystaspes) as venturing to ask Cyrus why Chrysantas was preferred to it rather than himself. *Cyropædia*, viii. 5.

4. '*He had told them that he was a Jew.*'—This no doubt came out in the explanation which he gave of his reasons for declining to render homage to the Amalekite; which was doubtless founded upon the old enmity between the races of Israel and Amalek, and upon the ancient wrongs which Israel had sworn never to pardon or forget. It requires some knowledge of the intense importance which the Orientals have in all ages attached to external indications of respect, to comprehend the dire wrath which filled the breast of Haman at the conduct of Mordecai in withholding the customary marks of respect. When he learned that Mordecai was a Hebrew, he could not but be aware of the class of feelings by which he was actuated; and if an Israelite had cause to hate an Amalekite, had not an Amalekite good cause to hate a Jew? Had not the Hebrews sworn to exterminate the Amalekites; and to the extent of their power had they not done so? Had not that power which was once so great, that 'higher than Agag' had become a proverbial description of the highest human greatness—had it not been broken and reduced to nought by the conquering sword of Hebrew kings? And their hate was not yet appeased; for this one Jew could be but regarded as the exponent of the feeling which burned in every Hebrew against the line of Amalek. Thoughts like these must have dwelt upon the mind of Haman, for they enable us to discern, which we cannot do under any other explanation, a train of ideas and feelings which might in an ill-regulated mind lead to the resolution which Haman formed, to use the vast power which the confidence of the king left in his hands for the destruction of the whole Hebrew race.

7. '*They cast Pur, that is, the lot.*'—The Septuagint preserves a clause of this verse which assists to explain its

meaning. It thus reads: 'They cast Pur, that is, the lot, before Haman, from day to day, and from month to month (that he might destroy in one day the race of Mordecai, and the lot fell for the fourteenth) of the twelfth month, that is, the month Adar.' From this it appears that the lots were cast in order to determine the month and the day of the month which might be most propitious for this barbarous undertaking, or most calamitous for the Jews. The practice of inquiring the propitious time for particular measures, whether of great or small importance, is still in full vigour in the East, and particularly so among the Persians. The lucky day, hour, or moment is sought on all occasions, and by all classes of persons. No one commences a journey, or even puts on a new dress, without consulting the astrologer or the almanac for a fortunate moment. The king himself keeps an astrologer of great reputation for the purpose; and those who cannot afford to get special directions from an astrologer, consult the almanac, in which the lucky and unlucky days are distinguished, with particular directions concerning the days proper for particular measures—such, in short, as we see in our old almanacs, or indeed in almanacs of recent date. In the East and West, the superstition of unlucky and lucky days has been in principle the same: in both, the almanacs have been made subservient to it after the same fashion; telling people on certain days to take no journey, to begin nothing, to put on new apparel, to begin calculations and writings, to write letters, to buy weapons, to repair to kings, to put children to school, to abstain from medicine, to hire a servant, to take a wife, to give gifts to kings, to begin a journey, to let ambassadors and messengers proceed, to take heed of princes—with other such directions, fixing suitable or unsuitable days for all the contingencies of public or private life. Almanacs of this kind are very old, and the ideas which they develop are still older. The Egyptians had something of the sort. To determine the contingency by lot was, however, a simpler idea than to apply to the stars for information.

This superstition, of taking lots upon every event, was practised by the ancient Chinese as well as by the ancient Persians. The ancient books of the Chinese enable us to ascertain the importance which they attached to the lot: and the usages thus ascertained seem to throw more light on the scriptural intimations than can be found in the trivialities of modern Oriental usage. By the Jews themselves, the lot was only resorted to on extraordinary occasions; and the employment of the lot on such occasions was not only not discouraged, but was highly sanctioned and approved. The territories of the tribes were distributed by lot; the first king of Israel was chosen by lot; and of two persons whose succession to the apostleship of Judas seemed equipoised, the choice was referred to the lot. Among the Chinese, it seems to have been the leading principle that the lot was only to be resorted to in matters which human sagacity could not determine, and concerning which it could not be considered that the will of God had already been sufficiently indicated. In the *Chou-King*, it is stated that the emperor Chun having chosen Yu at first for his minister, and after for his successor, this great man, whose modesty equalled his merit, resisted the nomination, and proposed others whom he thought more worthy of the throne than himself. Finding that no attention was paid to his protests, he demanded that the choice should be committed to the decision of fate. But Chun would not hear of this, because it appeared to him that the will of heaven had already been clearly manifested.

There are some passages of the *Li Ki* which sufficiently inform us as to the opinion of the ancient Chinese regarding this ceremony of drawing lots. It is there stated that great ceremonies have their fixed days, and that fate is only to be consulted on extraordinary and accidental occasions. 'Our ancient kings made use of the *Po* and the *Chi* [forms of the lot], by which they dissipated the doubts of the people, and determined matters of consequence for them. The ancients say: If you doubt, consult the Chi, and say no more that the thing ought not to be done. The day being arrived, the hand must be put to the work.' If they wish to know anything by the voice of fate, they try but once. The subject of the reference must be in itself good and according to reason, for otherwise there ought to be no recourse to it.' The Chinese commentators are very diffuse on all these and other texts of the *Li Ki*. The most distinct results which they exhibit are—1. That events depend on the Spirit; 2. That the designs of the Spirit are impenetrable in all that concerns the common order of our duties; 3. That the Almighty sometimes manifests his will in a striking manner; and, 4. That princes made it a point of religion to abandon all enterprises and projects which the Spirit disapproved by the lot. Lu-chi, in particular, expresses himself thus: 'We consult fate upon doubtful things, to shew our respect for the Spirit, and decide by his permission. When he manifests his will, we dare not resist. Thus the prince seeing the people hesitate on a change of capital, or the soldiers upon a battle, etc., he consults fate, and whatever it indicates is a decision. It is thus that our pious ancestors evinced their respect for the Spirit, and taught the people to submit themselves to his will.'

8. '*There is a certain people*,' etc.—Not a little remarkable is the mode in which Haman proceeded to realize his object. He took occasion to mention to the king that there was dispersed through his empire a people (not naming them) 'whose laws are diverse from all people, neither keep they the king's laws;' he hence argued that it was detrimental to the interests of the crown that such a people should be suffered to exist; and he therefore recommended that they should be destroyed. The only reasonable objection which could be urged would be the loss to the revenue of the capitation tax which these people paid; and to obviate this Haman offered to deposit in the royal treasury not less than ten thousand talents of silver. The offer of this immense sum, which, computed by the Babylonian talent, is equal to two millions sterling—and for the mere purpose of gratifying a bloody whim—evinces the wealth which such favourites of the crown under the ancient monarchies were able to accumulate; and this is the more remarkable when we consider that this high post was, as in this case, often occupied by foreigners and slaves, or by the descendants of such. This renders it the less wonderful that Nehemiah was in a condition to sustain the charges of his government from his own resources. It will be recollected that Haman appears to have been the chief minister of the king, and that functionary, probably then as at present in Persia, enjoyed peculiar opportunities for the acquisition of wealth. On New Year's day, the king receives the offerings of his princes and nobles; on one such occasion, when Mr. Morier was present, the offering of the person holding this office surpassed every other in value, amounting to about 30,000*l.* in gold coin. Other statements are extant concerning the extraordinary wealth possessed by some of the subjects of the ancient Persian empire. In the reign of Xerxes, the father of this Ahasuerus, a noble Lydian named Pythius entertained the whole Persian army—the largest ever assembled—on its march towards Greece; and then freely offered to contribute all his property in gold and silver to the support of the war. It amounted altogether to 2000 talents of silver and 4,000,000 (wanting 7000) of gold Darics—more than four millions of our money; besides which he had, as he said, estates and slaves which would still afford him a suitable maintenance. This noble offer was declined by the king, as that of Haman was by Ahasuerus. Herodotus, vii. 27-30.

10. '*The king took his ring from his hand, and gave it unto Haman*.'—This was as a mark of his acquiescence, and to give Haman the power of executing his designs. In China, when a minister sets out to the wars, the emperor, if he is in high favour, gives him a particular seal, which confers on him the power of life or death, of commanding the government of the provinces, of raising the troops, etc. But this seal is always given with great ceremony at the palace. See the notes on Gen. xli. 42; 1 Kings xxi. 8.

CHAPTER IV.

1 *The great mourning of Mordecai and the Jews.* 4 *Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit.* 10 *She excusing herself is threatened by Mordecai.* 15 *She appointing a fast undertaketh the suit.*

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and [1]many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her [2]chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, [3]whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there [4]enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are [5]present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mordecai [6]went his way, and did according to all that Esther had commanded him.

1 Heb. *sackcloth and ashes were laid under many.* 2 Heb. *eunuchs.* 3 Heb. *whom he had set before her.* 4 Heb. *respiration.* 5 Heb. *found.* 6 Heb. *passed.*

Verse 1. '*Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry.*'—The cries of grief are much the same in all countries; and it is not astonishing that other signs less natural are so different among different people and nations. Among the Chinese, whose usages often furnish a living exhibition of ancient Oriental usages not elsewhere preserved, the tearing the clothes has always been, as among the Jews, one of the great signs of grief. The ancient written character for the word *mourning habits* means, when analyzed, *the wearing of clothes rent* or *disordered*. When they weep over the coffin of one they have tenderly loved, with tears, sighs, and sobs, they strike their bosoms, and pull their clothes as if they would tear them in pieces. Laws cannot command grief, but it regulates the manifestation of it as a matter belonging to the exterior decencies of society. Hence there are many regulations for the whole conduct of manners, founded on and illustrating the habits of the people. Among these we find that widows rend their garments in the intensity of their extreme grief. The monograph for '*he put on sackcloth*' exactly represents the mourning cloth of the Chinese. This is a large white linen cloth coarsely sewn, and has strips of half ravelled linen in lieu of buttons and buttonholes. The grandees and princes are on a level with the people in this respect. Their clothes of grief are as coarse and as negligent as those of the poorest people, and all the marks of their grandeur disappear.

We do not find that in China they cover the head with ashes in their mourning; but they have a practice of the

same description. The son does not appear at the interment of his father but with a mourning cloth soiled and blackened with ashes; to have it white and clean would be considered grossly indecent. The *Li-Ki* says positively that the linen with which this is made ought never to be or have been washed.

As to the cloth of mourning which Mordecai wore on the occasion of the edict of proscription and death issued by Ahasuerus, we find in the great commentary of *Li-Ki* circumstances recorded in which the ancient Chinese clothed themselves in mourning habits sometimes more dolorous than even for the death of their parents:—1. In public calamities, in order to shew that they bowed themselves in submission to the rod of Tien, and that they were grieved at having provoked his anger by their misdeeds. We find in the annals that China being afflicted with a seven years' drought, Tching Tong clothed himself in a garment of bamboo, cut his nails and hair in testimony of grief, fasted and withdrew into the desert of Sang to conjure Tien to punish him only. 2. After a victory, to teach the people the value of the life of man, and augment their regard for those who had sacrificed theirs in the defence of their country; and to remind them of the sad results of even successful war. 3. When any one was in disgrace with the prince. When a grandee is disgraced, says the *Li-Ki*, he takes the cloth and cap of mourning, casts away his shoes, cuts his nails, and combs not his hair. It is also said in the *Kia-yu* of Confucius, that the great mandarins took clothes of mourning when they came to throw themselves at the feet of the prince to ask pardon for their faults; but the missionaries doubt the authority of this information.

4. '*Esther's maids and her chamberlains* (eunuchs) *came and told it her.*'—In China the empress has a great number of eunuchs in her service. Among these eunuchs there are some who possess the grade and honourable title of mandarins. He who is at the head of the house, whom they call Tsong-Kouen, or superintendant-general, receives

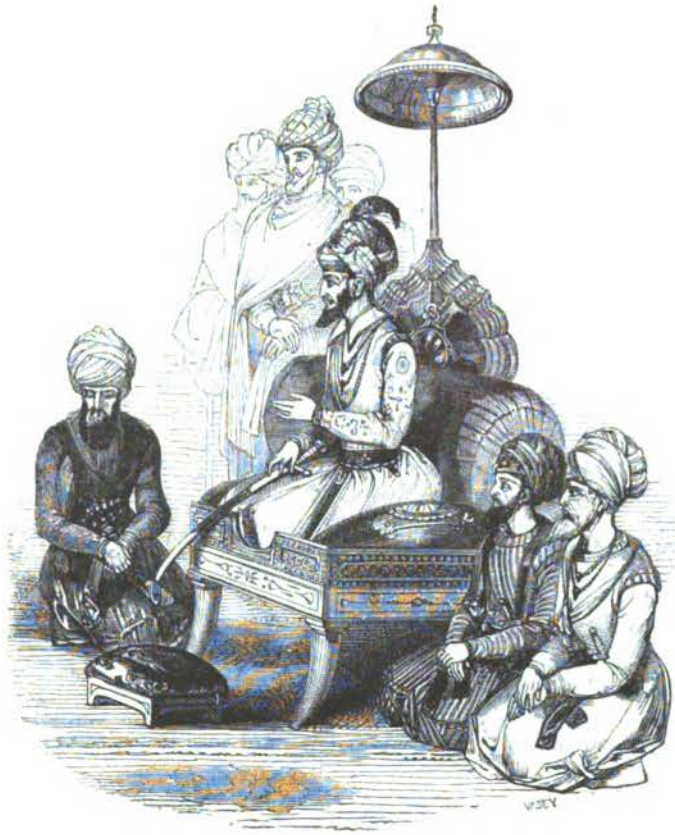


EUNUCH OF THE TURKISH SERAGLIO.

his orders from the mouth of the empress. He is charged with their delivery to the subalterns, to see them executed, and to render an account to his mistress. Such, to Esther, was Hatach, whom the king had made her first officer. Under whatever circumstances the household of the empress is formed, it is the emperor who nominates the Tsong-Kouen; but he generally appoints the person she prefers, unless he should think her much deceived in her choice, or desires to mortify her. The employment of the Tsong-Kouen to the empress is one of those in the imperial household which requires the most integrity and discretion, because this officer is in fact the minister of the empress for the government of the seraglio. None are exalted to this charge but old eunuchs, who have merited confidence by a long course of faithful service, and who, so far from sowing divisions, which they might very easily do, seek to keep all things peaceable amongst themselves and their inferiors. The most essential and the most difficult part of this employment is to content equally the empress and emperor; and as he could only succeed in this by strengthening the bonds of their union, it is his interest to devote himself to that object. However, as he is the right hand of the empress and the ruler of her house, the just ordering of her affairs is to him a duty and an honour. For the sake of his mistress he must endeavour to prevent her taking any wrong steps; he must charge himself with her faults, and indeed be ready to sacrifice himself for her interests. If in the Chinese history we read of some who have been false and traitorous, and have acted in the intrigues devised against the empress, and by conspiracies precipitated her into the abyss of disgrace, we find a far greater number whose fidelity has bordered on heroism, and who prefer to lose all rather than become a party to iniquitous intrigues against their mistress. Generally speaking, the Tsong-Kouen is a chosen eunuch, who has gained the confidence of the empress, and justifies that confidence by his good conduct.

11. '*Whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death.*'—Thus in China it is exceedingly difficult to present any memorial to the emperor, who may long be kept in ignorance of what is passing in the empire. A Chinese author has said, that 'all the roads lengthen as they approach the throne.' The couriers keep the posts in activity and speed day and night without ceasing, to and from all parts of the empire; but what happens within a mile of his palace does not arrive at the prince for a month; it may be eight months before he hears what happens two miles off; and often a year elapses before he hears what passes within a hundred miles. The theory of the law supposes the emperor to be accurately informed of all that passes in the empire; and it would appear that in old times the sovereign was sufficiently accessible to the complaints and suits of his subjects. But for many ages past great care has been taken to prevent him from being annoyed with petitions of individuals, or representations adverse to the men in power. When the emperor appears in public, indeed, the inferior mandarins have the right of kneeling by the wayside, and of then holding up any memorials they wish to submit to the emperor, who sends to take them from their hand: but this procedure is often dangerous to the party from the notice it attracts. The missionary Castiglione once undertook the responsibility of presenting a petition to the emperor, as his majesty was in the room where he painted. But although Castiglione was a mandarin, and as such entitled to present a petition in the ordinary way, he violated the law by this private presentation. The emperor turned pale with astonishment, and said to him, '*Thou art a stranger; thou knowest not our laws: what thou hast done deserves death.*' The monk knew this before; but was willing to face death for the cause to which his life was devoted, and to which the petition related.

The law here mentioned was a general one, and although, in its original intention, the queen was probably not thought of, the present queen knew that she was not necessarily exempted from its application. We have frequent instances that the proverbially *fixed* laws of the Medes and Persians admitted less than any other ever known of modification, exemption, or alteration. Of this we have another instance just below; for Mordecai was persuaded that a general law for the destruction of the Jews having been issued, even the queen herself would not be spared when it became known that she was a Jewess; and so, afterwards, in her addresses to the king, we see that Esther considers her own life compromised by the



KING ON HIS THRONE.—Modern Persia.

edict. With regard to the present instance, it was known to the Greek historians that none were admitted to the king without being called; but they do not appear to have known that queens and princesses were included in the application of this rule. They give many incidental statements concerning the difficulty of access to the king. The rule seems to have been that even when the king was in his outer apartments, no one was admitted to his presence uncalled or unannounced; and that when in his interior residence, not even the most dignified inhabitants of the interior palace might presume to appear before him unbidden. The historians relate that the freedom of access to the sovereign presence was first checked by Dejoces, king of Media, who directed that no one, of whatever rank, should appear before him unless specially called, but that all business should be transacted through messengers and ministers, his nearest attendants only being allowed to see his face. The Persians adopted this and other regulations of the Median court; hence we may understand the distinction allowed to the seven princes 'who saw the king's face,' that is, who might appear before him uncalled. Even these, however, were not admitted when any of the king's wives were with him; and this restriction enabled the king to see them as little as he pleased, as the doorkeeper had only to intimate that the king was thus engaged. One of the privileged nobles, who disbelieved the excuse, cut off the ears and noses of the two doorkeepers; for which he and all his family (excepting his wife and eldest son) were punished with death (Herodotus, i. 99; iii. 118, 119). Subject to variations from individual character, most Oriental kings have, in like manner, rendered their presence rare and of difficult approach,—not only as a precaution against treachery, but in order that their subjects, seeing them but seldom, and never but in circumstances of state and splendour—never under conditions of human infirmities and wants—might be brought to regard them as beings of a higher and finer nature, and might hence the more cheerfully submit to the powers which they wield, and which are usually far greater than those with which it seems safe or proper that a man should be intrusted. The effect is well calculated; for it is difficult to imagine the intense veneration with which the royal person is and has been regarded in Persia and other countries of the East.

— '*The golden sceptre.*'—That the Persian king had a golden sceptre we learn from Xenophon, who makes Cyrus say, among other things, to Cambyses, his son and appointed successor, 'Know, Cambyses, that it is not *the golden sceptre* which can preserve your kingdom; but faithful friends are a prince's truest and securest sceptre.' *Cyrop.*, viii. 7. In the Persepolitan sculptures we do not perceive that the kings bear any other sceptre than that long staff which is represented in the cuts to Ezra. i., and without which the king never appears, under whatever circumstances represented.

CHAPTER V.

1 *Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet.* 6 *She, being encouraged by the king in her suit, inviteth them to another banquet the next day.* 9 *Haman, proud of his advancement, repineth at the contempt of Mordecai.* 14 *By the counsel of Zeresh he buildeth for him a gallows.*

Now it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and [1]to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and [2]called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

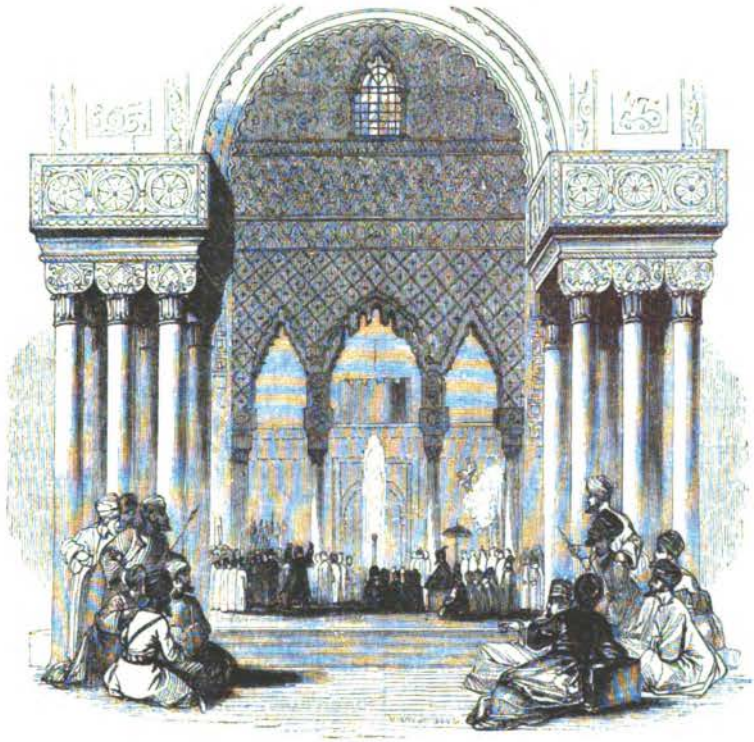
13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a [3]gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

1 Heb. *to do.* 2 Heb. *caused to come.* 3 Heb. *tree.*

Verse 1. '*Stood in the inner court of the king's house.*'—This was obviously the more private residence of the king, not only from the mention of the inner court, but because it is certain that the queen would not have appeared at a more public levee in the outer palace. Yet he was seated in state upon his throne, and sceptre in hand, whence it may seem that he was holding some such levee, for determining the affairs of his imperial establishment, as we have in a former note described the present kings of the same country as holding daily within the haram. That the king, sitting in the hall, saw Esther when she appeared in the court, is explained by the circumstance that in Persian palaces the principal and most splendid apartment is always entirely open in front (unless closed by a curtain), so that the king, seated at the upper end of the hall, with his face towards the court, has a complete view over it. At audiences and levees the nobles and others stand in the open court, unless individuals are called by name into the hall. The princes of the blood and a few high functionaries have however the privilege of ordinarily standing in the hall or its portico. Some idea of these arrangements is afforded by the annexed engraving, which represents the more public levee of an eastern court.

3. '*It shall be even given thee to the half of the kingdom.*'—This form of speech has an evident reference to the custom among the ancient kings of Persia in bestowing grants or pensions to their favourites. This was not by payments from the treasury, but by charges upon the revenues of particular provinces or cities. Thus a particular city or province was to support the luxury of the favoured person in a particular article, another in some other article, and so on. In this manner, when Xerxes wished to make a magnificent provision for Themistocles, he gave him the city of Magnesia for his bread, Myonta for his meat and other victuals, and Lampsacus for his wine. This enabled him to live in great splendour. (Diodorus, xi. 12; Plutarch, *Vit. Themist.*) Thus also provision was made for the wants and luxuries of the queens,—one city or province being given them for clothes, another for their hair, another for their necklaces, and so on for the rest of their expenses. Herodotus mentions that the revenues of the city of Anthylla in Egypt were assigned by the Persians to



ROYAL LEVEE. MODERN ORIENTAL.

the queen for the cost of her sandals (*Euterpe*, 98). And mention is made of a Greek ambassador to Persia who spent a whole day in travelling through a district called (in consequence of such assignment) 'the Queen's Girdle;' and another in traversing a territory styled 'the Queen's Head-dress.' (Socrates, *in Plat. Alcibiad.*) To speak therefore of giving 'unto the half of the kingdom,' has a sort of exaggerated propriety which could not, without such explanation, be well understood. The above statement may also suggest some ideas concerning the cost and splendour of Queen Esther's 'royal apparel.'

12 '*The queen did let no man come in with the king unto the banquet . . . but myself.*'—It appears from this book, as well as from Greek authors, that, although there is a great resemblance in general usage, the queens of Persia were allowed far greater liberty and respect than they now enjoy. No queen now would think of inviting a man to her banquet; nor perhaps would this have been allowable in the present instance had not the king also been present. To couple Haman with the king in the invitation was a most flattering distinction, of which both appear to have been fully sensible. As there is so much said of eating and drinking in this book, we will, once for all, introduce an interesting description from Athenæus (iv. 145, after Heraclides of Cumæ) of the usages of the ancient Persian court in this matter. From this account, which is well corroborated, it appears that of the king's guests the greater number ate without, so as to be seen by all; while the remainder and more distinguished dined with the monarch in the interior. Yet even these last did not properly eat *with* the king. There were in the interior palace two apartments opposite each other, in one of which sat the king, and in the other his guests. The prince saw them through a screen which rendered him invisible to them. On feast days, they sometimes dined all together in a large hall. When the king gave a banquet (which often happened) he did not admit more than twelve persons. The prince then *ate* apart, after which an eunuch called the guests to come and drink with the king, which they did, but not with the same wine. (This explains what is meant by a 'banquet of wine.') They sat upon the ground (carpeted, doubtless), and the prince reclined upon a couch with golden feet (answering to the 'beds of gold and silver' of ch. i. 6, and the 'bed' of ch. vii. 8). But the king usually ate alone, or sometimes his wife or some of his sons were admitted to his table; and it was the custom for the young women of the haram to sing before him at his meals. The repast of the king was very magnificent. There were killed daily for the service of the palace not less than a thousand victims—such as horses, camels, oxen, asses, and particularly sheep; besides various kinds of fowl. The greater part of these meats, as well as the bread, were destined for the support of the guards and various satellites of the court; being carried into the peristyle of the palace, and there distributed in rations. At the entertainments each guest had his portion set before him, and carried away that which he did not eat.—This account in many of its circumstances agrees with the *present* usages of Persia; and we believe there are few passages of Scripture alluding to Persian entertainments which will not be explained by a reference to it.

CHAPTER VI.

1 Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour. 12 Complaining of his misfortune, his friends tell him of his final destiny.

ON that night [1]could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of [2]Bigthana and Teresh, two of the king's chamberlains, the keepers of the [3]door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 ¶ And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man [4]whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man [5]whom the king delighteth to honour,

8 [6]Let the royal apparel be brought [7]which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and [8]bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: [9]let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

[1] Heb. *the king's sleep fled away.* [2] Or, *Bigthan*, chap. 2. 21. [3] Heb. *threshold.* [4] Heb. *in whose honour the king delighteth.* [5] Heb. *in whose honour the king delighteth.* [6] Heb. *Let them bring the royal apparel.* [7] Heb. *wherewith the king clothed* himself. [8] Heb. *cause him to ride.* [9] Heb. *suffer not a whit to fall.*

Verse 1. '*The book of records of the chronicles.*'—In the three books of Ezra, Nehemiah, and Esther, there are many passages which intimate the care taken by the Persian government to register every occurrence. The testimony of the Greek writers is to the same effect, and is accompanied by details which sufficiently instruct us in the whole system. We have before seen something similar in the courts of the Hebrew kings, and the practice has prevailed in other Oriental nations; but we know of no nation which took so much pains as the Persians to preserve the memory of its exploits by written documents. They have all perished, with the exception of the few extracts preserved in these books and in the older Greek historians. The Persians do not appear, at this early period, to have had any historical poets, such as they had at a much later time, and still less any real historians. Heeren seems to have well discriminated the character of their history as being essentially connected with their policy, and a necessary fruit of the despotism which reigned among them, and of the profound veneration with which the kings were regarded. All that the king did or said was deemed worthy of registration. He was usually surrounded by scribes whose duty it was to take note of his words and actions: they were rarely absent from him, and always attended when he appeared in public. They were present at his festivals, at his reviews of the army, and attended him in the tumult of battle, and registered whatever words fell from him on these occasions. They were equally charged with the registration of edicts and ordinances, which, according to the usage of the East, were written in the king's presence, sealed with his ring, and then despatched by couriers. Such were the sources of the royal journals or chronicles of Persia, which were deposited in the different capitals of the empire where the king resided—at Babylon, Susa, and Ecbatana, and formed the archives of this people. But, properly speaking, they must have formed rather the history of the court than of the empire, and certainly appear to have embraced many anecdotes of even the private life and sayings of the king. From the incident in the text, it appears that the kings sometimes had these journals read to them.

Many corroborative and illustrative anecdotes might be

adduced, not only from the ancient accounts of Persia, but from the usages of other Oriental nations. Two or three of the shortest will suffice for our present purpose. Herodotus, in describing the review made by Xerxes of his vast army, states that he was attended by secretaries, who wrote down the answers which he received to the various questions which he put as he rode along the ranks in his chariot (vii. 100). The same historian represents this monarch as seated on Mount Ægaleos, to view the battle of Salamis; and whenever he saw any one of his own people displaying peculiar valour in the fight, he inquired about him, and the secretaries in attendance made a note of the answer, which usually specified the name and city of the person whose deed had attracted the royal notice (viii. 90). There is no very distinct notice of the attendance of secretaries at the royal feasts: they seem rather to have been called when anything occurred for them to record—at least at the private meals of the king; but it appears that they attended at public feasts. The travellers of the middle age, in their ample descriptions of the state of the Mongol emperor, tell us that when he dined four secretaries were seated under his table to write down his words—*which he might never revoke* (Ranking's *Historical Researches*, p. 75). As the king's word was also an unalterable law among the Medes and Persians, we may here infer a similar usage. These facts serve to illustrate the mode in which materials were probably collected. Perhaps the final preparation was not unlike that in Abyssinia, as described by Bruce: 'The king has near his person an officer who is meant to be his historiographer: he is also keeper of his seal, and is obliged to make a journal of the king's actions, good and bad, without comment of his own upon them. This, when the king dies, or at least soon after, is delivered to the council, who read it over, and erase everything false in it, whilst they supply every material fact which may have been omitted, whether purposely or not.' Bruce's editor (Dr. A. Murray) observes that the 'complete chronicle of a reign, written by the king's historiographer, contains all the remarkable transactions at court during every day in the month throughout the whole year' (Bruce, iii. 409).

8. '*The royal apparel . . . . which the king useth to wear.*'—In the notes to Gen. xli. 42, and 1 Sam. xviii. 4, the reader will find adequate illustrations of the honour conferred by the present of a dress from the king. We take this opportunity of introducing a cut which exhibits the ceremony of receiving such a dress, as described in the former of the notes to which we refer. The person who is to be invested has proceeded to the appointed place to meet the bearer of the dress of honour, where a tent has been pitched for the occasion. Standing opposite to the favoured person, the king's commissioner commences the ceremony by pressing to his forehead the royal order, which he is about to read previously to the presentation of the dress. The dresses presented by the ancient kings of Persia were such Median robes as they wore themselves, and which none might wear but those on whom they conferred them. The privilege of wearing such a dress, therefore, formed a permanent distinction of a very high order. It was death for any one to wear the king's *own* robe; and it is therefore an instance of the ambition of Haman that, supposing these honours were intended for himself, he should have made such a proposal. It was an honour which, from its extraordinary character, was, beyond all things, calculated to express the most pre-eminent favour and distinction, and render it at once visible to all the people.

— '*The horse that the king rideth upon.*'—In 1 Kings i. 33, we read that David directed that Solomon should be set upon his own mule, and conducted down to Gihon, there to be anointed and proclaimed king. This indicates the distinction implied in riding the animal the king was accustomed to use. Indeed, the Hebrew writers say, that it was most unlawful for any one to ride on the king's horse, to sit on his throne, or use his sceptre. The present direction is obviously on the same idea, which is a very common one in the East. It is a part of that system which is employed to render the royal person venerable, that whatever has once been appropriated to the king's use becomes his exclusively, so that no one dares to share its use with him, or to succeed him in it when his own occasion for it has ceased. Hence it was, if it be not still, the



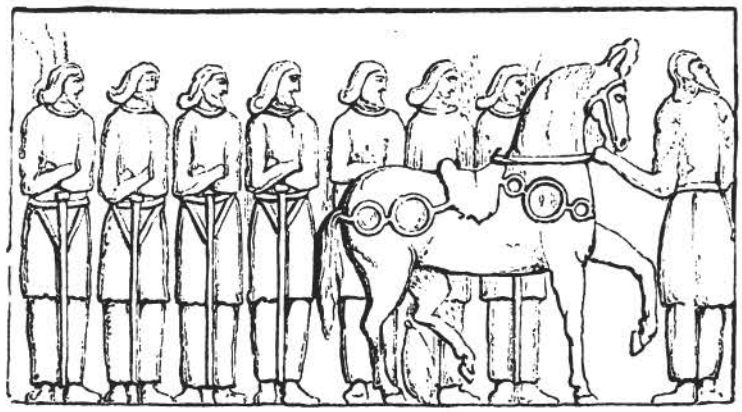
CEREMONY OF INVESTING A PERSIAN WITH A DRESS OF HONOUR.



DRESS OF HONOUR.

custom for no one to ride the horse of the Turkish sultan either during or after its short period of service. When that expired, the happy animal was never again mounted, and was kept for the remainder of its life without any kind of labour. Our wood-cut certainly represents the horse of a Persian king; but at a period considerably later than that to which the present history refers. It is copied from part of a Persian sculpture on the face of a rock near Shapor. It represents a horse, held in attendance till the king comes forth to mount it, from the council or levee which he is represented as holding in a higher compartment of the same sculpture, which we have not introduced. The figure is curious and interesting, though we have no assurance that its furniture resembled that of the king's horse in the time of Mordecai.

— '*The crown royal which is set upon his head.*'—Some think that the horse's head is intended, the 'horse' being the immediate antecedent. Without disputing that horses when paraded in state were, in a certain sort, crowned, we rather suppose that the turban, cap, or crown which the king wore, or such as he wore, is intended. It was a capital crime to wear the *same* turban or crown that the king had worn, as well as any other part of his dress. Alexander adopted the Persian usages in this and other respects, and Arrian tells a story how, when the king was sailing on the Euphrates, his turban fell off among some reeds. One of the watermen immediately jumped out and swam to fetch it; but, finding that he could not carry it back in his hand without wetting it, he put it upon his head and brought it safely to the boat. Alexander gave him a talent of silver for his zeal, and then ordered his head to be struck off, for irreverently setting the royal diadem thereon.—That in all these particulars the mad ambition of Haman aspired to one of the actual dresses of the king—sacred and peculiar as this was—appears evident from the fact that there could have been nothing else of this sort for Haman to aspire to, since from his high station he must already have enjoyed the Median dress—which was that which the king himself wore, and which constituted the dress of honour that he gave to his favourites. Haman was however prudent enough to stop here, and did not ask for the sceptre and the bow, which



THE KING'S HORSE. From a Sculpture on a Rock near Shapor.

were the more peculiar distinctions of Persian royalty. These distinctions are thus enumerated by Statius (*Theb.* lib. viii.)—

'——When some youth of royal blood succeeds
To his paternal crown, and rules the Medes,
His slender grasp, he fears, will ill contain
The weighty *sceptre*, and his *bow* sustain,
And trembling takes the courser's reins in hand,
And huge tiara, badge of high command.'—LEWIS.

On comparing the description in ancient writers with the intimations in the present book, and with sculptures at Persepolis, concerning the state crown of the Persian kings, it seems difficult to make them coincide as separate statements; but, if we join them together as one statement, we imagine that the result furnishes a crown of essentially the same kind as those which are still worn by the kings of Persia. We give two specimens: one from a portrait of Nadir Shah, and the other from Sir R. K. Porter's portrait of the late Futteh Ali Shah. Its basis seems to be fashioned on the model of the Median cap which the king wears in the Persepolitan sculptures; while at its top we recognize the rayed crown; and, at the bottom, the richly-jewelled border answers to the primitive diadem, or regal

circlet. Without therefore contending that the high turban and added wreath, or *cydaris* of Xenophon, the 'huge tiara' of Statius, and the 'great crown of gold'



CROWN OF NADIR SHAH, KING OF PERSIA.

of ch. viii. 15, answer in every respect to the representations which our cuts afford; we do think that the state crowns of modern Persia furnish the best attainable idea of those worn by Cyrus and his successors. They are certainly not at all like the crowns of Europe: nor must the reader suppose that the 'crowns' anywhere mentioned in the Bible bore resemblance to them. We do not recognize any such crowns in ancient coins and sculptures; and Selden states that they did not come into use till about the age of Constantine. The Oriental crown is usually a cap more or less enriched with gems and gold, and sometimes bound about at the base with a rich shawl. We add the description which Mr. Morier gives of the magnificent crown of Futteh Ali Shah, as represented in our cut. 'The king was one blaze of jewels, which literally dazzled the sight on first looking at him. . . . .A lofty tiara, of three elevations, was on his head, *which shape appears to have been long peculiar to the crown of the great king.* It was entirely composed of thickly-set diamonds, pearls, rubies, and emeralds, so exquisitely disposed as to form a mixture of the most beautiful colours, in the brilliant light reflected from its surface. Several black feathers, like the heron-plume, were intermixed with the splendid aigrettes of this truly imperial diadem, whose bending points were finished with pear-formed pearls of immense size.' The king's usual head-dress is a plain black cap, which bears probably about the same relation to this



CROWN OF FUTTEH ALI SHAH, KING OF PERSIA.

crown as the plain cap of the Persepolitan sculptures bore to the ancient state crowns.

11. '*Thus shall it be done unto the man whom the king delighteth to honour.*'—The above events, strange as they appear to us, are eminently characteristic of Persia; and so enduring are the essential features of Oriental character and usages, that there is scarcely a single circumstance in the narrative which might not in the same country have occurred at the present day, without any marked contrariety of modern and ancient manners. The annexed engravings illustrate the modern incidents of such a procession of honour as the text describes.



PROCESSION OF HONOUR. Start.



PROCESSION OF HONOUR. Progress.



PROCESSION OF HONOUR. Return.

CHAPTER VII.

1 *Esther, entertaining the king and Haman, maketh suit for her own life and her people's.* 5 *She accuseth Haman.* 7 *The king in his anger, understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.*

So the king and Haman came [1]to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, [2]to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, [3]that durst presume in his heart to do so?

6 And Esther said, [4]The adversary and enemy *is* this wicked Haman. Then Haman was afraid [5]before the king and the queen.

1 Heb. *to drink.* 2 Heb. *that they should destroy and kill and cause to perish.* 3 Heb. *whose heart hath filled him.* 4 Heb. *the man adversary.* 5 Or, *at the presence of.*

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also [6]before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the [7]gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

[6] Heb. *with me.* [7] Heb. *tree.*

Verse 7. '*He saw that there was evil determined against him by the king.*'—He saw not only that he had cause to apprehend evil, but that evil was *determined*, and he saw this by the king's rising abruptly and going out. At this day it is a signal of death when the king rises abruptly and withdraws: the offender knows then that evil—death—is *determined* against him. Probably the eunuchs would have seized Haman immediately, had he not at the instant appealed to the queen.

8. '*Fallen upon the bed whereon Esther was.*'—The couch on which she reclined (see the note on ch. v. 11). In the agony of his spirit he had probably fallen down to embrace her knees in supplication. There may however be something more in this than appears, for it was a capital crime to sit on the royal seat. Quintus Curtius relates an anecdote of Alexander, who, when sitting in his chair warming himself by a fire in the open fields, saw a soldier who had almost lost the use of his limbs and senses through cold. The king instantly set the man in his own seat, and exerted himself actively in recovering him. When he came to himself, and saw where he was seated, with the king standing near, he was greatly alarmed, but was cheered by the monarch, who observed, 'Had you rested in the Persian king's chair, it would have cost you your life; but by rest in my chair it has been saved.'

'*They covered Haman's face.*'—The meaning of this impressive and even awful, action, seems to have been to place him as a criminal before the king, whose face he was no longer thought worthy to behold—and to receive from him his doom. Criminals were anciently and are still in some parts of the East brought to receive judgment with their hands bound and faces covered. There is a striking illustrative passage in Q. Curtius:—'Alexander ordered Philotas to be brought before him. He had his hands bound and his head covered with an old veil. The assembly were moved with pity to see in that lamentable guise one whom they had been wont to behold with envy. The day before, they had seen him general of the horse; they knew that he had supped with the king: and now, on the sudden, they saw him not only accused but condemned and bound' (l. vi. 9).

CHAPTER VIII.

1 *Mordecai is advanced.* 3 *Esther maketh suit to reverse Haman's letters.* 7 *Ahasuerus granteth to the Jews to defend themselves.* 15 *Mordecai's honour, and the Jews' joy.*

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, [1]and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse [2]the letters devised by Haman the son of Hammedatha the Agagite, [3]which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For how can I [4]endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [5]may no man reverse.

[1] Heb. *and she wept and besought him.* [2] Heb. *the device.* [3] Or, *who wrote.* [4] Heb. *be able that I may see.*
[5] See chap. 1. 19.

9 Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* [6]published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of [7]blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

[6] Heb. *revealed*.

[7] Or, *violet*.

Verse 10. '*Sent letters by posts.*'—This is one of many intimations in this book, calculated to engage the attention of those who take interest in studying the progress of society in the arts of convenience and civilization. The testimony of the Greek writers coincides with this, in directing our attention to Persia for the origin of posts and couriers. It is said that when the empire became so vast as in the time of Cyrus, that monarch thought of a plan for facilitating the exchange of communications between the court and provincial governments. After having



TURKISH COURIER.

ascertained how far a good horse might go in a day, with ease and expedition, he caused stables to be erected at the determined distances throughout his dominions, and furnished each with a suitable establishment of horses, and with men to take care of them. There was also a postmaster at each of these stages, whose duty it was to receive the packets as they arrived, and immediately despatch them with fresh horses and couriers. Thus the posts travelled night and day, without intermission; and hence it was proverbially said that they flew swifter than cranes. The expedition with which the king was thus enabled to obtain intelligence from, and forward edicts to, the remotest parts of his empire, astonished the ancient world.

We learn from an interesting paper in the Jesuits *Mémoires sur les Chinois*, that in China the usage was at least equally ancient. 'We see from the *Tcheou-li* that there were great roads which went from the capital of a kingdom to those of its provinces, and from the capital of one kingdom to that of another. On these roads, at every league, were found places for rest and refreshment; and about every three leagues, inns for sleeping; and about every five leagues, markets and caravanserais for the couriers and other agents of the government. It was only at these stations, five leagues apart, that the couriers of the court and the public officers found relays of horses. Confucius, whose expression Mong-tsee has copied, says that *the impressions of good example travelled faster than the couriers who carried the orders of the court.* The commentators allege that this comparison of Confucius evidently indicates the existence of posts. If so, posts were established in China five hundred years at least before Christ. But a regular system of posts cannot be traced historically higher than to the year 230 B.C. The reason is very simple and decisive: they were not necessary when each vassal prince really governed his small states; but when T'sing-chi-hoang centralized all this dispersed power, and brought all internal government under his sceptre, continual posts became necessary, that the court might have timely information of all events, and issue its orders continually. This famous emperor gave minute attention to the organization of the communications by posts: and the new division of China made at that time was regulated with reference to the post-roads.' The system, therefore, which excited the strong admiration of Marco Polo and other early travellers in China, being so much more perfect than any thing they had ever heard of in Europe, was already a thousand years old in that country, and coeval with the ancient Persian system which it helps to illustrate.



CHINESE COURIER.

15. '*In royal apparel of blue and white.*'—This was doubtless the dress which Haman had recommended the king to give to the man he delighted to honour; and this corroborates the conclusion that it was really the king's own dress, and not merely the common Median dress of honour, which was, as to its make, *like* the king's. This mixture of blue (or purple) and white was peculiar to the king, and for that reason is doubtless here noticed. It is well to compare this description of Mordecai's appearance on leaving the palace, with Xenophon's description of the attire in which Cyrus himself appeared in public: 'Cyrus himself then appeared, wearing *a turban, which was raised high above his head, with a vest of a purple colour, half mixed with white;* and this mixture of white none else is allowed to wear. On his legs he had yellow buskins; his outer robe was wholly of purple; and about his turban was a diadem or wreath' (*Cyrop.* viii. 23). Every one of these things occur in the description of Mordecai's royal attire, except the yellow buskins. Xenophon however adds, that the diademed turban was *not* peculiar to the king, but was allowed to his relations. This doubtless answers to the 'great crown' which Mordecai wore. The description does not correspond with the appearance of the cap which the king wears in the sculptures of Persepolis, as represented in the cuts to Neh. i. This difference, which has perplexed antiquarians, is probably owing to the fact that the sculptures represented the king as he usually appeared *in his palace;* whereas the description refers to his appearance when he went *abroad*, or on occasions of high state within doors.

CHAPTER IX.

1 *The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman.* 12 *Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged.* 20 *The two days of Purim are made festival.*

Now in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together

in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and [1]officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did [2]what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace [3]was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and [4]let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day [5]of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to [6]consume them, and to destroy them;

25 But [7]when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of [8]Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as

1 Heb. *those which did the business that* belonged *to the king.* 2 Heb. *according to their will.* 3 Heb. *came.*
4 Heb. *let men hang.* 5 Heb. *in it.* 6 Heb. *crush.* 7 Heb. *when she came.* 8 That is, *lot.*

it should not [9]fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not [10]fail from among the Jews, nor the memorial of them [11]perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with [12]all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed [13]for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

9 Heb. *pass.* 10 Heb. *pass.* 11 Heb. *be ended.* 12 Heb. *all strength.* 13 Heb. *for their souls.*

Verse 17. '*And made it a day of feasting and gladness.*'—The Jews, in the progress of time, instituted various festivals and fasts in commemoration of remarkable occurrences in their history, and for which, of course, the law of Moses afforded no sanction. The authority for the establishment of such additional celebrations would seem not to have been at first admitted without dissenting voices; and, if we may believe the Rabbinical writers, not fewer than eighty-five elders protested against the institution of the feast of Purim as an unauthorized innovation (Lightfoot's *Exercit. on John*, xx. 22). The feast, however, has, to the present day, continued to occupy a very conspicuous place in the Hebrew calendar. The festival has been observed on the fourteenth and fifteenth of the month Adar; but when the year happened to be an intercalary one, there are two celebrations—the first called the Little Purim, with comparatively little ceremony, in the month Adar, and the other, in the usual manner, in the intercalated month of Ve-Adar. On each day of the feast the book of Esther is read in the synagogues from beginning to end, and all Jews, of every sex and age, to whom attendance is not quite impracticable, are required to be present, for the better preservation of the memory of the important deliverance which it records. The copy of Esther which is read on this occasion must be written on vellum, as a single roll, by itself; and where the names of Haman's ten sons occur (and indeed in other copies of the book, manuscript and printed), they are disposed in a peculiar order, intended, as is explained, to suggest the idea of ten bodies hanging on a gibbet. The reader pronounces all these names with great rapidity, as if in one breath, to intimate that they were all hanged, and expired in the same moment of time. Whenever the name of Haman himself occurs, there is a terrible uproar raised in the synagogue: the whole congregation clap with their hands, and stamp with their feet, exclaiming, 'Let his name be blotted out; may the memory of the wicked rot!' The children at the same time are instructed to hiss, and to strike the forms with wooden mallets provided for the occasion. When the reading is finished, the whole congregation exclaim, 'Cursed be Haman! Blessed be Mordecai! Cursed be Zeresh! Blessed be Esther! Cursed be all idolaters! Blessed be all the Israelites! And blessed also be Harbonah, at whose instance Haman was hanged!' It is said to have been formerly customary to write Haman's name upon a great stone, and, regarding it as his representative, to batter it with other stones till the writing was effaced or the stone broken, exclaiming, as before, 'Let his name be blotted out,' etc.

The days of the festival have formed the carnival and bacchanalia of the Jews, in which they give way to riotous carousing, remarkable in a people so much distinguished for general sobriety. The Talmud indeed seems to indicate it as a matter of duty that a man should be so far gone in liquor as to be unable to distinguish between 'Cursed be Haman!' and 'Blessed be Mordecai!' This direction has been pretty well acted upon. Among other extravagancies on this occasion, 'Some put on fools' coats, and raked like pickled herrings about the streets, and danced in the very synagogues while the book of Esther was reading. Others disguised themselves in strange antick dresses—men in the habit of women, and women dressed like men, with their faces disguised' (Lewis's *Origines*, ii. 622). At present, and particularly in England, the feast is celebrated with great hilarity, but not with greater excess or riot than with us usually attends the common festivities of Christmas. 'Alms are given to the poor; relations and friends send presents to each other; and all furnish their tables with every luxury they can command. The modern Jews think it no sin then to indulge largely in their cups, some of them, indeed, to intoxication, in memory of Esther's banquet of wine, in which she succeeded in defeating the sanguinary designs of Haman' (Allen's *Modern Judaism*, p. 419). This carnival is preceded by a fast, in memory of that of Esther (ch. iv.); it should last three days, but is usually confined to one.

CHAPTER X.

1 *The greatness of Ahasuerus,* 3 *and Mordecai's advancement under him.*

AND the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king [1]advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

1 Heb. *made him great.*

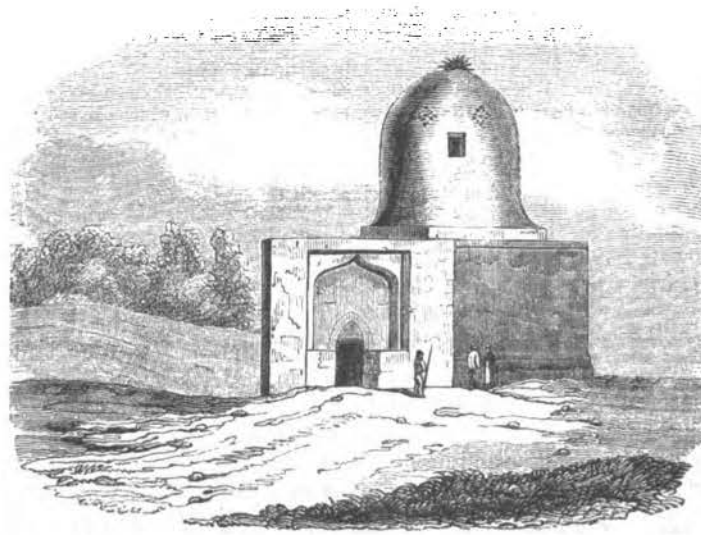
We introduce a cut of the alleged tomb of Esther and Mordecai at Hamadan, the ancient Ecbatana (see the note on Ezra vi. 1). The site is very likely to have been that of the interment of one or both of those eminent personages. Ecbatana was one of the seats of the royal court to which they were attached; and the Jews, who always, from the time of the captivity, have abounded in this region, have distinguished the spot of their burial, and preserved the memory of it by tradition. The existence of this honoured sepulchre has rendered Hamadan a place of pilgrimage to the Jews from time immemorial; and some of their number have always been resident there. Benjamin of Tudela makes mention of it, and says that there were then fifty thousand Jews in the town: but little confidence is to be placed in his statements concerning the numbers of Jews he found at different places. In the note referred to, we have stated, on the authority of a resident Jew, the number now to be found there. Although the tomb now standing is more ancient than that of Ezra, it is on essentially the same plan, both in its exterior and interior appearance, with such differences as proceeded from the difference of situation, one being in the midst of a town, and the other on the borders of the desert. The present tomb is seen in our cut without the enclosing wall, which conceals the proportions of Ezra's tomb. The bell-shaped dome is also in an older taste than that which the other tomb exhibits. The stork's nest, by which it is surmounted, is such as frequently appears upon the highest points of public buildings in that country. The tomb stands on ground somewhat more elevated than any in the immediate neighbourhood, and is in rather a decayed condition. The entrance to the building is by a stone door of small dimensions, the key of which is always kept by the chief rabbi. This door conducts to the ante-chamber, which is small, and contains the graves of several rabbis. A second door, of still more confined dimensions than the first, leads to the tomb-chamber, which is larger than the outer apartment. In the midst of this stand the two sarcophagi of Mordecai and Esther, of dark and hard wood, like that of Ezra. They are richly carved, and have a Hebrew inscription along the upper ledge, taken from ch. ii. 5, and x. 3. The wood is in good preservation, though evidently very old. The present building is said to occupy the site of one more magnificent, which was destroyed by Timur Beg, soon after which this humble building was erected in its place, at the expense of certain devout Jews; and it is added, that it was fully repaired about 160 years since by a rabbi named Ismael. If this local statement be correct, some of the inscriptions which now appear must, as the resident Jews state, have belonged to the preceding building, which however could not have been the *original* mausoleum, since one of these inscriptions describes it as having been finished posterior to the Christian era. This inscription is on the present dome, and has thus been translated by Sir Gore Ouseley: 'Thursday, fifteenth of the month Adar, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the good-hearted brothers Elias and Samuel, the sons of the deceased Ismael of Kashan.' According to the vulgar Jewish æra, this would have been not more than about eleven centuries ago; but the date is probably after the computation of the eastern Jews, which would make the date answer to about 250 A.D.

Sir Robert Ker Porter has given copies, with the following translations, of the other inscriptions, which are at least curious.

From a marble slab in the Sepulchre.—'Mordecai, beloved and honoured by a king, was great and good. His garments were those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews.'

On the sarcophagus of Mordecai.—'It is said by David, "Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven, that thou art my God; and what goodness I have received came from thee, O Lord;—Those whose bodies are now beneath in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world came from thee, O God!—Their grief and sufferings were many; but they became happy, because they always called upon thy holy name in their afflictions. Thou liftedst me up, and I became powerful. Thine enemies sought to destroy me, in the early times of my life; but the shadow of thy hand was upon me, and covered me as a tent, from their wicked purposes."—MORDECAI.'

From the sarcophagus of Esther.—'I praise thee, O God, that thou hast created me. I know that my sins merit punishment, yet I hope for mercy at thy hands: for whenever I call upon thee thou art with me; thy holy presence secures me from all evil.—My heart is at ease, and my fear of thee increases. My life became, at the last, through thy goodness, full of peace.—O God! shut not my soul out from thy divine presence. Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life; that I may be filled with the heavenly fruits of Paradise!—ESTHER.'



TOMB OF MORDECAI AND ESTHER.

THE BOOK

OF

J O B.

THERE is perhaps no book of the Old Testament which has opened so large a field of controversy as the book of Job, or concerning which interpreters have been so much divided. To attempt any satisfactory report or analysis of so extensive a discussion would require more space than the limits to which we are restricted will allow for all the notes to this book. We shall therefore confine ourselves to a few preliminary considerations upon each of the *principal* points on which the controversy has turned; and shall also state some of the more instructive results of the discussion, in connection with the particular texts to which they refer or which they contribute to illustrate.

IS THE BOOK OF JOB A REAL HISTORY?—A section of Jewish and Christian interpreters contend that Job is a fictitious character, and that the narrative is an invention intended to instruct through the medium of parable. But the reality of Job's existence and history has been the standing belief of the Jewish and Christian churches, and is supported by the great body of commentators and critics of all countries and denominations. Hengstenberg indeed states that the prevailing opinion is, that Job is not a real history: but he must mean the prevailing opinion at this day in Germany; for the mass of living opinion among the critics of all other countries, and the vast weight of all past and present opinion, is undoubtedly that the book of Job is a true history. Indeed, the Scripture itself bears no equivocal testimony to its reality; and the internal evidence which the book affords to the same effect cannot easily be set aside. The real existence of Job is distinctly recognized by Ezekiel (xiv. 14), who names Noah, Daniel, and Job, together, in such a manner as to show that the last was not a less real personage than Noah and Daniel. St. James also (v. 11) refers to the patience of Job, and to the evidence which his history afforded of the Lord's pity and tender mercy. The weight of this consideration has been too little regarded by many continental critics; but surely it is contrary to all probability and to Scriptural usage, that the Holy Spirit should refer us to a feigned history for an example of patience, and of its ultimate reward, if the person proposed as a model, his patience, and his recompence, were alike unreal. Such a procedure would be unworthy of God and useless to man. Our constant experience teaches that the mind of man is not easily impressed by ideal examples of virtue, and that we should be but vainly urged to endurance by a view of the patience of a person who never existed. Justly relying upon this, the churches which celebrate the memories of the saints, have indicated their conviction of Job's real existence by including him in their commemorations. His name is inscribed in the most ancient martyrologies: the Greek and Oriental churches devote the sixth of May to his honour, and the Latin church celebrates his festival on the tenth of the same month. These things are of no weight of themselves, but they evince the antiquity and the prevalence of the opinion which seems the most probable in itself, and which appears to us not to have been shaken by any arguments which have been as yet advanced. Then the book itself specifies those minute particulars which a fictitious narrative commonly overlooks:—The number of Job's sons and daughters is stated; the quantity and nature of his goods is mentioned, and discriminated in such proportions as still usually exist under the same circumstances; and the residence of Job and his friends is described with all the geographical precision of true history. It must, however, be carefully distinguished that the question of the divine authority of the book, and its title to a place in the Canon, is by no means affected by the determination of the question as to its being a true history or a parable. This point has been stated in the Introduction to 'Esther;' and the same consideration applies here.

THE TIME OF JOB.—This has been a question very largely debated. Different writers place him in almost every age from *before* the birth of Abraham till *after* the Babylonish Captivity. We must refer to other sources of information those who wish to ascertain the arguments by which the

various theories are supported. The result of a very careful consideration disposes us to concur with the great majority of interpreters in the opinion that the trial of Job took place before the Exode of the Israelites from Egypt: but how long before that, is another question, on which opinion is divided. Our Bible chronology places it in 1520 B.C., being twenty-nine years previous to that event. This determination seems to be founded on the principle of bringing the time as low as possible, consistently with the necessity of fixing it earlier than the departure of the Israelites from Egypt. This necessity arises from the internal evidence which the book offers; particularly by its total silence concerning the mighty signs and wonders that accompanied the Exode—such as the passage of the Red Sea, the destruction of the Egyptians, the manna in the desert, etc.—all happening in or near Job's country, and all so apposite in the debate about the ways of Providence. But there seems to be no very clear evidence that the event took place only *just before* the occurrence of those marvellous transactions of which the history takes no notice. On the contrary, the positive evidence for an earlier date seems to us at least as strong as the negative evidence for a date thus early. The patriarchal period would seem the most probable—that is, not later than the time of Jacob on the one hand, nor greatly anterior to the time of Abraham on the other. Dr. Hales fixes the date of Job's trial at 184 years before Abraham's birth; and, as the arguments used by him and others at least demonstrate the preference due to the patriarchal period, we may here state them very briefly. 1. The absence of any notice concerning the destruction of Sodom and Gomorrah and other cities of the plain, which were so near, and formed so suitable an illustration of the argument, leads to the inference that the circumstances took place before Abraham's migration to Canaan. 2. The longevity of Job necessarily places him in the patriarchal times. At the time of the history he had children grown up and settled in their own houses a good while; he also speaks of his youth as of a time past. Indeed no one supposes he was a young man. And yet he survived his calamities 140 years, whence we may infer that he was not much less, and possibly more than 200 years old when he died. This is very conclusive for placing him not much sooner or later than the time of Isaac, who died at the age of 180 years. 3. The manners and customs critically correspond to those of the patriarchal period. Job acted as high-priest in his own family, according to primitive usage: his riches are reckoned by cattle; and it is important to observe that the cattle are precisely the same in kind as those in the description of Abraham's wealth (Gen. xii. 16), with the same absence of horses and mules: the most ancient kind of writing, by sculpture, is also mentioned by Job. 4. Another circumstance of great importance is, that the only species of idolatry alluded to in this book is Sabeanism, or the worship of the heavenly bodies, which is universally allowed to be the most ancient of all idolatries; and not only is this alone mentioned, but it seems to be noticed as a novelty then liable to judicial punishment. 5. Another and more definite method of determining the date of the history has been an astronomical one, by the precession of the equinoxes. "The cardinal constellations of spring and autumn in Job's time were כִּימָה *Chimah*, and כְּסִיל *Chesil*, or Taurus and Scorpio, noticed ix. 9, and again xxxviii. 31, 32; of which the principal stars are Aldebaran, the Bull's Eye, and Antares, the Scorpion's Heart. Knowing therefore the longitude of these stars at present, the interval of time from thence to the assumed date of Job's trial will give the difference of their longitudes, and ascertain their position then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the precession of the equinoxes, one degree in 71½ years." (Hales, ii. 54.) On this datum, assisted by calculations furnished by that eminent astronomer Dr. Brinkley, the late bishop of Cloyne, he finds that at the assumed date of 2337 B.C., or 184 years before the birth of Abraham, Taurus was the cardinal constellation of spring, and Scorpio of Autumn. This interesting process was not first employed by Dr. Hales, as he thought, he having been anticipated in the last century by two learned Frenchmen, Goguet and Ducoutant. Their calculation, however, brings the date to 2136 B.C.: and we fear that the constellations denoted by the Hebrew words are not known with so much certainty as to permit the question to rest firmly on this calculation. Nor is this necessary; as the other reasons seem sufficient to determine the trial of Job to some time within that period in which Abraham, Isaac, and Jacob lived.

THE AUTHOR.—The authorship has been almost as much disputed as any other question connected with the book of Job. In this country, Warburton, in his *Divine Legation of Moses*, started the notion that the book was composed during the Captivity, to comfort the Hebrews in their affliction, and to assure them of final restoration. Its basis may be, he admits, historical—founded on the traditional experience of a patriarch named Job, but rounded, embellished, and wrought out into the dramatic form it now bears, by the invention of the author. This notion found many eager advocates both in this country and abroad; and it must be admitted that the view was brought forth and supported with a degree of ability and ingenuity not in that age often witnessed in Biblical discussions. But it was met—if not with equal brilliancy of talent—with more solid reasoning, by various learned writers, among whom Peters, in his *Critical Dissertation on the Book of Job*, is now the best known. Dr. Garnett, in his *Dissertation on the Book of Job*, adopts substantially the same view as that of Warburton, but laboured with uncommon ingenuity and considerable research to show that the book

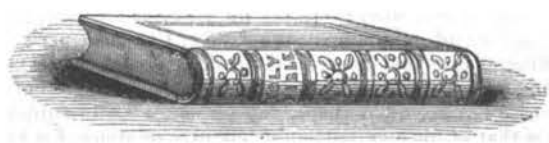
was an allegorical representation of the history of the Jews in their fall, their adversity, and their restoration. The idea that the book was an allegory is of some standing. It is hinted at by Chrysostom in one of his Homilies; and it had lately been advocated by Worthington in his *Dissertation on Job*, but with him it was an allegory of the Fall and Restoration of Man. But the allegory does not answer to the history, and cannot therefore belong to it. Adam was tempted by his wife, and yielded; Job was tempted by his wife, but reproved her. Adam's calamities came upon him after he had been tempted, whereas in the case of Job the suffering constitutes the temptation. In different shades of signification the view that the book of Job was composed during or soon after the Captivity, has hardly any recent advocates in this country; but in Germany it has the support of Bernstein, Gesenius, Umbreit, and De Wette. But that the book existed before the destruction of Jerusalem is shown by Ezekiel's reference to Noah, Daniel, *and Job*, before that event; by the evident imitation of Job's cursing the day of his birth (in ch. iii.), by Jeremiah (xx. 14), who uses not only the same sentiments but the same words. It is true that it might be alleged that the author of Job imitated Jeremiah—but this is met by the fact that the book of Job is quite original and independent of other writings, whereas Jeremiah does habitually repeat the sentiments and expressions of earlier writers. Compare also Lam. ii. 16, with Job xvi. 13; and Lam. iii. 7, 9, with Job xix. 8. References to the book of Job may also be discovered in Isaiah; thus the word צָבָא *tzaba*, usually means "warfare;" but in Job it occurs repeatedly (vii. 1; x. 17; xiv. 14) in the sense of a period of hard service, of calamity, or of affliction, in which peculiar sense it also occurs in Isa. xl. 2; and that this is not a casual coincidence, but has a purposed reference to Job, is clear from the fact that *the very same verse* concludes with "for she hath received of the Lord's hands *double for all her sins*," which is a manifest allusion to the *double* which Job is described as having received at the end of his history. The strong point of those who give this late origin to the book, is connected with the introduction of Satan in the first chapter, which is alleged to have been impossible earlier than the Exile. This is so important that we have made it the subject of a separate note under i. 6. Some who are against this view, are equally averse to the opinion which would give the book a date earlier than the Exode. Great attention has of late years been given to a notion which can be traced back to Gregory Nazianzen, and which has been ably re-produced by Richter, in his essay *De Ætate Jobi definienda*—that the book was produced in the age of Solomon. When closely examined, however, the arguments advanced in support of this opinion are by no means conclusive. Thus, it is an arbitrary assumption, disproved by modern researches, that the art of writing was unknown before the age of Moses. The assertion too, that the marks of cultivation and refinement—of knowledge in science and art—which the book evinces, existed only in this later age, is completely disproved by our improved acquaintance with the state of civilization and with the arts in ancient Egypt; and the allegation that the refined poetical art, the regularity, and system which pervade the book could not have existed in an earlier and ruder age, is purely gratuitous, and is not in unison with our experience. The master-pieces of poesy, and especially of Eastern poesy, have been composed in ages, and under conditions of life, not less rude nor materially different from those which prevailed in and before the age of the Exode; and it is also now capable of proof that in these early times more real refinement existed than has been usually supposed. The argument deduced from the smoothness of the language, is quietly disposed of by Hengstenberg, who admits that in no Semitic dialect is it possible to trace the degree of progressive improvement which it assumes; and he also allows that the correspondences between this book and the Psalms and Proverbs by no means prove that they were written in the same age; and we may add, that they might be urged to prove that the book of Job previously existed, and that the writers of the Psalms in question and of the Proverbs were acquainted with it. Yet Hengstenberg himself, although he denies that there exist materials for fixing the book to the age of Solomon, is of opinion that it could not have been written earlier than the time of Samuel and David, nor later than that of Isaiah, who quotes it. The latter member of this conclusion is good—but for the first we cannot find the shadow of a reason, except that the author of Job must have been acquainted with Psalm xxxix., 'which is a text-book for the speeches of Job.' Is it not quite as probable that the author of the Psalm was acquainted with the book of Job? We are very willing ourselves to admit that if the book was not written before the Exode, it was not written before the age of Samuel and David. Indeed, if the book does not belong to the time before the Exode, it matters little, as a matter of Biblical interest, at what subsequent period it was written. Still the fact stands out, that there is no allusion in the book to the peculiar rites, ceremonies, and institutions of the Jews, which filled the mind of every pious Israelite, nor to those great events in Hebrew history following the Exode, which amazed the neighbouring nations. Attempts were indeed formerly made to discover such allusions; but such attempts have now been wisely abandoned by those who contend for the later date of the book, and instead of this the absence of such allusions is ascribed to the perfect skill of the author in throwing his scenery and details back into the patriarchal period, and in avoiding whatever might afford indication of a later origin. For the hypothesis which assigns a date to the work later than the Exode, necessitates the consequence that the book is not a real history, but a

fiction, the scenery of which is laid in the patriarchal age. On this point Noyes, who is one of those who hold this opinion, says, "This argument (for the ante-Mosaic origin of the book) would be more satisfactory if the characters, as well as the author, had been Hebrews. But as they were Arabians, who had nothing to do with the institutions of Moses, it is plain that a writer of genius would not have been guilty of the absurdity of putting the sentiments of a Jew into the mouth of an Arabian, at least so far as relates to such tangible matters as positive laws, ceremonies, and history. To me it seems that the author has manifested abundant evidence of genius and skill in the structure and execution of the work, to account for his not having given to Arabians the obvious peculiarities of the Hebrews who lived under the institutions of Moses, at whatever period it may have been written. Even if the characters of the book had been Hebrews, the argument under consideration would not have been perfectly conclusive; for, from the nature of the subject, we might have expected as little in it that was Levitical, or grossly Jewish, as in the book of Proverbs or Ecclesiastes. The argument for the ante-Mosaic origin of the book seems therefore wholly destitute of weight." To this statement, which is substantially that of Hengstenberg also, Barnes well replies, "This supposition *assumes* that the work was written in a later age than that of Moses. It furnishes no *evidence*, however, that it was so written. It can only furnish evidence that the author had genius so to throw himself back into a distant age and into a foreign land, as completely to conceal his own peculiarity of country or time, and to represent characters as living and acting in the supposed country and period, without betraying his own. So far as the question about the author, and the time when the work was composed, is concerned, the fact here admitted, that there *are* no allusions to events after the Exode, is quite as strong certainly in favour of the supposition that it was composed before as after that event. There are still some difficulties on the supposition that it was written by a Hebrew of a later age, who designedly meant to give it an Arabic dress, and to make no allusion to anything in the institutions and history of his own country that would betray its authorship. One is, *the intrinsic difficulty* of doing this. It requires rare genius for an author so to throw himself into past ages, as to leave nothing that shall betray his own times and country. We are never so betrayed as to imagine that Shakspere lived in the time of Coriolanus or of Cæsar; that Johnson lived in the time and country of Rasselas; or that Scott lived in the time of the Crusaders. Instances have been found, it is admitted, when the concealment has been effectual; but they have been exceedingly rare. Another objection to this view is, that such a work would have been peculiarly likely to betray his time and country. The cast of the poem is highly philosophical. The argument is in many places exceedingly abstruse. The appeal is to close and long observation; to the recorded experience of their ancestors; to the observed effects of divine judgments on the world. A Hebrew in such circumstances would have appealed to the authority of God; he would have referred to the terrible sanctions of the law rather than to cold and abstract reasoning; and he could hardly have refrained from some allusion to the events of his whole history that bore so palpably on the case. It may be doubted, also, whether any Hebrew ever had such versatility of genius and character as to divest himself wholly of the proper costume of his country, and to appear throughout as an Arabian Emir, and so as never in a long argument to express any thing but such as became the assumed character of the foreigner."

It is also admitted that the language of the book is of a peculiarly *antique* cast, materially different from that which prevailed in the time of Solomon and of the Captivity; and even Hengstenberg allows that this character of the language, and the peculiar capability of illustration from the Arabic, might warrant our ascribing it to the remotest ages, when the separation of the Semitic dialect had begun but was not yet completed. But he adds, "this inference would be safe only if the book were written in prose. It is solely from works of this class that the general usage of the language, prevailing at the time of the author, can be seen. On the contrary, the relation of obsolete and rare words and forms, was, with the Hebrews, a peculiar feature of the poetical style, and served to distinguish it from the usual habitual way of writing. This peculiarity belongs to this book more than to any other." We fear it would be difficult to substantiate the principle here laid down, in its particular application. Professor Lee has well met this kind of argument. He says, "It has been supposed, I know, that all this might have been feigned, in order to give the whole an air of antiquity, or for the purpose of placing the scene of action in some foreign country. It should not be forgotten that how easy soever it might be to make such a supposition as this, particularly if we happen to be disposed to give the whole the appearance of a fable; it will, nevertheless, be no easy matter to shew that any writer of this age, country, or character, ever had recourse to any such expedient. Nor of this kind is any thing to be found, even in the parables of Scripture; nor yet, as far as my information goes, in any author of tales among the Arabs, Persians, Syrians, Samaritans, Chaldeans, Ethiopians, or Jews. Aristophanes and the tragedians do, it may be observed in some of their pieces, introduce people speaking the dialects of parts of Greece, different from that in which they were brought up; but in no case has he, or, perhaps, any Greek or Latin author, composed a whole work in a dialect different from that of his own particular country or times, for the mere purpose of giving

the whole an air of antiquity, or any other such thing. The supposition itself, therefore, is not only foreign to the character of writers of the Oriental nations generally, but to that of every other nation under heaven; and, therefore, cannot be entertained." If we believe in the reality of the various speeches, it is difficult to suppose that the book was written by any other than one of the persons who took part in the discussion; and as Job and Elihu appear to most advantage in it, they would seem to have been the most probable persons to perform this work. But then a very difficult question arises, when and wherefore a book relating entirely to the concerns of a stranger, and having no connection with the affairs of the Hebrews, was received by them into their sacred canon. This brings us to the most general belief, which makes Moses the author of this book. If Job, or any of his friends, lived so late as to have seen and conversed with Moses, or if the book be a fictitious composition, there can be no difficulty in this conclusion; but if otherwise, it seems to us to account for the tradition which assigns the authorship to Moses, as well as for its introduction into the Hebrew Canon, to suppose that Moses, during his long sojourn in Midian, becoming acquainted with it, as transmitted from Job or his friends either by oral repetition or written documents; and conceiving it to be well suited to "justify the ways of God to man," and to comfort his afflicted brethren in Egypt; wrote it out in its present form, and communicated it to them either on his return to Egypt, or during their sojourn in the Desert, before they were allowed to enter the Promised Land. Whether written before the time of Moses, or by him, with or without previously existing documents, during his stay in Midian, it will necessarily follow that the book of Job is the oldest book in Scripture, and therefore the oldest in the world. This is indeed necessarily admitted by all those who allow that it was written by any person or at any time prior to the Exode; and so far were the Syrians influenced by this sentiment that they placed the book at the beginning of their Bibles, before the Pentateuch. Regretting that our limits preclude us from entering into the other topics of high interest which this book suggests, we must be content to refer the reader, in addition to the works already named, to the respective *Prolegomena* and *Introductions* to this book by Eichhorn, Jahn, Hävernick, Umbreit, the *Bible de Vence*, Rosenmüller, Ceillier, Ewald, Lee, Noyes, Barnes; and Hengstenberg's article JOB in Kitto's *Cyclopædia of Biblical Literature*.

The versions of, and commentaries and treatises on, the book of Job, are far more numerous than of any other separate book of Scripture. We cannot undertake here to enumerate even the titles of above one hundred and twenty works. The following list contains nearly all those in the English language (besides those already named), and the principal of those in other languages:—Bugenhagius, *Adnott. in Jobum*, 1526; Calvin, *Conciones in Jobum*, 1569; Mercer, *Comment. in Jobum*, 1573; Pineda, *Comment. in Lib. Jobi*, 1597; Rollock, *Comment. in Jobum*, 1610; Sanctius, *Comment. in Jobum*, 1625; Drusius, *Nova Versio et Scholia in Jobum*, 1636; Abbott, *Exposition of the Book of Job*, 1640; Spanheim, *Historia Jobi*, 1672; Schmid, *Comment. in Librum Jobi*, 1670; Caryl, *Exposition of the Book of Job*, 1669; Leigh, *Annotations on Job*, 1656; Hutcheson, *Exposition of the Book of Job*, 1669; Fenton, *Annotations on the Book of Job*, 1732; Wesley, *Dissertatt. in Jobum*, 1736; Costard, *Observations on the Book of Job*, 1742; Schultens, *Liber Jobi*, 1737; Chappelow, *Commentary on Job*, 1752; Heath, *New Version of the Book of Job*, 1756; Scott, *Book of Job in English Verse*, 1773; Reiske, *Conjecturæ in Jobum*, 1779; Dathe *in Jobum*, 1789; Garden, *Improved Version of the Book of Job*, 1796; Eichhorn, *Das Buch Hiob*, 1800; Rosenmüller, *Jobus Latine vertit, et Annotatione perpetua illustravit*, 1806; Gaab, *Das Buch Hiob*, 1809; Eliza Smith, *Book of Job*, 1810; Good, *Book of Job*, 1812; Bridel, *Le Livre de Job*, 1818; Melsheimer, *Das Buch Hiob*, 1823; Umbreit, *Das Buch Hiob*, 1824 (translated in the *Biblical Cabinet*, vols. xvi., xix.); Hunt, *the Book of Job, translated from the Hebrew*, 1825; Fry's *New Translation and Exposition of the Book of Job*, 1827; Lange, *Das Buch Hiob*, 1831; Lyson, *Conjectures concerning the Identity of the Patriarch Job*, 1832; Knobel, *De Carminis Jobi*, 1835; Ewald, *Das Buch Hiob erklärt*, 1836; Fackens, *Comment. de Jobeide*, 1836; Arnheim, *Das Buch Hiob*, 1836; Lee, *Book of Job*, 1837; Noyes, *New Translation of the Book of Job*, Boston, 1838; Wemyss, *Job and his Times*, 1839; Holzhausen, *Uebersetzung des Buches Hiob*, 1839; Laurens, *Job et des Pseaumes*, 1839; Justi, *Hiob. Neu übersetzt und erläutert*, 1840; Barnes, *Notes on the Book of Job*, New York, 1844. [Wolfson, *Das Buch Hiob erläutert*, 1844; Heiligstedt, *Dr Aug. Commentarius Grammat. Hist. Crit. in Jobum;* Hahn, *Commentar über das Buch Hiob*, 1850; Magnus, *Philologisch-historischer Kommentar zum Buche Hiob*, 1 Buch, 1851; *Hiob erklärt*, v. L. Hirtzel, 2 Aufl. v. J. Olshausen, 1852.]



CHAPTER I.

1 The holiness, riches, and religious care of Job for his children. 6 Satan, appearing before God, by calumniation obtaineth leave to tempt Job. 13 Understanding of the loss of his goods and children, in his mourning he blesseth God.



HERE was a man in the land of Uz, whose name *was* Job; and that man was [1]perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His [2]substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great [3]houshold; so that this man was the greatest of all the [4]men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and [5]cursed God in their hearts. Thus did Job [6]continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and [7]Satan came also [8]among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From [9]going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, [10]Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his [11]substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, [12]and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy [13]power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, [14]The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and [15]fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind [16]from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his [17]mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, [18]Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor [19]charged God foolishly.

1 Chap. 2. 3. 2 Or, *cattle*. 3 Or, *husbandry*. 4 Heb. *sons of the east*. 5 1 Kings 21. 10, 13. 6 Heb. *all the days*.
7 Heb. *the adversary*. 8 Heb. *in the midst of them*. 9 1 Pet. 5. 8. 10 Heb. *Hast thou set thy heart on?*
11 Or, *cattle*. 12 Heb. *if he curse thee not to thy face*. 13 Heb. *hand*. 14 Or, *A great fire*. 15 Heb. *rushed*.
16 Heb. *from aside*, &c. 17 Or, *robe*. 18 Eccles. 5. 15. 1 Tim. 6. 7. 19 Or, *attributed folly to God*.

Verse 1. '*The land of Uz.*'—In the book of Genesis we find three persons bearing the name of Uz. Aram, the son of Shem, had a son so called (Gen. x. 23); the same name was borne by a son of Nahor, Abraham's brother (Gen. xxii. 21); and by a grandson of that Seir the Horite, who gave his name to the region afterwards occupied by the Edomites (Gen. xxxvi. 28). This descendant of Seir is probably the person who gave to this region or a part of it its later name; and this conclusion is corroborated by Lam. iv. 21—'Rejoice...O daughter of Edom, that dwellest in the land of Uz.'—Whatever this text proves, with the other, as to the origin of the name, it certainly does prove that 'the land of Uz' comprehended, or was contained in, or was identical with, the country which was ultimately occupied by Esau and his descendants, and called from them 'the land of Edom.'

'*Job.*'—Some attempt has been made to identify Job with the Jobab mentioned in Gen. xxxvi. 33, as one of 'the kings that reigned in the land of Edom.' But, besides other difficulties that attend this notion, the names are different in the original, that of Job being spelt אִיּוֹב and the other יוֹבָב. We are quite of opinion that all attempt must fail to fix the precise æra of Job's existence more nearly than to say than it was before the Exode of the Israelites, and in the patriarchal period. There are perhaps, however, some data which would shew that it could not be earlier than the time of Jacob, while the conclusions stated in the prefatory note would tend to shew that it could not be much, if at all, later. One of Job's friends is Bildad the Shuhite, and who was probably therefore a descendant of Shuah, a son of Abraham by Keturah, and who is the only person to whom we can trace this denomination of 'Shuhite.' This would make it impossible for the trial of Job to have been *earlier* than the time of Isaac. Then another of Job's friends was Eliphaz the Temanite. Now the Teman from whom he took his denomination was the son of another Eliphaz, who was the son of Esau (Gen. xxxvi. 11). The remarkable connection of the names of Esau's son and grandson in the designation 'Eliphaz the Temanite,' renders it one of the most satisfactory conclusions in the whole discussion, that Job's friend was a son or grandson of Teman, the grandson of Esau, and took his name from the ancestral Eliphaz. The resulting conclusion seems to be that the history here recorded could not take place *earlier* than the time of Jacob; and as the scene is laid in a country occupied by Abraham's descendants, in various lines, and as we seem to find his descendants in some of Job's friends, it seems by no means unlikely that Job himself was a descendant of Abraham, though it be impossible to determine the line of his descent.

3. '*Five hundred yoke of oxen, and five hundred she asses,*' etc.—The inhabitants of the Hauran, beyond Jordan, in or near which was the very country of Job, still estimate the wealth of a person by the number of Fedhans,* or pairs, of oxen or cows which he employs in the cultivation of his fields. If it be asked, whether such a one *has piastres* (a common mode of speaking), the answer is, 'A great deal; he drives six pairs of oxen.' A man with two or three is esteemed wealthy; and such a one has probably two camels, perhaps a mare, or at least a *gedish* (gelding), or a couple of asses, and forty or fifty sheep or goats. See Burckhardt's *Syria*, p. 295.

— '*The greatest of all the men of the east.*'—This statement, concerning the quantity and character of the property which constituted extreme wealth in those early times, is very valuable. We have said something on this subject in the note to Gen. xiii. 2; from which it will appear that the property, in cattle only, here assigned to Job is immense, according to the present state of property among the Arabian emirs, who seem to bear the nearest resemblance to this patriarch in their condition of life. As we are accustomed to estimate property in money, it would be interesting to state the value in money of the cattle here enumerated. From all the information we possess, we should say that the average value in the same country might now be between thirty and forty thousand pounds—perhaps nearer to the latter sum than to the former. In this we estimate the camel at ten pounds, the oxen at one pound each, and the sheep at three for one pound—which are we believe about the averages prices in Western Asia. About the asses the average is more difficult to determine, as so much depends upon their breeds and use. Their small number seems to intimate high value, and they were probably used for riding, so that perhaps we may suppose them to have been, on an average, about the same value as the camels. But in this calculation we must not overlook the fact that money is of so much greater value in the East than in England, that such a sum as we have named would seem incomparably greater than with us—particularly in a condition of life resembling the patriarchal; so that a sheikh or emir whose whole property may be worth five or six thousand pounds will be considered a very rich man, and is such, relatively to the circumstances of his people. These facts may suggest some ideas as to the greatness of Job, whose possessions were indeed princely. But, moreover, it appears that all his property did not consist of cattle. He was not a nomade. He belonged to that condition of life which fluctuated between that of the wandering shepherd and that of a people settled in towns. That he resided, or had a residence, in a town is obvious; but his flocks and herds were evidently pastured in the deserts, between which and the town his own time was probably divided. He differed from the Hebrew patriarchs chiefly in this, that he did not so much wander about, 'without any certain dwelling-place,' as they. Yet withal he was a cultivator, as appears from his oxen being mentioned by '*yokes*,' and from their being occupied in ploughing (verse 14) when the Sabeans fell upon them, as well as from various circumstances which come out in the discussion. This mixed condition of life, which is still frequently exhibited in Western Asia, will, we apprehend, account sufficiently for the diversified character of the allusions and pictures which the book contains—to the pastoral life, and the scenes and products of the wilderness; to the scenes and circumstances of agriculture; and to the arts and sciences of settled life and advancing civilization.

5. '*Have sinned, and cursed God in their hearts.*'—The word translated 'curse' is בָּרַךְ *barak*, which usually means the reverse, namely, to *bless*. Yet no reader can fail to perceive that it is far from having the meaning of blessing here, where it is expressly denoted as a sin requiring burnt offerings; or in ii. 9 where Job's wife, using the same word, urges him to 'curse God and die,' and is reproved for it; or in 1 Kings xxi. 10, where it is translated 'blaspheme,' and used for an offence which the law deemed worthy of death. As there is therefore no doubt of the occasionally bad sense of a word, the general signification of which is not only good, but exactly the reverse of good, it is worth while to inquire by what possible process it could acquire this contrasted signification. This has, we apprehend, been satisfactorily explained by Dr. Garnett, in his *Dissertation on Job*, by the help of Dr. Grey, when he says, 'the account the learned author gives of this difficulty is the most plain and simple that can be, at the same time that it is the most agreeable to the idiom of the Hebrew tongue, and indeed to the analogy of almost all languages; by *blessing*, therefore, in a more loose and popular sense of the word, "is meant *taking leave of* or *bidding adieu* to either persons or things which we choose to have no more concern with; and when this expression is applied, as it is here, to God, the meaning is, that they have *bid adieu* to God, and given up all regard to his service and worship—have *shaken hands* with

* The word *Fedhan* is applied both to the yoke of oxen and to the quantity of land cultivated by them, which varies according to circumstances. In some parts of Syria, chiefly about Homs, the *Fedhan el Roumy*, or Greek Fedhan, is used, which means two pair of oxen.

the very God that made them, and *taken leave* of every thing serious and sacred."' Dr. Garnett adds: 'I choose to translate the learned author's words [from the Latin] by phrases of speech strictly similar in our own language, that the reader may see that there is a figure of speech, neither so very extraordinary nor yet so peculiar to the eastern nations, as is generally imagined: indeed it is common to most languages, the Greeks having their χαιρειν, and the Latins their *Vale*, as well as the Hebrew its Barac, and our own its *God be with you!* All these expressions are equivocal, and used occasionally for either cursing or blessing. As the words stand in the passage under consideration they may be best perhaps explained by the parallel expression in the same book: "I have denied the Lord" (Job xxxi. 28), and so be equivalent to that suggestion of Agur's, "Lest I deny thee, and say Who is the Lord?" (Prov. xxx. 9). Compare also 2 Chron. xxi. 6, "Your fathers have trespassed and done evil in the sight of the Lord, and turned their faces away from the habitation of the Lord, and turned their faces backward."'

6. '*Now there was a day when the sons of God*,' etc.—It is agreed that the angels are here denoted by the term 'sons of God.' With regard to the whole scene here described, we quote with approbation the following just remarks from the valuable old *Exposition* of Joseph Caryl: —'All this is here set forth and described unto us after the manner of men by an anthropopathy, which is, when God expresses himself in his actions and dispensations with and towards the world as if he were a man. So God here; he presents himself in the business after the manner of some great king sitting upon his throne, having his servants attending to him, and taking an account of them what they had done, or giving instructions and commissions to them what they are to do. This I say God doth here after the manner of men; for otherwise we are not to conceive that God doth make certain days of session with his creatures, wherein he doth call the good and bad angels together about the affairs of the world: we must not have such gross conceits of God: for he needs receive no information from them, neither doth he give them or Satan any formal commission; neither is Satan admitted into the presence of God, to come so near God at any time; neither is God moved at all by the slanders of Satan, or by his accusations, to deliver up his servants and children into his hands for a moment. But only the Scripture speaks thus, to teach us how God carries himself in the affairs of the world, even as if he sate upon his throne, and called every creature before him, and gave each a direction, what and when and where to work, how far and which way to move in every action. So that in these six verses following, which contain the causes of *Job's* affliction, are (as we may speak) the *scheme or draught of Providence* that may be the title of them. If a man would *delineate Providence*, he might do it thus: suppose God upon his throne, with angels good and bad, yea, all creatures about him, and he directing, sending, ordering every one, as a prince doth his subjects, or as a master his servants, do you this, and do you that, etc. So all is ordered according to his *dictate*. Thus all things in heaven and earth are disposed by the unerring wisdom, and limited by the almighty power of God.'

—'*Satan*.'—This occurrence of Satan's name, and his appearance as the chief of man's spiritual enemies, in accordance with views which appear clearly developed in the later books of Scripture, has been urged as the chief objection to the early origin of the book, and, indeed, as rendering it impossible that it should have been composed earlier than the Captivity, when, it is alleged, the distinct knowledge of Satan which is here indicated was first acquired by the Hebrews. If it were admitted that their knowledge of the being and attributes of Satan was thus late, the difficulty would be fully as great as is stated. Mr. Barnes, in his Introduction to his book on Job, says: 'A fourth objection to the supposition that the book was composed before the time of the Exode is, that the name Satan which occurs in the book was not known to the Hebrews at so early a date, and that in fact it occurs as a proper name only at a later period of their history. See Warburton's *Divine Legation*, v. 353, seq. In reply to this it may be observed: (1.) That the doctrine of the existence of an *evil spirit* of the character ascribed in this book to Satan was early known to the Hebrews. It was known in the time of Ahab, when, it is said, the Lord had put a lying spirit in the mouth of the prophets (1 Kings xxii. 22, 23), and the belief of such an evil spirit must have been early prevalent to explain in any tolerable way the history of the fall. On the meaning of the word, see notes on ch. i. 6. (2.) The word *Satan* early occurs in history in the sense of an adversary or accuser, and it was natural to transfer this word to the great adversary (See Num. xxxii. 22). In Zech. iii. 1, 2 it is used in the same sense as in Job, to denote the great adversary of God's appearing before him (see notes on ch. i. 6). Here Satan is introduced as a being whose name and character are well known. (3.) It is admitted by Warburton himself (p. 355), that the notion of an "evil demon," or a "fury,' was a common opinion among the heathen, even in early ages, though he says it was not admitted among the Hebrews until a late period of their history. But if it prevailed among the heathen, it is possible that the same sentiment might have been understood in Arabia, and that this might at a very early period have been incorporated into the book of Job. (See this whole subject examined in Peters' *Critical Dissertation*, pp. 80—92.) I confess, however, that the answers which Peters and Magee (pp. 322, 323) give to this objection, are not perfectly satisfactory; and that the objection here urged against the composition of the book *before* the Exode, is the most forcible of all those which I have seen. A more thorough investigation of the *history* of the opinions respecting a presiding evil being than I have had access to, seems to be necessary to a full removal of the difficulty. The real difficulty is not, that no such being is elsewhere referred to in the Scriptures, nor that his existence is improbable or absurd, but it is, that while in the Scripture we have, up to the time of the Exode, and indeed long after, only obscure *intimations* of his existence and character, without any particular designation of his attributes, and without any *name* being given to him, in the book of Job he appears *with* a name apparently in common use; with a definitely formed character; in the full maturity of his plans —a being evidently as well-defined as the Satan in the latest periods of Jewish history. I confess myself unable to account for this, but still do not perceive that there is any impossibility in supposing that this maturity of view in regard to the evil principle might have prevailed in the country of Job at this early period, though no occasion occurred for its statement in the corresponding part of the Jewish history. There *may* have been such a belief prevalent among the patriarchs, though in the brief records of their opinions and lives no occasion occurred for a record of their belief.' Now we perfectly agree that the true solution of the difficulty is to be sought in the direction which this writer indicates, and a closer inspection of early opinions will shew that whatever might be the knowledge on the subject which the Hebrew patriarchs possessed, the Hebrews in Egypt certainly had the means of acquiring those notions concerning the evil being, which it has been supposed that they first acquired from the Chaldæans and Persians during the captivity. It is difficult to see what they could learn as to the character of Satan from the Ahrimanes of the Magian theology, which could not as well have been learned ages before from the Typhon of the Egyptians. It is assumed that the danger of their taking up the notion as it stood in the Magian doctrine, the Satan of which was not merely an evil being, but an evil *principle*—co-ordinate with though destined eventually to be overcome by the good principle represented by Ormazd—was the reason that in later times it became necessary that a more distinct revelation than previously had been given of the true position and character of Satan should be afforded. Now, if this reason existed during the Captivity, when the Hebrews had no

tendency to idolatry, much more was it necessary when they were prone to the idolatries of Egypt, and were with difficulty preserved from its grossest superstitions. They could not but know the point of view in which the Egyptians regarded the Satan of *their* system; and if the interpretation concerning the scapegoat which we have offered—principally after Hengstenberg, under Lev. xvi. 8—be tenable, means *were* taken in the most effectual manner possible, that is by a ceremonial institution of the law, to correct any erroneous ideas they may have derived from this source, and to teach them not only the existence of Satan, but to assign to him his proper place in the spiritual system. To comprehend this the reader will do well to recur to the note to which we have just referred. By this it will appear that the existence and character of Satan *was* already known to the Hebrews as early as the earliest date desired for the book of Job requires, and we at once get rid of *the greatest objection* to the early date which has ever been produced.

Hengstenberg himself says, in *Aegypten und die Bücher Mosis*, p. 169, sq.: 'The hypothesis that the knowledge of Satan does not appear among the Israelites till after the Exile, has been evidently called forth by a motive external to the thing itself, by the feeling that this knowledge is of heathen origin, and consequently able to cast a shadow upon the truth of the account. But it is scarcely possible to conceive how it can be believed that one, even with this object in view, is confined to Persian times. Is it not unaccountable that it is not perceived that just as much is accomplished by a reference to the Egyptian Typhon as to the Persian Ahriman? That this view is so firmly adhered to appears to be explicable only on the ground that, at the time when this interest first arose, the Zendavesta was just in fashion, and that as this lost popularity, the hypothesis already strengthened had become historical tradition, which was received without argument.

'From a theological point of view, which according to our belief is the true and only scientific one, it will, from the nature of the case, be found almost impossible, that a dogma, which in the later period of the revelation holds so important a place, should not also at least be referred to in the statement of the first principles of that revelation. So far, therefore, from expelling it by force, where it does exist, we are rather inclined to search carefully for the traces of its existence. Besides, our passage is not the only one in the Pentateuch which contains intimations of the doctrine of a Satan.' That such a doctrine is also prominent in Genesis iii. is also shewn in recent times, among others by Schott in his *Theolog. Dogmat.*; by Rosenmüller, in his *Scholia*; by Pye Smith, in his *Scripture Testimony to the Messiah*; by Magee, *On the Atonement*; and by Hengstenberg himself, in his *Christologie*.

7. '*Going to and fro in the earth*,' etc.—It is here observed by Rosenmüller, that in the life of Zoroaster (*Zendavesta*, by J. G. Kleuker, iii. 11), the prince of the evil demons, the angel of death, whose name is Eugremeniosch, is represented as going to and fro in the world for the purpose of injuring and opposing good men.

14. '*Asses*.'—The word here is the same (אֲתֹנוֹת *atonoth*), which is rendered 'she asses' in *v.* 1. Why it is not so rendered here also is a question. There certainly ought to be uniformity of translation. But after all, the word with this feminine termination is different from any other word denoting an ass generally, or an *he* ass in particular. It is likely, therefore, that if the word does denote female asses at all, they were females of a particularly valuable breed, the males of which were less esteemed. There is, for instance, the silver grey breed in North Africa, which is of great beauty; but being large and indocile, the females were anciently preferred for riding, and on that account formed a valuable kind of property. But speaking generally there is no ground whatever for the assertions of various commentators—including even one so well informed as Dr. Good, that the people of Western Asia prefer female asses on account of their milk, the supply of which caused them to be preferred for travelling; and that only a few males were kept for continuing the breed. All this is incorrect. The people of Western Asia do not generally value male less than female asses; they keep the former as finely as the latter, and they do not drink asses' milk.

15. '*The Sabeans*.'—That these were the Sabeans of Arabia Felix, as some suppose, is not, on account of the distance, very likely, if we can find any other Sabeans nearer than these. This we can do; for Jokshan, one of the sons, by Keturah, whom Abraham sent into 'the east country,' had a son called Sheba, who probably gave name to the people here mentioned. If so, this would corroborate the considerations under verse 1, concerning the time of Job. Their being in 'the east country,' while Job is 'the greatest of all the men of the east,' strongly favours this conclusion. We need not add, that the inhabitants of the desert are, as they always have been, notorious plunderers, and accustomed to incursions of this description against their wealthy neighbours.

16. '*The fire of God*.'—This is literally the meaning of the Hebrew words. But it is probable that the term is used in the same way of forming a superlative expression, as in 'cedars of God' for lofty cedars, or 'mountains of God' for very high mountains; and so the margin gives here 'a great fire.' In that case it would seem that, as it is said to have come 'from heaven,' or the sky, a flash of lightning or a thunderbolt is intended. That lightning might destroy herds and men admits of no question; although the fact of their being actually consumed or 'burned up,' may have been an exaggeration of the terrified messenger.

— '*The servants*.'—Literally 'the young men.' The word used (נַעַר *naar*), indeed, properly denotes a *boy*, and is accordingly rendered τοὺς παῖδας by the Sept., and *pueros*, 'boys,' in the Vulgate. It is applied to infants new born (Exod. ii. 6; Judges xiii. 5-7), or to a youth (Gen. xxxiv. 19; xli. 12); and came at length to denote a slave or servant, like the Greek παῖς, as in Gen. xxxvii. 2; 2 Kings v. 20; comp. Acts v. 6. In like manner the word boy, as Barnes informs us, is often used in the southern states of America to denote a slave of any age.

17. '*The Chaldeans... fell upon the camels*.'—We may take this opportunity of correcting what seems to be a common impression of the cursory reader: that is, that the oxen and asses, sheep, and camels, were at no great distance from each other, and that the recorded calamities simultaneously occurred. As the oxen were engaged in ploughing, they were doubtless near home, and the asses were by them; whilst the flocks of sheep and herds of camels may have gone far out into the desert for pasture, in different directions. Therefore, although the messengers came on the heels of each other, there may have been an interval of several days between the occurrence of the events of which they bore the tidings. Thus the camels in the distant pastures were probably attacked considerably earlier than the oxen and the asses, the messenger having probably been travelling several days with the news. So distant an excursion as even from Mesopotamia to Job's neighbourhood, with so rich a prize as his camels in view, is by no means of itself improbable; but, in this instance, it does seem more likely that the camels had been sent out into the desert pastures towards the Euphrates, which necessarily exposed them the more to the hostile notice of the Chaldeans.

21. '*My mother's womb*.'—Here the earth is indicated as the common mother to whose bosom all mankind must return. So Chaucer—

> 'And on the ground, which is my modres gate,
> I knocke with my staff erlich and late,
> And say to her, "Leve, mother, let me in."'

CHAPTER II.

1 *Satan appearing again before God obtaineth further leave to tempt Job.* 7 *He smiteth him with sore boils.* 9 *Job reproveth his wife, moving him to curse God.* 11 *His three friends condole with him in silence.*

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And [1]Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, [2]a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, [3]to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; [4]but save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

[1] Chap. 1. 7. [2] Chap. 1. 1, 8. [3] Heb. *to swallow him up.* [4] Or, *only.*

Verse 4.—'*Skin for skin.*'—This seems a proverbial expression, of which various explanations have been given. The best seems to be that which refers its origin to the time when trade was conducted by barter or exchange of commodities, and when the skins of animals, being a most frequent and valuable commodity, were used in some sort to represent property, as they still are in many parts of the world. Tributes, ransoms, etc. also used often to be paid in skins. It seems then that Satan, after this proverbial allusion to the principle of exchange or barter, applies it in the next clause—'all that a man hath will he *give for* his life.' It may then apply to the necessity of submitting to one great evil rather than incur a greater, answering to the Turkish proverb—'We must give our beards to save our heads.'

7. '*Smote Job with sore boils.*'—Dr. John Mason Good renders, 'with burning ulcerations.' That accomplished scholar and able physician was better qualified than most men to discriminate the characteristics of the disorder with which Job was afflicted. We cannot therefore do better than transcribe his note on the subject:—'Most probably, as indeed is generally supposed, it was the elephas, elephantiasis, or leprosy of the Arabians, which by themselves is denominated *judhâm*, or, as the word is pronounced in India, *juzâm*; though the Indians, in vernacular speech, call it *khorah*. This dreadful malady, which Paul of Ægina has accurately characterized as an *universal ulcer*, was named elephantiasis by the Greeks, from its rendering the skin, like that of the elephant, scabrous and dark-coloured, and furrowed all over with tubercles. It is said to produce generally in the countenance of the affected a grim, distracted, and *lion-like* set of features; on which account it is also sometimes denominated, in the same language, *leontiasis:* and the description seems to be correct; for the Arabians, like the Greeks, have not only two terms by which to express this dreadful disorder, but derive one of them from the very same idea, calling it, in like manner, *dâûl a sad*, which, in literal English, means *lion-bloat;* on which account we are cautioned in the Alcoran, "Flee from a person affected with the *judhâm*, as you would flee from a lion." In our own tongue, we have no word by which to distinguish this malady: we therefore borrow one from the Latin physicians, and call it *black leprosy*, or *leprosy of the Arabians*, to discriminate it from the more common leprosy, called the *white leprosy*, or *leprosy of the Greeks*, an affection, however, which the Greeks called Leuce, or *whiteness* alone: it is the Beres or Baras of the Arabs.'

9. '*Then said his wife unto him.*'—In the ancient versions some remarkable additions occur here, shewing probably that the words were not considered sufficiently explanatory as they stand. The Chaldee inserts the name of Dinah as that of the wife—'And Dinah his wife said unto him.' From this it appears that the author of the paraphrase supposed that Job lived in the time of Jacob, and had married his daughter Dinah. Drusius affirms that this was the opinion of the Jews, and cites to that effect from the Gemara: 'Job lived in the days of Jacob, and was here when the children of Israel went down into Egypt, and when they departed thence he died. He lived therefore 210 years—as long as they abode in Egypt.' This, although of no authority in itself, is of use as shew-

ing the old Jewish opinion as to the age in which Job existed. The Septuagint has here an interpolation, transferred probably from the margin to the text, of which the following is a translation: 'After much time had passed, his wife said unto him, "How long wilt thou persist, saying, Behold, I will wait a little longer, cherishing the hope that I may recover? Behold the memorial of thee hath disappeared from the earth—those sons and daughters—the pangs and sorrows of my womb, for whom I toiled labouring in vain. Even thou sittest among loathsome worms, passing the night in the open air, while I, a wanderer and a drudge, from place to place and from house to house, watch the sun till his going down, that I may rest from the toils and sorrows that now oppress me. But speak some word towards the Lord (τι ῥημα εἰς Κύριον) and die." ' This exists in several versions, as copied from the Septuagint; but there is no ground for supposing that it ever existed in the Bible, and must be treated as an ingenious paraphrase.

11. '*Job's three friends.*'—We have spoken of two of these persons in the note to ch. i. 1. We have now only to add, besides the considerations upon the paternity of Eliphaz and Bildad, derived from the names of Teman and Shuah, that Teman, besides being the name of Esau's grandson, was the name, doubtless derived from him, of a town in the land of Edom, as appears from Jer. xlix. 7-20; Ezek. xxv. 13; Amos i. 12. Zophar the Naamathite was probably from Naamah, a town mentioned in Josh. xv. (*v.* 41) in a list of the uttermost cities of Judah's lot, 'towards the coast of Edom *southward*' (*v.* 20); it is, further, among that portion of those towns that lay 'in the valley' (*v.* 33): which valley is the same that contained Joktheel (*v.* 38), which we suppose to have been Petra (see the note on 2 Kings xiv. 7). Naamah was probably therefore in or near the Ghor, or valley, which extends from the Dead Sea to the Gulf of Akabah. These considerations, in addition to those in the preceding chapter, seem to establish the conclusion that the scene of this book is laid in the land of Edom.

12. '*And knew him not.*'—They knew that the afflicted being they saw before him must be Job, whose condition had doubtless been described to them before they left home; but so awfully was he disfigured that they could not personally recognize him as the Job they had known in prosperous times.

13. '*Seven days and seven nights.*'—This was the usual time of mourning for the dead.

— '*none spake a word unto him; for they saw that his grief was very great.*'—This is a touching instance of their consideration and feeling. For this long silence, however, they made amends by the volubility and bitterness of their subsequent animadversions.

CHAPTER III.

1 *Job curseth the day and services of his birth.* 13 *The ease of death.* 20 *He complaineth of life, because of his anguish.*

AFTER this opened Job his mouth, and cursed his day.

2 And Job [1]spake, and said,

3 [2]Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above; neither let the light shine upon it.

5 Let darkness and the shadow of death [3]stain it; let a cloud dwell upon it; [4]let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; [5]let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up [6]their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see [7]the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the [8]weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which [9]long for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, [10]and whom God hath hedged in?

24 For my sighing cometh [11]before I eat, and my roarings are poured out like the waters.

25 For [12]the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

1 Heb. *answered.* 2 Chap. 10. 18, 19. Jer. 20. 14. 3 Or, *challenge it.* 4 Or, *let them terrify it, as those* who have *a bitter day.* 5 Or, *let it not rejoice among the days.* 6 Or *a leviathan.* 7 Heb. *the eyelids of the morning.* 8 Heb. *wearied* in *strength.* 9 Heb. *wait.* 10 Chap. 19. 8. 11 Heb. *before my meat.* 12 Heb. *I feared a fear, and it came upon me.*

CHAP. III.—With this chapter begins the poem, to which the two preceding chapters form an historical introduction. It naturally divides itself into five parts, the due notice of which will considerably assist the reader.

I. (Ch. iii.—xiv.) Consists of the first discussion between Job and his friends, raised by this chapter, in which the sufferer curses the day of his birth. In the next chapter (iv.) Eliphaz begins the controversy, and is followed by Bildad and Zophar. Each of them is successively answered by Job.

II. (Ch. xv.—xxi.) This comprehends a second round of discussion, begun, as before, by Eliphaz, followed by the others in the same order, and each in his turn answered by Job.

III. (Ch. xxii.—xxxi.) This is the third discussion, begun, as before, by Eliphaz, and followed, after Job has replied, by Bildad, who is also answered. Zophar does not speak, and Job having no occasion for an answer to him, this discussion has two speeches less than the last; but the speeches are longer.

IV. (Ch. xxxii.—xxxvii.) Elihu appears for the first time, and gives an opinion upon the preceding discussion.

V. (Ch. xxxviii.—xlii. 7.) The termination of the controversy by the Lord's address out of the whirlwind, followed by the submission of Job. The ten last verses are in prose, and describe the Lord as accepting Job's submission, and restoring him to greater prosperity than he enjoyed at the beginning.

Verse 1. '*Cursed his day.*'—After the account of the first calamities of Job, and the manner in which he received them, it is said, 'In all this Job sinned not, *nor charged God foolishly;*' and after the second calamity, it is again said, 'In all this did not Job *sin with his lips.*' These remarkable expressions, never afterwards repeated, have always seemed to us carefully intended to distinguish between the proper and improper part of his conduct, and to intimate that *after this*, he did 'charge God foolishly,' and did 'sin with his lips.' He certainly did so. At the end, after the Lord's address, he becomes sensible of it, and confesses—'I uttered that I understood not.... I have heard of thee by the hearing of the ear; but *now* mine eye seeth thee. *Wherefore I abhor myself, and repent in dust and ashes.*' Can anything be more conclusive? and does not the book itself thus guardedly direct us to the estimation in which we are to hold Job's reasonings and complaints? Yet this has been too much overlooked, and there has been too strong a disposition to regard Job as triumphant in the controversy. Both parties seem to be in the wrong; and Job himself, his strong mind being at last subdued, does frequently sin with his lips, and charge God foolishly, until the speech of Elihu, followed by one of similar import, but greater majesty, from the Deity himself, draws from his revived heart that memorable confession which we have quoted. Having stated this general view, which repeated study of this book, in the course of years, has led us but the more strongly to entertain, we shall not follow the arguments, but confine our attention to those matters which it falls more strictly within our province to illustrate or explain.

3. '*Let the day perish,*' etc.—'There is nothing,' says Dr. Good of this passage, 'that I know of in ancient or modern poetry equal to the entire burst, whether in the wildness and horror of the imprecations, or in the terrible sublimity of its imagery.' The reader may see it closely imitated by Jeremiah (xx. 14-16). A remarkable parallel to Job's commencing imprecation on the day of his birth is found in the comparatively modern history of Palestine. Malek el-Nasser Daoud was the prince or emir of some tribes in that country, from which, however, he had been driven, and after sundry adverse fortunes, ended his days at Damascus in the year 1258. When the Crusaders had desolated his country, he deplored its misfortunes and his own in a poem of which Abulfeda, in his *Annals*, has preserved the following specimen:—'O that my mother had remained unmarried all the days of her life; and that God had appointed no lord or consort for her! O that when he had destined her to an excellent, mild, and wise prince, she had been one of those that He had created barren, and that she had never known the happy tidings that she had borne a man or woman! Or that, when she had carried me under her heart, I had lost my life at my birth; and if I had been born and had seen the light, that, when the congratuluting people hastened upon their camels, I had then been gathered to my fathers.' As there is no likelihood that this prince had ever seen the book of Job, the closeness of the resemblance is very remarkable, but is still intelligible as being founded on analogous usages and a corresponding range of ideas.

8. '*Let them curse it that curse the day, who are ready to raise up their mourning.*'—This is an obscure and difficult verse, and has been variously understood in both its clauses. In respect to the first, 'those who curse the day,' appear to be either those who, overwhelmed by affliction, shower curses upon the day of their birth, like Job and Jeremiah; or else it may indicate some well known class of persons who were supposed to have the power of rendering a propitious day unpropitious, or, in other words, who had the power of divination or enchantment. A belief in such a power existed early in the world, and has prevailed in all savage and semi-barbarous nations, and even in nations considerably advanced in civilization. This power was supposed to be achieved by a compact with the beings of the invisible world, who, it was supposed, could be induced to impart to such persons the hidden knowledge they possessed, and bestow upon them powers above nature. The persons thus endowed claimed to be the favourites of heaven, to be possessed of control over the elements and over the destinies of man, and to have the power to bless or to curse, and to render propitious or calamitous. We hesitate to think that Job speaks of these as recognizing the power they claimed; and for that reason should, between probabilities equal on other grounds, choose the one first proposed.

Then, as to the other clause, it is evident that our translators were much embarrassed by it—they seem to have supposed that it contained an allusion to hired mourners, and that Job wishes that they might be employed to howl over it as inauspicious. But the word rendered 'mourning' is 'Leviathan,' as in the margin; and there is not much difficulty in seeing that the clause ought to be translated, 'Who are ready to stir up (or excite) Leviathan.' Now it is admitted that the word Leviathan denotes the fierce and terrible monsters of the deeps and morasses, and in particular the crocodile, whose wrath was dreadful, and whom no one dared to rouse with impunity. Now, how does this apply? The only intelligible explanation we can deduce seems to be this, giving it by paraphrase: 'Let those who in bitterness of soul curse the day, curse *this* day; yea, let it be cursed by those who in their desperateness would not shrink to stir up Leviathan;' that is, as we should say, 'to rush into the jaws of death.'

9. '*The dawning of the day,*' or rather, as in the margin, 'the *eyelids* of the morning,' or still better, 'the *eyelashes* of the morning.'—This involves a very beautiful image, copied by Milton in his *Lycidas*—

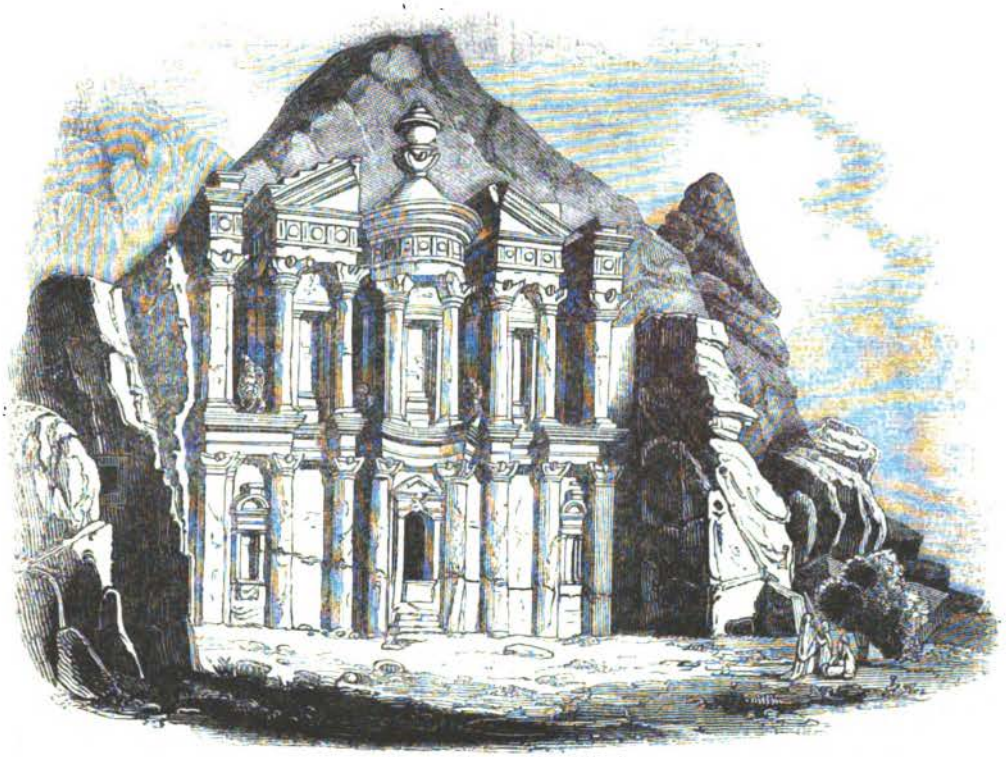
> 'Ere the high lawns appeared
> Under *the opening eyelids of the morn*,
> We drove afield.'

12. '*Prevent me.*'—'Receive me' is better. It cannot be ascertained whether this refers to the nurse or the mother, probably the latter.

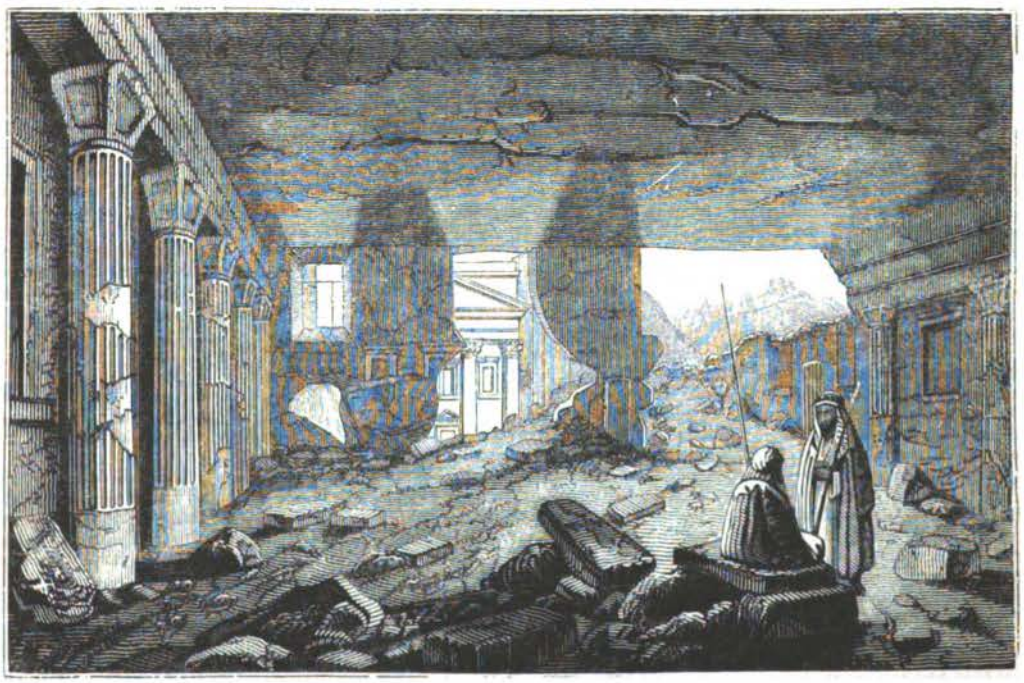
13, 14. '*Then had I been at rest,*' etc.—Much of the chapter is occupied with allusions to the peace and the immunity from pain which Job thinks he should *now* have enjoyed, in this time of his suffering and sorrow, had he died in early life, before these troubles came upon him. Here he says—

> 'Then should I have been at rest
> With kings and counsellors of the earth
> Who built up for themselves desolate places.'

This is very beautiful, however understood, and is still more beautiful when understood rightly. It would seem



TOMB AT PETRA.—From Laborde.



INTERIOR OF A TOMB AT PETRA.—From Laborde.

as if Job had meant to say, 'who built up magnificent palaces and monuments;' but that the idea was arrested or *turned* in his mind by the sudden recollection that many of those fabrics, destined for immortality, had already become desolate and ruined; and from that recollection substitutes, with great force, 'desolate places,' that is, 'places now desolate.' If this was the case in the early times to which Job belonged, how much more now that the ages have grown old, and when a thousand monuments of human greatness—cities, palaces, and temples—have crumbled to ruins, or have utterly perished, leaving no track behind!

It is remarkable that the land of Edom, in which Job is reasonably concluded to have lived, does at this day continue to offer some of the most remarkable and magnificent monuments of this description. Specimens, taken from the more striking of the sepulchres excavated in the cliffs of Wady Musa (Petra), are therefore introduced as forming a very appropriate illustration of the subject. They are indeed obviously of a date many ages posterior to that of Job; nor could the state of art in his time be such as these sculptured sepulchres exhibit; but it is still interesting to find such satisfactory illustrations of the general idea in the very country where Job appears to have lived.

21. '*Dig for it more than for hid treasures.*'—This is very emphatic. The persons in question seek death with the eagerness and hope of one digging for hid treasures, and they exult and rejoice when at length they 'find the grave,' like him by whom the sought treasures have been found.

This allusion to the digging for hid treasure is very interesting, considering the early date usually assigned to the book of Job. It shews that the same causes produced in remotest times the same effects which are at this day constantly witnessed in the East. The insecurity of life and property, wars, revolutions, sudden journeys, and the want of safe places of deposit, have in the course of ages caused vast amounts of property to be buried underground, to be built up in walls, and otherwise secured. The people know this, and their minds are occupied with the idea that some fortunate chance, some slight indication, may one day render them the possessors of some of these hoards. Every man is constantly on the watch for any little circumstance which may indicate to him one of those hiding-places. European travellers are seldom supposed to have any other object than to discover such treasures; and as they are believed to possess superior means of detecting the secret hoards, all their motions are eagerly watched, from their supposed reference to that object. Treasure-seeking is the lottery of the East; and the extent to which it fills the Eastern mind may partly be estimated from the prominence which the finding of hidden treasure occupies in a large proportion of the Eastern tales. We have among ourselves a few current stories bearing on the subject, which used formerly to be related to young people with earnestness, as matters of great interest, but which have passed out of use since the security of property, the cessation of civil wars, the discontinuance of lotteries, and the increased sources of employment, have diverted attention from the barren contingencies of gain from the possible accidents of life. Mr. Roberts, speaking particularly of India, says: 'We are constantly hearing of treasures which have been or are about to be discovered. Sometimes you may see a large space of ground which has been completely turned up, or an old foundation or ruin entirely demolished in hopes of finding the hidden gold. A man has found a small coin, or heard a tradition, or has had a dream, and off he goes to his toil. Perhaps he has been *seen* on the spot, or he has consulted a soothsayer; the report gets out, and then come the needy, the old, and the young, a motley group, all full of anxiety to join in the spoil. Some have iron instruments, others have sticks, and some their fingers to scratch up the ground. At last some of them begin to look at each other with considerable suspicion, as if all were not right, and each seems to wish that he had not come on so foolish an errand, and then to steal off as quietly as they can.'



TREASURE FINDING.

CHAPTER IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful vision, to humble the excellencies of creatures before God.*

THEN Eliphaz the Temanite answered and said,

2 *If* we assay [1]to commune with thee, wilt thou be grieved? but [2]who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened [3]the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, [4]they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and [5]by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was [6]secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear [7]came upon me, and trembling, which made [8]all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, [9]*there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he [10]put no trust in his servants; [11]and his angels he charged with folly:

19 How much less *in* them that dwell in [12]houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are [13]destroyed from morning to evening: they perish for ever without any regarding *it*.

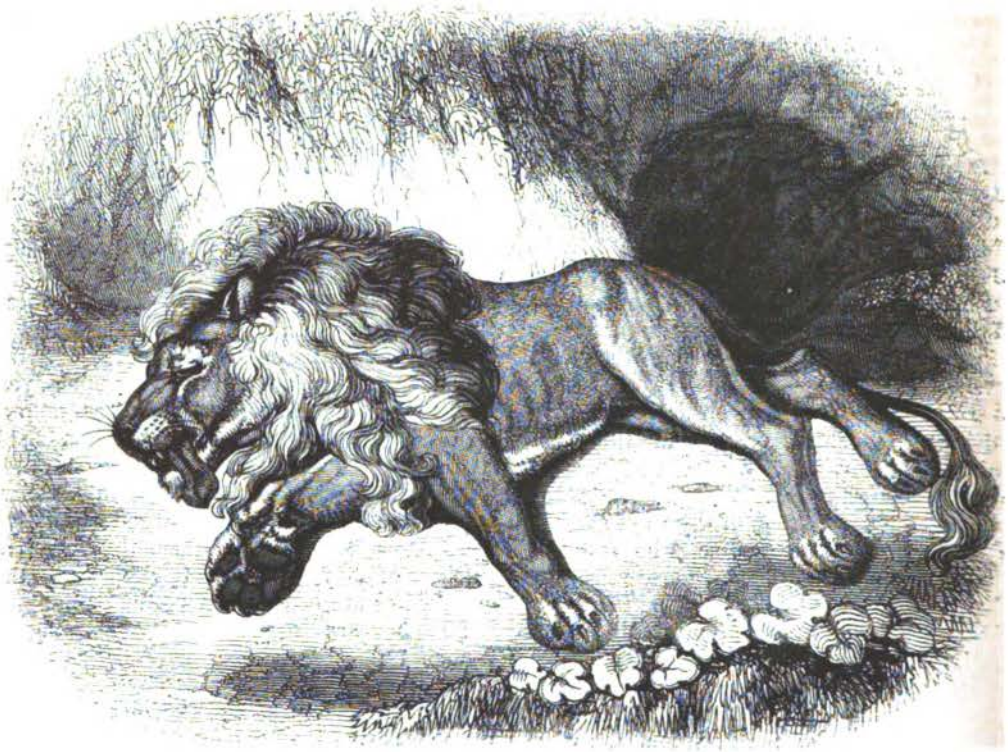
21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

1 Heb. *a word.* 2 Heb. *who can refrain from words?* 3 Heb. *the bowing knees.* 4 Prov. 22. 8. Hos. 10. 13.
5 That is, *by his anger*, as Isa. 30. 33. 6 Heb. *by stealth.* 7 Heb. *met me.*
8 Heb. *the multitude of my bones.* 9 Or, *I heard a still voice.* 10 Chap. 15. 15. 2 Pet. 2. 4.
11 Or, *nor in his angels*, in whom *he put light.* 12 2 Cor. 5. 1. 13 Heb. *beaten in pieces.*

Verse 1. '*Eliphaz.*'—Jahn, in characterizing the part which Job's three friends respectively take in the controversy, says, 'Eliphaz is superior to the others in discernment and delicacy. He begins by addressing Job mildly, and it is not until irritated by contradiction that he reckons him among the wicked.' The reader will not fail to perceive that the gist of the whole argument is, that Job's friends conceive that temporal prosperity invariably attends the righteous, and adversity the wicked; which leads them, at first by implication, and then openly, to number Job among the wicked, seeing that he was in affliction. This doctrine is warmly contested by Job, who asserts that the afflictions of life equally visit righteous and wicked—if indeed the latter be not more favoured than the former in temporal blessings. He cannot, however, account for that which he believes; and conscious that he is innocent of those crimes of which the argument of his friends obliges them to suppose him guilty, he is led into many rash reflections and unsound inferences. Job's friends have a mistaken argument, and are often conducted by it to wrong and unjust conclusions: Job has a better position; but, understanding it imperfectly, he also is frequently erroneous in his inferences and views of the Divine government. Yet of both parties it may be said, that, even when mistaken in their general argument, their particular statements often exhibit truths, the force and beauty of which no heart can fail to recognize. However, these four pious men also, when warmed in dispute, censure and condemn each other with a degree of harshness which, although perfectly natural, was not by any means called for by their respective arguments and positions. Job, in the struggle with adversity, is, for a time, overcome by it, without having lost the consciousness that the entire submission which had, at first, been so nobly exhibited in his own conduct, was far more becoming.

10. '*The roaring of the lion,*' etc.—Eliphaz is here very strong in his references to lions, which here form a body of images which shew that the lion was well known to the speaker. The purport of these images is the same; the lion is taken as the impersonation of strength and fierceness, is cited to illustrate the fact that the violent and unjust reap their own in kind, and are destroyed in the very act and prospect of the enjoyment they had prepared for themselves. The images by which this is conveyed are most forcible and significant:—'The roaring of the lion and the voice of the fierce lion (the most appalling sounds in animated nature) *are silenced,*' (the last words being understood). 'The teeth of the young lions (so terrible and strong) are broken out:' 'The fierce lion perisheth for lack of prey'—not 'old lion,' as in the Authorized Version, for it is in the course of nature that an old lion should perish for lack of prey, but, more signally, a lion in the vigour of his strength and fierceness, even he perisheth for lack of prey. And then, to form a perfect climax, even 'the whelps of the lioness (so well protected by her natural ferocity and care, even they) are scattered abroad.' Here is the finest set of images extant in poetry with reference to the lion, all drawn from the same sources and yet enlivened by variety, and exhibiting no character of sameness.

19. '*Them that dwell in houses of clay.*'—This refers to the mortal body, the unworthy habitation, for a season, of the immortal spirit. It answers to 'the soul's dark cottage' of one of our own poets. There is, however, a



DYING LION.



LIONESS AND WHELPS.—*Verse* 11.

peculiar propriety in the figure as employed here, from the probability that most of the houses in use at this early period were built with clay or mud. Probably the earliest immovable habitations that men built for themselves were of mud. Pliny indeed thinks (*Hist. Nat.* lib. x. c. 34) that the Oriental took the first idea of constructing a house for himself and family from the swallow, and, in imitation of his feathered instructor, made his first attempts with mud. Whether so or not, it is certain that the dwellings of the mass of the population—that is, of the humbler classes—throughout Asia, are still, and always have been, of clay or mud. The dwellings which come within this class are of three principal sorts—1. A framework of hurdles of wicker, daubed thickly with mud. 2. The walls composed of successive layers of trodden mud or clay, each being left to dry (which it does rapidly) before another layer is spread upon it. 3. Built with sun-dried bricks,—that is, cakes of trodden clay or mud, fashioned in a mould, and dried in the sun. Straw is usually mixed with them, in order to strengthen them, but the poor peasantry generally have no straw, or very little, in the sun-dried bricks, or more properly, mud-cakes, with which their humble dwellings are built. In ancient times, structures of a far higher class were built with the same materials. This is not the only passage in the book which implies that the houses of the land of Uz were, in Job's time, and probably much later, built with mud. In ch. xxiv. 16, persons with evil intentions are described at night to '*dig through* houses which they had marked for themselves in the day time.' This is particularly expressive when understood to apply to houses the thick walls of which are built with mud; but had they been of stone, burnt brick, or wood, the expression would lose much of its propriety; and in that case also, 'digging through' would have been a less practicable method of obtaining access to the interior of a building. In Devonshire and Cornwall many comfortable cottages are built of mud; and inferior examples of the same kind of wall may be seen in the mud huts of the Irish cottier. On Woking common, a little above twenty miles from London, there are many examples of huts built with mud, and thatched with turf from the common.

— '*Crushed before the moth.*'—Opinion is divided as to the precise form of this idea. That which our version would convey seems to be, to represent a thing so frail, that even the feeble flutter of a moth against it may dash it to pieces. In this view it may also mean that man's life is at the mercy of the smallest and feeblest creatures—such as that sort of bug in Persia called the *mulla*, the bite of which is said to be often fatal. Another view is, that the allusion is to the corrosion and destruction of a garment by a moth. But the text will equally bear to be rendered 'like,' or 'as the moth,' and it may then refer to the fact, that the gentlest touch or slightest pressure suffices to crush the moth to powder. We incline to prefer this view, as it seems better to agree with the following verse: 'They are destroyed from morning to evening; *they perish for ever without any regarding it.*'



IRISH MUD CABIN.

CHAPTER V.

1 *The harm of inconsideration.* 3 *The end of the wicked is misery.* 6 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will answer thee; and to which of the saints wilt thou [1]turn?

2 For wrath killeth the foolish man, and [2]envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although [3]affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto [4]trouble, as [5]the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 [6]Which doeth great things [7]and un-

1 Or, *look.* 2 Or, *indignation.* 3 Or, *iniquity.*
4 Or, *labour.* 5 Heb. *the sons of the burning coal lift up to fly.*
6 Chap. 9. 10. Psal. 72. 18. Rom. 11. 33.
7 Heb. *and* there is *no search.*

searchable; marvellous things [8]without number:

10 Who giveth rain upon the earth, and sendeth waters upon the [9]fields:

11 [10]To set up on high those that be low; that those which mourn may be exalted to safety.

12 [11]He disappointeth the devices of the crafty, so that their hands [12]cannot perform *their* enterprise.

13 [13]He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 [14]They [15]meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 [16]So the poor hath hope, and iniquity stoppeth her mouth.

17 [17]Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 [18]For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 [19]He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war [20]from the power of the sword.

21 Thou shalt be hid [21]from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 [22]For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know [23]that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not [24]sin.

25 Thou shalt know also that thy seed *shall be* [25]great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn [26]cometh in in his season.

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* [27]for thy good.

8 Heb. *till* there be *no number*. 9 Heb. *out-places*. 10 1 Sam. 2. 7. Psal. 113. 7. 11 Nehem. 4. 15. Psal. 33. 10. Isa. 8. 10. 12 Or, *cannot perform any thing*. 13 1 Cor. 3. 19. 14 Deut. 28. 29. 15 Or, *run into*. 16 Psal. 107. 42. 17 Prov. 3. 12. Heb. 12. 5. James 1. 12. Rev. 3. 19. 18 Deut. 32. 39. 1 Sam. 2. 6. Isa. 30. 26. Hos. 6. 1. 19 Psal. 91. 3. 20 Heb. *from the hands*. 21 Or, *when the tongue scourgeth*. 22 Hos. 2. 18. 23 Or, *that peace is thy tabernacle*. 24 Or, *err*. 25 Or, *much*. 26 Heb. *ascendeth*. 27 Heb. *for thyself*.

Verse 4. '*Crushed in the gate.*'—This doubtless refers to the gate as the place of judgment, where the children, sooner or later, became answerable for the transgressions of their father or their own. It may be that they were there compelled to make restitution of their father's unjust gains.

5. '*Even out of the thorns.*'—Bishop Patrick, in his 'Paraphrase,' understands that the harvest was stolen, notwithstanding the fence. He of course apprehended that the fields were fenced with quickset hedges, which is not true in the East. Yet Gesenius, Hales, and others, are of the same opinion. The word rendered 'thorns' signifies also 'arms,' or 'armour,' particularly shields; whence the Targum understood, that the harvest should be taken away by armed men, by force. This is followed by the Vulgate (ipsum rapiet armatus), and by Tyndale, who has, 'The weaponed man hath spoyled it.' Perhaps this view agrees best with the context. Good has, 'to the very thorns.'

7. '*As the sparks fly upward.*'—The Hebrew phrase rendered 'sparks' is בְּנֵי רֶשֶׁף *beni resheph*, 'sons of flame.' In the ancient translations it is rendered 'bird,' and the Septuagint restricts it to the eagle. Thus understood, it would read, 'as the birds' (or 'young eagles') 'for soaring aloft.' Gesenius thinks it may refer to arrows. However understood, the sense is plainly, that man has the same specific destination to trouble as 'the sons of flame' have theirs to fly upward.

9. '*Which doeth great things and unsearchable; marvellous things without number.*'—The sense of this is that there is no computing—the mind is unable to grasp—the great and marvellous things which the universe contains. If this were the case in the time of Eliphaz, whose impressions were founded on things visible to the naked eye, what shall be said now, when scientific research and astronomical explorations, assisted by instruments of sight unheard of in those days, have so greatly enlarged our conceptions of the universe? We can now *see* more than Eliphaz *imagined* of marvellous; and from what we see can conceive an infinitude beyond, greater than even the distance between our own experience and that of the men who lived in the age of Job. Humboldt, in his recent work, *Cosmos*, has some fine passages bearing on this subject:—'If we imagine, as in a vision of the fancy, the acuteness of our senses preternaturally sharpened, even to the extreme limit of telescopic vision, and incidents compressed into a day or an hour, which are separated by vast intervals of time, everything like rest in spacial existence will forthwith disappear. We shall find the innumerable host of the fixed stars commoved in groups in different directions; nebulæ drawing hither and thither, like cosmic clouds; the milky way breaking up in particular parts, and its veil rent; motion in every point of the vault of heaven, as on the surface of the earth, in the germinating, leaf-pushing, flower-unfolding organisms of its vegetable covering.

'The disruption of the milky way, to which I have alluded above, seems to require a more particular explanation in this place. William Herschel, our safe and admirable guide in these regions of space, discovered, by means of his star-gaugings, that the telescopic breadth of the milky way is six or seven degrees greater than it appears upon our maps of the heavens, and than the star-glimmer indicates it to the unassisted eye. The two brilliant nodes in which both branches of the milky zone unite, in the regions of Cepheus and Cassiopeia, as in those of Scorpio and Sagittarius, appear to exercise a powerful attraction upon the neighbouring stars; betwixt β and γ Cygni, however, in the most brilliant region, of 330,000 stars that lie in 5° of latitude, one-half draw towards one side, the other half towards the opposite side. Here Herschel suspects that the stratum breaks up. The number of the distinguishable telescopic stars of the milky way—stars that are broken by no nebulæ—has been estimated at eighteen millions. In order, I will not say to give any

idea of the magnitude of this number, but to contrast it with something analogous, I will remind the reader, that of stars between the first and sixth magnitude that are visible to the naked eye, there are but some 8000 scattered over the whole face of the heavens. In the barren astonishment, excited by vastness of number and of space, without reference to the spiritual nature or the faculty of perception inherent in man, extremes in respect of dimensions of the things that exist in space likewise meet and contrast,—the heavenly bodies with the smallest forms of animal life: a cubic inch of the tripoli of Bilin contains, according to Ehrenberg, 40,000 millions of the siliceous coverings of the Galionellæ!

'Wherever the vault of heaven is searched with powerful space-penetrating telescopes, stars, though perchance telescopic only, and from the twentieth to the twenty-fourth in order, or luminous nebulæ, are discovered. Numbers of these nebulæ will probably resolve themselves into stars, when they come to be examined with yet more powerful instruments. Our retina receives the impression of single or of thickly aggregated luminous points; whence, as Arago has lately shewn, totally different photometrical relations of the sensibility to light result. The cosmic nebulosity, formless or fashioned, generally diffused, producing heat by condensation, probably modifies the transparency of space, and lessens the equal intensity of luminousness which, according to Halley and others, must result, were every point of the vault of heaven beset with an endless succession of stars in the direction of its depth. The assumption of any such continuous inlaying of stars contradicts observation; which, in fact, shews us vast starless regions—OPENINGS IN HEAVEN, as William Herschel calls them—one in Scorpio, four degrees in breadth, and another in the loin of Ophiucus; in the vicinity of both of which, and close to their edges, we discover resolvable nebulæ. That which is situated on the western edge of the opening in Scorpio is one of the richest and most thickly-set clusters of small stars that ornament the heavens. Herschel himself ascribes the openings, the starless regions in the sky, to the attraction and cluster-forming force of these marginal groups. "They are portions of our star-stratum," says he, in the fine liveliness of his style, "which have suffered great desolations from time." If we picture to ourselves the telescopic stars that lie one behind another, as forming a starry canopy investing the whole of the visible vault of heaven, then, I believe, are those starless regions of the Scorpion and Serpent-bearer to be regarded as tubes through which we see into the farthest regions of space. The layers of the canopy are interrupted; *other stars, indeed, may lie within the gaps, but they are unattainable to our instruments.*'—*Cosmos*, pp. 158—162.

18. '*He maketh sore, and bindeth up.*'—This gives a recent American translator of the book (Dr. Noyes) occasion to remark upon the frequency with which the name of the Most High is omitted in the book of Job, and the pronoun substituted. 'This,' he remarks, 'corresponds to a custom in Scotland, where they say "*His* will be done," without an antecedent to the pronoun.' So in Scott's *Black Dwarf*, near the end of chapter seven:—'"O my child, before you run in danger, let me hear you say 'His will be done!'" "Urge me not, mother, not now." He was rushing out, when looking back, he observed his grandmother make a mute attitude of affliction: he returned hastily, threw himself into her arms, and said, "Yes, mother, I *can* say 'His will be done,' since it will comfort you." "May He go forth—may He go forth with you, my dear bairn; and O, may He give you cause to say on your return, 'His name be praised!'"'

23. '*The beasts of the field shall be at peace with thee.*'—This and the following verse evidently refer to the condition of a person on a journey. He shall travel in peace and safety, and will feel confident that his house would not be disturbed in his absence. The contrary so often happens in the East, that this might well be mentioned as a peculiar blessing. In those early ages, when men had not established those dense communities before which the wild 'beasts of the field' disappear, the danger from them, in travelling, must have been very great, as it still is in many parts of Asia.

CHAPTER VI.

1 *Job sheweth that his complaints are not causeless.*
8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindness.*

BUT Job answered and said,

2 Oh that my grief were throughly weighed,
and my calamity [1]laid in the balances together!

3 For now it would be heavier than the sand of the sea:
therefore [2]my words are swallowed up.

4 [3]For the arrows of the Almighty *are* within me,
the poison whereof drinketh up my spirit:
the terrors of God do set themselves in array against me.

5 Doth the wild ass bray [4]when he hath grass?
or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt?
or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch
are as my sorrowful meat.

8 Oh that I might have my request;
and that God would grant *me* [5]the thing that I long for!

9 Even that it would please God to destroy me;
that he would let loose his hand, and cut me off!

10 Then should I yet have comfort;
yea, I would harden myself in sorrow: let him not spare;
for I have not concealed the words of the Holy One.

11 What *is* my strength, that I should hope?
and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones?
or *is* my flesh [6]of brass?

13 *Is* not my help in me?
and is wisdom driven quite from me?

14 [7]To him that is afflicted pity *should be shewed* from his friend;
but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook,
and as the stream of brooks they pass away;

[1] Heb. *lifted up.* [2] That is, *I want words to express my grief.* [3] Psal. 38. 2. [4] Heb. *at grass.* [5] Heb. *my expectation.* [6] Heb. *brasen.* [7] Heb. *to him that melteth.*

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, [8]they vanish: [9]when it is hot, they are [10]consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 [11]For now ye are [12]nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, [13]ye overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* [14]evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* [15]in it.

30 Is there iniquity in my tongue? cannot [16]my taste discern perverse things?

8 Heb. *they are cut off.* 9 Heb. *in the heat thereof.* 10 Heb. *extinguished.* 11 Or, *For now ye are* like *to them.* Heb. *to it.*
12 Heb. *not.* 13 Heb. *ye cause to fall upon.* 14 Heb. *before your face.* 15 That is, *in this matter.* 16 Heb. *my palate.*

Verse 4. '*The arrows of the Almighty are within me, the poison whereof drinketh up my spirit.*'—This is an image manifestly drawn from the use of poisoned arrows, the effects from which are emphatically described by 'drinking up the life.' The act of throwing a mortal poison into the system by the slightest wound from a weapon prepared with certain juices is happily unknown in modern Europe; but we have the present and many other testimonies of its existence in ancient times, and the practice still subsists in the less civilized regions of Asia and Africa. In those quarters where the gun has superseded the arrow, it is usually the dagger that is thus impregnated with the deadly juices; but where the arrow is in use, it is that weapon which still receives the poison. In those countries certain fluids are prepared and loaded with such powerful infection, that the animal system shrinks under their effects almost instantaneously, if once introduced deeper than the skin. The vegetable and mineral poisons we are acquainted with in Europe, if administered in small portions, require time to operate, and seldom produce immediate death. But we find that in some parts of the world nature has infused into the cells of some vegetables poisons so deadly, that not even the wound of the most virulent serpent can equal that of the arrow whose point is imbued with them; and those who practise this deadly art pretend that, by compounding the liquor in which they dip their arrows, with a greater or lesser proportion of the poisoning quality, they can cause immediate death from a wound, or protract the effect to a few days, a week, a fortnight, or even longer.

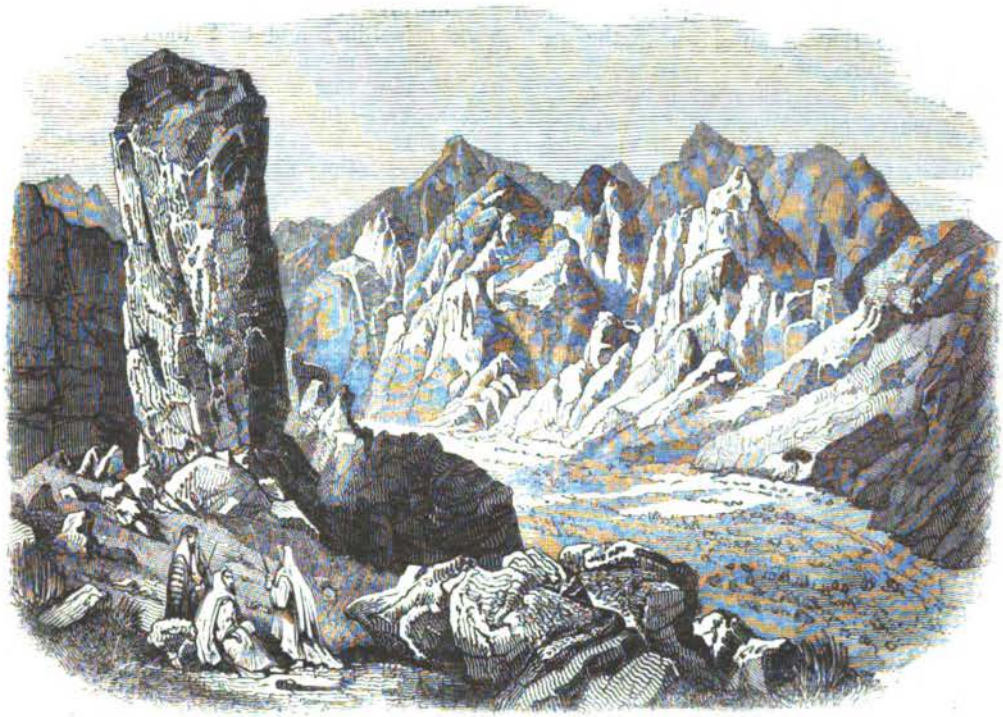
The poisoned arrows are much employed in hunting wild beasts. In eastern Asia and in America, the arrows charged with poison are different from those in ordinary use; being sticks of hard wood, pointed at the end, and so light as to be blown through a tube, in the way we often see boys blow peas and other substances in this country. Great dexterity and precision are acquired in blowing these arrows, wherever the custom prevails. Bancroft, in his *History of Guiana*, says that the poisoned arrows are blown by the Indians of that quarter with great force and unerring aim to the distance of thirty or forty yards. The same is said of the natives of the East Indian peninsulas and Archipelago. Tavernier relates that his brother had witnessed a remarkable instance of the activity of the poison thus used in the kingdom of Macassar. An Englishman had in his rage slain one of the natives. He was pardoned by the king. But the European residents, fearing to be marked out for private vengeance by the vindictive people if the crime were suffered to go unpunished, implored the king to satisfy public justice upon the real offender. The king reluctantly consented; and not wishing the criminal to be subjected to unnecessary pain, he offered to inflict the death-stroke himself by a poisoned arrow. He desired Tavernier's brother and other European gentlemen to be present at the execution; and when the man was brought forth, the king asked him what part he should wound; upon which he named the great toe of the right foot. The king then took an arrow, properly poisoned, and having adapted it to the tube, blew it with incredible exactness to the point. Two European surgeons, who were on the spot, immediately exerted their skill; but although with the utmost dispatch they amputated the toe above the wound, the man died in their hands.

15. '*My brethren have dealt deceitfully as a brook,*' etc.—The ensuing passage (*vv.* 15-20) is one of the most striking in the whole book. It describes the delusive expectation of water created in caravans by the appearance of a river-bed, which proves when they come near it to be dry. As the Authorized translation is not very intelligible, we give that of Noyes, which is here much more distinct:—

'But my brethren were faithless like a brook;
They pass away like streams of the valley,
Which are turbid by reason of the melted ice,
And the snow which hides itself in them.
After a time they become narrow, they vanish,
And when the heat cometh they are dried up from their place.
The caravans turn aside to them in their way;
They go up into the desert and perish.
The caravans of Tema look for them;
The companies of Sheba expect to see them:
They are ashamed that they have relied upon them;
They come to their place, and are confounded.'

The idea conveyed in the first line is a strict Orientalism: 'My brethren have acted (or played) the flood with me,' is as common a proverb now among the Arabians as it could be when the poem was composed. Dr. Good cites the scholiast on the Moallakat, to this effect: 'A pool or flood was called *gadyr*, because travellers when they pass by it find it full of water; but on their return find nothing at all there, and regard it as having acted treacherously towards them.'

There are few perennial streams in Western Asia, and



A DRY VALLEY IN EDOM, vi. 15-20.—Laborde.

perhaps none in Arabia: most of those streams which figure in the maps are merely the beds of winter-torrents. These temporary streams are first formed by the autumnal rains; they are kept up by the occasional rains of winter, and in spring are increased by the rains of that season and by the melting of the snows in the mountains. They rush down the valleys in a large body of turbid water, and assume the appearance of deep rivers. Their increase, and still more their decrease, is often sudden and rapid, beyond anything of which we can in this country form a conception; and in summer they become perfectly dry. It will from this be seen that the description is not only exceedingly beautiful, but is a description of a scene of nature in the country where the residence of Job is placed. But its principal beauty lies in the exact correspondence of all its parts to the thing it is intended to represent. The fulness, strength, and noise of these temporary streams in early spring answer to the large professions made to Job in his prosperity by his friends. The drying up of the waters at the approach of summer resembles the failure of their friendship in his affliction; and the confusion of the thirsty caravans in finding the streams vanished, strongly illustrates his feelings, disappointed as he was of the relief he expected in these men's friendly counsel.

CHAPTER VII.

1 *Job excuseth his desire of death.* 12 *He complaineth of his own restlessness,* 17 *and God's watchfulness.*

Is there not [1]an appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant [2]earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and [3]the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 [4]My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye [5]shall no more [6]see good.

8 The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and [7]I *am* not.

1 Or, *a warfare.* 2 Heb. *gapeth after.* 3 Heb. *the evening be measured.*
4 Chap. 16. 22. Psal. 90. 6, and 102. 11, and 103. 15, and 144. 4. Isa. 40. 6. James 4. 14. 5 Heb. *shall not return.*
6 *To see,* that is, *to enjoy.* 7 That is, *I can live no longer.*

9 *As* the cloud is consumed and vanisheth
away: so he that goeth down to the grave
shall come up no *more*.

10 He shall return no more to his house,
neither shall his place know him any more.

11 Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit; I
will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou
settest a watch over me?

13 When I say, My bed shall comfort me,
my couch shall ease my complaint;

14 Then thou scarest me with dreams, and
terrifiest me through visions:

15 So that my soul chooseth strangling,
and death rather [s]than my life.

16 I loathe *it;* I would not live alway: let
me alone; for my days *are* vanity.

17 [t]What *is* man, that thou shouldest
magnify him? and that thou shouldest set
thine heart upon him?

18 And *that* thou shouldest visit him every
morning, *and* try him every moment?

19 How long wilt thou not depart from
me, nor let me alone till I swallow down my
spittle?

20 I have sinned; what shall I do unto
thee, O thou preserver of men? why hast
thou set me as a mark against thee, so that I
am a burden to myself?

21 And why dost thou not pardon my
transgression, and take away mine iniquity?
for now shall I sleep in the dust; and thou
shalt seek me in the morning, but I *shall* not
be.

[s] Heb. *than my bones.*

[t] Psal. 8. 4, and 144. 3. Heb. 2. 6.

Verse 2. '*As a servant earnestly desireth the shadow.*'—This is one of the many passages of Scripture which indicate how precious was the shade to one who in labour or travel has borne the burden and heat of the day. We think we can say that, next to water, the greatest and deepest enjoyment we could ever realize in the hot climates of the East was, when, on a journey, any circumstance of the road brought us for a few minutes under some shade. Its reviving influence upon the bodily frame, and, consequently, upon the spirits, is inconceivable by one who has not had some experience of the kind. Often also—during the halt of a caravan in the open air, when the writer has been enabled to secure a station for repose under the shelter of a rock or an old wall—has his own exultation and strong sense of luxurious enjoyment reminded him of this and other passages of Scripture, in which shade is mentioned as a thing panted for with intense desire. If this be so with a mere traveller, how much more to a bond-slave, engaged under the hot sun in the fatiguing labours of agriculture?—how must *he* 'pant after the shade?'—It is possible, however, that the present text refers to the shades of evening, which would bring equally to the bond-slave and hireling a cessation of labour: if so, these observations apply to the illustration of other texts, in which the reference to a sheltering shade from the sun's rays is more definitely expressed.

5. '*My flesh is clothed with worms and clods of dust,*' etc.—or rather 'of dirt.' This, with the succeeding clause, 'My skin is broken, and become loathsome,' clearly corroborates the impression already conveyed, that Job's disease was a species of leprosy. Maundrell, in describing the lepers he saw at Nabulus, the ancient Shechem, draws a picture in entire conformity with Job's description of his own case: 'The distemper, as I saw it, was very different from what I have seen it in England, for it not only defiles the whole surface of the body with a foul scurf, but it also deforms the joints of the body, particularly those of the wrists and ancles, making them swell with a gouty scrofulous substance, very loathsome to look upon. I thought their legs resembled those of old battered horses, such as are often seen in drays in England.'

Job undoubtedly refers to his then diseased state. The following is Dr. Good's translation of the verse, which is important, as from the same person whose *medical* view of Job's case we have already stated:

'Worms and the imprisoning dust already clothe my flesh;
My skin is become stiff and corrupt.'

6. '*My days are swifter than a weaver's shuttle.*'—This is not now usually understood of the shuttle. Dr. Lee, who understands it of the *web*, translates the verse thus: 'My days are filled up more speedily than the web, and close without hope;' and refers to ch. vi. 9, 'where Job's cutting off is said to be like the cutting away of a web from the loom, thread by thread. So here the filling up of the number of his days is said to occupy less time than that in which the web is completed by the operation of the weaver.' Under this view the figure is illustrated by that in Isa. xxxviii. 12:

'My life is cut off as by the weaver,
He shall sever me from his loom;
Within a day and a night thou shalt finish my web.'

Many, however, think that the allusion here is rather to the slightness and tenuity, and consequent brittleness, of the *thread* or yarn which the weaver employs; the authorities for which interpretation may be seen in Poole's *Synopsis*, and in Rosenmüller's *Scholia*. So, Good, Wemyss, and some other English translators, have: 'Slighter than yarn are my days: they are finished like the breaking of a thread.' These interpretations are essentially the same, and are almost equally supported by authorities and probabilities, so that it is not easy to say which should be preferred.

Most commentators suppose that the fine allegory of the thread of life being previously woven by the Fates, and tissued for every individual, was coeval with the author of the present poem, and is alluded to in the present passage. The allegory has all the marks of an Oriental origin; and similes of the kind are still frequent among the Oriental poets and historians. Thus in the opening of the history of Timur, 'Praise be to God! who hath woven the web of human affairs in the web of his will and of his wisdom, and hath made the waves of times and of seasons flow from the fountain of his providence into the ocean of his power.' The present text will remind many readers of the fine passage in *Lycidas:*

'Fame is the spur that the clear spirit doth raise
(That last infirmity of noble minds)
To scorn delights and live laborious days:
But the fair guerdon, when we hope to find,
And think to burst forth into sudden blaze,
Comes the blind Fury with the abhorred shears,
And slits the thin-spun life.'

It will not escape notice that Job, in describing the thread of his life as being spun out with great rapidity and tenuity, and about to be cut off, affords an interesting, although incidental, illustration of early weaving. Many persons have doubted whether the shuttle was of so early a date as the era of Job; and this may be another reason for declining to recognize that instrument in the present text. The Egyptians do not appear to have had a shuttle, but to have put in the thread by means of a rod with a hook at either end. If the shuttle was not in use among a people so advanced in the manufacture of cloth as the Egyptians, it seems but little likely that it should be known to the people among whom Job lived, or to the author of the book which bears his name.

10. '*Neither shall his place know him any more.*'—The Orientals are distinguished for embodying in the forms of common language, that poetry which exists more or less in the *feelings* of most people. Persons who return to a scene from which they have long been absent, generally experience strong emotions, and *feel* (not *think*) as if their emotions were in some degree subject to the cognizance and reciprocation of those inanimate objects which called them forth. Now this cognizance and reciprocation of feeling the Oriental does not, as we do, hesitate to assign in plain terms to inanimate objects. Hence, houses, fields, gardens, trees, are said to *know* their owner—to *forget* him, to be *glad* to see him—to be *grateful* or *ungrateful* for his care, and so on. This appropriation of consciousness to inanimate objects, which we reserve for poetry, has a pleasing and sometimes touching effect as used, orientally, in the language of common life.

19. '*Let me alone till I swallow down my spittle.*'—That is, for a very short pause, the briefest interval. The expression answers to our 'twinkling of an eye,' or 'till one can fetch one's breath.' In this sense the expression is still proverbial in Arabia. Schultens adduces from Arabian authors various examples of its continued use. One of them (from Tehlebi) is contained in the following repartee addressed to a person who, before he answered, said to his companion, 'Allow me to swallow my spittle:' to which the other smartly replied, 'Ay—swallow the Tigris and Euphrates, if you will.'

CHAPTER VIII.

1 *Bildad sheweth God's justice in dealing with men according to their works.* 8 *He allegeth antiquity to prove the certain destruction of the hypocrite.* 20 *He applieth God's just dealing to Job.*

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 [1]Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away [2]for their transgression;

5 [3]If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 [4]For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For [5]we *are but of* yesterday, and know [6]nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 [7]Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the [8]hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* [9]a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he [10]help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with [11]rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked [12]shall come to nought.

1 Deut. 32. 4. 2 Chron. 19. 7. Dan. 9. 14. 2 Heb. *in the hand of their transgression.* 3 Chap. 22. 23. 4 Deut. 4. 32. 5 Gen. 47. 9. 1 Chron. 29. 15. Chap. 7. 6. Psal. 39. 5, and 144. 4. 6 Heb. *not.* 7 Psal. 129. 6. Jer. 17. 6. 8 Chap. 11. 20, and 18. 14. Psal. 112. 10. Prov. 10. 28. 9 Heb. *a spider's house.* 10 Heb. *take the ungodly by the hand.* 11 Heb. *shouting for joy.* 12 Heb. *shall not be.*

Verse 1. '*Bildad the Shuhite.*'—This part in the controversy is thus discriminated by Jahn:—'Bildad, less discerning and less polished than Eliphaz, breaks out at first into accusations against Job, and increases in vehemence as he proceeds. In the end, however, he is reduced to a mere repetition of his former arguments.' He certainly reproves Job with more acrimony and less disguise than Eliphaz, and Dr. Hales properly characterizes the

present speech as 'unkind.' This particularly appears in verse 4, where, without any ceremony, he takes it for granted that Job's children were cut off on account of their sins. This must have touched the suffering patriarch to the quick. The force of Bildad's meaning in that verse is weakened by the 'If,' with which it commences: it should be 'As,' or 'Since'—assuming, not supposing, that Job's children had been 'cast away for their transgression.'

12. '*It withereth before any other herb.*'—'The application of this beautiful similitude is easy, and its moral exquisitely correct and pertinent. As the most succulent plants are dependent upon foreign support for a continuance of that succulence, and in the midst of their vigour are sooner parched up than plants of less humidity; so the prosperous sinner does not derive his prosperity from himself, and is often destroyed in the heighday of his enjoyments, more signally and abruptly than those who are less favoured, and appear to stand less securely.' Good.

14. '*Spider's web.*'—Literally, the 'spider's *house*,' or 'building,' which perhaps it would have been better to retain, as giving more force to the application—'He shall lean upon his *house*, but it shall not stand,' etc. Too



WEB OF GEOMETRIC SPIDER.

evident an allusion is expressed to the fragility of the spider's web to allow us to suppose that it refers to the houses or nests of the mason-spiders, whose ingenious contrivances are detailed in the volume of *Insect Architecture;* but the idea does evidently refer to the web, not merely, or not at all, as a snare, but as the *house* of the spider, that house being involved in the construction and fragility of the web. The most expressive illustration would therefore be from the webs of some of those diadem spiders, which besides extending their meshes to entrap unwary insects, spread an awning or canopy of exquisite fineness over their own heads, under which they remain, waiting in patient ambush, to surprise their prey.

17. '*His roots are wrapped about the heap, and seeth the place of stones.*'—The word rendered heap is גַּל *gal*, the leading idea of which, from גָּלַל *galal*, is that of things rolled together. It has in some places the signification of a heap, particularly a heap of stones, as in Josh. vii. 26; but it more commonly refers to the ruins of walls or cities, as in Jer. ix. 11; li. 37; Isa. xxv. 2. It also means a fountain or spring, so called from the rolling or welling up of the waters, as in Lam. iv. 12; Ps. xlii. 8; lxxxix. 10; cvii. 25, 29. The parallelism of the passage however—that is the mention of 'stones' in the last clause—seems to require that the passage should bear the primary signification of a heap of stones or ruins. Then comes out the sense, that the prosperous wicked man, or the hypocrite, is like a plant which stands in the midst of rocks, rubbish, or old ruins, and not like one standing in a fertile soil, where it may strike its roots deep. The reference is therefore to the fact, that a tree or plant which springs up among ruins, or upon rocks, or in the midst of rocks, will send its roots afar for nourishment, or will wrap them around the projecting points of the rocks or ruins in order to obtain support. Travellers have noticed signal instances of this among the ruins of Greece, as in the instance of a plane-tree growing upon the high wall of a ruin, which sent its root down along the wall to the ground. Some examples of the same kind, although less remarkable, have been seen in our own country, as in the old walls of Silchester. As to examples occurring among rocks, we remember to have seen many curious examples among the passes of the Caucasus, but none so remarkable as that which is described in Silliman's (American) *Journal of Science* for January, 1840.

'About fifteen years ago, upon the top of an immense boulder of limestone some ten or twelve feet in diameter, a sapling was found growing. The stone was but slightly embedded in the earth; several of its sides were raised from four to six feet above its surface; but the top of the rock was rough with crevices, and its surface, which was sloping off on one side to the earth, was covered with a thin mould. From this mould the tree had sprung up, and having thrust its roots into the crevices of the rock, it had succeeded in reaching the height of some twelve or fifteen feet. But about this period the roots on one side became loosened from their attachment, and the tree gradually declined to the opposite side, until its body was in a parallel line with the earth. The roots on the opposite side, having obtained a firmer hold, afforded sufficient nourishment to sustain the plant, although they could not, alone, retain it in its vertical position. In this condition of things, the tree, as if "conscious of its wants," adopted (if the term may be used) an ingenious process, in order to regain its former upright position. One of the most vigorous of the detached roots sent out a branch from its side, which, passing round a projection of the rock, again united with the parent stalk, and thus formed a perfect *loop* around this projection, which gave to the root an unmovable attachment.

'The tree now began to recover from its bent position. Obeying the natural tendency of all plants to grow erect, and sustained by this root, which increased with unwonted vigour, in a few years it had entirely regained its vertical position, elevated, as no one could doubt who saw it, by the aid of the root which had formed this singular attachment. But this was not the only power exhibited by this remarkable tree.

'After its elevation it flourished vigorously for several years. Some of its roots had traced the sloping side of the rock to the earth, and were buried in the soil below. Others, having embedded themselves in its furrows, had completely filled these crevices with vegetable matter. The tree still continuing to grow, concentric layers of vegetable matter were annually deposited between the alburnum and liber, until, by the force of vegetable growth alone, the rock was split from the top to the bottom into three nearly equal divisions, and branches of the roots were soon found extending down, through the divisions, into the earth below. On visiting the tree a few months since to take a drawing of it, we found that it had attained an altitude of fifty feet, and was four feet and a-half in circumference at its base.'

18. '*His place . . . . . shall deny him, saying, I have not seen thee.*'—This is a very striking and beautiful illustration of the remarks we offered under ch. vii. 10.

CHAPTER IX.

1 Job, acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know *it is* so of a truth: but how should [1]man be just [2]with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 [3]Which alone spreadeth out the heavens, and treadeth upon the [4]waves of the sea.

9 [5]Which maketh [6]Arcturus, Orion, and Pleiades, and the chambers of the south.

10 [7]Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 [8]Behold, he taketh away, [9]who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, the [10]proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now my days are swifter than a post; they flee away, they see no good.

26 They are passed away as the [11] [12]swift ships: as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall [13]abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there [14]any [15]daysman betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; [16]but *it is* not so with me.

1 Psal. 143. 2. 2 Or, *before God.* 3 Gen. 1. 6. 4 Heb. *heights.* 5 Chap. 38. 31, &c. Amos 5. 8.
6 Heb. *Ash, Cesil, and Cimah.* 7 Chap. 5. 9. 8 Isa. 45. 9. Jer. 18. 6. Rom. 9. 20. 9 Heb. *who can turn him away?*
10 Heb. *helpers of pride*, or, *strength.* 11 Heb. *ships of desire.* 12 Or, *ships of Ebeh.* 13 Or, *make me to be abhorred.*
14 Heb. *one that should argue.* 15 Or, *umpire.* 16 Heb. *but I am not so with myself.*

Verse 5. '*Which removeth the mountains,*' etc.—Some commentators think, with probability, that the whole of this passage, from verse 5 to 8, refers to an earthquake, with all its awful circumstances.

9. '*Arcturus, Orion,*' etc.—See the notes to chap. xxxvii. and xxxviii.

26. '*They are passed away as the swift ships: as the eagle that hasteth to the prey.*'—In this there is a connection of ideas which seems to have escaped the notice of the commentators—the analogy between the motion in a ship sailing upon the waters and that of an eagle *sailing* through the air. It is a kind of connection of images which would occur to a person who had been in the habit of witnessing both kinds of motion, but not to others.

— '*Swift ships.*'—(אֳנִיּוֹת אֵבֶה *aniyoth ebeh.*) Ships are doubtless intended, and that *swift* ships is the ulterior signification is evident from the context. But the rationale of this is by no means clear, if we may judge from the variety of interpretations which have been adduced. This uncertainty is expressed in our two marginal readings, '*ships of desire* or *ships of Ebeh.*' The former is founded on the idea of ships longing for their destined port, and crowding all their sail to reach it: and the latter is the resource of doubt, leaving the uncertain word



EAGLE (*Lammergeyer*) ON WING.

untranslated, or considering it as a proper name. The Chaldee understands, 'vessels bearing rich fruits,' which, being perishable commodities, required expeditious transport. This is nearly followed by the Vulgate and those modern versions which bow to its authority. There are other interpretations which we need not notice: but that which we incline to prefer, with some good authorities, English and foreign, is, that as אֲבֶה denotes the Egyptian papyrus, we are to understand 'vessels of reed' or 'papyrus,' of which boats and small vessels were constructed in very ancient times, and which are, even in Scripture, celebrated for their swiftness (Isa. xviii. 2). The great antiquity of these boats, and the little advance that had probably been made in navigation in the time of Job, are much in favour of this explanation.

30. '*If I wash myself with snow water.*'—The whiteness and purity of snow suggested the idea that its water was better suited for purification than any other. For this reason (as Gill states, after Petronius), snow water was anciently preserved in vessels, for personal ablution. It was conceived that it not only whitened the skin, but that it also strengthened by contracting the fibres and preventing perspiration.

33. '*Daysman betwixt us, that might lay his hand upon us both.*'—An arbitrator, umpire, or elected judge, used to be called (and we believe still is in some of the northern counties) a *dies-man* or *days-man*. The laying the hand may refer to some particular ceremony; but it is sufficient to understand it to express the power of control which the daysman exercised over both parties. Dr. Good renders, 'There is no umpire between us, who might lay his control over us both.'

CHAPTER X.

1 *Job, taking liberty of complaint, expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

MY soul is [1]weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise [2]the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 [3]Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands [4]have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 [5]Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast [6]fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I

[1] Or, *cut off while I live.* [2] Heb. *the labour of thine hands.* [3] Heb. *It is upon thy knowledge.* [4] Heb. *took pains about me.* [5] Psal. 139. 14, 15, 16. [6] Heb. *hedged.*

be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest [7]thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 [8]Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 [9]*Are* not my days few? cease *then, and* let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

22 A land of darkness, as darkness *itself;* *and* of the shadow of death, without any order, and *where* the light *is* as darkness.

7 That is, *thy plagues.* 8 Chap. 3. 11. 9 See chap. 7. 6, and 8. 9.

Verse 10. '*Hast thou not poured me out as milk, and curdled me like cheese?*'—The whole passage, including the two following verses, is usually considered to furnish an account, no less just than beautiful, of the origin and growth of the human creature. Dr. Good, who translates, 'Didst thou not mingle me, as milk, and consolidate me, as cheese?' considers that it refers to milk as the sustaining principle of man's existence. He says:—'The whole of the simile is highly correct and beautiful; and has not been neglected by the best poets of Greece and Rome. From the well-tempered or mingled *milk* of the chyle, every individual atom of every individual organ in the animal frame, the most compact and consolidated, as well as the soft and pliable, is perpetually supplied and renewed, through the medium of a system of *lacteals* or *milk-vessels*, as they are usually called in anatomy, from the nature of this common chyle or milk which they circulate. Into the delicate stomach of the infant it is usually introduced in the form of milk; but even in the adult it must be reduced to some such form, whatever be the substance he feed on, by the conjoint action of the stomach and other chylifactive organs, before it can become the basis of animal nutriment. It then circulates through the system, and either continues fluid, as milk in its simple state; or is rendered solid, as milk in its caseous or cheese state, according to the nature of the organ which it supplies with its vital current.'

16. '*Thou huntest me as a fierce lion,*' etc.—Good and Boothroyd seem rightly to consider that the fine passage in this and the following verse refers to the sport which lions, and indeed all the feline tribe, exercise over their prey before they finally devour it.

CHAPTER XI.

1 *Zophar reproveth Job for justifying himself.* 6 *God's wisdom is unsearchable.* 13 *The assured blessing of repentance.*

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should [1]a man full of talk be justified?

3 Should thy [2]lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth.*

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* [3]as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he [4]cut off, and shut up, or gather together, then [5]who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For [6]vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age [7]shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* [8]thou shalt take thy rest in safety.

1 Heb. *a man of lips.* 2 Or, *devices.* 3 Heb. *the heights of heaven.* 4 Or, *make a change.*
5 Heb. *who can turn him away?* 6 Heb. *empty.* 7 Heb. *shall arise above the noon-day.* 8 Levit. 26. 5.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall [9]make suit unto thee.

20 But the eyes of the wicked shall fail, and [10]they shall not escape, and [11]their hope *shall be as* [12]the giving up of the ghost.

[9] Heb. *intreat thy face.* [10] Heb. *flight shall perish from them.* [11] Chap. 8. 14, and 18. 14. [12] Or, *a puff of breath.*

Verse 1. '*Zophar the Naamathite.*'—See the note on ch. ii. 11. Zophar seems inferior even to Bildad in discernment, temper, and charitable consideration. 'At first,' says Jahn, 'his discourse is characterized by rusticity; his second address adds but little to the first; and in the third dialogue he has no reply to make.' Hales characterizes this, his first speech, as '*taunting.*' 'He, without any reserve, taxes Job openly with loquacity, arrogance, and iniquity, and as justly punished for his sins; and exhorts him to repentance, as the only means of recovering his prosperity.'

12. '*Though man be born* like *a wild ass's colt.*'—The particle of comparison 'like' does not exist in the original, and the boldness and effect of the figure are not seen unless the interpolation be proved. We make the ass an emblem of stupidity, for which no good reasons have ever been alleged. The Hebrews made the ass, that is the *tame ass*, a symbol of contented and patient labour (Gen. xlix. 14, 15); but the wild ass of the desert, which is here intended, was with them a symbol of extreme contumacy and ferocity. 'A wild-ass colt,' 'A wild-ass man' were proverbial expressions to this effect. It is thus applied to Ishmael, and with remarkable appropriateness, if understood of him as a progenitor of the Arabian tribes (Gen. xvi. 12). The proverb still exists among the Arabians to describe an obstinate, indocile, and contumacious person.

CHAPTER XII.

1 *Job maintaineth himself against his friends that reprove him.* 7 *He acknowledgeth the general doctrine of God's omnipotency.*

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have [1]understanding as well as you; [2]I *am* not inferior to you: yea, [3]who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand *is* the [4]soul of every living thing, and the breath of [5]all mankind.

11 [6]Doth not the ear try words? and the [7]mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 [8]With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he [9]shutteth [10]up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 [11]He removeth away [12]the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and [13]weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and [14]straiteneth them *again.*

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to [15]stagger like *a* drunken *man.*

[1] Heb. *an heart.* [2] Heb. *I fall not lower than you.* [3] Heb. *with whom are not such as these.* [4] Or, *life.*
[5] Heb. *all flesh of man.* [6] Chap. 34. 3. [7] Heb. *palate.* [8] That is, *with God.* [9] Isa. 22. 22. Rev. 3. 7.
[10] Heb. *upon.* [11] Chap. 32. 9. [12] Heb. *the lip of the faithful.* [13] Or, *looseth the girdle of the strong.*
[14] Heb. *leadeth in.* [15] Heb. *wander.*

Verse 2. '*Wisdom shall die with you.*'—The Orientals have still many expressions of this kind by which they rebuke or satirise unfounded pretensions. Hence when a man insinuates offensively his superior wisdom, knowledge, or experience, it is not unusual to hear such observations as—Alas! when you die wisdom cannot live—Wisdom will be buried with you—Where shall we seek wisdom when you are dead?—and so on. There is, however, a fine idea involved, which admits of very beautiful applications, as, for instance, in the exquisite Idyl in which Moschus laments the death of Bion:—

'Bion, the swain, and *all, with him, is dead;*
Song lives no more, the Doric Muse is fled.'

3. '*Understanding.*'—The Hebrew, as in the margin, has 'heart,' which, and not the head, or brain, is often used in Scripture to express the mind, or understanding.

18. '*He looseth the bond of kings.*'—Not the bonds with which they are bound, but those which they impose. The whole series of verses refers to the changes and reverses which attend all conditions of life. In the present verse this is beautifully expressed; the bonds of authority with which they bound others are unbound, and their own loins are bound with a girdle—not a girdle of royal dignity and ornament, but such a girdle as that with which servants and travellers gird their loins, in the East, for service or travel.

CHAPTER XIII.

1 *Job reproveth his friends of partiality.* 14 *He professeth his confidence in God:* 20 *and intreateth to know his own sins, and God's purpose in afflicting him.*

Lo, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 [1]Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will [2]maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and [3]makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and [4]lookest narrowly unto all my paths; thou settest a print upon the [5]heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

[1] Heb. *Be silent from me.* [2] Heb. *prove, or, argue.* [3] Psal. 25. 7. [4] Heb. *observest.* [5] Heb. *roots.*

Verse 14. '*Take my flesh in my teeth, and put my life in mine hand.*'—Both these expressions appear to have been proverbially applicable to a case apparently desperate. Whence the former could be derived is not very clear. Some think it may refer to some such fact as that of a man's eating his own flesh in the rage and despair of famine; while others would refer it to the contest which so frequently takes place between dogs and other carnivirous quadrupeds, in consequence of one of them carrying a piece of flesh in his mouth, which instantly becomes a source of dispute and a prize to be fought for.

25. '*Wilt thou break a leaf driven to and fro?*'—The word translated 'to break' is very emphatic, signifying to break terribly, or to beat a thing to powder: to break with power, or to show much power in breaking. And shall this great power of demolition be exerted against a leaf—weak even on the tree, and still more weak when separated from it, dried up, and driven to and fro by the wind?

27. '*Thou puttest my feet also in the stocks.*'—The whole passage seems to describe the feet as so confined in a clog or clogs as not to preclude the power of motion. It may refer to the ancient custom of attaching a sort of clog to



the feet of runaway slaves, when found, with the owner's name thereon, so that their flight might be retarded and their course the more easily tracked, if they again attempted to escape. Dr. Good conceives that the figure may have been taken from the mode of treating the wild-ass, an animal difficult to tame, and which it was necessary to clog in order to keep in subjection. In that case, the last clause of the verse ('a print upon the heels of my feet') may imply that some particular mark of ownership or other quality was usually branded on the hoof, or perhaps indented on the shoes. Stocks or clogs for the feet of men were however certainly used in Scripture times. The feet of Jeremiah were put in the stocks. What kind of stocks were used it is difficult to conjecture —whether they were encumbering clogs, or fetters that did not absolutely prevent but only embarrassed motion, or were fixed frames that kept the prisoner stationary. Both kinds were in use very anciently. The fixed kinds, properly called stocks, were of different sorts, being frames of wood with holes either for the feet only, or for the feet, the hands, and the neck at once. At Pompeii stocks have been found so contrived that ten prisoners might be chained by the leg, each leg separately, by the sliding of a bar. Some of these forms of confinement—particularly that which combined, in some sort, the pillory with the stocks—were very painful, and are mentioned in the accounts of the sufferings of the early Christian martyrs. Our woodcut exhibits the sort of stocks used in India, consisting of a frame, which confines the prisoner's hands and feet, and obliges him to lie on the ground in a very distressing posture, notwithstanding the freedom allowed to the head. Of confinement for the head, such as our pillory or the Chinese collar, we do not read in Scripture; but it is not improbable that the phrase 'thou settest a print upon the heels of my feet' may be illustrated from the practice of the Chinese of putting a seal over the part where the boards joined, so that it could not be opened without detection during the period in which it is appointed to be worn.



CHINESE WOODEN COLLAR.

CHAPTER XIV.

1 *Job intreateth God for favour, by the shortness of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

MAN *that is* born of a woman *is* [1]of few days, and full of trouble.

2 [2]He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 [3]Who [4]can bring a clean *thing* out of an unclean? not one.

5 [5]Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may [6]rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and [7]wasteth away: yea, man giveth up the ghost, and where *is* he?

[1] Heb. *short of days.* [2] Chap. 8. 9. Psal. 102. 11, and 103. 15, and 144. 4. [3] Heb. *Who will give.* [4] Psal. 51. 5. [5] Chap. 7. 1. [6] Heb. *cease.* [7] Heb. *is weakened*, or, *cut off.*

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 [8]For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling [9]cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou [10]washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

[8] Psal. 139. 2, 3. [9] Heb. *fadeth.* [10] Heb. *overflowest.*

Verse 7. '*There is hope of a tree,*' etc. to verse 10.—This very beautiful passage is a continuation of the comparison commenced in verse 2. A passage in the pathetic elegy on Bion, by Moschus, may be adduced as furnishing a very striking parallel. The translation is Gisborne's.

'The meanest herb we trample in the field,
Or in the garden nurture, when its leaf,
At Winter's touch, is blasted, and its place
Forgotten, soon its vernal bud renews,
And, from short slumber, wakes to life again.
Man wakes no more!—man, valiant, glorious, wise,
When death once chills him, sinks in sleep profound,
A long, unconscious, never-ending sleep.'

In the last line there is indeed a difference between Job and the heathen poet. Job says, 'Man giveth up the ghost, and *where is he*?' Moschus says, he is in a 'never-ending sleep.' Job also compares death to a sleep in verse 12, which is the proper completion of the passage; but he only says, '*till the heavens be no more*, they shall not awake.' It is indeed disputed whether he here means to define a time when the dead would arise, or to deny it by the strongest figure he could command. It would be interesting to ascertain whether the patriarchs possessed any intimation of that which the New Testament so distinctly announces; and it is indeed the peculiar value of the book of Job as a *theological* document, that it is the only existing source from which a systematic account can be derived of that old patriarchal religion which the law and the gospel successively superseded.

CHAPTER XV.

1 *Eliphaz reproveth Job of impiety in justifying himself.* 17 *He proveth by tradition the unquietness of wicked men.*

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter [1]vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, [2]thou castest off fear, and restrainest [3]prayer before God.

5 For thy mouth [4]uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 [5]Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the grayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 [6]What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 [7]Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and

[1] Heb. *knowledge of wind.* [2] Heb. *thou makest void.* [3] Or, *speech.* [4] Heb. *teacheth.* [5] Rom. 11. 34. [6] 1 Kings 8. 46. 2 Chron. 6. 36. Chap. 14. 4. Psal. 14. 3. Prov. 20. 9. 1 John 1. 8. [7] Chap. 4. 18.

filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 [8]A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be [9]accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 [10]They conceive mischief, and bring forth [11]vanity, and their belly prepareth deceit.

8 Heb. *A sound of fears.* 9 Or, *cut off.* 10 Psal. 7. 14. Isa. 59. 4. 11 Or, *iniquity.*

Verse 2. '*The east wind.*'—This wind is particularly stormy and boisterous in the Levant, and is even accounted noxious in Arabia. It is what our mariners call a Levanter; and is the same, called in the Acts of the Apostles *Euroclydon*, by which St. Paul and his companions were wrecked on the island of Melita.

10. '*Grayheaded . . . . . very aged . . . . much elder than thy father.*'—One of the Targums makes these three discriminations apply respectively to Job's three friends; paraphrasing thus—'But Eliphaz who is grey, and Bildad who is aged, are with us; and Zophar who is greater in days than thy father.'

33. '*He shall shake off his unripe fruit as the vine.*'—One would think this should apply to the blasting of the unripe fruit by natural causes, as understood by most interpreters. But it seems to have escaped every one, that in such a case the blasted grapes would not fall or be shaken off, but would remain tenaciously upon the clusters till withered up. For this reason, and not for any reason that he himself assigns, we incline to agree with Harmer that it may signify that the grapes were plundered from the vine by the Arabs during that brief interval in which alone they are liable to depredation—that is, while they have become ripe enough to be eaten and used in various preparations, but are left upon the vine to become more fully ripe. In that brief space the depredations of birds and insects, and in the East of men, may render of no avail to the master of the vineyard all the care of the past, and all the nearly realized hope of the future.

— '*And shall cast off his flower as the olive.*'—And if the flower is cast there can be no fruit. A north or north-east wind is known to prove frequently most injurious to the olive crop in the Levant by destroying the blossoms. Dr. Chandler, in his *Travels in Greece*, says, 'We are under an olive-tree laden with pale yellow flowers: a strong breeze from the sea scattered the bloom and incommoded us, but the spot afforded no shelter more eligible.' In another place he observes, 'The olive groves are now, as anciently, a principal source of the riches of Athens. The mills for pressing and grinding the olives are in the town: the oil is deposited in large earthen jars, sunk in the ground, in the area before the houses. The crops had failed five years successively, when we arrived; the cause assigned was a northerly wind, called Greco-Tramontane, which destroyed the flower. The fruit is set in about a fortnight, when the apprehension from this unpropitious quarter ceases. The bloom in the following year was unhurt, and we had the pleasure of leaving the Athenians happy in the prospect of a plentiful harvest.'

CHAPTER XVI.

1 *Job reproveth his friends of unmercifulness.* 7 *He sheweth the pitifulness of his case.* 17 *He maintaineth his innocence.*

THEN Job answered and said,

2 I have heard many such things: [12]miserable comforters *are* ye all.

3 Shall [3]vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up

1 Or, *troublesome.* 2 Chap. 13. 4. 3 Heb. *words of wind.*

words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should asswage *your grief.*

6 Though I speak, my grief is not asswaged: and *though* I forbear, [4]what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God [5]hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* [6]on high.

20 My friends [7]scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his [8]neighbour!

22 When [9]a few years are come, then I shall go the way *whence* I shall not return.

[4] Heb. *what goeth from me?*
[5] Heb. *hath shut me up.*
[6] Heb. *in the high places.*
[7] Heb. are *my scorners.*
[8] Or, *friend.*
[9] Heb. *years of number.*

Verse 4. '*Shake mine head at you.*'—This is one of the actions which, from the universality of their use, seem almost natural. It is often mentioned in Scripture; where, as everywhere else, it expresses sorrow, dissatisfaction, or scorn.

9. '*He gnasheth upon me with his teeth . . . . sharpeneth his eyes upon me.*'—These also are general signs of natural passion. Homer in like manner uses both together when he describes Achilles as panting to avenge the death of Patroclus:—

'He gnash'd his teeth, fire glimmer'd in his eyes,
Anguish intolerable wrung his heart
And fury against Troy, while he put on
His glorious arms.'—*Iliad*, xix. 365. COWPER.

The reference to the eyes, however,—'*sharpeneth* his eyes,' has a peculiar force which some translators have injudiciously relinquished. It is quite an Oriental expression, and is still used in the East.

10. '*They have smitten me upon the cheek reproachfully.*'—This seems a very abrupt change of figure, all the rest in this and the preceding verse being drawn from the assaults of wild beasts. The figure is sustained in Dr. Good's version of this clause, which he supports by weighty critical reasons:—'They rend my cheek to tatters.'

13. '*His archers compass me.*'—This series of figures appears to be taken from the proceedings of huntsmen. First they surround the beast, then shoot him with their arrows, his entrails are then taken out, and his body broken up limb from limb.

CHAPTER XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous.* 11 *His hope is not in life, but in death.*

MY [1]breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye [2]continue in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and [3]aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all [4]my members *are* as a shadow.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way,

[1] Or, *spirit is spent.*
[2] Heb. *lodge.*
[3] Or, *before* them.
[4] Or, *my thoughts.*

and he that hath clean hands [5]shall be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* [6]the thoughts of my heart.

12 They change the night into day: the light *is* [7]short because of darkness.

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have [8]said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

[5] Heb. *shall add strength.* [6] Heb. *the possessions.* [7] Heb. *near.* [8] Heb. *cried, or, called.*

Verse 6. '*Aforetime I was as a tabret.*'—The word here rendered 'tabret' is תֹּפֶת *topheth*, which translators have very differently understood. Our version derives it from תָּף, 'a tabret,' which is perhaps the least tenable alternative. Others look for its root in the Chaldee word תּוּף, 'to spit out' (as in abhorrence); whence Gesenius renders, 'I was an abhorrence before them.' But the large majority draw its meaning from פָּתָה *pathah*, or from יָפַע, *japhath*, in which case it will signify a simpleton or dotard, or one who is an object of astonishment or wonder. The Vulgate sanctions this view, which has been taken in English versions before and since the present. Tyndale's version of the whole verse is, 'He hath made me as it were a bye-worde of the common people; I am his *gestyinge-stocke* among them.' Heath has 'a prodigy;' Boothroyd, 'a gazing-stock;' Good, 'a dotard;' Lee, 'an abomination;' Noyes, 'a by-word.' After this, we need not add that the retrospective reference 'aforetime' is erroneous, the clause being applied to the then present condition of Job.

10. '*Return, and come now.*'—This is not very intelligible. The original certainly allows, and the sense requires, something like the 'Get ye hence, and begone' of Good.

CHAPTER XVIII.

1 *Bildad reproveth Job of presumption and impatience.*
5 *The calamities of the wicked.*

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He teareth [1]himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his [2]candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare *is* [3]laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall [4]drive him to his feet.

12 His strength shall be hungerbitten, and destruction *shall be* ready at his side.

13 It shall devour the [5]strength of his skin: *even* the firstborn of death shall devour his strength.

14 [6]His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 [7]His remembrance shall perish from the earth, and he shall have no name in the street.

18 [8]He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonied at his day, as they that [9]went before [10]were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

[1] Heb. *his soul.* [2] Or, *lamp.* [3] Heb. *hidden.* [4] Heb. *scatter him.* [5] Heb. *bars.*
[6] Chap. 8. 14, and 11. 20. Psal. 112. 10. Prov. 10. 28. [7] Prov. 2. 22. [8] Heb. *They shall drive him.*
[9] Or, *lived with him.* [10] Heb. *laid hold on horror.*

Verse 8. '*He is cast into a net.*'—In this and the two following verses there seems to be a distinct reference to the modes in which wild beasts were taken by stratagem in the time of Job, and which, so far as they can be distinguished, are much the same as those which are now and ever have been practised in the East. But as there are other passages of Scripture in which these usages seem to be mentioned with greater distinctness, we withhold for the present those statements which may furnish the illustration they require.

13. '*The firstborn of death.*'—This bold expression has been variously understood. It seems clear that Death is described as the parent of the calamities or diseases which destroy life; and the most grievous and awful is distinguished as the 'firstborn.' To what calamity or disease this pre-eminence is assigned is not known. Some think the famine; others the pestilence, which was emphatically called 'Death' by the Hebrews. Examples of this strong figure might be cited from eastern poetry. 'Death, the mother of vultures,' occurs in an Arabian poem—the last of the Moallakat. Professor Lee takes the expression to be a periphrasis for the worm; and, as worms are very soon generated in a dead body, he supposes the term 'firstborn' here to allude to that circumstance.

15. '*Brimstone shall be scattered upon his habitation.*'—In the Introduction to this book, we intimated that the supposed absence of any mention of the destruction of 'the cities of the plain' had been used as an argument to prove that the time of Job was prior to that event. We do not believe that it was; and therefore do not by any means suppose it impossible that this passage may allude to that awful judgment. The word 'brimstone' is the same as that used in Gen. xix.; and the word rendered 'scattered' might as well be 'rained.' Other explanations may however be given. 'Some think,' says Gill, 'respect is had to the lustration of houses with sulphur to drive away dæmons, and remove impurity, to make them fit to dwell in: and others think it refers to the burning of sulphur in houses at funerals, to testify and exaggerate mourning.' These customs existed among the Greeks and Romans. The first is mentioned by Homer (Od. xxii. 481). Brimstone was employed in all sorts of purifications, even for the persons of the culpable and impure.

17. '*He shall have no name in the street.*'—A very good illustration of this text is furnished by Mr. Roberts, from the proverbial expressions of the Hindoos. 'What kind of man is Ramar?'—'I will tell you: his name is in every street;' which means, he is a person of great fame. 'Oh, my lord, only grant me this favour, and your name shall be in every street.' 'Who does not wish his name to be in the streets?' 'Wretch, where is thy name; what dog of the street will acknowledge thee?' 'From generation to generation shall his name be in the streets.'

CHAPTER XIX.

1 *Job, complaining of his friends' cruelty, sheweth there is misery enough in him to feed their cruelty.* 21, 28 *He craveth pity.* 25 *He believeth the resurrection.*

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye [1]make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of [2]wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of [3]mine own body.

18 Yea, [4]young children despised me; I arose, and they spake against me.

19 [5]All [6]my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin [7]and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 [8]Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth,

[1] Or, *harden yourselves against me.* [2] Or, *violence.* [3] Heb. *my belly.* [4] Or, *the wicked.*
[5] Psal. 41. 9, and 55. 13, 14, 20. [6] Heb. *the men of my secret.* [7] Or, *as.* [8] Heb. *Who will give,* &c.

and *that* he shall stand at the latter *day* upon the earth:

26 [9]And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not [10]another; *though* my reins be consumed [11]within me.

28 But ye should say, Why persecute we him, [12]seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

9 Or, *After I shall awake, though this* body *be destroyed, yet out of my flesh shall I see God.* 10 Heb. *a stranger.*
11 Heb. *in my bosom.* 12 Or, *and what root of matter is found in me?*

Verse 6. '*God hath overthrown me, and hath compassed me with his net.*'—It admits of a conjecture that this may allude to a very ancient mode of combat, which was preserved by the Romans in their public shows, in which men fought with each other. In this mode of combat, a gladiator, called a *retiarius*, was matched with another, called a *secutor*. The latter was armed with a helmet, buckler, and sword; while the *retiarius* wore only a short coat or tunic, and went bareheaded. He carried in his left hand a three-pointed lance or trident, and in his right a net. He pursued his adversary, endeavouring to entangle his head in the net, that he might the more easily despatch him with his trident. But if he missed his aim, by either throwing his net short of his mark or beyond it, he turned round and fled, till he should be able to get his net ready for a second throw, but was meanwhile pursued by his opponent (thence called *secutor*, or follower), who endeavoured to overtake and slay him before he could be ready for his next attempt. Similar methods of entangling an adversary were long before and often used in actual warfare, either as a regular practice or as a stratagem. There is an instance in history, about six hundred years before Christ, in a single combat between the commanders of the Athenian and Mitylenean forces. The latter (Pittacus, one of the famous seven sages) concealed behind his shield a net, which throwing suddenly, he entangled the Athenian general, and easily slew him.

20. '*I am escaped with the skin of my teeth.*'—There is scarcely,' says Good, 'any verse in the whole poem that has more puzzled commentators, and excited a greater variety of renderings, than this.' This is true, and we fear that his own rendering only extends the range of uncertainty. It is, 'In the skin of my teeth I am dissolved.' It is undoubtedly a proverbial expression; and we must confess that we cannot understand it, unless it refers to the gums, which might, in the Oriental style, not improperly be called 'the skin of the teeth,' since they do enclose and cover the lower part of the teeth. And as it is one form of Oriental oppression to knock out the teeth, and since the teeth are lost through disease or age, the loss might well be referred to proverbially, as expressing a last stage of bodily desolation and decay, from whatever cause proceeding. Under this view the text would signify, 'I am escaped with my gums only,' forming a degree in the kind of comparison used by ourselves when we say that such a person escaped only with life. And further, as so many comparisons in this book are derived from the various conditions of animal life, may there not be here a sort of reference to the helpless hopeless condition of a beast of prey when deprived of its teeth by accident or age?

23. '*Oh that my words . . . were printed in a book.*'—'This is an interpretation well adapted to mislead the uninstructed reader, printing being but a recent invention. It means inscribed in a register—written in some permanent record.

24. '*Graven with an iron pen and lead in the rock for*



GROUP ILLUSTRATING THE USE OF THE STYLE, etc.—From Montfaucon's Palæographia Græca.



ENGRAVED ROCKS IN THE WADY MOKATTEB.—Laborde.

ever.'—This and the preceding verse have been most unfortunately rendered in our own and many other versions, so as not only to confound the sense, but to destroy the force and beauty with which the ideas rise over each other to the marked climax with which they close. To avoid critical details, we shall quote Dr. Good's translation of both verses, as it preserves the meaning and force of the original better than any other we have consulted, though the Vulgate approaches it:—

'O! that my words were even now written down;
O! that they were engraven upon a table;
With a pen of iron upon lead!—
That they were sculptured in a rock for ever!'

Of *writing upon lead* we have already written in the general note under Deut. xxxi. In the same note we have also mentioned the pens of iron and other metals which were used for inscribing the characters on lead, wax, and other substances, of which the ancient writing-tablets were formed. Some of the forms which they bore are represented in the cut we now give; and which also represents the mode in which they were employed, according to the substances on which they operated.

Concerning the ancient custom of inscribing memorials intended to be permanent on rocks and stones, we have also spoken rather fully in the note to Exod. xxxii. 15.

Job's allusion to this mode of writing is the more interesting when we become aware of the existence of rocks so engraven in the very region which is supposed to have been the scene of the poem. It is not necessary to argue that these inscriptions were so old as the time of Job; but the text shews that the custom which these rocks evince existed in his time. These sculptured rocks are found on the routes which lead from Egypt to the Sinai mountains, although the greatest number of them occur together in the Wady Mokatteb. This is a valley, about seven miles long, stretching out from the Wady Sheikh to the Sinai mountains, the sides of which present for the most part abrupt cliffs twenty or thirty feet high. These cliffs are thickly covered with the inscriptions, which are continued at intervals for the distance of at least five miles. Many attempts have been made to decipher these inscriptions, which are in an alphabetic character not, otherwise than from them, known to palæographists. They were first mentioned by the traveller Cosmos in A.D. 535, and the character was even then unknown. He supposed them the work of the ancient Hebrews; and says that certain Jews who had read them explained them to him as noting 'the journey of such a one out of such a tribe, in such a year and month,' much in the manner of modern travellers. Further than this the most recent decipherer has hardly advanced. When the attention of European scholars was again turned to these inscriptions, almost a century since, by Bishop Clayton, they were still supposed by him and others to have been the work of the Hebrews on their journey to Sinai. More recently they have been regarded as the work of Christian pilgrims, on their way from Egypt to Sinai, during the fourth century. But the contents of them were unknown in the time of Cosmos, and no tradition seems to have then existed respecting their origin. As to the character itself, Gesenius thought that they belonged to that species of the Phœnician, or rather Syrian, which in the first centuries of the Christian era was extensively employed throughout Syria, and partly in Egypt; having most affinity to the Palmyrene inscriptions. But Professor Beer, of Leipzig, who has quite recently deciphered these inscriptions for the first time, regards them as exhibiting the only remains of the language and character once peculiar to the Nabathæans of Arabia Petræa; and supposes that if, at any future time, stones with the writing of the country should be found among the ruins of Petra, the character would prove to be the same with that of the inscriptions of Sinai. And this had already proved to have been the fact, although he knew it not; for, in the then unpublished travels of Irby and Mangles, mention is made of a tomb at Petra with an oblong tablet

containing an inscription 'in five long lines, and immediately underneath a single figure,' on a large scale, probably the date. 'The characters were such as none of the party had seen before, excepting Mr. Bankes, who, on comparing them, stated them to be precisely similar to those which he had seen scratched on the rocks in the Wady Mokatteb, and about the foot of Sinai.' According to this view, the inscriptions may not improbably turn out to have been made by the native inhabitants of the mountains. 'Still,' says Professor Robinson, 'it cannot but be regarded as a most singular fact, that here, in these lone mountains, an alphabet should be found upon the rocks, which is shewn by the thousands of inscriptions to have been once a very current one, but of which perhaps elsewhere not a trace remains.'

The *contents* of the inscriptions, so far as Professor Beer has proceeded, consists only of proper names, preceded sometimes by a word signifying 'peace,' but sometimes '*memoriatus sit*,' and a few times 'blessed.' Before the names the word *bar* or *ben*, 'son,' sometimes occurs; and they are sometimes followed by one or two words at the end—thus the word 'priest' occurs twice as a title. In one or two instances the name is followed by a phrase or sentence which has not yet been deciphered. Among the names, none Jewish or Christian have been found; and the words which are not proper names seem to belong to an Aramæan dialect. A language of this kind Professor Beer supposes to have been spoken by the Nabathæans, before the present Arabic language spread itself over those parts; and of that language and writing he regards these as the only monuments now known to exist.

CHAPTER XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* [1]I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 [2]That the triumphing of the wicked *is* [3]short, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the [4]clouds;

7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 [5]His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full *of the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still [6]within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, [7]the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: [8]according to his substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath [9]oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 [10]Surely he shall not [11]feel quietness in his belly, he shall not save of that which he desired.

21 [12]There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the [13]wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heavens shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

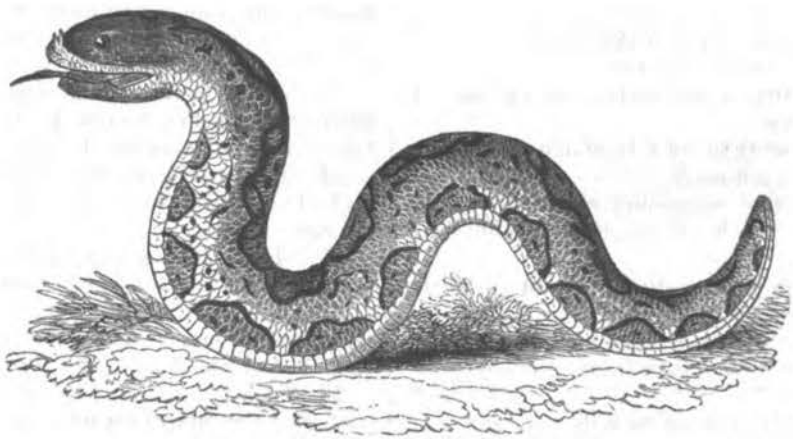
29 This *is* the portion of a wicked man from God, and the heritage [14]appointed unto him by God.

1 Heb. *my haste is in me.* 2 Psal. 37. 35, 36. 3 Heb. *from near.* 4 Heb. *cloud.* 5 Or, *the poor shall oppress his children.*
6 Heb. *in the midst of his palate.* 7 Or, *streaming brooks.* 8 Heb. *according to the substance of his exchange.*
9 Heb. *crushed.* 10 Eccles. 5. 13, 14. 11 Heb. *know.* 12 Or, *there shall be none left for his meat.*
13 Or, *troublesome.* 14 Heb. *of his decree from God.*

Verse 14. '*Asps.*'—The word is פֶּתֶן *pethen*, and very probably denotes the famous aspic of antiquity. The ancient writers however make mention of it in so loose and indefinite a manner, that it is perhaps not easy to determine the species with precision. We know something better of the effect of its bite, which has been particularly described by Dioscorides and others. The sight became dim immediately after the wound; a swelling took place, and pain was felt in the stomach, followed by stupor, convulsions, and death. The bite was generally allowed to be incurable, or at least to admit of no other cure than the immediate excision of the wounded part. In name and description, the snake that seems best to agree with the *pethen* of the Hebrews, if not with the *aspic* of profane antiquity, is the *bætan* of the Arabians, the *Coluber* (*vipera*) *Lebatina* of Linnæus. It is briefly noticed by Forskal. It is about a foot in length, and two inches in circumference; its colour being black and white. It is poisonous in the highest degree: the body of the sufferer swells, and death almost immediately ensues. The literati of Cyprus regarded it as the ancient aspic; and, whether so or not, the probability of its being the Hebrew *pethen* will be very considerable. Besides the similarity of name, and other circumstances, it is observable that the common people at Cyprus call this snake *kufi* (κούφη), *deaf*; and in Ps. lviii. 4, we actually find that *deafness* is ascribed to the *pethen*. This deafness, however, is not want of hearing, but insensibility to the musical notes of the serpent charmers. This is rather a strong circumstance.

16. '*Viper.*'—The Hebrew word is אֶפְעֶה *epheh*; and there is little reason to question that it denotes the same serpent which the Arabians at the present day call by the same name. There have been several descriptions of it, which vary in some details, but agree on the whole. Our cut is taken from that which is given in Jackson's *Marocco* (p. 110), the substantial accuracy of which is attested by Riley, as well as by its conformity to written descriptions. It is one of the most common and venomous of the serpent tribe in northern Africa and south-western Asia. It is thus described by Jackson:—'*El Effah* is the name of the other serpent remarkable for its quick and penetrating poison. It is about two feet long' (sometimes much less or much more, according to others) 'and as thick as a man's arm, beautifully spotted with yellow and brown, and sprinkled over with blackish specks. They have a wide mouth, by which they inhale a great quantity of air, and when inflated therewith they eject it with such force as to be heard to a considerable distance.' These mortal enemies to mankind are described by him as abounding in the desert of Suse, where their holes are so numerous that it is difficult for a horse to pass without stumbling.

Captain Riley, in his *Authentic Narrative* (New York, 1817), confirms this account in substance. He describes the colour as 'the most beautiful in nature;' and observes, that he had seen Jackson's engraving, which was 'a very correct resemblance.' He adds, that these serpents often attack and destroy both men and beasts, and that the poison is so subtile as to occasion death in fifteen minutes. The species is probably the same with the *Vipera Ægyptiaca* of Latreille. The *Ephah* is also mentioned in Isa. xxx. 6; and it is the same which, in the New Testament, occurs under the name of ἔχιδνα or 'viper.' Acts xxviii. 3, as well as the present text, illustrates the common belief of antiquity, that the bite of one of these serpents was a punishment directly inflicted by Heaven.



VIPER (*El Effah*).

17. '*The rivers, the floods, the brooks of honey and butter.*'—Moses uses similar expressions in describing the fertility and abundance of Canaan, and Bishop Warburton thinks it is here a proverbial speech taken from these descriptions. This would be proving the book of Job later than the Pentateuch; and it is enough to observe that such expressions are in the true spirit of Oriental description in intimating the abundance of the things specified, and is still common in Arabia, where honey, butter, and milk, are as much esteemed as they were by the patriarchs of Scripture. Mohammed describes his paradise after the same style: 'Therein are rivers of incorruptible water; and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant to those who drink; and rivers of clarified honey:' and, although this description is taken by many Mohammedans to be real; others, acquainted with the descriptive hyperboles of the Arabians, believe it to be figurative only.—'Rivers of butter,' seeming to imply its fluidity, is rather a perplexing expression; and as butter is only thus described in the poetical Scriptures, perhaps the word (חֶמְאָה *chemah*) in its poetical use acquires the meaning of חָלָב *chalab*, 'milk;' whence the Arabic version has in this place, 'milk,' not 'butter.' But it is also true that the word not only signifies butter, but thick milk, or cream; and may very well be so understood in the present text.

21. '*There shall none of his meat be left,*' etc.—This is reckoned among the difficult passages of the book of Job; and, accordingly, very different renderings and interpretations have been given. We think all the apparent difficulty has arisen from the want of adequate reference to the customs of the East. It is there usual for persons of consideration, and certainly those who make any pretensions to liberality, to maintain a table much beyond the wants of their own household, and the superfluity of which goes to feed a number of poor people and hungry expectants. May not, therefore, this text mean, that the person described was of so mean a disposition that he provided only for his own needs, so that nothing was left for others? This cha-

racter would in the highest degree be disgraceful and ignominious in Arabia.

24. '*The bow of steel.*'—It is difficult to understand how the word 'steel' came here. It is certainly the common Hebrew word for 'brass' (נְחוּשָׁה *nehhushah*), or rather 'copper.' We have on former occasions noticed the extent to which the metal was anciently employed in the fabrication of arms.

CHAPTER XXI.

1 Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometimes their destruction is manifest. 23 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be [1]troubled?

5 [2]Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 [3]Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses [4]*are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days [5]in wealth, and in a moment go down to the grave.

14 [6]Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.

17 How oft is the [7]candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm [8]carrieth away.

19 God layeth up [9]his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth [10]in his full strength, being wholly at ease and quiet.

24 His [11]breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* [12]the dwelling places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 [13]That the wicked is reserved to the day of destruction? they shall be brought forth to [14]the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the [15]grave, and shall [16]remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth [17]falsehood?

1 Heb. *shortened.* 2 Heb. *Look unto me.* 3 Psal. 17. 10, and 73. 3, 12. Jer. 12. 1. Hab. 1. 16. 4 Heb. are *peace from fear.* 5 Or, *in mirth.* 6 Chap. 22. 17. 7 Or, *lamp.* 8 Heb. *stealeth away.* 9 That is, *the punishment of his iniquity.* 10 Heb. *in his very perfection*, or, *in the strength of his perfection.* 11 Or, *milk-pails.* 12 Heb. *the tent of the tabernacles of the wicked.* 13 Prov. 16. 4. 14 Heb. *the day of wraths.* 15 Heb. *graves.* 16 Heb. *watch in the heap.* 17 Heb. *transgression.*

Verse 24. '*His breasts are full of milk.*'—The word rendered 'breasts' (sing. עָטִין *atin*) is apparently of foreign origin; and, as it does not anywhere else occur, it has been so differently understood as to shew that its precise meaning is not known. It has been understood of the sides, the loins, the bowels, the milk vessels, a sleek skin, milk-pails, pastures, etc. We do not think it necessary to examine these alternatives, as their variety seems enough to evince that

the true meaning of the word is lost. That which the Septuagint and Vulgate have chosen is 'bowels;' and they also have 'fat' instead of 'milk.' Amidst all this variety of interpretation it is, however, not difficult to conceive that the general reference is to that fulness of those sustaining milky juices mentioned in the note to x. 10; and which denotes a prosperous state of health. Our translators may, however, be vindicated in adopting such an unusual and seeming preposterous reading as 'breasts.' It seems to be well authenticated, that, under peculiar circumstances, there may be even to the breast of man a determination of those milky juices in which the healthy human frame abounds. Our translators had probably read anecdotes of such facts, and, having determined to read *chalab* as 'milk' (see xx. 17), considered themselves warranted in reading *atin* as 'breast,' not, perhaps, being aware that there could be milk anywhere else. Purchas, who was a contemporary of the translators, gives some instances of the sort, after J. dos Sanctos. We will transcribe the passage.

'One Peter, a Christian Cafar, at Sofala, his wife dying after travail of a daughter, nourished the same with the milk of his own breasts, a whole year, at the end whereof it died; and then the milk dried up in his breasts. He told me, that pity of the motherless crying infant, which his poverty could not otherwise relieve, caused him to seek to still it by laying it to his breast, and then gave it somewhat to drink; which having continued two or three days, his breast began to yield milk. Persons of credit in India told me the like of a poor Jew of Ormus, which nourished his sonne with his brests, the mother dying when it was young, in the castle. After my return to Portugal, I heard, by eye witnesses, of a poor man in Moura, which, being sixty years old, had as much milk as a woman-nurse, and gave suck to two children.' (*Pilgrimage*, ix. 12. 2.) A similar and well-attested fact is related by Humboldt, in his *Personal Narrative*. It is perhaps not irrelevant to add here the fact, well known to mothers, that the breasts of male as well as female children, lately born, are frequently full of milk, which is usually pressed out by the hand. But, although such facts may be useful for illustrating the sense which our translation gives, it does not follow that this sense is the right one. We hold it to be uncertain: but can still see much probability in the opinion of Professor Lee, that the word rendered 'breasts' really signifies that sort of leathern bottle in which milk, wine, etc., are kept in the East. This is certainly the simpler interpretation.

29. '*Have ye not asked them that go by the way?*'—that is, travellers. To subvert the position advanced in the preceding chapter by Zophar, Job had been adducing instances of impious men who pass their lives in ease and prosperity, enjoy a comfortable old age, and descend with honour to the grave. He then anticipates and refutes the objections which might be taken to this assertion; but perceiving by the looks of his friends that they did not agree, he, with some warmth, appeals to the testimony of travellers, who mention instances of great oppressors who had even escaped in times of general ruin, and had eventually died a peaceful death, had been buried with great pomp, and had been honoured with such splendid monuments that they seemed to live and flourish again in their very tombs—

> Even this man is borne with honours to his grave,
> Yea, he still survives upon the tomb; *v.* 32, etc.

Many illustrations of the sentiment involved in the whole passage might be adduced. Dr. Good produces the following from the second of the Golden Poems of the Moallakat:—

'I see no difference between the tomb of the anxious miser gasping over his hoard, and the tomb of the libertine lost in voluptuousness. Behold, the tombs of both of them are raised on equal heaps of earth! over which are erected the massy columns of solid marble among the thickening sepulchres.'

In reference to the whole passage the writer remarks, that it is 'exquisitely beautiful, and may challenge the finest outline of a magnificent sepulchre in Greek or Roman poetry.'

33. '*The clods of the valley shall be sweet unto him.*'—This phrase involves a touching allusion to a feeling that the person who is buried may in some degree partake of the prosperous condition of the tomb which contains him. This idea has its foundation in the root springs of our nature; for who among ourselves is there, who, when standing amidst the fresh, green, and sunny, though somewhat shaded, solitude of an old village churchyard, where all voices save those of the rooks are distant, and those not too near, but has associated the idea of perfect peace, of pleasant rest after life's turmoils, with the refuge of such a grave? The craving—however religion or even philosophy may strive to repress it—for a grave like this, for ourselves or for those who are dear to us, involves the supposition of consciousness in the dead, of which the Hebrew poet here makes so happy a use. The same idea seems to have been indulged by the Sultan Amurath the Great, who died in 1450. 'Presently upon his death,' says Knolles, in his *History of the Turks*, 'Mahomet his son, for fear of some innovation to be made at home, raised the siege and returned to Hadrianople: and afterwards with great solemnity buried his dead body on the west side of the city of Prusa, on the suburbs of the city, where he now lieth, in a chapel without any roof, the grave nothing differing from the manner of the common Turks; which, they say, he commanded to be done in his last will, that the mercy and blessing of God (as he termed it) might come unto him by the shining of the sun and moon, and by the falling of the rain and the dew of heaven upon his grave.'

— '*And every man shall draw after him,*' etc.—This verse, rightly understood, appears to refer to a funeral procession, the number of persons attending which is, in the East, usually in proportion to the honour in which the deceased has been held.

CHAPTER XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins.* 21 *He exhorteth him to repentance, with promises of mercy.*

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, [1]as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and [2]stripped the naked of their clothing.

[1] Or, *if he may be profitable*, doth his *good success* depend *thereon?*

[2] Heb. *stripped the clothes of the naked.*

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* [3]the mighty man, he had the earth; and the [4]honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold [5]the height of the stars, how high they are!

13 And thou sayest, [6]How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, [7]whose foundation was overflown with a flood:

17 [8]Which said unto God, Depart from us: and what can the Almighty do [9]for them?

18 Yet he filled their houses with good *things:* but [10]the counsel of the wicked is far from me.

19 [11]The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our [12]substance is not cut down, but [13]the remnant of them the fire consumeth.

21 Acquaint now thyself [14]with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 [15]If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold [16]as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy [17]defence, and thou shalt have [18]plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save [19]the humble person.

30 [20]He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

3 Heb. *the man of arm.* 4 Heb. *eminent, or, accepted for countenance.* 5 Heb. *the head of the stars.* 6 Or, *What.*
7 Heb. *a flood was poured upon their foundation.* 8 Chap. 21. 14. 9 Or, *to them.* 10 Chap. 21. 16.
11 Psal. 107. 42. 12 Or, *estate.* 13 Or, *their excellency.* 14 That is, *with God.* 15 Chap. 8. 5, 6.
16 Or, *on the dust.* 17 Or, *gold.* 18 Heb. *silver of strength.* 19 Heb. *him that hath low eyes.*
20 Or, *The innocent shall deliver the island.*

Verse 9. '*The arms of the fatherless.*'—So in the preceding verse the expression properly rendered 'the mighty man,' is literally, 'man of arm' or 'arms.' In both cases the word 'arm' is evidently a figurative term expressing power or strength. In this sense it is frequently used in Scripture. Among the Arabians extent of arm is still used to express power, while shortness of arm describes impotence. The figure probably originated in the fact that a man with long arms is able to reach many things which are beyond the grasp of him whose arms are short.

16. '*Whose foundation was overflown with a flood.*'—The whole passage with which this is connected appears to us to refer to the Deluge. Professor Lee, however, rather thinks that it describes the destruction of Sodom and Gomorrah, and that the present image is derived from the overflowings of the Euphrates.

23. '*If thou return to the Almighty, thou shalt be built up.*'—Though building up may signify an increase of property, and especially of children, which were considered the chief riches among the Patriarchs, Israelites, and Asiatics in general, and a promise of this kind must be very acceptable, yet, *fortifying* and *protecting* may be that which is here principally intended. In all parts of Arabia attacks upon the houses and property of individuals were frequent, and to prevent suffering in this way, every house was a sort of fortification, a wall being built round the house too high to be easily scaled, and a very low door in that wall, through which an Arab, who scarcely ever dismounts from his horse, could not pass.

The monks of St. Catharine, who have a monastery on the top of Mount Sinai, dare not even have a door in their monastery, they are literally built up, and everything that is received from below comes in a basket, let down from the top of the wall by means of a rope and pulley. Both persons and goods go and come in this way. To this kind of 'building up' Eliphaz seems to refer.

24. '*Gold . . . . as the stones of the brooks.*'—Here we seem to have a very distinct reference to the source from which the earliest supplies of precious metal were obtained, namely, from the beds of the torrents which brought down large or small particles of the precious substances from the mountains. See the notes on Gen. ii. 11, and Exod. xxxi. 4.

CHAPTER XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God, who is invisible, observeth our ways.* 11 *Job's innocence.* 13 *God's decree is immutable.*

THEN Job answered and said,

2 Even to day *is* my complaint bitter: [1]my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

10 But he knoweth [2]the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; [3]I have esteemed the words of his mouth more than [4]my necessary *food.*

13 But he *is* in one *mind,* and who can turn him? and *what* [5]his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

[1] Heb. *my hand.* [2] Heb. *the way* that is *with me.* [3] Heb. *I have hid,* or, *laid up.* [4] Or, *my appointed portion.* [5] Psal. 115. 3.

Verse 11. '*My foot hath held his steps.*'—The original word rendered '*held*' is אָחְזָה *akhazah*, the primary idea of which is to seize, to lay fast hold of; and it greatly improves the force of this passage to understand it not, as we should naturally do, of simple treading; but with reference to that active grasping power which the Orientals generally possess in their feet or rather toes. This we have noticed under Judges i. 6; and shall therefore only further observe, that an unshod Oriental, particularly an Arab, in treading firmly, or in taking a determined stand, does actually seem to lay hold of, seize, or grasp the ground with his toes, giving a sort of fixedness in his position, inconceivable to those the power of whose feet is cramped by the habitual use of tight shoes, or indeed of any shoes. This is what, as it appears to us, Job had in view in employing this forcible expression, the strength of which is better preserved in Good's version than in any other we have seen. It is, 'In his steps will I *rivet* my feet.'

CHAPTER XXIV.

1 *Wickedness goeth often unpunished.* 17 *There is a secret judgment for the wicked.*

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the [1]landmarks; they violently take away flocks, and [2]feed *thereof.*

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his [3]corn in the field: and [4]they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.*

[1] Deut. 19. 14, and 27. 17. [2] Or, *feed* them. [3] Heb. *mingled corn,* or, *dredge.* [4] Heb. *the wicked gather the vintage.*

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and [5]disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat [6]consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, [7]and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but [8]are gone and brought low; they are [9]taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

[5] Heb. *setteth his face in secret.* [6] Heb. *violently take.* [7] Or, *he trusteth not* his own *life.* [8] Heb. *are not.* [9] Heb. *closed up.*

Verse 8. '*Wet with the showers of the mountains.*'—This scarcely exhibits the force of the original, which appears rather to refer to torrents from the mountains, such as are mentioned in ch. vi., than to showers of the mountains. We would understand the whole verse to signify that they were overtaken and drenched by the mountain torrent, and, to save themselves, were obliged to cling to the naked rocks. This is easily explained. As these streams owe their origin and increase to the rains or melted snows of distant mountains, the change from a dry bed, or a low and sluggish driblet, to a deep, broad, and rapid stream, is often amazingly sudden: and the volume of water, as it sweeps down and fills the channel, carries before it, like a whirlwind, whatever happens to be exposed to its fury. This is by no means a rare circumstance, though some torrents are more noted for their rapid changes than others. We recollect in one instance to have crossed, in Kurdistan, a deep and rapid stream, forded, on horseback, with far more danger and difficulty than any other full torrent we ever passed. This was about the time of the autumnal rains; and we were informed that the channel of this very stream had been the preceding day almost a dry bed, and that the torrent had descended so suddenly as to preclude the escape of three persons who were crossing at the time and were swept away by the current. Two of them were saved, indeed, by clinging to the exposed roots of the bushes that grew on the banks, when they happened to be driven near them; but the third was drowned. This torrent is noted for sudden changes, and scarcely a year occurs in which several deaths do not happen. As pathways sometimes lie along the dry beds of these streams, the danger is greater than merely crossing their breadth would involve. In order to avoid a longer route, we have sometimes spent almost half a day in riding along the channel of a nearly exhausted torrent, confined on either hand by tall cliffs, so that if the full stream had descended, there could have been no escape unless the rock could have been embraced for shelter.

10. '*They take away the sheaf from the hungry.*'—This is a very faulty translation. The whole passage (*v.* 5–12) is a most graphic and painfully true picture of the condition of the poor. Here it is said, that 'They carry the sheaf hungry;' and in the next verse 'They tread the winefat, yet suffer thirst'—most touching intimations of the condition of those whose toil produces the abundance in the midst of which they suffer want. The passage suggests a reminiscence of the following fine passage in Addison's *Letter from Italy*:—

> 'The poor inhabitant beholds in vain
> The reddening orange and the swelling grain;
> Joyless to see the growing oils and wines,
> And in the myrtles' fragrant shade repines;
> Starves, in the midst of Nature's beauty curst,
> And in the loaded vineyard dies for thirst.'

24. '*Cut off as the tops of the ears of corn.*'—This seems very evidently to refer to a mode of reaping still common in the East. According to this process the ears are cut off near the top, the straw being left standing. We may therefore take this to be the earliest mode of reaping mentioned in Scripture. But it does not follow that this was the method used in latter times by the Hebrew nation. It may have been so partially; but in general the Hebrews seem rather to have cut their corn low, so as to leave only stubble in the ground, as we do. It is rather remarkable that a process which implies the use of the sickle should be the first mentioned in the Bible. Men certainly gathered harvests before they had sickles with which to *cut* the corn. They then pulled up the corn by the roots; and this process appears to have been known to the Jews, as it was kept up as an alternative after the sickle had been introduced; for, although more tedious, it was and is considered, in one respect, preferable, since it preserved the whole of the straw, which is a very important consideration in countries where no hay is produced. For the same reason, the two methods of cutting and uprooting the corn still co-exist in the East, the latter being exceedingly common, particularly in light soils and where the crop is thin and short.

CHAPTER XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 [1]How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* [2]a worm? and the son of man, *which is* a worm?

[1] Chap. 4. 17, &c. and 15. 14, &c. [2] Psal. 22. 6.

CHAPTER XXVI.

1 *Job, reproving the uncharitable spirit of Bildad,* 5 *acknowledgeth the power of God to be infinite and unsearchable.*

BUT Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, [1]and the inhabitants thereof.

6 [2]Hell *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, [3]until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through [4]the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

[1] Or, *with the inhabitants.* [2] Prov. 15. 11. [3] Heb. *until the end of light with darkness.* [4] Heb. *pride.*

Verse 7. '*He stretcheth out the north over the empty place,*' etc.—We must borrow Dr. J. M. Good's note on this verse. 'In this couplet we have one of the doctrines of the earliest Idumean or Arabian cosmology; and which, issuing perhaps from this quarter, was propagated in every direction, and received as a popular tenet, in subsequent ages, throughout Greece and Rome. The north, or north-pole, is here used synecdochically for the heavens at large; the inhabitants of Idumea knowing nothing of the south, but believing it to be altogether uninhabited and uninhabitable; and in the language of Ovid, *ponderibus librata suis*—"self-poised and balanced." By what means it was, in their opinion, thus self-poised, and hung upon nothing (as described in the text), we find amply explained in Lucretius, v. 535.

"That this mass terrene might hold unmoved
The world's mid regions, its excess of weight,
From its own centre downward, gradual ceased;
And all below a different power assumed
From earliest birth, a nature more attuned
To the pure air, in which it safe reposed.
Hence earth to air no burden proves, nor deep
Grinds it with pressure; as the limbs no load
Feel to the body, to the neck no weight
Th' incumbent head, nor e'en the total form
Minutest labour to the feet below."'

It was, however, believed by the ancient Orientals, and is still the doctrine of their descendants, that the northern region of the world was an 'empty place'—dark and desolate, and uninhabited by any living thing. To this Job may well be supposed to refer in the first clause of the verse.

8. '*He bindeth up the waters in his thick clouds,*' etc.—that is, he collecteth the waters into the clouds, as it were, in bottles or vessels, which do not let them fall till he is pleased to send them drop by drop upon the earth.

9. '*The face of his throne.*'—Here, by a noble figure, the pure serene face of the heavens is called the face of God's throne, which, by the interposition of clouds, he withdraws or veils from the gaze of mortals.

10. '*He hath compassed the waters with bounds.*'—Noyes translates the verse thus:—

'He hath drawn a circular bound upon the waters,
To the confines of light and darkness.'

And in his note he makes the usual observation, which seems to us applicable to the case, that the ancients seem to have believed that only the northern hemisphere enjoyed the light of the sun, and that all below the horizon was in perpetual darkness. They also supposed that the earth was surrounded by water, upon which the concave of heaven seemed to rest, and hence the idea of a circular bound, drawn, as it were, by compasses at the extreme verge of the celestial hemisphere, where the light was supposed to end and the darkness to begin.

11. '*The pillars of heaven tremble.*'—Some suppose that the mountains of the earth upon which the sky seems to rest are intended; but it seems more probable that the vault of heaven is represented as the roof of an immense edifice, supported on lofty pillars, like the roof of a temple.

CHAPTER XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have are turned into curses.*

MOREOVER Job [1]continued his parable, and said,

2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath [2]vexed my soul;

3 All the while my breath *is* in me, and [3]the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* [4]so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 [5]For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 [6]Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you [7]by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and [8]his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 [9]Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: [10]he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

1 Heb. *added to take up.* 2 Heb. *made my soul bitter.* 3 That is, *the breath which God gave him.* 4 Heb. *from my days.*
5 Matth. 16. 26. 6 Prov. 1. 28. Ezek. 8. 18. John 9. 31. James 4. 3. 7 Or, being *in the hand*, &c.
8 Psal. 78. 64. 9 Chap. 18. 11. 10 Heb. *in fleeing he would flee.*

Verse 16. '*Prepare raiment as the clay.*'—'Lay up' would be better than 'prepare.' That it was a custom in the patriarchal age to accumulate dresses, is a circumstance which we should scarcely have conjectured, though in strict conformity with existing usages in the East. If the custom of giving dresses, in order to confer distinction or testify esteem, existed so early, as it seems to have done from the intimations in Genesis, it would be giving a greater force to the passage to understand that this guilty but prosperous man was held in such honour by his superiors or equals as to have received his ample store of raiment in the way of presents. D'Herbelot (as quoted by Harmer, for we cannot find the passage in the edition of 1776) mentions that the poet Bokhteri of Cufah, in the ninth century, received so many presents of dresses in his lifetime, that at his death he was found possessed of a hundred complete suits, with two hundred shirts and five hundred turbans. But even, without this supposition, the Orientals have generally a sort of passion for collecting great quantities of clothing, and of whatever belongs to personal equipment: a custom which, as observed by Chardin, is encouraged by the unchangeable character of eastern fashions, which precludes the apprehension that the collected raiment will be unsuitable for wear at any future time.

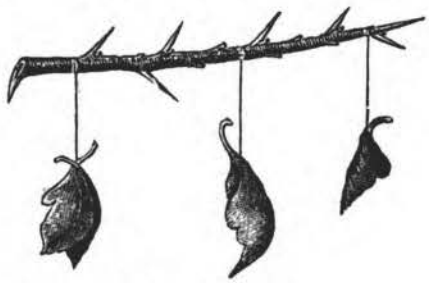
18. '*Buildeth his house as a moth.*'—It is well known that the genus *Phalæna*, or moth, is divided into plant-moths and cloth-moths. It is generally supposed that the latter is here intended: but this is doubted by Dr. Good, who, however, observes, that the question is of no consequence. He says, 'The house or building referred to



WINTER NEST OF BROWN-TAIL MOTH.

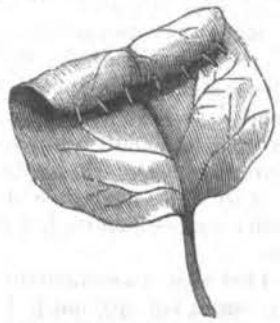
is assuredly that provided by the insect in his larva or caterpillar state, as a temporary residence during its won-

derful change from a chrysalis to a winged and perfect insect. The slightness of this habitation is well known



PENDULOUS LEAF-NESTS.

to every one who has attended to the curious operations of the silkworm (*Phalæna mori*), or the tribes indigenous



NEST OF LILAC-LEAF ROLLER.

to the plants of our own country—as, *Ph. pavonia*, or emperor-moth; *Ph. caja*, tiger-moth; *Ph. vinula*, poplar or



NEST OF OSIER LEAVES.

willow-moth, etc. Of these, some construct a solitary dwelling, while others, as *Ph. fuscicauda*, or brown-tail moth, are gregarious, vast numbers residing together under one common web, marshalled with the most exact regularity. The web of the cloth-moth, the principal of which is *Ph. vestianella*, is formed of the very substance of the cloth on which it reposes, devoured for this purpose, and afterwards worked into a tubular case, with open extremities; and generally approaching to the colour of the cloth by which the moth-worm is nourished.' It appears to us, however, that this view is too restricted; and that the expression should be understood to include the various nests of silk or of compacted leaves, prepared by different kinds of moths for their residence, and in which to undergo their successive changes.

— '*A booth that the keeper maketh.*'—The reference is undoubtedly to those frail temporary sheds, constructed, for shelter from the sun, by the men set to watch the vineyards and orchards in the season when the fruits are ripening, to preserve them from the depredations or injuries of men, beasts, or birds. These erections, being intended only for the occasion, are of the very slightest fabric, being in fact little cabins of boughs and reeds,



BOOTH.

which, when the fruits are gathered, are either taken down or left to fall to pieces, or to be blown or beaten down during the winter. Hence the comparison of it to the house of the moth, in which lies the point of the allusion.

Niebuhr says that in the mountains of Yemen the watcher has a kind of nest in the trees, and that in some other places, where trees are scarce, a kind of light scaffolding is built for the purpose. Slight huts or sheds, such as have been described, are however more usual, and are commonly set upon a slight natural or artificial elevation, to give the watcher the command of the field. Southey, in his *Curse of Kehama*, has a fine allusion to these arrangements:—

'Evening comes on: arising from the stream
Homeward the tall flamingo wings his flight;
And where he sails athwart the setting beam,
His scarlet plumage glows with deeper light.
The watchman, at the wished approach of night,
Gladly forsakes the field, where he, all day,
To scare the winged plunderers from their prey
With shout and sling, on yonder clay-built height
Hath borne the sultry day.'

CHAPTER XXVIII.

1 *There is a knowledge of natural things.* 12 *But wisdom is an excellent gift of God.*

SURELY there is [1]a vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the [2]earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath [3]dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the [4]rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods [5]from overflowing; and *the thing that is* hid bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 [6]The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 [7]It [8]cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* [9]jewels of fine gold.

18 No mention shall be made of [10]coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 [11]Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the [12]air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and [13]declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, [14]the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

[1] Or, *a mine.* [2] Or, *dust.* [3] Or, *gold ore.* [4] Or, *flint.* [5] Heb. *from weeping.* [6] Rom. 11. 33, &c.
[7] Heb. *Fine gold shall not be given for it.* [8] Prov. 3. 13, 14, and 8. 11, 19, and 16. 16. [9] Or, *vessels of fine gold.*
[10] Or, *Ramoth.* [11] Verse 12. [12] Or, *heaven.* [13] Or, *number it.* [14] Psal. 111. 10. Prov. 1. 7, and 9. 10.

Verse 1. '*A vein for the silver.*'—It is generally conceived that the first portion of this chapter refers to the processes of mining, as conducted in the time of Job. It is interesting to know that there were then any such processes; but this almost necessarily follows from the very nature of some of the metals mentioned, a tolerable supply of which could only be obtained by mining or excavations of some kind or other. Our version loses some of the points on which the connection of this interesting description depends. We will therefore give the version of Dr. Noyes, in which its general force more clearly appears.

Truly there is a vein for silver,
And a place for gold which men refine.
Iron is obtained from earth,
And stone is melted into copper.
Man putteth an end to darkness;
He searcheth, to the lowest depths,
For the store of darkness and the shadow of death:
From the place where they dwell they open a shaft;
Unsupported by the feet
They are suspended, they swing away from man.
The earth, out of which cometh bread,
Is torn up underneath, as it were by fire.
Her stones are the place of sapphires,
And she hath dust of gold for man;
The path thereto no bird knoweth,
And the vulture's eye hath not seen it;
The fierce wild beast hath not trodden it;
The lion hath not passed over it.
Man layeth his hand upon the rock;
He upturneth mountains from their roots;
He causeth streams to break out among the rocks,
And his eye seeth every precious thing;
He stoppeth the dropping of the streams,
And bringeth hidden things to light.

This version does not essentially differ from the Authorized one, but it is more distinct and connected; for which reason we have cited it here, without undertaking to say that *all* its phrases are such as we should have chosen. There can scarcely be a question as to the reference which the passage bears; and the information which it offers is in the highest degree interesting, and might form the nucleus of a large dissertation. The passage, taken as a whole, shews that even at this early period a much greater advance had been made in the metallurgic arts than is usually supposed: yet not greater than is intimated in

various passages of the Pentateuch and in the inferences which necessarily result from them. Yet here, in a connected description, the effect *seems* greater than that furnished by the brief intimations dispersed through the early books of Scripture.

We cannot undertake a detailed illustration of this remarkable text; nor does such an explanation seem necessary. We apprehend that the best illustration which this most ancient Scriptural account can receive, will be from the most ancient account which heathen writers have furnished. This is the description which Agatharchides has given of the manner in which the gold mines of the Red Sea were worked by the ancient Egyptians. Agatharchides lived in the first century before Christ, and the mines had then been worked as he describes at a very remote period. The present text is well illustrated by some parts of the description, the translation of which we give from Long's *Egyptian Antiquities*, ii. ix.

'The kings of Egypt compelled many poor people, together with their wives and children, to labour in the mines, wherein they underwent more suffering than can well be imagined. The hard rocks of the gold mountains being cleft by heating them with burning wood, the workmen then apply their iron implements. The young and active, with iron hammers, break the rock in pieces, and form a number of narrow passages, not running in straight lines, but following the direction of the vein of gold, which is as irregular in its course as the roots of a tree. The workmen have lights fastened on their forehead, by the aid of which they cut their way through the rock,* always following the white veins of stone. To keep them to their task, an overseer stands by, ready to inflict a blow on the lazy. The material that is thus loosened is carried out of the galleries by boys, and received at the mouth of the mine by old men and the weaker labourers, who then carry it to the epoptæ or inspectors. These are young men, under thirty years of age, strong and vigorous, who pound the broken fragments in iron mortars with a stone pestle till there is no piece larger than a pea. It is then placed on grinding-stones, or a kind of mill-stones, and women, three on each side, work at it till it is reduced to fine powder. . . . . The fine powder is then passed on to a set of workmen called sellangeis (Σηλλαγγεῖς), who place it on a finely-polished board, not lying in a flat position but sloping a little. The sellangeus, after pouring some water on the board, rubs it with his hand, at first gently, but afterwards more vigorously, by which process the lighter earthy particles slide off along the slope of the board, and the heavier parts are left behind. He then takes soft sponges, with which he presses on the board rather gently, which causes the lighter particles to adhere to the sponge, while the heavy shining grains still keep their place on the board, owing to their weight. From the sellangeis the gold particles are transferred to the roasters (ἑψῆται), who measure and weigh all that they receive, before putting it into an earthen jar. With the gold particles they mix lead in a certain proportion, lumps of salt, a little tin, and barley bran, and putting a cover on the jar that fits tight, and smearing it all over, they burn it in a furnace for five days and nights without intermission. On the sixth day they cool the vessel and take out the gold, which they find somewhat diminished in quantity: all the other substances entirely disappear. These mines were worked under the ancient kings of Egypt, but abandoned during the occupation of the country by the Ethiopians, and afterwards by the Medes and Persians. Even at the present day we may find copper chisels or implements in the galleries (the use of iron not having been known at that time),† and innumerable skeletons of the wretched beings who lost their lives in the passages of the mine. The excavations are of great extent and reach down to the sea-coast.'

* Does this help to explain the allusion in *v.* 3 of the following chapter? 'When his candle shined upon my head, and when by his light I walked through darkness.'

† He therefore means copper in the early part of this extract, though he uses a word that signifies iron.

Beyond the immediate purpose for which we have quoted this passage, it may be observed that probably all the gold mentioned in Scripture underwent more or less such processes as those here described; it being, however, only necessary that the gold found in brooks and rivers should be subjected to the later operations, or some like them. We may add to this description of the misery of working in these mines, that, after the final desolation of Judæa, great numbers of the Jews were sent to work in the Egyptian mines.

7. '*Vulture.*'—We have concluded that the *Racham* (translated 'gier-eagle') of Lev. xi. 18, was the *Vultur percnopterus*, so common in Egypt and Syria. The present word (אַיָּה *ayyah*) is different, and is the same which is rendered 'kite' in Lev. xi. 14. So also, both the Septuagint and the Vulgate translate the word indifferently into 'kite' or 'vulture.' This shews that the ancient translators did not well know which it meant; and the matter still remains doubtful. In the one case we should be disposed to regard it as a general name for the hawk or falcon tribe, and not of a particular species; but, if a vulture, of which the species are numerous, it is probably represented by the *Vultur fulvus*, or Griffon-Vulture.



GRIFFON VULTURES.

This is a splendid bird, diffused over the south of Europe, Turkey, Syria, Arabia, Persia, and Africa. It feeds on putrid flesh, like the rest of the family; and makes its nest



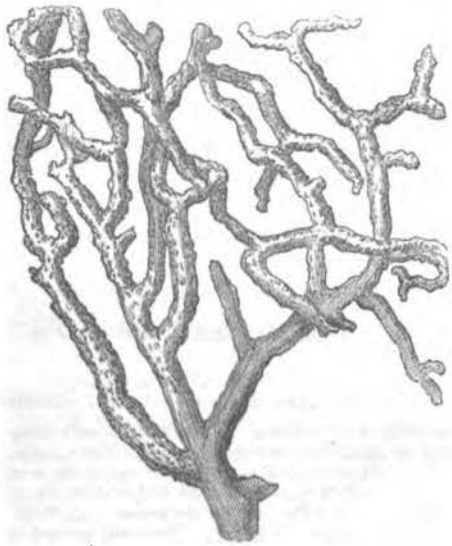
HEAD OF GRIFFON VULTURE.

in the clefts of the rock, from whence it can survey the distant plains, and mark the fallen prey. In length it is

about three feet six inches, with an expanse of wings reaching to eight or nine. The colour of the full-grown bird is a deep rufous grey, becoming black on the quill-feathers and tail. The head and neck are not entirely bare, but are covered with a short close down, and the beautiful ruff is of a pure white. The powers of wing possessed by this bird are very great; and it often soars so high as to become invisible to human sight, notwithstanding its size. Travellers, astonished at the extraordinary distance from which these birds can descry a carcase, have debated whether they were guided by sight or by scent; but the beautiful and picturesque accuracy of the book of Job, on many points of natural history, seems here to afford us its high authority in ascribing it to the eye.

17. '*Crystal.*'—The original word זְכוּכִית *zekukith*, is found only here. The notion that it means the crystal is founded upon the fact that the word denotes purity, and hence transparency. This quality is as applicable to the diamond as to the crystal.

18. '*Coral.*'—The word is רְאמוֹת *ramoth*, which is rendered 'coral,' in conformity with the opinion of the Hebrew interpreters and the renderings of the Oriental versions; and although certainty cannot be attained, we



CORAL.

are disposed to rest in the conclusion thus authorized. We shall therefore take it to be represented by the coral of commerce. This valuable substance is well known as a marine production, bearing some resemblance to the stem of a plant divided into branches. The bark is composed of numerous minute creatures, closely united into one family, so to speak. Each individual seems to consist of a sac, serving for a stomach, and eight tentacula or arms disposed around the orifice, or mouth, and which are employed in conveying food to the mouth. They form, together, a most perfect community, since that which is eaten by one contributes to the nourishment of the whole. The calcareous substance with which these animals are associated is formed with them, until at last, with succeeding generations of their countless multitudes, enormous masses are formed, which, rising near the surface of the water, endanger navigation; or, rising above it form islands, which ultimately acquire soil and vegetable produce, and become fit for the abode of men. But it is not correct to describe these masses as formed *by* the animals, since this substance is no more their work than the shell is the work of the oyster. The soft gelatinous polypus and its calcareous dwelling are equally the result of those plastic and unfolding energies which the Creator has impressed upon this department of nature. We have the rather mentioned these particulars, because much of this was probably known to Job, as the Red Sea abounds, in a remarkable degree, with coral masses, reefs of which extend throughout, and in some places rise ten fathoms above the water, as already mentioned in the note to Exod. xiii. 18. One of the largest islands in the Gulf, that of Kameran, is formed entirely of coral rock, which rises, without any inequality of surface, to the height of twenty feet above the level of the sea. As the coral rock is soft, and easily cut, most of the houses on the south-western coast of Arabia are built entirely with it. The Gulf has indeed been in all ages celebrated for its coral, which strengthens the probability that it is here intended by Job, as it could scarcely fail to have been known to him. As this substance was anciently held in very high esteem, we need not wonder to find it mentioned along with the onyx and sapphire.

— '*Pearls.*'—The word here is גָּבִישׁ *gabish*, which occurs nowhere else. It is more generally conceived that this word denotes the crystal rather than the word so rendered in *v.* 17; but our translators, having rendered *zekukith* by 'crystal' there, were obliged to choose something here. The word *gabish* primarily denotes 'ice;' as does the other word קֶרַח *kerach*, rendered 'crystal' in Ezek. i. 22; which strengthens the opinion that crystal is really intended, as crystal was anciently held to be only pure water, congealed by great length of time into ice harder than the common; and hence the Greek word for it, *κρύσταλλος*, in its more proper signification also means ice. From this opinion it necessarily followed that crystal could only be produced in the regions of perpetual ice, and this also was the ancient belief, although we now know that it is produced in the warmest regions. Theophrastus reckons crystal among the pellucid stones used for engraved seals. In common parlance we apply the term crystal, as the ancients apparently did, to a glass-like transparent stone, commonly of a hexagonal form, which, from being found in rocks, is called by mineralogists 'rock crystal.' It is a stone of the flint family, the most refined kind of quartz.

— '*Rubies,*' פְּנִינִים *peninim.*—The ruby is considered by mineralogists as a variety of the sapphire. It is, with the exception of the sapphire or blue variety, next to the diamond in hardness. The oriental ruby is of a beautiful red or crimson. The form in which the crystals often present themselves is that of a six-sided pyramid or a six-sided prism, with very acute angles; these angles seem to be alluded to in the Hebrew word *peninim*, which signifies angles or corners.

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honour.

MOREOVER Job [1]continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his [2]candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth,

1 Heb. *added to take up.*

2 Or, *lamp.*

when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured [3]me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 [4]The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake [5]the jaws of the wicked, and [6]plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* [7]spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* [8]fresh in me, and my bow was [9]renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

[3] Heb. *with me.* [4] Heb. *The voice of the nobles was hid.* [5] Heb. *the jaw-teeth*, or, *the grinders.* [6] Heb. *cast.* [7] Heb. *opened.* [8] Heb. *new.* [9] Heb. *changed.*

Verse 3. '*When his candle shined upon my head.*'—The houses in the towns of south-western Asia and of Egypt are never without lights in the night-time, mostly on a kind of bracket, or in a recess high up the wall, and therefore over the head of a person sitting upon the floor or upon a low seat. This custom, which is probably ancient, sufficiently explains the present text. Scott, however, thinks there is probably an allusion to the lamps which hung from the ceiling in the banqueting-rooms of the wealthy Arabs, not unlike what Virgil mentions in the palace of Dido—

'——— Dependent lychni laquearibus aureis
Incensi.'

'From gilded roofs depending lamps display
Nocturnal beams that imitate the day.'—DRYDEN.

Lanterns are frequently suspended not only from the ceiling of banqueting rooms, but so as to throw their light upon the bed of a person of rank, as shewn in the annexed engraving; and then certainly the lamps shine, in a very literal sense, 'over the head' of the person lying there.

7. '*I went out to the gate . . . . prepared my seat in the*



street!'—What follows describes Job as performing the duties and receiving the honour due to a civil magistrate or chief elder, or rather perhaps as emir or sheikh, of the place where he lived: for it seems as if he was not merely one of the principal persons, but the chief of them. The picture thus offered to us is very interesting, and in strict conformity with the existing usages of such a condition of Oriental society as that which the book describes. For the discharge of his public functions, he is described as proceeding to the gate of the city, the usual seat of judicature and public business, and at or near it 'preparing (or taking) his seat.' Seats thus in the open air are usually prepared by a servant placing a mat or carpet upon the ground, in some shady spot, as under a tree or a wall; or else, at the spot where he usually resorts on such occasions, a bench of masonry is prepared, on which the person sits after the mat or carpet has been laid upon it. Whether Job sat in either of these fashions cannot be known; but both are so simple and peculiarly Oriental as to suggest the probability.

8. '*The young men saw me, and hid themselves.*'—This respect was paid by young men, and was therefore a respect paid not merely to his station but to his age. This kind of respect is still very strikingly manifest in the East. What Savary says of Egypt applies elsewhere: 'The children are educated in the women's apartment, and do not come into the hall (the divan or public room), especially when strangers are present. Young people are silent when in this hall; if men grown they are allowed to join in conversation; but when the sheikh begins to speak they cease, and attentively listen. If he enters an assembly, all rise; they give him way in public, and everywhere shew him esteem and respect.'—*Letters on Egypt*, i. 142.

—'*The aged arose, and stood.*'—We have seen the young treat him with respect; but now, stranger still, even the aged, his seniors, themselves objects of reverence, evince their respect for his rank and character. Lowth well remarks here,—'This is a most elegant description, and exhibits most correctly the great reverence and respect which was paid, even by the old and decrepit, to the holy man in passing along the streets, or when he sat in public. They not only rose, which in men so old and infirm was a great mark of distinction, but they stood; they continued to do it, though the attempt was so difficult.'

9. '*Laid their hand on their mouth.*'—This is evidently mentioned as an act of high respect, and as expressing or enjoining silent attention. As such it is in some sort used among ourselves, and has been almost everywhere employed. But the employment of this action is very marked in the East; and chiefly to denote attention and unanswering deference. Mr. Roberts tells us that in India a person listens to the address of a judge with his hand upon his mouth. In some Persian sculptures, the persons attending on the king have their hands held up in a manner which significantly enjoins or expresses silent attention: and in one of the sculptures which we have introduced under Ezra i., the person before the king evidently has his hand held to his mouth. This, as explained by ancient writers, was done even while the person was speaking, in order to prevent his breath from exhaling towards the august personage before whom he stood. The usages of the East abound in such conventional decorums; some of them being very significant and others simply humiliating.

24. '*If I laughed on them, they believed it not.*'—That is to say, the reverence in which he was held was so great, that, if he laid aside his gravity and was familiar with them, they could scarcely believe they were so highly honoured, and received even his smiles with awe.

CHAPTER XXX.

1 *Job's honour is turned into extreme contempt.* 15 *His prosperity into calamity.*

BUT now *they that are* [1]younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* [2]solitary; fleeing into the wilderness [3]in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, *in* [4]caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of [5]base men: they were viler than the earth.

9 [6]And now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, [7]and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 Terrors are turned upon me: they pursue [8]my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not.*

21 Thou art [9]become cruel to me: with

1 Heb. *of fewer days than I.* 2 Or, *dark as the night.* 3 Heb. *yesternight.* 4 Heb. *holes.* 5 Heb. *men of no name.*
6 Psal. 35. 15, and 69. 12. 7 Heb. *and withhold not spittle from my face.* 8 Heb. *my principal one.* 9 Heb. *turned to be cruel.*

[10]thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my [11]substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the [12]grave, though they cry in his destruction.

25 [13]Did not I weep [14]for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 [15]I am a brother to dragons, and a companion to [16]owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

[10] Heb. *the strength of thy hand.* [11] Or, *wisdom.* [12] Heb. *heap.* [13] Psal. 35. 13. Rom. 12. 15.
[14] Heb. *for him that was hard of day.* [15] Psal. 102. 6. [16] Or, *ostriches.*

Verse 1. '*Younger than I.*'—The veneration paid to the aged by the young in the East greatly quickens the sensibility of the Orientals with respect to contempt and indignities offered by the young. See the note on xxix. 8.

4. '*Mallows.*'—The original word מַלּוּחַ *malluakh*, is found only here, and we have therefore not the advantage which usually results from the comparison of texts. The particular plant is uncertain; but as the word, both in Hebrew, Chaldee, and Syriac, denotes a saline or brackish tasted plant, we may infer that it was a species of salsola or saltwort. The Septuagint sanctions this conjecture by translating the word by ἅλιμα, the plural of the word ἅλιμον, by which Theophrastus indicates a plant of this kind. The salsola, saltwort, or kali, is an extensive genus of plants, comprising not fewer than twenty-two or twenty-three different species, of which some are herbaceous and others shrubby. Several of them are common to Asia, and not a few indigenous to a dry sandy soil. They have all a saline and bitter taste. Bochart (*Hieros.* I. iii. 16) has brought no small amount of his prodigious erudition to bear on this subject. He shews that the Talmud describes the Jews as in the habit of eating the plant called *malluach* or *malluch* in times of need; he cites Ibn Beitar as shewing that the plant known by the same name among the Syrians was 'a shrub not unlike the bramble, and with which fences are made; but it has no thorns. Its leaf is like that of the olive, but wider. It grows near the seashore and in hedges. Its tops are eaten when fresh.' This, he shews, applies equally to the ἅλιμον of the Greek writers, which, according to Athenæus, was plucked and eaten by the poorer Pythagoreans, who abstained from animal food. These references are supposed to meet in the *Atriplex halimus* of botanists, or tall, shrubby Arache, commonly called Spanish sea-purslain, having been introduced into this country from Spain, and, according to Parkinson, was cultivated here as a shrub in 1640, and by some was formed into hedges, and constantly sheared. The principal objection was, that the young shoots grew so prodigiously fast that it was difficult to keep them in order. Now, these fast-growing young shoots were the very parts which, according to the preceding intimations, were in Syria, Arabia, and Greece used for food. The present text also, rightly understood, describes the tops of the shoots as being the part used, the persons being indicated as those who 'crop the salt shrub on the stem.' The *Atriplex halimus* grows from four to six feet high, with many thick, woody, brittle branches; the leaves, which are scattered on long stalks, are thick, succulent, thriving, and of a sourish taste. It has small purple flowers, which grow at the ends of the branches.

10. '*And spare not to spit in my face.*'—The Rev. Vere Monro, when insulted by the people at Hebron, on account of his Frank dress, found that *spitting* was among their modes of insult, although none of them came near enough to reach him. 'This mode of maligning,' he remarks, 'is still common in the East, as it was eighteen (thirty) centuries ago; and I once witnessed it curiously applied. When travelling in the Faioum, one of the dromedaries did something which displeased the Bedouin who had the care of him, and instead of beating the offender he *spat in his face.*'

11. '*He hath loosed my cord.*'—This seems a proverbial expression taken from desert life, and refers to the overwhelming downfal which ensues when the cords of a tent are cut or broken. This sense is supported by Jer. x. 20, 'My tabernacle (tent) is spoiled, and all my cords are broken.'

22. '*Thou liftest me up to the wind.*'—Here Job represents his miseries under the image of a person caught up into the air by a tempest, and driven about like stubble, or like a cloud by the wind.

29. '*Dragons.*'—The word here is תַּנִּים *tannim*, and is variously rendered, whales, dragons, sea-monsters, crocodiles, serpents, jackals, wolves, etc. The first three significations are those usually given to it in our version. After this we need not add that it is altogether uncertain what animal is denoted; and perhaps, from the indefinite and uncertain ideas we attach to the word 'dragon,' it becomes the best that could be chosen to represent the Hebrew *tannim*, which, after all, may be imagined not to denote any particular animal, but to be a general word for any strange or prodigious creature, answering perhaps to our word 'monster.'

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 [1]Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 [2]Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and [3]did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided [4]her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from [5]the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had [6]gotten much;

26 If I beheld [7]the sun when it shined, or the moon walking [8]*in* brightness;

27 And my heart hath been secretly enticed, or [9]my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered [10]my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors [11]to the traveller.

33 If I covered my transgressions [12]as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! [13]behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof [14]complain;

39 If I have eaten [15]the fruits thereof without money, or have [16]caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and [17]cockle instead of barley. The words of Job are ended.

1 2 Chron. 16. 9. Chap. 34. 21. Prov. 5. 21, and 15. 3. 2 Heb. *let him weigh me in balances of justice.*
3 Or, *did he not fashion us in one womb?* 4 That is, *the widow.* 5 Or, *the channel-bone.* 6 Heb. *found much.*
7 Heb. *the light.* 8 Heb. *bright.* 9 Heb. *my hand hath kissed my mouth.* 10 Heb. *my palate.*
11 Or, *to the way.* 12 Or, *after the manner of men.* 13 Or, *behold my sign* is that *the Almighty will answer* &c.
14 Heb. *weep.* 15 Heb. *the strength thereof.* 16 Heb. *caused the soul of the owners thereof to expire*, or, *breathe out.*
17 Or, *noisome weeds.*

Verse 1. '*I made a covenant with mine eyes; why then should I think upon a maid?*'—Throughout Western Asia, when ladies appear in public they always envelop themselves so closely in their ample coverings (more or less like sheets) that, even without their face-veils, their features cannot be discovered. But in the summer months, when they retire to their country seats, they walk abroad with less caution; though even then, on the approach of a

stranger, they always drop their veils, as Rebecca did on the approach of Isaac. But although they are so closely wrapped up that those who look at them cannot even see their hands, still less their face, yet it is reckoned indecent in a man to fix his eyes upon them; he must let them pass without seeming at all to observe them. In allusion to this rigorous custom, Job says, 'I made a covenant with mine eyes; why then should I look upon a maid?' 'When a lady of distinction,' says Hanway, 'travels on horseback, she is not only veiled, but has generally a servant, who runs or rides before her to clear the way; and on such occasions the men, even in the market-places, always turn their backs till the women are passed, it being thought the highest ill manners to look at them.'

17. '*Or have eaten my morsel myself alone.*'—In the state of Oriental society represented in this book no person of consideration thinks of eating his meal alone. Besides those who usually dine with him, any one who happens to be present, any stranger that calls, sits down and partakes as a matter of course, with very slight invitation or without any; and a person who should attempt to put any check upon this custom would be universally despised as a selfish churl. Any one who has satisfied his appetite withdraws from the table, and his place is taken by a later comer so long as there is anything left. Shaw relates, 'No sooner was our food prepared, whether it was potted flesh, boiled with rice, or lentil-soup, the red pottage, Gen. xxv. 30, or unleavened cakes, served up with oil or honey, than one of the Arabs, after having placed himself on the highest spot of ground in the neighbourhood, called out thrice with a loud voice to all their brethren, the sons of the faithful, to come and partake of it, though none of them were in view or perhaps within a hundred miles of them.

26. '*If I beheld the sun when it shined,*' etc.—Here we have a distinct and beautiful reference to the earliest form of idolatry that was known in the world; and, from all that appears, the only form of idolatry that existed in the time of Job. It is not to be overlooked that the patriarch refers, not only to the existence of this corruption, but to the seducing character of those impressions in which, partially, it originated, and through which votaries were obtained,—'If I had beheld the sun *when it shined*, or the moon *walking in brightness*, and *my heart had been secretly enticed*,' etc., thus distinctly alluding to the force of the temptation to render to these visible glories some act of worship, due only to Him who created them to fill an appointed place and perform an appointed office in the universe. It is from the great glory which God has given to these objects, and the *enticing* influence of those profound impressions made by their grandeur and beauty, no less than from the presiding part which they seem to bear in that physical system to which man belongs, that we are enabled to understand how it was that men first of all turned themselves to worship the sun, the moon, and the host of heaven, when they had begun to 'forget GOD,' and by forgetting Him had rendered their own minds vacant and weak. There is no idolatry so intelligible as this; and none that has been so universal: for it may be said that there is no nation, of the old world or the new, which has not at some time or other paid to the sun and moon religious homage.

Much has learnedly been written on the questions when and where this earliest idolatry originated. As to the former question, it is usually conceived that it commenced in Chaldæa; because the Chaldæans were always much addicted to astronomy, and were the first by whom astronomical observations were made. This is probable; though not exactly on this ground alone: for it does not appear very evident that astronomy was required to enable men to admire the seducing glory of the sun and beauty of the moon. And as to the time of its origin, we are content to find that it existed in the time of Job, as an absolute idolatry, tantamount to a denial of 'the God that is above.'

As all the idolatries of the ancient world, so often mentioned in Scripture, sprung from this, and were modifications and applications of it, we will endeavour to explain, as briefly as we can, what appear to have been its leading principles. It does not seem that, when men first became idolaters, they had 'forgotten' the *existence* of God; but had become unmindful of his *character* and *attributes*. They were aware of his existence: but they saw him not, and began to suspect that he was too high and too distant to concern himself in their affairs, or in the management of the world in which they lived. They imagined that he must have left these small matters to beings inferior, greatly, to himself, but incomparably higher than man in their nature and condition of existence. They sought for these; and naturally looked for them in the most glorious objects of the universe—'the sun when it shined, and the moon walking in brightness'; to which, in process of time, the planetary bodies were added. Witnessing their glory, the regularity of their motions, and sensible of their beneficent influence, they believed them to be animated by, or at least to be the residence of, exalted intelligences, to whom the most High God had intrusted the charge of the world and its inhabitants. To these therefore, as the regent-governors, who took an immediate interest in their concerns, they turned in prayer: and, no longer practically acknowledging 'the God that is above,' the knowledge even of his existence faded from the popular mind. And if some thoughtful men knew from tradition, or inferred by reasoning, that there was one Great God, they knew it obscurely and erroneously—they ceased not to be idolaters—and they retained the original error, believing him too high to be honoured by adoration or to be moved by prayer. And even that which they knew or suspected—the bare fact of his existence—they disguised under the mythus and the fable, hard to be understood; or taught it only as a deep mystery, which only an elected and banded few might learn.

At first the sun and moon were worshipped in the open air, and their altars blazed upon the mountains. But in time, symbolical representations and statues were introduced, as supplying their place when absent, temples were erected, gods were multiplied, and the actual worship of the heavenly bodies more or less ceased for still lower depths of idolatry. But this not everywhere; for the observations we have made are general, not universal. The Persians, for instance, worshipped the sun, and also the elemental fire; yet they ever abhorred images as much as the Jews could do; and when at last they had temples, it was merely to preserve the sacred fire from extinction. Moreover, with this great simplicity of external worship, the Persians seem to have departed considerably less than other ancient nations from the original truths which had been known concerning God, and to have possessed clearer and less dishonouring ideas concerning his being and attributes. It is indeed alleged that they did not worship the



FIRE WORSHIPPER.

sun or the fire absolutely, but only worshipped God (so far as they knew him) before these—the most glorious visible symbols of his energies and perfections. This may have been the regular doctrine: but a practice has more

effect than an abstract doctrine; and so dangerous was the adoption of *any* symbolical object of worship, that probably the mass of the people forgot altogether 'the God that is above,' or remembered him but faintly, rendering absolute adoration to the sun and to the fire. Be this as it may, the cut we have introduced is an interesting illustration of the general subject. It is from the most ancient sculptures in Persia, at Nakshi Rustam, supposed to be not later than the age of Cyrus, and represents a priest or king—most probably the latter—worshipping towards the sun, having immediately before him an altar, on which the sacred fire is burning. It is altogether the best illustration that can be obtained, inasmuch as the Persians did not make representations of the sun for worship, and therefore the act represented is one of real worship of or towards that great body whose surpassing glory first led astray the ancient mind, and brought it to honour the creature more than the Creator.

27. '*Or my mouth hath kissed my hand.*'—In the cut the worshipper is represented with his right hand uplifted, and may have been kissing it or about to kiss it. The act mentioned was probably one of salutation previously to adoration, being itself also, in this application, an act of adoration. We find traces of this ceremony in ancient writers: Minutius Felix ridicules Cecilius, who had kissed his hand as he passed the statue of Serapis; and, on the other hand, Apuleius upbraids an impious person as having no respect for the gods, since he went by their temples without putting his hand to his mouth to salute them.

32. '*I opened my doors to the traveller.*'—This is one of many passages which illustrate the hospitality of those ancient times. Job appears to have been the semi-Bedouin sheikh of a village: and it may not be generally known that it is still considered equally the privilege and duty of such sheikhs, as well as of those who dwell in tents, to entertain travellers. Buckingham, travelling beyond Jordan, writes, 'A foot-passenger can make way at little or no expense, as travellers and wayfarers of every description halt at the sheikh's dwelling, where, whatever may be the rank or condition of the stranger, before any questions are asked him as to where he comes from, or whither he is going, coffee is served to him from a large pot always on the fire, and a meal of bread, milk, oil, honey, or butter, is set before him, for which no payment is ever demanded or even expected by the host, who, in this manner, feeds at least twenty persons on an average, every day in the year, from his own purse: at least I could not learn that he was remunerated in any way for his expenditure, though it is considered as a necessary consequence of his situation as chief of a community, that he should maintain this ancient practice of hospitality to strangers.'

35. '*And that mine adversary had written a book.*'—Professor Bush has a characteristic note here, which we cannot but transcribe: 'The business of book-making, it is to be presumed, had made but little progress in the time of Job, and it is not easy to see how such a performance, on the part of Job's adversary, as the writing a book, could have afforded any particular gratification to the afflicted man's feelings. In modern times, when such an enterprize is of all others the most hazardous, it might perhaps be a very appropriate expression of ill-will to wish that an adversary had engaged in any public speculation. But in the case of Job and his maligners, we must seek for a different explication; for even had the trade of authorship been as common and as perilous in those days as it now is, we cannot but consider Job too good a man to have given vent to so bad a wish. From the context, we learn that the pious sufferer was aggrieved by the vagueness of the charges preferred against him by his harsh-judging comforters. They dealt in loose generalities, affording him no opportunity to vindicate himself by answering to a specific accusation. In the words cited, he utters an earnest wish that a definite form were given to the injurious imputations of his false friends. He would fain be summoned to a formal trial; he would have *the charges booked* against him, that he might know what were the aspersions which were to be wiped from his character. Such an accusation, thus definitely written, he would bear about publicly and conspicuously confute it; he would bear it as an ornament, convinced it would, in the end, by his triumphant disproval of it, redound to the still higher honour of his innocence. That the Hebrew *sepher*, book, may without violence be thus interpreted, is clear from Deut. xxiv. 1: "Let him write a *bill of divorcement* (sepher), and give it in her hand, and send her out of his house." In the present connection it is tantamount to a bill of *indictment*.'

36. '*I would—bind it as a crown to me.*'—This seems an allusion to some early custom of submissive reverence, similar to those which are still shewn in the East to the mandates of a sovereign. The account of Sir Thomas Roe's Embassy to the Great Mogul describes one of the most reverent and most illustrative of these customs: 'When the Mogul by letter sends his commands to any of his *governors*, those papers are entertained with as much respect as if he himself were present; for the governor, having intelligence that such letters are come near him, himself with other inferior officers ride forth to meet the messenger that brings them: and as soon as he sees those letters, he alights from his horse, falls down on the earth, then takes them from the messenger, *and lays them on his head whereon he binds them fast;* then, returning to his place of public meeting, he reads and answers them.'

39. '*If I have eaten the fruits thereof without money, or caused the owners thereof to lose their life.*'—It may be a question who are here designated as 'owners' of what Job in the preceding verse calls his own land. In point of fact, the word so translated is the general one for not only ownership, but mastership or presidence—usually translated 'lord,' that is to say, *baal*. In application to property it means ownership when the context does not require it to mean simple mastership, which must be its meaning here. Thus in Josh. xxiv. 11; Jud. ix. 2; 2 Sam. xxi. 12, the same word is used in the original to denote the inhabitants of a city, the citizens. Job therefore being the proprietor, it is clear that the persons here indicated were the tenants, occupiers of the land. Great landowners in the east do not generally cultivate their own fields: they employ men who find all the labour, and have a certain part of the produce for their remuneration. The cultivator, if defrauded, will say, 'The furrows I have made bear witness against him: they complain.' Job therefore means, if the fields could complain for want of proper culture, or if he had afflicted the tiller, or eaten the produce without rewarding him for his toils, then, let thistles grow instead of wheat, and cockles instead of barley.

40. '*Thistle.*'—The original word is חוֹחַ *khoach*, which is also in 2 Kings xiv. 9, translated 'thistle;' but in Job xli. 2, Prov. xxvi. 9, Isa. xxiv. 13, etc., by 'thorn.' All these passages suggest that the *choach* must have been some useless plant, a weed of a thorny nature. The Septuagint translates it by ἄκανθα, which signifies thorny plants in general, and also by κνίδη 'a nettle,' but it is difficult, in this as in other instances, to discover what particular plant is intended, and hence the word has been variously translated. Professor Royle, from the analogy of the Arabic, in which the corresponding word *khookh* is applied to the peach, and *bur khookh*, whence we have 'apricock,' to the apricot, thinks the word may be a general term for the plum tribe, some of which, as the sloe, are of a thorny nature. But all these are perennial bushes, whereas the *choach* is here described as growing among and instead of corn, and therefore an annual plant, which is not the case with any thorny bush, but answers well to thistles or nettles, which are great pests of the farmer.

'*Cockle.*'—בָּאְשָׁה *baasha.* Some offensive weed seems to have been intended, as the word implies a bad smell; perhaps it was a species of poppy, which, like some of the rest, had a disagreeable smell, and sprung up in such profusion as to disappoint the hopes of the cultivator. The 'cockle' of this country is a pretty flower, growing among corn, but never in such quantities as to prove in the least detrimental to the crop.

CHAPTER XXXII.

1 *Elihu is angry with Job and his three friends.* 6 *Because wisdom cometh not from age, he excuseth the boldness of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

So these three men ceased [1]to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified [2]himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [3]waited till Job had spoken, because they *were* [4]elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* [5]young, and ye *are* very old; wherefore I was afraid, and [6]durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and [7]the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your [8]reasons, whilst ye searched out [9]what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not [10]directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: [11]they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of [12]matter, [13]the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* [14]hath no vent; it is ready to burst like new bottles.

20 I will speak, [15]that I may be refreshed: I will open my lips and answer.

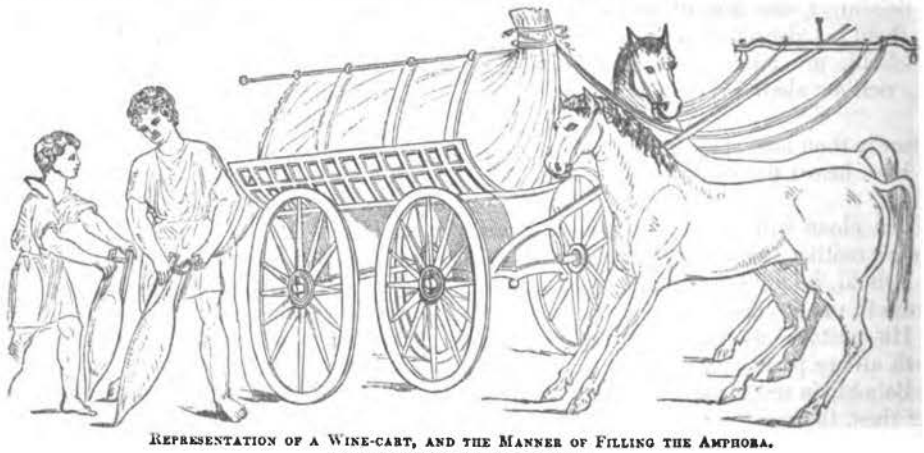
21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my maker would soon take me away.

[1] Heb. *from answering.* [2] Heb. *his soul.* [3] Heb. *expected Job in words.* [4] Heb. *elder for days.*
[5] Heb. *few of days.* [6] Heb. *feared.* [7] Chap. 38. 36. Prov. 2. 6. Eccles. 2. 26. Dan. 1. 17, and 2. 21. [8] Heb. *understandings.*
[9] Heb. *words.* [10] Or, *ordered* his *words.* [11] Heb. *they removed speeches from themselves.* [12] Heb. *words.*
[13] Heb. *the spirit of my belly.* [14] Heb. *is not opened.* [15] Heb. *that I may breathe.*

Verse 2. '*Elihu.*'—There is something remarkable about this person. We have not hitherto been aware of his presence or existence. He comes before us abruptly, and disappears with equal abruptness. It is indeed rather less remarkable that he should not have been mentioned before, than that his name should not re-occur in the concluding chapter of the book, where Job and his *three* friends are again mentioned in connection with their previous discourses. This circumstance, with some others, has given occasion to some strange opinions concerning the person of Elihu, into which it is not necessary for us to enter. The account of his parentage, given in verse 2, seems to supply some information. His father Barachel we do not know; but he was a Buzite, a name probably derived from Buz, the son of Nahor, Abraham's brother: there was also a city called Buz in the land of Edom, for Jeremiah (xx. 23) mentions it along with Dedan, which we know was in that country. We suspect that the term Buzite denotes an inhabitant of that city, whether or not its name were derived from Nahor's son, and therefore that it merely denotes the place of residence, the family being described in the following clause—'of the kindred of Ram.' Who this Ram was is questioned. The Targum makes him to be Abraham, or rather *Abram*; and that the descent of Elihu may have been from one of Abraham's sons by Keturah is not impossible: but others take him to be the same with Aram the son of Kemuel, a brother of Buz. This is still more likely, as we may easily conceive the family of the nephew residing in a town founded by the uncle Buz. Be this as it may, it appears to us that Elihu had been no particular acquaintance with either Job or his friends, but that he happened to be one of the bystanders (of whom there may have been several), and, feeling interested in the controversy, had paid attention to its progress. At last, finding that the discussion was exhausted, leaving the question in dispute unsettled, he took the opportunity to interpose, and, after apologizing for his intrusion, began to deliver his opinion. What the rather leads us to this opinion is the exact conformity of this explanation with the existing manner of conducting such controversies in Arabia. Every one that pleases attends whenever a discussion is in progress. The bystanders do not attempt to interpose till the parties with whom the discussion originated have expressed their views; but then any one who thinks that erroneous opinions have been expressed, or that the question has not been clearly stated, feels quite at liberty to declare his ideas on the subject, and claims to be, and is, listened to with the same attention which he had himself been giving. That he was not an original party in the dispute, nor a particular friend of either of the parties, seem to us sufficiently to explain how it happens that he has not been before, and is not subsequently noticed.

19. '*Ready to burst like new bottles.*'—Here is a very



REPRESENTATION OF A WINE-CART, AND THE MANNER OF FILLING THE AMPHORA.
From a Painting found in Pompeii.

clear reference to the custom of keeping and conveying wine in skins, which is still so general in the East, and indeed in some of the wine-countries of southern Europe. The custom of conveying *water* in such skins has already been noticed; and those for containing wine are not in general differently prepared. Goat-skins are commonly employed; but those who have to store wine in large quantities employ ox-skins. Stores of wine are in general kept secret in Mohammedan countries, the liquor being unlawful. But at Tiflis, the capital of Georgia, where the Christian religion is professed, and where this restraint does not operate, the present writer seldom passed the open wine-stores without pausing to look at the remarkable display which they offered, and which called to mind the various passages of Scripture in which a reference is contained to wine-bottles of skin. The wine was generally contained in large ox-skins, ranged around the store-room, and quite distended with liquor. The larger skins seemed to answer to casks, the smaller goat and kid-skins appearing as barrels and kegs in the comparison, to be chiefly used in conveying to customers the small quantities they required. Individuals rarely keep large stocks of wine in their houses, but get a small supply of a goat-skin or two from the wine-store. This seems also to have been the case among the ancient Jews; for Nehemiah, although holding the rank of governor, had no store of wine, for we read that he had a fresh supply every ten days. (Neh. v. 18.) The large skins, in the wine-stores we have mentioned, are supported above the floor upon frames of wood.

Skin-bottles were by no means confined to Asia. They were employed by the Greeks and Romans. Homer mentions goat-skins

'Tumid with the vine's
All-cheering juice.'—*Il.* iii. 247. *Odys.* vi. 78.

From a story told by Herodotus (*Euterpe*, 121), it seems that wine was in Egypt conveyed in skin-bottles on the backs of asses. The paintings at Herculaneum and Pompeii furnish some interesting illustrations of this custom as in use among the Romans. In one instance we see a girl pouring wine from the skin of a kid into a cup; and we observe that the amphoræ or earthen wine-vessels were made very much in the form of the skin-bottles. In another painting we have a very curious example of the manner in which wine was conveyed to the consumer. A large skin full of wine was mounted on a cart, well contrived for the purpose, and drawn by horses to the door, where the liquor was drawn off into the amphoræ or earthen pitchers, and conveyed into the house. The manner in



A GIRL POURING WINE FROM A SKIN WINE-BOTTLE.

which the wine is drawn off through the neck or one of the legs of the skin is exactly in the style in which wine, water, and other liquids are still drawn from such skins in the East.

CHAPTER XXXIII.

1 *Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 14 *God calleth man to repentance by visions,* 19 *by afflictions,* 23 *and by his ministry.* 31 *He inciteth Job to attention.*

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken [1] in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

1 Heb. *in my palate.*

6 [2]Behold, I *am* [3]according to thy wish in God's stead: I also am [4]formed out of the clay.
7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.
8 Surely thou hast spoken [5]in mine hearing, and I have heard the voice of *thy* words, *saying*,
9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.
10 Behold, he findeth occasions against me, he counteth me for his enemy,
11 He putteth my feet in the stocks, he marketh all my paths.
12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.
13 Why dost thou strive against him? for [6]he giveth not account of any of his matters.
14 For God speaketh once, yea twice, *yet man* perceiveth it not.
15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;
16 Then [7]he openeth the ears of men, and sealeth their instruction,
17 That he may withdraw man *from his* [8]purpose, and hide pride from man.
18 He keepeth back his soul from the pit, and his life [9]from perishing by the sword.
19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*
20 [10]So that his life abhorreth bread, and his soul [11]dainty meat.
21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.
22 Yea, his soul draweth near unto the grave, and his life to the destroyers.
23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:
24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found [12]a ransom.
25 His flesh shall be fresher [13]than a child's: he shall return to the days of his youth:
26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.
27 [14]He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;
28 [15]He will deliver his soul from going into the pit, and his life shall see the light.
29 Lo, all these *things* worketh God [16]oftentimes with man,
30 To bring back his soul from the pit, to be enlightened with the light of the living.
31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.
32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.
33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

[2] Chap. 9. 35, and 13. 20, 21. [3] Heb. *according to thy mouth.* [4] Heb. *cut out of the clay.* [5] Heb. *in mine ears.*
[6] Heb. *he answereth not.* [7] Heb. *he revealeth*, or, *uncovereth.* [8] Heb. *work.* [9] Heb. *from passing by the sword.*
[10] Psal. 70. 18. [11] Heb. *meat of desire.* [12] Or, *an atonement.* [13] Heb. *than childhood.*
[14] Or, *he shall look upon men, and say, I have sinned*, &c. [15] Or, *he hath delivered my soul*, &c., *and my life.* [16] Heb. *twice and thrice.*

Verse 18. '*The pit.*'—There are several allusions to the pit in this book and in the Psalms; and, as they do not occur in connection with passages which take their figures from hunting, it is probable that something different from the pitfalls in which beasts of prey were caught is intended. It is probable that it was customary to throw criminals and oppressed persons into pits. Joseph was 'cast into a pit' by his cruel brethren. In some countries, particular classes of criminals, condemned to capital punishment, have been thrown headlong into deep pits prepared for the purpose. There was such a pit at Athens—a deep and dark hole, the bottom of which was set with iron spikes, on which those fell who were thrown in. The mouth also had overhanging spikes to preclude the possibility of escape to those who might survive the fall.

CHAPTER XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE Elihu answered and said,
2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.
3 [1]For the ear trieth words, as the [2]mouth tasteth meat.
4 Let us choose to us judgment: let us know among ourselves what *is* good.
5 For Job hath said, I am righteous: and God hath taken away my judgment.
6 Should I lie against my right? [3]my wound *is* incurable without transgression.

[1] Chap. 12. 11. [2] Heb. *palate.* [3] Heb. *mine arrow.*

7 What man *is* like Job, *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye [4]men of understanding: [5]far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 [6]For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed [7]the whole world?

14 [8]If he set his heart [9]upon man, *if* he gather unto himself his spirit and his breath;

15 [10]All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right [11]govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that [12]accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and [13]the mighty shall be taken away without hand.

21 [14]For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right;* that he should [15]enter into judgment with God.

24 He shall break in pieces mighty men [16]without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are [17]destroyed.

26 He striketh them as wicked men [18]in the open sight of others;

27 Because they turned back [19]from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more:*

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 [20]*Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men [21]of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 [22]My desire *is that* Job may be tried unto the end because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

[4] Heb. *men of heart.* [5] Deut. 32. 4. Chap. 8. 3, and 36. 23. Psal. 92. 15. Rom. 9. 14.
[6] Psal. 62. 12. Prov. 24. 12. Jerem. 32. 19. Ezek. 33. 20. Matt. 16. 27. Rom. 2. 6. 2 Chron. 6. 10. 1 Pet. 1. 17. Revel. 22. 12.
[7] Heb. *all of it.* [8] Psal. 104. 29. [9] Heb. *upon him.* [10] Gen. 3. 19. Eccles. 12. 7. [11] Heb. *bind.*
[12] Deut. 16. 17. 2 Chron. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Coloss. 3. 25. 1 Pet. 1. 17.
[13] Heb. *they shall take away the mighty.* [14] 2 Chron. 16. 9. Chap. 31. 4. Prov. 5. 21, and 15. 3. Jer. 16. 17. [15] Heb. *go.*
[16] Heb. *without searching out.* [17] Heb. *crushed.* [18] Heb. *in the place of beholders.* [19] Heb. *from after him.*
[20] Heb. should it be *from with thee?* [21] Heb. *of heart.* [22] Or, *my father let Job be tried.*

CHAPTER XXXV.

1 *Comparison is not to be made with God, because our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For thou saidst, What advantage will it be unto thee? *and,* What profit shall I have, [1]*if I be cleansed* from my sin?

4 [2]I will answer thee, and thy companions with thee.

[1] Or, by it, *more than by my sin.* [2] Heb. *I will return to thee words.*

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.
6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?
7 [3]If thou be righteous, what givest thou him? or what receiveth he of thine hand?
8 Thy wickedness *may hurt* a man as thou *art*; and thy righteousness *may profit* the son of man.
9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.
10 But none saith, Where *is* God my maker, who giveth songs in the night;
11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?
12 There they cry, but none giveth answer, because of the pride of evil men.
13 [4]Surely God will not hear vanity, neither will the Almighty regard it.
14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.
15 But now, because *it is* not *so*, [5]he hath visited in his anger; yet [6]he knoweth *it* not in great extremity:
16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

[3] Chap. 22. 3. Psal. 16. 2. Rom. 11. 35. [4] Chap. 27. 9. Prov. 1. 29. Isa. 1. 13. Jer. 11. 11. [5] That is, *God*. [6] That is, *Job*.

CHAPTER XXXVI.

1 *Elihu sheweth how God is just in his ways.* 16 *How Job's sins hinder God's blessings.* 24 *God's works are to be magnified.*

ELIHU also proceeded, and said,
2 Suffer me a little, and I will shew thee [1]that *I have* yet to speak on God's behalf.
3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.
5 Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength *and* [2]wisdom.
6 He preserveth not the life of the wicked: but giveth right to the [3]poor.
7 [4]He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.
8 And if *they be* bound in fetters, *and* be holden in cords of affliction;
9 Then he sheweth them their work, and their transgressions that they have exceeded.
10 He openeth also their ear to discipline, and commandeth that they return from iniquity.
11 If they obey and serve *him*, they shall [5]spend their days in prosperity, and their years in pleasures.
12 But if they obey not, [6]they shall perish by the sword, and they shall die without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.
14 [7]They die in youth, and their life *is* among the [8]unclean.
15 He delivereth the [9]poor in his affliction, and openeth their ears in oppression.
16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and [10]that which should be set on thy table *should be* full of fatness.
17 But thou hast fulfilled the judgment of the wicked: [11]judgment and justice take hold *on thee*.
18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot [12]deliver thee.
19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.
20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
22 Behold, God exalteth by his power: who teacheth like him?
23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?
24 Remember that thou magnify his work, which men behold.
25 Every man may see it; man may behold *it* afar off.
26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.
27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:
28 Which the clouds do drop *and* distil upon man abundantly.

[1] Heb. *that there are yet words for God.* [2] Heb. *heart.* [3] Or, *afflicted.* [4] Psal. 34. 15. [5] Chap. 21. 13. [6] Heb. *they shall pass away by the sword.* [7] Heb. *their soul dieth.* [8] Or, *sodomites.* [9] Or, *afflicted.* [10] Heb. *the rest of thy table.* [11] Or, *judgment and justice should uphold* thee. [12] Heb. *turn thee aside.*

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth [13]the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning [14]the vapour.

[13] Heb. *the roots.*

[14] Heb. *that which goeth up.*

Verse 27. '*He maketh small the drops of water,*' etc.—The entire passage contained in the remainder of this chapter, and the first portion of the following, form a very accurate and picturesque delineation of the process of vaporization, and the formation of rain, clouds, and tempests.

CHAPTER XXXVII.

1 *God is to be feared because of his great works.* 15 *His wisdom is unsearchable in them.*

AT this also my heart trembleth, and is moved out of his place.

2 [1]Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his [2]lightning unto the [3]ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For [4]he saith to the snow, Be thou *on* the earth; [5]likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 [6]Out of the south cometh the whirlwind: and cold out of the [7]north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth [8]his bright cloud:

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for [9]correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 [10]Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

[1] Heb. *hear in hearing.* [2] Heb. *light.* [3] Heb. *wings of the earth.* [4] Psal. 147. 16, 17.
[5] Heb. *and to the shower of rain, and to the showers of rain of his strength.* [6] Heb. *out of the chamber.* [7] Heb. *scattering* winds.
[8] Heb. *the cloud of his light.* [9] Heb. *a rod.* [10] Heb. *gold.*

Verse 6. '*He saith to the snow, Be thou on the earth.*'—Some readers, regarding Job and his friends as emirs of the region bordering on Palestine, will, from the ideas they form of hot regions, be surprised at their familiarity with snow. We collect the following notices from the *History of the Months*, in the Introduction (forming the Natural History) of our own *Pictorial History of Palestine.* Under January it is stated,—'The mountains of Lebanon are covered all the winter with snow, which, when the winds are easterly, affects the whole coast from Tripoli to Sidon with a more piercing cold than is known even in this northern climate. But the other maritime and inland places, whether to the north or south of these mountains, enjoy a much milder temperature, and a more regular change in the seasons. Le Bruyn, travelling along the maritime coast in January, found the whole country around Tripoli covered with deep *snow.* On the same coast, more to the south, between Tyre and Acre, on the 9th, Buckingham found the

cold great, and the thermometer at 45° in the open air, before sunrise. Brown takes notice of snow at Jaffa on the 24th of this month. Major Skinner, who states that he traversed the country in a season unusually severe, speaks much of snow and cold. He mentions a village under Mount Carmel, in which many houses had been destroyed by the great quantities of snow which had fallen. He spent a night in that village, and on the morning of the 28th found the court-yard full of snow, which had fallen during the night. Snow was then resting on the ridge of Mount Carmel. Penetrating to the interior of the country, the same traveller reached Nazareth on the 30th. The heights around the town, and many of the houses in it, were covered with snow, large heaps of which were piled up in the court-yard of the convent. Many of the smaller houses had been destroyed by it; and, the next day, he found that the deep snow in the streets rendered it impossible to quit the city, and difficult to move about in it. A thaw had, however, commenced. The snow falls thick and lies long on the mountains and high intervening plains and valleys of Jebel Hauran, which may be said to bound eastward the country beyond Jordan. Madox found it so at the end of this month. The same traveller, on the 13th, found Damascus covered with snow as well as the mountains and plain around it. From its peculiarly low level and enclosed situation, the plain of Jericho, and indeed the whole valley of the Jordan, enjoys a remarkably mild winter climate. Mariti adduces and confirms the statement of Josephus, who reports that the winter of the plain of Jericho resembled spring, and that the inhabitants were clothed in linen garments at the same time that it snowed in other parts of Judæa. Correspondingly, Burckhardt takes notice that snow is almost unknown on the borders of the lake of Tiberias. It appears, indeed, generally, that when the sun is not obscured the day is often exceedingly warm when the night has been frosty. The Scriptures allude to this, as do various travellers. La Roque was much incommoded by the heat of the sun when travelling near Tyre on the 29th of this month.'

In the same work it is stated, under February,—'At the beginning of this month, dazzling *snow* on all sides met the view of Major Skinner in departing from Nazareth. He saw the snow firm on the sides of Mount Tabor. But after his return to the coast, he takes no further notice of snow, which had so much engaged his attention before he departed for the interior of the country. Snow usually falls this month in the southern parts of Palestine; and Shaw reports that it is an observation at and near Jerusalem that, provided a moderate quantity of snow falls in the beginning of February, whereby the fountains are made to overflow a little afterwards, there is the prospect of a plentiful year; and that the inhabitants on such occasions make similar rejoicings to those of the Egyptians on cutting the dikes of the Nile. Southward, in the higher region of the Sinai mountains, Thevenot met with snow, and even with ice which no stick could break, in the beginning of February; and even at Suez, his inability to obtain admittance into the town gave him occasion to experience that the night air was severely cold.

'As might be expected, the cold is this month more severe in the high country beyond Jordan, on the east, than in the other parts of Palestine. As late as the 22nd, Buckingham found the snow lying on the high range of hills at Gilead, called Jebel es-Szalt, which became thicker the higher he ascended. On the summit the cold was excessive, and the snow, presenting one unbroken mass, was hardened into solid ice. This is not surprising, if, as he thinks, by a comparative estimate, the height was 5000 feet above the level of the sea. The same day he reached the town of Szalt. The whole of the town was filled with snow, the streets being in some places almost impassable; and the terraces of the houses, which, from the steepness of the hill on which it stood, rose one above another, like steps, presented a number of square and snow-like masses, like sheets exposed on the ground to dry. The inhabitants, including men, women, and children, were clothed in sheep-skin jackets, with the skin, looking like red leather, turned outside, and the wool within: while the florid complexions and light-brown hair of the people gave to the whole an appearance of a scene in the north of Europe, rather than one in the southern part of so hot a region as Syria, and bordering too upon the parched deserts of Arabia-Petræa. Buckingham was detained at this place till the 28th by the weather, which was reported to have caused great destruction among the flocks and herds of the surrounding country; and two persons were reported to have died on the night of the 27th from exposure to the cold at a short distance from the town. In the country more to the east, about the mountains which bound the Hauran plain, the weather in this month must be severe, judging from the series of daily observations which Mr. Madox has given. He was detained no less than nine days (10th–19th) at el-Hait, on the lower slope of the Hauran mountains, by snow and bad weather. From an analysis of the observations made by him in this quarter, and extending from near the beginning towards the end of this month, it appears that there are often heavy falls of snow, chiefly by night, but sometimes by day. The snow occasionally lies several feet deep on the ground in the morning. Sometimes, on the same night, falls of snow alternate with showers of sleet and rain. Frost frequent, and sometimes very severe. Cold, sometimes intense, at night, when the north wind blows. The winds often blow strongly and keenly at night, generally abate as the day grows, and sometimes rise again in the afternoon. The higher mountains covered with thick snow. Snow in the plain around the mountains also, till about the 19th; but not so much. Even on approaching Damascus (20th) this traveller had often to make his way through water and *ice*. At the same time the Lebanon mountains were impassable from snow, and the post from Damascus to Beirut had been obliged to return. It is right to add, that this winter (1825) appears to have been more than usually severe for snow and cold. Nevertheless in this month, and especially in the latter half of it, the sun shines out brightly by day, and the air is mild and genial, especially in the country west of the Jordan.'

7. '*He sealeth up the hand of every man; that all men may know*,' etc.—We remember to have seen this passage presumptuously cited in old books, as affording a sanction to the fooleries of chiromancy. The obvious meaning is no more or less than this: that during the deep snows and heavy rains, mentioned in the preceding verse, the hand of man is restrained from the usual labours of the field. The effect is the same if, with Schultens and others, the restraint be understood to proceed from the frosts of winter, rather than from rain. It is immediately after said, that 'then the beasts go into dens, and remain in their places;' which well explains what is meant in the present text, and that 'sealing up the hand' means an intermission of customary pursuits. Beasts withdraw in this manner when there are rain and snow, but not necessarily in frosty weather: and this fact furnishes another explanation, confirming the view already taken.

18. '*A molten looking-glass*.'—See the note on Exod. xxxviii. 8.

22. '*Fair weather cometh out of the north*.'—This is an explanation, not a translation. The original word, translated 'fair weather,' is זָהָב *zahab*, 'gold;' which some, as the Vulgate (*ab aquilone aurum venit*), understand literally, but which is more generally understood to express poetically the 'golden splendour' of the firmament, when the north wind has driven away the clouds and humid vapours by which it had been obscured.

CHAPTER XXXVIII.

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.

THEN the LORD answered Job out of the whirlwind, and said,

2 Who *is* this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and [1]answer thou me.

4 [2]Where wast thou when I laid the foundations of the earth? declare, [3]if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the [4]foundations thereof [5]fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 [6]Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And [7]brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall [8]thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

13 That it might take hold of the [9]ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it [10]to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep [11]is frozen.

31 Canst thou bind the sweet influences of [12] [13]Pleiades, or loose the bands of [14]Orion?

32 Canst thou bring forth [15]Mazzaroth in his season? or canst thou [16]guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, [17]Here we *are?*

36 [18]Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or [19]who can stay the bottles of heaven,

38 [20]When the dust [21]groweth into hardness, and the clods cleave fast together?

39 [22]Wilt thou hunt the prey for the lion? or fill [23]the appetite of the young lions,

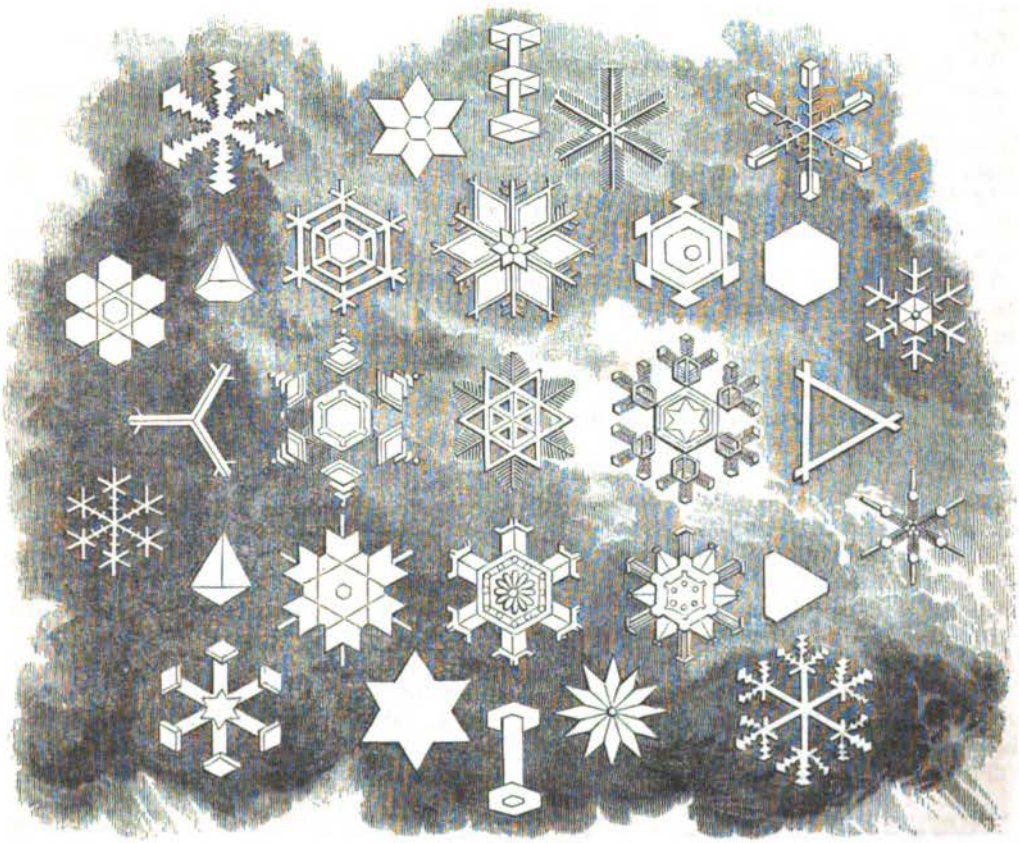
40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 [24]Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

1 Heb. *make me know.* 2 Psal. 104. 5. Prov. 30. 4. 3 Heb. *if thou knowest understanding.* 4 Heb. *sockets.* 5 Heb. *made to sink.* 6 Psal. 104. 9. 7 Or, *established my decree upon it.* 8 Heb. *the pride of thy waves.* 9 Heb. *wings.* 10 Or, *at.* 11 Heb. *is taken.* 12 Or, *the seven stars.* 13 Heb. *Cimah.* 14 Heb. *Cesil.* 15 Or, *the twelve signs.* 16 Heb. *guide them.* 17 Heb. *Behold us.* 18 Chap. 32. 8. Eccles. 2. 26. 19 Heb. *who can cause to lie down.* 20 Or, *when the dust is turned into mire.* 21 Heb. *is poured.* 22 Psal. 104. 21. 23 Heb. *the life.* 24 Psal. 147. 9. Matt. 6. 26.

Verse 14. '*It is turned as clay to the seal.*'—Mr. Landseer, in his *Sabæan Researches*, has some curious speculations upon this passage. He understands that the seal alluded to was one of such cylinders, revolving upon an axis, which we have noticed under 1 Kings xxi. Then he apprehends that the 'turning' applies to the revolution of the cylindrical seal upon the clay that received the impression. Or, as the clay seems rather to be represented as turning to the seal, than the seal to the clay, he observes, that the *whole verse* might be explained by 'the operation of impressing one of these ancient cylindrical signets on clay, which bends as the cylinder revolves in delivering its impression, stands round it curvedly as a garment (till you flatten it while in a moist state), and renders conspicuous to view the dark contents of the intaglio engraving.' This last explanation we can by no means admit, whatever be said of the other; for there can be no idea of any use for such impressions as it supposes. It is a useful observation, made by him, however, that of all the substances to which he had applied these cylindrical signets, he found clay to be the best adapted both for receiving and retaining the impression. We think the text certainly states that impressions were for some purposes made by seals (of whatever kind) upon clay; and can by no means agree with Dr. Good, that the idea is derived from the operations of the potter. Seals are still applied to clay in the East, probably for the same purposes as in the time of Job: this is for the sealing of doors. We have often, in Eastern caravanserais, been struck by observing this process as applied to apartments in which valuable property has been deposited. In such cases, the lock, which is easily picked, is considered an inadequate safeguard, a mass of clay is daubed over it, and impressed with a wooden seal. This of course does not prevent robberies; but it serves at once to make the fact known if any one has contrived or forced an entrance by the door, through which alone access can be obtained. As to the general signification of the verse, we incline to understand that the word תִּתְהַפֵּךְ *tithhappēk* (in conj. *Hithp.* from הָפַךְ) denotes *change* rather than literal *revolution;* and, consequently, that the passage compares the change which the day-spring produces on the face of nature, to that which the seal produced upon clay, impressing its blank and disagreeable mass with character and beauty. [APPENDIX, No. 60.]

22. '*The treasures of the snow.*'—This has not been clearly understood, nor do we profess to understand it. But the comparison of snow to 'treasure,' might suggest a reference to the extremely diversified and very beautiful forms of the crystals of which the flakes of snow are composed. When the air is calm and the cold intense, as in the Arctic regions, these crystals are observed in the most extensive variety, and the most regular and beautiful forms; and as the extreme north was considered as the great storehouse, so to speak, of cold and of all the phenomena which cold produces, one might venture to suspect a reference to the polar regions as to the 'treasures of the snow.' Captain Scoresby, who gave much attention to this and other Arctic phenomena, has figured ninety-six varieties of these crystals, and we have caused part of his representation to be copied. He divides all the forms into five principal classes, for the description of which we may refer to his work. If we might venture to suppose that the Almighty referred Job to such things as affording evidence of His wisdom and power, we should perceive a



CRYSTALS OF SNOW.

peculiar beauty in such a reference, from the fact that the examination of these crystals conveyed exactly this impression to the mind of Captain Scoresby. He says, 'The extreme beauty and endless variety of the microscopic objects perceived in the animal and vegetable kingdoms, are perhaps fully equalled if not surpassed, in both particulars of beauty and variety, by the crystals of snow. The principal configurations are the stelliform and hexagonal; though almost every variety of shape of which the generating angle of 60° and 120° are susceptible, may, in the course of a few years' observation, be discovered. Some of the general varieties in the figures of the crystals may be referred to the temperature of the air; but the particular and endless modification of similar classes of crystals can only be referred to the will and pleasure of the First Great Cause, whose works, even the most minute and evanescent, and in regions the most remote from human observation, are altogether admirable.'

No objection to the possibility of the reference here suggested can arise in this place from the consideration that Job could not have had any knowledge of such phenomena as these: for it will be observed that this, the first series of questions, refers distinctly to matters which he had not seen, did not know, could not understand; and then gradually proceeds to phenomena, objects, instincts, and circumstances, the aspects of which he might see and know externally, but the regulating principles of which he could not comprehend.

28. '*Hath the rain a father? or who hath begotten the drops of dew?*'—Jablonski states that the Egyptians considered the moon to be the parent of dew, which, taken in connection with the question asked in the text, may suggest larger considerations than we have the means of tracing. Moses also says in his song, 'My doctrine shall drop as the rain, my speech shall distil as the dew.' The same metaphor occurs again in the particular benediction of the tribe of Joseph, and the collective one of Israel. David, in his 110th Psalm, ascribes to the Messiah the dew of a perpetual youth, which figure was retained by the prophets, who styled the Divine Presence 'a cloud of dew in the heat of harvest,' etc. From the extension of these notions, the pagan Arabs addressed prayers to the source of the clouds and the conqueror of the winds (*Antar*, iv. 124), which we may naturally refer to local circumstances. In countries parched with a perpetual heat, the rain and the dew ranked among the most eminent indications of Divine favour: hence, in the more florid parts of their prosaic compositions, and in the manifold imagery of their poetic style, *these* became frequent sources of simile and metaphor.

31. '*The Pleiades.*'—Considerable difficulty has been at all times felt in determining the precise meaning of the astronomical terms used in the book of Job and in other parts of the Hebrew Scriptures. Our version, in the present chapter, follows the Septuagint, both in giving the synonymes of the Hebrew words, and in producing the original words where that ancient version did so, from being unable to offer such synonymes. In the present instance the Hebrew word is כִּימָה *chimah*, which is clearly indicated as the constellation the heliacal rising of which announced the return of spring. The word implies whatever is desirable, delightful, or lovely; and therefore admirably corresponds with that season of which it formed the cardinal constellation in the time of Job. That it denotes the Pleiades is generally agreed, and is probably the least doubtful of the determinations of the Septuagint. The Pleiades are well known to be a cluster of stars in the constellation Taurus; and formed actually the leading constellation of the year at the time in which we have supposed Job to live; but we should greatly err in attempting to fix a particular year on the data which this fact offers. It is well known that the ancients determined the seasons by the rising and setting of certain constellations. Now, according to calculations formed on the usual rate of the precession of the equinoxes, the star Taigette, the northernmost of this constellation, was precisely in the colure of the vernal equinox 2136 years before Christ. This was before the birth of Abraham, according to the common chronology, and in his youth, according to the chronology of Dr. Hales; who, as we have intimated in the Introduction to this book, employs a similar process, with respect to the star Aldebaran, to fix the trial of Job to the year 2337 B.C. Now the fault of this process is, that it fixes the trial to the year in which the constellation *became* the leader of the spring, whereas it might, with more probability, be in some much later year—the time of Jacob, for instance—in which it continued to be such, and was well known to be such. Goguet makes the same calculation, yet feels quite at liberty under it to fix Job as a contemporary of Jacob. In fact, the Pleiades might serve, in the same latitude, for many centuries as the cardinal constellation of spring. On this subject there is a good observation of Mr. Landseer's: 'Before the colure of the vernal equinox passed into the Ram, and after it had quitted Aldebaran and the Hyades, the Pleiades were for about seven or eight centuries, or perhaps longer, esteemed to be the leading stars of the Sabæan year. It is not meant that the vernal colure continued to pass exactly through this cluster of stars for the above space of time, but that there were no other stars of the zodaic, between the Hyades and the first degree of Aries, sufficiently near to supersede them by becoming an astronomical mark.' (*Sabæan Researches*, p. 115.)

— '*Orion.*'—The word is כְּסִיל *chesil*, which denotes 'a fool;' but as this has no apparent application, we may recur to the Arabic meaning, which is 'cold, inactivity, torpor,'—a very significant name, for it is evidently the name of a constellation, the appearance of which denoted the approach of winter, as contrasted with the *chimah*, which announced the presence of spring. Most writers now follow the opinion of Aben Ezra that the word *chesil* designates the Scorpion—a constellation opposed to the Pleiades by nearly the half of the heavens, and which announces the approach of winter when the other brings in the spring. The learned rabbi, indeed, fixes the denomination particularly to the star Antares, or the Scorpion's Heart, and in this also may be followed. The reader will not fail to observe the beauty of the contrast evolved by this explanation. Job is asked if he could hinder those 'sweet influences' to which nature yields when *chimah* announces the approach of spring; or whether he could loosen or retard that rigidity which contracts and binds up her fertile bosom, when the approach of winter is made known by *chesil*.

32. '*Mazzaroth.*'—The word is מַזָּרוֹת which is doubtless the same, with the Syrian exchange of ר for ל, as the מַזָּלוֹת *mazzaloth*, of 2 Kings xxiii. 5. There are two principal explanations. One of them makes the word to denote Sirius, or the Dog-star; while the other supposes the signs of the zodiac to be intended. The former interpretation has been very extensively received; but the mass of instructed opinion is doubtless in favour of the latter alternative, in which we also concur. It seems to have evidently that meaning in 2 Kings xxiii. 9; and *here* it well agrees with the context. The word is plural; and to 'bring forth Mazzaroth (each) in its season' more clearly refers to the zodiacal signs, which appear successively above the horizon, than to anything else. It also comes in naturally after having spoken of two seasons of the year as announced by two different signs of the zodiac. (See Goguet, *Sur les Constellations de Job.*) Dr. J. M. Good supports this opinion by observing that 'To this term the Alcoran makes frequent allusions, hereby proving that it is a proper Arabian image, and which has probably never ceased to be common to their poets from the date of the book of Job. Thus, among other places, Sura xv.—"We have placed the twelve signs in the heavens, and have set them out in various figures, for the observation of beholders."' We have of course understood the *solar* zodiac; but an idea was promulgated by Dr. John Hill, which has found support from Mr. Landseer, that the

lunar zodiac is intended. It is certain that such a zodiac formed part of a very ancient system of Arabian astronomy; that is, as the sun was observed from month to month to pass from one house or sign to another, so the moon was also said to change her mansion every night. Both hypotheses imply the existence of the same constellations; and we think either better than the alternative of the Dog-star. The same explanation will also apply to both, namely, that Jehovah alone possessed the power to '*bring forth Mazzaroth in its season*;' that is to say, so to regulate or carry round the moon (or the sun), or its mansions, that, the mysterious cycle being completed, the pristine order of procession shall be renewed.

— '*Arcturus with his sons.*'—The Hebrew word translated Arcturus is עָיִשׁ *aish* here, and עַיִשׁ *ash* in chap. ix. 9. The etymology is uncertain. There are two opinions concerning what it denotes: one, that it is Arcturus, the principal star in the constellation Bootes; and the other, that it is the constellation Ursa Major, or the Great Bear. The difference is not very serious, being but that between the Bear and the Bear-keeper (Arcto-phylax), as Bootes, from its position and proximity to the Bear, was sometimes called. The two explanations will easily coalesce if we suppose that Arcturus, as representing the constellation Bootes, represented also the Bear as associated therewith. At any rate, that Ursa Major is intended may be well believed. Aben Ezra, in his commentary on Job, is clearly of this opinion. He says, 'Aish is a northern constellation composed of seven stars.' Further on he observes, 'The number of the northern constellations is twenty-one;' and afterwards, 'Aish and her sons are the stars of the Great Bear.'

CHAPTER XXXIX.

1 *Of the wild goats and hinds.* 5 *Of the wild ass.* 9 *The unicorn.* 13 *The peacock, stork, and ostrich.* 19 *The horse.* 26 *The hawk.* 27 *The eagle.*

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canst thou mark when [1]the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the [2]barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying [3]of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or [4]wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* [5]terrible.

21 [6]He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet [7]the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up [8]at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and [9]where the slain *are*, there *is* she.

[1] Psal. 29. 9. [2] Heb. *salt places.* [3] Heb. *of the exactor.* [4] Or, *the feathers of the stork and ostrich.* [5] Heb. *terrors.* [6] Or, His feet *dig.* [7] Heb. *the armour.* [8] Heb. *by thy mouth.* [9] Matt. 24. 28. Luke 17. 37.

Verse 5. '*Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?*'—In this verse a distinction is lost which appears in the original, where different words stand where 'wild ass' equally appears in our translation. And yet this is not altogether wrong, for it would appear that only different kinds or species of the wild ass are represented by the two different words. Tyndale marked the distinction by rendering the last term not by 'ass' but by 'mule,' and in this has been followed by Good, Lee, and others. The first of the two words here is פֶּרֶא *pere*. It is the same which occurs in Gen. xvi. 12, where it is rendered 'wild,' as an epithet applied to Ishmael; in Job xxiv. 5, where, as here, it is rendered 'wild ass,' as it is also in Isa. xxxii. 14; Jer. ii. 24; xiv. 6; Hos. viii. 9; most of which places indicate by the context that the animal led a wild life in the wilderness. The other word is עָרוֹד *orud*, which apparently occurs only here and in Dan. v. 21; but is perhaps also intended where we read עַרְעָר in Jer. xvii. 6; xlviii. 6, where, however, the translation is 'heath'—most erroneously, as no heath exists in the wildernesses of Asia. We may take names thus discriminated to denote two varieties in race of the wild ass known in Asia; for nothing is clearer than that if the two words, as appears probable, denote different varieties, both of them are described as being wild. But the difficulty only here begins, as the subject of the wild asses of Asia is involved in great obscurity from the varying accounts and names of travellers, so that it is not easy to determine the differences; and some incline to think that all the wild asses under the different names of Koulon in Northern Asia, of Djiggetai in Central Asia, of Ghur or Ghurkud in South-Western Asia, etc., all apply to the same animal. Col. C. Hamilton Smith distinguishes them, though he seems to think that the ancient, and some modern writers, confounded the two former, if not all three, in their descriptions. But he shews that the Djiggetai is distinguished from the Koulon by its neighing voice, and by the deficiency of two teeth in the jaws, and that it is distinguished from the Ghur among other distinctions by the fact that it does not bray (Art. Ass, in Kitto's *Biblical Cyclopædia*). Now, if two varieties of the wild ass are indicated in the present text, there can be little doubt they are the Ghur and the Djiggetai, putting the Koulon out of view. Then the question is, which of the two answers to the PERE, and which to the ORUD. Col. C. Hamilton Smith himself supposes that the word *orud* is derived from the braying voice of the animal; and as the Djiggetai does not bray, he concludes that the Ghur is the ORUD, and the Djiggetai the PERE. The same line of inference would, however, conduct us to the opposite conclusion. For, while we are unable to find any reference to braying in the word ORUD, it is clear, from Job vi. 5, that the PERE was a braying animal, for *this* is 'the wild ass' of that text, which indeed is the only one in Scripture where the word 'bray' occurs. On this ground, therefore, the Ghur, and not the Djiggetai—which does not bray, should be the PERE of Scripture. The text in question—

'Doth the wild ass [PERE] bray when he hath grass? or loweth the ox over his fodder?'—

shews that the PERE brayed when he had no grass, as much as the ox lowed when it had no fodder. Col. Smith's other reason for his conclusion, that the ORUD is in the present text described as untameable, whereas the Djiggetai is actually used at present as a domestic animal at Lucknow, seems to us the less convincing as the description exhibits the animal rather in an untamed condition than as absolutely untameable; and besides, Col. Smith himself holds that the common labouring ass of South-Western Asia is a domesticated race of the Ghur, which he regards as the ORUD. We therefore, with great submission to so high an authority, feel disposed to invert his conclusion, and say that the PERE of Scripture, being the word most frequently used, is the Ghur of South-Western Asia; and that the more rare word ORUD represents the Djiggetai of Central Asia.

As the animals are of similar habits, and nothing in fact is stated that is not common to both, the description is probably intended for both, although the immediate antecedent is the ORUD in the second line. Let us read the whole in a somewhat improved version, thus:—

'Who hath sent forth the PERE free?
Or the bands of the ORUD who hath loosed?
Whose house I have made the wilderness,
And the barren land his dwelling.
He scorneth the multitude of the city;
To the cry of the driver he attendeth not.
The range of the mountain is his pasture,
And he seeketh after every green thing.'

The Scriptural intimations respecting the PERE, identified as the modern *Ghur*, should be regarded as materials for its natural history. From the passage before us, it, as well as the ORUD, appears to have been an animal of the desert and the mountain—perhaps changing from the one to the other with the season, and bounding, as if in exultation at his freedom from the yoke man had imposed upon his kind. It seems, also, that it was less an inmate of Palestine than of the bordering plains and mountains. The intense wildness of the animal is implied in nearly all the allusions to it; hence its adoption as the symbol of a perverse and incorrigible character in man, in which sense it occurs several times, as in Job xi. 12: 'Vain man would be wise, though he be born a wild ass's colt.' The Arabs still describe as an 'ass of the desert' an indocile and contumacious person. The animal brayed not over his grass, that is, when his food abounded (Job vi. 5); and in times of excessive drought, and therefore of corresponding



THE WILD ASS.

scarcity of food to man and beast, 'The wild asses did stand in the high places, and snuffed up the wind like dragons: their eyes did fail because there was no grass' (Jer.

xiv. 6). This is beautifully true to nature; for in its natural state the ass never seeks the woodlands, but upland pasture, and mountains and rocky retreats; and it is habituated to stand upon the brink of precipices (a practice not entirely obliterated in our own domestic races), whence, with protruded ears, it surveys the scene below, blowing and at last braying in extreme excitement.

We are also assured by an Apocryphal writer that the wild ass (*Onager*) was the prey of the lion in the wilderness (Ecclus. xiii. 9).

The Ghur or proper Wild Ass stands much higher on its limbs than the common ass. Its legs are longer and more slender, and it is altogether a more graceful and symmetrical animal, with a greater predominance of equinine forms and qualities than the domestic ass exhibits, and having therefore less resemblance to it than to a very fine mule. The mane is composed of short erect hair, of a dusky hue, and rather woolly texture. The colour of the body is uniform silvery grey, with a broad coffee-coloured stripe extending down the back from the mane to the tail, and crossed on the shoulder by the same transverse band which the domestic variety exhibits. The head of the species *west* of the Euphrates is much finer than that of Persia and Central Asia, and it is altogether a considerably handsomer animal. Indeed, we are informed by Colonel Smith (to whom we are indebted for the figure we give), that not only is the Syrian wild ass larger and more handsome than the Ghurkhud of Persia (which is the same or closely similar to the Djiggetai), but that the species improves west of the Euphrates, and is very fine in the Bahar el-Abiad, in Africa. These wild asses are often mentioned by ancient writers. The notice of Xenophon, whose description refers to the same desert on the skirts of which Job resided, is particularly interesting from its correspondence with the Scriptural intimations. After describing the march of the army of the younger Cyrus through Syria, he proceeds:—'They then proceeded through Arabia,* still keeping the Euphrates on their right hand; and, in five days, made, through a desert, a distance of thirty-five parasangs. This country appeared to the eye a complete flat, and as smooth as the sea. It abounded in absinthium; and whatever herb or shrub grew there had an aromatic scent: but no trees whatever appeared. Of wild creatures, the most numerous were, *wild asses*, with plenty of ostriches, besides bustards and roe-deer, which afforded sport to our horsemen. The wild ass, however, being swifter of foot than our horses, would, on gaining ground upon them, stand still and look around; and when their pursuers got nearly up to them, they would start off, and repeat the same trick; so that there remained to the hunters no other method of taking them, but by dividing themselves into dispersed parties which succeeded each other in the chace. The flesh of the wild asses taken in this manner was found to be like that of the red-deer, but more tender' (*Anabasis*, l. 1). This is a very correct account, not only of the animal, but of the desert region it inhabits. The method of hunting it is the same as here described; and the manner in which it repeatedly stops to give the pursuer an opportunity of approaching, and then starts off again, is a striking indication of an exulting and even a derisive consciousness of its own superior speed.

We know not on what authority it is usually affirmed that the wild ass has withdrawn beyond the Euphrates, and no longer exists in Asia west or south of that river. The facts we have just stated evince the contrary. Rauwolff, travelling from Tripoli to Aleppo, says, 'In these countries are a great many wild asses, called *Onagri*,' and proceeds to describe the use made of its skin in forming the scabbards of swords and daggers; and Nau affirms that he saw gazelles and wild asses among the wild animals in the plains of Sharon. Burckhardt declares that the wild asses are 'found in great numbers' in Arabia Petræa, near the gulf of Akaba. 'The Sherarat Arabs hunt them, and eat their flesh, but not before strangers. They sell their skins and hoofs to the pedlars of Damascus, and to the people of the Hauran. The hoofs furnish materials for rings, which are worn by the peasants on their thumbs, or fastened under the arm-pits, as amulets against rheumatism.' In Persia the wild ass is a favourite object of chace, and its flesh is esteemed much as we esteem venison; and as such is served up on high occasions at royal tables.

It is doubtful, however, which of the two species or varieties is that which travellers in Persia and the Persian historians notice, unless where they describe them; as it seems that both the Ghur, already noticed, and another called the Ghurkhud—which more approximates to, if it be not the very same with the Djiggetai—are found in that country, being, as it were, a common ground on the outskirts of the respective habitats of both. With respect to the Ghurkhud or Djiggetai, which we regard as the ORUD of the text, it would seem to have been distinguished from the other so early as the time of Job; but among the Greek writers they were confounded much later under the general name of Onager or Wild Ass. Aristotle seems to have been the first to distinguish them; and from that time the species or variety have, among the Greeks, the name of Hermionos, or desert ass. Col. Hamilton Smith describes it as 'little inferior to the wild horse; in shape it resembles a mule, in gracefulness a horse, and in colour it is silvery, with broad spaces of flaxen or bright bay on the thigh, flank, shoulder, neck, and head; the ears are wide like the zebra's, and the neck is clothed with a vertical dark mane, prolonged in a line to the tuft of the tail. The company of this animal is liked by horses, and when domesticated it is gentle; it is now found wild from the deserts of the Oxus and Jaxartes to China and Central India. In Cutch it is never known to drink, and in whole districts which it frequents water is not to be found; and, though the natives talk of the fine flavour of the flesh, and the Ghur in Persia is the food of heroes, to an European its smell is abominable.'

9. '*Unicorn.*'—The original is here רְאֵם, usually רֵאֵם, REEM, which the Septuagint has in this place and elsewhere rendered by *μονόκερως*, 'one-horned'—equivalent to our 'unicorn.' No one now seeks for it in the heraldic animal that passes under the name, and which never had any but an imaginary existence. There is nothing in the Hebrew word to imply that the *reem* was *one*-horned; it is indeed mentioned as horned; and on referring to the passages in which the term is introduced, the only one which is quite distinct on this point seems clearly to intimate that the animal had two horns. That passage is Deut. xxxiii. 17: 'His horns are like the horns of the "*reem*;"' the word here is singular, not plural, and should have been 'unicorn,' not 'unicorns,' as in our version; but it would have been inconsistent to have said 'the *horns* of the unicorn'—the *one*-horned, and so the word was rendered in the plural. The second passage is Ps. xxii. 21: 'The horns of the unicorns,' which affords no information. The third is Ps. xcii. 10 (וַתָּרֶם כִּרְאֵים קַרְנִי *vattarem ki-reem karni*), literally, 'But thou wilt exalt, as the *reem*, my horn.' If 'horn' be *supplied* in the parallel, as in our version—'as *the horn of* the unicorn,' then there would be nearly the same evidence for concluding the *reem* had one horn, as the first-cited text affords for its having two; but we should even then have to consider that it is usual, poetically or in common discourse, to speak of 'the horn' of an animal that has actually *two* horns; but never of the 'horns' of a creature that has but one. And as this text now stands, requiring an addition to make the assigned sense distinct, its authority for giving the animal one horn is not equal to that of Deut. xxxiii. 17, for giving it two.

As we are thus exonerated from the necessity of finding a one-horned animal to suit the Hebrew REEM, we may with the more advantage read the highly-coloured and

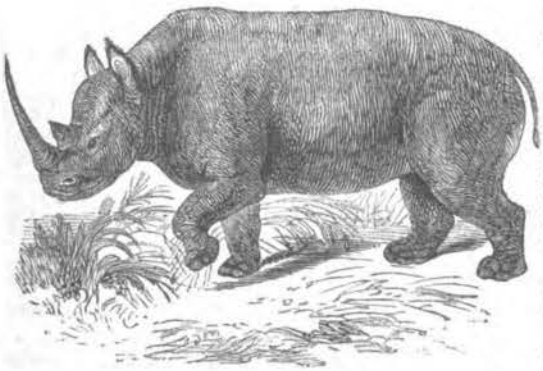
* They had crossed the Euphrates, and were therefore in Mesopotamia; but the desert part of this region is of precisely the same character as to the west of the river; and was, properly enough, considered part of Arabia Deserta by the ancients.

truly poetical description of the animal which the present text offers :—

'Will the REEM submit to serve thee;
Will he go to rest at thy stall;
Canst thou make the harness bind him in thy furrow;
Will he plough up the valleys after thee?
Wilt thou rely upon him because his strength is great;
Wilt thou leave thy labours to him?
Wilt thou trust to him to carry out thy seed
And to bring home thy threshed grain?'

Here the horn is not at all mentioned, and the attention is chiefly directed to the wildness of the animal, to its swiftness, and to its strength.

The notion which has seemed in most translations to give the sanction of Holy Scripture to a known fable, appears to have originated with the Septuagint, which renders the Hebrew word by *Monoceros* (μονόκερως), whence the Latin *Unicornis*, and thence the English *Unicorn*.



RHINOCEROS SIMUS.

There has been a very general disposition to identify the REEM of Scripture with the rhinoceros, and obviously on the ground that this is the only animal that has a single horn, which, as we have seen, is by no means required for the Hebrew REEM. Pennant, proceeding on this ground, is very confident that the Indian rhinoceros (*Rhinoceros Indicus*) is 'the unicorn' of Scripture, chiefly, as it appears, because this species has but one horn, whereas that of Africa has two. But since his time an African species has been found with a horn much longer, and more tapering, shapely, and erect than that of the Asiatic species, and much resembling that which is popularly ascribed to the unicorn. This species is called the *Rhinoceros simus*, and belongs to Southern Africa. The species has become very rare. A head was brought to this country by the Rev. John Campbell, the missionary, and the whole animal has since been described and figured with great exactness by Dr. Smith.

There seems, however, an insuperable objection to identifying any rhinoceros with the Scriptural *reem*, whether the fables of the unicorn did or did not originate with that animal. It is very certain that the rhinoceroes does not, and never did, within historical memory, inhabit Western Asia, and could not be known to the Scriptural writers so familiarly as the REEM evidently was. Sensible of this, some writers have proposed to substitute the buffalo, which is certainly known in Western Asia. But this animal, so far from possessing the untameable wildness ascribed to the reem, is, and has been immemorially, domesticated in all the countries where it is known, and trained to the very labours for which the book of Job describes the reem as unfit.

The reem was manifestly a wild animal, and, of all the wild animals known in the Biblical region, it is difficult to fix on any with so much of confidence and probability as on the *Oryx leucoryx*, commonly called the wild ox, but very erroneously, seeing that it belongs not to the bovine, but to the antilopine family of animals. REEM (high) seems to be its poetical name, for there is reason to think that its common name was *Yachmur*, translated, most erroneously, 'fallow-deer' in Deut. xiv. 5, under which text a figure of it is given; and it is important to remark that *rim* or *reem* is one of the names which the species bears in Arabic. This animal is still found in the wilder regions of Syria and Arabia; and that it was so anciently, and was a favourite object of the chace, is shewn by the paintings in the Egyptian tombs. It is, for one of this genus, a large and powerful animal, exceedingly swift in flight, and of an unusually vicious and savage nature, and seems to answer all the conditions required by the Hebrew REEM. It may recommend this explanation that, although we cannot allow that the REEM of Scripture has any necessary connection with the notions about unicorns, it is highly probable that these notions were founded upon this very animal, which we are disposed to identify with the Hebrew reem: and, if so, it is easily to be understood how the Seventy came to translate the word by *monoceros*, in which translation all the discussion about Biblical unicorns has originated. A slight view of the figure of the oryx will indicate a striking resemblance to the fabled unicorn. From the form of its head, and from the manner in which the horns spring close to each other from the middle of the forehead, it is clear that if one of the horns were broken off near the root, and the fracture covered by the white hair which grows around it, most unscientific observers would suppose that they beheld an animal naturally one-horned. It is indeed a curious fact that this animal is usually so figured as to shew but one horn in the Egyptian monuments, but it is not agreed whether these figures intend to represent the animal as from accident or design one-horned, or that the artist merely proposed to intimate that the further horn was concealed by the nearer in the profile view of the animal.

In speaking of its wildness, we must be understood with some limitation, for, although the strength of the animal could not be subdued to any useful service, it was so far tamed by the Egyptians that large numbers of them were kept in the preserves of their villas.

10. '*Will he harrow the valleys after thee?*'—It is interesting to find anything like a *harrow* mentioned so early as the patriarchal age of Job. It seems more than likely, however, that the passage alludes to a practice mentioned in the subjoined extract from Wilkinson's *Ancient Egyptians* (v. 39); and this probability is strengthened by the mention of *valleys* as the scene of the operation:—'When the levels were low, and the water had continued long upon the land, they often dispensed with the plough, and probably, like their successors, broke up the ground with hoes, or simply *dragged the moist mud with bushes, after the seed had been thrown upon the surface;* and then merely drove a number of cattle, asses, pigs, sheep, or goats into the field, to tread in the grain.' This simple process of tillage without the plough is probably alluded to in Deut. xi. 10, where the Israelites are reminded of the land of Egypt, in which they sowed their seed as in 'a garden of herbs.'

13. '*Gavest thou the goodly wings,*' etc.—The words 'Gavest thou' are not in the original, which is so difficult of construction in this instance, that the Greek translators of the Septuagint seem to have confessed their ignorance by writing the Hebrew words in Greek characters, an expedient often resorted to when they were at a loss about the meaning of the text. The following seems to come near to their import. 'The wings of the ostrich vibrate and flutter, but are they like the pinions of the stork and the hawk?' The ostrich is remarkable for the shortness of its wings, which, instead of fanning the air with that magnificent sweep observed in the pennons of the hawk and the stork, beat it in rapid flutter like the pulsations of a sounding-board. And yet reared upon its tall legs it will oar itself along with so much speed as to outstrip the fleetest greyhound, so easily can the Almighty compensate any real or apparent defects, which seem the ground of the challenge here given. A passage in Dr. Shaw's *Travels* illus-



OSTRICH.

trates the propriety of thus connecting the terms רְנָנִים 'ostrich,' and נֹעֶלֶסֶת 'vibrating' like a musical instrument, or 'fluttering or clapping,' as the wings of a bird: 'I had several opportunities of amusing myself,' it is said, 'with the actions and behaviour of the ostrich. It was very diverting to observe with what dexterity and equipoise of body it would play and frisk about on all occasions. In the heat of the day, particularly, it would strut along the sunny side of the house with great majesty. It would be perpetually *fanning* and priding itself with its *quivering* wings;'—'even at other times it would continue these vibrating motions.' We see, then, with what descriptive accuracy a vibrating wing is, in the present text, bestowed upon the ostrich.

— '*Peacock.*'—The original is here the same which is elsewhere rightly rendered the 'stork,' for a figure and description of which see Lev. xi. 19.

— '*Ostrich.*'—There are two names by which this bird is mentioned in Scripture—רְנָנִים *renonim*, as in the present text, and frequently by the poetical designation of בַּת יַעֲנָה *bath-yaanah*, 'the daughter of vociferation,' or of 'loud moaning,' which has usually been rendered 'owl' in our version. This designation doubtless arose from the noises made by the female ostrich in her native deserts, and which have been particularly noticed by various travellers. The bird is called in the Greek στρουθοκάμηλος, 'the camel-bird;' a name borrowed also by the Romans (*Struthio camelus*), and adopted by Linnæus. It is to this day called 'the camel-bird' in the East, owing this name, it would seem, to the very considerable resemblance to the camel which its outline and structure exhibit. The history of this bird in its native condition is not yet so fully known as might be desired; but what has been ascertained tends to illustrate the present description, which ought to be received as authority, deciding those points which other sources of information leave doubtful.

There are two varieties, if not species, of the ostrich; one never attaining seven feet in height, and covered chiefly with grey and dingy feathers; the other sometimes growing to more than ten feet, and of a glossy black plumage; the males in both having the great feathers of the wings and tail white, but the females the tail only of that colour. These dimensions render them both the largest animals of the feathered creation now existing. They appear promiscuously in Asia and Africa, but the troops or coveys of each are always separate: the grey is more common in the south of the equator, while the black predominates to the north. The common-sized ostrich weighs about eighty pounds, but examples much heavier sometimes occur.

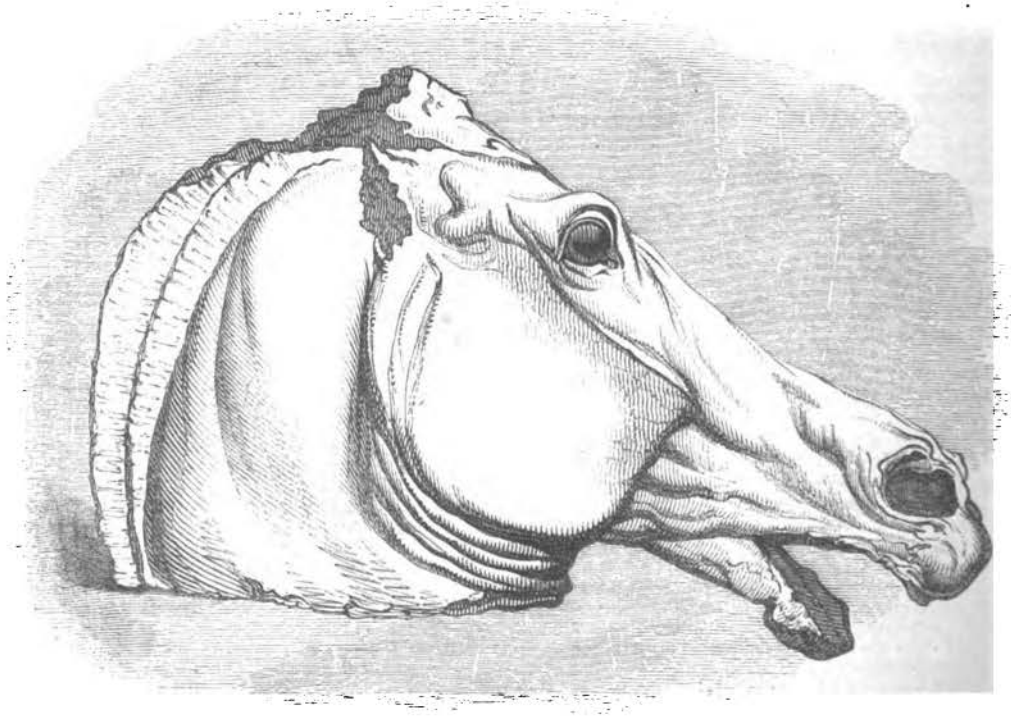
These birds are gregarious, from families consisting of a male with one or several female birds, and perhaps a brood or two of young, up to troops of near a hundred. It is not yet finally decided whether the ostrich is polygamous, though current testimony seems to leave no doubt of the fact; there is, however, no uncertainty respecting the nest, which is merely a circular basin scraped out of the soil, with a slight elevation at the border, and sufficiently large to contain a great number of eggs; for from twelve to sixty have been found in them, exclusive of a certain number always observed to be outlying, or placed beyond the raised border of the nest, and amounting apparently to near one-third of the whole. These are

supposed to feed the young brood when first hatched, either in their fresh state or in a corrupted form, when the substance in them has produced worms. These eggs are of different periods of laying, like those within, and the birds hatched form only a part of the contents of a nest, until the breeding season closes. The eggs are of different sizes, some attaining to seven inches in their longer diameter, and others less.

Beyond the tropics, one or more females usually sit constantly, and the male bird takes the duty himself after the sun is set. But within the tropics, the nests are kept sufficiently warm in the daytime not to require incubation; and this is so much the case in the Arabian plains, which are subject to almost tropical heat in summer, that the birds venture to leave the nest during part of the day, a fact to which there is here an evident allusion. The fact was formerly disputed, but is now well substantiated by more accurate observation; and popular opinion would on this ground subject the bird to a charge of carelessness of its nest, which brings it into apparent contrast with the stork, whose very name in Hebrew means 'kindness,' and which, having its nest in situations where the heat is naturally less concentrated, is obliged to manifest more uninterrupted attention to its nest. The strong assertions of some naturalists, founded on partial observation, that the ostrich never did leave its nest, gave much pain to some expositors, who strove to elicit from the words of the text a meaning in accordance with that assertion. But the text is now, in this respect, corroborated not only by more discriminating observation, but by the unvarying testimony of the Arabian writers, who had ample opportunities of knowing the bird, and who scarcely ever mention it without some allusion to its apparent indifference to or neglect of its nest, to which large birds usually pay the most sedulous attention.

The food of ostriches is chiefly seeds and vegetables; but as their organs of taste are very obtuse, they swallow with little or no discrimination all kinds of substances, not excepting even stones. It is also probable that they devour lizards, snakes, and young birds that fall in their way. This indiscriminate mode of feeding is probably the reason that the law pronounces the flesh of this bird to be unclean (Lev. xi. 19; Deut. xiv. 15). Colonel Hamilton Smith suggests that there may also have been an intention 'to lay a restriction upon the Israelites tending to wean them from a nomade life, which hunting in the desert would have fostered. For ostriches must be sought in the barren plains, where they are not accessible except by stratagem.' The bird is to this day hunted by no one except on horseback; and such is its speed, that it easily 'scorneth the horse and its rider,' and is only at last overcome by its disposition to take a winding route, which gives the hunter an opportunity of crossing its track, and of thus giving him a chance to hit her with his gun or javelin. Ostriches do not exist in Palestine; but they are still found in the great Syrian desert, especially in the plains extending from the Hauran towards the Jebel Shammar and Nejed. Some are found in the Hauran, and a few are taken almost every year within two days' journey of Damascus. The Arabs here seldom hunt them, but take them by stratagem. This being at the extreme northward limit of their habitat, they do not at any time leave their eggs, the warmth being there insufficient to hatch them so early in the year; but that they do so *anywhere* is sufficient for the indication of the present text. The Arabs who inhabit this quarter reckon the eggs delicious food, and sell them for about a shilling each to the townspeople, who hang up the shells as ornaments in their rooms. Ostrich feathers are sold by the Arabs at Aleppo and Damascus, principally at the latter city. The Sherarat Arabs often sell the whole skin with the feathers on for about two Spanish dollars, or 8*s.* 4*d.*; but the finest feathers sell singly at one or two shillings each.

19. '*Hast thou given the horse strength?*' etc.—Here we arrive at one of the most glorious descriptions in the book of Job—a description which no translation has been able to disfigure, and which in all translations has been admired. It is unnecessary to explain the figures em-



HORSE'S HEAD.—From the Elgin Marbles.

ployed, the force and beauty of which will be *felt* by every reader. There is a well-known description of the horse in Virgil, which is unquestionably the finest in classical antiquity. It is exceedingly noble, but is not comparable to that which the sacred text offers. The following is Sotheby's translation:—

" But at the clash of arms, his ear afar
Drinks the deep sound and vibrates to the war:
Flames from each nostril roll in gather'd stream;
His quivering limbs with restless motion gleam;
O'er his right shoulder, floating full and fair,
Sweeps his thick mane and spreads his pomp of hair:
Swift works his double spine; and earth around
Rings to the solid hoof that wears the ground.'

To this we will add a few descriptive touches from Antar, which will be particularly appropriate, because the book of Job conducts us to Arabia or its vicinity, and because the Arabians do so passionately admire this noble animal that they have exhausted all the wealth of their fine language and rich imaginations in descriptions of its beauty, spirit, and pride. The mare of Shedad, called Jirwet, is thus mentioned:—'Shedad's mare was called Jirwet, whose like was unknown. Kings negotiated with him for her, but he would not part with her, and would accept no offer or bribe for her; and thus he used to talk of her in his verses: "Seek not to purchase my horse, for Jirwet is not to be bought or borrowed. I am a strong castle on her back; and in her bound are glory and greatness. I would not part with her were strings of camels to come to me, with their drivers following them. She flies with the wind without wings, and tears up the waste and the desert. I will keep her for the day of calamities, and she will rescue me when the battle dust rises."' There are many touches, in a similar spirit, in the history of the horse Dahis, which was the occasion of a war among the Arab tribes. At a great feast, where the conversation turned upon celebrated horses, one said of Dahis, 'He startles every one that looks at him; he is the antidote of grief to every one that beholds him; and he is a strong tower to every one that mounts him.' Again, 'He is a horse, when a night of dust sheds its obscurity, you may see his hoofs like a firebrand:' and, finally, in a race between this and another,—'They started forth like lightning, when it blasts the sight with its flash; or a gust of wind, when it becomes a hurricane in its course.... When they came to the mead, Dahis launched forth like a giant when he stretches himself out, and he left his dust behind. He appeared as if without legs or feet; and in the twinkling of an eye he was ahead of Ghabra.'

21. '*He goeth on to meet the armed men.*'—Michaelis is quite of opinion that none but a military man, who has observed the war-horse in battle, can fully appreciate the force of this part of the description. He says, 'I have myself perhaps rode more than many who have become authors and illustrators of the Bible; but one part of the description, namely, the behaviour of the horse on the attack of a hostile army, I only understand rightly from what old officers have related to me: and as to the proper meaning of the two lines—"Hast thou clothed his neck with ire?" ["with thunder?" in our version, verse 19], and "The grandeur of his neighing is terror" ["The glory of his nostrils is terrible," verse 20]—it had escaped me; indeed the latter I had not understood, until a person who had had an opportunity of seeing several stallions together instructed me; and then I recollected that, in my eighteenth year, I had seen their bristled-up necks, and heard their fierce cries, when rushing to attack each other.'

26. '*Doth the hawk fly,*' etc.—This is the נֵץ *netz*, mentioned in the note to Lev. xi. 16, where we have taken the sparrow-hawk as its representative. It is probable, however, that it is used generally to denote various species



SYRO-ARABIAN WAR-HORSE.

of the falcon family. Of these, many are birds of passage, winging their way southward into warmer climates at the approach of winter, and returning northward in the spring. To this the present text distinctly alludes; and the meaning of the question clearly is, 'Is it by thy wisdom that the hawk knoweth the due season for migrating to the warm south?' There are more precise references to the migrations of birds in Jer. viii. 7, where the reader will find such observations as this interesting subject requires.

27. '*The eagle.*'—See the notes on Deut. xxxii. 11; see also Jer. xlix. 16. We shall now observe, with reference to the 29th verse, which states that 'his eyes behold afar off' when 'he seeketh his prey,' that the eagle has in all ages been noted for its astonishing powers of vision, which is believed to exceed that possessed by any other creature. It has always been believed that, when mounted into the air at a height which rendered it perfectly invisible to human eye, it could discern the motions of very small animals upon the surface of the earth. The ideas entertained on this subject in the East may be estimated from some of the statements of the Arabian writers, one of whom (Damir, as quoted by Bochart) says that the eagle could discover its prey at the distance of 400 parasangs—more than a thousand miles! Homer is more moderate and more correct. Speaking of Menelaus, he describes him as

> 'The field exploring, with an eye
> Keen as the eagle's, keenest eyed of all
> That wing the air, whom, though he soar aloft,
> The lev'ret 'scapes not hid in thickest shades,
> But down he swoops, and at a stroke she dies.'
> *Il.* xvii. 674. COWPER.

Most poets in all nations have, in like manner, amplified upon or drawn images from the power of the eagle's vision.



HEAD OF WHITE-HEADED EAGLE.

CHAPTER XL.

3 *Job humbleth himself to God.* 6 *God stirreth him up to shew his righteousness, power, and wisdom.* 15 *Of the behemoth.*

MOREOVER the LORD answered Job, and said,

2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 [1]Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 [2]Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 [3]Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now [4]behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 [5]He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, [6]he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 [7]He taketh it with his eyes: *his* nose pierceth through snares.

1 Chap. 38. 3. 2 Psal. 51. 4. Rom. 3. 4. 3 Psal. 104. 1. 4 Or, *the elephant*, as some think. 5 Or, *he setteth up.* 6 Heb. *he oppresseth.* 7 Or, *Will* any *take him in his sight*, or, *bore his nose with a gin.*

Verse 4. '*Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth.*'—To lay the hand upon the mouth is still in the East a token of submission, silence, and respect. In this case the hand is laid upon the mouth in a line with the nose.

15. '*Behemoth,*' בְּהֵמוֹת.—Not the least remarkable thing about the Behemoth is its name. The word is plural, and yet denotes one animal, whereas the singular of the same word (בְּהֵמָה *behemah*) is a noun of multitude, properly rendered by 'cattle,' or 'beasts.' The plural form is usually supposed to be here applied to one animal to express its pre-eminence. What animal this is has occasioned no small amount of discussion. All the alternatives which have been suggested are limited to the animals which Cuvier has put in one class, which he calls *pachydermata*, on account of the thickness of their skins. To this class equally belong the elephant, the hippopotamus (or river-horse), and some extinct species of enormous animals, as the mastodon or mammoth, and others. Now in all these the Behemoth has been sought. And the probability seems to be that the word in this plural shape is to be taken as a poetical personification of the great pachydermata generally. It is confessedly difficult to make *all* the details correspond to any one in particular, but we can discover that the idea of the hippopotamus, or river-horse, predominates in the description, although there are details which answer better to the elephant. This explanation solves the difficulty which Dr. J. M. Good could only get over by supposing that the Behemoth was some extinct species of mastodon, in which the characteristics of the elephant and of the hippopotamus were united. That the characteristics of the latter predominate is explained by the fact that, although the elephant may have been known to the ancients from report and description, they were likely to be better acquainted with the hippopotamus, which abounded in the river Nile.—Let us trace the details.

— '*He eateth grass as an ox.*'—This is true of all the pachydermata, but in respect to the hippopotamus it would perhaps be a special matter of attention that this animal, living so much in the water, and being in fact an aquatic creature, should yet eat grass as an ox.

16. '*His strength is in his loins, and his force is in the navel of his belly.*'—This agrees with the hippopotamus, and not with the elephant, in which the belly is the weakest and most penetrable part. In the river-horse the skin of the belly is as thick as in other parts, and is indeed rendered in some degree callous by being dragged over the rough stones at the bottom of the rivers.

17. '*He moveth his tail like a cedar.*'—It is doubtful that the word here used does mean the tail. Supposing it does, it may be remarked that this appendage in all the pachydermata is inconsiderable in proportion to the bulk of the animal; but it is thicker and firmer in the river-horse than in the elephant, and therefore, in regard to mere appearance, admits of a better comparison to the cedar. But the reference is rather to the action than to the appearance of the tail; and it may be observed that the river-horse, no less than the elephant, has a perfect command over it, moving and twisting it at pleasure, which seems to be here mentioned as an evidence of strength.

18. '*His bones,*' etc.—This verse, with reference to the bones, is applicable figuratively to all the pachydermata.

19. '*He that made him can make his sword to approach unto him.*'—This is obscure. 'He that made him gave him his sword' is more in accordance with the general idea which interpreters have evolved from the text. The sword of the animal is its weapon, and may apply to the sharp-pointed and projecting tusks either of the river-horse or the elephant, and does probably apply to both.

20. '*The mountains bring him forth food, where all the beasts of the field play.*'—Unless this applies by contrast as singular attributes of an aquatic animal worthy of special note, it would be more applicable to the elephant than to the river-horse, which is never seen upon the



HIPPOPOTAMUS (BEHEMOTH).

mountains. This by itself would sufficiently indicate that the river-horse alone is *not* intended.

21. '*He lieth under the shady trees, in the covert of the reed, and fens.*'—This agrees well with either the elephant or the river-horse, but is more directly characteristic of the latter, which sleeps and reposes on the shore, in reedy places near the water. The same applies to the particulars in the next verse, unless that they are less distinctive in



ASIATIC ELEPHANT.

reference to the river-horse; for the elephant delights in water as much as any animal not aquatic can do, and is often found under the shady trees and among the willows of the great rivers.

23. '*Behold, he drinketh up a river,*' etc.—That is, he goes against a stream as if he would drink up the river with his enormous mouth—a character not applicable to a land animal, but very proper to the hippopotamus. The whole sense of this verse is clearly that the animal is amphibious.

—'*Jordan.*'—Here the name Jordan is without the usual definite article prefixed. It is not therefore *the* Jordan. —'He thinketh that he can draw up *a* Jordan with his mouth'—that is, not necessarily the Jordan, but any large river, such as the Jordan was at the time of its overflow; and therefore in this case the Nile might be denoted. It is certainly not definitely the Jordan; and therefore the objection urged against the claim of the river-horse, on the ground that it is not found in the Jordan, has no weight.

24. '*His nose pierceth through snares.*'—If this were a correct translation it would seem more indicative of the elephant's proboscis, with its extraordinary delicacy of scent and touch, ever cautiously applied, than to the obtuse perceptions of the river-horse. But the verse must, we think, really be understood thus: 'Who can take him before his eyes (*i. e.* openly), or pierce his nose with a ring?' which indicates the impossibility of rendering his vast strength useful, or of bringing him into a condition of servitude. This is applicable to the river-horse, but not to the elephant; and upon a survey of the whole of these parallels the character of the river-horse so greatly preponderates, that we should have little difficulty in understanding that animal to be exclusively intended, did it not upon the whole appear preferable to regard it as a collective term for the larger pachydermata, if not for the more powerful herbivora in general.

With respect to the Behemoth, the rabbins have a singular and characteristic notion that it is a huge animal which has subsisted since the creation without propagating its kind, and which is reserved to be fattened for the feast to be enjoyed by pious Jews in the days of the Messiah. Every day he eats up all the grass of a thousand hills, and at each draught he swallows as much water as the Jordan yields in the course of six months. Such is or has been *their* opinion.

CHAPTER XLI.

Of God's great power in the leviathan.

CANST thou draw out [1]leviathan with an hook? or his tongue with a cord [2]*which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him?* [3]*whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* [4]with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* [5]scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

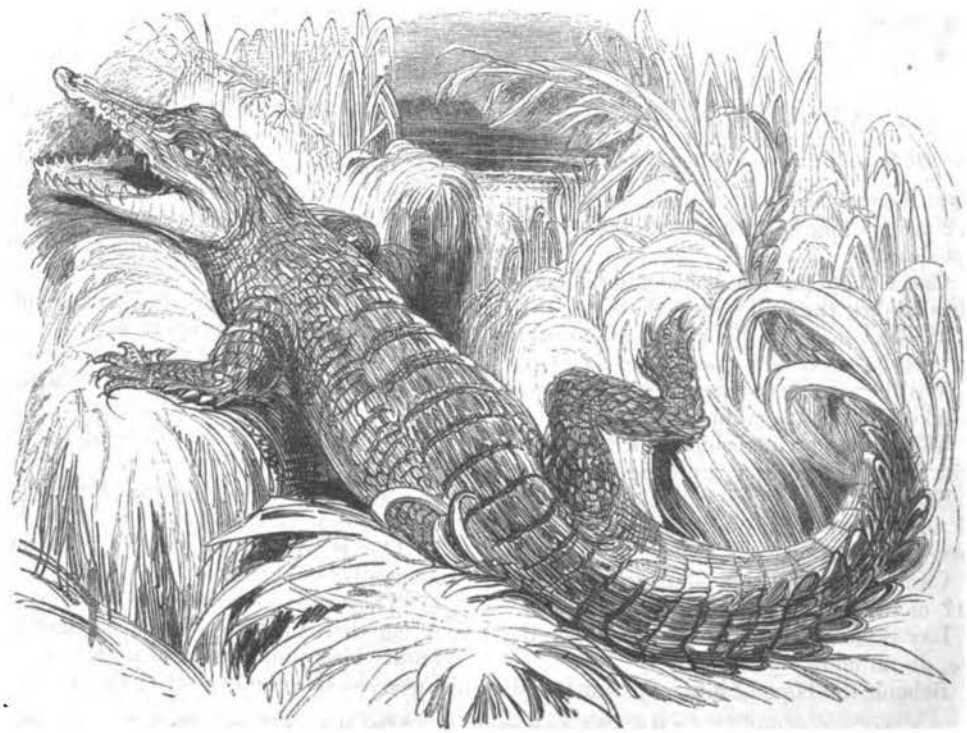
1 That is, *a whale*, or, *a whirlpool*. 2 Heb. which *thou drownest*. 3 Psal. 24. 1, and 50. 12. 1 Cor. 10. 26. 4 Or, *within*. 5 Heb. *strong pieces of shields*.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.
20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.
21 His breath kindleth coals, and a flame goeth out of his mouth.
22 In his neck remaineth strength, and [6]sorrow is turned into joy before him.
23 [7]The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.
24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.
25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.
26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the [8]habergeon.
27 He esteemeth iron as straw, *and* brass as rotten wood.
28 The arrow cannot make him flee: sling stones are turned with him into stubble.
29 Darts are counted as stubble: he laugheth at the shaking of a spear.
30 [9]Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.
33 Upon earth there is not his like, [10]who is made without fear.
34 He beholdeth all high *things*: he *is* a king over all the children of pride.

[6] Heb. *sorrow rejoiceth.* [7] Heb. *the fallings.* [8] Or, *breastplate.* [9] Heb. *Sharp pieces of potsherd.*
[10] Or, *who behave themselves without fear.*

Verse 1. '*Leviathan.*'—The Leviathan is often mentioned in the Scriptures: but there has been much diversity of opinion respecting the animal denoted by it. The crocodile, the whale, or some great serpent, has in turn been identified as the Leviathan of the Bible. The mass of opinion has been in favour of the crocodile, because the present description cannot with propriety be applied to any other animal; but those who have reached this conclusion have been embarrassed by other texts which by no means agree with it.

We now begin to see our way through these difficulties, and to find that these different opinions may have been *all* right, and that we have been needlessly troubling ourselves through the unfounded notion that only one explanation could be right, and that all others must be wrong. Gesenius has done much to give currency to a more satisfactory explanation. The word Leviathan, traced to its etymological signification, denotes an animal *wreathed*, or gathering itself up *in folds*. This general term is applied to various animals—perhaps like our word 'Monster'—



CROCODILE (*Crocodilus vulgaris*)

except that the word Leviathan is restricted by the idea of twisting or wreathing.

In Job iii. 8, and in Isa. xxvii. 1, it denotes some great and monstrous serpent. Indeed in the latter text it is twice expressly called such:—

'Leviathan, the fleet serpent;
Leviathan, the coiling serpent.'

And as in this text the phrase appears to be applied symbolically to a country (Babylon) greatly to the east of the writer, it is far from unlikely that it may have been founded on some obscure accounts which had reached the West respecting the boa-constrictor of the regions still farther east; for Babylon being the most eastern country of which the Palestine Jews had any distinct knowledge, they would naturally refer to it, in loose symbolical usage, any information which reached them concerning the monsters of the far East. There is no *necessity*, indeed, for this reference; but it arises out of the consideration that the word Leviathan is habitually applied to monstrous foreign animals.

In all other passages, it denotes a great sea-monster particularly perhaps the whale, but not excluding any other monstrous and imperfectly known forms inhabiting the great deep. There can be little doubt that this is the meaning of the word in, for instance, Ps. civ. 26. The word probably means a whale or other large fish in the other passages in which it occurs, although, as it is in most of these used as figuratively for a cruel enemy, the particular application may be somewhat uncertain. It is worthy of remark that the Jews themselves make the Leviathan a great fish; and as everything great became very great indeed when viewed through Rabbinical eyes, we are not surprised to find it in their accounts so great that one day it swallowed another fish which was nearly a thousand miles long. There were two, it is said, of these Leviathans at first, male and female; but as, if they had both lived and propagated, the world would have been destroyed, the female was killed and laid up in salt for the great feast of the Messiah in the latter days. The existence of whales and other 'great fish' in the seas with which the Hebrews were acquainted is a matter we shall have to consider under Jonah i. 17.

But it is now all but universally agreed, as already intimated, that the Leviathan *of the present text* is the Egyptian crocodile. This is so obvious, that no one could ever have attempted to make anything else of it, but from the necessity under which he might erroneously conceive himself to be of making *all* the Scriptural allusions to the Leviathan to centre in one and the same animal. In this case it might be and has been contended, that, although the present passage might agree best with the crocodile, yet the balance of all the passages was in favour of the whale; and that, if any one passage more clearly indicated a whale than Job xl. indicated a crocodile, then it was necessary that we should find the whale in the latter also. But when freed from the embarrassment produced by such considerations, the reader will clearly recognise the crocodile in the passage now before us. Two points—the strong armour of the animal described, and his formidable rows of teeth—are almost peculiar to the crocodile among water animals, and are wholly inapplicable to the whale, which has neither scales nor teeth, and which is in fact ordinarily taken with 'fish-spears,' the very mode against which the Leviathan is here said to be invulnerable:—

'Do men in company lay snares for him?
Do they divide him among the merchants?
Canst thou fill his skin with barbed irons?
Or his head with fish-spears?'—(*v.* 6, 7.)

Again—

'I will not be silent concerning his limbs,
And his strength, and the beauty of his armour.
Who can uncover the surface of his garment?
Who will approach his jaws?
Who will open the doors of his face?
The rows of his teeth, how terrible!
His glory is in his strong shields,
United with each other as with a close seal.'
—(*v.* 12, 14.)

As we write these lines an anecdote in the papers of the day meets our view, which strikingly illustrates the power of the crocodile's jaws and teeth, to which such pointed allusion is here made. It describes a party of naval officers as being assailed by an alligator while elephant-hunting in Ceylon. One of the party in self-defence thrust his gun into the open mouth of the assailant, and it was afterwards found that the barrel was completely bitten in two in one place, and deeply indented by the teeth of the animal in the other.

'*With an hook.*'—The particulars in the first two verses



EGYPTIAN TUMBLER.

evidently refer to the modes of taking the leviathan. None of these processes are applicable to the whale on the one hand, or to any land animal on the other; but all to the crocodile. In the first place, they are sometimes caught by means of powerful hooks, baited with the quarter of a pig, or a piece of bacon, of which these animals are inordinately fond. This process is mentioned by Herodotus.

'*His tongue with a cord.*'—Better, 'Canst thou bind his jaws with a cord (or noose);' and this is well explained by the process of taking the crocodile which Thevenot has described. Pitfalls are made, and covered over in the usual manner, and into these crocodiles fall when they happen to pass over them. They are left in the cavities for several days without food, when, being weakened and subdued by hunger, ropes are let down with running

nooses, wherewith they fasten their jaws and drag them out.

5. '*Wilt thou play with him as with a bird.*'—It has, we believe, been urged as one of the objections to the conclusion concerning the crocodile, that the sacred writer seems to describe the leviathan as untameable; whereas the crocodile might be, and has been, tamed. That the crocodile has been tamed is certain. At some cities, where divine honours were paid to this animal, one was kept tame and highly venerated: Strabo mentions one of these tame crocodiles which he saw at Arsinoe. The animal allowed the priests to open his mouth and cram it with good things; and when satisfied, it would retire into an adjoining piece of water and swim about with great glee. Others, who hated the crocodile, as they of Tentyra, besides numbers they destroyed, had (according to the same author) methods of taking them captive and rendering them obedient. This seems to be attested by one of the marbles of the Townley Collection in the British Museum, which is usually explained to represent an Egyptian tumbler exercising his feats, on the back of a tame crocodile. The knowledge of these facts, however, ought not to make us question the identity of the leviathan and crocodile; but rather to suppose either that the first part of the passage actually refers to the process of taking and taming a crocodile, or else that the difficulty of doing this is stated without the possibility being precluded. This is certainly a warranted explanation, for we have the authority of an apostle for the fact that 'Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind' (Jam. iii. 7). The Sieur Andre Brüe (in Labat), speaking of the Rio San Domingo (W. Africa), says, 'What is most remarkable here is, that the caymans, or crocodiles, such formidable animals elsewhere, are here so tame that they hurt nobody. It is certain that children play with them, riding upon their backs, and sometimes beating them without their showing the least resentment. This may be owing to the care which the inhabitants take to feed and use them well.' See also the observation in the general note above.

13. '*Who can come to him with his double bridle?*'—Pliny admires a bold and dangerous undertaking which the Tentyritæ, and no others, dared to practise against the crocodile. They contrived to get upon its back when in the water, and when the astonished animal threw up its head, with open mouth attempting to bite them, they seized the opportunity of inserting a stake transversely between its jaws, and taking hold of the opposite ends with each hand, they held him, as it were, with a bit and bridle, and thus brought him to land as a prisoner. In this they were probably assisted by the dread which, as the same author states, the incessant assaults of the Tentyritæ had inspired the crocodiles for the very voice and smell of these people ('*Hist. Nat.*' viii. 25). The probability of this anecdote is strengthened by that which we have given in the preceding note; and it is perhaps confirmed by the marble in the Townley Collection there mentioned; for, although generally supposed to represent an Egyptian tumbler on the back of a tame crocodile, it seems to us far more probable to commemorate this hazardous feat of the people of Tentyra.

18. '*His eyes are like the eyelids of the morning.*'—The ancient Egyptians employed the eye of the crocodile as an hieroglyphic to denote the rising of the sun. Not that the eyes of this creature are of remarkable size or brilliancy; but because, as is stated, its eyes become first visible when it rises above the water.

CHAPTER XLII.

1 *Job submitteth himself unto God.* 7 *God, preferring Job's cause, maketh his friends submit themselves, and accepteth him.* 10 *He magnifieth and blesseth Job.* 16 *Job's age and death.*

THEN Job answered the LORD, and said,

2 I know that thou canst do every *thing*, and *that* [1]no thought can be withholden from thee.

3 [2]Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for [3]him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted [4]Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD [5]gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 ¶ He had also seven sons and three daughters.

14 And he called the name of the first, Je-

1 Or, *no thought of thine can be hindered.* 2 Chap. 38. 2. 3 Heb. *his face*, or, person. 4 Heb. *the face of Job.*
5 Heb. *added all that* had been *to Job unto the double.*

mima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 ¶ After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and full of days.

Verse 11. '*Then came there unto him all his brethren*,' etc.—The practice involved in this text appears to be well illustrated by an analogous custom among the Hindoos, for the knowledge of which we are indebted to Mr. Roberts, who spent fourteen years among them. When a man has suffered a great loss, by an accident, by want of skill, or by the roguery of another, he goes to his brothers and sisters, and all his acquaintances, and describes his misfortunes. He then mentions a day when he will give a feast, and invites them all to partake of it. At the time appointed they come, arrayed in their best robes, each having money, ear-rings, finger-rings, or other gifts suited to the condition of the person in distress. The individual himself meets them at the gate, gives them a hearty welcome, the music strikes up, and the guests are ushered into the apartment prepared for the feast. When they have finished their repast and are about to retire, they each approach the object of their commiseration, and present their donations and best wishes for future prosperity.

— '*A piece of money*.'—The word is קְשִׂיטָה *kesitah*, which most of the old versions render by 'lamb.' The word is of very considerable importance from the inferences deducible from its use. It occurs only in three places; first in Gen. xxxiii. 19, where it is said that Jacob gave a hundred *kesitah* for the parcel of ground which he bought of Hamor; next in Josh. xxiv. 32, in a retrospective reference to the same transaction; and, lastly, in the present text. That it does not elsewhere occur than in reference to the time of Jacob, supplies an argument of some force in support of the opinion to which we have all along inclined, that the time of Job must be fixed in or about the time of Jacob.

But the principal interest associated with the word arises from its connection with the history of money. It is not, however, as we have seen, invariably conceded that the *kesitah* does mean money, but literally 'a lamb.' In the present text it might very well be understood of *a lamb*, were it not that it is mentioned along with 'an ear-ring of gold.' But in Genesis the *kesitah* was clearly a measure of value and a medium of exchange. Even so, a lamb might still be intended; for we know that in the early history of all nations, sales and purchases were effected by exchanges—a person giving that which he could spare from his own possessions for that which he wanted of another's. Under this system certain common articles became measures of value. A hunting people would speak of commodities as being worth so many skins; a pastoral people as being worth so many sheep, and so on. Therefore Jacob, who was rich in flocks and herds, might certainly have given a hundred lambs for the land of Hamor, and that he did so has been the opinion of many. However, he did not do so; for we are told in Acts vii. that he gave a 'sum of *money*,' shewing that the *kesitah* was not a lamb, though called such. Then why was it called such? and what were these pieces of money? We know that silver had become a medium of exchange in the time of Abraham; and we know also that, when the precious metals became the representatives of value, they continued for a long time to be weighed. So in Scripture, when Abraham bought the field of Machpelah of Ephron the Hittite, he weighed out 'four hundred shekels of silver, current money with the merchant.' The last expression doubtless refers to the *quality* of the silver. Joseph's brethren also, when returning from Egypt with corn, found their money *in full weight*, as they had taken it thither, in their sacks. Yet although thus, before and after the time when the *kesitah* is first mentioned, we find money delivered by weight, it is a very common opinion that the *kesitah* was a coin bearing the figure of a lamb, and thence deriving its name. This is probable or improbable merely with respect to time; for cattle having been the usual representative of value, the first coins in many nations bore the figures of animals by which values had been estimated, and from which these coins took their names. Thus the most ancient money of the Greeks and Romans bore the figure of an ox. Yet it is certain that we cannot in any nation trace the existence of coined money higher than to a period long—very long—posterior to the times of the patriarchs, nor are there any other intimations in the early books of Scripture of its existence: and we cannot concur in the conclusion that the *kesitah* was a coin, or that the patriarchs had any coins. Yet as, to save the trouble of continual weighing, it was an obvious idea to divide the metal into determinate portions of a certain weight and assigned value; and as numerical quantities of metal are mentioned without *weight* being stated—as when Abimelech gives Abraham a thousand ('*pieces*,' usually supplied in our version) of silver,—we are disposed to regard it a good medium alternative, to suppose that the *kesitah* was a quantity of silver equal to the average value of a lamb, and thence receiving its name. Although not coined, it may have borne some mark to denote its value and character. As such pieces could not claim the confidence reposed in coined money, they were probably weighed in masses when large sums were in question; and this is a supposition which will obviate some of the difficulties by which the subject has been perplexed.

14. '*Jemima .... Kezia .... Keren-happuch*.'—These names are very characteristic, and are exactly of the same class as are at the present day given to women in the East. The first name, *Jemima*, according to the Targum, means 'day;' or may as probably have the signification of 'turtle' or 'dove,' which it bears in the Arabic language. The second is *cassia*—the aromatic of that name. And the third appears to be correctly rendered by the Vulgate, *cornu-stibii*—'the horn or vessel of *stibium*,' that is, of paint, such paint as the eyes were adorned with. All these names are in exact conformity with the present usages, in which the names of females are taken from whatever is considered agreeable and beautiful—flowers, fruits, gums, perfumes, precious stones, and the like. The last name is the most singular. It is one of the characteristics of the Orientals that they do not keep in the background the materials and instruments of personal adornment, but obtrude them on every occasion, as objects calculated to suggest agreeable ideas. Hence the vessels containing paints, unguents, and perfumes, give names to females, supply images to poetry; and painted representations of them, with their names inscribed upon them, occur equally with representations of flowers, on the walls of palaces in the East. It is also observable that this custom, of painting the eyes, should have existed at so very early a period as the name of Job's daughter intimates. Yet we know that it existed in the time of the kings (see the note and cuts under 2 Kings ix. 30); as also among the ancient Egyptians.

APPENDIX.

PICTORIAL BIBLE.—VOLUME II.

NOTE 21, p. 2.—The view taken by Dr Kitto of the character and plan of the Book of Judges, requires some modification; and we propose to give in this note a brief statement with regard to these points, as also some remarks on the chronology, supplementary of those in the text. The Book of Judges naturally divides itself into three parts. The first part (chap. i.–ii. 5) contains a brief statement of the results of the war between the Israelites and the former inhabitants of Canaan, carried on by the individual tribes after their dispersion over the land. In this section we are informed, not so much of what was accomplished, as of what remained unaccomplished: we are told how far short the tribes fell of the entire conquest of those possessions whose allotment and boundaries are narrated in the Book of Joshua. For this shortcoming, they were rebuked by God, who sent his angel down to Bochim, to remonstrate with them for failing to execute the Divine commands in regard to the nations of Canaan (chap. ii. 1–5). Such are the contents of the first part: it exhibits in detail the extent to which each tribe failed in the performance of its duty, and relates how God remonstrated with them on account of their delinquency. The second part of the book extends from chap. ii. 5 to the end of chap. xvi. The scope of this part is to illustrate, by historical examples, the operation of the principle so forcibly stated in the introductory section (chap. ii. 11–19)—namely, that so long as Israel sought the Lord, they prospered; and when they forsook him, they fell into the hands of the oppressor. It is important, however, to observe, that it is expressly stated (chap. ii. 18, 19), that the periods of Israel's faithfulness to God were coincident with, and terminated by, the lives of the judges who ruled them; so that 'it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers.' It follows from this circumstance, that there is no large gap in the chronology of the period whose history is contained in the second portion of the book. To shew what we mean, let us consider the narrative of the first deliverance (chap. iii. 8–12). Israel served Chushan-rishathaim eight years—was delivered by Othniel, the son of Kenaz, and enjoyed rest (during his lifetime) for forty years. After his death, 'the children of Israel did evil again in the sight of the Lord,' in consequence of which they became the subjects of Eglon, king of Moab, and continued in this condition for eighteen years. Now, we might not unnaturally suppose, that between the forty years of rest and the eighteen years of servitude, a considerable space of time intervened, during which the people only *gradually* fell away from God; and, indeed, we might even suppose, that the good example of their judges would sometimes operate on them so salutarily, as to keep them comparatively free from idolatry for many years. According to chap. ii. 18, 19, this could not have been the fact. Of course, we are not entitled to press that general and preliminary statement so far as to infer, that the relapse into idolatry, and consequent subjection to foreign dominion, followed on the very day, or even within the year, of the judge's death; but we *are* entitled to infer, that the change took place in a short space of time—short absolutely, and short in comparison with the periods of rest and servitude. It is, in fact, doubtful whether we should not regard the transition period as included in the numbers which represent the duration of the periods of subjection. Be this as it may, we conclude that, since the whole of the second part consists of the narrative of a series of deliverances and rests, alternating with periods of subjection to foreign powers (see the end of each of the sections of this part), the history is strictly continuous; and the chronological data, if they do not collectively represent the *entire* duration of the time of the Judges, are, at all events, not separated from each other by any undetermined interval of importance. A corroborative proof of the continuity of the history may be found in the circumstance, that in the case of five out of the twelve judges (Tola, Jair, see x. 2, 3; Ibzan, Elon, Abdon, see xii. 8–15), our information is almost confined to the length of time during which each ruled. If the object of the writer was merely to give illustrations of God's method of dealing with Israel, without any ulterior regard to historical completeness, why should he have introduced such notices as those referred to, which have no value except what arises out of the chronological data which they contain?

The third part of the book is generally viewed as forming an appendix, supplementary of the preceding historical sketch. It consists of two interesting narratives, which throw great light upon the character of the time when they were transacted, but which, being entirely unique in their nature, could not well be incorporated with the history of the judges, and were consequently appended by themselves at the end of the history, without regard to chronological order. The existence of such an appendix argues strongly in favour of a regular plan pervading the Book of Judges; for he who has no method in writing, cannot be anxious to preserve unity in his materials.

The idea, then, which pervades and gives unity to the Book of Judges, is the following:—God had commanded the Israelites to drive out the Canaanites, and to take possession of the land, according to the boundaries defined in the Book of Joshua; to keep themselves separate from those heathen nations, and remain faithful to the God of their fathers. How far had they complied with these commands? To answer this question is the grand object of our book; and the answer which it affords contains a continuous, though very summary, history of the Israelitish commonwealth throughout several centuries.

We come now to speak of the chronology of the Book of Judges. It has been stated that the history contained in our book is *continuous;* it remains to state that it is also *consecutive*. In order to get rid of the difficulties attending

the adjustment of the chronology of the period, several writers have had recourse to the expedient of making some of the judges contemporaneous; ruling not in succession over all Israel, but *at the same time* over parts of the nation. The judges certainly exercised their authority and influence more particularly in individual tribes, and only indirectly over the whole nation; but it is decidedly contrary to the meaning of the book, to represent any two of the judges as ruling in different parts *at the same time*. At the commencement of each new section, it is always the *nation collectively which is spoken of*. (See, for examples, chap. iii. 12; iv. 1; vi. 1; and more particularly chap. x. 1–3, where Tola, a man of *Issachar*, is said to have judged *Israel* 23 years, and Jair, a *Gileadite*, is also said to have judged Israel for 22 years.) The history being both continuous and successive, it would at first sight appear as if all that was necessary, in order to fix with tolerable accuracy the duration of the entire period of the judges, were to sum up the various chronological items. This done, there results 410 or 430 years (according as Samson ruled 20 or 40 years), plus an unknown number of years during which Shamgar ruled. But this result is inconsistent with the datum of 1 Kings vi. 1, according to which the whole period from the Exodus to the building of the Temple was only 480 years. This is the great difficulty to be removed. Some, and amongst these Dr Kitto, have sought the solution in rendering suspicious the authority of 1 Kings vi. 1 (see Dr Kitto's note at page 80), or in *altering the number of years*, so as to correspond with the numbers in Judges. This method, however, must always remain unsatisfactory. Accordingly, others have turned their attention to the numbers in Judges, and have sought, by arbitrary combinations, to *force* the two chronological sources into agreement. Such a procedure, as already stated, is out of the question; but although nothing can be gained by mere arbitrary combinations, the *nature* of the numbers themselves suggests a probable solution. It is certainly very remarkable, that the number 40 should recur so often, not only in the Book of Judges, but also in application to other periods of the history of Israel. We find 40 years assigned as the period of the Wandering; 40 years for the rest under Othniel; 80, or twice 40, for the rest under Ehud; 40 for the peace under Deborah and Barak; 40 for the peace under Gideon; 40 years for the servitude under the Philistines; 40 years during which Eli exercised the office of judge in Israel; and, finally, 40 years for the respective reigns of Saul (see Acts xiii. 21), David, and Solomon. This so frequent recurrence of the number 40 suggests the thought, that the latter is not employed to indicate a precise number of years, but *some natural period of time, which, on the whole, is fairly represented by the number* 40. There cannot possibly be any objection on principle to this view of the matter, for it is a very generally received opinion amongst commentators, that there are at least two distinct classes of cases in which the numbers employed to indicate time are not to be taken strictly and literally. We refer to the use of the number 7 as the perfect or sacred number, and to the prophetic practice of indicating a period of years by a number of days. What natural period, then, may we suppose 40 years to represent? The duration of one generation of men naturally suggests itself to one's thoughts. No doubt, we are accustomed in our own time to reckon only 30 years to a generation; but that the Israelites did actually assign 40 years as the natural duration of a generation, we know from the history of the Wandering in the Wilderness. The children of Israel were to wander, and actually did wander, until all the generation that came out of Egypt had perished; and the time during which that took place is stated as 40 years. It may be assumed, therefore, that in the Book of Judges 40 years has been reckoned for periods of time of considerable, or what might be called long duration, whose continuance was not determinately known; the general reason for the adoption of this number being, that it represented the period of a generation, and the particular reason, in most cases, that the time in question was co-extensive with the life of the judge who ruled during its course. The latter fact, that the period was bounded by the life of the judge, suggested the idea of a generation; and the idea of a generation suggested that of 40 years. This view of the use of the number 40 is confirmed by the consideration that, with one exception, it is applied only *in reference to the times of peace*; and that, too, only in the case of those judges whose history is given at length. The periods of oppression are evidently strictly determined by the numbers 8, 18, 20, 7, 18; and the duration of the rule of the judges who are little more than mentioned, by the numbers 23, 22, 7, 10, 8.

According to the above view, the chronology of the period of the Judges is in itself indeterminate; and it must be fixed by reference to the historical number in 1 Kings vi. 1, in the following way:—From the Exodus to the beginning of the period of the Judges, we must reckon 65 years—namely, 40 till the death of Moses, and 25 till the death of Joshua. From the building of the Temple to the anointing of Saul, we must reckon backwards 63 years—3 of Solomon's reign, 40 to David's reign, and 20 to Saul's. Adding these two numbers together, we get 128, which taken from 480, leaves 352 years for the time of the Judges, including Samuel in that period. Again: the statement made by Jephthah, contained in Judges xi. 26, presents a chronological datum of some importance in this inquiry. Reckoning backwards from Samuel to Jephthah, and allowing 20 years for the time during which the former ruled Israel, we obtain in all 111 years—6 for Jephthah, 7 for Ibzan, 10 for Elon, 8 for Abdon, 20 for Samson, 40 for Eli, and, as already stated, 20 for Samuel. This number taken from 352, leaves 241 years as the time intervening between the beginning of Jephthah's rule and the death of Joshua. Now, the territory east of the Jordan was in the possession of the Israelites before the death of Moses, and therefore the whole period of their occupation could not, at the time of Jephthah, be less than 266, or, in round numbers, 270 years. Jephthah stated it as 300 years—sufficiently accurate for a general statement of time, and especially so when we consider that it was Jephthah's *interest to exaggerate* the length of time during which the Israelites held the territory in question. If, however, we take all the numbers before Jephthah literally, we will have from the death of Moses to the end of the oppression by Ammon at least 350 years, in which case it is impossible to account for Jephthah's limiting it to 300 years, otherwise than by supposing that he really did not know how long the time was, but spoke very much at random. This supposition, of course, is inadmissible; and the statement made by Jephthah to the Ammonites must be regarded as a confirmation of the views above indicated.

The other methods of treating the chronology of our book recently propounded—for example, by Bertheau (*Das Buch der Richter und Rut Erklärt*), Lepsius (*Egypt, Ethiopia, and Sinai*), and Bunsen (*Egypt's Place in Universal History*)—need only be generally referred to. Bertheau applies the view that the number 40 is used to represent a generation to 1 Kings vi. 1; and accounts for the number 480, by supposing that it is founded on a calculation of 12 generations, from the Exodus to the building of the Temple. In order to make out 12 forties, he is obliged to reckon the generation after Joshua (see Judges ii. 10) as one of them (see on this point note 23, below), and to reckon twice 20 years to Samson (see chaps. xv. 20, and xvi. 31). Those who desire to see at length Bertheau's ingenious, but somewhat forced calculation, are referred to the above-mentioned commentary. The investigations of Lepsius and Bunsen, on the other hand, are not confined to the data of Scripture; their object being to *correct* the Scriptural chronology by reference to that of Egypt—a very uncertain method truly, as may be seen from the fact, that the former of these illustrious men finds it necessary to allow 'only about 90 years from the entrance of Jacob to the exodus of Moses,' whilst the latter allows an interval of 1440 years! (See *Egypt, Ethiopia, and Sinai*, p. 475, and the note there.)

NOTE 22, p. 10.—We propose in this note to make some observations on several points connected with this chapter which require explanation.

1. From the beginning of the 1st verse of the chapter: 'Now after the death of Joshua,' &c., it would seem to follow, that all the transactions therein narrated took place subsequently to the death of that distinguished servant of the Lord. On examination, however, it is found that the chapter contains several accounts, which are found in nearly identical terms in the Book of Joshua. The account contained in Judges i. 10–15, is given also in Joshua xv. 14–19; the statement in v. 21 appears likewise in Joshua xv. 63; that in vv. 27, 28, is substantially the same with Joshua xvii. 12, 13; and v. 29, with Joshua xvi. 10. The reader is here reminded also of the conquest of Leshem by Dan, contained in Judges xviii., and referred to in Joshua xix. 47. In order to account for the appearance of these sections in both books, some have supposed that they were taken out of the Book of Joshua by the author of the Book of Judges; others, as Bertheau, Hävernick, &c., have upheld the reverse opinion; whilst a third party have tried to account for the phenomenon, by supposing the existence of a third historical authority, which the authors of both books consulted in common. All these are violent, and therefore unsatisfactory expedients, and contrast unfavourably with the simple view set forth by Keil (in the introduction to his *Commentar über das B. Josua*). That view regards the sections as independent of each other, although referring to the same events, and represents these events as having happened before *either book was written*. From this it follows, that the Book of Joshua cannot have had for its author the individual from whom it received its name, for, as already hinted, we must regard the entire contents of the 1st chapter of Judges as referring to events which happened after the death of Joshua. The author of Joshua, however, was certainly a contemporary of the events which he narrates, as appears from the occasional use of the first personal pronoun (see, for example, Joshua v. 1, 6); and in all probability was one of those 'elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel,' Judges ii. 7. Regarding, then, the incidents in question as having happened after Joshua's death, but before the composition of the two historical books in which they are narrated, everything becomes immediately clear. The sections in question were introduced in the Book of Joshua, as it were, parenthetically, because, though not strictly belonging to the general connection of the narrative, they were of too much intrinsic interest (enhanced by their recent occurrence) to be entirely omitted. In Judges, these same incidents fell to be noticed, not merely as *interesting facts*, but as forming part of a group of facts collected into one view for a special purpose.

2. After the death of Joshua, symptoms of renewed hostility on the part of the enemies of Israel soon made their appearance. The Canaanites—not the inhabitants of Palestine in general, but those who dwelt 'by the sea, and by the coast of Jordan' (see Numbers xiii. 29)—muster their forces at Bezek, and the tribe of Judah is appointed by God to lead the attack against them. Having defeated the enemy there assembled, and taken captive their king, the Judahites next proceed southward to Jerusalem. (Verse 8 should be translated: 'And the children of Judah fought,' &c., in the imperfect and not pluperfect tense. The present translation has arisen from the circumstance, that the succeeding part of the narrative is contained in Joshua.) They take Jerusalem, and thence proceed, still southward, to complete the conquest of their own territory, by fighting 'against the Canaanites that dwelt in the mountain, and in the south, and in the valley'—the three *natural* divisions of the lot of the children of Judah (see Joshua xv. 21, &c.), arranged in order from *north to south*. The course followed by the children of Judah in this expedition, shews that Bezek was not a town in the territory of that tribe, and we cannot do otherwise than identify it with the Bezek mentioned by Jerome as lying seven miles from Shechem, on the road to Neapolis (Bethshan). (See Kitto's note to 1 Sam. xi. 8.)

3. In verse 13, Othniel is called the son of Kenaz, and younger brother of Caleb. An epithet similar to 'the son of Kenaz,' is likewise applied to Caleb in Numbers xxxii. 12; Joshua xiv. 6, 14, where he is called the son of Jephunneh *the Kenezite*. In Genesis xxxvi. 11, Kenaz is mentioned as a descendant of Esau; and therefore neither he nor his posterity belonged to the children of Israel. Caleb was thus, at the same time, the head of a tribe in Israel, and somehow connected with a people who did not belong to the Israelitish community. Doubtless, this points to an intermixture of the families of Judah with those of the Kenezites, of which, indeed, the narrative before us presents an interesting example.

4. The clause, 'for thou hast given me a south land,' in verse 15, would be more correctly rendered, 'for thou hast given me away into the land of the south.' The Kenezites dwelt in the southern country, about the boundaries of Judah. As this region was an unfruitful wilderness, Achsah thought with regret of leaving her father's fertile and well-watered territory for such a home as she was about to go to, and urged her husband to ask 'the field' (not a field) from her father. He refused to do so, however; and therefore she asked this portion from her father herself, and obtained from him the field with the two springs, the upper and the nether.

NOTE 23, p. 11.—The passage, chap. ii. 11. to chap. iii. 6, has been generally regarded as a sort of introduction to the second part of the Book of Judges. Bertheau, however, maintains that the section in question refers to one particular generation—that, namely, referred to in verse 10: 'And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.' It seems to favour this opinion, that verse 6 begins the history anew from the death of Joshua, and gives a simple historical account of the latter event, and of the religious condition of the contemporary and following generations of the Israelites. But not to mention that, on the supposition of Bertheau, Othniel would be made to die at a greater age than he probably attained, see chap. iii. 11, compared with chap. i. 13, the whole character of the section militates against the idea of a special generation being described throughout it. We must rather understand the matter as follows:—The writer *does* proceed, in verse 10, to mention the generation after Joshua, and to contrast it with the generation which preceded it; but in characterising its degeneracy, he was conscious that he was merely describing the first exhibition of a phenomenon that was continually repeated in all its leading features; and, consequently, his account of that generation forthwith merges into a picture of the general character of the whole period of the judges. This is clearly seen in verses 16–19, which evidently depict the general facts underlying every part of the succeeding history.

NOTE 24, p. 16.—These verses, taken in connection with verses 3 and 21–23 of the preceding chapter, reveal the various designs of God in permitting the Canaanites still to remain in the land. 1. He wished to try Israel. Had there been none of the former inhabitants of Palestine left behind, it would have been put out of the power of the Israelites to disobey God's injunction to keep themselves from intercourse with these peoples, and to eschew their idolatrous practices. 2. The presence of these nations acted as a punishment (chap. ii. 3) to Israel. Whenever they turned their hearts from God, and were unfaithful, they invariably were allowed to fall into the hands of their enemies. 3. But God wished not only to make provision for punishing disobedience, He desired also to have an opportunity of doing Israel good when it turned its face towards Him. This is shewn in chap. iii. 2, which we thus render: 'Only that He [Jehovah] might know the children of Israel [how they stood towards him—this is the first design, trial], and might teach them war—that is, those who before had not known *them*' [from experience]. The *them*, which we have put instead of 'thereof,' as the original requires, evidently refers to 'the wars of Canaan' spoken

of in the first verse. What wars were these?—doubtless the *great* wars, the *celebrated* wars of Joshua. God designed, therefore, to cause the after-generations of Israel to know these renowned wars. What does this mean? It means that God desired to have an opportunity of displaying His power again in behalf of the people of Israel, as He had done in times bygone in behalf of their fathers; that He might be to them, when they turned to Him unfeignedly, the same powerful deliverer, the same God of battles, as He had been in the days of old.

NOTE 25, p. 34.—The Ophrah mentioned here (verse 11) and in other parts of Gideon's history, must be distinguished from the Ophrah in Benjamin, enumerated amongst the cities of that tribe in Joshua xviii. 23, and mentioned in 1 Samuel xiii. 17 as situated in the land of Shual; which last is probably identical with 'the land of Shalim,' spoken of in 1 Samuel ix. 4. The present Ophrah was in the tribe of Manasseh, in the district which belonged to the family of Abiezer (see Joshua xvii. 2), and was called, by way of distinction, Ophrah of the Abi-ezrites, as appears from chap. vi. 24, and viii. 32, and also Gideon's city, as in chap. viii. 27. The exact position of both these towns is unknown.

It is worthy of notice, that in verse 11, the original Hebrew speaks not of an oak, but of the oak (הָאֵלָה), which was in Ophrah. This implies that the oak was still to be seen at that place in the days of the writer of Judges, and in accordance with this, we find it actually stated respecting the altar which was built under the oak, that 'unto this day it is yet in Ophrah of the Abi-ezrites.'

We note also on this verse, that at first the angel appeared to Gideon as being only a wayfaring-man, with a staff in his hand (verse 21), who had sat down under the shadow of the oak to snatch some refreshment and repose. He enters into conversation with Gideon on the topic that is uppermost in the minds of all the people dwelling in that part of the land—the grinding oppression of the plundering Midianites; and urges him to exert his well-known valour in the behalf of his country. Gideon, in reply (verse 13), calls the angel אֲדֹנִי; which is equivalent to sir, or my master. In verse 15, however, he addresses him as אֲדֹנָי; which is generally applied only to God.

NOTE 26, p. 35.—The expression פַּר הַשֵּׁנִי, need not mean the bullock to whom the epithet 'second' belonged; but merely a second bullock, in addition to the first mentioned. The following view of the matter gives the most probable explanation of the various points requiring notice. On the night of the same day on which the previously related transaction took place, the Lord appeared again unto Gideon, to give him more particular instructions in regard to the commencement of the work of deliverance. Idolatry was the cause of the people's sufferings; that, therefore, must first be publicly and signally denounced by Gideon. His father had an altar consecrated to Baal, with an *Asherah* attached, which at the same time served as altar for the whole city (verses 28, 29), Joash being the head of the community. This altar, with the Asherah, must be destroyed, and, raised on high so as to be in the view of all, an altar must be erected *to Jehovah* on the summit of the fortress of the city (verse 26).

The occasion chosen for the accomplishment of these designs is one on which Joash is about to offer up a sacrifice to Baal—doubtless in order to obtain from that false divinity protection for the city against the impending attack of the Midianites (verse 33). For that solemnity, Joash has a bullock set apart—'thy father's young bullock;' and the materials necessary for the sacrifice are lying ready at the altar. (מַעֲרֶכֶת, in verse 26, refers to the prepared materials; these Gideon was to take away, and with them to build an altar to the Lord.) Gideon is instructed to take a second bullock, in order to offer up a sacrifice to God; probably because the bullock of his father was regarded as defiled by being consecrated to Baal. Although, however, the latter could not be used in sacrifice, it might be used as a beast of burden, and was probably employed to transport the materials from the place where the altar of Baal stood to the spot where the new altar was about to be erected.

NOTE 27, p. 52.—There is one argument, advanced first by Hengstenberg, to prove that Jephthah did not take away the life of his daughter, which we shall here state, particularly as it refers to a subject on which, so far as we know, Dr Kitto has made no remarks in his notes. Hengstenberg shews, from several passages of Scripture, that there existed among the Israelites an institution of holy women of a strictly ascetic order, who had relinquished worldly cares, and devoted themselves to the Lord. The first passage is in Exodus xxxviii. 8: 'And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.' These services, according to the ancient Jews, and the Alexandrian Septuagint (which translates the Hebrew by τῶν μητσιβαεθῶν, the mirrors of the *fasting* women), were not of an external kind, but entirely spiritual or devotional. That they were of an ascetic character, is shewn by the fact, that the freewill-offering of these women consisted in the brazen mirrors which were employed by females to direct them in the decoration of their persons. The giving up these mirrors was an act of similar significance to that of allowing the hair to grow on the part of the Nazarite. Both indicated, by the neglect of the personal appearance, a disregard of the means of pleasing the world, and established a palpable separation between the parties and the general community. This institution is referred to again in 1 Samuel ii. 22, and a third time in Luke ii. 37, where it is said of Anna that she departed not from the temple, but served God with *fastings* and *prayers* night and day. This last passage indicates clearly the nature of the occupations of these female servants of the Lord. Hengstenberg points out the existence of a similar institution in Egypt, referring to Herodotus's account of the founding of the two oracles in Egypt and in Greece; and the account, by the same author, of the bed-chamber in the Temple of Belus, at Babylon, in which a woman always slept, &c. (For further particulars on this head, see Hengstenberg—*Egypt and the Books of Moses*, section on the 'Institution of the Holy Women.') Hengstenberg contends that Jephthah's daughter really became a member of this order of sacred females. His proofs, however, are very unsatisfactory; and after what is said in the text by Dr Kitto on the general subject, it will be sufficient here to remark, that the argument from the use of a word meaning to celebrate, in regard to the yearly commemoration of the virgin, is utterly futile, or rather, indeed, tells in favour of the opinion that she was sacrificed. It is evident that the Israelites were excessively prone, throughout the whole period of the judges, to adopt the idolatrous practices of their heathen neighbours. Now, human sacrifices were actually performed by the latter, and may, as readily as any other bad practice, have become customary among the Israelites. In such a case, their view of the transaction would be very different from ours; and though they might not certainly celebrate the death of Jephthah's daughter for its own sake, or viewed by itself, they might quite well celebrate the praises of the virgin heroine who had freely offered herself up as a thank-offering for the deliverance of her country. We might well ask, generally, Why so much ado about the matter?—why relate it at such length, and commemorate it by an annual festival, if all that took place was merely the trifling and common-place occurrence of a virgin passing from the ordinary occupations of the world into a religious retirement? The whole tone and contents of the narrative—the very fact of its being thought worthy of such prominence in the history—produce an irresistible conviction in our mind that the virgin daughter fell a sacrifice to the blind and heathenish zeal of her fatally conscientious parent.

NOTE 28, p. 72.—In these two chapters, mention is made of four sacred things—an ephod, a massekah, a pesel, and teraphim. What were these? Hengstenberg (*Genuineness of the Pentateuch*, vol. ii.) makes the pesel a graven image; massekah, its pedestal; the ephod, its clothing or covering; and the teraphim, the substitute for the twelve stones in the breastplate, occupying the same place, and serving the same purpose. Except the first, these interpretations are extremely doubtful, and the grounds on which they are founded are far-fetched and unsatisfactory. There is no reason why we should not here, as in Exodus xxviii., regard the ephod as the ἐπωμίς, or shoulder-garment, which was the high-priest's badge of office. Instead of serving as a garment to cover Micah's graven image, the ephod mentioned in these chapters was doubtless the official garment of his household priest.

As for the massekah, it is to be observed that the same word is applied to the golden calf in Exodus xxxii. עֵגֶל הַמַּסֵּכָה, and in Deuteronomy (מַסֵּכָה simply). It is also used in reference to the calves set up by Jeroboam, as in 1 Kings xiv. 9; 2 Kings xvii. 16. Hence it may be inferred, that massekah here denotes a molten image of some creature; but whether of a calf, as the symbol of God (as Bertheau and others allege, founding on the passages just cited), or of some other animal, must remain doubtful. The *pesel* was evidently closely connected with the ephod, as in chap. xviii. 18 it is spoken of as אֶת־פֶּסֶל הָאֵפוֹד; that is, the graven image of the ephod. It may not improbably have been a small image carved upon the surface of the ephod, presenting to the eye a prominent object on the breast of the priest, and serving an analogous purpose with the image of the goddess Thinei, which was worn suspended from the neck, by the persons who filled the office of chief judge in ancient Egypt. In addition to what Dr Kitto has written regarding the teraphim (see his note at Gen. xxxi.), the following explanation of them, given by Bonomi (*Nineveh and its Palaces*, Illustrated London Library, 1852), may not be unacceptable. In a certain part of the ruins of Khorsabad—namely, the King's Court—in front of the doors of a porch, were found holes in the pavement, the size of one of the bricks of which the latter is composed, and about 14 inches in depth. 'These holes are lined with tiles, and have a ledge round the inside, so that they might be covered by one of the bricks of the pavement without betraying the existence of the cavity. In these cavities, Botta found small images of baked clay, of frightful aspect, sometimes with lynx head and human body, and sometimes with human head and lion's body;' and, in short, exhibiting a variety of hideous shapes and attitudes.

The thresholds of the entrances, before which these holes were found, consisted of single slabs of gypsum, covered with long cuneatic inscriptions. What purpose were these cavities and inscriptions designed to subserve? Bonomi suggests that they were designed for the protection of the apartments into which the entrances led. 'We find the principal doorways guarded either by the symbolic bulls, or by winged divinities. We next find upon the bulls themselves, and on the pavement of the recesses of the doors, long inscriptions, always the same [and containing the same name], probably incantations or prayers; and, finally, these secret cavities, in which images of a compound character were hidden. Thus the sacred or royal precincts were trebly guarded by divinities, inscriptions, and hidden gods, from the approach of any subtle spirit, or more palpable enemy, that might have escaped the vigilance of the king's body-guard,' p. 157. Bonomi further identifies the clay images with the teraphim, founding partly on the meaning of the root of the latter word—to terrify, coupled with the hideous aspect of the images; partly on the plural form of the word, in connection with their compound form; also following a different etymology, on the signification of the Arabic word 'tarf,' which means a boundary or margin (if derived from this word, teraphim would be the guardians of the *thresholds*); and, lastly, on the evident identity of teraphim with *telefin*, the name by which the modern Persians call their talismans. Bonomi concludes: 'If these analogies in themselves do not amount to actual proof that the teraphim of Scripture are identical with the secreted idols of the Assyrian palace, they are, at all events, curious and plausible; but when supported by what we know of the existing characteristics and superstitions of Eastern nations—of the pertinacity with which all Orientals adhere to ancient traditions and practices—of the strongly implanted prejudices entertained in the court of Persia respecting the going out and coming in of the shah to his palace—and of the belief in unseen agencies, and the influences of the Evil Eye, which has prevailed in all countries, and still exists in some, more especially in those of Asia and the south of Europe—our conjecture seems to amount almost to certainty.'—*Nineveh and its Palaces*, p. 158.

On the whole, then, we may reasonably conclude, that the teraphim, so frequently mentioned in Scripture, were tutelary gods of the household. This view, besides being borne out and illustrated by the remarks just quoted from Bonomi, suits very well the passages in which teraphim are mentioned. We must not be surprised if we find these images spoken of in the Bible as being used by those who were worshippers of the one true and living God, for substantially the same thing may be found among ourselves. The influence which some persons attribute to charms, is of the same kind as that which was supposed to reside in tutelary images; and therefore, practically, he who bears charms about his person may be said to believe in strange gods.

NOTE 29, p. 107.—Sculptures representing this Dagon god have been found amongst the ruins of Nineveh, both at Khorsabad by M. Botta, and at Kouyunjik by Mr Layard. The representation of this monster, which appears among the sculptures of Khorsabad, is nearly identical with that given by Dr Kitto in the text as appearing on medals of Philistine towns. The sculptures at Kouyunjik present a somewhat different appearance: at each of two entrances into one of the chambers of the Kouyunjik palace, Mr Layard found two colossal bass-reliefs of the so-called fish-god, of which the upper part had been destroyed, so that what remained could only give an idea of the form of the lower parts of the body. Means of restoring the entire form, however, were fortunately obtained by the discovery of an agate cylinder on which the same form reappeared. The form of a fish was so combined with that of a human being, that 'the head of the fish formed a mitre above that of the man, while its scaly back and fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed. The figure wore a fringed tunic, and bore the two sacred emblems—the basket and the cone.' Mr Layard identifies this mythic form with the Oannes of the Chaldeans, referred to in Dr Kitto's note. Certainly the form on the cylinder, and on the broken slabs, corresponds exactly with the description given in the fragment of Berosus, according to which the monster had the entire body of a fish; but under the head of the fish, was that of a man, and attached to the tail were human feet. In the ruins at Nimroud, at the entrance to a small temple, Mr Layard found sculptures of fish-gods, of a different form from that of those above described. The fish's head here also formed (part of) the cap of the figure, but the tail reached no further than the waist of the man. This figure also held in its left hand a basket, and in its right a cone.

With regard to the significance of these mythic forms, a recent writer in the *Journal of the Royal Asiatic Society* (vol. xvi., part 1, 1854) advances the view, that the fish-god represented the constellation of Pisces. This view is connected with a *system* of interpreting the symbolical figures from Nineveh, according to which the Assyrian mythology is made to rest upon an astronomical basis. This system will be more fully explained in a subsequent note on 2 Kings xxi., and the reader is referred to that note for some additional observations on the Dagon god.

NOTE 30, p. 110.—In this note we shall make a few remarks on certain parts of this chapter which require

further notice. (1.) In verse 18, it is stated that the number of golden mice was according to the number of all the cities belonging to the five lords of the Philistines—the cities including both walled towns and open villages. The number of golden mice must, therefore, have been great; and we can readily imagine, that while the plague was confined to the five chief cities, the mice were spread over the whole country; so that although only five emrods —one for each afflicted city—were sent, on the same principle of representation a very much larger number of golden mice would be necessary. The number of golden mice in verse 4 is stated as *five;* the word five, however, must have been inserted by mistake of the copyist, and, accordingly, it does not appear in the Septuagint version at all. As we have had occasion here to refer to the Septuagint, we may briefly state the relation in which that version stands to the Masoretic text, as regards the Books of Samuel. The reader of Dr Kitto's notes on the Books of Samuel will perceive that he has frequently substituted the reading which is found in the Septuagint in preference to that of the present (Masoretic) Hebrew text. It may be well to state generally, that the discrepancies between the two texts are, in the books referred to, uncommonly great, and the critical student of the Word of God should not fail to read them carefully together. We may here also mention, what perhaps should have been stated in the introduction to 1st Samuel, that the main value of the Commentar by Thenius, there referred to, consists in the extraordinary elaborateness with which the text has been subjected to critical examination.

(2.) V. 19.—In the Vatican copy of the Septuagint, this verse is given very differently. It stands there: Καὶ ἐπάταξεν ἡσχύνθησαν οἱ υἱοὶ Ιεχονίου ἐν τοῖς ἀνδράσι κ·σ·λ—'And the sons of Jechoniah did not rejoice amongst the men of Bethshemesh when they saw the ark of the Lord, and he smote among them (the sons of Jechoniah),' &c. According to this version, which cannot well have originated from a mere desire to simplify the text, the occasion of God's anger being displayed was not that the Bethshemites looked into (or upon) the ark, but that a certain family of them had no feeling of regard for the ark of God, and did not rejoice with the rest of the people when the ark came in view.

NOTE 31, p. 119.—The common text of the Septuagint differs in some particulars from the Hebrew, and, of course, from our English version, in verses 25, 26. We read there: 'And he went down from the high place into the city, and they prepared a bed for Saul on the roof of the house. V. 26, And he slept; and it came to pass that Samuel called for Saul (who was) on the top of the house,' &c. The Hebrew word for 'and they prepared a bed,' is וַיַּרְבְּדוּ, which differs very slightly, so far as regards the consonants, from וַיַּדְּמוּ, the word in the Masoretic text; and the word for 'and he slept,' וַיִּשְׁכַּב, differs still less from וַיִּשְׁכְּמוּ.

NOTE 32, p. 121.—It is a peculiar feature in Saul's case, that not only was he publicly anointed, in addition to the private anointing by Samuel, but he was also chosen publicly by lot, after he had already been recognised by the prophet as the future king of Israel. This fact shews that the first anointing was a strictly private, and indeed secret transaction, the knowledge of which was confined to Samuel and Saul. Accordingly, in x. 16, it is stated that when he went home after his search for the asses, and was interrogated by his uncle about his interview with the prophet, Saul took good care to say nothing 'of the matter of the kingdom.' The design of this private anointing was, therefore, solely to prepare Saul for undertaking in a proper spirit the duties of a king; and it could in noway render unnecessary the election by lot, which was God's way of making known *to the people* the person who should be king. In the case of David, the method of procedure was altogether different, in consequence of the diversity of the circumstances. The lot was employed in a private way merely to intimate to Samuel which member of a certain family was the chosen one of God, and, on the other hand, no formal intimation by lot or otherwise was given to the people, because such a procedure would have been *wrong* while Saul was still reigning; and after his death, it was quite unnecessary, as the eyes of all Israel had been gradually turned by the force of circumstances towards David as their future king.

NOTE 33, p. 122.—In verse 11 of this chapter we are informed, that the circumstance of Saul's prophesying along with the sons of the prophets gave rise to the proverb: 'Is Saul also among the prophets?' In chap. xix. 24, the origin of the proverb is ascribed to a distinct occasion, and this has created difficulty to some. The difficulty disappears when we reflect on the meaning of the proverb. The proverb is expressive of surprise occasioned by any sudden change of conduct or occupation, or, in general, by any action which stands in contrast to the usual character of an individual. Now, such a marked contrast to his usual conduct was presented by the behaviour of Saul on both occasions. The passage in chap. xix. 24 does not require us to suppose that the occasion there mentioned *first* gave rise to the proverb; its statements need not mean anything further than that that occasion *contributed* to give the proverb currency.

On the schools of the prophets, an additional notice will be found in Note 42 in this Appendix. We may here remark, that instead of the difficult reading presented in verse 12, in the clause, 'But who is *their* father,' the Septuagint has 'But who is *his* father'—(καὶ τίς ὁ πατὴρ αὐτοῦ)—referring to Saul the son of Kish.

NOTE 34, p. 127.—The word translated 'garrison,' in verse 3 (נְצִיב), is different from that which is translated by the same word in chaps. xiii. 23; xiv. 1, 4, 6, 11, 12 (מַצָּב). The latter word must, from the context, signify a garrison; and therefore we might beforehand presume that the first-mentioned word meant something different. Literally, it means something set up or erected; and in this place it most probably denotes a pillar which the Philistines had set up on an elevated position near or in the town of Gibeah, as a sign and memorial of their conquest of the country; just as, according to Herodotus, Sesostris erected in the same country pillars commemorative of his victories over the Syrians, and which the historian himself professes to have seen. This pillar, which we suppose the Philistines to have erected, Jonathan destroyed, as it would certainly be an offensive object to the eye of that patriotic and noble-hearted man. The Philistines, we are told, *heard* of the deed—a manner of speaking which it is difficult to understand, if we suppose that one of their garrisons had been smitten:—they would have got knowledge of that in a very different way from merely hearing of it; but quite natural if the fact was as has been above stated, inasmuch as the destruction of the pillar might be executed in comparative secrecy, and only become known through the report of single individuals of the camp who had happened to pass that way.

NOTE 35, p. 261.—The solution proposed by Dr Kitto of the difficulty stated in his note on verse 19, is manifestly inadmissible, as contrary to the evident meaning of the text and context, which have for their object to give the number and situation of the different districts into which Israel was divided. The number is stated to be twelve (verse 7); whereas, according to Dr Kitto's view, they would only be eleven. It is not, however, very difficult to distinguish the districts described in verses 13 and 19, so far as at least to exhibit them as *different*, and to determine their boundaries in a general way. The two districts *seem* to be identical, because they are both described as situated in the land of Gilead. But it must here be observed, that besides its more restricted signification, 'Gilead' is frequently used in a vague and general way to denote the *whole land of Israel*

east of the Jordan. The following list of passages contains abundant examples of this usage:—Numb. xxxii. 39; Deut. xxxiv. 1; Josh. xxii. 9, 13; Judg. v. 17; x. 4; xx. 1; 2 Kings x. 33; 1 Chron. ii. 23. We shall here quote Josh. xxii. 9, 13, as an instance, leaving the reader to consult the other passages at his leisure: 'And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, *to go unto the country of Gilead*, to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of Moses. . . . . And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, *into the land of Gilead*,' &c. Here the phrases, 'country of Gilead,' 'land of Gilead,' manifestly signify the possessions of the two and a half tribes which dwelt on the east side of the Jordan. Gilead, in the stricter sense, is incorrectly stated by Dr Kitto (see at Gen. xxxi. 25, and Josh. xiii. 11) to be the district of country lying between the Jarmuk and the Jabbok, although, perhaps, not quite reaching the former river, and extending south of the latter. The district in question comprised a region which lay, in *about equal parts*, to the north and south of the Jabbok. The northern part belonged to Og, king of Bashan, and the southern to Sihon, king of the Amorites. Both these statements are clearly deducible from Deut. iii. 12, 13, compared with Josh. xii. 2–5. From the former passage it appears, that half of Gilead fell to the lot of Gad, whilst the rest of Gilead (formerly the possession of Og of Bashan) was given to Manasseh. From the latter passage we find, that the southern part of Gilead was part of Sihon's kingdom; but especially that the boundary betwixt the two parts of Gilead (which are in these passages called *halves*) was formed by the Jabbok. Turning now to the texts at present under consideration, it will be seen, from the above remarks, that in any case they refer to entirely distinct districts of country. In verse 13, Gilead is used in the vague and loose sense which, as above shewn, it frequently bears in the Old Testament; whereas in the 19th verse, the word is used in the stricter sense, as denoting a certain district north and south of the Jabbok, of which the northern half was in the kingdom of Og, and the southern in the kingdom of Sihon. The son of Geber, or Ben-Geber, had for his province *Bashan proper*, with only a small part of the half Gilead north of the Jabbok, which, though part of Og's territories, did not belong to the region called Bashan; and the province assigned to Geber, the son of Uri, was included in *Gilead proper*, comprehending the parts both north and south of the river Jabbok, with the exception of Ramoth-Gilead, which belonged to Ben-Geber and Mahanaim, which was Abinadab's province (v. 14), both these places being in North Gilead. We have said that Ben-Geber had Bashan proper and a small part of North Gilead. The correctness of this statement with regard to Bashan, can only be established by an examination of the question, Whether Argob and Havoth Jair refer to the same or to different regions? In Note 9, Appendix to Vol. I., it was *simply stated* that they were different names for the same thing; and we shall now give very briefly the reasons on which the statement rests. We remark, first, that the English version of verse 13 produces the impression that the Havoth of Jair and Argob are different regions, only because the translation is inaccurate. In the original it stands: 'Ben-Geber in Ramoth-Gilead; to him the Havoth of Jair, the son of Manasseh, which are in Gilead; to him the region of Argob,' &c. The absence of the ו copulative suggests that the latter clause is in apposition with the former. This view is confirmed when we compare the present text with Deut. iii. 4; also Deut. iii. 13, 14, and Josh. xiii. 30, 31. From the first passage it appears, that Argob, with the sixty *towns* of Jair, constituted the kingdom of Bashan. Again, from the 13th and 14th verses of the same chapter, we find that Argob itself was equivalent to Bashan; for it is said: 'And the rest of Gilead and all Bashan [which two made up] the kingdom of Og, gave I to the half tribe of Manasseh; the whole territory of Argob, even all Bashan' (לְכָל־הַבָּשָׁן). Still more decisive is verse 14: 'Jair, the son of Manasseh, took all the country of Argob unto the coasts of the Geshurites and the Maacathites, and called it—Bashan, namely [for such is the literal meaning of the words, אֶת־הַבָּשָׁן]—Havoth Jair till this day.' In this last verse Bashan is given, as it were, parenthetically, as synonymous with Argob; and it is expressly stated, that the district received the new name Havoth Jair. This name means simply, 'Jair's dwelling-places;' and while it signified more particularly the cities which Machir's descendants, Jair and Nobah, took, as in Joshua xiii. 30, it was also employed as the name of the whole country of Bashan, from the circumstance that Jair (and Nobah under him) conquered the latter. It follows, from these various passages, that Argob, Bashan, and Havoth Jair are all names of the same territory, only that the last mentioned is used sometimes (as in Deut. iii. 4, and in Josh. xiii. 30) more specifically to denote the towns which belonged to the territory to which these various names applied. The district of Ben-Geber then comprised the region of Bashan, with the country about Ramoth-Gilead; and that of Geber, son of Uri, included the whole of Gilead, with the exception of Ramoth-Gilead and Mahanaim.—(See Keil's Commentar *in loco;* also, Hengstenberg, *Genuineness of the Pentateuch.*)

NOTE 36, p. 267.—In a note on chap. iv. 6, Dr Kitto represents Adoniram as being over those who collected the taxes and tributes. This is in contradiction to chap. v. 13, 14, where Adoniram is plainly stated to be the officer who was over the levy of labourers. He could not well be both; nor, in truth, is there the slightest reason to suppose that he was, seeing that מַס, which our translators have rendered by 'tribute' in chap. iv. 6, and by 'levy' in chap. v. 13, 14, never means tribute, whether in the sense of contribution in money or goods, or even compulsory labour, but always *those who perform such compulsory labour.* The word is exclusively used in application to persons, except in the single case of Esther x. 1, where it undoubtedly signifies tribute, following the Chaldee use of the word—from which nothing can be inferred in regard to the use of the word in pure Hebrew. Adoniram was, accordingly, superintending officer of the 30,000 men who performed compulsory labour (in German, *Frönher*).

NOTE 37, p. 267.—The addition, 'and the Giblites' (in v. 18), seems to come in very awkwardly and superfluously, after the general statement that the stones for the Temple were hewn by both Jewish and Tyrian builders. The perception of this naturally suggests an inquiry as to the state of the Hebrew text. One reading of the Septuagint version gives in the part of the verse corresponding to the word וְהַגִּבְלִים in our Hebrew text, καὶ ἐζέλαυν ἀυτούς, which shews, at all events, that the translator had a verb and not a noun in his text. Now, there is one verb which is very little different in its appearance from the above word, and which gives a very suitable meaning, as we shall immediately shew. We refer to the verb גָּבַל, of which the part used in verse 18 would be the future conversive Hiphil, וַיְגַבְּלוּם; a word differing very little from that in the Hebrew text. The meaning of the former word is, 'and they provided them (the stones) with a boundary'—that is, they *bevelled* them. That this is the correct reading, is strongly confirmed by the interesting fact, that the very peculiar method of hewing called bevelling is seen in the great stones which are still found at Jerusalem, and regarded *with certainty* as the remains of the original wall of the Temple of Solomon. Dr Robinson remarks (*Biblical Researches in Palestine*, vol. i. p. 423, first ed.) that, 'It is not, however, the great size of these stones alone which arrests the attention of the beholder, but the manner in which they are hewn gives them also a peculiar character. In common parlance, they are said to be *bevelled;* which here means, that after

the whole face has first been hewn and squared, a narrow strip along the edges is cut down a quarter or half an inch lower than the rest of the surface. When these bevelled stones are laid up in a wall, the face of it, of course, exhibits lines or grooves, formed by these depressed edges at their junction, marking more distinctly the elevation of the different courses, as well as the length of the stones of which they are composed. The face of the wall has then the appearance of many panels.' Dr Robinson views it as completely ascertained, that these stones belonged to the original building; and the proof of it will be found in his work, at page 425, *seq.* Such being the case, it would be strange if no mention of so peculiar a method of hewing had been made in the account of the building of the Temple; and as the 18th verse was the proper place for such a notice, the presumption is very strong that the reading here proposed is the correct one (see Thenius *in loco*, who first suggested this view).

NOTE 38, p. 277.—The statements in this verse, and in 2 Chron. ii. 14, regarding Hiram's parentage, may easily be harmonised in either of two ways. If we regard 'Dan' in the latter text as referring to the *tribe* of Dan, then we may suppose that his mother belonged to that tribe by birth, but was married to a Naphtalite, so that she belonged as a widow to the tribe of Naphtali. Being afterwards married to a Tyrian, by whom she had Hiram, she would naturally be spoken of as a woman of Naphtali when reference was made to her origin. If, again, we regard 'Dan' as meaning the *city* Dan or Laish, in the north of Palestine, which the Danites seized (Judges xviii., &c.), then the mother of Hiram might be said to be of the daughters of Dan, because she belonged to that city, and of the tribe of Naphtali, simply because she was so. The two things might quite well consist, especially as the city Dan lay within the territory which belonged to the tribe of Naphtali.

NOTE 39, p. 288.—There has been a great variety of interpretations of this passage, and without attempting to state them all, we shall here present briefly the two views which have been most recently propounded; the one by Gesenius, followed by Keil (Commentar, &c.), and the other by Thenius (Commentar). The word on which the dispute turns, as it stands in our present Hebrew text, is (without the punctuation) מקוה. This word may be pointed in two ways, which afford entirely different meanings—namely, either מִקְוֶה, which means a collection, an assemblage, a gathering; or מִקְוֹה, which signifies *from Koa*. The former punctuation is that which obtains in our present Hebrew text. On the supposition that that reading is correct, Gesenius gives to *mikveh*—whose general signification, as above stated, is 'collection,' &c.—the special meaning of a caravan of merchants in the first part of the verse, and of a troop of horses in the second member. According to this view, the verse would be translated: 'With regard to the bringing up of the horses which Solomon got from Egypt, caravans of the king's merchants brought a troop (or brought them by troops) for a price.' The translation which is given in the English version, also supposes the correctness of the Hebrew text; but gives an unheard-of meaning to *mikveh*, which it translates 'linen yarn.' (Dr Kitto states that they give this meaning to *Koa;* but this is incorrect, for then what becomes of the preposition מן)?

The other method of punctuation has been adopted by the Vulgate, which accordingly translates: '*Et educebantur equi Salomeni de Ægypto et de Coa,*' &c. This translation might be very plausible if such a place as Koa were known to exist. The Septuagint, on the other hand, is evidently founded on a different reading of the Hebrew, inasmuch as it gives ἐξ Αἰγύπτου καὶ ἐκ Θέκουε, which presupposes in the Hebrew text מִתְּקוֹעַ = from Tekoa. We shall here quote the words of Thenius, in which he expresses his own opinion on this matter: 'The seventy found in both cases in their (Hebrew) text, מִתְּקוֹעַ instead of מקוה; the use of it in the second instance must have arisen from a repetition of the first by *mistake*, while the present Hebrew text, on the contrary, has erroneously put *mikveh* in the first case as well as in the second, the eye of the transcriber having misled him, by a wandering glance at the second.' Thenius, therefore, reads מִתְּקוֹעַ in the first member, and מִקְוֵה in the second, according to which the verse is to be read as follows:—'With regard to the bringing up of the horses which Solomon used to get from Egypt; the merchants of the king brought them up from Tekoa in troops, being bought with a price.' Thenius says, that the usual old way from Egypt to Palestine through Beersheba and by Tekoa, was plainly the most suitable for the purpose of this traffic; and that the Egyptians themselves brought the horses the length of Tekoa, in order to make sure that they would not be ruined on the way to Palestine.

NOTE 40, p. 293.—It is interesting to trace the changes in the relations existing between the tribes of Judah and Benjamin at the different periods of their history. Previous to the period of the kings, there is no evidence of any peculiar intimacy existing between these tribes. The passage in Judges i. 8, compared with verse 21, cannot with propriety be adduced as proof, for that both Judah and Benjamin are spoken of in connection with Jerusalem is to be attributed to the peculiar situation of that city, as in a manner common to both tribes. On the contrary, the sad episode in the history of Benjamin related in the three last chapters of Judges, shews that at least there was no such connection subsisting between it and Judah, as to make the latter be guided rather by private predilection for Benjamin than by a sense of what was due to the community, much less to identify itself with that tribe as having one interest in common with it. Again, during that part of the reign of Saul in which his chief employment was the incessant persecution of David, a measure of hostility and party feeling seems to have arisen between the two tribes; and this alienation of feeling seems to have been much augmented during the civil war which was carried on between the partisans of David and those of Saul's son, Ishbosheth. In 1 Samuel xxii. 7, 8, we are told that Saul said unto his servants who stood about him: 'Hear now, ye *Benjamites;* will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?' At first sight, these reproaches would seem to imply the existence of a feeling of lukewarmness towards Saul on the part of his servants, and of partiality towards David. Not so, however: they imply no lack of zeal in the Benjamites for Saul; they are merely the querulous utterances of a weak man, madly bent on revenge. But a more certain inference can be drawn from Saul's allusion to the giving of fields and vineyards; this allusion would have no effect on the minds of the followers of Saul, in the way of quickening their zeal, if it were not true that Saul had actually given them fields and vineyards. Consequently, we take this passage as containing an indication of partial conduct towards the tribes on the part of the king; he chose his body-guard from the Benjamites, and, not content with this mark of favour, bestowed on them grants of land and vineyards, which could have come into his hands only by unjust forfeiture of others' property. Perhaps we should find an instance of this injustice and favouritism in the passage 2 Sam. iv. 2, 3, where it is parenthetically noticed that Beeroth also was reckoned to Benjamin; and the Beerothites fled to Gittaim, and were sojourners there unto this day—especially as we know from 2 Sam. xxi. 2, that Saul massacred the Gibeonites. It would thus appear that the Beerothites, whose city Beeroth belonged to the Gibeonite republic (see Joshua ix. 18), had time to escape to a foreign land (they became Gērim in Gittaim); and that Saul bestowed their

deserted city upon his favourite tribe of Benjamin. Be this as it may, Saul's partiality towards Benjamin had its desired effect; the Benjamites became firmly attached to himself, and continued to be so to his family after his death. Abundant evidence of their attachment to Saul's successor, Ish-bosheth, is found in the brief history of the civil war which followed, under the conduct of Joab and Abner; particularly in 2 Sam. ii., see verses 15, 25, 31, where it appears that Abner's soldiers were at least *chiefly*, if not solely, composed of Benjamites. After the termination of the civil war, and particularly after the transference of the court from Hebron to Jerusalem, a decided change of sentiment took place between the two tribes. This change arose, doubtless, partly from a gradually growing conviction that the cause of Saul's house was hopeless, as David was ever waxing stronger, while the former became weaker and weaker. The defection of Abner, and the murder of the King Ish-bosheth, clenched this conviction; and the Benjamites, entertaining hope no longer of obtaining a king belonging to their own tribe, turned their eyes towards David, who was already a king at Hebron; and doubtless familiar with his glorious reputation for brave, and not less for generous and noble-hearted deeds, and mindful of his romantic attachment to Jonathan, so honourable to both, they must have willingly acquiesced in the general will of the people of Israel, and have become all the firmer friends that they had been enemies heretofore. This good-will was converted into *intimacy*, when Jerusalem became the capital of the kingdom, and the two tribes gradually came to be regarded and spoken of as one (see 1 Kings xi. 13 and xii. 20; as also 2 Sam. xix. 43). The fact stated in 2 Sam. xix. 16, 17, is significant as illustrating the working of the partiality of the Benjamites for David, which did not fail to shew itself even in the hour of adversity.

NOTE 41, p. 318.—The procedure of the 'son of the prophets,' narrated in the section 35–43, appears at first sight of a very eccentric and arbitrary character. In particular, one is somewhat at a loss to know what was the design which the prophet had in view in seeking to be wounded; and also why he should denounce destruction on the man who refused to comply with his apparently mad request. As regards the latter, we might be disposed to perceive in it an instance of the abuse of supernatural gifts, analogous to those which we find the apostle Paul so severely censuring in the 1st Epistle to the Corinthians (chaps. xii., xiii., xiv.), were it not that it is expressly stated in verse 35, that the prophet spoke in the word of the Lord. We must, therefore, suppose that the man knew that he was being addressed by a prophet, and that it was his duty to obey his command. As for the design of the prophet, it seems to have been as follows:—He desired to communicate to Ahab an intimation of the fatal consequences of having let go out of his hands a man whom God designed to be utterly destroyed; but he knew that the direct and blunt annunciation of this unpalatable message would be attended with danger, and therefore, like Nathan in the case of David's great transgression (2 Sam. xii.), he adopts a plan which would secure the same end in a more circuitous way. That plan was, to go to the king as one of those who had been engaged in battle, and to represent himself as having let escape a prisoner intrusted to his care by his comrade. In order to make his story sure of credit on the part of the king, the prophet *took the most effectual steps in getting himself wounded*, for how otherwise could he have come by these cuts on his body than by having received them in battle? In order to escape recognition—no doubt he had met Ahab before—he disguised his face by tying round it a head-band (for this, not ashes, is the meaning of אֵפֶר, which is = the Chaldee מְעַפְּרָא, and is translated by the Septuagint τιλαμών). Under this disguise, and with this story, he obtains a judgment on the case from the king, and then intimates to the latter that he has judged himself.

NOTE 42, p. 328.—In Note 14, Appendix, Vol. I., one of the proofs that the Gilgal so often mentioned in Scripture is not always, nor even commonly, that east of Jericho, was founded on the words in verse 2 of this chapter: 'So they went down (from Gilgal) to Bethel.' We now add, that the whole of this chapter, taken together, leads incontestably to the same conclusion which was come to in the note referred to. Observe the progress of the journey of Elijah and Elisha. They set out from Gilgal, and proceed to Bethel; from Bethel, they advance to Jericho; and, finally, from Jericho to Jordan. Does this order of succession not put beyond doubt that Gilgal was at the extreme west end of their journey, and that they advanced in a continued easterly direction from thence to the Jordan? Jordan lay east of Jericho; Jericho lay east of Bethel; does it not follow naturally that Bethel, in turn, lay east of Gilgal? It may also be remarked here, in passing, that Bethel, which, since Dr Robinson's Researches were published, has generally been identified with Beitin, has recently been held to be represented by Sinjil, situated midway between Jiljilia (Gilgal) and Seilûn (Shiloh)—for example, by Thenius and Keil. It is certainly in favour of this view, that in the vicinity of Sinjil is Turmus Aya, which may be taken to represent the Ai mentioned in Joshua as being near Bethel.

In his note on the schools of the prophets (1 Sam. x.), Dr Kitto has collected all the particulars contained in the sacred history concerning these institutions. It must be observed, however, that we have no right to regard the whole of these as forming features of these institutions *from the beginning*. These schools of the prophets, in fact, seem to have undergone a gradual development, from being casual and temporary assemblages of spiritually minded men collected into one place at Ramah, for the sake of the instruction and spiritual guidance which Samuel was so well qualified to impart, into regular and systematic associations, under the direction of a prophet; and hence bearing the title of Sons of the Prophets. This change in the character of the 'schools' necessarily arose out of the altered state of the times. It was indispensable that those who remained true to God in an idolatrous and wicked age, as was that of Ahab's reign, as well as of most of his successors, should unite together, not only in order to be able more effectively to resist the wickedness and idolatry which prevailed, but even for the sake of personal safety. In these unhappy times, accordingly, the spiritually minded in Israel assembled together in various places (as Gilgal, Bethel, Jericho), formed one fraternity, living under one roof (2 Kings vi. 1), and eating at one table (2 Kings iv. 38, &c.), with exception of those who were married and had houses of their own (2 Kings iv. 1, *seq.*). The control of these fraternities resided in Elijah during his lifetime, and after his death passed over to Elisha. Instances of public prophetic services performed by these 'sons of the prophets,' are scattered up and down the history of the period (see, for example, 1 Kings xx. 35, &c.)

NOTE 43, p. 354.—This concluding summary of the reign of Jehu gives us an opportunity of noticing an important circumstance in it, not mentioned in the sacred history, but the knowledge of which is obtained from the Nineveh inscriptions. In the centre of the mound of Nimroud, where, as is well known, Mr Layard carried on his principal researches during his first expedition, that indefatigable savant discovered an obelisk of black marble, sculptured on the four sides, and bearing in all twenty small bass-reliefs, with an inscription of 210 lines written above, below, and between the sculptures. The whole was in the best preservation, scarcely a character of the inscription being wanting; and the figures were as sharp and well defined as if carved only a few days before.

The sculptures were at first sight conjectured to have been designed to represent the presents brought as tribute by subject nations to the king in whose honour the obelisk was erected; and the inscriptions were supposed to contain a narrative of his warlike exploits. These conjectures have been fully verified by the important investigations of Colonel Rawlinson and Dr Hincks, the *coryphæi* of cuneatic literature. In his *Commentary on the Cuneiform*

Inscriptions of Babylonia and Assyria, published first in the *Journal of the Royal Asiatic Society*, and subsequently in the form of a pamphlet (1850), the former of these scholars communicated a translation of the obelisk inscription, of which he states: 'Although considerable difficulty still attaches to the pronunciation of the proper names, and although the meaning of particular passages is still unknown to me, I hold the accurate ascertainment of the general purport of the legend to be no more subject to controversy than my decipherment of the Persian inscription of Behistun' (regarding the latter, see Kitto's note on Ezra, vi. 1). We cannot here enter into the contents of this inscription, and must rest satisfied with stating, that it gives the military annals, for thirty-one years, of a certain Assyrian king, whose name has been variously read—being at first read by Rawlinson, *Temen-bar*, and subsequently (*Outlines of Assyrian History*, 1852), *Divanubara;* and more recently, *Shalmanubar*, and by Dr Hincks, *Divanubar*. Besides this historical inscription, there are on the obelisk, epigraphs engraved above the five series of figures. In his Commentary, Rawlinson notices the second line of gifts in the following way:—'The second line of offerings is said to have been sent by Yahua, son of Hubiri, a prince of whom there is no mention in the annals, and of whose native country, therefore, I am ignorant.' Most likely, no one of our readers would be able to conjecture, any more than the learned author, who is referred to in the epigraph just quoted. Well, it was ascertained about two years after, by both Hincks and Rawlinson, independently of each other—being, indeed, separated by a distance of thousands of miles at the time when they made the discovery—that the Yahua of the obelisk is none other than Jehu, king of Israel. The following are the words in which the learned officer communicated his discovery to the *Athenæum* of March 27, 1852:—'The tribute depicted in the second compartment upon the obelisk comes from Israel; it is the tribute of Jehu. The names are *Yahua*, the son of *Khumriya*, or יהוא, the son of עמרי. Jehu is usually called in the Bible the son of Nimshi, although Jehoshaphat was his actual father (2 Kings ix. 2); but the Assyrians taking him for the legitimate successor to the throne, named as his father (or rather ancestor) Omri, the founder of the kingdom of Samaria; Omri's name being written on the obelisk as it is in the inscriptions of Shalmaneser—where . . . . . the kingdom of Israel is always called the country of Beth Omri. If this identification of name were the only argument in favour of Jehu, I should not so much depend on it; but the king of Syria is also named on the obelisk *Khazail*, which is exactly the חזאל, (2 Chron. xxii. 6) Hazael of Scripture, who was the contemporary of Jehu; and in the inscriptions of the obelisk king's father . . . . . there is also a notice of Ithbaal, king of Sidon, who was the father of Jezebel, the wife of Ahab, and a contemporary of Jehu.' Dr Hincks had announced the same discovery *previously*—December 27, 1851—in the *Athenæum*, in very similar, we might almost say identical words. Such and so interesting is the first point of contact between the history of Israel and that of Assyria, so far, at least, as has hitherto been ascertained from the monuments; and it serves to shew how early the Israelitish kingdom began to succumb before the superior power of Assyria. It furnishes also a fixed point for Assyrian chronology, which, till the discovery just mentioned was made, was in a most indefinite and unsatisfactory condition; and, together with other discoveries already made and to be made, will perhaps serve to settle the long-agitated disputes occasioned by the classical discrepancies regarding Assyrian history.

NOTE 44, p. 364.—A notice of the incursion of Pul into the land of Israel, mentioned in verse 19, has been discovered on the monuments of Nineveh. In the south-west palace at Nimroud, a series of slabs was discovered, which had been brought from the central palace—where the black obelisk described in last note was got—containing the annals of a king whose name could not be found. Here we remark parenthetically, that it is quite ascertained from the inscriptions, and the whole appearance of the ruins, that the south-west palace, erected by the son of Sennacherib, was built with materials taken from all the other palaces existing in the vicinity—the latter having been erected by a prior dynasty, and in consequence destroyed by that which succeeded it. As a proof of the above assertion, it is enough to state, that the slabs have the appearance of being taken at random; the sculptures and inscriptions were found turned *inwards*, in order to be concealed; and the stones lopped off or chiseled down, to suit the dimensions of the rooms.

To return. Dr Hincks discovered amongst a list of kings who paid tribute to the nameless king in the eighth year of his reign, the name *Mi.na.kh.i.im.mi Sâ.mi.ri.n'â,âyi*, which is evidently Menahem of Samaria. This discovery, taken in connection with sacred history, served to determine what had previously been unknown—the name of the king whose annals were recorded on the tablets referred to; for according to verse 19, the Assyrian king to whom Menahem paid tribute bore the name of Pul. It is a singular circumstance that this king's name should have been so completely obliterated as, till quite recently, to baffle all attempts at identification. Dr Hincks, in the letter to the *Athenæum* announcing the discovery of Menahem's name (Jan. 3, 1852), accounted for the absence of Pul's name in the inscriptions recording his annals by observing that Pul was the predecessor of Sargon, and *of a different family;* and that Esar-haddon, the grandson of the latter king, and builder of the south-west palace, had defaced the name.

This view of Pul, as the terminal member of an old dynasty, has been recently urged with much force by Colonel Rawlinson (in the *Athenæum* for March 18 and April 15, 1854).

The letter of the former date, amongst other things, contains a summary by the learned colonel of Assyrian chronology, intended to bring into one view what had up till then been accomplished in that department of inquiry. As an opportunity will occur of briefly noticing this subject elsewhere, we shall not here enter on it, further than to remark, that according to Rawlinson, the higher of the two dynasties into which the Assyrian kings are divided, was terminated by a king whose name he reads Phal-luka. In this view, two points remained doubtful: one, whether the name of the king in question was correctly read Phal-luka; and the other, whether the king so designated really occupied the position in the dynasty which the above view assigned to him. A subsequent discovery made by Rawlinson, and announced in the letter of the second of the above dates, settled conclusively the former of these doubtful points. In that letter, the author proceeds to say: 'The discovery which I have now to announce is, that within the last few days the workmen employed in the service of the British Museum have disinterred from the ruins of the south-east palace at Nimroud a perfect statue of the god Nebo, inscribed across the breast with a legend of twelve lines, which states that the figure in question was executed by a certain sculptor of Calah, and dedicated by him to his lord, Phal-luka, king of Assyria, and to his lady, Sammuramit, queen of the palace.' The way in which this discovery is applied, we shall indicate in the learned writer's own words. 'Now, the immediate result of this new inscription is the verification of the reading of the cuneiform name of Phal-luka, and the determinate identification of the king to whom the name belonged with the monarch whose title is written Φαλώχ by the Septuagint, and Belochus by Eusebius; for as Belochus and Semiramis are the only sovereigns in the Greek-Assyrian lists who reign jointly, so the union of Phal-luka and Sammuramit on the statue of Nebo affords the only instance, in the whole range of the cuneiform inscriptions, of a royal Assyrian lady being placed on an equality with her husband, or, indeed, of a queen of Nineveh being ever mentioned by name.'

The identity of Phal-luka of the inscriptions with the Pul of Scripture is suggested by the similarity of the names, and proved by the circumstance, that Phal-luka was the second king in succession from King Shalmanubar, the

contemporary of Jehu and Hazael; and, consequently, reigned just about the time of Pul—that is, *was* Pul himself. As regards the position of Pul in the royal dynasty-kings, the main fact going to prove that he was really the last of the old dynasty is, that Tiglath-Pileser—who appears, from Scripture, to have been Pul's successor—*alone, of all the kings from the commencement of the royal line of Assyria, neglects in his inscriptions to record his genealogy.* The obvious inference from this fact is, that he did not belong to the royal line, but was a usurper. It ought to be mentioned, as presenting a difficulty in the way of this view, that on several inscriptions of Tiglath-Pileser, Rawlinson found in a list of Syrian monarchs, subdued by that king in the eighth year of his reign, the name of Menahem, king of Samaria; a fact which would seem to identify Tiglath-Pileser with Pul. But the certain fact, that Tiglath-Pileser defeated Rezin, and destroyed Damascus, in the Syrian campaign in question, renders it very probable that the name Menahem is used by mistake for Pekah, who was the contemporary of Rezin, and intimately associated with him—a mistake which finds a parallel in the substitution of Omri for Nimshi or Jehoshaphat on the Nimroud obelisk already described.

NOTE 45, p. 364.—The relation between Tiglath-Pileser—the king mentioned in v. 29—Shalmaneser, and Sargon, has been the subject of much dispute amongst the learned, especially since the discoveries at Nineveh. Colonel Rawlinson, in his *Outlines of Assyrian History*, maintained that the three names belonged to one individual; regarding Sargon as the proper name, and the others as titular designations. Dr Hincks, on the other hand, does not admit this process of identification, regarding Shalmaneser as the son of the Sargon of Scripture, whilst he identifies the latter with Tiglath-Pileser. Lastly, to dwell no longer on these discrepancies, Dr Kitto, in his last note on 2 Kings xix. 37, represents Esar-haddon, son of Sennacherib, as the same with Sargon, who, in that case, could not possibly be the same with either Shalmaneser or Tiglath-Pileser. Quite recently (in the letters referred to in last note), Colonel Rawlinson has declared for the view according to which the three names belong to *three successive* kings, the order of succession being Tiglath-Pileser, Shalmaneser, Sargon; thus holding exactly the opposite of his former opinion. On the whole, the considerations on which the opinion most recently held by Rawlinson is founded, seem to justify acquiescence in it until the inscriptions throw additional light on this obscure subject.

Respecting the expedition of Tiglath-Pileser into Syria, all that can be stated is, that Colonel Rawlinson has been fortunate in discovering the annals of that king in the centre of Nimroud Mound; and that upon them he found a list (alluded to in last note) of the Syrian monarchs subdued by the king in his eighth year. The list contains eighteen names, among which occur Rezin of Damascus, Menahem of Samaria (see last note), and Hiram of Tyre—all known from the Biblical annals. In the list of geographical references are the names Byblos, Carchemish, Hamath, Melitene, Tubal, Zamzummi, and Arabs. Some of these names had been found in previous inscriptions; but those found by Rawlinson promise to yield the most valuable results, although, unfortunately, they are all much mutilated. (See *Athenæum*, Feb. 18, 1854.)

NOTE 46, p. 368.—Only doubtful traces of this king have been discovered on the monuments. Even so recently as March 18 of last year (1854), Colonel Rawlinson could say: 'The name of his successor (Tiglath-Pileser) has never yet been recovered;' while at the same time he adds: 'But there are two inscriptions in the British Museum series which almost certainly belong to him; for in the one we find a notice of an attack upon a king of Samaria, whose name, although mutilated, I read as Hoshea; and in the other, there is an account of a campaign against a son of Rezin, which latter king was, as we know from Scripture, a contemporary of the predecessor of Shalmaneser.'

The final subversion of the kingdom of Israel cannot be ascribed, as is done by Dr Kitto, to Shalmaneser, if the latter be distinct from and earlier than Sargon, as would seem to be probable; for Sargon is certainly represented on the inscriptions obtained from Khorsabad as capturing and plundering Samaria, and carrying the inhabitants captive. See Note 63 in Appendix to vol. iii.

NOTE 47, p. 368.—The mention of So, king of Egypt, in v. 4, is the first occasion on which Egypt is introduced in Scripture as involved in the political relations of Assyria and Israel; and the subsequent history of Israel shews plainly how critical was its position after Assyria and Egypt had come fairly into contact with each other. A curious and interesting evidence of intimate political intercourse betwixt these two nations has been discovered at Nineveh, which we mention here, as Sabaco is one of the parties concerned. Amongst a collection of clay-seals, discovered by Mr Layard in the palace at Kouyunjik (for a notice of these see Note 60 of this Appendix), was one with two impressions of a royal signet, which retained the cartouch and the name of the king, so as to be perfectly legible. One of the impressions had been made by an Assyrian seal; the other, by an Egyptian. The latter exhibited, beyond a doubt, the well-known cartouch and name of Sabaco the Ethiopian, of the twenty-fifth dynasty. (See Layard, *Nineveh and Babylon*, p. 136.) The king to whom the Assyrian seal belonged is not certainly known, though it is probable that it was Sennacherib, as the seals were discovered in the palace ascertained to have been built by him. As Sabaco reigned fifty years, he may easily have been a contemporary of Shalmaneser, Sargon, and Sennacherib successively. Mr Layard accounts for the presence of such a seal in an Assyrian palace, by supposing that a peace had been concluded betwixt the Egyptian and one of the Assyrian kings, and that both the royal signets had been attached to the treaty, after which the latter would of course be deposited among the archives of the kingdom. The document itself perished, doubtless, ages ago; but the clay-seal has remained to testify of the transaction.

NOTE 48, p. 370.—Whether Nergal was a cock or not cannot be determined; but it is certain that a cock has been more than once found represented on Babylonian relics as the object of adoration. Mr Layard, during his visit to Babylon, found an agate cone, upon the base of which was engraved a winged priest, standing in an attitude of prayer before a cock on an altar; and above the group, the crescent-moon. Mr Layard mentions a cylinder with similar subject in the British Museum, on which a priest appears, wearing the sacrificial dress, and standing at a table before a high tapering altar, bearing a crescent, and a smaller altar, on which stands a cock. The cock would, therefore, appear to have been worshipped either in Babylon, or by a neighbouring people.

NOTE 49, p. 372.—One of the most interesting contributions made by the recent Assyrian discoveries to the illustration of Scripture, is afforded in bass-reliefs representing the siege of a town, ascertained by the inscription on the sculpture to be Lachish, and by a king, whom the same inscription shews to be Sennacherib. The inscription written over the head of the king was to the following effect:—'Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish (Lakhisha). I give permission for its slaughter.' The description given by Mr Layard of the bass-reliefs is so full of interest, as furnishing certain confirmation of the historical truth of the sacred narrative, and also as affording an insight into the mode in which the Assyrians conducted the siege of a town, that we cannot do better than quote the entire passage: 'These bass-reliefs represent the siege and capture by the Assyrians of a city evidently of great extent and importance. It appears to have been defended by double walls, with battlements and towers, and by fortified outworks. The

country around it was hilly and wooded, producing the fig and the vine. The whole power of the great king seems to have been called forth to take this stronghold. In no other sculptures were so many armed warriors seen drawn up in array before a besieged city. In the first rank were the kneeling archers; those in the second were bending forward; whilst those in the third discharged their arrows standing upright, and were mingled with spearmen and slingers —the whole forming a compact and organised phalanx. The reserve consisted of large bodies of horsemen and charioteers. Against the fortifications had been thrown up as many as ten banks or mounts, compactly built of stones, bricks, earth, and branches of trees; and seven battering-rams [see Note 69, Appendix, vol. iii.] had already been rolled up to the walls. The besieged defended themselves with great determination. Spearmen, archers, and slingers thronged the battlements and towers, showering arrows, javelins, stones, and blazing torches upon the assailants. On the battering-rams were bowmen discharging their arrows [see above reference], and men with large ladles pouring water upon the flaming brands, which, hurled from above, threatened to destroy the engines. Ladders, probably used for escalade, were falling from the walls upon the soldiers who mounted the inclined-ways to the assault. Part of the city had, however, been taken. Beneath its walls were seen Assyrian warriors impaling their prisoners; and from the gateway of an advanced tower or fort, issued a procession of captives, reaching to the presence of the king, who, gorgeously arrayed, received them seated on his throne. Amongst the spoil were furniture, arms, shields, chariots, vases of metal of various forms, camels, carts drawn by oxen, and laden with women and children, and many objects the nature of which cannot be determined. . . . . Several prisoners were already in the hands of the torturers. Two were stretched naked on the ground, to be flayed alive; others were being slain by the sword before the throne of the king. The haughty monarch was receiving the chiefs of the conquered nation, who crouched and knelt humbly before him. They were brought into the royal presence by the Tartan [*Tartan* is not a *proper name*, as formerly supposed, but a *name of office*] of the Assyrian forces, probably the Rab-shakeh [another official name] himself, followed by his principal officers.'—*Nineveh and Babylon*, p. 149, ff. There can be no doubt that this series of bass-reliefs refers to the conquest of Lachish by Sennacherib, for although the cuneiform writing of Assyria is as yet but imperfectly understood, still the knowledge of it already attained to is sufficient to enable scholars to make out with tolerable certainty partial interpretations. In such a case, the interpretation of the inscriptions, and the accounts of history, whether sacred or profane, mutually confirm each other; the partial knowledge of the former serving to establish the main facts of the latter; and the *details* of the latter, thus generally accredited, serving to advance the interpretation of the former. That the inhabitants of the town thus besieged and taken were of Jewish origin, appears, not only from the inscription, but also from the physiognomy of the captives, which is most decidedly Jewish.

NOTE 50, p. 375.—We propose to lay before the reader in this note what appears to us to be the most important contribution made by the Assyrian discoveries to the illustration of Scripture. We refer to the account contained in the annals of Sennacherib, the translation of which into English is one of the many invaluable services performed by Colonel Rawlinson and Dr Hincks to the cause of Eastern discovery. We shall quote that part of the annals of Sennacherib which refers directly to Scripture, and specially to the important events of chapters xviii. and xix., from the *Outlines* of the former of these illustrious scholars. After relating a great number of conquests in Palestine, the inscription goes on to say: 'In the autumn of the year, certain other cities, which had refused to submit to my authority, I took and plundered. The nobles and the people of Ekron, having expelled their king, Haddiya, and the Assyrian troops who garrisoned the town, attached themselves to Hezekiah of Judæa, and paid their adorations to his god [the name is lost]. The kings of Egypt also sent horsemen and footmen, belonging to the army of the king of Mirukha [Meröe or Æthiopia], of which the numbers could not be counted. In the neighbourhood of the city of Allakhis [Lachish], I joined battle with them. The captains of the cohorts, and the young men of the kings of Egypt, and the captains of the cohorts of the king of Meröe, I put to the sword in the country of Lubana [Libnah]. Afterwards I moved to the city of Ekron, and the chiefs of the people having humbled themselves, I admitted them into my service; but the young men I carried into captivity, to inhabit the cities of Assyria. Their goods and wealth, also, I plundered to an untold amount. Their king, Haddiya, I then brought back from the city of Jerusalem, and again placed in authority over them, imposing on him the regulated tribute of the empire; and because Hezekiah, king of Judæa, did not submit to my yoke, forty-six of his strong fenced cities, and innumerable smaller towns which depended on them, I took and plundered; but I left to him Jerusalem, his capital city, and some of the inferior towns around it.' [A faulty passage, and of doubtful signification, here follows.] 'The cities which I had taken and plundered, I detained from the government of Hezekiah, and distributed between the kings of Ashdod and Ascalon, and Ekron and Gaza; and having thus invaded the territory of these chiefs, I imposed on them a corresponding increase of tribute over that to which they had formerly been subjected; and because Hezekiah still continued to refuse to pay me homage, I attacked and carried off the whole population, fixed and nomade, which dwelled around Jerusalem, with 30 talents of gold and 800 talents of silver, the accumulated wealth of the nobles of Hezekiah's court, and of their daughters, with the officers of his palace, men-slaves and women-slaves. I returned to Nineveh, and I accounted this spoil for the tribute which he refused to pay me.'

The remarks of the learned author on this account are well worth quoting at length: 'Now, the value of this notice can hardly be overstated. It gives us the Assyrian version of one of the most important episodes of Scripture history, and, coloured as we must expect to find it in favour of the Assyrians, it still confirms the most important features of the Scriptural account. Jerusalem alone, of all the cities of Syria, did *not* fall under the arms of Sennacherib. The Jewish and the Assyrian versions of the campaign are, on the whole, indeed strikingly illustrative of each other. Hezekiah, at an early period of his reign, while Sargina was still upon the throne of Nineveh, "had smote the Philistines even unto Gaza;" and it is probably this event which is described in the inscription as a defection of the Ekronites, for otherwise it is difficult to account for the fugitive Assyrian governor being found in Jerusalem. In the fourteenth year of Hezekiah's reign, or 713 B.C., Sennacherib, having reduced the other cities of the sea-coast, turns his arms against Ekron, which was still held by the king of Judah. He was interrupted in his design by the advance of the Egyptians and Æthiopians under Tirhakah, king of Meröe, and he turned back accordingly to Lachish, to engage with them. Lachish was undoubtedly the "Laris" or "Larissa" of the Greeks, which was on the sea-coast between Gaza and Rhinocolura, and was afterwards so well known as the scene of Pompey's death.' [Layard dissents from this opinion of Rawlinson, holding that the Lachish referred to was Lachish in the hill-country of Judah (see last note).] Having taken Lachish, 'Sennacherib proceeded to Lubana [Libnah], where he executed his Egyptian prisoners, and where he was joined by Rab-shakeh, after the latter's unsuccessful mission to Jerusalem (2 Kings, xix. 8). Sennacherib must have now made that foray upon the territory of Hezekiah which is noticed in Scripture under the expression, "He came up against all the fenced cities of Judah, and took them" (2 Kings xviii. 13). Colonel Taylor's cylinder gives an account of the prisoners and spoil which were taken in this foray. The numbers of the male and female prisoners are stated at 200,164, and it is very remarkable that

Demetrius the Jew, as he is quoted by Clemens of Alexandria, ascribes the great Assyrian captivity of the Jews to this very king Sennacherib. Of the distribution of the captured cities among the kings of the Philistines, we have no account in Scripture; but the cylinder gives the details of the arrangement, and names the kings whose territories were thus enlarged — Mittinta of Ashdod, Haddiya of Ekron, and Ismibel of Gaza. The reason assigned by Sennacherib for leaving Hezekiah in possession of Jerusalem cannot, unfortunately, be made out in either of the copies of the inscription. It is certain, however, that Hezekiah still refused to submit, and as it is also evident, from the close of the tenth chapter of Isaiah, that the Assyrians must have approached very near to the city (a strong argument being thus furnished in favour of the truth of Sennacherib's statement, that he carried off the whole population from around Jerusalem), the inference seems to be inevitable, that the capital could only have been saved by the miraculous interposition of the Almighty. Sennacherib's annals do not, of course, allude to a discomfiture produced by pestilence and panic; but the summary way in which he closes his account of the campaign, merely stating that he returned to Nineveh with his spoil, would be alone sufficient to indicate some disaster to his army. It is also important to add, that he was unable during the following year, owing, apparently, to the severe check he had sustained, to undertake any operations of magnitude; and that, so far as has been yet ascertained, he does not appear at any subsequent period of his reign to have ventured to lead his armies across the Euphrates into Syria.

'The supposition that the murder of Sennacherib by his sons took place immediately on his return to Nineveh, merely rests on a passage in the apocryphal book of Tobit. The statement in Kings, that he returned to Nineveh *and dwelled there*, indicates a prolonged reign; and the question is now set definitively at rest by our possession of his annals for at least five years subsequent to the Jerusalem catastrophe.

'The events of the fourth year of Sennacherib present a marked contrast to the detailed and magniloquent descriptions of the preceding periods; they are confined to a few meagre lines, and refer exclusively to an expedition against the Chaldees, undertaken, perhaps, in order to punish Merodach-Baladan for sending ambassadors to Hezekiah, which Sennacherib does not seem even to have conducted in person.'

NOTE 51, p. 376.—A man with an eagle's head is one of the principal and most frequently occurring symbolical figures found on the bass-reliefs of the palaces at Nineveh. On the first announcement of the discovery of this figure, it was naturally thought that this must have been the eagle-divinity supposed to be designated by the name Nisroch. Subsequently, however, it was noticed that this monster was more frequently represented in the attitude of a worshipper than of the object of worship; and it was inferred that it could not possibly be the god of the king. The divinity worshipped by Sennacherib as king must have been the supreme god of Assyria. The name of that god was Assur—the eponym of the country—or Assarac; and in all probability, the Hebrew word Nisroch is merely a defective pronunciation of that name. There is nothing more common than the defective literal representation in one language of a word borrowed from another, especially when the ear perceives a resemblance between it and some word of the language into which the transference takes place.

On the import of the eagle-headed monster, and other symbolic figures, see Note 55 in this Appendix.

NOTE 52, p. 376.—Esar-haddon was not the Sargon of Isaiah xx., as it is certain, from the inscriptions, that Sargon was the father of Sennacherib, and consequently the grandfather of Esar-haddon (see Note on Isaiah xx., in Appendix to vol. iii.). We have already stated that it was Esar-haddon who destroyed the old palaces of Nimroud, and out of their materials erected a new one, which is usually called the south-west palace. The same king built a palace at Nebbi Yunus, one of the principal mounds which are supposed to mark the site of ancient Nineveh (see Note 79, in Appendix to vol. iii. on the site, &c., of Nineveh).

Materials for acquiring a knowledge of the annals of this king have been obtained in the shape of inscribed cylinders and clay tablets; but the inscriptions they bear have not yet been fully translated. The portion of his history most interesting to the student of the Bible—that, namely, which relates to the captivity of Manasseh and the exchange of tribes between Assyria and Palestine, has not yet, as far as we know, been deciphered. So far as they have yet been interpreted, the accounts contained in the inscriptions confirm the information derived from profane history, of which a summary is given in Kitto's note.

NOTE 53, p. 376.—The Assyrian practice of destroying the gods of a conquered people, alluded to in these verses, is but scantily illustrated by the bass-reliefs. There is, however, a bass-relief from Khorsabad, which seems to represent the process of destroying an idol of wood. There men appear on the sculpture engaged in chopping off the limbs of a wooden human image. The men are dressed as warriors, having their helmets on their heads. The image would appear to be an idol taken from a conquered country, which, according to the custom mentioned in Hezekiah's prayer, they are in the act of destroying. In a bass-relief from the south-west palace of Nimroud, discovered by Layard, there is represented a procession of warriors carrying idols on their shoulders, which has been supposed by some to exhibit the carrying captive of foreign idols. But from what will be found stated in Note 65, Appendix to vol. iii., it would appear rather to be a solemn procession of the native idols of Assyria.

NOTE 54, p. 379.—Merodach-Baladan would appear, from the inscriptions, to have been both a long-lived and an obstinate enemy of Assyria. He was, in fact, in arms against three successive kings of that country—Sargon, Sennacherib, and Esar-haddon. The annals of the first year of Sennacherib's reign contain an interesting account of the defeat of the Babylonian by the Assyrian monarch. The account thus commences: 'In the first year of my reign, I fought a battle with Merodach-Baladan, king of Kar-duniyas, and the troops of Susiana, who formed his army, and I defeated them. . . . He embarked on board his ships, and fled across the sea, concealing himself in the country of Guzumman; to the river Agammi, and the parts beyond it, he fled. His ships saved him. His standards, his chariots, his horses, and his mares—his cattle, his camels, and his mules—which he abandoned on the field of battle, all fell into my hands. I then marched to his palace, which was near the city of Babylon; I opened the royal treasure-house, and rifled it of the gold and silver vessels, the hoards of gold and silver . . . . altogether a vast booty; *his idols* [see last note], the women of his palace, all his chief men, &c. &c.; each and all I seized, and carried off into captivity. By the grace of Assur, my lord, 79 of the principal fortified cities of the Chaldæans, and 820 of the smaller towns which depended on them, I took and plundered. The nomade tribes of the Aramæans and Chaldæans, who inhabited the Mesopotamian country, I subdued and carried off into captivity' (Rawlinson's *Outlines*, p. xxx.). Our readers will easily comprehend, after this account, how much it was for the interest of Merodach-Baladan to obtain powerful allies to help him against the Assyrians.

NOTE 55, p. 381.—As the worship of the heavenly bodies, or Sabaism, is first of all mentioned as a historical fact (in Deut. iv. 19; xvii. 3, it is spoken of as a *possible* occurrence among the Israelites) in 2 Kings xvii. 16, and for the second time in this chapter, it is regarded as very probable that the Jews borrowed that system from the

Assyrians, whose supremacy they had now for a considerable time acknowledged. That acknowledgment had not been entirely compulsory, so as to produce such hostile sentiments on the part of the subject towards the dominant state as would render a reciprocal adoption of customs improbable; but, on the contrary, Ahaz, king of Judah, had voluntarily promised to pay allegiance to the Assyrian king, Tiglath-Pileser, in order to secure the support of the latter against an enemy nearer home (2 Kings xvi. 7, &c.). Thus, we may conceive that the extraordinary receptivity of the Jews for foreign influence would in this case also be operative, and we may see its fruit in the adoption of the religious system of the old Chaldæans. The monuments of Nineveh have not as yet furnished very abundant means of verifying the above presumption. The sun, moon, and stars are, however, frequently represented on the *most ancient sculptures*, on the embroidered garments of kings, priests, eunuchs, &c., and also very frequently on engraved cylinders, in connection with such accompanying figures as would seem to connect them with religious worship. In the bass-reliefs of the north-west palace at Nimroud (much the oldest of the group), whose sculptures seemed to be mainly confined to religious subjects, was found a representation of the monarch having suspended from his neck five sacred emblems—the sun, a star, a half-moon, a horned cap, and a bident. Of these various representations, the astral signs on the cylinders afford the strongest and most satisfactory evidence of star-worship. The heavenly bodies on the embroidered garments may have been mere ornament, and the emblems on the king's neck are as yet of very obscure significance; but the cylinders present such a group of figures as renders the religious import of the engraving unquestionable. The sun, moon, and stars are commonly represented in connection with priests and winged figures, who appear to be performing some religious ceremony before them. On these cylinders, too, is sometimes seen the so-called mystic-tree, which, as we shall immediately shew, seems to have been essentially connected with the Assyrian worship, although it would be very difficult to say what were its precise meaning and place in that system. The monuments, therefore, would seem to prove that the heavenly bodies were somehow connected with the religion of the Assyrians, though in what way remains to be determined. It ought to be mentioned here, as confirmatory of this conclusion, that some of the inscriptions are said to speak of temples to the Sun, Heavens, &c. (See Rawlinson's *Outlines*.)

The sacred or mystic tree, as it is generally called, to which we have already referred, should here be more particularly noticed, as it has been taken by many to represent the *Asherah* so often mentioned in Scripture, whose meaning has been so much a subject of dispute. The 'mythic-tree' does not certainly bear much resemblance to any tree belonging to the kingdom of nature, although it is unquestionably designed to represent one. It appears under a great variety of forms. Common to all the varieties is a trunk, which sends forth branches on either hand, at right angles to its own length, from its various knots or joints. At the extremities of these branches are fir-cones, or sometimes five-leaved rosettes; at other times, pomegranates or acorns. The trees are sometimes double—that is, there is first one row of leaves or fruit, and then, further out from the trunk, another, surrounding the former. Before these emblematic trees are represented beings both of human and monstrous forms, sometimes presenting what seems to be a fir-cone to the tree, and, at other times, kneeling before it with hands spread out, as if in invocation. The import of the so-called symbolic-tree is as yet exceedingly obscure. When first discovered by Mr Layard, he 'recognised in it the holy-tree, or tree of life, so universally adored at the remotest periods in the East, and which was preserved in the religious systems of the Persians to the final overthrow of their empire by the Arabian conquerors.' A very different view of the matter is given by Mr Ravenshaw in the article in the *Journal of the Royal Asiatic Society*, referred to in a former note. Mr Ravenshaw regards all the symbolical figures from Nineveh as having an astronomical reference. Thus, the four principal figures are supposed to represent the equinoxes and solstices—the colossal winged bull, with human head, being the symbol of the sun in Taurus, or the vernal equinox; the winged man, of the autumnal equinox; while the winged man-lion, and the eagle-headed man, symbolise the sun in Leo and Aquarius, or the summer and winter solstices respectively. Regarding the sacred tree, the writer above mentioned remarks, that 'it has evidently some astronomical meaning, as the winged circle [the emblem of the Deity both in Assyrian and Egyptian symbolism] is generally seen hovering above; or the new moon and some stars are observed stationed around it. It seems probable that they [the sacred trees] are orreries, shewing the month, or the day, or the season, which is being celebrated by the winged figures, who officiate as priests on the occasion. The inner circle may represent the months or lunar mansions; and the outer, the days of the solar months. It is to be remarked, that the cones never exceed thirty.'

It will readily occur to the reader what significance is to be attached, in this theory, to the man-fish, of which we have spoken in a previous Note of this Appendix (Note 29, on 1 Sam. v. 1). This monster, ordinarily regarded as representing the fish-god Dagon, will, of course, on the above theory, symbolise the constellation of Pisces. That the man-fish is not a god, would seem, indeed, to be shewn by the fact, that on a cylinder, described by Layard in his Second Expedition, p. 343, it is represented as performing a religious ceremony before the sacred tree, and looking up to 'a figure of the sun, 'in the shape of the winged all-seeing eye of Bel or Ormazd.' 'This,' says Mr Ravenshaw, 'is probably the celebration of the day on which the sun entered the constellation of Pisces.' Of this method of interpretation as applied to Assyrian symbolism, we may mention as another instance, that the figure of a man with a goat in his arms, which appears on the sculptures and cylinders, is regarded as signifying the constellation of Capricorn. (On the symbolic figures from Nineveh, see Note 67, in Appendix to vol. iii.)

It is worthy of mention, in connection with the subject of star-worship, that Colonel Rawlinson has at length determined the long-agitated question regarding the Birs i Nimrud (see Note 1, in Appendix to vol. i.), by the discovery of commemorative cylinders amongst its ruins, which designate the building by the name of the 'Temple of the Planets of the Seven Spheres.' It is stated in the inscriptions, that the temple had been first built 504 years previously, but having fallen into decay, was rebuilt by Nebuchadnezzar. (On this discovery, see Note 75, in Appendix to vol. iii.) The intimate connection which both ancient history and the monuments of Nineveh shew to have existed between the neighbouring states of Assyria and Babylon, would render it in the highest degree probable, even if we had no other evidence, that a people of the same race, and speaking cognate languages (Shemitic dialects), were also united by the tie of a common religion. There is, therefore, every probability in the view, according to which the worship of the 'host of heaven' was introduced amongst the Israelites through their connection with the Assyrians. As regards the *Asherah*, the case is different; for the worship of it was prevalent amongst the Jews long before their connection with Assyria. It is quite possible that the *Asherah* and the sacred tree represented the same thing; but as there is no ascertained historical connection between them, we must regard their identity as an unproved, though very natural supposition. As we have had occasion in this note to discuss to some extent the religious system of the Assyrians, it may be as well to remark here, that the 'monuments' afford evidence of a wide distinction between the religion of the earliest and that of the latest Assyrians. The primitive religion of that people seems to have been pure Sabaism, 'in which the heavenly bodies were worshipped as mere types of the power and attributes of the Supreme Deity.' The bass-reliefs of Khorsabad and Kouyunjik—the palaces at these places were of recent origin when compared with the north-west palace of Nimroud—afford abundant evidence of the prevalence of

fire-worship at a later period of Assyrian history. In a bass-relief in the palace at Khorsabad was represented a fire-altar, in the shape of that seen on Persian coins of the Sassanian dynasty, which would seem to lead to the conclusion, that the Persians borrowed not only their religious system, but their ceremonial, from the Assyrians. A sculpture from the same ruins shews two eunuchs before an altar, on the top of which is a cone, which seems to represent a flame; a presumption confirmed by the circumstance of its having been painted red. Similar ceremonies are represented on the ruins of Kouyunjik, while cylinders of the same period exhibit emblems and ceremonies very closely resembling those which afterwards prevailed amongst the Persians. It would thus appear that the religion of Assyria was at first pure Sabaism, as above described, but was subsequently corrupted into the worship of fire; and there seems, moreover, good ground for asserting, that it was from this source that the Persians derived their system of fire-worship.

NOTE 56, p. 387.—We propose here to state briefly the principal chronological results of the recent inquiries regarding Nineveh and Babylon, as they are exhibited by Colonel Rawlinson, who has given the latest summary of Assyrian chronology (see *Athenæum*, March 18, 1854).

According to Rawlinson, then, *authentic* BABYLONIAN chronology dates from the latter half of the twenty-third century before Christ; 'and,' he remarks, 'we are now finding, both in Chaldæa and Babylonia, relics of monarchs who lived almost as early as 2000 B.C.' He notices, as an example, an inscription of the first year of Sennacherib at Bavian (north of Nineveh, among the Kurdish mountains), in which mention is made of a battle fought between the king of Babylon and the king of Assyria 418 years previously—that is, in 1120 B.C., Sennacherib having ascended the throne in 702 B.C. Now, the Assyrian king in question is named Tiglath-Pileser—of course he could not be the king of that name of whom we read in Scripture—whose annals have been lately found inscribed on two cylinders from the ruins of Kalah Shergat (forty miles below Nimroud, on the opposite side of the Tigris). But on one of these cylinders, Tiglath-Pileser commemorates his restoration of a temple, which had been taken down by his third ancestor sixty years before, after having existed 641 years from the time of the original founder. These numbers, 1120, 60, 641, being added together, give 1821 B.C. as the date of the original builder of the temple, whom Rawlinson calls Shamas-phal, son of Ismi-dakan. Rawlinson had conjectured that these last-named kings were not Assyrian, but Babylonian rulers, from the title *Patis* assigned to them in the inscriptions, which, he states, is an Arian title, inherited from their Median predecessors, and applied to all the Babylonian monarchs down to the time of Nebuchadnezzar, while it is never found in a *bona fide* Assyrian royal record (see in Jeremiah l. 23, where פטיש is applied to Nebuchadnezzar, and is wrongly translated hammer; it should be 'lord').

This conjecture was converted into a certainty by the subsequent discovery of bricks at Um Queer (Ur of the Chaldees?), belonging to the same king, Ismi-dakan, the father of Shamas-phal, who built the temple at Alassar. *It thus follows, that in* 1850 B.C., *or even sooner, Ismi-dakan reigned over Chaldæa, Babylonia, and Assyria likewise; so that, at that remote period, Assyria was not the dominant state, but only a subordinate member of the Babylonian empire.* About twenty names of these old Chaldæan monarchs have been found on the bricks of Chaldæan cities.

At length, however, Assyria became independent, and, it would seem, gained supremacy over Babylonia. The commencement of the independence of Assyria, Rawlinson fixes at 1273 B.C. In a former note, we stated it as more than probable that the first dynasty of (independent) Assyrian kings terminated with Phal-luka, who reigned about 750 B.C. Already the names of eighteen kings belonging to this dynasty have been deciphered on the monuments; so that, supposing the list complete, which is not likely, 1273 B.C. would not be *much* too nigh a date for the commencement of the Ninus dynasty. Fourth from the end of the list of kings of that dynasty occurs the name of Sardanapalus, or, as Rawlinson reads it, Asshur-akh-pal, who built the north-west palace of Nimroud, and who must not be confounded with the Sardanapalus of Greek history. He was succeeded by his son Shalmanubar, the contemporary of Jehu, and builder of the central palace at Nimroud. The new dynasty commenced with Tiglath-Pileser II., and embraced in succession, besides him—Shalmaneser; Sargon, also a usurper, and builder of Khorsabad palace; Sennacherib, his son, builder of the palace at Kouyunjik; Esar-haddon, son of Sennacherib, and builder of the south-west palace at Nimroud; Asshur-bani-pal (Sardanapalus?), builder of a palace quite recently discovered by Rawlinson, whose sculptures he describes as far superior to any monuments previously found in Assyria; and, lastly, a king mentioned by Mr Layard, whom he supposes to have built the south-east palace of Nimroud.

The fact that *there were* two dynasties—which, not to interrupt the statement, we have assumed above—is clear from what is stated in Note 44 about Tiglath-Pileser; from the remarkable circumstance, that while the recent palaces of Nineveh bear evident marks of being destroyed by fire—doubtless at the destruction of the city—the north-west and centre palaces of Nimroud had plainly *not* been exposed to a conflagration, which points to an earlier destruction (see Note 78, in Appendix to vol. iii.); from the difference in the sculptures of the two sets of palaces, the change in costume, the altered form of the chariots, the trappings of the horses, the helmet and armour of the warriors, &c.; the change in the subjects, the predominance of religious emblems in the old palaces, and the traces of fire-worship in the new; and, lastly, from the difference in the language of the inscriptions, the old dialect being remote from, and the more recent, nearly connected with the Chaldee of Babylonia.

NOTE 57, p. 404.—In verse 28, the sons of Samuel are named—the first-born Vashni, and the second Abiah. In 1 Samuel viii. 2, the first-born is called Joel, and he is spoken of by this name in verse 33 of this chapter. It would therefore seem, that through mistake in transcription, which so easily arises in lists of names, the name of the first-born has been omitted in verse 28, and that Vashni is not a proper name at all, but should be translated, 'and the second.' The conjunction before Abiah has been supplied in the present Hebrew text, because Vashni was supposed to be the name of the first-born son of Samuel.

NOTE 58, p. 515.—The word translated fetters in this verse, means, properly, two brazen chains. The condition in which Manasseh and Zedekiah (2 Kings, xxv. 7; Jeremiah xxxix. 7) were led away captive to Assyria and Babylon, is well depicted on a tablet in the Khorsabad palace, on which captives appear bound before the king. 'The slabs'—we quote from Mr Bonomi (*Nineveh and its Palaces*, p. 166)—'on which these figures occur are very much defaced; but from what we are able to discern, we are inclined to think the people represented are some of the inhabitants of Palestine. Behind the prisoners stand four persons, with inscriptions on the lower part of their tunics; the first two are bearded, and seem to be the accusers; the remaining two are nearly defaced; but behind the last appears the eunuch, whose office it seems to be to usher into the presence of the king those who are permitted to appear before him. He is followed by another person of the same race as those under punishment, but who is taller in stature; his hands are manacled, and on his ankles are strong rings fastened together by a heavy bar.' That these prisoners are natives of Palestine, and that the latter is Manasseh, king of Judah, are fanciful conjectures; but the usual method of securing prisoners is in all probability exhibited on the above-mentioned tablet.

NOTE 59, p. 540.—The recent discoveries at Nineveh afford an interesting illustration of this verse. In the Kouyunjik palace (built by Sennacherib), Mr Layard discovered two small chambers, which, from the ruins found within them, he regarded as the 'chambers of records.' 'The chambers I am describing,' Mr Layard remarks, 'appear to have been a depository in the palace of Nineveh for such documents [of public affairs, written on tablets and cylinders of baked clay]. To the height of a foot or more from the floor, they were entirely filled with them; some entire, but the greater part broken into many fragments, probably by the falling in of the upper part of the building. They were of different sizes; the largest tablets were flat, and measured about 9 inches by 6½ inches. . . . . The cuneiform characters on most of them were singularly sharp and well defined, but so minute in some instances as to be almost illegible without a magnifying-glass.' The documents were of a various character, including records of wars, royal decrees, stamped with the name of a king, lists of the gods, with (probably) a register of offerings made in their temples, &c. Many of the documents were sealed with seals; and Mr Layard believed that they might prove to be legal contracts, or conveyances of land. Of these documents, the author remarks generally: 'We cannot overrate their value. They furnish us with materials for the complete decipherment of the cuneiform character, for restoring the language and history of Assyria, and for inquiring into the customs, sciences, and, we may perhaps even add, literature of its people. The documents that have thus been discovered at Nineveh, probably exceed all that have yet been afforded by the monuments of Egypt.' These sanguine expectations would seem to be fully justified by the fact, that Dr Hincks has succeeded in detecting amongst these remains a 'table of the value of certain cuneiform letters, expressed by different alphabetical signs, according to different modes of using them; while on two others of the records, he found what appeared to be a list of the sacred days of each month, and a calendar. The last-mentioned discovery gives rise to the hope, that amongst these ruins of the 'house of rolls' there may yet be found the record of astronomical observations made by the ancient 'wise men' of the East. (See Layard, *Nineveh and Babylon*, p. 344, ff.) We have stated parenthetically that the above records are inscribed on tablets and cylinders of baked clay. This was not the only, though certainly the most common, method of keeping records in use amongst the Assyrians. In the sculptures of the more recent palaces of Nineveh (at Khorsabad, Kouyunjik, and the south-west palace at Nimroud) there are frequent representations of eunuchs on the bass-reliefs taking account of the number of heads cut off in battle (see Kitto's notes at Judges vii. 25, and 2 Kings x. 8), the plunder of cities, &c., in which they are seen writing down the account on a flexible material which they hold in their left hand, hanging like a strip of supple leather. As these bass-reliefs are, on good grounds, believed to have been executed within the period during which close intercourse existed between Assyria and Egypt, it is possible that the material written on, as exhibited in the above-mentioned bass-reliefs, was papyrus from the latter country.

For an additional notice on bricks with inscriptions, see Note 68, in the Appendix to the Third Volume.

NOTE 60, p. 673.—It has been already stated in a previous Note (47) of this Appendix, that a large collection of seals on clay had been found by Mr Layard in the Kouyunjik palace. These clay-seals of Assyria will enable the reader to understand the meaning of the present text. According to Mr Layard, there can be no doubt that these clay-seals had been affixed, like modern official seals of wax, to documents written on leather papyrus, or parchment. In his note at 1 Kings xxi. 8, Dr Kitto has stated that all seals that were not rings were *bored*, so that a string might be inserted by which the seal was worn around the neck, or attached to other parts of the body. It is, then, a remarkable and interesting circumstance connected with these pieces of impressed clay, that in them may still be seen 'the holes for the string, or strips of skin, by which the seal was fastened;' while, more wonderful still, 'in some instances, the ashes of the string itself remain with the marks of the finger and the thumb.' The seals thus discovered are of different countries, the greater part being Assyrian; while some bear Egyptian, others Phœnician, and others, doubtful symbols and characters. 'The Assyrian devices are of various kinds; the most common is that of a king plunging a dagger into the body of a rampant lion. This appears to have been the royal, and, indeed, the national seal or signet. It is frequently encircled by a short inscription, which has not yet been deciphered, or by a simple guilloche border. The same group, emblematic of the superior power and wisdom of the king, as well as of his sacred character, is found on Assyrian cylinders, gems, and monuments. From the Assyrians, it was adopted by the Persians, and appears upon the walls of Persepolis and on the coins of Darius.'—Layard, *Nineveh and Babylon*, p. 154. Most remarkable for beauty of design and skilful execution are two seals with horsemen, one riding at full speed, and raising a spear, the other hunting a stag. According to Mr Layard, they excel all other Assyrian relics; and the excellence of the impressions gives evidence of great perfection on the part of the Assyrians in engraving on gems.

Round lumps or balls of clay, also impressed with a seal, were found by M. Botta in the ruins of Khorsabad. They bore the same figure of a man stabbing a rampant lion, of which Mr Layard speaks; and, singularly enough, M. Botta found in them a hole bored through, which still retained fragments of carbonised string. According to Botta, 'it is certain that these balls have been moulded merely in the hollow of the hand; finger-marks may still be seen on them, and even traces of the pores of the skin' [!]. —M. Botta's *Discoveries at Nineveh*. London. 1850. These seals have been regarded as having been employed to secure the inviolability of doors, or any article of value, in agreement with the observations made by Dr Kitto in his note on the text. But besides these uses of clay, we have to refer the reader to our note on Esther vi. 1, in Appendix, for a notice of another most important purpose to which it was applied. We stated there that tablets of clay were used for recording public transactions, and that many such were found (mutilated, indeed) in the chamber of records. But what we wish to repeat at present is, that many of these tablets were sealed with seals. Now, there can be little doubt but that the cylinders wherewith these tablets were stamped, were rolled over the soft clay, and that thereafter the tablet was baked in the furnace; and in this way these tablets afford another striking illustration of our text, in accordance with the view of Landseer quoted by Dr Kitto.

END OF VOL. II.

Edinburgh:
Printed by W. and R. Chambers.

THE HOLY BIBLE

VOLUME III

PSALMS—MALACHI

Bible. English. 1855. Authorized.

THE

PICTORIAL BIBLE

BEING THE

Old and New Testaments

ACCORDING TO THE AUTHORISED VERSION

ILLUSTRATED WITH

STEEL ENGRAVINGS AND MANY HUNDRED WOOD-CUTS

REPRESENTING LANDSCAPE SCENES, AND SUBJECTS OF NATURAL HISTORY, COSTUME AND ANTIQUITIES

WITH

ORIGINAL NOTES

EXPLANATORY OF PASSAGES CONNECTED WITH THE HISTORY, GEOGRAPHY, NATURAL HISTORY, LITERATURE AND ANTIQUITIES OF THE SACRED SCRIPTURES

By JOHN KITTO D.D. F.S.A.

A New Edition

WITH ADDITIONAL NOTES, BASED ON THE DISCOVERIES OF RECENT TRAVELLERS

IN FOUR VOLUMES

VOL. III

LIBRARY OF THE UNIVERSITY OF VA.

LONDON
W. AND R. CHAMBERS 47 PATERNOSTER ROW
AND HIGH STREET EDINBURGH

THE GIFT OF
BARNARD SHIPP



JEREMIAH AMID THE RUINS OF JERUSALEM.

LIST OF THE

WOOD-CUT ILLUSTRATIONS

IN

THE PICTORIAL BIBLE.

VOLUME III.

THE PSALMS.

	CHAP.	PAGE
Initial Letter	1	4
Nahr Kades (Holy River), Lebanon. From Cassas	1	5
Scene of Judgment	7	10
Wild Elephant caught by Ropes	9	13
Gazelle caught in Lasso. Ancient Egyptian	9	13
Ox caught in Lasso. Ancient Egyptian	9	13
Arabian Robber	10	14
Bedouin Arab	17	19
Street Dogs of the East	22	26
Oriental Shepherds	23	27
Egyptian Concert. From Rosellini	33	35
Group of Ariel Gazelles	42	43
Variously constructed Lyres	43	45
Form and Mode of using the Plectrum	43	45
Egyptian Lyres. From Rosellini	43	47
Playing and Tuning Lyres. From Vases found at Herculaneum	43	47
Square Lyres. From Vases found at Herculaneum	43	47
Muse with an early form of Lyre. From a Grecian Statue	43	48
Arabian Lyre	48	49
Lifting up of Hands. From an Ancient Sculpture	44	50
Aquilaria Agallocha (*Aloes*)	45	52
Summit of Mount Zion, with the Mosque of David. From an Original Drawing	48	55
Lachrymatories	56	61
Indian Serpent-charmer	58	63
Indian Serpent-charmers	58	65
Street Dogs of the East	59	66
Wild Boar	80	86
Crusaders approaching Jerusalem	84	89
Swallow of Palestine	84	90
Ancient Egyptian Lutes	88	93
Syro-Arabian Lute	88	93
Triangular Instruments. From Herculaneum	92	98
Triangular Egyptian Instruments. From Rosellini	92	98
Persian Harps	92	99
Grecian Trigonum	92	99
Figure supposed to represent King David	92	99
Instrument and Plectrum of preceding Figure	92	100
Early form of Harp	92	100
Various forms of Egyptian Harp	92	101
Egyptian Harper. From a Tomb at Thebes	92	102
Planted Court of Arabia	92	103
Cluster of Ripe Dates	92	103
Trumpet or Funeral Pipe. From a Tomb at Troy, and from Herculaneum	98	107
Ancient Trumpet. From Calmet	98	107
Ancient Cornets. From Herculaneum, and from Calmet	98	107
Pelican and Young	102	110
Stork's Nest at Persepolis	104	113
Modern Oriental Instruments of the Drum kind	150	147
Ancient Egyptian Drums	150	147
Mouth-organs	150	147
Dancing Figures with Castagnets. From Herculaneum	150	148
Ancient Cymbals. From Herculaneum	150	148
Sistrums. From Rosellini	150	149
Ancient Sistra	150	149

PROVERBS.

	CHAP.	PAGE
Initial Letter	1	152
Wormwood	5	157
Nests of the Mason Ant	6	159
Nest of Termites in the Branch of a Tree	6	159
Pyramidal Nests of the Termites	6	159
Turret Nests of the White Ant	6	159
Divan and Curtains of a Persian Sitting-room	7	162
Oriental Gate	17	173
Oriental Manner of Eating	19	175
Ancient Egyptian Shadoof	20	177
Chinese Shadoof	20	177

	CHAP.	PAGE
Modern Shadoofs	20	177
Persian Wheel for raising Water	20	178
The Taboot	20	178
Irrigation by the Ckutweh	20	179
Egyptian House	21	181
African Lion	30	193
Arabian Greyhound	30	193
Hindoo Woman spinning Cotton	31	195
Distaff Spinning	31	196
ECCLESIASTES.		
Initial Letter	1	199
Pools of Solomon	2	201
Ground-plan of the Pools of Solomon	2	202
Carrier-pigeon	10	211
Funeral Procession. From an Egyptian Tablet	12	214
SONG OF SOLOMON.		
Initial Letter	1	218
The Ckoosah, or Jewelled Head-band of Modern Egypt	1	219
Lawsonia Inermis (*Camphire*)	1	220
'Apple,' or Citron-tree	2	222
Hall of Abencerrages, Alhambra	2	223
Indian Canopy and Umbrella	2	224
Bridal Procession	2	225
Egyptian Palanquin	3	226
The J'Halledar, or State Palanquin of Hindustan	3	226
Howdah of an Indian Prince	3	227
Syrian Leopards	4	228
Lebanon. Nahr Quades	4	229
Costume of the 'Spouse' and Attendants. From Egyptian Authorities	7	233
ISAIAH.		
Initial Letter	1	237
Mole-rat	2	240
Head of Three-toothed Horseshoe Bat	2	241
Anklets	3	242
'Cauls.' Lady adorned with the Tufa, shewing also the Turban or Bonnet	3	243
The Ckumarah	3	243
Ancient Egyptian Necklace	3	243
Forms of Ear-rings. From Ancient Egyptian Sculptures	3	243
Ancient Egyptian Necklace	3	243
Bracelets	3	244
Lady of Modern Egypt; shewing the common Face-veil, or 'Muffler,' with one form of the walking Wrapper, or 'Wimple'	3	244
Face-veils	3	244
Hhegabs, or Amulets, of Modern Egypt	3	244
Various forms of Drops or pendant Ornaments. From Ancient Egyptian Sculptures	3	245
Full-dress, shewing the Gown	3	245
Indoor Dress of a Modern Egyptian Lady, shewing the Back Veil and the Mantle	3	246
Another form of the walking Wrapper, or 'Wimple'	3	246
Woman wearing the Tob	3	246
Hood-veil of an Arab Female	3	247
Dancing Woman of Cairo, shewing the Shawl, Girdle, &c.	3	247
Roman Medals, to commemorate the taking of Jerusalem	3	248
'Seraphim.' From a Persian Sculpture	6	251
Village of Siloah	8	255
'Axe'—Egyptian War-hatchet	10	258
Arpad—Aradus, now Ruad	10	258
Egyptian Carpenters, with the Axe or Adze, and Saw. From Rosellini	10	259
Desolation of Babylon	13	262
Macacus Arabicus	13	263
The Bittern	14	265
Babylon. The Inundation	14	266
Ancient British Canoe	18	270
Ancient Egyptian Boat	18	271
Ancient British Coracles	18	272
Ancient Persian Boats	18	272
Reeds (*Arundo donax*)	19	275
Graven Images of Babylon	21	278
Mountain of Sepulchres at Naksh-i-Rustam	22	280
Gathering Olives in Italy	24	283
Fitches	28	288
Threshing by the Drag	28	288
Threshing Drag of Syria and Asia Minor	28	288
Threshing by the Sledge	28	289
View of a portion of the Ruins of Petra	34	297
Screech-owl	34	298
The Mirage	35	300
Head of a War-chariot Horse. From an Egyptian Sculpture	37	304
Silver Fir	41	310
Box Tree	41	310
Ancient Egyptian Sculptors blocking out Stone for the formation of an Idol	44	314
Carving an Idol	44	315
Painting an Idol	44	315
The Larch	44	315
Child carried on the Shoulder	50	323
Riding over Men	51	326
Patterns of Egyptian Ceilings	54	330
Pigeon Towers in Persia	60	337
Tail-piece	66	343
JEREMIAH.		
Initial Letter	1	347
Swift Camel	2	349
Egyptian Bellows. From Rosellini	6	357

	CHAP.	PAGE
Forms of Ancient Egyptian Cakes	7	359
Arabian mode of carrying home the Bride	7	359
Numidian Crane	8	361
Terminal Statues	10	365
Egyptian erect Idols	10	365
Seated Egyptian Idol	10	366
A Persian Dignitary attended by Running Footmen	11	369
Laying out and Mourning over the Dead. From Camparini's Etruscan Tombs	16	375
Cup of Consolation. From Camparini's Etruscan Tombs	16	375
Potter's Wheel of Modern Egypt	18	379
Sacrifices. From Camparini's Etruscan Tombs	19	381
Eastern Braziers, &c.	36	409
Bazaar, or Street of Shops	37	411
Minerva, with Ægis	46	424
Noph: Metrahenny	46	425
No: Thebes. From Medinet Abou	46	426
Head of Philistine. From Rosellini	47	428
Philistine Warriors. From Rosellini	47	428
Moabite. From Rosellini	48	430
Head of Moabite. From Rosellini	48	430
Ruins of Rabbah of Ammon	49	434
Rocky Valley in the vicinity of Petra	49	435
Petra—Remains of a Triumphal Arch	49	436
Petra—The Ancient Tomb now called Pharaoh's Treasury	49	437
Petra—Mount Seir	49	439
Babylon. The Birs Nemrud	51	446
Tail-piece	52	448

LAMENTATIONS OF JEREMIAH.

Initial Letter	1	450
Purchasing Water	5	457
Girl bearing Wood	5	458
Tail-piece	5	458

EZEKIEL.

Initial Letter	1	461
Millet (*Holcus Sorghum*)	4	466
Collecting of Dung for Fuel	4	467
Trajan offering Incense to Diana	7	470
Interior of the Portico of the Great Temple at Denderah	8	473
Recumbent Figure of Adonis	8	474
Persian Instruments of Writing	9	476
Modern Egyptian Writing-case and Instruments	9	476
Egyptian Culinary Vessels	11	479
Fine Lime Grinding-mill at Cairo	13	482
Modern Oriental Plasterers at Work	13	483
Use of Pillows or Cushions—Modern Oriental	13	483
Modern Egyptian Embroiderers	16	488
Specimen of Ancient Egyptian Embroidery	16	489
Embroidering Frame. Modern Oriental	16	489
Imperial Eagle	17	492
Golden Eagle	17	492
Snares for Catching Birds	17	493
Chase of the Lion. From 'Antiquités d'Herculanum'	17	495
Group of Ancient Egyptian Sceptres	19	498
Battering Ram. From the Column of Trajan	21	503
Battering Ram. From the Arch of Severus	21	503
Suspended Battering Ram. From Grose's 'Military Antiquities'	21	504
Ruins of Tyre	26	514
Syrian. From Rosellini	26	517
Pinus Laricio	27	519
Pinus Orientalis	27	519
Pinus Halepensis	27	520
Ferry-boat of the Nile	27	520
Phœnician War Galley	27	521
Chinese Cargo Boat	27	521
Hindoo Vessels on the Ganges	27	522
Egyptian Galley	27	523
Egyptian Ships. From Sculptures in the Grotto of Eleithuias	27	523
Egyptian Ship. From ditto	27	524
Galley. From a Painting on the Walls of Pompeii	27	524
Bas-relief on Tomb of Nœvolei Tyche	27	524
The Building of the Argo	27	524
Ship. From a Painting on the Walls of Pompeii	27	524
Galley on a Silver Carthaginian Roman Coin	27	525
Arvadites	27	525
Ebony	27	526
Zidonians	28	529
Assouan—(Syene)	29	531
The Old Cedars of Mount Lebanon	31	535
The Cedar Grove in Lebanon	31	536
Interior of an Excavated Sepulchre	32	538
Group of Scythian Barrows	32	539
Silbury Hill, Wiltshire	32	540
Figures of the various Contents of Ancient British Barrows	32	541
Sepulchral Caves at Wady Mousa	32	542
Sepulchral Monuments near Zidon	32	542
Interior of the Tombs of the Kings at Jerusalem	32	543
A Reciter in Damascus	33	545
Stick Book	37	550
Clog Almanac	37	551
Saxon Reive Pole	37	551
Exchequer Tally	37	551
Egyptian Arches at Thebes	40	559
Etruscan Sacrificial Knife	40	559
Worship of Isis. From 'Antiquités d'Herculanum'	46	568
The Dead Sea	47	570

Google

DANIEL.

	CHAP.	PAGE
Initial Letter	1	576
Ancient Egyptian Flutes, single and double	3	584
Modern Egyptian Flute (Nay)	3	584
Double Flute (Greek)	3	584
Double Flutes (Roman)	3	585
A Performer on the Khanoon	3	585
Bagpipe	3	586
Ancient Egyptian Scales	5	592
Ancient Egyptian Death-judgment	5	592
Scales. From an Egyptian Painting	5	592
Colossal Lion found at Babylon	6	595
Engraved Gem found at Babylon	6	595
Punishment by Lions	6	595
Head of Alexander the Great	8	600

HOSEA.

Initial Letter	1	609
Modern Oriental Baker	7	615
Modern Oriental Pastrycook	7	615
Hoeing the Ground. From the Grotto of Eleithuias	10	619
Plough drawn by Men. From ditto	10	619
Plough drawn by Oxen, with separate Driver. From ditto	10	619
Plough, with Oxen driven by the Ploughman. From ditto	10	619
The Ring-handled Plough. From ditto	10	620
Two-handed Plough. From ditto	10	620
Bifurcated Plough. From ditto	10	620
Modern Egyptian Plough	10	621
Modern Syrian Plough	10	621
Plough of Asia Minor	10	622
Stone Pine	14	626
Cone of the Stone Pine	14	626

JOEL.

Initial Letter	1	628
The Locust	1	629
The Date Palm	1	630
Palm Grove	1	630

AMOS.

Initial Letter	1	637
Mourning Women	5	646
Car of a Hindoo God	5	647
Sycamore Figs	7	649
Fruit Baskets, Ancient and Modern	8	650

OBADIAH.

Initial Letter	1	653
Tail-piece	1	654

JONAH.

Initial Letter	1	657
Greenland Whale	1	658
Sperm Whale	1	658
Dugong	1	659
Jonah's Gourd (*Ricinus communis*)	4	662
Tail-piece	4	662

MICAH.

Initial Letter	1	664
Bedouins stripping a Traveller	2	666
Mount Zion	3	667
Verandah of a Modern Oriental House	4	669
Monastery of St. Catharine	4	669
Tail-piece	7	674

NAHUM.

Initial Letter	1	676

HABAKKUK.

Initial Letter	1	681
Leopards	1	682
Angling, Ancient Egyptian	1	682
Fishing with Nets, Ancient Egyptian	1	682
Modern Oriental Net	1	683

ZEPHANIAH.

Tail-piece		686
Initial Letter	1	687
Nineveh	2	690
Tail-piece	3	692

HAGGAI.

Initial Letter	1	694
Tail-piece	2	696

ZECHARIAH.

Initial Letter	1	698
Head of Hamathite	9	706
Hamathite, or Syrian	9	706
Asses for Riding. Modern Oriental	9	707
Camel's Head with Bells	14	712
Tomb of Zechariah	14	713

MALACHI.

Initial Letter	1	715
Egyptian Worker in Silver	3	718
Tail-piece	4	719

STEEL PLATE.

Jeremiah amid the Ruins of Jerusalem. (Frontispiece.)

THE BOOK

OF

PSALMS.

In the Hebrew Bibles this collection of sacred songs bears the title of סֵפֶר תְּהִלִּים SEPHER TEHILLIM, 'Book of Hymns,' or 'Praises.' This title is not very appropriate, inasmuch as a very large proportion of the book is composed, not of songs of praise, but prayers and lamentations. Aware of this, probably, the Seventy avoided giving to the book the title of ὕμνοι, which would have correctly represented the Hebrew word TEHILLIM, and chose rather to call the book ψαλμοί, 'psalms,' or lyrical odes, which is sufficiently accurate and comprehensive. The name PSALTER, which is also a title of the book, is likewise of Greek origin—from ψαλτήριον, 'psaltery,' the name of the stringed instrument, so often mentioned in the book, to which, it would appear, these sacred songs were generally sung.

In many of the versions the book is in the title ascribed to David, as 'The Psalms of David.' In a general sense the Psalms may be ascribed to him, because he was the author of a greater proportion of them than any other individual. Some indeed have thought him the author of the whole number, and conclude that those which are said, in the title, to be Psalms 'of Asaph,' or 'of Heman,' etc., should be rendered, '*to* Asaph'—'*to* Heman,' etc.; and only denote that the Psalms were delivered to them to be publicly sung. There is plain internal evidence that this must be wrong. It is highly probable that some were written in the time of Moses, and it is certain that others are so late as the Captivity. They may therefore be taken to extend over a period of about one thousand years; without believing, with some, that the oldest are as early as Adam, or, with others, that the latest are as late as the Maccabees. The present titles ascribe seventy-one of the Psalms to David; and the Septuagint gives him eleven others. It is probable that many of these are erroneously assigned to him; while it is still more probable that many of those to which no names are prefixed are of his composition. We shall not, however, enlarge on the authorship of the respective Psalms, intending, as we proceed, to make such observations on the subject as may seem necessary. It will be understood, where we say nothing as to the authorship of particular Psalms, that they are usually attributed to David on grounds which appear the most satisfactory that can be obtained.

By whom the book was compiled in its present form, is another question which has raised some discussion. Some of the Rabbins hold that this was the work of David, and seem to deny him any other share in the book than that of collecting into one volume the sacred songs of his predecessors and contemporaries. But this is too absurd to need refutation. Neither do we think that there is any foundation for the opinion which ascribes the compilation to Ezra. But there seems no objection to combine the two statements, and infer that David did form a collection, for the sacred service, of the Psalms written by himself, and of others that were composed in and before his own time. This formed, probably, the psalm book that was used in the services of the first temple: and to which were afterwards added, most likely by Ezra, such divine songs as had since been written, down to the time of the return of the Jews from captivity and the foundation of the second temple.

To all the Psalms, with the exception of thirty-four, titles or inscriptions are affixed. Those which are without title, are called Orphan Psalms in the Talmud. The titles either designate the authors, or the superintendents of their music, or their subjects, or their historical occasions, or their style of poetry, or their style of music. The authority of their titles is a matter of much doubt. By many they are all unconditionally rejected as spurious, by others only in part; and those who receive them without reservation are very few. Of their antiquity there is no question. They exist in the Septuagint, and it is argued that they must have been of much earlier date than that version, as there are

many of them which the translator was manifestly unable to understand, which was not likely to have been the case had they been then of recent date. To this argument we attach much weight; for although it has been urged that the Egyptian residence and education of the translator may have left him ignorant of the temple music, and therefore unable to comprehend inscriptions which demanded a knowledge of it, it is incredible that under the oppression of such a difficulty, he should not have sought information on the subject from some competent person from Jerusalem, where, according to this view, these inscriptions must have been understood. It must, however, be admitted that the argument, from the ignorance of the Seventy, cannot, in its utmost extent, furnish any absolute proof that the titles existed before the time of Ezra, supposing the collection to have been formed by him. That the titles are as old as the Psalms themselves, has been urged from its being customary with the poets of the East to prefix their names to their own songs. And to shew that this custom prevailed among the Hebrews, some writers point to Exod. xv.; Deut. xxxii., xxxiii.; Judg. v.; but although the poets are there named, it is only in connection with the narrative, and not, as among the Arabians, in a proper title; so that no evidence for the existence of the custom can be pressed from these passages. It may be allowed, however, that Isaiah xxxviii. 9, and the custom of designating the predictions of the prophets by their names, are in favour of it.

It must be admitted that a large proportion of the titles accord very well with the subject matter of the Psalms to which they are affixed, and yet there are a very large number in which no such agreement can be traced. It is asked, If the titles were annexed by later hands (as those who question their authority allege) from mere conjecture, how is it that all the Psalms are not provided with them? The circumstance that many of the Psalms have come down to us without any title, is merely a proof that nothing is given but what was found already existing. To this it is answered—we think not satisfactorily—that the argument drawn from this source, to prove the genuineness of the titles, possesses as little force as the argument which may be drawn from the same quarter to prove their spuriousness; and that the absence of titles to some of the Psalms, only proves that, with respect to them, the authors of the titles had no conjectures to offer. On the other hand, it has without ground been alleged against the genuineness of the titles, that they are found wanting or varied in many of the ancient versions—for instance, the Septuagint, the Syriac, and the Arabic. But the Septuagint originally translated these with the rest, as the manuscripts as well as the citations by the oldest fathers, prove. Hence they certainly existed long before the still later Syriac translators; and the intervening Arabic possesses no authority. Besides, the omission of the titles in the above-mentioned versions is merely a defect of particular manuscripts. Perhaps the strongest argument against the genuineness of the titles is the alleged fact that they often prove to be incorrect—the author being sometimes incorrectly specified, and sometimes the occasion. And it has been and will be asked, If any of the titles can be proved to be false, who shall answer for the genuineness of the rest? This circumstance exposes them all to the suspicion of being spurious. It must, however, be admitted that we may be in the habit of applying this test of agreement too severely. It is by no means necessary that there should be a very visible connection between the contents and the title of a Psalm. Who shall limit the range of inspired thought, or insist that it shall be in agreement with the small part which we know of the history or mind of the assigned writer? Why may not the state of the church, and the hopes, the trials, the aspirations of the pious, be represented in sacred song under images, which, if taken too literally, may seem inapplicable to the circumstances under which the writer himself lived? Under the impression of such considerations, several recent writers of eminence, as Tholuck and Hengstenberg, are disposed to uphold the authority of the present titles, and to find in the inner sense of particular Psalms agreements with them, which have escaped the notice of those who rely too much upon the external marks. We are not prepared to go so far as the latter of these writers; but we apprehend that he has, in many cases, succeeded in establishing an agreement with the titles which others had been unable to discover. Most writers and expositors, however, take a middle course, and suppose that, by means of marginal glosses and interpolations, additions have been made to the original titles of others that are more recent and false. Rosenmüller and others regard the titles relating to music as, without exception, of late origin; but the reasons he advances do not seem to us by any means conclusive. With respect to the titles of authorship, Gesenius suggests that the spurious titles sprung from the particular collections, which *a parte potiori* have the name of Psalms of David, Psalms of the children of Korah, etc., but contained also other Psalms. When they were incorporated in the great collection, each song was inscribed with the name of the author after whom the whole collection was named.

The difficulty with respect to some of the words which occur in the titles was, as we have seen, felt so early as the age of the Septuagint. It has, certainly, not decreased since. It was so much felt by the translators of the Authorized Version, that they have generally retained the Hebrew words. In explanation of these titles we say nothing here, having noticed them in the body of the book as they occur.

In the Hebrew the book of Psalms is divided into five sections; and as this division is also found in the Septuagint, it must have existed at least two hundred years before Christ, and was probably of much earlier date. These are now usually considered as indicating five independent and doubtless successive collections, whose ultimate junction, probably in the time of Ezra, forms the book of Psalms as it now exists. The *first* section, comprising Psalms i.–xli., is only composed of Psalms of David, and his name is prefixed to all of them except i., ii., x., xxxiii. This was, doubtless, the first collection, and some suppose that it was made in the time of Hezekiah. Compare Prov. xxv. 1; 2 Chron. xxix. 30. The *second* section is principally composed of songs by the sons of Korah, xlii.–xlix., and by David, li.–lxv. It is supposed, with some reason, that the divisions thus marked originally formed two separate collections, eventually united, which explains the words at the end of the present section, 'The words of David, the son of Jesse, are ended,' as referring only to the second of the two collections, although it now seems to refer to both of them, notwithstanding that the Psalms in the first of the two are in the titles assigned to 'the sons of Korah.' The *third* section, comprising lxxiii.–lxxxix., appears to be similarly composed of two smaller collections—the one distinguished by the name of Asaph, lxxiii.–lxxxiii.; the other by that of 'the sons of Korah,' lxxxiv.–lxxxix. It is inferred from Psalm lxxxv., that this collection must have been formed during the Captivity. The *fourth* section, xc.–cvi, as well as the *fifth*, cvii.-cl., are made up chiefly of anonymous psalms, mostly of a liturgic character, and many of which appear to have been composed for the choral services of the second temple.

There is scarcely any book of the Old Testament of which the divine inspiration and canonical authority are established by more satisfactory and complete evidence. The evidence from the New Testament alone is abundant; for the book is there quoted and referred to as divine, by Christ and his apostles, no less than seventy times. The divine authority of some of the other books of the Old Testament has, on various grounds, been impugned by persons who have admitted the inspiration of other books, and have not questioned the general fact of divine revelation; but the authority of the Psalms has not been questioned by any who have faith in the sacred character of any part of Scripture, and we do not, therefore, feel it necessary here to produce the arguments by which that authority is sustained. The eminently *practical* character of the Psalms—their beautiful and touching utterance of feeling to which every devout spirit responds, has rendered the book peculiarly dear to the pious in all ages; and we have ourselves known several persons who have been led to study the Hebrew language solely by the desire to be enabled to enjoy more perfectly the great refreshment which, in this precious book, the goodness of God has provided for his people.

The special interest thus attached to the Psalms has given occasion to a greater number of separate translations of it, and commentaries upon it, than of any other book of Scripture. There may, indeed, be an equal or a greater number of separate publications concerning the book of Job, but this number is partly made up by treatises upon particular questions connected with that book, or arising out of it, rather than of separate translations and commentaries, in which it is exceeded by the Psalms.

The following list includes nearly all in the English language, and the principal of those in the Latin and continental tongues. Copious as the list is, it exhibits no large proportion of the whole. Bugenhagii *Adnotationes in Psalmos*, 1524; Buceri *Commentarii in Psalmos*, 1526; Titelmanni *Elucidationes in omnes Davidicos Psalmos*, 1531; Calvin, *Commentarius in Lib. Psalmorum*, 1557, a translation of which by Arthur Golding was published in 1571, and a revised edition of this appeared in 1840 in three vols. 8vo.; Molleri *Comment. in Psalmos*, 1573; Genebraardi *Comment. in Psalmos*, 1577; Gesner, *Commentationes in Psalmos Davidis*, 1605; Bellarmini *Explanatio in Psalmos*, 1611; Lorini *Comment. in librum Psalmorum*, 1617; Ainsworth, *Annotations upon the Pentateuch, Psalms, and Canticles*, 1627; Viccars, *Decapla in Psalmos*, 1639, London; Gomar, *Davidis Lyra*, 1643; Dickson, *A Brief Explication of the Psalms*, 1653-54; Hammond, *Paraphrase and Annotations on the Book of Psalms*, 1659; Foord, *Expositio in librum Psalmorum*, 1646, London; Leigh, *Annotations on the Five Poetical Books*, 1657; Nicholson (Bishop), *David's Harp Strung and Tuned*, 1662; Amyraldus, *Paraphrasis in Psalmos*, 1662; Wright, *Expositio in Psalmos*, 1662, London; Bythneri *Lyra Prophetica Davidis Regis*, 1650; Bakii *Comment. Exegetico-practicus posthumus Davidis*, 1664; Maldonati *Commentarii in Psalmos*, 1643; Geieri *Commentarii in Psalmos Davidis*, 1662; Bull, *Commentary on the Psalms*, 1675; Van Til, *Het Boek der Psalmen*, 1693; Carrieres, *Commentaire Littéral sur les Pseaumes*, 1709; Hare (Bishop), *Psalmorum Liber*, 1736, London; H. Michaelis *Adnotationes in Psalmos*, 1720; Mudge, *An Essay towards a New English Version of the Psalms*, 1744; Edwards, *New English Translation of the Psalms*, 1755; Fenwick, *The Psalter in its Original Form*, etc., 1759; Burkii *Gnomon Psalmorum*, 1760; Green, *New Translation of the Psalms*, 1762; Venema, *Commentarius ad Psalmos*, 1762; Vatabli *Annotationes in Psalmos*, 1767; Merrick, *Annotations on the Psalms*, 1768; Schulz, *Die Psalmen*, 1772; Knapp, *Die Psalmen*, 1773; Horne (Bishop), *A Commentary on the*

Book of Psalms, 1771; Seiler, *Die Psalmen*, 1788; Mendelssohn, *Uebersetzung der Psalmen Davids*, 1788; Berthier, *Les Pseaumes trad. en François avec des Notes et des Réflexions*, 1785; Street, *New Literal Version of the Book of Psalms*, 1790; Müntinghe, *De Psalmen, uit het Hebreuusch Vertaald*, 1791; Dimock, *Notes on the Book of Psalms and Proverbs*, 1791; Wake, *New and Literal Translation of the Psalms*, 1799; Geddes, *New Translation of the Book of Psalms*, 1807; Goode, *An entire New Version of the Book of Psalms*, 1811; Horsley (Bishop), *The Book of Psalms*, 1815; Fry, *Lyra Davidis*, 1819; Boys, *Key to the Book of Psalms*, 1825; French and Skinner, *New Translation of the Book of Psalms*, 1830; Noyes, *New Translation of the Book of Psalms*, 1831, Boston, U. S.; Eichhorn, *Die Psalmen übersetzt*, 1834; Hitzig, *Die Psalmen: hist.-krit. Commentar, nebst Uebersetzung*, 1835; De Wette, *Commentar über die Psalmen*, 1836; Walford, *The Book of Psalms, a New Translation with Notes*, 1837; Bush, *A Commentary upon the Book of Psalms*, 1838; Ewald, *Poetische Bücher*, 1839; Bondel, *Le Livre des Pseaumes*, 1840; Cresswell, *The Psalms of David*, 1843; Tholuck, *Uebersetzung und Auslegung der Psalmen*, 1843; Hengstenberg, *Commentar über die Psalmen*, 1843-5. The two last-named works are by far the most important that have of late years been produced. Of that by Hengstenberg an excellent translation has lately been produced in Clark's *Foreign Theological Library*. [*The Psalms, Translated and Explained*, by J. L. Alexander, 1850.]

PSALM I.

1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*

BLESSED [1]*is* the man that walketh not in the counsel of the [2]ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the LORD; [3]and in his law doth he meditate day and night.

3 And he shall be like a tree [4]planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not [5]wither; and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* [6]like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

[1] Prov. 4. 14. [2] Or, *wicked*. [3] Josh. 1. 8. Psal. 119. 1. [4] Jer. 17. 8. [5] Heb. *fade*. [6] Psal. 35. 5. Isa. 17. 13.

PSALM I.—There is a general impression that this Psalm was of comparatively late composition, drawn up probably by the compiler of the book, and set by him as a sort of introduction to it. Basilius calls it 'a short preface' to the Psalms; and that this view is of great antiquity may be gathered from Acts xiii. 33, where Paul, according to the correct text, as is agreed by the most approved critics (Erasmus, Mill, Bengel, Griesbach, &c.), quotes as the first Psalm that which, in our collection, occupies the second place. If the first was considered only as a sort of preface, the numbering would consequently take its commencement at the one following, as, indeed, is the case in some manuscripts. The matter of the Psalm is admirably suited to this application of it. That the Psalm is introductory does not, however, prove the lateness of its date. The compiler might quite as probably have set at the beginning that one of the old Psalms which he judged most suitable for the purpose. That it must, at any rate, have been composed before Jeremiah, appears from his imitation of it. This is the only determinate conclusion that can be formed; but from the close resemblance it offers to the Psalms of which David was undoubtedly the author, we should probably not be mistaken in ascribing it to him. Compare in particular Psalms viii., xv., xxiii.

Verse 3. '*A tree planted by the rivers of water.*'—Here is a beautiful comparison, derived from the contrast, often exhibited in the East, between the exuberant production near the rivers and water-courses, and the desolation and nakedness of places destitute of natural or artificial irrigation. Often, while traversing plains perfectly destitute of tree, shrub, or bush of any kind, have we been able to trace for miles the course of a distant stream by the thick and tall growth of trees and underwood upon its banks. Indeed, to perceive this was to feel assured of the presence of the water that could not be seen. The scenery of Asia, generally speaking, is a continual alternation of such marked contrasts. The soil is thronged with vegetation wherever water can be found; while, beyond the extent in which the streams, usually few and distant, can be made to operate, there is only 'a waste howling wilderness.'—As a suitable illustration of this, we have introduced a cut of one of the streams of Lebanon—the Nahr Kades, or 'Holy River,' shewing the rich and crowded vegetation which its valley exhibits.



NAHR KADES (HOLY RIVER), LEBANON.—From CASSAS.

PSALM II.

1 *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

WHY [1]do the heathen [2]rage, and the people [3]imagine a vain thing?

2 [4]The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

3 Let us break their bands asunder, and cast away their cords from us.

4 [4]He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and [5]vex them in his sore displeasure.

6 Yet have I [6]set my king [7]upon my holy hill of Zion.

7 I will declare [8]the decree: the LORD hath said unto me, [9]Thou *art* my Son; this day have I begotten thee.

8 [10]Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 [11]Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

1 Acts 4. 25. 2 Or, *tumultuously assemble.* 3 Heb. *meditate.* 4 Prov. 1. 26. 5 Or, *trouble.* 6 Heb. *anointed.* 7 Heb. *upon Zion, the hill of my holiness.* 8 Or, *for a decree.* 9 Acts 13. 33. Heb. 1. 5. 10 Psal. 72. 8 11 Revel 2. 27. and 19. 15.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. [12]Blessed *are* all they that put their trust in him.

[12] Prov. 16. 20.; Isa. 30. 18. Jer. 17. 7. Rom. 9. 33. and 10. 11. 1 Pet. 2. 6.

PSALM II.—Although this Psalm has no superscription, yet that David was the author may be gathered from the manifest relation which it bears to the affairs of his time. It is supposed to have been written when the nations subdued by David were meditating a revolt, or had already revolted. The authorship is expressly assigned to David in Acts iv. 25. Its reference, by application, to the Messiah, is admitted by the Jews.

Verse 1. '*The heathen.*'—The Hebrew word, גּוֹיִם *goyim*, usually translated 'Heathen,' signifies, in fact, 'peoples' or 'nations' in general. But it is used in the Old Testament for the most part, and by the later (and even modern) Jews, and that with contemptuous and odious secondary meaning. Other nations, also, have similar names for foreigners, and for such as are not of their own religious faith. Thus the Greeks and Romans called them Barbarians, that is, properly, inhabitants of the desert. The Arabs called them Adjhemi, by which they mean, first, their neighbours the Persians, and then all foreigners in general. The Mohammedans call all the people of the earth, who do not believe the pretended divine mission of Mohammed, Kafirs, and, by a corrupted pronunciation, Gaurs, or Giaours, which signifies unbelievers and infidels. Hence the name Kafirs, which the inhabitants of the south-eastern coast of Africa received from the Mohammedan Arabs.

12. '*Kiss the Son.*'—This is doubtless to be understood as an act of homage and reverence. There are few acts bearing more diversified and contrasted significations than the kiss. It denotes as well the tenderest affection as the most profound and even adoring reverence. As an act of homage it needs little explanation, since it is still our own custom to express homage by kissing the monarch's hand. It was also so far a mark of general respect among our fathers, that for one person to say in a letter or message, that he 'kissed the hands' of another, was a formulary for expressing his respect for that person, and was of equivalent import with the expressions of servitude and obedience with which communications to superiors are now usually attended. See the note to 1 Sam. x. 1.

PSALM III.

The security of God's protection.

A Psalm of David, [1]when he fled from Absalom his son.

LORD, how are they increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a shield [2]for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 [3]I laid me down and slept; I awaked; for the LORD sustained me.

6 [4]I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 [5]Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

[1] 2 Sam. 15. 14. [2] Or, *about*. [3] Psal. 4. 8. [4] Psal. 27. 3. [5] Isa. 43. 11. Hos. 13. 4.

Verse 2. '*Selah.*'—This is evidently a musical term, occurring only in the Psalms, and in Habakkuk iii. Its meaning has been a subject of much dispute. It usually occurs at the end of a period or strophe; but sometimes at the end of a clause only. One of the principal explanations is that advocated by Herder, De Wette, Ewald, and others, who suppose that the word comes from the verb סָלָה *salah*, 'to raise up, or elevate,' which would make it signify an elevation of the voice; and so perhaps be a sign for changing the key, or for repeating the same tune some notes higher. Not very different from this is the interpretation usually given to the word διάψαλμα, *diapsalma*, which is explained to mean a variation in singing and melody, to correspond perhaps with a transition from one subject or sentiment to another in the words; or to be a musical sign for a bold symphony, intimating that the singers should raise their voices, and that all the instruments should sound along with them in one grand chorus. (See Ewing in Διάψαλμα.) The Chaldee Paraphrast renders it by 'for ever,' understanding probably, with Jerome, that 'Selah' connected what followed with that which went before, and further expresses that the words to which it is affixed are of eternal moment—not applicable to any particular person, or to any temporary circumstances, but such as ought to be remembered by all men and for ever. Aben Ezra says that it is like the conclusion of a prayer, answering nearly to 'Amen;' and that the Jews, in this sense, usually put it at the end of their books and epitaphs. Fenwick, Parkhurst, and others, hold that the word is intended to direct particular attention to the passage, as: N.B., *attend to*, or *mind this*. Dr. Wall is of opinion that it is a note directing that the last words to which it is added should be repeated by the chorus; and observes that it is always put after some remarkable or pathetic clause. Meibomius also thinks it means 'a repeat,' and is equivalent to the Italian *Da Capo*. Some conclude that it directed the time of the music, and was perhaps equivalent to our word '*slow*,' or according to some of our provincial dialects, '*slaw*,' which in a rapid pronunciation might easily be taken for *Selah*. Calmet thinks the word was sometimes put in the margin

of the Hebrew psalters, to indicate that a musical pause was to be made and that the tune was ended: and this is also the opinion which Dr. Burney deduces from the '*diapsalma*' of the Septuagint. Rosenmüller, after detailing the opinions of others, decides to prefer that which supposes that the word *Selah* indicates a rest, or pause, for the vocal performers, and that the musical instruments only were to be heard: with him Gesenius, Tholuck, and Hengstenberg concur, and it seems to us the most probable of the opinions which have been advanced. Calmet, in his *Commentaire Littéral*, has a '*Dissertation sur ces deux termes Hébreux, Lámnatseach et Séla.*'

7. '*Cheek bone . . . . teeth.*'—The allusion is here, probably, to the condition of a beast of prey which is completely disabled from taking and devouring its prey by having the jaws and teeth broken. (See the note on Job xix. 20.) However, the breaking of the jaws and knocking out of the teeth were common circumstances in ancient warfare, in which the opposing parties were much accustomed to fling stones at one another's heads.

PSALM IV.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's happiness is in God's favour.*

To the [1]chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; [2]have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself; the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer [3]the sacrifices of righteousness, and put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 [4]I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

[1] Or, *overseer*, [2] Or, *be gracious unto me.* [3] Psal. 50. 14, and 51. 19. [4] Psal. 3. 5.

PSALM iv.—That this Psalm was composed in a time of persecution and distress is manifest from the contents. It is usually supposed to have been written by David, either during the persecutions of Saul or the rebellion of Absalom; and there are grounds on which the latter alternative may seem entitled to preference.

TITLE. '*To the chief Musician.*'—The word thus rendered (לַמְנַצֵּחַ *lamnatzeach*) stands at the head of fifty-three of the Psalms, and has occasioned considerable discussion. The general opinion, which our translators followed, seems to be well authorized in rendering it 'to the chief musician.' Whenever the word occurs historically, with a reference to persons, it denotes those who have the superintendence or oversight, whether of works or workmen; and hence, in the general sense, an 'overseer.' So when it thus occurs, as prefixed to a psalm, it is not easy to suppose it can allow of any other reference than to the president or leader of a band of singers or musicians. The Septuagint, and after it the Vulgate, regards it as without a personal application, and renders it by 'for ever;' understanding it to denote a psalm which deserved to be sung eternally, and to be ever in the mouth of God's servants. The Chaldee has, 'for praise,' seemingly under a similar impression. The Jews themselves are not agreed about it; but the majority concur with our version. The old Greek interpreters differ also; but in general they suppose it to denote the psalm to be one of victory. One very good reason for adhering to our own version is, that on examining the numerous psalms which are thus inscribed, they have by no means that uniformity of subject or general purport which a characterizing title would seem to require. The reader who wishes to look further into this, may consult Calmet's '*Dissertation sur ces deux termes Hébreux, Lámnatseach et Séla*;' De Wette, *Einleitung die Psalmen*, p. 35; and Ewald, *Poet. Bücher*, i. 169.

'*Neginoth.*'—This word (נְגִינוֹת), which occurs in the titles of seven psalms, is in the Septuagint and the Vulgate rendered by 'song.' (Sept. ὕμνος, ψαλμός. Vulg. *carmen, canticum.*) The verb from which the noun is derived implies 'to play upon a stringed instrument,' whence it is concluded that the plural noun in the titles of the psalms, denotes such stringed instruments. What they were we do not know; but under this view Neginoth may possibly be a general word for all the stringed instruments then in use. Wherever the word does occur *as a noun*, however, other than in the titles of the psalms, the context determines that it must mean 'songs' (as in Job xxx. 9: Lam. iii. 14), and probably such songs as were intended for the accompaniment of stringed instruments. The difference is therefore not greater than whether stringed instruments, or songs or music intended for stringed instruments, be denoted by the word Neginoth.

PSALM V.

1 *David prayeth, and professeth his study in prayer.* 4 *God favoureth not the wicked.* 7 *David, professing his faith, prayeth unto God to guide him,* 10 *to destroy his enemies,* 11 *and to preserve the godly.*

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 [1]My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand [2]in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor [3]the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward [4]thy holy temple.

8 Lead me, O LORD, in thy righteousness because of [5]mine enemies; make thy way straight before my face.

9 For *there is* no [6]faithfulness [7]in their mouth; their inward part *is* [8]very wickedness; [9]their throat *is* an open sepulchre; they flatter with their tongue.

10 [10]Destroy thou them, O God; let them fall [11]by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because [12]thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou [13]compass him as *with* a shield.

1 Psal. 130. 6. 2 Heb. *before thine eyes.* 3 Heb. *the man of bloods and deceit.* 4 Heb. *the temple of thy holiness.* 5 Heb. *those which observe me.* 6 Or, *stedfastness.* 7 Heb. *in his mouth,* that is, *in the mouth of any of them.* 8 Heb. *wickednesses.* 9 Rom. 3. 13. 10 Or, *Make them guilty.* 11 Or, *from their counsels.* 12 Heb. *thou coverest over,* or, *protectest them.* 13 Heb. *crown him.*

TITLE, '*Nehiloth.*'—The word is נְחִילוֹת, and its obvious derivation from חָלַל *khalal*, 'to bore through,' whence חָלִיל *khalil*, 'a pipe,' would suggest that wind instruments are here meant. We do not feel it necessary to inquire, with some writers, whether flutes or bagpipes be intended. We may suppose it a general term for all the softer sorts of wind instruments, if not for all sorts. The Septuagint, Vulgate, and other ancient versions, however, find the root in נָחַל *nakhal*, 'to inherit, possess,' and render, with some variation of phrase, 'For that which (or she who) obtained (or obtains, or shall obtain) the inheritance.' The Arabic has simply, 'Concerning the inheritance.' Hengstenberg thinks that the Psalm refers to the double destiny of the righteous and the wicked; and accepting this derivation from נָחַל, the feminine adjective of which, with a passive signification, can only mean the inherited, the possessed, in plural the possessions, the lots, he finds that the title of the psalm has reference to its contents. The Targum renders the title, both of this and the preceding psalm, 'To sing upon the dances a song of David;' while Aben Ezra understands this word, as he does *neginoth*, to denote some old and well-known melody, to which this psalm was to be played. On this see further in the note to Ps. xvi.

Verse 5. '*Shall not stand in thy sight.*'—They must 'not stand under his eyes.' A mark of deep abhorrence, taken from earthly kings, near whom none are allowed to come but such as enjoy their favour.

7. '*Toward thy holy temple.*'—The temple did not exist in the time of David: how then does this agree with the title which ascribes the psalm to him? The answer is, that the term here employed denotes properly the dwelling-place of the Lord, and was not confined to the temple, but belonged equally to the tabernacle before the temple was erected. See notable instances of this in 1 Sam. i. 9; iii. 3; in both which places our translators scruple not to render the same term by 'temple,' although they knew the tabernacle was intended, and that nothing else could be intended. The phrase is here, literally, 'the abode of thy holiness;' there, 'the abode of Jehovah.'

PSALM VI.

1 *David's complaint in his sickness.* 8 *By faith he triumpheth over his enemies.*

To the chief Musician on Neginoth [1]upon Sheminith, A Psalm of David.

O [2]LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me: for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

5 [3]For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

1 Or, *upon the eighth.* 2 Psal. 38. 1. 3 Psal. 30. 9, and 88. 11, and 115. 17, and 118. 17. Isa. 38. 18.

6 I am weary with my groaning; [4]all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 [5]Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

[4] Or, *every night.* [5] Matt. 7. 23, and 25. 41. Luke 13. 27.

TITLE, '*Sheminith.*'—Literally, 'the eighth.' In 1 Chron. xv. 21, the word occurs in connection with harps, whence it is commonly thought to denote an eight-stringed harp. Of this, however, our translators appear to have been doubtful, for they introduce the original word untranslated, 'With harps on the Sheminith to excel.' If we took this explanation, we should suppose that the person to whom this is addressed was he who, in the great division of *Neginoth*, or stringed instruments, had particular charge of the eight-stringed harps. But we do not see any satisfactory evidence from the text in Chronicles that any musical instrument is intended. Calmet thinks that it denotes the eighth band of musicians; and as, in that case, this band consisted of harpers, the present psalm would, on this ground, be addressed to the chief of the harpers. Gesenius supposes that the word is a musical term, denoting a particular tone; adding, 'From 1 Chron. xv. 21, it appears to have been the lowest of the three parts or voices; according to Forkel, *the fundamental bass*, sung by men.' Hengstenberg says: 'The correct interpretation is given by those who take it for an indication of time. The עַל "upon," is then put to mark the relation of the particular to the general, that which forms its substratum upon which it is laid, and according to which it is measured and regulated. But our ignorance of Hebrew music renders all more minute explanations impossible.'

Verse 3. '*O Lord, how long?*'—This *Domine usquequo*, was Calvin's motto. The most intense pain, and in his lifetime he suffered much, could never extort from him another word.

PSALM VII.

1 *David prayeth against the malice of his enemies, professing his innocence.* 10 *By faith he seeth his defence, and the destruction of his enemies.*

Shiggaion of David, which he sang unto the LORD, concerning the [1]words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* [2]none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, [3]according to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: [4]for the righteous God trieth the hearts and reins.

10 [5]My defence *is* of God, which saveth the upright in heart.

11 [6]God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 [7]Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 [8]He made a pit, and digged it, [9]and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

[1] Or, *business.* [2] Heb. *not a deliverer.* [3] Psal. 18. 20. [4] 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 139. 1. Jer. 11. 20, and 17. 10, and 20. 12. [5] Heb. *My buckler is upon God.* [6] Or, *God is a righteous judge.* [7] Job 15. 35. Isa. 59. 4. James 1. 15. [8] Heb. *He hath digged a pit.* [9] Psal. 9. 15, and 10. 2. Prov. 5. 22.

TITLE, '*Shiggaion.*'—This word (שִׁגָּיוֹן) is very difficult to explain. The Septuagint has simply 'Psalm of David,' and so the Vulgate. That the term refers to the Psalm itself, and not to any instrument or other circumstance, is evident from what follows, 'which he sang unto the Lord.' The word שָׁגָה *shagah*, from which it is usually derived, means 'to err or wander;' but how this sense is to be introduced has puzzled the commentators. Some apply the error or wandering to David's conduct, and read, 'for the sin (or ignorance) of David;' others call it 'a wandering song' with respect to its metre; and others with a reference to the supposed circumstances under which it may have been written, when David wandered from one place to another to avoid the persecution of Saul; but Hengstenberg and others conceive that it takes the name from having reference to the errors and transgressions of the wicked; which is equally applicable here and in Habakkuk iii., the superscription of which is the only other place in which the word occurs. Calmet, however, as well as Kennicott, Rosenmüller, Geddes, De Wette, Tholuck, and others, derive the word from an Arabic word signifying sadness, distress; and therefore consider the word *Shiggaion* as equivalent to an *elegy* or plaintive song.

— '*Cush the Benjamite.*'—We read of no person of this name in the history of David; but there were two Benjamites, Saul and Shimei, from whom David received very injurious treatment. One of these persons is therefore generally supposed to be referred to. If so, the probability would seem to be that Saul is intended, as his father's name was Kish (קִישׁ), a name not very different from Cush (כּוּשׁ); and then the 'words' of which David complains may be those found in 1 Sam. xxii. 7, 8, which Saul addressed to his officers, and which resulted in the massacre of the priests for having relieved David: or, since in *v.* 4 the Psalmist clearly refers to the fact that he had already at least once spared the life of Saul, when it was in his power, it may be referred to a later period, and be taken as an answer to the calumnious charge that he had sought the king's life, and had made an ill return for the benefits he had received from him. It is possible, however, that Cush is here not a proper name, but an epithet, *black*, which in all ages expresses moral turpitude when transferred to the mind. In that case the probability would still remain that Saul is intended rather than any other Benjamite; as the name Cush may be regarded as a play upon that of his father Kish—transferred by a poetical licence to himself.

Verse 7. '*So shall the congregation of the people compass thee about.*'—This, with the preceding and following, represent a scene of judgment, after the manner of the East, when the king, surrounded by the crowds of contending parties, ascends the throne, and thence gives forth his judgment.

12. '*He hath bent his bow, and made it ready.*'—The Hebrew word literally signifies that 'he hath *trodden on* his bow,' that is, so as to bend it. Arrian, in his account of India, says: Such of the warriors as combat on foot carry a bow which is as long as a man. When they want to bend it they set it on the ground, and tread it with the right foot, while they draw on the string.

13. '*He ordaineth his arrows.*'—This might more exactly be rendered, 'he maketh his arrows burning.' This image would seem to be deduced from the use of such fiery arrows as are described by Ammianus Marcellinus. They consisted of a hollow reed, to the lower part of which, under the point or barb, was fastened a round receptacle of iron, for combustible materials, so that such an arrow had the form of a distaff. The reed, as the above author says, was filled with burning naphtha; and when the arrow was shot from a slack bow (for if discharged from a tight bow the fire went out), it struck the enemies' ranks and remained infixed, the flame consuming whatever it met with water poured on it increased its violence; there was no other means to extinguish it but by throwing earth upon it. Similar darts or arrows, which were twined round with



SCENE OF JUDGMENT. Verse 7.

tar and pitch, and set fire to, are described by Livy as having been made use of by the inhabitants of the city of Saguntum, when besieged by the Romans. An allusion to such arrows is also made in Ephesians vi. 16.

15. '*He made a pit, and digged it.*'—The practice of making pitfalls was anciently not only employed for ensnaring wild beasts, but was also a stratagem used against men—the enemy—in time of war. The idea therefore refers to a man who, having made such a pit, whether for man or beast, and covered it over so as completely to disguise the danger, did himself inadvertently tread on his own trap, and fall into the pit he had prepared for another.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief Musician upon Gittith, A Psalm of David.

O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

2 [1]Out of the mouth of babes and sucklings hast thou [2]ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 [3]What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; [4]thou hast put all *things* under his feet:

7 [5]All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

1 Matt. 21. 16. 2 Heb. *founded.* 3 Job 7. 17. Psal. 144. 3. Heb. 2. 6. 4 1 Cor. 15. 27. 5 Heb. *Flocks and oxen all of them.*

TITLE, '*Gittith.*'—This word is usually derived from גַּת *gath*, but variously explained. In the first place, the word Gath is the name of one of the Philistine cities; and it is therefore supposed by some that the word denotes that the psalm was to be played upon any instrument which had been invented or made at Gath, and which had from thence been introduced among the Hebrews—so the Targum Paraphrase, 'upon the harp which was brought from Gath'—or else to a tune which had originated there, just as some of our own tunes bear the names of places. But others suppose that the psalm was composed while David was at Gath, and has hence its title. Then, again, *gath* signifies a 'wine-press;' and hence the Septuagint, Vulgate, and Ethiopic render, 'for the wine-presses,' supposing, perhaps, that it was composed to be sung at the feast of tabernacles when the vintage was just got in; or, indeed, if this idea be followed out, why might it not have been sung by the treaders of the grapes? for that they did sing as they trod in the wine-press we know. The three Psalms to which this word is prefixed are all of a cheerful character.

Verse 3. '*When I consider thy heavens,*' etc.—'This Psalm,' says Hengstenberg, 'needs no historical exposition, and bears none. It has been often said, that David was raised to the adoration of God by the sight of the starry sky. And in this way it has been commonly explained why in the third verse, amid the glorious works of God in the heavens, the sun is omitted, and the moon and the stars only are mentioned. That this idea is not well grounded, we shall see when we come to the exposition of the verse. That David composed this psalm, not as a shepherd, as some have supposed, for the sake of their sentimentality, but as king, is probable from the familiar reference in the Psalm to the kingly glory (compare verses 1 and 5). In his shepherd-state, David had not yet applied himself to indite psalms; and in him also was verified the proverb, "The wine-press only produces the wine," and this, "necessity makes men pray." It was in the persecutions that he endured from Saul that the springs of divine song were made to flow in him.'

6. '*All things under his feet.*'—This allusion is taken from the custom of setting the foot upon a conquered enemy—implying the most humble subjection of the latter, and the most complete and triumphant superiority of the former. We have already illustrated this custom. The allusion to it is almost everywhere preserved in popular language, in which the oppressed are said to be trodden under feet, and so on. In the East, it is used, however, less to denote oppression than in acknowledging or claiming a proper superiority or subjection. Mr. Roberts illustrates this from the popular phraseology of the Hindoos. 'The worshippers of the gods often say in their devotions: "We put your feet upon our heads." "Truly the feet of Siva are upon my head." "My *gooroo*, my *gooroo*, have I not put your feet upon my head?" "My lord, believe not that man; your feet have always been upon my head." "Ah! what a mighty king was he; all things were under his feet."'

PSALM IX.

1 *David praiseth God for executing of judgment.* 11 *He inciteth others to praise him.* 13 *He prayeth that he may have cause to praise him.*

To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For [1]thou hast maintained my right and

1 Heb. *thou hast made my judgment*

my cause; thou satest in the throne judging [1]right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 [2]O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And [3]he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 [4]The LORD also will be [5]a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 [6]When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the [7]humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 [8]The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

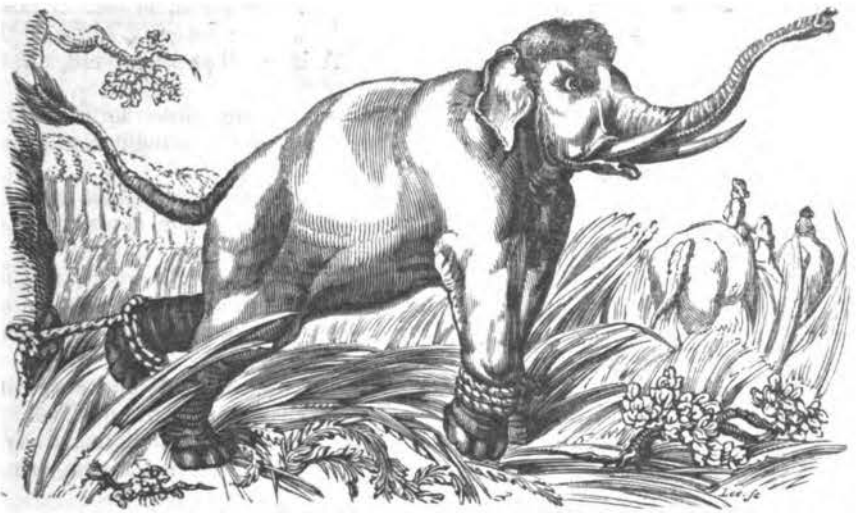
[1] Heb. *in righteousness.*
[2] Or, *The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.*
[3] Psal. 96. 13, and 98. 9.
[4] Psal. 37. 39, and 46. 1, and 91. 2.
[5] Heb. *an high place.*
[6] Gen. 9. 5.
[7] Or, *afflicted.*
[8] Psal. 7. 16.

TITLE, '*Upon Muth-labben.*'—These words have been very variously read. They are עַל מוּת לַבֵּן *al muth labben*, as read by our translators. But as the first two words occur as one word in the title to Ps. xlvi., and as a great number of manuscripts and editions have them as one here, we will take them to be so understood. Then עַלְמוּת *almuth*, as the plural of עַלְמָה *almah*, denotes 'damsels' or 'virgins,' and may be supposed to refer to a company or choir of female singers or musicians; then, as the word לָבֵן *la-ben* means in the obvious signification 'with a youth,' we seem to arrive at the signification that the words indicate the musical performers of the psalm, and that it was intended to be sung or performed by a chorus of damsels, to whom the youths answered in alternate responses. The frequent changes of person in this Psalm favour the conclusion that it is of this responsive kind. Calmet, however, who concedes that *almuth* refers to a band of maidens, conceives that *la-ben* means 'to Ben;' for Ben happens to be the name of one of the chief musicians enumerated in 1 Chron. xv. 18; and finding him to be thus associated with the *almuth*, he may be concluded to have been the superintendent or director of the performances of the female choir.

Hengstenberg repudiates these explanations, and prefers that of Grotius, who supposed that לָבֵן was put by a transposition of letters for נָבָל *nabal*, and that the superscription marks the *object* of the Psalm. But Grotius erred in this, that he took נָבָל as a proper name, *upon the dying of Nabal*—a subject to which the psalm could not possibly refer—instead of 'upon the dying of the fool.' With the rectification of this error, the superscription accords precisely with the contents; the destruction of the fool (comp. Ps. xiv.) is actually the subject of the Psalm. Precisely corresponding words are used in *v.* 5, 'thou hast destroyed the wicked;' compare also in *v.* 3, 'they shall perish at thy presence;' in *v.* 6, 'their memorial is perished;' in *v.* 12, 'when he maketh inquisition for blood, he remembereth them;' and in *v.* 17, 'the wicked shall be turned into hell.' Analogous examples of an enigmatical designation, by a change of letters, are Sesach for Babel, and the Leb Kamai for Kasdem in Jeremiah, both according to the alphabet Atbash. See on this and similar enigmatical designations, *Christologie*, part ii., pp. 74-76 (Keith's trans.). Such an enigmatical description of the subject is peculiarly appropriate in the superscriptions of the Psalms, and finds in them, as our exposition will shew, a great number of analogies. It derives special support from 2 Sam. iii. 33, where David laments, 'Died Abner as the fool dieth?' כְּמוֹת נָבָל; compare also 1 Sam. xxv. 38, 'And it came to pass about ten days after, that the Lord smote Nabal, that he died.' Though the word is here to be taken as an adjective, yet it would seem that David had his eye upon that circumstance, which he viewed in the light of a prediction (comp. 1 Sam. xxv. 26), when Abigail said, 'Let thine enemies, and they that seek evil to my lord, be as Nabal.'

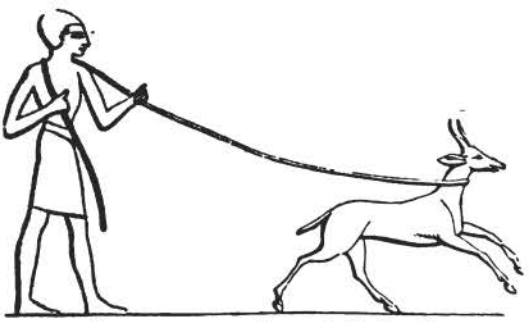
Verse 15. '*In the net which they hid is their own foot taken.*'—The image here is from the mode of taking wild beasts by means of strong ropes or nets, which were common among ancient nations, but which the use of fire-arms has rendered less frequent in modern times, except among barbarous nations. Lichtenstein (as quoted by Rosenmüller), speaking of the hunting of the Koofra (Kafirs), says: 'They catch much game by means of nets: in the woody districts they often make low hedges, miles in length, between which they leave openings. In these openings, through which the game tries to escape, they conceal snares, which are placed so ingeniously that the animals are caught in them by the leg, and cannot extricate themselves.' Also lions and elephants are caught in this manner: the latter, when they have been brought by means of fire, or by tame elephants, to a narrow place, where they cannot turn back, are caught by throwing ropes round their legs.

Ropes and nooses are meant by the figurative expression

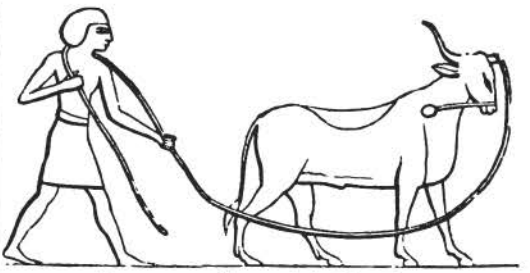


WILD ELEPHANT CAUGHT BY ROPES.

snares of death (2 Sam. xxii. 6), which the people of the ancient world used both in the chase and in war. The word is sometimes rendered *net*, as in this passage. Arrian, in his *Treatise on Hunting*, relates that Cyrus met with wild asses in the plains of Arabia, which were so swift that none of his horsemen were able to catch them. Yet the young Libyans, even boys of eight years of age or not much older, had pursued them, mounted on their horses, without saddle or bridle, till they threw a noose over them, and thus took them. He gives instruction to pursue stags with trained horses and dogs, till they can be either shot with arrows or taken alive by throwing a noose over them. These are the strong snares which Pollux means when he speaks of the wild asses; and they are also the same as those in which Habis, the natural son of an ancient Spanish king, was taken. He was exposed when a child, and suckled by a hind: having grown up among the stags, he had attained their swiftness, so that he fled



GAZELLE CAUGHT IN LASSO.—Ancient Egyptian.



OX CAUGHT IN LASSO.—Ancient Egyptian.

with them over the mountains, and traversed forests, till he was at length caught in a noose. In the same manner Ulloa saw the Gnasos (one of the aboriginal Peruvian nations) catch with their nooses (the Spanish lasso) the most active and cautious man as easily as the wild bull. Some English pirates once approaching their shore, and thinking to drive off the Gnasos with their fire-arms, the latter threw their nooses towards the vessel, and so pulled on shore those who had not fallen down at first sight. One who was caught escaped with his life, notwithstanding he had been thus violently drawn from the boat to the shore, the noose having caught him over the shoulder on the one side, and the arm on the other; but it was some time before he was able to recover his strength. In the same manner the Sagarthian horsemen in the Persian army used their nooses in war (Herodotus). These people, who, according to Stephanus, lived on the Caspian Sea, had no other arms than a noose and a dagger, to kill with the one the enemy whom they had caught with the other. The same is related by Pausanias of the Sauromati.

PSALM X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 [1]The wicked in *his* pride doth persecute the poor: [2]let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his [3]heart's desire, and [4]blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his

[1] Heb. *In the pride of the wicked he doth persecute.* [2] Psal. 7. 16. and 9. 16. Prov. 5. 22. [3] Heb. *soul's.*
[4] Or, *the covetous blesseth* himself, *he abhorreth the LORD.*

countenance, will not seek *after God:* [5]God *is* not in all his [6]thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* [7]never *be* in adversity.

7 [8]His mouth is full of cursing and [9]deceit and fraud: under his tongue *is* mischief and [10]vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes [11]are privily set against the poor.

9 He lieth in wait [12]secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 [13]He croucheth, *and* humbleth himself, that the poor may fall [14]by his strong ones.

11 He hath said in his heart, God hath forgotten: [15]he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, lift up thine hand: forget not the [16]humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor [17]committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

16 [18]The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt [19]prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more [20]oppress.

5 Or, *all his thoughts* are, There is *no God.* 6 Psal. 14. 1, and 53. 1. 7 Heb. *unto generation and generation.* 8 Rom. 3. 14.
9 Heb. *deceits.* 10 Or, *iniquity.* 11 Heb. *hide themselves.* 12 Heb. *in the secret places.* 13 Heb. *He breaketh himself.*
14 Or, *into his strong parts.* 15 Psal. 94. 7. 16 Or, *afflicted.* 17 Heb. *leaveth.*
18 Psal. 29. 10, and 145. 13, and 146. 10. Jer. 10. 10. Lam. 5. 19. 19 Or, *establish.* 20 Or, *terrify.*

PSALM X.—This Psalm is joined to and a continuation of the preceding in the Septuagint and Vulgate versions, and those by which they are followed. Hence in these versions the numeration of the Psalms differs from ours; for Psalms ix. and x. being united, their account is one number below ours on to cxiv. and cxv., which also are united. This would put their enumeration *two* figures below ours; but, immediately after, the Psalm cxvi. is divided into two, which restores the original difference of one only: and at last all difference is removed and the number of Psalms equalized by the division of Psalm cxlvii. into two. Our version follows the original Hebrew. It is possible that the present Psalm was originally joined to the preceding on account of its having no title, and that the present division is correct. If so, it is not known when or by whom it was written. The Jews indeed have a rule, that when we come to a psalm that has no title, or any number of such psalms, we are to go on ascribing them to the author of the last preceding psalm that had a title. This rule will however by no means hold good, as we shall have occasion to shew when we come to the psalms ascribed to Moses. Many however conclude that the present Psalm was written by David, perhaps during the persecutions of Saul, although Calmet



BEDOUIN ROBBER.

and others incline to assign it to the captives at Babylon, or to the period between the Assyrian and Babylonian Captivities: even De Wette however admits that the air of originality, and the compressed and difficult style, prove it to belong to an early age; and this, with its place here among David's psalms, will justify us in ascribing it to him.

Verse 5. '*He puffeth at them.*'—Puffing is in the East an expression of supreme contempt. Indeed, such terms as 'poh,' 'pshaw,' 'pish,' and so on, are but modifications of the same meaning, softened by articulation. The Persians say 'Poof!' as an expression of contempt.

8. '*In the lurking places of the villages.*'—That is, in concealed places, in the thicket, in the neighbourhood of towns, they lie in wait for the peaceable inhabitants, with the view of suddenly falling upon them, and killing or plundering them. Our own abode in the East gives us a lively idea of the condition of society which this describes. During the three years of our abode in Baghdad, it was invariably considered most dangerous for any one to venture alone beyond the walls of the city, which was felt as a great hardship, as entirely precluding us from those solitary suburban walks to which we had been accustomed at home. We were constantly hearing of persons who on venturing out had been plundered and sent home naked by the Arabs infesting the neighbourhood. They were roughly handled, and sometimes slain if they offered the slightest resistance. At this place the evil was exhibited to us in the most distinct forms, and became familiar from being always present to the mind; but we remember few places we visited in South-Western Asia, in which it was not considered dangerous for a person who looked as if he had anything to lose, to venture out of the towns and villages.

9. '*He lieth in wait,*' etc.—In this verse there is a remarkable transition of images. In the first member the Psalmist figures the robber as a lion in his den; then he suddenly carries the image by the circumstance of lying in wait, which is common to both, to the figure of a hunter who casts his noose around the neck of the unsuspecting wild beast. This is among many passages which shew that this mode of hunting was not unknown to the Hebrews. See the note on Ps. ix. 15.

PSALM XI.

1 *David encourageth himself in God against his enemies.* 4 *The providence and justice of God.*

To the chief Musician, *A Psalm* of David.

IN the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may [1]privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 [2]The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and [3]an horrible tempest: *this shall be* the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

[1] Heb. *in darkness.* [2] Heb. 4. 13. [3] Or, *a burning tempest.*

PSALM XI.—David is generally supposed to have written this Psalm during the persecutions of Saul—probably when his friends advised him to seek for refuge in the mountains of Judah, as he did ultimately. The first three verses seem to contain the advice, and the remainder David's reply.

Verse 4. '*His eyes behold, his eyelids try.*'—This reference to the eyelids, or rather 'eyebrows,' is very striking when we recollect that the eyebrows are sensibly affected and visibly exerted when we regard any object earnestly. In Homer and other ancient poets there are many fine allusions to the action of the eyebrows.

6. '*The portion of their cup.*'—This has reference to the custom of distributing to each guest his portion of meat.

PSALM XII.

1 *David, destitute of human comfort, craveth help of God.* 3 *He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.*

To the chief Musician [1]upon Sheminith, A Psalm of David.

[2]HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with [3]a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh [4]proud things:

4 Who have said, With our tongue will we prevail; our lips [5]*are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith

[1] Or, *upon the eighth.* [2] Or, *Save.* [3] Heb. *an heart and an heart.* [4] Heb. *great things.* [5] Heb. *are with us.*

the LORD; I will set *him* in safety *from him that* [6]puffeth at him.

6 The words of the LORD *are* pure words: [7]*as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve [8]them from this generation for ever.

8 The wicked walk on every side, when [9]the vilest men are exalted.

[6] Or, *would ensnare him.* [7] 2 Sam. 22. 31. Psal. 18. 30, and 119. 140. Prov. 30. 5. [8] Heb. *him:* that is, *every one of them.* [9] Heb. *the vilest of the sons of men are exalted.*

PSALM XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boasteth of divine mercy.*

To the [1]chief Musician, A Psalm of David.

How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

[1] Or, *overseer.*

PSALM XIII.—There is nothing in this Psalm to indicate the period in which it was composed. It is not indeed necessary to suppose that all the Psalms were written with reference to particular circumstances. David's troubles, and the comforts he felt under them, must have created a frame of mind which would often find general expression in such Psalms as this and the preceding.

PSALM XIV.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their conscience.* 7 *He glorieth in the salvation of God.*

To the chief Musician, *A Psalm* of David.

THE [1]fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 They are all gone aside, they are *all* together become [2]filthy: [3]*there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There [4]were they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

7 [5]Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

[1] Psal. 10. 4, and 53. 1. [2] Heb. *stinking.* [3] Rom. 3. 10. [4] Heb. *they feared a fear.* [5] Heb. *Who will give,* &c.

PSALM XIV.—This Psalm is usually supposed to have been composed by David, on the revolt of Absalom. Theodoret supposes it refers to the invasion of Judea by Sennacherib, with the blasphemy and menaces of Rabshakeh. Calmet, Mudge, and others, think it belongs to the captivity in Babylon; and the latter infers, from verses 4 and 5, that it arose from a particular incident, when the heathen, in the midst of impious carousals, were thrown into some great terror. This might refer to the impious feast of Belshazzar, when the sacred utensils were profaned, probably in studied insult to the God of Israel; and where the appearance of the handwriting on the wall filled them with alarm and consternation. There is however, altogether, something very uncertain in these conjectural appropriations of particular Psalms, many of which were manifestly destined for the general use of the Church, and might be applicable to many different circumstances and states of feeling.

Verse 4. '*Eat up my people as they eat bread.*'—'That vile king eats the people as he does his rice,' is adduced by Mr. Roberts, as a parallel expression in use among the Hindoos.

PSALM XV.

David describeth a citizen of Zion.

A Psalm of David.

LORD, [1]who shall [2]abide in thy tabernacle? who shall dwell in thy holy hill?

2 [3]He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor [4]taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

5 [5]*He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

[1] Psal. 24. 3, &c. [2] Heb. *sojourn.* [3] Isa. 33. 15. [4] Or, *receiveth*, or, *endureth.* [5] Exod. 22. 25. Levit. 25. 36. Deut. 23. 19. Ezek. 18. 8, and 22. 12.

PSALM XV.—Most commentators conceive that this Psalm was composed by David when the ark was brought to Mount Zion. The mention of the tabernacle in the first verse seems to shew that it was written before the temple existed. The conclusion, however, 'He that doeth these things shall never be moved'—that is, probably, never removed or expelled from his native land—has suggested to some that it was composed after the ten tribes had been carried away by Shalmaneser, if not during the Babylonian Captivity.

5. '*He that putteth not out his money to usury.*'—The Mosaic law forbids the lending of money for interest to an Israelite, Ex. xxii. 25, Lev. xxv. 37, Deut. xxiii. 19, Prov. xxviii. 8, Ezek. xviii. 8. In several of the passages referred to, it is expressly supposed that money is lent only to the poor, a supposition which has its ground in the simple relations of the Mosaic times, in which lending, for the purpose of speculation and gain, had no existence. Such lending ought only to be a work of brotherly love; and it is a great violation of that, if any one, instead of helping his neighbour, takes advantage of his need to bring him into still greater straits. The Mosaic regulation in question has, accordingly, its import also for New Testament times. With the interest-lending of capitalists, who borrow for speculation, it has nothing to do. This belongs to a quite different matter, as is implied even by the name נֶשֶׁךְ, a mordendo, according to which only such usury can be meant as plagues and impoverishes a neighbour. By unseasonable comparison with our modes of speech, many would expound: 'His money he puts not to interest.'—HENGSTENBERG.

PSALM XVI.

1 *David, in distrust of merit, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling, of the resurrection, and life everlasting.*

[1]Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.

2 *O my soul,* thou hast said unto the LORD, Thou *art* my Lord: [2]my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* [3]hasten *after* another *god:* their drink offerings of blood will I not offer, nor take up their names into my lips.

5 [4]The LORD *is* the portion [5]of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 [6]I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest [7]in hope.

10 [8]For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

[1] Or, *A golden* Psalm *of David.* [2] Job 22. 2, and 35. 7. Psal. 50. 9. [3] Or, *give gifts to another.* [4] Deut. 32. 9. Lam. 3. 24. [5] Heb. *of my part.* [6] Acts 2. 25. [7] Heb. *dwell confidently.* [8] Acts 2. 31, and 13. 35.

TITLE, '*Michtam.*'—Besides the present Psalm, this title is prefixed to five others; namely, lvi.—lx. The word (מִכְתָּם) is rendered στηλογραφία, 'inscription upon a column,' by the Septuagint; probably understanding such a pillar as conquerors were wont to erect, or else to indicate that it deserved to be inscribed in characters more than usually durable. The Targum also renders, 'a right engraving.' The word *michtam* seems to be equivalent to מִתְכָּב *mithchab*, by the commutation of מ and ב at the end; and hence to mean 'a writing,' or, by way of emi-

nence, 'a song.' Many, however, derive the word from כֶּתֶם *chetem*, 'gold;' and hence understand the Psalms distinguished by this title, to be called 'golden psalms,' by way of eminence. So Aben Ezra, who says that the Psalm is thus named because its excellence is like the best gold. Similar designations occur elsewhere. Among the Arabians the seven pre-Mahommedan poems, known under the name of Moallakat, are also called, on account of their excellence, Modhahahat, 'the golden.' Further, among them the proverbs of Ali are for the same reason called the 'gold of morals.' Among the Greeks we find the 'golden verses of Pythagoras.' Still, although this is better than some other conjectures that have been proposed, it seems rather forced; for, as Gesenius observes, 'כֶּתֶם is barely a poetical name for gold, and there appears no special reason in these Psalms for this designation.' It is however hazardous to determine the meaning of the titles from the internal evidence of the Psalms; for, as Dodd properly states, 'it is very certain that many of the titles were either wrongly placed at first, or have suffered a confusion since: which observation will apply to the authors and subjects, as they stand at present prefixed to each Psalm.' Hengstenberg however, on the ground that the verb כָּתַם *chātām* means to conceal, cover, secrete, considers that the noun here derived from it signifies 'a secret,' and translates the title 'a secret of David,' and considers that the word denotes a song of deep import, which he observes is very suitable to the Psalms which bear it. We are inclined to demur to this—chiefly on philological grounds, with which we must not trouble the reader.

Aben Ezra applies here also his general observation, which we have already mentioned, that this and other strange words are the names of old melodies. There is no Jewish commentator whose opinions in such matters are entitled to greater respect than those of Aben Ezra; and the more we investigate the subject, the more we incline to his opinion, although we have not attained such entire conviction as to make this exclude all other explanations. Rosenmüller, in a passage which we find translated in Burder's *Oriental Customs*, states the opinions of two German writers, Forkel and I. C. Faber, from which it appears that they both took the same view with the Jewish Rabbi. Forkel considers it more than probable that the Hebrews had not a particular tune for each poem. We find this want of sufficient melodies in all ancient nations, among whom music had attained only a moderate degree of cultivation. The case was the same through the middle ages; when not only spiritual but worldly songs were sung after a few generally known melodies. This custom is still found in countries where there is no other music than that of the national songs; for example, in New Zealand (see Forster's *Voyage*), Siberia, Tartary, and in all the East. Everywhere the national melodies were fixed once for all, and unchangeable, and all national new songs must be contrived to suit them. And indeed, in our own collections of psalms and hymns, for how large a proportion of them are not a few well-known tunes made to serve? 'In general,' says Forkel, 'popular manners and customs are of so durable and unchangeable a nature, are propagated from nation to nation with so little of change for thousands of years, or arise with as inconsiderable differences among every nation, on similar occasions and in a similar manner, that I am very much inclined to believe that not only the Hebrew custom of the superscriptions to the hymns and songs, but also many other peculiarities belonging to them, existed through the greater part of the middle ages, and even subsist in modern times.' He refers to the instance of the master-singers of the middle ages who used similar superscriptions referring to some particular melodies to which poems were to be sung —as 'In the quick plough tune,' 'In the high cheerful praise tune,' etc. The melodies thus referred to as examples are unknown, while the superscriptions themselves remain intelligible. The analogy would explain why the Hebrew superscriptions, if we suppose them correctly explained, have often no assignable connection with the sense of the psalm which follows, as well or better than the conjecture that the superscriptions have in some instances been removed from the psalms to which they were originally prefixed. The view which we have thus stated, chiefly after Forkel, had also been taken in part by Faber, particularly as to the illustration to be derived from the practice of the master-singers, and that some of the titles were in like manner indicative of melodies at that time well known. One of the master-singer superscriptions, 'The golden tune,' answers remarkably to one of the interpretations which, as we have seen, has been assigned to that of the present Psalm.

Verse 3. '*In the earth.*'—More properly, 'in *the land*;' as in many other cases where 'the earth' is used in the Authorized Version. The force which here results from the limitation must be obvious on reflection.

4. '*Their drink offerings of blood will I not offer.*'—This seems to contain an allusion to a custom among many of the heathen nations, of drinking the wine of the sacrifice mixed with the blood of the victims—particularly when they bound themselves by dreadful oaths, and to the performance of fearful deeds. This drink was called by the Romans *vinum assiratum*, because *assir*, according to Festus, signified blood in the ancient Latin language. In this manner, as Sallust relates, Catiline took the oaths with his accomplices. 'It was said at the time that Catiline, after making a speech, calling on the accomplices of his crime to take an oath, presented them with human blood mixed with wine, in cups; and when every one had drunk of it, after pronouncing an imprecation, as is customary in solemn sacrifices, explained his plan.' In a similar manner, Silius Italicus makes the Carthaginian Hannibal swear; an instance which is particularly suitable to illustrate the above passage, because the Carthaginians were of Phœnician or Canaanite origin. When the prophet Zechariah describes the conversion of the Philistines, he makes Jehovah say (ix. 7), 'And I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, shall be for our God.' The drinking of blood at sacrifices was prohibited to the Israelites upon pain of death.

PSALM XVII.

1 *David, in confidence of his integrity, craveth defence of God against his enemies.* 10 *He sheweth their pride, craft, and eagerness.* 13 *He prayeth against them in confidence of his hope.*

A Prayer of David.

HEAR [1]the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* [2]not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

[1] Heb. *justice.*

[2] Heb. *without lips of deceit.*

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps [2]slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.

7 Shew thy marvellous lovingkindness, O thou [4]*that savest* by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked [5]that oppress me, *from* [6]my deadly enemies, *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 [7]Like as a lion *that* is greedy of his prey, and as it were a young lion [8]lurking in secret places.

13 Arise, O LORD, [9]disappoint him, cast him down: deliver my soul from the wicked, [10]*which is* thy sword:

14 [11]From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* [12]they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

2 Heb. *be not moved.* 4 Or, *that savest them which trust* in thee *from those that rise up against thy right hand.* 5 Heb. *that waste me.* 6 Heb. *my enemies against the soul.* 7 Heb. *the likeness of him* (that is, *of every one of them*) is *as a lion* that *desireth to ravin.* 8 Heb. *sitting.* 9 Heb. *prevent his face.* 10 Or, *by the sword.* 11 Or, *from men* by *thine hand.* 12 Or, their *children are full.*

PSALM XVII.—If it should seem necessary to find a particular occasion for this Psalm, we should certainly refer it to one of David's times of great distress, and the intimations agree better with his troubles under Saul, than with those which Absalom occasioned.

Verse 8. '*Keep me as the apple of the eye; hide me under the shadow of thy wings.*'—No one fails to observe the beauty of these simple images. The first evidently refers to the solicitude with which one guards that most precious and delicate organ, the eye, in time of danger; but it is not agreed whether the other refers to the outspread wings of the cherubim over the mercy-seat, or to the tender assiduities of the parent hen in covering her brood with her wings. We know the latter circumstance supplied a touching image to our Saviour (Matt. xxiii. 37).

8. '*The apple of the eye.*'—Literally 'the eye's daughter.' 'Son' and 'daughter,' in the Syro-Arabic group of languages, as we have had more than one occasion to shew, is applied to what belongs to another, or is dependant upon him; for example, arrows are named in Lam. iii. 13, 'sons of the quiver.'

10. '*In their own fat.*'—We know that, in the figurative language of Scripture, fatness denotes pride. This connection of ideas is still maintained in the East, where, when it is intended to indicate a proud man, he is said to be fat, or to look fat, whether really so or not. In China the ideas of dignity and fatness are so closely associated, that no man who is lean can well hope to obtain a place of authority or distinction.

11, 12.—'*They have now compassed us in our steps: they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.*'—The whole passage gives a graphic picture of a person surprised, compassed, and dodged by enemies, eagerly watching to take him for a single moment at advantage. The images are derived from circumstances which are of no uncommon occurrence at the present day in Palestine. It forcibly reminds us of an adventure which occurred to Dr. Olin, when he unadvisedly strayed at some distance from the caravan near Jericho. 'The traveller in these unfortunate countries bears so many tales of robbery and violence, that they cease to produce any feelings of alarm, or even to ensure the necessary forethought and caution. It was hardly an hour after listening to such recitals [which he gives] that I left the camp unattended, and quite forgetful of danger, to examine some ancient aqueducts.' Having examined them, he was about to proceed to the Fountain of Elisha, when—'I was approached by two Bedouins, armed with



BEDOUIN ARAB.

matchlocks and short swords, in the usual manner. They were bare-headed, an unusual circumstance, the hair being shaven close, with the exception of a small lock left long upon the crown according to the fashion of these barbarians. Two more villainous assassin-like knaves I do not remember to have met with. They pretended, when

I first saw them, to be engaged in taking care of some horses which were grazing loose near by, but soon left them and advanced directly up to me. I felt at once the unpleasantness of my situation, and saw my gross imprudence in wandering a mile or more from the camp alone, and in a region which, I had such good reason to know, was full of robbers. It was too late, however, to retreat; and I had only to make the best of my situation, and learn more prudence for the future. I saluted my unwelcome visitors with a courteous salam, at the same time stepping back a little, as they had approached nearly within arm's length. I had no weapons, not so much as a walking stick. Franks, however, are believed by these people to go always well armed: an impression which I tried to confirm by putting my hand in my bosom, as if to see that my pistols were ready for service. At the same time I armed myself with a couple of heavy stones, with which I hoped, if necessary, to prevent mischief from the crazy matchlocks, which must be ignited by the aid of a flint and steel before becoming very formidable. The fellows halted, in seeming suspense as to what they should do. They looked at the encampment, a mile distant, but still conspicuously in view, and near enough for the report of a musket to be heard. They were very small men, even for Bedouins; and I thought they eyed my stature of six feet with an appearance of respect, which, under the circumstances, was certainly gratifying to me. After a season of suspense, which seemed to me to be tedious, they retreated a few paces; and, after consulting together for a moment, commenced urging me to go with them to the wady that opens into the mountain near the Jerusalem road, pointing eagerly in that direction, and exclaiming, "El deir, el ain," as if acquainted with the objects of my visit. They even seemed disposed to take hold of my hands, and lead me towards these interesting objects. I declined their civilities with a resolute tone, designing to let them know that I took them for robbers, and at the same time keeping near them, as the best position for the use of my weapons, should that become necessary. After some minutes they retired towards the western mountain, and I, when they were gone a good distance, commenced my return to the camp, at first very carelessly, as being in no hurry, but, as soon as I thought prudent, at a quicker step. It was now after sunset, I crossed the ravine by walking along the channel of the lower aqueduct. Here I met several English gentlemen of our party, and heard from them of some additional robberies that had been committed during the afternoon upon some of the pilgrims, who had proceeded without a guard a little beyond the camp.'

13, 14. '*Thy sword....thy hand*,' etc.—Dr. Hammond renders these clauses more intelligibly, 'Deliver my soul from the wicked by thy sword, and by thy hand from the men of this age.'

—'*Thy hid treasure*.'—Better, 'choice things,' or 'dainties.'

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

To the chief Musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of [1]this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, [2]my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

4 [3]The sorrows of death compassed me, and the floods of [4]ungodly men made me afraid.

5 The [5]sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke [6]out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of [7]many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to

[2] Heb. *my rock*. [3] Psal. 116. 3. [4] Heb. *Belial*. [5] Or, *cords*. [6] Heb. *by his*. [7] Or, *great waters*.

my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright [8]before him, and I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands [9]in his eyesight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt [10]shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my [11]candle: the LORD my God will enlighten my darkness.

29 For by thee I have [12]run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: [13]the word of the LORD is [14]tried: he *is* a buckler to all those that trust in him.

31 [15]For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and [16]thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that [17]my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou [18]hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them*: *even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 [19]As soon as they hear of me, they shall obey me: [20]the strangers shall [21] [24]submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that [25]avengeth me, and [24]subdueth the people unto me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the [23]violent man.

49 [26]Therefore will I [27]give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

8 Heb. *with.* 9 Heb. *before his eyes.* 10 Or, *wrestle.* 11 Or, *lamp.* 12 Or, *broken.*
13 Psal. 12. 6, and 119. 140. Prov. 30. 5. 14 Or, *refined.* 15 Deut. 32. 39. 1 Sam. 2. 2. Psal. 86. 8. Isa. 45. 5.
16 Or, *with thy meekness thou hast multiplied me.* 17 Heb. *mine ankles.* 18 Heb. *caused to bow.* 19 Heb. *at the hearing of the ear.*
20 Heb. *the sons of the stranger.* 21 Or, *yield feigned obedience.* 23 Heb. *lie.* 23 Heb. *giveth avengements for me.*
24 Or, *destroyeth.* 25 Heb. *a man of violence.* 26 Rom. 15. 9. 27 Or, *confess.*

PSALM XVIII.—This sublime ode is the same, with some alterations, as that which has been already given in 2 Sam. xxii., where the occasion that gave rise to it is particularly stated. Dr. Kennicott justly describes this magnificent Psalm as containing the noblest imagery that ever was expressed in words; particularly in that portion which describes the coming of the Lord in anger to avenge and deliver his afflicted servant.

Verse 6. '*Out of his temple.*'—It has been shewn in the note to v. 7, that the term here used might be applied to the tabernacle as the place of the Lord's abode; the temple, properly so called, not having been yet built: but it has here the higher signification of God's 'dwelling-place in the high heavens, for which the earnest cry uttered upon the earth is not unheard or disregarded by him.' The intended apposition is lost if we overlook the fact that heaven is here designated as 'his temple.'

8. '*There went up a smoke out of his nostrils.*'—Chandler (in his *History of David*) observes, that this expresses the Lord's anger and indignation by a comparison derived from the circumstances which indicate such emotions in man. The ancients made the nose or nostrils the seat of angry emotions, on account of the heated, vehement breath which came from them under such conditions. On the

same grounds, the physiognomists regarded wide, open nostrils as a sign of angry and fiery dispositions.

10. '*The wings of the wind.*'—To ascribe wings to the wind is a striking but sufficiently obvious metaphor. It occurs in the heathen poets. They are also represented as winged on ancient monuments. On the Tower of the Winds, at Athens, the eight principal winds are exhibited like young men with wings. Virgil ascribes wings to the lightning also ('Æneid,' v. 319).

29. '*Leaped over a wall.*'—This probably refers to his having taken some remarkable town by scaling the ramparts.

33. '*My feet like hinds' feet, and setteth me upon my high places.*'—This is repeated by Habakkuk nearly in the same words (Hab. iii. 19). It offers a double allusion, not only to the proverbial swiftness of the animal, but to the ease and safety with which it stands and leaps in high and dangerous places—upon the mountains and among the rocks. Bochart conjectures that there may also, in the first clause, be an allusion to the uncommon solidity and hardness of the hoofs, which Virgil compares to brass, and by which the animal is the better enabled to tread the rocks with ease.

34. '*A bow of steel is broken by mine arms.*'—Instead of 'steel,' we should read 'brass.' We do not see any difficulty in understanding this text as our version gives it. As it was a test of great strength to bend certain large and very strong bows, how much more so to bring the string home with such force and compression as to break the bow! Then also there may be an emphasis in 'by my arms,' which would seem to denote that he could do this with the strength of his arms only, without requiring the assistance of the foot, which was so usually employed that the phrase usually rendered 'to *bend* the bow,' is literally 'to *tread* the bow.' This surely brings out a better view than that which modern interpreters have usually chosen, after some of the ancient versions, 'maketh my arms like a bow of brass.'

42. '*I beat them small as the dust before the wind.*'—The original has 'crush them;' and as dust is not crushed before the wind, but driven away by it, the sense must be that they resembled dust in that they were crushed with as much facility as the dust is driven by the wind; implying that their destruction was as a mere pastime to him.

42. '*I did cast them out as the dirt in the streets,*' or rather 'of the streets.' Hengstenberg and others seem to have stumbled in interpreting this verse, from not adverting to the fact that in the East all household refuse and filth is cast forth into the streets, where all of it that is at all edible is soon cleared away by birds and dogs, and all that is not is speedily dried up by the sun. To cast forth any one, therefore, as the dirt of the streets, is a strong image of contempt and rejection. The image applies to the putting forth or ejection of the dirt from the houses into the streets, and not to the trampling down and dispersion of the dirt ordinarily found in streets, as Hengstenberg supposes. This explanation dispenses with the necessity for a circuitous interpretation of the 'pouring out,' which the other requires.

PSALM XIX.

1 *The creatures shew God's glory;* 7 *the word, his grace.* 12 *David prayeth for grace.*

To the chief Musician, A Psalm of David.

THE [1]heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, [2] [3]*where* their voice is not heard.

4 [4] [3]Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The [6]law of the LORD *is* perfect, [7]converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* [8]true *and* righteous altogether.

10 More to be desired *are they* than gold, [9]yea, than much fine gold: [10]sweeter also than honey and [11]the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret *faults.*

13 Keep back thy servant also from presumptuous *sins;* let them not have dominion over me; then shall I be upright, and I shall be innocent from [12]the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, [13]my strength, and my redeemer.

1 Gen. 1. 6. 2 Or, *without these their voice is heard.* 3 Heb. *without their voice heard.* 4 Rom. 10. 18.
5 Or, *their rule,* or, *direction.* 6 Or, *doctrine.* 7 Or, *restoring.* 8 Heb. *truth.* 9 Psal. 119. 72, 127. Prov. 8. 19.
10 Psal. 119. 103. 11 Heb. *the dropping of honeycombs.* 12 Or, *much.* 13 Heb. *my rock.*

Verse 1. '*The heavens declare the glory of God; and the firmament sheweth his handywork.*'—In the East the contemplation of the heavens is peculiarly adapted to give a deep impression of the greatness of God as the Creator. Very vivid is the impression which we retain of the solemnizing and exalting effect of the beautiful heavens above our head during our frequent night journeys, or when, in the time of summer, we have rested beneath its open cope, and remained for hours awake wrapt in devout admiration of the glorious scene. Nor by day is the view of the vast firmament of deep blue, unbroken by the smallest fragment of cloud, less admirable to those whose

eyes have been accustomed to a far different prospect. The celebrated traveller Carsten Niebuhr, is described by his son as solacing himself in his blind and lame old age with the distinct images of Eastern travel which his mind retained. 'He said to us, that as he lay thus blind upon his bed, the images of all that he had seen in the East were ever present to his soul; and that it was therefore no wonder that he could speak of them as of yesterday. In like manner there was vividly reflected to him in the hours of stillness the nocturnal view of the deep Asiatic heavens, with their brilliant host of stars, which he had so often contemplated; or else their blue and lofty vault by day: and this was his greatest enjoyment.'

4, 5. '*In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber.*'—This comparison cannot be well understood but by reference to some peculiarities in the marriage ceremonies of the ancient Jews, as repeated by Buxtorf in his *Synagoga Judaica*. The espousals by money, or a written instrument, were performed by the man and woman under a tent or canopy erected for that purpose. Into this chamber the bridegroom was accustomed to go with his bride, that he might talk with her more familiarly, which was considered as a ceremony of confirmation to the wedlock. While he was there, no person was allowed to enter: his friends and attendants waited for him at the door, with torches and lamps in their hands; and when he came out, he was received by all that were present with great joy and acclamation. To this ancient custom the Psalmist appears to allude in this magnificent description of the heavens.

10. '*Sweeter also than honey and the honeycomb.*'—We speak of the sweetness of honey, without making any such distinctions of quality as here implied. But whoever has eaten honey newly taken out of a honeycomb, or chewed the fresh honeycomb before the cups or cells have been opened, is sensible of a peculiar delicacy of flavour which will be sought for in vain after the honey has for any length of time been expressed or clarified.

PSALM XX.

1 *The church blesseth the king in his exploits.* 7 *Her confidence in God's succour.*

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob [1]defend thee.

2 Send [2]thee help from the sanctuary, and [3]strengthen thee out of Zion.

3 Remember all thy offerings, and [4]accept thy burnt sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear [5]him from his holy heaven [6]with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

[1] Heb. *set thee on a high place.* [2] Heb. *thy help.* [3] Heb. *support thee.* [4] Heb. *turn to ashes:* or, *make fat.*
[5] Heb. *from the heaven of his holiness.* [6] Heb. *by the strength of the salvation of his right hand.*

PSALM XX.—This Psalm is generally supposed to have been composed by David about the time of the war with the Ammonites and Syrians, as recorded in 2 Sam. x. There were a great number of chariots and horses brought into the field against him on that occasion: and to this he seems to refer in verse 7.

PSALM XXI.

1 *A thanksgiving for victory.* 7 *Confidence of further success.*

To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast [1]made him most blessed for ever: thou hast [2]made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the

[1] Heb. *set him to be blessings.* [2] Heb. *gladded him with joy.*

earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform*.

12 Therefore [3]shalt thou make them turn their [4]back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

[3] Or, *thou shalt set them as a butt.* [4] Heb. *shoulder.*

PSALM XXI.—There seems such an intimate connection between this and the preceding psalm, as renders it probable that this was composed *after* the victory which God gave David over the Ammonites and Syrians, and the preceding during the war.

PSALM XXII.

1 *David complaineth in great discouragement.* 9 *He prayeth in great distress.* 23 *He praiseth God.*

To the chief Musician upon [1]Aijeleth Shahar, A Psalm of David.

MY [2]God, my God, why hast thou forsaken me? *why art thou so* far [3]from helping me, *and from* the words of my roaring?

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and [4]am not silent.

3 But thou *art* holy, *O thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

7 [5]All they that see me laugh me to scorn: they [6]shoot out the lip, they shake the head, *saying*,

8 [7] [8]He trusted on the LORD *that* he would deliver him: let him deliver him, [9]seeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou [10]didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* [11]none to help:

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They [12]gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are [13]out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: [14]they pierced my hands and my feet.

17 I may tell all my bones: they look *and* stare upon me.

18 [15]They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; [16]my darling [17]from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 [18]I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 [19]All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

[1] Or, *the hind of the morning.* [2] Matt. 27. 46. Mark 15. 34. [3] Heb. *from my salvation.* [4] Heb. there is *no silence to me.*
[5] Matt. 27. 39. [6] Heb. *open.* [7] Matt. 27. 43. [8] Heb. *He rolled* himself *on the LORD.* [9] Or, *if he delight in him.*
[10] Or, *keptest me in safety.* [11] Heb. *not a helper.* [12] Heb. *opened their mouths against me.* [13] Or, *sundered.*
[14] Matt. 27. 35. Mark 15. 14. Luke 23. 33. John 19. 23, 37. [15] Luke 23. 34. John 19. 24. [16] Heb. *my only one.*
[17] Heb. *from the hand.* [18] Heb. 2. 12. [19] Psal. 2. 8, and 72. 11, and 86. 9.

28 For the kingdom *is* the LORD'S: and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born that he hath done *this*.

TITLE, '*Aijeleth Shahar*.'—This title has occasioned some discussion; and as there are several others to which any considerations associated with it will equally apply, we will here state such observations as seem to be required.

The words, literally understood, mean 'the Hind of the Morning:' the different opinions are chiefly as to the import of such a designation; and the various constructions to which it is liable, may thus be classed and illustrated:—

1. That the title has no connection with the contents of the Psalm, or with any other circumstance belonging to it, except to intimate the tune to which it was to be played. And therefore that 'the Hind of the Morning' formed the title, perhaps the first words, of the melody which this Psalm was to follow. This is that view of Aben Ezra, on which we have already remarked under Ps. xvi. The nature of the title seems to afford very considerable support to this conjecture; and supersedes the difficult attempt to find a connection or an application between the Psalm itself and such titles as 'the Hind of the Morning,'—'the Lily of the Testimony' (Ps. lx.),—or 'the Dove dumb in distant places (or among strangers),' Ps. lvi. If we saw such titles prefixed to poems of our own, we should—after having read it and observed the apparent want of connection—conclude that it was the name or commencing words of some melody which was intended to be followed. Faber quotes, as parallel illustrations, the superscriptions of the pieces of the master-singers of the middle ages, expressing the titles of the tunes to which they were to be sung or played; such as, 'The short tune—the silver melody—the rose tune melody—the golden tune—the morning melody—the high mountain melody,' etc. (See the note on the Title of Psalm xvi.)

2. That such superscriptions have not, indeed, any obvious connection with the Psalms to which they are prefixed, but that still they have a specific appropriation to such Psalms, as titles of that fanciful and irrelevant character which the Orientals are accustomed to give to their compositions. This view was suggested by Harmer (*Observations*, v.); and in proof of this characteristic of Oriental titles he quotes D'Herbelot, who tells us that a Persian metaphysical poem was called—the *Rose-bush*; a collection of moral essays—the *Garden of Anemones*; another Eastern book—the *Lion of the Forest*; to which (as Dr. Clarke subjoins) might be added other titles as, *Gulistan*, the Region of Roses; *Boostan*, the Garden; *Derj el Durrur*, the Casket of Pearls; *Bahar Danush*, the Spring of Knowledge; *Nigaristan*, the Gallery of Pictures. An Arabian History of Granada is called *A Specimen of the Full Moon*; a Chronology—*Silken Vest, embroidered with a needle*; a Collection of Lives—*Fragrant Plants*; a Tract on Constancy of Mind—*Approved Butter*, etc. The Rabbinical writers afford similar instances: thus a Treatise on Morals is entitled *A Tried Stone*; a Collection of Songs—*The Tablets and Ear-rings*; another Collection—*The Book of the Giant*. Other instances will occur to the reader, as similar forms of titles have become not unusual in this country.

3. Some, however, think that the designation alludes metaphorically to the *time* at which the psalm was to be performed, namely, at the dawn; and this is the opinion of many Hebrew writers, followed by some modern interpreters, among them Boothroyd, who explains *Aijeleth Shahar* to mean 'the dawn of day.' This explanation perhaps supposes that the sun is meant by 'the Hind of the Morning,' which is certainly not impossible, as the Arabian poets do sometimes apply to the sun the name of the gazelle. Calmet, however, conjectures that the band of musicians which performed the morning duty was called, for some reason or other, 'the Hind of the Morning,' but offers nothing in support of this conjecture.

Lastly. Many regard the title, in the present instance, as a mystical reference to the Messiah, to whom it is agreed, both by Jewish and Christian commentators, that this psalm prophetically relates. Christ, therefore, is thus understood to be denoted as 'the Hind of the Morning.' It is highly probable that Cowper had this title and this interpretation in view when penning the following beautiful lines:—

> 'I was a stricken deer that left the herd
> Long since. With many an arrow deep infix'd
> My panting side was charged, when I withdrew,
> To seek a tranquil death in distant shades.
> There I was found by one, who had himself
> Been hurt by the archers. In his side he bore,
> And in his hands and feet, the cruel scars.'
>
> *Task*, b. iii.

Verse 7. '*Shoot out the lip*.'—To protrude the lower lip is, in the East, considered a very strong indication of contempt. Its employment is chiefly confined to the lower orders.

12. '*Bulls*.'—In Scripture bulls seem to be emblematical of violent and wicked men. Among the ancients generally, including the Hebrews, horned beasts were symbolical of power—and hence horns alone had the same import. The strength, courage, and ferocity of the bull, rendered it, in this connection of ideas, peculiarly suitable to symbolize the violent and powerful oppressor. At present, in the East, strong and violent fellows, who insult and domineer over others, are still called 'bulls.' Hence, also, in the same association of ideas, our word 'bully,' for similar characters.

13. '*As a ravening and a roaring lion*.'—The particle of comparison 'as' does not exist in the original. The enemies are not only like lions, they are a lion, or lions, themselves. The lion, it should be observed, roars chiefly when he looks at his prey, and is about to fall upon it.

16. '*Dogs have compassed me*.'—The English reader is apt to be surprised that dogs, which exhibit so many amiable and interesting qualities, should always be mentioned with contempt and aversion in the Scriptures. But the known character of the dog is in a great degree an improvement, resulting from perfect domestication and kind treatment. In the East he is not domesticated or treated well; and for this reason he is there a fierce, cruel, greedy, and base creature, such as the Scriptures describe him. Mohammedanism, which now prevails in Western Asia, proscribes dogs as unclean; and hence, although they are exceedingly numerous in many of the towns, they are not attached to particular houses, nor belong to particular persons. They live in the streets and open places, and subsist upon offal, with some uncertain assistance from the charity of individuals. We shall reserve some particulars of their condition in the East to illustrate the several texts in which the animal is mentioned. But this is a proper place to notice its ferocity. As, even in the highly domesticated condition of the dog in this country, great numbers of them retain the disposition to assault strangers, it will be easily understood that this disposition must be more strongly manifested by the half-savage dogs of eastern towns. In



STREET DOGS OF THE EAST.

large towns, where there is much activity and intercourse, the dogs do not generally offer any molestation to any person in the daytime, or only to those whom they detect by the scent or costume to be decided foreigners; but at night it is very hazardous to pass the streets, and few like to do so alone, and never without being properly armed. When two persons go together, both armed with strong sticks, they are seldom molested. One person alone, and particularly if unarmed, would be in danger of being seriously injured, if not torn in pieces, unless assistance came, as the attack of one dog would serve as a signal to bring others in great numbers to the assault. In small towns and villages seldom visited by strangers, the dogs know the inhabitants and do not molest them, unless, perhaps, when any one of them should happen to stir abroad at night; but a stranger of any description often dares not approach such places even by day, unless under the conduct of an inhabitant. When the attempt is made, the dogs afford every demonstration of a disposition to tear him in pieces: and we have ourselves, when halting on a journey near such places, observed powerful and resolute men, natives of the country, abandon attempts to enter, in consequence of the opposition which the fierce and savage dogs offered, and wait till the protection of an inhabitant could be obtained. These last observations apply also to the encampments of the Arabs, and other nomades, who allow the presence of dogs on account of the assistance they give in managing the flocks and in protecting the encampment; for the dogs of the East are unanimous in their hatred to strangers, and in resisting their approach. These dogs are, however, nearly as much neglected as those in towns, and are by no means to be put upon a level with the shepherd-dogs of Europe. When the party with which they are connected happens to be of those who assemble in villages during winter, the dogs maintain the connection, and guard the village from intrusion as zealously as they did the camp: and it is to such villages chiefly that the above observations apply; for, in other villages and small places, dogs are not very common.

PSALM XXIII.

David's confidence in God's grace.

A Psalm of David.

THE LORD *is* [1]my shepherd; I shall not want.

2 He maketh me to lie down in [2]green pastures: he leadeth me beside the [3]still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, [4]I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou [5]anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD [6]for ever.

[1] Isa. 40. 11. Jer. 23. 4. Ezek. 34. 23. John 10. 11. 1 Pet. 2. 25. [2] Heb. *pastures of tender grass.* [3] Heb. *waters of quietness.*
[4] Psal. 3. 6, and 118. 6 [5] Heb. *makest fat* [6] Heb. *to length of days.*

Verse 1. '*The Lord is my shepherd.*'—Luther finely remarks here—'Of all the figures applied to God in the Old Testament, that of a shepherd is the most beautiful. The other names sound somewhat too nobly and majestically, and bring, as it were, an awe and fear with them when we hear them uttered. This is the case when the Scriptures call God our Lord, King, Creator. This, however, is not the case with the sweet word *shepherd*. It brings to the godly, when they read it or hear it, as it were a confidence, a consolation, or security, like the word *father*. We cannot better understand this consoling and lovely word than by going to nature, and learning carefully from her what are the dispositions and the properties of the sheep; and what is the duty, the labour, the care of a good shepherd. A sheep can only live through the help, protection, and care of its shepherd. As soon as it goes astray, it is exposed to dangers of every kind, and must perish, for it cannot help itself. The reason is, it is a poor, weak, silly creature. But weak creature though it be, it has this property about it, that it keeps by its shepherd with all diligence, depends upon his help and protection, follows wherever he leads, and, if it can be only near him, it cares for nothing, is afraid of no one, but feels secure and happy, for it wants nothing.' The image here, naturally suggested by David's early occupations, is derived from the care, the forethought, the management, and the tenderness exercised by the eastern shepherds to provide for and defend their flocks in the unfrequented and wild regions into which they were often led for pasture.

2. '*He maketh me to lie down in green pastures,*' etc.—This is but one of many beautiful passages of Scripture alluding to the practice of the eastern shepherds in leading their flocks from one region to another in search of green pasture. In winter and early spring the rains compel the roots and seeds of the desert to shoot, which in summer were kept down by excessive drought. But the moisture clothes the wilderness with verdure, and with the succulent and nutritive herbage on which the flocks luxuriate and prosper. And when the periodical drought returns to the wilderness, the shepherd leads off his flocks to the mountains, the streams, and the habitable districts where herbage yet remains. Thus it is an important part of the eastern shepherd's character that he should possess such a knowledge of the country and its pasture-grounds as may enable him to move his flock from one point to another with the moral certainty of finding good pasturage in the place whither he is going. The bad, that is, the ignorant shepherd exposes his flock to the danger of perishing from hunger or fatigue: from hunger, if no pasture is found in the expected places; from fatigue, in hurrying the flock from one place to another, in the vague expectation of finding that which he knows not where to find.

The following interesting observations are from a paper by the Rev. R. M. Macbrair (Missionary to Syria), which we find in the *Wesleyan Magazine* for 1836, p. 31:—

'Syria is a very hilly country, containing only a few large valleys. The rivers rise in the tops of the mountains, and dash down their sides with amazing impetuosity. Their courses are marked, through the bleakest and most sterile regions, by small spots of luxuriant verdure, which are seen wherever the land is more even, and the course of the torrent less rapid. In these verdant spots the small villages are situated, with their accompanying corn-fields and clumps of trees. It is a pleasing sight to the traveller to trace this variegated strip of verdant beauty amidst the monotonous wastes of the stony mountains. But in the large valleys of Palestine two or three streams generally unite into a river, which forms a great many circuitous windings through the level country, as if the waters scarcely knew which course to take, or in what direction they ought to flow. These are the most fruitful part of the country, and the crops upon them are crowned with the richest abundance. There the traveller may often perceive, in the morning, the distant village or town, where he expects to lodge at night; or, from one of the adjacent snow-capped summits, he may trace his journey for several days along the delightful vale beneath. These are indeed "green pastures beside the still waters:" and but few shepherds can afford to feed their flocks in such luxuriant parts of a thirsty land. This will also explain Lot's choice of the plains of the Jordan (Gen. xiii. 10), for the plains of Damascus, a little farther north than the cities which were destroyed by fire, are indeed fruitful and lovely "as the garden of the Lord," and are admired by all travellers, although they are very unhealthy to Europeans in the summer season.'

4. '*Thy rod and thy staff they comfort me.*'—The eastern shepherd has a staff of considerable length, with which he keeps his sheep in order. This is of great use both to the shepherd and the sheep. It helps the former to guide his sheep in the right way, to keep them from danger, to extricate them from difficulties, and to collect those that stray. Hence the rod or staff is throughout the Scriptures described as a source of confidence, and not of fear, to the sheep. It is to this that the Psalmist alludes.

5. '*Thou anointest my head with oil.*'—This does not appear to refer to the regal anointing, but to the custom of anointing the head with oil and fragrant unguents on occasions of festivity and rejoicing. To anoint the head also was an honour paid to a distinguished guest; and, in



ORIENTAL SHEPHERDS.

Luke vii. 46, our Saviour seems to refer to the omission of it as rather inhospitable in his host, the Pharisee. The same customs, as to anointing the head, were in operation among the Greeks and Romans. At present, in Western Asia, people generally shave their heads, which has there put an end to these ancient usages. But they still subsist, more to the East, in India. 'At their marriages and other festive times (says Roberts), the young and old may be seen with their long black tresses tied neatly on the crown of the head, shining and smooth like polished ebony.' The custom here alluded to is remarkably illustrated by a ceremony, of which Capt. Wilson describes himself as having been the object in India:—'I once had this ceremony performed on myself, in the house of a rich Indian, and in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightful odoriferous perfume, put a golden cup into my hand, and poured wine into it till it ran over, assuring me, at the same time, that it was a great pleasure for him to receive me, and that I should find a rich supply in his house. I think the divine poet expressed his sense of the goodness of God by an allusion to this ceremony, or to one that very closely resembled it.'

PSALM XXIV.

1 God's lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

A Psalm of David.

THE [1]earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.

2 [2]For he hath founded it upon the seas, and established it upon the floods.

3 [3]Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 [4] [5]He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, [6]O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

[1] Deut. 10. 14. Job 41. 11. Psal. 50. 12. 2 Kings 19. 15. [2] Job 38. 6. Psal. 104. 5, and 136. 6. [3] Psal. 15. 1. [4] Isa. 33. 15, 16. [5] Heb. *The clean of hands.* [6] Or, *O* God of *Jacob.*

PSALM XXIV.—This psalm is generally regarded as having been composed by David at the time that he brought the ark of the covenant to Mount Zion. (Compare 2 Sam. vi. 1; 1 Chron. xv.) And this seems the most probable opinion, although the Jewish writers in general hold that David composed the psalm to be used at the dedication of the future temple by his son.

7. '*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors,*' etc.—The idea that this could mean no other than the gates of the temple helped some critics to the notion mentioned above, that it was designed to celebrate the transference of the ark to the temple. 'But the gates of the newly-built temple,' says Hengstenberg, 'could not possibly be called everlasting gates. The only expedient in this difficulty is to suppose that the "everlasting" refers to the future continuance of the gates. But no one would apply, simpliciter, the term everlasting to gates which it was hoped would last for ever: the hope of everlasting endurance which Solomon (2 Kings viii. 13) expresses in reference to the whole temple cannot be simpliciter referred to any particular part of it; the connection requires that the predicate have a clearly understood or generally recognised importance. As soon, however, as we refer the psalm to the entrance of the ark of the covenant under David, every difficulty vanishes. The gates are those of Mount Zion. With the Psalmist, whose object it was to extol the worth of the gates for the purpose of enhancing the glory of the entrant, of whom, after all, the gates are unworthy, the idea of antiquity would easily expand into that of eternity.'

PSALM XXV.

1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I [1]trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 [2]Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, [3] [4]thy tender mercies and thy lovingkindnesses; for they *have been* ever of old.

[1] Psal. 22. 5, and 31. 1, and 34. 8. Isa. 26. 16. Rom. 10. 11. [2] Psal. 27. 11, and 86. 11, and 119. [3] Psal. 103. 17, and 106. 1, and 107. 1. Jer. 33. 11. [4] Heb. *thy bowels.*

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose.

13 His soul [5]shall dwell at ease; and his seed shall inherit the earth.

14 [6]The secret of the LORD *is* with them that fear him; [7]and he will shew them his covenant.

15 Mine eyes *are* ever toward the LORD; for he shall [8]pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: *O* bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with [9]cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

[5] Heb. *shall lodge in goodness.* [6] Prov. 3. 32. [7] Or, *and his covenant to make them know it.* [8] Heb. *bring forth.* [9] Heb. *hatred of violence.*

PSALM XXV.—This Psalm, in the original, is the first of the alphabetical or acrostical poems. In these, each line or stanza, as may be, begins with the consecutive letters of the Hebrew alphabet, twenty-two in number, the first with A (א), the second with B (ב), and so on. Of such poems there are twelve in the Hebrew Scriptures, three of which (Ps. cxi., cxii., Lament. iii.) are perfectly alphabetical, every line beginning with the proper initial; whereas, in the other nine (Ps. xxv., xxxiv., xxxvii., cxix., cxlv., Prov. xxxi. 10–31, Lament., i., ii., iv.), the stanzas only so commence. We will state, as they occur, the other peculiarities by which these alphabetical psalms are distinguished from each other. The present is one of six that consist of stanzas of two lines, each of these stanzas being marked by initial letters, with the exception of some irregularities which appear to have proceeded from the misapprehensions of transcribers.

This alphabetical arrangement appears to have been adopted for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality and forms of devotion, which, being expressed in detached sentences or aphorisms (the form in which the sages of most ancient times delivered their instructions), the inconvenience arising from the subject, the want of connection in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. It is however thought, by Bishop Lowth, that this practice of marking the lines or stanzas by the letters of the alphabet in regular succession did not exist in the time of David, and that this and other alphabetical psalms were composed during the Captivity. But this, which is the only argument against ascribing the Psalm to David, is strongly, and we think effectually, resisted by Hengstenberg, who will not allow that this is the work of a later taste, and shews that there are at least two alphabetical psalms which exhibit internal evidence of David's hand.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

A Psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

2 [1]Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.

4 [2]I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place [3]where thine honour dwelleth.

9 [4]Gather not my soul with sinners, nor my life with [5]bloody men:

10 In whose hands *is* mischief, and their right hand is [6]full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

[1] Psal. 7. 9. [2] Psal. 1. 1. [3] Heb. *of the tabernacle of thy honour.* [4] Or, *Take not away.* [5] Heb. *men of blood.* [6] Heb. *filled with.*

PSALM XXVI.—Calmet thinks that this psalm should be assigned to the time of the Captivity; but this seems to be disproved by *v.* 6, which shews that the writer had access to the altar; but that verse will not bear out Ewald's conclusion that it belongs to the time of the temple, as the altar existed before. We see no reason to question the general conclusion which assigns it to David. There is no clear ground for determining the time in which it was composed by him, but those who think it has a special reference ascribe it to the time when David, being pursued by Saul, was constrained to withdraw into the land of the Philistines.

Verse 6. '*I will wash mine hands in innocency; so will I compass thine altar.*'—It was customary among the Jews, as now the Mohammedans, to wash before prayers; but the priests in particular, when they had laid on the sacrifice, were wont to go round the altar in order to sprinkle and pour out the blood at the four corners, previously to which they washed their hands, as they had done before. It is probably to this that the Psalmist alludes.

PSALM XXVII.

1 *David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 and by prayer.*

A Psalm of David.

THE LORD *is* [1]my light and my salvation; whom shall I fear? [2]the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, [3]came upon me to eat up my flesh, they stumbled and fell.

3 [4]Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold [5]the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices [6]of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 [7]*When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD [8]will take me up.

11 [9]Teach me thy way, O LORD, and lead me in [10]a plain path, because of [11]mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.

14 [12]Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

[1] Mic. 7. 8. [2] Psal. 118. 6. [3] Heb. *approached against me.* [4] Psal. 3. 6. [5] Or, *the delight.* [6] Heb. *of shouting.*
[7] Or, *My heart said unto thee, Let my face seek thy face*, &c. [8] Heb. *will gather me.* [9] Psal. 25. 4, and 86. 11, and 119.
[10] Heb. *a way of plainness.* [11] Heb. *those which observe me.* [12] Psal. 31. 24. Isa. 25. 9. Heb. 2. 3.

TITLE.—The Septuagint and Vulgate add to this title 'before he was anointed;' but he was three times anointed, and the words are of no authority. Calmet thinks that, as well as the two preceding, it was written during the Captivity. Bishop Patrick conceives that it was probably composed by David on occasion of that danger and deliverance, mentioned in 2 Sam. xxi. 17, which induced his subjects to request that he would no more go to battle in person. But that it was written before the temple existed appears from this, that, although (as shewn under Ps. v.) the word rendered 'temple' in *v.* 4, is equally applicable to the tabernacle in *v.* 5, the word 'pavilion,' in *v.* 5, could not be applied to the temple; and although the term 'tabernacle,' in the same verse, *might* be carried forward to the temple, there is no example of such an application.

Verse 10. '*When my father and my mother forsake me,*' etc.—This hypothetical form given in the Authorized Version is hardly correct. It is stated as a fact, with reference to something that had really happened: 'For my father and mother forsake me, but the Lord takes me up.' 'But there is no reason,' says Hengstenberg, 'why we should feel ourselves necessitated to seek for an individual reference. Every one who is in great trouble may speak in this manner. Father and mother stand as an individualizing reference for those who are united to us by the closest ties, and in whom love towards us, when we are in a state of suffering, might be expected to continue the longest. Whoever has no parents puts his friends in their room. It lies deep in the being of human nature that suffering should cool, if it does not extinguish love; men are only too much inclined to seek in the sufferer the cause of this. This is seen in the case of the friends and the wife of Job (compare also Psalm lxxxviii. 8). The proverb, that the unfortunate may lay their account with contempt, is verified even in the case of neighbours. David had, in all probability, had experience of the instability of human love in suffering, under the very form to which he refers, and made choice of this expression in reference to

his own personal experience. His parents whom, according to 1 Sam. xxii. 3, he took care of in misfortune, were assuredly, on many occasions (from the character of human nature it could not be otherwise), ill pleased with him by whom their peace had been so often disturbed, and he must have had to bear with many hard speeches at their hand.'

13. '*I had fainted*,' etc.—The words 'I had fainted' are not in the original. Most of the versions have supposed that something was here wanting to complete the sense, and which accordingly has been variously supplied. On the other hand, Dr. Hammond contends that nothing ought to be supplied, there being an intentional and beautiful abruption, which he compares to the famous one in the threat of Neptune, in Virgil. Dr. Boothroyd completes the sense without a marked abruption on the one hand, or conjectural addition on the other: 'Yet I believe that I shall enjoy good, O Jehovah, in the land of the living.' In this, however, as well as in the common version, the expression of this confidence is less strongly put than in the original. It is emphatic: 'I firmly believe;' or, as in the Prayer-book version, 'I believe verily.'

PSALM XXVIII.

1 *David prayeth earnestly against his enemies.* 6 *He blesseth God.* 9 *He prayeth for the people.*

A Psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent [1]to me: [2]lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands [3]toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, [4]which speak peace to their neighbours, but mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* [5]their strength, and he *is* the [6]saving strength of his anointed.

9 Save thy people, and bless thine inheritance: [7]feed them also, and lift them up for ever.

[1] Heb. *from me.* [2] Psal. 143. 7. [3] Or, *toward the oracle of thy sanctuary.* [4] Psal. 12. 2. Jer. 9. 8. [5] Or, *his strength.* [6] Heb. *strength of salvations.* [7] Or, *rule.*

PSALM XXVIII.—This Psalm is usually conceived to have been composed during the revolt of Absalom, when, to all appearance, the conditions of the righteous and the wicked were interchanged. Calmet, however, attributes it to the captives in Babylon.

Verse 2. '*When I lift up my hands.*'—This seems to have been a common attitude of prayer among the Hebrews. The action is very natural, and not by any means confined to the Jews. The Greeks, Romans, and others also lifted up their hands in prayer; and, judging from their sculptures and cylinders, the ancient Persians and Babylonians did the same. At present the hands are elevated in one of the attitudes which the Moslems assume in their prayers; and in their occasional and less formal devotions, this more than any other is the posture they assume—standing or walking with uplifted hand.

PSALM XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reason of his power,* 11 *and protection of his people.*

A Psalm of David.

GIVE unto the LORD, O [1]ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD [2]the glory due unto his name; worship the LORD [3]in the beauty of holiness.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon [4]many waters.

4 The voice of the LORD *is* [5]powerful; the voice of the LORD *is* [6]full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and [7]Sirion like a young unicorn.

7 The voice of the LORD [8]divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds [9]to calve, and discovereth the forests: and in his temple [10]doth every one speak of *his* glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

[1] Heb. *ye sons of the mighty.* [2] Heb. *the honour of his name.* [3] Or, *in his glorious sanctuary.* [4] Or, *great waters.* [5] Heb. *in power.* [6] Heb. *in majesty.* [7] Deut. 3. 9. [8] Heb. *cutteth out.* [9] Or, *to be in pain.* [10] Or, *every whit of it uttereth, &c.*

PSALM XXIX.—This Psalm was perhaps composed during or after some remarkable thunder-storm—such as it describes—and which had possibly been connected with some peculiar circumstances of judgment or mercy.

Verse 3. '*The voice of the Lord.*'—Thunder is intended, as shewn by the ensuing clause.

5. '*Breaketh the cedars.*'—It is the lightning, the electric fluid, that produces the effect which is here poetically ascribed to the thunder, or rather, perhaps, to the storm in general.

6. '*Sirion.*'—The Sidonian name of Mount Hermon (Deut. iii. 9).

9. '*Maketh the hinds to calve.*'—This image does not seem to assort well with the others, or to sustain the dignity of the subject. Many recent translators have adopted the opinion of Bishop Lowth, that the word (אַיָּלוֹת) translated 'hinds' should be rendered 'oaks,' or, at any rate, 'trees.' Thus, 'The voice of Jehovah shaketh the oaks.'—With respect to the sense conveyed in our common version, it may however be observed that it is a very ancient and still subsisting belief that many animals cast their young prematurely under the terror which thunder-storms inspire. French and Skinner have here, 'The voice of the Lord maketh the hinds to tremble in labour,' which is a good sense.

10. '*The Lord sitteth upon the flood.*'—Hengstenberg and others discover here a reference to the deluge, and render, 'The Lord sat at the deluge:' but we apprehend the general sense to be here more appropriate and emphatic.

PSALM XXX.

1 *David praiseth God for his deliverance.* 4 *He exhorteth others to praise him by example of God's dealing with him.*

A Psalm *and* Song *at* the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks [1]at the remembrance of his holiness.

5 For [2]his anger *endureth but* a moment; in his favour *is* life: weeping may endure [3]for a night, but [4]joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast [5]made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? [6]shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that [7]*my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

[1] Or, *to the memorial.* [2] Heb. there is but *a moment in his anger.* [3] Heb. *in the evening.* [4] Heb. *singing.*
[5] Heb. *settled strength for my mountain.* [6] Psal. 6. 5, and 88. 11, and 115. 17. [7] That is, my *tongue*, or, my *soul.*

TITLE, '*A Psalm* and *Song.*'—The 'and' is supplied; 'Psalm-song' would be more correct. A psalm, properly speaking, is a piece for instrumental performance; a song, to be sung by the voice. It may be conjectured that in a 'psalm-song' the instruments preceded the voice, while in the 'song-psalm' the voice preceded the music. Or, as it may perhaps be traced that the compositions designated by either of these compound terms are of a responsive character, we may suppose that part was vocal and part instrumental, and that the title not only denotes this, but by the order of the words, 'psalm-song,' or 'song-psalm,' expresses whether the instruments or the voices were to open the performance. There has been some difference of opinion with regard to 'the house of David,' at the 'dedication' of which this psalm was used. Calvin, Grotius, and others, hold that the house was the palace of David, and that the psalm was composed when David consecrated his house a second time by a religious service, after it had been polluted by Absalom. But we have no account of any such ceremony being performed by David, and only *new* houses were thus dedicated. But David, no doubt, built the palace which he occupied at Jerusalem, and we may be sure that he dedicated it in the usual manner, or rather with particular solemnity. and why may not this psalm have been composed for *that* dedication? De Wette supposes that the words of the title indicate the *tune*, as if the words were to be sung to a tune which was generally used at the dedication of houses. Venema, followed by Hengstenberg and others, entertains the notion that the psalm was sung at the dedication of the site of the future temple, as recorded in 2 Sam. xxiv; 1 Chron. xxi. But with what propriety could the site of the future temple be described as 'the house of David'?

Verse 1. '*Thou hast lifted me up.*'—In the Hebrew, as Dr. Chandler in his *History of David* remarks, the verb here employed is used to denote the reciprocating 'motion' of the buckets of a well, one descending as the other rises, and *vice versâ;* and is here applied, with admirable propriety, to point out the various reciprocations and changes of David's fortunes, as described in this psalm, as to prosperity and adversity, and particularly that gracious reverse of his afflicted condition which he now celebrates, God having raised him up to great honour and prosperity: for, having built his palace, 'he perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.'

PSALM XXXI.

1 David sheweth his confidence in God, craveth his help: 7 he rejoiceth in his mercy: 9 he prayeth in his calamity: 19 he praiseth God for his goodness.

To the chief Musician, A Psalm of David.

IN [1]thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou [2]my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 [3]Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my foot in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like [4]a broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* [5]let them be silent in the grave.

18 Let the lying lips be put to silence; which speak [6]grievous things proudly and contemptuously against the righteous.

19 [7]*Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for he hath shewed me his marvellous kindness in a [8]strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 [9]Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

[1] Psal. 22. 5. Isa. 49. 23. [2] Heb. *to me for a rock of strength.* [3] Luke 23. 46. [4] Heb. *a vessel that perisheth.*
[5] Or, *let them be cut off for the grave.* [6] Heb. *a hard thing.* [7] Isa. 64. 4. 1 Cor. 2. 9. [8] Or, *fenced city.* [9] Psal. 27. 14.

PSALM XXXI.—It is generally conceived that this psalm was composed upon, or with reference to, the occasion stated at the latter end of 1 Sam. xxiii., when David was so closely pursued by Saul in the wilderness of Maon that he must infallibly have been taken, had not the king been providentially recalled from the pursuit by the intelligence of an invasion from the Philistines. But the psalm does not appear to contain materials for so special a determination of the circumstances under which it was written. Mudge was of opinion that there are various circumstances in the phraseology and allusions which might rather lead to the impression that the psalm was composed by Jeremiah; but this should rather indicate that the language and sentiments of the Psalmist were adopted by that prophet, as it was his frequent habit to express his meaning in the words of the earlier Scripture writers.

Verse 9. '*Mine eye is consumed with grief.*'—The Rabbi Jarchi explains this to mean that his sight was as dim as that of a man who is obliged to put a glass before his eyes to see what is beyond the glass. This is of no value as an explanation; but as Jarchi died in the twelfth century, it might be cited as affording probable evidence that spectacles were known at least two centuries before the date ascribed to the invention.

PSALM XXXII.

1 *Blessedness consisteth in remission of sins.* 3 *Confession of sins giveth ease to the conscience.* 8 *God's promises bring joy.*

[1]*A Psalm* of David, Maschil.

BLESSED *is he whose* [2]transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee and mine iniquity have I not hid. [3]I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee [4]in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 [5]Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: [6]I will guide thee with mine eye.

9 [7]Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

[1] Or, A Psalm *of David giving instruction.* [2] Rom. 4. 7. [3] Prov. 28. 13. Isa. 55. 24. 1 John 1. 9. [4] Heb. *in a time of finding.* [5] Psal. 9. 9. [6] Heb. *I will counsel* thee, *mine eye shall be upon thee.* [7] Prov. 26. 3.

TITLE, *Maschil*, מַשְׂכִּיל.—Thirteen psalms bear this title, which Aben Ezra, as usual, supposes to denote the tune to which it was to be performed. The usual explanation given of it is, in the various versions, more or less equivalent to that which the marginal reading conveys, 'A Psalm of David, *giving instruction.*'—This psalm is usually supposed to have been composed when the rebellion of Absalom awoke David to renewed lamentation for his sin in the matter of Uriah—the calamities into which he then fell having been predicted by Nathan as a punishment for that deplorable transgression.

Verse 4. '*The drought of summer.*'—We are not to suppose that the Psalmist alludes to any season of extraordinary drought, but to the *ordinary* heat and dryness of the summer—to which the most *extraordinary* drought of our own summers cannot be compared. Near rivers and other sources of natural or artificial irrigation, verdure and beauty are preserved; but as no rain falls, the verdure of the unwatered plains soon disappears under the intense warmth of the season;—every flower fades, and every green thing withers; and a brown and arid desert alone remains, the parched herbage of which crackles beneath the feet of those who walk. A little rain, when it comes in its season, produces an equally rapid and marked change of an opposite character.

PSALM XXXIII.

1 *God is to be praised for his goodness,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REJOICE in the LORD, O ye righteous: *for* praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: [1]the earth is full of the [2]goodness of the LORD.

6 [3]By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was *done;* he commanded, and it stood fast.

10 [4]The LORD [5]bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 [6]The counsel of the LORD standeth for ever, the thoughts of his heart [7]to all generations.

12 [8]Blessed *is* the nation whose God *is* the

[1] Psal. 119. 64. [2] Or, *mercy.* [3] Gen. 1. 6, 7. [4] Isa. 19. 3. [5] Heb. *maketh frustrate.* [6] Prov. 19. 21. Isa. 46. 10. [7] Heb. *to generation and generation.* [8] Psal. 65. 4, and 115. 15.

LORD; *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 [9]Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

[9] Job 36. 7. Psal. 34. 15. 1 Pet. 3. 12.

PSALM XXXIII.—Although this psalm has no title, it is usually attributed to David.

Verse 2. '*Harp...psaltery...instrument of ten strings.*'—We shall notice the principal classes of musical instruments separately in our progress through the book of Psalms. Without, under this psalm, entering generally into the subject, we take the opportunity of introducing (after Rosellini) a cut which is entitled to be regarded with peculiar interest as showing, from their own paintings, the form and character of the principal musical instruments in use among the ancient Egyptians. It may be taken as a general introduction to the more detailed illustrations we shall presently begin to offer, when we shall have occasion to refer back to the information which may be derived from the representation now given of a band of musical performers of ancient Egypt.



EGYPTIAN CONCERT.—From Rosellini.

PSALM XXXIV.

1 *David praiseth God, and exhorteth others thereto by his experience.* 8 *They are blessed that trust in God.* 11 *He exhorteth to the fear of God.* 15 *The privileges of the righteous.*

A Psalm of David, when he changed his behaviour before [1]Abimelech; who drove him away, and he departed.

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 [2]They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*, and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 [3]What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

[1] Or, *Achish*. 1 Sam. 21. 11.

[2] Or, *They flowed* unto him.

[3] 1 Pet. 4. 10.

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 [4]The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh [5]unto them that are of a broken heart; and saveth [6]such as be of a contrite spirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous [7]shall be desolate.

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

[4] Job 36. 7. Psal. 33. 18. 1 Pet. 3. 12. [5] Heb. *to the broken heart.* [6] Heb. *contrite of spirit.* [7] Or, *shall be guilty.*

PSALM XXXIV.—This is another psalm of the alphabetical class. It is, like Psalm xv., one of the six in stanzas of two lines apiece, each stanza commencing with the successive letters of the alphabet. The title describes the occasion on which the psalm was composed. But it will be observed that the name of the king of Gath, who is of course here referred to, is, in the history, Achish, not Abimelech; the latter was therefore probably a title of dignity among the sovereigns of that state, like 'Pharaoh' among the Egyptians, or 'Cæsar' among the Romans.

Verse 8. '*Taste and see that the LORD is good.*'—It is a very common form of expression in the East to discriminate the characters, qualities, and tempers of particular persons, by reference to experience derived from taste. It is hence not unusual to hear one person say of another that he has *tasted* him, and found him good, pleasant, sweet, bad, bitter, or sour, as the case may be.

20. '*He keepeth all his bones: not one of them is broken.*'—The Jews explain this with reference to their own peculiar ideas concerning the resurrection. The statement (as given in the *Quarterly Review*, vol. xxi.) is worth quoting, as illustrating the character of the Jewish traditions and notions. Some parts of it might be fine if metaphorically understood—but it is not so understood:—'The body, according to their notion, has a certain indestructible part called *luz*, which is the seed from whence it is to be reproduced. It is described as a bone, in shape like an almond, and having its place at the end of the vertebræ. This bone, according to the rabbis, can neither be broken by any force of man, nor consumed by fire, nor dissolved by water: and they tell us that the fact was proved before the emperor Adrian, upon whom they imprecate their usual malediction, "May his bones be broken!" In his presence, Rabbi Joshua Ben Chauma produced a *luz*; it was ground between two millstones, but it came out as whole as it had been put in. They burnt it in the fire, and it was found incombustible. They cast it in the water, and it could not be softened. Lastly, they hammered it on an anvil, and both the anvil and hammer were broken, without affecting the *luz*. The rabbinical writers, with their wonted perversion of Scripture, support this silly notion by a verse from the Psalms, *He keepeth all his bones; not one of them is broken.* A dew is to descend upon the earth, preparatory to the resurrection, and to quicken into life and growth these seeds of the dead.' See also the same statement in Lightfoot upon John xi. 25.

PSALM XXXV.

1 *David prayeth for his own safety, and his enemies' confusion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God against them.*

A Psalm of David.

PLEAD *my cause*, O LORD, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 [1]Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 [2]Let them be as chaff before the wind: and let the angel of the LORD chase *them.*

6 Let their way be [3]dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him [4]at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 [5]False witnesses did rise up; [6]they laid to my charge *things* that I knew not.

12 They rewarded me evil for good *to* the [7]spoiling of my soul.

13 But as for me, when they were sick,

[1] Psal. 40. 15, and 70. 3. [2] Job 21. 18. Psal. 1. 4. Isa. 29. 5. Hos. 13. 3. [3] Heb. *darkness and slipperiness.* [4] Heb. which *he knoweth not of.* [5] Heb. *witnesses of wrong.* [6] Heb. *they asked me.* [7] Heb. *depriving.*

my clothing *was* sackcloth: I [9]humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I [9]behaved myself [10]as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine [11]adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17 LORD, how long wilt thou look on? rescue my soul from their destructions, [12]my darling from the lions.

18 [13]I will give thee thanks in the great congregation: I will praise thee among [14]much people.

19 Let not them that are mine enemies [15]wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O LORD: keep not silence: O LORD, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, [16]Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour [17]my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

[9] Or, *afflicted*. [9] Heb. *walked*. [10] Heb. *as a friend, as a brother to me*. [11] Heb. *halting*. [12] Heb. *my only one*. [13] Psal. 40. 9, 10, and 111. 1. [14] Heb. *strong*. [15] Heb. *falsely*. [16] Heb. *Ah, ah, our soul*. [17] Heb. *my righteousness*.

PSALM XXXV.—This Psalm is generally supposed to have been composed by David, during his persecutions from Saul.

Verse 14. '*As one that mourneth for his mother*.'—This indication is particularly impressive, as illustrated by the existing state of feeling of sons towards their mothers in the East. The relations between the father and the son in early life are not calculated to call forth the tender feelings of the latter in any very eminent degree. The father is looked up to distantly; is respected, venerated, but seldom loved. The restraint and deference which characterize his limited intercourse with his father, direct all his tender affections with double force towards his mother; whose indulgence and attachment towards him are so continually evinced, as enable her to establish an influence over him which seldom terminates but with her life. He constantly turns to her, with perfect confidence, on all occasions in which his feelings are interested; he usually commits to her the choice of his wife or wives; and when he settles in life, she commonly takes the charge of his domestic establishment, becomes the real head of his household, and remains his nearest counsellor and friend, as she had been in his childhood. This station is the highest object of woman's ambition in the East. It is as a mother, not as a wife, that she attains the most independent and honoured station to which the condition of society allows her to aspire; and this it is, principally, which makes a woman in the East so anxious to have male children, and so comparatively indifferent about daughters; and this also induces the mother to exert herself in every possible way to fix and cultivate her son's affection, and in which she seldom fails so to succeed, that 'to bow down heavily, as one that mourneth for his mother,' would at once be understood by an Oriental as expressing the utmost profundity of grief.

21. '*Opened their mouth wide...and said, Aha, aha, our eye hath seen it*.'—This is, they had seen what they long wished to see, his humiliation. Mr. Roberts has given the following very striking parallel from the usages of the Hindoos. 'See that rude fellow who has triumphed over another; he distends his mouth to the utmost, then claps his hands, and bawls out, "*Agā! Agā!*—I have seen, I have seen!" So provoking is this exclamation, that a man, though vanquished, will often commence another attack. An officer who has lost his situation is sure to have this salutation from those he has injured. Has a man been foiled in argument, has he failed in some feat he promised to perform, has he in any way made himself ridiculous, the people open their mouths and shout aloud, saying "*Agā!*—finished, finished! fallen, fallen!" Then they laugh and clap their hands till the poor fellow gets out of sight.'—'*Oriental Illustrations*,' p. 328.

PSALM XXXVI.

1 The grievous estate of the wicked. 5 The excellency of God's mercy. 10 David prayeth for favour to God's children.

To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, [1]until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth [2]mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 [3]Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like [4]the great mountains; thy judgments *are* a great deep; O LORD, thou preservest man and beast.

7 How [5]excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be [6]abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O [7]continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

1 Heb. *to find his iniquity to hate.* 2 Or, *vanity.* 3 Psal. 57. 10, and 108. 4. 4 Heb. *the mountains of God.* 5 Heb. *precious.* 6 Heb. *watered.* 7 Heb. *draw out at length.*

PSALM XXXVI.—Some assign this psalm to the Captivity; but most interpreters conclude that it was composed by David during Saul's persecutions; and many suppose it was after he had spared the infatuated king's life in the cave of En-gedi.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

A Psalm of David.

FRET [1]not thyself because of evildoers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and [2]verily thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 [3][4]Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 [5]Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while and the wicked *shall* not *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*.

11 [6]But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked [7]plotteth against the just, and gnasheth upon him with his teeth.

13 [8]The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay [9]such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright; and their inheritance shall be for ever.

1 Prov. 23. 17, and 24. 1. 2 Heb. *in truth*, or, *stableness.* 3 Heb. *Roll thy way upon the LORD.* 4 Prov. 16. 3. Matth. 6. 25. 1 Pet. 5. 7. 5 Heb. *Be silent to the LORD.* 6 Matth. 5. 5. 7 Or, *practiseth.* 8 Psal. 2. 4. 9 Heb. *the upright of way.*

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as [10]the fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are [11]ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* [12]ever merciful, and lendeth; and his seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his [13]steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like [14]a green bay tree.

36 Yet he passed away, and lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

10 Heb. *the preciousness of lambs.* 11 Or, *established.* 12 Heb. *all the day.* 13 Or, *goings.*
14 Or, *a green tree that groweth in his own soil.*

PSALM XXXVII.—This is one of the alphabetical psalms. In the two that have already occurred, the stanzas commencing with the successive initials which the alphabet offers, consist of only two lines each; but the present has four lines to each stanza thus marked, which accounts for its greater length, notwithstanding the acrostical restriction. It is indeed the longest of these psalms, and consequently the only one that has four lines to each stanza. Calmet thinks this psalm was written during the captivity at Babylon, for the consolation of the captives; but the more general opinion is, that it was composed by David towards the latter end of his life; it is indeed replete with such experiences as the life of David is known to have supplied.

Verse 35. '*A green bay tree.*'—The word (אזרח *ezrakh*) occurs only in this text, and has been variously explained. Most of the Rabbins, followed by Mudge, Waterland, Gesenius, Hengstenberg, and many others, prefer that which is given in our marginal reading, denoting an indigenous tree—implying the flourishing condition of that which grows in its native and congenial soil. This we certainly prefer. But the Septuagint, Vulgate, and some other ancient versions, followed by some good authorities, have 'cedar.' For the reading of 'bay tree,' we are not aware of any authority, except the very feeble one which is offered by some of the older of the modern versions, in this country and on the Continent. Images, comparing the transitory nature of human hope and prosperity to the sudden blight and overthrow which so often befall the glory of the forest or the pride of the garden, are at once so beautiful and natural that they have been employed by poets of every country and age as often as by those of Israel. A passage in one of our own poets (Shakspere) furnishes a beautiful paraphrase on the present text.

'This is the state of man: To-day he puts forth
The tender leaves of hopes; to-morrow blossoms,
And bears his blushing honours thick upon him;
The third day comes a frost, a killing frost,
And when he thinks, good easy man, full surely
His greatness is a ripening, nips his root,
And then he falls.'

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* [1]rest in my bones because of my sin.

4 For mine iniquities are gone over mine

1 Heb. *peace, or, health.*

head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am [1]troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also [2]is gone from me.

11 My lovers and my friends stand aloof from my [3]sore; and [4]my kinsmen stand afar off.

12 They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For [5]in thee, O LORD, do I hope: thou wilt [6]hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready [7]to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies [8]*are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is.*

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste [9]to help me, O LORD my salvation.

[1] Heb. *woryed.* [2] Heb. *is not with me.* [3] Heb. *stroke.* [4] Or, *my neighbours.* [5] Or, *thee do I wait for.* [6] Or, *answer.* [7] Heb. *for halting.* [8] Heb. being *living, are strong.* [9] Heb. *for my help.*

TITLE, '*To bring to remembrance.*'—This is also prefixed to Ps. lxx. The superscription is, as usual, differently understood: but it is generally understood to characterize the object of the psalm, between which and the title some agreement may be traced. Gesenius paraphrases it, 'To bring (one's self) into remembrance (with God).' Waterland compresses the whole title into 'David's memorial Psalm.'

It is agreed that this psalm was composed by David. It was probably written during a sickness which afforded him opportunity of *calling to remembrance* his deep sin in the matter of Bathsheba and Uriah, and the various calamities which had befallen him on that account; and gave him occasion to lament his miserable condition. The description may thus have a two-fold reference — the disease of soul being figuratively included in the bodily disease. There are, however, many who think that the description is wholly a figurative account of David's spiritual condition: and in this there is nothing unlikely; it being quite common in Scripture to describe diseases of the moral and spiritual condition by comparisons taken from diseases of the body. However understood, it is clear that he felt the condition he describes as a chastisement on account of his sins.

PSALM XXXIX.

1 *David's care of his thoughts.* 4 *The consideration of the brevity and vanity of life,* 7 *the reverence of God's judgments,* 10 *and prayer, are his bridles of impatience.*

To the chief Musician, *even* to [1]Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep [2]my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, *even* from good; and my sorrow was [3]stirred.

3 My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

4 LORD, make me to know mine end, and the measure of my days, what it *is; that* I may know [4]how frail I *am.*

5 Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man [5]at his best state *is* altogether [6]vanity. Selah.

6 Surely every man walketh in [7]a vain shew: surely they are disquieted in vain: he heapeth up *riches,* and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope *is* in thee.

[1] 1 Chron. 25. 1. [2] Heb. *a bridle,* or, *muzzle for my mouth.* [3] Psalm 62. 9, and 144. 4. [4] Or, *what time I have here.* [5] Heb. *troubled.* [6] Heb. *settled.* [7] Heb. *an image*

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the [8]blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest [9]his beauty to consume away like a moth: surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: [10]for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, before I go hence, and be no more.

[8] Heb. *conflict*. [9] Heb. *that which is to be desired in him to melt away*.
[10] Levit. 25. 23. 1 Chron. 29. 15. Psal. 119. 19. Heb. 11. 13. 1 Pet. 2. 11.

TITLE, '*Jeduthun*.'—From 1 Chron. xvi. 42; xxv. 1; 2 Chron. v. 12, it appears that Jeduthun was one of the chief musicians. This therefore strengthens the conclusions stated in the note to Ps. iv.

This psalm is generally regarded as a sequel to the preceding, and on the same occasion. Some, however, think that it was occasioned by the death of Absalom, after Joab had represented to David the inconsistency of the vehement grief in which he had then indulged.

Verse 11. '*Thou makest his beauty to consume away like a moth*.'—The moths of the East are very large and beautiful, but short lived. After a few showers these splendid insects may be seen fluttering in every breeze; but the dry weather and their numerous enemies soon consign them to the common lot. Thus the beauty of man consumes away like that of this gay rover, dressed in his robes of purple, and scarlet, and green.

12. '*I am a stranger with thee, and a sojourner, as all my fathers were*.'—See also the parallel texts. This is in the East a favourite mode of characterizing our condition in this life. So Mohammed, of whom Ibn-Omer relates: 'His majesty took hold of some of my limbs, and said, "Be in the world like a traveller, or like a passer by, and reckon yourself as of the dead." '—*Mischat-ul-Masabih*, book xxii. chap. 25, pt. 1.

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.* 11 *The sense of David's evils inflameth his prayer.*

To the chief Musician, A Psalm of David.

[1]I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of [2]an horrible pit, out of the miry clay, and [3]set my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: [3]they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 [4]Sacrifice and offering thou didst not desire; mine ears hast thou [5]opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* [6]within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart [7]faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 [8]Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

[1] Heb. *In waiting I waited*. [2] Heb. *a pit of noise*. [3] Or, *none can order them unto thee*.
[4] Psal. 51. 16. Isa. 1. 11, and 66. 3. Hos. 6. 6. Matth. 12. 7. Heb. 10. 5. [5] Heb. *digged*. [6] Heb. *in the midst of my bowels*.
[7] Heb. *forsaketh*. [8] Psal. 35. 4, and 70. 2.

PSALM XL.—This is usually considered a psalm of thanksgiving by David on his recovery from the diseased condition of body or mind, to which the two preceding psalms refer.

Verse 6. '*Mine ears hast thou opened*,' or 'bored.'—There is probably here an allusion to a custom of Hebrew bondage, as explained in Exod. xxi. 5, 6; Deut. xv. 17. Every one who had sold his liberty was to go free at the jubilee; but if any one so loved his master as to prefer to continue in bondage, his ear was bored in token of his willing subjection.

PSALM XLI.

1 *God's care of the poor.* 4 *David complaineth of his enemies' treachery.* 10 *He fleeth to God for succour.*

To the chief Musician, A Psalm of David.

BLESSED *is* he that considereth [1]the poor: the LORD will deliver him [2]in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and [3]thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt [4]make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise [5]my hurt.

8 [6]An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9 [7]Yea, [8]mine own familiar friend, in whom I trusted, which did eat of my bread, hath [9]lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

[1] Or, *the weak*, or, *sick*. [2] Heb. *in the day of evil*. [3] Or, *do not thou deliver*. [4] Heb. *turn*. [5] Heb. *evil to me*. [6] Heb. *A thing of Belial*. [7] John 13. 18. [8] Heb. *the man of my peace*. [9] Heb. *magnified*.

PSALM XLI.—It is generally understood that David composed this psalm with reference to the conspiracy of Absalom, his best beloved son, and the treachery of Achitophel, the familiar friend in whom he trusted. If so, it might seem, from the mention of his sickness (if it be a real and not a figurative disease), and from the reference, in verse 5, to the expectation of his enemies that he would die, that the sickness to which the preceding chapters refer occurred just before the revolt of Absalom, who, from the intimations here given, may seem to have suspended his design, in the expectation that the death of his father would give him all the advantages he could hope from the open revolt to which he resorted when the king's recovery frustrated this expectation. Perhaps the incaution into which the conspirators were betrayed by the expectation of his death, conveyed to him some intimation of their plans. Under this view, the present psalm may perhaps have been composed just before, or not long after, David fled from Jerusalem with the faithful party which remained true in his cause.

Verse 13. '*Amen and amen.*'—With this concludes the first of the five books into which the Jews have divided the book of Psalms.—See the INTRODUCTION.

PSALM XLII.

1 *David's zeal to serve God in the temple.* 5 *He encourageth his soul to trust in God.*

To the chief Musician, [1]Maschil, for the sons of Korah.

As the hart [2]panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 [3]My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou [4]cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet [5]praise him [6]*for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from [7]the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

[1] Or, A Psalm *giving instruction of the sons*, &c. [2] Heb. *brayeth*. [3] Psal. 80. 5. [4] Heb. *bowed down*. [5] Or, *give thanks*. [6] Or, *his presence is salvation*. [7] Or, *the little hill*.

8 *Yet* the LORD will command his loving-kindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a [a]sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

[a] Or, *killing*.

PSALM XLII.—Bishop Lowth considers this psalm one of the most beautiful specimens of the Hebrew elegy. It seems to have been composed by David when he was expelled from his kingdom by his rebellious son, and compelled to fly to the borders of Lebanon, as it is plain he did, from 2 Sam. xvii. 24, 26, 27. Undoubtedly, whoever composed this psalm, was expelled from the sacred city, and wandered as an exile in the region beyond the Jordan (verse 7). David was never here during the persecutions of Saul, and it is therefore preferable to select the period of Absalom's revolt. Here then he pitched his camp, protected by the surrounding mountains and woods; and hither the veteran soldiers, attached personally to him and averse to change, resorted from every part of Palestine. Here also, indulging his melancholy, the prospect and objects about him suggested many of the ideas in this poem. Observing the deer, which constantly came from the distant valleys to the fountains of Lebanon, and comparing this circumstance with his earnest desire to revisit the temple of God, and perhaps elevating his thoughts to a higher celestial temple, he commences his poem, 'As the hart panteth after the water-brooks,' etc. See Michaelis, as quoted in a note to Lowth's 23rd Lecture.

Verse 1. '*As the hart panteth after the water brooks,*' etc.—'The hart, naturally of a hot and arid constitution, suffers much from thirst in the Oriental regions. He therefore seeks the fountain or the stream with intense desire, particularly when his natural thirst has been aggravated by the pursuit of the hunter. Panting and braying with eagerness, he precipitates himself into the river, that he may quench at once the burning fever which consumes his vitals in its cooling waters' (Bochart, in Paxton, vol. ii. p. 167). Such animals also suffer much, and pant painfully for water, when they have been chased from their favourite haunts into the waterless plains by the fiercer inmates of the forest or the glade, and are afraid to return to the water lest they should again be molested. And when the unconquerable wants of nature compel them at last to venture, or when they discover some other source from which they may be gratified, the intense and panting eagerness which they exhibit furnishes a beautiful verification of the comparison employed by the Psalmist. See the note and cut under Deut. xii. 15.

3. '*My tears have been my meat day and night.*'—'It seems odd to an English reader to represent *tears* as *meat* or *food*; but we should remember that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as broths, pottages,' etc. HENLEY: note in Lowth.

7. '*The noise of thy water-spouts.*'—There is no part of the Mediterranean in which water-spouts are of such frequent occurrence as on the coast of Syria. The Jews were, therefore, familiar with the phenomenon, and it naturally finds a place in the present description of a storm at sea. Water-spouts in the Mediterranean are by no means unfrequent, as we can personally testify; but it is to Dr. Shaw we owe the knowledge of the fact, that there is no part of that sea in which they are so frequently seen as off Cape Latikea, Greego, and Carmel—all of which are on the coast of Syria. It is, therefore, by no means unlikely that David had actually seen water-spouts himself; or, if not, it is certain that they must have been well known by the report of those who had seen them, to David and to the people generally—forming a part of the common stock of knowledge. This not being known formerly so well as it is now, the elder commentators were disposed to consider that the phrase here employed should rather be understood of a flood of rain than of a water-spout. But how then of the 'noise?' which is proper to water-spouts, but not—or at least not in the same signal degree—to rain. A water-spout at sea is a splendid sight; in shape it resembles a funnel, with the tube pointed to the water. After a time it bursts, and *the noise* occasioned by the fall of a large body of water into the sea is very great. Their bursting near a vessel would involve it in great danger of being submerged; and hence a gun is usually fired at it, to make it break at a distance.



GROUP OF ARIEL GAZELLES.

PSALM XLIII.

1 *David, praying to be restored to the temple, promiseth to serve God joyfully.* 5 *He encourageth his soul to trust in God.*

JUDGE me, O God, and plead my cause against an [1]ungodly nation: O deliver me [2]from the deceitful and unjust man.

2 For thou *art* the God of my strength; why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God [3]my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 [4]Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

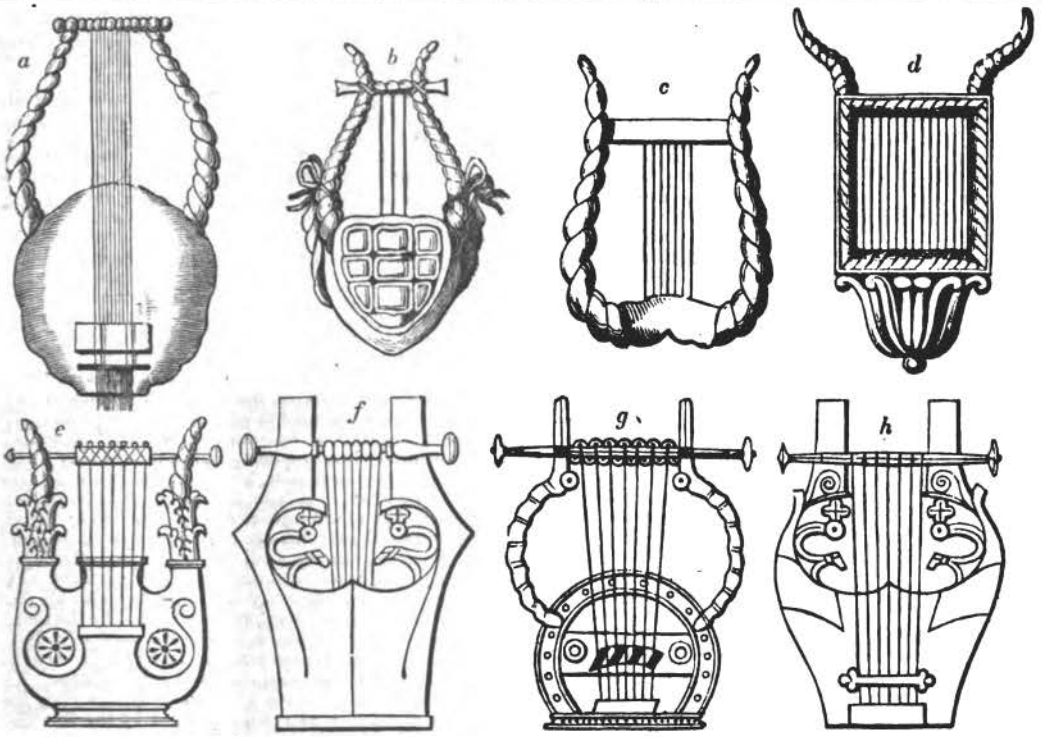
[1] Or, *unmerciful.* [2] Heb. *from a man of deceit and iniquity.* [3] Heb. *the gladness of my joy.* [4] Psal. 42. 5, 11.

PSALM XLIII.—This Psalm is so closely connected with the preceding in its subject and sentiment, that there is little doubt that they formed originally but one. More than thirty manuscripts confirm this impression.

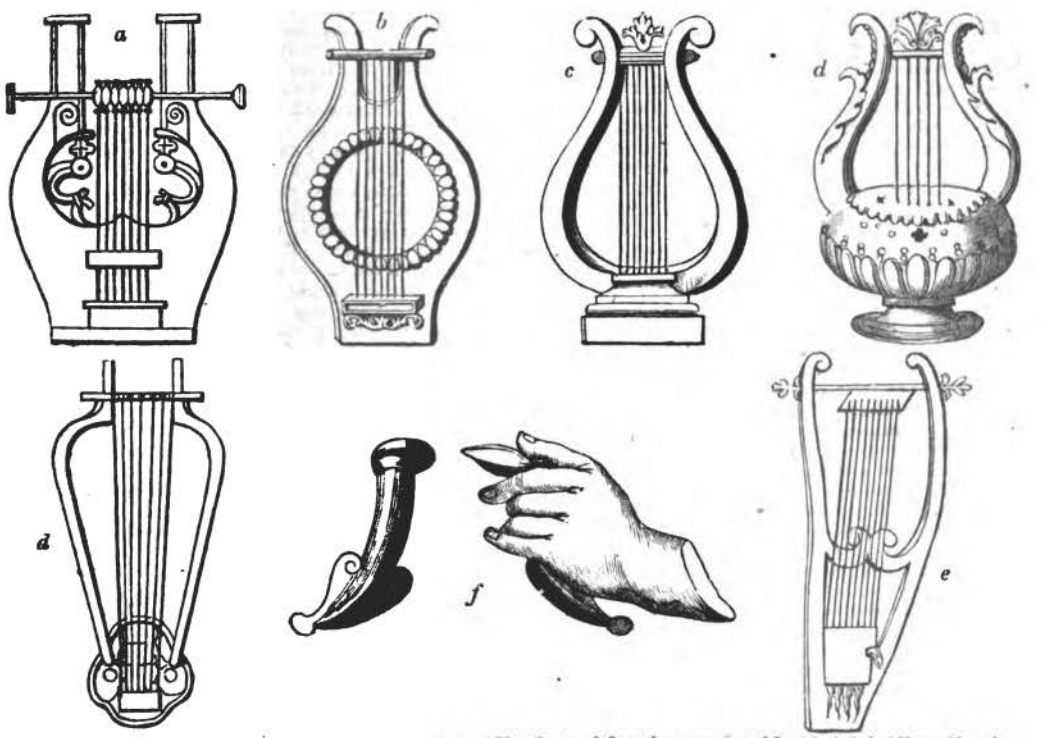
Verse 4. '*Harp.*'—From the peculiarly poetical character of the book of Psalms, and from the frequent references it offers to music and musical instruments, we have judged it best to include within its limits the greater part of the pictorial, illustrative, and elucidatory statements which the general subject seemed to require. We begin here with the stringed instruments; and in the course of the book we shall notice most of those mentioned in the Hebrew Scriptures; reserving, however, for the proper place those which occur only in the Chaldee of Daniel.

The whole subject of the musical instruments of the Hebrews is beset with great and insuperable difficulties, when we come to investigate minute distinctions, and attempt a precise analysis of terms and identification of instruments. These difficulties are indeed experienced even with respect to the instruments of the Greeks and Romans, although numerous examples of the forms which they bore are extant in sculpture and painting: and how much more, then, must this be the case when we inquire concerning those of the Hebrews, who have left us no representations, and whose allusions to them in their writings are exceedingly brief and indeterminate? Yet it seems to us that, apart from those considerations by which perplexity is occasioned, it may be possible to arrive at some tolerably satisfactory conclusions, or, at least, approximations.

From the cuts which we now offer, the reader will at once perceive that we are disposed to seek for the representation of the '*harp*' of our version, in the *lyres* of Egypt, Greece, and Rome. The original word is כִּנּוֹר KINNOR; which the Septuagint usually either throws into a Greek form, *κινύρα, cinyra*, or renders by *κιθάρα, cithara*; which last is commonly chosen also by the Vulgate. It will be observed that these ancient versions select their names of equivalents for the KINNOR, from the names which the Greeks and Romans gave to different forms of lyres, of which there were many. We possess various figures of ancient lyres, and various names (*lyra, chelys, testudo, cithara, barbitos*) by which their principal varieties were distinguished; but as, although we have both names and figures, it remains uncertain to what figures the specific names are applicable, we must be content to know that the ancient translators believed lyres to be denoted in the Hebrew text; and, from their selecting *different* names to render the *same* word, that they were uncertain about the particular species of lyre, but thought *kinnor* to be a generic term (like *lyre*), including several varieties, of which they sometimes made choice of one and sometimes of another. The brief intimations in Scripture are in full accordance with this statement; for it is not described as such an instrument—large, heavy, and resting on the ground when played—as the word 'harp' suggests to our minds; but as a light, portable instrument, which the player carried in his hand or on his arm, and might walk or dance the while. In fact, Scripture describes the *kinnor* as being used in such a manner, and on such occasions, as we know the lyre to have been by the ancients, who indeed had not, so far as we know, any harps large and resting on the ground, like ours. We speak only of the Greeks and Romans, however, for the Egyptians had large standing harps; from which we shall, in a future note, take occasion to conclude that such were also known to the Hebrews, while we retain our impression that the lyre is denoted by the KINNOR. This instrument was known before the flood, being one of the two invented by Jubal, 'the father of such as handle the KINNOR and the organ.' (Gen. iv. 21.) It is not again mentioned till six hundred years after the deluge, and then so as to denote that it was used on festal occasions; since Laban complains that the private departure of Jacob precluded him from sending him away 'with songs, with tabret, and with KINNOR.' (Gen. xxxi. 27.) The KINNOR is not again noticed in the Pentateuch, nor till the time of Samuel, when we first find it mentioned so as to shew that it was used by the prophets in their sacred music; for Samuel foretold Saul that he should meet a company of prophets, 'coming down from the high place, with a psaltery, a tabret, and a pipe, and a *kinnor*.' (1 Sam. x. 5.) Next we find it noticed as used by private persons, such as shepherds and others, for their own solace; and that, when skilfully played, it was considered to have much influence upon the human passions, and in soothing the disturbed mind. For when Saul was afflicted with his melancholy madness, it was recommended that recourse should be had to 'a man who is a cunning player upon the KINNOR:' the shepherd David was selected, and when the evil spirit came upon Saul, 'David took a KINNOR, and *played with his hand*: so Saul was refreshed and was well, and the evil spirit departed from him.' From this time we read frequently of the KINNOR. The example of David, as king, probably recommended it to more extensive use; besides which the KINNOR acquired a very distinguished place in the musical establishment which David formed for the tabernacle, and, prospectively, for the temple. It is remarkable indeed, that in the Law there are no regulations concerning music, except as to the blowing of horns and trumpets on stated occasions. As to David himself his KINNOR is so often mentioned, and he is so frequently described as playing on it, that we seem to have a sort of notion that he had this favourite instrument always at hand. Such indeed was the idea entertained by the Christian fathers; one of whom, Eusebius, says that David carried his lyre (so he calls it—and we doubt not correctly) with him, wherever he went, to console him in his affliction, and to sing to it the praises of God. And in his preface to the Psalms he asserts that this prince, as head of the prophets, was generally in the tabernacle with his lyre, amidst the other prophets and singers; and that each of them prophesied and sung his canticle as inspiration came upon him. It is thought probable that the instrument received some improvement from David



a, *b*, Ancient Tortoise Lyres; *c*, *d*, *e*, *f*, *g*, *h*, Grecian Lyres.



a, Grecian Lyre; *b*, Roman Lyre, from a Coin of Nero; *c*, Lyre of Timotheus; *d*, Lyre from a supposed Jewish shekel of Simon Maccabeus; *d*, *e*, Roman Lyres; *f*, Form and Mode of using the Plectrum.

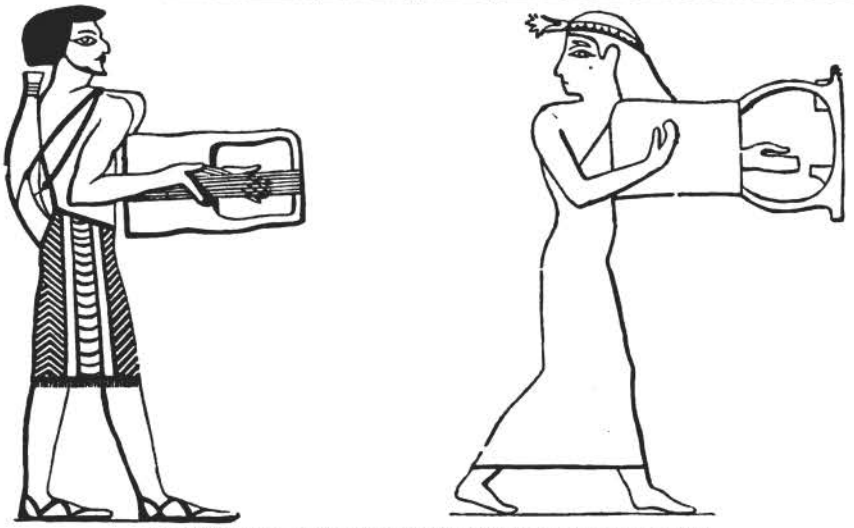
VARIOUSLY CONSTRUCTED LYRES.

(Amos vi. 5.) Another intimation informs us that the frame of the KINNOR was of wood; for we are told that Solomon 'made of the algum trees...harps (*kinnoroth*) also, and psalteries for singing.' (1 Kings x. 12.) It was the KINNOR also which the captives at Babylon suspended upon the willows by the Euphrates; and from the Babylonians being desirous to hear them sing to the lyre their native songs, it would seem that the Hebrews had become celebrated for their music, and particularly for their skill on the KINNOR. Other notices concerning the KINNOR are, that it was used in feasts (Isa. v. 12); that females sometimes played it (Isa. xxiii. 16); that it was common at Tyre (Ezek. xxvi. 13); that its notes were cheerful (Job xxi. 12; xxx. 31); and might be mournful (Isa. xvi. 11). We believe these are the principal points of information which the Scripture offers concerning this instrument. It would be interesting, but it would occupy too much of our space, to adduce from ancient poetry, sculpture, and painting, instances of the use of the ancient *lyre*, similar to those which the Scriptures give of the KINNOR.

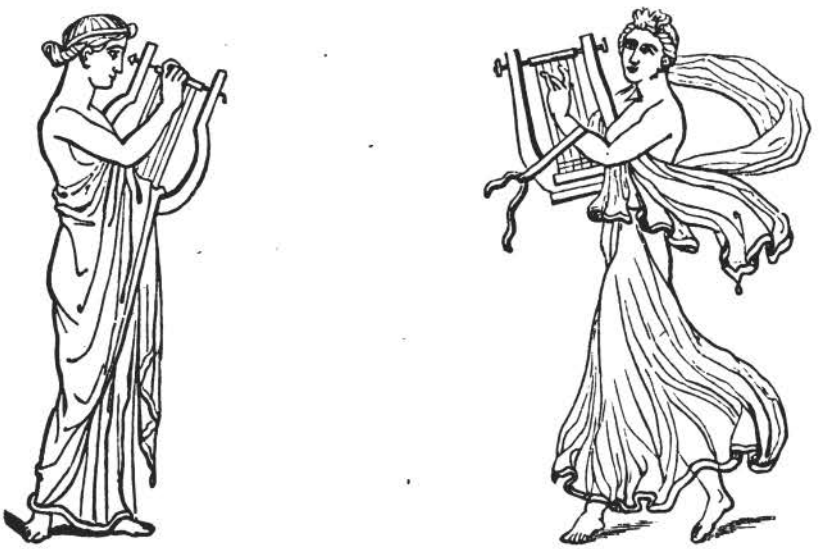
We may mention another reason in favour of the lyre, as the national and favourite instrument of the Hebrews; this is its high antiquity, which is allowed to have far exceeded that of all other instruments in the class to which it belongs: and we know that the KINNOR is one of the two instruments which the Scriptures assign to an antediluvian age. Indeed, it may be said that the lyre, in its various modifications of form, seems to have been the most common stringed instrument of all nations; whence it is impossible to suppose that it was not known to the Jews; or that, being known, it could be denoted by any other of the names of musical instruments than that of the KINNOR. We are not however to suppose that the Hebrew lyre was at all times of the same form and power, or that different forms and powers did not at *the same time* co-exist. The diversity of the forms which the lyre bore among ancient nations will appear from our wood cuts, the different representations in which have been selected with great care from ancient monuments. It is of course not supposed that all these forms were known to the Hebrews; but it is probable that many of them were so; and we may be tolerably sure that, whatever we judge as to precise details of form, the principle of the instrument was the same as these cuts exhibit, and that the applications of the principle were similarly diversified. A large proportion of our figures are Greek and Roman, and it may be asked how these can illustrate Hebrew instruments, since the Greeks certainly claimed the invention of the instruments used by themselves? The answer is easy:—There is every reason to believe that the instruments used by the Greeks and Romans did come from the East, and were originally the same as those used by the Egyptians, Chaldeans, Phœnicians, and Syrians. It is therefore not impossible to recover, through the representations left by the Greeks and Romans, forms of lyres and other instruments nearly approximating to, if not identical with, those used by the Jews and other Orientals. The Greeks, always vain, and always jealous of their own glory, asserted that most of the musical instruments used by them were the invention of their gods or ancient poets. So they said of most other inventions in science and art. But in the present instance, the Scripture alone suffices to overthrow such pretensions, since it mentions some of the instruments thus claimed as existing in times long anterior to even the ages of Greek fable. The Romans derived many of their instruments, and the traditions connected with them, from the Greeks; but their writers intimate that additions were made to them from Syria. Thus Juvenal (Sat. iii.) sneers at the influx of Syrian customs and musical instruments; and Livy (lib. xxxix.) mentions the great number of instrumental performers which came to Rome from Syria, after the wars between the Romans and Antiochus the Great. But even the Greeks are not consistent in their tales, being sometimes obliged to recur to the true source of most of their musical instruments: and this is always in the East —in some instances Phrygia or Lydia, in others Egypt, Syria, or Persia. As for the Hebrews, we need not suppose that they were themselves the inventors of the instruments they employed. They do not appear to have been ever remarkable for invention; and the instruments of neighbouring nations are in general so similar, that it is not necessary to seek anything peculiar in them. They were probably supplied from the same sources which supplied Greece and Rome:—the Chaldeans, from among whom their fathers came; the Egyptians, among whom they so long lived; the Arabians, Syrians, and Phœnicians, by whom they were surrounded,—probably furnished them with the models of most of the instruments they possessed.

Many of the remarks we have made will serve as introductory to the general subject of musical instruments, as well as being applicable to the lyre in particular. With respect to the particular forms of lyres we shall not add much, as our cuts will convey far more satisfactory information than any quantity of written statement.

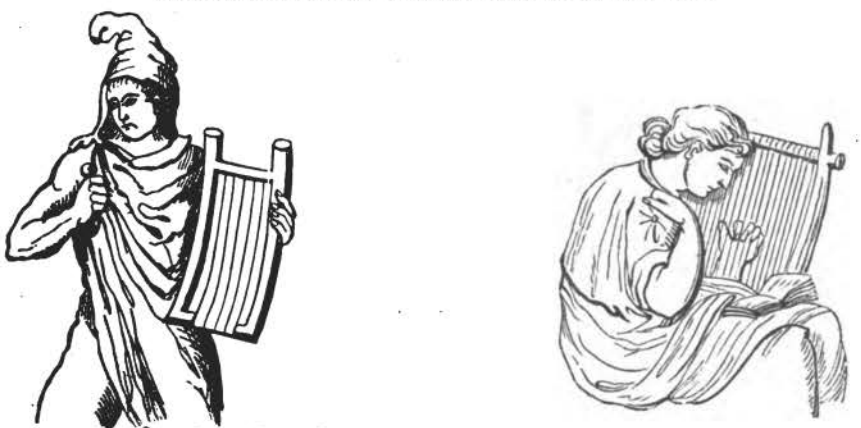
One account of the origin of the lyre, and consequently of all stringed instruments, attributes it to an observation made by Apollo upon the twanging of a bow-string. Of this view we shall, in due season, be prepared to adduce some pictorial corroborations; and at present only direct attention to the illustration which the cuts we now give afford to the other, which is that given by Apollodorus, who states that a dead tortoise having been left by the retiring waters of the Nile, the flesh was soon wasted, and nothing left within the shell but nerves and cartilages, and these being braced and contracted by desiccation were rendered sonorous. Mercury happening to strike his foot against it as he passed along, was so attracted by the sound produced, that it suggested to him the idea of a lyre, which he afterwards constructed in the form of a tortoise, and strung it with the dried sinews of dead animals. Assigning the discovery to some human being, this story has so much probability as can be afforded by the fact that many figures of ancient lyres, and these apparently the most ancient, do actually bear the figure of a tortoise. This lyre was called by the Greeks *chelys* (χέλυς), and by the Romans *testudo*, that is, *tortoise*. It seems that in these the *magas*, or concavity formed towards the base of the lyre, to augment the sound, was really formed of the shell of the tortoise; for Pausanias speaks of a breed of tortoises on Mount Parthenius excellently suited to furnish bellies for lyres. The arms of the instrument seem to have been furnished by two horns approaching each other at the extremities which were connected by a bar from which the strings were extended to the base. The general form thus produced—and preserved in many other forms of the lyre in which the tortoise shell, or any thing in its shape, is absent—has considerable resemblance to a tortoise. But the variations in the *framework* of lyres are so numerous and fanciful (some are perfectly quadrangular) as to confuse any attempt at classification. And, therefore, were we to attempt a classification of ancient lyres, we would take no notice of external outline, but would first attend to those that have at the base the *magas*, of whatever form, for the sake of the resounding effect: then we would attend to those, more simple, which are without such an appendage. We cannot doubt that these were considered anciently to form grand distinctions, although we cannot discover the terms by which they were discriminated. Another great distinction, applicable however to lyres of every form, arose from the number of strings. The number belonging to the KINNOR is nowhere expressly mentioned in Scripture. Instruments of three, six, eight, and ten strings are supposed to be mentioned. It is however uncertain whether the two middle terms refer to musical instruments at all: and although the first and last certainly do so, it is not certain that the KINNOR is intended. We think, however, that the word which may be literally rendered 'three,' without addition, does refer to the KINNOR; but without implying that there were not others with more strings. The most ancient lyre is said to have had three strings, and was very famous, the strings being managed with so much art that the instrument was said to produce more potent effects than those



EGYPTIAN LYRES.—From ancient Egyptian Paintings engraved in Rosellini.



PLAYING AND TUNING LYRES.—Drawn from Vases found at Herculaneum.



SQUARE LYRES.—Drawn from Vases found at Herculaneum.



MUSE WITH AN EARLY FORM OF LYRE, TAKEN FROM A GRECIAN STATUE.

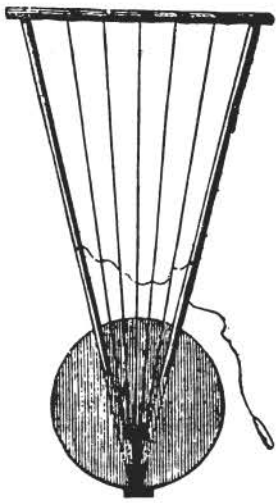
with a greater number of strings, afterwards introduced. The strings ultimately amounted, in some kinds of lyres, to as many as twenty; and it was so much the ancient opinion that the real effect of the music was weakened in proportion as the strings increased, that every addition was at first unpopular. The lyres of three and of seven strings were most famous. Our cuts contain some specimens of lyres with the *magas* at the base for the sake of resonance. These sometimes rendered the instrument so heavy that it was slung from the shoulder by a belt. On looking at the cuts which we offer, it will at once be perceived how strikingly these particulars coincide with and are illustrated by the ancient lyre, in at least some of the many forms which it bore. Among the various figures, there are but two, indeed, which make the slightest claim to be regarded as Jewish instruments, and the claim of these two has been much disputed. The first is the first of the Egyptian figures, copied from a painting which has been supposed to represent the arrival of Joseph's brethren in Egypt. If this conclusion could be implicitly relied upon, the lyre there represented may be regarded as the native instrument which the patriarchs brought with them into Egypt from the land of Canaan; it is rude and simple enough to have been such, and probably underwent some modifications and improvements before they quitted Egypt. Many very sound antiquarians believe that the scene from which this figure is taken actually does represent the Scriptural incident we have mentioned. Even those who demur at this, admit that the painting belongs to the age in which that incident occurred—and this admission renders the figure almost of equal value for the purpose for which it is here produced. The other Jewish lyre is that represented in an alleged shekel of Simon Maccabæus. It is a most shapely and handsome instrument, and is doubtless intended to represent the KINNOR; for if there was one instrument more than another on which the Hebrews were likely to pride themselves, and to regard as the national instrument, it was this; and if they gave any instrument on any coin as a type of their nation, as the harp is of Ireland, it would be this.

On the Egyptian monuments no lyre occurs exactly similar to that which is supposed to be the representation of a Jewish lyre by an Egyptian artist. The difference forms its distinctive character as a foreign instrument, for it is undoubtfully foreign, whether it be Jewish or not. Yet it will be seen that it does not greatly differ from the Egyptian instrument, and which is shewn with the strings obliterated. They are the same in size, in power, and in the general form and principle of construction. In both alike the strings are stretched upon an open frame, and then prolonged over a hollow and sonorous body of wood. Several other lyres are found on the monuments, and although their shapes and ornaments are different, this is the principle in all of them.

The lyre is still in use among the Abyssinians; and it is observable that, although the sides are formed of wood, it

is cut in a spiral-twisted form, to represent horns, the ancient material; while the hard gourd, from which the bellies are made, is carved and cut so as to resemble the shell of a tortoise. An instrument resembling the ancient lyre is also in use among the Arabians, bearing the name of *kussir* (derived perhaps from kithara); and this of all the instruments in modern use is the only one which Niebuhr felt disposed to identify with the Hebrew KINNOR (*Reisebesch.* i. 179).

We have only to add, that the ancient lyres were either played with the fingers or struck with an instrument called a *plectrum*. This implement seems to have been generally a piece of ivory, polished wood or metal, in the form of a quill. Other forms are preserved, some of which seem to have been too clumsy to extract from the lyre tones of much sweetness or delicacy. Hawkins says that the lower joint of a goat's foot was sometimes employed. It appears that the plectrum was only used with the larger species of the lyre. When employed, it was in the right hand; and while the player struck the cords with it, the *fingers* of the left hand also touched the strings. When the fingers only were used, those of both hands were generally employed: but some ancient lyrists were celebrated for their performances with one hand, and that too sometimes the left hand. Josephus says that the KINNOROTH of the temple were played with the plectrum: and this may have been, although it appears from Scripture that the common lyres were played with the hand.



ARABIAN LYRE (*Kussir*).

PSALM XLIV.

1 *The church, in memory of former favours, 7 complaineth of her present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.*

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us [1]like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people [2]for nought, and dost not increase *thy wealth* by their price.

13 [3]Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 [4]Thou makest us a byword among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our [5]steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for he knoweth the secrets of the heart.

[1] Heb. *as sheep of meat.* [2] Heb. *without riches.* [3] Psal. 79. 4. [4] Jer. 24. 9. [5] Or, *goings.*

head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am [1]troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also [2]is gone from me.

11 My lovers and my friends stand aloof from my [3]sore; and [4]my kinsmen stand afar off.

12 They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For [5]in thee, O LORD, do I hope: thou wilt [6]hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready [7]to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies [8]*are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is.*

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste [9]to help me, O LORD my salvation.

[1] Heb. *wryed.* [2] Heb. *is not with me.* [3] Heb. *stroke.* [4] Or, *my neighbours.* [5] Or, *thee do I wait for.* [6] Or, *answer.* [7] Heb. *for halting.* [8] Heb. being *living, are strong.* [9] Heb. *for my help.*

TITLE, '*To bring to remembrance.*'—This is also prefixed to Ps. lxx. The superscription is, as usual, differently understood: but it is generally understood to characterize the object of the psalm, between which and the title some agreement may be traced. Gesenius paraphrases it, 'To bring (one's self) into remembrance (with God).' Waterland compresses the whole title into 'David's memorial Psalm.'

It is agreed that this psalm was composed by David. It was probably written during a sickness which afforded him opportunity of *calling to remembrance* his deep sin in the matter of Bathsheba and Uriah, and the various calamities which had befallen him on that account; and gave him occasion to lament his miserable condition. The description may thus have a two-fold reference — the disease of soul being figuratively included in the bodily disease. There are, however, many who think that the description is wholly a figurative account of David's spiritual condition: and in this there is nothing unlikely; it being quite common in Scripture to describe diseases of the moral and spiritual condition by comparisons taken from diseases of the body. However understood, it is clear that he felt the condition he describes as a chastisement on account of his sins.

PSALM XXXIX.

1 *David's care of his thoughts.* 4 *The consideration of the brevity and vanity of life,* 7 *the reverence of God's judgments,* 10 *and prayer, are his bridles of impatience.*

To the chief Musician, *even* to [1]Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep [2]my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, *even* from good; and my sorrow was [3]stirred.

3 My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

4 LORD, make me to know mine end, and the measure of my days, what it *is; that* I may know [4]how frail I *am.*

5 Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man [5]at his best state *is* altogether [6]vanity. Selah.

6 Surely every man walketh in [7]a vain shew: surely they are disquieted in vain: he heapeth up *riches,* and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope *is* in thee.

[1] 1 Chron. 25. 1. [2] Heb. *a bridle, or, muzzle for my mouth.* [3] Psalm 69. 9, and 144. 4. [4] Or, *what time I have here.* [5] Heb. *troubled.* [6] Heb. *settled.* [7] Heb. *an image*

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the [8]blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest [9]his beauty to consume away like a moth: surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: [10]for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, before I go hence, and be no more.

[8] Heb. *conflict.* [9] Heb. *that which is to be desired in him to melt away.*
[10] Levit. 25. 23. 1 Chron. 29. 15. Psal. 119. 19. Heb. 11. 13. 1 Pet. 2. 11.

TITLE, '*Jeduthun.*'—From 1 Chron. xvi. 42; xxv. 1; 2 Chron. v. 12, it appears that Jeduthun was one of the chief musicians. This therefore strengthens the conclusions stated in the note to Ps. iv.

This psalm is generally regarded as a sequel to the preceding, and on the same occasion. Some, however, think that it was occasioned by the death of Absalom, after Joab had represented to David the inconsistency of the vehement grief in which he had then indulged.

Verse 11. '*Thou makest his beauty to consume away like a moth.*'—The moths of the East are very large and beautiful, but short lived. After a few showers these splendid insects may be seen fluttering in every breeze; but the dry weather and their numerous enemies soon consign them to the common lot. Thus the beauty of man consumes away like that of this gay rover, dressed in his robes of purple, and scarlet, and green.

12. '*I am a stranger with thee, and a sojourner, as all my fathers were.*'—See also the parallel texts. This is in the East a favourite mode of characterizing our condition in this life. So Mohammed, of whom Ibn-Omer relates: 'His majesty took hold of some of my limbs, and said, "Be in the world like a traveller, or like a passer by, and reckon yourself as of the dead."'—*Mischat-ul-Masabih*, book xxii. chap. 25, pt. 1.

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.* 11 *The sense of David's evils inflameth his prayer.*

To the chief Musician, A Psalm of David.

[1]I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of [2]an horrible pit, out of the miry clay, and [3]set my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: [3]they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 [4]Sacrifice and offering thou didst not desire; mine ears hast thou [5]opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* [6]within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart [7]faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 [8]Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

[1] Heb. *In waiting I waited.* [2] Heb. *a pit of noise.* [3] Or, *none can order them unto thee.*
[4] Psal. 51. 16. Isa. 1. 11, and 66. 3. Hos. 6. 6. Matth. 12. 7. Heb. 10. 5. [5] Heb. *digged.* [6] Heb. *in the midst of my bowels.*
[7] Heb. *forsaketh.* [8] Psal. 35. 4, and 70. 3.

PSALM XL.—This is usually considered a psalm of thanksgiving by David on his recovery from the diseased condition of body or mind, to which the two preceding psalms refer.

Verse 6. '*Mine ears hast thou opened,*' or 'bored.'—There is probably here an allusion to a custom of Hebrew bondage, as explained in Exod. xxi. 5, 6; Deut. xv. 17. Every one who had sold his liberty was to go free at the jubilee; but if any one so loved his master as to prefer to continue in bondage, his ear was bored in token of his willing subjection.

PSALM XLI.

1 *God's care of the poor.* 4 *David complaineth of his enemies' treachery.* 10 *He fleeth to God for succour.*

To the chief Musician, A Psalm of David.

BLESSED *is* he that considereth [1]the poor: the LORD will deliver him [2]in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and [3]thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt [4]make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise [5]my hurt.

8 [6]An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9 [7]Yea, [8]mine own familiar friend, in whom I trusted, which did eat of my bread, hath [9]lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

[1] Or, *the weak*, or, *sick*. [2] Heb. *in the day of evil*. [3] Or, *do not thou deliver*. [4] Heb. *turn*. [5] Heb. *evil to me*.
[6] Heb. *A thing of Belial*. [7] John 13. 18. [8] Heb. *the man of my peace*. [9] Heb. *magnified*.

PSALM XLI.—It is generally understood that David composed this psalm with reference to the conspiracy of Absalom, his best beloved son, and the treachery of Achitophel, the familiar friend in whom he trusted. If so, it might seem, from the mention of his sickness (if it be a real and not a figurative disease), and from the reference, in verse 5, to the expectation of his enemies that he would die, that the sickness to which the preceding chapters refer occurred just before the revolt of Absalom, who, from the intimations here given, may seem to have suspended his design, in the expectation that the death of his father would give him all the advantages he could hope from the open revolt to which he resorted when the king's recovery frustrated this expectation. Perhaps the incaution into which the conspirators were betrayed by the expectation of his death, conveyed to him some intimation of their plans. Under this view, the present psalm may perhaps have been composed just before, or not long after, David fled from Jerusalem with the faithful party which remained true in his cause.

Verse 13. '*Amen and amen.*'—With this concludes the first of the five books into which the Jews have divided the book of Psalms.—See the INTRODUCTION,

PSALM XLII.

1 *David's zeal to serve God in the temple.* 5 *He encourageth his soul to trust in God.*

To the chief Musician, [1]Maschil, for the sons of Korah.

As the hart [2]panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 [3]My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou [4]cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet [5]praise him [6]*for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from [7]the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

[1] Or, A Psalm *giving instruction of the sons*, &c. [2] Heb. *brayeth*. [3] Psal. 80. 5. [4] Heb. *bowed down*. [5] Or, *give thanks*.
[6] Or, *his presence is salvation*. [7] Or, *the little hill*.

8 *Yet* the LORD will command his loving-kindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a [a]sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

[a] Or, *killing*.

PSALM XLII.—Bishop Lowth considers this psalm one of the most beautiful specimens of the Hebrew elegy. It seems to have been composed by David when he was expelled from his kingdom by his rebellious son, and compelled to fly to the borders of Lebanon, as it is plain he did, from 2 Sam. xvii. 24, 26, 27. Undoubtedly, whoever composed this psalm, was expelled from the sacred city, and wandered as an exile in the region beyond the Jordan (verse 7). David was never here during the persecutions of Saul, and it is therefore preferable to select the period of Absalom's revolt. Here then he pitched his camp, protected by the surrounding mountains and woods; and hither the veteran soldiers, attached personally to him and averse to change, resorted from every part of Palestine. Here also, indulging his melancholy, the prospect and objects about him suggested many of the ideas in this poem. Observing the deer, which constantly came from the distant valleys to the fountains of Lebanon, and comparing this circumstance with his earnest desire to revisit the temple of God, and perhaps elevating his thoughts to a higher celestial temple, he commences his poem, 'As the hart panteth after the water-brooks,' etc. See Michaelis, as quoted in a note to Lowth's 23rd Lecture.

Verse 1. '*As the hart panteth after the water brooks,*' etc.—'The hart, naturally of a hot and arid constitution, suffers much from thirst in the Oriental regions. He therefore seeks the fountain or the stream with intense desire, particularly when his natural thirst has been aggravated by the pursuit of the hunter. Panting and braying with eagerness, he precipitates himself into the river, that he may quench at once the burning fever which consumes his vitals in its cooling waters' (Bochart, in Paxton, vol. ii. p. 167). Such animals also suffer much, and pant painfully for water, when they have been chased from their favourite haunts into the waterless plains by the fiercer inmates of the forest or the glade, and are afraid to return to the water lest they should again be molested. And when the unconquerable wants of nature compel them at last to venture, or when they discover some other source from which they may be gratified, the intense and panting eagerness which they exhibit furnishes a beautiful verification of the comparison employed by the Psalmist. See the note and cut under Deut. xii. 15.

3. '*My tears have been my meat day and night.*'—'It seems odd to an English reader to represent *tears* as *meat* or *food*; but we should remember that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as broths, pottages,' etc. HENLEY: note in Lowth.

7. '*The noise of thy water-spouts.*'—There is no part of the Mediterranean in which water-spouts are of such frequent occurrence as on the coast of Syria. The Jews were, therefore, familiar with the phenomenon, and it naturally finds a place in the present description of a storm at sea. Water-spouts in the Mediterranean are by no means unfrequent, as we can personally testify; but it is to Dr. Shaw we owe the knowledge of the fact, that there is no part of that sea in which they are so frequently seen as off Cape Latikea, Greego, and Carmel—all of which are on the coast of Syria. It is, therefore, by no means unlikely that David had actually seen water-spouts himself; or, if not, it is certain that they must have been well known by the report of those who had seen them, to David and to the people generally—forming a part of the common stock of knowledge. This not being known formerly so well as it is now, the elder commentators were disposed to consider that the phrase here employed should rather be understood of a flood of rain than of a water-spout. But how then of the 'noise?' which is proper to water-spouts, but not—or at least not in the same signal degree—to rain. A water-spout at sea is a splendid sight; in shape it resembles a funnel, with the tube pointed to the water. After a time it bursts, and *the noise* occasioned by the fall of a large body of water into the sea is very great. Their bursting near a vessel would involve it in great danger of being submerged; and hence a gun is usually fired at it, to make it break at a distance.



GROUP OF ARIEL GAZELLES.

PSALM XLIII.

1 *David, praying to be restored to the temple, promiseth to serve God joyfully.* 5 *He encourageth his soul to trust in God.*

JUDGE me, O God, and plead my cause against an [1]ungodly nation: O deliver me [2]from the deceitful and unjust man.

2 For thou *art* the God of my strength; why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God [3]my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 [4]Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

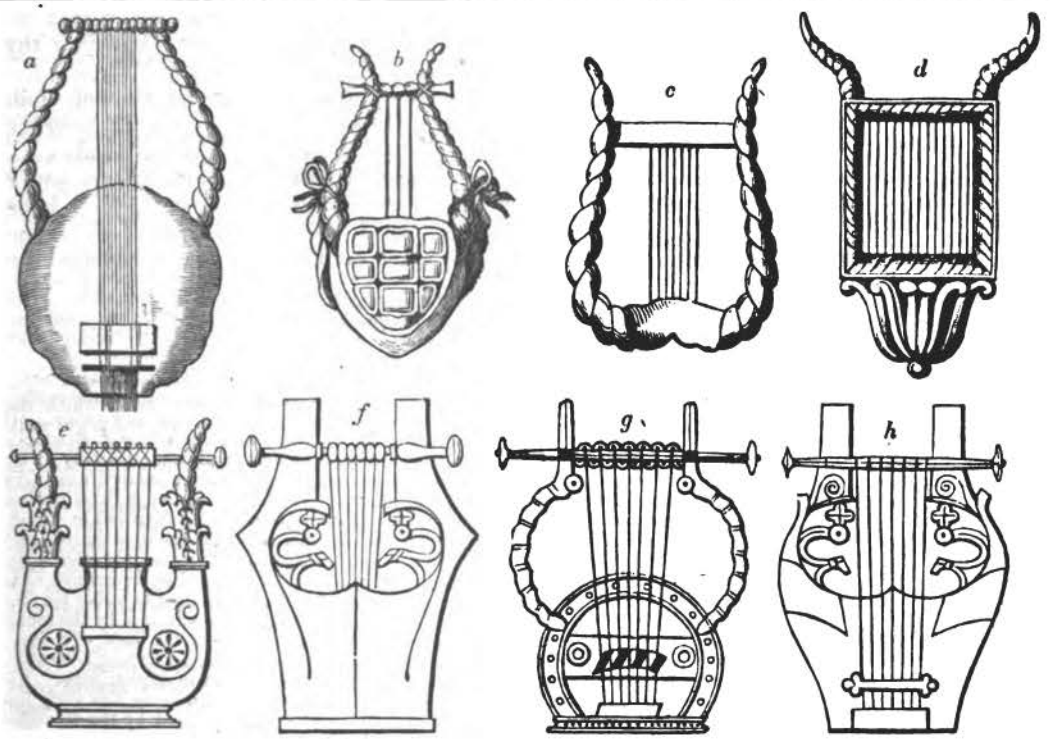
1 Or, *unmerciful.* 2 Heb. *from a man of deceit and iniquity.* 3 Heb. *the gladness of my joy.* 4 Psal. 42. 5, 11.

PSALM XLIII.—This Psalm is so closely connected with the preceding in its subject and sentiment, that there is little doubt that they formed originally but one. More than thirty manuscripts confirm this impression.

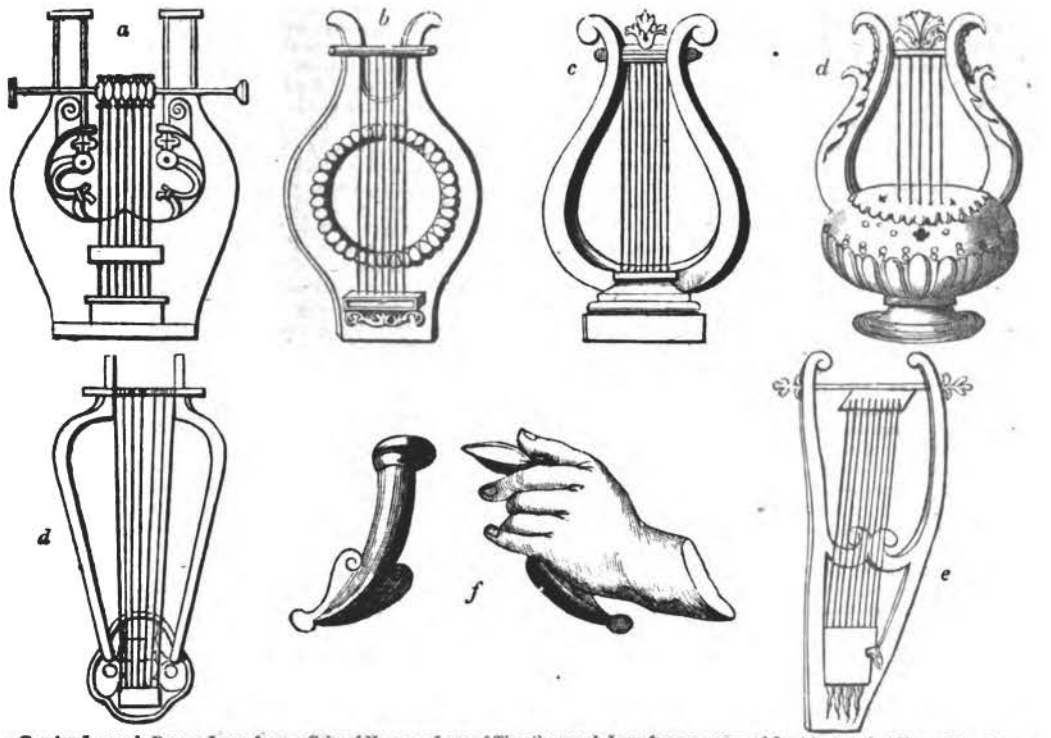
Verse 4. '*Harp.*'—From the peculiarly poetical character of the book of Psalms, and from the frequent references it offers to music and musical instruments, we have judged it best to include within its limits the greater part of the pictorial, illustrative, and elucidatory statements which the general subject seemed to require. We begin here with the stringed instruments; and in the course of the book we shall notice most of those mentioned in the Hebrew Scriptures; reserving, however, for the proper place those which occur only in the Chaldee of Daniel.

The whole subject of the musical instruments of the Hebrews is beset with great and insuperable difficulties, when we come to investigate minute distinctions, and attempt a precise analysis of terms and identification of instruments. These difficulties are indeed experienced even with respect to the instruments of the Greeks and Romans, although numerous examples of the forms which they bore are extant in sculpture and painting: and how much more, then, must this be the case when we inquire concerning those of the Hebrews, who have left us no representations, and whose allusions to them in their writings are exceedingly brief and indeterminate? Yet it seems to us that, apart from those considerations by which perplexity is occasioned, it may be possible to arrive at some tolerably satisfactory conclusions, or, at least, approximations.

From the cuts which we now offer, the reader will at once perceive that we are disposed to seek for the representation of the '*harp*' of our version, in the *lyres* of Egypt, Greece, and Rome. The original word is כִּנּוֹר KINNOR; which the Septuagint usually either throws into a Greek form, *κινύρα, cinyra*, or renders by *κιθάρα, cithara*; which last is commonly chosen also by the Vulgate. It will be observed that these ancient versions select their names of equivalents for the KINNOR, from the names which the Greeks and Romans gave to different forms of lyres, of which there were many. We possess various figures of ancient lyres, and various names (*lyra, chelys, testudo, cithara, barbitos*) by which their principal varieties were distinguished; but as, although we have both names and figures, it remains uncertain to what figures the specific names are applicable, we must be content to know that the ancient translators believed lyres to be denoted in the Hebrew text; and, from their selecting *different* names to render the *same* word, that they were uncertain about the particular species of lyre, but thought *kinnor* to be a generic term (like *lyre*), including several varieties, of which they sometimes made choice of one and sometimes of another. The brief intimations in Scripture are in full accordance with this statement; for it is not described as such an instrument—large, heavy, and resting on the ground when played—as the word 'harp' suggests to our minds; but as a light, portable instrument, which the player carried in his hand or on his arm, and might walk or dance the while. In fact, Scripture describes the *kinnor* as being used in such a manner, and on such occasions, as we know the lyre to have been by the ancients, who indeed had not, so far as we know, any harps large and resting on the ground, like ours. We speak only of the Greeks and Romans, however, for the Egyptians had large standing harps; from which we shall, in a future note, take occasion to conclude that such were also known to the Hebrews, while we retain our impression that the lyre is denoted by the KINNOR. This instrument was known before the flood, being one of the two invented by Jubal, 'the father of such as handle the KINNOR and the organ.' (Gen. iv. 21.) It is not again mentioned till six hundred years after the deluge, and then so as to denote that it was used on festal occasions; since Laban complains that the private departure of Jacob precluded him from sending him away 'with songs, with tabret, and with KINNOR.' (Gen. xxxi. 27.) The KINNOR is not again noticed in the Pentateuch, nor till the time of Samuel, when we first find it mentioned so as to shew that it was used by the prophets in their sacred music; for Samuel foretold Saul that he should meet a company of prophets, 'coming down from the high place, with a psaltery, a tabret, and a pipe, and a *kinnor*.' (1 Sam. x. 5.) Next we find it noticed as used by private persons, such as shepherds and others, for their own solace; and that, when skilfully played, it was considered to have much influence upon the human passions, and in soothing the disturbed mind. For when Saul was afflicted with his melancholy madness, it was recommended that recourse should be had to 'a man who is a cunning player upon the KINNOR:' the shepherd David was selected, and when the evil spirit came upon Saul, 'David took a KINNOR, and *played with his hand:* so Saul was refreshed and was well, and the evil spirit departed from him.' From this time we read frequently of the KINNOR. The example of David, as king, probably recommended it to more extensive use; besides which the KINNOR acquired a very distinguished place in the musical establishment which David formed for the tabernacle, and, prospectively, for the temple. It is remarkable indeed, that in the Law there are no regulations concerning music, except as to the blowing of horns and trumpets on stated occasions. As to David himself his KINNOR is so often mentioned, and he is so frequently described as playing on it, that we seem to have a sort of notion that he had this favourite instrument always at hand. Such indeed was the idea entertained by the Christian fathers; one of whom, Eusebius, says that David carried his lyre (so he calls it—and we doubt not correctly) with him, wherever he went, to console him in his affliction, and to sing to it the praises of God. And in his preface to the Psalms he asserts that this prince, as head of the prophets, was generally in the tabernacle with his lyre, amidst the other prophets and singers; and that each of them prophesied and sung his canticle as inspiration came upon him. It is thought probable that the instrument received some improvement from David



a, *b*, Ancient Tortoise Lyres; *c*, *d*, *e*, *f*, *g*, *h*, Grecian Lyres.



a, Grecian Lyre; *b*, Roman Lyre, from a Coin of Nero; *c*, Lyre of Timotheus; *d*, Lyre from a supposed Jewish shekel of Simon Maccabeus; *d*, *e*, Roman Lyres; *f*, Form and Mode of using the Plectrum.

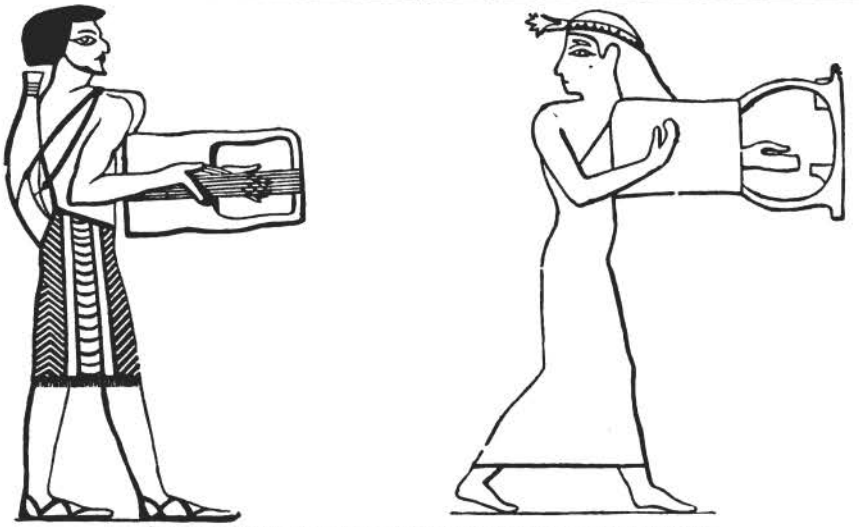
VARIOUSLY CONSTRUCTED LYRES.

(Amos vi. 5.) Another intimation informs us that the frame of the KINNOR was of wood; for we are told that Solomon 'made of the algum trees...harps (*kinnoroth*) also, and psalteries for singing.' (1 Kings x. 12.) It was the KINNOR also which the captives at Babylon suspended upon the willows by the Euphrates; and from the Babylonians being desirous to hear them sing to the lyre their native songs, it would seem that the Hebrews had become celebrated for their music, and particularly for their skill on the KINNOR. Other notices concerning the KINNOR are, that it was used in feasts (Isa. v. 12); that females sometimes played it (Isa. xxiii. 16); that it was common at Tyre (Ezek. xxvi. 13); that its notes were cheerful (Job xxi. 12; xxx. 31); and might be mournful (Isa. xvi. 11). We believe these are the principal points of information which the Scripture offers concerning this instrument. It would be interesting, but it would occupy too much of our space, to adduce from ancient poetry, sculpture, and painting, instances of the use of the ancient *lyre*, similar to those which the Scriptures give of the KINNOR.

We may mention another reason in favour of the lyre, as the national and favourite instrument of the Hebrews; this is its high antiquity, which is allowed to have far exceeded that of all other instruments in the class to which it belongs: and we know that the KINNOR is one of the two instruments which the Scriptures assign to an antediluvian age. Indeed, it may be said that the lyre, in its various modifications of form, seems to have been the most common stringed instrument of all nations; whence it is impossible to suppose that it was not known to the Jews; or that, being known, it could be denoted by any other of the names of musical instruments than that of the KINNOR. We are not however to suppose that the Hebrew lyre was at all times of the same form and power, or that different forms and powers did not at *the same time* co-exist. The diversity of the forms which the lyre bore among ancient nations will appear from our wood cuts, the different representations in which have been selected with great care from ancient monuments. It is of course not supposed that all these forms were known to the Hebrews; but it is probable that many of them were so; and we may be tolerably sure that, whatever we judge as to precise details of form, the principle of the instrument was the same as these cuts exhibit, and that the applications of the principle were similarly diversified. A large proportion of our figures are Greek and Roman, and it may be asked how these can illustrate Hebrew instruments, since the Greeks certainly claimed the invention of the instruments used by themselves? The answer is easy:—There is every reason to believe that the instruments used by the Greeks and Romans did come from the East, and were originally the same as those used by the Egyptians, Chaldeans, Phœnicians, and Syrians. It is therefore not impossible to recover, through the representations left by the Greeks and Romans, forms of lyres and other instruments nearly approximating to, if not identical with, those used by the Jews and other Orientals. The Greeks, always vain, and always jealous of their own glory, asserted that most of the musical instruments used by them were the invention of their gods or ancient poets. So they said of most other inventions in science and art. But in the present instance, the Scripture alone suffices to overthrow such pretensions, since it mentions some of the instruments thus claimed as existing in times long anterior to even the ages of Greek fable. The Romans derived many of their instruments, and the traditions connected with them, from the Greeks; but their writers intimate that additions were made to them from Syria. Thus Juvenal (Sat. iii.) sneers at the influx of Syrian customs and musical instruments; and Livy (lib. xxxix.) mentions the great number of instrumental performers which came to Rome from Syria, after the wars between the Romans and Antiochus the Great. But even the Greeks are not consistent in their tales, being sometimes obliged to recur to the true source of most of their musical instruments: and this is always in the East —in some instances Phrygia or Lydia, in others Egypt, Syria, or Persia. As for the Hebrews, we need not suppose that they were themselves the inventors of the instruments they employed. They do not appear to have been ever remarkable for invention; and the instruments of neighbouring nations are in general so similar, that it is not necessary to seek anything peculiar in them. They were probably supplied from the same sources which supplied Greece and Rome:—the Chaldeans, from among whom their fathers came; the Egyptians, among whom they so long lived; the Arabians, Syrians, and Phœnicians, by whom they were surrounded,—probably furnished them with the models of most of the instruments they possessed.

Many of the remarks we have made will serve as introductory to the general subject of musical instruments, as well as being applicable to the lyre in particular. With respect to the particular forms of lyres we shall not add much, as our cuts will convey far more satisfactory information than any quantity of written statement.

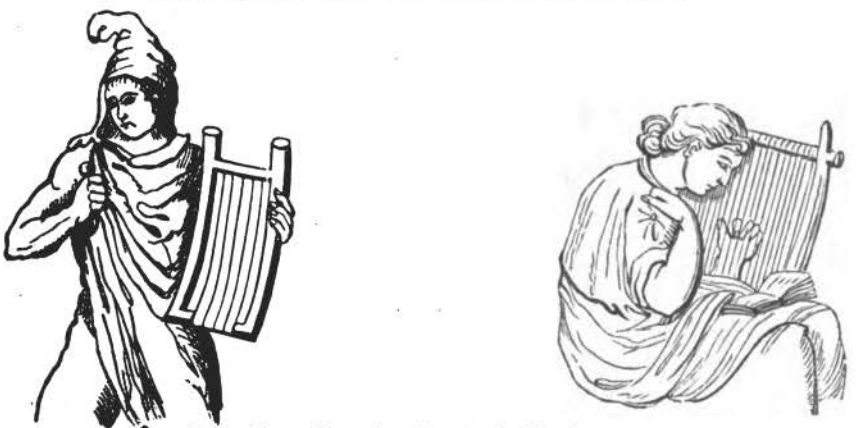
One account of the origin of the lyre, and consequently of all stringed instruments, attributes it to an observation made by Apollo upon the twanging of a bow-string. Of this view we shall, in due season, be prepared to adduce some pictorial corroborations; and at present only direct attention to the illustration which the cuts we now give afford to the other, which is that given by Apollodorus, who states that a dead tortoise having been left by the retiring waters of the Nile, the flesh was soon wasted, and nothing left within the shell but nerves and cartilages, and these being braced and contracted by desiccation were rendered sonorous. Mercury happening to strike his foot against it as he passed along, was so attracted by the sound produced, that it suggested to him the idea of a lyre, which he afterwards constructed in the form of a tortoise, and strung it with the dried sinews of dead animals. Assigning the discovery to some human being, this story has so much probability as can be afforded by the fact that many figures of ancient lyres, and these apparently the most ancient, do actually bear the figure of a tortoise. This lyre was called by the Greeks *chelys* (χέλυς), and by the Romans *testudo*, that is, *tortoise*. It seems that in these the *magas*, or concavity formed towards the base of the lyre, to augment the sound, was really formed of the shell of the tortoise; for Pausanias speaks of a breed of tortoises on Mount Parthenius excellently suited to furnish bellies for lyres. The arms of the instrument seem to have been furnished by two horns approaching each other at the extremities which were connected by a bar from which the strings were extended to the base. The general form thus produced—and preserved in many other forms of the lyre in which the tortoise shell, or any thing in its shape, is absent—has considerable resemblance to a tortoise. But the variations in the *framework* of lyres are so numerous and fanciful (some are perfectly quadrangular) as to confuse any attempt at classification. And, therefore, were we to attempt a classification of ancient lyres, we would take no notice of external outline, but would first attend to those that have at the base the *magas*, of whatever form, for the sake of the resounding effect: then we would attend to those, more simple, which are without such an appendage. We cannot doubt that these were considered anciently to form grand distinctions, although we cannot discover the terms by which they were discriminated. Another great distinction, applicable however to lyres of every form, arose from the number of strings. The number belonging to the KINNOR is nowhere expressly mentioned in Scripture. Instruments of three, six, eight, and ten strings are supposed to be mentioned. It is however uncertain whether the two middle terms refer to musical instruments at all: and although the first and last certainly do so, it is not certain that the KINNOR is intended. We think, however, that the word which may be literally rendered 'three,' without addition, does refer to the KINNOR; but without implying that there were not others with more strings. The most ancient lyre is said to have had three strings, and was very famous, the strings being managed with so much art that the instrument was said to produce more potent effects than those



EGYPTIAN LYRES.—From ancient Egyptian Paintings engraved in Rosellini.



PLAYING AND TUNING LYRES.—Drawn from Vases found at Herculaneum.



SQUARE LYRES.—Drawn from Vases found at Herculaneum.



MUSE WITH AN EARLY FORM OF LYRE, TAKEN FROM A GRECIAN STATUE.

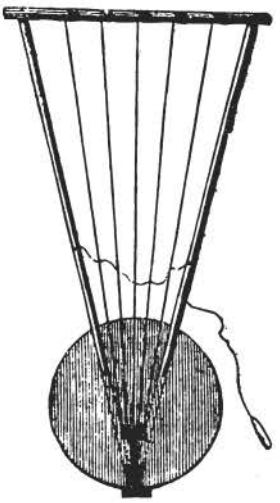
with a greater number of strings, afterwards introduced. The strings ultimately amounted, in some kinds of lyres, to as many as twenty; and it was so much the ancient opinion that the real effect of the music was weakened in proportion as the strings increased, that every addition was at first unpopular. The lyres of three and of seven strings were most famous. Our cuts contain some specimens of lyres with the *magas* at the base for the sake of resonance. These sometimes rendered the instrument so heavy that it was slung from the shoulder by a belt. On looking at the cuts which we offer, it will at once be perceived how strikingly these particulars coincide with and are illustrated by the ancient lyre, in at least some of the many forms which it bore. Among the various figures, there are but two, indeed, which make the slightest claim to be regarded as Jewish instruments, and the claim of these two has been much disputed. The first is the first of the Egyptian figures, copied from a painting which has been supposed to represent the arrival of Joseph's brethren in Egypt. If this conclusion could be implicitly relied upon, the lyre there represented may be regarded as the native instrument which the patriarchs brought with them into Egypt from the land of Canaan; it is rude and simple enough to have been such, and probably underwent some modifications and improvements before they quitted Egypt. Many very sound antiquarians believe that the scene from which this figure is taken actually does represent the Scriptural incident we have mentioned. Even those who demur at this, admit that the painting belongs to the age in which that incident occurred—and this admission renders the figure almost of equal value for the purpose for which it is here produced. The other Jewish lyre is that represented in an alleged shekel of Simon Maccabæus. It is a most shapely and handsome instrument, and is doubtless intended to represent the KINNOR; for if there was one instrument more than another on which the Hebrews were likely to pride themselves, and to regard as the national instrument, it was this; and if they gave any instrument on any coin as a type of their nation, as the harp is of Ireland, it would be this.

On the Egyptian monuments no lyre occurs exactly similar to that which is supposed to be the representation of a Jewish lyre by an Egyptian artist. The difference forms its distinctive character as a foreign instrument, for it is undoubtfully foreign, whether it be Jewish or not. Yet it will be seen that it does not greatly differ from the Egyptian instrument, and which is shewn with the strings obliterated. They are the same in size, in power, and in the general form and principle of construction. In both alike the strings are stretched upon an open frame, and then prolonged over a hollow and sonorous body of wood. Several other lyres are found on the monuments, and although their shapes and ornaments are different, this is the principle in all of them.

The lyre is still in use among the Abyssinians; and it is observable that, although the sides are formed of wood, it

is cut in a spiral-twisted form, to represent horns, the ancient material; while the hard gourd, from which the bellies are made, is carved and cut so as to resemble the shell of a tortoise. An instrument resembling the ancient lyre is also in use among the Arabians, bearing the name of *kussir* (derived perhaps from kithara); and this of all the instruments in modern use is the only one which Niebuhr felt disposed to identify with the Hebrew KINNOR (*Reisebesch.* i. 179).

We have only to add, that the ancient lyres were either played with the fingers or struck with an instrument called a *plectrum*. This implement seems to have been generally a piece of ivory, polished wood or metal, in the form of a quill. Other forms are preserved, some of which seem to have been too clumsy to extract from the lyre tones of much sweetness or delicacy. Hawkins says that the lower joint of a goat's foot was sometimes employed. It appears that the plectrum was only used with the larger species of the lyre. When employed, it was in the right hand; and while the player struck the cords with it, the *fingers* of the left hand also touched the strings. When the fingers only were used, those of both hands were generally employed: but some ancient lyrists were celebrated for their performances with one hand, and that too sometimes the left hand. Josephus says that the KINNOROTH of the temple were played with the plectrum: and this may have been, although it appears from Scripture that the common lyres were played with the hand.



ARABIAN LYRE (*Kussir*).

PSALM XLIV.

1 *The church, in memory of former favours, 7 complaineth of her present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.*

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us [1]like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people [2]for nought, and dost not increase *thy wealth* by their price.

13 [3]Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 [4]Thou makest us a byword among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our [5]steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for he knoweth the secrets of the heart.

[1] Heb. *as sheep of meat.* [2] Heb. *without riches.* [3] Psal. 79. 4. [4] Jer. 24. 9. [5] Or, *goings.*

22 [6]Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD? arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise [7]for our help, and redeem us for thy mercies' sake.

[6] Rom. 8. 36.

[7] Heb. *a help for us.*

PSALM XLIV.—Calmet attributes this Psalm to the captives in Babylon. It is evident that it describes the Hebrews as being in a most oppressed and afflicted condition, and in entire or partial captivity. But many think they can gather that, nevertheless, the Jews still had a national existence, and maintained the worship of God; and therefore fix the date of this psalm at such different periods as they respectively conceive to meet the required condition. Bishop Patrick selects the time of Hezekiah; while others (as Calvin) refer it to the persecution of Antiochus Epiphanes, in the time of the Maccabees. But this was too late; and therefore some, who hold this opinion, suppose it was written by David in the spirit of prophecy. This is the only alternative which assigns it to David, unless we suppose with Hengstenberg that it was produced by him on the same occasion which called forth Psalm lx. from the sons of Korah, as described in the title of that Psalm.

Verse 11. '*Like sheep appointed for meat.*'—This very strongly and strikingly intimates the extent of the persecution and slaughter to which they were exposed; there being no creature in the world of which such vast numbers are constantly slaughtered as of sheep for the subsistence of man. The constancy of such slaughter is also mentioned in verse 22 as illustrating the continual oppression to which the Hebrews were subject.

12. '*Dost not increase thy wealth by their price.*'—The whole verse probably refers to their being sold for slaves. If so, the first clause would intimate that they were sold for a very inconsiderable price; which price, whether great or small, could not (as the present clause intimates) be any increase of wealth to the Almighty.

20. '*Or stretched out our hands to a strange god.*'—The stretching out of the hand towards an object of devotion seems to have been an ancient custom of both the Jews and heathen. Compare Ps. xxviii. 2; lxviii. 31. It is still an attitude of devout supplication in the East. Joseph Pitt, in his curious account of the religion and manners of the Mahommedans, the truthfulness of which we had many opportunities of testing, mentions this matter repeatedly. Speaking of the Algerines throwing wax candles and pots of oil overboard as an offering to some Moslem marabut, or saint, he says: 'When this is done, they all together hold up their hands, begging the Marabut's blessing, and a prosperous voyage.' This they do in common, it seems, when in the Straits' mouth; 'and if at any time they happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money and do likewise.' In the same page he tells us, the 'marabuts have generally a little neat room built over their graves, resembling in figure their mosques or churches, which is very nicely cleaned, and well looked after.' And in the succeeding page he tells us, 'Many people there are, who will scarcely pass by any of them without *lifting up their hands*, and saying some short prayer.' He mentions the same devotion again as practised towards a saint that lies buried on the shore of the Red Sea. In like manner, he tells us, that quitting the *beit* or holy house at Mecca, to which they make devout pilgrimages, 'they *hold up their hands* towards the *beit*, making earnest petitions; and they keep going backward till they come to the abovesaid farewell gate. All the way as they retreat, they continue petitioning, holding up their hands with their eyes fixed on the *beit*, until they are out of sight of it.' The same practice among the Greeks and Romans has been noticed under ch. xxviii. 2, and is illustrated by the annexed engraving.

25. '*Our belly cleaveth unto the earth.*'—This, as figurative of a depressed and degraded condition, is probably derived from the crawling of serpents and other reptiles upon their belly. So God cursed the serpent—'Upon thy belly shalt thou go,' etc. (Gen. iii. 14.)



LIFTING UP OF HANDS.—From an ancient Sculpture in the British Museum.

PSALM XLV.

1 *The majesty and grace of Christ's kingdom.* 10 *The duty of the church, and the benefits thereof.*

To the chief Musician upon Shoshannim, for the sons of Korah, [1]Maschil, A Song of loves.

MY heart [2]is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

4 And in thy majesty [3]ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 [4]Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat [5]thy favour.

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

[1] Or, *of instruction.* [2] Heb. *boileth, or, bubbleth up.* [3] Heb. *prosper thou, ride thou.* [4] Heb. 1. 8. [5] Heb. *thy face.*

TITLE. '*Upon Shoshannim.*'—This is very commonly translated '*Upon the Lilies;*' but what the Lilies are intended to denote has been very variously understood. We shall not enlarge on this point however, as the alternatives of interpretation (equally applicable here) have already been sufficiently stated in the note on the title of Psalm xxii. The word seems so obviously to mean '*Lilies*' (which in the singular is שׁוּשָׁן *shushan*), that we are disinclined to go out of the way to שֵׁשׁ *shesh*, 'six,' in order to obtain the sense of 'six-stringed instruments.' It is however not impossible that a musical instrument should be called a 'Lily;' and, if the name had reference to the form, it might perhaps have been a cymbal. If the word occurred *alone*, one might suppose the name of the tune to be intended; but this appears to be otherwise mentioned under the name Maschil. Hengstenberg considers that the lovely virgins, whose marriage with the king the Psalm celebrates, are figuratively described by the term 'lilies.' But we cannot find more than one bride in the Psalm. The whole matter is however attended with great uncertainty; and while we feel that 'Lilies' are to be understood by 'Shoshannim,' we must leave the reader to apply, in the present instance, the alternatives of explanation which we have stated in the note on the title of Psalm xxii.

—'*A song of loves.*'—So called, doubtless, with reference to its subject, which is obviously a marriage. Some render, as Waterland, 'Song of the beloved maids,' that is, the bridemaids—the virgins who were wont to attend the bride, and sing the nuptial song. Gesenius however regards it as a commendatory title, 'a lovely song.' The word rendered 'love' is יְדִידוֹת *jedidoth*, and is therefore supposed by some also to bear an allusion to the name Jedidiah, which Nathan gave to Solomon. It is generally conceived that this psalm was probably composed on occasion of Solomon's marriage, probably to Pharaoh's daughter; although it is on all hands allowed to have a much higher prophetic reference to the Messiah. This is indeed allowed by the best Jewish interpreters, and fully believed by all Christian churches. 'We must say,' says Patrick, 'as our Saviour did in another case, "Behold, a greater than Solomon is here."'

Verse 8. '*Myrrh.*'—See the note on Gen. xliii. 11.

'*Aloes.*'—The word is אֲהָלוֹת *ahaloth*, the same that is rendered in other places by 'lign-aloes.' The word has generally been understood, by both Jewish and Christian writers, to denote a fragrant wood from India. No objection can arise from the fact that the tree does not grow in Western Asia, for it is mentioned as a costly aromatic, and such the Hebrews were accustomed to obtain from the Arabians and others, who probably got them from India. It is true that the *tree* furnishes a comparison to Baalam in Num. xxiv. 6; but this scarcely proves, as some suppose, that the AHALOTH were therefore necessarily Syrian trees; for the precious aromatic being doubtless known, and reports concerning the tree which afforded it current, it might be alluded to in Hebrew poetry as our poets speak of the palm. Assuming this conclusion, the product in question may, with every probability, be identified with the fragrant wood from India (i. e. from India by way of Arabia) which Dioscorides mentions under the name of *agallochum*. This name is, with slight variation, the same

which the Arabians and Persians apply to the eagle-wood of India, to which, on account of some fancied analogy of sound, the name of 'aloe' and 'aloes-wood' has been popularly, but very improperly given; while, in scientific works, the proper name of *agallocha* has been retained to distinguish the family of Indian plants by which the eagle-wood is afforded. Of these there are several species: but the wood to which the name of Eagle-wood is most frequently applied, is that of the Garo of Malacca, figured and described by Lamarck under the name of Aquilaria Malaccensis. This was introduced by Dr. Roxburgh into the botanic garden of Calcutta, and did not appear to be distinguishable from specimens of the Ugoor, a large tree which is a native of the mountainous tracts east and south-east from Silhet, between 24° and 25° of N. lat., and which flowers in April and ripens its seed in August. As the Malacca specimen had not flowered, Dr. Roxburgh was not quite assured of its identity with those from Silhet, and which he therefore distinguished under the name of *Aquilaria agallocha*, as another species of the same genus. 'There can be little doubt,' he says, 'that this is



AQUILARIA AGALLOCHA.

the tree which furnishes the real calambac or agallochum of the ancients.' He adds that the eagle-wood imported by sea, from the eastward, to Calcutta is deemed inferior to that from Silhet. See '*Flora Indica*,' ii. 423; and '*Penny Cyclopædia*,' Art. 'Eagle-wood.' The full aromatic power which lies in the wood is not so well developed in every plant as to render the aloe-wood in its best state other than precious even in India, where it is said to have been anciently more precious than gold. The trees producing this precious wood are accounted sacred by the Indians, and are not felled without religious ceremonies. The Jews believe that the AHALOTH grew in the garden of Eden, which is also believed by the Orientals of the tree which affords the eagle-wood; whence it is also called 'the tree of Paradise.' The strong fragrance of its wood not only recommended it as a perfume of the first class for clothes and apartments, but caused it to be offered as incense in the heathen sacrifices. It was also highly valued for its cordial properties as a medicine. Captain Saris thus describes the appearance and qualities of the eagle-wood, in teaching traders how to select that of the best description: 'Lignum-aloes, a wood so called by the English, is named by the Malayans *garrú*. The best sort comes from Malacca, Siam, and Cambaya. Choose that which is in large round sticks and very massy, being black, marbled with ash-coloured veins, somewhat bitter in taste, and is likewise of an odoriferous scent, and that burns like pitch in bubbles, a splinter being laid upon a fire coal; for if it be good, it will not leave frying till it be consumed, yielding a most grateful odour.'

'*Cassia*.'—The word here is in Hebrew different from that translated 'cassia' in Exod. xxx. 24; Ezek. xxvii. 19. That is קִדָּה *kiddah*, and this is קְצִיעוֹת *ketzioth*. Of the former see the note on Exod. xxx. 24. It is not likely that the two words denote the same thing; and there has accordingly been much variation in the translation of the present word. It was no doubt a foreign commodity, and probably, like several other Scriptural products of the same class, from India, by the channels of commerce more than once indicated in this work. Dr. Royle seems to have first noticed the resemblance of the word to the *kooth* and *koost* of the Arabs, of which *kooshta* is said by their authors to be the Syriac name, and from which, he says (Art. KETZIOTH in Kitto's Biblical Cyclopædia), there is little doubt that the κόστος of the Greeks, and *costus* of the Latins, are derived. Κόστος is enumerated by Theophrastus (*Hist. Pl.* ix. 7.) among the fragrant substances employed in making ointment. Three kinds of it are described by Dioscorides, among his *Aromata* (i. 15), of which the Arabian is said to be the best, the Indian to hold the second place, and the Syrian the third. The Persian writers on Materia Medica in use in India, in giving the above synonymes, evidently refer to two of the three kinds of *Costus* described by Dioscorides, one being called *Koost Hindee*, and the other *Koost Arabee*. Professor Royle obtained both these kinds in the bazaars of India, and found, moreover, that the *koot* or *koost* of the natives was often, by European merchants, called Indian orris, *i. e.* Iris root, the odour of which it somewhat resembles. Subsequently he ascertained that this article was known in Calcutta as *Puchuk*, the name under which it is exported to China; and he remarks that the identity of the substance indicated by these various names was long ago ascertained, though then not known to him. Having obtained the *koost* in the north-western provinces of India, he traced it afterwards as one of the substances brought across the Indus from Lahore (*Illust. Himal. Bot.* p. 360). When Dr. Falconer proceeded on his journey to Cashmere, he was requested to make inquiries respecting this substance, and he discovered that it was exported from that valley in large quantities into the Punjab; whence it finds its way to Bombay (as in the time of Pliny to Patala) and Calcutta, for export to China, where it is highly valued as one of the ingredients in the incense which the Chinese burn in their temples and private houses. Finding the plant to belong to a new genus, he named it *Aucklandia*, in compliment to the Governor-General of India, and the species *Aucklandia Costus* (*Linn. Trans.* xix. 23). Considering, therefore, that *costus* was one of the articles of ancient commerce and is mentioned by Theophrastus as employed in the composition of perfumed unguents, and considering the similarity of the Syriac *kooshta*, and the Arabic *kast*, to the *ketzioth* of Scripture, and from their correspondence in properties and uses, the latter appears more likely to be the *costus* of the ancients, than *cassia*, for which there is another name.

13, 14. '*Her clothing is of wrought gold...she shall be brought...in raiment of needlework*.'—Both expressions appear to refer to the same dress, and would seem to imply that the garment was embroidered with figures worked with threads of gold. It will be remembered that the

bride in this 'song of loves' is supposed to have been Pharaoh's daughter, and if so, her costly dress was doubtless of Egyptian manufacture, and, as a rich foreign article, would naturally attract the more attention. The Egyptians were in ancient times celebrated for their manufactures in linen, and the Scripture itself bears repeated testimony to this fact, as we shall have occasion to point out as we proceed. Confining our present attention to the intimation in the text, we may observe that some mummies have been found (as that described by Mrs. Lushington) wrapped up in garments curiously wrought with gold lace. The *embroidered* work of Egypt is mentioned in Ezek. xxvii. 7, and is probably analogous in some degree to the 'needle work' to which the text before us refers. At the present day, as well in Egypt as in the countries of Western Asia, it is common among the ladies, even of the highest rank, to employ much of their time in embroidering linen and cotton tissues, particularly veils and handkerchiefs, with threads of silver or gold and silk of various colours. How much such work was prized in times still earlier than those to which this psalm refers, appears from the remarkably repeated mention of it which Sisera's mother is represented as making when anticipating the glorious spoil which she expected her conquering son to bring home: 'A prey of divers colours, a prey of *divers colours of needlework*, of divers colours of needlework *on both sides*, meet for the necks of them that take the spoil.' (Judges v. 30.) See the cut and note in Sol. Song, vii. 1.

14. '*She shall be brought unto the king in raiment of needlework.*'—The word translated 'she shall be brought,' denotes in the original the pomp and splendour of a public procession. In the East the bride is usually conducted in great state to the house of her husband, who, according to variations produced by local usage or different stations of life, either receives her at the threshold, or goes forth with his friends to meet her when her train first appears. In any case, whether on foot (in which case she walks under a canopy), on horseback, or in a litter, she is followed by a large train of damsels, her friends, or members of her family or tribe; and this seems to have been the custom here also, as 'the virgins her companions that follow her,' are distinctly mentioned. It would seem that the custom somewhat varied among the Jews as it does now. Here the king seems to be described as receiving the bride in his palace: but in Sol. Song iii. 6, the royal bridegroom meets the bride in state upon the road as she is brought to him; and in Matt. xxv. the first conditions are transposed, and instead of the bridegroom remaining at home till the bride comes within sight, and then going forth to meet her, it is the bridegroom, who, very properly we should say, goes to fetch his bride, whose party goes forth to meet him on his first appearance. The procession of the bride to the house of her husband is usually accompanied by music—and if the direct distance is inconsiderable, a circuitous route is purposely taken that the enjoyment of this part of the ceremony may be prolonged. See further in the notes on the texts to which reference has been made.

PSALM XLVI.

1 *The confidence which the church hath in God.*
8 *An exhortation to behold it.*

To the chief Musician [1]for the sons of Korah, A Song upon Alamoth.

GOD *is* our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into [2]the midst of the sea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most high.

5 God *is* in the midst of her; she shall not be moved: God shall help her, [3]*and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob *is* [4]our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

[1] Or, *of.* [2] Heb. *the heart of the seas.* [3] Heb. *when the morning appeareth.* [4] Heb. *an high place for us.*

TITLE, '*A song upon Alamoth.*'—The word ALAMOTH is supposed by many to denote a musical instrument, and they compare it with the Greek *elymos* (ἔλυμος), a species of flute made of boxwood, which was invented by the Phrygians. But some writers on the subject are inclined to refer the titles of this class, which are supposed to denote musical instruments, to the same class as the preceding, and are intended to refer to a melody or tune. Of this opinion is a learned German writer, Forkel, who alleges that it is improbable, considering the imperfect state of the Hebrew music, that each song had its separate instrumental accompaniment. He appeals very pertinently to the custom of the German Meistersängers (master-singers) who give similar titles to their song, such as Jungfrau-weise (Virgin mode), Grund-Weiss, etc. It is certainly also a weighty objection to the common mode of interpreting these words to denote musical instruments, that in this way we give the Hebrews too many musical instruments—more than we find mentioned elsewhere in the historical books or in the Psalms themselves. Many of the instruments supposed to be thus denoted may, however, have been simply varieties of the common ones, perhaps of the *Kinnor;* and where the probabilities are nearly equal, it is the most prudent course to adhere to the general opinion. But in the title now immediately before us, the probabilities are not altogether equal, seeing that in 1 Chron. xv. 20, this word *Alamoth* is connected with the mention of a musical instrument, 'psalteries upon alamoth,' in such a way as to suggest that it can hardly itself denote an instrument.

PSALM XLVI.—This psalm is generally supposed to

have been composed by David on occasion of the victory over the Philistines and Moabites, recorded in 2 Sam. viii. 1, 2. Calmet, however, assigns it to the Captivity. But Hengstenberg with greater probability assigns it to the period of the destruction of the Assyrian host before the walls of Jerusalem, as described in Isa. xxxvii. Subsequent to the exode from Egypt there is no event in the Jewish history to which the words of the psalm correspond so well. Venema and Hitzig regard Isaiah as the author, which seems probable enough.

Verse 9. '*He breaketh the bow...cutteth the spear... burneth the chariot.*'—This probably alludes to a custom of collecting the arms and armour of the victors into a heap, and setting it on fire. This was particularly done when the victors were unable to remove them or so to dispose of them as to preclude the danger of their being again used against themselves. This was also a Roman custom, and is alluded to by Virgil. (*Æn.* viii. 560.) A medal struck under Vespasian to commemorate the termination of his wars, represents Peace holding an olive-branch with one hand, and in the other a lighted torch, with which she sets fire to a heap of armour. As a symbolical action, representing the conclusion of wars, this is very expressive.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief Musician, A Psalm [1]for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high *is* terrible; *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God *is* the King of all the earth: sing ye praises [2]with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 [3]The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

[1] Or, *of.* [2] Or, every one *that hath understanding.* [3] Or, *The voluntary of the people are gathered* unto *the people of the God of Abraham.*

PSALM XLVII.—Most of the older commentators suppose this psalm to have been composed by David, and sung on the occasion of the removal of the ark from the house of Obed-edom to Mount Zion; but *v.* 3 would rather suggest that the occasion of the psalm was the overthrow of many heathen nations, leagued against Israel, by the manifest interposition of God. It would seem therefore to apply either to the overthrow of Sennacherib's host, or, more probably, to the victory of Jehoshaphat over the confederated host of the Moabites, Ammonites, Edomites, and Arabians, as described in 2 Chron. xx.

PSALM XLVIII.

The ornaments and privileges of the church.

A Song *and* Psalm [1]for the sons of Korah.

GREAT *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 [2]Mark ye well her bulwarks, [3]consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

[1] Or, *of.* [2] Heb. *Set your heart to her bulwarks.* [3] Or, *raise up.*

PSALM XLVIII.—This psalm also appears to commemorate some deliverance which the Lord granted to Jerusalem after it had been assaulted or threatened by some powerful confederacy. Some think that it refers to the ineffectual attempt of Rezin, king of Syria, and Pekah, king of Israel (Isa. vii.); but its occasion is more generally supposed to have been the victory which the Lord gave Jehoshaphat over the Moabites and Ammonites when the victors returned to Jerusalem 'with psalteries and harps and trumpets' (2 Chron. xx). Calmet, Ewald, and others think this and the preceding psalm were composed for the dedication of the second temple.

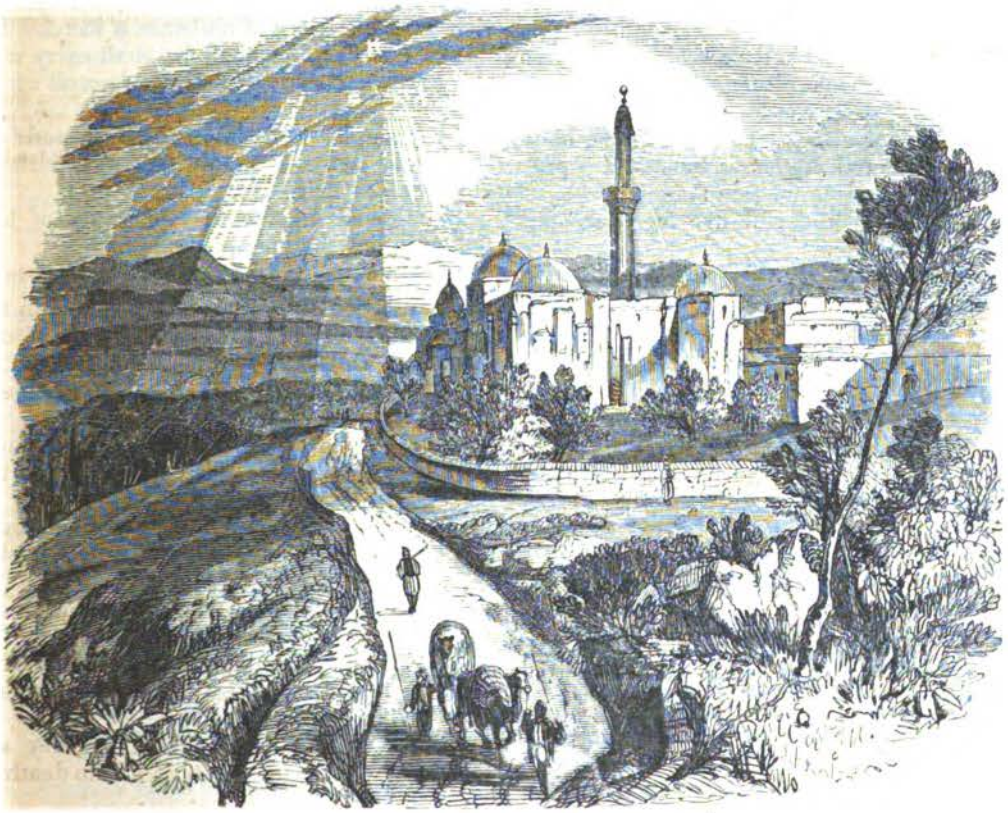
Verse 2. '*Mount Zion.*'—For a general statement concerning Mount Zion, see the note to 2 Sam. v.

We have already mentioned that Mount Zion is nearly excluded from the walls of the present city. That part which is within it is occupied by an Armenian convent, with its church and gardens. Chateaubriand describes the hill as of a yellowish colour and barren appearance, opening in the form of a crescent towards the city. 'From the top of the hill you see, to the south, the valley of Ben-Hinnom; beyond this, the Field of Blood, purchased with the thirty pieces of silver given to Judas, the hill of Evil Counsel, the tombs of the judges, and the whole desert towards Hebron and Bethlehem: to the north, the wall of Jerusalem, which passes over the top of Zion, intercepts the view of the city, the site of which gradually slopes from this place towards the valley of Jehoshaphat.'

On passing from the city by the Zion gate, the first object that meets the eye is a large dingy-looking Turkish mosque, situated in the middle of Mount Zion, and called the Mosque of David, and believed to have been built over his tomb, which is still exhibited in the interior, and is held in the highest possible veneration by the Moslems as well as by the Jews. The Santons belonging to this mosque are the most powerful in Jerusalem. Part of this building was anciently the church of the Cœnaculum, where it is said that our Saviour ate the Last Supper with his disciples. A large upper room in the front of the building is pointed out as the identical apartment in which that memorable event took place. A niche in the wall is indicated as marking the place where our Lord sat. This is now used as an altar by the native Christians in the celebration of some of their religious services. The Moslems also sometimes occupy this large room for their devotions, and they then turn towards another niche in the opposite wall which marks the Kebla or true direction of Mecca. To the right of this mosque, and between it and the city gate, there is a small Armenian chapel, said to be built on the spot where once stood the palace of Caiaphas. It is remarkable for nothing but an unpolished block of compact limestone, the same with the rock on which the city stands, and which is built in an altar at the upper end of it. This stone is alleged to be that with which the sepulchre of Christ was closed; and is kissed and caressed, like other precious relics, by the pilgrims.

The part of Mount Zion lying west of these religious edifices is occupied by several burying grounds, one of which contains some tombstones with inscriptions in the English language. A little to the south of this is shewn the spot where the Virgin Mary is said to have expired; and on the north side of the gate the place where the cock crew to Peter is pointed out.

These are the points of interest to which the local guides exclusively direct the attention of the pilgrim to Mount Zion. Dr. Richardson thus concludes his account of this interesting spot. 'At the time when I visited this sacred ground, one part of it supported a crop of barley; another



SUMMIT OF MOUNT ZION, WITH THE MOSQUE OF DAVID.—From an Original Drawing.

was undergoing the labour of the plough, and the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kidron. Each terrace is divided from the one above it by a low wall, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the inhabitants of the small village of Siloa, immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy:—"Therefore shall Zion, for your sake, be ploughed as a field, and Jerusalem shall become heaps" (Micah iii. 12). See also the descriptions of Mount Zion furnished by Dr. Robinson in his *Researches*, and by Dr. Olin in his *Travels*.

PSALM XLIX.

1 *An earnest persuasion to build the faith of the resurrection, not on worldly power, but on God.* 16 *Worldly prosperity is not to be admired.*

To the chief Musician, A Psalm [1]for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 [2]I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil: *when* the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul *is* precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* not see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places [3]to all generations; they call *their* lands after their own names.

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their folly: yet their posterity [4]approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their [5]beauty shall consume [6]in the grave from their dwelling.

15 But God will redeem my soul [7]from the power of [8]the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 [9]For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though [10]while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 [11]He shall go to the generation of his fathers; they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

[1] Or, *of*. [2] Psal. 78. 2. Matt. 13. 35. [3] Heb. *to generation and generation*. [4] Heb. *delight in their mouth*. [5] Or, *strength*. [6] Or, *the grave* being *an habitation to every one of them*. [7] Heb. *from the hand of the grave*. [8] Or, *hell*. [9] Job 27. 19. [10] Heb. *in his life*. [11] Heb. The soul *shall go*.

PSALM XLIX.—Nothing is known, or conjectured with tolerable probability, concerning the author, time, or occasion of this excellent psalm. Calmet supposes of this, as well as of others with a similar superscription, that it was composed by (not *for*) one of the sons of Korah, during the Captivity, for the use and comfort of his captive brethren. Others ascribe it to David. Ten psalms bear the superscription 'For the sons of Korah:'—but from the uncertainty of the prefixed preposition (ל) it has always been doubted whether these psalms were written *by* or *for* them. It seems most probable that these psalms were composed *by* them, from certain peculiarities of style in which they agree with each other, and differ from the psalms which bear the name of David. Who the sons of Korah were is not very clear: but it is generally supposed that they were the descendants of that Korah, the distinguished Levite, who perished, in the rebellion in the wilderness, with Dathan and Abiram (Num. xvi.). It is certain from the record of that transaction, that all Korah's children did not perish with him; and we learn from 1 Chron. vi. 22, 37, that some of their descendants were among those who presided over the temple music. These circumstances strengthen the probability that to the descendants of those whom the Lord's mercy spared from the ruin of their father's house, we owe some of the most beautiful of all the divine songs which the book of Psalms contains.

PSALM L.

1 *The majesty of God in the church.* 5 *His order to gather saints.* 7 *The pleasure of God is not in ceremonies,* 14 *but in sincerity of obedience.*

A Psalm [1]of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* [2]mine.

12 If I were hungry, I would not tell thee: [3]for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most high:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 [4]Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and [5]hast been partaker with adulterers.

19 [6]Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him [7]that ordereth *his* conversation *aright* will I shew the salvation of God.

[1] Or, *for Asaph.* [2] Heb. *with me.* [3] Exod. 19. 5. Deut. 10. 14. Job 41. 11. Psal. 24. 1. [4] 1 Cor. 10. 26, 28. [5] Rom. 2. 21, 22. Heb. *thy portion was with adulterers.* [6] Heb. *Thou sendest.* [7] Heb. *that disposeth his way.*

TITLE.—The prepositional prefix rendered '*of*' in the present superscription is the same (ל) that is given as '*for*' in that of the preceding psalm. The same considerations are therefore here applicable, and incline us to conclude that the psalms which bear the name of Asaph were written by him. Asaph is frequently mentioned in the historical books as the chief, or one of the chiefs, of the choirs of Israel in the time of David. The psalms ascribed to him are twelve (l. lxxiii.—lxxxiii.). Two of these however (lxxiv. lxxix.) could not have been written by him or in his time; as their contents evidently assign them to the period of the Captivity. The subject of Asaph's psalms are doctrinal or perceptive: their style, though less sweet than that of David, is much more vehement, and little inferior to the grandest parts of the prophecies of Isaiah and Habakkuk. The present psalm in particular is characterized by a very deep strain of thought, and lofty tone of sentiment. Bishop Lowth has some interesting observations on the poetical character of this psalm in his 27th Lecture.

PSALM LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *David prayeth for the church.*

To the chief Musician, A Psalm of David, [1]when Nathan the prophet came unto him, after he had gone in to Bathsheba.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: [2]that thou

[1] 2 Sam. 12. 1, and 11. 2. [2] Rom. 3. 4.

mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother [3]conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 [4]Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew [5]a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from [6]bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; [7]else would I give *it:* thou delightest not in burnt offering.

17 [8]The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

[3] Heb. *warm me.* [4] Levit. 14. 6. Num. 19. 18. [5] Or, *a constant spirit.* [6] Heb. *bloods.*
[7] Or, *that I should give* it. [8] Isa. 57. 15, and 66. 2.

TITLE.—It is the general opinion that this pathetic psalm was composed on the occasion which the title indicates. It is so well suited to the circumstances, that the only doubt which has been raised on the subject proceeds from verses 18 and 19, which certainly seem, at the first view, more applicable to the time of the Captivity than to that of David. If no other reference could be found, we should rather incline to Venema's opinion that these two verses were added after the Jews had returned to captivity, than to that of De Wette and Hitzig, who assign the whole psalm to that period. These verses appear to have such a want of connection with what precedes as strongly to sanction the former opinion. However, both these verses may have been written by David under some such interpretation as that which supposes him to refer to the completion of the walls which he had commenced, with perhaps a prospective reference in the last verse to that future temple in which he was so deeply interested.

Verse 7. '*Purge me with hyssop.*'—The Psalmist here refers to the ceremonies used in the purification from leprosy, as described in Lev. xiv.

PSALM LII.

1 *David, condemning the spitefulness of Doeg, prophesieth his destruction.* 6 *The righteous shall rejoice at it.* 8 *David, upon his confidence in God's mercy, giveth thanks.*

To the chief Musician, Maschil, *A Psalm* of David, [1]when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, [2]O *thou* deceitful tongue.

5 God shall likewise [3]destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his [4]wickedness.

8 But I *am* like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy name: for *it is* good before thy saints.

[1] 1 Sam. 22. 9. [2] Or, and *the deceitful tongue.* [3] Heb. *beat thee down.* [4] Or, *substance.*

Verse 8. '*A green olive tree.*'—As some have objected that the olive-tree is not remarkable for its greenness, we may observe that the word רַעֲנָן *raanan*, does not so much refer to colour as to a fresh, vigorous, and flourishing condition. Hence this word is used to express *fresh* oil (Ps. xcii. 11); and, in Dan. iv. 4, a *flourishing* condition of kingly power. There is a particular propriety in such comparisons as that of the present text, from the fact that the olive is an evergreen; and is also, considering its size, very long-lived.

PSALM LIII.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conscience.* 6 *He glorieth in the salvation of God.*

To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

THE [1]fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: [2]*there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There [3]were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put them to shame, because God hath despised them.

6 [4]Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

[1] Psal. 10. 4, and 14. 1, &c. [2] Rom. 3. 10. [3] Heb. *they feared a fear.* [4] Heb. *Who will give salvations*, &c.

PSALM LIII.—This psalm is nearly the same as the 14th; the chief difference being in the sixth verse. The title is new, however. The Septuagint and Vulgate, like our version, have not attempted to explain the word *Mahalath*. It is of course liable to the alternatives of interpretation which we have suggested under former psalms, and need not here repeat. Calmet concludes that the word means *a dance*,—referring to such dances as were used at particular festivals and occasions (Exod. xv. 20; Judges xxi. 21; 1 Sam. xviii. 6); and understands that the psalm is addressed to the principal musician who had the superintendence and direction of such dances. Jerome, Houbigant, and others, render it *chorus;* many refer it to musical instruments; and some conclude that it denotes the tune which took its name from some old song in which *mahalath* was a leading word. Dr. Horne adopts the first (Calmet's) opinion; the reader is prepared to expect that we should prefer the last, if we did not consider the present title even more than usually doubtful. The title ascribes the psalm to David: but there is certainly sufficient internal evidence to justify the doubt which some commentators entertain, whether it should not rather be referred to the Captivity.

PSALM LIV.

1 *David, complaining of the Ziphims, prayeth for salvation.* 4 *Upon his confidence in God's help he promiseth sacrifice.*

To the chief Musician on Neginoth, Maschil, *A Psalm* of David, [1]when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: the LORD *is* with them that uphold my soul.

5 He shall reward evil unto [2]mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.

[1] 1 Sam. 23. 19, and 26. 1. [2] Heb. *those that observe me.*

TITLE.—It is generally believed that this title correctly indicates the occasion of the psalm. But the Ziphites came *twice* with this information to Saul, and it is probable that the psalm refers rather to the first than to the second of those occasions.

PSALM LV.

1 David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath [1]overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him.

13 But *it was* thou, [2]a man mine equal, my guide, and mine acquaintance.

14 [3]We took sweet counsel together, *and* walked unto the house of God in company.

15 Let death seize upon them, *and* let them go down quick into [4]hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. [5]Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: [6]he hath broken his covenant.

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 [7]Cast thy [8]burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: [9]bloody and deceitful men [10]shall not live out half their days; but I will trust in thee.

1 Heb. *covered me.* 2 Heb. *a man according to my rank.* 3 Heb. *Who sweetened counsel.* 4 Or, *the grave.*
5 Or, *With whom* also there be *no changes, yet they fear not God.* 6 Heb. *he hath profaned.*
7 Psal. 37. 5, Matt. 6, 25. Luke 12. 22. 1 Pet. 5. 7. 8 Or, *gift.* 9 Heb. *men of bloods and deceit.*
10 Heb. *shall not half their days.*

PSALM LV.—This psalm was evidently composed with reference to the treachery of David's dear and trusted friend Achitophel, as recorded in 2 Sam. xv.

Verse 6. '*Oh that I had wings like a dove!*'—This is one of the several beautiful allusions to the flight of the dove. The rapidity of her flight and her sustained power of wing were doubtless in the view of the Psalmist in the present text; and these and other characteristics of this interesting bird are brought before us in other passages, and will be duly noticed as they occur. The poets of all ages have derived some of their most beautiful figures and metaphorical allusions from the same source. The following from Virgil is, in some respects, an interesting illustration of the present text;—

'—In her nest, within some cavern hung,
The dove sits trembling o'er her callow young,
Till roused at last, by some impetuous shock,
She starts surprised, and beats around the rock;
Then to the open field for refuge flies,
And the free bird expatiates in the skies;
Her pinions poised, through liquid air she springs,
And smoothly glides, nor moves her levell'd wings.'
—*Æneid*, iv. PITT.

21. '*Drawn swords.*'—It is quite usual in the figurative language of the East to compare severe, unkind, or abusive words to swords, daggers, arrows, etc. From this we are not ourselves far removed when we describe such words as *keen, cutting, piercing*, or when we speak of the *wounds* which they inflict.

PSALM LVI.

1 *David, praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in God's word, and promiseth to praise him.*

To the chief Musician upon Jonath-elem-rechokim, [1]Michtam of David, when the [2]Philistines took him in Gath.

BE merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

2 [3]Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most high.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

[1] Or, *a golden* psalm *of David.* [2] 1 Sam. 21. 11. [3] Heb. *Mine observers.*

TITLE, '*Upon Jonath-elem-rechokim.*'—This title has much exercised the ingenuity of interpreters. As to the explanation of the words—the Septuagint leads one class of interpretations by rendering, 'For the people distant from the sanctuary,' which, with some slight variations (as 'the saints' instead of 'the sanctuary'), is followed by the Vulgate and other versions. Houbigant, partly following the Septuagint, translates, 'Upon the oppression of the banished people,' which is substantially adopted by Parkhurst and others. A third, more received and more obvious interpretation, refers it to a mute and banished dove, in such versions as 'The silent (mute, dumb) dove afar off,' or 'in distant places,' etc. Or else, 'The dove mute in distant places,' etc. Besides its acceptance with many modern commentators, this view has the *ancient* support of Aquila and Jerome. But Bochart renders *elem* not by 'mute,' but by 'woods,' and translates, 'The dove in the remote woods.' But those who agree in the main as to this view, differ as to its applications; the range of alternatives being the same as has already been discriminated under Ps. xxii., to which the reader is referred; and he will probably think it easiest to understand that the present psalm is here directed to be sung or played *to the tune of* 'The silent dove afar off.'

Verse 8. '*Put thou my tears into thy bottle.*'—In the Roman tombs are found small bottles (usually called *lachrymatories*) of glass or pottery, but most commonly of glass, and of various forms, but generally with long narrow necks. These are usually supposed to have contained tears shed by the surviving friends of the deceased, and to have been deposited in the sepulchres as memorials of affection and distress. We might very well suppose



LACHRYMATORIES.

that the present text alludes to such a custom; and it would therefore imply that it existed very anciently in the East, and particularly among the Hebrews. It must not however be concealed that the use assigned to these phials is a modern conjecture, and that there is no trace of such a custom in ancient writings or sculptures; whence Shoëfflin, Paciaudi, and others, were rather led to conclude that these phials were intended to contain the perfumes used in sprinkling the funeral pile. This is not the place to discuss such a question; but we may add, that the representation of one or two eyes, which is observed upon some of these vessels, is a circumstance in favour of the common opinion. Whatever be concluded on this point, we have little doubt that the Psalmist does refer to some custom then existing of putting tears in small bottles, particularly as there are still some traces of such a usage in the East. Thus, in the annual lamentations of the Persians for the slaughtered sons of Ali, their tears are copiously excited by passionate discourses and tragical recitations. When at the height of their grief, a priest sometimes goes round to each person and collects the tears with a piece of cotton, from which he presses them into a bottle, preserving them with the greatest care. This seems a striking illustration of the present text, which takes its allusion from one person putting the tears of another into a bottle. The Persians believe that there is a peculiar virtue in the tears shed on the occasion mentioned; so that persons at the point of death have revived when a drop has been administered to them. This is the reason why they are so carefully collected.

PSALM LVII.

1 *David in prayer fleeing unto God, complaineth of his dangerous case.* 7 *He encourageth himself to praise God.*

To the chief Musician, [1]Al-taschith, Michtam of David, [2]when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me [3]*from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 [4]They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 [5]My heart is [6]fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory: awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

10 [7]For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

[1] Or, *destroy not.* [2] 1 Sam. 24. 1. [3] Or, *he reproacheth him that would swallow me up.* [4] Psal. 7. 16, and 9. 15. [5] Psal. 108. 1, &c. [6] Or, *prepared.* [7] Psal. 36. 5, and 108. 4.

TITLE, '*Al-taschith.*'—The literal meaning of this is, 'Destroy not,' of which various explanations have, as usual, been given. According to many, it may denote either the melody, after the manner of the song 'Destroy not,' or the key. Some, however, make it a maxim which David at the time had much occasion to revolve in his heart.

Verse 4. '*Their tongue a sharp sword.*'—The meaning of this is clear, but there is probably involved an allusion to the resemblance between some kinds of swords and the tongues of some animals. We know that among the ancients there was a sort of sword called *Lingulæ*, as being in the shape of a tongue. Aulus Gellius, *Noctes Atticæ*, x. 25.

8. '*I myself will awake early.*'—This is literally, 'I will awake the morning'—a highly poetical expression, borrowed by Milton and others:—

'Cheerly rouse the slumbering morn.'
—*L'Allegro.*

PSALM LVIII.

1 *David reproving wicked judges,* 3 *describeth the nature of the wicked,* 6 *and devoteth them to God's judgments,* 10 *whereat the righteous shall rejoice.*

To the chief Musician, [1]Al-taschith, Michtam of David.

Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray [2]as soon as they be born, speaking lies.

4 Their poison *is* [3]like the poison of a serpent: *they are* like the deaf [4]adder *that* stoppeth her ear;

[1] Or, *Destroy not, a golden psalm of David.* [2] Heb. *from the belly.* [3] Heb. *according to the likeness.* [4] Or, *asp.*

5 Which will not hearken to the voice of charmers, [5]charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, [6]both living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* [7]a reward for the righteous: verily he is a God that judgeth in the earth.

[5] Or, be *the charmer never so cunning.* [6] Heb. *as living as wrath.* [7] Heb. *fruit of the*, &c.

Verse 5. '*The voice of charmers.*'—The present text furnishes the earliest existing reference to a class of persons who still practise their art in the East. These are the serpent-charmers—men who were believed to possess some natural endowment or acquired secret, which subjected the serpents in a very peculiar manner to their perceptions and control, rendered harmless any wounds which the animals might inflict upon their persons, and enabled them to cure those which others had received. In general these serpent-charmers were, and are, distinct tribes of men in their several countries, professing the power they claim to be an inherent and natural function. The most famous serpent-charmers of antiquity were the Psylli, a people of Cyrenaïca; and that theirs was believed to be a natural power appears from the story told by Pliny, that they were accustomed to try the legitimacy of their newborn children by exposing them to the most cruel and venomous serpents, who dared not molest or even approach them unless they were illegitimate. He thinks their power resided in some peculiar odour in their persons, which the serpents abhorred (*Nat. Hist.* vii. 2) Lucan says the same: and the passage in which that poet speaks of them affords a complete exposition of the ancient belief concerning the charming of serpents. He chiefly describes the measures which they took to protect the Roman camp. When the encampment was marked out, they marched around it chanting their charms, the 'mystic sound' of which chased the serpents far away. But not trusting entirely to this, they kept up fires, of different kinds of wood, beyond the furthest tents, the smell of



INDIAN SERPENT CHARMER.

which prevented the serpents from approaching. Thus the camp was protected during the night. But if any soldier, when abroad in the daytime, happened to be bitten, the Psylli exerted their powers to effect a cure. First they rubbed the wounded part around with saliva, to prevent, as they said, the poison from spreading while they assayed their arts to extract it:—

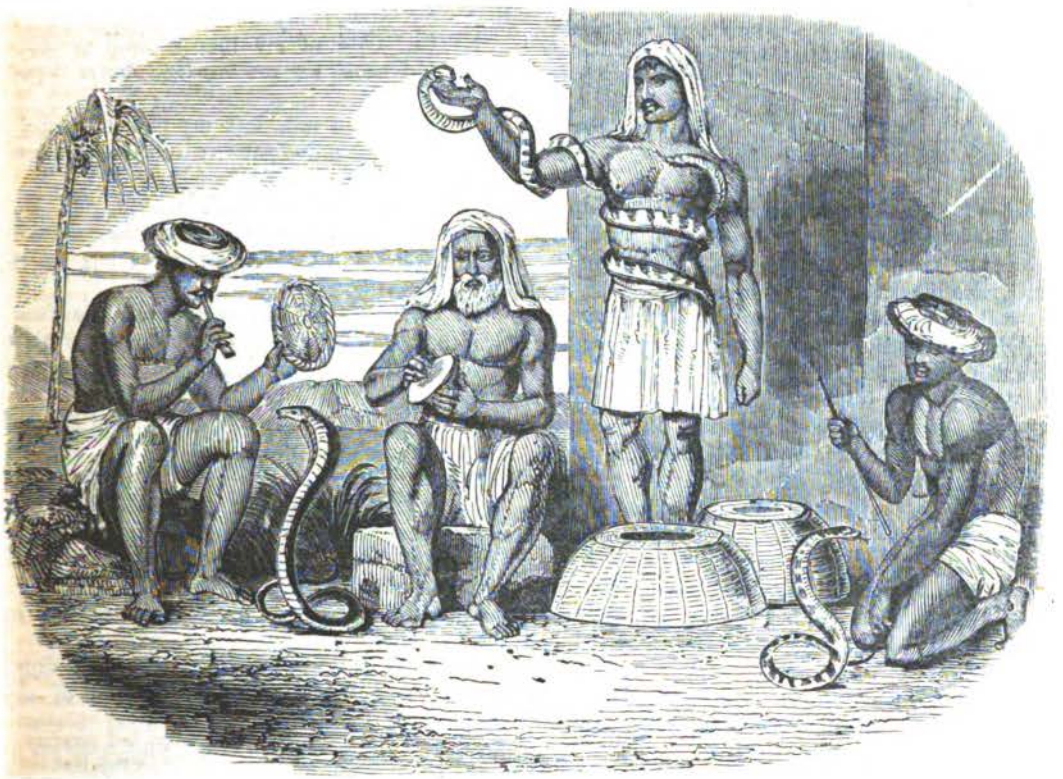
'Then sudden he begins the magic song,
And rolls the numbers hasty o'er his tongue;
Swift he runs on, nor pauses once for breath,
To stop the progress of approaching death:
He fears the cure might suffer by delay,
And life be lost but for a moment's stay.
Thus oft, though deep within the veins it lies,
By magic numbers chased, the mischief flies:
But if it hear too slow,—if still it stay,
And scorn the potent charmer to obey;
With forceful lips he fastens on the wound,
Drains out and spits the venom to the ground.'
Pharsalia, ix. ROWE.

In this account we find the voice repeatedly mentioned; and it is to 'the *voice* of the charmer' that the Psalmist refers. We may suppose that, as in the passage we have quoted, the charmers used a form of words—a charm, or else chanted a song in some peculiar manner. So Eusebius, in mentioning that Palestine abounded in serpent-charmers in his time, says that they usually employed a verbal charm. This is still one of the processes of the Oriental serpent-charmers. Roberts says that the following is considered in India the most potent form of words against serpents: 'Oh! serpent, thou who art coiled in my path, get out of my way; for around thee are the mongoos, the porcupine, and the kite in his circles is ready to take thee!' The Egyptian serpent-charmers also employ vocal sounds and a form of words to draw the venomous creatures from their retreats. Mr. Lane says: 'He assumes an air of mystery, strikes the walls with a short palm-stick, whistles, makes a clucking noise with his tongue, and spits upon the ground; and generally says, "I adjure you by God, if ye be above, or if ye be below, that ye come forth: I adjure ye by the most Great Name, if ye be obedient, come forth; and if ye be disobedient, die! die! die!"' (Lane's *Modern Egyptians*, ii. 104). In these cases we may be sure that if any true effect were produced, it was by the sound of the voice, not by the form of words, which was doubtless addressed to other ears than those of serpents: and in the latter instance we may conclude the whistling and clucking to have been the most operative parts of the process.

But music is also much employed by the charmers of serpents. By means of pipes, flutes, whistles (calls), or small drums, they profess to attract them from their retreats, to subdue their ferocity, and (when the serpents are tame ones, exhibited by themselves) to make them dance, and perform various motions regulated by the notes of the music. We see nothing difficult to believe in the statement that serpents may be, as some other creatures are, influenced or attracted by music, or even by the voice of man properly regulated; or that the proper regulation of the music or the voice for the designed end may not have been discovered and rendered most effective by men who, for successive generations, have given their sole attention to the subject. Indeed, it is perhaps capable of proof that music, even in common hands, has power over serpents. Sir William Jones believed so, although not on ocular evidence. Enumerating instances of the powerful effects of music upon animals, he says, 'A learned native of this country (India) told me that he had frequently seen the most venomous and malignant snakes leave their holes upon hearing notes from a flute, which, as he supposed, gave them peculiar delight.' *Asiatic Researches*, iii. 315.

As to their pretension of being in their own persons insensible to the poison of serpents, we have never met with any satisfactory proof of it. Those which they exhibit, and by which they often allow themselves to be bitten, are confessedly deprived of all or most of their venomous power by the extraction of their poison-fangs. But nevertheless, we know ourselves, and have read, many authenticated instances of their fearless handling of very venomous serpents in their native state; and it is therefore our impression that they possess some knack in seizing and handling such serpents, which prevents them from biting till their poison-fangs have been extracted. Their presence of mind and the possession of such a secret easily accounts for all the stories told on this point. But when they do happen to fail, and to receive a bite from the serpent, they suffer as others. They seem also to trust to the effect of their music in so diverting the attention of the serpents as to prevent them from attempting to exercise the fatal power they possess. In this also they sometimes fail. Roberts mentions an Indian serpent-charmer who came to a gentleman's house to exhibit his tame snakes. He was told that there was a *cobra di capello* in a cage, and asked if he could charm it. 'Oh, yes!' said the charmer; and the serpent was accordingly released from its cage. The man began his incantations and charms; but the reptile fastened upon his arm, and he was dead before night. This serpent 'would not listen to the voice of the charmer.'

We will now briefly specify the principal forms in which the serpent-charmers exercise the powers which they claim. As the houses in some parts of the East are much infested with serpents, the most profitable part of the charmer's business is to detect their retreat and draw them forth. They certainly discover where they are without ocular evidence, and make them come forth, either in the manner already described, or by the notes of a pipe. It is often said that the charmer introduces his tame serpents, and that they obey the accustomed call, and are exhibited in proof of the triumph of the charmer's art. This may sometimes be the case; but instances are known in which there could not have been any collusion or contrivance; and, after the severest test and scrutiny, many have been obliged to rest in the conclusion that the charmers do really possess the physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking places. This is Mr. Lane's conclusion, who also suspects that they discover the presence of serpents by the smell, and compares their attractive powers to those of the fowler, who by the fascination of his voice allures the bird into his net. In the *Missionary Magazine* for March, 1837, a missionary to India (G. Gogerly) states that some incredulous persons, after the most minute and careful precaution against artifice of any kind, sent a serpent-charmer into the garden. 'The man began playing with his pipe, and proceeding from one part of the garden to another for some minutes, stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder, when almost immediately a large cobra di capello put forth his hooded head, and the man fearlessly ran to the spot, seized it by the throat, and drew it forth. He then shewed the poison-fangs, and beat them out; afterwards it was taken to the room where his baskets were left, and deposited among the rest.' From the statement of the precautions used on this occasion, for which we refer to the publication, this was a very fair trial. Does not his beating out the poison-fangs explain what follows in the next verse? 'Break their teeth, O God, in their mouth.' This is usually done by the serpent-charmers, who then tame them, and use them in various exhibitions. These exhibitions are much the same everywhere. The most usual are thus described by Mr. Gogerly, in the paper above cited, which we the rather quote, as it partly serves to explain our present cut: 'Taking out eight or ten different kinds, they cast them on the ground. The animals immediately make off in different directions. The *sap-wullah* (charmer) then applies his pipe to his mouth, and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and approaching him within two feet, raise their heads from



INDIAN SERPENT-CHARMERS.

the ground, and bending backward and forward, keep time with the tune. When he ceases playing, they drop their heads, and remain quiet on the ground.' He adds that there is another and inferior kind of serpent-charmers, who are Bengalese of the lowest caste. They do not use the pipe, but merely beat with their fingers on a small drum which is held in the hand. Sometimes these men, sitting on the ground, hold the cover of a basket with one hand, and with the other pull the tails of the serpents, and otherwise irritate them, until the animals become so infuriated that they dart forward and seize the naked arm of the *sap-wullah*, which he exposes for the purpose. They sometimes allow their arms to be bitten in this manner till they are covered with blood.

Other serpent-charmers allow large serpents to twine round their bodies, as if merely to shew their perfect tameness, and the impunity with which they are able

> 'To dally with the crested worm,
> To stroke his azure neck, or to receive
> The lambent homage of his arrowy tongue.'

Others again, in this situation, allow themselves, when compressed in the serpent's folds, to be dreadfully wounded in many places (the poisoned fangs of course being wanting), till, when streaming with blood, tortured, swollen, and in a really dangerous condition, the coadjutor makes his appearance, and applies the pipe or whistle to his lips. The serpents listen to the music, gradually unloose their coils, and creep back to the cage from which they had been released at the commencement of the awful and cruel exhibition. Of such a display there is a very detailed account in Captain Riley's *Narrative of the Loss of the American brig Commerce*, New York, 1817. One of the serpents employed was the *Effah*, of which a figure is given under Job xx. There are other allusions in the Scripture to the charming of serpents; as in Eccles. x. 11, and Jer. viii. 17. Such passages intimate the existence of the art, without denying or affirming the power and skill to which the charmers pretend.

8. '*Snail*' (שַׁבְלוּל *shabbelul*). The original word seems to come from another, which signifies a trail or a path; and is therefore very descriptive of a creature so remarkable for leaving its path or trail behind it. The glutinous secretion assists its progress, but then every excursion is undertaken at the expense of its own substance. To modify this inconvenience it prefers travelling in the night, or after a shower, when the expenditure is consequently least, or at its minimum. If in a hot climate it were cast a great distance from damp or a sheltered spot, it would in all likelihood soon perish from the loss of moisture. The number of words (as marked by italics) brought in to make out the sense, seems to intimate something obscure in our version. We should be disposed to render the first part of this verse by, 'Like the snail which wastes away as it goes.'

9. '*Before your pots can feel the thorns.*'—Dry thorns, when used as fuel, make a rapid fire, and would heat a pot very soon. This circumstance seems to have given rise to a proverbial expression among the Jews, to denote that it was speedily to happen, or would be of short duration.

PSALM LIX.

1 *David prayeth to be delivered from his enemies.* 6 *He complaineth of their cruelty.* 8 *He trusteth in God.* 11 *He prayeth against them.* 16 *He praiseth God.*

To the chief Musician, [1]Al-taschith, Michtam of David; [2]when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: [3]defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake [4]to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords *are* in their lips: for [5]who, *say they*, doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: for God *is* [6]my defence.

10 The God of my mercy shall prevent me: God shall let me see *my desire* upon [7]mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they *may* not *be:* and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down [8]for meat, [9]and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

1 Or, *Destroy not, A golden* Psalm *of David.* 2 1 Sam. 19. 11. 3 Heb. *set me on high.* 4 Heb. *to meet me.*
5 Psal. 10. 11, and 73. 11, and 94. 7. 6 Heb. *my high place.* 7 Heb. *mine observers.* 8 Heb. *to eat.*
9 Or, *if they be not satisfied, then they will stay all night.*

TITLE.—It must be confessed that the contents have very little agreement with the title of this psalm. But it is easier to discover the inappropriateness of the present title than to find materials for a better. It is clear to us that the heathen were in some way concerned; but *how* is less certain. De Wette regards it as a plaint of the people having reference to the relations that arose during the Captivity: but according to Ewald the Psalmist is one of the last kings of Judah besieged in Jerusalem by a multitude of heathenish enemies.

Verse 7. '*Swords are in their lips.*'—This and similar expressions of Scripture bring to mind the strong poetical phrase of our great dramatic poet, 'I'll speak daggers to her.' See Ps. lv. 21.

15. '*Wander up and down for meat.*'—Dogs may in England do this for amusement, when their essential wants are provided for by their masters: but in the East, where they have no particular masters, they are obliged to do so from necessity. Retaining much of their native habits, as beasts of prey, they do this chiefly by night, as the text intimates, being in general dozy and inactive in the daytime. This contributes to render their presence in an Oriental city more formidable, to passengers, at night than by day. In their night prowlings they effectually clear the streets of whatever offal or carrion may be in them; and their want of squeamish appetites is then, as well as by day, evinced to an extent which would alone well account for all the abhorrent allusions which the Scriptures contain. They refuse scarcely anything (except crude vegetables) capable of mastication; and yet are for ever lean, hungry, and unsatisfied; which seems to intimate that the dog was so much intended for and suited to complete domestication, that even while in a position more favourable than that which any other undomesticated beast obtains, it is only in fellowship with man that he can arrive at a prosperous condition of existence.



STREET DOGS OF THE EAST.

PSALM LX.

1 *David, complaining to God of former judgment, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.*

To the chief Musician upon Shushan-eduth, [1]Michtam of David, to teach; [2]when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, [3]thou hast cast us off, thou hast [4]scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. Selah.

5 [5]That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, [6]triumph thou because of me.

9 Who will bring me *into* the [7]strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* [8]hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the [9]help of man.

12 Through God we shall do valiantly; for he *it is that* shall tread down our enemies.

[1] Or, *a golden* psalm. [2] 2 Sam. 8. 3, 13. 1 Chron. 18. 3. [3] Psal. 44. 9. [4] Heb. *broken.* [5] Psal. 108. 6, &c.
[6] Or, *triumph thou over me* (by an irony). [7] Heb. *city of strength.* [8] Psal. 44. 9, and 108. 11. [9] Heb. *salvation.*

TITLE, '*Shushan-eduth.*'—'The Lily of the testimony' is the obvious translation of these words. But see the note on the title to Psalm xlv. The present word, *shushan*, in the singular form, has received the same interpretations and applications as the plural, *shushanim*, which there occurs.

Verse 4. '*Thou hast given a banner to them that feared thee.*'—This is an image that seems to be derived from a prince or commander giving the protection of his banner to those who submitted to him. There are many examples of this in comparatively modern times; and from the present and other kindred allusions the custom would seem to be ancient; indeed, it is impossible that there should not have been some means—and therefore some *such* means—to indicate that a body of people, in a place, had been taken under the protection of a person competent to grant it.

This is perhaps explained by a custom mentioned by Richardson in his *Dissertation on the Language, etc. of Eastern Nations* (p. 269, edit. 1778). 'The khalif, along with the *alcab* or titles, used generally to send to their feudatory princes a banner, which, whilst they preserved their allegiance, was always carried before them. It was thus that the Khalif Wathek invested Taher ben Abdallah, about the year 873, in the principality of Khorassan.' The delivery of a banner seems also to have involved an obligation on the part of the giver to protect those to whom it was given: in support of which view Harmer cites Albertus Aquensis, who states that when Jerusalem was taken by the Crusaders in 1099, about three hundred Saracens got upon the roof of a very lofty building, and earnestly begged for quarter; but they could not be induced by any promises of safety to come down, until they had received the banner of Tancred (one of the Christian generals) as a pledge of life.

8. '*My washpot ..... my shoe.*'—These expressions imply that Moab and Edom should be reduced to slavery, as intimated by a reference to some of the lowest offices which a slave performs, as presenting the washing-basin to the master, and taking charge of his sandals.

9. '*The strong city.*'—This was probably Petra; and is remarkably appropriate with reference to that city, which the researches of Burckhardt, Laborde, and others, have made known to us under that name.

PSALM LXI.

1 *David fleeth to God upon his former experience. 4 He voweth perpetual service unto him, because of his promises.*

To the chief Musician upon Neginah, *A Psalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will [1]trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows:

[1] Or, *make my refuge.*

thou hast given *me* the heritage of those that fear thy name.

6 [2]Thou wilt prolong the king's life: *and* his years [3]as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

[2] Heb. *Thou shalt add days to the days of the king.* [3] Heb. *as generation and generation.*

PSALM LXI.—The occasion on which this psalm was composed is very uncertain; perhaps when, in consequence of the rebellion of Absalom, David remained in exile in the land beyond Jordan.

PSALM LXII.

1 *David professing his confidence in God discourageth his enemies.* 5 *In the same confidence he encourageth the godly.* 9 *No trust is to be put in worldly things.* 11 *Power and mercy belong to God.*

To the chief Musician, to Jeduthun, A Psalm of David.

[1]TRULY my soul [2]waiteth upon God: from him *cometh* my salvation.

2 He only *is* my rock and my salvation; *he is* my [3]defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse [4]inwardly. Selah.

5 My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* [5]altogether *lighter* than vanity.

10 [1]Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

11 God hath spoken once; twice have I heard this; that [6]power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for [7]thou renderest to every man according to his work.

[1] Or, *Only.* [2] Heb. *is silent.* [3] Heb. *high place.* [4] Heb. *in their inward parts.* [5] Or, *alike.* [6] Or, *strength.* [7] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Ezek. 7. 27. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. Ephes. 6. 8. Coloss. 3. 25. 1 Pet. 1. 17. Rev. 22. 12.

PSALM LXII.—Bishop Patrick thinks that, from the internal evidence, this psalm was composed when David had overcome all the fears which the rebellion of Absalom had at first occasioned, but before he was fully restored to his kingdom.

PSALM LXIII.

1 *David's thirst for God.* 4 *His manner of blessing God.* 9 *His confidence of his enemies' destruction, and his own safety.*

A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and [1]thirsty land, [2]where no water is;

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy lovingkindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* [3]marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

[1] Heb. *weary.* [2] Heb. *without water.* [3] Heb. *fatness.*

9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.
10 [4]They shall fall by the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

[4] Heb. *They shall make him run out like water by the hands of the sword.*

TITLE, '*When he was in the wilderness of Judah.*'—David was often in the wilderness of Judah in the time of Saul; but after he came to the throne only once—when he fled through this wilderness to the Jordan from his son Absalom. It is clear from *v.* 11, which mentions 'the king,' that the latter is the occasion to which the psalm refers.

Verse 4. '*I will lift up my hands in thy name.*'—That is, he would swear by that name and no other. According to the prevalent notion of most nations, it is paying the utmost reverence to a name to swear by it. An illustration of the sentiment may be found in the species of honour formerly paid to a chieftain in the Hebrides, by swearing in his name, and paying as great respect to that as to the most sacred oath. Pinkerton's *Collection*, x. 264.

PSALM LXIV.

1 *David prayeth for deliverance, complaining of his enemies.* 7 *He promiseth himself to see such an evident destruction of his enemies, that the righteous shall rejoice at it.*

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:
3 [1]Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.
5 They encourage themselves *in* an evil [2]matter: they commune [3]of laying snares privily; they say, Who shall see them?
6 They search out iniquities; [4]they accomplish [5]a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [6]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

[1] Psal. 11. 2. [2] Or, *speech.* [3] Heb. *to hide snares.* [4] Or, *we are consumed by that which they have throughly searched.* [5] Heb. *a search searched.* [6] Heb. *their wound shall be.*

PSALM LXIV.—It is not agreed whether this psalm should be referred either to the time of Saul's persecution or Absalom's rebellion; but the references to slanderous imputations which it contains, seem to belong to the former period of affliction rather than to the latter.

PSALM LXV.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*

To the chief Musician, A Psalm *and* Song of David.

PRAISE [1]waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.
2 O thou that hearest prayer, unto thee shall all flesh come.
3 [2]Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.
4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.
5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:
6 Which by his strength setteth fast the mountains; *being* girded with power.
7 Which stilleth the noise of the seas, the

[1] Heb. *is silent.* [2] Heb. *words, or, matters of iniquities.*

noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening [3]to rejoice.

9 Thou visitest the earth, and [4]waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: [5]thou settlest the furrows thereof: [6]thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest [7]the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills [8]rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

[3] Or, *to sing.* [4] Or, *after thou hadst made it to desire rain.* [5] Or, *thou causest rain to descend into the furrows thereof.* [6] Heb. *thou dissolvest it.* [7] Heb. *the year of thy goodness.* [8] Heb. *are girded with joy.*

PSALM LXV.—It is the general opinion that this psalm was composed by David, on occasion of the return of plenty, after the three years of drought and famine which followed Absalom's rebellion, as recorded in 2 Sam. xxi. The style and sentiment of the psalm confirm the title in ascribing it to David, but there seems no clear intimation of the occasion to which it should be referred. It is, like many other psalms, of that general character which seems to require no particular occasion to call forth the sentiments it embodies.

PSALM LXVI.

1 *David exhorteth to praise God,* 5 *to observe his great works,* 8 *to bless him for his gracious benefits.* 12 *He voweth for himself religious service to God.* 16 *He declareth God's special goodness to himself.*

To the chief Musician, A Song *or* Psalm.

MAKE a joyful noise unto God, [1]all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies [2]*submit themselves* unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which [4]holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net: thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a [5]wealthy *place.*

13 I will go into thy house with burnt offerings: I will pay thee my vows,

14 Which my lips have [6]uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of [7]fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear *me:*

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

[1] Heb. *all the earth.* [2] Or, *yield feigned obedience.* [3] Heb. *lie.* [4] Heb. *putteth.* [5] Heb. *moist.* [6] Heb. *opened.* [7] Heb. *marrow.*

PSALM LXVI.—The author and occasion of this psalm are not well determined. The writer signalises the Lord's mercies to Israel in general, and to himself in particular, in a connection of ideas which reminds us of David, who was probably the author. Some conceive that it rather relates to the restoration of the Jews from the Babylonish captivity; but *v.* 13 seems conclusive against this opinion. It is urged from that verse that the *temple* was standing; but the general term 'house' is equally applicable to the tabernacle.

PSALM LXVII.

1 *A prayer for the enlargement of God's kingdom,* 3 *to the joy of the people,* 6 *and to the increase of God's blessings.*

To the chief Musician on Neginoth, A Psalm *or* Song.

GOD be merciful unto us, and bless us; *and* cause his face to shine [1]upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and [2]govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

[1] Heb. *with us.* [2] Heb. *lead.*

PSALM LXVII.—It is agreed that this psalm was written by the same author as the preceding. Bishop Patrick concludes that its time may be placed after the settlement of David in his kingdom and the removal of the ark to Mount Zion, when he blessed the people in the name of the Lord of Hosts (2 Sam. vi. 17, 18), perhaps in the words of this psalm. But Calmet thinks that this, as well as the two preceding psalms, were composed after the return from Babylon; and that the particular occasion was the restoration of fertility to the soil, after the long period of drought and scarceness recorded by Haggai (chap. i. 10, 11; ii. 17-19); but there is nothing in it which might not be applicable as a thanksgiving for any plentiful harvest.

PSALM LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praise God for his mercies,* 7 *for his care of the church,* 19 *and for his great works.*

To the chief Musician, A Psalm *or* Song of David.

LET [1]God arise, let his enemies be scattered: let them also that hate him flee [2]before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish in the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them [3]exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the solitary [4]in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land.*

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst [5]send a plentiful rain, whereby thou didst [6]confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word: great *was* the [7]company of those that published *it.*

12 Kings of armies [8]did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings [9]in it, it was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, [10]*even* thousands of angels: the LORD *is* among them, *as in* Sinai, in the holy *place.*

18 [11]Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts [12]for men; yea, *for* the rebellious also, that the LORD God might dwell *among them.*

19 Blessed *be* the LORD, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salva-

[1] Num. 10. 35. [2] Heb. *from his face.* [3] Heb. *rejoice with gladness.* [4] Heb. *in a house.* [5] Heb. *shake out.* [6] Heb. *confirm it.* [7] Heb. *army.* [8] Heb. *did flee, did flee.* [9] Or, *for her, she was.* [10] Or, *even many thousands.* [11] Ephes. 4. 8. [12] Heb. *in the man.*

tion; and unto God the LORD *belong* the issues from death.

21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

23 That thy foot may be [13]dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the LORD, [14]from the fountain of Israel.

27 There *is* little Benjamin *with* their ruler, the princes of Judah [15]*and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke [16]the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: [17]scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth [18]send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the [19]clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

[13] Or, *red.* [14] Or, ye that are *of the fountain of Israel.* [15] Or, with *their company.* [16] Or, *the beasts of the reeds.* [17] Or, *he scattereth.* [18] Heb. *give.* [19] Or, *heavens.*

PSALM LXVIII.—This noble psalm, which begins with the well-known exordium on the removal of the ark, is usually concluded to have been composed by David, in order to be sung in the procession of the ark from the house of Obed-edom to Mount Zion. It is divided into nine parts, suited to the several divisions of the march, and which were probably sung by different choirs.

Verse 13. '*Though ye have lien among the pots.*'—This is a very difficult verse, perhaps the most difficult in the Psalms; and Lowth and others, with whom we are inclined to concur, regard it as inexplicable by any information we now possess. The word מִשְׁפְּתַיִם *mishpetayim* is the same which is rendered 'hooks' in the text of the Auth. Vers. and 'hearth-stones' in the margin. Without the formative מ, that is, as שִׁפְתַיִם *shepathayim*, it also occurs in Gen. xlix. 14, where it is rendered 'two burdens,' and in Judg. v. 16, where we have 'sheepfolds.' Here is a sufficient diversity of translation; and it is curious that one version should afford nearly all the varieties of interpretation which have been suggested. The interpretation 'sheepfolds' is supported by high authority. '*To lie down among the folds,*' says Gesenius, 'seems to be taken proverbially of shepherds and husbandmen living in leisure and quiet;' and he thinks that the word is in the dual because the folds were usually divided into two compartments for the different kinds of flocks. Some, retaining this interpretation, preserve also the contrast which our translation exhibits between the two clauses of the verse, and which he does not admit, by supposing the reference to be to the time when the Israelites abode with their flocks in the wilderness as to a season of hardship and privation. In Judg. v. 16, which is the strongest place for 'sheepfolds,' we have, 'Why abidest thou among the sheepfolds, to hear the bleatings of thy flocks?' where the last clause is in Hebrew 'the pipings of the flocks,' that is, of the shepherds who play on the pipe while guarding their flocks. Hence Hengstenberg has some ground for urging that the sense of 'sheepfolds' is not strictly applicable even to that text, seeing that he who lies down among the sheepfolds does not hear the shepherd's flute, but is the shepherd himself. He further objects that if we took the sense of 'sheepfolds,' the passage in Ezekiel would be too much disjoined from the others. He, with Jerome and others, prefers the sense of 'boundaries.' We do not see but the same word may have *both* meanings, as the sense of 'sheepfolds' is obviously applicable by an easy transition of ideas to 'boundaries.' How the sense of 'boundaries' agrees here, may be seen from Hengstenberg's translation: 'When ye rest between the boundaries, ye shall be like the wings of doves covered with silver, and their feathers with the gleam of gold:' that is to say, when they rest once more within their own boundaries, after the strife of war, they shall be in a condition of prosperity and honour. Here the antithesis is lost, but a very good sense is obtained, to which, however, the word 'sheepfolds,' if taken as a symbol of rest, is not so inapplicable as Hengstenberg supposes. The sense of 'between the *pots*' is not a very happy one, and it has the sanction of no ancient version. However, it is in fact equivalent to that of hearth-stones, which is given to the same word in the margin of Ezek. xl. 43, and which French and Skinner have introduced here:—

'Although they lie among the hearth-stones,
They are become like a dove's wings overlaid with silver,
And her pinions overlaid with yellow gold.'

To this is applicable the illustration of Harmer, who ingeniously conjectures that the former state of Israel in Egypt is here compared to that of a dove, making its abode in the hollow of a rock, which had been smutted by the fires which shepherds had made in it for the heating of their milk and other culinary purposes. He supposes the word rendered 'pots' denotes the small heaps of stones on which the pots were set, having a hollow under them to receive the fuel, this being a common way of cooking under such circumstances.

— '*The wings of a dove, covered with silver, and her feathers with yellow gold.*'—This second member of the verse is perhaps not less difficult than the preceding. The plumage of some of the doves of the East might very well be compared to silver; but there is no source of comparison to gold, unless in those brilliant and sometimes golden reflections which the lustrous plumage of some doves exhibits. And that this is intended is the more probable when we consider that the reference is not necessarily to the colour but to the brilliancy of gold, whatever be the hue. Thus understood, the image affords a very intelligible contrast of condition, which might perhaps thus be interpreted:—'Although you were reduced to lie down among the ashes, ye rose therefrom with the silver wings of a dove, her feathers lustrous as gold.' Harmer conjectures that, as the doves were sacred among the Syrians, and as it was customary among the ancients to adorn their sacred animals with trinkets of gold, there may here be some reference to a dove thus adorned. However, those who assign a warlike interpretation to the first member of the verse, sustain their view by concluding that the dove referred to was one wrought in vivid colours upon a standard; and that there is a reference, perhaps prophetic, to the Assyrian standard, which is assumed to have borne the image of that bird; and then, by an altered but warranted construction, the passage may refer to the humiliation of such a standard as borne by the Assyrians, Syrians, Canaanites, or others; or, on the other hand, as some think, to its triumph after previous humiliation, as borne by the Hebrews themselves. We prefer the more simple explanation, but should not like to insist upon it.

14. '*White as snow in Salmon.*'—There was a mountain of this name in the tribe of Ephraim (Judg. ix. 48) which may be here intended; particularly if the reference be, as some suppose, retrospectively, to the defeat of the kings of Canaan. Some however doubt whether a mountain be at all intended. Boothroyd has, 'The Almighty, having scattered those kings, hath by this turned death-shade to splendour;' the version after Parkhurst, 'It snowed in Salmon;' Carrières, in his paraphrase, has, 'You became white as the snow on Mount Salmon;' and Calmet, more paraphrastically, 'You were covered with a lustre like that of the snow which covers Mount Salmon;' French and Skinner, 'They glisten therein as snow upon Salmon;' Hengstenberg, 'When the Almighty scattereth kings in it, it snows on Salmon.' We certainly think that Carrières has seized the right idea. The intention evidently is to describe, by a figure, the honour and prosperity the Hebrews acquired by the defeat of their enemies; and to express this by whiteness, and, superlatively, by the whiteness of snow. Nothing can be more usual, in Persia for instance, than for a person to say, under an influx of prosperity or honour, or on receiving happy intelligence, 'My face is made white;' or, gratefully, in return for a favour or compliment, 'You have made my face white:' so also, 'His face is whitened,' expresses the sense which is entertained of the happiness or favour which another has received. When Sir Gore Ouseley, the British ambassador to Persia, spoke to the king in high terms of the manner in which the Persian ambassador to England had discharged his functions, the king, highly pleased, said to the latter, 'You have made my face white in a foreign country, and I will make your face white in this.' And when, many years after, the king addressed some complimentary expressions, the same former ambassador to England, who was present as master of the ceremonies, said, addressing the English envoy (Sir J. Macdonald), 'Your face is whitened, your consequence is increased by his Majesty's condescension.' Such a figurative use of the idea of whiteness does, we imagine, furnish the best explanation of the present and some other texts of Scripture.

25. '*The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.*'—This is, without doubt, the description of a religious procession in the time of David. On such occasions now in Western Asia, under the Moslem rule, men and women do not appear together; and we must look to Eastern Asia for illustrations of this and many other customs which the West no longer exhibits. 'In the sacred and domestic processions of the Hindoos,' says Roberts, 'they observe the same order, and have the same class of people in attendance. See them taking their god to exhibit to the people, or to remove some calamity; he is put into his car or tabernacle, and the whole is placed on men's shoulders. As they move along, the men and women precede, and sing his praises; then follow the musicians, who play with all their might in honour of the god and for the enjoyment of the people.'

27. '*There is little Benjamin,*' etc.—In this enumeration of the tribes which took part in the procession, the Psalmist must be considered as naming a few as representatives of the whole. In the *choice* of these he may have been guided in the first instance by geographical considerations: Benjamin is on the south, Zebulun and Naphtali on the north. But this assuredly was not the only—it was not even the chief—consideration that guided him. 'The epithets which are applied to the first two tribes,' says Hengstenberg, 'and the circumstance that those only are named which were particularly distinguished in the conflict, shew that it was considerations of this kind that chiefly influenced the Psalmist. The first Judges belonged to the tribes mentioned, Othniel to Judah, Ehud to Benjamin; Zebulun and Naphtali distinguished themselves particularly in the conflicts under Deborah and Barak (compare Judges v. 18); and Saul was from Benjamin, and David from Judah. Everything that is there said of the tribes bears upon their relation to their enemies.'

30. '*The company of spearmen.*'—The marginal reading, 'The beasts of the reeds,' is doubtless the most correct. It is not agreed whether this phrase denotes lions, boars, river-horses, or crocodiles. We apprehend that all wild and savage beasts inhabiting the banks of rivers are intended, without any particular reference to the species.

— '*Calves of the people.*'—This expression may probably denote the mass of the people, undistinguished for rank or power, and particularly the young men; while the 'bulls' are probably their mature and influential leaders. Some apply this in a military sense, and understand that the calves were the troops, and the bulls the commanders.

PSALM LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to destruction.* 30 *He praiseth God with thanksgiving.*

To the chief Musician upon Shoshannim, *A Psalm* of David.

SAVE me, O God; for the waters are come in unto *my* soul.

2 I sink in [1]deep mire, where *there is* no standing: I am come into [2]deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrong-

[1] Heb. *the mire of depth.*

[2] Heb. *depth of waters.*

fully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my [5]sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 [4]For the zeal of thine house hath eaten me up: [5]and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I *was* the song of the [6]drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: [7]hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* [8]to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat; [9]and in my thirst they gave me vinegar to drink.

22 [10]Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let [11]their habitation be desolate; *and* [12]let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of [13]those whom thou hast wounded.

27 Add [14]iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The [15]humble shall see *this, and* be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that [16]moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

[5] Heb. *guiltiness.* [4] John 2. 17. [5] Rom. 15. 3. [6] Heb. *drinkers of strong drink.* [7] Heb. *make haste to hear me.*
[8] Heb. *to lament* with me. [9] Matt. 27. 48. Mark 15. 23. John 19. 29. [10] Rom. 11. 9. [11] Heb. *their palace.*
[12] Heb. *let there not be a dweller.* [13] Heb. *thy wounded.* [14] Or, *punishment of iniquity.* [15] Or, *meek.* [16] Heb. *creepeth.*

PSALM LXIX.—The expressions in the last two verses have led some to ascribe this psalm to the Captivity: but it is usually attributed to David on account of its great resemblance in style and thought to several of the undoubted Psalms of David, but it must remain uncertain whether it was composed during the persecutions of Saul or the rebellion of Absalom. This psalm is several times quoted in the New Testament, in such a manner as to evince that it bears a prophetic reference to the sufferings of Christ.

Verse 21.—'*In my thirst they gave me vinegar to drink.*'—We have some impression that the word translated 'vinegar,' denotes a weak and inferior kind of wine—a sort of *vin ordinaire*, and in that case the point of the complaint is that the Psalmist although a king, entitled to the choice of the land, was in his thirst presented with the meanest drink which it produced. Still Harmer's illustration of the text is curious, and may be true. The refreshing quality of vinegar cannot be doubted, but a royal personage had reason to complain of his treatment in having this only presented to him to quench his thirst, when it was made use of by the meanest people. Pitts

tells us that the food that he and the rest had when first taken by the Algerines, was generally only five or six spoonfuls of vinegar, half a spoonful of oil, a few olives with a small quantity of black biscuit and a pint of water a day. The juice of lemons is what those of higher like now use, and probably among the higher orders the juice of pomegranates might be used, to produce a grateful acidity.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

To the chief Musician, *A Psalm* of David, to bring to remembrance.

Make haste, [1]O God, to deliver me; make haste [2]to help me, O LORD.

2 [3]Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

[1] Psal. 40. 13, &c. [2] Heb. *to my help.* [3] Psal. 35. 4, and 71. 13.

PSALM LXX.—This is very nearly the same as the latter part of the fortieth psalm, and seems to have been adopted from thence as a kind of introduction to the one that follows, with which it appears to be closely connected. This relation to the ensuing psalm accounts for its reappearance here, which it might otherwise be difficult to explain.

PSALM LXXI.

1 *David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul.* 14 *He promiseth constancy.* 17 *He prayeth for perseverance.* 19 *He praiseth God, and promiseth to do it cheerfully.*

IN [1]thee, O LORD, do I put my trust: let mè never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 [2]Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that [3]lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him.*

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof.*

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also [4]when I am old and greyheaded, O God, forsake me not; until I have shewed [5]thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

[1] Psal. 31. 1. [2] Heb. *Be thou to me for a rock of habitation.* [3] Heb. *watch*, or, *observe.* [4] Heb. *unto old age and grey hairs.* [5] Heb. *thine arm.*

20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee [6]with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

[6] Heb. *with the instrument of psaltery.*

PSALM LXXI.—Although this psalm has no title, it is by general consent ascribed to David, and supposed to have been composed during Absalom's revolt, as he mentions his old age, and his danger of perishing. It is almost a copy of Psalm XXXI.; and as the passages, in the present psalm, which refer to his advanced age, are wanting in the other, it seems as if the thirty-first psalm (written probably during the persecutions of Saul) was taken, and adapted, by a little alteration and addition, to his later affliction.

PSALM LXXII.

1 *David, praying for Solomon, sheweth the goodness and glory of his in type, and in truth of Christ's kingdom.* 18 *He blesseth God.*

A Psalm [1]for Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace [2]so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him [3]shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 His name [4]shall endure for ever: [5]his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

[1] Or, *of.* [2] Heb. *till* there be *no moon.* [3] Heb. one *shall give.* [4] Heb. *shall be.*
[5] Heb. *shall be as a son to continue his father's name for ever.*

TITLE, '*For Solomon.*'—This seems to have been composed when David caused Solomon to be proclaimed king, as recorded in 1 Kings i. Some would rather read, as in the margin, 'of' or 'by Solomon,' but the whole psalm is far more intelligible in its typical reference to the Messiah, if apprehended of David speaking of Solomon's future reign (which he knew was to be prosperous and peaceful) as typical of that of Christ. Besides, the last verse ascribes the psalm very distinctly to David.

Verse 8. '*From sea to sea.*'—In the obvious sense, with reference to Solomon—for we are not here or elsewhere investigating the ulterior reference of the psalms to the Messiah—this probably means from the Red Sea to the Mediterranean.

— '*From the river unto the ends of the earth.*'—That is, from the Euphrates to the shores of the Mediterranean. In this and many other passages 'the land' would be better than 'the earth.' Properly understood, the expression is not peculiarly Oriental, meaning no more than is meant by the names—such as 'Land's End,' 'Finisterre,' etc.—which Europeans apply to the utmost land points of their respective territories. As the Hebrew word (אֶרֶץ *eretz*) is used to denote not only the earth in a general sense, but also particular countries, and even the jurisdiction of a city, the largest term, 'the earth,' is rather too frequently given as the equivalent in our version.

9. '*They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.*'—The obsequious reverence paid to eastern sovereigns is well known, and the present passage indicates how early this existed; for it refers to court usages known to the writer as existing among the neighbouring nations, if they had not already been introduced into the Hebrew court. Indeed, when David became the monarch of a powerful state, it would have been difficult to prevent their introduction had the king been so minded; for the foreigners who came as tributaries or conquered foes to the foot of his throne would naturally pay him their homage according to the fashion to which they had been used. In Mr. Hugh Boyd's account of his embassy to the king of Kandy in Ceylon, there is a paragraph which curiously illustrates this text. Describing his introduction to the king, he says: 'The removal of the curtain was the signal of our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of humiliation. They almost literally licked the dust: prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs; then resting on their knees, they repeated in a very loud voice a certain form of words of the most extravagant meaning that can be conceived:—that the head of the king of kings might reach beyond the sun: that he might live a thousand years, etc.'

16. '*Flourish like grass.*'—The rapidity with which grass grows in the east gives a particular emphasis to this comparison. The following remark from the interesting account of Sir Thomas Roe's embassy to the Great Mogul is applicable primarily to tropical countries, but is almost equally suitable to other regions in which, as in Syria, no rain falls during the hottest months of the year, during which the herbage becomes parched and dried up. 'When the ground there hath been destitute of any rain nine months together [in Palestine, five months], and looks all of it like the barren sands in the deserts of Arabia, where there is not one spire of green grass to be found, within a few days after those fat enriching showers begin to fall, the face of the earth there (as it were by a new resurrection) is so revived, and, as it were, so renewed, as that it is presently covered all over with a pure green mantle.'

20. '*The prayers of Duvid . . . . . are ended.*'—As David did not long survive the solemn appointment of Solomon as king, it is very probable that the present was the last psalm he composed, and therefore may have been placed last in any original collection of the psalms penned exclusively by him. It is certain, however, that, in the present order of the psalms, many in the remaining portion of the book were composed by David. The second of the five books into which the Hebrews divide the psalms ends here.

PSALM LXXIII.

1 *The prophet, prevailing in a temptation,* 2 *sheweth the occasion thereof, the prosperity of the wicked.* 13 *The wound given thereby, diffidence.* 15 *The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.*

[1]A Psalm of Asaph.

[2]TRULY God *is* good to Israel, *even* to such as are [3]of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 [4]For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* [5]firm.

5 They *are* not [6]in trouble *as other* men; neither are they plagued [7]like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: [8]they have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most high?

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and [9]chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, [10]it *was* too painful for me;

17 Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so,* O LORD, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

[1] Or, *A Psalm for Asaph.* [2] Or, *Yet.* [3] Heb. *clean of heart.* [4] Job 21. 7. Psal. 37. 1. Jer. 12. 1. [5] Heb. *fat.* [6] Heb. *in the trouble of* other men. [7] Heb. *with.* [8] Heb. *they pass the thoughts of the heart.* [9] Heb. *my chastisement* was. [10] Heb. *it* was *labour in mine eyes.*

22 So foolish *was* I, and [11]ignorant: I was *as* a beast [12]before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth: *but* God *is* the [13]strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

11 Heb. *I knew not.* 12 Heb. *with thee.* 13 Heb. *rock.*

TITLE.—We have already under Psalm l. stated that the psalms thus superscribed are usually attributed to that Asaph who was chief musician in the time of David. Calmet, however, thinks that from the internal evidence which they offer, these psalms could not have been composed in the time of David: but some in the time of Jehoshaphat, and others during the Captivity; and that they were probably written by some descendants of this celebrated master of the temple music, whose name they, by way of distinction, prefixed to their psalms.

Verse 6. '*As a chain.*'—This reference is probably to a chain worn around the neck for ornament.

PSALM LXXIV.

1 *The prophet complaineth of the desolation of the sanctuary.* 10 *He moveth God to help in consideration of his power,* 18 *of his reproachful enemies, of his children, and of his covenant.*

[1]Maschil of Asaph.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the [2]rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 [3]They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

8 They said in their hearts, Let us [4]destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the midst of the earth.

13 [5]Thou didst [6]divide the sea by thy strength: thou brakest the heads of the [7]dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 [8]Thou didst cleave the fountain and the flood: [9]thou driedst up [10]mighty rivers.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast [11]made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [12]increaseth continually.

1 Or, A Psalm *for Asaph to give instruction.* 2 Or, *tribe.* 3 Heb. *they have sent thy sanctuary into the fire.* 4 Heb. *break.*
5 Exod. 14. 2. 6 Heb. *break.* 7 Or, *whales.* 8 Exod. 17. 5. Num. 20. 11. 9 Josh. 3. 13. 10 Heb. *rivers of strength.*
11 Heb. *made them.* 12 Heb. *ascendeth.*

PSALM LXXIV.—This is one of the Psalms which, from its marked reference to the taking of Jerusalem and the destruction of the temple, could not have been written (unless in the spirit of prophecy) earlier than the Captivity. Bishop Patrick thinks its author may have been one of the descendants of Asaph, who was allowed to remain at Jerusalem with the Chaldeans. Some think that the psalm has a prophetic reference to the desolation of the city and temple under Antiochus Epiphanes, or even to its final destruction by the Romans.

Verses 13, 14. '*Dragons... Leviathan.*'—Pharaoh and his host are undoubtedly figuratively designated by these terms. This use of the name 'Leviathan,' as a symbol of the Egyptians or of their king, strengthens the conclusion that the crocodile is the animal intended by that name, since it could only have been known to the Jews as a beast of the Nile, and as such was the most fitting symbol that could be chosen.

PSALM LXXV.

1 *The prophet praiseth God.* 2 *He promiseth to judge uprightly.* 4 *He rebuketh the proud by consideration of God's providence.* 9 *He praiseth God, and promiseth to execute justice.*

To the chief Musician, [1]Al-taschith, A Psalm *or* Song [2]of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 [3]When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the [4]south.

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

[1] Or, *destroy not.* [2] Or, *for Asaph.* [3] Or, *When I shall take a set time.* [4] Heb. *desert.*

PSALM LXXV.—This psalm is generally supposed to have been composed on occasion of the Assyrian invasion, in the time of Hezekiah, in confident expectation of that deliverance which the Lord, by the mouth of Isaiah, had promised.

Verse 8. '*The wine is red; it is full of mixture.*'—The following very interesting notice of the wines of Palestine is from a communication addressed (in 1834) by an American traveller to Professor Silliman, the editor of the '*American Journal of Science and Arts*':—'The wines of Palestine are generally represented by modern travellers as being of excellent quality. The sweet wines are particularly esteemed in the east, because they are grateful to the taste, very exhilarating, and some of them will keep for a long time. They were, therefore, preferred by those who were addicted to drinking, and commonly selected for the table of kings. The prophet Joel, accordingly, describes a state of great prosperity by the figure of mountains dropping down new, or more correctly, sweet wine (Joel iii. 18). Their inebriating quality is alluded to by the prophet Isaiah: "I will feed them that oppress thee with their own flesh; and they shall be drunken with sweet wine" (Isa. xlix. 26). And the privation of this enjoyment is placed by the prophet Micah among the judgments which the Almighty threatened to bring upon his ancient people for their iniquity. "Thou shalt tread the vintage of sweet wine, but shalt not drink wine." (Micah vi. 15: but see the note there.)

'Thus the testimony of travellers concerning the spirituous nature of the wines of Palestine accords with that of the sacred writers. The ancient wines are said to have been mixed with water for common use; but it is evident that this practice did not prevail among the Jews: for Isaiah, in mentioning a mixture of wine and water, evidently means to express, by the phrase, the degenerate state of his nation. "Thy silver is become dross, thy wine mixed with water" (Isa. i. 22). It is observed by Thevenot, that the people of the Levant never mingle water with their wine at meals, but drink by itself what water they think proper for abating its strength. While the Greeks and Romans by mixed wine understood wine united and lowered with water, the Hebrews, on the contrary, meant by it wine made stronger and more inebriating by the addition of powerful ingredients, as honey, spices, etc., or wine inspissated by boiling it down to two-thirds or one-half of the quantity; myrrh, opiates, and other drugs being added. Severe denunciations against the use of this drink are contained in various parts of the sacred Scriptures.'

The writer then notices the large size and richness of the grapes of Palestine. But on this subject a sufficient statement has been given under Num. xiii. 23. He then proceeds:

'To these facts I will only add, that the wines of Palestine were generally kept in bottles made of leather, or goat skins, firmly sewed or pitched together. In these the process of fermentation took place, and the wine acquired its proper degree of strength.

In the absence of anything like chemical analysis, these are the data from which we must draw our conclusions concerning the nature of the wines referred to by the sacred writers. Some of them are represented to have been sweet wines, which, if not the strongest, are known to have been among the stronger kinds. The grapes from which they were produced were remarkable for their richness and excellence; the climate of the country being such as to favour their growth, and the developement of those principles which during fermentation are converted into alcohol. And as the grapes of that country are now known to furnish very rich and spirituous wines, we may

infer that the ancient wines were similar in their character; since there is abundant evidence that the climate has not suffered any material change for three thousand years.

'I should not omit, in confirmation of this view of the spirituous nature of the wines of Palestine, to advert to the modes in which they were kept. It is now well known that when mixtures of alcohol and water are put into bladders, the water evaporates, and leaves the alcohol in a more concentrated form. And it is asserted that wine which has been kept in bottles, closed by pieces of bladder firmly tied over the mouth, in a few weeks acquires the strength and flavour which would be imparted to it only by several years' preservation in the ordinary way. Now it is probable that the leathern bags into which these wines are put would produce a similar effect upon the liquor, which, after the process of fermentation had ceased, would soon attain its complete and appropriate alcoholic character.'

PSALM LXXVI.

1 *A declaration of God's majesty in the church.* 11 *An exhortation to serve him reverently.*

To the chief Musician on Neginoth, A Psalm *or* Song [1]of Asaph.

IN Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents [2]unto him that ought to be feared.

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

[1] Or, *for Asaph.*

[2] Heb. *to fear.*

PSALM LXXVI.—This psalm is generally supposed to refer to the same event as the preceding; and it would seem to have been composed *after* the deliverance, by the destruction of Sennacherib's host, in anticipation of which the former psalm was written. It will be observed, that after the victory, Hezekiah 'commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer.' (2 Chron. xxix. 30.) These psalms appear to be denoted as those of 'Asaph the seer;' but it is not well agreed whether this Asaph was the same who lived in the time of David, and whose words were adopted as suitable to the occasion, or another Asaph who lived in the time of Hezekiah. Bishop Patrick and Calmet, with many others, are of the latter opinion. Those who are of the former, suppose its original reference was to the victory obtained by David over the Ammonites, or over the Philistines in the valley of Rephaim.

PSALM LXXVII.

1 *The psalmist sheweth what fierce combat he had with diffidence.* 10 *The victory which he had by consideration of God's great and gracious works.*

To the chief Musician, to Jeduthun, A Psalm [1]of Asaph.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the LORD: [2]my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

7 Will the LORD cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail [3]for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

[1] Or, *for Asaph.* [2] Heb. *my hand.* [3] Heb. *to generation and generation.*

10 And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most high.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God!

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 [4]The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 [5]Thou leddest thy people like a flock by the hand of Moses and Aaron.

[4] Heb. *The clouds were poured forth with water.* [5] Exod. 14. 19.

PSALM LXXVII.—This psalm is very generally allowed to have been written by the Asaph who lived in the time of David and Solomon, and addressed by him to Jeduthun; as it is not likely that two persons of such names should be associated at a later time, in such a manner as were two others of the same names who lived at the time indicated. Calmet, however, thinks to overcome this difficulty by concluding that the bands of musicians descended from Asaph, Jeduthun, and other founders, took the names of those founders, and bore them even during the Captivity, to which period he ascribes the present psalm. Bishop Patrick and others conceive that the author was another Asaph, individually; and that it was composed either during the invasion of Sennacherib, or in the Babylonish captivity: but in the hymn which forms the third chapter of Habakkuk, there are many ideas and phrases taken from this psalm; and as Habakkuk prophesied in the time of Josiah, it is clear that this psalm must have been of earlier date.

PSALM LXXVIII.

1 *An exhortation both to learn and to preach the law of God.* 9 *The story of God's wrath against the incredulous and disobedient.* 67 *The Israelites being rejected, God chose Judah, Zion, and David.*

[1]Maschil of Asaph.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 [2]I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, [3]that they should make them known to their children:

6 That the generation to come might know *them, even* the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation [4]*that* set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, *being* armed, *and* [5]carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 [6]He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 [7]In the daytime also he led them with a cloud, and all the night with a light of fire.

15 [8]He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the most high in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

[1] Or, A Psalm *for Asaph to give instruction.* [2] Psal. 49. 4. Matth. 13. 35. [3] Deut. 4. 9, and 6. 7.
[4] Heb. that *prepared not their heart.* [5] Heb. *throwing forth.* [6] Exod. 14. 21. [7] Exod. 13. 21, and 14. 24.
[8] Exod. 17. 6. Num. 20. 11. Psal. 105. 41. 1 Cor. 10. 4.

19 [9]Yea, they spake against God; they said, Can God [10]furnish a table in the wilderness?

20 [11]Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 [12]And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 [13]Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind [14]to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and [15]feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust. But [16]while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and [17]smote down the [18]chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.

40 How oft did they [19]provoke him in the wilderness, *and* grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them [20]from the enemy.

43 How he had [21]wrought his signs in Egypt, and his wonders in the field of Zoan:

44 [22]And had turned their rivers into blood; and their floods, that they could not drink.

45 [23]He sent divers sorts of flies among them, which devoured them; and [24]frogs, which destroyed them.

46 [25]He gave also their increase unto the caterpiller, and their labour unto the locust.

47 [26]He [27]destroyed their vines with hail, and their sycamore trees with [28]frost.

48 [29]He gave up their cattle also to the hail, and their flocks to [30]hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*.

50 [31]He made a way to his anger; he spared not their soul from death, but gave [32]their life over to the pestilence;

51 [33]And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea [34] [35]overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and [36]divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 [37]For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

[9] Num. 11. 4. [10] Heb. *order*. [11] Exod. 17. 6. Num. 20. 11. [12] Exod. 16. 14. John 6. 31.
[13] Or, *Every one did eat the bread of the mighty*. [14] Heb. *to go*. [15] Heb. *fowl of wing*. [16] Num. 11. 33.
[17] Heb. *made to bow*. [18] Or, *young men*. [19] Or, *rebel against him*. [20] Or, *from affliction*. [21] Heb. *set*. [22] Exod. 7. 20.
[23] Exod. 8. 24. [24] Exod. 8. 6. [25] Exod. 10. 13. [26] Exod. 9. 23. [27] Heb. *killed*. [28] Or, *great hailstones*.
[29] Heb. *He shut up*. [30] Or, *lightnings*. [31] Heb. *He weighed a path*. [32] Or, *their beasts to the murrain*. Exod. 9. 3.
[33] Exod. 12. 29. [34] Exod. 14. 27, and 15. 10. [35] Heb. *covered*. [36] Josh. 13. 7. [37] Deut. 32. 21.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 [38]So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not [39]given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath [40]established for ever.

70 [41]He chose David also his servant, and took him from the sheepfolds:

71 [42]From following the ewes great with young he brought him [43]to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

38 1 Sam. 4. 11. 39 Heb. *praised*. 40 Heb. *founded*. 41 1 Sam. 16. 11. 2 Sam. 7. 8. 42 Heb. *From after*. 43 2 Sam. 5. 2. 1 Chron. 11. 2.

PSALM LXXVIII.—Although Calmet concludes (from verses 9 and 67—69) that this psalm commemorates the victory which king Asa gained over the ten tribes, we see no reason to question that it was written by the celebrated Levite of David's time, if not by David himself. It contains a short account of the history of the Jews from the time of deliverance from Egypt to that of David, all the particulars of which have already engaged our attention. Hengstenberg thinks that the general object of the Psalm is to warn Israel, who had escaped the judgments of God, not to provoke a fresh judgment. 'The conclusion however, verses 65—72, indicates, that besides this general object the Psalmist designed to warn the Israelites against a special sin to which they were peculiarly liable from the circumstances of the time. The danger was, that not being willing to acquiesce in the divine arrangement, by which the prerogative of Ephraim was transferred to Judah, of regarding that as a usurpation which was in fact a divine judgment, and rebelling against the sanctuary in Zion and the dominion of David and his tribe.

'The history renders it clear that this object was both immediate and a very important one. The numerous, powerful and haughty tribe of Ephraim had been in possession of precedency during the period of the Judges. The sanctuary in Shiloh was in the heart of it. How very determined were its claims for precedency appeared from its objections to Gideon, Judges viii. 1, and its opposition to Jephthah, Judges xii. 1. It became hence a matter of great difficulty for this tribe to acquiesce in the new arrangement of things under David; and assuredly this would have never taken place had not David been marked out in such a decided manner by God himself. For seven years David was king over Judah alone. The success of the rebellion of Absalom may assuredly be attributed, to a very great extent, to the jealousy of Ephraim as its cause. Similar consequences followed the insurrection of Sheba, who was supported by the whole of Israel, while the tribe of Judah remained faithful to its king, 2 Sam. xx. 2. Under David and Solomon, however, its participation in that national glory, the foundation of which was laid by these powerful kings, counterbalanced the jealousy of Ephraim, and this broke the energy of that tribe. But after Solomon's death it burst out into a violent flame; and the consequence of neglecting the cautions of this Psalm was the melancholy division which inflicted a death-wound on the Israelitish nation.'

Verse 25. '*Angels' food.*'—The marginal reading, 'the bread of the mighty,' is preferable; for nowhere does the word אַבִּירִים *abbirim*, mean 'angels,' but great, powerful, or chief persons. The meaning therefore is 'princely food'—food so good, delicious, and nourishing, that the rich and great would have been glad to obtain it.

63. '*Their maidens were not given to marriage.*'—This clause has been variously rendered even in the ancient versions. The Septuagint, the Arabic, and the Vulgate, nearly agree in rendering the verse, 'The fire destroyed the young men, and the virgins did not lament them;' and we should think this preferable, for it is that which spontaneously occurred to us, on reading the Hebrew, before consulting the versions. The Targum, however, followed by Aquila, Symmachus, and Theodotion, has, 'were not praised, or, celebrated in songs;' which sense our translators give as a marginal reading. This would perhaps refer to the praise of their accomplishments and beauty; but more probably to the nuptial songs chanted by the maidens at the marriage of their friends. This interpretation therefore comes to the ultimate sense conveyed in our version; and then the antithesis in this and the following verse would be certainly brought out better than in any other view: the songs for the brides and the lamentations of the widows being equally unheard in times of great calamity.

64. '*Their widows made no lamentation.*'—This implies the extent of the destruction, and is full of meaning to one who has been in an Oriental city, during a plague or other devastating calamity. At first the cry of wailing, which always follows a death in ordinary circumstances, is loud and frequent: but such cries do not increase, but subside, with the increase of the calamity and desolation. Death becomes a familiar object in every house: and every one, absorbed in his own losses, has little sympathy to spare for others. Hence the loudest lamentations cease to be noticed, or to draw condoling friends to the house of mourning; and therefore, as well as from the stupefaction of feeling which scenes of continued horror never fail to produce, a new death is received in silence, or only with sighs and tears. In fact, all the usual observances are suspended. The dead are carried out and buried without mourning ceremonies, and without the presence of surviving friends, by men who make it an employment to take away the dead, on the backs of mules or asses, from the homes they leave desolate. We have seen this.

70. '*He chose David also his servant, and took him from the sheepfolds.*' *etc.*—To apprehend the whole force of the passage to the end of v. 73 we should recollect some of the peculiar conditions of the ancient pastoral life. The He-

brew patriarchs, and in a great measure their descendants, when settled in Canaan, did not usually intrust their flocks to menials and strangers, but either tended them in person, or intrusted them to their sons or near relations. The flock which David himself tended was that of his father Jesse. In later times, the increase of population and of the town life led to the use of hired shepherds: but the difference of treatment which the flock received under the differing circumstances was most strongly felt by the Jews, and was, on one occasion, most pointedly indicated by our Saviour, who in comparing himself to the shepherd-owner of a flock says, 'I am the good shepherd: the good shepherd giveth his life for the sheep. But *he that is an hireling*, and not the shepherd, *whose own the sheep are not*, seeth the wolf coming, and leaveth the sheep and fleeth... The hireling fleeth *because he is an hireling and careth not for the sheep*' (John x. 11-13.) This position of our Saviour is admirably illustrated by the conduct of David himself, who combated and slew both a lion and a bear in defence of his father's flock (1 Sam. xvii. 34. 35). If, therefore, the sheep under the shepherd-owner may rest in quiet, confident of lacking nothing which the care of that shepherd can provide, how much more he whose shepherd is the Lord.

PSALM LXXIX.

1 *The psalmist complaineth of the desolation of Jerusalem.* 8 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*

A Psalm [1]of Asaph.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them.*

4 [2]We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 [3]How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 [4]Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 [5]O remember not against us [6]former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the [7]revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of [8]thy power [9]preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise [10]to all generations.

[1] Or, *for Asaph.* [2] Psal. 44. 14. [3] Psal. 89. 46. [4] Jer. 10. 25. [5] Isa. 64. 9. [6] Or, *the iniquities of them that were before us.* [7] Heb. *vengeance.* [8] Heb. *thine arm.* [9] Heb. *reserve the children of death.* [10] Heb. *to generation and generation.*

PSALM LXXIX.—It is not doubted that this psalm was written after the ruin of the city and temple, and the destruction and captivity of the nation by Nebuchadnezzar. It appears to have been composed while the scenes of death and desolation were actually present or fresh in recollection: and some have supposed that it was written by Jeremiah, not only because he was the person then living who seems most likely to have been its author, but because it is very much in the style of his writings; and more than a whole verse of it (verses 6, 7) is found in Jer. x. 25.

Verse 3. '*There was none to bury them.*'—This in the East is no uncommon result of a great mortality, whether from war or from plague. Those who feel the deepest interest in the departed have already died, and strangers are too much absorbed in their own misery to undertake so great a labour. The bodies are therefore left to be devoured by dogs and jackals, or are disposed of by some summary public act. We saw much of this ourselves during the great plague of Baghdad in 1831. At first the people were so shocked at the mortality that they made great efforts to dispose of their dead. We recollect that in one quarter where the dead had accumulated frightfully, all the young men arose, and in one night buried all the dead. But this effort was not repeated; and at length, as the mortality increased, the survivors could not exert themselves further than to put the dead bodies into the street; or they left them in the houses, and withdrew to other houses which the plague had untenanted. This produced many shocking scenes; and at length the government found it necessary to hire men at a high price, to go through the town every day to collect the dead bodies, and—not to bury them, for there was no strength in the city left for that labour—but to cast them into the river Tigris. It was also noticed there, at that time, that as the mortality increased, and a man saw all his household thinned off, his anxiety about the disposal of his own body would become very great—greater it seemed to us than with respect to the question of life or death; and many took extraordinary pains and incurred much expense to secure beforehand the chance of a decent interment as soon as the angel of death should smite them down.

PSALM LXXX.

1 *The psalmist in his prayer complaineth of the miseries of the church.* 8 *God's former favours are turned into judgments.* 14 *He prayeth for deliverance.*

To the chief Musician upon Shoshannim-Eduth, A Psalm [1]of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and [2]come *and* save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long [3]wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* [4]the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

1 Or, *for Asaph.* 2 Heb. *come for salvation to us.* 3 Heb. *wilt thou smoke.* 4 Heb. *the cedars of God.*

PSALM LXXX.—This psalm is generally supposed to refer to the state of the Hebrew nation during the Babylonish captivity: but it is not agreed whether it was written during the captivity, or in the spirit of prophecy at an earlier period. Some however refer it to the captivity of the ten tribes by the Assyrians, while others would rather assign it to an intermediate period—as the invasion of Judea by the Assyrians under Sennacherib.

13. '*The boar out of the wood doth waste it.*'—Irby and Mangles, travelling near Homs, passed a valley 'grubbed up in all directions in furrows by the wild-boars. The soil had all the appearance of having been literally ploughed up.' The Rev. John Hartley, in his 'Researches,' relates, that the Rev. Mr. Leeves was proceeding, in the dark of the evening, from Constantinople to Therapia. 'Passing a vineyard, he observed an animal of large size rushing forth from among the vines, crossing the road, and taking to flight with great precipitation. The Greek syrogee, who was riding first, exclaimed "Wild-boar! wild-boar!"—and really it proved to be a wild-boar, which was retreating from the vineyards to the woods. "What has the wild-boar to do with the vineyards?" inquired Mr. Leeves. "Oh!" said the syrogee, "it is the custom of the wild-boars to frequent the vineyards, and to devour the grapes." And it is astonishing what havoc a wild-boar is capable of effecting during a single night. What with eating, and what with trampling underfoot, he will destroy an immense quantity of grapes.' The propriety of the image in the 12th verse of this psalm must be familiar to all persons who have visited grape countries: '*All they which pass by the way do pluck her;*' but the force and beauty of the succeeding figure, derived from a practice connected with the natural history of the wild-boar, has probably been seldom observed.

The frequent mention of wild-boars in Scripture shews that these animals were by no means uncommon in Palestine. Many anecdotes might be adduced to shew that they were still of frequent occurrence in the times of the Crusades. There is, for instance, the well known incident of Richard Cœur de Lion's encounter with one of vast size, which he ran through with his lance; and while the animal was still endeavouring to gore his horse, he leapt from its back, and slew the fierce animal with his sword. At present wild-boars frequent the marshes of the Delta, and are not uncommon in Mount Carmel and in the valley of Ajalah; they are abundant about Lake Huleh and the sources of the Jordan, as well as lower down where the river enters the Dead Sea. The wild-boar of the East, though commonly smaller than the old breeds of domestic swine, grows occasionally to a very large size. It is passive while unmolested, but fierce and vindictive when roused. The ears of this species are small and rather rounded, the snout broad, the tusks very prominent, the tail distichous, and the colour dark ashy, the ridge of the back bearing a profusion of long bristles. Col. C. Hamilton Smith considers it doubtful whether this species is the same as that of Europe, for the farrow is not striped. He thinks it is probably identical with the wild hog of India.

The abode of the Oriental wild-boars is chiefly in the woods, from whence they rush and ravage the fields, plantations, gardens, and vineyards, in the season of production. What they eat is of small consequence compared with the havoc which they occasion by trampling with



WILD BOAR.

their feet, turning up roots, breaking the branches, and lacerating the stems with their tusks. Thus a fine garden or vineyard may in one night be completely ruined. For such reasons it was a custom among the Greeks and Romans to sacrifice a hog to Ceres, at the beginning of harvest, and another to Bacchus at the commencement of the vintage,—the ravages of this animal being equally detrimental to the corn-field and to the vineyard. It will be recollected also that the wild hogs, where they are numerous, forage in herds, led on by some old boars, running with great speed and fierceness, which renders their injuries far more extensive than they could be from the operations of single animals.

PSALM LXXXI.

1 *An exhortation to a solemn praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief Musician upon Gittith, *A Psalm* [1]of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out [2]through the land of Egypt: *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands [3]were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I [4]proved thee at the waters of [5]Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

[1] Or, *for Asaph.* [2] Or, *against.* [3] Heb. *passed away.* [4] Exod. 17. 6. [5] Or, *strife.*

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 [6]So I gave them up [7]unto their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have [8][9]submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also [10]with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

[6] Acts 14. 16. [7] Or, *to the hardness of their hearts*, or, *imagination*. [8] Or, *yielded feigned obedience*. [9] Heb. *lied*. [10] Heb. *with the fat of wheat*.

PSALM LXXXI.—It is supposed that this psalm was composed for the feast of trumpets (Lev. xxiii. 24), and it is still used by the Jews for that occasion. Its date cannot be determined; but it is probably older than the time of David.

Verse 3. '*Blow up the trumpet in the new moon.*'—The new moons were used as seasons for religious festivals also by the Egyptians and other nations: and it was probably to prevent an idolatrous appropriation that the celebration of the new moons was admitted into the Mosaical system. The burnt sacrifices which attended its feast among the Israelites may be contrasted with the joy, the victims, and various ceremonies that signalized it in the East. The tribe of Arcat among the pagan Arabs are thus described: 'They acknowledged no law or compact, they worshipped the moon and prostrated themselves before it, when new, and when at the full, at its renewal and its completion: and on the 14th night they demanded of it all their wants and exigencies, renouncing Him who spread out the earth and raised up the skies. In every month they had a festival and rejoiced at the rise of the new moon.' *Antar* iii. 326.

5. '*I heard a language that I understood not.*'—The difference of language between the Hebrews and the Egyptians in the time of Joseph, is distinctly intimated in the account of his interview with his brethren, when their communications were through an interpreter: and when the brethren made private observations to each other, in their own language, evidently calculating that Joseph, whom they supposed to be an Egyptian, could not understand what they said.

10. '*Open thy mouth wide, and I will fill it.*'—This, which to us may seem rather a coarse image, is still very commonly used in the East. A person who forms large expectations from another, is said to open his mouth wide before him: and if his expectations are satisfied, his mouth is said to be filled. In Persia a grotesque literalness is given to the idea which is in general figurative—the king and prince-governors often directing the mouths of persons with whom they are pleased *to be filled* with choice sweetmeats.

PSALM LXXXII.

1 *The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.*

A Psalm [1]of Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and [2]accept the persons of the wicked? Selah.

3 [3]Defend the poor and fatherless: do justice to the afflicted and needy.

4 [4]Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are [5]out of course.

6 [6]I have said, Ye *are* gods; and all of you *are* children of the most high.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

[1] Or, *for Asaph*. [2] Deut. 1. 17. [3] Heb. *Judge*. [4] Prov. 24. 11. [5] Heb. *moved*. [6] John 10. 34.

PSALM LXXXII.—As this psalm is an admonition to judges, it is usually supposed to have been written either in the time of Jehoshaphat, who found it necessary to make great reforms in the administration of justice, or in that of Hezekiah, when we find Isaiah complaining very strongly of the conduct of the judges.

PSALM LXXXIII.

1 *A complaint to God of the enemies' conspiracies.* 9 *A prayer against them that oppress the church.*

A Song *or* Psalm [1]of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut

[1] Or, *for Asaph*.

them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one [1]consent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: [2]they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the [4]Midianites; as *to* [5]Sisera, as *to* Jabin, at the brook of Kison:

10 *Which* perished at En-dor: they became *as* dung for the earth.

11 Make their nobles like [6]Oreb, and like Zeeb: yea, all their princes as [7]Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

[1] Heb. *heart.* [2] Heb. *they have been an arm to the children of Lot.* [4] Judg. 7. 22.
[5] Judg. 4. 15, 24. [6] Judg. 7. 25. [7] Judg. 8. 21.

PSALM LXXXIII.—It is generally concluded that this psalm was composed in the time of Jehoshaphat, when the Ammonites and the Moabites were leagued with the Edomites and other nations against Judah; but were destroyed with their own arms and weapons, as recorded in 2 Chron. xx. It is not by any means unlikely that the writer was Jahaziel, that 'Levite of the sons of Asaph,' whom the Lord commissioned to assure Jehoshaphat of a signal deliverance from the powerful confederacy formed against him.

Verse 13. '*Like a wheel; as the stubble before the wind.*'—Instead of 'wheel,' the original word here employed should be considered as denoting any light matter wheeled or whirled about, as by a whirlwind. 'Whirling chaff' is a very good translation of the idea. It does not, however, much matter, as the idea of the allusion is preserved in each interpretation. It is clear that the whirlwind is in view—such as sweeps into its vortex, and whirls about with violence, whatever light substances it encounters. We think the force of this, and some other texts which refer to the whirlwind, may be best explained by reference to those sudden, partial, and strong currents of air which sometimes arise when, in other respects, there is perfect calm, or when the wind changes; and which sweep into their vortex not only chaff and stubble, but sand and branches of trees, with which are formed moving columns that appear almost to reach to the clouds. These whirlwinds, although less formidable than those of the deserts, are sometimes of great strength, and the weakest of them whirl off in a moment all the chaff and stubble within their scope.

14. '*The flame setteth the mountains on fire.*'—This allusion is doubtless derived from the accidental or intentional kindling of the dried herbage, when the flames sometimes extend to the woods, which sustain great devastation. The text of course supposes the mountains to be wooded.

PSALM LXXXIV.

1 *The prophet, longing for the communion of the sanctuary,* 4 *sheweth how blessed they are that dwell therein.* 8 *He prayeth to be restored unto it.*

To the chief Musician upon Gittith, A Psalm [1]for the sons of Korah.

How amiable *are* thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*

6 *Who* passing through the valley [2]of Baca make it a well; the rain also [3]filleth the pools.

7 They go [4]from strength to strength, *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. [5]I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: [6]no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, [7]blessed *is* the man that trusteth in thee.

[1] Or, *of.* [2] Or, *of mulberry trees, make him a well, &c.* [3] Heb. *covereth.* [4] Or, *from company to company.*
[5] Heb. *I would choose rather to sit at the threshold.* [6] Psal. 34. 9, 10. [7] Psal. 2. 12.

PSALM LXXXIV.—This psalm seems to have been composed with reference to the periodical journeys of the tribes to worship at Jerusalem at the great festivals. It is admirably suited to that occasion; and the Jewish writers affirm that it was actually long used by the travellers upon these sacred journeys.

Verses 1, 2. '*How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord*,' etc.—Rosenmüller thinks that the first part of the psalm cannot be better illustrated than by the example of those who go on pilgrimage to Mecca. As their enthusiasm increases in proportion as they advance through the desert to the holy place; as they are used to be ravished when they behold the shining towers of the kaaba, so does the journey to Jerusalem proceed with increased singing, spirit, and joy, through the scorched vallies. Joseph Pitts, in describing the devout enthusiasm of the Mecca pilgrims on the occasion to which Rosenmüller refers, says: 'I profess I could not choose but admire to see these poor creatures so extraordinarily devout and affectionate when they were about these superstitions, and with what awe and trembling they were possessed; insomuch that I could scarce forbear shedding of tears to see their zeal, though blind and idolatrous.'

A similar and more direct example of the same kind of feeling is given by Dr. Clarke in his very graphic description of the approach of his own cavalcade to Jerusalem. 'At three p.m. we again mounted our horses, and proceeded on our route. No sensation of fatigue or heat could counterbalance the eagerness and zeal which animated all our party, in the approach to Jerusalem: every individual pressed forward hoping first to announce the joyful intelligence of its appearance. We passed some insignificant ruins, either of ancient buildings or of modern villages; but had they been of more importance, they would have excited little notice at the time, so earnestly bent was every mind towards the main object of interest and curiosity. At length, after about two hours had been passed in this state of anxiety and suspense, ascending a hill towards the south, "*Hagiopolis!*" exclaimed a Greek in the van of our cavalcade; and instantly throwing himself from his horse, was seen bareheaded, upon his knees, facing the prospect he surveyed. Suddenly the sight burst upon us also. Who shall describe it? The effect produced was that of total silence throughout the whole company. Many of the party, by an immediate impulse, took off their hats, as if entering a church, without being sensible of doing so. The Greeks and Catholics shed torrents of tears; and presently beginning to cross themselves with unfeigned devotion, asked if they might be permitted to take off the covering from their feet, and proceed, barefooted, to the holy sepulchre. We had not been prepared for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnants of Jerusalem, we beheld, as it were, a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries, all of which, glittering in the sun's rays, shone with inconceivable splendour. As we drew nearer, our whole attention was engrossed by its noble and interesting appearance. The lofty hills by which it is surrounded give to the city itself an appearance of elevation inferior to that which it really possesses.'

In this passage the tourist seems to have had in view the beautiful and animated description (*Gerusalemme Liberata*, canto 3) of the emotions evinced by the first Crusaders in approaching Jerusalem, which we produce in Fairfax's translation.

'The purple morning left her crimson bed,
And donn'd her robes of pure vermilion hue;
Her amber locks she crown'd with roses red,
In Eden's flowery gardens gathered new;
When through the camp a murmur shrill was spread;
Arm, arm, they cried; arm, arm, the trumpets blew;
Their merry noise prevents the joyful blast,
So hum small bees before their swarms they cast.

Their captain rules their courage, guides their heat,
Their forwardness he staid with gentle rein;
And yet more easy, haply, were the feat,
To stop the current near Charybdis' main,
Or calm the blust'ring winds on mountains great,
Than fierce desires of warlike hearts restrain;
He rules them yet, and ranks them in their haste,
For well he knows disord'red speed makes waste.



CRUSADERS APPROACHING JERUSALEM.

Feath'red their thoughts, their feet in wings were dight,
Swiftly they march'd, yet were not tir'd thereby,
For willing minds make heaviest burdens light;
But when the gliding sun was mounted high,
Jerusalem, behold, appear'd in sight,
Jerusalem they view, they see, they spy;
Jerusalem with merry noise they greet,
With joyful shouts, and acclamations sweet.

As when a troop of jolly sailors row,
Some new found land and country to descry;
Through dang'rous seas and under stars unknow,
Thrall to the faithless waves, and trothless sky;
If once the wished shore begin to show,
They all salute it with a joyful cry,
And each to other shew the land in haste,
Forgetting quite their pains and perils past.

To that delight which their first sight did breed,
That pleased so the secret of their thought,
A deep repentance did forthwith succeed,
That rev'rend fear and trembling with it brought.
Scantly they durst their feeble eyes dispread
Upon that town, where Christ was sold and bought,
Where for our sins he, faultless, suff'red pain,
There where he died, and where he liv'd again.

Soft words, low speech, deep sobs, sweet sighs, salt tears,
Rose from their breasts, with joy and pleasure mixt;
For thus fares he the Lord aright that fears,
Fear on devotion, joy on faith is fixt;
Such noise their passions make, as when one hears
The hoarse sea-waves roar hollow rocks betwixt;
Or as the wind in boults and shady greaves
A murmur makes, among the boughs and leaves.

Their naked feet trod on the dusty way,
Following th' ensample of their zealous guide;
Their scarfs, their crests, their plumes, and feathers gay,
They quickly doft, and willing laid aside;
Their moulten hearts their wonted pride allay,
Along their watery cheeks warm tears down slide.'

3. '*Sparrow.*'—The Hebrew word צִפּוֹר *tzippor*, occurs very frequently in the Scriptures, but is only twice rendered 'sparrow' in our version—here and in Ps. cii. 7; in the other places it is usually translated 'bird' or 'fowl.' The fact is, that although the name be in some cases that of a particular species of bird, which species is agreed to be the sparrow, it is also a general name for all birds declared by the law to be clean, if not for all birds, clean or unclean. It is not always easy to determine in what passages the word should be understood in the more restricted signification of 'sparrow;' but the present is certainly one of the number. It is not necessary to say anything concerning the appearance or habits of a bird so well known as this; but it may be observed, that familiar and bold as the bird is in our own country, it is much more so in the East. For as birds are there exposed to the least possible molestation from man, those which are naturally disposed to live in or near towns, and to construct their nests among human habitations, do so with more confidence and freedom, and with less curious search for secret and inaccessible positions, than we should be disposed to imagine. Nevertheless, we are not to understand literally that either the sparrow or swallow built their nests upon or against the altar itself, where they would have been continually disturbed by the officiating priests; but the altar is here put as a part for the whole, so that the precincts of the tabernacle are to be understood, within which, among the beams and rafters of the sacred enclosure, or of the offices within it, the sparrows and swallows were allowed to build their nests. David had probably particularly noticed them in his visits to the tabernacle; and now, banished and desolate, he longs for a privilege from which even the birds of smallest account were not excluded. Some however remove all consideration on this point by translating, 'Even as the sparrow findeth her house, and the swallow her nest, where she hath laid her young; so would I find thine altars, O Lord of hosts,' etc.

— '*The swallow.*'—The word here is דְּרוֹר *derur*, which the old versions render by 'turtle-dove,' probably from the resemblance of the name to תּוֹר *tur*, the common name of that bird. The Hebrew interpreters believe it is the swallow, and are followed by our version. The word means 'freedom, deliverance,' and may be supposed to refer to the free manner in which the swallow flies. It is only mentioned again, at least by this name, in Prov. xxvi. 2; and is there also associated with the *tzippor*, which our version there renders 'bird,' instead of 'sparrow.' In both texts the meaning agrees better with the swallow than the turtle-dove. It is not necessary to describe particularly the appearance and habits of so well-known a bird as this: and some of the observations in the preceding note are equally applicable here.



SWALLOW OF PALESTINE.

6. '*Valley of Baca.*'—Most translations render 'Baca' rather as an appellative than a proper name; and we think rightly. So understood, it would mean 'the valley of weeping,' or 'vale of tears;' unless, with some, we suppose it to mean a valley in which the *baca* abounded,—and therefore a dry, desolate valley.

PSALM LXXXV.

1 *The psalmist, out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, out of confidence of God's goodness.*

To the chief Musician, A Psalm [1]for the sons of Korah.

LORD, thou hast been [2]favourable unto thy land: thou hast brought back the captivity of Jacob.

2 [3]Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: [4]thou hast turned *thyself* from the fierceness of thine anger

[1] Or, *of.* [2] Or, *well pleased.* [3] Psal. 32. 1. [4] Or, *thou hast turned thine anger from waxing hot.*

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed *each other*.

11 [f]Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set *us* in the way of his steps.

PSALM LXXXV.—This psalm was probably composed during the troubles which followed the restoration of the Jews to their own land, after their captivity in Babylon.

PSALM LXXXVI.

1 David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God. 11 He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of God's goodness.

[1]A Prayer of David.

Bow down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* [2]holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee [3]daily.

4 Rejoice the soul of thy servant: for unto thee, O LORD, do I lift up my soul.

5 [4]For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O LORD; [5]neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: [6]thou *art* God alone.

11 [7]Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest [8]hell.

14 O God, the proud are risen against me, and the assemblies of [9]violent *men* have sought after my soul; and have not set thee before them.

15 [10]But thou, O LORD, *art* a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

1 Or, *A Prayer*, being a Psalm *of David*. 2 Or, *one whom thou favourest*. 3 Or, *all the day*. 4 Joel 2. 13. 5 Deut. 3. 24. 6 Deut. 6. 4, and 32. 39 Isa. 37. 16, and 44. 6. Mark 12. 29. 1 Cor. 8. 4. Ephes. 4. 6. 7 Psal. 25. 3, and 119. 33. 8 Or, *grave*. 9 Heb. *terrible*. 10 Deut. 34. 6. Num. 14. 18. Psal. 103. 8, and 139. 4, and 145. 8.

PSALM LXXXVI.—This psalm is generally supposed to have been composed by David during the time of Saul's persecutions.

PSALM LXXXVII.

1 *The nature and glory of the church.* 4 *The increase, honour, and comfort of the members thereof.*

A Psalm *or* Song [1]for the sons of Korah.

HIS foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

[1] Or, *of.*

PSALM LXXXVII.—The occasion and author of this psalm are uncertain. Calmet supposes it was written a little before or soon after the captives from Babylon arrived at Jerusalem. Other opinions are, that it was produced after the completion of Solomon's temple; or when the invading host of Assyrians, under Sennacherib, prevented the Levites from proceeding, in their courses, to the temple at Jerusalem.

Verse 4. '*Rahab.*'—This is generally understood to mean Egypt, for which it is a poetical name. In Isa. xxx. 7, where it is certainly applied to Egypt, there is an allusion to its meaning (*pride*), which has occasioned its being there translated in our version, instead of being given as a proper name. Jarchi's explanation of this and the following verse is usually adopted; and he supposes it to mean that, whereas the Philistines and others held Egypt and Babylon in such high esteem for their antiquity, arts, and learning, so that a person was honoured by its being said that he was born there; so thenceforward should the citizens of Zion be so privileged and distinguished, that the same should, with greater justice, be said of them.

5. '*This and that man was born in her.*'—It is well to observe that the word for 'man,' used here, is not אָדָם *adam*, the common name for man, but אִישׁ *ish*, which is usually employed when a name is introduced to be designated with distinction and honour. There are in Hebrew, in fact, three words to designate man, with varied signification—אָדָם *adam*, the common name; אִישׁ *ish*, the name of excellence and honour; and אֱנוֹשׁ *enosh*, man in his weak and inferior character, as liable to misfortune, misery, and death. The illustrative discrimination with which these words are respectively applied, gives to many passages of the Hebrew Scriptures a force and significance which cannot be preserved in translation into a language which has but one word to represent all these meanings—or indeed has no word for man but the one answering to ADAM, unless indeed our 'male,' in a sense of dignity and strength, answers in some measure to ISH.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A Song *or* Psalm [1]for the sons of Korah, to the chief Musician upon Mahalath Leannoth, [2]Maschil of Heman the Ezrahite.

O LORD God of my salvation, I have cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off [3]from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me, thy terrors have cut me off.

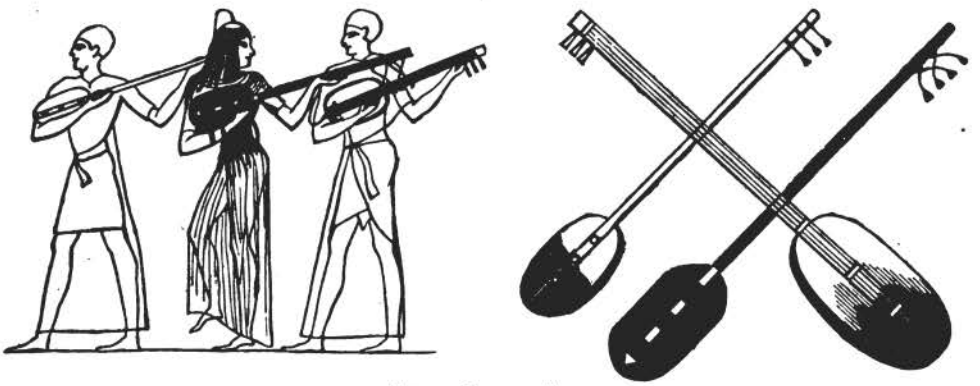
[1] Or, *of.* [2] Or, a psalm *of Heman the Ezrahite, giving instruction.* [3] Or, *by thy hand.*

17 They came round about me 'daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

4 Or, *all the day*.

TITLE, '*Mahalath*.'—This word occurs also in the title to Psalm liii. It clearly denotes a musical instrument, and is supposed by Gesenius and others to indicate a kind of guitar. We should not like to affirm with much positiveness that this instrument is denoted either by this word or by the נְגִינוֹת *minnim*, which some take for this instrument. Not that we doubt whether the Hebrews had such instruments, but because we are not satisfied that these are the precise words by which they were denoted. The prevalence in the East of instruments of this sort would alone suggest the probability that the Jews were not without them; and this probability is greatly increased by the evidence which the Egyptian paintings offer, that they were equally prevalent in ancient times in neighbouring



ANCIENT EGYPTIAN LUTES.

nations. This will be seen from the subjoined engraving, a very cursory inspection of which will shew the general resemblance of the above to the instruments of the lute or guitar class now in use in the East. The ancient Egyptian lute consisted of two parts, a long flat neck or handle, and a hollow oval body, composed wholly of wood, or covered with leather, whose upper surface was perforated with several holes to allow the sound to escape; over this body, and the whole length of the handle, extended three strings of catgut secured at the upper extremity. The length of the handle was sometimes twice, sometimes thrice that of the body, and the whole instrument seems to have measured three or four feet. It was struck with a plectrum, and the performers usually stood as they played. Both men and women used this instrument; some danced while they touched its strings, supporting it on the right arm; and in one instance it is seen slung by a band round the neck, like the modern Spanish guitar.

With all this evidence before us we need not hesitate to conclude that the Hebrews were in possession of many instruments of this kind, although we may not venture to affirm by what name they were called.

'*Heman the Ezrahite*.'—This might be supposed to be the same as the chief musician of the name, in the time of David. But he was a Levite, whereas the present Heman is called an Ezrahite, which is understood to denote a descent from Zerah, the son of Judah, who had a son called Heman (1 Chron. ii. 6). If therefore the chief musician be intended, some transcriber must have made a mistake in assigning to him a paternity that belonged to another person of the same name. But this psalm is generally concluded to have been written during the captivity; and, if so, we may suppose that it was written by a person called Heman, descended from the son of Zerah of that name, or else, supposing the term 'Ezrahite' erroneously applied, by a person descended from the chief musician, and belonging to the band founded by him, and perhaps distinguished by his name.



SYRO-ARABIAN LUTE.

PSALM LXXXIX.

1 *The psalmist praiseth God for his covenant,* 5 *for his wonderful power,* 15 *for his care of his church,* 19 *for his favour to the kingdom of David.* 38 *Then complaining of contrary events,* 46 *he expostulateth, prayeth, and blesseth God.*

[1]Maschil of Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness [2]to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have [3]sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne [4]to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken [5]Rahab in pieces, as one that is slain; thou hast scattered thine enemies [6]with thy strong arm.

11 [7]The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast [8]a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the [9]habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that know the [10]joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

18 For [11]the LORD *is* our defence; and the Holy One of Israel *is* our king.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 [12]I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they [13]break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness [14]will I not utterly take from him, nor suffer my faithfulness [15]to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness [16]that I will not lie unto David.

36 [17]His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

[1] Or, A Psalm *for Ethan the Ezrahite, to give instruction.* [2] Heb. *to generation and generation.* [3] 2 Sam. 7. 11, &c. [4] Heb. *to generation and generation.* [5] Or, *Egypt.* [6] Heb. *with the arm of thy strength.* [7] Gen. 1. 1. Psal. 24. 1, and 50. 12. [8] Heb. *an arm with might.* [9] Or, *establishment.* [10] Num. 10. 6. [11] Or, *our shield is of the LORD; and our king is of the holy one of Israel.* [12] 1 Sam. 16. 12. [13] Heb. *profane my statutes.* [14] Heb. *I will not make void from him.* [15] Heb. *to lie.* [16] Heb. *if I lie.* [17] 2 Sam. 7. 16. Luke 1. 33. John 12. 34.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his [18]glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former lovingkindnesses, *which* thou [19]swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and Amen.

[18] Heb. *brightness.* [19] 2 Sam. 7. 15.

TITLE, '*Ethan.*'—A person of this name was one of the chief musicians in the time of David (see the note 1 Chron. xxvi.); but he was a Levite, whereas the present is called an Ezrahite. In fact, the considerations stated in the note to the preceding psalm are exactly applicable here also. It is generally believed that this psalm was written early in the Captivity, probably soon after the ruin of the city and temple by the Babylonians.

Verse 10. '*Broken Rahab in pieces.*'—This doubtless alludes to the destruction of the Egyptians in the Red Sea.

25. '*I will set his hand also in the sea, and his right hand in the rivers.*'—That is, he should reign from the Mediterranean to the Euphrates; figuratively expressed by his left hand being extended to the sea, and his right hand to the rivers. A similar expression was used, according to Curtius, by the Scythian ambassadors to Alexander. 'If,' said they, 'the gods had given thee a body as great as thy mind, the whole world would not be able to contain thee. Thou wouldst reach with one hand to the east, and with the other to the west.'

38. '*Thine anointed.*'—This and what follows may be supposed to refer to Zedekiah, who was blinded, and kept as a prisoner at Babylon for the remainder of his life.

52. '*Amen.*'—Here ends the third of the five books into which the Hebrews divide the Psalms.

PSALM XC.

1 *Moses, setting forth God's providence,* 3 *complaineth of human fragility,* 7 *divine chastisements,* 10 *and brevity of life.* 12 *He prayeth for the knowledge and sensible experience of God's good providence.*

[1]A Prayer of Moses the man of God.

LORD, thou hast been our dwelling place [2]in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 [3]For a thousand years in thy sight *are but* as yesterday [4]when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* [5]groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are [6]passed away in thy wrath: we spend our years [7]as a tale *that is told.*

10 [8]The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may [9]apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

[1] Or, *A prayer,* being a psalm *of Moses.* [2] Heb. *in generation and generation.* [3] 2 Pet. 3. 8.
[4] Or, *when he hath passed* them. [5] Or, *is changed.* [6] Heb. *turned away.* [7] Or, *as a meditation.*
[8] Heb. as for *the days of our years in them* are *seventy years.* [9] Heb. *cause to come.*

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

TITLE, '*Moses.*'—It is generally agreed that this psalm was really written by Moses, as the title intimates. To him also the Hebrews attribute the nine following psalms; for which they do not appear to have any other foundation than their own absurd canon of criticism, under which they assign all anonymous psalms to that author whose name occurred in the last preceding title. It is clear, for instance, that the ninety-ninth psalm could not have been written by Moses, since the sixth verse mentions Samuel, who was not born till very long after his death.

Verse 4. '*As a watch in the night.*'—It is evident from this and other passages of Scripture, that the Jews had watchmen who used to patrol the streets at night; and there seems reason to think that they gave notice to the inhabitants how much of the night had passed. That such intimations were given is clear; but there are passages which seem rather to imply that these notices were given from the watch-towers—even as at present the strong-voiced muezzins of Moslem cities shout the call to prayers from the minarets—and whose cry in the early morning is heard with surprising distinctness to a great distance. Perhaps the notification was given by the one or the other according to times and circumstances; but in any case it would seem that the intimation was conveyed by the voice—and that probably in a kind of chaunt. See Isa. xxi. 6, 11; lii. 8. The night cries of our old watchmen illustrate the matter as clearly as any Oriental custom. To a person who awaked when the notices were given, the part of the night which had passed would seem but as a moment. So far as his own consciousness was concerned, he would seem to have been roused just as he had got into his sleep, and it is only the external evidence of the watchman's notice which can satisfy him that so much time has passed. Such seems to be the source of the figure here employed—and it is the more striking in the East where there are no other means of knowing how the night has passed than in this country, where the striking of the public clocks has been justly considered as rendering this part of the old watchman's office superfluous.

5, 6. '*They are like grass which groweth up. In the morning it flourisheth,*' *etc.*—See also the parallel passages which convey this favourite image, Job xiv. 2; Psalms xcii. 7; ciii. 15; Isa. xl. 6.—Among many beautiful parallels in the poets of all ages, here is one from Homer, who makes Glaucus say—

> Why asks the brave Tydides whence am I?
> For as the leaves, so springs the race of man.
> Chill blasts shake down the leaves, and warm'd anew
> By vernal airs the grove puts forth again:
> Age after age, so man is born and dies.'
>
> *Iliad.* vi. 169. COWPER.

10. '*Threescore years and ten.*'—Drs. Kennicott, Geddes, and others, incline to consider that this furnishes evidence that the psalm must have been of later date than the time of Moses. He lived himself to the age of a hundred and twenty years, when 'his eye was not dim nor his natural force abated;' and the days of the other eminent persons of that period, whose ages are recorded, considerably exceeded fourscore years. Aaron lived to the same age as Moses, Joshua to a hundred and ten years, and Caleb could scarcely have been younger when he died. But all these were probably special instances of the Divine favour. 'The decree which abbreviated the life of man, as a general rule, to seventy or eighty years,' observes Dr. J. M. Good, 'was given as a chastisement upon the whole race of Israelites in the wilderness; and with these few exceptions, none of them, at the date of this psalm, could have reached more than seventy, and few of them so high a number. But it does not appear that the term of life was lengthened afterwards. Samuel died about seventy years old, David under seventy-one, and Solomon under sixty; and the history of the world shews that the abbreviation of life in other countries was nearly in the same proportion.'

PSALM XCI.

1 *The state of the godly.* 3 *Their safety.* 9 *Their habitation.* 11 *Their servants.* 14 *Their friend; with the effects of them all.*

HE that dwelleth in the secret place of the most high shall [1]abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness: *nor* for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the most high, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 [2]For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and

[1] Heb. *lodge.*

[2] Matth. 4. 6. Luke 4. 10.

[a]adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With [d]long life will I satisfy him, and shew him my salvation.

[a] Or, *asp*.

[d] Heb. *length of days*.

PSALM XCI.—This psalm is ascribed to David in the Septuagint, Vulgate, and Arabic versions; and many acquiesce in this determination, while others prefer, with the Jews, to attribute it to the author of the preceding psalm. There is no internal evidence that bears very distinctly on the question: but such as can be traced seems rather to favour the latter than the former conclusion. For instance, the preceding psalm dwells on the brevity of human life, and the present concludes with a promise of lengthened days to the righteous.

Verse 1. '*Shall abide under the shadow of the Almighty.*'—In the figurative language of the East, it is still very common to describe a protected person as sitting or dwelling under the shadow of his protector.

PSALM XCII.

1 *The prophet exhorteth to praise God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodness to the godly.*

A Psalm *or* Song for the sabbath day.

It is a good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most high:

2 To shew forth thy lovingkindness in the morning, and thy faithfulness [a]every night,

3 Upon an instrument of ten strings, and upon the psaltery; [b]upon the harp with [c]a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 But thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 [d]The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and [e]flourishing;

15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

[a] Heb. *in the nights*.

[b] Or, *upon the solemn sound with the harp*.

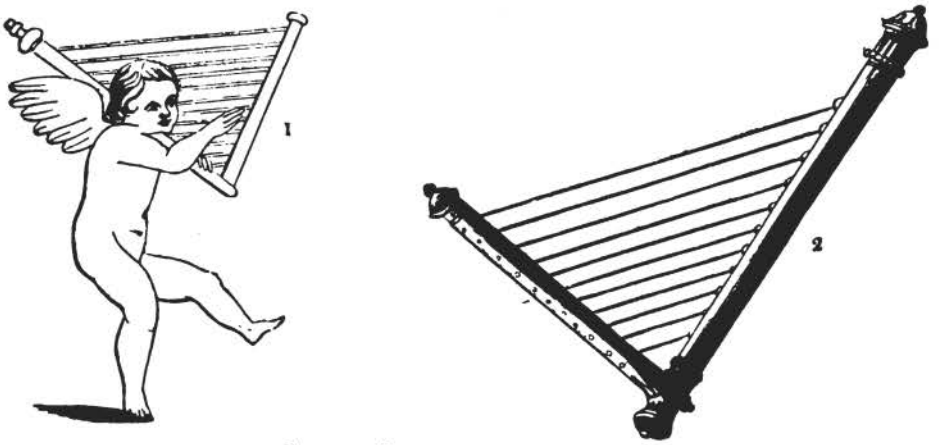
[c] Heb. *Higgaion*.

[d] Hos. 14. 5.

[e] Heb. *green*.

PSALM XCII.—Some of the Rabbins depart from their plan of attributing the whole of the psalms, on which we are now engaged, to Moses, in favour of a fancy which they have, that the present psalm was written by Adam, soon after his creation. It is scarcely worth while to notice so absurd a notion: but the reader will observe the mention of musical instruments in verse 3, which were not invented (and then only one of them) till the time of Jubal, a descendant of Cain: and when Adam was in Eden, where were the brutish foolish men of whom the psalm speaks; and where the wicked men, his enemies, that rose up against him? The cedars of Lebanon also are mentioned in verse 12. The Rabbins could scarcely have found a psalm less likely to have been written by Adam. David is probably its author; not Moses, because the musical instruments mentioned were not introduced into the sacred services till David's time.

Verse 3. '*Psaltery.*'—The original word is נֵבֶל *nebel*, which is preserved in the Greek νάβλα, and the Latin *nablum*. Our information concerning it is still less distinct than concerning the *kinnor*. The only tolerably probable conclusion with respect to it is that it was a stringed instrument, and that of the harp or lyre kind. The following is we believe the amount of the information to be gleaned from the Scriptures. The NEBEL is first, chronologically, mentioned in the Psalms of David, which may assure us that it was not of nearly so high antiquity as the *kinnor* and some other instruments. From 1 Kings x. 12, we learn that this instrument as well as the *kinnor* was of precious wood; although, if we are to believe Josephus, it would seem that some of them—those used in the temple—were ultimately made of that species of precious mixed metal called electrum. It is usually mentioned in connection with the *kinnor*. It was employed in the services of religion; but does not, so far as Scripture shews, appear to have been in use as a private instrument; whence we



TRIANGULAR INSTRUMENTS FROM HERCULANEUM.

may perhaps infer that it was larger and more costly. It is also associated with the 'instrument of ten strings' (עָשׂוֹר *asor*) of our version, and which, in Ps. xxxiii. 2, and cxliv. 9, might seem to refer to the NEBEL itself, were it not that they are distinguished in the present text, where we have 'upon an instrument of ten strings (עָשׂוֹר) *and upon* the psaltery (נֵבֶל).' In fact, whatever inference we draw from the independent exhibition of the *asor* in the present text, we cannot but think that elsewhere it describes the number of strings either of the common NEBEL or of a particular variety of that instrument. This seems to be all the information we gain from the Scriptures on the subject. Josephus says the instrument was played with the fingers, and had twelve strings; we suppose it may have had more or fewer in different times and other different circumstances. In short, the general impression is, that the NEBEL was an instrument of the harp or lyre kind.

The form of the instrument has been a subject of very wide conjecture, into which we cannot profitably enter; and with respect to which it is scarcely possible to arrive at a perfectly satisfactory conclusion. We shall therefore confine our attention to the illustration of two ideas; one, founded on the most tangible intimations furnished by preceding writers; and the other offered by ourselves, as a conjecture founded on the observation of certain forms of Egyptian instruments,—with which we have only in the course of the present century become acquainted, and from which, consequently, the laborious writers of the last century could obtain no assistance in their investigations.

The general statement which has come down to us from the Christian fathers amounts to little more than that the NEBEL was in the form of the Greek letter *delta* (Δ). They say the same indeed of the *asor* (עָשׂוֹר) mentioned above; but if the names express distinct instruments, we conjecture this to be true of one only, and this we will for the present assume to be the NEBEL rather than the *asor*. On the hint thus furnished we have sought for examples of stringed instruments of the form indicated; and we have done this the more cheerfully, because we saw reason to conclude that instruments of this form must have been known to the Hebrews, by whatever name they called them: and it is really of less consequence to determine the precise appropriation of names than to ascertain the forms and characters of instruments and objects.

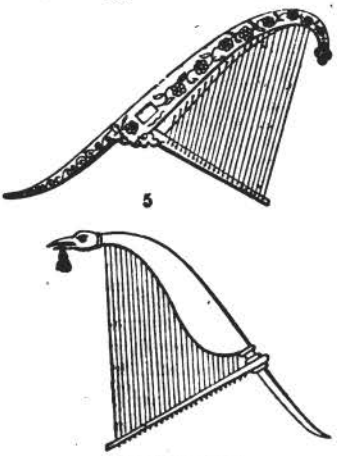
Triangular forms of stringed instruments do not frequently occur on ancient classical monuments; and then they are very different from our harps, to which the mere mention of the triangular form has led some to compare them. The usual form is very simple, that of an irregular triangle, open on one side, and crossed by strings the number of which is various. The manner in which it was held and played is shewn in the figure of the dancing Cupid, from Herculaneum (1), and another cut (2) shews a



TRIANGULAR EGYPTIAN INSTRUMENTS.—From Rosellini.

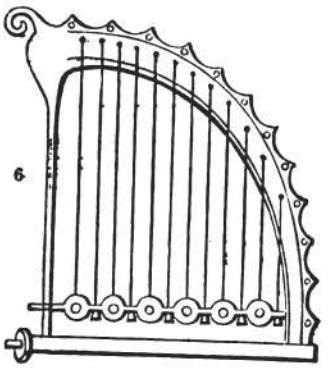
more complete representation of a similar instrument from the same source. Now it was allowed by the Greeks that instruments of the trigonal form came from the East. It is usually said to have been borrowed from the Syrians, those near neighbours of the Jews, if the denomination did not indeed, in the Greek acceptation, include the Jews themselves.

The triangular form was also in use with the Egyptians. Athenæus mentions a certain musician called Alexander Alexandrinus, who was so admirable a performer on the trigonum, and gave such proof of his abilities at Rome, that he made the inhabitants μουσομανεῖν—*musically mad*. Burney, who cites this, observes, that the performer being a native of Alexandria, as his name implies, makes it probable that it was an Egyptian instrument upon which he gained his high reputation at Rome. Burney also refers to the figure of the Theban harp, engraved in his work after a drawing from Bruce, in proof that the Egyptians had the triangular form of the instrument: but, unfortunately, the triangulation is one of the errors into which Bruce fell, the particular harp in view being really in the form of a bow. But the observation, although not the reference, is still applicable, as very distinct triangular instruments have been found represented in the paintings of the ancient Egyptians. Of these we have copied one of the most remarkable from Rosellini (3). It is found on a column of the temple of Dakkeh in Nubia, which is of the time of the Ptolemies. It is played on, with both hands, by one of those monsters which the Egyptian mind was so prolific in producing; and whether we consider its size, or its peculiar character and form, no instrument of the kind claims a more attentive consideration. Another stringed instrument of the Egyptians, also triangular, but very different in its form and principle from the preceding, is shewn in the other engraving (4). It is given by Rosellini, not from a painting but from a real instrument found in Egypt, and deposited in the museum at Florence. In this, the strings (originally ten in number, as appears from the pegs) form a triangle by their extension from the upper end of a piece inserted at right angles into a large harmonical body of wood, with which the strings are at the other extremity connected; as shewn in the above engraving. Portions of the strings still remain, and appear to have been formed from the intestines of animals. Remembering that Solomon obtained wood for his 'psalteries' by distant commerce, it is remarkable that the wood of this instrument is what Rosellini calls 'a mahogany (*Swietana*) from the East Indies;' and which the Egyptians must have obtained through commercial channels. Coupling the delta form, which the old authorities assign to the NEBEL, with the number of the strings, Rosellini himself suggests that the present instrument has probably some resemblance to the עֲשׂוֹר נֵבֶל, 'the ten-stringed nebel' of the Hebrews. He of course thinks that the *asor* and *nebel* are identical. Besides these, the Egyptians had one or two other stringed



PERSIAN HARPS.

instruments of a triangular form, distinct from those which we have represented, as well as from the harps and lyres of that people; and if any reliance may be placed on the conclusion that the *nebel* was of a triangular figure, it becomes interesting to discover that stringed instruments of this form were known to the ancient neighbours of the Jews, although we may be unable with any certainty to point out the particular instruments with which the Jews were acquainted. We say 'known to' because it may be that the instrument represented above (3) was not an Egyptian instrument, but is represented as that of some foreign people, and the grotesque figure given to the musician seems in favour of that conclusion. It is remarkable indeed that this instrument is in principle essentially the same, and has about the same number of strings as the harp in use at no remote period among the Romans. Of this instrument the annexed figures (5) are from a Persian MS. in the possession of the late Sir Gore Ouseley. The MS. from which the first was taken is about 360 years old; the second 420. It is remarkable that the Egyptian and Persian instruments of this class have generally one side of the triangle open: but one of our cuts (6) shews a very curious and beautiful instrument, which has a complete



GRECIAN TRIGONUM.

frame, and which is a sort of nondescript, being a combination of the triangular forms which now engage our

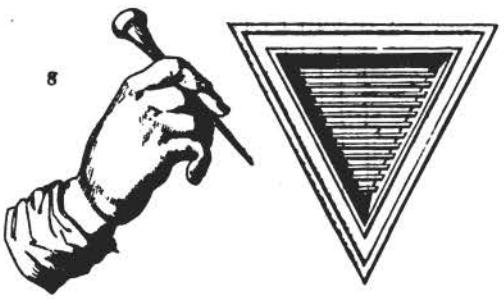


FIGURE supposed to represent KING DAVID.—Engraved in Donius, 'Lyra Barberina.'

attention, and the arched ones which we shall hereafter notice. As a suitable, though not, strictly speaking, an

authentic illustration, we have introduced (8, 9) a specimen of the lyre in the form of a perfect Δ, and struck with a sort of stylus or plectrum, which the ancient illuminators of psalters were accustomed to represent in the hands of David. Josephus says that the *nebel* was played upon with the hand, as is the case in the figure from Egypt and that from Herculaneum; but the plectrum may have been employed in some forms of the instruments. We do not know whether the *nabel* was the same instrument as the νάβλα or nablum of the Greeks and Romans: nor is this of much consequence, as we have little information concerning the latter. It seems however to have been highly appreciated. One proof of this has been given; and another has been adduced by Bochart, from the '*Adulterer*' of Philemon, where, when one says that he is ignorant of the nabla, it is answered, 'Not know the nabla! then thou knowest nothing that is good.'

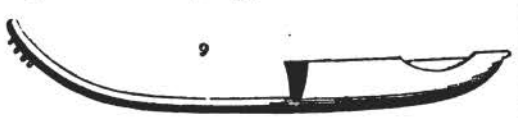
Having thus expounded that old opinion which assigns a triangular form to the *nebel*, we are now prepared to illustrate another view, which was suggested to us by the examination of some of the splendid works which, in the course of the present century, have made us so well acquainted with the public and private life of the ancient Egyptians, and which are calculated to afford us, in-



INSTRUMENT and PLECTRUM of adjoining figure.

directly, much valuable information concerning the arts and implements of their neighbours, and more particularly of the Jews.

At p. 46. in the note on the kinnor, we noticed the tradition which ascribed the origin of stringed instruments of the lyre or harp class to an observation of the sound caused by the twanging of a bow. It might therefore be inferred that the earliest instruments founded on this idea would bear the form of a bow. Yet we have not met with any figures from Greek or Roman monuments which bear in their form any indication of such an origin, whilst all the harps of Egypt are more or less of the bow shape, so that the idea of such an origin would be suggested even were there no tradition to support it. This the reader will perceive by an examination of the harps in our present engravings, as well as by those contained in the group of musical performers at p. 35. Indeed we think that the engravings, taken together, will enable him to trace the progress of the idea from the simplest modification of the bow form to the large and magnificent bowed harp. The most simple application of this idea seems to



be that afforded by the instrument represented in the figure (9) hereto annexed; and which is given by Rosellini, as copied from a real instrument preserved in the Museum at Florence. It is constructed of the same materials as that triangular instrument represented in the fourth figure under Ps. xcii., and preserved in the same Museum. From the number of the pegs, the strings seem to have been four in number; and which appear to have been conducted through a box or belly, framed at one extremity of the arc, in order to strengthen the sound. Fig. 10 exhibits another instrument of the same kind, with the four strings stretched over a box. This figure is further interesting, as shewing the manner in which the instrument was played, as carried upon the shoulder. In the two very interesting and highly enriched instruments played by the two central figures in the engraving given under Ps. xxxiii., the very simply arched figure is preserved, but, instead of a rather extraneous box, more of unity is obtained by an extensive hollow, gradually widening, being formed between the outer and inner surfaces of the arched frame. It is also large, and is not portable while played, but rests rather awkwardly upon the ground, without any base for its support. Fig. 11 exhibits another smaller instrument of this description; and fig. 4 shews the largest of this class, and which has the same number of strings that Josephus gives to the Hebrew *nabel*. Our remaining small cuts exhibit instruments also of the arc form, but in which the arc is more bent. In all these the hollow frame is much enlarged towards the lower end, and its bend there sometimes furnishes a sort of base, on which the instrument may be more conveniently poised than those last noticed. None of them seem to be portable; and as they are short, they are either placed on a stand, or the player sits on the ground, on which the instrument is rested. One of these cuts (fig. 15) is particularly interesting, as from the fine manner in which the player's head is thrown back, with the mouth open, he appears to be singing, proving that the performer sometimes accompanied the instrument with his voice.

Our large cut (16) exhibits what seems the most perfect and finished forms to which the Egyptian harp ultimately arrived. It is from a painting on the walls of what, on account of this and another similar representation, is called the 'Harp Tomb,' at Thebes. Bruce was the first to describe these representations, in a letter to Dr. Burney, which the latter printed in his *History of Music*. He also gave a drawing, engraved in that work, which appears to have been intended to represent the harp of our engraving. It is however so different in form and principle, though some resemblance is observable, that, as Browne suspected, it was probably finished from recollection. Denon afterwards gave, in a rude sketch, a more correct representation, preserving the arc form which Bruce had destroyed. Then came the great French work on Egypt, which gave the more finished engraving from which ours is copied; and also of the other, which is so similar that we have not thought it necessary to insert it. We are aware that the accuracy of even these representations has been strongly questioned by Dr. Richardson and others; but, so far as we can ascertain, the objections refer chiefly to colouring, and to some small matters of detail, which do not affect the general accuracy, particularly in a wood engraving. The only serious error seems to be, that, according to Rosellini, the *second* harp contains *thirteen* strings, not eighteen as stated by Bruce, nor twenty-one as in the French work. We need not expatiate on the form of the harp, which the engraving so adequately represents. But we will quote a few of the observations of Bruce, whose written account is much better than his figure, and is indeed correct, except as to his fundamental error in the *form* of the harp and the number of the strings. After describing correctly the figure of the player, he says, 'To guess by the detail of the figure, the painter should have had about the same degree of merit with a good sign painter in Europe; yet he has represented the action of the musician in a manner never to be mistaken. His left (right) hand seems employed in the upper part of the instrument among the notes in *alto*, as if in *arpeggio*; while stooping forwards, he seems with his right (left) hand to be beginning with the lowest string, and promising to ascend with the most rapid execution; this action, so obviously rendered by an indifferent artist, shews that it was a common one in his time; or, in other words, that great hands were then frequent, and consequently that

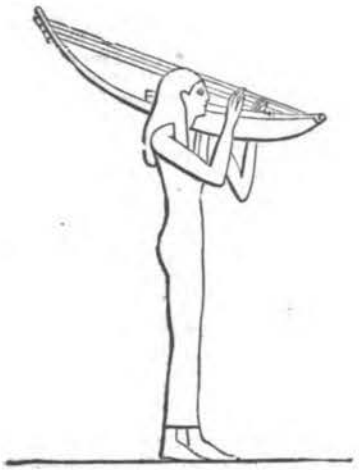


Fig. 10.

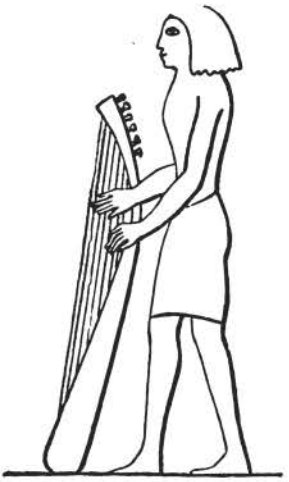


Fig. 11.



Fig. 12.



Fig. 13.

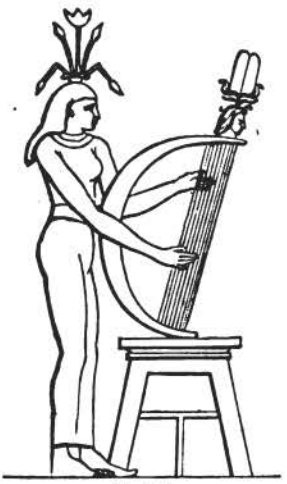


Fig. 14.



Fig. 15.

music was well understood and diligently followed. If we allow the performer's stature to be about five feet ten inches, then we may compute the harp, in its extreme length, to be somewhat less than six feet and a half. It seems to support itself in equilibrio on its foot, or base, and needs only the player's guidance to keep it steady. It has thirteen (eleven) strings, and the length of these, with the force and liberty with which they are treated, shew that they are made in a very different manner from those of the lyre.' He observes, that the absence of a forepiece, opposed to the longest string, must have improved its tone; but at the same time must have rendered the instrument itself weaker, and more liable to accidents, if carriage had not been so convenient in Egypt. He adds, 'Besides that the whole principles upon which the harp is constructed are rational and ingenious, the ornamental parts are likewise executed in the very best manner; the bottom and sides of the frame seem to be fineered, or inlaid, probably with ivory, tortoiseshell, and mother-of-pearl; the ordinary produce of the neighbouring seas and deserts. It would be even now impossible to furnish an instrument with more taste and elegance.' Dr. Burney himself has some interesting remarks on the same subject (vol. i. p. 224, *et seq.*), liable however to the correction necessary from his having been in some respects misled by Bruce's drawing.

When, some years after his letter to Dr. Burney, Bruce published his own work, he gave a representation of the second harp, which, although considerably '*improved*,' is far more faithfully copied than the other. With reference to both he says, 'These harps, in my opinion, overturn all the accounts hitherto given of the earliest state of music and musical instruments in the East; and are altogether, in their form, ornaments, and compass, an incontestable proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics, and music, were at the greatest perfection when this instrument was made; and that the period from which we date the invention of these arts was only the beginning of the æra of their restoration. This was the sentiment of Solomon, a writer who lived about the time when these harps were painted. "Is there," says Solomon, "any thing whereof it may be said, See, this is new! It hath been already of old time which was before us."'

Here then we observe real *harps*—the only ones of which antiquity has left any trace, and differing very considerably from any of those in use among ourselves. Such harps being in use among the Egyptians, the proba-

bility will scarcely be disputed that they were known also to the Jews; and then when we reflect that the *nebel* appears to have been a large stringed instrument of the harp kind, it will appear as good a probability as can be obtained that the name is applicable to some such instruments as our present cuts exhibit. However, we are not solicitous to contend that this harp must certainly have been the *nebel* of the Hebrews. But if it be allowed that they were acquainted with such an instrument, we will not contend that it might not be denoted by some other undetermined name of stringed instruments, such as 'the instrument of ten strings,' 'the harp of solemn sound,' or 'the pleasant harp,' rather than that of the *nebel*; and shall therefore not object to be understood as introducing, under a name not distinctly appropriated, an instrument which may possibly not have been the *nebel* of the Hebrews, but which, by whatever of the undetermined names they called it, could scarcely fail to have been known to them. It may also be observed, that the two great harps, having, respectively, eleven and thirteen strings, have only one less and one more than the twelve which Josephus assigns to the *nebel*. Several of the smaller ones also offer such a number of strings as would alone suffice to suggest an approximation to the instrument in question. It is also remarkable that whereas the *nabel* is so mentioned in Scripture as to shew that it always or generally formed part of a band of instruments, so the Egyptian harp is seen to have been usually played in concert with other instruments. Sometimes, however, it was played alone, or as an accompaniment to the voice, and a band of seven or more choristers frequently sing to it a favourite air, beating time with their hands between each stanza.

'*The harp with a solemn sound.*'—The word translated 'solemn sound' is הִגָּיוֹן *higgaion*, which occurs untranslated in Ps. ix. 17; and in xix. 14, is rendered 'meditation.' Some think that it means a musical instrument; and if so, it would doubtless denote a species of harp or lyre of peculiarly grave tone: others refer it not to any distinct instrument, but to the modulation of the common *kinnor*, as, 'In a soft whisper upon the harp' (Mudge): 'Upon the murmuring harp' (Parkhurst): 'With the sweet melody of the harp' (Boothroyd): and see the marginal reading. The Septuagint renders it by *song*, 'With a song upon the cithara;' and so the Vulgate, followed by Waterland and others, and approved by Gesenius. All these modifications of meaning are derivable from the primary sense in הָגָה *hagah*, 'to meditate,' or, 'to speak' with reflection: and we should certainly prefer, in the present text, to understand it as an epithet applied to the notes of the kinnor, rather than as describing a particular instrument.

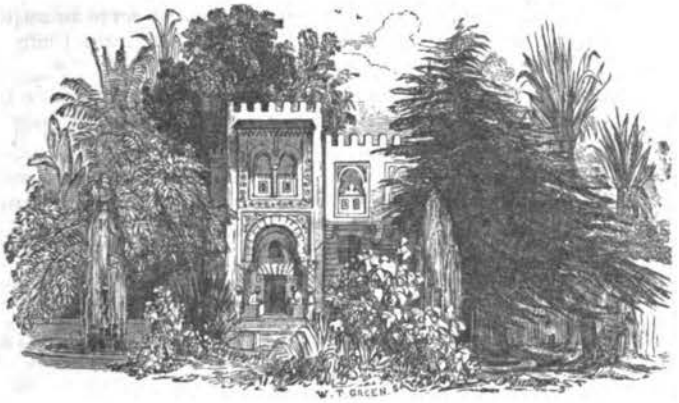
12. '*The righteous shall flourish like the palm-tree.*'—The palm was anciently supposed to rise under a weight, and to thrive in proportion to its being depressed. It was hence that the name of Phœnix was given to the tree by the Phœnicians. In this there is probably a further allusion than may at first view appear; for the ancients had an opinion that the palm was immortal; or, at least, that if it did die, it recovered, and obtained a second life by renewal.

13. '*Shall flourish in the courts of our God.*'—We should not wonder if there were here an allusion to the actual presence of palm-trees, if not cedars, in the courts of houses. Of domesticated cedars we cannot speak: but it is quite usual for trees to be planted in the courts both of religious buildings and domestic habitations in the East; and while residing in the countries of the palm (Turkish Arabia for instance) we observed that this tree was invariably employed for the purpose. It is equally recommended to this preference by the elegance of its form, the excellence of its fruit, and the broken shade which its spreading head diffuses over the court in which it is placed.

14. '*They shall still bring forth fruit in old age.*'—The literal reference is evidently to the palm-tree, which is very long lived for a fruit-tree, and continues in fertility and vigour at an age far more than equivalent to the ex-

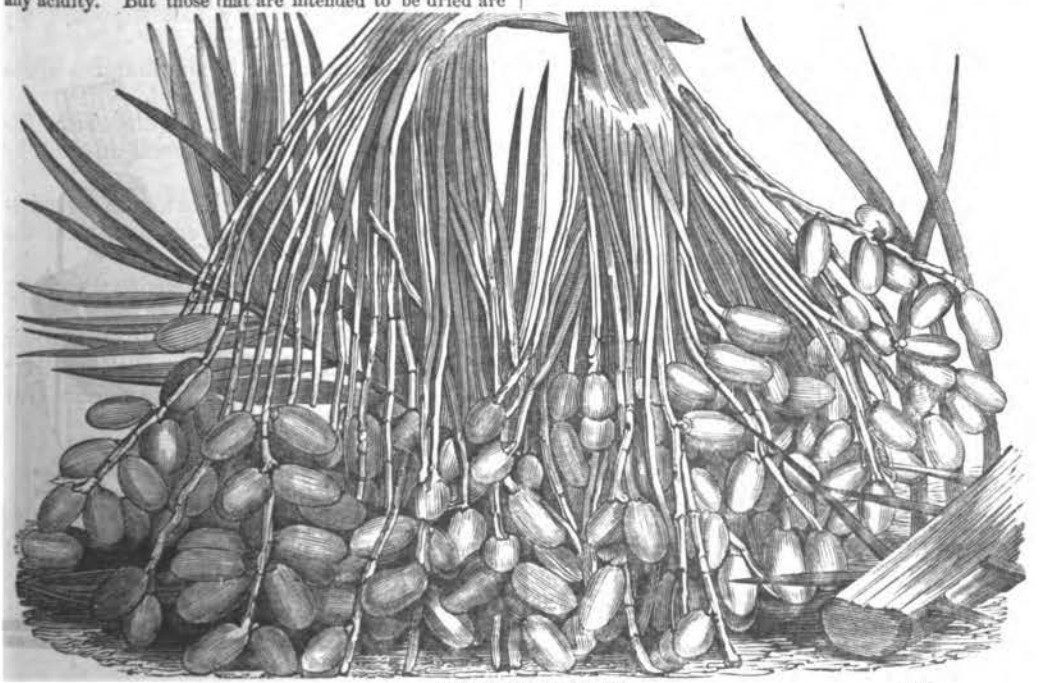


FROM A PAINTING IN A TOMB AT THEBES.



PLANTED COURT OF ARABIA. *Verse* 13.

treme old age of man. The palm-tree reaches its full maturity in about thirty years (but bears fruit much earlier); and continues in full productiveness and perfect beauty for about seventy years longer. After this it begins gradually to decline, and perishes towards the latter end of its second century. This may serve as a general statement; but it is liable to large exceptions. Trees far more than two centuries old have been known; and perhaps the best general rule is afforded by the popular expression of the Arabs, which states that, after it has attained maturity, it remains in undiminished vigour during three human generations. The fruit is produced in clusters, which grow from the trunk of the tree, between the branches, or rather, leaves. The form of these clusters is best shewn in our engraving. In a good tree, and productive season, there may be from fifteen to twenty of these clusters, each weighing about as many pounds; but this differs with circumstances, and in the different varieties, of which there are many. The same variation extends to the size and quality of the fruit itself. When perfectly ripe, the most common sort is soft and pulpy, and very sweet, without any acidity. But those that are intended to be dried are not allowed to attain their softest condition. Great quantities are dried, and are then very hard, and have a shrunk and shrivelled appearance. They are then of great service as a standing article of food; and, from their hardness and portability, are very valuable to persons on a journey. The date has an exceedingly hard and solid kernel; but, like every other part of this precious tree, this is valuable, forming a most nourishing and acceptable food to camels and other cattle, when ground or softened by being soaked for two or three days in water. In the date countries, so much of man's subsistence depends upon this fruit, that the season of gathering is watched for with all the anxiety, and attended with all the joy, of the harvest or the vintage of other lands. After this it will be perceived that palm-trees must form a valuable property, and confer importance on their owners: so much is this the case, that there is an Arabic proverb reflecting on the custom for persons, who affect consequence to which they have no claim, to pretend that the dates they consume are produced by trees of their own. See Burckhardt's *Arabic Proverbs*, No. 126.



CLUSTER OF RIPE DATES.

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne *is* established [1]of old: thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, [2]for ever.

[1] Heb. *from then.* [2] Heb. *to length of days.*

PSALM XCIII.—The Septuagint and other ancient versions attribute this psalm to David; and there does not appear any good ground for disputing this conclusion.

PSALM XCIV.

1 *The prophet, calling for justice, complaineth of tyranny and impiety.* 8 *He teacheth God's providence.* 12 *He sheweth the blessedness of affliction.* 16 *God is the defender of the afflicted.*

O LORD [1]God, to whom vengeance belongeth; O God, to whom vengeance belongeth, [2]shew thyself.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 [3]Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it.*

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 [4]He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 [5]The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart [6]shall follow it.

16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had [7]almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea,* the LORD our God shall cut them off.

[1] Heb. *God of revenges.* [2] Heb. *shine forth.* [3] Psal. 10. 11, 13. [4] Exod. 4. 11. Prov. 20. 12. [5] 1 Cor. 3. 20. [6] Heb. shall be *after it.* [7] Or, *quickly.*

PSALM XCIV.—The Septuagint and Vulgate ascribe this psalm also to David; nor is there anything in it calculated to render this determination improbable; although some seem rather disposed to refer it to the Captivity. Delany supposes that it was written on occasion of the battle fought between the Israelites under the command of Joab, and the Ammonites and Syrians before Medeba, in consequence of the great indignities shewn to the ambassadors sent by David to Hannon, king of the children of Ammon.

PSALM XCV.

1 *An exhortation to praise God,* 3 *for his greatness,* 6 *and for his goodness,* 8 *and not to tempt him.*

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2 Let us [1]come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King above all gods.

4 [2]In his hand *are* the deep places of the earth: [3]the strength of the hills *is* his also.

5 [4]The sea *is* his, and he made it: and his hands formed the dry *land.*

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. [5]To day if ye will hear his voice,

8 Harden not your heart, [6]as in the [7]provocation, *and* as *in* the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware in my wrath [8]that they should not enter into my rest.

[1] Heb. *prevent his face.* [2] Heb. *In whose.* [3] Or, *the heights of the hills are his.* [4] Heb. *whose the sea is.*
[5] Heb. 3. 7, and 4. 7. [6] Exod. 17. 2, 7. Num. 14. 22, &c. [7] Heb. *contention.* [8] Heb. *if they enter into my rest.*

PSALM XCV.—This psalm is likewise attributed to David in the Greek and Latin copies. It is certain that St. Paul (Heb. iv. 7) quotes a passage (verses 7 and 8) under his name; and this strengthens the probability, but is not perfectly conclusive, since it was usual, popularly, to call the whole book 'The Psalms of David.' It was probably intended as an invitation to worship on certain solemn occasions.

PSALM XCVI.

1 *An exhortation to praise God,* 4 *for his greatness,* 8 *for his kingdom,* 13 *and for his general judgment.*

O [1]SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory [2]*due unto* his name: bring an offering, and come into his courts.

9 O worship the LORD [3]in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen *that* [4]the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

[1] 1 Chron. 16. 23. [2] Heb. *of his name.* [3] Or, *in the glorious sanctuary.* [4] Psal. 93. 1, and 97. 1.

PSALM XCVI.—This psalm corresponds to the latter half of that which is given in 1 Chron. xvi., and which David is there said to have 'delivered first to thank the Lord into the hand of Asaph and his brethren,' on the day when the ark was removed from the house of Obed-edom to Mount Zion. There are, however, in the present psalm some alterations, which are supposed to have been made by Ezra, when the temple was rebuilt, after the Captivity.

PSALM XCVII.

1 *The majesty of God's kingdom.* 7 *The church rejoiceth at God's judgments upon idolaters.* 10 *An exhortation to godliness and gladness.*

THE LORD reigneth; let the earth rejoice; let the [1]multitude of isles be glad *thereof.*

2 Clouds and darkness *are* round about him: [2]righteousness and judgment *are* the [3]habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 [4]Confounded be all they that serve graven images, that boast themselves of idols: [5]worship him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, [6]hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks [7]at the remembrance of his holiness.

1 Heb. *many, or, great isles.* 2 Psal. 89. 14. 3 Or, *establishment.*
4 Exod. 20. 4. Levit. 26. 1. Deut. 5. 8. 5 Heb. 1. 6. 6 Psal. 34. 14. Amos 5. 15. Rom. 12. 9. 7 Or, *to the memorial.*

PSALM XCVII.—The Septuagint and Vulgate call this 'A Psalm of David when his land was restored.' It is not clear what is meant by this: but the psalm was probably written by David, though it may be difficult to determine the occasion on which it was produced. Indeed there is something very uncertain in attempting, without strong internal evidence, to determine the occasion of particular psalms; since it is probable that very many were written without reference to particular circumstances, or, at least, to any such circumstances as history records.

Verse 11. '*Light is sown for the righteous.*'—The Prayer Book version is, 'There is sprung up a light for the righteous,' which certainly furnishes a more natural image, and is sanctioned by all the ancient versions, except the Syriac, which has 'Light has shone.' They appear to have read the word a letter differently (זרה for זרע) from our present copies, which require the version our translation exhibits.

PSALM XCVIII.

1 *The psalmist exhorteth the Jews,* 4 *the Gentiles,* 7 *and all creatures to praise God.*

A Psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 [1]The LORD hath made known his salvation: his righteousness hath he [2]openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; [3]for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

1 Isa. 52. 10. 2 Or, *revealed.* 3 Ps. 96. 13.

PSALM XCVIII.—This psalm also is ascribed to David in the Greek and Latin versions; and it is generally believed to have been written by him, although Calmet and some others would rather ascribe it to the Captivity.

Verse 6. '*Trumpets.*'—The word rendered 'trumpets,' is חֲצֹצְרוֹת *khatzotzeroth.* There has been some speculation with respect to the name which the instrument bears; but we are disposed to assent to the conclusion of Gesenius that it is an onomatopoetic word, imitating the broken, pulse-like sound of the trumpet, like the Latin word *teratantara*, which the present word would more resemble if pronounced as in Arabic, *hadâderah.* The *trumpets* of the last temple were probably formed after the ancient model; and as these are represented among the spoils of that temple on the triumphal arch of Titus at Rome (see the engraving, under Exod. xxv. 23), we are enabled to see that they were long, straight trumpets, of a form which has

always been and continues to be common. Straight trumpets, as well as curved horns, natural or artificial, are rather common on the ancient monuments of Greece and Rome; and the former sometimes occur in Egyptian paintings. In Rosellini's *Monumenti dell' Egitto*, there is a plate (M. R. xcii.) representing a battle-scene, copied from a painting on the walls of an Egyptian tomb, and in which a trumpeter, blowing vehemently a trumpet of this form, makes a very conspicuous appearance. He has another of the same sort under his left arm. They are both painted yellow, to indicate, probably, that they were either of gold or brass; and, as compared with the trumpeter's stature, seem to be about eighteen inches in length. Trumpets and horns are the only instruments concerning which any directions are given in the Law. 'In the infancy of a state,' says Burney, 'a nation has but little leisure for cultivating music any otherwise than as it is connected with religious rites and the military art;' and it is thus that he accounts for the fact that (with the exception of Miriam's timbrel) no instruments but horns and trumpets are noticed in the Law. And indeed it may be said that even these are scarcely mentioned as *musical* instruments, but as suited to and employed for making signals, calls, and conveying intimations during the religious solemnities, and in the field of war. In the main, the trumpet thus served the same purpose, in a religious and civil sense, as bells among Christians, and the voice among Mohammedans. Indeed, it is understood that Mohammed directed the voice to be employed, in order to mark a distinction between his own sect and the Jews with their trumpets and the Christians with their bells. It is clear, however, that trumpets and cornets were introduced into the musical choirs in the time of David; while they still continued to be employed



a, TRUMPET, or FUNERAL PIPE, from an ancient Tomb at Troy. *b*, Smaller, of the same kind, from Herculaneum.

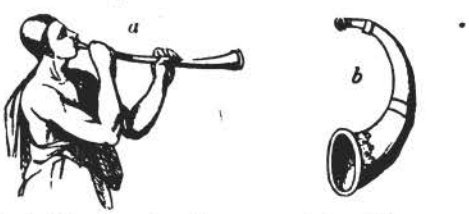
in their former service. The following particulars concerning the use of trumpets in the Temple will be useful, and are collected chiefly from Lightfoot's *Temple Service*. The trumpets were sounded exclusively by the priests, who



ANCIENT TRUMPET, from Calmet.

stood, not in the Levitical choir, but apart, and opposite to the Levites, on the other side of the altar, both parties looking towards it—the priests on the west side and the Levites on the east. The trumpets did not join in the concert, but were sounded during certain regulated pauses in the vocal and instrumental music. 'The manner of their blowing with their trumpets was first a long plain blast; then a blast with breakings and quaverings, and then a long plain blast again....The priests did never blow but these three blasts went together....The Jews do express these three several soundings that they made at one blowing by the words (translated) "An alarm in the midst, and a plain note before and after it:"—which our Christian writers do most commonly express by, *Taratantara*: though that word seems to put the quavering sound before and after, and the plain in the midst, contrary to the Jewish description of it.' The trumpets sounded this *taratantara* in the morning when the gates were opened, and served to call the Levites and others to their duties, and the people to worship. They were again sounded at the times of sacrifice; and again, several times, as above intimated, in the course of the musical service. They were never sounded in one day less than seven times, nor more than sixteen, that is, taking the three distinct blowings as one sounding—a point which has been much disputed by the Hebrew writers. The number of trumpets was not, according to regulation, to be less than two, nor more than a hundred and twenty. This information is of course derived from Rabbinical authorities, and refers particularly to the temple service in the times of the New Testament, although much, if not all of it, may be supposed equally applicable to a much earlier period.

— '*Cornet.*'—The original here is שׁוֹפָר SHOPHAR, and is the word *usually* rendered 'trumpet' in the Authorized Version, except when, as here, it occurs along with the *khatzotzerah*, when that is rendered 'trumpet' and this 'cornet.' It is also of more frequent occurrence than the word *keren* or 'horn;' and as we have considered the *khatzotzerah* to be a straight trumpet, and the *keren* was a very crooked one, it would appear that the shophar was a kind of intermediate one—not so much curved as those made from the horns of rams, etc., or an imitation of them, but having rather a resemblance to the straight horns of neat cattle. It is, however, difficult to draw a distinction between it and the *keren*, seeing that the words are sometimes used synonymously. Thus that which is called 'a jobel-horn,' in Josh. vi. 5, is in the same chapter (verses 4, 6, 8, 13) called 'a jobel-horn trumpet' (SHOPHAR). Upon the whole we may take the shophar, however distinguished from the *keren*, to have been that kind of horn or horn-shaped trumpet best known to the Hebrews. The name SHOPHAR means *bright* or *clear*, and the instrument may be conceived to have been so called from its clear and shrill sound, just as we call an instrument a 'clarion,' and speak of a musical tone as brilliant or clear. In the service of God this SHOPHAR or trumpet was only employed in making announcements, and for calling the people together in the time of the holy solemnities, of war, of rebellion or of



Ancient Cornets—*a*, from Herculaneum; *b*, from Calmet.

any other great occasion (Exod. xix. 13; Judges vii. 8; 1 Sam. xiii. 3; 2 Sam. xv. 10; 2 Chron. xv. 14; Isa. xviii. 3). The strong sound of the instrument would have confounded a choir of singers rather than have elevated their music. At feasts and exhortations of joy, horns and trumpets were not forgotten (2 Sam. vi. 15; 1 Chron. xvi. 42). There is no reason to conclude that the trumpet was an instrument peculiar to the Levites, as some have supposed. If that were the case, we should be unable to account for the 300 trumpets with which Gideon's men were furnished, and for the use of trumpets in making signals to watchmen who were not always Levites.

PSALM XCIX.

1 *The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.*

THE LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth [1]be moved.

2 The LORD *is* great in Zion; and he *is* high above all the people.

3 Let them praise thy great and terrible name; *for* it *is* holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; *for* [2]he *is* holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

1 Heb. *stagger.* 2 Or, *it is holy.*

PSALM XCIX.—The old versions attribute this psalm to David: and there does not appear any better conclusion. It would seem to have been written when he was quietly and firmly established in his kingdom. But some Biblical critics rather conceive that it was used at the dedication of the second temple, or of the city walls, after the Captivity. The mention of Samuel, in verse 6, shews that it could not have been written by Moses, and strengthens the probability of its being the composition of David. If it had been written after the Captivity, it is likely that some other and later prophet would also have been mentioned.

PSALM C.

1 *An exhortation to praise God cheerfully,* 3 *for his greatness,* 4 *and for his power.*

A Psalm of [1]praise.

MAKE a joyful noise unto the LORD, [2]all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, [3]and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* [4]to all generations.

1 Or, *thanksgiving.* 2 Heb. *all the earth.* 3 Or, *and his we are.* 4 Heb. *to generation and generation.*

PSALM C.—The Septuagint ascribes this as well as the preceding psalms to David. It is not very clear by whom it was written; but it is generally believed that it was designed to be used when the sacrifices of thanksgiving (Lev. vii. 12) were offered. The present is the only psalm that bears this title; in which the word translated 'praise' is, as the marginal reading intimates, the same that is rendered 'thanksgiving' in verse 4.

PSALM CI.

David maketh a vow and profession of godliness.

A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no [1]wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person.*

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

1 Heb. *thing of Belial.*

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh [1]in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies [2]shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

[1] Or, *perfect in the way.* [2] Heb. *shall not be established.*

PSALM CI.—This psalm appears to have been written when David was established in his kingdom, and to express the views with which he purposed to conduct its government. Some think it was written soon after he became king of all Israel.

PSALM CII.

1 *The prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He sustaineth his weakness by the unchangeableness of God.*

A Prayer [1]of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed [2]like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my [3]skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 [4]My days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 [5]Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose [6]those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He [7]weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 [8]Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt [9]endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

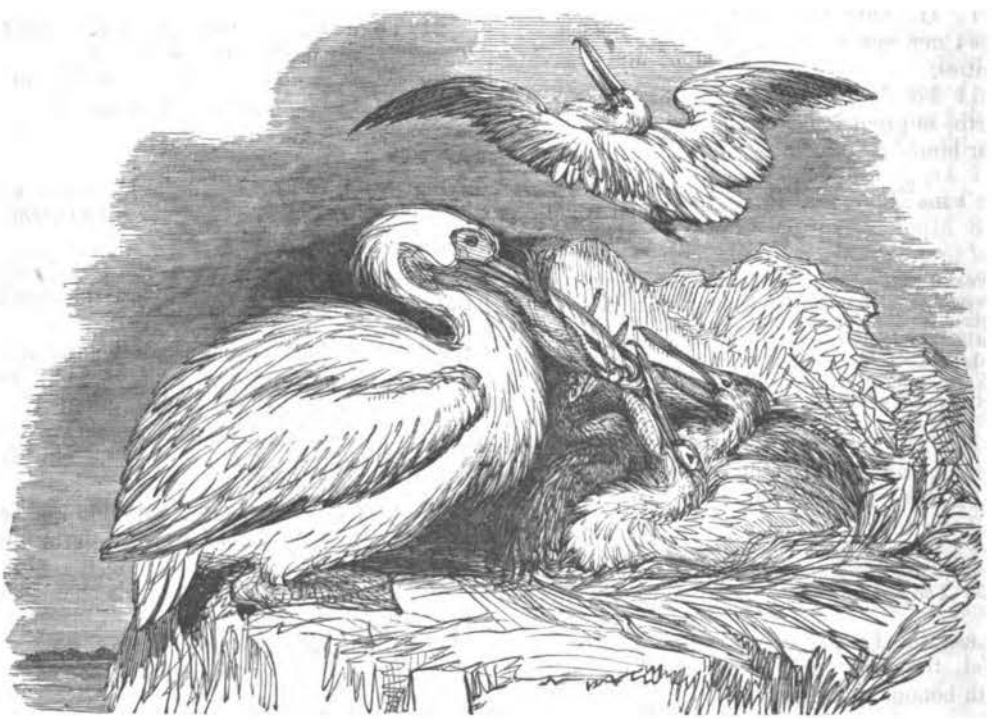
[1] Or, *for.* [2] Or (as some read), *into smoke.* [3] Or, *flesh.* [4] Isa. 40. 6. James 1. 10. [5] Heb. *the children of death.* [6] Heb. *afflicted.* [7] Heb. 1. 10. [8] Heb. *stand.*

PSALM CII.—It appears from verse 13, that this psalm was written towards the end of the Captivity; but its author cannot be determined. Daniel and Nehemiah have been named.

Verse 6. '*Pelican.*'—(קָאַת *kaath*). The pelican (*Pelecanus onocrotalus*) is spread over many parts of Asia, Africa, and Europe. Its plumage, when full grown, is nearly all white; with an expanse of wings that sometimes reaches to twelve feet. The most remarkable feature in the pelican is the pouch, a curious dilatation of the throat, for the bestowment of the food till the hour of retirement and eating has come round. We have often seen one of the species sitting on the ledge of a rock, a foot or two above the surface of the water, in pensive silence during the whole day; the continuity of its proceeding being only interrupted at distant intervals by the near approach of some unlucky fish, upon which it darted with unerring certainty, and then resumed its wonted stillness. At other times we have observed them urging their way, with rapid flight, thirty or forty miles into the country, after a day's fishing, to feast in the lonely wilderness upon the contents of their well-stored pouches: and were then reminded of the words, 'I am like a pelican in the wilderness.' These birds are very distinctly represented in the paintings of ancient Egypt, in which they are represented as congregated among the reeds in great numbers, the natives collecting basketfuls of their eggs. They still frequent the marshes of the Delta of the Nile, and the islands of the river high up the country; they are also seen on all the lakes of Palestine, except the Dead Sea.

7. '*Sparrow.*'—The word צִפּוֹר *tzippor*, we have explained elsewhere to be a general term for birds, or perhaps for small birds in particular, while at the same time, it is the proper name of the sparrow. It is quite clear that the word should be understood here in its general, not in its restricted signification; for the intimations do not by any means agree with a pert, active, chattering bird, fond of society, like the sparrow, but seem rather to require some moping bird, that sits watching solitary upon the house-tops in the night season The owl might well enough be understood; but it is safer to take the reference indefinitely, as indeed most translators do, having, instead of 'sparrow alone,'—'solitary bird,' or 'solitary little bird;' and 'bird alone,' or 'little bird alone.'

14. '*For thy servants take pleasure in her stones.*'—That is, they are still attached to her, and regard her with extreme affection, although in ruins. Jerusalem itself affords at this day a touching illustration of this passage. There is reason to believe that a considerable portion of the *lower part* of the walls which enclose the present mosque of Omar, which occupies the site of the ancient Jewish temple, are the same, or at least the southern, western, and eastern sides, are the same as those of Solomon's temple. At one part, where the remains of this old wall are the most considerable and of the most massive character—where two courses of masonry, composed of massive blocks of stone, rising to the height of thirty feet—is what is called the Wailing Place of the Jews. 'Here,' says Dr. Olin, 'at the foot of the wall, is an open place paved with flags, where the Jews assemble every Friday, and in small numbers on other days, for the purpose of praying and bewailing the desolations of their holy places. Neither the Jews nor Christians are allowed to enter the Haram, which is consecrated to Mohammedan worship, and this part of the wall is the nearest approach they can make to what they regard as the precise spot within the forbidden enclosure upon which the ancient temple stood. They keep the pavement swept with great care, and take off their shoes, as on holy ground. Standing or kneeling with their faces towards the ancient wall, they gaze in silence upon its venerable stones, or pour forth their complaints in half-suppressed, though audible tones. This, to me, was always a most affecting sight, and I repeated my visit to this interesting spot to enjoy and sympathize with the melancholy yet pleasing spectacle. The poor people



PELICAN AND YOUNG (*Pelecanus onocrotalus*).

sometimes sobbed aloud, and still found tears to pour out for the desolations of their "beautiful house." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

PSALM CIII.

1 *An exhortation to praise God for his mercy,* 15 *and for the constancy thereof.*

A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 [1]The LORD *is* merciful and gracious, slow to anger, and [2]plenteous in mercy.

9 He will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For [3]as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we *are* dust.

15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and [4]it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 [5]To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, [6]that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

[1] Exod. 34. 6, 7. Num. 14. 18. Deut. 5. 10. Nehem. 9. 17. Psal. 86. 15. Jer. 32. 18. [2] Heb. *great of mercy.*
[3] Heb. *according to the height of the heaven.* [4] Heb. *it is not.* [5] Deut. 7. 9. [6] Heb. *mighty in strength.*

PSALM CIII.—Patrick, Delaney, and others, conceive this psalm to have been composed after David had recovered from a dangerous illness; but Dathe concludes that it was written after his affliction for the child of Bathsheba.

Verse 5. '*Thy youth is renewed like the eagle's.*'—This most probably alludes to the renewal of vigour and activity in birds after the moulting season, when they appear with full and renovated plumage. The change is of course most remarkable in such full-feathered and powerful birds as the eagle. That the eagle actually renews its youth, is one of those old absurdities, to which this text, properly understood, affords no sanction.

PSALM CIV.

1 *A meditation upon the mighty power,* 7 *and wonderful providence of God.* 31 *God's glory is eternal.* 33 *The prophet voweth perpetually to praise God.*

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 [1]Who maketh his angels spirits; his ministers a flaming fire:

[1] Heb. 1. 7.

5 [1]*Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 [2]They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 [4]He sendeth the springs into the valleys, *which* [5]run among the hills.

11 They give drink to every beast of the field: the wild asses [6]quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* [7]sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And [8]wine *that* maketh glad the heart of man, *and* [9]oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein [10]all the beasts of the forest do creep *forth.*

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that leviathan, *whom* thou hast [11]made to play therein.

27 [12]These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD [13]shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

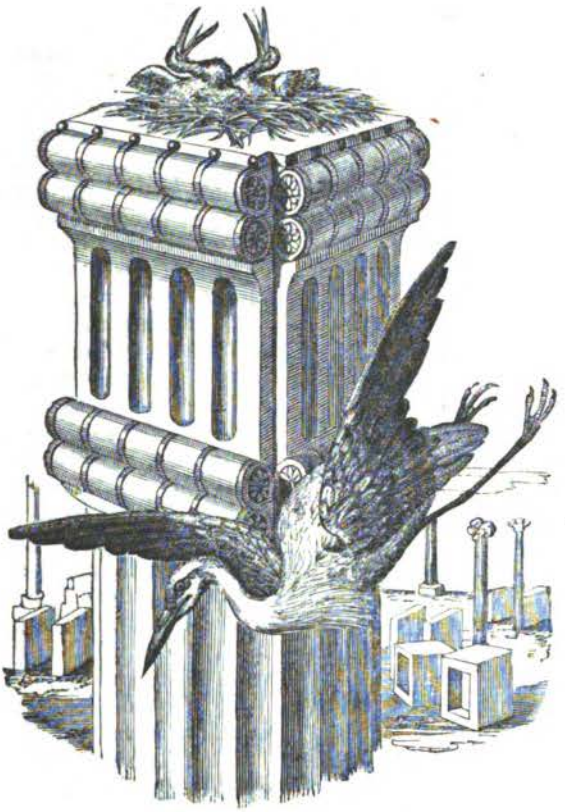
35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

[1] Heb. *He hath founded the earth upon her bases.* [2] Or, *The mountains ascend, the valleys descend.* [4] Heb. *Who sendeth.*
[5] Heb. *walk.* [6] Heb. *break.* [7] Heb. *give a voice.* [8] Judg. 9. 13. [9] Heb. *to make his face shine with oil, or, more than oil.*
[10] Heb. *all the beasts thereof do trample on the forest.* [11] Heb. *formed.* [12] Psal. 145. 15. [13] Heb. *shall be.*

PSALM CIV.—This psalm is generally admitted to have been written by David, with whose name it is superscribed in the old versions. Bishop Lowth in different Lectures returns repeatedly to this magnificent composition, which he puts under the head of the Idyllium. 'The hundred and fourth psalm,' he observes, 'demonstrates the glory of the Creator from the wisdom, beauty, and variety of his works. The poet embellishes this noble subject with the clearest and most splendid colouring of language; and with imagery the most magnificent, lively, diversified, and pleasing, at the same time select, and happily adapted to the subject. There is nothing of the kind extant, indeed nothing can be conceived, more perfect than this hymn, whether it be considered with respect to its intrinsic beauties, or as a model of that species of composition.'

Verse 2. '*Who stretchest out the heavens like a curtain.*'—It is usual, in the East, in the summer season, and upon all occasions when a large company is to be received, to have the court of the house sheltered from the heat of the weather by an umbrella or veil, which being expanded upon ropes from one side of the parapet-wall to another may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of 'stretching out the heavens like a curtain.'

17. '*As for the stork, the fir trees are her house.*'—We have spoken generally of the stork in the note to Levit. xi. 19, and have given a representation of it under Job xxxix. In the note, we mentioned the situations in which the bird prefers to establish its nest. These are usually the elevated points of public buildings and private houses.



STORK'S NEST AT PERSEPOLIS

That it does not usually build in trees, has been urged as an objection to our considering the stork to be intended in the present text. But this objection has less weight than appears at the first view. The storks will build anywhere rather than on the ground or in very low situations; and in the East the roofs are flat, and form in some sort an occupied part of the house; while those high stacks of chimneys are wanting which in Europe afford them an ample choice of convenient foundations for their nests. It is true that the wind chimneys indicated under Levit. xi. furnish an admirable substitute; but these occur only in a limited region of Asia, and then only to the better sort of houses. It hence follows that when all the elevated points have been secured, there remain some birds, and in some situations the greater number of them, that have no other alternative than to resort to the trees in the neighbourhood, and in particular the tops of the towers or minars of mosques, and the summits of the columns which remain standing of ruined buildings or cities. Never having had occasion to observe their habits in a place where fir-trees grew, we cannot from our own knowledge speak of their preference for such trees: but Shaw says that then 'the fir and other trees' became the dwelling of the stork in Barbary. In fact, we conjecture that the Psalmist does not speak of a general but a local habit. The stork in every locality naturally selects the trees best adapted to its purpose; and we may suppose that this happened to be the fir-tree in the place where this psalm was written.

20–22. '*Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey.... The sun ariseth, they gather themselves together, and lay them down in their dens.*'—There are now no lions, and few other of the superior beasts of prey in Palestine; but that they were formerly in Syria we should justly infer from circumstances, if we did not know it from history. The picture contained in this text could only be drawn in a country in which the lion is found, and the illustration of it must be obtained from countries in which it is now found. The following, from Forbes's *Oriental Memoirs*, will suffice:—'So great is the dread of beasts of prey in the villages on the Sabermatty river, at the head of the Gulf of Cambay, that the inhabitants carefully collect their cattle within the mud walls with which every village is encircled, at the close of day, after which all egress is avoided; and even the dogs, instinctively conscious of the perils by which they are surrounded, keep within the protection of the walls.

'It is certainly very dangerous to travel in the jungles or Indian forests after sunset, when the savage beasts leave their haunts and prowl abroad for prey; but as they retire to their dens at the approach of dawn, we do not often hear of accidents.'

PSALM CV.

1 An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

O [1]GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: seek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God: his judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.

9 [2]Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

11 Saying, [3]Unto thee will I give the land of Canaan, [4]the lot of your inheritance:

12 When there were *but* a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, [5]*even* Joseph, *who* was sold for a servant:

18 [6]Whose feet they hurt with fetters: [7]he was laid in iron:

19 Until the time that his word came: the word of the LORD tried him.

20 [8]The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 [9]He made him lord of his house, and ruler of all his [10]substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 [11]Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And he increased his people greatly; and made them stronger than their enemies.

25 [12]He turned their heart to hate his people, to deal subtilly with his servants.

26 [13]He sent Moses his servant; *and* Aaron whom he had chosen.

27 [14]They shewed [15]his signs among them, and wonders in the land of Ham.

28 [16]He sent darkness, and made it dark; and they rebelled not against his word.

29 [17]He turned their waters into blood, and slew their fish.

30 [18]Their land brought forth frogs in abundance, in the chambers of their kings.

31 [19]He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 [20][21]He gave them hail for rain, *and* flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 [22]He spake, and the locusts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 [23]He smote also all the firstborn in their land, the chief of all their strength.

37 [24]He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

38 [25]Egypt was glad when they departed: for the fear of them fell upon them.

39 [26]He spread a cloud for a covering; and fire to give light in the night.

40 [27]*The people* asked, and he brought quails, and satisfied them with the bread of heaven.

41 [28]He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, *and* Abraham his servant.

43 And he brought forth his people with joy, *and* his chosen with [29]gladness:

44 [30]And gave them the lands of the heathen; and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

[1] 1 Chron. 16. 8. Isa. 12. 4. [2] Gen. 17. 2; 22. 16, &c.; 26. 3; 28. 13; and 35. 11. Luke 1. 73. Heb. 6. 17. [3] Gen. 13. 15, and 15. 18. [4] Heb. *the cord.* [5] Gen. 37. 28. [6] Gen. 39. 20. [7] Heb. *his soul came into iron.* [8] Gen. 41. 14. [9] Gen. 41. 40. [10] Heb. *possession.* [11] Gen. 46. 6. [12] Exod. 1. 8, &c. [13] Exod. 3. 10. [14] Exod. 7. 9. [15] Heb. *words of his signs.* [16] Exod. 10. 22. [17] Exod. 7. 20. [18] Exod. 8. 6. [19] Exod. 8. 17, 24. [20] Exod. 9. 23. [21] Heb. *He gave their rain hail.* [22] Exod. 10. 4. [23] Exod. 12. 29. [24] Exod. 12. 35. [25] Exod. 12. 33. Exod. 13. 21. [27] Exod. 16, 12, &c. [28] Exod. 17. 6. Num. 20. 11. 1 Cor. 10. 4. [29] Heb. *singing.* [30] Deut. 6. 10, 11. Josh. 3. 17.

PSALM CV.—The first part of this psalm (to verse 16) is the same, with some small variation, as that given in 1 Chron. xvi., which was sung on the bringing of the ark to Mount Zion; and some think that the remainder was added by David at a subsequent period. But it is the opinion of Calmet and Dathe that the sequel was added by some holy person after the Captivity, and sung at the dedication of the second temple. This and the following psalm are chiefly historical, and refer to circumstances which have already engaged our attention.

Verse 18. '*Whose feet they hurt with fetters.*'—We do not read of this in Genesis, so that it remains uncertain whether these cruelties were inflicted upon Joseph by the Midianitish merchants to prevent his escape on the journey, or by the Egyptians when he was cast into prison. Looking to mere probabilities, the former would seem not unlikely, slaves having been anciently, as now, subject to grievous treatment on their way to the slave mart; but one who has examined the plates in the *Description de l'Egypte*, or in Rosellini, and noticed the torturing modes of personal restraint in use among the Egyptians (as exemplified in this work under Judges i. 7), will be disposed to ascribe these inflictions to the Egyptians.

PSALM CVI.

1 The psalmist exhorteth to praise God. 4 He prayeth for pardon of sin. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.

[1]PRAISE ye the LORD. O [2]give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; [3]but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 [4]And the waters covered their enemies: there was not one of them left.

12 [5]Then believed they his words; they sang his praise.

13 [6,7]They soon forgat his works; they waited not for his counsel:

14 [8]But [9]lusted exceedingly in the wilderness, and tempted God in the desert.

15 [10]And he gave them their request; but sent leanness into their soul.

16 [11]They envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 [12]The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 [13]And a fire was kindled in their company; the flame burned up the wicked.

19 [14]They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgat God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 [15]Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised [16]the pleasant land, they believed not his word:

25 [17]But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 [18]To overthrow their seed also among the nations, and to scatter them in the lands.

28 [19]They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 [20]Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.

32 [21]They angered *him* also at the waters of

1 Heb. *Hallelujah.* 2 Psal. 107. 1, and 118. 1, and 136. 1. 3 Exod. 14. 11, 12. 4 Exod. 14. 27, and 15. 5. 5 Exod. 14. 31, and 15. 1. 6 Exod. 15. 24, and 17. 2. 7 Heb. *they made haste, they forgat.* 8 Num. 11. 4. 1 Cor. 10. 6. 9 Heb. *lusted a lust.* 10 Num. 11. 31. 11 Num. 16. 1, &c. 12 Num. 16. 31. Deut. 11. 6. 13 Num. 16. 35, 46. 14 Exod. 32. 4. 15 Exod. 32. 10. 16 Heb. *a land of desire.* 17 Num. 14. 2. 18 Heb. *to make them fall.* 19 Num. 25. 3. 20 Num. 25. 7. 21 Num. 20. 13.

strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, [22]concerning whom the LORD commanded them:

35 [23]But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 [24]Many times did he deliver them; but they provoked *him* with their counsel, and were [25]brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry:

45 [26]And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

22 Deut. 7. 2. 23 Judg. 1. 21. 24 Judg. 2. 16. 25 Or, *impoverished*, or, *weakened*. 26 Deut. 30. 3.

PSALM CVI.—The first and last two verses of this psalm are ascribed to David in 1 Chron. xvi., which affords a reason for concluding that the whole was written by him. Yet it is supposed by many to have been composed during the Captivity: but this opinion does not seem to be well supported, for verse 47, on which it chiefly rests, happens to be one of those which occur in the psalm of David, in 1 Chron. xvi. This psalm ends the fourth of the books into which the Psalms are divided by the Jews.

Verse 28. '*Ate the sacrifices of the dead.*'—It appears that 'the dead' is a term of contempt applied to idols; perhaps not without some reference to the fact that many of these idols were no other than men deified after their deaths. To eat of what had been offered to them in sacrifice, implied a certain participation in the act of sacrifice. Some interpreters are, however, of opinion that the sacrifices which it was usual among the heathen to offer in honour of the dead, are here intended.

PSALM CVII.

1 *The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over sick men,* 23 *over seamen,* 33 *and in divers varieties of life.*

O [1]GIVE thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and [2]from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

11 Because they rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the LORD in their

1 Psal. 106. 1, and 118. 1, and 136. 1. 2 Heb. *from the sea.*

trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the gates of iron in sunder.

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 [3]Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with [4]rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, [5]and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and [6]are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

34 A fruitful land into [7]barrenness, for the wickedness of them that dwell therein.

35 [8]He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction, and sorrow.

40 [9]He poureth contempt upon princes, and causeth them to wander in the [10]wilderness, *where there is* no way.

41 [11]Yet setteth he the poor on high [12]from affliction, and maketh *him* families like a flock.

42 [13]The righteous shall see *it*, and rejoice: and all [14]iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

[3] Job 33. 20. [4] Heb. *singing*. [5] Heb. *maketh to stand*. [6] Heb. *all their wisdom is swallowed up*. [7] Heb. *saltness*.
[8] Isa. 41. 18. [9] Job 12. 21. [10] Or, *void place*. [11] 1 Sam. 2. 8. Psal. 113. 7, 8. [12] Or, *after*.
[13] Job 22. 19. [14] Job 5. 16.

PSALM CVII.—The author of this psalm is not known; but it was probably David, although some think it better to consider it as having been written after the return from the Babylonish captivity. This psalm is of very singular construction, and was obviously intended to be sung in responses. It has a frequently recurring double burden, or intercalary verse. The first burden is found in verses 6, 13, 19, 28; the second, 8, 15, 21, 31; that is, after the description of a class of calamities comes the first chorus expressing the cry to the Lord for deliverance; then a single verse describes the deliverance as granted, after which follows the chorus of thanksgiving—and thus on to verse 35, where the system ends. The two last burdens are however separate by two verses, instead of one, as before. It will also be observed that the second chorus has sometimes annexed another reflective distich illustrative of the sentiment, as in verses 9, 16. There are many other examples of a similar arrangement to be found in the psalms; but, in Lowth's opinion, few of them are equal, and none superior to this.

PSALM CVIII.

1 *David encourageth himself to praise God.* 5 *He prayeth for God's assistance according to his promise.* 11 *His confidence in God's help.*

A Song *or* Psalm of David.

[1]O GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the [2]clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 [3]That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

[1] Psal. 57. 7. [2] Or, *skies.* [3] Psal. 60. 5.

PSALM CVIII.—This Psalm is made up out of two others, lvii. and lx., as indicated in the marginal references.

PSALM CIX.

1 *David, complaining of his slanderous enemies, under the person of Judas devoteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 30 *He promiseth thankfulness.*

To the chief Musician, A Psalm of David.

HOLD not thy peace, O God of my praise;

2 For the mouth of the wicked and the [1]mouth of the deceitful [2]are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I *give myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let [3]Satan stand at his right hand.

7 When he shall be judged, let him [4]be condemned: and let his prayer become sin.

8 Let his days be few; *and* [5]let another take his [6]office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come [7]into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment

[1] Heb. *mouth of deceit.* [2] Heb. *have opened themselves.* [3] Or, *an adversary.* [4] Heb. *go out guilty,* or, *wicked.* [5] Acts 1. 20. [6] Or, *charge.* [7] Heb. *within him.*

which covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: *when* they looked upon me they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* [s]from those that condemn his soul.

[s] Heb. *from the judges of his soul.*

Verse 18. '*Like water.*'—There is probably an allusion here to the water of jealousy. See Num. v. 18.

— '*Like oil into his bones.*'—It is said that there is nothing more pernicious to a naked bone than to put oil or any other moisture on it. It is stated to cause exquisite pain and to render the bone carious.

23. '*Tossed up and down as the locust.*'—The swarms of locusts are sometimes so numerous that they fly in the air like a succession of clouds. When the wind blows briskly, so that the swarms are crowded by others, and thrown one upon another, a lively idea is suggested of the comparison here employed by the Psalmist, and the scene is doubtless the very same which he had in view.

PSALM CX.

1 *The kingdom,* 4 *the priesthood,* 5 *the conquest,* 7 *and the passion of Christ.*

A Psalm of David.

[1]THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness [2]from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, [3]Thou *art* a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over [4]many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

[1] Matt. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.
[2] Or, *more than the womb of the morning: thou shalt have,* &c. [3] Heb. 5. 6, and 7. 17. [4] Or, *great.*

PSALM CX.—It is all but universally agreed that this psalm is rightly ascribed to David. That it has *any* reference to himself, however, is supposed by few. It has obviously throughout a prophetic reference to the future Messiah, and is in fact one of the most illustrious of the Messianic Psalms.

Verse 3. '*From the womb of the morning: thou hast the dew of thy youth.*'—'In the interpretation of this passage,' says Bishop LOWTH, 'what monstrous blunders has an ignorance of the Hebrew idiom produced!' But he adds, 'In this passage however the mixture of the metaphor and comparison as well as the ellipses of the word to be repeated, creates a degree of obscurity: "Beyond the womb of the morning is the dew of thine offspring to thee;" that is, "Preferable to the dew which proceeds from the womb of the morning; more copious, more abundant."' This explanation is now generally received.

PSALM CXI.

1 *The psalmist by his example inciteth others to praise God for his glorious,* 5 *and gracious works.* 10 *The fear of God breedeth true wisdom.*

[1]PRAISE ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

5 He hath given [2]meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They [3]stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 [4]The fear of the LORD *is* the beginning of wisdom: [5]a good understanding have all they [6]that do *his commandments:* his praise endureth for ever.

1 Heb. *Hallelujah.* 2 Heb. *prey.* 3 Heb. are *established.* 4 Job 28. 28. Prov. 1. 7, and 9. 10. Eccles. 1. 16. 5 Or, *good success.* 6 Heb. *that do them.*

PSALM CXI.—This and the following psalm are two of the twelve alphabetical poems, and two of the three which are more strictly alphabetical than the other nine, inasmuch as every line, not merely every stanza, begins with its proper initial. The third of the poems thus perfectly alphabetical is Lament, iii.

PSALM CXII.

1 *Godliness hath the promises of this life,* 4 *and of the life to come.* 10 *The prosperity of the godly shall be an eyesore to the wicked.*

[1]PRAISE ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with [2]discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 [3]He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it,* and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

1 Heb. *Hallelujah.* 2 Heb. *judgment.* 3 2 Cor. 9. 9.

PSALM CXII.—Although this psalm has no superscription, it is usually ascribed to David.

PSALM CXIII.

1 *An exhortation to praise God for his excellency,* 6 *and for his mercy.*

[1]PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 [2]Blessed be the name of the LORD from this time forth and for evermore.

3 [3]From the rising of the sun unto the going down of the same the LORD'S name *is* to be praised.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who [4]dwelleth on high,

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 [5]He raiseth up the poor out of the

1 Heb. *Hallelujah.* 2 Dan. 2. 20. 3 Mal. 1. 11. 4 Heb. *exalteth* himself *to dwell.* 5 1 Sam. 2. 8. Psal. 107.

dust, *and* lifteth the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman [a]to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

[a] Heb. *to dwell in an house.*

PSALM CXIII.—This psalm is also generally attributed to David. This, and the five that follow, are the psalms which the Jews called Hallel or Hymns, and which they used to recite at their tables on occasions of religious festival, and particularly on the Paschal night, after the lamb had been eaten. A portion of these psalms probably composed 'the hymn' which was sung by our Saviour and his disciples after the Passover. Matth. xxvi. 30; Mark xiv. 26.

Verse 9. '*He maketh the barren woman to keep house.*'—Probably this means no more than that she, thus blessed, becomes the maternal head of a family. However the literal meaning, as given in our version, is susceptible of illustration from the usages of the harams or female establishments of the East. The virgins, and those who have borne no children, live together in community; but when one bears a son, she becomes entitled to a distinct establishment for herself, with suitable appointments and attendance. In the East it is always a joyful thing to be the mother of children; and in establishments of this nature, the distinction of being allowed to 'keep house' does of course give added intensity to the joys of motherhood.

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN [1]Israel went out of Egypt, the house of Jacob from a people of strange language;

2 Judah was his sanctuary, *and* Israel his dominion.

3 [2]The sea saw *it*, and fled: [3]Jordan was driven back.

4 The mountains skipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 [4]Which turned the rock *into* a standing water, the flint into a fountain of waters.

[1] Exod. 13. 3. [2] Exod. 14. 21. [3] Josh. 3. 13. [4] Exod. 17. 6. Num. 20. 11.

PSALM CXIV.—This and all the remaining untitled psalms are usually ascribed to David, unless where our notes indicate other opinions. Many of them are however ascribed by Calmet and some others to the Captivity, as we shall particularly state when there appears any satisfactory ground for such a conclusion.

PSALM CXV.

1 *Because God is truly glorious,* 4 *and idols are vanity,* 9 *the psalmist exhorteth to confidence in God.* 12 *God is to be praised for his blessings.*

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, [1]Where *is* now their God?

3 [2]But our God *is* in the heavens: he hath done whatsoever he hath pleased.

4 [3]Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD: he *is* their help and their shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.

[1] Psal. 42. 10, and 79. 10. [2] Psal. 135. 6. [3] Psal. 135. 15.

13 He will bless them that fear the LORD, *both* small [4]and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 [5]But we will bless the LORD from this time forth and for evermore. Praise the LORD.

[4] Heb. *with.* [5] Dan. 2. 20.

PSALM CXVI.

1 *The psalmist professeth his love and duty to God for his deliverance.* 12 *He studieth to be thankful.*

I LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* [1]as long as I live.

3 [2]The sorrows of death compassed me, and the pains of hell [3]gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

10 [4]I believed, therefore have I spoken: I was greatly afflicted:

11 I said in my haste, [5]All men *are* liars.

12 What shall I render unto the LORD *for* all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious in the sight of the LORD *is* the death of his saints.

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

[1] Heb. *in my days.* [2] Psal. 18. 5, 6. [3] Heb. *found me.* [4] 2 Cor. 4. 13. [5] Rom. 3. 4.

PSALM CXVI.—This psalm is usually conceived to have been written by David on his restoration, after Absalom's rebellion. But some ascribe it to Hezekiah on his recovery from sickness, while a few assign it to Ezra on the return of the Jews from Babylon.

Verse 13. '*The cup of salvation,*' etc.—This is doubtless an allusion to the drink offering of strong wine poured out before the Lord in the holy place. (Num. xxviii. 7.) But the Jews had also in their families a more private cup of thanksgiving, as well for the common benefits of life as for the more marked instances of the Lord's mercies and deliverances. The use of this was daily, at each meal, and more solemn at a festival. On the daily occasions, the master took the cup, and thus 'called upon the name of the Lord: "Blessed be our God, the Lord of the world, who hath created the fruit of the vine;"' and having first drunk of it himself, it was presented in order to all who were present. This observance was more marked at the celebration of the passover; and was followed by Christ at the last passover which he kept with his disciples.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

O [1]PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

[1] Rom. 15. 11.

PSALM CXVIII.

1 *An exhortation to praise God for his mercy.* 5 *The psalmist by his experience sheweth how good it is to trust in God.* 19 *Under the type of the psalmist the coming of Christ in his kingdom is expressed.*

O [1]GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD [2]in distress: the LORD answered me, *and set me* in a large place.

6 [3]The LORD *is* [4]on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD than to put confidence in man.

9 [5]*It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I [6]destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will [7]destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 [8]The LORD *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 [9]The stone *which* the builders refused is become the head *stone* of the corner.

23 [10]This is the LORD's doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 [11]Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

[1] 1 Chron. 16. 8. Psal. 106. 1, and 107. 1, and 136. 1.
[2] Heb. *out of distress.*
[3] Psal. 56. 4, 11. Heb. 13. 6.
[4] Heb. *for me.*
[5] Psal. 146. 3.
[6] Heb. *cut them off.*
[7] Heb. *cut down.*
[8] Exod. 15. 2. Isa. 12. 2.
[9] Matth. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 4.
[10] Heb. *This is from the LORD.*
[11] Matth. 21. 9.

PSALM CXVIII.—This psalm is supposed by Street and others to have been an ode composed on some occasion of public thanksgiving (probably a victory, see verses 10, 11), and to have been sung partly by the victorious prince, and partly by a train of his attendants, as they went up to worship at the temple. Towards the end are two stanzas which seem to have been sung by the priests on the arrival of the procession at the gates of the temple, and in answer to the praises of Jehovah which the princes of his train uttered as they entered it. It is however supposed by some commentators that this psalm was composed for the feast of tabernacles, or at least that it was publicly sung on that occasion.

Verse 12. '*They compassed me about like bees.*'—Homer employs a similar figure, more expanded, to describe the congregation of a hostile multitude:

'As in the hovel, where the peasant milks
His kine in spring-time, when his pails are fill'd
Thick clouds of humming insects on the wing
Swarm all around him, so the Grecians swarm'd,
An unsumm'd multitude, o'er all the plain,
Bright-arm'd, high-crested, and athirst for war.'
Iliad, ii. 530. COWPER.

'*They are quenched as the fire of thorns.*'—This is very elliptical, and in the true genius of Hebrew poetry, which frequently leaves more than half of what is meant to be *understood* from what is expressed. The quenching the hostile array suddenly, as the most easily quenched fire, *implies* the previous comparison of such array to a fire. It is remarkable that, in a similar connection, Homer has such a comparison of an hostile army to fire, in which he *expresses* what David left to be understood, and omits (for he had no occasion to introduce) what David expresses, namely, the sudden quenching of the fire:

'As when devouring flames some forest seize
On the high mountains, splendid from afar
The blaze appears, so, moving in the plain,
The steel-clad host innum'rous flash'd to heav'n.'
Iliad, ii. 516. COWPER.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

א ALEPH.

BLESSED *are* the [1]undefiled in the way, who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned [2]thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

ב BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

ג GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 [3]Open thou mine eyes, that I may behold wondrous things out of thy law.

19 [4]I *am* a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* [5]my counsellors.

ד DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: [6]teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul [7]melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

ה HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 [8]Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

ו VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 [9]So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly

[1] Or, *perfect*, or, *sincere*. [2] Heb. *judgments of thy righteousness*. [3] Heb. *Reveal*.
[4] Gen. 47. 9. 1 Chron. 29. 15. Psal. 39. 12. Heb. 11. 13. [5] Heb. *men of my counsel*. [6] Psal. 25. 4, and 27. 11, and 86. 11.
[7] Heb. *droppeth*. [8] Heb. *Make to pass*. [9] Or, *So shall I answer him that reproacheth me in a thing*.

out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk [10]at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ז ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

ח CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I intreated thy [11]favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The [12]bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

ט TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou *art* good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted; that I might learn thy statutes.

72 [13]The law of thy mouth *is* better unto me than thousands of gold and silver.

י JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* [14]right, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be [15]for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

כ CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* [16]faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

[10] Heb. *at large.* [11] Heb. *face.* [12] Or, *companies.* [13] Psal. 19. 10. Prov. 8. 11. [14] Heb. *righteousness.* [15] Heb. *to comfort me.* [16] Heb. *faithfulness.*

ל LAMED.

89 For ever, O LORD, thy word is settled in heaven.
90 Thy faithfulness *is* [17]unto all generations: thou hast established the earth, and it [18]abideth.
91 They continue this day according to thine ordinances: for all *are* thy servants.
92 Unless thy law *had been* my delights, I should then have perished in mine affliction.
93 I will never forget thy precepts: for with them thou hast quickened me.
94 I *am* thine, save me; for I have sought thy precepts.
95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.
96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

מ MEM.

97 O how love I thy law! it *is* my meditation all the day.
98 Thou through thy commandments hast made me wiser than mine enemies: for [19]they *are* ever with me.
99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.
100 I understand more than the ancients, because I keep thy precepts.
101 I have refrained my feet from every evil way, that I might keep thy word.
102 I have not departed from thy judgments: for thou hast taught me.
103 [20]How sweet are thy words unto my [21]taste! *yea*, *sweeter* than honey to my mouth.
104 Through thy precepts I get understanding: therefore I hate every false way.

נ NUN.

105 Thy word *is* a [22]lamp unto my feet, and a light unto my path.
106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.
107 I am afflicted very much: quicken me, O LORD, according unto thy word.
108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.
109 My soul *is* continually in my hand: yet do I not forget thy law.
110 The wicked have laid a snare for me: yet I erred not from thy precepts.
111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.
112 I have inclined mine heart [23]to perform thy statutes alway, *even unto* the end.

ס SAMECH.

113 I hate *vain* thoughts: but thy law do I love.
114 Thou *art* my hiding place and my shield: I hope in thy word.
115 [24]Depart from me, ye evildoers: for I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.
119 Thou [25]puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.
120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

ע AIN.

121 I have done judgment and justice: leave me not to mine oppressors.
122 Be surety for thy servant for good: let not the proud oppress me.
123 Mine eyes fail for thy salvation, and for the word of thy righteousness.
124 Deal with thy servant according unto thy mercy, and teach me thy statutes.
125 I *am* thy servant; give me understanding, that I may know thy testimonies.
126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.
127 [26]Therefore I love thy commandments above gold; yea, above fine gold.
128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

פ PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.
130 The entrance of thy words giveth light; it giveth understanding unto the simple.
131 I opened my mouth, and panted: for I longed for thy commandments.
132 Look thou upon me, and be merciful

17 Heb. *to generation and generation.* 18 Heb. *standeth.* 19 Heb. *it is ever with me.* 20 Psal. 19. 10. 21 Heb. *palate.*
22 Or, *candle.* 23 Heb. *to do.* 24 Matth. 7. 23. 25 Heb. *causest to cease.* 26 Psal. 19. 10. Prov. 8. 11.

unto me, [27]as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

ץ TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* [28]righteous and very [29]faithful.

139 [30]My zeal hath [31]consumed me, because mine enemies have forgotten thy words.

140 Thy word *is* very [32]pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have [33]taken hold on me: *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

ק KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, [34]and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

ר RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 [35]Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

160 [36]Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

ש SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law: and [37]nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

ת TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

[27] Heb. *according to the custom toward those*, &c. [28] Heb. *righteousness.* [29] Heb. *faithfulness.* [30] Psal. 69. 9. John 2. 17. [31] Heb. *cut me off.* [32] Heb. *tried*, or, *refined.* [33] Heb. *found me.* [34] Or, *that I may keep.* [35] Or, *Many.* [36] Heb. *The beginning of thy word is true.* [37] Heb. *they shall have no stumbling block.*

PSALM CXIX.—This very remarkable psalm is generally admitted to have been written by David; and from its length and very artificial construction, we may infer with Bishop Patrick, that he was 'in a very sedate condition, under no extraordinary motions, when he composed this psalm, but quietly considered things as they were represented to his remembrance.' The construction of the psalm is, that it is divided into as many parts as there are letters in the Hebrew alphabet: each of these parts consists of eight verses, and every verse begins with that letter from which the section takes its name. Thus the initial letter of each verse in the first section is *aleph* (א), in the second *beth* (ב), and so on. Thus there are altogether eight initial repetitions of every letter which the Hebrew alphabet contains. For this reason the psalm is, in the Masora, styled 'The Great Alphabet.' The intention of this arrangement obviously was to facilitate the labour of those who learned the psalm by heart, or who wished to refer to particular verses, which would otherwise have been a matter of some difficulty in so long a psalm, consisting for the most part of unconnected sentences.

It is further remarkable in this psalm, that there are not more than two or three verses in it in which there is not some word or other signifying the law of God. Ten different terms, correctly rendered in our version, are employed for this purpose, the *law*, the *testimonies*, the *statutes*, the *commandments*, the *judgments*, the *word*, the *ways*, the *precepts*, the *righteousness*, and the *truth* of God. Sometimes two of these terms occur in the same verse.

Verse 70. '*Their heart is as fat as grease.*'—Fatness of heart is used to express the insensibility, dulness, or sensuality of those feelings or affections of which the heart is considered the seat. There is much propriety in this as a figure, if, as physiologists inform us, the lean, membraneous parts of our bodily frame are the only sensitive ones. French and Skinner have: 'Their heart is senseless as fat is.'

83. '*Like a bottle in the smoke.*'—This doubtless refers to a leathern bottle, of kid or goat-skin. The peasantry of Asia keep many articles, both dry and liquid, in such bottles, which, for security, are suspended from the roof or hung against the walls of their humble dwellings. Here they soon become quite black with smoke; for as, in the dwellings of the peasantry, there are seldom any chimneys, and the smoke can only escape through an aperture in the roof, or by the door, the apartment is full of dense smoke whenever a fire is kindled in it. And in those nights and days, when the smokiness of the hovels in which we daily rested during a winter's journey in Persia, Armenia, and Asia Minor, seemed to make the cold and weariness of actual travel a relief, we had ample occasion to observe the peculiar blackness of such skin vessels, arising from the manner in which substances offering a surface of this sort, receive the full influence of the smoke, and detain the minute particles of soot which rest upon them. When such vessels do not contain liquids, and are not quite filled by the solids which they hold, they contract a shrunk and shrivelled appearance, to which the Psalmist may also possibly allude as well as to the blackness. But we presume that the leading idea refers to the latter circumstance, as in the East *blackness* has an opposite signification to that felicitous meaning of *whiteness* which we have explained in the note to Psalm lxviii. 14. Perhaps a contrast is intended between such skin bottles and the rich vessels of gold and silver employed in the palaces of kings.

103. '*How sweet are thy words unto my taste!*'—To characterise words of instruction or affection by the quality of *sweetness*, and, superlatively, by the sweetness of honey, is still very common in the East.

136. '*Rivers of waters run down mine eyes.*'—The Orientals are in general very copious weepers; and this strong hyperbole is still much employed among them to express the highest degree of lamenting grief.

148. '*The night watches.*'—The Hebrews divided the natural *day* into three portions—morning, noon, and evening. These are mentioned by David as hours or times of prayer. The night also was divided into three parts, called 'watches.' Those are mentioned indefinitely by the Psalmist; but in Lament. ii. 19, we read of the first or beginning watches; in Judg. vii. 19, of the middle watch and in Exod. xiv. 24, of the morning watch. In Homer and the early Greek writers there are references to a similar division of the night. But, afterwards, the strictness of military discipline occasioned the introduction of a fourth night watch among the Greeks and Romans, from whom it was ultimately borrowed by the Jews. Hence we read of 'the fourth watch of the night' in the New Testament (Matth. xiv. 25), and the four are mentioned together in Mark xiii. 35. The precise beginning and ending of these four watches is thus determined by Dr. Hales, to whose elaborate work we may refer for more detailed information in this matter.

'1. Ὀψέ, *the late*, began at sunset, and ended with the third hour of the night, including the evening-dawn, or twilight. It was also called ὀψία ὥρα, *eventide*, Mark xi. 11; or simply ὀψία, *evening*. John xx. 19, &c. 2. Μεσονύκτιον, *the midnight*, lasted from the third hour till midnight.—3. Ἀλεκτοροφωνία, *the cock-crowing*, lasted from midnight till the third hour after, or the ninth hour of the night. It included the two cock-crowings, with the second or principal of which it ended.—4. Πρωΐ, *the early*, lasted from the ninth to the twelfth hour of the night, or sunrise, including the morning-dawn, or twilight. It is also called πρωΐα, *morning*, or *morning-tide*, ὥρα being understood, John xviii. 28, &c.'

PSALM CXX.

1 *David prayeth against Doeg,* 3 *reproveth his tongue,* 5 *complaineth of his necessary conversation with the wicked.*

A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 [1]What shall be given unto thee? or what shall be [2]done unto thee, thou false tongue?

4 [3]Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am* [4]*for* peace: but when I speak, they *are* for war.

[1] Or, *What shall* the deceitful tongue *give unto thee? or, what shall it profit thee?*
[2] Heb. *added.*
[3] Or, It is as *the sharp arrows of the mighty* man *with coals of juniper.*
[4] Or, a man *of peace.*

TITLE, '*Song of degrees.*'—Fifteen psalms bear this title, which has given occasion to an immense quantity of discussion, an able analysis of which may be found in Calmet's *Dissertation sur les quinze Psaumes Graduels.* The word rendered 'degrees' מַעֲלוֹת *ma'aloth*, implies, radically, *ascents*, and is susceptible of shades of meaning which have respectively been taken to support various theories. 'Degrees' is most usually given, and from its indefinite character is suited to the obscurity in which the subject is involved. Some call them 'Songs of the *steps*,' and suppose that they were sung on the temple steps; and their nearly uniform shortness has been alleged in favour of this opinion. Others call them 'songs of *ascent*, or *ascension*,' and conceive they were intended to be sung either on ascending the hill upon which the temple stood; or else, at intervals, during the journey which the people made to Jerusalem three times in every year. But others, who similarly translate, think that the occasion on which they were employed, was during the journey of the returning captives from Babylon to Jerusalem. Calmet, after stating numerous alternatives of explanation, and characterising many of them as '*vaines et frivoles conjectures*,' takes up this last as the most probable opinion. It seems indeed clear, that at least some of them must be understood with reference to that occasion; but it does not necessarily follow that they were all written for it. It is possible that some of the psalms were originally composed to be sung by the Jews in their three annual journeys to Jerusalem; and these, being judged by the returning captives suitable to their longer journey, were appropriated to the occasion, with the addition of some other psalms bearing a more distinct reference to their own actual circumstances. There are some, however, who reject this line of explanation altogether, and understand that the word in question, whether rendered *degrees*, *ascents*, or *elevations*, has no other reference than to some circumstance, common to all the fifteen psalms, in the versification or the music—and particularly, perhaps, to the uniform or gradually elevated voice with which they were sung. Some others consider the title as one of excellence, applied either to the music or the words, equivalent, in fact, to 'an exalted song.' There are other opinions: but these are all we feel it necessary to state on a subject involved in great uncertainty, and concerning which it is perhaps now impossible to arrive at a satisfactory conclusion.

It will appear from the preceding statement that authorities must necessarily differ as to the time and the author, or authors, of these psalms. The question of time is involved in that of author: we have therefore only to state that some ascribe the whole of them to David, and conclude that those which appear to refer to the Babylonish captivity were composed in the spirit of prophecy. Some have attributed them to Solomon, on the same principle, and apparently because the 127th psalm bears his name. Others conceive that they were all composed on occasion of the return from Captivity. A middle opinion seems more probable; which is, that some were composed by David, others by Solomon, and a few perhaps by other writers who lived afterwards, before the Captivity; and that a further addition was made by one or more of the prophets (Ezra, Haggai, or Zechariah) after the edict had been issued for the restoration of the Jews to the city of their fathers. These observations may serve as a general introduction to the whole fifteen 'songs of degrees.'

Verse 4. '*Coals of juniper.*'—See the note on 1 Kings xix. 4. It would appear that this shrub burnt with more intense flame, or that its embers continued longer to glow, than most other kinds of wood used for fuel by the Hebrews.

5. '*Sojourn in Mesech . . . dwell in the tents of Kedar.*'—Meshech was a son of Japhet, whose descendants are supposed to have settled between the Caspian and Black Seas, and the Kedarites were a people of Arabia. As it seems difficult to suppose that the former nation can be here intended, in a literal sense, even with respect to the captives at Babylon, and much less to David; some suppose that this Meshech was a part of Arabia, the nomades of which lived in tents covered with skins, as the word implies *a skin* in Chaldee and Syriac. Others, feeling the same objection, relinquish the proper name, and recur to one of the *significations* of the word, implying extension or prolongation, and render, 'Woe is me! for my sojourning is prolonged.' As to Kedar, it does not appear that either David or the captives dwelt among the Arabians, although it seems that the former remained on the skirts of Arabia, at one period of his wanderings; therefore some also give up the word as a proper name, and, with reference to its primary signification of *blackness*, as figuratively expressive of a depressed and sorrowful condition, translate, 'in the tents of mourning.' The proper names may, however, be retained, if we understand that there is merely a figurative comparison of the condition which the psalm describes, to that of one who dwells among a wandering people, averse to peace, and living by rapine and plunder. However, we will suggest another consideration, without pretending to think it conclusive. This is, that possibly some of the captives of the first Captivity (of Israel) may have been transported to the northern country, near the sources of the river Cyrus (Kur), denoted by the word Meshech; while it is certain, on the other hand, that Babylonia, and indeed all the country eastward to the Tigris, was, and is to this day, considered part of Arabia, and continues to bear the name of *Irak-Arabi*. Thus understood, therefore, the sojournings in Meshech and Kedar might be supposed to refer to the captive condition of the two great sections of the seed of Abraham.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

A Song of degrees.

[1] I WILL lift up mine eyes unto the hills, from whence cometh my help.

2 [2] My help *cometh* from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

[1] Or, *Shall I lift up mine eyes to the hills? whence should my help come?*

[2] Psal. 124. 8.

Verse 6. '*The sun shall not smite thee by day.*'—We have already had occasion to notice the effect of the powerful sunbeams of the East, as manifested in what is called a sun-stroke. This is probably here alluded to. Those on whom this visitation falls sometimes perish instantly, others die soon from its effects, some live on in a state of idiotcy—and there are comparatively few who survive and perfectly recover.

— '*Nor the moon by night.*'—That there are countries in which the moon exerts an injurious influence upon the human body was not only a very ancient opinion, but has been also attested in modern times by the most credible witnesses. On this subject the following extracts are worthy of notice, especially when viewed in connection with the language of the great Roman poet, and that of the inspired Psalmist.

It is remarked by Mr. Carne, in his interesting *Letters from the East*, that 'the effect of moonlight on the eyes in Egypt is singularly injurious. The natives tell you, as I found afterwards also they did in Arabia, always to cover your eyes when you sleep in the open air. The moon here really strikes and affects the sight, when you sleep exposed to it, much more than the sun; a fact of which I had a very unpleasant proof one night, and took care to guard against it afterwards. Indeed the sight of a person who should sleep with his face exposed at night would soon be utterly impaired or destroyed.'

A similar statement occurs in the *Journal of the Voyages and Travels* of Messrs. Tyerman and Bennet. 'Lunar influence,' say they, 'seems to occasion phenomena of a very curious nature. It is confidently affirmed that it is not unusual for men on board ship, while lying in the moonlight, with their faces exposed to the beams, to have their muscles spasmodically distorted and their mouths drawn awry, affections from which some have never recovered: others have been so injured in their sight, as to lose it for several months. Fish, when taken from the sea-water and hung up in the light of the moon during a night, have acquired such deleterious qualities, that when eaten the next day the infected food has produced violent sickness and excruciating pains. We have conversed with people who have been themselves disordered after partaking of such fish. In the Baptist 'Missionary Accounts' there is a passage to the same effect:—"He who has slept in the moonlight is heavy when he awakes, and as if deprived of his senses, and, as it were, oppressed by the weight of the dampness which it spreads over his whole body." This is stated by the writer in proof of the fact which he asserts, that "the moonbeans have a pernicious influence in the East," if not generally in tropical climates.'

Another illustration is supplied by the Rev. Vere Monro (*Summer Rambles in Syria*, ii. 222), who, being at Aleppo, writes:—'My kind host allowed me to occupy a flat upon his house-top during my stay, in preference to being confined in a room; but the influence of the moon upon my head was so powerful, that whenever its beams reached me I was compelled to get up and move my mattress to some part of the hypaethral chamber, which was in shade: and it was easy to comprehend the full force of the Psalmist's prophetic promise—"the sun shall not smite thee by day, nor the moon by night." The injurious influence of the moon upon the eyes in Eastern countries has been noticed by various travellers. In passing from Messina to the coast of Calabria with Messrs. Wordsworth, Errington, and Menzies, the captain of our spironara had eyes of so light a blue as to be unnatural in appearance: he said it was occasioned by having slept under the moon's beams.'

To all this we may be allowed to add our own experience, which amounts to this:—All the Western Asiatics who sleep in the open air (whether on the house-tops or on the ground) are very careful to cover their heads and faces, especially when the moon shines. We ourselves habitually neglected this precaution, and indeed usually lay looking at the moon until we fell asleep, without being at any time sensible of the least inconvenience or injury from this cause. There is, however, no doubt of the Oriental opinion on the subject.

PSALM CXXII.

1 *David professeth his joy for the church,* 6 *and prayeth for the peace thereof.*

A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together.

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there [1]are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will seek thy good.

[1] Heb. *do sit.*

PSALM CXXII.—This psalm very strongly favours the opinion that at least some of the 'songs of degrees' were originally composed for the periodical journeys of the tribes to Jerusalem. Dr. Chandler, in his *History of David*, has some interesting remarks on this psalm, which we transcribe:—'This psalm is in the title ascribed to David, and it is truly worthy of him. From the beginning it plainly appears that, when he had deposited the ark in its proper place, and so far finished the building that the city was capable of receiving the people who should come up to the first festival there, he had been informed that they expressed a general desire of ascending it and visiting the house of the Lord, a privilege which they were seldom sure of obtaining before.—"I was glad," etc., ver. 1. When they were actually come up to the city, they are represented as crying out with triumph, in the height of their joy and surprise, when from the gates they beheld the buildings which presented themselves to their view, "Jerusalem is built! 'Tis a city well compact within itself, stately, beautiful, and regular!" The description, as it were, places us under the very gates, and the houses and palaces rise almost conspicuous to our view.

'What added to their joy when they beheld the city was the presence of the ark in it, the courts of judicature, and

the several other circumstances mentioned in the psalm. How natural and affecting also is the sudden change from admiration to devotion, breathing out ardent prayers for the peace and prosperity of a city which so many considerations united to endear to them and render them solicitous for its safety! The Psalmist closes this divine ode with a solemn assurance to his people, whom he styles "his brethren and companions," that for their sakes, and the high reverence he bore to the house of God, he would himself both offer prayers for their prosperity, and, in the whole of his government, endeavour to secure the tranquillity of that city.

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIII.—This Psalm is supposed by some to have been composed during that period of distress when the king of Assyria sent Rabshekah to besiege Hezekiah in Jerusalem. It is to be observed that Hezekiah desired Isaiah to lift up his prayer for the remnant that was left (2 Kings xix. 4; Isa. xxxvii. 4). Accordingly we read (2 Chron. xxxii. 26) that both he and Hezekiah cried unto the Lord, which may well have been in the words of this Psalm.

Verse 2. '*The eyes of servants look unto the hand of their masters.*'—It is the custom in the East to convey orders to attendants or officers by slight but well understood motions of the hands or fingers. Thus a person while entertaining guests or visitors, and conversing with them, will give directions to the attendants by a very slight motion, which is seldom noticed by the strangers, as he does not interrupt the conversation or make any marked movement, not even to *look* towards those for whom his intimation is intended, as he well knows that their attention is steadily directed to the hands of their master. Thus a despot has been known, while in company, to convey silent orders for the decapitation of scores of persons, by a slight horizontal movement of his hand. The hands are also employed, by clapping them together, to summon the servants who may be in waiting outside, but not in immediate attendance—as there are no domestic bells in the East.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

A Song of degrees of David.

IF *it had not been* the LORD who was on our side, now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 [1]Our help *is* in the name of the LORD, who made heaven and earth.

1 Psal. 121. 2.

PSALM CXXIV.—We are not informed of the particular circumstances, if any, which led to the composition of this psalm; but it appeared to be so well adapted to the circumstances of the Jews on their return from the Babylonish captivity, that the Levites, we are informed by the Jewish writers, constantly used it in celebration of that happy event.

PSALM CXXV.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

A Song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

3 For the rod of [1]the wicked shall not rest

1 Heb. *wickedness.*

upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

PSALM CXXV.—This psalm is supposed by Dr. Delany and others to have been composed by David just before the intended attack upon the strongholds of Zion. In this light he considers the Psalmist as answering the objections to the undertaking, which we may suppose to have been made in a council of war held on that occasion, from the great strength of the place, and as religiously reminding the people that, under the good providence of God, they might be confident of surmounting all difficulties.

PSALM CXXVI.

1 *The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.*

A Song of degrees.

WHEN the LORD [1]turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD [2]hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in [3]joy.

6 He that goeth forth and weepeth, bearing [4]precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

[1] Heb. *returned the returning of Zion.* [2] Heb. *hath magnified to do with him.* [3] Or, *singing.* [4] Or, *seed basket.*

Verse 1. '*When the Lord turned again the captivity of Zion, we were like them that dream.*'—This has clear reference to the return from the Babylonish captivity, and seems as much as to say, 'When the proclamation was issued by Cyrus, allowing us to return to our own country, after a long captivity, we could scarcely believe it, and seemed to be indulging in dreams of happiness.' Some would read with the Chaldee paraphrast, 'We were like sick men restored to health;' which suggests a reminiscence of Gray's beautiful lines:

> 'See the wretch that long has tost
> On the thorny bed of pain,
> At length repair his vigour lost,
> And breathe, and walk again:
> The meanest flowret of the vale,
> The simplest note that swells the gale,
> The common sun, and air, and skies,
> To him are opening Paradise.'

4. '*Turn again our captivity, O Lord, as the streams in the south.*'—The image here is taken from the torrents, which, as described under Job vi. 15, abound in the southern parts of Judæa, in Edom, and Arabia Petræa. These are constantly dried up in the summer, but as constantly return after the rainy season, and fill again their deserted channels to overflowing. The point of comparison thus seems to be, that as these torrents, which yearly leave their beds, return and fill them again, so the Jews, who had left their country desolate, now flow again into it.

6. '*He that goeth forth and weepeth, bearing precious seed,*' etc.—What is meant by this is explained in the preceding verse. If it be more than a current proverbial expression, it probably refers to the dangers which attend agricultural labours, particularly the sowing and the harvest, in countries so unsettled as Judea appears to have been when the captive Jews returned thither. In neighbourhoods infested by the wandering herdsmen, who neither sow nor reap themselves, but obtain the corn which they require by depredations or exactions upon the cultivators of the soil, it is truly a dangerous undertaking to carry forth the 'precious seed' to sow the field. It is carried from the town or village with anxiety and fear; and very often the presence of armed men is found necessary to protect the conveyance of the seed and the operation of sowing. The same danger and dread again occur at the season of harvest; and he is counted happy who has been enabled to sow his seed and reap his grain in peace. None in this country can imagine the continual anxiety which is felt in unsettled or exposed neighbourhoods in the East, about the safety of the corn in all circumstances, and the extraordinary expedients which are resorted to for its protection. It is very often deposited in pits or dry cisterns, very carefully concealed: and on one occasion, when in the monastery of Eutch Kelesia in Armenia, near Mount Ararat, the writer saw the corn belonging to the establishment heaped up *in the church*, which is a building highly venerated, and a place of pilgrimage to the Armenians. It was placed there, as the monks explained to us, that it might be, as they conceived, under the more special protection of God; and partly in the hope, that should the Kûrds break into the monastery to look for corn, the reputed sanctity of the church would deter them from intruding to carry off that which lay there.

PSALM CXXVII.

1 The virtue of God's blessing. 3 Good children are his gift.

A Song of degrees [1]for Solomon.

EXCEPT the LORD build the house, they labour in vain [2]that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that [3]hath his quiver full of them: they shall not be ashamed, but they [4]shall speak with the enemies in the gate.

[1] Or, *of Solomon.* [2] Heb. that are *builders of it in it.* [3] Heb. *hath filled his quiver with them.* [4] Or, *shall subdue*, as Psal. 18. 47, or, *destroy.*

Verse 4. '*Children of the youth.*'—Rather 'of youth,' that is, the sons of youthful parents—as opposed to the children of old age. Of the former it is frequently observed that they are the strongest, as where Jacob calls his first-born Reuben, 'his might, the beginning of his strength;' but it is not necessary to insist on this, for the allusion may as well be to the fact that the man thus blessed is strong and formidable by having his sons grown up to man's estate while he is himself still in the prime of life.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

A Song of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

Verse 3. '*Fruitful vine by the sides of thine house . . . olive plants round about thy table.*'—We do not remember to have met with a single instance, in the East, of vines trained *against the walls of a house*, or of olives near or about a house. Neither have we read of such instances. The passage doubtless derives its figures from the fertility of the vine, and from the appearance of the olive, or the order in which olive trees are planted. The construction would then be: 'Thy wife, in the sides (interior apartments) of thy house, shall be as the fruitful vine; and thy children, round about thy table, like olive plants.'

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

A Song of degrees.

[1]MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the housetops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

[1] Or, *Much.*

Verse 3. '*Plowed upon my back....made long their furrows.*'—The apparent harshness of this figure will disappear if it be considered to refer to severe public scourgings. To those who have been so unhappy as to witness such scourgings, this allusion will then appear most expressive. The long weals or wounds which the scourge leawes at each stroke may most aptly be compared either to furrows or (as the original admits) to the ridges between the furrows. The furrows made by the plough in the East are very superficial, and (although straight) are usually carried to a great length, the fields not being enclosed as in this country.

6. '*Let them be as the grass upon the house-tops, which withereth afore it groweth up.*'—'This evening the season broke. Thunder, lightning, and rain, came from the west. The romantic valley of Deir-el-Kamr, and the high ranges of Lebanon, were clothed with mantles of thick mist; and the whole prospect became dreary and cheerless.

'In the morning of this day—not an hour too soon—the master of the house had lain in a stock of earth; which was carried up, and spread evenly on the roof of the house, which is flat. The whole roof is thus formed of mere earth, laid on and rolled hard, and flat; not, as in Malta, of a composition, which is smooth and impenetrable, and thus receives the rain-water, and carries it off into the tanks under the house. There is no want of water in this mountainous country, as there is in Malta. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of rude soil, so that the rain may not penetrate: but, upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes as useless and bad.'—JOWETT.

We should say, however, that if the Psalmist refers to grass as growing on house-tops generally, the Hebrew roofs must have been of an inferior description. On roofs composed of crude earth, as described above, grass will grow; but on the roof of the better sort of houses now, the preparation which the compost undergoes, together with the hardening, destroys the vitality of the soil, and grass is only to be found where some better and softer mould has collected under the parapet.

8. '*Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.*'—Precisely the same customs of salutation which are here indicated still prevail in Mohammedan Asia. Nearly the same form of words, implying the blessing and peace of God, is retained, and the neglect to give the salutation is still an indignity and insult.

Mohammed did not, as is commonly supposed, establish the existing usages in this matter. The Scripture proves the contrary. But he made imperative, as practical duties of religion, what had been mere matters of usage and spontaneous civility. It appears also from Imran-bin-Hussein, that he made some change in the previous formulary; for that authority says: 'In the days of ignorance we used to *Salàm* by these words: "May God brighten our eyes by thee," and "May your morning be happy." Then when we became Muslemans, we were forbidden these words.' The substituted forms and existing usages are very well stated by Mr. Lane in his excellent work on the *Modern Egyptians* (i. 250): 'Several of their (the Mohammedans') most common usages are founded upon precepts of their religion. Among these is their custom of greeting each other with the salutation of "Peace be on you!" To which the reply is, "On you be peace, and the mercy of God, and his blessings!" This salutation is never to be addressed by a Mooslim to one whom he knows to be of another religion, nor *vice versâ*. The giving it by one Mooslim to another is a duty, but one that may be omitted without sin: the returning it is absolutely obligatory. . . . Should a Mooslim however thus salute, by mistake, a person not of the same faith, the latter should not return it; and the former, on discovering his mistake, generally revokes his salutation; so also he sometimes does if a Mooslim refuse to return his salutation; usually saying, "Peace be on *us*, and on [all] the right worshippers of God."'

The present text shews the manifestation of degradation and insult by either the omission of any salutation, or by one different from the customary formularies, as illustrated by the above extract. We subjoin a few sentences from the book of Mohammedan traditions (*Mischat ul Masabih*), which will shew the importance attached to the *Salàm*, and explain the manner in which the Arabians were instructed to treat the Jews. 'Omar said, a man asked his majesty (Mohammed), "What quality is best for a Musleman?" He said, "Giving food to others, and returning the salutation of acquaintance or strangers."' Mohammed is also reported by Abu-Hurairah to have said, 'You shall not enter into paradise until you believe; and you will not complete your faith till you love one another; and that is, making *Salàm* to friends and strangers.' Again, 'The person riding must make *Salàm* to him on foot first; and he that goes along to a person who is sitting down; and a small party must *Salàm* to a large party; and the young to the old.' And further, 'Do not *Salàm* first to Jews and Christians; and when one of them meets you in a road, tell him to go on one side.' He states also, that the Jews, out of spite to Mohammedans, and under the covert of equivocal or imperfect utterance, were in the habit of saying, *Al-sámo-álaica* ('Death unto you'), instead of *Al-salámo-alaica* ('Peace be unto you'); and he tells his followers to reply, *O-álaicum* ('Be the same to you'). Mohammed's wife, Aayeshah, relates that when once saluted, as above, by a party of Jews, he gave the answer intimated; but that she herself, less patient, answered, '*Al-sámo-álaicum*, and may God curse and be angry with you.' She adds, 'Then his highness said, "Be mild, O Aayeshah! and make a point of being kind, and withhold yourself from speaking harshly." I said, "Did you not hear what they said?" His majesty answered, "Did you not hear what *I* said? I answered them by what they said, and my prayer for them will be accepted, but not theirs for me."' We will conclude with a strikingly illustrative passage. Mohammed had said, 'Refrain from sitting by the roads;' and the account goes on—'The companions said, "O messenger of God! *certainly we must sit in roads, because we converse with one another.*" His highness then said, "If you do not desist from sitting in the roads, give the road its right." The companions asked, "What is the right of the road?" He said, "It is, not to look at people passing; and to remove anything inconvenient to passengers, as stones and thorns; and to answer the *Salàm* of people passing; and to tell people to act agreeably to the laws; and to hinder them from that which is unlawful; and to show them the road."' This last extract illustrates several customs of the road mentioned in Scripture.

PSALM CXXX.

1 *The psalmist professeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Israel to hope in God.*

A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the LORD more than they that watch for the morning: [1]*I say, more than* they that watch for the morning.

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

[1] Or, *which watch unto the morning.*

Verse 6. '*Watch for the morning.*'—The Targum paraphrases this by 'My soul waiteth for the Lord more than they that observe the morning watch which they looked for that they might offer the morning sacrifice.' The custom alluded to here is that described in Exod. xxx. 7, of burning 'sweet incense' every morning, at the time the lamps were dressed. But there may also be some allusion to sentinels, who at an early hour of the morning wait with anxiety to be relieved. In illustrating the beautiful poetry of David it should not be forgotten that he was a military man, and that much of his life was spent in camp or at the head of armies. It is, indeed, often remarked that the duty of keeping strict military watch is much neglected by the Orientals—but we know that this was not the practice of so careful a soldier as David—for in 1 Sam. xxvi. 14, 15, we find him severely rebuking Abner for not sufficiently guarding the royal camp.

PSALM CXXXI.

1 *David, professing his humility,* 3 *exhorteth Israel to hope in God.*

A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I [1]exercise myself in great matters, or in things too [2]high for me.

2 Surely I have behaved and quieted [3]myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 Let Israel hope in the LORD [4]from henceforth and for ever.

[1] Heb. *walk.* [2] Heb. *wonderful.* [3] Heb. *my soul.* [4] Heb. *from now.*

PSALM CXXXII.

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of God's promises.*

A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out a place for the LORD, [1]an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 [2]Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David; he will not turn from it; [3]Of the fruit of [4]thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 This *is* my rest for ever: here will I dwell; for I have desired it.

15 I will [5]abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 [6]There will I make the horn of David to bud: I have ordained a [7]lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

[1] Heb. *habitations.* [2] Num. 10. 35. [2] Chron. 6. 41. [3] 2 Sam. 7. 12. [4] Kings 8. 25. [2] Chron. 6. 16. Luke 1. 69. Acts 2. 30. [4] Heb. *thy belly.* [5] Or, *surely.* [6] Luke 1. 69. [7] Or, *candle.*

PSALM CXXXII.—This psalm is supposed, with great probability, from the internal evidence of its contents, to have been composed and sung at the solemnity of bringing up of the ark, expressing the holy joy and triumph of that event.

Verse 17. '*Make the horn of David to bud....ordained a lamp for mine anointed.*'—These are metaphors frequently used in Scripture, and have been repeatedly explained in this work. Here the meaning is, that David should ever have a horn flourishing, and a lamp or light burning. A horn is an emblem of sovereignty. As one horn dropped off, another was to spring up; and his lamp, or family, should never be extinguished. This is perhaps, as Mudge thinks, an allusion to the ever-burning lamp of the tabernacle.

PSALM CXXXIII.

The benefit of the communion of saints.

A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell [1]together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

[1] Heb. *even together.*

Verse 2. '*The precious ointment upon the head, that ran down upon the beard . . . . that went down to the skirts of his garments.*'—As perfumed and spiced sherbets are much esteemed in the East for the palate, so are perfumed oils and spicy unguents for the person. A variety of fragrant oils are made in Persia and India, by putting blossoms of mogrees, jasmine, and other highly scented flowers, into the most delicate oil, which, after a certain time, imbibes the flavour, and is poured into small bottles, stopped with cotton and wax, to be dispersed throughout the provinces. These fragrant oils are not only used by all descriptions of Eastern females, but the venerable Mohammedan is fond of perfuming his beard, which, when grey, is often dyed black or a dark-brown with a composition of henna and other herbs. The Turks and Persians have also the custom of perfuming their beards by holding them over salvers of smoking incense, which are also offered to their guests. They likewise unloose the shawls and open their vests, to receive as much as possible of this favourite delicacy. The use of perfumes has been immemorially practised in the East: Moses gives particular directions for the preparations of oils and fragrant ointment for the sanctuary. Domestic happiness and brotherly union are beautifully compared by the Psalmist to the precious ointment. The manner of performing the ceremony of anointing the high priest has been particularly transmitted to us by Rabbinical writers, and their account serves to illustrate the present text. They inform us that the oil was poured upon the top of the priest's head, which was bare, so plentifully as to run down his face upon his beard to the collar, not to the lower 'skirts' of his robe. It has been said that at the consecration of the high priest the unction was repeated seven days together: an opinion founded on Exod. xxix. 29, 30.

3. '*Dew of Hermon.*'—There is no reason to suppose that the Hermon named here is any other than that mentioned in Deut. iii. 8, and described in the note; for there is no evidence to shew that the Jebel ed-Duhy, near Mount Tabor, popularly known as the Little Hermon, ever did bear the name of Hermon in Scripture times. It has been thought conclusive that Maundrell, speaking of this Hermon, says: 'We were sufficiently instructed by experience what the Psalmist meant by the "dew of Hermon," our tents being as wet with it as if it had rained all night.' But this surely was not a peculiarity of the hill, but must have been witnessed on the same night throughout the hills and valleys of the district.

PSALM CXXXIV.

An exhortation to bless God.

A Song of degrees.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands [1]*in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

[1] Or, in *holiness.*

PSALM CXXXIV.—This psalm is supposed by Lowth, in his note on Isa. lxii. 6, to have been probably the cry of the watch in the temple during the night; but from the plural form of the addresses in the first part of it, and the singular form of the pronoun 'thee' in the second part of it, it may seem more probable that one was sung by the Levitical captain of the temple guard, and the other by the guard, than, as Lowth supposes, by two different divisions of the watch.

PSALM CXXXV.

1 An exhortation to praise God for his mercy, 5 for his power, 8 and for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 [1]He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

8 [2]Who smote the firstborn of Egypt, [3]both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 [4]Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 [5]And gave their land *for* an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, [6]throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 [7]The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

[1] Jer. 10. 13. [2] Exod. 12. 29. [3] Heb. *from man unto beast.* [4] Num. 21. 24, 25, 26, 34, 35. [5] Josh. 12. 7. [6] Heb. *to generation and generation.* [7] Psal. 115. 4, 5, 6, 7, 8, 9, 10, 11.

PSALM CXXXV.—This seems to have been the morning hymn which the Levites were called upon to sing at the opening of the gates of the temple; and, as some think, the one before was used at shutting them in the evening.

Verse 7. '*Lightnings for the rain.*'—This probably refers to the regular rainy season of autumn. This comes on towards the latter end of September, in which month there is lightning almost every night; and when this is seen in the western hemisphere, accompanied by thunder, the very near approach of rain is considered certain.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

O [1]GIVE thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 [2]To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 [3]To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 [4]To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 [5]To him that made great lights: for his mercy *endureth* for ever:

8 [6]The sun [7]to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 [8]To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

11 [9]And brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

13 [10]To him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 [11]But [12]overthrew Pharaoh and his host

[1] Psal. 106. 1, and 107. 1, and 118. 1. [2] Gen. 1. 1. [3] Gen. 1. 9. Jer. 10. 12. [4] Gen. 1. 14. [5] Heb. *for the rulings by day.* [6] Exod. 12. 29. [7] Exod. 13. 17. [8] Exod. 14. 21, 22. [9] Exod. 14. 28. [10] Heb. *shaked off.*

in the Red sea: for his mercy *endureth* for ever.

16 [11]To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

18 [12]And slew famous kings: for his mercy *endureth* for ever:

19 [13]Sihon king of the Amorites: for his mercy *endureth* for ever:

20 [14]And Og the king of Bashan: for his mercy *endureth* for ever:

21 [15]And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

11 Exod. 15. 22. 12 Deut. 29. 7. Psal. 135. 10, 11. 13 Num. 21. 23. 14 Num. 21. 33. 15 Josh. 12. 7.

PSALM CXXXVI.—This psalm is, in substance, very nearly the same as the preceding; and, although the author cannot be distinctly determined, there is sufficient probability in the common opinion which ascribes them to David. They appear to have been both intended for use on stated and recurring occasions.

PSALM CXXXVII.

1 *The constancy of the Jews in captivity.* 7 *The prophet curseth Edom and Babel.*

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us [1]a song; and they that [2]wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD'S song in a [3]strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above [4]my chief joy.

7 Remember, O LORD, [5]the children of Edom in the day of Jerusalem; who said, [6]Rase *it*, rase *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be [7]destroyed; happy *shall he be*, [8]that rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and [9]dasheth thy little ones against [10]the stones.

1 Heb. *the words of a song.* 2 Heb. *laid us on heaps.* 3 Heb. *land of a stranger.* 4 Heb. *the head of my joy.*
5 Obad. 10, &c. 6 Heb. *Make bare.* 7 Heb. *wasted.* 8 Heb. *that recompenseth unto thee thy deed which thou didst to us.*
9 Isa. 13. 16. 10 Heb. *the rock.*

PSALM CXXXVII.—This psalm was of course written during the Captivity, and, as it would seem, not long after the arrival of the captives at Babylon. It expresses very strongly the feelings of a people who had still fresh in their recollection the ruin of their glorious city, the profanation and destruction of their temple, and the scenes of blood and rapine which had rendered their own homes desolate. It shews how acutely they, captives in the monotonous and sultry plains of Babylonia, regretted their own pleasant land—the land of the olive and the vine (which Babylonia is not)—and their own possessions and comforts there. Their condition must have been very miserable in the first years of their captivity, before their minds were subdued to their depressed condition, and before that condition became itself somewhat ameliorated, as appears to have been the case ultimately; and this was partly, perhaps, through the favour of the Babylonian kings to Daniel and his three friends, and the power in the state which they acquired, and through which it pleased God to evince that his mercy had not wholly departed from the house of Israel.

Verse 1. '*By the rivers of Babylon*,' etc.—The rivers of Babylon must mean either the Euphrates and Tigris—or the Euphrates and its canals and tributaries. It is a conjecture of Chrysostom that the Jews at the beginning of their captivity were distributed along the several streams of the country, and not suffered to dwell in Babylon. It is supposed by some that they were employed in draining the marshy parts of the country. To one who, like ourselves, has been privileged to witness the existing indications of the most extensive and elaborate system of canals and aqueducts by which Chaldæa was once abundantly irrigated, and by which the communications between its cities were maintained—it will appear that vast hordes of men must have been employed in their construction and in keeping them in order; and as the Hebrews were not eminent in arts and manufactures—it is likely that they were employed in such works and in field labour, which in that country was always connected with irrigation from the rivers and canals.

2. '*Hanged our harps upon the willows*.'—On the banks of the Babylonian rivers (say the Euphrates and Tigris) there are no woods or forests, or any considerable trees besides the cultivated date-palm. But these rivers are in some parts rather extensively lined with a growth of tall shrubs and bushes, interspersed with some small

and a few middling trees, among which the willow is at this day the most frequent and remarkable.

5. '*Let my right hand forget her cunning.*'—There is a striking and appropriate point in this, which has been overlooked. It is, that, as it is customary for people in the East to swear by their possessions, so one who has no possessions—who is poor and destitute, and has nothing of recognised value in the world—swears by his right hand, which is his sole stake in society, and by the 'cunning' of which he earns his daily bread. Hence the common Arabic proverb (given by Burckhardt, No. 550) reflecting on the change of demeanour produced by improved circumstances:—'He was wont to swear "by the cutting off of his right hand!" He now swears, "by the giving of money to the poor."' The words 'her cunning' are supplied by the translators, in whose time cunning (from the Saxon connan, Dutch *konnen*, 'to know'), meant 'skill;' and a cunning man was what we should now call a skilful man. In the present case the skill indicated is doubtless that of playing on the harp, in which particular sense it occurs so late as Prior:—

'When Pedro does the lute command,
She guides the cunning artist's hand.'

Modern translators usually substitute 'skill;' but perhaps a term still more general would be better—such as 'May my right hand lose its power.'

PSALM CXXXVIII.

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the kings of the earth shall praise God.* 7 *He professeth his confidence in God.*

A Psalm of David.

I WILL praise thee with my whole heart: [1]before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

[1] Psal. 119. 46.

Verse 1. '*Before the gods*'—that is, before the princes and magistrates of the earth.

PSALM CXXXIX.

1 *David praiseth God for his allseeing providence,* 17 *and for his infinite mercies.* 19 *He defieth the wicked.* 23 *He prayeth for sincerity.*

To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known *me.*

2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

3 Thou [1]compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but,* lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 [2]If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.*

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, [3]the darkness [4]hideth not from thee; but the night shineth as the day: [5]the darkness and the light *are* both alike *to thee.*

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous are thy works; and *that* my soul knoweth right well.

[1] Or, *winnowest.* [2] Amos 9. 2, 3, 4. [3] Job 26. 6. Heb. 4. 13. [4] Heb. *darkeneth not.* [5] Heb. *as is the darkness so is the light.* [6] Heb. *greatly.*

15 My [7]substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book [8]all *my members* were written, [9]*which* in continuance were fashioned, when *as yet there was* none of them.

17 [10]How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* [11]wicked way in me, and lead me in the way everlasting.

[7] Or, *strength*, or, *body*. [8] Heb. *all of them*. [9] Or, what *days they should be fashioned*. [10] Psal. 40. 5. [11] Heb. *way of pain*, or, *grief*.

Verse 9. '*The wings of the morning.*'—This probably refers to the rapidity with which the morning rises to perfect day, and which is particularly marked in the East, where the morning and evening twilights are very short. On the same idea, Aurora, or the morning, was represented with wings by the European ancients. We imagine this general idea to be preferable to the common one, which supposes that the rays of the rising sun are called 'the wings of the morning,' from their inconceivable rapidity. The essential meaning is however the same.

15. '*Curiously wrought.*'—The word thus rendered is that which is usually employed to describe embroidery or designing in needlework. Whether the image implied in the term be taken directly from the work of the embroiderer, or refers generally, by a derived figure, to any work of a complicated and involved nature, but furnishing beautiful results—it may be difficult to determine. Ainsworth at once renders 'embroidered;' and Lowth, who translates, equivalently, 'wrought with a needle,' adds, 'Whoever observes this (in truth he will not be able to observe it in the common translations), and at the same time reflects upon the wonderful mechanism of the human body, the various implications of the veins, arteries, fibres, and membranes, and the undescribable texture of the whole fabric, will feel the beauty and gracefulness of this well-adapted metaphor.' Many parts of this fine hymn, which celebrate the wisdom of God in the organization of the human frame, might receive very effective illustration from physiological statements: but these are not usually furnished, nor does it fall within our own line of illustration to supply them.

PSALM CXL.

1 *David prayeth to be delivered from Saul and Doeg.* 8 *He prayeth against them.* 12 *He comforteth himself by confidence in God.*

To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the [1]violent man;

2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; [2]adders' poison *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O God the LORD, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; [3]*lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not [4] [5]an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

[1] Heb. *man of violences*. [2] Psal. 58. 4. Rom. 3. 13. [3] Or, *let them not be exalted*. [4] Heb. *a man of tongue*. [5] Or, *an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to his overthrow*.

Verse 3. '*Adders' poison.*'—The word rendered 'adder,' עַכְשׁוּב *acshub*, occurs here only; and it is perhaps impossible to determine what species is intended. As the word, in its proper signification, seems to express coiling, or bending back—an act common to most serpents—the name has perhaps no determinate reference; or it may be another name for the *pethen*, mentioned under Job xx.; which seems also to have been the opinion of the Seventy, as they render both words by *ασπὶς*, and are followed by the Vulgate (*aspis*).

As to the poison, it will be observed, that in the venomous serpents there is a gland under the eye secreting the poisonous matter, which is conveyed, in a small tube or canal, to the end of a fang which lies concealed at the roof of the mouth. This fang is moveable at the pleasure of the serpent, and is protruded when it is about to strike at an antagonist. The situation of this poison, which is, in a manner, behind the upper lip, gives great propriety to the expression, 'adders' poison is under their lips.' The usage of the Hebrew language renders it by no means improbable that the fang itself is called לָשׁוֹן *lashon*, 'a tongue,' in the present text: and a serpent might then be said to sharpen its tongue, when, in preparing to strike, it protruded its fangs. We do not see any explanation by which a more consistent meaning may be extracted from the expression here employed.

10. '*Let burning coals fall upon them,*' etc.—The expressions of wrath and imprecation against the enemies of God and of his people which occur in some of the Psalms as in this and lix., lxix., lxxix., seem to exhibit a vindictiveness which is apt to distress the feelings of many Christian readers. In order to obviate this offence many of our pious commentators assure us that these expressions are not maledictions or imprecations, but simply declarations of what will or may take place. But this is utterly inadmissible, for in many of the most startling passages the language of the original is plainly imperative, and not indicative (see Ps. lix. 14; lxix. 25, 28; lxxix. 6). 'The truth is,' says the writer of an able article on the subject in the *Bibliotheca Sacra* for 1844, 'that only a morbid benevolence, a mistaken philanthropy, takes offence at these psalms, for in reality they are not opposed to the spirit of the Gospel, or to that love of enemies which Christ enjoined. Resentment against evil doers is so far from being sinful, that we find it exemplified in the meek and spotless Redeemer himself (see Mark iii. 5). If the emotion and its utterance were essentially sinful, how could Paul (1 Cor. xvi. 22) wish the enemy of Christ to be accursed (*ἀνάθεμα*), or say of his own enemy, Alexander the coppersmith, "The Lord reward him according to his works" (2 Tim. iv. 14); and, especially, how could the spirits of the just in heaven call on God for vengeance? (Rev. vi. 10).

PSALM CXLI.

1 *David prayeth that his suit may be acceptable,* **3** *his conscience sincere,* **7** *and his life safe from snares.*

A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be [1]set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 [2]Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the LORD: in thee is my trust; [3]leave not my soul destitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal [4]escape.

[1] Heb. *directed.*

[2] Or, *Let the righteous smite me kindly, and reprove me; let not their precious oil break my head,* &c.

[3] Heb. *make not my soul bare.*

[4] Heb. *pass over.*

PSALM CXLI.—This psalm appears to have been composed by David, during that life of banishment and trouble which the hostility of Saul obliged him to lead.

Verse 2. '*Incense .... evening sacrifice.*'—This verse probably expresses David's desire that, being precluded from his customary attendance at the regular ordinances of religion, his simple prayer might be accepted, the same as though he had been present at the offering of the morning incense or the evening sacrifice. The variation of phrase expresses a reference to the first and last daily acts of public worship. For the people prayed without, while the incense was offered in the holy place. In the morning this took place *before* the sacrifice was laid upon the altar of burnt offering; but in the evening (at the ninth hour), *after* the sacrifice was laid upon the altar; and then, consequently, the sacrifice and the incense were at the same time offered. See Lightfoot's *Temple Service*, c. ix. sect. 5.

— '*The lifting up of my hands as the evening sacrifice.*'—At the morning and evening sacrifice the priests blessed the people in the form of words in Num. vi 24—26; and, as they did this, they lifted their hands high above their heads, with their fingers spread out. This uplifting of the hands was on some particular days omitted at the evening service, but never in the morning. See Lightfoot, as above.

5. '*Let the righteous smite me,*' etc.—This verse has greatly exercised the ingenuity of interpreters. The Septuagint and other ancient versions generally seem to understand it to express that the reproofs and smitings of the righteous were better than the rich and fragrant oils of the ungodly. We are rather disposed to understand, as in our version, that the intention is to affirm that the corrections of the righteous are, from their good intentions and beneficial effects, as excellent oils, which do not wound but heal the head on which they fall. Mr. Roberts informs us that in India common correction is usually admin.stered on the crown of the head. Then, on the other

hand, to anoint the head is a common practice; and there are certain oils which are believed, by external application, to have a most salutary effect on the head, in the cure or prevention of the complaints to which it is subject. Now from a combination of the ideas resulting from these usages arise certain popular forms of expression precisely equivalent to that which appears in the present text, as, to quote no more, 'My master has been beating my head, but it has been good oil for me.' The Arabs have a proverb of equivalent meaning: 'The blow that is profitable does not hurt the neck.'

7. '*Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.*'—This is a bold and striking figure. It implies the presence of such wasting calamities as leave not any living to bury the dead; and must have been peculiarly emphatic to the Jews, to whom the contact of even a bone imparted pollution, and were therefore beyond all people solicitous to bury their dead out of their sight. It implies depopulation; and such things do even literally occur in thinly peopled countries, under such circumstances as the Psalmist supposes. 'At five o'clock,' says Bruce, *Travels*, iv. 349, 'we left Garigana, and at a quarter past six in the evening arrived at a village *whose inhabitants had all perished with hunger the year before*, their wretched bones being all unburied, and scattered on the surface of the ground where the village formerly stood. *We encamped among the bones of the dead; no space could be found free from them.*'

PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

[1]Maschil of David; A Prayer when he was in the cave.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 [2]I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge [3]failed me; [4]no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

[1] Or, A Psalm *of David, giving instruction.* [2] Or, *Look on the right hand, and see.* [3] Heb. *perished from me.* [4] Heb. *no man sought after my soul.*

TITLE, '*The cave.*'—In the history we read particularly of two caves in which David took shelter, those of Adullam and Engedi: the latter is most generally supposed to be here intended.

PSALM CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 5 *He strengtheneth his faith by meditation and prayer.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for sanctification,* 12 *for destruction of his enemies.*

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: for [1]in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me: my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, [2]lest I be like unto them that go down into the pit.

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I [3]flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

[1] Exod. 34. 7. Rom. 3. 20. Gal. 2. 16. [2] Or, *for I am become like, &c.* [3] Heb. *hide me with thee.*

PSALM CXLIII.—In some copies of the Septuagint, and in the Vulgate, this psalm has a title, describing it as having been composed during Absalom's rebellion: the general opinion concurs in this appropriation. This is the seventh and last of the penitential psalms.

PSALM CXLIV.

1 David blesseth God for his mercy. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom.

A Psalm of David.

BLESSED *be* the LORD [1]my strength, [2]which teacheth my hands [3]to war, *and* my fingers to fight:

2 [4]My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 [6]LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 [7]Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 [8]Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine [9]hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth [10]salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, [11]polished *after* the similitude of a palace:

13 *That* our garners *may be* full, affording [12]all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* [13]strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 [14]Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

1 Heb. *my rock.* 2 2 Sam. 22. 35. 3 Heb. *to the war*, &c. 4 2 Sam. 22. 2, 3, 40. 5 Or, *my mercy.* 6 Job 7. 17. Psal. 8. 4. Heb. 2. 6. 7 Job 14. 2. Psal. 35. 5. 8 Psal. 18. 13, 14. 9 Heb. *hands.* 10 Or, *victory.* 11 Heb. *cut.* 12 Heb. *from kind to kind.* 13 Heb. *able to bear burdens*; or, *loaden* with flesh. 14 Psal. 33. 12, and 65. 4.

PSALM CXLIV.—This is clearly a song of triumph for victory, or series of victories, gained by David, and may perhaps be referred to the war with the Ammonites, 2 Sam. x.

Verse 8. '*Their right hand is a right hand of falsehood.*'—This probably refers to the use of the right hand, as explained on a former occasion, in the act of taking an oath. The expression of course describes the parties as covenant breakers.

12. '*As corner stones.*'—Street suggests 'the carved corners' as a better translation. He says: 'In the description of the sanctuary or holy of holies, built by Solomon in the temple (1 Kings vi.), we are told that "He carved all the walls of the temple round about with carved figures of cherubim and palm-trees and fine flowers, within and without." The corners therefore of the building of the sanctuary were highly ornamented with carving; and the wishing any one to be as beautiful as they were, was the utmost stretch of the fancy of a Hebrew poet.'

13. '*In our streets.*'—Streets are not proper places for sheep. The word (חוּצוֹת *khutzoth*) is different from that properly rendered 'streets' in the ensuing verse, and is the same that is translated 'fields' in Job v. 10. The word literally means 'out-places,' and as such is susceptible of various applications; in the present text it probably denotes the out-pastures in the commons and deserts.

PSALM CXLV.

1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 and for his saving mercy.

David's *Psalm* of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; [1]and his greatness *is* unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous [2]works.

1 Heb. *and of his greatness* there is *no search.* 2 Heb. *things*, or, *words.*

6 And *men* shall speak of the might of thy terrible acts: and I will [3]declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 [4]The LORD *is* gracious, and full of compassion; slow to anger, and [5]of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* [6]an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all [7]wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and [8]holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

[3] Heb. *declare it.* [4] Exod. 34. 6, 7. Num. 14. 18. Psal. 86. 5, 15, and 103. 8. [5] Heb. *great in mercy.* [6] Heb. *a kingdom of all ages.* [7] Or, *look unto thee.* [8] Or, *merciful*, or, *bountiful.*

PSALM CXLV.—This is one of the alphabetical psalms, in which each verse begins with its proper initial. But it will be observed that there are but twenty-one verses, whereas the Hebrew alphabet has twenty-two letters. This is because the psalm appears to be imperfect, as a verse beginning with נ (*n*) is wanting in the present Hebrew copies. A verse occupying the place in which we should expect to find it, appears in the Septuagint and Vulgate, whence we may perhaps infer that it existed in the more ancient Hebrew copies, and has since been lost. It would come between verses 13 and 14, and is, 'The Lord is faithful in all his words, and holy in all his works,' being nearly the same as verse 17. This psalm has always been so highly esteemed among the Jews, that the title of the whole book, סֵפֶר תְּהִלִּים *sepher tehillim*, 'book of praises,' is supposed to have been taken from it. It is wholly spent in praising God, and that with such fervid devotion, that the ancient Hebrews used to say that 'He could not fail to be an inhabitant of the heavenly Canaan who repeated this psalm three times a day.'

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

[1]PRAISE ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 [2]Put not your trust in princes, *nor* in the son of man, in whom *there is* no [3]help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 [4]The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

[1] Heb. *Hallelujah.* [2] Psal. 118. 8, 9. [3] Or, *salvation.* [4] Exod. 15. 18.

PSALM CXLVI.—This and the four following psalms are particularly styled the '*Hallelujahs*,' because they all begin and end with the word 'Hallelujah' (הַלְלוּ יָהּ), that is, 'Praise ye JAH,' or, as invariably given in our version, 'Praise ye the LORD.' The psalm is generally supposed to have been written after the Captivity, in the time when the Jews were distressed by the powerful opposition which was made to the rebuilding of the temple. The Septuagint and Vulgate attribute it to Haggai and Zechariah.

PSALM CXLVII.

1 *The prophet exhorteth to praise God for his care of the church,* 4 *his power,* 6 *and his mercy:* 7 *to praise him for his providence:* 12 *to praise him for his blessings upon the kingdom,* 15 *for his power over the meteors,* 19 *and for his ordinances in the church.*

PRAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their [1]wounds.

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our LORD, and of great power: [2]his understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 [3]He giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 [4]He maketh peace *in* thy borders, *and* filleth thee with the [5]finest of the wheat.

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He sheweth [6]his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

[1] Heb. *griefs.* [2] Heb. *of his understanding* there is *no number.* [3] Job 38. 41. Psal. 104. 27, 28.
[4] Heb. *Who maketh thy border peace.* [5] Heb. *fat of wheat.* [6] Heb. *his words.*

PSALM CXLVII.—This psalm of praise is generally supposed to have been composed when the returned captives had at last been allowed to complete the re-establishment of their city and temple. The Septuagint ascribes the psalm to Haggai and Zechariah; but some rather suppose Nehemiah to have been the author.

Verse 10. '*The legs of a man.*'—Infantry is doubtless intended by this rather remarkable expression, as is cavalry by 'the strength of the horse' in the preceding clause.

16. '*Snow like wool.*'—Snow to cover the ground, as wool does the sheep, both being white. Another explanation might perhaps be suggested by the fact, that the word for wool (צֶמֶר *tzemer*) is, in the plural form, by a transfer of ideas not unusual in Hebrew, sometimes applied to the foliage of trees: the comparison might then be derived from the fall of leaves from the trees.

— '*He scattereth the hoarfrost like ashes.*'—When wood is burning in the open air, some of the ashes, being light, are usually carried up along with the flame and smoke; and after floating awhile in the air, they fall down again softly and gently, and the Psalmist intends to express that the hoarfrost settled in the same silent and imperceptible manner.

17. '*Ice like morsels.*'—The Syriac version reads, 'like crumbs,' and the Arabic 'like wheaten flour.' The Psalmist is describing small rain—a rain that freezes as it falls—that is, what we call 'sleet.'

PSALM CXLVIII.

1 *The psalmist exhorteth the celestial,* 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

[1]PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

[1] Heb. *Hallelujah.*

5 Let them praise the name of the LORD: for he commanded, and they were created.
6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.
7 Praise the LORD from the earth, ye dragons, and all deeps:
8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:
9 Mountains, and all hills; fruitful trees, and all cedars:
10 Beasts, and all cattle; creeping things, and [2]flying fowl:
11 Kings of the earth, and all people; princes, and all judges of the earth:
12 Both young men, and maidens; old men, and children:
13 Let them praise the name of the LORD: for his name alone is [3]excellent; his glory *is* above the earth and heaven.
14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

[2] Heb. *birds of wing.* [3] Heb. *exalted.*

PSALM CXLVIII.—The author and occasion of this psalm, if it had any particular occasion, are equally uncertain. Calmet regards it as a sequel to the preceding, and supposes that it was sung at the dedication of the walls of Jerusalem. Others attribute it to David. This fine ode, in which the whole creation is called upon to unite in one grand chorus of praise to God, has been beautifully imitated by Milton, in that well-known morning hymn which he has given to Adam in paradise. See *Paradise Lost*, v. 153, etc.

PSALM CXLIX.

1 *The prophet exhorteth to praise God for his love to the church,* 5 *and for that power which he hath given to the church.*

[1]PRAISE ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.
2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.
3 Let them praise his name [2]in the dance: let them sing praises unto him with the timbrel and harp.
4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.
5 Let the saints be joyful in glory: let them sing aloud upon their beds.
6 *Let* the high *praises* of God *be* [3]in their mouth, and a two edged sword in their hand;
7 To execute vengeance upon the heathen, *and* punishments upon the people;
8 To bind their kings with chains, and their nobles with fetters of iron;
9 [4]To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

[1] Heb. *Hallelujah.* [2] Or, *with the pipe.* [3] Heb. *in their throat.* [4] Deut. 7. 1, 2.

PSALM CXLIX.—This, being a song of victory, is usually ascribed to David, in whose reign the most distinguished victories were obtained by the Hebrews. Some suppose from the sixth, seventh, and eighth verses that this was actually a song of battle, sung on advancing to action. That the Jews were wont to sing the praises of God as they advanced to combat, may be seen from the book of Maccabees (2 Macc. xiii. 15): 'Having given the watchword to those that were about him, "Victory is of God," with the most valiant and choice young men he went into the king's tent.' And again, 2 Macc. xv. 25, 26, 'Then Nicanor and they that were with him came forward with trumpets and songs, but Judas and his company encountered the enemy with invocation and prayer.'
Verse 5. '*Upon their beds.*'—That is, upon the divans or couches (too frequently called 'beds' in our version), on which they were wont to recline or sit, when at ease.

PSALM CL.

1 *An exhortation to praise God,* 3 *with all kind of instruments.*

[1]PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.
2 Praise him for his mighty acts: praise him according to his excellent greatness.
3 Praise him with the sound of the [2]trumpet: praise him with the psaltery and harp.
4 Praise him with the timbrel and [3]dance: praise him with stringed instruments and organs.
5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.
6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

[1] Heb. *Hallelujah.* [2] Or, *cornet.* [3] Or, *pipe.*

PSALM CL.—This appears to be a sequel to the preceding psalm, and forms a most appropriate conclusion to the whole book. The tradition of the Jews concerning it, however, is, that when the people of any place brought up their first-fruits to Jerusalem, as soon as they came to the mountain of the temple every one took his basket into his hand and sung this psalm till they came to the court of the Lord's house, where the Levites met them singing the 30th Psalm.

Verse 4. '*Timbrel.*'—Of timbrels, tabrets, or tambourines, we have already written under Gen. xxxi. 27, and Exod. xv. 20. Below are representations of the various instruments of the drum kind known to the ancient Egyptians, and of those now used in Western Asia. Whether the Israelites had drums or not does not clearly appear, and in the absence of the evidence *pro* or *con*, it is useless to speculate on the subject. If they had, they must be included under the general name of *toph*. The ancient Egyptians had a long drum very similar to the tom-toms of India. It was about two feet or two feet and a half in length, and was beaten with the hand. The case was wood or copper covered at both ends with parchment or leather, and braced with cords extended diagonally over the exterior of the cylinder. It was used chiefly in war. There was another large drum, less unlike our own; it was about two feet and a half long by about two feet broad, and was



MODERN ORIENTAL INSTRUMENTS OF THE DRUM KIND.

shaped much like a sugar-cask. It was formed of copper, and covered at the ends with red leather, braced by catgut strings passed through small holes in its broad margin. This kind of drum was beaten with sticks. It does not appear on the monuments, but an actual specimen was found in the excavations made by D'Athanasi in 1823, and is now in the Museum at Paris. Another species of drum is represented in the Egyptian paintings, and it is of the same kind that is still in use in Arabia under the name of the *darabooka* drum, as represented in the central figure of the above cut. It is made of parchment, stretched over the top of a funnel-shaped case of metal, pottery, or wood. It is beaten by the hand, and when

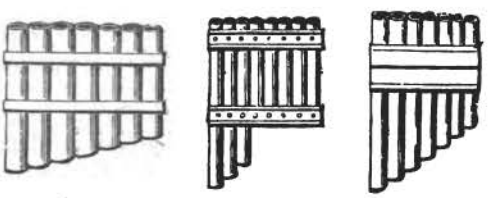


ANCIENT EGYPTIAN DRUMS.

relaxed the parchment is braced by exposing it for a few moments to the sun or to the warmth of a fire. This kind of drum claims particular attention from its being supposed to be represented in one of the coins ascribed to Simon Maccabæus. When closely examined, this instrument will appear to be the same in principle with our kettle-drum, which, indeed, has been confessedly derived from the East, where other instruments on the same principle are not wanting. Such instruments were not unknown to the Egyptians, as may be perceived by the central figure in the cut of Egyptian drums. The Rabbins speak obscurely of a sort of drum which may have been of this kind. It stood, they say, in the temple-court, and was used to call the priests to prayer, the Levites to singing, and the leprous persons to their purification. They venture to add that its sound could be heard so far as Jericho.

— '*Stringed instruments.*'—The word which occurs here and in Psalm xlv. 8, מִנִּים *minnim*, is supposed by some to denote a particular instrument of the lute or guitar kind. This however we have already found in the MAHALATH of the title of Psalm lxxxvii.; and there seems better foundation for the general opinion that the present word is, as our translators understood, a poetical reference to the strings of *any* instrument. This will more clearly appear if the two verses in which the word occurs are cited. In xlv. 8: 'Out of the ivory palaces the *strings* (i. e. concerts of stringed instruments) have made thee glad.' And here: 'Praise him with *strings* (stringed instruments) and *ugabs*' (or wind instruments).

— '*Organs.*'—In the note to Gen. iv. 21, we have stated the common opinion, which we see no reason to dispute, that the Hebrew עוּגָב *ugab*, mentioned as existing before the Deluge, was the still common instrument called a 'mouth organ,' or the syrinx of the ancients. The classical ancients ascribed the invention of it to Pan, the great sylvan god; and accordingly he was usually figured with



the instrument in his hands. The fable states that he formed it of reeds that grew by the river, and caused it to produce all kinds of agreeable sounds, while his goats were skipping around him, and feeding on the banks. This shews that it was regarded as properly a sylvan and pastoral instrument; and so it seems to be mentioned by Job (ch. xxi. 11, 12). Another story shews that a very good opinion of this instrument was entertained by, at least, the alleged inventor. He even thought it superior to the lyre of Apollo, whom he challenged to the trial; and, the challenge being accepted, the umpire (being no other than Midas) decided in favour of Pan's pipe. It is indeed remarkable that the lyre (*kinnor*) and syrinx (*ugab*) were the first two instruments of music, the invention of which is recorded in Scripture, and the only ones that are mentioned before the Deluge; and that subsequently the *ugab* is almost always mentioned in connection with the *kinnor*. The principle of the instrument is so simple that it has been one of the most diffused of musical instruments. 'A syrinx or *fistula Panis*, made of reeds tied together, exactly resembling that of the ancients, has been found to be in common use in the island of New Amsterdam in the South Seas, as flutes and drums have been in Otaheite and New Zealand; which indisputably proves them to be instruments natural to every people in a state of barbarism. They were first used by the Egyptians and Greeks, during the infancy of the musical art among them; and they seem to have been invented and practised at all times by nations remote from each other, and between whom it is hardly possible that there even could have been the least intercourse or communication.' (Burney, i. 267.) The combination of pipes in question is still used in different parts of Asia. The number of

tubes which these instruments exhibit on ancient monuments varies from seven to eleven. Our cut exhibits the most usual forms. There is also another, in which the tubes are square; and, in the larger and deeper sorts, the tubes are sometimes confined by three bands. Independently of the general opinion, which considers the name *ugab* to refer to instruments of this class, it will be observed that, from the general diffusion of the syrinx, it is scarcely possible that it could have been unknown to the Hebrews.

5. '*The loud cymbals....the high-sounding cymbals.*'—The original word, here and elsewhere translated by 'cymbals,' is צְלְצְלִים *tzeltzelim*, which both the Septuagint and Vulgate render by *cymbala*. This singular name is undoubtedly intended to make an approach to the sound which the instruments afforded, as happens in several of our own names for musical instruments; and this sound we shall find in the instruments of the cymbal or sistrum kind. The present text speaks of two kinds of tzeltzelim, namely 'the voice-*tzeltzelim*' (rendered 'loud cymbals,' though the contrary is probably meant), and the 'high-sounding *tzeltzelim*;' and it therefore appears that there was more than one instrument of the class, and we may infer that *tzeltzelim* was a general name for all metallic instruments of agitation, including probably the cymbal and sistrum kinds. Some indeed think the *sistrum* to be exclusively meant by this word; and that *cymbals*, properly speaking, are denoted by the word שָׁלִשִׁים *shalishim*, in 1 Sam. xviii. 6, which is equally with the other rendered *cymbala* by the Septuagint and the Vulgate, and which our version translates 'instruments of music.' We are not anxious to inquire minutely into those distinctions, but being satisfied with the admission involved in either alternative, that both cymbals and sistrums were in use among the Jews—and which, on any probable grounds, there is not the least reason to question—we take the opportunity of laying the more common ancient forms of both sorts of instruments before our readers.

The ancient cymbals were of sonorous brass or copper, and exhibit greater diversity of form than our own instruments of the same name. Most of these variations may be estimated from our miscellaneous engraving. The differences are in size, in the depth or shallowness of the bowl, in the presence or absence of the border or rim, and in the form and character of the handle by which the player held the instrument. All this is better seen by the engraving than from description. The variety most markedly different from our own is that shewn in our engraving, in which the cymbals not only want the brim, but their convexities terminate in erect points which furnished the player his required hold. Most of them have a deeper concavity than our own instruments of the same class. The ancient Egyptians had cymbals exactly resembling those now commonly used in Europe, but smaller, being from five inches and a half to seven inches in diameter.

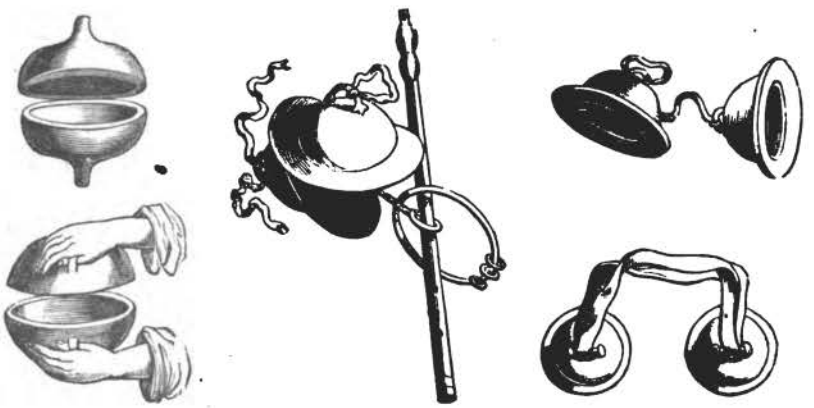
Cymbals were much employed in the sacred mysteries and religious processions of the ancient pagans; so that those people who were the most noted for their mysteries were also the most celebrated for their skill with the cymbals. They particularly figured in the services of Cybele and Bacchus; and the aversion with which men of sense and reflection, among the Romans, regarded the disgraceful orgies of the Bacchanalia, seems to have extended in some degree to the instruments which were associated with them. Thus Cicero reproaches Piso for using the cymbals. Livy says that the reason why these and the tambourines were employed in the more ancient mysteries of paganism was, that their loud noise might drown the cries and complaints of those who were slain, or on whom other violence was committed.

Another set of instruments of the same class, and which were probably included under the name of *tzeltzelim*, or some one other of the undetermined names of the Hebrew, were the castagnets, or crotala, snapped with the fingers



DANCING FIGURES, WITH CASTAGNETS.—From Herculaneum.

to mark the time in choral dances. The sound they gave is compared by some ancient writers to that which a stork makes by the concussion of its mandibles—a comparison which also, not unaptly, illustrates the mode in which they



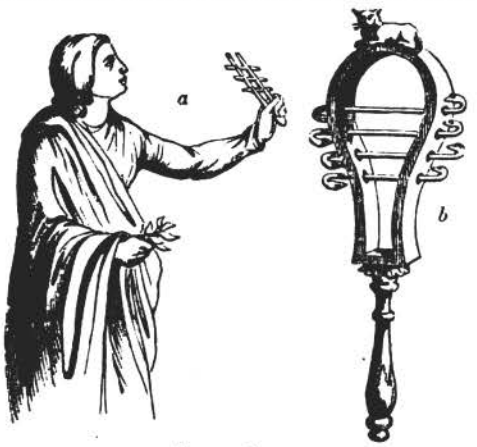
ANCIENT CYMBALS, etc.—From Herculaneum.



SISTRUMS.—From Rosellini.

were used. Their form and the manner in which they were played are shewn in the annexed engraving. We suspect that the small instruments in the left hands of the two standing figures in the engraving at the end of this note, from a curious Egyptian painting, are intended for the same purpose, although of a different form from any that we have elsewhere seen.

We now come to the *sistrum*; the general form and character of which instrument will be best understood from the fig. *b*, of the annexed engraving. It is composed of a frame of sonorous metal, crossed by bars of the same. These bars move freely in the holes through which they are passed; and, when the instrument is agitated, the reverted ends, striking upon the frame, produce the sound.



ANCIENT SISTRA.

It is sometimes crowned with the figure of a cat, as a symbol of Isis, by whom it was said to have been invented, and in whose worship it was abundantly employed. It is often, however, seen, very simple and even rude in form, and without any ornament, as in fig. *a*, and also in those represented in the final engraving, where the performers appear to be delivering to the seated personage their sistra in exchange for the other instruments which they have in their left hands. The engraving is copied from Rosellini, and would prove, if any proof were wanting, the great antiquity of the instrument among the Egyptians. But this, although questioned by Winckelmann, has long since been demonstrated not only by the evidence of most ancient Egyptian monuments, but by the discovery of actual specimens of the instrument. Three of these are now in the British Museum, and others in different European collections. They are all of bronze, contain (or are pierced for) three or four bars, and, with difference of detail, are generally similar to the specimen in fig. *b*. One curious specimen, in the Berlin Museum, has but one bar, on which are three moveable rings. When employed at sacrifices, the agitation of the sistrum is said to have been understood to denote, mystically, the motion of the universe. It appears to have been sometimes used in war to give signals: and the Greeks also employed it to mark the rhythm in noted music, the sound given as the bars struck right and left serving to mark the cadence. It is remarkable that the Abyssinians, who confess that they derived the instrument from Egypt, employ it conspicuously in their religious services. Bruce says, 'It is used in the quick measures, or in allegros of singing psalms or thanksgivings. Each priest has a sistrum, which he shakes in a very threatening manner at his neighbour, leaping and turning round with such an indecent violence, that he resembles rather a priest of paganism, whence this instrument was derived, than a Christian.'

We have now only to add, that some writers think that the Hebrews had a knowledge of an instrument of this class, consisting of a round, oval, or triangular metallic rod, which afforded its sound by being struck with another straight rod, like our 'triangle.' The last-named instrument is indeed of Oriental origin, and some of the same kind (triangular) are supposed, both by Calmet and Gesenius, to be denoted by the Hebrew word *shalishim*, mentioned above. In some instruments of this class a jingling was produced by the insertion of moveable rings—as shewn in one of the figures of the central group of instruments (consisting of this, a pipe, and a pair of cymbals) given in the engraving in the opposite page.

THE

PROVERBS.

We are informed in the beginning and other parts of the book that the proverbs which it contains were written by king Solomon. It has seemed to many that, on the ground of differences of style, of frequent repetitions, and of observations scarcely within the scope of Solomon's experience, that his claim to the authorship of every precept in the book might be disputed. De Wette says, 'The Proverbs, judging from their number and variety, seem rather the productions of a whole nation than of a single man. Many of them relate to private and rustic life, with one of which Solomon was not sufficiently acquainted, and in the other he could not participate.' Yet even this writer allows that a large portion of the whole must be ascribed to Solomon, especially in the first twenty-two chapters. He accounts for the incorporation of other proverbs by supposing that in the lapse of time, when the collection was made, many proverbs were taken to be Solomon's which did not really belong to him. This does not materially differ from the notion of Grotius, who, extensive as were his own powers, being unable to conceive that the book of Proverbs could be the work of one man, supposed it to be a collection of the finest proverbs of the age (much in the same manner as those published by the Emperors of Constantinople in subsequent times), and perfected from various collections under Hezekiah. But this objection, so far as it refers to the various character of the experiences it embodies, is sufficiently met by the account which the Scripture itself gives of the extraordinary endowments and various wisdom of Solomon, to whom God had given 'largeness of heart (mind) as the saud that is upon the sea-shore;' and it is satisfactory to be able to produce the book of Proverbs in corroboration of that text. In fact, the belief of such men as Grotius and De Wette on the contents of this book—that it must needs embody the experience of many minds, forms the most striking comment on the text just cited that we ever met with. The objection derived from the repetitions of the same proverbs, proves nothing against the undivided claim of Solomon to the authorship of what the book itself ascribes to him, but may go among other indications that the whole collection was not at once formed into its present shape by Solomon himself, or under his direction; but that successive collections of the proverbs uttered by Solomon were formed, and eventually combined to form the present book. This is by no means an unsupported conjecture; for such a collection in addition to former collections, is distinctly stated at the beginning of the twenty-fifth chapter, to have been made by 'the men of Hezekiah,' and which extends from that to the thirtieth chapter. This at least accounts for the repetitions of former proverbs which occur in *that* collection; and it may suggest that the collection formed at that late period, was not the first that had been made in addition to the original collection formed perhaps by Solomon himself, and embodied in the book which has come down to us. Again, Solomon is said, in 1 Kings iv. 32, to have produced no less than three thousand proverbs: this strongly corroborates the passages which ascribe the authorship of the present book to Solomon; and it would seem hard if so large a number should not supply the small proportion contained in the present book, without resorting to other authorship. That passage indeed indicates the source from which these collections were formed. The hypothesis given by Jahn in his *Introduction* is ingenious and deserves attention. He thinks that Solomon uttered three thousand proverbs; and supposes that the 'recorder' (המזכיר) wrote in the annals all the remarkable sayings of the king, with the occasion that gave birth to them, and at Solomon's command collected them into a book to which the king himself wrote the introduction (i.–ix.). Various readers made extracts from this book, to suit their own taste, but the whole was copied more rarely; thus it happened that much, especially from the end of the book, was lost. Afterwards some attempts were made to restore it, and the later additions were made. This explains the reiteration of some proverbs. The usage assumed in this statement of recording the utterances of the king, may seem strange to us, but is in accordance with the ancient Oriental usage which we have described under Esther vi. 1. With such various means of explaining all that has been by some deemed to bring into question Solomon's claim to the authorship of particular parts of the book, we may very safely allow our minds to rest upon the established conclusion in his favour. We should not, however, think it necessary to contend that every maxim in the book must be ascribed to him; nor, although we hold that there is not one of which it is possible to pro-

nounce from internal evidence that he was not the author, it is not improbable that the collectors should include a few other excellent proverbs by known eminent men, or of whose origin they were uncertain, but which appeared to them not unworthy the wisdom of Solomon.

In addition to the portion added to the general collection by 'the men of Hezekiah,' in xxv.–xxix., we find the thirtieth chapter occupied with the prudent admonitions which Agur the son of Jakeh, delivered to his pupils, Ithiel and Ucal; and this is followed, in the thirty-first chapter, by the precepts which the mother of Lemuel delivered to her son. With respect to these personages different opinions are entertained. The old commentators usually supposed that Solomon himself is described under the name of Agur: but no satisfactory reason can be assigned for his assuming the name; and it is now more generally believed that Agur was an inspired writer whose moral and proverbial sentences were, by 'the men of Hezekiah,' added to those of the wise man on account of the conformity of their matter. It is perhaps meant that by Lemuel we should understand Solomon: but if we find difficulties in this conclusion, the dignity of the book is not affected if we suppose the last chapter to have been written by a different hand, and admit the mother of Lemuel to have been a Jewish woman married to some neighbouring prince, or Ahiah, the daughter of the high-priest Zechariah, and mother of king Hezekiah.

Bishop Lowth describes well the condition of intellectual culture under which proverbs become the most acceptable and suitable medium for the inculcation of morality and the teachings of wisdom:—'In those periods of remote antiquity, which may with propriety be called the infancy of societies and nations, the usual, if not the only, mode of instruction was by proverbs. Human wisdom was then indeed in a rude and unfinished state; it was not digested, methodised, or reduced to order and connection. Those who by genius and reflection, exercised in the school of experience, had acquired a stock of knowledge, were desirous of reducing it into the most compendious form, and comprised in a few maxims those observations which they apprehended most essential to human happiness. This mode of instruction was in truth more likely than any other to prove efficacious with men in a rude state of society; for it professed not to dispute, but to command—not to persuade, but to compel; it conducted them not by a circuit of argument, but led immediately to the approbation and practice of integrity and virtue. That it might not, however, be altogether destitute of allurement, and lest it should disgust by an appearance of roughness and severity, some degree of amusement became necessary; and the instructors of mankind added to their compositions the graces of harmony, and illustrated them by metaphors, comparisons, allusions, and other embellishments of style. This manner, which with other nations prevailed only during the first periods of civilization, with the Hebrews continued to be a favourite style to the latest ages of their literature.'

This indeed is true of other Oriental nations, who have retained an attachment to this mode of instruction long after they have come to the point of arranging their knowledge into digested systems. The Chinese, for instance, and the Persians, retain their partiality for proverbs, although they are not wanting in works in which 'wisdom is digested, methodised, and reduced to order and connection.' In the *Mémoires sur les Chinois* there is a large collection of proverbs, which are in general character very similar to the Proverbs of Solomon—although, of course, deficient in that higher wisdom by which the latter are informed. Burckhardt has also given us a collection of Arabic proverbs, with a commentary, many of which convey the same illustrations of the usages of the people which we find in the sacred book of Proverbs. In fact, it is necessary, to be thoroughly acquainted with the physical and intellectual condition of a people, to understand their proverbs well; and he who has acquired this by diligent study, will best understand and most entirely enjoy the Proverbs of Solomon.

Of the alleged subdivisions of the book there is not need in this place to say much. Even De Wette, although he points out distinct parts in that portion, regards i.–xxii. 16, as forming an independent whole, constituting the first collection, to which xxii. 17–xxiv. 22 was afterwards added by way of supplement. Then follows the collection by the 'men of Hezekiah,' succeeded by the two supplementary chapters which close the book. Bishop Lowth, disregarding such subdivisions, looks upon the whole as consisting of two parts, 'The first, serving as a proem or exordium, includes the first nine chapters; and is varied, elegant, sublime, and truly poetical; the order of the subject is in general excellently preserved, and the parts are very aptly connected among themselves. It is embellished with many beautiful descriptions and personifications; the diction is polished, and abounds with all the ornaments of poetry, insomuch that it scarcely yields in elegance and splendour to any of the sacred writings. The second part, which extends from the beginning of the tenth chapter to the end of the book, consists almost entirely of detached parables or maxims, which have but little in them of the sublime or poetical, except in a certain energetic and concise form of expression.' The Jewish writers not only believe the book to be the work of Solomon, but undertake to inform us that the Canticles were written in his youth, the Proverbs in his middle life, and Ecclesiastes in his old age. Whatever questions be discussed respecting the authorship or date, the canonical authority of the book admits of no question, and is indeed abundantly established by the references to it which are

contained in the New Testament. These are the following, as set down by Eichhorn in his *Einleitung*:—Prov. iii. 7, in Rom. xii. 21, and 2 Cor. viii. 21; x. 12, in 1 Pet. iv. 8; xi. 31, in 1 Pet. iv. 18; xvii. 24, in James i. 19; xx. 9, in 1 John i. 10; xxvi. 11, in 2 Pet. ii. 22; i. 16, in Rom. iii. 10, 15; iii. 11, in Heb. xii. 5, 6; iii. 12, in Rev. iii. 19; xvii. 13, in Rom. xii. 17, 1 Thess. v. 15, 1 Pet. iii. 9; xx. 20, in Matt. xv. 4, Mark vii. 10; xxv. 21, in Rom. xii. 20; xxix. 23, in James iv. 6.

There are Hebrew commentaries by the Rabbis Solomon Jarchi, Levi ben Gershom, Isaac Arama, Shalom ben Abraham, Moses Alshech, and Isaac Eichel. The following are all the English and the principal of the foreign exegetical works on the book of Proverbs:—Melanchthonis *Explicatio Proverbiorum Salomonis*, 1525; Munsteri *Proverbia Salomonis*, etc., 1525; Cajetani *Parabolæ Salomonis*, 1545; Arborei *Comm. in Prov. Salomonis*, 1549; Rodolph Baynes, *Comm. in Prov. Salomonis*, 1555; Lavateri *Comm. in librum Proverbiorum*, 1586; Strigelii *Salomonis libri tres, Proverbia, Ecclesiastes, Canticum*, 1565; Jansen *Paraphrasis et Adnott. in Prov. Salomonis*, 1568; Merceri *Comm. in Salomonis Proverbia, Eccles. et Canticum*, 1573; Agellii *Comm. in Proverbia*, 1611; Cleaver, *An Explanation of the Proverbs*, 1608; Cartwright, *Comm. succincti et dilucidi in P. Salomonis*, 1617; Bohlii, *Ethica Sacra, sive Comm. super P. Salomonis*, 1640; Geieri *Prov. regum sapientissimi Salomonis*, 1653; *Les Proverbes de Salomon, avec une Explication tirée de Saintes Peres*, etc., 1678; C. B. Michaelis, *Notæ uberiores in P. Salomonis*, etc., 1720; Kortum, *Salomonische Moral, oder Lebenslehre*, etc., 1735; Grey, *Book of Proverbs*, 1738; Hanssens, *Betrachtungen über die Sprüche Salomo*, 1746; Schultens, *Proverbia Salomonis*, 1748; Loesner, *Observat. ad voces quasdam veterum interpretum Prov.*, 1761; Dathe, *Prolusio de ratione consensus Versionis Chaldaicæ et Syriacæ Prov. Salomonis*, 1764; Durrel, *Critical Remarks on the Books of Job, Proverbs*, etc., 1772; Hunt, *Observations on several passages in the Book of Proverbs*, 1775; Schnurrer, *Observatt. ad loca quædam Prov. Salomonis*, 1776; Moldenhauer, *Uebersetzung und Erlauterung über Sprüchwörter*, etc., 1777; J. D. Michaelis, *Uebersetzung der Sprüche und des Predigers Salomons*, 1778; Doederlein, *Sprüche Salomon's*, 1778; Reiske, *Conjecturæ in Jobum et Prov. Salomonis*, 1779; Jaeger, *Observatt. in Prov. Salomonis, Versionem Alexandrinam*, 1780; Hodgson, *The Proverbs of Solomon, translated, with Notes*, 1788; Ziegler, *Neue Uebersetzung der Denksprüche Salomo's*, 1791; Schleusner, *Comm. Novi Critici in Versiones Veteres Prov. Salomonis*, 1794; Muntinghe, *Die Sprüche Salomo's*, 1802; Holden, *An Attempt towards an improved Translation of the Proverbs of Solomon, with Notes*, etc., 1819; Case, *Commentary on the Proverbs of Solomon*, 1822; Umbreit, *Philologisch-kritischer und philosophischer Commentar über die Sprüche Salomo's*, 1826; Gramberg, *Das Buch der Sprüche Salomo's*, 1828; Bockel, *Die Denksprüche Salomo's*, 1829; French and Skinner, *New Translation of the Proverbs of Solomon... with Notes*, 1831; Löwenstein, *Die Proverbien Salomons*, 1838; Newman, *The Proverbs of Solomon*, 1839; Nicholls, *The Book of Proverbs explained and illustrated*, 1842.

CHAPTER I.

1 *The use of the proverbs.* 7 *An exhortation to fear God, and believe his word.* 10 *To avoid the enticings of sinners.* 20 *Wisdom complaineth of her contempt.* 24 *She threateneth her contemners.*

THE proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and [1]equity;

4 To give subtilty to the simple, to the young man knowledge and [2]discretion.

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and [3]the interpretation; the words of the wise, and their dark sayings.

7 ¶ [4]The fear of the LORD *is* [5]the beginning of knowledge: *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* [6]an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay

[1] Heb. *equities.* [2] Or, *advisement.* [3] Or, *an eloquent speech.* [4] Job 28. 28. Psal. 111. 10. Chap. 9. 10. [5] Or, *the principal part.* [6] Heb. *an adding.*

wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 [7]For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread [8]in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ [9,10]Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ [11]Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 [12]Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the [13]turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

7 Isa. 59. 7. Rom. 3. 15. 8 Heb. *in the eyes of every thing that hath a wing.* 9 Heb. *wisdoms*, that is, *excellent wisdom.*
10 Chap. 8. 1. 11 Isa. 65. 12, and 66. 4. Jer. 7. 13. Ezek. 8. 18. 12 Job 27. 9. Isa. 1. 15. Jer. 1. 11, and 14. 12. Micah 3. 4.
13 Or, *ease of the simple.*

Verse 14. '*Cast in thy lot*,' etc.—This is probably an allusion to the custom among freebooters of dividing their spoil by lot. 'Let us all have one purse,' that is, let us all share alike; and whatsoever each requires shall be supplied out of the common stock.

20. '*Wisdom crieth without.*'—The accumulation of phrases implying publicity—the streets, the chief place of concourse, the openings of the gates, the city—probably refer to the custom in the East, particularly among the Arabians, for people to hold discussions and conversations on religion and morals in the open air, and especially in the more public parts of the town, to which the inhabitants resort for the sake of society. It is not unusual indeed for a man, respected for his eloquence, learning, or reputed sanctity, to collect in such places a congregation, which listens with attention and interest to the address he delivers. Thus such wisdom as they possess may be said to 'cry in the streets;' and, as the people read very little, if at all, a very large part of the information and mental cultivation which they possess is derived from the discussions, conversations, recitations, and lectures on various subjects, which they hear in the streets and public places.

CHAPTER II.

1 *Wisdom promiseth godliness to her children,* 10 *and safety from evil company,* 20 *and direction in good ways.*

MY son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

3 Yea, if thou criest after knowledge, *and* [1]liftest up thy voice for understanding;

4 [2]If thou seekest her as silver, and searchest for her as *for* hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 [3]For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

1 Heb. *givest thy voice.* 2 Matt. 13. 44. 3 1 Kings 3. 9. James 1. 5.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;

15 Whose ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from the strange woman, [4]*even* from the stranger *which* flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 ¶ That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 [5]For the upright shall dwell in the land, and the perfect shall remain in it.

22 [6]But the wicked shall be cut off from the earth, and the transgressors shall be [7]rooted out of it.

[4] Chap. 5. 3, and 7. 5. [5] Psal. 37. 29. [6] Job 18. 17. Psal. 104. 35. [7] Or, *plucked up*.

Verse 4. '*Seekest her as silver.*'—Probably the allusion is to the extraction of silver with labour and difficulty from the mine. Of 'hid treasures' we shall have another occasion to speak.

16. '*The strange woman....the stranger.*'—These expressions are elsewhere applied to women of bad character: and, as it was usual for such women to withdraw from their own country and live among strangers, that their families might not be disgraced by their conduct, we are probably to understand the expression in the literal sense, as denoting a foreigner, or, at least, one not a native of, or connected by any natural tie with, the place in which she resided. In fact, that the greatest number of loose women in Palestine were from foreign countries seems probable, not only from their more impure and licentious manners, but from the Hebrew appellations implying a foreign extraction. Yet Jephthah's descent from a harlot (Judg. xi. 1), Solomon's decision in the case of two harlots (1 Kings iii. 16), and the case of Tamar (Gen. xxxviii. 2), afford sufficient evidence that this debauched course of life was followed by at least some Jewish women, and was not entirely confined to foreigners.

CHAPTER III.

1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotion,* 11 *to patience.* 13 *The happy gain of wisdom.* 19 *The power,* 21 *and the benefits of wisdom.* 27 *An exhortation to charitableness,* 30 *peaceableness,* 31 *and contentedness.* 33 *The cursed state of the wicked.*

MY son, forget not my law; [1]but let thine heart keep my commandments:

2 For length of days, and [2]long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: [3]bind them about thy neck; write them upon the table of thine heart:

4 [4]So shalt thou find favour and [5]good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 [6]In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ [7]Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be [8]health to thy navel, and [9]marrow to thy bones.

9 ¶ [10]Honour the LORD with thy substance, and with the firstfruits of all thine increase:

10 [11]So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ [12]My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and [13]the man *that* getteth understanding.

14 [14]For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

[1] Deut. 8. 1, and 30. 16. [2] Heb. *years of life.* [3] Exod. 13. 9. Deut. 6. 8. [4] Psal. 111. 10. [5] Or, *good success.*
[6] 1 Chron. 28. 9. [7] Rom. 12. 16. [8] Heb. *medicine.* [9] Heb. *watering,* or, *moistening.*
[10] Exod. 23. 19, and 34. 26. Deut. 26. 2, &c. Mal. 3. 10, &c. Luke 14. 13. [11] Deut. 28. 8.
[12] Job 5. 17. Heb. 12. 5. Revel. 3. 19. [13] Heb. *the man* that *draweth out understanding.*
[14] Job 28. 15, &c. Psal. 19. 10. Chap. 8. 11, 19, and 16. 16.

15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he [15]established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 [16]Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from [17]them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

29 ¶ [18]Devise not evil against thy neighbour seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 [19]Envy thou not [20]the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: [21]but his secret *is* with the righteous.

33 ¶ [22]The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 [23]Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame [24]shall be the promotion of fools.

15 Or, *prepared.* 16 Psal. 37. 24, and 91. 11, 12. 17 Heb. *the owners thereof.* 18 Or, *Practise no evil.* 19 Psal. 37. 1. 20 Heb. *a man of violence.* 21 Psal. 25. 14. 22 Mal. 2. 2. 23 James 4. 6. 1 Pet. 5. 5. 24 Heb. *exalteth the fools.*

Verse 8. '*Health to thy navel.*'—Chardin thinks that this expression is derived from the habit, in the Oriental villages, of applying, for the cure of most diseases, plasters, ointments, oils, and friction externally, to the stomach and belly; the knowledge of, and the art of preparing, internal medicines, being very little known. Roberts, however, after truly observing that the navel of an infant is often clumsily managed in the East, so that it is no uncommon thing to see that part greatly enlarged and diseased, states that such a reference as the present to the navel, as being connected with earthly prosperity, is still common in India; where, for instance, it will be said of a person who has risen from poverty to affluence, 'his navel has grown much larger.'

CHAPTER IV.

1 *Solomon, to persuade to obedience,* 3 *sheweth what instruction he had of his parents,* 5 *to study wisdom,* 14 *and to shun the path of the wicked.* 20 *He exhorteth to faith,* 23 *and sanctification.*

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, [1]tender and only *beloved* in the sight of my mother.

4 [2]He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 ¶ Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head [3]an ornament of grace: [4]a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; [5]and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ [6]Enter not into the path of the wicked, and go not in the way of evil *men*.

1 1 Chron. 29. 1. 2 1 Chron. 28. 9. 3 Chap. 1. 9. 4 Or, *she shall compass thee with a crown of glory.* 5 Psal. 91. 11, 12. Psal. 1. 1. Chap. 1. 10, 15.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and [7]health to all their flesh.

23 ¶ Keep thy heart [8]with all diligence; for out of it *are* the issues of life.

24 Put away from thee [9]a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and [10]let all thy ways be established.

27 [11]Turn not to the right hand nor to the left: remove thy foot from evil.

[7] Heb. *medicine.* [8] Heb. *above all keeping.* [9] Heb. *frowardness of mouth, and perverseness of lips.*
[10] Or, *all thy ways shall be ordered aright.* [11] Deut. 5. 32.

Verse 18. '*That shineth more and more unto the perfect day.*'—This beautiful metaphor is derived from the light of the sun, which, from the appearance of its first faint radiance in the east, nothing can retard or prevent from rising to the glory of perfect day.

23. '*Out of it are the issues of life.*'—The word rendered 'the issues' is, literally, 'the goings forth.' There is most probably a latent metaphor alluding to the heart as the fountain from which the blood is diffused in streams to the different parts of the body. This is also corroborated by the fact that 'the blood' is metaphorically called 'the life' in the Hebrew, as in Gen. ix. 4, 'Flesh with the blood thereof, which is the life thereof, shall ye not eat.'

CHAPTER V.

1 *Solomon exhorteth to the study of wisdom.* 3 *He sheweth the mischief of whoredom and riot.* 15 *He exhorteth to contentedness, liberality, and chastity.* 22 *The wicked are overtaken with their own sins.*

My son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 ¶ [1]For the lips of a strange woman drop *as* an honeycomb, and her [2]mouth *is* smoother than oil:

4 But her end is bitter as wormwood, sharp as a two edged sword.

5 [3]Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them.*

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with [4]thy wealth; and thy labours *be* in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind and pleasant roe; let her breasts [5]satisfy thee at all times; and [6]be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 [7]For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his [8]sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

[1] Chap. 2. 16, and 6. 24. [2] Heb. *palate.* [3] Chap. 7. 27. [4] Heb. *thy strength.* [5] Heb. *water thee.*
[6] Heb. *err thou always in her love.* [7] Job 31. 4, and 34. 21. Chap. 15. 3. Jer. 16. 17, and 32. 19. [8] Heb. *sin.*

Verse 4. '*Wormwood.*'—The word לַעֲנָה *laanah*, certainly denotes an extremely disagreeable and bitter plant: and that it was wormwood is a well-supported and probable interpretation. We therefore give a cut of the *artemisia*



WORMWOOD (*Artemisia absinthium*).

absinthium. The Artemisia absinthium, and other species of artemisia, are common in Palestine, but many of them resemble each other so closely in their properties, that it is difficult to determine from the single characteristic of bitterness which of them may be meant. The manner in which it is mentioned may suggest that some more hurtful species than the common wormwood is intended; unless, as suggested by Gesenius, in the strong passages which seem to call for such an explanation, the name of the plant is employed figuratively to express poison.

15. '*Drink waters out of thine own cistern*,' etc.—This proverb is very much elucidated by the fact that even at the present day every respectable house in Jerusalem has a reservoir or cistern sunk in the courtyard; and this, during the later spring rains, is filled up with water, which serves over the long and dry summer, and then is again filled by the early rains of autumn. This is, in fact, the main dependence of the inhabitants of a region where springs of water are few, and where nearly all the rivers dry up very early in the summer. Therefore a man who has not his own cistern must depend on the cisterns of others, and must be constantly asking what is really a great favour from them, and an inconvenience to them, while the supply from this source is in danger of being cut off as soon as the owners of the cistern suspect that their water is likely to run short, or that the season of drought threatens to be of long duration.

16. '*Let thy fountains be dispersed abroad, and rivers of waters in the streets.*'—This is to an Oriental an image of the highest degree of blessedness. It is however founded on facts. It could, indeed, not often occur in Palestine that the waste water of a fountain should run in streams through the streets; but it does occur in some places where water is unusually abundant, as in Damascus; and to those who have been inured to the heat, the thirst, and the scarcity of water in eastern climates, gives an idea of redundant plenty, of luxurious extravagance, and even of sinful waste, which the inhabitants of a well-watered region cannot easily comprehend.

19. '*The loving hind and pleasant roe.*'—A reference to these animals, or at least to the latter, which we have supposed to be the gazelle, is still employed in the East to express whatever is graceful and beautiful in woman. We see in the Scriptures that, when a comparison drawn from it is applied to man, it is with reference to its agility and speed; but when to woman, the comparison regards its graceful form, timidity, and gentleness. This is precisely the same among the modern Orientals, with whom, in fact, the gazelle and the monkey represent the extremes of beauty and ugliness. It is rare to find a piece of amatory poetry in which the lady is not compared to the gazelle, or her eyes to the soft and lustrous ones of that most elegant creature. This has been well observed by D'Arvieux: 'The Arabs express a woman's beauty by saying, she has the eyes of the gazelle. The burden of their love-songs is the gazelle's eyes; and it is to this creature they invariably compare their mistresses when they wish to give, in one word, the idea of a perfect beauty. These gazelles are indeed very pretty creatures; and there is especially a certain innocent fear about them, that may well be compared to the modesty and bashfulness of a young girl.'

CHAPTER VI.

1 *Against suretiship*, 6 *idleness*, 12 *and mischievousness.* 16 *Seven things hateful to God.* 20 *The blessings of obedience.* 25 *The mischiefs of whoredom.*

MY son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, [1]and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 [2]How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

11 [3]So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

[1] Or, *so shalt thou prevail with thy friend.*

[2] Chap. 24. 33.

[3] Chap. 13. 4, and 20. 4.

14 Frowardness *is* in his heart, he deviseth mischief continually; he [4]soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six *things* doth the LORD hate: yea, seven *are* an abomination [5]unto him:

17 [6]A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, [7]feet that be swift in running to mischief,

19 A false witness *that* speaketh lies, and he that soweth discord among brethren.

20 ¶ [8]My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 [9]For the commandment *is* a [10]lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

24 [11]To keep thee from the evil woman, from the flattery [12]of the tongue of a strange woman.

25 ¶ [13]Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26 For by means of a whorish woman *a man is brought* to a piece of bread: and [14]the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman lacketh [15]understanding: he *that* doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 [16]He will not regard any ransom; neither will he rest content, though thou givest many gifts.

[4] Heb. *casteth forth.* [5] Heb. *of his soul.* [6] Heb. *haughty eyes.* [7] Rom. 3. 15. [8] Chap. 1. 8. [9] Psal. 19. 8, and 119. 105. [10] Or, *candle.* [11] Chap. 2. 16, and 5. 3, and 7. 5. [12] Or, *of the strange tongue.* [13] Matt. 5. 28. [14] Heb. *the woman of a man*, or, *a man's wife.* [15] Heb. *heart.* [16] Heb. *He will not accept the face of any ransom.*

Verse 1. '*Surety for thy friend.*'—This admonition against becoming surety for a friend is, as Holden remarks, so harsh, so uncharitable, and so adverse to the spirit of the law (Lev. xix. 18), and so opposite to the advice of Solomon himself in other passages (Prov. xiv. 21; xvii. 17; xviii. 24; xxvii. 10), that it is impossible to conceive this to be the meaning. Some examples of suretiship are recorded in Scripture. Judah became surety to his father for his brother Benjamin (Gen. xliii. 9), and St. Paul for Philemon (Philem. 18, 19). The original word רֵעֶךָ translated 'for thy friend' had therefore better here be understood in the frequent sense of 'for thy neighbour,' or 'thy acquaintance;' and be regarded as denoting a neighbour with whom one is little acquainted. This appears not only from the second hemistich, which is explanatory of the first, but from the parallel passages in the book (Prov. xi. 15; xx. 16; xxvii. 13). And even in this case it can only be regarded as a maxim of economical prudence, advising great caution and circumspection in becoming surety; for the offices of love and kindness were not to be refused even to the strangers dwelling in Israel. See Exod. xii. 49; Lev. xix. 34; xxv. 35; Deut. x. 19.

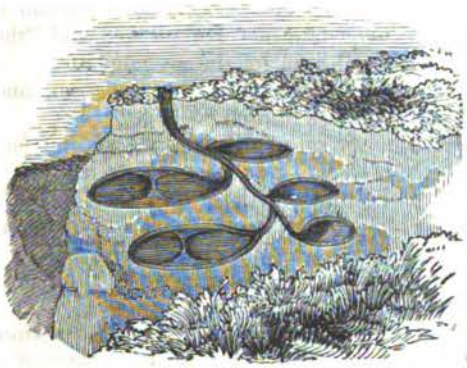
— '*Stricken thy hand.*'—This refers to the almost universal custom of striking hands to confirm a bargain or compact.

6. '*Go to the ant...consider her ways and be wise.*'—The study of the ways of the ant, which the wisest of men here recommends as calculated to furnish lessons of wisdom, has indeed been found most useful and instructive, revealing to us the wisdom of God as manifested in the humblest of his creatures, and furnishing important practical lessons, which the humbleness of the teacher should not lead us to despise, but to value the more highly.

The researches of Réaumur, Huber, Kirby, Spence, and other naturalists, into the habits and pursuits of these wonderful little beings, enable us much better than the early commentators to appreciate the force and propriety of this reference, whether understood with regard to the industry, the skill, or the economy which their communities exhibit.

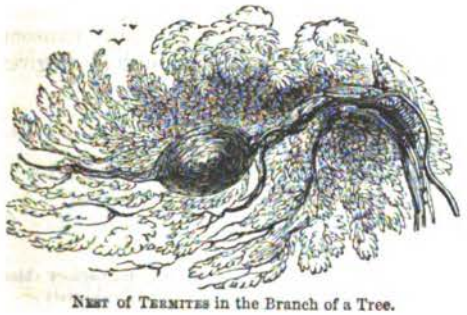
Our woodcuts shew what only is capable of pictorial illustration—the skill, industry, and labour with which the domiciles of the different kinds of ants are constructed, and which, considered relatively to the size and resources of the respective architects, far exceed many of those greatest results of human ingenuity and labour by which the world has been astonished. Whether as masons, carpenters, miners, or carvers of wood, they offer examples which the most ingenious need not refuse to admire, and by which the wisest may be instructed. In the various species of ants the constructions are various, and none unworthy of attention. The mason-ant offers to our contemplation its earthen hillock, the interior of which exhibits a series of labyrinths, lodges, vaults, and galleries; its construction skilful, and its situation chosen with judgment. Such nests are sometimes constructed in twenty stories above and as many below the ground, by which arrangement the ants are enabled to regulate with great facility the heat, withdrawing to the underground apartments when those above become too warm, and proceeding upward when their lower rooms are too cold. With equal skill, and perhaps greater labour, do the carpenter-ants

chisel their stories, chambers, galleries, and colonnades in the bodies or roots of growing trees. Then, other species



Section of a Bank, shewing the NESTS of the MASON-ANT.

construct nests among or upon the branches of trees, various in their kinds and dimensions, but all wonderful instances of the results of the art and industry of co-operating numbers, even among creatures so small that myriads may be crushed unregarded beneath the foot. Some of these nests are as large as hogsheads; others from the size of a human head to a fist,—the latter being formed by the powerful bending of large leaves, and glueing the points of them together so as to form a purse. 'But when



NEST of TERMITES in the Branch of a Tree.

we look at the buildings erected by the white ants of tropical climates, all that we have been conveying dwindles into insignificance. Their industry appears greatly to surpass that of our ants and bees, and they are certainly more skilful in architectural contrivances. The elevation also of their edifices is more than five hundred times the height of the builders. Were our houses built according to the same proportions, they would be twelve or fifteen times higher than the London Monument, and four or five times higher than the pyramids of Egypt, with corresponding dimensions in the basement of the edifice. These statements are perhaps necessary to impress the extraordinary labours of ants upon the mind, for we are all more or less sensible to the force of comparisons.' See *Insect Architecture*, chap. xiv.—xvi., for this and most of the other facts in this note; and where also may be found numerous details concerning the ingenuity and industry of ants, to which our limits do not allow us to refer, however illustrative they might be considered. The nests just mentioned are frequently twelve feet high, and some have been mentioned so high as twenty feet, and large enough to contain twelve men. This is an exterior shell containing an interior building, in which are formed a vast number of apartments, galleries, and magazines. In the same regions also does the smaller white ant erect its strong pillar, with its overhanging roof or capital, in the form of a mushroom. These erections are about three feet high, the interior being divided into numerous angular cells which furnish lodging to the industrious little beings which construct this singular monument.



PYRAMIDAL NESTS of the TERMITES.

Although we have taken this line of illustration as the most eligible for our purpose, there is much in the economy and character of these insects not less worthy of admiration. Their unwearied industry and indomitable perseverance, the arduous and sincere exertions of every individual towards the common object, their regulated



TURRET-NESTS of the WHITE ANT.

labour, the alacrity and zeal with which the overburdened are assisted, their care in observing the times and seasons, the judgment with which they avail themselves of favourable circumstances, and the grand evidence which even these minute creatures are enabled to offer of the effects producible by the co-operation of numbers in a good and useful object,—are all circumstances which explain and enforce the injunction of the sacred writer.

13. '*Eyes.. feet.. fingers.*'—The Orientals are very expert in making communications to each other by means of signs and gestures, with the eyes, hands, or feet. The number of signs of this sort, having a well-understood conventional meaning, and in current use among the people, is very great, and which, although unintelligible to Europeans, are common to different nations in the East. In this way many a question is put and answered, and many an expressive intimation conveyed, even by children, who learn this language of signs much sooner than their mother tongue. Mr. Jowett, in his *Christian Researches*, suggests that the allusion to the feet, in the present text, should be considered in connection with the mode of sitting on the ground in the East, which brings the feet into view nearly in the same direct line with the hands, the whole body crouching down together, and the

hands, in fact, often resting upon the feet. But, besides such common significant movements or signs, it is a fact that artificial systems of signs, by which any kind of communication may be held without speaking, and by means of which even the deaf and dumb may receive instruction, and communicate and understand, existed in the East long before such systems were thought of in Europe for the education of the deaf and dumb; and it is not impossible that something of the sort may be alluded to in the present text, as employed by guilty persons in making their communications to each other. In confirmation of this observation, we may refer to the mutes of the Grand Signior's seraglio at Constantinople, which we cannot do better than in a brief extract from the excellent account, given more than two centuries ago, by 'Master Robert Withers,' in Purchas. In the seraglio 'there are many dumb men, both old and young, who have liberty to go in and out with leave of the Capee Agha. And this is worthy the observation, that in the seraglio both the king and others can reason and discourse of anything as well and as distinctly, *alla mutesca*, by nods and signs, as they can with words: a thing well befitting the gravity of the better sort of Turks, who care not for much babbling. The same is also used among the sultanas and other the king's women: for with them likewise there are divers dumb women, both old and young. And this hath been an ancient custom in the seraglio: wherefore they get as many mutes as they can possibly find: and chiefly for this one reason, that they hold it not a thing befitting the Grand Signior, neither stands it with his greatness, to speak to any about him familiarly: but he may in that manner more tractably and domestically jest and sport with the mutes than with others that are about him' The public officers and governors, who acquire the knowledge of this system of communication when young, in the seraglio, for the sake of communicating with the mutes, employ it afterwards among themselves in their secret transactions and communications.

25. '*Neither let her take thee with her eyelids.*'—This probably refers to the care with which women in the East paint their eyelids, in a great measure in order to captivate the men, who, from the manner in which they are muffled up, can often see no more of their persons than their eyes—which may indeed be one reason why so much pains are taken to set them off.

28. '*Can one go upon hot coals, and not be burned?*'—This image would hardly occur to us, who never go barefoot, and are never or rarely exposed to any liability of *treading* upon burning coals. If we desired to express the same sentiment by a similar image, we should say, 'Can one *handle* hot coals, and not be burned?' But in the East travelling parties kindle fires in the open air, for cooking and for warmth, and a passenger might easily burn his naked foot by treading inadvertently upon the hot but not glowing place of one of these recently quitted fires. It seems to us that this is the natural connection of the image, although to Europeans, whose usages are different, it naturally enough suggests the idea of ordeals by fire—being the only way of treading on hot coals of which we have historical knowledge. We have seen the text copiously illustrated under this notice; but if the opinion of a gipsy were taken he would probably assign to it the same interpretation that we have given.

CHAPTER VII.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of a whore,* 22 *and the desperate simplicity of a young wanton.* 24 *He dehorteth from such wickedness.*

MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 [1]Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 [2]That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among [3]the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 In the twilight, [4]in the evening, in the black and dark night:

10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.

11 ([5]She *is* loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* [6]with an impudent face said unto him,

14 [7]*I have* peace offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the good man *is* not at home, he is gone a long journey:

20 He hath taken a bag of money [8]with him, *and* will come home at [9]the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her [10]straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

[1] Deut. 6. 8, and 11. 18. Chap. 3. 3.
[2] Chap. 5. 3.
[3] Heb. *the sons.*
[4] Heb. *in the evening of the day.*
[5] Chap. 9. 13.
[6] Heb. *she strengthened her face, and said.*
[7] Heb. *Peace-offerings are upon me.*
[8] Heb. *in his hand.*
[9] Or, *the new moon.*
[10] Heb. *suddenly.*

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.

27 [11]Her house *is* the way to hell, going down to the chambers of death.

[11] Chap. 2. 18, and 5. 5.

Verse 6. '*At the window of my house I looked through my casement.*'—The word rendered casement here is the same rendered 'lattice' in Judg. v. 28. The two passages are indeed exactly parallel: in both the person seated in the window, or kiosk, which projects from the house something like a bow-window, surveys what is going on without through the lattice, which enables one to see without being seen. As the mode of its construction enables it to catch every breath of air, this kiosk is a favourite station of the principal inmate of the house, not only on that account, but as one is there enabled to while away the time by observing what passes in different directions. In the present case, the person seated at one end of the kiosk could, without being observed, look through the lattice-work opposite to him all down the street, till the turning or corner intercepted his view.

10. '*The attire of an harlot.*'—It seems, from this and other passages, that women of this class were obliged or accustomed to distinguish themselves by some peculiarity of dress. In some parts of Greece also they were obliged to dress differently from other women. Speaking with reference to the present text, Archbishop Potter observes, 'What sort of habit this was is not certain; but if the Athenian custom was in this, as in many other things, taken from the Jews, we may conclude that their harlots wore flowered garments; for the Athenian law-giver, thinking it necessary to distinguish women of innocent conversation from harlots by some open and visible mark, ordered that those should never appear abroad but in grave and modest apparel, and that the rest should always wear flowered garments. Hence Clemens of Alexandria hath remarked that, "As fugitive slaves are known by their stigmata, so flowered garments are the indication of an harlot."' In India, women of this class usually dress in scarlet (see Rev. xvii. 4). The customs in this matter vary in different parts of the East, and frequently there is no other distinction than that of choice, which operates in rendering the dress of such persons more gay and less concealing than that of respectable women. Perhaps no more is meant in the present text.

14. '*I have peace offerings with me; this day have I payed my vows.*'—Those sacrifices which were offered in grateful acknowledgment of mercies received, and as a means of preserving the favour and blessing of God, are called peace offerings in the law. If the sacrifice was a sheep or goat, the fat parts with the kidneys and the tail were alone consumed on the altar; the breast and right shoulder was the due of the priest, and the rest was appropriated as an offering-feast, to be consumed by the offerer and his friends. It is therefore to such a feast, prepared with the remains of a peace offering which she had made in fulfilment of a vow, that the woman here invites the unwary youth; as if she had said, 'I have an entertainment for thee at my house, for, having this day paid my vows, I mean to devote the remains of my offering to conviviality and joy.'

16. '*I have decked my bed with coverings of tapestry,*' etc.—We have intimated more than once that the beds of the East are made by heaping upon one another, upon the carpeted or matted floor, a number of mattresses, which are usually of padded cotton, and about three inches thick. Persons of hardy habits will be content with a few of these; and we ourselves habitually used a large one doubled, so as to give two thicknesses; but among luxurious persons, and generally in the harams of persons of quality, many more are used, perhaps as many as fifteen, forming a pile three or four feet high. This is necessary to introduce an explanation of what is meant by the rich 'coverings' here indicated. Miss Pardoe, from being much in the harams of persons of rank at Constantinople, had rare opportunities of witnessing their more luxurious arrangements, and she thus describes the beds:—'Our beds were composed of mattresses laid one above the other upon the floor, and these were of the most costly description, mine being yellow satin brocaded with gold, and that of my companion violet-coloured velvet richly fringed. A Turkish bed is arranged in an instant; the mattresses are covered with a sheet of silk gauze or striped muslin; half a dozen pillows of various sizes and forms are heaped up at the head, all in richly embroidered muslin cases, through which the satin containing the down is distinctly seen, and a couple of wadded coverlets are laid at the feet carefully folded: no second sheet is considered necessary, as the coverlets are lined with fine white linen. Those which were provided for us were of pale blue silk worked with rose-coloured flowers. At the lower end of every Turkish room are large closets for the reception of the bedding, and the slaves no sooner ascertain that you have risen, than half a dozen of them enter the apartment, and in five minutes every vestige of your couch has disappeared.' *City of the Sultan*, i. 22.

— '*Fine linen of Egypt.*'—In different parts of the Hebrew Scriptures there are several very different words, all of which are equally rendered 'fine linen' in our version. And this seems very proper; for, as it is impossible to distinguish the character and quality of the several tissues which the respective words denote, it was as well to take one general name for all as to offer uncertain conjectures. At present we will be content to assume two points as perfectly clear, namely, that the Jews derived their fine stuffs from Egypt; which we know, indeed, from profane sources, to have been famous for its 'linen' manufactures, which formed a principal branch of industry to its inhabitants, and from which the nearer nations in Asia and Europe were supplied with goods of this description; and that, from the variety of the terms employed, fabrics of different qualities, and all highly appreciated by foreign nations, were produced by the Egyptian loom. Dr. Adam Clarke, in his *Commentary*, laboured under a very great error when he called the Egyptian manufactures 'coarse;' it may indeed be true generally of the linen (for it is linen) in which the mummies are wound up, and from which his inference was derived. But this was only one of many sorts concerning which the dresses of the numerous figures, and other draperies, painted in Egyptian tombs, enable us to draw some tolerably certain inferences. These exhibit a large variety of qualities, colours, and patterns. Some sorts are so fine and transparent that every detail of the figures which they envelop is seen with perfect clearness through them—suggesting the idea of fine muslin or gauze; while other qualities, of various thickness, exhibit, so far as can be judged from paintings, rich and delicate workmanship; and sometimes furnish patterns and styles not unworthy our imitation, and always a brilliancy of colour which we can scarcely rival.

In the present instance it is to be understood that the whole of the verse applies to one and the same article. In



DIVAN AND CURTAINS OF A PERSIAN SITTING-ROOM.

this description some difficulty arises from the occurrence of two principal words which we find nowhere else in the Bible. These are, that rendered 'carved works' (חֲצֻבוֹת *khatzuboth*), and that translated 'fine linen' (אֵטוּן *étun*); and which possibly form the Egyptian name of the Egyptian manufacture. By comparing the intimations of the text with the more probable interpretations of the ancient versions, the following may perhaps be offered as the meaning of the verse:—'I have covered my couch with variegated coverings of Egyptian tapestry.' To which it may also be added, that the use of the word ἀμφιτάποι in the Septuagint would suggest that it was the same *on both sides*. From this, in connection with the use to which the text states it to have been applied, we may gather that it was some rich figured stuff, employed for coverings to divans or sofas (which must often be understood where our version has 'beds'), and perhaps also to cover such thin mattresses or quilts as now serve in Western Asia for coverlets or counterpanes. This forms, in fact, one of the chief articles of domestic luxury in the East; for, as the best rooms have no other furniture than sofas and cushions, every one desires that the stuffs with which these are covered should furnish evidence of his taste and wealth. This also extends to the curtains with which the doors are hung during the warm weather; and in general it may be said, that, studious as the Orientals are of richness in their personal attire, they are not less, and perhaps still more, anxious about the draperies of their principal apartments. The present, and other texts of similar force, seem to evince that the case was the same in ancient times. The Medes and Babylonians were famous for their stuffs of the description indicated; and we know that their noted tapestries, etc., were figured by the needle. But we are also informed that in even this class of fabrics the Egyptians rivalled the Babylonians; and this we may well believe, when we consider the various evidence of their skill to which we have already alluded. If the variegated coverings mentioned in the text had been Babylonian, we should have concluded that they contained figures wrought by the needle; but, as the Egyptians not only excelled in needlework, but also produced variegated patterns in the loom, as well as by the subsequent application of colours to stuffs that were woven plain, this is a point concerning which no satisfactory conclusion can be obtained.

20. '*He hath taken a bag of money with him.*'—That he had taken a large sum with him for the expenses of his journey was a sure sign that his absence would be of some duration, and there was no reason to apprehend that he would soon return.

CHAPTER VIII.

1 *The fame,* 6 *and evidence of wisdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wisdom.* 32 *Wisdom is to be desired for the blessedness it bringeth.*

DOTH not [1]wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 ¶ Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth;

[1] Chap. 1. 20.

and wickedness *is* [2]an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing [3]froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 [4]For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 ¶ I wisdom dwell with [5]prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

15 ¶ By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 [6]Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 [7]My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I [8]lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 ¶ The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the [9]fields, nor [10]the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set [11]a compass upon the face of the depth;

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 [12]When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 ¶ Now therefore hearken unto me, O ye children: for [13]blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall [14]obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

[2] Heb. *the abomination of my lips.* [3] Heb. *wreathed.* [4] Job 28. 15. Psal. 19. 10. Chap. 3. 15, and 16. 16.
[5] Or, *subtilty.* [6] Chap. 3. 16. [7] Chap. 3. 14. [8] Or, *walk.* [9] Or, *open places.*
[10] Or, *the chief part.* [11] Or, *a circle.* [12] Gen. 1. 9, 10. Job 38. 10, 11. Psal. 104. 9.
[13] Psal. 119. 1, 2, and 128. 2. Luke 11. 28. [14] Heb. *bring forth.*

Verse 34. '*Watching daily at my gates.*'—This allusion seems to be derived from a custom for persons to attend at the gates of royal palaces, either in the course of established duty, or in testimony of respect or expectation of favour from the sovereign. See the note on Esther vi. 2.

CHAPTER IX.

1 *The discipline,* 4 *and doctrine of wisdom.* 13 *The custom,* 16 *and error of folly.*

WISDOM hath builded her house, she hath hewn out her seven pillars:

2 She hath killed [1]her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

[1] Heb. *her killing.*

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.

8 [2]Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 [3]The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

11 [4]For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ [5]A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread [6]*eaten* in secret is pleasant.

18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

[2] Matt. 7. 6. [3] Job 28. 28. Psal. 111. 10. Chap. 1. 7. [4] Chap. 10. 27. [5] Chap. 7. 11. [6] Heb. *of secrecies.*

Verse 1. '*Seven pillars.*'—'Seven' is much employed in Scripture as a definite number denoting one that is indefinite.

2, 3. '*She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens,*' etc. This may derive some illustration from a custom which Hasselquist noticed in Egypt, and which may seem to be ancient in that country. That it has been scarcely noticed by other travellers may arise from the fact that, although others may have seen the maidens on their way, they had not the means of knowing on what errand they were bound. He says that he saw a great number of women, who went about inviting people to a banquet, in a singular, and, without doubt, very ancient manner. They were about ten or twelve, covered with black veils, as is customary in that country; they were preceded by four eunuchs; after them, and on the side, were Moors with their usual walking staves. As they were walking, they all joined in making a noise, which he was told signified their joy, but which he could not find resembled a joyful or pleasing sound. The sound was so singular, that he found himself at a loss to give an idea of it to those who had never heard it. It was shrill, but had a particular quavering, which they learnt by long practice.

14, 15. '*She sitteth at the door of her house.....to call passengers,*' etc.—This is mentioned as a gross indecorum, and is in fact what none but the most impudent public women will dare to do, particularly when unveiled, even in the most dissolute cities of the East. Cairo, which is one of these cities, furnishes ample illustrations of all the vicious usages which the wise man reprobates. Joseph Pitts describes such women as sitting at their doors and walking in the streets unveiled, and adds, 'These sparks go along the streets smoking their pipes four or five feet long; and when they sit at their doors a man can scarce pass by but they will endeavour to decoy him in.' Lane also takes notice of their custom of sitting or walking about the streets unveiled; and their importunity to passengers.

17. '*Stolen waters are sweet.*'—Although this proverb has passed from the Bible into common use among ourselves, it is with us comparatively unmeaning. No one steals water here. The proverb is only felt in its due force in such climates as those in which it originated—where water is often scarce, and, therefore, so valuable as to be an object of care and solicitude to the owners; it is often bought at a price which we should consider exorbitant, and often stolen by those who will not or cannot buy. Many illustrative passages will occur to those familiar with Scripture. The strifes about wells of water and the watering of flocks (Gen. xxvi. 18–22; Exod. ii. 16–19); the offer of the Israelites to buy (*i. e.* not steal) the water they required in passing through Edom (Num. xx. 19); the doleful complaint of the prophet, 'We have bought our water for money' (Lam. v. 4); and other passages may be instanced.

CHAPTER X.

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

THE proverbs of Solomon. [1]A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 [2]Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 [3]The LORD will not suffer the soul of the righteous to famish: but he casteth away [4]the substance of the wicked.

4 [5]He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

[1] Chap. 15. 20. [2] Chap. 11. 4. [3] Psal. 37. 25. [4] Or, *the wicked for* their *wickedness.* [5] Chap. 12. 24.

6 Blessings *are* upon the head of the just: but [6]violence covereth the mouth of the wicked.

7 [7]The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but [8]a prating fool [9]shall fall.

9 [10]He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 [11]He that winketh with the eye causeth sorrow: but a prating fool [12]shall fall.

11 [13]The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but [14]love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of [15]understanding.

14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

15 [16]The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof [17]erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want [18]of wisdom.

22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 [19]*It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 [20]The fear of the LORD [21]prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness: but the [22]expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

30 [23]The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* [24]frowardness.

[6] Verse 11. [7] Psal. 112. 6. [8] Heb. *a fool of lips.* [9] Or, *shall be beaten.* [10] Psal. 23. 4.
[11] Chap. 6. 13. [12] Or, *shall be beaten.* [13] Chap. 13. 14. [14] 1 Cor. 13. 4. 1 Pet. 4. 8. [15] Heb. *heart.*
[16] Chap. 18. 11. [17] Or, *causeth to err.* [18] Heb. *of heart.* [19] Chap. 14. 9. [20] Chap. 9. 11.
[21] Heb. *addeth.* [22] Job 8. 13, and 11. 20. Psal. 112. 10. [23] Psal. 37. 22, and 125. 1. [24] Heb. *frowardnesses.*

CHAP. X.—The book of *Proverbs*, properly so called, may be said to begin with this chapter, the part through which we have passed being to be regarded in the light of a general introduction to the whole. The portion on which we now enter is susceptible of a sufficiently distinct division into four parts, the first of which extends from hence to chap. xxii. 16, and consists of brief and pointed expressions, for the most part antithetical, and in which, of course, from the very nature of this kind of composition, little if any connection between the several sentences is to be found or expected. A 'proverb,' strictly speaking, is a short moral sentence, which means something else than the words naturally and literally imply. A great number of the sentences in the present book correspond to this definition; but the Hebrew word (מְשָׁלִים *meshalim*) has a larger meaning, comprehending, also, plain maxims, sentiments, and declarative expressions—such as compose by far the greatest portion of the book of 'Proverbs.'

Verse 11. '*A well of life.*'—This means the same as 'a living well,' that is, a well supplied by a perennial spring, as distinguished from the reservoirs and cisterns in which rain-water was preserved.

31. '*The froward tongue shall be cut out.*'—It is very possible that this alludes to a punishment actually inflicted upon those who indulged their tongue in offensive licence. This at least sometimes happens in the East, and particularly in Persia, where we have sometimes met with persons whose tongues have been cut out, by royal or princely order, for offences with that organ. The most notorious modern instance is perhaps that of the late king's treatment of his aged vizier, Hajee Ibrahim, who, when the machinations of his enemies prevailed (in 1802), was degraded and condemned to lose his eyes; and when, with Persian liberty of speech, he exclaimed against the injustice and ingratitude of his royal master, the king ordered his tongue to be cut out. He did not long survive.

CHAPTER XI.

A [1] [2]FALSE balance *is* abomination to the LORD: but [3]a just weight *is* his delight.

2 [4]*When* pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 [5]The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 [6]Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall [7]direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but [8]transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 [9]The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An [10]hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is [11]void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 [12]A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 [13]Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger [14]shall smart *for it*: and he that hateth [15]suretiship is sure.

16 A gracious woman retaineth honour: and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which [16]is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 [17] [18]The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: [19]but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but [20]the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that [21]winneth souls *is* wise.

31 [22]Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

[1] Levit. 19. 36. Deut. 25. 15. Chap. 16. 11, and 20. 10, 23. [2] Heb. *balances of deceit.* [3] Heb. *a perfect stone.*
[4] Chap. 15. 33, and 16. 18, and 18. 12. [5] Chap. 13. 6. [6] Chap. 10. 2. Ezek. 17. 19. Zeph. 1. 18.
[7] Heb. *rectify.* [8] Chap. 5. 22. [9] Chap. 21. 18. [10] Job 8. 13. [11] Heb. *destitute of heart.*
[12] Heb. *He that walketh*, being *a tale-bearer.* [13] 1 Kings 12. 1, &c. [14] Heb. *shall be sore broken.*
[15] Heb. *those that strike* hands. [16] Heb. *departeth from.* [17] 2 Cor. 9. 8, 9, 10. [18] Heb. *the soul of blessing.*
[19] Psal. 7. 15, 16, and 9. 15, 16, and 10. 2, and 57. 6. [20] Psal. 1. 3, and 92. 12, &c. Jer. 17. 8. [21] Heb. *taketh.* [22] 1 Pet. 4. 18.

Verse 1. '*A false balance*,' etc.—See the note on Deut. xxv. 13.

22. '*As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.*'—Compare Matt. vii. 6, '*Neither cast ye your pearls before swine*,' etc.—Such allusions to the hog are peculiarly Western-Asiatic. The Moslems regard this animal in the same light as the Jews; and among the sayings of Mohammed himself we find,—'The desire of knowledge is a divine commandment for every Mussulman; and to instruct in knowledge those who are unworthy of it is like putting pearls, jewels, and gold, on the necks of swine.' In the present text there is doubtless an indirect reference to the custom of wearing nose-jewels, still in use among the Eastern females, as described in the note to Gen. xxiv. 22.

25. '*He that watereth shall be watered also himself.*'—The sentiment indicated by this figure is obvious; but the fact on which it is founded cannot be apprehended or felt *strongly* in a moist climate like ours, where real thirst is scarcely known. But it follows that, where water is scarce

and precious, and where also the heat of the climate makes every one need a large quantity of water daily, the liberality of 'watering others,' that is, of giving water freely to the thirsty, is most strongly felt and gratefully acknowledged. In fact, in Scripture, liberality is as frequently instanced by giving water to the thirsty as by giving bread to the hungry. In another place (Prov. xxv. 21) the idea involved in the present verse is dwelt upon very strongly:—'If thine enemy thirst, give him drink;' and in the New Testament the Divine King, in the grand parable of the final judgment, mentions to the commendation of the righteous, 'I was thirsty, and ye gave me drink;' and the denial of drink to his thirst is noticed in the condemnation of the wicked (Matt. xxv. 25–42). In another case our Saviour uttered the memorable words, 'Whosoever giveth you a cup of water to drink because you belong to Christ, verily I say unto you he shall not lose his reward' (Mark ix. 41).

CHAPTER XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the [1]root of the righteous shall not be moved.

4 [2]A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 [3]The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 [4]The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is [5]of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast: but the [6]tender mercies of the wicked *are* cruel.

11 [7]He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.

12 The wicked desireth [8]the net of evil *men:* but the root of the righteous yieldeth *fruit.*

13 [9] [10]The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 [11]A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.

15 [12]The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath is [13]presently known: but a prudent *man* covereth shame.

17 [14]*He that* speaketh truth sheweth forth righteousness: but a false witness deceit.

18 [15]There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 [16]A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 [17]The hand of the diligent shall bear rule: but the [18]slothful shall be under tribute.

25 [19]Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous *is* more [20]excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

1 Chap. 10. 25. 2 1 Cor. 11. 7. 3 Chap. 1. 11, 18. 4 Psal. 37. 37. Chap. 11. 21. 5 Heb. *perverse of heart.*
6 Or, *bowels.* 7 Chap. 28. 19. 8 Or, *the fortress.* 9 Heb. *The snare of the wicked is in the transgression of lips.*
10 Chap. 18. 7. 11 Chap. 13. 2. 12 Chap. 3. 7. 13 Heb. *in that day.* 14 Chap. 14. 5. 15 Psal. 57. 4, and 59. 7.
16 Chap. 13. 6, and 15. 2. 17 Chap. 10. 4. 18 Or, *deceitful.* 19 Chap. 15. 13. 20 Or, *abundant.*

Verse 4. '*A virtuous woman is a crown to her husband.*'—Here there is an allusion to the ancient custom of putting crowns or chaplets upon the heads of a newly married pair. These crowns were, among the Hebrews, sometimes of flowers, and sometimes of more costly materials, according to the rank or wealth of the parties (see more fully in Selden, *Uxor Hebraica*, ii. 15). Among the Greeks and Romans nuptial crowns were composed of leaves and flowers. The custom of crowning the contracting parties at marriage is still kept up in the Greek and other Eastern churches. In the former the parties to be married are conducted into the middle of the church, opposite to the

reading-desk, upon which the book of the Gospels is placed, and upon the book two crowns, made of such materials as the parties like—flowers, cloth, or tinsel. After the prayers and benedictions the priest sets these crowns, one upon the head of the bride and the other upon that of the bridegroom. He then covers them both with a veil: and then follow some further ceremonies, and at the close the crowns are taken, and the wedded pair dismissed with a final blessing. There is a further allusion to the corresponding Jewish custom in Cant. iii. 11, 'The crown with which his mother crowned him in the day of his espousals, in the day of the gladness of his heart.'

27. '*The slothful man roasteth not that which he took in hunting.*'—This is a difficult text, and has been variously translated and explained. The difficulty arises from the uncertainty of the word (חָרַךְ *kharak*), which occurs nowhere else, except in the Chaldee of Daniel iii. 27, where it certainly means to *singe* or *burn*. But it does not follow that it has the same meaning in the Hebrew, which has other, common, words to express this. If therefore we neglect the Chaldee, and seek a meaning in the Hebrew only, we shall be rather led to conclude that it means *to seize*, or *secure*. This sense is indeed that which the ancient versions give, and furnishes a clear meaning, which it is perhaps difficult to obtain from the present translation. It might then intimate that diligence is in every way so essential, that not only the occupations of men, but many of their amusements—such as hunting—would be abortive without it: thus, 'The slothful (hunter) secures not his prey.'

CHAPTER XIII.

A WISE son *heareth* his father's instruction: but a scorner heareth not rebuke.

2 [1]A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 [2]Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth [3]the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: [4]but the [5]lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised *is* wisdom.

11 [6]Wealth *gotten* by vanity shall be diminished: but he that gathereth [7]by labour shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment [8]shall be rewarded.

14 [9]The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 [10]Every prudent *man* dealeth with knowledge: but a fool [11]layeth open *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools [12]shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repaid.

22 A good *man* leaveth an inheritance to his children's children: and the [13]wealth of the sinner *is* laid up for the just.

23 [14]Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 [15]He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 [16]The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

1 Chap. 12. 14. 2 Chap. 11. 3, 5, 6. 3 Heb. *sin*. 4 Job 18. 6, and 21. 17. 5 Or, *candle*. 6 Chap. 10. 2, and 20. 21. 7 Heb. *with the hand*. 8 Or, *shall be in peace*. 9 Chap. 14. 27. 10 Chap. 12. 23, and 15. 2. 11 Heb. *spreadeth*. 12 Heb. *shall be broken*. 13 Job 27. 17. 14 Chap. 12. 11. 15 Chap. 23. 13. 16 Psal. 34. 10, and 37. 3.

Verse 14. '*The law of the wise is a fountain of life.*'—The same is said in xiv. 27, of 'the law of the Lord.' A 'fountain of life' is a living fountain, that is, a perennial spring, or a spring that sends forth a running stream. In this sense it is contrasted, with an emphasis of praise, to dead or stagnant water, such as that of reservoirs, lakes, ponds, etc.

20. '*He that walketh with wise men shall be wise.*'—The Orientals abound in proverbs, maxims, and apologues, designed to express the influence upon the character of

good or evil associations. So the Arabic proverbs:—'Live with him who prays, and thou prayest; live with the singer, and thou singest.'—'He who intimately frequents people for forty days has become one of their number.'—'He has been among the onions and returns with their strong smell.'—The last finds a beautiful contrast in the apologue of the Persian moralist Saadi:—'A friend of mine put into my hands a piece of scented clay. I took it, and said to it, "Art thou musk or ambergris, for I am charmed with thy perfume?" It answered, "I was a despicable piece of clay, but I was sometime in the company of the rose: the sweet quality of my companion was communicated to me; otherwise I should only be a bit of clay, as I appear to be."'

CHAPTER XIV.

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: [1]but *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 [2]A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but [3]knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 [4]Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth [5]his own bitterness; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 [6]There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be [7]filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good: and the wicked at the gates of the righteous.

20 [8]The poor is hated even of his own neighbour: but [9]the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: [10]but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 [11]A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 [12]The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding: but *he that is* [13]hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

31 [14]He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach [15]to any people.

35 The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

1 Job 12. 4. 2 Exod. 20. 16, and 23. 1. Chap. 6. 19, and 12. 17. 3 Chap. 8. 9. 4 Chap. 10. 23.
5 Heb. *the bitterness of his soul.* 6 Chap. 16. 25. 7 Chap. 1. 31. 8 Chap. 19. 7. 9 Heb. *many* are *the lovers of the rich.*
10 Psal. 112. 9. 11 Verse 5. 12 Chap. 13. 14. 13 Heb. *short of spirit.* 14 Chap. 17. 5. Matt. 25. 40, 45.
15 Heb. *to nations.*

Verse 13. '*Even in laughter the heart is sorrowful.*'—This finely alludes to the natural or forced laugh of agony or sorrow, which is far more terrible than tears, and which shews that the utmost extremes of hilarity on the one hand, and of bitterness on the other, may be equally expressed by the same sign—laughter, but not the same laughter. The Arabians have observed this, and in their proverbs compare such laughter to 'the laughter of the nut (when cracked) between two stones,' or to 'the laughter of serpents in the sack of burning lime.' The last refers to the agonized hissing of serpents, when tortured by being put into bags of unslaked lime, on which water is poured.

CHAPTER XV.

A [1]SOFT answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: [2]but the mouth of fools [3]poureth out foolishness.

3 [4]The eyes of the LORD *are* in every place, beholding the evil and the good.

4 [5]A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 [6]A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 [7]The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 [8]Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

11 [9]Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

13 [10]A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

16 [11]Better *is* little with the fear of the LORD than great treasure and trouble therewith.

17 [12]Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 [13]A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 The way of the slothful *man is* as an hedge of thorns: but the way of the righteous [14]*is* made plain.

20 [15]A wise son maketh a glad father: but a foolish man despiseth his mother.

21 [16]Folly *is* joy to *him that is* [17]destitute of wisdom: but a man of understanding walketh uprightly.

22 [18]Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* [19]in due season, how good *is it!*

24 [20]The way of life *is* above to the wise, that he may depart from hell beneath.

25 [21]The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 [22]The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* [23]pleasant words.

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 [24]The LORD *is* far from the wicked: but [25]he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth [26]instruction despiseth his own soul: but he that [27]heareth reproof [28]getteth understanding.

33 The fear of the LORD *is* the instruction of wisdom; and [29]before honour *is* humility.

1 Chap. 25. 15. 2 Verse 28. Chap. 12. 23, and 13. 16. 3 Heb. *belcheth, or, bubbleth.*
4 Job 34. 21. Chap. 5. 21. Jer. 16. 17, and 32. 19. Heb. 4. 13. 5 Heb. *The healing of the tongue.* 6 Chap. 10. 1.
7 Chap. 21. 27. Isa. 1. 11, and 66. 3. Jer. 6. 20, and 7. 22. Amos 5. 22. 8 Or, *instruction.* 9 Job 26. 6. 10 Chap. 17. 22.
11 Psal. 37. 16. Chap. 16. 8. 1 Tim. 6. 6. 12 Chap. 17. 1. 13 Chap. 26. 21, and 29. 22. 14 Heb. *is raised up as a causey.*
15 Chap. 10. 1. 16 Chap. 10. 23. 17 Heb. *void of heart.* 18 Chap. 11. 14. 19 Heb. *in his season.*
20 Phil. 3. 20. Col. 3. 1. 2. 21 Chap. 12. 7, and 14. 11. 22 Chap. 6. 16. 23 Heb. *words of pleasantness.*
24 Psal. 34. 16. 25 Psal. 145. 18. 26 Or, *correction.* 27 Or, *obeyeth.* 28 Heb. *possesseth an heart.* 29 Chap. 18. 12.

Verse 17. '*A dinner of herbs....a stalled ox.*'—There here seems an evident intention to place in the most marked opposition the commonest repasts of the people with the most luxurious entertainments of the great. It may seem to us remarkable that *beef* should be fixed upon as the prominent and characteristic article in the feastings of the wealthy. The text, however, merely corroborates observations we have already made, that the mass of the people seem to have made their principal daily meal upon pottages or crude vegetables, and that animal food was only in common use among the rich. Numerous passages, supported by the current usages of the East, might be cited in support of this statement. It is indeed true that the Hebrews appear to have had flocks and herds in abundance: but this is no objection to the conclusion; for it is a singular fact that a pastoral people (such as the Arabs) eat even less animal food than the inhabitants of towns. They prefer to live on the produce of their cattle, than to diminish their stock by constant slaughter. Besides this, the daily necessity for such food is not generally recognised in the East, although often indulged in, beyond all reasonable bounds of moderation, when it can be obtained. See the note on chap. xxiii. 20.

CHAPTER XVI.

THE [1][2]preparations of the heart in man, and the answer of the tongue, *is* from the LORD.

2 [3]All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

3 [4][5]Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: [6]yea, even the wicked for the day of evil.

5 [7]Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be [8]unpunished.

6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 [9]Better *is* a little with righteousness than great revenues without right.

9 [10]A man's heart deviseth his way: but the LORD directeth his steps.

10 [11]A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 [12]A just weight and balance *are* the LORD's: [13]all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and [14]his favour *is* as a cloud of the latter rain.

16 [15]How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 [16]Pride goeth before destruction, and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 [17]He that handleth a matter wisely shall find good: and whoso [18]trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 [19]Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

23 The heart of the wise [20]teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

25 [21]There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

26 [22]He that laboureth laboureth for himself; for his mouth [23]craveth it of him.

27 [24]An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 [25]A froward man [26]soweth strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

[1] Verse 9. Chap. 19. 21, and 20. 24. Jer. 10. 23.
[2] Or, *disposings*.
[3] Chap. 21. 2.
[4] Psal. 37. 5, and 55. 22. Matt. 6. 25. Luke 12. 22. 1 Pet. 5. 7.
[5] Heb. *roll*.
[6] Job 21. 30.
[7] Chap. 6. 17, and 8. 13.
[8] Heb. *held innocent*.
[9] Psal. 37. 16. Chap. 15. 16.
[10] Verse 1.
[11] Heb. *Divination*.
[12] Lev. 19. 36. Chap. 11. 1.
[13] Heb. *all the stones*.
[14] Chap. 19. 12.
[15] Chap. 8. 11.
[16] Chap. 11. 2, and 18. 12.
[17] Or, *He that understandeth a matter*.
[18] Psal. 2. 12, and 34. 8, and 125. 1. Isa. 30. 18. Jer. 17. 7.
[19] Chap. 13. 14.
[20] Heb. *maketh wise*.
[21] Chap. 14. 12.
[22] Heb. *The soul of him that laboureth*.
[23] Heb. *boweth unto him*.
[24] Heb. *A man of Belial*.
[25] Chap. 6. 14, 19, and 15. 18, and 26. 21, and 29. 22.
[26] Heb. *sendeth forth*.

32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

Verse 14. '*The wrath of a king is as messengers of death.*'—This doubtless refers to the manner in which execution was, and is still, in the East, performed upon persons who were high enough to incur the immediate wrath of the king. This may be explained by an account of the usage in Persia. When the king has determined on the death of a governor of a province, or a nobleman residing at court, an order for his execution is made out, sealed with the royal signet, and committed to an officer appointed for the purpose. 'This man,' to continue in the language of Mr. Fraser, 'rides post, pressing horses as he requires them. Then, presenting himself to the principal person of the place, he shews the royal mandate, and forces the individual to accompany him, and lend his assistance. He enters the house of the condemned, booted, armed, and travel-stained, walks straight up to his victim, takes the warrant from his bosom, and places it in the hands of his witness; then, drawing his scimitar, he rushes on the unfortunate criminal, exclaiming, "It is the king's command," cuts him down, and strikes off his head. Resistance is seldom offered; for, were the delinquent powerful enough for the attempt, *the messenger of death* would never arrive to execute the decree; and there have been instances, when the person proscribed was not in actual rebellion, of his causing the fatal officer to be robbed of his warrant, thus gaining time till interest could be made for his pardon. But when once his destination is reached, escape is scarcely possible; for terror of the royal name arms every one against him who is denounced,—even in his own house he is viewed as an excommunicated wretch, whom to assist or touch were ruin. Should the sentence only imply disgrace, or when its extent is yet unknown, it is melancholy to see how the object of kingly displeasure is instantaneously forsaken like an infected creature. "All nature," says Chardin, "seems roused against him; and the man, the glance of whose eye but a moment before would have shed delight upon thousands of dependants, might then in vain solicit a cup of water or the use of a calleon."' This will enable the reader to understand the strong terms in which the wrath of a king is described through the present book; and it may be well to compare it with the account, in 1 Kings ii., of Joab's execution by the order of its royal author.

CHAPTER XVII.

BETTER *is* [1]a dry morsel, and quietness therewith, than an house full of [2]sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 [3]The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 [4]Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be [5]unpunished.

6 [6]Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 [7]Excellent speech becometh not a fool: much less do [8]lying lips a prince.

8 [9]A gift *is as* [10]a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 [11]He that covereth a transgression [12]seeketh love; but he that repeateth a matter separateth *very* friends.

10 [13]A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso [14]rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 [15]He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

17 [16]A friend loveth at all times, and a brother is born for adversity.

18 [17]A man void of [18]understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 [19]He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 [20]He that begetteth a fool *doeth it* to

[1] Chap. 15. 17. [2] Or, *good cheer.* [3] Psal. 26. 2. Chap. 27. 21. Jer. 17. 10. Mal. 3. 3. [4] Chap. 14. 31. [5] Heb. *held innocent.* [6] Psal. 127. 3, and 128. 3. [7] Heb. *a lip of excellency.* [8] Heb. *a lip of lying.* [9] Chap. 18. 16. [10] Heb. *a stone of grace.* [11] Chap. 10. 12. [12] Or, *procureth.* [13] Or, *A reproof entereth more a wise man, than to strike a fool an hundred times.* [14] Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9. [15] Exod. 23. 7. Chap. 24. 24. Isa. 5. 23. [16] Chap. 18. 24. [17] Chap. 6. 1, and 11. 15. [18] Heb. *heart.* [19] Heb. *The froward of heart.* [20] Chap. 10. 1.

his sorrow: and the father of a fool hath no joy.

22 [21]A merry heart doeth good [22]*like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 [23]Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 [24]A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 [25]He that hath knowledge spareth his words: *and* a man of understanding is of [26]an excellent spirit.

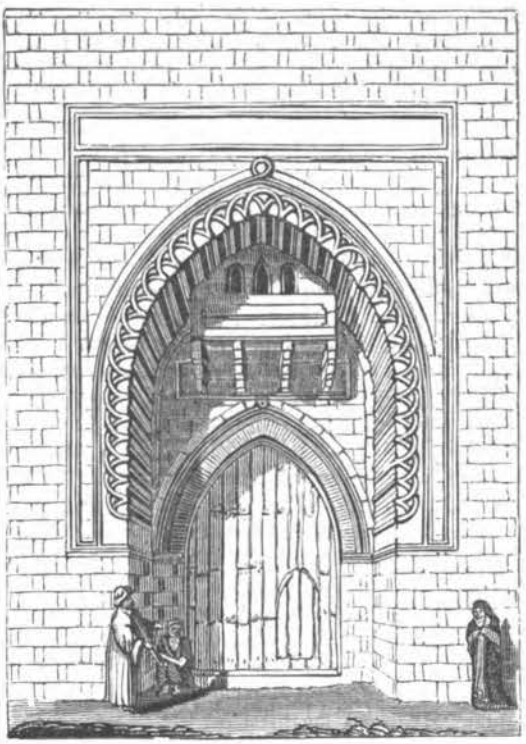
28 [27]Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

[21] Chap. 15. 13, and 18. 25. [22] Or, *to a medicine.* [23] Eccles. 2. 14, and 8. 1. [24] Chap. 10. 1, and 15. 20, and 19. 13. [25] James 1. 19. [26] Or, *a cool spirit.* [27] Job 13. 5.

Verse 12. '*A bear robbed of her whelps.*'—This image several times occurs in the Scriptures. The rage of the female bear, when her young have been killed or taken from her, has been often noticed, and forms the subject of many interesting anecdotes in voyages and travels. There do not indeed seem to be any animals which, more strongly than the bear, manifest that attachment to their young which the wise providence of God has implanted, with various degrees of intensity, in most brute creatures. In the narrative of Lord Mulgrave's voyage for the discovery of a north-west passage, there is a touching story of a bear whose young had been shot from the ship. Though herself wounded, she scorned to withdraw and leave her young behind. She would not understand that they were dead; she placed meat before them, and by every endearing motion solicited them to eat; she endeavoured to raise them with her paws; she withdrew and looked back as expecting them to follow; but, seeing that they lay motionless, she returned, and with inexpressible fondness walked round them, pawing them, licking their wounds, and moaning bitterly the while. 'It would,' says the narrator, 'have drawn tears of compassion from the eyes of any but those who possessed hearts of adamant, to observe the affectionate concern of this poor beast.' At last, as if receiving the unwilling conviction that her young were dead indeed, she turned towards the ship, and uttered a fierce and bitter growl against the murderers, which they answered by a volley of shot that laid her dead beside her young. So fine a trait in the character of the bear might well be noticed by the Sacred writers. It is said that the attachment between the dam and her young is reciprocal, and that no circumstance of danger or alarm can drive the latter from their dead or living mother.

14. '*The beginning of strife is as when one letteth out water.*'—That is, that, although the breach may seem at first unimportant, it is widened by the action of the water, which at length bursts forth in a mighty stream, that can be checked no longer, and not only exhausts and wastes the fertilizing waters of kindness and love, but spreads damage and ruin all around.

19. '*He that exalteth his gate seeketh destruction.*'—This is literally true at the present day in the East; but whether this literal interpretation be that which the sacred writer had in view it may be difficult to determine. It will be remembered that the Oriental houses do not front the street, but that the entrance from thence leads to a court in which, or in another beyond it, the front of the main building appears. Hence little indication can be gathered in the street concerning the probable character of the interior building, or the rank or wealth of its inmate, but from the appearance of the gate. Aware of this, and aware also that to excite the cupidity of the ruling powers by any indication of wealth is to seek destruction, the wealthiest persons are careful, among other precautions, that their gate shall not betray them, by being less low or mean than the gates of their neighbours. In going through a street, the doors are almost invariably of the most beggarly description, very low, and, although strong, formed of rough, unpainted wood: and on visiting persons whom he may know to be wealthy, the traveller is surprised to be conducted to a gate which in his own country he would consider unworthy of a stable or an outhouse, and which but ill prepares him for the splendour and luxury which he may probably find when he reaches the interior. Yet the Orientals are vain of appearances; and it does sometimes happen that a wealthy man so far forgets himself, or thinks he has such ground for confidence, as to exalt his gate, in the style which our present engraving exhibits: but it rarely happens that he has long to wait before he finds cause to learn that by this act he sought his own destruction. In the city of Baghdad, the only exalted gate to a private residence which the present writer recollects to have noticed, belonged to the house of a Moslem of large wealth, and of so much influence in the city as, he thought, might allow him to display it freely. He was mistaken. One day, when riding through the street in which we lived, he was dragged from his horse, near our door, and put to death on the spot, by order of the pasha, who immediately took possession of all his property.



ORIENTAL GATE.

CHAPTER XVIII.

[1]THROUGH desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 [2]The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.

5 [3]*It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 [4]A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 [5]The words of a [6]talebearer *are* [7]as wounds, and they go down into the [8]innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 [9]The name of the LORD *is* a strong tower: the righteous runneth into it, and [10]is safe.

11 [11]The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 [12]Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that [13]answereth a matter before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 [14]A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

20 [15]A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

22 [16]*Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth intreaties; but the rich answereth [17]roughly.

24 A man *that hath* friends must shew himself friendly: [18]and there is a friend *that* sticketh closer than a brother.

[1] Or, *He that separateth himself seeketh according to* his *desire*, and *intermeddleth in every business.* [2] Chap. 20. 5.
[3] Levit. 19. 15. Deut. 1. 17, and 16. 9. Chap. 24. 23. [4] Chap. 10. 14, and 12. 13, and 13. 3. [5] Chap. 12. 18, and 26. 22.
[6] Or, *whisperer.* [7] Or, *like as when men are wounded.* [8] Heb. *chambers.* [9] Psal. 18. 2, and 27. 1, and 144. 2.
[10] Heb. *is set aloft.* [11] Chap. 10. 15. [12] Chap. 11. 2, and 15. 33, and 16. 18. [13] Heb. *returneth a word.*
[14] Chap. 17. 8. [15] Chap. 12. 14, and 13. 2. [16] Chap. 19. 14. [17] James 2. 3. [18] Chap. 17. 17.

Verse 16. '*A man's gift maketh room for him,*' etc.—This is remarkably true, at this day, in the East, where, as we have noticed on several former occasions, a complimentary present is most essential as an introduction to the presence and favourable notice of the great.

18. '*The lot causeth contentions to cease.*'—The lot, under various forms, is still much employed in the East to decide among equally balanced claims or alternatives, or in other matters which the judgment finds no way to determine with satisfaction: as its award is seldom disputed, the reference to it is all the more frequent.

CHAPTER XIX.

[1]BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way; and his heart fretteth against the LORD.

4 [2]Wealth maketh many friends; but the poor is separated from his neighbour.

5 [3]A false witness shall not be [4]unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince: and every man *is* a friend to [5]him that giveth gifts.

7 [6]All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him.*

8 He that getteth [7]wisdom loveth his own soul: he that keepeth understanding shall find good.

[1] Chap. 28. 6. [2] Chap. 14. 20. [3] Exod. 23. 1. Deut. 19. 16. Chap. 6. 19, and 21. 28. [4] Heb. *held innocent.*
[5] Heb. *a man of gifts.* [6] Chap. 14. 20. [7] Heb. *an heart.*

9 [9]A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less [9]for a servant to have rule over princes.

11 [10]The [11]discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 [12]The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 [13]A foolish son *is* the calamity of his father: [14]and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers: and [15]a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall [16]suffer hunger.

16 [17]He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 [18]He that hath pity upon the poor lendeth unto the LORD; and [19]that which he hath given will he pay him again.

18 [20]Chasten thy son while there is hope, and let not thy soul spare [21]for his crying

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must [22]do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.

21 [23]*There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 [24]A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 [25]Smite a scorner, and the simple [26]will beware: and reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 [27]An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

9 Verse 5. 9 Chap. 30. 21. Eccles. 10. 6, 7. 10 Chap. 14. 29. 11 Or, *prudence*.
12 Chap. 16. 14, 15, and 20. 2, and 28. 15. 13 Chap. 10. 1, and 15. 20, and 17. 21. 25. 14 Chap. 21. 9, and 27. 15.
15 Chap. 18. 22. 16 Chap. 10. 4, and 20. 13. 17 Luke 11. 28. 18 Matt. 10. 42, and 25. 40. 2 Cor. 9. 6, 7.
19 Or, *his deed*. 20 Chap. 13. 24, and 23. 13. 21 Or, *to his destruction*: or, *to cause him to die*. 22 Heb. *add*.
23 Job 23. 13. Psal. 33. 10, 11. Chap. 16. 1, 9. Isa. 46. 10. 24 Chap. 15. 19, and 26. 13, 15.
25 Chap. 21. 11. 26 Heb. *will be cunning*. 27 Heb. *a witness of Belial*.

Verse 24. '*A slothful man hideth his hand in his bosom.*'—Instead of 'bosom,' read 'dish,' which is unquestionably the right meaning. It is known that the Orientals in eating use no knives, forks, or (except for liquids) spoons. In eating certain dishes, as rice or stews, it is therefore not merely necessary to *pick up* a morsel, but to collect and detain it in the hand: but however it is considered highly indecorous to introduce much of the hand into the dish; the proper way being to collect and take up the mouthful with the fingers only, or indeed, in strict propriety, with only *three* fingers. Now we understand the text to express, that a slothful man will be guilty of the gross indecorum of *hiding his hand in the dish*, in order to take up a large handful, rather than be at the trouble of repeating the action of the hand between the dish and the mouth as often as an adherence to the rules of decorum would render necessary. For a man to *hide his hand in the dish* among the Orientals is nearly as great an impropriety as it would be among ourselves for a man to put his hand in the dish at all.



ORIENTAL MANNER OF EATING.

CHAPTER XX.

WINE *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 [1]The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

1 Chap. 16. 14, and 19. 12.

4 [2]The sluggard will not plow by reason of the [3]cold; *therefore* shall he beg in harvest, and *have* nothing.

5 [4]Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own [5]goodness: but a faithful man who can find?

7 The just *man* walketh in his integrity: [6]his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 [7]Who can say, I have made my heart clean, I am pure from my sin?

10 [8 9]Divers weights, *and* [10]divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 [11]The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 [12]Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 [13]Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 [14 15]Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 [16]*Every* purpose is established by counsel: and with good advice make war.

19 [17]He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that [18]flattereth with his lips.

20 [19]Whoso curseth his father or his mother, his [20]lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 [21]Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 [22]Divers weights *are* an abomination unto the LORD; and [23]a false balance *is* not good.

24 [24]Man's goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

26 [25]A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man *is* the [26]candle of the LORD, searching all the inward parts of the belly.

28 [27]Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and [28]the beauty of old men *is* the grey head.

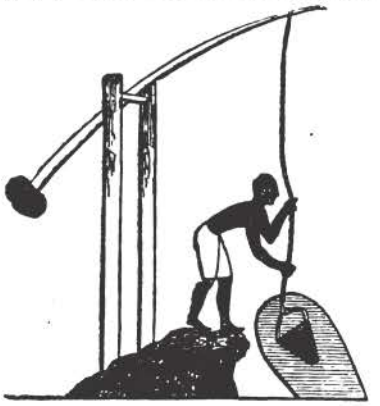
30 The blueness of a wound [29]cleanseth away evil: so *do* stripes the inward parts of the belly.

[2] Chap. 10. 4. [3] Or, *winter*. [4] Chap. 18. 4. [5] Or, *bounty*. [6] Psal. 112. 2.
[7] 1 Kings 8. 46. 2 Chron. 6. 36. Job 14. 4. Psal. 51. 5. Eccles. 7. 10. 1 John 1. 8.
[8] Deut. 25. 13, &c. Chap. 11. 1, and 16. 11. [9] Heb. *a stone and a stone*. [10] Heb. *an ephah and an ephah*.
[11] Exod. 4. 11. Psal. 94. 9. [12] Chap. 12. 11, and 19. 15. [13] Chap. 27. 13. [14] Chap. 9. 17.
[15] Heb. *bread of lying*, or, *falsehood*. [16] Chap. 15. 22. [17] Chap. 11. 13. [18] Or, *enticeth*.
[19] Exod. 21. 17. Levit. 20. 9. Matt. 15. 4. [20] Or, *candle*.
[21] Deut. 32. 35. Chap. 17. 13, and 24. 29. Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9. [22] Verse 10. [23] Heb. *balances of deceit*.
[24] Psal. 37. 23. Chap. 16. 9. Jer. 10. 23. [25] Psal. 101. 5, &c. Verse 8. [26] Or, *lamp*.
[27] Psal. 101. 1. Chap. 29. 14. [28] Chap. 16. 31. [29] Heb. *is a purging medicine against evil*.

Verse 4. '*The sluggard will not plow by reason of the cold.*'—He pleads the inclemency of the winter season for not ploughing his fields; but there is no real hinderance but his own indolence, for the frosts of Syria are never severe enough to prevent ploughing all the winter through. The operation usually commences about the end of September, and the first wheat is sown towards the middle of October.

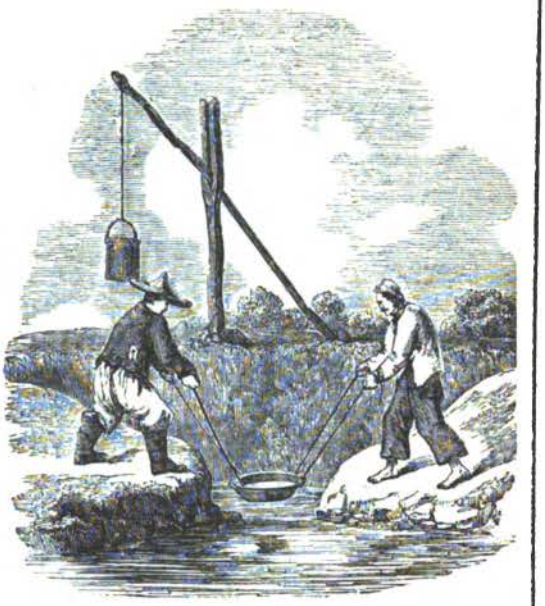
5. '*Counsel in the heart of man is like deep water, but a man of understanding will draw it out.*'—This very fine proverb refers to the depth of the wells before the water in them is reached. In Palestine this is often very great. The celebrated well of Jacob, near Sechem, is stated by Dr. Wilson to be 75 feet deep through the solid rock, with very little water at the bottom. It is not improbable that Solomon had this very well in view. The labour of drawing from such a well may possibly have contributed to the first unwillingness of the woman of Samaria to give drink therefrom to the thirsting Saviour. 'Sir, thou hast nothing to draw with, and the well is deep.' From such wells water is often drawn by hand in a not too heavy leathern bucket, sometimes by a windlass, but oftener by means of the shadoof, which is for raising water, either from rivers or from wells. To use the accurate description of Mr. Lane, in his *Modern Egyptians*, ii. 24:—'It consists of two posts or pillars of wood, or of mud and cane or rushes, about five feet in height and less than three feet apart, with a horizontal piece of wood extending from top to top, to which is suspended a slender lever formed of a branch of a tree, having at one end a weight, chiefly composed of mud, and at the other, suspended from two long palm sticks, a vessel in the form of a bowl, made of basket-work, or of a hoop and a piece of woollen stuff or leather; with this vessel the water is thrown up to the height of

about eight feet into a trough hollowed out for its reception.' That this mode of raising water is very ancient, is shewn by an example which is represented in the mural paintings of the Egyptians. The difference between this and that of which we have quoted the description is chiefly that the lever is not *suspended from*, but *balanced* upon, the cross-beam. And this more ancient mode is preserved in

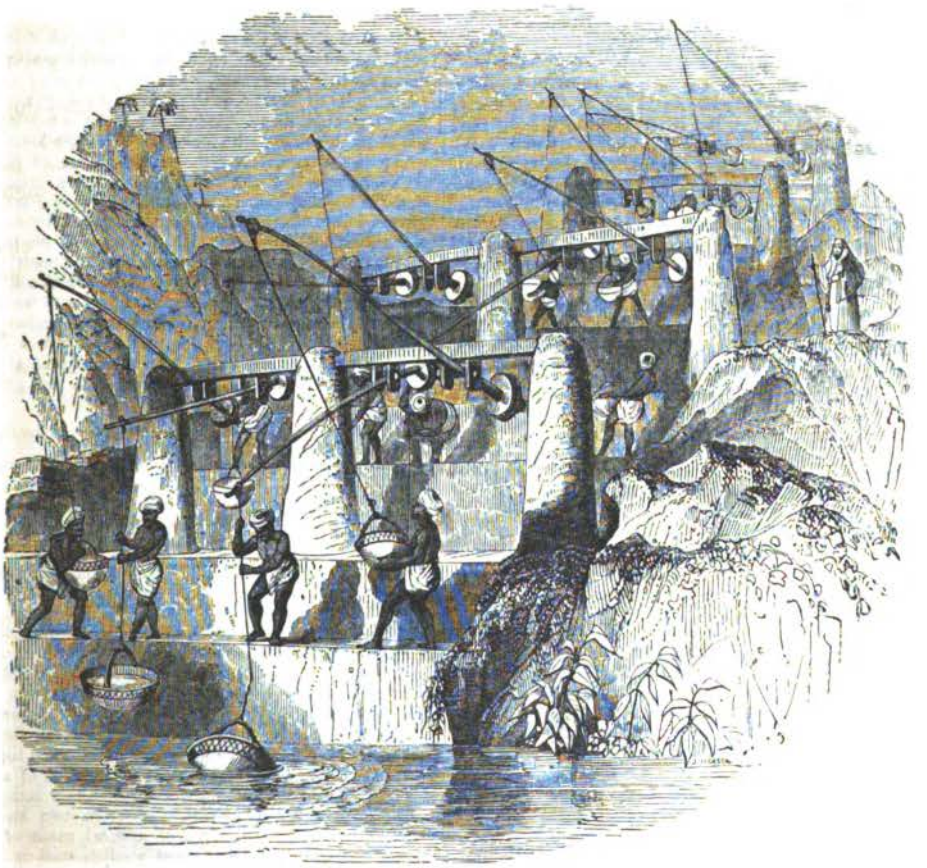


1. ANCIENT EGYPTIAN SHADOOF.

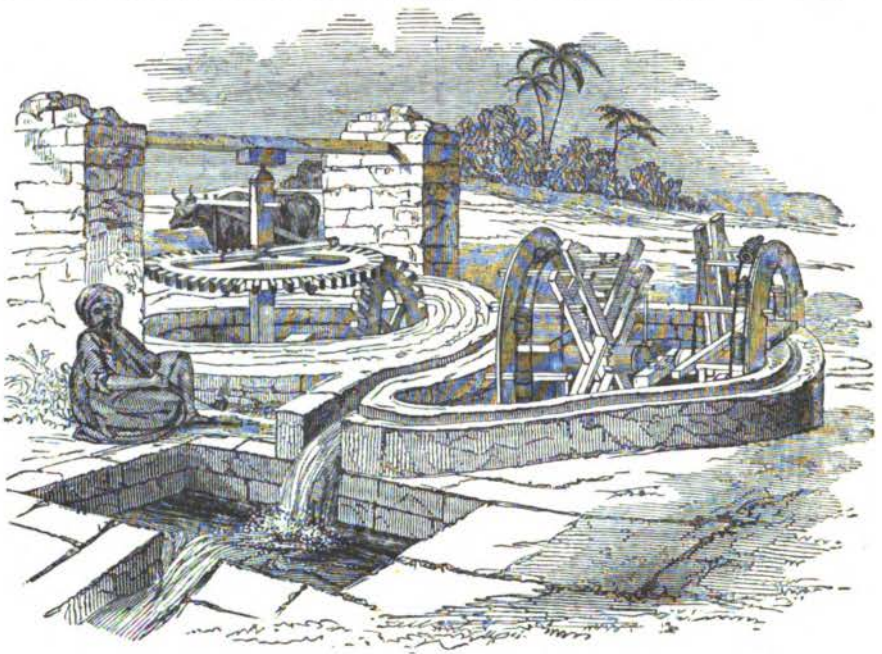
Syria, and indeed in most other countries where the balance and lever is applied to the raising of water. This principle is extensively applied to that purpose throughout



2. CHINESE SHADOOF.



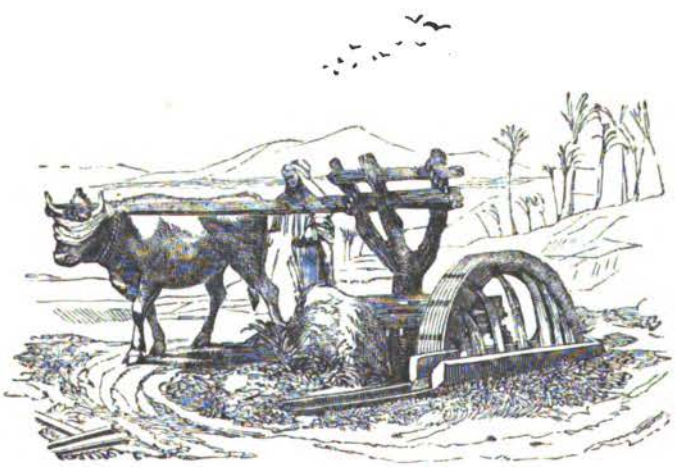
3. MODERN SHADOOFS.



4. PERSIAN WHEEL FOR RAISING WATER.

Asia, was formerly well known in England, and is in use from one end of Russia to the other, where the numerous levers 'kicking the beam,' and therefore rising high in the air, is a striking characteristic of the villages. In this case, as in China, the lever is usually balanced upon a stout pole forked upon the other end; and it of course follows that the stock is higher, and the lever and rope longer, in proportion to the depth of the well or stream from which the water is to be taken, or to the height to which it is to be raised. In Syria, where the wells are deep, the stock is high and the rope long; but in that country (including Palestine) the shadoof is less common than in other parts of Asia; but where it is found, as in the neighbourhood of Jaffa, the lever is balanced, not suspended. With this simple machine the chief labour is not to raise the bucket when full, but to overcome the resistance of the lever's loaded end in lowering the bucket when empty. We have sometimes raised water from Eastern wells by the shadoof, and always found that it required considerable exertion to lower the empty bucket down to the water; but, when full, the chief care was to regulate its ascent, so as to prevent it rising too high and with too much force. When the river is too low, or the banks too high, for shadoofs on the same level to bring water to the surface of the soil, a series of four or five shadoofs, or set of shadoofs, is rendered necessary. The water is then raised from the river by one set, and discharged into a trench, whence it is taken by another set, and raised to a higher trench, and so on to the top. Cut 3.

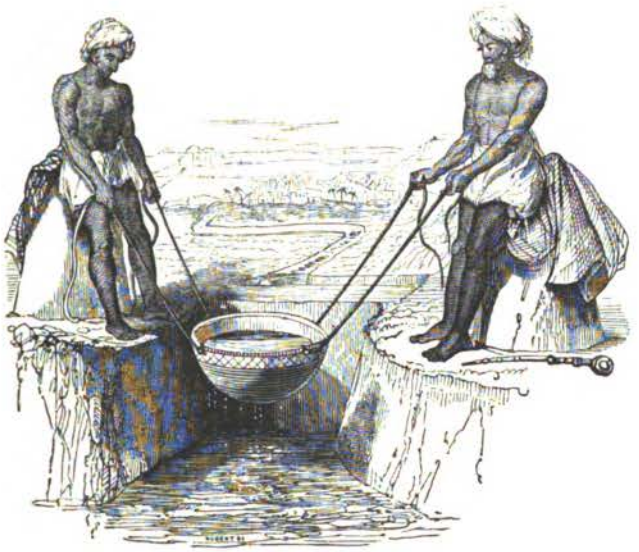
There is every reason to think that the contrivances for irrigation now used in Western Asia are as old as the art of husbandry itself in the same region, and we are led to suppose that similar contrivances existed among the ancient Hebrews. Under this view the subject assumes a degree of biblical interest from the frequent allusions in Scripture to 'watered gardens,' and to the general im-



5. THE TABOOT.

portance of irrigation. The distinct reference in Eccles. xii. 6 to a wheel for raising water—'the wheel broken at the cistern'—directs our attention to a machine now much employed for the same purpose. This is the sackiyeh, or Persian wheel, represented in our cut (4). The name seems to indicate the country of its origin, but it is now largely employed on the banks of all the principal rivers of Western Asia for the purpose of raising water for the irrigation of fields and gardens. It is thus described by Mr. Lane in his *Modern Egyptians*:—'The sackiyeh mainly consists of a vertical wheel, which raises the water in earthen pots attached to cords, and forms a continuous series; a second vertical wheel, fixed to the same axis, with cogs, and a large horizontal cogged wheel, which, being turned by a pair of cows or bulls, or by a single beast, puts in motion the former wheels and pots. The construction of the machine is of a very rude kind, and its motion produces a disagreeable creaking noise.' It will be perceived that the revolution of the wheels takes down the string of buckets empty on one side, and brings them up full on the other. It is thus, by the wheel and string of buckets, that water is usually raised from wells in Palestine and Syria, although the shadoof is sometimes employed. The Scottish Missionary Deputation observed at the public well outside the village of Khanounes, near Gaza, what they call a Persian wheel at work: it was turned by a camel, and poured a copious supply of water into a trough.

Another mode of drawing water is by the taboot (5), which resembles the Persian wheel in some respects, the chief difference being that the pots are not used, but the water is raised up in a large wheel with hollow joints or fellies. This is of course only used where the water has to be raised but a few feet. Another and more simple mode of raising water, which the travellers just cited observed in Palestine, gave them much amusement, but which is very familiar to persons of wider travel in the East. At Doulis in Philistia, 'while the servants were pitching the tent, we wandered through the place, and, sitting down by the well, observed the women come to draw water. The well is very deep, and the mode of drawing up the water curious. A rope is attached by one end to a large bucket made of skin, and let down over a pulley, while the other end is attached to a bullock, which is driven up and down the slope of the hill; the skin of water is thus hauled up to the top, where a man stands ready to empty it into the trough, from which women receive the water into earthenware jugs. To us this was a novel and amusing sight.'



6. IRRIGATION BY THE CKUTWEH.

Another very simple mode for the purpose of raising water from rivers, canals, and reservoirs, to irrigate fields and gardens, is that represented in cuts 2 and 6, and is in use throughout Asia, from the Mediterranean to the Polar Seas. The comparison of our two cuts, one shewing the practice of Syria and Egypt, and the other that of China, will shew the precise identity of the practice, and is one of many instances, of far more than is usually conceived, in which the usages of China coincide with those of Western Asia, and equally illustrate the usages of Scripture. Indeed we have an impression that many Biblical usages which have become extinct in Western Asia may still be found in China, and might serve to elucidate many passages of Scripture, which, for want of a clear apprehension of usages similar to those which they describe, or to which they refer, are to us obscure and difficult.

The mode of irrigation to which we now refer is thus described by Sir J. Davis, in his excellent book on the Chinese:—'Where the elevation of the bank over which water is to be lifted is trifling, they sometimes adopt the following simple method:—A light water-tight bucket is held suspended on ropes between two men, who, by alternately relaxing and tightening the ropes by which they hold it between them, give a certain swinging motion to the bucket, which first fills it with water and then empties it with a jerk upon the higher level, the elastic spring which is in the bend of the ropes serving to diminish the labour.'

26. '*Bringeth the wheel over them.*'—This is most probably an allusion to one of the ancient and still subsisting processes employed in the East for threshing corn. This is not by the simple treading of cattle, but by driving over the corn a sort of sledge, furnished with wheels which act upon it. For an account of this process see the note on Isa. xxviii. 27.

30. '*The blueness of a wound,*' etc.—Probably 'the *suppuration* of a wound,' as understood by Parkhurst.

CHAPTER XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 [1]Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 [2]To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [3 4]An high look, and a proud heart, *and* [5]the plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 [6]The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall [7]destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 [8]*It is* better to dwell in a corner of the housetop, than with [9]a brawling woman in [10]a wide house.

10 [11]The soul of the wicked desireth evil: his neighbour [12]findeth no favour in his eyes.

11 [13]When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 [14]Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 [15]A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth [16]pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 [17]The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 [18]*It is* better to dwell [19]in the wilderness, than with a contentious and an angry woman.

20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 [20]A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 [21]Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth [22]in proud wrath.

25 [23]The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the [24]righteous giveth and spareth not.

27 [25]The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it [26]with a wicked mind?

28 [27 28]A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he [29]directeth his way.

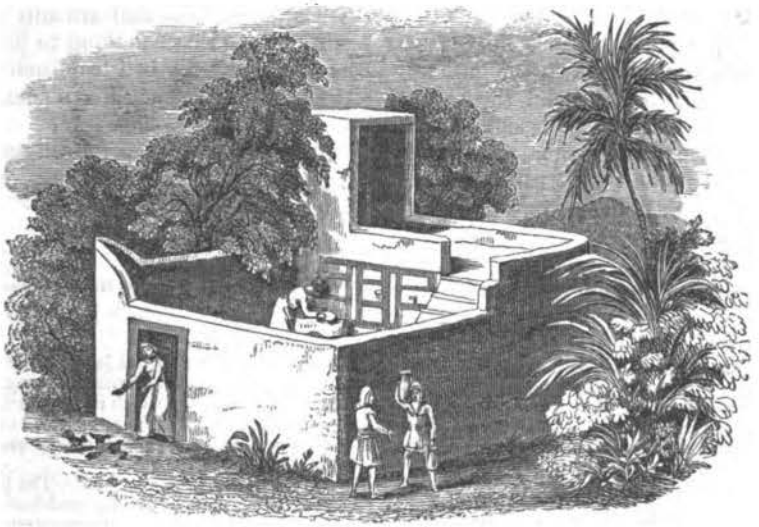
30 [30]*There is* no wisdom nor understanding nor counsel against the LORD.

31 [31]The horse *is* prepared against the day of battle: but [32 33]safety *is* of the LORD.

1 Chap. 16. 2. 2 1 Sam. 15. 22. Chap. 15. 8. Isa. 1. 11. Hos. 6. 6. Mic. 6. 7. 8. 3 Chap. 6. 17.
4 Heb. *haughtiness of eyes.* 5 Or, *the light of the wicked.* 6 Chap. 10. 2, and 13. 11. 7 Heb. *saw them*, or, *dwell with them.*
8 Chap. 19. 13, and 25. 24, and 27. 15. 9 Heb. *a woman of contentions.* 10 Heb. *an house of society.*
11 James 4. 5. 12 Heb. *is not favoured.* 13 Chap. 19. 25. 14 Matt. 18. 30, &c. 15 Chap. 17. 8. and 18. 16.
16 Or, *sport.* 17 Chap. 11. 8. 18 Verse 9. 19 Heb. *in the land of the desert.* 20 Eccles. 9. 14, &c.
21 Chap. 12. 13, and 18. 21. 22 Heb. *in the wrath of pride.* 23 Chap. 13. 4. 24 Psal. 112. 9.
25 Psal. 50. 9. Chap. 15. 8. Isa. 66. 3. Jer. 6. 20. Amos 5. 22. 26 Heb. *in wickedness.* 27 Chap. 19. 5. 9.
28 Heb. *a witness of lies.* 29 Or, *considereth.* 30 Jer. 9. 23. 31 Psal. 33. 17. 32 Psal. 3. 8. 33 Or, *victory.*

Verse 1. '*As the rivers of water: he turneth it.*'—This seems to allude to the manner in which gardens and plantations are watered in the East, by means of various small trenches or canals, into or from any of which the gardener turns the rills of water at pleasure.

9. '*It is better to dwell in a corner of the housetop,*' etc.—Although it is very common in the East for people who sleep on the house-tops during the nights of summer to have their beds on the perfectly open terrace, yet in some parts and in some households it is preferred to have on the roof, during that season, certain slight constructions, frequently of wicker, forming very small closets, without any door, in which the persons severally sleep. Burckhardt, travelling beyond Jordan, writes,—'I observed, upon the terraces of all the houses at Feik, a small apartment, called *hersh*, formed of branches of trees, covered with mats. To this cool abode the family retires during the midday heats of summer.' These constructions are by no means suited for occupation during the day, and still less for permanent residence; and perhaps Solomon means that it were better to reside by day, or even constantly, in these little tenements, than in a wide house with a contentious woman. The cut we offer in illustration is drawn after a model of an Egyptian house in the British Museum.



EGYPTIAN HOUSE.

CHAPTER XXII.

A [1]*good* name *is* rather to be chosen than great riches, *and* [2]loving favour rather than silver and gold.

2 [3]The rich and poor meet together: the LORD *is* the maker of them all.

3 [4]A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 [5 6]By humility *and* the fear of the LORD *are* riches, honour, and life.

5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

6 [7]Train up a child [8]in the way he should go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* servant [9]to the lender.

8 [10]He that soweth iniquity shall reap vanity: [11]and the rod of his anger shall fail.

9 [12 13]He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 [14]Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, [15]*for* the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth [16]the words of the transgressor.

13 [17]The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 [18]The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness *is* bound in the heart of a child; *but* [19]the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them [20]within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, [21]even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth: that thou

1 Eccles. 7. 1. 2 Or, *favour is better than*, &c. 3 Chap. 29. 13. 4 Chap. 27. 12. 5 Psal. 112. 3.
6 Or, *the reward of humility*, &c. 7 Or, *catechize*. 8 Heb. *in his way*. 9 Heb. *to the man that lendeth*.
10 Job 4. 8. Hos. 10. 13. 11 Or, *and with the rod of his anger he shall be consumed*. 12 2 Cor. 9. 6.
13 Heb. *good of eye*. 14 Psal. 101. 5. 15 Or, and hath *grace in his lips*. 16 Or, *the matters*. 17 Chap. 26. 13.
18 Chap. 2. 16, and 5. 3, and 7. 5, and 23. 27. 19 Chap. 13. 24, and 19. 18, and 23. 13, and 29. 15, 17.
20 Heb. *in thy belly*. 21 Or, trust *thou also*.

mightest answer the words of truth [22]to them that send unto thee?

22 Rob not the poor, because he *is* poor: [23]neither oppress the afflicted in the gate:

23 [24]For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 [25]Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 [26]Remove not the ancient [27]landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before [28]mean *men*.

[22] Or, *to those that send thee*. [23] Zech. 7. 10.
[24] Job 31. 21. Chap. 23. 11. [25] Chap. 6. 1, and 11. 15
[26] Deut. 19. 14, and 27. 17. Chap. 23. 10. [27] Or, *bound*. [28] Heb. *obscure men*.

Verse 13. '*There is a lion without*,' etc.—The slothful man is probably here represented as making an excuse from attending to any duty which required him to go out at night or early in the morning. That such an excuse could be made, seems to imply that the presence of a lion in the streets, although unlikely, was not an impossible circumstance. In fact, it is a long time before countries bordered by deserts or thinly peopled regions, and containing woods and mountains, cease to be infested by wild beasts, which, when hard pressed by hunger, will at night enter the villages and unwalled towns. It is said of the lion, as of many other beasts of prey, that, although while young and active it subsists by hunting, and seldom quits its native desert or forest, yet that, when its powers of exertion become impaired by age, it approaches frequented places, and becomes more dangerous to man and the domestic animals. We read, long after the time of Solomon, that the Cuthites, whom the king of Assyria settled in Samaria, suffered so greatly from the lions as to occasion them to send a representation of their condition to the Assyrian court: and although these lions were sent among them by the special judgment of God, the fact has an illustrative connection with the present text, as shewing that the animals from which they suffered so terribly occasionally manifested their presence in the settled parts of the country, even in the most prosperous days of the Hebrew commonwealth.

17. '*Bow down thine ear*,' etc.—The part from hence to the end of ch. xxiv. is usually considered to form the third of the distinctly marked sections into which this book may be divided. Dr. Good says, 'It commences with an obvious break and apostrophe at the seventeenth verse, and intimates in the twentieth verse, when correctly rendered, that it is a third undertaking, division, or series of the subject.' He also thinks, which some may doubt, that this intimation also imports that the arrangement was made by Solomon himself. It is, as he describes, 'A miscellaneous collection of proverbs and parables, brief axioms, and figurative descriptions. It is consequently modelled after both the preceding parts, and contains moral instruction for all the different stages of life.'

CHAPTER XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 [1]Labour not to be rich: cease from thine own wisdom.

5 [2]Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 [3]Remove not the old [4]landmark; and enter not into the fields of the fatherless:

11 [5]For their redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 [6]Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, [7]even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 [8]Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

18 [9]For surely there is an [10]end; and thine expectation shall not be cut off.

[1] 1 Tim. 6. 9, 10. [2] Heb. *wilt thou cause thine eyes to fly open*. [3] Deut. 19. 14, and 27. 17. Chap. 22. 28. [4] Or, *bound*.
[5] Job 31. 21. Chap. 22. 23. [6] Chap. 13. 24, and 19. 18, and 22. 15. [7] Or, *even I will rejoice*.
[8] Psal. 37. 1, and 73. 3. Chap 3. 31, and 24. 1. [9] Chap. 24. 14. [10] Or, *reward*.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 [11]Be not among winebibbers; among riotous eaters [12]of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

22 [13]Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 [14]The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 [15]For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 [16]She also lieth in wait [17]as *for* a prey, and increaseth the transgressors among men.

29 [18]Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like [19]an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down [20]in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* [21]I felt *it* not: when shall I awake? I will seek it yet again.

11 Rom. 13. 13. Ephes. 5. 18. 12 Heb. *of their flesh.* 13 Chap. 1. 8. 14 Chap. 10. 1, and 15. 20. 15 Chap. 22. 14.
16 Chap. 7. 12. 17 Or, *as a robber.* 18 Isa. 5. 11. 19 Or, *a cockatrice.* 20 Heb. *in the heart of the sea.* 21 Heb. *I knew* it *not*

Verse 2. '*Put a knife to thy throat.*'—The common explanation of this is, that a person of intemperate appetite does, at the tables of the great, expose himself to as much danger as if a knife were at his throat. Perhaps it may mean, that he should eat as guardedly as if a knife were at his throat. But we suspect that the real point of the allusion is lost; nor is this wonderful, when we consider that in all countries there are proverbial expressions to which a meaning is conventionally assigned, which the words do not naturally suggest, and which no foreigner would suspect. Many such expressions also originate in *incidents*, the memory of which is often in the course of time lost, even by those who continue to use the proverb in the sense which it has always borne.

6. '*Him that hath an evil eye.*'—We have seen this text illustrated by ample details of the superstitions concerning what is called the 'evil eye.' But is not such a line of illustration improper, as tending to intimate that the Scripture gives its sanction to so very foolish a delusion? Besides, the context clearly shews that nothing more is intended than to express the disquiet with which a niggardly person regards what another consumes at his table.

20. '*Riotous eaters of flesh.*'—To us this seems a singular expression. But it will be recollected that, as we have explained on two or three former occasions, flesh is not *habitually* eaten in the East, and there are very many who rarely indeed taste it; but when they do get enough of it, they indulge in it most intemperately, and manifest a degree of hilarity very much like that which would attend the consumption of strong drink in our northern climates. We have the Arabs more especially, but not by any means exclusively, in view; for the present expression has on several occasions been brought forcibly to our recollection on witnessing the strong and irrepressible satisfaction with which a party of these people would receive the present of a live sheep, the haste with which it was slaughtered and dressed, the voracity with which it was devoured, and the high glee, not unattended with the dance and song, which crowned the feast. Perhaps, however, under that feeling, with respect to the use of animal food, which is here indicated, the sacred writer intends to characterise the *frequent* use of flesh as a wasteful extravagance.

30. '*That tarry long at the wine.*'—This is exactly what the Orientals do in their potations. They have no notion of enjoyment in drink separately from the intoxication it produces; and hence, when they get drink, they usually indulge in it to the last degree of excess. When a man wishes to entertain his friends with wine, they generally meet early, and continue at it for a whole day, or a whole night, or even a day and night together, with intervals of eating, and amusement of songs, music, and recitation. D'Arvieux has a very illustrative story on this subject While he was staying among the Arabs of Mount Carmel, a wreck took place on the coast, from which one of the emirs obtained two large casks of wine. He forthwith sent to the neighbouring emirs, inviting them to come and drink it. They gladly came, and continued drinking *for two days and two nights*, till not a drop of the wine was left. Still unsatisfied, they considered how to obtain a further supply, but, seeing no prospect of success, departed to their respective camps. During all this time they never quitted the table, except to rest in some corner of the tent, after which they resumed their places. (See verse 35.) In like manner Tavernier relates that the king of Persia sent for him early one morning (see Isa. v. 11) to the palace, where, with other persons, he was obliged to sit all the day, and till late at night, drinking wine with the Shah; but at last, 'the king, growing sleepy, gave us leave to depart, which we did very willingly, having had hard labour for *seventeen hours together.*'

CHAPTER XXIV.

BE not thou [1]envious against evil men, neither desire to be with them.

2 [2]For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man [3]*is* strong; yea, a man of knowledge [4]increaseth strength.

6 [5]For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

7 Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* [6]small.

11 [7]If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man [8]according to his works?

13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet [9]to thy taste:

14 [10]So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, [11]then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:

16 [12]For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 [13]Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and [14]it displease him, and he turn away his wrath from him.

19 [15] [16]Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; [17]the [18]candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king: *and* meddle not with [19]them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. [20]*It is* not good to have respect of persons in judgment.

24 [21]He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and [22]a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips [23]that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 [24]Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* [25]considered *it* well: I looked upon *it*, *and* received instruction.

33 [26]*Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as an [27]armed man.

1 Psal. 37. 1, &c. and 73. 3. Chap. 23. 17. Verse 19. 2 Psal. 10. 7. 3 Heb. *is in strength.* 4 Heb. *strengtheneth might.*
5 Chap. 20. 18, and 11. 14, and 15. 22. 6 Heb. *narrow.* 7 Psal. 82. 4.
8 Job 34. 11. Psal. 62. 12. Jer. 32. 19. Rom. 2. 6. Rev. 22. 12. 9 Heb. *upon thy palate.* 10 Psal. 19. 10, and 119. 10.
11 Chap. 23. 18. 12 Job 5. 19. Psal. 34. 19, and 37. 24. 13 Job 31. 29. Psal. 35. 15. Chap. 17. 5.
14 Heb. *it be evil in his eyes.* 15 Psal. 37. 1. Chap. 23. 17. 16 Or, *keep not company with the wicked.*
17 Job 21. 17. Chap. 13. 9. 18 Or, *lamp.* 19 Heb. *changers.*
20 Lev. 19, 15. Deut. 1. 17, and 16. 19. Chap. 18. 5, and 28. 21. John 7. 24. 21 Chap. 17. 15. Isa. 5. 23.
22 Heb. *a blessing of good.* 23 Heb. *that answereth right words.* 24 Chap. 20. 22. 25 Heb. *set my heart.*
26 Chap. 6. 9, &c. 27 Heb. *a man of shield.*

Verse 11. '*To deliver them that are drawn unto death.*'—Perhaps this alludes to a very humane precaution, which, as the Hebrew writers inform us, was used in case of capital convictions. The condemned criminal was at once taken from the judgment-seat to the outside of the town for execution; and as he was led slowly along, a crier went before, proclaiming his crime, and calling on those who had aught, even then, to allege in his behalf, to come for-

ward. If any one responded to the call, the convict was led back to the tribunal, for the new evidence to be heard. This also happened when the criminal himself stated that he had something further to allege in his own defence; and he might five times avail himself of this indulgence. And still further, as it might occur that a person would apply to the judges to offer evidence while the culprit was led to execution, a man was stationed at the door of the court-house with a linen cloth in his hand, which, when this happened, he waved as a signal to another man stationed at some distance on a swift horse, who immediately rode off to arrest the execution. The text may thus be understood to declare it the duty of every one to stand forth and state what he could in the condemned man's behalf. See Lewis's *Origines Hebrææ*, i. 71.

CHAPTER XXV.

1 *Observations about kings,* 8 *and about avoiding of quarrels, and sundry causes thereof.*

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings [1]*is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 [2]Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 [3]Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

7 [4]For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 [5]Debate thy cause with thy neighbour *himself;* and [6]discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word [7]fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 [8]As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself [9]of a false gift *is like* clouds and wind without rain.

15 [10]By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 [11]Withdraw thy foot from thy neighbour's house; lest he be [12]weary of thee, and *so* hate thee.

18 [13]A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

21 [14]If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 [15]The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

24 [16]*It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.

28 [17]He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

1 Heb. there is *no searching.* 2 Chap. 20. 8. 3 Heb. *set not out thy glory.* 4 Luke 14. 10.
5 Matt. 5. 25, and 18. 15. 6 Or, *discover not the secret of another.* 7 Heb. *spoken upon his wheels.* 8 Chap. 13. 17.
9 Heb. *in a gift of falsehood.* 10 Gen. 32. 4, &c. 1 Sam. 25. 24, &c. Chap. 15. 1, and 16. 14.
11 Or, *let thy foot be seldom in thy neighbour's house.* 12 Heb. *full of thee.* 13 Psal. 120. 4. Chap. 12. 18.
14 Exod. 23. 4. Rom. 12. 20. 15 Or, *the north wind bringeth forth rain: so doth a backbiting tongue an angry countenance.*
16 Chap. 19. 13, and 21. 9. 17 Chap. 16. 32.

Verse 1. '*Which the men of Hezekiah . . . copied out.*'—We now enter upon what may properly be regarded as an appendix; and this character of it seems clearly enough to imply that the preceding portions were collected and arranged in their present form, if not in the time and under the direction of Solomon himself, at least before that of Hezekiah, to whose reign the collection of the first five chapters of this appendix is expressly assigned in the present verse. As we know from Scripture that Solomon composed more works than our Bibles exhibit, it is probable that the present collection (to the end of ch. xxix.), forming the fourth portion of the book, was made from a larger number left by Solomon among the archives of the royal library, which descended to Hezekiah: the copyists, being the scribes or other confidential officers of Hezekiah's court, are supposed by Grotius and others, from 2 Kings xviii. 18, to have been Eliakim, Shebnah, and Joah, acting under the king's commands; but who are rather supposed by Dr. Good to have been the Ithiel and Ucal named in ch. xxx. 1. Whoever copied them, nothing can be more probable than that, in taking this measure, the king acted under the advice, if not by the direction, of the inspired prophets who lived in his reign—as Isaiah, Hosea, and Micah; and it is very possible that they, or some one of them, actually made the selection.

11. '*Apples of gold in pictures of silver.*'—Some, understanding the 'apples of gold' to be fruits of a golden colour, as citrons or oranges, render 'apples of gold in baskets of silver,' or, as Patrick, 'in baskets of silver network;' but this last is a paraphrase, and to be literal, if we retain 'network,' we must omit 'basket,' and read, with Lowth, 'Apples of gold in a network of silver.' Others, however, conceive that the 'apples of gold' mean figures of the fruit in the precious metal, and render, 'Apples of gold enchased in silver,' or 'among figures of silver.' It is difficult to say which of these interpretations is the best; but as we know that the Hebrews, in their highest style of costly ornament, employed figures of fruits in precious metal, we rather incline to the last stated explanation.

13. '*The cold of snow in the time of harvest.*'—Many modern interpreters suppose that this intimates that the Hebrews, during their hot summers, were accustomed to cool their drinks with snow or ice. This is very probable; for the practice prevailed in very ancient times, and still does so in the East, wherever ice or snow can be procured. The Persians, for instance, consume great quantities of ice during the summer, which they obtain and preserve in pits, according to a process of which a particular description may be found in Chardin, *Voyages*, iv. 15. Snow is also preserved, when it can be obtained; for they have an opinion that drinks, and in particular sherbets, cooled with snow, are much more agreeable than those with which ice is taken.

23. '*The north wind driveth away rain.*'—The marginal reading gives quite the opposite sense—'bringeth forth rain:' and it is right. In Arabia the north wind blew over a long tract of dry land, and therefore usually brought dry weather (Job xxvii. 21); but in Judæa, the north wind, including all the winds between the north and north-west, blew from the Mediterranean Sea, and therefore commonly *brought rain, as the frowns of an angry man will naturally bring upon him the obloquy of vengeful tongues:* and *this* is the literal reading of the Hebrew, as well as the true meaning of the proverb.

27. '*It is not good to eat much honey.*'—The English who attended Edward I. into the Holy Land died in great numbers, as they marched, in the month of June, to demolish a place. This destruction is ascribed by Sanutus to the excessive heat, and to their intemperate eating of fruits and honey. *Gesta Dei per Francos*, ii. 224.

CHAPTER XXVI.

1 *Observations about fools,* 13 *about sluggards,* 17 *and about contentious busybodies.*

As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 [1]A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in [2]his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh [3]damage.

7 The legs of the lame [4]are not equal: so *is* a parable in the mouth of fools.

8 [5]As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

10 [6]The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 [7]As a dog returneth to his vomit, *so* a fool [8]returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 [9]The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 [10]The slothful hideth his hand in *his* bosom; [11]it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* [12]meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth [13]firebrands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 [14]Where no wood is, *there* the fire goeth

1 Psal. 32. 9. Chap. 10. 13. 2 Heb. *his own eyes.* 3 Or, *violence.* 4 Heb. *are lifted up.*
5 Or, *as he that putteth a precious stone in an heap of stones.*
6 Or, *a great* man *grieveth all, and he hireth the fool, he hireth also transgressors.* 7 2 Pet. 2. 22. 8 Heb. *iterateth his folly.*
9 Chap. 22. 13. 10 Chap. 19. 24. 11 Or, *he is weary.* 12 Or, *is enraged.* 13 Heb. *flames,* or, *sparks.* 14 Heb. *without wood.*

out: so [15]where *there is* no [16]talebearer, the strife [17]ceaseth.

21 [18]*As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 [19]The words of a talebearer *are* as wounds, and they go down into the [20]innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth [21]dissembleth with his lips, and layeth up deceit within him;

25 When he [22]speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 [23]*Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 [24]Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

15 Chap. 22. 10. 16 Or, *whisperer*. 17 Heb. *is silent*. 18 Chap. 15. 18, and 29. 22.
19 Chap. 18. 8. 20 Heb. *chambers*. 21 Or, *is known*. 22 Heb. *maketh his voice gracious*.
23 Or, *hatred is covered in secret*. 24 Psal. 7. 15, 16, and 9. 15. Eccles. 10. 8.

Verse 1. '*As snow in summer, and as rain in harvest, so honour is not seemly for a fool.*'—These were things incomprehensible to a Hebrew. Rain in the time of wheat-harvest occurs by miracle (1 Sam. xii. 17; compare Amos iv. 7). Dr. Robinson, writing especially of the climate around Jerusalem, states that in ordinary seasons, from the cessation of the showers in spring to their commencement in October and November, rain never falls, and the sky is usually serene. If, during the winter, there has been a sufficiency of rain, the husbandman is sure of his crop, and is also perfectly sure of fine weather for the ingathering of the harvest.

8. '*As he that bindeth a stone in a sling.*'—Some suppose that by 'stone' we should understand a precious stone, which would be thrown away if thus employed. But perhaps it may be well to take the rendering of our version in its more obvious meaning, which, by laying a stress upon the 'bindeth,' would intimate, As a stone *bound*, instead of being loosely set in a sling, cannot be thrown, and is therefore ineffective; so, etc.

14. '*Hinges.*'—Perhaps 'pivots' would be more correct. The doors in the East do not turn on hinges, nor did those of the classical ancients. They turned on pivots, sometimes of metal, but generally of the same substance as the door, which worked in sockets, above and below, in the door frame. As the weight of the whole door rests on the lower pivot, it opens with much less ease than one mounted on hinges, particularly when the lower socket becomes worn by the weight and friction. This may perhaps give some point to the allusion. The classical ancients appear to have used hinges only for boxes, and sometimes for windows.

23. '*Potsherd covered with silver dross.*'—The reader will not overlook the evidence which this text offers of the antiquity of the art of silvering earthenware.

CHAPTER XXVII.

1 *Observations on self-love, 5 on true love, 11 on care to avoid offences, 23 and on the houshold care.*

BOAST not thyself of [1]to morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* [2]heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 [3]Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

5 Open rebuke *is* better than secret love.

6 [4]Faithful *are* the wounds of a friend; but the kisses of an enemy *are* [5]deceitful.

7 The full soul [6]loatheth an honeycomb; but [7]to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend [8]by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* [9]better *is* a neighbour *that is* near than a brother far off.

11 [10]My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 [11]A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 [12]Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 [13]A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind,

1 James 4. 13, &c. 2 Heb. *to-morrow day*. 3 Heb. *heaviness*. 4 Heb. *wrath is cruelty, and anger an overflowing*.
5 Or, *jealousy*. 6 Psal. 141. 5. 7 Or, *earnest, or, frequent*. 8 Heb. *treadeth under foot*.
9 Job 6. 7. 10 Heb. *from the counsel of the soul*. 11 Chap. 17. 17, and 18. 24. 12 Chap. 10. 1, and 23. 24.
13 Chap. 22. 3. 14 Chap. 20. 16. 15 Chap. 19. 13.

and the ointment of his right hand, *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are [16]never full; so [17]the eyes of man are never satisfied.

21 [18]*As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* [19]look well to thy herds.

24 For [20]riches *are* not for ever: and doth the crown *endure* [21]to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy houshold, and *for* the [22]maintenance for thy maidens.

16 Heb. *not.* 17 Eccles. 1. 8. 18 Chap. 17. 3. 19 Heb. *set thy heart.* 20 Heb. *strength.*
21 Heb. *to generation and generation.* 22 Heb. *life.*

Verse 4. '*But who is able to stand before envy?*'—In illustration, Rabbi Levi produces a story quoted in Poole's *Synopsis*. There were two persons, one covetous and the other envious, to whom a certain king promised to grant whatever they asked, and double to him that asked last. Then the covetous man could not be induced to ask first, because he hoped for the double portion; nor would the envious man do so lest he should benefit the other: but at length he requested that one of his eyes might be taken out, in order that his companion might be deprived of both.

10. '*Neither go into thy brother's house in the day of thy calamity.*'—This, coupled with the direction rather to apply to an acquired friend, or the father's friend, is in accordance with the general practice in the East; where persons more usually think of applying in their distresses to the old friends of the family, the associates of their father, or to their own personal friends, than to their near relatives by birth or marriage.

17. '*Iron sharpeneth iron.*'—This probably alludes to a file, showing the antiquity of that instrument. It is known that files were used by the Roman smiths.

22. '*Bray a fool in a mortar.*'—Although it cannot be proved from this text that such a custom was known to the Hebrews, it has certainly been among the punishments of the East to pound certain classes of criminals to death in a mortar. It has usually been resorted to in inflicting capital punishment upon persons whose sanctity or high rank forbade the *shedding of their blood*, so that the letter of the law has been observed, while its spirit was violated. It used to be considered that braying in a mortar was the only mode in which death could be inflicted upon the Grand Mufti of the Turks, and instances of its being so inflicted are on record. But this is not confined to them. Volney writes,—'The person of a pasha who acquits himself well in his office becomes inviolable, even by the sultan, and it is no longer permitted to shed his blood. But the divan has invented a method of satisfying its vengeance upon those who are protected by this privilege, without departing from the literal interpretation of the law, by ordering them to be pounded in a mortar, or smothered in a sack, of which there have been various instances.' It is also related by Knolles, in his *History of the Turks*, that the guards of the tower who had let the prisoner Coreskie escape, some of them were impaled, 'and some were pounded or beaten to pieces in great mortars of iron, in which they usually pound their rice.' The practice and the ideas connected with it may be traced farther east. In Siam royal criminals, or princes of the blood convicted of capital crimes, are put into a large caldron and pounded to pieces *with pestles of fragrant sandal-wood*, because none of the royal blood must be spilt upon the ground, it being by their religion deemed a great impiety to contaminate the sacred blood by suffering it to mix with the earth.

— '*among wheat with a pestle.*'—We do not infer that this implies that the wheat was pounded to meal instead of being ground; but that it was pounded to be separated from the husk. The Jews probably had no rice; but there are several passages from which we may gather that they used wheat in the same way that rice is now used—that is, boiled up in pillaus, variously prepared. In fact, we have partaken of wheat thus employed, in the remote mountains where rice could not be obtained, or only at a price which the villagers could not afford; and it is also so used among the Arabs, forming a very palatable and nutritive food. For this purpose it is necessary that, as with rice, the husk should be previously disengaged from the grain; and if we suppose this object was attained with wheat, by a similar treatment with that to which rice is now subjected, the present text may be very satisfactorily explained. There are men, and even women, who gain their bread by the labour of husking rice, which they generally perform in pairs. Their implements consist of a rude wooden mortar, formed of a block hollowed out; pestles, about five feet long, with a heavy block of wood at the upper end; and a sieve for sifting the pounded grain. They carry these utensils to the house where their services are required; and, if men, strip to the skin (except their drawers), and pursue their labour in a shady part of the court-yard. When two work together, they commonly stand opposite each other, and strike their pestles into the mortar alternately as blacksmiths strike their iron. Sometimes, however, one pestle alone acts, and the labourers relieve each other; the relieved person taking the easier duty of supplying the mortar, and removing and sifting the cleaned grain. From the weight of the pestle, the labour of pounding is very severe, and the results of the process are but slowly produced.

25. '*Hay.*'—This is very inaccurate, as indeed the context shews, for hay, which is simply grass cut down *after* it is come to maturity, cannot be said to precede or be associated in growth with the 'tender grass.' In fact, hay is not made in the East: and Boothroyd's translation is here doubtless preferable,—'The grass shooteth, the tender herb appeareth,' etc.

27. '*Goats' milk enough for thy food.*'—Goats' milk is here described as forming a large part of the subsistence of a prosperous Hebrew household in towns. We have had more than one occasion to indicate the extent to which milk and its various products enters into the food of the Orientals. Goats' milk in particular is still held in the same estimation as at the time this book was written. From the beginning of April to September the towns of Syria are supplied with milk by large herds of goats,

which pass through the streets every morning, and are milked before the houses of the customers. The products from the milk are furnished in abundance at the same season. Butter and cheese are, among the nomades who principally supply the towns, made of goats' and sheep's milk, though that of cows is also used in the towns. It may be had fresh through this season. So may *kaimak*, which has some resemblance to Devonshire cream. And above all there is *leben* or sour buttermilk (called also by the same name in Scripture), which forms the principal beverage of the Arabs, and is much used in their dishes. Large quantities are also consumed in the towns. While the season lasts it makes up a great part of the food of the poor classes: it is also served up at all tables, either in bowls by itself, or mixed up with salad-herbs, and is sometimes poured over the roast meat and ragoûts. *Leben* from the milk of the buffalo is much esteemed. These things are brought to the towns from the villages and the camps of the wandering tribes. The Scriptural name of *chaleb* is still applied to fresh milk, as that of *leben* is to sour.

CHAPTER XXVIII.

General observations on impiety and religious integrity.

THE [1]wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but [2]by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 A poor man that oppresseth the poor *is like* a sweeping rain [3]which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the LORD understand all *things*.

6 [4]Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 [5]Whoso keepeth the law *is* a wise son: but he that [6]is a companion of riotous *men* shameth his father.

8 [7]He that by usury and [8]unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 [9]Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise [10]in his own conceit; but the poor that hath understanding searcheth him out.

12 [11]When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is [12]hidden.

13 [13]He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that feareth alway: [14]but he that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 [15]A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 [16]Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 [17]He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: [18]but he that maketh haste to be rich shall not be [19]innocent.

21 [20]To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.

22 [21]He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 [22]He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of [23]a destroyer.

25 [24]He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 [25]He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 [26]When the wicked rise, men hide themselves: but when they perish, the righteous increase.

1 Levit. 26. 36. 2 Or, *by men of understanding* and *wisdom shall they likewise be prolonged.* 3 Heb. *without food.*
4 Chap. 19. 1. 5 Chap. 29. 3. 6 Or, *feedeth gluttons.* 7 Chap. 13. 22. Eccles. 2. 26.
8 Heb. *by increase.* 9 Chap. 26. 27. 10 Heb. *in his eyes.* 11 Verse 28. Chap. 11. 10. Eccles. 10. 6.
12 Or, *sought for.* 13 Psal. 32. 5. 1 John 1. 9, 10. 14 Rom. 11. 20. 15 Gen. 9. 6. Exod. 21. 14. 16 Chap. 10. 25.
17 Chap. 12. 11. 18 Chap. 13. 11, and 23. 4. 1 Tim. 6. 9. 19 Or, *unpunished.* 20 Chap. 18. 5, and 24. 23.
21 Or, *he that hath an evil eye, hasteth to be rich,* ver. 20. 22 Chap. 27. 6. 23 Heb. *a man destroying.*
24 Chap. 13. 10. 25 Deut. 15. 8. Chap. 22. 9. 26 Verse 12 Chap. 29. 2.

Verse 3. '*A sweeping rain which leaveth no food.*'—This doubtless refers to a strong and calamitous exhibition of those periodical rains which follow the long-continued drought of summer. Although these rains are not usually so vehement in Palestine and the neighbouring countries as in tropical regions, they are still such as astonish Europeans, and are sometimes attended with the most awful devastations, particularly when the rivers and brooks overflow their bounds, and sweep over the most carefully cultivated and best inhabited districts, which are always situated near them. Besides the ruinous consequences to the cultivation, the poor particularly suffer; for their humble dwellings, being usually constructed with mud or sun-dried bricks, are often swept away at the first overflow; but if this does not happen, the foundations are soon soaked through and dissolved in the water, when the whole fabric falls, frequently involving the inhabitants in its destruction.

CHAPTER XXIX.

1 *Observations on public government,* 15 *and on private.* 22 *Of anger, pride, thievery, cowardice, and corruption.*

[1]HE, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 [2]When the righteous are [3]in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 [4]Whoso loveth wisdom rejoiceth his father: [5]but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but [6]he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 [7]The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men [8]bring a city into a snare: but wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 [9]The bloodthirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 [10]The poor and [11]the deceitful man meet together: the LORD lighteneth both their eyes.

14 [12]The king that faithfully judgeth the poor, his throne shall be established for ever.

15 [13]The rod and reproof give wisdom: but [14]a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: [15]but the righteous shall see their fall.

17 [16]Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people [17]perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty [18]in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 [19]An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 [20]A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD [21]shall be safe.

26 [22]Many seek [23]the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

[1] Heb. *A man of reproofs.* [2] Chap. 11. 10, and 28. 28. Eccles. 10. 5. [3] Or, *increased.*
[4] Chap. 10. 1, and 15. 20, and 27. 11. [5] Chap. 5. 9, and 28. 7. Luke 15. 13. [6] Heb. *a man of oblations.* [7] Job 29. 16.
[8] Or, *set a city on fire.* [9] Heb. *men of blood.* [10] Chap. 22. 2. [11] Or, *the usurer.* [12] Chap. 20. 28.
[13] Verse 17. [14] Chap. 10. 1, and 17. 21, 25. [15] Psal. 37, 36, and 58. 10, and 91. 8.
[16] Chap. 13. 24, and 22. 15, and 23. 13, 14. [17] Or, *is made naked.* [18] Or, *in his matters.* [19] Chap. 15. 18, and 26. 21.
[20] Job 22. 29. Chap. 15. 33, and 18. 12. Matth. 23. 12. Luke 14. 11. [21] Heb. *shall be set on high.*
[22] Chap. 19. 6. [23] Heb. *the face of a ruler.*

Verse 21. '*He that delicately bringeth up his servant from a child*,' etc.—It very often happens in the East that a person takes a liking to a young slave, either born in his house or bought by him, and treats him with so much indulgence, and bestows so much care on his bringing up, that his relative condition as a slave is gradually forgotten by his master, and is never learnt by himself; and if the master have no son, it not unfrequently happens that this favoured young slave becomes such by formal adoption.

CHAPTER XXX.

1 *Agur's confession of his faith.* 7 *The two points of his prayer.* 10 *The meanest are not to be wronged.* 11 *Four wicked generations.* 15 *Four things insatiable.* 17 *Parents are not to be despised.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Wrath is to be prevented.*

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor [1]have the knowledge of the holy.

4 [2]Who hath ascended up into heaven, or descended? [3]who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 [4]Every word of God *is* [5]pure: he *is* a shield unto them that put their trust in him.

6 [6]Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 ¶ Two *things* have I required of thee; [7]deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; [8]feed me with food [9]convenient for me:

9 [10]Lest I be full, and [11]deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 ¶ [12]Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 ¶ *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how [13]lofty are their eyes! and their eyelids are lifted up.

14 [14]*There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 ¶ The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, [15]*It is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 ¶ The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of [16]the valley shall pick it out, and the young eagles shall eat it.

18 ¶ There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the [17]midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 [18]For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 ¶ There be four *things which are* little upon the earth, but they *are* [19]exceeding wise:

25 [20]The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them [21]by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 ¶ There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any;

31 A [22][23]greyhound; an he goat also; and a king, against whom *there is* no rising up.

32 ¶ If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [24]*lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

[1] Heb. *know*. [2] John 3. 13. [3] Job 38. 4, &c. Psal. 104. 3, &c. Isa. 40. 12, &c. [4] Psal. 12. 6, and 18. 30, and 19. 8, and 119. 140. [5] Heb. *purified*. [6] Deut. 4. 2, and 12. 32. Rev. 22. 18, 19. [7] Heb. *withhold not from me*. [8] Matth. 6. 11. [9] Heb. *of my allowance*. [10] Deut. 32. 15. [11] Heb. *belie* thee. [12] Heb. *hurt not with thy tongue*. [13] Chap. 6. 17. [14] Job 29. 17. Psal. 52. 2, and 57. 4. [15] Heb. *Wealth*. [16] Or, *the brook*. [17] Heb. *heart*. [18] Chap. 19. 10. [19] Heb. *wise, made wise*. [20] Chap. 6. 6, &c. [21] Heb. *gathered together*. [22] Or, *horse*. [23] Heb. *girt in the loins*. [24] Job 21. 5, and 40. 4.

CHAP. XXX.—This and the following chapter are considered to form a fifth division, or a second section of the fourth division, of the book of Proverbs. The present chapter is said to be composed of 'the words of Agur;' but this and the other names of the first verse are understood as appellatives in the Septuagint and Vulgate, and as such are rather tortuously explained and commented upon by the early Christian writers, and by some continental interpreters who follow the Vulgate. This explanation assigns the authorship to Solomon; but does not explain the marked difference of style between this and the preceding chapters, and the inapplicability of some of its sentiments to the condition of that great and wise king (verses 2, 3, 8). But the notion is relinquished by nearly all modern interpreters, who agree with our version in considering 'Agur' to be the proper name of some unknown person distinguished for his wisdom, and whose words were deemed worthy of a place in the same book with those of Solomon. But Dr. J. M. Good, while he allows Agur to have been a person distinct from Solomon, regards him as merely the reporter, to Ithiel and Ucal, of proverbs which that monarch delivered. The two persons last named he conceives to have been 'the men of Hezekiah,' who 'copied out' the proverbs of the preceding portion of the book; and yet, by a very singular anachronism in so accurate a writer, conjectures that Agur was a confidential friend of Solomon. If Ithiel and Ucal were 'the men of Hezekiah,' Agur of course lived in the same reign. But it is absolutely uncertain who the persons named in this verse were, or when they lived, as the names occur nowhere else in all the Bible, except that of Ithiel (perhaps not the same person) in Neh. xi. 7.

Verse 15. '*The horseleach.*'—The word is only found here; but this sense is given to it in all the ancient versions, and Bochart has not been successful in an attempt to allegorize it. The use which we find even in the insatiable and disgusting thirst for blood which the leech exhibits is not generally known in the East, and it is hence spoken of with unmingled horror and aversion, particularly as it causes the destruction of many valuable animals, by fastening under their tongues when they come to drink; when it often happens that, although the leech be taken away, the wounded beast continues to bleed slowly, till it ultimately dies.

17. '*The ravens . . . shall pick it out, and the young eagles shall eat it.*'—It is an ascertained fact that ravens, which feed on carrion, commence their repast upon the eyes of the animal the carcase of which they have discovered; and it is equally true that the eagles and falcons, which take living prey, when the game is large and powerful, aim their attacks at the eyes, which they instinctively know to be the readiest way of disabling their victim. This is often observed in Persia, where different kinds of fierce and powerful falcons and hawks are used in taking small game, as well as in rendering active assistance to the hunters in the pursuit of large wild animals, the boar excepted. This they do by fixing on the animal, planting their talons *in* its flesh, and pecking its eyes with the beak or beating them with the wings, till the poor animal, utterly confused, and distracted with pain, is overtaken and slain by the hunters. Chardin was informed that, down to the early part of the sixteenth century, fierce falcons, from Mount Caucasus, were trained to fly at men and treat them in the manner just described; and he understood that some such birds were still kept in the king's bird-house. He adds, 'I never saw any of them myself, but I heard that Ali Kouli Khan, the governor of Tauris, with whom I had been particularly acquainted, could not refrain from diverting himself with this dangerous and cruel sport, even at the expense of his friends. It happened one day that one of these birds was let fly at a gentleman, and, not being called off in time, put out his eyes, so that he died from the fright and the pain. The king, being informed of this, was so incensed that he soon after withdrew his favour from him.' *Voyages*, iii. 396.

25. '*The ants . . . prepare their meat in the summer.*'—The common opinions concerning the ants, which are frequently alluded to by ancient writers, are, that they lay up corn against winter, which they deposit in suitable cells or store-houses, which the wet cannot easily reach; that if, through excessive rain, the corn be wetted, they bring it out to dry in the sun; and that, as a further measure of precaution, they destroy the vegetative power of the corn by biting off the ends of each grain. These circumstances have often been alleged in illustration of the present text and that, to a similar purport, in chap. vi.; and the text itself has been considered to give its authoritative sanction to their truth. But these old opinions have been strongly disputed by modern naturalists, who inform us that the ants do not store any food against winter, for they become torpid in that season, and do not require any; that the corn which they are sometimes seen to carry is used for building materials, for which purpose the wood-ants take almost any portable substance in their neighbourhood; and that the grain which they have been supposed to bring out from their cells to dry will prove to be their own eggs. All that we could say with respect to the affirmation supposed to be involved in the present text, and the denial of modern naturalists, has been so ably anticipated by Kirby and Spence, that we have nothing to do but cite the passage. 'Till the manners of exotic ants are more accurately explored, it would however be rash to affirm that no ants have stores of provisions; for although, during the cold of our winters in this country, they remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy seasons, when they are probably confined to their nest, a store of provisions may be necessary for them. Even in northern climates, against wet seasons, they may provide in this way for their sustenance, and that of the young brood, which, as Mr. Smeatham observes, are very voracious, and cannot bear to be long deprived of their food; else why do ants carry worms, living insects, and many other such things to their nests? Solomon's lesson to the sluggard has generally been adduced as a strong confirmation of the ancient opinion; it can however only relate to the species of a warm climate, the habits of which are probably different from those of a cold one: so that his words, as commonly interpreted, may be perfectly correct and consistent with nature, yet not be at all applicable to the species that are indigenous to Europe. But I think, if Solomon's words are properly considered, it will be found that this interpretation has been fathered upon them, rather than really deduced from them. He does not affirm that the ant, which he proposes to the sluggard as an example, laid up in her magazine stores of grain; but that, with considerable prudence and foresight, she makes use of the proper seasons to collect a quantity of provisions sufficient for her purposes. There is not a word in them implying that she stores up grain or other provision. She prepares her bread and gathers her food, namely, such food as is suited to her, in summer and harvest, this is, when it is most plentiful; and thus shews her wisdom and prudence in using the advantages offered to her. The words thus interpreted, which they may be without any violence, will apply almost as well to the species among us as to those that are not indigenous.' We thus see that the text is not committed to any of the opinions which have been disputed, and that, even if it were so in that single point to which it has seemed more particularly to tend, it may be a fact, and not merely an accommodation to current opinion. Indeed the opinion as to the ant's storing *food* (not *corn* particularly) seems to have originated in the East, and *from thence* we have no information that disproves it. *There* the opinion is still entertained, as in the proverb, 'What the ant collects in a year, the monks eat up in a night.' We regret that, while in the East, our attention was not so called to the subject as to lead to careful observation; and all we can state is, that in very mild extra-tropical climates of Asia, where frost is seldom known in winter, the ants do not make their appearance in that season; so that they must require stored food, unless the cold even of such mild winters suffices to render them torpid.

26. '*Conies.*'—See the note on Lev. xi. 5, where the Shaphan of Scripture, here and elsewhere translated cony, is shewn to be the Syrian Hyrax. Their timid gregarious habits make them truly the wise and feeble folk of this text. The genus lives in colonies in the crevices of stony places, and in every locality they are quiet gentle creatures, loving to bask in the sun, never stirring far from their retreats, moving with caution, and shrinking from the shadow of a passing bird, for they are often the prey of eagles and hawks. Their habits are strictly diurnal, and they feed on vegetables and seeds.

30. '*A lion which is strongest among beasts.*'—The same statement is contained in Samson's riddle. The same degree of strength and active power is probably not to be



AFRICAN LION.

found in any other quadruped, and certainly not in any known to the Hebrews. Of the lion's strength many anecdotes are related. To carry off a man—and this has too often happened—is a feat of no difficulty to this powerful brute. Indeed, when we find that a Cape lion seized a heifer in his mouth, and, though the legs dragged upon the ground, carried her off with apparently the same ease as a cat does a rat, leaping over a broad dyke with her without the least difficulty; that another, and a young one too, conveyed a horse about a mile from the spot where he had killed it, we may conceive that a man would be an insignificant burden.

— '*Turneth not away for any.*'—Not from any beast; but that he has been known to turn away, and that not always in the most dignified manner, from a man who confronts him, has been shewn in the note to 1 Sam. xvii. 10. It is here to be observed that the lion is named as one of the animals 'comely in going,' which comprehends a reference not merely to its walk, but to its general movements, and certainly nothing can be more striking and magnificent than the pose of the lion—more stately than its walk—more terrible than its spring. It is but necessary to see the lion in such a position as that represented in the above cut, to feel the justice of his claim to that sovereignty over quadrupeds which nearly all nations have consented to recognise in him.

31. '*A greyhound.*'—Certainly nothing could more forcibly illustrate the uncertainties of Scripture zoology than the fact that we have here 'a greyhound' in the text and 'a horse' in the margin. The original is זָרְזִיר מָתְנַיִם *zarzir mothnayim*, 'one girded about the loins;' hence, as our own and many other versions understand, the greyhound, as having the loins contracted and slender; others the horse, as being ornamented with girths and buckles about the loins; and others, again, a wrestler, from being usually girded about the loins. All the probabilities seem to us in favour of the first. The slender or compressed loins of the greyhound is a natural circumstance—and the animal is certainly 'comely in going.' In the horse and the wrestler the pressure on the loins is factitious, and (the



ARABIAN GREYHOUND.

claim of the wrestler being not worth discussing) there can be no possible reason why the horse, if here intended,

should not be denoted by its common and well known name. Greyhounds were in Scriptural times used in hunting, as appears from the Egyptian paintings—and at the present day the Arabs and the sportsmen of Western Asia cherish them and avail themselves of their services in the chace. The species is elegant and exceedingly fleet, although evidently not comparable in the characteristics of cultivation and breed to the English and Scotch greyhounds. The animal is large and fierce, with much strength of jaw, and is employed by the wandering tribes not only in the chace, but to watch their tents and cattle. Their colour is rufous, or white clouded with tan. The race of Arabia Petræa, as figured by Laborde in *silhouette*, is smaller than this, with a long hairy tail, in the form of a brush, and erect pointed ears. The whole animal much resembles the ancient Egyptian figures, as well as the present wild dog of Egypt, the *deeb* of the natives, the *Thous anthus* of Col. C. Hamilton Smith, to whom we are indebted for the annexed figure of this fine animal, which we take to be the hunting dog with which the ancient Hebrews were best acquainted. Laborde, who coursed hares much with this greyhound while at Akabah, remarks that it was slender in form and fleet in movement, strongly resembling those which are seen in Egyptian paintings. Although the Moslems regard all dogs as unclean in the legal sense—they admit the dogs they use in sporting to considerable familiarity; and among the desert tribes the law which would check the intercourse between man and the dog is utterly disregarded. Practically, the unowned street dogs are those alone which the Moslems treat as unclean, and it is not unlikely that the case was the same among the Hebrews. The Mosaical law, however, does not make the dog unclean, further than to forbid it as food, with all the animals of its class; and this was not incompatible with any degree of attention it might have, in any of its species, or of any domestication to which it might have been admitted. We ourselves cherish the dog for his valuable qualities, although we do not count its flesh among our articles of food.

CHAPTER XXXI.

1 *Lemuel's lesson of chastity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praise and properties of a good wife.*

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and [1]pervert the judgment [2]of any of the afflicted.

6 ¶ [3]Give strong drink unto him that is ready to perish, and wine unto those that be [4]of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all [5]such as are appointed to destruction.

9 Open thy mouth, [6]judge righteously, and plead the cause of the poor and needy.

10 ¶ [7]Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and [8]buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 [9]She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 [10]She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household *are* clothed with [11]scarlet.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also,* and he praiseth her.

29 Many daughters [12]have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

[1] Heb. *alter.* [2] Heb. *of all the sons of affliction.* [3] Psal. 104. 15. [4] Heb. *bitter of soul.*
[5] Heb. *the sons of destruction.* [6] Lev. 19. 15. Deut. 1. 16. [7] Chap. 12. 4. [8] Heb. *taketh.* [9] Heb. *she tasteth.*
[10] Heb. *she spreadeth.* [11] Or, *double garments.* [12] Or, *have gotten riches.*

Verse 1. '*King Lemuel.*'—Although it has been slightly questioned, there does not appear to be any solid reason for doubting the general opinion which supposes the name of Lemuel to be a substitution—seemingly a familiar one—for that of Solomon: and it does not seem necessary to state evidence in favour of a conclusion so well established. Lemuel being Solomon, the mother was of course Bath-sheba, who appears to have composed these admonitory verses for her son when he was in the flower of youth and high expectation.

10. '*Who can find a virtuous woman? for her price is far above rubies.*'—Like to this is the saying of Mohammed:—'The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.'—*Mishchat-ul-Masabih*, b. xiii. c. 1.

13. '*She seeketh wool, and flax, and worketh willingly with her hands.*'—The whole picture here given of the character and occupations of a good and industrious housewife among the Hebrews is very instructive and interesting. Some part of the illustration it would require has already been given under different texts, and some other of the domestic usages which it indicates will hereafter come dispersedly under our notice: and this renders it unnecessary that we should here offer that connected mass of illustration which would otherwise be required.

We find in the history of every country, that where the population is almost exclusively warlike, agricultural, or pastoral—and before trade is established with neighbouring nations and manufactures become objects of public attention—every kind of drapery for the person, the tent, or the house, is manufactured at home by the women, who take a pride in boasting that their husbands and children are solely attired by the labour of their hands. This is still the case among the pastoral tribes of Asia, among the poorer people who can themselves raise the materials of manufacture, and among the peasantry in various parts of the world, wherever the influence of extended traffic and manufactures has not been so diffused as to render it cheaper for even the poorest to purchase than to manufacture the articles they require. In the state of society which we have indicated, ladies of high station take the sole management of this and other branches of domestic economy, and work with their maidens; and in most cases the usage is kept up at least with respect to the finer works, from the influence of habit, long after improved means of supply would render it much more economical to obtain the required product by purchase than by domestic manufacture. The intimations of the present verse, and indeed of much of the whole description, correspond remarkably with the representation made by Homer of the employment of the most distinguished ladies, introduced in his epics. We see Penelope plying the spindle and loom, and tasking her maidens; we find the royal mother of Nausicaa at work beside the hearth, by the morning dawn, spinning soft fleeces dyed with the sea purple; and even the glorious Helen is represented as 'weaving a gorgeous web,' representing the battles which nations waged for her sake. The proximity of time renders these indications interesting as illustrations; but others, quite as much to the purpose, might be derived from existing Oriental usages, nor less so indeed from the employments of English females, in even the highest walks of life, during the middle ages, if not at a comparatively recent period. At the present time we need only cross the Channel, into Normandy, to witness many striking analogies to the domestic usages described in the present chapter.

15. '*She riseth also while it is yet night.*'—The Orientals retire to rest very early, and rise proportionably early in the morning. To be up 'with the sun' is not, in the East, considered early rising. Every one not prevented by infirmity or sickness—from the sovereign to the meanest of his subjects—is usually up and dressed by the morning dawn: and even in the royal courts the most important public business is transacted at a very early hour—before, in this country, the workman rises to his labour. The women almost invariably rise even sooner than the men; and, when not of the luxurious classes of society, often a good while before day: particularly when to their numerous affairs of domestic management is added the manufacture of stuffs for household use or sale—giving them incessant occupation, and leaving the day too short for their labours.

19. '*Spindle . . . . distaff.*'—Some difficulty has been felt with respect to the original words thus translated, as they occur nowhere else; and our information respecting the modes of spinning among the ancient Hebrews is not sufficiently precise to enable us to fix this signification. We have, however, little doubt that the word כִּישׁוֹר *kishor*, does really denote a spindle, and פֶּלֶךְ *pelek*, a distaff. Spinning by the distaff and spindle seems to have been the most ancient mode, and it is the *only* mode which the monuments of Egypt and the classical sculptures exhibit. The mode of operation is well shewn in the annexed engraving from Montfaucon, which entirely corresponds to the method now followed in the East, where the distaff spinning is still very common. Sometimes indeed the spindle is used without the distaff, the material being fixed to the girdle, and drawn out with one hand while the other twirls the spindle: but this necessitates a standing posture. We find no trace of a spinning-wheel among the ancients, simple as the contrivance seems; nor have we reason to suppose that anything of the kind was in use among the Hebrews: if they had, it probably would have no faint resemblance to the wheel used for spinning cotton in India, which may be taken as a good example of the spinning-wheels now used in Asia.



HINDOO WOMAN SPINNING COTTON.



DISTAFF SPINNING.

21. '*She is not afraid of the snow.*'—Some readers of the Bible, accustomed to look upon Palestine as a very warm country, learn with surprise that cold and snow may be there subjects of apprehension and complaint. Yet so it is; and this might be deduced from the fact that there are twenty-three allusions to 'snow' in the Scriptures. With reference to Jerusalem in particular, Dr. Robinson, from the information of the resident missionaries, states that snow often falls in January and February to the depth of a foot or more; but does not usually lie long. The ground never freezes; but Mr. Whiting had seen the pool at the back of his house (Hezekiah's) covered with thin ice for one or two days. See more on this subject under Job xxxvii. 6.

22. '*Silk.*'—The English reader may be surprised to know that the word here rendered 'silk' is the same that is usually rendered 'fine linen' in Exodus, where it occurs twenty times. It also occurs once in Genesis and three times in Ezekiel. It cannot be in any of these places silk—the questions concerning the use of which may be considered under Ezek. xxii. 10. The word is שֵׁשׁ *shesh*, and it doubtless denotes a *vegetable* product, but none of the passages in which it occurs afford us any information respecting the plant from which it was obtained. But it is clear that it was spun by women, as expressed in Exod. xxx. 25, and as implied here; and that it was used for clothing, for hangings, and even for the sails of ships (Ezek. xxvii. 7). It is evident from these facts that it must have been a plant known and cultivated in Egypt from the earliest period, and which, or its fibre, the Israelites were able to obtain even in the desert. As cotton does not appear to have been known at this early period, SHESH must be sought among the other fibre-bearing plants, such as flax or hemp. Both these are suited to the purposes specified, and were procurable in those countries at the earliest of the times indicated. Professor Royle, who has bestowed much attention on the subject, inclines to think it may have been hemp rather than flax, chiefly on the ground that, other circumstances being equal, the resemblance of the name to one of the Arabic names for hemp (*husheesh*) may be allowed to decide the question in its favour, besides that we know the Hebrew has another word, PISHTAH, by which flax is denoted. Hemp is at the present day extensively distributed, being cultivated through Europe, and extending through Persia to the southernmost parts of India. It might doubtless therefore have been cultivated in Egypt and Syria. Herodotus mentions it as having been used by the Thracians for making garments, and these were so like linen that none but a very experienced person could tell whether they were of hemp or flax; one who had never seen hemp would certainly suppose them to be linen. Hemp, therefore, which is now chiefly employed in the coarser kinds of textures, such as Russian sheeting and Russian duck, and much employed for smockfrocks and tunics, seems to have been anciently much used, along with flax and wool, for making cloth for garments and for hangings, which would be much valued until cotton and the finer kinds of linen came to be known.

— '*Scarlet.*'—The marginal reading, 'double garments,' is to be preferred here. The original word radically implies *duplication*.

24. '*Fine linen.*'—The original word (סָדִין *sadin*) is another of those various words which our version equally renders by 'fine linen.' The word is the same which occurs, in the plural, in Judges xiv. 12, 13 (see the note there), where it describes 'sheets,' or, more probably, under-garments or shirts, perhaps of linen: and it should here doubtless be understood in the same sense.

— '*Selleth it.*'—Manufactures of the kind specified in this chapter being exclusively carried on in domestic establishments, and primarily for the use of the family, it would necessarily arise, that, when the hands in a family were more numerous than its wants required, there would be an inducement, in order to keep them profitably employed, to prepare a surplus, which might be advantageously sold to persons not similarly circumstanced: and when it was found that particular articles, as the shirts (?) and girdles in the present instance, were much in demand, there would be another inducement to apply the surplus labour more particularly to the preparation of such articles. In fact, we learn from this how those who had no manufactures in their houses, or none sufficient for their wants, were supplied from the surplus of other families. The 'merchant,' in the present verse, was probably a dealer or shopkeeper who bought and sold these products of female labour. At the present day we see offered for sale, in Oriental towns, either at first or second hand, the outer garments woven by the Arab females, the admired carpets made by the Eelaut women of Persia, and even the elegant embroideries wrought by the town ladies in their secluded harams.

As a concluding remark we may add, that we rise from this chapter with the impression that the women appear at this time to have filled, among the Hebrews, a more responsible place in society, and to have taken a more active part in its engagements, than we should otherwise have been led to imagine, or than is now often witnessed in the East.

ECCLESIASTES,

OR,

THE PREACHER.

THIS title of the present book is taken from the Septuagint, which has ΕΚΚΛΗΣΙΑΣΤΗΣ, meaning, one who convenes or addresses an assembly. This seems to be a sufficiently correct interpretation of the Hebrew title, קֹהֶלֶת *koheleth*. It is the same word which is rendered 'Preacher' in the first verse; and although this word does not exactly convey the full force of the original, it seems to make a nearer approach to it than any other single word in our language. Although the name of Solomon does not occur in the book, the general opinion, which has in all ages ascribed it to him, seems to be founded on such satisfactory internal evidence, that we do not conceive it necessary to detail the arguments by which the conclusion has been supported or disputed. This has been ably done by the Rev. G. Holden, in his *Attempt to illustrate the Book of Ecclesiastes*, to which very valuable work we may refer those who entertain any doubts on the subject. The tradition of the Jews states that Solomon composed this book in his old age, after he had repented of his former vicious practices, and had become, by sad experience, fully convinced of the vanity of every thing terrestrial, except piety and wisdom. 'Many parts of the work itself,' says Mr. Holden, 'corroborate this opinion. The acknowledgment of numerous follies and delusions implies that it was composed *after* the author had apostatized from Jehovah, and had subsequently repented of his past misconduct. The frequent assertion of the emptiness of earthly greatness; the declaration that human enjoyments are unsatisfactory; the enumeration of gardens, edifices, and possessions, requiring a long life for their completion; the deep condemnation of former pursuits; the expression of satiety and disgust at past pleasures; and the tone of cool and philosophical reflection which pervades the whole, are strikingly characteristic of an advanced period of life.'

Various opinions have been entertained concerning the design and scope of the book of Ecclesiastes. We see no reason to withhold our assent to the general opinion, which regards it as an inquiry into the CHIEF GOOD. The inquiry after the Chief Good, the *Summum Bonum*, as it was called, was much practised by the old pagan philosophers; but it is ever to be remembered, that they only sought to know in what lay the prime happiness of this present life; whereas, as is well distinguished by Mr. Holden, the sovereign good, as understood by the author of the book before us, is that which is ultimately good:—that which, in all its bearings and relations, is conducive to the best interests of man. This is the object of the Preacher's inquiry; and, after discussing various erroneous opinions, he finally determines that it consists in TRUE WISDOM. The scope of the whole argument therefore is, the praise and recommendation of Wisdom, as the supreme good to creatures responsible for their actions. But in this wisdom there is nothing worldly or carnal; it is the wisdom from above—holy, spiritual, undefiled, and which, in the writings of Solomon, is but another name for Religion. Holden's copious and instructive 'Preliminary Dissertation,' in the above-named work, affords perhaps the best help in our language to the thorough understanding of one of the most difficult, if not the most difficult, of the books in the Old Testament.

It is not to be concealed that the peculiar argument of the book of Ecclesiastes, and the want of a clear perception of the manner in which it is conducted, has occasioned considerable dissatisfaction with it both in ancient and modern times. Some of the Rabbins have entertained the intention of keeping it back from public view, along with Proverbs and Solomon's Song, on the supposition that it contained self-contradicting propositions and sentences savouring of Epicurism; but on more mature deliberation they abandoned the design. Equally fruitless has been the more recent opposition to its canonicity, and consequent inspiration, by Grotius, and after him by Voltaire, Semler and others. It is indeed true that there is no specific mention of the book by Josephus; but this may also be said of the Proverbs, which is allowed on all hands to have then had a place in the canon. There can be little doubt, however, that it formed one of the sacred books which that historian describes as treating of moral subjects. It is found in the catalogues of Melito, Origen, Jerome and other fathers; as well as in the Talmud, and the early Greek versions. It thus appears that 'Ecclesiastes' existed in the canon of the Hebrew Scripture, when that canon received the approval and

ratification of our Lord (Luke xxiv. 44); and that it formed a part of that Scripture which St. Paul tells us was 'given by inspiration of God' (2 Tim. iii. 16). It is true that the writers of the New Testament cannot with certainty be alleged to have given the book in particular their infallible sanction by direct appeals to it and quotations from it; and it cannot perhaps be shewn that they have in any instance *indisputably* alluded to it. But there are nevertheless passages in which they may be reasonably supposed to have had it in view. The following list of such apparent allusions is from Carpzov's *Introduction*. Eccles. i. 2, 8 in Rom. viii. 20; v. 1 and xii. 14 in Matt. xii. 36; v. 14 in 1 Tim. vi. 17; vii. 4 in 2 Cor. vii. 10, 11; vii. 15 in Matt. vi. 34; vii. 17 in Rom. xii. 3; vii. 21 in 1 John i. 8; x. 20 in Rom. xiii. 2; xi. 1, 2 in 2 Cor. ix. 9, 10; xi. 9 in 1 Cor. iv. 5, and 2 Cor. v. 10; xii. 11 in Matt. xxiii. 34, and John x. 11, 14; xii. 13 in 1 Tim. i. 5; xii. 14 in Rom. ii. 6, et seq.

The number of the separate commentaries on this book attest the peculiar interest which its contents have excited in thoughtful minds. There are Hebrew commentaries by the Rabbis Baruch ben Baruch, 1599; Moses Alshech, 1605; David de Pomis, 1571; Samuel Aripol, 1591; Samuel Cohen of Pisa, 1661; Moses Mendelssohn, 1770; and a translation into German, with notes by Friedländer, 1788. The book was not neglected by the ecclesiastical fathers. We have the *Metaphrasis* of Gregory Thaumaturgus; the Ἀρχιβής of Gregory of Nyssa; the *Catena* of Œcumenius, and the *Commentaries* of Olympiodorus and of Jerome. The following list comprises all the more modern works of any note. To save room, we may state that all those works of which only the name of the author, place and date are given, have the same title, *Commentarius in Ecclesiasten*. Schirwood, *Notæ in Ecclesiasten*, Antwerp, 1525; Arboreus, Paris, 1531; Guidacerius, Paris, 1531; Martin Bucer, Argent., 1532; Luther, *Ecclesiastes Salomonis cum Annotationibus*, Vitemb., 1532; Moring, Antwerp, 1533; Melanchthon, *Ennaratio brevis concionum libri Salomonis, cujus titulus est Ecclesiastes;* Borrhaus, Basil, 1539; Titelmann, Paris, 1545; Cajetan, Lugd., 1552; Corrani *Ecclesiastes, paraphrasi et notis illustratus*, Lond., 1591; Serranius, *Comment. in Ecclesiasten*, Geneva, 1580, translated into English by Stockwood, Lond., 1585; Mansi, *Vanitas mundi*, etc. *seu Explicatio Ecclesiastis Salomonis*, Florent., 1580; Lavater, Tiguri, 1584; Beza, *Eccles. Salomonis paraphrasi illustratus*, Geneva, 1588; Gifford, London, 1589; Jansen, Antwerp, 1589; Slangendorp, Hafn., 1590; Leuchter, *Erklärung des Prediger Salomonis*, Frankf., 1603; Broughton, *Commentary on Ecclesiastes*, London, 1605; Lorin, Colon., 1606; Sanchez, Barcinone, 1619; Pineda, Antwerp, 1620; Ferdinand, Romæ, 1621; Granger, London, 1621; Pemble, *Exposition of Ecclesiastes*, London, 1628; Drusius, *Adnott. in Koheleth*, Amstelod., 1635; Guillebert, *Paraphrasis in Eccles.*, Paris, 1635; Geier, Lips., 1647; Cartwright, *Metaphrasis et Homiliæ in Ecclesiasten*, Amst., 1647; Cotton, *Exposition upon the Ecclesiastes*, London, 1654; Varenii *Gemmæ Salomonis*, Rostoch, 1659; Veil, *Explicatio literalis Ecclesiasticæ*, Lond., 1681; Schmid, Argent., 1691; Bossuet, *Libri Salomonis*, etc., Paris, 1693; Nisbet, *Exposition upon the book of Ecclesiastes*, Edin., 1694; Smith, *Salomon's Prediger*, Amsterd., 1699; Leenhost, *De Prediger van Salomo*, 1700; Seebach, *Erklärung des Predigers Salomonis*, Halle, 1705; Zierold, *Prediger Salomo*, Leipz., 1715; Rambach, *Notæ uberiores in Eccles. Salomonis*, Halle, 1720; Wachter, *Der Prediger Salomo*, Memm., 1725; Martianay, *Commentaire sur le livre de l'Ecclesiaste*, Paris, 1715; Hardouin, *Paraphrase de l'Ecclesiaste avec des remarques*, Paris, 1729; Lampii *Adnott. in Eccles. Salomonis*, 1741; Michaelis, *Poetischer Entwurf der Gedanken des Predigerbuchs Salomons*, Gottïng., 1752; Desvœux, *Philosophical and Critical Essay on Ecclesiastes*, Lond., 1760; *Coheleth, or the Royal Preacher, a Poem*, Lond., 1768; Van der Palm *Ecclesiastes philologice et critice illustratus*, Lugd. Bat., 1784; Doederlein, *Salomons Prediger*, etc., Jena, 1784; *Ecclesiastes, in three parts: a New Translation with Paraphrase*, Lond., 1787; Hodgson, *Ecclesiastes*, Lond., 1792; Zirkel, *Der Prediger Salomon*, Würzb., 1792; Schmidt, *Salomo's Prediger*, Giessen, 1794; Nachtigall, *Koheleth*, Halle, 1798; Middledorpf, *Symbolæ exegetico-criticæ ad librum Ecclesiastis*, Francf., 1811; Reynolds (Bishop), *An Exposition of the Book of Ecclesiastes*, Lond., 1811; Umbreit, *Koheleth*, Gotha, 1818; Kaiser, *Koheleth*, Erlang., 1823; Holden, *An attempt to illustrate the Book of Ecclesiastes*, Lond., 1822; Heinemann, *Uebersetzung des Koheleth*, Berlin, 1831; Knobel, *Commentar über das Buch Koheleth*, Leipz., 1835: Herzfeld, *Koheleth, übersetzt und erläutert*, Bruns., 1838; Preston, *The Heb. text and a Latin Version of ... Ecclesiastes, with original notes*, etc., Lond., 1845. This work comprises a translation of the Commentary of Moses Mendelssohn.

CHAPTER I.

1 The preacher sheweth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it so in the studies of wisdom.



THE words of the Preacher, the son of David, king of Jerusalem.

2 [1]Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

3 [2]What profit hath a man of all his labour which he taketh under the sun?

4 ¶ *One* generation passeth away, and *another* generation cometh: [3]but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and [4]hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 [5]All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they [6]return again.

8 All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ [7]The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man [8]to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 [9]*That which is* crooked cannot be made straight: and [10]that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten [11]more wisdom than all *they* that have been before me in Jerusalem: yea, my heart [12]had great experience of wisdom and knowledge.

17 [13]And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

[1] Psal. 39. 5. 6, and 62. 9, and 144. 4. Chap. 12. 8. [2] Chap. 2. 22, and 3. 9. [3] Psal. 104. 5, and 119. 90. [4] Heb. *panteth.*
[5] Job 38. 10. Psal. 104. 8, 9. [6] Heb. *return to go.* [7] Chap. 3. 15. [8] Or, *to afflict them.* [9] Chap. 7. 13.
[10] Heb. *defect.* [11] 1 Kings 4. 30, and 10. 7. 23. [12] Heb. *had seen much.* [13] Chap. 2. 12, and 7. 25.

Verse 1. '*The Preacher.*'—This title has been explained, according to the interpretation which we consider the most probable, in the Introduction. It was probably assumed by Solomon in consequence of his delivering his sage maxims and admonitions to assemblages of persons who wished to profit by his instructions, and who perhaps resorted, on stated occasions, to his palace for the purpose. This is not mere conjecture. In chap. xii. 9, his custom of teaching the people is distinctly intimated; while, from 1 Kings iv. 34, we learn that kings and people, from surrounding nations, resorted to Jerusalem to hear his wisdom. That all these were instructed in private interviews is far less likely than that they heard him in meetings held occasionally or periodically for the purpose. Such a custom would be perfectly in conformity with Oriental usage. Perhaps the practice of the Wahabee sultan, Ibn Saoud, may help us to some ideas on this point. 'After supper he regularly assembled in the great room all his sons who happened to be at Derayeh: and all those who were desirous of paying their court to him joined this family circle. One of the ulemas then read a few pages of the Koran, or of the Traditions of Mohammed, and explained the text according to the commentaries of the best writers. After him other ulemas delivered lectures in the same manner, and Ibn Saoud himself always closed the meeting by taking the book and explaining every difficult passage. It is said that he equalled, or perhaps excelled, any of the ulemas in the knowledge of religious controversy and of the law in general. His eloquence was universally admired; his voice remarkably sonorous and sweet at the same time, which made the Arabs say that "his words all reached the heart."' Burckhardt's *Materials for a History of the Wahabees*, p. 290.

6. '*According to his circuits.*'—In Judæa, as well as in many other parts of the world, the wind is by no means so variable as with us. They are nearly if not altogether periodical, and are observed to return with some constancy, at particular seasons of the year. This seems to be what is here meant by the 'circuits' of the wind.

CHAPTER II.

1 The vanity of human courses in the works of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom. 24 Nothing better than joy in our labour; but that is God's gift.

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

3 [1]I sought in mine heart [2]to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven [3]all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had [4]servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 [5]I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* [6]musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* [7]vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom, [8]and madness, and folly: for what *can* the man *do* that cometh after the king? [9]*even* that which hath been already done.

13 Then I saw [10]that wisdom excelleth folly, as far as light excelleth darkness.

14 [11]The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it [12]happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?* as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had [13]taken under the sun: because [14]I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he [15]leave it *for* his portion. This also *is* vanity and a great evil.

22 [16]For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* [17]sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ [18] *There is* nothing better for a man, *than* that he should eat and drink, and *that* he [19]should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good [20]in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that [21]he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

[1] Chap. 1. 17. [2] Heb. *to draw my flesh with wine.* [3] Heb. *the number of the days of their life.* [4] Heb. *sons of my house.*
[5] 1 Kings 9. 28, and 10. 10, 14, 21, &c. [6] Heb. *musical instrument and instruments.* [7] Chap. 1. 3. [8] Chap. 1. 17, and 7. 25.
[9] Or, *in those things which have been already done.* [10] Heb. *that there is an excellency in wisdom more than in folly,* &c.
[11] Prov. 17. 24. Chap. 8. 1. [12] Heb. *happeneth to me, even to me.* [13] Heb. *laboured.* [14] Psal. 49. 10.
[15] Heb. *give.* [16] Chap. 1. 3, and 3. 9. [17] Job 14. 1. [18] Chap 3. 12, 13, 22, and 5. 18, and 8. 15.
[19] Or, *delight his senses.* [20] Heb. *before him.* [21] Job 27. 17.

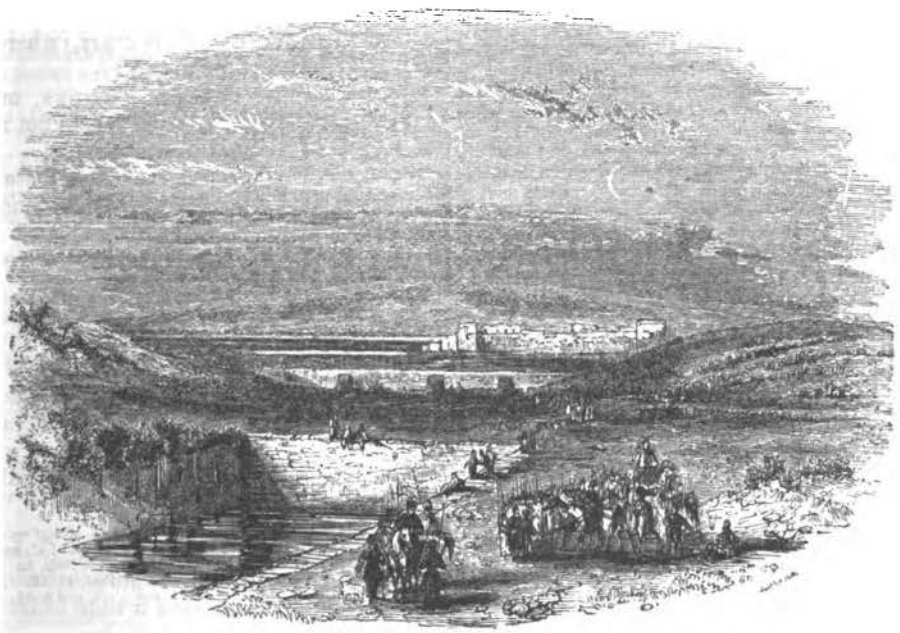
Verse 5. '*I made me gardens and orchards, and planted trees in them of all kinds of fruits.*'—About one hour's journey to the south of Bethlehem is a small valley which offers the traditional and very probable site of one of Solomon's pleasure-grounds, where, as here described, he made him 'gardens, and orchards,' and 'pools of water.' At the south end of this valley are considerable reservoirs, bearing the name of the Pools of Solomon, and supposed to be the 'pools' mentioned in the next verse; and which is with equal probability conceived to be the place mentioned by Josephus, who, writing of Solomon, says: 'There was, about fifty furlongs from Jerusalem, a certain place called Etham, very pleasant in fine gardens, and abounding in rivulets of water; thither he was wont to go forth every morning, sitting on high in his chariot.' (*Antiq.* viii. 7.) Below these pools runs another valley, narrow and rocky, about two miles in length, terminating in a close ravine. The mountains which enclose it are high, and run straight as palisades. The cultivable soil in the bottom of the valley varies in width, but rarely exceeds a hundred yards, and the rocks rise abruptly on either side. At something more than a quarter of a mile occurs the lower portion of a quadrangular building of coarse stone-work, thirty feet by twenty-one, the walls of which are six feet thick, and a small pipe, three inches in diameter, passes out on the side next the pools; but no other passage out can be discovered. A short distance beyond this the valley is set with fig-trees, vines, and olives, the proprietors of which inhabit a few huts on the left, where are also some ruined arches of stone. From the foot of the rock beneath these ruins issues a transparent spring, which, passing onward in a copious stream, winds through the valley, irrigating and fertilizing in its course, while the rock over its source is cut into various forms.

This valley is supposed to have been the site of the gardens, and the enclosed fountain and spring to be those alluded to by Solomon in the text, 'A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed' (Sol. Song, iv. 12). Hence the valley bears the name of Hortus Conclusus. Maundrell thinks the pools before referred to were very likely made by Solomon; 'but for the gardens,' he says, 'one may safely affirm that, if Solomon made them in the rocky ground which is now assigned for them, he demonstrated greater power and wealth in finishing his design than he did wisdom in choosing the place for it.' But Hasselquist, a better judge, says, 'The place will well admit that Solomon might have formed a garden here, though it is not by nature an agreeable situation, being in a bottom; but perhaps this great prince might choose to improve nature by art, as many other potentates have done.' The fact is, that a valley kept always verdant by the singular abundance of water, afforded peculiar advantages in this country for a pleasure-ground. Mariti says, 'Nature has still preserved its original fertility to the valley of Hortus Conclusus. Although but little cultivated, the soil still produces a tolerable quantity of cotton and various kinds of grain. There are also seen fine plantations of fruit-trees, affording the most juicy fruits of the country. Various flowers and many fragrant plants grow there naturally at all seasons—among which are thyme, rosemary, marjoram, sage, absinthium, persil, rue, ranunculuses, and anemones.' De Breves, long before, bore similar testimony, though he was there in the very unfavourable month of July: he describes the valley as 'always green;' and, besides the plants just named, cultivated by Nature's own kindly hand, he adds oranges, citrons, and pomegranates to the fruits which grow there. Zuallart says that several species of rare plants were found in the valley, and seems to insinuate the probability that they had been propagated from exotic plants which Solomon introduced into his gardens. See Monro, ii. 256; De Breves, p. 180; Zuallart, iv. 3; Nau, p. 444; Maundrell, p. 89; Mariti, ii. 388; Hasselquist, p. 145.

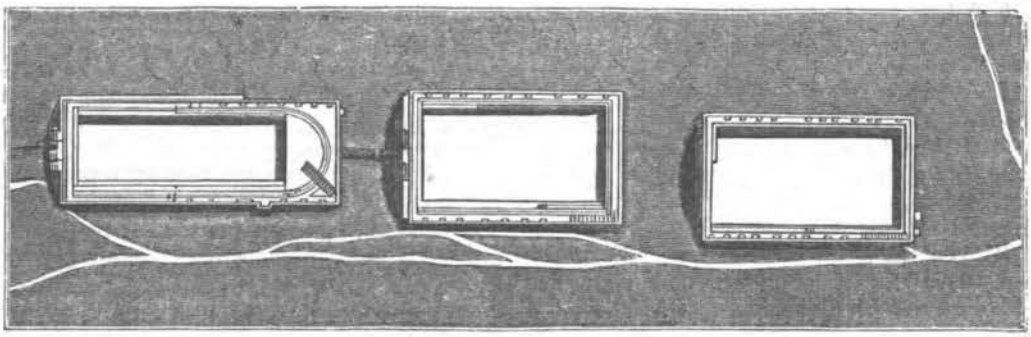
6. '*I made me pools of water, to water therewith the wood that bringeth forth trees.*'—This seems to connect the pools with the gardens mentioned in the preceding verse. The site of the pools now called by the name of Solomon, and supposed to be here alluded to, has been indicated in the preceding note.

The description of the pools themselves which Dr. Wilde has furnished is so distinct and fresh, that we shall here introduce it:—

'At the extremity of the valley, we arrived at the three enormous tanks, sunk in the side of a sloping ground, and which, from time immemorial, have been considered to be



POOLS OF SOLOMON.



GROUND-PLAN OF THE POOLS OF SOLOMON.

the workmanship of Solomon; and certainly they are well worthy the man to whom tradition has assigned their construction. These reservoirs are each upon a distinct level, one above the other, and are capable of holding an immense body of water. They are so constructed, both by conduits leading directly from one to another, and by what may be termed anastomosing branches, that when the water in the upper one has reached to a certain height, the surplus flows off into the one below it, and so on into the third. These passages were obstructed, and the whole of the cisterns were out of repair, when we visited them, so that there was hardly any water in the lowest, while the upper one was nearly full of good pure water. Small aqueducts lead from each of these cisterns to a main one that conducts the water to Jerusalem. They are all lined with a thick layer of hard whitish cement, and a flight of steps leads to the bottom of each, similar to some of those in the holy city. Where the lowest cistern joins the valley of Etham, it is formed by an embankment of earth, and has a sluice to draw off the water occasionally. A short distance from the upper pool, I descended into a narrow stone chamber, through which the water passes from the neighbouring spring on its course to the cisterns. This likewise has a traditionary tale to tell. It is said to be the sealed fountain to which allusion is made in the fourth and fifth chapter of the Canticles. From an examination of this place, it appeared to me that several springs empty themselves into these reservoirs, which are partly cut out of the solid rock, and partly built with masonry. Nigh to the upper pool there is a large square castle, apparently of an order of architecture belonging to the Christian era; and, in all probability, so placed to guard these water-works during the period of the Holy War, for we know to what extremities some of the early Crusaders were reduced from the different wells being poisoned by the enemy upon their approach to Jerusalem.'

Dr. Wilde then proceeds to notice two circumstances which had not been adverted to by former travellers. The first is, the great similarity of these fountains to those at Ras el-Ain, near Tyre, which are also ascribed to Solomon; and the fact of both being natural springs, that were pent up so as to raise the water they contained to the level of its final destination. The second is, that these springs were originally collected into one stream, which must then have formed a considerable rivulet, and running through this valley, finally discharged its waters into the Asphaltic Lake.

This traveller, on his return to Jerusalem, followed as far as Bethlehem, the track of the aqueduct which conveys a supply of water from this place to Jerusalem, and afterwards crossed it in several places on the road to that city. It is, as he says, 'very small, but the water runs in it with considerable rapidity, as we could perceive by the open places left in it here and there. From the very tortuous course that this conduit takes in following the different sinuosities of the ground, being sometimes above and sometimes beneath the surface, it is difficult to persuade one's self that it does not run up hill, as many have supposed. Finally, it crosses over the valley of Rephaim, on a series of arches to the north of the lower pool of Gihon, and winding round the southern horn of Zion, is lost to view in the ruins of the city, after having traversed a course of certainly not less than from thirteen to fifteen miles.'

To this account of the 'Pools of Solomon,' we shall only add the measurements of Dr. Robinson (*Bib. Researches*, ii. 165):—

Lower Pool.—Length, 582 feet; breadth at the east end, 207 feet; at the west end, 148 feet; depth at the east end, 50 feet, of which 6 feet water (in the month of May).

Middle Pool.—Distance above lower pool, 248 feet; length, 423 feet; breadth at the east end, 250 feet; at the west end, 148 feet; depth at the east end 39 feet, of which 14 feet water.

Upper Pool.—Distance above middle pool, 160 feet; length 380 feet; breadth at the east end, 236 feet; at the west end, 229 feet; depth at east end, 25 feet, of which 15 feet water. Lord Nugent (*Lands Classical and Sacred*, ii. 11) makes the pools a few feet larger each way, but admits that Robinson's measurement may probably be more exact than his own.

19. '*Who knoweth whether he shall be a wise man or a fool?*'—If this book be, as usually considered, the work of Solomon, it is natural to suppose that this careful and anxious inquiry, has some reference to his own son Rehoboam; the defects of whose character could not have escaped the notice of so acute a judge of human nature as Solomon.

CHAPTER III.

1 *By the necessary change of times, vanity is added to human travail.* 11 *There is an excellence in God's works.* 16 *But as for man, God shall judge his works there, and here he shall be like a beast.*

To every *thing there is* a season, and a time to every purpose under the heaven:

2 A time [1]to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

[1] Heb. *to bear.*

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time [2]to refrain from embracing;

6 A time to [3]get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 [4]What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 ¶ He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 ¶ I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 [5]That which hath been is now; and that which is to be hath already been; and God requireth [6]that which is past.

16 ¶ And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* [7]a time there for every purpose and for every work.

18 ¶ I said in mine heart concerning the estate of the sons of men, [8]that God might manifest them, and that they might see that they themselves are beasts.

19 [9]For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit [10]of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 ¶ [12]Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

2 Heb. *to be far from.* 3 Or, *seek.* 4 Chap. 1. 3.
5 Chap. 1. 9. 6 Heb. *that which is driven away.*
7 Verse 1. 8 Or, *that they might clear God, and see, &c.*
9 Psal. 49. 20. Chap. 2. 16. 10 Heb. *of the sons of man.*
11 Heb. *is ascending.* 12 Chap. 2. 24, and 5. 18.

Verse 5. '*A time to cast away stones, and a time to gather stones together.*'—Various interpretations may be and have been assigned to this. The most probable—if there is any special allusion—seems to be found in a reference to the very ancient practice of heaping stones together as a rude memorial of some interesting or important event; and to the scattering of them when succeeding generations have lost all remembrance or respect for it. Of such heaps of memorial stones see the note on 2 Sam. xviii. 17. Next to this the most probable interpretation seems to be that which refers the 'gathering of stones together' to their collection for the purposes of building; and the 'casting away stones' to the dispersion of the stones when the buildings are demolished. But in this as in the other cases, the speciality which some assign to these antithetical expressions seems to us very questionable.

7. '*A time to rend and a time to sew.*'—A time to sew indicates a time of any rejoicing solemnity; at which time it is still in the East considered decent and becoming to put on new clothes. In other words, as most people have new clothes at some time of the year or other, a particular festival is usually chosen on which to make the first appearance in them. Among the Moslems this is the first day of the festival of Bairam, when the display of new clothes in the streets and public places is very great. In Christian countries the same used to be very commonly the case—but less so now—at Easter or Whitsuntide—or on May-day; and some day of high festival or of special observance is still, among us, chosen for investing with their new clothing those bodies of persons whose dress is uniform—as soldiers, policemen, postmen, and the children of charity schools. This demand for new dresses against a particular festival creates 'a time of sewing,' such as the Preacher has in view. Every available hand is employed, and unwonted labours are incurred to meet the periodical demand. A time of sewing is therefore a time of festival—or rather of preparation for a festival; and is thus contrasted with a time of rending—which, as repeatedly explained in this work, is in the East a time of affliction—a time when men rend their clothes in grief and sorrow of heart.

CHAPTER IV.

1 *Vanity is increased unto men by oppression,* 4 *by envy,* 5 *by idleness,* 7 *by covetousness,* 9 *by solitariness,* 13 *by wilfulness.*

So I returned, and considered all the [1]oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the [2]side of their oppressors *there was* power; but they had no comforter.

2 [3]Wherefore I praised the dead which are

1 Chap. 5. 8, &c. 2 Heb. *hand.* 3 Job 3. 17.

already dead more than the living which are yet alive.

3 [4]Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and [5]every right work, that [6]for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 ¶ [7]The fool foldeth his hands together, and eateth his own flesh.

6 ¶ [8]Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king, [9]who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

[4] Job 3. 11, 16, 21.
[5] Heb. *all the rightness of work.*
[6] Heb. *this is the envy of a man from his neighbour.*
[7] Prov. 6. 10, and 24. 33.
[8] Prov. 15. 16, 17, and 16. 8.
[9] Heb. *who knoweth not to be admonished.*

Verse 11. '*How can one be warm alone?*'—Some have wondered at this question, considering the heat of the climate of Palestine, and that it is not usual in the East for two persons to sleep in the same bed, although many may have separate beds in the same room. For this reason Harmer conjectures that there is a reference to the fact that (as in the case of David, 2 Kings i.) in the age of Solomon, the sleeping of two persons together was regarded as a means of recalling the vital warmth when almost extinguished in one of them. But, after all, as, notwithstanding the general warmth of the climate, the winters were cold, and sometimes very severe, it seems quite as well to understand that the Hebrews did not habitually sleep alone during winter, whatever they may have done in summer.

14. '*Out of prison he cometh to reign.*'—Bishop Warburton thinks that this alludes to some historical fact out of Judæa, and which is unknown to us. Be this as it may, it may remind us of the policy which has prevailed in some Oriental courts, particularly that of the Turks, of immuring those who have any prospective claims to the throne within the walls of the seraglio, under a strict guard, and in actual imprisonment, to prevent them from carrying into effect any designs they might be led to entertain against the reigning prince. We need not mention how many monarchs of the Ottoman empire have, under this system, been brought forth from their prisons to reign.

CHAPTER V.

1 *Vanities in divine service,* 8 *in murmuring against oppression,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEEP thy foot when thou goest to the house of God, and be more ready to hear, [1]than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* [2]thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words [3]be few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 [4]When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: [5]pay that which thou hast vowed.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

[1] 1 Sam. 15. 22. Psal. 50. 8. Prov. 15. 8, and 21. 27.
[2] Or, *word.*
[3] Prov. 10. 19. Matt. 6. 7.
[4] Deut. 3. 21.
[5] Psal. 66. 13, 14.

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not [6]at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 [7]As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [8]what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: [9] [10]*it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun [11]all the days of his life, which God giveth him: for it *is* his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 [12]For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

[6] Heb. *at the will*, or, *purpose*. [7] Job 1. 21. Psal. 49. 17. 1 Tim. 6. 7. [8] Chap. 1. 3.
[9] Chap. 2. 24, and 3. 12, 13. [10] Heb. there is *a good which* is *comely*, &c. [11] Heb. *the number of the days*.
[12] Or, *though* he give *not much*, yet *he remembereth*, &c.

Verse 1. '*Keep thy foot.*'—This seems a general inculcation of decorum in the house of God, as indicated by a reference to the practice by which respect and reverence was, and is still, manifested in the East. This is done by throwing off the shoes or sandals, and leaving them outside; and another of the decorums connected with the feet is to conceal them under the dress while sitting, so that no part of them may be seen.

6. '*Neither say thou before the angel, that it was an error.*'—Some regard the angel here as the priest, while others, with whom we agree, regard it as the 'messenger' of the priest. The word rendered 'angel' here is literally in Hebrew 'messenger,' and is applied to human as well as to celestial agents; and the general signification of 'messenger' is by far the best here. The sense seems to have been well brought out by Desvœux. He translates or paraphrases thus: 'Let not thy mouth weakly excuse thee to no purpose; and do not say before the messenger (who may be sent to inquire what thou hast vowed), it was a mistake.' And he adds: 'As the priests kept a servant to levy out their share out of the offerings of the people (Sam. ii. 13-16); and as they were greatly concerned in seeing the vows punctually paid, it is probable that they kept messengers to go and summon those whom they knew to have vowed anything for the purpose of enforcing the payment of it.' An employment which we find in after times in the synagogues, without knowing when it began, might be the same for the most part with that which is here alluded to. The Jews, who scrupled to touch money on the Sabbath-day, used to bind themselves on that day to an officer, sent by the ruler of the synagogue, to give such sum for alms; and that officer received it from them the next day. This conjecture is the more probable as that officer, who was the chagan or 'minister' of the synagogue, is sometimes styled the 'messenger' of the synagogue.

12. '*The abundance of the rich will not suffer him to sleep.*'—This is true in the East in a sense which would hardly suggest itself to an English reader. As there are no banks, or public offices, nor any inconvertible representatives of wealth, a man of substance is obliged to retain his accumulated property in the easily convertible forms of gold and jewels about his house; mostly in secret hiding places known only to himself—he is under constant anxiety, which frequently disturbs his rest at night, lest the house should be broken into and all his substance taken from him. His first object is to keep secret the fact that he has any treasures in his house; for if that becomes known, he has the increased care lest any special attention or involuntary movement of his own should indicate the place of its concealment; as he knows that he is closely watched for the purpose, and that thieves will seldom break in till they have contrived to learn in what hiding-place the wealth is concealed. The effects of a burglary in Europe is as nothing compared with this. We lose a few valuables, but the bulk of our property is safe in the bank, and we are not seriously affected by the loss. But in the East, if a man's house is broken into and plundered of the valuable property it contains, he is ruined, and the anxiety felt on the subject is proportionate to this consequence. What emphasis this gives to our Saviour's injunction: 'Lay not up for yourselves treasures upon earth, where moth and rust do corrupt—and where thieves break through and steal...for where your treasure is, there will your heart be also.'

CHAPTER VI.

1 *The vanity of riches without use.* 3 *Of children,* 6 *and old age without riches.* 9 *The vanity of sight and wandering desires.* 11 *The conclusion of vanities.*

THERE is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 ¶ All the labour of man *is* for his mouth, and yet the [1]appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better *is* the sight of the eyes [2]than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 ¶ That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, [3]all the days of his vain life which he spendeth as [4]a shadow? for who can tell a man what shall be after him under the sun?

[1] Heb. *soul.* [2] Heb. *than the walking of the soul.* [3] Heb. *the number of the days of the life of his vanity.* [4] Psal. 144. 4.

Verse 3. '*No burial.*'—The passage relates to the unhonoured end of an avaricious person,—however long his life, which might have naturally increased the number of the friends anxious to do him honour; or however numerous the children, whom ties still stronger might have bound to afford him that distinguished sepulture, about which most Asiatic nations always have been remarkably anxious. We are not, however, to understand 'no burial' in the absolute sense as implying that the body should remain unburied; but as expressing the absence of those observances and that attendance which distinguished the funerals of the wealthy, or of those who had possessed the love and respect of their relatives and neighbours. The passage is, however, susceptible of another explanation, arising from the fact that the word employed (קְבוּרָה *keburah*) in other places, and probably here also, means rather a *sepulchre* than a *burial;* and thus understood, the text would appear to intimate that having, through his miserly disposition, neglected to provide himself with a large excavated family sepulchre, suited to his circumstances, and which people were generally anxious to go even beyond their means in securing before the deaths, he would have 'no sepulchre,' but be buried in their common grave-yards among the 'mixed multitude.' This was certainly counted a great degradation to those who had lived in good circumstances; and with respect to the other alternative we may quote Lightfoot. 'They accounted it the highest instance of respect, to lament the dead, to prepare things for the burial, to take care of the funeral, to put themselves under the bier, and to contribute all things needful for that solemnity with all diligence. Hence they appropriated "the rendering (or *bestowing*) of mercies" to this duty in a particular sense, above all other demonstrations of charity.' He then quotes a Rabbinical anecdote: 'One of the disciples of the wise men died, and mercy was not yielded him;' that is, no care was taken of his funeral. 'But a publican died, and the whole city left off work to yield him mercy.' (*Heb. and Talm. Exercitations upon St. Matthew,* ix. 23.) This sufficiently shews the importance attached to honourable burial; the ideas connected with which we shall have still further occasions to illustrate.

CHAPTER VII.

1 *Remedies against vanity are, a good name,* 2 *mortification,* 7 *patience,* 11 *wisdom.* 23 *The difficulty of getting wisdom.*

A [1]GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 [2]Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 [3]*It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the [4]crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

[1] Prov. 15. 30, and 22. 1. [2] Or, *anger.* [3] Prov. 13. 18, and 15. 31, 32. [4] Heb. *sound.*

7 ¶ Surely oppression maketh a wise man mad; [5]and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 [6]Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not enquire [7]wisely concerning this.

11 ¶ Wisdom [8]*is* good with an inheritance: and *by it there is* profit to them that see the sun.

12 For wisdom *is* a [9]defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth life to them that have it.

13 Consider the work of God: for [10]who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath [11]set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldest thou [12]destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die [13]before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 [14]Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 [15]For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also [16]take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 ¶ [17]I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness.

26 [18]And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: [19]whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, [20]*counting* one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, [21]that God hath made man upright; but they have sought out many inventions.

[5] Deut. 16. 19. [6] Prov. 14. 17, and 16. 32. [7] Heb. *out of wisdom*. [8] Or, *as good as an inheritance, yea better too*. [9] Heb. *shadow*.
[10] Chap. 1. 15. [11] Heb. *made*. [12] Heb. *be desolate*. [13] Heb. *not in thy time*. [14] Prov. 21. 22, and 24. 5. Chap. 9. 16.
[15] 1 Kings 8. 46. Prov. 20. 9. 1 John 1. 8. [16] Heb. *give not thine heart*. [17] Heb. I *and my heart compassed*. [18] Prov. 22. 14.
[19] Heb. he that is *good before God*. [20] Or, weighing *one thing after another to find out the reason*. [21] Gen. 1. 27.

Verse 6. '*As the crackling of thorns under a pot.*'—This refers to the short-lived and noisy violence of this kind of fuel; and it is possible that the allusion derived the more point from a latent comparison to the slow and quiet burning of cow-dung, which probably then was, as it now is, much used for fuel by the common people.

28. '*A woman among all those have I not found.*'—This must certainly be understood with a qualification, which the history of Solomon's life and reign may enable us to discover. He mentions a thousand women; and as this was the number kept in his own seraglio, it is more than probable that he speaks exclusively of these. And this is confirmed, when we consider that these were the only women with whose character he, from the usages of the East and his condition as a king, was likely to be acquainted. Indeed, it is easy to conceive him counting them over one by one in his mind, and successively considering their characters and dispositions, and arriving ultimately at the sorrowful conclusion, that not one among them was thoroughly virtuous and wise. Nor was this by any means wonderful: for there is not upon earth a system less calculated than that of the monarchical harams in the East, to bring out and preserve that which is true and beautiful in the character of woman, or to direct her mind to the cultivation of that real wisdom which the Preacher decides to be the chief good for all.

CHAPTER VIII.

1 *Kings are greatly to be respected.* 6 *The divine providence is to be observed.* 12 *It is better with the godly in adversity, than with the wicked in prosperity.* 16 *The work of God is unsearchable.*

WHO *is* as the wise *man?* and who knoweth the interpretation of a thing? [1]a man's wisdom maketh his face to shine, and [2]the boldness of his face shall be changed.

2 ¶ I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is, there is* power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment [3]shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him [4]when it shall be?

8 ¶ *There is* no man that hath power [5]over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no [6]discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 ¶ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that [7]it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it [8]happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 ¶ [9]Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

[1] Prov. 17. 24. [2] Heb. *the strength.* [3] Heb. *shall know.* [4] Or, *how it shall be.* [5] Job 14. 5.
[6] Or, *casting off weapons.* [7] Psal. 37. 11, 18, 19. [8] Psal. 73. 14. [9] Chap. 3. 22.

Verse 2. '*The oath of God.*'—The name of God is added here, according to the usage of the Hebrew language, in the way of emphasis merely, to express the solemnity and importance of the oath of allegiance. There are frequent instances of this use of the sacred name in the Scriptures, it being in fact one of the regular forms of expressing emphasis, eminence, or distinction, or of forming the superlative. Thus we read of 'the trees—the mountains—the oath—of God, or of the Lord,'—meaning very great trees, exceedingly high mountains, a most solemn oath, etc.

CHAPTER IX.

1 *Like things happen to good men and bad.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wisdom is better than strength.*

FOR all this [1]I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 [2]All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

[1] Heb. *I gave,* or, *set to my heart.* [2] Psal. 73. 3, 12, 13. Mal. 3. 15.

8 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 [3]Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: [4]for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men [5]snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 [6]Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

[3] Heb. *see*, or, *enjoy life.* [4] Chap. 2. 24, and 3. 13. and 5. 18. [5] Prov. 29. 6. [6] Prov. 21. 22. Chap. 7. 19.

Verse 4. '*A living dog is better than a dead lion.*'—The Arabs have exactly the same proverb, perhaps taken from hence. The Orientals generally are partial to such contrasted expressions, to denote that, *with respect to this present world*, he who enjoys life in its humblest condition is better circumstanced than the great and mighty in the cold oblivion of death. 'The standing thistle is better than the fallen cedar.'—'The living sheep is better than the dead camel.'—'The living hodman is better than the dead emperor;'—may be cited as parallel expressions.

8. '*Let thy garments be always white.*'—Ward, in his *View of the Hindoos*, derives a neat illustration of this from the habits of that people. 'This comparison loses all its force in Europe; but in India, where white cotton is the dress of all the inhabitants, and where the beauty of the garment consists, not in their shape, but in their being clean and white, the exhortation becomes strikingly proper. A Hindoo catechist addressing a native Christian on the necessity of correctness of conduct, said, "See how welcome a person is whose garments are *white* and *clean*. Such let our conduct be, and then, though we have lost caste, such will be our reception."'

CHAPTER X.

1 *Observations on wisdom and folly:* 16 *on riot,* 18 *slothfulness,* 19 *and money.* 20 *Men's thoughts of kings ought to be reverent.*

[1]DEAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, [2]his wisdom faileth *him*, and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have seen under

[1] Heb. *Flies of death.* [2] Heb. *his heart.*

the sun, as an error *which* proceedeth [5]from the ruler:

6 Folly is set [6]in great dignity, and the rich sit in low place.

7 I have seen servants [7]upon horses, and princes walking as servants upon the earth.

8 [8]He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite without enchantment; and [9]a babbler is no better.

12 [10]The words of a wise man's mouth *are* [11]gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness: and the end of [12]his talk *is* mischievous madness.

14 [13]A fool also [14]is full of words: a man cannot tell what shall be; and [15]what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ [16]Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and [17]wine [18]maketh merry: but money answereth all *things*.

20 ¶ [19]Curse not the king, no, not in thy [20]thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

[5] Heb. *from before.* [6] Heb. *in great heights.* [7] Prov. 30. 22. [8] Psal. 7. 14. Prov. 26. 27. [9] Heb. *the master of the tongue.* [10] Prov. 10. 32, and 12. 13. [11] Heb. *grace.* [12] Heb. *his mouth.* [13] Prov. 15. 2. [14] Heb. *multiplieth words.* [15] Chap. 3. 22, and 6. 12. [16] Isa. 3. 3, 4. [17] Psal. 104. 15. [18] Heb. *maketh glad the life.* [19] Exod. 22. 28. [20] Or, *conscience.*

Verse 1. '*Dead flies,*' etc.—Similar to this is the Arabic proverb; 'A fly is nothing, yet it creates loathsomeness.' The disagreeable effects from the presence of dead insects in precious and delicate compounds, are more marked and sooner exhibited in the East than in our colder climates.

7. '*I have seen servants upon horses, and princes walking as servants upon the earth.*'—By this it would seem that riding upon horses had already become in Palestine, as it is still in the East, a mark of distinction. In Turkey and Persia no person of consideration moves from his own house even for the shortest distance otherwise than on horseback; and walking the streets on foot is regarded as a mark of low condition. The value set upon this distinction may be estimated from the fact that until lately—and not everywhere even now—no Christian or Jew might venture to enter a Moslem town on horseback, though he might upon an ass. Even now it is scarcely allowed to any native Christians or Jews, although not refused to those from Europe. We can remember that the two principal Armenian civil servants of the British residency at Baghdad prided themselves not a little on the privilege which their position secured to them of riding on horseback about the town; and the Christians of the place also felt it an honour that men wearing the turban of their body could safely claim this distinction. The text, by contrasting the condition of the prince and the servants by the act of riding and walking, seems further to imply that the mounted princes and nobles were attended by large bodies of servants on foot. We know indeed from 1 Sam. viii. 11, and 2 Sam. xv. 1, that this was actually the case. See the note on the former of those texts.

16. '*Thy princes eat in the morning.*'—Perhaps this verse refers to one of the forms of Oriental excess, that of beginning early in the morning a carouse that is designed to last best part of the day. Or, indeed, it may express disapprobation of any considerable meal in the early morning; for, this would certainly be now regarded in the East as great intemperance, no substantial indulgence in either eating or drinking till the day is far advanced, being considered proper. The Orientals, as we have lately mentioned, are up by day-break, and after having performed their devotions, take a cup of coffee and a pipe, and perhaps some time after a few morsels of bread, or some other small matter: which is all that they generally take till dinner, the time for which varies in different parts from ten o'clock till noon. Sometimes a very slight meal is taken in the early morning, particularly by the Turks, and in that case the dinner seldom takes place earlier than noon. The early meal, when taken, is of the most temperate description, consisting of bread, eggs, milk in various forms, cheese, butter, honey, sweetmeats, fruits, and the like. It is remarkable, indeed, in connection with this injunction against early eating, that the principal meal of the Orientals is the latest—the supper; the noonday meal, which we have called the dinner, being frequently made up from the remains of the preceding day's supper.

20. '*A bird of the air shall carry the voice, and that which hath wings shall tell the matter.*'—It is difficult to understand this but by supposing that it has reference to the mode of conveying intelligence by birds—pigeons, which was well known in ancient times, and is still on special occasions practised among ourselves; and the facility with which intelligence might thus be conveyed in spite of ordinary obstacles of distance or war would render the allusion, thus understood, sufficiently pertinent. Bochart has collected numerous authorities to shew the antiquity of the custom both in Syria and Greece; and much curious information may be found on the subject in

Pennant, in reference to circumstances analogous to those which the Scriptures indicate. The custom, as described by Russell, in his *Natural History of Aleppo*, is no doubt similar to that which anciently prevailed—as indeed there can be little variation in the mode of using this mode of communication. He says: 'This [the carrier] pigeon, in former times, was employed by the English factory to convey intelligence from Scanderoon of the arrival of the [Turkey] Company's ships in that port. The name of the ship, the hour of her arrival, and whatever else could be comprised in a small compass, being written on a slip of paper, was secured in such a manner under the pigeon's wing as not to impede its flight; and her feet were bathed in vinegar, with a view to keep them cool, and prevent her being tempted by the sight of water to alight, by which the journey might have been prolonged or the billet lost. The practice has been in disuse many years, but I have heard it asserted by an English gentleman, in whose time it still subsisted, that he had known pigeons perform the journey in two hours and a half. The messenger had a young brood at Aleppo, and was sent down in an uncovered cage to Scanderoon, from whence, as soon as set at liberty, she returned with all expedition to her nest. It was usual at the season of the arrival of the annual ships to send pigeons to be ready at port; and, by all accounts, if the birds remained absent above a fortnight, she was apt to forget her young, and therefore not fit to be trusted. Upon inquiring into the manner of training a pigeon to this service, I was told by some that she was at once sent down to Scanderoon in a cage; but I am rather inclined to believe what was affirmed by others, that she was taught by degrees to fly from shorter distances on the Scanderoon road.' Russell's brother was informed that the pigeons, when let fly from Scanderoon, instead of bending their course towards the high mountains surrounding the plain, mounted at once directly up, soaring still almost perpendicularly until out of sight, as if to surmount at once the obstacles intercepting the view of their place of destination.



CARRIER PIGEON.

CHAPTER XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth, are to be thought on.*

CAST thy bread [1]upon the waters: for thou shalt find it after [2]many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether [3]shall prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10 Therefore remove [4]sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

[1] Heb. *upon the face of the waters.* [2] Deut. 15. 10. Prov. 19. 17. Matt. 10. 42. [3] Heb. *shall be right.* [4] Or, *anger.*

Verse 1. '*Cast thy bread upon the waters: for thou shalt find it after many days.*'—The Arabs have a very similar proverb: 'Do good; throw bread into the water, it will one day be repaid thee.' The Turks have borrowed it from the Arabs, with a slight alteration, according to which it is as follows: 'Do good, throw bread into the water; even if the fish does not know, yet the Creator knows it.' The meaning of the Hebrew as well as of

the Arabic and Turkish proverb, is, 'Distribute thy bread to all poor people whether known or unknown to thee; throw thy bread even into the water, regardless whether it swims, and who may derive advantage from it, whether man or fish; for even this charity bestowed at a venture, God will repay thee sooner or later.'

Every explanation has been given to this text which ingenuity could possibly draw from maritime trade, or from the various circumstances under which the sowing of corn might relate to, or be associated with, rains or inundations. Understanding by 'bread' any kind of breadcorn, the most usual interpretations are, that the allusion was derived from the practice of sowing rice in Egypt upon the mud, when the inundation of the Nile is subsiding, or indeed while a little water still remains upon the ground. This however assumes that the culture of rice was then practised in Egypt; but the date of its introduction into that country is quite unknown, and we have not the least evidence that it had taken place so early. Another conjecture is, that instead of *upon* the waters, we should read *against* the waters; that is, against the rainy season: and so Boothroyd. Upon the whole, however, we are disposed to take the explanation which Bishop Lowth gives, after Dr. G. Jubb, in a note to his 10th Lecture. He regards it as enforcing the great and disinterested liberality of doing good to those from whom no return can be expected, and on whom the benefaction may seem as much thrown away as if a man were to sow his seed in the sea; but with the promise annexed, that it shall not be thrown away, but shall in the end receive its due recompense. This explanation has the advantage and full coincidence with the *meaning* usually assigned—agrees well with the context—and is supported by the ancient use of a similar figure. Dr. Jubb illustrates it from Theognus and Phocylides, who intimate that to do acts of kindness to the ungrateful and unworthy is the same as sowing the sea, from which no harvest can be expected.

CHAPTER XII.

1 *The Creator is to be remembered in due time.* 8 *The preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

[1]REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and [2]the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 [3]Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 ¶ [4]Vanity of vanities, saith the preacher; all *is* vanity.

9 And [5]moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* [6]set in order many proverbs.

10 The preacher sought to find out [7]acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much [8]study *is* a weariness of the flesh.

13 ¶ [9]Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For [10]God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

1 Prov. 22. 6. 2 Or, *the grinders fail, because they* grind *little.* 3 Gen. 3. 19. 4 Chap. 1. 2.
5 Or, *the more wise the preacher was, &c.* 6 1 Kings 4. 32. 7 Heb. *words of delight.* 8 Or, *reading*
9 Or, *the end of the matter,* even *all that hath been heard,* is. 10 Rom. 2. 16, and 14. 10. 2 Cor. 5. 10.

CHAP. XII.—The present chapter contains a very striking and interesting picture of the infirmities of age under a variety of strong, but appropriate figures. It has attracted great attention, and has perhaps received a larger amount of illustration, variously applied, than any portion of Scripture of equal extent. It has often been considered to form an *allegorical* description of old age, and its final close in death. But an allegory is a representation of *one* thing, which is intended to excite the representation of another thing—as where the vine is chosen by the Psalmist to depict the condition of the Hebrew people. Whereas, in the present chapter, no ruling and predominant object is selected for the comparison; but a variety of images are mingled together, to form a vivid description of venerable but complaining age. 'It is not therefore,' observes Mr. Holden, 'strictly speaking, an allegory; and cannot without great caution be subjected to the rules of allegorical interpretation. It

is to be considered only as a highly figurative and poetical representation of old age, in which the various infirmities and imbecilities of that period of life are portrayed by a great variety of images, in themselves unconnected, yet mutually tending to identify the prototype.' We are disposed to agree with the same author, that there is no adequate foundation for the very elaborate, scientific, and medical investigation to which the description has been subjected by Scheuchzer, in his *Physica Sacra*, Dr. Mead, in his *Medica Sacra*, Dr. Smith, in his *Solomon's Portraiture of Old Age*, and other distinguished writers. 'It is,' he observes, 'more just to consider it as a highly-finished picture of the pains and debilities consequent upon decaying nature; delineated, indeed, by a skilful hand and glowing imagination, but only intended to exhibit such effects of age as naturally suggest themselves to a sagacious and observing mind. It is therefore improper to explain by the aid of [modern] medical science a poetical description which requires a popular illustration, founded on Asiatic customs and the nature of figurative language.'

Verse 2. '*While the sun*,' etc.—This figure, derived from the observation of the sun, moon, etc., is thought by many to refer to the decay of the powers and faculties of the mind; but others, among whom is Holden, think that it is intended as a general statement of the pains and miseries of age, serving as an introduction to the more specific details which follow.

—'*Nor the clouds return after the rain*.'—As clouds and rain do not appear during the summer in Judæa, we may well understand this image to be taken from the winter season, denoting the succession of pains and infirmities, which so often attend the winter of life.

3. '*The keepers of the house*.'—Probably the hands and arms are intended, as being to the body what guards and keepers are to a palace; or rather, perhaps, so called as providing for the sustenance of the house or body. How they 'tremble' in old age is well known. The Targum, followed by many, conceives the ribs to be intended; but they do not tremble, and indeed become more fixed in age than in youth.

—'*The strong men*.'—As an incurvation of the spine is one of the infirmities of old age, some think that the vertebræ of the back are here meant. But it seems more probable that the lower limbs, which bow and totter beneath the aged, are denoted.

—'*The grinders*.'—The allusion is apparently derived from the females who daily grind the corn required for the day. It thus denotes the teeth which masticate and grind down the food for the stomach.

—'*Those that look out of the windows*.'—This undoubtedly denotes the eyes, which in old age become dimmed or 'darkened.'

4. '*The doors shall be shut in the streets, when the sound of the grinding is low*.'—This appears to refer to the act of eating, which, in consequence of the loss of teeth, is usually performed by aged persons with closed lips; and then also the gums, with their smooth surfaces, are obliged to perform the office of the teeth, masticating the food with slow and silent labour, which is probably what is meant by the low sound of the grinding.

—'*He shall rise up at the voice of the bird*.'—Some suppose the cock to be meant, and that the text denotes that the aged sleep so unquietly that they wake and rise at the cock-crowing. This has however the defect of not being true, since the aged are not remarkable for early rising. The text does not necessarily denote that they arise from bed at the voice of the bird, but that they are roused by it; and as people of any age may be roused by the crowing of the cock, we are disposed to take the word rendered 'a bird' (צִפּוֹר, *tzippor*), in its usual signification, as denoting a sparrow, or any small bird; and we shall then have the sense that the aged sleep so unsoundly that the twittering of the smallest birds will suffice to rouse them.

—'*The daughters of musick*.'—Some refer this to the non-enjoyment of the songs of the singing-women, which is one of the circumstances by which old Barzillai describes the infirmities of age (2 Sam. xix. 35). But we are much more disposed to agree with those who suppose it to apply to the decay of the organs employed in the production and enjoyment of music.

5. '*They shall be afraid of that which is high*,' etc.—This and the following clause doubtless apply to the difficulty which the aged find in ascending high places, as well as to the timidity which the consciousness of their infirm condition leads them to exhibit when they venture to walk out in the public ways; and which, in the narrow streets of the East, is necessarily more marked than with us.

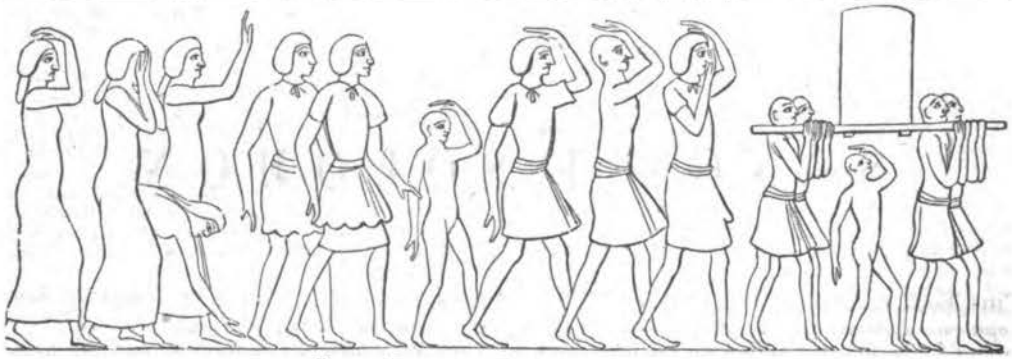
—'*The almond-tree shall flourish*.'—As the almond-tree has white blossoms, this is generally supposed to refer to the white hair of aged persons.

—'*The grasshopper shall be a burden*.'—By the word rendered 'grasshopper,' a species of locust is doubtless intended. Locusts are eaten in the East, and doubtless were so by the Jews; and as then it was probably the smallest creature eaten by them, this may explain why it is selected to denote that the least weight is a burden to a very aged man. Some however think that a comparison of an old person to a locust is implied; and they would translate, 'the locust is a burden to itself.' This opinion has been advocated by Dr. Smith, whose explanation has been thus summed up by Parkhurst, in חָנַב:—'The dry, shrunk, shrivelled, crumpling, scraggy old man—his backbone sticking out, his knees projecting forward, his arms backward, his head downward, and the apophyses, or bunching parts of the bones, in general enlarged—is very aptly described by that insect. And from this exact likeness, without all doubt, arose the fable of Tithonus, that, *living to an extreme old age*, he was at last turned into a grasshopper.'

Such a comparison is not so fanciful as might appear at first sight; for not only has it often occurred spontaneously to ourselves, when examining the locust, but it is actually a current comparison at this day in the East. The idea appears to have been also familiar to the classical ancients, for we find some engraved gems in which an emaciated old man is evidently represented by a locust walking erect on its hind legs, and in which all the characteristics enumerated above are brought out with truly singular effect.

—'*The mourners go about the streets*.'—The preceding portion of this remarkable description refers to old age: and we now come to another class of circumstances, descriptive of what attends and denotes death itself. The change of subject is clearly announced by the present clause, which refers probably to the attendance of actual or hired mourners. On account of the extent of the notes to this chapter, we shall not here enlarge on this subject. But we have the opportunity of introducing an interesting illustration, copied from an oblong Egyptian tablet in the collection of Sig. Giovanni d'Athanasi, in whose Catalogue we have the following description:—'When this object was at Rome, Rosellini stated it to be his opinion, that the subject on it was intended as a representation of a Jewish funeral procession, and a tablet to one of that sect. This opinion is greatly supported by the total dissimilarity of the figures here represented to those found in the sepulchral tablets of the Egyptians, and also from the peculiar costume in which they are habited. It has likewise been advanced, that it only forms a portion of a procession, which fact does not at all appear conclusive. It probably represents an entire family of Jews, following the ashes or portions of the body of the deceased contained in the case before them: and, from an examination of the stone, it has evidently formed one end of a complete tablet. *The entire absence of the usual symbols and Egyptian deities* tends strongly to prove the correctness of Rosellini's opinion.'

It is quite clear that the tablet does not represent an Egyptian procession: but that we should consider it a Jewish one, is not perhaps equally evident. Whether so or



FUNERAL PROCESSION.—From an Egyptian Tablet.

not, its proximity of time and place renders it an interesting relic in the way of illustration, particularly as it does, more than any other ancient remain which we have seen, exhibit some of the funeral customs distinctly mentioned in Scripture—such, for instance, as that of throwing dust upon the head. The mourning action in some of the figures clearly denotes the funeral character of the procession.

6. '*The silver cord.*'—This is usually interpreted of that resplendent white cord (the spinal marrow) which passes through the entire length of the backbone, and which is very liable to be relaxed and weakened in old age, or a part thereof altogether broken in its functions, producing the various paralytic complaints, the tremors and debilities, to which the aged are so frequently subject.

—'*The golden bowl.*'—This is commonly understood of the skull; and some pains have been taken to discover the source of the epithet 'golden.' There is, however, no occasion to suppose that it refers to colour or any physical circumstance; but we may conclude it to be a term of excellence, denoting the importance of the skull and its invaluable contents.

—'*The pitcher . . . fountain . . . wheel . . . . cistern.*'—The usual explanation of these terms is, that the *pitcher* denotes the large canals which issue from the heart, and receive therefrom the blood as from a fountain; that the *fountain* is the right ventriele of the heart, and the *cistern* the left ventricle; and that the *wheel* is the great artery called the *aorta*. For the reasons stated in the Introduction, we think these definite conclusions very uncertain and probably fallacious. In their literal import the series of images is evidently suggested by some one of the hydraulic processes for raising water from wells and cisterns by wheels which are here described under Prov. xx. 5, and which certainly—as in the Persian wheel and the taboot—exhibit considerable analogy to the process observed in the diffusion of blood through the body, to which the present text is supposed to refer. We cannot, however, think that anything more is intended than to indicate by figures, suggesting a general resemblance to the action of the vital system, the cessation at death of the functions involved in that action. To make an elaborate application of the discoveries of modern science, in order to elicit a most recondite and doubtful meaning from the details of a popular and poetical comparisoh—intended only to suggest a general idea, the accuracy of which, to the extent which it goes, has never been questioned—is little better than ingenious trifling, which, from the forced and unsatisfactory character of its results, is scarcely calculated to be of any real use, but rather of disservice, in the work of Biblical illustration. The explanations to which we refer necessarily assume that Solomon was acquainted with the circulation of the blood—that great secret which Harvey, at a late day, is supposed to have discovered. This opinion is indeed advocated by Witsius, Hottinger, Scheuchzer, Smith, and others; and Bishop Horsley says the passage cannot be easily explained on any other supposition. But the question is not what Solomon knew, but what was so well known to the people as to be intelligible even through the veil of highly figurative language; and no one contends that this was in ancient times a subject of common knowledge. Mr. Dutens, in his *Inquiry into the Origin of the Discoveries attributed to the Moderns*, endeavours to prove that the circulation of the blood was known to Hippocrates and some other old physicians and philosophers; but the expressions cited by him seem at the most only to shew that something of a circulation of the vital fluid was dimly suspected, while the principle and mode of operation was altogether unknown; and we certainly should not be disposed to contend that some such idea as the bare existence of a circulation might not be known to the Hebrews and alluded to by Solomon.

11. '*The words of the wise are as goads,*' etc.—This is considered a very difficult verse, particularly as it respects the words rendered 'masters of assemblies.' The explanation of that eminent rabbinical scholar, Dr. Lightfoot, deserves attention. 'I am mistaken if the servants that attend about the flock under the shepherd are not called by the owner of them בַּעֲלֵי אֲסִפּוֹת, Eccles. xii. 11: *i. e.* those that fold the sheep: at least if the sheepfold itself be not so called. And I would render the words, by way of paraphrase, thus: "The words of the wise are as goads, and as nails fastened by those that gather the flocks into the fold: *goads*, to drive away the thief or the wild beast; and *nails*, to preserve the flock whole and in good repair: which *nails* and *goads* are furnished by the chief master of the flock for these uses."' (*Heb. and Talm. Exercitations*, John x. 3.) The mention of the 'chief shepherd' would certainly suggest a pastoral sense for the *nails* and the *goads*. But by a careful examination of the original, it will appear that the reference to the nails, to which the words of the wise are compared, as being fastened *by* the 'masters of assemblies,' is not strictly correct. The words of the wise are rather compared to goads and to deeply infixed nails; and then it is added, as an independent clause, but having reference to the same subject, what Boothroyd renders—'The *collectors* (of these sayings of the wise) were appointed by one shepherd;' or, as Hales, —'the *master collections* were given by one shepherd;' or, as Holden—'the *collectors* have published them from one shepherd.' We should like to take this last version; but, instead of 'collectors,' would with the Authorized Version read 'masters of assemblies;' whom we may understand, after the rabbinical writers, to have been persons who were *members* of the assemblies of wise men. This will bring out the very intelligible sense, that these members of the assemblies made known to others the instructions they received from Solomon, who is probably to be understood by the 'chief shepherd,' the title of 'shepherd' being frequently applied to kings, guides, and instructors. But it is possible that the Heavenly Shepherd himself is denoted by this title; and then Solomon is to be understood as one of the wise men who made known the precepts received from Him.

THE

SONG OF SOLOMON.

THIS Book is called in the Hebrew שִׁיר הַשִּׁירִים SHIR HASH-SHIRIM, of which the Septuagint title ᾆσμα τῶν ᾀσμάτων, the Vulgate *Canticum Canticorum*, and our '*Song of Songs*,' are direct translations. The age and author of the book have been much disputed. The inscription which ascribes it to Solomon cannot be regarded as of itself determining the question; but it is confirmed by the general voice of antiquity, although some of the Jewish writers have ascribed it to Hezekiah. Some slight philological indications, which are far from conclusive, have led Eichhorn, Jahn, Rosenmüller, and others, to place it after the captivity. But Ewald—a better judge in this point than any of them—does not venture to fix it later than 920 B.C., which is near the time of Solomon; and even that great doubter De Wette admits that the whole range of the figures and allusions, and the character of the manners depicted, prove that the work belongs to the age of Solomon.

It is with greater unanimity agreed that the poem, in its *literal* acceptation, expresses the circumstances and sentiments attending a marriage between Solomon and a lady, who is generally conceived to have been the daughter of the king of Egypt; but there have been some modern commentators who have adduced arguments, perhaps not easily answered, to shew that the bride must have been a daughter of Israel and a native of Palestine. Our limited line of illustration does not require the discussion of this question, for which, as well as for much other curious investigation, we may refer to the various valuable commentaries on this book which have appeared within about the last seventy years, and which are enumerated at the end of this introduction.

The structure of the poem, and the denomination which should be given to it, has occasioned no small amount of discussion. A *drama;* an *epithalamium*, or nuptial song; a *pastoral;* a series of *idyls*, are among the denominations which have been given to it. It may possibly be understood that it is neither a drama, nor an epithalamium, nor a pastoral, in the proper sense of these terms, but that it partakes of the characteristics of the two latter kinds of composition in its substance, while its external form is dramatic; that is to say, that it is a pastoral-nuptial song, exhibited in a dramatic form. On reading the poem we find in it two characters, who speak and act throughout the whole; the one a king named SHELOMOH (the peaceful, or prince of peace), and the other a female who becomes his queen. This female bears the name of SHULAMITH, which is simply the feminine of the name Shelomoh, the two having the same relation to each other as the Latin names Julius and Julia (compare i. 5; iii. 11; vi. 13; viii. 12). There is also throughout the whole, as in the Greek dramas, a chorus of virgins called 'daughters of Jerusalem' (compare ii. 7; iii. 5; v. 8, 9). Towards the close two brothers of Shulamith appear and speak, each once (see viii. 8, 9, comp. with i. 6). There are other characters occasionally introduced, or alluded to, as shepherds, watchmen, gardeners, etc., but they are mutes, and do not speak. The idea which we have stated as to the true character of the poem is not greatly opposed to that of Dr. J. M. Good, who, supported by the authority of Sir William Jones, regards the book as a series of unconnected idyls on the same subject which has already been defined. This, under the above view, becomes little more than a question of division into parts, the form remaining dramatic, although the poem be not a drama. It is evident to the most cursory reader that there should be some division to mark the manifest transitions which occur in the progress of the poem; but that these should be considered perfectly to disconnect the poems, is not to make sufficient allowance for the bold and abrupt transitions which the genius of Oriental poetry allows.

The Song of Solomon has been conceived by most interpreters to bear an allegorical or mystical sense, in which it describes the union between the Church and its Lord. On this point it is scarcely within our plan to express an opinion; but as such an opinion is usually expected, we shall not refrain from declaring our entire concurrence in the general impression. Under any other opinion as to its real nature, we should find it difficult to account for the presence of a book of this description in the Sacred Scriptures; and such an opinion is also in the fullest conformity with other passages of Scripture, in which the Lord permits the relation between Himself and the Church to be described by the most endearing of all relations—that between the husband and the wife, or the bridegroom and the bride; and from which result other figures drawn from the circumstances of the same condition: as,

when the heart of the wedded Church becomes alienated, the Lord is described as *jealous;* and when she long persists in her evil way, he gives her *a bill of divorcement.* Other corroborations of the mystical meaning of the book may be derived from the existing poetry in the East. Thus the glowing poems of the most eminent Persian poets are most sincerely believed by the Soofees, and by many others, to have a mystical meaning, and are so explained and employed. 'The Persians insist,' says Major Scott Waring, 'that we should give them the merit of understanding their own language, that all the odes of their celebrated poets are mystical, and breathe a fervent spirit of adoration to the Supreme Being. They maintain that the Soofees profess eager desire with no carnal affection, and circulate the cup, but no material goblet, since all things are spiritual in their sect; all is mystery within mystery.' And that such interpretation is not unwarranted by the intention of the authors, appears from various explicit avowals which might be cited from their works. We could cite numerous examples of this application, but shall be satisfied with adducing the unexceptionable testimony of Mr. Lane, in his recent work on the '*Modern Egyptians.*' After mentioning that the odes sung by the Mohammedans at religious festivals were of a similar nature with the Song of Solomon, generally alluding to the Prophet as the object of love and praise, he gives a specimen of one of these hymns, which is too long for us to copy. He then proceeds: 'I must translate a few more lines, to show more strongly the similarity of these songs to that of Solomon; and lest it should be thought that I have varied the expressions, I shall not attempt to render them into verse. In the small collection of poems sung at Zikrs, is one that begins with these lines:

"O gazelle, from among the gazelles of El-Yemen!
I am thy slave without cost:
O thou small of age, and fresh of skin!
O thou who art scarce past the time of drinking milk!"

In the first of these verses we have a comparison exactly agreeing with the concluding verse of Solomon's Song; for the word which, in our Bible, is translated a "roe," is used in Arabic as synonymous with *ghazál* (or a gazelle); and the mountains El-Yemen are "the mountains of spices." This poem ends with the following lines:

"The phantom of thy form visited me in my slumber:
I said, 'O phantom of slumber! who sent thee?'
He said, 'He sent me whom thou knowest;
He whose love occupies thee.'
The beloved of my heart visited me in the darkness of night:
I stood, to show him honour, until he sat down.
I said, 'O thou my petition and all my desire!
Hast thou come at midnight, and not feared the watchmen?'
He said to me, 'I feared; but, however, love
Had taken from me my soul and my breath.'"

Compare the above with the second and five following verses of the fifth chapter of Solomon's Song. Finding that songs of this description are exceedingly numerous, and almost the only poems sung at Zikrs; *that they are composed for that purpose*, and intended only to have a spiritual sense (though certainly not understood in that sense by the generality of the vulgar); I cannot entertain any doubt as to the design of Solomon's Song. The specimens which I have just given of the religious love-songs of the Mooslims have not been selected, in preference to others, as most agreeing with that of Solomon; but as being in frequent use.' The passage here quoted certainly furnishes the most valuable single testimony to the mystical sense of Solomon's Song which has hitherto been afforded.

We have stated these considerations before noticing the questions which have been raised as to the *authority* of the book, because most of the objections which have been taken to its claim to a place in the canon have been founded upon the subject of the poem, which is all obviated when we come to treat it as an allegory; and by offering considerations why it should be regarded in that light, we so far offer to meet the strongest objections to its authority which have been produced; and we are perfectly willing to acknowledge that it is only by regarding the poem as an allegory that we can account for its existence in the sacred book, or for the claims to divine authority with which it comes before us. Dr. J. Pye Smith, in his *Scripture Testimony to the Messiah*, decides against its claims chiefly with regard to the subject as literally taken, and his reluctance to admit the allegorical interpretation: but it seems to us that his objection would have ceased could he have seen the allegorical interpretation to be so natural and proper as we cannot but think that it now appears. In fact, all the objections which have been urged to the claims of the book to the place which it occupies in the canonical Scriptures are of the most arbitrary kind. The attempt to displace it from the canon never has been made on philological grounds, and probably never will be made by any one acquainted with the subject. It is true that there is no express quotation from it in the New Testament, and it is true also that it is not expressly quoted by Philo; but its existence as a part of the canon is recognized by Josephus, and all the early Christian writers, and it has always made a part of the Septuagint

translation, which was completed probably some 200 years before Christ. On this point the statement and reasonings of Eichhorn seem completely unanswerable, and entirely exhaust the subject (*Einleitung ins Alt Test.* i. 109-179). If a fact can be established by testimony, it is so established that the Song of Solomon was a part of the Hebrew canon in the time of Christ, and which collectively he and his apostles avouched to be the inspired word of God. The internal evidence, so far as that goes, is, as we have seen, all in its favour, as there are other passages of Scripture, whose canonicity was never called in question, altogether similar in sentiment and imagery. See Ps. xlv.; Jer. iii.; Ezek. x., xiii., xvi.; Hos. i., ii., iii.

There are Jewish commentaries on the Song of Songs by Solomon Jarchi, Aben Ezra, Abraham Tamsch, 1558; Baruch Ben Isaac Ben Jaisch, 1576; Samuel Aripol, 1579; Eleazer ben Galiko, 1578; Moses Alshech, 1591; Elias ben Moses Lama, 1606; Abraham ben Isaac Laniado, 1619; Moses ben Nachmann, 1764; Moses Mendelssohn, 1788; and Abraham Brakel, 1789. Among the Fathers Origen has two Homilies on Canticles, Epiphanius a Commentary; Theodoret a Commentary, and Cassiodorus an Exposition. The books in and since the sixth century are so numerous that we can only indicate them in the most concise shape, it being understood that the title is that of *Commentarius in Canticum Canticorum* (the most common one) where we give only the name of the author, the place, and the date. Tegleatii *Expositio in Canticum Canticorum*, Venet., 1510; Halgrini *Expositio in C. C.*, Paris, 1521; Guidacerii *Versio et Comment. in C. C.*, Paris, 1531; Arboreus, Paris, 1537; Lutheri *in C. C. brevis sed admodum dilucida enarratio*, Vitem., 1538; Titelmann, Antwerp, 1547; Nanni *Scholia et Comment. in C. C.*, Lovan., 1554; Genebrardi *Observatt. in C. C.*, Paris, 1579; Garziae *Expositio in C. C.*, Compluti, 1581; Cypriani de la Huerga, Compluti, 1582; Damian, Venet., 1585; Blackneii *Comment in C. C.*, Venet., 1591; Rosetti, Venet., 1594; Janson, Lovan., 1596; Brucioli, Venet., 1598; Sotomajoris *in C. C. Interpretatio*, Olysipone, 1599; Joa. a Jesu Maria *Interpretatio C. C.*, Romæ, 1601; Pineda, *Prælectio Sacra in C. C.*, 1602; Delrio, Ingolst., 1604; Tucci *Annotationes super C. C.*, Lugd., 1606; James, *Expositio libri C. C. ex Patribus*, Oxon., 1607; Veronii *de Philoletheia in C. C., libri X.*, Friburg, 1609; Ghislerii *C. C. Salomonis*, Romæ, 1609; Brightmanni *Scholia et Analysis in C. C.*, Basil, 1614; Sanctius, Lugd., 1616; Nigidii *Expositio duplex in C. C.*, Romæ, 1616; Ferrarius, Lugd., 1616; Argall, London, 1621; Cantacuzeni *Expositio in C. C.*, Romæ, 1624; Gebhardi *Explicatio Mystica C. C.*, 1621; Cathii *C. C. Salomonis paraphrasi continua enarratum*, Antwerp, 1625; Ainsworth, *Annotations upon the Pentateuch, Psalms, and Canticles*, Lond., 1627; Malder, Antwerp, 1628; Dowe, *Commentary upon the book of Canticles*, Lond., 1631; Peregrini *C. C. Ecclesiæ Dei et Anima Sanctæ Applicatum*, Antwerp, 1631; Durfeldi *Interpretatio in C. C.*, Rintelii, 1633; Scherlog, Lugd., 1633; Foliothi *Expositio in C. C.*, Lond., 1638; Aresii, *Novæ quædam velitationes de vero sacri Cantici Salomonis*, Mediolani, 1640; Petri, *C. C. Salomonis*, Hafn., 1640; Sibel, Davent., 1641; Cotton, *Explicatio C. C.*, Lond., 1642; Pinto, Lugd., 1642; Salazar, *Expositiones in C. C.*, Lugd., 1642; Bessoni *Lucubrationes novæ et Scholia in C. C.*, Lugd., 1642; Robotham, *Exposition on the whole Book of Solomon's Song commonly called the Canticles*, Lond., 1651; Fromond, Lovan., 1652; P. A. de Raias *Comment. Literalis in Canticum Salomonis*, Geneva, 1656; De la Place, *Exposition et Paraphrase du Cantique de Cantiques*, Saumur, 1656; Guild, *Love's Intercourse between the Lamb and his Bride, Christ and his Church, in a clear Explication and Application of Song of Solomon*, Lond., 1658; Hammond, *Paraphrase on the Song of Songs*, 1662; Udemani *Expositio in C. C.*, Amstelod., 1665; Groenewegen, 1670; Sennerti *C. C. Salomonis*, Viteb., 1671; De Veil, *Explicatio literalis C. C.*, Lond., 1679; Schütten, Lips., 1678; Dilherri *in C. C. Annotationes*, Vratisl., 1680; Heunschii *in C. C. Comment. Apocalypticus*, Lips., 1689; *Le Cantique des Cantiques de Salomon, trad. en François, avec une paraphrase*, etc., Paris, 1690; Lydh, *Het Hoogelied van Salomo kortelyk verklaart*, Amstd., 1690; Marckii *in Canticum Salomonis Commentarius*, Amstelod., 1703; Adam, *Güldene Aepfel in Silbernen Schalen*, etc., Leipz., 1708; Seebach, *Erklärung des Hohen Liedes Salomonis*, Leipz., 1710; Hellenbroek, *Het Hogelied van Salomo verklaardt en vergeestellykt*, Rottd., 1718; Wachter, *Das Hohe Lied des Salomo*, Memm., 1722; Ker, *Cantici Salomonis Paraphrasis Genuina, Notis Criticis et Philologicis illustrata*, Edinb., 1727; Gill, *An Exposition of the Book of Solomon's Song*, 1728; Petersen, *Erklärung des Hohen Lieds Salomonis*, Büdingen, 1728; Woken, Viteb., 1729; Terne, *Stern und Kern des Hohen Lieds Salomonis*, Leipz., 1732; Reinhard, Lemgov, 1743; Gifford, *A Dissertation concerning the Song of Solomon*, London, 1755; Schöber, *Das Hohe Lied Salomonis*, Augs., 1752; Hanssen, *Betrachtungen über das Hohe Lied Salomonis*, Hamb., 1756; Percy (Bishop), *The Song of Solomon, newly translated from the Original Hebrew, with a Commentary and Annotations*, Lond., 1764; Wilhelm, *Versuch einer Poetischen Uebersetzung des Hohen Liedes Salomo*, Leipz., 1764; Anton, *Poetische Uebersetzung des Hohen Lieds Salomonis*, Leipz., 1773; Van Kooten, *Dissertat. continens Observatt. ad nonnulla C. C. loca*, Traj., 1774; Hezel, *Neue Uebersetzung und Erklärung des Hohen Liedes Salomonis*, Leipz, 1777; Harmer, *Outlines of a New Commentary on Solomon's Song*, Lond., 1777; Lessing, *Eclogæ regis Salomonis*, Leipz., 1779; Herder, *Lieder der Liebe*,

die ältesten und schönsten aus dem Morgenlande, Leipz., 1779; Kleuker, *Sammlung der Gedichte Salomon's*, Hamm. 1780; Anne Francis, *A Poetical translation of the Song of Solomon, with a Preliminary discourse and Notes*, Lond., 1781; Schlez, *Salomon's Lieder*, Ansbach, 1782; Hodgson, *Solomon's Song, translated from the Hebrew*, Oxford, 1785; Velthusen, *Catena Cantilenarum in Salomonem*, Helmstd., 1786; Lederer, *Das Hohe Lied Salomons*, Burghaus., 1787; Ammon, *Salomo's verschmähte Liebe*, Leipz., 1790; Staüdlin, *Theokrits Idyllen und das Hohe Lied*, Jenæ, 1792; Anton, *Salomonis Carmen melicum, quod C. C. dicitur*, etc., 1793; Gaab, *Bryträge zur Erklärung des sogenannten Hohen Liedes*, Tubing., 1795; Briegleb, *Salomo's schönstes Lied aus dem Hebräischen übersetzt und erläutert*, Arnstadt, 1798; Frost, *De Carmine Hebræorum erotico*, Hafn., 1805; Williams, *The Song of Songs: a new translation with Commentary and Notes*, Lond., 1801; Good, *The Song of Songs, or Sacred Idyls*, Lond., 1803; Fry, *Canticles, or Song of Solomon: a new translation with Notes*, Lond., 1811; Hug, *Das Hohe Lied*, Freyburg, 1813; Davidson, *A Brief Outline of an Examination of Solomon's Song*, Lond., 1817; Kistemaker, *C. C. illustratum ex hierographia Orientali*, Monast., 1818; Umbreit, *Lied der Lieb*, Gotting., 1820; Kaiser, *Das Hohe Lied*, Erlangen, 1825; Ewald. *Das Hohe Lied Salomo's übersetz mit Einleitung, Anmerkungen*, etc., Gotting., 1826; Döpke, *Philologische Kritischer Commentar zum Hohen Liede Salomo's*, Leipz., 1829; Rebenstein, *Das Lied der Lieder*, Berlin, 1838; Uhlemann, *De varia C. C. interpretandi ratione*, Berol., 1839; Hirzel, *Das Lied der Lieder oder Sieg der Treue, übersetzt und erklärt*, Zurich, 1840; Fava, *La Cantica delle Cantiche*, Milano, 1840. [Delitsch, *Das Hohelied untersucht und ausgelegt*, 1851; Rocke, *Das Hohelied*, 1851.]

CHAPTER I.

1 *The church's love unto Christ.* 5 *She confesseth her deformity,* 7 *and prayeth to be directed to his flock.* 8 *Christ directeth her to the shepherds' tents:* 9 *and shewing his love to her,* 11 *giveth her gracious promises.* 12 *The church and Christ congratulate one another.*

THE song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: [1]for [2]thy love *is* better than wine.

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 [3]Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: [4]the upright love thee.

5 ¶ I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; *but* mine own vineyard have I not kept.

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be [5]as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 ¶ I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my wellbeloved unto me, he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of [6]camphire in the vineyards of En-gedi.

15 [7]Behold, thou *art* fair, [8]my love; behold, thou *art* fair, thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our [9]rafters of fir.

[1] Chap. 4. 10. [2] Heb. *thy loves.* [3] John 6. 44. [4] Or, *they love thee uprightly.* [5] Or, *as one that is veiled.*
[6] Or, *cypress.* [7] Chap. 4. 1, and 5. 12. [8] Or, *my companion.* [9] Or, *galleries.*

Verse 5. '*As the tents of Kedar, as the curtains of Solomon.*'—The form of this strongly-marked contrast would lead us to conclude that a magnificent state-tent belonging to Solomon is here intended by the word rendered 'curtains:' and opposed to the black goats'-hair tents of the Kedarene Arabs. The Oriental kings usually possess one or more rich tents, to be used when occasion requires. In the Arabian romance of *Antar* (iv. 575), there is a description of one, which the hero received as a present from the king of Persia, and which he caused to be pitched upon the occasion of his marriage with Ibla. 'When spread out it occupied half the land of Shurebah, for it was the load of forty camels; and there was an awning at the door of the pavilion, under which four thousand of the Arabian horse could skirmish. It was embroidered with burnished gold, studded with precious stones and diamonds, interspersed with rubies and emeralds, set with rows of pearls; and there was painted thereon a specimen of every created thing—birds, and trees, and towns, and cities, and seas, and continents, and beasts, and reptiles: and whoever looked at it was confounded by the variety of the representations, and by the brilliancy of the silver and gold; and so magnificent was the whole, that when the pavilion was pitched, the land of Shurebah and Mount Saadi were illuminated by its splendour.' This is of course an exaggerated poetical description, particularly as to the *size* of the pavilion; but yet the exaggeration is not so great as might be imagined. Marco Polo describes Kublai Khan's tent as being so large that ten thousand soldiers might be drawn up under it, without incommoding the nobles at the audience: and others are mentioned capable of holding two thousand persons. At the famous marriage-feast held by Timur Beg (Tamerlane) at Canighul, the royal tents were gilt, and adorned with precious stones. Each tent had twelve columns of silver, inlaid with gold: the outside was scarlet and seven other colours, and were lined with satin of all colours. Their curtains were of velvet, and their ropes of silk. At the encampment of the same conqueror, in the plain of Ourtoupa, the pavilions were richly ornamented, and hung with curtains of brocade covered with gold flowers. At other times we read of tents 'covered with cloth of gold and tartaries full nobly;' and at the grand encampment at Minecgheul, the tent of Timur was under a canopy supported by forty pillars, and was as spacious as a palace; in the middle of it was a throne, so ornamented with precious stones that it resembled the sun (see Rankin's *Historical Researches*, passim). More recently Nadir Shah, the conqueror of India, had a superb tent, covered on the outside with scarlet cloth, and lined within with violet-coloured satin, ornamented with various figures of animals, flowers, etc., formed entirely of pearls and precious stones. The contrast between such tents and those of the Arabian shepherds is great indeed.

6. '*Because I am black, because the sun hath looked upon me.*'—In countries like Palestine, where the summer heat is strong and of long duration, a great difference exists in the complexion of the women. Those in good circumstances seldom go abroad, and being shaded from the sun at all times with great care, their complexions remain fair and beautiful. But women in the lower ranks of life, such as those of the fellahin (peasants), and still more of the Bedouins, being, from the nature of their employment and manner of life, more exposed to the sun, contract a swarthy or tawny complexion. Under such circumstances a high value would necessarily be set by the Eastern ladies upon the fairness of their complexions, not only as a mark of superior beauty, but of their high condition. Self-abased therefore by the consciousness of the difference between her brown complexion and the clear hue presented by the high-born daughters of Jerusalem who were attendant at the royal marriage, the bride breaks forth into this deprecation, and assigns as the cause of her mean appearance that she had been exposed to the labour of the fields.

—'*They made me keeper of the vineyards,*' etc.—The bride complains of the severity of her relations in exposing her to the mean employment by which her fair complexion had been embrowned. She says, in effect, as Fry paraphrases, 'You see me discoloured by the sun; it arises from my having been employed in the labours of husbandry; not that I myself have reaped any fruits from my industry. I was cruelly reduced to be the slave of others, and they alone have received the profits of my toil and labour.'

7. '*Tell me . . . . where thou makest thy flocks to rest at noon,*' etc.—This, it seems, she wants to know, that she, who has a separate charge of a flock of kids, as appears by the next verse, may drive her flock thither also, and enjoy the period of noontide repose, when the flocks rest in the shade, in his society. The answer is, that in case they should be separated, she may discover his noontide resting-place by following the traces of his flock.

9. '*I have compared thee . . . . to a company of horses in Pharaoh's chariots.*'—This comparison seems, to our notions, somewhat uncouth. But we are to observe that the comparison is here not to one particular horse, but to a number of horses; and further, that these horses are such as belong to the costly chariots of Pharaoh, and that the point of the comparison is not, as appears, to the form, action, speed, or docility of these animals, but to their splendid decorations, as illustrated by what follows:—'Thy cheeks are comely with rows of jewels, and thy neck with chains of gold.' If the reader will take the trouble of comparing the splendid furniture of the horses in the Egyptian chariot in the cut given under Exod. xiv., with the neck and head of the Egyptian princess in the engraving given under chap. vii., he will be at no loss to discover the force and propriety of the comparison. It will be remembered that Solomon's own horses and chariots were Egyptian, and were doubtless decorated and furnished in the Egyptian manner, though perhaps, from the magnificence of his taste, with richer materials than ordinary—jewels and gold.

10. '*Thy cheeks are comely with rows of jewels.*'—Instead of cheeks, it would be better to read 'brows,' as the original will very well allow. We may here intimate that we shall not in this book notice the various details of female ornaments, as they are more fully enumerated in Isa. iii.. where they will receive the requisite attention. The present text intimates that the ornament of rows of jewels, still much affected by ladies in the East, was thus early in use; indeed, we see them in the dresses of the ancient Egyptian ladies, as, for instance, in the cut given



The CHKOOSAH, or Jewelled Head-band of Modern Egypt.

under chap. vii. Olearius states (and his statement is still applicable) that all the head-dress that the Persian ladies make use of are two or three rows of pearls, which are worn round the head, beginning at the forehead and descending down the cheeks, and under the chin, so that their faces seem to be set in pearls. This head-dress seemed to him to be very ancient among the Orientals, since, he says, *mention is made of it* in the *Song of Songs*, for which he refers to the present text. The sultana Hafiten is described by Lady M. W. Montague as wearing around her talpoche, or headdress, 'four strings of pearls, the finest and whitest in the word.' And if it were only as a royal bride that the lady in the Canticles wore those rows of jewels, this also is illustrated by the later usages of the East; for when the Khalif al-Maimon went to receive Touran Dokht, the Tarikh al-Abbas reports that he found that princess 'seated on a throne, her head laden with a thousand pearls, every one of them as big as a pigeon's egg or large

nut; and this rich coiffure the Khalif resolved should be assigned her for a dowry.'

12. '*While the king sitteth at his table,*' etc.—This is confessedly obscure; nor is Fry's 'While the king was in his circuit,' much clearer. We prefer the interpretation of Stowe, who translates—

> 'Where the prince is on his divan,
> Thither doth my perfume send its fragrance;'

and in his note supposes it to convey the very poetical idea that the fragrance of the perfumes is attracted to him.

13. '*He shall lie,*' etc.—Not 'he,' but 'it,' that is the bundle of myrrh mentioned in the preceding clause—'A cluster of myrrh is my beloved unto me: it shall lie all night in my bosom.'

This simile is, without doubt, derived from the custom which still prevails among the Persian and other Eastern ladies of distinction, who attach to their necklaces, which fall below their bosoms, a box of perfumes, pierced with holes, through which the precious scent issues. For trinkets, these boxes are rather of a large size. They are usually filled with a light black paste made of musk and amber, the scent of which is very powerful.

14. '*Camphire.*'—The Hebrew כֹּפֶר *copher*, answering to the Greek *κύπρος* and the Latin *cyprus*, is now generally agreed to be the *henna* of the Arabians, being the *Lawsonia alba* of Linnæus, including under the specific appellation of *alba* the *inermis* and the *spinosa*, since the shrub is *unarmed* in youth, but becomes *thorny* as its age advances. It belongs to the natural family of the *Salicariæ*, and is hence allied to the *Lythrum salicariæ* of the streams that meander through the parks in this country. It is a smooth-looking shrub: the deep colour of its bark contrasts well with the light green hue of the foliage; and, together with the softened mixture of white yellow, with the red tint of the ramifications which support them, presents a combination as agreeable to the eye as the odour is to the scent. The flowers grow in dense clusters—whence the 'cluster of camphire' in the text. The grateful fragrance of these clusters is as much appreciated now as in the time of Solomon. The clusters themselves serve as a popular and customary perfume. The women take great pleasure in them. They hold them in their hand, carry them in their bosom, and keep them in their apartments to perfume the air. An extract from them is used in religious ceremonies, and in visits of compliment and gratulation. The leaves of this plant are still more in request. When dried and powdered they furnish the famous dye with which the Orientals give a deep orange tincture to the nails of their hands and feet, to the soles of their feet and the palms of their hands, and sometimes to their hair. Some think that the use of this dye for the nails is indicated in Deut. xxi. 12: and it is not unlikely that the Hebrews had this custom, though it may be doubtful that there is an allusion to it in that text. See the note there.



LAWSONIA INERMIS.

15. '*Behold thou art fair,*' etc.—The reader perceives that they are now in the green fields, under the spreading cedars and the cypresses. This, which is but dimly discerned in the Authorized Version, is clearly brought out by Stowe:—

> 'Beautiful art thou, my beloved,
> Sacred art thou;
> This green turf is our couch,
> These cedars the columns of our palace,
> These cypresses its rafters;
> And I the rose of Sharon,
> The anemone of the vale.'

Nothing can better compare with this than Milton's description of Adam's bower:—

> 'It was a place
> Chosen by the sov'reign Plauter, where he framed
> All things to man's delightful use; the roof
> Of thickest covert was inwoven shade,
> Laurel and myrtle, and what higher grow
> Of firm and fragrant leaf: on either side
> Acanthus, and each odorous bushy shrub
> Fenced by the verdant wall; each beauteous flower,
> Iris all hues, roses, and jessamine
> Rear'd high their flourished heads between, and wrought
> Mosaic: underfoot the violet,
> Crocus, and hyacinth, with rich inlay
> Broider'd the ground, more colour'd than with stone
> Of costliest emblem.'

CHAPTER II.

1 *The mutual love of Christ and his church.* 8 *The hope,* 10 *and calling of the church.* 14 *Christ's care of the church.* 16 *The profession of the church, her faith and hope.*

I AM the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. [1]I sat down under his shadow with great delight, and his fruit *was* sweet to my [2]taste.

4 He brought me to the [3]banqueting house, and his banner over me *was* love.

5 Stay me with flagons, [4]comfort me with apples: for I *am* sick of love.

6 [5]His left hand *is* under my head, and his right hand doth embrace me.

[1] Heb. *I delighted and sat down,* &c. [2] Heb. *palate* [3] Heb. *house of wine.* [4] Heb. *straw me with apples.* [5] Chap. 8. 3.

7 [6]I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 [7]My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, [8]shewing himself through the lattice.

10 ¶ My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ [10]My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 [11]Until the day break, and the shadows flee away, turn, my beloved, and be thou [12]like a roe or a young hart upon the mountains [13]of Bether.

[6] Heb. *I adjure you.* [7] Chap. 3. 5, and 8. 4. [8] Verse 17. [9] Heb. *flourishing.* [10] Chap. 6. 3, and 7. 10. [11] Chap. 4. 6. [12] Chap. 8. 14. [13] Or, *of division.*

Verse 1. '*The rose of Sharon.*'—The Septuagint and Vulgate render the original חֲבַצֶּלֶת *chabatztzeleth*, by ἄνθος, and *flos*—a flower; and Sharon they do not give as a proper name, but give its meaning, translating, a 'flower of the field.' Bishop Percy, whose opinion has been taken by many later commentators, thinks that the bride is not praising herself, by reference to flowers famous for their beauty, but is speaking modestly and detractively of herself; and points this sense by translating, 'I am a mere rose of the field, a lily of the valley.' He justly understands that this gives a new force to the reply of the bridegroom in the next verse.

We believe there can be little doubt that the rose is really intended by the Hebrew word. Even if in the general sense it should mean but a *flower*, we should still infer that, when applied in a particular sense, it means a rose; for this would be according to the usage of the East. Thus the Persian word *gul* describes a flower in general, and the rose *par excellence*; and the Arabic term *ward* is employed in the same acceptations. This suffices to shew the estimation in which the rose is held in the East. It is the queen of flowers there, as in the West — and there perhaps more eminently. In the Persian language, particularly, there is perhaps no poem in which allusions to it, and comparisons drawn from it, do not occur even to repletion, although diversified by reference to the various species and colours in which that renowned flower appears. The extreme fragrance and great beauty of the rose in some parts of Western Asia have attracted the notice of many travellers. It is also cultivated, not merely as a garden-plant for pleasure, but in extensive fields, from the produce of which is prepared that valued and delicious perfume called rose-water. The size of the rose trees, and the number of the flowers on each far exceeds, in the rose districts of Persia, anything we are here accustomed to witness. In that country the most common sorts are the usual rose-colour, white, red, or deeper red, yellow, and mixed—that is, red on one side, and yellow or white on the other. Sometimes, also, on a rose-tree may be seen flowers of three colours—red, red and yellow, and red and white. How much the rose was esteemed by the classical ancients is well known. It particularly figured in festal chaplets; and so perhaps it did among the Jews; for, in the apocryphal book of Wisdom, the sensualists are represented as saying, 'Let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us: Let us crown ourselves with rose-buds before they are withered' (chap. ii. 7, 8). In another apocryphal book 'the rose-plants of Jericho' (Ecclus. xxiv. 14) are mentioned with praise.

The extent to which roses flourished in and near Palestine may be perceived from the testimonies of travellers. The principal species are the white garden-rose (*Rosa alba*), the damask-rose (*R. Damascene*), a yellow rose, and the evergreen rose (*R. sempervirens*). The Syrian origin of the damask rose is indicated by its name, which refers it to Damascus. In the gardens of that city roses are still much cultivated. Monro says that in size they are inferior to *our* damask rose, and less perfect in form; but that the colour and odour are far more rich. The only variety which exists in Damascus is a white rose, which appears to belong to the same species, differing only in colour. The same traveller (ii. 90) found, in the valley of Baalbek, a creeping rose of a bright yellow colour in full bloom about the end of May. About the same time, on advancing towards Rama and Joppa from Jerusalem, the hills are found to be to a considerable extent covered with white and pink roses (Elliot, ii. 508). The gardens of Rama itself abound in roses of a powerful fragrance (D'Arvieux, ii. 24). Burckhardt was struck by the number of rose-trees which he found growing wild among the ruins of Boszra beyond Jordan (*Syria*, 236); and the same traveller informs us that roses are cultivated with much success in the gardens of Mount Sinai (p. 583). Mariti found the greatest quantity of roses in the hamlet of St. John, in the wilderness of the same name. 'In this place the rose-trees form small forests in the gardens. The greatest part of the roses reared are brought to Jerusalem, where rose-water is prepared from them, of which the scent is very exquisite.' According to the Rabbinical authorities, no gardens were allowed *within* the walls of Jerusalem—seeing that the gardens would require the soil to be manured, whereby the holy city would have been polluted. A few *rose-gardens* only (which had existed from the days of the prophets) were allowed (Lightfoot, *Exercit. upon Matt.*, xxvi. 36). At present the vicinity of Jerusalem does not appear very congenial to the rose.

— '*Lily.*'—The Hebrew word שׁוֹשַׁנָּה *shoshanna*, seems to indicate that the 'lily of the valley' was one of those plants wherein the number *six* (שֵׁשׁ) predominates in the distribution of their parts, such as the crocus, asphodel,

daffodil, lily, etc. We once felt inclined to think that a species of asphodel was the plant alluded to, since the *Asphodelus ramosus* covers immense tracts of land in the south, and is said to be good fodder for sheep; 'he feedeth among the lilies.' But in a matter of so much obscurity we prefer to concur with those who think that the *Amaryllis lutea* may be here intended. The *Amaryllis lutea*, or yellow amaryllis, bears some resemblance to our yellow crocus, but with a larger flower and broader leaves. The blossom emerges from an undivided spathe or sheath, and is of a bell-shaped contour, with *six* divisions, and *six* stamens which are alternately shorter. The flower seldom rises above three or four inches above the soil, accompanied by a tuft of green leaves, which, after the flowering is passed, continue to wear their freshness through the winter. Many acres are often covered with this pretty flower, which is in its prime in September and October. It is a hardy plant, and was introduced into the English gardens by Gerarde in 1596, where it is seen flowering nearly at the same time as the saffron crocus and the colchicum, with which it harmonizes greatly in its appearance. As it is, however, uncertain whether any lily is intended by the Hebrew word here employed, we prefer to reserve our information respecting the lilies of Palestine for Matt. vi. 28, where a species of lily is unquestionably denoted.

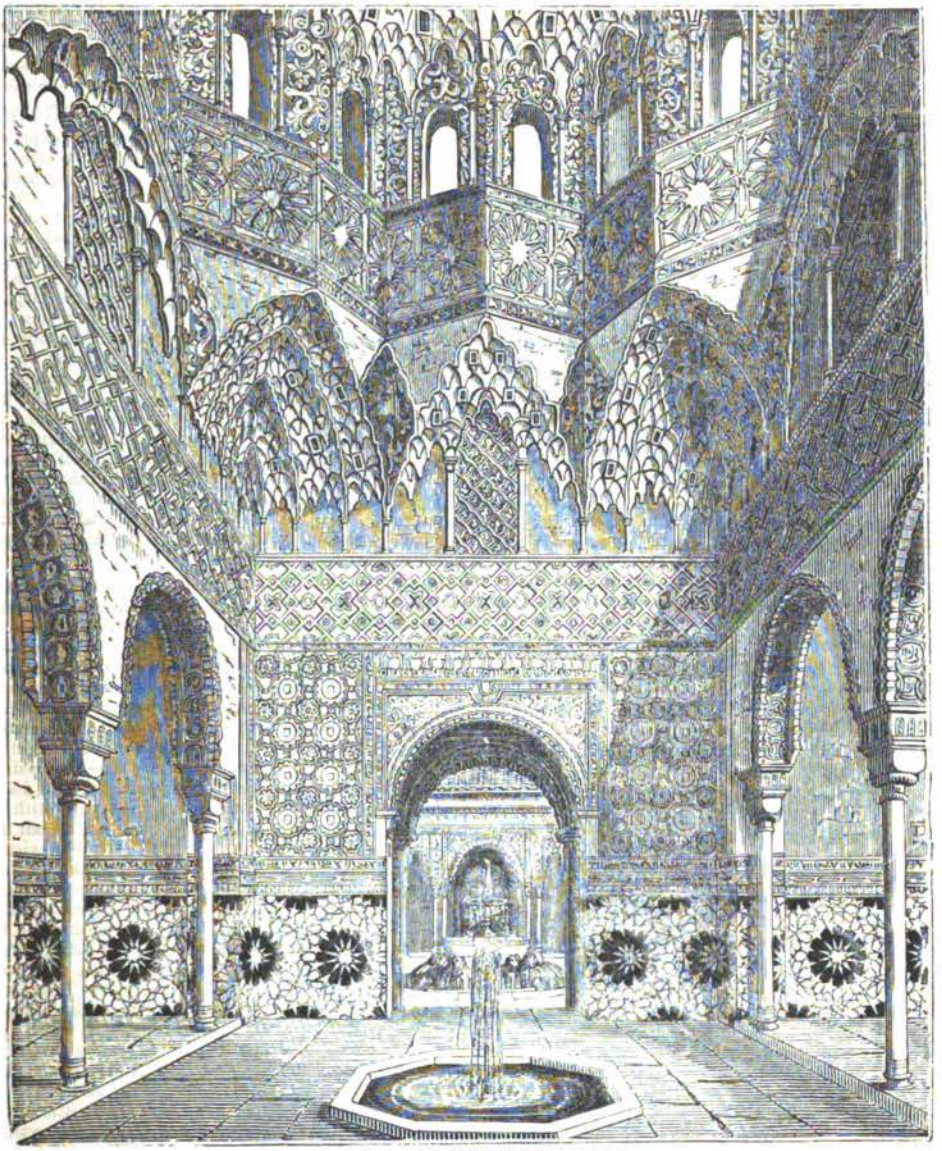
3. '*Apple-tree.*'—Instead of this, we have 'citron-tree;' and, when the fruit alone is mentioned, 'citron' instead of 'apple,' in most modern versions. We do not hesitate to acquiesce in this conclusion, when we reflect that all the allusions to it in Scripture agree better with the citron than



"APPLE" OR CITRON TREE (*Citrus Medica*).

with the apple. From the present text we learn that it was thought one of the noblest trees of the wood, and that its fruit was very pleasant: *v.* 5 seems to intimate that its fruit was proper for those to smell who were ready to faint; ch. viii. 5, more explicitly expresses its fragrance; and Prov. xxv. 11, appears to say that it was of a golden colour. All this is true of the citron, but not so of the apple, which does not attain much delicacy or perfection in Western Asia. The present writer nowhere, in that region, tasted an apple which an Englishman would praise, except at one place (Gumitch Khona, widely famed on that account) among the mountains south of the Black Sea, where they are very good, and admit of a comparison with some of our best qualities. The name also, תַּפּוּחַ *tappuach*, signifying '*to breathe*,' may be supposed to express the delightful and powerful fragrance which breathes from every part of the citron-tree. To which we may add, that the fruit is much used by the Oriental ladies to smell to, for which purpose they often have it in their hands, or within reach, and, as its fragrance is considered most reviving, it is employed for much the same purposes as a scent-bottle in this country. We consider this a good illustration of *v.* 5. The tree grows to a fine large size, and affords a pleasant shade, as the text intimates. It is green all the year, and in due season the snow-white blossoms and golden fruit may be observed at the same time upon the same tree. The foliage is studded with minute glands, which are the depositaries of the odorous juices to which the tree owes its fragrance. Many think that the word is to be understood in the large sense, as including the orange, lemon, and other species of the *citrus*: as, however, there is much uncertainty in this matter, and as the details seem more applicable to the citron than to any other single species, we have preferred to limit our statement, without being opposed to the larger interpretation.

4. '*Banqueting-house.*'—We have been desirous of presenting our readers with a specimen of the style of interior architecture and ornament, exhibited in the more splendid royal halls of Eastern palaces. For this purpose we have been induced to select the very rich and characteristic Hall of Abencerrages, in the famous palace of the Alhambra, built by the Arabian kings of Granada. Its peculiarly Oriental character, its age, and the elaborate finish of all its parts, render it by far the most eligible representation for our purpose that could be obtained. The pillars, the arches, the central fountain diffusing its cooling influence around, the division of the walls with their projections, recesses, and style of ornament, are all in the most approved Oriental style, which probably existed in ages long anterior to the foundation of the Alhambra. The entrance to this hall is from the Court of the Lions, so called from the fountain which is seen in our engraving, and a larger view of which has been given under 1 Kings vii. 23. Murphy, from whose *Moorish Antiquities of Spain* the illustration is copied, thus speaks of a similar and corresponding apartment (the Hall of the Two Sisters), entered from the same court. 'The eye is lost in contemplating the rich assemblage of ornaments which appear in every part of this noble hall. From the pavement to the beginning of the arches the walls are decorated with elegant mosaic; the panels between the arches are filled with a very delicate ornament, which, at a little distance, has the appearance of a plain mass; and the ceiling is composed of stalactites in stucco, and is finished in a style of equal elegance. The distribution of the various parts of this noble apartment is truly enchanting. The balconies above were occupied by musicians; below sat the women; while a *jet-d'eau* in the centre diffused a refreshing coolness through the hall. The windows in the back-ground are finished in a similar manner, and look into a little myrtle-garden.' Nothing can be better in the way of general illustration than what the same author, in his *History of the Mohammedan Empire in Spain*, says on the general style of interior decoration which this palace exhibits:—'The Arabesque paintings and mosaics, which are finished with great care and accuracy, give a consequence and interest even to the smallest apartments. Instead of being papered and wainscoted, the walls are covered with Arabesques which had been cast in moulds in a peculiar manner, and afterwards joined together, although no separation appears. The receding ornaments are illuminated in just gradations with leaf-gold, pink, light blue, and dusky purple: the first colour is the



HALL OF ABENCERRAGES, ALHAMBRA.

nearest, the last the most distant from the eye, but the general surface is white. A multitude of sculptures of unequal projection creates confusion; an error avoided in this place, where the ornaments are produced by incision, and their boundless number excites an artificial infinity. Externally, where projections are necessary, the line of continuity is uniformly preserved in every distinct series of parts. The domes and arcades are also formed of ornamented casts, which are almost as light as wood and as durable as marble: specimens of the composition of which they are formed may be seen in the early works of the Arabs uninjured after the lapse of ten centuries. The lower parts of the walls, to the height of about four feet, are covered with porcelain mosaics of various figures and colours; and it appears, from a few remaining specimens, that the floors and columns of some of the apartments were also covered with similar mosaics.' Nearly all this applies with equal propriety to the modern palaces of Western Asia; the principal alteration being in the now frequent use of looking-glass in the interior decorations, and which seems in some sort to supply the place of the porcelain mosaic mentioned above, and which, like that, is employed sometimes to cover even the shafts of pillars, and with an effect which we should undervalue by comparing it with any use of the mirror known in this country. Upon the whole, however, as well as in the use of painted figures and devices, which sometimes occur instead of the rich panel-work, which is still, however, to a great extent retained, the Oriental taste seems to have considerably degenerated. In the East there is perhaps no palace equal to the Alhambra; and this is one reason for the preference we have given to it for the purpose of illustration. See also the notes on Ps. xlv. 8; and Isa. liv. 12.

— '*His banner over me.*'—Harmer, in his *Observations*, very ingeniously conjectures that the passage in the Psalms (cxxi. 5), 'The Lord is the shade on thy right

hand, the sun shall not smite thee by day, nor the moon by night,' is a simile drawn from, and indicating the ancient use of the umbrella in Palestine. If that be admitted, there may be seen, by an easy transition of ideas, to be a similar allusion here. At all events, the use of something like an umbrella at even this early time is very probable. That it existed still more anciently in Egypt is shewn by the cut given under iii. 9, where an attendant is seen bearing an umbrella of peculiar form behind the palanquin of his lord. There it had become a matter of private convenience, whereas in other Oriental countries it appears to have been, as it still is, an appurtenance of kingly state. In the ancient sculptures of Persia it is found in a shape not materially different from that which it now bears, as being borne by an attendant over the head of the king. See the note and cut under Ezra i. 1, to which it may be added that a kind of umbrella used to form the canopy of Persian and other Eastern thrones. See the cut under Esther iv. 11. In the pictures which the Dutch travellers of the seventeenth century give of the Great Moguls we frequently see the umbrella borne over the imperial head; and in the many figures which they give of the princesses, and which are known to be substantially correct in the details, the lady is almost always seen under an umbrella, or a canopied substitute for it. The ideas thus indicated in the use of the umbrella—as a sort of distinction proper to royalty—prevails throughout Asia, except among the Chinese nation, where the use of it is less exclusively regal. It may therefore seem that the umbrella, if found by indirect reference in the present text, may correspondingly point to it as one of the distinctions proper to the princesses of Egypt. The brides of the East, however, on the day of their espousals assume the royal distinction of walking under a canopy; and, as the Jewish writers inform us that this custom is of ancient date among themselves, the allusion may be rather to the nuptial than to the royal character of this utensil.

7. '*I charge you . . . . that ye stir not up, nor awake my love, till he please.*'—The verb is here feminine, and it should be rendered 'till she please.' This is a very important difference here. We have seen that on the couch or divan in the banqueting-hall the bride reclines, supported by the bridegroom's left arm, which is under her head. In that posture she sleeps, and speaks in her sleep, describing her dreams. The bridegroom is all attention to her words, and the commencement and end of the dream are clearly marked to the attentive reader by his injunctions to those present to sit still, and make no disturbance by which she may be awakened.

— '*Nor awake my love, till he please.*'—In the East, where every one enjoys a short sleep in the heat of the day, it is considered the height of rudeness and incivility to awake any one, or to expect that he should be awakened. An Oriental calling on another of equal or inferior rank (unless very greatly inferior), and hearing that he is asleep, never dreams of requesting that he may be roused, but either waits till he naturally awakes, or withdraws and calls another time. A European so calling, and directing the person to be awakened, would give much offence, and would be set down as one ignorant of the ordinary civilities of life. These usages, and the ideas connected with them, are usually adopted by Europeans in the East, and they soon exact the same respect for their sleep to which the natives are accustomed. In an unpublished *Tour in Persia*, by R. C. M., 1828, the writer gives an account of a visit which he paid at Baghdad to a Mr. S., 'a young German who has lately married a Chaldæan Catholic,' as a specimen of the common life and manners of the European Christians there. He says, 'A blear-eyed Christian domestic, with a mixture of servility and self-importance in his countenance, kept the door ajar, while informing me that his master was taking his mid-day nap. And when I bade him awake him, and tell him that an English gentleman wished to see him, replied, "Wake him, Sir! I dare not, for all the world." At length, on my saying that if he did not I must, he went.'



INDIAN CANOPY AND UMBRELLA.

e verb is here feminine, and it
she please.' This is a very co-
We have seen that on the couch
eting-hall the bride reclines, sup-
n's left arm, which is under her
he sleeps, and speaks in her sleep.
The bridegroom is all attention
mmencement and end of the dream
attentive reader by his injurious
ill, and make no disturbance 'y
ened.
re, *till he please*.'—In the East
s a short sleep in the heat of the
height of rudeness and incivility

Digitized by Google



HOWDAH OF AN INDIAN PRINCE.

idea of a portable couch, litter, or palanquin. Such conveyances were in use among the ancient Egyptians, with whose refinements Solomon appears to have been well acquainted. At Beni-Hassan is a representation, which is copied opposite, of a person of distinction carried in an open palanquin by four bearers, closely followed by an attendant with a sort of parasol. Such vehicles are still employed by persons of consideration in different Eastern countries, and are very various in their character and mode of use; but in general terms they may be described as couches, covered with a canopy supported by pillars at the four corners, and hung round with curtains to protect the person from the sun; and carried on men's shoulders by means of two poles on which they are supported. They are usually long enough for the rider to recline at full length in them, and about three feet broad; but the size, height, and richness, depend of course on the rank or wealth of the owner. The number of bearers is proportioned to the weight; and, in travelling, there are two or more sets which relieve each other by turns. When however litters of this description are employed in Western Asia, they are seldom carried by men, but by two animals (usually camels or mules), one of which goes before and the other behind, between the poles. There is another kind of canopied litter, mounted on the back of a single animal (an elephant in India), on which great persons ride in state, and which, from its elevation and richness, is conspicuous from afar; but in the present instance something of the other sort is probably intended. Vehicles of this description, particularly royal ones, are sometimes of astonishing magnificence, the woodwork being covered with silver and enriched with precious stones, while the canopy is of the most costly stuffs, brocades, and satins, also adorned with jewels, and the interior fitting up of corresponding splendour.

11. '*The crown wherewith his mother crowned him in the day of his espousals.*'—The use of nuptial crowns is very ancient and very general. See the note on Prov. xii. 4. The modern Jews do not use crowns in their marriage ceremonies, and they inform us that the custom has been discontinued since the last fatal siege of Jerusalem by the Romans. The information which the Gemara, etc. give on the subject is, that the crown of the bridegroom was of gold or silver, or else a chaplet of roses, myrtle, or olive, and that the bride's crown was of gold or silver: and they seem to state that the crowns were in the form of a tower, similar to those which are represented on the head of the heathen goddess Cybele. There is also some mention of a crown made of salt and sulphur, worn by the bridegroom; the salt being transparent as crystal, and various figures being represented thereon in sulphur.

CHAPTER IV.

1 *Christ setteth forth the graces of the church.* 8 *He sheweth his love to her.* 16 *The church prayeth to be made fit for his presence.*

[1]BEHOLD, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a [2]flock of goats, [3]that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 [4]Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 [5]Until the day [6]break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 [7]Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir [8]and Hermon, from the lions' dens, from the mountains of the leopards.

[1] Chap. 1. 15, and 5. 12. [2] Chap. 6. 5, 6. [3] Or, *that eat of*, &c. [4] Chap. 7. 3. [5] Chap. 2. 17. [6] Heb. *breathe*. [7] Ephes. 5. 27. [8] Deut. 3. 9.

9 Thou hast [9]ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! [10]how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden [11]inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; [12]camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

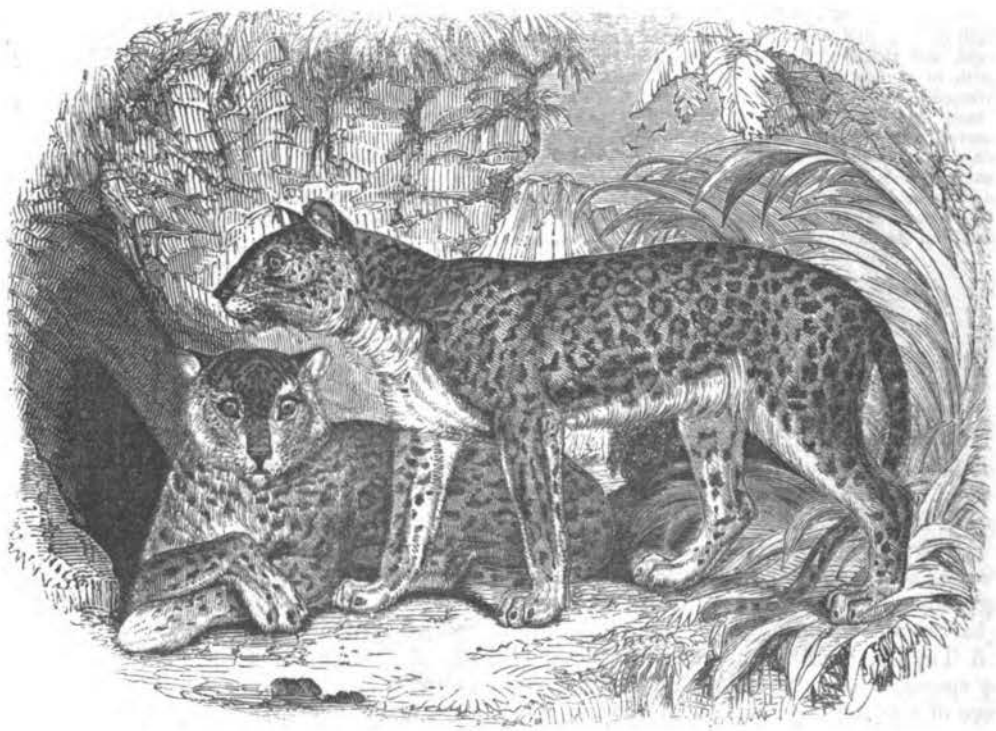
16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

9 Or, *taken away my heart.* 10 Chap. 1. 2. 11 Heb. *barred.* 12 Or, *cypress.*

Verse 4. '*Thy neck is like the tower of David,*' etc.—The allusion here is doubtless to some tower built by David, which would appear to have been, from its situation and the symmetry of its proportions, an object of much admiration, and which, from the additional circumstance of its being used for the suspending of armour, might have afforded no inapt comparison for the neck and its ornaments.

8. '*Amana... Shenir... Hermon.*'—All these were different parts or mountains of the Lebanon chain. They have already been noticed in this work, excepting Amana, of which nothing is known.

— '*Leopards.*'—There is no question that the leopard is intended by the word נָמֵר *namer*, for the same word denotes this animal in the Chaldee, Syriac, Arabic, and Ethiopic, and in Jer. xiii. 23, there is a distinct allusion to its spotted skin. It would seem that these animals were formerly common in Palestine, as several places bear names which seem to intimate that they were infested by leopards, as '*Nimrah*' (Num. xxxii. 3); '*Beth-Nimrah*' (Num. xxxii. 36; Josh. xiii. 27); and 'waters of Nimrah' (Isa. xv. 6; Jer. xlviii. 34); and here we read of 'the mountains of leopards.' The leopard is still known in Syria and Arabia, though no longer common. It is the most beautiful animal of the lion family; which may be one reason why it is more noticed in Scripture than any other creature of that family, except the lion itself. The ranges of black rosettes, with which its yellow hide is

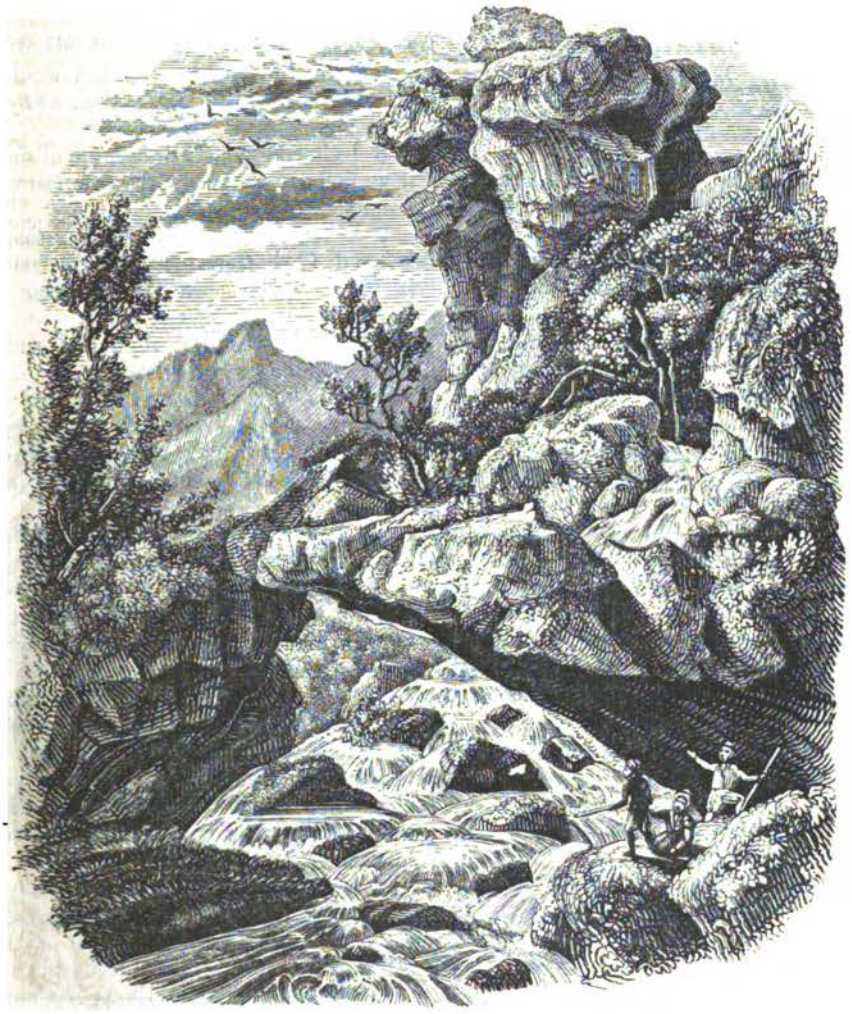


SYRIAN LEOPARDS, *Felis Nimr* (*Pardus*).—Ehrenberg.

marked, give it an appearance which has always been admired, and supply the comparison in Jeremiah, to which we have referred. It has much resemblance to the tiger, except in having black rosettes, instead of black stripes: but it is a much smaller animal, and of inferior powers. It is however very savage and ferocious; and, in the insidious and stealthy fashion of its kind, assaults all sorts of animals, man himself not being altogether exempted from its attacks. There are some striking allusions to its habits and powers in future texts, which we shall explain as the occasions occur. Various travellers in Palestine have noticed animals which they describe under the names of tigers, leopards, panthers, ounces, but by all these names one and the same animal is intended, and that is the leopard. This we learn from the more definite information supplied by the figure which Ehrenberg has given, and which we have copied. It is one of the most beautiful of its tribe. It is more frequently seen in the southern maritime mountains of Syria, that is, in and about Lebanon and Palestine, than in northern Syria. Stories are current of its depredations in these mountains, and of its attacking travellers by night on the sea shore about the roots of Lebanon. Burckhardt, who calls it an 'ounce,' names it among the animals of Mount Tabor (*Syria*, p. 335; see also p. 132). It was also noticed on the shores of the lake of Tiberias by Mariti (*Viagge*, ii. 327); but he calls it a tiger, as does Rauwolff, who saw it in Lebanon.

9. '*With one of thine eyes.*'—Why one? This seems to suggest that in those times, as at present, the women, when in public, so held the thick veil in which their heads and persons were enveloped that only one eye could be perceived.

12. '*A garden inclosed is my sister; . . . a spring shut up, a fountain sealed.*'—These epithets appear to us to apply to the seclusion in which the wives of kings and persons of high distinction were kept. No doubt the women among the Hebrews enjoyed considerably more freedom of movement than females now do in the East; but it is clear that women of rank lived in what we should consider much retirement. Nor was that considered an evil, according to the very just view which Mr. Addison, in his *Damascus and Palmyra*, takes of the subject. He says: 'I have heard many instances of the strong affection of women in this part of the world for their husbands. The most erroneous notions are prevalent among us as to the grievous bondage in which, as it is called, they are held, and as to the way in which they pass their lives. From



LEBANON. NAHR QUADES. 'Streams from Lebanon'—*verse* 15.

inquiries I have made of different Levantine and Frank ladies in the habit of visiting the harams of the east, I understand that the fair occupants of them by no means covet the degree of liberty claimed and enjoyed by our European ladies, and think that a married woman should enjoy no other male society but that of her husband; that her whole time should be given up in studying to amuse him, and in the nursing and educating of his children, which pleasing task they never delegate to another. They seem, it is said, to look upon the very restraint in which they are kept, and the watchfulness with which they are guarded, with a feeling of pride and satisfaction, thinking it a proof of the estimation in which they are held, and the value attached to them by their husbands. Thus the most flattering epithet that can be applied to an eastern lady is said to be that of the "*concealed treasure*," "*the guarded jewel*," "*the well watched angel*." '

14. '*Saffron*.'—The original is כֹּפֶר *karkom*, which name the same plant also bears in Arabic and Persian. Indeed, the names κρόκος and *crocus*, which it bore among the Greeks and Latins, and now bears with us, is nearly the same, except in the final letter ם *m*, which from similarity of form sometimes gets confounded with ס *s*, in the Hebrew. The *Crocus officinalis* is well known as an ornament in our own gardens, as it was in those of Solomon; but the peculiar aroma that is found in the stigma or capital of the central pillar or thread in the flower is not always recognised. The smallness of the part causes it to be overlooked, and renders expensive the scented drug called 'saffron' (from its Arabic name, *zahafaran*) which is obtained from it. The plant is too well known to require particular description in this place.

15. '*Streams from Lebanon*.'—This verse receives a very appropriate illustration from the engraving in last page, which represents a part of the course of one of the streams from Lebanon; and which may suitably be accompanied by the following extract from Maundrell. 'There is a very deep rupture in the side of Lebanon, running at least seven hours directly up into the mountain. It is on both sides exceedingly steep and high, clothed with fragrant greens from top to bottom, and everywhere refreshed with fountains falling down from the rocks in pleasant cascades—the ingenious work of nature. The streams, all uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it.' *Journey*, p. 142.

CHAPTER V.

1 *Christ awaketh the church with his calling.* 2 *The church having a taste of Christ's love, is sick of love.* 9 *A description of Christ by his graces.*

I AM come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, [1]yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved [2]for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* [3]sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, [4]that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, [5]the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* [6]bushy, *and* black as a raven.

12 [7]His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* [8]fitly set.

13 His cheeks *are* as a bed of spices, *as* [9]sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 [10]His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

1 Or, *and be drunken*, with *loves*. 2 Or (as some read), *in me*. 3 Heb. *passing*, or, *running about*. 4 Heb. *what*.
5 Heb. *a standard-bearer*. 6 Or, *curled*. 7 Chap. 1. 15, and 4. 1.
8 Heb. *sitting in fulness*; that is, *fitly placed, and set as a precious stone in the foil of a ring*. 9 Or, *towers of perfumes*.
10 Heb. *his palate*.

Verse 4. '*Put in his hand by the hole of the door*.'—From the notice of the wooden locks used in the East which we have given under Neh. iii. 6, the reader will understand that they may be opened with little difficulty without the key, by means of a bit of stick, a nail, or even, by some management, with the fingers. So it would

seem that the bridegroom introduced his fingers through the hole to open the lock; but, failing in the attempt, perhaps because the door was also barred, he withdrew.

7. '*The watchmen... took away my veil.*'—Of the night patrol in the East see the note on Psalm xc. 4. Finding a woman wandering about the streets they plucked away her veil in order to discover who she was. The eastern patrol would probably do the same now if occasion required, but eastern women never do appear, even veiled, in the streets after nightfall. It is well known, however, that the eunuchs in great establishments are authorized to treat women under their charge in the same manner even in the day time, the sanctity of the veil being no protection from their inspection and scrutiny.

— '*The watchmen that went about the city.*'—This conveys an intimation that the Jewish towns had a regular and vigilant night police. The nature of this establishment was probably similar to those which still exist in the towns of Western Asia, the streets of which are usually patrolled at night by guards, who are much feared on account of their dexterous and ever ready use of the stout cudgels which they carry in their hands. What Mr. Lane says of Cairo is applicable to most other large towns. 'None but the blind are allowed to go out at night later than about an hour and a half after sunset, without a lantern or a light of some kind. Few persons are seen in the streets later than two or three hours after sunset. At the fifth or sixth hour one might pass through the whole length of the metropolis and scarcely meet more than a dozen or twenty persons, excepting the watchmen and guards, and the porters at the gates of the bye-streets and quarters.' The watchmen also challenge every approaching passenger, and expect an answer. Women are almost never seen in the streets at night. If circumstances were similar among the Hebrews, the treatment which is here described is sufficiently explained, and is what any female might expect in hurrying through the streets at night, without male servants bearing lights, and, in her fright, probably neglecting to reply to the challenge of the watchmen.

11. '*His head is as the most fine gold,*' etc.—Professor Stowe, in an article on Solomon's Song in the American *Biblical Repository* for April, 1847, well remarks that much of the alleged indelicacy of the poem arises from our mistaking descriptions of dress for descriptions of the naked person. Verses 10-16 of the present chapter are usually supposed to comprise a description of the unclothed person, than which, he says, 'nothing can be more absurd or less in accordance with the language itself. Those parts of the person which custom exposes to view are indeed described; but as to those parts which custom conceals, it is the dress and not the skin which is described: for example, "*His head is as the most fine gold, and his hair is curled and as black as the raven.*" What is this but the turban, gold-coloured or ornamented with gold, and the raven black ringlets appearing below it? How else could his head be yellow and his hair black? unless indeed he were a bald-headed mulatto, and that surely would be a curious subject for amorous eulogy, besides being directly contrary to the context; for his complexion is just before described as white and ruddy, *v.* 10. Again, *v.* 14, "*His belly is as bright ivory girded with sapphires.*" How admirably this corresponds with the snow-white robe and the girdle set full of jewels, as we see it in Sir Robert Ker Porter's portrait of the late king of Persia! But what is there, I pray you, on the naked body that looks like a girdle of sapphires? Do you suppose the loved one is eulogised for having the disease called the shingles?'

12. '*His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.*'—Rather, 'His eyes are like doves beside the streams of water, bathing in milk, flowing in fulness.' This doubtless denotes the soft, full, rich, moving, loving expression of the eyes. Fry conjectures that the comparison intended is that of the pupil of the eye to a dove washing itself, as these birds are apt to do, by running into the midst of the water, and making a quick vibratory motion with their wings. In this situation the soft colours of their beautiful plumage, as seen in contrast with the white light reflected from the water, called in the comparison milk, would appear, perhaps, to us no inapt similitude to a handsome eye.

CHAPTER VI.

1 *The church professeth her faith in Christ.* 4 *Christ sheweth the graces of the church,* 10 *and his love towards her.*

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 [1]I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for [2]they have overcome me: thy hair *is* [3]as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 [4]Or ever I was aware, my soul [5]made me *like* the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company [6]of two armies.

[1] Chap. 2. 16, and 7. 10. [2] Or, *they have puffed me up.* [3] Chap. 4. 1, 2. [4] Heb. *I knew not.*
[5] Or, *set me on the chariots of my willing people.* [6] Or, *of Mahanaim.*

Verse 10. '*Fair as the moon, clear as the sun.*'—These are standing figures of the East when one would describe perfect beauty, whether in man or woman, without descending to particulars. 'Moon-faced' is in Persia the common epithet expressing superlative beauty; and the poetical title usually given to the patriarch Joseph, who is regarded as the most perfect model of manly comeliness that the world ever saw, is 'Moon of Canaan.' In the *Mischat ul-Masabih* there is a chapter giving the different descriptions of Mohammed's person reported by his contemporaries. The following are among them. 'Abu-Ubadiah said, I said to Rubaiyyah-bint-Muawwis, "Describe his majesty to me." She said, "O my little son! had you seen his majesty, you would say that you had seen a sun rising."—Jabir-bin-Samurah said, "I saw his majesty in a moonlight night; and sometimes I looked at his beauty, and then at the moon—and he was brighter and more beautiful to me than the moon."—Abu-Hurairah said, "I never saw any thing more beautiful than the prophet: you might say that the sun was moving in his face"' (B. xxiv. ch. iii. pt. 2). In like manner does the Arabian hero celebrate the prince of Ibla:—'Never did I behold among the human race anything like Ibla; lovelier and more beautiful than the sun and moon.' *Antar*, iv. 409.

CHAPTER VII.

1 *A further description of the church's graces.* 10 *The church professeth her faith and desire.*

How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not [1]liquor: thy belly *is like* an heap of wheat set about with lilies.

3 [2]Thy two breasts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like [3]Carmel, and the hair of thine head like purple; the king *is* [4]held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* [5]sweetly, causing the lips [6]of those that are asleep to speak.

10 ¶ [7]*I am* my beloved's, and his desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape [8]appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The [9]mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

[1] Heb. *mixture.* [2] Chap. 4. 5. [3] Or, *crimson.* [4] Heb. *bound.*
[5] Heb. *straightly.* [6] Or, *of the ancient.* [7] Chap. 2. 16, and 6. 3. [8] Heb. *open.* [9] Gen. 30. 14.

Verse 1. '*How beautiful!*' etc.—We have already intimated that it is not our intention to discuss all the details of dress and personal description which this and other chapters offer. Feeling it however desirable to exhibit some general idea on the subject, we have chosen to do so pictorially, in the engraving now offered. Taking the idea that the bride was an Egyptian princess, it is but proper to conclude that she was arrayed in the richest style of her own country; and it therefore follows that some idea of that style of dress should be entertained to enable us to comprehend the force and bearing of the numerous allusions to details, to which our own usages and costumes offer no parallel. On this hint the antiquities of Egypt have been largely examined, and such materials been drawn from them as seemed best to agree with the various indications contained in Solomon's Song, and particularly in the present chapter. The result is exhibited in our engraving, which, in furnishing a faithful average representation of all that is peculiar in the more costly female dresses of Ancient Egypt, does, we are certainly persuaded, give to the whole subject the most satisfactory illustration which it is, at this time, capable of receiving.

2. '*Thy navel,*' etc.—See the note on v. 11. Professor Stowe contends, we think justly, that this, like several other passages to which some indelicacy has been ascribed, does not refer to the unclothed person, but to the dress. 'This is,' he says, 'a beautiful description of the front clasp of the female dress, which was usually of gold, and set with rubies and other brilliants. Nothing is more common among the Oriental poets than the comparing rubies with wine and wine with rubies; but how utterly absurd if the naked body is supposed to be described! So also the fawn-coloured robe and the snow-white girdle are represented by the next figure; but what is there on the naked body to correspond to it?'

3. '*Thy two breasts,*' etc.—This passage is referred to by Professor Stowe to shew that some portion of the alleged indelicacy of this poem arises from changing manners. 'There is certainly no indelicacy in describing those parts of the person which are always exposed to view, as the face, hands,' etc. All the monuments and pictures of ancient Egypt shew us that the ancient Oriental ladies dressed so as fully to expose the bosom, and of course there could have been no indelicacy in alluding to or describing this part of the person. We may add that this is the custom of modern Oriental as well as ancient female Oriental dress. There has in this respect been no change in the East.

4. '*Fishpools in Heshbon.*'—See the note on Num. xxi. 26. Buckingham says that the large reservoir to the south of the town, and about half a mile from the foot of



COSTUME OF THE "SPOUSE" AND ATTENDANTS.—Collected from the State Dresses of Ancient Egypt.

the hill on which it stands, is constructed with good masonry, and not unlike the cisterns of Solomon, near Jerusalem (see the note on Eccles. ii.), to which it is also nearly equal in size. It may also be observed that Jerusalem is just perceptible, and Bethlehem more distinctly visible from the commanding eminence on which Heshbon stands (see Buckingham's *Travels among the Arab Tribes*, pp. 106-108). *Bath Rabbim* seems to have been the name of one of the gates of Heshbon, nearest to the fishpools; and as the gates of Oriental cities very commonly take their names from towns the road to which opens from them, it is probable enough that this gate took its name from Rabbath Ammon, the capital of the Ammonites, which lay about sixteen miles from Heshbon.

5. '*The hair of thine head like purple.*'—We have often in the East seen hair of a purple hue, the result of an abortive attempt to dye it black. The present text, however, clearly does not describe the hue of the hair, but expresses its superiority in colour and lustre. We make no question that the true sense is conveyed in the following note, by which Francis explains the '*Purpureis ales coloribus*' of Horace (Ode i. lib. iv.). 'The ancients called any strong and vivid colour by the name of purple, because that was their richest colour, *purpureum mare*, *purpureæ comæ*, *purpureo capillo*, whence our learned Spenser—

"The morrow next appear'd with purple hair."'

—'*Galleries.*'—This is intelligible, as the reference is evidently to the head-dress of the bride. The original word (רְהָטִים *rehatim*) will very well afford the required sense of braided locks, tresses, or ringlets; the allusion to which is well explained by our engraving. See also the note on Isaiah iii. 18.

CHAPTER VIII.

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.

O THAT thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, [1]I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of [2]spiced wine of the juice of my pomegranate.

3 [3]His left hand *should be* under my head, and his right hand should embrace me.

4 [4]I charge you, O daughters of Jerusalem, [5]that ye stir not up, nor awake *my* love, until he please.

5 [6]Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth *that* bare thee.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* [7]cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found [8]favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

14 ¶ [9]Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

[1] Heb. *they should not despise me.* [2] Prov. 9. 2. [3] Chap. 2. 6. [4] Chap. 2. 7, and 3. 5.
[5] Heb. *why should ye stir up, or why,* &c. [6] Chap. 3. 6. [7] Heb. *hard.* [8] Heb. *peace.* [9] Heb. *flee away.*

Verse 2. '*The juice of my pomegranate.*'—The drink was probably made with the juice of this fruit. The Orientals indulge largely in beverages made with the fresh juices of various kinds of fruit. Among these the sherbet made with pomegranate-juice is particularly esteemed; and, from its agreeable and cooling acidity, the present writer was himself accustomed to prefer it to any other drink of this description. The juice of the pomegranate is also much employed to impart a sub-acid flavour to a variety of beverages; and cooked dishes are frequently acidulated by it. The best idea of its various applications may be suggested by a comparison to our own employment of lemon-juice.

9. '*If she be a door, we will enclose her with boards of cedar.*'—The doors of the ancients, when very thick, were often hollow, consisting of boards fastened on each side of the interior frame-work. Such doors are seen at Herculaneum. In the model of an Egyptian house, now in the British Museum, the door consists of very thick boards fastened, clumsily enough, to cross pieces of proportionate stoutness. The want of solid timber made such thickness necessary for strength. Cedar is a very light wood.

11. '*Baal-hamon.*'—Nothing is known concerning this place, but much has been conjectured. Harmer, recollecting that Baalbek is traditionally said to have been the seat of Solomon's establishment of Pharaoh's daughter, supposes that Baal-hamon was situated in the same rich and fertile valley of Bocat, and probably not far from Baalbek; as this part of Syria seems to have been recently added to the Hebrew dominions. The old commentators seem, however, generally to have considered that the place could not have been so distant from Jerusalem.

12. '*Solomon must have a thousand, and those that keep the fruit thereof two hundred.*'—The 'pieces of silver,' in which this account is stated, were doubtless shekels. It seems probable that the vineyard consisted of a thousand vines, each required to afford a shekel to the owner; for we see that Solomon received a thousand shekels from his vineyard at Baal-hamon; and we learn, from Isaiah vii. 23, that a thousand 'silverlings,' or shekels, was the profit of a thousand vines. It would be interesting to know whether the keeper of the vineyard was an officer of Solomon's, or a person to whom the vineyard was let for culture. The former is most probable, since the proportion paid to the king is far higher than has ever been usual in the latter case, but would be very fair as a payment to the intendant or overseer. The estimate probably does not include the expenses of the vineyard, but its resulting profit. We have much more information concerning the terms on which rented arable lands are cultivated in the East, than concerning gardens and vineyards. However, it is usual for the owner to commit his orchard or vineyard to the care of a properly qualified person, who receives for his remuneration one-fourth (or something more or less, according to circumstances) of the produce; the owner providing the labour, manure, water, and bearing all other expenses. From Matt. xxi. 34, we learn that, when a vineyard was let, a certain proportion of the produce was paid by the cultivator, as rent to the proprietor. This is the plan still much followed in the East; and, in the notes to Luke xvi. 5, and xx. 9, we shall state the results of such information as we possess on this part of the subject. It may be thought strange that a vineyard, affording but an income of 12*l.* a year, should be so particularly mentioned among the possessions of a great king like Solomon. When, however, we consider that the previous distribution of the soil among the tribes and families of Israel must have rendered it difficult for the early kings, who had no large family inheritances, to acquire demesnes proportioned to their rank in the state, we shall understand that such a vineyard must have been a possession of considerable importance to him. (See the notes on 1 Kings xxi. 16, and 1 Chron. xxvii. 28.)

THE BOOK OF THE PROPHET

I S A I A H.

Of the prophet Isaiah and of the time in which he lived, little more is known than he has himself told us in the superscription of his book. It appears that he was the son of Amoz or Amotz (אָמוֹץ) —which person some of the ecclesiastical fathers, in their ignorance of Hebrew, have confounded with Amos, who prophesied in Israel in the reign of the second Jeroboam; and whose name, however similar in sound, is in Hebrew materially different (אָמוֹס) from that of Isaiah's father. Some Jewish writers, though aware of this difference, have still sought for Isaiah a prophetical descent on the ground of one of their own absurd rules of interpretation—that when the father of a prophet is named, he must himself have filled the same office. Others seek for him a place in the royal lineage of David, affirming that Amoz was brother to king Amaziah, but they have nothing but a rabbinical tradition to produce in support of this position. We do not even know that Amaziah had any brother named Amoz; and we are unable (as Barnes seems inclined to do) to deduce any probability in favour of the notion that he was 'in some way or other connected with the royal family,' from the fact that he had free access to the counsels of Hezekiah, and that he went boldly to king Ahaz (vii. 1). It seems tolerably clear that he was a native of the kingdom of Judah; and that he resided at Jerusalem is evident from several passages of his prophecies; that he was married; and that he had two sons in the reign of Ahaz, to whom he gave names symbolical of important events in the future history of the Jews (vii. 3; viii. 1, 2). The Scripture says nothing further of him; but the uniform tradition of the Jews is that he was put to death in the time of Manasseh, by being sawn asunder. The common account is, that the main offence alleged against him was that he said he had seen Jehovah, for which it was urged that he ought to die in accordance with Exod. xxxiii. 20, 'no man shall see me and live.' But if Isaiah lived to the reign of Manasseh, and prophesied as boldly as in former reigns, we can easily suppose his death to have been compassed without any sanction from the Law of Moses being sought to justify the deed. That so bold a witness against iniquity in high places should be put to death by a prince who filled the streets of Jerusalem with innocent blood, is in itself highly probable, and the alleged manner of his death receives some sanction from Heb. xi. 37, in which the being 'sawn asunder' is mentioned as one of the modes in which some of the ancient saints were put to death, and in which the apostle is supposed by many to allude to and to confirm the current account respecting the death of this prophet. Tradition further alleges that the body of Isaiah was buried near Jerusalem, under the Fuller's Oak, near the fountain of Siloam, whence it was removed to Paneas, near the sources of the Jordan, and was from thence transferred in the year 422 A.D. to Constantinople. But in all this there is nothing on which we can rely.

The prophetic ministry of Isaiah was of long duration. The superscription acquaints us that he prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. The vision in chap. vi., which has every appearance of expressing an introduction to the prophetic office, is dated 'in the year that king Uzziah died;' but it has been inferred that Isaiah had for some time previously been occupied in public affairs, as it is expressly stated in 2 Chron. that he composed the complete annals of that prince's reign. The grounds of this conclusion are not very strong, as it seems by no means necessary that a historian should have taken part in, or even have been contemporary with, the events that he records. There is no reason to doubt, however, that he was then of adult age. Uzziah died in 759 B.C.; and as we have an explicit statement that Isaiah was engaged in his prophetic work till the fifteenth year of Hezekiah, in 712 B.C., we have an interval of 47 years, during which, at the lowest computation, Isaiah exercised his prophetic office. But it is probable that he lived much longer. Hezekiah himself lived fourteen or fifteen years after that date; and the statement in 2 Chron. xxxii. 32, that 'the rest of the acts of Hezekiah' were written 'in the vision of Isaiah,' seems to imply that he survived him, and wrote the history of his reign down to the time of his death. If he survived Hezekiah, he probably, as the tradition already alleged intimates, lived some time into the reign of Manasseh: but if we reckon only to the first year of that reign, the interval from the last year of Uzziah is 62 years, and supposing that Isaiah was not more than twenty at the commencement of that period, he must have been above eighty at the time of his death.

Regarded in the order of time, the writings of Isaiah would form the fifth of the prophetical books; for Joel, Jonah, Hosea, and Amos were his predecessors. Yet is this book most properly placed first in the collection, on account of the transcendant importance and the sublimity of the predictions which it contains, as well perhaps on account of its extent—the book of Isaiah being larger than any other prophetical book, and, indeed, exceeding in bulk the writings of all the twelve minor prophets taken together.

The peculiar sublimity of Isaiah's prophecies, both in their style and objects, has directed the attention, both of Jews and Christians, more strongly to this book than to any other in the prophetical canon of the Old Testament. It has the very important distinction of being more frequently quoted in the New Testament than any other of the sacred books, the Psalms excepted: and the distinct manner in which the divinely-inspired writer speaks of the birth and sufferings of Christ, and the glories of his kingdom, has ever rendered it eminently instrumental in the conviction of the unbelieving, in confirming the doubtful, and in strengthening the faint-hearted.

The force and magnificence of Isaiah's style have in all ages been highly appreciated. Jerome felt and expressed the difficulty of preserving its energy in a translation; and yet it does so happen that, even when weakened by translation, so much of its native strength and effulgence does still remain, as to arrest the attention of the general reader, as to something uncommon. No one has discriminated the peculiar character of Isaiah's prophecies with greater clearness than Bishop Lowth, a portion of whose remarks we subjoin. 'Isaiah, the first of the prophets both in order and dignity, abounds in such transcendent excellences, that he may properly be said to furnish the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery the utmost propriety, elegance, dignity, and diversity; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, there is such sweetness in the composition of his sentences, that if the Hebrew language is at present possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah.' He also considers the whole book to be poetical, with the exception of a few passages, which, if brought together, would not exceed the bulk of five or six chapters. He elsewhere calls Isaiah 'the prince of prophets;' the Jewish writers also call him 'the great prophet;' Eusebius distinguishes him as 'the greatest of the prophets;' and Jerome is not contented to style him a prophet only, but calls him an evangelist, observing that so distinct are his predictions, that he seems rather to speak of things past than things to come. He calls him also an apostle; and on the same grounds, 'the evangelical prophet' is the distinction which is now generally associated with his name.

Finished specimens of Isaiah's style may be seen in the description of Jewish female dress, iii. 16-24; in the parable of the vineyard, ch. v.; in the description of the approach of the Assyrian army towards Jerusalem, x. 28-32; the ode on the king of Babylon, ch. xiv.; the burden of Egypt, ch. xix.; the threatening against Shebna, xxii. 16-18; the calamities of Jerusalem, ch. xxiv; the transcendent superiority of Jehovah, xl. 12-31; the absurdity of idol worship, ch. xliv.; the corruptions to be prevalent among the Jews in the time of the Messiah, ch. xlix., and the happiness of their condition when restored in the latter day, lx. The quotations from this book in the New Testament sufficiently evince the high estimation in which this book was held by Christ and his apostles. All the quotations from the Old Testament in the New are 255, of which number no less than 55 are from Isaiah, being above one-fifth of the whole. A classed list of these quotations is given in Horne's *Introduction*, and in Barnes's *Isaiah*. These quotations settle all questions with respect to the inspiration, divine authority and canonicity of the book of Isaiah.

There are Rabbinical Commentaries on this book by Solomon Jarchi, Aben Ezra, Kimchi, and Abarbanel; and those among the Ecclesiastical 'fathers' who have commented on it are Jerome, Ephræm Syrus, and Theodoret. The following are the principal commentaries of more modern date. Strigelius, *Conciones Ezaiæ Prophetæ, Lips.* 1565; Calvini *Commentarii in Iesaiam Prophetam*, Genev., 1570; Musculus, *In Esaiam Prophetam Comment.*, Basil, 1570; Sanctius, *Comment. in Isaiam*, Lugd., 1615; Schmid, *Comment. super illustres Prophetias Iesaiæ*, Hamb., 1702; Vitringa, *Comment. in Lib. Prophetiarum Iesaiæ*, Leovard., 1714, 1720 (a most elaborate and admirable work); White, A Commentary on the Prophet Isaiah, Lond., 1709; Vogel, *Umschreibung der Weissagungen des Propheten Jesajas*, Halle, 1771; Walther, *Die Weissagungen des Propheten Jesajas*, Halle, 1774; Doederlein, *Esajas*, etc., Altdorf, 1775; Lowth, *A new Translation, with a Preliminary Dissertation, and Notes critical, philological, and explanatory*, Lond., 1778; Kocher, *Vindiciæ S. Textus Hebræi Esaiæ Vatis adversus D. Roberti Lowthi Criticam*, Bern., 1786; Cube, *Jesejas metrisch übersetzt mit Anmerkungen*, Berlin, 1785; Seiler, *Jesejas, aus dem Hebräischen übersetzt und mit Anmerkungen erläutert*, Erlangen, 1783; Hensler, *Jesajas, neu übersetzt, mit Anmerkungen*, Hamb., 1788; Krägelius, *Jesejas, neu übersetzt und kritisch bearbeitet*, Brem., 1790; Dodson, A New Translation of Isaiah, with Notes supplementary to those of Dr. Lowth, Lond., 1790; Macculloch, *Lectures on the Prophecies of Isaiah*, Lond., 1791; Rosen-

müller, *Jesajae Vaticinia*, Lips., 1793; Stock (Bp.), *The Book of the Prophet Isaiah in Hebrew and English*, Lond., 1804; Genaude, *Traduction Nouvelle des Prophéties d'Isaïe, avec un Discours Préliminaire et des Notes*, Paris, 1815; Gesenius, *Der Prophet Jesaia*, 1821; Jones, *The Book of the Prophet Isaiah*, Oxford, 1830; De Lière, *Propheties d'Isaïe, traduit en Français avec des Notes*, Paris, 1823; J. B. M. N***, *Etudes sur le texte d'Isaïe*, Lyon, 1830-33; Hitzig, *Der Prophet Jesaia*, Heidelberg, 1833; Bodin, *Le Livre du Prophète Isaïe*, Paris, 1834; Hendewerk, *Des Propheten Jesaia Weissagungen*, Konigsb., 1838; Barnes, *Notes Critical, Explanatory, and Practical on the Book of the Prophet Isaiah*, Boston, 1839; Henderson, *The Book of the Prophet Isaiah, translated from the original Hebrew, with a Commentary*, Lond., 1840; Jenour, *The Book of the Prophet Isaiah, translated from the Hebrew, with Critical and Practical Remarks*, 1831; Alexander, *A Commentary on the Book of Isaiah*, New York, 1845. [Drechsler, *Der Prophet Jesaja.*]

The readers of the *Pictorial Bible* are probably sufficiently acquainted with the plan of the work to be prepared to expect that it will not generally undertake to explain the past or investigate the prospective fulfilments of the several prophecies. There is, however, a very interesting and important class of prophecies, from the consideration of which we do not appear to be precluded either by the continued application of the plan to which we have hitherto adhered, or by that regard to our limits which necessarily requires very careful attention. It will at once be perceived that the prophecies which remain unfulfilled do not come within any limit which our plan allows us to draw. Then the fulfilled prophecies may be divided into two classes:—1. Those which were fulfilled before the canon of Scripture had closed, and the fulfilment of which the Scripture itself declares. 2. Those concerning the fulfilment of which the Scripture affords no distinct information. With respect to the first, the only course which the plan and still more the limits of this work would allow us generally to take, would be to *indicate* the circumstances in which the fulfilment is to be sought: but this indication being already conveyed in the marginal references, and in the summaries prefixed to each chapter, we shall rarely have any remarks to offer on this class of subjects. This restriction will leave us the more room to attend to the second class, on which our line of illustration will chiefly fall, and which will be found to refer principally to historical circumstances, and to the past and present condition of nations, countries and towns, which, as being predicted by the sacred writers, furnish the most beautiful and convincing evidence that they could not otherwise have spoken than as divinely authorised by HIM from whom nothing is hid, and to whose eyes all things—in all eternity and time—are plain and open. Heb. iv. 13.

CHAPTER I.

2 Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgments. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises and threatenings. 21 Bewailing their wickedness, he denounceth God's judgments. 25 He promiseth grace, 28 and threateneth destruction to the wicked.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 [1]Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 [2]The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people [3]laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are [4]gone away backward.

5 ¶ Why should ye be stricken any more? ye will [5]revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with [6]ointment.

7 [7]Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, [8]as overthrown by strangers.

8 And the daughter of Zion is left as a

1 Deut 32. 1. 2 Jer. 8. 7. 3 Heb. *of heaviness.* 4 Heb. *alienated, or, separated.* 5 Heb. *increase revolt.*
6 Or, *oil.* 7 Deut. 28. 51, 52. Chap. 5. 5. 8 Heb. *as the overthrow of strangers.*

cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 [9]Except the LORD of hosts had left unto us a very small remnant, we should have been as [10]Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your [11]sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of [12]he goats.

12 When ye come [13]to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* [14]iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them.*

15 And [15]when ye spread forth your hands, I will hide mine eyes from you: yea, when ye [16]make many prayers, I will not hear: your hands are full of [17] [18]blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; [19]cease to do evil;

17 Learn to do well; seek judgment, [20]relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it.*

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they [21]judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and [22]purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and [23]her converts with righteousness.

28 ¶ And the [24] [25]destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, [26]and the maker of it as a spark, and they shall both burn together, and none shall quench *them.*

[9] Lam. 3. 22. Rom. 9. 29. [10] Gen. 19. 24. [11] Prov. 15. 8, and 21. 27. Chap. 66. 3. Jer. 6. 20. Amos 5. 21, 22.
[12] Heb. *great he-goats.* [13] Heb. *to be seen.* [14] Or, *grief.* [15] Prov. 1. 28. Jer. 14. 12. Micah 3. 4.
[16] Heb. *multiply prayer.* [17] Chap. 59. 3. [18] Heb. *bloods.* [19] 1 Pet. 3. 11. [20] Or, *righten.*
[21] Jer. 5. 28. Zech. 7. 10. [22] Heb. *according to pureness.* [23] Or, *they that return of her.*
[24] Job 31. 3. Psal. 1. 6, and 5. 6, and 73. 27, and 92. 9, and 104. 35. [25] Heb. *breaking.* [26] Or, *and his work.*

Verse 6. '*Wounds, and bruises, and putrifying sores.*'—These three words express well enough the discrimination of the terms employed in the original. That rendered 'wounds' indicates an open wound or cut from which blood flows. That rendered 'bruises' signifies a contusion, or the effect of a blow where the skin is not broken—in short, such a contusion as produces swelling and discolouration. The word translated 'putrifying sores' rather means recent or fresh wounds; or rather, perhaps, a running wound, which continues fresh and open, which cannot be cicatrized or dried up.

—'*They have not been closed, neither bound up, neither mollified with ointment.*'—The art of medicine in the East consists chiefly of external applications, and accordingly all the images here employed by the prophet are taken from surgery; and the signification is, that nothing had been done towards the healing of the wound. Plasters, frictions, oils, and ointments are employed in most maladies among the Orientals. In the present text the word rendered 'ointment' בַּשָּׂמֶן *basshamen*, is properly 'oil,' that is, olive oil. In Syria, and other parts of Western Asia, a proportion of oil and melted grease is much used for the healing of wounds.

8. '*Cottage in a vineyard.*'—See the note on Job xxvii. 18.

—'*Lodge in a garden of cucumbers.*'—Cucumbers (see the note on Num. xi. 5), melons, and similar products, are seldom protected by enclosures, but cultivated in large open fields, quite exposed to the depredations of men or beasts. To prevent this, a slight artificial mount is raised,

if required, and on this is constructed a frail hut or booth, such as are used in the vineyard, just sufficient for one person, who, in this confined solitude, remains constantly watching the ripening crop. Very often has our travelling party paused on arriving at such melon-grounds to bargain with the watchman for a supply of his refreshing fruit; and on such occasions—often seeing no object around to a great distance in the plain but this one man and his solitary shed—we have been most forcibly reminded of the peculiar appropriateness of the image of desolation suggested by the prophet.

18. '*Though your sins be as scarlet.*'—For a Jewish opinion on this text, see the note on Levit. xvi. 10. It may also be well to understand that the word rendered scarlet (שָׁנִי) means also *double dyed*, or *twice dipped*, and hence there may be a reference to the intensity of the colour, and the difficulty with which it was discharged.

22. '*Wine mixed with water.*'—The Orientals are not in the habit of mixing wine and water for drinking; but generally, when they wish to weaken the effect of the wine, drink water or sherbet separately. The present text may therefore be understood to refer to the adulteration of wine, not to its preparation for drinking.

25. '*Tin.*'—The word here used בְּדִיל *bedil*, is the same which is rightly rendered 'tin' in Num. xxi. 32; Ezek. xxii. 10, 20; xxvii. 12. But here it denotes the *stannum* of the ancients, which was an alloy of lead, tin, and other metals, combined with silver in the ore, and separated from it by smelting.

29. '*Ashamed of the oaks,*' etc.—This doubtless refers to the sacred groves which were so frequently associated with the idolatries of ancient times, and which are mentioned in several other passages of Scripture.

30. '*A garden that hath no water.*'—That is, a garden all of whose pleasant plants are consumed by excessive drought. Under heat so strong and drought so long continued as in the Syrian summer, a garden would very quickly perish without irrigation, and become as barren, parched, and dried up as are the fields and open country. Water makes all the difference, and to secure this the gardens are usually near the streams or aqueducts which supply the place with water; or the means of copious irrigation are supplied by a well or tank in the garden itself. This necessitates the gardens to be in one locality; and hence most of the inhabitants who are in a condition to think of gardens have them not in connection with their dwellings, but all together, in that part of the suburbs where the facilities of irrigation are the greatest. This will shew the emphasis which is conveyed by the phrase of 'a garden that hath no water,' that is, in which no means of irrigation exist.

CHAPTER II.

1 Isaiah prophesieth the coming of Christ's kingdom. 6 Wickedness is the cause of God's forsaking. 10 He exhorteth to fear, because of the powerful effects of God's majesty.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And [1]it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be [2]established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into [3]pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished [4]from the east, and *are* soothsayers like the Philistines, and they [5]please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The [6]lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all [7]pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And [8]the idols he shall utterly abolish.

[1] Mic. 4. 1, &c. [2] Or, *prepared.* [3] Or, *scythes.* [4] Or, *more than the east.* [5] Or, *abound with the children*, &c.
[6] Chap. 5. 15. [7] Heb. *pictures of desire.* [8] Or, *the idols shall utterly pass away.*

19 And they shall go into the [9]holes of the rocks, and into the caves of [10]the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast [11]his idols of silver, and his idols of gold, [12]which they made *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

[9] Hos. 10. 8. Luke 23. 30. Revel. 6. 16, and 9. 6. [10] Heb. *the dust.* [11] Heb. *the idols of his silver, &c.*
[12] Or, *which they made for him.*

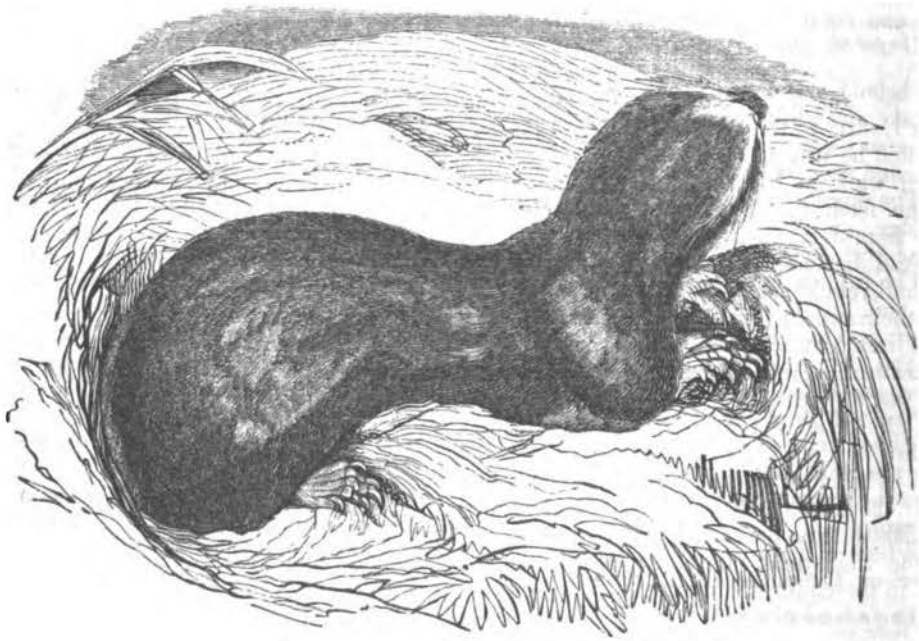
Verse 4. '*Beat their swords into plowshares*,' etc.—This image is reversed by the prophet Joel (iii. 10) to express the prevalence of war over peace:—'Beat your ploughs into swords, and your pruning-hooks into spears.' The image is in both applications very striking and natural, and has also been employed by the Roman poets (see Virgil, *Georg.* i. 506; and Ovid, *Fast.* i. 697); and is perhaps more literal than is usually imagined. In such states of society as that of the Hebrews, the peasantry, when called to the field, are obliged to provide their own weapons; and, such being the case, when the person was poor, and manufactured weapons dear, from the general demand or the scarcity of metal, it would be an obvious thought to turn the ploughshare into a sword, particularly as the ploughshare being, as such, thin and light, while the ancient swords were short and thick, the transformation might be effected with little difficulty; and when the wars were over, it might be restored with equal ease to its former use. That which was originally a sword might of course be changed, with the same facility, into a ploughshare.

— '*Pruning-hooks*.'—Hooks or long knives for trimming vines. The word here, however, appears to be understood of anything employed in reaping or mowing, as a sickle, a scythe, or any instrument to *cut with*, as well as a pruning-hook.

16. '*Ships of Tarshish*.'—Ships of the first class, which made distant voyages, such as those in which the Tyrians traded to Tarshish. See the note on 2 Chron. ix. 10.

— '*Pleasant pictures*.'—Lowth's version, 'Against every lovely work of art,' seems to convey the real meaning. The reference would seem to be to such ingenious and ornamental works as the Phœnicians were in ancient times famous for producing.

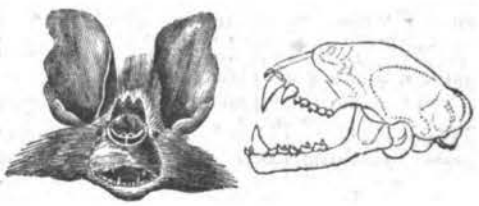
20. '*Moles*.'—The original, חֲפֹר פְּרוֹת *khepor-peroth* (read as one word in some manuscripts), has been variously understood. The Septuagint has *ματαίοις, vanities;* others, *pits* or *holes;* but it is more generally understood of animals which dig pits, particularly moles, rats, mice, etc. Remembering the extent to which we have seen the forsaken sites of the East perforated with the holes of various hole or cave-digging animals, both in heaps of ruins and the level ground, we should be inclined to suppose that the word might generally denote *any* animals of this description. However, in deferring so far to the general opinion as to suppose that a particular animal is intended, and of the class usually understood, we imagine that the *spalax* of the Greeks may be taken to offer a fair alternative. These animals are of the rat kind, in the order of the *rodentia*, or gnawers; and are remarkable for their blindness, since the eye is not visible till after the skin is stripped off, and is not perforated by any chink or opening to admit the ingress of light. The blind-rat, or mole-rat, is larger than the com-



MOLE RAT.

mon rat, and has a fine hair of an ash colour, inclining to red.

— '*Bats.*'—The original word עֲטַלֵּפִים *atellephim*, appears to denote 'fliers in darkness,' a particularly suitable denomination for 'bats,' which sleep by day and only become active and leave their retreats as night comes on. It is well agreed that bats are intended; but nothing is known of the particular species, nor perhaps is any one in particular denoted; it being better to understand the word as a name for bats in general. The equivocal character of the bat, as an animal furnished with wings of a peculiar nature by means of which it flies after the manner of a bird, gave occasion to the remarkable description of it in Deut. xiv. 18, 19: 'The bat, *and every creeping thing that flieth*, shall be unclean unto you.' Bats are, nevertheless, counted delicate eating in some parts of *Southern* Asia, where there are species of a very large size. In Western Asia, however, in the latitude of Palestine, we are not aware of any particularly large species. The most common does not much exceed in size the species most usual in England; being little larger in the body than a mouse. When examined it proves to be a delicate and beautiful creature, covered with a fine fur of very pale yellow, while the fine integuments forming what are called the wings are, when expanded, ribbed with the bright red lines of the bony prolongations by which they are managed and supported. These bats, as usual, harbour in caverns and deserted buildings; and not only so, but they swarm in the towns. In those houses where some of the windows are left without glass, and with only lattices for the sake of coolness—or in the public rooms, which are open in front,—they harbour by day in the best and most frequented apartments, several of them clinging together in one mass in the coves of the high vaulted ceilings. They do not occasion much inconvenience when their numbers are not considerable in one room. The height of the ceilings and the lightness of their colour prevent them from being very conspicuous, and they remain clustered together from morning to evening, without moving, except that now and then we have observed a head put out and immediately retracted. They are not disturbed without considerable violence, when, if one or more be detached, they remain on the wing and speedily return to their places. But in the evening, if the shutters should happen to be closed, or their usual means of egress debarred, they occasion much annoyance by flying about the room till they can get out. They, however, prefer dark, out of the way places, and they harbour by hundreds in the under-ground cellars, to which the inhabitants of lower Mesopotamia retreat from the heat during the summer season. Such,



THREE-TOOTHED HORSESHOE BAT.

we imagine, were some of the aspects under which bats were known to the Hebrews. Our engraving represents the head and skull of the small species—the three-toothed horseshoe bat—which is found in great numbers in the tombs of Egypt, where the objects of ancient idolatry are indeed given to the bats, and which find in the pyramids and temples a congenial retreat.

CHAPTER III.

1 *The great confusion which cometh by sin.* 9 *The impudence of the people.* 12 *The oppression and covetousness of the rulers.* 16 *The judgments which shall be for the pride of the women.*

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and [1]the honourable man, and the counsellor, and the cunning artificer, and the [2]eloquent orator.

4 And I will give [3]children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he [4]swear, saying, I will not be an [5]healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 The shew of their countenance doth witness against them; and they declare their sin as [6]Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be* ill *with him*: for the reward of his hands shall be [7]given him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, [8]they which lead thee cause *thee* to err, and [9]destroy the way of thy paths.

[1] Heb. *a man eminent in countenance.* [2] Or, *skilful of speech.* [3] Eccles. 10. 16. [4] Heb. *lift up* the hand.
[5] Heb. *binder up.* [6] Gen. 13. 13, and 18. 21, and 19. 5. [7] Heb. *done to him.* [8] Or, *they which called thee blessed.*
[9] Heb. *swallow up.*

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have [10]eaten up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and [11]wanton eyes, walking and [12]mincing *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will [13]discover their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* [14]cauls, and *their* round tires like the moon,

19 The [15]chains, and the bracelets, and the [16]mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the [17]tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 ¶ Thy men shall fall by the sword, and thy [18]mighty in the war.

26 And her gates shall lament and mourn; and she *being* [19,20]desolate shall sit upon the ground.

10 Or, *burnt.* 11 Heb. *deceiving with their eyes.* 12 Or, *tripping nicely.* 13 Heb. *make naked.*
14 Or, *networks.* 15 Or, *sweet balls.* 16 Or, *spangled ornaments.* 17 Heb. *houses of the soul.*
18 Heb. *might.* 19 Or, *emptied.* 20 Heb. *cleansed.*

Verse 18. '*Tinkling ornaments about their feet.*'—We shall give an illustration of this text from Mr. Lane's *Modern Egyptians*. 'Anklets of solid gold or silver are worn by some ladies, but are more uncommon than they formerly were. They are of course very heavy, and knocking together as the wearer walks, make a ringing noise; hence it is said in a song, "the ringing of thy anklets has deprived me of reason." Isaiah alludes to this, or perhaps to the sound produced by another kind of anklet.' This he afterwards describes:—'Anklets of solid silver, already described, are worn by the wives of some of the richer peasants, and of the sheyks of villages. Small anklets of iron are worn by many children. It was also a common custom among the Arabs for girls or young women to wear a string of bells on their feet. I have seen many little girls in Cairo with small round bells attached to their anklets. Perhaps it is to the sound of ornaments of this kind, rather than of the more common anklets, that Isaiah alludes.' In Asia we have often found the anklets to be hollow, which of course greatly strengthens and sharpens the ringing sound they afford when struck together, which, from their large diameter, often happens in walking. Sometimes two or three anklets, of the same or different kinds, are worn on the same legs, and which of course jingle against one another in walking. The dancing girls of India have several anklets of different sorts, one of which has a row of bells attached to it. It is important also to add, that not only anklets, but bells attached to the feet, are seen in the ancient paintings of Egypt. Another interpretation might be suggested, namely, that small bells were attached to the hem of the gown; as we know from ancient sculptures that such were worn by the Bacchantes for the sake of the sound which they afforded in dancing.



ANKLETS, one fourth of the real size.

— '*Cauls.*'—The original word (שְׁבִיסִים *shebisim*) is of very uncertain meaning. That it denotes something worn upon the head or hair is tolerably clear. Some follow the marginal reading, 'networks;' while Schroeder and others elicit from the Arabic that it denotes little ornaments, bullæ, or studs, worn on the hair. Much of the obscurity which attends such subjects arises from reasonings upon abstract etymologies, without reference, or without sufficient reference, to the past or existing usages and costumes of the East. If we understand the word to refer to the manner in which the women set off the tresses of their hair, as they hang down their backs, we shall see that it will answer better than anything that has been suggested to *both* the above explanations. The hair is usually divided into a number of braids or tresses, which fall down upon the back, and to each of which are

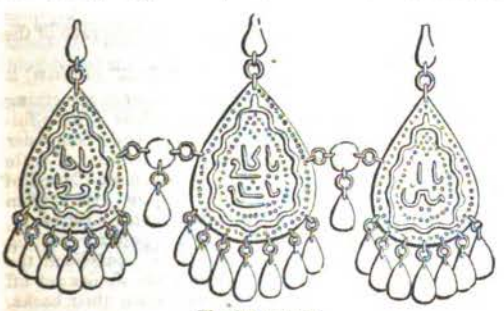
added three silken threads, each charged with small ornaments in gold, and terminating in small coins of the same metal. The whole furnishes the rich appearance of which our engraving will suggest an idea; and, regarded at a little distance, has a sort of mailed or rather reticulated appearance, which might well enough suggest the idea and the denomination of 'network,' if the original word is



'CAUL.'—Lady adorned with the Sufa, shewing also the Turban, or 'Bonnet' of *v.* 20.

rightly so understood. And, indeed, that idea of 'interweaving,' on which this interpretation is founded, is literally exemplified in this sort of ornament, since the silken threads are, for a third of their length, generally interwoven with the hair. Mr. Lane says of this decoration, 'The sufa appears to me the prettiest, as well as the most singular of the ornaments worn by the ladies of Egypt. The glittering of the *burck*, etc., and *their chinking together as the wearer walks*, have a peculiarly lively effect.' This last circumstance seems to us a strong corroboration of our opinion, for being chinking ornaments of the hair, we might expect them to be mentioned immediately after, and in connection with, the tinkling ornaments of the feet, as is actually the case with the *shebisim* of the present text.

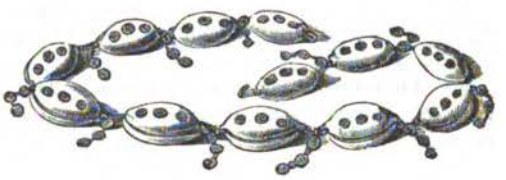
— '*Round tires like the moon*.'—The explanation of this now usually suggested is, that the ornament consisted of



The CRUMARAH.

small moon-like figures, strung together and worn as a necklace. It is possible, however, that the denomination from the moon only denotes the lustre of the ornament, according to Oriental usage. And what confirms us in this impression is, that the women of Egypt and Western Asia actually give the name of 'moon' (*chumarah*) to a splendid ornament, usually of gold, and sometimes set with jewels, which they wear in front of their head-dress, and a figure of which we annex. Another ornament, applied to the same purpose, might, from its roundness, suggest a resemblance of form to the moon; and indeed jewelled crescents are also among the ornaments worn in front or by the side of the head-dress, so that, on the whole, there seems, from analogy, little reason to doubt the use of the ornament in question, whatever may have been its particular form.

19. '*Chains*.'—Literally 'drops' or pendants; and we are probably to understand various kinds of pendant orna-



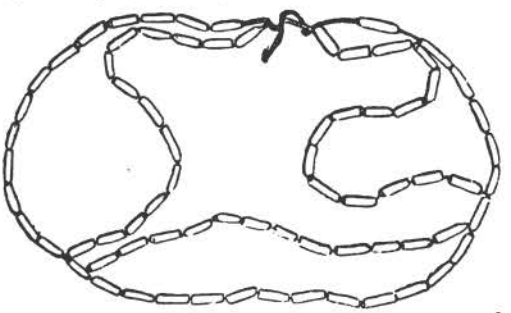
ANCIENT EGYPTIAN NECKLACE (from Signor d'Athanasi's Collection) composed of Shells and pendant Ornaments, both of fine gold, and inlaid with red composition.

ments, including earrings. We therefore illustrate the subject generally by giving specimens of necklaces, pen-



FORMS OF EARRINGS.—From Ancient Egyptian Sculptures.

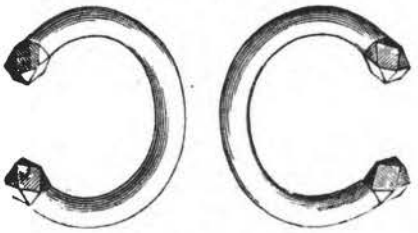
dant ornaments of different sorts, and earrings. We have spoken fully about earrings on former occasions.



ANCIENT EGYPTIAN NECKLACE.—From 'Description de l'Egypte.'

— '*Bracelets*.'—There is a note on bracelets under Gen. xxiv. 22. The forms of those anciently worn may also be seen in the engravings given under Exod. iv. and Sol.

Song vii. We add a cut representing modern Oriental forms of the bracelet.



BRACELETS, each half the real size.

—'*Mufflers.*'—A sort of veil is doubtless intended. Various kinds are mentioned in the present enumeration of articles of female dress and ornament, and in other passages of Scripture, and most of them may probably be identified with some of the various veils now used in the East. The רְעָלוֹת *realoth*, of the present text, appears to denote veils for the face. Of these various kinds are



'MUFFLER.'—Lady of Modern Egypt, shewing the common Face-Veil, with one form of the walking wrapper ('Wimple') mentioned in v. 24.

used in the East. That in Egypt and Syria is commonly a long strip, black or white, plain or ornamented, fastened by bands to the head, and sometimes nearly descending to the feet. This veil does not cover the eyes, and is supposed to be the one intended here. The lower part, being very loose, produces the *tremulous* appearance to which there seems to be an allusion in the original word. The veils of the Turkish women cover the whole face, and are made of horse-hair, through which the wearer can see clearly, although it seems perfectly opaque when viewed from without. The Persian women also cover the whole of the face, commonly with an untransparent white veil, a strip of lace or net-work inserted in which, over the eyes, enables them to see without being seen. Transparent veils for the face, of lace or crape, such as our women use, are not known in the East. It is remarkable that it does not appear from Egyptian paintings that veils were used by the females of ancient Egypt.



FACE VEILS.

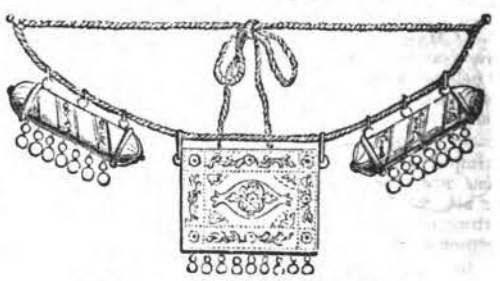
20. '*Bonnets.*'—Probably the head-dress or turban in the general sense is intended. This—independently of any ornaments of jewels, gold spangles, and coins which it may receive—usually, at the present day, consists of a cap, around which is bound one or more rich handkerchiefs or shawls, folded high and flat, not bulging out like those of the men. This is the general principle of the head-dress, but with great variations of detail.

—'*Ornaments of the legs.*'—These are probably the anklets, simply understood, without the 'tinkling ornaments' mentioned in *v.* 18.

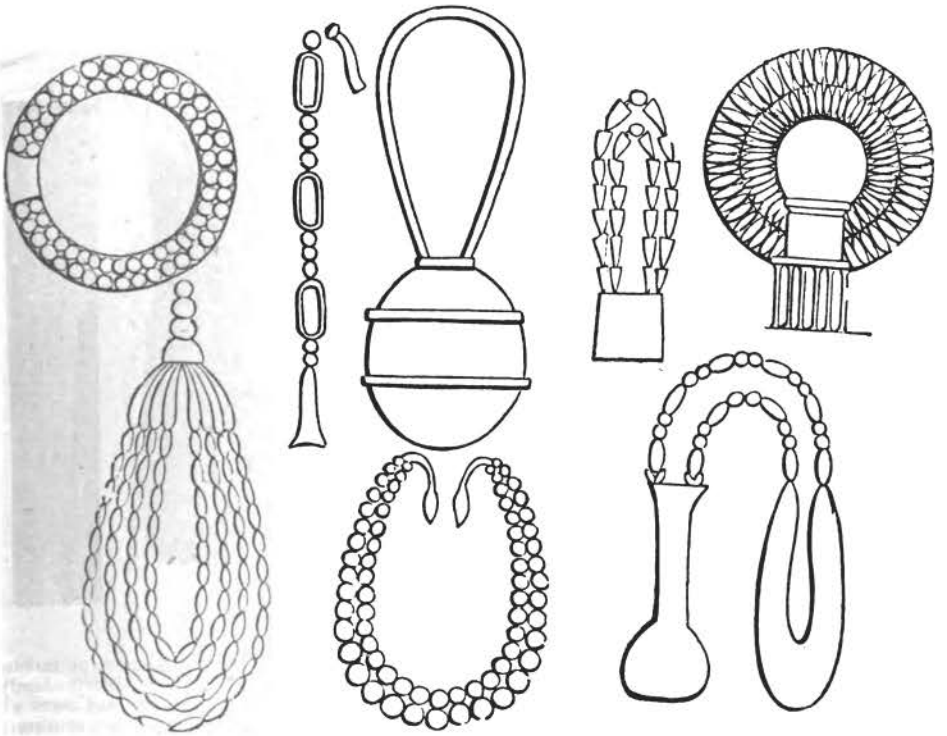
—'*Headbands.*'—See Sol. Song i. 10.

—'*Tablets.*'—These appear to have been small ornamented boxes or bottles containing rich perfumes, and which were attached to a necklace that hung down to the waist.

—'*Earrings.*'—The Arabic version translates the word *boxes of amulets* or *charms;* and that this is the correct interpretation is now generally agreed. So Aben Ezra, who says that they were writings, written in gold and silver, and used as amulets. They probably contained some passages of Scripture, as those of the Mohammedans usually do extracts from the Koran. The faith of the modern Orientals in amulets, to avert some evil or obtain some blessing, is strong, deep, and almost universal. There are few persons who do not wear amulets of some kind or other. Those of the ladies are made to serve as ornaments, by being enclosed in small cases of embossed gold



HIJEGABS, or AMULETS, of Modern Egypt.



VARIOUS FORMS OF DROPS OR PENDANT ORNAMENTS.—Collected from Ancient Egyptian Sculptures.

or silver, and commonly suspended at the right side from a silken cord or chain, which is passed over the left shoulder. They are sometimes worn at the neck or bosom, or around the head; and frequently two or more are attached to the same string. That the Hebrews were greatly addicted to this superstition is allowed by their own writers.

21. '*Nose-jewels.*'—See the note and cut under Gen. xxiv. 47.

22. '*Changeable suits of apparel.*'—We gather the sense by a comparison with Zech. iii. 3, 4, where the same word (מַחֲלָצוֹת *makhalatzoth*) denotes splendid and costly garments worn only on special occasions, and so called as opposed to those in common every-day use, and, therefore, as being *taken off* or *changed* when such occasions are over, in order to prevent them from being tarnished. If it refer to any single article of dress, it probably means the gown. These are sometimes very costly indeed, and even very commonly they are of richly-figured silks and satins. They were, doubtless, in those earlier times, among the wealthy, of the richest stuffs that could be procured. See the two figures in p. 233.

— '*Mantles.*'—The women of Western Asia and Egypt now wear, in private, over the gown a sort of long mantle or pelisse, made of cloth, silk, or velvet, and which may very probably be some such article as the present text denotes.

— '*Wimples.*'—What our translators understood by a 'wimple' was a sort of hood, which fitted to the head, and came down behind to near the middle of the back, covering also the shoulders. The descending parts of this hood distinguish it as a wimple. It was also called a veil. Thus Spenser describes Una as shading her beauty

'Under a veil that wimpled was full low.'



FULL DRESS, shewing the Gown, etc., v. 22.

Such hoods are still worn by some kinds of nuns, and is a common article of out-door dress in the south of Italy and in Malta, where it is generally of black silk. Although we do not think that 'wimples' correctly inter-

prets the original word, we believe it does well distinguish its use as an enveloping article which the women wore



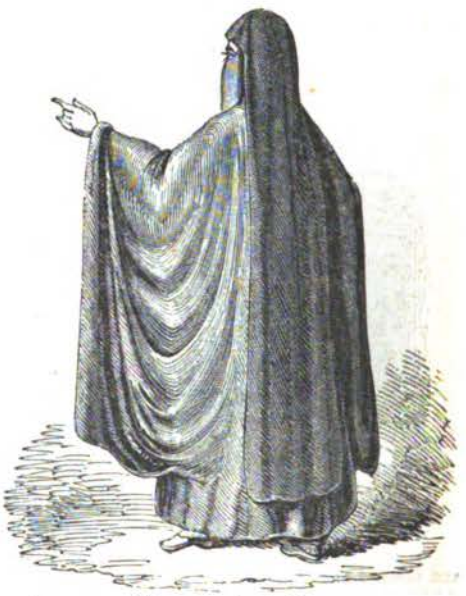
'VAIL,' v. 23. 'MANTLE,' v. 22.—In-door dress of a Modern Egyptian Lady, shewing the Back Veil and the Mantle.

out of doors. This is, in the East, like a sheet—black, white, striped, or plaided—and of silk or cotton, according



'WIMPLE.'—Another form of the walking wrapper mentioned under v. 24.

to the circumstances of the wearer; and which, being fastened to the head by a ribbon sewed inside, falls to the ground, and, with the face-veil, completely envelopes the whole person from head to foot. The word used here is the same which describes the veil worn by Ruth (iii. 15), and in which she carried away the six measures of barley which Boaz gave to her. Under this external wrapper, ladies usually wear a capacious silk robe (called *tob*) with



Woman wearing the Tob.

long and loose sleeves; and this, but of coarser materials, serves women of the lower orders for an external walking garment.

— '*Crisping pins*.'—This is the same word which is translated 'bags' in 2 Kings v. 23; and it is hard to understand how it came to be translated 'crisping-pins' here. A purse is doubtless intended in both instances, and the word has the same meaning in the Arabic. Here we are to understand a richly ornamented purse, or small bag, which the women wore attached to their girdles, to serve as a pocket. They are usually made of silk, and wrought with gold and silver. But Jahn says, we know not on what authority, that those of the Hebrew women were of solid metal, sometimes of pure gold, and fashioned like a cone, with borders of rich cloth at the top.

23. '*Glasses*'—metallic mirrors, which the women carried about with them as articles of ornament and use. But Lowth and others think that transparent garments are intended; and the Septuagint certainly sanctions this interpretation.

— '*Fine linen*'—the same word here, which in Judges xiv. 12, 13, and Prov. xxxi. 24, we have supposed to denote shirts or inner garments: correspondingly, Henderson has here 'linen shifts.'

— '*Hoods*.'—Lowth and others have 'turbans;' but they do not say how these are to be distinguished from the 'bonnets,' ver. 2, which they render 'tires,' and allow to be head-dresses—and head-dresses are turbans. Jahn thinks the word means a double veil, covering the head, and falling down behind and before: and so far we agree with him; but the rest of his description confounds it with that large wrapper which we have noticed under the word 'wimples.' We are disposed to think that it rather describes such a head-dress as is still seen among the Arabian females. It consists of a large handkerchief, or shawl, or piece of linen or cotton (usually black, but in some parts white, or of some dark colour), which, after

covering the head, falls some way down the back; the corners being brought round in front, to cover the throat



'HOODS,' *v.* 23.—Hood-Veil of an Arab Female.

and bosom; and generally the lower part of the face to the tip of the nose; being, in fact, the customary veil of the class of women by whom it is used. As shewn in our cut, it is not unlike what our translators must have understood to have been intended by the word which they translate 'wimples' in the previous verse.

— '*Vails*.'—We believe this to be the head-veil which the ladies of Western Asia and Egypt usually wear within doors. It is usually a long strip of white muslin, embroidered with threads of coloured silk and gold; or of coloured crape, ornamented with gold thread, lama, and spangles. It rests upon the head, and falls down the back, forming one of the most graceful articles of female attire in the East. A back veil becomes an external article of the walking dress when the *tob* is worn as the outer robe (as shewn in the third cut of the preceding page); and (as in the second cut below) it sometimes assumes the place of a mantle.

24. '*Instead of a girdle, a rent*.'—Rather, 'Instead of a girdle, rich and ornamented, such as women of condition wear, a cord' (or rope of twisted wool, such as are in use among the female peasantry and women of the wandering tribes). The former is usually a rich shawl doubled triangularly and put loosely round the waist in a simple and tasteful manner, so as to cover the hips, with the corners hanging down in front. The translation puts the contrast upon that which is bound up, and that which is violently loosened; but the correct and more emphatic contrast is that here suggested, as between that which is rich and costly, and that which is mean and despicable.

— '*Well set hair*'—properly braided hair. How curiously the hair of females was braided in ancient times may be seen in the cut given under Sol. Song, vii. 1. The custom of braiding the hair is still maintained in Egypt, Syria, and Arabia. In all these parts the women are exceedingly partial to long hair. In general the hair is cut rather short over the forehead; but two full locks hang down on each side of the face, which are often curled in ringlets, and sometimes plaited. The rest of the hair is arranged in plaits or braids, which hang down the back. These are generally from eleven to twenty-five in number; but always an uneven number; eleven is considered a scanty number: thirteen or fifteen are more common. The manner in which each of these tresses is charged



A Dancing Woman of Cairo, shewing the SHAWL GIRDLE, with a short Veil, a kind of Wrapper worn as a Back Veil, Anklet, etc.

with three silken strings laden with metallic studs or other ornaments has been mentioned in the second note on *v.* 18.

— '*Baldness*'—which is particularly deprecated by Eastern women, as, although their heads are never seen bare, scarcity of hair implies a deficiency of the tresses which they so much cherish, which is so much the more important to them, as Mohammed expressly forbade the use of false hair to women. The prohibition itself, however, shews that false hair was previously in use, and it is known that it was worn among the ancient Egyptians. See the note on 2 Sam. xiv. 26.

— '*Stomacher*.'—The original word, פְּתִיגִיל *pethigil*, implies *width*, while the Chaldee synonyme indicates that it was of *linen*, and the contrast being to an envelope of sackcloth.

In the attempt contained in the notes on this chapter to discriminate the various articles mentioned, and thereby to assist the reader to some idea of the more costly dresses and ornaments of the Hebrew women, our researches and personal recollections have been much assisted by a paper on the dress of the women of Egypt in Mr. Lane's *Modern Egyptians*.

26. '*She, being desolate, shall sit upon the ground*.'—This is strikingly illustrated by the attitude in which the 'captive daughter of Zion' is represented upon the medals struck by Vespasian to commemorate the taking of Jerusalem. The obverse in all contains the head of the emperor, while the reverse represents a woman seated desolately under a palm-tree, in one instance *upon the ground*, while the presence of a Roman officer, or of a military trophy behind her, signalizes at once the triumph of the conqueror and her own desolation. In one case two figures are represented as seated upon the ground under a military trophy instead of the palm-tree. The inscription JUDEA CAPTA precludes all doubt as to the signification of these remarkable symbols. One analogy is altogether so striking, that some have supposed these devices were purposely taken from this prophecy, at the suggestion of







Josephus, who was then at the court of Vespasian, and in the enjoyment of his favour. But it is perhaps sufficient to suppose that it may have been suggested to the Romans by some such actual observation as that which occurred to Captains Irby and Mangles, soon after they had entered Judea in the south. Near the village of Esdier (ed-deer?) they found some fine sycamore trees, under one of which they remained some time. While they tarried, 'A woman came hastily forth from the village, and seating herself on the ground under a tree near us, bewailed most bitterly, throwing the sand over her head with frantic gesticulations, which lasted about twenty minutes, when her husband, with whom we hear that she had quarrelled, came, and with difficulty drew her off.'





CHAPTER IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only [1]let us be called by thy name, to [2]take away our reproach.

2 ¶ In that day shall the branch of the LORD be [3]beautiful and glorious, and the fruit of the earth *shall be* excellent and comely [4]for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written [5]among the living in Jerusalem.

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a [6]cloud and smoke by day, and the shining of a flaming fire by night: for [7]upon all the glory *shall be* [8]a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

[1] Heb. *let thy name be called upon us.* [2] Or, *take thou away.* [3] Heb. *beauty and glory.* [4] Heb. *for the escaping of Israel.* [5] Or, *to life.* [6] Exod. 13. 21. [7] Or, *above.* [8] Heb. *a covering.*

CHAPTER V.

1 *Under the parable of a vineyard God excuseth his severe judgments.* 8 *His judgments upon covetousness,* 11 *upon lasciviousness,* 13 *upon impiety,* 20 *and upon injustice.* 26 *The executioners of God's judgments.*

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath [1]a vineyard in [2]a very fruitful hill:

2 And he [3]fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also [4]made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my

[1] Jer. 2. 21. Matt. 21. 33. Mark 12. 1. Luke 20. 9. [2] Heb. *the horn of the son of oil.* [3] Or, *made a wall about it.* [4] Heb. *hewed.*

vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be [5]trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah [6]his pleasant plant: and he looked for judgment, but behold [7]oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join [8]house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 [9]In mine ears *said* the LORD of hosts, [10]Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ [11]Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine [12]inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because *they have* no knowledge: and [13]their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And [14]the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and [15] [16]God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 ¶ Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto them [17]that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* [18]wise in their own eyes, and prudent [19]in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which [20]justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as [21]the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* [24]torn in the midst of the streets. [25]For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* [24]sorrow, [25]and the light is darkened in the heavens thereof.

[5] Heb. *for a treading.* [6] Heb. *plant of his pleasures.* [7] Heb. *a scab.* [8] Mic. 2. 2.
[9] Or, *This is in mine ears, saith the LORD,* &c. [10] Heb. *If not,* &c. [11] Prov. 23. 29, 30. [12] Or, *pursue them.*
[13] Heb. *their glory* are *men of famine.* [14] Chap. 2. 9, 11, 17. [15] Or, *the holy God.* [16] Heb. *the God the holy.*
[17] Heb. *that say concerning evil,* It is *good,* &c. [18] Prov. 3. 7. Rom. 12. 16. [19] Heb. *before their face.* [20] Prov. 17. 15.
[21] Heb. *the tongue of fire.* [22] Or, *as dung.* [23] Chap. 9. 13, 17, 21, and 10. 4. [24] Or, *distress.*
[25] Or, *when it is light, it shall be dark in the destructions thereof.*

Verse 1. '*A vineyard in a very fruitful hill.*'—The declivities of hills having a southern exposure are still favourite situations for vineyards in the East, and where practicable are always chosen in preference, as we have often had occasion to notice. The reader will not fail to observe the information which this beautiful allegory incidentally conveys concerning the manner in which vineyards were arranged and treated by the Hebrews. The words rendered 'in a very fruitful hill,' are literally 'on a horn of the son of oil.' The word horn (*keren*) as here used in the Hebrew, denotes the brow, or apex, or sharp point of a hill. The word is thus used in other languages to denote a hill. Thus in Palestine itself, the so-called Mount of Beatitudes bears the name of *Kurun-Hattin*—the Horns of Hattin; so the Swiss use the words *schreckhorn, buckorn;* and thus, according to Camden, Cornwall is called in the old British tongue Kernaw, as lessening by degrees like a horn, or running out into promontories like so many horns. The reader will not fail to observe incidentally the resemblance of the words used for horn in these other languages to the Hebrew KEREN.

2. '*He built a tower in the midst of it.*'—In each of the vineyards which cover the 'fruitful hills' near Hebron, a watch tower is seen, some of which appear to be of ancient date. But such are observed in other parts of the country.

10. '*Ten acres of vineyard shall yield one bath.*'—Respecting the 'acre,' see 1 Sam. xiv. 14. The צֶמֶד *tzemed* did not differ materially from our acre. The *bath* to be yielded by ten acres was of course a bath of wine; it contained about seven gallons and a half. To say therefore that this should be the sole produce of ten acres is next to describing the vineyard as wholly unproductive.

— '*The seed of an homer shall yield an ephah.*'—An homer was a measure for grain, etc., containing thirty-two pecks, or eight bushels; an ephah contained but three pecks. This, again, is therefore the same as saying that the produce would be almost nothing—that there would be utter desolation.

11. '*That rise up early in the morning . . . that continue until night.*'—See the note on Prov. xxiii. 30.

— '*Strong drink.*'—The word is here שֵׁכָר *shekhor*. We copy here the note of the Rev. Albert Barnes: 'This word is derived from a verb signifying to drink, to become intoxicated. It does not mean *ardent spirits*, or *alcohol*, for that was not then known. All nations have found out some intoxicating drink. That which was used by the Hebrews was made from grain, fruit, honey, dates, etc., prepared by fermentation. The word *sometimes* means the same as *wine* (Num. xxviii. 7), but more commonly it refers to a stronger drink, and is distinguished from it, as in the common phrase, "wine and strong drink." Lev. x. 9; Num. vi. 3; Judges xiii. 4, 7. Sometimes it may be cited for *spiced wine*—a mixture of wine with spices that would also speedily produce intoxication. The Chaldee renders the word "old fermented liquor," denoting the *mode* in which strong drink was usually prepared. "The Persians, when they commit a debauch, arise by times, and esteem the morning as the best time for beginning to drink wine, by which means they carry on their excess till night."—*Morier.* It may be remarked here, that in all nations, whatever may be the *form* in which intoxicating drink is prepared, it is substantially the same. Intoxication is produced by *alcohol*, and that is caused by fermentation. It is never created or increased by distillation. The only effect of distillation is to collect and preserve the alcohol which existed in the beer, the wine, or the cider. Consequently the same substance produces intoxication when wine is drunk which does when brandy is drunk; the same when cider or other fermented liquor is drunk which does when ardent spirits are used.'

— '*That continue until night*'—having been drinking all day. This shews that the 'strong drink' did not produce *sudden* intoxication.

— '*Inflame them*'—excite or stimulate them. We have the same phrase, denoting the *burning* tendency of strong drink. The American Indians appropriately call it *fire-water*.—BARNES.

17. '*The waste places of the fat ones.*'—This is generally regarded as very difficult. The most common interpretation is that in the judgments that were to befall the nation, the habitations of the rich people should become desolate and waste, and that strangers should come in and possess them. But Gesenius and others incline to suppose that strangers or foreigners should come into the desert or waste places of the nation and feed their cattle there. In other words, the land would be so utterly desolate that strangers would bring their cattle in to feed in the luxuriant vegetation that would then spontaneously spring up.

22. '*Mighty to drink wine.*'—Probably such as boasted of their resisting the ordinary effects of drink—in being able to take much without becoming intoxicated. This would generally be the case with persons who had been so much habituated to drink that ordinary quantities had no disturbing influence upon them.

— '*To mingle strong drink.*'—To mingle wine with spices, dates, drugs, etc., in order to render it more intoxicating. See Prov. ix. 2, 5. The others boasted that they were able to drink extraordinary quantities—these, that they were able to drink, without harm, liquors of the most intoxicating qualities known.

26. '*Hiss unto them.*'—Cyril, cited by Lowth, says: 'The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again, συρισμασι, by a hiss or whistle.' Under this explanation the allusion is very expressive. Compare chap. vii. 18.

28. '*Their horses' hoofs . . . like flint, and their wheels like a whirlwind.*'—As this prophecy appears to refer to the invasion of Judea by the Babylonians, it may be proper to observe that this people were noted for their power in horses and chariots. Xenophon, in the second book of the Cyropædia, represents Cyaxares as stating to Cyrus the force which the allies opposed to him might bring into the field. The Babylonians are set down for twenty thousand horse and two hundred chariots, being double the number of both horses and chariots which is allowed to any other of the great powers of Western Asia. The allusion to the hardness of the horses' hoofs probably arises from the fact, that the ancients did not shoe their horses by nailing iron plates to the bottom of the hoof. There were indeed shoes of leather, gold, and silver, but these enclosed the whole hoof, and were bound or tied on, being only used on particular occasions, and very rarely. Hence the hardness of the hoofs was a very important consideration; and Xenophon lays much stress on this point, observing that the good hoof is hard, hollow, and when struck on the ground sounds like a cymbal. He also suggests means by which the hoofs may be hardened. The necessity for such hard hoofs in war-horses did not escape Homer, who continually applies to them the epithet 'brazen-hoofed.'

CHAPTER VI.

1 *Isaiah, in a vision of the Lord in his glory,* 5 *being terrified, is confirmed for his message.* 9 *He sheweth the obstinacy of the people unto their desolation.* 13 *A remnant shall be saved.*

IN the year that king Uzziah died I [1]saw also the Lord sitting upon a throne, high and lifted up, and [2]his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

[1] John 12. 41.

[2] Or, *the skirts thereof.*

3 And [3]one cried unto another, and said, [4]Holy, holy, holy, *is* the LORD of hosts: [5]the whole earth *is* full of his glory.

4 And the posts of the [6]door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe *is* me! for I am [7]undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, [8]having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he [9]laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for [10]us? Then said I, [11]Here *am* I; send me.

9 And he said, Go, and tell this people, [12]Hear ye [13 14]indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be [15]utterly desolate,

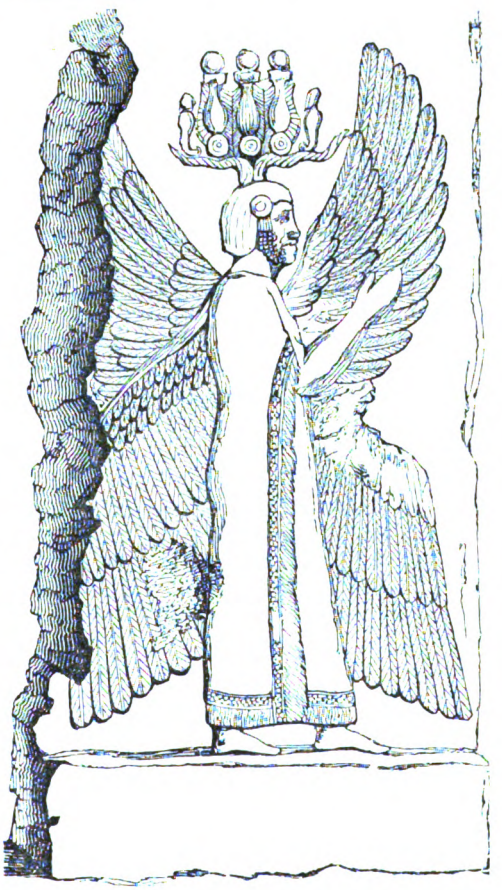
12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, [16]and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose [17]substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

3 Heb. *this cried to this.* 4 Rev. 4. 8. 5 Heb. *his glory* is *the fulness of the whole earth.* 6 Heb. *thresholds.* 7 Heb. *cut off.* 8 Heb. *and in his hand a live coal.* 9 Heb. *caused* it *to touch.* 10 Gen. 1. 26. 11 Heb. *Behold me.* 12 Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8. 13 Or, *without ceasing*, &c. 14 Heb. *hear ye in hearing*, &c. 15 Heb. *desolate with desolation.* 16 Or, *when* it *is returned or hath been browsed.* 17 Or, *stock*, or, *stem.*

Verse 1. '*His train filled the temple.*'—This refers to the long flowing skirts of his royal robes, in allusion to the ample robes of state in which Eastern monarchs appear on great occasions.

2. '*Seraphims.*'—The word שְׂרָפִים *seraphim* comes from שָׂרַף *saraph*, 'to burn,' from which, and from the description, we may gather that the seraphim presented human figures, of a brilliant fiery appearance, and covered with wings. Wings are common to them and the cherubim, and the only certain distinction discoverable is that conveyed in their name, 'burning ones.' The cherubim also are nowhere described as having *six* wings. The seraphim are mentioned here only; and there appears such conformity between them and the cherubim that it is difficult to trace the distinctions of appearance which they may have exhibited, and we incline to think that the word is but another, and that a poetical, name for the cherubim. It is indeed clear that the scenery of the vision being drawn from the temple, the seraphim are here the antitypes of the cherubim which were stationed over the mercy seat and covered it with their wings. As there has been much speculation concerning the forms which these distinguished beings bore, we take the opportunity of introducing an engraving after the only sculptured image which appears to suggest any approximation to the idea which the Scriptural descriptions seem to express. This singular remain belongs to Ancient Persia, and is found upon one side of a square column at Mourg Aub. It will be seen that one pair of the wings falls nearly to the feet, while the other rises high above the head. The head itself also exemplifies a frequent symbol of Scripture—being surmounted by horns, which support a curious symbolical mitre. The figure is conjectured by Porter, from various circumstances, to represent a superior spirit, and perhaps the tutelary genius of the country. He faces the temple with his hands uplifted and open, as if in the act of benediction. Porter says, 'with the exception of the mitre, there is nothing I have ever seen or read of which bears so strong a resemblance to the whole of the figure on the pillar as the ministering or guardian angels, described under the name of Seraphim or Cherubim by the different writers in the Bible; and, if we are to ascribe these erections to Cyrus, how readily may he have found the model of his genii, either in the spoils of the temple of Jerusalem, which he saw among the treasures of Babylon, or from the Jewish descriptions, in the very word of



'Seraphim.' A supposed analogous figure, from a Persian Sculpture at Mourg Aub.—*See note.*

prophecy which mentions him by name; and which doubtless would be in the possession of Daniel and open to the eye of the monarch to whom it so immediately referred.' There is more probability than might at the first view appear in the notion that the works at Mourg Aub were by Cyrus; and, should the other parts of the conclusion be considered tenable, there is nothing very absurd in the idea that this figure may furnish the only existing clue to that of the seraphim or cherubim of Scripture.

6. '*The altar.*'—This was doubtless the altar of burnt offering, in the court before the sanctuary, on which was kept ever-burning the fire originally kindled from heaven.

13. '*Teil tree, and...oak.*'—The original words are essentially the same, and seem to denote one and the same tree which we, with others, take to be the terebinth-tree, described under Gen. xviii. 1. The tree is represented as an evergreen by the ancient naturalists, never shedding its leaves; but this is not confirmed by modern witnesses, who find that the terebinth is, under certain circumstances, stripped of its foliage in the winter. This coincides with the allusion in the present text, which portrays the tree as casting its leaves under inclement contingencies, but yet retaining the vital principle in the unexpanded bud.

CHAPTER VII.

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. 17 His judgment is prophesied to come by Assyria.

AND it came to pass in the days of [1]Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria [2]is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and [3]Shear-jashub thy son, at the end of the [4]conduit of the upper pool in the [5]highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, [6]neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and [7]vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, [8]that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [9]If ye will not believe, surely ye shall not be established.

10 ¶ [10]Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; [11]ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David, *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; [12]Behold, a virgin shall conceive, and bear a son, and [13]shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all [14]bushes.

20 In the same day shall the Lord shave with a [15]razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the

[1] 2 Kings 16. 5. [2] Heb. *resteth on Ephraim.* [3] That is, *The remnant shall return.* [4] 2 Kings 18. 17.
[5] Or, *causeway.* [6] Heb. *let not thy heart be tender.* [7] Or, *wrken.* [8] Heb. *from a people.*
[9] Or, *do ye not believe? it is because ye are not stable.* [10] Heb. *And the LORD added to speak.* [11] Or, *make thy petition deep.*
[12] Matt. 1. 23. Luke 1. 31. [13] Or, *thou, O virgin, shalt call.* [14] Or, *commendable trees.* [15] 2 Kings 19. 35.

head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left [16]in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

[16] Heb. *in the midst of the land.*

Verse 1. '*In the days of Ahaz*,' etc.—Ahaz began to reign about 738 years before Christ. From a comparison of 2 Kings xvi. 5, etc. with 2 Chron. xxviii. 5, etc., it would appear that Judæa was twice invaded by Rezin and Pekah in the reign of Ahaz. The confederacy was formed in the reign of Jotham (2 Kings xv. 37), but it was not carried into execution during his reign. It is manifest from this place that it was executed during the reign of Ahaz.

3. '*Thou, and Shear-jashub thy son.*'—The meaning of the name Shear-jashub is, as in the margin, 'a remnant shall return.' The names which the prophet gave to his sons were significant, or symbolical of certain important events that were to occur to the Jews, and were intended as signs and memorials to them. The occasion on which the name was given to this son is not recorded; but there can be no doubt that it had reference to the future captivity of the Jews, and was designed to put on record the great fact that the nation was not to be annihilated, but that a remnant were destined to return to their fatherland. The king doubtless knew why this name had been given; and this may suggest the reason why Isaiah was directed to take his son with him, as his presence would suggest to him the pledge which he had given that his people should not be utterly destroyed.

— '*The end of the conduit of the upper pool.*'—This was doubtless the upper pool of Gihon, of which see the note on 2 Chron. xxxii. 30. Why Ahaz had gone down there does not appear; but it seems not unlikely that he was examining it to see whether the fountain might not be stopped up, or the water diverted, so that it should be of no use to the enemy, and that they might thus be prevented from maintaining a protracted siege. This was a matter of importance, and the king would be probably attended by his chief officers as well as by a large body of the people, who would thus hear the message that the prophet was charged to deliver.

8. '*Within threescore and five years.*'—The desolation of the ten tribes by the Assyrians under Shalmaneser took place about twenty years after the date of this prophecy. It is clear therefore that it is not referred to, but rather when Esarhaddon not only carried away the remnant of Israel, but settled new inhabitants in the country, thus completing the subversion of the ten tribes. *This* was exactly sixty-five years from the time of this remarkable prophecy.

15. '*Butter and honey.*'—The word rendered 'butter' must be understood to denote not that only, but other preparations of milk short of butter, as cream, buttermilk, and sour curdled milk—all of which are much used in Western Asia. Perhaps in the present instance, and some others, milk in its simple state may be understood. Milk, and such preparations of it as we have mentioned, are consumed in great quantities, and, together with honey, when it can be procured, form the substantial diet of young children. It is of course here mentioned as forming the best and most suitable food. Feeding a child with milk and honey is also mentioned by heathen writers to express its prosperous bringing up. In *v.* 22 the same articles are equally mentioned as the food of grown people, from which we also learn that the Hebrews used the milk of their sheep, as well as that of cows (and, elsewhere, goats), as do the Bedouins at this day. Butter and honey, together or separate, and with or without bread, still form a food much valued in Syria. It formed the concluding mess of a feast with which Irby and Mangles were entertained by an Arab sheikh. 'They afterwards gave us some honey and butter together, with bread to dip in it, Narsak desiring one of his men to mix the two ingredients for us, as we were rather awkward at it. The Arab having stirred the mixture up well with his fingers, shewed his dexterity at consuming as well as mixing, and recompensed himself for his trouble by eating half of it.' *Travels*, p. 263.

18. '*The fly that is in the uttermost part of the rivers of Egypt.*'—See note on Josh. xxiv. 12.

— '*And for the bee that is in the land of Assyria.*'—The Rev. Thomas Howes, in his *Critical Observations on Books* (1783), a valuable work, now little known, remarks (ii. 272), 'I have not observed that any one has hinted at the reason why the *bee* is there mentioned as emblematical of the Assyrians. It was probably on account of this circumstance of the resemblance between *a quiver full of arrows* and the forked sting in the tail of the bee; and if in those early times the archers in their flight shot their arrows backwards on their enemies, as the Persians and Parthians did afterwards, the emblem would be still more characteristic of the archers in the Assyrian army.'

CHAPTER VIII.

1 *In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria.* 5 *Judah likewise for her infidelity.* 9 *God's judgments shall be irresistible.* 11 *Comfort shall be to them that fear God.* 19 *Great afflictions to idolaters.*

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning [1]Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I [2]went unto the prophetess; and she conceived, and bare a son. Then said the

[1] Heb. *In making speed to the spoil he hasteneth the prey*: or, *make speed*, &c.

[2] Heb. *approached unto.*

LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father and my mother, [3]the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and [4]the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, [5]and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 ¶ For the LORD spake thus to me [6]with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a sanctuary; but for [7]a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall [8]stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 [9]Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 [10]To the law and to the testimony: if they speak not according to this word, *it is* because *there is* [11]no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

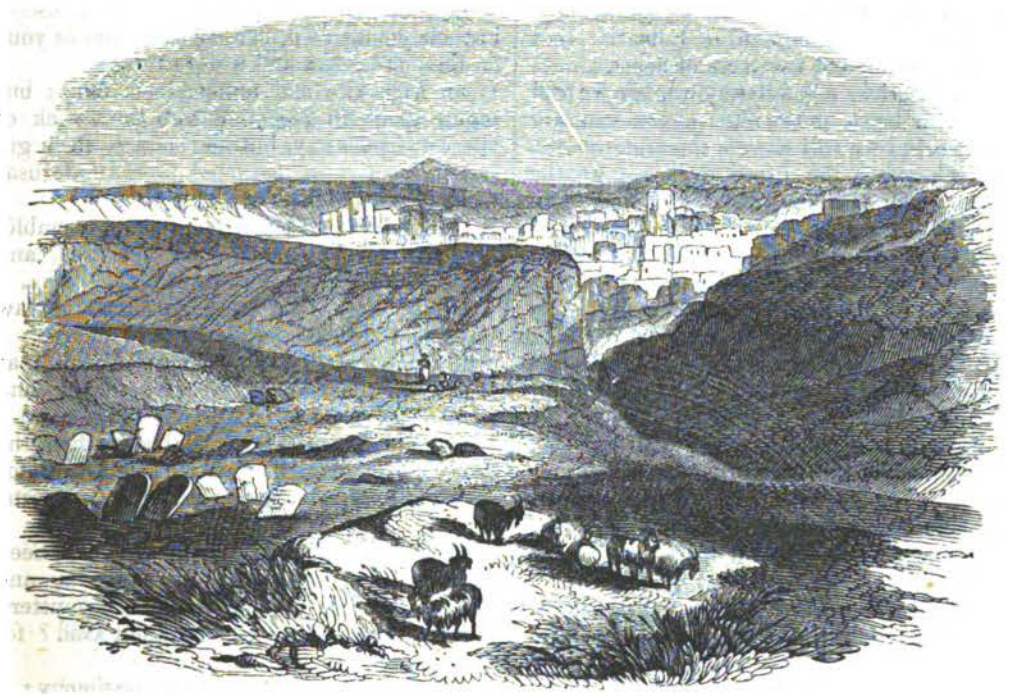
[3] Or, he that is *before the king of Assyria shall take away the riches*, &c.
[4] Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.* [5] Or, *yet.* [6] Heb. *in strength of hand.*
[7] Chap. 28. 16. Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 8. [8] Matt. 21. 44. Luke 20. 18. [9] Heb. 2. 13.
[10] Luke 16. 29. [11] Heb. *no morning.*

Verse 1. '*Maher-shalal-hash-baz.*'—See the marginal explanation, and the note on vii. 3. The name is thus composed:—MAHER, *hasten*, or *he shall hasten*; SHALAL, *spoil* or *prey*; HASH, *hasten*, or *make speed*; BAZ, *spoil* or *prey*. Thus in one name the same idea is repeated, which duplication is in Hebrew a mode of expressing intensity, and, in the present case, intensity of haste, that is, great haste, to seize the prey. The meaning is, that the Assyrian should hasten to his spoil, and that this should be accomplished with speed. The name was to be given to a child of the prophet, and this name was to be a sign of the event signified by the name.

4. '*Before the child shall have knowledge to cry My father.*'—A child would have to address his parents thus in less than three years; and it was in fact not three years before the event predicted by this sign occurred.

6. '*The waters of Shiloah.*'—Some notice of the *pool* or *fountain* of Siloam may be found under 2 Chron. xxxii. 30; and the *village* of Siloah has been mentioned under 2 Kings xxiii. 13. The surplus water of the pool is conveyed out by a narrow subterraneous passage, and forms a small stream which serves to water the garden-plots on the lower part of Mount Zion, and in the valley below which it crosses to reach the bed of the Kidron. This little brook has a very poor supply of water, and is exhausted in the service we have mentioned. The following engraving shews the village of Siloah, with part of the valley of the same name in the foreground. This valley is merely the southern entrance to the valley of Jehoshaphat, and derives its name from having the village and fountain on its opposite sides, and from its receiving the waters of the latter. See further under John ix. 7.

7. '*The waters of the river.*'—That is, of the Euphrates. The figure expresses the invasion of the land by the Assyrians, by a comparison derived from the overflowing of the Euphrates, which river was crossed by the Assyrians in advancing upon Palestine, and which had previously formed the westward limit of their power. The comparison is the more appropriate when it is recollected that, the Euphrates flowing, in the lower portion of its



VILLAGE OF SILOAH.—*See note to verse 6.*

course, through a vast plain between low banks, the periodical increase of its waters caused it, like the Nile, to overflow its banks, sometimes inundating the country to a very great extent, and leaving extensive lakes and marshes in its neighbourhood after the river has retired to its channel.

—'*All his glory.*'—Eastern kings formerly, as now, marched forth to war in very great splendour. They moved with all the magnificence of their court, attended usually by their princes and nobles, with a splendid retinue and all the insignia of royalty.

CHAPTER IX.

1 *What joy shall be in the midst of afflictions, by the kingdom and birth of Christ.* 8 *The judgments upon Israel for their pride,* 13 *for their hypocrisy,* 18 *and for their impenitency.*

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee [1]of the nations.

2 [2]The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* [3]not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 [4]For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of [5]Midian.

5 [6]For every battle of the warrior *is* with confused noise, and garments rolled in blood; [7]but *this* shall be with burning *and* [8]fuel of fire.

6 For unto us a child is born, unto us a [9]son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace [10]*there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The [11]zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

1 Or, *populous.* 2 Matt. 4. 16. Ephes. 5. 14. 3 Or, *to him.* 4 Or, *when thou breakest.* 5 Judg. 7. 22. Chap. 10. 26. 6 Or, *when the whole battle of the warrior was,* &c. 7 Or, *and it was,* &c. 8 Heb. *meat.* 9 John 3. 16. 10 Luke 1. 32, 33. 11 2 Kings 19. 31. Chap. 37. 32.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and [11]join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel [12]with open mouth. [13]For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For [15]the leaders of this people cause *them* to err; and [16]*they that are* led of them *are* [17]destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh [18]folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the [19]fuel of the fire: no man shall spare his brother.

20 And he shall [20]snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

12 Heb. *mingle.* 13 Heb. *with whole mouth.* 14 Chap. 5. 25, and 10. 4. 15 Or, *they that call them blessed.*
16 Or, *they that are called blessed of them.* 17 Heb. *swallowed up.* 18 Or, *villany.* 19 Heb. *meat.* 20 Heb. *cut.*

Verse 1.—'*The way of the sea.*'—The great road between Syria and Egypt, lying along the lake of Tiberias, might, if necessary, not inappropriately be taken as 'the way' of the sea. But this expression in the sacred text probably means nothing more than the region along the sea, the territories of Zebulun and Naphtali.

4. '*The staff of his shoulder.*'—The word here rendered staff may mean a bough,—a branch, a staff, stick, or rod. Gesenius supposes that the expression here means the rod by which punishment is inflicted, and that the phrase 'rod of or for the shoulder,' is one that is expressive of oppression and servitude. Rosenmüller thinks that it refers rather to the custom among the ancients of placing a piece of wood not unlike a yoke on the necks and shoulders of slaves, as a mark of servitude. Hengstenberg understands it, 'the staff which strikes the neck or back.'

5. '*For every battle of the warrior is with confused noise.*'—This is a strange translation, but the passage is confessedly difficult, as the leading word occurs no where else in Scripture. It is the word סְאוֹן *sion*, rendered 'battle.' It is now more generally conceived that it denotes the military shoe or sandal, strongly shod with iron or spikes, and reaching to the mid-leg. See a figure of it under Ruth iv. 8. It thus differed from the greave, which came higher up. The 'noise' of the following clause may be supposed to be that made by the armour of the soldiers, particularly the clattering tramp of these war-sandals. This, however, and the 'garments,' or mantle, stand by synecdoche for all kinds of military accoutrements.

—'*Every battle.*'—This verse probably refers to the custom of burning the spoils and armour of the enemy after a battle—a custom that seems to have been common among the Jews and other nations.

10. '*Bricks....hewn stones.... sycomores....cedars.*'—The weakest and least worthy materials for building are here opposed to the best and strongest. Sun-dried bricks are doubtless those here opposed to hewn stones. Concerning the sycamore (*Ficus sycomorus*), we may refer to the note on 1 Kings x. 27. The wood has had some reputation for durability in consequence of the many ages in which the coffins of the Egyptian mummies have remained in perfect preservation. But this may probably be owing to some circumstance in the preparation or coating of the coffins, or, still more, perhaps, to the dryness of the climate, and sandy soil. When buried in Bruce's garden, the wood became rotten in the course of four years.

CHAPTER X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride shall be broken.* 20 *A remnant of Israel shall be saved.* 24 *Israel is comforted with promise of deliverance from Assyria.*

WOE unto them that decree unrighteous decrees, and [1]that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visit-

1 Or, *to the writers that write grievousness.*

ation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. [2]For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ [3]O [4]Assyrian, the rod of mine anger, [5]and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and [6]to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 [7]For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work [8]upon mount Zion and on Jerusalem, I will [9]punish the fruit [10]of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants [11]like a valiant *man:*

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? [12]as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up [13]*itself, as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, [14]both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be [15]few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 [16]For though thy people Israel be as the sand of the sea, *yet* a remnant [17]of them shall return: [18]the consumption decreed shall overflow [19]with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, [20]and shall lift up his staff against thee, after the manner of [21]Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of [22]Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden [23]shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 ¶ He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 [24]Lift up thy voice, O daughter of Gal-

2 Chap. 5. 25, and 9. 12. 3 Or, *Woe to the Assyrian.* 4 Heb. *Asshur.* 5 Or, *though.* 6 Heb. *to lay them a treading.*
7 2 Kings 18. 24, 33, and 19. 10, &c. 8 2 Kings 19. 31. 9 Heb. *visit upon.* 10 Heb. *of the greatness of the heart.*
11 Or, *like many people.* 12 Or, *as if a rod should shake them that lift it up.* 13 Or, that which is *not wood.*
14 Heb. *from the soul, and even to the flesh.* 15 Heb. *number.* 16 Rom. 9. 27. 17 Heb. *in*, or *amongst.* 18 Chap. 28. 22.
19 Or, *in.* 20 Or, *but he shall lift up his staff for thee.* 21 Exod. 14. 22 Judg. 7. 25. Chap. 9. 4.
23 Heb. *shall remove.* 24 Heb. *Cry shrill with thy voice.*

lim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall [25]by a mighty one.

[25] Or, *mightily*.

Verse 9. '*Calno*.'—Perhaps the same as Calneh, one of the cities built by Nimrod in the land of Shinar (Gen. x. 10). So the Seventy seem to have thought, by their adding, 'where the tower was built.'

'*Carchemish*,' see the note on 1 Kings iv. 24.—'*Hamath*,' see Num. xiii. 21. [APPENDIX, No. 61.]

'*Arpad*,' otherwise Arphad and Arvad, is supposed to be the same as the Aradus of the ancients. This was the northernmost of the Phœnician cities on the Mediterranean coast, and was, equally with Tyre, a colony of Sidon. Thus, in Ezek. xxvii., it is mentioned with the two last-named cities, that is, as supplying Tyre with mariners in conjunction with Sidon; and it appears to have participated in the commerce carried on by both cities. It arrived at so flourishing a condition that the small rocky isle (about a mile in circumference and two miles from the shore) on which it was situated is described by Strabo as covered with buildings more lofty than those of Rome; but of which no trace now remains. The island, now called Ruad, is situated near the mouth of the river Eleutherus, about eight leagues to the north of Tripolis. Opposite to it, on the continent, was another town called Antaradus, which is perhaps more likely than the insular town to have been that taken by the Assyrians.

14. '*Eggs that are left*.'—That is, that he had taken the nations with as much ease, with as little opposition as one encounters in taking eggs from the nest which the bird has forsaken from fright, or from which she is temporarily absent. The rest of the verse keeps to this figure—no resistance.

15. '*Ax... Saw*.'—We annex figures of these implements of the most ancient kind, copied from specimens in the collection of Signor D'Athanasi, and from the engravings of Rosellini. They will speak for themselves.



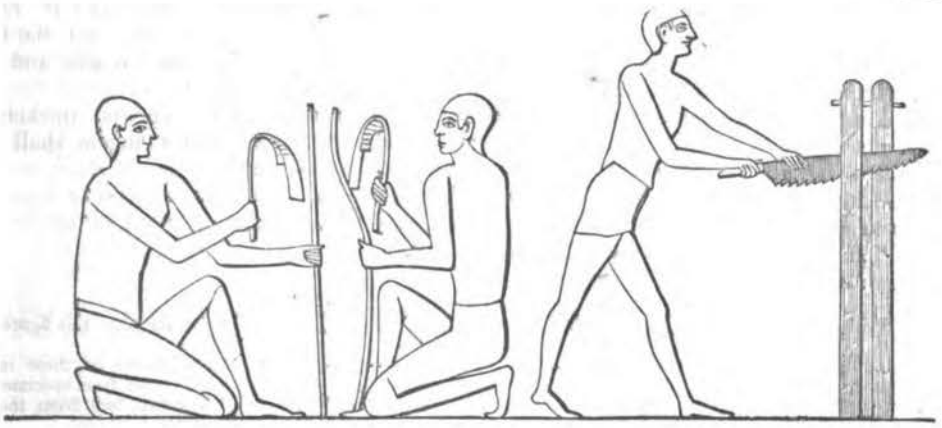
'AXE.' EGYPTIAN WAR-HATCHET.

Something has already been said of the saw under 1 Chron. xx. 3.

28. '*He is come to Aiath*,' etc.—This and the following verses are descriptive of the march of Sennacherib's army approaching towards Jerusalem, and of the terror and confusion spreading and increasing through the several



ARPAD.—*Aradus* now Ruad.



EGYPTIAN CARPENTERS, WITH THE AXE OR ADZE AND SAW.—From Rosellini.

places as he advanced, expressed with great brevity, but finely diversified.—LOWTH. '*Aiath*,' that is, Ai or Hai, near Jericho. See Gen. xii.; Josh. vii.—'*Migron*,' 1 Sam. xiv. 2—'*Michmash*,' see 1 Sam. xiii. 5.

29. '*Geba*.'—See 1 Sam. xiii. 3.—'*Ramah*,' see 1 Kings xv.—'*Gibeah*,' see 1 Sam. x. 26.

30. '*Gallim*.'—Eusebius and Jerome place this in the neighbourhood of the Philistine town of Ekron.

—'*Laish*.'—We know no other town of this name than that, towards the sources of the Jordan, taken by the people of Dan, and called by them after the name of their tribe. See Gen. xiv.

—'*Anathoth*,' see 1 Kings ii. 26.

31. '*Madmenah*.'—One of the towns mentioned, in Josh. xv. 31, among 'the uttermost cities of the tribe of Judah toward Edom southward.'

—'*Gebim*.'—Not mentioned anywhere else, and the situation unknown.

32. '*Nob*.'—See 1 Sam. xxi. It would seem that the army was destroyed here; and the context appears to intimate that Jerusalem was visible from hence.

CHAPTER XI.

1 *The peaceable kingdom of the Branch out of the root of Jesse.* 10 *The victorious restoration of Israel, and vocation of the Gentiles.*

AND there shall come forth a rod out of the stem of [1]Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of [2]quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and [3]reprove with equity for the meek of the earth: and he shall [4]smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 [5]The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the [6]cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the [7]Gentiles seek: and his rest shall be [8]glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of

[1] Acts 13. 23. [2] Heb. *scent*, or, *smell*. [3] Or, *argue*. [4] Job 4. 9. 2 Thess. 2. 8. [5] Chap. 65. 25. [6] Or, *adder's*. [7] Rom. 15. 10. [8] Heb. *glory*.

Israel, and gather together the dispersed of Judah from the four [9]corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil [10]them of the east together: [11]they shall lay their hand upon Edom and Moab; [12]and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over [13]dryshod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; [14]like as it was to Israel in the day that he came up out of the land of Egypt.

[9] Heb. *wings.* [10] Heb. *the children of the east.* [11] Heb. *Edom and Moab* shall be *the laying on of their hand.* [12] Heb. *the children of Ammon their obedience.* [13] Heb. *in shoes.* [14] Exod. 14. 29.

Verse 15. '*Utterly destroy the tongue of the Egyptian sea....in the seven streams.*'—Bishop Lowth and others interpret this of the Red Sea, and the passage of the Hebrew host through it. But some suppose that the prophet alludes to the Nile; and we have little hesitation to agree in this conclusion, as we cannot possibly see how else the 'seven streams' are to be explained. Large rivers, and the Nile in particular, are sometimes called 'seas' in Scripture; and, if so understood here, 'the tongue of the Egyptian sea' would of course be the Delta, for which indeed it would be a very striking and appropriate designation. This Delta is contained between the two extreme branches by which the Nile enters the sea. Now the number of the arms or branches of the river which bounded and traversed this Delta, were anciently *seven*, each of which the reader will find described in Sect. xix. ('Branches of the Nile') of Rennell's *Geography of Herodotus.*' And these 'seven streams' have been so 'smitten,' particularly on the side towards Palestine, that only two remain: that which was once the middle stream has now become the most eastern, towards Palestine; and the places which deep streams once occupied may now be passed dryshod. In consequence of this, 'the tongue of the Egyptian sea' has been so far 'destroyed,' that the Delta, always the most fertile part of Egypt, has been abridged of half its extent, which has become a sandy and uninhabited desert. See the details in Rennell, as above. That this is the subject of the prophecy in this verse cannot be positively affirmed; but the coincidence has appeared to us too remarkable to be overlooked, particularly as it has not been hitherto noticed.

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my [1]strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, [2]Praise the LORD, [3]call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou [4]inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

[1] Exod. 15. 2. Psal. 118. 14. [2] 1 Chron. 16. 8. Psal. 105. 1. [3] Or, *proclaim his name.* [4] Heb. *inhabitress.*

CHAPTER XIII.

1 *God mustereth the armies of his wrath.* 6 *He threateneth to destroy Babylon by the Medes.* 19 *The desolation of Babylon.*

THE burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, [1]like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the wea-

[1] Heb. *the likeness of.*

pons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands [2]be faint, and every man's heart shall melt.

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall [3]be amazed [4]one at another; their faces *shall be as* [5]flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be [6]darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be [7]dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be [8]as when God overthrew [9]Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But [10]wild beasts of the desert shall lie there; and their houses shall be full of [11]doleful creatures; and [12] [13]owls shall dwell there, and satyrs shall dance there.

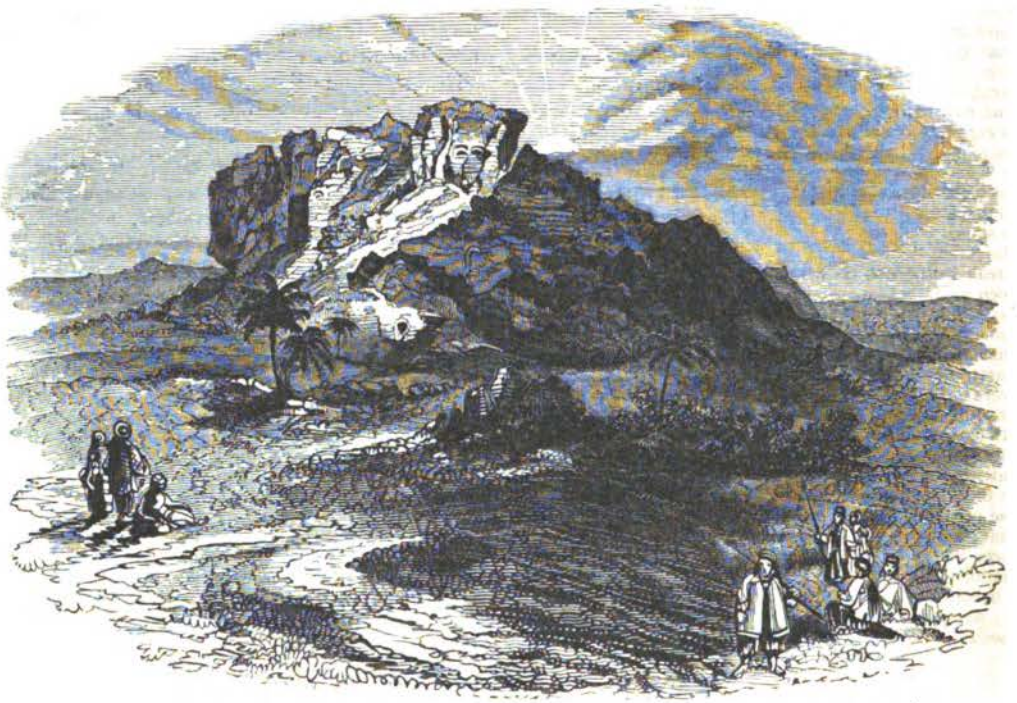
22 And [14]the wild beasts of the islands shall cry in their [15]desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

[2] Or, *fall down.* [3] Heb. *wonder.* [4] Heb. *every man at his neighbour.* [5] Heb. *faces of the flames.*
[6] Ezek. 32. 7. Joel 2. 31, and 3. 15. Matt. 24. 29. Mark 13. 24. Luke 21. 25. [7] Psal. 137. 9.
[8] Heb. *as the overthrowing.* [9] Gen. 19. 24. Jer. 50. 40. [10] Heb. *Ziim.* [11] Heb. *Ochim.* [12] Or, *ostriches.*
[13] Heb. *daughters of the owl.* [14] Heb. *Iim.* [15] Or, *palaces.*

Verse 14. '*As the chased roe.*'—The force and appropriateness of this figure may be understood from Dr. Russell's description of the chase of the gazelle or antelope. 'They permit horsemen, without dogs, if they advance gently, to approach near; and do not seem much to regard a caravan that passes within a little distance; but the moment they take alarm they bound away, casting from time to time a look behind; and if they find themselves pursued, they lay their horns backwards, almost close on the shoulder, and flee with incredible speed. When dogs appear, they instantly take alarm; for which reason the sportsmen endeavour to steal upon the antelope unawares, to get as near as possible before slipping the dogs; and then pushing on at full speed, they throw off the falcon, which being taught to strike or fix upon the cheek of the game, retards its course by repeated attacks, till the greyhounds have time to get up.'

19. '*Babylon....the beauty of the Chaldees' excellency.*'—As the prophecies concerning the same places are much dispersed—occurring in different prophets and in different parts of the same books of prophecy—we shall perhaps best consult the reader's advantage and our own convenience by noticing the several details as they occur, rather than by offering any large and connected statements, which would leave it to the reader to trace out the particular points of illustration. The line of illustration which we propose to take has already been well trodden by Bishop Newton, and more lately by Dr. Keith, who, between them, have very nearly exhausted the existing stores of information on the subjects of which they treat. We shall therefore, necessarily, be often found to adduce the same facts and authorities which they have already employed: but we trust that our own researches, together with a personal acquaintance with some of the sites to which prophecy refers, will enable us in our progress to point out some circumstances which they have overlooked, and to cite some authorities which have escaped their notice.

With respect to the very remarkable passage now before us, we reserve some notice of the prosperous and splendid condition of ancient Babylon for Dan. iv. 30; and under Jer. li. we shall take some *general* notice of its present desolations, of which, for introductory purposes, our present engraving will serve to give such a notion as may be at present necessary. From this it will appear that there is no standing ruin of this famous city, but that the whole is a collection of heaps, which appear like natural hills (ex-



DESOLATION OF BABYLON.

cept that no green thing grows on them) until the excavations shew that these heaps cover all that remains of 'the beauty of the Chaldees' excellency.'

20. '*It shall never be inhabited*,' etc.—The site of Babylon has now for many ages been forsaken by man, and left entirely to the 'doleful creatures' mentioned by the prophet in the next verse. The time when it became wholly deserted has not been well determined. But Strabo says that in his time great part of it was a mere desert; that the Persians had partially destroyed it; and that time, and the neglect of the Macedonians while they were masters of it, had nearly completed its destruction; and Pliny, who wrote in the reigns of the emperors Vespasian and Titus, the conquerors of Jerusalem, describes its site as a desert, and the city as '*dead*.' (*Hist. Nat.* vi. 26.) Not many years after, Pausanias said, 'Of Babylon, a greater city than which the sun did not formerly behold, all that now remains is the temple of Belus and the walls of the city.' (*Arcad.* viii. 33.) About 250 years later, Jerome informs us that Babylon was then (in the fourth century) quite in ruins, and that the walls served only for the enclosure of a park or forest for the king's hunting. The first great blow to its prosperity was the conquest of the Babylonian empire by the Medes and Persians. It then ceased to be the sole capital of an empire, as the conquerors divided their time between it, Susa, Ecbatana, and Persepolis. When the Persian empire fell, in its turn, before Alexander, it had a prospect of a restoration to greater glory than ever, as that monarch entertained the grand project of making it the capital of all Asia, and the centre of his new monarchy. But the doom of Babylon was sealed. Alexander died, and his plan died with him. His successors in that part of his divided empire founded a new capital (Seleucia) on the Tigris, which drew away the population of the old city. Seleucia, in its turn, was eclipsed by Ctesiphon, the capital of the Parthians, on the opposite bank of the Tigris; and, after this had been taken and sacked by the Arabs, Baghdad arose as the representative of the ancient Babylon. After having been the splendid capital of the first great Mohammedan empire, this city has long been no more than a provincial town, and as such has suffered great decline. It now offers little evidence of its former importance; and when it falls, there seems no room to expect that any succeeding town of note will arise in this now thinly-peopled and desolate region, the ancient fertility of which is only indicated by the remains of numerous canals, by which the now bare and dry soil was once abundantly watered; the once teeming population of which is only evinced by the heaps of ruin which occur in all directions; and over which we have often looked with a wondering and reverential recollection of the prophecies of Isaiah and Jeremiah.

— '*Neither shall the Arabian pitch tent there*.'—The Arabian pitches his tent and feeds his flocks where pasture may be found; and at Babylon there is no pasture. The whole site is a perfect desolation, on which nothing useful to man, or to the beasts for which he cares, can be discovered. The soil, for miles around, consists of the grit and clay formed by the decomposition of the buildings by which the site was once covered, and which contains no principle friendly to vegetation. Hence the site of Babylon, and of all the other towns of this region, both in their mounds and level grounds, are marked—even in a region generally desolate—by an appearance of utter barrenness and blast, as if from the curse of God; which does give a most intense and mournful corroboration to the denunciations of Scripture propheey.

21. '*Satyrs*.'—It is rather difficult to define the precise meaning which should be here given to the original word (שְׂעִירִים *se'irim*). In its primary sense something hairy and rough is intended, as in Gen. xxvii. 11, 23; and 'hairy one' would be in all places a good interpretation; in Lev. iv. 24; xvi. 9, it is applied to the goat; and in Lev. xvii. 7; 2 Chron. xi. 15, it is applied to objects of idolatrous worship (perhaps in the form of goats), and translated '*devils*.' Most of the rabbins and the ancient versions understand dæmons to be denoted; and if so, it must be

supposed to mean that dæmons should be reputed to dance there; which is literally true; for the Arabs so firmly believe the ruins of Babylon to be the haunt of evil spirits, that they dread to remain in the neighbourhood of the principal mounds at night. This alone would prevent the Arabian from pitching his tent there, even if he could there find rich pasture for his flock. Some kind of wild animal is certainly intended here and in xxxiv. 14; and the etymology demands that it should be a hairy animal. That it is ever, as a characterizing epithet, applied to the goat, does not shew that it is in all cases exclusively applicable to that animal. Indeed, that it is not such in the present text is shewn from the fact that the goat is too well known to the Arabs to furnish the groundwork of the superstitious dread with which they regard certain animals occasionally seen upon the ruined site of Babylon; and which should be such as under circumstances might suggest the idea of dæmoniacal visitants. If it had occurred to interpreters that any kind of ape or baboon was to be found in those parts, they would, no doubt, have supposed these references were to that, and to nothing else. Now, we know that such an animal is found in Yemen; and the description given by Rich, in his *Memoir on the Ruins of Babylon*, of a species of ape or baboon found on this site, must be taken to indicate that this animal is found even to the Euphrates, if not to the Tigris, and is to be regarded as the desert 'satyr' of the prophet. This term satyr is derived from the Septuagint; and it is by no means clear that it denoted a goatish form in their view, as it does in ours from classical associations. In the Prænestine pavement we have a figure of a baboon, with the word CATTPOC or *satyrus* attached to it; and it is clear that Pliny regarded the real satyr as a species of baboon. These animals, as seen on the Euphrates, are called by the Arabs Beni Assad, and, as far as yet known, are in this quarter chiefly found in the woody places near the Euphrates; whence, it would seem, some individuals occasionally make their way to the site of the ruins, exciting, to the ever active imagination of the Arabs, the idea of dæmons. The intimations given by Rich leave no difficulty in identifying the animal with the Mocko of Edwards, and which is figured and described by Colonel Hamilton Smith (in Kitto's *Biblical Cyclopædia*, art. APE), under the name of *Macacus Arabicus*. It is there stated that it is 'a species nearly allied to *Cynocephalus Hamadryas* on the one hand, and to *Mac. Silenus* on the other—all three powerful, fierce, and libidinous animals. *Mac. Arabicus* may ultimately prove to be a true baboon, and the same as the *Simia cynomolgus* of Hasselquist. It is a remarkable species for stature and aspect, having the dog-like nose and approximating eyes of baboons; the skin of the face of a reddish colour; the snout, lips, and chin black; the forehead low, and the sides of the head furnished with bushy, long, white hair; the breast, arms, and shoulders similarly covered, but the loins and lower extremities of a fine chestnut; the tail of the same colour, of no great length, tufted at the end, and all the hands black. It is found from the straits of Babel-Mandeb, through Southern Arabia, to the Euphrates, and even beyond the junction of that river with the Tigris. Like other large and formidable Simiadæ, it is less solicitous about the vicinity of trees, because it is armed with powerful canines; holds its enemy firmly grasped, and fights, not singly, but assisted by the whole troop: it frequents scrubby underwood near water, but becomes more rare eastward of Yemen. Comparing the characters of this species, we find it by configuration, colours, and manners, peculiarly adapted to the purposes of idolatry in its grossest and most debasing aspect. The Hebrew people, already familiar with a similar worship in Egypt, may have copied the native tribes in the wilderness, and thus drawn upon themselves the remonstrance in Lev. xvii. 7, where the allusion to these animals is very descriptive, as is that in Isa. xiii. 21; and again, xxxiv. 14, where the image is perfect, when we picture to ourselves the "hairy ones" lurking about the river in the juniper and liquorice jungle, as described by Mr. Rich. It is not unlikely that the baboon idol may have had goats' horns, since we find the same attribute on rams' heads in Egypt; on lions' heads on coins of Tarsus, and on horses' and elephants' heads on medals of Syrian kings. The Greek mythologists, ignorant of the baboon figure, may have preferred an imaginary compound of man and goat to that of the cynocephalus, which they confounded with the hyæna, or, in their love of ideal beauty, may have considered it too disgusting even for an idol. Perhaps the most ancient form of the Arabian Urolalt was that of a baboon, male or female, the name apparently having some reference to red, and to the Indian monkey-worship. Urolalt and monkey-worship are connected with a solar mythus.'



MACACUS ARABICUS.

22. '*Wild beasts.....shall cry in their desolate houses, and dragons in their pleasant palaces.*'—All that Benjamin of Tudela says of Babylon is this:—'To Babylon (from Gihiagin) one day. This is the ancient Babel, and now lies in ruins, but the streets still extend thirty miles. Of the palace of Nebuchadnetsar the ruins are still to be seen, but people are afraid to enter it, by reason of the serpents and scorpions by which it is infested.' (*Itinerary*, i. 106. Ed. Asher.) The jeweller Balbi (A.D. 1579) also describes the place as 'perilous for robbers and lions.' About the same time, Rauwolff describes the great mound, which he took for the tower of Babel, to be so ruinous and low, and so full of venomous creatures, that no one durst approach to it within half a league, except during two months in the winter, when these animals remain within their holes. The closer inspection of more recent travellers has confirmed these remarks. We suspect that much of what is said in the Scriptures, of Babylon in particular, is to be understood to extend to all the ancient cities of Babylonia. Most of the sites that we examined were pierced with holes and caverns, the retreats of 'wild beasts of the desert' and 'doleful creatures.' In these sites we have seen the footsteps of lions, have observed jackals, and have been apprised of the presence of hyenas, porcupines, lizards, bats, owls, and other fierce or gloomy animals, in the caves and cavities of these desolations. About the mouths of the caves may be seen the bones and portions of the skins of sheep, goats, buffaloes, and even camels; while the intolerable stench from some of the dens confirmed the evidence which these indications offered.

CHAPTER XIV.

1 *God's merciful restoration of Israel.* 3 *Their triumphant insultation over Babel.* 24 *God's purpose against Assyria.* 29 *Palestina is threatened.*

FOR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, [1]whose captives they were; and they shall rule over their oppressors.

3 ¶ And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this [2]proverb against the king of Babylon, and say, How hath the oppressor ceased! the [3]golden city ceased!

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with [4]a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [5]Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the [6] [7]chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, [8]O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* [9]opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [10]the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children [11]for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath [12]purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall

[1] Heb. *that had taken them captives.* [2] Or, *taunting speech.* [3] Or, *exactress of gold.* [4] Heb. *a stroke without removing.*
[5] Or, *the grave.* [6] Heb. *leaders.* [7] Or, *great goats.* [8] Or, *O day-star.* [9] Or, *did not let his prisoners loose homeward.*
[10] Job 18. 19. Psal. 21. 10, and 37. 28, and 109. 13. [11] Exod. 20. 5. Matt. 23. 35.
[12] 2 Chron. 20. 6. Job 9. 12. Prov. 21. 30. Dan. 4. 31.

come forth a [13]cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

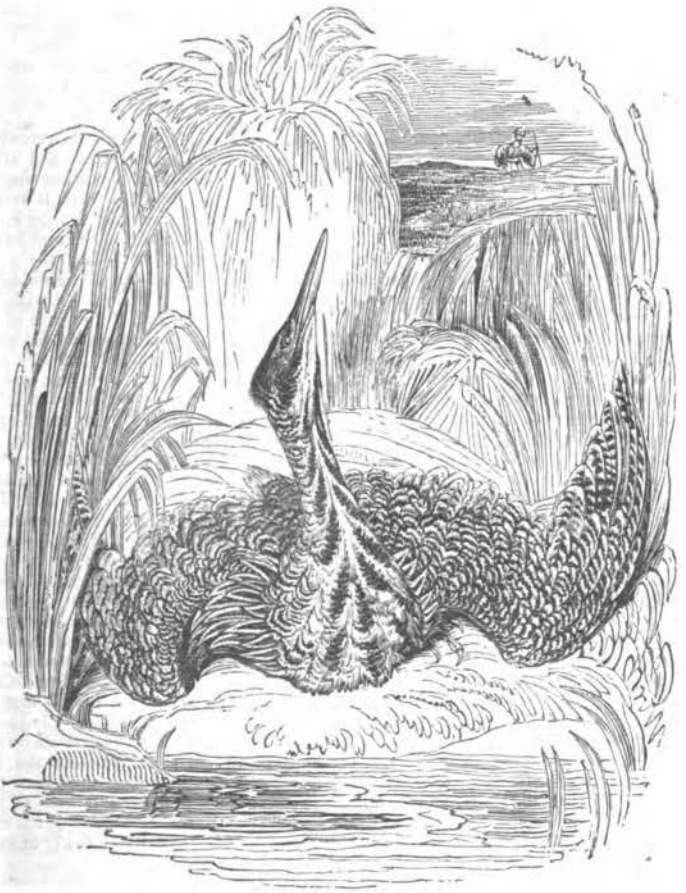
31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and [14]none *shall be* alone in his [15]appointed times.

32 What shall *one* then answer the messengers of the nation? That [16]the LORD hath founded Zion, and the poor of his people shall [17]trust in it.

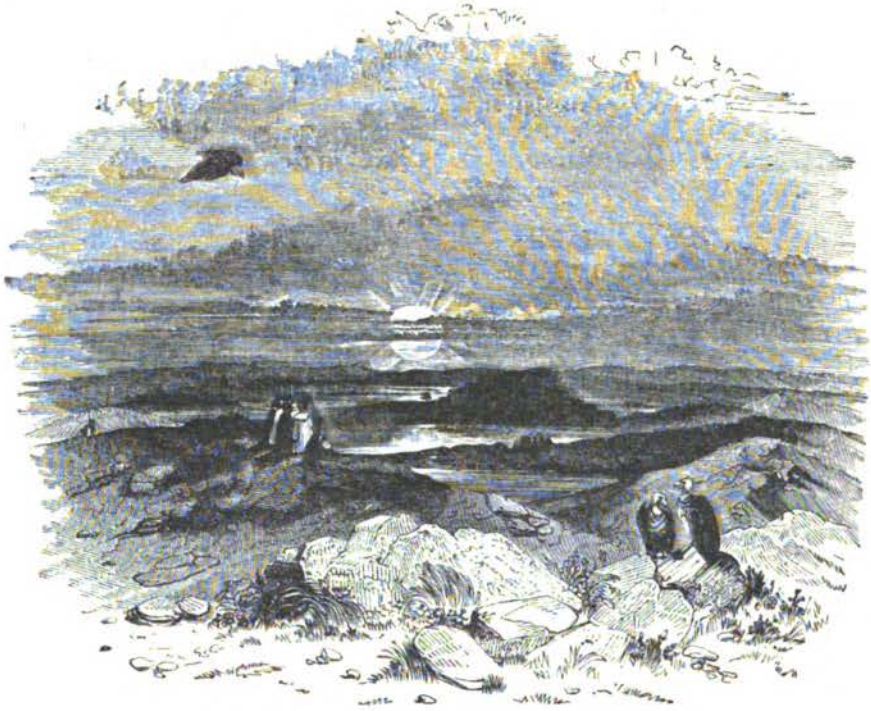
[13] Or, *adder*. [14] Or, he shall *not* be *alone*. [15] Or, *assemblies*. [16] Psal. 87. 1, 5, and 102. 16. [17] Or, *betake themselves unto it*.

Verse 4. '*The golden city.*'—In this and several other instances the word 'golden' would seem to be employed as an epithet of aggrandisement or appreciation rather than with reference to any actual display of the metal. Just as *Mug Zluty puntato*—'My golden father,' is a common Slavonian term of filial appreciation, or admiring endearment. *Foreign Quarterly Review*, ii. 157. The Germans also have *gold-kind*, 'a darling.'

23. '*Bittern.*'—The Hebrew word here is קִפּוֹד *kippod*, which occurs only in two other places, namely, Isa. xxxiv. 11, and Zeph. ii. 14. It has been variously interpreted, owl, osprey, tortoise, porcupine, otter, and in the Arabic bustard. Bochart, Shaw, Lowth, and other authorities, have supported the opinion that it refers to the porcupine. The main stress of their argument seems to depend upon the component parts of the original word, of which the first syllable is said to be derived from קָנָה *kana*, 'spine;' in confirmation of which Bochart, with his wonted learning, cites the Chaldee, Hebrew, Arabic, and Ethiopian names of the porcupine and hedgehog, which apparently confirm his opinion: but although derivations, when they are supported by apparent identity of meaning in other kindred languages, may satisfy the judgment of mere philologists, something more will be demanded by naturalists, who, looking for more positive indications than apparent synonyma and inferential derivation, have recourse mainly to the context for the real conditions which must determine the meaning of disputed terms. Now in reference to marshes and pools in the present text, the words are plain and natural; and such localities do not form the habitation of hedgehogs, for they shun water. In Isa. xxxiv. 11, it is said, 'The cormorant and the kippod (bittern) shall possess it, the owl also and the raven



BITTERN.



BABYLON.—The Inundation.

shall dwell in it:' that is, in the ruins of Idumea. Here again the version is plain, and a hedgehog most surely would be out of place. Zeph. ii. 14: 'Both the cormorant and the kippod (bittern) shall lodge in the upper lintels of it; and their voice shall sing in the windows.' Surely here kippod cannot mean the hedgehog, a nocturnal, grovelling, worm-eating animal, actually or nearly mute, and incapable of climbing up walls: one that does not haunt ruins, but earthy banks in wooded regions, and that is absolutely solitary in its habits. We thus see that the arguments respecting kippod supplied by Kephud, or Kephod—for we find these various readings—are all mere speculations, producing at best only negative results. Those drawn from indications of manners, such as the several texts contain, are, on the contrary, positive, and leave no doubt that the animal meant is not a hedgehog, nor even a mammal, but a bird. Hence, though we admit the assumed root of the denomination, still it must bear an interpretation which is applicable to one of the feathered tribes, probably to certain wading species, which have, chiefly on the neck, long pointed feathers, more or less speckled. The Arabian bustard, *Otis houbara*, might be selected, if it were not that bustards keep always in dry deserts and uplands, and that they never roost, their feet not admitting of perching, but rest on the ground.

Col. C. H. Smith, to whom we are indebted for these considerations, thinks the term most applicable to the heron tribes, whose beaks are formidable spikes by which hawks are often killed. Of these *Nycticorax Europæus*, or common night heron, with its pencil of white feathers on the crest, is a species not uncommon in the marshes of Western Asia; and of several species of bitterns, *Ardea* (*botaurus*) *stellaris* has pointed long feathers on the neck and breast, freckled with black, and a strong pointed bill. After the breeding-season it migrates and passes the winter in the south, frequenting the marshes and rivers of Asia and Europe, where it then roosts high above ground, uttering a curious note before and after its evening flight, very distinct from the booming sound produced by it in the breeding season, and while it remains in the marshes. Though not building, like the stork, on the tops of houses, it resorts, like the heron, to ruined structures.

— '*Pools of water.*'—See the note on chap. viii. 7. Where a level country is liable to inundations from a river, the hollows remain filled with water when the overflow has ceased; and, if these are of any depth or extent, the water will remain unexhausted till the next year, when they receive a fresh supply, so that permanent lakes and marshes are formed. This was, and is, the case in Babylonia. At different parts, near the Euphrates, lakes, pools, and marshes, some of very great extent, are numerous, and some also occur near the Tigris. Even Babylon itself, in its most flourishing state, was enclosed on the west by a great lake, or chain of lakes, which served on that side for a natural barrier. Hence, when Alexander, in order to avoid an evil presage, wished to enter his intended capital from the west, he found that no means of access existed in that direction, and was obliged, against his will, to follow the common route (Arrian, vii. 17). But with an enterprising and industrious people, the exuberant fertility of whose soil depended upon effective irrigation, such lakes and pools became, under proper management, by means of canals, sluices, and embankments, a most important advantage, which, as we learn from the ancient historians, the Babylonians turned to the best account. But now, since Babylon has fallen, and Chaldea has become a desolation, the inundation, left to its own course, has formed, at Babylon and elsewhere—on the Euphrates and Tigris—pools and marshes on spots once populated. We have ourselves seen mounds and hills of ruin rising like islets above the waters, and forming the chosen resort of pelicans and numerous water-fowl 'of every wing.'

CHAPTER XV.

The lamentable state of Moab.

THE burden of Moab. Because in the night Ar of Moab is laid waste, *and* [1]brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: [2]on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, [3]weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; [4]his fugitives *shall flee* unto Zoar, an [5]heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of [6]destruction.

6 For the waters of Nimrim shall be [7]desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the [8]brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring [9]more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

[1] Or, *cut off.* [2] Jer. 48. 37, 38. Ezek. 7. 18. [3] Heb. *descending into weeping; or, coming down with weeping.*
[4] Or, *to the borders thereof, even as an heifer.* [5] Jer. 48. 5, 34. [6] Heb. *breaking.* [7] Heb. *desolations.*
[8] Or, *valley of the Arabians.* [9] Heb. *additions.*

Verse 1. '*The burden of Moab.*'—In speaking of the present condition of this country, and in describing the ruined condition of the towns mentioned in this chapter, the sites of which have been ascertained, we have already by anticipation shewn how literally the present prophecy has been accomplished. See the notes on *Moab*, Num. xxxvi. 13, Deut. ii. 9; and on its towns as follows:—'*Ar*,' Deut. ii. 9; '*Dibon*,' Num. xxi. 30; '*Medeba*,' Num. xxi. 30; '*Nebo*,' Num. xxxii. 3, Deut. xxxiv. 1; '*Heshbon*,' Num. xxi. 26; '*Elealeh*' and '*Nimrim*,' Num. xxxii. 3. Notices of other places in Moab, not mentioned in this and the following chapter, will be found principally in Num. xxi. xxxii.

4. '*Jahaz.*'—At this place the Amorites, under their king Sihon, were defeated by the Hebrews (Num. xxi. 23). Jerome, who, with the Septuagint, calls it Jazza, says, that in his time it was still shewn between Medeba and Deblathai.

5. '*Luhith.*'—We are informed by Jerome that this was in his time a village, between Areopolis (Ar) and Zoara (Zoar). It is perhaps the same that Josephus calls Lyssa. *Antiq.* xiv. 1.

— '*Horonaim.*'—This seems to be the same that Josephus mentions as Oronæ, among twelve principal places in Moab, mentioned by him, as above. The dual form of the name would seem to suggest that there were two Horons, even as there were two Beth-horons, the upper and lower, in the country west of the Jordan. The situation of Horonaim is not known.

7. '*The brook of the willows.*'—This is probably the present Wady el-Ahsy, a stream which comes down from the eastern mountains and enters the Dead Sea at its south-eastern end. It seems to be mentioned here as forming the southern boundary of Moab towards Arabia Petræa and Edom.

8. '*Eglaim*' appears to have been a place on the borders of Moab.

— '*Beer-elim*' would seem to be the *Beer* mentioned in Num. xxi. 16.

9. '*Dimon.*'—The Vulgate reads '*Dibon;*' and if not understood of that place, to the note concerning which we have already referred, we have no information about *Dimon.*

CHAPTER XVI.

1 *Moab is exhorted to yield obedience to Christ's kingdom.* 6 *Moab is threatened for her pride.* 9 *The prophet bewaileth her.* 12 *The judgment of Moab.*

SEND ye the lamb to the ruler of the land from [1] [2]Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird [3]cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.

3 [4]Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the [5]extortioner is at an end, the spoiler ceaseth, [6]the oppressors are consumed out of the land.

5 And in mercy [7]shall the throne be [8]established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

[1] Or, *Petra.* [2] Heb. *a rock.* [3] Or, *a nest forsaken.* [4] Heb. *Bring.* [5] Heb. *wringer.* [6] Heb. *the treaders down.*
[7] Dan. 7. 14, 27. Mic. 4. 7. Luke 1. 33. [8] Or, *prepared.*

6 ¶ We have heard of the [9]pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so.

7 Therefore shall Moab [10]howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye [11]mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are [12]stretched out, they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for [13]the shouting for thy summer fruits and for thy harvest is fallen.

10 And [14]gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* [15]feeble.

9 Jer. 48. 27. 10 Jer. 48. 20. 11 Or, *mutter.* 14 Jer. 48. 33. 12 Or, *plucked up.* 15 Or, *not many.* 13 Or, *the alarm is fallen upon*, &c.

CHAP. XVI.—The observations and references in the preceding chapter apply also to the present. Among the names which do not occur there we find '*Sela*.' No place of this name is elsewhere mentioned as belonging to Moab; and the Selah of Edom has been noticed under 2 Kings xiv. As it has been said that Kerek in Moab bore the name of Petra, as well as the Petra in Edom—and as *Selah* has the same meaning, 'a rock,' as *Petra*—it may be conjectured that the present name denotes Kerak. We have spoken of Kerak in the note referred to; and now that we have before us the prophecies of Moab's desolation, it cannot but strike us that this small and mean town, or rather village, upon the outer border of Moab, should be the only one that remains in a country once thickly strewed with towns and cities, richly cultivated, and abounding with people. At least fifty ruined sites have been observed by travellers, and many more doubtless exist as evidences of the former prosperous condition of a country now abandoned to the Arabian rovers and beasts of prey. All the other proper names which occur in this chapter have been noticed in Num. xxi. and xxxii. We shall find occasion to take some further notice of Moab under the parallel prophecy in Jer. xlviii.

Verse 11. '*Mine inward parts.*'—The expressions used in this verse have analogies in most languages. Our own would express the same thing by the *beating of the heart*, to denote deep emotion. Forster says that the South Sea Islanders call compassion 'a barking of the bowels.'

CHAPTER XVII.

1 *Syria and Israel are threatened.* 6 *A remnant shall forsake idolatry.* 9 *The rest shall be plagued for their impiety.* 12 *The woe of Israel's enemies.*

THE burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaning grapes shall be left in it as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the [1]images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of

1 Or, *sun-images.*

thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* [2]a heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the [3]multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of [4]mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like [5]a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

[2] Or, *removed in the day of inheritance* and there shall be *deadly sorrow.* [3] Or, *noise.* [4] Or, *many.* [5] Or, *thistle-down.*

Verse 2. '*The cities of Aroer are forsaken: they shall be for flocks,*' etc.—Concerning Aroer, see a note under Num. xxxii. This verse of course refers to Moab, to which it applies most exactly, as the country may be said to be abandoned, except by the Bedouins, who pasture their flocks on the wild herbage of the once-cultivated plains, where the traces of ancient cultivation may still be discovered. The excellence of the pasture in some parts has already been noticed (Num. xxxii.—'*Jazer*'), and sufficiently evinces the ancient richness of the soil. The right of pasturage on particular spots has formed a subject of fruitful contest to different Arab tribes. As fine pastures, and peculiar advantages with regard to water, are often found in the neighbourhood of the ruined towns, these ancient seats of a busy population have literally become places where flocks lie down. (See Burckhardt's *Syria*, p. 364 et seq.) The reader will not fail to notice the marked distinction that the desolation of Moab is denoted by the circumstance that flocks should lie down in its once-cultivated and populated sites; while that of Babylon is expressed by 'neither shall the shepherds make their folds there.' The cause of this we have explained, the desolation of Babylon having extended to its soil, which affords no pasture. At a time when Babylon and Moab were both in a flourishing condition, who but God himself could thus nicely have discriminated the character of their future desolation? Here are no vague generalities. Scripture does not say merely that this or that place shall at a future time be desolate; but it says *how* it shall be desolate, and *how* its desolation shall be distinguished from the desolations of other places. This is evidence strong and beautiful; and we cannot understand the condition of that man's mind who can rise from it doubtful or unsatisfied.

CHAPTER XVIII.

1 *God in care of his people will destroy the Ethiopians.*
7 *An access thereby shall grow unto the church.*

WOE to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation [1]scattered and peeled, to a people terrible from their beginning hitherto; [2 3]a nation meted out and trodden down, [4]whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will [5]consider in my dwelling place like a clear heat [6]upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people [7]scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

[1] Or, *outspread and polished.* [2] Or, *a nation that meteth out, and treadeth down.* [3] Heb. *a nation of line, line, and treading under foot.* [4] Or, *whose land the rivers despise.* [5] Or, *regard my set dwelling.* [6] Or, *after rain.* [7] Or, *outspread and polished.*

Verse 2. '*Vessels of bulrushes.*'—We shall avail ourselves of the opportunity which this text offers of giving some account of the ancient smaller vessels, such as rafts, boats, etc., especially such as are suited to river navigation, in which connection they are chiefly mentioned in Scripture, reserving some notice of the vessels of the sea for Ezek. xxvii. and Acts xxvii.

For obvious reasons, the banks of rivers furnished the sites earliest occupied by man, and on which the first towns were erected by him. Under such circumstances

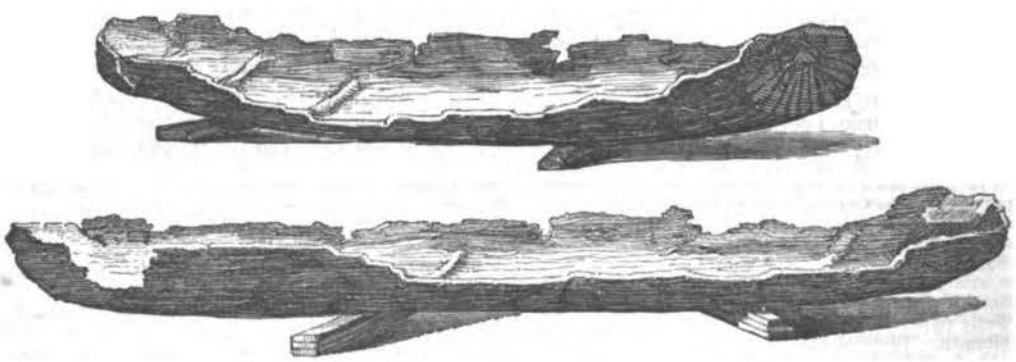
the desire of persons occupying opposite sides of a river to communicate frequently with each other; or the wish to appropriate the opposite land for pasturage or culture, or to hunt the wild animals by which it was frequented—must soon have suggested a method of passing to the other side, less inconvenient and dangerous than that of swimming. The buoyant property of wood must early have been observed, and was probably first essayed upon the drifted trunk of some uprooted tree. Many such trunks or beams of wood, drifted together and stopping each other, so as to form a tolerably compact mass, would suggest the idea that, by binding them firmly together, a platform might be constructed, on which a considerable number of persons or weight of property might be conveyed across a river or floated down its stream.

It is evident that a raft could only be thought of in a wooded district, or where large wood came floating down the rivers. In places where wood is scarce there can be no rafts of timber; but where it is in sufficient quantity, the evidence in favour of the priority of rafts seems to us indisputable. Ancient writers attest the very extensive use of such a conveyance; and, what is of most importance, we find it in use on both the eastern and western frontiers; that is, on the Euphrates, on the one hand, and among his western friends, the Phœnicians, on the other: and it is more than probable that rafts were anciently, as now, employed in transporting baggage and heavy goods across the Jordan itself (see the note on 2 Sam. xix.). Rafts were also in general use, for local purposes at least, throughout the eastern part of the Mediterranean, from Sicily to the coast of Asia. It is also interesting to observe, that when Ulysses devised means for leaving the island of Calypso, it was a raft that he constructed; and a very complete one it was, though finished in four days. The description is one of the most interesting things of the kind we possess. It describes not only the materials, the form, and the several parts, but the tools with which it was formed, and even the process of construction. Calypso having agreed to the departure of the chief from her island,

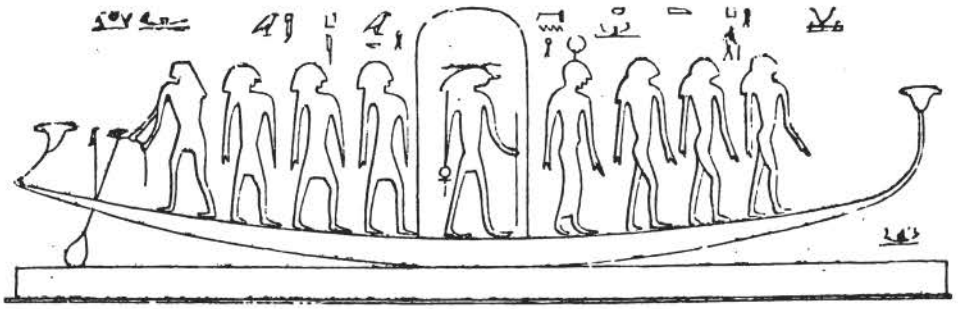
'She gave him, fitted to his grasp, an axe
Of iron, pond'rous, double-edged, with haft
Of olive-wood, inserted firm, and wrought
With curious art. Then placing in his hand
A polish'd adze, she led, herself, the way
To her isle's utmost verge, where loftiest stood
The *alder*, *poplar*, and cloud-piercing *fir*,
Though sapless, sound, and *fittest for his use*,
As buoyant most ..... Then slept not he,
But, swinging with both hands the axe, his task
Soon finish'd; trees full twenty to the ground
He cast, which dext'rous with his adze he smooth'd,
The knotted surface chipping by a line.
Meantime the lovely goddess to his aid
Sharp augers brought, with which he bored the beams,
Then placed them side by side, adapting each
To other, and the seams with wadding closed.
Broad as an artist, skilled in naval works,
The bottom of a ship of burden spreads,
Such breadth Ulysses to his raft assign'd.
He deck'd her over with long planks upborne
On massy beams; he made *the mast*,
To which he added suitable *the yard*;—he framed
Rudder and helm, to regulate her course;
With wicker-work he border'd all her length
For safety, and much *ballast* stowed within.
Meantime Calypso brought him for *a sail*
Fittest material, which he also shaped;
And to his sail due furniture annex'd,
Of cordage strong, foot ropes, and ropes aloft;
Then heaved her down with levers to the deep;—
He finish'd all his work on the fourth day.'
Odyss. v.—COWPER.

This raft would have been a very convenient one for crossing and descending rivers; and, in fact, we have seen 'flying bridges' in England, much on the same general principle, for the hull, which this exhibits. The mast, the sail, the helm, the deck, and the wicker fence, were improvements on the original raft, which was merely a float. The various and progressive forms of the ancient raft or float are still seen in different countries, from the catamaran—without sail or rudder, carrying one man, who sits with his legs in the water—to that of a large raft of sixty or seventy tons burthen, fitted with a rudder, mast, and sail, like the famous vessel of Ulysses.

Whether boats, properly so called, were earlier or later than rafts, it is of no consequence to inquire. Rafts may have originated first, where only trees of moderate or small size were found drifting on the water; and canoes may have had the priority, where very large trunks were thus found. The first boat was evidently a canoe—the trunk of a large tree hollowed by fire—such as were in use among the ancient Britons, and are still seen among the South-Sea islanders. Accident may have revealed this kind of boat; and, according to Sanchoniathon, that revelation was made on the Phœnician coast. With the claims of his curious fragment to attention we have nothing to do; but the account which he gives of the origin of navigation is interesting, and, by reason of the locality, illustrative. It says, that in the fifth generation from the first man and woman, a fire raised by an impetuous wind having burnt a forest hard by Tyre, Usous took a tree, cut off its branches, and having launched it into the sea, made use of it for a boat. This may either apply to a mere log, felled by the fire, or to a canoe excavated by fire; but we think the latter, as there seems an evident allusion to the practice. We have ourselves seen large trees in the East, so burnt hollow on one side by lightning, or by accidental fires, that a little lopping, or further application of fire, would have made them very tolerable canoes. Other and more perfect modes of excavation were found when tools of sufficient hardness were invented; and, ultimately, where timber was too scarce to render convenient the waste which this process involved—and still more where trees of suitable size could not readily be obtained—the



ANCIENT BRITISH CANOE, dug out of a marsh in Sussex.



ANCIENT EGYPTIAN BOAT.

happy plan was devised of obtaining a similar form by a combination of small parts, instead of by the wasteful excavation of a whole tree. Of this invention we find the earliest indications among the Egyptians. Their boats have generally that long, narrow form, which manifests the derivation from an excavated tree; and which, with some variation, we equally find still in the wherries of the Bosphorus and of the Thames. In looking at some of the Egyptian boats, we might suppose them to be single trees hollowed, were they not mentioned by Herodotus as being formed of pieces of wood, two cubits long, joined together 'in brick fashion,' and afterwards planked over, the chinks being stopped with byblus. Such boats were for conveying merchandise upon the river.

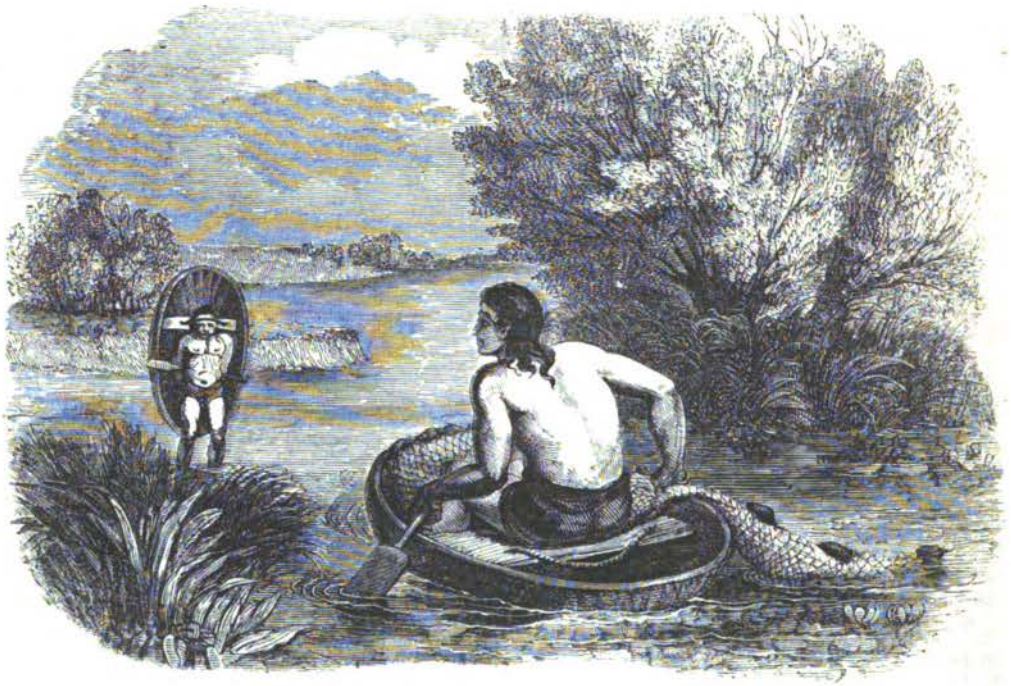
But how did they manage whose rivers and countries afforded no wood adapted either for rafts, canoes, or other vessels of wood? To determine this, we must see what they actually did, and still do, on the Tigris and Euphrates; where processes were employed which the Hebrew captives must often have noticed when they sat and wept 'by the waters of Babylon,' and hung their harps upon its willows, refusing to sing the songs of Zion in a strange land; and where vessels occur in which they must often have crossed over and passed along those renowned streams.

It would seem as if the floating of a bowl in the water, and the accidental fall of an inflated skin-bottle into the river, suggested the first idea of the water-conveyances there in use. With reference to the last idea, perhaps a man having fallen into the river with such a skin, saved himself from drowning by its aid; whence possibly originated the custom still in use among the Arabs who occupy the banks, to cross to the other side, supporting the weight of their body upon an inflated skin, and propelling themselves with their feet. But it is more important to observe how, in the absence of large timber, they made such skins serve as a raft. The present custom is to join together several of these air-inflated sheep-skins, over which is laid a platform of trunks of the wild poplar tied tight together. These form exceedingly buoyant rafts, on which people from the towns high on the rivers transport goods to places lower down—from Mosul to Baghdad, for instance, where the raft is taken to pieces, the wood sold, and the emptied skins returned by land on the backs of camels, horses, mules, or asses. This is almost exactly the process described by Herodotus as prevailing in his time. This fact does not, indeed, clearly appear in the common translations of this most ancient historian; but has been demonstrated to be the real meaning of his text by Colonel Taylor of Baghdad, in a note found in Mignan's *Travels in Chaldæa*, p. 243. Herodotus also mentions the other vessel, the idea of which seems to have been suggested by a floating bowl or basket. The vessels here indicated are in fact round wicker baskets ('round as a shield,' says Herodotus) rendered perfectly impervious to the water by an external coating of bitumen. Their ribs are composed of the midrib of the frond of the date-tree, or of thin willow rods, sometimes interwoven with reeds, rushes, or osiers, to form a basis to the bitumen. The only difference in the account of Herodotus is, that he describes the external covering as of skin; and the account which he gives of the Babylonian boats, which seemed to him among the greatest curiosities of Babylon, will be quite intelligible, when his account is understood to refer not to one of these conveyances, but to both. The round boats are used chiefly for local purposes, like wherries. Such baskets (not always round), covered with skin where bitumen could not be procured, were not confined to the rivers of Mesopotamia. As now existing, they answer to the ark of bulrushes, 'daubed with slime and with pitch,' in which the infant Moses was deposited by his mother; and, as covered with skin, their use was still more general. Thus Lucan:—

'The bending willows into barks they twine,
Then line the work with skins of slaughter'd kine;
Such are the floats Venetian fishers know,
Where in dull marshes stands the settling Po:
On such to neighbouring Gaul, allur'd by gain,
The bolder Britons cross the swelling main.
Like these, when fruitful Egypt lies afloat,
The Memphian artist builds his reedy boat.'—ROWE.

The explanation we have given will elucidate the various references to boats of skin and of reeds, which were so general in ancient times, that many think them the most ancient of all; and we doubt not that they were so in countries where suitable timber for rafts and canoes could not be obtained. We incline to think that where boats are mentioned as of skin only, it is to be *understood* that the skin covered a basket of reeds or rushes, unless when inflated skins were employed as we have described: and, on the other hand, that when a boat is described as being of reeds or rushes, or papyrus (as in Egypt), a covering of skin or bitumen is to be understood. We know, indeed, that Oriental basket-work is often impervious to water; but still probability and actual usage confirm the impression of the use of some kind of outward covering. Compare Isa. xviii. 2, with Exod. ii. 3; in the former we have 'a vessel of bulrushes,' in the latter a vessel of bulrushes is coated with 'slime and pitch.'

We need not go far for illustration of the sort of boats of which we have been speaking. The British boat mentioned in the above quotation from Lucan, and also by Cæsar, continues to be used on the rivers of Wales, under the name of 'coracle' (*corwg*). It differs little from the Babylonian boat, except in being smaller and lighter, and oval instead of round. It is from five to six feet long, by four in breadth. The woodcut exhibits its form. The frame is of split rods, plaited like basket-work, and covered on the outside with a raw hide, or with strong and coarse flannel, rendered water-tight by a thick coating of pitch and tar. It is only adapted to carry one person, who sits on a narrow board across the middle, whence he directs the course of his vessel at pleasure. By means of a leathern strap attached to the seat, and which he passes around his body, the man carries his boat to or from home



ANCIENT BRITISH CORACLES, OR CANOES.

on his back, when his appearance has been compared to that of a tortoise walking on its hind legs. This comparison reminds us of one of the ancient statements (by Pliny, Diodorus, and Strabo), that large tortoise-shells were in early times used as boats. The Welsh coracle does not weigh more than from forty to fifty pounds; but it was perhaps anciently larger and heavier, as a proverb still survives, which expresses that the coracle should form as heavy a load as could be carried by the man it was to bear on the water. One of our present cuts represents a very remarkable boat, taken from the Sassanian sculptures at Takht-i-Bostan. The scene is a boar-hunt



ANCIENT PERSIAN BOATS.

in watery ground, seemingly intersected by ponds, in which several of these boats are paddled about. They are probably of wicker-work, covered with skin or bitumen, being a sort of coracle, the height of which, as compared with its internal shallowness, implies that it had an elevated floor, or that the bottom was in some way filled up. We are not aware that any boats like this are now used in Western Asia.

CHAPTER XIX.

1 *The confusion of Egypt.* 11 *The foolishness of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Assyria, and Israel.*

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will [1]set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt [2]shall fail in the midst thereof; and I will [3]destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I [4]give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, [5]and be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave [6]networks, shall be confounded.

10 And they shall be broken in the [7]purposes thereof, all that make sluices *and* ponds [8]for fish.

11 ¶ Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even* [9] [10]*they that are* the stay of the tribes thereof.

14 The LORD hath mingled [11]a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak [12]the language of Canaan, and swear to the LORD of hosts; one shall be called, The city [13]of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into

1 Heb. *mingle.* 2 Heb. *shall be emptied.* 3 Heb. *swallow up.* 4 Or, *shut up.* 5 Heb. *and shall not be.*
6 Or, *white works.* 7 Heb. *foundations.* 8 Heb. *of living things.* 9 Or, *governors.* 10 Heb. *corners.*
11 Heb. *a spirit of perversities.* 12 Heb. *the lip.* 13 Or, *of Heres*, or, *of the sun.*

Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Verses 1-17. '*The burden of Egypt*,' etc.—The Rev. R. M. Macbriar, the intelligent Wesleyan missionary in Egypt, communicated to the *Wesleyan Magazine* (1834) a paper on '*The Present State of Egypt*,' in which he points out many remarkable coincidences between its present condition and the characteristic points of the predictions which this chapter contains. It is not perhaps necessary to say that the prophecy expressly refers to the present time—or that all its points have that reference: it is enough that they evince the truth of the prophecy, by shewing that the evils predicted are characteristically such as Egypt does now suffer and must suffer under any system which arrests or misdirects the development of its resources. Some of the points are, however, so peculiarly characteristic of the present time that it is difficult to suppose but that they in some degree refer to the present time rather than to any other. Mr. Macbriar himself says:—'The prophet Isaiah's prediction (*vv.* 1-3) probably applies to the conquest of Nebuchadnezzar; but from the third to the seventeenth verse may be found a literal description of Egypt *to* the present day, drawn in such striking colours as must instantly arrest the attention of the Biblical traveller.'

2. '*City against city, and kingdom against kingdom.*'—The Seventy, who were well acquainted with the condition of Egypt, render, in the latter clause, *νόμος ἐπὶ νόμον*, '*nome against nome.*' An Egyptian father, Cyril, upon this text, says, 'A *nome* is a city, with a circumjacent territory and the places contained in it;' that is to say, it was a province. This division existed in the earliest times, and subsisted under the Ptolemies and the Romans. The number of nomes is not well determined, and seems to have varied at different times, as there are scarcely two writers who agree on the subject. These nomes were so distinctly marked by different local usages, and forms and objects of worship, which afforded ample sources of contention between them, that there is good ground for Heeren's conjecture—that each nome was originally an independent settlement and government, having some interests in common with others, but also interests that were conflicting, and which would produce quarrels among them. When these were united into one kingdom by powerful princes, the standing difference of habits, customs, and religion, must necessarily have prevented that perfect consolidation which might otherwise have taken place; so that when the general government became weak or disordered, they would be disposed to fall out with each other, and seek to promote their own separate interests and to place themselves in a commanding position. This actually took place on the occasion which Isaiah foretold, when, after the death of Sethon, the contemporary of Hezekiah and Sennacherib, and an interregnum of two years which followed, the united monarchy was divided into twelve kingdoms, each nome having its own king. To the reign of this oligarchy, and to the anarchy and civil wars which attended its extinction, by Psammetichus, one of the twelve, who ultimately became sole monarch, the prophet is usually supposed to refer.

4. '*And the Egyptians will I give over into the hand of a cruel lord, and a fierce king shall rule over them.*'—Compare Esek. xxix. 15. With reference to this, Mr. Macbriar remarks:—'For nearly [more than] two thousand years Egypt has never had a prince of its own nation; and such is the baseness of the people that they were long ruled by a succession of slaves (the Mamelukes); and they do not now seem to contemplate the possibility of governing themselves. They frequently deplore their oppressed and miserable condition; but only wish for a milder master to come and take the kingdom from their present tyrant. The many petty officers and governors are strangers. This people has been indeed "delivered over into the hands of a cruel lord and fierce king;" for all their conquerors have spoiled them, and every change of masters seems to have been for the worst to this degraded nation. Assyrians, Persians, Greeks, Romans, Saracens, Turks, have in their turn spoiled the Egyptians; and of all their governors none rules them with a more fierce and cruel sway than their present tyrant Mehemet Ali....He lives for himself alone, and regards all his subjects as his slaves, and their property as his own; and it is a remarkable fact that the present miseries of the Egyptians proceed chiefly from the policy adopted by Joseph, as narrated in Gen. xlvii., which has been continued to the present day, a fact which strongly marks the retributive justice of the Almighty in visiting upon the Egyptians the same forms of oppression so wantonly exercised by them upon the Israelites; and that, too, by means of the very policy adopted by one of the sons of Israel. In conformity with this plan the Pasha gives land to the peasants, and furnishes them with seed and cattle (of which latter there is, however, a great scarcity); in lieu of these he requires a certain part of the produce as his right: but he has added the oppressive enactment, that they should sell all the remainder at his own price. No person can sell any of the fruits of the land till the Pasha has taken as much as he pleases, at a price fixed by himself. Hence the fortunes of all the peasants are at his absolute disposal, and he can ruin any of them at his sovereign pleasure. All incitement to industry is thus taken away, and the inhabitants only aim at duplicity and concealment.'

4. '*A fierce king shall rule over them.*'—This is supposed to foretell the second great calamity of the Egyptians—their subjection by the Persians; and which they themselves ever mentioned with horror, on account of the atrocities committed by the conqueror Cambyses, the son of the great Cyrus, who may well be supposed to be the 'cruel lord' and 'fierce king' of our text. To no man who ever lived could these epithets be with greater propriety applied than to Cambyses, who, after an easy conquest of Egypt, fell into such extravagant cruelties and excesses of every kind, as can only be accounted for on the supposition of Herodotus, that he was 'outrageously mad.'

5. '*The waters shall fail from the sea, and the river shall be wasted and dried up.*'—Mr. Macbriar's statement on this point is striking, and deserves attention. 'It is an undoubted fact that the present arable land is but a small portion of what once formed the cultivated soil of Egypt; and also that the present fields are not watered as they once were. Hence disputes have arisen among modern travellers whether the land has been raised by constant accumulations of mould and sand, or whether the Nile has ceased to rise to its former height during the annual inundations. But there is no necessity for adopting either of these opinions, as the neglect of the inhabitants, under the dominion of the barbarous Turks, will fully account for the present state of the lands. The case may be stated thus:—Egypt consists principally of a long slip of land, bounded by mountains of stone and sandy deposits, beyond which are the great deserts. This narrow valley is usually described as a perfect level rather depressed towards the mountains, and through the middle of which the Nile flows with a rapid course, annually overflowing its banks, and covering the land with its waters, which leave behind them a thick deposit of fertilizing slime. But this statement is of a very loose description. Many of the lands

are raised a few feet above the reach of the inundation, nor does the stream of the Nile ever touch their surface. Besides the river does not flow through the middle of the land, but constantly nearer to its eastern limits than to the opposite boundary. It may also be observed that the waters of the Nile by no means possess those extraordinary properties usually attributed to them; nor do they leave such a large deposit as many people imagine. That they are very muddy is certain; but it is very probable that they carry off nearly as much soil as they leave behind them. If this were not the case, the accumulating mud would soon raise the lands beyond the reach of the inundations. It is also a matter of every-day observation, that those lands which are only watered by rills, through the art of man, are nevertheless abundantly productive; and yet these are never covered with the slime in question. The waters appear to mix up and renew the surface of the soil, by which the vegetable remains of the past year are decomposed, and incorporated with the earthy mould, while the burning heat of an autumnal sun aids the renovating process. For the purpose of producing a general and regular overflow, and to raise a second crop, the ancients dug abundance of lateral canals and formed dykes and reservoirs at a great expense. They also employed all their ingenuity in watering those lands which the Nile did not reach, and in securing a farther supply of water at pleasure. The banks of the river are to this day covered with the relics and ruins of watering machines thus employed. But these have for the most part (at least in the upper country) been suffered to fall into decay, and the lands have been left unwatered, and consequently untilled. The embankments also of many of the low lands have been swept away, and the soil has been washed off by the rapid current. Besides, there is not now a sufficiency of men and cattle for the ordinary purposes of agriculture. The Egyptian ploughshare is formed of wood, in the rudest manner conceivable; and yet it is quite sufficient for turning up the surface of a soft and muddy soil. It ought to be employed a few days after the waters have abated, and whilst the land is still very moist; for in two or three weeks the burning heat of the sun converts the soft slime into a substance as hard as dried plaster of Paris. It can then be turned up only with axes; and the clods are afterwards broken with the plough. But such lands are naturally left untilled, and have all the appearance of the surrounding desert. In proportion, therefore, as the resources of the country fail, and the population decreases, the high lands will be left unwatered, and be given up to barrenness, and the low lands will become waste and uncultivated.' According to this, nothing could be more ruinous to the country than the policy which till lately, if not still, produced all the effects described by the prophet, by draining the villages of their efficient agricultural population by conscription for the purposes of armies and of public works not only disproportioned to the resources of the state, but calculated to destroy them. Whatever checks population in a country whose fertility and almost whose very existence depends on the labour of men, must be of the worst consequences to it; and the extent to which this has been done, in verification of prophecy, is clearly shewn by the fact that in a country which is fully capable of sustaining eight millions of people, and which is believed to have contained a population of seven millions in the time of the Pharaohs, that number had already been reduced to three millions in the time of Diodorus Siculus, and is not now supposed to contain much more than two millions—a population considerably below that of Scotland, and not greatly superior to that of the small German kingdoms of Saxony, Hanover, and Würtemberg.

6. '*Reeds.*'—This word is in Hebrew קָנֶה *kaneh*, represented in the Septuagint by *κάλαμος*, *calamus*. It occurs in 1 Kings xiv. 15; xviii. 21; Job xl. 21; Isa. xix. 6; xxxv. 7; xxxvi. 6; xlii. 3; Ezek. xxix. 6. The Greek word *κάλαμος* appears to have been considered the proper equivalent for the Hebrew *kaneh*, being the term used by St. Matthew (xii. 20), when quoting the words of Isaiah



REEDS, '*Arundo donax.*'

(xlii. 3), 'A bruised reed (*kaneh*) shall he not break.' The Greek word Latinized is well known in the forms of calamus and culmus, *κάλαμος* a word which occurs very frequently in the New Testament, and apparently with the same latitude of meaning. In most of the passages of the Old Testament the word *kaneh* seems to be applied strictly to reeds of different kinds growing in water, that is, to the hollow stems or culms of grasses, which are usually weak, easily shaken about by wind or water, fragile, and breaking into sharp pointed splinters. From the context of the several passages of Scripture in which *kaneh* is mentioned, it is evident that it was a plant growing in water; and it appears from the meaning of the word in other languages that it must have been applied to one of the true reeds, as, for instance, *Arundo Ægyptiaca* (perhaps only a variety of *A. donax*) mentioned by M. Bové as growing on the banks of the Nile; or it may have been the *Arundo isiaca* of Delile, which is closely allied to *A. phragmites*, the Canna and Canne of the south of Europe. But in the New Testament *κάλαμος* seems to be applied chiefly to plants growing in dry and even barren situations, as in Luke vii. 24. To such passages some of the species of reed-like grasses, with slender stems and light flocculent inflorescence, formerly referred to *Saccharum*, but now separated as distinct genera, are well suited; as, for instance, *Imperata cylindrica* (*Arundo epigeios*, Forsk.), the *hulfeh* of the Arabs; which is found in such situations, as by Desfontaines in the north of Africa, by Delile in Lower Egypt, by Forskal near Cairo and Rosetta, and Bové in the desert near Mount Sinai.

7. '*Paper reeds*' (עָרוֹת *aroth*) which the Septuagint renders by *τὸ ἄχι τὸ χλωρὸν*, 'the green river-plants'—in-

cluded most of those reed and rush-like plants which fringe the banks of streams and swamps. It is not the paper reed, which has in this work been identified with the 'bulrush' of Exod. ii. 3.

9. '*Moreover, they that work in fine flax, and they that weave net-works, shall be confounded.*'—In continuation of the preceding remarks, Mr. Macbriar says: 'Neither can the women spin and knit for themselves: all that is done in this way is wrought for their oppressor. The liberty also of weaving and fabricating the blue shirt, which is the common garment of the peasantry, has been taken away from them, and they are obliged to buy it of the Pasha. The most common arts of life are thus restrained and crushed.' See verses 8, 10, 15.

10. '*Fish.*'—See the notes on Exod. vii. 21, and Num. xi. 5.

— '*Zoan.*'—See the note on Num. xiii. 22.

13. '*Noph.*'—See the note on Jer. xlvi. 19.

15. '*Rush.*'—(אַגְמוֹן *agmon*)—which was perhaps identical with *Gome* or *Cyperus papyrus*, or paper-reed; of which a figure and description may be found under Exod. ii.

18. '*Five cities.*'—Bishop Lowth says: 'I take the whole passage, from the eighteenth verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel in the same countries, when it should be published to the world.' It is very certain that Alexander settled a colony of Jews at Alexandria, with privileges equal to those enjoyed by the Macedonians; and that his successors in Egypt generally pursued the policy of encouraging the emigration of the Hebrews to that country, so that, under various circumstances of inducement and obligation, a large Jewish population was ultimately formed there. Philo estimates the number of men at not less than one million. The 'five cities' were probably those in which they chiefly resided. Some think a definite number is used for an indefinite one, while others conceive that four of the cities are those named in Jer. xliv. 1, the fifth being that particularly mentioned as 'the city of destruction.' Through the presence of so many Jews in Egypt, together with the translation of the Old Testament into Greek, at the instance of Ptolemy Philadelphus, the Lord must in some degree 'have been known to Egypt, and the Egyptians have known the Lord.' There were probably many proselytes to the Hebrew faith; and indeed we read, in Acts ii. 10, of dwellers in Egypt, 'Jews and proselytes,' among those who went to Jerusalem to keep the feast of Pentecost. See more fully in Newton's 'Dissertation,' i. 191, etc.

— '*One shall be called, The city of destruction.*'—There has been much discussion about this verse, resting upon the word rendered 'destruction. This word, הֶרֶס *heres*, by the change of a single letter, easily mistaken by a transcriber, becomes חֶרֶס *kheres*, the sun, and gives us, 'the city of the sun,' instead of the reading of our version. Lowth, Henderson, and others follow the Vulgate in adopting the latter reading. That the true reading was uncertain, even in the time of the Targumist Jonathan Ben Uzziel, appears from his incorporation of *both* in his paraphrase, 'The city of the temple of the sun, which is to be destroyed.'

After the rise of the Maccabees, Onias, being disappointed of the high-priesthood, withdrew into Egypt, and so ingratiated himself with the king (Ptolemy Philometer), that he obtained his permission to build a temple for the use of the Jews in Egypt, after the model of that at Jerusalem; and, among other inducements, shewed him the present prophecy, reading 'the city of the sun,' and understanding that it intimated that this temple should be in the district or nome of Heliopolis (the city of the sun), where it was accordingly built, on the site of a ruined temple of Bubastis. Onias obtained the grant of the high-priesthood in perpetuity for himself and his descendants, and called the city which contained the temple, after his own name, Onion. It was situated about twenty-four miles from Memphis, and remained till the time of Vespasian, who ordered it to be destroyed. The Jews in Palestine regarded the erection of this temple as a most unlawful measure. And from this arises the question, whether Onias purposely misquoted the text, by changing the letter ח to ה, or whether the Jews of Palestine, to mark their detestation of his establishment, and to destroy the point of the prophecy, altered the letter ח to ה. The question is difficult, and perhaps cannot now be satisfactorily determined. Our translators express their hesitation by placing one interpretation in the text and the other in the margin. See Prideaux's '*Connection*,' under B.C. 149; and Newton, as above.

23. '*The Assyrians.*'—The latter part of this chapter is generally thought to refer to the condition of the Jews under the Seleucidæ, who reigned over that portion of Alexander's conquests comprehended in Syria and Babylonia, and who pursued the same policy towards them as the kings of Egypt, alluring them by high civil privileges to settle in the cities which they founded. The numerous Jews also who remained in Babylonia and the eastern provinces were well treated, and allowed the free exercise of their religion and peculiar customs, by Alexander's successors. In connection with what is said in verse 21, concerning performing vows, it may be remarked, that the fidelity of the Jews to their oaths is said to have been a principal cause of the favour with which they were regarded. See Jahn's *Hebrew Commonwealth*, b. ix. s. 83, and Basnage's *Histoire des Juifs*, l. ix. [APPENDIX, No. 62.]

CHAPTER XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD [1]by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away [2]the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the [3]shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this [4]isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

[1] Heb. *by the hand of Isaiah.* [2] Heb. *the captivity of Egypt.* [3] Heb. *nakedness.* [4] Or, *country.*

Verse 1. '*Sargon the king of Assyria.*'—*Sargon* appears to be another name for *Esarhaddon*, the account of whom, given in the note to 2 Kings xix. 37, will shew the fulfilment of the prophecy contained in this chapter. [APPENDIX, No. 63.]

3. '*Naked.*'—We have already had more than one occasion to explain that in such passages as this, to be naked merely means to be without the outer and distinguishing garment. In this case it would be the outer mantle of hair-cloth which the prophets usually wore; and the signification is, that, like as Isaiah had gone about stripped of his peculiar garment as a prophet, so should the Egyptians and Ethiopians be stripped of all they valued, and carried captive into Assyria.

— '*Hath walked....three years.*'—The phrase in the Hebrew is somewhat equivocal. It is in our Version taken in connection with the part of the sentence that precedes, and signifies that Isaiah actually went three years 'naked and barefoot;' but some would rather connect it with what follows; and then it will signify that he was a sign and wonder with reference to the captivity of the Egyptians and Ethiopians, or that by this symbolical action he indicated that they were carried away captive for that space of time; or, as Aben-Ezra supposes, that their captivity should commence after three years. Upon the whole we incline to adhere to the current interpretation (that of our Version) as the plainest and most obvious. It is not necessary to suppose that Isaiah was never fully clad during this period, but only that he always appeared in public thus disarrayed.

CHAPTER XXI.

1 *The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians.* 11 *Edom, scorning the prophet, is moved to repentance.* 13 *The set time of Arabia's calamity.*

THE burden of the desert of the sea. As whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A [1]grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 [2]My heart panted, fearfulness affrighted me: the night of my pleasure hath he [3]turned into fear unto me.

5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And [4]he cried, A lion: My lord, I stand continually upon the [5]watchtower in the daytime, and I am set in my ward [6]whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, [7]Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the [8]corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema [9]brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled [10] [11]from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of [12]archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it.*

1 Heb. *hard.* 2 Or, *my mind wandered.* 3 Heb. *put.* 4 Or, *cried as a lion.* 5 Hab. 2. 1. 6 Or, *every night.* 7 Jer. 51. 8. Revel. 14. 8, and 18. 2. 8 Heb. *son.* 9 Or, *bring ye.* 10 Or, *for fear.* 11 Heb. *from the face,* 12 Heb. *bows.*

Verse 6. '*Go, set a watchman, let him declare what he seeth.*'—This old practice of setting one or more watchmen upon the higher points in a town, in troublous times, to declare whatever they notice in the distance, is still kept up in Palestine. Buckingham, being then in a town beyond Jordan which was expecting an attack from the Arabs, states, that looks-out were stationed on the terraces of the houses, and on the heaps of rubbish formed in different parts of the town; and messengers were repeatedly sent by them to the sheikh's house, to report what they saw. One man, for instance, arrived to say that three horsemen were in sight to the southward, going westerly; another

followed soon after to say that five men on foot were seen in the same quarter.—*Travels among the Arab Tribes*, p. 181.

8. '*He cried, A lion: My lord.*'—This may be interpreted to refer to the lion-like approach and appearance of the combined army of Medes and Persians; but with the present text, the marginal reading, 'he cried as a lion,' is doubtless preferable, and has the support of Aben Ezra.

— '*I stand continually upon the watchtower in the daytime, and...whole nights.*'—This strikingly reminds one of the opening of the 'Agamemnon' of Æschylus; being the speech of the watchman, who had been very long watching upon his tower for the signal which should make known that Troy had fallen. It thus commences:

> 'For ever thus! O keep me not, ye gods,
> For ever thus, fixed in the lonely tower
> Of Atreus' palace, from whose height I gaze
> O'erwatch'd and weary, like a night-dog, still
> Fix'd to my post: meanwhile the rolling year
> Moves on, and I my wakeful vigils keep
> By the cold star-light sheen of spangled skies.'
>
> SYMMONS.

9. '*All the graven images of her gods he hath broken.*'—This is a remarkably definite prophecy, when we consider that it was by no means a general custom among the ancient idolaters to destroy or injure the images of the gods found in the cities which were taken in time of war. But the Persians, who took Babylon, furnished an exception; for they, confining their worship to the heavenly bodies and elemental fire, detested image-worship, as well as the worship of living creatures. The conqueror of Egypt, Cambyses, gave to the great Egyptian idol, the ox Apis, the wound of which it died: and Xerxes may seem to have accomplished the present prophecy, when, as much perhaps from religious zeal as for the profit, he spoiled the temples and destroyed the idols of Babylon, after his return from his unfortunate expedition into Greece. It is not, however, unlikely, although history does not record the circumstance, that the Babylonian idols suffered from the zeal of the Persian soldiers when the city was first taken by Cyrus. It has sometimes struck us that possibly the scarcity of Babylonian images may be owing to this destruction of them which the prophet foretold. Whether so or not, it is certain that specimens of their graven images are rarely found unless as exhibited on sculptured cylinders, and other small antiquities of a similar nature. As these contain figures of the Babylonian gods, and at the same time furnish specimens of the style of art and taste, which was doubtless also extended to their larger monuments, we have caused some of the more remarkable examples of these engraved figures to be copied, as furnishing the only satisfactory illustration that can now be obtained.

11. '*Dumah*'—Instead of Dumah (דּוּמָה) the Seventy seem to have read Edom (אֱדוֹם). As Mount Seir is mentioned, there can be little doubt that Edom is intended; but whether as representing the general name, or that of a principal place in Edom, is not very clear. Jerome says that Dumah was the name of a town and district of Idumea which began twenty miles from Eleutheropolis, and beyond which were the mountains of Seir.

12. '*The morning cometh, and also the night.*'—This the Jews refer, properly, to the time of the Messiah, and paraphrase it:—'It shall be morning to Israel, when the Messiah comes; but it will be night to all the nations of the world' (*Talm. Hieros.* in 'Taconith,' lxiv. 1). The precise converse of this was the truth.

14. '*Water to him that was thirsty,*' etc.—This prophecy seems to refer to the Arabians of Arabia Petræa, and to their defeat by the king of Assyria, probably Esarhaddon. They are described as flying into the desert, which was and is the custom of the Arabians when attacked by a superior power. The circumstances of their flight are strikingly intimated in the mention of the people of Tema.



GRAVEN IMAGES OF BABYLON.

their allies, as bringing them bread and, above all, water, on which their very existence depended in those desert and dry regions. The service which was thus rendered was the same which the Edomites refused to render to the Hebrew host; and the importance of this act of hospitality is forcibly implied in the reason given for the exclusion of the Ammonites and Moabites from the congregation of the Lord to the tenth generation, 'Because they met them not with bread and water in the way, when they came forth out of Egypt' (Deut. xxiii. 4). In fact, hostility or favour are intimated by the neglect or performance of this humane office.

CHAPTER XXII.

1 *The prophet lamenteth the invasion of Jewry by the Persians.* 8 *He reproveth their human wisdom and worldly joy.* 15 *He prophesieth Shebna's deprivation,* 20 *and Eliakim, prefiguring the kingdom of Christ, his substitution.*

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound [1]by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, [2]Look away from me; [3]I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen, and Kir [4]uncovered the shield.

7 And it shall come to pass, *that* [5]thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array [6]at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: [7]let us eat and drink; for to morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say,*

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, [8]*as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, [9]the LORD will carry thee away with [10]a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a [11]large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall [12]open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from

1 Heb. *of the bow.* 2 Jer. 4. 19. and 9. 1. 3 Heb. *I will be bitter in weeping.* 4 Heb. *made naked.*
5 Heb. *the choice of thy valleys.* 6 Or, *towards.* 7 Chap. 56. 12. Wisd. 2. 6. 1 Cor. 15. 32. 8 Or, *O he.*
9 Or, *the LORD who covered thee with an excellent covering, and clothed thee gorgeously, shall surely,* &c., verse 18.
10 Heb. *the captivity of a man.* 11 Heb. *large of spaces.* 12 Job 12. 14. Revel. 3. 7.

the vessels of cups, even to all the [18]vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

[18] Or, *instruments of viols*.

Verse 1. '*The valley of vision.*'—There is no doubt that it is Jerusalem which is thus distinguished, and probably because it was, eminently, the place of prophetic vision. The summary prefixed to this chapter, describing it as referring to 'the invasion of Jewry by the Persians,' is calculated to mislead, since the Persians never invaded Judæa as principals, though it appears, from verse 6, that the archers of that country served in the army of the Assyrians, who were the real invaders. Whether it refers to the invasion of Sennacherib, or to that of Esarhaddon, has been disputed; but, under all the circumstances, the latter is most probably to be understood.

—'*Wholly gone up to the housetops.*'—The housetop is resorted to on various public occasions, as to witness what may be passing in the streets or in the surrounding country; to mourn and lament in times of public calamity; to hold consultations, and make signals or declarations; or to avoid the first fury of an enemy expected to break into the lower part of the house. Which of these senses is here to be understood, it may be difficult to determine.

6. '*Kir.*'—'Assyria (that is, *Assyria Proper*, the country situated beyond the Tigris, and south of Taurus; and of which Nineveh was the capital) is often designated in the Scriptures by the name of KIR or KEER. Besides the place just mentioned (2 Kings xvi. 9), it is found in Amos, chap. i. 5, and ix. 7. In Isaiah xxii. 6, it is mentioned with Elam, intended for *Susa* (and perhaps *Persia* also)—"Kir uncovereth the shield." The name Kir is traceable at present in that country. The loftiest ridge of the Kurdistan mountains (Carduchian) is named *Kiarè*, according to M. Otter. The province adjacent is named *Hakiari* (Niebuhr): the *Kiouran* tribe of *Kourds* inhabit the eastern part of Assyria (Otter): *Kerkook*, a large town, and other places of less consequence, have the prefixture *Ker* or *Kir* to them (Niebuhr). It is possible that the name of the Carduchian people may have had the same root' (Rennell's *Geog. of Herodotus*, p. 391). This observation of course applies also to the modern name of the country *Kurdistan*, and of the people, *Kurds*.

16. '*A sepulchre on high.*'—We have on several occasions mentioned sepulchres excavated in the rocks. Those of a superior kind are sometimes placed so high up the perpendicular cliffs as to be inaccessible without such exertion, hazard, and contrivance, as few are able or willing to exercise. Such tombs have the double advantage of being safe from desecration and of exhibiting more conspicuously their sculptured fronts. Sepulchres of this kind are remarkably exemplified in the very ancient tombs excavated in the cliffs of the Mountain of Sepulchres, at Naksh-i-Rustam, a full description of which may be found in Sir R. K. Porter's *Travels*. These are excavated in an almost perpendicular cliff of about three hundred feet high. There are two rows, of which the uppermost is the most ancient and interesting, presenting highly-sculptured fronts about fifty-three feet broad, crowned by the representation of an act of Sabæan worship, which, for another purpose, we have caused to be copied under Job xxxi. To the lowest of them, which, however, he describes as not less than sixty feet above the ground, Sir Robert could only obtain access by being drawn up, by means of a rope fastened round his waist, by some active natives who had contrived to clamber up to the ledge in front of the tomb. These appear to be royal sepulchres, and probably not later than the time of the kings of Persia mentioned in Scripture. There is indeed some evidence that one of them was made for Darius Hystaspes in his lifetime and under his direction. From the present text we learn that the Jews had a similar taste for the distinction of a high sepulchre, graven in the rock.

22. '*And the key of the house of David will I lay upon his shoulder.*'—A correspondent of the *Evangelical Magazine* suggests what seems to us a new and curious explanation of this difficult text, it having puzzled commentators to know how a key could be said to be carried on the shoulder:—'Perhaps it is not yet generally known that in the early ages they made use of certain crooked keys, having an ivory or wooden handle. Those were placed in the holes of doors; and by turning them one way or the other, the bolt was moved forward or backward, in order



MOUNTAIN OF SEPULCHRES, AT NAKSH-I-RUSTAM.

to open or shut the door. This is evident from the testimony of Homer, where he says (*Odyss.* 21) that Penelope, wanting to open a wardrobe, used a brass key, very crooked, hafted with ivory. This kind was very ancient, and differed from those having several wards, which have been invented since. According to Eustathius, they were in the shape of a sickle; but not being easily carried in the hand, on account of their inconvenient form, they were carried on the shoulder, as the reapers at this day do their sickles. Hence the above text of Scripture may be clearly understood.' The custom thus described still exists in the East: 'How much was I delighted,' says Mr. Roberts, 'when I first saw the people, especially the Moors, going along the streets with each his key on his shoulder. The handle is generally made of brass (though sometimes of silver), and is often nicely worked in a device of filigree. The way it is carried is to have the corner of a kerchief tied to the ring; the key is then placed on the shoulder, and the kerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on one side of the shoulder and half on the other. For a man thus to march along with a large key on his shoulder shews at once that he is a person of consequence. "Raman is in great favour with the Modelion, for he now carries the key." "I shall carry my key on my own shoulder."'

CHAPTER XXIII.

1 *The miserable overthrow of Tyre.* 17 *Their unhappy return.*

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be [1]still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her [2]afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, [3]to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more [4]strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment [5]against [6]the merchant *city*, to destroy the [7]strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years [8]shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for [9]durable clothing.

[1] Heb. *silent.* [2] Heb. *from afar off.* [3] Heb. *to pollute.* [4] Heb. *girdle.* [5] Or, *concerning a merchant-man.* [6] Heb. *Canaan.* [7] Or, *strengths.* [8] Heb. *it shall be unto Tyre as the song of an harlot.* [9] Heb. *old.*

Verse 1. '*Tyre.*'—We shall reserve what observations we have to make on the subject of this famous city to illustrate the more extended and definite prophecies concerning it, which may be found in Ezekiel. It is therefore only necessary to observe generally that the present prophecy relates to the capture of Tyre by Nebuchadnezzar, and its restoration to prosperity after the fall of the Babylonian empire.

13. '*The land of the Chaldeans,*' etc.—This verse contains a most important piece of history, which should not

be overlooked. It is a very difficult text, and accordingly the translations vary not a little. The substantial information it contains seems to be, that, although cities, including Babylon, were founded in the country afterwards called Chaldæa by Nimrod, the Chaldæan nation did not acquire a settled character, or their towns rise to (or at least recover) their importance, till the time of the Assyrians, who improved and embellished the towns, doubtless also founding new ones, and reclaiming the Chaldæans from their former mode of life, as wanderers in the desert. Thus reclaimed, they appear to have employed themselves, at first at the instance of the Assyrians, and then of their own accord, in giving to their towns and country that magnificent and improved character which attracted the admiration of the ancient world. This explanation is well confirmed. The Chaldæans seem to appear in Scripture as 'wanderers of the desert,' of the Bedouin class, till after the Assyrian history becomes distinct; and till then also, even Babylon, notwithstanding its foundation in the earliest ages, is not mentioned as a place of any importance, either by sacred or profane writers. In fact, it would seem that all the glories of Babylon and Chaldæa, so far as they are distinctly known, were commenced by the governors, or vice-kings, appointed by the Assyrian monarchs, and completed by Nebuchadnezzar and his successors. Indeed, what the last-named prince said in his pride seems very distinct on the subject of the great alterations and improvements made about this time:—'Is not this great Babylon, *that I have built* for the house of the kingdom?' etc.—Dan. iv. 30. See the note there. [APPENDIX, No. 64.]

CHAPTER XXIV.

1 *The doleful judgments of God upon the land.* 13 *A remnant shall joyfully praise him.* 16 *God in his judgments shall advance his kingdom.*

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and [1]turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the [2] [3]priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, [4]the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

8 The mirth [5]of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the [6]fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the [7]uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, [8]My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 [9]Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall [10]punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

1 Heb. *perverteth the face thereof.* 2 Or, *prince.* 3 Hos. 4. 9. 4 Heb. *the height of the people.*
5 Jer. 7. 34, and 16. 9, and 25. 10. Ezek. 26. 13. Hos. 2. 11. 6 Or, *valleys.* 7 Heb. *wing.*
8 Heb. *Leanness to me,* or, *My secret to me.* 9 Jer. 48. 43, 44. 10 Heb. *visit upon.*

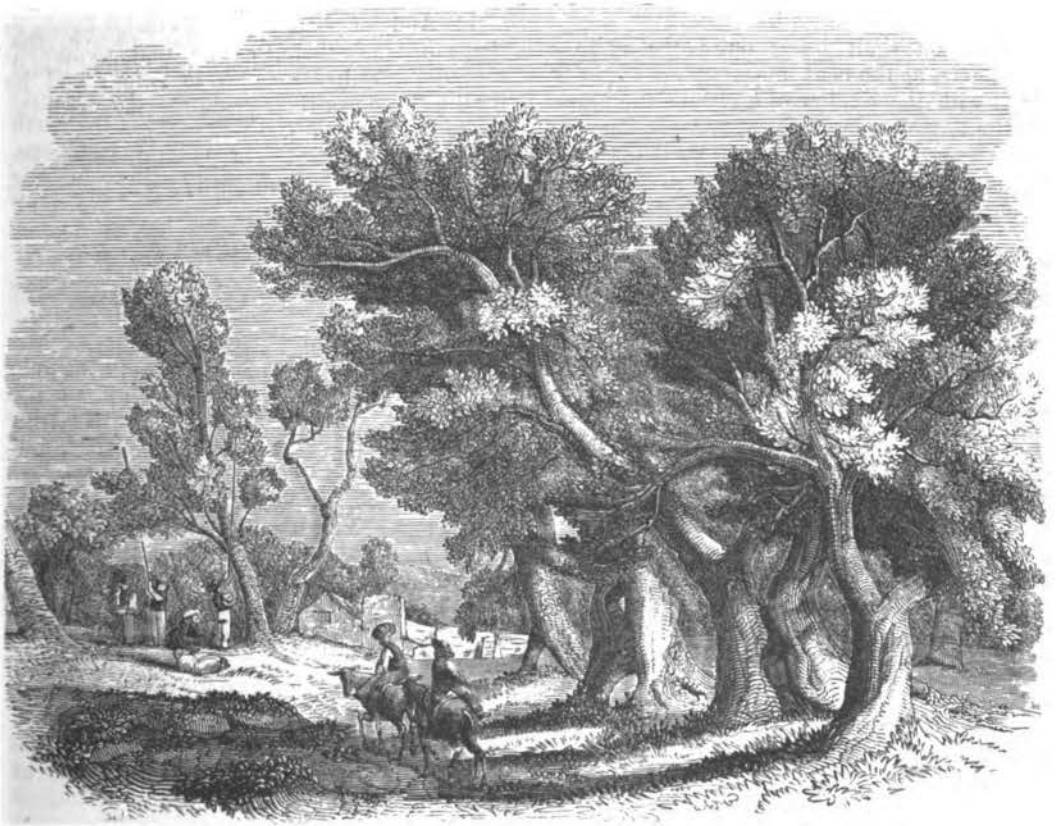
22 And they shall be gathered together, [11]*as* prisoners are gathered in the [12]pit, and shall be shut up in the prison, and after many days shall they be [13]visited.

23 Then the [14]moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and [15]before his ancients gloriously.

11 Heb. *with the gathering of prisoners.* 12 Or, *dungeon.* 13 Or, *found wanting.* 14 Chap. 13. 10. Ezek. 32. 7. Joel 2. 31, and 3. 15. 15 Or, there shall be *glory before his ancients.*

Verse 13. '*The shaking of an olive-tree.*'—Compare this with Deut. xxiv. 20, 'When thou *beatest* thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow.'—By this comparison, and by the association of the *shaking* the olive-tree with the gleaning of grapes, and still more from the context in chap. xvii. 6—'Two or three berries in the top of the uttermost bough, four or five in the outmost fruitful branches thereof'—it is evident that it was customary for the proprietor to beat down the olives with a long pole, as is still the custom in some parts of Italy, and even in Palestine. This process was calculated to bring down a greater number, ripe and unripe, than shaking merely, and therefore was the more likely to be resorted to among a people who were prohibited from going over the boughs a second time. We may suppose that some unripe olives only escaped this process; and, as the poor, whose property they became, would desire to obtain them in a perfect condition, they allowed them to remain till they became so ripe that they would fall when the tree was shaken. It is also alleged that the boughs often sustain much damage by being beaten, on which account we may suppose that the proprietors would be unwilling to allow the process to be repeated by the gleaners, but expected them to confine themselves to shaking the tree. This explanation is founded on Harmer's *Observations*, iii. 260; but we have endeavoured to make it a little clearer. If it were not that the shaking the olive-tree is connected with grape-gleaning, it might be supposed that beating the tree had been the usual method in the time of Moses; but, being found injurious to the tree and its fruit, the shaking was an improved process afterwards adopted.

20. '*Shall be removed like a cottage.*'—Properly, shall move or oscillate like a cottage. The word cottage is the same that is elsewhere applied to the temporary shed for the watchman of a vineyard or garden. So in i. 8; and see the note on Job xxvii. 18. Sometimes, as hinted there, they are made by either interweaving the limbs of a tree, or by suspending them by cords from the branches of trees, or by extending a cord or cords from one branch to an-



GATHERING OLIVES IN ITALY.

other, and laying a couch or bed on the cords. They are thus made to afford a convenient post of observation, as well as to afford security from the access of wild beasts. Travellers in the East sometimes resort to such temporary lodges for security. These hammock-like lodges are easily moved to and fro, and swing by the wind, and that is the idea which the text embodies. Henderson and Barnes both adopt this view, and translate, 'It moveth to and fro like a hammock.'

CHAPTER XXV.

1 *The prophet praiseth God for his judgments,* 6 *for his saving benefits,* 9 *and for his victorious salvation.*

O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will [1]destroy in this mountain the face of the covering [2]cast over all people, and the vail that is spread over all nations.

8 He will [3]swallow up death in victory; and the Lord GOD will [4]wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it.*

9 And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be [5]trodden down under him, even as straw is [6]trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

[1] Heb. *swallow up.* [2] Heb. *covered.* [3] 1 Cor. 15. 54. [4] Rev. 7. 17, and 21. 4. [5] Or, *threshed.* [6] Or, *threshed in Madmenah.*

Verse 2. '*Thou hast made of a city an heap.*'—This verse is generally understood to refer to Babylon.

6. '*Wine on the lees.*'—This, perhaps, alludes to such a custom as still prevails in some parts of Western Asia, where new wine is poured into vessels that have been kept for several generations, upon the lees of old wines of former years. When finally drawn off for use, the strength and quality of the wine are considered to have been greatly improved by this process; and it is often mentioned as a reason for recommending a particular wine to one who purchases or drinks. See further under Jer. xlviii. 11.

10. '*Trodden down under him, even as straw is trodden down for the dunghill.*'—Bishop Lowth's translation of this is, 'Moab shall be threshed in his place, as the straw is threshed under the wheels of the car.'—So also Calmet understood it; and, we think, correctly. The force of this allusion will be understood by the accounts we have given of the process of threshing, to which reference is made.

CHAPTER XXVI.

1 *A song inciting to confidence in God,* 5 *for his judgments,* 12 *and for his favour to his people.* 20 *An exhortation to wait on God.*

IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the [1]truth may enter in.

3 Thou wilt keep *him* in [2]perfect peace; *whose* [3]mind *is* stayed *on thee:* because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* [4]everlasting strength.

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

[1] Heb. *truths.* [2] Heb. *peace, peace.* [3] Or, *thought,* or, *imagination.* [4] Heb. *the rock of ages.*

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy [5]at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works [6]in us.

13 O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee, they poured out a [7]prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD [8]cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her [9]blood, and shall no more cover her slain.

[5] Or, *towards* thy *people.* [6] Or, *for us.* [7] Heb. *secret speech.* [8] Micah 1. 3. [9] Heb. *bloods.*

Verse 19. '*Dew of herbs.*'—Lowth, with the Vulgate, Syriac, and Chaldee, reads 'dew of dawn:' or it might be more generally rendered 'dew of rays,' or 'of light.' The meaning will then be clear and expressive; the comparison being to dew that lives the longest—that is, which is dried up the latest by the morning sun.

CHAPTER XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12 *The church of the Jews and Gentiles.*

IN that day the LORD with his sore and great and strong sword shall punish leviathan the [1]piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 ¶ In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would [2]go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, [3]as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, [4]when it shooteth forth, thou wilt debate with it: [5]he stayeth his rough wind in the day of the east wind.

[1] Or, *crossing like a bar.* [2] Or, *march against.* [3] Heb. *according to the stroke of those.* [4] Or, *when thou sendest it forth.* [5] Or, *when he removeth it.*

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and [6]images shall not stand up.

10 ¶ Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

[6] Or, *sun-images.*

Verse 1. '*Leviathan the piercing serpent . . . that crooked serpent.*'—The Septuagint translates the word rendered 'piercing' by φεύγοντα, 'fleeing;' which seems a more obvious interpretation of the word בָּרִיחַ *bariakh* (from בָּרַח *barakh*, 'to flee'), than either our text or margin (which agrees with the Vulgate) conveys. The epithet 'fleeing,' if correctly so understood, may be supposed to apply to the haste with which the crocodile retreats to the water when it has secured any prey on land. The epithet 'crooked' does not necessarily apply to any crookedness in the form or attitude of the animal intended, but may equally, if required, be translated 'winding,' and applied to the devious course of the animal in running or swimming.

11. '*The women come, and set them on fire.*'—Compare John xv. 6. Where vines are abundant, the twigs, rejected when the vines are dressed and pruned, supply a very important article of fuel, and are collected and stored up for that purpose by the women and children. Decayed or ruined vines form an important addition to the store; and the desolation of the vine of Israel is therefore very strikingly implied in this figure.

CHAPTER XXVIII.

1 *The prophet threateneth Ephraim for their pride and drunkenness.* 5 *The residue shall be advanced in the kingdom of Christ.* 7 *He rebuketh their error.* 9 *Their untowardness to learn,* 14 *and their security.* 16 *Christ the sure foundation is promised.* 18 *Their security shall be tried.* 23 *They are incited to the consideration of God's discreet providence.*

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are [1]overcome with wine!

2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden [2]under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he [3]eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

9 ¶ Whom shall he teach knowledge? and whom shall he make to understand [4]doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept [5]*must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with [6] [7]stammering lips and another tongue [8]will he speak to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

[1] Heb. *broken.* [2] Heb. *with feet.* [3] Heb. *swalloweth.* [4] Heb. *the hearing.* [5] Or, *hath been.*
[6] Heb. *stammering of lips.* [7] 1 Cor. 14. 21. [8] Or, *he hath spoken.*

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation [9]a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

17 ¶ Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through; then ye shall be [10]trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only [11]*to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it.*

21 For the LORD shall rise up as *in* mount [12]Perazim, he shall be wroth as *in* the valley of [13]Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in [14]the principal wheat and the appointed barley and the [15]rie in their [16]place?

26 [17]For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

[9] Psal. 118. 22. Matth. 21. 42. Acts 4. 11. Rom. 9. 33, and 10. 11. 1 Pet. 2. 6, 7, 8. [10] Heb. *a treading down to it.*
[11] Or, when *he shall make* you *to understand doctrine.* [12] 2 Sam. 5. 20. 1 Chron. 14. 16.
[13] Josh. 10. 12. 2 Sam. 5. 25. 1 Chron. 14. 16. [14] Or, *the wheat in the principal* place, *and barley in the appointed* place.
[15] Or, *spelt.* [16] Heb. *border.* [17] Or, *and he bindeth it in such sort as his God doth teach him.*

Verse 1. '*The crown of pride,*' etc. — Maundrell describes Sebaste, the ancient Samaria, as situated upon a long mount of an oval figure, having first a fruitful valley, and then a ring of hills round about it. Hence, as Bishop Lowth observes, 'The city, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet or wreath of flowers, worn upon their heads on occasions of festivity; and expressed by *the proud crown* and the *fading flower of the drunkard.*' See the note on Sol. Song, iii. 11.

16. '*I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.*'—Some Hebrew critics and Jewish Rabbins suppose that the Prophet here alludes to a stone, 'revered by ages,' which is supposed to have stood in the very sanctuary. The Talmud mentions it: and the Jewish writers speak of it as the אבן שתייא, 'the stone of foundation.' This stone is believed to have sustained the ark of the Covenant; and we are told that when the first temple was destroyed, and its vessels plundered, this stone remained, almost the only ancient ornament of the latter sanctuary. Maimonides avers that, on the day of expiation, the high priest, during the continuance of the first temple, when he had arrived at the ark of the covenant in the holy of holies, placed his thurible between the two posts of the ark: but in the second temple, as no ark remained, he placed it *on the stone of foundation.* The Gemara declares that the ineffable name יהוה was engraven upon it. Some intimation respecting such a stone seems derivable from other sources. Diodorus Siculus notices the existence of a λίθινον ἔγαλμα in the holy of holies when it was entered by Antiochus Epiphanes; and there is an obscure passage in Josephus (*Antiq.* iii. 1) which may be applied to it. The old work Zohar, supposed to have been written by Rabbi Simeon, pretends that this stone projected under the throne of glory when God created the world: while many Rabbins conclude that this stone was part of the rock in Horeb from which the water flowed, and which was preserved as an everlasting memorial of that miracle. On these accounts Dr. Gilbert Wait remarks, 'Although these may be mere fictions, and as it were material interpretations of figurative passages in the Scriptures, yet whether they be true or false, as to the actual existence of any such stone, they tend to shew how far

the ideas of patriarchal worship [as connected with stones] extended, and how long the remembrance of it was retained.'

21. '*Mount Perazim*...*valley of Gibeon*.'—The circumstances alluded to here are probably those which we find recorded in 2 Sam. v. 20, and Josh. x. 10.

25. '*Fitches*'—(קֶצַח *ketzach*)—which some suppose to have been the *Nigella*, one of the ranunculaceous plants. The *Nigella sativa*, the μελάνθιον of the Greeks, is a native



'FITCHES,' *Nigella sativa*.

of the East, and is cultivated in Egypt, Persia, and India, for the sake of its seeds, which, from time immemorial, have been used as a condiment, in the same way as we use coriander and caraway seeds. The seeds are black, and thence called in Arabic *habe sode*, or black grains; as μελάνθιον and *Nigella* are from μέλας, and *niger*, 'black,' in allusion to the same circumstance. The *Nigella* forms a singular exception among the family to which it belongs; inasmuch as they are terrible poisons, while the *Nigella* produces seeds that are not only wholesome and aromatic, but are in great reputation for their medicinal qualities. The seeds were beaten out with a rod, the slightest application of force being sufficient for that purpose.

—'*Cummin*'—(כַּמֹּן *cammon*; whence κύμινον and *cuminum*).—The *Cummin* is an umbelliferous plant, closely allied in structure and properties to the coriander and the caraway. As the seeds, when ripe, are suspended by very delicate threads, they may be removed with little trouble, as in the case of the *Nigella*. For a figure and further description, see Matt. xxiii.

27. '*A threshing instrument*,' etc.—The passage contained in this and the next verse is interesting, from the distinct allusion to five modes of threshing in use among the Hebrews. As the basis of the remarks we have to offer, we cite Lowth's version of the passage, which is here considerably more clear than the Authorized Version.

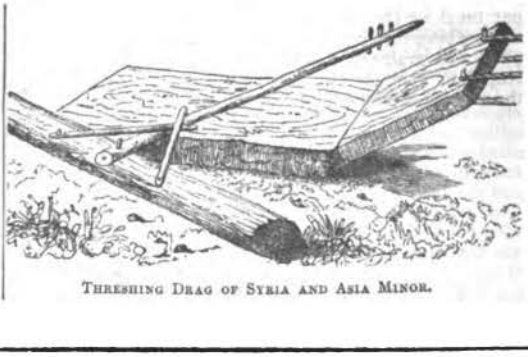
'The dill is not beaten out with the CORN-DRAG;
Nor is the WHEEL OF THE WAIN made to turn upon the cummin.
But the dill is beaten out with THE STAFF,
And the cummin with THE FLAIL, but
The bread-corn with the THRESHING-WAIN;
And not for ever will he continue thus to thresh it,
Nor to vex it with the wheel of its wain,
Nor to bruise it with the HOOFS OF HIS CATTLE.'

The common mode of threshing by the treading of cattle, which is mentioned in the last line, has been noticed and described under Deut. xxv. 4. Another ancient mode of threshing is by the 'DRAG,'—in the



THRESHING BY THE DRAG.

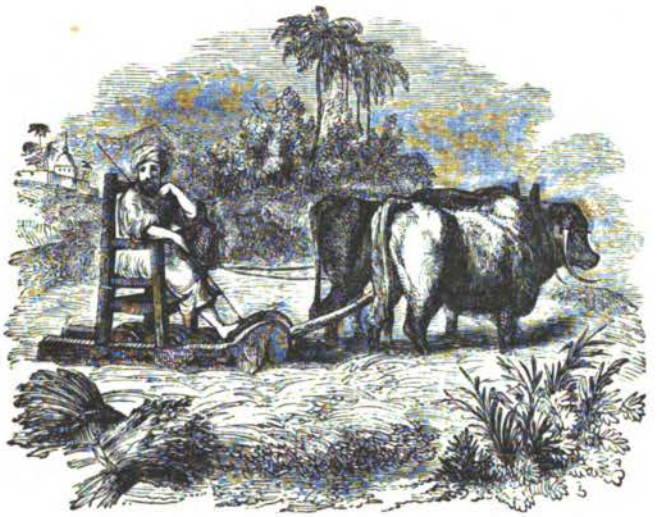
Hebrew חוֹרוּץ *khorutz*, the 'threshing instrument' of the Authorized Version. It is not difficult to recognize this in a threshing implement still used in Western Syria. This is a strong frame of planks, or large blocks of wood, armed or roughened at the under surface by flints or pieces of iron, and drawn by oxen, mules, or horses, over the corn-sheaves spread on the floor, the driver sitting upon it when its form allowed him to do so. This corresponds with the notice which Varro takes (lib. i. cap. 52) of the *tribulum*, and he says that when the driver did not sit on the machine a weight was placed upon it. This very simple machine is evidently that which Laborde saw actually in use in Syria, and of which he gives the representation which we have copied in the preceding engraving. A corn-drag, somewhat less rude than this, is



THRESHING DRAG OF SYRIA AND ASIA MINOR.

now generally used in Syria and Asia Minor. A figure of it, which we have copied, is given in the recent work on that country by Sir Charles Fellowes (*Journal written during an Excursion in Asia Minor*), who describes it as designed for the joint purpose of threshing and of cutting the straw. 'It is very primitive and curious, consisting of a thick plank of timber, flat on the ground, with another smaller one inclining upwards, to which the animal is attached for the purpose of dragging it over the corn, which is spread out on the hard rocky ground; the flat under side is stuck full of flints or hard cutting stones, arranged in the form of the palate or rough tongue of the cow. The roller is the trunk of a tree, often weighted by the driver riding on it. It is dragged over the ground; but does not revolve.' Dr. Wilde (Wilde's *Narrative*, ii. 123; see also Paxton, 44), who travelled in Palestine too early to see the act of threshing, notices a similar machine which he saw in a vaulted granary near Tyre. Both these travellers identify this, very rightly, with the threshing instrument mentioned by Isaiah, xli. 15, and the *tribulum* of Virgil (*Georg.*, i. 164).

Another mode of threshing was by what is called in Scripture 'the wain,' more properly '*the sledge*,' and which is still employed in Egypt and some parts of Western Asia. This sledge is fixed upon two or three wooden rollers, armed with several iron rings with serrated edges, so sharp as to cut the straw. This machine, which is drawn by oxen, mules, or asses, is easily driven by a man seated on the sledge, and as it passes round in a circle over the corn spread beneath, the grain by repeated



THRESHING BY THE SLEDGE.

operation is trodden out, while the straw is chopped by the iron rings. This corresponds to a variety of the *tribulum* mentioned by Varro, and which he described as 'a plank with little rollers in place of teeth.' He adds: 'In Hither Spain (*Hispania Citeriore*), and other places, a man sits upon this machine, and drives the cattle that draw it' (Var., lib. i. cap. 52). He says this was called the *plostellum Pœnicum*, or Carthaginian wain; and as the Carthaginians, doubtless, derived it from their Phœnician or Canaanitish ancestors, a very proximate origin is found for it. It was undoubtedly in use among the Jews.

The reduction of the straw to a state which makes it fit for the food of cattle, by the same act which separates the grain from it, is an effect which would recommend the above processes, even were they more troublesome than other processes which would separate the grain only without breaking the straw in pieces. *The flail* therefore is and has been only used, in ancient times and still in Eastern parts, with grains of those sorts in which the ears only are reaped, or when the separation of the grain from the ear is the sole object desired. In our own country, on the other hand, where straw is not used for fodder, and the separation of the corn only is desired, the use of the flail is the most natural and obvious process, and those which have engaged our attention would in two ways be injurious:—first, by rendering the straw useless for the purposes to which we apply it; and then by a waste of the time and labour in reducing it to that useless state. Correspondingly is the instruction of Columella:—'*When the ears only are reaped*, they may be carried to the barn, and afterwards, during the winter, *beaten out with flails*, or trodden out by cattle. But if it be found convenient to beat out the corn in the *area* (or open threshing-floor), there is no doubt but this work is better performed by horses than by oxen, and if there are few of these, a *tribula* or *traha* may be added, *either of which very easily bruises the straw*. When ears only are threshed this is best done with flails' (Colum., lib. ii. cap. 21). Accordingly we see in the present text that the flail was confined among the ancient Hebrews to the threshing of the smaller grains, such as vetches, dill, or cummin, in which no operation upon the stalk was desired.

CHAPTER XXIX.

1 *God's heavy judgment upon Jerusalem.* 7 *The insatiableness of her enemies.* 9 *The senselessness,* 13 *and deep hypocrisy of the Jews.* 18 *A promise of sanctification to the godly.*

[1]WOE to Ariel, to Ariel, [2]the city *where* David dwelt! add ye year to year; let them [3]kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall [4]whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; [5]cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your [6]rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a [7]book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the Lord said, [8]Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, [9]I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: [10]for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, [11]Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the [12]work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also [13]shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit [14]shall come to understanding, and they that murmured shall learn doctrine.

[1] Or, *Oh, Ariel,* that is, *the lion of God.* [2] Or, *of the city.* [3] Heb. *cut off the heads.* [4] Heb. *peep,* or *chirp.*
[5] Or, *take your pleasure and riot.* [6] Heb. *heads.* [7] Or, *letter.* [8] Matt. 15. 8. Mark 7. 6. [9] Heb. *I will add.*
[10] Jer. 49. 7. Obad. vers. 8. 1 Cor. 1. 19. [11] Ecclus. 23. 18. [12] Chap. 45. 9. [13] Heb. *shall add.*
[14] Heb. *shall know understanding.*

Verse 1. '*Ariel.*'—This name has been differently explained and applied. The word is אֲרִיאֵל, which, divided without alteration, means, as the margin states, 'the lion of God;' and this, according to the use in the Hebrew language of the name of God to strengthen the sense and form the superlative, would signify 'the strong lion.' Thus understood, it may be supposed to signify the strength of the place, by which it was enabled to resist and overcome its enemies; or, still more probably, because it was the chief city of the tribe of Judah, whose standard appears to have been a lion, on account of the comparison of Judah to that animal in the prophecy of the dying Jacob. This name would not be unexampled, 'the lion' being the meaning of the name borne by the city of Shiraz, the once metropolis of Persia. However thus interpreted, some think that the name is given to David rather than to Jerusalem in this verse. We do not concur in this opinion. But it appears that the Hebrews did give this title to celebrated warriors. In chap. xxxiii. 7, the same word is rendered 'valiant ones,' and in 2 Sam. xxiii. 20, certain warriors are compared to lions. It is still the same in Arabia and other Eastern countries; thus 'lion of God' is the well known title by which the renowned and valorous caliph Ali is commonly known. But others, among whom are Lowth and Gesenius, derive the first part of the word from אָרָה *ārāh*, 'to burn,' when it will of course signify, not 'the lion of God,' but 'the fire,' or 'fire-hearth of God,' meaning the sacred fire upon the altar of burnt offering, or the altar itself, and to Jerusalem, as containing that altar. This interpretation certainly receives some support from the fact that Ezekiel (xliii. 15, 16, see margin) does apply this title of Ariel, and doubtless in the sense here explained, to the altar.

4. '*Speak out of the ground.*'—This and the analogous terms contained in the present verse appear to refer to the tricks of the ancient ventriloquists, chiefly priests and necromancers, who thus delivered the pretended oracles of their gods, or the responses of ghosts, as if from under ground, or from caverns, or from the air. That which now serves as an amusement, was thus formerly appropriated to a higher destination. 'Ventriloquism thus affords a ready and plausible solution of oracular stones and oaks, of the reply which the river Nessus addressed to Pythagoras (Jamblichus, *Vit. Pyth.* xxviii.), and of the tree which, at the command of the chief of the Gymnosophists of Upper Egypt, spoke to Apollonius. "The voice," says Philostratus (*Vit. Ap.* vi. 5), "was distinct, but weak, and similar to the voice of a woman" ' (*Foreign Quarterly Review*, vi. 429). This very well explains the 'low voice,' the 'whisper,' of the present verse. To this we are tempted to add Lowth's note. 'That the souls of the dead uttered a feeble, stridulous, very different from the natural human, voice, was a popular notion among the heathens, as well as among the Jews. This appears from several passages of their poets, Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice, so as to deceive those who applied to them. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest, or in the belly; and were thence called ἐγγαστριμυθοι, *ventriloqui*: they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves; the better to impose upon those who consulted them. "These people studiously acquire, and affect on purpose, this sort of obscure sound; that by the uncertainty of the voice they may the better escape being detected in the cheat." (Psellus, *de Dæmonibus*, apud Bochart, i. p. 731.) From these arts of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous, almost inarticulate sort of sound, very different from the speech of the living.'

9. '*Drunken, but not with wine.*'—To be drunk without wine is an Arabic proverb for one labouring under misfortune.

CHAPTER XXX.

1 *The prophet threateneth the people for their confidence in Egypt,* 8 *and contempt of God's word.* 18 *God's mercies toward his church.* 27 *God's wrath, and the people's joy, in the destruction of Assyria.*

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried [1]concerning this, Their strength *is* to sit still.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for [2]the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and

[1] Or, *to her.*

[2] Heb. *the latter day.*

trust in [8]oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of [4]the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as [5]a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: [6]blessed *are* all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of adversity, and the water of [7]affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of [8]thy graven images of silver, and the ornament of thy molten images of gold: thou shalt [9]cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat [10][11]clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every [12]high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, [13]and the burden *thereof is* [14]heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the [15]mighty One of Israel.

30 And the LORD shall cause [16]his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And [17]*in* every place where the grounded staff shall pass, which the LORD shall [18]lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight [19]with it.

33 For Tophet *is* ordained [20]of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

[8] Or, *fraud.* [4] Heb. *the bottle of potters.* [5] Or, *a tree bereft of branches, or, boughs: or, a mast.*
[6] Psal. 2. 12. and 34. 8. Prov. 16. 20. Jer. 17. 7. [7] Or, *oppression.* [8] Heb. *the graven images of thy silver.*
[9] Heb. *scatter.* [10] Or, *savoury.* [11] Heb. *leavened.* [12] Heb. *lifted up.* [13] Or, *and the grievousness of flame.*
[14] Heb. *heaviness.* [15] Heb. *rock.* [16] Heb. *the glory of his voice.* [17] Heb. *every passing of the rod founded.*
[18] Heb. *cause to rest upon him.* [19] Or, *against them.* [20] Heb. *from yesterday.*

Verse 13. '*Swelling out in a high wall*;'—or, 'a swelling in a very high wall.'—High walls in the East are so made that they often decline from the perpendicular, and bulge out in different parts. This is particularly the case with the mud walls, unless of enormous thickness; and the same fact may be observed in the similar walls with which cottages are so commonly constructed in Devonshire, and the use of which, in that part of the country, appears to have been derived from the East, as shewn in an interesting article on 'Cob Walls' in the *Quarterly Review*. Walls of this sort are most liable to such disturbance when they have been acted upon by long rains or inundations. Even walls of kiln-burnt bricks are much exposed to derangement from the same causes. This arises from their construction. Walls five or six feet thick, and seemingly of the strongest and most durable nature, are only faced with brick, the substance being dust and rubbish, so that when the wet happens to penetrate to the internal mass, it settles down, rendering the pressure upon the brick facing heavy and unequal, causing it to swell out and break in particular parts, and often bringing the whole to ruin.

24. '*Winnowed with the shovel and with the fan*.'—See the note on Ps. i. 4. The two instruments are probably the sieve and winnowing shovel mentioned there. The fan or winnowing shovel in the East is usually a light wooden frame, about a yard in diameter, wrought with hair or palm leaves. Its shape is commonly semi-oval, and it is held at the rounded end by the person who tosses up with it the grain in a current of air which wafts away the chaff.

29. '*Song, as in the night*.'—See also Job xxxv. 10; Ps. xlii. 8; lxxvi. 6. In the East music is considered far more enchanting at night than at any other period. In India a favourite proverb is, 'the *day song* is like the flower of the gourd,' *i.e.* devoid of smell. In India nothing is more common than for adults to sing themselves to sleep: thus, as they recline, they beat a tabret and chant the praises of their gods, till through heaviness they can scarcely articulate a word. At other times the mother or wife gently taps the instrument, and in soft tones lulls the individual to repose. In the night, should they not be able to sleep, they have again recourse to the same charm, and not until they shall have fairly gone off in fresh slumbers will their companions have any rest. Hence in passing through a village or town at midnight, may be heard people at their nightly song, to grace the festive scene, to beguile away their time, to charm their fears, or to procure refreshing sleep. The Jews then were to be delivered from the proud Assyrian's yoke, and again to have their pleasant song in the night.

CHAPTER XXXI.

1 *The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God.* 6 *He exhorteth to conversion.* 8 *He sheweth the fall of Assyria.*

WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also *is* wise, and will bring evil, and will not [1]call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the [2]noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it; and* passing over he will preserve *it*.

6 ¶ Turn ye unto *him from* whom the children of Israel have deeply revolted.

7 For in that day every man shall [3]cast away his idols of silver, and [4]his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee [5]from the sword, and his young men shall be [6][7]discomfited.

9 And [8]he shall pass over to [9]his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

[1] Heb. *remove*. [2] Or, *multitude*. [3] Chap. 2. 20. [4] Heb. *the idols of his gold*. [5] Or, *for fear of the sword*.
[6] Or, *tributary*. [7] Heb. *for melting, or tribute*. [8] Heb. *his rock shall pass away for fear*. [9] Or, *his strength*.

Verse 4. '*Like as the lion*,' etc.—Homer has a comparison exceedingly similar to this (Il. xii. 299):—

'As the lion mountain-bred,
After long fast, and by the impulse urged
Of his undaunted heart, invades the flock
Ev'n in the shelter of their guarded home:
He finds, perchance, the shepherds arm'd with spears,
And all their dogs awake, yet not for them
Resigns his hope, but either leaps the fence,
And ent'ring tears the prey, or in th' attempt,
Pierced by some dextrous peasant, bleeds himself.'—
COWPER.

5. '*As birds flying*.'—The following is Lowth's beautiful translation of this verse: 'As the mother-birds hovering over their young; so shall Jehovah God of Hosts protect Jerusalem; protecting and delivering; leaping forward, and rescuing her.'

CHAPTER XXXII.

1 *The blessings of Christ's kingdom.* 9 *Desolation is foreshewn.* 15 *Restoration is promised to succeed.*

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a [1]great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the [2]rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak [3]plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even [4]when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he [5]stand.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 [6]Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for [7]the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns *and* briers; [8]yea, upon all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the [9]forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until the spirit be poured upon us from on high, and [10]the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; [11]and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

1 Heb. *heavy.* 2 Heb. *hasty.* 3 Or, *elegantly.* 4 Or, *when he speaketh* against *the poor* in *judgment.* 5 Or, *be established.* 6 Heb. *days above a year.* 7 Heb. *the fields of desire.* 8 Or, *burning upon, &c.* 9 Or, *clifts and watchtowers.* 10 Chap. 29. 17 11 Or, *and the city shall be utterly abased.*

Verse 13. '*Thorns.*'—See the note on Gen. iii. 18.

— '*Briers.*'—The connection would suggest that some kind of thorny plant is denoted by the Hebrew word שָׁמִיר *shamir*, which is here employed. In Arabic the word *samir* denotes a sort of thorny plant, which Celsius finds, from Abulfeda, to be a species of *sidri* which does not bear fruit. Now, *sidr* is a name for Nabea, a species of Zizyphus; and as we have nothing more tangible than the analogy of name, it may be the plant denoted by the Hebrew word *shamir*. No plants are more common in the warm and dry uncultivated parts of the East than the prickly species of Zizyphus, which impede the path and choke up vegetation, and which are very suitable for the illustration of this and the other passages in which the word *shamir* occurs in the present book.

20. '*Ye that sow beside all waters,*' etc.—In this, and some other passages of similar force, it would be hard to prove that rice can be intended; but references certainly do occur to some kinds of grain which required a treatment precisely similar to rice. So in the present instance, Sir John Chardin conceives that this text cannot be better illustrated than by the culture of that important grain, which furnishes the principal article of food to a very large proportion of the human race. He says, 'This exactly answers the manner of planting rice; for they sow it upon the water: and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice in the water, they transplant it in the water.'

CHAPTER XXXIII.

1 *God's judgments against the enemies of his church.* 13 *The privileges of the godly.*

WOE to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have

waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of [1]salvation: the fear of the LORD *is* his treasure.

7 Behold, their [2]valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* [3]hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that [4]walketh [5]righteously, and speaketh [6]uprightly; he that despiseth the gain of [7]oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of [8]blood, and shutteth his eyes from seeing evil;

16 He shall dwell on [9]high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold [10]the land that is very far off.

18 Thine heart shall meditate terror. [11]Where *is* the scribe? where *is* the [12]receiver? where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a [13]stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place [14]of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge, the LORD *is* our [15]lawgiver, the LORD *is* our king; he will save us.

23 [16]Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

[1] Heb. *salvations.* [2] Or, *messengers.* [3] Or, *withered away.* [4] Psal. 14. 2, and 24. 4. [5] Heb. *in righteousness.* [6] Heb. *uprightness.* [7] Or, *deceits.* [8] Heb. *bloods.* [9] Heb. *heights, or high places.* [10] Heb. *the land of far distances.* [11] 1 Cor. 1. 20. [12] Heb. *weigher.* [13] Or, *ridiculous.* [14] Heb. *broad of spaces, or hands.* [15] Heb. *statute-maker.* [16] Or, *they have forsaken thy tacklings.*

Verse 4. '*Like the gathering of the caterpiller.*'—For 'caterpillar' read 'locust.' The grammatical construction here is such, that this may admit of two interpretations. It may either mean, as the caterpillar or the locust is gathered; or it may mean, as the caterpillar gathers its spoil. It often occurred, that in countries where the locust was an article of food, they were scraped together in large quantities, and thrown into ditches or reservoirs, and retained to be eaten. This is the custom in some parts of Africa. But the meaning here is, undoubtedly, that the plunder of the Assyrian army would be collected by the Jews, as the caterpillar or the locust gathered its food. The sense is, that as locusts spread themselves out over a land—as they go to and fro without rule and without molestation, gathering whatever is in their way, and consuming everything; so the Jews, in great numbers and without regular military array, would run to and fro and collect the spoils of the Assyrian army. In a country, as in Palestine, where great devastation was often made by the caterpillar and locust, this was a very striking figure.

18. '*He that counted the towers.*'—This was, as Calmet and Lowth understand, the commander of the enemy's forces [Qy. chief engineer], who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers; that he might know where to make the assault with the greatest advantage: as Capaneus before Thebes is represented in a passage of the *Phœnissæ* of Euripides, which Grotius has applied to the illustration of this text.

CHAPTER XXXIV.

1 *The judgments wherewith God revengeth his church.* 11 *The desolation of her enemies.* 16 *The certainty of the prophecy.*

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and [1]all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be [2]rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a [3]falling *fig* from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the [4]unicorns shall come down with them, and the bullocks with the bulls; and their land shall be [5]soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD'S [6]vengeance, *and* the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; [7]the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 [8]But the [9]cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court [10] [11]for owls.

14 [12]The wild beasts of the desert shall also meet with [13]the wild beasts of the island, and the satyr shall cry to his fellow; the [14]screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

1 Heb. *the fulness thereof.* 2 Rev. 6. 14. 3 Rev. 6. 13. 4 Or, *rhinoceros.* 5 Or, *drunken.* 6 Chap. 63. 4. 7 Rev. 18. 18, and 19. 3. 8 Zeph. 2. 14. Rev. 18. 2. 9 Or, *pelican.* 10 Or, *ostriches.* 11 Heb. *daughters of the owl.* 12 Heb. *Ziim.* 13 Heb. *Ijim.* 14 Or, *night monster.*

Verse 6. '*Bozrah.*'—This town of Edom is mentioned several times in Scripture, in such a manner as to shew that it was a city of great importance. In ch. lxiii. it seems to be celebrated for its dyed garments, as some understand, and for its wine, as others. In Mic. ii. 12, 'the sheep of Bozrah' are mentioned; but this last Bozrah is not said to belong to Edom, but rather seems to have been in possession of the Hebrews. Jeremiah also mentions a Bozrah in Moab (ch. xlviii. 24). We are at present acquainted with the ruins but of one town with this name: this is situated in the southern part of the district called the Hauran; the proximity of which to Moab might seem to shew that this was the Bozrah mentioned as belonging to the Moabites. We shall therefore describe it under the text referred to in Jeremiah, although we do not feel assured that the same town may not be intended wherever the name occurs, notwithstanding its appropriation to Moab in that one text of Scripture, and to Edom in others.

10. '*None shall pass through it for ever.*'—Mr. Kinnear, in his *Cairo, Petra and Damascus*, thinks, perhaps correctly, that this declaration has been fulfilled in its ceasing to be the great thoroughfare through which the commerce of nations passed.

11. '*The cormorant and the bittern shall possess it.*'—In our note on Ps. cii. 6, we have supposed the word (קָאַת *kaath*) to denote the pelican, as there translated, although here it is rendered 'cormorant.' Dr. Keith, however, thinks it means the partridge, which the Arabs call *katta*; and shews, from Burckhardt, that these birds frequent the mountains east of the Jordan, and of its ancient channel south of the Dead Sea, including, of course, the mountains of Seir, and are so abundant that the Arab boys often kill two or three at a time, merely by throwing a stick amongst them. We must confess, however, that we are not convinced that this bird is intended by the prophet; and we observe that Burckhardt himself suspects the bird of which he speaks to have been the 'quail,' so well known to the Hebrews in the desert.



DESOLATION OF IDUMEA.—View of a Portion of the Ruins of Petra.

'*Bittern.*'—See the Note on xiv. 23.

'*Raven.*'—The original term includes *crows* also. Burckhardt, speaking of one part of Edom, observes that the fields are frequented by immense numbers of crows (*Travels*, p. 403); and Dr. Wilson saw ravens (*Lands*, ii. 737).

13. '*Thorns.....in her palaces, nettles and brambles in the fortresses.*'—The word סִירִים *sirim*, translated 'thorns' in this text, is doubtless some thorny plant: but the species has not yet been determined. This is one of the many *different* Hebrew words all rendered by 'thorn' in the Authorized Version. Laborde, in describing the existing state of Petra, says that brambles, etc., sometimes rise to the same height with the columns, and that creeping and prickly plants often hide the monuments of human labour which this wonderful city offers. Brambles and parasitical plants sometimes reach the tops of the monuments, grow on their cornices, and conceal the base of the columns.

— '*Nettles.*'—The original word קִמּוֹשׂ *kimmosh*, very probably does denote the common nettle.

— '*Brambles,*' חוֹחַ *khoakh*.—As this term is sometimes used to denote a fish-hook, it becomes a very fit appellation for the species of *Rubus*, or bramble, where the thorns, as in the rose, are remarkable for being uncinate, or hooked. The word has different renderings in our version. In four places it is rendered 'thistle;' in four, 'thorn;' in one, 'thicket;' in one, 'hook,' and here 'bramble.' Celsius thinks that it means the *black-thorn*, which is described by the same word in the Arabic. With respect to the whole of this passage Kinnear remarks,—'"Thorns" do "come up in the palaces" of Petra, "nettles and briers in the fortresses thereof," but not to any very extraordinary extent.....And in fact the plants which grow most luxuriantly in the valley and neighbouring defiles, so as to give a character to the scenery, are the oleander, tamarisk and white broom; and numbers of purple hyacinths spring up everywhere among the ruins.' Dr. Wilson, quoting this (*Lands of the Bible*, ii. 736), adds, 'We certainly noticed all the plants here mentioned, but still we saw an abundance of less agreeable vegetation, including many of the plants associated with the original curse of the ground, and which in every country grow most luxuriantly among ancient ruins.'

— '*An habitation of dragons.*'—This is generally understood of reptiles. Kinnear declares that at Petra his party saw no reptile, except one small scorpion, which was brought in one morning by the Sheikh Hussein. 'But,' says Dr. Wilson, 'Petra, as well as other ruins in Idumea and other Eastern lands, may, nevertheless, be said to be "an habitation of dragons." It literally swarms with them. Never did we see so many lizards, centipedes, and scorpions as here. In the space of ten minutes the Fellahin caught some scores of them for us.' Of the lizards there obtained some figures are given, without names; but they appear to be of the same kinds which we have figured under Lev. xi.

Dr. Keith has collected some interesting evidence from the *incidental* notices of recent travellers, to shew that the several wild creatures here described as inhabiting, frequenting, possessing, the desolations of Edom, now are actually found among these desolations, in proportion corresponding to the discriminating terms employed in this prophecy. The evidence is indeed incomplete, no traveller having given particular attention to the subject, and some obscurity attending the determination of the species which the Hebrew text denotes; but still it goes so far as to furnish very convincing conclusions in establishing and illustrating the minute precisions of inspired prophecy. We will touch shortly on the subject, availing ourselves of Dr. Keith's references, to which we are enabled to make some additions.

'*Dragons.*'—This is to be understood as a general term for reptiles, serpents, etc. infesting ruined sites. Volney (*Travels*, ii. 289), speaking from the information of the Arabs, of *thirty* ruined towns south-east of the Dead

Sea—that is, in the land of Edom—says, 'The Arabs sometimes use them to fold their cattle in; but in general avoid them, on account of the enormous scorpions with which they swarm.' Shaw also represents the land of Edom, and the desert of which it now forms part, as abounding with various lizards and vipers which are dangerous and troublesome.

14. '*The satyr.*'—We have shewn under ch. xiii. 22, that a kind of baboon may be there intended by the word. We are not, however, satisfied that a reference to the wild goat is not *here* included; and if so, the statement of Burckhardt (*Travels in Syria*, p. 405) becomes of more interest, that 'in all the Wadys south of the Modjeb, and particularly in those of Modjeb and el-Ahsa, large herds of mountain goats, called by the Arabs *Beden*, are met with. They pasture in flocks of forty or fifty together; great numbers are killed by the people of Kerek and Tayfle, who hold their flesh in high estimation. As it is difficult to get a shot at them, the hunters hide themselves among the reeds on the banks of streams, where the animals resort in the evening to drink.' This statement places them in the mountains of Moab and Edom; and we learn also from Ehrenberg that they abound in the peninsula of Sinai.

— '*Screech owl.*'—The original word לילית *lilith*, which occurs here only, is imagined by the Rabbins to denote a female spectre, in a human figure, with wings, that lay in wait for children by night, and destroyed them. The word evidently denotes some creature of the night (literally, *nocturna*), and so far as authority goes, our translation is well supported in referring it to a species of owl. We might well suppose it to be the eagle-owl, or *bubo maximus*, which is found in many parts of the world, and haunts, preferably, old ruins and other places, where it is liable to little disturbance from the intrusion of mankind. Like others of its tribe, it remains silent in its solitude during the day, but comes forth at night from its retreat, adding by its strange appearance and dismal tones to the gloom of the scenes which it delights to frequent. The ground colour of this bird's plumage is brown mingled with yellow, diversified with wavy curves, bars, and dashes of black. Its length is about two feet: the legs are feathered to the toes: and the iris of the eye exhibits a bright orange colour. Three eggs, of a clear white colour, are found in the nests, which the eagle-owl constructs among the ruins of ancient temples, palaces, and tombs. The other creatures mentioned in this chapter have already been noticed. Kinnear says that the only birds of prey he saw were some white vultures, which were generally seen in pairs, soaring above the valley, or perched upon the rocks. Partridges, pigeons, a species of blackbird, and numbers of small singing birds, were seen every day. But he neither saw nor heard the screech-owl. Owls were, however, heard by other travellers, including Dr. Wilson, who says—'The birds which we noticed, or which the Fellahin told us were to be found here or in the neighbourhood, were, according to a list which we made out, the eagle, ossifrage (*akab*), kite, hawk, great owl, small owl, and raven; as well as the thrush, hoopoe, starling, wagtail, sparrow, bee-eater, duck, goose, pigeon, francolin, partridge, and pterocles, and the *kifud*, which, from the description of it given by the Fellahin, we took to be the neophron.' This *kifud* is, however, doubtless the same as the Hebrew kippod; of which see the note to Isa. xiv. 23.

15. '*Owl .... vultures,*' etc.—In the *Travels* of Captains Irby and Mangles, the following observation occurs in their account of Petra. 'The screaming of eagles, hawks, and owls, who were soaring above our heads, in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene.' Laborde, who remained longer on the spot than any previous traveller, also takes notice of the hootings of the screech-owl at night.



SCREECH OWL (*Bubo maximus*).

We may conclude the notes on this chapter in the striking words of Stephens (*Incidents of Travel*, ii. 76):—'I would that the sceptic could stand, as I did, among the ruins of this city, among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ancient city cries out to him in a voice loud and powerful as one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself, in the desolation and eternal ruin around him.'

CHAPTER XXXV.

1 *The joyful flourishing of Christ's kingdom.* 3 *The weak are encouraged by the virtues and privileges of the Gospel.*

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the

glory of the LORD, *and* the excellency of our God.

3 ¶ [1]Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a [2]fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the [3]eyes of the blind shall be opened, and [4]the ears of the deaf shall be unstopped.

6 Then shall the [5]lame *man* leap as an hart, and the [6]tongue of the dumb sing: for in the wilderness shall [7]waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* [8]grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; [9]but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:*

10 And the [10]ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

[1] Heb. 12. 12. [2] Heb. *hasty.* [3] Matt. 9. 27, &c., and 11. 5, and 12. 22, and 20. 30, &c, and 21, 14. John 9. 6, 7.
[4] Matt. 11. 5. Mark 7. 32, &c. [5] Matt. 11. 5, and 15. 30, and 21. 14. John 5. 8, 9. Acts 3. 2, &c., and 8. 7, and 14. 8, &c.
[6] Matt. 9. 32, 33, and 12. 22, and 15. 30. [7] John 7. 38, 39. [8] Or, *a court for reeds*, &c. [9] Or, *for he* shall be *with them.*
[10] Chap. 51. 11.

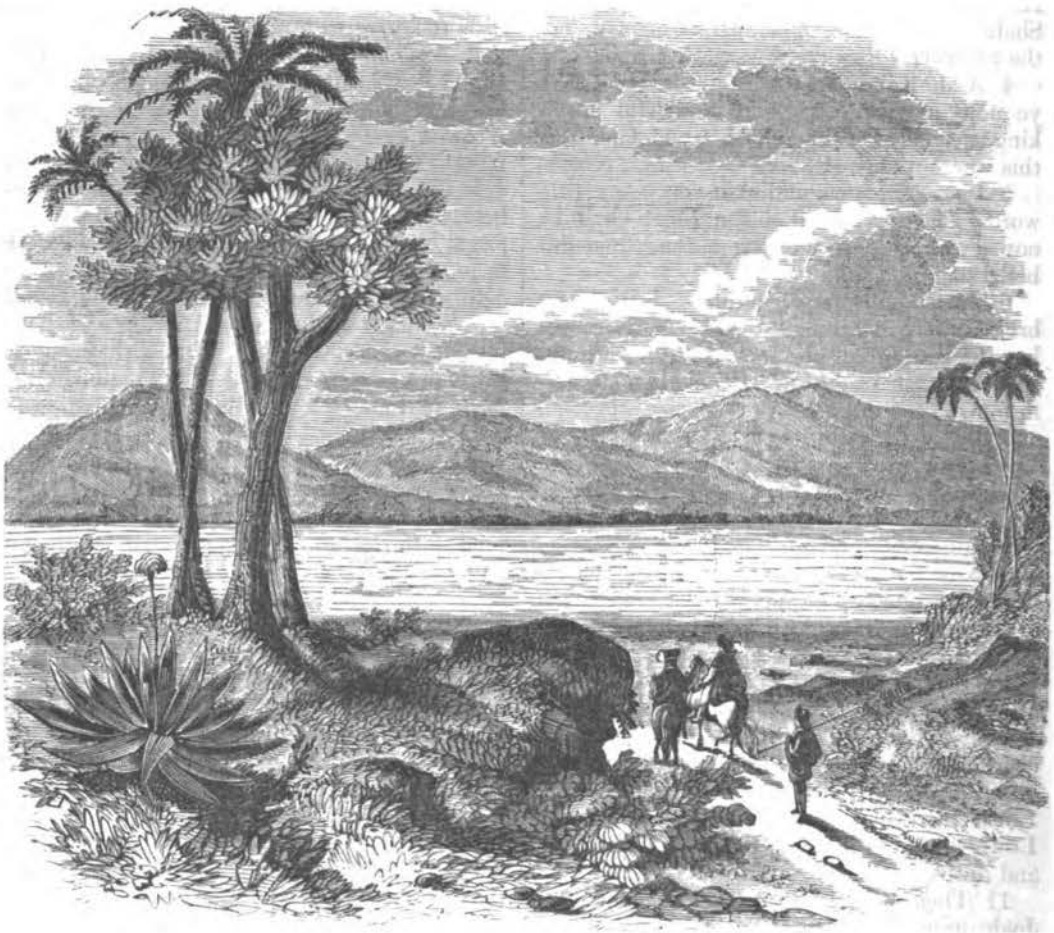
Verse 6. '*Then shall the lame man leap as an hart, and the tongue of the dumb sing,*' etc.—As this is described to be the effect of finding waters in the wilderness, and streams in the desert, the image is doubtless derived from the natural effects of desert travel, and their relief by the discovery of water. It is well observed by Campbell that 'Lameness and dumbness are the uniform effects of long walking in a desert: the sand and gravel produce the former, fatigue the latter. In such cases some of us have walked hours together without uttering a sentence; and all walked as if crippled, from the sand and gravel getting into the shoes; but the sight of water, especially if unexpected, unloosed every tongue and gave agility to every limb: men, oxen, goats, sheep, and dogs, ran with speed and expressions of joy to the refreshing element.'

7. '*The parched ground shall become a pool.*'—The original of the word rendered 'parched ground' is שָׁרָב *sarab*, which is the very word used in Arabic to express what we, after the French, usually know by the name of the *mirage*. This phenomenon, which is most common in sandy, desert countries, is an illusive appearance of pools and lakes of water, in places where water is most needed and least likely to occur. This phenomenon, which is produced by the reflection of salient objects on the oblique rays of the sun, refracted by the heat of the burning soil, offers so perfect a delusion in all its circumstances, that the most forewarned and experienced travellers are deceived by it, as are even the natives of the deserts, when not sufficiently acquainted with the locality in which it appears to be aware that no water actually exists. No one can imagine, without actual experience, the delight and eager expectation, followed by the most intense and bitter disappointment, which the appearance of the sarab often occasions to travelling parties, particularly when the supply of water which they are obliged to carry with them upon their camels is nearly or quite exhausted.

'Still the same burning sun! no cloud in heaven!
The hot air quivers, and the sultry mist
Floats o'er the desert, with a show
Of distant waters mocking their distress.'—SOUTHEY.

The following reference to this delusion occurs in the Koran:—'But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing.' Major Skinner, in his *Journey Overland to India*, gives this description of the appearance of the sarab in that very desert, between Palestine and the Euphrates, which probably supplied the images which the prophet employs: 'About noon the most perfect deception that can be conceived exhilarated our spirits and promised an early resting-place. We had observed a slight mirage two or three times before, but this day it surpassed all I have ever fancied. Although aware that these appearances have often led people astray, I could not bring myself to believe that this was unreal. The Arabs were doubtful, and said that, as we had found water yesterday, it was not improbable that we should find some to-day. The seeming lake was broken in several parts by little islands of sand that gave strength to the delusion. The dromedaries of the sheikhs at length reached its borders, and appeared to us to have commenced to ford as they advanced and became more surrounded by the vapour. I thought they had got into deep water, and moved with greater caution. In passing over the sand-banks their figures were reflected in the water. So convinced was Mr. Calmun of its reality, that he dismounted and walked towards the deepest part of it, which was on the right hand. He followed the deceitful lake for a long time, and to our sight was strolling on its bank, his shadow stretching to a great length beyond. There was not a breath of wind; it was a sultry day, and such a one as would have added dreadfully to the disappointment if we had been at any time without water.' The Scottish Missionary Deputation also noticed the phenomenon when in Egypt. 'In the distance we observed the well-known phenomenon of the mirage, to which the prophet Isaiah is supposed to allude: "The parched ground shall become (really) a pool" (Isa. xxxv. 7). At one time we saw what appeared to be a calm flowing water, reflecting from its unruffled surface the trees growing on its banks, while some object in the background assumed the appearance of a splendid residence amidst a grove of trees. At another time there appeared castles embosomed in a forest of palms, with a lake of clear water stretched between us and them. Generally, the mirage may be well known by its continually shifting the view, and by the hazy movement of the atmosphere over the apparent waters.'

Another traveller (Lieut. Wellsted) describes the same appearance as seen by him in the lowlands of Sinai:—'During the early part of the day we several times beheld the phenomenon of the mirage, or false water of the desert. Its resemblance to a diminutive lake was certainly very striking, since it not only reflected the bushes on its margin, but had something of the ripple of water, and was



THE MIRAGE.

streaked by those narrow, shining particles of light observable on the surface of lakes when viewed from a distance.'

'The idea of the prophet,' says Dr. Robinson, 'if he refers, as I suppose he does, to this phenomenon, is exceedingly beautiful. It is that the *mirage*, which has the appearance only of a sheet of water, and which often deceives the traveller, shall become a *real* lake; that there shall be hereafter no deception, no illusion; that man, like a traveller on pathless sands, weary and thirsty, shall no more be deluded and deceived by false appearances and unreal hopes. The hopes and promises which this world can furnish are as delusive as is the *mirage* to the thirsty and exhausted traveller. Man approaches them, and like that delusive appearance they recede or vanish. If they are still seen, they are always at a distance; and he follows the false and delusive appearance till he comes to the end of life. But the blessings of religion, the promises of God through the Messiah, are like *real* lakes of water, running streams to the thirsty traveller. They never deceive, never recede, never vanish, never are unsatisfactory. Man may approach them, knowing that there is no illusion; he may satisfy his wants, and still the supply is unexhausted and inexhaustible. Others also may approach the same fountain of pure joy, with as much freedom as other travellers may approach the running stream in the desert.'

CHAPTER XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh, sent by Sennacherib, by blasphemous persuasions soliciteth the people to revolt.* 22 *His words are told to Hezekiah.*

Now [1]it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 ¶ And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fullers' field.

3 Then came forth unto him Eliakim,

[1] 2 Kings 18. 13. 2 Chron. 32. 1.

Hilkiah's son, which was over the house, and Shebna the [2]scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* [3]vain words) '*I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the [5]staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give [6]pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 ¶ Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, [7] [8]Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree; and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that *was* over the houshold, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

[2] Or, *secretary.* [3] Heb. *a word of lips.* [4] Or, but *counsel and strength* are *for the war.* [5] Ezek. 29. 6, 7.
[6] Or, *hostages.* [7] Or, *Seek my favour by a present.* [8] Heb. *Make with me a blessing.*

CHAP. XXXVI.—This chapter corresponds to 2 Kings xviii., where notes on its contents have been given. The leading circumstances are also related in 2 Chron. xxxii.

Verse 8. '*I will give thee two thousand horses, if thou be able on thy part to set riders upon them.*'—There was doubtless some ground for this taunt. The Jews were discouraged by the law of Moses from keeping cavalry, and the kings were forbidden to multiply horses unto themselves. Some of the kings, indeed, and particularly Solomon, had disregarded this injunction, yet it is not likely that it should be neglected by a king so pious as Hezekiah, who manifested so much solicitude for the observance of the law; and it is therefore probable that he had no cavalry, and that the art of guiding horses was but little known at Jerusalem. As the Assyrians prided themselves on their cavalry, they would naturally enough look with contempt upon a people who were destitute of a means of defence to which *they* attached so much importance.

11. '*Speak...in the Syrian language.*'—The Hebrew is אֲרָמִית *Aramith*, that is, Aramæan, the language of Aram, which in its larger acceptation comprehended not only Syria Proper, but Mesopotamia, although usually in Scripture applied to that region of which Damascus was the capital. The language of all this country was probably the same—the Aramaic. This language is to be understood as forming the whole, of which the Syriac and Chaldee

were parts, constituting the northern and least developed branch of the Syro-Arabian family of languages. According to the best interpretations of Amos ix. 7, the cradle of this language was on the banks of the Kur or Cyrus; but Mesopotamia, Babylonia, and Syria constituted what may be considered its home and proper domain. At this time it seems, as might be inferred from geographical position, to have been the language of Assyria; and although not then commonly understood by the Jews, political events subsequently caused it to supplant the Hebrew in Palestine, and in and long before the time of Christ it was the common language of the Jewish people. It was then indeed the prevailing form of speech from the Tigris to the shores of the Mediterranean, and, in a contrary direction, from Armenia to the confines of Arabia. After obtaining such wide dominion, it was forced, from the ninth century onward, to give way before the encroaching ascendancy of Arabic; and it now only survives, as a living tongue, among the Syrian Christians in the neighbourhood of Mosul. There is reason to think that the Aramaic may be regarded as the aboriginal type, which the Hebrews and Arabians subsequently developed into fulness of form and structure. The earliest notice we have of the separate existence of the Aramaic language is in Gen. xxxi. 7, where Laban, in giving his own name to the memorial heap, employs words which are genuine Aramaic both in form and use. The next instance is the present, from which it appears that this language was known to the educated Jews, but not to the great body of the people. A striking instance of prevalence is afterwards found in the circumstance that it is employed as the language of official communication in the edict addressed by the Persian court to its subjects in Palestine (Ezra iv. 17). As to the chief characteristics of form and flexion which distinguish the Aramaic from the Hebrew language, see Dr. Nicholson's art. ARAMAIC LANGUAGE in Kitto's *Biblical Cyclopædia*.

11. '*The Jews' language*.'—If we except the term 'lip' (or language) of Canaan,' in Isa. xix. 18, where the diction is of too elevated a character to afford evidence that this designation was commonly employed, the present is the only name by which the Hebrew language is designated in the Old Testament 'the Jews' language,' or more properly, 'the Jewish language.' In a strict sense, however, 'Jewish' designates the idiom of the kingdom of Judah, which became the predominant one after the deportation of the ten tribes. It is in the Greek writings of the later Jews that 'Hebrew' is first applied to the language, as in ἑβραϊστί of the prologue to Ecclesiasticus, and in the γλῶσσα τῶν Ἑβραίων of Josephus. Our title to use the designation '*Hebrew* language' is therefore founded on the fact that the nation which spoke this idiom was properly distinguished by the ethnographical name of 'Hebrews.'

CHAPTER XXXVII.

1 *Hezekiah mourning sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 8 *Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 21 *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.* 36 *An angel slayeth the Assyrians.* 37 *Sennacherib is slain at Nineveh by his own sons.*

AND [1]it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the houshold, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of [2]blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is [3]left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will [4]send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say, concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

[1] 2 Kings 19. 1, &c. [2] Or, *provocation*. [3] Heb. *found*. [4] Or, *put a spirit into him*.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the [5]nations, and their countries,

19 And have [6]cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 [7]By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down [8]the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* [9]the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the [10]besieged places.

26 [11]Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* [12]of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.

28 But I know thy [13]abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And [14]the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and [15]they that escape out of mount Zion: the [16]zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will [17]defend this city to save it for mine own sake, and for my servant David's sake.

36 ¶ Then the [18]angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

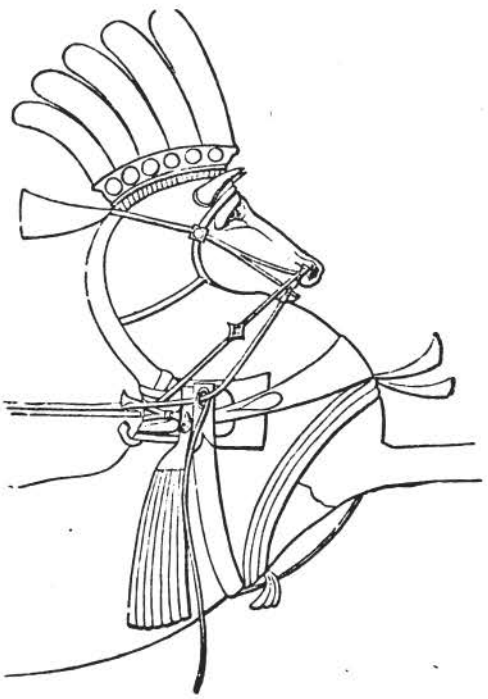
38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [19]Armenia: and Esar-haddon his son reigned in his stead.

[5] Heb. *lands.* [6] Heb. *given.* [7] Heb. *By the hand of thy servants.*
[8] Heb. *the tallness of the cedars thereof,* and *the choice of the fir trees thereof.* [9] Or, *the forest* and *his fruitful field.*
[10] Or, *fenced and cluscd.* [11] Or, *Hast thou not heard how I have made it long ago,* and *formed it of ancient times? should I now bring it to be laid waste,* and *defenced cities* to be *ruinous heaps?* [12] Heb. *short of hand.* [13] Or, *sitting.*
[14] Heb. *the escaping of the house of Judah that remaineth.* [15] Heb. *the escaping.* [16] 2 Kings 19. 31. Chap. 9. 7
[17] 2 Kings 20. 6. [18] 2 Kings 19. 35. [19] Heb. *Ararat.*

CHAP. XXXVII.—This chapter, being a continuation of the same narrative, corresponds to 2 Kings xix., where some illustrative notes will be found. The same narrative is also more briefly given in 2 Chron. xxxii.

Verse 29. '*Put my hook in thy nose.*'—It has been questioned whether this is to be understood to allude to the complete power which a man has over a fish which he has hooked, or to the Oriental custom of managing some kinds of cattle, as camels, oxen, etc., by means of a bridle attached to a ring run through their noses. The latter alternative is perhaps the most probable.

— '*Bridle in thy lips.*'—Men first guided the animals whose services they required by the voice, and afterwards by means of sticks, employed in the same manner as they still frequently are in directing unbridled asses. The more effective control which the bridle gives was however discovered very early, so that a bridle is mentioned even in the times of the patriarchs (Job xxx. 11). The bridle shewn in our woodcut, being copied from Egyptian antiquities, exhibits the most ancient form of which any representation remains, and supersedes the need of particular description. In connection with the present text, it is remarkable to find, from Theodoret, that it was customary to fix a sort of bridle or muzzle of leather on refractory slaves. Ancient history records the similar treatment of freemen when they became prisoners of war. Thus when Cambyses conquered Egypt, the son of the Egyptian monarch, with two thousand other youths of the highest rank, were condemned to death, and were conducted to execution, in procession, with ropes around their necks and bridles in their mouths (Herodotus, *Thalia*, xiv.).



HEAD OF A WAR-CHARIOT HORSE.—From an Ancient Egyptian Sculpture.

36. '*The angel of the Lord went forth,*' etc.—In the note on 2 Kings xix. 35, we promised that we would, in this place, inquire into the agency employed in effecting this stupendous destruction. Boswell, in his *Life of Johnson*, states that the manner in which this miracle of avengement was executed became a subject of conversation between them. The doctor, in his usual forcible manner, said: 'We are not to suppose that the angel went about with a sword in his hand stabbing them one by one; but that some powerful natural agent was employed for the purpose, most probably the samiel or simoom.' This is the opinion now generally entertained; and it is abundantly sanctioned by the terms in which this destruction had been predicted by the prophet in *v.* 7: 'Behold, I will send *a blast* upon him.'

Of the extraordinary visitations to which the deserts are subject, the hot wind, called by the Arabs the *simoom*, and by the Turks *samiel*, both of which words mean the *poison-wind*, seems the most remarkable and injurious. The accounts which are given by different persons vary so greatly, that it is difficult to deduce from them a connected statement of facts; and some writers have gone so far as to discredit the stronger effects which have been ascribed to this phenomenon. The fact seems to us to be, that in this, as in a thousand other matters, people infer analogies between what they do see and what they do not see; and in this they may be, and often are, wrong, from not knowing, or not taking into account, the circumstances by which differences and modifications may be and are produced. Travellers, whose routes almost always lie along the borders of the great desert, and who never visit those vast interior solitudes of sand which only the natives dare to traverse, witness only these phenomena in the most mild and mitigated forms, and thoughtlessly infer that they must be equally innocuous in the very heart of the desert, although they know that the causes which produce them must there be operating with more intense effect. What we ourselves deduce from the balance of testimonies is, that these phenomena are exhibited with diminished force the greater our distance from the heart of the desert is increased; and that the travellers who describe those mitigated phenomena which alone they noticed in their border routes, have no right to deny the concurrent testimony of history and of the natives, which ascribe to them stronger developments and more ruinous effects in the interior of the desert.

The simoom blows generally from the direction of the nearest sandy deserts; in Syria from those of Arabia, and in Egypt from those of Africa. Dr. Russell informs us that 'the *true* simoom' (by which expression he seems to have felt the necessity for such a distinction as we have now made) never reaches so far north as Aleppo, nor is common in the desert between that city and Basrah. He was, however, careful to collect the reports of the Arabs, which he thus states:—'They assert that its progression is in separate or distinct currents, so that the caravan, which in its march in the desert sometimes spreads to a great breadth, suffers only partially in certain places of the line, while the intermediate parts remain untouched. That sometimes those only who happen to be mounted on camels are affected, though more commonly such as are on foot; but that both never suffer alike. That lying flat on the ground till the blast passes over is the best method of avoiding the danger, but that the attack is sometimes so sudden as to leave no time for precaution. Its effects sometimes prove instantly fatal, the corpse being livid, or black, like that of a person blasted by lightning; at other times it produces putrid fevers, which prove mortal in a few hours; and that very few of those who have been struck recover.' This is not all they tell. The attention of Thevenot was strongly drawn to the subject, and he made particular inquiries concerning it, at the towns on the borders of the desert, of different persons in different places. He says that they all agreed in their testimony, which is the same in substance as that which has just been adduced, with the additions,—which, we know, form part of the current account among the natives,—'No sooner does a man die by this wind than he becomes black as a coal, and if one take him by the leg, arm, or any other place, his flesh comes off from the bone, and is plucked off by the hand that would lift him up. They say that in this wind there are streaks of fire as small as a hair, which have been seen by some, and that those who breathe in those rays of fire die of them, the rest receiving

no damage.' We willingly confess that there are some points in these statements which savour of exaggeration; but we consider that, taking the whole of these reports at their lowest value, they evince at least that the simoom is sometimes productive of immediately fatal effects in the interior of the deserts. Most of the described phenomena suggest a highly electrical state of the atmosphere, and the symptoms of immediate putrefaction are such as occur in cases of death by lightning.

The *mitigated* effects of this wind, as experienced and reported by European travellers, may thus be described.

The Arabs, and others accustomed to the deserts, are aware of the signs which portend a coming simoom, and if they make the discovery before a day's journey is commenced, cannot be induced to depart from their station until it has overpast. Even the cattle are sensible of the approaching evil, and manifest their uneasiness by plaintive cries and other tokens of distress. All animated nature seems to take alarm, and to throw itself upon the defensive. The horizon gradually assumes a dull purplish or violet hue, while the sun becomes shorn of its beams, and looks red and heavy, as through a London fog. Then comes on the hot wind, laden with a subtile and burning dust, or rather fine sand, which penetrates to all things; the atmosphere becomes exceedingly hot, and the air, less even from its heat (110° in the shade, 130° in the sand) than from its noxious qualities and the particles with which it is laden, is breathed with difficulty; and even under the shelter of a tent, and with every possible precaution and safeguard, the effect is most distressing. It fires, burns, dries up the lungs, the mouth is parched, the skin dry, and a feeling of universal debility prevails, while the pulse rises as in fever. Life seems attacked in its most delicate organs; and there is much reason to think that any prolonged subjection to even this greatly mitigated form of the evil would be attended with serious consequences; and still more if no measures of protection against it were sought. Dr. Madden, who was exposed to a somewhat slight simoom in the desert of Suez, and remained in his tent while it lasted (above seven hours), describes the sensation as inexpressibly distressing; but he does not think it was the degree of heat that occasioned it, for in Upper Egypt he had sustained an equally high temperature without any such prostration of strength and spirits. But he believes the hot wind of the desert to be connected with an electrical state of the atmosphere, which has a depressing influence on the nervous system. And this, it will be observed, is the opinion of a medical man. In Egypt, where, as in Palestine, this wind is much less alarming than even in the border deserts, it exchanges its name of *simoom* for that of *hamsin* (fifty), because it is felt the most frequently during fifty days about the vernal equinox.

CHAPTER XXXVIII.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward, for a sign of that promise. 9 His song of thanksgiving.

1 IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, [2]Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [3]sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the [4]sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off [5]with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; [6]undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, [7]for peace I had great bitter-

[1] 2 Kings 20. 1. 2 Chron. 32. 24. [2] Heb. *Give charge concerning thy house.* [3] Heb *with great weeping.*
[4] Heb. *degrees by, or, with the sun.* [5] Or, *from the* thrum. [6] Or, *ease me.* [7] Or, *on my peace* came *great bitterness.*

ness: but [a]thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

[a] Heb. *thou hast loved my soul from the pit.*

CHAP. XXXVIII.—The circumstances related in this chapter are also recorded in the first eleven verses of 2 Kings XX.; but in the present account we have Hezekiah's song of thanksgiving, which is wanting there.

Verse 1. '*Hezekiah sick.*'—In *v.* 21, it is mentioned that he had a boil. The disease with which Hezekiah was afflicted has been variously supposed to be a pleurisy, the plague, the elephantiasis, and the quinsy. But Dr. Mead says (*Medica Sacra*, pp. 20-33) that the malady was a fever, which terminated in an abscess; and for promoting its suppuration a cataplasm of figs was admirably adapted. The case of Hezekiah, however, indicates not only the limited knowledge of the Jewish physicians at that time, but also that though God can cure by a miracle, yet he also gives sagacity to discover and apply the most natural remedies.

The application of figs to various kinds of boils and wounds is at this day very usual in the East. Dr. Madden, in his account of the medical practice in Turkey (*Travels*, i. 64), says, 'A common application to wounds is a roasted fig. I believe, old women prescribe it for gum-boils in England; and the practice is as old as Isaiah, who ordered a mass of figs to Hezekiah's boil.' That dried figs were much used in the Materia Medica of the ancients is shewn by Lowth's quotations under this text from Pliny and Celsus. While, however, it may seem that the prophet was directed to make that application which was in itself the most proper, and which experience of its good effects has since brought into general use, it is clear that the king would have died if the Lord had not interposed and given his blessing to the means which He directed to be employed. The transaction is thus far removed from a common matter of medical treatment; and still more so when we recollect that his recovery was positively affirmed, and the future duration of his life fixed and declared, at the same *moment*.

12. '*Removed...as a shepherd's tent.*'—This is a figurative way of expressing what the Scripture also expresses by another figure—that 'we have here no abiding city' (Heb. xi. 10). There the transitory nature of human life is expressed by the contrast between a shepherd's tent—which is frequently taken up and carried quite away—leaving in its former place no trace of habitation, and a built and established city—'a city that hath foundations.'

21. '*The boil.*'—The word here is the same שְׁחִין *shekhin*, which occurs in Exod. ix. 10, and is considered in the note on that text.

CHAPTER XXXIX.

1 *Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures.* 3 *Isaiah, understanding thereof, foretelleth the Babylonian captivity.*

AT [1]that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his [2]precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [3][4]armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

[1] 2 Kings 20. 12, &c. [2] Or, *spicery.* [3] Or, *jewels.* [4] Heb. *vessels*, or, *instruments.*

CHAP. XXXIX.—The same circumstances are recorded, in nearly the same words, in 2 Kings XX.

CHAPTER XL.

1 *The promulgation of the Gospel.* 3 *The preaching of John Baptist.* 9 *The preaching of the apostles.* 12 *The prophet by the omnipotence of God,* 18 *and by his incomparableness,* 26 *comforteth the people.*

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye [1]comfortably to Jerusalem, and cry unto her, that her [2]warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

3 ¶ [3]The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made [4]straight, and the rough places [5]plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it.*

6 The voice said, Cry. And he said, What shall I cry? [6]All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the [7]word of our God shall stand for ever.

9 ¶ [8]O Zion, that bringest good tidings, get thee up into the high mountain; [9]O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come [10]with strong *hand,* and his arm shall rule for him: behold, [11]his reward *is* with him, and [12]his work before him.

11 He shall [13]feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those [14]that are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in [15]a measure, and weighed the mountains in scales, and the hills in a balance?

13 [16]Who hath directed the Spirit of the LORD, or *being* [17]his counsellor hath taught him?

14 With whom took he counsel, and *who* [18]instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of [19]understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as [20]nothing; and they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye [21]liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that [22]*is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 [23]*It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that [24]stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the [25]princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 ¶ Lift up your eyes on high, and behold who hath created these *things,* that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

1 Heb. *to the heart.* 2 Or, *appointed time.* 3 Matt. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23. 4 Or, *a straight place.* 5 Or, *a plain place.* 6 Job 14. 2. Psal. 102. 11, and 103. 15. James 1. 10. 1 Pet. 1. 24. 7 John 12. 34. 1 Pet. 1. 25. 8 Or, *O thou that tellest good tidings to Zion.* 9 Or, *O thou that tellest good tidings to Jerusalem.* 10 Or, *against the strong.* 11 Chap. 62. 11. 12 Or, *recompence for his work.* 13 Ezek. 34. 23. John 10. 11. 14 Or, *that give suck.* 15 Heb. *a tierce.* 16 Wisd. 9. 13. Rom. 11. 34. 1 Cor. 2. 16. 17 Heb. *man of his counsel.* 18 Heb. *made him understand.* 19 Heb. *understandings.* 20 Dan. 4. 32. 21 Acts 17. 29. 22 Heb. *is poor of oblation.* 23 Or, *him that sitteth,* &c. 24 Psal. 104. 2. 25 Job 12. 21. Psal. 107. 40.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [26]*there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall [27]renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

[26] Psal. 147. 5.

[27] Heb. *change.*

Verse 3. '*Prepare ye the way,*' etc.—Lowth is probably correct in understanding that the idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition or took a journey, especially through desert and unfrequented countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. Such things were done in military marches, as appears from the account which Diodorus gives of the march of Semiramis; and, in like manner, when the Great Mogul made his royal progresses, a very large body of men was sent on before to prepare for the imperial cavalcade a way through the wilderness, by removing every obstruction and creating every facility which their numbers rendered possible.

15. '*Counted as the small dust of the balance.*'—That is, of as small account as the minute particles of unconsidered dust, which rest upon the balance without any sensible effect upon its equilibrium.

—'*A very little thing.*'—The word (דַּק *dak*) is elsewhere applied as an epithet to denote something exceedingly small and fine, sometimes to express the finest and smallest dust, such as the wind drives before it. Jerome thinks that the prophet had in view that exceedingly fine and almost imperceptible dust which in the East penetrates to everything, however well compacted, and the extremely minute and subtle character of which can now only be comprehended by those who have travelled in the hot and dry regions of the East. He compares what he thus supposes to be intended, to the *atoms* of Epicurus and Democritus; and, following his general idea, some modern translators render the original word by 'an atom' in the present text.

22. '*That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.*'—In the first clause, the Septuagint, Syriac, and Arabic must have read differently, for they have 'as a vault;' but, following our present copies, the word seems to express a very fine cloth, or, as some think, a delicate skin. Lowth has 'as a thin veil.' The ancients generally believed that the sky was solid, and extended like a vault over the earth. That this was also the opinion of the Hebrews is clear from many passages of Scripture. Those other passages which describe it as extended like a veil, spread out like a tent, or rolled up like a volume, do not affect this view, since they are obviously designed to illustrate by comparison the facility with which the highest demonstrations of Almighty power are afforded, whether in creating or destroying, rather than to state the condition or structure of the firmament, regarded in itself. See more fully, on every part of this subject, in Calmet's excellent '*Dissertation sur le Système du Monde, selon les Anciens Hébreux.*'

CHAPTER XLI.

1 *God expostulateth with his people about his mercies to the church,* 10 *about his promises,* 21 *and about the vanity of idols.*

KEEP silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up [1]the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed [2]safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the [3]first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, [4]Be of good courage.

7 So the carpenter encouraged the [5]goldsmith, *and* he that smootheth *with* the hammer [6]him that smote the anvil, [7]saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have [8]chosen, the seed of Abraham my [9]friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will

[1] Heb. *righteousness.* [2] Heb. *in peace.* [3] Chap. 43. 10, and 44. 6, and 48. 12. Rev. 1. 17, and 22. 13.
[4] Heb. *Be strong.* [5] Or, *founder.* [6] Or, *the smiting.* [7] Or, *saying of the sodcr, It is good.*
[8] Deut. 7. 6, and 10. 15, and 14. 2. Psal. 135. 4. Chap. 43. 1, and 44. 1. [9] 2 Chron. 20. 7. James 2. 23.

strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be [10]ashamed and confounded: they shall be as nothing; and [11]they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* [12]them that contended with thee: [13]they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye [14]men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having [15]teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open [16]rivers in high places, and fountains in the midst of the valleys: I will make the [17]wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ [18]Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may [19]consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* [20]of nothing, and your work [21]of nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could [22]answer a word.

29 Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confusion.

[10] Exod. 23. 22. Chap. 60. 12. Zech. 12. 3. [11] Heb. *the men of thy strife.* [12] Heb. *the men of thy contention.*
[13] Heb. *the men of thy war.* [14] Or, *few men.* [15] Heb. *mouths.* [16] Chap. 35. 7, and 44. 3. [17] Psl. 107. 35.
[18] Heb. *Cause to come near.* [19] Heb. *set our heart* upon them. [20] Or, *worse than nothing.* [21] Or, worse *than of a viper.*
[22] Heb. *return.*

Verse 19. '*Shittah-tree.*'—This was the tree that furnished the shittim-wood, so frequently mentioned in the books of Moses as that which was employed in the works of the tabernacle. See the note on Exod. xxv. 5.

— '*Myrtle.*'—See Zech. i. 8.

— '*Oil-tree.*'—The olive-tree is probably intended, as understood elsewhere by our translators. Thus they have 'olive-tree' in the text of 1 Kings vi. 23, and 'trees of oil' in the margin.

— '*Fir-tree.*'—The cypress is probably to be understood. See the note on Gen. vi. 14.

— '*The pine.*'—The word תִּדְהָר *tidhar* only occurs here and in ch. lx. 13. Its meaning is very uncertain, and the translations fluctuate between the plane, beech, pine, cypress, larch, and elm. The last has the support of Aquila, Symmachus, and Jerome; and, with such authority, is perhaps the most probable alternative, where all is uncertain. However, if we will have a pine-tree, we might conjecture that allusion is here made to the silver fir (*Pinus picea*), the presence of which is by the Tartars considered as a sure indication of good springs of water. The leaves are solitary and flat, after the manner of the common fir. The tree is remarkable for its even and upright stature, silvery bark, and horizontal branches. The coloured bractes or flower-leaves with which the cone is garnished form a beautiful characteristic of the species.

— '*Box-tree.*'—This word also (תְּאַשּׁוּר *teashshur*) occurs only here and in ch. lx. 1; and it is not very clear what tree is intended. Translations are divided between cedar, fir, poplar, box-tree, etc. The last, which our translation has chosen, is perhaps the best supported alternative. The box (*Buxus sempervirens*) is favourably known in our gardens and pleasure-grounds; and when it



SILVER FIR.

attains considerable magnitude, and flourishes in a congenial soil, the beauty and freshness of this evergreen claim great admiration. The wood is much esteemed for the even and compact nature of its texture, which render it of singular value in the arts, it being thus most fitted for wood engraving. The box belongs to the euphorba-



BOX TREE (*Buxus Sempervirens*).

ceous tribe, which is characterized by a fruit composed of three lesser ones combined together, as one may observe in the spurge, or any other species of euphorbium.

CHAPTER XLII.

1 *The office of Christ, graced with meekness and constancy.* 5 *God's promise unto him.* 10 *An exhortation to praise God for his Gospel.* 17 *He reproveth the people of incredulity.*

BEHOLD [1]my servant, whom I uphold; mine elect, *in whom* my soul [2]delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the [3]smoking flax shall he not [4]quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be [5]discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for [6]a light of the Gentiles;

7 To open the blind eyes, to [7]bring out the prisoners from the prison, *and* them that sit in [8]darkness out of the prison house.

8 I *am* the LORD: that *is* my name: and my [9]glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and [10]all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof

1 Matt. 12. 18. 2 Matt. 3. 17, and 17. 5. Ephes. 1. 6. 3 Or, *dimly burning.* 4 Heb. *quench it.* 5 Heb. *broken.*
6 Chap. 49. 6. Luke 2. 32. Acts 13. 47. 7 Chap. 61. 1. Luke 4. 18. Heb. 2. 14, 15. 8 Chap. 9. 2. 9 Chap. 48. 11.
10 Heb. *the fulness thereof.*

lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall [11]prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and [12]devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things [13]straight. These things will I do unto them, and not forsake them.

17 They shall be [14]turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ Hear, ye deaf; and look, ye blind, ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD'S servant?

20 Seeing many things, [15]but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make [16]*it* honourable.

22 But this *is* a people robbed and spoiled; [17]*they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for [18]a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear [19]for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

11 Or, *behave himself mightily.*
12 Heb. *swallow*, or *sup up.*
13 Heb. *into straightness.*
14 Psal. 97. 7. Chap. 1. 29, and 44. 11, and 45. 16.
15 Rom. 2. 22.
16 Or, him.
17 Or, *is snaring all the young men of them.*
18 Heb. *a treading.*
19 Heb. *for the aftertime.*

Verse 2. '*He shall not cry, nor lift up, nor cause his voice to be heard in the street.*'—In the East, when two or more people go along the streets, they speak in such a loud voice that all who pass may hear. Has a person gained or lost a cause in a court of justice, he vociferates his story again and again to his companions, as he goes along the road. This practice may have arisen from the custom of the superior walking the first, which makes it necessary for him to speak in a loud voice, that those who are in the rear may hear his observations. Men of a boisterous temper, who wish to raise a clamour, or those who are the leaders in any exploit, always bawl aloud when they talk to their companions as they go along the road.

11. '*The villages that Kedar doth inhabit.*'—The Kedarenes were a tribe of Arabs; and as some tribes of Arabian and Tartar nomades live in tents, and wander from one place to another during one part of the year, and remain fixed in villages during the other—perhaps, as Lowth supposes, the people which the prophet had in view were of this class, and the 'villages' those collections of huts or cottages in which they at times resided. It does not however appear very clear to us that such an explanation is quite necessary; for it is very possible that the term rendered 'village' may apply as well to a collection of tents as to one of huts or cottages, by the same analogy which occasions a *tent* to be sometimes called a *house*, both by the ancient Hebrews and the modern Arabians.

19. '*Who is blind, but my servant? or deaf, as my messenger that I sent?*'—We apprehend that this is to be understood as alluding to the agent employed by the Lord; and that it describes him as so absorbed with his message as to be blind and deaf to all things else. 'So in India, where the Yogee affects to deliver a message from the gods, or when he speaks of futurity, he is as one who is blind and deaf; and so insensible is he to external things, that whatever sights may pass before his vision, and whatever sounds may fall upon his ear, he appears to be altogether insensible to their power. The people say he is so full of the deity as to be unconscious of passing scenes.'—ROBERTS.

CHAPTER XLIII.

1 *The Lord comforteth the church with his promises.* 8 *He appealeth to the people for witness of his omnipotency.* 14 *He foretelleth them the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the people as inexcusable.*

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walk-

est through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy [1]life.

5 [2]Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: [3]who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: [4]before me there was [5]no God formed, neither shall there be after me.

11 I, *even* I, [6]*am* the LORD; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall [7] [8]let it?

14 ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their [9]nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which [10]maketh a way in the sea, and a [11]path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a [12]new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the [13] [14]owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 [15]This people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the [16]small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou [17]filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I, *am* he that [18]blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy [19]teachers have transgressed against me.

28 Therefore I have profaned the [20]princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

[1] Or, *person.* [2] Chap. 44. 1, 2. Jer. 30. 10, and 46. 27. [3] Chap. 41. 21, 22. [4] Chap. 41. 4, and 44. 8. [5] Or, *nothing formed of God.* [6] Chap. 45. 21. Hos. 13. 4. [7] Heb. *turn it back.* [8] Job 9. 12. Chap. 14. 27. [9] Heb. *bars.* [10] Exod. 14. [11] Josh. 3. [12] 2 Cor. 5. 17. Revel. 21. 5. [13] Or, *ostriches.* [14] Heb. *daughters of the owl.* [15] Luke 1. 74, 75. [16] Heb. *lambs*, or, *kids.* [17] Heb. *made me drunk*, or, *abundantly moistened.* [18] Ezek. 36. 22, &c. [19] Heb. *interpreters.* [20] Or, *holy princes.*

Verse 2. '*When thou walkest through the fire,*' etc.—This allusion, as well as that in verse 25 of the preceding chapter, is probably derived from the dangers attending the Eastern custom of setting the dry herbage on fire on the ground. Any one who has had occasion to observe an extensive conflagration of this nature, extending, as it were, in a flood of flame, will feel a great propriety and beauty in the association of dangers arising from it with those from passing through water. Some imagine that there is a reference to the punishment of burning alive; but this appears to us less probable than the other explanation.

14. '*The Chaldeans, whose cry is in the ships.*'—This apparently alludes to the songs and cries of the ancient

mariners, which probably were much the same as those now heard in the Levant, and which were thus described by Mr. Emerson in his 'Letters from the Ægæan:' 'As we loosed from our moorings, the men commenced their usual chants: every order was repeated from man to man along the deck; and not a sheet was overhauled or belayed without an appropriate scream to designate the operation. Lucian, if I remember right, makes some allusion to this noisy custom.'

24. '*Bought me no sweet cane.*'—From this it would appear to have been used in the temple service, and that doubtless as incense. It was probably the *Calamus aromaticus;* concerning which, see the note on Exod. xxx. 23.

CHAPTER XLIV.

1 *God comforteth the church with his promises.*
7 *The vanity of idols,* 9 *and folly of idol makers.*
21 *He exhorteth to praise God for his redemption and omnipotency.*

YET now hear, [1]O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will [2]pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water courses.

5 One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; [3]I *am* the first, and I *am* the last: and beside me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, [4]*there is* no [5]God; I know not *any.*

9 ¶ They that make a graven image *are* all of them vanity; and their [6]delectable things shall not profit; and they *are* their own witnesses; [7]they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be [8]ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 [9]The smith [10]with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he [11]strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it.*

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it,* and baketh bread; yea, he maketh a god, and worshippeth *it;* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself,* and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it,* and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath [12]shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none [13]considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abo-

[1] Chap. 41. 8, and 43. 1. Jer. 30. 10, and 46. 27. [2] Chap. 35. 7. Joel 2. 28. John 7. 38. Acts 2. 18.
[3] Chap. 41. 4, and 48. 12. Revel. 1. 8, 17, and 22. 13. [4] Deut. 4. 35, 39, and 32. 39. 1 Sam. 2. 2. Chap. 45. 5. [5] Heb. *rock.*
[6] Heb. *desirable.* [7] Psal. 115. 4, &c. [8] Psal. 97. 7. Chap. 1. 29. and 42. 17, and 45. 16. [9] Jer. 10. 3. Wisd. 13. 11.
[10] Or, *with an axe.* [11] Or, *taketh courage.* [12] Heb. *daubed.* [13] Heb. *setteth to his heart.*

mination? shall I fall down to [14]the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself:

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the [15]decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, [16]Thou shalt be built; and to the temple, Thy foundation shall be laid.

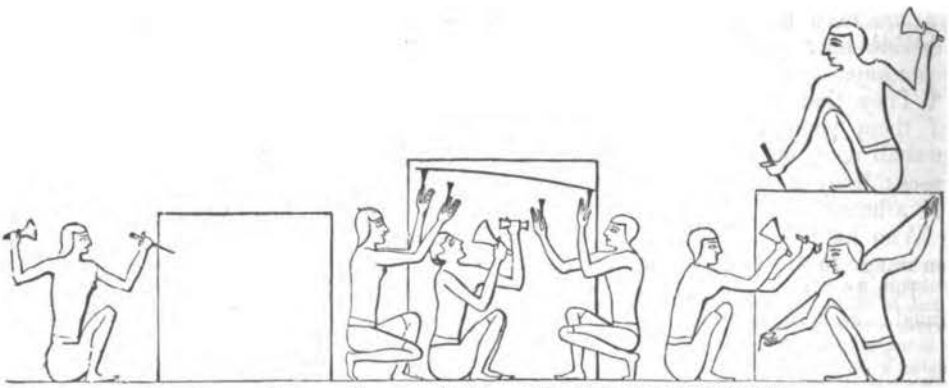
[14] Heb. *that which comes of a tree.* [15] Heb. *wastes.* [16] 2 Chron. 36. 22, 23. Ezra 1. 1, &c. Chap. 45. 13.

Verse 5. '*Another shall subscribe with his hand unto the Lord.*'—The Septuagint has, 'shall write upon his hand, I belong to God.' That an inscription *upon* the hand, not *with* the hand, is intended, is sufficiently clear. Lowth, and Boothroyd after him, render, 'Shall inscribe his hand to Jehovah.' Henderson has, 'Shall inscribe on his hand: JEHOVAH'S.' And Barnes, 'Shall write with his hand to be JEHOVAH'S.' From the translation of the Seventy it appears that they understood it as Lowth does, as an allusion to the marks, rendered indelible by fire or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged: the slave was marked with the name of his master; the soldier with that of his commander; the idolater with the name or ensign of his god. It seems that the early Christians imitated this practice; for Procopius, in his note on this text, says that 'many marked their wrists or their arms with the sign of the cross, or with the name of Christ.' See the notes on Levit. xix. 28, and ch. xlix. 15.

12. '*He is hungry...he drinketh no water.*'—The Rev. J. Williams states that when the South Sea Islanders made an idol, they strictly abstained from food; and although they might be, and were sometimes, three days about the work, no water, and, he believes, no other food, passed their lips all the time. This fact would convey a satisfactory elucidation of an allusion not easily otherwise explained.

13. '*The carpenter stretcheth out his rule.*'—The particulars in this description of idol-making are more minute than we elsewhere find in the Bible. In many respects it seems so strikingly to agree with the process followed by the Egyptian idol-makers, that we have given three of the numerous representations in Rosellini, copied from Egyptian paintings, and add the following particulars, for which we are indebted principally to Sir J. G. Wilkinson's *Materia Hieroglyphica*, printed at Malta, 1828, 1830.

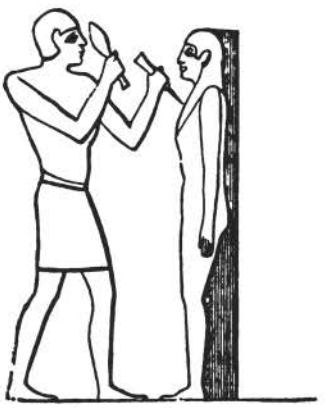
When the Egyptians intended to sculpture, they began by smoothing the surface, and drawing a number of parallel lines at equal distances, at right angles to which were traced other lines forming a series of squares. The size of these squares depended upon the size of the figures to be formed; but whatever was their size, nineteen parts or spaces were always allowed for the height of the human figure. If smaller figures were to be introduced, intermediate lines were then ruled which formed smaller



ANCIENT EGYPTIAN SCULPTORS, blocking out Stone for the formation of an Idol.

squares, and consequently a figure of smaller proportion. May not this explain the marking out with a line and with a compass, mentioned in our text?

After the first outlines of the figure had been traced, it was inspected by a master, who wrote in various parts of



CARVING AN IDOL.

it, in hieratic, such observations and instructions as he wished to be attended to by the artists in the progress of the work, and which of course were obliterated as the sculptures were formed. These were the work of other artists, distinct from the draughtsmen; and the remainder was completed by others, who added the colour, gilding, or polish, and who introduced the minute parts of dress



PAINTING AN IDOL.

and ornament. To this it may not be amiss to add that the sculptors were not only guided by certain artistical rules, but, in the representations of their gods, were bound to observe certain forms prescribed by their priests, and which it was accounted sacrilege to transgress. The more effectually to accomplish this object, and preclude the intervention of anything forbidden by the laws in subjects accounted sacred, the profession of an artist was not allowed to be exercised by any common or illiterate person. Indeed, Sir J. G. Wilkinson has shewn the probability that they were, in some sort, attached to and formed a branch of the priesthood.

These observations apply primarily to working in stone; whereas the text appears to speak of wooden images overlaid, it would seem, with metal. But the same essential rules appear to have been observed in the main, whatever were the materials with which the idols were formed.

14. '*Cypress.*'—The word תִּרְזָה *thirzah*, occurs here only; and it seems very uncertain what particular tree is intended; but the Arabic root, as well as the purpose to which it was applied, would suggest that it furnished a strong and durable wood. Besides the cypress, the holly, pine, *Thuja orientalis*, and others, have been suggested as alternatives. It is impossible to say which among them is entitled to the preference.

— '*Ash.*'—The word אֹרֶן *oren*, which our translators have rendered 'ash,' is by the Seventy translated πίτυς, or *larch*, which seems to be the tree intended. It is a fast growing tree, and its wood is scented like the cedar of our black-lead pencils. The rapidity of its growth would naturally recommend itself to one who wished to have a god hewn out of the tree which he had himself planted;



THE LARCH.

while the freedom with which any kind of deal burns when kindled rendered it very proper for fuel. The larch, or *Pinus larix*, has its delicate leaves in bundles, after the manner of the cedar of Lebanon; the cones are of an elegant form, while every feature has something light about it, though the trees attain a large size. It is a native of warm climates, and produces a kind of Venice turpentine, and the inner portion of the wood gives forth a gum which so nearly resembles gum Arabic, that the experienced can scarcely tell the difference.

18. '*He hath shut their eyes, that they cannot see.*'—It is possible that Paxton may be right in his notion that there is here some allusion to a custom which has been known in the East, of sealing up the eyes of a person for a time, so as to deprive him of the light of day. A son of the Great Mogul was actually suffering such punishment at

the time of Sir Thomas Roe's embassy. He had been cast into prison, and deprived of the light, by a kind of adhesive plaster being put upon his eyes, for the space of three years; after which the seal was taken away that he might again enjoy the use of his eyes, but he was still detained in prison.

24. '*Thus saith the Lord*,' etc.—Here may be considered to begin that magnificent and most definite prophecy which foretells the future existence, the very name, and the principal acts of Cyrus, particularly his victories; the taking of Babylon by him, with various details, fulfilled to the very letter, of the circumstances attending that grand historical event; and the restoration of the captive Hebrews to their own land, under the decree of that renowned conqueror. On that part which relates to the fall of Babylon we shall touch but slightly at present, reserving our remarks for the parallel prophecies in Jeremiah.

28. '*Cyrus, He is my shepherd*.'—It is rather remarkable that Xenophon reports Cyrus as comparing kings, and himself in particular, to shepherds; observing that there was great resemblance between the offices of a shepherd and a king; for as the good shepherd was bound to provide for the welfare and comfort of his flock, so was a king bound to make men and cities happy. The comparison of a king to a shepherd was however anciently very common, both in and out of Scripture.

The peculiarly distinguished manner in which Cyrus is mentioned in Scripture—named and addressed so long before his birth—called by the Lord *his shepherd* and *his anointed*—and promised His high protection and assistance—are circumstances which have led to much investigation concerning the character of this great king. Some think that all these terms apply to his character as an appointed agent in fulfilling the Lord's will, altogether distinct from any considerations connected with his personal or religious character. Others, however, are of opinion that there was that in Cyrus which, in connection with his appointment to perform the Divine will among the nations, gives a peculiar propriety and force to the terms which are applied to him. Dr. Hales, after reviewing his character and history, concludes, strongly, that 'he lived the life and died the death of the righteous;' and thinks that he was a believer in one God—that is, God as known to the patriarchs, and who had been worshipped by his venerable ancestors, the Pischdadians. Our own opinion may be briefly stated. It is repeatedly said, in the next chapter, to Cyrus, 'Thou hast not known me;' and then, coupled with that convincing evidence which the precise predictions offer, we see the unity of God strongly and impressively asserted, together with some distinct allusion to those very errors which were entertained by the people to whom Cyrus belonged. Now in that remarkable passage, Ezra i. 1, 2, Cyrus says—'Jehovah, the God of heaven, hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem.' Here he intimates his acquaintance with this very prophecy; for where else is he charged to build the Lord a house at Jerusalem? and he distinctly acknowledges that the God who so charged him was the God of heaven, and that He it was who, as He also had here promised, had given him 'all the kingdoms of the earth.' It would therefore seem that, in arriving at the conviction that in his great and successful undertakings he had been but performing the duty to which he was by name appointed and ordained, he was enabled also to perceive and acknowledge the truth of that sublime declaration which immediately follows, and is equally addressed to himself: 'I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me' (chap. xlv. 5). In estimating the effect which this prophecy, regarded as a whole, was calculated to produce upon a mind which appears to have been eminently candid and open to conviction, we must recollect that Daniel, who probably directed his attention to this grand prediction, would not fail to enforce and explain those declarations concerning God which it contains.

CHAPTER XLV.

1 *God calleth Cyrus for his church's sake.* 5 *By his omnipotence he challengeth obedience.* 20 *He convinceth the idols of vanity by his saving power.*

THUS saith the LORD to his anointed, to Cyrus, whose right hand I [1]have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I [2]*am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [3]Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of

[1] Or, *strengthened*. [2] Deut. 4. 35, 39, and 32. 39. Chap. 44. 8. [3] Jer. 18. 6. Rom. 9. 20.

Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will [4]direct all his ways: he shall [5]build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* [6]makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

19 I have not spoken in [7]secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 ¶ Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every [8]knee shall bow, every tongue shall swear.

24 [9]Surely, shall *one* say, in the LORD have I [10]righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

[4] Or, *make straight.* [5] 2 Chron. 36. 22, 23. Ezra 1. 1, &c. Chap. 44. 28. [6] Chap. 44. 11. [7] Deut. 30. 11.
[8] Rom. 14. 11. Phil. 2. 10. [9] Or, *Surely he shall say of me, In the LORD is all righteousness and strength.* [10] Heb. *righteousnesses.*

Verse 1. '*To subdue nations before him.*'—We have, in the last note to the preceding chapter, seen the fulfilment of this prediction acknowledged by Cyrus himself. Besides his native subjects, the nations which Cyrus subdued, and over which he reigned, were the Cilicians, Syrians, Paphlagonians, Cappadocians, Phrygians, Lydians, Carians, Phœnicians, Arabians (Egyptians?), Babylonians, Assyrians, Bactrians, Sacæ, and Maryandines. Xenophon describes his empire as extending from the Mediterranean and Egypt to the Indian Ocean, and from Ethiopia to the Euxine Sea, and conveys a physical idea of its extent by observing that the extremities were difficult to inhabit from opposite causes—some from excess of heat, and others from excess of cold; some from a scarcity of water, and others from too great abundance. *Cyrop.* I. viii.

2. '*The gates of brass.*'—The gates of Babylon are probably meant. Of these, as Herodotus informs us, there were one hundred in the walls, *all of brass*, with posts and upper lintels of the same. The smaller gates also, within the city, opening from the several streets to the river, were of the same metal. *Clio*, 180, 181.

3. '*I will give thee the treasures of darkness.*'—What is meant by '*treasures of darkness*' is explained in the varied phrase in the next clause, that is, treasures hid in dark and secret places, according to the custom of the East. The wealth obtained by Cyrus in his different conquests was immense, according to the accounts of ancient authors. There was Cræsus, king of Lydia, the wealthiest monarch of that age, and whose riches supplied a proverb which remains to this day: all his vast treasures were transferred to Cyrus (*Cyrop.* I. vii. 2). The wealth obtained by the Persian king, by his victories in Asia, is noticed by Pliny, who estimates it at 34,000 pounds weight of gold, exclusive of vessels and other manufactures of that metal; with 500,000 talents of silver, and the cup of Semiramis, which weighed fifteen talents. Brerewood estimates the value of the gold and silver in this account at 126,224,000*l.* sterling. Cyrus, however, did not hoard up what he obtained, but distributed it freely among his friends and followers.

7. '*I form the light and create darkness,*' etc.—This is a very remarkable verse; and probably, as Kimchi and other Rabbins, and after them our Prideaux, Warburton, and others conclude, it is aimed against the grand and radical doctrinal error of the religion in which Cyrus was brought up, and which he must himself have relinquished before he could acknowledge that Jehovah was the God of Heaven. This was the ancient Magian doctrine which endeavoured to account for the existence of evil in the world by the notion of two first causes, or gods, the first Light, or the good god, who was the author of all good; and the other Darkness, the evil god, the author of all evil; and that the continual conflict of these two principles accounted for the mixture of good and evil which was everywhere to be seen. To those who entertained this belief it must have been a new and striking thing to be told that there was but one God, who created both light and darkness, and to whose supreme control good and evil were equally subject.

CHAPTER XLVI.

1 The idols of Babylon could not save themselves. 3 God saveth his people to the end. 5 Idols are not comparable to God for power, 12 or present salvation.

BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, but [1]themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ [2]To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [3]My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, [4]the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stouthearted, that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

[1] Heb. *their soul.* [2] Chap. 40. 18, 25. [3] Psal. 33. 11. Prov. 19. 21, and 21. 30. Heb. 6. 17. [4] Heb. *the man of my counsel.*

Verse 1. '*Bel.*'—*Bel* (בֵּל) seems to be a contraction of בְּעֵל *Be'el*, the Aramaic form of בַּעַל *Ba'al*, which we have described as the common title of the principal idol in different countries of Western Asia. It is well known to have been the name of the principal idol of the Babylonians.

— '*Nebo.*'—This name, in Hebrew נְבוֹ, is given as *Nabo* (Ναβώ) in the Septuagint. It is no doubt a Chaldean idol, and is supposed to have been a symbol of the planet Mercury, the celestial scribe and interpreter of the gods, answering to the Hermes and Anubis of the Egyptians. The word may be traced to נָבָא *nibba*, 'to deliver an oracle, to prophesy,' which would agree well enough with this. The divine worship paid to this idol by the Babylonians and Assyrians is attested by many compound proper names, of which it forms part, as *Nebu*chadnezzar, *Nebu*zaradan, *Nebu*hashban; besides others mentioned in classical writers—*Nabo*nedus, *Nabo*nassar, *Nabu*rianus, *Nabo*nabus, *Nabo*polassar.

2. '*They stoop, they bow down together.*'—Some think that this refers to the idols of Babylon being carried in procession, as captives, by the Persians; while others apply it to the demolition of the same idols, and to the carrying away as spoil the precious metal of which they were composed. We feel indisposed to acquiesce in either explanation. Compare *v.* 7, where the idols are described quite clearly as being carried about upon the shoulders of the worshippers themselves. See also the apocryphal book of Baruch vi. 4, 26. We rather think the same thing to be intended here, namely, the carrying of the images in procession, on stated occasions, with great pomp and ceremony, as is and always has been usual among idolaters. This explanation gives great force and clearness to what follows. After describing the Babylonian idols as borne about with labour and difficulty by their worshippers, the beautiful contrast in *v.* 4 comes in with a force which is not allowed to it by any other interpretation:—'Even to hoar hairs will *I* carry *you*,' etc. [APPENDIX, No. 65.]

With regard to the 'stooping' and 'bowing down,' we may observe that it was the fashion in such processions for those who carried the idol to affect to appear faint, weary, bowed down, to convey the idea that they were crushed, humbled, oppressed, beneath the weight of the majesty which they bore upon their shoulders.

11. '*Calling a ravenous bird from the east.*'—This doubtless refers to Cyrus, whose military activity and promptitude it probably describes. In connection with this text, it is a remarkable fact, of which we are informed by Xenophon (*Cyrop.* vii.), that the royal ensign of Cyrus was a golden eagle upon the top of a long lance; and which the subsequent kings of Persia retained as their standard, to the time of the historian. Its appearance denoted the presence of the king in the army. The original of our text rather describes a *swift* than a rapacious bird. It might be rendered 'eagle,' and is so rendered by Lowth. Cyrus was celebrated for the celerity of his movements. Plutarch says that Cyrus had an aquiline nose; which has given Grotius occasion to conjecture that he is here called an eagle on that account!

CHAPTER XLVII.

1 *God's judgments upon Babylon and Chaldea,* 6 *for their unmercifulness,* 7 *pride,* 10 *and overboldness,* 11 *shall be irresistible.*

COME down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be [1]a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

9 But these two [2]*things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath [3]perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know [4]from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to [5]put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 ¶ Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the [6]astrologers, the stargazers, [7]the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver [8]themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

[1] Rev. 18. 7. [2] Chap. 51. 19. [3] Or, *caused thee to turn away.* [4] Heb. *the morning thereof.* [5] Heb. *expiate.* [6] Heb. *viewers of the heavens.* [7] Heb. *that give knowledge concerning the months.* [8] Heb. *their souls.*

Verse 1. '*Come down, and sit in the dust.*'—See the note on chap. iii. 26.

2. '*Take the millstones, and grind meal.*'—This strikingly describes a degraded and enslaved condition. The daily labour of grinding corn with the hand-mill invariably devolves upon females in the East, and forms perhaps the most laborious and harassing of their many heavy duties. The work is done by female slaves, when the family has any. The condition involved in this denunciation may be estimated by the following extract from Homer:—

'A woman next, then lab'ring at the mill
Hard by, where all his num'rous mills he kept,
Gave him the sigu propitious from within.
Twelve damsels toil'd to turn them, *day by day,*
Meal grinding, some of barley, some of wheat,
Marrow of man. The rest (their portion ground)
All slept; one only from her task as yet
Ceased not, for she was feeblest of them all;
She rested on her mill, and thus pronounced....
Jove, Father, Governor of Heaven and Earth!...
. . . . O grant the prayer
Of *a poor bondwoman!* Appoint their feast
This day the last, that in Ulysses' house
The suitors shall enjoy, for whom I drudge,
Grinding, to weariness of heart and limb,
Meal for their use.'—COWPER.

—'*Uncover thy locks.*'—This is a still deeper degradation. The head is the seat of female modesty in the East; and no woman allows her head to be seen bare. Great as is their care to conceal their faces, it is really far more important in their estimation to keep the head concealed. It is of more consequence with them to hide the head than the face, and the face more than any other part of the person. In our travelling experience we saw the *faces* of very many women; but never the bare head of any, except one—a female servant, whose *face* we were in the constant habit of seeing, and whom we accidentally surprised while dressing her hair. The perfect consternation, and deep sense of humiliation, which she expressed on that occasion, could not be easily forgotten, and furnished a most striking illustration of the present text.

—'*Uncover the thigh, pass over the rivers.*'—These are circumstances of humiliation. The first clause is explained by the fact that the grinding of corn was and is

always the duty of the inferior females of a household—slaves, if there be any. The latter clause we have not seen explained better than by Mr. Roberts, who writes:—'Bridges in the East not being common, those who are in a low condition, and incapable of procuring a conveyance, have to ford the rivers; and, in the way alluded to, companies of both sexes may be seen slowly crossing to the opposite side. Thus the daughter of Babylon was to grind meal, and pass over the rivers, like the most common people.'

13. '*The astrologers*,' etc.—The ancient Chaldæans were famous for their addiction to that delusive science which professed to read the destiny of man by observing the situation of the stars at a particular moment, and their then relative bearings to and distances from each other. Indeed it was usually said that this art originated in Chaldæa, whence it was popularly known as the Chaldaic science. Cicero says that the Chaldæans, inhabiting vast plains, whence they had a full view of the heavens on every side, were the first who observed the course of the stars, and the first who taught mankind the effects which were thought to be owing to them. Of their observations they made a science, whereby they pretended to be able to foretel to every one what was to befal him, and what fate was ordained him from his birth (*De Divin.* l. i.). Some assign the invention to the Egyptians, but the evidence seems to preponderate on the side of the Chaldæans. It is however quite certain that the astrological arts were practised in both countries from the most ancient times. In this respect the existing Orientals do not yield to their ancestors, there being scarcely any contingencies or circumstances of life concerning which astrologers or astrological tables are not consulted.

—'*Monthly prognosticators*.'—Those probably who for every year marked out the events which, as they pretended, were to occur in each month of that year, like our own almanack-makers until lately, and some of them even now. Such things were ancient and Oriental.

CHAPTER XLVIII.

1 *God, to convince the people of their foreknown obstinacy, revealeth his prophecies.* 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence.* 16 *He lamenteth their backwardness.* 20 *He powerfully delivereth his people out of Babylon.*

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* [1]obstinate, and thy neck *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not [2]with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and [3]I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the [4]first, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, and [5]my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkened to my

[1] Heb. *hard*. [2] Or, *for silver*. [3] Chap. 42. 8. [4] Chap. 41. 4, and 44. 6. Rev. 1. 17, and 22. 13.
[5] Or, *the palm of my right hand hath spread out*.

commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath [6]redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he [7]caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 [8]*There is* no peace, saith the LORD, unto the wicked.

[6] Exod. 19. 4, 5, 6. [7] Exod. 17. 6. Num. 20. 11. [8] Chap. 57. 21.

Verse 14. '*The Lord hath loved him.*'—Lowth translates more clearly, 'He, whom JEHOVAH hath loved, will execute his will on Babylon.' This is a very remarkable expression as applied to Cyrus: that the Lord not only promised and gave him success in his warlike undertakings, and calls him *his shepherd*, and *his anointed*, but declares that *he loved him*, seems to establish beyond question that this great king did in the end arrive at the knowledge of that true God who had holden his right hand to subdue nations before him. And indeed, although it is declared in chap. xlv. 4, 5, that Cyrus had not known the God who surnamed him and girded him, is it not, in *v.* 3 of the same chapter, predicted that he should at last come to that knowledge? 'That thou mayest know, that I, the LORD, which call thee by thy name, am the God of Israel.'

CHAPTER XLIX.

1 *Christ, being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles with gracious promises.* 13 *God's love is perpetual to his church.* 18 *The ample restoration of the church.* 24 *The powerful deliverance out of captivity.*

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and [1]my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, [2]Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, [3]It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the [4]preserved of Israel: I will also give thee for a [5]light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, [6]to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [7]In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to [8]establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say [9]to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not [10]hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

[1] Or, *my reward.* [2] Or, *that Israel may be gathered to him, and I may,* &c. [3] Or, Art thou *lighter than that thou shouldest,* &c.
[4] Or, *desolations.* [5] Chap. 42. 6. [6] Or, *to him that is despised in soul.* [7] 2 Cor. 6. 2. [8] Or, *raise up.*
[9] Chap. 42. 7. [10] Rev. 7. 16.

15 Can a woman forget her sucking child, [11]that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ [12]Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* [13]arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy [14]nursing fathers, and their [15]queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and [16]lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or [17]the lawful captive delivered?

25 But thus saith the LORD, Even the [18]captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own [19]blood, as with [20]sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

11 Heb. *from having compassion.* 12 Chap. 60. 4. 13 Heb. *bosom.* 14 Heb. *nourishers.* 15 Heb. *princesses.*
16 Psal. 72. 9. 17 Heb. *the captivity of the just.* 18 Heb. *captivity.* 19 Rev. 14. 20, and 16. 6.
20 Or, *new wine.*

Verse 2. '*In the shadow of his hand hath he hid me.*'—Very different meanings have been assigned to this text. Some suppose that it means that he was hidden or protected, as the sword is in the sheath, which is under the left hand, so as to be easily drawn by the right hand. Vitringa thinks that the reference is rather to a drawn sword, and supposes the meaning is that the shadow of the hand of God is what covers and defends it, and serves it, as it were, for a scabbard. Hengstenberg agrees with this, and thinks that the idea is from the use of a dirk, which a man carries in his hand, and which he suddenly draws forth at the moment of attack. That a dirk is intended we do not doubt; and that it is a naked one appears from this, that in the East this weapon, which every one wears, is carried in the girdle, from which the sheath could not easily be disengaged. The *sheathed* dirk is never carried in the hand. But frequently when a man has drawn his dirk to be ready for action—if a matter for pause arises—if he wishes not to obtrude this action too officiously—or when relenting, in the interval before returning the dagger to its sheath—it is very customary to drop the naked blade by the side; and while holding the haft between the thumb and outer fingers, to drop the middle fingers down over the blade, so as to keep it very much out of view. The blade is then certainly hid in the shadow of the owner's hand; and on witnessing the act, as we have sometimes done, this passage has often been brought to our recollection.

9. '*Their pastures shall be in all high places.*'—'A fine yelak, which comprehends good pasturage and plenty of water, is held in great estimation by the Eelants [of Persia]; and they carry their flocks to the highest part of the mountains, where these blessings may be found in abundance. This perhaps gives fresh force to the promises made by the prophet Isaiah to the Gentiles.'—Morier's *Second Journey*, p. 120.

12. '*The land of Sinim.*'—It is perhaps impossible to determine what land this is. Commentators, ancient and modern, are much perplexed on the subject, as is indicated by their proposing almost every ancient district or town which began with the syllable *Sin* or *Syn*. The Septuagint and Arabic understand it to mean Persia. The Targum and Vulgate have, 'The land of the south,' in which dwelt the Sinites, and where lay the desert of Sin, and the mountains of Sinai. Others think Egypt is meant, and that the name is from a principal place or district therein, as the town of Sin, or Pelusium, called by Ezekiel (xxx. 15) 'the strength of Egypt;' or else the district of Syene, on the southern border of that country. Not to multiply alternatives, we only add, that even the opinion of Manasseh ben Israel, that China is denoted, has found some advocates.

16. '*I have graven thee upon the palms of my hands.*'—This seems to allude to a custom, illustrated in former notes, of impressing indelible figures of memorial or ornament upon the hands and arms. In the present instance it is important to observe that it was and is customary to impress some memorial mark of a place accounted holy, that the marked person may ever have that place in remembrance before him, and that others may know with certainty that he has been there. The marks of Jerusalem

are impressed at this day upon the pilgrims who visit it; and form to them, in distant places, tokens of honour and distinction. Maundrell has described the process with his usual accuracy. After having mentioned the ceremonies of Good Friday at Jerusalem, he says, 'The next morning nothing extraordinary passed, which gave the pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists who undertake the operation do it in this manner. They have stamps, in wood, of any figure that you desire; which they first print off upon your arm with powder of charcoal; then taking two very fine needles, tied close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox-gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw blood' (*Journey*, p. 75. Edit. 1707). It was very possibly a custom among the Jews who resided at a distance from Jerusalem to have some mark of it impressed upon their hands or arms, in token of their attachment to it. The Septuagint seems to understand that a plan or figure of the city is to be understood; but it suffices to suppose that it was a monogram, or some other emblem or conventional symbol.

22. '*Carried upon their shoulders.*'—In Western Asia and Egypt, young children of both sexes are not carried in the arms, but sit astride upon the left shoulder of the parent, whose head they grasp to maintain their position. It would fill an English mother with alarm to see them carried along in this elevated station, and without any care to prevent them from falling; but the little creatures scarcely ever do fall, and appear perfectly at ease in their place; or, when any occasion for alarm arises, they only testify it by clinging the more sturdily to the head of their bearer. Sometimes, for a short distance, they are carried on the hip; and, for a longer distance, at the back. Young infants, unable to sit, are of course carried in the arms. We may observe here, that children in the East seem generally to be much sooner able to take care of themselves than in England, and their physical faculties and powers to be earlier developed. This may be partly the effect of climate, together with the great difference in the early treatment of children.



CHILD CARRIED ON THE SHOULDER.

CHAPTER L.

1 *Christ sheweth that the dereliction of the Jews is not to be imputed to him, by his ability to save,* 5 *by his obedience in that work,* 7 *and by his confidence in God's assistance.* 10 *An exhortation to trust in God, and not in ourselves.*

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? [1]Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I [2]dry up the sea, I make the [3]rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 ¶ The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* [4]weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not [5]rebellious, neither turned away back.

6 [6]I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: there-

[1] Num. 11. 23. Chap. 59. 1. [2] Exod. 14. 21. [3] Josh. 3. 16. [4] Matt. 11. 28. [5] John 14. 31. Phil. 2. 8. Heb. 10. 5, &c. [6] Matt. 26. 67, and 27. 26.

fore have I set my face like a flint, and I know that I shall not be ashamed.

8 [7]*He is* near that justifieth me; who will contend with me? let us stand together: who *is* [8]mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. [9]This shall ye have of mine hand; ye shall lie down in sorrow.

[7] Rom. 8. 32, 33. [8] Heb. *the master of my cause.* [9] John 9. 39.

Verse 1. '*Which of my creditors is it to whom I have sold you?*'—This alludes to the custom, explained on former occasions, under which children or slaves were transferred or sold to creditors, in payment of the debts of the parent or master.

6. '*I gave my back to the smiters,*' etc.—Jonas Hanway had an opportunity of noticing the outrages inflicted upon accused persons in Persia, and the particulars strikingly illustrate the present verse, as well as the indignities inflicted upon our Saviour. 'A prisoner,' says he, 'was brought before us, who had two large logs of wood fitted to the small of his leg, and riveted together; there was also a heavy triangular collar of wood about his neck. The general asked me if that man had taken my goods. I told him I did not remember to have seen him before. He was questioned some time, and at length ordered to be *beaten with sticks*, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to *spit in his face*, an indignity of great antiquity in the East.' Again, 'Sadoc Aga was sent prisoner to Astrabad. His *beard was cut off*; his face was rubbed with dirt, and his *eyes cut out*. On his speaking in pathetic terms with that emotion natural to a daring spirit, the general ordered him to be *struck across the mouth* to silence him, which was done with such violence that the blood issued forth.'

11. '*Ye that kindle a fire.*'—The etymology of the word (קָדַח *kadakh*), translated kindle, intimates that we might render it, 'Ye that *strike* a fire;' shewing that the mode of obtaining fire by the collision of flint and steel was at this time usual among the Hebrews.. The word *fire* does not occur, nor is any act of cooking mentioned until the time of Abraham (Gen. xv. 17; xviii. 6-8). But its existence is implied, long before the Deluge, in the operations of Tubal-cain in brass and iron (Gen. iv. 22), if not in the sacrifices of Abel and Cain (iv. 3, 4). The combustion produced by the friction of two dry sticks, probably first indicated the means by which fire might be obtained at pleasure; but this would soon be relinquished for that more convenient, certain, and ready method which the text points out, and which has so long maintained its ground in all quarters, that the civilized world is only beginning to abandon it at the present time.

Fire was probably long discovered before men could apply it with ease or advantage in the preparation of food: and this fact may suggest a question, whether the prohibition of the eating of blood, which was delivered just after the Deluge (Gen. ix. 4), may not have been intended to discourage a practice which prevailed before that event, of eating raw meat.

CHAPTER LI.

1 *An exhortation, after the pattern of Abraham, to trust in Christ,* 3 *by reason of his comfortable promises,* 4 *of his righteous salvation,* 7 *and man's mortality.* 9 *Christ by his sanctified arm defendeth his from the fear of man.* 17 *He bewaileth the affliction of Jerusalem,* 21 *and promiseth deliverance.*

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD: joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness *is* near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for [1]the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people [2]in whose heart *is* my law; [3]fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

[1] Psal. 102. 26. Matt. 24. 35. [2] Psal. 37. 31. [3] Matt. 10. 28.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the [4]dragon?

10 *Art* thou not it which hath [5]dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore [6]the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 ¶ I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid [7]of a man *that* shall die, and of the son of man *which* shall be made [8]*as* grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he [9]were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that [10]divided the sea, whose waves roared: the LORD of hosts *is* his name.

16 And I have put my words [11]in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ [12]Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 [13]These two *things* [14]are come unto thee; who shall be sorry for thee? desolation, and [15]destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

[4] Psal. 74. 13, 14. Ezek. 29. 3. [5] Exod. 14. 21. [6] Chap. 35. 10. [7] Psal. 118. 6. [8] Chap. 40. 6. 1 Pet. 1. 24.
[9] Or, *made* himself *ready*. [10] Jer. 31. 35. [11] Chap. 49. 2, 3. [12] Chap. 52. 1. [13] Chap. 47. 9.
[14] Heb. *happened*. [15] Heb. *breaking*.

Verse 8. '*The moth....the worm.*'—Two species of *Tinea* or moth, in their larva or maggot state, appear to be here mentioned under the names of עָשׁ *ash*, and סָס *sas*—the one as eating garments, *Tinea pellionella*, and the other as corroding wool, *Tinea sarcitella;* unless we suppose that, after a custom of Hebrew poetry, one and the same are intended by both words. The ravages which these latent marauders commit among the most costly stuffs and the choicest furs, can scarcely be imagined by those who have had no opportunities of observing the effects. Moths so abound in the East as to occasion far greater damage than we are accustomed to witness; and as the Orientals are in the habit of forming extensive wardrobes, often containing articles of great price and richness, the loss thus produced is the more sensibly felt, and accounts for the frequent allusions in Scripture to the devastations of the moth.

9. '*Rahab.*'—Jerome and the Greek interpreters translate this *pride*, or *the proud*, instead of giving it as a proper name. It is agreed, however, that, either way, it is a poetical name for Egypt; or rather, as some think, for that part of it called the Delta. It is uncertain whether the word is of Egyptian origin, or should be understood with reference to its Hebrew meaning, as above. Bochart thinks the word Rahab or Raab is the same as *Rib* or *Riph*, the Egyptian name of the Delta, which was so called from its resemblance to a *pear*—'Rib' being the name of that fruit. Hence there was, in the middle of the Delta, a nome or district called *Athribis*—'the heart of the pear.'

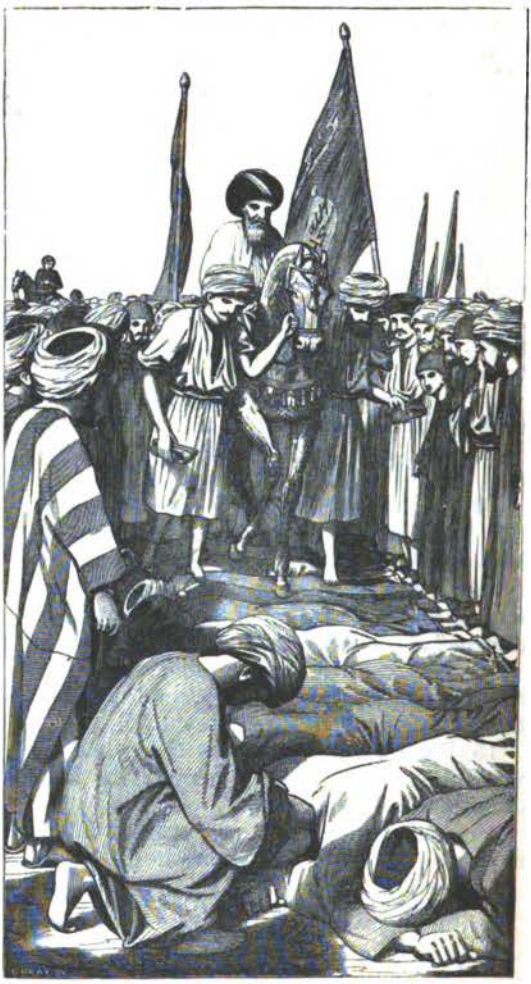
11. '*Shall return, and come with singing unto Zion.*'—This seems to describe the Israelites as returning with singing to Jerusalem, after the captivity; and is no doubt founded upon the still subsisting practice of singing upon the road, during a caravan journey, to cheer the camels; and more particularly on approaching home after a prosperous journey, not only as a natural expression of feeling, but to declare that the journey has been prosperous. The text, therefore, describes the return journey as prosperous; for, under circumstances of misfortune or depression, this cheerful singing ceases, and the march is performed in silence, except for the tinkling of the camel-bells. The custom is well described by Hoskins, in his *Travels in Ethiopia*—'We should not have passed this plain so rapidly, but for the common custom of the Arabs urging on their camels by singing; the effect is very extraordinary; this musical excitement increases their pace at least one-fourth. First one camel driver sings a verse, then the other answers in chorus. It reminded me somewhat of the Venetian gondoliers. I often asked the camel-drivers to sing, not only to hasten our progress, but also for the pleasure of hearing their simple melodies. Some of their best songs possess a plaintive sweetness that is almost as touching as the most exquisite European airs. The words are often beautiful, generally simple and natural, being improvisatory effusions. The following is a very imperfect specimen. One takes up the song:—'Ah, when shall I see my family again? the rain has fallen and made a canal between me and my home. Oh, shall I never see it

more?' The reply to this and similar verses was always made by the chorus in words such as these:—'Oh, what pleasure, what delight, to see my family again! when I see my father, mother, brothers, sisters, I will hoist a flag on the head of my camel for joy.'

14. '*Die in the pit.*'—This is clearly an allusion to the custom of detaining prisoners in deep pits or dry cisterns.

20. '*Lie at the head of all the streets, as a wild bull in a net.*'—This seems to us best understood by supposing that the streets of the Hebrew towns, like those of ancient Babylon and of most modern Oriental cities, had gates which were closed at night, and on some occasions of broil and danger. A person then wishing to escape from a street would at the end of it be prevented by the closed gate; and, supposing him pursued, would be there arrested and hampered, like a wild bull in a net.

23. '*As the street, to them that went over.*'—The custom of setting the feet upon the necks of captives, and of trampling them under feet, has already been noticed as the act by which a conqueror expressed his superiority and triumph. A striking modification of this usage, furnishing almost a literal illustration of this text, and that in Ps. lx. 12, 'Thou hast caused men to ride over our heads,' is supplied by Mr. Lane, in his *Modern Egyptians*, i. 199, in describing an annual ceremony, in which the chief of an order of durweeshes rides over the backs of his disciples, who prostrate themselves on the ground for the purpose. 'A considerable number of durweeshes and others (I am sure there were not less than sixty, but I could not count their number) laid themselves down upon the ground, side by side, as close as possible to each other, having their backs upwards, their legs extended, and their arms placed together beneath their foreheads.... When the sheykh approached, his horse hesitated for several minutes to step upon the back of the first of the prostrate men; but, being pulled and urged on behind, he at length stepped upon them; and then without apparent fear, ambled with a high pace over them all, led by two persons, who ran over the prostrate men, one sometimes treading on the feet, and the other on the heads. Not one of the men thus trampled upon by the horse seemed to be hurt; but each, the moment that the animal had passed over him, jumped up and followed the sheykh. Each of them received two treads from the horse, one from one of his fore-legs, and a second from a hind leg.' It seems probable that this is the relic of an ancient usage, alluded to in Scripture, under which captives were made to lay themselves in this manner upon the ground, while their insulting conquerors rode over them and trampled them under feet, making their bodies 'as the street, to them that went over.'



RIDING OVER MEN.

CHAPTER LII.

1 *Christ persuadeth the church to believe his free redemption,* 7 *to receive the ministers thereof,* 9 *to joy in the power thereof,* 11 *and to free themselves from bondage.* 13 *Christ's kingdom shall be exalted.*

AWAKE, [1]awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into [2]Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* [3]blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ [4]How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

[1] Chap. 51. 17. [2] Gen. 46. 6. [3] Ezek. 36. 20, 23. Rom. 2. 14. [4] Nah. 1. 15. Rom. 10. 15.

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and [5]all the ends of the earth shall see the salvation of our God.

11 ¶ [6]Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will* [7]*be* your rereward.

13 ¶ Behold, my servant shall [8]deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his [9]visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* [10]which had not been told them shall they see; and *that* which they had not heard shall they consider.

5 Psal. 98. 2. Luke 3. 6. 6 2 Cor. 6. 17. Revel. 18. 4. 7 Heb. *gather you up.* 8 Or, *prosper.* 9 Chap. 52. 3. 10 Rom. 15. 21.

Verse 1. '*Put on thy beautiful garments.*'—The Jews, in common with most other nations, put on their best and richest dresses on occasions of festivity and rejoicing.

2. '*Shake thyself from the dust; arise, and sit down, O Jerusalem.*'—The sense and phraseology of this is, to an Oriental, extremely natural. It is no uncommon thing to see an individual, or a group of persons, even when very well dressed, sitting, with their feet under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to while away their time in this manner, under the shade of a tree. Richly adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust; as this occurs they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from the dust; and then, with grace and dignity, and composure and security, to *sit down;* to take, as it were, again her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the ground.

7. '*How beautiful.... are the feet,*' etc.—It is still usual in the East to describe as beautiful or glorious the *feet* of him whose presence is attended with, or whose arrival denotes, circumstances of felicity or splendour. When the person is very eminent for rank or holiness, the mention of the feet, rather than any other part of the person, denotes the respect or reverence of the speaker; and then also an epithet of praise or distinction is given to the feet; of which, as the most popular instance, may be mentioned the 'golden foot' of the Burmese monarch, forming the title by which he is usually named by his subjects.

10. '*The Lord hath made bare his holy arm.*'—This figure is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free that, in an instant, the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous yet righteous judgment—so effectual, that all the ends of the world shall see the salvation of God.

15. '*Sprinkle many nations.*'—In the East, when a prince or great man gives a grand entertainment, there are servants who sprinkle with perfumed liquids (as rose-water, etc.) the several guests as they enter. This sprinkling is understood to fit them for the presence of their entertainer, to declare them his guests, and as such to place them under his favour and protection. This supplies a striking illustration, and is probably what the prophet had in view.

CHAPTER LIII.

1 *The prophet, complaining of incredulity, excuseth the scandal of the cross,* 4 *by the benefit of his passion,* 10 *and the good success thereof.*

[1]WHO hath believed our [2]*report*? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 [4]He is despised and rejected of men; a man of sorrows, and acquainted with grief: and [5] [6]we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 ¶ Surely [7]he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* [8] [9]wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his [10] [11]stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD [12]hath laid on him the iniquity of us all.

1 John 12. 38. Rom. 10. 16. 2 Or, *doctrine.* 3 Heb. *hearing.* 4 Chap. 52. 14. Mark 9. 12. 5 Or, *he hid as it were his face from us.* 6 Heb. *as a hiding of faces from him,* or, *from us.* 7 Matt. 8. 17. 8 Or, *tormented.* 9 Rom. 4. 25. 1 Cor. 15. 3. 10 1 Pet. 2. 24. 11 Heb. *bruise.* 12 Heb. *hath made the iniquities of us all to meet on him.*

7 He was oppressed, and he was afflicted, yet [13]he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 [14]He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people [15]was he stricken.

9 And he made his grave with the wicked, and with the rich in his [16]death; because he had done no violence, neither *was any* [17]deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: [18]when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was [19]numbered with the transgressors; and he bare the sin of many, and [20]made intercession for the transgressors.

[13] Matt. 26. 63, and 27. 12. Mark 14. 61, and 15. 5. Acts 8. 32. [14] Or, *he was taken away by distress and judgment: but, &c.*
[15] Heb. was *the stroke upon him.* [16] Heb. *deaths.* [17] 1 Pet. 2. 22. 1 John 3. 5. [18] Or, *when his soul shall make an offering.*
[19] Mark 15. 28. Luke 22. 37. [20] Luke 23. 34.

CHAP. LIII.—The important prophecy contained in the present chapter refers, without dispute, to the sufferings of Christ. In theological expositions and commentaries it therefore engages a large share of attention. This, neither our general plan, nor that special one with respect to the prophets which we stated in the Introduction to this book, requires from us. Indeed, were our plan different, we do not know that we should consider much observation to be required; as it has always appeared to us the grand and beautiful distinction of this invaluable portion of prophetic Scripture, that less than almost any other does it require explanation or remark. It is so clear in all its parts, that 'he who runs may read.' All the elucidation it demands may be obtained in the most satisfactory form by comparing the details of the prophecy with those of its fulfilment in the New Testament, as indicated by the marginal references. By this process the present prophecy has, under God, been eminently instrumental in giving to the wavering all the benefits of established conviction, and in compelling the most prejudiced and sceptical to declare, with Wilmot, Earl of Rochester, that 'In all history no one but Jesus Christ could be found with whose character the fifty-third chapter of Isaiah could agree.'

Verse 2. '*He hath no form nor comeliness...no beauty that we should desire him.*'—Compare this with verse 14 of the preceding chapter. A question of some delicacy and interest has been raised, chiefly on this text; being—Whether a disadvantageous personal appearance is to be numbered among the circumstances of humiliation under which Jesus Christ appeared to the world. It may perhaps be proper to notice this subject briefly here, without at present entering into any examination of the traditions which have descended to us on this subject, or inquiring into the claims of the medallic and other representations, which have furnished that idea of his venerable and sacred person which painters and sculptors have long been accustomed to convey.

Speaking prophetically of Christ, the Psalmist (xliv. 2) says, 'Thou art fairer than the children of men.' As it is clear that this passage does not agree with the present text, it is evident that one of the two must be taken figuratively, or that they refer to different circumstances. Those who think that the description of the Psalmist is to be literally understood, and that, literally taken, it refers to the appearance of Christ in the days of his humiliation, suppose the present text to relate not to his personal aspect, but to the humble circumstances in which his presence was manifested. This conclusion they fortify by observing that the most notorious ancient enemies to the name and religion of Christ, while they invented the most malignant falsehoods concerning his history and character, never say anything against the dignity of his personal appearance; nor does any such circumstance appear in the Evangelical narratives, or in any of the sometimes minute points of detail concerning him which the New Testament writers furnish. And besides, if such had been the case, it would probably have appeared in the spiteful speeches of the scribes and Pharisees; and would perhaps have been mentioned by the Evangelists and Apostles, if only to indicate the fulfilment of Isaiah's prophecy. It is true, on the other hand, that they do not intimate that his person offered any extraordinary beauty; but if an air of majesty and authority,—if power and persuasion of speech, be among the perfections of man's nature, it cannot be doubted that he did possess these, at least, in a supreme degree. The dignity and authority of his presence and words struck awe into the hucksters and money-changers; and although a single person, without arms or civil authority, they forsook the temple court at his command. See also the incidents recorded in John vii. 44-46, and xviii. 6.

On the other side of the question it is contended that the whole description of the Psalmist is essentially figurative, and, what is more, does not apply to the humiliation of Christ, but to his after glory; whereas the prophecy of Isaiah is remarkably literal, and does most certainly relate to the days of his affliction; and that therefore this part of it should not be figuratively interpreted, but literally understood. It is allowed that the New Testament has no express intimation of that external grace and beauty which would at once attract the love and regard of men: but it is recollected that Mary Magdalene took him for a gardener after his resurrection; and that the evangelists record the circumstances of his transfiguration in such a manner as to shew that his ordinary appearance to them was very different indeed; and that it was then only that he was seen on earth by the privileged few as 'the fairest of the children of men.' Moreover, it is unquestionably true that the early Christian fathers, whose testimony is of considerable weight, since the traditions which must have existed on the subject were then most pure and recent, agree in understanding that the humiliation of Christ extended to his personal appearance. Irenæus, Clemens Alexandrinus, Origen, Cyril, Tertullian, Augustine, and others, agree in this testimony. At a very early period also we find Celsius stating this circumstance as an argument against the divinity of Christ.

But from the time of Jerome and Chrysostom, this older tradition was gradually relinquished, and the opinion came to be almost universally entertained that Christ was distinguished from all mankind by superiority of external appearance. This gave occasion to Abarbanel to argue that Christ could not be the true Messiah, since the Christians believed him to be thus eminent in beauty, whereas Isaiah had prophesied the contrary of the Messiah in the present text, and in verse 14 of the preceding chapter.

The discussion of this question has often involved no small portion of irreverence and indiscretion, calculated to give pain to the sincere and humble-minded Christian. This we have endeavoured carefully to exclude in the view of the leading arguments and reasons which we have now taken. In the question itself, when discreetly and reverently considered, there can be nothing improper or unbecoming, since it is based upon a description given in Scripture, and is essentially an inquiry into the sense in which that description is to be understood. The reader will find a very ample and temperate account of the discussion in Calmet's *Dissertation sur la Beauté de Jésus Christ*. On this subject Horsley also has a very sensible note under Psalm xlv. 2.

CHAPTER LIV.

1 *The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church,* 4 *their safety,* 6 *their certain deliverance out of affliction,* 11 *their fair edification,* 15 *and their sure preservation.*

[1]SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine husband; the [2]LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of [3]Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with [4]fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* [5]taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

[1] Gal. 4. 27. [2] Luke 1. 32. [3] Gen. 9. 11. [4] 1 Chron. 29. 2. [5] John 6. 45.

Verse 2. '*Enlarge the place of thy tent,*' etc.—The capacity of a tent may be much enlarged by the process so clearly described in this text, which is resorted to on particular occasions when it is desired that it shall afford accommodation to an increased number of persons. An incident mentioned by Campbell gives a good illustration of both its literal and spiritual significance. 'In Africa,' he says, 'when we expected an increase of hearers, the Hottentots moved the pins all round, a yard or a yard and a half further from the tent, towards which they stretched the canvas and fastened the cords, which considerably increased the room inside.'

11. '*Behold, I will lay thy stones,*' etc.—As this passage is conformable to the figurative style in which the Orientals express their ideas of the extreme magnificence and splendour of that which they describe, without intending to be literally understood, it is probable that the present passage is to be similarly taken, as affording general images to



PATTERNS OF ANCIENT EGYPTIAN CEILINGS.

express that which was or should be surpassingly glorious. However, figures and images are derived from that which actually exists, and which such figures amplify and aggrandize; and in the present, and other such passages, we can with a little attention discover that most of the figures now employed allude, in this manner, to that style in magnificent building and decoration which has always been favoured in the East. In corroboration we may refer generally to what has already been said in the notes on Ps. xlv. 8, and Sol. Song ii. 4.

— '*With fair colours.*'—The same word (פּוּךְ *puch*), is elsewhere employed to denote the paint with which women coloured their eyes, or colour or paint in the general sense. Our translation very properly renders the prefixed ב by 'with,' instead of 'in;' and thus it furnishes the intelligible sense—that the stones composing the walls, that is, the walls themselves, were painted with fair colours; whereas the 'in,' as used by Lowth, Gesenius, and others, conveys the rather strange meaning, that the paint was used as a cement for the stones. Lowth has, 'I lay thy stones in cement of vermilion;' and Gesenius, 'I will lay thy stones in stibium.' Understood as in the common version, the passage receives an interesting illustration from the vivid colours, exhibited in various and tasteful patterns, with which the ceilings and panels of some of the tombs of ancient Egypt are painted. If the Hebrews painted the walls and ceilings of their apartments with various colours, it was most probably in the same style; and we have therefore caused to be copied a few specimens, which, although wanting in the rich and beautiful effect produced by the splendid colours of the originals, will shew the style and manner in which painting was, under this form, applied to interior decoration, and will so far furnish materials by which the general effect may be appreciated.

12. '*Windows of agates....gates of carbuncles....borders of pleasant stones.*'—We may again refer, as above, to the notes in which we have already spoken of interior decorations; particularly as to what we have said of mosaic ornaments. Stones of price are sometimes employed in this work, particularly when the pattern is a flowered work, to represent the more brilliant parts of the flowers, fruits also being sometimes represented by precious stones. Similar decorations of rich stones appear in borders and cornices, particularly when wreathed and flowered-work is exhibited, when nothing can exceed the rich effect of

'— The gold branches, hung with emerald leaves
Blossomed with pearls, and rich with ruby fruit.'
SOUTHEY.

The Arabian idea of a palace of unexampled magnificence—founded on the known style of ornament, but so aggrandized that supernatural power was required to give effect to the intention—is strikingly conveyed in the well-known Oriental tale of Aladdin, who thus gives his instructions. 'I leave the choice of materials to you, that is to say, porphyry, jasper, agate, lapis lazuli, and the finest marble of the most varied colours. But I expect that, in the highest story of the palace, you shall build me a large hall with a dome, and four equal fronts; and that, instead of layers of bricks, the walls be made of massy gold and silver, laid alternately; and that each front shall contain six windows, the lattices of all of which, except one which must be left unfinished and imperfect, shall be so enriched, with art and symmetry, with diamonds, rubies, and emeralds, that they shall exceed everything of the kind ever seen in the world.'

CHAPTER LV.

1 *The prophet, with the promises of Christ, calleth to faith,* 6 *and to repentance.* 8 *The happy state of them that believe.*

Ho, [1]every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye [2]spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the [3]sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and [4]the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for [5]he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall [6]break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

[1] John 7. 37. [2] Heb. *weigh.* [3] Acts 13. 34. [4] Heb. *the man of iniquity.* [5] Heb. *he will multiply to pardon.* [6] Chap. 8. 51.

Verse 13. '*Thorn...brier.*'—These are two of the many *different* words (fifteen in all) which our translators, finding it impossible to identify the varieties thus distinguished in the original by appropriate words, were, very properly, satisfied to render by 'thorn,' 'brier,' or 'thistle'—the common names of plants or shrubs armed with prickles or spines. It is not even now, with our improved knowledge of the East, easy to identify the two plants here intended. The word rendered 'thorn' (נַעֲצוּץ *naatzutz*) occurs only here and in chap. vii. 19. Celsius thinks it may be a wild thorny species of the lotus, the Arabic name of which is similar to the present Hebrew word. The other term (סִרְפָּד *sirpad*), rendered 'brier,' occurs here only, and is equally uncertain, if not more so; but it seems to denote a prickly plant of some kind or other; or, as Parkhurst conjectures, some kind of *wide-spreading* thorn.

CHAPTER LVI.

1 *The prophet exhorteth to sanctification.* 3 *He promiseth it shall be accepted without respect of persons.* 9 *He inveigheth against blind watchmen.*

THUS saith the LORD, Keep ye [1]judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I [2]bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for [3]mine house shall be called an house of prayer for all people.

8 The LORD God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, [4]beside those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; [5]sleeping, lying down, loving to slumber.

11 Yea, *they are* [6]greedy dogs *which* [7]can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine; and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

[1] Or, *equity.* [2] Chap. 2. 2. [3] Matt. 21. 13. Mark 11. 17. Luke 19. 46. [4] Heb. *to his gathered.* [5] Or, *dreaming*, or, *talking in their sleep.* [6] Heb. *strong of appetite.* [7] Heb. *know not to be satisfied.*

Verse 10. '*His watchmen...are all dumb dogs, they cannot bark.*'—From this, as well as from chap. lxii. 6, it seems it was customary for the Hebrew watchmen to utter cries from time to time, so that silence in a watchman is described as a disqualification and reproach. It is still customary in the Levant for the watchmen in the towns frequently to utter loud cries to make their presence known, and to manifest their vigilance. Their exclamations, like nearly all others used by the Moslems, are of a religious character. Mr. Lane says, 'The cry of the nightly watchmen in the quarter in which I lived in Cairo, during my first visit, struck me as remarkable for its sublimity—"I proclaim the absolute glory of the living King, who sleepeth not nor dieth." The present watchman, in the same quarter, exclaims, "O Lord! O Everlasting!"' It is known that there are some species of dogs which cannot bark, and some such the prophet probably had in view in this comparison. In the Levant we have seen one species—a short, unsightly dog, with something of the lurcher or terrier in him—which never does bark.

CHAPTER LVII.

1 *The blessed death of the righteous.* 3 *God reproveth the Jews for their whorish idolatry.* 13 *He giveth evangelical promises to the penitent.*

THE righteous perisheth, and no man layeth *it* to heart: and [1] [2]merciful men *are* taken away, none considering that the righteous is taken away [3]from the evil *to come.*

2 He shall [4]enter into peace: they shall rest in their beds, *each one* walking [5]*in* his uprightness.

[1] Heb. *men of kindness*, or, *godliness.* [2] Psal. 12. 1. Mic. 7. 2. [3] Or, *from that which is evil.* [4] Or, *go in peace.* [5] Or, *before him*

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves [6]with idols [7]under every green tree, slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and [8]made thee *a covenant* with them; thou lovedst their bed [9]where thou sawest *it*.

9 And [10]thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the [11]life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor läid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them:* but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, [12]Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on [13]frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 [14]*There is* no peace, saith my God, to the wicked.

[6] Or, *among the oaks.* [7] 2 Kings 16. 4. [8] Or, *hewed it for thyself larger than theirs.* [9] Or, *thou providest room.*
[10] Or, *thou respectedst the king.* [11] Or, *living.* [12] Chap. 40. 3, and 62. 10. [13] Heb. *turning away.* [14] Chap. 48. 22.

Verse 6. '*Among the smooth stones of the stream is thy portion.*'—The text is generally supposed to refer to those unworked stones which were set up, anointed, and worshipped. Such stones were preferably taken from torrents, on account of their being worn smooth by the action of the stream upon their surface. Of this worship there are many testimonies in ancient writers. 'They were,' says Lowth, 'called Βαιτυλοι and Βαιτυλια; probably from the stone which Jacob erected at Bethel, pouring oil upon the top of it. The practice was very common in different ages and places...Clemens Alexandrinus (*Strom.* lib. vii.), speaks of a worshipper of very smooth stones, in a proverbial way, to denote one given up to superstition. And, accordingly, Theophrastus has marked this as one strong feature in the character of the superstitious man. "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and, having fallen on his knees, and made his adorations, he departs!" '

8. '*Behind the doors also and the posts,*' etc.—This is supposed to refer to the *lares* and *penates*, the tutelary or household gods, which the heathen placed in different parts of their houses, sometimes in private, and sometimes exposed, so that they might be publicly seen. Before their small images lamps were usually kept burning, and at the times of eating, something that was first brought to table was burnt in their honour as first fruits. (See more largely, Rosinus, *Antiquitatum Romanarum*, ii. 14.) It will be recollected that such idolatrous practices as this were in most marked opposition to that law by which the Hebrews were commanded to write the words of God upon their gates and door-posts of their house (Deut. vi. 9; xi. 20).

CHAPTER LVIII.

1 *The prophet, being sent to reprove hypocrisy,* 3 *expresseth a counterfeit fast and a true.* 8 *He declareth what promises are due unto godliness,* 13 *and to the keeping of the sabbath.*

CRY [1]aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they,* and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your [2 3]labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: [4]ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it [5]such a fast that I have chosen? [6 7]a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo [8]the heavy burdens, and to let the [9]oppressed go free, and that ye break every yoke?

7 *Is it* not [10]to deal thy bread to the hungry, and that thou bring the poor that are [11]cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD [12]shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am.* If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in [13]drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters [14]fail not.

12 And *they that shall be* of thee [15]shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to [16]ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it.*

[1] Heb. *with the throat.* [2] Or, *things wherewith ye grieve others.* [3] Heb. *griefs.* [4] Or, *ye fast not as this day.* [5] Zech. 7. 5. [6] Lev. 16. 29. [7] Or, *to afflict his soul for a day.* [8] Heb. *the bundles of the yoke.* [9] Heb. *broken.* [10] Ezek. 18. 7. [11] Or, *afflicted.* [12] Heb. *shall gather thee up.* [13] Heb. *droughts.* [14] Heb. *lie,* or, *deceive.* [15] Chap. 61. 4. [16] Deut. 32. 13.

Verse 5. '*To spread sackcloth and ashes under him.*'—The Orientals always spread something under them when they pray, mostly a mat or carpet, or, in the absence of these, the outer garment, deeming it unlawful to pray on the bare ground. This text and some others would seem to intimate that the Jews had a similar custom, and that in times of humiliation they used sackcloth for the purpose, perhaps the sackcloth of their raiment; for on such occasions they were also clad in sackcloth. This interpretation seems to be confirmed by a passage in Josephus (*Antiq.* xix. 8. 2), where he describes the deep concern of the Jews for the danger of Herod Agrippa, after he had (as described in Acts xii. 20-23), been stricken suddenly with a violent disorder in the theatre of Cæsarea. Upon the news of his danger, 'immediately the multitude, with their wives and children, *sitting upon sackcloth,* according to their country rites, prayed for the king.'

CHAPTER LIX.

1 *The damnable nature of sin.* 3 *The sins of the Jews.* 9 *Calamity is for sin.* 16 *Salvation is only of God.* 20 *The covenant of the Redeemer.*

BEHOLD, the LORD'S hand is not [1]shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins [2]have hid *his* face from you, that he will not hear.

3 For [3]your hands are defiled with blood,

[1] Num. 11. 23. Chap. 50. 2. [2] Or, *have made* him *hide.* [3] Chap. 1. 15.

and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; [4]they conceive mischief, and bring forth iniquity.

5 They hatch [5]cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and [6]that which is crushed breaketh out into a viper.

6 [7]Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 [8]Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and [9]destruction *are* in their paths.

8 The way of peace they know not; and *there is* no [10]judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead *men*.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil [11]maketh himself a prey: and the LORD saw *it*, and [12]it displeased him that *there was* no judgment.

16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: [13]therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 [14]For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 [15]According to *their* [16]deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in [17]like a flood, the Spirit of the LORD shall [18]lift up a standard against him.

20 ¶ And [19]the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

4 Job 15. 35. Psal. 7. 14. 5 Or, *adders*. 6 Or, *that which is sprinkled, is as if there break out a viper*. 7 Job 8. 14. 15.
8 Prov. 1. 16. Rom. 3. 15. 9 Heb. *breaking*. 10 Or, *right*. 11 Or, *is accounted mad*. 12 Heb. *it was evil in his eyes*.
13 Chap. 63. 5. 14 Ephes. 6. 14, 17. 1 Thess. 5. 8. 15 Chap. 63. 6. 16 Heb. *recompenses*. 17 Rev. 12. 15.
18 Or, *put him to flight*. 19 Rom. 11. 26.

Verse 5. '*Weave the spider's web.*'—A proverbial impossibility, and as such is alluded to here. Attempts have since been made to weave the web which the spider has already woven; but no success has rewarded the experiment. But although not the web, yet certain filaments produced by a certain species of spider are capable of being woven. About the beginning of the last century, M. Bon, of Languedoc, having observed that a short-legged species of garden-spider inclosed its eggs in bags composed of thread of much thicker and stronger texture than those which form the web, was led to think that they might be manufactured into a kind of silk. On making the experiment, he found that the threads could not be wound off, and therefore had them carded with unusually fine cards. A silky substance, of an ash colour, was thus obtained, that was easily spun into fine and strong threads, which M. Bon caused to be manufactured into gloves and hose, and found that three ounces of this material would make a pair of stockings for a large man whose common silk stockings weighed between seven and eight ounces. The result of M. Bon's experiment, and the actual production of the manufactured articles before the Royal Academy of Sciences, led to very sanguine expectations of the benefit which might be derived from these insects. But M. Réaumur, who was appointed by the Academy to investigate the subject, made a report which completely discouraged the expectations which had been raised, by shewing that the natural ferocity of the spider renders it impracticable to breed and keep them together, and, if it were practicable, more room and attention would be required than the produce would recompense. A much greater number of spiders than of silkworms would be necessary to produce

the same quantity of silk; and the bag of the spider is, after all, much inferior to that of the silkworm both in lustre and in strength. M. Réaumur computed that 2304 worms would produce a pound of silk; and, as he considers the work of twelve spiders only equal to that of one silkworm, a pound of silk would require 27,648 spiders; and as the females only form the bags to deposit their eggs in, he supposes it would be necessary to have an equal number of males, so that in order to obtain a quantity of silk equal to that furnished by 2304 silkworms, it would be requisite to keep 55,296 spiders.

17. '*He put on the garments of vengeance.*'—It is not impossible that this may allude to some such custom as that which we find in Persia, where, in extraordinary cases, when the king himself purposes to condemn to death one or more of the grandees who have been guilty of high crimes, or against whom his anger has been moved,—he makes his appearance in a red dress. This is his garment of vengeance; and his entrance in it is a certain sign that some great lord will receive his doom. Compare chap. lx. 2, etc.

CHAPTER LX.

1 *The glory of the church in the abundant access of the Gentiles,* 15 *and the great blessings after a short affliction.*

ARISE, [1]shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the [2]Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 [3]Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the [4]abundance of the sea shall be converted unto thee, the [5]forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring [6]gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, [7]to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates [8]shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the [9]forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall [10]bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 [11]The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down;

[1] Or, *be enlightened, for thy light cometh.* [2] Rev. 21. 24. [3] Chap. 49. 18. [4] Or, *noise of the sea shall be turned toward thee.* [5] Or, *wealth.* [6] Chap. 61. 6. [7] Gal. 4. 26. [8] Rev. 21. 25. [9] Or, *wealth.* [10] Rev. 3. 9. [11] Rev. 21. 23. and 22. 5.

neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Verse 4. '*Thy daughters shall be nursed at thy side.*'—The Hebrew word rendered 'nursed' modern translators prefer to render 'borne' or 'carried.' This is no doubt right, and is now known to be conformable to the customs of the East, where, as we had occasion to observe under chap. xlix. 22, a child is sometimes carried astride upon the hip, with the arm of the bearer around its body. It is, however, perhaps as well to understand the expression to be figurative, describing the condition of being brought up carefully at home under paternal inspection and influence—not wandering, not torn away, nor in any manner alienated from home nurture in truth and virtue.

6. '*Ephah.*'—The people of Ephah probably formed a section of the Midianites; for Midian, Abraham's son by Keturah, had a son called Ephah (Gen. xxv. 4).

8. '*As the doves to their windows.*'—This text has been well illustrated by Morier in his *Second Journey*, p. 140. 'In the environs of the city (Ispahan), to the westward, near Zainderood, are many pigeon houses, erected at a distance from habitations, for the purpose of collecting pigeons' dung for manure. They are large, round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honeycomb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of dwelling houses, for they are painted and ornamented. The extraordinary flights of pigeons which I have seen upon one of these buildings afford perhaps a good illustration of the passage in Isaiah lx. 8, "*Who are they that fly as a cloud,*" etc. Their great numbers, and the compactness of their mass, literally looked like a cloud at a distance, and obscured the sun in their passage.' What gives an additional value to this illustration is the probability that similar dove-houses were in use among the Hebrews; for they certainly were so among their Egyptian neighbours, as we see by the ancient paintings and in the mosaic pavement at Prænestе, where the dove-cotes are such large round towers as Morier describes, decreasing in diameter upwards; but they are without the conical spiracles which we find in those of Persia.



PIGEON TOWERS IN PERSIA.

13. '*The glory of Lebanon:*' that is, the cedar.—Most of our readers will recollect the beautiful verses in which Pope and Cowper have, respectively, paraphrased or imitated the glowing language and varied imagery in which the final glory of the church is foretold, in this chapter, by the prophet.

CHAPTER LXI.

1 *The office of Christ.* 4 *The forwardness,* 7 *and blessings of the faithful.*

THE [1]Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To proclaim the acceptable year of the

[1] Luke 4. 16.

LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4 ¶ And they shall [2]build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: [3]ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom [4]decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

[2] Chap. 58. 12. [3] Chap. 60. 6. [4] Heb. *decketh as a priest.*

Verse 10. '*As a bride adorneth herself with her jewels.*'—This is a custom universally observed; and it therefore needs no other illustration than may be derived from the fact that in many parts of the East it is considered so essential that the bride should be richly adorned with precious ornaments and jewels, that if she has none of her own, or not enough for the occasion, she borrows largely from her friends and neighbours till she is enabled to offer such an appearance of wealth and splendour as she never made before, and can never hope to make again. Jewels and other ornaments of price are in general readily lent on such occasions, and are always faithfully returned.

CHAPTER LXII.

1 *The fervent desire of the prophet to confirm the church in God's promises.* 5 *The office of the ministers (unto which they are incited) in preaching the Gospel,* 10 *and preparing the people thereto.*

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 [1]Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called [2]Hephzi-bah, and thy land [3]Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4]*as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5]ye that make mention of the LORD, keep not silence,

7 And give him no [6]rest, till he establish, and till he make Jerusalem a praise in the earth.

8 ¶ The LORD hath sworn by his right hand, and by the arm of his strength, [7]Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

[1] Hos. 1. 10. 1 Pet. 2. 10. [2] That is, *my delight is in her.* [3] That is, *married.* [4] Heb. *with the joy of the bridegroom.*
[5] Or, *ye that are the LORD's remembrancers.* [6] Heb. *silence.* [7] Heb. *If I give, &c.*

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; [8]prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, [9]Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his [10]reward *is* with him, and his [11]work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

[8] Chap. 40. 3, and 57. 14. [9] Zech. 9. 9. Matt. 21. 5. John 12. 15. [10] Chap. 40. 10. [11] Or, *recompense*.

Verse 4. '*Thy land shall be married.*'—In the East it is still customary to describe a king as having *married* that land which he has recently acquired, by conquest or otherwise, and united to his former dominions.

5. '*A young man marrieth a virgin.*'—There is perhaps no particular point intended here; but it may allude to such a custom as that which very much prevails in the East, particularly among Mahommedans—which is, that a young man not previously married always marries a virgin; never a widow or divorced woman, who can only hope to contract a new alliance with a man who has been or is already married.

CHAPTER LXIII.

1 *Christ sheweth who he is,* 2 *what his victory over his enemies,* 7 *and what his mercy toward his church.* 10 *In his just wrath he remembereth his free mercy.* 15 *The church in their prayer,* 17 *and complaint, profess their faith.*

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* [1]glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore [2]*art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the [3]day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own [4]arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: [5]in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they [6]rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that [7]brought them up out of the sea with the [8]shepherd of his flock? where *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, [9]dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ [10]Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, [11]the sounding of thy bowels and of thy mercies toward me? are they restrained?

[1] Heb. *decked.* [2] Rev. 19. 13. [3] Chap. 34. 8. [4] Chap. 59. 16. [5] Deut. 7. 7, 8. [6] Exod. 15. 24. Num. 14. 11. Psal. 78. 56, and 95. 9. [7] Exod. 14. 30. [8] Or, *shepherds*, as Psal. 77. 20. [9] Exod. 14. 21. Josh. 3. 16. [10] Deut. 26. 15. [11] Or, *the multitude.*

16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, [12]our redeemer; thy name *is* from everlasting.

17 O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We are *thine*: thou never barest rule over them; [13]they were not called by thy name.

12 Or, *our redeemer from everlasting is thy name.*

13 Or, *thy name was not called upon them.*

Verse 1. '*Who is this,*' etc.—Bishop Lowth, in the seventh of his *Prælections*, in which he treats of 'Poetic Imagery from Common Life,' thus speaks of the present example. 'I ought not in this place to omit that supremely magnificent delineation of the divine vengeance expressed by imagery taken from the wine-press; an image which frequently occurs in the sacred poets, but which no other poetry has presumed to introduce. But where shall we find expressions of equal dignity with the original in any modern language? By what art of the pencil can we exhibit a shadow or an outline of that description in which Isaiah depicts the Messiah as coming to vengeance?'

3. '*Trodden the winepress alone.*'—It was usual for several persons together to tread in the wine-press; hence the distinction conveyed by the word 'alone.'

13. '*As an horse in the wilderness.*'—By 'wilderness' we are here, as in most other instances, to understand 'a plain,' and preferably 'a desert plain;' and probably the allusion may be derived from the speed and facility with which the Arabians withdraw, upon their famous horses, from the presence of powerful enemies into the deserts, where those who attempt to pursue them often miserably perish. With like ease did the Lord cause the Hebrews to pass through the Red Sea; and in like manner did the Egyptian host, which had the temerity to pursue them, perish.

CHAPTER LXIV.

1 *The church prayeth for the illustration of God's power.* 5 *Celebrating God's mercy, it maketh confession of their natural corruptions.* 9 *It complaineth of their affliction.*

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* [1]the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 ¶ For since the beginning of the world [2]*men* have not heard, nor perceived by the ear, neither hath the eye [3]seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do [4]fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast [5]consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not [6]wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

1 Heb. *the fire of meltings.* 2 Psal. 31. 19. 2 Cor. 2. 9. 3 Or, *seen a god besides thee* which *doeth so for him*, &c. 4 Psal. 90. 5, 6. 5 Heb. *melted.* 6 Psal. 79. 8.

CHAPTER LXV.

1 *The calling of the Gentiles.* 2 *The Jews, for their incredulity, idolatry, and hypocrisy, are rejected.* 8 *A remnant shall be saved.* 12 *Judgments on the wicked, and blessings on the godly.* 17 *The blessed state of the new Jerusalem.*

I [1]AM sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

1 Rom. 9. 24, 25, 26, and 10. 20. Ephes. 2. 12, 13.

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense [2]upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and [3]broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my [4]nose, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that [5]troop, and that furnish the drink offering unto that [6]number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: [7]because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for [8]vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create [9]new heavens and a new earth: and the former shall not be remembered, nor [10]come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people; and the [11]voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect [12]shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [13]before they call, I will answer; and while they are yet speaking, I will hear.

25 The [14]wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

[2] Heb. *upon bricks.* [3] Or, *pieces.* [4] Or, *anger.* [5] Or, *Gad.* [6] Or, *Meni.* [7] Prov. 1. 24, &c. Chap. 66. 4. Jer. 7. 13. [8] Heb. *breaking.* [9] Chap. 66. 22. 2 Pet. 3. 13. Revel. 21. 1. [10] Heb. *come upon the heart.* [11] Revel. 21. 4. [12] Heb. *shall make them continue long,* or, *shall wear out.* [13] Psal. 32. 5. [14] Chap. 11. 6, 7.

Verse 3. '*Sacrificeth in gardens.*'—This and what follows alludes to idolatrous and superstitious practices, involving idolatry, which were forbidden to the Hebrews, but to which they were, nevertheless, as we frequently observe in the historical and prophetical books, excessively addicted previous to the Babylonish captivity. Gardens in the East are rather orchards or plantations than what we call gardens. Worshipping in gardens is therefore equivalent to worshipping in groves—a practice from which the Jews were so strongly interdicted, that they

were commanded (Deut. xii. 2) to burn the groves in which their idolatrous predecessors in the possession of Palestine had been wont to worship.

— '*Altars of brick.*'—This was against the law which forbade the Hebrews to have any altars but of earth or unhewn stone (Exod. xx. 24, 25).

4. '*Remain among the graves, and lodge in the monuments.*'—It was an idolatrous superstition in most ancient nations, for certain persons to resort to the sepulchres, etc., for the purpose of magic or necromancy. There they expected, or pretended, to hold intercourse with spirits and dæmons, or to receive instructions or oracles in dreams and visions. There are frequent allusions to this practice in heathen writers; and it appears that the Hebrews were also addicted to them. There are (we cannot quite say *were*) superstitions in our own country connected with graves and sepulchres, which might but too aptly be cited in illustration. And if, with Bishop Lowth, we read the last word as 'caverns,' instead of 'monuments,' the observation would be equally applicable, as there is perhaps not a noted cavern in England with which some superstitious dread is not associated, in consequence of a tradition concerning some wizard or necromancer who once abode within its gloom.

11. '*A table for that troop . . . . the drink offering unto that number.*'—The words rendered 'troop,' and 'number,' are more usually, as in the margin, given as the proper names of idols גָּד *Gad*, and מְנִי *Meni*. As the former word means *fortune* in the Syriac dialect, some suppose the imaginary goddess of fortune to be intended; and so the Septuagint, Τύχη, and the Vulgate *Fortuna:* and some of the Rabbins are of the same opinion. R. Moses, however, says it was the planet Jupiter, which was distinguished as the fortunate star. Meni is supposed by some, from the etymology of the name, to be Fate or Destiny; others imagine the seven planets to be intended, and some conclude it to be the planet Mercury in particular. Perhaps the most probable opinion is that which makes it to be the idol *Manah* (مناة) which was in ancient times worshipped by the Arabians. Some mythologists incline to the opinion that Gad was the sun and Meni the moon.

20. '*An infant of days.*'—One who lived but a short time—an infant of *few* days; 'few' being understood. This seems to say that none shall die in infancy during the blessed time of which the prophet speaks.

— '*The child shall die an hundred years old.*'—This seems to intimate that one who dies at a hundred years old shall be considered to have died in childhood—so long then shall be the years of man's life. The Hebrew writers imagine that life will then attain its antediluvian duration.

22. '*As the days of a tree,*' etc.—This is a figurative repetition of the same idea of longevity, as many kinds of timber trees remain in life for ages—oaks and cedars, for example.

CHAPTER LXVI.

1 *The glorious God will be served in humble sincerity.* 5 *He comforteth the humble with the marvellous generation,* 10 *and with the gracious benefits of the church.* 15 *God's severe judgments against the wicked.* 19 *The Gentiles shall have an holy church,* 24 *and see the damnation of the wicked.*

THUS saith the LORD, [1]The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a [2]lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that [3]burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their [4]delusions, and will bring their fears upon them; [5]because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, [6]Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 ¶ Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not [7]cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 ¶ Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the [8]abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be [9]borne upon *her* sides, and be dandled upon *her* knees.

[1] 1 Kings 8. 27. 2 Chron. 6. 18. Acts 7. 49, and 17. 24. [2] Or, *kid.* [3] Heb. *maketh a memorial of.* [4] Or, *devices.*
[5] Prov. 1. 24. Chap. 65. 12. Jer. 7. 13. [6] Chap. 5. 19. [7] Or, *beget.* [8] Or, *brightness.* [9] Chap. 49. 22, and 60. 4.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens [10]behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in [11]litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for [12]priests *and* for Levites, saith the LORD.

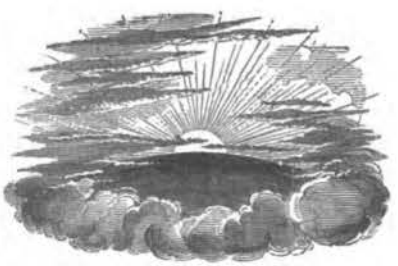
22 For as [13]the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* [14]from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their [15]worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

[10] Or, *one after another.* [11] Or, *coaches.* [12] Exod. 19. 6. Chap. 61. 6. 1 Pet. 2. 9. Rev. 1. 6.
[13] Chap. 65. 17. 2 Pet. 3. 13. Revel. 21. 1. [14] Heb. *from new-moon to his new-moon, and from sabbath to his sabbath.*
[15] Mark 9. 44.

Verse 17. '*Behind one tree.*'—The word 'tree' is not in the original. The word אֶחָד *achad* certainly means 'one;' but most translators give it as the proper name of an idol, Achad—perhaps the same as the Adad of the Syrians, being *their* personification of the sun. Lowth renders, 'After the rites of Achad.'



THE BOOK OF THE PROPHET

JEREMIAH.

THERE is no prophet of whose personal history and character we have more information than concerning Jeremiah. His book of prophecy includes many details which shew the difficulties which attended his ministry, and the opposition which he met with from all classes of his countrymen. We learn from the first verse that he was of the sacerdotal tribe, and resided at Anathoth, a city of the tribe of Benjamin, not far from Jerusalem, and appropriated to the use of the priests (Josh. xxi. 18). As the priest his father was called Hilkiah, some have supposed that he was the same as the high-priest of that name who found the book of the Law in the Temple in the time of Josiah. But there seems no foundation for this conjecture. Had the father of Jeremiah been high-priest, the fact would surely have been mentioned: the name of Hilkiah was also a common one among the Jews; to which we may add, that Josephus says that the high-priests were obliged to reside at Jerusalem, which would alone shew that the Hilkiah of Anathoth could not have been the high-priest. Jeremiah appears to have been very young when he was called to the exercise of the prophetical office; from which he modestly endeavoured to excuse himself by pleading his youth and incapacity; but, being overruled by Divine authority, he set himself to discharge the duties of his function with unremitted diligence and fidelity during a period of at least forty-two years, reckoning from the thirteenth year of Josiah's reign. The prophet lived to see that ruin to his country which he had predicted. The Jews who then, against his remonstrances and advice, withdrew into Egypt, took him with them. He there continued to prophesy, protesting against the idolatrous practices which they there adopted, and foretelling the awful consequences. There is a very old and general tradition that his freedom and zeal cost him his life; the Jews at Tahpanhes taking such offence at his rebukes and predictions, that they stoned him to death. It is added that he was buried there: and another tradition states that, the attention of Alexander the Great having been drawn to his tomb, occasion was taken to acquaint him with the prophet's predictions, which induced him to order the removal of his remains to Alexandria, where he erected over them a magnificent monument. All this rests on very precarious authority; but, as Blayney observes, 'the account of the manner of his exit, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned.'

Jeremiah, who repeatedly claims the authorship of these prophecies, seems to have usually employed Baruch in committing them to writing (xxxii. 4; xlv. 1). He appears to have formed, at different times, collections of what he had delivered. The first seems to have been formed in the first year of Jehoiakim, when the prophet was expressly commanded by God to write upon a roll all the prophecies which he had uttered concerning Israel, Judah, and other nations (xxxvi. 2; xxv. 13); and this he did by means of Baruch. But this roll having been burnt by Jehoiakim (xxxvi. 23), another was written under the prophet's direction, with many additional particulars (xxxv. 32). In the eleventh year of Zedekiah, the prophet seems to have collected into one book all the prophecies which he had delivered before the taking of Jerusalem (i. 3). To this he probably added such further revelations as he had occasionally received during the government of Gedaliah, and during the residence in Egypt, the account of which terminates with the fifty-first chapter. The fifty-second chapter seems to have been compiled from the five last chapters of the Second Book of Kings, and was probably not written by Jeremiah, as it not only contains a repetition of what the prophet had before in part related in the thirty-ninth and fortieth chapters, but contains some circumstances which it has been supposed did not happen till after his death.

'Jeremiah appears to have been pre-ordained,' as Dr. Gray states, 'as a prophet both to the Jews and Gentiles. He certainly delivered many prophecies relative to foreign nations. His name translated is "he shall exalt Jehovah," and his whole life was spent in endeavouring to promote God's glory. His reputation was so considerable, that some of the fathers fancifully supposed that, as his

death is nowhere mentioned in Scripture, he was living in the time of Christ, whom, as the Gospel informs us, some supposed to have been this prophet (Matt. xvi. 24). They likewise apply to him and to Elias what St. John mysteriously speaks, of two witnesses that should prophesy 1260 days: which superstitious fictions serve, at least, to shew the traditional reverence that was entertained for the memory of the prophet, who long afterwards continued to be venerated in the Romish Church as one of the greatest saints that had flourished under the old covenant; as having lived not only with the general strictness of a prophet, but, as was believed, in a state of celibacy; and as having terminated his righteous ministry by martyrdom.'

Much has been said of the style of Jeremiah, as distinguished from that of other prophets, particularly Isaiah. Jerome considers his style characterized by its rusticity, as compared with that of Isaiah, Hosea, and some others. This he attributes to his having been born and bred at Anathoth, where he probably had no opportunity of acquiring that elevation, elegance, and purity of style which is seldom found except in capitals and in the courts of princes. But the proximity of Anathoth to Jerusalem renders this rather an unsatisfactory explanation, even were the premises admitted. Bishop Lowth does not subscribe to Jerome's opinion as to the style of this prophet; and is unable to discover the rusticity which he regards as its characteristic. 'Although deficient neither in elegance nor sublimity, Jeremiah must, indeed, give place in both to Isaiah: and while his sentiments are not always elevated, nor his periods uniformly neat and compact, yet his style is in a high degree tender and beautiful, when he has occasion to excite the emotions of sympathy and grief.' This observation is strongly exemplified in the Lamentations, where these are the prevailing passions, and in the earlier portion of the book of prophecy. These parts are chiefly poetical. The middle of the book is almost entirely historical, and is written in a prosaic style, suitable to historical narrative. The latter part, again, consisting of the six last chapters, is altogether poetical, and contains several distinct predictions, in which the prophet makes a near approach to the sublimity of Isaiah. Upon the whole, about one-half of the book may be regarded as poetical.

De Wette, whose eminent abilities as a Hebrew critic claim the respect which is not due to the general character of his opinions, has examined the subject of Jeremiah's style with his usual discrimination. His judgment rather confirms that of Jerome, whose words he cites with approbation. He says, 'In Jeremiah's prophecies the spirit of his time and the condition of his people are faithfully reflected. His mood is sad, and melancholy, and depressed. His thoughts have no great elevation, and only attempt short, single flights. But he is by no means destitute of noble and expanded ideas; nor does he lack deep feeling. . . . His style is without uniformity or consistency in regard to expression or rhythm. It is unequal; frequently energetic and concise, especially in the twelve first chapters; but sometimes it seems tedious, running out into flatness. It is full of repetitions and of fixed thoughts and expressions. But it is not without certain charms of its own. . . . . The style, now rising into rhythm, now sinking into prose, is attractive. But it seems like the flickering of a flame that finds not sufficient fuel: for sometimes whole passages are repeated; sometimes images, thoughts, and expressions.' This writer adds that the passages in the prophecies of Jeremiah which relate to foreign nations are distinguished by a more energetic tone, and by a more animated style, which has a tendency to rhythm. Of this peculiarity different explanations have been given. It is probably because most of these passages are composed of threatenings; for it is remarked that the threatenings in the more domestic portions of his prophecies are distinguished by the same characteristic.

As the prophecies of Jeremiah are by no means exhibited in chronological order, the following arrangement of them, which has been given by Professor Dahler, of Strasburg, in his new version of this prophet, will be useful:—

1. *Discourses published in the reign of Josiah.*

Chapter.	Year of Reign.	Chapter.	Year of Reign.
i. 1-19	13	iii. 6.—iv. 4	After 18
iv. v. vi. xxx.	After 18	xvii. 19-27	After 18
ii. 1.—iii. 5	After 18	xlvii. 1-7	uncertain

2. *Discourses published during the reign of Jehoiakim.*

vii.—ix. 25	1 or 2	xx. 14-18	
xxvi. 1-24	1 or 2	xxiii. 9-40	uncertain
xlvi. 2-12	3 or 4	xxxv. 1-19	4 or 5
x. 1-16	4	xxv. 1-38	4 or 5
xiv. 1.—v. 21	4	xxxvi. 1-32	5
xvi. 1.—xvii. 18	uncertain	xlv. 1-5	5
xviii. 1-23	uncertain	xii. 14-17	7 or 8
xix. 1.—xx. 13	uncertain	x. 17-25	11

3. *Discourse published during the reign of Jeconiah.*

Chapter xiii. 1-27.

4. *Discourses published during the reign of Zedekiah.*

Chapter.	Year of Reign.	Chapter.	Year of Reign.
xxii. 1.—xxiii. 8	1	xxxiv. 1-7	10
xi. 1-17	1	xxxvii. 1-10	10
xi. 18.—xii. 13	1	xxxiv. 8-22	10
xxiv. 1-10	1	xxxvii. 11-21	10
xxix. 1-32	1 or 2	xxxviii. 1-28	10
xxvii. 1.—xxviii. 17	4	xxxix. 15-18	10
xlix. 34-39	4	xxxii. 1-44	10
li. 59-64	4	xxxiii. 1-26	11
xxi. 1-14	9	xxxix. 1-10	11

5. *History of Jeremiah, and Discourses addressed by him to the Jews who were left in Palestine after the capture of Jerusalem.*

Chapter.	Year after Jerusalem taken.	Chapter.	Year after Jerusalem taken.
xxxix. 11-14	1	xlii. 1.—xliii. 7	1
xl. 1.—xlii. 16	1	xxx. 1.—xxxi. 40	1

6. *Discourses addressed to the Jews in Egypt.*

Chapter.	Year after Jerusalem taken.
xliii. 8-13	1
xlii. 1-30	17 or 18
xlvi. 13-28	uncertain

7. *Discourses of uncertain date concerning foreign nations.*

Chapter.		
xlvi. 1.—xlix. 1-6	concerning	the Ammonites.
xlviii. 1-47	,,	Moab.
xlix. 7-22	,,	Edom.
xlix. 23-27	,,	Damascus.
l. 1.—li. 58-64	,,	Babylon.

There are Jewish commentaries by the same Rabbins who have written on Isaiah and other prophets—as Jarchi, Kimchi, Abarbanel, etc. Origen wrote forty-five Homilies on Jeremiah; Jerome composed six books upon Jeremiah; but his Commentary does not extend beyond the 32nd chapter. There are also Commentaries by Ephræm Syrus and Theodoret. The following are those of more modern date:—Zwinglii *Complanatio Jeremiæ Prophetæ*, Tiguri, 1531; Œcolampadii *in Jeremiam Prophetam Commentariorum*, Argent. 1533; Bugenhagii *Adnotationes in Jeremiam ei Threnos*, Vitemb. 1546; Zichemii *Enarrationes in Prophetam Jeremiam*, Coln. 1559; Pinti *Comment. in Iesaiam, Jeremiam et Threnos*, Lugd. 1561; Calvini *Prælectiones in Jeremiam et Threnos*, Genevæ, 1563; Strigelii *Conciones Jeremiæ Prophetæ*, Lips. 1564; Capellæ *Comm. in Jeremiam Prophetam*, Tarraconæ, 1586; Figueiro, *Paraphrases in Prophetias Jeremiæ*, Lugd. 1596; Hugh Broughton, *Comm. in Jeremiæ Prophetiam et Lament.*, Genevæ, 1606; also in his collected works, 1662; Polani *Comm. in Jeremiam et Exegesis in Threnos*, Basil, 1608; De Castro *Comm. in Jeremiæ, Lamentationes et Baruch*, Mogunt. 1616; Sanctius (Sanchez), *Comm. in Jeremiam Prophetiam et Threnos*, Lugd. 1618; Ghislerii *in Jeremiam Prophetam Commentarii*, Lugd. 1628; Hulsemanni *in Jeremiam et Threnos Commentarius posthumus*, Rudolstadt, 1653; Forster, *Comment. in Prophetam Jeremiam*, Vitemb. 1672; Schmid, *Comment. in Librum Prophetiarum Jeremiæ, in quo textus exquisitiori analysi resolvitur, annotationibus ad singulos Versus illustratur*, Argent. 1685—an able and excellent commentary, probably the best on the book—there were subsequent editions; Altingii *Comm. in Jeremiam*, Amstelod. 1687; Noordbeek, *Bekoopte Uitleggінge van de Prophetie Jeremie*, Franeker, 1701; Lowth (William), *Commentary upon the Prophecy and Lamentations of Jeremiah*, Lond. 1718; Burscher, *Versuch einer kurzen Erläuterung des Propheten Jeremiæ*, Lips. 1756; Venema, *Comm. ad librum Prophetiarum Jeremiæ*, Leovard., 1765—there are many excellent things in this Commentary, which is however inferior to some of the other commentaries of the same author; Blayney, *Jeremiah and Lamentations, a New Translation, with Notes, Critical, Philological, and Explanatory*, Oxford, 1784—a good, though inelegant translation, with Notes, learned, useful, and exact, but heavy and insufficient; Michaelis, *Observationes Philologicæ et Criticæ in Jeremiæ Vaticinia et Threnos*, Gott., 1793; Spohn, *Jeremias Vates et Versione Judæorum Alexandrinorum ac Reliquorum interpretum Græcorum*, Lips. 1794, 1824; Gaab, *Erklärung schwererer Stellem in den Weissagungen Jeremias*, Tübingen, 1824—a good book on the difficulties of Jeremiah; Dahler, *Jérémie, traduit sur le Texte original, accompagné de Notes explicatives, historiques, et critiques*, Strasburg, 1828–1830—a fine work in two vols., of which the first contains the translation and the second the notes; Küper, *Jeremias Librorum sacrorum interpres atque vindex*, Berlin, 1837. [*Jeremia erklärt* von F. Hitzig, 1841; Nägelsbach, *Der Prophet Jeremias und Babylon*, 1850.]

CHAPTER I.

1 The time, 3 and the calling of Jeremiah. 11 His prophetical visions of an almond rod and a seething pot. 15 His heavy message against Judah. 17 God encourageth him with his promise of assistance.

THE words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then the word of the LORD came unto me, saying,

5 Before I [1]formed thee in the belly I knew thee; and before thou camest forth out of the womb I [2]sanctified thee, *and* I [3]ordained thee a prophet unto the nations.

6 Then said I, Ah, [4]Lord GOD! behold, I cannot speak: for I *am* a child.

7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 [5]Be not afraid of their faces: for [6]I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and [7]touched my mouth. And the LORD said unto me, Behold, I have [8]put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to [9]root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof *is* [10]toward the north.

14 Then the LORD said unto me, Out of the [11]north an evil [12]shall break forth upon all the inhabitants of the land.

15 For, lo, I will [13]call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I [14]confound thee before them.

18 For, behold, I have made thee this day [15]a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

[1] Isa. 49. 1. 5. [2] Gal. 1. 15, 16. [3] Heb. *gave*. [4] Exod. 4. 10. [5] Ezek. 3. 9.
[6] Exod. 3. 12. Deut. 31. 6, 8. Josh. 1. 5. Heb. 13. 6. [7] Isa. 6. 7. [8] Chap. 5. 14. [9] Chap. 18. 7. 2 Cor. 10. 4, 5.
[10] Heb. *from the face of the north*. [11] Chap. 4. 6. [12] Heb. *shall be opened*. [13] Chap. 5. 15, and 6. 22, and 10. 22.
[14] Or, *break to pieces*. [15] Isa. 50. 7. Chap. 6. 27, and 15. 20.

Verses 11, 12.—'*A rod of an almond-tree . . . for I will hasten.*'—The almond-tree seems to have derived its name—expressing *haste* or *vigilance*—from its being one of the first if not the very first of trees, to put forth its blossoms and bear its fruit. From this circumstance it appears to have become a symbol of that which its name expresses; and, in the present instance, the symbol denotes the speed with which the judgments announced by Jeremiah should be accomplished: and, accordingly, this prophet lived to see most of his own prophecies fulfilled.

CHAPTER II.

1 *God, having shewed his former kindness, expostulateth with the Jews on their causeless revolt,* 9 *beyond any example.* 14 *They are the causes of their own calamities.* 20 *The sins of Judah.* 31 *Her confidence is rejected.*

MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember [1]thee, the kindness of thy [2]youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: [3]all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that [4]brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye [5]defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the [6]law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass [7]over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which *are* [8]yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the [9]fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel a servant? *is* he a home-born *slave*? why is he [10]spoiled?

15 The young lions roared upon him, *and* [11]yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes [12]have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 ¶ And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own [13]wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not [14]transgress; when [15]upon every high hill and under every green tree thou wanderest, playing the harlot.

21 Yet I had [16]planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou [17]wash thee with nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: [18]*thou art* a swift dromedary traversing her ways;

24 [19]A wild ass [20]used to the wilderness, *that* snuffeth up the wind at [21]her pleasure; in her occasion who can [22]turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, [23]There is no hope: no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

1 Or, *for thy sake.* 2 Ezek. 16. 8. 3 Chap. 12. 14. 4 Isa. 63. 9, 11, 13. Hos. 13. 4. 5 Psal. 78. 58, and 106. 38. 6 Rom. 2. 20. 7 Or, *over to.* 8 Chap. 16. 20. 9 Psal. 36. 9. Chap. 17. 13, and 18. 14. 10 Heb. become *a spoil.* 11 Heb. *gave out their voice.* 12 Or, *feed on thy crown,* Deut. 33. 12. Isa. 8. 8. 13 Isa. 3. 9. Hos. 5. 5. 14 Or, *serve.* 15 Isa. 57. 5, 7. Chap. 3. 6. 16 Exod. 15. 17. Psal. 44. 2, and 80. 8. Isa. 5. 1, &c. Matt. 21. 33. Mark 12. 1. Luke 20. 9. 17 Job 9. 30. 18 Or, *O swift dromedary.* 19 Or, *O wild ass,* &c. 20 Heb. *taught.* 21 Heb. *the desire of her heart.* 22 Or, *reverse it.* 23 Or, *Is the case desperate?*

27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast [24]brought me forth: for they have turned [25]*their* back unto me, and not *their* face: but in the time of their [26]trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they [27]can save thee in the time of thy [28]trouble: for [29]*according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I [30]smitten your children; they received no correction: your own sword hath [31]devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the LORD. [32]Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, [33]We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by [34]secret search, but upon all these.

35 ¶ Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

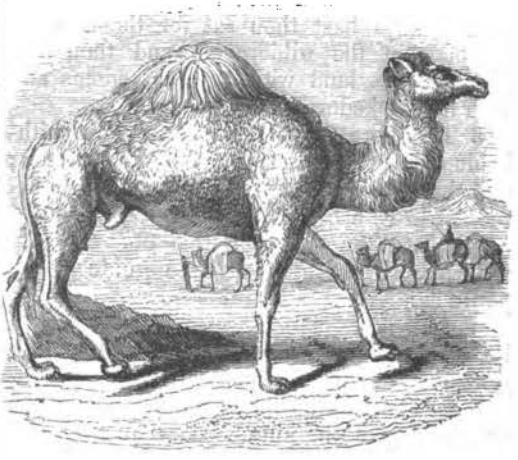
[24] Or, *begotten me.* [25] Heb. *the hinder part of the neck.* [26] Isa. 26. 16. [27] Isa. 45. 20. [28] Heb. *evil.*
[29] Chap. 11. 13. [30] Isa. 9. 13. Chap. 5. 3. [31] Matth. 23. 29, &c. [32] Verse 5. [33] Heb. *we have dominion.* [34] Heb. *digging.*

Verse 6. '*A land of drought and of the shadow of death.*'—'After we had passed the salt desert we came to the *Malak el Moatdereh*, or the valley of the angel of death. This extraordinary appellation, and the peculiar nature of the whole of this tract of land, broken into deep ravines, without water, of a dreariness without example, will perhaps be found forcibly to illustrate that passage in the prophet Jeremiah ii. 6.' Morier, i. 168.

16. '*Noph.*'—See the note on xlvi. 19.

22. '*Nitre.*'—This well-known word comes from the Hebrew נֶתֶר *neter*; being the same as the νίτρον or λίτρον of the Greeks. This nitre, or *nitron*, must not be confounded with the nitrate of potash, or saltpetre, to which the term is now most usually applied. The word occurs nowhere else in Hebrew, except in Prov. xxv. 20; and in his note on that text, Jerome identifies it with the famous *natron* of Egypt, observing that the word comes from Nitria, the name of the province in Egypt where that product was most abundantly afforded. Whether the province took its name from the product or the product from the province, is not very clear. The natron, or carbonate of soda, is derived from a chain of lakes to the south-west of the Delta. Their bed is a sort of natural trench three or four leagues long by a quarter of a league wide, the bottom of which is hard and stony. It is dry for nine months in the year; but in winter there oozes from the earth a water of a reddish violet colour, which fills the lakes to the height of five or six feet; the return of the great heats causing this to evaporate, there remains a bed of this salt, two feet thick and very hard, which is broken with bars of iron (see Volney, i. 15). These lakes also furnish common salt. The natron obtained from this and other sources was applied to various uses by the nations of the Levant; and, among them, one of the most important was its employment as one of the substitutes for soap in washing; for the ancients had no soap like ours. It was used thus, not only for cleansing clothes, but in purifying the person, particularly in baths; and it continues to be employed for the same purpose in the East.

—'*Sope.*'—For an explanation of this see the note Mal. iii. 3. Is not the employment of the articles mentioned here so as to convey the idea that the use of them implied an extraordinary, and perhaps luxurious, attempt at purification; and thus shewing that the Hebrews did not at this period commonly employ anything but water for the purpose? Burckhardt gives a translation of a Bedouin poem, in which the liberal entertainments of a certain sheikh are warmly praised. In describing the after-dinner washing, the original has, 'clean washed with soap,' in compliment to the sheikh, who did not grudge such a rare article as soap is in the Desert, that he might do honour to his guests.



SWIFT CAMEL.

23. '*A swift dromedary.*'—This word בִּכְרָה *bikrah*, is understood by the Rabbins to mean a young camel, or by others, a swift camel—that is, a dromedary; for a drome-

dary is properly a camel, distinguished from the common one only by its breed and training, as a saddle-horse is distinguished from a cart-horse. This breed is called swift with respect to other camels, not with respect to other animals; for the camel is not eminently a swift animal, and those most renowned for their fleetness are not in any way comparable to the horse. The best trained riding camels cannot sustain a gallop above half an hour, in which at a forced speed they may make about eight or nine miles. This is their highest exertion. A forced trot is not so contrary to the camel's nature; and it will support it for several hours without evincing any symptoms of fatigue; but even here the utmost degree of celerity of the very best bred dromedary does not exceed about twelve miles an hour; and it is therefore in this pace also less expeditious than a moderately good horse. 'It is not therefore,' says Burckhardt, to whom we owe this statement, 'by extreme celerity that the hedjeins and delouls are distinguished, however surprising may be the stories related on this subject both in Europe and the East. But they are perhaps unequalled by any quadrupeds for the ease with which they carry their rider through an uninterrupted journey of several days and nights, when they are allowed to persevere in their own favourite pace, which is a kind of easy amble, at the rate of about five miles or five miles and a half in the hour.'—*Notes on the Bedouins*, p. 262.

37. '*Thine hands upon thine head.*'—We have not observed in Western Asia anything that might illustrate the custom here alluded to, perhaps on account of the elevated or bulky head-dresses which have come into general use, and which render the act difficult, if not impossible. But in India, where this preventive does not exist, the practice alluded to by the prophet may be constantly observed. Mr. Roberts informs us that 'when people are in great distress they put their hands on their head, the fingers being clasped on the top of the crown. Should a man who is plunged into wretchedness meet a friend, he immediately puts his hands on his head to illustrate his circumstances. When a person hears of the death of a relation or friend, he forthwith clasps his hands on his head. When boys have been punished at school, they run home with their hands on their head. Parents are much displeased and alarmed when they see the children with their hands in that position, because they look upon it not merely as a sign of grief, but as an emblem of bad fortune. Thus of those who had trusted in Egypt and Assyria it was said, "Thou shalt be ashamed" of them; and they were to go forth with their hands on their head, in token of their degradation and misery.'

CHAPTER III.

1 *God's great mercy in Judah's vile whoredom.* 6 *Judah is worse than Israel.* 12 *The promises of the Gospel to the penitent.* 20 *Israel reproved, and called by God, maketh a solemn confession of their sins.*

[1]THEY say, If a man put away his wife, and she go from him, and become another man's, [2]shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the [3]showers have been withholden, and there hath been no latter rain; and thou hadst a [4]whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is [5]gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the [6]lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but [7]feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* [8]merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

[1] Heb. *Saying.* [2] Deut. 24. 4. [3] Deut. 28. 24. Chap. 9. 12. [4] Chap. 6. 15. [5] Chap. 2. 20. [6] Or, *fame.* [7] Heb. *in falsehood.* [8] Psal. 86. 15, and 103. 8, 9.

15 And I will give you [9]pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it [10]come to mind: neither shall they remember it; neither shall they visit *it;* neither shall [11]*that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the [12]imagination of their evil heart.

18 In those days the house of Judah shall walk [13]with the house of Israel, and they shall come together out of the land of the north to the land that I have [14]given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a [15]pleasant land, [16]a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away [17]from me.

20 ¶ Surely *as* a wife treacherously departeth from her [18]husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 [19]Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

[9] Chap. 23. 4. [10] Heb. *came upon the heart.* [11] Or, *it be magnified.* [12] Or, *stubbornness.* [13] Or, *to.*
[14] Or, *caused your fathers to possess.* [15] Heb. *land of desire.* [16] Heb. *an heritage of glory, or, beauty.*
[17] Heb. *from after me.* [18] Heb. *friend.* [19] Hos. 14. 1.

Verse 2. '*As the Arabian in the wilderness.*'—The strongest possible idea of vigilant and eager watching is conveyed by this figure, derived from the practice of the desert Arabians, when in wait for their prey on caravans and travellers. Their avidity, acuteness, and perseverance, on such occasions, are equally surprising. They never relinquish their object from delay in its attainment, nor until they feel assured that ultimate success is hopeless. While out on this pursuit, they are continually turning their regards to every quarter, raising themselves occasionally upon their horses to extend their view, and scouring about in all directions—thus endeavouring to discover some indication whether people have passed over the ground, or are within their reach. For this purpose the slightest and most distant indication of smoke or dust, and the faintest track on the ground, is instantly perceived, and conveys to them the information they desire. With like eagerness and zeal did Israel watch in her corruptions.

24. '*Shame;*' better definitely, 'the shame,' or 'the confusion.' The Hebrews, when repentant or abhorring idolatry, avoided pronouncing even the name of *Baal*, but substituted for it, when an allusion was necessary, בּשֶׁת *bosheth*, 'shame,' or 'confusion.' Guided by this understanding, Blayney translates 'That thing of shame;' and Boothroyd, 'That shameful idol.' The word occurs in the same sense in ch. xi. 13, and Hos. ix. 16.

CHAPTER IV.

1 *God calleth Israel by his promise.* 3 *He exhorteth Judah to repentance by fearful judgments.* 19 *A grievous lamentation for the miseries of Judah.*

IF thou wilt return, O Israel, saith the LORD, [1]return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they [2]glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: [3]re-

[1] Joel 2. 12. [2] 2 Cor. 10. 17. [3] Or, *strengthen.*

tire, stay not: for I will bring evil from the [4]north, and a great [5]destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this [6]gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* [7]a full wind from those *places* shall come unto me: now also will I [8]give sentence against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, [9]wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth [10]from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 [11]Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My [12]bowels, my bowels! I am pained at [13]my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; [14]yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy [15]face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

[4] Chap. 1. 13, 14, 15, and 6. 22. [5] Heb. *breaking.*
[6] Heb. *utter judgments.* [7] Isa. 1. 16. [8] Chap. 8. 16.
[9] Heb. *the walls of my heart.* [10] Chap. 6. 26. [11] Or, *a fuller wind than those.*
[12] Psal. 107. 17. Isa. 50. 1. [13] Isa. 22. 4. Chap. 9. 1.
[14] Chap. 5. 18. [15] Heb. *eyes.*

Verse 11. '*A dry wind of the high places in the wilderness.*'—Blayney's translation, 'A wind that scorcheth the plains in the wilderness,' is doubtless preferable, both as regards the interpretation of the original, and the nature of the phenomenon to which it refers. This will appear from the account of the simoom which we have given in the note on Isa. xxxvii.

17 '*As keepers of a field,*' etc.—We have on former

occasions mentioned the single keeper and his lodge. When a field or plantation is extensive, several men are employed, as the season of fruition approaches, to prevent the encroachment of cattle and other marauders. These guards are most numerous near frequented roads, and fewer in remote districts. They keep an easy watch on the borders of the ground, and sometimes tend a few sheep, or amuse the time with some other light employment. They sleep together at night in some such frail lodge or shed as we have formerly described.

30. '*Rentest thy face with painting.*'—For 'face,' read 'eyes,' as in the margin. The word קָרַע *kara*, 'to rend,' or 'tear,' is probably here to be understood in the sense of tearing open, or distending, and perhaps refers to the effect of the operation of painting the eyes. Large eyes are much affected in the East; and the black border, by its contrast to the white of the eye, does certainly give a much enlarged appearance to that organ. See the note and cuts under 2 Kings ix. 30.

CHAPTER V.

1 The judgments of God upon the Jews, for their perverseness, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and ecclesiastical.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast [1]stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the [2]evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings [3]are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 [4]They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD'S.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, [5]*It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, [6]behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 ¶ Lo, I will bring a [7]nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine [8]harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I [9]will not make a full end with you.

19 And it shall come to pass, when ye shall say, [10]Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not your's.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

[1] Isa. 9. 13. Chap. 2. 30. [2] Or, *deserts.* [3] Heb. *are strong.* [4] Ezek. 22. 11. [5] Isa. 28. 15. [6] Chap. 1. 9. [7] Deut. 28. 49. Chap. 1. 15, and 6. 22. [8] Levit. 26. 16. Deut. 28. 31, 33. [9] Chap. 4. 27. [10] Chap. 13. 22, and 16. 10.

21 Hear now this, O [11]foolish people, and without [12]understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the [13]bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the [14]former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: [15]they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a [16]cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen [17]fat, they shine: yea, they overpass the deeds of the wicked: they judge not [18]the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ [19]A wonderful and horrible thing is committed in the land;

31 The prophets prophesy [20]falsely, and the priests [21]bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?

[11] Isa. 6. 9. Matt. 13. 14. John 12. 40. Acts 28. 26. Rom. 11. 8. [12] Heb. *heart.*
[13] Job 38. 10, 11. Psal. 104. 9. [14] Deut. 11. 14. [15] Or, *they pry as fowlers lie in wait.* [16] Or, *coop.* [17] Deut. 32. 15.
[18] Isa. 1. 23. Zech. 7. 10. [19] Or, *astonishment and filthiness.* [20] Chap. 14. 14, and 23. 25, 26. Ezek. 13. 6.
[21] Or, *take into their hands.*

Verse 1. '*Broad places.*'—This, no doubt, means the market-places, and other spacious areas in the city, where citizens used to meet for doing business with each other.

6. '*A lion out of the forest....a wolf of the evenings.... a leopard,*' etc.—A lion is scarcely a beast of the 'forest' in our sense of the term. Its haunt is rather in the burning desert plains and wide karroos, covered only with shrubby vegetation or low brushwood; and such districts are included in the signification of the Hebrew word יַעַר *ya'ar*. here translated forest. We are assured by Campbell and others, who have had much opportunity of observing the habits of the lion, that although its habits are nocturnal, they are much less exclusively so than those of the wolf, being, at least in South Africa, not unfrequently abroad in the daytime. The wolf much more rarely makes its appearance before sunset, and hence the distinct emphasis of 'the wolf of *the evenings.*' The traveller just named says—'I never, when moving about in Africa, saw more than one wolf stalking about in daylight, and that was in a most forsaken part, where, to a great extent, the land was absolutely paved with flag-stones, the same as the side pavements in our streets; but when night came they were constantly howling and hovering around our encampment. The habit of the leopard, also, is to be slumbering in concealment during the day, but the darkness rouses him, and he comes forth seeking what he may devour. It is of the tiger species, and rather smaller. The text indicates that the wolves and leopards should have the boldness to prowl about their cities, as the wild beasts did about our waggons in the wilderness, so that it should be most hazardous for man or beast to venture outside their walls.'

10. '*Take away her battlements,*' etc.—Instead of 'battlements,' the Vulgate, followed by Blayney and others, reads 'branches,' that is, particularly vine branches, which is certainly the usual meaning given to the word. But as the sense is better sustained by a reference to the walls of Jerusalem, Houbigant and others conclude in favour of that reading which the Seventy must have found in their copies when they translated, 'Leave her foundations, for they are the Lord's;' so also the Syriac and Arabic. This perhaps produces a clear sense: and it is a fact that the Babylonians did leave the foundations. The same sense may indeed be elicited from our version; for a command to destroy the battlements, because they were not the Lord's, may be understood as equivalent to an order to leave the foundations, because they were the Lord's.

27. '*A cage is full of birds.*'—There is no intimation in Scripture that the Hebrews kept singing birds in cages; although it might be hazardous, merely from this silence, to affirm that they did not. That nothing of the kind is here intended, is evident from the fact that the cage is described as full, which would not be the case were the birds kept to amuse by their singing. From this it is possible that the cage was one in which birds intended for food were kept to be fattened, or what we call a *penn;* and it was thus understood by the Targum, which renders, 'a house or place of fattening.' It may, however, signify a cage in which birds taken by snares or hawking were put till it was full; and the Seventy, by rendering it *a snare,* seem to understand that it was a kind of decoy in which birds were put to ensnare others, until, with those already in it and those thus taken, it became full. One of these two last senses seems favoured by the context, and by the manner in which the illustration is applied. The word rendered 'cage' is the same as the 'basket' of Amos, viii. 1, 2; and, in fact, the cages used in the East are a sort of baskets, usually made from the mid-rib of the palm-frond.

CHAPTER VI.

1 The enemies sent against Judah 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a [1]comely and delicate *woman*.

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and [2]cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 [3]As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest my soul [4]depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their [5]ear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to [6]covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have [7]healed also the [8]hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were they [9]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the [10]old paths, where *is* the good way, and walk therein, and ye shall find [11]rest for your souls. But they said, We will not walk *therein*.

17 Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 [12]To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the [13]north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by

[1] Or, *dwelling at home.* [2] Or, *pour out the engine of shot.* [3] Isa. 57. 20. [4] Heb. *be loosed*, or, *disjointed.* [5] Chap. 7. 26. [6] Isa. 56. 11. Chap. 8. 10. [7] Chap. 8. 11. Ezek. 13. 10. [8] Heb. *bruise*, or, *breach.* [9] Chap. 3. 3, and 8. 12. [10] Isa. 8. 20. Mal. 4. 4. Luke 16. 29. [11] Matt. 11. 29. [12] Isa. 1. 11, and 66. 3. Amos 5. 21. Mic. 6. 6, &c. [13] Chap. 1. 15, and 5. 15, and 10. 22.

the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, gird *thee* with [14]sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* [15]a fortress among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking with slanders: *they are* [16]brass and iron; they *are* all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 [17] [18]Reprobate silver shall *men* call them, because the LORD hath rejected them.

[14] Chap. 4. 8, and 25. 34. [15] Chap. 1. 18, and 15. 20. [16] Ezek. 22. 18. [17] Isa. 1. 22. [18] Or, *Refuse silver.*

Verse 1. '*Beth-haccerem.*'—This name means, literally, 'house of the vineyard.' Jerome says that the place was between Jerusalem and Tekoa. The Targum gives the signification, 'the house of the valley of vineyards.' This valley perhaps took its name from the town, which may have been on a summit of its confining hills. The valley of Beth-haccerem is also mentioned in the Mishnah, which says that its dust was red, and that it became hard when water was poured upon it. Kimchi understands the word Beth-haccerem to denote a high tower, such as those in which the keepers of vineyards watched. It was evidently some elevated station, a 'sign of fire' kindled on which could be seen afar. The passage clearly shews that it was customary among the Jews, as with other nations, in this manner to telegraph good or evil tidings from tower to tower and mountain to mountain. In the Agamemnon of Æschylus there is a fine passage describing such fire-signals, and the process of transmission, with reference to that series which made known in Greece that Troy was taken. The passage is rather long, but does not admit of abridgment.

'''Twas Vulcan, sending forth the blazing light
From Ida's grove, and thence along the way
Hither the estafette of fire ran quick:
Fire kindled fire, and beacon spoke to beacon,
Ida to Lemnos, and the Hermæan ridge:
Next Athos, craggy mountain, Jove's own steep,
Took the great torch held out by Vulcan's isle.
Standing sublime, the seas to overcast,
Shone the great strength of the transmitted lamp;
And the bright heraldry of burning pines
Shone with a light all golden like the sun
Rising at midnight on Macistus' watch-tower:
Nor did Macistus not bestir him soon,
Oppress'd with sleep, regardless of his watch;
But kindled fires, and sent the beacon blaze
To distance far beyond Euripus' flood,
To watchmen mounted on Messapian hills:
They answer'd blazing, and pass'd on the news,
The grey heath burning on the mountain top.
And now the fiery unobscured lamp,
At distance far shot o'er Asopus' plain;
And up the steep, soft rising like the moon,
Stood spangling bright upon Cithæron's hill.
There rose, to give it conduct on the road,
Another meeting fire; nor did the watch
Sleep at the coming of the stranger light,
But burnt a greater blaze than those before;
Thence o'er the lake Gorgopis stoop'd the light,
And to the mount of Ægiplancton came,
And bade the watch shine forth, nor scant the blaze.
They, burning high with might unquenchable,
Send up the waving beard of fire aloft,
Mighty and huge, so as to cast its blaze
Beyond the glaring promontory steep
Athwart the gulf Saronic all on fire;
Thence stoop'd the light, and reach'd our neighbour watch-tow'r,
Arachne's summit; and from thence derived,
Here to the Atridæ's palace, comes this light
From the long lineage of the Idæan fire.'

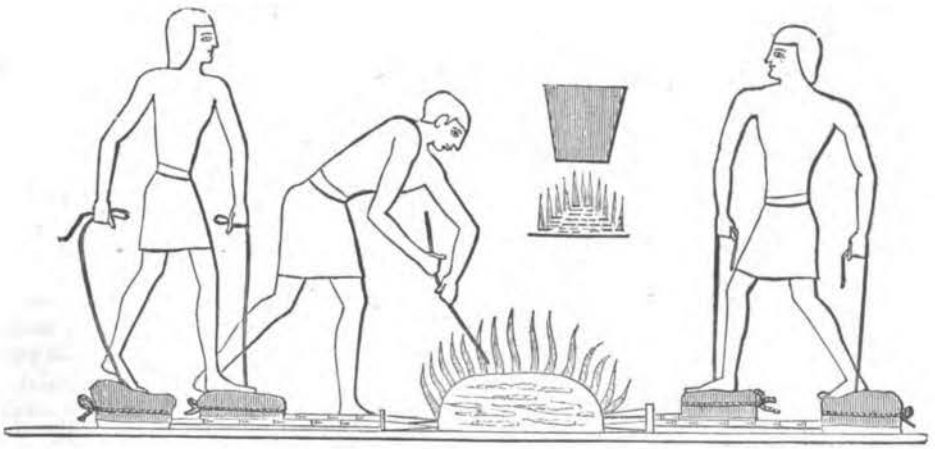
SYMMONS.

9. '*As a grape gatherer into the baskets.*'—Harmer doubts that a basket can be intended by the word סַל *sal*, since it would not retain the liquor draining from the bruised grapes. But he is mistaken, since close-wrought baskets are still much used by grape-gatherers in even the vine countries of Europe, although sometimes a wooden dosser is employed (see Redding *On Wines*, p. 25). They are very careful that the grapes shall not be bruised. The form of the baskets in which the Egyptian grape-gatherers put the grapes may be seen in the cuts at the end of Nehemiah.

20. '*The sweet cane from a far country.*'—See the note under Exod. xxx. 23.

29. '*The bellows.*'—Bellows are scarcely at all used in the East, except by workers of metal. The mouth is there much employed for common purposes, where bellows would be used in England. When a stronger blast was required than could be given by blowing naturally with the mouth, a hollow reed, and subsequently a metal tube, seems to have been at first employed, through which the blast from the mouth was impelled. In the figures of Rosellini, from Egyptian paintings, we sometimes observe such tubes in action, some of them terminating in a sort of funnel. The most complicated and apparently effective implement of this class is shewn in our cut, from Rosellini. The manner of the operation in these bellows is best seen here. The men are heating a vessel over a charcoal fire, to each side of which is applied a pair of bellows. These are worked by the feet, the operator standing upon and pressing them alternately, while he pulls up each exhausted skin by a string he holds in his hand. In one instance the man has left the bellows, which are raised as if full of air; which would imply a knowledge of the valve. Our common bellows, consisting of two boards joined together by a piece of leather, were known very early to the Greeks; and it also appears, from a representation on an ancient Roman lamp, engraved in Montfaucon, that even the wooden bellows were not anciently unknown; although Beckmann affirms that they were invented in the seventeenth (or perhaps the sixteenth) century, by the Germans.

— '*The lead is consumed of the fire,*' etc.—The description here given by the prophet seems to be very well explained by the process called 'cupellation;' in which the precious metal, known to be combined with metals of a baser kind, is put, *together with a due proportion of lead,* into a shallow crucible, made of burnt bones, called a cupel; after which the fusion or melting of the two metals is effected by *exposing them to a considerable degree of heat* in a muffle, or a small earthen oven, fixed in the midst of a furnace. The lead, during this exposure, vitrifies or becomes converted into a glassy ealx, which dissolves and attracts all the imperfect metals, and leaves the precious



EGYPTIAN BELLOWS.—From Rosellini.

metal free from alloys. In the instance alluded to by the prophet all the lead had been consumed, and the bellows burnt up in urging the fire of the furnace, but no scoriæ were seen running down the sides of the cupel, to inform the operator that all was going on well. Every method of chastisement had been tried, every species of instruction exhausted, but no reformation, no amendment, no repentance succeeded.

CHAPTER VII.

Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. 8 *He rejecteth their vain confidence,* 12 *by the example of Shiloh.* 17 *He threateneth them for their idolatry.* 21 *He rejecteth the sacrifices of the disobedient.* 29 *He exhorteth to mourn for their abominations in Tophet,* 32 *and the judgments for the same.*

THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, [1]Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the Lord, The temple of the Lord, *are* these.

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, [2]which is called by my name, and say, We are delivered to do all these abominations?

11 Is [3]this house, which is called by my name, become a [4]den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see [5]what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I [6]called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to [7]Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore [8]pray not thou for this people,

[1] Chap. 18. 11, and 26. 13. [2] Heb. *whereupon my name is called.* [3] Isa. 56. 7. [4] Matt. 21. 13. Mark 11. 17. Luke 19. 46.
[5] 1 Sam. 4. 10, 11. Psal. 78. 60. Chap. 26. 6. [6] Prov. 1. 24. Isa. 65. 12, and 66. 4.
[7] 1 Sam. 4. 10, 11. Psal. 78. 60, and 132. 6. Chap. 6. 20. [8] Exod. 32. 10. Chap. 11. 14, and 14. 11.

neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 [9]The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the [10]queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [11]Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, [12]concerning burnt offerings or sacrifices.

23 But this thing commanded I them, saying, [13]Obey my voice, and [14]I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the [15]imagination of their evil heart, and [16]went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even [17]sent unto you all my servants the prophets, daily rising up early and sending *them*:

26 Yet they hearkened not unto me, nor inclined their ear, but [18]hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth [19]correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the [20]high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither [21]came it into my heart.

32 ¶ Therefore, behold, the days [22]come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And the [23]carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to [24]cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

[9] Chap. 44. 19. [10] Or, *frame*, or, *workmanship of heaven*. [11] Isa. 1. 11. Chap. 6. 20. Amos 5. 21.
[12] Heb. *concerning the matter of*. [13] Deut. 6. 3. [14] Exod. 19. 5. Levit. 26. 12. [15] Or, *stubbornness*. [16] Heb. *were*.
[17] 2 Chron. 36. 15. [18] Chap. 16. 12. [19] Or, *instruction*. [20] 2 Kings 23. 10. Chap. 19. 5.
[21] Heb. *came it upon my heart*. [22] Chap. 19. 6. [23] Psal. 79. 2. Chap. 16. 4, and 34. 20.
[24] Isa. 24. 7. Chap. 16. 9, and 25. 10, and 33. 11. Ezek. 26. 13. Hos. 2. 11.

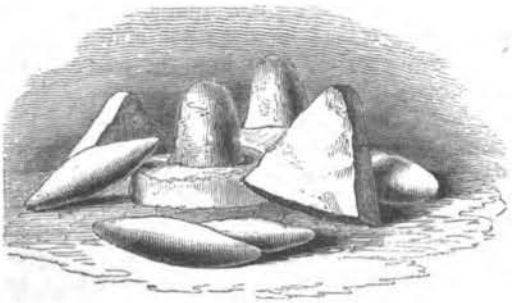
Verse 18. '*Make cakes to the queen of heaven.*'—The heathen writers consider that the first offerings to their gods consisted of the simple products of the field; then, as a further progress, of cakes baked with salt, and honey, oil, and wine; to which, in due course, followed animal sacrifices. Some of the idols, however, always continued to be honoured with cakes only; and others, to whom animal victims were offered, received *also* offerings of cakes. Horace finely alludes to the practice:

'A graceful cake, when on the hallow'd shrine
Offer'd by hands that know no guilty stain,
Shall reconcile th' offended powers divine,
When bleeds the pompous hecatomb in vain.'

The act of these apostate Israelites was thus notoriously idolatrous; but it may be hard to say whether this cake offering was intended as a substitute for an animal sacrifice, or as a presentation offering, to be laid before the idol, like the shew-bread in the Temple, of which it was perhaps a most profane imitation. Our present cut, from specimens in Mr. Salt's collection, will be considered interesting, as shewing the forms which the Egyptians gave to their cakes, and which probably offer a resemblance to the present and other cakes mentioned in Scripture.

There has been some discussion as to the idol intended by the title of 'the queen of heaven;' but that it was Ashtaroth, or the moon, is the most common and seems the most probable opinion.

32. '*They shall bury in Tophet, till there be no place.*'—



FORMS OF ANCIENT EGYPTIAN CAKES.

It is not unusual in times of great mortality for the ordinary place of burial to be so full that (as the Orientals never bury twice in the same grave) there is no more room in the cemeteries, and new ground has to be opened, or the burial of the dead abandoned altogether. During the great plague of Baghdad, in 1831, we were ourselves grieved and horror-struck by observing a number of dead bodies continually brought into a horse-yard next our house for burial—and this continued for two days till there was no room left for another grave. Eventually the dead were left unburied altogether, as the prophet indicates here, and were left to be devoured by the fowls of heaven and the beasts of the earth—till at last, as mentioned on a former occasion, it was concluded daily to collect the exposed dead and cast them into the river. In Europe it has been more usual, under the like circumstances, to dig large pits and cast the dead into them till filled up. During the last great London plague, in 1665, one pit to receive the dead was dug in the Charter-House forty feet long, sixteen feet wide, and twenty feet deep, and in the course of two weeks it received 1114 dead bodies. During that dire calamity there were instances of mothers carrying their own children to these public graves; and of people, delirious or in despair for the loss of friends, who threw themselves alive into these pits.

34. '*Then will I cause to cease . . from the streets of Jerusalem . . . the voice of the bridegroom and the voice of the bride.*' —From this and other passages it is clear that the noisy marriage processions which at this day perambulate the streets of Western Asia were not unknown in the cities of the Jews. This is now best seen in Egypt, the usages of which country do not however materially differ from those of Syria and Turkey, or even Persia. On the third day, before the final conclusion of the marriage, the midwife of the bride's family, her nurse, and the female of the bath, proceed on asses, with two or more men before them beating kettle-drums or tabors, to the houses of all the friends of the bride, to invite them to accompany her on the next day to the bath, and to partake of the evening entertainment. Sometimes they go on foot, and without the drums before them, but making up for the want of these instruments by shrill quavering cries of joy, called *zughareet*. These cries of the women, which are heard on various occasions of rejoicing in Egypt and other eastern countries, are produced by a sharp utterance of the voice, accompanied by a quick tremulous motion of the tongue. This is the first of the bridal sounds by which the streets of the East are enlivened. Next day follows the procession to the bath, when the bride, wrapped up in a peculiar manner, and accompanied by her friends, proceeds through the principal streets of the city (by a circuitous route if the actual distance be inconsiderable) to the bath. She walks under a canopy (see Sol. Song, ii.) with two of her relations. The procession is opened and closed by men with drums and hautboys, and besides the noisy music they afford, the women of the party give vent at intervals to the shrill cries of joy which have been already mentioned. After a good time spent in the bath the procession returns in the same manner. The next day the bride is conducted with the same state, and with the same notes of joy, to the house of her husband. They proceed at a slow pace; and if the house be near, they take a circuitous route through the principal streets for the sake of display, so that the procession is usually three or more hours on the road. Then it is the bridegroom's turn. In the third or fourth hour of the night, after he has received the bride into his house, and has supped with his own friends, he sets out in their company to some celebrated mosque, there to say his prayers. He is attended by men with drums and hautboys, and by others bearing cylindrical iron cressets, filled with flaming wood, to give light. The party usually proceeds at a quick pace, and without much order, to the mosque—but the return thence to the house is more slow and orderly—and with an added display of lamps and wax candles which illuminate the streets through which the procession passes. At frequent intervals the party stops for a few minutes, the music ceases, and a man or boy sings some words of an epithalamium. Under a very different condition of Eastern life, rejoicing noises are also considered essential to nuptial processions. When the bride is carried home to her husband, she is placed in a frame upon the back of a camel,



ARABIAN MODE OF CARRYING HOME THE BRIDE.

and is housed over with carpets, shawls, and ostrich feathers. The camel is led by a relation of the bride, preceded by dancing people, music, mounted and dismounted Arabs, who shout and fire their guns, running backward and forward in the procession.

Such, or in some degree like to them, were doubtless the rejoicing sounds which the prophet indicates as 'the voice of the bridegroom and of the bride,' which in prosperous times were wont to be heard in the cities of Israel, but which in the time of desolation should no more be heard. This statement will doubtless suggest many analogies to the wedding procession mentioned in Matt. xxv., and others will be indicated under that text. It is worthy of notice that these nuptial celebrations are, in all Moslem countries, discouraged during times of public mourning or humiliation—and do not occur during the Bairam or Moslem Lent, nor in Persia during the Moharrem, or public mourning for the sons of Ali.

CHAPTER VIII.

1 *The calamity of the Jews, both dead and alive.* 4 *He upbraideth their foolish and shameless impenitency.* 13 *He sheweth their grievous judgment,* 18 *and bewaileth their desperate estate.*

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, [1]the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly [2]in vain made he *it;* the pen of the scribes *is* in vain.

9 [3] [4]The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and [5]what wisdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to [6]covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have [7]healed the hurt of the daughter of my people slightly, saying, [8]Peace, peace; when *there is* no peace.

12 Were they [9]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ [10]I will surely consume them, saith the LORD: *there shall be* no grapes [11]on the vine, nor figs on the [12]fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us [13]water of [14]gall to drink, because we have sinned against the LORD.

15 We [15]looked for peace, but no good *came; and* for a time of health, and behold trouble!

16 The snorting of his horses was heard from [16]Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and [17]all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will* not *be* [18]charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint [19]in me.

19 Behold the voice of the cry of the daughter of my people [20]because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

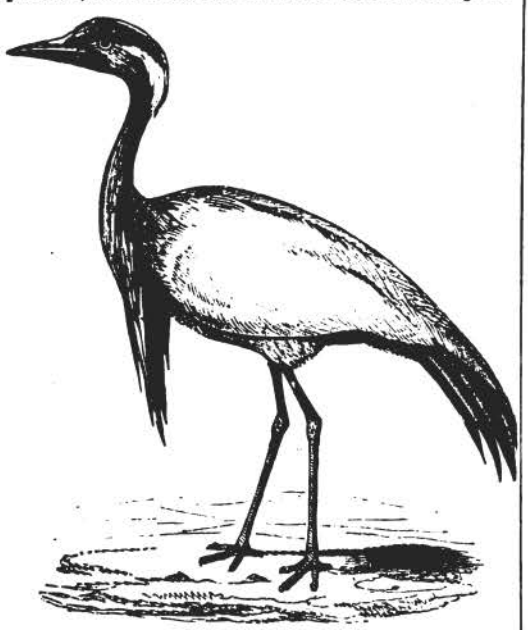
22 *Is there* no [21]balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people [22]recovered?

1 Isa. 1. 3. 2 Or, *the false pen of the scribes worketh for falsehood.* 3 Chap. 6. 15. 4 Or, *have they been ashamed, &c.* 5 Heb. *the wisdom of what thing.* 6 Isa. 56. 11. Chap. 6. 13. 7 Chap. 6. 14. 8 Ezek. 13. 10. 9 Chap. 3. 3, and 6. 15. 10 Or, in *gathering I will consume.* 11 Isa. 5. 1, &c. 12 Matt. 21. 19. Luke 13. 6, &c. 13 Chap. 9. 15, and 23. 15. 14 Or, *poison.* 15 Chap. 14. 19. 16 Chap. 4. 15. 17 Heb. *the fulness thereof.* 18 Psal. 58. 4, 5. 19 Heb. *upon.* 20 Heb. *because of the country of them that are far off.* 21 Chap. 46. 11. 22 Heb. *gone up.*

Verse 7. '*Stork.*'—See the notes on Lev. xi. 19, Ps. civ. 17, and the figure under Job xxxix.

'*Turtle*' (תֹּר *tur*).—The *Columba turtur* is found in all the warmer climates, from whence it follows the sun in his progress towards the tropic, and visits higher latitudes, to adorn and usher in the spring. The turtle is remarkable for the elegance and delicacy of its form, and is from ancient usage associated in our minds with everything that is tender, chaste, and attractive. It is a bird of passage, hence its appearance in certain places is among the indications of spring—a circumstance interwoven in that charming description of that season which occurs in Canticles ii. 11-13. The turtle visits this country, and after having reared her young in the seclusion of our woods, retires, in September, to pass the winter under softer skies.

'*Crane.*'—The Hebrew word is סִיס *sis*, respecting the meaning of which there is some doubt. The Rabbinical commentators make it the crane, as do most of the versions, and we are disposed to accept this as the most probable conclusion. Yet there are objections to the common crane, arising from the fact that, although occasionally seen in Palestine, it does not assemble in Syria in flocks for migration, and that its clamorous voice does not correspond to the 'chatter' or twitter which is in Isa. xxxviii. 14 ascribed to it. The stork might seem probable, had it not a distinct name of its own in Scripture



NUMIDIAN CRANE.

different from this, and did we not find another bird which more completely answers the required conditions: this is the *Grus virgo*, or Numidian crane, which is, properly speaking, neither a genuine crane, a stork, nor a heron, and which has a feeble voice, but striking and distinct manners, and is remarkable for its beauty, numbers, and its periodical arrival and departure. This bird is not more than three feet in length; it is of a beautiful bluish grey, with the cheeks, throat, breast, and tips of the long hinder feathers and quills, black, and a tuft of delicate white plumes behind each eye. It has a peculiar dancing walk, which gave rise to its French denomination of Demoiselle. It comes from Central Africa down the Nile, and in spring arrives in Palestine, while troops of them proceed to Asia Minor, and some go as far north as the Caspian. Hasselquist, who first saw them on the Nile, afterwards shot one near Smyrna. They are found in considerable numbers in the swamp above that city, and, in Palestine, upon the borders of the lakes Huleh and Tiberias. In the autumn they return to Africa; but they do not utter the clangor of the common crane, nor, like it, fly in two columns, forming an acute angle, the better to cleave the air.

'*Swallow*' (עָגוּר *agur*; Sept. χελιδὼν ἀγροῦ).—Probably the *Hirundo rustica* of Linnæus, which is too well known, in form and habits, to render a particular notice necessary on this occasion. This bird, which remains with us till October, is said to winter in Africa, so that its object is evidently a warmer climate. It is remarkable that the birds of this tribe, when they revisit us in spring, return to their old haunts. Dr. Jenner ascertained this by cutting off two claws from the foot of a certain number, several of which were found in the following year, and one was met with after the expiration of seven years. (See Kirby's *Bridgewater Treatise.*) This is true also of the storks, as we observed the same pair return, in successive years, to the nest they had constructed upon the wind-chimney of a house we inhabited at Baghdad.

The subject of the migration of birds, which is several times referred to in the Scripture, is one of great interest; and has been employed by writers on natural theology, as furnishing striking evidence of design and wisdom in the creation and organization of living things. The devout reader of the Bible *needs* no such evidence; yet even to him there is much in it that may be made valuable, and which he will feel to be beautiful. As Mr. Kirby, in his *Bridgewater Treatise*, has taken up the subject with this view, we have judged it proper to derive from him the substance of the few observations for which we can find room.

Although the instances of migration here mentioned by the prophet, are those most popularly known, the practice operates to a far greater extent than is usually supposed; and if Dr. Richardson's scale for North America be taken as a rule of more extended application, it may be estimated that the number of the birds which migrate, as compared with those which reside the whole year in a country, is about five-sixths; a very large proportion, but which is doubtless less in some latitudes than in others. As the summer residents are replaced by winter ones, the desertion is less apparent and annoying than it would be otherwise. It has usually been conceived that the cause of such extensive migration was to be sought no further than in the changes of temperature, gradually produced by the progress of the seasons, and the growing scarcity of food resulting from it. But this cannot be the sole or universal cause, since there are birds which leave us early in the year, when no cold can be felt, and even when the food of the particular species is most abundant. From such and other observations, Dr. Jenner arrived at the conclusion (stated in a posthumous paper, published in the *Philosophical Transactions*, 1824) that the periodical migrations of birds are the result, not of the approach of the cold or hot seasons, but of the absence or presence of a stimulus connected with the original law, '*Increase and multiply;*'—and that when they feel this stimulus, they seek their summer, and when it ceases its action, their winter quarters—in one case, the bird winging its way to a climate and country best suited to the great purpose impressed upon it by the Creator, of producing and rearing a progeny; and, in the other, returning to a home most congenial to its nature and best supplying its wants.

Mr. Kirby thus concludes his general view of this instructive and interesting subject:—

'If we give the subject of the migration of animals due consideration, and reflect what would be the consequence if no animals ever changed their quarters, we shall find abundant reason for thankfulness to the Almighty Father of the Universe, for the care he has taken of his whole family, and of his creature man in particular, consulting not only his sustentation and the gratification of his palate, by multiplying and varying his food, but also that of his other senses, by the beauty, motions, and music of

the animals that are his summer or winter visitors: did the nightingale forsake our groves; the swallow our houses and gardens; the cod-fish, mackerel, salmon, and herring, our seas; and all the other animals that occasionally visit their several haunts, how vast would be the abstraction from the pleasure and comfort of our lives!

'By means of these migrations the profits and enjoyments derivable from the animal creation are also more equally divided—at one season visiting the south and enlivening their winter; and at another adding to the vernal and summer delights of the inhabitants of the less genial regions of the north, and making up to them for the privations of winter. Had the Creator so willed, all these animals might have been organized so as not to require a warmer or a colder climate for the breeding or rearing of their young: but his will was, that some of his best gifts should thus oscillate, as it were, between two points, that the benefits they conferred might be the more widely distributed, and not become the sole property of the inhabitants of one climate: thus the swallow gladdens the sight both of the Briton and African; and the herring visits the coasts, and the salmon the rivers of every region of the globe. What can more strongly mark design, and the intention of an all-powerful, all-wise, and beneficent Being, than that such a variety of animals should be so organized and circumstanced as to be directed annually, by some pressing want, to seek distant climates; and, after a certain period, to return again to their former quarters; and that this instinct should be productive of so much good to mankind, and at the same time be necessary, under its present circumstances, for the preservation or propagation of the species of these several animals.'

CHAPTER IX.

1 *Jeremiah lamenteth for the Jews' manifold sins,* 9 *and for their judgment.* 12 *Disobedience is the cause of their bitter calamity.* 17 *He exhorteth to mourn for their destruction,* 23 *and to trust not in themselves, but in God.* 25 *He threateneth both Jews and Gentiles.*

[1]OH [2]that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

4 [3]Take ye heed every one of his [4]neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will [5]deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh [6]deceit: *one* speaketh [7]peaceably to his neighbour with his mouth, but [8]in heart he layeth [9]his wait.

9 ¶ [10]Shall I not visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the [11]habitations of the wilderness a lamentation, because they are [12]burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; [13]both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem heaps, *and* [14]*a* den of dragons; and I will make the cities of Judah [15]desolate, without an inhabitant.

12 ¶ Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the [16]imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, [17]with wormwood, and give them water of gall to drink.

16 I will [18]scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up

[1] Heb. *Who will give my head,* &c. [2] Isa. 22. 4. Chap. 4. 19. [3] Chap. 12. 6. Mic. 7. 5, 6. [4] Or, *friend.*
[5] Or, *mock.* [6] Psal. 12. 2, and 120. 3. [7] Psal. 28. 3. [8] Heb. *in the midst of him.* [9] Or, *wait for him.*
[10] Chap. 5. 9, 29. [11] Or, *pastures.* [12] Or, *desolate.* [13] Heb. *from the fowl even to,* &c. [14] Chap. 10. 22.
[15] Heb. *desolation.* [16] Or, *stubbornness.* [17] Chap. 8. 14, and 23. 15. [18] Levit. 26. 33.

a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But [19]let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, that I will [20]punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* [21]in the [22]utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* [23]uncircumcised in the heart.

19 1 Cor. 1. 31. 2 Cor. 10. 17. 20 Heb. *visit upon.* 21 Heb. *cut off into corners*, or, *having the corners* of their hair *polled.* 22 Chap. 25. 23. 23 Rom. 2. 28, 29.

Verse 17. '*Call for the mourning women.*'—This, with several other passages of Scripture, evidently refers to the very ancient and still subsisting custom of hiring professed mourners to lament over the dead. The Jewish doctors acknowledge the custom, and inform us that it was so common, that the poorest man in Israel, when his wife died, never had less than two pipes and one mourning woman. The root of this rather singular though very prevalent custom seems to be, that the eastern nations require manifestations of strong feeling to be marked, palpable, and exaggerated. Hence their emotions, particularly those of grief, have a most violent and loud expression; and still unsatisfied and apprehensive that their own spontaneous manifestations of sorrow, when a death occurred, were inadequate to the occasion, and rendered insufficient honour to the dead, they thought of employing practised women to add their distinct and effective tributes of apparent grief. Thus mourning became an art, which devolved on women of shrill voices, copious of tears, and skilful in lamenting and praising the dead in mournful songs and eulogies. When a person in a family died, it was customary for the female relatives to seat themselves upon the ground in a separate apartment, in a circle, in the centre of which sat the wife, daughter, or other nearest relative, and thus, assisted by the mourning women, conducted their loud and piercing lamentations. At intervals the mourning women took the leading part on a signal from the chief mourner; and then the real mourners remained comparatively silent, but attested their grief by sobs, by beating their faces, tearing their hair, and sometimes wounding their persons with their nails, joining also aloud in the lamenting chorus of the hired mourners. Mr. Lane's account of the existing practice in Egypt is very illustrative. 'The family of the deceased generally send for two or more *neddábehs* (or public wailing women); but some persons disapprove of this custom; and many, to avoid unnecessary expense, do not conform with it. Each neddábeh brings with her a *tár* (or tambourine), which is without the tinkling plates of metal that are attached to the hoops of the common tár. The neddábehs, beating their társ, exclaim several times, "Alas for him!" and praise his turban, his handsome person, etc.; and the female relations, domestics, and friends of the deceased (with their tresses dishevelled, and sometimes with rent clothes), beating their own faces, cry in like manner, "Alas for him!" This wailing is generally continued at least an hour.' It is of course resumed at intervals. The details vary in different parts of the East, and in some places the musicians form a separate body, as they did among the Hebrews.

The custom of employing hired mourners was also in use among the Greeks and Romans, who probably borrowed it from the East. Some of the Roman usages may contribute to illustrate those of Scripture. When a person expired whom his relatives or friends wished to honour by every external testimony of grief, some mourners were called, who were stationed at the door, and who, being instructed in the leading circumstances of the life of the deceased, composed and chanted eulogies having some reference to these circumstances, but in which flattery was by no means spared. Then, when the time arrived for the body to be carried to the funeral pile, a choir of hired mourners attended, who by their bare breasts, which they often smote, their dishevelled hair, their mournful chants, and profuse tears, moved, or sought to move, the minds of the spectators in favour of the deceased, and to compassion for his bereaved friends, whose respect for his memory their own presence indeed indicated. These women were under the direction of one who bore the title of *præfica*, who regulated the time and tone of their lamentations. They were attired in the black robe of mourning and affliction called by the Romans *pulla*. It will be observed that, as intimated by the prophet in the next verse, a principal object of the displays of the hired mourners was to rouse the sorrow of the bereaved relatives, maintaining the excitement of affliction by enumerating the virtues and qualities of the deceased, as well as, by the same means, to excite the sympathising lamentations of those not immediately interested in the event. It needs actual observation of the levity or indifference which these hired mourners resume, when their service is ended, to be convinced that there was nothing sincere in the real tears which they shed, and in the 'lamentation, mourning, and woe' which they pour forth in the chamber of grief, or when following the dead one to the grave.

CHAPTER X.

1 *The unequal comparison of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the spoil of the tabernacle by foolish pastors.* 23 *He maketh an humble supplication.*

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the [1]customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, [2]but speak not: they must needs be [3]borne, because they cannot go. Be not afraid of them; for [4]they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none [5]like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 [6]Who would not fear thee, O King of nations? for [7]to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are [8]altogether [9]brutish and foolish: the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the [10]true God, he *is* the living God, and an [11]everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He [12]hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a [13]multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings [14]with rain, and bringeth forth the wind out of his treasures.

14 Every man [15]is [16]brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 [17]The portion of Jacob *is* not like them: for he *is* the former of all *things;* and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

17 ¶ Gather up thy wares out of the land, O [18]inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so.*

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD; therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the [19]north country, to make the cities of Judah desolate, *and* a [20]den of dragons.

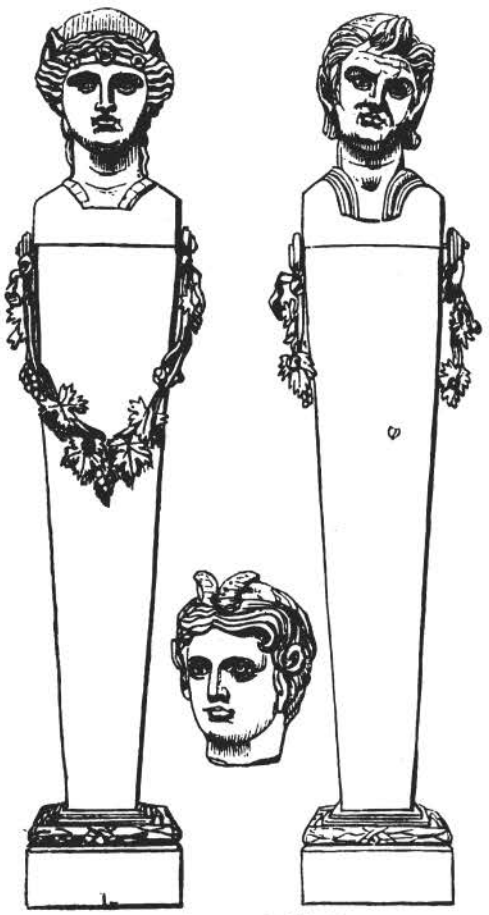
23 ¶ O LORD, I know that the [21]way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, [22]correct me, but with judgment; not in thine anger, lest thou [23]bring me to nothing.

25 [24]Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

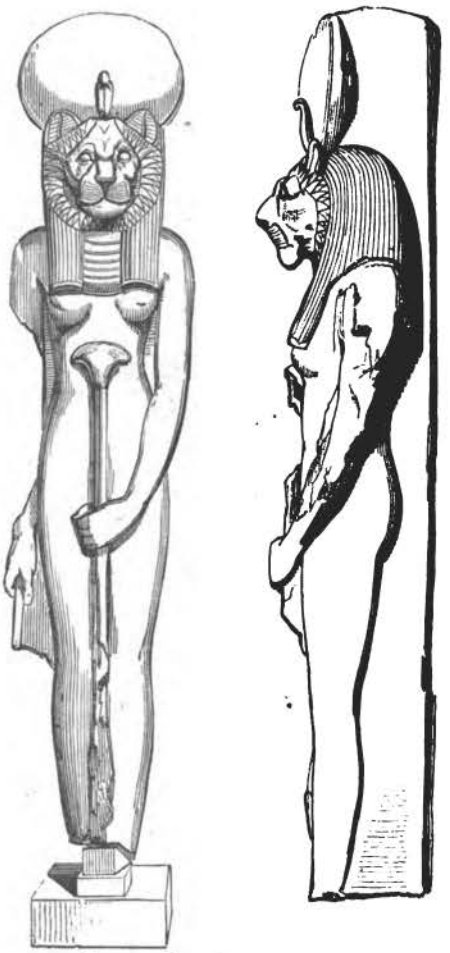
1 Heb. *statutes*, or, *ordinances are vanity.* 2 Psal. 115. 5. 3 Isa. 46. 1. 7. 4 Isa. 41. 23. 5 Psal. 86. 8. 10.
6 Rev. 15. 4. 7 Or, *it liketh thee.* 8 Heb. *in one*, or, *at once.* 9 Isa. 41. 29. Hab. 2. 18. Zech. 10. 2.
10 Heb. *God of truth.* 11 Heb. *king of eternity.* 12 Gen. 1. 1, 6. Chap. 51. 15. 13 Or, *noise.*
14 Or, *for rain.* 15 Or, *is more brutish than to know.* 16 Chap. 51. 17, 18. 17 Chap. 51. 19. 18 Heb. *inhabitress.*
19 Chap. 1. 15, and 5. 15, and 6. 22. 20 Chap. 9. 11. 21 Prov. 61. 1, and 20. 24. 22 Psal. 6. 1, and 38. 1. Chap. 30. 11.
23 Heb. *diminish me.* 24 Psal. 79. 6.

Verse 2. '*Be not dismayed at the signs of heaven.*'—This is generally applied to astrology; but we should rather think it to refer to those unusual natural phenomena, such as eclipses, which in the ancient superstitions certainly did 'dismay the heathen,' being regarded by them as the harbingers and tokens of great public calamities. Many instances of the dismay which eclipses inspired might be cited. We may quote two of them. Nicias, the Athenian general, had determined to quit Sicily with his army; but an eclipse of the moon happening at that juncture, filled him with such alarm that he lost the favourable moment. This was the occasion of his own death and the ruin of his army; and this was so unhappy a loss to the Athenians, that the decline of their state may perhaps be dated from that event. Even the army of Alexander, before the battle of Arbela, was so frightened at an eclipse of the moon, that the soldiers, deeming it a sign that the gods were displeased at the enterprise of their leader, refused to proceed on their march from the Tigris, till assured by the Egyptian soothsayers that an eclipse of the moon was an omen of peculiar evil to their enemies the Persians. R. Jarchi expressly refers the present text to the terror which eclipses occasioned.



TERMINAL STATUES.—British Museum.

5. '*They are upright as the palm-tree,*' etc.—We are disposed to agree with those who think that there is here an allusion to the form which the ancient idols bore before the art of statuary was carried to perfection, when images were little better than an erect block of equal thickness throughout, but being surmounted by some resemblance of a human head or bust. This form of representing the gods was preserved, with improvements suggested by advanced taste, in the terminal statues of Hermes and of Pan, long after the art of sculpture had progressed far beyond the circumstances in which such forms originated. A step beyond this original contrivance is exhibited in the Egyptian statues which meet our eyes in every exhibition

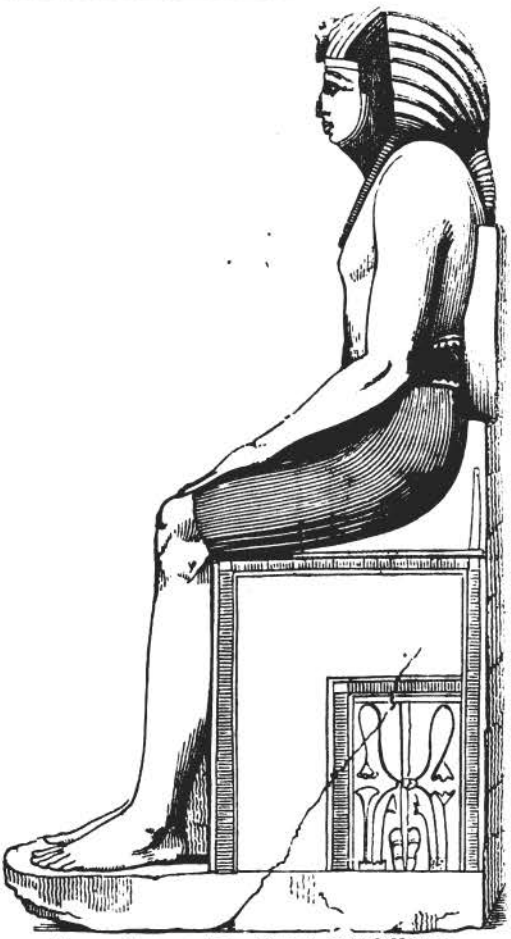


EGYPTIAN ERECT IDOLS.—British Museum.

of Egyptian antiquities, or in books containing representations of them, in which the statues stand bolt upright, resting equally on both legs, which are close to each other, with the arms straight down by the sides. It is the same even in seated figures, which sit perfectly erect, and all the forms are rectangular, the back parts being indeed never rounded, but attached to a perpendicular mass of stone. This form of representation, as the most ancient, seems in Egypt to have been retained for *all* gods (as it was elsewhere for *some* gods) long after the Egyptians had acquired the art of representing the human form in sculpture under various circumstances of spirited action. To all such figures, which doubtless typify the forms of idols which prevailed in the time of the prophet, the comparison 'upright as the palm-tree' is singularly appropriate, and is no doubt intended to characterise the stiffness, lifelessness, and want of natural action which belonged to such representations.

9. '*Uphaz.*'—This is probably the same as Ophir.

— '*Blue and purple is their clothing.*'—This of course



SEATED EGYPTIAN IDOL.—*Verse* 5.—British Museum.

alludes to the idol-statues, and to the custom of clothing them with real dresses of rich stuffs. This was a very ancient and general practice, which still subsists in Pagan Asia, where may be seen pagodas full of coloured images, clothed in costly manufactured stuffs and ornaments. This practice arose in the early state of the imitative art, or rather it exemplifies imitation without art; and scarcely perhaps even imitation—being rather the repetition of a reality. Although this practice was peculiarly in Asiatic taste, and was in its origin a substitute for skilful imitation by art, we have ample evidence of its existence in Europe; and, as consecrated by antiquity and appropriated to particular idols, of its being retained and extensively displayed in Greece and Rome, even when the art of sculpture had attained its most perfect condition. Pausanias mentions numerous statues thus attired in the various cities of Greece which he visited; and there is much other testimony to the same effect. Tertullian says, that the gods and goddesses, like opulent females, had ministers particularly entrusted with the duty of arraying their images. The practice was far more general than is commonly supposed; for not only were imperfect statues, made to be dressed, thus attired, but perfect and highly-finished ones of bronze and marble. Vopiscus has an anecdote, which furnishes a very striking illustration of the present text. Sextus Julius Saturninus, a general under Probus, having been saluted as Augustus at Alexandria, and wishing to avoid this dangerous honour, retired into *Palestine*. But he was there also assailed by the soldiers, who extorted from him a reluctant acquiescence; when, in their haste to invest him with the ensigns of his imperial rank, they divested a statue of Venus of its *purple* robe, and covered with it the new emperor.

However strange this practice of clothing statues with real draperies may appear to us, there can be no doubt that it told effectively upon the minds of the undiscerning multitude, to whom the less there was of art the more perfect was the illusion. Images so arrayed were thus adapted to impress upon their credulous minds the sense of a material existence, effective and local, in the god which was thus placed before them in a palpable form, invested with the attributes of reality and life. Thus the superstitious spirit of all idolatry concurred with the attachment to ancient customs to keep up this usage. And a still more operative reason was found in the interest of the priests, who derived no small profits from the robes and ornaments which were lavishly offered by the devotees, and which, when they had been a little worn by the idols, became their due. It seems that, at least in some instances, the illusion was carried on so far, that the dresses of the idols were changed according to the season. Thus Pausanias mentions a brazen statue of Neptune at Elis, which was about the size of a large man, and was clad sometimes in woollen raiment, and at others in linen and *byssus*. There is much information in this and other matters concerning the ancient idols in the sixth chapter of the Apocryphal book of Baruch. Of the Babylonian idols it is said, 'Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, neither are they able to help themselves.'...'The priests also take off their garments to clothe their wives and children.'...'And ye shall know them to be no gods by the bright purple that rotteth upon them' (verses 32, 58, 72). See *Le Jupiter Olympien*, by M. Quatremère de Quincy, par. 2; where this subject is fully and very ably investigated.

CHAPTER XI.

1 *Jeremiah proclaimeth God's covenant,* 8 *rebuketh the Jews' disobeying thereof,* 11 *prophesieth evils to come upon them,* 18 *and upon the men of Anathoth, for conspiring to kill him.*

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; [1]Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, [2]Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the [3]oath which I have sworn unto your fathers, to give them a

[1] Deut. 27. 26. Gal. 3. 10. [2] Lev. 26. 3. 12. [3] Deut. 7. 12.

land flowing with milk and honey, as *it is* this day. Then answered I, and said, [4]So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the [5]imagination of their evil [6]heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able [8]to escape; and [7]though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their [9]trouble.

13 For *according to* the number of thy [9]cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* [10]shameful thing, *even* altars to burn incense unto Baal.

14 Therefore [11]pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their [12]trouble.

15 [13 14]What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? [15]when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*: then thou shewedst me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy [16]the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that [17]triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will [18]punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

[4] Heb. *Amen.* [5] Or, *stubbornness.* [6] Heb. *to go forth of.* [7] Prov. 1. 28. Isa. 1. 15. Chap. 14. 12. Ezek. 8. 18. Micah 3. 4. [8] Heb. *evil.* [9] Chap. 2. 28. [10] Heb. *shame.* [11] Chap. 7. 16, and 14. 11. [12] Heb. *evil.* [13] Isa. 1. 11, &c. [14] Heb. *What is to my beloved in my house?* [15] Or, *when thy evil is.* [16] Heb. *the stalk with his bread.* [17] 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 9. Chap. 17. 10, and 20. 12. Rev. 2. 23. [18] Heb. *visit upon.*

Verse 13. '*According to the number of thy cities were thy gods.*'—This seems to indicate about the lowest depth of idolatry. This deplorable manifestation of the corruption of the Hebrews was evidently borrowed from their heathen neighbours, among whom there were not only certain great gods worshipped everywhere in common, but others who were honoured as the tutelary divinities of particular towns; and there was scarcely any town without one. Some of these idols were little known beyond the town or district in which they were specially honoured. The gods particularly selected as tutelary divinities were such as, from some cause or other, were supposed to regard the place with peculiar favour; and many were believed to have been born in the towns they protected. This practice certainly existed among all the nations bordering on Palestine; but it is best known to us as existing among the Egyptians, Greeks, and Romans. There are instances in Scripture of the disposition of the heathen to regard JEHOVAH as such a god as this, without allowing that he alone was entitled to the general and exclusive worship of mankind. See 2 Kings xvii., and the note there.

CHAPTER XII.

1 *Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin.* 5 *God admonisheth him of his brethren's treachery against him,* 7 *and lamenteth his heritage.* 14 *He promiseth to the penitent a return from captivity.*

RIGHTEOUS *art* thou, O LORD, when I plead with thee: yet [1]let me talk with thee of *thy* judgments: [2]Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: [3]they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, [4]knowest me: thou hast seen me, and tried mine heart [5]toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, [6]for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee,* then how wilt thou do in the swelling of Jordan?

6 For even [7]thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, [8]they have called a multitude after thee: believe them not, though they speak [9]fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage; I have given [10]the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it [11] [12]crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a [13]speckled bird, the birds round about *are* against her; [14]come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my [15]pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 [16]They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will [17]pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

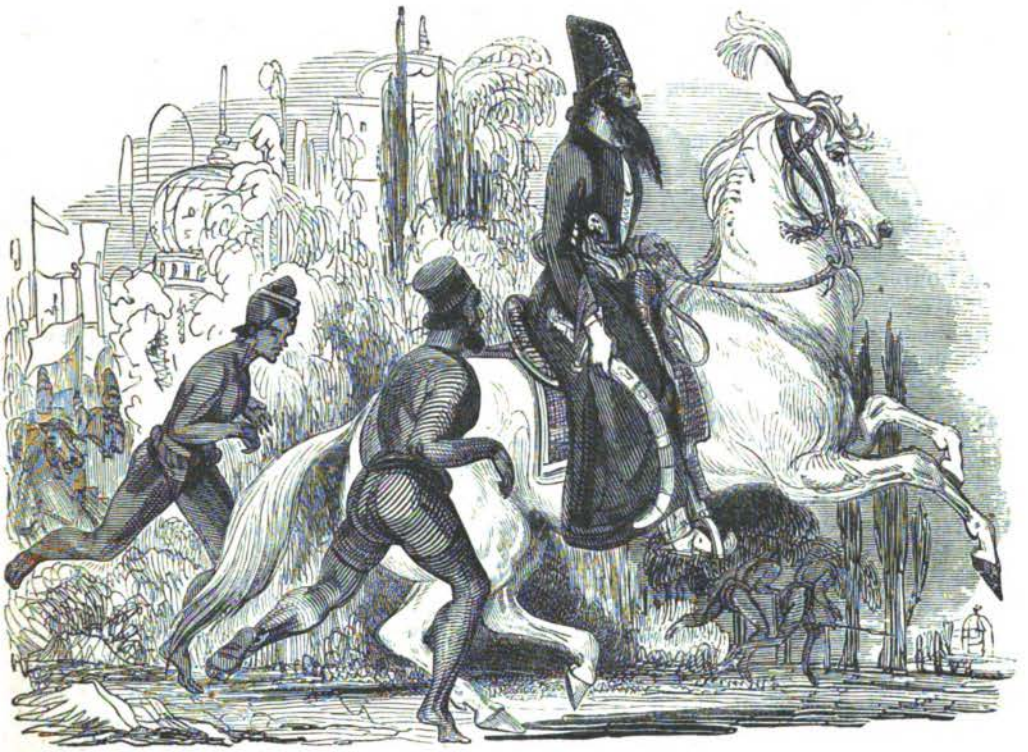
16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

17 But if they will not [18]obey, I will utterly pluck up and destroy that nation, saith the LORD.

1 Or, *let me reason the case with thee.* 2 Job 21. 7. Psal. 37. 1, and 73. 3. Hab. 1. 4. 3 Heb. *they go on.* 4 Psal. 17. 3. 5 Heb. *with thee.* 6 Psal. 107. 34. 7 Chap. 9. 4. 8 Or, *they cried after thee fully.* 9 Heb. *good things.* 10 Heb. *the love.* 11 Or, *yelleth.* 12 Heb. *giveth out his voice.* 13 Or, *having talons.* 14 Or, *cause them to come.* 15 Heb. *portion of desire.* 16 Levit. 26. 16. Deut. 28. 38. Micah 6. 15. Hag. 1. 6. 17 Deut. 30. 3. Chap. 32. 37. 18 Isa. 60. 12.

Verse 5. '*Run with the footmen,*' etc.—There is perhaps an allusion here to the running footmen, concerning whom an explanation has been given under 1 Sam. viii. 8, 11. Here they seem to be supposed to run with mounted horsemen, but there with chariots. A statement regarding both is given in the note upon the text referred to.

9. '*A speckled bird.*'—The words (הַעַיִט צָבוּעַ *ha-'ait tzaboa*) have occasioned considerable perplexity to the interpreters of Scripture. The Seventy render it 'hyena' (ὑαινή), which is sanctioned by the use of the word *tzaboa* in the Arabic, and is followed by Bochart, Gesenius, Boothroyd, and many others. In the language of the Talmud it means a she leopard or panther. But then some difficulty arises from the fact that עַיִט usually denotes *birds* of prey, and the above explanations render it necessary that it should be a *beast* in the present instance. This consideration operated so strongly with Dr. Blayney, that he translates '*the bird tzaboa,*' not professing to understand what bird the *tzaboa* was. Jerome supposes it was the *peucock,* and various doubtful alternatives of speckled or spotted birds have been suggested by others.



A PERSIAN DIGNITARY ATTENDED BY RUNNING FOOTMEN.

CHAPTER XIII.

1 *In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people.* 12 *Under the parable of the bottles filled with wine, he foretelleth their drunkenness in misery.* 15 *He exhorteth to prevent their future judgments.* 22 *He sheweth that their abominations are the cause thereof.*

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the [1]imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus

[1] Or, *stubbornness.*

saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them [2]one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, [3]but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause [4]darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and [5]mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your [6]principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall [7]punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, [8]Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels [9]made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are [10]accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? [11]when *shall it* once *be?*

[2] Heb. *a man against his brother.* [3] Heb. *from destroying them.* [4] Isa. 8. 22. [5] Lam. 1. 2, 16, and 2. 18.
[6] Or, *head tires.* [7] Heb. *visit upon.* [8] Chap. 5. 19, and 16. 10. [9] Or, *shall be violently taken away.* [10] Heb. *taught.*
[11] Heb. *after when yet?*

Verse 1. '*Get thee a linen girdle.*'—The prophet had probably been accustomed to wear a girdle of leather; and hence the particular direction as to the quality of the girdle he was now to procure. The girdles now most usually worn in the East consist of long pieces of linen, cotton, or silk, wound in numerous folds around the waist. The girdles of linen or cotton are usually plain, but sometimes figured with silk. Girdles of silk are in some countries confined to the upper classes, but in others they form a part of national costume, as among the Koords, whose girdles are wholly, or in great part, of silk, and usually exhibit a plaided pattern. But muslin is the most general material of girdles. These are commonly white; but those who cannot afford the expense or trouble of keeping them clean often wear them coloured. The girdles of white muslin are sometimes flowered or embroidered with gold, silver, coloured silk, or ingrain cotton. Rich shawls, or shawl stuffs, are also used by persons of station for the same purpose. Great importance is attached to the girdle; the size, richness, and fineness of which marks the dignity of the wearer. From this seems to arise the meaning of the present figurative action, in which marring the girdle is understood as equivalent to marring the pride, the dignity, and importance of Judah. The fashion of wearing the girdle varies in different parts; in some countries we find it folded wide upon the waist, as among the Turks and Arabians; whilst in Persia it is folded in as narrow and thick a mass as possible over the tight body vest, and has thus a very singular appearance. When a loose robe is worn over it, it adds greatly to the apparent bulk of the figure: and bulk is dignity in the East. Girdles of other classes have already been noticed in the course of this work.

4. '*Hide it there in a hole of the rock.*'—This seems to have been in accordance, for typical purposes, with a practice some traces of which may be found in most nations. Mr. Roberts says:—'The Hindoos have a custom of burying certain articles by the side of a tank or river, in order to inflict or prefigure evil in reference to certain obnoxious individuals. Thus eggs, human hair, thread, a ball of saffron, or a little of the earth on which the devoted person has had his feet, are buried in the situations alluded to.'

CHAPTER XIV.

1 The grievous famine 7 causeth Jeremiah to pray. 10 The Lord will not be entreated for the people. 13 Lying prophets no excuse for them. 17 Jeremiah is moved to complain for them.

THE word of the LORD that came to Jeremiah concerning [1]the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and [2]we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [3]Pray not for this people for *their* good.

12 [4]When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you [5]assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: [6]I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; [7]Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest [8]go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and *there is* no healing for us? [9]we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for [10]we have sinned against thee.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

1 Heb. *the words of the dearths*, or, *restraints*. 2 Heb. *thy name is called upon us*. 3 Exod. 32. 10. Chap. 7. 16, and 11. 14. 4 Prov. 1. 28. Isa. 1. 15. Chap. 11. 11. Ezek. 8. 18. Mic. 3. 4. 5 Heb. *peace of truth*. 6 Chap. 23. 21, and 27. 15, and 29. 8, 9. 7 Chap. 13. 17. Lam. 1. 16, and 2. 18. 8 Or, *make merchandize against a land, and* men *acknowledge* it *not*, chap. 5. 31. 9 Chap. 8. 15. 10 Psal. 106. 6. Dan. 9. 8.

Verse 4. '*The ground is chapt, for there was no rain in the earth.*'—The whole of this remarkable description of the effects of continued drought upon the earth, and upon men and animals, is very beautifully illustrated by the description which Tasso gives of the sufferings of the Christian army under the walls of Jerusalem. We may quote from it rather largely, with the less hesitation, as it is perfectly clear, from the minute accuracy of the details,

that the poet, in this and many of his other descriptions, spoke from authentic records or traditional information. We must omit some parts of the description, though its effect will be much impaired by abridgment:—

'The leaves grew wan upon the wither'd sprays,
The grass and growing herb all parched were;
Earth cleft in rifts, in floods each stream decays,
And barren clouds with lightning bright appear.

Still was the air, the rack nor came nor went,
But o'er the land, with lukewarm breathing, flies
The southern wind, from sunburnt Afric sent,
Which, thick and warm, his interrupted blast
Upon their bosoms, throats, and faces cast.

Nor yet more comfort brought the gloomy night;
In her thick shades was burning heat uproll'd,
Her sable mantle was embroider'd bright
With blazing stars and gliding fires for gold;
Nor to refresh (sad Earth!) thy thirsty sprite
The niggard moon let fall her May-dews cold;
And dried up the vital moisture was
In trees, in plants, in herbs, in flowers, in grass.

And little Siloe, that his store bestows
Of purest crystal on the Christian hands,
The pebbles naked in his channel shows,
And scantly glides above the scorched sands.

He that the gliding rivers erst had seen,
Adown their verdant channels gently roll'd,
Or falling streams that to the valleys green,
Distill'd from tops of Alpine mountains cold,
These he desired in vain, new torments been
Augmented thus with wish of comforts old;
Those waters cool he drank in vain conceit,
Which more increased his thirst, increased his heat.

The sturdy bodies of the warriors strong,
Whom neither marching far, nor tedious way,
Nor weighty arms which on their shoulders hong,
Could weary make, nor death itself dismay,
Now weak and feeble cast their limbs along,
Unwieldy burdens, on the burned clay;
And in each vein a smould'ring fire there dwelt,
Which dried their flesh, and solid bones did melt.'

FAIRFAX. Edit. *Windsor*; 1817.

A more true description than this, of an Oriental drought, in its leading circumstances and effects, we have never yet seen. After long drought in the East, particularly where the soil is rich and hard, the ground splits into wide and deep fissures, which, when exhibited to any considerable extent, render cultivation impracticable, and travelling troublesome if not dangerous. This did not escape Tasso, and is noticed in our present text.

22. '*Are there any among the vanities of the Gentiles that can cause rain?*'—By this it would seem that a practice common among barbarous tribes—such as those of America and South Africa—was not known anciently in Western Asia. Among those nations there are always men who pretend to such special power with heaven as to be able to cause rain at their will. This is, however, a profession of some danger, as in a season of excessive drought the rain-maker is liable to the suspicion of refusing or neglecting to employ the powers vested in him. The Rev. J. Campbell says that a nation seldom employs its own rain-maker, generally thinking that those at a distance have more power to produce rain than those at home. These men will seldom bear close questioning. Campbell asked one of them if he seriously believed that he had power to make rain when he pleased? He replied that he could not say he had, but that he used means to bring it, such as rolling great stones down the sides of the mountains to bring down the clouds. A more recent traveller, pressing an American Indian rain-maker, extracted from him that the secret of his power lay in a brilliant talisman which he had found buried under a tree, and which he wore constantly about him. This was reluctantly produced, and being withdrawn from the envelopes by which it was carefully protected, proved to be the stopper of a glass decanter.

CHAPTER XV.

1 *The utter rejection and manifold judgments of the Jews.* 10 *Jeremiah, complaining of their spite, receiveth a promise for himself,* 12 *and a threatening for them.* 15 *He prayeth,* 19 *and receiveth a gracious promise.*

THEN said the LORD unto me, [1]Though [2]Moses and [3]Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; [4]Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will [5]appoint over them four [6]kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And [7]I will cause them to be [8]removed into all kingdoms of the earth, because of [9]Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside [10]to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of [11]children, I will destroy my people, *since* they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them [12]against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; [13]her sun is gone down while *it was* yet day: she hath been

[1] Ezek. 14. 14. [2] Exod. 32. 11, 14. [3] 1 Sam. 7. 9. [4] Chap. 43. 11. Zech. 11. 9. [5] Levit. 26. 16, &c.
[6] Heb. *families.* [7] Heb. *I will give them for a removing.* [8] Deut. 28. 25. Chap. 24. 9. [9] 2 Kings 21. 11.
[10] Heb. *to ask of thy peace.* [11] Or, *whatsoever is dear.*
[12] Or, *against the mother* city *a young man spoiling,* &c., or, *against the mother* and *the young men.* [13] Amos 8. 9.

ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ [14]Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily [15]I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the [16]spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a [17]fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did [18]eat them; and thy word was unto me the joy and rejoicing of mine heart: for [19]I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my [20]pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* [21]fail?

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brasen [22]wall: and they shall fight against thee, but [23]they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

14 Job 3. 1, &c. Chap. 20. 14. 15 Or, *I will intreat the enemy for thee.* 16 Chap. 17. 3. 17 Deut. 32. 22.
18 Ezek. 3. 3. Rev. 10. 9. 19 Heb. *thy name is called upon me.* 20 Chap. 30. 15. 21 Heb. *be not sure.*
22 Chap. 1. 18, and 6. 27. 23 Chap. 20. 11, 12.

Verse 3. '*I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.*' —The best commentary on this would be the description of an oriental battle-field *after* the action. Forbes (i. 365) has partly supplied this:—'The river dividing the armies, our fatigued troops were incapable of pursuing flying cavalry; we therefore marched a mile farther, and encamped near Hossamlee, on the ground lately occupied by the enemy, who in that expectation had cut down the trees, destroyed the villages, and burnt all the corn and provender they could not carry off; the surrounding plain, deprived of its verdant ornaments, was covered with putrid carcases and burning ashes; the hot wind wafting from these fetid odours, and dispersing the ashes among the tents, rendered our encampment extremely disagreeable. During the night, hyænas, jackals, and wild beasts of various kinds, allured by the scent, prowled over the field with a horrid noise; and the next morning a multitude of vultures, kites, and birds of prey were seen asserting their claim to a share of the dead.'

12. '*The northern iron.*'—This text of course intimates that this northern iron was superior to all other then known. Grotius, with whom some later commentators concur, supposes that it denotes, in the primary sense, that kind of hardened iron or steel, called in Greek χάλυψ, from the Chalybes, a people bordering on the Euxine Sea, and consequently to the north of Judæa, by whom the art of tempering steel is said to have been discovered. In this verse the 'iron' of course represents the Jews, and the 'northern iron' the Chaldeans, as some explain, or, as others, Jeremiah himself.

18. '*As a liar, and as waters that fail.*'—Blayney translates, 'As the lying of waters that are not sure.' However translated, the allusion is probably to the *sarab*—the delusive appearance of water in the desert.

CHAPTER XVI.

1 *The prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foresheweth the utter ruin of the Jews,* 10 *because they were worse than their fathers.* 14 *Their return from captivity shall be stranger than their deliverance out of Egypt.* 16 *God will doubly recompense their idolatry.*

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of [1]grievous deaths; they shall not [2]be lamented; neither shall they be

1 Chap. 15. 2. 2 Chap. 25. 33.

buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their [2]carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of [4]mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor [5]cut themselves, nor make themselves bald for them:

7 Neither shall *men* [6]tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, [7]I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, [8]Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done [9]worse than your fathers; for, behold, ye walk every one after the [10]imagination of his evil heart, that they may not hearken unto me:

13 [11]Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 ¶ Therefore, behold, the [12]days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine [13]eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

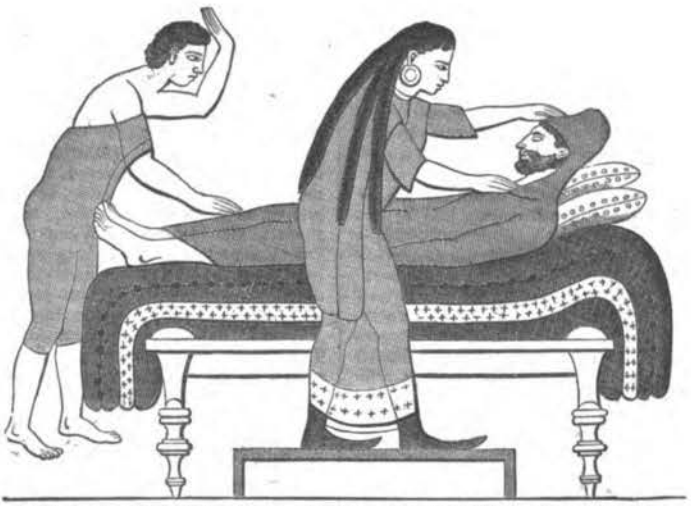
20 Shall a man make gods unto himself, and [14]they *are* no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* The LORD.

[2] Psal. 79. 2. Chap. 7. 33, and 34. 20. [4] Or, *mourning feast.* [5] Levit. 19. 28. Deut. 14. 1.
[6] Or, *break bread for them*, as Ezek. 24. 17. [7] Isa. 24. 7, 8. Chap. 7. 34, and 25. 10. Ezek. 26. 13. [8] Chap. 5. 19, and 13. 22.
[9] Chap. 7. 26. [10] Or, *stubbornness.* [11] Deut. 4. 27, and 28. 64, 65. [12] Chap. 23. 7, 8.
[13] Job 34. 21. Prov. 5. 21. Chap. 32. 19. [14] Chap. 2. 11.

Verse 6. '*They shall not be buried,*' etc.—In what follows there is a distinct allusion to the prominent funeral observances which appear to have prevailed among the Hebrews. In the following notes we shall offer a few observations on such of those practices as have not already been noticed, or which may not more conveniently be reserved for future illustration.

'*Cut themselves.*'—The law forbade this manifestation of grief (Lev. xix. 28; Deut. xiv. 1); but from the present and other intimations we learn that it still continued to be exhibited, at least at times. The prohibition shews the custom. In like manner Mohammed endeavoured to put a stop to this and other forms of the ancient 'mournings of ignorance,' as he called them; but the custom still maintains its ground in Moslem countries, particularly among the women, who, in this and many other instances, appear to have considered themselves exempted from the operation of the *general* precepts of their lawgiver, which they seem to regard as only intended for men. Even men, however, sometimes wound themselves in excess of grief; but, when they do so, they usually employ lancets or other instruments, whereas the women are content to lacerate themselves with their nails. In the annual mourning in Persia for Hossein, the son of the khaliph Ali, men,



LAYING OUT AND MOURNING OVER THE DEAD.—From Camparini's Etruscan Tombs.

wrought to a high pitch of excitement, run about as if frantic, uttering doleful cries, and occasionally wounding themselves with lancets, till their persons were covered with blood. Similar customs prevailed to some extent among the Greeks. The women, more particularly, beat their breasts and thighs, and tore their flesh with their nails; but this practice was forbidden by Solon. Even the Spartans, although they bore the loss of their relations with great moderation, yet bewailed the death of their great men by tearing their flesh with pins and needles. (See the authorities cited in Harwood's *Grecian Antiquities*, p. 364.) But examples of this custom might be obtained from all parts of the world in different stages of civilisation. Among others, the ancient Huns, and the modern islanders of the South Sea, might be cited: the latter testified their grief by wounding themselves with a sharp shell or a shark's tooth.

'*Make themselves bald.*'—This is another custom of mourning, as ancient and as prevalent as the preceding. Its patriarchal antiquity is shewn in the case of Job, who, when he heard of the desolation of his house, 'arose, and rent his mantle, and shaved his head.' It is not clear whether more than a particular form of this practice was forbidden by the law of Moses (Deut. xiv. 1); but to the priests it was certainly altogether interdicted (Lev. xxi. 5). It seems to have been the custom of the Jews to cut, shave, or rend the hair, both of the head and beard (see Ezra ix. 3), but more particularly the former. Mohammed forbade the practice, as well as the other. The women, however, do not attend to the prohibition: but the men, having their heads habitually shaven, cannot exhibit this sign of sorrow. In some parts of the East, however, where the men let their hair grow, they cut or shave it off on mourning occasions. It appears from the curious narrative of Peter Covillan (in Purchas) that the practice is retained in Abyssinia, where so many customs analogous to those of the Hebrews are still in operation. The party received information of the death of their king, Emmanuel of Portugal: 'And because it is the fashion of this country, when their friends die, to shave their heads, and not their beards, and to clothe themselves with black apparel, we began to shave one another's head, and while we were doing this, in came they which brought us our dinner; who, when they saw this, they set down the meat upon the ground, and ran to tell it unto the *Prete*, who suddenly sent two friars unto us, to understand what had fallen out. The ambassador could not answer him for the great lamentation which he made, and I told them, as well as I could, that the sun which gave us light was darkened, that is to say, that the king Don Emmanuel was departed this life; and suddenly all of us began to make our moan, and the friars went their way.' It was also the well-known custom of the ancient Greeks to tear, cut off, or shave the hair. Among them, the hair thus separated was sometimes laid upon the dead body as a mark of affection and regret; sometimes it was cast upon the funeral pile to be consumed with the corpse; and on other occasions it was laid upon the grave. Upon the death of men of eminence and valour, it was not unusual for whole cities and countries to be shaved. 'This ceremony,' says Harwood, 'was observed, because, as long hair was considered as very becoming, they might appear careless and negligent



CUP OF CONSOLATION.—From Camparini's Etruscan Tombs.

of their beauty, and to render the ghost of the dead person propitious by throwing the hair together with the body into the fire. In times of public mourning they extended this ceremony even to the beasts.' (*Grec. Antiq.* p. 363, where the authorities are given.) There was also a custom, any analogy to which among the Hebrews we do not remember, of hanging the hair of the dead person himself upon the door, to signify that the inmates were in a state of mourning.

7. '*The cup of consolation.*'—This is doubtless the refreshment which after the funeral is supplied to the mourners, and by which they break, or are supposed to break, the fast they have maintained since the death took place. This is prepared and sent by the neighbours; the mourners being supposed to be too much absorbed in grief to think of their necessary food. The refreshment was of a very slight description, usually bread, wine, and fruits. At present it consists of eggs boiled hard, with a little salt, and a small loaf. (Allen's *Modern Judaism*, p. 439.) This is sometimes called the 'bread of bitterness;' and is alluded to also in 2 Sam. iii. 35; Hos. ix. 4; Ezek. xxiv. 16, 17.

8. '*The house of feasting.*'—This appears to refer to the funeral feast with which it was customary among different nations to conclude all the ceremonies of death, except those of the continued mourning by the relatives. It is not very clear when this took place; but it could not be till after the first three days, called 'the days of weeping,' were passed, as during that time the mourner could have no food prepared in his house, nor eat anything of his own. (Lightfoot, *Exercit. upon John* xi. 19.) During this time he was supplied with food by his neighbours; and, as after this he might return to his customary fare, it is probable that the feast then took place. This entertainment was given by the chief mourner at his own house, if distinct from that in which the deceased had lived. Those invited were usually the friends and acquaintance of the family, including those neighbours who had sent food to the mourners during 'the days of weeping.' The custom of the funeral feast was well known to the classical ancients, was kept up in England and other European countries till a comparatively recent period, and still prevails in many parts of the world. In these cases, however, the feast usually took place after the funeral. In this country, during the plague of 1569, one of the precautions taken to prevent the spread of the contagion was to prohibit the funeral dinners. (Maitland's *London*, i. 260.) As our engravings are derived from classical sources, we may just mention the custom of the Greeks, which, with one or two exceptions, seem to have been similar to those of the Hebrews. When the funeral was over, it was a very ancient and long-continued custom to proceed to the house of the nearest relations of the dead, where an entertainment was provided. This ceremony was however omitted at the funeral of slaves. It seems that sometimes the entertainment *preceded* the funeral. The fragments that fell from the tables were considered sacred to the departed souls, and which it was therefore not lawful to eat. These were carried to the tomb and left there for the ghost. This piece of superstition we find very common among different nations, in which it is customary for a time to lay food near or upon the graves. These entertainments consisted of flesh, with all sorts of pulse, beans, peas, lettuces, parsley, eggs, etc.; and the persons present usually conversed upon the merits and qualities of the dead person. (Harwood, pp. 372, 373.) The Roman customs were very little different. Concerning the funeral banquet of the Jews, one remarkable fact is furnished by Lightfoot:—'They drank ten cups in the house of mourning; two before meat, five while they were eating, and three after meat. When Rabban Simeon Ben-Gamaliel died, they added three more. But, when the Sanhedrim saw that hence they became drunk, they made a decree against this.' (*Exercit. upon Matt.* ix. 23.) It is hence clear that no indecent excess in drinking was considered proper at such entertainments.

CHAPTER XVII.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot deceive God. 12 The salvation of God. 15 The prophet complaineth of the mockers of his prophecy. 19 He is sent to renew the covenant in hallowing the sabbath.

THE sin of Judah *is* written with a [1]pen of iron, *and* with the [2]point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their [3]groves by the green trees upon the high hills.

3 O my mountain in the field, [4]I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even [5]thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 [6]Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be [7]as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of [8]drought, neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD [9]search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge [10]sitteth *on eggs*, and

[1] Job 19. 24. [2] Heb. *nail.* [3] Judges 3. 7. Isa. 1. 29. [4] Chap. 15. 13. [5] Heb. *in thyself.*
[6] Psal. 2. 12, and 34. 10, and 125. 1. Prov. 16. 20. Isa. 30. 18. [7] Psal. 1. 3. [8] Or, *restraint.*
[9] 1 Sam. 16. 7. Psal. 7. 9. Chap. 11. 20, and 20. 12. [10] Or, *gathereth* young *which she hath not brought forth.*

hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, the hope of Israel, [11]all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the [12]fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, [13]Where *is* the word of the LORD? let it come now.

16 As for me, [14]I have not hastened from *being* a pastor [15]to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 [16]Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and [17] [18]destroy them with double destruction.

19 ¶ Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; [19]Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I [20]commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 [21]Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

[11] Psal. 73. 27. Isa. 1. 28. [12] Chap. 2. 13. [13] Isa. 5. 19. [14] Chap. 1. 4, &c. [15] Heb. *after thee.*
[16] Psal. 35. 4, and 40. 14. [17] Heb. *break them with a double breach.* [18] Chap. 11. 20. [19] Nehem. 13. 19.
[20] Exod. 20. 8, and 23. 12, and 31. 13. Ezek. 20. 12. [21] Chap. 22. 4.

Verse 6. '*Heath.*'—The original word עֲרָעֲר *arar*, is rendered 'heath' also in ch. xlviii. 6; but this translation is generally allowed to be erroneous. The corresponding Arabic name, *arar*, is applied to a totally different plant, a species of juniper, as is clearly shewn by Celsius (*Hierobotanicon*, ii. 195), who states that Arias Montanus is the only translator who has given it this name, which he believes to be the right one. Several species of juniper are found in Syria and Palestine. Robinson met with some in proceeding from Hebron to Wady Musa, near the romantic pass of Nemela. 'On the rocks above,' writes Dr. Robinson, 'we found the juniper-tree, Arabic, *Ar'ar:* its berries have the appearance and taste of the common juniper, except that there is more of the pine. These trees were ten to fifteen feet in height, and hung upon the rocks even to the summit of the cliffs and needles.' He adds, in a note;—'This (*'ar'ar*) is doubtless the Hebrew עַרוֹעֵר *aroer* (Jer. xlviii. 6), which both the English version and Luther read incorrectly *heath*. The juniper of the same translation is the *Retem*.' See the note on 1 Kings xix. 45. In proceeding further south he states —'Large trees of the juniper became quite common in the wadys and on the rocks.' It is mentioned in the same situations by other travellers, and is no doubt common enough, particularly in wild, uncultivated, and often inaccessible situations. It therefore well agrees with this text as well as with xlviii. 6. In the latter text, however, the Septuagint seems to have found the word עָרוֹד *orud*, and accordingly translates ὄνος ἄγριος, 'wild ass.' Whether their reading was right and ours wrong it may be difficult to determine. We have a good and sufficient sense in that text as it stands; but it must be allowed that the Septuagint reading affords one very significant and expressive; the ass, in its natural or wild state, never seeks woody but upland pasture, mountainous and rocky retreats; and it is habituated to stand on the brink of precipices (a practice not entirely obliterated in our own domestic races) where, with protruded ears, it surveys the scene below, blowing, and at last braying with extreme excitement. The question as to the meaning of the reading in that text does not how-

ever apply to the present text, where the Septuagint itself has ἀγριομυρίκη, 'wild tamarisk.'

—'*The parched places in the wilderness...a salt land and not inhabited.*'—In the wilderness south of Judea, advancing towards el-Arish, Captains Irby and Mangles passed over a plain about four miles in length, covered with thick, hard salt, resembling in appearance sheets of firmly frozen snow. The surface bore the weight of the camels without giving way in the least. There are other such spots on the borders of the Mediterranean and of the Red and Dead Seas, and being well known to the Israelites, suggested the allusion in this and other passages of their prophetical and poetical books.

13. '*Written in the earth.*'—See the note on John viii. 6.

CHAPTER XVIII.

1 *Under the type of a potter is shewed God's absolute power in disposing of nations.* 11 *Judgments threatened to Judah for her strange revolt.* 18 *Jeremiah prayeth against his conspirators.*

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the [1]wheels.

4 And the vessel [2]that he made of clay was marred in the hand of the potter: so he [3]made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [4]cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to [5]pluck up, and to pull down, and to destroy *it*;

8 If that nation, against whom I have pronounced, turn from their evil, [6]I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: [7]return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, [8]There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; [9]Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 Will *a man* leave [10]the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten [11]me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the [12]ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land [13]desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; [14]for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him [15]with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [16]deliver up their children to the famine, and [17]pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon

[1] Or, *frames*, or, *seats*. [2] Or, *that he made was marred, as clay in the hand of the potter*. [3] Heb. *returned and made*.
[4] Isa. 45. 9. Wisd. 15. 7. Rom. 9. 20. [5] Chap. 1. 10. [6] Jonah 3. 10.
[7] 2 Kings 17. 13. Chap. 7. 3, and 25. 5, and 35. 15. [8] Chap. 2. 25. [9] Chap. 2. 10.
[10] Or, *my fields for a rock, or, for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?*
[11] Chap. 2. 13, and 17. 13. [12] Chap. 6. 16. [13] Chap. 19. 8, and 49. 13, and 50. 13. [14] Mal. 2. 7.
[15] Or, *for the tongue*. [16] Psal. 109. 10. [17] Heb. *pour them out*.

them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me [18]to slay *me:* forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

[18] Heb. *for death.*

Verse 3. '*He wrought a work on the wheels.*'—The original word (אַבְנַיִם *abenayim*), rendered 'wheels,' is literally 'stones;' and so the Seventy have it in the present text. In Exod. i. 16, the same is rendered 'stools;' and so, or rather 'seats,' the Arabic and some other versions have here. But the Chaldee, Syriac, and Vulgate have 'wheels,' as in our version. There is no question that 'stones' is the *literal* meaning: and we incline to think that the potter's wheel is really intended, and that it is called a stone either because it was made of stone, or because its horizontal rotatory action resembled that of the upper mill-stone. Some interpreters have been induced to reject the 'wheel' interpretation, because Jeremiah lived before Anacharsis, who is said to have invented the potter's wheel. Such a reason has *now* little weight, particularly as the paintings of the ancient Egyptians, who were famous for their potteries, shew the same wheel in operation, the use of which is still retained in the country, and the form of which is so clearly shewn in our engraving as to render any particular description unnecessary. It will be seen that, as in common, it consists of an horizontal wheel fixed on the top of a stake, the lower part of which falls into a pit, in which stands the potter, who gives the necessary motion to the wheel with his feet, while he works the clay with his hands. This mode of working is very general among the Oriental potters: and seems to agree very well with the description in Ecclesiasticus, which is of considerable interest: 'So doth the potter, sitting at his work and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number: he fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and is diligent to make clean the furnace' (xxxix. 29, 30). It is observable that the clause rendered 'boweth down his strength before his feet,' is read in the margin 'tempereth with his feet;' and it is a fact that the Oriental potters temper their clay by treading it with their feet; and this is depicted among the operations of the potter in the paintings of ancient Egypt, as may be seen in the great work of Rosellini.

17. '*An east wind.*—From the frequency with which the 'east wind' is mentioned in Scripture, it becomes desirable to mention that every wind that blows from any point of the compass between the east and north, and between the east and south, was called an *east wind* by the Hebrews, as is still the case among the Orientals, who attend but little to the subdivisions of the compass.

—'*I will shew them the back, and not the face.*'—This was doubtless a remark of rejection and contempt. In the East scarcely any deeper insult can be conveyed than for one person to rise and turn his back upon another, especially upon a visiter. There are among ourselves traces of the ideas which the Orientals, more markedly, associate with this action: thus, persons retire from the presence of individuals or assemblies, to which it is necessary that high respect should be shewn, without turning their backs upon them.



POTTER'S WHEEL OF MODERN EGYPT.

CHAPTER XIX.

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of [1]the east gate, and proclaim there the words that I shall tell thee,

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall [4]tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, [3]which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their [4]carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city [5]desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the [6]flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot [7]be made whole again: and they shall [8]bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose [9]roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD'S house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

[1] Heb. *the sun gate.* [2] 1 Sam. 3. 11. 2 Kings 21. 12. [3] Chap. 7. 31, 32.
[4] Chap. 7. 33, and 16. 4. [5] Chap. 18. 16, and 49. 13, and 50. 13. [6] Lev. 26. 29. Deut. 28. 53. Lament. 4. 10.
[7] Heb. *be healed.* [8] Chap. 7. 32. [9] Chap. 32. 29.

Verse 2. '*The east gate.*'—As the valley of Ben-Hinnom lay to the *south* of the city, it has seemed perplexing that the entrance to it should be from the *east;* and hence very various translations, explanations, and emendations have been suggested. But it seems sufficient to observe, that the south side of Mount Zion is so steep and precipitous that we should hardly expect to find there the gate which furnished the usual communication between the town and the valley, but should rather look for it on the east, although the valley itself was to the south.

5. '*To burn their sons with fire for burnt offerings.*'—As this text is very explicit, we take the opportunity which it offers of making a few remarks on the subject of human sacrifice. The reader of the Bible is aware that the horrid custom is most frequently described as making the children 'pass through the fire.' This form of expression has led some to contend that the poor victims were not really destroyed in the fire, but that they were made to pass through it, and were thereby consecrated to the idol in whose honour the rite was performed. Mr. C. Taylor, in one of his *Fragments to Calmet*, supports this view by adducing, from Maurice's *History of Hindostan*, an account of the ceremonies observed at the annual festival held in India in honour of Darma Rajah, when the devotees walk barefoot over a glowing fire extending forty feet; in doing which, *some carry their children in their arms*, that they may participate in the benefits attributed to this act. A similar explanation has been sometimes given to the alleged human sacrifices of the Carthaginians; but that these were real sacrifices has been abundantly proved by Selden and others, and indeed appears from the uniform tenor of history. From an attentive consideration of the subject, we regret to be unable to acquiesce in the more humane view suggested by the above explanation. We believe, indeed, that there was a lustratory and dedicatory ceremony in which children were passed through the fire unharmed; but that there were *also* real sacrifices by fire we feel compelled by the weight of evidence to believe. The pre-







sent text alone seems conclusive on that point. That this was the case both explains and vindicates the peculiar emphasis of horror with which the act is mentioned in Scripture; as, for instance, in the present verse, where the Lord declares, in every variety of expression, how repugnant such doings were to Him. Besides, as the Hebrews, from time to time, fell into the grossest idolatries of the surrounding nations, and *they* were all addicted to this dreadful custom, this furnishes the strongest collateral evidence that *real* human sacrifice is intended. And also, whatever seeming doubt may be involved in such expressions as 'to cause to pass through the fire,' or even in 'to burn,' seems completely removed by such definite expressions as in the present text, in which it is said that the victims were offered as *burnt offerings*, than which term, in its Scriptural acceptation, none can be stronger or clearer in shewing that the victims were really destroyed—consumed by fire. The existence of the practice among the Jews might be proved from these more definite passages alone, even if we allow that simple consecration by fire is intended by all the other less definite expressions.

An opinion has been entertained by many commentators and others, that human sacrifices arose originally from a distorted tradition, and consequent misapplication, of Abraham's intended sacrifice of his son Isaac. So remarkable a circumstance could scarcely fail to have been noticed by the Canaanites, Amorites, Phœnicians, and others, in or near whose territories it took place. The fact that the injunction was intended as a trial of the patriarch's faith, and nothing more, may have been less clearly understood, or, if at first understood, the impression may gradually have worn off, while it remained well known that the patriarch obtained the Divine approbation and blessing for his conduct on that occasion. If this be admitted, it is not difficult to suppose that they might conclude, that, if his bare intention to sacrifice his son had been so well received, what marks of the Divine favour might not they expect who should actually sacrifice their children? And when once they had taken up the notion that the main merit of this cruel rite consisted in the stifling all sense of humanity and natural affection, it was easy for them to infer, that the more they did so, by the deaths to which they put their children, the more would the value of the sacrifices be enhanced.

There seems to us, however, something revolting in the idea that a Divine command, for the trial of Abraham's faith, however misunderstood, could be attended with such lamentable consequences. And when we consider the extent to which the custom of human sacrifice prevailed among the ancient nations, the most remote from each other, and between which no communication of customs and ideas can be traced later than the original dispersion of the human race—and when, also, we reflect upon its prevalence among the people of unknown continents and islands discovered within the last 350 years,—it seems very difficult to trace its origin to this circumstance, and more easy to seek for it in some common and obvious principle, founded upon a notion which all men entertained. This, we venture to think, may be discovered in the idea, that whatever was most costly and precious was most acceptable and proper as an offering to the gods. Hence, when animal sacrifice became common, care was taken that the animal should be fair and unblemished, the flower of the flock or of the herd; and when these ideas were established, it was an easy transition to infer, that human life—the most precious of earthly things—being a more valuable must be a still more acceptable offering than even the blood of sheep and oxen. In fact, we do find the idea of relative value carried into this awful practice: for not only was human life the most acceptable offering in the abstract, but every circumstance which rendered the individual life most valuable or most cherished, rendered it most acceptable as an offering to the gods. Hence the lives of the most pure, the most beautiful, the most high-born—children, virgins, and noble youths—were considered the most splendid sacrifices; although, in default of such, the lives of slaves, of prisoners of war, and of criminals, were deemed of far more importance than those of victims from the herd or the flock. We incline to think that this way of viewing the question more satisfactorily accounts for this widely-extended practice than does the obscure knowledge or tradition of Abraham's intended sacrifice; although it is not unlikely that the Jews themselves, when they adopted the horrid custom from their heathen neighbours, may so have misconceived that circumstance as to imagine that some sanction to this most horrible rite was afforded by that incident. It is very possible that the verse before us, 'Which I commanded not, nor spake it, neither entered it into my heart,' may have been intended by the Father of all *Mercy* as a protest against this delusive impression, so dishonouring to His character and attributes.

The engravings we now offer, from the Etruscan tombs of Camparini, require a few words of explanation. They appear to represent sacrifices, unwilling on the part of the victims. In the first, we observe, on one side of the altar, victims in the act of being stripped for sacrifice: while, on the other side, we see one already stripped and conducted to the altar. In the second piece, a friend or relation (apparently) attempts to pull back, by the mantle, a victim who is dragged to the altar. In the third, we observe a seemingly aged person, perhaps a father, weeping, or endeavouring to suppress his emotions, at the act of sacrifice which is about to take place.

CHAPTER XX.

1 *Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

Now Pashur the son of [1]Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but [2]Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I [3]will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was [4]deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a [5]burning fire shut up in my bones, and I was weary with forbearing, and [6]I could not *stay*.

10 ¶ For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. [7]All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not [8]prevail: they shall be greatly ashamed; for they shall not prosper: *their* [9]everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that [10]triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

14 ¶ [11]Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD [12]overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 [13]Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

1 1 Chron. 24. 14. 2 That is, *fear round about.* 3 2 Kings 20. 17. 4 Or, *enticed.* 5 Psal. 39. 3.
6 Job 32. 18. 7 Heb. *Every man of my peace.* 8 Chap. 15. 20, and 17. 18. 9 Chap. 23. 40.
10 Chap. 11. 20, and 17. 10. 11 Job 3. 3. Chap. 15. 10. 12 Gen. 19. 25. 13 Job 3. 20.

Verse 15. '*The man who brought tidings to my father,*' etc.—We have had frequent occasion to mention the great anxiety of the Orientals to obtain male offspring. This is particularly exhibited by the father when the wife is confined. He is generally in attendance in the house or garden to receive the earliest intelligence of the event.

A confidential servant about the haram is usually the first to obtain the information from the mother's chamber. If he learns that the child is a boy, he runs with all speed and announces to the father with high exultation that a male child is born unto him, for which glad tidings he never fails to receive a valuable present. In India, this news is conveyed to the father by the midwife herself. If the child should prove a girl, this, not being considered likely to 'make him very glad,' is not communicated to him, and he learns the result only through the non-appearance of the man with his tidings.

CHAPTER XXI.

1 *Zedekiah sendeth to Jeremiah to enquire the event of Nebuchadrezzar's war.* 3 *Jeremiah foretelleth a hard siege and miserable captivity.* 8 *He counselleth the people to fall to the Chaldeans,* 11 *and upbraideth the king's house.*

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an [1]outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that [2]abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and [3]his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; [4][5]Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, I *am* against thee, O [6]inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will [7]punish you according to the [8]fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

1 Exod. 6. 6. 2 Chap. 38. 2. 3 Chap. 39. 18, and 45. 5. 4 Chap. 22. 3. 5 Heb. *Judge.* 6 Heb. *inhabitress.* 7 Heb. *visit upon.* 8 Prov. 1. 31.

CHAPTER XXII.

1 *He exhorteth to repentance, with promises and threats.* 10 *The judgment of Shallum,* 13 *of Jehoiakim,* 20 *and of Coniah.*

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; [1]Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger,

1 Chap. 21. 12.

the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, [2]then shall there enter in by the gates of this house kings sitting [3]upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, [4]Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto [5]him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and [6]large chambers, and cutteth him out [7]windows; and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for [8]violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy [9]prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O [10]inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they [11]desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

[2] Chap. 17. 25. [3] Heb. *for David upon his throne.* [4] Deut. 29. 24. 1 Kings 9. 8. [5] Lev. 19. 13. Deut. 24. 14, 15. Heb. 2. 9.
[6] Heb. *thorough-aired.* [7] Or, *my windows.* [8] Or, *incursion.* [9] Heb. *prosperities.* [10] Heb. *inhabitress.*
[11] Heb. *lift up their mind.*

Verse 18. '*They shall not lament for him, saying, Ah my brother! or, Ah sister!... Ah lord! or, Ah his glory!*'— This doubtless describes some of the more customary cries of the women and children when a person died, or of the people on the demise of some chief person, especially a king. Of the professional mourners we have already written under chap. ix. 17; but the present case seems more especially to refer to the lamentations of actual mourners. When a death takes place in a family, particularly of one of its chief members, the sudden cry which is raised in the house, and continued at intervals, is most appalling; and it is interspersed with such exclamations as the present, praising the dead and lamenting his loss. Mohammed endeavoured to put down this practice, considering the outrageous lamentation which usually took place as an act of rebellion against the Divine will, although he allowed tears and silent sorrow to be becoming; but he failed in this and many other of his attempts against ancient usages, which still continue in as full operation as ever. The following, from the *Mishat-ul-Masabih*, will shew the ancient Arabian usages in this matter. 'Omm Salmah said, When Abù Salmah, who was my first husband before the prophet, died, I said he was a stranger, and died in a strange land. Verily I will cry a cry for him, which shall be related among men, saying, "She cried as no person ever did." Then I was ready to cry for Abù Salmah; when unexpectedly a woman came to me, and wished to assist and accompany me in crying. Then the prophet came and said, "Do you wish, O woman! to bring the devil into the house, from which God has brought him forth twice?"...When his highness said this, I desisted from crying, and did not cry afterwards.' From this it seems that Mohammed had heard in the street the cry by which she expected to gain renown.—'Abdullah-bin Rawahah was senseless when he was ill and near dying; and his sister, whose name was Amrah, stood crying, and said, "O mountain! O that! and O the other!" when she was enumerating his accomplishments, and praised him, wailing. And Abdullah said to Amrah, when he recovered, "There is not one of those qualities, which you have ascribed to me, but will be spoken of to me in a troublesome way."' Again, 'Abu-Musa-al-Ashari said, I heard the prophet say, "There is no dead person, the people of whose tribe stood crying and saying, O mountain, O chief! (and such like, which is said in wailing); but God appoints two angels for him, to shake him, and to say in a taunting manner, Were you as they said?"' It is very remarkable that Mohammed, in mentioning his dislike to the custom, lets us know that it was in his time exhibited in a most exaggerated form by the Jews in Arabia. Compare this with what Mr. Lane says of the modern Egyptian practice. Before the spirit has departed, or the moment after, 'the women of the family raise the cries of lamentation, called *we'lwel'eh*, or *wilwa'l*; uttering the most piercing shrieks, and calling upon the name of the deceased. The most common cries that are heard upon the death of the master of the family, from the lips of his wife, or wives, and children, are, "O my master!" "O my camel!" (that is, "O thou that broughtest my provisions, and hast carried my burdens!") "O my lion!" "O camel of the house!" "O my dear one!" "O my only one!" "O my father!" "O my misfortune!"'

CHAPTER XXIII.

1 *He prophesieth a restoration of the scattered flock.* 5 *Christ shall rule and save them.* 9 *Against false prophets,* 33 *and mockers of the true prophets.*

[1]WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up [2]shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, [3]the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 [4]In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, [5]THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, [6]the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of [7]swearing the land mourneth; the pleasant places of the wilderness are dried up, and their [8]course is evil, and their force *is* not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their ways shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I

[1] Ezek. 34. 2. [2] Chap. 3. 15. Ezek. 34. 11, &c. [3] Isa. 4. 2, and 40. 11. Chap. 33. 14, 15. Dan. 9. 24. John 1. 45.
[4] Deut. 33. 28. [5] Heb. *Jehovah-tsidkenu.* [6] Chap. 16. 14, 15. [7] Or, *cursing.* [8] Or, *violence.*

will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen [9][10]folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem [11]an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as [12]Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with [13]wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is [14]profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, [15]Ye shall have peace; and they say unto every one that walketh after the [16]imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the [17]counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, a [18]whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The [19]anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 [20]I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any [21]hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, [22]as their fathers have forgotten my name for Baal.

28 The prophet [23]that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [24]I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, [25]that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even [26]punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Be-

[9] Or, *an absurd thing.* [10] Heb. *unsavoury.* [11] Or, *filthiness.* [12] Isa. 1. 9. [13] Chap. 8. 14, and 9. 15.
[14] Or, *hypocrisy.* [15] Chap. 6. 14, and 8. 11. Ezek. 13. 10. Zech. 10. 2. [16] Or, *stubbornness.* [17] Or, *secret.*
[18] Chap. 30. 23. [19] Chap. 30. 24. [20] Chap. 14. 14, and 27. 15. [21] Psal. 139. 7, &c. Amos 9. 2, 3.
[22] Judg. 3. 7, and 8. 33, 34. [23] Heb. *with whom is.* [24] Deut. 18. 20. Chap. 14. 14, 15. [25] Or, *that smooth their tongues.*
[26] Heb. *visit upon.*

cause ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And I will bring [27]an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

[27] Chap. 20. 11.

Verse 15. '*Wormwood.*'—The original word is לַעֲנָה *la'anah*, which is used in a figurative sense in most of the passages in which it occurs (Deut. xxix. 18; Prov. v. 4; Jer. ix. 15; xxiii. 15; Lam. iii. 15, 19; Amos v. 7, 12). In the last text cited it is translated 'hemlock;' but everywhere else, as here, 'wormwood.' It is clear that it denotes some plants of the extremest bitterness, and is hence adopted as a type or figure of the sins and miseries of men. The Septuagint and Arabic translators substitute the proper term which they conceived the plant to denote, except in Prov. v. 4; Lam. iii. 19, where the latter, as well as the other Oriental versions, have words signifying 'wormwood,' and this has been adopted throughout by the Vulgate, and, after that, by most modern versions, our own included. There is in fact little doubt that a species of Artemisia or Absinthium or wormwood is really intended; but as various species are common in Palestine, and as many of them resemble each other very closely in their properties, it is difficult to say which particular species, or whether any species in particular, is denoted by the Hebrew word. The probability seems to be that it is a generic name for all the plants of this kind, which are distinguished for their intense bitterness. The species particularly noticed by travellers are *Artemisia Judaica, A. Nilotica, A. fruticosa, A. cinerea.* The first is particularly noticed by Rauwolff as growing everywhere in Palestine. He describes it as having small, ash-coloured leaves and many small stalks, and affording a great abundance of small, yellowish seeds; and that it is of an unpleasant smell, very bitter, with a saline sharpness. Both the leaves and seeds of the plant are used medicinally in the East, and are reported to be stomachic, tonic, and anthelminthic. This, if any particular species, is probably the LA'ANAH of Scripture.

25. '*That prophesy lies in my name, saying, I have dreamed.*'—They professed to have received dreams from God; or, having had dreams, pretended that they were oracles and intimations from God. The facility of this kind of imposition, and the impossibility of immediate detection, rendered this a common method by which the old Pagan priests and prophets deluded the people. Besides extraordinary and professedly unsought dreams, there were some of the heathen gods which were considered to deliver their oracles principally, if not exclusively, through their instrumentality, such as Osiris, Isis, and Serapis, in Egypt; Hercules (so called by Tacitus, but perhaps Baal), in Mesopotamia; Amphiaraus, in Attica; Pasiphae, in Sparta, and many others. When a responsive dream was *sought*, some observances were practised; after which the dream was supposed to give the required answer. Often the dream-seeker slept in the temple of the idol, and sometimes upon the skins of the victims which had been offered in sacrifice. Those who sought a prophetic dream sometimes fasted the previous day, and abstained three days from wine; those who did not fast were careful to eat nothing difficult of digestion, such as beans and raw fruit. It was sometimes considered necessary that the dreamer should wear a white garment; and the dreams of the morning were those to which most attention was paid. Such were some of the practices of the heathen dreamers, and which were very probably adopted by the false prophets of the Hebrews. See Banier (*Mythology*, i. 345, 353); Rosinus (*Antiq. Romanarum*, ii. 2); and Harwood (*Grec. Antiq.* p. 192). Similar practices, for similar purposes, still prevail in different parts of Pagan Asia.

CHAPTER XXIV.

1 *Under the type of good and bad figs,* 4 *he foresheweth the restoration of them that were in captivity,* 8 *and the desolation of Zedekiah and the rest.*

THE LORD shewed me, and, behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar [1]king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, [2]they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge [3]them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them [4]an heart to know me, that I *am* the LORD: and they shall be [5]my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil [6]figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of

[1] 2 Kings 24. 12, &c. 2 Chron. 36. 10.
[2] Heb. *for badness.* [3] Heb. *the captivity.*
[4] Deut. 30. 6. Chap. 32. 39. Ezek. 11. 19, and 36. 26, 27.
[5] Chap. 30. 22, and 31. 33, and 32. 38. [6] Chap. 29. 17.

Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them [7]to [8]be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

[7] Heb. *for removing*, or, *vexation*.

[8] Deut. 28. 25. Chap. 15, 4.

Verse 2. '*The figs that are first ripe.*'—The figs here called בִּכּוּרוֹת, *baccuroth*, or first-ripe figs, still bear the same name in the Levant. There are three sorts of figs: the *first*, that here mentioned, makes its appearance about the vernal equinox, and comes to maturity about the middle or latter end of June. Before it is ripe it is called, in Scripture, the *green* fig, but when ripe, the *untimely* (i. e., precocious) fig. It is generally considered to have a flavour superior to any other, and is deemed a great delicacy—partly perhaps from its earliness, which renders it the more prized, as all early fruits are. Then there is, *second*, the *summer* or *dry* fig (called *kermez*), which appears about the middle of June, and is ripe in August. This is the sort which is dried in the sun and preserved in masses, called '*cakes*' in our version; and which is to be considered as the proper and regular fig. Lastly, there is the *winter* fig, which appears in August, and is not ripe till towards the end of November. This is usually of a longer figure and darker colour than the others. When the weather is favourable, some of these figs will hang ripening upon the tree after the leaves are shed, and through the winter, being gathered as delicious morsels early in the spring. All figs fall when they are ripe, and especially the early figs. This circumstance is alluded to in Nahum iii. 12.

CHAPTER XXV.

1 *Jeremiah reproving the Jews' disobedience to the prophets,* 8 *foretelleth the seventy years' captivity,* 12 *and after that, the destruction of Babylon.* 15 *Under the type of a cup of wine he foresheweth the destruction of all nations.* 34 *The howling of the shepherds.*

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, [1]rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, [2]Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover [3]I will take from them the voice of mirth, and the [4]voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, [5]when seventy years are accomplished, *that* I will [6]punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall

[1] Chap. 29. 19. [2] 2 Kings 17. 13. Chap. 18. 11, and 35. 15. Jonah 3. 8. [3] Heb. *I will cause to perish from them.*
[4] Chap. 7. 34, and 16. 9. Ezek. 26. 13. Hos. 2. 11. [5] 2 Chron. 36. 21, 22. Ezra 1. 1. Chap. 29. 10. Dan. 9. 2. [6] Heb. *visit upon.*

[7]serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me; Take the [8]wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 [9]Edom, and [10]Moab, and the children of [11]Ammon,

22 And all the kings of [12]Tyrus, and all the kings of Zidon, and the kings of the [13]isles which *are* beyond the [14]sea,

23 [15]Dedan, and Tema, and Buz, and all [16]*that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the [17]mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of [18]Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the [19]city [20]which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall [21]roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitantsof the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be [22]lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ [23]Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for [24]the days of your slaughter and of your dispersions are accomplished; and ye shall fall like [25]a pleasant vessel.

35 And [26]the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is [27]desolate because of the fierceness of the oppressor, and because of his fierce anger.

7 Chap. 27. 7. 8 Job 21. 20. Psal. 75. 8. Isa. 51. 17. 9 Chap. 49. 7, &c. 10 Chap. 48. 11 Chap. 49. 1. 12 Chap. 47. 4.
13 Or, *region by the sea-side.* 14 Chap. 49. 23. 15 Chap. 49. 28.
16 Heb. *cut off into corners*, or, *having the corners* of the hair *polled*, Chap. 9. 26. 17 Chap. 49. 31. 18 Chap. 49. 34.
19 1 Pet. 4. 17. 20 Heb. *upon which my name is called.* 21 Joel 3. 16. Amos 1. 2. 22 Chap. 16. 4. 23 Chap. 4. 8, and 6. 26.
24 Heb. *your days for slaughter.* 25 Heb. *a vessel of desire.* 26 Heb. *flight shall perish from the shepherds, and escaping from*, &c.
27 Heb. *a desolation.*

Verse 10. '*The sound of the millstones.*'—Major Skinner, when resting at night on the journey from Baghdad to Babylon, in a poor Arab encampment, says, 'the women in the neighbouring tents were grinding corn, and the dull sound of the stones was neither disagreeable nor unsuited to the scene. They accompanied the labour with

the most plaintive song I ever heard: it was almost a moan; and it seemed as if they sung in concert, they kept so admirably together.'—(*Journey Overland*, ii. 153.) As the women usually grind corn every day, and sing at their labour, the sounds of the stones and of their voices are among the characteristic noises of an Eastern city, and the absence of which does therefore mark in the strongest manner its desolate condition.

12. '*Seventy years.*'—This is a very remarkable prophecy, fixing, as it does, a date for the restoration of the Hebrews to their own land, and for the overthrow of the Babylonian monarchy. It is to be regretted that there has been no small portion of dispute as to the time when this period of seventy years should begin, and when it should terminate. The conclusion has, however, been less disputed than the commencement, since Ezra i. 1, seems sufficiently clear in fixing it to the first year of Cyrus, when the decree was issued for the restoration of the Jews. The circumstance which has occasioned so much inquiry with respect to the commencement of the period is, chiefly, that the subjection of the Hebrew nation to the Babylonians is marked by three distinct dates. The *first* occurred in the same year with the delivery of the present prophecy, when Jerusalem, then under the superiority of the Egyptian king, surrendered to Nebuchadnezzar after a short siege; and when the Babylonian confirmed Jehoiakim in his throne as a vassal sovereign, but took away a part of the ornaments of the temple, and also the sons of some of the principal nobles to answer as hostages, and to be employed in the service of his court. Among these was Daniel and his three friends. Compare Dan. i. 1. That this was in the fourth year of Jehoiakim appears from verse 1 of the present prophecy, and also from ch. xlvi. 2. Daniel calls it the *third* year: but the apparent discrepancy only arises from a different mode of computation: thus, Jehoiakim ascended the throne at the end of the year which Jeremiah reckons as the first—a mode of reckoning by no means unusual in Scripture—whereas Daniel, neglecting the incomplete year, numbers one less. The *second* was soon after Jeconiah ascended the throne—when the Babylonians again besieged the revolted city, and the king, having surrendered, was kept as a prisoner, and his crown given to his uncle Zedekiah. On this occasion the royal treasures and the rich utensils of the temple were seized, and the king, with the chief families and most useful members of the nation, was carried captive to Chaldea. Among these captives was the prophet Ezekiel. This was seven years after the first subjection of the land to the Babylonians (2 Kings xxiv. 8—18; 2 Chron. xxxvi. 9, 10; Jer. lii. 28; and compare Isaiah xxxix. 3—6). In the ninth year of his reign, the ill-advised Zedekiah renounced his allegiance to the Babylonians. This brought on another siege of Jerusalem by the Chaldean army, and in the eleventh year of Zedekiah's reign the city was taken, and, together with the temple, destroyed by fire (2 Kings xxiv. 18—20; xxv. 1—21; 2 Chron. xxxvi. 11—21; Jer. xxxvii. 3—10; lii. 12, etc.). This was eighteen years after the first date of the Babylonian dominion over the Hebrews. Here, then, the question is, from which of these transactions the period of seventy years takes its date. We must not only consider which is the most probable commencement, but must count off seventy years, and find a marked historical event for the conclusion. In the first place we must take a few dates on which to base any calculations that may be formed. The following will suffice:—

a 1.	The first subjection of the Jews to the Babylonians . . .	B.C. 605
a 2.	The second, when Jehoiachin was king	597
a 3.	The destruction of the city and Temple	586
b 1.	The Edict of Cyrus, in the first year of his reign at Babylon .	536
b 2.	The completion of the temple, after long interruption . . .	516

One of the first three dates must be taken for the beginning of the seventy years, and one of the last two for its conclusion; and from the difference of current and complete years, we need not mind the defect or surplus of a year in proceeding upon these dates. Now, to apply,—if we take the dates *a* 1 and *b* 1, we find the difference between them to be 69 years, which, allowing for the difference just stated, we may call seventy years. Here we have then the required number of years; and if any one were to judge concerning the period of seventy years, without any reference to the dates, he would most probably regard, as the commencing and concluding events, those to which these dates refer. This therefore is the period which the seventy years are supposed to embrace by Prideaux, Newton, Blayney, Hales, Jahn, and many other distinguished writers, with whom, after so distinct a corroboration, we cannot hesitate to concur.

The second date (*a* 2) has been chosen for the commencement by some writers, chiefly, as it seems, because Ezekiel (ch. xl. 1) makes the twenty-fifth year of the captivity correspond to the fourteenth year from the destruction of the city. This of course dates the first year of the captivity eleven years anterior to the ruin of Jerusalem, and which corresponds exactly to the date *a* 2; when the flower of the nation were carried away captive, and the prophet himself along with them. But, if we count seventy years from this date, we are carried ten years beyond the first year of Cyrus, on the one hand, while on the other we are ten years short of the date (*b* 2) of the temple's completion. It therefore appears that the commencement of the period would be fixed here without a due regard to its conclusion; and that Ezekiel speaks without any allusion to the seventy years, but with a sole reference to the time when he and the people with whom he came, and among whom he resided, were carried into captivity.

It only remains to consider the third hypothesis, which dates the seventy years from (*a* 3) the desolation of the city and temple. If we take this for the commencement, we cannot have the edict of Cyrus for the conclusion, the interval being but fifty years; but we obtain just seventy years if we carry on the account to the time when Darius issued his edict for the completion of the temple, and after which that structure was soon completed; and which might well, considering the importance which was attached to the temple, be regarded as *completing* the restoration of the Hebrews from their captive condition. It is clear indeed that Zechariah (ch. i. 12) thus computes seventy years, whether with or without a reference to the prophecy of Jeremiah; and it is equally certain that Daniel takes the earliest date, when he was himself carried into captivity, for the commencement of Jeremiah's seventy years. The result is, that under different hypotheses we certainly arrive at one (all that is required) and may arrive at two completions of the divine prediction; for from the *entrance* of the Hebrews into a captive condition, under Jehoiakim, to their *entrance* into a condition of freedom, under Cyrus, was seventy years; and from the *completion* of their captivity, by the destruction of the city and temple, to the *completion* of their restoration, by the rebuilding of the temple, was also seventy years. Thus, by various evidence, and under different hypotheses, we equally arrive at a satisfactory conclusion.

16. '*They shall drink, and be moved, and be mad,*' etc.—Lewis, in his *Origines Hebrææ*, is of opinion that 'This is an allusion to those intoxicating draughts which used to be given to malefactors just before their execution to take away their senses. Immediately before the execution began, says the Talmud, they gave the condemned a quantity of frankincense in a cup of wine, to stupify him, and render him insensible of his pain. The compassionate ladies of Jerusalem generally provided this draught at their own cost. The custom is said to have originated in the command of Solomon, Prov. xxxi. 6, "Give strong drink to him that is ready to perish, and wine unto those that be of heavy hearts."'

17. '*Then took I the cup . . . and made all the nations to drink.*'—We may give the usual explanation in the words of Dr. Blayney:—'It is not to be imagined that Jeremiah went round in person to all the nations and kings here enumerated; but either that he did so in a vision, or else that he actually did what is figuratively designed—that is, he publicly announced the judgments of God severally against them.' Archbishop Secker also points to the corresponding circumstance that, in ch. i. 10, Jeremiah is said to be set over nations, to root out, etc.; when the meaning was only to foretell that they should be rooted out.

26. '*Sheshach.*'—That Babylon is intended appears very clearly from ch. li. 41; but why this name is given to it remains very uncertain, after all the ingenious conjectures which have been offered.

30. '*Shout, as they that tread the grapes.*'—In connection with this and other passages of Scripture which describe the songs and shoutings of those who trod the grapes, it is important to understand that the fumes which arise from the trodden fruit are considerably inebriating, and gradually raise the treaders to a state of high excitement. In a recent publication (*Notes from a Journal kept in Italy and Sicily during the years* 1844, 1845, 1846, by J. G. Frances, B.A., Lond. 1847) this is well described:—'During the past week we have had the vintage in Casamicciola, and a pretty sight it has been. As I never witnessed one before, I took care to be present at all the stages of the operation: from gathering to carting, from carting to vatting, from vatting to pressing, and finally, the barrelling off this precious nectar. The scene in the wine-press is well worth witnessing once. The bunches being thrown in, men and boys follow, after stripping to the knee and being carefully washed in rain water. Some of these turn the stuff with pitchforks, while the others dance up and down and press out the juice. The vat of our host is about twelve feet square, and stands under a covered shed, with a simple arrangement for letting out the liquor afterwards into a lower reservoir, and a cross beam and mill-stone for bringing a heavy pressure to bear upon the grape skins. During the process of treading, the door of the shed was kept wide open; yet the fumes which rose were so strong that all the treaders soon became inebriated, or, as they term it, "allegri." From a modest silence they passed to singing, and from singing to vociferous shouting. The scene brought forcibly to my mind divers passages of holy writ.'

CHAPTER XXVI.

1 Jeremiah, by promises and threatenings, exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 12 His apology. 16 He is quit in judgment, by the example of Micah, 20 and of Urijah, 24 and by the care of Ahikam.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; [1]diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may [2]repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like [3]Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down [4]in the entry of the new gate of the LORD'S *house*.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, [5]This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now [6]amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will [7]repent him of the evil that he hath pronounced against you.

14 As for me, behold, I *am* in your hand: do with me [8]as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth

[1] Acts 20. 27. [2] Chap. 18. 8. [3] 1 Sam. 4. 12. Psal. 78. 60. Chap. 7. 12, 14. [4] Or, *at the door.*
[5] Heb. *The judgment of death is for this man.* [6] Chap. 7. 3. [7] Verse 19. [8] Heb. *as it is good and right in your eyes.*

the LORD hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 [9]Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; [10]Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought [11]the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the [12]common people.

24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

[9] Mic. 1. 1. [10] Mic. 3. 12. [11] Heb. *the face of the LORD.* [12] Heb. *sons of the people.*

Verse 18. '*Micah the Morasthite.*'—From this description, as well as from the quoted prophecy, the prophet here referred to is doubtless the same whose writings are preserved among those of the twelve minor prophets. Compare the passages indicated by the marginal references, and see the note on Mic. iii. 12. Micah is here, as in the commencement of his prophecy, called 'the Morasthite,' from the place to which he belonged, concerning which see the Introduction to Micah.

20. '*Urijah.*'—Of this prophet, and the interesting circumstance here recorded, we have no other information than that which thus incidentally transpires.

CHAPTER XXVII.

1 *Under the type of bonds and yokes, he prophesieth the subduing of the neighbour kings unto Nebuchadnezzar.* 8 *He exhorteth them to yield, and not to believe the false prophets.* 12 *The like he doeth to Zedekiah.* 19 *He foretelleth that the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.*

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them [1]to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and [2]have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [3]my servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your [4]dreamers, nor to your enchanters, nor to your

[1] Or, *concerning their masters, saying.* [2] Dan. 4. 17, 25. [3] Chap. 25. 9, and 43. 10. [4] Heb. *dreams.*

sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy [5]a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy [6]a lie in my name; that I may drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 ¶ Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away [7]captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [8]carried to Babylon, and there shall they be until the day that I [9]visit them, saith the LORD; then will I bring them up, and restore them to this place.

[5] Chap. 14. 14, and 23. 21, and 29. 8. [6] Heb. *in a lie*, or, *lyingly*. [7] 2 Kings 24. 14, 15. [8] 2 Kings 25. 13. 2 Chron. 36. 18. [9] 2 Chron. 36. 22. Chap. 29. 10.

Verse 2. '*Make thee bonds and yokes.*'—The yokes seem to have taken their name from those borne by labouring oxen. But they were probably not the same, but rather such as slaves employed in carrying their burdens, and which therefore formed the badge of an enslaved condition. They consisted of a pole, which rested horizontally upon the neck and shoulders, and from the ends of which the burdens were suspended—precisely on the same principle as the beam by which the milkmen carry their pails through our streets, and which, remarkably enough, are also called 'yokes.' How these were used by the ancient Egyptians may be seen by the cuts under 1 Kings v. 13, which shew men carrying bricks in this manner, and an inspection of which will suggest that the 'bonds' were the cords or thongs by which the burdens were suspended from the yoke.

CHAPTER XXVIII.

1 *Hananiah prophesieth falsely the return of the vessels, and of Jeconiah.* 5 *Jeremiah, wishing it to be true, sheweth that the event will declare who are true prophets.* 10 *Hananiah breaketh Jeremiah's yoke.* 12 *Jeremiah telleth of an iron yoke,* 15 *and foretelleth Hananiah's death.*

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within [1]two full years will I bring again into this place all the vessels of the LORD'S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah,

[1] Heb. *two years of days.*

with all the [2]captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the [3]yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught [4][5]rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

[2] Heb. *captivity.* [3] Chap. 27. 2. [4] Deut. 13. 5. Chap. 29. 32. [5] Heb. *revolt.*

CHAPTER XXIX.

1 *Jeremiah sendeth a letter to the captives in Babylon, to be quiet there,* 8 *and not to believe the dreams of their prophets,* 10 *and that they shall return with grace after seventy years.* 15 *He foretelleth the destruction of the rest for their disobedience.* 20 *He sheweth the fearful end of Ahab and Zedekiah, two lying prophets.* 24 *Shemaiah writeth a letter against Jeremiah.* 30 *Jeremiah readeth his doom.*

Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that [1]Jeconiah the king, and the queen, and the [2]eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, [3]deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy [4]falsely unto you in

[1] 2 Kings 24. 12, &c. [2] Or, *chamberlains.* [3] Chap. 14. 14, and 23. 21, and 27. 15. [4] Heb. *in a lie.*

my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after [5]seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you [6]an expected end.

12 Then shall ye [7]call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the [8]sword, the famine, and the pestilence, and will make them like [9]vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, [10]to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which [11]I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the [12]Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* [13]mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; [14]because he hath taught [15]rebellion against the LORD.

[5] 2 Chron. 36. 21, 22. Ezra 1. 1. Chap. 25. 12, and 27. 22. Dan. 9. 2. [6] Heb. *end and expectation.* [7] Dan. 9. 3, &c. [8] Chap. 24. 10. [9] Chap. 24. 8. [10] Heb. *for a curse.* [11] Chap. 25. 4, and 32. 33. [12] Or, *dreamer.* [13] 2 Kings 9. 11. Acts 26. 24. [14] Chap. 28. 16. [15] Heb. *revolt.*

Verse 21. '*Ahab...Zedekiah.*'—These two false prophets, who prophesied a lie in the Lord's name, and committed adultery with their neighbours' wives, are supposed by some of the old Jewish writers to be the same with the two elders who attempted the chastity of Susannah, as recorded in the narrative in the apocryphal book bearing her name, and which the Jews believe to be true in substance, although not exactly as there related. This is probably nothing more than a conjecture.

22. '*Roasted in the fire.*'—It may be doubted whether these men were burnt by the Babylonians as an ordinary capital punishment, or offered in sacrifice to the idols. We had lately occasion to observe that criminals were, in different nations, sometimes offered as victims to the gods. See also the note to Gen. xxxviii. 24. The particular crime or crimes which brought upon them this punishment from the king of Babylon does not clearly appear, although not a few conjectures have been offered by the Rabbinical and other writers.

CHAPTER XXX.

1 *God sheweth Jeremiah the return of the Jews.* 4 *After their trouble they shall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return shall be gracious.* 23 *Wrath shall fall on the wicked.*

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD; that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, [1]of fear, and not of peace.

6 Ask ye now, and see whether [2]a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 [3]Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

9 But they shall serve the LORD their God, and [4]David their king, whom I will raise up unto them.

10 ¶ Therefore [5]fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee [6]in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, [7]that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why [8]criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee [9]shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own [10]heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

[1] Or, there is *fear and not peace.* [2] Heb. *a male.* [3] Joel 2. 11. Amos 5. 18. Zeph. 1. 14, &c.
[4] Ezek. 34. 23, and 37. 24. Hos. 3. 5. [5] Isa. 41. 13, and 43. 5, and 44. 2. Chap. 46. 28. [6] Psal. 6. 1. Chap. 10. 24, and 46. 28.
[7] Heb. *for binding up*, or, *pressing.* [8] Chap. 15. 18. [9] Exod. 23. 22. Isa. 41. 11. [10] Or, *little hill.*

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be [11]my people, and I will be your God.

23 ¶ Behold, the [12]whirlwind of the LORD goeth forth with fury, a [13]continuing whirlwind: it shall [14]fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

[11] Chap. 24. 7, and 31. 33, and 32. 38. [12] Chap. 23. 19, 20. [13] Heb. *cutting*. [14] Or, *remain*.

CHAPTER XXXI.

1 *The restoration of Israel.* 10 *The publication thereof.* 15 *Rahel mourning is comforted.* 18 *Ephraim repenting is brought home again.* 22 *Christ is promised.* 27 *His care over the church.* 31 *His new covenant.* 35 *The stability,* 38 *and amplitude of the church.*

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared [1]of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore [2]with lovingkindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [3] [4]tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall [5]eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with [6]supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my [7]firstborn.

10 Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a [8]watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD; [9]A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy works shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccus-

[1] Heb. *from afar.* [2] Or, *have I extended lovingkindness unto thee.* [3] Exod. 15. 20. Judges 11. 34. [4] Or, *timbrels.* [5] Heb. *profane* them. [6] Or, *favours.* [7] Exod. 4. 22. [8] Isa. 58. 11. [9] Matt. 2. 18.

tomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely [10]after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels [11]are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 ¶ [12]In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the [13]days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, [14]although I was an husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; [15]and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [16]they shall all know me, from the least of them unto the greatest of them, saith the LORD: for [17]I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, [18]which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth [19]the sea when the waves thereof roar; The LORD of hosts *is* his name:

36 [20]If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If [21]heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

[10] Deut. 30. 2. [11] Heb. *sound.* [12] Ezek. 18. 2. [13] Heb. 8. 8. [14] *Or, should I have continued an husband unto them?*
[15] Chap. 24. 7, and 30. 22. [16] Isa. 54. 13. John 6. 45. [17] Chap. 33. 8. Mic. 7. 18. Acts 10. 43. [18] Gen. 1. 16.
[19] Isa. 51. 15. [20] Isa. 54. 9. Chap. 33. 20. [21] Chap. 33. 22.

Verse 4. '*Thou shalt be built, O virgin of Israel.*'—'The people of the East metaphorically ascribe the character of females to cities. They represent them as the *mothers* of the inhabitants; they speak of them as *wives* of the kings; when they revolt against the sovereign they are adulterous,' etc. Compare 2 Sam. xx. 19; 2 Kings xix. 21; Ps. cxxxvii. 8; Isa. xxiii. 12; xlvii. 1–8; lxii. 4; Jer. iii. 6–14; xiii. 26; Lam. i. 1–8, 17; Ezek. xvi. 14; xxiii. 29; Nah. iii. 5, 6.

15. '*A voice was heard in Ramah, lamentation, and bitter weeping,*' etc.—This was for the dead, as appears by what follows. Taken in the fulness of its signification, the passage which Burder here produces from Le Brun is striking and illustrative, although the Ramah (or rather Ramla) at which the scene was witnessed is far from being, as Burder supposes, the Ramah of the prophet. After stating that 'the women go in companies on certain days, out of the towns, to the tombs of their relations, in order to weep there, and when they are arrived they display very deep expressions of grief'—he goes on to say, 'While I was at Ramah, I saw a very great company of these weeping women, who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, in order to make their usual lamentations, I seated myself on an elevated spot. They first went and placed themselves on their sepulchres, and wept there; where, after having remained about half an hour, some of them rose up and formed a ring, holding each other by the hand, as is done in some country-dances. Quickly two of them quitted the others, and placed themselves in the centre of the ring, where they made so much noise in screaming and in clapping their hands, as, together with their various contortions, might have subjected them to the suspicion of madness. After that they returned, and seated themselves to weep again till they gradually withdrew to their homes. The dresses they wore were such as they generally used, white, or any other colour; but when they rose up to form a circle they put a black veil over the upper part of their persons.'

18. '*I was chastised, as a bullock unaccustomed to the yoke.*'—The Rev. J. Campbell, whose South African experience has supplied some very remarkable illustrations of Scripture, regards this simile as 'a very apt one.' He says, 'I have had frequent opportunities of witnessing the conduct of oxen when for the first time put into the yoke to assist in dragging the waggons. On observing an ox that had been in the yoke for seven or eight hundred miles beginning to get weak, or his hoofs to be worn down to the quick by treading on the sharp gravel, a fresh ox was put into the yoke in his place. When the selection fell on an ox I had received as a present from an African king, of course one completely unaccustomed to the yoke, such generally made a strenuous struggle for liberty, repeatedly breaking the yoke, and attempting to make his escape. At other times such bullocks lay down upon their sides or backs, and remained so in defiance of the Hottentots, though two or three of them would be lashing them with their ponderous whips. Sometimes, from pity to the poor animal, I would interfere, and beg them to be less cruel. "Cruel!" they would say; "it is *mercy;* for if we do not conquer him now, he will require to be so beaten all his life." Some oxen would seem convinced of the folly of opposing the will of the Hottentots by the end of the first day; some about the middle of the second; while some would continue the struggle to the third; after which they would go on as willingly and quietly as any of their neighbour oxen. They seemed convinced that their resisting was fruitless as kicking against the pricks, or sharp pointed iron, which they could not injure, but that every kick they gave only injured themselves.'

19. '*I repented; and after that I was instructed, I smote upon my thigh.*'—Compare Ezek. xxi. 12. This is a common action of self-reproach, conviction, and grief in the East. Perhaps the mode of sitting which brings the thigh immediately under the hand may have some connection with the practice. This, as an act of grief, was in use among the classical ancients. Thus, in Homer, when the flames arose from the Grecian fleet, which had been set on fire by the Trojans,

> 'Achilles saw it, smote his thigh, and said—'
> *Il.* xvi. 124.

So also Xenophon describes Cyrus as smiting his thigh when he received intelligence of the death of his generous friend Abradates. And Cicero mentions it as a common rhetorical action of which he did not approve.

21. '*Set thee up waymarks, make thee high heaps.*'—This refers to the foretold return of the captives, when they must necessarily cross the desert between Babylonia and Palestine; and it shews that it was customary, as it still is in some cases, to set up waymarks to direct the course of travellers across these desolate regions where man leaves no trace of his footsteps. The first word, צִיֻּנִים *tzinim*, rendered 'waymarks,' denotes stones set or heaped up for any commemorative or indicative purpose. The other, תֲּמָרוּרִים *tamrurim*, coming from תָּמָר *tamar*, a palm-tree, would suggest tall round pillars or poles, having some resemblance to the trunk of the palm. Where such waymarks exist, they are usually set very far asunder, as in the level and bare plains they are visible from a great distance. Their construction varies, being formed of that material which can be most easily obtained; but they are seldom other than heaps of stones, except in those desolate districts over which a settled people have authority, and through which they frequently pass, and then they sometimes erect pillars of brick or stone, and we have occasionally observed cones or pillars of wicker-work filled up with clay or earth.

38. '*The tower of Hananeel.*'—This tower, which probably derived its name from the builder, is one of the three towers mentioned in Nehemiah (xii. 38, 39). Its situation is there intimated with relation to the sheep-gate, but here, and in Zech. xiv. 10, with respect to the 'corner-gate;' and the tower was therefore most probably between the two. With respect to the position of the gates see the note on Neh. iii. 1, where the sheep-gate is, in accordance with general opinion, placed on the east side of the town. It seems to have been a little to the north of the north-east corner of the temple wall, in the same situation as is now occupied by the gate of St. Stephen, so called from a tradition that the proto-martyr was there slain. The probable situation of the sheep-gate determines that of the tower of Hananeel, which was obviously near it; and from the direction in which the boundary line is described, we may infer it to have been to the north of that gate, and consequently was near the north-east corner of the city, and probably faced the east.

'*The gate of the corner.*'—This gate is not mentioned in Nehemiah; but it occurs so early as the reign of Amaziah, when Jehoash, king of Israel, 'brake down the wall from the gate of Ephraim to the corner gate.' This would alone intimate that it was in the north wall, as that quarter was, by nature, the most defenceless, and therefore the north wall was that against which besiegers usually directed their principal operations. The gate of Ephraim, which helps to determine the 'corner gate,' is allowed to have been in the north wall, and regarding the supposed situation of the tower of Hananeel, which seems sufficiently to mark the north-*east* angle, we may consider the 'corner gate' to have been at or near the north-*west* angle, so that from the tower of Hananeel to the corner gate describes the north-eastern and the whole of the northern part of the city walls. As this gate is not mentioned after the Captivity, it was perhaps not rebuilt, unless it occurs under another name.

39. '*Over against it upon the hill Gareb.*'—Our impression concerning the whole description is, that it describes no boundary of stone, but a boundary of holiness—that is, that not only the city itself, but those parts without the city, which were accounted common or unclean ground, should be considered holy—as holy as the temple. It therefore does not include the temple, which was already holy; and this is a circumstance which, notwith-

standing its interest, and the point which it gives to the passage, has escaped notice. The line begins at some distance opposite the north-east angle of the temple precincts, and ends at the horse-gate, which was at nearly an equal distance from the south-east angle, leaving the temple itself, therefore, unenclosed. So also, although this boundary of holiness coincides with the city wall from the tower of Hananeel to the corner gate, it there ceases to do so; for that gate being at the north-west corner, the boundary does not turn southward, to follow the course of the western wall of the city; but continues westward, across the entrance of the western valley, to the hill Gareb, and *then* turns westward, and runs round the remainder of the city, parallel to the wall, so as to enclose the western and southern valleys, with part of the valley of the Kidron on the east. This is the clearest idea we can form of the passage and its object. This definition of course infers that the hill Gareb was that opposite the north-west angle of the city, and at the entrance of the western valley. Some writers, observing that the name denotes a species of leprosy, infer that the hill was occupied by the lepers, who were obliged to live outside the city, and that it hence derived its name. This does not seem improbable; and if true, the explanation we have given will suggest that it is mentioned as one of the unclean places which should become holy unto the Lord.

'*Goath*.'—This was of course in the further progress westward. As the word wants but the common prefix גּ *gal* or *gol*, 'a heap,' to become *Golgoath* or *Golgotha*, some writers have suggested that it is the same place bearing that name in the New Testament, and where our Lord was crucified. This is however a matter which belongs to an inquiry concerning the site of Calvary, for which see the note on Heb. xiii.

40. '*The valley of the dead bodies, and of the ashes*.'—This was undoubtedly the valley of Ben-Hinnom, which, after it had been defiled by Josiah, to mark his detestation of the horrid rites which had there been celebrated, became the common receptacle for all the filth of the town. But as the bodies of dead animals, etc., thrown there, might prove very offensive to the city, and tend to produce a pestilence, we are informed by the Rabbins that fires were constantly kept burning in the valley, to consume these and other substances likely to prove injurious to the inhabitants. Hence the 'ashes;' although some understand this of the ashes from the temple altar. It seems from ch. vii. 32, that there was also in this valley a burying-place of some kind—perhaps for foreigners or criminals.

—'*The horse-gate*.'—The situation of this gate has been indicated in a note on Neh. iii. i. It is supposed to have derived its name from being that through which the king's horses usually passed, when taken out to be watered or exercised; others suppose that it was so called because the market for horses was held there.

CHAPTER XXXII.

1 *Jeremiah, being imprisoned by Zedekiah for his prophecy,* 6 *buyeth Hanameel's field.* 13 *Baruch must preserve the evidences, as tokens of the people's return.* 16 *Jeremiah in his prayer complaineth to God.* 26 *God confirmeth the captivity for their sins,* 36 *and promiseth a gracious return.*

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, [1]Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely [2]be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the [3]right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* [4]seventeen shekels of silver.

10 And I [5]subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God

[1] Chap. 34. 2. [2] Chap. 34. 3. [3] Levit. 25. 24. Ruth 4. 4. [4] Or, *seven shekels and ten pieces of silver.* [5] Heb. *wrote in the book.*

of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing [6]too hard for thee:

18 Thou shewest [7]lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, *is* his name,

19 Great in counsel, and mighty in [8]work: for thine [9]eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel [10]out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the [11]mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the [12]God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, [13]upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* [14]a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the [15] [16]back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [17]set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to [18]cause their sons and their daughters to pass through *the fire* unto [19]Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will [20]gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

[6] Or, *hid from thee.* [7] Exod. 34. 7. Deut. 5. 10. [8] Heb. *doing.* [9] Job 34. 21. Prov. 5. 21. Chap. 16. 17.
[10] Exod. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21. [11] Or, *engines of shot.* [12] Num. 16. 22. [13] Chap. 19. 13.
[14] Heb. *for my anger.* [15] Heb. *neck.* [16] Chap. 2. 27. [17] Chap. 23. 11. [18] Chap. 7. 31, and 19. 5.
[19] Levit. 18. 21. [20] Deut. 30. 3.

38 And they shall be [21]my people, and I will be their God:

39 And I will [22]give them one heart, and one way, that they may fear me [23]for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away [24]from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land [25]assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

[21] Chap. 24. 7, and 30. 22, and 31. 33. [22] Ezek. 11. 19. [23] Heb. *all days*. [24] Heb. *from after them*. [25] Heb. *in truth, or, stability*.

Verse 9. '*I bought the field.*'—This passage has much interest, as enabling us to perceive very clearly the manner in which, in this later period, the Hebrews conducted their transactions of important purchase and sale; and in this view it may be well to compare it with the account in Gen. xxiii. of Abraham's purchase of a field from Ephron the Hittite. In both, the presence of witnesses is secured, and in both the money is *weighed* in balances: but there are no other circumstances of resemblance. There is also no appearance of the 'shoe,' which occurs in the transaction recorded in Ruth iv.; which, however, being a transfer of right rather than a sale, does not supply so definite a comparison as the other. In fact, the present is the first instance in which we find written instruments employed in such transactions; and here they are introduced with much of the completeness and care which we find in modern ratifications. It seems that the terms of the agreement were written out in duplicate, and subscribed by the contracting parties and witnesses. The original was sealed and carefully preserved, probably for production at a future period, if judicial evidence of the transaction should be required; while the copy, characterized as 'open,' we may suppose to have been kept for occasional reference and inspection. The deed seems to have contained the formula of assignment, and a description of the premises, which more clearly appears in Blayney's translation of v. 11: 'And I took the purchase-deed, that which was sealed, *containing* the assignment and limitations, and that which was open,' etc. This learned translator conceives, we see not on what grounds, that there was but one deed, in two parts—that which contained the assignment being sealed, and the specification being open. But the explanation we have given seems the simpler of the two.

— '*Seventeen shekels of silver.*'—This would not make more than about forty shillings of our money, which seems a very small sum to give for the inheritance of a field, particularly when we see the transaction of purchase conducted with so much legal form and care. But perhaps, when we consider that we are unacquainted with the extent of the land purchased—that the same nominal sum probably at that time and place represented a far greater real value than at *this* time and in *this* place—and above all, that the circumstances of the times must have tended greatly to lessen the value of land, the country being then actually under the dominion of the Chaldeans, and the purchaser well knowing that the property would not become beneficial to himself or his heirs till after the seventy years had expired—it becomes unnecessary to suppose that error in the text which had been imagined to exist, and which some have corrected so as to raise the amount to fourteen pounds sterling, by reading 'seven shekels of gold, and ten of silver,' while others raise it to fifty-three pounds fifteen shillings, by reading, or rather understanding, 'seven manehs (each equal to sixty shekels), and ten shekels of silver.'

14. '*Take these evidences....and put them in an earthen vessel, that they may continue many days.*'—This was no doubt intended to be buried in the ground, and probably in the very spot of ground which was the subject of this transaction. Nothing is more usual in the East than to deposit in earthen vessels and bury in the ground things intended to be preserved for a length of time, or to be protected temporarily from spoliation. This is considered more secure because less easily discoverable than any place of deposit above ground. The chief danger is from accidental discovery; and there are many eastern accounts of treasures discovered by men when ploughing or pursuing other labours of the field. As respects the burying in earthen jars of things intended for evidence of territorial possession, the following extract from Halhed's *Code of Gentoo Laws*, is singularly illustrative. 'Dust, bones, bran, cinders, scraps of earthenware, the hairs of a cow's tail, the seed of the cotton plant; all these being put into *an earthen pot filled to the brim*, a man must privately bury on the confines of his own boundary: and there preserve stones also, or bricks, or sea-sand: any of these three things may be buried by way of landmark of the limits; for all these things, on remaining a long time in the ground, are not liable to rot or become putrid. Any other thing also, which will remain a long time in the ground, and without becoming rotten or putrid, may be buried for the same purpose. Those persons who by any of these methods can shew the line of their boundaries, shall acquaint their sons with the respective landmarks of these boundaries; and in the same manner those sons also shall explain the signs of the limits to their children.'

CHAPTER XXXIII.

1 God promiseth to the captivity a gracious return, 9 a joyful state, 12 a settled government, 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 20 and a stability of a blessed seed.

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet [1]shut up in the court of the prison, saying,

2 Thus saith the LORD the [2]maker thereof, the LORD that formed it, to establish it; the LORD *is* his name;

3 Call unto me, and I will answer thee, and shew thee great and [3]mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will [4]pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 ¶ Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The [5]voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 ¶ Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the [6]Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, [7]The LORD our righteousness.

17 ¶ For thus saith the LORD; [8]David shall never [9]want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; [10]If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As [11]the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant

[1] Chap. 32. 2, 3. [2] Isa. 37. 26. [3] Or, *hidden*. [4] Chap. 31. 34. Mic. 7. 18. [5] Chap. 7. 34, and 16. 9.
[6] Isa. 11. 1, and 4. 2. Chap. 23. 5. [7] Heb. *Jehovah-tsidkenu*. [8] Heb. *There shall not be cut off from David*.
[9] 2 Sam. 7. 16. 1 Kings 2. 4. [10] Isa. 54. 9. Chap. 31. 36. [11] Chap. 31. 37.

be not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Verse 13. '*The flocks pass again under the hands of him that telleth them.*'—Chardin thinks that this telling of the flocks was for the purposes of tribute, it being customary in the east to count the flocks, in order to take the third of the increase and young ones for the king. This is true as to the custom, and it is possible that the telling of the flocks is sometimes in Scripture to be understood to bear this allusion. But as, in the present instance, it is not clear how an enumeration for the purpose of taxation should be promised as a blessing, it more probably refers to the counting of the flocks by the owner or his steward, when they were sent out to the pastures, or when they returned.

CHAPTER XXXIV.

1 *Jeremiah prophesieth the captivity of Zedekiah and the city.* 8 *The princes and the people having dismissed their bondservants, contrary to the covenant of God, reassume them.* 12 *Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.*

THE word which came unto Jeremiah from the LORD, [1]when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth [2]of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be [3]taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and [4]he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim [5]liberty unto them;

9 That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of [6]seven years let ye go every man his brother an Hebrew, which [7]hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were [8]now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house [9] which is called by my name:

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty

[1] 2 Kings 25. 1, &c. Chap. 52. 1. [2] Heb. *the dominion of his hand.* [3] Chap. 32. 4. [4] Heb. *his mouth shall speak to thy mouth.* [5] Exod. 21. 1. [6] Exod. 21. 2. Deut. 15. 12. [7] Or, *hath sold himself.* [8] Heb. *to-day.* [9] Heb. *wherewon my name is called*

at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you [10]to be [11]removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their [12]dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

[10] Heb. *for a removing.* [11] Deut. 28. 64. Chap. 29. 18. [12] Chap. 7. 33, and 16. 4.

Verse 5. '*With the burnings of thy fathers.*'—See the note on 1 Sam. xxxi. 12, where the reader will find that a question has been raised on the present and other texts of Scripture (as 2 Chron. xvi. 14; xxi. 19; Amos vi. 10), whether the body itself was burnt or only the odours. The Talmudists are strongly for the latter alternative, apparently regarding the other as a heathen practice, which they were not willing to have supposed had ever prevailed in their nation. It, however, remains difficult to explain Amos vi. 10, so as to mean anything but the burning of the body; and this, as the most distinct text, may be taken to explain the others. The body of Saul certainly was burned; but there are circumstances in that case which might be said to except it from the support of a general conclusion, if it stood alone. In the present verse it is not said that any 'odours' were burned, that word being *supplied* in our version. The only one of Zedekiah's royal ancestors in connection with whose funeral the burning is mentioned is Asa; but that it was customary among the later kings of Judah appears from the present text, which intimates that the omission would have been a dishonour to the royal remains; and, in like manner, Jehoram having been a wicked king, we are told that 'his people made no burning for him like the burning of his fathers.' As the text which refers to Asa is that which may be quoted to decide the less distinct passages to the alternative for the burning of odours *only*, in about the same degree that the text in Amos might determine such passages to mean the burning of the body, it becomes necessary to see whether it admits of an explanation compatible with the more obvious meaning of the latter passage. The verse is, 'They buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kind (*of spices*) prepared by the apothecaries' art; and they made a very great burning for him.' Here it is not said what the burning was: no odours are mentioned as being burned, but only that he was laid upon a bed of odours and aromatics, and besides these no others are noticed. If, therefore, the burning refers to anything in the text itself, it would intimate that the body was burned together with the odours on which it was laid, which was in fact an ancient custom, and is a still subsisting custom in India. Then the only remaining difficulty is in the first clause, which says that he *was buried*. But this does not imply anything of itself, further than to state *where* his remains were deposited: and burying is compatible with burning; for it was and is usual to collect the bones and ashes, and dispose of or preserve them after various fashions, of which burying was one. Therefore, although we should not like to be very positive on the point, the resulting conclusion seems to be, that since the burning of odours alone on such occasions is nowhere mentioned in Scripture, whereas the burning of bodies is distinctly mentioned in 1 Sam. xxxi. 12 and Amos vi. 10, it is easier to explain 2 Chron. xvi. 14 to refer to the burning of the body, than to conclude that all the passages of Scripture in which funeral burning is noticed, refer to the burning of odours only. See further under Amos vi. 10.

It appears from the present prophecy, that although after Zedekiah had seen Nebuchadnezzar at Riblah, he was blinded and sent as a captive to Babylon, he there received an honourable funeral at his death, whenever that happened. Josephus says that Nebuchadnezzar kept him in prison till he died, and then bestowed a magnificent funeral on his remains (*Antiq.* i. 10, c. 8). He probably bore the expenses and supplied the means of rendering the honours of royalty to the remains of the captive king; but the Jews were probably allowed to make his funeral conformable to their own rites and customs, as the present text seems to intimate.

8. '*This is the word,*' etc.—The prophecy which occupies the preceding portion of this chapter is obviously dated when Nebuchadnezzar was engaged in carrying on the siege of Jerusalem and of the cities Lachish and Azekah, that is, most probably, towards the end of the ninth year of Zedekiah, the siege having been commenced in the tenth month of that year. The time of the second prophecy, which begins here and occupies the remainder of the chapter, is not so clearly indicated in the text; but it appears to have been soon after the above, when the Chaldæans had broken off the siege, and marched against the Egyptian army, which made a show of coming to the relief of Jerusalem. The prospect of this relief led the persons of substance to rescind that wise and just measure, of liberating their bond-servants, which they had taken and confirmed by oath, under the immediate pressure of danger and alarm. Whether this liberating measure had been taken out of professed regard to the law of Moses, by which it was imperatively commanded, or merely from prudential considerations, is not very clear; but, viewing the result, the latter seems the most probable supposition.

18. '*They cut the calf in twain,*' etc.—See the note on Gen. xv. 9.

CHAPTER XXXV.

1 *By the obedience of the Rechabites,* 12 *Jeremiah condemneth the disobedience of the Jews.* 18 *God blesseth the Rechabites for their obedience.*

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the [1]door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, [2]rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them,* saying, [2]Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; [3]Jonadab the son of Rechab shall not want a man to stand before me for ever.

[1] Heb. *threshold,* or, *vessel.*
[2] Chap. 18. 11, and 25. 5.
[3] Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand,* &c.

Verse 2. '*Go unto the house of the Rechabites,*' etc.—The rules of the Rechabites, as afterwards stated, obliged them to live in tents, and necessarily, from the circumstances connected with their mode of life, in the open country: but at this time they had come into Jerusalem for safety, on the approach of the Chaldæan army (*v.* 11). There they may have been obliged to dwell in houses, though this is by no means certain, as the word so rendered is of very large signification, equivalent to 'habitation' or 'abode;' and it is possible that they may have lived in their tents, in some open place in the city.

From 1 Chron. ii. 55, we learn that the house of Rechab was identical with, or a section of, the family of the Kenites, who were of the family of Jethro, the father-in-law of Moses, and came with the Hebrews into Palestine, and there continued to lead their former mode of life, as

appears from the instance of Heber the Kenite (Judges iv. 11), living in tents and following pastoral occupations. As Jonadab lived at a much later date—if we suppose him to be, as is generally conceived, the same person to whom Jehu was anxious to shew his zeal for the Lord (2 Kings x.)—it follows that he did not found a mode of life entirely new; but took measures to preserve and confirm in the family of Rechab the ancient usages—adding some new regulations calculated to give perpetuity to old practices. It is possible that the Kenites, about that time, were becoming disposed to exchange their mode of life for the more settled, and, as it might seem to them, more comfortable one of the Hebrews; and that Jonadab opposed this change, by his patriarchal authority, in the Rechabite branch of the family. In these regulations it is not necessary to suppose that he had any religious objects in view, as a merely prudential one is assigned for them in *v.* 7,—'that ye may live many days in the land where ye be strangers:' and for this purpose these rules were well calculated, since, from the manner in which the land was lotted out among the Hebrews, it does not appear how they could have acquired land, or applied themselves to cultivation, without giving umbrage to the Jews; who also might have disliked their engaging and succeeding in the principal business in which they were themselves employed; and by the circumstances of unpleasant collision thence arising, be at last incited to expel them from the country, by which they would have been deprived of the religious advantages they then enjoyed. Under this view, the prohibition of wine may possibly have been intended to take away from them one inducement to plant and cultivate vineyards.

It seems that the Rechabites, being taken in Jerusalem, were sent into captivity with the Hebrews, with whom it is generally supposed that at least a portion of them returned to Palestine when the seventy years had expired. But on this subject the Scripture affords no certain information; as they are not mentioned subsequently to the captivity, unless in the difficult verse 1 Chron. ii. 55, which is thought by some to refer to their condition after their return. Some, however, suppose they were the same as the sect known in later times by the name of Essenes, Ebionites, Assideans, etc.; but, although this sect was distinguished by many peculiarities from those of the mass of the Jews, it seems difficult to identify their usages with those of the Rechabites as stated in the present chapter.

— '*Bring them into the house of the LORD, into one of the chambers.*'—This was probably to the place where the wine for the drink offerings was preserved. It will be recollected that Jeremiah was a priest, and in that character had doubtless free access to the temple and its offices.

19. '*Jonadab.....shall not want a man to stand before me for ever.*'—This has been very variously explained. Some suppose that Jonadab's descendants were actually introduced, in some subordinate capacity, into the service of the temple; but it seems better to understand, by 'standing before God,' that they, or at least some of them, should ever be found among those who feared and worshipped God. Then, the 'for ever' is explained by some to mean only a long time—for ages to come; while others extend it to the end of time. The promise is of course involved, that the posterity of Jonadab should not fail 'for ever.' But it does not necessarily follow that they should for ever keep the rules of their ancestor, or that they should for ever be recognized as his descendants: and yet, if his posterity should now be found existing, and acting on his rules, this would form an interesting example of the *literal* fulfilment of prophecy, while it would furnish a living commentary on the whole chapter.

What eventually became of the Rechabites is not known. The probability is, that when they found themselves no longer safe among the Hebrews, they withdrew into the desert from which they at first came, and which was peopled by men of similar habits of life, among whom, in the course of time, they lost their separate existence. The various attempts to identify them with the Assideans, mentioned in the books of Maccabees (1 Macc. ii. 42; vii. 17; 2 Macc. xiv. 6), and with the later Jewish sect of Essenes, will not bear examination. We can as little recognize as Rechabites the body of people in Arabia of whom Benjamin of Tudela (*Itinerary*, i. 112-114, ed. Asher), Niebuhr, Wolf (*Journals*, ii. 276, 331, 334; iii. 17), and others, have given hearsay accounts. The details, however, whether correct or not, apply to Talmudical Jews more than to Rechabites. They are described as living in caverns and low houses, not in tents—and this in Arabia, where Bedouin habits would cease to be singular; nor are any of the Rechabite rules observable in them except that of refraining from wine—an abstinence which ceases to be remarkable in Arabia, where no one does drink wine, and where, among the strongholds of Islam, it could probably not be obtained without danger and difficulty. There were large numbers of Talmudical Jews in Arabia in the time of Mohammed, and these supposed Rechabites are probably descended from a body of them. It is to be hoped that some competent traveller will penetrate to the spot which they are said to inhabit, and bring back some more satisfactory accounts than we yet possess.

CHAPTER XXXVI.

1 *Jeremiah causeth Baruch to write his prophecy,* 5 *and publickly to read it.* 11 *The princes, having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it.* 19 *They will Baruch and Jeremiah to hide themselves.* 20 *The king Jehoiakim, being certified thereof, heareth part of it, and burneth the roll.* 27 *Jeremiah denounceth his judgment.* 32 *Baruch writeth a new copy.*

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee, against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of [1]Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll,

[1] Chap. 25. 3.

which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be [1]they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD'S house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the [2]'entry of the new gate of the LORD'S house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, how didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son [5]of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be [6]cast out in the day to the heat, and in the night to the frost.

[1] Heb. *their supplication shall fall.* [2] Or, *door.* [4] Chap. 26. 10. [5] Or, *of the king.* [6] Chap. 22. 19.

31 And I will [7]punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many [8]like words.

[7] Heb. *visit upon.* [8] Heb. *as they.*

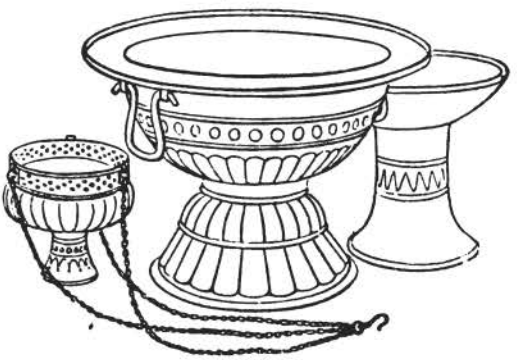
Verse 7. '*They will present their supplication*,' etc.—Literally, 'Peradventure their supplication may fall down before the face of JEHOVAH.' In this and some other passages of the poetical Scriptures it seems as if a figure is drawn from the demeanour of the petitioner, and prayer is represented as coming, like a thing of life, and taking the posture of a suppliant, poor and humble, in the Lord's presence. Something of the same personification occurs in the old heathen writers, particularly in Homer's famous allegory, which, as Cowper observes, considering *when* and *where* it was composed, forms a very striking passage:—

'Prayers are Jove's daughters, wrinkled, lame,
slant-eyed,
Which, though far distant, yet with constant pace
Follow Offence,' etc.—*Il.* ix. COWPER.

10. '*In the higher court, at the entry of the new gate.*'—The higher court is generally believed, on what seems very good grounds, not to have been the court of the priests, but the court of Israel, which was open to the male population in general. The new gate is stated by the Rabbins to have been on the east side. It is possible that the chamber from which Baruch read the prophecies was over the gateway leading to this court, or elevated near it; and that he read it from a window or balcony, looking into the court, so that he could be heard by the people assembled there, and by those who passed in and out at the gate.

18. '*Ink.*'—Some writers have doubted whether ink can be intended by the word here employed (דְּיוֹ *deyo*); and Blayney, instead of 'I wrote them *with ink* in a book,' has 'I wrote in a book *after him*.' The Chaldee, Syriac, and Vulgate, however, agree with our version, which is also supported by the use of a similar word in Arabic and Persian. One objection supposes that ink was not at this time known to the Jews, and that they exclusively *engraved* their writing upon tablets. But a kind of ink is clearly mentioned even in the time of Moses (see Num. v. 23, and the note there); and Ezekiel (ix. 2, 3, 11) repeatedly speaks of the 'inkhorn' which writers employed. From the word (μέλαν), by which 'ink' is expressed in the New Testament, it appears that the ink was usually black, as in other nations; but it seems that they had also coloured inks; and Josephus (*Antiq.* xii. 2) states that the seventy elders who made the Greek translation, brought from Jerusalem parchments on which the law was written in letters of gold. From the particulars collected by Winckelmann and others concerning the ink of the ancients, it would seem that it differed very little from that which the Orientals still employ; and which is really better adapted than our own thin vitriolic inks to the formation of their written characters; and this is also true of the Hebrew, the letters of which are more easily and properly formed with this ink than with our own, and with reeds than with quill pens. The ink is usually composed of lampblack, or powdered charcoal, prepared with gum and water, and sold in small particles or grains, like gunpowder. The writer who wants to replenish his inkhorn puts some of this into it, and adds a little water, but not enough to render the ink much thinner than that of our printers. Those who use much of it, work up the ink-grains with water—in nearly the same way that artists prepare their colours, and then put it into their inkstand. In the manuscripts written with this ink, the characters appear of a most intense and glossy black, which never changes its hue, never eats into the paper, nor ever becomes indistinct or obliterated, except from the action of water, by which it is even more easily spoiled than our own manuscripts. The Eastern scribes also write in gold, and with inks of various brilliant colours—particularly red and blue—their diversified applications of which often give a very rich and beautiful appearance to the page in the higher class of manuscripts. These details respecting modern Oriental ink will be found to agree remarkably with what has been said concerning the ink of the ancients; and this concurrence may be taken to furnish a very satisfactory conclusion with regard to the ink or inks used by the ancient Hebrews.

22. '*There was a fire on the hearth burning before him.*'—Dr. Blayney's translation is, 'There was set before him a hearth with burning coals.' The word (אח *akh*), rendered *hearth*, may mean anything on which a fire was placed, without determining that it was the hearth of a chimney; and that it was not such, but a moveable brazier or fire-pan, will appear from the turn of the original, lost in the common translation, which says not that the king *was sitting* before the fire on the 'hearth,' but that the 'hearth' containing the fire was brought or set before the king. This is corroborated by the existing usages, as well as by those which anciently prevailed. Chimneys are indeed found in some parts, as in the north of Persia; but in Asia generally, apartments are warmed in cold weather by means of pans or braziers of various kinds, and either of metal or earthenware, which are set in the middle of



EASTERN BRAZIERS, ETC.

the room after the fire of wood which it contains has been allowed to burn for some time in the open air, till the flame and smoke have passed away. Wood previously charred is also employed for this purpose. The fire is commonly left open in the apartment, as was clearly the case in the present instance; but in Western Asia, when the inmates wish to sit comfortably warm in their rooms, they often cover the brazier with a low table, over which is laid a carpet or thickly padded counterpane, of such

ample dimensions, that the parts which overlap the table can be drawn over their persons, as they sit or recline upon their sofas or cushions, which are arranged properly around this centre of warmth. They usually sit covered to the waist by the counterpane, which they sometimes draw up to their shoulders, and then present an appearance which would suggest the idea of a family sitting up in a large bed with their feet turned towards a common centre. The quilt, with the surrounding cushions, of course detains much warmth around their persons; but the plan appears unwholesome, and could only exist among an indolent people who have no active in-door occupations. In cottages, a fire of wood or animal dung is frequently burnt upon the floor, either in the middle of the room or against one of the side walls, with an opening above for the escape of the smoke. It is also common to have a fire in a pit sunk in the floor: and, when travelling in winter, we have, on entering some rooms, been sensible of a grateful and equable warmth, without being able to discover its source, until apprised that it proceeded from one of these pits covered over with a mat or carpet so as not to be distinguished from any other portion of the floor. These are the common methods by which apartments are warmed in the East, under different circumstances and in dwellings of different pretensions; and most of which were probably in use among the ancient Hebrews. Most of them furnish a comfortable warmth at but a very small expense of fuel; and the greater quantity required, as well as other considerations arising from the manner in which the Orientals like to sit in their rooms, probably operate to prevent them from regarding the use of chimneys with much favour. Grates are not known even where chimneys are found; but the fuel is burnt on the hearth, on which, if wood is employed, the pieces are set on end, leaning against the back of the chimney.

CHAPTER XXXVII.

1 *The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people.* 6 *Jeremiah prophesieth the Chaldeans' certain return and victory.* 11 *He is taken for a fugitive, beaten, and put in prison.* 16 *He assureth Zedekiah of the captivity.* 18 *Intreating for his liberty, he obtaineth some favour.*

AND king [1]Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake [2]by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not [3]yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* [4]wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, that when the army of the Chaldeans was [5]broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, [6]to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* [7]false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the [8]cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee,

[1] 2 Kings 24. 17. 2 Chron. 36. 10. Chap. 22. 24. [2] Heb. *by the hand of the prophet.* [3] Heb. *souls.* [4] Heb. *thrust through.* [5] Heb. *made to ascend.* [6] Or, *to slip away from thence in the midst of the people.* [7] Heb. *falsehood*, or, *a lie.* [8] Or, *cells.*

or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: 'let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

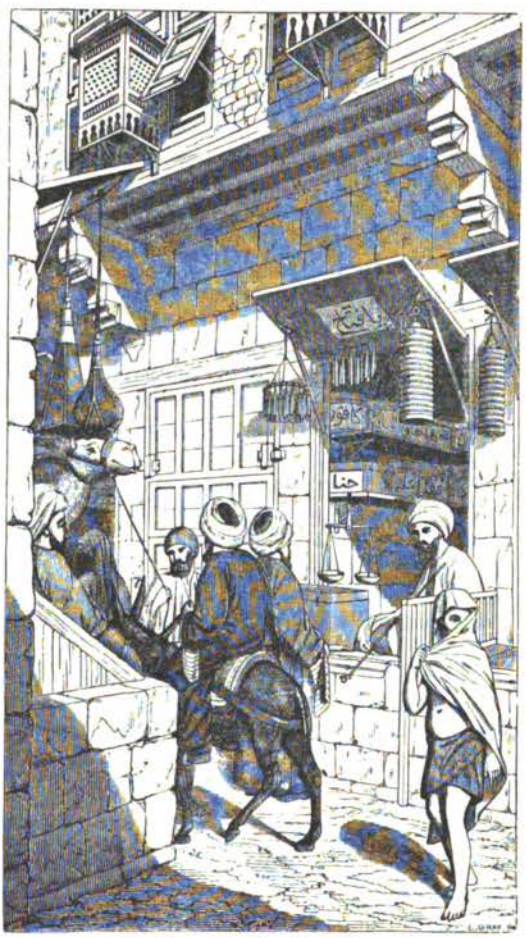
21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

[1] Heb. *let my supplication fall.*

Verse 15. '*For they had made that the prison.*'—It is not an unusual circumstance in the East for some part of the house of a public functionary to be employed as a prison. In Persia, where there are no large public prisons, the magistrates appropriate three or four chambers in their ample dwellings to the officers or domestics whose duty it is to keep safely those accused or suspected persons whom it is considered necessary to detain in custody. Imprisonment is by no means generally recognised in the East as a judicial *punishment*—but rather as a measure for the detention of accused or convicted persons:—it is an incident rather than a system; and hence the condition of prisoners is not defined by any specific regulations. It often happens that any place which seems to be sufficiently secure, is temporarily employed as a prison; and in general the situation of the prisoner is determined by the caprice, pleasure, or interest of the person to whose custody he is consigned, and who has no other charge than to keep the culprit in safe custody, and produce him when required. To this it may be added, that royal persons, governors of towns, and public functionaries, claim the right to imprison offenders in their own extensive establishments and households, and hence some place in their residences is usually appropriated or employed for the purpose. In some towns of the East even the European consuls have such prisons in their houses, where they confine such of their own nation or household as have been guilty of offences; and this by allowance from the governing powers of the town or country, who proceed upon the idea that a functionary should possess magisterial authority over those whose affairs he generally superintends. This may partly explain the existence of prisons in palaces and houses, in those countries where imprisonment being not at all, or only partially, regarded as a means of punishment and correction, no public prisons have been provided. It will be recollected that our old nobles had prisons in their own castles.

21. '*The bakers' street.*'—We have had former occasions to observe that, in the East, every family generally grinds its own corn and bakes its own bread.—There is, however, in eastern towns, ample room for the craft of the baker. Many persons with small families, and consuming but little bread, find it cheaper to buy of the baker than to have daily grinding and baking at home. The bakers also get the custom of those loose members of society who have no households, and who buy food as they want or can afford it; under which denomination may be included strangers sojourning temporarily in the towns. They also sell much bread to the shopkeepers, artizans, and others who spend the day at a distance from their homes. Thus, upon the whole, the bakers are, in large towns, an active and flourishing body of tradesmen. But their situation is one of peculiar danger, the people being very apt to suspect them, in hard times, of conspiring to raise the price of bread. Hence popular outcries and tumults, which seldom end till one or more bakers have been sacrificed, either by the people themselves, or by their rulers, who thus endeavour to appease them, or to divert their attention from the more real causes of public distress.

The present verse is interesting in another respect, as shewing that it was, in those early times, customary, as it is at present in the East, for persons of the same trades to carry on their business in the same streets, so that the purchaser sees at one view all the shops which offer the article he requires. This custom has also prevailed, with respect to some trades, even in Western Europe, and some very marked traces of it may still be found in London.



BAZAAR, OR STREET OF SHOPS.

CHAPTER XXXVIII.

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargement. 14 Upon secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, [1]He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the [2]welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son [3]of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and [4]he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men [5]with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the [6]third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes,

[1] Chap. 21. 9. [2] Heb. *peace.* [3] Or, *of the king.* [4] Heb. *he will die.* [5] Heb. *in thine hand.* [6] Or, *principal.*

and those *women* shall say, 'Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and 'thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So 'they left off speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

7 Heb. *Men of thy peace.* 8 Heb. *thou shalt burn,* &c. 9 Heb. *they were silent from him.*

Verse 6. '*The dungeon of Malchiah.....that was in the court of the prison.*'—There is no book of Scripture in which so much is said of prisons and imprisonment as in this of Jeremiah. As we have not hitherto said much on the subject, we may take the opportunity now offered of explaining what appears to us to have been the practice of the ancient Hebrews in this important matter.

1. In the law of Moses there is no one crime to which imprisonment is attached as a punishment. 2. There is no instance of imprisonment mentioned in Scripture which appears to have been the result of a regular trial and judicial sentence. 3. There is no instance of imprisonment *inflicted by Hebrews*, in which merely the safe *custody* of the prisoner, for a specific purpose, does not appear to be the sole or primary object. 4. Imprisonment, as a punishment and correction, can only be traced when inflicted by foreigners, and even in such instances it is by no means clear that detention was not the primary object, and the punishment merely an incident.—It is easy for the reader to test these conclusions; in explanation or support of which we shall therefore only subjoin a few remarks, which may assist the investigation.

In the patriarchal times only two instances of imprisonment occur, both of which happened in Egypt, and are therefore foreign. The imprisonment of Joseph and of the two servants of Pharaoh has already been noticed in the proper place: the other was when Joseph, acting as an Egyptian, detained Simeon in custody, probably not in a prison, as a security for the return of his brethren. Under the direction of Moses himself, only one instance of confinement occurs, and that was in a peculiar case, when the sabbath-breaker was detained in custody until the Lord's pleasure concerning him should be ascertained. (Num. xv. 34.) From that time till so late as the reign of Ahab, in Israel, no instance of imprisonment occurs *among the Hebrews;* but the imprisonment of Samson by the Philistines is a remarkable *foreign* example. He was blinded, and afterwards kept in confinement and obliged to labour at the mill, furnishing the earliest instance on record of imprisonment and hard labour. As we are not speaking of heathen practices, it is of little importance what deduction may be derived from this case: but it appears to us not to bear on any general custom; for Samson was a distinguished captive belonging to an adverse nation, and the treatment of such persons affords no evidence of the domestic usages of a people. Such transactions are extra-judicial. The imprisonment is considered necessary for the safe keeping of captive chiefs and kings; and, in the case of Samson, the labour was a superadded indignity, suggested probably by an insulting reference to the former employment of his great strength, if not with a view to the profitable employment of that portion of it which remained to him. At a later day, we see the last kings of Judah treated in the same manner by the Egyptian and Babylonian kings, and in all these cases we may find that the conquerors had an interest in detaining them securely. The case of Zedekiah, who was blinded and kept in prison by the king of Babylon, is very similar to that of Samson, except as to the labour at the mill. Among the Hebrews, the first case of imprisonment after the time of Moses was when Micaiah, having foretold the disastrous result of an expedition on which Ahab was bent, and in which he perished, the king ordered, 'Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.' (1 Kings xxii. 27.) This was arbitrary and extra-judicial; but although the idea of punishment is incidentally included, it is evident that the primary intention was to detain the prophet for final punishment, when his prediction should, as the king hoped, be falsified by the event; as well, probably, as to deprive him of the means of promulgating his adverse and condemnatory prophecies to the people. The case of Jeremiah himself, which is the next that occurs in point of time, seems to be precisely similar to this. He was at first put under personal restraint 'in the court of the prison,' a place open to the public, and where his friends had free access to him; but as his prophecies were thus made public, he was ultimately removed under a general permission from the king, to the disagreeable and dangerous dungeon mentioned in the text, by which his personal enemies added punishment to confinement; but when the king heard this, he caused him to be released, and restored to the simple confinement of the prison-court, till his sad prophecies were accomplished. The last mention of imprisonment occurs after the Captivity (Ezra vii. 26); and as read in our own and many other versions, this, more precisely than any other passage of Scripture, would describe confinement in a prison as a regular punishment. If so understood, it is, however, a foreign instance, and occurs in a Persian edict. But we find the word thus translated to be one (אָסוֹר *èsor*) which denotes a *bond* or *fetter*, and which never means a prison unless when the word בַּיִת 'house' is prefixed. In this text that word is not prefixed, and moreover the word is *in the plural* (אֲסוּרִין *esurin*), clearly shewing *bonds* or *fetters*, not *imprisonment* in the usual sense, to be intended.

We have thus alluded to all the cases of imprisonment

mentioned in the Old Testament. In the New, the Gospels offer the instance of John the Baptist, whose case was similar to that of Jeremiah, the object being evidently to prevent his communications to the people. His death in prison, although ordered by Herod, was a circumstance which that king had neither contemplated nor desired. The Gospels also mention imprisonment for debt, of which we shall have due occasion to speak, only at present observing that it was not a punishment for having contracted debt, but a measure to compel payment, as is expressly declared in the passages where it is mentioned. The other cases of imprisonment which occur in the Acts of the Apostles, are nearly all foreign instances—being cases in which the Romans imprisoned the Apostles. It is therefore the more remarkable that not one of these instances offers any new principle:—the Apostles were detained in prison till their respective cases could be inquired into and finally determined. In the single case of the imprisonment of Peter by Herod, we see also a case of confinement not as itself a punishment, but as a detention for ulterior punishment, Herod 'intending after Easter to bring him forth unto the people.' (Acts xii. 4).—It therefore seems that the conclusions stated at the head of this note are correctly drawn from the facts recorded in Scripture: and we have dwelt on the subject in order to shew the light in which imprisonment was regarded by the Hebrews without at present inquiring into the causes which rendered them, in common with other Oriental nations, indisposed to use confinement as a final punishment for any crime.

7. '*The Ethiopian, one of the eunuchs which was in the king's house.*'—From this it seems that black eunuchs were employed in the courts of the Hebrew kings, as they still are in those of the Eastern sovereigns. They are brought young, as slaves, from Africa, and, having been made eunuchs, are brought up in the religion of those to whom they are sold, and of which they are in general very zealous professors. As they come from a great distance, and many of them die from the effects of that cruelty which gives them their peculiar character, black eunuchs are regarded as costly luxuries, which appear only in the establishments of princes and great personages. Their employment is about the king's female establishment, which they guard, serve, and superintend; and, except the monarch himself, they are the only individuals, not of the female sex, who ever have access to the presence of the women. They are usually in considerable numbers in the royal harams, and their situations are various. Some of them enjoy household offices of much trust and responsibility, and possess great influence from the peculiar advantages which they enjoy of access to the sovereign's presence in his more private and relaxed hours. Their chief is a very important personage; and the reader of those old Arabian stories which relate to the caliphs of Baghdad is aware that, after the monarch himself and his grand vizier, no person is so frequently or so conspicuously mentioned as the chief of the black eunuchs. Ebed-melech was probably one of the superior eunuchs; and the influence he possessed with the king appears very clearly from the present narration. See the note and cut under Esther iv. 4.

14. '*The third entry.*'—The word rendered 'third' may, as in the margin, be rendered 'principal' or 'chief.' And the other word (מָבוֹא *mabo*) is a general word, denoting not merely a gate but an avenue, entrance, or any kind of approach to a palace. Here it is generally supposed to point out the communication between Mount Zion and Mount Moriah, which was formed by Solomon, and which the queen of Sheba regarded with great admiration. It was by this way that the kings went from the palace to the temple. Probably Zedekiah called Jeremiah to a private apartment over one of the gates in this line of approach.

CHAPTER XXXIX.

1 *Jerusalem is taken.* 4 *Zedekiah is made blind, and sent to Babylon.* 8 *The city ruined,* 9 *the people captivated.* 11 *Nebuchadrezzar's charge for the good usage of Jeremiah.* 15 *God's promise to Ebed-melech.*

IN the [1]ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he [2]gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him [3]with chains, to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the [4][5]captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

[1] 2 Kings 25. 1. Chap. 52. 4.
[2] Heb. *spake with him judgments.*
[3] Heb. *with two brazen chains,* or, *fetters.*
[4] Or, *chief marshal.*
[5] Heb. *chief of the executioners,* or, *slaughtermen.* And so verses 10, 11, &c.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields [6]at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah [7]to Nebuzar-adan the captain of the guard, saying,

12 Take him, and [8]look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

[6] Heb. *in that day.* [7] Heb. *by the hand of.* [8] Heb. *set thine eyes upon him.*

Verse 3. '*The middle gate.*'—This might be more definitely rendered the 'centre gate,' which would better express its supposed situation, which was probably in the heart of the city leading from the lower to the upper town. It would seem that the Babylonians, having taken the town by the north wall, hastened on to gain possession of this gate, the importance of which is indicated by the fact that Zedekiah fled from Mount Zion as soon as it had been won by the Babylonians. Some of the Rabbins make it to have been one of the temple gates; but this does not appear very likely under all the circumstances and indications.

4. '*Went forth out of the city by night.*'—Josephus says the city was taken in the middle of the night. Favoured by the darkness, the king escaped by the way here indicated, and which cannot be clearly understood, from the want of more distinct information than we possess concerning the plan of the ancient Jerusalem. The best idea we can ourselves form is this:—It is reasonable to suppose that the king and his family were staying in the citadel of Zion, in the south-west part of the mount of that name, and in the valley below which the king's gardens are usually placed. 'Between the *two walls*,' probably means between the wall of the citadel and the parallel portion of the city wall, which together formed on two sides a double wall around the citadel. We may therefore infer that the king went out of the citadel, between the two walls, and passed from the exterior wall by the way which led to the gardens, and which was perhaps a private subterraneous passage. The Jews, indeed, have a fable, that there was a subterraneous way extending from the king's abode to Jericho, and that by this Zedekiah endeavoured to escape; in which, say they, he would doubtless have succeeded, had not God prepared a hind, which, being pressed by pursuers from the Chaldæan army, fled for refuge in the cave in which this passage terminated. The king and his party were coming out at that moment, and were seized by the exulting Chaldæans who had entered in pursuit of the hind.

CHAPTER XL.

1 *Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah.* 7 *The dispersed Jews repair unto him.* 13 *Johanan revealing Ishmael's conspiracy is not believed.*

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in [1]chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and [2]I will look well unto thee: but if it seem ill unto thee to

[1] Or, *manacles.* [2] Heb. *I will set mine eye upon thee.*

come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said,* Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, [a]to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah [b]to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

[a] Heb. *to stand before.*

[b] Heb. *to strike thee in soul.*

CHAP. XL.—The brief and sad history in this and the following chapter is too clearly told to require elucidation or remark. The only difficulty is to assign an adequate motive for the odious conduct of Ishmael. But as we learn, from ch. xli. 1, that he was of the royal family, it is probable that his first movement arose from jealousy at the promotion of a person not of that family to be the governor of the land. He probably thought that he had himself a better claim to that distinction than Gedaliah; and perhaps calculated that, were that person put out of the way, he might find means to establish himself in his place. That nothing of the kind followed, may be owing to having been led by circumstances to go further than he intended. The slaughter of the Chaldeans perhaps arose from their attempt to defend or avenge Gedaliah; but this additional atrocity was one which it could not be expected that the king of Babylon would overlook or fail to avenge; and hence he seems to have had no remaining object but to do all the mischief in his power. After all, it appears likely that Ishmael was no other than the tool of the king of Ammon. *He* may have encouraged Ishmael in such expectations and feelings as we have stated, while his own object may well have been to prevent, by the murder of Gedaliah, that restoration of the remnant of the Hebrews to a condition of comparative prosperity and comfort, which the wise and prudent conduct of this generous and unsuspecting man seemed calculated to ensure. The ancient enmity of the Ammonites to the Hebrews, as well as the jealousy of adjoining states, may sufficiently account for any aversion with which they may have regarded the prospect of restored comfort to their ruined neighbours. We learn also, from *v.* 11, that many Jews, who had during the troubles retired to dwell among the Ammonites, returned home when they heard of the prospect of peace and safety under Gedaliah; and it is very possible that the loss of these refugees proved a very disagreeable circumstance to king Baalis and his people.

CHAPTER XLI.

1 *Ishmael, treacherously killing Gedaliah and others, purposeth with the residue to flee unto the Ammonites.*
11 *Johanan recovereth the captives, and mindeth to flee into Egypt.*

Now it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [1]weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain [2 3]because of Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

[1] Heb. *in going and weeping.* [2] Or, *near Gedaliah.* [3] Heb. *by the hand*, or, *by the side of Gedaliah.*

Verse 5. '*Having their beards shaven*,' etc.—It will be recollected that the transactions recorded in this and the preceding chapter took place not more than two months after the destruction of Jerusalem and its temple. As the marks here enumerated were tokens of the most intense mourning, and as all the men were thus mourners, it is highly probable that they had put themselves into this condition on account of the ruin of their nation, and the desolation of their city with its 'holy and beautiful house.'

— '*To the house of the Lord*.'—As we do not read that any altar or sanctuary had been erected at Mizpah, and as we do read in Ezra (ch. iii. 2, 3, etc.) that the return captives did offer their sacrifices and oblations upon the site of the temple before the temple itself was rebuilt, it

seems highly probable that these mourners were, for the same purpose, on their way to the spot where the temple had stood, to mourn and worship God among its ruins. This is corroborated by the fact that, coming as they did from towns to the north of Jerusalem, they might easily take Mizpah in their way to that city; and that this was then the seat of government, might be an inducement for them to do so. Concerning Mizpah, see the note on Josh. xviii. 21.

8. '*Treasures in the field, of wheat...barley...oil...honey.*'—Calmet remarks on this text, 'Treasures (according to the common phrase of Scripture) signify anything that is hid and kept in reserve, whether it be gold, silver, corn, wine, oil, or any other thing. And it was a customary practice in the East for the people to bury their corn and other provisions in deep pits or caverns, which they dug and covered over so very dexterously that none but those who made them could find them out, or even discover that the earth had been moved.' (*Commentaire Littéral.*) This correctly describes a still-existing practice in the East; and it still often happens, in time of war, that people are spared, and receive favourable treatment from the soldiers, on making known their 'treasures hid in the field.'

17. '*The habitation of Chimham.*'—The aged Barzillai had a son called Chimham, for whom David undertook to provide (see 2 Sam. xix. 37; 1 Kings ii. 7); and the Targum, followed by most commentators, concludes that the king made him a grant of this spot, to which he gave his own name. As it was near Bethlehem, it might perhaps have been part of David's private patrimony.

CHAPTER XLII.

1 *Johanan desireth Jeremiah to enquire of God, promising obedience to his will.* 7 *Jeremiah assureth him of safety in Judea,* 13 *and destruction in Egypt.* 19 *He reproveth their hypocrisy, in requiring of the Lord that which they meant not to follow.*

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, [1]Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, [2]shall follow close after you there in Egypt; and there ye shall die.

17 [3]So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the

[1] Or, *let our supplication fall before thee.* [2] Heb. *shall cleave after you.* [3] Heb. *So shall all the men be.*

God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have [4]admonished you this day.

20 For [5]ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God: and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

[4] Heb. *testified against you.* [5] Or, *you have used deceit against your souls.*

Verse 16. '*The sword...shall overtake you there in the land of Egypt.*'—This and the other denunciations were fulfilled when Egypt was invaded and ravaged, not long after, by the Babylonians. We shall see this more clearly presently.

CHAPTER XLIII.

1 *Johanan, discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt.* 8 *Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.*

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* [1]such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the [2]images of [3]Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

[1] Chap. 15. 2. Zech. 11. 9. [2] Heb. *statues, or, standing images.* [3] Or, *the house of the sun.*

Verse 10. '*I will send . . . Nebuchadrezzar.*'—The historical event to which the present and several other prophecies refer may thus be stated: Soon after Nebuchadnezzar had completed the ruin of the Hebrew nation, he turned his attention towards Tyre. That rich and powerful city held out against him for thirteen years, and, when at last taken by assault, he found no reward for what Ezekiel calls his '*service* against Tyre,' as the inhabitants, foreseeing the result, had previously removed all their valuable property to the neighbouring island, on which they afterwards founded that new Tyre which ultimately rose to an eminence of power and wealth not inferior to that of the old city which had been destroyed. But as the Lord had, by his prophets, promised to give the spoils of Egypt to Nebuchadrezzar for his service against Tyre, so, when that service had terminated in this unprofitable result, he marched his army into Egypt, which was then in a state of such deplorable disorder as promised him an easy conquest, and an ample indemnity for his recent disappointment. What opposition he met with, or what arrangement he made on withdrawing finally from the country, is not certainly known. But it is certain that he ravaged the country from one end to the other, committing much devastation, and slaying great numbers of the people, and that he finally returned with an immense booty, which probably formed no small part of the treasure he expended in his magnificent improvements and great undertakings at Babylon. See *L'Art de Vérifier les Dates*, ii. 359; *Universal History*, ii. 88; and Hales's *Analysis*, ii. 454.

CHAPTER XLIV.

1 *Jeremiah expresseth the desolation of Judah for their idolatry.* 11 *He prophesieth their destruction, who commit idolatry in Egypt.* 15 *The obstinacy of the Jews.* 20 *Jeremiah threateneth them for the same,* 29 *and for a sign prophesieth the destruction of Egypt.*

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, [1]out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the [2]wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not [3]humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, [4]I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they [5]have a desire to return to dwell there: for none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burned incense unto other

[1] Heb. *out of the midst of Judah.* [2] Heb. *wickednesses*, or, *punishments*, &c. [3] Heb. *contrite.* [4] Amos 9. 4. [5] Heb. *lift up their soul.*

gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the [6] [7]queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of [8]victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 [9]And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our [10]men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, [11]mine, or their's.

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

[6] Or, *frame of heaven.* [7] Chap. 7. 18. [8] Heb. *bread.* [9] Chap. 7. 18. [10] Or, *husbands.*
[11] Heb. *from me or from them.*

Verse 1. '*Migdol.*'—A place of this name is mentioned in Exod. xiv. 2, as situate near the Red Sea; but that does not appear to be the place here intended. The name 'Migdol' signifies a tower, and may have been common to several places distinguished by a conspicuous object of that kind. We may very fairly presume the present town to have been the Magdolus mentioned by Herodotus, Hecatæus, and others, and which Antoninus fixes at the entrance of Egypt from Palestine, about twelve miles from Pelusium. This was too far distant from the Red Sea to be in the route of the Israelites when departing from Egypt; but its situation in the neighbourhood of Tahpanhes, or Daphnæ, and its distance from Judea, favour the supposition of its being the present Migdol. Bochart, who adopts this opinion, observes that, under the determination suggested, we find the places to be named exactly in the order of their distance from Judea: first, Migdol, or Magdolus; secondly, Tahpanhes, or Daphnæ; thirdly, Noph, or Memphis; and, lastly, the district of Pathros, or Thebais. See Blayney's note on this verse.

'*The country of Pathros.*'—It will be observed that this 'country of Pathros' is in this verse distinguished

from the 'land of Egypt,' properly so called. The latter term appears to denote generally, in Scripture, the whole of Lower Egypt, which was the part of the country best known to the Hebrews, but of which the Delta, separately taken, is sometimes called Rahab. Then 'the country of Pathros' appears to answer to Upper Egypt, or that southern part of the country which the Greeks called Thebais, from Thebes its ancient capital. The name appears to be derived from that of Pathrus, the son of Mizraim, by whom it was probably first peopled. That Pathros was Upper Egypt appears to be confirmed by Ptolemy's mention of a city called Pathyris not far from Thebes, as well as from the Nomus Phaturites of Pliny, which, from its position in his list, must have been one of the nomes of the Thebais. *Hist. Nat.* v. 9.

17. '*To burn incense unto the queen of heaven.*'—See the note on chap. vii. 18.

19. '*Without our men.*'—This clearly shews that it is the women who here speak, and who, being more particularly addicted to the reprobated worship, take upon themselves to answer. That at least this latter part of the answer is theirs, is clear from the context, which states that the women as well as the men answered Jeremiah, and that he rejoined to both. Indeed, that the men had been participators in their crime had been stated by Jeremiah himself, in ch. vii. If therefore we give the first part of this answer to the men, we see that they justified the idolatrous act by their alleged experience of its benefits; while the women adduce the concurrence of their men, who alone had a legal right to control them, as an adequate justification of their conduct. This appeal to the concurrence of the men obtains the more force when we consider that, by the law of Moses (Num. xxx.), the men had an independent power of binding themselves by any religious vow or obligation; whereas the vows of women were of no force without the consenting knowledge of the father or husband, and whose consent was presumed if he did not at the time make known his disapproval.

30. '*I will give Pharaoh-hophra...into the hands of his enemies,*' etc.—This Pharaoh-hophra was unquestionably the Apries of the Greek historians. He was the grandson of Necho, and began his reign about the same time as Zedekiah in Judæa, and reigned twenty-five years. His tyrannical disposition raised discontents among the people, which broke out into an open revolt of the army, which imagined that a disastrous expedition against Cyrene, in which many perished, had been purposely planned for their destruction—that, freed from them, he might tyrannize without control over the rest of his subjects. This impression produced a general defection. The king sent Amasis to pacify the revolters; but they saluted this popular person as king, and persuaded him to put himself at the head of their cause. He did so; and, in the neighbourhood of Memphis, with an army of native Egyptians, defeated a body of 30,000 foreign mercenaries in the pay of Apries. The king himself being taken by the conquerors, Amasis wished to spare his life; but the people were implacable in their vengeance, and he was obliged to give him up 'into the hands of those who sought his life,' by whom he was strangled. That Nebuchadnezzar appeared in Egypt during these troubles is very evident; but the precise state of the contest when he came, and the part which Apries and Amasis took, with respect to this foreign enemy, or the manner in which Nebuchadnezzar acted towards them, are points involved in uncertainty. However, from the fact that Amasis was left on the throne, as compared with dates and small circumstances, it seems probable that the Babylonians advanced towards Egypt soon after the outbreak of the revolt; and that Apries, not being able, in the state of his affairs, to make a stand against him, withdrew into Upper Egypt. It would also appear that Nebuchadnezzar, when he withdrew after having ravaged the country, left Amasis in the possession of the kingdom—according to the plan which he had repeatedly followed in Judæa; and that Apries then returned to Lower Egypt, to make one grand effort for the recovery of his crown, with the result which we have already stated.

CHAPTER XLV.

1 *Baruch being dismayed,* 4 *Jeremiah instructeth and comforteth him.*

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee [1]'for a prey in all places whither thou goest.

[1] Chap. 39. 18.

CHAPTER XLVI.

1 *Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates,* 13 *and the conquest of Egypt by Nebuchadrezzar.* 27 *He comforteth Jacob in their chastisement.*

THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are [1]beaten down, and are [2]fled apace, and look not back: *for* fear *was* round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; [3]the Ethiopians and [4]the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* [5]thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He [6]made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the king, whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, [7]furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north.

21 Also her hired men *are* in the midst of her like [8]fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched[9]; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the [9] [10]multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ [11]But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make [12]a full end of thee, but correct thee in measure; yet will I [13]not leave thee wholly unpunished.

[1] Heb. *broken in pieces.* [2] Heb. *fled a flight.* [3] Heb. *Cush.* [4] Heb. *Put.* [5] Heb. *no cure* shall be *unto thee.*
[6] Heb. *multiplied the faller.* [7] Heb. *make thee instruments of captivity.* [8] Heb. *bullocks of the stall.* [9] Or, *nourisher.*
[10] Heb. *Amon.* [11] Isa. 41. 13, and 43. 5, and 44. 2. Chap. 30. 10. [12] Chap. 10. 24, and 30. 11.
[13] Or, *not utterly cut thee off.*

Verse 1. '*The word of the Lord ... against the Gentiles.*'—This is a general title appropriate to the five following chapters, which describe the Lord's judgments against various foreign nations mentioned in the history of the Jews. As here put together, towards the end of the book, these prophecies are evidently out of their proper chronological order; but those who collected and arranged the prophecies of Jeremiah appear to have considered it expedient thus to bring together those predictions which had no immediate connection with the affairs of the Jews.

2. '*Against the army of Pharaoh-Necho.*'—This chapter contains two prophecies against Egypt, referring to different transactions. That which begins here relates to that defeat of Necho's army, by Nebuchadnezzar, which we have already noticed under 2 Chron. xxxv. 20. The passage which Josephus quotes from the third book of the Chaldaic history of Berosus appears to refer to this and the other victories and conquests of Nebuchadnezzar in early life, as he places them at the beginning of his reign, or rather at the end of his father's reign. The other prophecy, beginning with verse 13, obviously relates to that invasion of Egypt, in the latter days of Pharaoh-hophra, which has just engaged our attention.

9. '*Come up, ye horses; and rage, ye chariots.*'—Egypt and its principal allies are here strikingly alluded to by their military characteristics. The present allusion to the furious rapidity of the horses, and the raging force with which the chariots were whirled along in the Egyptian armies, will appear remarkably characteristic to those who have had opportunities of observing the overpowering fury of the horses and chariots, as exhibited in ancient paintings, copied in the various splendid works on Egyptian antiquities which have been published since the commencement of the present century.

'*The Ethiopians and the Libyans, that handle the shield.*'—That the *African* Ethiopians are intended, as distinguished from those of Arabia, is rendered probable by the consideration stated under 2 Chron. xiv. 9, where we find them associated in like manner with the Libyans, in the army of Shishak, king of Egypt. Compare also the second note under 2 Chron. xii. 3; where we find 'shields'

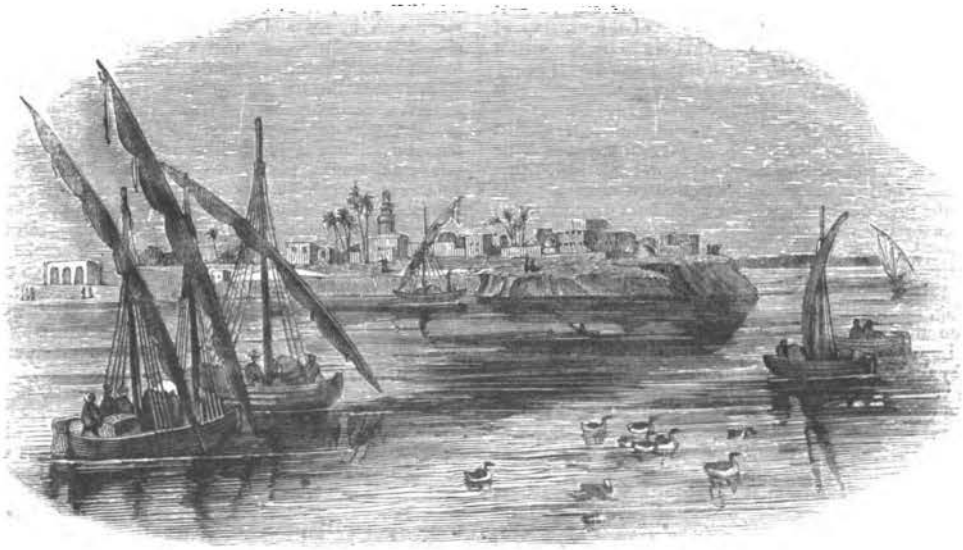


MINERVA WITH ÆGIS.—British Museum.

mentioned prominently among the warlike instruments of a nation of African Ethiopia. Although the word here rendered 'Libyans' is not the same ('*Lubims*') as that which, under the text just referred to, we have considered to denote the Libyans, but 'Phut' (from the third son of Ham), there is every probability that the same people—or at least neighbouring people of similar habits—are intended by both words. In this view it is a remarkable fact that the Libyans were celebrated for their shields, even by heathen writers. Herodotus says (*Melpomene*, 189) that the Greeks borrowed from the Libyans the form of the famous shield (Ægis) which they gave to Minerva; excepting only that the bordering fringe was, in the Libyan shield, of leathern thongs.

'*Lydians.*'—The original is *Ludim*, and the people denoted must certainly not be confounded with the Lydians of Asia Minor, with whom the Egyptians, and the other African nations usually associated with them, could have no conceivable connection. There were two Luds, one the son of Shem, from whom these Lydians are supposed to have descended; the other, the son of Mizraim, the settler of Egypt, and whose descendants we should, from this very circumstance, expect to be here denoted. From their inclusion among African nations, they were probably settled in Africa, and doubtless near Egypt. But it is impossible to point out the particular part of that continent which they occupied; although, from their being always mentioned with the Libyans (Phut), and from the fact that they served with them as mercenary soldiers of Tyre (Ezek. xxx. 5), which perhaps implies that there was a maritime communication between them and the Tyrians, we may obtain the conclusion that they were settled in the neighbourhood of the African coast, near or among the Libyans.

19. '*Noph shall be waste.*'—This is generally, and with good reason, believed to have been the same as Memphis, the renowned capital of Lower Egypt. The site has been much disputed. Dr. Shaw and others contended strongly that it must be sought at Ghizeh, nearly opposite to Old Cairo; but a great number of the most eminent travellers and geographers have rather been disposed, from a comparison of the statements in ancient authors with existing appearances and traditions, to fix its position considerably more to the south, near the village of Metrahenny, on the western bank of the Nile, where there are manifest indications of extensive ruin in the form of mounds, channels, and blocks of granite, many of which are covered with sculptures and hieroglyphics, and which are locally considered to form the remains of *Memf* (Memphis), the royal seat of the Pharaohs. So complete is the desolation foretold by the prophets, that nothing remains to form an object in a pictorial illustration; and we therefore are only able to offer a representation of the village of Metrahenny, to mark the site of the ancient Memphis. Thebes and Memphis were the two most famous and magnificent cities of ancient Egypt. The latter was, like the former, the residence of mighty kings, and the capital of a great empire. From the confusion of dynasties and kingdoms, it is difficult to determine the commencement and duration of the metropolitan character in different cities, without entering into larger chronological and historical details than would be interesting or profitable to the Bible reader. We shall therefore only premise, that, although Memphis was a most ancient city, yet its foundation, and still more its metropolitan rank, was posterior to that of Thebes, which it ultimately superseded as the capital of Egypt. To explain this a little, it should be observed that the Egyptian traditions, as preserved by the Greek historians, and confirmed by modern investigation, state that Upper Egypt was the first settled and brought under cultivation. From thence colonies proceeded into Middle and Lower Egypt, and these became the parents of other colonies, till the whole country was settled and cultivated. It appears that the principal colonies either immediately assumed or soon acquired the character of independent states or kingdoms, each with its own metropolis. But although Egypt thus contained several contemporary kingdoms, and Thebes ceased to be the sole capital of the settled country, it is evident, from the nature of things as well as from history, that it must long have remained the great metropolitan city of Egypt. Memphis seems to have been the earliest, or one of the earliest, of those settlements below the Thebais which became the seat of an independent kingdom. It is said to have been founded by Menes, the first Egyptian king; and the tradition, that he gained its site by changing the course of the Nile, which previously ran under the Libyan mountains, opening for it a new channel



NOPH: METRAHENNY.

about half-way between the Arabian and Libyan chain, is, in the opinion of Sir J. G. Wilkinson and others, strongly corroborated by the actual appearance of the river at the spot where, according to Herodotus, the stream was 'dyked off,' which he fixes at one hundred stades above Memphis. This city gradually grew into importance as the metropolis of a distinct state, and, by the consolidation of the several states into a single monarchy, ultimately became the sole metropolis of Egypt. When it became the paramount metropolis, it may be difficult to determine precisely; but we feel quite safe in saying, that as the capital of Middle Egypt, as the paramount metropolis of the country, and as still an important metropolitan city after the residence of the court had been removed to Sais, it appears that Noph or Memphis was that great city of the Pharaohs with which the Old Testament Hebrews were best acquainted, and to which there are the most frequent references in Scripture, by name or allusion, from the time that the Hebrew family went down into Egypt to that of Jeremiah. At the former date it was probably the capital of that part of Egypt with which the Hebrews were the most familiar; and at the latter, it remained in effect the metropolis of Egypt; for although, since the reign of Psammetichus, the kings had usually resided at Sais, the city of Memphis continued to be regarded as the capital of Egypt down to the conquest of the country by the Persians, and indeed, still later, until it was superseded by Alexandria; and even this was not at once, for it seems from inscriptions that, under the earlier Ptolemies, Memphis was still considered the proper metropolis, although Alexandria had become, instead of Sais, the royal residence.

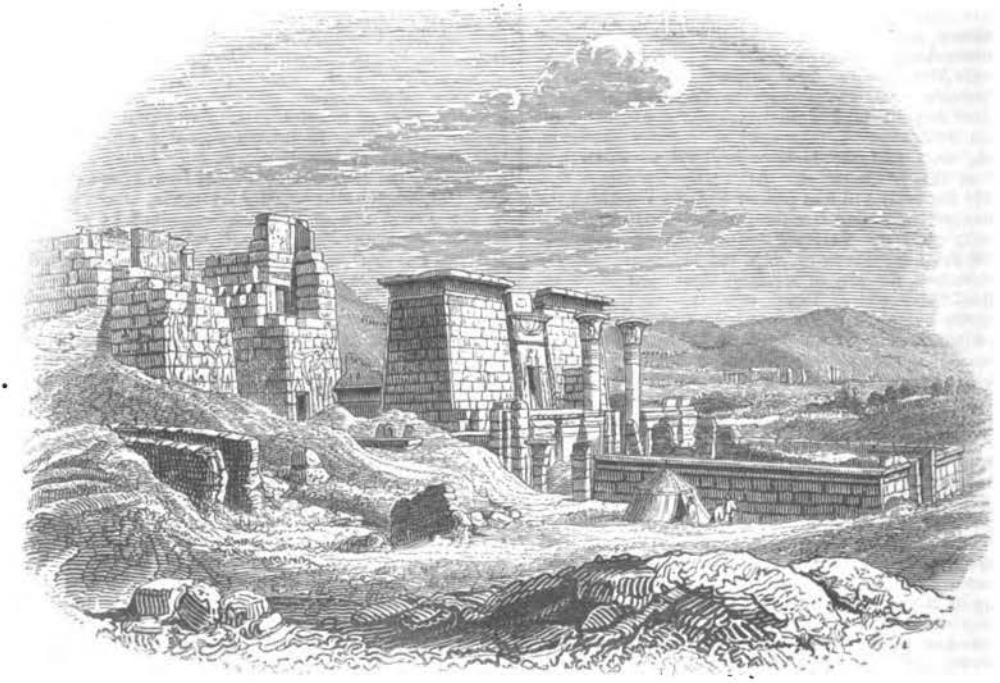
Most of the ancient writers speak in general terms of the wealth and glory of Memphis, but enter little into details, and Noph is so utterly waste, that we are not able to supply the deficiency from the evidence of existing remains as at Thebes. They speak much however of its magnificent temples, particularly those of Apis and Vulcan; and, in connection with the former, it will be recollected that Memphis was the principal seat of the worship of the ox of that name. Diodorus describes the city as about 150 stades in circumference, or between seventeen and eighteen miles, which may give some idea of its extent and importance, even after allowance is made for the loose manner in which the Oriental towns were and are usually built. And although there are no such existing monuments on the site of Memphis as Thebes still offers, it would be perhaps right to name those remains of a different and not less striking kind—the pyramids—as the monuments of its desolation. For the situation of Memphis (regarded as near Metrahenny) is centrical with respect to the pyramids, being as it were in the midst of them, and the ancient historians usually considered the pyramids as pertaining to Memphis. Other monuments, more properly marking the city itself, there are scarcely any, so literally has the prophetic denunciation been accomplished. Besides the mounds, or, as Scripture describes them, 'heaps,' which mark desolate sites in Egypt and Western Asia, there are only a few fragments of granite, some substructions, and a colossal statue of Rameses II. This complete desolation, extending even to the absence of ruins, as compared with the grand remains of temples, palaces, and tombs at the more ancient Thebes, is the more observable, when we know that the glory of Memphis was only impaired, not destroyed, by the devastations and burnings of the Persians; and that, when eclipsed by Alexandria, it continued to be the second city of Egypt, as described by Strabo, so late as about the time of our Saviour. And even so lately as the fourteenth century, the Arabian geographer, Abulfeda, notices the extensive remains of 'Memf,' as still evincing the ancient importance of the renowned city of the Pharaohs. The more entire desolation of Memphis than of the cities of Upper Egypt may however be accounted for by the fact, that in the latter region no great cities comparatively modern arose, as in Lower Egypt, to tempt their founders to render desolation more desolate by employing, according to general practice, the materials which the old sites offered for their new constructions; while also, the remains in Middle and Lower Egypt are more exposed than in the Upper to be gradually covered by the encroaching sands of the desert, or the alluvions of the Nile. In conclusion, it claims to be noticed that the Oriental writers furnish a corroboration of Scripture, by stating that the first great blow to the prosperity of Memphis was given by Nebuchadnezzar, in that great expedition which Scripture foretold, but which the Greek historians omit to notice. See Heeren's *Egyptians, passim*; Rennell's *Geog. of Herodotus*, sect. xviii.; *Descript. de l'Egypte*, tome v.; Wilkinson's *Topography of Thebes*, etc.

25. '*No.*'—This name occurs several times in the pro-

phets as that of a great and populous Egyptian city; and is sometimes distinguished by the addition of 'Ammon' (No-Ammon). This addition would naturally suggest that the city denoted was the chief seat of the worship of Jupiter Ammon; and this was Thebes. The Septuagint renders it by 'Diospolis,' which was a name of Thebes, on account of its devotion to the worship of Jupiter. It is true that there were two other cities in Egypt which bore the same name; but as Thebes was the principal, and as other circumstances concur in its favour, we have little hesitation in acquiescing in the general conclusion that this famous city is intended by the No of Scripture.

In the preceding note we have incidentally introduced Thebes to our readers as the most ancient capital and renowned city of Egypt, the origin of which is lost in the remote infancy of human settlements and institutions. Long the metropolis of the country; and continuing, as the independent capital of Upper Egypt, to eclipse the metropolitan cities which arose in Middle and Lower Egypt—enriched by commerce, by devotion, and by the spoils of conquered kings—and always looked to with veneration as the parent city, and the prime seat of the sacred mysteries, and of learning and the arts,—Thebes survived in splendour and magnificence long after Memphis had become the political metropolis of the united kingdom, and, from its more advantageous situation for trade, had diverted from it the wealth it derived from commerce. This, however, doubtless gave the first impulse to its decline; but, from the reports of ancient writers, it may well be questioned whether, at any point of time which the Old Testament *history* embraces, the subtraction which the rivalry of Memphis made from the wealth and population of Thebes enabled her to eclipse, or even equal, the remaining glory of that most renowned city. And even at this day, while Noph, and Zoan and On, have scarcely left a trace of their existence, the desolate temples of Thebes, which remain fresh, fair, and strong, promise to carry down to remote future ages the record of her glory and desolation.

Thebes has the distinction of being mentioned by Homer, who speaks of its great wealth, and mentions its hundred gates, from each of which issued two hundred men, with horses and chariots. This passage has occasioned more discussion than a poetical allusion appears to demand. Diodorus seems to intimate that this force was not raised in the immediate vicinity of Thebes: and as to the hundred gates, he states the conjecture of some persons, that the city derived its title of Hecatompylos from the numerous propyla, or gateways of temples and public buildings. Some understand it to denote so many palaces of princes, each of whom, on pressing occasions, furnished the stated number of men, horses, and chariots. A strong objection to the notion that city gates can be intended arises from the fact, as noticed by Pococke, Wilkinson, and others, that not the least indication can be discovered that Thebes was ever enclosed by a wall. We have no detailed descriptions of the city from ancient sources, but only of the conspicuous public monuments; and it is very possible that, in this and other ancient cities of Egypt, while the temples seem adapted, from their massive character and durable materials, to resist the utmost power of time, the mass of the private dwellings were of a very humble character—probably of mud or brick; some suppose they were of wood, but this would be hardly possible in Egypt, where timber is and ever has been scarce and costly. But it is now well apprehended that, in speaking of the splendour of ancient cities, we understand exclusively its public buildings and monuments, and nothing of handsome streets and comfortable abodes, in which our modern cities as far exceed the ancient as the ancient probably exceeded ours in temples, theatres, palaces, and tombs. However, the very complete information obtained from the painted walls and tombs at Thebes, concerning the usages in peace and war, the arts, the costumes, and the manner of life and action of the ancient inhabitants, furnishes a very satisfactory and most authentic corroboration of the ancient accounts of their luxury and wealth.



'No:' THEBES.—From Medinet Abou.

In Nahum iii. 8, 10, there is a striking passage in which there is an implied comparison between No and Nineveh (which was then in its glory), with an apparent preference to the former, and which could be true of no other city then known to exist except Thebes. Nineveh is asked, 'Art thou better than populous No?' of which we are afterwards told, 'Ethiopia and Egypt were her strength, *and it was infinite.*' How strong and great No was, history and existing monuments of stone testify; and its population may be inferred from its being called 'populous' even in comparison with Nineveh—'that great city,' as it is called in Jonah—as well as from the accounts of its extent. These accounts indeed differ considerably, but, from a comparison and analysis of the varying statements, D'Anville deduces that its circuit was equal to twenty-seven Roman miles, or about nine French leagues—being an extent which few modern capitals approach, and which even London does not much exceed. Of its wealth, some idea may be formed from the accounts of the spoil obtained by the Persians, under Cambyses, and the quantity of precious metal collected after the burning of the city, which last, according to Diodorus, amounted to upwards of 300 talents (about 26,020 pounds troy) of gold; and 2300 talents (or 199,518 pounds) of silver—the former worth 1,248,960 pounds sterling, and the latter 598,544*l*. This great destruction is said not only to have destroyed the private houses, but the greater part of the numerous temples by which Thebes was adorned. This is however not the first time that Thebes had suffered from the desolations of war. Nahum, in the text already referred to, mentions a devastation of No, prior to the ruin of Nineveh, and which appears to correspond to the first direct blow which the splendour of Thebes received on the invasion of Egypt by the Ethiopians, B.C. 769. Between this and the invasion of Cambyses, it probably again suffered in the incursion of Nebuchadnezzar; and after it was burnt by the Persian king we cease to hear of its great importance as a city, though it still survived and was held in high consideration, and something seems to have been done towards its restoration; and, B.C. 86, it was still of such strength and consequence as to dare to rebel against Ptolemy Lathyrus, and stood a three years' siege before it was taken and plundered. Perhaps this fact may be set in opposition to the opinions already stated, that Thebes was never walled; for if it was not, it is difficult to understand how it could have held out so long. Under the Romans, some small buildings seem to have been erected for the convenience of their local establishments; but it was again punished for rebellion by Gallus, in the reign of Augustus; and from that time we hear no more of it as a living town. Strabo describes it in his time as ruined, the only inhabitants being collected (as at present) in a few hamlets constructed on its site. The zeal of the early Christians against the forms of outrageous idolatry there displayed, led them to do their best to deface and destroy its remaining monuments. Thus was Thebes at last reduced to a desolation—but perhaps the grandest desolation in the world—by a succession of destructions and spoliations which were foretold by the inspired prophets, whose predictions were, in their day, derided and laughed to scorn. And here we may pause. The temples, obelisks, statues, and tombs of Thebes, offer a wide field for description. But as these do not directly tend to Scriptural illustration, and could not be satisfactorily examined within the limits of a note, it seems best to avoid the subject altogether. There is, however, one point in which we feel too much interest not to allude to it. Thebes has again in our own day risen to an importance peculiarly its own, and which has drawn towards it the strong attention of all Europe. This arises not only from the peculiar character of its monuments, and the facility of access to them, but from the fact that the paintings and sculptures which decorate the walls of its temples and the interior of its long-hidden tombs, furnish a vast mine of information, of the most authentic and intelligible kind, concerning the manners, usages, and habits of remotely ancient times, which might elsewhere be sought in vain, and which had long been vainly desired. On commencing the present undertaking, we were not slow to perceive that, from the many allusions in Scripture to Egyptian customs, as well as from the proximity of Palestine to Egypt, and the connection which subsisted between the Hebrew and Egyptian nations—this source might furnish, for our purpose, much valuable illustration which had not previously been sought or obtained. We therefore to some extent acted on this impression, and, as we have reason to hope, with a satisfactory result, as many others have since followed the line of illustration which we opened. To ourselves it has been an interesting employment to assist in drawing forth from the desolations of Thebes elucidations of that divine Book which foretold its ruin.

CHAPTER XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote [1]Gaza.

2 Thus saith the LORD; Behold, [2]waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and [3]all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of [4]the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? [5]put up thyself into thy scabbard, rest, and be still.

7 [6]How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

[1] Heb. *Azzah.* [2] Isa. 8. 7. [3] Heb. *the fulness thereof.* [4] Heb. *the isle.* [5] Heb. *gather thyself.* [6] Heb. *How canst thou.*

Verse 1. '*The Philistines.*'—As this is the last opportunity we shall have of noticing this remarkable nation, we may point out that there is a people who make some figure in the monuments of Egypt, whom there is considerable reason to regard as the Philistines, notwithstanding that some recent travellers, beguiled by the plume-like head-dress which they wore, set them down as Indians. Taking the identification to be correct—and there is at least a strong probability in its favour—we see



HEAD OF PHILISTINE.—From Rosellini, M. R. CXXII.

that they were a tall well-proportioned race, with regular features, and with complexions somewhat lighter than that of the Egyptians. They shaved the beard and whiskers entirely, as did the southern Canaanites; but



PHILISTINE WARRIORS.—From Rosellini, M. R. CXXIII.

their arms and accoutrements distinguish them remarkably from all the other nations of Palestine, and seem clearly to evince their distinct origin. Their head-dress was of a peculiar and unusually elegant form, having something of the appearance of feathers, set in a jewelled tiara, or metal band, to which were attached scales of the same material, for the defence of the back of the head and the sides of the face. The corslet seems to have been quilted with leather or plates of metal, and like that of the Moabites reached only to the chest, and was supported by shoulder-straps, leaving the shoulders and arms at full liberty. At the waist it was confined by a girdle, from which depended a skirt, which was quilted like the corslet, and hung down nearly to the knee. They were provided with a circular shield, and their weapons are seen to have been the javelin and spear for distant fight, and the poniard and long sword for closer combat. They had war-chariots like those of the Egyptians; and, which is more to the purpose, they had carts or wains of various kinds, drawn by oxen, which at once reminds us of the cart drawn by oxen in which the lords of the Philistines sent home the ark of Israel.

— '*Before that Pharaoh smote Gaza.*'—When this was is uncertain. We have scarcely any information concerning the Philistines but that which we obtain from the sacred books, and they do not notice the smiting of Gaza by Pharaoh. The most probable conjecture seems to be that the destruction of Gaza followed the victories of Pharaoh-necho at Megiddo and Carchemish, when Judea became subject to him. The Jews, however, followed by many Christian interpreters, suppose that this prophecy was fulfilled by Pharaoh-hophra, who, having marched to Egypt with the intention, or affectation of an intention, to release Jerusalem, then besieged by the Chaldæans, retired again when the latter raised the siege and marched against him. It is supposed that, to prevent his expedition from appearing altogether fruitless, he smote Gaza on his return, to do which, if he could, he had a strong inducement, as this strong city, from its proximity to the Egyptian frontier, must, in the hands of an enemy, have proved a great annoyance to the Egyptians.

5. '*Their valley.*'—The country occupied by the Philistines was part of the valley which extends from the Mediterranean coast to the base of the central hills of Judea. That part of this valley to which the prophet refers is doubtless what extends from Gaza to Askelon, and the following description of this very tract, as given by Sandys, will therefore be interesting:—'We passed this day through the most pregnant and pleasant valley that ever eye beheld. On the right hand a ridge of high mountains (whereon stands Hebron): on the left hand the Mediterranean Sea, bordered with continued hills, beset with variety of fruits: as they are for the most part of this day's journey. The champaign between, about twenty miles over, full of flowery hills ascending leisurely, and not much surmounting their ranker valleys, with groves of olives and other fruits dispersedly adorned. Yet is this wealthy bottom (as are all the rest) for the most part uninhabited, but only for a few small and contemptible villages, possessed by barbarous Moors (Arabs); who till no more than will serve to feed them:—the grass waist-high, unmowed, uneaten, and uselessly withering.'

CHAPTER XLVIII.

1 *The judgment of Moab,* 7 *for their pride,* 11 *for their security,* 14 *for their carnal confidence,* 26 *and for their contempt of God and his people.* 47 *The restoration of Moab.*

AGAINST Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: [1]Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt [2]be cut down, O Madmen; the sword shall [3]pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

[1] Or, *the high place.* [2] Or, *be brought to silence.* [3] Heb. *go after thee.*

5 For in the going up of Luhith [4]continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like [6]the [7]heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his [8]priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doeth the work of the LORD [9]deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste [10]remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of [11]Beth-el their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and [12]his chosen young men are gone down to the slaughter, saith the king, whose name *is* the LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O [13]inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: [14]howl and cry; tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou [15]skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the [16]pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be* so; [17]his lies shall not so effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And [18]joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, [19]from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be [20]desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high

[4] Heb. *weeping with weeping.* [5] Isa. 15. 5. [6] Or, *a naked tree.* [7] Chap. 17. 6. [8] Chap. 49. 3. [9] Or, *negligently.* [10] Heb. *stood.* [11] 1 Kings 12. 29. [12] Heb. *the choice of.* [13] Heb. *inhabitress.* [14] Isa. 15. 7. [15] Or, *movedst thyself.* [16] Isa. 16. 6, &c. [17] Or, *those on whom he stayeth* (Heb. *his bars*) *do not right.* [18] Isa. 16. 10. [19] Isa. 15. 5, 6. [20] Heb. *desolations.*

places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For [21]every head *shall be* bald, and every beard [22]clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the [23]back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 [24]Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 [25]Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but [26]a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the [27]tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken [28]captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

[21] Isa. 15. 2, 3. [22] Heb. *diminished*. [23] Heb. *neck*. [24] Or, *The cities*. [25] Isa. 24. 17, 18.
[26] Num. 21. 28. [27] Heb. *children of noise*. [28] Heb. *in captivity*.

Verse 1. '*Against Moab.*'—The references to former notes collected under Isa. xv. 1, together with the other notes on chaps. xv., xvi. and xvii. of the same prophet, will be found to contain much information illustrative of the extended prediction concerning Moab which the present chapter contains. It is considered by Rosellini and others that they have found figures of the Moabites of Rabbah among the figures of the captives of Ipsambul. The inscription certainly points to the inhabitants of some place named Rabbah. This name was far from an uncommon one, and there was a Rabbah of the Ammonites as well as of the Moabites; but, upon the whole, we are inclined to think that the figure is intended for that of a



MOABITE.—From Rosellini, M. R. lxiii.

Moabite, if not of an Ammonite; for between these allied nations there was probably no difference of appearance, and their capitals have both the same name. We give this figure. It is curious in more respects than one. It is seen that the forehead is shaved halfway to the crown, all the rest of the hair being combed backward and bound with a fillet, as among the modern Albanians. This is a custom which is frequently referred to in the Bible as prevalent among the Canaanites. They are repeatedly designated by Jeremiah, by the epithet קְצוּצֵי פֵאָה *ketzutzai pēah*, as in xxiv. 3, which the marginal reading properly renders by 'cut off into corners,' and supposes to mean, 'having the corners of their hair polled;' and the same epithet is pointedly applied as one descriptive of Moab, Ammon, and Edom in ix. 26. These passages, taken in connection with the figures (as also those of the Hittites as given under 2 Chron. viii.), in which we see not only the hair of the head thus remarkably treated, but



HEAD OF MOABITE.—From Rosellini, M. R. clx.

the whiskers shaven away, and the head curiously trimmed, throw much light upon the nature of the usages prevalent in the countries of the Jordan, which are prohibited in Lev. xix. 27; 'Ye shall not cut (or shave) your hair into corners; neither shalt thou eradicate (pluck up?) the corners of thy beard.'

'*Misgab.*'—This word occurs nowhere else as a proper name, and probably should be regarded as an appellative, and translated according to its signification. It means a height, a hill or rock, as a place of security, and hence a

refuge. It therefore probably denotes here a place on an elevated site, strong by nature and art. Blayney renders it, 'the high fortress;' but whether it denotes a distinct and celebrated fortress, or is a phrase of variation, applied to Kiriathaim itself, must remain uncertain.

2. '*Madmen.*'—This name of a town in Moab occurs nowhere else, and we have no information concerning it.

6. '*Heath.*'—The Septuagint renders the word here by 'wild ass.' See the note on xvii. 6.

8. '*The valley also shall perish, and the plain shall be destroyed.*'—Compare the notes on Num. xxxii. 1; Deut. ii. 8 (last paragraph); and Isa. xvii. 2.

9. '*The cities thereof shall be desolate, without any to dwell therein.*'—How remarkably the existing state of the country verifies this and the other prophecies concerning Moab, may be seen in the notes referred to under verse 1. We may however here add Keith's interesting comment on this verse. 'The most populous and fertile province in Europe (especially any situated in the interior of a country like Moab) is not covered so thickly with towns as Moab is plentiful in ruins, deserted and desolate though now it be. Burckhardt enumerates about fifty ruined sites within its boundaries, many of them extensive. In general they are a *broken down* (see verse 39) and undistinguishable mass of ruins; and many of them have not been closely inspected. But in some instances, there are the remains of temples, sepulchral monuments, the ruins of edifices constructed of very large stones, tracks of hanging gardens; entire columns lying on the ground, three feet in diameter, and fragments of smaller columns; and many cisterns cut out of the rock. ... But not one of the ancient cities of Moab exists as tenanted by man.' —*Evidence of Prophecy*, p. 159, 15th edit.

12. '*Wanderers, that shall cause him to wander.*'—The wanderers may be supposed the Bedouin Arabs, to whom, of all people, that designation is peculiarly applicable. They, as we have stated on former occasions, are almost the sole occupants of, or rather wanderers in, the land of Moab; and in that, and other countries similarly circumstanced, they 'cause to wander,' by their exactions and spoliations, those who are tempted, by a fertile soil and every natural advantage, to sit down and cultivate an abandoned country. What Burckhardt says of the neighbouring district of the Hauran, is more widely true, and is only less true of the land of Moab, because the operation of the system has there rendered the presence of the cultivator still more rare than in the Hauran:—'The oppressions of the government on the one side, and those of the Bedouins on the other, have reduced the Fellah of the Hauran to a state little better than that of the wandering Arab. Few individuals, either among the Druses or Christians, die in the same village where they were born. Families are continually moving from one place to another.'—*Travels in Syria*, p. 299.

21. '*Holon,*' etc.—In the list of names of towns in Moab contained in this chapter, there are several which do not elsewhere occur as such. These are Holon, Mephaath, Bethgamul, Kerioth, of which nothing whatever is known. The two first and the last are the same as the names of towns of Judah, with which they have, through great absence of mind, been identified by some commentators, who forgot that Jordan and the Dead Sea were interposed between the lands of Moab and Judea. All the other places have been duly noticed elsewhere.

And here, in concluding our remarks, the notices of the places beyond the Jordan whose sites are still discoverable under the same names, embodied in the prophecies of Isaiah and Jeremiah, we must permit ourselves to transcribe the excellent remarks of Professor Moses Stuart, in reference to them, which we find in the *Biblical Repository*, vii. 108, 109: 'How obviously everything of this kind serves to give confirmation to the authority and credibility of the sacred record. Do sceptics undertake to scoff at the Bible, and aver that it is the work of impostors who lived in later ages? Besides asking them what *object* impostors could have in forging a book of such high and lofty principles, we may ask—and ask with an assurance that must not fear the danger of being put to the blush—whether impostors of later ages could possibly have so managed as to preserve all the *localities* in complete order which the Scriptures present? Rare impostors they must indeed have been—men possessed of more knowledge of antiquity than we can well imagine could ever be possessed by such as would condescend to an imposition of such a character. In fact the thing appears to be morally impossible, if one considers it in the light of *antiquity*, when so little knowledge of a geographical kind was in existence, and when mistakes respecting countries and places with which one was not personally familiar were almost, if not altogether, unavoidable.

'How happens it now that the authors of the Old Testament Scriptures should have possessed such a wonderful tact in geography, as it would seem they did, unless they lived at the time and in the countries of which they have spoken? This happens not elsewhere. It is but yesterday since one of the first scientific writers on geology in Great Britain, published to the world the declaration that our Mississippi and Missouri rivers *belong to the tropics*. Respectable writers, even in Germany, the land of classical attainments, have sometimes placed Cœlo-Syria on the east of the Antilibanus ridge, or even seemed to transfer Damascus over the mountains, and place it between the two Lebanon ridges in the valley. No such mistakes occur in the sacred writers. They write as men who were familiar with the geography of places named; they mention places with the utmost familiarity;—and after a lapse of almost three thousand years, every successive traveller who visits Moab, Idumæa, or Palestine, does something to confirm the accuracy of Isaiah. Towns bearing the same name, or the ruins of towns, are located in the same relative position in which he said they were; and the ruins of once splendid cities, broken columns, dilapidated walls, trodden-down vineyards, half-demolished temples and fragments broken and consumed by time, proclaim to the world that those cities are what he said they would be, and that he was under the inspiration of God.'

CHAPTER XLIX.

1 *The judgment of the Ammonites.* 6 *Their restoration.* 7 *The judgment of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The restoration of Elam.*

'CONCERNING the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth [2]their king inherit [3]Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in [4]Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the

[1] Or, *Against.* [2] Or, *Malcom.* [3] Amos i. 13. [4] Amos i. 14.

hedges; for [5]their king shall go into captivity, *and* his [6]priests and his princes together.

4 Wherefore gloriest thou in the valleys, [7]thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 ¶ And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts; [8]*Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, [9]turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If [10]grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy [11]till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a [12]rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy [13]nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: [14]every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 [15]As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man*, *that* I may [16][17]appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the [18]Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are [19]fainthearted; *there is* sorrow [20]on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a [21]fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they

[5] Or, *Melcom*. [6] Chap. 48. 7. [7] Or, *thy valley floweth away*. [8] Obad. vers. 8. [9] Or, *they are turned back*.
[10] Obad. vers. 5. [11] Heb. *their sufficiency*. [12] Obad. vers. 1. [13] Obad. vers. 4. [14] Chap. 50. 13.
[15] Gen. 19. 25. Chap. 50. 40. [16] Or, *convent me in judgment*. [17] Job 41. 10. Chap. 50. 44, 45. [18] Heb. *weedy sea*.
[19] Heb. *melted*. [20] Or, *as on the sea*. [21] Amos 1. 4.

take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side.

30 ¶ [22]Flee, [23]get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the [24]wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* [25]in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

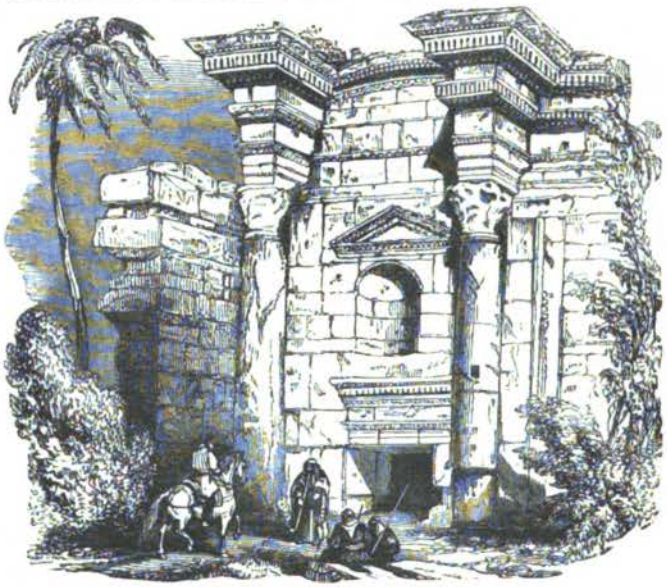
37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass in the latter days, *that* [26]I will bring again the captivity of Elam, saith the LORD.

[22] Verse 8. [23] Heb. *flit greatly.* [24] Or, *that is at ease.*
[25] Heb. *cut off into corners*, or, *that have the corners* of their hair *polled.* [26] Chap. 48. 47. Verse 6.

Verse 2. '*Rabbah of the Ammonites....shall be a desolate heap.*'—A general notice of the Ammonites has been given under Deut. ii.; and the details there offered may be advantageously compared with the contents of the present prophecy. We have now to notice Rabbah, which was the metropolis of the Ammonites; and as it was such even when the Hebrews conquered much territory to the east of the Jordan, before they entered the land of Canaan, it must have been very ancient. The city was besieged by Joab and taken by David, who appears to have given it with the conquered territory to the tribe of Gad. But it seems from this chapter, that when the tribes beyond Jordan were carried into captivity the Ammonites got possession of the cities then taken from them, and also, apparently, of their more ancient possessions which the Hebrews conquered from Sihon, and which formed the subject of the memorable controversy between them and Jephthah (see Judges xi. and the note there). But for their cruelties and indecent triumph over the fallen Israelites, on this and other occasions, the Ammonites incurred the judgments denounced against them in this and other prophecies. Although Rabbah appears to have been several times wholly or partially destroyed in war, by the kings of Babylon and the Greek monarchs of Syria and Egypt, the successive conquerors down to the Romans appear to have rebuilt and improved the city, being sensible of the advantages of its situation, so that it very long maintained its rank as the local metropolis. It ultimately received the name of Philadelphia, from Ptolemy Philadelphus, by whom it was restored and fortified; but some of the ancient writers continued to call it by its Oriental name. Thus Polybius calls it Rabbatamana (Rabbath-ammon), and gives such an account of its siege by Antiochus as shews its great strength. The Roman character of some of the existing remains shew that the place was improved and embellished while possessed by the Romans; but after their time, it seems to have lost its consequence, although the date of its final desolation cannot be ascertained: but in the time of Jerome it still subsisted under the name of Philadelphia. The Orientals however preserve old names with remarkable tenacity; and the ruined city of the Ammonites is still called Amman by the natives of the country. The researches of Seetzen, Burckhardt, and Buckingham have made us fully acquainted with this site, concerning which Europe previously possessed no information. The site is in a valley, but is still very elevated. The road towards it from the north-west is an ascending one, and ultimately conducts the traveller to an elevated plain—so high, that in the extensive view which is then commanded, the snow-invested summits of Lebanon and Anti-Lebanon appear rather below than above the spectator, though they must certainly be far higher; while, in another direction, the plains of the Hauran seem in a profound abyss. This elevated plain, like other parts in this region, presents an extent of fertile soil, equal to the best portions of Galilee and Samaria, and capable of producing sustenance for a large population—but lying entirely waste. The plain is interspersed with low hills of irregular form, and for the most part crowned with ruins. Traversing this plain, the traveller enters a broad valley, leading southward, which in half an hour brings him into another narrower valley, running east and west, and in which the ruins of Rabbah lie. They chiefly occupy an area formed by the openings of the two valleys, but extend some way eastward down the *entered* valley, which narrows as it extends. At the point where the valleys meet, and commanding the entrance, there is a high hill, the summit of which is occupied by a strong and most extensive fortress—almost a town in itself—and the walls of which appear to be of very remote antiquity. It is an oblong square, filled with buildings, of which as much remains as of the private houses in the lower town. It appears clear to us that *this* was the strong part which Joab wished David to have the honour of taking, after he had himself taken the lower town, which he calls 'the city of waters.' This lower town stood chiefly in the valley, between this and the other northern hills and the river, which flows much



RUINS OF RABBAH OF AMMON.

nearer to the south than the north side of the valley. The river itself is a fine clear stream full of small fish. It is called Moiet Amman, and has its source in a pond a few hundred paces from the south-west end of the town. Burckhardt was informed that it disappears underground three times before it reaches the river Zerka, to which it contributes its waters. On each side of this stream there are remains of some of the noblest edifices in all Syria; but being mostly of Roman origin, as indicated by their style of architecture, they are not of such Scriptural interest as to require any detailed notice. The most important is a magnificent theatre, on the south side of the stream, the largest of which any trace has been found in Syria; but which the natives regard as having been the royal palace. It is still in very good condition, forming indeed an unusually perfect monument of Roman luxury. There are also remains of several temples in various stages of decay, and of other public buildings, the precise character of which has not yet been determined. They appear to be mostly of the Corinthian order, and in some instances the shafts are at least five feet in diameter. Thus, as a whole, is Rabbah, with its marked standing ruins, interspersed with prostrate shafts and capitals, and with only the foundations and stone door-posts of its dwellings remaining, 'a desolate heap;' yet not so wholly extinct but that the Bedouin, who alone frequents its desolations, can stable his cattle in its temples and palaces, fulfilling the Divine prediction that the proud Rabbah should be 'a stable for camels.' Ezek. xxv. 5.

13. '*Bozrah shall become a desolation, a reproach, a waste, and a curse.*'—See the note on Isa. xxxiv. 6. Since writing that, we have had the satisfaction of finding the conjecture with which it concludes confirmed by Calmet in his note on the present text. He says that we do not know the situation of the Bozrah of Edom, unless it be the same which is sometimes mentioned as belonging to Moab. He observes that the dominion of the Edomites extended to the place where the Bostres of Arabia (that is, in the Hauran) is usually fixed; and conjectures that it was probably occupied by both Moabites and Edomites, and is therefore said sometimes to belong to the one and sometimes to the other. The Bozrah in view was certainly near the frontier which separated the children of Lot and Esau, and hence arises the probability of joint occupation. Perhaps it was a neutral town, or the authority over it fluctuated; and other circumstances may be conceived, but not ascertained, which explain the difficulty better than the supposition of a second town of note, bearing the same name and mentioned with similar circumstances. We shall therefore take the Bozrah of the Hauran to be that of the present text; and if we should be in error, it does not much matter, for if there were two places of the name, this was doubtless one of the two, and the desolation of both is, in that case, equally foretold in Jeremiah. We do however feel more assured that this Bozrah was the city of Edom, than that there was not another in the land of Moab, and concerning which we possess no information. There is an instructive passage in the apocryphal book of 1 Maccabees, bearing on the subject. In chap. v. we are told that it was determined that Judas, then in Galilee, should go at the head of 8000 men into Gilead. Accordingly he and his brother Jonathan crossed the Jordan and travelled three days' journey in the wilderness, where they met with the 'Nabathites,' who came to them in a peaceable manner, and told them of all that had previously happened in Gilead, and how that some Jews were kept confined in 'Bosora' and five other 'cities strong and great,' which were then in possession of the Greek kings of Syria. He immediately marched to Bosora, and having taken it, destroyed it with fire. All these circumstances no doubt refer to the Bozrah of Edom; and the indications clearly point to the town in the Hauran—such as its distance from the Jordan, and the passage through Gilead to arrive at it. We see also, that after the three days, he came among the Nabathites, a people incorporated with the Edomites; and the particular notice that they came in a friendly manner seems to prove this; as the same chapter begins with a statement that Judas had avenged the ill-treatment the Jews received from the Edomites. But those inhabiting *this* quarter behaved well; probably because they felt there the bitterness of the Syrian yoke, and regretted to see Bozrah and their other towns in the possession of Antiochus.

Bozrah (or, as it is now spelled by different travellers, Boszra, Bosra, Bostra, Botsra) is situated in the open plain in the southern part of the district called the Hauran. Under the Romans it was the capital of Arabia Provincia, and is now, including its ruins, the largest town of the Hauran. It is of an oval shape (Burckhardt: Buckingham says an irregular square), and the circumference around the walls is about three miles. Many parts

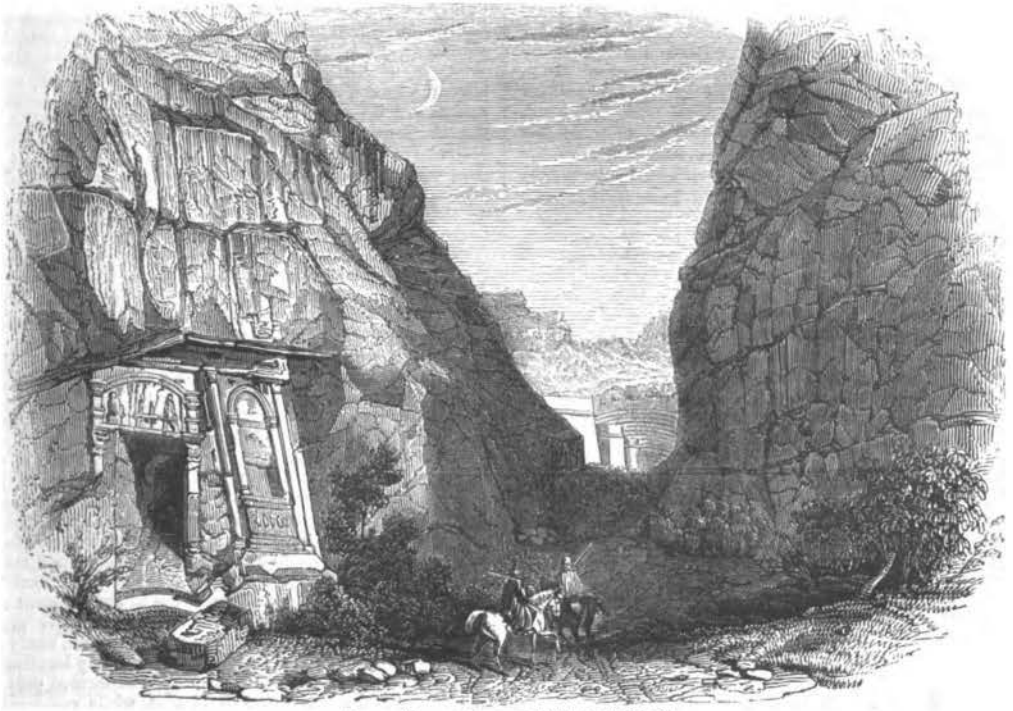
of the thick wall, which, in olden times, gave it the reputation of great strength, still remain entire. It is certain that nothing among the ruins is of Scriptural antiquity; as indeed we have just seen that the place was destroyed by Judas Maccabæus. All the remains appear to be Roman and Mohammedan, and therefore require to be only briefly noticed. They consist of a temple situated on the side of a long street which intersected the whole town—two triumphal arches—some fine detached columns, standing, and many others scattered on the ground—a rotunda, which is supposed to have been a Greek church—an old mosque of the earliest age of Mohammedanism. In the Roman remains, the Corinthian order prevails, as usual. There is also a large castle of Saracenic origin, supposed to be of the time of the Crusades, and which still occasionally receives a garrison from Damascus to protect the harvest of the Hauran against the incursions of the Bedouins. In the eastern quarters of the town there is a very extensive reservoir, the work of the Saracens, for watering the pilgrim caravan to Mecca. The south and south-east quarters of the site are covered with ruins of private buildings, the walls of many of which are still standing, but most of the roofs have fallen in. Burckhardt says: 'Of the vineyards, for which Boszra was celebrated even in the days of Moses,* and which are commemorated by the Greek medals of ΚΟΛΩΝΙΑ ΒΟΣΤΡΗΣ, not a vestige remains. There is scarcely a tree in the neighbourhood of the town; and the twelve or fifteen families who now inhabit it cultivate nothing but wheat, barley, horse-beans, and a little dhourra. A number of fine rose-trees grow wild among the ruins of the town.' The small population here mentioned had increased when Buckingham was there; but, as he says of this and other places similarly circumstanced, the population continually changes, and the sites are often wholly forsaken. A few settlers, driven from other places, come and occupy the habitable houses, which have no owners; they increase for the time in which a little quiet is allowed them; but ere long, the incursions of the Bedouins and the exactions of the governors drive them away to seek other homes. In time others come and occupy their vacated seats, and are at last obliged to withdraw in their turn. Such knots of insecure settlers on the ruined site of Bozrah, do not certainly redeem its desolate character, but serve all the more to render it 'a desolation, a reproach, and a waste.'

15. '*I will make thee small among the heathen, and despised among men.*'—In illustration of this, among other facts, the curious one has been adduced, that when Mr. Bankes applied at Constantinople to have Kerak and Wady Musa inserted in his firman, the answer was returned that they knew of no such place within the Grand Signior's dominions.

16. '*O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle,*' etc.—The chief seat of the Edomites is doubtless here principally referred to, and in that they are described as dwelling in the clefts of the rock. How remarkably this applies to Petra will be seen from the various engravings which, in the course of this work, we have given from the magnificent volume of Laborde, as well as from the note to 2 Kings xiv. 7. The object of that note was however rather to identify the site than to furnish the descriptive information which it seemed best to reserve to illustrate the present text, in which the chief place of Edom is so remarkably indicated and characterized.

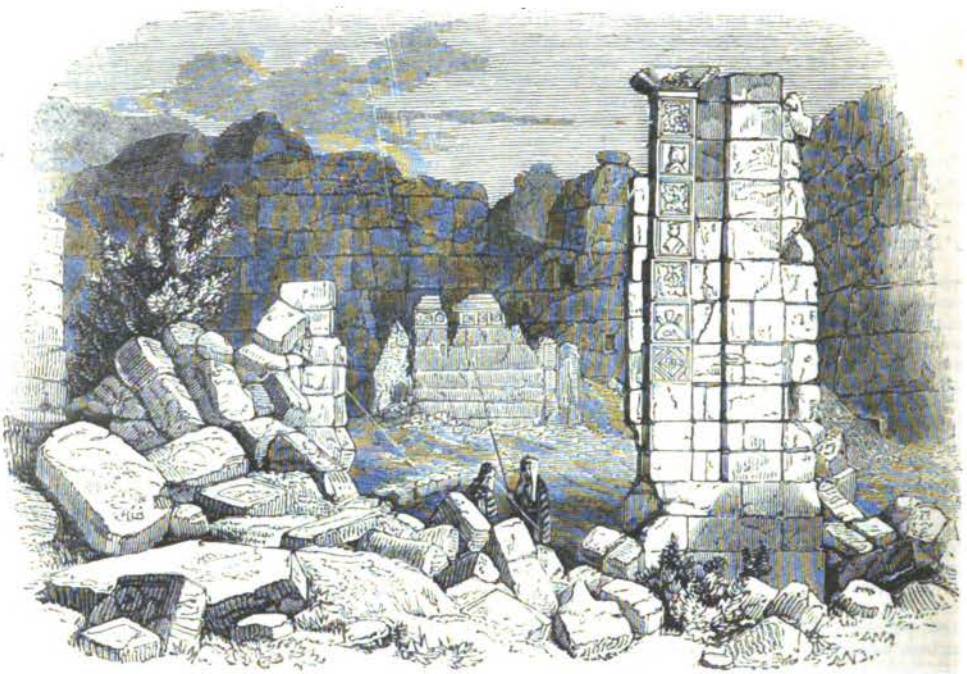
Irby and Mangles, and the English editor of Laborde, have between them collected the notices of Petra contained in ancient writers, and which remarkably correspond not only with the situation and appearance of Petra, but with the few intimations on the subject which the Scriptures

* This is a mistake; he must mean Isaiah (lxiii. 1—3); and this shews that he (a very good authority) considered this the Bozrah of Edom.



ROCKY VALLEY IN THE VICINITY OF PETRA.

The Entrance to a Tomb is shewn on the left, and the remains of an Amphitheatre in the distance.

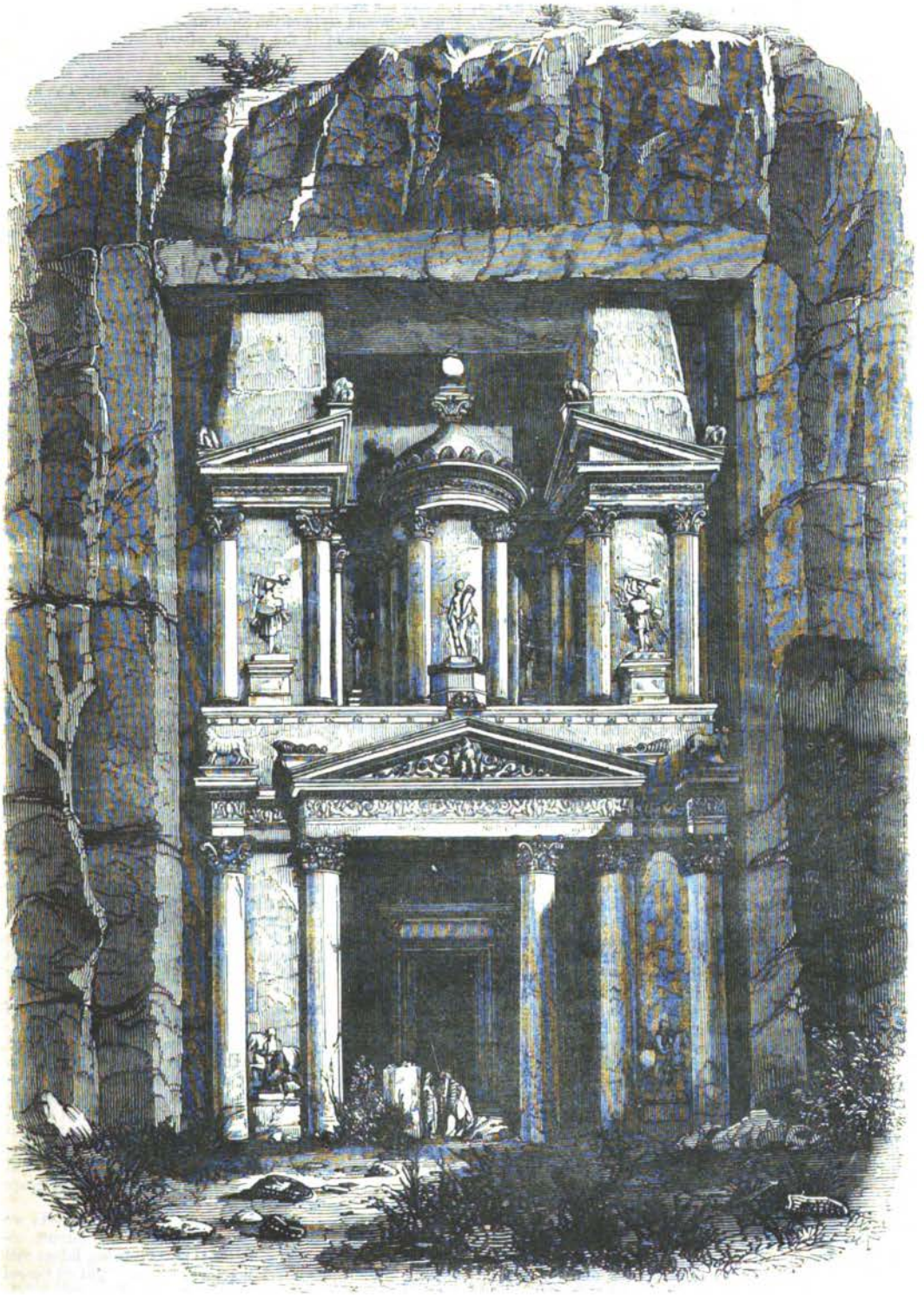


PETRA.—Remains of a Triumphal Arch.

contain, and which describe it as a rock, and that rock as containing habitations, and 'sepulchres on high.'

Pliny (*Hist. Nat.* vi. 28) says that the Nabatæi inhabited a city called Petra, which was situated in a valley somewhat less than two miles in extent,* surrounded by inaccessible mountains, and intersected by a river. Strabo also says that the capital of the Nabatæi, which was called Petra, lay in a spot in itself plain and level, but was enclosed on all sides by a barrier of rocks and precipices. Within, it was furnished with springs of excellent quality, for the supply of water and the irrigation of gardens; but beyond the confining hills, the precincts were in a great measure desert, particularly in the direction towards Judæa. It was three or four days' journey from Jericho. Strabo considered the Nabatæi the same people with the Idumæans. Captain Mangles, in his remarks on these accounts, furnishes a good general idea of the site. 'It will be seen that these two geographers, in characterizing the position of the city, not only agree with one another, but will be found sufficiently conformable to the reality, though, strictly speaking, the situation can neither be called a valley, with Pliny, nor a plain, with Strabo; yet it is certainly both low in position and level in surface, when compared with the crags and precipices that surround it. It is an area in the bosom of a mountain, swelling into mounds and intersected with gullies; but the whole ground is of such a nature as may be conveniently built upon, and has neither ascent nor descent inconveniently steep.' It is not difficult to comprehend how such a situation should, in that region, have been considered highly advantageous for the foundation of a city. Laborde says: 'In the remote ages, when men were engaged in perpetual wars, and plunder was the order of the day, it was no small advantage to a community to find a position which presented a considerable surface, enriched by abundant streams, and hemmed in by a girdle of rocks, to which there was no ingress except from a ravine so narrow that a few men stationed on the top of the mountain might prevent an enemy, however numerous, from effecting an entrance into the town. When the Nabathæans grew to be a powerful people, the importance of this position became more obvious, as they had to guard themselves not only against the jealousy of the neighbouring tribes, but also against the desire of conquest which animated more distant nations.' It is doubtless to the advantages of its position that we must attribute the very singular character which this city offers. To realise these advantages, it was necessary that the inhabitants should confine their town within this hollow; but as its base was of very limited extent for a metropolitan city, they were almost driven to the resource which they adopted, of excavating the sides of the enclosing rocks, and forming there temples, tombs, and habitations; and as ages passed and population increased, these became so multiplied as to give to the site that peculiar character which it now exhibits, and which for countless ages yet to come it is likely to maintain. Probably there were many natural caves which were first occupied, and which suggested the idea of forming others by art, when no more of them remained unappropriated. There is no reason to suppose that these excavations received at once the highly-enriched character which a great number of them now bear. The inhabitants, in the first instance, probably formed simple cavities, to which the more refined and luxurious people of a later age added the ornamental and magnificent façades, sculptured out of the surface of the rock, of which many examples have been given in our different engravings, and which impress so distinct a character upon the desolated city of Edom. No doubt, however, many of the caverns were formed in these comparatively late times, and in which the ornamental frontispieces formed part of the original design. Thus it is that while *constructed* towns of much later date, are now reduced to heaps and scattered fragments, or are even covered by mould over

* He uses the general term, 'paulo minus II MP. *amplitudinis*;' but he must mean the *circumference*, and so Irby and Mangles and also Laborde's editor understand.



PETRA.—The Ancient Tomb now called 'Khasne Pharaon,' or Pharaoh's Treasury.

which the plough passes and the harvest grows—the tombs, temples, and dwellings of Petra, carved in the living rock, remain for the most part entire and beautiful, unbroken, and even unstained, by the ages which have passed since the town was the seat of that luxury and wealth which the commerce of many nations brought into its hollow valley.

A detailed description of any of these excavations and the noble fronts which many of them offer, could not be suitably introduced in this place; and the impression on the subject which it might be desirable the reader should realize, will be better given by the engravings we have formerly given, and by those which we now introduce, than by any quantity of written description. That which we now add, as well as what we have already stated, has rather in view the general aspect of the scene than the particular objects which it includes. Our first cut shews a pass, beyond which appears the theatre, the whole of which, with the ascending rows of seats, is cut in the solid rock. Speaking of this, Mangles says, 'This pass conducts to the theatre, and here the ruins of the city burst on the view in full grandeur, shut it on the opposite side by craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the valleys covered with an endless variety of excavated tombs and private dwellings (Isa. xlix. 16) presented the most singular scene we ever beheld; and we must despair to give the reader an idea of the singular effect of rocks, tinted with the most extraordinary hues, whose summits present us with nature in her most savage and romantic aspects, while their bases were worked out with all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors adhering to their perpendicular surface.' To this the reflections of Laborde, marking, as they do, the fulfilment of the doom denounced by the prophets, form a marked sequel:—'What a people must they have not been who first opened the mountain to stamp upon it the seal of their energy and genius! What a climate, too, which gilds with its light the graceful forms of a great variety of sculptures, without suffering its winters to crumble their sharp edges, or to reduce in the least their high reliefs! Silence reigns all around, save where the solitary owl now and then utters his plaintive cry. The Arab passes through the scene with perfect indifference, scarcely deigning to look at works executed with so much ability, or to meditate, except with contempt, on an object which he in vain seeks to comprehend.' The writer of this passage has, without intending it, made every word it contains replete with meaning for the illustration of prophecy.

As sepulchres are more frequently than dwellings excavated in the sides of mountains, we suspect that too large a proportion of those in Petra have been regarded as tombs. That a great number of them were destined for sepulchres is perfectly clear: but that many were used for habitations is allowed by Mangles and Laborde. The former, after quoting the Nubian geographer, who states that the houses of Petra were cut in the rock, says:—'That this was not universally true is evident from the great quantity of stones employed in the lesser kinds of edifices which are scattered over the whole site; but it is also true that there are grottoes in great numbers which are certainly not sepulchres.' Of these he particularly mentions one which presents a front of four windows with a large and lofty doorway in the centre, but the front of which is without ornamental sculptures. The door and three of the windows open into a large apartment, sixty feet in length and of proportionate breadth; while the fourth window belongs to a smaller apartment, apparently for sleeping, which is not brought down to the level of the floor of the great chamber, but has below it another small apartment, which receives light only from the door. Of the constructed edifices in the open area itself, very little of a definite shape now remains, and the ruin into which these houses have fallen furnishes a marked and instructive contrast to the comparatively perfect condition of the surrounding works in the rock. There is however one interesting mass, which, though greatly ruined, towers above the general wreck, and affords us information as to the form and style of the constructed edifices, and we have therefore made it the subject of our second engraving. In the foreground are the remains of an archway of very florid architecture, with pilasters having panels, enriched with foliage, etc., in the manner of Palmyra. The arch was the introduction to the great pile of building standing nearly at right angles to it. This building has a door on one side, on the three others it was decorated with a frieze of triglyphs and large flowers in the metopes. Beams of wood are let in at intervals between the courses of the masonry, and continue to this day—a strong proof of the dryness of the climate. The front had a portico of four columns. This part is much ruined. The interior of the edifice was divided into three parallel chambers, and there seem to have been several stories. Laborde calls it a temple; but Mangles, whose description we have followed, thinks from the interior construction that it was rather a palace or some private edifice. The Græco-Roman character exhibited in this and in broken portions of other ruins, indicating a later date than the time of the prophets, is a corroboration of prophecy; for it was foretold that God would destroy and make desolate not only that which Edom had already built, but that which it should build in future times:—'Though thou make thy nest as high as the eagle, I will bring thee down.'—'They shall build, but I will throw down.' In reference to this passage, and to Obadiah, *v.* 3, it is well observed by Dr. Olin (*Travels in the East*, ii. 15), that although cited usually with particular reference to Petra, these texts should be understood in a more extended application. 'They are, no doubt, strikingly descriptive of the situation of Petra in a deep fissure of the mountain, and at the same line elevated three thousand feet above the level of the sea, and not less than two thousand perhaps above Wady Arabah. But they are equally applicable to the whole region of Mount Seir, in reference to which they seem to have been used, at least by Obadiah. The deep valleys, bounded by high steep cliffs, which pervade every part of the country, and which must always have contained the chief part of the population, are well described as "clefts of the rocks, and heights of the hills," as "high habitations."'

17. '*Edom shall be a desolation*,' etc.—We may here quote Burckhardt (*Travels in Syria*, p. 442):—'The whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills.....And the Arabs told me that the valleys continue to present the same appearance beyond the latitude of Wady-Musa (Petra). In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road, or of any work of human art. A few trees grow among the sand-hills, but the *depth* of sand precludes all vegetation of herbage. The sand which thus covers the ancient cultivated soil appears to have been brought from the shores of the Red Sea by the south winds.'

With reference to the above and other prophecies of similar import, Dr. Olin remarks:—'Such was the language uttered by the Jewish prophets while this doomed region was yet prosperous and powerful. It portrays a state of desolation and ruin the most absolute and irretrievable, such as probably no portion of the globe once fertile and populous now exhibits. These fearful denunciations and their fulfilment furnish an invulnerable argument in favour of the inspiration of the Holy Scriptures; and the present state of this once rich and beautiful region is a terrible monument of the divine displeasure against wickedness and idolatry.'

20. '*He shall make their habitations desolate*.'—As we here and in Isaiah pointed out many of the minute coincidences between the prophecies concerning Edom and their fulfilment, we feel the more bound to put on record our conviction that the eagerness for illustrative points has been carried by some pious and able writers into a degree of extravagance and minuteness of detail against



PETRA: MOUNT SEIR.—From Laborde.

which the more recent travellers, even though themselves divines (as Dr. Olin), begin to protest. This is the natural recoil of attempts to prove too much, and to find in the language of prophecy a more than usually minute application of the general images and expressions by which the desolation of Edom is described. The prophets foretold those desolations. They foretold many of the attendant circumstances; and they employed expressions and images naturally derived from the well-known position of the Edomites as a people dwelling among rocks and precipices. It is indeed probable that many of these expressions have a special reference to the capital of Petra, to whose wonderful excavated remains so much attention has of late years been directed. The present ruins belong to constructions which were made long after these prophecies were delivered, but the town was then and long before the capital of Edom (2 Kings xiv. 7), and as such there would naturally be a prominent reference to it in the predictions. 'There is,' says Mr. Kinnear (*Cairo, Petra, and Damascus*, pp. 155, 159), 'abundant evidence of the complete fulfilment of the prophecies against Edom, without descending to these minute and literal details, to which so much importance has been attached. I have seen nothing to confirm the statements we have read of the very minute coincidences between the present condition of the country and *the very words* of prophecy; as if there were not a plant or animal mentioned in the highly figurative description of the desolation which was to come upon Edom that might not be found in or near the deserted city. The ruins of Petra teach a far more impressive lesson than is to be learned in curiously searching after these minute literalities. We see in her present condition not only the accomplishment of all the denunciations against Edom, but a warning of the certainty with which all God's righteous judgments against sin will be fulfilled; and, if we read the lesson aright, every fragment of the desolated city will seem to address us with the solemn admonition—"Think ye that they were sinners above all men because they suffered such things: I tell ye nay, but except ye repent ye shall all likewise perish."'

CHAPTER L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

THE word that the LORD spake against Babylon *and* against the land of the Chaldeans [1]by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and [2]set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a

[1] Heb. *by the hand of Jeremiah.* [2] Heb. *lift up.*

nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their [3]restingplace.

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

8 [4]Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty [5]expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown [6]fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: [7]every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the [8]sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land [9]of Merathaim, *even* against it, and against the inhabitants of [10]Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her [11]from the utmost border, open her storehouses: [12]cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape:

[3] Heb. *place to lie down in.* [4] Isa. 48. 20. Chap. 51. 6. Rev. 18. 4. [5] Or, *destroyer.* [6] Heb. *big*, or, *corpulent.*
[7] Chap. 49. 17. [8] Or, *scythe.* [9] Or, *of the rebels.* [10] Or, *visitation.* [11] Heb. *from the end.* [12] Or, *tread her.*

recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* [13]most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And [14]the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer *is* strong; the LORD of hosts *is* his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

36 A sword *is* upon the [15][16]liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

38 A drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 [17]As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

44 Behold, he shall come up [18]like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and [19]who will [20]appoint me the time? and who *is* that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

[13] Heb. *pride.* [14] Heb. *pride.* [15] Or, *chief stays.* [16] Heb. *bars.* [17] Gen. 19. 25. Chap. 49. 18. [18] Chap. 49. 19. [19] Job 41. 10. Chap. 49. 19. [20] Or, *convent me to plead.*

CHAPS. L. and LI.—These two chapters contain most important and instructive predictions concerning Babylon, every one of which has been fulfilled, as historians and travellers have concurred to demonstrate. The prophecies relate by anticipation the circumstances which should attend, and which did attend, the conquest of Babylon by the Medes and Persians; and they also describe that condition of the city and country which should be the immediate or final effect of that great overthrow, and which has been and is its condition. We had some intention of taking up the subject rather fully, in a general notice, under these two chapters; but, considering how much we have already said concerning Babylon, in separately illustrating different passages of historical and prophetical Scripture, it seems best to continue the same plan by separately noticing the more prominent circumstances which these chapters offer, omitting further notice of those to which our attention has on former occasions been directed, and reserving some points for future illustration. The reader is aware that the more conspicuous remains of this renowned city consist of two vast heaps of ruin, the Birs Nemrud and the Mujelibe, which have been fully described in a note on Gen. xi. A representation of both was there given from drawings made on the spot by Mr. James Baillie Fraser, and kindly presented to us. The same objects in other points of view are shewn in this and the next chapter; and the engraving at Isa. xiii. exhibits the Mujelibe, as it appeared in the time of Pietro della Valle.

Verse 8. '*As the he goats before the flocks.*'—It would appear from this that it was customary among the ancient Israelites to have he-goats among their flocks of sheep, and that in travelling the goats went foremost. In Eastern flocks goats are now rarely seen; and we have met with no certain illustration of this practice but that furnished by Campbell, who calls it a 'judicious custom,' and states that it exists in South Africa to this day. 'The goat,' he says, 'possesses much more fortitude than the sheep, and is more forward in advancing through difficulties, especially in crossing rivers; and the sheep, who are not

fond of such exploits, implicitly follow them. While travelling in Africa, I was obliged to have a small flock of sheep to secure food when game was scarce; and as instigators to bold and rapid travelling I was necessitated always to have a few goats in the flock. They always took the lead, especially in crossing rivers, one of which, the Great Orange River, was about a quarter of a mile across, and there the goats behaved nobly. Had they been rational creatures, I should have returned them public thanks. They always take the lead, seemingly aware of possessing superior powers.'

16. '*Cut off the sower from Babylon.*'—If we understand this of Babylonia or Chaldæa, in the large sense, it has long been accomplished. Herodotus declares that, of all the countries he had seen, none was so suitable as Babylonia for the culture of corn; and says that the returns were generally two hundred, and sometimes three hundred fold. But all is now an utter desert, offering only some patches of cultivation near the few settlements which it contains. But perhaps the prophecy has a more definite application to the city of Babylon itself; for it appears from the ancient historians that it was very loosely built, with detached buildings and large open places; and that much of this spare ground was cultivated and ploughed for corn; so that, in case of a siege, the inhabitants were enabled to support themselves by their internal resources: and the common plan among ancient besiegers, of starving a populous city into a surrender, was impracticable with respect to Babylon. We have already shewn that now 'the sower is cut off from Babylon,' and that no cultivation does or can take place upon its site.

29. '*The archers.*'—The conquerors of Babylon are repeatedly described as 'archers.' The Persians, who are intended, were in ancient times famous for their general and very skilful use of the bow, which was in fact the characterizing arm of that people. Even at present the bow still continues to be a favourite weapon, although in effective use it has been nearly superseded by the gun.

38. '*A drought is upon her waters; and they shall be dried up.*'—This may possibly refer to a circumstance attending the capture of the city by the Persians, which we shall have occasion to notice; but it more probably alludes to the physical condition of the country. The plain in which Babylon stands is exposed to long drought and intense heat in summer, so that the dry soil must have been at all times perfectly barren without artificial irrigation; but with such irrigation the ground is, even at this day, of unexampled fertility, except upon the wide-spread grit and debris of desolated cities. Therefore it was that the land exhibited one of the most extensive and complicated systems of irrigation that the world ever saw. It was overrun with innumerable canals, in all directions—the largest of them navigable, and feeding others, diminishing in importance with their distance from the trunk. These, as well as the parent river, were bordered with innumerable hydraulic machines, by which the water was raised and distributed into the fields and gardens. The same plan is still pursued, to a limited extent, at some spots in the immediate vicinity of the rivers. But it is now literally true of Babylon, that 'a drought is upon her waters; and they are dried up.' Yet still the lines and ridges of innumerable canals remain, which enable the spectator to trace the general system, and to verify the ancient historians as well as the prophecies of Scripture; the whole being strongly calculated to shew the extent to which human skill and industry were once employed in giving to this now desolate region that fertility for which it was in old times celebrated. This explanation seems to us to give much force to the present prediction, since there can be no country the subsistence of which more entirely depended upon a complicated system of irrigation. Wherever water is applied in this region (with the exception already made), the productive powers of the soil and climate cannot be exceeded; but where that is wanting it becomes a naked desert.

CHAPTER LI.

1 *The severe judgment of God against Babylon in revenge of Israel.* 59 *Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.*

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the [1]midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 [2]Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the LORD'S vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is suddenly [3]fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

11 Make [4]bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, the vengeance of his temple.

[1] Heb. *heart.* [2] Chap. 50. 8. Revel. 18. 4. [3] Isa. 21. 9. Revel. 14. 8, and 18. 2. [4] Heb. *pure.*

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the [5]ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 [6]The LORD of hosts hath sworn [7]by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall [8]lift up a shout against thee.

15 [9]He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there is* a [10]multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 [11]Every man [12]is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 [13]The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

20 Thou *art* my battle ax *and* weapons of war: for [14]with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be [15]desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* like a threshingfloor, [16]*it is* time to thresh her; yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 [17]The violence done to me and to my [18]flesh *be* upon Babylon, shall the [19]inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

[5] Heb. *liers in wait.* [6] Amos 6. 8. [7] Heb. *by his soul.* [8] Heb. *utter.* [9] Gen. 1. 1, 6. Chap. 10. 12, &c. [10] Or, *noise.* [11] Chap. 10. 14. [12] Or, *is more brutish than to know.* [13] Chap. 10. 16. [14] Or, *in thee, or, by thee.* [15] Heb. *everlasting desolations.* [16] Or, *in the time that he thresheth her.* [17] Heb. *my violence.* [18] Or, *remainder.* [19] Heb. *inhabitress.*

38 They shall roar together like lions: they shall [20]yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will [21]do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 [22]As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all [23]the earth.

50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

57 And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the king, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts; [24]The broad walls of Babylon shall be utterly [25]broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went [26]with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a [27]quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be [28]desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

[20] Or, *shake themselves.* [21] Heb. *visit upon.* [22] Or, *both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.*
[23] Or, *the country.* [24] Or, *The walls of broad Babylon.* [25] Or, *made naked.* [26] Or, *on the behalf of.*
[27] Or, *prince of Menucha, or, chief chamberlain.* [28] Heb. *desolations.*

Verse 13. '*Thou that dwellest upon many waters.*'—The great river Euphrates, the neighbouring lakes and marshes, with the numerous canals of communication and irrigation, give a striking propriety to this allusion to its 'many waters.'

25. '*Make thee a burnt mountain.*'—See the conclusion of the statement concerning the Mujelibe, under Gen. xi. 4.

30. '*The mighty men of Babylon have forborn to fight,*' etc.—When the king of Babylon heard of the approach of the army of Cyrus, he marched out to meet and give him battle; but was defeated with little difficulty, and retreated to Babylon. From that time the Babylonians 'forbore to fight,' and remained in their strong city during the two years in which it was besieged by the Persians. Relying upon the high and thick walls, and having stored up provisions for many years, besides what might be produced within the walls of the town itself, they seem to have waited the result with little apprehension.

— '*They have burned her dwelling places.*'—In the short speech which Cyrus is reported by Xenophon to have addressed to his troops before they entered the bed of the Euphrates, he alludes to their principal danger, which appears to have been regarded with apprehension, of being assaulted by missiles from the house-tops as they passed through the streets. He said that, if the inhabitants retired to the house-tops, the best course would be to assail their doors by setting them on fire. He observed that the porches were very combustible, being made of palm-wood and coated with bitumen; and, as the army was supplied with torches and tow in abundance, it would be easy to set the houses in flames; so that the inhabitants must either run from them or be consumed in them. This plan was probably carried into effect, and to this the prophet may seem to refer.

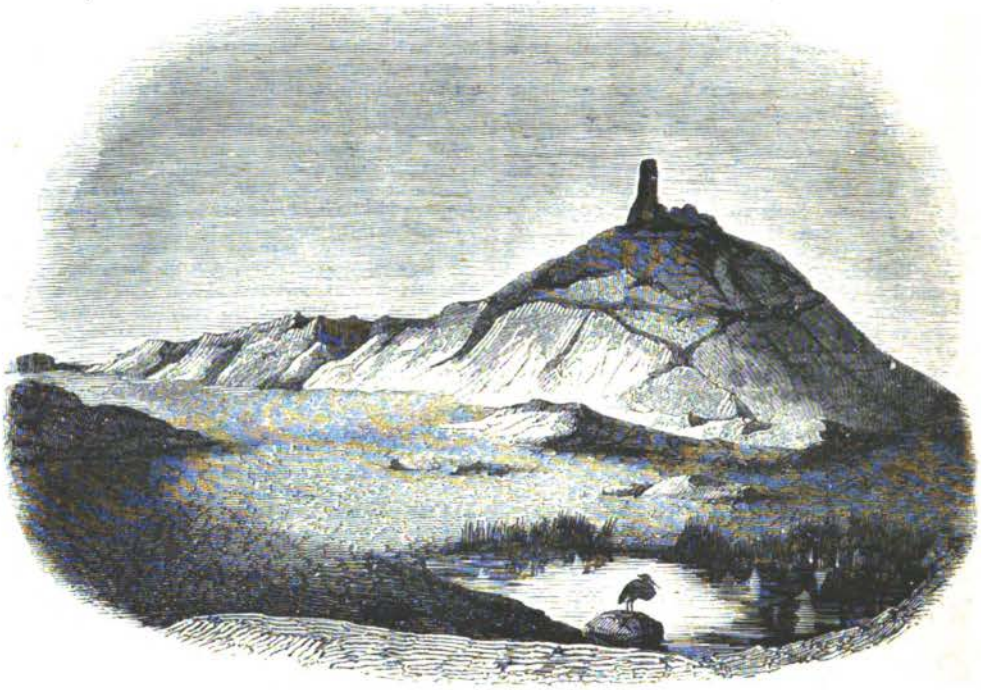
31. '*One post shall run to meet another....to shew the king of Babylon that his city is taken at one end.*'—'From end to end,' is Blayney's translation. The prediction clearly means that couriers should run from different parts, and so fall in with one another, all of them bringing intelligence to the king, that the city was taken at the point from which they started. This is to be explained by a reference to the vast extent of the city, which Herodotus (who was a great traveller) says exceeded that of any city he had ever seen (*Clio*, 180). In another place (191) he states that he was informed by some of the inhabitants, that, owing to the great extent of Babylon, those who dwelt in the outskirts were taken prisoners by the Persians, before the people in the centre of the town knew that the place was taken.

36. '*I will dry up her sea.*'—The Euphrates must be meant by 'the sea,' that title being frequently applied in Scripture to large rivers, such as the Nile and Euphrates. We are doubtless to understand this as one of several allusions to the remarkable stratagem by which the city was at last taken by the Persians, after they had vainly wasted two years in the siege. To understand this, however, it should be premised that the Euphrates ran through the middle of the city, and that not only was the city walled all round towards the open country, but also along each side of the river. Cyrus was informed that a great annual festival was to be kept in the town, when the inhabitants were accustomed to spend the night in all manner of debauchery and drunkenness (see verses 39, 57, and ch. l. 24), and he thought this a favourable opportunity to surprise them. He therefore made a distribution of the whole army, placing one part above the city where the river entered, and another below, where it came forth; giving directions that, as soon as the river should appear fordable, they were to enter its bed at both ends. Towards evening he opened the great dam of the trenches communicating with the lake, by which means the stream was diverted from its proper course, and the channel soon became fordable. The Persians then entered by the bed of the river, the water being little more than knee-deep, and took the city by surprise. This is the account of Herodotus (*Clio*, 191): that of Xenophon (*Cyrop.* vii. 5) is somewhat different, but agrees in every essential point. Herodotus adds that, if the Babylonians had been before apprised of the intention of Cyrus, or if they had learned at the moment what he was doing, they might not only have saved themselves, but might have made the stratagem of the Persians recoil upon their own heads; for, had they closed the gates towards the river, and ascended the walls which ran along it, the besiegers would have been taken as in a net. But the Persians came upon them quite unexpectedly, and from a quarter whence no danger was apprehended. All this was as the prophets had foretold long before Cyrus was born. They had said that the city should be taken unexpectedly, on a night of festivity; that the inhabitants should be then drunk or asleep (verse 57); that the gates should not be shut (Isa. xlv. 1); and that at the same time the stream of the great river should be exhausted. How convincing is all this! Many other most exact agreements might be pointed out; but, as our limits do not permit this, we may recommend it to our readers, as a most interesting study, to compare the details of the prophecies concerning the taking of Babylon with the narratives of the event which are given by Xenophon and Herodotus.

39. '*Drunken,*' etc.—We have just explained that there was a festival on the night when the city was taken. The speech of Cyrus shews that his anticipations corresponded with the prophetic predictions. He reminded his soldiers that the people against whom they now acted were the same whom they had formerly defeated, when they were sober, armed, and in battle array; and how much more easy a victory might now be expected, at a time when many of them were *asleep*, many *drunk*, and all in confusion.

42. '*The sea is come,*' etc.—We are again to understand the Euphrates. This is true now, as we have shewn in the note on Isa. xiv. 23. In connection with this subject, our engraving of the Mujelibe (Gen. x.) will be considered of peculiar interest, as it shews how the river comes up on Babylon, and overflows it so extensively as to form large 'pools of water' even around that distant heap of ruin. The Birs Nemrud is shewn under the same circumstances in the cut given on the next page.

58. '*The broad walls of Babylon shall be utterly broken.*'—These walls were so broad that, according to the ancient historians, six chariots could be driven on them abreast, or a chariot with four horses might pass and turn upon them. They existed as walls for above a thousand years after this prophecy was delivered; and long after the sentence of extermination had been pronounced upon them. They were still numbered among the seven wonders of the world. But now they have utterly disappeared, according to this prediction—strong as they were, vast as was the mass of materials which they contained, no trace of them can now be discovered. 'All accounts agree,' says Mr. Rich, 'in the height of the walls, which was fifty cubits, having been reduced to these dimensions, from the prodigious height of three hundred and fifty feet, by Darius Hystaspes after the rebellion of the town, in order to render it less defensible. I have not been fortunate enough to discover the least trace of any part of the ruins at Hillah, which is rather an unaccountable circumstance, considering that they survived the final ruin of the town, long after they had served as an enclosure for a park; in which comparatively perfect state St. Jerome informs us they remained in his time.' Calmet and other older interpreters suppose that the prophecy was accomplished by the act of Darius, to which Rich refers—and that, no doubt, would have been sufficient to bear out the text; but we now see how far more complete and literal the accomplishment has been. There is every reason to think, not only from the testimony of Rich, but of many other travellers, that the walls are virtually *extinct*. Captain Frederick, of whose journey it was the principal object to search for remains of the wall and ditch by which this great city was enclosed, states that 'neither of these have been seen by any modern traveller. All my inquiries among the Arabs,' he adds, 'on this



BABYLON: THE BIRS NEMRUD.

subject, completely failed in producing the smallest effect. Within the space of twenty-one miles in length along the banks of the Euphrates, and twelve miles across it in breadth, I was unable to perceive anything that could admit of my imagining that either a wall or a ditch had existed within this extensive area. If any remains do exist of the walls, they must have been of greater circumference than is allowed by modern geographers. I may possibly have been deceived; but I spared no pains to prevent it. I never was employed in riding and walking less than eight hours for six successive days, and upwards of twelve on the seventh.'

Major Keppel relates that he and the party who accompanied him, 'in common with other travellers, had totally failed in discovering any trace of the city walls; and he adds, 'The Divine predictions against Babylon have been so literally fulfilled in the appearance of the ruins, that I am disposed to give the fullest signification to the words of Jeremiah,—'*The broad walls of Babylon shall be utterly broken.*' It is not after this to be expected that the utmost research will be rewarded with the discovery of more than a few detached fragments of this ancient work. Mr. Buckingham, who, in his *Travels in Mesopotamia*, has a chapter of sixty pages, entitled 'Search after the Walls of Babylon,' was, after a long and fruitless search, only enabled to discover, on the eastern boundary of the ruins, on the summit of an oval mound from seventy to eighty feet in height, and from three to four hundred feet in circumference, 'A mass of solid wall about thirty feet in length by twelve to fifteen in thickness, yet evidently once of much greater dimensions each way, the work being in its present state broken and incomplete in every part.' This is the only even hypothetical claim that has been made to the discovery of any portion of the wall, and it appears to us entirely improbable that this piece of wall upon the top of a detached oval mound could ever have formed part of 'the broad walls of Babylon.'

CHAPTER LII.

1 *Zedekiah rebelleth.* 4 *Jerusalem is besieged and taken.* 8 *Zedekiah's sons killed, and his own eyes put out.* 12 *Nebuzar-adan burneth and spoileth the city.* 24 *He carrieth away the captives.* 31 *Evil-merodach advanceth Jehoiachin.*

ZEDEKIAH *was* [1]one and twenty years old when [2]he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the [3]ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king

1 2 Kings 24. 18. 2 Heb. *reigned.* 3 2 Kings 25. 1. Chap. 39. 1.

of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he [4]put out the eyes of Zedekiah; and the king of Babylon bound him in [5]chains, and carried him to Babylon, and put him in [6]prison till the day of his death.

12 ¶ Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, [7] [8]captain of the guard, *which* [9]served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

17 ¶ Also the [10]pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the [11]shovels, and the snuffers, and the [12]bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the [13]firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: [14]the brass of all these vessels was without weight.

21 And *concerning* the [15]pillars, the height of one pillar *was* eighteen cubits; and a [16]fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the [17]door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that [18]were near the king's person, which were found in the city; and the [19]principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

4 Heb. *blinded.* 5 Or, *fetters.* 6 Heb. *house of the wards.* 7 Or, *chief marshal.*
8 Heb. *chief of the executioners*, or, *slaughtermen.* And so vers. 14, &c. 9 Heb. *stood before.* 10 Chap. 27. 19.
11 Or, *instruments to remove the ashes.* 12 Or, *basins.* 13 Or, *censers.* 14 Heb. *their brass.*
15 1 Kings 7. 15. 2 Kings 25. 17. 2 Chron. 3. 15. 16 Heb. *thread.* 17 Heb. *threshold.* 18 Heb. *saw the face of the king.*
19 Or, *scribe of the captain of the host.*

28 ¶ This *is* the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two [20]persons:

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake [21]kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, [22]every day a portion until the day of his death, all the days of his life.

[20] Heb. *souls.* [21] Heb. *good things with him.* [22] Heb. *the matter of the day in his day.*

[APPENDIX, No. 66.]



THE

LAMENTATIONS

OF JEREMIAH.

An opinion has been entertained that these 'Lamentations' are the same which are mentioned, in 2 Chron. xxxv. 25, as having been composed upon occasion of the death of king Josiah. But these compositions appear most clearly not to refer to the death of any one person, but to lament the ruin of a city and a people. The more general and probable impression on the subject is, that which is conveyed in the title which we find prefixed to the Lamentations in the Septuagint, Vulgate, and Arabic versions:—'And it came to pass, after that Israel had been carried away captive, and Jerusalem laid waste, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said,' etc. That this is also the impression retained in the East appears from the fact that, at Jerusalem, Jews, Christians, and Moslems concur in regarding with veneration a certain grotto, at the foot of a large quafry, a little to the north of the present town, beyond the Damascus gate, with which they associate the name of Jeremiah, believing that it was some time the residence of the prophet. The grot is large, and on one side of it, about eight feet from the ground, is a rocky shelve, which is alleged to have been his bed. Near this is also pointed out the spot where he is supposed to have composed his Lamentations over the holy city. At present it is in the exclusive possession of the Turks, and is usually shut up.

Bishop Lowth speaks largely of the Lamentations in his 22nd Lecture. They are evidently written in metre, and consist of a number of plaintive effusions which, in his opinion, are composed upon the plan of the funeral dirges—all upon the same subject, and uttered without connection, as they arose in the mind, in a long course of separate stanzas; and which were afterwards put together and formed into a collection or correspondent whole. The nature and design of the poem neither required nor admitted a methodical and artificial arrangement and sequence of ideas. 'In the character of a mourner,' says Lowth, 'the prophet celebrates in plaintive strains the obsequies of his ruined country. Whatever presented itself to his mind in the midst of desolation and misery, whatever struck him as particularly wretched and calamitous, whatever the instant sentiment of sorrow dictated, he pours forth in a kind of spontaneous effusion. He frequently pauses, and, as it were, ruminates upon the same object; frequently varies and illustrates the same thought with different imagery, and a different choice of language; so that the whole assumes the appearance rather of an accumulation of corresponding sentiments than an accurate and connected series of different ideas, arranged in the form of a regular treatise.' He afterwards adds:—'In my opinion there is not extant any poem which displays such a happy and splendid selection of imagery in so concentrated a state.' Blayney says, 'We cannot too much admire the full and the graceful flow of that pathetic eloquence in which the prophet pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country.' Dr. South also, in his own peculiar manner, says of this book:—'One would think that every letter was wrote with a tear, every word the sound of a breaking heart; that the author was a man compacted of sorrows, and disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan.'

The Lamentations are very properly divided into five chapters. The original marks this as the proper division; the four first chapters being acrostical, so that the termination of the alphabet completes the poem, while the distinction of initials naturally divides each into twenty-two distinct periods, according to the number of letters contained in the Hebrew alphabet. In the two first chapters each period begins with its proper initial, and consists of a triplet (as appears even in our translation), except in the seventh period of the first chapter, and the nineteenth of the second, which have each a supernumerary line. In the third chapter every period contains three verses, which have all the same initial letter, so that the acrostical series comprehends sixty-six verses. The fourth chapter resembles the three former in metre, but the periods are only couplets. The fifth chapter, which is not acrostical, also consists of couplets, but the measure is considerably shorter.

A very considerable proportion of the commentators on the Prophecy of Jeremiah, enumerated in the Introduction to that Book, have also written on the Lamentations. There are besides a good number of separate commentaries on the book, which, considering its small extent, strongly evince the peculiar interest which has been felt in it. It will be seen by the list that towards the latter end of the last century this interest revived, after having slumbered for more than a hundred years, during which scarcely any thing was produced with special reference to this book. In this country it has received much less attention than might have been expected.

Œcolampadii *Enarrationes in Threnos Jeremiæ*, Argent., 1533; Clenardi *Meditationes Grammaticæ in Threnos*, Paris, 1536; Palladii *Enarratio in Threnos Jeremiæ*, Vitemb., 1560; Tossani *Lamentationes Jeremiæ Prophetæ*, Francof., 1581; Quinquarborei *Paraphrasis Chaldaica in Lament. Jerem., Latinitate donata, cum Adnott.*, Paris, 1556; Strigelii *Comment. in Threnos Jeremiæ*, Lips., 1564; Selnecceri *Auslegung über die Klaglieder Jeremiæ*, Lips., 1565; Taillepiedi *Commentarii in Threnos*, Paris, 1582; Panigarolæ *Paraphrasis et Adnott. in Lament. Jeremiæ*, Veronæ. 1583; Agellii *Commentarius in Threnos*, Romæ, 1589; Figueiro *Comment. in Jeremiæ Lament.*, Lugd., 1596; Navarette, *Comment. in Threnos Jeremiæ*, Cordubæ, 1602; Bacmeisteri *Explicatio Threnorum*, Rostoch., 1603; Delrionis *Comment. litteralis in Threnos Jeremiæ*, Lugd., 1608; Udall, *Commentary on Lamentations*, London, 1603; Topsell, *Comment. in Threnos*, Lond., 1613; Hull, *Exposition of Jeremiah's Lamentations*, Lond., 1618; S. Acosta de Andrada *Comment. in Threnos*, Lugd., 1609; P. Martyr, *Comment in Threnos*, Tiguri, 1629; F. de Lemos, *Comment. in Threnos Jeremiæ Prophetæ*, Madrid, 1649; Tayler, *Threnorum textus et in eum Paraphrasis Chaldaica, cum Commentariis Raschii et Aben Ezræ*, Lond., 1651; Lessing, *Observatt. in Tristia Jeremiæ*, Lips., 1770; Bormel, *Jeremias Klaggesänge übersetzt und mit Anmerkungen*, 1781; Horrer, *Neue Bearbeitung der Klaggesänge*, Halle, 1784; Loewe und Wolfssohn, *Jeremias Klaggesänge, übersetzt und mit Anmerkungen*, Berlin, 1790; Pareau, *Threni Jeremiæ, philog. et crit. illustrati*, Lugd., 1790; Schnurrer, *Dissertatio philol. crit. ad Threnos Jerem.*, Tubing., 1795; Otto, *Dissertatio philologico-critica ad Threnos Jeremiæ*, Tubing., 1795; Welcker, *Die Elegien Jeremias, in Griechischem Versmaas getreu übersetzt*, Giessen, 1810; Riegler, *Die Klaglieder des Propheten Jeremias*, etc., Erlang., 1814; Erdmann, *Curæ Exegetico-Criticæ in Jeremiæ Threnos*, Rostoch., 1815; Björn, *Threni Jeremiæ*, etc., Hafn., 1814; Goldwitzer, *Die Klaglieder des P. Jeremias*, Salzb., 1828; Wiedenfeld, *Jeremiah's Klaglieder, neu übers. und eläutert*, Elberf., 1830; Kalkar, *Lamentationes critice et exeg. illustratæ, cum præmissis disputationibus historico-criticis tribus*, Hafniæ, 1836; M. J. B. M. N***, *Le Livre des Lamentations du Prophète Jérémie*, Lyon, 1842.

CHAPTER I.

1 *The miserable estate of Jerusalem by reason of her sin.* 12 *She complaineth of her grief,* 18 *and confesseth God's judgment to be righteous.*



HOW doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary!

2 She [1]weepeth sore in the [2]night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and [3]because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries [4]are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her [5]children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her

[1] Jer. 13. 17. [2] Job 7. 3. [3] Heb. *for the greatness of servitude.* [4] Deut. 28. 13, 14. [5] Jer. 52. 28.

affliction and of her miseries all her [8]pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she [7]is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her [8]pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* [9]they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat [10]to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶ [11]*Is it* nothing to you, all ye that [12]pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden [13]the virgin, the daughter of Judah, *as* in a winepress.

16 For these *things* I weep; [14]mine eye, mine eye runneth down with water, because the comforter that should [15]relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is [16] righteous; for I have rebelled against his [17]commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my [18]bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast [19]called, and they shall be like unto me.

22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

[8] Or, *desirable.* [7] Heb. *is become a removing*, or, *wandering.* [8] Or, *desirable.* [9] Deut. 23. 3.
[10] Or, *to make the soul to come again.* [11] Or, It is *nothing.* [12] Heb. *pass by the way.* [13] Or, *the winepress of the virgin*, &c.
[14] Jer. 13. 17, and 14. 17. Chap. 2. 18. [15] Heb. *bring back.* [16] Dan. 9. 7. [17] Heb. *mouth.*
[18] Isa. 16. 11. Jer. 48. 36. [19] Or, *proclaimed.*

Verse 11. '*They have given their pleasant things for meat.*'—A striking illustration of this is given by Mr. Roberts:—'The people of the East retain their little valuables, such as jewels and rich robes, to the last extremity. To part with that which has perhaps been a kind of heir-loom in the family is like parting with life. Have they sold the last wreck of their other property; are they on the verge of death?—the emaciated members of the family are called together, and some one undertakes the heart-rending task of proposing such a bracelet, or armlet, or ear-ring, or pendant of the forehead, to be sold. For a moment all are silent, till the mother or daughters burst into tears, and then the contending feelings of hunger, and love for their 'pleasant things,' alternately prevail. In general the conclusion is to pledge, and not to sell, their much-loved ornaments; but such is the rapacity of those who have money, and such the extreme penury of those who have once fallen, that they seldom regain them.' (*Oriental Illustrations*, p. 483.) Under such circumstances, and particularly in times of public calamity, it often happens that jewels, and other property of the most valuable description, are disposed of for the merest trifle, that a little bread may be obtained 'to relieve the soul.'

CHAPTER II.

1 *Jeremiah lamenteth the misery of Jerusalem.* 20 *He complaineth thereof to God.*

How hath the LORD covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath [1]brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew [2]all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently [3]taken away his [4]tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath [5]given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from [6]destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more;* her [7]prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings [8]swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy [9]prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All that pass [10]by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying, Is* this the city that *men* call [11]The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it.*

17 The LORD hath done *that* which he had [12]devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, [13]let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider to

[1] Heb. *made to touch.* [2] Heb. *all the desirable of the eye.* [3] Psal. 80. 12, and 89. 40. Isa. 5. 5. [4] Or, *hedge.*
[5] Heb. *shut up.* [6] Heb. *swallowing up.* [7] Psalm 74. 9. [8] Or, *faint.* [9] Jer. 2. 8, and 5. 31, and 14. 14, and 23. 16.
[10] Heb. *by the way.* [11] Psal. 48. 2. [12] Lev. 26. 16. Deut. 28. 15. [13] Jer. 14. 17. Chap. 1. 16.

whom thou hast done this. Shall the women eat their fruit, *and* children [14]of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained; those that I have swaddled and brought up hath mine enemy consumed.

[14] Or, *swaddled with their hands.*

Verse 11. '*My liver is poured upon the earth.*'—Among the Hebrews the liver not less than the heart was regarded as the seat of the passions and affections. This shows the sense in which such passages as the present are to be understood. Here, as with regard to many other of the bodily organs as mentioned in Scripture, there is not only a literal sense capable of univocal interpretation, but a metaphorical import that cannot be communicated by any literal version, unless when the same metaphorical signification happens to exist also in the language into which the translation is made. Dr. J. M. Good touches on this subject in the preface to his translation of the Song of Songs, and is disposed to contend that such allusions, in order to convey their real signification, should be rendered not literally but equivalently; and we so far agree with him as to think that the force and delicacy of many passages must be necessarily impaired, and their true meaning lost, when the name merely is given, in a language in which that name does not involve the same metaphorical idea. Pursuing the subject, Dr. Good says: 'In Psalm xvi. 9, "My *heart* is glad and my *glory* rejoiceth," as it occurs in our common version, is literally, "My *heart* is glad, and my *liver* rejoiceth." Yet who could behold such an interpretation without a smile? or who, if he were to behold it, would admit that the original was fairly translated?' Among ourselves, in like manner, the *spleen* is supposed to be the region of disappointment and melancholy. But were a Jew to be told, in his own tongue, that the inimitable Cowper had long laboured under the *spleen*, he would be ignorant of the meaning of his interpreter; and, when at last informed of it, might justly tell him that, although he had literally rendered the words, he had by no means conveyed the idea.

18. '*The apple of thine eye.*'—There is a distinct word to denote the pupil, or 'apple,' of the eye; and that is not here used. The original is, literally, 'the daughter of thine eye,' which is certainly better to understand of a tear than of the pupil of the eye. It is quite in unison with Oriental usage to call the 'daughter of the eye' the tear which issues from it; and so taken in this place, the expression not only seems more poetical, but conveys a clearer meaning, equivalent to 'Let not thy tears cease.'

CHAPTER III.

1 *The faithful bewail their calamities.* 22 *By the mercies of God they nourish their hope.* 37 *They acknowledge God's justice.* 55 *They pray for deliverance,* 64 *and vengeance on their enemies.*

I *AM* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travel.

6 He hath set me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the [1]arrows of his quiver to enter into my reins.

14 I was a [2]derision to all my people; *and* their song all the day.

15 He hath filled me with [3]bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath [4]covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat [5]prosperity.

18 And I said, My strength and my hope is perished from the LORD:

19 [6]Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is [7]humbled in me.

21 This I [8]recall to my mind, therefore have I hope.

22 ¶ *It is of* the LORD'S mercies that we are not consumed, because his compassions fail not.

23 *They are* new every morning: great *is* thy faithfulness.

[1] Heb. *sons.* [2] Jer. 20. 7. [3] Heb. *bitternesses.* [4] Or, *rolled me in the ashes.* [5] Heb. *good.* [6] Or, *remember.* [7] Heb. *bowed.* [8] Heb. *make to return to my heart.*

24 The LORD *is* my [9]portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict [10]willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of [11]the most High,

36 To subvert a man in his cause, the LORD [12]approveth not.

37 ¶ Who *is* he [13]*that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?

38 Out of the mouth of the most High proceedeth not [14]evil and good?

39 Wherefore doth a living man [15]complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the [16]offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 [17]Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth [18]mine heart [19]because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; *then* I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I *am* their musick.

64 Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them [20]sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the [21]heavens of the LORD.

9 Psal. 16. 5, and 73. 26, and 119. 57. Jer. 10. 16. 10 Heb. *from his heart.* 11 Or, *a superior.* 12 Or, *seeth not.*
13 Psal. 33. 9. 14 Amos 3. 6. 15 Or, *murmur.* 16 1 Cor. 4. 13. 17 Isa. 24. 17. 18 Heb. *my soul.*
19 Or, *more than all.* 20 Or, *obstinacy of heart.* 21 Psal. 8. 3.

Verse 10. '*A bear lying in wait.*'—As the bear does not, like the lion and other animals of the feline race, *spring* forth from its secret covert upon its prey, the fact of its lying in wait has not been so much noticed. It is true however that the bear remains in ambush in some suitable place, as under a thicket, or on the skirts of a wood, and there waits patiently till an unwary passenger, or some other victim, not only appears, but seems to be off his guard, and then steals in silence upon him. If the intended *human* victim discover the bear's approach, the animal will seldom persevere in its design, but withdraws sulkily to its covert, frequently looking back as if expecting to be pursued. That the bear comes suddenly upon the unwary, without its approach having been noticed, has been frequently mentioned, but it has not so often been stated, which, however, is obvious, that it had previously been on the watch for the favourable moment. Compare Lewis and Clarke's *Travels*, i. 362, with various anecdotes in the 'Third voyage of William Barents,' in Harris's *Collection*, p. 552, etc.

18. '*The arrows of his quiver.*'—Literally, 'the *sons* of his quiver.' It is thus frequent in Hebrew, and indeed in most Oriental languages, to call the subject, adjunct, accident, effect, etc., the *son* or *daughter* of the object, place, circumstance, or feeling. (See chap. ii. 18.) Perhaps, in the present instance, there is, as Aben Ezra conjectures, a more definite comparison of the quiver to a pregnant woman—the arrows being then properly the 'sons' of its womb. This comparison is very natural, and is not unknown in classical poetry. So Horace (lib. i. Ode 22):

'The man, who knows not guilty fear,
Nor wants the bow, nor pointed spear;
Nor needs, while innocent of heart,
The quiver, *teeming* with the poison'd dart.'—FRANCIS.

CHAPTER IV.

1 *Zion bewaileth her pitiful estate.* 13 *She confesseth her sins.* 21 *Edom is threatened.* 22 *Zion is comforted.*

How is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the [1]sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the [2]punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was [3]overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is [4]blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these [5]pine away, stricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have sodden their own children: they were their [6]meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 [7]For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her,

14 They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, [8]so that men could not touch their garments.

15 They cried unto them, Depart ye; [9]*it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there.*

16 The [10]anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us.*

18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The [11]breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 [12]The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will [13]discover thy sins.

1 Or, *sea-calves.* 2 Or, *iniquity.* 3 Gen. 19. 25. 4 Heb. *darker than blackness.* 5 Heb. *flow out.*
6 Deut. 28. 57. 2 Kings 6. 29. 7 Jer. 5. 31, and 23. 21. 8 Or, *in that they could not* but *touch.* 9 Or, *ye polluted.*
10 Or, *face.* 11 Gen. 2. 7. 12 Or, *thine iniquity.* 13 Or, *carry* thee *captive for thy sins.*

Verse 3. '*Even the sea monsters ... give suck to their young ones.*'—The word here rendered 'sea-monsters' (תַּנִּין *tannin*) is the same that is translated 'great whales' in Gen. i., and which is there explained. It certainly includes all the mammiferous animals of the deep; and the creatures of this class suckle their young ones, and exhibit the greatest attachment to them, encountering any danger in their defence. The cerebral hemispheres in cetaceous animals are large and well developed; and, whether from this or other causes, they far exceed the other inhabitants of the sea in sagacity, as well as in maternal tenderness.

7. '*Her Nazarites,*' etc.—The word נָזִיר *nazar* means to separate, set apart, distinguish, from the common. Hence it gave a title to the Nazarites, who were separated and distinguished by a religious vow; but it also applies to nobles, chiefs, and others distinguished from the mass of the people by their dignity or rank. The context commonly distinguishes the sense in which the term is to be understood. In the present instance it does not so very clearly; but it seems more properly to refer to the nobles and persons delicately brought up, than to the religious Nazarites.

— '*Their polishing was of sapphire.*'—This is not very easily understood, nor is it clear how the sense of 'to polish' should be assigned to the word גָּזַר *gazar*. Its usual meaning is to divide or intersect; and as the veins thus intersect the body, and moreover present a blue appearance, which is considered beautiful, and may be compared in colour to the sapphire, Braunius, and, after him, Blayney and others, think the veins must be intended, translating—'Their veining was that of sapphires.'

20. '*The breath of our nostrils,*' etc.—This doubtless refers to the king Zedekiah, whose flight was intercepted by the Chaldæans.

— '*Under his shadow we shall live among the heathen.*'—The word rendered 'heathen' (גּוֹיִם *goyim*) means nations and peoples in the widest sense; and also in the more restricted, of foreign nations, as distinguished from the Jews. It is probably here to be understood of 'nations' indefinitely; and would then suggest that the Hebrews, in expecting to live under their king's shadow among the nations, had hoped, to the last, that their distinct political existence, as one among the nations, under their own king, would be preserved, as it had been on former occasions, whatever else might happen to them.

CHAPTER V.

A pitiful complaint of Zion in prayer unto God.

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood [1]is sold unto us.

5 [2]Our necks *are* under persecution: we labour, *and* have no rest.

6 We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 [3]Our fathers have sinned, *and are* not; and we have borne their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

10 Our [4]skin was black like an oven because of the [5]terrible famine.

11 They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their musick.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 [6]The crown is fallen *from* our head: woe unto us, that we have sinned!

17 For this our heart is faint; for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, [7]remainest for ever; thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, *and* forsake us [8]so long time?

21 [9]Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 [10]But thou hast utterly rejected us; thou art very wroth against us.

1 Heb. *cometh for price.* 2 Heb. *on our necks are we persecuted.* 3 Jer. 31. 29. Ezek. 18. 2. 4 Psal. 119. 83.
5 Or, *terrors*, or, *storms.* 6 Heb. *the crown of our head is fallen.* 7 Psal. 9. 7, and 29. 10, and 102. 12, and 145. 13.
8 Heb. *for length of days.* 9 Jer. 31. 18. 10 Or, *For wilt thou utterly reject us?*

Verse 4. '*We have drunken our water for money.*'—In the East all water, except at a private well or fountain, is free; but it is so far bought, that householders, who have no supply of water close at hand, are necessarily obliged to pay persons for the labour of bringing it, as often as wanted, to their houses, unless this is done by members or servants of the family. Such payment can scarcely be supposed the present subject of complaint, since it is voluntary, and may be avoided by those who choose rather to labour than to pay the price of labour. If the prophet speaks of Jerusalem, or of places in its neighbourhood, we know that there were no streams or rivers which furnished a constant and full supply of water, the most considerable being dry for a great part of the year. It appears that the supply was, in summer at least, derived from wells, fountains, and pools, which were free to the people, as appears from many passages of Scripture. The most obvious explanation of this passage is therefore to suppose that the Chaldæans took possession of those sources of supply, and required payment from the persons



PURCHASING WATER.

who applied for water. This may have been a measure either of gain or precaution, or both: but it does appear, from the frequent mention of suffering from thirst, here and in the prophecy, that a drought at this time prevailed: and this fact will perhaps, better than anything else, supply the required explanation; for the Chaldæans, or any other ruling power, would naturally under such circumstances take possession of the existing public supply of water, and sell it to the mass of the people, to ensure a diminished consumption.

Many illustrations of the purchase of water for money, and at a high price, may be found. The following, occurring in the wilderness of Sinai, is related by Ali Bey:—'I was witness to a very disagreeable scene at this place. Forty poor mendicant pilgrims on foot had exhausted all their water, and being tormented with thirst they shed tears, and uttered most lamentable cries: but no one could assist them, for we were in the middle of a desert, and were obliged to keep the water which we had as a treasure. A pilgrim on horseback, who also had no water, bought about half a pint from an Arab for the value of five francs. I gave some to a few of the pilgrims, but how could I quench the thirst of all these unhappy people? I was obliged at last to shut my eyes and stop my ears, to prevent my servants and myself from becoming victims of our compassion.'

In 'The Navigation and Voyages of Lewes Vertomanus, gentelman of the citie of Rome, to the regions of Arabia, Egypte, Persia, Syria, Ethiopia, and East India, both within and without the river Ganges, etc. In the yeere of our Lord 1503, conteyning many Notable and Straunge things, both Hystoricall and Naturall,' Lond. 1576; we find in the 10th Chapter 'Of the Cities of Sodoma and Gomorrha,' a passage very strikingly illustrative of this text, as well as of the offer of the Israelites to the king of Edom:—'If I and my cattle drink thy water, then I will pay for it.' (Num. xx. 19.) In fact the adventure occurred very nearly in the same neighbourhood, being some twenty miles to the south of the Dead Sea.

'Departing twenty miles from these cities, about thirty of our company perished for lack of water, and divers others were overwhelmed with sand. Going somewhat further forward, we found a little mountain, at the foot whereof we found water, and therefore made our abode there. The day following, early in the morning, came unto us 24,000 Arabians, asking money for the water which we had taken. We answered that we would pay nothing, because it was given us by the goodness of God. Immediately we came to hand strokes. We gathering ourselves together on the said mountain, as in the safest place, used our camels in the stead of a bulwark, and placed the merchants in the midst of the army, that is in the midst of the camels, while we fought manfully on every side. The battle continued so long that water failed both us and our enemies in the space of two days. The Arabians compassed about the mountain, crying and threatening that they would break in among the camels. At the length to make an end of the conflict, our captain assembling the merchants, commanded a thousand and two hundred pieces of gold to be given to the Arabians, who when they had received the money, said that the sum of ten thousand pieces of gold should not satisfy them for the water which we had drawn. Whereby we perceived that they begun further to quarrel with us, and to demand some other thing than money. Whereupon our captain gave commandment that whosoever in all our company were able to bear arms should not mount upon the camels, but should with all expedition prepare themselves to fight. The day following, in the morning, sending the camels before and enclosing our army, being about three hundred in number, we met with the enemies and gave the onset. In this conflict we lost only a man and a woman, and had none other damage: we slew of the Arabians a thousand and five hundred, whereof you need not marvel, if you consider that they are unarmed, and wear only a thin loose vesture, and are beside almost naked; their horses also being as evil furnished, and without saddles or other furniture.'

— '*Our wood is sold unto us.*'—This is less remarkable than that, as the complaint implies, their wood should *not* previously have been sold to them. It appears, however,



GIRL BEARING WOOD.

that the woods in Israel were anciently common to the inhabitants; so that those persons who lived in towns or villages, the vicinity of which did not supply them with sufficient wood for fuel or other purposes, might obtain what they required from the common forests and wooded places. The Jews allege a regulation of Joshua to this effect. Thus they had nothing to pay for wood, unless they saw fit to employ others to perform for them the service of cutting the wood and bringing it to their homes. It may therefore be conjectured that the Chaldæans, coming from a country where wood was scarce and costly, did not understand this state of things, but appropriated the forests as royal property, and obliged the remaining inhabitants to pay for the wood they required. Some conjecture that this verse, if not the whole chapter, applies to the condition of the Jews in captivity at Babylon. If so, they most certainly had to pay, for the wood they needed there, a price which must have seemed to them enormous. The condition of that country with respect to wood seems, from the ancient historians, to have been then much the same as at present. The fuel chiefly consists of brush-wood, with which the rivers are in some parts very thickly lined. It is cut down by men who make this their employment, and who convey it to the towns for sale in clumsy boats laden half-mast high. On account of the distance from which it is brought, and the time and labour employed in cutting it down and transporting it, such a price is required from the consumer as renders it, although very sparingly used, one of the most costly articles of domestic consumption in the country. It is sold by weight, and the sellers are notorious for fraudulence in their dealings.

13. '*The children fell under the wood.*'—In Palestine fire-wood is usually carried to the towns on the backs of mules and donkeys. Such doubtless was the case in ancient times, and that children should be employed in the labour of carrying heavy burdens of wood was therefore a sign of poverty and degradation. 'Children' implies young people, whether male or female. It is not now unusual in Western Asia—nor indeed in Europe, to see young women coming from the woods with enormous faggots upon their heads, but in the East it strikes one more unpleasingly than in Europe, as asses are so generally employed for such uses. Mr. Paxton, in his *Letters on Palestine*, writes, near Jerusalem:—'We met a number of females with large parcels of wood on their backs making their way towards the city. In some cases they must have to carry it from six to ten miles. What a labour for females! It is now as in the days of old, the women and children sink under the wood.' In fact in these countries, as well as in Egypt, the duty of collecting fuel, whether wood or animal dung, falls upon the women and children of the peasantry, who are too poor to buy—though when the fuel becomes an object of sale, men employ themselves in obtaining it, with the aid of asses. Hence the text seems to imply that the children of nobles were reduced to employments in which only the children of the poorest peasantry had been hitherto employed. We were ourselves much struck in journeying through the north-eastern part of Asia Minor, frequently to see at the same moment women with immense loads of wood upon their heads, and men sauntering about—knitting socks!



THE BOOK OF THE PROPHET

E Z E K I E L.

EZEKIEL, like Jeremiah, was of the sacerdotal race, and was one of the captives carried away, at the same time with Jehoiachin king of Judah, to Babylon by Nebuchadnezzar. He was stationed with other captives at some place on the river Chebar; and it does not appear that he exercised the prophetic office until he had been removed from his own country. 'The thirtieth year,' which he gives as the date of his first prophecy, is supposed by some to be the year of his own age; it was certainly, as explained in the second verse, equivalent to the fifth year of king Jehoiachin's captivity, which leads Calmet to conjecture that it was rather the thirtieth year from the renewal of the covenant with God in the time of Josiah, as this was just thirty years prior to the time stated in the second and explanatory date. From a comparison of this date with that in chap. xxix. 17, it will appear that Ezekiel continued to prophesy nearly twenty-two years—the first being in the fifth year of his own captivity, and the last in the twenty-seventh. Thus Ezekiel, in Mesopotamia, did, during a very important period, prophesy contemporaneously with Jeremiah in Judæa; but he began his prophecies later and continued them later than Jeremiah. As the predictions of the prophets, so distant from each other, referred in a very considerable degree to the same events, and were mutually corroborative, it is not unlikely, as Jerome conjectures, that the prophecies of Jeremiah were sent to Mesopotamia, and those of Ezekiel to Judæa, to give encouragement and confidence to the captive Jews, on the one hand, and, on the other, to reprove and leave without excuse those that remained in their own country.

Ezekiel is reputed by the traditionists to have presided in the government of the tribes of Gad and Asher in Assyria; and among other fabulous miracles, is said to have punished them for idolatry by a visitation of fiery serpents. In addition to these old popular legends, it is alleged that his countrymen were so incensed against him as to put him to a cruel death. In the Lives of the Prophets, falsely ascribed to Epiphanius, it is described as the common belief that his remains were deposited in the same sepulchre with those of Shem and Arphaxad, which was supposed to be situated between the river Euphrates and the Chaboras, and which was much resorted to not only by the Jews, but also by the Medes and Persians, who reverenced the tomb of the prophet with extravagant devotion. The Rabbi Benjamin of Tudela, who visited the place in A.D. 1173, gives a curious account of it, and of the synagogue connected with it. 'This place is considered holy even to the present day, and is one of those to which people resort from remote countries in order to pray, particularly at the new year and the day of atonement. Great rejoicings take place there about this time, which are attended even by the Prince of the Captivity and the presidents of the colleges of Baghdad. The assembly is so large that their temporary abodes cover twenty-two miles of open ground, and attracts many Arabian merchants, who keep a market or fair. On the day of the atonement the proper lesson for the day is read from a very large manuscript Pentateuch of Ezekiel's handwriting. A lamp burns day and night in the sepulchre of the prophet, and has always been kept burning since the day he lighted it himself. A large house belonging to the sanctuary contains a very numerous collection of books, some of them as ancient as the second, some even coeval with the first, temple, it being the custom that whoever dies childless bequeaths his books to the sanctuary. The inhabitants of the country lead to the sepulchre all foreign Jews who come from Media and Persia, to visit, in consequence of vows which they have taken. The noble Mohammedans also resort thither to pray, because they hold the prophet Ezekiel, upon whom be peace! in great veneration: and they call this place Dar Malicha. The sepulchre is also visited by all devout Arabs. Even in time of war neither Jew nor Mohammedan ventures to spoil or profane the sepulchre of Ezekiel.' The tomb still subsists on the road from Babylon to Meshid Ali. It is a large clumsy building without beauty or ornament, and is still much frequented by Jewish pilgrims.

The principal object of Ezekiel's prophecies, according to their immediate and literal sense, is to rebuke the children of Israel for their idolatries and unbelief, and to announce—as Jeremiah had done before and was then doing—the terrible judgments which the Lord would exercise upon them

by the hands of Nebuchadnezzar. This is the general subject of the first twenty-four chapters. The eight chapters following embrace prophecies against the Ammonites, Moabites, Edomites, Philistines, Tyrians, Sidonians, Egyptians, and Babylonians. These prophecies respecting foreign nations, besides the conclusive evidence which they furnish to all ages of the Divine authority by which the prophets spoke, were, by the speedy accomplishment of many of them, well calculated to assure the Hebrews of the certain fulfilment of those other prophecies in which they were themselves more immediately interested. The remainder of the book, again, relates principally to the Hebrews, who, after proper warnings and reproofs, are assured of their final and happy re-establishment in their own country.

There is a kind of unity in the arrangement of Ezekiel's prophecies which we do not remark in those of Isaiah and Jeremiah. The central point of the whole is the destruction of Jerusalem. Previous to that catastrophe the chief object of the prophet is to call to repentance those who were living in careless security; to warn them against indulging in blind confidence, that, by the help of the Egyptians (Ezek. xvii. 15-17; Jer. xxxvii. 7), the Babylonian yoke would be shaken off; and to assure them that the destruction of their city and temple was inevitable and fast approaching. After this event his principal care is to console the captives by promises of future deliverance and restoration to their own land, and to encourage them by the assurance of future blessings. The predictions against foreign nations stand between these two great divisions, and were for the most part uttered in the interval of suspense between the divine intimation that Nebuchadnezzar was besieging Jerusalem (ch. xxiv. 2), and the arrival of the news that he had taken it (ch. xxxiii. 21). The predictions are manifestly arranged on a plan corresponding with these the chief subjects of them, and the time of their utterance is so frequently noted that there is little difficulty in arranging their chronological order. This order is followed throughout, except in the middle portion, relating to foreign nations, where it is in some cases departed from to secure greater unity of object. The arrangement is very evidently designed, and was probably made by Ezekiel himself. This is maintained by Hävernick (in the Introduction to his commentary on the book), on the following grounds: 1. The arrangement proceeds throughout on a plan corresponding with the subjects of the predictions. In those against foreign nations, chronological is united with material order, while in those which relate to Israel the order of time is strictly followed. 2. The predictions stand in such connection with each other that every part has reference to what has preceded it. 3. Historical notices are occasionally appended to the predictions, which could scarcely be done by a transcriber; *e. g.* the notice respecting himself in chaps. xi., xxiv., xxv., and the close of xix., which Hävernick translates thus: 'This is a lamentation, and was for a lamentation.' Gotch's article EZEKIEL in Kitto's 'Cyclopædia of Biblical Literature.'

The visions of Ezekiel, particularly those with which the book opens and terminates, have always been regarded, both by Jews and Christians, as very abstruse and of difficult interpretation,—so much so, indeed, that the former anciently forbade either of them to be read by persons under thirty years of age.

The style and manner of this prophet is marked by a peculiar character of its own, which is easily distinguishable even in a translation. It is thus discriminated by Bishop Lowth:—'Ezekiel is much inferior to Jeremiah in elegance; in sublimity he is not even excelled by Isaiah: but his sublimity is of a totally different kind. He is deep, vehement, tragical; the only sensation he affects to excite is the terrible: his sentiments are elevated, fervid, full of fire, indignant; his imagery is crowded, magnificent, terrific, sometimes almost to disgust; his language is pompous, solemn, austere, rough, and at times unpolished: he employs frequent repetitions, not for the sake of grace or elegance, but from the vehemence of passion and indignation. Whatever subject he treats of, that he sedulously pursues, from that he rarely departs, but cleaves as it were to it, whence the connection is in general evident and well preserved. In many respects he is perhaps excelled by the other prophets; but in that species of composition to which he seems by nature adapted, the forcible, the impetuous, the great and solemn, not one of the sacred writers is superior to him. His diction is sufficiently perspicuous, all his obscurity consists in the nature of his subject.' This estimate has been objected to by some writers, and particularly by Michaelis, who can by no means allow that Ezekiel is equal in sublimity to Isaiah: but to such discussions about style and manner, it may be well to append the remark of Archbishop Newcome, that 'the holy prophet is not to be considered merely as a poet, or as a framer of those august and astonishing visions, and of those admirable poetical representations which he committed to writing; but as an instrument in the hands of God, who vouchsafed to reveal himself through a long succession of ages, not only in divers parts constituting a magnificent and uniform whole, but also in divers manner, as by a voice, by dreams, by inspiration, and by plain or enigmatical vision.'

It is remarkable that there is no explicit reference to this large book or quotation from it in the New Testament. The following texts are indeed adduced by Eichhorn as having an apparent reference to it—Rom. ii. 14 to Ezek. xxxvi. 21; Rom. x. 5 and Gal. iii. 12 to Ezek. xx. 11;

2 Pet. iii. 4 to Ezek. xii. 22; but none of these are quotations. The closing visions of Ezekiel are, however, clearly referred to, though not quoted, in the closing chapters of the Apocalypse. The canonicity of the book is, moreover, well established by the testimony of the usual Jewish and Christian authorities. The prophecy of Ezekiel is distinctly referred to by the Son of Sirach (Ecclus. xlix. 8): 'It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.' Josephus also refers to it (*Antiq.* x. 5. 1; x. 6. 3; x. 7. 2; x. 8. 2). It is also mentioned as forming part of the canon in the catalogues of Melito, Origen, Jerome, and the Talmud.

There are Jewish commentaries on the book of Ezekiel by Jarchi, Aben Ezra, Kimchi, and Solomon ben Melech. Origen composed a large work on this prophet; but all we have of it are four Homilies translated into Latin by Jerome. Ephræm Syrus, Theodoret, and Jerome have left commentaries on the book, of which the last is doubtless the best contribution to the knowledge of these important prophecies which the Fathers have bequeathed to us. Of more modern date the following works on this prophet may be named:—Œcolampadii *Comment. in Ezechielem*, Argent., 1534; Strigelii *Ezechiel Propheta, ad Ebraicam veritatem recognitus, et Argumentis atque Scholiis illustratus*, Lips., 1564; Calvini *Prælectiones in Ezechielis Prophetæ*, Genevæ, 1565; Pinti *Comment. in Ezech.*, Salamant., 1568; Heilbrunner, *Ezechielis Prophetæ Vaticinia*, etc., 1587; Pradi et Villalpandi *in Ezechielem Explanationes*, Romæ, 1596; Polanus, *Comment. in Ezech.*, Basil, 1601; Junii *Comment. in Ezech.*, Genevæ, 1609; Sanctii *Comment. in Ezech.*, Basil, 1621; Greenhill, *Exposition of the Prophecy of Ezekiel*, Lond., 1649, 4 vols. 4to., reprinted in 1837 in 1 vol. 8vo.; Cocceii *Comment. in Ezech.*, Lugd., 1668; Starckii *Comment. in P. Ezechel*, Francf., 1731; Volborth, *Ezechiel aufs Neue aus dem Hebräischen übersetzt*, etc., Goett., 1787; Newcome (Abp.), *An Attempt towards an improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel*, Dublin, 1788: this has gone through several editions, and is the most popular separate commentary on the book in the English language; Venema, *Lectiones Academicæ ad Ezecheliem*, Leovard., 1790; Eichhorn, *Ezechielis Vaticinia*, Götting., 1818; M'Farlane, *A Version of the Prophecies of Ezekiel*, Edinb., 1845. [*Der Prophet Ezechiel erklärt* v. F. Hitzig, 1847; Fairbairn, *Exposition of the Book of Ezekiel*, 1851.]

CHAPTER I.

1 *The time of Ezekiel's prophecy at Chebar.* 4 *His vision of four cherubims,* 15 *of the four wheels,* 26 *and of the glory of God.*

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the [1]captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto [2]Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire [3]infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* [4]straight feet; the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* [5]stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

[1] Heb. *captivity.* [2] Heb. *Yehezkel.* [3] Heb. *catching itself.* [4] Heb. *a straight foot.* [5] Or, *divided above.*

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their [6]rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit [7]of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit [8]of the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

[6] Or, *strakes.* [7] Or, *of life.* [8] Or, *of life.*

Verse 1. '*The river of Chebar.*'—This is doubtless the river that still bears the name of Khabur—being the same Oriental name, differently represented in European orthography. It is the only stream of note that enters the Euphrates, which it does from Mesopotamia. It is formed by the junction of a number of little brooks, which have their source at Ras-ul-lin (once a considerable town but now in ruins), thirteen fursungs south-west from Merdin. It takes a southerly direction till it receives the waters of another river, equal to itself, when it bends westward to the Euphrates, which it enters at Kerkesia, the ancient Circessium, which was the extreme boundary of the Roman empire in the time of Julian. This is about 280 miles to the north-west of Babylon. The river which the Khabur receives is the Hermes, or Nahr-el-Houali, to which the Greeks gave the name of Mygdonius. It rises in Mount Masius, near Merdin; and after washing the ruined ramparts of Nisibis, encircles the base of the mountain Sinjar, and finally disembogues itself into the Khabur. From this it appears clear that the band of captives to which Ezekiel belonged was settled in the higher Mesopotamia, at a very considerable distance from Babylon. See Kinneir's *Geographical Memoir of the Persian Empire*, p. 244.

12. '*They went every one straight forward...they turned not when they went*'—that is, having four faces, they could proceed towards either of the four cardinal points without turning their bodies.

16. '*Beryl.*'—See the note on Exod. xxviii. 20.

16, 17. '*A wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went.*'—It would appear from this that the form of the wheels was spherical, or each composed of two of equal size, and the rim of the one inserted into that of the other at right angles, and so consisting of four equal parts, or half circles. They were accordingly adapted to run either backward or forward, to the right hand or to the left, without any lateral turning; and by this means their motion corresponded to that of the four living creatures to which they were attached. Thus that they 'turned not when they went,' does not mean that they had not a

revolving or rotatory motion, but that, like the faces, they never forsook a straightforward course.

22. '*The firmament upon the heads of the living creature,*' etc.—This firmament, or 'expansion,' was, as we see from what follows, a splendid level pavement or flooring, of a crystal clearness, resting upon the heads of the living creature.

— '*The terrible crystal.*'—The חַקֶּרַח הַנּוֹרָא *hak-kerach han-nora* seems to have been a term of pre-eminence for the diamond, for it is indeed an 'admirable crystal' for its brilliancy and hardness. The diamond is found in alluvial beds in India and Brazil, and also in the *diamond* bed of clay in the former country underneath beds of red or bluish clay. The diamond reflects all the light falling on the posterior surface at an angle of incidence greater than 24° 13', whence we have the cause of its superior brilliancy. When it is said that the firmament was as the colour of the terrible crystal, we must refer colour to the original, which is עַיִן, 'as the eye' or splendour of the diamond, which is sometimes yellow, red, or green, but colouring is not the remarkable feature of this gem, and seems therefore not to have been referred to here. It is remarkable that in the Levant the diamond is called 'the *eye* of purity' (*ain yaccut*), whence Dr. Shaw also concludes that the diamond is here to be understood. The resemblance of the pavement to crystal was not in colour but in transparency, for the colour, as we see in v. 26, was like that of the sapphire stone, or the cerulean azure of the real firmament of heaven. Compare Exod. xxiv. 9, 10.

23. '*And under the firmament were their wings straight, the one toward the other,*' etc.—By this we are to understand that the wings of the whole four being in contact with each other, formed a kind of curtain beneath the incumbent pavement, thus forming a magnificent living chariot.

24. '*When they went, I heard the noise of their wings, like the noise of great waters... when they stood, they let down their wings.*'—The design of the prophet seems to be to shew the perfect obsequiousness of the living creatures to the word of command, emanating from the throne above, and directing their movements. 'When the word was given to move, their wings were at once expanded, the resounding din was heard, and the glorious vehicle, instinct with life, rolled on in amazing majesty. Again, when the counter-mandate was heard, they instantly stayed themselves in mid-career, and relaxed their wings.'—BUSH.

26. '*Sapphire.*'—See the note on Exod. xxiv. 10.

27. '*Amber.*'—See the note on ch. viii. 2.

[APPENDIX, No. 67.]

CHAPTER II.

1 *Ezekiel's commission.* 6 *His instruction.* 9 *The roll of his heavy prophecy.*

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious [1]nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* [2]impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though [3]briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* [4]most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and [5]eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

10 And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

[1] Heb. *nations.* [2] Heb. *hard of face.* [3] Or, *rebels.* [4] Heb. *rebellion.* [5] Revel. 10. 9.

Verse 10. '*Written within and without.*'—This was not a common practice, the rolls which formed the ancient books being usually written on one side only. But when the matter to be written exceeded the calculation under which the skin was prepared or provided, the writing was sometimes continued to the required extent on the other side, being the outer side, of the roll. Therefore that the roll was written on 'within and without,' implies that it was redundantly full of 'lamentations, and mourning, and woe.'

CHAPTER III.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.* 15 *God sheweth him the rule of prophecy.* 22 *God shutteth and openeth the prophet's mouth.*

MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this

roll that I give thee. Then did I [1]eat *it*; and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people [2]of a strange speech and of an hard language, *but* to the house of Israel;

6 Not to many people [3]of a strange speech and of an hard language, whose words thou canst not understand. [4]Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* [5]impudent and hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: [6]fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that [7]touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went [8]in bitterness, in the [9]heat of my spirit; but the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 [10]Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a [11]righteous *man* doth turn from his [12]righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I [13]saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them [14]a reprover: for they *are* a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

[1] Revel. 10. 9. [2] Heb. *deep of lip, and heavy of tongue*; and so verse 6. [3] Heb. *deep of lip, and heavy of language*.
[4] Or, *if I had sent thee, &c., would they not have hearkened unto thee?* [5] Heb. *stiff of forehead, and hard of heart*. [6] Jer. 1. 8.
[7] Heb. *kissed*. [8] Heb. *bitter*. [9] Heb. *hot anger*. [10] Chap. 33. 7. [11] Chap. 18. 24. [12] Heb. *righteousnesses*.
[13] Chap. 1. [14] Heb. *a man reproving*.

Verse 15. '*Tel-abib.*'—Names of places beginning with 'Tel' are still common in Assyria, Mesopotamia, and Syria. The word, in its present usage, indicates an artificial height, or loosely, any height; and when used as a prefix, intimates that the place is situated on some elevation. Tel-abib means 'heaps of ears of corn,' and we are not sure whether it is the name of a town, so called from the fertility of its neighbourhood, or of the fertile district itself. Whether a town or a district it was certainly near to or traversed by the Chebar. Junius thinks it was the name of the district extending from Mount Masius to the Euphrates; but perhaps a more distinct recognition may be obtained in the *Thallaba*, which the Theodosian table places in Mesopotamia, on the banks of the Chaborus (Khabur or Chebar), and the situation of which is marked in the map of D'Anville as in about the centre part of the district which Junius supposes the present name to describe.

CHAPTER IV.

1 *Under the type of a siege is shewed the time from the defection of Jeroboam to the captivity.* 9 *By the provision of the siege is shewed the hardness of the famine.*

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set [1]*battering* rams against it round about.

3 Moreover take thou unto thee [2]an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: [3]so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee [4]each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee [5]from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and [6]fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 ¶ Moreover he said unto me, Son of man, behold, I will break the [7]staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

[1] Or, *chief leaders.* [2] Or, *a flat plate, or, slice.* [3] Num. 14. 34. [4] Heb. *a day for a year, a day for a year.*
[5] Heb. *from thy side to thy side.* [6] Or, *spelt.* [7] Lev. 26. 26. Chap. 5. 16, and 14. 13.

Verse 1. '*Take thee a tile ... and pourtray upon it the city.*'—For 'tile,' we may read 'brick,' and for 'pourtray,' 'engrave.' This is a striking reference to the Chaldæan usage of writing and portraying by indented figures upon broad and thin bricks. Great numbers of such bricks, charged with inscriptions in the arrow-headed character, and with figures of animals and other objects, are found among the ruins of Babylon and other ancient sites in Chaldæa. The bricks applied to this use are of fine clay, much hardened in the fire. They are of different sizes, but very commonly a foot square by three inches in thickness. Heeren thinks it probable that the usual process in

forming the inscriptions was to impress the characters upon the brick by means of forms which they applied before the mass was submitted to the fire. If so, they touched upon the invention of printing as nearly as the materials would allow. Some of these bricks, besides the lines of inscribed writing, bear the impression of seals, offering the figures of animals and other objects, with other lines of inscription attached to them; whence it has been conjectured that these bricks contain public or private documents, with the names and seals of witnesses, and that the ruined edifices from which they are obtained were the repositories of such archives. It is however not necessary to generalize this opinion, and to suppose that *all* the inscribed bricks were such documents, some of which may possibly contain the astronomical observations for a long series of years, which the ancient Chaldæans are said to have recorded on bricks. But it is difficult to explain, under any hypothesis, how it happens that such bricks should have been employed in the construction of walls, with their inscribed faces downward—their edges, which formed the front of the wall, only appearing—and connected by a strong cement, so as to preclude the possibility of their being read till after the destruction of the buildings of which they were composed. However, enough has been stated to illustrate, from the common practice of the country, the act of the prophet when he took a tile to 'portray' Jerusalem thereon. *How* this was done, we do not know; but probably by inscribing its name or symbol upon the brick, or possibly by making a representation of some conspicuous part or building of the city. [APPENDIX, No. 68.]

3. '*An iron pan.*'—Or 'an iron plate,' probably such as was employed for baking cakes of bread. See Lev. ii. 5.

9. '*Beans.*'—פּוֹל *pul*, whence the Latin *puls*, and our English *pulse*, as a general appellation for the seeds of leguminous plants. The kinds most common in Syria are the white horse-bean and the kidney-bean. The paintings of Egypt shew that the bean was cultivated in that country in very ancient times. It is stated by Herodotus that beans were held in abhorrence by the Egyptian priesthood, and that they were never eaten by the people. But, as they were nevertheless cultivated, the intimation of Diodorus, that the abstinence from beans was not general, is more than probable, though it is not likely that they formed so considerable an article in the diet of the poorer people as they do at present in the same country. It will be observed that the prophet is directed to make his bread with beans, dhourra, lentiles, and other coarse, inferior matters, mixed with wheat, to shew that wheat should become too costly to be used alone, and to express the shifts to which the besieged people should be driven. Thus the Romans were in the habit of mixing the meal of the bean with that of corn-grasses, in times of scarcity, and the practice has been imitated in modern times. The present passage shews the antiquity of this resource.

'*Millet.*'—The millet is the *Panicum miliaceum* of Linnæus, and is a kind of grass, which has a most extensive cultivation for the sake of its nutritive seeds. *Panicum* is from *panis*, 'bread,' and shews in what estimation it was held by the ancients. There is also another species which is called *Panicum Italicum* and *Setaria*. It is an annual, in the warmer parts of Europe, and produces a seed that is smaller than the foregoing species. The original word, in the present instance, is דֹּחַן *dokhan*, and may very possibly have been the *dhourra*, or *holcus sorghum*, of which we give a representation, and which is now so extensively cultivated and used in Palestine, Syria, Arabia, Egypt, Nubia, etc.; being in some of these countries the principal food of the lower classes. It is sometimes called the 'greater millet,' though belonging to a different genus. All these grasses have large spreading clusters of flowers at the top of the stem, and present a curious appearance to the eye that has been accustomed to regard wheat as the staff of life. In Egypt three harvests of the dhourra are obtained in one year; in other places two or one only, according to circumstances. The stalks grow very high. In the countries south of Egypt, the same species that is there cultivated often rises to the height of from sixteen to twenty feet. In those countries wheat is scarcely known; and dhourra forms the principal product of the ground, and the chief food of man and beast. Besides being made into bread, much of it is also consumed in the form of pap, seasoned with salt; and sometimes the grains are boiled and eaten



HOLCUS SORGHUM.

like rice. The poorer inhabitants of Arabia have little other food than the dhourra-bread, which, from its coarseness, is seldom much liked by Europeans, till necessity accustoms them to it. The usual way of preparing it in Arabia is by kneading it with camel's milk, oil, butter, or grease. Niebuhr says he could not eat of it at first, and that he should have preferred to it the worst bread he had ever eaten in Europe. But the people of the country, being used to it, prefer it to barley, which they think *too light*.

Notwithstanding its present extensive use, it might be and has been questioned whether the dhourra was so early cultivated in the south-west of Asia as the time of Ezekiel. On this subject we have however no doubt. The dhourra does still also bear the Scriptural name of *dochen* or *dokhen*. Wilkinson, in his enumeration of the products of ancient Egypt, as evinced by paintings and seeds preserved in the ancient tombs, mentions dhourra, wheat, beans, lentiles—all of which are specified in this verse. In another place, after having spoken of wheat, he says, 'Another species of grain, with a single round head, was plucked up by the roots, but formed, in the Thebaid at least, a much smaller proportion of the cultivated produce of the country. Its height far exceeds the wheat, near which they represent it growing; and its general appearance cannot better answer to any of the order of gramina than to the sorghum, or Egyptian dhourra.' He adds, in a note, that of the fifteen species of *holcus*, five at least appear to be natives of Egypt: and



COLLECTING OF DUNG FOR FUEL.

that there seem also to be two unnoticed varieties. In another place this writer expresses his full conviction that the *Holcus sorghum* was grown in ancient Egypt.

15. '*Cow's dung for man's dung.*'—The command, in the first instance, to use dung, implies that the siege should be of such duration that the supply of firewood in the town would be exhausted, and, being precluded from having more from the country, the inhabitants must necessarily resort to dung to prepare such miserable food as remained to them. In such cases, and in all cases where wood is scarce, animal dung, and especially cow's dung, is much employed in the East. But the command to use human dung intimates, further, that not only was the wood exhausted, but that no animal dung could be obtained, probably because all the animals in the town had been killed for food, or had perished for want of nourishment. Thus, as cow-dung is a common resource in the East, the command to use that at first would not have conveyed that intimation of distress which is involved in the other direction.

There is sufficient intimation that the Hebrews sometimes employed animal dung for fuel; but this could not generally have been the case in a country so tolerably well wooded as Palestine appears to have been. But in some regions of Western Asia, where wood is scarce, it forms the common fuel; and, as the supply of this is often inadequate to the occasions of the people, great anxiety is exhibited in collecting a sufficient quantity, and in regulating the consumption. In winter we have seen it used in the best rooms of some of the most respectable houses in towns of northern Persia; and while travelling through the same country, and some parts of Media and Armenia, when we formed our camp near the villages, all the children who were old enough would come out with baskets and wait long and patiently to receive all the animal dung that occurred, to secure which there was often much rushing, contention, and violence among the numerous claimants for its possession. Cow-dung is deemed much preferable to any other; but all animal dung is considered valuable. When collected it is made into cakes, which are stuck against the sunny side of the houses, giving them a curious and rather unsightly appearance. When it is quite dry and falls off, it is stored away in heaps for future use. It is much used for baking, being considered preferable to any other fuel for that purpose, as it is by the villagers in Devonshire. In the East, they either heat with it the portable oven, or iron plate, or else lay their cakes upon the fire of dung. A very common resource, in the want of a plate or oven, is to form the dough into balls, which are placed either among live coals or into a fire of camel's dung, and covered over till penetrated by the heat. The ashes are then removed and the bread eaten hot, with much enjoyment by the natives; but it sometimes contracts a flavour and appearance which is not pleasant to Europeans. It seems very probable that it was such cakes or balls, baked in immediate contact with the fire, which the prophet intended to provide, and which made him the more abhor the idea of employing human dung for the purpose. Our cut (from the great work on Egypt) shews the process followed in Egypt, which is precisely the same that we have described. Two females bear on their heads the baskets made of date-leaves, full of what they have collected, while another makes the dung-cakes by breaking up the dried dung, and compounding it with a little water, chopped straw and dust.

CHAPTER V.

1 *Under the type of hair,* 5 *is shewed the judgment of Jerusalem for their rebellion,* 12 *by famine, sword, and dispersion.*

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair.*

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy [1]skirts.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers [2]shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish *thee;* [3]neither shall mine eye spare, neither will I have any pity.

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a [4]reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken *it.*

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your [5]staff of bread:

17 So will I send upon you famine and [6]evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it.*

1 Heb. *wings.* 2 Levit. 26. 29. Deut. 28. 53. 2 Kings 6. 29. Lam. 4. 10. Baruch 2. 3. 3 Chap. 7. 4, 9. 4 Deut. 28. 37. 5 Levit. 26. 26. Chap. 4. 16, and 14. 13. 6 Levit. 26. 22.

Verse 1. '*A sharp knife....A barber's razor.*'—The word rendered 'a sharp knife' is a general one denoting a sword, a knife, and other cutting instruments. Newcome has 'a sharp tool,' Boothroyd, 'a sharp instrument;' and some of the ancient versions understand a sword to be intended, and that the second clause does not define it to be a barber's razor, but describes it as sharper than a barber's razor. The word rendered 'razor' (תַּעַר *ta'ar*) is of more limited application to a sharp knife or a razor for shaving. As the Jews allowed their beards to grow, and did not *habitually* shave their heads like the modern Orientals, there could have been little occasion among them for the use of the razor. Perhaps the allusion in Isa. vii. 20, to 'a razor that is hired,' suggests that the suitable implements were so uncommon as to be hired from the persons who possessed them, on those occasions of mourning when it was usual to shave the head; or, as possibly, that there were professional barbers, little as their services were generally required—the employment of the hired barber being perhaps involved in the hiring of the razor. The

operation of shaving the head was probably performed much in the same manner as is now usual in the East, and a representation of which has been given under Judges xvi. The facility with which this operation is performed by the Oriental barbers, and the soothing sensation which is experienced by the patient, have been described by most travellers whose experience enabled them to do so. The operator rubs the head gently and comfortably with his hand, moistened with water. This he does a considerable time; and then applies the razor, shaving from the top of the head downward. The instrument is generally rude, and not remarkably sharp, as compared with our own: but in consequence of the previous handling of the head, the hair is removed with such extreme ease that the process is scarcely felt, or felt only as an agreeable sensation, by the person subject to it, and who is not roused by it from the gentle slumber into which he may have been soothed by the preceding part of the operation.

CHAPTER VI.

1 *The judgment of Israel for their idolatry.* 8 *A remnant shall be saved.* 11 *The faithful are exhorted to repent their calamities.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward the [1]mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your [2]images shall be broken: and I will cast down your slain *men* before your idols.

5 And I will [3]lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite [4]with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

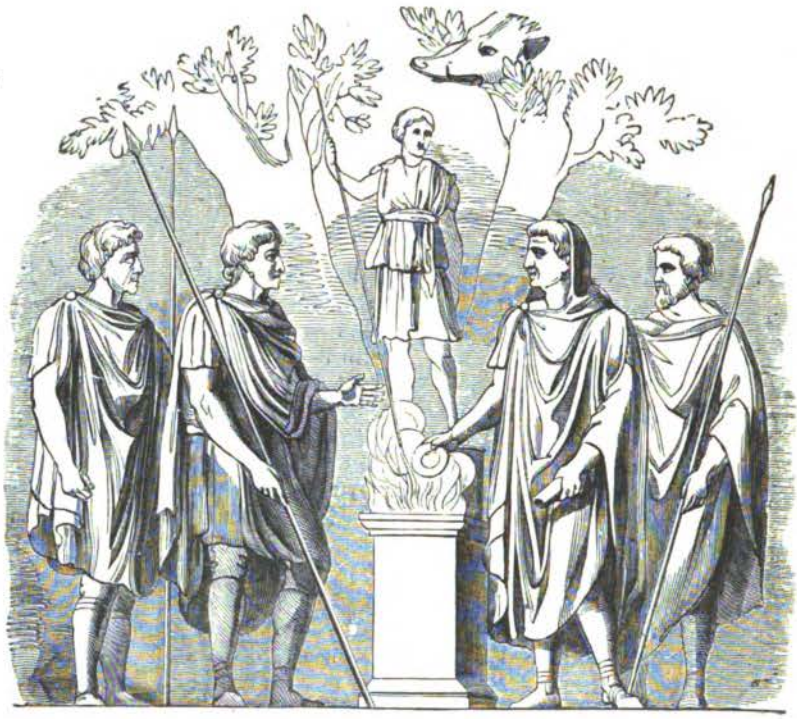
13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, [5]more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

1 Chap. 36. 1. 2 Or, *sun images*, and so verse 6. 3 Heb. *give*. 4 Chap. 21. 17.
5 Or, *desolate from the wilderness*.

Verse 11. '*Smite with thine hand and stamp with thy foot.*'—This was probably to smite the thigh with the hand, which we know to have been an action of grief (Jer. xxxi. 19; Ezek. xxi. 12). Stamping with the foot is not elsewhere mentioned as an expression of feeling; but it probably denoted indignation. Grief with indignation are the feelings obvious to the occasion, and which the text indeed expresses.

13. '*Did offer sweet savour to all their idols.*'—It was a very common act of worship, in all countries, to offer incense to all descriptions of idols. We have already spoken of incense and incense offerings under Exod. xxx.; and as a suitable illustration of the present text, which mentions the offering of incense to idols, we here introduce an engraving representing the emperor Trajan offering incense to Diana. It is copied from a bas-relief upon the arch of Constantine, many of the sculptures on which were taken from that of Trajan. This illustration is the more appropriate as Diana answered to that 'queen of heaven' (the moon), for burning incense to whom the apostate Hebrews are severely reproached by the prophets.



BURNING INCENSE: Trajan offering Incense to Diana.—From the Arch of Constantine.

CHAPTER VII.

1 *The final desolation of Israel.* 16 *The mournful repentance of them that escape.* 20 *The enemies defile the sanctuary because of the Israelites' abominations.* 23 *Under the type of a chain is shewed their miserable captivity.*

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will [1]recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it [2]watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the [3]sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense [4]thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their [5]multitude, nor of any of [6]theirs: neither *shall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that

[1] Heb. *give.* [2] Heb. *awaketh against thee.* [3] Or, *echo.* [4] Heb. *upon thee.* [5] Or, *tumult.* [6] Or, *their tumultuous persons.*

which is sold, [7]although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself [8]in [9]the iniquity of his life.

14 They have blown the trumpet, even to make all ready: but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All [10]hands shall be feeble, and all knees shall [11]be weak *as* water.

18 They shall also [12]gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be [13]removed: their [14]silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: [15]because it is the stumblingblock of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I [16]set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place:* for the [17]robbers shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and [18]their holy places shall be defiled.

25 [19]Destruction cometh; and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and [20]according to their deserts will I judge them; and they shall know that I *am* the LORD.

[7] Heb. *though their life were yet among the living.* [8] Or, *whose life is in his iniquity.* [9] Heb. *his iniquity.* [10] Isa. 13. 7. Jer. 6. 24. [11] Heb. *go into water.* [12] Isa. 15. 3, 3. Jer. 48. 37. [13] Heb. *for a separation*, or, *uncleanness.* [14] Prov. 11. 4. Zeph. 1. 18. Ecclus. 5. 8. [15] Or, *because their iniquity is* their *stumbling-block.* [16] Or, *made it unto them an unclean thing.* [17] Or, *burglers.* [18] Or, *they shall inherit their holy places.* [19] Heb. *cutting off.* [20] Heb. *with their judgments.*

Verse 16. '*Shall be on the mountains like doves of the valleys.*'—Newcome has, 'as moaning doves;' following the reading of Houbigant, founded on some Greek copies. This certainly makes a good sense; but so does the common reading, which therefore we see no reason to disturb. Paxton is mistaken in supposing the 'doves of the valleys' were necessarily tame ones; for the wild ones not only harbour in valleys, but in the trees around and in Oriental cities, and even in the courts of houses. These would naturally fly to the security and quiet of the mountains, when alarmed by the noise and confusion of war, supplying the very apt comparison which the prophet employs. Two pairs of wild doves harboured and reared their young in the palm-trees which grew in the court of the house in which the writer of this note resided at Baghdad; but they disappeared, as did others which had settled in the town, during the siege of the place by Ali Pasha—being doubtless frightened by 'the noise of war.' The flight of doves, under similar circumstances, to the clefts and caverns of the mountains, has supplied many allusions also to the heathen poets. Thus Homer describes the flight of Diana from the power of Juno's arm (Il. xxi. 493)—

'So, when the falcon wings her way above,
To the cleft cavern speeds the gentle dove,
Not fated yet to die.'—POPE.

CHAPTER VIII.

1 *Ezekiel, in a vision of God at Jerusalem,* 5 *is shewed the image of jealousy,* 7 *the chambers of imagery,* 13 *the mourners for Tammuz,* 15 *and the worshippers towards the sun.* 18 *God's wrath for their idolatry.*

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he [1]put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the

[1] Dan. 5. 5.

seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I [a]saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, [b]The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD'S house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 ¶ And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

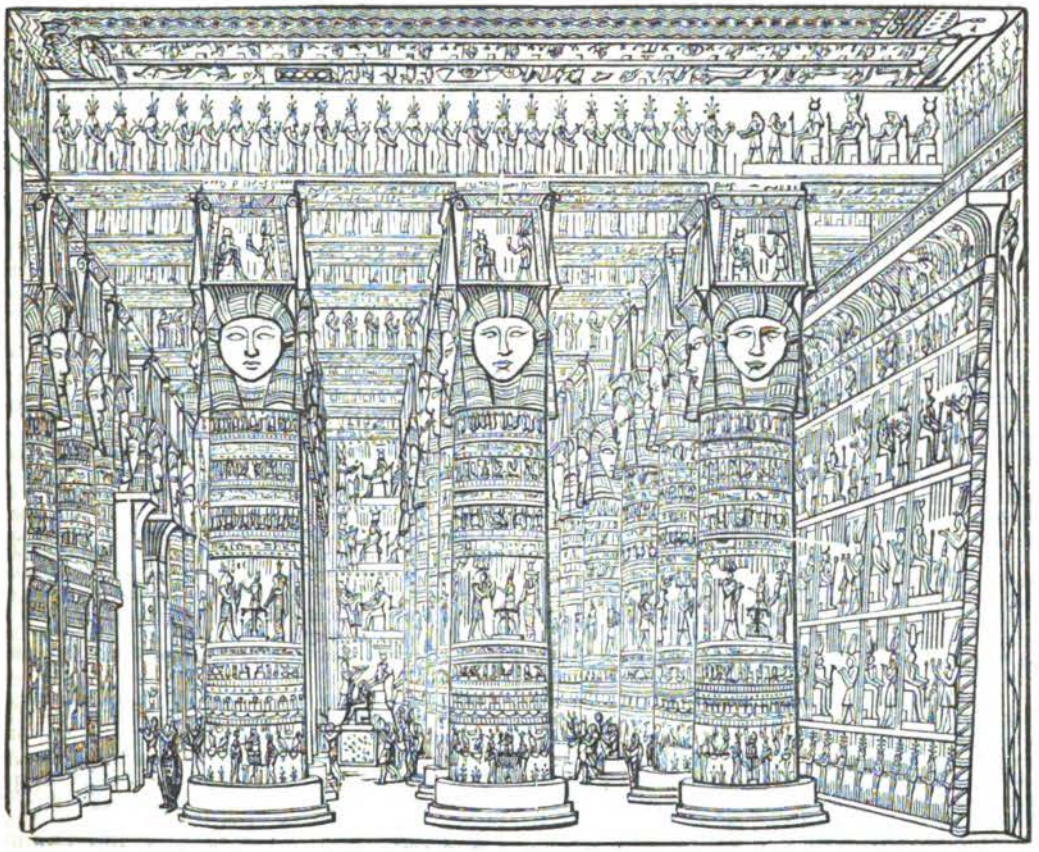
17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? [c]Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine [d]eye shall not spare, neither will I have pity: and though they [e]cry in mine ears with a loud voice, *yet* will I not hear them.

[a] Chap. 1. 23. [b] Chap. 9. 9. [c] Or, *Is there* any *thing lighter than to commit.* [d] Chap. 5. 11, and 7. 4. [e] Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Mic. 3. 4.

Verse 2. '*Amber.*'—The original (חַשְׁמַלָה *khasmalah*) is rendered ἤλεκτρον by the Septuagint; and this was certainly the Greek name for *amber*, but it was also the name of a very precious metal, so called from being of the colour of amber. The question is, which of the two is intended? The general opinion is perhaps in favour of the *metal* called *electrum*, and which we may therefore describe as being composed of fine gold alloyed with one-fifth of silver. The brilliant lustre of this compound, and its paler colour, was considered to render it more agreeable to the eye, and in other respects preferable to pure gold. We have not, however, been able to meet with one good reason why *amber* itself should not be here understood. That amber becomes dim when it feels the fire is no reason at all, because the prophet does not say that what he saw was *amber*, but of the *colour* of amber; and as the electrum itself derives its name from being of the colour of amber, it seems far more reasonable to suppose that the reference is to the colour of the amber itself than to the colour of that which was distinguished for being *like* amber. We think there can be no reason to doubt that amber was known to the Hebrews. It is found in different parts of the world, but most abundantly on the shores of the Baltic. Without inquiring whether it might not have been obtained from sources known to the Hebrews, it will be enough to shew that it might have been obtained through the Phœnicians, their neighbours; for Herodotus expressly says that amber was brought by that enterprising people from the northern sea, coupling which with the fact that the Baltic was always celebrated for its amber, we may gather that the Phœnician traffic extended even to that remote region. But indeed amber is also found in Spain, with which country the Phœnicians maintained extensive and intimate connections.

This beautiful substance is found floating on the coasts, particularly after tempests, having doubtless been detached from the shore or the submarine repositories; and it is also obtained from mines often far removed from the sea. When obtained from the latter source, the upper surface is composed of sand, under which is found a stratum of loam; below this is a bed of wood, partly entire, and partly changed into a bituminous substance, and under this occurs a stratum of an aluminous mineral in which the amber is found in lumps of various forms and sizes. This solid, hard, semi-pellucid substance is too well known to need description. On account of its beautiful yellow colour, its transparency, and the fine polish it receives, amber was anciently ranked among gems of the first class, and employed in all kinds of ornamental dress. The wax and honey yellow colours were most esteemed, not only on account of their beauty, but because they are more solid than the yellowish white varieties. This therefore may explain the particular colour of amber which the prophet had in view. The high esteem in which it was



'CHAMBERS OF IMAGERY.' Interior of the Portico of the Great Temple of Denderah.

held may be judged from Pliny's statement, that a small piece of wrought amber was more than equivalent to the price of a strong and robust slave. Its present uses for necklaces, bracelets, snuff-boxes, and other articles of luxury, is well known; and has long been highly valued in the East, as it is now in this country, for mouth-pieces of smoking-pipes, for which it is admirably adapted. The varieties of colour already mentioned are still those to which the preference is given.

3. '*The seat of the image of jealousy.*'—Much ingenious conjecture has been expended in the attempt to discover what false god this 'image of jealousy' represented. If any particular idol be intended, it seems impossible to ascertain what it was; but, as a mere conjecture, the opinion that it represented a personification of the sun or moon (Baal or Ashtaroth), seems the most probable. It will be recollected that the Lord is often described as 'jealous' at the idolatries of his people, and that idols are mentioned as the objects of his 'jealousy;' and therefore 'the image of jealousy' is to be understood of some idol by which the Divine jealousy was provoked. This chapter contains a lively representation of the principal forms of idolatry to which the Hebrews were addicted; and Bishop Warburton conjectures, with some reason, that the image of jealousy, which introduces the description, is idolatry itself personified and described as an idol.

10. '*Behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.*'—Here begins the description of the idolatries which the Hebrews borrowed from their neighbours. This first was unquestionably taken from the Egyptians. How exactly it describes the inner chambers and sanctuaries of the Egyptian temples, the tombs, and mystic cells, must be obvious to any one who has read the various descriptions and seen the representations which modern travellers have supplied. The walls are covered with representations, sculptured or painted in vivid colours, of sacred animals, and of gods represented in the human form, and under various circumstances, or in various monstrous combinations of the animal and human forms. These things *now* appear even more conspicuously in the tombs than in the temples, perhaps because the decorations of the latter have suffered more from the hand of man. And although the illustration to be derived from the existing temples is abundantly adequate to the elucidation of the prophetical description, that to be obtained from tombs is not to be regarded as something different and distinct; for we are to recollect that the Egyptian tombs and temples appear to have been closely connected in their origin, and that those of royal persons often formed in fact cells of the temple, being within its sacred inclosure; and there is every probability and some authority for the conclusion, which is also supported by the character of the decorations which many of them exhibit, that they were not *merely* tombs, but cells for the celebration of the darker mysteries and idolatries of a most debasing superstition. A pious traveller, the Rev. W. Jowett, who visited Thebes, quotes the present text as furnishing an exact description of the tombs found there, adding, 'The Israelites were but copyists, the master sketches being to be seen in all the ancient temples and tombs of Egypt.' In the following passage Mr. Salt graphically enumerates in verse the forms of creeping things, abominable beasts, and idols, which are portrayed upon their walls:—

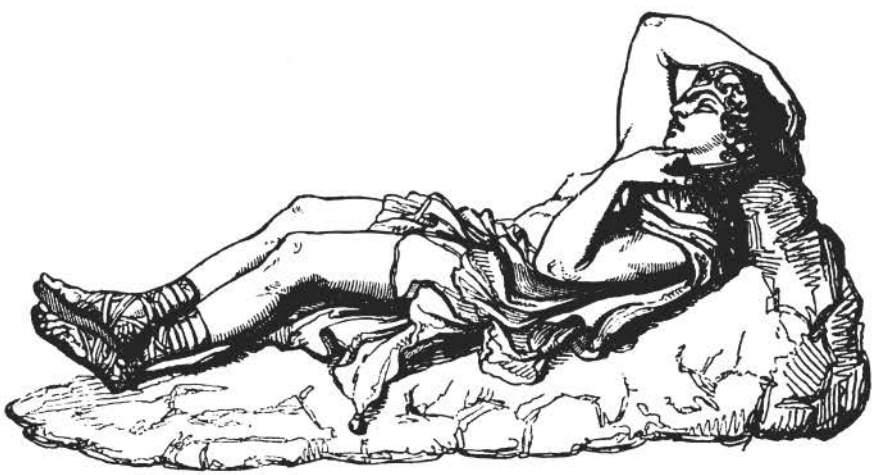
'And of such mystic fancies, in the range
Of these deep-cavern'd sepulchres are found
The wildest images, unheard of, strange,
Striking, uncouth, odd, picturesque, profound,
That ever puzzled antiquarian's brain;
Prisoners of different nations, bound and slain,
Genii with heads of birds, hawks, ibis, drakes,
Of lions, foxes, cats, fish, frogs, and snakes,
Bulls, rams, and monkeys, hippopotami,
With knife in paw, suspended from the sky;
Gods germinating men, and men turn'd gods,
Seated in honour with gilt crooks, and rods;
Vast scarabæi, globes by hands upheld
From chaos springing, 'mid an endless field
Of forms grotesque—the sphynx, the crocodile,
And other reptiles from the slime of Nile.'

'EGYPT,' in Hall's *Life of Salt*, vol. ii. p. 416.

Under 1 Kings vi. we gave a representation of the great temple at Edfou, with the view of suggesting some idea as to the possible general disposition of parts in Solomon's temple. Now this temple has precisely such a 'chamber of imagery' as the idolatrous Jews had at this time formed in that same temple at Jerusalem. The only means of access *now* afforded also suggests an analogy to the present text by which we were much struck when reading it in Madden's *Travels in Turkey, Egypt*, etc. The Arabs have a miserable village upon the roof of this temple; its sanctuary is blocked up with a dunghill; part of the splendid portico is converted into a stable, and the whole interior is so filled up with rubbish, that it is deemed impossible to enter. But an old man, to whose family the traveller had afforded medical relief, apprized him of a secret passage, which had never before been made known to any Frank, and through which he undertook to conduct him. 'Considerably below the surface of the adjoining buildings he pointed out to me a chink in an old wall, which he told me I should creep through on my hands and feet; the aperture was not two feet and a half high, and scarcely three feet and a half broad; my companion had the courage to enter first, thrusting in a lamp before him. I followed, and after me the son of the old man crept also; the passage was so narrow, that my mouth and nose were sometimes buried in the dust, and I was nearly suffocated. After proceeding about ten yards in utter darkness, the heat became excessive, breathing was laborious, the perspiration poured down my face, and I would have given the world to have got out; but my companion, whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet farther, and that I should find plenty of space. I joined him at length, and had the inexpressible satisfaction of standing once more on my feet. We found ourselves in a splendid apartment of great magnitude, adorned with sacred paintings and hieroglyphics.' The ceiling, which was also painted, was supported by several rows of pillars. How similar to this was the entrance of the prophet, through 'a hole in the wall,' to a similar chamber of imagery in the Lord's own temple! Our present engraving affords a view of one of the richest and best preserved of those Egyptian 'chambers of imagery' which the Hebrew idolators imitated.

14. '*Women weeping for Tammuz.*'—As the former description referred to forms of idolatry borrowed from the Egyptians, so this applies to another form derived from the Phœnicians; but which was however in many respects similar to the Egyptian worship of Osiris and Isis. We do not find any reason to doubt the correctness of the usual identification of this Tammuz with the being who is better known to most readers by the classical name of Adonis. The story seems to be a mixture of history and allegory, as most of the ancient mythological fables are—arising from the fact that most, perhaps all, of the beings to which they refer were once living persons, deified after death, and whose memories were made the types and symbols of some ordinary or extraordinary phenomena of nature. There are different versions of the story of Adonis: but as the one best known, that of Ovid, bears evident marks of alteration from the original Phœnician fable, to adapt it to classical notions, we shall, in the brief explanation which seems necessary, follow the version which is preferred by Selden, Marsham, and Le Clerc, as derived from Phurnutus and other mythologists. It will be seen that this story essentially identifies him with the Osiris of Egypt, and his wife Astarte with the Egyptian Isis.

Adonis was the son of Ammon, by Myrrha the daughter of Cinyras, a Phœnician king, whose residence was at Byblos. Myrrha, having given offence to her father, was banished, and withdrew, with her husband and infant son, into Arabia. After some stay there they went into Egypt, where, after his father's death, the young Adonis applied himself to the improvement of the Egyptians, teaching them agriculture and enacting many laws concerning the property of lands. There Astarte became his wife, and the greatest attachment subsisted between them. Adonis, having gone into Syria, was wounded by a wild boar in the forests of Mount Lebanon, where he had been hunting. Astarte thought his wound mortal, and manifested such an intensity of grief that the people believed him to be actually dead, and Egypt and Phœnicia made great lamentation for him. However, he recovered, and their mourning was then exchanged for the most rapturous joy.



RECUMBENT FIGURE OF ADONIS.—British Museum.

To perpetuate the memory of this event, an annual festival was instituted, during which the people first mourned bitterly for him as dead, and then abandoned themselves to joy for his restoration to life. The story adds that Adonis was in the end killed in battle, and his wife procured his deification. She continued to govern Egypt peacefully for many years; and after her death divine honours were paid to her also. Such, in brief, is the story of Adonis, which, thus told, is clearly but a different version of that of Osiris and Isis; and as these were in Egypt the representatives of the sun and moon, so were Adonis and Astarte in Phœnicia. We are also told that while the feast of Osiris was celebrated in Egypt, another like it was observed in Phœnicia for Adonis—first mourning and then rejoicing. Indeed, it is stated that the Egyptians, during their celebration of the festival, used to set upon the Nile an osier basket containing a letter, which by the course of the waves was conveyed to the coast of Phœnicia near Byblos, where it no sooner arrived than the people gave over their mourning for Adonis, and began to rejoice for his return to life. In fact, the circumstance, which was, both by the Egyptians and Phœnicians, celebrated with mourning succeeded by rejoicing, was, as acknowledged by themselves, the same thing differently typified—being the annual diminution and recovery of the power and glory of the sun; expressed in Egypt by the death and dismemberment of Osiris and the recovery of his scattered remains, and in Phœnicia, by the wound and revival of Adonis. It is no use to expound this story further, or to seek analogies, or to settle the discrepancies of different versions. Our only intention is to explain the object of the mourning which the prophet mentions, and concerning which all the versions agree. Lucian says he was a witness of the celebration of the festival in Phœnicia. There was a great mourning throughout the country—the people shaved their heads, smote themselves, and lamented bitterly, offering sacrifices to Adonis; but suddenly all was changed when the time came to celebrate his revival. We purposely omit to mention the atrocious obscenities which attended this celebration, and which, in the Divine view, rendered it a 'greater abomination' than even the deeds of the elders in their 'chambers of imagery.'

The name of Adonis was given to a river of Lebanon which was supposed to have been stained with his blood when wounded by the wild boar; and which was alleged annually to commemorate the event by renewing its discoloration. In fact, Maundrell describes the stream as of a surprising redness, when seen by him, owing, no doubt, as he explains, to a sort of red earth washed into its bed by the violence of the rains. We cannot forbear from citing, in conclusion, the lines in which Milton alludes to these circumstances:—

> ——'Thammuz came next behind,
> Whose annual wound in Lebanon allured
> The Syrian damsels to lament his fate,
> In amorous ditties all a summer's day;
> While smooth Adonis, from his native rock,
> Ran purple to the sea, supposed with blood
> Of Thammuz yearly wounded: The love-tale
> Infected Sion's daughters with like heat,
> Whose wanton passions in the sacred porch
> Ezekiel saw, when, by the vision led,
> His eye survey'd the dark idolatries
> Of alienated Judah.'—*Paradise Lost*, B. i., 446.

16. '*They worshipped the sun.*'—To this other leading form of idolatry to which the Hebrews were addicted, we have already given some attention under Job xxxi.

17. '*They put the branch to the nose.*'—This is not very intelligible. The Septuagint reads, And, lo, they are as 'sneerers' or 'mockers;' and this interpretation is justified by several Hebrew manuscripts, which, instead of the present זמורה *z'morah*, 'a branch,' have זמרה *zamrah*, which, in the Chaldee, signifies any noise indicative of scorn or contempt. So also equivalently in Aquila and Symmachus. Accordingly Newcome renders, 'They send forth a scornful noise through their nostrils;' and some of our elder translators took the same view. Those who prefer the present translation, think that the text alludes to a custom among the ancient Persians, who are said when they prayed to have held in their hands a small bundle of twigs, which was called in their language BORSAM, and which they held before their faces opposite the holy fire. It is also to be observed that the ancient heathen in the worship of their deities held forth branches of those trees which were dedicated to them; and it is with reference to this custom that Jerome and others explain the text.

CHAPTER IX.

1 *A vision, whereby is shewed the preservation of some,* 5 *and the destruction of the rest.* 8 *God cannot be intreated for them.*

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, [1]which lieth toward the north, and every man [2]a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn [3]by his side: and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and [4]set [5]a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in [6]mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay [7]utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were

[1] Heb. *which is turned.* [2] Heb. *a weapon of his breaking in pieces.* [3] Heb. *upon his loins.* [4] Heb. *mark a mark.* [5] Exod. 12. 7. Revel. 7. 3. [6] Heb. *mine ears.* [7] Heb. *to destruction.*

slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

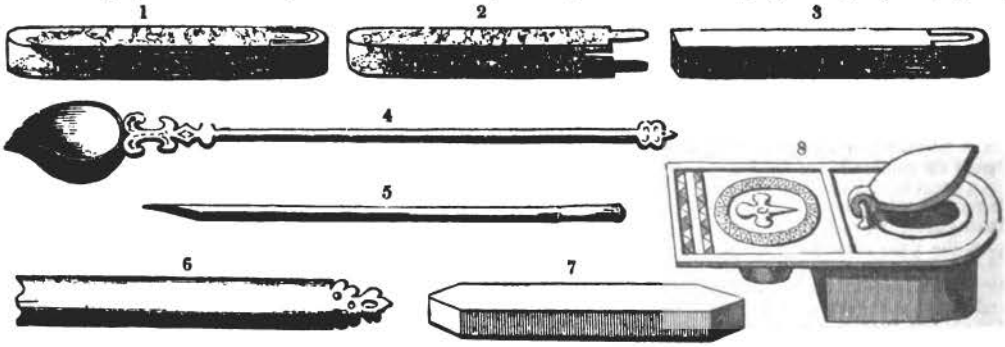
9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is [8]full of blood, and the city full of [9]perverseness: for they say, [10]The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine [11]eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, [12]reported the matter, saying, I have done as thou hast commanded me.

[8] Heb. *filled with.* [9] Or, *wresting of judgment.* [10] Chap. 8. 12. [11] Chap. 5. 11, and 7. 4, and 8. 18. [12] Heb. *returned the word.*

Verse 2. '*With a writer's inkhorn by his side.*'—It is still the custom in the East to wear the inkhorn stuck in the girdle. Scribes carry them constantly in their girdles, and ministers of state wear them in the same manner as symbols of their office. The form of these receptacles is adapted to this custom, as will appear by our present engraving. That in most general use is a flat case, about nine inches long by an inch and a quarter broad and half an inch thick, the hollow of which serves to contain the reed pens and penknife. It is furnished at one end with a lid attached by a hinge. To the flat side of this shaft, towards the end furnished with the lid, is soldered the ink-vessel, which has at the top a lid with a hinge and clasp, fitting very closely. The ink-vessel is usually twice as heavy as the shaft. The latter is passed through the girdle, and is prevented from slipping through by the projecting



PERSIAN INSTRUMENTS OF WRITING.

1. Kalmdân, or Case for Pen and Ink; 2, 3. Parts of the same, separate, *i.e.* 3. drawn out of 2.; 4. Spoon for watering the ink; 5. Pen, formed of a Reed; 6. Thin piece of Horn, on which the Pen is mended; 7. Whetstone; 8. Ink-holder, with a compass.

ink-vessel. The whole is usually of polished metal, brass, copper, or silver. The case for pens and ink is worn in the same manner by the Persians, but it is very different in its form and appearance. It is a long case, eight or nine inches long, by about one and a half broad, and rather less in depth, rounded at each end. It is made of paper, stiff as board, and the whole exterior is japanned and covered with richly coloured drawings. This case contains another, which fits it exactly, and may be considered as a long drawer; it is of course uncovered at top, and slips into the outer case at one end, so that it can be easily drawn out, wholly or partially, to give access to the contents. These are shewn in our engraving, and furnish an interesting



MODERN EGYPTIAN WRITING-CASE AND INSTRUMENTS.

exhibition of the utensils required by an Oriental writer. First there is the ink-stand, which is so put into the case that it is the first thing that offers when the drawer is pulled out. It is of brass or silver, the upper surface being sometimes ornamented with mother-of-pearl and other materials; and is sometimes furnished with a small magnetic needle (as in our specimen), under a glass, to enable the proprietor to find the direction of Mecca when he prays. Then there is a little spoon, from which water is dropped into the inkstand, for the purpose of diluting the ink when become too thick or dry. The case also usually contains four or five pens of reed, whence the whole is called a 'pencase,' rather than an 'inkstand.' As these pens are too thick-pointed to be nibbed on the nail, after our fashion with quill pens, a thin piece of horn is provided, on which the pen is laid for the purpose. These are the more essential articles, but often a small whetstone is added, and also a pair of scissors for clipping paper. The former we have given, but not the latter. Of these two sorts of 'inkhorns,' so to call them, the first is best adapted to be worn in the girdle, but the Persian is certainly more light and elegant, and at least equally convenient with reference to its proper use; but neither of them is at all suited for such thin inks as we employ. It may be difficult to say which of them the 'inkhorns' of the Hebrews most resembled; but from its being worn in the girdle it was doubtless something of the same kind.

4. '*Set a mark upon the foreheads of the men.*'—See the note on Lev. xix. 28. There is no difficulty in perceiving that the object of this was to distinguish those who had the mark in the forehead, as the Lord's servants and the objects of his peculiar care. Compare Rev. vii. 3, and other texts indicated in the margin. The ancient customs in this matter, and which still subsist in different parts of the world, exceedingly well illustrate all the passages of Scripture which refer to the subject. Bond servants, or

slaves, were not only marked upon the forehead as a punishment for offences or for attempts to escape from servitude, but to distinguish them as the property of their masters, to deter them from running away, or to facilitate their recovery if they should do so. The mark usually consisted of the name or some peculiar character belonging to the master. It was also a custom, but perhaps not a general one, to mark soldiers in the same manner, only they bore their marks on the hand, not on the forehead, just as our sailors like to have marks impressed upon their arms. Hence also the votaries of some of the gods were marked with signs, intended to denote that they were the devoted servants and worshippers of the god whose symbols they bore. Sometimes they contained the name of the god, but as often his particular symbol, as the thunderbolt of Jove, the trident of Neptune, the ivy of Bacchus, and so on; or else they marked themselves with a mystical number, whereby the name of the god was understood to be described. Thus the sun, which was signified by the number DCVIII., is said to have been represented by the two numeral characters, XH. It is well to explain this here; but it will be observed that in Rev. xiii. 16, 17, all these different methods are more distinctly enumerated:—'He causeth all . . . to receive a mark in their *right hands* or in their *foreheads*; and no man might buy or sell save he that had the *mark* or the *name* of the beast, or *the number of his name*.' As tokens of devotement to the service and worship of particular idols, such marks are much mentioned by ancient writers as common in different nations. Lucian, for instance, says that the worshippers of the Syrian goddess distinguished themselves by particular marks either upon their hands or necks, and Philo and others allude to it as a very general custom. That the Christians soon adopted a modification of this custom by impressing the figure of the cross or the monogram of Jesus Christ upon their arms, we learn from Procopius and others: and that the custom in a modified form is still kept up by the Oriental Christians, Roman Catholics, and pilgrims to the Holy Land, we have already intimated. The marks were in ancient times formed either by the impress of a hot iron, or by the punctures of needles, afterwards rubbed over by a colouring powder or composition, as described in the note to Isa. xlix. 14; the process being the same as continues to be in use. The marks were indelible. See also the notes on Lev. xix. 28, and Isa. xliv. 5.

CHAPTER X.

1 *The vision of the coals of fire, to be scattered over the city.* 8 *The vision of the cherubims.*

THEN I looked, and, behold, in the [1]firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill [2]thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD [3]went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

5 And the [4]sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub [5]stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a [6]beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole [7]body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, [8]it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from

[1] Chap. 1. 22. [2] Heb. *the hollow of thine hand.* [3] Heb. *was lifted up.* [4] Chap. 1. 24. [5] Heb. *sent forth.*
[6] Chap. 1. 16. [7] Heb. *flesh.* [8] Or, *they were called in my hearing, wheel,* or *galgal.*

the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit [9]of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel *was* over them above.

20 This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

[9] Or, *of life.*

CHAPTER XI.

1 *The presumption of the princes.* 4 *Their sin and judgment.* 13 *Ezekiel complaining, God sheweth him his purpose in saving a remnant,* 21 *and punishing the wicked.* 22 *The glory of God leaveth the city.* 24 *Ezekiel is returned to the captivity.*

MOREOVER the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, [1]*It is* not [2]near; let us build houses: this *city is* the caldron, and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: [3]for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where

[1] Or, It is not for us to build houses near. [2] 2 Pet. 3. 4. [3] Or, which have not walked.

ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And [a]I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

24 ¶ Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

[a] Jer. 32. 39. Chap. 36. 26.

Verse 3. '*The caldron.*'—Pots of strong earthenware were doubtless used, to a considerable extent, among the poorer Hebrews, for boiling their food; but those of the wealthier people were probably of metal, and copper seems to be more likely to have been used than any other metal, iron being comparatively rarely used in Western Asia, less from any natural scarcity than from the greater difficulty of working it. None of the utensils, either of the tabernacle or temple, were made of iron; a vessel or pot of that metal does not once occur in Scripture—the 'iron pan' of ch. iv. 3, having been shewn to be an 'iron plate.' Egypt is indeed described figuratively as an iron furnace; but this allusion refers not to a culinary vessel. The most definite circumstance is that the 'pots,' and even the 'shovels' for the use of the temple, were of 'bright brass;' by which we may perhaps understand fine copper. The kitchen utensils which have been found at Herculaneum and Pompeii are mostly of bronze; and from the specimens which have been obtained, it would be difficult to say that our own culinary boilers exceed them in convenience, or equal them in elegance of form and workmanship. All the specimens we have seen are round, never oval; and they mostly rest upon feet, and are furnished with handles inserted into eyes or rings attached to the vessel. Some have ornamental mouldings and borders, with massive leaves and volutes below the rings for the handles, and some of the larger kinds, with thick handles, have eyes at the top of the handle, by which they were doubtless suspended by hooks over the fire. It is very possible that the Hebrew utensils of this kind were not inferior to these; for whatever may have been their own skill or taste in such matters, we are to recollect that they had models for their caldrons in those which were made for Solomon by Hiram of Tyre, the most skilful worker in metal of his time, and to whose people the useful arts of eastern Europe probably owed as much as did those of their neighbours in Asia.



EGYPTIAN CULINARY VESSELS.

CHAPTER XII.

1 *The type of Ezekiel's removing,* 8 *sheweth the captivity of Zedekiah.* 17 *Ezekiel's trembling sheweth the Jews' desolation.* 21 *The Jews' presumptuous proverb is reproved.* 26 *The speediness of the vision.*

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee [1]stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and

[1] Or, *instruments.*

thou shalt go forth at even in their sight, [2]as they that go forth into captivity.

5 [3]Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I [4]digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: [5]they shall remove *and* go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My [6]net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave [7]a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from [8]all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* [9]for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

[2] Heb. *as the goings forth of captivity.* [3] Heb. *Dig for thee.* [4] Heb. *digged for me.*
[5] Heb. *by removing go into captivity.* [6] Chap. 17. 20. [7] Heb. *men of number.* [8] Heb. *the fulness thereof.* [9] 2 Pet. 3. 4.

Verse 4. '*Thou shalt bring forth thy stuff by day, as stuff for removing.*'—This is still done in caravan travelling. In all cases of travelling the goods and baggage are brought out towards the close of the day, and all arranged to be ready for the start in the early morning. The same happens when the season of the year and heat of the weather do not admit of travelling by day. The goods are still brought out in the afternoon to be ready for departure in the late evening. We think the former alternative is to be understood here, because it was near twilight, which points rather to a departure the next morning than the same evening; and in verse 8 we see that 'in the

morning,' instead of carrying out the symbolical action by departing, he proceeded to explain the purport of what he had already done.

7. '*I digged through the wall with mine hand.*'—With respect to walls, compare the notes on Job iv. 19, Prov. xxviii. 3, and Isa. xxx. 13. In the first of these notes the class numbered 2 answers exactly to the cob-walls of Devonshire, which form the subject of an interesting paper in No. CXVI. of the *Quarterly Review*. These walls, formed of earth and straw well beaten and trodden together, and raised upon a foundation of stone or brick, were very ancient and are still very common in the East; and, as observed in the note to which we refer, explain what is meant by *digging* through walls. To the brief intimation there given, we may as well add the somewhat larger remark in the recent *Quarterly Review*;—'Ezekiel, of all the prophets best acquainted with the customs of the Phœnicians—of which the thirty-seventh chapter is a proof—when speaking of breaking through a wall, invariably uses the word "dig through," διορυττειν,—"I digged through the wall with mine hand" (Ezek. xii. 7); this would be impossible in the case of a stone or brick wall, but by no means so as to one of cob. The identical expression is used twice by our Saviour himself in the sixth chapter of St. Matthew, "Lay up for yourselves treasures ...where thieves do not break through and steal"—ὅπου κλέπται μὴ διορύσσουσιν, where thieves "do not dig through." In fact, the common Greek term for a housebreaker was τοιχωρυχος, a wall-breaker. Therefore the author of that most ancient book, Job, in the fourth chapter, adverts to the little trust to be placed in those "who dwell in houses of clay, whose foundation is in the dust, who are crushed by the moth." A very high authority has suggested, that by the moth is meant the white ant. It is clear that some sort of those destructive insects are alluded to, which so notoriously harbour in walls of clay, that is, of cob.'

13. '*I will bring him to Babylon...yet shall he not see it, though he shall die there.*'—The prophet Jeremiah foretold of Zedekiah that his eyes should behold the eyes of the king of Babylon; and here Ezekiel predicts that he should not see Babylon though he should die there. We are informed by Josephus, that the king, thinking these prophecies contradicted each other, gave no credit to either. But both proved true; for, being taken captive and carried to Riblah, he there saw Nebuchadnezzar, and then his eyes were put out, and he was sent to Babylon, where he remained for the rest of his life; so that he saw not that city though he died in it.

CHAPTER XIII.

1 *The reproof of lying prophets,* 10 *and their untempered morter.* 17 *Of prophetesses and their pillows.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto [1]them that prophesy out of their own [2]hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the foolish prophets, that [3]follow their own spirit, [4]and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the [5]gaps, neither [6]made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the [7]assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord GOD.

10 Because, even because they have seduced my people, saying, [8]Peace; and *there was* no peace; and one built up [9]a wall, and, lo, others daubed it with untempered *morter:*

11 Say unto them which daub *it* with untempered *morter,* that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *morter,* and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter,* and will say unto you, The wall *is* no *more,* neither they that daubed it;

16 *To wit,* the prophets of Israel which prophesy concerning Jerusalem, and which

[1] Heb. *them that are prophets out of their own hearts.* [2] Jer. 23. 16. [3] Heb. *walk after.* [4] Or, *and things which they have not seen.* [5] Or, *breaches.* [6] Heb. *hedged the hedge.* [7] Or, *secret,* or, *counsel.* [8] Jer. 6. 14. [9] Or, *a slight wall.*

see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Woe to the *women* that sew pillows to all [10]armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls [11]to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, [12] [13]by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

10 Or, *elbows.* 11 Or, *into gardens.* 12 Or, *that I should save his life.* 13 Heb. *by quickening him.*

Verse 10. '*Daubed it with untempered mortar.*'—The Targum and Vulgate seem to understand this not of plaster but of the cement used in uniting the materials of the wall, rendering it, 'clay without straw'—clay and straw, well mixed together, being correctly understood to have been the common cement of eastern buildings, as it still is in the East. If this view be correct, it will of course imply that the wall was not built with wet cob, which requires no cement; but with dry cob, or clay and straw worked well together and formed into masses which are dried before employed in building; or else common sun-dried or kiln-burnt bricks, or even stone. We rather incline to this view of regarding the 'mortar' here rather as cement than plaster. However, there is no reason to question that the Hebrews did at least sometimes plaster their walls. The most common in the East is made with the same materials as the cob walls, sun-dried bricks and mortar—namely, clay and straw mixed together—the straw, such as they give to their cattle, chopped and beaten small, and serving the same purpose as the ox-hair which our plasterers mix with their plaster. This, to be good, requires to be well tempered, which is generally done by long-continued treading or beating. This is much used for the exterior of walls of humbler materials; but it will only do for dry countries, as the rain acts upon it very much, causing it to peel away, or else wearing it off; whence



FINE LIME-GRINDING MILL AT CAIRO



MODERN ORIENTAL PLASTERERS AT WORK.—Shewing some of the Operations in tempering Plaster.

the prophet mentions an 'overwhelming shower' as the agent of its destruction. We have seen the *interiors* even of houses above the common sort, with no other plastering than this. Lime is, however, sometimes mixed with the clay and straw, and for certain purposes—such as the external coat of an interior plastering—simple lime plasters, such as our own, are sometimes employed. When lime is largely used alone, or in a large proportion with certain earths, the tempering is usually performed either by beating with sticks, or by the turning of a wheel or roller, in much the same manner that our brick-makers prepare their clay. This work is, as in the parallel case, done by a horse or other animal. It would be to little purpose to mention all the materials and preparations of plasters for different applications, such as the coating of walls, the covering of the terraced roofs, and the lining of baths, tanks, and pools. Some kinds, generally used in a semi-liquid state, set very hard and last long; and it is well understood that great pains must be taken to temper that required to resist wet. In the way of tempering, perhaps nothing affords a stronger manifestation of persevering and patient labour than the long-continued and repeated beatings to which the Orientals subject the plaster (of lime, ashes, and straw) which is more especially intended to resist wet, and which does most effectually answer that purpose.

18. '*Women that sew pillows to all armholes.*'—The verse is confessedly a very difficult one. In the present clause, the words rendered 'armholes' (אַצִּלֵי יָדָי *atztzilai yadi*) mean 'the juncture of the arms,' and may be applied not merely to the shoulders or armholes, but to the elbows, or even the wrists; and, as 'elbows' seems most intelligible in this context, and is preferred by the Septuagint and Vulgate, as well as given in our margin, we would here so understand it. And then, as to the sewing or applying pillows to the elbows, we are disposed to think that it refers to some custom with which we are not acquainted, and for want of knowing which the passage



USE OF PILLOWS OR CUSHIONS.—Modern Oriental.

cannot be well understood. However, the nearest approach to a reasonable explanation seems to be derived from a reference to the fact, that the Orientals, when they wish to be at their ease, sit, lounge, or recline on or against various kinds and qualities of rich pillows or cushions; and, as the evil woman in the Proverbs alludes to the costliness and richness of those which belonged to her divan or 'bed,' among the circumstances by which she sought to seduce 'the young man void of understanding' to her snare, it is not unreasonable to suppose that something of the same kind may be here intended, since it appears that females of loose character are alluded to in this, as they certainly are in the other instance. It is not impossible that the women *here* mentioned were false prophetesses, or female votaries of 'the queen of heaven,' and that the prophet has in view the arts which they employed to seduce the faithful to a participation in the impure rites which so disgracefully signalized her worship.

'*Kerchiefs upon the head of every stature.*'—The meaning of this seems to be, that they put kerchiefs upon the heads of females of every age (or stature) whom they had brought to join their society. But what this kerchief was, and what peculiarity made it instrumental 'to hunt (or seduce) souls' may be difficult to conjecture; perhaps it was merely a rich or peculiar veil or head-dress, which rendered their presence attractive; and possibly it did at the same time, by its shape or ornament, denote the profession or character of those who wore them, and which is, in the East, in all cases, more generally expressed by the head-dress than by anything else. It is clear that these women practised divinations, and pretended to deliver oracles, which contradicted the Divine prophecies—promising peace and safety where they predicted death and desolation. Joining this to the fact that Astarte was reputed to deliver oracles, and that, as appears from both Jeremiah and Ezekiel, the Hebrews—and particularly the women—were at this time greatly addicted to the worship of this idol, we may reasonably presume that these women were not only false prophetesses, but, as such, votaries of Astarte; and, if this be premised, the impurities practised by her worshippers may countenance the given explanation concerning the 'pillows' and the 'kerchiefs;' and with reference to the latter we may add, that in the figures of Astarte there is always something remarkable about the head-dress. Macrobius describes her as represented by her worshippers in Mount Lebanon under the figure of an afflicted woman, *with her head covered*, and leaning upon her left hand, mourning for Adonis.

19. '*For handfuls of barley.*'—A proverbial expression for 'the humblest presents.'

CHAPTER XIV.

1 *God answereth idolaters according to their own heart.* 6 *They are exhorted to repent, for fear of judgments, by means of seduced prophets.* 12 *God's irrevocable sentence of famine,* 15 *of noisome beasts,* 17 *of the sword,* 19 *and of pestilence.* 22 *A remnant shall be reserved for example of others.*

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn [1]*yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him a [2]sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD [3]have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the [4]staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 [5]Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

15 ¶ If I cause noisome beasts to pass

[1] Or, others. [2] Deut. 28. 37. Chap. 5. 15. [3] 1 Kings 22. 23. [4] Levit. 26. 26. Chap. 4. 16, and 5. 16. [5] Jer. 15. 1.

through the land, and they [6]spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* [7]in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 ¶ For thus saith the Lord GOD; [8]How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

[6] Or, *bereave.* [7] Heb. *in the midst of it.* [8] Or, *Also when.*

Verse 14. '*Noah, Daniel, and Job.*'—The mention of those holy patriarchs, Noah and Job, does not require any explanation; but that Daniel, who was then living, and still a rather young man, should be joined with them in this manner may be pointed out as a most distinguished honour conferred upon that prophet. 'Daniel was taken captive in the third year of Jehoiakim. (Dan. i. 1.) After this Jehoiakim reigned eight years. (2 Kings xxiii. 26.) And this prophecy, as appears from chap. viii. 1, was uttered in the sixth year of Jehoiachin's captivity, who succeeded Jehoiakim, and reigned only three months. (2 Kings xxiv. 6, 8.) Therefore at this time Daniel had been fourteen years in captivity.' (Newcome.) At this time, as we may see from the history in the early chapters of his own book, he had been for many years the most conspicuous and remarkable man of the Hebrew nation then living, whether we regard his exalted piety, and the singular favour which the Lord had shewn unto him, or the high and influential place which he occupied at the Babylonian court. Is it not possible that the especial and singular mention of Daniel in this passage may have partly been intended to counteract an impression entertained by his countrymen, that his high station and great influence with Nebuchadnezzar rendered improbable, or would be successful in averting, those calamities which Jeremiah and Ezekiel foretold?

CHAPTER XV.

3 *By the unfitness of the vine branch for any work* 6 *is shewed the rejection of Jerusalem.*

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. [1]Is it meet for *any* work?

5 Behold, when it was whole, it was [2]meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have [3]committed a trespass, saith the Lord GOD.

[1] Heb. *will it prosper?* [2] Heb. *made fit.* [3] Heb. *trespassed a trespass.*

CHAPTER XVI.

1 *Under the similitude of a wretched infant is shewed the natural state of Jerusalem.* 6 *God's extraordinary love towards her.* 15 *Her monstrous whoredom.* 35 *Her grievous judgment.* 44 *Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judgments.* 60 *Mercy is promised her in the end.*

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy [1]birth and thy nativity *is* of the land of Canaan: thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water [2]to supple *thee;* thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee [3]polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 I have [4]caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to [5]excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

9 Then washed I thee with water; yea, I throughly washed away thy [6]blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images [7]of men, and didst commit whoredom with them,

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for [8]a sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them [9]to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

24 *That* thou hast also built unto thee an [10]eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine

[1] Heb. *cutting out*, or, *habitation*. [2] Or, *when I looked* upon thee. [3] Or, *trodden under foot*. [4] Heb. *made thee a million*. [5] Heb. *ornament of ornaments*. [6] Heb. *bloods*. [7] Heb. *of a male*. [8] Heb. *a savour of rest*. [9] Heb. *to devour*. [10] Or, *brothel-house*.

ordinary *food*, and delivered thee unto the will of them that hate thee, the [11]daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

31 [12]In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and [13]hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, [14]as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take [15]thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall [16]burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things;* behold, therefore I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and [17]thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, [18]as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore [19]I took them away as I saw *good*.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity,

[11] Or, *cities*. [12] Or, *in thy daughters is thine*, &c. [13] Heb. *bribest*. [14] Heb. *with judgments of*.
[15] Heb. *instruments of thine ornament*. [16] 2 Kings 25. 9. Jer. 52. 13. [17] Heb. *lesser than thou*.
[18] Or, *that was lothed as a small* thing. [19] Gen. 19. 24.

the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not [20]mentioned by thy mouth in the day of thy [21]pride,

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of [22]Syria, and all *that are* round about her, the daughters of the Philistines, which [23]despise thee round about.

58 Thou hast [24]borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for [25]daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

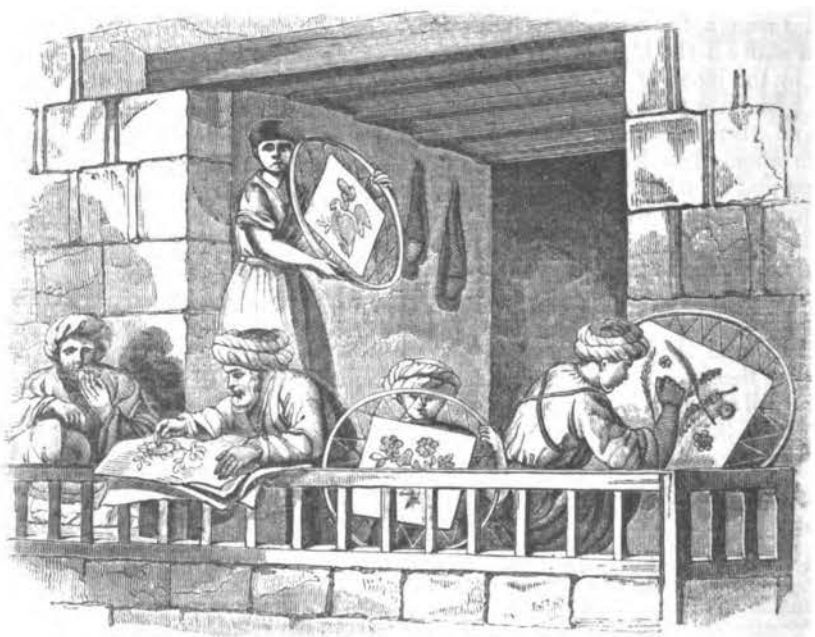
63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

[20] Heb. *for a report*, or, *hearing*. [21] Heb. *prides*, or, *excellencies*. [22] Heb. *Aram*. [23] Or, *spoil*. [24] Heb. *borne them*. [25] Galat. 4. 26.

Verse 3. '*Thy father was an Amorite, and thy mother a Hittite.*'—In the language of Scripture those are often said to be our parents whose manners ours resemble. Hence, the sense is, 'Thou boastest thyself to be of the seed of Abraham, and yet followest the abominations of the Canaanites.'

4. '*Thou wast not salted at all.*'—The treatment of new-born children, mentioned in this verse, consists of various acts—some of which are physically necessary, and are universally practised, while others are matters of usage; examples of which may be found in some countries, and not in others. The passage is interesting, as shewing what the customs of the ancient Hebrews were in this matter. According to R. Kimchi, all these acts were considered of such immediate necessity, that the traditions of the elders allowed them to be performed even on the sabbath-day.

As to the salting, it is said to have been performed either by sprinkling the infant with salt, or by using salt and water. The custom was by no means confined to the Hebrews; it was in extensive use, and is still preserved, in some parts of the East. The salting was considered to dry up all superfluous humours, to purify the body, and



MODERN EGYPTIAN EMBROIDERERS.

prevent putrefaction. Galen recommends the sprinkling of a little salt upon the infant, to render its skin more dense and solid.

8. '*I spread my skirt over thee.*'—This is described as an act of espousal, Ruth iii. 9, 'Spread, therefore, thy skirt over thine handmaid.' There is something analogous to this in the ceremonies of marriage or espousal in most eastern nations. Even among the Jews themselves, at the present day, the bridegroom throws over the bride the end or skirt of his thalith, to signify that he takes her under his protection. Mr. Roberts describes the same interesting custom as existing among the Hindoos. The bride is seated on a throne surrounded by matrons, having on her veil, her gayest robes, and most valuable jewels. After the *thali* has been tied round her neck, the bridegroom approaches her with a silken skirt (purchased by himself), and folds it round her several times over the rest of her clothes. A common way of saying he has married her, is, 'He has given her the *koori*,' he has



SPECIMEN OF ANCIENT EGYPTIAN EMBROIDERY.

spread the skirt over her. There are, however, those who throw a long robe over the shoulders of the bride, instead of putting on the skirt. An angry husband sometimes says to his wife, 'Give me back my skirt;' meaning he wishes to have the marriage compact dissolved. So the mother-in-law, should the daughter not treat her respectfully, says, 'My son gave this woman the koori, skirt, and has made her respectable, but she neglects me.' In Western Africa a more ample dress, consisting of a kind of skirt, from the waist to below the knees, distinguishes the married woman from the girl; and it is very common to say, when speaking of their husband, 'He gave them a cloth,' to denote that he took them when girls.



EMBROIDERING FRAME.—Modern Oriental.

10. '*Broidered work.*'—As we have on several occasions mentioned ancient and modern Oriental embroidery and embroidered dresses, we are now happy in affording the subject some pictorial illustration by adding three engravings. One, from the ancient Egyptian paintings, shews a lady attired in one of those rich embroidered dresses to which the Scripture itself has repeated allusion, and which have been duly noticed by ourselves. The other engravings shew the manner in which kerchiefs and other small pieces are embroidered by the modern Egyptians, where the finer specimens of this kind of work, intended for sale, are produced by men. In the example above the material is extended over a horizontal frame, at one side of which the embroideress sits and works—very similarly to the mode in which the same kind of work is executed by our own women at Nottingham and elsewhere.

— '*Shod thee with badgers' skin.*'—See the note on Exod. xxv. 5. Most of the details enumerated in this description of a rich female dress, have already been considered under different texts of Scripture. See, in particular, Isa. iii.

— '*Silk.*'—This is the only chapter in which the word (שֵׁשׁ *meshi*) occurs, which the generality of the Jewish interpreters, and most modern translators, understand to denote *silk*. But to this it has been objected, that silk was not likely to have been known to the Jews, since the Romans were not acquainted with it till the time of Augustus; and since, if it was known to them, it will be necessary to suppose an intercourse with China, which has always been regarded as the native country of silk, and from which only it is probable that raw silk could be obtained. The obscurity of the ancient intimations involves the subject in great uncertainty. For as those from whom the western nations obtained their silk made a great mystery of its origin and manufacture, the ancient writers give such intimations and explanations—made up of conjecture founded on some obscure hints which had, in the course of time, been collected—that it might be at times

doubtful whether they at all spoke of silk and the silk-worm, were it not that the later ancient writers, who lived when the article had become well known, continue to speak as obscurely as their predecessors about its origin.

The question may be narrowed a little by the observation—that it is not *necessary* to suppose that the Hebrews of Palestine had any knowledge of silk as a material of dress. If silk be intended in the present instance, it proves nothing on this point; for Ezekiel had spent many years in captivity to the Babylonians, and the question evidently is only, whether silk was known to that people. Indeed, that the question should be strictly limited to this, seems evident from the fact, that the word does not occur in any portion of Scripture written in Palestine. In estimating this probability, we are to recollect that Ezekiel himself, in the ensuing chapter (*v.* 4), calls Babylonia 'a land of traffic,' and Babylon 'a city of merchants.' This passage forms the text of Heeren's inquiry into the commerce of the Babylonians, to which it makes a most interesting commentary. Babylon was in fact a great commercial city, forming the entrepôt for the commerce of the countries to the east and west, being, from the advantages of its intermediate situation, upon a great navigable river opening to the gulf of Persia, an immense caravanserai, in which character it has in later days been, on a more humble scale, represented by Baghdad. Babylon was itself a place of great demand and consumption for all the luxuries of far countries; and hence such luxuries were sought by its merchants, or brought to them by the great mercantile people of the time; and that these luxuries included goods obtained on the shores of India, has already been intimated in the note on 2 Chron. xx. 36, to which we beg to refer the reader. It is quite true that *silk* does not occur in the list of the articles which was the object of the Indian trade; but that this list is very incomplete and unsatisfactory has been intimated in the note to which we refer. The country of silk, however, is not India, but China; the Indians themselves having been, down to a very modern date, supplied from that country. It is not, however, necessary to extend the voyages of the Babylonians, Phœnicians, or Arabians to China, in order to bring them into a condition to obtain silk. It is sufficient to suppose that they got it from the Indians, who, not only from a very obvious probability, but from historical intimations, would appear to have traded with China, and to have partially arrayed themselves with its silks. As worn by them, it could not fail to attract the attention of the traders from Western Asia, who would desire to obtain it, and did obtain it at an enhanced price, from the Indians, and sold it at a price still more enhanced at Babylon. Indeed, the scarcity of silk even in Roman times, and the prodigious price which it brought (weight for weight with gold), seems to demonstrate that it had passed through several hands, in its progress westward, and that the merchants did not immediately derive it from the country in which it was produced.

These conjectures would be of little positive worth were they supported by probabilities only. But, in fact, 'Assyria' (understood of Babylonia in the large sense) was the source from which the Romans continued to derive their silk even in the time of Pliny; and this is always mentioned, previously, as the country from which silk was brought; although the nations of Eastern Europe were not ultimately unaware that it came from a more remote country, which they called Serica, concerning which they had many absurd ideas, but by which China appears to have been vaguely understood. From this it will appear that the question as to the existence of silk in Babylonia is merely one of date, and although it may not be possible to find any positive statement to indicate its presence there at the time when Ezekiel wrote, there is every probability in favour of this conclusion; as, when we first find it in those intermediate countries, there is not the least intimation that it had there only newly become known; and we can come near enough to shew, that, if it had not been newly introduced, it must have been known there in the time of Ezekiel.

It is a remarkable fact, that the first persons who brought wrought silk into Europe were the Greeks of Alexander's army, which conquered the Persian empire, in which Babylon was then included. In other words, about 250 years after Ezekiel, silk is known to have been used in the dress of the Persians. Jahn even conjectures that the famous robe, which the Persians adopted from the Medes as a dress of honour, was of silk; and if so, as the luxury of the Medes was contemporary with that of the Babylonians, we should find silk on the frontiers of Babylonia even about the time of Ezekiel. Now, what was known to the Persians, and possibly to the Medes, was not likely to be unknown to the still more luxurious Babylonians, who moreover had access to the shores of the country where silk might be found; and should it be alleged that the Persians had greater facilities of obtaining silk by the land route from the frontiers of China, the effect will be the same, for we may be sure that the results of Persian, as well as of Arabian and Phœnician, commerce, found their way to the great mart of Babylon. As the Medes and Babylonians (or at least the latter) were luxurious and wealthy, and fond of rich dresses, it may well be supposed that they absorbed all the limited supply which reached them; and as the nations more west were less rich and of plainer manners, the merchants had no motive to carry the commodity to a more western market. This will shew that silk may long have been in use in Babylonia before it was known in Europe and on the western shores of Asia. It is a remarkable circumstance that silk first came to the west manufactured in cloth half silk; and it is said the plan was devised of unravelling the stuff, which was rewoven into cloth of entire silk. The only proper silk manufactures that we can find to have existed in the west, were those of the Phœnicians at Tyre and Berytus; which seems to shew that the Phœnicians not only possessed the trade in silk but the process of manufacture, which they carefully kept secret.

As the dress described in this chapter is intended to be of the richest materials, it might well be supposed that the prophet would mention silk, if silk were known to him. Silk continued to bear an astonishing high price down to a comparatively late period. Thus we find that silk was forbidden to be worn by men, under Tiberius. When they did wear it, silk formed only a part of the fabric, robes entirely of it being left to the women. It is numbered among the most extravagant luxuries or effeminacies of Heliogabalus, that he was the first man who wore a robe of entire silk; and the anecdotes are well known of the emperor M. Antonipus, who caused a silk robe which had become his property to be sold: and of the emperor Aurelian, who refused, on the ground of its extravagant cost, a silk dress which his consort earnestly requested from him. Such anecdotes have an emphasis here, where, by a figurative reference to the most rich and costly articles of dress then known, God describes the precious and glorious things with which he had invested the people he redeemed from the bondage and misery of Egypt.

12. '*A jewel on thy forehead.*'—This doubtless means a nose-jewel, as we have explained on former occasions. See the marginal reading.

13. '*Thou didst eat fine flour, and honey, and oil.*'—This probably means that the honey and oil were mixed with the fine flour to make cakes. Such are still made in the East, and are much liked. It may be, however, that cakes of fine flour were dipped in the honey or oil, this being also an Oriental custom of eating.

26. '*The Egyptians ... great of flesh.*'—This certainly cannot mean that the Egyptians were a corpulent, full-fleshed people, as some commentators imagine. Their climate is not favourable to corpulency; and among the thousands of figures of ancient Egyptians which occur in the remaining paintings and sculptures, a corpulent person is almost never seen. They appear to have been a light and active race of people. The word (בָּשָׂר *bashar*) 'flesh' is here, and in one or two other places, used, by an euphemism, to intimate what could not be plainly expressed, in describing the sensual character of the Egyptians.

CHAPTER XVII.

1 Under the parable of two eagles and a vine, 11 is shewed God's judgment upon Jerusalem for revolting from Babylon to Egypt. 22 God promiseth to plant the cedar of the Gospel.

AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had [1]divers colours, came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land, and [2]planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good [3]soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to the rebellious house, Know ye not what these *things mean?* tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath [4]taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, [5]*but* that by keeping of his covenant it might stand.

15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will [6]spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

[1] Heb. *embroidering.* [2] Heb. *put it in a field of seed.* [3] Heb. *field.* [4] Heb. *brought him to an oath.*
[5] Heb. *to keep his covenant to stand to it.* [6] Chap. 12. 13, and 32. 3.

Verse 2. '*A riddle.*'—We should now call it a parable or allegory, in which the king of Babylon is represented under the image of a great eagle, with great wings, etc., and the land of Judæa under the emblem of a vine.

3. '*A great eagle with great wings, longwinged, full of feathers, with divers colours.*'—The noblest of the eagles known in Palestine is the imperial eagle (*Aquila heliacus*), which is nearly allied to the golden eagle and is the species most common in Syria. It is distinguished from the others by a spot of white feathers in each shoulder. Antelopes, hares, and large birds are said to be its chief prey; and, like the golden eagle, it builds its nest upon the tops of the highest trees or steepest cliffs of the mountains. The Scripture contains many striking allusions to the eagle and its habits, which evince that it was well known in Palestine and Edom. Travellers notice the presence of eagles in these countries, but neglect to



IMPERIAL EAGLE.

record the species. It is well to assume that most of the Scriptural intimations apply to the imperial eagle, except in those passages where some precise intimation enables us to apply the reference to another species: and here we think that the epithet 'divers colours,' fixes the allusion to the imperial rather than to the golden eagle; for although the colours of the latter are not uniform, the white scapulars of the imperial eagle constitute a more marked diversity of colour than the other exhibits.

7. '*Another great eagle.*'—This was Pharaoh king of Egypt, with whom Zedekiah entered into an alliance; in consequence an Egyptian army came to his assistance, and raised the siege of Jerusalem. This beautiful parable, of the two eagles and the vine, is explained in the latter part of the chapter; and with this explanation, and a knowledge of the history of the last days of the Hebrew kingdom, no reader can fail to be struck by observing that, while every circumstance in the literal narrative is strictly appropriate to the subject of the parable, none of its details are irrelevant to the ulterior object, but are all made to adumbrate with inimitable effect the series of historical circumstances of which the parable is a shaded narrative.

It is interesting to find the eagle thus early made the symbol of imperial power, when we recollect how extensively it has since been employed for the same purpose. The strength and activity of this noble bird, its magnificent appearance, its exalted flight, and its far reaching and undazzled eye, have caused it to be regarded as the king of birds, and the fit emblem of royal power, in different nations and ages. We have noticed on a former occasion that an eagle with expanded wings formed the imperial standard of the Persians under Cyrus, very long before it became such among the Romans. In the present instance, while both the kings of Babylon and Egypt are described by this symbol, they are so discriminated as to shew that the power of Babylon was at that time greater and more entensive than that of Egypt. The Egyptian is only 'a great eagle, with great wings, and many feathers;'



GOLDEN EAGLE.

whereas the Babylonian is 'a great eagle, with great wings, long-winged, full of feathers, which had divers colours.' We may add that two species or varieties of eagles are manifestly chosen as the types of these two powers; and as we have little doubt that the two are the imperial and golden eagles, it would appear from the omission of the 'divers colours' which are pointedly given to the other eagle, that this one is the golden eagle. The general habits of this bird, as the text intimates, are the same as those of the other, its prey is of the same kind, and its nest of similar construction and situation.

4. '*A land of traffick . . . . . a city of merchants.*'—The land of the Babylonians and the city of Babylon are of course intended. See the note on ch. xvi. 10.

— '*That he might water it by the furrows of her plantation.*'—These are very picturesque images derived from a mode of irrigation by rills which we have already had occasion to mention, and one form of which is illustrated by the engraving given under 2 Kings xix. 21.

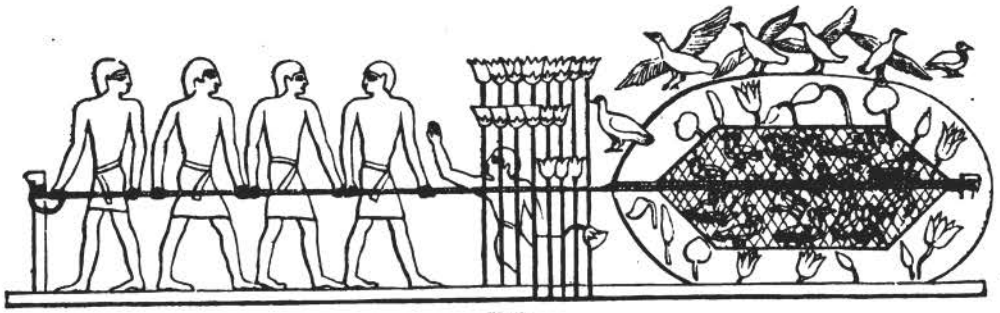


Fig. 1.

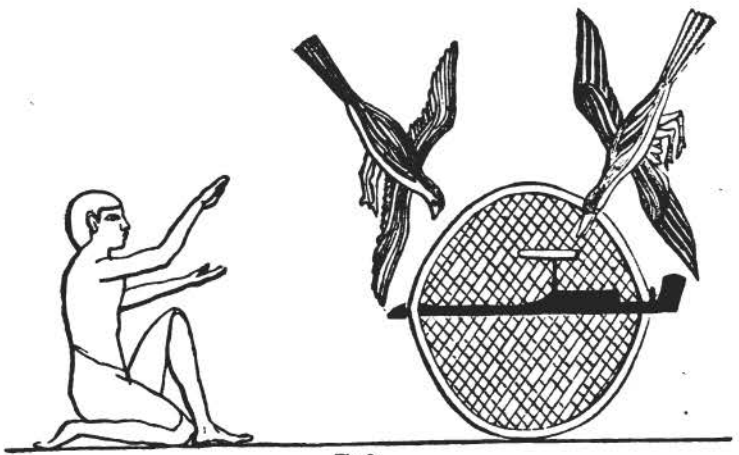


Fig. 2.

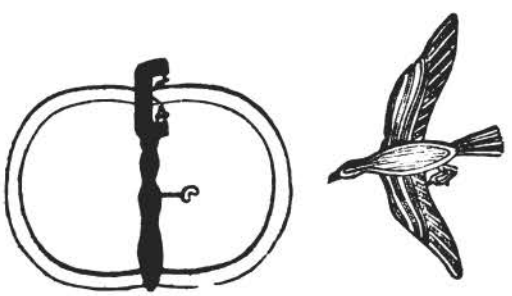


Fig. 3.



Fig. 4.

In Syria, at the present day, Damascus most strikingly exhibits the process and the results of this mode of culture. All the exuberant fertility and rich verdure which invests that city as in a ring of thirty miles in circuit, is entirely owing to the distribution of the waters of the Barrada (the Pharpar of Scripture) in innumerable rills among the plantations. The soil of the neighbouring plain is equally good with that near the city; but, lacking water, it is but a parched and barren desert. All travellers are much impressed by this marvellous result of water conveyed through 'the furrows of the plantations.' One of them (Mr. Addison) says: 'The various large and small streams conducted with care to trees and vegetables, and the peculiar features of the landscape, made me call to mind the description of the orchard belonging to the enchanted castle, in the story of the third Calender in the Arabian Nights.

'This delicious orchard,' says the writer, 'was watered in a very particular manner: there were channels so artificially and proportionately cut, that they carried water in considerable quantities to the roots of such trees as required moisture; others conveyed it in smaller quantities to those whose fruits were already formed; some carried still less to those whose fruits were swelling, and others carried only so much as was just requisite to water those which had their fruits come to perfection and only wanted to be ripened. They far exceeded the ordinary size of the fruits in our gardens. Lastly, those channels that watered the trees whose fruit was ripe, had no more moisture than would just preserve them from withering.'

The classical writers are not without allusions to this process. Thus Virgil (*Georgic.* i. 104), as quoted and translated by a writer in the *Christian Remembrancer* for 1823:—

'Quid dicam, jacto qui semine comînùs arva
Insequitur, cumulosque ruit malè pinguis arenæ?
Deinde satis fluvium inducit, rivosque sequentes?
Et, cum exustus ager morientibus æstuat herbis,

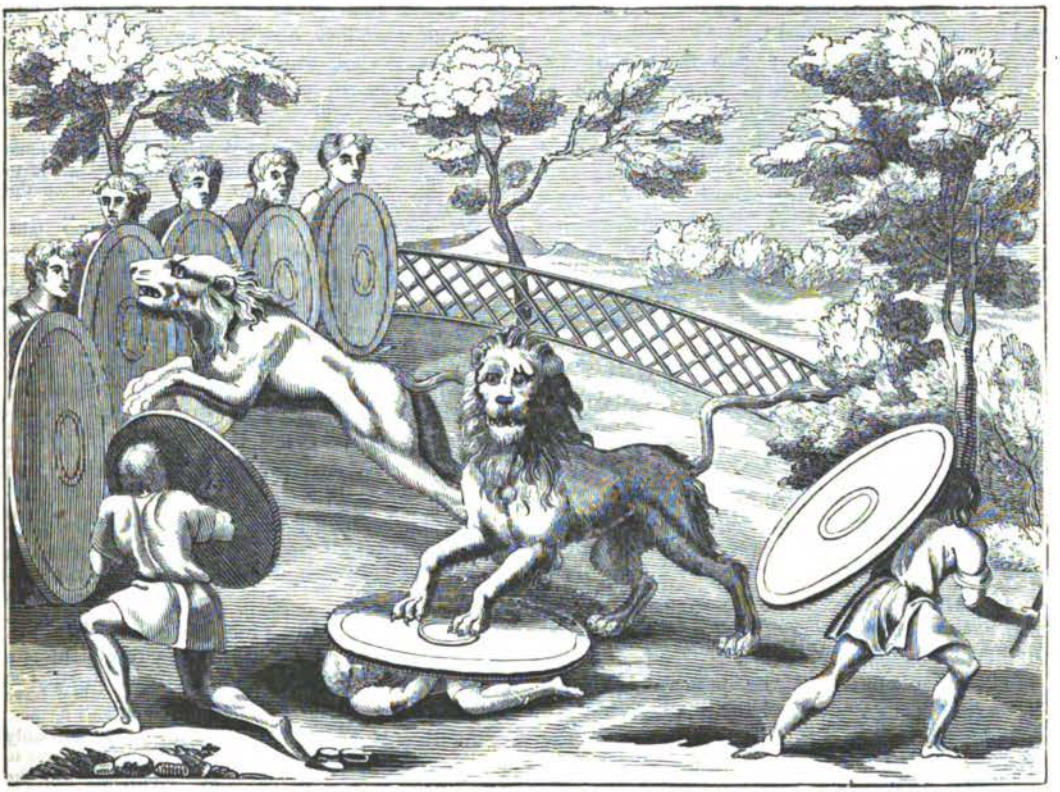
Ecce, supercilio clivosi tramitis undam
Elicit: illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva.'

'Him shall I praise, who o'er the new sown earth,
Crumbles the clods that hide the entrusted birth,
Freshens with streams that at his pleasure glide,
And leads their rills that wind from side to side?
'Mid gasping herbs, when fevered nature dies,
Lo! on yon brow whence bubbling springs arise,
The peasant bending o'er the expanse below
Directs the channell'd waters where to flow:
Down the smooth rock melodious murmurs glide,
And a new verdure gleams beneath the tide.'

20. '*I will spread my net upon him, and he shall be taken in my snare.*'—It seems doubtful whether this alludes to the methods by which wild beasts were taken, or to those employed for the capture of birds. The language would seem to refer rather to the latter; and it is certain, from other passages, that the Hebrews caught birds with nets and snares. We have therefore considered this a suitable opportunity for introducing a representation of some of the nets and snares employed by the Egyptians, whose paintings and sculptures, many of which exhibit scenes of hunting and fowling, shew that game of all kinds was a favourite food of the Egyptians, and the capture of birds a pursuit much followed, as a gainful occupation to some and an amusement to others. The cuts we here offer too clearly shew the manner in which the contrivances acted to require much explanation; and they will serve also to indicate how little of novelty has been introduced into modern practices. There is scarcely any process now followed which was not known in very ancient times. Thus the ancients had not only traps, nets, and springes, but also bird-lime smeared upon twigs, and made use of stalking-horses, setting dogs, bird-calls, etc. The Egyptian paintings describe other modes of taking birds besides those which our cuts exhibit. In some instances we see them shot with arrows while upon the wing, and in others they are knocked down by sticks thrown at them, as they perched or flew in the thickets or marshes. The most striking scenes are however those which the water-fowling exhibits, as exercised apparently by men who supplied the great consumption of the Egyptians in water-fowl, particularly ducks and geese. There is a painting among the Egyptian antiquities in the British Museum, which shews the mode of operation in a very lively manner. The fowler stands up in a long narrow boat, in which are also a woman and girl, probably his wife and daughter. He is acting against a large number of various aquatic birds, with a few land birds among them, and it appears to be his object to drive or seduce them into a net or decoy, or perhaps he is represented as taking possession of birds already decoyed. The fowler holds three large long-billed birds erect by the legs in his left hand, and in the other grasps something that appears to represent such a loaded instrument as a 'life preserver,' seemingly for the purpose of bringing the birds down. A goose, probably a decoy-bird, stands at the head of the boat cackling, and as if inviting the wild birds to follow, while a cat is seen near the boat, upon the dry spot where most of the birds are, seizing one of them in its fore-paws. We might suppose this animal to be in the fowler's service; but it is as possible that it has escaped from the boat against the fowler's intention, as some of the birds have taken alarm and are in the act of flying off. A simpler scene of water-fowling is shewn in our present fig. 1, which is copied from Rosellini, as are the others. The birds are taken in a large clap-net set in the midst of an oval lake, and which four men draw, by means of a strong cable, on a signal from a man ensconced among the tall plants growing near the lake. The small circular net (fig. 2) seems to be a self-acting one, by means of a sort of trap connected with it, so that the birds on coming in contact with it close the net upon themselves. Fig. 3 is very similar to fig. 2, except that it is oval; and it had in like manner a net in the painting, which has been worn off by time. It is composed of two arcs, which being kept open by the machinery in the middle, furnish the oval frame of the net; but when the bird flies in, and knocks out the pin in the centre, the arcs collapse (as shewn in the fig. 4), enclosing the bird in the net. This simple contrivance has not yet fallen into disuse. These brief explanations may point out the modes of taking birds which were probably known to the Jews, and some of which were probably practised by themselves, and to which the sacred writers refer when they mention the nets and snares of the fowler.

The text may however be regarded in another light, as one of many allusions in Scripture to the ancient method by which lions and other wild beasts were captured. By the mention of their being taken by nets, we are of course not to understand that such powerful animals are taken in a net in the same manner as birds and fishes; but that they were surrounded and driven into an enclosure formed by strong nets or palisades, where, their retreat being arrested, they were easily slain or captured. Spence, in his *Polymetis*, has given a good description of this method of hunting. The hunters of forest-beasts 'surrounded a considerable tract of ground by a circle of nets, and after contracting that circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass, then it was the slaughter began. This manner of hunting was pursued in Italy, as well as all over the eastern parts of the world; and it was from this custom that the poets sometimes represent death as surrounding persons with his nets, and as encompassing them on every side.' The same allusions occur in Scripture, particularly in the Psalms, as in Ps. xviii. 5: 'The sorrows of hell compassed me about; the snares of death prevented me;' and, still more expressly, in cxl. 5: 'The proud have hid a snare for me, and cords; they have spread a net by the way-side; they have set gins for me.' This last clause, referring to gins or traps, probably alludes to the circumstance, that when the object was to take the wild beasts alive, gaps were sometimes left in the enclosure, where traps were set, or pitfalls formed, so that the animals were taken.

In the sculptures on the living rock at Takht-i-Bostan, in Persia, the manner of hunting here mentioned is very clearly represented. A large enclosure is shewn, formed apparently of strong poles and curtains, into which the animals are driven by the hunters. The hunters are mounted some on elephants and others on horseback. The elephants remain outside, but the horsemen enter with the animals at full speed, and pursue them within the enclosure, spearing them (seemingly) and shooting them with arrows. The king is present on a stately charger, but does not actively engage in the hunt, unless a gigantic huntsman in the middle of the field, and somewhat resembling him, be a repetition of his figure. There are present bands of musicians, some standing on the ground and others seated on platforms. The slain beasts are dragged outside the enclosure by men in attendance for the purpose; and, further on, strings of camels are represented in the act of carrying them away. It is true that in this scene the animals are deer; but the same plan is pursued with others of a more ferocious character. Perhaps the fact that the animals enter at one side alive, and are drawn out dead at the other, gives a peculiar force to the Scriptural allusions to the subject. The Persians were always much addicted to this kind of hunting; and if, with some, we thought (but we do not) that Ezekiel was stationed in Persia, his allusions might be derived from what could not but be frequently brought under his notice in that country. But there was no necessity for this precise corroboration, the practice having been so exceedingly general in all ages and countries. Some idea of the enclosures formed on such occasions may be derived from the by no means incredible circumstance related by Plutarch, that when the Macedonian conquerors were in Persia, Philotas the son of Parmenio had hunting-nets that would enclose the space of a hundred furlongs. The Oriental sovereigns have sometimes employed whole



CHASE OF THE LION.—From 'Antiquités d'Herculanum.'

armies in this sort of hunting, in which, however, the enclosure was formed by the persons of a vast host of men, forming a thick circular hedge many leagues in circumference, and enclosing forests, plains, and rivers. The men being formed, would march on, and as they marched of course contracted their circle, till they had driven all the beasts before them within a spot which had been previously determined. Till this no animals were killed, the soldiers being forbidden to kill or wound any beast whatever violence it might offer. But when the beasts of various kinds were driven within the limits, the king entered the circle, attended by princes and military chiefs, and himself commenced the slaughter, after which he withdrew to an eminence whence he could behold the prowess of his sons and nobles. When *they* had satisfied themselves, the young soldiers were allowed to take their place in the circle, and committed great slaughter among the multitude of animals there collected, until at last the young princes and lords made suit to the sovereign that the remaining beasts should have their lives and liberty granted to them; and this being allowed, those which had escaped the arrows and scimitars of the military hunters were suffered to withdraw and regain their forests and dens. (See the account in Ranking's *Researches*, of the grand hunting match of Genghiz Khan, in the year 1221.) The military character given to these expeditions, and the scale on which the royal huntings were conducted, made these affairs images of war in a very striking degree; and hence the description which the Scripture gives of the results of war by those of hunting are very remarkably appropriate.

CHAPTER XVIII.

1 *God reproveth the unjust parable of sour grapes.* 5 *He sheweth how he dealeth with the just father:* 10 *with a wicked son of a just father:* 14 *with a just son of a wicked father:* 19 *with a wicked man repenting:* 24 *with a just man revolting.* 25 *He defendeth his justice,* 31 *and exhorteth to repentance.*

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The [1]fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

[1] Jer. 31. 29.

5 ¶ But if a man be just, and do [2]that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath [3]defiled his neighbour's wife, neither hath come near to [4]a menstruous woman,

7 And hath not [5]oppressed any, *but* hath restored to the debtor his [6]pledge, hath spoiled none by violence, hath [7]given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon [8]usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a [9]robber, a shedder of blood, and [10]*that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his [11]blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, [12]hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. [13]The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 ¶ But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 [14]Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, [15]The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel,

[2] Heb. *judgment and justice.* [3] Levit. 18. 20. [4] Levit. 18. 19, and 20. 18. [5] Exod. 22. 21. Levit. 19. 15, and 25. 14. [6] Exod. 22. 26. Deut. 24. 12. [7] Deut. 15. 7. Isa. 58. 7. Matt. 25. 35. [8] Exod. 22. 25. Levit. 25. 36, 37. Deut. 23. 19. Psal. 15. 5. [9] Or, *breaker up of an house.* [10] Or, *that doeth to his brother besides any of these.* [11] Heb. *bloods.* [12] Heb. *hath not pledged the pledge, or, taken to pledge.* [13] Deut. 24. 16. 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29. [14] Chap. 33. 11. [15] Chap. 33. 20.

are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. [16]Repent, and turn [17]*yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a [18]new spirit: for why will ye die, O house of Israel?

32 For [19]I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [20]*yourselves*, and live ye.

[16] Matt. 3. 2. [17] Or, others. [18] Jer. 32. 39. Chap. 11. 19, and 36. 26. [19] Chap. 33. 11. 2 Pet. 3. 9. [20] Or, others.

Verse 8. '*He that hath not given forth upon usury, neither hath taken any increase.*'—Jerome, in his comment on this text, says, that men used to exact usury for the loan of corn, wine, oil, millet, and other products of the ground, lending ten bushels in winter on condition of receiving fifteen in harvest—that is, the whole and half as much more. This was expressly forbidden by our Lord in Luke vi. 35.

CHAPTER XIX.

1 *A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit,* 10 *and for Jerusalem, under the parable of a wasted vine.*

MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of [1]Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew [2]their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward [3]in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine [4]in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the [5]east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

[1] 2 Kings 23. 34. Jer. 22. 11, 12. [2] Or, *their widows.* [3] Or, *in hooks.* [4] Or, *in thy quietness*, or, *in thy likeness.* [5] Hos. 13. 15.

Verse 3. '*One of her whelps.*'—Jehoahaz, son of Josiah, is intended, whom Pharaoh-necho 'put into bonds' and took into Egypt, 2 Kings xxiii. 33, 34.

4. '*Brought him with chains unto the land of Egypt.*'—This lion's whelp was therefore Jehoahaz, who was carried prisoner into Egypt by Pharaoh-necho. See the history, 2 Kings xxi. 31–33.

5. '*Another of her whelps*'—Jehoiakim, who was made king in his brother's stead by the king of Egypt.

9. '*Brought him to the king of Babylon.*'—It seems to be disputed whether this was Jehoiakim or his son Jeconiah. As, however, the former immediately succeeded Jehoahaz, being made king in his room by Pharaoh-necho, and reigned many years, whereas the latter reigned only three months, we suppose Jehoiakim to be intended. If it had been his son, the prophet would probably have described his being taken to Babylon; but he does not say this, and what he does say agrees with the history of the earlier monarch, of whom we are told that Nebuchadnezzar 'bound him in fetters to carry him to Babylon' (2 Chron. xxxvi. 6); but as it is not said that he did carry him thither, and as the notice of his death is immediately subjoined, it is probable that he died before this intention could be executed. The text only says that the lion was brought in chains *to the king* of Babylon.

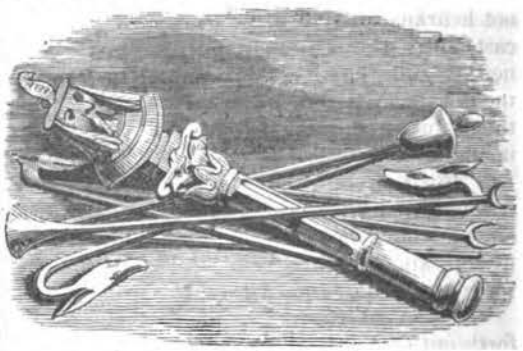
10. '*A vine in thy blood.*'—As it is difficult to discover

the sense of this, we may perhaps admit, as probable, the conjecture on which several modern translators have proceeded, that, by a mistake of similar letters, בדמך, 'in thy blood,' has been read instead of כרמן, 'like a pomegranate.' This proposed emendation results in a double comparison: 'Thy mother is like a vine, like a pomegranate, planted by the waters.'—The connection is natural, as the vine and pomegranate do not thrive in dry situations. In Georgia we have seen wild vines and pomegranates growing together on the banks of the same streams. This observation perhaps supports the suggested interpretation.

10. '*Fruitful and full of branches, by reason of many waters.*'—In warm countries the vine is said to grow most luxuriantly in a situation which is near the water; but it is generally allowed that the flavour of the grapes from vines in such a situation is much inferior to that of grapes growing in a dry soil.

11. '*Strong rods for the sceptres of them that bare rule.*'—The pastoral rod of the shepherd appears to have suggested the first use of a rod as a symbol of authority and rule; and was the more appropriate, as the early condition of superior power was compared to and illustrated by that which a shepherd exercises over his flock, and hence kings and chiefs were wont to be called, as well among the heathen as the Hebrews, 'shepherds' of their people. In the Pentateuch we see that not only Moses and Aaron, but all the chiefs of tribes, were distinguished by their rods—doubtless as insignia of their rank. These were, then, the sceptres of very ancient times, and, from the present text, appear to have continued such till the time of Ezekiel, when, however, they may have, and probably had, become walking staves of a distinctive fashion. Such are some of those which our present cut exhibits after Egyptian figures; the distinction being, in these, chiefly in the form given to the head of the rod: and such are those which the Persepolitan sculptures display in the hands of the king, being a tall and straight staff surmounted by a round head, and used by the monarch as a walking staff. This may be seen in the cuts to Ezra i. It is true that the Persian sceptre, the form of which is thus shewn, is said to be of gold, in Esther, which Xenophon confirms: but by this we are probably to understand that it was covered or studded with gold, or had a golden head. Rods served for sceptres to the kings leagued against Troy (see the passage cited from the Iliad in the note to Num. xvii.); but we understand from Homer that they were adorned with studs and rings of gold.

As might be expected, the sceptre among the Hebrew kings appears to have varied at different times. It has been inferred from 1 Sam. xviii. 10; xxii. 6, that the sceptre of Saul was a spear; and if so it was doubtless distinguished from common spears by its size or ornaments. Possibly it was the war sceptre, while the rod was the sceptre of peace. There was anciently some distinction of this kind; thus, in Egypt, while the common forms were such as appear in all the other figures in our engraving, the war sceptre was sometimes a massive mace, of the form shewn in one of the figures, and bearing, as will be seen, more resemblance than any other to the modern sceptres. That, on a similar principle of distinction, a spear should be used for a sceptre by kings when with their armies, is highly probable. Indeed we are told by Justin that the old kings of Rome wore no diadems to mark their dignity, but 'carried spears, which the Greeks called sceptres.' He adds, as a reason, that, from the earliest times, the ancients revered spears as immortal divinities, and that it was in memory of this ancient worship that spears continued to be represented in the hands of the immortal gods. (*Hist.* l. xliii. c. 3.) All this means, we suppose, that as the spear seems to have been one of the earliest weapons of war that was invented, men originally, before statuary was practised, made it the symbol or representative of the god in whom they chiefly trusted. Under the same idea, the Scythians are said to have worshipped a sword as the representative of the god of war.



GROUP OF ANCIENT EGYPTIAN SCEPTRES.

CHAPTER XX.

1 *God refuseth to be consulted by the elders of Israel.* 5 *He sheweth the story of their rebellions in Egypt,* 10 *in the wilderness,* 27 *and in the land.* 33 *He promiseth to gather them by the Gospel.* 45 *Under the name of a forest he sheweth the destruction of Jerusalem.*

AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *As* I live, saith the Lord GOD, I will not be enquired of by you.

4 Wilt thou [1] [2]judge them, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and [3]lifted up mine hand unto the seed of the house of Jacob, and made myself [4]known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands:

[1] Or, *plead for them.* [2] Chap. 22. 2, and 23. 36. [3] Or, *swore.* And so verse 6, &c. [4] Exod. 3. 8, and 4. 31.

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I [5]caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and [6]shewed them my judgments, [7]which *if* a man do, he shall even live in them.

12 Moreover also I gave them my [8]sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly [9]polluted: then I said, I would pour out my fury upon them in the [10]wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eyes spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass [11]through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have [12]committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then [13]I said unto them, What *is* the high place whereunto ye go? and the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As* I live, saith the

[5] Exod. 13. 18. Deut. 5. 12. [6] Heb. *made them to know.* [7] Levit. 18. 5. Rom. 10. 5. Galat. 3. 12. [8] Exod. 20. 8, and 31. 13, &c., and 35. 2. [9] Exod. 16. 27. [10] Num. 14. 29, and 26. 65. [11] Chap. 16. 21. [12] Heb. *trespassed a trespass.* [13] Or *I told them what the high place was*, or, *Bamah.*

Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod, and I will bring you into [14]the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the [15]firstfruits of your oblations, with all your holy things.

41 I will accept you with your [16]sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

[14] Or, *a delivering.* [15] Or, *chief.* [16] Heb. *savour of rest.*

Verse 37. '*To pass under the rod.*'—There is probably here an allusion to the custom followed in marking out the tenth animal from the flock or herd, for sacred uses, and which has been mentioned in the note to Lev. xxvii. 2.

46. '*Toward the south.*'—That is, towards Judæa, which lay to the south-west of the river Khabur, near which Ezekiel resided. We have already mentioned the Oriental neglect of all but the cardinal directions in their statements of the relative bearings of different places.

CHAPTER XXI.

1 *Ezekiel prophesieth against Jerusalem with a sign of sighing.* 8 *The sharp and bright sword,* 18 *against Jerusalem,* 25 *against the kingdom,* 28 *and against the Ammonites.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees [1]shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? [2]it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: [3]terrors by reason of the sword shall be upon my people: [4]smite therefore upon *thy* thigh.

13 [5]Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* [6]hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the [7]point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* [8]wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, [9]*or* on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the [10]parting of the way, at the head of the two ways, to use divination: he made *his* [11]arrows bright, he consulted with [12]images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint [13] [14]captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, [15]to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high.

27 [16]I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee,

1 Heb. *shall go into water.* 2 Or, it is *the rod of my son, it despiseth every tree.* 3 Or, *they are thrust down to the sword with my people.* 4 Jer. 31. 19. 5 Or, *when the trial* hath been, *what then? shall they not also belong to the despising rod?* 6 Heb. *hand to hand.* 7 Or, *glittering*, or, *fear.* 8 Or, *sharpened.* 9 Heb. *set thyself, take the left hand.* 10 Heb. *mother of the way.* 11 Or, *knives.* 12 Heb. *teraphim.* 13 Or, battering *rams.* 14 Heb. *rams.* 15 Or, *for the oaths made unto them.* 16 Heb. *Perverted, perverted, perverted will I make it.*

whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 [17]Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of [18]brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

17 Or, cause it to return. 18 Or, burning.

Verse 14. '*Smite thy hands together.*'—Smiting the hands together in a marked and emphatic manner is in the East equivalent to a confirmatory oath, establishing the certainty of the fact asserted in the declaration made. It is probably so to be understood here—the prophet being directed to establish by this well known act of strong assertion, the irrevocable certainty of his denunciations. Compare *v.* 17, in which the Lord says: I will also smite mine hands together, and I will cause my fury to rest.

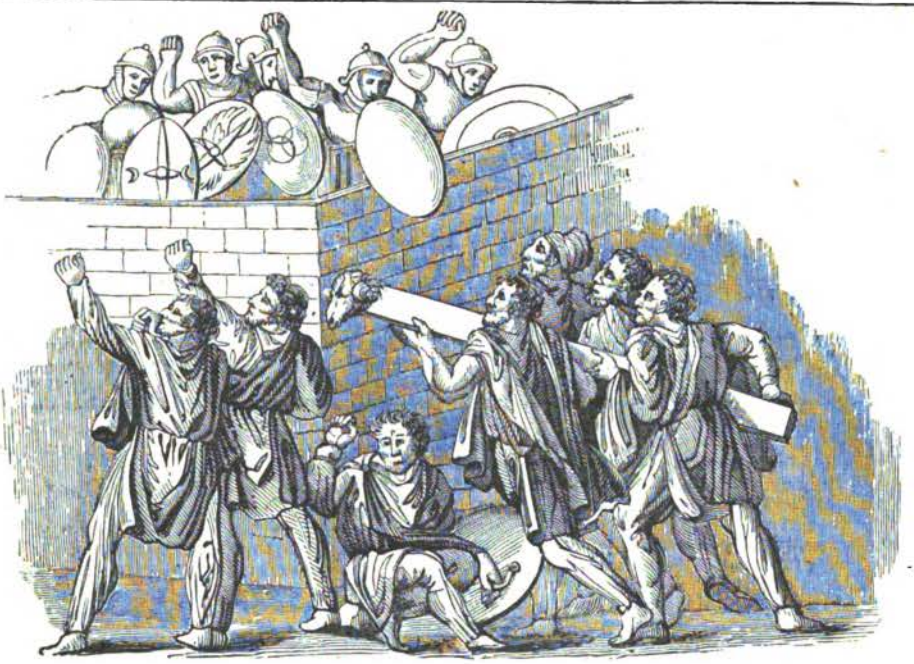
21. '*The king of Babylon stood at the parting of the way...to use divination.*'—In what follows we have a remarkable allusion to some of the principal processes by which the ancient heathen sought to obtain the direction and sanction of the gods they worshipped; and by a recourse to which, rulers and military commanders often relieved themselves from the responsibility of deciding, on doubtful occasions, their own course of action. The object of the present divination being to ascertain whether Nebuchadnezzar should first direct his arms against Jerusalem or against Rabbath-Ammon, the ceremonies were performed at the parting of the way, where it of course became necessary that his march should assume a definite object and direction.

— '*He made his arrows bright.*'—Here is a clear reference to the very widely diffused ancient superstition of Belomancy, or divination by arrows. This was exhibited after various methods, some of which were little other than simple lots, under supposed divine control. The most common process was to mark a number of arrows, corresponding to the alternatives, with the names of the nations or places which were the subject of consideration. The arrows were then shaken together in a quiver, and the marks on the one first drawn forth decided the preference. Jerome thinks this process was here intended. Not unlike it was a method in use among the Arabs, and which they employed on all occasions, whether public or private. The arrows were three in number, unfeathered, and called *achdad* or *azlam*. Upon one of them was written 'Command me, Lord;' upon the second, 'Forbid, or prevent, Lord;' and the third was blank. These were put into a bag, which was held by the diviner, by whom also the lot was drawn. If the first was drawn, it conveyed of course an affirmative response; the second intimated a negative; and, when the blank arrow appeared, a second drawing was made. There was another method, in which an arrow was shot perpendicularly into the air, and the direction in which it fell indicated the road which was to be taken. As the prophet mentions that the arrows were made bright for the occasion, some writers imagine that this divination consisted in the inspection of the appearances which their polished heads might exhibit. In an account (in Purchas) of the capture of the ship 'Jacob,' of Bristol, by the Algerine pirates, in 1621, we are informed that every large ship had on board a sort of wizard or diviner, by whom the commander was guided in his determinations. When two great ships appeared in sight, the captain of the vessel in which the narrator was held prisoner was afraid to chase them, apprehending that they might prove Spanish men-of-war; on such occasions the diviner is consulted:—'Then have they two arrows and a curtleaxe, lying upon a pillow, naked; the arrows are one for the Turks and the other for the Christians; then the witch readeth, and the captain, or some other, taketh the arrows in their hand by the heads; and if the arrow for the Christians cometh over the head of the arrow for the Turks, then do they advance their sails, and will not endure the fight, whatsoever they see; but if the arrow of the Turks is found, in the opening of the hand, upon that of the Christians, then will they stay and encounter with any ship whatsoever.'

'*He looked in the liver.*'—This form of divination, called *Hepatoscopia*, constituted the principal part of those presages which were derived from observations made upon the internal parts of animals slain for sacrifice. Indeed, so important was the liver esteemed in this view, that the whole system of divination by entrails sometimes took the name of *Hepatoscopia* from this its principal part. The liver was the first part inspected, and, if this appeared very bad, no observations were made on the other parts; any favourable appearances which they offered not being in this case thought worthy of attention. If the liver exhibited its natural healthy colour and condition, or if, further, its head was large, or if it was double, or there were two livers, and if the lobes inclined inwards, the signs were highly favourable, and success in any proposed object was deemed to be ensured. But nothing but dangers and misfortunes were foreboded when there was too much dryness, or a band between the parts, or if it was without a lobe, and still more when the liver itself was wanting—a prodigy which is said to have sometimes happened. The omens were also considered full of evil when the liver had any blisters or ulcers, if it was hard, thin, or discoloured, had any humour upon it, or if, in boiling, it became soft or was displaced. The signs which appeared on the concave part of the liver concerned the family of the person offering the sacrifice; but those on the gibbous side affected his enemies: if either of these parts were shrivelled, corrupted, or in any way unsound, the omen was unfortunate, but the reverse when it appeared sound and large. The place between the parts, in the middle, was called the gate, and it was regarded as most unfavourable when this part was closed or compressed. Hence the soothsayers warned Caracalla to take care of himself, 'because the gates of the liver were closed.' It was also considered most unfortunate if the liver happened to be cut in slaying or opening the victim.

22. '*At his right hand was the divination for Jerusalem.*'—This is altogether a most extraordinary example of the want of plan and definite objects in ancient Oriental warfare; and others of a similar kind might be produced. Here the king stops at a place where two roads met, to learn by divination, or by lot, to which side his arms should be turned; and the lot having fallen upon Jerusalem, he marches against that city. This uncertainty of purpose appears the more surprising when we reflect on the large bodies of men which these old conquerors brought into the field, and for whose wants it seems difficult to understand that any provision could be made unless the seat of the war had been previously determined.

— '*To appoint battering rams against the gates.*'—The word is simply the name of the 'ram'—the word 'battering' being added to point the sense, and, we doubt not,

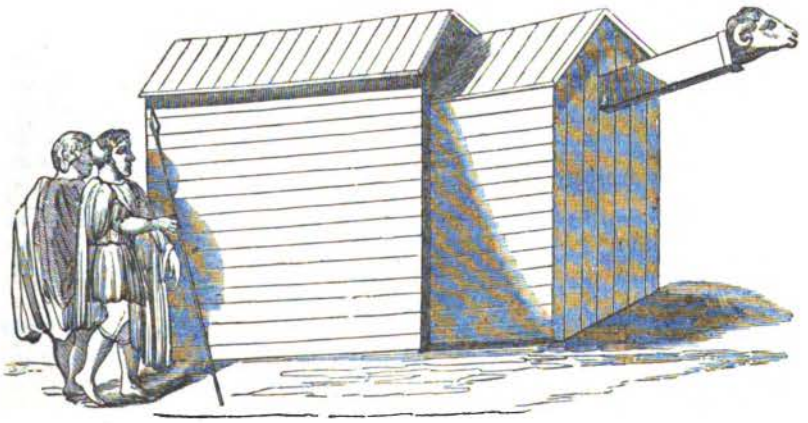


BATTERING-RAM.—From the Column of Trajan.

correctly, although it has been questioned that the battering-ram could be known so early. But, when an engine is not only called by the same name which it bore among the Greeks and Romans (כַּר *car*, κριος, *aries*, 'ram'), but is so mentioned as to shew that it was applied to an exactly similar use, it seems as clear as possible that a battering engine called a ram, that is, a battering-ram, was used by the Babylonians. That it was employed by the Jews themselves is perhaps unlikely, as it is only mentioned by Ezekiel, and by him only as used in the warlike operations of Nebuchadnezzar against Jerusalem. That the Romans themselves considered the invention of the battering-ram to be of very high antiquity appears from the report, preserved by Pliny, that it was invented by Epeus during the siege of Troy; but, as nothing of the kind is mentioned by Homer, it is perhaps better to follow Vitruvius and Tertullian, who ascribe it to the Tyrians; and, as Nebuchadnezzar, who besieged Jerusalem, besieged also Tyre, there may be very good reason to suspect that the Tyrians became acquainted with the engine from its having been used against them by the Babylonians. [APPENDIX, No. 69.]

Respecting the form of the Babylonian engines and their mode of action we know nothing, unless from the probability that, from the similarity of name and use, they were not unlike those which we find employed in aftertimes by the Romans, and of which some representations remain. The name seems to have been derived from the mode in which the machine acted resembling the butting of a ram, and, this analogy having been suggested, it was, rather fancifully, thought of completing it by giving the form of a ram's head to that of the instrument.

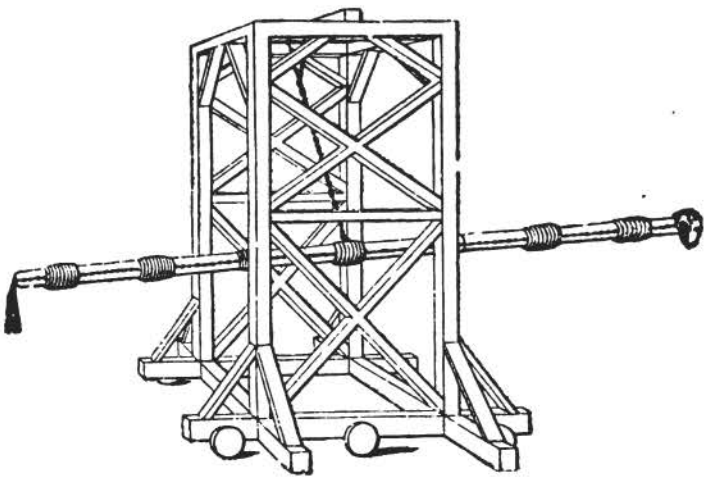
There were three kinds of battering-rams:—1. One that was held in suspension, like a scale-beam, by means of cables or chains in a frame of strong timber. This must have been easier to work and apparently of greater power than the others, as a very heavy body suspended in the air requires no great strength to move it with



BATTERING-RAM.—From the Arch of Severus.

much force. 2. In another kind of ram, the mighty instrument acted upon rollers, and its power appears to have been very great, although it must have been worked with more labour than the preceding. Its advantage over the other seems to have been that, while its force was scarcely inferior (some suppose it was greater), it acted with more precision. 3. There was another ram, which was not suspended or mounted on rollers, but was borne and worked by manual strength. It is difficult to estimate the effect which such an instrument could have upon a strong wall, and perhaps it was only used for such purposes as did not require the greater momentum which the other engines necessarily possessed. However, on the column of Trajan, we see the Dacians besieging some Romans in a fortress, which they batter with a ram, worked only by the strength of their arms. The battering-ram was very generally covered by a moveable shed, called a tortoise (testudo), which protected the men by whom it was worked. In estimating the effect of these engines from the accounts of ancient writers, we must make large allowance for the difference between the then existing and the present standards. Sir Christopher Wren found the ram a very serviceable instrument for throwing down old walls, particularly in disjoining the stones; but it is nevertheless calculated (Grose's *Military Antiquities*, i. 384) that the momentum of one, 28 inches in diameter, 180 feet long, with a head of a ton and a half, weighing 41,112 lbs., and worked by a thousand men, would only be equal to a point-blank shot from a thirty-six pounder.

Various methods were employed by the besieged to avert or counteract the effect of the battering-ram, which, from the accounts of ancient sieges, appears to have been more dreaded by them than any other machine of war, and against which therefore their ingenuity and force were chiefly directed. Fire was thrown down upon the roof of the covering, or on the timbers that supported the ram, in the hope of burning the whole concern together: to deaden the force of the blow, large sacks of wool or chaff were let down to cover the place at which it was levelled. This seems to have annoyed the besiegers more



SUSPENDED BATTERING-RAM.—From Grose's 'Military Antiquities.'

than anything else; but Josephus describes them as counteracting it by tying sharp hooks to the end of long poles, and cutting the cords by which the bags were suspended. Sometimes also other machines were opposed to the ram, to break its force, or to turn aside its head while battering the works. Vast stones were also sometimes thrown down, in the hope of breaking off the head of the engine. Josephus frequently alludes to the battering-rams in his account of the siege of Jerusalem, but the most complete and satisfactory account is that which he gives in the account of the affairs at Jotapata, where the defence was conducted under his own direction. It is too long for us to copy; but may be found in his Book iii. ch. 7, sects. 19-21.

CHAPTER XXII.

1 *A catalogue of sins in Jerusalem.* 13 *God will burn them as dross in his furnace.* 23 *The general corruption of prophets, priests, princes, and people.*

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, [1]wilt thou [2]judge, wilt thou judge the [3]bloody city? yea, thou shalt [4]shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast [5]shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* [6]infamous *and* much vexed.

[1] Chap. 20. 4, and 23. 36. [2] Or, *plead for*. [3] Heb. *city of bloods*. [4] Heb. *make her know*. [5] 2 Kings 21. 16. [6] Heb. *polluted of name, much in vexation*.

6 Behold, the princes of Israel, every one were in thee to their [7]power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by [8]oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are [9]men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they [10]discovered their fathers' nakedness: in thee have they humbled her that was [11]set apart for pollution.

11 And [12]one hath committed abomination with his neighbour's [13]wife; and [14]another hath [15]lewdly defiled his daughter in law; and another in thee hath humbled his [16]sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

13 ¶ Behold, therefore I have [17]smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou [18]shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the [19]dross of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 [20]*As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they [21]have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have [22]violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her [23]princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered *morter*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used [24]oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger [25]wrongfully.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

7 Heb. *arm.* 8 Or, *deceit.* 9 Heb. *men of slanders.* 10 Levit. 18. 8, and 20. 11. 11 Levit. 18. 19. 12 Or, *every one.* 13 Levit. 18. 20. Jer. 5. 8. 14 Or, *every one.* 15 Or, *by lewdness.* 16 Levit. 18. 9. 17 Chap. 21. 17. 18 Or, *shalt be profaned.* 19 Heb. *drosses.* 20 Heb. according *to the gathering.* 21 Matt. 23. 14. 22 Heb. *offered violence to.* 23 Mic. 3. 11 Zeph. 3. 3. 24 Or, *deceit.* 25 Heb. *without right.*

CHAPTER XXIII.

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The prophet reproveth the adulteries of them both,* 45 *and sheweth their judgments.*

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she [1]committed her whoredoms with them, with all them *that were* [2]the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the [3]Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became [4]famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, [5]she was more corrupt in her inordinate love than she, and in her whoredoms [6]more than her sister in *her* whoredoms.

12 She doted upon the [7]Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And [8]as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the [9]Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was [10]alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy [11]fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from

1 Heb. *bestowed her whoredoms upon them.* 2 Heb. *the choice of the children of Asshur.* 3 2 Kings 17. 23. 4 Heb. *a name.*
5 Heb. *she corrupted her inordinate love more than,* &c. 6 Heb. *more than the whoredoms of her sister.* 7 2 Kings 16. 7.
8 Heb. *at the sight of her eyes.* 9 Heb. *children of Babel.* 10 Heb. *loosed,* or, *disjointed.* 11 Heb. *instruments of thy decking.*

the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me; Son of man, wilt thou [12] [13]judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, [14]thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men [15]to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a [16]stately bed, and a table prepared before it, [17]whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men [18]of the common sort *were* brought [19]Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit [20]whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall [21]judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD; I will bring up a company upon them, and will give them [22]to be removed and spoiled.

47 And the company shall stone them with stones, and [23]dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD.

12 Chap. 20. 4, and 22. 2. 13 Or, *plead for*. 14 2 Kings 21. 4. 15 Heb. *coming*. 16 Heb. *honourable*. 17 Prov. 7. 17. 18 Heb. *of the multitude of men*. 19 Or, *drunkards*. 20 Heb. *her whoredoms*. 21 Chap. 16. 38. 22 Heb. *for a removing and spoil*. 23 Or, *single them out*.

Verse 6. '*Clothed with blue*.'—This is one of many intimations in Scripture of the esteem in which the blue colour was held by the Jews and other Oriental nations. This blue was probably the sky-colour. The robe of the ephod, in the splendid dress of the high-priest, was all blue; this was also a prominent colour in the hangings of the tabernacle; and the Hebrews were required to put a blue fringe upon the borders of their garment, and upon the fringe a ribbon of the same colour. The magnificent feast of the Persian king Ahasuerus was given in a place hung with white, green, and *blue* hangings, upon a pavement of red, *blue*, white, and black marble (Esth. i. 6). Then there is the present text, in which the distinguished among the Assyrians are described as clad in blue. Light blue is still a favourite colour among the Persians, in whose dress it is more extensively used than any other. The outer gown and the drawers are the most usual articles of this colour, and these are commonly of linen;

and to have these blue is common among all classes of society. In Arabia also the dress of the women commonly consists of an ample shift and drawers of blue linen; and in Turkey and Syria the large wrapper in which the women envelop themselves is often of that colour. We know not therefore on what grounds Paxton affirms that blue has sunk in the estimation of the Orientals, particularly as blue is also employed very prominently in the interior decoration of houses and public buildings.

10. '*Famous.*'—This word, in the time of our translator, signified 'notorious,' and was often used in a bad sense. We should say 'infamous.'

14. '*She saw men pourtrayed upon the wall, the images of the Chaldeans.*'—This possibly alludes to similar chambers of imagery among the Chaldæans, to those of the Egyptians, noticed under ch. viii.; but probably with the difference that the representations were generally in the human figure, rather than of animals and creeping things which the zoolatry of the Egyptians occasioned to abound in *their* exhibitions. However, we may confine our attention to the simple fact, here announced, that the Babylonians had 'images' portrayed upon their walls. That the Chaldæans did exhibit various representations upon their walls is also intimated by Diodorus; but in such a manner as leaves it a matter of investigation how this was done. As Babylonia was not a country of stone, it is not likely that the inhabitants sculptured their walls. Yet perhaps the want of stone has been exaggerated. Blocks of marble obtained from the ruins of Babylon are used to some extent in the first-rate houses of Baghdad for steps, curb-stones, and pavements; and a few sculptured specimens have been found. However, as it must be allowed that probably even the best buildings of Babylon were of brick, it is likely that the representations in view were *painted* on a plane surface. Possibly, as in Egypt, the wall was coated with a fine plaster on which the representations were made; or it may be that, at least in some instances, the representations were formed on bricks, the outer surface of which was enamelled. The present inhabitants of the country have the art of enamelling bricks in great perfection, but are prevented by their religion from representing any objects upon them; and that the ancient Babylonians had the art of enamelling bricks, and that they did represent objects on bricks so enamelled, we are assured from actual specimens found among the ruins. Beauchamp found several varnished bricks, on one of which was the figure of a lion, and on the other of the sun and moon; and Mignan found a flat fragment of calcareous sandstone, glazed with brown enamel on the superior surface, and bearing a raised ornamental figure in good relief. After this statement we may as well see what Diodorus says (lib. ii. 1). Mentioning two palaces in the city built by Semiramis, he states that the one on the west bank of the Euphrates was enclosed by a high and extensive wall built with well-burnt bricks. Within was another wall—a circular one—upon which was portrayed, on the bricks before they were burnt, all sorts of living creatures, represented to the life, with great art, in admirable colours. We think this suggests that the bricks were enamelled, the enamel, with the colours of the painting, being fixed by fire. At least this appears the most obvious interpretation as illustrated by the bricks we have mentioned. But to proceed:—Within this wall was another, the innermost; and on this wall were also represented all sorts of living creatures, expressed in the most lively colours. Among these Diodorus particularly mentions one which represented a grand hunting-scene of various wild animals, on a scale of four cubits high and upwards, and in which was seen Semiramis transfixing a panther with her dart, and, near her, Ninus her husband piercing a savage lion with his spear. The other palace, on the eastern bank of the river, was smaller and less magnificent. The outer wall was however highly adorned with various statues of brass, and with paintings representing armies drawn up in battalia, and various scenes of hunting. This seems, taken altogether, a very adequate illustration of the images upon the walls to which the prophet refers, particularly as it is probable that the decorations of the interior surfaces of walls were of the same description; and the subjects and general appearance of such representations, rather than the manner in which they were executed, form the illustration proper to the present text; and the statement of Diodorus is therefore satisfactory for our purpose, though by no means so for the other.

Of the representations which once adorned the walls of Babylon, none of course can now be expected to remain, unless perchance some fragments should be entombed under the vast mounds which mark the site of that desolated city. But perhaps some idea may be formed of the style and taste of such representations, and particularly of the dress and appearance of the ancient Chaldæans, to which the prophet more especially refers, by consulting the figures engraved upon the ancient cylinders which we have had former occasion to notice, and some specimens of which have been already given.

— '*Portrayed with vermilion.*'—See also Wisdom xiii., where the author describes the process of making an idol. The carver, who had applied all the best wood to other purposes, such as the formation of cups or bowls, took, in a moment of idleness, one crooked piece, 'which served to no use,' and 'fashioned it to the image of a man, or made it like some vile beast, *laying it over with vermilion, and with painting colouring it red,*' etc. To these instances from the canonical and apocryphal Scriptures numerous examples might be added from various sources to shew that the custom of besmearing objects of religious worship with red paint was an ancient practice among various nations, and the red colour seems to be still esteemed sacred, in many instances, by the inhabitants of a great portion of Asia, from China to Caucasus, and from Tibet and Boutan to the extremity of India and to Ceylon. In Horace the Roman garden god is described as being, at least partially, painted red (*Sat.* lib. i. int. viii. 5). Of images at Corinth representing Bacchus, the faces were coloured with red paint (Pausan. *Corinth.* p. 115, ed. Kuhn, 1696); and one of the same deity in Achaia was so painted (*Achaic.* p. 593): and also of another, which he describes, in Arcadia, all the visible parts of which were reddened with cinnabar. The face even of Jupiter's image was, on festivals, coloured with *minium*, or red-lead, according to Verrius, quoted by Pliny (*Hist. Nat.* xxxiii. 7), who observes that it was a colour once reckoned sacred among the Romans, applied to the bodies of those who triumphed, and used by the Ethiopians in colouring their idols. Servius (*ad Virg. Ecl.* vi. 22) informs us that those who triumphed painted their faces with *minium*, because red was supposed to be the colour of gods: he also informs us that Pan was painted red.

Examples of this ancient usage might be multiplied; but a few modern instances will better please the reader. The red columns in Chinese temples are noticed by Sir George Staunton (vol. i. 373; ii. 86); Klaproth (*Travels in the Caucasus*, p. 100) found that the altars and other parts of the Lama or Mongol temples were invariably painted on a ground of *cinnabar red*. Turner, in 1783, remarked *red* or *deep garnet* to be the distinguishing colour of the temples and other religious places in Boutan and Tibet (*Embassy*, 159, 294). The Indian deity Brahma is often represented *red;* and this colour is supposed peculiar to the creative power, denoting fire, and its type, the sun (Moor's *Hindu Pantheon*, p. 6). Many writers in the *Asiatic Researches* supply similar facts. Thus the mountaineers near Rajahmahall mark with *red* paint the sacred branch, the hen's egg, and the basket of rice used in their religious ceremonies; on which occasions they also employ strings of *red* silk (*Asiatic Researches*, iv. 48-52); an Indian image must be decked with garlands of *red* flowers, dressed in *red* garments, tied with *red* cords, and girt with a *red* girdle (*Ibid.* v. 390). We find in a building sacred to Bhyroe an enormous idol made of blue granite, 'rubbed over with *red* paint' (*Ibid.* vii. 104); a sacred stone, representing the divinity, at Chinchoor, is coloured *red* (*Ibid.* vii. 305); and an image, worshipped in the temple of

Deoprayag, is of black stone, the lower part painted *red* (*Ibid.* xi. 490). Of Buddhu, the great Ceylonese deity, as we learn from Mr. Percival, who visited the temple in 1800, the 'placid countenance was daubed all over with *red* paint' (*Account of Ceylon*, p. 392).

Instances of this sort might be multiplied, almost indefinitely, from travels in the East. But these will suffice to exemplify the prevalence of a usage. It is difficult to determine with any certainty the origin of such a custom. The conjecture of Sir William Ouseley, who first called attention to this curious subject, is perhaps the best that can be offered. It was, and is believed to be still, usual to sprinkle an altar or idol with the victim's blood; it may, therefore, be supposed that the red paint served as a representative of the sanguinary oblation, for which it served, at the same time, for a cheap and innocent substitute.

15. '*Exceeding in dyed attire upon their heads.*'—From this we understand two things, that the head-dress was ample, and that it was coloured: indeed the text is usually considered to express that it was parti-coloured; and so Boothroyd, 'having various coloured turbans upon their heads.' The comparison of this head-dress to an Oriental turban was suggested by Calmet, and it is in fact difficult to understand anything else. This, as is well known, consists of a cap (which, however, is sometimes wanting), around which is wound a long and large bandage, which goes round the head in many folds till it often attains a very large circumference. But it is remarkable that these are seldom parti-coloured, except among the representatives of the ancient Assyrians, the Kurds, who generally wear turbans striped or plaided of different colours, most commonly red, blue, and white. We know also that the ancient Persians were noted for their love of various gay colours in their dresses generally, as the Greek writers sneered at them and called them peacocks on that account. Gesenius, however, does not agree that there is any reference to colour, but renders, 'with long turbans hanging down.' At present one or both ends of the head-bandage are sometimes allowed to hang down, particularly in travelling, to cover the neck; and if we again refer to the Kurds, we find that they allow long strings, attached to the end of the bandage and forming a deep fringe, to hang down about and between their shoulders. In fact, both explanations so well concur in the head-dress of this people, that we might almost suspect it has descended unaltered from very ancient times. The peculiarities alluded to indeed are found only among the representatives of ancient nations. The Turks rarely wear parti-coloured turbans, neither do theirs hang down; and the Persians wear caps. But the proper head-dress of the Kurds is parti-coloured, and hangs down; and to the head-dress of the Arabs, the people least altered by time, the same observations apply, although in other respects it differs widely from that of the Kurds.

23. '*Pekod, and Shoa, and Koa.*'—The Vulgate, as well as Aquila and some Hebrew writers, with a few modern interpreters, take these words to denote the titles of dignitaries and governors in the Babylonian court or empire. But no such titles occur in Daniel, where, if this conjecture were well founded, we might expect to find them. There are other reasons of great weight in favour of the more general opinion that the names denote certain portions of the Babylonian empire, or of nations subject to that empire. But the attempts made by Junius, Grotius, and others, to determine the situation and limits of the territories thus distinguished, seem to us so utterly unsatisfactory, and based on such bald etymological conjectures, that, knowing so little as we do of the subdivisions of the Babylonian empire, it seems best to be content with knowing that the people of Pekod, Shoa, and Koa were subject to that empire, and served in its army against Jerusalem.

25. '*They shall take away thy nose and thine ears.*'—These barbarous punishments have always been most extensively in use in the East, and examples, without number, of their infliction might be adduced from history, ancient and modern. As the mystical adultery of Israel and Judah is the subject of this allegory, it may be instructive to learn that in Egypt the noses of adulterous persons were cut off, and in Chaldæa both their ears and noses. For some offences, in the East, the nose has been and is cut off; for others, the ears; and frequently both members at once. Indeed there seems at all times to have been a barbarous fancy for joining these two members in the same punishment. It does not appear that the Hebrews ever exercised such mutilations; but they must have known them well as inflicted by their heathen neighbours. That it was common in Persia, in Scriptural times, appears from the story of Zopyrus, a Persian officer, who cut off his own nose and ears, and otherwise mutilated himself in a very barbarous manner. He then went to the Babylonians, and pretended to have been thus treated by his sovereign, Darius Hystaspes; and the trust and confidence which his pretended desire of revenge procured for him enabled him to betray the place to his master. This shews that this mutilation must have been known as a Persian punishment: and the same testimony is furnished by the merciful direction of Artaxerxes Longimanus, that those persons convicted of offences for which the ears were usually cut off, should have the flaps of their turbans clipped instead. Even in modern times this punishment has been inflicted on persons of consideration. Shah Abbas, in particular, was wont to cut off the ears and noses of governors of provinces convicted of injustice. Nadir Shah, when he withdrew his army from the Indian metropolis to return to Persia, left positive orders that if any of his soldiers were found in Delhi after his march, they were to cut off their ears and noses, and then send them to him. Some of them incurred this punishment (Gladwin's, *Khojeh Abdulkurreem*, p. 1). These punishments have of late years become less common in Western Asia than formerly; and are chiefly confined to the punishment of fraudulent dealings by shopkeepers and others. The ear is more frequently cut off than the nose, and oftener the lobe of the ear than the entire ear. The loss of both members at the same time occurs but rarely; and then chiefly through the anger of some despotic prince or governor, who can direct what punishment he pleases for his offending servants. Thus the notorious Djezzar of Acre seldom allowed those about him to remain long in possession of their ears and noses, and often deprived them of their eyes and hands. 'There were,' says Dr. Clarke, 'persons standing by the door of his apartment, some without a nose, others without an arm, with one ear only, or one eye—"*marked* men," as he termed them; persons *bearing signs* of having been instructed to serve their master with fidelity.' [*Vv.* 12, 15, 24. APPENDIX, No. 70.]

CHAPTER XXIV.

1 *Under the parable of a boiling pot,* 6 *is shewed the irrecoverable destruction of Jerusalem.* 15 *By the sign of Ezekiel not mourning for the death of his wife,* 19 *is shewed the calamity of the Jews to be beyond all sorrow.*

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, Write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious

house, and say unto them, Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and [1]burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; [2]Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears [3]run down.

17 [4]Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* [5]lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and [6]that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

25 ¶ Also, thou son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and [7]that whereupon they set their minds, their sons and their daughters,

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

[1] Or, *heap.* [2] Nah. 3. 1. Hab. 2. 12. [3] Heb. *go.* [4] Heb. *Be silent.*
[5] Heb. *upper lip:* and so verse 22. [6] Heb. *the pity of your soul.* [7] Heb. *the lifting up of their soul.*

Verse 3. '*Set on a pot,*' etc.—The images here are derived from the wholesale cookery required for feeding a large number of persons—or such as occurs in the East when a large animal is killed, and (as the meat will not keep) must be dressed and eaten at once. Burder very happily conjectures that the following description of a royal camel feast (from the *Philosophical Transactions*) supplies some illustration of the parable contained in this chapter: 'Before mid-day, a carpet being spread in the middle of the tent, our dinner was brought in, being served up in large wooden bowls between two men; and truly to my apprehension load enough for them. Of these

great platters there were about fifty or sixty in number, perhaps more, with a great many little ones; I mean such as one man was able to bring in, strewed here and there among them, and placed for a border or garnish round about the table. In the middle was one of a larger size than all the rest, in which were camel's bones, and a thin broth in which they were boiled. The other greater ones seemed all filled with one and the same sort of provision, a kind of plum-broth, made of rice and the fleshy part of the camel, with currants and spices, being of a somewhat darker colour than what is made in our country.' The Hebrew words translated *burn*, should have been rendered, as in the margin, *heap*. The meaning cannot be that the bones were to be burnt under the caldron, but that they were to be heaped up in it: for it is said, 'let them seethe the bones of it therein.' With this interpretation the Septuagint translation of the passage agrees: and viewed in this light, the object is ascertained by the foregoing extract.

17. '*Bind the tire of thine head upon thee.*'—In this and the other directions, the prophet is enjoined to proceed as people did in ordinary life to whom no bereavement had happened; and the forms of mourning are therefore rather implied than expressed. The present text doubtless refers to the covering of the head, which is often mentioned in Scripture as the act of a mourner, and as such has already been duly noticed.

— '*Put on thy shoes upon thy feet.*'—This directs the prophet not to go barefoot, as mourners usually did.

— '*Cover not thy lips.*'—To muffle or cover the lower part of the face is a natural and expressive act of mourning, which may be seen any day among our mourners that go about the streets. The present text, however, perhaps refers to something more formal than this—something such as was not long ago, and probably is still, practised by the Jews of Barbary, according to the description which Harmer quotes from Dean Addison. 'They return from the grave to the house of the deceased, where one, who as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up the dead. And by this the mourner is said to testify that he was ready to die with his friend. And thus muffled the mourner goes for seven days; during which time the rest of his friends come every twenty-four hours to pray with him.'

— '*The bread of men.*'—This is a correct translation from our present copies: but some of the ancient versions translate, 'the bread of *mourners*,' and must therefore have read אוֹנִים, 'mourners,' instead of אֲנָשִׁים, 'men;' and this interpretation has been followed by Houbigant and many of the moderns. It certainly produces a very clear sense (see Jer. xvi. 7), and is the more probable as the very phrase, as thus corrected, occurs in a similar sense in Hos. ix. 4. However, the word as it stands becomes sufficiently expressive when employed in the strict sense, with a reference to its root, 'to be sick, miserable,' allowing the translation given by Newcome and some others, 'Eat not the bread of wretched men.'

18. '*At even my wife died.*'—We may here fitly introduce the remarks of the Rev. F. W. Gotch, on this incident, as given in his art. EZEKIEL, in Kitto's Cyclopædia. 'Most critics have remarked the vigour and surpassing energy which are manifest in the character of Ezekiel. The whole of his writings shew how admirably he was fitted, as well by natural disposition as by spiritual endowment, to oppose "the rebellious house," the "people of stubborn front and hard heart," to which he was sent. ....This characteristic is shewn most remarkably in the entire subordination of his whole life to the great work to which he was called. We never meet with him as an ordinary man; he always acts, and thinks, and feels as a prophet. This energy of mind, developed in the one direction of the prophetic office, is strikingly displayed in the account he gives of the death of his wife. It is the only memorable event of his personal history which he records, and it is mentioned merely in reference to this soul absorbing work. There is something inexpressibly touching as well as characteristic in this brief narrative—the "desire of his eyes" taken away with a stroke—the command not to mourn—and the simple statement, "so I spake unto the people in the morning, and at even my wife died: and I did in the morning as I was commanded." That he possessed the common sympathies and affections of humanity is manifest from the beautiful touch of tenderness with which the narrative is introduced. We may even judge that a mind so earnest as his would be more than usually alive to the feelings of affection when once they had obtained a place in his heart. He then, who could thus completely subordinate the strongest interests of his individual life to the great work of his prophetic office, may well command our admiration, and be looked upon as (to use Hävernick's expression) "a truly gigantic phenomenon." It is interesting to contrast Ezekiel in this respect with his contemporary Jeremiah, whose personal history is continually presented to us in the course of his writings; and the contrast serves to shew that the peculiarity we are noticing in Ezekiel belongs to his individual character, and was not necessarily connected with the gift of prophecy.'

CHAPTER XXV.

1 *God's vengeance for their insolence against the Jews, upon the Ammonites,* 8 *upon Moab and Seir,* 12 *upon Edom,* 15 *and upon the Philistines.*

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face [1]against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the [2]men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou hast clapped *thine* [3]hands, and stamped with the [4]feet, and rejoiced in [5]heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for [6]a spoil to the heathen; and I will cut thee off

[1] Jer. 49. 1, &c. [2] Heb. *children.* [3] Heb. *hand.* [4] Heb. *foot.* [5] Heb. *soul.* [6] Or, *meat.*

from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; [7]Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the [8]side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east [9]with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah [10]by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and [11]they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* [12]for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the [13]sea coasts.

17 And I will execute great [14]vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

7 Jer. 48. 1, &c. 8 Heb. *shoulder of Moab.* 9 Or, *against the children of Ammon.* 10 Heb. *by revenging revengement.*
11 Or, *they shall fall by the sword unto Dedan.* 12 Or, *with perpetual hatred.* 13 Or, *haven of the sea.* 14 Heb. *vengeances.*

CHAP. XXV.—The prophecies in this chapter, directed against the guilty neighbours of the Jews, are the same in substance with those which have already engaged our attention in Isaiah and Jeremiah, and which therefore require little further remark.

Verse 5. '*I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks.*'—See the end of the note on Rabbah, in Jer. xlix. 2; and also the note on Isa. xv. 2; which, although it primarily refers to Moab, is equally applicable here. With the word 'Ammonites,' we must of course understand 'the chief city' or 'cities' of the Ammonites: for it is not expressive of desolation that flocks should pasture anywhere in the open country; but it is eminently so, that they should be stabled among the ruins and fed upon the sites of cities once populous and eminent. That this is the sense is shewn by the context, as well as by other passages. When Mr. Buckingham visited Rabbah-Ammon, he halted for the night with a tribe of Arabs, who were found encamped among the ruins, in a hollow behind the top of the theatre. Next morning he inserts in his journal—'During the night I was almost entirely prevented from sleeping by the bleating of the flocks, the neighing of mares, and the barking of dogs.'—*Travels among the Arab Tribes*, pp. 72, 73.

7. '*I will cause thee to perish out of the countries.*'—In verse 10 it is also said that the Ammonites shall 'not be remembered among the nations.' These passages strikingly point to the difference between their case and that of the Hebrews. The latter, in the midst of their troubles and dispersions, have survived to this day as a distinct people; and their renowned land has never, since they lost it, ceased to be known and regarded with interest, because they once occupied it. But for ages no one has lived claiming a descent from the Ammonites; and for ages their existence as a nation, or even as a tribe, has been extinct. And as to their country, it has only been within these few years that it has been recognized by European travellers, or that any information concerning it has been acquired. Till then its situation generally was collected from the Scriptural intimations, which, with some information from ancient writers concerning its towns, formed the amount of what was known concerning the land of Ammon. And even now, while the antiquarian traveller knows that he is in that land, recognizes the name which the Bible has made familiar, marks the position and character of sites and ruins, and, whether he intends it or not, collects information to confirm the predictions of ancient prophecy—the few inhabitants, while they preserve the names which the Ammonites gave to their towns, have no traditions concerning that people, nor know whose land it is that they occupy. So utterly has the memory of Ammon perished, that it would at this day be unknown that such a people ever existed, or that the country in question was ever in their possession, were it not that the Sacred Book preserves the record of their history and doom.

CHAPTER XXVI.

1 *Tyrus, for insulting against Jerusalem, is threatened.*
7 *The power of Nebuchadrezzar against her.* 15 *The mourning and astonishment of the sea at her fall.*

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and [1]cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, [2]as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy [3]thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 [4]And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with [5]trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a [6]lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited [7]of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

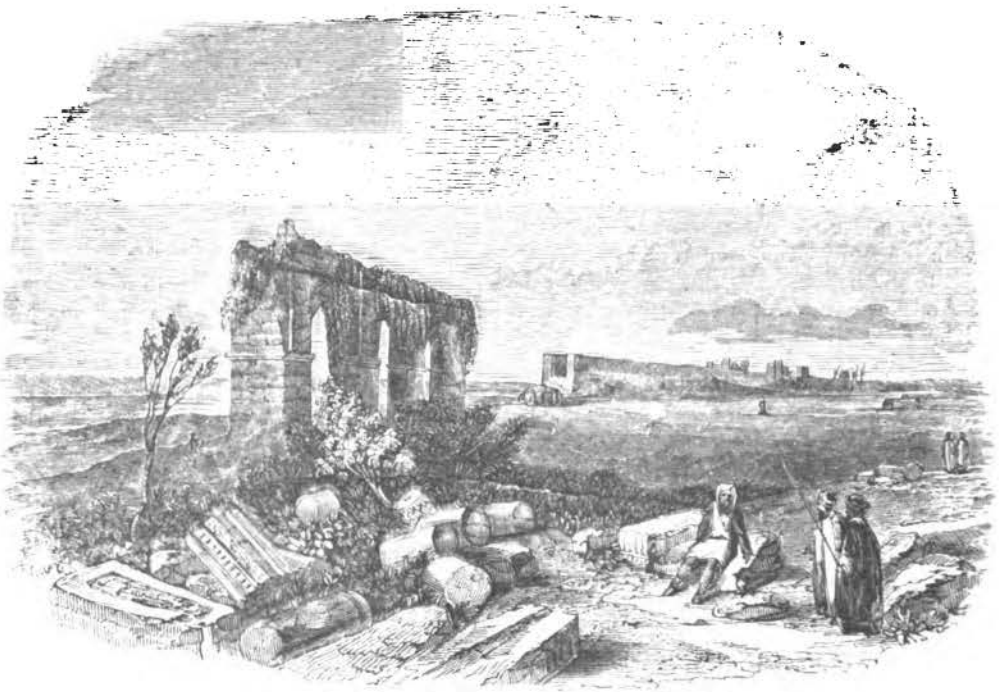
20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee [8]a terror, and thou *shalt be* no *more:* though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

[1] Or, *pour out the engine of shot.* [2] Heb. *according to the enterings of a city broken up.* [3] Heb. *houses of thy desire.*
[4] Isa. 24. 8. Jer. 7. 34, and 16. 9. [5] Heb. *tremblings.* [6] Revel. 18. 9. [7] Heb. *of the seas.* [8] Heb. *terrors.*

Verse 2. '*Tyrus.*'—This prophecy, which so circumstantially predicts the downfall of Tyre and its condition to remote ages, was delivered at a time when that city was in the height of its prosperity and power. From the interest necessarily connected with whatever relates to so remarkable a people as the Tyrians, and still more from the striking corroborations which may be obtained, from different sources, of the prophecies which relate to their history and condition, there are few passages of Scripture which afford room for more ample and interesting illustration than the present chapter. As the separate illustration of every point would occupy our space more fully than our limits allow, we judge it preferable to give a general historical notice of Tyre, adding under verse 5, a series of brief notices from successive travellers, to illustrate its decline and present condition; thus enabling the reader to trace the historical connection and marked fulfilment of the prophecies which relate to that renowned city.

We have already taken some slight (but, for our purpose, sufficient) notice of the origin of Tyre, as a colony of Zidon (see the notes on Josh. xix. 24; Judges i. 31), and shall not here return to the subject, or inquire into the date—certainly very ancient—at which this Zidonian settlement was formed. It is however to be borne in mind that ancient history and geography recognize two Tyres, differently situated. The more ancient Tyre was placed on the shore of the continent; and the other upon



RUINS OF TYRE.—CASSAS.

a small island, about one-third of a mile from the shore. As it was only after the Old Tyre was destroyed by Nebuchadnezzar, as predicted in the present chapter, that the capital seat of the Tyrians was removed to the island —this must of course be understood as the Tyre of Scripture *history*. Whether it were also the *sole* Tyre of *prophecy*, we regard as a distinct question. It is certain that some of the prophecies are best understood with reference to the Old Tyre, and others as respecting the New Tyre; and if the latter did not exist when the prophecies which may be supposed to regard it were delivered, no objection can arise from this circumstance, when we reflect that all things are present to Him in whose name the prophets spoke, and that prophecy actually does, in other cases, sometimes relate the history and final condition of that which had no existence when the prophecy was delivered. It is indeed easy to understand that the prophets should speak in the wide sense of Tyre, the city of the Tyrians, as continuously connected with their history, and therefore proceeding with their history from the old town to the new. We have given this explanation in order to dispense with the *necessity* for the one of Bishop Newton, although that still remains probable and well-supported:—this is, that although the insular Tyre only became the sole city after the continental town had been destroyed by Nebuchadnezzar, it had previously and from very ancient times, been built upon, and formed part of Tyre, and is comprehended under that name. Whence it follows that the Tyre of Scripture history and prophecy embraced both the continental and insular portions of the town. It is indeed scarcely credible that the Tyrians, as a body of commercial navigators, could have overlooked the advantages offered by an island so close to their shore; and that they did not, and that it was regarded as part of Tyre, is almost demonstrated by the fact, that the ancient authors cited by Newton bear witness to the remote antiquity of the insular city. It is a remarkable circumstance that Pliny (*Hist. Nat.* v. 19), in describing the circumference of Tyre as nineteen Roman miles, expressly includes the continental and insular Tyre together; adding, that the then existing (insular) Tyre had no more than twenty-two stades, or three miles.

Concerning the continental Tyre we have no information but that which the Bible offers; and from which we learn that, according to the ideas of the time, it was a large, wealthy, and splendid city. That it did exist is acknowledged by the Greek writers, but they could furnish no information, as it had been utterly destroyed before their time. It was never rebuilt, and not the least trace of its ruins can be discovered; nor could indeed its site be determined, did we not know that it was on the coast opposite the island.

When Nebuchadnezzar gained the city, after a siege of thirteen years, the previous removal by the inhabitants of their valuable effects to the island, and to other places beyond his reach, as explained under Jer. xliii., so disappointed him, that he completely destroyed the place, and marched to Egypt. However, although the Tyrians had evaded the spoliation of their valuable property, they became subject to the Babylonians, as the prophets foretold. Indeed it would seem as if the royal family of Tyre, like that of Judah, had been carried into captivity; for Josephus cites the Phœnician annals, as shewing that, after this time, the Tyrians received their kings from Babylon. The duration of their subjection was limited by prophecy to seventy years (Isa. xxiii. 15, 16, 17), that is, to the termination of the Babylonian monarchy, when the Tyrians, with some other remote nations, were restored to comparative independence by the Persians. They then seem to have been allowed the entire management of their own affairs, with the only discoverable limitation, that they were obliged to furnish subsidies and vessels to the Persians when required. Accordingly they did render very valuable assistance to the Persians in the famous war of Xerxes against the Greeks; and Herodotus (viii. 67) particularly mentions the kings of Tyre and Zidon as present at the council of war held by the Persian monarch. Under the Persians, the people of Tyre recovered much of their

former wealth and importance; and such were their resources, and the strength and advantageous situation of their insular city, that they were enabled to stay the progress of Alexander's arms longer than any other place under the Persian dominion. He spent eight months before Tyre, and at last only succeeded by constructing an embankment or causeway between the main land and the island, giving his troops and engines free access to the latter. The Tyrians still however made a valiant defence, which, with the delay they had occasioned, so provoked the conqueror, that, with a cruelty not unusual with him, and which has left a great stain upon his character, he crucified two thousand of the inhabitants, and sold thirty thousand for slaves; eight thousand had been slain in the storming and capture of the city. The town itself he set on fire. Yet it recovered once more; and only nineteen years after was able to withstand the fleets and armies of Antigonus, and sustained a siege of fifteen months before it was taken. After this it endured that frequent change of masters to which all this region was subject, in the continual contests between the Greek kings of Egypt and Syria, until it was finally, with all the rest, absorbed into the vast Roman empire. By that time Tyre had again greatly declined in importance.

Alexander did the Tyrians more evil than the ruin of their city and the slaughter of its people, by the foundation of Alexandria in Egypt, which gradually drew away from them that foreign traffic through which they had enjoyed unexampled prosperity for not less than a thousand years. With the loss of their monopolies and colonial establishments, the skill and enterprise of the Tyrians still, however, sufficed to keep Tyre in a respectable station as an individual town, and such it remained under the Romans. Many of the people of Tyre in the end embraced the Jewish religion; and that city was one of the first that received the faith of Christ, who himself visited the coasts of Tyre and Zidon, and miraculously healed the woman of Canaan's daughter. Paul found there some faithful disciples on his journey to Jerusalem; and in the persecution under Dioclesian, there were many sincere believers at Tyre, who 'counted not their own lives dear' unto them. This, as well as most of the other circumstances we have related, appear very clearly to have been predicted by the prophets (see in particular, Ps. xlv. 12; lxxii. 10; Isa. xxxiii. 18). The decline of Tyre, even as a private town, may soon be told. It passed, with the rest of Syria, to the Arabs; in 1124 it was taken from them by the Crusaders; Saladin made an ineffectual attempt to recover it in 1187; and it was finally taken, in 1291, by Khalil, the sultan of Egypt, who nearly razed it to the ground, that it might never again afford a stronghold or harbour to the Christians. The Turks took it from the Egyptian Mamelukes in 1516.

These facts are chiefly of interest as connecting the prophecies concerning Tyre; for it appears, as already intimated, that while Ezekiel speaks primarily of the destruction of continental Tyre by Nebuchadnezzar, he, by a transition not unusual in Scripture, glances at the subsequent destruction of the insular Tyre by Alexander, and predicts its future history and condition. Even if this were disputed in the case of Ezekiel, the prophetic notice of the latter would be clear from Zechariah, who lived *after* the old Tyre had been destroyed, and yet foretells the destruction of Tyre, which must necessarily have been that of the insular Tyre by Alexander.

4. '*They shall destroy the walls of Tyrus.*'—This was true both of the old and new Tyre; the walls of the former having been destroyed by Nebuchadnezzar, and those of the insular Tyre by Alexander. The wall was afterwards rebuilt—doubtless on the old foundations, and with the old materials—but these were destroyed by the sultan Khalil, and, as stated in the preceding note, only the foundations can now be traced. The strength of the wall which opposed the efforts of Alexander is particularly noticed by Arrian, who states that opposite to the mole formed by the Macedonians, it was 150 feet high, and of proportionable thickness, constructed with great stones strongly cemented together.

5. '*A place for the spreading of nets in the midst of the sea.*'—The last clause must clearly refer this to the insular, or (as the causeway of Alexander made it) peninsular Tyre. Indeed, besides the considerations stated in the preceding note, it will be observed that nothing has hitherto been said of Nebuchadnezzar; but in these introductory verses the prophet seems rather to speak of the *ultimate* result of the various succeeding desolations to which Tyre should be exposed, and of which Nebuchadnezzar's desolation of old Tyre was only the commencement.

The image of desolation employed, that of fishers spreading their nets to dry on the site of a once populous city, is as natural for a place on the coast, as that of feeding and stabling cattle is for inland desolation. And as fishermen naturally spread their nets on any convenient place, on a naked rock or beach, it only becomes necessary to say that Tyre has become a fishing station, to shew that this prophecy has been literally accomplished, without our being required to find that some traveller has happened to say that he saw nets spread upon the strand where old Tyre stood. But this *has* been said by travellers even of the new or peninsular Tyre. This town seems to have been in a tolerably prosperous condition, though wofully different from what it once was, till it was destroyed by the Mameluke Sultan, from which stroke it never fully recovered. Our best course here will be to introduce the substance of observations made by *successive* travellers, beginning with Benjamin of Tudela, who visited the place while possessed by the Crusaders, and whose account is instructive, though dashed with his usual extravagance in what he says about *old* Tyre. 'One day's journey (from Zidon) is New Tsour, a very beautiful city, the port of which is in the very town. This port is guarded by two towers, within which the vessels ride at anchor. The officers of the customs draw an iron chain from tower to tower every night, thereby effectually preventing any thieves or robbers to escape by boat or by other means. A port equal to this is to be met with nowhere upon earth. About four hundred Jews reside in this excellent place, the principal of which are the judge R. Ephraim Mitzri, R. Meir of Carcasson, and R. Abraham, the elder of the community. The Jews of Tsour are ship-owners and manufacturers of the far-renowned Tyrian glass; the purple dye is also found in the vicinity. If you mount the walls of New Tsour, you may see the remains of "Tyre the crowned" [referring to Isa. xxiii.], which was inundated by the sea. It is about the distance of a stone's throw from the new town; and whoever embarks may see the towers, the markets, the streets, and the halls at the bottom of the sea. The city of New Tsour is very commercial, and one to which traders resort from all parts' (*Itinerary*, i. 62, 63, ed. Asher, Berlin, 1840).

Passing a long interval of time, we come to Sandys, who was at Tyre about a century after it fell to the Turks. After alluding to its former greatness, he adds,—'But this once famous Tyrus is now no other than a heap of ruins; yet they have a reverent respect, and do instruct the pensive beholder with their exemplary frailty.' It had two harbours, of which that on the north side was, as he thought, the best in all the Levant, and which the corsairs entered at pleasure; the other was encumbered and choked up with the ruins of the city. Later in the same century the place is noticed by Thevenot, Dumont, and Le Bruyn, in their respective *Voyages au Levant*. They describe it to the same effect as Maundrell, quoted below. Le Bruyn particularly notices the abundance of *fish*, and the bad state of the harbour. There were but a few miserable dwellings (Dumont says twelve or fifteen), inhabited by Turks and Arabs.

The learned Huet (in his *Demonstratio Evangelica*, first published in 1679) says that he knew a Jesuit named Hadrian Parvillarius, a candid and learned man, who had

spent ten years in Syria, and who related to him how strongly this prediction of Ezekiel was brought to his mind when he approached the ruins of Tyre, and beheld the rocks stretching forth to the sea, and the large stones strewed upon the shore, made smooth by the sun, the waves, and the wind, and *on which the fishermen dried their nets*. To the same purpose follows our own admirable traveller, Maundrell (1697). 'The city, standing in the sea, upon the peninsula, promises at a distance something very magnificent. But when you come to it, you see no similitude of that glory for which it was renowned in ancient times, and which the prophet Ezekiel describes. On the north side it has an old Turkish ungarrisoned castle, besides which you see nothing but a mere Babel of broken walls, pillars, vaults, etc., there being not so much as an entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing; who seem to be preserved in this place by Divine Providence as a visible argument how God has fulfilled his word concerning Tyre, *that it should be as the top of a rock, a place for fishers to dry their nets on*.' The east end of an ancient Christian church remained tolerably entire; near it was a staircase, and Maundrell got upon the top, and had a full prospect over the peninsula, the isthmus, and neighbouring shore. The island appeared of a circular form, containing about forty acres, and at the utmost margin of the land the foundations might be traced of the wall by which it was anciently encircled. The island makes, with the isthmus, two large bays, which were in part defended from the ocean each by a long ridge resembling a mole, stretching directly out on both sides from the head of the island; but whether these were walls or rocks, the work of nature or art, Maundrell could not discover.

Dr. Shaw says, that the best of the harbours, that to the north, was in his time so choked up with sand and rubbish, that even the boats of *the poor fishermen who now and then visit this once renowned emporium* could only with difficulty obtain admittance. Volney's avowed infidelity renders him a valuable witness to the fulfilment of prophecy—which service to truth he often unconsciously renders. Besides quoting him with this view, we shall add such particulars from his general account of the place as may serve to complete the preceding intimations concerning its situation and condition. The peninsula projects into the sea in the form of a mallet with an oval head; this head is of solid rock, covered with a brown cultivable earth, which forms a small plain about eight hundred paces long by four hundred broad. The isthmus, which joins the plain to the continent, is of pure sea-sand. The difference of soil renders the ancient insular state of this plain, before Alexander joined it to the sea by a mole, very manifest, since it is clearly seen that the sea, by covering the whole with sand, has enlarged it by successive accumulations, and formed the present isthmus. The port on the north side appears to have been formed by art, but is so choked up that children pass it without being wet above the middle. From the towers at its entrance began a line of walls which, after surrounding the basin, enclosed the whole island; but, as in Maundrell's time, it can only be traced by the foundations which run along the shore. On approaching the continent from the island, the ruins of arches at equal distances are perceived, as shewn in our engraving under Josh. xix., having at top a channel three feet wide by two and a half deep, lined by a cement harder than the stones themselves. This was an aqueduct which conveyed water to the shore in the first instance, and which the inhabitants, turning to good account the mole of Alexander, afterwards continued across the isthmus to the island. In Pococke's time (1736) it was a place of export, but still contained only two or three Christian families and a few other inhabitants. But in 1766 the north-east corner of the peninsula was walled in, and a town founded which retained the ancient name צוֹר *Tsor*, which in Hebrew signifies 'a rock.' This town receives no very sudden enlargement of prosperity. When Volney was there, the town was still no better than 'a village, containing only fifty or sixty poor families, who live but indifferently on the produce of their little grounds and *a trifling fishery*. The houses they occupy are no longer, as in the time of Strabo, edifices three or four stories high, but wretched huts ready to crumble to pieces.' It has since somewhat increased in population and importance, and drives some active trade in tobacco, cotton, wool, and wood, which are its chief exports; but as the once famous harbour is navigable only by boats, and becomes more and more shallow every year, no material enlargement of its commercial importance can be expected. The town was much injured by the earthquake of 1837; but has recovered that stroke, and the population is now reckoned by Dr Wilson (*Lands of the Bible*, ii. 221) at 5000, of whom about one-half are Christians.

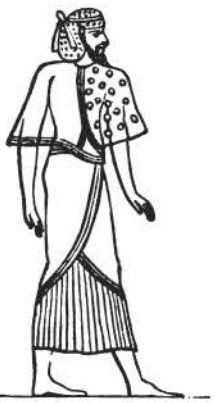
10. '*Thy walls shall shake at the noise of the horsemen, and of the wheels*.'—This must necessarily refer to the continental Tyre, as of course neither horses nor chariots could approach that on the island.

12. '*They shall lay thy stones and thy timber and thy dust in the midst of the water*.'—In this verse the prophetic vision seems to go on to the circumstances attending the desolation of the insular Tyre by Alexander. We are told that the conqueror should make a spoil of the riches of Tyre, which was true of Alexander—at least more true than of Nebuchadnezzar, of whom the same prophet declares that he should be disappointed of the anticipated spoil, and that he should therefore have Egypt for his reward. The transition from Nebuchadnezzar to the Macedonians is indicated by a change of person: the doings of the former having been indicated in the singular number—*he* shall do this and that; then it comes abruptly—'*they* shall make a spoil,' etc. But the change would be clear enough without this. The principal cause of the difference was that the Tyrians, on the latter occasion, trusted with more confidence to the safety derived from their insular position and their fortifications, than they had when besieged by Nebuchadnezzar on the continent; and hence they did not, at least to the same extent, take the precaution of removing their valuable property and merchandise beyond the reach of the invader.

The text we have cited at the head of this note seems most clearly to refer to the manner in which Alexander employed the ruins of the continental Tyre to facilitate the conquest of the insular; and hence it furnishes a remarkable instance of most definite prophecy, analogous to that which foretold the very *manner* in which Babylon should be taken by Cyrus. Alexander having no fleet, and seeing that nothing could be hoped from an ordinary course of operations against Tyre, conceived, as we have already intimated, the bold idea of forming a mole from the continent to the island, which might enable him to bring his troops and military engines underneath its walls. The difficulties of this enterprise, which has in all ages been the wonder and admiration of military men, are fully stated by Q. Curtius, who says that the soldiers were in despair when the work was proposed to them; for the sea was so deep, that it seemed impossible to them, even with the assistance of the gods, to fill it up; and besides, where could they find stones large enough and trees tall enough for so prodigious an undertaking? Alexander encouraged them, and desired them to recollect that the ruins of the old town afforded plenty of stone fit for the purpose, and that timber suitable for their boats and towers might be obtained from the neighbouring mountains of Lebanon. Arrian also notices that there was plenty of stone not far off, with a sufficient quantity of timber and rubbish to fill up the vacant spaces. (Compare Q. Curtius, iii. 2, 3, with Arrian, ii. 18.) As the mole when nearly completed was swept away by a storm, and a new one had to be constructed, the materials must have been well exhausted, and this, while it accounts for the entire disappearance of Old Tyre, does most strikingly corroborate the prediction that its stones,

its timber, and its very dust (rubbish) should be laid in the midst of the water. See also verse 19, 'I shall bring up the deep upon thee, and great waters shall cover thee.' We wish to note the emphasis to be placed on the word '*lay* thy stones,' etc., in the present text, as implying a deliberate act, corresponding to the construction of the mole which was composed of successive *layers* of stones, rubbish, and timber. See Q. Curtius, as above.

16. '*The princes of the sea....shall lay away their robes, and put off their broidered garments.*'—The Egyptian paintings seem to afford us some means of satisfying the natural curiosity which is felt respecting the personal appearance and attire of a people so remarkable as the ancient inhabitants of Tyre. The figures regarded as representing the Phœnician nations (the Tyrians, Arvadites, and Hermonites) shew them to have been as closely allied to each other in personal appearance and dress as they were contiguous in geographical position. Their



TYRIAN.

features were well formed and regular, with more of the European cast than is found in the Canaanites. The two figures regarded as Tyrian, in the tomb of Rameses Meiamoun, give us much information respecting that ancient people, as the colours are still very perfectly preserved. The beard was flaxen, the eyes blue, and the complexion of that florid but somewhat dark hue which is peculiar to the inhabitants of the parallel of latitude of Tyre. The hair was either filled with white powder or covered with a net-work of blue beads, or a close cap made of chintz, of such a pattern, was worn upon it; upon this was a fillet, tied behind with a loop and two long ends, like those used in Egypt: like them also it was made of scarlet leather. The dress was distinguished from that of other Canaanites by a cape or short cloak fastened at the throat and reaching to the elbows. This was made of one piece, and passed over the head when put on; a cross-shaped slit, embroidered around, was made in it in front to allow the head to pass. Beneath this was a close coat or tunic, which seems to have fitted the person more gracefully than any dress worn by the other nations of Canaan. It was confined at the waist by a golden girdle, which, in war, was of great length, passing round the body many times, and tied in front in a large bow or knot, with long hanging ends. The two sides of the tunic folded over each other considerably, and were not left square like those of the neighbouring tribes, but sloped away in order to interfere as little as possible with the action of walking. The inner garment resembled that of all other ancient nations. It was a fine linen cloth, bound round the waist and descending to the ancles. The stiff heavy folds of the mantle and tunic seem to indicate that they were of wool, but it must have been of fine texture, as the contour of the arms and chest is represented as visible beneath the mantle. The colours seem to set at rest the difficult question as to the tint of the famous Tyrian dye. They are both purple and scarlet, and are so made that half the person is clothed in one, and the other half in the other. Both colours are extremely vivid, as the Greek and Latin authors uniformly represent them to have been. The scarlet part of the mantle has a pattern of large purple spots upon it. The mantle and tunic are both edged with a deep gold lace. This gorgeous dress agrees perfectly with the refinement and luxury which all the classical writers ascribe to the Tyrians, and which are vividly displayed by the prophet. The coloured figure is given by Rosellini, and has been well copied in Mr. Osborn's *Egypt, her Testimony to the Truth*—from which the above description of it is abridged.

CHAPTER XXVII.

1 *The rich supply of Tyrus.* 26 *The great and irrecoverable fall thereof.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* [1]of perfect beauty.

4 Thy borders *are* in the [2]midst of the seas, thy builders have perfected thy beauty.

5 They have [3]made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars; [4][5]the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; [6]blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wise *men* thereof were in thee thy [7][8]calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were*

1 Heb. *perfect of beauty.* 2 Heb. *heart.* 3 Heb. *built.* 4 Or, *they have made thy hatches of ivory well wrodden.*
5 Heb. *the daughter.* 6 Or, *purple and scarlet.* 7 Or, *stoppers of chinks.* 8 Heb. *strengtheners.*

upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy [9]market.

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of [10]the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and [11]agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and [12]balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan [13]going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in [14]precious clothes for chariots.

21 Arabia, and all the princes of Kedar, [15]they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in [16]all sorts *of things*, in blue [17]clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the [18]midst of the seas.

27 Thy [19]riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, [20]and in all thy company which *is* in the midst of thee, shall fall into the [21]midst of the seas in the day of thy ruin.

28 The [22]suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

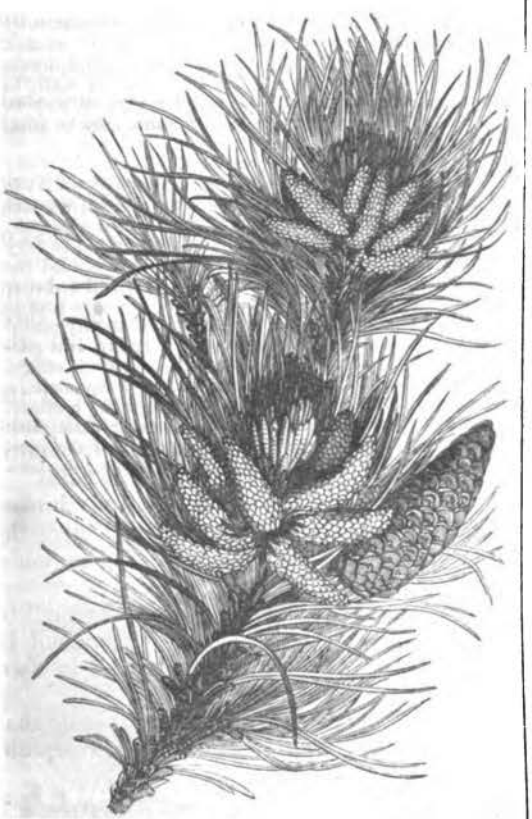
36 The merchants among the people shall hiss at thee; thou shalt be [23]a terror, and [24]never *shalt be* any more.

9 Or, *merchandise.* 10 Heb. *thy works.* 11 Heb. *chrysoprase.* 12 Or, *rosin.* 13 Or, *Meuzal.* 14 Heb. *clothes of freedom.*
15 Heb. *they were the merchants of thy hand.* 16 Or, *excellent things.* 17 Heb. *foldings.* 18 Heb. *heart.*
19 Revel. 18. 9, &c. 20 Or, *even with all.* 21 Heb. *heart.* 22 Or, *waves.* 23 Heb. *terrors.* 24 Heb. *shalt not be for ever*

CHAP. XXVII.—We now arrive at a very singular and interesting chapter, giving an account of the commercial relations of Tyre, to the satisfactory elucidation of which, in all the lines of inquiry which it opens, the research and study of years might be advantageously applied. If we reflect on the extensive ramifications of the commerce which this enterprising people conducted, we shall find, with Dr. Vincent, that if we consider this chapter 'only as historical, without any reference to the divine authority of the prophet, it is not only the most early but the most authentic record extant, relative to the commerce of the ancients.' Much has been done towards its illustration

by Bochart, Michaelis, Rosenmüller, Heeren, Vincent, Hävernick and Hengstenberg; but upon the whole, the hints and allusions which it offers have not yet received that sort of treatment, through which it might be made to throw a strong light upon many passages of Scripture and upon the early history of commerce. It has only hitherto been treated incidentally, whereas it requires to become the principal subject of attention to minds prepared by long study and instruction.

The limits and plan of this work necessarily confine us to a few observations on the principal facts which the chapter offers, and in performing this duty we shall avail ourselves of the researches of the authors we have named, particularly of Dr. Vincent, whose commencing observations may suitably introduce the ensuing notes: 'Let us, in conformity to the opening of the prophecy, consider Tyre as a city of great splendour, magnificently built, and inhabited by merchants, whose wealth rivalled the opulence of kings—who traded to the East by the intervention of Arabia,* and to the west by means of the Mediterranean: let us add to this, that in ages prior to the celebrity of Greece and Rome, their fleets had braved the dangers of the ocean, and their people were the only mariners who were not limited within the circle of the Mediterranean; that they penetrated eastward through the



PINUS LARICIO.

Straits of Death, which were the termination of the Red Sea, and westward beyond the Pillars of Hercules, which were the boundaries of all knowledge to every nation but their own; that they advanced northward to the British Isles, and southward to the coast of Africa on the Atlantic Ocean. Let us contemplate these enterprises as completed by the efforts of a single city which possibly did not possess a territory of twenty miles in circumference; which sustained a siege of thirteen years against all the power of Babylon, and another of eight months against Alexander, in the full career of his victories; and then judge whether a commercial spirit debases the nature of man, or unfits it for the exertion of determined valour; or whether any single city, recorded in history, is worthy to be compared with Tyre. '*Commerce and Navigation of the Ancients*,' ii. 624-5.

Verse 5. '*Thy ship boards of fir trees of Senir.*'—Senir is understood to be the same as Sirion, the Phœnician name for Hermon, a mountain of Lebanon (Deut. iii. 9).



PINUS ORIENTALIS.

Our knowledge of the firs of Lebanon is very limited indeed: it is very possible, however, that that here intended may have been the *Pinus Laricio*, or Corsican pine, which very much resembles the *Pinus sylvestris*, or Scotch fir, in appearance as well as in the structure of the cone. The wood is however more compact and flexible than that of the Scotch fir, and is therefore better adapted to the purpose indicated in the text—the planking of vessels. We are however persuaded that the word בְּרוֹשׁ *berosh* was a general name among the Hebrews for several kindred kinds of trees, and not for one species in particular; and it probably included the cypress which is mentioned in Gen. vi. 14, under the more specific name of GOPHER. We do not know what species of fir grew in their country and neighbourhood; but as it may be conjectured with tolerable safety that the *P. Halepensis* and *P. Orientalis* were of the number, and included under the general name, we give specimens of these, in addition to the *P. Laricio*. The *P. Halepensis* certainly grew in the neighbourhood

* Not *only* through Arabia, surely; compare the notes on 2 Chron. viii. 24; xx. 36.

of Palestine, as its name, derived from Aleppo, indicates; and that the *P. Orientalis*—distinguished for the elegance of its cone—grew in Lebanon, may safely be presumed. There are some grounds on which the *Pinaster* might also have been added.



PINUS HALEPENSIS.

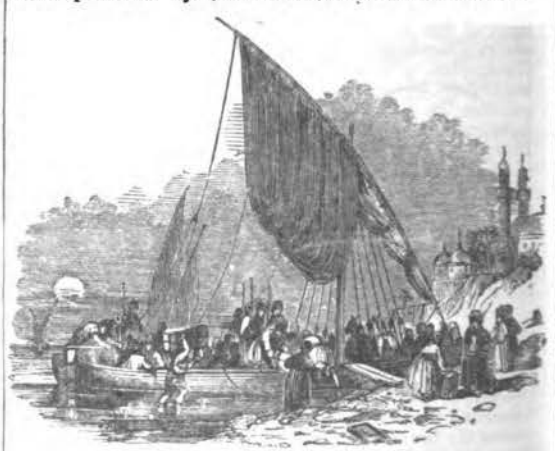
— '*Cedars from Lebanon to make masts.*'—It is by no means certain that the tree to which naturalists have given the name 'cedar of Lebanon,' is the same as the '*arez* (אֶרֶז) of Lebanon' so often mentioned in Scripture. As the word in the Aramæan dialects is applied to several similar trees of the pine tribe, it may very possibly have been the same in the Hebrew. Under this view it might sometimes denote the 'cedar of Lebanon' and often other trees of a similar character; and if so those equally err who insist that this tree can only be intended, with those who contend for some other particular species to the exclusion of all the rest. This is a subject of some interest, to which we may possibly return in some less occupied place. Meanwhile we may observe that the so called 'cedar of Lebanon' can hardly be intended in this particular text, as, although the trunk of this tree is large, it is neither long nor straight, and therefore utterly unfit to be the mast of a ship. To which we may add that the wood is soft, and inferior to the worst kinds of deal. Separately from any speculation about words, the probability is unquestionable that the Tyrians would employ the fir-trees of Lebanon, or some one of the several species growing there, for masts to their vessels. Even the Egyptians made, and do still make, large importations of firs from Syria to be applied to this and other uses.

6. '*Of the oaks of Bashan have they made thine oars.*'—The common oak (*Quercus robur*) does at this day occur rather frequently in Bashan and the neighbouring districts east of Jordan. We do not however recollect any instance in which oak occurs among the timbers used in ancient ship-building; and from its heaviness and want of elasticity it seems peculiarly ill adapted for oars, hence Houbigant translates '*alders.*' But, although it is by no means certain that *oak* is intended, it may be well to recollect that the oars used in the ancient shipping were often of great length, and must hence have been employed at a greater mechanical disadvantage, and consequently with more force than is required by any use of the oar among ourselves. The same qualities were therefore not required in the wood they employed, and we indeed read of oars covered with brass or silver.

— '*The company of the Ashurites,*' etc.—It is very difficult to comprehend this verse as it stands in our translation. We do not know who may be intended by 'the company of the Ashurites;' that benches should be made of ivory is wholly improbable; neither was ivory brought from any of the places supposed to be denoted by the name 'Chittim.' The Targum and R. Jarchi, followed by most modern interpreters, by a very simple alteration, that of reading בַּת אַשֻּׁרִים as one word, produce a very clear sense—'Thy benches have they made of ivory, inlaid in box from the isles of Chittim.' This supposes that the benches were made of box inlaid or covered with ivory—an employment of ivory very probable, from the manner in which we know that substance to have been anciently used for the interior decoration of houses. In ancient vessels there are many benches for the numerous rowers to sit on; but here perhaps the distinguished seats, in what appears to have been a magnificent galley, may be intended. It is however uncertain whether *seats* be at all indicated.

— '*Chittim.*'—See Num. xxiv. 24.

7. '*Fine linen with broidered work from Egypt .... to be thy sail.*'—Fine Egyptian linen, embroidered, was not very well adapted, one would think, for the sails of vessels, in any other than holiday navigation; nor would be very eligible even then. This consideration probably led the Targum and Vulgate to conclude that it would be better to understand the term to refer to a *flag* or *ensign* than to a *sail*. The flags of ancient vessels were usually placed at the prow, and in most cases each ship had its own particular flag, by which it was distinguished from others. It usually contained the representation of a mountain, a tree, a flower, a bird, a beast, or some imaginary creature. If, however, we understand that the present description rather refers to the splendid pleasure-galleys of the merchant princes of Tyre, than to ships intended for the *business* of navigation and commerce, sails may very well be understood. For the fact is that, in Egypt, while the ordinary sails were white, those belonging to the pleasure-



1. FERRY-BOAT OF THE NILE.

vessels of the king and the grandees appear to have been often painted with rich colours, or embroidered with fanciful devices, representing the phœnix, flowers, and various emblems. Some exhibit chequered patterns, and others are striped. Sails of this sort were also furnished with a strong hem or border, neatly coloured, to strengthen and preserve them from injury; and, for the same purpose, a light rope was generally sewed round it. (See Wilkinson's *Ancient Egyptians*, i. 9.) The sails of the Egyptian, and, seemingly of other ancient vessels, appear to have been always square, with a yard above and below. In this they differ from those now used in Egypt (1) and other parts of the Levant, which are generally furnished with *lateen*, or triangular-shaped sails. In common vessels among the Egyptians, there was a yard at the bottom as well as top of the sail; and in striking sail it seems to have been the course to lower the upper yard, and fold the sail between it and the lower; but in war-galleys and some other vessels the lower yard was wanting, and the sail was drawn up and reefed to the upper yard in action, or when, from winds or currents, the sails became useless, and the vessel was propelled wholly by the oars.

— '*Blue and purple from the isles of Elisha ... covered thee.*'—Elisha was one of the sons of Javan (Gen: x. 4); and as Javan is the general title for the Greek nation, Elisha may well be taken for a part, and that part Elis, Hellas, or Peloponnesus. It seems odd that the Tyrians, who were themselves so famous for their purples, should have required this from Elisha. But 'the purple of Laconia was the finest dye next to the Tyrian; and the purple cloth of that province was possibly employed because it was cheaper than that of Tyre, which was reserved for the use of kings' (*Vincent*). It seems to have been employed for coverings or awnings to the galleys, which were sometimes very magnificent. Our readers will remember that the famous galley in which Cleopatra went to meet Anthony had an awning of cloth of gold. Indeed, it is observed by Bishop Newton, that 'Cleopatra's sailing down the river Cydnus, to meet her gallant, Anthony, was not with greater finery and magnificence; nor have the historians and poets painted the one in more lively colours than the prophet has the other.'

8—11. These verses are very instructive, and the information they furnish is too clear to require explanation. 'The Tyrians themselves were wholly devoted to commerce and to the *management* of their vessels; while the kindred Phœnicians furnished them with mariners and shipwrights. Like the Carthaginians, also their kindred, their army was composed of foreign mercenaries, obtained by *them* from Persia and Africa; while the important trust of forming the garrison of the city was given to native Phœnicians, the men of Arvad (Aradus) and the Gammadim. Of the latter we do not elsewhere read; but 'they were probably a people of Phœnicia; and perhaps the inhabitants of Ancon, Ἄγκων and גַּמָּד, both signifying *a cubit*. Pliny mentions Gamah, a city of Phœnicia; for which some propose to read Gamade' (L. ii. c. x. 91)—*Newcome*. Perhaps no certainty can be obtained on this point. But it appears that the mercenaries were for foreign, or more properly colonial, service; while the Aradians, at least, as joined in the same commercial interest, had the defence of the city confided to them; and the same people, with the Sidonians, manned the ships of Tyre.

9. '*The ships of the sea.*'—The details respecting ancient ships and navigation which this chapter contains, afford an opportunity for some remarks on that subject, supplementary in some measure to the particulars respecting *boats* which were offered under Isaiah xviii. 2. In fulfilling this object it is necessary to notice the larger vessels employed by the Egyptians; for, although the condition of their navigation was materially different from that of the Phœnicians, the information which we possess from history and from the sculptures and paintings of the country, is the most ancient to which we have access, is nearest the times under review, and some general resemblance must have existed, besides that our object is rather to notice the vessels of ancient times generally than those of the Phœnicians in particular. The fact of resemblance is at least in one particular substantiated by an Egyptian painting representing a Phœnician war-galley, which has considerable likeness to Egyptian vessels of the same class (2, 5).

Herodotus thus describes the barges or vessels of burden



2. PHŒNICIAN WAR-GALLEY.

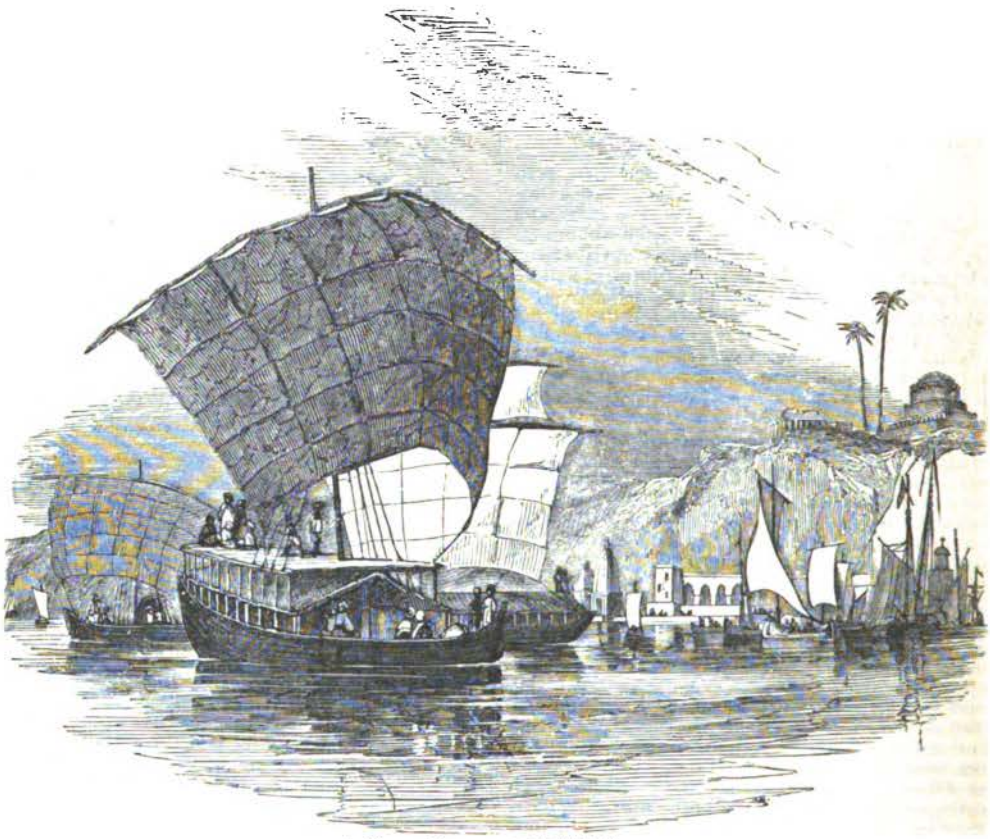
used on the Nile:—'The Egyptians frame their vessels of burden from a species of the thorn-tree, which in appearance much resembles the lotus of Cyrene, from which a gum exudes in drops. From this thorn they cut pieces of wood of about two cubits in length: these are put together in the manner of tiles, to form the vessel. The pieces are connected by stout and long wooden pins. When the sides are thus formed, they place transverse beams above, without using any ribs; the joints are stopped on the inner side with the papyrus. The rudder is made to pass through the keel; the mast is formed of the thorn, and the sails are of papyrus. These vessels are not able to stem the current of the river, except with a wind directly favourable; but are drawn along from the shore. In passing down the stream, the plan they adopt is this: from the tamarisk-tree is formed a shutter or hurdle, wattled with reeds; they provide also a pierced stone weighing about two talents. The hurdle is fastened cross-ways by a rope to the bow of the vessel, and receives the current, while the stone is suspended by another rope from the stern. The vessel or barge, as it is called, is therefore borne swiftly along by means of the hurdle; while its course is directed by the stone which hangs in deep water behind. The Egyptians have great numbers of barges of this kind, and some of them carry many thousand talents' burden.'

Sir J. G. Wilkinson, who quotes this (in a bad translation), says: 'That boats of this construction were really



3. CHINESE CARGO-BOAT.

used in Egypt, is very probable; they may have been employed to carry goods from one town to another, and navigated in the manner he mentions; but we may be allowed



4. HINDOO VESSELS ON THE GANGES.

to doubt their carrying several thousand talents, or many tons, weight; and we have the evidence of the paintings of Upper and Lower Egypt to shew that the large boats of burden were made of wooden planks, which men are seen cutting with saws and hatchets, and afterwards fastening together with nails and pins; and they were furnished with spacious cabins like those of modern Egypt.' We do not see anything in this contrary to Herodotus, who states that they were made of planks, and does not say that they had no cabins. The same writer states that 'the sails, when made of the rind of the papyrus, have been supposed similar to those of the Chinese, which fold up like Venetian blinds.' Indeed there is much stated in this author's work to confirm the opinion that the vessels now in use among the Chinese and Hindoos (3, 4) offer very great resemblance to those anciently in use among the Egyptians, and probably among the Phœnicians. Wilkinson remarks, however, that there is only one vessel (7) represented in the paintings which appears to have sails of this kind, although so many are introduced there: 'Nor,' he adds, 'can we believe that a people, noted for their manufacture of linen and other cloths, should have preferred so imperfect a substitute as the rind of a plant, especially as they exported sail-cloth to Phœnicia for that purpose:' for which he quotes *v.* 7 of the present chapter (see the note thereon).

Large Egyptian vessels had generally one, and small boats two rudders at the stern. The former traversed upon a beam between two projecting heads, a short pillar or mast supporting it, and acting by the centre upon which it moved. The latter were nearly the same in principle, except that they turned on a bar, or in a ring, by which they were suspended to the gunwale at either side, and in both instances the steersman directed them by means of a rope fastened to the upper extremity. The rudders consisted of a long broad blade, and still longer handle, made in imitation of the oars, by which they originally steered their boats, before they had so far improved them as to adopt a fixed rudder. The oars were a long round wooden shaft, to which a flat board, of oval or circular form, was fastened; and it is remarkable that the same oar is used to this day on the Ganges and in the Arabian Gulf. They turned either on toll pins or in rings, fastened to the gunwale of the boat; and the rowers sat on the deck, on benches, or on low seats, or stood or knelt to the oar, sometimes pushing it forward, sometimes (and indeed more generally) pulling it, as is the modern custom in Egypt and most other countries. That some of the ancient Egyptian vessels were built with ribs, like those of the present day, is shewn by the rude models discovered in the tombs at Thebes. It is probable that they had very little keel, in order to enable them to avoid the sandbanks, and to facilitate their removal when they struck: and indeed the models seem to shew that they were generally flat-bottomed. The boats now used on the Nile have a very small keel, particularly at the centre, where it is concave; so that when the head strikes they put to the helm, and the hollow part clears the bank. And here it may be observed that the difference between the maritime navigation and that of large rivers was much less considerable in ancient times than at present; for the sea-going vessels crept along shore in such a manner as exposed the vessels in both to nearly the same incidents, and therefore a greater similarity of build than now exists prevailed.

The cabins in the Egyptian vessels were not under the deck, and were lofty and spacious. They did not, however, always extend over the whole breadth of the boat, but

merely occupied the centre, the rowers sitting on each side, usually on a bench or stool. They were made of wood, with a door in front, or sometimes on one side, and they were painted within and without with numerous devices in brilliant and lively colours. The head and stern of Egyptian pleasure vessels were usually ornamented with or terminated in the shape of a flower richly painted; in the boats of burden they were destitute of ornament, and

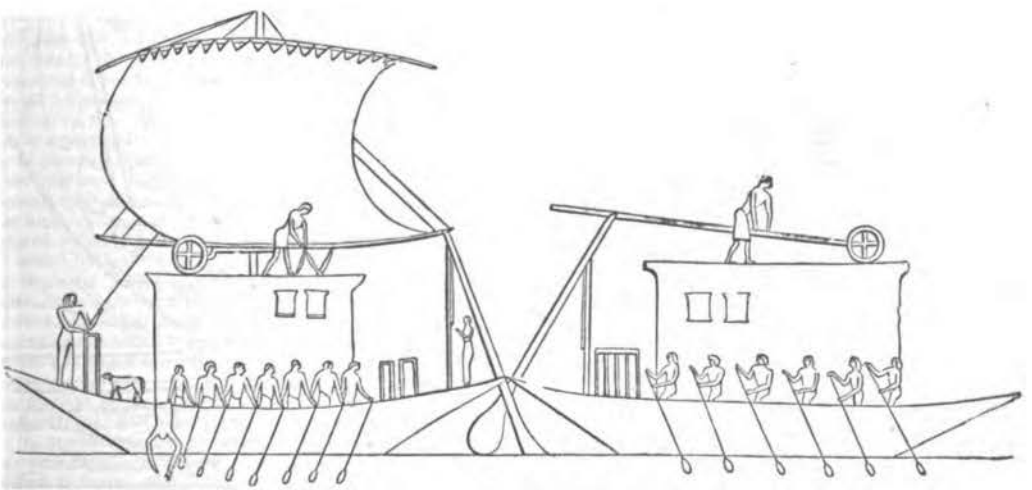


5. EGYPTIAN GALLEY.

simply rounded off; and Wilkinson states that he had met with two only which had any resemblance to a beak. Nor are the galleys or ships of war furnished with any thing like those sharp beaks of metal which were used with effect in the Roman galleys; but its place is in many cases occupied with a figure-head—usually of a lion. This is wanting in the single Phœnician galley of which we have a representation; but in one supposed to belong to the Philistines, the figure-head is that of a goose.

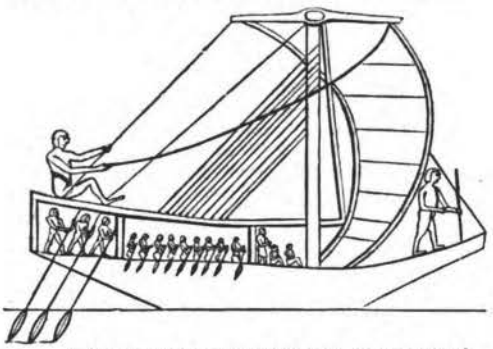
The number of rowers in the boats of the Nile enables us to form some idea of the size of ancient vessels of this sort. Some of them are furnished with forty-four oars, twenty-two being represented on each side, which, allowing for the steerage and prow, would require their whole length to be about 120 feet. The Egyptians had, however, vessels much larger than these, which their paintings do not exhibit. Diodorus mentions one of cedar wood, dedicated by Sesostris to the god of Thebes, 280 cubits, or 420 feet long; and Ptolemy Philopater built one of forty benches of oars, which was 420 feet long, and 72 from the keel to the top of the poop, and carried 400 soldiers, besides 4000 rowers, and nearly 3000 soldiers. These, however, were extraordinary feats of ship-building; and we observe generally that the largest vessels *practically* in use among the ancients were of very small size in comparison with those of modern times. At the head of the vessels, a forecastle frequently projected above the deck, which was the station of a man with a long fathoming pole, who therewith sounded the water. At the stern another of similar form was sometimes added, reminding one of the poop of Roman vessels: this was the station of the steersman. The war-galleys of all nations which the Egyptians have represented differed materially in their construction from the vessels of the Nile. They were less raised at the head and stern; and on each side, through the whole length of the vessel, a wooden bulwark, rising considerably above the gunwale, sheltered the rowers, who sat behind it, from the missiles of the enemy, the handles of the oars passing through an aperture at the lower part.

From what has been stated, it will be seen that the ancient ships were of three kinds—ships of war, of passage, and of merchandise. All our cuts belong to the two latter classes, the first not being required for our present purpose. To diversify the illustration we have given specimens from different ancient nations—Egyptian and Roman. It will be observed that they have all but one mast; nor do any ancient authors mention more; but an engraved gem, copied by Stosch, represents a vessel with a main and mizen mast. This vessel, like our figs. 9 and 11, is equipped for sailing only, not for rowing also; although, as in the rest of our cuts, very ancient vessels are usually represented as adapted for rowing only, or for *both* rowing and sailing. (See Jonah i. 13; Ezek. xxvii. 26.) The progress of invention seems to have been—first rowing; then sails to assist rowing; and ultimately sailing only. It appears from Ezek. xxvi. 6, 7, 29, that the Phœnician ships were worked by oars and sails; some apparently by both, and others by oars only. There are other passages of Scripture bearing on the practices of ancient navigation, which will receive our attention when we reach them. The mast remained for a long time moveable, and was only set up as wanted. Such are the masts mentioned by Homer. The intimation of the prophet seems to the same purport (Isa. xxxiii. 23); and this is clearly exhibited in the bas-relief of the building of the Argo, in the Townley collection of marbles. The poets, also, who relate the voyage of that famous ship, of which they speak with wonder, describe it as being propelled at once by sail and oars, and speak of the mast as taken down when in harbour, and set up again when it departed. We introduce a cut (10) of the bas-relief, which affords a curious and appropriate illustration of the present subject. The ancient navigators long continued to use the sail only with a favourable wind; and their learning at last how to sail

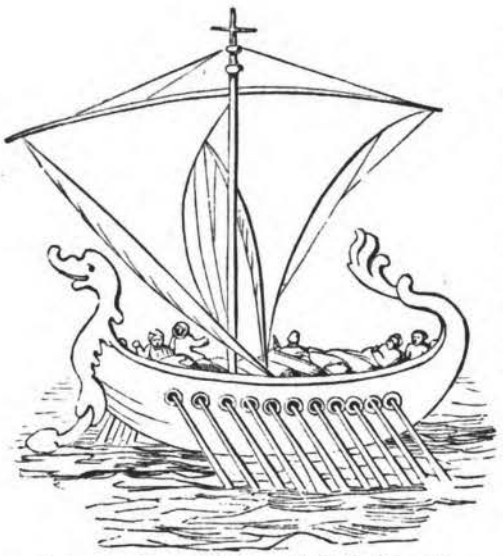


6. EGYPTIAN SHIPS.—From Sculptures in the Grotto of Elethuias.

upon a tack, may have led to the disuse of oars in sailing vessels. One thing that the reader will not fail to notice, is the small size of all the vessels which our cuts exhibit. This observation equally applies to all vessels of this class of which any representations remain. This indeed affords an important circumstance in explaining one cause of the slowness of ancient navigation; for as the ships did not afford much room for the stowage of provisions, they were necessarily so inadequately victualled, that they were frequently obliged to stop on the coast to obtain fresh supplies of food. Herodotus, in describing the circumnavigation of Africa in the time of Necho, says that the fleet stopped at some point on the African coast, where the mariners sowed corn, and having awaited the harvest and reaped it, again set sail. Whatever credit be due to this single circumstance, the mere existence of the story demonstrates the delays which arose from this cause. Major Rennell,



7. EGYPTIAN SHIP.—From Sculptures in the Grotto of Eleithuias.



8. GALLEY.—From a Painting on the Walls of Pompeii.



9. Bas-relief on the Tomb of Nœvolei Tyche.



10. The Building of the Argo.



11. SHIP.—From a Painting on the Walls of Pompeii.

with reference to the same anecdote, has an important observation, which we cannot forbear to quote: 'It appears that the principal difficulty to be surmounted in ancient voyages, arose from the impracticability of stowing the ships with provisions adequate to the vast length of time required for their navigations, when the rate of sailing was so remarkably slow. They were ill adapted to distant voyages (which indeed they seldom undertook): but did very well in situations where they could land and command provisions almost at pleasure. But, on the other hand, they were better adapted to those coasting voyages which constituted almost the whole of their navigations. The flatness of their bottoms required much less water than modern vessels of the like tonnage; whence arose an incredible advantage over ours, in finding shelter more frequently; and, indeed, almost everywhere except on a steep or rocky shore; since, in default of shelter afloat, they drew their *large ships* up on the beach, as our fishermen do their large boats. And we may certainly conclude that vessels of a construction and size the best adapted to the service of discovery and long voyages were chosen on occasions like the present.' This occasion was the alleged circumnavigation of Africa by the Phœnicians, under the direction of Pharaoh-Necho; and the observation is of course applicable to the vessels employed by the same parties in the navigation to Ophir in co-operation with the Hebrew king. The construction of the bottoms, to which Rennell refers, is shewn in the annexed coin (of Roman Africa), which shews more of the hull than the other cuts, and otherwise forms an interesting illustration of the general subject.



12. Silver Carthaginian Roman Coin. Weight 48 grains. Magnified one-third.

9. '*Calkers*.'—As a means of preventing water from making its way between the planking, a stuffing or caulking was early found necessary. The first application for this purpose among the Greeks is said to have been nothing more than the use of sea-shells which were reduced to powder, mixed up into the state of a paste, and introduced into the chinks: being liable, however, to crack, by the yielding of the vessel, this composition fell out by degrees, and soon failed to answer its purpose. The next step was to burn the lime, as a means of making the mortar more adhesive; and afterwards wax and pitch were employed. A far better plan, and one nearly in conformity with modern practice, was found to consist in the use of the coarse outer fibres of the flax-plant; bruised and divided by being beaten with a mallet, and driven in between the planks of the ship. The bottom of the vessel was also, in some cases, coated with a layer of melted wax or pitch. In others, as is stated by Maurice, the ship-builders 'were accustomed to use hides, properly prepared and hardened for the purpose, which, being stretched and firmly attached to the bottom, served as a species of sheathing, and, being well graved or covered with a sufficient coat of resin or pitch, proved a very considerable protection to it against those injuries which would have arisen from the salt water being in constant contact with it.'

A curious proof has been brought to light of the existence of the modern practice of 'caulking' and 'sheathing' ships in early times. Trajan's galley was dug up from the Lake Riccio in Italy, after having lain there thirteen hundred years; and, on being excavated, the seams were found to have been caulked with linen, and the whole exterior of the vessel to have been carefully coated with Greek pitch, over which was laid an external sheathing of lead, rolled or beaten to a proper degree of thinness, and closely attached to the planking by means of small copper nails.

11. '*The men of Arvad with thine army*,' etc.—In this verse the regular soldiers in the pay of Tyre are described as stationed upon the walls and in the towers, and as hanging upon the walls round about. This is in accordance with existing usages in the East, the soldiers when not in active service being distributed in large numbers as guards about the walls of places, particularly in the towers and at the gates. Niebuhr states that the foot-soldiers of the imad of Yemen having very little to do in times of peace, any more than the cavalry, some of them mounted guard at the dela's, or governor's; they are also employed at the gates and upon the towers. Van Egmont and Heyman give a similar account. Sandys, speaking of the decorations of one of the gates of the imperial seraglio in Constantinople, tells us, that it is hung with shields and scimiters. Through this gate people pass to the divan, where justice is administered; and these are the ornaments of this public passage. A people supposed to be the Arvadites are represented in the ancient Egyptian mural tablets which depict the victories of Sethos; but they are so much mutilated that very few particulars respecting their arms and accoutrements can be collected from them. We can see, however, that they do not appear to have generally worn defensive armour in battle. A scull-cap, with a small feather or tail at the crown, used by chiefs only, is the only accoutrement of this kind that appears. The shield was oblong and somewhat large. Their weapons seem to have been the bow and the spear. They appear to have had a considerable force of war-chariots,



ARVADITES.

drawn by two horses, and generally resembling in form those of the Egyptians. These particulars do not all appear in the present engraving, which represents a body of the same people in the act of tendering their submission of a fort violently assaulted by Rameses II., the son of Sethos. The attire, so far as seen, appears to bear considerable resemblance to that of the Tyrians themselves; but the reader will not fail to notice the remarkable appendage of a cross from the neck of the aged man at the left corner, who holds up an instrument or badge (perhaps a lighted torch), which we know from other examples to have been a token of surrender. Women are seen among those who implore the mercy of the victor. [APPENDIX, No. 71.]

12. '*Tarshish*.'—Whatever may be sometimes the more extended signification of 'Tarshish,' it is probably here to be understood with reference to Tartessus in Spain (see the note on 2 Chron. ix.), as the articles mentioned are such as the Phœnicians obtained from Spain, or from the coasts on the Atlantic to which they traded; and the commodities of which they appear to have brought in the first instance to Tartessus, where the cargoes seem to have been finally made up for Tyre. It is well to understand that Tartessus was not only the port for the products of Spain, but the general entrepôt for the western commerce of the Phœnicians. The *tin* probably came from Britain.

13. '*Javan, Tubal, and Meshech*.'—Javan has already been explained to mean Greece, in the large sense. With

respect to the other names, we see no reason to dissent from the opinion that they designate countries situated between and near the Black and Caspian Seas. This is very much confirmed by the fact that the merchandises named continue to be those of the same countries. The inhabitants of the north-east angle of Asia Minor have been in all ages, and still are, the manufacturers of steel, iron, and brass, for the supply of Armenia, Persia, Greece, and the eastern countries of the Mediterranean; and the Caucasian countries have always been a source from which a highly-valued class of slaves was drawn. The race of men inhabiting this region has always been considered eminent for personal comeliness; and in this kind of commerce this consideration has been much regarded. The important part which the male slaves from these countries have taken in the Turkish empire is well known; and none are ignorant that the harams of the rich Turks and Persians have always been filled, in preference, with female slaves from Georgia and Circassia. It seems, from the present text, that the Tyrians obtained slaves and vessels of brass, as well intermediately through the Greeks as directly from the native merchants. This verse seems to intimate, as do other passages of Scripture, that the domestic vessels of these times were chiefly of brass or copper. We found this to be still the case wherever we went. Vessels of iron and tin, so common among ourselves, are not seen. In the countries indicated in this verse, the vessels not intended for the fire are of polished brass, but in Western Asia generally of tinned copper.

14. '*Togarmah traded in thy fairs with horses.*'—Togarmah, we believe, with Michaelis, to have been Armenia. This region was in very ancient times celebrated for its horses. It was in this country and Media that the Persian kings bred horses for themselves and their armies; and in later times the Armenians paid their tribute in horses. The word rendered 'horsemen' (פָּרָשִׁים *parashim*) has certainly sometimes that meaning, and may here imply, that, along with the horses, were sold slaves, skilled in the care and treatment of those animals. But the word also means *horses for riding*, as distinguished from others; and if thus understood here, the others were probably chariot-horses. Michaelis thinks that the two words (סוּסִים *susim*, and פָּרָשִׁים *parashim*) distinguish the common and more noble breeds; and if so, this is a distinction anciently applicable, so far as we know, to no other part of the East than Armenia; and we may recognize in the latter the famous Nysæan horses, which were in those times the coursers of luxury, and which were admired not less for the colour and brightness of their hair than for the elegance of their forms, on which account they alone were held worthy to draw the chariots of the Persian kings. Compare the authorities on this verse.

15. '*Dedan,*' etc.—The common explanation is, that this Dedan was on the southern coast of Arabia; the people of which brought to Tyre, in their caravans, the produce of India. Heeren, however, following a hint thrown out by Michaelis, considers that this passage rather points to the Indian trade which visited Tyre through the Persian Gulf, and to which we have already had occasion to refer in the note to 2 Chron. xx. Dedan he considers to have been one (that called Tylos) of the isles on which the Phœnicians established themselves in the Persian Gulf, to facilitate their trade in that direction. In those isles the Phœnicians would appear, from his collections and reasonings, to have arranged much of the trade of the far east before it was finally transmitted to Tyre, as they did at Tartessus, in Spain, that of the far west. The case of the men of Dedan and merchants of the *isles* therefore would be analogous, in an opposite direction, to that of Tarshish already mentioned. We unwillingly refrain from any longer statement on this subject, referring the reader to Heeren's *Phœnicians*, sect. i. ch. 4; *Babylonians*, sect. ii. ch. 2; and also to the abovecited note. We may add, however, that this view is in our opinion much strengthened by our observing another Dedan mentioned below (verse 20), which appears clearly, from the connection, to be that of Arabia.

'*Horns of ivory and ebony.*'—'*Horns*' of ivory would mean tusks, from their resemblance to horns; but, indeed, the better and more received reading is 'horns, ivory, and ebony.' What the 'horns' were has been disputed. Some have it to be the horns of the ibex, or some other kind of goat. However, it is not necessary to suppose that horns are actually intended. That the substance resembled horn, or that the article bore the shape of a horn, are probable alternatives. Hence some suggest tortoise-shell; and Heeren, following Michaelis, proposes the tusks of the *narwal*, which is found in the Indian Ocean. All these products might, it seems, be derived from the coasts of Ethiopia, as well as from India; but whether Dedan be placed *in* the Persian Gulf, or near it on the coast of Arabia, it is equally allowed that they were derived in this instance from India. The best kind of ebony, at least, seems to have been by the Romans regarded as peculiar to India. Thus, Virgil,—

> 'India alone will the dark ebon bear.'
> *Georg.* ii. 117.—SOTHEBY.

That *ebony* is intended by the הֹבְנִים *habenim* of the text, is one of the least doubtful of the conclusions concerning the botanical products mentioned in the Bible. The similarity of the names alone is of great weight with regard to an Oriental production, the name of which usually passed with the article itself into Greece; and the derivation of the names ἔβενος, *ebenum*, *ebony*, from the Hebrew *habenim*,



EBONY (*Diospyros Ebenum*).

seems clear enough. In this, and with respect to other costly woods, the name occurs only in the plural; probably, as Gesenius suggests, because the wood was brought from abroad divided into planks. The ebony is the heartwood of a family of trees (the *Ebenaceæ* of Brown), various species of which occur in India, in eastern Africa,

and in the intermediate islands. The best ebony is not afforded by any one species in all its habitats. The species figured above is the important one called *Diospyros Ebenum*. It bears a berry that is eaten by the natives, when ripe. The leaves are elliptical, with numerous veins. The corolla or coloured part is shaped like an antique vase, and bears eight stamens, with which the eight cells and eight seeds in the berry correspond. The white wood which surrounds the heart or ebony is soft, and soon falls a prey to insects.

16. '*Syria*,' etc.—Syria, in the original, is Aram: and the Aram, in Scripture, is sometimes Mesopotamia, sometimes Damascus, and likewise the country about Libanus and the Orontes. With a due regard to the nature of the articles enumerated, Dr. Vincent reasonably concludes that they were all brought by land from the Gulf of Persia, through Mesopotamia or Damascus, in exchange for the manufactures of Tyre.

17. '*Judah, and the land of Israel*.'—This verse is of much importance, as shewing that the Hebrews were included, as indeed from their vicinity they could not help being, among the number of nations affected by the Tyrian commerce. We see that Tyre afforded a ready market for the redundant produce of their fertile country, and in return for which they doubtless obtained those manufactured articles and foreign commodities which they could not otherwise have procured. Thus we may consider that, in exchange for their own valuable produce, they might have obtained any of the articles mentioned in this chapter, and for which the known world was ransacked to furnish the great markets of Tyre: and we should probably, for instance, not be mistaken in concluding that through this source, the *tin* used by them came originally from Britain. The neighbourhood of an agricultural people, like the Hebrews, was, on the other hand, a great advantage to the Tyrians, who were not addicted to cultivation, and the mountainous character and limited extent of whose territory would at all times have prevented them from raising the supplies they required. The Hebrew territory was thus in some sort the granary of the Phœnicians, and the tie of mutual benefits may explain the generally friendly character of the relations which subsisted between them. Heeren well observes, with reference to this verse, 'The corn of Palestine was the best then known, not excepting even that of Egypt; whence we may infer that the proximity of this country was not the only motive which engaged the Phœnicians to draw their supplies from it. The other products of Palestine, of which the prophet makes mention, were also of a superior quality. The vine, which was at all times cultivated, afforded abundance of delicious raisins. The olive, as still cultivated by the actual population, is said to furnish an oil superior to that of Provence, notwithstanding the ignorance and barbarism into which the country has fallen under the Ottoman despotism. And the balm which is collected in the neighbourhood of the lake of Gennesareth is the same which still enjoys so great a reputation under the name of 'the balm of Mecca.'

18. '*Damascus*.'—It seems from this verse that Damascus received the richest manufactures of Tyre in exchange for wine of Helbon and white wool—that is, wool in the fleece, or unwrought. If Tyre bought wool in the fleece, and manufactured it, it is the same policy as Flanders formerly adopted in regard to the wool of England. The wine of Helbon is the Chalybon of the Greeks; the kings of Persia drank no other. The eastern name of Aleppo is still Haleb; and Haleb, Halebon, or Chalybon, are only varied by different aspirations or Greek terminations. Vincent, ii. 645.

19. '*Dan also*.'—'Dan also' (דָּן): many read this either as '*Vedan*,' or as '*and Dan*.' Michaelis, followed by Heeren, thinks it may be Vadan, a city in Arabia, considering it difficult to connect the Hebrew tribe of Dan, as in this verse, with the trade of Tyre. But, as Vincent remarks, the situation of this tribe between the Philistines and Joppa, was very commodious for its receiving the caravans from Arabia, in that age, which came to Rhinocolura in a later; and equally convenient for embarking at Joppa the commodities brought by the caravans to be conveyed to Tyre.

'*Javan*.'—This, most clearly, cannot be the Javan of Greece; but, as the commodities are Indian, we are to look for it in Arabia. Indeed the distinction between the two names is pointed out by the adjunct, which in our version is rendered 'going to and fro,' but which in the original is, מְאוּזָל *me-Uzal*, and Uzal is explained by Gen. x. 27, where Uzal is the son of Joktan, joined with Hazarmaveth (*Hadramaut*), Theba, Ophir, and Havilah; all of which we know to be in Arabia, and consequently Javan-me-Uzal is so likewise. The 'cassia and calamus' brought by these are evidently Oriental, indeed Indian, and probably also the iron, for Indian iron is likewise a part of the eastern invoice in the Periplus. We have already alluded to the intercourse which the Phœnicians had with India through the Persian Gulf; and the present verse is of great interest, in Dr. Vincent's view, as clearly intimating their intercourse with India through Arabia, and as furnishing the most ancient record of the trade between India and Arabia that can be called *historical*. 'For, although spices are mentioned frequently, that term is not decisive, as all the gums and odours of Arabia are comprehended under that name. Cinnamon, cassia, and calamus alone prove an Indian origin; and notwithstanding these are mentioned by Moses, David, and Solomon, the conveyance of them by caravans from the southern coast of Arabia is nowhere specified till we arrive at this passage in Ezekiel.'

20. '*Dedan...precious clothes for chariots*.'—This was probably the Dedan of Arabia, if it were not rather the one of Edom. (Jer. xlix. 8.) The verse is altogether very obscure. We do not know whether the cloths were a native manufacture, or obtained from countries more to the East; nor how they were employed, the term rendered 'chariots' being very indefinite, literally, 'riding,' and may apply either to horses, horsemen, chariots, or charioteers. [APPENDIX, No. 72.]

21. '*Arabia*.'—This verse refers to the trade of the Bedouin Arabs with the produce of their flocks and herds.

22. '*The merchants of Sheba and Raamah*.'—This verse seems to relate to the trade which Arabian nations in the south of the peninsula carried on with Tyre, in both the produce of their own country and the commodities which they obtained from Arabia. This and preceding verses open interesting views concerning the commerce between Tyre and Arabia, and, being ourselves obliged to abstain from the subject, we may refer the reader to the valuable particulars, in relation to it, which have been given by Heeren.

23. '*Haran*,' etc.—Michaelis, followed as usual by Heeren, would place these names also in Arabia; but we have no hesitation in agreeing with Vincent in fixing them to Mesopotamia and Assyria. Indeed most of the names are such as we at once recognize as applied in Scripture to places in that quarter. The single name of Ashur would shew this, if those of Haran and Canneh (Calneh) should be doubtful. With respect to the commodities mentioned in the next verse, Vincent also observes, 'The chests of cedar bound with cords seem to imply great caution adopted for the preservation of the cloths, which were the costly manufacture of Babylon, if not of India; and this caution seems more necessary for a conveyance overland, not only to prevent injury to the goods, but robbery likewise.

CHAPTER XXVIII.

1 *God's judgment upon the prince of Tyrus for his sacrilegious pride.* 11 *A lamentation of his great glory corrupted by sin.* 20 *The judgment of Zidon.* 24 *The restoration of Israel.*

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the [1]midst of the seas; [2]yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 [3]By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God; but thou *shalt be* a man, and no God, in the hand of him that [4]slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the [5]sardius, topaz, and the diamond, the [6]beryl, the onyx, and the jasper, the sapphire, the [7]emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so:* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be [8]a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from

[1] Heb. *heart.* [2] Isa. 31. 3. [3] Heb. *by the greatness of thy wisdom.* [4] Or, *woundeth.* [5] Or, *ruby.* [6] Or, *chrysolite.* [7] Or, *chrysoprase.* [8] Heb. *terrors.*

the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

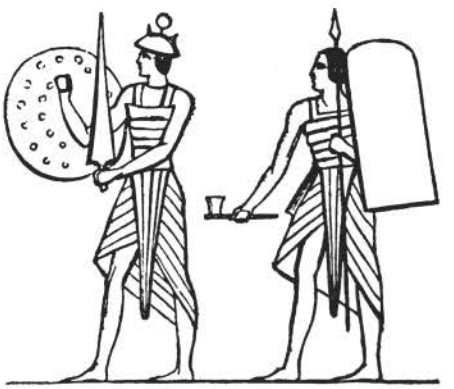
26 And they shall dwell [9]safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that [10]despise them round about them; and they shall know that I *am* the LORD their God.

[9] Or, *with confidence.* [10] Or, *spoil.*

Verse 5. '*By thy great wisdom and by thy traffick hast thou increased thy riches.*'—It will be observed that the early part of this chapter is addressed to the 'prince' or 'king of Tyre.' Heeren, with reference to these verses, observes: 'The prophet Ezekiel, in his prophecy against the king of Tyre, makes us acquainted with the power of the sovereign of that city. He represents him as a powerful prince, surrounded with great splendour, but, faithful to the spirit of commercial states, filling his coffers by commerce, and conforming himself at first to the maxims of political wisdom, but soon degenerating into cunning and injustice, the chastisement of which was foretold and duly received. It also results from this remarkable passage, that the revenues of the Tyrian kings, and doubtless those of other Phœnician cities, were founded upon commerce: but we are uninformed whether they arose from dues and customs, or from monopolies exercised by the sovereign, or whether from both sources at once.'

13. '*Every precious stone was thy covering.*'—This verse seems to shew, in a very striking manner, the pitch to which luxury and splendour had arrived among the princely merchants of Tyre.

22. '*Zidon.*'—See the account of Zidon given under Josh. xix., with an engraving, representing the modern town. The Zidonians, like the Tyrians, are believed to be represented in the paintings of Egypt, where they usually appear as allies of the Egyptians. In personal appearance they are represented as a fine muscular race, with features resembling those of the Tyrians and Arvadites. Their statesmen and merchants wore the hair of the head and beard long, with the fillet around the head. The warriors cut their hair, beard, and whiskers short. Their arms and accoutrements were worthy of the fame and wealth of this great city. The helmet was of silver, with a singular ornament at the crown, consisting of a disk and two horns of a heifer, or of the crescent moon. This symbol is not like anything worn in Egypt, but strikingly resembles the horns of Astarte on the coins and medals of Phœnicia. The disk was the badge of a prince; inferior ranks were represented by the horns only. This may form an additional illustration to those already given of the common Scriptural phrases respecting the lifting up of



ZIDONIANS.

the horn, etc. See the Note on 1 Sam. The armour consisted of plates of some white metal, probably silver, quilted upon a white linen garment. The shield was large and circular, like that of the Philistines. It was of iron rimmed with gold, and ornamented with studs or bosses of the same metal. The sword, which was of bronze, was two-edged, and shaped like the modern poniard. The spear was a long lance. See Osborn's *Egypt*, pp. 119, 120.

CHAPTER XXIX.

1 The judgment of Pharaoh for his treachery to Israel. 8 The desolation of Egypt. 13 The restoration thereof after forty years. 17 Egypt the reward of Nebuchadrezzar. 21 Israel shall be restored.

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great [1]dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the [2]open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a [3]staff of reed to the house of Israel.

[1] Psal. 74. 13, 14. Isa. 27. 1, and 51. 9. [2] Heb. *face of the field.* [3] 2 Kings 18. 21. Isa. 36. 6.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt [4]utterly waste *and* desolate, from the tower of [5]Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord GOD; At the [6]end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their [7]habitation; and they shall be there a [8]base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and [9]take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt [10]*for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

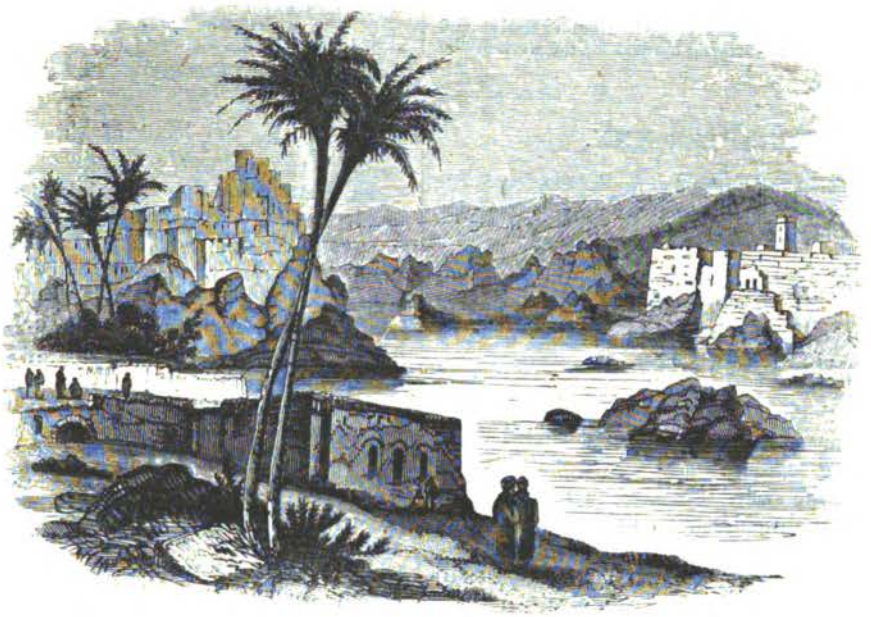
21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

[4] Heb. *waste of waste.* [5] Heb. *Seveneh.* [6] Isa. 19. 23. Jer. 46. 26. [7] Or, *birth.* [8] Heb. *low.*
[9] Heb. *spoil her spoil, and prey her prey.* [10] Or, *for his hire.*

Verse 3. '*The great dragon that lieth in the midst of his rivers.*'—The crocodile is doubtless alluded to. This animal is elsewhere, and very properly, made to represent the Egyptian king; and it is remarkable that it was also used among the ancients as a symbol of Egypt, and appears as such upon some Roman coins.

— '*My river is mine own.*'—This was the Nile, which here symbolizes the kingdom of Egypt, as the crocodile in it does the king. The king alluded to is doubtless Apries, the Pharaoh-hophra of Scripture; and it well deserves observation how exactly this vaunting language agrees with the character which Herodotus gives of the same king. 'He considered himself so securely established, that he is said to have been of opinion that it was beyond the power of a god to deprive him of his kingdom.' (*Euterpe*, 169.) Yet he was deprived of it by a God whom he knew not. See the account which has been given of his affairs under Jer. xliv. 30. The verses which follow evidently refer to the same events which Jeremiah foretold.

10. '*From the tower of Syene even unto the border of Ethiopia.*'—Syene itself being the last town of Egypt towards the frontier of Ethiopia, this version does not convey the sense of the original, which is correctly given by Newcome,—'From Migdol to Syene, even to the border of Ethiopia.' Migdol, rendered 'tower' in our version, but which should be preserved as a proper name, was in the north of Egypt, while Syene was at its southern frontier; so 'from Migdol to Syene' is an expression for describing the whole extent of the country, analogous to 'from Dan to Beersheba.' The cataracts (or rather the first cataract) of the Nile, which occur above this place, and the difficult navigation of the river, make a natural boundary-line, so that Syene (now called Assouan) has under all governments been considered the frontier-town of Egypt in this direction. Speaking more strictly, the boundary may be said to be formed by the mighty terraces of that peculiar kind of reddish granite, called *syenite* from the name of the place. These terraces, shaped into peaks, stretch across the bed of the Nile, and over them the great river rolls its foaming stream, forming the cataracts so often mentioned in every description of Egypt. It was from the quarries at this place that the Egyptians obtained the stone so frequently employed by them in their obelisks and colossal statues. The town of Syene long retained its importance with a very considerable



ASSOUAN (SYENE).

population. Ruins of works and buildings, by the successive masters of the land, the Pharaohs, the Ptolemies, the Romans, and the Arabians, are still seen on and around the site of the old town, which the present town so closely adjoins on the north, that the northern wall of the old town forms the southern one of the new. The removal is said to have been made in the year 1403 A.D. (806 A.H.), in consequence of a plague, which destroyed 21,000 of the inhabitants; from which the importance of the place, down to comparatively later times, may be estimated. The scenery in this part is very striking:—'The river is rocky here, and the navigation, by night at least, dangerous. At the pass of Assouan, ruin and devastation reign around. This pass, which nature has so well fortified, seems ill-treated by man. Hardly anything was to be seen but the vast remains of the old town of Syene, with mud-built walls and hovels on every side. Rocks, forming islands, were in the middle of the stream, upon which shrubs were growing. The scene altogether was wild and forlorn. In the distance appear high mountains, or masses of stone; with trees, corn, and grass, of great height, extending to the water's edge.' Madox's *Excursions in the Holy Land, Egypt*, etc. i. 285-6.

15. '*It shall be the basest of the kingdoms.*'—By this, and as usually explained, we are to understand that Egypt should speedily become, and should long remain, subject to oppressing strangers. And how markedly this has been accomplished, the slightest acquaintance with history suffices to evince! For more than two thousand years Egypt has ever been subject to a succession of foreign governors. Under the Persians, the Egyptians were allowed at first to retain their own kings, by becoming tributary to the conquerors; repeated attempts, however, having been made by the Egyptians to re-establish their own independence, it was finally annexed by the Persians to their empire as a province, governed by Persians. Such it remained, till it was conquered by Alexander, whose successors established a royal dynasty in Egypt, from the termination of which, through the long series of ages down to our own time, Egypt has never lifted its head in independence, but, under its successive foreign rulers—the Romans, Arabians, Mamelukes, and Turks—has been subject to the most intense oppression from a foreign body of people. Egypt has indeed been an independent kingdom under the Ptolemies and the Saracens, and it may be possible that the present ruler should establish its independence. But this matters not: for these independent sovereigns in Egypt were foreigners, surrounded by people of their own nation, who engrossed all wealth, power and distinction; leaving Egypt as a country, and the proper Egyptians as a people, oppressed and miserable. This is surely a marked fulfilment of prophecy, delivered at a time when Egypt, under its own kings, great and magnificent, took no second place among the nations. And further, where is the *nation* against which the prophecies were delivered? The present inhabitants of the country are altogether a different people.

The descendants of the ancient Egyptians have usually been sought in the Copts, a body of people few in number, who act as shopkeepers, etc., in Egypt. But since opportunities have been obtained of comparing their persons with the sculptures and statues representing the form and appearance of the ancient Egyptians, their claim to this distinction has been much weakened; and if it be set aside, it remains undetermined where the remnant of the old Egyptian nation should be sought, if any remnant still survives. That, if it does not exist in the Copts, it is not now to be found in the present Egypt, is, however, agreed. On this point see the observations of Dr. Richardson, and also the curious account given by Dr. Madden (*Travels*, ii. 91—95) of the results obtained by the comparison and measurement of the heads of twelve adult mummies with the heads of twelve living Copts and Nubians. The result seems as decisive against the Copts as that obtained from a comparison of their forms exhibited in ancient paintings and sculptures; but whether equally in favour of the Nubians, as the descendants of the ancient Egyptians, as Madden and others incline to suppose, seems a question not so well determined, nor is the investigation required for our present purpose.

18. '*Every head was made bald*'—from disease, or from continual wearing of the helmet, or from both. Or it may express the duration of the siege, which was such that, in the ordinary course of human life, those who were

full haired men when it commenced, might become bald before it closed. Its duration was thirteen years.

— '*Every shoulder was peeled*'—from excessive and continued labour in carrying burdens for the work of the siege. Burdens were usually carried upon the shoulder, or by yokes which the shoulders supported.

— '*No wages for Tyrus.*'—See the note on Jer. xliii. 10.

CHAPTER XXX.

1 *The desolation of Egypt and her helpers.* 20 *The arm of Babylon shall be strengthened to break the arm of Egypt.*

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great [1]pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and [2]Libya, and Lydia, and all the mingled people, and Chub, and the [3]men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be [4]destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers [5]dry, and sell the land into the hand of the wicked: and I will make the land waste, and [6]all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also [7]destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in [8]Zoan, and will execute judgments in No.

15 And I will pour my fury upon [9]Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of [10]Aven and of [11]Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be [12]darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the

[1] Or, *fear.* [2] Heb. *Phut.* [3] Heb. *children.* [4] Heb. *broken.* [5] Heb. *drought.* [6] Heb. *the fulness thereof.*
[7] Zech. 13. 2. [8] Or, *Tanis.* [9] Or, *Pelusium.* [10] Or, *Heliopolis.* [11] Or, *Pubastum.* [12] Or, *restrained.*

king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

Verse 14. '*Zoan.*'—See Num. xiii. 22. Some other Egyptian names which here occur have already passed under our notice: we shall now attend to those which have not previously engaged our attention.

17. '*Aven.*'—This place is mentioned by several names in Scripture.—By On, which seems to have been the native Egyptian name, and which occurs in the history of Joseph, who married a daughter of the priest of On, a fact which shews the extreme antiquity of the place. (See the note and cut under Gen. xli. 45.) The destruction of the city, the temple, and the people, which Jeremiah and Ezekiel foretold, was probably accomplished by Nebuchadnezzar.

— '*Pi-beseth.*'—The Seventy regard this as the famous city of Bubastis, on the Pelusiac branch of the Nile; and their conclusion has, in this instance, been generally admitted. Bubastis derived its name and celebrity from a magnificent temple, dedicated to the goddess Bubastis, of which a particular description has been given by Herodotus (*Euterpe*, 138). He identifies Bubastis with Diana, and describes (40) the annual festival celebrated at this place in her honour. The site still bears the name of *Tel-bastah*; but the great mass of ruins is rather more than half a mile west of the Tel at Chobra and Heryeh. There is no portion of any standing edifice remaining. All is overthrown, and the wide-spread rubbish affords the only remaining evidence of the ancient splendour of Bubastis. The direction of the ruins can, however, easily be traced, and they correspond precisely to the ancient intimations concerning Bubastis.

18. '*Tehaphnehes.*'—We have already mentioned this as usually, and on what appears good grounds, identified with Daphnæ Pelusiæ, not far from Pelusium, and on the eastern branch of the Nile, which took its name from that city. It appears from Jer. xliii. that the kings of Egypt had a royal residence at this town, though there is no record that it was ever considered a capital city. The desolation of the ancient city is so complete, that the site now offers nothing that calls for notice. Tyrius, as cited by Adrichomius (*Theatrum Terræ Sanctæ*, p. 125), says that the site was in his time occupied by a very small town; as it is at present by a poor village, called Safnas,—a manifest modification of the ancient name.

CHAPTER XXXI.

1 *A relation unto Pharaoh,* 3 *of the glory of Assyria,* 10 *and the fall thereof for pride.* 18 *The like destruction of Egypt.*

AND it came to pass in the eleventh year, in the third *month,* in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 Behold, the Assyrian *was* a cedar in Lebanon [1]with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters [2]made him great, the deep [3]set him up on high with her rivers running round about his plants, and sent out her [4]little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, [5]when he shot forth.

6 All the [6]fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the [7]garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; [8]he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by

[1] Heb. *fair of branches.* [2] Or, *nourished.* [3] Or, *brought him up.* [4] Or, *conduits.* [5] Or, *when it sent* them *forth.* [6] Dan. 4. [7] Gen. 2. [8] Heb. *in doing he shall do unto him.*

the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees [9]stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon [10]to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

[9] Or, *stand upon themselves for their height.* [10] Heb. *to be black.*

Verse 3. '*The Assyrian.*'—Bishop Lowth thinks this noble parable much confused by the translation here of אַשּׁוּר *asshur*, as a proper name, 'the Assyrian,' which, he says, can have no meaning at all in this passage. He would therefore, with Meibonius, understand it here as an epithet, 'tall,' or 'straight,' applied to the cedar. This is certainly an unusual sense, but occurs in Isa. i. 17; 1 Kings v. 13. It is adopted by Boothroyd, who translates, 'Lo, he is as a *tall* cedar in Lebanon;' and adds in a note, 'The exigence of the place requires this unusual sense, or else that we should suppose the word a mistake for some other.' This is possible: but we do not see much difficulty in the common interpretation, or that any force is lost by supposing that the king of Egypt is admonished by the account of the glory and downfall of the Assyrian empire, under the image of a cedar. The doom of Assyria had been foretold by the prophets, and the recent accomplishment of their predictions might well be adduced as an argumentative confirmation of the prophet's veracity, in declaring that Egypt should soon meet with a like fate. For such reasons Newcome, though aware of the objections we have stated, prefers the common interpretation.

— '*A cedar in Lebanon with fair branches,*' etc.—Whatever be the wider significance of the word rendered 'cedar' in Scripture, there is no question that in the noble description here given, it has a special reference to the tree usually distinguished by that name. Indeed, Lebanon affords no other tree to which it could be applicable. See the note on Lev. xiv. 4. It might indeed be plausibly contended that the prophet has in view the very grove of trees in the Upper Lebanon which travellers usually visit; for the nearest village to that spot bears to this day the name of Eden, and Ezekiel speaks repeatedly of the tree from which he draws his figures being the chief of those 'in Eden,' though his meaning in this allusion is rendered to some readers less definite than was probably intended, by the occasional glance of the prophet to the fact that 'the garden of God' bore the same name. It is not, however, by any means certain that even this side allusion is to Adam's Paradise, seeing that the phrase 'garden of God' may, in Scripture phraseology, denote any great and magnificent garden or plantations; and to this day, as Forbes states, the royal gardens in Hindustan are often called 'the gardens of God.' It is right to observe that this is not the only place of cedars: many other clumps of them have now been found in other parts of the mountains, but nowhere else have any trees so large and venerable as this place exhibits been discovered.

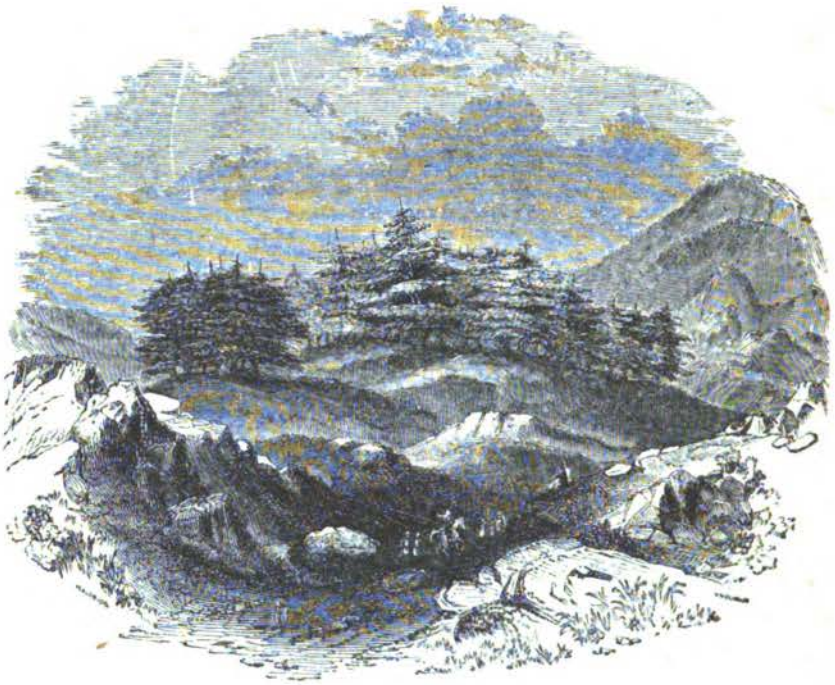
The trees which bear the honoured name of 'the cedars of Lebanon' are the most conspicuously exhibited among the higher ascents of the mountain from which they take their name. This is not on the summit of Lebanon, or on any of the summits which that range of mountains offers, as sometimes has been imagined; but is at the foot of a lofty mountain, in what may be considered as the arena of a vast amphitheatre, open on the west, but shut in by high mountains on the north, south, and east. The cedars here stand upon five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in circumference. A person may walk around it in fifteen minutes. The largest of the trees is about forty feet in circumference. Six or eight others are also very large, several of them nearly of the size of the largest. But each of these is manifestly one or more trees, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two and three feet in diameter. In these the body is straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. Pliny Fisk (*Memoir of the Rev. Pliny Fisk, A.M., late Missionary to Palestine*, Boston, 1828, p. 327), whose account we are now following, measured the height of one of them by the shade, and found it ninety feet. The largest were not so high, but some of the others seemed to him a little higher. He counted them, and made the whole number three hundred and eighty-nine; but his companion (Rev. J. King), who in counting omitted the saplings, made the number three hundred and twenty-one. 'I know not,' observes Fisk, 'why travellers have so long and so generally given twenty-eight, twenty, fifteen, five, as the number of the cedars. It is true that of those of superior size and antiquity there are not a greater number; but then there is a regular gradation in size, from the largest down to the merest sapling.' This is confirmed by another and later American traveller, who confesses he did not count them, which, from the nature of the ground and the situation of the trees, would be no easy matter (Rev. J. Paxton, p. 81); but he counted a small section, and was disposed to think that there might be from three hundred to five hundred trees that are above a foot in diameter—possibly one hundred and fifty that may be above two feet—and about fifty or sixty that may be from three to four feet. Of the few he measured the largest was thirty-nine feet in circumference—one thirty-two—one twenty-nine—one twenty-eight—one twenty-three. These may serve for a sample. 'It is pretty certain,' remarks this traveller, 'that this grove did not furnish wood for Solomon. It lies opposite to Tripoli, which is two days north of Beirut, and Beirut is [forty-five miles] north of Tyre, and [twenty-five from] Sidon. It lies far from the sea, and has a piece of country

between it and the sea, as rough as can well be found anywhere. The grove does not appear to be diminishing, but rather increasing. I saw no stumps of fallen trees, and young ones were springing up. There is a kind of religious reverence for these trees among the neighbouring villagers. They have a singular appearance standing alone in the midst of a small plain on which no other trees grow, with no other trees above them, nor for a considerable space below. Another singular fact is, that there is no running water among them. There is a stream on the side of the plain, but it comes not near them. The ground appears enriched with the leaves that fall from them, and looks precisely as the soil usually does in a pine grove.' Upon the whole, the grove failed to make upon this traveller the impression for which he was prepared—and perhaps *because* he was prepared. On approaching them at first, he says:—'Near the middle of the little plain, at the foot of the steep ascent below us, we saw a clump of trees; but they looked too few of too small for the cedars. *They resembled a small orchard of evergreens.* We found, however, on reaching the plain that these were the cedars we sought. They stand in irregular groups, spread over several little stony knolls, and may possibly cover eight or ten acres of ground.'

Such undervaluing impressions had been fairly met, or rather anticipated, by Fisk, who observes:—'Let such a one put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand, and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judæa, and Asia Minor, abounding, in the best places, only with shrubbery and fruit-trees,—let him, with the feelings of such a man, climb the rugged rocks, and cross the naked ravines of Lebanon, and suddenly descry among the hills a grove of three hundred trees, such as the cedars actually are, even at the present day, and he will confess *that* to be a fine comparison in Amos ii. 9,—"Whose height was as the height of the cedars, and he was strong as the oaks,"—let him, after a long ride in the heat of the sun, sit down in the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to "the goodly cedars" (Ps. lxxx. 10). A traveller who has just left the forests of America may think this little grove of cedars not worthy of so much notice, but the man who knows how rare large trees are in [south-western] Asia, and how difficult it is to find timber for build-



THE OLD CEDARS OF MOUNT LEBANON.



THE CEDAR GROVE IN LEBANON.—Laborde.

ing, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of these trees in Lebanon. A variety of causes may have contributed to their diminution and almost total extinction, yet in comparison with all other trees I have seen on the mountain, the few that remain may still be called "the glory of Lebanon."

CHAPTER XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The sword of Babylon shall destroy it.* 17 *It shall be brought down to hell, among all the uncircumcised nations.*

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a [1]whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers:

3 Thus saith the Lord GOD; I will therefore [2]spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood [3]the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall [4]put thee out, [5]I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the [6]bright lights of heaven will I make [7]dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also [8]vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword

1 Or, *dragon.* 2 Chap. 12. 13, and 17. 20. 3 Or, *the land of thy swimming.* 4 Or, *extinguish.*
5 Isa. 13. 10. Joel 2. 31, and 3. 15. Matth. 24. 29. 6 Heb. *light of the light in heaven.* 7 Heb. *them dark.*
8 Heb. *provoke to anger,* or, *grief.*

before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be [9]destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, that the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: [10]she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused [11]terror in the land of the living.

24 There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell [12]with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings, and all her princes, which with their might are [13]laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

[9] Heb. *desolate from the fulness thereof.* [10] Or, *the sword is laid.* [11] Or, *dismaying.* [12] Heb. *with weapons of their war.* [13] Heb. *given*, or, *put.*

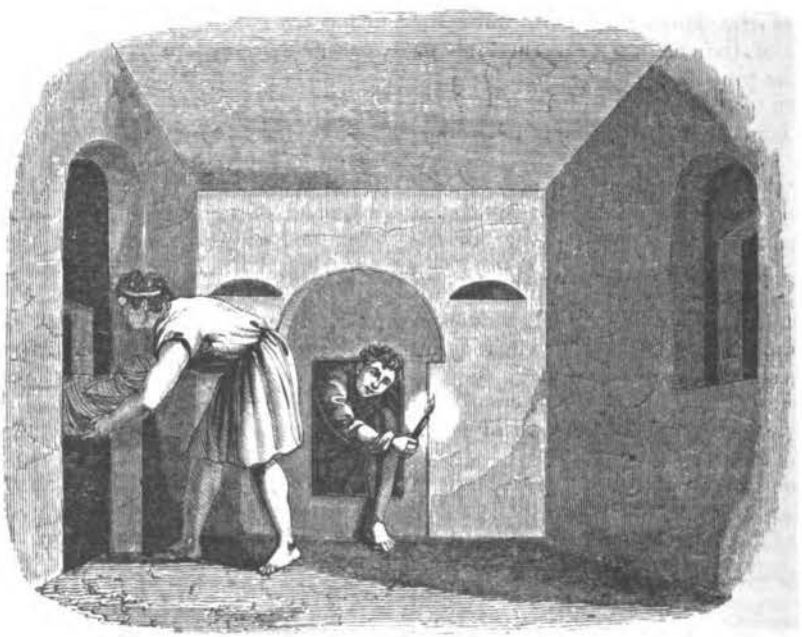
Verse 14. '*Their rivers to run like oil*'—that is, smoothly and calmly, untroubled, without a wave or storm.

18. '*Son of man, wail for the multitude of Egypt.*'—Lowth justly regards this prophetic ode, *vv.* 18-32, as a masterpiece in that species of poetry which is calculated to excite terror.

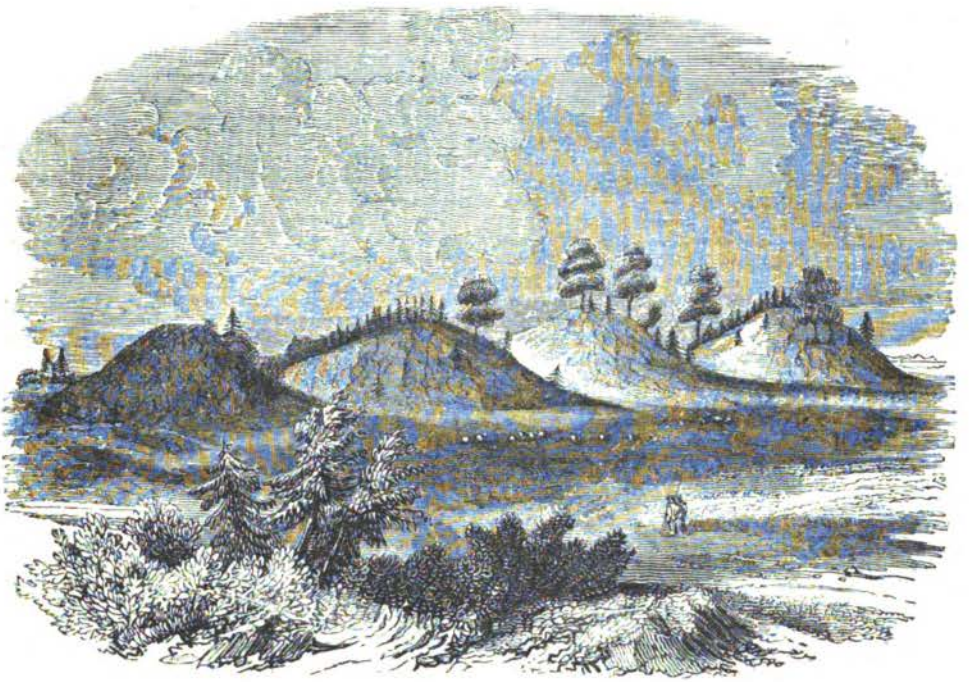
— '*The daughters of the famous nations*'—that is, the inferior cities and towns belonging to them.

22. '*Asshur is there and all her company; his graves are about him.*'—The latter portion of this remarkable chapter describes the nations in the state of the dead, and as some curious distinctions occur in the mention of some of them, it would appear that there are several allusions to the different modes of sepulture which prevailed among them. When one of the nations is mentioned thus in nearly the same terms as another, we may perhaps infer that no remarkable distinction existed. This view has not entirely escaped the notice of some commentators; but we are aware of none who have given it so much attention as Mr. Charles Taylor, in one of the 'Fragments' appended to his edition of Calmet. In adopting the same view, we are glad that the plan of our work enables us to give the subject that pictorial illustration which it has not hitherto received, and which is calculated to afford the most effective elucidation of the prophet's meaning. In introducing the subject, Mr. Taylor well observes, 'It is more than possible that if we could discriminate accurately the meaning of words employed by the sacred writers, we should find them adapted with a surprising precision to the subjects on which they treat. Of this the various construction of sepulchres might, probably, afford convincing evidence; and perhaps it is a leading idea in passages where it has not hitherto been observed. The numerous references in the Sacred Scriptures to sepulchres supposed to be well peopled, would be misapplied to nations which burned their dead, as the Greeks and Romans did, or to those who committed them to rivers, as the Hindoos; or to those who expose them to birds of prey, as the Parsees. Nor would the phrase, "to go down to the sides of the pit" be strictly applicable to, or be properly descriptive of, that mode of burial which prevails among ourselves. Single graves, admitting one body only, in width or in length, have no openings on the sides to which the bodies may be said to go down.'—We may observe, once for all, that the frequently recurring expression here alluded to by Mr. Taylor, seems generally to refer to excavated sepulchral chambers, in the sides of which were recesses to receive the bodies of the dead. Many sepulchres of this description occur in different parts of the East.

With respect to the present allusion to the Assyrians, Taylor acknowledges that nothing is known about their mode of sepulture, except that it appears to have been similar to that of the Persians; and, he might have added, the Babylonians: and this resemblance is corroborated by the evidence, with which Taylor does not seem to have been acquainted, of many existing sepulchral sites on the banks of the Tigris and Euphrates—the rivers of Assyria and Babylonia. Some of these have been examined with interest by the present writer, and they contain urns of various forms, lined with bitumen, and sometimes glazed, containing bones and dust. They are found in almost every situation—in mounds of ruin, in the cliffs of the rivers, and even within the thick walls of ancient towns and fortresses: in some places where the stream has cut the bank perpendicularly, its steep face presents multitudes of urns, from the summit to the water's edge, in every variety of form and size, arranged sometimes regularly, and sometimes not; which, with the occasional discovery of lines of brick-work connected with these sepulchral remains, suggests the idea, sanctioned by the *Desatir*, that most of the public buildings of the country had within their mass receptacles of various kinds, as cellars, niches, etc., for sepulchral urns. These seem to have been formed of kiln-dried brick, investing an interior mass of sun-dried material. Few of the urns are large enough to contain an adult human body, and which therefore could not have been deposited entire. The statement of Taylor, that bodies were not burnt in this region, though a very common one, is incorrect; and we have ourselves seen bones that bore traces of the action of fire. But this is not always the case: and, upon the whole, the evidence of existing remains tends strongly to confirm the account of the prevalent modes of sepulture, in this part of the world, which is given in the Desatir. TEXT.—'A corpse you



INTERIOR OF AN EXCAVATED SEPULCHRE.



GROUP OF SCYTHIAN BARROWS.—From Pallas,

may place in a vase of aquafortis, or consign it to the fire, or to the earth.' COMMENT.—'The usage of the Fersendajians, regarding the dead, was this: after the soul had left the body, they washed the body in pure water, and dressed it in clean and perfumed vestments; they then put it into a vase of aquafortis, and when the body was dissolved, carried the liquid far from the city, and poured it out; or else they burned it in fire, after attiring it as has been said; or they made a dome, and formed *a deep pit within it, which they built and whitened with stone, brick, and mortar; and on its edges niches were constructed and platforms erected, on which the dead were deposited:* or they buried a vase in the earth, and enclosed the corpse in it; or buried it in a coffin in the ground: and in the estimation of the Fersendajians, the most eligible of all these was the vase of aquafortis.' We regard this passage as of remarkable and curious interest, not only from the general view it gives of the ancient modes of sepulture in this region, but as affording some explanation of allusions contained in Scripture. A sufficient elucidation of the present text, for instance, seems to be conveyed in the passage which we have distinguished by Italics. [APPENDIX, No. 73.]

24. '*Elam.*'—That is, Persia. The passage on this subject in the Desatir applies primarily to the modes of sepulture among this people, although, considering it equally applicable to Assyria and Babylonia, we have given it in the preceding note. However, we also know that the ancient Persians deposited their mighty dead in such sepulchres hewn into the living rock as we have frequently had occasion to notice—the practice being common among the Jews themselves, and existing formerly in almost every country of Western Asia; the sepulchres of this class being distinguished chiefly, in the different nations, by peculiarities of internal arrangement and external ornament, to which we need not particularly refer after the ample statements we have already on different occasions furnished. See in particular the note on Isa. xxii. 16, and the cut there given.

25. '*A bed in the midst of the slain.*'—Here the bed appears to mean the cell in the sepulchral vault, which contained the corpse. But some suppose the funeral bier to be understood.

26. '*Meshech, Tubal, and all her multitude.*'—The allusions which may be collected from this passage to the mode of sepulture among the people indicated, correspond remarkably to the conclusion that these people were situated about, and northward from, the Euxine and Caspian seas. The circumstances by which the present is distinguished from the other descriptions here given, are contained in verse 27, where they are described as buried with their weapons of war—their swords under their heads; and the remarkable expression, 'their iniquities shall be upon their bones,' may be well understood as an allusion taken from the vast heaps of earth which it was customary to pile over their bodies. This cannot so well be supposed to allude to anything else as to barrow-burial, which not only answers to these allusions, but is actually described by ancient authors, as practised among the very people of whom it is generally agreed that the prophet here speaks. Nothing therefore can be more to the purpose than to observe how their usages, in this matter, are described by Herodotus, who wrote no very long time after Ezekiel. His account refers to the burial of the Scythian kings, whose sepulchres were in a remote district, named Gerrhus, where the Borysthenes became navigable. 'When one of the kings died, his corpse, embalmed and covered with wax, was conveyed in a chariot, in solemn state, to this place. A large quadrangular pit was dug, and in this they placed the royal corpse, on a mattress of straw. On each side of this they planted spears, and covered it with wood, and roofed it over with hurdles of willow. In the remaining part of the pit they interred one of the late king's women, strangled for the purpose, together with his cup-bearer, his cook, his groom, his minister, his courier, his horses, as well as some articles of every kind he may be supposed to need, including several goblets of gold. This done, the people eagerly contended with each other in the work of heaping over the whole a mound of earth, as vast as possible. The proceedings did not here terminate; for, the year following,

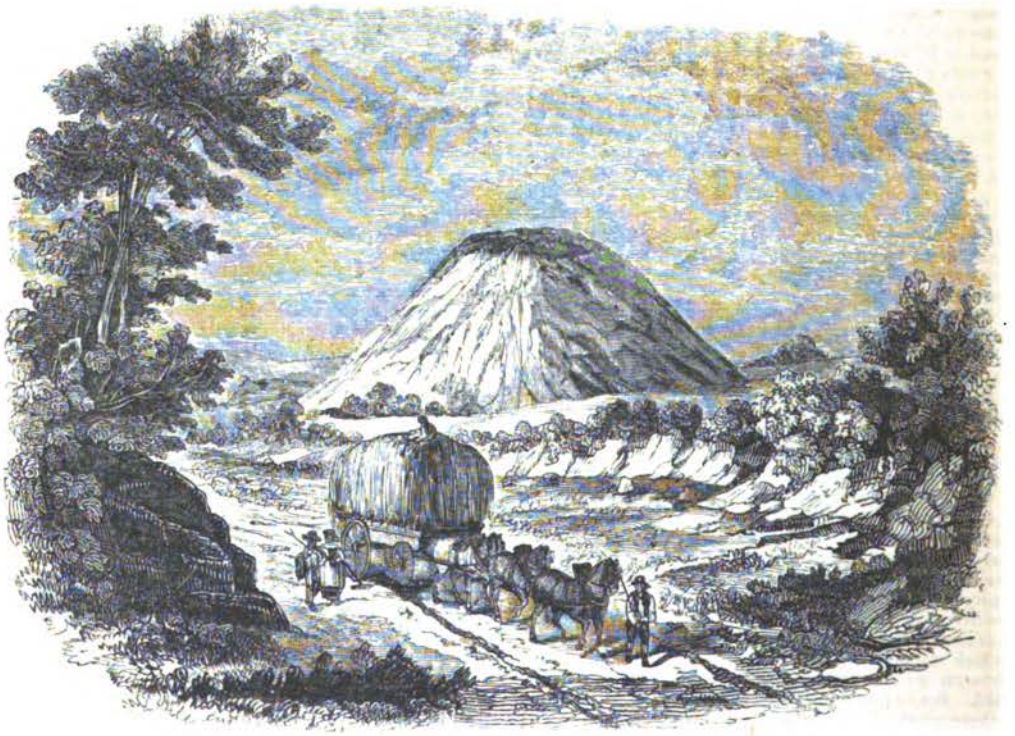
fifty of the late king's confidential attendants and fifty of his horses, were slain and placed, the men on the horses, around his sepulchre.' (*Melp.* 71-2.) This account includes every explanation the text requires:—the 'weapons of war;' for beside the spears, particularly mentioned, other weapons were doubtless included among the articles which the deceased might be supposed to require; then there is the vast heaped up mound; and lastly, if this further illustration should seem needful, there are the numbers—the multitudes gone down to the tomb with him, and whose graves are around him.

In the country in question, the present writer has seen great numbers of such mounds as are here described, and of various sizes, but generally in the form of a broad cone, more or less obtuse. They occur in the open steppe or desert, and we have sometimes seen them on approaching the Caucasian region, in the midst of the wide plains or hollows, enclosed by a surrounding border of natural hills; and where the few vast but simple tumuli of the mighty dead, holding these magnificent spots in solitary occupation, make an impression upon the mind which no excavated rocks or sculptured tombs could possibly create. These mounds are frequently overgrown with verdure; and, in favourable situations, trees are found upon them; but although they sometimes emulate natural hills in their dimensions, the situations in which they are found, and often the regularity of form which they still retain, prevent their being mistaken for such. Such of them as have been opened, have been found to contain human bones, skeletons of horses, articles of gold and silver, weapons and instruments of war, domestic utensils, and personal ornaments: all confirming the account of Herodotus; as does also the frequent occurrence of the bones of many bodies in one sepulchre. It is true that many of these mounds appear to have been erected by the Tahtars of Genghiz Khan and their successors; and it appears that the Kalmuks are still in the habit of burying arms, horses, etc., with their chiefs. But many mounds, and those of the largest size, are considered by the modern Tahtars and the Russians to be of very remote antiquity, as their contents exhibit articles and indicate some usages not known to themselves even by tradition. Upon the whole, the tumuli which appear in this region seem to be of different ages, some very ancient, perhaps as ancient as the times before us: but, of whatever age, indicating the general accuracy of the account given by Herodotus, and supposed to be alluded to by the sacred writer, as to the custom of this country.

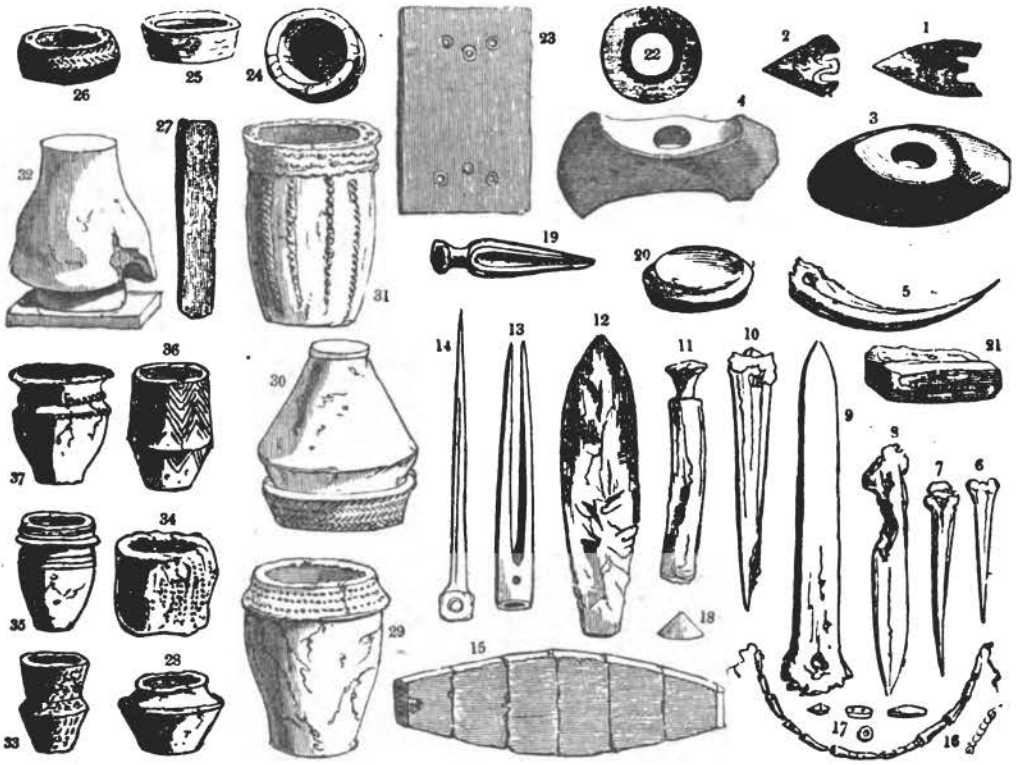
The custom was not, however, peculiar to the Scythians, but was one of the most extensive as well as most ancient in the world. The heroes who perished in the war which Homer celebrates, were honoured with such sepulchres on the plain of Troy; and mounds which are declared to be their tombs remain to this day the subject of antiquarian discussion; the downs of Wiltshire, no less than the plains of Troy, bear evidence of the same custom, in the sepulchral 'barrows' which they exhibit, and in the contents which these barrows offer. But this suggests a large and interesting subject from which we are warned to abstain by the recollection that the mounds of Meshech and Tubal are those only that require our attention. We have only therefore further to observe, how the essential identity of the custom is established, wherever traced, by the existence of animal bones together with the human, and 'weapons of war,' and various utensils, in the larger proportion of the sepulchral hills which have hitherto been examined.

27. '*Gone down to hell.*'—It is perhaps unnecessary to remind the reader that the word rendered 'hell,' here means 'the grave,' the region of the dead.

29. '*There is Edom,*' etc.—We should have had much to say concerning the sepulchres of Edom, as exhibited at Petra, the city of tombs, had not such notice as we could take of the subject been anticipated by the general state-



SILBURY HILL (BARROW), IN WILTSHIRE.

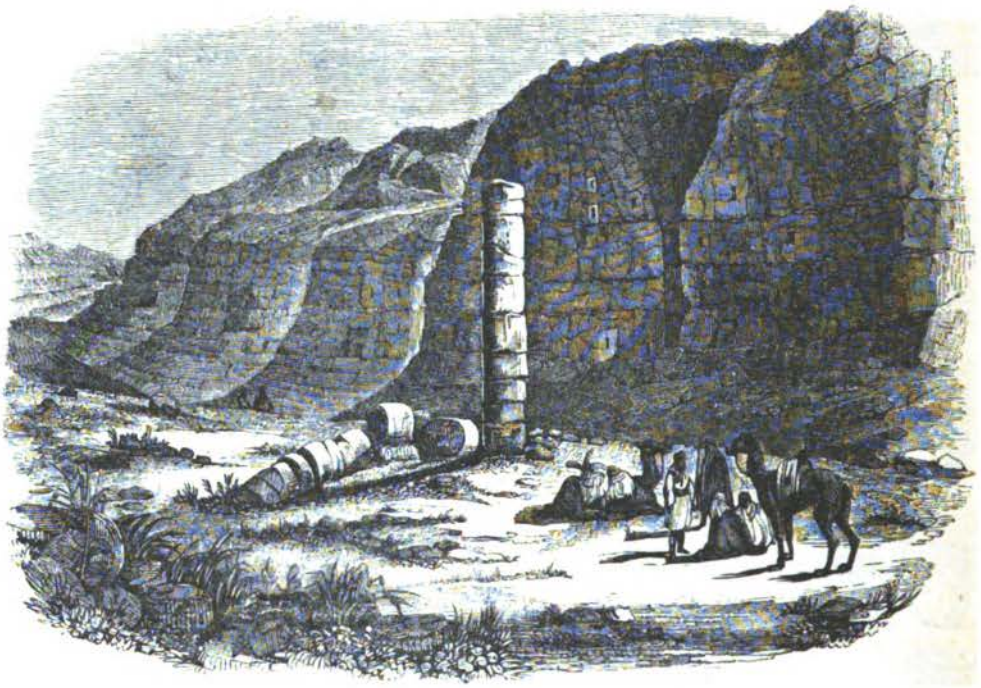


CONTENTS OF ANCIENT BRITISH BARROWS.

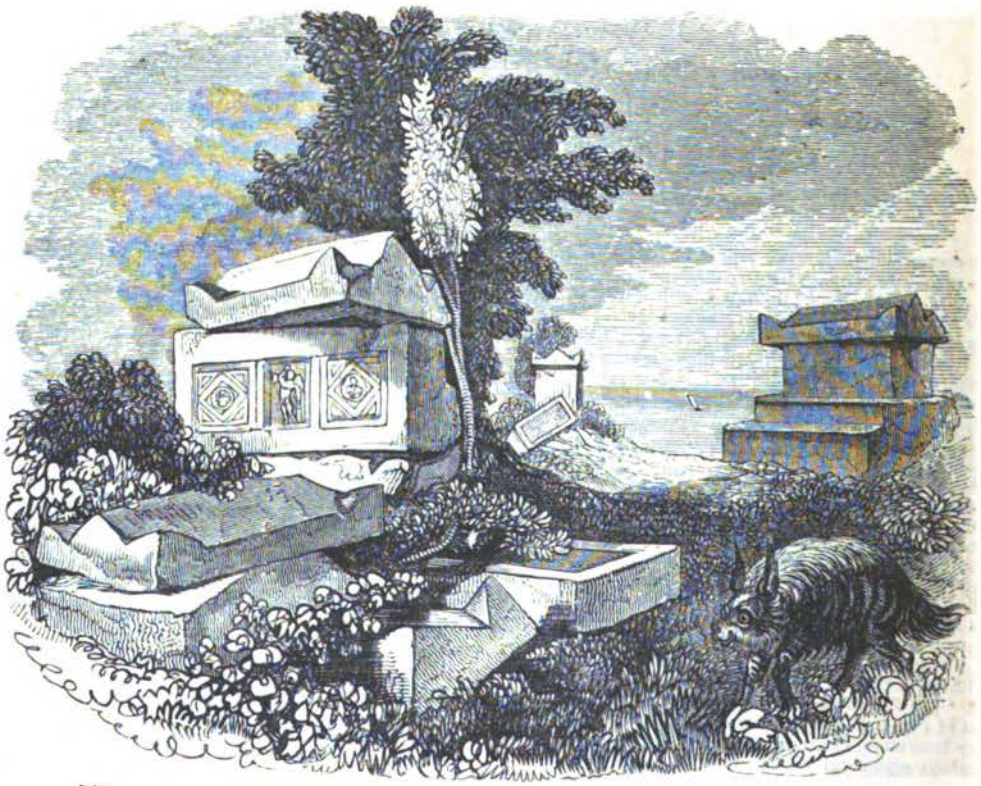
1. } Flint Arrow-Heads.
2. }
3. } Celts.
4. }
5. Weapon.
6. Pin.
7. Arrow-Head.
8. Dirk or Knife. } Of Bronze.
9. Spear-Head.
10. Lance-Head.
11. Brass Knife in sheath, set in stag's-horn handle.
12. Flint Spear-Head.
13. Ivory Tweezers.
14. Ivory Bodkin.
15. Amber Ornament.
16. Necklace of Shells.
17. Beads of Glass.
18. Ivory Ornament.
19. Nippers.
20. Stone for Sling.
21. Stone to sharpen bone.
22. Ring Amulet.
23. Breastplate of Blue Slate.
24. Incense Cup.
25. Ditto.
26. Ditto.
27. Whetstone.
28 to 32. Urns.
33 to 37. Drinking-Cups.

ment concerning that wonderful place which has been given under Jer. xlix., with the incidental notices which may be elsewhere found in this work. Many of these tombs are also represented in engravings formerly given, and which may be safely left to speak for themselves—the rather, as all that is peculiar to them is shewn in these engravings: for these monuments, in general, however rich externally, present nothing in the interior but coarsely chiseled walls. There is, however, one exception, noticed by Laborde, of a sepulchral chamber, with rows of sculptured pillars, which forms the finest interior to be found in the place. 'When the Bedouins descend into the valley, this tomb, which is easily closed, serves as a stable for their herds. Such are the uses to which the costly monuments of human vanity have been converted.' (Laborde.) And such too, we may add, are the fulfilments which the predictions of the prophets concerning the desolation of Edom have received. An engraving of this tomb has been furnished under Job iii., and we give in the next page a cut, shewing a portion of a long cliff or wall of rock at Petra, containing a prodigious number of those rock sepulchres, for which the locality has become celebrated.

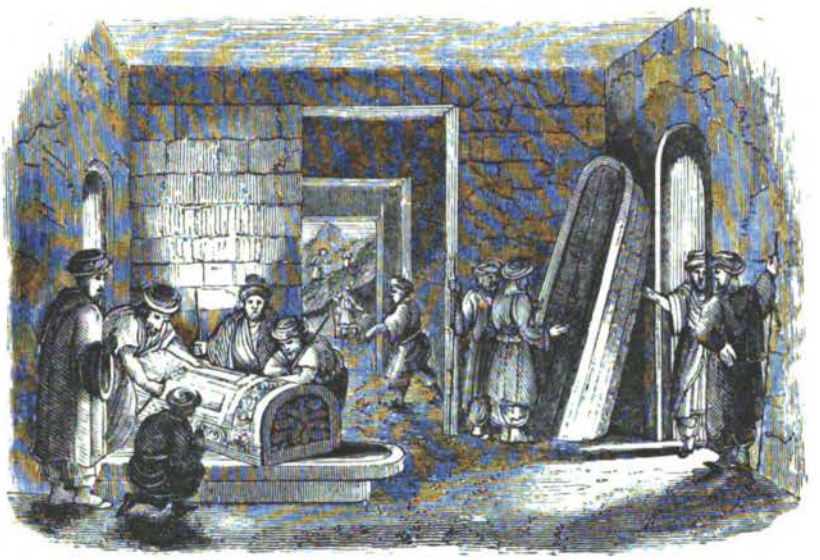
30. '*The Zidonians.*'—There are several places on the coasts of Phœnicia and Syria where sepulchral remains of a very interesting character occur. They consist of subterraneous sepulchral chambers, with sarcophagi above, of the character shewn in our engraving, which exhibits a spot in the Zidonian territory, on the road from Zidon to Beirut. In giving a brief explanation, we shall avail ourselves chiefly of the account which has been given by Dr. Shaw (*Travels*, p. 324, 5; folio, 1738): for although his description refers to the sepulchres at Latakieh, he states that those in Phœnicia are precisely similar to them, This is indeed clear from our engraving, as well as from the further allusions of this author, as compared with Maundrell and other travellers. The sarcophagi are chests of stone, of the form shewn in our engraving. Some that Maundrell saw were two yards and a half long: some have lost their covers, others retain them in the proper position, but they are often thrown aside, having been probably removed in the search for treasure, which the Orientals generally expect to find in such situations. The chests are sometimes panelled, and often enriched with sculptures in shell-work and foliage, or with human or animal figures. Ox-heads, with wreaths between them, occur frequently. The covers are sometimes supported by pilasters: and Maundrell mentions traces of inscriptions too much defaced to be legible. The rocky ground on which these sarcophagi are found is hollowed below into a number of sepulchral chambers, some of which are ten, others twenty or thirty feet square; but the height is not in proportion to its extent. A range of narrow cells, wide enough to receive one of the sarcophagi, and long enough for two or three, runs along the sides of most of these



SEPULCHRAL CAVES IN THE CLIFFS OF WADY MUSA.—In Mount Seir.



SEPULCHRAL MONUMENTS NEAR ZIDON.



INTERIOR OF THE TOMBS OF THE KINGS AT JERUSALEM.

sepulchral chambers, and appear to be the only provision that has been made for the reception of the dead. 'The sepulchral chambers near Jebilee, Tortosa, and the Serpent's Fountain,' says Shaw, 'with those that are commonly called the Royal Sepulchres at Jerusalem, are all of them of exactly the same workmanship and contrivance with the cryptæ at Latakieh. And in one of the chambers of the royal sepulchres (see our engraving) there is one of these ancient sarcophagi remaining, which is of Parian-like marble, in the fashion of a trunk, very elegantly carved all over with flowers, fruit, and foliage. Instead likewise of those long narrow cells that are common in other cryptæ, some of these have several benches only, *of* stone, upon which the coffins were placed.'

CHAPTER XXXIII.

1 *According to the duty of a watchman, in warning the people,* 7 *Ezekiel is admonished of his duty.* 10 *God sheweth the justice of his ways towards the penitent, and towards revolters.* 17 *He maintaineth his justice.* 21 *Upon the news of the taking of Jerusalem, Ezekiel prophesieth the desolation of the land.* 30 *God's judgment upon the mockers of the prophets.*

AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, [1]When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then [2]whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 [3]So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man,* thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, say-

[1] Heb. *A land when I bring a sword upon her.* [2] Heb. *he that hearing heareth.* [3] Chap. 3. 17, &c.

ing, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, [4]I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for [5]why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The [6]righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do [7]that which is lawful and right;

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, [8]the way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, [9]The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more [10]dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts [11]to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay the land [12]most desolate, and the [13]pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee [14]as the people cometh, and [15]they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth [16]they shew much love, *but* their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as [17]a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

[4] 2 Sam. 14. 14. Chap. 18. 32. [5] Chap. 18. 31. [6] Chap. 18. 24. [7] Heb. *judgment and justice.* [8] Chap. 18. 25. [9] 2 Kings 25. [10] Chap. 24. 27. [11] Heb. *to devour him.* [12] Heb. *desolation and desolation.* [13] Chap. 7. 24, and 24. 21, and 30. 6, 7. [14] Heb. *according to the coming of the people.* [15] Or, *my people sit before thee.* [16] Heb. *they make loves, or, jests.* [17] Heb. *a song of loves.*

Verse 21. '*And it came to pass,*' etc.—It would seem from this that the news, or rather the full particulars of the taking and burning of Jerusalem was brought to that part of the Chaldæan dominion where the Jewish captives were placed, in about a year and four months after the calamity happened. Rumours, at least, of the event must surely have reached them. Indeed, to account for the lateness thus assigned to the intelligence, many commentators, not without reason, think that this messenger came to Ezekiel, not simply to relate the taking of Jerusalem and the ruin of the temple, but to apprise him of the entire desolation of the country, of the death of Gedaliah, and of the last transportation of the people to Egypt.

30. '*Talking...by the walls and in the doors of the houses.*'—While residing in Oriental towns, and particularly in Mesopotamia, where Ezekiel was, we had constant occasion to notice this practice. We never went out in fine weather without observing frequent groups of men conferring together or solacing themselves at the doors of houses, or seated on the ground, under the shade of the walls, in the broader streets and public places; and collected in greater numbers, wherever a public reciter ministered to his audience one of the highest entertainments an Oriental can enjoy.



A RECITER IN DAMASCUS.

CHAPTER XXXIV.

1 *A reproof of the shepherds.* 7 *God's judgment against them.* 11 *His providence for his flock.* 20 *The kingdom of Christ.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the [1]shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds, Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with [2]force and with cruelty have ye ruled them.

5 And they were scattered, [3]because *there is* no shepherd: and they became meat to all

[1] Jer. 23. 1. [2] 1 Pet. 5. 3. [3] Or, *without a shepherd*, and so verse 8.

the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

12 [4]As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between [5]cattle and cattle, between the rams and the [6]he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one [7]shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it.*

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [8]plant [9]of renown, and they shall be no more [10]consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my [11]flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

[4] Heb. *according to the seeking.* [5] Heb. *small cattle of lambs and kids.* [6] Heb. *great he-goats.* [7] Isa. 40. 11. John 10. 11.
[8] Isa. 11. 1. Jer. 23. 5. [9] Or, *for renown.* [10] Heb. *taken away.* [11] John 10. 11.

Verse 25. '*They shall dwell safely in the wilderness, and sleep in the woods.*'—The image is here derived from the exigencies of pastoral life—when the people out with the flocks, are exposed to all the dangers that may be abroad, from the enemy in time of war, and at all times from depredators and beasts of prey. The promise that all this should cease, and that they might dwell safely in the wilderness, and sleep securely in the woods, must be most suggestive of quiet and happy times to an Oriental imagination. Chandler has left a striking picture of the kind of life from which these images are chosen. 'About two in the morning, our whole attention was fixed by the barking of dogs, which, as we advanced, became exceedingly furious. Deceived by the light of the moon, we now fancied we could see a village; and were much mortified to find only a station of poor goatherds, without even a shed, and nothing for our horses to eat. They were lying, wrapped in their thick capots or loose coats, by some glimmering embers, among the bushes in a dale, under a spreading tree by the fold. They received us hospitably, heaping on fresh fuel, and producing some curds and coarse bread, which they toasted for us on the coals. We made a scanty meal, sitting on the ground, lighted by the fire and by the moon; after which sleep suddenly overpowered me. On waking...I was much struck with the wild appearance of the spot. The tree was hung with rustic utensils; the she-goats in a pen, sneezed, and bleated, and rustled to and fro; the shrubs by which our horses stood, were leafless; and the earth bare; a black cauldron with milk was simmering over the fire; and a figure more than gaunt or savage, close by us, struggling on the ground with a kid, whose ears he had slit, and was endeavouring to cauterize with a red-hot iron.'—*Travels*, p. 157.

CHAPTER XXXV.

The judgment of mount Seir for their hatred of Israel.

MOREOVER the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee [1]most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a [2]perpetual hatred, and hast [3]shed *the blood of* the children of Israel by the [4]force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir [5]most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will [6]possess it; [7]whereas the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us [8]to consume.

13 Thus with your mouth ye have [9]boasted against me, and have multiplied your words against me: I have heard *them.*

14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

[1] Heb. *desolation and desolation.* [2] Or, *hatred of old.* [3] Heb. *poured out the children.* [4] Heb. *hands.*
[5] Heb. *desolation and desolation.* [6] Psal. 83. 4, 12. [7] Or, *though the LORD was there.* [8] Heb. *to devour.* [9] Heb. *magnified.*

Verse 4. '*I will lay thy cities waste, and thou shalt be desolate.*'—To the testimonies already furnished in verification of Scripture prophecy, we may add a passage from the *Travels* of Irby and Mangles, which concludes with a reference to the present prediction. 'On leaving Petra, the track rises considerably, and is slippery and dangerous: our attention was particularly excited on this side, by remarking with how much care the scanty soil had been banked up into terraces, and disposed into fields and gardens: every nook that could furnish footing for a single plant was turned to account, proving that Strabo was not mistaken, in speaking of the horticultural advantages of this city: and the inhabitants seem to have made the most of them. At present the barren state of the country, together with the desolate condition of the city, without a single human being living near it, seem strongly to verify the judgment pronounced against it.'

CHAPTER XXXVI.

1 The land of Israel is comforted, both by the destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

ALSO, thou son of man, prophesy unto the [1]mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD; [2]Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and [3]ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the [4]rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast: and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither [5]bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they [6]profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before [7]their eyes.

[1] Chap. 6. 2. [2] Heb. *Because for because.* [3] Or, *ye are made to come upon the lip of the tongue.* [4] Or, *bottoms*, or, *dales.* [5] Or, *cause to fall.* [6] Isa. 52. 5. Rom. 2. 24. [7] Or, *your.*

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A [8]new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my [9]spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of [10]Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: I [11]the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the [12]holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

[8] Jer. 32. 39. Chap. 11. 19. [9] Chap. 11. 19. [10] Chap. 28. 13. [11] Chap. 17. 24, and 22. 14, and 37. 14.
[12] Heb. *flock of holy things.*

CHAPTER XXXVII.

1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 18 *is shewed the incorporation of Israel into Judah.* 21 *The promises of Christ's kingdom.*

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open [1]valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the [2]wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and

[1] Or, *champaign.* [2] Or, *breath.*

our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and [a]one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And [b]David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

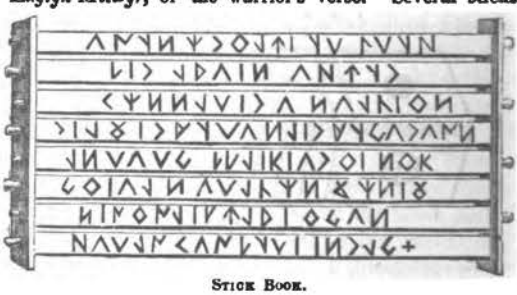
26 Moreover I will make a [c]covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my [d]sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be [e]their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

[a] John 10. 16. [b] Isa. 40. 11. Jer. 23. 5, and 30. 9. Chap. 34. 23. [c] Psal. 89. 3. Chap. 34. 25. [d] 2 Cor. 6. 16. [e] Chap. 11. 20, and 14. 11.

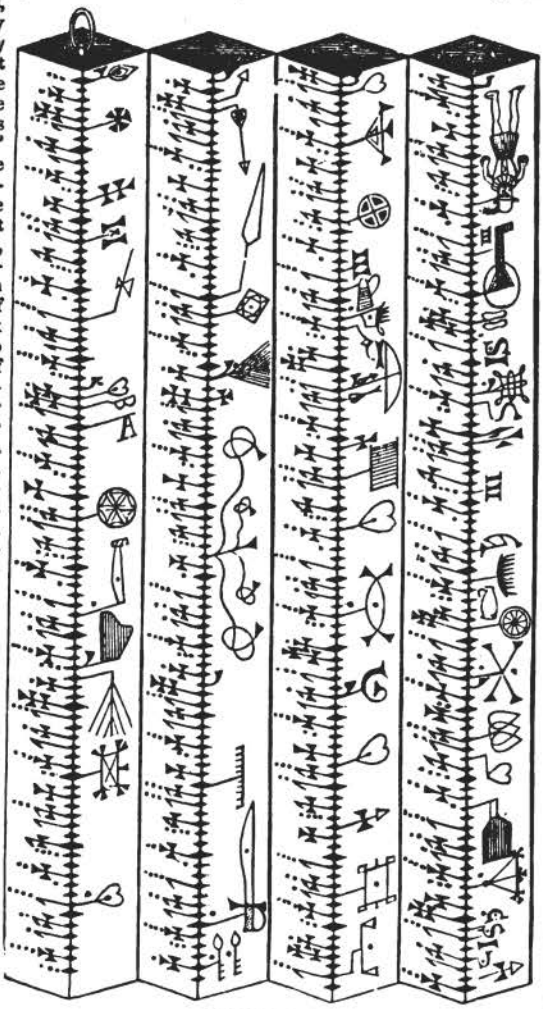
Verse 20. '*The sticks whereon thou writest.*'—There are many curious traces of this kind of writing upon sticks or pieces of wood. This indeed is not the first instance of the practice in scripture; for so early as the time of Moses, we find a parallel example of writing upon rods. The custom existed among the early Greeks; as we are informed that the laws of Solon, preserved at Athens, were inscribed on billets of wood called *axones*. The custom has also existed in various applications in our own and other northern countries. The ancient Britons used to cut their alphabet with a knife upon a stick, which thus inscribed, was called *Coelbren y Beirdd*, 'the billet of signs of the bards,' or the Bardic Alphabet. And not only were the alphabets such, but compositions and memorials were registered in the same manner. These sticks were commonly squared, but sometimes were three-sided, and, consequently, a single stick would contain either three or four lines. The squares were used for general subjects, and for stanzas of four lines in poetry; the trilateral ones being adapted to triads, and for a peculiar kind of ancient metre called *Triban*, or triplet, and *Englyn-Milwyr*, or the warrior's verse. Several sticks



STICK BOOK.

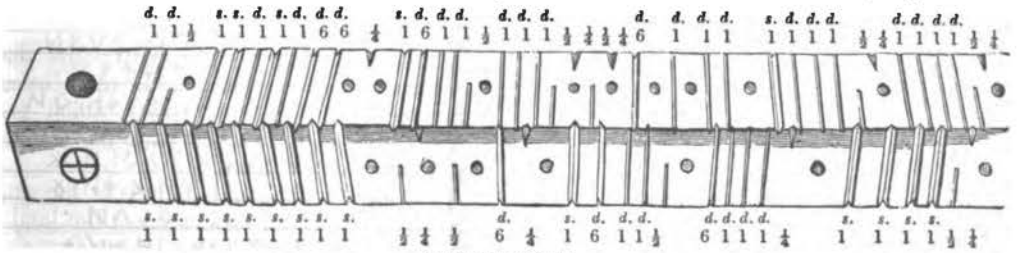
with writing upon them were united together in a kind of frame, as represented in the above cut. This was called *Peithynen* or *Elucidator*, and was so constructed that each

stick might be turned for the facility of reading, the end of each running out alternately on both sides. A continuation, or different application of the same practice, is offered by the Runic *clog* (a corruption of *log*) almanacs, the employment of which was retained to a comparatively recent period, being described by Dr. Plot in his *History of Staffordshire* (1686), as still in common use in that county; some, of large size, being usually hung up at one side of the mantle-tree of the chimney, while others were smaller and carried in the pocket. Our engraving is copied from a representation of one of the family 'clogs,' given in his work. Properly, the almanac was a single four-sided stick, inscribed on each side; but, for the convenience of representation, it is shewn '*in plano*, each angle of the square stick, with the moiety of each of the flat sides, being expressed apart.' The edges have notches, answering to the days of the year; the Sundays being distinguished by a larger notch. Connected with these, on one of the flat sides, are crosses, the form and size of which are varied, for the sake of distinction or to mark the rank which the saint of that day was supposed to occupy: the dots are considered to denote the number of paternosters, aves, etc. appropriate to the day. The opposite side of the notched edge is occupied by arbitrary or significant signs to denote the greater festivals, or other commemorative occasions—as a star for the Epiphany, a branch for May-day, a sword for St. John, keys for St. Peter, and so forth. They were, in short, calendars containing similar indications to those prefixed to the books of Common-prayer. Dr. Clarke met with several of such Runic stave-calendars in Sweden, rather as curious antiquities than as things in actual use; although the inhabitants were well acquainted with them, and were often able to explain the meaning of the characters upon them, and the purpose for which these instruments were used. 'They were all of wood, about three feet and a half long, shaped like the straight swords represented in churches upon the brazen sepulchral plates of our Saxon ancestors. The blades were on each side engraved with Runic characters, and signs like hieroglyphics extended their whole length...We saw one of more elaborate workmanship, where the Runic characters had been very elegantly engraved upon a stick, like a physician's cane; but this last seemed to be of a more modern date. In every instance it was evident, from some of the marks upon them, that the first owners had been Christians: the different lines and characters denoting the fasts and festivals, golden numbers, dominical letter, epact, etc. But the custom of thus preserving written records upon rods or sticks is of the highest antiquity. There is an allusion to the custom in Ezek. xxxvii. 16—20, where mention is made of something very similar to the Runic staff.' The difference between these and the one represented in our cut, seems to be no more than in the variation of arbitrary signs and characters to denote the same objects.



CLOG ALMANAC.

The use of sticks and pieces of wood in keeping accounts, has been retained much longer than the other applications; and has indeed remained to our own day, in evidence of the various purposes of this kind for which sticks have been employed. We have seen alphabets, records, books, poems, and calendars of stick; and the account sticks may be briefly noticed to complete the series. The most perfect and interesting of those which have remained in modern use appears to be the Saxon Reive Pole, still, or down to



SAXON REIVE-POLE.



EXCHEQUER TALLY.

a recent date, used in the island of Portland for collecting the yearly rent paid to the sovereign as lord of the manor. The lands of this island are denominated ancient customary demesne and lands of inheritance, paying a yearly rent of 14*l.* 14*s.* 3*d.*, and collected by the reive or steward every Michaelmas, the sum which each person pays being scored on a square pole, as shewn in our present engraving. The black circle at the top denotes the parish of Southwell, and that side of the pole contains the account of the tax paid by the parishioners; each person's account being divided from that of his neighbour by the circular indentations between each. In the present instance the first pays 2½*d.*, the second 4*s.* 2*d.*, the next one farthing, and so on. This will sufficiently appear from the explanatory marks which have been set along the edges of the engraving. The other side of the pole, as seen in the cut, is appropriated to the parish of Wakem, the cross within a circle being considered the mark of that district. In this, as in other instances, we find ancient methods of proceeding retained by governments long after they have been abandoned by individuals. This is shewn in the present matter, by the Reive-Pole in the island of Portland, and still more by the 'tallies' or notched sticks, so long and so recently used in the accounts of the public Exchequer, and which still give name to the office of certain public functionaries, the Tellers (Talliers) of the Exchequer.

CHAPTER XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment against him.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against [1]Gog, the land of Magog, [2]the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And [3]I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even* a great company *with* bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and [4]Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt [5]think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell [6]safely, all of them dwelling without walls, and having neither bars nor gates,

12 [7]To take a spoil, and to take a prey, to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the [8]midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it?*

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time [9]by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

19 For in my jealousy *and* in the fire of

1 Revel. 20. 8. 2 Or, *prince of the chief.* 3 Chap. 39. 2. 4 Or, *Phut.* 5 Or, *conceive a mischievous purpose.*
6 Or, *confidently.* 7 Heb. *to spoil the spoil, and to prey the prey.* 8 Heb. *navel.* 9 Heb. *by the hands.*

my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the [10]steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I [1]magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

[10] Or, *towers*, or, *stairs*.

[1] Chap. 36. 23, and 37. 28.

Verse 2. '*Gog, the land of Magog, the chief prince of Meshech and Tubal.*'—Great diversity of opinion has been entertained concerning the situation of Gog and Magog, and the various alternatives suggested have given occasion to no common amount of discussion. This we cannot follow: but content ourselves with stating that the opinion which seems to us the most probable, and which moreover has the support of Josephus, is that these are to be understood as names applied to the Scythians of the ancients, answering to the Tahtars of the moderns—a people extending through the centre of Asia, and the south-east of Europe, and who, at various times, have left their native plains to overrun the civilized countries of Asia and eastern Europe, overthrowing thrones and kingdoms before them. Gog and Magog are probably to be understood as applied to this people in the most extensive sense; Meshech and Tubal being limited to the nearer and better known portions of the whole. Considering that the present Turks are descended from the Tahtars, many commentators seem disposed to consider that the prophecies concerning Gog and Magog have an ultimate reference to that people. It is, however, allowed, on all hands, that this is one of the most difficult prophecies of the Old Testament, and interpreters are greatly divided about its application.

4. '*I will turn thee back.*'—It therefore appears that the people in question had at this time made an incursion from their native wilds into the countries with which the Hebrews were acquainted. It corroborates the conclusion stated in the preceding note, that this actually happened in the time of Ezekiel, with respect to the Scythians, and not, so far as history certifies, with respect to any other people. This prophecy has no date: and if we assign it an early one, there is every historical and internal probability that the first part of the chapter refers to the expulsion of the Scythians, after they had for several years (28) assumed a position in south-western Asia which made them and their peculiar habits well known in that part of the world, and which may well be taken to explain the allusions which Ezekiel seems to make to them. About the time of the fall of Nineveh, they made their appearance in Upper Asia, and were about to enter Media, when they were opposed by the king of that country (Cyaxares I.) who sustained a signal defeat. The Scythians then proceeded, and extended their conquests over Syria to the confines of Egypt, which they were only prevented from entering by entreaties and valuable presents from the king. On their return they passed through the land of the Philistines, in their progress through which some stragglers of their main body plundered the temple of Venus (Astarte) at Askelon, which was believed to be the most ancient in the world dedicated to that goddess. It does not appear that they molested the kingdom of Judæa, and the already desolated country of the expatriated ten tribes offered them little temptation. They did however appropriate to themselves the town of Bethshan, in the territories of Manasseh west of Jordan, which long retained, for this reason, the name of Scythopolis, or 'city of the Scythians.' After this people had for twenty-eight years remained in possession of the two Armenias, Cappadocia, Pontus, Colchis, Iberia, and the greater part of Lydia, their chiefs were cut off by a treacherous stratagem of the same king of Media whom they had in the first instance defeated. The expulsion of their dispirited followers was then easily effected; and to this event, which happened in his own time, the prophet may well be supposed to refer, while his view extends from thence far forward into the future history of the same people, to an extent which we cannot follow through its disputed applications.

9. '*Thou shalt ascend and come like a storm.*'—This verse does very strikingly describe the character of a Scythian or Tahtar invasion, the force of which is illustrated by every account of such transactions which has been preserved. Their vast numbers covering the land like a cloud, their rapid and irresistible progress, compared to a storm—are circumstances to which the prophets allude, and which all historians describe with wonder. Gibbon's notice of the invasions of China by the Tahtars contains a passage strikingly illustrative of this verse; and it is always a pleasant office to oblige infidels to bring evidence of the truth of the descriptions and prophecies of that Divine Book which they affect to contemn. 'The cavalry of the Taujon frequently consisted of two or three hundred thousand men; formidable by the matchless dexterity with which they managed their bows and their horses; by their hardy patience in supporting the inclemency of the weather; and by the incredible speed of their march, which was seldom checked by torrents or precipices, by the deepest rivers, or by the most lofty mountains. They spread themselves at once over the face of the country; and their rapid impetuosity surprised, astonished, and disconcerted the grave and elaborate tactics of a Chinese army.' The vast numbers of men which were brought into the field by the people in question are repeatedly noticed in this and the following chapter: and indeed it used to be a matter of wonder how such immense bodies of men as the ancient Scythians and modern Tahtars assembled could be brought together. But this is accounted for by the recollection, that among all the Tahtar tribes every adult serves, when required, as a soldier; so that their thinly-peopled wildernesses have often been able to send forth armies far exceeding those which the most populous civilized countries could ever raise. One of the laws of the Mongol Tahtars, in the time of Genghiz Khan, was, 'Husbands are to be employed solely in hunting and war; all other occupations belong to women.'

15. '*All of them riding upon horses.*'—'The plains of Tahtary are filled with a strong and serviceable breed of horses, which are easily trained for the purposes of war and hunting. The Scythians of every age have been celebrated as bold and skilful riders; and constant practice has seated them so firmly on horseback, that they were

supposed by strangers to perform the ordinary duties of civil life—to eat, to drink, and even to sleep—without dismounting from their steeds.'—GIBBON, ch. xxvi.

19. '*A great shaking in the land.*'—Most of the effects attending on a tremendous earthquake are described in this and the ensuing verse.

CHAPTER XXXIX.

1 *God's judgment upon Gog.* 8 *Israel's victory.* 11 *Gog's burial in Hamon-gog.* 17 *The feast of the fowls.* 23 *Israel, having been plagued for their sins, shall be gathered again with eternal favour.*

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and [1]leave but the sixth part of thee, and will cause thee to come up from [2]the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every [3]sort, and *to* the beasts of the field [4]to be devoured.

5 Thou shalt fall upon [5]the open field: for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell [6]carelessly in the isles: and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the [7]handstaves, and the spears, and they shall [8]burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the [9]*noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of [10]Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

14 And they shall sever out [11]men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [12]set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* [13]Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD; Speak [14]unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my [15]sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [16]goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 ¶ And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that

1 Or, *strike thee with six plagues; or, draw thee back with an hook of six teeth*, as chap. 38. 4. 2 Heb. *the sides of the north.* 3 Heb. *wing.* 4 Heb. *to devour.* 5 Heb. *the face of the field.* 6 Or, *confidently.* 7 Or, *javelins.* 8 Or, *make a fire of them.* 9 Or, *mouths.* 10 That is, *the multitude of Gog.* 11 Heb. *men of continuance.* 12 Heb. *build.* 13 That is, *the multitude.* 14 Heb. *to the fowl of every wing.* 15 Or, *slaughter.* 16 Heb. *great goats.*

I *am* the LORD their God from that day and forward.

23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 ¶ Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and [17]am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, [18]which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have [19]poured out my spirit upon the house of Israel, saith the Lord GOD.

17 Chap. 36. 23. 18 Heb. *by my causing of them*, &c. 19 Joel 2. 28. Acts 2. 17.

Verse 3. '*I will smite thy bow out of thy left hand.*'—There are several other passages which intimate that the bow was the principal weapon of the people intended. So it has always been among the Scythian nations. 'The long Tahtar bow,' says Gibbon, 'is drawn with a nervous arm; and the weighty arrow is directed to its object with unerring aim and irresistible force.' The same has been intimated in the extract, from the same author, under verse 9 of the preceding chapter. Compare also the enumeration of other articles of their military array in verse 4 of the preceding chapter, and verse 9 of this, with the following law of Genghiz Khan's time. 'The arms appointed are the sabre, the bow, the battle-ax, with some ropes. The officers to wear helmets and breastplates of leather or iron, or an entire coat of mail. Soldiers who can afford it are permitted to wear armour. The officers are strictly to examine the edges and points of the sabres.' This law does not mention spears or lances, which we know to have been also favourite weapons among the ancient and modern Scythians. The 'hand-staves' in verse 9, are we suppose maces, which are also very common among them, and formidable in their hands.

9. '*They shall burn them with fire seven years.*'—That is to say, that the shafts or wooden parts of their weapons should be so abundant as to last the people of the land seven years for fuel. This is intended, doubtless, to convey an idea of their prodigious numbers. But it is right to add, that the inhabitants of those genial climates make but a sparing use of fuel, which will explain any difficulty the text might be supposed to offer.

11. '*The valley of the passengers on the east of the sea.*'—The Targum, followed by many Jewish and Christian interpreters, take this 'sea' to have been the Lake of Gennesareth. The valley near this sea may have been called 'The valley of passengers,' because a great number of merchants, traders, and others, from Syria and other eastern countries, passed through it, in their way to and from Egypt. We see, in Gen. xxvii. 17, 25, that the Ishmaelite merchants to whom Joseph was sold, were passing this way towards Egypt.

14. '*They shall sever out men of continual employment.*'—It was anciently the usual custom for the conquerors to leave the bodies of their slaughtered enemies for a prey to the birds and beasts of prey; and this custom is frequently alluded to in Scripture. When however the slain were in great numbers, and the slaughter occurred in a peopled district, bodies were often disposed of, in some way or other, by the inhabitants, out of a regard to their own safety and comfort. Thus, also, it seems that when the Jews gained a battle on a foreign field they left their slain enemies unburied, or to be buried by others; but when, as in the present instance, the event happened in their own country, we discover from these verses that they were accustomed to inter the dead: and to this the Hebrews had not only the inducement common to all people, but another, more immediately constraining, which arose from the pollution which they incurred by the contact of a dead body; and to which they could not fail to have been constantly subjected while so many corpses remained uninterred. It seems that two sets of men were employed in this business, one to seek out the bodies and to set up a mark of direction for the others, whose duty it was to inter the bodies thus found. The mark set up for this purpose would also, in the mean time, by warning passengers from the spot prevent the danger of accidental pollution.

CHAPTER XL.

1 *The time, manner, and end of the vision.* 6 *The description of the east gate,* 20 *of the north gate,* 24 *of the south gate,* 32 *of the east gate,* 35 *and of the north gate.* 39 *Eight tables.* 44 *The chambers.* 48 *The porch of the house.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, [1]by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like

1 Or, *upon which.*

the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate [2]which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The [3]space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* [4]narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the [5]arches: and windows *were* round about [6]inward: and upon *each* post *were* palm trees.

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court [7]without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court [8]that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the [9]arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and

[2] Heb. *whose face was the way toward the east.* [3] Heb. *limit*, or, *bound.* [4] Heb. *closed.*
[5] Or, *galleries*, or, *porches.* [6] Or, *within.* [7] Or, *from without.* [8] Heb. *whose face was.* [9] Or, *galleries*, or, *porches.*

the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits [10] broad.

31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40 And at the side without, [11] as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* [12] hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the [13] charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

10 Heb. *breadth.* 11 Or, *at the step.* 12 Or, *end irons*, or, *the two hearth-stones.* 13 Or, *ward*, or, *ordinance*: and so verse 46.

CHAPS. XL.—XLVIII. We have mentioned, in the Introduction, the great and acknowledged difficulty involved in the obscure vision contained in these chapters. For this reason the Hebrews forbade this portion of Scripture to be read by persons under thirty years of age; and many Christian expositors have abstained altogether from comment. We do not approve of this, being persuaded that '*all* Scripture is profitable.' But as we should despair of giving a satisfactory explanation of all the details, and as the attempt would occupy more room than a regard to our limits would allow us to spare for the subject, we shall confine our attention to a few detached passages which offer occasion for such remarks as we have been accustomed to give.

One of the great difficulties in this description is to understand its design. Perhaps none of the numerous conjectures which have been offered are entirely satisfactory, and we are not disposed to add to the number. A very common explanation is, that, as the temple and city were overthrown, and the ecclesiastical and civil polity of

the Hebrews destroyed, these chapters were written to instruct them in what they were to do on their return from captivity, and in particular to give them such a detailed description as might enable them to build another temple, similar in form and dimensions to that of Solomon. It is under this explanation that the writers who have attempted to give us an account of Solomon's temple, have freely availed themselves of the present chapters to complete their descriptions.

It would however be difficult to shew that the temple of Zerubbabel answered to this description, or that it found a more complete fulfilment in the temple which, as reconstructed and enriched by Herod, existed in the time of our Saviour, and is described by Josephus and the Rabbins: and even allowing that the later temple did, in essential matters, correspond to this representation, it is certain that the division of the land was not the same after the return from the Exile, as is here prescribed, nor the governors and civil polity those which are here directed. On these grounds the Jews themselves admit that the directions given in these chapters have not hitherto been followed, although the Mishnah alleges that the second temple was an intended imitation of that described by Ezekiel, so far as the means of carrying it out allowed. They believe, however, that many things which these chapters contain cannot be understood till Elias (whom they still expect) shall come and explain them; and that the temple here described will not be built, nor the regulations take effect, until the Messiah comes, to whose advent they still look forward. Some Christian writers have been disposed to apply the whole to the condition of the Jews under a future restoration to their own land and privileged condition; while others interpret the whole with a mystical application to the church of Christ. We cannot enter into these explanations; but the reader will be glad to see the observations of Professor Dathe, as applying to what we have stated as the more common explanation, and as meeting the objections to which that explanation is open. His opinion, which he submits with diffidence to the consideration of others, is, that the passage 'does not contain a prophecy, nor does it predict any future event; but it describes what ought to have been done, if the whole Jewish people, consisting of all the tribes, had returned from captivity to their own country. Liberty was granted to all, and all had it in their power to return. God now orders, by the mouth of his prophet, what should be the nature and character of his worship, and what division of the country should take place between the different tribes. There is nothing in the whole description which might not have been carried into effect, provided that all of them had returned, and taken possession of the land, which God granted to them. In this new possession of the Promised Land, which God offered to his people, the same thing happened as on a former occasion, when they entered into the land, which they had so long desired, under their leader Joshua. The division which then took place was very different from that which ought to have been made, according to the will of God; for the sloth and cowardice of the people, dreading a protracted war, was the reason why a great part of the country was allowed to remain in possession of the first inhabitants; and the same baseness of disposition, or love of present advantage, now detained them where they were; so that they chose rather to live as exiles among the nations, than to return to their own country, which was now either laid waste or occupied by others.' This view receives much corroboration from the undoubted fact, that the decree of Cyrus allowed the temple to be much larger than that which was actually built, and which, therefore, it was intended to build, had the means been provided. See the note on Ezra vi. 3. The Jewish view, as set forth by Solomon Bennet in his curious work on *the Temple of Ezekiel*, 1824, agrees substantially with this—namely, that the insufficient means of the people who returned from exile prevented the original intention from being fulfilled; and as this insufficiency arose from the fact that the wealthiest, noblest, and most numerous part of the nation remained behind, the two explanations virtually coincide. Bennet says: 'Notwithstanding that at the period of the erection of the second temple, the house of Israel was rich in the possession of men skilled in divinity and jurisprudence, and eminent for heroism, yet it was far from distinguished for pecuniary wealth. As the population increased, and the territory improved, there arose a necessity for many public works, such as aqueducts, fortresses to secure them from the annoyance of their jealous neighbours, and arsenals with magazines of warlike stores. These were supplied at considerable expense, consisting principally of body-armour, of which we are told they possessed great abundance. These burdens necessarily increased with their increasing population and prosperity, and extended defensive warfare became necessary in proportion as their growing importance drew upon them the envy and the fears of their neighbours. Abundant proof of this may be seen in the books of the Maccabees, in Josephus, Philo, and others, from whom we learn, that from the time of the re-establishment of the second temple, the Hebrews were engaged in continual hostilities with the neighbouring Greeks and Arabians; and, finally, in the long and uninterrupted war with the Romans which ended in the destruction of Jerusalem by Titus Vespasian. These reasons will be considered, I hope, as a sufficient explanation, why the temple was not completed according to original intention; which the Judeans had neither the means, nor the opportunity, of effecting.'

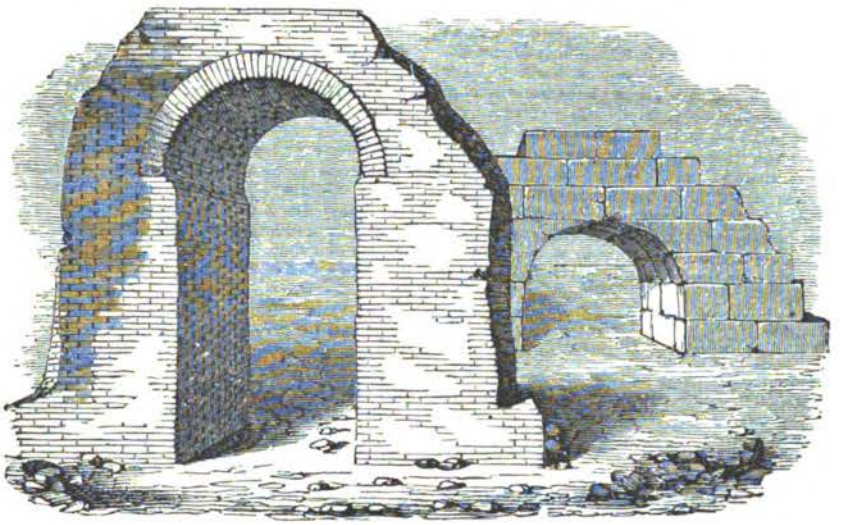
Verse 3. '*A line of flax . . . . and a measuring reed.*'—The former for measuring large dimensions, and the latter for those of inferior magnitude.

16. '*Arches.*'—The marginal reading, '*galleries*, or *porches*,' as understood of a covered walk with pillars, is that which most interpreters seem to prefer. We are not, upon the whole, disposed to contest this preference; but there is one reason adduced in support of it, from which we are obliged to withhold our assent: this is, that the arch is a comparatively late invention and could not have been known to the Hebrews. Now as this reason involves the conclusion that no arches appeared in the public or private constructions of the Hebrews, though they abound in modern Oriental architecture, a question of some interest is suggested by the occurrence of the word here, which we may be expected to notice briefly, without its being necessary to shew that the word is in the present instance properly used.

One of the arguments that was employed against the early antiquity of the arch, was its alleged absence from the more ancient architecture of the Egyptians. If therefore we can shew that this impression is incorrect, and that the more ancient Egyptians *were* acquainted with the principle of the arch and *did* employ it in their constructions, we suppose it will no longer be contended that it was unknown to the Jews, who had so much intercourse with Egypt. Belzoni was decidedly of opinion that he had found Egyptian arches of very remote antiquity, and gives the specimens which we have copied; but his evidence on the subject is less conclusive than that which has since been supplied by Wilkinson, and others.

It is shewn by Sir J. G. Wilkinson that the arch existed in brick in the reign of Amenoph I., as early as B.C. 1540; and in stone in the time of the second Psamaticus, B.C. 600. This evidence is derived from the ascertained date of arches now actually existing; but the paintings at Beni-Hassan afford ground for the conclusion that vaulted buildings were constructed in Egypt as early as the reign of Osirtasen I., who is presumed to have been contemporary with Joseph. Indeed, although the evidence from facts does not ascend beyond this, the evidence from analogy and probability can be carried back to about B.C. 2020 (*Ancient Egyptians*, ii. 116; iii. 316). Wilkinson suggests the probability that the arch owed its invention to the small quantity of wood in Egypt, and the consequent expense of roofing with timber. The proofs may be thus arranged in chronological order:—

The evidence that arches were known in the time of



EGYPTIAN ARCHES AT THEBES.

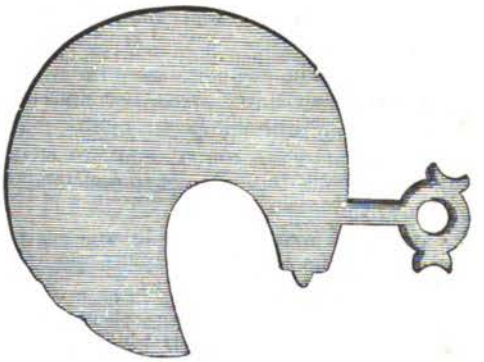
the first Osirtasen is derived from the drawings at Beni-Hassan (Wilkinson, ii. 117).

In the secluded valley of Dayr el Medeeneh, at Thebes, are several tombs of the early date of Amenoph I. Among the most remarkable of these is one whose crude brick roof and niche, bearing the name of the same Pharaoh, prove the existence of the arch at the remote period of B.C. 1540 (Wilkinson, *Topography of Thebes*, p. 81). Another tomb of similar construction bears the ovals of Thothmes III., who reigned about the time of the Exode (*Ancient Egyptians*, iii. 319). At Thebes there is also a brick arch bearing the name of this king (Hoskins, *Travels in Ethiopia*). To the same period and dynasty (the 18th) belong the vaulted chambers and arched doorways which yet remain in the crude brick pyramids at Thebes (Wilkinson, *Ancient Egyptians*, iii. 317). In ancient Egyptian houses it appears that the roofs were often vaulted, and built, like the rest of the house, of crude brick; and there is reason to believe that some of the chambers in the pavilion of Rameses III. (about B.C. 1245), at Medeenet Haboo, were arched with stone, since the devices in the upper part of the walls shew that the fallen roofs had this form. The most ancient *actually existing* arches of stone occur at Memphis, near the modern village of Saqquara. Here there is a tomb with two large vaulted chambers, whose roofs display in every part the name and sculptures of Psamaticus II. (about B.C. 600). The chambers are cut in the limestone rock, and this being of a friable nature, the roof is secured by being, as it were, lined with an arch like our modern tunnels.

To about the same period—that of the last dynasty before the Persian invasion—belong the remarkable doorways of the enclosures surrounding the tombs in the Assaséef, which are composed of two or more concentric semicircles of brick. *Ancient Egyptians*, iii. 319.

Although the oldest *stone* arch whose age has been positively ascertained does not date earlier than the time of Psamaticus, we cannot suppose that the use of stone was not adopted by the Egyptians for that style of building previous to his reign, even if the arches in the pyramids in Ethiopia should prove not to be anterior to the same era. 'Nor does the absence of the arch in temples and other large buildings excite our surprise, when we consider the style of Egyptian monuments; and no one who understands the character of their architecture could wish for its introduction. In some of the small temples of the Oasis the Romans attempted this innovation, but the appearance of the chambers so constructed fails to please; and the whimsical caprice of Osirei (about B.C. 1385) also introduced an imitation of the arch in a temple at Abydus. In this building the roof is formed of single blocks of stone, reaching from one architrave to the other, which, instead of being placed in the usual manner, stand upon their edges, in order to allow room for hollowing out an arch in their thickness; but it has the effect of inconsistency, without the plea of advantage or utility.' Another imitation of the arch occurs in a building at Thebes, constructed in the style of a tomb. The chambers lie under a friable rock, and are cased with masonry, to prevent the fall of its crumbling stone; but, instead of being roofed on the principle of the arch, they are covered with a number of large blocks, placed horizontally, one projecting beyond that immediately below it, till the uppermost two meet in the centre, the interior angles being afterwards rounded off to form the appearance of a vault as represented in the left hand figure of our cut. The date of this building is about B.C. 1500, and consequently many years after the Egyptians had been acquainted with the art of vaulting.

Thus as the temple architecture of the Egyptians did not admit of arches, and as the temples are almost the only *buildings* that remain, it is not strange that arches have



ETRUSCAN SACRIFICIAL KNIFE.

not oftener been found. The evidence offered by the paintings, the tombs, and the pyramids is conclusive for the existence and antiquity of arches and vaults of brick and stone; and if any remains of houses and palaces had now existed, there is little doubt that the arch would have been of frequent occurrence. We observe that Sir J. G.

Wilkinson, in portraying an Egyptian mansion (*Ancient Egyptians*, ii. 131), makes the grand entrance an archway.

After this it seems unreasonable to doubt that the arch was known to the Hebrews also, and was employed in their buildings. Palestine was indeed better wooded than Egypt; but still that there was a deficiency of wood suitable for building and for roofs is shewn by the fact that large importations of timber from the forests of Lebanon were necessary (2 Sam. vii. 2, 7; 1 Kings v. 6; 1 Chron. xxii. 4; 2 Chron. ii. 3; Ezra iii. 7; Cant. i. 17), and that this imported timber, although of no very high quality, was held in great estimation. [APPENDIX, No. 74.]

43. '*Hooks.*'—It is probable that these hooks were attached to posts, and that the victims were suspended from them to be skinned and dressed for sacrifice. Thus we are informed by the Rabbinical writers, that in the slaughter-place of the second temple, to the north of the altar, there were eight pillars of stone boarded with cedar, in each of which were fixed three rows of iron hooks, one above another, and that from the higher hooks were suspended the bullocks, from the next the rams, and from the lowest the lambs, when dressed for sacrifices. A large variety of instruments were employed in the ancient sacrifices. Of knives alone there were several kinds, and some of these have a hooked shape in ancient paintings; and something of this sort might be intended here, unless the above explanation should seem preferable.

CHAPTER XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the [1]door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 And the side chambers *were* three, [2]one over another, and [3]thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might [4]have hold, but they had not hold in the wall of the house.

7 And [5]*there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the [6]galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, [7]cieled with wood round about, [8]and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by [9]measure.

18 And *it was* made with cherubims and

[1] Or, *entrance.* [2] Heb. *side chamber over side chamber.* [3] Or, *three and thirty times, or, foot.* [4] Heb. *be holden.*
[5] Heb. it was *made broader, and went round.* [6] Or, *several walks, or, walks with pillars.* [7] Heb. *cieling of wood.*
[8] Or, *and the ground unto the windows.* [9] Heb. *measures.*

palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The [10]posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

[10] Heb. *post.*

Verse 1. '*He brought me to the temple.*'—Having now concluded his description of the exterior portion of the building, the angel proceeds to describe to the prophet its more important feature, the temple itself.

— '*The tabernacle.*'—The application is derived from the tabernacle of Moses, and is applied to the temple as its representative and as being applied to similar uses.

8. '*A full reed of six great cubits.*'—This reed of six great cubits was that with which all the measurements were taken. Compare verse 5 of the preceding chapter, where this reed is called 'a measuring reed of six cubits long, by the cubit, and a hand's breadth.' It has there been disputed whether the whole reed exceeded six cubits by a hand's breadth, or that each of the six cubits was a hand's breadth more than the common cubit. To us it seems that the present text decides for the latter alternative, which is that also chosen by the Targum, followed by many Jewish and Christian interpreters. The distinction of measures (and also weights, as in our own troy and avoirdupois), great and small, has existed among different nations, ancient and modern, and was probably also found among the Hebrews. That there was such a distinction among the Babylonians, among whom the prophet was a captive, is attested by Herodotus, who so gives the measurement of the walls of Babylon in such a manner as to supply a parallel illustration of some interest. 'The width of the wall is fifty royal cubits, and its height two hundred cubits: the royal cubit exceeds the common cubit by three fingers' breadth.' (*Clio*, 178.) It may not be impossible that this 'royal cubit' was the very measure called the 'great cubit' by the prophet.

CHAPTER XLII.

1 *The chambers for the priests.* 13 *The use thereof.* 19 *The measures of the outward court.*

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries [1]were higher than these, [2]than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And [3]from under these chambers *was* [4]the entry on the east side, [5]as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

[1] Or, *did eat of these.* [2] Or, and *the building* consisted *of the lower and the middlemost.* [3] Or, *from the place.*
[4] Or, *he that brought me.* [5] Or, *as he came.*

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east [e]side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

[e] Heb. *wind.*

Verse 14. '*Not go out of the holy place into the utter court.*'—That is, the priests, while employed in their sacred services, or eating the holy offerings, were forbidden to interrupt their functions by going into the outer courts. —'*There they shall lay their garments wherein they minister.*'—From this it appears still more clearly than from Exod. xxviii., that the priests did not ordinarily wear any of the sacred garments in which they discharged their sacred functions. Whether there was any thing in their dress which distinguished them in common life from the mass of the people does not appear in Scripture; but certainly they wore none of their sacred habiliments; and the probability is, that they wore the common dress of the time, being, as the Targum expresses it, 'mingled with the people.' The Jewish writers favour the opinion that the priests appeared in the common dress of private persons when not officiating. The Rabbinical writers say that the priestly wardrobe was kept by a priest, whose duty it was to deliver out and receive back the sacerdotal vestments, the several articles of which were kept separately in chests in an apartment appropriated to the purpose, each chest having on it the name of the article of dress which it contained, so that there was no confusion or mistake when the dresses were wanted.

CHAPTER XLIII.

1 *The returning of the glory of God into the temple.* 7 *The sin of Israel hindered God's presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.*

AFTERWARD he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and [1]his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* [2]according to the appearance of the vision which I saw, *even* according to the vision that I saw [3]when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, [4]and

[1] Chap. 4. 24. [2] Chap. 1. 4, and 8. 4. [3] Or, *when I came to* prophesy *that the city should be destroyed.* See chap. 9. 2, 5.
[4] Or, *for* there was but *a wall between me and them.*

the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the [5]pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the [6]bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the [7]edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 [8]So the altar *shall be* four cubits; and from [8]the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall [10]consecrate themselves.

27 And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your [11]peace offerings; and I will accept you, saith the Lord GOD.

[5] Or, *sum, or, number.* [6] Heb. *bosom.* [7] Heb. *lip.* [8] Heb. *Harel*, that is, *the mountain of God.* [9] Heb. *Ariel*, that is, *the lion of God.* [10] Heb. *fill their hands.* [11] Or, *thank offerings.*

Verse 2. '*Came from the way of the east.*'—In allusion, as the Jewish writers understand, to the restoration of the people of Israel from the Babylonish captivity; Babylon lying to the eastward from Palestine.

— '*The earth shined with his glory.*'—Or rather, 'and *the land* shined with his glory'—alluding to Palestine which was to become more glorious at the period of the second temple than of the first. Compare Hagg. ii. 9. We have here the same fact differently expressed.

3. '*When I came to destroy the city.*'—That is, when he came to prophesy that the city should be destroyed. This is a strong and remarkable instance of what occurs several times in the writings of the prophets, who express themselves as doing, or having done, that which they were commissioned to foretel or declare. Some other instances of this practice have been noticed as they occurred.

7. '*By the carcases of their kings.*'—Michaelis, appa-

rently following a hint to that effect in the Targum, suggests that some of the kings were buried and their monuments erected near the wall which surrounded the temple and its courts, and that this vicinity is regarded as a profanation of the temple. The very general disposition manifested in different countries to inter the dead in or near holy places renders this far from improbable; while, on the other hand, it is certain that the law regarded the contact and proximity of a dead body as most polluting. Other explanations of the present text have, however, been given. Some understand the passage to refer to idols, called 'carcases,' as things lifeless and abominable, while others suppose it alludes to the carcases of the human sacrifices offered to Moloch or Milcolm, understanding the word rendered 'their king' as the proper or titular name of this idol.

8. '*Threshold.*'—See the note on 1 Sam. v. 5.

CHAPTER XLIV.

1 *The east gate assigned only to the prince.* 4 *The priests reproved for polluting of the sanctuary.* 9 *Idolaters incapable of the priest's office.* 15 *The sons of Zadok are accepted thereto.* 17 *Ordinances for the priests.*

THEN he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the GOD of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, [1]mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* [2]strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things; but ye have set keepers of my [3]charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and [4]caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* [5] [6]with any thing that causeth sweat.

[1] Heb. *set thine heart.* [2] Heb. *children of a stranger.* [3] Or, *ward*, or, *ordinance:* and so verses 14 and 16.
[4] Heb. *were for a stumbling-block of iniquity unto, &c.* [5] Or, *in sweating places.* [6] Heb. *in*, or, *with sweat.*

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a [7]widow, nor her that is [8]put away: but they shall take maidens of the seed of the house of Israel, or a widow [9]that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no [10]dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: I [11]*am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every [12]dedicated thing in Israel shall be their's.

30 And the [13] [14]first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is [15]dead of itself, or torn, whether it be fowl or beast.

[7] Levit. 21. 13. [8] Heb. *thrust forth.* [9] Heb. *from a priest.* [10] Lev. 21. 1, 11.
[11] Num. 18. 20. Deut. 10. 9, and 18. 1, 2. Josh. 13. 14, 33. [12] Or, *devoted.* [13] Or, *chief.*
[14] Exod. 13. 2, and 22. 29, 30. Num. 3. 13, and 18. 12. [15] Exod. 22. 31. Lev. 22. 8.

Verse 2. '*This gate shall be shut.*'—In the note to 1 Chron. ix. 18, we have taken some notice of the Oriental custom of honouring monarchs by appropriating gates to their exclusive use, keeping them closed, except when they are to enter, and of building others, which had been in common use, completely up after the sovereign has passed through them. This usage seems to explain the present passage: and to the illustrations already given we may now add the one furnished by Chardin, who informs us, that when a great man in Persia had built a palace, it was the custom for him to entertain the king and his grandees in it for several days. The great gate was then kept open; but when the festivities were over, and the king had departed, it was shut up to be opened no more. He adds, that he understood the same custom to exist in Japan.

20. '*They shall only poll their heads.*'—That is, only cut their hair: they were not to shave their heads, on the one hand, nor to allow their hair to grow long, on the other. Jerome conjectures that the regulation forbidding the priests to shave their heads was in order to distinguish them from several of the heathen priests, and particularly the Egyptian priests of Isis and Serapis, who had their heads shaved and uncovered. Most of the rules which the priests are directed to observe, in this chapter, are the same as those that occur in the Law of Moses, where the most remarkable of them have already received our attention.

CHAPTER XLV.

1 *The portion of land for the sanctuary,* 6 *for the city,*
7 *and for the prince.* 9 *Ordinances for the prince.*

MOREOVER, [1]when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, [2]an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the [3]suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD:

[1] Heb. *when ye cause the land to fall.* [2] Heb. *holiness.* [3] Or *void places.*

and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your [4]exactions from my people, saith the Lord GOD.

10 Ye shall have just [5]balances and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the [6]shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one [7]lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for [8]peace offerings, to make reconciliation for them, saith the Lord GOD.

16 All the people of the land [9]shall give this oblation [10]for the prince in Israel.

17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the [11]peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the [12]feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

[4] Heb. *expulsions.* [5] Levit. 19. 35, 36. [6] Exod. 30. 13. Levit. 27. 25. Num. 3. 47. [7] Or, *kid.* [8] Or, *thank-offerings.*
[9] Heb. *shall be for.* [10] Or, *with.* [11] Or, *thank-offerings.* [12] Num. 29. 12.

Verse 12. '*Twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.*'—'During the captivity of the Jews and after their return, they made use of the weights and measures of other nations. Ezekiel accordingly mentions foreign manehs of fifteen, of twenty, and of five and twenty shekels.' (Jahn's *Archæologia Biblica*, p. 115.) There is, however, another explanation, which supposes that we are to add these several sums together, in order to obtain the amount of the Hebrew maneh, which is thus stated at sixty shekels. And to account for the singular mode of computation, it is alleged that the component sums were pieces of money, of the

respective values stated, and the amount of which made a maneh. Another explanation of this last matter suggests a reference to the Oriental mode of stating sums of money in contracts and acknowledgments; when, to prevent fraud by changes in single words and figures, not only is the whole sum stated, but it is added, that the half of it is so much, and the quarter so much. Nothing of all this appears very satisfactory to our minds. As it would require discussion, we will not here particularly insist that a comparison of 1 Kings x. 17, with 2 Chron. ix. 16, seems to furnish clearer evidence for taking the maneh at 100 shekels than the present text does for making it sixty; but, with respect to what is said about coins of different values, we may observe that there is not the least evidence or probability that the Hebrews had any such pieces of money, and that the text does not speak of money or value, but of *weight*. And then, as to the explanation suggested by the Oriental mode of stating values, it clearly cannot apply in the present instance, since the numbers fifteen, twenty, twenty-five, have not that corresponding relation to each other, and to the whole sum, which the practice alluded to requires. The text is however very difficult; and it is easier to object to the explanations which have been given, than to suggest one liable to no objection.

CHAPTER XLVI.

1 *Ordinances for the prince in his worship,* 9 *and for the people.* 16 *An order for the prince's inheritance.* 19 *The courts for boiling and baking.*

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs [1]as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt offering unto the LORD *of* a lamb [2]of the first year without blemish: thou shalt prepare it [3]every morning.

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them.

[1] Heb. *the gift of his hand.* [2] Heb. *a son of his year.* [3] Heb. *morning by morning.*

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear *them* not out into the utter court, to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, [4]in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts [4]joined of forty *cubits* long and thirty broad: these four [4]corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

[4] Heb. *a court is a corner of a court, and a court in a corner of a court.* [5] Or, *made with chimneys.* [6] Heb. *cornered.*

Verse 3. '*The people of the land shall worship at the door of this gate.*'—We have met with a very curious engraving in the *Antiquités d'Herculanum*, after an ancient painting found at Portici, representing the Egyptian worship of Isis. This we have copied; for while some allege that the *forms* of the Hebrew worship resembled, essentially, those of the Egyptians, and others contend that their forms were designedly made as different as possible from those of Egypt, it is an advantage to ascertain the truth from the unexceptionable testimony of an ancient painting.

That there are some resemblances is certain; and most of these applied not merely to the worship of the Egyptians, but to that of other nations also. And when we quietly consider the subject, while we can see very clearly why observances and ceremonies liable to misconception or abuse, should be altered or omitted, there does not appear any reason why the forms which the general consent of mankind had considered suitably to mark their reverence or adoration, should be changed to something else which had not previously been known. Bowing the knee is a ceremony; but the Hebrews were not forbidden to bow the knee, so that they did not bow it to Baal.

The resemblances we see here are:—that sacrifice and worship are not performed in the sanctuary, but in the court before it, where the altar also appears to occupy nearly the same position as it did in the court before the Hebrew temple. The altar, moreover, is provided with 'horns.' Other analogies are, that the worshippers are in a standing posture, with one exception; that they are all barefooted; and that one man is blowing a trumpet precisely similar to that which the Levites blew at the Hebrew sacrifices.

The differences are more considerable than the ana-



WORSHIP OF ISIS.—From 'Antiquités d'Herculanum.'

logies. The temple is in a grove—a thing forbidden in Scripture: every individual is bareheaded, whereas the Jews never worshipped but with covered heads: the man who blows the trumpet is sitting, whereas it is a received maxim among the Jewish doctors that no one could sit in the temple courts, excepting only the king, for the time being, of the house of David. The most important difference, however, is the presence of the congregation on each side of the altar, ranged in lines between it and the sanctuary. This is evidently a mixed congregation, including even women; but among the Hebrews the congregation was not admitted at all into the court immediately before the sanctuary, which was appropriated solely to the priests and Levites; and moreover the women did not assemble in the same outer court as the men, but had a separate one of their own. So different indeed were the practices in this matter, that we see in the present example that one of the three most conspicuous of the officiating personages (those at the top of the steps) is a female, a priestess of Isis. Among the Hebrews, also, the space between the porch and the altar was accounted, after the sanctuary itself, the most holy part of 'the mountain of the Lord's house,' and hence, when an act of worship commenced, all persons entitled to be in this court, withdrew from that part, and ranged themselves *below* the altar. The present cut exhibits exactly the opposite custom. These observations, suggested by the engraving we now give, will serve to point out some of the more remarkable of the agreements and differences found in the external forms of worship among the Hebrews as compared with those of their heathen neighbours. It is more than probable, that when the Jews fell into idolatry, they worshipped some of their idols after the fashion shewn in the cut, and particularly 'the queen of heaven' and the idols borrowed from Egypt.

CHAPTER XLVII.

1 *The vision of the holy waters.* 6 *The virtue of them.* 13 *The borders of the land.* 22 *The division of it by lot.*

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the [1]waters *were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, [2]waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the [3]bank of the river *were* very many [4]trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the [5]desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the [6]rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof [7]shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, [8]shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth [9]new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof [10]for [11]medicine.

13 ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I [12] [13]lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

1 Heb. *waters of the ankles.* 2 Heb. *waters of swimming.* 3 Heb. *lip.* 4 Rev. 22. 2. 5 Or, *plain.*
6 Heb. *two rivers.* 7 Or, *and* that which *shall not be healed.* 8 Heb. *shall come up.* 9 Or, *principal.*
10 Or, *for bruises and sores.* 11 Rev. 22. 2. 12 Or, *swore.* 13 Gen. 27. 7, and 17. 8, and 26. 3, and 35. 12.

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; [14]Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure [15]from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to the waters of [16]strife *in* Kadesh, the [17]river to the great sea. And *this is* the south side [18]southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

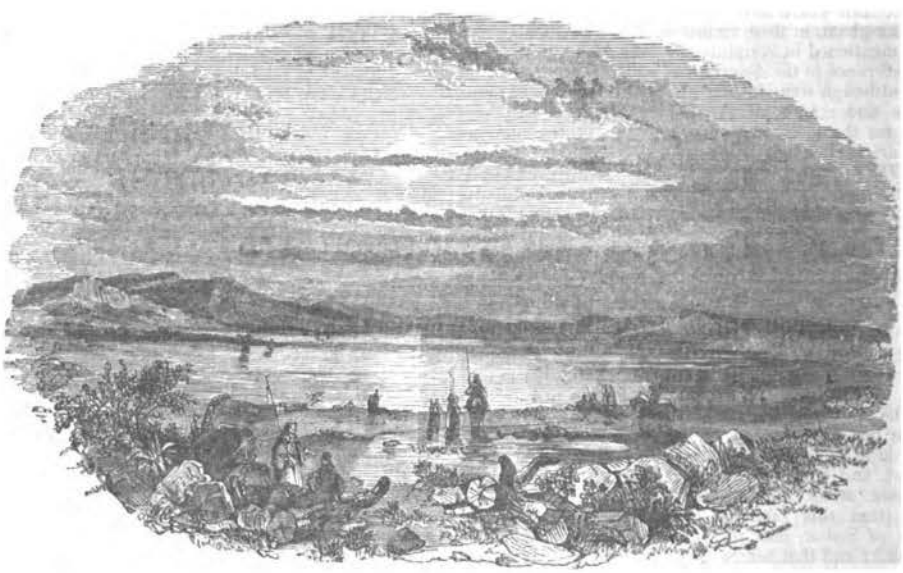
22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

[14] Or, *the middle village.* [15] Heb. *from between.* [16] Or, *Meribah.* [17] Or, *valley.* [18] Or, *toward Teman.*

Verse 1. '*Behold, waters issued out from under the threshold of the house eastward.*'—Whatever be thought of the description contained in these chapters, as a whole, it is generally admitted that the account contained in this chapter of the waters issuing from the temple, deepening and widening as they went, blessing the land through which they passed, and healing the sea of death to which they came, must be figuratively understood. And, thus understood, most commentators seem inclined to apply the allegory to the spread and the blessings of the Christian faith. It is indeed impossible to understand the account literally; yet it is certain that this figurative description is founded upon circumstances proper to the place and country, and which are applied and sustained with great felicity in this very beautiful parable.

It must be evident that a great quantity of water must have been required for the service of the temple. How this supply was obtained appears from the Rabbinical writers, and still more distinctly from Aristeas, whose book was written while the second temple stood, and whose account we give as quoted by Lightfoot (*Prospect of the Temple*, ch. xxiii.): 'There was a continual supply of water, as if there had been an abundant fountain underneath. And there were wonderful and inexpressible receptacles under ground, as appeared five furlongs' space above the temple; each one of which had divers pipes, by which waters came in on every side; all these were of lead, under ground, and much earth laid upon them. And there were many vents on the pavement, not to be seen at all but to those that served; so that in a trice, and easily, all the blood of the sacrifices could be washed away, though it were never so much. And I will tell you how I came to know of these underground receptacles: they brought me out more than four furlongs space out of the city, and one bade me stoop down at a certain place, and listen what a noise the meeting of the waters made.' From this it seems that the waters were collected from many neighbouring sources; but the Rabbins inform us



THE DEAD SEA.

that the principal supply was derived from the fountain of Etam. It appears that these streams, after having passed under the temple and filled its cisterns, went out on the east side, and there uniting with each other, and with the waters of Siloam, Kidron, and other streams, that seem to have been more numerous and abundant about Jerusalem in ancient times than at present—the whole formed a considerable body of water, augmented by other streams as it passed, till it ultimately fell into the Dead Sea. In this climate, we may be sure that this stream, in proportion to its extent, fertilized the land through which it passed, and was lined with shrubs and bushes, if not trees also; supplying the comparison or statement in *v.* 7. We are not to suppose that this stream had any considerable effect in 'healing' the waters of the Dead Sea, for even the stream of the Jordan has not; but as the stream of living water did enter the salt and bitter waters of the Dead Sea, the figurative account, which follows, of the blessed effects of the fresh stream upon the waters of death, is most naturally and beautifully applied. The sea is supposed thus to receive that healing which it did and does still require: and the reader who has perused the accounts of this sea will not fail to observe how remarkably the healing effects are stated, so as to convey distinct intimations of the peculiarities by which that lake was distinguished from others; such as that it should abound in fish—intimating that it naturally did not; that, in consequence, fishers should frequent all its shores, which never happened in the natural state of the lake; and that its banks should be lined with trees of nourishment and health, of which it was naturally destitute.

11. '*The miry places... and the marishes... shall be given to salt.*'—See the note on 2 Kings xiv. 7.

16. '*Hauran.*'—This name occurs only here and in *v.* 18; and denotes a district to the south of Damascus, and east of the half tribe of Manasseh and the tribe of Gad, beyond Jordan. Its extent seems to have varied at different times. Colonel Leake supposes that it was of inconsiderable extent in the time of the Jews, but enlarged its boundaries under the Greeks and Romans, who modified its name to Auranitis. It has been still further increased since that time, and the district which now bears the name includes not only Auranitis but Ituræa also, together with the greater part of Bashan, or Batanæa, and Trachonitis; extending, in its greatest length, from about twenty miles to the south of Damascus to a little below Bosra.

Very little was known of this tract of country till the ample accounts which have been furnished by Burckhardt and Buckingham, in their respective *Travels*. As it is but slightly mentioned in Scripture, we may content ourselves with a reference to the descriptions which these travellers supply; although some further notice of this territory may be taken under Luke iii. 1, where the ancient districts which form the most considerable portion of the modern Hauran are particularly mentioned.

18. '*The east sea.*'—This, as we have seen, is the Dead Sea. This name, which is given to it also in Joel ii. 20, it derives from its situation on the east of Judæa, and also to distinguish it from the West Sea, or Mediterranean. It is also called the 'Sea of the Plain' (Deut. iii. 17; iv.), from its situation in the great hollow or plain of the Jordan; and the 'Salt Sea' (Deut. iii. 17; Josh. xv. 5), from the extreme saltness of its waters. By Josephus and the classical writers in general it is called Lacus Asphaltites, from the quantities of asphaltum found in it or on its shores. Mare Mortuum, or 'the Dead Sea,' was another of its names, and that by which it is now generally known in Europe; but by the natives of the country it is now known as the Bahr Lût, or 'the Sea of Lot,' and sometimes Bahr Mutneh, 'the Stinking Sea.' This lake is from its size the most important, and from its history and qualities the most remarkable, of all the lakes of Palestine. It was long assumed that this lake did not exist before the destruction of Sodom and the other 'cities of the plain' (Gen. xix.); and that before that time the present bed of the lake was a fertile plain, in which these cities stood. It was also concluded that the river Jordan then flowed through this plain, and afterwards pursued its course through the great valley of Arabah, to the eastern arm of the Red Sea. The careful observations of Professor Robinson have now, however, rendered it more probable that a lake which, as now, received the river Jordan, existed here before Sodom was destroyed; but that an encroachment of the waters, southward, then took place, overwhelming a beautiful and well-watered plain which lay on the southern border of the lake, and on which Sodom, Gomorrah, Admah, Zeboim, and Zoar were situated. The promontory, or rather peninsula, towards the south which is so distinct a feature of this lake, probably marks its original boundary in that direction, and shews the point through which the waters broke into the plain beyond.

The Dead Sea is about thirty-nine or forty geographical miles long from north to south, and nine or ten miles wide from east to west; and it lies embedded very deep between lofty cliffs on the western side, which are about 1500 feet high, and mountains on the eastern shore, the highest ridges of which are reckoned to be from 2000 to 2500 feet above the water. According to the accurate measurements of Lieut. Symonds, R.E., it has been found that the Dead Sea is not less than 1312·2 feet *below* the level of the Mediterranean. The water of the lake is much salter than that of the sea. From the quantity of salt which the water holds in solution it is thick and heavy, and no fish can live, or marine plants grow in it. The presence of shell-fish upon the shore was thought to disprove the opinion that no fish could live in these waters; but Dr. Wilson remarks that the few shell-fish to be found on the shore are of fresh-water species, and had without doubt been brought down into the sea by the waters of the Jordan. The waters have been subjected to chemical analysis, formerly by Dr. Marcet, and more recently by Dr. Gregory, who operated upon some of the water brought home by Dr. Madden. The results exhibit only such difference as the difference of the places or of the time of the year in which the two portions of water were taken from the lake may account for.

MARCET.

Muriate of lime	3·920
Muriate of magnesia	10·246
Muriate of soda	10·360
Sulphate of lime	0·034
	24·380

GREGORY.

Chloride of soda	9·58
Chloride of magnesium	5·28
Chloride of calcium	3·05
Sulphate of lime	1·34
	19·25

When taken up in a glass the water appears perfectly clear; but when viewed *en masse* under a cloudless sky, though in some parts it reflects imperfectly the azure hue, yet in others it is quite brown, owing probably to variations in its depth. The taste is described by Mr. Elliot as indescribably nauseous, salter than the ocean, and singularly bitter, like sea-water mixed with Epsom salts and quinine, or, as Madden describes, like a solution of nitre mixed with an infusion of quassia. It acts on the eyes as pungently as smoke, and produces on the skin a sensation resembling that of 'prickly heat,' leaving behind a white saline deposit.

The quantity of salts which this water holds in solution accounts for its remarkable specific gravity, which every writer, from Josephus downward, has noticed. This has been found, by experiment, to exceed that of rain-water by more than sixteen per cent. 'We found it practically,' says Mr. Elliot, 'for our whole party, consisting of five persons, plunged in and remained some time in the water. Although the assertion be not true that a flat dense mass of iron will be sustained on the surface, yet a man who cannot float elsewhere, finds no difficulty here. Having

proceeded some way into the lake till his shoulders are nearly immersed, his feet are actually borne off the ground, and he walks, as it were, on water; or else his legs are forcibly raised, and he is *compelled* either to float or swim. To sink or dive would require some effort.' The specific gravity of the water accounts also for its reputed immobility; it is less easily excited than any other known lake, and sooner resumes its wonted stillness. The old stories about the pestiferous qualities of the Dead Sea and its waters are mere fables or delusions; and actual appearances are the natural and obvious effects of the confined and deep situation, the intense heat, and the uncommon saltness of the waters. Lying in its deep cauldron, surrounded by lofty cliffs of naked limestone rock, exposed for seven or eight months in the year to the unclouded beams of a burning sun, nothing but sterility and solitude can be looked for upon its shores: and nothing else is actually found, except in those parts where there are fountains or streams of fresh water; in all of which places there is a fertile soil and abundant vegetation. Birds also abound, and they are observed to fly over and across the sea without being, as old stories tell, injured or killed by its exhalations. Professor Robinson was five days in the vicinity of its shores, without being able to perceive that any noisome smell or noxious vapour arose from the bosom of the lake. Its coasts have always been inhabited, and are so now; and although the inhabitants suffer from fevers in summer, this is not more than might be expected from the concentrated heat of the climate in connection with the marshes. The same effects might be experienced were there no lake, or were the waters fresh instead of salt.

CHAPTER XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *of the sanctuary,* 15 *of the city and suburbs,* 21 *and of the prince.* 30 *The dimensions and gates of the city.*

Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; [1]a *portion for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand in *length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 [2]*It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my [3]charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten

[1] Heb. *one* portion.
[2] Or, *The sanctified* portion shall be *for the priests.*
[3] Or, ward, or, *ordinance.*

thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 ¶ And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* [a] *portion.*

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of [b]strife *in* Kadesh, *and* to the river toward the great sea.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures:* and the name of the city from *that* day *shall be,* [c]The LORD *is* there.

[a] Heb. *one* portion. [b] Heb. *Meribah-kadesh.* [c] Heb. *Jehovah-shammah.*

Verse 16. '*These shall be the measures thereof.*'—That is, of the city; which, it will be seen, was an exact square, measuring 4500 on each side, and being 18,000 in circumference, and each side of the square having three gates, called after the tribes of Israel. The dimensions have occasioned some discussion; for the measure, in which the estimate is made, not being mentioned, has been variously supplied. Many suppose that the measure was the 'reed,' in which the other measurements were taken; and our translators appear to have been of this opinion, as they supply the word in verse 8. This, according to the usual computation of Ezekiel's 'reed,' would make the circumference about thirty-six miles. Others suppose the cubit to be intended, which would reduce the dimensions so as not to greatly exceed the thirty-three stades which Josephus gives as the circuit of Jerusalem. There have however been some who interpret the dimensions in such an extent that, as they state, not all the land of Israel, nor even all Europe, if all the world could contain it: and then allege this impossibility as an argument for the figurative interpretation of the whole account contained in these final chapters of Ezekiel. Luther, for one, makes the circumference of the city to be thirty-six thousand German miles—each being equal to four and a half of our own miles: and this computation is really moderate compared with some that we have seen. Our own impression is, that the 'reed' is the highest measure which can in this instance be taken; and that very probably the cubit rather than this reed is to be understood. Whatever measure be taken in this instance, must of course be applied to the other parts, describing the lands of the priests, and the Levites, in the neighbourhood of the city. The whole of this, it appears, formed one great square containing five rectangles—thus; that for the priests (verses 9, 10) was 25,000 by 10,000; that for the Levites (verse 13), also 25,000 by 10,000; that for the city and suburbs (verses 16, 17), 5000 by 5000; adding two on each side of 10,000 by 5000 (verse 18), equal to 10,000 by 10,000—making altogether, a rectangle of 25,000 by 25,000, which would, by Ezekiel's reed, afford a circuit of about 200 miles, but only of about thirty miles by the cubit. This statement serves for little more than to shew the uncertainty in which the whole subject is involved.

THE BOOK

OF

D A N I E L.

THE history of Daniel is contained in the book which bears his name. From this we learn that he was in the first band of Hebrew captives sent to Babylon in the fourth year of Jehoiakim, about seven years before the deportation of the second band, which included Ezekiel. It appears from the history that he was quite a youth at this time; and as those carried into captivity on this occasion appear to have been exclusively persons of consideration and youths of distinguished families, there is every reason to believe that Daniel must have belonged to a family of rank and consequence. The Jews indeed go further, and believe that he was of the royal family, and descended from Hezekiah; and therefore cite his history in confirmation of the prophecy of Isaiah (xxxix. 7) to that monarch, 'Of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.' Daniel, being one of the youths selected to be brought up for future service at the court of the conqueror, received instruction in all the learning of the Chaldæans. But it was through the wisdom given him from above, and the signal favour of God manifested remarkably towards him before the eyes of the heathen, that he rose to distinction at the court of Babylon, and was held in high consideration by its successive kings, through all the seventy years in which his nation remained in captivity, and whose condition in captivity was probably much meliorated through his influence. As Josephus observes, he was the only one of the prophets who enjoyed a high degree of worldly prosperity. His life was however not without its trials, disturbed as it was by the envy and murderous plots of jealous courtiers; but all these served but the more to manifest his righteousness and faith, and in the end tended to establish him all the more firmly in his high place. Daniel must have lived to a great age. There is an interval of seventy years between the dates of his first prophecy (ii. 1) and of his last (x. 1). Some suppose him to have been twenty years of age when carried into captivity; he was very possibly younger. However, ten years after, we find him celebrated for his piety and wisdom (Ezek. xiv. 14, 20), which seems indeed to have become proverbial (Ezek. xxviii. 3). At the date of his last prophecy, in the third year of Cyrus, he must have been about ninety years of age; and it is not probable that he survived much longer.

There is little reason to doubt that Daniel retained much authority and influence so long as he lived in the reign of Cyrus; and there is much ground to conclude that he brought that great prince acquainted with those prophecies which had a long time before predicted not only the restoration of the Jews to their own land, but that this restoration was to be effected under a king named Cyrus. But although he had thus probably an important part in bringing about this result, there is no evidence that he availed himself of the privilege conceded to his countryman. Some have asserted that he returned from captivity with Ezra, and took upon him the government of Syria; but it is more likely that he was too old to take part in so great a charge, and that, according to the usually received opinion, he died in Persia. Epiphanius and others affirm that he died at Babylon; and they say that his sepulchre was to be found there, many ages after, in the royal cave. But it seems more probable that, according to the common tradition, he was buried at Susa or Shusan, where he sometimes resided, probably in his official capacity, and where he was favoured with some of his last visions (Dan. viii. 2, 8). Josephus says that there was at Susa a magnificent edifice in the form of a tower, which was said to have been built by Daniel, and which served as a sepulchre for the Persian and Parthian kings. This in the time of the historian retained its perfect beauty, and presented a fine specimen of the prophet's skill in architecture. That this tower was built by Daniel there is little ground to believe; but that a monument of the kind would be ascribed to him by the numerous Jews resident in those parts in and before the time of Josephus, is highly probable. Benjamin of Tudela mentions that he was shewn the reputed tomb of Daniel at Susa on the Tigris; and at the present day, a tomb bearing his name is the only standing building among the ruins of Shus—the ancient Susa.

The Hebrews always accounted this book as canonical. Josephus calls Daniel not only a prophet,

but one of the greatest of the prophets; adding, that he not only, in common with other prophets, foretold future things, but also fixed the precise time of their coming to pass. Our Saviour also cites him as 'Daniel the prophet' (Matt. xxv. 14), and gives himself, in virtue of the expression in Dan. vii. 13, the title of 'Son of Man;' while the apostles repeatedly appeal to it as an authority (*ex. gr.* 1 Cor. vi. 2; 2 Thess. ii. 3; Heb. xi. 33). It is important to note this, as, in the Hebrew bibles, the book of Daniel does not appear among those of the prophets, but in the Hagiographa; that is to say, the Jews fully recognize the book of Daniel as holy writ, but refuse to consider it prophetic, or to regard Daniel as a prophet, and therefore give it no place among their prophetic books. For this they assign many frivolous reasons; but the real one is conjectured by many Christian commentators to be, that Daniel's famous predictions concerning the Messiah so remarkably corresponded to the history of Christ, and, what is more, *to the time of his appearance*, that they could not justify their refusal to consider him as the expected Messiah, without altogether denying the prophetic character of Daniel's book. This was done; and certainly *after* the time of Christ and the destruction of Jerusalem; for we have not only the testimony of Josephus, as to the belief of the Jews in his time, but we know that so fully did they acknowledge the prophetic character of Daniel, and so accurately calculate the *time* given by him, that at the date of our Saviour's appearance there was a general expectation in the nation that the time for the Messiah's advent was come. And he did come, but they knew him not: he came unto his own, and his own received him not (John i. 10, 11).

Yet in the face of evidence so conclusive, the authenticity of Daniel has been subject to the most vigorous and elaborate assaults, the *leading* object of which has been to regard the particularity with which the remotely future events are described, and with which the fate of empires that had not yet risen is defined, down to the very dates, as proving that the book was written after the age of Antiochus Epiphanes, beyond whose time this particularity does not extend, and as leading to the conclusion that the alleged prophecies were *after* the events which they describe—making in fact the very excellence of the prophecies, and the fulness of their inspiration, an argument against their truth. These assaults have in recent days been most ably and victoriously repelled by such writers as Jahn, Hävernick, and Hengstenberg. The work on the Authenticity of Daniel, by the last named, is an enduring monument of the consummate abilities and fine acquirements of that great writer. To that work, which exists in the English language, we must be content to refer the reader, as the discussion runs too much into details to be suitably produced within the limits of a short Introduction. There is however a summary of the arguments given by Hävernick in the 'Cyclopædia of Biblical Literature;' in which, besides enforcing the points of evidence to which we have referred, he proves that the period of the exile would be altogether incomprehensible without the existence of a man like Daniel, exercising great influence upon his own people, and whose return to Palestine was effected by means of his high station in the state, as well as through the peculiar assistance of God with which he was favoured—that the first book of the Maccabees, which is almost contemporary with the events prophetically related in it, not only presupposes the existence of the book of Daniel, but actually betrays an acquaintance with the Alexandrine version of it (1 Macc. i. 54; comp. Dan. ix. 27; ii. 59; comp. Dan. iii.)—that in the Maccabæan age the canon had long been completed and closed, so that it is utterly improbable that a work then recent should have acquired a canonical character—that too much weight cannot be assigned to the testimony in favour of the authenticity of the book which is to be deduced from the mention of Daniel in Ezek. xiv. 14, 20; xxviii. 3; where the character assigned to him is perfectly conformable to that which his own book exhibits—that the book betrays such an intimate acquaintance with Chaldæan manners, customs, history, and religion, as none but a contemporary writer could fairly be supposed to possess—that the religious, the ardent belief in the Messiah, the purity of that belief, the absence of all the notions and ceremonial practices of later Judaism, the agreement of the book in these respects with the genuine prophetic books, and more especially with the prophets in and after the Exile—all this testifies the genuineness of Daniel—and, lastly, that the linguistic character of the book is most decisive for its authenticity. In the first instance the language in it, by turns Hebrew and Aramæan (Chaldee), is particularly remarkable. In that respect it bears a close analogy to that of Ezra. The author must certainly have been equally conversant with both languages—an attainment exactly suited to a Jew living in the time of the Exile, but not in the least to an author living in the Maccabæan age, when the Hebrew had long ceased to be a living language, and had been supplanted by the Aramæan vernacular dialect.

There are Jewish commentaries on Daniel by the Rabbis Saadias Hag-Gaon, Jarchi, Abarbanel, and Aben-Ezra, but not separate ones. Of later date is the commentary on Daniel and the five Megilloth, under the title (derived from Prov. ix. 17) of *Bread of Secrecies*, Venice, 1608; the Paraphrase of R. Joseph Ben David Jachia, Bologna, 1538, reproduced with a Latin version and annotations by Constantine l'Empereur, at Amsterdam, in 1633; a Commentary by Moses Alshech, under the title of the *Rose of Sharon*, produced at Saphet in Upper Galilee, in 1568, and printed at Venice in 1592; and one by R. Samuel ben Judah Valerius, Venice, 1586. Of the ecclesiastical fathers we have commentaries by Jerome, Theodoret, and Hippolytus. That of Jerome is applied chiefly to the

refutation of Porphyry, who devoted one of the twelve books which he composed against the Christians to an attack on the authenticity of Daniel. The testimonies from ancient historians which Jerome has preserved are of great value to modern interpreters. There are commentaries on Daniel by Luther, Œcolampadius, Melanchthon, Calvin, and Victor Strigel, to which the following may be added —giving only the author's name, place of publication, and date, when the title is the common one of *Commentarius in Danielem.* Pinto, Coimbra, 1582; Pererius, Romæ, 1586; Heilbrunneri *Danielis prophetæ Vaticinia,* Lauingae, 1587; Marcellinus, Venetiis, 1588; Rollock, *Comment. in librum Danielis prophetæ,* Edinb., 1591; Junius, *Expositio prophetæ Danielem,* Heidelb., 1593; Hugh Broughton, *Exposition of Daniel's Visions,* Lond., 1596; Polani, Basil, 1599; Veldius, Antwerp, 1602; Leyser, Darmstadt, 1610; Willet, *Hexapla, that is a Sixfold Commentary on the Prophecies of Daniel,* Lond., 1610; Sanctius, Lugd., 1612; Parker, *Expositio visionum et prophetiarum Danielis,* Lond., 1646; Geieri *Prælectiones Academicæ in Danielem prophetam,* Lips., 1667; Wingendorpii *Prophetia Danielis paraphrasi reddita et cum prophanæ historiæ monumentis collata,* Leidæ, 1674; Jungmanni *Propheta Daniel modo novo et hactenus inaudito reseratus,* etc., Cassel, 1681; Bekker, *Uitleggінge van den Prophet Daniel,* Amsterd., 1688; Meissner, *Der heilige Prophet Daniel,* etc., Hamb., 1695; Wells, *A Help for the Understanding of the Book of Daniel,* Lond., 1716; C. B. Michaelis, *Adnotationes philologico-exegeticæ in Danielem,* Halle, 1720; Petersen, *Sinn des Geistes in dem Prophetem Danielem,* Frankf., 1720; Newton (Sir Isaac), *Observations upon the Prophecies of Daniel and the Apocalypse of St. John,* Lond., 1733; Koch, *Entsiegelter Daniel,* Lemgo, 1740; Venema, *Dissertationes ad Vaticinia Danielis emblematica cap.* II. VII. et VIII. Leovard., 1746; Venema, *Comm. ad Danielis cap.* XI. 4—XII. 3, Leovard., 1752; Roos, *Auslegung der Weissagungen Daniels,* Leipz., 1771; Harenberg, *Aufklärung des Buchs Daniels,* etc., Blankenburg, 1773; Amner, *An Essay towards an interpretation of the Prophecies of Daniel,* Lond., 1776; Zeise, *Uebersetzung und Erklärung des Buchs Daniel,* Dresd., 1777; Wintle, *Daniel; an improved Version attempted, with a Preliminary Dissertation, and Notes, critical, historical, and explanatory,* Lond., 1792; Thube, *Das Buch des Propheten Daniels,* Schwerin, 1797; Bertholdt, *Daniel, aus dem Hebräisch-Aramäischen neu übersetzt und erklärt, mit einer vollständigen Einleitung, und einigen Historischen und Exigetischen Excursen,* Erlangen, 1806; Bleek, *Ueber Verfasser und Zweck des Buchs Daniel,* Berlin, 1822; Wilson, *Horæ Prophetica, or Dissertations on the Book of the Prophet Daniel;* Kirms, *Commentatio historico-critica, exhibens descriptionem et censuram recentium de Danielis libro opinionum,* Jenæ, 1828; Hävernick, *Commentar über das Buch Daniel,* Hamb., 1832; Langerke, *Das Buch Daniel,* Konigsb., 1835. Besides these works there is a vast number of Dissertations on particular parts of Daniel, and on the interpretation of his Prophecies. Of these our English theologians have contributed a far larger proportional share than of regular Commentaries on the Book. [Hengstenberg, *Dissertations on the Genuineness of Daniel,* 1847.]

CHAPTER I.

1 *Jehoiakim's captivity.* 3 *Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah.* 8 *They refusing the king's portion do prosper with pulse and water.* 17 *Their excellency in wisdom.*

IN the third year of the reign of Jehoiakim king of Judah [1]came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of [2]the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

1 2 Kings 24. 1. 2 Chron. 36. 6.

2 Heb. *the wine of his drink.*

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces [2]worse liking than the children which *are* of your [4]sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to [5]Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us [6]pulse [7]to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and [8]Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of [9]wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel continued *even* unto the first year of king Cyrus.

[2] Heb. *sadder.* [4] Or, *term, or, continuance.* [5] Or, *the steward.* [6] Heb. *of pulse.*
[7] Heb. *that we may eat, &c.* [8] Or, *he made Daniel understand.* [9] Heb. *wisdom of understanding.*

Verse 4. '*Children in whom was no blemish, but well favoured.*'—That a fine person is one of the recommendations for the royal service will be seen in the succeeding note. On this point the following remark may be quoted from Sir Paul Ricaut's '*Present State of the Ottoman Empire:*'—'The youths that are designed for the great offices of the Turkish empire must be of admirable features and pleasing looks, well shaped in their bodies, and without any defects of nature; for it is conceived that a corrupt and sordid soul can scarce inhabit in a serene and ingennous aspect; and I have observed, not only in the seraglio but also in the courts of great men, their personal attendants have been of comely, lusty youths, well habited, deporting themselves with singular modesty and respect in the presence of their masters.'

— '*Such as had ability in them to stand in the king's palace.*'—The whole of the account here given of the arrangements for these picked Hebrew youths, together with the high distinction which Daniel and some of the others ultimately attained, is very instructive as to the usages of the Chaldæan court; and we have been interested in observing that there is not a single intimation in the account which may not be illustrated from the customs of the Turkish seraglio, till some alterations were made in this, as in other matters, by the late sultan. The pages of the seraglio and officers of the court, as well as the greater part of the public functionaries and governors of provinces, were originally Christian boys, taken captive in war, or bought or stolen in time of peace. The finest and most capable of these were sent to the palace, and, if accepted, were placed under the charge of the chief of the white eunuchs. The lads did not themselves become eunuchs; which we notice, because it has been erroneously inferred that Daniel and the other Hebrew youths *must* have been made eunuchs, *because* they were committed to the care of the chief eunuch. The accepted lads were brought up in the religion of their masters; and there were schools in the palace where they received such complete instruction in Turkish learning and science as it was the lot of few others to obtain. Among their accomplishments we find it mentioned that the greatest pains were taken to teach them to speak the Turkish language (a foreign one to them) with the greatest purity, as spoken at court. Compare this with 'Teach them the learning and tongue of the Chaldæans.' The lads were clothed very neatly, and well, but temperately, dieted. They slept in large chambers, where there were rows of beds. Every one slept separately; and between every third or fourth bed lay a white eunuch, who served as a sort of guard, and was bound to keep a careful eye upon the conduct of the lads near him, and report his observations to his superior. When any of them arrived at a proper age they were instructed in military exercises, and pains were taken to render them active, robust, and brave. Every one also, according to the custom of the country, was taught some mechanic or liberal art, to serve him as a resource in adversity.

When their education was completed in all its branches, those who had displayed the most capacity and valour were employed about the person of the King, and the rest given to the service of the treasury and the other offices of the extensive establishment to which they belonged. In

due time the more clever or more successful young men got promoted to the various high court offices which give them access to the private apartments of the seraglio, so that they could at almost any time see and speak to their great master. This advantage soon paved the way for their promotion to the government of provinces and to military commands; and it has often happened that favoured court officers have stepped at once into the post of grand vizier, or chief minister, and other high offices of state, without having been previously abroad in the world as pashas and military commanders. How well this agrees with and illustrates the usages of the Babylonian court will clearly appear to the reader without particular indication. See Habesci's '*Ottoman Empire*;' Tavernier's '*Relation de l'Intérieur du Sérail du Grand Seigneur*,' etc.

7. '*Unto whom the prince of the eunuchs gave names.*'—The captive youths of whom we have spoken in the preceding notes also receive new names, that is, Mohammedan names, their former names being Christian. So in the present case, the names are changed from Hebrew to Babylonian. Names are almost everywhere changed with a change of religion: but in the present case, we know that no change on that account took place. The circumstance is therefore to be explained with reference to the general custom of changing the native names of foreign slaves, and which is as well illustrated by the practice with regard to the negro slaves in European colonies, as by any other reference. It is uncertain whether the Chaldæans had any particular ideas concerning the names they gave to their slaves and captives. It might almost seem so, as the names here mentioned nowhere occur as names of native Chaldæans: that given to Daniel, indeed, resembles that of a future king of Babylon (Belshazzar), but is a syllable longer. The Athenians were very particular that *their* slaves should not bear names accounted dignified or respectable. They commonly gave them short names, seldom of more than two syllables, probably that they might be the more easily and quickly pronounced when called by their masters; and hence, when a slave became free, he changed his name again, taking good care that his new name should be a long one. We see that Daniel continues to call himself by his native name: and it is probable that the Hebrew captives did not, among themselves, acknowledge the names which their masters imposed.

8. '*Would not defile himself with the portion of the king's meat.*'—The regulations of the law rendered it impossible that a strict Israelite should eat victuals prepared by any not subject to that law. This did not rest upon the mere distinction of animals fit or unfit for food: for the law required that the animal used for food should be killed in a peculiar manner, that the blood might be thoroughly extracted from it; which was alone enough to prevent them from eating of a lawful animal killed by one not an Israelite; and besides this, although the animal might be not only lawful, but might have been lawfully killed, they could not know that it had not been dressed in combination with unlawful substances. These considerations were sufficient to prevent conscientious Israelites from eating food prepared not merely by heathens, but by all who were not Jews; and hence they still operate in preventing rigid Jews from eating of meat prepared for the table by Christians: they will eat at table with them, but not of their food, at least not of such of their food as can be open to any suspicion of having been prepared contrary to the Mosaical requirements. But, as against the heathen, there was further reason of great weight. It was the custom of most nations, before their meals, to make an oblation to their gods of some part of what they ate and drank—which stood them in the place of our own grace before meat—as a thankful acknowledgment that every thing which they enjoyed was their gift. This gave to every meal something of the character of a sacrifice to the gods they worshipped. As this practice so generally prevailed, it doubtless existed among the Babylonians, and it would make Daniel and his friends look upon the meat that came from the king's table as no better than meat offered to idols, and by being so offered, to be accounted unclean or polluted.

15. '*Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.*'—There was perhaps nothing strange in this, the simple diet used by them being much more favourable to health and goodly appearance than the luxurious food from the king's table. Harmer here quotes the remark of Chardin: 'I have observed that the countenances of the Kechichs are in fact more rosy and smooth than those of others, and that these people who fast much—I mean the Armenians and the Greeks—are notwithstanding very beautiful, sparkling with health, with a clear and lively countenance.'

CHAPTER II.

1 *Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings.* 10 *They acknowledging their inability are judged to die.* 14 *Daniel obtaining some respite findeth the dream.* 19 *He blesseth God.* 24 *He staying the decree is brought to the king.* 31 *The dream.* 36 *The interpretation.* 46 *Daniel's advancement.*

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, [1]O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [2][3]cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and [4]rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the

[1] Chap. 3. 9 [2] Chap. 3. 29. [3] Chald. *made pieces.* [4] Or, *fee*, Chap. 5. 17.

king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would [5]gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel [6]answered with counsel and wisdom to Arioch the [7] [8]captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies [9]of the God of heaven concerning this secret; [10]that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, [11]Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, [12]I have found a man of the [13]captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and [14]maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts [15]came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, [16]sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his [17]thighs of brass,

[5] Chald. *buy.* [6] Chald. *returned.* [7] Or, *chief marshal.* [8] Chald. *chief of the executioners*, or, *slaughtermen.*
[9] Chald. *from before God.* [10] Or, *that they should not destroy Daniel*, &c. [11] Psal. 113. 2, and 115. 18.
[12] Chald. *that I have found.* [13] Chald. *children of the captivity of Judah.* [14] Chald. *hath made known.*
[15] Chald. *came up.* [16] Chald. *wast seeing.* [17] Or, *sides.*

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out [18]without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly [19]broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave [20]one to another, even as iron is not mixed with clay.

44 And in [21]the days of these kings shall the God of heaven set up a kingdom, [22]which shall never be destroyed: and the [23]kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain [24]without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass [25]hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and [26]chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

[18] Or, *which was not in hand*; as verse 45. [19] Or, *brittle*. [20] Chald. *this with this*. [21] Chald. *their days*.
[22] Chap. 4. 3, 34; and 6. 26; and 7. 14, 27. Mich. 4. 7. Luke 1. 33. [23] Chald. *kingdom thereof*.
[24] Or, *which was not in hand*. [25] Chald. *after this*. [26] Chap. 4. 9.

Verse 2. '*The magicians, and the astrologers, and the sorcerers, and the Chaldeans.*'—It is no use to distinguish these various professors of what seems to have formed the boasted learning and science of the Babylonians, and which appears to have consisted in the neglect of really practical and useful knowledge, for the vain pursuit, and not very humble profession, of that which must ever be unattainable to man, and which would be useless and mischievous could it be attained. The present was made the handmaid of the future; and the abilities which might have profited for the existing time, were exhausted in the attempt to unveil the secrets of the time to come. Their boasted cultivation of astronomy was merely an accident resulting from the attempt to read the future in the stars. Astronomy, as it ever has been in the East, was attended to so far, and no farther, than the vain science of astrology made it necessary. The best account we possess of the learning and science of the Chaldæans is that given by Diodorus Siculus (b. ii. chap. 3); and although he speaks of it with respect, it is easy enough, from his account, to see its false foundations and delusive character. He mentions the Chaldæans, as so called by the Babylonians themselves, and intimates the distinction by describing them as 'the more ancient Babylonians.' They seem, in fact, to have formed the learned caste, occupying the same station as the priests did in Egypt. They spent all their time in the study of 'philosophy,' and were especially famous in the art of *astrology*. They were greatly given to divination, and the foretelling of future events, and employed themselves, either by purifications, sacrifices, or enchantments, in averting evils and in procuring good fortune and success. They were also skilful in the art of divination by the flying of birds, and in the *interpretation of dreams and prodigies:* and the presages which they derived from the exact and diligent inspection of the entrails of sacrifices, were received as oracles by the

people. Diodorus makes some approving observations on their method of study, stating that their knowledge and science were traditionally transmitted from father to son, thus proceeding on long established rules: and he then proceeds to inform us, that the Chaldæans held the world to be eternal, that it had no certain beginning and should have no end. But they all agreed that all things were ordered, and the beautiful fabric of the universe supported, by a divine providence; and that the motions of the heavens were not performed by chance, or of their own accord, but by the determinate will and appointment of the gods. Therefore, from long observation of the stars, and an exact knowledge of the motions and influences of every one of them (in which they excelled all other nations), they professed to foretell things that should come to pass. The five planets, the Sun, Mars, Venus, Mercury, and Jupiter, they called 'Interpreters,' as being principally concerned in making known to man the will of the gods. Future events they held to be foreshewn by their rising, their setting, and their colour, presaging hurricanes, tempestuous rains, droughts, the appearance of comets, eclipses, earthquakes, and all other circumstances which were thought to bode good or evil not only to nations in general, but to kings and private persons in particular. The planets also, in their courses through the twelve signs, into which the Chaldæans divided the visible heavens, were held, as by more modern astrologers, to have a great influence, either good or bad, on men's nativities, so that, from a consideration of their several natures, and respective positions, it might be foreknown what should befall people in after life. The following is remarkable:—'*As they foretold things to come to other kings formerly*, so they did to Alexander who conquered Darius, and to his successors Antigonus and Seleucus Nicator; and accordingly things fell out as they declared. They also tell private men their fortunes, so certainly, that those who have found the thing true by experience, have esteemed it a miracle, and beyond the art of man to perform.' After giving some account of their astronomical system, Diodorus adds:—'This we may justly and truly say, that the Chaldæans excel all men in astrology, having studied it more than any other art or science. But the number of years during which the Chaldæans allege that their predecessors have been devoted to this study is incredible: for when Alexander was in Asia, they reckoned up four hundred and seventy thousand years since they first began to observe the motions of the stars.' Cicero also ridicules this pretension. The Chaldæans did, certainly, make and record astronomical observations from very ancient times, since Calisthenes, the philosopher who accompanied Alexander, found at Babylon such observations, extending backwards for 1903 years; and the above preposterous statement will be within this account, if we understand that the number (as corrected) of 473,040 years was, as Dr. Hales concludes, produced by the multiplication of two factors—the square of the Chaldæan Saros (a period of lunar inequalities), $18 \times 18 = 324$, and the Nabonassarean or Sothiacal period of 1460 years. Whether the statement of the result as 'years,' arose from a misconception of their statement, or from an intention to deceive, is not very clear; but it does appear that the later Chaldæans were in the habit of turning days into years, to give to themselves an antiquity somewhat more commensurate than the truth could be to their belief that the world had no beginning.

Such were the principles and practices of the men who now appeared before Nebuchadnezzar, and over whom Daniel was ultimately appointed to preside.

5. '*The dream, with the interpretation thereof.*'—Dr. Hales observes on this:—'The king's requisition to the wise men of Babylon, to *tell* him his dream, in the first instance, before they attempted to *interpret* it, though, as they alleged in excuse for not doing so, unusual and impossible for mere mortals, was yet founded on profound policy. He justly considered their telling the dream itself, as a sure *test* of the truth of the interpretation afterwards, and which it was not unreasonable to require of them even upon their own principles: because the same divine power which could communicate to them the *interpretation* as they professed, could also communicate to them the *dream* itself. He did not forget the dream, as generally imagined, from the expression "*the thing is gone from me*," and which may rather be rendered, with the Septuagint and Arabic, "*the decree is gone forth from me*," and shall not be reversed; or with the Syriac version, "*the decree which I have pronounced is certain*," or unalterable; namely, for putting them all to death, if they could not tell the dream. And this surely was a more consistent reason, why the wise men wished to gain time, or suspend the execution of it (verse 8); and why Daniel, who was involved in their danger, complained, "why is *the decree so hasty* from the king?" ' *Analysis*, ii. 456.

31. '*A great image.*'—In ancient coins and medals, nothing is more common than to see cities and nations represented by human figures, male or female. According to the ideas which suggested such symbols, a vast image in the human figure was, therefore, a very fit emblem of sovereign power and dominion, while the materials of which it was composed did most significantly typify the character of the various empires, the succession of which was foreshewn by this vision. This last idea, of expressing the condition of things by metallic symbols, was prevalent before the time of Daniel. Hesiod, who lived about two centuries before Daniel, characterizes the succession of ages (four) by the very same metals—the ages of gold, silver, brass, and iron.

The vision which follows is so clear—as explained by Daniel and with the illustration derived from his own future visions—that it has been explained with little difference of opinion in essential points, except in that portion which is still considered to remain to be fulfilled. Daniel himself declares the head of gold to represent the Babylonian empire; and the other parts, downward, the great empires which should successively arise. The breast and arms of silver must therefore denote the empire of the Persians: the belly and thighs of brass, the empire of Alexander and his successors: the third kingdom of iron, which broke in pieces and subdued all things, must mean that of the Romans; and the toes, partly iron and partly clay, cannot but denote the several kingdoms, some strong and some weak, which arose upon the ruin of their magnificent empire. The last empire, typified by the stone cut out without hands from the mountain, and breaking in pieces the iron, the brass, the clay, the silver, and the gold—subduing all kingdoms and enduring for ever—is by the Jews referred to the kingdom of their still expected Messiah. Christians also apply it to the kingdom of Christ, but under various modifications of explanation and hypothesis, which it is not our object to follow: there can, however, be no question that this part of the vision can refer to nothing else than to our Saviour's dominion upon earth, whatever form or character that dominion may be considered to bear.

33. '*Part of iron and part of clay.*'—The following sensible observation on the description of the component parts of the image is by Professor Bush:—'There is usually an obvious and striking congruity in the prophetic and parabolic images of the Scriptures. In the present case there would seem to be an exception; for who can conceive of the manner in which iron and clay could be made to combine in the same mass? In respect to the other materials, the gold, the silver, the brass, they are sufficiently homogeneous in their nature to allow of being united in the manner supposed in the vision. But how a soft yielding substance like clay could form a constituent part of the same image, and that too of the very base and pediment upon which it rested, is by no means obvious. We see not, therefore, why the definition given to the original Chaldaic word by Cocceius, Buxtorf, Gesenius, Simonis, Gibbs, and others, viz., *potter's ware*, or *burnt baked clay*, is not decidedly to be preferred. And of the original phrase subsequently occurring, "miry clay," v. 41, 42, the first of these lexicographers says expressly, "Non igitur lutum vel limum notat, sed opus coctum ex

limo, vel limum excoctum;" *it does not therefore signify clay or mud in its soft state, but something formed by baking from clay.* This interpretation gives consistency to the whole imagery, and, if needs be, can be abundantly confirmed from the frequent use of the same term by the Chaldee Targums.'

48. '*Ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.*'—The latter office is the same as that which is designated by the title of *Rab-mag*, or Archimagus, in Jer. xxxii. 3, and the offices together formed two of the highest civil and scientific employments in the state. It seems from the next verse that Daniel's three friends were appointed to conduct under him the affairs of his provincial government, while he himself took a high place, if not the very first place, in the civil councils of the king.

CHAPTER III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accused for not worshipping the image.* 13 *They, being threatened, make a good confession.* 19 *God delivereth them out of the furnace.* 26 *Nebuchadnezzar seeing the miracle blesseth God.*

NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried [1]aloud, To you [2]it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, [3] [4]dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, [5]have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* [6]true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so,* our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar [7]full of

[1] Chald. *with might.* [2] Chald. *they command.* [3] Or, *singing.* [4] Chald. *symphony.* [5] Chald. *have set no regard upon thee.* [6] Or, *of purpose;* as Exod. 21. 13. [7] Chald. *filled.*

fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the [8]most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their [9]coats, their hosen, and their [10]hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's [11]commandment was urgent, and the furnace exceeding hot, the [12]flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his [13]counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and [14]they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the [15]mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore [16]I make a decree, That every people, nation, and language, which speak [17]any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be [18] [19]cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 ¶ Then the king [20]promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

[8] Chald. *mighty of strength.* [9] Or, *mantles.* [10] Or, *turbans.* [11] Chald. *word.* [12] Or, *spark.*
[13] Or, *governors.* [14] Chald. *there is no hurt in them.* [15] Chald. *door.* [16] Chald. *a decree is made by me.*
[17] Chald. *error.* [18] Chap. 2. 5. [19] Chald. *made pieces.* [20] Chald. *made to prosper.*

Verse 1. '*An image of gold.*'—Dr. Hales suggests that this image of gold may have been made and erected by the haughty and arrogant conqueror in opposition to his dream, and the foregoing interpretation thereof. 'The *whole image*, and not the *head* only, was made of gold to denote the *continuance* of his empire, and it was consecrated to his tutelary god Bel, or Belus (ver. 14; ch. iv. 18), whose power he now considered superior to that of the God of the Jews, revoking his former confession.' Some think that the image was intended as a statue of Nabopolassar, the father of Nebuchadnezzar, and whom he proposed to rank among the gods; and others imagine that the image represented Nebuchadnezzar himself, who intended to be adored under this form. But the opinion that it was consecrated to the great Babylonian god Bel, or Baal, is the most probable and the best supported. The dimensions given, sixty cubits high by six in breadth, would be quite disproportionate if understood of the figure alone, and we are, therefore, probably to understand that the height included the pedestal or pillar on which the statue was elevated. That the Chaldæans were accustomed to set up vast golden images of their gods, and particularly of Belus, appears from Herodotus, who, after describing the famous temple dedicated to him, and in which there was no statue, adds, that within the precincts of this temple, there was a smaller sacred edifice upon the ground; within which there was an immense golden statue of Jupiter (Belus), in a sitting posture: around the statue were large tables, which, with the steps and throne, were all of gold, and as the Chaldæans affirmed, contained eight hundred talents of gold. He adds that there was also, not long since, within the sacred enclosure, a statue of solid gold, twelve cubits in height. Darius Hystaspes would fain have taken away this figure, but dared not execute his wishes: but his son Xerxes not only did so, but put to death the priest who endeavoured to prevent its removal. It may seem by no means unlikely that one of these statues, and more particularly, perhaps, the one mentioned last, was the very same that was made by Nebuchadnezzar, and which, after the transaction recorded in this chapter, we may suppose to have been removed from the plain of Dura to the sacred enclosure of the temple.

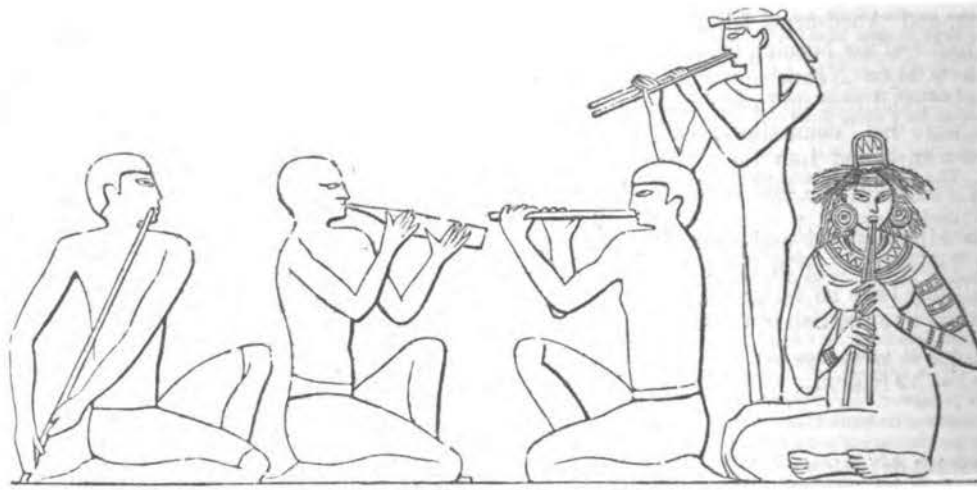
6. '*Hour.*'—This is the first instance in which division of time by *hours* occurs in Scripture; and we are, therefore, supplied with a tolerably certain intimation that this was one of the useful things which the Hebrews learnt from the Chaldæans. We merely notice this circumstance in passing; as John ix. 11, will afford us a better opportunity of considering *the manner* in which the day was anciently divided into hours.

— '*Into the midst of a burning fiery furnace.*'—Something like this mode of capital punishment has subsisted in the East even to recent times. Chardin, after speaking (in his *Voyages*) of the most common modes of punishing with death in his time, in Persia, goes on to say—'But there is still a particular way of putting to death such as have transgressed in civil affairs, either by causing a dearth, or by selling above the prescribed rate by means of a false

weight, or who have committed themselves in any other way. The cooks are put upon a spit, and roasted before a slow fire; bakers are thrown into a hot oven. During the dearth of 1668 I saw such ovens heated in the royal square at Ispahan, to terrify the bakers, and to deter them from deriving advantage from the general distress.' Perhaps the equally recent custom in Europe of burning heretics and witches might also be quoted in illustration.

10. '*The sound of the cornet*,' etc.—All the inquiry which has been directed to the discrimination of the several instruments of music mentioned in this chapter has not been attended with any very satisfactory results. The whole subject is involved in great obscurity, which there seems no hope of seeing dispelled; for which reason, as well as because the general subject, and also several of the instruments, have already received some attention in the notes to the book of Psalms, we shall avoid any extended investigations, and confine ourselves to a few brief notices on such points as have not already been considered. 'Cornets' or horns, 'harps' and 'psalteries,' do not appear to require further notice than they have already obtained.

— '*Flute*.'—The Chaldee word used here (מַשְׁרוֹקִיתָא *mashrokitha*) occurs nowhere but in this chapter, and appears to denote all such instruments of the pipe or flute class as were in use among the Babylonians. The corresponding Hebrew word is חָלִיל *chalil*, usually rendered 'pipe' in our version, which we suppose not only to have been a general term, but to have specially denoted the pipe of a single stem, with an orifice through it, while the occurrence of the word נְחִילוֹת *nechiloth*, in a plural form with a singular sense, may suggest that they had also the double pipe or flute. Both words come from roots which signify 'to bore through.' Some also find the name of a pipe, as our translators do, in the word נֵבֶל *nebel* (Ezek. xxviii. 13); but this sense does not agree with the context, and a *casket* is more probably intended. Flutes and pipes are mentioned under a great many different names by ancient writers, the specific distinctions of which it is now impossible to discover. They acquired such different names rather perhaps from the dispositions of parts producing variations of musical power, than from any marked distinctions of form. We shall therefore only generally state that the ancient flutes were cylindrical tubes, sometimes of equal diameter throughout, but often wider at the off than the near end, and sometimes widened at the end into a funnel shape, resembling a clarionet. They were always blown, like pipes, at one end, never transversely:



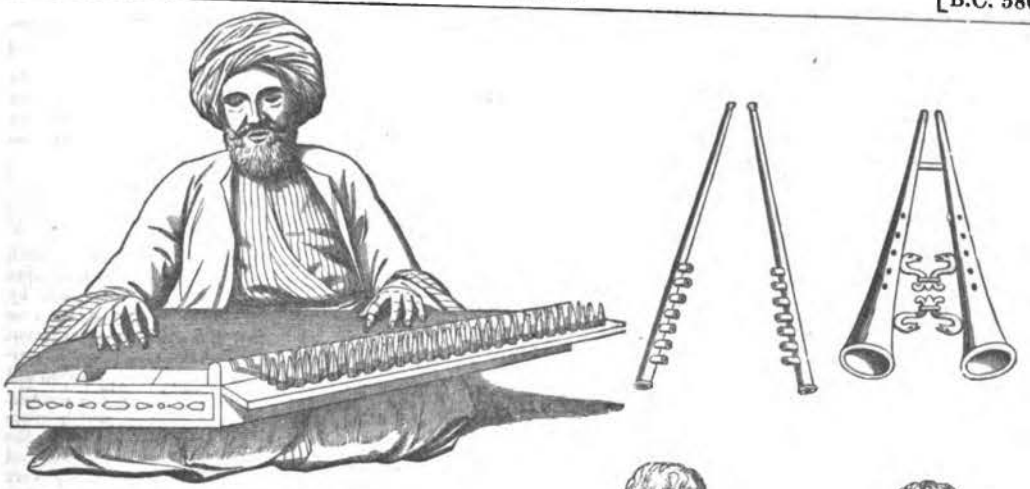
ANCIENT EGYPTIAN FLUTES, Single and Double.



MODERN EGYPTIAN FLUTE (Nây).



DOUBLE FLUTE (Greek).



A PERFORMER ON THE KHANOON.

they had mouth-pieces, and sometimes plugs or stopples, but no keys to open or close the holes beyond the reach of the hands. The holes varied in number in the different varieties of the flute. In their origin they were doubtless made of simple reeds or canes, but in the progress of improvement they came to be made of wood, ivory, bone, and even metal. They were sometimes made in joints, but connected by an interior nozzle, which was generally of wood. The flutes were sometimes double, that is, a person played at once on two instruments, either connected or detached; and among the classical ancients, the player on the double flute often had a leathern bandage over his mouth to prevent the escape of his breath at the corners. The ancient Egyptians, as appears by our first engraving, used the double flute; but we have not, among them, been able to find any example of the bandaged mouth, of which many instances occur in classical remains. To our other illustrations we have added a very simple instrument (the *nây*), which is a favourite with the modern Orientals: and appears to answer very correctly in its form and use to the more common instrument of ancient times. Instruments of the pipe class are of such high antiquity, and so universally diffused, that we have deemed it useless to inquire concerning the inventor, or the time and place of its origin. Examples of the instruments similar to those which appear in the subjoined engraving, have been found in the sculptures of a tomb behind the Great Pyramid, between 3000 and 4000 years old. The reader may find much curious information on the ancient and the modern Oriental instruments of this class in the following papers in the *Description de l'Egypte;—Mémoire sur la Musique de l'Antique Egypte; Dissertation sur les Instrumens de Musique des Egyptiens;* and *Instrumens de Musique des Orientaux;* and Wilkinson's *Ancient Egyptians*, ch. vi. Rosellini has also something on this subject; and Lane's *Modern Egyptians* should not be overlooked.

— '*Sackbut.*'—The word in the orignal is סַבְּכָא and שַׂבְּכָא *sabbeca;* whence evidently the Greek σαμβύκη. We must look for it in the *sambuca* of the ancients. The classical writers mention this instrument as very ancient, and seem to ascribe its invention to the Syrians. Porphyry and Suidas describe it as a triangular instrument of music, furnished with cords of unequal length and thickness; a description which suggests that it was an instrument of the harp kind, perhaps resembling the triangular lyre, of which we have spoken in the note on Psalm xcii. 3. Or it may be that it bore still greater resemblance to the instrument which old writers figure under the name of the sackbut; and which certainly is not materially different from such as the *khanoon* and *tchenk*, which are still in frequent use in Syria, Arabia, Egypt and Persia. They correspond to all the conditions which the information derived from



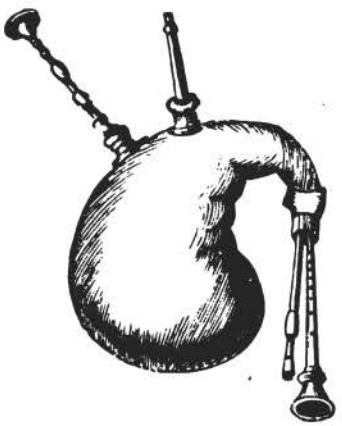
DOUBLE FLUTES (Roman).

the ancients seems to exact: they are large stringed instruments, and exhibit more or less of a triangular appearance. Musonius describes the *sambuca* as rendering a sharp sound; and we are also told that it was much employed to accompany the voice in singing iambic verses.

— '*Psaltery.*'— The word פְּסַנְתֵּרִין *pesanterin*, the ψαλτήριον of the Greeks, whence our word psaltery comes, occurs only in this chapter, the word rendered 'psaltery' in the Psalms being נֵבֶל *nabel*, which has been considered under Ps. xcii. 3. Our translators, of course, by this indicate that they regarded the *pesantrin* of this text as the Chaldee name of the instrument which the Hebrews called *nabel*, being influenced to this by the example of the Septuagint, which in both cases uses the word *psalterion*. But this term is applied by the Greek translators so arbitrarily to instruments that have different names in the original, that no confidence can be placed in any use of it by them: still less are we disposed to accept the conclusion of Gesenius and others, that the Chaldee word was in this instance *derived from the Greek*—by which he insinuates the opinion that the book of Daniel was composed long after the times to which it refers. It is surely a more natural and fair conclusion that the Greek translators, finding this word *pesantrin*, and not well knowing what it was, called it by the Greek name which had the greatest resemblance of any other to it, even though they had already applied the same name to other instruments. The Chaldee name, and perhaps the instrument denoted by it, may be recognized in the modern Arabic *santeer*—which belongs to the same class of stringed instruments as those mentioned in the last note, but is of a different shape.

— '*Dulcimer.*'—The word thus rendered is סוּמְפֹנְיָה *sumponyah*, being just the same word as the συμφωνία of the Greek. Although the Greek word certainly denotes, primarily, a concert or harmony of many instruments, yet it seems also, as in the text, to have been the name of a musical instrument. Servius (on Virgil, *Æn.* xi. 27)

describes the *symphonia* as a sort of bagpipe; which is in remarkable conformity with the Hebrew writers, who describe the present instrument also as a bagpipe, consisting of two pipes thrust through a leathern bag, and affording a mournful sound. When we add to this, that the very same name was that which the bagpipe bore among the Moors of Spain, we seem to have a greater mass of probabilities in favour of the bagpipe than can often be obtained in this class of subjects, or than can be produced for any other alternative which has been suggested. The known



BAGPIPE.

antiquity of this instrument, together with its continued existence in the East, are also corroborative circumstances. The modern Oriental bagpipe is composed of a goat-skin, usually with the hair on, and in the natural form, but deprived of the head, the tail, and the feet: being thus just of the same shape as that used by the water-carriers. The pipes are usually of reeds, terminating in the tips of cow's horns, slightly curved; the whole instrument being most primitively simple in its materials and construction.

21. '*Their coats, their hosen, and their hats.*'—It is exceedingly difficult to determine what articles of dress are really denoted by the words thus translated. The סַרְבָּל *sarbal* is considered by Gesenius to denote such wide drawers or trousers as are still worn by the Persians and others, and he thinks that the present Persian name for this article of dress (*shalwar*) is the same word in a transposed form. He adds, 'the name has passed with the article of dress into the western language, as in Greek *σαράβαρα, σαράβαλλα, σαράκαραι*; in Latin *sarabara, saraballa*; in Spanish, *ceroulas*; in Hungarian and Sclavonic, *shalwary*; in Polish, *sharmvari*.' To understand these analogies, it should be observed that *b* and *v* are convertible powers in the Hebrew, Chaldee, and other Oriental dialects ancient and modern. As to the rest, the marginal readings, of 'mantle' for 'coat,' and turban' for 'hat,'—probably furnish as correct an interpretation as can now be obtained.

25. '*Walking in the midst of the fire.*'—Taylor, in one of his *Fragments*, alludes to the difficulty in the comprehension of the incidents of this transaction, which arises from our ignorance of the true form of that which is called 'the furnace' into which the Hebrew youths were cast. A knowledge of this would render the whole perfectly intelligible. It is usually conceived of, Taylor says, 'as being somewhat like our tile-kilns, a solid, enclosed, brick building, with an aperture only fit for entrance, or at most, with a door-way below, and a vent above for the flame, smoke, etc. But the circumstances of the story do not warrant an edifice of this construction; for it appears that Nebuchadnezzar, still seated on his throne, saw the persons in the fire. Now this he could not do, *through* the solid wall of such a building; neither could the flame, issuing from a narrow orifice, *easily* slay those men who threw in the Hebrews, the solid wall being *between* them and the fire. Either, then, the opening to this furnace, if it were a solid edifice, was large enough to admit of full view into it; or we must seek some other construction for it. We may carry this idea somewhat further, and infer the propriety of supposing Nebuchadnezzar to see throughout the structure; by consequence the building had no covering; but was, at most, an enclosure of fire; or, an area surrounded by a wall, within which the fire raged.'

CHAPTER IV.

1 *Nebuchadnezzar confesseth God's kingdom,* 4 *maketh relation of his dream, which the magicians could not interpret.* 8 *Daniel heareth the dream.* 19 *He interpreteth it.* 28 *The story of the event.*

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 [1]I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* [2]an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my God, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying,*

9 O Belteshazzar, [3]master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; [4]I saw, and behold a tree in the

[1] Chald. *It was seemly before me.* [2] Chap. 2. 44. [3] Chap. 2. 48. [4] Chald. *I was seeing.*

midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried [5]aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

25 That they shall [6]drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be [7]a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked [8]in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven

[5] Chald. *with might.* [6] Chap. 5. 21, &c. [7] Or, *an healing of thine error.* [8] Or, *upon.*

from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* [9]an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, [10]What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

[9] Chap. 7. 14. Micah 4. 7. Luke 1. 33.

[10] Job 9. 12. Isa. 45. 9.

Verse 30. '*Is not this great Babylon, that I have built?*'—Nebuchadnezzar did not found Babylon, which existed as a town from the earliest ages; but he did liberally employ his vast resources in its improvement, extension, and aggrandizement, until it became that great and magnificent town which the ancient world regarded with equal wonder and admiration. The Greek writers do not indeed notice Nebuchadnezzar as the author of the great works at Babylon, but rather refer them to two queens—Semiramis, who lived before him, and Nitocris, who was after him. But, on the other hand, the native historian Berosus, together with Megasthenes and Abydenus, expressly attribute them to this great monarch; and moreover it would seem that Nitocris, whom some make the queen of Nebuchadnezzar, and others the wife of his son Evilmerodach, merely completed the great works which he had begun. Indeed, these could only have been accomplished after the fall of Nineveh, and when Babylon had become the seat of a great empire, neither of which events happened till the time of Nebuchadnezzar.

It would occupy far more room than we can spare to describe, after the ancient writers, the glories of 'the golden city.' We must therefore content ourselves with a very limited statement.

The Euphrates passed through the city, dividing it into two parts, of which that on the western side of the stream exceeded in magnificence, and comprehended most of the new improvements. According to Herodotus, the city, as a whole, was a perfect square, each side of which was equal to 120 stadia, and, consequently, its circuit to 480 stadia, which (Greek stadia being of course intended) would make not much less than fifty miles. This extent seems so enormous, that various attempts have been made to reduce it: but not, we think, on authority equal to those which furnished and have corroborated the statement: and when we see how our own metropolis is spreading around, and may be expected at no very remote period to reach the same dimensions; and, still more, when we are told that the city was very loosely built, and much of the ground enclosed by the walls was left vacant, or laid out in cultivated fields and gardens, it may very well be doubted whether it contained a population equal to that of the present London, or comprehended as large a number of buildings. However surprising, therefore, the account may seem in the first instance, it is much less incredible than has sometimes been supposed.

A deep ditch, lined with brickwork and full of water, went round the city; and as the soil dug out from it furnished the bricks with which the wall was built, some idea of its capacity may be formed from the alleged dimensions of the wall, which was 200 royal cubits high by 50 in thickness. These bricks were baked in a furnace and cemented with hot bitumen. In the wall there were a hundred gates, twenty-five on each side; all these gates were of solid brass and of prodigious size and strength; besides which there were, in the wall lining the river, smaller gates of the same metal, from which steps conducted down to the stream. Between every two of the great gates there were three watch-towers, ten feet higher than the walls, with four such towers at each of the four angles of the wall, and three more between each of these angles and the next adjoining gate on either side. There were, however, but 250 towers in all, as there were none on that side where the morasses rendered unnecessary the protection which they offered. This great square was divided into twenty-five grand streets, which intersected each other, dividing the city into 626 squares. Each of these streets went quite across the city in a straight line, extending from a principal gate on one side to another on the opposite side. The vast squares formed, in so extensive a plot, by the intersection of the streets, were not built upon, but hollow, and were laid out in fields, gardens, and pleasure grounds; and, besides this, the houses which lined at the same time the streets and the squares, stood much apart from each other, which suffices to shew how loosely the city was constructed. The houses are described as being three or four stories high, and adorned with all the splendour and magnificence of ancient Oriental taste.

The wonders at Babylon which seem most to have attracted the attention of ancient travellers were the *temple of Belus*, or rather the pile on which it stood, which pile, from the description given of it, may seem very possibly to have been the famous Tower of Confusion, which may have been repaired, and this temple or chapel built thereon, probably by Nebuchadnezzar. (See the note on Gen. xi. 4.) The tower was in the midst of a large enclosure, two stadia square, with gates of brass: and within which were other sacred buildings, as alluded to in the note on ch. iii. 1. The banks of the river, in that part which ran through the city, were faced with brick, like the enclosing trench, and a continued quay was formed, the whole length of the town. The river was crossed by a bridge said to have been rather more than a furlong in length, and constructed on some new and much admired principle, to supply a defect in the bottom of the river, which was all sandy. Another communication was afforded by a tunnel under the bed of the river. At the western end of the bridge stood the palace, which Nebuchadnezzar is said to have built to supersede another, smaller and less magnificent, which stood on the other side of the stream. This palace may be taken as that so often mentioned in the present book. It was enclosed by a triple wall, and with its parks and gardens was included in a circuit of little less than eight miles. Adjoining this palace, and within the general enclosure, were the *hang-*

ing gardens, which were constructed by the king to gratify his wife, who was a native of the hilly and wooded Media, with a resemblance to her own country in the plain of Babylon. According to Diodorus, these gardens formed a square of 400 feet (about three acres and a half), and were raised on terraces supported by walls or piers eleven feet asunder, ascending one above another till the uppermost was brought to the level of the top of the city wall, commanding a most extensive prospect. The terraces were covered with a deep layer of mould, in which were planted various plants, shrubs, and trees, many of the latter being of considerable girth: and as some trees are found on this site no specimens of which exist elsewhere in the country, it is not impossible that some of these may have been perpetuated to this day, notwithstanding the sinking of the terraces through the mouldering of the piers by which they were supported.

To the canals and lake we have incidentally referred on former occasions; and have no room to enumerate all the minor wonders of ancient Babylon. What we have stated will suffice to suggest a general notion of the works which raised the fatal pride of the Babylonian king—of the scenes which were continually before the eyes of Daniel—and of the city whose streets were so often traversed by the captives of Israel.

33. '*He was driven from men, and did eat grass as oxen*,' etc.—The malady by which the Divine judgment punished the pride of Nebuchadnezzar is a subject on which opinions have been very much divided. The principal explanations have been recapitulated in the interesting *Dissertation sur la Métamorphose de Nebuchodonosor* of Dom. Calmet, who himself gives the explanation which is now generally received, and seems the most probable of any. The same view has also been taken by Dr. Mead in his *Medica Sacra*, and by Dr. J. M. Good in his *Study of Medicine*. We cannot perhaps do better than transcribe the opinion of the former of these learned and pious physicians.

'All the circumstances of Nebuchadnezzar's case agree so well with an hypochondriacal madness, that to me it appears evident that Nebuchadnezzar was seized with this distemper, and under its influence ran wild into the fields, and that, fancying himself transformed into an ox, he fed on grass, after the manner of cattle. For every sort of madness is the disease of a disturbed imagination; which this unhappy man laboured under full seven years. And through neglect of taking proper care of himself, his hair and nails grew to an uncommon length; whereby the latter, growing thicker and crooked, resembled the claws of birds. Now the ancients called the people affected with this kind of madness λυκανθρωποι (wolf-men) or κυνανθρωποι (dog-men); because they went abroad in the night imitating wolves or dogs; particularly intent upon opening the sepulchres of the dead, and had their legs much ulcerated, either from frequent falls or the bites of dogs. In like manner are the daughters of Prœtus related to have been mad, who, as Virgil says (*Ecl.* vi. 48),—

—"Implerunt falsis mugitibus agros."
"With mimic howlings fill'd the fields."

For, as Servius observes, Juno possessed their minds with such a species of fury, that, fancying themselves cows, they ran into the fields, bellowed often, and dreaded the plough. Nor was this disorder unknown to the moderns; for Schenckius records a remarkable instance of it in a husbandman of Padua, who, imagining himself a wolf, attacked and even killed several people in the fields; and when at length he was taken, he persevered in declaring himself a real wolf, and that the only difference consisted in the inversion of his skin and hair. But it may be objected to our opinion that this misfortune was foretold to the king, so that he might have prevented it by correcting his morals; and therefore it is not probable that it befel him in the course of nature. But we know that those things which God executes either through clemency or vengeance are frequently performed by the assistance of natural causes. Thus, having threatened Hezekiah with death, and being afterwards moved by his prayers, he restored him to life, and made use of figs laid on the tumour as a medicine for his disease. He ordered king Herod, upon account of his pride, to be devoured by worms. And nobody doubts but that the plague, which is generally attributed to Divine wrath, most commonly owes its origin to corrupted air.'

The probability therefore seems to be that the proud mind of Nebuchadnezzar was so shattered that he fell into a kind of monomania, which made him fancy himself some animal, in consequence of which it was judged advisable by his physicians to humour his fancy by treating him as such, and by allowing him, within certain limits, to act as such. In corroboration of the view here taken, it may be observed, that after the seven years, the king describes his reason as returning to him, which as clearly as possible intimates that it had previously been taken from him.

[*V.* 30. APPENDIX, No. 75.]

CHAPTER V.

1 *Belshazzar's impious feast.* 5 *A handwriting, unknown to the magicians, troubleth the king.* 10 *At the commendation of the queen, Daniel is brought.* 17 *He, reproving the king of pride and idolatry,* 25 *readeth and interpreteth the writing.* 30 *The monarchy is translated to the Medes.*

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had [1]taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's [2]countenance [3]was changed, and his thoughts troubled him, so that the [4] [5]joints of his loins were loosed, and his knees smote one against another.

[1] Chald. *brought forth.* [2] Chald. *brightnesses.* [3] Chald. *changed it.* [4] Or, *girdles.* [5] Chald. *bindings*, or, *knots.*

7 The king cried [6]aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with [7]scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his [8]countenance was changed in him, and his lords were astonied.

10 ¶ *Now* the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 [9]There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy [10]father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy [11]father, the king, *I say*, thy father, made [12]master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, [13]interpreting of dreams, and shewing of hard sentences, and [14]dissolving of [15]doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my [16]father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst [17]make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy [18]rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened [19]in pride, he was [20]deposed from his kingly throne, and they took his glory from him:

21 And he was [21]driven from the sons of men; and [22]his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

[6] Chald. *with might.* [7] Or, *purple.* [8] Chald. *brightnesses.* [9] Chap. 2. 48. [10] Or, *grandfather.* [11] Or, *grandfather.* [12] Chap. 4. 9. [13] Or, *of an interpreter, &c.* [14] Or, *of a dissolver.* [15] Chald. *knots.* [16] Or, *grandfather.* [17] Chald. *interpret.* [18] Or, *fee,* as chap. 2. 6. [19] Or, *to deal proudly.* [20] Chald. *made to come down.* [21] Chap. 4. 25. [22] Or, *he made his heart equal, &c.*

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, [33]*being* [34]about threescore and two years old.

[33] Chald. he as *the son of*, &c.

[34] Or, *now*.

Verse 1. '*Belshazzar.*'—The name of Belshazzar does not occur in the profane historians; and it has therefore become a question, with which of the Babylonian kings mentioned by them he should be identified. The other perplexities, historical and chronological, which involve this period of Babylonian history, have also been alluded to by us on more than one occasion. Under Ezra i. we have furnished what appears to us the most probable statement on the subject, collected from Dr. Hales. That is not, however, the account most usually followed; and as this matter is of importance to the proper understanding of this chapter, we wish here to return to it, but not further than to enable the reader to see clearly the effect of the different statements. The common account we shall collect from *L'Art de Vérifier les Dates*, and the other from Hales's *Analysis*, disposing them in opposite columns for the sake of comparison.

B.C.	FROM 'L'ART DE VÉRIFIER.'
605	NEBUCHADNEZZAR, who was succeeded by his son
562	EVILMERODACH, who having provoked general indignation by his tyranny and atrocities, was, after a short reign of about two years, assassinated by his brother-in-law
560	NERIGLISSAR, or NERICASSOLASSAR, who was regarded as a deliverer, and succeeded by the choice of the nation. He perished in a battle against Cyrus the Persian, and was succeeded by his son
555	LABOROSOARCHOD, notorious for his cruelty and oppression, and who was assassinated by two nobles, Gobryas and Gadatas, whose sons he had slain. The vacant throne was then ascended by
554	NABONADIUS, the LABYNETUS of Herodotus, the NABOANDEL of Josephus, and the BELSHAZZAR of Daniel, who was the son of Evilmerodach, and who now succeeded to the throne of his father. After
538	a voluptuous reign, his city was taken by the Persians, under Cyrus, on which occasion he lost his life.

B.C.	FROM HALES'S 'ANALYSIS.'
604	NEBUCHADNEZZAR, was succeeded by his son
561	EVILMERODACH, or ILVERODAM, who was slain in a battle against the Medes and Persians, and was succeeded by his son
558	NERIGLISSAR, NIRICASSOLASSAR, or BELSHAZZAR, the common accounts of whom seem to combine what is said both of Neriglissar and his son, opposite. He was killed by conspirators on the night of the 'impious feast,' leaving a son (a boy)
553	LABOROSOARCHOD, on whose death, nine months after, the dynasty became extinct, and the kingdom came peaceably to 'Darius the Mede,' or Cyaxares, who, on the well-known policy of the Medes and Persians, appointed a Babylonian nobleman, named
	NABONADIUS, or LABYNETUS, to be king or viceroy. This person revolted against Cyrus, who had succeeded to the united empire of the Medes and Persians. Cyrus could not immediately attend to him,
536	but at last marched to Babylon, and took the city, as foretold by the prophets, and as we have described in the notes on Jer. li.

We believe that this form of stating the question too clearly exhibits the difference generally, and concerning Belshazzar in particular, to render further explanation necessary. It will be observed that the principal point is, that Hales contends that the succession of Darius the Mede to the Babylonian throne was not attended with war; that Belshazzar was not the king in whose time the city was taken by Cyrus; and, consequently, that the events which took place this night were quite distinct from, and anterior to that siege and capture of the city by the Persian king, which Isaiah and Jeremiah so particularly and remarkably foretold. [APPENDIX, No. 76.]

8. '*They could not read the writing.*'—'The reason why the wise men of Babylon could not read the Divine inscription was, that it was written in the primitive Hebrew character, which differed totally from the Chaldee. It was the original from which the Samaritan was formed, and which therefore it nearly resembled, though greatly superior to it in beauty, symmetry, and elegance. Some advantageous specimens of it are fortunately preserved on sacred shekels and Jewish coins of high antiquity, drawings of which may be seen in Walton's *Supplementum de Siclorum formis et inscriptionibus*, prefixed to the first volume of the London Polyglott Bible, and elsewhere.' Hales's *Analysis*, ii. 463.

10. '*The queen ... came into the banquet-house.*'—We are informed above, that the 'wives and concubines' of the king were present at the banquet. It therefore seems probable that the 'queen' who now first appears was the *queen-mother;* and this probability is strengthened by the intimate acquaintance which she exhibits with the affairs of Nebuchadnezzar's reign; at the latter end of which, she, as wife of Evil-merodach, who was regent during his father's alienation of mind, took an active part in the internal policy of the kingdom, and in the completion of the great works which Nebuchadnezzar had begun at Babylon. This she continued during the reigns of her husband and of her son, the present Belshazzar. This famous queen Nitocris could not therefore but be well acquainted with the character and services of Daniel. But how happens it that Belshazzar needed the information concerning Daniel which the queen afforded: and how was it that he should have been unacquainted even with the person (as it appears from *v.* 13—'Art thou that Daniel?'—that he was) of so eminent a person and important public officer as Daniel? An ingenious and not improbable solution of this difficulty has been afforded by Sir John Chardin, in his MS., quoted by Harmer. As mentioned by the queen, Daniel had been made, by Nebuchadnezzar, 'master of the magicians, astrologers, Chaldæans, and soothsayers.' Of this employment, Chardin conjectures that he had been deprived on the death of that king; and obtains this conclusion from the fact, that when a Persian king dies, both his astrologers and physicians are driven from court—the former for not having predicted, and the latter for not having prevented, his death. If such was the etiquette of the ancient Babylonian, as it is of the modern Persian court, we have certainly a most satisfactory solution of the present difficulty, as Daniel must then be supposed to have relinquished his public employments, and to have lived retired in private life during the eight years occupied by the reigns of Evil-merodach and Belshazzar.

25 'MENE, MENE, TEKEL, UPHARSIN.'—The word PERES, below in *v.* 28, is the singular of the word which is here as PHARSIN, with the prefixed ו (*v*), or 'and.' Whether this *singular* is in exchange for the *plural* of the text, or whether it should be inserted before that plural, is doubtful. A repetition of the same words, both singular, as in 'MENE, MENE,' or one singular and the other plural, as would be 'PERES, UPHARSIN,' are forms employed to give intensity to the sense. The words are Chaldæan; but being in the ancient Hebrew character, the Chaldæans could not read them; and if they could have done so, it would have been beyond their power to supply that interpretation which Daniel gives. We may take the following view of the inscription and interpretation from Hales:—

THE INSCRIPTION.

MENE,	MENE,	TEKEL,
'NUMBER,'	'NUMBER,'	'WEIGHT.'
[PERES]	UPHARSIN.	
['DIVISION']	'AND DIVISIONS.'	

THE INTERPRETATION.

MENE—'God hath *numbered* thy reign, and
MENE—'hath *finished* it.' The repetition emphatically signifying that the decree was *certain*, and should *shortly* come to pass. (See Gen. xli. 32.)
TEKEL—'Thou art *weighed* in the balance and found wanting.' (See Job xxxi. 6; Rev. vi. 5.)
PERES—'Thy kingdom is *divided*,'
[UPHARSIN]—'*And* given to the Mede and the Persian' [Darius and Cyrus.]

27. '*Thou art weighed in the balances, and art found wanting.*'—The idea involved in this is sufficiently obvious in itself. But it is by no means impossible that the allusion received more force and meaning than we give to it from a reference to some opinion or custom common among the Babylonians. What that was, we cannot say precisely; but probabilities may be suggested by analogies derived from other sources. Thus the Egyptians entertained the belief that the actions of the dead were solemnly weighed in balances before Osiris, and that the condition of the departed was determined according to the preponderance of good or evil. Such judgment scenes are very frequently represented in the paintings and papyri of ancient Egypt, and one of them we have copied as a suitable illustration of the present subject. One of these scenes, as represented on the walls of a small temple at Dayr-el-Medeeneh, has been so well explained by Wilkinson, that we shall avail ourselves of his description; for although that to which it refers is somewhat different from the one which we have engraved, his account affords an adequate elucidation of all that ours contains. 'Osiris, seated on his throne, awaits the arrival of those souls that are ushered into Amenti. The four genii stand before him

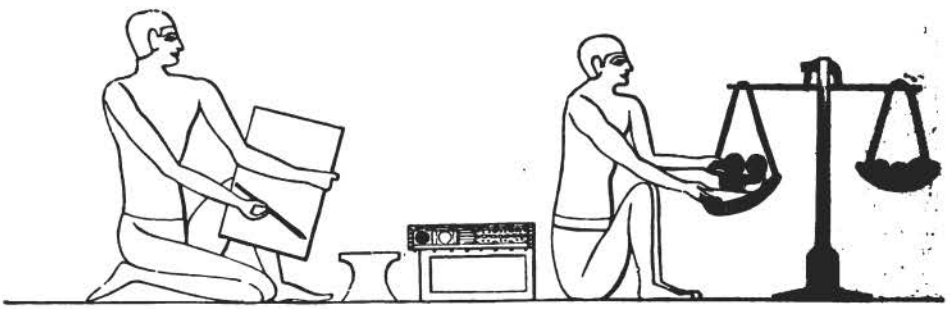


ANCIENT EGYPTIAN SCALES.

on a lotus-blossom [ours has the lotus without the genii], the female Cerberus sits behind them, and Harpocrates on the crook of Osiris. Thoth, the god of letters, arrives in the presence of Osiris bearing in his hand a tablet, on which the actions of the deceased are noted down, while Horus and Aroeris are employed in weighing the good



ANCIENT EGYPTIAN DEATH JUDGMENT.
From a Drawing on one of the Sepulchral Papyrus Rolls.



SCALES.—From an Egyptian Painting engraved in Rosellini.

deeds* of the judged against the ostrich feather, the symbol of truth and justice. A cynocephalus, the emblem of truth, is seated on the top of the balance. At length arrives the deceased, who appears between two figures of the goddess, and bears in his hand the symbol of truth,† indicating his meritorious actions, and his fitness for admission to the presence of Osiris.'

If the Babylonians entertained a similar notion, the declaration of the prophet, 'Thou art weighed in the balances and art found wanting!' must have appeared exceedingly awful to them. But again, there are allusions in this declaration to some such custom of literally weighing the royal person, as is described in the following passage in the account of Sir Thomas Roe's embassy to the Great Mogul:—'The first of September, (which was the late Mogul's birthday,) he, retaining an ancient yearly custom, was, in the presence of his chief grandees, weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, whereinto none were admitted but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold; after that against jewels (as they say), but I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags in the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light. By his weight (of which his physicians yearly keep an exact account), they presume to guess of the present state of his body, of which they speak flatteringly, however they think it to be.'

* 'This, M. Champollion supposes to be the heart. I still incline to the construction I have put upon it—a type of the good actions of the deceased.'

† 'Sometimes, instead of the ostrich-feather, the deceased bears a vase (which is placed in the other scale), and it has then a similar import.'

CHAPTER VI.

1 *Daniel is made chief of the presidents.* 4 *They conspiring against him obtain an idolatrous decree.* 10 *Daniel, accused of the breach thereof, is cast into the lions' den.* 18 *Daniel is saved.* 24 *His adversaries devoured,* 25 *and God magnified by a decree.*

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes [1]assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm [2]decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the [3]law of the Medes and Persians, which [4]altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber [5]toward Jerusalem, he kneeled upon his knees [6]three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*,

[1] Or, *came tumultuously.* [2] Or, *interdict.* [3] Esther 1. 19, and 8. 8. [4] Chald. *passeth not.* [5] 1 Kings 8. 48. [6] Psal. 55. 17.

That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were [7]instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be [8]destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the [9]power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of [10]Cyrus the Persian.

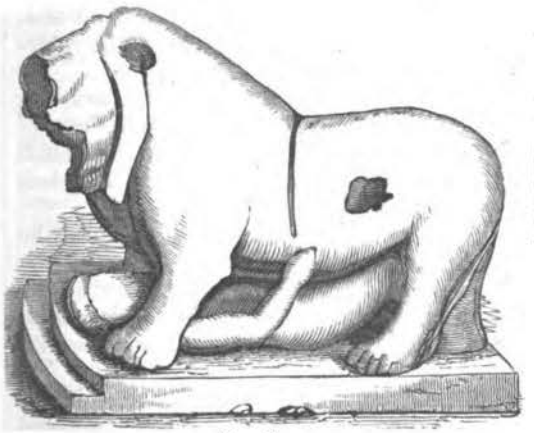
7 Or, *table*. 8 Chap. 2. 44, and 4. 3, and 7. 14, 27. Luke 1. 33. 9 Heb. *hand*. 10 Chap. 1. 21.

Verse 1. '*Darius*.'—We have already had occasion to mention this Darius as the Cyaxares of the Greek writers. One of his sisters, married to the king of Persia, was the mother of the great Cyrus, and another married to the king of Babylon, appears to have been the mother of Belshazzar. In his latter days he was in fact governed by his nephew and heir, Cyrus, 'by that ascendancy,' says Hales, 'which great souls have always over little ones.' Their interests were so much identified at this time, and the connection between them was so close, that this alone will sufficiently account for the Medes and Persians being in this book mentioned constantly together. Dr. Horne, remarking on the truth with which the characters of kings are drawn in the book of Daniel, observes that Xenophon 'represents Cyaxares as weak and pliable, but of a cruel temper, easily managed for the most part, and ferocious in his anger. Is not this Darius?—the same Darius who allowed his nobles to make laws for him, and then repented—suffered Daniel to be cast into the lions' den, and then spent a night in lamentation for him, and at last in strict conformity with Xenophon's description, condemned to death not only his false counsellors, but also their wives and children?'—*Introduction*, iv. 213.

8. '*The law of the Medes and Persians, which altereth not*.'—See the note on Esther vi. 1. It is singular that the only law which seems to have limited the royal power of the Median and Persian kings, was one by which that power was most strongly magnified and maintained. The king's word was law; and as the king was thus the fountain of law, and as he was looked up to as something more than man—it was quite natural on these premises, however revolting to common sense, to decree that his purpose once declared should not be altered: because a law ought to be a determined thing, on the one hand; and, on the other, because to have allowed him to yield to the voice of reason and mercy, after his purpose had been declared, would have involved an admission that he had been hasty and mistaken—an idea which could not be tolerated under the intense despotisms of ancient Asia. In the present instance, we see the king, in consequence of a declaration, the purpose of which he had not comprehended, compelled to do what he viewed with horror and aversion: and in the Book of Esther, we have seen a king unable to recall an order which he had issued for a massacre of the Jews; all he could do being to issue a counter order, allowing the doomed people to stand upon their defence—that is, they were permitted to do their best to kill those, who were, by his previous order, bound to kill them. Thus the kings sometimes suffered—and their people more—from the infallibility which formed one of the royal prerogatives. This custom has been noticed by ancient heathen authors. The same idea of the inviolability of the royal word has remained in Persia, in a mitigated form, even to modern times. A remarkable example of this is related by Sir John Malcolm, of Aga Mohammed Khan, the last but one of the Persian kings. After alluding to the present case and that in Esther, he observes, 'the character of the power of the king of Persia has undergone no change. The late king, Aga Mohammed Khan, when encamped near Shiraz, said he would not move till the snow was off the mountain in the vicinity of his camp. The season proved severe, and

the snow remained longer than was expected: the army began to suffer distress and sickness, but the king said, while the snow remained upon the mountain he would not move: and his word was as law, and could not be broken. A multitude of labourers were collected and sent to remove the snow: their efforts, and a few fine days, cleared the mountain, and Aga Mohammed Khan marched. This anecdote was related to me by one of his principal chiefs, and who told it to me with a desire of impressing my mind with a high opinion of Aga Mohammed Khan, who knew, he observed, the sacred nature of a word spoken by the king of Persia.'—*Hist. of Persia*, i. 268.

16. '*Cast him into the den of lions.*'—This is a new kind of punishment, not previously mentioned in Scripture; and that it first occurs here at Babylon, is a remarkable fact, shewing the accuracy of the sacred writers in their references to the manners and usages of different nations. We are not aware that any ancient writer mentions that the inhabitants of Babylon were in the habit of throwing offenders to be devoured by lions kept in dens for the purpose. But we have the still more conclusive evidence of monuments brought to light by modern travellers, on the sites not only of Babylon but of Susa also, representing lions destroying and preying upon human beings. We will not go so far as the author of an ingenious little



From KEPPEL.

work,* as to say that any of these refer to the transaction recorded in the present chapter, being satisfied with the greater certainty with which they demonstrate the point we have mentioned. We give representations of some of the more remarkable of the figures to which we refer. The first was found at Babylon, near the great mass of ruin which is supposed to mark the site of the grand western palace alluded to in a note on ch. iii. It represents a lion standing over the body of a prostrate man extended on a pedestal which measures nine feet in length by three in breadth. The whole is from a block of stone of the ingredient and texture of granite, the scale colossal, and the sculpture in a very barbarous style. The head has been lately knocked off; but when Mr. Rich saw it, the statue was in a perfect state, and he remarks that 'the mouth had a circular aperture into which a man might introduce his fist.' The second very curious representation is from an engraved gem, dug from the ruins of Babylon by Captain Mignan. It exhibits a man standing upon two sphinxes and engaged with two fierce animals, possibly intended for lions. If it be not an astronomical representation, it might seem very probably an exhibition, partly symbolical, of some such event as the present. The third subject is from a block of white marble found near the tomb of Daniel at Susa, and thus described by



From MIGNAN.

Sir R. K. Porter in his *Travels* (ii. 416). 'It does not exceed ten inches in width and depth, measures twenty in length, and is hollow within, as if to receive some deposit. Three of its sides are cut in bas-relief, two of them with similar representations of a man apparently naked, except a sash round his waist and a sort of cap on his head. His hands are bound behind him. The corner of the stone forms the neck of the figure, so that its head forms one of its ends. Two lions in sitting postures appear on either side at the top, each having a paw on the head of the man.' These are certainly satisfactory illustrations of the custom in question, as existing at Babylon and Susa, and others might be adduced from Babylonian coins. As to the punishment itself, opinions will be divided. But it is remarkable that Dr. Paley thought that something similar would, as a capital punishment, be preferable to public executions, which he considered to have rather a hardening than a corrective effect upon the public mind.

* *The Truths of Revelation demonstrated by an Appeal to existing Monuments, Sculptures, Gems, Coins, and Medals. By a Fellow of several learned Societies*, 1831.



From PORTER'S 'Travels.'

CHAPTER VII.

1 *Daniel's vision of four beasts.* 9 *Of God's kingdom.* 15 *The interpretation thereof.*

IN the first year of Belshazzar king of Babylon Daniel [1]had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the [2]matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, [3]and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and [4]it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: [5]thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the [6]books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet [7]their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* [8]an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* [9]body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the [10]most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse [11]from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse

[1] Chald. *saw.* [2] Or, *words.* [3] Or, *wherewith.* [4] Or, *it raised up one dominion.* [5] Revel. 5. 11.
[6] Revel. 20. 12. [7] Chald. *a prolonging in life was given them.* [8] Chap. 2. 44. Mic. 4. 7. Luke 1. 33.
[9] Chald. *sheath.* [10] Chald. *high ones*, that is, *things or places.* [11] Chald. *from all those.*

from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the [12]kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all [13]dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

[12] Luke i. 33. [13] Or, *rulers*.

Verse 1. '*Visions*.'—In going through the visions which follow, we shall be constrained, by a regard to our limits, to remember that the interpretation of prophecy is no part of the duty we have undertaken. Our notes therefore will be few and brief; the necessity for which we the less regret, inasmuch as Daniel is, to a very great extent, his own interpreter; and the reader who compares the visions with each other, and who possesses the slightest acquaintance with history, cannot fail to discover the subjects to which they refer, and the remarkable and literal fulfilment they have all received—with the exception of those concluding ones which are left for the time yet future to reveal. So clear are these prophecies, and so definite even in their dates, that it is impossible for the boldest unbelief to deny the divine inspiration of the prophet, without at the same time asserting that the prophecies were written after the events to which they refer. But that they were not so, is demonstrable by the completest proof that ever was brought to bear on any historical or literary question; and for this reason, as well as from the circumstance that nearly all the events which form the subjects of prediction are the most conspicuous events in general history, and with the details of which we are amply informed by heathen or infidel historians, we have always been of opinion that the book of Daniel furnishes such powerful and unanswerable evidence of the divine authority of the sacred writers, that it is rather surprising that so powerful a weapon as this might be, in skilful and blessed hands, has not been wielded for the overthrow of unbelief.

Although we are restricted with respect to notes on this portion of Scripture, it may be desirable to prefix a few observations for the guidance of the less instructed reader.

If the visions in ch. vii., viii., and xi., be attentively considered, and compared with each other and with the dream of Nebuchadnezzar, it will clearly appear that they all refer to the same subject, and all describe the same things under a variety of figures. The object, as briefly intimated under ch. ii. 31, is to furnish a prophetic sketch of general history to the end of time; yet so that each sketch contains some particulars which are not to be found in the others; and in some cases one sketch expatiates on one branch of the subject, which the others pass over slightly. To obtain therefore a full view of the information which the prophecies contain, the student of Scripture finds it necessary to collate them with one another. The following hints may be useful.

THE GENERAL SUBJECT is proposed in the dream of Nebuchadnezzar, under the similitude of a compound image of *four* metals—gold, silver, brass, and iron; and in the present vision by *four* wild beasts rising from the sea: both denoting four great sovereignties.

THE BABYLONIAN EMPIRE is represented, in ch. ii., by the head of gold; and in the present vision, by a lion with eagle's wings. There is great propriety in this representation when we recollect that this empire has been described by other prophets under the figures of a lion and an eagle—a *long-winged* and full-feathered eagle in Ezekiel (Jer. iv. 7; xlviii. 40; Ezek. xvii. 2).

THE MEDO-PERSIAN EMPIRE—denoted in Nebuchadnezzar's dream by the breast and arms of silver: in the present vision by a bear with three ribs between his teeth; and in the next (viii. 3, 4), by a ram with unequal horns, the last, higher than the others, pushing (extending its conquests) to the *west*, the *north*, and the *south*. This last explains what is meant by the *three* ribs in the bear's mouth, and by the breast and two arms (*three* portions) of silver. In all these chapters the reader will not fail to recollect that the *horn* was the common symbol of sovereign power.

THE MACEDO-GRECIAN EMPIRE, by which the preceding was overthrown. These prophecies, which relate to it, are exceedingly remarkable; and the reader, in tracing this empire in the dreams and visions, cannot fail to observe that they became progressively more definite, till at last the 'king of Grecia' (Alexander) is distinctly mentioned. This empire is first represented by the belly and thighs of brass (ii. 39); a leopard with *four* wings and *four* heads (vii. 6); a swift he-goat *from the west*, with a *great horn*, afterwards broken into *four smaller ones*, to the four winds, or towards every point of the compass (viii. 5-8); and this is explained in xi. 2–4, to mean a mighty king of Grecia (Alexander), who should overthrow the king of Persia; his kingdom to be divided into four inferior kingdoms, to the four winds—*but not to his posterity*. How all this was fulfilled everybody knows. The last clause is most remarkable for its definite reference to the exclusion of Alexander's posterity from the conquests of their father, and to the division of his vast empire among four of his generals; in this partition Cassander obtaining Macedon and Greece and the *western* parts; Lysander having Thrace, Bithynia, and the *northern* regions; while Ptolemy possessed Egypt and the *south*; and Seleucus gained Syria and the *eastern* provinces.

THE ROMAN EMPIRE.—In the vision of Nebuchadnezzar this empire seems to be viewed in its three periods. The legs, all of iron, appear to describe it in its strongest and most flourishing period, under the consular government, and perhaps the early emperors; the feet, partly iron and partly clay, would well describe the empire as weakened and divided by the mixture of barbarous nations, and ultimately by the separation into two empires, the eastern and western, while the ten toes, also partly iron and partly clay, some strong and some weak, describe the ultimate breaking up of the iron empire into as many kingdoms. In the present chapter the same empire is represented by a *strong and terrible wild beast*, diverse from the rest, with *iron* teeth, and afterwards *ten* horns. In the next vision (viii. 9, seq.) mention is made of a little horn which should spring up from one of the four representing the Macedo-Grecian kingdoms, which should wax exceeding great towards the *south* and *east*, and *the pleasant land* (of Judæa), magnifying itself against the Prince of the Host, taking away the daily sacrifice, and overthrowing the sanctuary. In the explanation of this which the angel gives (*v.* 23, etc.), this horn is explained to mean 'a king (a kingdom or government of any kind) of fierce countenance,' who should do as described. On the explanation of this, interpreters

are divided. Most of the old commentators refer it to Antiochus Epiphanes and his persecutions; but the prevailing opinion among the most esteemed modern interpreters is, that this representation can, in all its circumstances, only apply to the Romans, of whose empire and history this therefore is to be taken as a third description. This point is fully discussed in the fifteenth of Bishop Newton's *Dissertations*.

THE TEN KINGDOMS, represented by the ten toes of the image in Nebuchadnezzar's dream, and by the ten horns of the wild beast. The ten kingdoms are determined with some differences by the various writers who have given their attention to the subject, and who have supported their respective conclusions with great ability and learning. The principal hypotheses are exhibited in the subjoined table, which we copy from Dr. Horne's *Introduction*.

In such attempts as this at furnishing precise lists of the several powers represented by the ten toes and the ten horns, the general result will not be affected by differences of opinion, or by the errors of any particular hypothesis. We may conclude this rapid sketch with the words of Bishop Newton:—'What an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian empire, upwards of 530 years before Christ to the general resurrection! What a proof of a Divine Providence, and of a Divine Revelation! for who could thus declare the things that shall be, with their times and seasons, but HE only who hath them in his power: whose dominion is over all, and whose kingdom endureth from generation to generation!'

9. '*I beheld till the thrones were cast down.*'—Properly, 'till thrones were set,' or 'placed,' for the Ancient of Days and his assessors.

	Machiavel, 1.	Mede, 2.	Bishop Lloyd, 3; and Dr. Hales, 4.	Sir Isaac Newton, 5.	Bishop Newton, 6.
1. The first horn . .	The Ostrogoths in Mœsia.	The Britons . . .	The Huns, A.D. 356	Vandals and Alans in Spain and Africa.	The senate of Rome, who revolted from the Greek emperors, and claimed the privilege of choosing a new emperor.
2. The second horn .	The Visigoths in Pannonia.	The Saxons in Britain.	Ostrogoths, 377 .	The Suevians in Spain.	The Greeks in Ravenna.
3. The third horn .	The Sueves and Alans in Gascogne and Spain.	The Franks . . .	Visigoths, 378 . .	The Visigoths . .	The Lombards in Lombardy.
4. The fourth horn .	The Vandals in Africa.	The Burgundians in France.	Franks, 407 . . .	The Alans in Gallia.	The Huns in Hungary.
5. The fifth horn . .	The Franks in France.	The Visigoths in the south of France and part of Spain.	Vandals, 407 . .	The Burgundians	The Alemanni in Germany.
6. The sixth horn .	The Burgundians in Burgundy.	The Sueves and Alans in Galicia and Portugal.	Sueves and Alans, 407.	The Franks . . .	The Franks in France.
7. The seventh horn	The Heruli and Thurungi in Italy.	The Vandals in Africa.	Burgundians, 407	The Britons . . .	Burgundians in Burgundy.
8. The eighth horn .	The Saxons and Angles in Britain.	The Alemanni in Germany.	The Herules, Rugians, and Thuringians, 476.	The Huns	The Goths in Spain
9. The ninth horn .	The Huns in Hungary.	The Ostrogoths, who were succeeded by the Lombards in Pannonia and afterwards in Italy.	The Saxons, 476 .	The Lombards . .	The Britons.
10. The tenth horn .	The Lombards, first upon the Danube and afterwards in Italy.	The Greeks in the residue of the empire.	The Longobardi in Hungary, 536, who were seated in the northern parts of Germany about 483.	The kingdom of Ravenna.	The Saxons in Britain.

CHAPTER VIII.

1 *Daniel's vision of the ram and he goat.* 13 *The two thousand three hundred days of sacrifice.* 15 *Gabriel comforteth Daniel, and interpreteth the vision.*

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than [1]the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and [2]touched not the ground: and the goat *had* [3]a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones [4]toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the [5]pleasant *land*.

10 And it waxed great, *even* [6]to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even [7]to the prince of the host, and [8]by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And [9]an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto [10] [11]that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression [12]of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred [13]days; then shall the sanctuary be [14]cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, [15]Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and [16]set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors [17]are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the [18]holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by [19]peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be [20]broken without hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

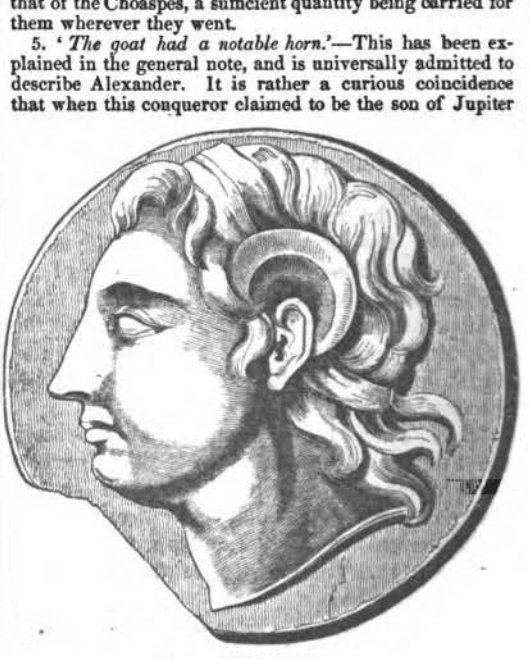
1 Heb. *the second.* 2 Or, *none touched* him *in the earth.* 3 Heb. *a horn of sight.* 4 Chap. 11. 4.
5 Psal. 48. 2. Ezek. 20. 6. 6 Or, *against the host.* 7 Or, *against.* 8 Or, *from him.*
9 Or, *the host was given over for the transgression against the daily* sacrifice. 10 Or, *the numberer of secrets*, or, *the wonderful numberer.*
11 Heb. *Palmoni.* 12 Or, *making desolate.* 13 Heb. *evening morning.* 14 Heb. *justified.* 15 Chap. 9. 21.
16 Heb. *made me stand upon my standing.* 17 Heb. *are accomplished.* 18 Heb. *people of the holy ones.*
19 Or, *prosperity.* 20 2 Mac. 9. 9.

Verse 2. '*At Shushan in the palace.*'—There is no doubt that Susa, which we afterwards find as one of the royal cities of Persia, is here intended. As we find a Babylonian palace there in the time of Belshazzar, it would seem that the district was at this time subject to his empire, although it appears always to have been regarded as a part of Persia, and although the ancient classical writers, and the modern Orientals, give a Persian origin to the city. It appears to have existed as a city from very ancient times; and is said to have been first made a residence of the Persian court by Cyrus: that is to say, the kings resided there during the whole or part of the winter, the climate and local position rendering the temperature remarkably mild in that season, but so warm in summer, that the court then removed to Ecbatana, the elevated position and more northern situation of which rendered its summer comparatively cool and supportable, while the severity of its winter cold compelled a return to the mild region of the plain. The city seems to have been greatly improved by Darius Hystaspis; and here the Persian kings deposited their treasures and the records of their kingdom; though it seems from Scripture that Ecbatana had a share of both. Descriptively, we know little about its ancient condition, except that, as Strabo states, it was built entirely of brick, like Babylon; and was of an oblong figure, 120 stadia in circumference. The palace was accounted one of the most magnificent royal residences in the world, and the fortress was so strong that, according to Polybius (*Hist.* lib. v. 249), Molon, after having won the city, was unable to take the fortress, but raised the siege in despair. The wealth treasured up at Susa was immense. In that interesting account where Aristagoras comes before Cleomenes, to tempt him to foreign conquests, having with him a brazen tablet, 'on which was engraved the entire circuit of the earth, with all its seas and rivers,' he points, among other places, to Susa, saying, 'On the banks of the Choaspes stands Susa, where the great king fixes his residence, and where are his treasures. Master of that city, you may boldly vie with Jupiter himself for riches.' (lib. v. c. 48.)

There has been some considerable dispute concerning the site of the ancient Susa. It had usually been placed at Shuster: but Major Rennell, in his *Geography of Herodotus*, preferred to find it at Shus, a site commencing about 36 miles more to the west, or nearer to Babylon. This conclusion was contested with considerable warmth by Dr. Vincent, in his *Commerce and Navigation of the Ancients*. But Sir John Macdonald Kinneir, who had the advantage of being practically acquainted with both sites, after recapitulating the arguments on both sides, determines for Rennell's alternative, and supplies additional reasons, which may be considered to have set the question at rest. We shall therefore consider Shus to represent the Susa of ancient times. Of the ruins we have no better description than that which Kinneir himself has supplied. They are very extensive, stretching not less perhaps than twelve miles from one extremity to the other. They extend as far as the eastern bank of the Kerah; occupy an immense space between that river and the Abzal; and, like the ruins of Babylon, Ctesiphon, and Kufah, consist of hillocks of earth and rubbish, covered with broken pieces of brick and coloured tile. The largest and most remarkable of these mounds stands at the distance of about two miles from the Kerah. The first is, at the lowest computation, a mile in circumference, and nearly 100 feet in height; and the other, although not quite so high, is double the circuit of the former. These mounds bear some resemblance to the pyramidal heaps of Babylon; with this difference, that, instead of being entirely made of brick, they are formed of clay and pieces of tile, with irregular layers of brick and mortar, five or six feet in thickness, to serve, it would seem, as a kind of prop to the mass. Large blocks of marble covered with hieroglyphics are not unfrequently discovered here by the Arabs, when digging in search of hidden treasure; and at the foot of the most elevated of the pyramids stands the Tomb of Daniel, a small and apparently modern building, erected on the spot where the relics of that prophet are believed to rest. Sir John Kinneir adds to this account, which is from him, 'The city of Shus is now a gloomy wilderness, infested by lions, hyenas, and other beasts of prey. The dread of these furious animals compelled Mr. Monteith and myself to take shelter for the night within the walls that encompass Daniel's tomb.' With respect to this tomb, the following further information from Sir John Malcolm's *History of Persia* (i. 255–6), may be acceptable:—'It is a small building, but sufficient to shelter some derveishes, who watch the remains of the prophet, and are supported by the alms of pious pilgrims, who visit the holy sepulchre. These derveishes are now the only inhabitants of Susa, and every species of wild beast roams at large over that spot, on which some of the proudest palaces ever raised by human art once stood.' He adds in a note, 'Though the building at the tomb of Daniel be comparatively modern, nothing could have led to its being built where it is, but a belief that this was the real site of the prophet's sepulchre.'

— '*The river of Ulai.*'—Diodorus and Arrian concur with Daniel in describing the Ulai, or Euleus, as the river of Susa; but Herodotus names the Choaspes in that character: we might therefore be led to conclude that the same river is intended by these different names. Kinneir says, 'If we admit the ruins of Shus to be those of ancient Susa, the Kerah will correspond with the description of the Choaspes, but not to that of the Euleus; for the latter entered the Persian Gulf by a channel of its own, while the Kerah flows into the Shat-ul-Arab.' Knowing, however, how much the courses of ancient streams have been altered in this region, we are not ourselves inclined to lay much stress on this objection, and are still disposed to regard the Choaspes and Euleus as identical, and answering to the modern Kerah. However, as the ruins at Shus are situated at the point where the rivers Kerah and Abzal make their nearest approach to each other, and these ruins extend over much of the distance between them, the alternative is open of supposing that the Choaspes and Euleus were different streams, *both* rivers of Susa; the former being represented by the Kerah, and the latter by the Abzal. The kings of Persia drank no other water than that of the Choaspes, a sufficient quantity being carried for them wherever they went.

5. '*The goat had a notable horn.*'—This has been explained in the general note, and is universally admitted to describe Alexander. It is rather a curious coincidence that when this conqueror claimed to be the son of Jupiter



HEAD OF ALEXANDER.

From a Medal in the Bodleian Library, Oxford, engraved in Vincent's 'Voyage of Nearchus.'

Ammon—who was worshipped under the figure of a ram, and who, when represented in the human figure, had ram's horns on his head—he assumed, as far as he could, the symbols which denoted his assumed paternage, causing his head to be sometimes represented as horned. One such representation we have copied as a suitable illustration. Besides this, it is very well known that in ancient times Macedon, and the adjacent countries, particularly Thrace, abounded in goats, insomuch that they were made symbols, and are to be found in many of the coins struck by different towns in those parts of Greece. But not only many of the individual towns in Macedon and Thrace employed this type, but the kingdom itself of Macedon was represented also by a goat, with this peculiarity, that it had but one horn. Those, therefore, who do not regard Alexander with his ram's horns, as the son of Ammon, a sufficiently exact coincidence, may find one still exact in the symbol of his native kingdom. It is also remarkable that the Oriental Mohammedans still recognize the horns of Alexander, without being aware of the origin of the symbol. In their writings he is frequently mentioned by the title of 'The horned,' without any addition.

CHAPTER IX.

1 *Daniel, considering the time of the captivity,* 3 *maketh confession of sins,* 16 *and prayeth for the restoration of Jerusalem.* 20 *Gabriel informeth him of the seventy weeks.*

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, [1]which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to [2]Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O [3]Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 [4]We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness [5]*belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, [6]to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the [7]law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As [8]*it is* written in the law of Moses, all this evil is come upon us: yet [9]made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast [10]gotten thee [11]renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear;

1 Or, *in which he*, &c. 2 Jer. 25. 12, and 29. 10. 3 Deut. 7. 9. Nehem. 1. 5. 4 Baruch 1. 17. 5 Or, *thou hast*, &c. 6 Baruch 1. 15. 7 Levit. 26. 14, &c. Deut. 28. 15, &c.; and 29. 20, &c.; and 30. 17, 18, and 31. 17, &c.; and 32. 19, &c. 8 Levit. 26. 14. &c. Deut. 28. 15. Lam. 2. 17. 9 Heb. *intreated we not the face of the*, &c. 10 Heb. *made thee a name.* 11 Exod. 14. 18.

open thine eyes, and behold our desolations, and the city [18]which is called by thy name: for we do not [19]present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man [14]Gabriel, whom I had seen in the vision at the beginning, being caused to fly [15]swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth [16]to give thee skill and understanding.

23 At the beginning of thy supplications the [17]commandment came forth, and I am come to shew *thee;* for thou *art* [18]greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, [19]to finish the transgression, and to make an end of sins, and [20]to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and [21]prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the streets [22]shall be built again, and the [23]wall, even in [24]troublous times.

26 And after threescore and two weeks shall Messiah be cut off, [25]but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war [26]desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and [27]for the overspreading of [28]abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

[18] Heb. *whereupon thy name is called.* [19] Heb. *cause to fall.* [14] Chap. 8. 16.
[15] Heb. *with weariness*, or, *flight.* [16] Heb. *to make thee skilful of understanding.* [17] Heb. *word.* [18] Heb. a man *of desires.*
[19] Or, *to restrain.* [20] Or, *to seal up.* [21] Heb. *prophet.* [22] Heb. *shall return and be built.* [23] Or, *breach*, or, *ditch*
[24] Heb. *in strait of times.* [25] Or, *and shall have nothing.* [26] Or, *it shall be cut off by desolations.*
[27] Or, *with the abominable armies.* [28] Matt. 24. 15. Mark 13. 14. Luke 21. 20.

Verse 2. '*I*...*understood by books*,' etc.—Daniel thus calls the prophecies of Jeremiah, referring particularly to the 25th and 29th chapters. The information conveyed would be very interesting, were it only that it informs us that the later prophets possessed and studied the writings of their predecessors, and anxiously watched the times of their fulfilment.

24. '*Seventy weeks.*'—These weeks, commencing from the going forth of the decree to restore Jerusalem. Every one sees that 'weeks' are not to be literally understood. They are weeks of years, each week answering to seven years, and the whole therefore amounting to 490 years, The period thus defined manifestly *closes* with the destruction of Jerusalem, which was in 70 A.D. If from this we count 490 years backward, we come to 420 B.C., which is too late for the decree of Cyrus to rebuild Jerusalem, to which the *commencement* seems to refer, for that could not well have been later than 536 B.C. To what other event the commencement should be assigned is hard to say, and has been much questioned—the subject forming, indeed, one of the greatest difficulties of Scripture, on which numerous volumes have been written, but the true solution of which has not, perhaps, been yet discovered. This entire period of seventy weeks of years, is in the ensuing verses *historically* divided into sixty-two, seven, and one weeks, and the one week subdivided into a half week. The following observations on these divisions are from Hales: '*After* the sixty-two weeks, but not immediately, the "Messiah was cut off;" for the sixty-two weeks expired A.D. 14; and the *one* week, or *passion week*, in the midst of which our Lord was crucified, A.D. 31, began with his public ministry, A.D. 28, and ended with the martyrdom of Stephen, A.D. 34. The passion week began, therefore, two weeks (14 years) after the sixty-two weeks, or at the end of sixty-four weeks; and there were five weeks, or thirty-five years, after the passion week to the destruction of Jerusalem. So that the seventy weeks must be *chronologically* divided into sixty-four, one, and five weeks; for the *one week* of the prophecy is evidently not the last of the Jewish war, and cannot therefore follow, in the order of time, the sixty-two and seven weeks. The commencement of the war, which ended with the ruin of the city and temple, seems to be fixed at the expiration of the 62 + 7 = 69 weeks, or 483 years; and accordingly the Jewish war commenced in the last, or seventieth week, A.D. 65, during the administration of Gessius Florus, whose exactions drove the Jews into rebellion, according to Josephus *Ant.* XX. 10, 1.'

In the introduction to this book, we have intimated the general expectation which this prophecy led the Jews to entertain of the appearance of the Messiah, about the time when he actually did appear, although they knew him not. The prophecy was therefore understood by them as Christians have always understood it. So clear indeed is its specification of the *time* of the Messiah's appearance, that, says Gill (quoting *Talm. Bab.*, *Bava Bathrah*, fol. 15, 1)—'One of the Rabbins, who lived about fifty years before the coming of Christ, asserted that the coming of the Messiah, as signified by Daniel, could not be deferred longer than those fifty years.' In fact, all the history of the Jews about that time evinces the prevalence of this belief among them. But the Messiah they expected was one who should appear as a conquering king, and establish a Jewish monarchy all over the world, being blind to the

fact that his kingdom was not of this world. It was this persuasion that chiefly animated them in their war with the Romans. This is testified by Josephus (vii. 12), who states—'That which chiefly excited them to the war was an obscure oracle, found in the holy writings, that about this time, one coming out of that land should rule over the whole world; which they interpreted of one of their own nation, and many of their wise men were deceived therein. But this oracle signified the empire of Vespasian.' This was a very convenient and courtly explanation for the Jewish priest to find. Suetonius and Tacitus also state that there was in the world at this time a general fame that one coming out of Judæa should rule over the whole world. This belief could only have come from the Jews, who had it from Daniel; and the succession of Vespasian, the general commanding against the Jews, to the Roman empire, suggested the application of it to him.

27. '*In the midst of the week he shall cause the sacrifice and the oblation to cease.*'—'In the midst,' means any time between the commencement and completion. It is a remarkable fact that, according to Josephus, the sacrifice and oblation, meaning every offering made by fire, did cease before the city was taken. Indeed the temple was destroyed twenty-seven days before the latter event.

CHAPTER X.

1 *Daniel having humbled himself, seeth a vision.* 10 *Being troubled with fear, he is comforted by the angel.*

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* [1]long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three [2]full weeks.

3 I ate no [3]pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* [4]Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold [5]a certain man clothed in linen, whose loins *were* [6]girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my [7][8]comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which [9]set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, [10]a man greatly beloved, understand the words that I speak unto thee, and [11]stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, [12]one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can [13]the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore

1 Heb. *great.* 2 Heb. *weeks of days.* 3 Heb. *bread of desires.* 4 Gen. 2. 14. 5 Heb. *one man.* 6 Revel. 1. 13, 14, 15. 7 Or, *vigour.* 8 Chap. 7. 28. 9 Heb. *moved.* 10 Heb. *a man of desires.* 11 Heb. *stand upon thy standing.* 12 Or, *the first.* 13 Or, *this servant of my lord.*

I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that [14]holdeth with me in these things, but Michael your prince.

[14] Heb. *strengtheneth himself.*

Verse 4. '*Hiddekel.*'—That is, the Tigris. This shews that Daniel was at Susa, Babylon being on the Euphrates.

13. '*The prince of the kingdom of Persia.*'—From the context this would seem to mean not any human prince, but an angel—and that an evil one—who endeavoured to influence the Persians against the Jews, and was opposed by Gabriel, who was commissioned to remain at the Persian court, to incline the king and nobles to their favour, and to whose assistance, in the accomplishment of this object, Michael came. This is the obvious meaning of the verse, though other interpretations have been suggested. It is well observed here by Boothroyd, 'We are too much unacquainted with the invisible world to decide that nothing of this kind actually occurs: and yet the whole may be symbolical, to shew Daniel that his people would meet with opposition from that quarter.'

CHAPTER XI.

1 *The overthrow of Persia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the south and of the north.* 30 *The invasion and tyranny of the Romans.*

ALSO I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they [1]shall join themselves together; for the king's daughter of the south shall come to the king of the north to make [2]an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and [3]he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with [4]their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons [5]shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come [6]after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also [7]the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take [8]the most fenced cities: and the arms of the south shall not withstand, neither [9]his chosen people, neither *shall there be any* strength to withstand.

[1] Heb. *shall associate themselves.* [2] Heb. *rights.* [3] Or, *whom she brought forth.* [4] Heb. *vessels of their desire.*
[5] Or, *shall war.* [6] Heb. *at the end of times of years.* [7] Heb. *the children of robbers.* [8] Heb. *the city of munitions.*
[9] Heb. *the people of his choices.*

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the [10] [11]glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and [12]upright ones with him; thus shall he do: and he shall give him the daughter of women, [13]corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince [14]for his own behalf shall cause [15]the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate [16]a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in [17]anger, nor in battle.

21 ¶ And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter [18]peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall [19]forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' [20]hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that [21]maketh desolate.

32 And such as do wickedly against the covenant shall he [22]corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try [23]them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 ¶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But [24]in his estate shall he honour the God of [25] [26]forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and [27]pleasant things.

39 Thus shall he do in the [28]most strong holds with a strange god, whom he shall ac-

10 Or, *goodly land.* 11 Heb. *the land of ornament.* 12 Or, *much uprightness:* or, *equal conditions.* 13 Heb. *to corrupt.*
14 Heb. *for him.* 15 Heb. *his reproach.* 16 Heb. *one that causeth an exactor to pass over.* 17 Heb. *angers.*
18 Or, *into the peaceable and fat,* &c. 19 Heb. *think his thoughts.* 20 Heb. *their hearts.* 21 Or, *astonisheth.*
22 Or, *cause to dissemble.* 23 Or, *by them.*
24 Heb. *as for the Almighty God in his seat he shall honour, yea, he shall honour a god whom,* &c. 25 Or, *munitions.*
26 Heb. *Mauzzim.* 27 Heb. *things desired.* 28 Heb. *fortresses of munitions.*

knowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for [29]gain.

40 ¶ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the [30] [31]glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall [32]stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the [33] [34]glorious holy mountain; yet he shall come to his end, and none shall help him.

29 Heb. *a price.* 30 Or, *goodly land.* 31 Heb. *land of delight*, or, *ornament.* 32 Heb. *send forth.* 33 Or, *goodly.* 34 Heb. *mountain of delight of holiness.*

CHAPTER XII.

1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, [1]some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be [2]wise shall [3]shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the [4]bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in [5]linen, which *was* [6]upon the waters of the river, How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [7]held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and [8]an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and [9]the abomination that [10]maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: [11]for thou shalt rest, and stand in thy lot at the end of the days.

1 Matt. 25. 46. John 5. 29. 2 Or, *teachers.* 3 Matt. 13. 43. 4 Heb. *lip.* 5 Chap. 10. 5. 6 Or, *from above.* 7 Revel. 10. 5. 8 Or, *part.* 9 Heb. *to set up the abomination*, &c. 10 Or, *astonisheth.* 11 Or, *and thou*, &c.

H O S E A.

Our own division of 'Four prophets the greater, and twelve prophets the less' seems to regard the latter, in a certain sense, as forming one book. This was also the view of the Jews. Thus, Stephen, quoting a passage out of Amos, says, 'It is written in *the book* of the prophets.' (Acts vii. 42.) Josephus also counts them as one book. So Kimchi reports from the Rabbins that the twelve prophets were put together in one book, lest, from their smallness, any of them should be lost. All this only implies, that in the early copies of the Hebrew Scriptures, the several books of these twelve prophets were put together in one roll or volume. Hosea is placed first, probably because his book is the largest of those which contain prophecies delivered before the Captivity, and indeed the largest of all the twelve, with the single exception of Zechariah. In order of time he was preceded by Jonah and perhaps by Amos. And here it may be useful to many of our readers to have at one view the order of time in which the several prophecies were delivered. For this purpose we give the table of Bishop Gray.

Prophets.	B.C.	Kings of Judah.	Kings of Israel.
Jonah	Between 856 and 784	..	Jehu, and Jehoahaz, according to Bishop Lloyd; but Jeroboam II. according to Blair (2 Kings xiv. 25.)
Amos	„ 810 „ 785	Uzziah (chap. i. 1.)	Jeroboam II. ch. i. 1.
Hosea	„ 810 „ 725	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	Jeroboam II. ch. i. 1.
Isaiah	„ 810 „ 698	Uzziah, Jotham, Ahaz, and Hezekiah (chap. i. 1), and perhaps Manasseh.	..
Joel	„ 810 „ 660 or later	Uzziah, or possibly Manasseh.	..
Micah	„ 758 „ 699	Jotham, Ahaz, and Hezekiah (ch. i. 1).	Pekah and Hoseah.
Nahum	„ 720 „ 698	Probably towards the close of Hezekiah's reign.	..
Zephaniah	„ 640 „ 609	In the reign of Josiah (ch. i. 1.)	..
Jeremiah	„ 628 „ 586	From the thirteenth year of Josiah.	..
Habakkuk	„ 612 „ 598	Probably in the reign of Jehoiakim.	..
Daniel	„ 606 „ 534	During all the Captivity.	..
Obadiah	„ 588 „ 583	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	..
Ezekiel	„ 595 „ 536	During part of the Captivity.	..
Haggai	About 520 to 518	After the return from Babylon.	..
Zechariah	From 520 „ 518 or longer	..	..
Malachi	Between 436 and 420	..	..

This table does not profess to fix the *precise* times of every prophet beyond dispute, as, with respect to some of them, the indications of Scripture are not very clear as to particular years, and the chronological intimations which they offer are traced with difficulty. The order in which the names occur shews the order of presumed seniority, when that is not indicated by the date. Thus the table does not fix the particular year *after* 810 B.C. in which Amos, Hosea, Isaiah, and Joel severally began to prophesy; but is contented to intimate that none began earlier, and to suggest the order of priority, after 810, by the order in which the names were given. It appears from the list of kings that, however calculated, Hosea must have lived and prophesied for a very long time. That he commenced his prophetic life early in the long reign of Uzziah is clear from the mention of Jeroboam, king of Israel; for that king died in the fifteenth of Uzziah, after a reign of forty-seven years, and from thence to the *beginning* of Hezekiah's reign, in whose time also Hosea prophesied, was about seventy years. This therefore must have been the *least* duration of his prophetic life; and it may have been considerably more, within the reigns specified; as from the *first* year of Uzziah to the *last* of Hezekiah gives not less than 113 years.

As the prophecies of Hosea are chiefly directed against the abominations of the ten tribes forming the kingdom of Israel, it seems probable that he was a native of that kingdom, and resided in it.

Some of the Jewish commentators, indeed, make him of the tribe of Reuben, by confounding his father Beeri with the Beerah, a prince of that tribe, who was carried into captivity by Tiglathpileser. Others say he was of Issachar; but there is no authority for either assertion, and the first is chronologically improbable.

Bishop Horsley thinks that it is a mistaken notion that Hosea's prophecies are almost wholly against the kingdom of Israel, or that the captivity of the ten tribes is the immediate and principal subject. On the contrary, he conceives that Hosea's principal subject is also that which is the principal subject of all the prophets—the guilt of the Jewish nation in general, their disobedient, refractory spirit, the heavy judgments that awaited them, and their final restoration to God's favour. 'He seems, indeed, of all the prophets, if I may so express my conception of his peculiar character, to have been the most of a Jew. Comparatively he seems to care little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishments, her pardon....His country and his kindred is the subject next his heart. Their crimes excite his indignation; their sufferings interest his pity; their future exaltation is the object on which his imagination fixes with delight. Not that the ten tribes are exclusively his subject. His country is indeed his peculiar and constant subject; but his country generally, in both its branches, not in either taken by itself.'

The style of Hosea has been skilfully characterized by Bishops Lowth and Horsley. We give the statement of the latter, as the result of a more intimate acquaintance with this prophet's peculiarities than Lowth had occasion to realize. 'He delights in a style which always becomes obscure, when the language of the writer ceases to be a living language. He is commatic, to use St. Jerome's word, more than any other of the prophets. He writes in short, detached, disjointed sentences; not wrought up into periods, in which the connection of one clause with another, and the dialectic relations are made manifest to the reader by an artificial collocation, and by those connective particles that make one discourse of parts, which otherwise appear as a string of unconnected propositions, which it is left to the reader's discernment to unite. His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices but the perfections of the holy prophet's style; for to these circumstances it owes that eagerness and fiery animation which are the characteristic excellence of his writings, and are so peculiarly suited to his subject.' De Wette describes Hosea's style as 'abrupt, unrounded, and ebullient; his rhythm hard, leaping, and violent; the language is peculiar and difficult.' This is so much the case that Dr. Henderson, having translated all the minor prophets, declares that 'of all the prophets he is, in point of language, the most obscure and the hardest to be understood.' The description which Eichhorn gives of this prophet's style is curious, being probably designed as an imitation of it. It is thus rendered by Dr. Eadie, in his article HOSEA, in Kitto's Cyclopædia: 'His discourse is like a garland woven of a multiplicity of flowers: images are woven upon images, comparison wound upon comparison, metaphor strung upon metaphor. He plucks one flower and throws it down, that he may directly break off another. Like a bee, he flies from one flower-bed to another, that he may suck his honey from the most varied pieces. It is a natural consequence that his figures sometimes form strings of pearls. Often is he prone to approach to allegory—often he sinks down to obscurity.'

Hosea as a prophet is expressly quoted in Matt. ii. 15. This citation is from the first verse of ch. xi. The text Hos. vi. 6, is cited twice by the same Evangelist, Matt. ix. 13; xii. 7. Quotations from his prophecies are also to be found in Rom. ix. 25, 26; and references to them occur in 1 Cor. xv. 25, and in 1 Pet. ii. 10. Messianic references are not clearly and prominently developed. The book is, however, not without them, but, as Dr. Eadie remarks, 'They lie more in the spirit of its allusions than in the letter. Hosea's Christology appears written not with ink, but with the spirit of the living God, on the fleshly tables of the heart. The future conversion of his people to the Lord their God, and David their king, their glorious privilege in becoming sons of the living God, the faithfulness of the original promise to Abraham, that the number of his spiritual seed should be as the sand of the sea, are among the oracles whose fulfilment will take place only under the new dispensation.'

There are several Commentaries on all the Minor Prophets, or of two or more of them together. Most of the really great works are of this kind. We cannot enumerate them; but may mention that the works of this kind in English are Abp. Newcome's *Attempt towards an Improved Version, a metrical arrangement, and an explanation of the Twelve Minor Prophets*, Lond., 1785; the more recent and far more valuable work of the same kind by Dr. Henderson, entitled *The Book of the twelve Minor Prophets, translated from the original Hebrew, with a Commentary, Critical, Philological, and Exegetical*, Lond., 1845; and the learned old work of Dr. Pocock, *Commentaries on Hosea, Joel, Micah, and Malachi*, Lond., 1685. There are a good number of separate Commentaries on Hosea, probably from the accident of its standing first in the list, and many persons intending to

deal with the whole twelve, were unable to get beyond Hosea, which they then published separately. The Scholia of the celebrated Rabbins Jarchi, Aben Ezra, and Kimchi on this prophet have been published together; and the Commentary of Abarbanel has been printed separately. Then come the following:—Capitonis *Commentarius in Hoseam*, Argent., 1528; Brentii *Comm. in Hoseam Prophetam*, Hagenoæ, 1560; Box *Comm. in Hoseam Prophetam*, 1581; Matthæi *Prælectiones in Hoseam*, Basil, 1590; Polani *Analysis libri Hoseæ prophetæ*, Basil, 1599; Zanchii *Comm. in Hoseam*, Neostadii, 1600; Gesneri *Hoseas illustratus*, Vitemb., 1601; Parei *Hoseas propheta Comm. illustratus*, Heidelb., 1605, 1609; Krackewitzii *Comm. in Hoseam*, Francof., 1619; Meisneri *Hoseas*, etc., Viteberg, 1620; Riveti *Comm. in Hoseam*, Lugd. Bat., 1625; Burroughs, *Exposition of the Prophecy of Hosea*, Oxford, 1643; Ursini *Hoseas Comm. literali enucleatus*, Noriberg, 1677; Schmidii *Comm. in prophetam Hoseam*, Francof., 1687; Biermann, *De Prophetie van Hosea ontledigt*, Ultrajecti, 1702; Wackii *Expositio atque illustratio Hoseæ*, Ratisbon, 1711; Terne, *Saft und Kraft des schweren und in Redensarten kurzgefassten Propheten Hoseæ*, etc., Eisenberg, 1748; Struense, *Neue Uebersetzung der Weissagung Hoseæ*, Franf., 1769; Neale, *The Prophecies of Hosea, translated with a Commentary and Notes*, Lond. 1771; Manger, *Comm. in Hoseam*, Campis, 1782; Schroeer, *Der Prophet Hoseas aus der Biblischen und Weltlichen Historie erläutert*, Dessau, 1782; Pfeiffer, *Hosea, aus dem Ebräischen neu übersetzt*, Erlang., 1785; Uhland, *Annotationum historico-exegeticarum in Hoseam*, Tubing., 1785-1797; Volborth, *Erklärung des Propheten Hosea*, Gotting., 1787; Kühnol, *Hoseas neu übersetzt nebst einigen Erläuterungen*, Leipz., 1789; Kaupel, *Der P. Hoseas erklärt*, Dresd., 1793; Horsley (Bp.), *Hosea: translated from the Hebrew, with Notes explanatory and critical*, Lond., 1801; Böckhel, *Hoseas*, Konigsb., 1807; Stuck, *Hoseas prophetas*, etc., Leipz. 1828. [Símson, *Der Prophet Hosea erklärt u. übersetzt*, 1851.]

CHAPTER I.

1 *Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer,* 4 *and hath by her Jezreel,* 6 *Lo-ruhamah,* 8 *and Lo-ammi.* 10 *The restoration of Judah and Israel.*

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will [1]avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name [2]Lo-ruhamah: for [3]I will no more have mercy upon the house of Israel; [4]but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name [5]Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; [6]and it shall come to pass, *that* [7]in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 [8]Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

[1] Heb. *visit.* [2] That is, *Not having obtained mercy.* [3] Heb. *I will not add any more to.*
[4] Or, *that I should altogether pardon them.* [5] That is, *Not my people.* [6] Rom. 9. 25, 26. [7] Or, *instead of that.*
[8] Jer. 3. 18. Ezek. 34. 23.

Verse 4. '*Call his name Jezreel.*'—There seem to be no less than three allusions declared here by the interposition of one name. The royal city was called Jezreel, or, as we may spell it, Izrael (2 Kings xv. 10, 11), and here a great slaughter of Ahab's family was made by Jehu. Jezreel, or Izrael, was also the name of the valley or plain in which the city stood, and where Israel was routed, with great loss, by the Assyrians (2 Kings xv. 29). To signify, therefore, the punishment of Jehu's posterity for the blood shed at Jezreel, and the punishment of Jezreel, or Izrael (which differs from Israel only in a single letter, scarcely distinguishable in pronunciation) in the field of Jezreel, Hosea's son was so named. This single name thus became a sign and memorial of all these things. See Chandler, *Defence of Christianity*.

CHAPTER II.

1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.*

SAY ye unto your brethren, [1]Ammi; and to your sisters, [2]Ruhamah.

2 Plead with your mother, plead: for [3]she *is* not my wife, neither *am* I her husband: let her therefore put away her [4]whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was [5]born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my [6]drink.

6 Therefore, behold, I will hedge up thy way with thorns, and [7]make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was it* better with me than now.

8 For she did not know that I gave her corn, and [8]wine, and oil, and multiplied her silver and gold, [9]*which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will [10]recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her [11]lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will [12]destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak [13] [14]comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [15]Ishi; and shalt call me no more [16]Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a [17]covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I [18]will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

1 That is, *My people.* 2 That is, *Having obtained mercy.* 3 Isa. 50. 1. 4 Ezek. 16. 25. 5 Ezek. 16. 4.
6 Heb. *drinks.* 7 Heb. *wall a wall.* 8 Heb. *new wine.* 9 Or, wherewith *they made Baal.* 10 Or, *take away.*
11 Heb. *folly*, or, *villany.* 12 Heb. *make desolate.* 13 Or, *friendly.* 14 Heb. *to her heart.* 15 That is, *My husband.*
16 That is, *My lord.* 17 Job 5. 23. 18 Rom. 9. 26. 1 Pet. 2. 10.

Verse 15. '*The valley of Achor.*'—Jerome says that this valley was to the north of Jericho, and that in his time it still retained its ancient name. It was eminent for its fertility; and in allusion to this, and to its being one of the earliest of the acquisitions of the Hebrews in the land of promise, giving them the hope and foretaste of the entire possession, it is here significantly called 'a door of hope.'

CHAPTER III.

1 *By the expiation of an adulteress, 4 is shewed the desolation of Israel before their restoration.*

THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons [1]of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an [2]half homer of barley:

3 And I said unto her, Thou shalt [3]abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without [4]an image, and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and [5]David their king; and shall fear the LORD and his goodness in the [6]latter days.

[1] Heb. *of grapes.* [2] Heb. *lethech.* [3] Deut. 21. 13. [4] Heb. *a standing, or, stature.* [5] Jer. 30. 9. Ezek. 34. 23. [6] Isa. 2. 2.

Verse 2. '*I bought her to me for fifteen pieces of silver, and for a homer of barley, and an half homer of barley.*'—In Persia, and in some other parts of the East, it is a frequent custom to contract temporary marriages. We have no evidence that such existed among the Hebrews, although the facility of divorce, which eventually prevailed, must have been nearly an equivalent practice. But it is interesting to observe that in these temporary marriages, which are formally contracted before the magistrate, the custom requires that over and above the money which properly constitutes 'the price,' as it is called, of the wife, custom requires that a measure of corn shall be included. This custom has every mark of antiquity about it, and there are in fact no modern ideas in which it could have originated; and it is highly probable that the addition of barley which Hosea made to the payment in silver for his wife, whether a temporary one or not, was determined by a similar usage.

— '*A homer of barley.*'—From the ideas universally connected with bread, as the staff of life, it is usual in some parts of the East for the marriage contract to contain a measure of corn, over and above the stipulated payment in money.

4. '*Without teraphim.*'—See the note on Gen. xxxi. 19. The verse seems to intimate that while, on the one hand, they should be unable to conduct the worship of God in the manner prescribed by the law, on the other, and at the same time, they should neglect their ancient and favourite objects of superstition. This was true during the Captivity, and is true at this day. The mournful comment of Rabbi Kimchi on this deserves attention. 'These are the days of the Captivity, in which we are at this day.' (Kimchi flourished in the twelfth century.) 'We have no king nor prince out of Israel, for we are in the power of the Gentiles and of their kings and princes. We have no sacrifices for God, nor images for idols: no ephod, for God, that declares future things; nor any teraphim, for idolatry, which shew things to come, according to the mind of those that believe in them.' Other Hebrew commentators interpret to the same effect.

CHAPTER IV.

1 *God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israel's calamity.*

HEAR the word of the LORD, ye children of Israel: for the LORD hath a [1]controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and [2]blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will [3]destroy thy mother.

6 ¶ My people are [4]destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned

[1] Mic. 6. 2. [2] Heb. *bloods.* [3] Heb. *cut off.* [4] Heb. *cut off.*

against me: *therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they [5]set their heart on their iniquity.

9 And there shall be, [6]like people, like priest: and I will [7]punish them for their ways, and [8]reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 [9]I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall [10]fall.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to [11]Beth-aven, nor swear, The LORD liveth.

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink [12]is sour: they have committed whoredom continually: her [13]rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

5 Heb. *lift up their soul to their iniquity.* 6 Isa. 24. 2. 7 Heb. *visit upon.* 8 Heb. *cause to return.*
9 Or, *Shall I not,* &c. 10 Or, *be punished.* 11 1 Kings 12. 29. 12 Heb. *is gone.* 13 Heb. *shields.*

Verse 12. '*Their staff declareth unto them.*'—The terms 'stock,' and 'staff,' may possibly be terms of contempt and derision, applied to idols, which were often of wood. The allusion is however more usually applied to a species of divination by means of rods or staves, which was much in use among the ancient heathen. There are notices of very various practices of this description, to more than one of which the prophet may possibly refer. Theophylact illustrates this text, by noticing a very common practice, to which he supposes it may allude. The diviners set up rods, and began to mutter verses and enchantments, and when the rods fell, they drew their presages from the manner and direction of the fall. The Hebrew writers, however, thus describe the custom which they suppose to be intended.—When a person began a journey or commenced any other undertaking, he desired to know whether the result would be prosperous or otherwise; and, to this end, he took a branch of a tree, or rod, and stripped off the bark on one side and left it on the other. He then threw up the rod twice, and if the side with the bark lay upwards the first time, and the peeled side the second time, the omen was good, and he proceeded in his undertaking; but if the reverse happened, the sign was bad, and the matter in hand was for the time discontinued. If either of the sides appeared uppermost at *both* throws, the sign was neither good nor evil, and the man decided as he judged best. Another way was for a man to take a rod and measure its length by spans, or by the length of his finger, saying each time, 'I will go; I will not go,' or 'I will do; I will forbear,' alternately; and he decided according to the alternative which was associated with the last span or finger's measure. The method of divination by rods, as in use among the ancient Germans, and described by Tacitus (*De Moribus Germanor.* c. x.), was not much unlike one of the modes of divination by arrows, as noticed under Ezek. xxi. 21. They cut a twig of a fruit tree into several pieces, and, having distinguished the pieces by marks, threw them promiscuously into a white cloth. Then the priest of the community—if information was desired concerning a public event, or, if a private one, the father of a family—addressed a prayer to the gods, and, looking towards heaven, took up each piece thrice, one after another, and from the order in which the marks presented themselves, he drew inferences for the solution of the difficulty or for the prediction of the future. Herodotus also (*Melp.* lxvii.) describes the original and common divination of the Scythians as by rods; but the application of the details given by him are not very clear. Things not very unlike some of these, and at least equally absurd, are done daily by ignorant people in our own country. The difference is, that with us such persons only are addicted to these practices, whereas anciently they were matters of solemnity and ceremony, by which not only the uninstructed people, but the educated, the learned, and the great, were guided; and by which, important measures of public and private conduct were often determined. Yet all men think they act with reason; and *they* satisfied their understandings with such conclusions as these:—'If the power of the gods proceeds in pre-manifestation as far as to things inanimate—such as pebble-stones, *rods, pieces of wood,* stones, corn, or wheat—this very thing is most admirable in the pre-signification of divine prophecy, because it imparts soul to things inanimate, motion to things immoveable, and makes all things to be clear and known, to partake of reason, and to be defined by the measures of intellection, though possessing no portion of reason for themselves.' (Jamblichus *On the Mysteries of the Egyptians, Chaldæans, and Assyrians,*—Taylor's Translation.) More on the subject may be found there; and from which it seems that it was understood that the gods being appealed to, used these things as instruments for making known their will. But for this belief no reason is given, and we know well that none existed.

CHAPTER V.

1 *God's judgments against the priests, the people, and the princes of Israel, for their manifold sins,* 15 *until they repent.*

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make slaughter, [1]though I *have been* [2]a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 [3]They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;* he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as [5]rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent [6]to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him.*

15 ¶ I will go *and* return to my place, [7]till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

[1] Or, *and,* &c. [2] Heb. *a correction.* [3] Heb. *They will not give.* [4] Or, *Their doings will not suffer them.* [5] Or, *a worm.* [6] Or, *to the king of Jareb;* or, *to the king* that *should plead.* [7] Heb. *till they be guilty.*

Verse 2. '*The revolters,*' etc.—Gesenius translates this clause, 'In slaying (of sacrifices), they sin greatly;' and understands that the allusion is to human sacrifices. It will be observed that 'the snare on Mizpah and the net on Tabor,' doubtless allude to their being used as 'high places' for idolatrous worship which was often signalized by the sacrifice of human beings. But, on the other hand, Horsley thinks that the figure is continued in the present verse, and translates 'prickers' instead of 'revolters;' and explains, in his note, that the 'prickers' were scouts that waited on horseback attendants on the chase, whose business it was to scour the country all round, and drive the wild beasts into the toils. Some others, adopting the same idea, have however supposed that the allusion is less to huntsmen than to fowlers, who lay themselves flat upon the ground to manage their snares and nets, and to observe and secure the birds they succeed in decoying.

CHAPTER VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 [1]After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your [2]goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: [3]and thy judgments *are as* the light *that* goeth forth.

6 For I desired [4]mercy, and not sacrifice;

[1] 1 Cor. 15. 4. [2] Or, *mercy,* or, *kindness.* [3] Or, *that thy judgments might be,* &c. [4] 1 Sam. 15. 22. Eccles. 5. 1. Matt. 9. 13, and 12. 7.

and the knowledge of God more than burnt offerings.

7 But they [5]like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* [6]polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way [7]by consent: for they commit [8]lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

[5] Or, *like Adam.* [6] Or, *cunning for blood.* [7] Heb. *with* one *shoulder*, or, *to Shechem.* [8] Or, *enormity.*

Verse 4. '*As a morning cloud, and as the early dew it goeth away.*'—We have ourselves had frequent occasion to verify the observation of Dr. Shaw, who, with particular reference to Arabia Petræa, states that, 'The dews of the night, as we had the heavens only for our covering, would frequently wet us to the skin; but no sooner was the sun arisen, and the atmosphere a little heated, than the mists were quickly dispersed, and the copious moisture which the dews had communicated to the sands would be entirely evaporated.'

CHAPTER VII.

1 *A reproof of manifold sins.* 11 *God's wrath against the people for their hypocrisy.*

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the [1]wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers [2]spoileth without.

2 And they [3]consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, [4]*who* ceaseth [5]from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick [6]with bottles of wine; he stretched out his hand with scorners.

6 For they have [7]made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are [8]here and there upon him, yet he knoweth not.

10 And the [9]pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: [10]destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I [11]have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the [12]rage of their tongue: this *shall be* their derision in the land of Egypt.

[1] Heb. *evils.* [2] Heb. *strippeth.* [3] Heb. *say not to.* [4] Or, *the raiser will cease.* [5] Or, *from waking.* [6] Or, *with heat through wine.* [7] Or, *applied.* [8] Heb. *sprinkled.* [9] Chap. 5. 5. [10] Heb. *spoil.* [11] Or, *chastened.* [12] Psal. 73. 9.

Verse 5. '*The day of our king.*'—The Hebrew writers understand that this was either the anniversary of the king's birth or accession. It was no doubt some public feast-day or other, signalized, at the palace, by intemperate drinking, and when the king, being intoxicated, 'stretched forth his hand with scorners;' an expression which usually

denotes some act of profanity or impiety. This is perhaps one of many passages which allude to then recent occurrences, concerning which we possess no information.

7. '*Hot as an oven.*'—In the course of this work, and particularly under Gen. xviii. and Lev. ii., we have mentioned various methods of baking bread in the East, as well as the different *ovens* employed for the purpose. We have noticed the baking of bread on the heated ground, or sand, and upon heated stones; the simple plate of iron with a fire underneath; the portable oven of earthenware; and, what most nearly approaches to our idea of an oven, the round pit in the ground, against the heated sides of which, or on the heated stones at the bottom, the bread is baked. A still nearer approach to our oven than this last, is represented in the following engraving, and which is common enough in towns of sufficient population in



MODERN ORIENTAL BAKER.



MODERN ORIENTAL PASTRY-COOK.

Western Asia and Egypt, to support bakers by trade. They are found usually in the markets, as represented in the cut, where the master has his cakes arranged for sale, while the baking is going on behind. The oven is rather large, and is half occupied by the combustible materials which afford the required heat. The cakes are small, and are baked in less than five minutes. The other cut exhibits a different process, which is chiefly employed by pastrycooks, in their more delicate bakings, and which, as may be seen, is little other than a convenient adaptation of a principle of the iron plate or pan. The pan is here placed over a furnace, and the composition, in the form of a thin paste, being spread upon it, is speedily baked, when it is handed over to the woman who cuts it up into convenient portions. The preparation is, in the present instance, a sort of spiced bread, in a large but very thin cake. The thin bread, similar to this, but unspiced, which we have formerly described as very commonly used in the East, is prepared in much the same manner by professed bakers in towns; but in places where there is no baker, or where, from choice or necessity, families bake their bread at home, the more simple processes above mentioned are exclusively employed. These two are properly *bakers'* ovens, and as such, are the more appropriate as illustrations of the present text; but it remains difficult to say which of the different 'ovens' and processes of baking the prophet had more particularly in his view.

11. '*Ephraim also is like a silly dove without heart.*'—There is much force and beauty in this comparison of Ephraim to a 'silly dove without heart'—or rather, without understanding—which, when pursued by a bird of prey, trusts to the rapidity of its flight; that is, relies upon its own powers for the means of escape, instead of at once throwing itself into the nearest recess, where the interference of man, or the narrowness of the place, might render it secure from further molestation. Israel, instead of taking shelter under the wing of the Almighty, who is a God *near at hand*, and not afar off, rested his hope of defence upon the celerity of his negotiations—stretching his wing towards Assyria or Egypt, but in the length of the flight is overtaken, secured, and dies in the cruel talons of his unrelenting pursuer.

CHAPTER VIII.

1, 12 *Destruction is threatened for their impiety,* 5 *and idolatry.*

SET the trumpet to [1]thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no [2]stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired [3]lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall [4]sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, *but* they were counted as a strange thing.

13 [5]They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it; but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

[1] Heb. *the roof of thy mouth.* [2] Or, *standing corn.* [3] Heb. *loves.* [4] Or, *begin.*
[5] Or, *In the sacrifices of mine offerings, they,* &c.

Verse 8. '*A vessel wherein is no pleasure.*'—A similar expression occurs in Jer. xlviii. 38, with an addition, as to its being broken; which suggests that the vessel was of earthenware from which the allusion is taken. To understand the use of an earthen vessel, as a figure of insignificance and worthlessness, it should be stated that the earthenware vessels in common use in the East, for various purposes, are so exceedingly cheap that they form the least valuable possession which any one can have. The common sorts, moreover, are not well or strongly compacted, and are so constantly breaking that they are decidedly perishable articles, and a source of constant, though small, expense. This may be shewn by the single fact that the present writer, having occasion during summer, as is customary, to keep for his single use a water-jug and cup—both of earthenware, for the sake of keeping the water cool—found it necessary to purchase several at once, from his experience that probably *not less* than a dozen would be broken in the course of the season, though they were by no means subject to rough treatment.

CHAPTER IX.

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a [1]reward [2]upon every cornfloor.

2 The floor and the [3]winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of [4]destruction: Egypt shall gather them up, Memphis shall bury them: [5][6]the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompence are come; Israel shall know *it*: the prophet *is* a fool, the [7]spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred [8]in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of [9]Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to [10]Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left*: yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a [11]miscarrying womb and dry breasts.

15 All their wickedness [12]*is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* [13]the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

[1] Jer. 44. 17. [2] Or, *in*, &c. [3] Or, *wine-fat*. [4] Heb. *spoil*. [5] Or, *their silver shall be desired, the nettle*, &c. [6] Heb. *the desire*. [7] Heb. *man of the spirit*. [8] Or, *against*. [9] Judges 19. 18. [10] Num. 25. 3. [11] Heb. *that casteth the fruit*. [12] Chap. 12. 11. [13] Heb. *the desires*.

Verse 1. '*Thou hast loved a reward upon every cornfloor.*'—This is susceptible of various interpretations. The most probable seems to be, that they attributed the plenty of their corn-floors to the favour of the idols whom they served; and acknowledged the obligation either by giving to them the offerings therefrom which were due to the Lord, or by erecting altars to their honour on their corn-floors, as an act of thanksgiving for a good harvest, which they attributed to them, or in order to obtain one. Both things may indeed have been done. The Targum seems to take the latter sense,—'You have erred from the worship of your God; you have loved to serve idols on all corn-floors.'

10. '*As the first ripe in the fig-tree.*'—After mild winters it is no uncommon thing for the more forward fig-trees to yield a few ripe figs, six weeks or more before the regular season. The image of the prophet appears to be derived from this circumstance.

CHAPTER X.

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL *is* [1]an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly [2]images.

2 [3]Their heart is divided; now shall they be found faulty: he shall [4]break down their altars, he shall spoil their images.

3 For now they shall say, We have no

[1] Or, *a vine emptying the fruit which it giveth*. [2] Heb. *statues*, or, *standing images*. [3] Or, *He hath divided their heart*. [4] Heb. *behead*.

king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and [5]the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to [6]king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as the foam upon [7]the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; [8]and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, [9]when they shall bind themselves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon [10]her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; [11]break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled [12]Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of [13]your great wickedness: in a morning shall the king of Israel utterly be cut off.

[5] Or, *Chemarim.* [6] Chap. 5. 13. [7] Heb. *the face of the water.* [8] Isa. 2. 19. Luke 23. 30. Revel. 6. 16, and 9. 6.
[9] Or, *when I shall bind them for their two transgressions,* or, *in their two habitations.* [10] Heb. *the beauty of her neck.*
[11] Jer. 4. 3. [12] 2 Kings 18. 34, and 19. 13. [13] Heb. *the evil of your evil.*

Verse 6. '*King Jareb.*'—This occurs also in ch. v. 13. Interpreters are much divided about it in both cases, as our translators indicate by putting 'king Jareb,' in the text, and giving the alternatives, 'king of Jareb,' and 'the king that should plead,' in the margin. This suggests that the subject is involved in the greatest possible uncertainty. Taking it as a proper name, we do not know whether it is the king's own name, or that of the country, or of a chief city in the country, which he governed: and if it be not a proper name, we are ignorant whether it is to be taken as a characterizing epithet applied to the king, or as a title of honour and distinction. Understood as the former, the derivation of the word from רוב involves the notions of contending, pleading with or for, and avenging; and hence such translations as 'the king who takes up quarrels' (*Horsley*); 'the king who should plead or contend,' and 'the avenging king' (*Houbigant*). But, again, instead of coming from רוב it may be from the Syriac root ܝܪܒ *jirib*, signifying 'to be great,' or, 'magnificent'—which would produce 'the great,' or 'mighty king;' and as this is just such a title as Oriental monarchs were accustomed to assume, this alternative seems as probable as any. We know that 'the great king' was the style by which the king of Persia was usually distinguished. It is commonly understood, as the result of all the alternatives suggested, that the king of Assyria is intended; and the prophecy is usually explained by a reference to 2 Kings xvii. 3. Many think that this clause applies to the conduct of Judah; and that either the name has been dropped, or that Judah must be understood as included in the nominative 'Ephraim:' under this view, the clause would be explained by a reference to 2 Kings xvi. 18. Horsley, for one, is of this opinion; and Pocock seems to incline to it.

The text describes the golden calf at Bethel, as carried away and presented to the king of Assyria. It is hardly to be supposed that the Israelites themselves sent it to him as a present, but rather that it was among the spoil which the Assyrian army should make and convey to their own country; according to the custom of the Orientals, as also of the Romans, to carry away the gods of conquered nations.

11. '*Judah shall plow, and Jacob shall break his clods.*'—This and other passages of Scripture having reference to the plough, will be best understood by the following particulars concerning that important instrument of agriculture. Our earliest information on the subject must be derived from the ancient Egyptians, who, in the grottoes of Eleithuias, have left most interesting and graphic delineations of their principal agricultural operations; and the applicability of this information to the purposes of Scriptural illustration is shewn by the fact that not only are the processes of the Egyptians alluded to in Scripture, and that the Israelites pursued agriculture in that country, but that the Egyptians were doubtless not behind any of their neighbours in agricultural arts, that their processes sufficiently illustrate the Scriptural intimations, and that most of the usages exhibited are such as maintain their ground in the country at the present day. In describing these remarkable representations we derive much assistance from the memoir by M. Costaz on the *Grottes d'Elethyia*, in the great work on Egypt, vi. 97, *sq.*

Men could not long have turned their attention to agriculture before they discovered the use, and indeed necessity, of turning and breaking the soil for the reception and nutriment of the seed committed to it. This was first done by *the hoe*, the form of which, and the manner in which it was wrought, is shewn in the annexed engraving (1), which exhibits men in pairs, having in their hands hoes, with which they work the ground. The hoe is composed of two unequal pieces, joined at the extremi-

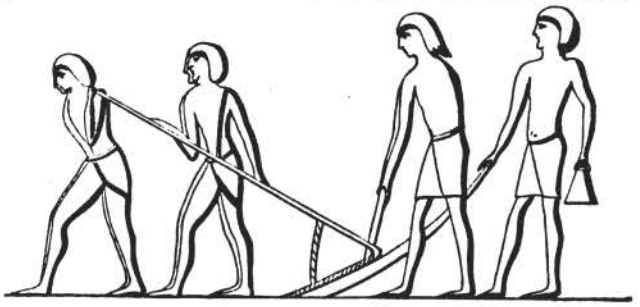
ties so as to make an acute angle. The shortest of the two pieces serves for a handle, the other, slightly curved inwards, and pointed at the end, forms the beak of the



1. HOEING THE GROUND.

instrument, with which the soil is smitten. And then, that the percussion may not too much strain the union of the two parts, they are relieved and strengthened by a connecting cross-piece. Here, certainly, we see the first step towards a plough: and so important was it held by the Egyptians, as marking a stage in the history of their civilization, that it was enshrined among their hieroglyphic symbols, and figures largely as such in all their monuments,—where it remained a mystery until its use and signification were illustrated by the paintings of Elethuias, in the figures which we have copied.

The next engraving (2) marks an interesting progress in the transmutation of the hoe into the plough. The strength of man is still the acting power applied to the instrument; and we see that it requires four men, in couples, to draw it, and two to regulate its movements. This plough is, in fact, no other than the hoe, with the following modifications:—the beak of the hoe performs the functions of the ploughshare, while the handle has been elongated to facilitate the draught, and, in some slight degree, to regulate the course of the machine. Near the top of the angle a piece of wood has been fixed



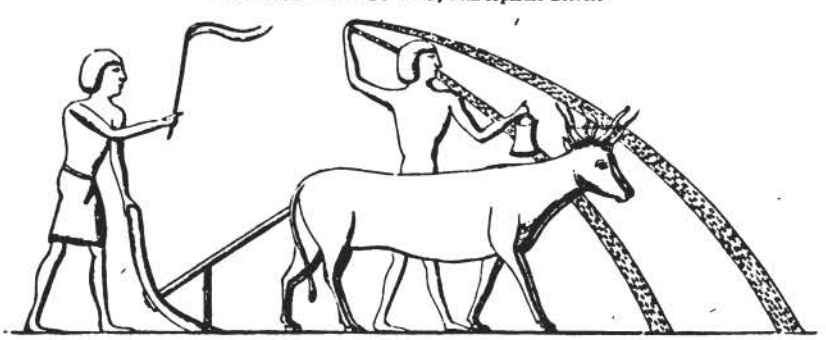
2. PLOUGH DRAWN BY MEN.

upon which a man presses with his hand to thrust or keep down the point of the ploughshare. This pressure is the only effect the man can produce; he has no means of influencing the course of the machine, which appears to depend almost exclusively upon the men by whom it is drawn.

After this process had been reached, there remained but one step to the emancipation of man from the most important labour of the soil, and to throwing the burden of it upon animals. From the same source (3, 4) we learn how this result was obtained; for there we perceive ploughs very similar to the preceding which are drawn



3. PLOUGH DRAWN BY OXEN, with separate Driver.



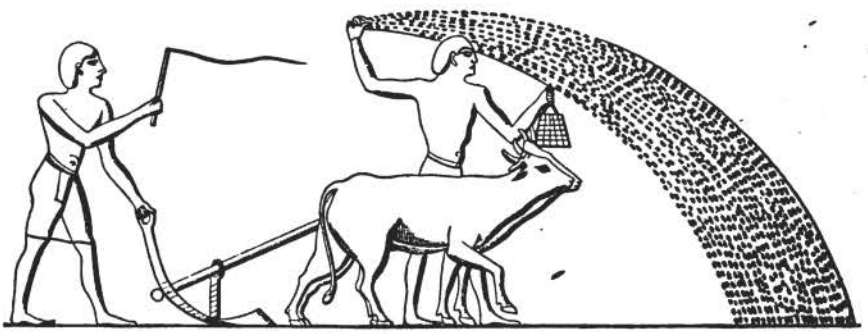
4. PLOUGH, with Oxen driven by the Ploughman.

over the ground by oxen. Here, although the plough is constructed with more care than in the previous instance, there is little real difference. The man behind performs the same duty as before in keeping down the point of the share, with little influence in the direction of the plough. The oxen, therefore, supply more efficiently the place of the men in that part only (the draught) which required brute strength alone. But strength alone, unguided by intelligence, did not suffice, and the gain, from the application of the strength of the oxen to this labour, was counterbalanced by a manifest loss in another direction. It is obvious that the whip, whether in the hands of the labourer himself (4), or of an assistant (3), could scarcely maintain the animals in any determinate direction, whatever effect it might have upon their exertions. It therefore became necessary either that man should return to the labour from which he thought himself relieved, or that the plough itself should receive such modifications as might adapt it to this new contingency.

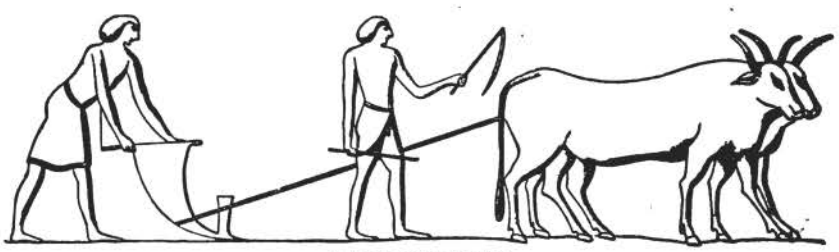
The paintings in another grotto—that of the Vizier, as it is called—in the same place, offer several examples of ploughs which may shew the various means consecutively devised to obtain the directing power, and to simplify it when obtained. To effect this object first was tried a ring-hole, or rather handle, framed at the upper end of the piece of wood on which the pressure was exercised, while the pole itself moved freely in another ring (5). The ploughman was thus able to effect the double object of forcing down the point and of preventing the irregular movements which the unequal resistance of the soil occasioned.

Whether the example next offered (6) preceded or followed 5 in order of time and invention, it is not very easy to determine. In one respect it is obviously superior, as enabling the ploughman to use both his hands in a way somewhat analogous to the ultimate improvement, but then his hands are so fully occupied that he needs an assistant to drive the oxen, with which the other could dispense.

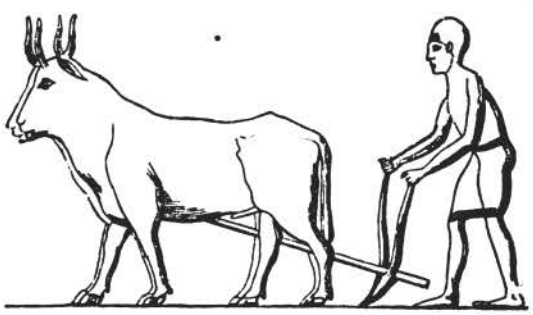
At last the idea occurred of constructing at the hind part two horns, separated from each other, crooked at the back, and making, by a solid conjunction, one body with the point or beak (7). This construction gave to the ploughman the facility of acting with both his hands upon a more powerful lever, and greatly increased his power of giving a more uniform depth to the furrow, and of directing it in a straight line. In this, its final condition, the ancient Egyptian plough differs but little from that which is still used in France under the name of *araire*. We cannot doubt that the ancient Egyptians knew the use of the wheel, but there is no evidence that they ever applied it to their plough. The facility with which the soil is laboured in the country of the Nile enabled the inhabit-



5. THE RING-HANDLE PLOUGH.



6. TWO-HANDED PLOUGH.



7. BIFURCATED PLOUGH.



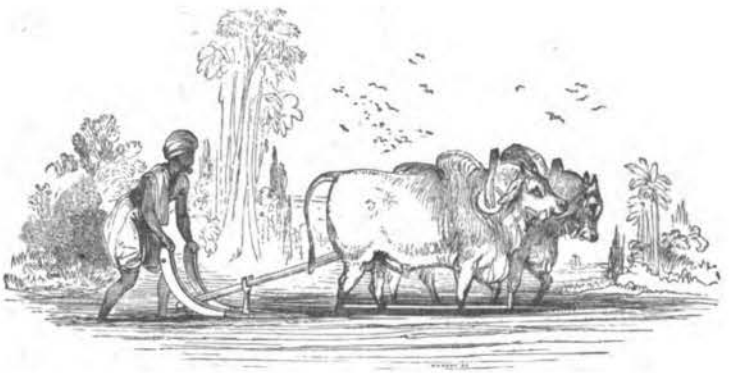
8. MODERN EGYPTIAN PLOUGH.

ants to dispense with this further perfection to their plough; which seems quite a modern invention compared with the other parts.

The plough of the modern Egyptians (8), which is also partially used in Syria and other parts of Western Asia, is perhaps not so well constructed as some of the ancient specimens, and is certainly much less light and elegant. The later figures do not shew in what manner the oxen were attached to the plough; but, from 3 and 4, we see clearly that they were attached by the horns. This was not the case among the Hebrews, who certainly laid the yoke upon the *neck* of the oxen. See Deut. xxviii. 48; Isa. x. 27; Jer. xxvii. 2, 12; xxviii. 14; xxx. 8; Acts xv. 10; and many other places in which comparisons are drawn from the usage.

It is thus we acquire a sort of actual knowledge of the origin of the plough, and trace its successive changes by which a simple hoe became the first and most important of all the instruments employed in agriculture.

All the Scriptural intimations respecting the plough in use among the Hebrews agree with the idea of it which from those sources we have obtained. Indeed, it is not to be supposed that they had any *better* plough than their Egyptian neighbours, and such evidence as we possess shews that they had one not unlike it. It is indeed remarkable that the *modern* Syrian plough has more resemblance, even in its figure, to the earliest specimens in the series of ancient Egyptian examples than has that modern Egyptian plough of which we have given a figure. This resemblance has indeed been noticed by Wilde, who describes the plough of Palestine as one of the rudest instruments of the kind he had ever seen. 'It resembles the ancient Egyptian plough, and does little more than scratch the soil, making a furrow scarcely three inches in depth.' *Voyage*, ii. 182. This simplicity of construction also attracted the notice of Elliot, who thus describes it. 'A long pole parallel to the ground, has one end curved so as to raise it over the neck of the oxen. Across the other



9. MODERN SYRIAN PLOUGH.

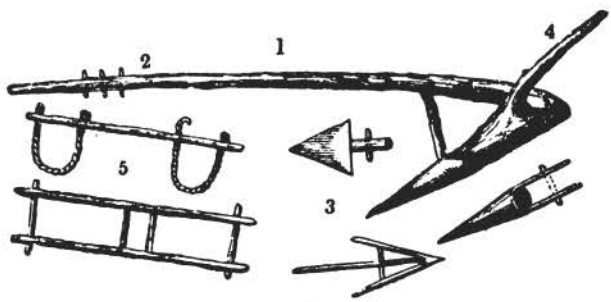
a second piece of wood is fixed at an angle of 111° or 130°; one extremity of which enters the ground, the other serves as a handle' (*Travels*, ii. 237). Volney indeed says that the Syrian plough is nothing more than the branch of a tree, cut below a bifurcation, and used without wheels. Dr. Bowring describes it as 'the old Roman plough drawn by bullocks' (*Report*, p. 9). Now the old Roman plough never reached the perfection to which the Egyptians brought theirs; and that, as well as the descriptions which we have adduced, correspond most with the fifth example of the Egyptian specimens. The Scriptural references to the plough in the same degree receive illustration from it; and, upon the whole, we are disposed to regard it as the type, not only of the old Hebrew and Roman ploughs, but of those which are still preserved in Western Asia. Even in Egypt there is a plough more like it than is the one we have introduced. We have seen no figure of it (as modern); but it is described by Dr. Richardson as remark-

ably slight, and having but one handle, which the ploughman holds in one hand and carries a long stick in the other (Richardson, ii. 197).

The Syrian plough is so light that a man of moderate strength can carry it with one hand (Russell, i. 73). Although Dr. Bowring says it is drawn by bullocks, we are more disposed to rest on the concurrent testimony of Dr. Russell, Volney, and others, who affirm that it is drawn seldom by oxen, but by cows and asses (Volney, ii. 273; Russell, i. 73. 'By one or two small cows, sometimes by a single ass.'). The ploughshare is a piece of iron, broad but not large, which tips the end of the staff. This appears (from the shape) to have been the case in some of the Egyptian specimens, although M. Costaz could find nothing in the *colouring* of those parts to confirm the conclusion. The resemblance which a portable staff, thus tipped with iron, offers to some of the weapons of ancient warfare will be obvious to the reader, as well as the little trouble with which (as appears from this text) it might be turned into a formidable warlike weapon, and, as Joel intimates (iii. 10), restored afterwards to its original use.

Sir C. Fellowes, in his work on Asia Minor, gives a representation (which we have caused to be copied) of the plough used in that quarter (10). It is manifestly the same as the Syrian plough to which the statements just given refer. It clearly shews the resemblance to the early Egyptian plough, and even to the primitive hoe. 'The plough, says Fellowes, 'each portion of which is still called by the ancient Greek names, is very simple, and seems suited only to the light soil which prevails here. It is held by one hand only. The shape of the share varies, and the plough is used frequently without any. It is drawn by two oxen, yoked from the pole, and guided by a long reed, or thin stick, which has a spade or scraper at the end for cleaning the share.

From the instances adduced from Egyptian antiquities, as well as from the evidence as to the slight construction of the Syrian plough, it appears that the ploughman was under the necessity of guiding it with great care, bending over it, and loading it as far as possible with his own weight, as otherwise the share would glide over the surface, making scarcely any incision; and the two important objects of making his furrow straight, and of pressing the plough into the ground, requiring that careful and incessant attention to which our Saviour alludes in the awful declaration, 'No man having put his hand to the



10.

1. THE PLOUGH. 2. THE POLE. 3. THE SHARE (various). 4. THE HANDLE, OR PLOUGH-TAIL. 5. YOKES.

plough and looking back, is fit for the kingdom of God.' (Luke ix. 62). As to the *pressure* required from the husbandman in the ancient ploughs, it is well to direct the attention of the reader to the curious circumstance that in the second of our engravings there is a man who follows the plough, ready to load it as occasion may require with a heavy weight which he bears in his hand.

The use of the goad does not appear in the Egyptian sculptures, although it was in use in Palestine as early as the times of the Judges, as explained under Judg. iii. 31. This implement enables one man to execute every necessary operation; for with one hand he guides and presses down the plough, while with the sharp end of the goad, which he holds in the other, he is able to spur the oxen, and, with its spaded heel, to clear the earth from the ploughshare (Buckingham's *Palestine*, i. 91; Elliot, ii. 267). The act of refractory oxen in resisting and kicking the goad, supplied a proverbial expression, which is strikingly used in the narrative of St. Paul's conversion (Acts ix. 5). It is seen, by comparing the Egyptian examples, that for want of this accommodation, the beam of the plough was either made so short that the labourer could reach his cattle with a whip, or that the services of a man or boy were necessary when the length of the beam increased the distance between the ploughman and the oxen. The furrows traced by the Syrian plough, although extremely shallow, and of great length, are so extremely straight, that one would imagine they must have used a line in tracing them (Russell, i. 75). To the length of the furrows, an allusion has been indicated (Psalm cxxix.); and the history of Jonathan's exploit at Michmash contains an expression (1 Sam. xiv. 14) which probably may be interpreted to refer to the ancient use of the plough in measuring land.

After the ploughing the husbandman had to break the clods in clayey soils, and to level the surface. This is the operation mentioned in the present text and in Isa. xxviii. 24, and it appears to have been performed by the hoe, as was anciently and is now generally the case in Egypt and Syria. In the neighbourhood of Cairo, in the former country, it is, however, usual to employ a roller armed with iron pins, to break the clods (Wilkinson's *Topog. of Thebes*, 215).

It has already been observed that ploughing does not commence until after the earth has been softened by the first rains of autumn: and the frost is seldom severe enough to prevent the ploughing at all times during the winter.

12. '*Till he come and rain.*'—This and other allusions regarding rain in connection with agricultural operations, may perhaps receive some illustration from the fact, that when the 'former' or autumnal rains begin to fall, there are commonly two or three days of heavy rain, after which the weather clears up for twenty or thirty days, when the rains return and continue at intervals during the winter. The present inhabitants of the land never think of ploughing or sowing till these rains have commenced; for till then the ground is so parched and hard from the long drought of summer, that to sow before the rain would be to throw away the seed, even if ploughing with their slight plough were till then practicable.

CHAPTER XI.

1 *The ingratitude of Israel unto God for his benefits.*
5 *Their judgment.* 8 *God's mercy toward them.*

WHEN Israel *was* a child, then I loved him, and [1]called my son out of Egypt.

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that [2]take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, [3]none at all would exalt *him*.

8 ¶ How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [4]Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 ¶ Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful [5]with the saints.

[1] Matt. 2. 15. [2] Heb. *lift up.* [3] Heb. *together they exalted not.* [4] Gen. 19. 24. Amos 4. 11. [5] Or, *with the most holy.*

Verse 2. '*Graven images.*'—The terms 'graven image' and 'molten image' do not accurately express the significance of the original words. The so-called 'graven image' was not, as Horsley in his note here well discriminates, a thing wrought in metal by the tool of the workman we should now call an engraver; nor was the molten image an image made of metal, or any other substance melted and shaped in a mould. In fact, the graven image and the molten image are the same thing under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or sometimes perhaps of an inferior metal; and in this finished state it was called a graven image (*i. e.* a carved image), in reference to the inner solid figure of wood, and a molten (*i. e.* an overlaid or covered image), in reference to the outer metalline case or covering. Sometimes both epithets are applied to it at once. 'I will cut off the graven and molten image' (Nahum i. 14). Again, 'What profiteth the graven and molten image?' (Hab. ii. 18). The English word *molten* conveys a notion of melting or fusion. But this is not the case with the Hebrew word for which it is given. The Hebrew signifies, generally, to overspread or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance, in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case that we find a founder employed to make a graven image (Judg. xvii. 3), and that we read in Isaiah xl. 19 of a workman *that melteth a graven image;* and in another place (chap. xliv.) we find the question, 'Who hath molten a graven image?' In these two passages the words should be 'overlayeth,' and 'overlaid.'

4. '*I drew them with cords of a man, with bands of love.*'—That is, they were drawn by such ties of reason and affection as those by which man acts upon and induces his children and fellow men; as contrasted with those bands of force and compulsion by which he constrains the brute creatures subject to him, but to whose reason and affection he can make no appeal. It is observable that it is still a popular expression in the East to describe as 'the cords of love' the ties which bind a child to its parent, or a wife to her husband.

— '*Take off the yoke on their jaws.*'—The yoke was laid upon the neck and shoulders of the labouring animal, not in any way upon the jaws: hence some suppose that here we should understand the word עֹל *ol*, which usually denotes a yoke, rather of a bridle or muzzle, the kind removal of which enabled the animal to refresh himself with food, as the following clause seems to intimate. However, it is very likely that the word rendered 'jaw' is to be understood in a loose sense for the fore part of the animal, and that the yoke is really intended; in which case we may probably understand that it refers to the custom of raising the yoke forward occasionally, to relieve and cool the neck of the labouring ox. Pocock illustrates this view by an extract from Columella, containing a rule of ancient Roman husbandry: 'When they come to a turning, let him thrust the yoke forward, and stop the oxen, that their necks may cool; for they quickly become hot, and, unless thus refreshed, swellings arise, followed by ulcers.' The Targum seems to combine both the interpretations suggested, thus paraphrasing: 'My word was to them as a good husbandman, who lightens the shoulder of oxen, and looses the bridles in their jaws.'

8. '*Admah... Zeboim.*'—These were two of the 'cities of the plain,' which the Lord overthrew, as recorded in Gen. xviii. The names are mentioned with those of Sodom and Gomorrah in Deut. xxix. 23.

11. '*They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria.*'—The allusion seems to be rather to the speed of an alarmed bird—a dove in particular—than to the alarm itself. Hence Horsley renders: 'They shall hurry like the sparrow from Egypt, and like the dove from Assyria.' No doubt many Jews of the ten tribes who had been captives in Assyria, or who had sought refuge in Egypt, returned to their own country, as well as the captives of Judah, after the decree of Cyrus in favour of the nation. And to this the prophet appears to refer.

CHAPTER XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *By former favours he exhorteth to repentance.* 7 *Ephraim's sins provoke God.*

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will [1]punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother [2]by the heel in the womb, and by his strength he [3]had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* [4]Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD *is* his [5]memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* [7]a merchant, the balances of deceit *are* in his hand: he loveth to [8]oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: [9]*in*-all my labours they shall find none iniquity in me [10]that *were* sin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, [11]by the ministry of the prophets.

11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in [12]Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob [13]fled into the country of Syria, and Israel [14]served for a wife, and for a wife he kept *sheep*.

13 [15]And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger [16]most bitterly: therefore shall he leave his [17]blood upon him, and his reproach shall his Lord return unto him.

[1] Heb. *visit upon.* [2] Gen. 25. 26. [3] Heb. *was a prince*, or, *behaved himself princely.* [4] Gen. 32. 24, &c. [5] Gen. 35. 9, 10. [6] Exod. 3. 15. [7] Or, *Canaan.* [8] Or, *deceive.* [9] Or, *all my labours suffice me not: he shall have punishment of iniquity in whom is sin.* [10] Heb. *which.* [11] Heb. *by the hand.* [12] Chap. 4. 15, and 9. 15. [13] Gen. 28. 5. [14] Gen. 29. 20, 28. [15] Exod. 12. 50, 51, and 13. 3. [16] Heb. *with bitternesses.* [17] Heb. *bloods.*

Verse 1. '*Oil is carried into Egypt.*'—When the Hebrews wanted to pay their court to the Egyptians, they could hardly transmit a more acceptable offering than a quantity of the excellent olive oil which their country produced in great abundance and perfection. The difference between Egypt and Palestine in this respect has been already noticed. The present inhabitants of Egypt consume as much oil, perhaps, as any people. It is used not only for lamps, but with food. But as Egypt is not a country of the olive, the Egyptians, although they value highly its oil, are obliged for the most part to content themselves with inferior vegetable oils, less palatable to the taste with food, and burning less brightly and smelling disagreeably in lamps. If this were the case anciently, as no doubt it was, we may find a good reason for the sending of oil to Egypt. It is here evidently regarded as a criminal act; and that criminality is usually supposed to consist in its being offered as a bribe to Pharaoh to induce him to render that assistance which the Hebrews should not have sought. But as much oil was consumed in honour of idols, Harmer ingeniously conjectures that the Jews are considered culpable in sending oil to Egypt, with the knowledge that it would be, and with the intention that it should be, thus employed.

11. '*Their altars are as heaps in the furrows of the fields.*'—This probably means to express the number of the idolatrous altars dispersed over the country, by comparing them to the frequent heaps of stones thrown up by husbandmen on lands cleared for the plough. It has, however, been suggested by some writers, that the passage may rather be understood to describe the ruined condition to which such altars should be reduced.

CHAPTER XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.* 15 *A judgment for rebellion.*

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now [1]they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let [2]the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet [3]I *am* the LORD thy God from the

[1] Heb. *they add to sin.* [2] Or, *the sacrifices of men.* [3] Isa. 43. 11. Chap. 12. 9.

land of Egypt, and thou shalt know no God but me: for *there is* no saviour beside me.

5 I did know thee in the wilderness, in the land of [4]great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the caul of their heart, and there will I devour them like a lion: [5]the wild beast shall tear them.

9 ¶ O Israel, thou hast destroyed thyself; but in me [6]*is* thine help.

10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy [7]judges of whom thou saidst, Give me a king and princes?

11 I gave thee a [7]king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay [8]long in *the place of* the breaking forth of children.

14 I will ransom them from [9]the power of the grave; I will redeem them from death: [10]O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, [11]an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all [12]pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

[4] Heb. *droughts.* [5] Heb. *the beast of the field.* [6] Heb. *in thy help.* [7] 1 Sam. 8. 5, &c., and 15. 23, and 16. 1.
[8] Heb. *a time.* [9] Heb. *the hand.* [10] 1 Cor. 15. 54, 55. [11] Ezek. 19. 12. [12] Heb. *vessels of desire.*

Verse 2. '*Kiss the calves.*'—This has already been mentioned as an act of reverence and worship. We may add here the very apposite instance which Horsley cites from Cicero (*in Verrem*), who mentions a brazen statue of Hercules at Agrigentum, in which the workmanship of the mouth was sensibly worn by the frequent kisses of the worshippers.

3. '*Smoke out of the chimney.*'—The only thing in the East that approaches to a chimney, is a funnel above the fire-place, to conduct the smoke out of the room. A structure rising *above* the roof, for the same purpose and to increase the draught, is not known, nor is the other much in use. There is no evidence for the existence of a chimney in ancient times. It is not clear that even the Romans had any, and none certainly occur at Pompeii or Herculaneum. They employed charred wood, or wood that emitted no smoke, or let the smoke escape at the windows, or at holes made for the purpose. In the present instance, the word rendered 'chimney,' אֲרֻבָּה *arubah*, means any kind of hole or opening, and particularly a window; hence, as Jerome explains, it is here to be understood of a hole or opening of some kind at which the smoke escaped, without saying what kind of hole or opening it might be.

CHAPTER XIV.

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and [1]receive *us* graciously: so will we render the [2]calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall [3]grow as the lily, and [4]cast forth his roots as Lebanon.

6 His branches [5]shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and [6]grow as the vine: the [7]scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say,* What have I to do any more with idols? I have heard *him,* and observed him: I *am* like a green fir tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

[1] Or, *give good.* [2] Heb. 13. 15. [3] Or, *blossom.* [4] Heb. *strike.* [5] Heb. *shall go.* [6] Or, *blossom.* [7] Or, *memorial.*

Verse 5. '*He shall grow as the lily.*'—Dr. Russell, in his *Natural History of Aleppo*, says:—'After the first rains in the autumn, the fields everywhere throw out the autumnal lily daffodil; and the few plants that have stood the summer now grow with fresh vigour.' This lily grows also in the Holy Land, under the same circumstances.

7. '*The wine of Lebanon.*'—Harmer has collected from travellers some distinct notices of the still superior quality of the wine of Lebanon—or at least of one of its wines—and we can ourselves confirm their statements, having had opportunities of comparing it with other wines of the Levant. Rauwolff relates that the patriarch at Canobin gave him some *white* wine in Venice glasses, of which he was tempted to drink a good deal, for it was so pleasant that he never, in all his life, drank any like it. Le Bruyn, when at the same place, says he found there more delicate wines than were to be met with anywhere else in the world. 'They are *red*, of a beautiful colour, and so oily that they adhere to the glass.' After citing the present text, he adds, that there were other wines, not so good, but more abundant. 'As the patriarch had a great esteem for us, he always caused the best to be given to us. I found it so excellent that I did not think I ever tasted any kind of drink more delicious.' La Roque, at the same convent, observes that it would be difficult to find elsewhere more excellent wines than can be there obtained—'Which caused us to think the reputation of the wine of Lebanon, of which the prophet speaks, was well founded. These wines are of two sorts: the most common is the red, and the most exquisite is of the colour of our muscadine wine. They call it "golden wine," on account of its colour.' There is an interesting paper 'on the wine of Mount Lebanon' by the Rev. Eli Smith, Missionary in Syria, in the *Bibliotheca Sacra* for May, 1486.

8. '*Green fir tree.*'—The tree here is designated by the Hebrew name בְּרוֹשׁ *berosh*, of which see the notes on 1 Kings v. 8, Ezek xxvii. 5. The Septuagint here translates ἄρκευθος πυκάζουσα, an umbrageous juniper-tree; but if the conclusions stated in the last of the notes referred to be correct, there is no need to go wide from the English translation 'fir tree;' nor need the mention of fruit in the ensuing clause create any difficulty; for some of the fir trees produce edible roots with the scales of their cones. We may indicate as an instance the *Pinus pinea*, or Stone Pine, whose handsome fruit measures about four inches in length, and about three in diameter; the scales are polygonal, with an umbilicated or depressed crown, and before expansion form a beautiful mosaic pavement. The meat of each nut is as sweet as an almond, and far more wholesome. These cones are occasionally brought to this country, and sold by foreign fruiterers, while the nuts disengaged from their confinement are made to form a part in comfits and other confections. The Portuguese call them *Pinhao*, and cultivate the tree for the sake of the fruit. The leaves are confined in pairs within a membraneous hose or sheath at the base, and are five or six inches long. The male flowers occur in large red clusters at the extremity of the branches, and form an elegant setting off with the verdure around them. These male flowers are accompanied by the fertile cones, so that both conspire to ornament the same branch. The tree attains to a great height when in full prosperity, and illustrates in a striking manner the comparison used by the sacred penman: 'I am like a green fir tree. From me is thy fruit found.' The *Pinus pinea* is, however, not the only fir tree that bears an edible nut; for we have the *Pinus cembra* or the Siberian stone pine, which, among the Tartars and the Swiss, serves for a dessert, and in seasons of plenty for a much-relished article of diet. The leaves are clustered in fives, and the flowers present a most beautiful appearance. The kernel within each nut is about the size of a pea. The tree wears a very showy aspect, delights in marshy situations, and yields a timber that has a finer grain than that of the common deal. One or perhaps both of these trees may be referred to in the verse of the prophet: either of them will justify the comparison, which is all we require. We can easily conceive that they were the subject of cultivation, if not the native products, of the Holy Land, since Palestine comprehends all that is excellent among the trees of Europe, and very many of the choicest kinds found in the more southern regions.



STONE PINE.



CONE OF THE STONE PINE.

J O E L.

THAT the prophet Joel was the son of Pethuel is almost the only certain information that we possess concerning him. That he was of the tribe of Reuben, and a native of the town of Bether, are reports which rest on very doubtful authority; and, at all events, the local allusions in the prophecy seem sufficiently to evince that he discharged his prophetic office in the kingdom of Judah, and in all probability in Jerusalem. This will sufficiently explain his familiar allusions to the temple, the priests, and the ritual ceremonies, without the need of the conjecture which some have offered that he was himself a priest. As to the time in which Joel flourished, opinions have differed greatly. The most probable opinion seems to be that enforced by Credner, Winer, Ewald, and others, who hold that his predictions were delivered in the early days of Joash, that is, B.C. 870-865. This would make him the earliest of all the prophets, and place him at the head of the list which we have given in the introduction to Hosea. This early date is chiefly assigned from the fact that the book contains no allusion to the Assyrian or even to the Syrian invasion, and that the only enemies of Israel of which there is any mention are the Philistines, Edomites, and Egyptians. 'Had he lived after the death of Joash, he could scarcely have omitted to notice the Syrians when speaking of hostile powers, since they not only invaded the land, but took Jerusalem, destroyed the princes, and carried away immense spoil to Damascus. 2 Chron. xxiv. 23, 24. The state of religious affairs as presented to view in this book is altogether in favour of this position. No mention is made of idolatrous practices; while, on the contrary, notwithstanding the guilt which attached to the Jews, on account of which Jehovah brought judgments upon the land, the principles of the theocracy are supposed to be maintained; the priests are represented as being harmoniously occupied in the service of religion; and Jerusalem, the temple, and its worship appear to be in a flourishing condition. Now this was precisely the state of things during the high-priesthood of Jehoiada, through whose influence Joash had been placed upon the throne. 2 Kings xi. 17, 18; xii. 2-16; 2 Chron. xxiv. 4-14.' See Henderson's *Minor Prophets;* and more particularly in the *Einleitung* to Credner's elaborate work *Der Prophet Joel*—a volume of 337 pages on a text of eight pages.

The occasion of the prophecy was an extraordinary plague of locusts of various species, whose ravages were accompanied by an extreme drought which consumed the land. The invasion of the locusts is described in a strain of sublime and animated poetry, under the figure of an invading army. The fidelity of this highly wrought description is evinced by the testimonies of various travellers who have witnessed in the East the ravages of these destructive creatures. This may be seen in our Notes, and more copiously in Mr. Mansord's recent work on the *Locusts of Joel*, and more elaborately in the large *Beilage* (Supplement) *über die Heuschrecken*, which Credner has added to his Commentary, and in which the subject is exhausted.

After describing these judgments, the prophet calls upon his countrymen to repent, and assures them that God is ready to forgive. He then proceeds to foretell the restoration of the land to its former fertility, and declares that Jehovah would still be their God. He then makes that remarkable announcement of the blessings of the Messianic age which was applied by the Apostle Peter to the events which transpired on the day of Pentecost (Acts ii. 16-21), but which scarcely then received their final accomplishment.

With respect to the style of Joel, Lowth regards it as essentially different from that of Hosea; but that the general character of his diction, though of a different kind, is not less poetical. Knobel considers that Joel most resembles Amos in regularity, Nahum in animation, and in both respects Habakkuk; but is surpassed by none of them. De Wette declares that the prophet's discourse is to be praised 'as much on account of its classic language, as for his blooming, rich, and yet finished style, and its regular measured rhythm.' Henderson also pronounces that 'In point of style Joel stands pre-eminent among the Hebrew prophets; he not only possesses a singular degree of purity, but is distinguished by his smoothness and fluency; the animated and rapid character of his rhythmus: the perfect regularity of his parallelisms; and the degree of roundness which he gives to his sentences. In description he is graphic and perspicuous; in arrangement lucid, in imagery original, copious and varied.'

The following are the separate commentaries, etc. upon the prophecies of Joel:—Tuscani *Commentarius in Joelem*, Colon., 1556; Genebrard, *Joel, cum adnotationibus et versione trium Rabbinorum*, Paris, 1563; Schadaei *Synopsis Joelis præcipuorum locorum et rerum*, Argent., 1588; Bunny

Euanratio in Joelem prophetam, Lond., 1588; Matthiæ *Prælectiones in Joelem prophetam*, Basileæ, 1590; Simonidis *Comm. in Joelem prophetam*, Cracov., 1593; Boneri *Paraphrasis prophetæ Joelis, belli Turcici importunitatem, poli gravitatem, soli pravitatem, proponens*, Francof., 1597; Gesneri *Comm. in Joelem*, Viteb., 1614; Ursini *Comm. in Joelem*, Francof., 1641; Stralii *Joelische Wunderzeichen in Erklärung dieses Propheten*, Viteb., 1650; Leusden, *Joel explicatus, etc.*, Ultraj., 1657—this has the Hebrew text and Chaldee paraphrase, with the rabbinical commentaries. Pocock, *Commentary on the prophet Joel*, Oxford, 1695; Hasæi *Prophetia Joelis, analysi et positionibus theologico-philologicis illustrata*, Bremæ, 1697; Schurmann, *Prophetische Schaubühne der göttlichen Gerichte, in Erklärung des Propheten Joel*, Wesel, 1700; Van Toll, *Uitlegginge van den Prophet Joel*, Utrecht, 1700; Zierold, *Der Prophet Joel*, Francf., 1720; Chandler, *A Paraphrase and Critical Commentary on the Prophecy of Joel*, Lond., 1735; Richter, *Liber divinarum revelationum ad Joelem*, Viteb., 1747; Baumgarten, *Auslegung des Propheten Joels*, Halle, 1756; Cramer, *Comm. in Joelem*, Kiel, 1777; Conz, *Dissertatio de Charactere Poetico Joelis cum animadversiones philologico criticis*, Tubing., 1784; Büttneri *Joel, vates olim Hebræus*, Coburg, 1784; Eckermann, *Joel metrisch übersetzt, mit einer neuen Erklärung*, Leipz., 1786; Justi, *Joel, neue übersetzt und eläutert*, Leipz., 1792; Svanborg, *Joel, latine versus et notis philologicis illustratus*, Upsal, 1806; Credner, *Der Prophet Joel, übersetzt und erklärt*, Halle, 1831.

CHAPTER I.

1 *Joel, declaring sundry judgments of God, exhorteth to observe them,* 8 *and to mourn.* 14 *He prescribeth a fast for complaint.*

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [1]That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and [2]barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is [3]dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

14 ¶ [4]Sanctify ye a fast, call a [5]solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

15 Alas for the day! for [6]the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The [7]seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

[1] Heb. *the residue of the palmer-worm.* [2] Heb. laid *my fig tree for a barking.* [3] Or, *ashamed.* [4] Chap. 3. 15.
[5] Or, day of *restraint.* [6] Isa. 13. 6. [7] Heb. *grains.*

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the [a]pastures of the wilderness, and the flame hath burned all the trees of the field.

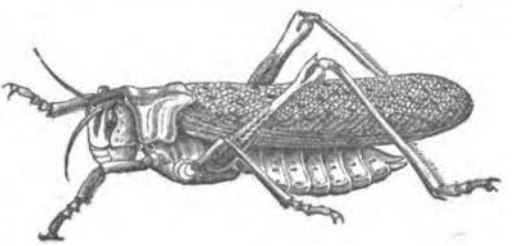
20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

[a] Or, *habitations.*

Verse 4. '*The palmerworm.*'—The Hebrew writers generally agree that the four insects mentioned in this verse are different species of the locust; and this opinion has been supported by Bochart with his usual ability and research. There is, however, a very strong objection to this conclusion in the fact that the three rendered 'palmerworm,' 'cankerworm,' and 'caterpiller,' in our version, were not regarded as locusts by the Seventy, who were likely in this matter to be acquainted with the real meaning of the Hebrew words, and who wrote much earlier than any of those Hebrew writers who consider all the words to denote varieties of the locust. Without therefore pretending to arrive at any positive conclusion on so precarious a subject, we shall regard the three insects in question as different from locusts, for the sake of obtaining a view which shall give us the advantage of being in agreement both with the Septuagint and with the original text, so far as the meaning of the latter can be ascertained.

First, then, as to the 'palmerworm.' The original name is גָּזָם *gazam*, κάμπη of the Septuagint. This seems to be the caterpillar, which was called *eruca* by the Romans, *ab erodendo*, from gnawing, as Isidore remarks. The ancients describe it as a worm which rolls up itself in the leaves of herbs, and especially the vine, including perhaps several species of insect under one name. Plautus, an old Latin poet, speaks of it as a mischievous beast, that rolls itself up in a vine leaf. 'Imitatus nequam bestiam et maleficam involutam in pampino.' It does not fly, like the locust, from plant to plant, or run hither and thither like some other insects, and leave them half eaten, but continues upon the perishing herbage till by its sluggish motion and lazy jaws it has devoured the whole. The ravages made by caterpillars are too familiar to render any expatiation upon them necessary. A reference to the respective meanings of the Hebrew, Latin, and Greek terms makes it probable that the same kind of insect was intended by גָּזָם, κάμπη, and *eruca*. The first is from גָּזַז *gazaz*, to cut or shear; the second from κάμπτω, to bend; and the third from *erodendo*, gnawing—the first and last pointing out to us its mischievous operations, and the second the habit of rolling itself up in a leaf to protect itself against those enemies which are every moment upon the watch to secure it. The Arabic version has *dud*, which seems to be a general denomination for what we call the larva state of an insect, such as, for instance, the caterpillar is in respect of the butterfly, being then in the second grade of its progress towards the perfect or *imago* condition.

—'*Locust.*'—אַרְבֶּה *arbeh*, ἄκρις of the Septuagint and the *jerad* of the Arabic version. The present is the common name for the locust in the Hebrew Scriptures. The locust and its ravages have been slightly alluded to in former notes; and on the present occasion it may not be amiss to glance at the *Gryllus Migratorius* in respect of the order and family to which it belongs, the *Orthoptera* and the *Saltatoria*. All the insects of this order are characterized by having soft or pliant covers, under which the true wings are folded, often with the elegance of a fan. The mouth has its parts very distinct and prominent, especially the mandibles, which are strong and robust, and seem destined for the work of destruction. Some of the grasshoppers apply these jaws with so much pertinacity, that we have seen them suffer their heads to be pulled off rather than quit their hold. When put into a box with beetles, they will fall to work and bite off the horny limbs of their luckless companions with as much address as if they had been shorn off with a pair of scissors. The members of this order generally subsist upon the living vegetable, to which they do incalculable harm



LOCUST.

by their voracious disposition. The female is generally provided with a sword-like appendage, which serves to conduct the eggs to the ground, where they are hatched, and assume the shape of the perfect insect, except in the absence of wings and wing-cases. These insects are provided with a crop or membranous stomach, formed like a bagpipe, and a muscular gizzard, presenting a singular analogy to the gallinaceous fowls, the hen, the partridge, and the dove.

The account we have given of the strength and magnitude of the mandibles possessed by the locust tribe illustrates what is said in a subsequent verse, 'For a nation is come up upon my land, strong, and without number, *whose teeth are the teeth* of a lion, and he hath the cheek teeth of a lioness.' With these destructive weapons the swarm of locusts had stripped the bark off the vine and the fig-tree, and rendered them so white and bare that nothing more was to be found. 'It hath cast it away,' or forsaken it, after having completed the work of devastation.

—'*Cankerworm.*'—The original word יֶלֶק *yelek*, is translated by the Septuagint βροῦχος, *bruchus*. Although translated 'cankerworm' here, it is translated 'caterpiller' in Jer. i. 14. 'Cankerworm' means any kind of worm that preys on fruit, and neither such nor the caterpillar can be intended, because in Isa. iii. 16 the *yelek* is described as devouring and then fleeing away, which also shews that it cannot be, as some imagine, the unfledged locust. In Jer. li. 27 it is described as rough—'the rough *yelek*;' and since the word rendered 'rough' as a name is used elsewhere to denote 'nails' or 'sharp-pointed spikes,' Michaelis and others imagine that it refers to the sharp-pointed feet of some species of chaffer; but Professor Tyschen, with greater probability, refers it to some rough or bristly species of locust, such as the *Gryllus hæmatopus* of Linnæus, whose thighs are ciliated with hairs. Spines and bristles variously disposed belong, however, to other species of grylli; and although, therefore, this may be regarded as the characteristic indicated, it still remains difficult to determine the particular species.

—'*Caterpiller.*'—The word is here כָּסִיל *chasil*, which the Sept. renders by βροῦχος, and the Vulgate *bruchus*. It is the word commonly translated 'caterpiller'

in the Authorized Version. The word from which the Hebrew name is derived signifies 'to consume' or 'devour,' indicating a creature whose voracity is its chief characteristic, and this belongs to all the species of locust. All the ancient interpreters, indeed, concur in referring the word to the locust tribe of insects, but they are not agreed whether it signifies any particular species of locust, or that it is the name for any of those states or transformations through which the locust passes in its progress from the egg to the perfect insect. The Latin fathers usually regard it as the *larva* of the locust, and the Greek as the name of our adult locust. The Latins gave the name of *bruchus* to the young locust before it has wings, called it *attelabus* when it begins to fly, and *locusta* when it is fully able to fly. Yet in Nahum iii. 16 the Latin not less than the Greek are obliged by the original to ascribe flight to the *chasil*, although that quality is denied them by the name which consistency obliges them there as elsewhere to give to the *chasil*. That, therefore, is one of the testing passages which shew that an interpretation which might in most places pass as probable from the indeterminateness of the original, must nevertheless be unfounded. It is clear that the creature, if a locust at all, must be a perfect locust, endued with power of flight. That it was a locust we cannot but understand from the present context, and from the general applicability of that interpretation to all the places in which the name occurs, as well as from the testimony of the Septuagint. We regard the *chasil*, therefore, as a species of locust, but we are unable to collect any intimation to enable us to determine the particular species which may have been intended.

7. '*Barked my fig-tree.*'—This refers to the ravages of the locust, which when the leaves and fruits, the locality on which it rests, are not sufficient to appease the devouring appetite of its inconceivable hosts, does not hesitate to attack the bark, especially of the smaller branches, and of such trees as that of the fig. This does not, that we recollect, often happen, and it is the consummation of the miseries which this dreadful insect inflicts—because it destroys the hope—so far as fruit-trees are concerned, not of one year only but of many years. See the citations in Credner's *Joel*, and in Rosenmüller's *Scholia*—also in his edition of Bochart's *Hierozoicon*. To bark a fruit-tree, and in particular a fig-tree, and thereby destroy its vitality, is in the East regarded as a great enormity if wilfully committed in war or in peace. It is almost never done, under even the highest exasperations of invading warfare.

12. '*The palm tree.*'—The palm tree has been slightly noticed on different occasions, and a representation of its fruit—a cluster of dates—has been given under Ps. cxii. In Exod. xv., we have also given an engraving of a remarkable wild palm growing in Sinai. We now add further pictorial illustrations, with such supplementary observations as the subject seems to require.

The numerous allusions to the palm, particularly in the poetical Scriptures, sufficiently intimate the estimation in



PALM GROVE.

which it was held, not only for the surpassing grace of its form, but on account of its useful properties, for the variety and importance of which it is not exceeded, and perhaps scarcely equalled, by any product of the vegetable kingdom. There are many varieties of the palm family, some of them not very well defined; but there is no doubt that the palm tree known and prized so highly by the Hebrews was the common date palm (*Phœnix dactylifera*); which is therefore that which should engage our principal attention. That the date palm was anciently frequent in Palestine is expressly affirmed by ancient writers—so much was this the case, indeed, that the tree appears to have been made by the Romans a symbol of the Hebrew nation. We thus find it on the medals which commemorate the victories of Vespasian and Titus; while upon a medal of Domitian it is delineated as an emblem of Neapolis or Naplosa, the ancient Shechem, and upon another of Trajan it appears as the symbol of Sepphoris, the metropolis of Galilee. And the palm tree in Judæa does still mournfully typify the desolate condition of the Hebrew people. It was prosperous in their prosperous days, and has become desolate with their desolation. Palestine is not now a country of the palm. Such extensive



DATE PALM (*Phœnix dactylifera*).

plantations and forests of this generous tree as adorn and bless the plain of Egypt, and the borders and oases of the north African and Arabian deserts, are nowhere seen in Judæa. There are some trees in the south and in the plain of Jericho, the ancient 'city of palms;' but at Jerusalem, Shechem, and other places more to the north, two or three palms are rarely seen together; and even these, as their fruit seldom or never comes to maturity, are of no further service than, like the palm tree of Deborah, to shade the dwellings of the inhabitants, and to supply them with branches at their solemn festivals. As it is not our object to enter into any extended botanical account of this tree, we content ourselves with introducing the following very clear description from an interesting statement concerning it in the 'Library of Entertaining Knowledge' (*Vegetable Substances*, i. 353). 'The date palm, though some of the family are more majestic, is still a beautiful tree. The stem of it shoots up, in one cylindrical column, to the height of fifty or sixty feet, without branch or division, and of the same thickness throughout its whole length. When it attains this height, its diameter is from a foot to eighteen inches. From the summit of this majestic trunk, it throws out a magnificent crown of leaves, which are equally graceful in their formation and their arrangement. The main stems of these leaves are from eight to twelve feet long, firm, shining, and tapering; and each embraces at its insertion a considerable part of the trunk. The trunk of the palm is in fact made up of the remains of leaves, the ends of which are prominent just under the crown, but more obliterated towards the root of the tree. The bottoms of these leaves are enveloped in membranous sheaths, or fringed with very tough fibrous matter. These leaves are pinnated, or in the form of feathers, each leaf being composed of a great number of long narrow leaflets, which are alternate, and of a bright lively green. Near the base of the leaf these leaflets are often three feet long; but even then they are not one inch in breadth; neither do they open flat, but remain with a ridge in the middle, like the keel of a boat. When the leaves are young they are twisted together, and matted up with loose fibres, which open and disperse as the leaf expands. The young leaflet is also armed at the extremity with a hard black spine or thorn. They are more stiff and firmer than the leaves of any other tree.'

The fibrous character of the stem, composed of the roots of leaves, renders the trunk useless as timber—indeed it cannot be called timber—but very valuable for other purposes. The character of the wood of palms has lately been an object of attention; and a communication on the subject from Mr. Gardner, residing in Brazil, was read at the meeting of the British Association, in 1837. By making a vertical section of a palm four inches in circumference, Mr. Gardner traced, very plainly, woody fibres proceeding from the base of the leaves to the centre of the stem, at an angle of 18°; they then turned downwards and outwards to within a few lines of the external corticle of the stem, running parallel with its axis; the distance between these two points being about two feet and a half. The fibres were traced quite distinctly up to the centre of the leaf. In answer to questions proposed by Professor Lindley, the author further stated,—1. That the wood of palms was always hard and compact outside, gradually getting softer towards the centre; the fibres of the upper leaves not descending to so great a length as the lower. 2. The wood is much harder at the bottom than at any other part of the stem; the inhabitants of tropical climates using only this part for economical purposes.

It should be observed that the lower leaves of the crown droop and wither every year, and are cut off at the base in such a manner that the stumps left upon the trunk, from the base to the leafy top, give the stem a remarkable appearance, and have the advantage of serving as steps to enable persons to ascend to the summit, which would otherwise be a very difficult enterprise. This ascent is necessary, not only to lop the decayed leaves and to gather the fruit, but to impregnate the fruit-bearing tree. For the date-palm is a dioecious tree, having the male flowers in one plant, and the female, or fruiting ones, in another. The male tree bears no fruit, and that of the female would be abortive without communication from the flowers of the male. This distinction has been known and acted upon from the most ancient times in Africa and the south-west of Asia: and Scott Waring (*Tour to Shiraz*) suggests that it is from the neglect of this that none of the palms of India bear fruit. We notice this chiefly as furnishing a reason, beyond the mere grace of its form, for the name of the date palm, *Tamar*, being used by the Hebrews as a proper name for females; and apparently a very common one, for of the few women whose names occur in Scripture two bear this name, the daughter-in-law of Judah, and the sister of Absalom.

19. '*The fire hath devoured the pastures of the wilderness.*'—This appears to refer to the custom of setting the parched herbage on fire before the autumnal rains; with a further allusion, probably, to the sometimes destructive spread of the conflagration far beyond the intention of those by whom it was kindled.

— '*The flame hath burnt all the trees of the field.*'—Some think that this alludes to the barbarous custom of felling trees by fire, which still prevails among nations which might at the first view seem somewhat too far advanced for a practice so coarse and unskilful. We do not, however, apprehend that the custom existed among the Israelites, or is here alluded to by the prophet. The antecedent clause, which describes the same fire as having destroyed 'the pastures of the wilderness,' clearly intimates that he has in view the occasional ignition of the woods, in a season of drought from the fires accidentally or purposely kindled among the dry herbage. Such fires are not unknown even in less warm latitudes. It is but lately (1847) that the papers recorded the ignition of a pine forest in Prussia, which burned with great fury for more than sixteen days.

CHAPTER II.

1 *He sheweth unto Zion the terribleness of God's judgment.* 12 *He exhorteth to repentance,* 15 *prescribeth a fast,* 18 *and promiseth a blessing thereon.* 21 *He comforteth Zion with present,* 28 *and future blessings.*

BLOW ye the [1]trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years [2]of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the ap-

[1] Or, *cornet.*

[2] Heb. *of generation and generation.*

pearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather [3]blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the [4]sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: [5]the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the [6]day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, [7]turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* [8]gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 [9]Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, [10]sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should [11]rule over them: [12]wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because [13]he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you [14]the former rain [15]moderately, and he [16]will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I [17]will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

[3] Heb. *pot.* [4] Or, *dart.* [5] Isa. 13. 10. Ezek. 32. 7. [6] Jer. 30. 7. Amos 5. 18. Zeph. 1. 15. [7] Jer. 4. 1. [8] Exod. 34. 6. Psal. 86. 5. Jonah 4. 2. [9] Jonah 3. 9. [10] Chap. 1. 14. [11] Or, *use a bye-word against them.* [12] Psal. 42. 10, and 79. 10, and 115. 2. [13] Heb. *he hath magnified to do.* [14] Or, *a teacher of righteousness.* [15] Heb. *according to righteousness.* [16] Lev. 26. 4. Deut. 11. 14. [17] Isa. 44. 3. Acts 2. 17.

31 [18]The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* [19]whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

[18] Chap. 3. 15.

[19] Rom. 10. 13.

Verse 2. '*A day of darkness and of gloominess.*'—In the preceding chapter the prophet describes the locusts as the army of God; and now, pursuing the same metaphor, he describes more particularly their fierceness and speed (*v.* 4), the noise and din of their approach (*v.* 5), the regularity of their march (*v.* 7, 8), their obscuring the light of day by their number and flight (*v.* 2-10), the havock they should occasion (*v.* 3), the places they should invade (*v.* 7, 9), and the consternation and distress which they should bring upon all the inhabitants of the land (*v.* 6). We are forbidden by our limits to give to the various details of this sublime description all the illustration which it might receive, and which our reading and personal observations might enable us to supply. We shall therefore confine ourselves to a very few observations. In the first place, we beg the reader to observe how many points of this description have been unintentionally illustrated and confirmed by Volney, in his account of the ravages of the locusts in Syria. One might almost imagine that he had written to illustrate the prophet. 'Syria, as well as Egypt, Persia, and almost all the south of Asia, is subject to another calamity, no less dreadful (than earthquakes); I mean those *clouds* of locusts so often mentioned by travellers. The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers; the whole earth is covered with them for the space of several leagues. *The noise* they make in browsing on the trees and herbage may be heard to a great distance, and resembles that of an army foraging in secret. The Tahtars themselves are a less destructive enemy than these little animals; one would imagine that *fire had followed their progress.* Wherever their myriads spread, the verdure of the country disappears, as if a covering had been removed; trees and plants, stripped of their leaves, and reduced to their naked boughs and stems, cause the dreary image of winter to succeed, in an instant, to the scenery of spring. When these clouds of locusts take their flight, to surmount any obstacle, or to traverse more rapidly a desert soil, *the heavens may be literally said to be obscured by them.* Happily this calamity is not frequently repeated, for it is the inevitable forerunner of famine and the maladies it occasions.' (*Travels in Egypt and Syria*, i. 283-4.) This is really an admirable condensed commentary on the present description; and as such may be taken in the place of a longer statement, which could do little more than corroborate and amplify its details. We shall therefore only add that some notion may be formed of the point of view in which the Orientals regard these destructive creatures from the meaning which they give to the inscription which they think may be deciphered upon their wings. Some allege the characters to be Chaldaic, and signify 'the scourge of God;' whilst others contend that they form Arabic letters, and read, 'We are the army of the mighty God: we have each ninety and nine eggs; and had we but the hundredth, we would consume the world and all that it contains.'

4. '*The appearance of them is as the appearance of horses,*' etc.—This may perhaps allude rather to their rapidity and force than to their form. We may however state that the first time we saw locusts browsing, with their wings closed, the idea of comparing them to horses arose spontaneously to our minds—as we had not previously met with such a comparison, and did not at the time advert to the present text. The resemblance in the head first struck our attention, and this notion having once arisen, other analogies were found or imagined in its general appearance and action in feeding. We have since found the observation very common. The Italians, indeed, from this resemblance, call the locust *cavaletta*, or little horse. Sir W. Ouseley reports,—'Zakaria Cazvini divides the locusts into two classes, like horsemen and footmen, "mounted and pedestrian;" which will call to the recollection of a biblical reader some passages from Joel and the Apocalypse.' For the latter, he of course refers to Rev. ix. 7. Niebuhr says that he heard from a Bedouin, near Basrah, a particular comparison of the locust to other animals; but as this passage of Scripture (in Revelations) did not occur to him at the time, he thought it a mere fancy of the Arab's, till he heard it repeated at Baghdad. He compared the head of the locust to that of a horse, the breast to that of a lion, the feet to those of a camel, the belly with that of a serpent, the tail with that of a scorpion, and the feelers (if Niebuhr remembered rightly) to the hair of a virgin. Compare this with the passage alluded to.

6. '*All faces shall gather blackness.*'—For the face to be made *white* is in the East used to express all kinds of felicity, prosperity, and favour. For the face to gather *blackness*, means just the reverse, namely that all kinds of calamity, misfortune, and grief may or shall befal the parties concerned. The anecdote of Kumeil, which is related in Ockley's History of the Saracens, illustrates and defines this sense:—'Kumeil, the son of Ziyad, was a man of fine wit. One day Hejage made him come before him, and reproached him, because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, "The Lord *blacken* his face!" that is, fill him with shame and confusion; and wished that his neck was cut off and his blood shed.' Here the illustration ends; but it would be unfair to Kumeil not to spare a few lines more to report how by his happy mother wit he extricated himself from this difficulty and saved his life—though, doubtless, at some expense of the strict truth. He said: 'It is true I did say such words in such a garden, but then I was under a vine arbour, and was looking at a bunch of grapes that was not yet ripe, and I wished it might be turned black soon, that they might be cut off, and be made wine of.'

20. '*His stink shall come up,*' etc.—The figures employed in this verse are derived from the fate which often terminates the career of the locust legions—but which, at the same time, is frequently accompanied with most unpleasant and disastrous effects from the stench attending the decay of such enormous masses of animal matter. The course which the locusts take is very much determined by the direction of the wind. This sometimes drives them into the sea, or, in continuing their onward course over the sea, they alight upon it when weary, and are drowned; and perhaps they do so as much from being unacquainted with the sea and unable to distinguish it from land, as from weariness. But storms, whether on the land or sea, are the chief agents of their destruction: then, falling to the earth, they cover it to a vast extent with their bodies, and fill the rivers; or, if upon the sea, at no great distance from the land, the continued storms, or the common operation of wind and tide, cast up their bodies on the shore, which they line in dense masses, casting an intolerable odour far around, and by which pestilential disorders are necessarily generated. In connection with the whole account, and the humiliation and supplication recommended on the occasion, we have been

much struck by a passage in Alvarez, relating a visitation of locusts in Abyssinia, and the measures taken on the occasion by the Portuguese missionaries. 'The plague of God being come upon us, the priests of the place repaired unto me, beseeching me to give them some remedy to chase them away. To which I answered that I could tell them none other remedy save only to pray devoutly to God, that He would chase them out of the country.' This was done by the Portuguese 'according to their custom, and I commanded those of the town to cry unto God like as we did, saying in their language "*Zio Marina Christos!*" that is, "O Lord God have mercy upon us!" ...It pleased God to hear us sinners; for as we returned homeward, there came so many of them (the locusts) behind us, that it seemed they would break our heads and our shoulders; they struck us so hard,* that they seemed to be blows of stones and of staves; and went from this part towards the sea. The men, women, and children which stayed in the town were gotten up to the roofs of the houses, praising God, because the locusts began to depart and fly before us, and part of them followed after us. In the meanwhile arose a great storm and thunder towards the sea, which came right against them, and lasted three hours, with an exceeding great shower and tempest which filled all the rivers: and when the water ceased, it was a dreadful thing to behold the locusts, which we measured to be above two fathoms high upon the banks of the rivers, and in some rivers there were exceeding great mountains of them, in such wise that on the next morning there was not one of them found alive upon the ground.' *Purchas his Pilgrimes*, p. 1046-7.

Out of numerous other illustrations we can only afford room for another from De Tott, who states that he often saw the shores of the Black Sea, towards the Bosphorus of Thrace, covered with the *dried remains* of locusts, in such multitudes that one could not walk along the strand without sinking half leg deep into a bed of their skinny skeletons. He had opportunities of observing the true cause of this destruction, being witness to their ruin by a storm which overtook them so near the shore that their bodies were cast upon the land while yet entire. This produced so great an infection that it was several days before they could be approached.

* We know no other traveller who has made this observation; but we can vouch for its accuracy, having had occasion to experience the very hard raps which they give in flying against any person or object standing in their way.

CHAPTER III.

1 *God's judgments against the enemies of his people.* 9 *God will be known in his judgment.* 18 *His blessing upon the church.*

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly [1]pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto [2]the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 Proclaim ye this among the Gentiles; [3]Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 [4]Beat your plowshares into swords, and your [5]pruninghooks into spears: let the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither [6]cause thy mighty ones to come down, O Lord.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 [7]Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of [8]decision: for the day of the LORD *is* near in the valley of decision.

15 The [9]sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [10]roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the [11]hope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD

1 Heb. *desirable.* 2 Heb. *the sons of the Grecians.* 3 Heb. *sanctify.* 4 Isa. 2. 4. 5 Or, *scythes.* 6 Or, *the LORD shall bring down.* 7 Rev. 14. 15. 8 Or, *concision, or, threshing.* 9 Chap. 2. 31. 10 Jer. 25. 30. Amos 1. 2. 11 Heb. *place of repair, or, harbour.*

your God dwelling in Zion, my holy mountain: then shall Jerusalem be [12]holy, and there shall no [13]strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall [14]drop down new wine, and the hills shall flow with milk, and all the rivers of Judah [15]shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall [16]dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: [17]for the LORD dwelleth in Zion.

[12] Heb. *holiness.* [13] Rev. 21. 27. [14] Amos 9. 13. [15] Heb. *go.* [16] Or, *abide.* [17] Or, *even I the LORD that dwelleth in Zion.*

Verse 2. '*The valley of Jehoshaphat.*'—The word Jehoshaphat, which gave a name to the famous king of Judah, means 'the Judgment of Jehovah:' and hence a question arises, whether the valley here mentioned is to be understood as taking the word as a proper name, after this king, or should be rendered 'the valley of the Lord's judgment.' On this point interpreters are divided;—as also on—whether a particular valley is definitely indicated, or that the expression is to be figuratively understood. We are very strongly of opinion that the word is *not* to be understood here as a proper name, that no particular valley is pointed out, and, consequently, that the expression is figurative. However, a great weight of authority, Jewish, Christian, and Mohammedan, supports the opposite alternative, and points definitely to the so-called 'valley of Jehoshaphat,' near Jerusalem, as the subject of this reference. Why it got this name, nobody can tell—whether because Jehoshaphat erected some building, did some work, gained some victory, or was buried, in the valley. Possibly the name was imposed on the valley posterior to the time of Joel, from the notion that he referred to the particular valley by this name. We have already mentioned that the valley in question is that to the east of the city, between it and the Mount of Olives, being that through which the Kidron flows, and hence sometimes called the valley of Kidron. Some extend the denomination to the whole length of this valley, while others restrict it to the lower or southern part of it, where its expansion is greatest. It is noticed by most travellers. Sandys thus speaks of it: 'The valley of Jehoshaphat (so called of that good king) from hence extended full north, and then inclineth a little to the west, first presenting (though natural) no other than a large dry ditch to the east of the city, contracted between it and the over-peering hills of the opposite Olivet. It is said to be two miles long; and if it be so, but short ones; where broadest, fruitful; watered by the torrent Kidron, which runneth no longer than fed with showers, losing his intermitted streams in the lake Asphaltis. It was also called the valley of the Kidron, and of the King; where the general judgment shall be, if the Jews or Latins may be believed; who ground their opinions upon the prophecy of Joel: which I will not gainsay, for some of our own divines have of late so laboured to approve it. Of the same opinion are the Mohametans. In the wall above it, there is a window, not far from the golden gate: where they say that Mahomet shall sit while Christ shall execute justice.' Maundrell and other late travellers notice in the place of this window, 'a short end of a pillar jutting out of the wall,' as marking the place which the Moslems suppose Mohammed shall occupy at the day of judgment. This tradition of the Mohammedans is differently reported—some making Mohammed himself the judge, and others as an assessor with Christ, who shall sit enthroned on Olivet to judge the multitudes assembled in the vale below. But the Jerusalem Moslems must have founded this notion on the traditions of the Jews and Christians, as it is not one of the general doctrines of the sect, and is incompatible with what those doctrines teach. We cannot find it in the Koran, in the Book of Traditions, or in Jalal-Addin's *History of the Temple.*

The valley is now for the most part a rocky flat, with a few patches of earth here and there. The western side is formed by the high chalk cliff supporting the city wall, and the opposite side by the declivities of the Mount of Olives and that of Offence. It was evidently a burial-place of the ancient Jews, from the number of old sepulchral remains and excavations which it offers, and which the Jews have had neither the means nor power to execute *since* their own desolation. That it was the cemetery of their fathers, and that they here expect the final judgment to take place, is a sufficient inducement to them to desire to lay their bones in this valley. For this reason many of the more devout Hebrews resort to Jerusalem from all parts of the world, to die there, and to be buried in the valley of Jehoshaphat. For the privilege of interment in this venerated spot, immense prices used not long ago to be often paid to the exacting Turks, and not seldom a grave was stolen in the solitude and darkness of the night. The modern Jews content themselves for the most part with placing Hebrew inscriptions on small upright slabs of marble, or of common limestone, raised after the manner generally in use in the East. Many of these are broken—many fallen; and altogether the scene offers a most desolate and melancholy appearance. 'From the stillness of Jerusalem,' says Chateaubriand, 'whence no smoke arises and no noise proceeds—from the solitude of these hills where no living creature is seen,—from the ruinous state of all the tombs, overthrown, broken, and half open, one might imagine that the trumpet of judgment had already sounded, and that the valley of Jehoshaphat was about to render up its dead' (*Itinerary* ii. 39, seq.). The best descriptions of the valley are in the Travels, etc., of Clarke, Buckingham, Richardson, Robinson, Bartlett, and Olin.

AMOS.

In the first verse, Amos describes himself as of Tekoa, a town in the tribe of Judah (see 2 Sam. xv. 2); but as in ch. vii. we find him prophesying at Bethel, it appears that he went into the land of Israel to deliver his prophecies relating to the ten tribes, if he did not commonly reside there. As on this occasion, when his presence at Bethel is intimated, he is warned by Amaziah, the priest of Bethel, to retire into the land of Judah and prophesy there, this may seem equivalent to telling him to go home again; thus confirming the impression, given by the introductory verse, that he was of the tribe of Judah. From the passage mentioned, however, a contrary inference has been deduced, by Calmet and others, who suppose that he was of Israel, and went to Tekoa when warned to withdraw into Judah by Amaziah, and hence that the first verse describes him as resident at Tekoa, not as being a native of the place; and this notion is supposed to receive confirmation from the almost exclusive reference of the prophecies of Amos to the ten tribes. We have, however, very little hesitation in considering the first explanation the most probable of the two. Some have conjectured that personal relations and circumstances may have drawn the prophet from his native place and kingdom to Bethel; but this is less probable than that he occupied it as the scene of his labours under a Divine command. Eichhorn supposes that the reason of this selection may have been that the appearance of a foreign prophet was much more calculated to excite attention than that of a native, and that such a prophet was much more likely to command respect than one belonging to a kingdom in which impostors and fanatics abounded.

Amos particularly informs us concerning his condition of life. He was a herdsman and shepherd, and a gatherer (or cultivator) of sycamore fruit (ch. i. 1; vii. 14): he was not a prophet, neither a prophet's son (vii. 14), by which we are doubtless to understand that he had not been brought up in those 'schools of the prophets' which appear to have been founded by Samuel (see 1 Sam. x. 5), and the students in which were called 'prophets,' and 'sons of the prophets.' It was not from these colleges, but from the sheepfolds, that the Lord called him to prophesy. We have no other information concerning the life or death of this prophet: but a doubtful tradition, preserved by the pseudo-Epiphanius, states that he was often beaten and buffeted by Amaziah, the priest at Bethel, whose son at last drove a nail into his temples, upon which he was carried, alive, into his own country, where he died, and was buried in the sepulchre of his fathers at Tekoa. The period during which Amos exercised the prophetic office must have been of very short duration, unless he uttered other prophecies which are not recorded. It is said expressly that he prophesied 'in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake.' This, as shewn in the note on ch. i. 1, could not have been later, but may have been considerably earlier than the fifteenth of king Uzziah (B.C. 824), for Jeroboam II. of Israel died in the fifteenth year of Uzziah's reign. Uzziah and Jeroboam were contemporaries during the fourteen years preceding that date, and it is within these years that we must seek the time of this prophecy. At the time that Amos received his commission, the kingdom of Israel had, under Jeroboam, recovered from the disastrous mutilations it had sustained at the hands of Hazael king of Syria, and had attained to a condition of as great prosperity as it had perhaps at any time enjoyed. This was speedily followed by a degree of luxury, licentiousness, and oppression which again provoked the divine displeasure, and Amos was called from the sheepfolds to be the harbinger of coming judgments.

The following is what Bishop Lowth says with respect to the style of Amos:—'Jerome calls Amos "rude in speech, but not in knowledge;" applying to him what St. Paul modestly professes of himself (2 Cor. xi. 6). Many have followed the authority of Jerome in speaking of this prophet, as if he were indeed quite rude, ineloquent, and destitute of all the embellishments of composition. The matter is however far otherwise. Let any person who has candour and perspicuity enough to judge, not from the man, but from his writings, open the volume of his predictions, and I think he will agree with me, that our shepherd "is not a whit behind the very chief of the prophets." He will agree that as in sublimity and magnificence he is almost equal to the greatest, so in splendour of diction and elegance of expression he is scarcely inferior to any. The same celestial Spirit indeed actuated Isaiah and Daniel in the court, and Amos in the sheepfold, constantly selecting such interpreters of the Divine will as were best adapted to the occasion, and sometimes "from the mouth of babes and sucklings perfecting praise:" occasionally employing the natural eloquence of some, and

occasionally making others eloquent.'—The incidental allusions in the writings of this prophet are remarkably numerous and varied. Some refer to natural objects, as in iii. 4, 8; iv. 7, 9; v. 8; vi. 12; ix. 3; some to historical events, as i. 9, 11, 13; ii. 1; iv. 11; v. 26; some to agricultural or pastoral employments or occurrences, as i. 3; ii. 13; iii. 5, 12; iv. 2, 9; v. 19; vii. 1; ix. 9, 13, 15; and some to national institutions and customs, ii. 8; iii. 15; iv. 4; v. 21; vi. 4-6; viii. 5, 10, 14. Some peculiar expressions also occur in this prophet; such as 'cleanness of teeth,' a parallelism to 'want of bread.' The title of 'God of Hosts' is found only in Amos and in the Psalms. We have also 'the high places of Isaac,' vii. 9; 'the house of Isaac,' vii. 16; 'He that createth the wind,' iv. 13.

The following are the separate Commentaries, etc., on the prophet Amos:—Schadaei *Commentarius in Amos*, Argentor., 1588; Gerhardi *Adnotationes posthumæ in Prophetas Amos et Joel*, Jenæ, 1663; Van Toll, *Uitlegginge van den Prophet Amos*, Utrecht, 1705; C. B. Michaelis, *Exercitatio Philologico-Theologico de vaticinio Amosi Prophetæ*, Hal., 1736; Harenbergii *Amos Propheta expositus, interpret. Latina....ampliss. Commentario....illustratus*, etc., Lugd. Bat., 1763; Uhland *Annotationes ad loca quædam Amosi imprimis historica*, Tubing., 1799; Dahl, *Amos neu übersetzt und eläutert*, Götting., 1795; Justi, *Amos neu übersetzt und eläutert*, Leipz., 1799; Vater, *Amos übersetzt und eläutert, mit Beyfügung des Hebraischen Textes, und des Griechischen der Sept., nebst Anmerkungen zu letzterem*, Halle, 1810; Vater, *Oracula Amosi. Textum, et Hebraicum, et Græcum Versionis Alexandrinæ, notis criticis et exegeticis instruxit*, Halæ, 1810; Juynboll, *Disputatio Academica de Amoso*, Lugd. Bat., 1828. [Baur, *Der Prophet Amos, erklärt*, 1847.]

CHAPTER I.

2 Amos sheweth God's judgments upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 and upon Ammon.



THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The LORD will [1]roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 ¶ Thus saith the LORD; For three transgressions of Damascus, [2]and for four, I will not [3]turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from [5]the plain of Aven, and him that holdeth the sceptre from [6]the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For three transgressions of [7]Gaza, and for four, I will not turn away *the punishment* thereof; because they [8]carried away captive the whole captivity, to deliver *them* up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not [9]the brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and [10]did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three

1 Zech. 14. 5. 2 Jer. 25. 30. Joel 3. 16. 3 Or, *yea for four.* 4 Or, *convert it*, or, *let it be quiet*: and so verse 6, &c.
5 Or, *Birkath-ave.* 6 Or, *Beth-eden.* 7 2 Chron. 28. 18. 8 Or, *carried them away with an entire captivity.*
9 Heb. *the covenant of brethren.* 10 Heb. *corrupted his compassions.*

transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have [11]ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

[11] Or, *divided the mountains*.

Verse 1. '*Two years before the earthquake.*'—This earthquake appears to have been a well known and marked event of this period. Many years after, it was referred to by Zechariah (xiv. 5), as a terrible calamity which happened in the time of Uzziah; and Lowth thinks it is also alluded to in Isa. v. 25. The Jewish writers, including Josephus, and after them, many Christian commentators, assign this to an earthquake which they allege to have attended the attempt of this king to burn incense upon the golden altar (2 Chron. xxvi. 16). Josephus says, that on that occasion a great earthquake shook the ground, and a rent was made in the temple, through which the bright rays of the sun shone in upon the king's face, and made apparent the leprosy which was upon him. At the same time, at a place called Eroge, before the city on the west, the mountain was rent, and one half fell and rolled itself four furlongs, stopping at the foot of the east mountains, so that the road and the royal gardens were spoiled by the obstruction. This is not mentioned in the Scriptural narrative of the event; which does however mention the occurrence of an earthquake in the time of Uzziah. It is possible that the real earthquake was such, substantially, as Josephus describes, but that he erroneously connects it with the sacrilege of Uzziah. It is perfectly clear that the earthquake mentioned by Amos must have been earlier than the latter transaction; for this prophecy, 'two years before the earthquake,' was delivered in the lifetime of Jeroboam II., king of Israel. This king died in the fifteenth of Uzziah, and consequently the earthquake could *not have been later* than the seventeenth of the same reign, and may have been considerably sooner. But Uzziah reigned in all fifty-two years, and his sacrilegious attempt was made toward the end of his reign, as appears from the circumstance that, then becoming a leper, the regency was assumed by his son; and as this son was but twenty-five years old at the demise of his father (2 Chron. xxvii. 1), he was so far from being in a condition to act as regent at the *latest* date assignable to the earthquake of Amos, that he was not born till ten years later. It is therefore quite evident that the earthquake mentioned in Scripture, and the sacrilege of Uzziah, are events between which there was an interval of many years.

In the editor's *Pictorial History of Palestine*, i. 86-94, there is a full statement respecting earthquakes in Palestine, from which the following particulars are abridged:—It appears that Palestine is very liable to be visited by earthquakes; the Scriptures abound in allusions to them and in figures drawn from them; and history, from very ancient times down to our own day, bears repeated testimony to the devastation they have occasioned. There are, however, only two earthquakes expressly named in Scripture. The first is that mentioned in the present text, which was of such serious importance as to suggest a sort of date for circumstances as having occurred so long before or after the earthquake. With reference to the same earthquake, another prophet reminds the people how they 'fled before the earthquake, in the days of Uzziah, king of Judah' (Zech. xiv. 5). Josephus, as we have seen, connects with this earthquake a sort of landslip, or rather hill-slip; and it seems, indeed, that such slips of the land do not unusually attend earthquake shocks in this region. That such incidents were things of familiar knowledge to the Jewish people, appears from the allusions of the Psalmist, when he speaks of the 'mountains being carried into the midst of the sea' (Ps. xlvi. 2); of their 'skipping like rams, and the little hills like lambs' (Ps. cxiv. 4, 6); and also of the Prophet, when he declares that 'the earth shall reel to and fro like a drunkard, and be *removed like a cottage*' (Isa. xxiv. 20). Hence also the same resort, in the sublime imagery of the sacred prophets and poets, to figures recognizable by the people to whom they spoke, leads them to describe the earth as shaken by the Lord in his anger, as terrified by his indignation, and as trembling at his presence (as in Ps. civ. 11, 32; xc. 9; 1 Chron. xvi. 30; Jer. x. 12; li. 15; 1 Kings ii. 8, etc.). The other instance mentioned in the Scriptures, is that of the extraordinary quaking of the earth and rending of the rocks which attended the crucifixion of our Lord (Matt. xxvii. 57).

Our information concerning the earthquakes which have been experienced in Palestine is considerably defective. But how unusually frequent and destructive they have been in Syria generally, as well as in Asia Minor, the reader of history needs not be told; and although we may suspect that Palestine, in particular, could not be insensible to those great and terrible earthquakes which have so repeatedly overthrown Antioch and the other cities of Syria, we dare not, in the absence of the positive information which there is no means of obtaining, insist upon this; but confine our notice to those cases by which the Holy Land *is known* to have been more or less affected. It seems that the coast of Syria is more subject to earthquakes than any part of the country (Volney, i. 282); the more elevated parts being comparatively exempt from their visitation (Guill. Tyre. in *Gesta Dei per Francos*, l. xx. c. 19); and from this, perhaps, proceeds the comparative exemption of Jerusalem—the situation of which is very elevated—from this calamity. The Psalmist is supposed to refer to this in Ps. xlvi. 2-5. Dr. Shaw observed in Barbary that earthquakes occurred generally at the end of summer or autumn, a day or two after great rains. Volney cites this as entirely applicable to Syria also. What Dr. Russell says on the subject of earthquakes, applies in particular to Aleppo; yet, from several slight intimations in histories and travels, we conclude it may also be applicable to those parts of Palestine which are most subject to earthquakes. He says:—'There are few years that earthquakes are not felt at Aleppo; but being in general slight, and so long a time having elapsed since the city has suffered much from them, the dread they occasion is only momentary, unless the public happen to be alarmed by exaggerated accounts of what may, at the same time, have befallen other towns of Syria; and then, indeed, the return of such slight shocks, as would otherwise have passed unregarded, spread universal terror. When the shocks happen in the daytime, they often are not felt by persons walking in the streets, or in the crowded bazaars; but in the silence of the night they are often dreadful, and make an awful impression on persons roused from sleep' (*Nat. Hist. of Aleppo*, i. 72, 73).

The principal earthquakes which history records to have visited the Holy Land, are the following:—In the thirty-first year before Christ, and in the seventh year of the reign of Herod the Great, the whole land of Judæa was shaken by such an earthquake as had never before been experienced. Many thousand people were buried under the ruins of their houses, and the cattle were destroyed in vast numbers.

How far Palestine was affected by the dreadful earth-

quakes which visited most of the provinces of the eastern empire in the years 365, 394, and 396, we are not informed very precisely: we know, however, that the shock of the former, on the morning of the twenty-first day of July, overthrew several cities in Palestine, although its effects were the most ruinous in the island of Crete. It appears also, incidentally, in the accounts which are left, that many cities of Palestine had been subverted by preceding earthquakes, of which no historical notices remain. From comparing the notices which we have collected, we find data for concluding that Palestine is never free from the effects of earthquakes, which are, *at the same time*, felt in Syria and in Egypt. We have, therefore, no doubt that the country suffered from the violent earthquakes which in 447 overturned many towers and stately buildings in Constantinople, Antioch, and Alexandria; and which in different parts of the eastern empire laid many cities in the dust (Ammian. Marcell. xxvi. 10; Hier. *Chron.* 258; Macrob. *Chron.*; Ambros. *De Diversit.* iii. 116; August. *De Urb. Rom. Excid.* c. vi. p. 322; see also Gibbon, ch. xxvi.).

We may well conclude that Palestine shared in the calamities which were caused, in the East, by some of the numerous earthquakes which distinguished the reign of Justinian. As, however, we have no positive information to adduce, we shall only note the probability, suggested by *ascertained* facts, that this country felt at least the remoter vibrations of the earthquakes which ruined Antioch, which tore a mountain from Libanus and cast it into the sea, and by which the coast of Phœnicia was ravaged and Beirut (Berytus) destroyed (Gibbon, ch. xliii.).

In the year 748 the emperor Constantine Copronymus was warring with the Saracens in Syria and Palestine, when he was diverted from following up some advantages he had gained by the frequent earthquakes which occurred in those provinces at that time, and by which many cities in them were swallowed up and others ruined; while some, if Nicephorus may be credited, were removed, without any considerable damage, six miles and upwards from their former sites (Niceph. Theoph. *ad ann. Const.* 6). The Armenian historian, Abulfaragi, records several earthquakes by which Syria was visited in those ages. That country suffered largely from the earthquake which convulsed the south-west of Asia in the month Shaaban (December), A.H. 242 (A.D. 846). Very terrible earthquakes were felt in Syria in the month Rajam (August), A.H. 552 (A.D. 1157), by which large numbers of people were destroyed, and many towns and districts devastated, particularly those of Emesa, Hamah, Shizur, Caphar, Tab (Tabariah?), Moarrah, Apamea, Homs, Arka, Ladikiah, Tripoli, and Antioch. During another earthquake, in A.D. 1034, the earth opened in many parts of Syria, and many people were swallowed up. On this occasion even Jerusalem suffered, for parts of the walls were thrown down. Half of Ptolemais, the lighthouse at Askelon, and the higher parts of Gaza, were overthrown. The sea retreated three parasangs, and many people who were employed in collecting the fish left upon the strand were swallowed up by the sudden return of the waters (*Hist. Dynast.* Ed. Pocock, Oxon. 1663, pp. 170, 392; *Chron. Syriacum*, Lips. 1789, p. 228).

Our next accounts of earthquakes in Syria are from the Crusaders. William of Tyre gives a very lively account of the terrible earthquake which ravaged Syria and the east in the year 1170. He says this earthquake was felt to the ends of the earth, by which we may understand that it was more than usually extensive in its effects. Indeed, he says that the shocks were so violent, that nothing like this convulsion had ever been read of in ancient histories or was within the experience of any living man. The strongest and most ancient cities were overthrown to their foundations, and the inhabitants buried in their ruins. Nothing was anywhere heard but lamentable cries, nothing seen but funereal sights and tears. Among the cities overthrown were some of the largest and noblest of Syria and Phœnicia. On the coast, the cities of Jebail, Ladikiah, and Tripoli, were destroyed, and the strong and lofty towers of Tyre were cast down; and inland the cities of Aleppo, Cæsarea, Hamah, Emesa, and others of less note, with a vast number of castles and fortresses, were overthrown. This indicates a course often taken by the earthquakes which visit this region. Palestine, in the more limited sense, appears to have suffered but little; and the archbishop makes the important observation which we have already adduced, that the more elevated parts of Palestine were exempted from the evils which this earthquake caused (*Historia Belli Sacri*, xx. 19). The first good and clear account of an earthquake in this region is that which the Arabian historian, Abdallatiff, gives of the very terrible one which ravaged Syria and Egypt on the morning of Monday, the 20th of May, 1202. The historian, who was himself in Egypt (Alexandria), says that the first shock was so violent that every one sprung from his bed and poured forth cries to Almighty God. The earthquake lasted a long time, and its shocks were compared to the motion given to a sieve, or to that of a bird as it alternately raises and drops its wings in flight. There were in all three very violent shocks which shook the buildings, broke the roofs and rafters, and threatened with ruin the houses which were in bad condition, and those which were built high, or which stood on elevated situations. There were some fresh shocks towards the middle of the same day, but they were so slight and of such momentary duration, that they were not generally noticed. Egypt had rarely experienced such an earthquake as this. From intelligence which afterwards arrived it appeared that this earthquake had ravaged the whole length and breadth of Syria, where its effects had been far more disastrous than in Egypt. Many places disappeared entirely, without leaving any trace of their existence, and multitudes of men perished. But the historian *knew not that any city in all Syria had suffered less than Jerusalem*, by which only some very slight damage had been sustained. On the coasts the sea rose in an unusual manner, producing much destruction and alarm; and when the waves retired, a great number of vessels and fishes were found high upon the shore. In different places the waters seemed to open, and to gather themselves into great masses, like mountains, with deep valleys between. Tyre, Acre, Bisan (Bethshan), Nabulus, and Safet suffered greatly; and Damascus, Hamah, and Baalbek sustained some damage.

The great earthquake of 1759 is thus noticed by Volney: 'In our time (in 1759) there happened one which caused the greatest ravages. It is said to have destroyed, in the valley of Baalbek alone, upwards of 20,000 persons, a loss which has never been repaired. For three months the shocks of it terrified the inhabitants so much as to make them abandon their houses, and dwell under tents.' A very full account of this earthquake was furnished by Dr. Patrick Russell, the physician to the British factory at Aleppo in a letter to his brother, Dr. Alexander Russell, by whom it was communicated to the Royal Society, in whose *Transactions* it appears (vol. li. pt. ii. pp. 529-534, 1760). The spring of the year was unusually dry, the summer temperate, and the autumn, although the rains came on in September, might be esteemed much drier than in ordinary years. On the morning of the 10th of June a slight shock of an earthquake was felt at Aleppo, and was, as usual, soon forgotten; and it was not ascertained that this shock had been attended with severe effects in any other place. On the 30th of October, about four in the morning, a pretty severe shock occurred, which lasted rather more than a minute, but did no damage at Aleppo: and about ten minutes after there was another shock, but the tremulous motion was less violent, and did not continue above fifteen seconds. It had rained a little the preceding evening; and when the earthquake happened, the west wind blew fresh, the sky was cloudy, and it lightened. This earthquake occasioned little sensation at Aleppo, and that little had subsided, when attention was recalled to it by the arrival of intelligence from Damascus that the same shock which had been experienced at Aleppo had been felt there, followed by several others, and that considerable damage had been done. From that time continual accounts

arrived from Tripoli, Sidon, Acre, and the whole coast of Syria, describing the damages which this earthquake had occasioned. These reports excited great alarm among the people, and it soon appeared that the worst of their apprehensions were to be realised. On the 25th of November some smart shocks were felt, and others, fainter, on the 26th and 28th, the weather being for the most part rainy and cloudy. Other places suffered more severely than Aleppo. Antioch had many of its buildings overthrown, and some of its people killed. And from advices afterwards received, it appeared that the earthquake of the 25th had been particularly ruinous. One-third of Damascus was overthrown; and of the people unknown thousands perished in the ruins. The greater part of the survivors fled to the fields, where they remained, alarmed by the slightest shocks, and deterred by them from re-entering the city to attempt the relief of such persons as might yet be saved by clearing away the rubbish. Tripoli suffered much. Three minars and many houses were thrown down, while the walls of many more were rent. The resident Franks and many of the natives took refuge in the open fields. At Sidon great part of the Franks' khan was overthrown, and some of the Europeans narrowly escaped with their lives. Acre and Ladikiah suffered little besides rents in some of the walls; but Safet, 'the city set on a hill,' was totally destroyed, and the greater part of the inhabitants perished.

Syria was visited by a most terrible earthquake in the year 1822. On the 13th of August, about nine o'clock in the evening, Aleppo, the third city of the Ottoman empire, was, in one instant, overthrown to its foundations, and thousands of its inhabitants buried in the ruins. Antioch, Ladakiah, and many other towns and villages in the pashalic of Aleppo, were also destroyed. The effects of this convulsion appear to have been scarcely felt in Palestine, and we shall, therefore, pass on to the recent and very terrible visitation which brought in the new year of 1837.

Accounts of this earthquake have been furnished by Mr. Moore, the consul-general at Beirut; by the Rev. Mr. Thompson, an American missionary; and by Mr. Calman, a converted Jew. The two last named gentlemen being then at Beirut, immediately entered the Holy Land with the British agent at Sidon, and visited the neighbourhood of the Lake of Tiberias, where the devastation had been greatest, with the view of offering all the assistance in their power to the sufferers. Palestine, and, in particular, the neighbourhood of the Lake of Tiberias, appears to have been the very centre of this mighty concussion, which was felt even to the mountains of Sinai. The violence of the shock, however, spent itself about half-way between Beirut and Jerusalem; or, in other words, the marks of devastation increased as the traveller approached the districts of Safet and Tiberias, and decreased in receding from them—Upper Galilee being the principal scene of ruin. The travellers, who proceeded to visit the scene of desolation from Beirut, found that the farther they advanced to the south-east, to a certain point, the more violent the shock had been, and the more terrible its effects. In nearly all the places which they passed, where the earthquake was felt, nothing had been left behind but destruction, desolation, and human suffering. At Safet, which stood on the steep declivity of a mountain, the houses were two stories high, and the roofs of the lower streets formed part of the roadway for the inhabitants of the upper. There were no fewer than twenty such streets, and, when the earthquake brought down the buildings, the lower streets received, of course, the rubbish of those above; and the lower the streets were the greater the quantity of rubbish they received. There were, therefore, some streets and houses where the accumulation of rubbish was enormous, and the depth from the lower apartments to the top of the ruins quite incredible, so that no voice could have penetrated half its thickness.

The recurrence of the earthquake, which was a daily visitor after the first shock, and sometimes very violent, was a great addition to the misery of the people. One of the shocks, on the afternoon of the 18th, was so violent at Safet, that many parts of the ruins which had stood were shaken down. The rattling noise of the stones, and the cries of those who were digging in search of their friends, brought renewed consternation to every heart; and the dust raised by the new overthrow led those who were higher up to believe that smoke was issuing from the ground, and that fire would finally follow, and consume them and their tents. A similar shock had taken place on the previous Monday evening. These frightful visitations were not confined to the two cities above spoken of. Throughout the adjacent country, as far as Sidon, the inhabitants were in such apprehension of danger from the same source, that nearly all abandoned their shattered houses, and fled for their lives into caves and holes of the rocks, or, if they could afford it, erected booths. There was scarcely a cave on the way from Safet to Tabereah (Tiberias) in which there were not people; which reminded one of Lot, on his flight from Sodom, choosing a cave for his abode (Gen. xix. 30). A great part of the city of Tyre having been entirely destroyed, and the remaining houses so injured as to be unsafe, its inhabitants, without exception, withdrew from their homes, and remained on the beach, some in tents, and some in their large boats, which they have drawn on shore, and covered with canvass. The neighbourhood of Gish, Safet, and Tiberias exhibited other marks of the violence of the shock, besides the complete overthrow of those places, in the rents, of various dimensions, traversing the rocks. On a declivity in the neighbourhood of Gish there was a rent in the solid rock upwards of sixty feet in length, from a foot to a foot and a half in breadth, and whose depth has not been sounded. In some places even isolated rocks were rent. The people of Safet and Tiberias stated that the motion of the earthquake there was felt to be perpendicular, not horizontal; so that it shook every stone from the foundation out of its place. The shock was attended with great noise. On the north side of Tiberias numberless hot-springs burst out during the earthquake, and continued for a short time discharging torrents of hot mineral water, which made the lake swell to a most unusual height. Beyond Jordan, in the district of Bashan, vollies of fire were shot out of the ground to such an height, that those who saw it in its descent were led to believe that it came down from heaven. It appears that the Lake of Tiberias experienced a violent concussion during the whole time the earthquake lasted; and that its waters rose, and swept away many of the inhabitants of Tabereah. On this, as on other occasions, Jerusalem escaped with comparative impunity, and was but slightly affected; but Mr. Calman mentions that the minars on the Mount of Olives were shaken down by the earthquake.

Considering by how many such convulsions as these this land has been desolated, causing the utter extinction of numerous towns and villages, no one can wonder at the difficulty which is felt in ascertaining the old sites mentioned in the Scriptures; but surprise may rather be experienced at the very considerable number which have been identified.

3. '*For three transgressions....and for four.*'—Houbigant renders this frequent expression by,—'After three transgressions of Damascus, I will not bear that which was the fourth; because,' etc. This certainly produces a clear meaning; but it seems better to understand the phrase as a colloquial expression of plurality, equivalent to 'many.' The meaning would therefore be correctly conveyed by translating, 'For the repeated transgressions of Damascus,' &c. A similar form of expression occurs in the Greek and Latin poets; as in Homer (*Odyss.* v. 306), repeated by Virgil (*Æn.* i. 98), where he makes Æneas exclaim—

——'*O terque quaterque beati!*'
O thrice and four times happy!

5. '*I will break also the bar of Damascus.*'—Here we have the singular '*bar*' for the plural 'bars'—meaning the gates and fortifications of Damascus. Hewlett, in illustration, aptly notices that one of the city gates of London is still called 'Temple-*bar*;' another entrance was called 'Holborn-*bars*;' and a third, 'Smithfield-*bars*.'

CHAPTER II.

1 *God's wrath against Moab,* 4 *Judah,* 6 *and Israel.* 9 *God complaineth of their unthankfulness.*

THUS saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he [1]burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [2]they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* [3]maid, to profane my holy name:

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of [4]the condemned *in* the house of their god.

9 ¶ Yet destroyed I the [5]Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also [6]I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, [7]saying, Prophesy not.

13 Behold, [8]I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver [9]himself.

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself.

16 And *he that is* [10]courageous among the mighty shall flee away naked in that day, saith the LORD.

1 2 Kings 3. 27. 2 Chap. 8. 6. 3 Or, *young woman.* 4 Or, *such as have fined,* or, *mulcted.*
5 Num. 21. 24. Deut. 2. 31. Josh. 24. 8. 6 Exod. 12. 51. 7 Chap. 7. 12, 13.
8 Or, *I will press your place, as a cart full of sheaves presseth.* 9 Heb. *his soul,* or, *life.* 10 Heb. *strong of his heart.*

Verse 1. '*He burned the bones of the king of Edom into lime.*'—This does not perhaps mean any more than that the body of the king of Edom was treated with much indignity—burned till the bones became like lime. That the burnt bones were actually made into lime, and used by the king of Moab to plaster his palace, is, however, the interpretation suggested by the Targum and some of the Rabbins. This interpretation seems to be derived from the fact, that the original word (שִׂיד *sid*), rendered *lime,* equally means *plaster.* Bones, when reduced to ashes, contain eighty parts out of one hundred of phosphate of lime; and if the Rabbinical explanation be correct, it might suggest one of the uses to which bones were in those times employed. If bones were used to make plaster, those of animals were doubtless employed for the purpose; and the barbarous act of the king of Moab would, under this view, seem to be, that he insulted the remains of the king of Edom, by burning down his bones for plaster with those of brute animals.

6. '*For a pair of shoes.*'—Rather 'sandals,' a mere sole of skin fastened to the feet by thongs. As they belong to the feet, and are of the most trifling value, they have still, in the parts of the East where they are worn, proverbially the least honour of anything that is worn by man. Hence arises the force of this expression, and also of John the Baptist's declaration that he was not worthy to stoop down and unloose even the sandals of the Messiah. The passage refers to the conduct of corrupt judges in accepting bribes from parties interested in the cause before them, and deciding unjustly in favour of the wealthier suitor. Such practices are still most notoriously common in the East.

7. '*That pant after the dust of the earth on the head of the poor.*'—They who do this are unjust and avaricious magistrates; and the peculiarities of eastern phraseology may suggest that they longed to possess themselves of even the small lands which remained to the poor. This would bear an especial force in a nation of landowners. Some good interpreters are, however, of the opinion expressed by Dr. Henderson:—'The meaning of the prophet is, that the persons whom he describes were so avaricious, that after having robbed others of their property, and reduced them to a state of poverty, they even grudged them the small quantity of dust which they had cast upon their heads in token of mourning.'

8. '*They lay themselves down upon clothes laid to pledge by every altar.*'—It was forbidden by the law to retain the garment of the poor deposited in pledge (Exod. xxii. 6;

Deut. xxiv. 13); but these persons not only did this—which was one abuse—but they added another by repairing in such garments to the temples of their idols, and reclining upon them near their altars, at the unholy feasts which were there celebrated, the participation of which constituted another offence. This last sense seems to be determined by the next clause which describes them as drinking wine, though other senses have been proposed. That these things took place at the idolatrous altar of Bethel, where Amos prophesied, is clear from the Introduction (v. 6), where he declares himself as denouncing the transgressions of Israel. It does not therefore concern any practices in the Lord's own temple at Jerusalem.

—'*The wine of the condemned.*'—This seems to denote that the wine was purchased with the fines unjustly imposed upon those who came before them for justice. So the Septuagint and Chaldee, and it appears to us rightly, although some have supposed that the 'wine of the condemned' denotes the most powerful wine, such as that which was given to those condemned to death or torturous punishments, to raise their spirits and deaden the sense of pain. See the note on Prov. xxxi. 6.

CHAPTER III.

1 *The necessity of God's judgment against Israel.*
9 *The publication of it, with the causes thereof.*

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will [1]punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion [2]cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people [3]not be afraid? shall there be evil in a city, [4]and the LORD hath not done *it*?

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the [5]oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and [6]robbery in their palaces.

11 Therefore thus saith the Lord GOD, An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd [7]taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and [8]in Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall [9]visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

1 Heb. *visit upon.* 2 Heb. *give forth his voice.* 3 Or, *not run together.* 4 Or, *and shall not the LORD do somewhat?*
5 Or, *oppressions.* 6 Or, *spoil.* 7 Heb. *delivereth.* 8 Or, *on the bed's feet.* 9 Or, *punish Israel for.*

Verse 4. '*Will a lion roar in the forest, when he hath no prey?*'—To do so would be to defeat the object of his excursions, by giving the prey he seeks timely warning of his approach. The lion does sometimes roar under circumstances of excitement, as during a thunderstorm, when it has no prey: but this is the exception. It roars usually in the act of springing upon its prey, and also, as if in exultation, over its prey when it has been secured.

12. '*As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear.*'—An explanation of this may be derived from a comparison of Gen. xxxi. 39, with Exod. xxii. 13; from which we learn that when a flock was entrusted to a shepherd or other person, he was expected to make good the loss of any sheep or goat 'torn of beasts,' unless he produced the torn carcase, or part of it, in evidence of the circumstance; and hence, of course, when the flock was attacked by a wild beast, the shepherd was anxious to secure so much of the torn remains as might furnish sufficient proof to the owner that his property had not been improperly disposed of by the shepherd. The long ears of one species of Syrian goats, of which see the note on Gen. xv. 9, will explain the particular importance assigned to the ears in this species of evidence. There is something of a similar test required in Persia of those who have in their hands any of the king's horses. These animals are marked on the near thigh; and when one of them dies, the holder cuts out the piece of skin bearing the mark, with a portion of the flesh adhering to it, and takes it to the proper officer, who then blots the horse from the royal register, after the person who had it has sworn that the animal died a natural death, and not from any want of care. He then stands exonerated, and another horse is given to him. It is said that the officers of the stables are able to discover, by steeping

the piece in water for a few hours, whether the animal died from hunger, hard work, or violence. (Chardin, iii. 372-3. Langles' edition.)

— '*The corner of a bed.*'—The corner has already been noticed as the place of honour in the East. By the word rendered 'bed,' a divan or low sofa, on which the Orientals usually sit, is probably to be understood. See the notes on Deut. iii. 11, and 2 Sam. iv. 5.

15. '*Winter house . . . summer house . . . houses of ivory . . . the great houses.*'—These phrases indicate that the Hebrew princes and grandees must have affected a considerable degree of refinement and luxury in the time of Amos. Of ivory houses we have written under 1 Kings xxii. 39. With respect to winter and summer houses, there were various ancient practices which illustrate this. Thus there was the practice of the ancient kings of Persia, preserved in some measure to the present day, whose dominions affording much variety of climate, they removed their courts with the season—dwelling during winter in the warm plains of the Tigris and Euphrates—and withdrawing from the heats of summer to the comparatively cool mountain air of Media. In like manner the kings of Israel had two royal residences, one at Samaria, and the other at Jezreel, which they seem to have changed with the season: but we do not read that, in the more contracted limits of the kingdom of Judah, and its comparatively uniform climate, the kings ever held their court anywhere but at Jerusalem. Thus when the royal abode was confined to one city, there were either one palace for winter and another for summer, or else, different portions of, or different apartments in, the same palace were occupied in winter and in summer. Some indications of the rules that were followed in arranging such places of separate occupation may be collected from the Roman writers; for among the wealthy nobles of the Roman empire this matter was much studied. Varro (*De Re Rust.*) states that care was taken that the winter apartments should have a western aspect, and that those of summer should look towards the east. Palladius, however, prescribes that the apartments of summer should be exposed to the north, those of winter to the south, and those of spring and autumn to the east. It is curious to observe that the Septuagint translates the first clause by Οἶκον τὸν περίπτερον, 'the house with wings,' or 'winged round;' what was in the mind of the translator here is not very certain. Jerome believes that these 'wings' were for a defence against cold. We incline to think that what the Greek translator had in view was something analogous to those wind towers or chimneys, which are still used in Persia and other parts of Western Asia, with openings in one of the sides (the top being covered) to receive the air, which is then conducted to the apartments below. The opening usually faces the north, and when the air which it arrests is cooler than that in the close rooms of the house, a draught of it is necessarily carried down and affords much refreshment in the heat of summer. As this contrivance has every mark of antiquity about it, there is reason to suppose that it was known to the Hebrews; but whether it is alluded to here or not is another question. If so, one would suppose it applicable rather to the 'summer house' than to that of winter.

CHAPTER IV.

1 *He reproveth Israel for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out at the breaches, every *cow at that which is* before her; and [1]ye shall cast *them* into the palace, saith the LORD.

4 ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after [2]three years:

5 And [3]offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for [4]this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: [5]when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence [6]after the manner of Egypt: your young men have I slain with the sword, [7]and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew [8]Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the [9]wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

[1] Or, *ye shall cast away the things of the palace.* [2] Heb. *three years of days.* [3] Heb. *offer by burning.* [4] Heb. *so ye love.*
[5] Or, *the multitude of your gardens, &c., did the palmer-worm, &c.* [6] Or, *in the way.* [7] Heb. *with the captivity of your horses.*
[8] Gen. 19. 24, 25. [9] Or, *spirit.*

Verse 3. *Ye shall go out at the breaches, every* cow at that which is *before her.*'—In the last clause of eight words, five are in the Auth. Version in italic, or supplied; a very unusual thing, and shewing that some great difficulty was here encountered. The idea of the cow is derived from the apparently necessary connection of the kine mentioned before, as supposed to be indicated by the use of the feminine pronoun—'*before her.*' A more simple view of the text, which, however, is substantially but the old one revived, disposes of all this surplusage, and translates thus: 'Ye shall go out by the breaches (of a wall after the city has been taken), and out by the gates, every one right before her,' that is, going into captivity, and not allowed by the conquerors to turn aside. The Septuagint is equivalent to 'Ye shall be carried away naked, one beside another,' meaning probably that they should be marched out in regular order side by side, as captives.

— '*Ye shall cast them into the palace.*'—Most of the versions read the word rendered 'palace' (הַהַרְמֹונָה *ha-harmonah*) as a proper name, but are not agreed in the reference. The Sept. has 'the mountain of Remmon' (the Hebrew הַר *har* usually means 'mountain'); Theodotion, 'the mountain Mona;' but the Chaldee, Syriac, Jerome, Symmachus, Bochart, Grotius, Michaelis, Struensee, Dathe, Bauer, De Wette, all pronounce for Armenia, into which in fact portions at least of the ten tribes were cast. If the word be really a proper name, we cannot doubt that Armenia is intended; and it must be taken as a proper name, unless we agree with Kimchi, followed by Lee, Gesenius, Winer and Henderson, that the word הַרְמֹון *harmon*, here stands for אַרְמֹון *armon*, which undoubtedly means a palace or citadel; but then to make it intelligible we must take the parties in question to have been cast *away from* the palace, and not *into* it. So Henderson has, 'Ye shall be even thrown out of the palace,' which is equivalent to a restoration of the text as it stood in our bibles before the recension under king James, 'Ye shall cast yourselves out of the palace, saith the Lord.'

6. '*Cleanness of teeth.*'—A proverbial expression to express famine, derived from the general rather than a particular observation, that things remain clean when unused. The famine, if any one in particular be alluded to, may be that mentioned in 2 Kings viii.

7. '*When there were yet three months to the harvest.*'—In general the barley harvest commences in Palestine about the end of April or beginning of May, ten days or a fortnight before the wheat harvest, and by the beginning of June all the corn is usually got in. Three months before the harvest may be therefore reckoned as corresponding to February, which month is generally the most rainy of the year. Large quantities of rain usually fall during the first fortnight of that month in particular. The text therefore expresses that there had been no rain at the time of the year when it is most usual and most abundant.

11. '*I have overthrown some of you, as God overthrew Sodom and Gomorrah.*'—This must allude to some physical calamity, the nature of which cannot be determined, from the absence of historical data and distinct description. Some think it was the earthquake mentioned in i. 1, but this cannot have been the case as the prophecy was delivered two years before that event. The allusion to fire would suggest that some of the cities of Israel had been burned, either by lightning or by the army of the king of Syria.

— '*As a firebrand plucked out of the burning.*'—This is a proverbial expression several times repeated in Scripture, denoting a narrow escape from imminent danger. The same figure, in the same signification, was also employed by the heathen writers.

CHAPTER V.

1 *A lamentation for Israel.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical service.*

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not [1]Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the [2]seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that [3]calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That strengtheneth the [4]spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: [5]ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted [6]pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take [7]a bribe, and they turn aside the poor in the gate *from their right.*

13 Therefore the prudent shall keep silence in that time; for it *is* an evil time.

[1] Chap. 4. 4. [2] Job 9. 9, and 38. 31. [3] Chap. 9. 6. [4] Heb. *spoil.* [5] Zeph. 1. 13. [6] Heb. *vineyards of desire.* [7] Or, *a ransom.*

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 [8]Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 [9]Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ [10]I hate, I despise your feast days, and I will not [11]smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them:* neither will I regard the [12]peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment [13]run down as waters, and righteousness as a mighty stream.

25 [14]Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne [15]the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

8 Psal. 34. 14, and 97. 10. Rom. 12. 9. 9 Isa. 5. 19. Jer. 30. 7. Joel 2. 2, Zeph. 1. 15. 10 Isa. 1. 11. Jer. 6. 20.
11 Or, *smell your holidays.* 12 Or, *thankofferings.* 13 Heb. *roll.* 14 Acts 7. 42. 15 Or, *Siccuth your king.*

Verse 8. '*The seven stars and Orion.*'—כִּימָה וּכְסִיל *Chemah and Chesil;* concerning both of which see the notes on Job xxxviii.

10. '*They hate him that rebuketh in the gate.*'—Some think that this rebuker in the gate is the prophet himself; and we incline to agree with this, although, but for the picture which the prophet himself has given of the corruptions of justice in his time, we should rather suppose that it applied to the magistrates who administered justice in the gate.

16. '*They shall call the husbandman to mourning.*'—We do not feel quite satisfied with any of the reasons we have seen assigned for this call of the husbandman to mourning. It seems to us to signify that the slaughter or mortality should be so great, that even the husbandmen should be unable to pursue the labours of the field, from the constant calls upon them to take part in acts of mourning and of funeral griefs.

— '*Call...such as are skilful of lamentation to wailing.*'—This doubtless alludes to the mourning women, of whom we have already spoken, particularly under Jer. ix. The pictorial illustration which we now introduce affords an interesting practical commentary on the custom. The scene is a Turkish cemetery. The women, at the grave of one lately interred, are professional mourners, as appears by their tambourines, which form the proper instruments and badges of their calling. They could not be introduced so characteristically as among the graves; and their presence there is explained by the fact, that, although the more proper sphere of their vocation is to mourn over the uninterred corpse, and while following it to the tomb, yet they also often accompany the chief female mourner in the daily visits which she pays to the grave during the first seven days of mourning, and sometimes go alone to mourn over the grave when she is absolutely unable to attend.

19. '*As if a man did flee from a lion, and a bear met him.*'—The expression would seem to be proverbial, expressing a succession of calamities, or rather, the doom of avoiding one evil only to fall into another. There are proverbial expressions to this effect in all nations, as 'Incidit in Scyllam, qui vult vitare Charybdim,' and our own less elegant 'Out of the frying-pan into the fire.' In support of the proverbial character of the phrase Bochart (*Hieroz.* ii. 136, seq.) quotes two Arabian anecdotes, one of which begins thus:—'A man, pursued by a lion, took refuge in a tree, in the branches of which a bear had fixed himself, devouring the fruit;' and the other, 'A man, fleeing from a lion, fell into a well, into which the lion went down after him, and there was a bear in the well,' etc.

— '*Leaned his hand on the wall, and a serpent bit him.*'—The smaller serpents in the East delight to harbour in the old walls of houses, and particularly of dark chambers, to which they obtain easy access, as the doors hang loosely, and the windows are often mere wooden lattices without glass. In such situations they will remain and increase, unless extirpated; and their extirpation from such places is the principal vocation of the serpent-charmer, who in some respects answers to the rat-catcher of Europe. It is particularly common to find serpents, and also scorpions, in houses or rooms that have remained for any time unoccupied; and the new occupants are obliged to be careful. Under these circumstances such accidents as that to which the prophet refers are by no means uncommon.

26. '*Ye have borne the tabernacle of your Moloch and Chiun,*' etc.—This is a very difficult verse, the full investigation of which, or even a mere statement of the different views which have been taken of its contents, would take far more room than we can afford, or should consider to be profitably occupied. A few observations, however, as to the nature of the act here condemned, and the time in which it was committed, may not be misapplied; and these happen to be the most important points, as well as the clearest, and those which involve the least discussion.

With respect to the first clause, 'the tabernacle of your Moloch,' it is to be noted that the word rendered 'tabernacle' is סִכּוּת *siccuth,* which most interpreters follow the



MOURNING WOMEN.

Septuagint (σκηνὴ) in rendering 'tent,' or 'tabernacle,' that is, as applied to an idol, or shrine. But several others, of good authority, not being able to satisfy themselves as to the process by which the Septuagint extracts this meaning from the Hebrew word, regard it as the proper name of the idol denoted. Then, again, the words rendered 'your Moloch' may equally mean 'your king,' which is the interpretation necessarily adopted by those who regard the other word as a proper name, and is even taken by some who do not. We have thus three various translations of this clause, as 'the tabernacle (or shrine) of your Moloch;' or 'the tabernacle (or shrine) of your king;' or 'Siccuth your king.' To the last we feel unable to attach much weight, and the balance of credible interpretation seems to us to lie between the first two, and of these two perhaps that of 'your king' is preferable to 'your Moloch;' for although Moloch may be and probably is intended, it is rendered likely that the name is here used appellatively, by the consideration that the same idol is denoted by a proper name in the next clause. For the next clause, 'And Chiun your image,' there are also various interpretations. Some refuse to recognize Chiun (כִּיּוּן) as a proper name, and render it by 'car'—'the car of your idols;' but the general current of recent criticism bears out the old interpretations which the Authorized Version here follows. The Septuagint translator seems to have used a copy which had not כ but ר as the first letter of the word, for he renders it into Ῥαιφάν, *Raiphan*, which is quoted by Stephen in Acts vii. 43 as Ῥεμφάν, *Remphan*. The elder Jewish interpreters, as Aben Ezra and Kimchi, also regard it as a proper name, and recognize the name and the idol as that which the planet still bore in the languages of Arabia and Persia; and in this, modern research into the languages of the East has so far confirmed them, that the identity of Chiun with Saturn is to be regarded as almost a settled thing. But it is also to be borne in mind that Saturn was the idol better known as Moloch in Scripture, so that this clause and the last coincide in their reference to the same idol. We prefer, therefore, to retain Chiun as a proper name; and to apprehend that by 'Chiun of your images' (as more exactly rendered) we are to understand that many copies or smaller images were made like that larger and more important one which was carried about in the shrine. As to 'the star of your god,' this seems merely explanatory, informing us that the figure of the idol was that of a star, confirming the general opinion that Zabianism (or star-worship) was the form of idolatry with which the Israelites became acquainted in the Arabian desert, and against which many of the Mosaical laws are levelled.

It is generally agreed that the act with which the prophet reproaches the Hebrews, consisted in carrying or drawing about, in solemn procession or during a march, the shrine, car, or portable temple, containing the image

of the idol, or some idolatrous symbol, or it might be the tent or tabernacle of the idol god, which was carried from place to place, and pitched for the idol's reception. The interpretation which rejects 'Chiun' as a proper name, would suggest *both* a car for the march of the idol, and a tent for his reception. However, it is supposed that a car, or receptacle of some kind or other, is intended; and nothing can be more probable, as we know that in whatever nation, ancient or modern, the worship or reverence of images is found, it has been and is customary to carry about some principal idols on solemn festival occasions, under a canopy, in cars or chariots, or upon the shoulders of men. How magnificently such affairs are managed by the Hindoos is known to all; and we have introduced a representation of one of their idols' cars, or movable temples, as a suitable illustration of the general practice, but not certainly of the particular form in which that practice may have been followed by the Hebrews. We may also refer to the curious specimens of a Phœnician car of this kind for the goddess Astarte, afforded by the ancient coin which we have engraved under 2 Chron. xv. We also know that not only were the images of idols thus carried about in procession on festival occasions, but that they were sometimes conveyed about in armies with much state and ceremony. That the idolatrous Hebrews had the custom of carrying their idols about is clear from other passages; and it is possible they may have taken it from the Egyptians, among whom it existed in remote time, as attested not only by ancient writers, but from the evidence of existing paintings and sculptures. And this derivation of the practice may seem the more obvious, if we conceive that the circumstance to which the prophet refers occurred during the forty years' wanderings in the desert, when the Hebrews were deeply imbued with the idolatries of Egypt. That it did then occur seems to be very obviously intimated; and is generally allowed, though disputed by some on the ground, chiefly, that so conspicuous an act of idolatry could not have been concealed from Moses, or have been allowed by him. But it is not necessary to contend that they constantly did this during the years of their sojourning: it is enough to suppose that they did so—that they got up idolatrous processions during one or more of those occasions when, in the wilderness, the people turned aside to idols—when abandoning themselves to the worship of the golden calf, or when drawn into the idolatries of Moab and Midian. Another conjecture has been made, which would allow the act in question to have been continuous and secret. This supposes that the 'tabernacle' which was borne by the Hebrews was a small and portable idolatrous symbol, worn about the person, and analogous to the 'silver shrines' of Diana, the manufacture of which brought no small gain to the silversmiths of Ephesus.



CAR OF A HINDOO GOD

CHAPTER VI.

1 The wantonness of Israel, 7 shall be plagued with desolation, 12 and their incorrigibleness.

[1]WOE to them *that* [2]*are* at ease in Zion, and trust in the mountain of Samaria, *which are* named [3] [4]chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that [5]put far away the [6]evil day, and cause the [7]seat of violence to come near;

4 That lie upon beds of ivory, and [8]stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That [9]chant to the sound of the viol, *and* invent to themselves instruments of musick, like David;

6 That drink [10]wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the [11]affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 [12]The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with [13]all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, [14]Hold thy tongue: for [15]we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with [16]breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hamath unto the [17]river of the wilderness.

1 Luke 6. 24. 2 Or, *are secure.* 3 Exod. 19. 5. 4 Or, *first fruits.* 5 Ezek. 12. 27. 6 Chap. 5. 18.
7 Or, *habitation.* 8 Or, *abound with superfluities.* 9 Or, *quaver.* 10 Or, *in bowls of wine.* 11 Heb. *breach.*
12 Jer. 51. 14. 13 Heb. *the fulness thereof.* 14 Chap. 5. 13. 15 Or, *they will not, or, have not.*
16 Or, *droppings.* 17 Or, *valley.*

Verse 4. '*That lie upon beds of ivory.*'—From the description, given in this and the following verses, of the feasts of the Hebrews, it would seem that they had arrived at a somewhat luxurious condition of life in the time of Amos. Such of the usages to which it refers, as have not already been illustrated, we shall hereafter have occasion to notice separately. At present it may suffice to sum up the information it contains:—That the Hebrews reclined at their entertainments upon splendid couches or beds; the guests were anointed with rich ointments or oils; they indulged freely in wine; and were entertained with vocal and instrumental music. All these usages were common in most ancient nations; and nearly all these, and others which may be collected from different passages of Scripture, are still retained in the East. One important exception is the drinking of wine, which is forbidden by the law of Mohammed, and which gives a peculiar character of sobriety, but not dulness, to the most luxurious entertainments of Western Asia, in which the law is not transgressed.

5. '*Chant to the sound of the viol.*'—The word here rendered 'viol' is the same as the נֵבֶל *nabel*, which has already been noticed under Ps. xcii. and cviii.

10. '*He that burneth him.*'—This remarkable passage has been incidentally illustrated under Jer. xxxv. 5, and since then, the illustration of this text has been further anticipated by some intimations which have been given in the note on Ezek. xxxii. 22. It will be seen from these notes that we are disposed to contend that the custom of burning the dead was at one time in use among the Hebrews, though perhaps not commonly in use. We are willing to allow, however, that even at this time, when burning appears to have been regarded as an honourable mode of disposing of the remains even of kings, the practice was more generally resorted to when deaths occurred in great numbers, from plague, war, or other circumstances. The prophet is here describing the effects of pestilence.* And it appears—from the admission of the Rabbins, that fires were kept burning in the valley of Tophet to consume dead carcases, for fear of pestilence—that the Hebrews were not ignorant that the mephitic vapours arising from putrescent bodies were favourable to the rise and spread of pestilence. On the subject of this connection an interesting paper was read by Mr. Urquhart at the meeting of the British Association at Liverpool in 1837, on which occasion Colonel Briggs observed, that the plague was unknown in India, and attributed it to the custom of burning the dead. If the Hebrews burned their dead, when deaths were numerous, as a measure of precaution for preventing the spread of pestilence, they knew more than is known to the present inhabitants of Syria.

13. '*Have we not taken to us horns by our own strength?*'—Horns being the symbol of power and glory, the words mean, 'Have we not raised ourselves in glory and authority by our own strength?'

CHAPTER VII.

1 *The judgments of the grasshoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 7 *By the wall of a plumbline is signified the rejection of Israel.* 10 *Amaziah complaineth of Amos.* 14 *Amos sheweth his calling,* 16 *and Amaziah's judgment.*

THUS hath the Lord GOD shewed unto me; and, behold, he formed [1]grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by [2]whom shall Jacob arise? for he *is* small.

3 The LORD repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's [3]chapel, and it *is* the [4]king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son: but I *was* an herdman, and a gatherer of [5]sycamore fruit:

15 And the LORD took me [6]as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and [7]drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

[1] Or, *green worms.* [2] Or, *who of* (or, *for*) *Jacob shall stand?* [3] Or, *sanctuary.* [4] Heb. *house of the kingdom.* [5] Or, *wild figs.* [6] Heb. *from behind.* [7] Ezek. 21. 2.

Verse 1. '*Grasshoppers.*'—See the note on Nahum iii. 17. — '*The latter growth after the king's mowings.*'—As they make no hay in the East, and do not cut the grass for any use, the word rendered 'mowings' should be more properly 'feedings.' Burder, in illustration, very aptly quotes La Roque, to shew the time of the kings must have been the month of March, or thereabouts. La Roque, writing from the papers of D'Arvieux, says, 'The Arabs turn their horses out to grass in the month of March, when the grass is pretty well grown; they then take care to have their mares covered, and they cut grass at no other time in the whole year any more than hay; they never give them any straw but to heat them, when they have been some time without discovering an inclination to drink; they live wholly upon barley.' The Arab horses are all designed for riding and war; so, there is reason to believe, were those of the kings of Israel; and if the present usages of the Arabs prevailed anciently, they were turned out early in the spring, in the month of March, and at other times were nourished with barley. These things seem to determine the time of the king's feedings to March, or at the shooting up of the latter growth of April.

14. '*Sycamore fruit.*'—The fig-sycamore tree and its fruit have been noticed under 1 Kings x., with an allusion to the present text, illustrating the probable employment of Amos. We now introduce a representation of the fruit, referring to the above note for explanatory particulars.



SYCAMORE FIGS (*Ficus sycomorus*).

CHAPTER VIII.

1 By a basket of summer fruit is shewed the propinquity of Israel's end. 4 Oppression is reproved. 11 A famine of the word threatened.

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple [1]shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth [2]with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the [3]new moon be gone, that we may sell corn? and the sabbath, that we may [4]set forth wheat, making the ephah small, and the shekel great, and [5]falsifying the balances by deceit?

6 That we may buy the poor for [6]silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

[1] Heb. *shall howl.* [2] Heb. *be silent.* [3] Or, *month.* [4] Heb. *open.* [5] Heb. *perverting the balances of deceit.* [6] Chap. 2. 6.

Verse 1. '*A basket of summer fruit.*'—The original indicates a basket braided from twigs or wicker-work. One of



Ancient. [Fruit Baskets.] Modern.

the figures we introduce shews the kind of baskets of fruit pictured in the Egyptian tombs. The other is of the kind now used in the East.

5. '*Making the ephah small, and the shekel great.*'—That is, the sellers gave less than the due measure, but took care that the metal with which they were paid should be of full weight. Or, if we suppose that the payment they received was weighed by themselves, and in their own scales, it is easy to conclude that they falsified the balance to make their payment too great, as they did the ephah to make the measure of corn too small.

9. '*I will cause the sun to go down at noon.*'—Archbishop Usher understands this literally of an eclipse of the sun, which, according to him, happened in the time of Amos, in the year 3215 A.M., on the day of Pentecost, or of another which occurred ten years after at the Feast of Tabernacles, or, finally, of a third which took place the year after that, during the days of the Passover. The fathers, generally, interpret it of the darkness which took place at our Lord's crucifixion. But Jerome, Theodoret, with the general body of modern interpreters, understand that the expression marks simply the consternation of the Israelites at the calamities which at one fell swoop came upon them.

CHAPTER IX.

1 The certainty of the desolation. 11 The restoring of the tabernacle of David.

I SAW the Lord standing upon the altar: and he said, Smite the [1]lintel of the door, that the posts may shake: and [2]cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 [3]Though they dig into hell, thence shall

[1] Or, *chapiter*, or, *knop.* [2] Or, *wound them.* [3] Psal. 139. 8, &c.

mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and [4]I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his [5] [6] [7]stories in the heaven, and hath founded his [8]troop in the earth; he that [9]calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the [10]Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will [11]sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least [12]grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the [13]tabernacle of David that is fallen, and [14]close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, [15]which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that [16]soweth seed; and the mountains shall drop [17] [18]sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

4 Jer. 44. 11. 5 Or, *spheres.* 6 Heb. *ascensions.* 7 Psal. 104. 3. 8 Or, *bundle.* 9 Chap. 5. 8. 10 Jer. 47. 4.
11 Heb. *cause to move.* 12 Heb. *stone.* 13 Acts 15. 16. 14 Heb. *hedge,* or, *wall.* 15 Heb. *upon whom my name is called.*
16 Heb. *draweth forth.* 17 Or, *new wine.* 18 Joel 3. 18.

Verse 3. '*Though they hide themselves in the top of Carmel, I will search and take them out thence.*'—Carmel is even now, and was still more in ancient times, covered with woods and copses—pines and oaks in the upper parts, and laurels and olives below. These, with the numerous caverns which the mountain contains, formed hiding-places so extensive and numerous, that the search of any persons hidden there would be bewildering and all but hopeless. From this fact arises the emphasis of the expressions here employed.

5. '*The flood of Egypt.*'—This is an interesting allusion to the annual overflowing of the Nile, by which the land is poetically represented as being 'drowned.' This inundation has been noticed under Exod. vii. 15.

6. '*Buildeth his stories in the heaven,*' etc.—Harmer collects from Jer. xxii. 13, 14, that the chief and most ornamented apartments in the palace which Jehoiakim set himself to build were upper chambers. He adds, from Russell, 'The chief rooms of the houses of Aleppo at this day are those above; the ground-floor being there chiefly made use of for their horses and servants. Perhaps the prophet Amos referred to this circumstance when he spoke of the heavens as God's chambers, the most noble and splendid apartments of the palace of God, and where his presence is chiefly manifested; and the bundle or collection of its offices, its numerous little mean apartments, the divisions of this earth.' (*Observations,* i. 344.) What is here said of the houses in Aleppo is equally true in other Oriental towns, all the state-rooms and apartments occupied by the family being above ground, while the ground floor is occupied by store-rooms, kitchens, and servants' offices and apartments.

13. '*The plowman shall overtake the reaper,*' etc.—Similar expressions occur in Lev. xxvi. 5, and appear to be used as poetical terms to denote the copiousness and long continuance of the harvest and vintage. Harmer thinks that the expressions involve the intimation that the vintage and harvest should not be gathered in an immature condition, as is now, and probably was then, often necessary from fear of the Arabs and others, who are in the habit of committing ruinous depredations upon the ripened fruits and corn fields. Thus understood, the words of the prophet would express not only abundance, but peace and safety.

— '*The mountains shall drop sweet wine.*'—This is a fine poetical expression, denoting the abundance of the vintages—vineyards being usually planted on the declivities of the hills.

OBADIAH.

THE Scriptures afford us no information whatever concerning Obadiah; and the time in which he lived can only be conjectured from the bearing of his prophecy. The uncertainty concerning the person and history of this prophet has given occasion to a multitude of conjectures, which it is not worth while to repeat, since none of them come to us with the least authority. The opinion most generally entertained by the Jews themselves, that this was the same Obadiah who is so honourably distinguished in the history of Elijah, seems the least probable of any; and some of the more judicious of the Hebrew commentators, as Aben Ezra and Kimchi, candidly confess that the time and history of the prophet are unknown. However, from the matter of the prophecy, which recites the triumph of the Edomites over the desolation of Israel, and their most unbrotherly conduct on that occasion, and proceeds to pronounce their doom, it is generally concluded by modern writers that Obadiah was the contemporary of Jeremiah and Ezekiel, and delivered this prophecy within the interval of the few years which took place between the destruction of Jerusalem by Nebuchadnezzar, and the desolation of Edom by the same prince. The object of the prophecy is substantially the same as that in Jer. xlix. 7–22, and it is observable that the early part of the present book abounds in expressions identical with or similar to those found in that prophecy of Jeremiah; on which account, as well as because Edom has already engaged a considerable share of our attention, no further observations will now be offered. The book is the shortest in the Old Testament, and from its extreme brevity little can be said with respect to its style and composition. An addiction to the interrogative form of address has been indicated as one of the characteristics of Obadiah; and it is perceived that, for the sake of emphasis, he repeats the same thought in a different form. His style has been thought to bear considerable resemblance to the more elevated portions of Jeremiah and Zephaniah. Obadiah has a more considerable number of separate commentaries than the extreme brevity of the book would have led one to expect; or, perhaps, in another view, that brevity accounts for the number, many trying their hands upon so small a book who would not adventure upon the larger prophecies. Regii *Abdias Propheta explanatus Commentariolo*, Cellæ, 1537; Draconitis *Commentariolus in Obadiam et Psalmum cxxxvii.*, Argent., 1538; Castillo *Comment. in Abdiam prophetam*, 1556; Grynæi, *Comm. in Abdiam et Psalmos lxxii. et lxxiv.*, Basilæ, 1584; Leon, *Comment. in Abdiam, etc. Salmanticæ*, 1589; Leuchtii, *Erklärung des Propheten Obadias*, Darmstd., 1606; Reuteri *Comm. in Obadiam*, Trajecti ad Viadr., 1617; Gesneri *Comm. in Obadiam*, Hamb., 1618; Zierlein, *Kurze Erklärung des Propheten Obadia*, Rotenburg, 1620; Marbury, *Commentary on the Prophecy of Obadiah*, Lond., 1639; Ellis, *Comm. in Obadiam prophetam*, Lond., 1641; Leusden, *Obadias Ebraice et Chaldaice*, etc., Ultraj., 1657; Pfeifferi *Comm. in Obadiam .... exhibens vers. Lat. et Examen Comm. Isaac Abarbanelis*, etc., Viteb., 1666; Crocii *Specimen philologicum in prophetam Obadiam, Ebraice, Chaldaice, Syriace, et Arabice, cum Comm. Rabbinorum quorundam*, Bremæ, 1673; Leighi *Comm. in Prophetam Obadiam*, Hafn., 1697; Heupelii *Adnotationes philologicæ in Obadiam*, Argentor., 1699; Outhof, *De Profecy van Obadia*, etc., Groningen, 1700; Zeirolden, *Die Weissagung des Propheten Obadiæ*, etc., Francf., 1719; Schröer, *Der Prophet Obadias aus der Biblischen und Weltlichen Historie erläutert und mit theologischen Anmerkungen*, Breslau, 1766; Huppach, *Versuch einer neuen übersetzung des Propheten Obadias*, Coburg, 1779; Schnurrer, *Dissertatio philologica in Obadiam*, Tubing., 1787; Plum, *Observationes in textum et versiones, maximè Græcas, Obadiae et Habacuci*, Hauniæ, 1796; Holzapfel, *Obadiah, neu übersetzt und erläutert*, Rinteln, 1798; Venema, *Prælectiones in Obadiam*, cum Notis J. H. Verschuirii et J. A. Lotze, in Verschuirii *Opusculis*, Ultraj., 1810; Hendewerk, *Obadiæ prophetæ Oraculum in Idumæos*, etc., Regiomonti, 1836.

1 *The destruction of Edom,* 3 *for their pride,* 10 *and for their wrong unto Jacob.* 17 *The salvation and victory of Jacob.*



THE vision of Obadiah. Thus saith the Lord GOD concerning Edom; [1]We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

4 [2]Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If [3]thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave [4]*some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: [5]the men that were at peace with thee have deceived thee, *and* prevailed against thee; [6]*they that eat* thy bread have laid a wound under thee: *there is* none understanding [7]in him.

8 [8]Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men,* O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* [9]violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers [10]carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But [11]thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have [12]spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their [13]substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have [14]delivered up those of his that did remain in the day of distress.

15 For the day of the LORD *is* near upon all the heathen: [15]as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall [16]swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be [17]deliverance, and [18]there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it.*

19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the

[1] Jer. 49. 14. [2] Jer. 49. 16. [3] Jer. 49. 9. [4] Or, *gleanings.* [5] Heb. *the men of thy peace.*
[6] Heb. the men *of thy bread.* [7] Or, *of it.* [8] Isa. 29. 14. Jer. 49. 7. [9] Gen. 27. 41. Ezek. 35. 5. Amos 1. 11.
[10] Or, *carried away his substance.* [11] Or, *do not behold,* &c. [12] Heb. *magnified thy mouth.* [13] Or, *forces.*
[14] Or, *shut up.* [15] Ezek. 35. 15. [16] Or, *sup up.* [17] Or, *they that escape.* [18] Or, *it shall be holy.*

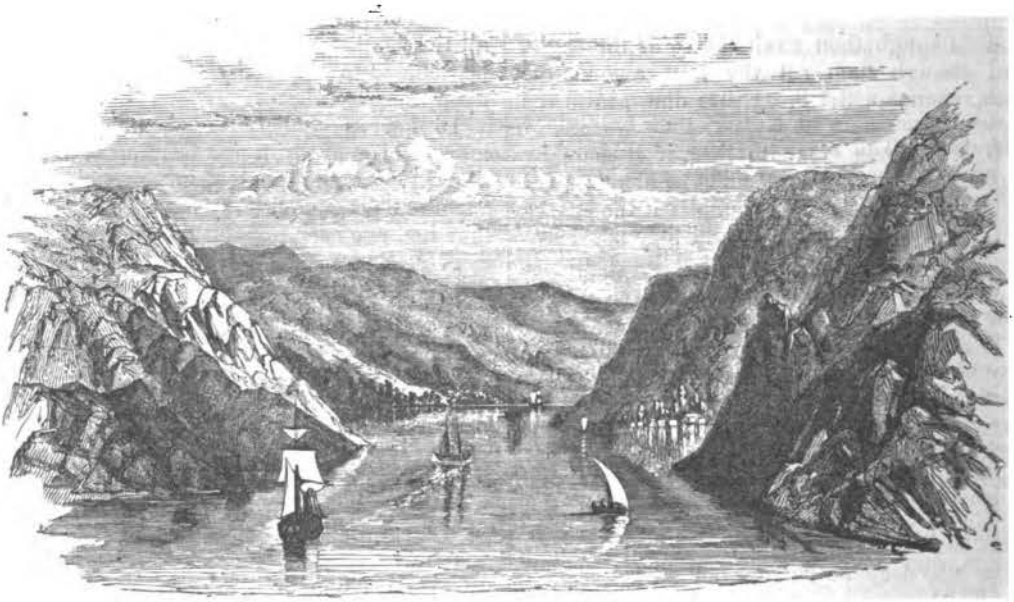
children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, [19]which *is* in Sepharad, shall possess the cities of the south.

21 And [20]saviours shall come up on mount Zion to judge the mount of Esau; and the [21]kingdom shall be the LORD'S.

[19] Or, shall possess *that which is in Sepharad.* [20] 1 Tim. 4. 16. James 5. 20. [21] Luke 1. 33.

Verse 14. '*To cut off those of his that did escape.*'—On the destruction of Jerusalem many Jews endeavoured to escape into Egypt; and, seeing by what strong enmity the Edomites were actuated, it is exceedingly probable that they did not fail to avail themselves of the facilities which their intermediate position offered for cutting off and destroying numbers of these fugitives.

20. '*Sepharad.*'—This seems to be described as a place to which the exiles from Jerusalem should be taken. Most of the Rabbinical writers regard Sepharad as Spain, interpreting the whole passage with reference to their present 'captivity'—as they designate the state of dispersion in which they are now found. Jerome informs us that his Hebrew teacher told him that the Bosphorus was called Sepharad, and that to its borders many of the Jews were sent into exile by Adrian. That the district of Sepharad may be sought somewhere in the region of the Bosphorus, has lately been confirmed by a palæographical discovery. In the celebrated cuneiform containing a list of the tribes of Persia (Niebuhr, tab. 31, lett. i.), after Assyria, Gorydene, Armenia, *Cappadocia*, and before Ionia and Greece, is found the name CPaRaD, as read both by Bournouf and Lassen, and this was recognized also by De Sacy as the Sephar of this text, which has considerably exercised the ingenuity of commentators. It may therefore be regarded as a district of Western Asia Minor, or near to it. See the *Thesaurus* of Gesenius under the word; and Bournouf, *Mém. sur deux Inscr. Cuneif.* p. 147, 1836.



JONAH.

In 2 Kings xiv. 25, there is a notice of this prophet which supplies some information concerning him not to be found in the present book. It states that he was a native of Gath-hepher, a town of Zebulun, in the kingdom of Israel, and in after times a part of Galilee. The remaining information is open to two interpretations. We are told that certain things were done by Jeroboam II., king of Israel, 'according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah.' If this means that this word of the Lord was delivered personally to Jeroboam by Jonah, we then learn that he lived in the reign of that monarch, and was contemporary with the *earliest* of the prophets (Joel, Amos and Hosea) whose writings are exhibited in a collected form. But it may be understood that the word of the Lord by Jonah was a prediction delivered by Jonah in a preceding reign, and fulfilled in that of Jeroboam; in which case, he of course becomes *more ancient than the earliest* of the other prophets whose time can be ascertained. Both explanations have their respective advocates; and we are ourselves disposed to consider that he was earlier, but not considerably earlier, than Amos and Hosea.

We have no authentic information concerning Jonah later than the transaction which the present book records. The probability is that he returned from Nineveh to his own country, and died and was buried there. Such, however, is not the opinion of the people of Mesopotamia; for on one of the mounds which mark the site of ancient Nineveh, a tomb is shewn which is alleged to cover the remains of the prophet. But, on the other hand, another tomb of the same prophet, for which similar claims were made, existed even in the time of Jerome, at a place within the tribe of Zebulun, two miles from Sepphoris on the road to Tiberias, which still retains the name of Gath. Benjamin of Tudela, correspondingly, describes the tomb of Jonah, as on a hill near Sepphoris. It is also noticed by Thevenot, who says that the Turks had built a mosque over the sepulchral cave, and held the spot in such high veneration that they would allow no Christian to approach it. The Moslems indeed, who have a garbled version, in the Koran, of the narrative before us, hold the prophet Jonah in very high consideration. This is perhaps because Mohammed took every occasion to check any disposition which he perceived to speak disparagingly of Jonah, as compared with other prophets, on account of those infirmities of character which his history displays. Thus, in the Book of Traditions, Mohammed is reported to have said, 'I do not say that there are any of the prophets better than Yúnas-bin-Matta.' And in one tradition it is thus:—'Do not give to some prophets greater excellence than to others.' Again,—'It is unworthy of a servant to say, "I am better than Jonas the prophet."' And another tradition has, 'Whoever shall say, "I am better than Jonas the prophet," is a liar.' Most of these were good lessons to self-relying pride, notwithstanding the source from which they came.

There is no book of Scripture against which the shafts of infidelity and the back thrusts of rationalism have been directed with so much vigour and assurance as against the book of Jonah. This is founded chiefly on the incident of the great fish which swallowed Jonah, and which, after detaining him three days and three nights, ejected him on the shore alive. On this we have remarked in the Notes. It must be confessed that the direct attacks which have been made on the book on account of the assumed impossibility of these circumstances, are more tolerable to us than some of the attempts at explanation. Our Lord himself recognizes Jonah as a prophet; alludes to his being detained in the body of the whale as a real circumstance, and, not only so, but pointedly adopts this incident as a symbol of his own detention in the grave, and of his resurrection after the same lapse of time; Matt. ix. 40. Those who deny the authority of the book, in the face of this authentication by the Lord himself, may be understood, and can be dealt with on the general principles of Scripture evidence; but it is less easy to understand and grasp the objections of those who, while they admit the authority of the book, deny the historical character of the most remarkable circumstance it records, although attested by the same authority by which the book itself is accredited. It has indeed been urged that this reference by our Saviour to Jonah's imprisonment in the belly of the great fish, does not necessarily prove the historical truth of the circumstance. But the more closely our Lord's testimony be examined, the more plainly it will be seen that he authenticates not only the prophetic existence of Jonah, but the historical reality of all the most marvellous circumstances of the history. 'He not only,' says Dr. Henderson, 'explicitly recognizes the prophetical office of the son of Amittai ('Ιωνᾶ τοῦ

προφήτου), just as he does that of Elisha, Isaiah, and Daniel, but represents his being in the belly of the fish as a real miracle (τὸ σημεῖον); grounds upon it, as a fact, the certainty of a future analogous fact in his own history; assumes the actual execution of the prophet's commission at Nineveh; positively asserts that the inhabitants of Nineveh repented at his preaching, and concludes by declaring of himself, "Behold, a greater than Jonah is here;" Matt. xii. 35–41; xvi. 4. Now is it conceivable that all these historical circumstances would have been placed in this prominent light, if the person of the prophet and the brief details of his narration had been purely fictitious? On the same principle that the historical bearing of the reference in the case is rejected, may not that of the Queen of Sheba, which follows in the connection, be set aside, and the portion of the first Book of the Kings, in which the circumstances of her visit to Solomon are recorded, be converted into an allegory, a moral fiction, or a popular tradition? The two cases, as adduced by our Lord, are altogether parallel. It has been said, indeed, that a fictitious narrative of the usual kind would answer the purpose of our Saviour equally well with one which contained a statement of real transactions; just as it has been maintained that the reference made by the Apostle James to the patience of Job, suited his purpose, irrespective of the actual existence of that patriarch; but as in the one case a fictitious example of patience would prove only a tame and frigid motive to the endurance of actual suffering, so in the other a merely imaginary repentance must be regarded as little calculated to enforce the duties of genuine contrition and amendment of life.' On this point the reader may be referred to the remarks offered in our Introduction to Job. To these considerations it may be added that the allusions of our Saviour to Old Testament events, on similar occasions, are all to actual occurrences (John iii. 14; vi. 48); that the purpose which God had in view justified his miraculous interposition; that this miracle must have had a salutary effect both on the minds of the Ninevites, and on the people of Israel. Neither is the character of Jonah improbable. Many reasons might induce him to avoid the discharge of his prophetic duty—fear of being thought a false prophet, scorn of a foreign and hostile race, desire for their utter destruction, and a false dignity which might reckon it beneath his prerogative to officiate in behalf of uncircumcised idolaters. These considerations seem to us fairly to meet the various hypotheses of those who regard the narrative, of the fish (at least), as an allegory, a dream, a myth, or a moral fiction with a basis of historical truth.

As to the object of the book, we know not that any thing better has been said than by Kimchi in his commentary upon it; and his words will seem remarkable to those who remember our Lord's testimony to the same effect: 'This prophecy is written that it may be a lesson to the Jews; for a foreign nation, which was not of Israelitish descent, was inclined to repent, as soon as the prophet had accused and convinced them of their sin; and with perfect penitence they turned from their wickedness, while the Israelites had not repented, and turned from their iniquity, though the prophet had accused them both early and late. Accordingly, the book is designed to teach also that God—to whom be glory—will spare the penitent of whatsoever nation they are, and will pardon them, especially if they are numerous.' The peculiar character of the book of Jonah has afforded room for a number of commentaries and dissertations, large in proportion to the extent of the book. There is a commentary on the book by Theophylact, printed at Frankfort in 1549—there is also a commentary by Luther on the book, which was at first published separately at Wittenberg in 1526.—Then follow: Atropoei *Commentarius in Jonam*, Stetini, 1545; Junii *Lectiones in Jonam Prophetam*, Heidelberg, 1549; Feri *Comm. in Jonam*, Lugd., 1554; Bugenhagen, *Jonas Propheta expositus*, Vitemb., 1550; Selneccer, *Auslegung über den Jonam, Nahum, Habacuc*, Leipz., 1567; Tuscani *Comm. in Jonam Prophetam*, Magdeburg, 1579; Baronis *Prælectiones* XXXIX. *in Jonam*, Lond., 1572; Grynæi *Enarratio Prophetæ Jonæ*, Basil., 1581; Schadæi *Synopsis præcipuorum locorum Jonæ*, Argent., 1588; King, *Lectures upon Jonas*, Lond., 1594; Feuardentii *Comm. in Jonam Prophetam*, Colon., 1594; Wolderi Διέξοδος *prophetiarum Jonæ et Joelis*, Viteb., 1605; Krackewizii *Comm. in Jonam*, Hamb., 1610; Milæi *Erklärung des Propheten Jona*, Heidelb., 1614; Schnepfii *Comm. in Jonam*, Rostochii, 1619; Mylius, *Comment. Grammatico-Criticus in Jonam*, Amstelod., 1701; Acosta, *Comm. in Jonam*, Ludg., 1641; Ursinus, *Jonas Commentario ex optimorum veterum et recentium interpretum monimentis illustratus*, Francof., 1642; Salinas *Comm. in Jonam Prophetam*, Ludg., 1652; Crocii *Comm. in Jonam*, Casselis, 1656; Scheidii *Jonas Propheta, philologico Comm. expositus*, Argent., 1659; Gerhardi *Annotationes posthumæ in Prophetas Amos et Jonam*, Jenæ, 1663; Pfeiffer, *Prælectiones in Prophetiam Jonæ*, Viteb., 1671; Christiani *Jonas Comm. illust.*, Lips., 1683; Leusden, *Jonas illustratus per paraph. Chald., Masoram mag. et parv., et per trium præstantissimorum Rabbinorum* (Jarchi, Aben Ezra, Kimchi), etc., Traject., 1692; Outhof, *Het Boek van den Prophet Jonas verklaardt*, etc., Amsterd., 1723; Hardt, *Ænigmata prisci orbis*. Helmstadt, 1723.—This extravagant but very ingenious work has a vastly long continuation of the title, which we cannot afford room for; the object of the author is to shew that the history of Jonah is symbolical; Jonah in the first part representing Manasseh, the ship the Hebrew state, the fish the king of Assyria, who after having taken Manasseh, restored him to his kingdom; and that in the sequel Jonas represents Josiah, who desired the ruin of Nineveh, and being

disappointed in the hope that it would have been accomplished by the Medes, fell into melancholy, from which he was recalled to sentiments more accordant with the Divine mercy by the instructions of the prophets. Lessing, *Observatt. in Vaticinia Jonæ et Nahumi*, Chemnicii, 1780; Piper, *Dissertatio critico-biblica historiam Jonæ*, Gryphiæ, 1786; Adam, *Die Sendungsgeschichte des Propheten Jona kritisch untersucht, und von Widersprüchen gerettet*, Bonn, 1786; Hoepfner, *Curarum criticarum et exegeticarum in LXX viralem versionem vaticiniorum Jonæ*, Lips., 1787; Grimm, *Der Prophet Jonas*, etc., Düsseldorf, 1789; Fabricius, *Ex Michlal Jophi . . . particula complectens prophetiam Jonæ*, etc., Gotting., 1792 —a work similar to that of Leusden above noticed; Griessdorff, *De verisimillima librum Jonæ*, etc., Vitemberg. 1793; Benjoin, Jonah, *A faithful translation from the Original, with philological and explanatory Notes*, Cambridge, 1796; Goldhorn, *Excurse zum Buch Jonas*, Leipz., 1803; Friedrichsen, *Kritischer Ueberblick der merkwürdigsten Ansichten des Buchs Jona*, Altona, 1817; Reindl, *Die Sendung des Propheten Jonas nach Ninive*, Bamberg, 1826; Laberenz, *De vera libri Jonæ interpretatione Commentatio Exegetica*, Fuldæ, 1836; Krahmer, *Das Buch Jonas historisch kritisch untersucht*, etc., 1846. [Fairbairn, *Jonah, his Life, Character and Mission*, 1849.]

CHAPTER I.

1 *Jonah, sent to Nineveh, fleeth to Tarshish.* 4 *He is bewrayed by a tempest,* 11 *thrown into the sea,* 17 *and swallowed by a fish.*

NOW the word of the LORD came unto [1]Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that [2]great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD [3]sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship [4]was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*.

10 Then were the men [5]exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea [6]may be calm unto us? for the sea [7] [8]wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men [9]rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we be-

[1] Called, Matt. 12. 39, *Jonas*. [2] Gen. 10. 11, 12. Chap. 3. 3. [3] Heb. *cast forth*. [4] Heb. *thought to be broken*.
[5] Heb. *with great fear*. [6] Heb. *may be silent from us*. [7] Or, *grew more and more tempestuous*. [8] Heb. *went*. [9] Heb. *digged*.

seech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea [10]ceased from her raging.

16 Then the men feared the LORD exceedingly, and [11]offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And [12]Jonah was in the [13]belly of the fish three days and three nights.

[10] Heb. *stood.* [11] Heb. *sacrificed a sacrifice unto the LORD, and vowed vows.* [12] Matt. 12. 40, and 16. 4. Luke 11. 30. [13] Heb. *bowels.*

Verse 3. '*To flee unto Tarshish.*'—Concerning the place to which Jonah designed to go, opinions have been greatly divided, according to all the varieties of explanation which have been applied to Tarshish in general, and to which we have had former occasions to allude. According to some it denotes the sea generally; and, accordingly, the Targum suggests that he intended simply to go to sea; and, the Mediterranean being intended, this must of course have led him in an opposite direction to that which he ought to have taken—westward instead of eastward. It is more generally understood, however, that a particular place is intended. Josephus says it was Tarsus, in Cilicia, the birthplace of St. Paul; and Tunis or Carthage in Africa, and Tartessus in Spain, have been offered as other alternatives. To us the last of these seems as probable as any. The object of Jonah would have led him to desire to take a very distant voyage, in the contrary direction to Nineveh, and these conditions are well answered by Tartessus; besides which we may observe that the people of the ship were manifestly Phœnicians—for they were foreigners and idolaters, and these were the only such men that Jonah was likely to find at Joppa: and that they understood his language also implies that they were not a nation more remotely foreign than the Phœnicians. And it was more likely that Jonah should find at Joppa a ship of theirs bound to Tartessus than to any of the other places; for Tartessus belonged to them, being an important colonial emporium with which they maintained a constant and extensive intercourse; which is not the case with respect to any of the other places which we have named.

5. '*Down into the sides of the ship.*'—It is easiest to understand this to mean the sleeping-berths, which in the ships of the Phœnicians seem to have been, as they are now with us, constructed in or against the sides of the ships. We are aware of no evidence that the ancients had in their ships such things as swinging beds, or hammocks.

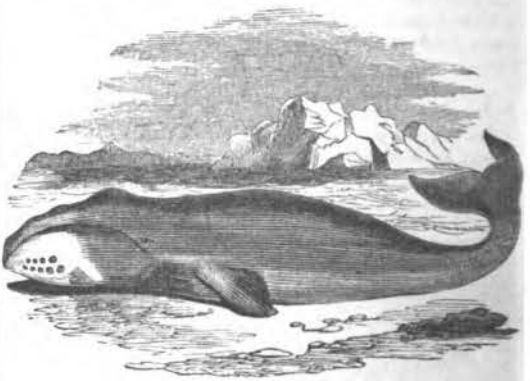
7. '*For whose cause this evil is upon us.*'—It was a common notion among the ancient mariners that an extraordinary storm must be attributed to the indignation of the gods against some guilty person on board the ship. This was particularly so when there was anything so unusual or unseasonable in the storm as to suggest the idea of its being supernatural, as was probably the case in the present instance. Under similar circumstances, when the vessel which carried Diagoras was assailed by a storm, the sailors had no difficulty in concluding that it arose principally on account of that philosopher, who was an open professor of atheism.

15. '*Cast him forth into the sea.*'—This was an obvious resource of sailors who became convinced that the storm by which they were endangered was owing to the presence of a particular person. There are other examples of guilty or suspected persons being thrown overboard on such occasions. The hesitation which the present mariners felt as to what they should do to Jonah to make the sea calm, is well illustrated by Archbishop Newcome by the following extract from the Argonautics of Orpheus:—

'And much they doubted in their prudent minds,
Whether to kill, and cast a prey to fishes,
Wretched Medea, and avert their fate.'—V. 1168.

In this case they attributed to the presence of Medea the storm by which the Argo was visited.

17. '*A great fish.*'—A great deal of profane witticism has been directed against this statement. On such occasions it has been generally assumed that a whale is to be understood; and then we are told that the circumstance was impossible, since the whale has not a swallow large enough for a man to pass. But the text does not say that the fish was a whale, but only 'a great fish;' and although



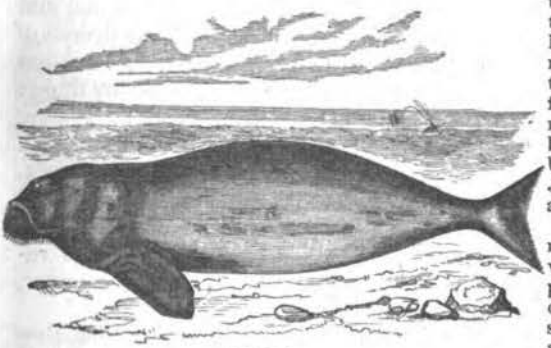
GREENLAND WHALE.

'a whale' is mentioned in the reference to this passage which our Saviour makes (Matt. xii. 40), the name, particularly as collated with the original, is to be understood not as the name of any one fish, but as a common name for the larger inhabitants of the deep. Until, therefore, it shall be proved that there is no 'great fish' capable of swallowing a man entire, the objection is equally ignorant and puerile. Colonel C. Hamilton Smith, looking at the matter with the eye of a zoologist, well observes (in art. WHALE in Kitto's *Cyclopædia*):—'If the text be literally taken, the transaction is plainly miraculous, and no longer within the sphere of zoological discussion. It may be observed, however, of cetaceous animals, that although less frequent in the Mediterranean than in the ocean, they are far from being unknown there. Joppa, now Jaffa, the very place whence Jonah set sail, displayed for ages in one of its pagan temples huge bones of a species of whale, which the legends of the place pretended were those of the dragon monster slain by Perseus, as represented in the Arkite mythus of that hero and Andromeda; and which remained in that spot till the conquering Romans carried them in triumph to the great city. Procopius mentions a huge sea-monster in the Propontis, taken during his præfecture of Constantinople, in the thirty-sixth year of Justinian (A.D. 562), after having destroyed vessels at certain inter-



SPERM WHALE: CACHALOT.

vals for more than fifty years. Rondoletius enumerates several whales stranded or taken on the coast of the Mediterranean; these were most likely all *orcas*, *physeters*, or *campedolios*, *i. e.*, toothed whales, as large and more fierce than the mysticetes, which have belein in the mouth, and at present very rarely make their way farther south than the Bay of Biscay; though in early times it is probable they visited the Mediterranean, since the present writer has seen them within the tropics. In the Syrian seas the Belgian pilgrim, Lavaers, on his passage from Malta to Palestine, incidentally mentions a "Tonynvisch," which he further denominates an "oil-fish," longer than the vessel, leisurely swimming along, and which the seamen said prognosticated bad weather. On the island of Zerbi, close to the African coast, the late Commander Davies, R.N., found the bones of a cachalot on the beach. Shaw mentions an orca more than sixty feet long, stranded at Algiers; and the late Admiral Ross Donelly saw one in the Mediterranean, near the island of Albaran. There are, besides, numerous sharks of the largest species in the seas of the Levant, and also in the Arabian Gulf and Red Sea, as well as cetacea, of which *balæna bitan* is the largest in those seas, and two species of *halicore* or *dugong*, which are herbivorous animals, intermediate between whales and seals.'



DUGONG.

As the animal stomach has no power over substances endued with vitality, a person swallowed alive, and who received no injury from the fish before being swallowed, would necessarily remain alive for a considerable time, unless suffocated in so uncongenial a situation and element. There is, however, one explanation which might allow a whale to be intended, if that fish were known in the Mediterranean—that is, to suppose that the fish did not actually swallow Jonah (and the text does not oblige us to affirm that it did), but detained him in its mouth. If a whale had done this, the prophet would have been less unpleasantly circumstanced than in the stomach of any fish. For the mouth of a common whale, when open, presents a cavity as large as a room, and capable of containing a merchant ship's jolly-boat, full of men, being six or eight feet wide, ten or twelve feet high (in front), and fifteen or sixteen feet long (Scoresby, i. 455). It is perfectly true that difficulties will remain under any explanation; but it is enough to shew the circumstance not to be physically impossible; for the remaining difficulties are more than sufficiently met by the miraculous character of the transaction. It was the Lord who 'prepared' the great fish: and the Lord of all creatures might exert influences beyond the *ordinary* course of nature (though it does not appear that they were *against* nature) to ensure the accomplishment of his Divine purposes. They who undertake to explain every thing in a transaction of this kind, perform a work of very great supererogation. As a whole the narrative presents fewer difficulties than many of the other miracles recorded in Scripture. The greatest difficulty in it may be to find by what provision Jonah was preserved from suffocation. And for this it is not necessary to account. 'Is anything too hard for the Lord?' And to the Lord it was not harder to preserve Jonah in the belly of the fish than the three youths at Babylon in the midst of the 'burning fiery furnace.' They who believe that the Almighty has, at sundry times and in divers manners, exercised powers beyond the ordinary course of the laws which He has appointed to govern nature, will find no difficulties; and those who do not believe this have read the Bible, if they do read it, to little purpose. Our limits do not allow us to investigate the subject more fully; but we may refer the reader to Calmet's *Dissertation sur Jonas*; the *Dissertations* in Gleig's edition of Stackhouse; and Bishop Jebb's *Sacred Literature*.

— '*Three days and three nights*.'—This by no means necessarily implies three entire days and nights; but would be true if understood of one complete day, and any part, however small, of two others. It is at this day a common mode of expression among the Greeks to say that such a thing happened *three days ago* when they mean that a day only intervened. They include the two extreme days as if they had been complete. Thus our Saviour, who lay in the tomb from Friday evening to Sunday morning, is said to have lain three days and nights in the grave. And that the present text should be similarly understood is the more probable from the remarkable text in which the Son of Man makes this situation of Jonah a type of his own sojourn for 'three days and three nights in the heart of the earth.' (Matt. xii. 40.)

CHAPTER II.

1 *The prayer of Jonah.* 10 *He is delivered from the fish.*

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I [1]cried [2]by reason of mine affliction unto the LORD, and he heard me; out of the belly of [3]hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the [4]midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The [5]waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the [6]bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from [7]corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

[1] Psal. 120. 1. [2] Or, *out of mine affliction.* [3] Or, *the grave.* [4] Heb. *heart.* [5] Psal. 69. 1. [6] Heb. *cuttings off.* [7] Or, *the pit.*

9 But I will sacrifice unto thee with the voice of [g]thanksgiving; I will pay *that* that I have vowed. [h]Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

[g] Psal. 50. 14, 23, and 116. 17. Hos. 14. 2. Heb. 13. 15. [h] Psal. 3. 8.

Verse 1. '*Then Jonah prayed unto the Lord.*'—'On reviewing the prayer, and weighing the import of its several terms, it is obvious that though Jonah was in a state of consciousness while in the belly of the fish, he had no idea that such was his situation. On the contrary, he appears to have been under the impression that he was engulphed in the sea,—now forcibly carried along by its current, now entangled among its weeds, and now sinking into the profound ravines of its rocks.'—*Henderson.*

10. '*It vomited out Jonah upon the dry land.*'—It is not stated where the prophet was cast on shore. Some imagine that the fish carried him during the three days down the Mediterranean, and through the Archipelago and the Propontis into the Euxine sea, and deposited him on the south coast, at the nearest point to Nineveh. But it seems probable that he was discharged on the coast of Palestine, that his obedience to the second command might spring entirely from his enlarged experience and convictions.

CHAPTER III.

1 *Jonah, sent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.*

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an [i]exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh [k]believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and [l]published through Nineveh by the decree of the king and his [m]nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 [n]Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

[i] Heb. *of God.* [k] Matt. 12. 41. Luke 11. 32. [l] Heb. *said.* [m] Heb. *great men.* [n] Joel 2. 14.

Verse 3. '*Nineveh was an exceeding great city of three days' journey.*'—Opinions are divided whether we are to understand that Nineveh was three days' journey in length, or in circuit. We have never ourselves felt any doubt that the circuit must be intended, as this not only is more probable, but agrees remarkably with the dimensions given by ancient writers. Three days' journey may be taken as giving from fifty to sixty miles, accordingly as we understand a journey on foot, or a caravan journey. This is absolutely incredible as the *length* of a city; but the different computations of the *circuit* of Nineveh do actually range between forty-eight and sixty miles—a very strong and decisive coincidence. The only objection to this conclusion arises from the statement, in the next verse, that Jonah went a day's journey into the city; which has been commonly enough understood to mean that he went a day's journey into the city, till he arrived at a particular public place, where he delivered his message. And be it so; but may not this particular place have been near the opposite extremity of the town to that at which the prophet entered? Or, rather, may we not understand the passage actually to intimate that the city was a day's journey in length, stating that Jonah went *through* the city, being a day's journey, proclaiming its destruction? Of this it is another remarkable corroboration, that although, according to Diodorus, the city was equal to three days' journey in circuit, its length was not less, but rather more, than a third of the circuit—that is, one day's journey. Had Nineveh been four-square, like Babylon, this could not have been the case; but it was of an oblong figure, 150 stadia in length, by 90 in breadth. We therefore, from this correspondence, conclude that the 'three days' journey' of Jonah describes the circuit, and the 'one day's journey,' the length of Nineveh.

It appears that the city extended its length along the eastern bank of the Tigris, while its breadth reached from the river to the eastern hills. All the ancient writers concur with Jonah in describing Nineveh as an 'exceeding great city.' But as none of these writers lived till after its destruction, their accounts, derived from old records and reports, are necessarily brief and incomplete. The best account which we possess is that furnished by Diodorus, who states that Ninus, having surpassed all his ancestors in the glory and success of his arms, resolved to build a city, of such state and grandeur, that it should not only be the greatest then in the world, but such as no sovereign coming after him should be easily able to ex-

ceed. Accordingly, having brought a vast number of his forces together, and provided the necessary treasure, and every thing which his design required, he built near the Tigris a city very famous for its walls and fortifications. Its length was 150 stadia, its breadth 90, and the circumference 480. Diodorus adds, that the founder was not deceived in his expectations, for no one ever after built a town equal to it for the extent of its circumference and the stateliness of its walls. These were a hundred feet high, and so wide that three chariots might be driven upon them abreast. There were 1500 towers upon the walls, all of them two hundred feet high. Ninus appointed the city to be chiefly inhabited by the richest of the Assyrians; and freely allowed people from other nations to dwell there. He also granted to the citizens a large surrounding territory, and gave his own name, Ninus, to the town. (Diod. ii. 1.) It may be added, that Strabo and other ancient writers say that Nineveh was more extensive than even Babylon. If we compare the dimensions assigned by Diodorus to Nineveh, with those which Herodotus (and Pliny after him) gives to Babylon, this is not true, both having 480 stadia of circumference. But if we take any other measurement of Babylon than that of Herodotus, its circuit becomes ten or twelve miles less than that which Diodorus gives to Nineveh: for Ctesias makes the circumference of Babylon but 360 stadia; Clitarchus, 365; Curtius, 368; and Strabo, 385.

We are not to suppose that the whole of the vast enclosure of Nineveh was built upon. It was no doubt loosely built, with the houses much apart, as at Babylon; and contained extensive plantations, parks, gardens, fields, and open grounds, as did the same city, and as the larger Oriental towns still do.

Such is the substance of our information concerning the ancient Nineveh. It now only remains to notice its desolate site: but it is best to reserve this part of the subject to illustrate the prophecy of Nahum or Zephaniah, who foretold, with remarkable precision, the desolation which that site now exhibits.

7, 8. '*Let neither man nor beast....taste any thing... Let man and beast be covered with sackcloth.*'—Among the Hebrews we find no instance of their extending fasting, and other acts of mourning and humiliation, to their cattle. Something similar, however, may be found in other nations. Homer and some other ancient Greek authors inform us that when any hero or great warrior died, it was customary to make the horses fast for some time, and to cut off part of their hair. It is also mentioned by Plutarch, that when the Persian general Masistias was slain, the horses and mules of the Persians were shorn as well as themselves. Virgil has a remarkable passage in one of his Eclogues (v. 24), in speaking of the death of Daphnis (Julius Cæsar), which seems illustrative, although we are not sure that it is more than a poetical representation:—

'The swains forgot their sheep, nor near the brink
Of running waters brought their herds to drink;
The thirsty cattle, of themselves, abstain'd
From water, and their grassy fare disdain'd.'—DRYDEN.

In Peru and the Canaries, it was usual for the people, in time of great drought, to shut up their animals without food, under the notion that their loud cries and bleating would reach heaven, and prevail with God to send rain. —It should be observed that, in the East, those who fasted abstained from all manner of food until the evening, as is still the custom in the same countries. However the fasting may be extended, we are doubtless to understand that the animals clothed in sackcloth were horses, mules, and camels, which were deprived of their usual caparisons and ornaments, and invested with sackcloth, the attire of mourning; a circumstance which may in some degree be illustrated by our own custom of covering with black cloth or velvet the horses employed at funerals.

CHAPTER IV.

1 *Jonah, repining at God's mercy,* 4 *is reproved by the type of a gourd.*

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I [1]fled before unto Tarshish: for I knew that thou *art* a [2]gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

4 ¶ Then said the LORD, [3]Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a [4][5]gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah [6]was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a [7]vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, [8]Doest thou well to be angry for the gourd? And he said, [9]I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast [10]had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which [11]came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

1 Chap. 1. 3. 2 Exod. 34. 6. Psal. 86. 5. Joel 2. 13. 3 Or, *Art thou greatly angry?* 4 Or, *palmerist.*
5 Heb. *Kikajon.* 6 Heb. *rejoiced with great joy.* 7 Or, *silent.* 8 Or, *Art thou greatly angry?* 9 Or, *I am greatly angry.*
10 Or, *spared.* 11 Heb. *was the son of the night.*

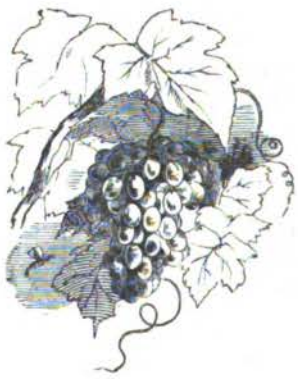
Verse 1. '*It displeased Jonah exceedingly*.'—Seeing that what he had foretold against the Ninevites did not come to pass, Jonah was afraid lest he should be regarded as a false prophet, who had created a needless alarm, and should hence be exposed to insult or violence from the people. There is also some reason to think that the prophet, in foresight of the evils which the Assyrians were hereafter to inflict upon his own people, actually desired that their power might be weakened by the destruction of Nineveh.

6. '*Gourd*.'— קִיקָיוֹן *kikayon*; Sept. κολοκύνθη; Vulg. *hedera*. We see, therefore, that while the Greek version makes the plant a kind of gourd, the Vulgate reckons it a species of ivy. But it would be a waste of time to discuss the merits of these respective versions, when a hint suggested by the similarity between κίκι and קִיקָיוֹן leads us at once to the *Ricinus communis*, or castor-oil tree, which with its broad palmate leaves extends a grateful shade over the parched traveller. It is described by Dioscorides under the name of κίκι or *kiki*, the identity of which with the Hebrew name will not escape notice, as having leaves like those of the Oriental plane-tree, but larger, smoother, and of a deep hue. The stem and branches are hollow, and of rapid growth, though incapable, without the interposition of a miracle, of rising and becoming a shelter in the course of a night. It belongs to the natural order of the Euphorbiaceæ, and is hence related to the Euphorbium or Spurge, and Jatropha, or tapioca-tree. The lively red of the inner threads of the flower gives a pleasing variety to the deep green of the foliage. It grows in all the warmer regions of the old and new continents, and flourishes in the driest soil, among stones and rubbish. From the softness and little substance of the stem, it may easily be destroyed by insects, which Rumphius describes as being sometimes the case. The conclusion that this plant is to be identified with the gourd of Jonah is corroborated by local traditions; as well as by the fact that it abounds near the Tigris, where it is not an annual, and grows to a size much more considerable than it is commonly supposed to attain.

11. '*Wherein are more than six score thousand persons that cannot discern between their right hand and their left hand*.'—By these the young children are commonly understood. As these are, in any place, usually reckoned to form one-fifth of the entire population, the result would give 600,000 persons as the population of Nineveh. This is not by any means an extraordinary population for a town of such extent. The case is, indeed, so much otherwise as to shew that the great ancient cities of the East covered a vast extent of ground in proportion to their population. And if, to obtain a better comparison, we take these two cities in the largest extent, comprehending their environs, which contain extensive parks, fields, gardens, and open grounds, we shall find that, in 1831, London contained not less than 1,776,500 persons, within a circle with a radius of eight British miles from St. Paul's; and that, in 1829, Paris contained 1,013,000 persons within a circle of equal extent. See Mr. Rickman's Preface to the *Population Returns* of 1831.



JONAH'S GOURD (*Ricinus communis*).



M I C A H.

THE time of Micah, as stated in the first verse of his prophecy, shews that he began to prophesy in the times of Amos, Hosea, Joel, and Isaiah; but that he began later than any of them, and continued also later than any except Isaiah, and perhaps Hosea. Although a native of the kingdom of Judah, his prophetic mission extended to the other kingdom as well. Some of the old writers unaccountably confound him with Micaiah, the prophet who is so honourably mentioned in the history of Ahab (1 Kings xxii.; 2 Chron. xviii.); but who must have lived at least one hundred and thirty years prior to the present prophet. He belonged to the town of Moresheth, and hence is called the Morasthite, which appellation some have erroneously regarded as a patronymic. Jerome says that Moresheth was a small village of Palestine near the city of Eleutheropolis. Others think it is the Mareshah mentioned in Josh. xv. 44, which Eusebius describes as a place in ruins, in the tribe of Judah, two miles from Eleutheropolis. The direction is not stated; but Dr. Robinson supposes that he found it about a mile and a half to the *south* of Eleutheropolis—any place near which would seem to be too far from the probable situation of Gath to be designated as Moresheth-Gath, which name Micah gives to his place in i. 14, and which it probably bore to distinguish it from the other Moreshah. The alleged grave of Micah was still, however, shewn, over which a church had been erected. Sozomen, in his *Ecclesiastical History*, says that the body of Micah was found, in the time of Theodosius the elder, by Zebennus, bishop of Eleutheropolis, at a place which he calls Berathsalia, about ten furlongs from the city, and near which was the prophet's grave, called by the common people 'The Faithful Monument,' perhaps because they also confounded him with the Micaiah of Ahab's time, and who is reputed to have been slain by that monarch. Micah prophesied against Israel and Judah, but particularly against the latter. Moral corruption, apostacy, and false prophecy, rather than political crime, are the objects of his indignation. He utters bold threats, which he may have lived to see partly fulfilled; and with these threats lofty promises are mingled. He predicts the destruction of the kingdom of Israel, and of Samaria its capital; the desolation of Jerusalem by the Chaldæans, and the consequent captivity of the Jews; the restoration of the Jewish state; the successes of the Maccabees, and their victories over the Syro-Macedonians, called Assyrians in Micah v., as well as in Zech. ix. 11; the establishment of the royal residence in Zion; and the birth and reign of the Messiah. The last of these prophecies contains the famous passage (v. 2) which predicts that Bethlehem should be the birthplace of Christ, and which occasioned the confident expectation that he would be born there (Matt. ii. 5, 6).

The style of Micah is briefly characterized by Bishop Lowth as being 'for the most part close, forcible, pointed, and concise; sometimes approaching the obscurity of Hosea; in many parts animated and sublime, and in general poetical.' To this we may add the estimate of De Wette. 'He resembles Hosea in his rapid transitions from threats of punishment to promises of prosperity, as well as in his style; but he has more roundness, fulness, and clearness in his style and in his rhythm. He frequently indulges in a play upon words (a quality not perceivable in a translation); he makes a happy use of the form of a dialogue. He is full of feeling (see i. 8, and vii. 1); and his prophecies are penetrated by the purest spirit of morality and piety. Micah's description of the character of Jehovah is, as Dr. Henderson remarks, unrivalled by any contained elsewhere in Scripture.

Luther's *Prælections* on this book were collected and published in both the Latin and German languages, the former in 1542: Gilby, *A Commentary upon Micah*, Lond., 1551, 1591; Draconitis, *Joel, Micheas, et Zacharias Prophetæ Ebraice, cum translationibus Chaldaica, Græca, Latina, et Germanica*, etc., Vitemb., 1565; Chytræi *Explicatio Michæ et Nahum*, Viteberg., 1565; Graxar, *Comm. in Micheam*, Salmant., 1576; Graueri *Expositio plena et perspicua prophetæ Micheæ, inque hac quæstiones inter Lutheranos, Photinianos, Pontificios, et Calvinianos controversæ*, Jenæ, 1619; Bangii *Fontium Israelis Trias, Jona, Michea et Ruth*, Hafniæ, 1631; Tarnovii *In Prophetam Micham Commentarius*, Rostoch, 1632; Van Toll, *Uitleggінge van den Propheet Micha*, etc., Utrecht, 1709; *Animadversiones philologico-criticæ ad Vaticinia Michæ, ex collatione versionum Græcarum reliquarumque in Polyglottis Londinensibus editarum, præs. C. F. Schnurrer* auct. Respond. J. G. Andler, Tubing., 1783; Bauer, *Animadversiones Criticæ in duo priora prophetæ Michæ capita*, Altdorf, 1790; Grosschopff, *Die Orakel des Propheten Micha*, Jena, 1798; Justi, *Micha, neu übersetzt und erläutert*, Leipz., 1799; Hartmann, *Micha, neu übersetzt und erläutert*, etc., Lemgo, 1800.

CHAPTER I.

1 *Micah sheweth the wrath of God against Judah for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 ¶ [1]Hear, all ye people; [2]hearken, O earth, and [3]all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

3 For, behold, [4]the LORD cometh forth out of his [5]place, and will come down, and tread upon the [6]high places of the earth.

4 And [7]the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down [8]a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the [9]owls.

9 For [10]her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ [11]Declare ye *it* not at Gath, weep ye not at all: in the house of [12]Aphrah [13]roll thyself in the dust.

11 Pass ye away, [14]thou [15]inhabitant of Saphir, having thy [16]shame naked: the inhabitant of [17]Zaanan came not forth in the mourning of [18]Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth [19]waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents [20]to Moresheth-gath: the houses of [21]Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: [22]he shall come unto Adullam the glory of Israel.

16 Make thee [23]bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

1 Heb. *Hear, ye people all of them.* 2 Deut. 32. 1. Isa. 1. 2. 3 Heb. *the fulness thereof.* 4 Isa. 26. 21. 5 Psal. 115. 3. 6 Deut. 32. 13, and 33. 29. 7 Psal. 97. 5. 8 Heb. *a descent.* 9 Heb. *daughters of the owl.* 10 Or, *she is grievously sick of her wounds.* 11 2 Sam. 1. 20. 12 That is, *dust.* 13 Jer. 6. 26. 14 Or, *thou that dwellest fairly.* 15 Heb. *inhabitress.* 16 Isa. 47. 3. 17 Or, *the country of flocks.* 18 Or, *a place near.* 19 Or, *was grieved.* 20 Or, *for.* 21 That is, *A lie.* 22 Or, *the glory of Israel shall come, &c.* 23 Isa. 22. 12.

Verse 6. '*I will make Samaria as an heap of the field.*'—The following illustration of this is from the *Narrative of the Scottish Mission of Inquiry*, p. 219:—'We read over the prophecy of Micah regarding Samaria as we drew near to it, and conversed together as to its full meaning. We asked Dr. Keith what he understood by the expression "I will make Samaria *as an heap of the field.*" He replied that he supposed the ancient stones of Samaria would be found, not in the form of a ruin, but gathered into heaps in the same manner as in cleaning a vineyard, or as our farmers at home clean their fields by gathering the stones together. In a little after we found the conjecture to be completely verified. We halted at the eastern end of the hill, beside an old aqueduct, and immediately under the ruin of an old Greek church, which rises on this side above the miserable village of Subuste. The ruin is one of the most sightly in the whole of Palestine. We ascended on foot by a narrow and steep pathway, which soon divides into two, and conducts past the foundations of the ruined church to the village. The pathway is enclosed by rude dykes, the stones of which are large, and many of them carved, and these are piled rather than built upon one another. Some of them are loose and ready to fall. Many are peculiarly large, and have evidently belonged to ancient edifices.'

— '*I will pour down the stones thereof into the valley.*'—The travellers cited in the preceding note state, in continuation, that 'the whole of the face of this part of the hill (on which Samaria stood) suggests the idea that the building of the ancient city had been thrown down from the brow of the hill. Ascending to the top, we went round the whole summit, and found marks of the same process everywhere. The people of the country, in order to make room for their fields and gardens, have swept off the old

houses, and poured the stones down into the valley. Masses of stone, and in one place two broken columns, are seen, as it were, on their way to the bottom of the hill. In the southern valley we counted thirteen large heaps of stones, most of them piled up round the trunks of the olive-trees.'

8. '*Stripped and naked.*'—That is, as having thrown off the outer garment and ornaments, and remaining in the under gown or tunic. This is on several occasions described as 'nakedness' in Scripture.

— '*Mourning as the owls.*'—Rather 'as the ostriches,' here distinguished by their poetical title, בְּנוֹת יַעֲנָה *benoth-yaanah*, 'daughters of screeching.' See the note on Job xxxix. 13, where the elucidation of this name is included in the account given of the bird. We may add from Shaw (p. 455): 'During the lonesome part of the night they often make a very doleful and hideous noise. I have often heard them groan as if they were in the greatest agonies: an action beautifully alluded to by Micah.'

10. '*The house of Aphrah.*'—The name of Aphrah, and some of the others that follow which do not elsewhere occur in Scripture, have given occasion to some speculation. 1. Some suppose them to be proper names of towns. 2. Others regard them as significant names, imposed, some upon Samaria and others upon Jerusalem, by the prophet, to give him occasion to apply their meanings to the existing and future condition of those places and their people. 3. Those who translate the words, instead of retaining them as proper names, do not understand them differently from the former. And our own translators leave us the choice of explanations by giving the words as proper names in the text, and translating them in the margin. By consulting the marginal explanations the reader will see the play upon the significations, which is involved: and after having premised the interpretations to which each example is open, we will so far defer to the *first* as to see what information can be found, on the hypothesis that they are proper names of towns.

The present *Aphrah* is thought by some to be the same as the Ophrah of Josh. xviii. 23, where it is mentioned as a city of Benjamin. This was in Jerome's time a village, then called *Effrem*, five Roman miles east of Bethel, and which Dr. Robinson is disposed to identify with the site of a village called Taiyibeh, which now crowns a conical hill in that quarter. The mention of Bethel (house of God) gives one occasion to recollect that the nickname Beth-aven (house of vanity), given to that place by the prophets, suggests an example, applicable to the instances before us, of the practice of imposing a nickname—sometimes by only slightly altering the real one—to express the character of the place, or to point the allusion intended to be conveyed. The present example, Beth-aphrah, 'house of dust,' is remarkably analogous.

11. '*Saphir.*'—The name *Shamir* occurs, in Josh. xv. 48, as that of a town in the hill country of Judah. That name is read *Sophir* in the Alexandrian copy of the Septuagint, and is thought by some to be the place intended by the prophet. A place of this name is mentioned by Eusebius and Jerome, as a village in the hilly country between Eleutheropolis and Askelon, in which quarter Dr. Robinson found three villages near each other bearing the name of Sawâfir, which he is disposed to regard as the plural form of the Hebrew Saphir.—*Researches*, ii. 370.

— '*Zaanan.*'—This name is not very different from that of Zenan in Josh. xv. 37; and concerning which we can find no other information than that text conveys, namely, that it was a town 'in the valley' of Judah.

— '*Beth-ezel.*'—There might not be much difficulty in supposing this a name for Bethel.

12. '*Maroth.*'—No place of this name occurs elsewhere. Grotius and some others think that, by a transposition of the *m* and *r*, Ramoth may be understood. Of this name, or, in the singular, Ramah, there were several places in Israel and Judah; and if this conjecture be probable, all or the principal of them may be intended by the plural name; but from the connection with Jerusalem, implying vicinity, we should rather be disposed to understand the noted Ramah, a few miles to the north of that metropolis. Hiller's conjecture, that Jarmuth should be understood, seems to us not very probable.

13. '*Lachish.*'—This we know to have been one of the strongest fortified towns of Judah; and we are very much disposed to consider that the occurrence of this, and other real and known names of the list, sufficiently indicates that all of them are actual names of places, selected by the prophet either on account of their importance in his time, or on account of some special circumstances in the events related or foreseen, or because their names had such significance as pointed the allusions he intended to convey. Pococke, after allowing the difficulty of identifying some of the places, says: 'But the taking them otherwise than as the proper names of cities, doth but open the way to more uncertain conjectures and doubtful interpretations.'

14. '*Moresheth-gath.*'—The addition 'Gath,' taken with the context, shews clearly that the place belonged to the Philistines of Gath, if that city itself be not, as some suppose, intended. The sacred history is silent as to the occasion on which Lachish sought the aid of the Philistines: perhaps when apprehensive of a siege, or actually besieged, by the king of Assyria.

— '*Achzib.*'—Another town of the Philistines, noticed under Josh. xii. 20.

15. '*Adullam.*'—See the note on Josh. xii. 15.

16. '*Enlarge thy baldness as the eagle.*'—We were once inclined to think that the circumstance of baldness might afford a clue to the identification of the species of eagle here intended. There is, for instance, the osprey, or bald buzzard, of which see the note on Lev. xi. 13; and an eagle is mentioned by Bruce, known in Ethiopia by the name *nisser*, or eagle, but by him called the golden eagle (seemingly erroneously), and vulgarly called *abu duch'n*, 'father long beard,' from the tuft of hair under his chin. 'A forked brush of strong hair, divided at the point into two, proceeded from the cavity of his lower jaw, at the beginning of his throat. He had the smallest eye I ever remember to have seen in a large bird, the aperture being scarcely half an inch. The crown of his head was bare or bald, so was the front where the bill and scull joined.' We are unable to determine the species of this bird, and cannot, therefore, say whether or not it exists in Palestine. If so, it might be supposed the subject of the present reference, if the 'baldness' of any particular species is intended. But it rather appears to us that the allusion is to the moulting of the bird—at which time it loses its spirits, no longer hunts for prey as usual, and ceases to be an object of dread to other birds. This is surely a more suggestive similitude than mere head-baldness in any one kind of eagle.

CHAPTER II.

1 *Against oppression.* 4 *A lamentation.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoring Jacob.*

WOE to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet [1]fields, and take *them* by violence; and houses, and take *them* away:

[1] Isa. 5. 8.

so they [2]oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

4 ¶ In that day shall *one* take up a parable against you, and lament [3]with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! [4]turning away he hath divided our fields.

5 Therefore thou shalt have none that shall [5]cast a cord by lot in the congregation of the LORD.

6 [6 7 8]Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD [9]straitened? *are* these his doings? do not my words do good to him that walketh [10]uprightly?

8 Even [11]of late my people is risen up as an enemy: ye pull off the robe [12]with the garment from them that pass by securely as men averse from war.

9 The [13]women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man [14]walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

2 Or, *defraud.* 3 Heb. *with a lamentation of lamentations.* 4 Or, *instead of restoring.* 5 Deut. 32. 8, 9.
6 Or, *Prophesy not as they prophesy.* 7 Heb. *Drop*, &c. 8 Isa. 30. 10. 9 Or, *shortened.* 10 Heb. *upright.*
11 Heb. *yesterday.* 12 Heb. *over against a garment.* 13 Or, *wives.* 14 Or, *walk with the wind and lie falsely.*

Verse 5. '*Cast a cord by lot.*'—This probably alludes to the division of the lands by a cord or measuring line, and to their distribution by lot to 'the congregation of the Lord'—the Hebrew nation—in the time of Joshua.

8. '*Ye pull off the robe with the garment from them that pass by securely.*'—This shews their extreme rapacity, that, not content with the outer garment, which was the most valuable article of dress, and the most obvious object of depredative assaults, they must have also the inner garment or tunic—an article of attire less valuable to the spoiler and more essential to the wearer. They were thus as bad as the Bedouin Arabs, who seldom leave any article of dress of the least value upon those who fall into their hands, and who think themselves liberal in casting an old rag of their own to cover the nakedness of those whom they have plundered. The plunder of the raiment, of which we so often read in the Bible and in modern travel, arises from the loose character of the Oriental dress, so that a garment for a person of average size will fit a great number of persons quite as well as the one for whom it is made; whence a garment is a more available object for sale or use than dresses that fit more nicely



BEDOUINS STRIPPING A TRAVELLER.

CHAPTER III.

1 *The cruelty of the princes.* 5 *The falsehood of the prophets.* 8 *The security of them both.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that [1]bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night *shall be* unto you, [2]that ye shall not have a vision; and it shall be dark unto you, [3]that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their [4]lips; for *there is* no answer of God.

8 ¶ But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

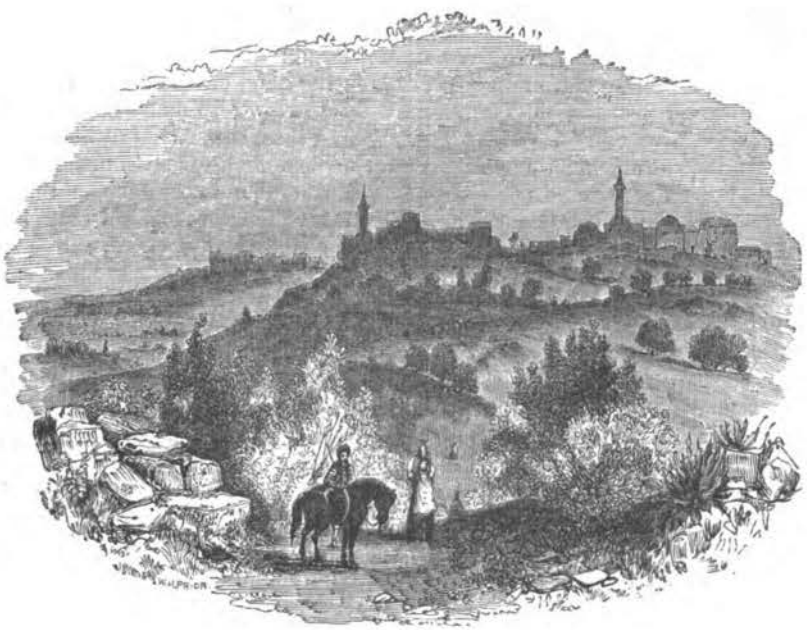
10 They build up Zion with [5][6]blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, [7]and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be [8]plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

1 Chap. 2. 11. 2 Heb. *from a vision.* 3 Heb. *from divining.* 4 Heb. *upper lip.* 5 Ezek. 22. 27. Zeph. 3. 3. 6 Heb. *bloods.* 7 Heb. *saying.* 8 Jer. 26. 18.

Verse 2. '*Who pluck off their skin from off them,*' etc.—This expression marks, hyperbolically, the avidity and cruelty of the chiefs of Israel, who acted towards the people as would shepherds who flayed alive their own sheep, to devour their flesh—acting more like wolves than shepherds. This brings to mind the saying of Tiberius,



MOUNT ZION.

who, when urged by the governors of the provinces to augment the tributes, answered, 'Boni pastoris esse tondere, non deglubere,'—the good shepherd shears his sheep, but does not skin them.—Sueton *in Tiber.* 32.

12. '*Therefore shall Zion...be plowed as a field.*'—Whether this received any *literal* fulfilment when the city was ruined by the Babylonians we do not know; but we do know that Jerusalem then 'became heaps,' as the next clause expresses. The prediction has, however, been *literally* accomplished in more ways than one. It was an insulting act of ancient conquerors to pass a plough over a conquered and ruined city, to express that the site should be built upon no more, but be devoted to agriculture. Horace mentions it as a Roman custom:—

'From hence proud cities date their overthrow,
When, insolent in ruin, o'er their walls
The wrathful soldier draws the hostile plough,
That haughty mark of total overthrow.'
Carmin. l. i. Ode xvi. FRANCIS.

And these very Romans did draw the 'hostile plough' over Jerusalem. For we are told by various old Hebrew writers, whose testimony is confirmed by Jerome, that after the city and temple of Jerusalem had been by them destroyed, Turnus Rufus, or, as Jerome calls him, Titus Annius Rufus, passed the plough over the site, according to an order which he received from the emperor; and in consequence of which the site remained for many years utterly desolate.

Another interesting corroboration of this passage, if understood as applying specially to Mount Zion, might be found in its present condition, as described by Dr. Richardson, in a passage quoted under Ps. xlviii. 2; and in which its application to the illustration of the present text is particularly mentioned.

CHAPTER IV.

1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the church.*

BUT [1]in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into [2]plowshares, and their spears into [3]pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it.*

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that [4]halted a remnant, and her that was cast far off a strong nation: and the LORD [5]shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

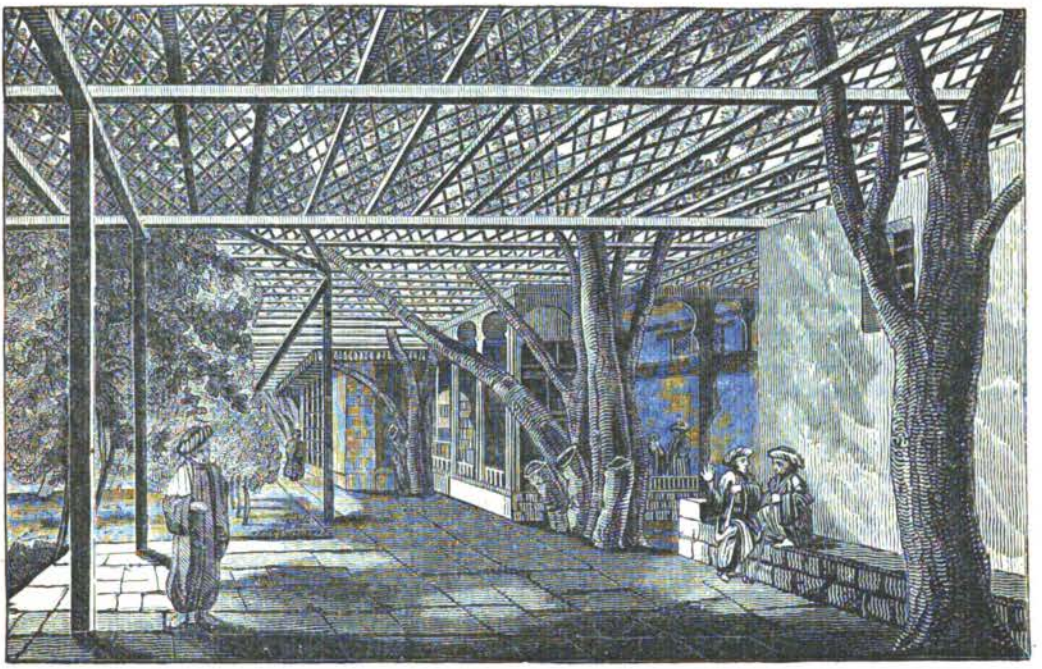
11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

1 Isa. 2. 2, &c. 2 Isa. 2. 4. Joel 3. 10. 3 Or, *scythes.* 4 Zeph. 3. 19. 5 Dan. 7. 14. Luke 1. 33.

Verse 4. '*They shall sit every man under his vine and under his fig tree.*'—This proverbial and beautiful image, employed by the Hebrews to express a state of security and peace, has already received, under 1 Kings iv. 25, the requisite explanation. The present recurrence of the image affords an opportunity of adding a few further observations. Pliny, in speaking of vines, mentions three kinds and modes of training:—1. Those which ran along the ground;—2. Those which grew upright, without support;—3. Those which were sustained by a single prop;—4. And those which covered a frame or trellis. We have ourselves seen all these methods in the East; and although



VERANDAH OF A MODERN ORIENTAL HOUSE.



MONASTERY OF ST. CATHARINE, MOUNT SINAI.
The Monks sitting under the shade of their Vine-trees.

we doubt that the first method of treating the vine was the prevalent one in Syria and Asia generally, as Pliny seems to intimate, it no doubt existed there, the vineyard being probably, as now, laid out in ridges over which the vines extended. May not this explain the 'spreading vine of low stature' of Ezek. xvii. 6? But some one of the other vines, or all of them, did of course supply the shade under which the Hebrews delighted to repose. In reading this and the parallel passages, it is by no means necessary to suppose that vines were trained over a trellis, and formed a sheltering arbour; since one or more of the standard vines, which grow unsupported, and which to a considerable extent form the vineyards of the East, would extend a grateful shade, whether in the suburban garden or in that which the house enclosed. Vine-shades, or arbours, such as our cuts exhibit, must however be understood as included, and are perhaps principally intended. They are and have been in use wherever the vine is common. The old rabbinical writers attest the prevalence of the general custom to which the text alludes, as they are constantly describing their learned predecessors as sitting and studying the law, meditating or conversing, on particular occasions, under fig-trees, olive-trees, and vines. Where the fig-tree grows, its broad leaf and expanded shade naturally point it out for that preference which the Scriptural intimations assign.

Although, in the note referred to, we have assumed that the vine and fig-tree alluded to may have been generally in the court of the house, this does not by any means preclude the notion that the people may not also have rejoiced in the shelter of the fig-trees and the vines which grew in their suburban gardens. Indeed, as these became dangerous places in troublous times, when it is unsafe to venture beyond the walls of a town, the blessed condition of the times of which the prophet speaks would be beautifully evolved by our understanding him to intimate that the people might then repair in safety to their gardens, and that none should make them afraid as they sat there under their own vine and under their own fig-tree.

CHAPTER V.

2 *The birth of Christ.* 4 *His kingdom.* 8 *His conquest.*

Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, [1]Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from [2]everlasting.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and [3]feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight [4]principal men.

6 And they shall [5]waste the land of Assyria with the sword, and the land of Nimrod [6]in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of [7]sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy graven images also will I cut off, and thy [8]standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy [9]cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

1 Matt. 2. 6. John 7. 42. 2 Heb. *the days of eternity.* 3 Or, *rule.* 4 Heb. *princes of men.* 5 Heb. *eat up.* 6 Or, *with her own naked swords.* 7 Or, *goats.* 8 Or, *statues.* 9 Or, *enemies.*

Verse 5. '*When the Assyrian shall come into our land.*'—There is little if any difference of opinion that by 'the Assyrian' is here meant the Syro-Macedonian empire founded by Seleucus; for to apply it to the Assyrian empire which existed in the time of the prophet does not at all suit the connection, which has regard to the distant future, and not to contemporary events. The prophet could only describe the future empire by a name already

known. The only other term he could have used was 'Syrian,' which, although it seems more correct to us, would have been very confusing to those who heard this prophecy, when another realm more usually distinguished by that title existed. Besides, the term 'Assyrian' is correct in this appropriation, seeing that the Syro-Grecian empire did comprehend the realm over which the Assyrians had ruled. Thus understood, the prophecy is taken to have reference to the noble stand made by the Jews under the Maccabees against the encroachments of Antiochus Epiphanes upon their rights and their laws.

CHAPTER VI.

1 *God's controversy for unkindness,* 6 *for ignorance,* 10 *for injustice,* 16 *and for idolatry.*

HEAR ye now what the LORD saith; Arise, contend thou [1]before the [2]mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of [3]Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what [4]Balak king of Moab consulted, and what Balaam the son of Beor answered him from [5]Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves [6]of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my [7]body *for* the sin of my soul?

8 He hath [8]shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to [9]walk humbly with thy God?

9 The LORD's voice crieth unto the city, and [10]*the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ [11]Are there yet the treasures of wickedness in the house of the wicked, and the [12]scant measure *that is* abominable?

11 [13]Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt [14]sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For [15]the statutes of [16]Omri are kept, and all the works of the house of [17]Ahab, and ye walk in their counsels; that I should make thee a [18]desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

1 Or, *with.* 2 Isa. 1. 2. 3 Exod. 12. 51, and 14. 30. 4 Num. 22. 5. and 23. 7. 5 Num. 25. Josh. 5. 6 Heb. *sons of a year.* 7 Heb. *belly.* 8 Deut. 10. 12. 9 Heb. *humble* thyself *to walk.* 10 Or, *thy name shall see that which is.* 11 Or, *is there yet unto every man an house of the wicked, &c.* 12 Heb. *measure of leanness.* 13 Or, *Shall I be pure with, &c.* 14 Deut. 28. 38. Hag. 1. 6. 15 Or, *he doth much keep the, &c.* 16 1 Kings 16. 25, 26. 17 1 Kings 16. 30, &c. 18 Or, *astonishment.*

Verse 6. '*Wherewith shall I come before the Lord.*'—Bishop Butler (*Serm.* vii. p. 121) thinks that we have here the demand of Balak and the answer of Balaam. This idea is adopted by Lowth, and also by Peters (*Sermons,* p. 333), who say that we have a sort of dialogue between Balak and Balaam represented to us in the prophetical way. The king of Moab speaks in verse 6; Balaam replies by another question in the first two hemistichs of verse 7; the king of Moab rejoins in the remaining part of the verse, and Balaam replies in verse 8.

7. '*Shall I give my firstborn for my transgression,*' etc. —We may refer the reader back to the considerations on human sacrifice stated under Jer. xx. 5; where we have supposed that the horrid custom originated in the impression that the life of the most valuable creature must needs be most acceptable to the gods. This verse announces a *principle* of the practice—a reason for it—not distinct from, nor adverse to, that which we have considered, but connected with and involved in it. We are told that such sacrifices were sometimes intended to be expiatory—were sacrifices of atonement. A father offered his firstborn, or his other children, for his transgression—for the sin of his soul. No one conversant with the principles and practice of heathenism can be unaware that common animal sacrifices were often regarded as expiatory. In the heathen poets, the gods are continually requiring from particular persons, or bodies of men, sacrifices at their shrines, to appease their anger and atone for offences com-

mitted against them: and in these and other ancient writings, where a person sees cause to fear that by some act he has incurred the displeasure of some god, he hastens, as soon as he can, to offer a sacrifice to appease the incensed deity. This being the case, it follows, on the principle alleged in the previous note, that when men became familiar with human sacrifices, the life most precious to the offerer himself was deemed to furnish the most acceptable and prevailing atonement for his offences. And, to a father, the most precious lives were those of his children; and of his children, that of the firstborn above all. And as even men the most besotted in superstition could not, we should suppose, be induced frequently to offer such costly sacrifices without a powerful constraining motive, we may perhaps believe that, when we read of such sacrifices, we are always to understand them rather as sacrifices of atonement than as freewill offerings. This might be clearer if our information were more complete: but the ancient writers, and the moderns also, usually mention the custom in general terms, without stating on what principle it proceeded: but, when they happen to do so, it generally proves that the horrid sacrifice was made to pacify an incensed god, or to atone for the past offences of a nation, city, family, or individual. Indeed it is surprising to what an extent this principle has operated, among nations in every respect most different from each other, not merely in the East, but also in America and in the regions of the Northern Sea. To illustrate this, one or two examples may suffice. When we learn from Eusebius that the Phœnicians sacrificed children once a-year to Saturn, may we not, under the view suggested by the prophet, understand that the day on which this was done had a similar object with the Day of Atonement among the Hebrews; and that the design of the horrid rites then performed was to atone for the offences of the past year? The famous sacrifice of Iphigenia, with the consent of her father, seems a very striking illustration of the subject, if taken in the version of Æschylus. The sacrifice was avowedly one of expiation—to atone for the offence which the goddess avenged by tempests and contrary winds, which kept the Argive fleet from sailing. The victim was *her* demand; and nothing is more instructive as to the real character of such transactions than the grief and horror which the demand inspired, and which attended and followed the consummation. From this we may gather, that the offerers might, as is alleged, consider it a duty to *seem* cheerful, and even joyous, but that their real feelings were agonized and their hearts rent at the inevitable necessity which their 'dark idolatries' laid upon them. In this instance the father did not, as the mother bitterly alleges that he did,—

> —'Think no more his tender child to spare
> Than a young lamb from fleecy pastures torn
> From out the midst of his unnumber'd sheep.'

But rather, when the prophet announced the fatal demand,—

> 'The sons of Atreus, starting from their thrones,
> Dash'd to the ground their sceptres, nor withheld
> The bursting tears that dew'd their warrior cheeks;
> And thus exclaiming spoke the elder king:
> "O heavy, fatal doom! to disobey!
> O heavy, fatal doom! my child to slay!
> My child! the idol-treasure of my house!
> Must I, her father, all bedabbled o'er
> In streaming rivers of her virgin gore,
> Stand by the altar with polluted hands?
> O woe! woe! woe!
> Where shall I turn me?"'
>
> *Agamemnon.*—SYMMONS.

The whole of this powerful tragedy is most instructive as to the ideas, feelings, and practices connected with such sacrifices as the inspired prophet mentions: but we cannot advert to them further, or produce the other examples which press upon our recollection.

15. '*Thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.*'—The word translated 'sweet wine,' and usually so translated in the Auth. Vers. is תִּירוֹשׁ *tirosh*, and that rendered 'wine' is יַיִן *yayin*. No one questions that the latter word means 'wine,' but it is much questioned, by the writers on what is called 'the wine question,' whether the former means anything else, wherever it occurs, than the solid products of the vine. In the note on Gen. xxvii. 28, we have expressed the view we take of the word, and in reverting to that note we take the opportunity of stating, at the request of Dr. F. R. Lees, that we had no authority for ascribing the tract called *Tirosh lo Yayin* to his pen, although we had always understood that he was the writer. The present text is that which is regarded by those who take the view of that writer as the one which establishes beyond doubt the point for which they contend. In a tract called *Tirosh*, by the Rev. Peter Mearns, Glasgow, 1844, that view is clearly stated as follows. After giving the text thus, 'Thou shalt tread the olives, but shalt not anoint thee with oil; and (thou shalt tread) the grapes (*tirosh*), but thou shalt not drink wine (*yayin*),' the writer proceeds: 'A moment's reflection may satisfy every reader that the English version is inaccurate here. It is plain that the term here improperly rendered *sweet wine* is employed to designate the solid article out of which wine was pressed, as oil from olives. We may also remark, that the term (*yayin*) here employed to denominate the wine which it yields is used only of that which is obtained from the vine, which establishes the fact that this term is connected with the vine. The passage obviously refers to the treading of olives and grapes. The custom of treading grapes is said to exist still in the East, and in different parts of Europe. There is no propriety, however, in speaking of treading sweet wine. It is possible to wade in it, where there is abundance of it, but not to tread it. In the passage under consideration the prophet is speaking of a time of famine, when the people would have olives, but would obtain little or no oil from them; and the few grapes they would have would be almost destitute of juice. Whatever be the meaning of the term in other passages it must refer to a solid here. Bishop Lowth saw this, and (in his *Prel. Diss. to Trans of Isaiah*) rendered the verse thus—

> "Thou shalt sow, but shalt not reap;
> Thou shalt tread the olive, but shalt not anoint thee with oil;
> And the grape, but shalt not drink wine."

Dr. Lowth was not the first who saw the propriety of assigning the term a solid interpretation here. In fact, the Chaldee version, which was written a short time before the birth of Christ, renders this text thus:—"thou shalt tread the *grapes*," etc. The Septuagint omits the term altogether, and the Syriac version, which was executed about the close of the first century of the Christian era, is chargeable with the same error, probably from a culpable unwillingness to deviate from the former, which was then held in high estimation. Drusius, whose commentaries on the minor prophets were originally published between the years 1595 and 1627, remarks on this passage that the term here has been "improperly rendered *must*; for it is not the *must* (or fresh juice) which is trodden, but the *grapes* whence the must is expressed. *Must*, therefore, has been put here instead of *grapes*, which a certain poet calls *hanging wine*." Archbishop Newcome (*Improv. Vers. of Min. Proph.*, published in 1785, being after Lowth, whose work on Isaiah was published in 1778) renders this text "the *grape* of the choice wine." It were easy to add other translations similar to those we have already given (for instance, Julius Bate [*Crit. Hebr.* 1767] observes on this passage, "It is plain that *tirosh* is what is pressed, the *grapes*;" Dr. Conquest, in his amended translation, here follows Lowth; Ray, in his revised translation, renders, "And the *grape*, but shalt not drink," omitting the word for wine altogether, as the Septuagint and Syriac that for grape), but let those given suffice.'

The view which ourselves take of the text may now be indicated. We suppose that the meaning of a word must be determined by the general sense which may be collected from the great body of the examples in which it occurs. If in the great number of cases the word can only mean a description of wine, the present text must be read in conformity with them, and cannot be regarded, on any just rule of criticism, as a sufficient authority for a different signification. In other cases when a word in a particular text seems at the first view opposed to that which it obviously bears in many others, we do not feel authorized to turn all the other texts from their obvious sense to meet the interpretation which this one text seems to sanction, but we conclude that our interpretation of this one text must be wrong, since it contradicts the prevailing sense of many passages, and we apply ourselves to seek another interpretation which shall be consistent with them. In the present case we easily obtain an interpretation conformable to the others, by supposing that the word 'grape' has, by a licence common in Hebrew poetry, been omitted, and if we supply it a sense entirely conformable to that which is generally assigned to the word TIROSH is obtained. This is what is really done by Abp. Newcome in his *Improved Version* of the Twelve Minor Prophets, who translates—

'Thou shalt tread the olive, but shalt not anoint thee with the oil,
And *the grape of* the choice wine, but shalt not drink the wine.'

Dr. Henderson, in his more recent version of the Minor Prophets, takes the same view, and translates—

'Thou mayest tread the olive, but shalt not pour out the oil,
And the grape of the new wine, but the wine thou shalt not drink.'

In both these translations the writers do not say that *tirosh* means 'grape,' but that it means 'choice wine,' or 'new wine,' and 'the grape of' are words which they introduce arbitrarily, but very properly, to complete the sense which the particular text requires.

CHAPTER VII.

1 *The church, complaining of her small number,* 3 *and the general corruption,* 5 *putteth her confidence not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promises,* 16 *by confusion of the enemies,* 18 *and by his mercies.*

WOE is me! for I am as [1]when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit.

2 The [2] [3]good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth [4]his mischievous desire: so they wrap it up.

4 The best of them *is* a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For [5]the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

10 [6]Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, [7]Where is the LORD thy God? mine eyes shall behold her: now [8]shall she be trodden down as the mire of the streets.

11 *In* the day that thy [9]walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria, [10]and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 [11]Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ [12]Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 ¶ According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the [13]dust like a serpent, they shall move out of their holes like [14]worms of the earth: they shall be afraid of

[1] Heb. *the gatherings of summer.* [2] Psal. 12. 1. Isa. 57. 1. [3] Or, *godly*, or, *merciful.* [4] Heb. *the mischief of his soul.*
[5] Matt. 10. 21, 35, 36. Luke 12. 53. [6] Or, *And thou wilt see her that is mine enemy, and cover her with shame.*
[7] Psal. 79. 10, and 115. 2. Joel 2. 17. [8] Heb. *she shall be for a treading down.* [9] Amos 9. 11, &c. [10] Or, *even to.*
[11] Or, *After that it hath been.* [12] Or, *rule.* [13] Psal. 72. 9. [14] Or, *creeping things.*

the LORD our God, and shall fear because of thee.

18 ¶ Who *is* a God like unto thee, that [15]pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

[15] Exod. 34. 6, 7.

Verse 1. '*My soul desired the firstripe fruit.*'—Harmer thinks that the expression here used by the prophet may probably be understood by the assistance of a remark which Sir John Chardin has made upon this passage. He informs us, that the Persians and Turks are not only fond of almonds, plums, and melons in a mature state, but that they are remarkable for eating them before they are ripe. As soon as ever they approach to that state, they make use of them, the great dryness and temperature of the air preventing flatulence.

4. '*Brier.*'—The original word (חָדֶק *chedek*) is translated 'thorn' in Prov. xv. 19, where the words סְכָךְ מְסוּכָה, *chedek mesukah*, occur in juxtaposition, but are separated in the passage before us. They intimate to us that it was sometimes the practice to make fences of some thorny shrub, to check the progress of aggressors. As little can with certainty be said of this as of the other thorny plants mentioned in Scripture. The corresponding Arabic word *chadak* or *hadak* is however applied in the East to a species of Solanum; and although Rosenmüller, who was aware of this, supposes it not to be suitable to the texts, Dr. Royle is of a different opinion, and states that some species of solanum grow to a considerable size, while others are among the most prickly plants of the East, and are very common in dry and arid situations.



N A H U M.

THIS prophet is described in the first verse as the 'Elkoshite,' but it has been disputed whether this description is derived from his parentage or the place of his birth. The latter seems the most probable conclusion. Jerome says that there was in his days a village called Helkesi. It was so much fallen to ruin that the traces of the old buildings could scarcely be distinguished; but it was known to the Jews, and was shewn to him by one who went about the country with him. This was in Galilee; and if this was the birth-place of Nahum, another instance is offered, in addition to that of Jonah, that the Jews were in the wrong in alleging that 'Out of Galilee ariseth no prophet.' It has been thought by some, however, that Nahum was of the captivity of Israel, and that the Elkosh of Nahum was a place of that name in Kurdistan (the ancient Assyria), on the east side of the Tigris, about three hours' journey to the north of Mosul, which lies on the same side of the river, opposite to Nunia, supposed to be the site of the ancient Nineveh. This place is now inhabited by Nestorian Christians, and is a place of great resort to Jewish pilgrims, who certainly believe it to be the birth-place and burial-place of Nahum, to whose tomb they pay especial respect. There is no intrinsic improbability in this; but it is now generally thought that the tradition which connects the name of Nahum with this place is of later date, and originated with the Jews or Nestorians, who imagined that he must have lived near the principal scene of his prophecy, and supposed that the name had been transferred by the Hebrew colonists to this place from the town so called in Palestine, just as our colonists gave the names of English towns to places in their settlements. Although Nahum was a native of Elkosh, it does not necessarily follow that he abode there at the time his prophecy was delivered. On this point we see no evidence. Familiar references to Lebanon, Carmel, and Bashan, do not, in the mouth of a Jew, prove actual residence in Palestine; and it would unnecessarily limit the distinctness of prophetic vision to assume that he was in or near Jerusalem from the graphic manner in which he describes the advance of Sennacherib's army (i. 9-12).

The prophecy is generally held to have been uttered in the latter half of the reign of Hezekiah, not long after the irruption of the Assyrians under Sennacherib into Judæa, and before its fatal termination, which he prophesies, and then stretches forth his prophetic vision into times then remote, when the Assyrian power should be utterly broken and proud Nineveh destroyed—events which occurred about a hundred years after the utterance of the predictions.

The style of Nahum is thus characterized by Bishop Lowth:—'None of the minor prophets seem to equal Nahum in boldness, ardour, and sublimity. His prophecy, too, forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majestic; the preparation for the destruction of Nineveh, and the description of its downfal and desolation, are expressed in the most lively colours, and are bold and luminous in the highest degree.' The testimony of De Wette is to the same effect in other words. Henderson characterizes Nahum as 'inferior to none of the minor prophets, and scarcely to Isaiah himself.'

The number of separate commentaries upon Nahum is considerable. Bibliandri *Propheta Nahum juxta veritatem Ebraicam Latine redditus, cum exegesi*, etc., Tiguri, 1534; Luther, *Enarratio in Prophetam Nahum*, Viteb., 1555—also in German; De la Heurga, *Comm. in Prophetam Nahum*, Lugd., 1538; Chytræi *Explicatio P. Nahumi*, Viteb., 1565; Pinti *Comm. in Danielem, Nahum, et Lamentt. Jeremiæ*, Conimbriæ, 1582; Gesneri *Paraphrasis et Expositio in Nahum*, Viteb., 1604; Crocii *Comm. in Nahum*, Bremæ, 1620; De Quiros, *Comm. in Prophetas Nahum et Malachiam*, Hispali, 1622; Ursini *Hypomnemata in Obadiam et Nahum*, Francof., 1652; Abarbanelis *Commentarius Latino donatus a* J. D. Sprechero, Helmstd., 1703; Van Holke, *Explicatio Analytica Prophetarum sex posteriorum ex Minoribus*, Lugd., 1709; Wildii *Meditationes Sacræ in P. Nahum*, etc., Francof., 1712; Wahl, *Neu übersetzung des Gesanges, der uns vom P. Nahum übrig ist*, Halle, 1790; Grimm, *Nahum, neu übersetzt mit erklärenden Anmerkungen*, Düsseldorf, 1790: Greve, *Vaticinia Nahumi et Habacuci*, Amstelod., 1793; Bodin *Nahum Latine versus et Notis philologicis illustratus*, Upsal, 1806; Fraehn, *Curarum exegetico-criticarum in Nahumum P. specimen*, Rostock, 1806; Neumann, *Nahum, neu übersetzt und mit Anmerkungen*, Breslau, 1808; Middledorpf, *Nahum, aus dem Hebraïschen übersetzt*, 1808; Pareau, *Nahumi Vaticinium philologice et critice Expositum*, 1808; Justi, *Nahum, neu übersetzt und erläutert*, Leipz., 1820. [Otto Strauss, *Nahumi De Nino Vaticinium explicavit ex Assyriis monumentis illustravit*, 1853.]

CHAPTER I.

The majesty of God in goodness to his people, and severity against his enemies.

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 [1]God *is* [2]jealous, and the LORD revengeth; the LORD revengeth, and [3]*is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* [4]slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can [5]abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a [6]strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, that imagineth evil against the LORD, [7]a wicked counsellor.

12 Thus saith the LORD; [8]Though *they be* quiet, and likewise many, yet thus shall they be [9]cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the [10]mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, [11]keep thy solemn feasts, perform thy vows: for [12]the wicked shall no more pass through thee; he is utterly cut off.

[1] Or, *the LORD is a jealous God, and a revenger*, &c. [2] Exod. 20. 5. [3] Heb. *that hath fury.* [4] Exod. 34. 6, 7. [5] Heb. *stand up.* [6] Or, *strength.* [7] Heb. *a counsellor of Belial.* [8] Or, *If* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away.* [9] Heb. *shorn.* [10] Isa. 52. 7. Rom. 10. 15. [11] Heb. *feasts.* [12] Heb. *Belial.*

Verse 10.—'*While they are drunken . . . . they shall be devoured as stubble fully dry.*'—In the ancient writers there is considerable discrepancy with respect to the names of the persons who acted the more prominent parts in that last scene of Assyrian history which is the subject of the present prophecy. They however substantially agree, in the *circumstances* of that great event, with one another, and with the inspired prophets. And as the circumstances are alone mentioned by the latter, without any names being given, and as circumstantial corroborations are of the most interest and importance, we shall limit our notices to them, without opening any discussion about the names of the principal persons. We shall follow the account of Diodorus, which is not only the most complete and connected which remains to us, but is proved to be generally accurate by the remarkable illustration which it affords to, and receives from, the prophecies of Scripture.

In the present verse the prophet intimates that a great destruction should befal the Assyrians while they were in a condition of drunkenness. Accordingly, Diodorus informs us, that on the advance of the allied forces of the Medes and Babylonians, the king of Assyria marched against them, and obtained signal victories over them in three successive battles. The revolted tributaries began to think of abandoning their enterprise in despair, when they received news of the advance of a powerful army out of Bactria to the king's assistance. This force, after some parleying, they succeeded in persuading to make common cause with themselves against the king whom they came to assist. Meanwhile the Assyrian monarch, ignorant of the revolt of the Bactrians, and elated by former successes, abandoned himself to his revelry and sloth, and was chiefly intent on preparing wine and victuals in abundance to feast his army. The allied revolters being apprised by deserters of the intemperance and security of the adverse army, attacked their camp suddenly, in the night, in the midst of their revelry and drunkenness; and being in excellent order, while the camp was in the most

disordered and helpless condition imaginable, and altogether unprovided for defence, they easily broke into the camp, and made a prodigious slaughter of the Assyrians. The survivors were glad to escape with their king into the city. As this was the first great blow, in those closing transactions, which the Assyrians received—and was indeed the severest of all that preceded the final overthrow—we may reasonably conclude it to be the same event to which the prophet refers.

[*V.* 14. '*House of thy gods.*'—APPENDIX, No. 77.]

CHAPTER II.

The fearful and victorious armies of God against Nineveh.

[1]HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 [2]For the LORD hath turned away [3]the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men *are* [4]in scarlet: the chariots *shall be* with [5]flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: [6]they shall seem like torches, they shall run like the lightnings.

5 He shall recount his [7]worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the [8]defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be [9]dissolved.

7 And [10]Huzzab shall be [11]led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

8 But Nineveh *is* [12]of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall [13]look back.

9 Take ye the spoil of silver, take the spoil of gold: [14]for *there is* none end of the store *and* glory out of all the [15]pleasant furniture.

10 She is empty, and void, and waste: and the [16]heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

1 Or, *The disperser*, or, *hammer*. 2 Isa. 10. 12. 3 Or, *the pride of Jacob as the pride of Israel*. 4 Or, *dyed scarlet*.
5 Or, *fiery torches*. 6 Heb. *their shew*. 7 Or, *gallants*. 8 Heb. *covering*, or, *coverer*. 9 Or, *molten*.
10 Or, *That which was established*, or, *there was a stand made*. 11 Or, *discovered*. 12 Or, *from the days* that *she* hath been.
13 Or, *cause* them *to turn*. 14 Or, *and* their *infinite store*, &c. 15 Heb. *vessels of desire*. 16 Isa. 13. 7, 8.

Verse 5. '*The defence shall be prepared.*'—In this and the two preceding verses we have a very animated description of the preparations for defence. In like manner, we find the defensive preparations particularly mentioned by Diodorus. When the king found himself shut up within the walls of the town, he was by no means discouraged, but took the most active and well-advised measures for the defence. The town was well stored with necessaries, and the lofty and strong walls seemed to defy any force the besiegers could bring to bear against them. Yet not feeling too confident or secure, the king sent off a great part of his treasures, together with his children, to the care of his intimate friend Cotta, the governor of Paphlagonia; and dispatched posts into all the provinces of the kingdom to raise soldiers and to procure every possible assistance. Having thus made every arrangement for the defence which prudence or courage could suggest, the king resolved to abide the siege till the expected aid from the provinces should arrive. So well were his measures taken, and such the strength and resources of the place, that nothing of any consequence was effected for two years by the besiegers, beyond the keeping the besieged confined to the city, and making some abortive assaults upon the walls.—But the end came at last, and in the manner which the prophet repeatedly declares.

6. '*The gates of the rivers shall be opened.*'—Compare this with ch. i. 8. Both passages mark very distinctly the agency of an inundation in opening the way to the besiegers of Nineveh. And most remarkably was this accomplished. We are told by Diodorus that in his plans for the defence of the city, the king of Assyria was greatly encouraged by an ancient prophecy, *That Nineveh should never be taken until the river became its enemy.* But that after the allied revolters had besieged the city for two years without effect, there occurred a prodigious inundation of the Tigris, when the stream overflowed its banks, and rose up to the city, and swept away about twenty furlongs of its great wall. When the king heard this unexpected fulfilment of the old prediction, he was filled with consternation and despair; he gave up all for lost; and that he might not fall into the hands of his enemies, he caused a large pile of wood to be raised in his palace, and heaping thereon all his gold, silver, and apparel, and collecting his eunuchs and concubines, caused the pile to

be set on fire, whereby all these persons, with himself, his treasures, and his palace were utterly consumed.—It claims to be noticed that the prophet mentions *fire*, as well as *water*, among the agents employed in the destruction of Nineveh (ch. iii. 13, 15).

As Diodorus does not specify the time of the year in which the inundation of the Tigris took place, we are left in doubt by which of the causes which still periodically operate in swelling its stream, and which sometimes occasion it to overflow its bank in particular places, it was produced. In autumn it is swollen by rains, and in spring by the melting of the snows in the mountains of Armenia. As the latter cause, more abundantly than the former, replenishes the channel of the river, and more frequently occasions inundations, it was probably by this that the proud walls of Nineveh were thrown down. A similar circumstance occurred a few years since to the greatest city, Baghdad, that now exists on the same river. While the inhabitants were expecting a siege, the river overflowed its banks, producing one of the most extensive and destructive river-inundations that history records. In one night a large part of the city wall, with a great number of the houses, were overthrown by the irruption of the waters, thousands of the sleeping inhabitants being overwhelmed in the ruins. In this case, however, the extent of the inundation around the city, and the length of time which it took to subside, allowed opportunity for the repair of the wall before the hostile army could approach.

7. '*Huzzab.*'—This word (הֻצַּב) has been very differently understood. Of the numerous alternatives which have been suggested, the following are the principal:—The queen of Nineveh; Nineveh itself represented as a queen; a female idol; the warriors; the host; the foundation; the fortress, etc. These diversities are obtained by alterations in, or additions to, the present reading; by derivations from different roots; and by reading in a different connection; as well as by different apprehensions of the word as it stands. The interpretation 'fortress,' which Newcome and Boothroyd prefer, requires the word to end verse 6 rather than to begin verse 7; and the last clause of the former and the first of the latter will then read thus: 'The palace shall be dissolved *and the fortress.* She shall be led away captive,' etc. As we are strongly persuaded that verse 7 describes Nineveh as a captive queen brought before the conqueror, we do not object to the interpretation we have quoted, since it disposes of the doubtful word in verse 6, and leaves this conclusion open for verse 7, where we suppose a new circumstance to be taken up, only connected generally with the preceding verse. The present description may then be understood to represent Nineveh as a queen (or, if we will, the queen of Nineveh), led before the conqueror, attended by her maidens, who are described as mourning like doves and smiting upon their breasts. The act of smiting is strongly expressed, as in our version by 'tabering,' from the action of a performer on the tabret. This remarkable expression has been duly noticed by various expositors, who have however overlooked two circumstances which add to the force of the allusion,—one is, that tambourines are used exclusively by females in the East; and the other, that such are the instruments employed by the women who wail for the dead. [The word Huzzab means here simply, it is determined. It is determined—that is, that the following things shall happen to Nineveh.]

— '*Her maids shall lead her as with the voice of doves, tabering upon her breasts.*'—The tabor, one of the few musical instruments of ancient times, was employed both in rejoicing and mourning. The latter use of it is referred to by the figurative phrases here employed, and appears to us to be strikingly illustrated by the following, from an old traveller (Biddulph), who writes, 'While we were at Sapheta (Saphet, in Palestine), many Turks departed thence towards Mecca in Arabia; and the same morning they went, we saw many women playing with timbrels as they went along the street, and made a yelling or shrieking noise as though they cried. We asked what they meant in so doing. It was answered us, that they mourned for the departure of their husbands, who were gone that morning on pilgrimage to *Mecca*, and they feared that they should never see them again, because it was a long way and dangerous, and many died there every year.'

9. '*Take ye the spoil of silver . . . . of gold.*'—Diodorus describes the conquerors of Nineveh as greatly enriched by the spoils of gold and silver, collected from the ashes of the funeral pile and the rubbish of the burnt palace of the Assyrian king.

CHAPTER III.

The miserable ruin of Nineveh.

WOE to the [1] [2]bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

3 The horseman lifteth up both [3]the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and [4]I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than [5] [6]populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were [7]thy helpers.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

1 Heb. *city of bloods.* 2 Ezek. 24. 9. Hab. 2. 12.
3 Heb. *the flame of the sword, and the lightning of the spear.*
4 Isa. 47. 3. Ezek. 16. 37. 5 Or, *nourishing.*
6 Heb. *No Amon.* 7 Heb. *in thy help.*

11 Thou also shalt be [8]drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brickkiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm [9]spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber, O king of Assyria: thy [10]nobles shall dwell *in the dust:* thy people is scattered upon the mountains, and no man gathereth *them*.

19 *There is* no [11]healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

8 Jer. 25. 17. 9 Or, *spreadeth himself.* 10 Or, *valiant ones.* 11 Heb. *wrinkling.*

Verse 8. '*Whose rampart was the sea, and her wall from the sea.*'—The *sea* referred to in this passage is the *river* Nile, which at the present day is named *el Bahr*, 'the sea,' as its most common appellation. Dr. Robinson's Egyptian servant, who spoke English, always called it 'the sea.' In Egypt, the word *el Bahr*, implying the Mediterranean Sea, is also used for north; a north-wind is called the 'sea-wind,' as coming from the Mediterranean. This shews the fallacy of an argument sometimes used to prove that the Hebrew was the original language of Palestine, viz., that the word sea (יָם), in Hebrew, is also the Hebrew term for west. If, for this reason, the Hebrew language were original in Palestine, then also the Arabic must have been so in Egypt. In like manner, in Syria, the word Kibleh, referring to Mecca, is now universally employed for south. *Robinson's Biblical Researches*, i. 542.

12. '*If they be shaken, they shall even fall,*' etc.—This will appear from the fact that all figs, when ripe, fall of their own accord; a little shaking of the tree will therefore bring down many figs, when the fruit is ripe, or approaching ripeness. The 'firstripe figs,' that is, the early or spring figs, drop with more facility than those of summer or late autumn.

14. '*Tread the morter.*'—We have explained, under Ezek. xiii., that mortar is usually trodden by the feet in the East. So is the clay for making bricks; and, from the context, we should rather suppose that *this* is to be understood in the present passage.

17. '*The great grasshoppers.*'—We are strongly of opinion that the construction here employed (גֹּב גֹּבָי *gob gobai*) does not express the *size* of the species, but the vastness of the aggregate number. We have been furnished with some ingenious arguments to shew that the *mole-cricket* is to be understood. But the insect in question is described in Amos vii. 1, as very destructive to vegetable produce, while the food of the mole-cricket is chiefly composed of insects: and the fact that it does much damage to the roots of vegetables when burrowing in the earth, like the mole (whence its name), does not appear sufficiently to meet the required conditions. We are therefore more disposed to acquiesce in the conclusion that the locust, before it is in a condition for flight, is to be understood; particularly as the ravages of the locust, in this state of its existence, could not fail to have been a matter of sad experience to the Hebrews. It will also appear from the following statement, that this part of the natural history of the locust fully corresponds to *all* the Scriptural intimations.

The female locust lays her eggs in autumn. She makes choice of a light earth, *under the shelter of a bush or hedge*, where she deposits, and carefully covers over, an oblong substance of the shape of her own body, containing a great number of eggs. These are protected by their situation from the cold of winter, and are hatched early in the spring by the heat of the sun. Consequently, in the places which have been visited by the plague of locusts, the hedges and ridges swarm with the young ones about the middle of April. In this their larva state, they differ from the perfect insect only in their colour, size, and in the absence of the wings and wing-cases, and in the incapacities which hence arise. In other respects they enjoy the same faculties, except of reproduction, as in their ultimate condition. The same observation extends to their adolescent, or nympha, condition, when the wings and wing-cases remain enclosed in covers.

Their formal and wholesale ravages begin before they are in a condition for flight; and are then indeed far more ruinous than those of the winged invaders. When they leave their native hedges, they march along, as it were, in battalions, devouring every leaf and bud as they pass, and not sparing even the bark of trees. The husbandmen, who dread this visitation above all things, have various expedients for preventing or lessening the calamity. They have much tact in discovering the places where the eggs are deposited, great quantities of which they sometimes extract and destroy: and when the evil day has actually arrived, a common plan is to dig ditches across their path, into which they fall, and are destroyed in vast numbers. Great quantities are also devoured by birds and domestic fowls. At last, when the sun has waxed warm, about the end of June, they acquire their perfect condition by the development of their wings, and 'flee away,' to inflict on other places the desolation to which they have reduced the place of their birth.

[*Vv.* 13, 17, 19. APPENDIX, No. 78.]

HABAKKUK.

THERE have been singularly different opinions as to the time of this prophet. Some of the old Jewish writers thought him to have been the son of the Shunammite woman, so noted in the history of Elisha; while the author of the apocryphal story of Bel and the Dragon introduces him into his narrative, which he lays in the time of Cyrus in the last years of Daniel. The former account makes him far the earliest of the collected prophets, and the latter the latest except Daniel. But both of the accounts are entitled to equal disbelief. We have no positive information; but the probability is, that Habakkuk prophesied in the reign of Jehoiakim, which would make him a contemporary of Jeremiah. The Jews generally place him in the reign of Manasseh: and certainly he may be allowed to have *lived* partly in that reign, although his present prophecies may not have been delivered till that of Jehoiakim. The traditions preserved by the pseudo-Epiphanius and Dorotheus state, that Habakkuk was of the tribe of Simeon, and was born and died at Bethzacar. The same account states that he withdrew into Arabia on the approach of the Chaldæan army against Jerusalem; but returned and cultivated his paternal fields after the Babylonians had retired. Little faith is however to be placed in these accounts. Habakkuk's tomb is spoken of as existing at Bethzacar, Keila, Echela, or Gabbatha, by the early Christian writers. As they are all mentioned as in the neighbourhood of Eleutheropolis, perhaps the tomb was about equally near the places thus named, and its situation denoted by different authors with varied references to the neighbouring towns or villages.

The general subject of Habakkuk's prophecy is the same as that of Jeremiah. He foretels the approaching punishment of the Jewish nation for its iniquities by the hands of the Chaldæans; suggests ultimate objects of hope and consolation; and predicts the final ruin of the Babylonian empire. The style of Habakkuk gives to his prophecy a high place among the poetical parts of Scripture. The sublime song with which it concludes is considered by Bishop Lowth as one of the most perfect specimens of the Hebrew ode; and from the repetition of the word 'Selah,' which occurs so frequently in the Psalms, it would appear to have been adapted to music, and was perhaps intended to be used in the public worship. Eichhorn, Rosenmüller, Jahn, De Wette, and other continental scholars, are also loud in their praise of Habakkuk's style. The first named of these gives an animated and copious analysis of the construction of his prophecies, which may be read with advantage in his *Einleitung*, but which is too long to be introduced here. Rosenmüller finds that the style of Habakkuk is grave, pure, chaste, concise, and perfectly adapted to the different subjects of which he treats, as well when he addresses his humble supplications to Jehovah, as when he launches his vehement rebukes against the crimes of men, and when he exalts the mercies of God towards the house of Israel. This writer concludes his strong eulogium by declaring that a person may find in the writings of this sacred poet, examples of all that the Hebrew eloquence possessed of strength, of grandeur, and of magnificence. De Wette also regards Habakkuk as equal in style to the finest of the prophetic writers—Joel, Amos, Nahum, Isaiah, and declares that in the ode in chap. iii., he surpasses all that the poetry of the Hebrews has produced of the kind. He adds, that in this noble song elegance and clearness are united to the utmost force, the most rich abundance, and to the most sublime poetic rapture. He further states that the rhythm of Habakkuk, while most free, is at the same time well measured; and that his language, always pure, has an air of admirable freshness. *Lehrbuch der Hist. crit. Einleitung*, § 248.

The canonicity of the book of Habakkuk is not open to question. It is not indeed mentioned by name in the ancient catalogues; but they must have counted him among the twelve minor prophets, whose number would not otherwise be full. In the New Testament some expressions of this prophet are introduced, but his name nowhere occurs. Compare Hab. ii. 4 with Rev. i. 17; Gal. iii. 11; Heb. x. 38; and Hab. i. 5 with Acts xiii. 40, 41.

Of Abarbanel's Commentary on Habakkuk there is a Latin version by Sprecher, Helmstd., 1709; Luther, *Der Prophet Habacuc ausgelegt*, Vitemb., 1526; Fabricii Capitonis *Enarrationes in P. Habacuc*, Argentor., 1520; Grynæi *Hypomnemata in Habacuc*, Basil, 1582; Guevara, *Comment. et ecphrasis in Habacuc*, etc., Madrid, 1585; Chytræi *Lectiones in prophetiam Habacuc*, 1592; Agellii *Comm. in prophetam Habacuc*, Antverpiæ, 1597; Garthii *Comm. in P. Habacuc*, Vitemb., 1605;

Padilla *in Habacuc prophetam Commentaria*, Madrid, 1657; Haffenrefferi *Comm. in Nahum et Habacuc*, Stutgardiæ, 1663; Van Till, *Phosphorus Propheticus, seu Mosis et Habacuci Vaticinia, novo, ad istius Canticum, et hujus librum propheticum, commentario illustrata*, Lugd. Bat., 1700; Esch, *Gründliche Erklärung des P. Habacucs*, Wesel, 1714; Abichtii *Adnotationes ad Vaticinia Habacuci prophetæ*, Vitemb., 1732; Monrad, *Die Weissagung des Propheten Habakuks, übersetzt und mit Anmerkungen*, Götting., 1759; Perschke, *Habakuk, Vates olim Hebræus, inprimis ipsius hymnus denuo illustratus*, Francof., 1777; Ludwig, *Habakuk der Prophet nach dem Ebraïschen text, mit Zuziehung der älteren übersetzungen, übertragen und erläutert*, Frankf., 1779; Wahl, *Habakuk, neu übersetzt, nebst einer Einleitung, philologischen, kritischen, exegetischen, und ästhetischen Anmerkungen*, etc., Hanov., 1790; Kofod, *Chabacuci Vaticinium, Comm. critico atque exegetico illustratum*, etc., Havniæ, 1792; Tingstadii *Animadversiones philologicæ et criticæ ad Vaticinia Habacuci*, Upsal, 1795; Haenlein, *Symbolæ criticæ ad interpretationem vaticiniorum Habacuci*, Erlang., 1795; Horst, *Die Visionen Habakuks, neu übersetzt mit historischen und exegetischen kritischen Anmerkungen: nebst einer Abhandlung über den Prophetismus der alten Welt, und insbesondere der biblischen Propheten*, Gotha, 1798; Ranitz, *Introductio in Habacuci Vaticinia*, Lips., 1818; Euchel, *Chabakuk, aus dem Ebraïschen übersetzt*, etc., Copenhagen, 1815; Justi, *Habakuk, neu übersetzt und erläutert*, Leipz., 1821; Wolff, *Der Prophet Habacuc*, Darmstadt, 1822.

CHAPTER I.

1 *Unto Habakkuk, complaining of the iniquity of the land, 5 is shewed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.*

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the [1]wicked doth compass about the righteous; therefore [2]wrong judgment proceedeth.

5 ¶ [3]Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the [4]breadth of the land, to possess the dwellingplaces *that are* not their's.

7 They *are* terrible and dreadful: [5]their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more [6]fierce than the [7]evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: [8] [9]their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O [10]mighty God, thou hast [11]established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on [12]iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the

[1] Job 21. 7. Jer. 12. 1. [2] Or, *wrested*. [3] Acts 13. 41. [4] Heb. *breadths*.
[5] Or, *from them shall proceed the judgment of these, and the captivity of these*. [6] Heb. *sharp*. [7] Zeph. 3. 3.
[8] Or, *the supping up of their faces, &c., or, their faces shall look toward the east*. [9] Heb. *the opposition of their faces toward the east*.
[10] Heb. *rock*. [11] Heb. *founded*. [12] Or, *grievance*

sea, as the [13]creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their [14]drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat [15,16]plenteous.

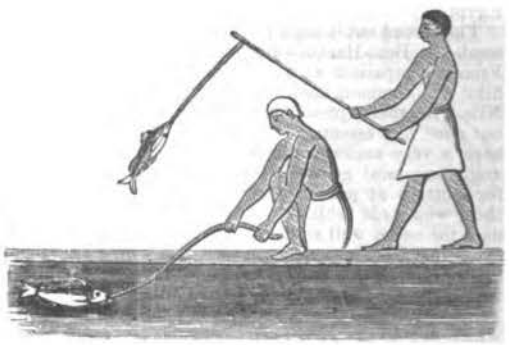
17 Shall they therefore empty their net, and not spare continually to slay the nations?

[13] Or, *moving.* [14] Or, *fine-net.* [15] Or, *dainty.* [16] Heb. *fat.*

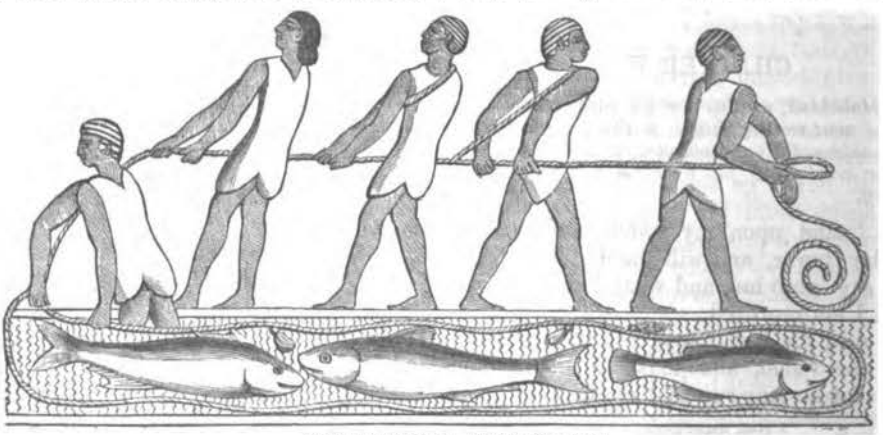
Verse 8. '*Swifter than the leopards.*'—The swiftness of the leopard is proverbial in all countries where it is found. This, conjoined with its other qualities, suggested the idea, in the East, of partially taming it, that it might be employed in hunting; and Harmer ingeniously conjectures that the image here employed by the prophet may have been the more familiar and striking to the people, from their having had opportunities of witnessing the prodigious feats of leopards used in the royal hunts. He would have considered this the more probable if he had known that the leopard was certainly thus employed in ancient Egypt, as appears from existing paintings. Leopards are now rarely kept for hunting in Western Asia, unless by kings and governors; but they are more common in the eastern parts of Asia. Osorius relates that one was sent by the king of Portugal to the Pope, which excited great astonishment by the velocity with which it overtook and the facility with which it killed deer and wild boars. Le Bruyn mentions a leopard kept by the pasha who governed Gaza and the other territories of the ancient Philistines, and which he frequently employed in hunting jackals. But it is in India that the cheetah, or hunting leopard, is most frequently employed, and is seen in the perfection of his power. There is an interesting account of a cheetah hunt in Forbes's *Oriental Memoirs*, i. 170-175, from which it appears that the cheetah, when the prey is in view, endeavours to steal undiscovered within the distance of seventy yards before it starts against the game, and seldom perseveres in the chase if it does not overtake it in a very short run, which, however, it seldom fails to do. 'When the cheetah resolves to exert himself, his velocity is astonishing; for although the antelope is esteemed the swiftest species of the deer, and the course generally begins at the distance of seventy or eighty yards, yet the game is usually caught, or else makes his escape, within the distance of three or four hundred yards, the cheetah seldom running a greater distance, and in that I have measured repeated strokes of seven or eight paces. On coming up with the game, especially if a doe or fawn, it is difficult to describe the celerity with which it overthrows its prey. But the attack of an old buck is a more arduous task: his great strength sometimes enables him to make a hard struggle, though seldom with success; for although I have known a buck get loose two or three times, yet I never saw one escape after having been fairly seized.'



15. '*They take...them with the angle, they catch them in their net, and gather them in their drag.*'—This verse is remarkable for the various modes of fishing to which it alludes; and to complete the list, the 'fish-spears,' mentioned by Job, might be added. There appears indeed to have been no mode of fishing now in use which was not known to and practised by the ancient nations. The subject of ancient fishing is susceptible of extensive illustration (from which we must abstain); and it is one of peculiar interest to the Christian reader from the numerous circumstances connected with fishing which occur in the Gospels, arising from the fact that several of those whom



ANGLING.—Ancient Egyptian.



FISHING WITH NETS.—Ancient Egyptian.

Christ called to follow him, and who became his apostles, were fishermen.

Angling seems to have been regarded among the Egyptians and Romans much in the same light as it is at present; and was pursued in nearly the same manner. Figures of persons angling occur frequently in the paintings of the Egyptian tombs, and on the walls of the Roman Herculaneum. From the former we have copied one specimen, shewing the mode of angling with the rod and line, and with the line alone. The difference between the two processes is well discriminated in the different attitudes of the anglers, and in the decided manner with which the one with the rod draws out his fish, as contrasted with the caution of the one who fishes with the line only. The ancient rods seem to have been shorter than the modern; and we are not aware that they were ever jointed. The lines in our specimen look very clumsy, and we do not know with what they are made. Horse-hair was anciently much employed in the lines used by anglers, as it has been since. Fishing, particularly with a line, seems to have been a favourite amusement among the ancient Egyptians. Wilkinson states that in all cases they adopted a ground-bait, without any float: and that it does not appear they ever put winged insects to the hook, and still less that they had devised any process similar to our artificial fly-fishing, which is still unknown to the Egyptians. The hooks appear to have been of bronze. We may observe that the mode of angling without a rod, as shewn in our cut, is exactly the same as is still practised by the *fellahs* of modern Egypt.

The second cut is copied from a painting in the same tomb—at Beni-Hassan—from which the other is taken. From a comparison with other examples it appears to exhibit the common mode of fishing by a net in the river Nile. In other representations there are some variations; but none very essential. Fishing with nets seems to have been a very ancient practice in different nations. The angle was most generally employed by those who fished for sport, as at present, and the net more exclusively by those who made fishing their business. Yet the Romans used the net as well as the angle for sport, and Suetonius states that Nero was accustomed to fish with a net of gold and purple. There were a variety of nets for varied uses, for different waters, and for taking different sized fishes. Plutarch mentions corks and leaden weights as an addition which nets had received. Harmer supposes that nets were not used by the ancient Egyptians, and consequently that the word rendered 'nets' in the account of Egyptian fishery which we have given in Isa. xix. 8–10, must be understood of weirs or toils. He adds, 'the not using them (the nets) in Egypt, I should think must be in consequence of its being an old custom not to use them in that country.' The painting from which our engraving is copied, with others of a similar character, evince that it *was* an old custom to use the net in Egypt. We are of course aware that the Egyptians did use weirs and toils in their fisheries; but we do not feel assured that Scripture contains any allusion to them.



MODERN ORIENTAL NET.

The use of fish-spears, however, to which there are distinct references in the sacred writings, appears very clearly in the paintings of ancient Egypt. The spear consists of a long and stout pole terminating in two long and fine prongs single barbed, and one of them longer than the other. One of Rosellini's engravings (*Monum. Civili*, pl. xxv. fig. 2) shews a man standing up in his boat who has struck two fish at once with this instrument, one on each prong. These fish-spears appear to have been employed by the fishers as they gently floated down the stream in their boats.

Our present note will of course be understood as an illustration not only of the text before us, but of that in Isaiah, and others in which fishing is mentioned.

CHAPTER II.

1 *Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith.* 5 *The judgment upon the Chaldeans for unsatiableness,* 9 *for covetousness,* 12 *for cruelty,* 15 *for drunkenness,* 18 *and for idolatry.*

I WILL [1]stand upon my watch, and set me upon the [2]tower, and will watch to see what he will say [3]unto me, and what I shall answer [4] [5]when I am reproved.

2 ¶ And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will [6]surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but the [7]just shall live by his faith.

5 ¶ [8]Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

1 Isa. 21. 8. 2 Heb. *fenced place.* 3 Or, *in me.* 4 Or, *when I am argued with.* 5 Heb. *upon my reproof,* or, *arguing.*
6 Heb. 10. 37. 7 John 3. 36. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38. 8 Or, *How much more.*

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, [9]Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's [10]blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that [11] [12]coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the [13]power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the [14]beam out of the timber shall [15]answer it.

12 ¶ Woe to him that buildeth a town with [16] [17]blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves [18]for very vanity?

14 For the earth shall be filled [19]with the [20]knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled [21]with shame for glory: [22]drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a [23]teacher of lies, that [24]the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But [25]the LORD *is* in his holy temple: [26]let all the earth keep silence before him.

9 Or, *Ho, he.* 10 Heb. *bloods.* 11 Jer. 22. 13. 12 Or, *gaineth an evil gain.* 13 Heb. *palm of the hand.*
14 Or, *piece, or, fastening.* 15 Or, *witness against it.* 16 Ezek. 24. 9. Nahum 3. 1. 17 Heb. *bloods.* 18 Or, *in vain.*
19 Or, *by knowing the glory of the LORD.* 20 Isa. 11. 9. 21 Or, *more with shame than with glory.* 22 Jer. 25. 26.
23 Jer. 10. 8, 14. Zech. 10. 2. 24 Heb. *the fashioner of his fashion.* 25 Psal. 11. 4. 26 Heb. *be silent all the earth before him.*

Verse 2. '*Write the vision, and make it plain upon tables.*'—Ewald is of opinion that the prophet here refers to the tables which were in ancient times openly exhibited in the market-places, on which public announcements were graven in large and clear characters, in common use among the people.

11. '*The stone shall cry out of the wall,*' etc.—The sure revelation of those deeds of shame and darkness which the perpetrators would fain conceal, is in almost every country expressed by a similar form of speech, declaring that the very walls have a voice to make known the things which they have witnessed. Does 'the beam out of the timber,' answering to 'the stone out of the wall,' imply that beams of timber were used by the Hebrews to unite and strengthen the mass of masonry? Walpole, in his *Memoirs of Turkey*, is of this opinion; and his statement renders it probable. 'The ancient architects of Egypt, Syria, and Italy used wood to unite and bind the stones together. The French, during their expedition to Egypt, observed, at Ombos and Philæ, that pieces of the sycamore had been formed for that purpose into a dovetail shape; at Ombos they appear to have been covered with bitumen. Fastenings made of wood, of similar forms, were used in the ancient buildings of Italy, and were seen and described by F. Vacca. The Greeks, as we learn from Jerome, expressed this mode of binding stones together by the word *ἰμάντωσις*. In the prophet Habakkuk ii. 11, the Hebrew term bearing a similar meaning is *caphis*. In the first Bible printed in English, by Coverdale, the passage is rendered "like as the bond of wood bound together in the foundation of a house." ' We should add, that the word in question (כָּפִיס) occurs only in this text; and the explanation suggested by the above statement is corroborated by the author of the apocryphal book of Ecclesiasticus:—'Timber girt and bound together in a building cannot be loosened with shaking' (xxii. 16). And conformably to the same view, Jerome renders the present text 'Lignum quod ad continendos parietes in medio structuræ ponitur.'

17. '*The violence of Lebanon.*'—The lofty summits of Lebanon were formerly, as now, the chosen haunts of various beasts of prey; the print of whose feet Maundrell and his party observed in the snow: but they are not confined to these situations. A recent traveller continued descending several hours, through varied scenery, presenting at every turn some new feature, distinguished either by its picturesque beauty or awful sublimity. On arriving at one of the lower swells, which form the base of the mountain, he and his party broke rather abruptly into a deep and thick forest. As they traversed the bocage the howlings of wild animals were distinctly heard from the recesses. To these savage tenants of the desert the prophet Habakkuk seems to allude. 'The violence of Lebanon' is a beautiful and energetic expression, denoting the ferocious animals that roam on its mountains and lodge in its thickets; and that, occasionally descending into the plain in quest of prey, ravage the field or seize upon the unwary villager.

CHAPTER III.

1 *Habakkuk in his prayer trembleth at God's majesty.* 17 *The confidence of his faith.*

A PRAYER of Habakkuk the prophet [1]upon Shigionoth.

2 O LORD, I have heard [2]thy speech, *and* was afraid: O LORD, [3]revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 ¶ God came from [4]Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had [5]horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and [6]burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of [7]Cushan [8]in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* [9]thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. [10]Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

11 The sun *and* moon [11]stood still in their habitations; [12]at the light of thine [13]arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by [14]discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they [15]came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the [16]heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will [17]invade them with his troops.

17 ¶ Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall [18]fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like [19]hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my [20]stringed instruments.

1 Or, *according to variable songs, or, tunes, called in Hebrew, Shigionoth.* 2 Heb. *thy report, or, thy hearing.* 3 Or, *preserve alive.*
4 Or, *The south.* 5 Or, *bright beams out of his side.* 6 Or, *burning diseases.* 7 Or, *Ethiopia.* 8 Or, *under affliction, or, vanity.*
9 Or, *thy chariots were salvation.* 10 Or, *Thou didst cleave the rivers of the earth.* 11 Josh. 10. 12.
12 Or, *thine arrows walked in the light, &c.* 13 Josh. 10. 11. 14 Heb. *making naked.* 15 Heb. *were tempestuous.*
16 Or, *mud.* 17 Or, *cut them in pieces.* 18 Heb. *lie.* 19 2 Sam. 22. 34. Psal. 18. 33. 20 Heb. *neginoth.*

Verse 4. '*He had horns coming out of his hand.*'—The word 'horns' here rather denotes pencils of rays, such as flow from the sun, and which are visible at its rising or setting. Henderson elegantly translates 'Rays streamed from his hand.'

5. '*Burning coals went forth at his feet.*'—The word rendered 'burning coals' (רֶשֶׁף) has two leading senses, that of lightning, or flame, and that of a hot or burning fever. It may therefore either mean that flashes of fire went forth after him (which is the meaning of 'at his feet'); or that a burning pestilence followed him, and marked his path. The latter sense rather than the other is that which the connection seems to require; yet in some respects the other is preferable, and is equally significant if regarded as a metaphor. This combination of the ideas of fire and pestilence occurs in Eastern poetry, as the verses of a Persian poet, quoted by D'Herbelot:—

'The pestilence, like an evening fire, runs through the beautiful city. Of all its inhabitants there remained neither a young man nor an old. This was a lightning which, falling upon a forest, consumed there the green wood with the dry.'

9. '*Thy bow was made quite naked.*'—The sculptures at Persepolis, as well as those of Egypt, shew that when not in use the bow was kept in a kind of case, from which, when required for action, or to be held in readiness for action, it was withdrawn. This is what is here meant by the bow being made 'quite naked,' or rather 'bare.'

11. '*At the light of thine arrows they went,*' etc.—The idea is, that the sun and moon sustained eclipse from the greater refulgence of the arrows that filled the air—a most magnificent hyperbole, and in the true spirit of Oriental poetry.

19. '*Like hinds' feet.*'—The hind, or gazelle, is remarkable not only for its fleetness and beauty, but also for the firmness of its tread.

ZEPHANIAH.

THE time and parentage of Zephaniah are expressed in the first verse of his prophecy, which affords the only authentic information concerning him which we possess. The pseudo-Epiphanius, with whom Isidore agrees, says that he was of the tribe of Simeon, a native of mount Sarabatha, a place not mentioned in Scripture, and where he died and was buried. In this last particular they are however at variance with the author of the '*Cippi Hebraici*,' who states that he was buried at Geba in Lebanon, in a cave shut up—a place where flowing fountains abounded, and whence the clouds never departed: language which appears to mean no more than that it was in an elevated region of Lebanon. With respect to the characteristic of Zephaniah's writings, the critics agree very generally in the opinion that the style of Zephaniah, without being low, is less sublime than that of many of the other prophets; and it has been observed that his elocution bears considerable resemblance to that of Jeremiah, who was his contemporary, and that his book exhibits several formulæ, which are common to him and to Ezekiel. Lowth observes that the writings of Zephaniah offer nothing uncommon either in the arrangement of the matter or the complexion of the style. De Wette finds that the style of this prophet is often feeble and trailing ('matt und schleppend'), and that his rhythm often descends to simple prose, although the language is pure. Even Eichhorn affords but a faint eulogy upon the poetic spirit and elocution of Zephaniah. 'The manner in which this prophet treats his subject,' he says, 'offers nothing remarkable, and demands no warm eulogy.' He attributes this comparative want of vigour in great measure to the late age in which he lived, and to the state of disorder in which society existed. The elder prophets had been accustomed to represent an idea in all its relations and under all its aspects, to the end that the required degree of high poetic colouring might be produced. And in this Zephaniah imitates them; but his descriptions are not always in proportion to the object he purposes to represent. After producing some examples of this, Eichhorn points to some expressions of Zephaniah which do not occur in any other sacred writer, such as 'to leap upon the threshold,' i. 9; 'to search Jerusalem with candles,' i. 12, etc.

The authenticity of the book of Zephaniah has never been doubted or contested. The rationalists themselves acknowledge that this prophet flourished under Josiah, and that the subject of his prophecy as well as his style is admirably suited to the apparent character of the prophet, and to the age in which he lived.

On Zephaniah there are commentaries by Luther and Martin Bucer, 1528; then follow Lareni *Tuba Zephaniæ*, Medioburgi, 1653: Gebhardi *Zephanias a pseudhermenia Abarbenelis aliorumque vindicatus*, etc., Gryphiswald., 1701; Noltenii *Dissertatio Exegetica præliminaris in P. Zephaniæ*, Traject., 1719; Crameri *Scythische Denkmäler in Palästina*, Hamb., 1777; Larsen, *Commentarii Critico-Exegetici in quorundam prophetarum vaticinia Specimen primum, vaticinia Zephaniæ complectens*, Hauniæ, 1805; Coelln, *Spicilegium Observationum exegetico-criticarum ad Zephaniæ vaticinia*, Vratislav., 1818; Ewald, *Der Prophet Zephanja übersetz und mit Anmerkungen*, Erlang., 1827.



CHAPTER I.

God's severe judgment against Judah for divers sins.



THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 ¶ [1]I will utterly consume all *things* from off [2]the land, saith the LORD.

3 I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and the [3]stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops; and them that worship *and* that swear [4]by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath [5]bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will [6]punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are [7]settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but [8]not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day *is* a day of [9]wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 [10]Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be [11]devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

1 Heb. *By taking away I will make an end.* 2 Heb. *the face of the land.* 3 Or, *idols.* 4 Or, *to the LORD.*
5 Heb. *sanctified*, or, *prepared.* 6 Heb. *visit upon.* 7 Heb. *curded*, or, *thickened.* 8 Deut. 28. 30, 39. Amos 5. 11.
9 Jer. 30. 7. Joel 2. 11. Amos 5. 18. 10 Prov. 11. 4. Ezek. 7. 19. 11 Chap. 3. 8.

Verse 4. '*The name of the Chemarims.*'—In 2 Kings xxiii. 5, the word 'Chemarim' (כְּמָרִים) is rendered 'idolatrous priests,' as applied to those that were put down by Josiah, in whose reign Zephaniah prophesied; and probably the very same persons, or certainly the same kind of persons, are here to be understood. This signification is perhaps derived from the Syriac, in which language the analogous word means a priest generally, and of course the Syrian priests were idolaters, and hence its use to express idolatrous priests. Might not the name be particularly employed to denote the priests of the idols borrowed from the Syrians?

5. '*Malcham*'—or, as elsewhere, Milcom, Molech, the god of the Ammonites. The Septuagint *translates* it, 'By their king;' but it is better to retain the proper name as denoting the idol.

9. '*That leap on the threshold.*'—Instead of 'on,' we might read 'over the threshold;' when, as the Targum suggests, it may allude to the custom of the priests of Dagon, who, after their idol was broken on the threshold

(1 Sam. v. 4, 5), never trod on it, but stepped or leaped over it, when entering or leaving the temple. Some however rather, and perhaps better, explain it of persons who, seeing houses rich and full of good things, entered them violently and insolently, taking what they pleased. If this be admitted, there may be no objection to allow the conclusion of Harmer, that the *leaping* over the threshold, to fill houses with violence and deceit, may refer to the custom for insolent spoilers and oppressors, in the East, to *ride into* the houses—that is, into the interior courts—of their victims; for which reason, as well as to prevent the interior wealth from being suspected, the gates towards the street are in general purposely made too low to permit a man on horseback to pass through. If the allusion does not exclusively refer to this practice, we may certainly understand it to be included in the general sense of a violent and dishonest entrance into other people's houses.

10. '*An howling from the second.*'—What 'second?' The word 'city' is probably to be understood, and then we have 'the second city' of Neh. xi. 9, that is, the second part or division of the city. This was probably what was afterwards called Akra, or lower city, which lay to the north of the ancient city on Mount Zion, from which it was separated by the Tyropœon, a valley which ran down between them to the present pool of Siloam. Ewald renders the word by Neustadt, or New-town. The same word is rendered 'college' in the Auth. Vers. of 2 Kings xxii. 3, and 2 Chron. xxxiv. 22.

11. '*Inhabitants of Maktesh.*'—That Maktesh has the article in the original shews that it is not a proper name, but an appellative. It comes from a verb signifying 'to bray' or 'pound,' and hence a mortar. So the Vulgate, 'habitatore pilæ;' and Calmet's French—'vous qui habites au mortier;' and Henderson's English—'Ye inhabitants of the mortar.' This must be regarded as the name of a quarter of Jerusalem. Jerome seems to say that this name belonged to that part of the city near the pool of Siloam, at the end of the Tyropœon valley, on account of its peculiar shape and depth. Sometimes the name is applied generally, in a metaphorical sense, to Jerusalem itself, as a place doomed to be bruised and broken as in a mortar by the Chaldæans. This would be not unlike the texts in which Jeremiah (i. 13) and Ezekiel (xxiv. 3, 4) compare the city to a pot set upon the fire and full of meats. Micah in like manner (iii. 3) reproves the nobles of Israel for having, as for the pot, broken the bones and chopped the flesh of the people. Besides, the idea of pounding a person in a mortar, as suggested by a capital punishment of that kind, seems to have been familiar to the mind of the Hebrews, and has received some illustration in the note on Prov. xxvii. 11.

— '*They that bear silver.*'—If 'silver' stands for 'money,' then money-changers are probably meant; or else, perhaps, silversmiths, or traders in general, residing in that part of the city.

CHAPTER II.

1 *An exhortation to repentance.* 4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Assyria.*

GATHER yourselves together, yea, gather together, O nation [1]not desired;

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coasts, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: [2]for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will [3]famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the [4][5]cormorant and the bittern shall lodge in the [6]upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the

[1] Or, *not desirous.* [2] Or, *when, &c.* [3] Heb. *make lean.* [4] Or, *pelican.* [5] Isa. 34. 11. [6] Or, *knops, or, chapiters.*

thresholds: [7]for he shall uncover the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, [8]I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

[7] Or, *when he hath uncovered.* [8] Isa. 47. 8.

Verse 4. '*Gaza shall be forsaken.*'—Accordingly, the Gaza which existed in the time of the prophet did become forsaken, ruined, and desolate. But, in due time, another town arose on or near its site, which still remains a place of some consideration. But of all this we have written fully under Judges xvi.

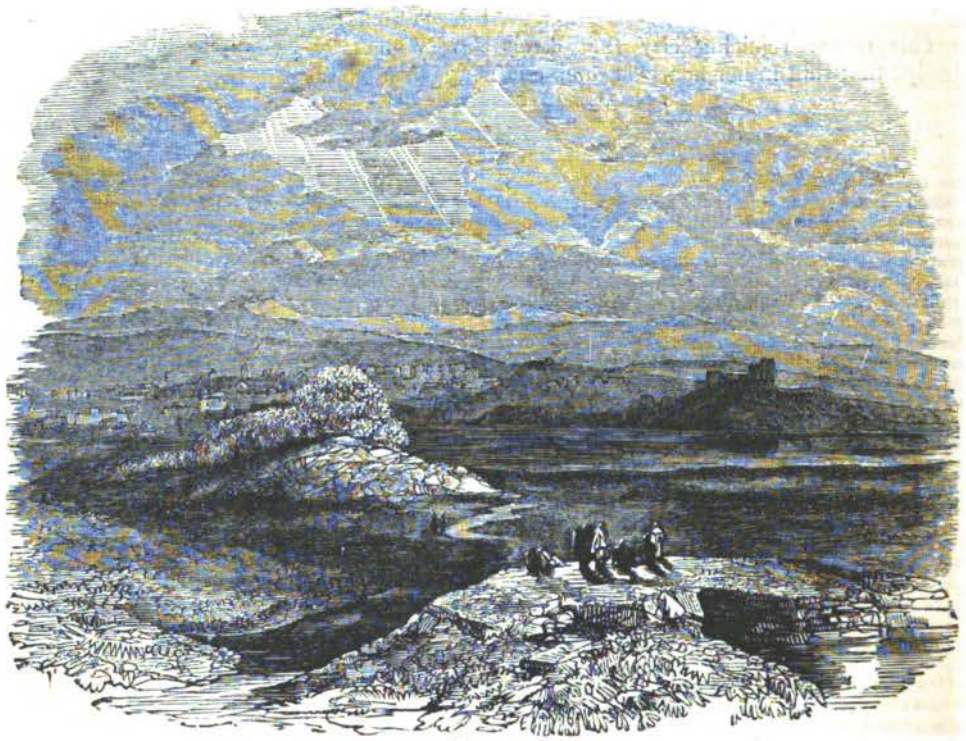
— '*Ashkelon.*'—This place has been noticed under Judges xiv. 18. There is a particular propriety in thus introducing Gaza and Askelon together, as the two places are much associated in the Scriptures. The Mohammedan writers also distinguish these two cities as 'the Two Brides.' Mohammed is reported to have said, 'Happy is he who takes up his dwelling-place with one of the Two Brides, Askelon and Gaza.' Another tradition reports him to have said, 'Askelon is one of the two Brides, whom God will raise up, sanctify, and glorify, in the day of judgment. Here will be seventy thousand martyrs, who will come forward together as ambassadors unto God.' Jalal-Addin, the Arabian author of '*The History of the Temple,*' translated by the Rev. James Reynolds, mentions a collection of a Portion of the Wondrous Virtues of Askelon, by the historian Ibn Asákir, in which the various traditions concerning it are discriminated according to the degree of credit to which they are supposed to be entitled. Jalal-Addin, who wrote about the middle of the fifteenth century, makes a statement rather adverse to the laudatory traditions which he cites:—'Askelon is said to be given to excess in eating, drinking, and adultery. The intelligent say that the cause of this is to be found in the fact that Askelon is a dépôt for sacred cavalry, a frontier town, ever guarding against the attacks of the enemy. Even now, in these days, although many sacred cavalry quota contributions are to be found in other places, yet it is far from being no longer a point of attack by the enemy.'

6. '*The sea coast,*' etc.—See the note on Askelon, under Judges xiv. A more striking corroboration of the Divine prediction could not be given than is supplied in the account which Volney gives of the modern state of the coasts of Philistia. 'In the plain between Ramla and Gaza, we meet with a number of villages, badly built, of dried mud, and which, like their inhabitants, exhibit every mark of poverty and wretchedness. The houses, on a nearer view, are only so many huts, sometimes detached and sometimes arranged in the form of cells around a court-yard enclosed by a mud wall. In winter they and their cattle may be said to live together, the part of the dwelling allotted to them being only raised two feet above that in which they lodge their beasts. The peasants are by this means kept warm without burning wood; an economy indispensable in a country absolutely destitute of fuel. The fires needed for culinary purposes are made of dung, kneaded into cakes and dried in the sun. In summer their lodging is more airy; but all their furniture consists of a single mat, and a pitcher for drinking. The environs of these villages are sown, at the proper season, with grain and water melons; all the rest is a desert, and abandoned to the Bedouin Arabs, who feed their flocks on it.' *Voyage,* ii. 281, 282.

13. '*Will make Nineveh a desolation,*' etc.—In what manner Nineveh was made a desolation has been shewn in the notes on Nahum.

We have already mentioned that the earliest of the Greek writers who mention Nineveh, wrote a good while after that city was destroyed; and from the manner in which they indicate its situation, and the discrepancies between them, it almost appears uncertain whether they were acquainted with its position. Indeed, Lucian, who lived in the second century after Christ, distinctly avows, that so utterly had Nineveh been destroyed that no vestige of it remained, nor could it be easily ascertained where it had once stood. There is indeed no ground on which to feel positively certain as to the site of Nineveh; and this uncertainty is itself a most striking corroboration of Scripture prophecy. But there is considerable probability in the now generally received opinion which finds the site of Nineveh on the eastern bank of the Tigris, opposite Mosul, where the site of an extensive ancient city may be traced by such earth-covered hills and ridges of ruin as now mark the place of Babylon and other ancient towns of Assyria and Chaldæa. The long-continued state of desolation in which Nineveh has remained for ages might be illustrated from the successive notices of various travellers and historians. Thus we are told of an occasion (in A.D. 627) when the emperor Heraclius defeated the Persians in a great action fought on the convenient battle-field offered by the vacant site of Nineveh (Gibbon, ch. xlvi.). Benjamin of Tudela says that al-Mutsul (Musal) was separated only by a bridge from the ancient Nineveh; but Nineveh was utterly destroyed, although there were some streets and many castles within the ancient circuit—meaning, of course, modern erections within the limits of the ancient city. Haitho, the Armenian (about 1300 A.D.), also mentions Nineveh as lying in total ruin. Our own 'Master John Cartwright,' who was there in the latter part of the sixteenth century, after giving the substance of the ancient accounts of the great Nineveh, adds, 'Now it is destroyed (as GOD foretold it should be by the Chaldæans), being nothing else than a sepulchre of herself.' In a later age Thevenot mentioned the great extent of its ruins; and Tavernier described the remains as 'a heap of rubbish only.' Such still is the site of Nineveh. Kinneir says, 'I examined these remains in November, 1810, and found them to consist of a rampart and fosse, forming an oblong square, not exceeding four miles in compass, if so much. I saw neither stones nor rubbish of any kind. The wall is, on an average, twenty feet high; and as it is covered with grass, the whole has a striking resemblance to some of the Roman entrenchments which are extant in England.' (*Geographical Memoir of the Persian Empire,* p. 250.) More complete accounts have more recently been furnished by Buckingham and Rich.

If the prolonged mounds, mentioned by Kinneir, and disposed in the form of a square, were walls, as he supposes, it is clear that they could not have been the city walls; but must have belonged to the citadel or the palace and its enclosures. The dimensions of the square as given by Kinneir appear to be much too small; however, these mounds do not by any means form the only indications of ancient ruin, for there are appearances of mounds and ruins extending for several miles to the southward, and still more distinctly seen to the northward of this, though both are less marked than the mounds of the centre. The alleged tomb of Jonah is on the southernmost of these central mounds, which extend nearly east and west from the neighbourhood of the river. A Mohammedan village has been formed around the tomb. It appears that, where openings are made in the soil-covered mounds, sections of sun-dried brickwork are exposed; and some important conclusions might perhaps be deduced from more extended researches. The space between and about the central mounds is a level plain, over every part of which broken pottery, and the other usual *débris* of ruined cities in this



NINEVEH.

region, are seen scattered about. Buckingham thus speaks of the view over the site obtained from the most northern of the *central* mounds: 'As far as I could perceive, from our elevated point of view on the highest summit of Tel Ninoa, there were mounds of ruins similar to those near us, but less distinctly marked, as far as the eye could reach to the northward; and the plain to the eastward of us, or between the river and the mountains, had a mixture of large brown patches, like heaps of rubbish seen at intervals, scattered over a cultivated soil.' The low grounds near the river, where not cultivated, are covered to a considerable extent with tamarisk bushes. Mr. Rich holds that it is impossible to determine what part of the site was occupied by the ancient Nineveh, observing that, 'In such a country it is not easy to say what are ruins and what are not; what is art, converted by the lapse of ages into a semblance of nature, and what is merely nature broken by the hand of time into ruins approaching in their appearance those of art.' This matter has, however, been partly set at rest by the recent and very interesting discoveries of M. Botta, the French consul at Mosul. This gentleman left Paris in 1843 with a resolution to devote his leisure to the exploration of such remains as might be discoverable of the ancient Nineveh. After excavating for some time, and with little success, on the Nebi Junas, or supposed site of the ancient Nineveh, M. Botta was induced to commence at the village of Khorsabad, five hours (caravan distance) to the north-east of Mosul, on the left bank of the Khosar, built on a little elongated hill, lying east and west, and having on the western extremity a cave said to be modern and artificial. Here his researches not only proved most successful, but have led to discoveries of the highest importance, which, if the numerous cuneiform inscriptions can be deciphered, will doubtless throw much light on the ancient history of Asia. Commencing his excavations in the mound which has been just mentioned, the workmen soon came to a monument remarkable for the number of the sculptures and monuments with which it is adorned—but whether to be regarded as a palace, a temple, or a tomb, has not yet been determined. It was found to consist of a structure built upon a foundation of inscribed and baked bricks, laid upon a layer of sand about ten inches thick, brought from the Tigris, upon which was placed another layer of bricks, several rows deep. The body of the building consisted of several rather thick walls, with various passages leading into halls. The substance of the walls was formed of clayey earth and chalk, which was revetted with large slabs of gray marmoriform gypsum, known as the Mosul marble, very soft and friable, varying from ten to twelve feet square. These slabs were surmounted by rows of glazed bricks, principally white and yellow, and disposed so as to represent an architectural ornament, with others enamelled with cuneiform characters in white upon a green ground. Above these was a terra cotta cornice in striated oves, which is conjectured from the quantity of carbon found in the floor to have formed part of a wooden ceiling, destroyed by a supposed conflagration of the edifice. The walls of the passages and halls were found to be covered with sculptures, executed in bas-relief of a very bold character, which may be expected to throw much and greatly desired light upon the customs, attire, and personal appearance of the ancient Assyrians. The general scope of these sculptures seems to be the capture of a city, and other triumphal exploits of an Assyrian monarch, and abounding in interesting details and circumstances, described by M. Botta in his letters published in the *Journal Asiatique* for 1843, 1844, an able and connected survey of the results exhibited in which may be seen in the *Revue Archæologique* for 1846, and in a paper by Mr. Birch of the British Museum read before the Society of Antiquaries on the 19th March and 2nd April, 1846, and published in the *Archæologia* for 1847. See also the article Nineveh in the recent Supplement to the *Penny Cyclopædia*, where

it is stated that 'drawings of 130 bas-reliefs have been made by an experienced draughtsman, and that the greater part of the sculptures (weighing, it is said, above 300 tons) have been sent to Baghdad, to be embarked on board a vessel to be conveyed to France, where they are to form an Assyrian Museum.' Of the drawings, it is stated by a person who examined them: 'M. Flandin's drawings will greatly interest the public in general as well as antiquarians—the manners and customs, the religion, the art of war, the costumes and instruments of the people who built Khorsabad, are here delineated in faithful copies of the bas-reliefs. The principal figure in most of them is a sovereign king, or hero; on his head he wears the tiara, his forehead is low and prominent, his eyebrows thick; his hair and beard fall straight on the shoulders and breast, terminating in large ringlets. The dress, which appears to have been extremely magnificent, consists of a richly embordered tunic, and an upper garment, resembling the surplice of a Roman Catholic priest. This figure appears sometimes engaged in combat, driving his enemies before him: sometimes seated at an entertainment; and sometimes in a solemn procession, guiding a chariot with four horses abreast. Among the many figures of combatants there is frequently a shield-bearer, under whose protection another warrior draws his bow or poises his lance.—There are no female figures, except one, which is not very distinct. M. Botta at first took several figures for females, but afterwards changed his opinion, and thought they might perhaps be meant for eunuchs.' The sculptures themselves have now arrived at Paris, and have been arranged in one of the galleries of the Louvre, so as to form an Assyrian Museum, which has just been opened to the public, too recently (at the time of writing this note) to allow us to furnish all the particulars we might desire to introduce. Two fine heads in bas-relief, forming part of M. Botta's discoveries, are on view at the British Museum. They were sent by Mr. Rassam, the British Consul at Mosul, to Sir Stratford Canning, who presented them to Sir Robert Peel, by whom they were forwarded to the Museum for inspection and examination. The heads are lithographed in the above cited paper in the *Archæologia*. One of the heads is that of a warrior wearing a closely fitting cap, with elaborately curled hair and beard. The other is that of a stout beardless eunuch, with long curled hair and massive cruciform earrings. [APPENDIX, No. 79.]

14. '*The cormorant and the bittern shall lodge in the upper lintels of it.*'—The word rendered 'upper lintels' is כַּפְתֹּר *caphtor*, that is 'chapiter' or 'capital.' The manner in which birds, particularly large birds, such as storks, etc. build their nests upon the capitals of columns, often engages the attention of the traveller in the ruined cities of the East. An instance of this is exhibited in the cut given under Psalm civ.

CHAPTER III.

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration of Israel,* 14 *and to rejoice for their salvation by God.*

WOE to [1][2]her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not [3]correction; she trusted not in the LORD; she drew not near to her God.

3 [4]Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her [5]prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done [6]violence to the law.

5 The just LORD *is* in the midst thereof; he will not do iniquity: [7]every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their [8]towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my [9]jealousy.

9 For then will I turn to the people a pure [10]language, that they may all call upon the name of the LORD, to serve him with one [11]consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty [12]because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O [13]daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem

15 The LORD hath taken away thy judg-

[1] Or, *gluttonous.* [2] Heb. *craw.* [3] Or, *instruction.* [4] Ezek. 22. 27. Micah 3. 9, 10. [5] Jer. 23. 11. Hos. 9. 7. [6] Ezek. 22. 26. [7] Heb. *morning by morning.* [8] Or, *corners.* [9] Chap. 1. 18. [10] Heb. *lip.* [11] Heb. *shoulder.* [12] Heb. *in my holy.* [13] Isa. 12. 6, and 54. 1.

ments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be [14]slack.

17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; [15]he will rest in his love, he will joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* [16]the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that [17]halteth, and gather her that was driven out; and [18]I will get them praise and fame in every land [19]where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

[14] Or, *faint.* [15] Heb. *he will be silent.* [16] Heb. *the burden upon it was reproach.* [17] Micah 4. 7.
[18] Heb. *I will set them for a praise.* [19] Heb. *of their shame.*

Verse 3. '*They gnaw not the bones till the morrow.*'—The contrary and more correct sense is expressed by the old version—'which leave not the bones till the morrow;' and the marginal note explains—'they are so greedie that they eate up bones and all:' that is to say, that not so much as a bone of the prey is left by the morning.



H A G G A I.

THERE is no doubt concerning the date of this prophecy, which is given with much precision in the first verse; and from which, as well as from the book of Ezra (iv. 24), we learn that it was delivered after the Jews had returned to Jerusalem from their captivity, to stimulate and encourage them in the rebuilding of the temple. Haggai was probably born at Babylon, or in one of the towns in which the Hebrew captives were placed by the Babylonians. We know not when or where he died: the pseudo-Epiphanius says at Jerusalem, which is probable; and he adds, that he was buried among the priests: but the *Cippi Hebraici* place his sepulchre in a cave on the declivity of the mount of Olives. But whatever, in this and other instances, we state on these authorities, we regard as very uncertain. There has never been any doubt respecting the authenticity and canonicity of Haggai. His prophecy is not indeed given by name in the ancient catalogues of canonical Scripture, but it must be included, as it is necessary to make out the number of the 'twelve minor prophets.' The testimony already referred to from Ezra is alone conclusive. There is a distinct quotation of Haggai ii. 7 as a divine oracle in Heb. xii. 16. The seal of the divine authority is further impressed upon the book by the fulfilment of the prophecies which it contains. There is the famous oracle in ii. 7-9, declaring the advent of the Messiah in the time of the second temple; and there is the prediction to the Jews that after the rebuilding of the temple, which had been so long neglected, the land should be blessed with abundance. The fulfilment of this prophecy is not indeed recorded, but we know that it took place, as the Jews would not otherwise have regarded him as a true prophet, and placed his book in their sacred canon, but would have treated him as an impostor, as the law directs, Deut. xviii. 20-22.

Lowth considers that the style of Haggai's prophecy is altogether prosaic. Jahn and Eichhorn nearly coincide in their estimation of his manner. It is, says the latter, 'suited to the subjects of which the prophet treats. It is pathetic when he exhorts; it is vehement when he reproves; and it is not without poetic elevation in describing future events.' He thinks that the language of the prophet labours under a poverty of terms, as evinced in the constant repetition of the same expressions; but this, as well as an unusual tendency to ornament, he regards as naturally marking the style of a writer in a dead language, for such he considers was the Hebrew language at the time that Haggai wrote, when Chaldee had become the vernacular language of the people. These characteristics of style are of course less visible in a translation than in the original.

The following are the separate Commentaries on Haggai:—Eckii *Commentarius super Haggæum*, Salingiaci, 1538; Wicelii *Enarratio in Haggæum*, Mogunt., 1541; Draconitis *Haggæus propheta, e lingua sancta, Latine versus et explicatus*, Lubecæ, 1549; Merceri *Scholia et Versio ad prophetam Haggæi*, Parisiis, 1551; Neli *Breves Observationes in Comm. Rab. Davidis Kimchi in Aggeum, Zachariam et Malachiam*, Paris, 1557; Pilkington, *An Exposition of the Prophet Aggeus*, Lond., 1560; the second edition (1562) has also an *Exposition of Obadiah*; Grynæi *Comm. in Haggæum*, Genevæ, 1581, of which an English translation appeared a few years after, with the title, *Haggeus the Prophet; whereunto is added a most plentiful Commentary, gathered out of the Publique Lectures of Dr. J. J. Gryneus, faithfully translated* by Christopher Featherstone, Lond., 1586; Balduini *Comm. in Haggæum, Zachariam et Malachiam*, Vitemb., 1610; Willii *Prophetæ Haggeus, Zacharias, Malachias Comment. illustrati*, Bremæ, 1638; Varenii *Trifolium propheticum, seu tres posteriores prophetæ, scilicet Haggæus, Zacharias et Malachias, explicati*, Rostoch., 1662; Reinbeckii *Exercitationes in prophetam Haggæum*, Brunsv., 1692; Pfeffingeri *Notæ in Prophetam Haggai*, Argentor., 1703; Wokenii *Adnotationes exegeticæ in prophetiam Haggai*, Lips. 1719; Sheibel, *Observationes criticæ et exegeticæ ad vaticinia Haggæi*, Vratislav., 1822.

CHAPTER I.

1 *Haggai reproveth the people for neglecting the building of the house.* 7 *He inciteth them to the building.* 12 *He promiseth God's assistance to them, being forward.*

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD [1]by Haggai the prophet unto Zerubbabel the son of Shealtiel, [2]governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 ¶ Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; [3]Consider your ways.

6 Ye have [4]sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag [5]with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did [6]blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore [7]the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I *am* with you, saith the LORD.

14 ¶ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

[1] Heb. *by the hand of Haggai.* [2] Or, *captain.* [3] Heb. *Set your heart on your ways.* [4] Deut. 28. 38. Mic. 6. 14, 15.
[5] Heb. *pierced through.* [6] Or, *blow it away.* [7] Deut. 28. 23.

CHAPTER II.

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.* 10 *In the type of holy things and unclean, he sheweth their sins hindered the work.* 20 *God's promise to Zerubbabel.*

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD [1]by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now, be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

[1] Heb. *by the hand of.*

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; [a]Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I smote you [b]with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD'S temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

[a] Heb. 12. 26. [b] Amos 4. 9.

Verse 7. '*The desire of all nations shall come: and I will fill this house with glory.*'—Many Jewish and some Christian interpreters understand the clause, rendered 'the desire of all nations,' to mean not a person, but things—the desirable things of all nations—their wealth, their treasure, and productions, which should be brought to adorn and glorify the second house. It does indeed appear, from the account of the valuable things taken away by Antiochus (1 Macc. i. 21, 22), that this temple did become very rich; and still more so, when, in a later age, Herod expended immense sums in rebuilding, improving, and ornamenting the sacred structure—producing the temple which stood in the time of our Saviour, and was destroyed by Titus; and of which Josephus says that with respect to magnitude, building, and the splendour of its ornaments, utensils, and furniture, it was the most magnificent structure he had ever seen or heard of. Yet probably if he or any other Jew had been asked whether he thought it more glorious than Solomon's temple, a negative reply would have been given. We are much of opinion that the later temple was probably more magnificent and beautiful, considered architecturally, than the former; but that it equalled or approached it in the abundance of its precious things, and the costliness of its materials, ornaments, and utensils, there is every reason to doubt, particularly when we compare the resources of Herod with those of David and Solomon. But, above all, the latter house wanted the Shechinah, or divine glory, which filled the former house, as well as the tables of the law, the pot of manna, etc.: and wanting these, we are firmly convinced that no Jew, before the later temple was destroyed, would for a moment have allowed that it exceeded the former in glory, even had he believed its material magnificence greater than that of Solomon's temple. We have therefore no hesitation in believing that this important prophecy refers to the Messiah as 'the Desire of all Nations,' and predicts his coming in the times of the later temple. To what else, also—to what increase of temporal splendour or security—can we refer the declaration in verse 9, 'In this place will I give peace, saith the LORD of Hosts?' No other peace than that which Christ brought was ever given there.

9. '*The glory of this latter house shall be greater than of the former.*'—As a sequel to the preceding note, we may here notice a difficulty which has been suggested in the view which it states—this is, that the house which the presence of the Messiah glorified, was not the same as that of which Haggai spoke, but a new one built by Herod. For we are informed by Josephus, that, before the birth of Christ, the temple built by the returned captives was pulled down, the very foundations being removed, and a new and larger structure erected by Herod. As, however, the Jewish writers are in the habit of speaking of improvements in a large sense—as when some kings are described as having 'built' cities which we know to have been in previous existence, and which they merely improved or fortified—the statement of Josephus is quite open to the explanation—that Herod did not wholly rebuild the temple, but repaired it generally and extensively, taking down certain parts that were decayed, and constructing them again on new foundations, and adding new buildings and walls; completing, strengthening, and adorning the whole, on a regular plan. Such alterations and repairs, although very extensive, would not destroy the identity of the building. As we do not read of any alteration in the mode of celebrating the services of religion while these works were in progress, it is more than probable that the Holy Place at least remained standing; and if so, this was alone sufficient to maintain the identity of the building, for *that* was essentially the 'house,' although it occupied but a small part of the site covered by the courts and buildings of the 'temple,' in the extensive sense.

To this explanation, which is in substance that most usually given, we will venture to add the suggestion that the Hebrews did not consider the identity of a building destroyed unless when a new one was erected after the old one had lain for a time in a state of desolation, ruined and overthrown. Such an interval occurred between the destruction of Solomon's temple and the foundation of a new one by the returned captives; and the latter was therefore a second temple. But no such interval occurred between this and the temple built or improved by Herod; and therefore the latter was not a third temple, but continued to be identified with the second. At all events, nothing is more certain than that the Jews did regard the temple which stood in the time of our Saviour, and which was destroyed by Titus, as the second temple; and this is really all that is essential to be known. Even Josephus, on other occasions, regards it as the second temple with respect to that of Solomon; as do all the Jewish writers who have occasion to make any distinction. And, still more, the early Jews, who did consider the present prophecy to refer to the advent of the Messiah, continued to expect that he would come in the time of Herod's temple. Hence the mournful and memorable cry which the Rabbi Jose is said to have uttered when that temple was destroyed,—'Alas! the time of the Messiah is past!'



ZECHARIAH.

It appears from the prefixed inscription, that Zechariah was the contemporary of Haggai, beginning to prophesy two months after Haggai had delivered his commencing prophecy. He was, of course, one of that body which returned from Babylon with Zerubbabel. Although the names of his father and grandfather are given, we are not told to what tribe he belonged; nor are any particulars of his history supplied: for this Zechariah is not to be confounded with any other person of the same name mentioned in Scripture. It may be presumed from ch. ii. 4, that he was a young man when he commenced his prophetic career; but how long he lived or where he died, is not known. Traditions state that he was buried near Jerusalem; and with this concurs the existing belief which finds, in a remarkable monument in the Valley of Jehoshaphat, the tomb of Zechariah. Some further information concerning this monument will be found at the end of this book.

The object of Zechariah's prophecy is the same as that of Haggai's—to stimulate the returned captives to rebuild the temple and restore the regular worship of God; and to encourage their faith and hope by the promise of the Messiah. No one has ever questioned that the first eight chapters of this book were really the prophecies of Zechariah: but in these latter times several critics have contested the authenticity of the six last, which form the second portion of the book. Some allege that these chapters must have been composed in times long anterior to Zechariah—under Joash or even Ahaz; while others, on the contrary, urge that they were not written till long after Zechariah—in the times of Alexander the Great, of Antiochus Epiphanes, or even of king Hyrcanus. These positions may be safely left to neutralize each other. But it may be added, in answer to the first of them, that in the second part the style and literary characteristics of both portions are similar, and that the second, equally with the first, exhibits marks peculiar to the later prophets, and such as are not found in those of earlier date; and that the compilation of the canonical Scriptures being an event touching upon, if not actually in the time of Zechariah himself, nothing is less probable than that the writings of a more ancient prophet should have been placed under his name. It could not have been done. All the intimations of this portion also agree with the state of things which existed in the time of Zechariah, while there is an entire absence of those allusions which should be expected in a writer who lived before the ten tribes went into captivity, and while kings still sat upon the throne of David. The other notion, which assigns to this portion of Zechariah the later date, is met by the reasons we have already had more than once occasion to produce, shewing the impossibility that *any* additions could be made to the canon of Old Testament Scripture at so late a period. The notion, indeed, deserves the less attention as it is in fact founded upon the rationalistic principle that the prophet could not announce distant events, but only those which were passing before his eyes; and hence, that as these chapters appear to refer to the events of this later date, they must have been composed at the time when these events occurred. Such an opinion it is not in this country necessary to refute; but those who are curious on the subject, may see the argument of both sets of writers ably handled by Jahn in his *Introduction*, and by Hengstenberg in his *Beiträge zur Einleitung ins Alte Testament*, i. 361 sq. The Jews considered the style of Zechariah so remarkably similar to that of Jeremiah, that they were accustomed to observe that the spirit of the latter prophet had passed into him. This style is characterized by Bishop Lowth as generally prosaic: but 'towards the conclusion of the prophecy there are some poetical passages, and those highly ornamented; they are also perspicuous, considering that they are the production of the most obscure of all the prophetic writers.' Jahn expresses his view of this prophet's writings with more completeness. 'In the first part of the book future events are expressed by symbolical visions, the sense of which is explained not by God himself, as in Ezekiel, but by an angel as in Daniel. It is a peculiarity in this prophet also, that the angel never interprets the vision till the prophet has declared that he does not comprehend what it signifies. The symbolical images are not so bold or so grand as those of Daniel. This prophet is also wanting in the marked delineations of Ezekiel: he often merely indicates the subject of his vision, leaving the details to be supplied by the mind of the reader. This may be seen in i. 8-11; ii. 1-2; iii. 1-4; iv. 1-14; and v. 1-5.' This he regards as one cause of the obscurity of this prophet; and after some further remarks on the style of the first part, Jahn proceeds: 'The second part of the book, although poetical, exhibits none of that fire, nor of that enthusiasm which characterize the writings of the older

prophets. Many of the figures and allegories offer something new, and are not wanting in a degree of elegance; but they are not always perfectly natural, nor completely drawn.' A much more elaborate and minute examination of the style of these prophecies is given by the accomplished Eichhorn, which we would quote but for its length, and but for the strong degree in which it is tainted with his usual fault of ascribing to the particular genius of the writer all that belongs to the Divine Spirit by which he was inspired.

The following are the principal separate commentaries on Zechariah. Luther, *Der Prophet Zacharias ausgelegt*, Vitemb., 1528; Stunica, *Comment. in Zachariam Prophetam*, etc., Salmant., 1577; Grynæi *Comm. in Zachariam*, Genevæ, 1581; Osorii *Comm. in Zachariam*, Colon., 1584; Sanctii *Comm. in Zachariam*, Lugd., 1616; Pembley, *An Exposition on the Prophecy of Zachariah*, Lond., 1629; Ursini *Comm. in P. Zachariam*, Francof., 1652; Hase, *Analysis Prophetiæ Zachariæ*, Bremæ, 1689; Biermann, *De prophetie van Zacharias*, Utrecht, 1697; Gerbade, *Zions Vertroosting opgeslooten in de prophetie van Zacharias*, Leyden, 1702; Meiss, *Der Prophet Zacharias kurz und deutlich erklärt*, Leipz., 1706; Bohlii *Analysis et exegesis Prophetæ Zachariæ*, Rostochii, 1711; Nemethi *Prophetia sancti P. Zachariæ explicata*, Ultrajecti, 1714; Boekholt, *De Prophet Zacharias verklaart*, Amstelod., 1718; Andala, *Dissertationes in præcipua Zachariæ dicta*, Franek., 1720; Vitringa, *Comm. ad librum prophetiarum Zachariæ quæ supersunt*, Leovardiæ, 1734; Mann, *Die dem Propheten Zachariah*, etc., Bremen, 1734; Trinius, *Uebersetzung des Propheten Zacharias mit Anmerkungen*, Quedlinburg, 1780; Venema, *Sermones Academici, vice Comm. ad librum Prophetiarum Zachariæ*, Leovardiæ, 1787; Blayney, *Zechariah, a new Translation, with Notes Critical, Philological, and Explanatory*, Lond., 1797; Koester, *Meletemata Critica et Exegetica in Zach. Prophetæ partem posteriorem, cap. ix.-xiv., pro tuenda ejus authentia*, Göttingæ, 1818; Stonard, *A Commentary on the Vision of Zechariah the Prophet, with a corrected Translation and Critical Notes*, Lond., 1824; Forberg, *Comm. crit. et exeget. in Zachariæ Vaticinior. partem posteriorem*, Coburg, 1824; Kimchi, *Commentary upon the Prophecy of Zechariah. Translated from the Hebrew with Notes* by A. M'Caul, D.D., Lond. 1837; Burges, *Etudes exégétiques et critiques sur le P. Zacharie*, Strasb., 1841. [On the Minor Prophets collectively—*Die 12 kleinen Propheten erklärt* v. F. Hitzig, 2 Aufl. 1852; Baumgarten, *Die Nachgesichte Sacharias*, 1855.]

CHAPTER I.

1 *Zechariah exhorteth to repentance.* 7 *The vision of the horses.* 12 *At the prayer of the angel comfortable promises are made to Jerusalem.* 18 *The vision of the four horns, and the four carpenters.*



N the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been [1]sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; [2]Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; [3]Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not [4]take hold of your fathers? and they returned and said, [5]Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, [6]speckled, and white.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

1 Heb. *with displeasure.* 2 Mal. 3. 7. 3 Isa. 31. 6. Jer. 3. 12, and 18. 11. Ezek. 18. 30. Hos. 14. 1. 4 Or, *overtake.* 5 Lam. 1. 16. 6 Or, *bay.*

10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am [f]jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through [g]prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

[f] Chap. 8. 2.

[g] Heb. *good*.

Verse 8. '*Myrtle-trees.*'—(הֲדַסִּים *hadassim*). It seems to be universally agreed that a species of myrtle, or rather, perhaps, all the species known to the Jews, are denoted by the Hebrew word. The myrtle family abounds in trees of a most charming aspect. The foliage is generally of a polished green; and the leaves are punctured with a multitude of translucent spots, which are seen when they are interposed between the eye and the light. The flowers are of a snowy whiteness in some, as the *Myrtus communis*, or myrtle, for example; in others they grow in clusters, and glow with the richest tints of crimson, as in the *Jambosa Malaccensis*, or Malay apple. The stamens are numerous, and form circular rows of palisades about the pistil or central column, bestowing an elegant appearance upon the blossom. Many of them yield an edible fruit, as the *Psidium* and the *Eugenia*, the *Guava* and the Cayenne Cherry. But the transparent dots upon the leaves afford an easy and beautiful characteristic of the *Myrtacea*, while the whole of the numerous genera and species are connected together by the most intelligible features of neatness and grace. As they often grow in the shaded valleys, between two neighbouring mountains, where all is calm and tranquil, they naturally become associated in the mind with everything that is lovely and peaceful. The myrtle-trees offered a choice emblem of peace and quietude, and gave a living freshness to the annunciation of the angel, 'We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.' We add the following interesting passage from Emerson's *Letters from the Egæan*:—'One who has formed his ideas of the Oriental myrtle from the weak and unhealthy plants which spring in the gardens and hothouses of the North, must have a faint conception of their real beauty. Even in Italy they are much superior to ours, and I remember to have seen one at Florence whose stem was at least nine inches in diameter. But in Greece, and in the Levant, they are really magnificent. In the Morea I have travelled for hours through an uncultivated tract, whilst the groves of myrtle formed an almost continuous arbour above our heads, covered here and there with the delicate white flowers, and exhaling at every motion the most delicious perfume, whilst its dark polished leaves combined coolness with beauty. It is such a scene as this that explains the phrase of Zechariah: and there are trees of the dimensions such as I refer to that preserve the consistency of the phrase of Isaiah: I will plant in the wilderness the cedar, the myrtle, and the oil-tree.'

20. '*Carpenters.*'—This is perhaps too definite. The word means generally any artificer in metal, stone, or wood, and it is better to take it in the general sense of 'workmen,' as Newcome does here, unless when the context sufficiently indicates a more definite application. Some suppose that the present context so far does this as to warrant the conclusion that the workmen were *smiths*, represented as coming to destroy the horns, understanding these to have been of iron.

CHAPTER II.

1 *God, in the care of Jerusalem, sendeth to measure it.* 6 *The redemption of Zion.* 10 *The promise of God's presence.*

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth,* and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that [1]toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ [2]Sing and rejoice, O daughter of Zion: for, lo, I come, and I [3]will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of [4]his holy habitation.

[1] Deut. 32. 10. Psal. 17. 8. [2] Isa. 12. 6, and 54. 1. [3] Levit. 26. 12. Ezek. 37. 27. 2 Cor. 6. 16. [4] Heb. *the habitation of his holiness.*

Verse 5. '*I will be unto her a wall of fire round about.*'—Campbell thinks that this promise contains an allusion to the manner in which travellers in the night time defend themselves from the attacks of furious beasts. They place fires in various directions around their encampment. 'This,' he says, 'was our constant practice in the wilds of Africa, when timber to burn could be obtained. While the fires kept burning we were in perfect safety, as no undomesticated animal, however ferocious, will approach near to fire. Something in its brightness seems to give alarm.'

CHAPTER III.

1 *Under the type of Joshua, the restoration of the church,* 8 *and Christ the Branch, are promised.*

AND he shewed me Joshua the high priest standing before the angel of the LORD, and [1]Satan standing at his right hand [2]to resist him.

2 And the LORD said unto Satan, [3]The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my [4]charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee [5]places to walk among these that stand by.

8 ¶ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* [6]men wondered at: for, behold, I will bring forth my servant the [7]BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

[1] That is, *an adversary.* [2] Heb. *to be his adversary.* [3] Jude 9. [4] Or, *ordinance.* [5] Heb. *walks.* [6] Heb. *men of wonder.* [7] Isa. 11. 1. Jer. 23. 5, and 33. 15. Chap. 6. 12. Luke 1. 78.

Verse 3. '*Joshua was clothed with filthy garments.*'—There are sufficient intimations in Scripture that it was a custom among the Hebrews for persons in a condition of mourning, humiliation, or degradation, to clothe themselves in mean and neglected attire; but, on the contrary, to express a state of rejoicing, happiness, and relief, by rich and gay apparel. The ideas connected with this custom appear to be involved in the present passage. The practice still prevails in the East, and in ancient times was not by any means confined to the Orientals. It was common among the Romans, whose usages in this matter are applied by Gill with good effect to the illustration of the present passage. When a man was charged with capital crimes, it was usual for him to neglect his hair and beard, and to wear filthy, ragged garments, presenting altogether a very sordid and dirty appearance. Hence such persons were called *sordidati*. In such attire he appeared before his judges to take his trial; and not only himself, but his friends and relations appeared with him, with hair dishevelled, and in garments old and foul, weeping and deprecating punishment, hoping thus to move the compassion of the people. Hence history does not omit to record the fact of certain eminent men (as Scipio Africanus) who, in the pride of conscious innocence of the crimes laid to their charge, refused to assume the mean attire and appearance of arraigned persons, but continued to wear their customary dress, and shaved their beards as usual, or even put on attire richer than their customary wear. A somewhat remarkable illustration, with a reverse application, might perhaps be taken from the instance of the Rhodian ambassadors, who put on the white robes of congratulation when they heard of a victory gained by the Romans; but instantly changed them for sordid and mean attire as soon as they understood that the Rhodian people had not been thought to have acted the part of friends and allies, or to have deserved well of the Roman people. Liv. *Hist.* xlv. 20.

9. '*Upon one stone shall be seven eyes.*'—The prophets were accustomed to convey instruction by symbolical notion or representation. In this case, probably, a stone was placed, on which seven eyes were represented. It is thought that a well known Oriental custom will illustrate this practice. In the Oriental style the counsellors of kings were and are denominated eyes—the eyes of kings (Οφθαλμοι Βασιλεων). In the monarchy of Persia, whence this prophet had come, there were always seven of them. 'Thou art sent of the king and his seven counsellors' (Ezra vii. 14), and the names of these seven counsellors are mentioned in Esther i. 14. The prophet in this verse says, 'all these eyes shall be in the foundation stone itself;' that is to say, such shall be the perfection of wisdom and knowledge in the great antitype of this stone, Christ, the only foundation of the Church, that he should in no case need the advice or counsel of others. This interpretation was suggested by Dr. Owen; and among the passages (on which it is founded) where royal counsellors are called 'eyes,' the following may be indicated. Suidas (on the word) says that the Persian satraps were thus designated, because by them the king sees all things. In Julius Pollux, lib. ii., p. 89, line 7, ed. Geberi, they are called the *Eyes of Kings*, who inform him of that which themselves have seen. See Scapula *in verb.* Οφθαλμος; Xenoph. Cyrop. lib. viii. (p. 642, ed. Hutch., 4to. ed.); Herod. Clio, 31. Arist. Polit., lib. iii. Plutarch *in Artax.*; Aristophanes, *Acharnes*, line 22-24.

CHAPTER IV.

1 *By the golden candlestick is foreshewed the good success of Zerubbabel's foundation.* 11 *By the two olive trees, the two anointed ones.*

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, [1]with a bowl upon the top of it, and his seven lamps thereon, and [2]seven pipes to the seven lamps, which *are* upon the top thereof:

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by [3]might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? [4]for they shall rejoice, and shall see the [5]plummet in the hand of Zerubbabel *with* those seven; [6]they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which [7]through the two golden pipes [8]empty [9]the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, These *are* the two [10]anointed ones, that stand by the LORD of the whole earth.

[1] Heb. *with her bowl.* [2] Or, *seven several pipes to the lamps, &c.* [3] Or, *army.* [4] Or, *with the seven eyes of the LORD shall rejoice.* [5] Heb. *stone of tin.* [6] Chap. 3. 9. [7] Heb. *by the hand.* [8] Or, *empty out of themselves* oil into *the gold.* [9] Heb. *the gold.* [10] Heb. *sons of oil.*

CHAPTER V.

1 *By the flying roll is shewed the curse of thieves and swearers.* 5 *By a woman pressed in an ephah, the final damnation of Babylon.*

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for [1]every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a [2]talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

[1] Or, *every one of this* people *that stealeth, holdeth* himself *guiltless, as it* doth. [2] Or, *weighty piece.*

Verse 4. '*It shall enter into the house of the thief, and ...of him that sweareth falsely...and shall consume it.*'—Calmet observes that, under the two names of thief and false swearer, the Hebrews and Chaldæans comprehended all other crimes: theft denoting every kind of injustice and violence executed against men; and perjury, all crimes against God. Grotius and others have observed a considerable resemblance between this text and a passage in Herodotus (Erato, 86), in which Leotychides relates to the Athenians an anecdote of a man called Glaucus, who, being desirous of appropriating to his own use a sum of money which had been intrusted to him, consulted the Pythian oracle whether he might do so by taking a false oath—the money having been claimed by the sons of the owner. The oracle answered:—

'Son of Epicydes! your oath retains,
Just for the moment, all the plunder'd gains.
Swear then; for death alike the just—the knave
Lays undistinguished in the silent grave.
But the False Oath a direful monster sends,
Which, footless, hastens—which, though handless, rends
His house and offspring whom the gods detest,
While his, who fears an oath, are ever blest.'

TAYLOR'S Translation.

CHAPTER VI.

1 *The vision of the four chariots.* 9 *By the crowns of Joshua are shewed the temple and kingdom of Christ the Branch.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and [1]bay horses.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four [2]spirits of the heavens, which go forth from standing before the LORD of all the earth.

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

[1] Or, *strong.* [2] Or, *winds.*

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The [3]BRANCH; and he shall [4]grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

[3] Chap. 3. 8. [4] Or, *branch up from under him.*

Verse 1. '*Four chariots.*'—It is generally understood, both by Jewish and Christian interpreters, that these chariots denote the four great empires—the Babylonian, Persian, Greek, and Roman—which successively arose in the world. The larger commentaries sometimes seek reasons for the distinguishing colours in the horses of the several chariots; but we do not see that any reliance can be placed on the explanatory conjectures which have been offered.

12. '*The BRANCH.*'—Some of the Jewish writers understand that this title is applied to Zerubbabel himself. But he was already grown up in his place; and the application to him is so greatly and obviously improper, that it has not been much followed. Most of the Jewish, and all the Christian, interpreters, apply it to the Messiah; and of the correctness of this application no reasonable doubt can be entertained. (See the marginal references.) 'The Branch' is a name frequently applied to the Messiah in the Talmud and other Jewish writings.

CHAPTER VII.

1 *The captives enquire of fasting.* 4 *Zechariah reproveth their fasting.* 8 *Sin the cause of their captivity.*

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, [1]to pray before the LORD,

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye [2]fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, [3]did not ye eat *for yourselves*, and drink *for yourselves*?

7 [4]*Should ye* not *hear* the words which the LORD hath cried [5]by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, [6]Execute true judgment, and shew mercy and compassions every man to his brother:

10 And [7]oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and [8]pulled away the shoulder, and [9]stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit [10]by the former prophets: there-

[1] Heb. *to intreat the face of the LORD.* [2] Isa. 58. 5. [3] Or, *be not ye they that, &c.* [4] Or, *Are not these the words.*
[5] Heb. *by the hand of, &c.* [6] Heb. *Judge judgment of truth.* [7] Exod. 22. 21, 22. Isa. 1. 23. Jer. 5. 28.
[8] Heb. *they gave a backsliding shoulder.* [9] Heb. *made heavy.* [10] Heb. *by the hand of.*

fore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so [11]they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the [12]pleasant land desolate.

[11] Prov. 1. 28. Isa. 1. 15. Jer. 11. 11, and 14. 12. [12] Heb. *land of desire.*

Verse 5. '*When ye fasted...in the fifth and seventh month.*'—This is one of several allusions in Zechariah to anniversary fast-days concerning which we cannot do better than transcribe the following from Jahn's *Archæologia Biblica*, iii. 357. 'The Hebrews, in the early period of their history, were in the habit of fasting whenever they met with any adverse occurrences (Judg. xx. 26; 1 Sam. vii. 6; xxxi. 13; 2 Sam. iii. 35; Isa. lviii. 3—12). But it was not till about the time of the Captivity that they introduced anniversary fast-days. The days to which we allude are as follows:—

I. The seventeenth day of the fourth month, namely, TAMMUZ, or July. This fast was instituted in memory of the capture of Jerusalem; Jer. liii. 6, et seq.; Zech. viii. 19.

II. The ninth day of the fifth month, AB, or August, in memory of the burning of the Temple; Zech. vii. 3; viii. 19.

III. The third day of the seventh month, TISHRI, or October, in memory of the death of Gedaliah; Jer. xl. 4; Zech. vii. 5.; viii. 19.

IV. The tenth day of the tenth month, TEBETH, or January, in memory of the commencement of the attack on Jerusalem; Zech. viii. 19.'

The prophet Zechariah, in reference to inquiries which were made to him, asserted that these mournful occasions were, at some future time, to be converted into festivals of joy; but the Jews, notwithstanding, have ever continued to observe them as fasts. They expect this change to take place in the days of the, by them, still expected Messiah.

It will be recollected that only one annual public fast, that of the day of atonement, was instituted by the Law of Moses; but several instances occur in Scripture of extraordinary public fasts, appointed by the authority of the civil magistrate (1 Sam. vii. 5, 6; 2 Chron. xx. 3; Jer. xxxvi. 9). Thus the present were the first annual fasts held in commemoration of public calamities which befel the nation. It is observable of the *second*, that the Jews fast on the ninth Ab, not only for the destruction of the first but of the second Temple; as they are persuaded that both events took place on the same day of the same month.

7. '*The south and the plain.*'—The *south* explains itself; the *plain* means the western part of Judæa, being the same as the *valley* of Josh. xv. 33: see the note there.

CHAPTER VIII.

1 *The restoration of Jerusalem.* 9 *They are encouraged to the building by God's favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement are promised.*

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; [1]I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth: and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand [2]for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be [3]marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from [4]the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days [5]there was no [6]hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* [7]prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of

[1] Chap. 1. 14. [2] Heb. *for multitude of days.* [3] Or, *hard*, or, *difficult.* [4] Heb. *the country of the going down of the sun.* [5] Or, *the hire of man became nothing*, &c. [6] Hag. 1. 6. [7] Heb. *of peace.*

Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; [8]Speak ye every man the truth to his neighbour; [9]execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful [10]feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, [11]Let us go [12,13]speedily [14]to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

[8] Ephes. 4. 25. [9] Heb. *judge truth, and the judgment of peace.* [10] Heb. *solemn*, or, *set times.* [11] Isa. 2. 3. Mic. 4. 1, 2. [12] Or, *continually.* [13] Heb. *going.* [14] Heb. *to intreat the face of the LORD.*

Verse 23. '*Take hold of the skirt.*'—This is to be understood as the act of one making a humble but fervent entreaty, or of claiming protection from him of whose skirt he takes hold. There is something of respectful and gentle violence or constraint involved, such perhaps as appears in Jacob's declaration to the angel, 'I will not let thee go except thou bless me.'

CHAPTER IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom.* 12 *God's promises of victory and defence.*

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very [1]wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his [2]blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ [3]Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and [4]having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* [5]from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, [6]by the blood of thy covenant I have sent forth thy [7]prisoners out of the pit wherein *is* no water.

12 ¶ Turn you to the strong hold, ye pri-

[1] Ezek. 28. 3, &c. [2] Heb. *bloods.* [3] Isa. 62. 11. Matth. 21. 5. John 12. 15. [4] Or, *saving himself.* [5] Psal. 72. 8. [6] Or, *whose covenant is by blood.* [7] Isa. 61. 1.

soners of hope: even to day do I declare *that* I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and [8]subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they [9]shall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men [10]cheerful, and new wine the maids.

[8] Or, *subdue the stones of the sling.* [9] Or, *shall fill both the bowls, &c.* [10] Or, *grow, or, speak.*

Verse 1. '*Hadrach.*'—It is doubtful whether this name is intended to denote a country, a city, or a king. The last is considered the most probable, on the ground that it is not likely that the name either of a country or its metropolis, in a region near Damascus, should have entirely disappeared from the pages of history or geography. To speak of the land of a particular king is not unexampled in Scripture; and Dr. Henderson has some grounds for his suspicion that the name חַדְרָךְ is after all but a corruption of הֲדַד Hadad, the common name of the kings of Syria, although, as he observes, such corruption, if it exists, must have taken place at a very early period, as it was found in the copy from which the Septuagint version was made.

2. '*Hamath.*'—Of this place see the note on Num. xiii. 21. In the Egyptian paintings a name read as 'Hamathites' is applied to at least two distinct races of men, one of which may be judged, from analogies of dress and circumstances, to represent the inhabitants of Northern Syria, *including* the people of Hamath and the neighbouring district. The same analogies seem to indicate that the other race was a people of the more southern parts of



HEAD OF HAMATHITE.

Syria. The former are those, therefore, to whom we have now to direct attention; indeed we strongly suspect that they may be taken to represent generally the appearance of those nations of Northern Syria with whom David had relations of war and peace, and who are often otherwise alluded to in Scripture; and some of the texts in which the word Hamath occurs would indicate that it was generally understood among the Hebrews for all the inhabitants of Syria who were not Canaanites, and not of Damascene Syria. The race of Hamathites, to whom our attention is chiefly directed, are represented in the tomb of Sethos with auburn hair, blue eyes, and fair complexion, with a European contour of the face. Yet the dress is so much in the general style of that of the Canaanites, which would alone manifest that they dwelt not far from them. They wore, too, drooping ostrich feathers, and shaved the head into corners, like the Hittites; the tunic, also, is the same in shape and appearance with that most usually worn among the Canaanites. The hair was plaited over the whole head, as well as the long lock over the ear—a practice very prevalent in the ancient world. The skin was either tattooed or painted in patterns, and ear-rings were worn. The other and apparently southern race of ancient Syrians exhibits considerable personal resemblance to the



HAMATHITE OR SYRIAN.

figures supposed to represent the Jebusites; and the dress, although more rich and varied in its colours, has every essential resemblance to that of the Canaanites. The tunic, which was of a sort of shawl pattern in colours of green, blue, scarlet, etc., was wrapped close around the person, and confined at the waist with a girdle, knotted in front. The common cape or Tyrian mantle, which was also worn, was inclined to the left shoulder, so as to leave the right arm free. Like the tunic, it was fringed at the edge. The beard was rather long, but the whiskers and forehead were shaven, and the rest of the hair being combed back, was thick and bushy behind. A close-fitting coloured cap, bound by a ribbon or fillet, completed a very fanciful and not inelegant costume.

5. '*And the king shall perish from Gaza, and Ashkelon shall not be inhabited.*'—'Askelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls, and the prophecy of Zechariah is fulfilled: when the prophecy was uttered, both of these cities were in an equally flourishing condition, and nothing but the prescience of heaven could pronounce on which of the two, and in what manner, the

vial of his wrath should be poured out. Gaza is truly without a king, the lofty towers of Askelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator! Hath he said, and shall he not do it? The oracle was delivered by the mouth of the prophet more than 500 years before the Christian era, and we behold its accomplishment 1800 years after that event, and see that the king has perished from Gaza, and that Askelon was not inhabited.' *Universal Hist.* ii. 204.

9. '*Lowly, and riding upon an ass.*'—This, which was literally fulfilled by Christ, affords an interesting intimation that riding on horseback had at this time become so familiar to the Jews, that riding on an ass had come to be considered an act of humility and lowliness. In short, they had arrived at much the same ideas on the subject as are still entertained in the East, and which we have already had different opportunities of explaining. The ass is not by any means despised; but so much dignity and consequence is attached to riding on horseback, that men of moderate means will submit to great discomforts in order to keep one or more horses: and hence, for one who can obtain a horse, to prefer to ride on an ass, is considered a manifestation of great humbleness of mind. Hence, in Persia, for example, the ecclesiastics (so to call them) who have not yet attained to any high station, and wish to convey the impression of their humble and self-denying character, make it a point to ride on asses.



ASSES FOR RIDING.—Modern Oriental.

11. '*The pit wherein is no water.*'—Evidently a dry well or cistern used as a prison.

13. '*Greece.*'—In the original *Javan* (יָוָן) by which the Greeks are usually understood. In the present instance it is generally supposed to denote the Syro-Macedonians, with whom the Jews had such bitter conflicts in the times of the Maccabees. Archbishop Newcome, however, conceives the language employed to be too strong for these events; and is therefore disposed to place this among the prophecies which remain to be fulfilled in future time. But the former explanation does still seem preferable.

15. '*Corners of the altar.*'—The blood of the sacrifices was poured out upon the 'horns' or corners of the altar. (Lev. iv. 25.) To this the prophet seems to allude.

16. '*The stones of a crown.*'—The Vulgate has *lapides sancti*, sacred stones; which is the sense conveyed by all the ancient versions, which appear to have understood the prophet to refer to such stones, or heaps of stones, as the Hebrews were accustomed to set up in commemoration of blessings conferred or promised, or of victories obtained. These were sometimes anointed; but at any rate were separated, set apart or consecrated to a particular purpose. Hence, Blayney has 'consecrated stones;' Houbigant, after Capellus, 'crowned stones,' supposing them to have been stones set up as trophies, and crowned with garlands, a practice of which we find nothing in Scripture; Newcome, 'crowned trophies;' Henderson, 'the stones of a crown.' The difference of these versions is less than may appear, as their authors agree that the stones in question were stones of memorial.

CHAPTER X.

1 *God is to be sought unto, and not idols.* 5 *As he visited his flock for sin, so he will save and restore them.*

ASK ye of the LORD rain in the time of the latter rain; *so* the LORD shall make [1]bright clouds, and give them showers of rain, to every one grass in the field.

2 For the [2] [3]idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they [4]were troubled, because *there was* no shepherd.

3 ¶ Mine anger was kindled against the shepherds, and I [5]punished the goats: for the LORD of hosts hath visited his flock the house

[1] Or, *lightnings.* [2] Jer. 10. 8. Habak. 2. 8. [3] Heb. *teraphims.* [4] Or, *answered that,* &c. [5] Heb. *visited upon.*

of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and [6]the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD: and they shall walk up and down in his name, saith the LORD.

[6] Or, *they shall make the riders on horses ashamed.*

Verse 8. '*I will hiss for them.*'—Rather, 'I will hist,' or 'whistle for them.' The metaphor is derived from the mode of collecting swarms of bees together in the East. Some however think that the allusion is to the shepherd's pipe or whistle, which collects the flock together. In either case the figure is equally significant.

CHAPTER XI.

1 *The destruction of Jerusalem.* 3 *The elect being cared for, the rest are rejected.* 10 *The staves, Beauty and Bands, broken by the rejection of Christ.* 15 *The type and curse of a foolish shepherd.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the [1]mighty is spoiled: howl, O ye oaks of Bashan; for [2]the forest of the vintage is come down.

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 ¶ Thus saith the LORD my God; Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will [3]deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, [4]*even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called [5]Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul [6]lothed them, and their soul also abhorred me.

9 Then said I, I will not feed you: [7]that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh [8]of another.

10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and [9]so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, [10]If ye think good, give *me* my price; and if not, forbear. So they [11]weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it

[1] Or, *gallants.* [2] Or, *the defenced forest.* [3] Heb. *make to be found.* [4] Or, *verily the poor.* [5] Or, *Binders.*
[6] Heb. *was straitened for them.* [7] Jer. 15. 2. [8] Heb. *of his fellow*, or, *neighbour.* [9] Or, *the poor of the flock, &c., certainly knew.*
[10] Heb. *If* it be *good in your eyes.* [11] Matt. 26. 15.

unto the [12]potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* [13]Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be [14]cut off, neither shall seek the young one, nor heal that that is broken, nor [15]feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 [16]Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

[12] Matt. 27. 9, 10. [13] Or, *Binders*. [14] Or, *hidden*. [15] Or, *bear*. [16] Jer. 23. 1. Ezek. 34. 2. John 10. 12.

Verse 10. '*I took my staff... and cut it asunder, that I might break my covenant.*'—The idea of breaking or cutting a staff or wand, in token of the termination of an engagement or obligation, happens to be one that is very familiar to ourselves. The memory and meaning of what was an act among our fathers, is still preserved; for while the first edition of this work was in progress our readers have had occasion to learn that, at the funeral of our sovereign, the great officers of the royal household broke over the grave their wands of office, to denote the termination of their functions and obligations. That *their* duties and engagements were undertaken under the sanction of an oath, gives the more force to this illustration, as the breaking of the staves seems, in connection with this circumstance, to be designed to express the final disruption of a sworn covenant. In the present text, and in the obvious and literal acceptation, the breaking of the staff appears to express the termination of the engagement of the shepherd who had been out to the pasture grounds with the flock.

12. '*Give me my price.*'—The price of his services as a shepherd. We have explained, on former occasions, that the shepherds to whom the flocks are intrusted often remain long abroad with them in distant pastures.

'*They weighed for my price thirty pieces of silver.*'—Most commentators observe that this was the cost of a slave in the time of Moses (Exod. xxi. 32); and therefore infer the unworthiness of the price. But the inference does not seem to us just; and indeed we should rather draw a contrary inference from this very circumstance. For a slave is generally costly and valuable; and if therefore they gave for the services of a shepherd, during one season in which he had been out with the flock, such a sum as would have purchased the perpetual services of a slave, they must have considered that they were making him a very fair remuneration. Their mistake probably lay in their acting as in a matter of real business, without understanding of, or reference to, the figurative and typical meaning of the prophet. Thus, that which would have been sufficient in a real affair of the nature described, would have been utterly unworthy—as all price must have been—when understood with reference to the latent and ulterior meaning. That meaning cannot be otherwise explained than as referring to the circumstances which attended the betrayal of Christ by Judas—the price at which he was valued by the chief priests—and the use to which that price was finally applied. Indeed the Evangelist expressly declares the present passage to be a prediction which was fulfilled on the occasion mentioned. Matt. xxvii. 9, 10.

CHAPTER XII.

1 *Jerusalem a cup of trembling to herself,* 3 *and a burdensome stone to her adversaries.* 6 *The victorious restoring of Judah.* 9 *The repentance of Jerusalem.*

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of [1]trembling unto all the people round about, [2]when they shall be in the siege both against Judah *and* against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, [3]The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of

[1] Or, *slumber, or, poison.* [2] Or, *and also against Judah* shall he be *which shall be in siege against Jerusalem.*
[3] Or, There is *strength to me* and *to the inhabitants*, &c.

Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is [4] [5]feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 ¶ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall [6]look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

11 In that day shall there be a great [7]mourning in Jerusalem, [8]as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, [9]every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

[4] Or, *abject*. [5] Heb. *fallen*. [6] John 19. 34, 37. Revel. 1. 7. [7] Acts 2. 37. [8] 2 Chron. 35. 24. [9] Heb. *families, families*.

Verse 3. '*A burdensome stone.*'—It is not impossible that this allusion may be explained by a custom which Jerome describes as common in his time throughout Judæa. Large and heavy round stones were kept in the towns and villages; and the youths exercised themselves in a sort of game which consisted in lifting such a stone; he who lifted it highest being the victor. This exercise differed from the common ones of the athletæ of Greece and Rome. However, something like it was not unknown; for Jerome goes on to say, that in the tower at Athens, near the statue of Minerva, he had seen a heavy globe of brass which he was himself unable to move; but on inquiring its use, he was told that it was employed for testing the strength of the wrestlers; none being admitted as combatants, till it was ascertained, by their lifting of this weight, with whom they should be matched. This reminds us that, in the piratical states of Barbary, when European captives were brought in to be disposed of as slaves, they were often compelled by their captors, or intended purchasers, to afford evidence of their strength by raising large and most burdensome stones provided for the purpose.

11. '*The mourning of Hadadrimmon.*'—This was the great mourning for Josiah, 2 Chron. xxxv. 22-25. Jerome says that Hadad-rimmon was the name of a place which, in his time, went by the name of Maximianopolis, so called in honour of the emperor Maximian, and which was situated seventeen miles from Cæsarea and ten miles from Jezreel. This was perhaps the exact place, in the valley or plain of Megiddo, where Josiah was slain.

CHAPTER XIII.

1 *The fountain of purgation for Jerusalem,* 2 *from idolatry, and false prophecy.* 7 *The death of Christ, and the trial of a third part.*

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for [1]uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will [2]cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear [3]a rough garment [4]to deceive.

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: [5]smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will [6]refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

[1] Heb. *separation for uncleanness*. [2] Ezek 30. 13. [3] Heb. *a garment of hair*. [4] Heb. *to lie*.
[5] Matt. 26. 31. Mark 14. 27. [6] 1 Pet. 1. 6, 7.

Verse 4. '*Wear a rough garment to deceive.*'—It appears from various passages of Scripture, that the prophets usually wore a rough or hairy garment; and it would seem that the deception of which Zechariah here speaks was, that the false prophets, to complete their imposition on the people, assumed the outward garb by which prophets were distinguished.

CHAPTER XIV.

1 *The destroyers of Jerusalem destroyed.* 4 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spoils shall be holy.*

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of [1]the mountains; [2]for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the [3]earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be [4]clear, *nor* [5]dark:

7 But [6]it shall be [7]one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at [8]evening time it shall be light.

8 And it shall be in that day, *that* living [9]waters shall go out from Jerusalem; half of them toward the [10]former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be [11]turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and [12]inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem [13]shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And [14]Judah also shall fight [15]at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, [16]that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the [17]punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the

1 Or, *my mountains.* 2 Or, *when he shall touch the valley of the mountains to the place he separated.* 3 Amos 1. 1. 4 Heb. *precious.* 5 Heb. *thickness.* 6 Or, *the day shall be one.* 7 Rev. 22. 5. 8 Isa. 60. 19. Rev. 21. 23. 9 Ezek. 47. 1. Joel 3. 18. Rev. 22. 1. 10 Or, *eastern.* 11 Or, *compassed.* 12 Or, *shall abide.* 13 Or, *shall abide.* 14 Or, *thou also, O Judah, shalt.* 15 Or, *against.* 16 Heb. *upon whom there is not.* 17 Or, *sin.*

[18] bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the [19] Canaanite in the house of the LORD of hosts.

[18] Or, *bridles.* [19] Isa. 35. 8. Joel 3. 17. Rev. 21. 27, and 22. 15.

Verse 5. '*Like as ye fled before the earthquake.*'—See the particulars of Syrian earthquakes given in the note on Amos i. 1. Some particulars which we have collected from different parts of Mr. Calman's *Description of a Part of the Scene of the last great Earthquake in Syria*, 1837, will give the reader an idea of the awful circumstances attending such visitations. The few survivors of that dreadful overthrow, like men whom consternation had divested of sound reason, brooding over the ruins of their habitations, and bemoaning the relatives who still lay buried beneath the ruins:—of those at Safet, with ghastly countenances and tattered clothes, scattered over the four sides of their mountain, destitute of raiment and shelter to screen them from the keen midwinter air of the mountains, and seeming as if they only survived to pine away more slowly and sufferingly than those whom the earthquake had overwhelmed;—of faithful dogs trying, with indefatigable perseverance, to remove the heaps of stones which hid their owners from their sight, and breaking forth, every now and then, into the most mournful howlings, when they found that the efforts of their weak paws were spent in vain;—of the dreadful state of many who were wounded, their poor bodies crushed, broken, torn, in every possible way, beyond all hope of cure; and of the numbers who, in this state, lay upon or about the ruins, with none to care for them or to provide them help or shelter;—of those who, for the first three or four days, continued alive under the ruins, sending forth bitter cries and lamentations, and vain entreaties for help, the attempts to give which, in many cases, crushed them to death by the displacement of the stones and beams which had given them protection;—of those who, after many days, were brought forth barely alive, and who opened their eyes once more upon the light of day, and by that light viewing their few surviving friends and their ruined cities, closed them again for ever;—of the bodies of the slain drawn out and dragged about the fields by greedy dogs, which, emboldened by their horrid fare, became at last dangerous to the living;—or, finally, of the wild inhabitants of the desert hastening gleefully—like vultures to the scent of blood—to reap the harvests for which they did not labour, and to gather the treasures which they never deposited, digging among the ruins, and bearing joyously to their tents and caverns the wealth of the living and the dead. See Calman, pp. 3, 5, 6, 8, 9, 15, 18, 27.

18. '*The family of Egypt ... that have no rain.*'—This is a very remarkable distinction made with respect to Egypt. The nations that would not go up to Jerusalem were to be punished with want of rain; but since Egypt had 'no rain,' it would not be comprehended under this bann; and therefore a special clause is added for that country, denouncing on it a different punishment. The statement that Egypt had no rain is, like that of Pliny, to be understood in the qualified sense,—that Egypt had not rain so abundantly or frequently as other countries; and possessed, in the periodical overflowings of the Nile, and in the means of irrigation which that river at other times supplies, peculiar sources which would prevent even the entire deprivation of rain from producing calamitous consequences. (See the note on Exod. vii. 15.) The case is, that during the usual season of rain, which corresponds to our winter, falls of rain are rather frequent, though not of long continuance, in the provinces which border on the Mediterranean, and in the deserts between the valley of the Nile and the Red Sea. But in the interior of Egypt it almost never rains: the inundation of the Nile, and the abundant nocturnal dews, being the sole fertilizing principles. This extraordinary dryness of the valley of the Nile is to be attributed to the heat of the sun, and to the course of the winds which, as determined by the form of the valley, blow pretty constantly from the north-west. The clouds formed from the vapours of the seas, which bound Egypt on the north and east, are drawn into this current of air, which drives them towards Nubia and Ethiopia, where they speedily fall in rain upon the woods and mountains—thus ultimately benefiting Egypt by rendering the increase of its river more abundant. The currents of air which traverse the valley of the Nile are most sensible at a distance from the mountains which confine that valley on the east and west; near these mountains the effect of the currents is less powerful; and there it sometimes rains.

20. '*The bells of the horses.*'—Dr. Gill, who wrote about a hundred years since—when, from the bad conditions of the roads, goods were conveyed by pack-horses far more extensively than of late years—says, that they, as well as draught-horses, were often furnished with bells, under the notion that the animals were encouraged and enlivened by the sound. We are not aware that pack-horses now wear bells in this country; but they have not wholly disappeared from draught-horses. In Western Asia, where there are no draught-horses, bells are much employed on baggage-animals, that is, in caravans, except in districts which, on account of danger from robbers, it is desired to pass through in silence. When this consi-



CAMEL'S HEAD WITH BELLS.

deration does not prevent, the continual jingling of numerous bells is a remarkable characteristic of an Oriental caravan. The objects of this usage are alleged to be—to encourage the beasts, to frighten animals of prey, and, above all, to keep the party together, enabling those who may have strayed or lingered to rejoin the caravan by following the sound of the bells. This is an object of great importance in countries where the routes pass over trackless plains and mountain-passes, marked by no regular roads or pathways. The bells, which are thick, are

seldom very musical, are attached in various fashions, but generally as in our cut, and always under the animal's throat. Frequently a single animal has but one bell; but we have seen baggage-mules, which seem to have been regarded as a sort of leaders, furnished with seven or eight bells. The bells are in general about the size of our common house-bells, but not so broad in proportion at the base. It is singular that the Orientals do not use bells for any other purpose whatever than this.

As to the inscription upon the bells of the horses, it is of course a figurative expression to denote the consecration of the meanest things to the Divine glory. Nevertheless, the mention of bells with pots, in this connection, reminds us to mention that the expression might contain an allusion to an actual practice; for nothing is more common than for the Orientals to have the name of God, or some pious text or moral maxim, inscribed upon their vessels of metal, generally in such a manner as to form an ornamental border near the rim. We have ourselves used cups and dishes of tinned copper thus ornamented; and we had almost said that we have seen the same on the bells of animals; but feeling slightly doubtful as to the accuracy of our recollection, we abstain.

HERE, at the close of Zechariah's book of prophecy, we proceed to notice, as promised in the introductory note, the sepulchral structure which stands in the valley of Jehoshaphat, bearing the name of the Tomb of Zechariah; and a representation of which is contained in the subjoined engraving. It will be seen that, in its general character, it resembles Absalom's Tomb in the same valley (see 2 Sam. xviii.); and, like that, belongs rather to sculpture than architecture, being altogether a mass of hewn rock. Mr. Buckingham has given perhaps the best description of it, as follows:—'It is a square mass of rock, hewn down into form, and isolated from the quarry out of which it is cut, by a passage of twelve or fifteen feet wide on three of its sides; the fourth, or western side being open towards the valley and to Mount Moriah, the foot of which is only a few yards distant. This square mass is eight paces in length on each side, and about twenty feet high in the front, and ten feet high at the back, the hill on which it stands having a steep ascent. It has four semi-columns cut out of the same rock on each of its faces, with a pilaster at each angle, all of a bastard Ionic order and ornamented in bad taste. The architrave, the full moulding, and the deep overhanging cornice which finishes the square, are all perfectly after the Egyptian manner; and the whole is surmounted by a pyramid, the sloping sides of which rise from the very edges of the square below, and terminate in a finished point. The square of this monument is one solid mass of rock, as well as its semi-columns on each face; but the surmounting pyramid appears to be of masonry: its sides however are perfectly smooth, like the coated pyramids of Saccara and Dashour, and not graduated by stages as the pyramids of Gizeh in Egypt... There is no appearance of an entrance to any part of it; so that it seems, if a tomb, to have been as firmly closed as the Egyptian pyramids themselves; perhaps from the same respect for the inviolability of the repose of the dead.' The same was the case with the 'Tomb of Absalom' till a passage was broken into it. Pococke was informed that there was a subterraneous entrance to this tomb, known to none but the Jews; and he thought this not unlikely.



TOMB OF ZECHARIAH AND OTHER TOMBS IN THE VALLEY OF JEHOSHAPHAT.—Cassas.

MALACHI.

THIS name signifies 'my angel' or 'my messenger; but whether it is to be understood as a proper name, or as a title applied to his office as a prophetic messenger of God, is a question difficult to decide. It is more certain that 'Malachi' does not occur as a proper name in any part of Scripture; and we rather incline to suppose that the prophecy is anonymous, and that the title Malachi is given to the prophet from his distinct prediction concerning the *messenger* ('my messenger,' *i.e.* מַלְאָכִי *malachi*: iii. 1), which has always been considered by both Jews and Christians as one of the most remarkable and important prophecies of Scripture. As so many conjectures have been offered on the subject, we add this one with some hesitation; but it seems to us at least as probable as any other, and to those who know that several books of the Hebrew Scripture take their titles from words which they contain, this probability will seem all the greater. One strange opinion, supported by Origen and others, supposes that this prophet was really an incarnate angel: another identifies him with Mordecai; and a third with Ezra. This last opinion has the support of the Chaldee Paraphrast, and of several Christian writers of note: but the arguments adduced in support of this opinion are by no means convincing when carefully examined. What is more certain is, that Malachi was the last of the Old Testament prophets. Haggai and Zechariah prophesied in the time of Zerubbabel, during the building of the temple; but Malachi speaks of the temple as having been some time built; and from this and other intimations it appears that he prophesied while Nehemiah was governor. The prophecy describes exactly the same state of affairs as the history of Nehemiah; and the 'governor,' which was the title of Nehemiah, is mentioned in ch. i. 8. The Jewish writers state that prophecy continued for forty years in the time of the second temple, under Haggai, Zechariah, and Malachi, of whom the latter was, as we have seen, evidently the last. With him the Old Testament prophecies conclude, and conclude most strikingly with foretelling the coming of John the Baptist, with whose mission the New Testament opens.

The authenticity and canonicity of the book of Malachi have not been questioned. Besides that it constantly appears in all the catalogues of the sacred writings, given by Jews and Christians, it is repeatedly cited as of divine authority by the inspired writers of the New Testament; and some of the prophecies which it contains bear the visible impress of the seal of God. Compare Mal. i. 3 with Rom. ix. 13; Mal. ii. 10 with Matt. xxiii. 9, and Eph. iv. 6; Mal. iii. 1 with Matt. xi. 10, Mark i. 2, and Luke i. 17. Hengstenberg, in his *Christologie* (iii. 457, sqq.), has shewn that there subsists between Malachi and the New Testament such a connection that the latter book cannot be fully comprehended without comparing the frequent allusions to the former which it contains. In effect, that which above all evinces the divine inspiration of Malachi, is the signal prophecies already accomplished which it contains. These predictions, which all have reference to the Messiah, may be found in Mal. i. 10, 11; ii. 17; iii. 1-6, 13-18; iv.

'The last of the prophetical books,' says Bishop Lowth, 'that of Malachi, is written in a kind of middle style, which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state, and, being past its prime and vigour, was then fast verging towards the debility of age.' Although this is probably true as to the state of Hebrew poetry in general, we do not see that it clearly follows from the style of Malachi's prophecy, the latter portion of which, at least, does not appear to be by any means wanting in force or elegance.

Rosenmüller speaks with more appreciation than Lowth of the merits of Malachi's style. He considers that, allowing for the age in which the prophecy was written, the style is elegant, pure and correct; and that it is perfectly adapted to the subject, whether the prophet would appal by his menaces, or would open the heart to hope by his brilliant promises. Jahn remarks that the prevailing tone of Malachi is that of strong invective; that his style has something of poetical parallelism, and that he employs fewer Chaldaisms than might be expected from a writer of his epoch. He finds, however, that the style of this prophet is somewhat hard, and that many of his images are derived from the earlier prophets.

The following are the works which separately illustrate the book of Malachi:—Melancthonis *Explicationes in initium Malachiæ*, Vitemb., 1553; Draconitis *Malachias propheta Ebraice, cum*

versionibus Chaldæa, Græca, Latina et Germanica et explanatione, Rostoch., 1568; Chrytaei *Explicatio Malachiæ prophetæ, et Chronologia historiæ Maccabæorum usque ad natum Christum*, Rostoch., 1568; Molleri *Expositio Malachiæ prophetæ*, Vitemb., 1569; Grynæi *Hypomnemata in Malachiam*, Genevæ, 1582; De Quiros, *Comm. in Prophetas Nahum et Malachiam*, Hispali, 1622; Bohlii *Malachias Propheta, cum Comm. Rabbinorum*, Rostoch., 1637; Martini *Observationes in Malachiam cum analysi*, Groningæ, 1647; Stock, *A Commentary upon the whole Prophesye of Malachy*, Lond., 1641; Schlater, *A Brief and Plain Commentary, with Notes not more useful than reasonable, upon the whole Prophecie of Malachy; delivered sermonwise divers years since at Pitminster in Summerset*, Lond., 1650; Ursini *Comm. in Malachiam*, Francf., 1652; Van Til, *Malachias illustratus, seu novo Comm. analytico et exegetico ad planiorem sensus evolutionem elucidatus*, Lugd. Bat., 1701; Koeppenii *Os Angeli Domini, sive Observationes* LXXIX. *in Prophetiam Malachiæ*, etc., Grypisvald., 1708; Wesselii *Malachias enucleatus*, Lubecæ, 1729; Venema, *Comm. ad librum elenchtico propheticum Malachiæ*, Leovard., 1759; Fischeri *Prolusio, in qua loci nonnulli Versionum Græcorum Oraculorum Malachiæ illustrantur et emendantur*, Lips., 1759; Ejusd. *Prolusio in qua loci nonnulli librorum N. Test. e versionibus Græcis maximeque Alexandrina oraculorum Malachiæ illustrantur*, Lips., 1773; Ejusd. *Prolusio de versionibus Græcis oraculorum Malachiæ scientiæ litterarum et Græcarum et Hebraicarum adjutricibus et auctricibus*, Lips., 1774; Bahrdt, *Comm. in Malachiam, cum examine critico Versionum Veterum*, etc., Lips. 1768; Faber, *Comm. in Malachiam prophetam*, Anoldi, 1779. More lately Hengstenberg has, in the third part of his *Christologie*, given a very able exegetical explanation of nearly the whole book of Malachi.

CHAPTER I.

1 *Malachi complaineth of Israel's unkindness, 6 of their irreligion, 12 and profaneness.*

THE burden of the word of the LORD to Israel [1]by Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I [2]loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified [3][4]from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 [4]Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind [6]for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech [7]God that he will be gracious unto us: this hath been [8]by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an [9]offering at your hand.

11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a

1 Heb. *by the hand of Malachi.* 2 Rom. 9. 13. 3 Or, *upon.* 4 Heb. *from upon.* 5 Or, *Bring unto, &c.*
6 Heb. *to sacrifice.* 7 Heb. *the face of God.* 8 Heb. *from your hand.* 9 Isa. 1. 11. Jer. 6. 10. Amos 5. 21.

pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* [10]and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 But cursed *be* the deceiver, [11]which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

[10] Or, *whereas ye might have blown it away.* [11] Or, *in whose flock is.*

Verse 8. '*Ye offer the blind for sacrifice,*' etc.—By consulting Lev. xxii. 20–24, the reader will perceive that the practices here specified were expressly forbidden by the Law. The feeling of proper reverence for God and the services of his altar would indeed alone have dictated that what was offered to Him should be the best and most perfect of its kind. Even the heathen were sensible of this propriety, and were careful that their victims were without blemish or imperfection. Thus, Homer (*Iliad*, i. 66) makes Achilles propose to consult some priest, prophet, or interpreter of dreams, to know whether the angry Apollo might not be

'Sooth'd with steam
Of lambs or goats *unblemish'd.*'—COWPER.

Indeed, it was required generally that the victims should not be lame, diseased, or sickly, or in any other than a good condition; or rather it was desired that they should be more above than below the average condition of their species. Pliny, in his chapter *De Bubus* (l. viii., c. 45), says, that no calf that could not go to the altar on its feet, but required to be carried, was acceptable to the gods; and that, in general, no lame victim was fit for sacrifice. The Jews themselves seem, in the end, to have become remarkably particular, even above the law, as to the qualifications of the victims, if what Maimonides says be true, that there were no less than fifty blemishes (enumerated by him) which rendered an animal unfit to be offered on the Lord's altar.

CHAPTER II.

1 *He sharply reproveth the priests for neglecting their covenant,* 11 *and the people for idolatry,* 14 *for adultery,* 17 *and for infidelity.*

AND now, O ye priests, this commandment *is* for you.

2 [1]If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will [2]corrupt your seed, and [3]spread dung upon your faces, *even* the dung of your solemn feasts; and [4]*one* shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to [5]stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but [6][7]have been partial in the law.

10 ¶ [8]Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he [9]loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, [10]the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

[1] Levit. 26. 14, &c. Deut. 28. 15, &c. [2] Or, *reproves.* [3] Heb. *scatter.* [4] Or, *it shall take you away to it.*
[5] Or, *fall in the law.* [6] Or, *lifted up the face against.* [7] Heb. *accepted faces.* [8] Ephes. 4. 6. [9] Or, *ought to love.*
[10] Or, *him that waketh, and him that answereth.*

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the [11]residue of the spirit. And wherefore one? That he might seek [12]a godly seed. Therefore take heed to your spirit, and let none deal [13]treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith [14]that he hateth [15]putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

11 Or, *excellency.* 12 Heb. *a seed of God.* 13 Or, *unfaithfully.* 14 Or, *if he hate* her, *put* her *away.* 15 Heb. *to put away.*

Verse 3. '*I will corrupt your seed.*'—Newcome translates, 'I will take away from you the shoulder'—following the Septuagint, which appears to have read זְרוֹעַ *shoulder*, instead of זֶרַע *seed;* but indeed this translation will still be a fair alternative, taking the original as it stands. The reason for this preference given to 'shoulder' is, that this part was the portion of the sacrifices which belonged to the priests; and, consequently, the adoption of this reading conveys a clear sense quite in unison with the general bearing of the context.

—'*Spread dung upon your faces.*'—The maw as well as the shoulder was the portion of the priests: and if the *shoulder* be really intended in the preceding clause, it may well be supposed that the present allusion is to the maw, only that, by way of indignity, the contents of the maw, rather than the maw itself, are mentioned—perhaps to intimate that such priests as are described deserved not the maw, but only its contents. The Seventy have *maw* instead of *dung;* which suffices to shew that they understood the allusion to be to that portion of the priests. The same sense is thus obtained with either reading. Mr. Roberts, after mentioning that the holy ashes, used by the Hindoos to rub their foreheads and bodies, are the ashes of burnt cows' dung, suggests that an illustration of the present text might be derived from this fact. Probably not: as the above seems a clearer explanation. Nor does any such custom appear in Scripture, although it is not impossible that something of the sort may have been exhibited while the Hebrews worshipped the golden calves. But, whatever else they were, the Jews were never idolaters after the Captivity.

CHAPTER III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEHOLD, [1]I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in [2]former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that [3]oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them.* 'Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the [5]windows of heaven, and [6]pour you out a blessing, that *there shall* not *be room* enough *to receive it.*

11 And I will rebuke the devourer for your

1 Matt. 11. 10. Mark 1. 2. Luke 1. 76, and 7. 27. 2 Or, *ancient.* 3 Or, *defraud.* 4 Zech. 1. 3. 5 Gen. 7. 11. 6 Heb. *empty out.*

sakes, and he shall not [7]destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been [8]stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept [9]his ordinance, and that we have walked [10]mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness [11]are set up; yea, *they that* [12]tempt God are even delivered.

16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my [13]jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

[7] Heb. *corrupt.* [8] Job 21. 14. [9] Heb. *his observation.* [10] Heb. *in black.* [11] Heb. *are built.* [12] Psal. 95. 9. [13] Or, *special treasure.*

Verse 1. '*My messenger ... he shall prepare the way before me.*'—See the note on Isa. xl. 3, which probably explains the custom to which an allusion is here made. That explanation referred to the preparing of the *way*, literally; but to complete the illustration of the custom to which this passage appears to contain an allusion, we may here add, that when an individual of any note is travelling in the East, a messenger is sent off, considerably in advance, to the designed resting-place, to announce his approach and to make every arrangement with the people of the place for his reception, so that he may find all things ready for his entertainment when he arrives. When the traveller is a royal person, the messenger goes farther in advance than in ordinary circumstances, to obtain time for the more extensive preparations which are then necessary.

2. '*Fullers' sope.*'—The word 'soap' by which the Hebrew בֹּרִית *borith*, is translated, might lead the general reader to suppose the Hebrews possessed such soap as is in use among ourselves. Such was not the case. The word *borith* is translated by the Septuagint, followed by the Vulgate, 'fuller's herb,' whence, and from the explanation of the Rabbins, as well as from our knowledge of the substances anciently and even now employed in the place of soap, we may collect, that the purifying substance was a vegetable alkali, obtained from the ashes of an alkaline plant. This was used, or a solution of it, in connection with oil, for washing clothes in ancient times, and continues to be employed for the same purpose in different parts of the East. As there are several plants which furnish the requisite alkali, it is doubtful what particular plant, or whether any one alkaline plant in particular, may be intended. The substance may have been obtained from different plants; and it appears to us that the name *borith* denotes not the plant which furnished the substance, but the substance itself, from whatever plant obtained. Jerome, however, supposes that the substance was furnished by a particular plant, growing in Palestine in moist and green places, and which had the same virtue as nitre to take away filth. Maimonides says the plant was called *gazul* in the Arabic language. Although this *borith* be that which our version renders 'soap,' we are not to suppose that the Hebrews employed no other substance for purification. The Bible itself (Prov. xxv. 20; Jer. ii. 22) mentions a mineral alkali (נֶתֶר *neter*, i. e. *nitrum, nitre*) as employed for the same purpose, and the Mishna counts the *borith* but as one of seven things employed to extract spots and dirt from clothing.

3. '*He shall sit as a refiner and purifier of silver.*'—In turning over the plates in Rosellini's great work on Egyptian Antiquities, we remember to have noticed a figure of a refiner, *sitting* on a three-legged stool, and watching the furnace with the utmost attention. A correspondent of the *Wesleyan Methodist Magazine* (1834) relates that a lady, apprehending there was something remarkable in the expressions of the text, determined to call on a silversmith and make inquiries of him, without naming her object. In answer to her inquiries the process of silver-refining was fully explained to her. 'But, Sir,' said she, 'do you sit, while the work of refining is going on?'—'O, yes, Madam,' replied the silversmith, 'I must sit, with my eye steadily fixed on the furnace; for, if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured.' At once, we are told, she saw the beauty and comfort too of the expression. As she was going, the silversmith called her back, to mention the further fact, that he only knew when the process of purifying was complete *by seeing his own image reflected in the silver.*—'Beautiful figure! when Christ sees his own image in his people, his work of purifying is accomplished.'



EGYPTIAN WORKER IN SILVER.

CHAPTER IV.

1 *God's judgment on the wicked,* 2 *and his blessing on the good.* 4 *He exhorteth to the study of the law,* 5 *and telleth of Elijah's coming and office.*

FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall the [1]Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this,* saith the LORD of hosts.

4 ¶ Remember ye the [2]law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you [3]Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

[1] Luke 1. 78. [2] Exod. 20. 3. [3] Matth. 11. 14. Mark 9. 11. Luke 1. 17.

Verse 2. '*The Sun of righteousness (shall) arise with healing in his wings.*'—We cannot withhold the following remarkable illustration of this passage, which we find in Burder's *Oriental Customs* (No. 367):—'The late Mr. Robinson of Cambridge called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off Smyrna. The son mentioned to his father that every morning about sun-rise a fresh gale of air blew from the sea across the land, and, from its wholesomeness and utility in clearing the infected air, this wind is always called the *Doctor.* "Now," says Mr. Robinson, "it strikes me that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says that the Sun of righteousness shall arise with *healing in his wings.* The Psalmist mentions the *wings of the wind,* and it appears to me that this salubrious breeze, which attends the rising of the sun, may properly enough be considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."'

3. '*Ye shall tread down the wicked; for they shall be ashes under the soles of your feet.*'—This seems to imply that ashes were trodden under the feet. We have already had occasion to explain that mortar is usually prepared in the East by treading with the feet; and as one kind of mortar is prepared with a mixture of ashes, it is not unlikely that, as Chardin suggests, this may explain the allusion. Indeed, our own plasterers and slaters, in preparing mortar for particular uses, sometimes mix ashes instead of sand with their lime: for this purpose they prefer the ashes of a furnace, and the Orientals the ashes of a bath.

719





APPENDIX.

PICTORIAL BIBLE.—VOLUME III.

NOTE 61, p. 258.—The haughty questions put into the mouth of the Assyrian king, 'Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?' are seen to be founded on literal truth, and to be no empty bravado, when the light of the monuments is brought to bear upon them. The conclusion to which the historical records of Assyria, as preserved in the inscriptions, lead in regard to the nature and constitution of the kingdom, is thus expressed by Mr Layard (*Nineveh and Babylon*, p. 634):—'The empire appears to have been at all times a kind of confederation formed by many tributary states, whose kings were so far independent, that they were only bound to furnish troops to the supreme lord in time of war, and to pay him yearly a certain tribute. Hence we find successive Assyrian kings fighting with exactly the same nations and tribes, some of which were scarcely more than four or five days' march from the gates of Nineveh. On the occasion of every change at the capital, these tributary states seem to have striven to throw off the Assyrian yoke, and to have begun by refusing to pay their customary tribute. A new campaign was consequently necessary to bring them to obedience. We learn from the inscriptions, that when a city or kingdom was thus subdued, however near it might have been to Nineveh, when not actually forming a part of the imperial district, a new ruler was appointed to it with the title of "king" *written in the same cuneiform characters on the monuments, as when applied to the head of the empire*' (the italics are ours). We may add, that the representation of these petty wars to which Mr Layard alludes, occupies a large portion of the bass-reliefs on the marble slabs of the chambers of the palaces at Nineveh; and the written record of them forms a prominent part of the cuneatic inscriptions. The obelisk found in the central palace at Nimroud by Mr Layard, which we have already had occasion to mention, is covered on every side with sculptures and inscriptions, intended to represent and narrate the victorious wars of the king Temen-bar (?) against hostile nations, which appear to have been in great part tributary states who had thrown off their allegiance; whilst those tribes which he had subdued for the first time, are soon found again resisting his authority (see Rawlinson's *Outlines of Assyrian History*, and his *Commentary on the Cuneatic Inscriptions*).

NOTE 62, p. 276.—We may avail ourselves of this opportunity of noticing the traces of intercourse between Assyria and Egypt, which have been discovered amid the ruins of Nineveh, without pretending that the intercourse thus shewn to exist between the two countries is that which is alluded to in this verse. Notice has already been taken of a double seal bearing the cartouch of Sabaco, one of the twenty-fifth dynasty of Egyptian kings, who reigned at the end of the seventh century before Christ, and of an Assyrian who is regarded with probability as Sennacherib (see Note 47, Appendix to vol. ii.) Evidence of intercourse with Egypt is also furnished by the ivories which Mr Layard discovered at Nimroud during his first visit to Nineveh. The subject and form of these ivories are unmistakably Egyptian. They were not pure Egyptian, however, but very close imitations. The following descriptions, taken from Mr Birch's observations on these ornaments, will illustrate the above statement:—

1. 'Head of a man, full face, and a left cheek of style peculiarly Egyptian; the eyes sunk for the purpose of inlaying; the brows incuse, and prolonged towards the ears, and filled with blue colour,' &c.

23, 24, 25. 'Three panels, which represent each the same subject—a monarch unbearded, wearing on his head the Egyptian *Khepr*r, or helmet, which is ornamented with a series of annulations or rings . . . . ., and has in front the uraeus serpent, emblem of royalty, with an Assyrian garment round the loins, like the Egyptian shenti . . . . .; the whole with a border of oval drops; the legs bare and unshod, advancing to the right; holding in his left hand a tall flower of the lotus, which rises out of a clod of the earth; the whole representing the Egyptian symbol for the upper country.'

36. Four heads 'of most exquisite style, and in good preservation. . . . . The ears in these panels follow the Egyptian canon, being placed above the eyes.'

37. 'An imperfect panel, of large size: two winged sphinxes, placed back to back, facing outwards; their hair in pendent Egyptian locks, and in front of them palmettes.'

38. 'Part of another sphinx and emblem *set* from a similar panel.'—Layard's *Nineveh and its Remains*. Appendix ii.

The probable period of all the ivories lies between the 18th and 22d dynasties. To the latter dynasty belonged Shishak, who besieged Jerusalem in the days of Rehoboam; while the Pharaoh with whom Solomon made an affinity, probably belonged to the dynasty preceding. Thus have we strong evidence of intimate relations subsisting betwixt Egypt and Palestine on the one hand, and between the former country and Assyria on the other, during the period within which Solomon's reign falls; and it is not improbable that political relations also subsisted betwixt Palestine and Assyria during the same period.

Some eminent writers, indeed, as Layard and Ferguson (*Palaces of Nineveh and Persepolis Restored*), endeavour to prove such a connection, by pointing out a close resemblance in the materials of building, style of architecture, and ornamental work, between the palaces of Nineveh and the great buildings of Solomon; particularly the house of the forest of Lebanon, and the 'house where he dwelt' (as described in 1 Kings, vii. 1–12, and Josephus). One part of the description of these buildings given by Josephus is particularly insisted on, where he states that Solomon built some of these with stones of ten cubits, and *wainscotted the*

walls with other stones that were sawed. The latter clause immediately reminds us of the marble slabs of the palaces of Nineveh. The use of cedar-wood was also common to both buildings, as Mr Layard's discoveries at Nimroud shew. In a small temple discovered under the high mound, Nimroud, were found many beams of cedar, while the greater part of the rubbish in which the ruin was buried consisted of charcoal of the same wood. This temple, like the temple and palace of Solomon, would seem, therefore, to have been built entirely of cedar. It is interesting to learn, as we do from the inscriptions of Sennacherib, that the cedar used at Nineveh was sometimes brought from Lebanon. This fact, however, proves nothing regarding the existence of intercourse between Assyria and Judæa, as Lebanon was a locality whence wood was supplied to all neighbouring countries.

Still another trace of Egyptian influence in Assyria, is furnished by the tombs that have been discovered amongst the ruins of Assyria. These tombs consisted of sarcophagi either of brick or earth, and sometimes covered with an Assyrian slab. When opened, most of them contained human bones, with vases and bottles of pottery, alabaster, glass, necklaces of gems, plates, mirrors, &c. The contents of these coffins are entirely Egyptian in character, and it has been found very difficult hitherto to account for their existence. They are found in all the most ancient ruins of Assyria, over the north-west, centre, and south-east edifices at Nimroud, at Kalah, Sherghat, and Baasheika, *and not at the more recent ruins of Khorsabad and Kouyunjik, or the south-west palace of Nimroud.* They are situated *above* the ruins, so that they must have been deposited after the ancient palaces were destroyed. Mr Layard at first conjectured that the tombs belonged to an intermediate people or race, who occupied Assyria after the building of the most ancient palaces, and before the foundation of the most recent. But in his more recent work he states, that he is inclined to believe that they belong to the time of the Seleucidæ, and of the Greek occupation of Assyria and Babylonia (p. 592).

At all events, these various circumstances serve to render probable the existence, from an early period, of such mutual friendly relations between the three countries in question, as is described in vv. 23, 24; so that the political connection prophesied of by Isaiah would appear to have had a historical parallel.

NOTE 63, p. 277.—We have stated in a former note (52, Appendix to vol. ii.), that Sargon, so far from being identical with Esar-haddon, was the grandfather of the latter, and the father of Sennacherib. The relations subsisting between these kings have been satisfactorily made out from the inscriptions. Thus, behind the bulls and lions in the south-west palace at Nimroud, as well as on baked bricks from the same building, Mr Layard found an inscription containing the names of the father and the grandfather (with another name, that of the builder of the north-west palace at Nimroud) of the builder of the palace. But these names are identical with those of the founders of the Kouyunjik and Khorsabad palaces respectively; from which it follows, that the founder of the former palace was the father, and the founder of the latter, the grandfather of the builder of the south-west palace. These, the independent investigations of scholars versant in cuneiform literature, have determined to be Sennacherib and Sargon; and it is important to state, that the name of the Khorsabad king was generally admitted to be Sargon before his relationship to the Kouyunjik king was known. Of course, Dr Kitto's statement in his note, that the fulfilment of the prophecy in the text was realised during the reign and through the agency of Esar-haddon, can no longer be regarded as true. The following quotation from a letter addressed to the *Athenæum*, August 23, 1851, by Colonel Rawlinson, contains the substance of all the information as yet derived from the annals of Sargon, so far as these relate to matters mentioned in Scripture history. The reader is reminded that Colonel Rawlinson no longer identifies Sargon and Shalmaneser, and that the following account applies *solely* to the builder of the Khorsabad palace, whom it was one of the objects of the communication to shew to be Sargon: 'The king who built the palace of Khorsabad, excavated by the French, is named Sargina (the סרגון of Isaiah); but he also bears, in some of the inscriptions, the epithet of Shalmaneser, by which title he was better known to the Jews. In the first year of his reign, he came up against the city of Samaria (called Samarina, and answering to the Hebrew שמרין) and the tribes of the country of Beth Homri (בית עמרי or 'Omri, being the name of the founder of Samaria, 1 Kings xviii. 16, sq. &c.) He carried off into captivity in Assyria 27,280 families, and settled in their places colonists brought from Babylonia: appointing prefects to administer the country, and imposing the same tribute which had been paid to former kings. The only tablet at Khorsabad which exhibits this conquest in any detail (Plate 70), is unfortunately much mutilated. Should Monsieur de Saulcy, however, whom the French are now sending to Assyria, find a duplicate of Shalmaneser's annals in good preservation, I think it probable that the name of the king of Israel may yet be recovered.

'In the second year of Shalmaneser's reign, he subjugated the kings of Libnah (?) and Khazita (the Cadytis of Herodotus), who were dependent upon Egypt; and in the seventh year of his reign, he received tribute direct from the king of that country, who is named Pirhu, probably for פרעה, "Pharaoh," the title by which the kings of Egypt were known to the Jews and other Semitic nations. This punishment of the Egyptians by Sargon or Shalmaneser is alluded to in the 20th chapter of Isaiah.

'Among the other exploits of Shalmaneser found in his annals are—the conquest of Ashdod, also alluded to in Isaiah xx. 1; and his reduction of the neighbouring city of Jamnai, called Jabneh or Jamneh in the Bible, Jamnaan in Judith, and Ἰάμνια by the Greeks.

'In conformity with Menander's statement, that Shalmaneser assisted the Cittæans against Sidon, we find a statue and inscription of this king, Sargina, in the island of Cyprus, recording the event; and to complete the chain of evidence, the city, built by him and named after him, the ruins of which are now called Khorsabad, retained among the Syrians the title of Sarghun as late as the Arab conquest.

'I am not sure how long Shalmaneser reigned, or whether he made a second expedition into Palestine. His annals at Khorsabad extend only to the fifteenth year; and although the names are given of numerous cities which he captured in Cælo-Syria and on the Euphrates—such as Hamath, Berræa, Damascus, Bambyce, and Carchemish—I am unable to trace his steps into Judæa Proper. On a tablet, however, which he set up towards the close of his reign in the palace of the first Sardanapalus at Nimroud, he styles himself "conqueror of the remote Judæa;" and I rather think, therefore, that the expedition in which, after a three years' siege of Samaria, he carried off the great body of the tribes of Israel, and which is commemorated in the Bible as having been concluded in the sixth year of Hezekiah, must have taken place subsequently to the building of the palace of Khorsabad.'

It will appear from this account, that Shalmaneser could not have completed the deportation of the inhabitants of Samaria. We must, in fact, reckon altogether four deportations of the inhabitants of the kingdom of Israel—the first under Pul, the second under Tiglath-pileser, the third under Shalmaneser, and the last under Sargon. The deportations by Pul and Tiglath-pileser are alluded to in 1 Chronicles v. 6, 26, where it is said (verse 6): 'Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites;' and (verse 26) 'the God of Israel stirred up the spirit of Pul, and Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh [these formed the part of the Israelitish kingdom east of the Jordan], and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.'

NOTE 64, p. 282.—Note 56, in Appendix to vol. ii., will shew the reader that Dr Kitto's interpretation of this verse can scarcely be correct. It was there shewn that there was a primitive Babylonian Empire, including Assyria as one of its provinces, which would appear to have continued from about 2000 B.C. till 1200 B.C. Towards the commencement of that early period, probably, were founded those ancient cities spoken of in Genesis x.—Babel, Erech, Accad, and Calneh. Colonel Rawlinson states, that in the list of the old Chaldæan dynasty of kings, he has found the names of Amraphel and Arioch (see Genesis xiv. 1). Subsequently, however, the Assyrian or Nineveh kings gained the ascendancy, when Babylon sunk to the level of a province, only to rise a second time to supreme power.

It is this second rise of the Babylonian power to which the passage in question seems to refer.

NOTE 65, p. 318.—A bass-relief from the south-west palace at Nimroud, furnishes an exact illustration of the 2d and 7th verses of this chapter. It represents a procession of warriors, carrying on their shoulders four images. There are four to each image—two before and two behind it, at each end of the platform on which it rests. The first image was that of a female seated on a high-backed chair, holding in one hand a ring, and in the other a triangular object, which Mr Layard calls a fan. On her head was a horned cap, surmounted with a star. The second was also a seated female, wearing a similar cap, and having in one hand a ring. The third figure was nearly concealed by a screen attached to her chair; the fourth was a man in the attitude of walking, holding in an elevated position an axe in one hand, and what appear to be three sticks, slightly crossed, in the other; two horns branched out on each side of his head, which is otherwise bare. What gods these were, we cannot determine with absolute certainty. But two separate coincidences between the representations on the bass-relief and the statements of ancient history, almost certainly identify the man walking with Bel, mentioned in the first verse of the text. Diodorus Siculus states, that the three deities worshipped in the great temple of Babylon, were Belus, Hera, and Rhea; and that the statue of the first mentioned presents the *attitude of walking*. In the epistle of Jeremy, the following passage occurs:—'Now shall ye see in Babylon gods of silver and of gold, and of wood, *borne upon shoulders*. And he that cannot put to death him that offendeth him, holdeth a sceptre, as though he were a judge of the country. He hath also in his *right hand a dagger and an axe*.' These two statements from different sources, when put together, contain an almost exact description of the fourth or last image in the bass-relief. Bel was, however, a Babylonian god, while the gods represented on the bass-relief in question are to be presumed to be Assyrian. It would seem to follow, therefore, that the symbolism of the Babylonians in connection with their supreme god Bel, was very nearly identical with that of the Assyrians, in connection with some one of their gods; a fact for which we are prepared, when we reflect how intimately the two peoples were connected with each other. And this *a priori* inference is completely verified by the Assyrian inscriptions; for amongst the lists of the twelve great gods of Assyria, stands the name Bel, as the reader will perceive by consulting Note 77 of this Appendix.

NOTE 66, p. 448.—It will not be out of place to append here a short notice on the caldrons and culinary vessels of the Assyrians, with which the explorations at Nineveh have made us acquainted, especially as the monuments furnish illustrations of the carrying away as spoil of vessels such as those mentioned in these verses. In this department, Mr Layard has reaped the richest harvest. During his second expedition, he discovered a chamber in the north-west palace at Nimroud, which fully compensated for its want of sculptured slabs, by the many interesting relics of utensils, instruments, and arms of bronze, iron, glass, &c., found in it. Mr Layard first discovered two plain copper vessels, or caldrons, about 2½ feet in diameter, and 3 feet deep, which, when opened—their mouths were closed by large tiles—were found to be filled with a variety of interesting objects, such as small bronze bells—eighty in all—with iron tongues, tapering bronze rods bent into hooks, bronze cups and dishes, and hundreds of studs and buttons in mother-of-pearl and ivory; all of which, excepting the cups and dishes, Mr Layard regarded as probably forming ornaments of horses and chariots. The bells, the largest of which was 3¼ inches high, and 2¼ inches in diameter, and the smallest 1¾ and 1¼, may have been worn by horses in the way described in Dr Kitto's note on Zechariah xiv. 20: 'In that day shall there be upon the bells of the horses, Holiness unto the Lord,' &c. Besides the two spoken of, ten more caldrons and jars were found in the 'bronze chamber;' also two circular flat vessels, nearly 6 feet in diameter, which, though of much smaller dimensions, remind us of the brazen sea of Solomon's Temple. Indeed, in some of the bass-reliefs, large caldrons are represented as resting on the backs of oxen; a circumstance that constitutes a still more decided point of contact with the molten sea of Solomon.—(See Layard, *Nineveh and Babylon*, p. 588.)

Some of these caldrons, or even the whole of them, may have formed part of the spoil which the Assyrians took from time to time from their enemies, since caldrons are frequently represented on the monuments as part of the spoil or tribute brought from conquered countries. The frequency with which they occur, seems to prove the high value in which they were held by the Assyrians. This high estimate appears to have been general amongst the ancient nations; at all events, it prevailed amongst the Greeks of Homeric times, as is shewn by the catalogue in the *Iliad*, of the gifts whereby Agamemnon sought to appease the wrath of Achilles:—

> "Ενν' ἑπτὰς τρίποδας, δίκα δὲ χρυσοῦ τάλαντα,
> Λέβητας δὲ λέβητας ἰκάνει.
>
> *Iliad*, ix. 122.

Besides caldrons, Mr Layard found many other vessels of bronze, which he classifies under four heads—dishes with handles, plates, deep bowls, and cups. Some were plain, others had a simple rosette, scarab, or star in the centre; while many were very elaborately ornamented *on the inside*—not on the outside—with figures of men and animals, &c. The style is frequently Egyptian in character, though the execution is peculiarly Assyrian. The chased surface has been produced by the punch; and the numerous instances in which this art appears to have been applied, prove it to have been common. There were also found beneath the caldrons, heaps of lions' and bulls' feet, of bronze, and the remains of iron rings and bars, which had probably formed parts of tripods or stands, for supporting vessels and bowls. With regard to the composition of the metal of which these various bronze vessels are made, it has been found that the metal of the dishes, bowls, and rings contains 1 part of tin to 10 of copper, the same proportion as in the best modern bronze; while that of the bells has 14 per cent. of tin. Besides vessels and instruments in bronze, there were others of iron overlaid with bronze, and also of iron alone. The iron was probably overlaid with bronze, because it was found difficult to produce good figures in the former metal. The arms which were found in the chamber were mostly of iron, and consequently nearly all fell to pieces when they were exposed to the air.

Although we have now described very cursorily all the contents of the above interesting chamber of the Nimroud palace which in any way bear on the illustration of the text, yet we shall take the present opportunity of mentioning briefly the other relics of the chamber, as they are connected with the former by the natural association of identity of place, and especially because no more suitable opportunity will present itself. These relics were, for the most part, vessels in glass. It is a singularly interesting circumstance, that we should now have such abundant evidence of the general acquaintance with the manufacture of glass, on the part of the ancient world, considering

that, not much more than thirty years ago, it was generally believed that the ancients were entirely ignorant of that useful product. At length scepticism is put to flight, and it is now certain that glass was well known in Italy—as witness the ruins of Pompeii; in Phœnicia—according to the testimony of Pliny; in Egypt—where glass has been found which must have been manufactured 1500 years B.C., while representations of glass-blowing are given in the paintings of Beni-Hassan, executed 200 years earlier still; and, last of all, in Assyria and Chaldæa, as we proceed to shew. In the chamber referred to in this note, two entire glass bowls, with fragments of others, were found, and also a rock-crystal lens, with opposite convex and plane faces. In his previous expedition, Mr Layard had discovered two vases—one in alabaster, the other in glass—at Nimroud, and two glass bottles at Kouyunjik; and he subsequently discovered a variety of vessels of glass, both ribbed and plain, at Kouyunjik, and also at Babel, amongst the ruins of Babylon. It is important to notice that the glass vase found at Nimroud bears the name of *Sargon*, with his title of king of Assyria, in cuneiform characters, a circumstance which fixes its date to the latter part of the seventh century B.C. This is the most ancient known specimen of *transparent* glass, as the Egyptian relics formerly mentioned were *opaque*. The glass vessels found at Nineveh are of elegant form, and seem to have been used for the toilet. While the lens of rock crystal is quite sound, all the glass vessels are covered with 'thin semi-transparent laminæ, which glow with all the brilliant colours of the opal, the usual effect of age, arising from partial decomposition.' The discovery of the lens suggests the thought, that the Assyrians were probably acquainted with its uses, as a magnifying and burning glass.

NOTE 67, p. 463.—In chapter x., where the description given in this chapter is substantially repeated, the animals, here called vaguely living creatures, are denominated *cherubim*. The cherubim of Ezekiel's visions must not, however, be confounded with the historical cherubim of the tabernacle and the temple; as there is no reason to suppose that the latter had a plurality of faces, or, to speak more generally, exhibited such a monstrous combination of heterogeneous parts. It is natural for one who has read of the symbolical figures from Nineveh, to think of them as the original of the cherubim of Ezekiel's vision, especially as the resemblance between them is strikingly close. As stated elsewhere, the *four* principal figures exhibited on the monuments of Nineveh are—the human-headed winged bull, the human-headed winged lion, the winged man, and the winged man with eagle's head. *Each* of the cherubim of Ezekiel combines the features of all of these together—each living creature had four faces—namely, those of a man, of a lion, of an ox, and of an eagle. In the Book of Revelation (chaps. iv. and v.), we find these compound beings resolved into their component animals. The apostle, in describing his vision of the glories of heaven, proceeds to say: 'And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.' Here we have four figures whose description at once reminds us of the symbolical figures of Nineveh; yet the difference between them, as also between the latter and the monstrous forms of Ezekiel, is sufficient to make us hesitate before pronouncing affirmatively on their historical connection. It will be observed, that the figures on the monuments of Nineveh have each a human head, with the exception of the eagle-headed man, whereas each of the 'living creatures' has four *different* heads. It may be said with regard to this point, by those who maintain *an intended* resemblance, that the prophet took the heads as representative of the whole bodies; so that the human-headed bull is represented by the head of a bull, and the human-headed lion by the head of a lion. This supposition takes for granted that the body (as distinct from the head) determines the nature of the animal. On this principle, the eagle-headed figure, having a human body, should have been represented in the vision of the prophet by a human head, and not by that of an eagle. Still, the departure from the rule may be accounted for in the following way:—The bull and the lion of the monuments have one kind of head (human), and specifically different bodies; while, on the contrary, the other two figures have the same bodies, but different heads. On the supposition, then, that the cherubim of the prophet were designed to combine into one the four symbolical figures of the palaces of Assyria, representing each being by a head, it is evident that it would be necessary to make the body determine the species when the head was the same; and, conversely, to make the head determine the species when the body was the same. It is not necessary to enter into the difference between the beasts of the Apocalypse and those at Nineveh, as these are apparent at a glance; and particularly as the former have evidently no direct connection with the latter, but are to be viewed as the resolution of one of Ezekiel's living creatures into four. The other differences between the figures of the present chapter and the symbolical figures of the monuments—such as, that the former had each a *human* body ('they had the likeness of a man,' v. 5), and that they had each *four* wings, do not require any remarks. There were only four, and not *eight* (4 times 2) wings to each animal, because each pair of wings was supposed to move the body in two opposite directions; and thus being set at right angles to each other, were sufficient to make it advance towards the four points of the compass.

Mr Layard conjectures that the 'wheel within wheel,' mentioned in connection with the emblematic figures [of Ezekiel], may refer to the winged circles, or wheels representing at Nimroud the supreme Deity. 'These coincidences,' he adds, in concluding his remarks on the present subject, 'are too marked not to deserve notice; and do certainly lead to the inference that the symbols chosen by the prophet were derived from the Assyrian sculptures.'—*Nineveh and its Remains*, p. 464. We may remark, in conclusion, that the prophet, when he beheld this vision, was dwelling in a district of Chaldæa where such sculptures as those of Nineveh were to be seen. At Arban, on the right bank of the river Chabour (identical with the Chebar of Ezekiel), Mr Layard found two pair of winged human-headed bulls, and also *one* lion (the lion which, doubtless, at one time formed the opposite side of the doorway having disappeared). Of the bulls, Mr Layard remarks—and he states that the same observations hold regarding the lion and a mutilated human figure which he afterwards discovered at the same place—'They resembled in general form the well-known winged bulls of Nineveh, but, in the style of art, they differed considerably from them. The outline and treatment was bold and angular, with an archaic feeling conveying the impression of great antiquity. They bore the same relation to the more delicately finished and highly ornamented sculptures at Nimroud, as the earliest remains of Greek art do to the exquisite monuments of Phidias and Praxiteles.'—*Nineveh and Babylon*, p. 275. Doubtless, had the destroying hand of time not so completely accomplished its work on these ruins, the other symbolical sculptures of the palaces of Nineveh would have been found to have their representatives at Arban, as well as the bulls and the lions. But, indeed, the evident identity of the two nations would lead us to expect, that not only at Arban, but in the sacred edifices of the Babylonians generally, the symbolical figures of the Assyrians would be found. 'In the temple of Belus, according to Berosus, there were sculptured representations of men with two wings, and others with four; some having two faces; others, the legs and horns of goats, or the hoofs of horses; there were bulls, also, with the heads of men, and horses with the heads of dogs.'—Layard, *Nineveh and its Remains*, p. 465.

NOTE 68, p. 466.—The ruins of Nineveh furnish abundant illustrations of this text; and without attempting to enter into great detail, we shall content ourselves with referring only to such particulars as bear directly on its

elucidation. In a note on Zephaniah, ii. 13, Vol. III., Dr Kitto has stated with regard to the palace at Khorsabad, whose ruins were explored by M. Botta, that 'the body of the building consisted of several thick walls, with various passages leading into halls. The substance of the walls was formed of clayey earth and chalk, which was rivetted with large slabs of gray marmoriform gypsum, known as the Mosul marble, very soft and friable, varying from ten to twelve feet square. These slabs were surmounted by rows of glazed bricks, principally white and yellow, and disposed so as to represent an architectural ornament, with others enamelled with cuneiform characters in white upon a green ground.' This description is applicable in the main to all the palaces of Nineveh. According to Mr Layard (*Nineveh and its Remains*), the slabs used for panelling rarely exceeded twelve feet in height, while the rooms were certainly much higher, as is shewn by the height of the bulls and lions forming the doorway, which vary from ten to sixteen feet, and above which the walls were carried up some feet. The upper wall was built either of richly coloured baked bricks or of sun-dried bricks, covered by plaster. On these bricks were painted various ornaments, and many of them appear to have been enamelled—that is, the colours appear to have been laid on in a liquid state, and then exposed to the action of fire. The paintings on these brick upper walls were just a continuation of the scenes represented on the bass-reliefs. The command given to Ezekiel to portray Jerusalem on a tile, will be best illustrated by a brief description of a few of the paintings on the bricks. In the south-east corner of the quadrangle at Nimroud, Mr Layard came upon the ruins of a chamber in the shape of the remains of walls, and a pavement of baked bricks, whose *under* faces were painted—a circumstance, by the way, from which it is inferred that these bricks had originally belonged to another building. Although the designs on them were in most cases destroyed, yet a few fragments were collected which have since been placed in the British Museum, and fac-similes of which are given in Mr Layard's second series of *Monuments of Nineveh*. One of these bricks exhibited four captives tied together by their necks, the foremost prisoner holding the rope and having his hands free, while the arms of the others are bound behind. On another fragment was represented a similar scene; while others, again, shewed representations of Assyrian warriors on foot and on horse; of chariots; of a walled tower with square battlements; of a castle with angular battlements, &c. More interesting than the specimens of painting found in the above-mentioned locality, was one on a brick twelve inches by nine, which Mr Layard discovered in the centre of the mound of Nimroud. In it was represented a king, followed by a eunuch, receiving his general or vizier, having over his head a fringed pavilion, and part of an inscription, probably containing his name. Mr Layard remarks, that this is a unique specimen of an entire Assyrian painting. The colours used in these paintings are white, blue, and yellow for the figures, and a pale blue and olive green for the ground. (See Layard's *Nineveh and Babylon*, p. 165.)

In regard to the conjecture mentioned by Dr Kitto with respect to the nature of the inscriptions on the bricks of Babylon, it is necessary only to state, that it is now ascertained that almost every brick hitherto obtained from that quarter bears the same inscription, which is to the effect, that Nebuchadnezzar, the son of Nabubaluchun, built the city (see Note 1, Appendix to vol. i., and Note 75, in this Appendix). There is a marked difference observable between the inscriptions of Babylon and those of Nineveh, as regards taste and skill in the execution. While the former appear, as stated by Dr Kitto, to have been impressed with a stamp, on which the whole inscription had been previously cut in relief, the inscriptions of Assyria give unmistakable evidence, by the careless and irregular way in which they are formed and grouped together, of the characters having been made separately, and cut by the hand. The contrast thus exhibited proves the superior antiquity of the Assyrian inscriptions.

NOTE 69, p. 503.—Battering-rams of various forms are seen frequently represented on the monuments of Nineveh; and they may safely be held to give an exact idea of the instruments employed in sieges by the Babylonian warriors. The oldest form of the battering-ram—that represented on the bass-reliefs of the north-west palace at Nimroud—differed in some important respects from those represented on the more recent bass-reliefs. The Nimroud battering-ram was a heavy beam, with a metal head shaped like the mouth of a trumpet, attached to a machine which moved on three pair of wheels. The machine rose up so as to assume the form and serve the purpose of a tower, or rather two towers, the first being the lower, and the second so high as to be on a level with the wall of the besieged city. Both were pierced with loopholes for the discharge of arrows. The higher tower, or what may be called *the* tower, is represented as occupied by two warriors, of whom one discharged his arrows against the besieged, while the other held up a shield to defend his companion. They are sometimes represented as passing from the tower to the battlements. The whole machine was covered with hurdles of wicker. Sometimes the engine was used without the tower, the front part of the framework being elevated into a kind of dome, in order to the proper suspension of the beam. This latter form, which appears only occasionally in the most ancient bass-reliefs, was the *usual* one in later periods. The battering-rams of the Khorsabad period presented an essential difference from the one above described, in that the head of the beam was pointed like a spear. 'Hence the mode of their action was not that of shaking the wall, and causing it to fall by repeated heavy shocks, but rather that of penetrating the course of bricks of which they were probably composed, and thus *picking*, if we may be allowed the phrase, great holes in them, until at length the battlements would fall for want of support beneath. We see this result continually represented in the bass-reliefs.' —Gosse, *Assyria*. London. 1852. Sometimes there were two pointed beams to one engine. The Khorsabad ram was borne on four wheels, and the whole machine was enclosed by a canopy of leather or raw skins. In some bass-reliefs, the battering-ram is without wheels, having been apparently constructed on the spot, and not being designed to be moved.

It cannot be determined from the sculptures how the battering-ram was worked; but it would appear that the beam was suspended by a rope fastened to the outside of the machine, and that men directed and impelled it from within. To frustrate the action of the ram, the besieged are represented as letting down from the battlements strong chains, with which they caught the head of the engine. To obviate this inconvenience, the attacking-party employed hooks to catch the chains, and prevent them from catching the head of the beam.

To illustrate fully the use of the battering-ram by the Assyrians, as well as of the other devices mentioned in verse 22, and so frequently in other passages of Scripture (see Kitto's notes on 2 Chron. xxxii.), we cannot do better than refer the reader to the description given by Mr Layard (*Nineveh and Babylon*, p. 149) of the bass-relief discovered by him in the palace at Kouyunjik, which we have already quoted in Note 49 of Appendix to vol. ii. That description is all the more interesting, that it refers to a bass-relief which is ascertained to represent the siege of Lachish by Sennacherib.

NOTE 70, p. 509.—The 14th and 15th verses evidently allude to and describe the sculptures wherewith the walls of the palaces of Nineveh are ornamented; and the description they contain is certainly very remarkable. The first particular mentioned (v. 14), is the colour in which these 'images' were painted—vermilion or red, which *shashar* is generally supposed to denote. See Nahum ii. 3: 'The valiant men are in scarlet.' Unfortunately, the colours on the monuments are very much obliterated, and present few materials for the illustration of the text. Yet even the faint traces which remain are

sufficient to indicate the prevalence of a brilliant red colour. The blue also occurs frequently, as we would expect from v. 6. The following list, by Mr Layard, of articles on which colours have been found at Nimroud and Khorsabad, with the colours appropriated to each, will give the readers some idea of the Assyrian usages in painting. The hair, beard, eyebrows, eyelids, and eyeballs were black; the inner part of the eye, white; the king's mitre, principally red; the crests of helmets, blue and red; the heads of arrows, blue—the bows, red; the handles of maces, red; the harness of horses, blue and red; sandals, in oldest monuments, black, edged with red—in those of Khorsabad, striped blue and red; the rosettes in the garlands of winged figures, red; trees, at Khorsabad, a bluish green; flowers carried by the winged figures, green, with red flowers occasionally; fire, always red. The preponderance of red and blue in this list will strike every one at once.

In v. 12, allusion is made to the gorgeous clothing of the Assyrians. This opens up the wide subject of the costume of the Assyrians, which we cannot here enter into at length. It will suffice, if we adduce an illustrative instance, in the person of an Assyrian king, from the north-west palace of Nimroud. His dress consists of a long flowing garment, reaching to the ankles, having the whole of the breast and a wide border richly embroidered and dyed. The designs are very elaborate, consisting of figures of men, animals, flowers, including mythological devices. This robe is confined at the waist by a girdle, having cords with tassels attached, the latter reaching almost to the feet. Over it, another robe of about the same length was thrown, which was likewise embroidered and edged with tassels. In v. 15, the girdles with which these robes were bound are specially mentioned—'Girded with girdles upon their loins.' These girdles were of a great variety of forms. The most common was a very broad belt, which Gosse (*Assyria*) conjectures to have passed more than once round the waist, the last circumvolution becoming much more narrow, and each end terminating in a clasp.

The last article mentioned in these verses is 'dyed attire upon their heads' (v. 15). There has been a difference of opinion in regard to what is the real meaning of the Hebrew words rendered in our version as above. (בִּרְאֹשִׁיהֶם סְרוּחֵי טָבוּלִים). Thus Layard, for example, takes the words as referring to the head-dress of the Assyrian princes, while Gosse (*Assyria*) thinks that they probably allude to 'their copious and elaborately trimmed hair and beards.' Without attempting to settle this question, we remark, that both the head-dress and the trimmed hair were sufficiently prominent parts of the Assyrian costume, to entitle them to special notice in a description of the latter.

It is true, indeed, that we must limit this remark, so far as regards the *head-dress*, to the costume of the king; for, with exception of the royal tiara or mitre, the head-dress of the other figures in the sculptures is exceedingly simple. The mitre of the king had a form resembling that of a truncated cone, surmounted by a little point or peak in the centre of the crown. The base was surrounded by a broad band, formed by the upturned fold of the material of the mitre, and rising to a point in front. To this band, from behind, were attached two long ribbons, which hung down the back, and were sometimes plain, and sometimes ornamented. Such was the head-dress of the king of the north-west palace at Nimroud. The tiara of the Kouyunjik king was more elevated and graceful, and more highly ornamented. The head-dress of the officers of state consisted sometimes of a diadem or band, resembling the band on the royal mitre, and left the crown of the head uncovered. Perhaps it is in allusion to the form of the head-dress of the Assyrian princes that the prophet Nahum speaks of them as crowned: 'Thy crowned' (Nahum iii. 17). In other cases, the heads of the chief officers are represented as surrounded with a simple fillet, without ornament; and often the head appears altogether bare, as in hunting scenes.

These facts may perhaps incline us to explain the text as referring rather to the plaited hair which characterises all the Assyrian figures on the monuments. The hair of both the head and beard appears to have been very abundant, and was elaborately plaited. The hair of the head was parted over the forehead, and fell from behind the ear on the shoulders in a large bunch of ringlets. The beard was allowed to grow to its full length; so that it descended on the breast in a square form, with series of curls occurring at regular intervals.

It is not unlikely that the Assyrians wore false hair and beards; and it is certain that they used a black pigment to stain the eyelids, eyelashes, and hair of the head generally. Such a hairy equipment as we have described, seems to have been an indispensable requisite to a proper appearance among the Assyrians; and, consequently, must have been procured at all hazards by those (if any) to whom nature denied it.

On v. 24 we remark simply, that all the articles mentioned there are abundantly represented on the monuments. A conical shield generally, and a helmet always, formed a part of the equipment of an Assyrian warrior.

NOTE 71, p. 525.—The hitherto obscure allusion contained in the words: 'They hanged their shields upon thy walls round about' (v. 11), is satisfactorily explained by bass-reliefs from Kouyunjik. The sculptures on the two slabs which afford the illustration in question, are thus described by Mr Layard: 'Vessels filled with warriors and females were represented leaving a castle, built on the sea-shore, and on the declivity of a mountain. A man stood at the castle-gate which opened immediately upon the water. A woman, who had already embarked in one of the ships, was seen stretching out her arms to receive a child which the man was giving to her. The sea was indicated by wavy lines, carried across the slab from top to bottom, and by fish, crabs, and turtles. The vessels were of two kinds—some had masts and sails, as well as oars; others were impelled by rowers alone. They were furnished with two decks. On the upper, stood warriors armed with spears, and women wearing high turbans or mitres. On the lower (which was probably divided into two compartments), were double sets of rowers—eight, and sometimes ten men sitting on a side, making sixteen or twenty in all. The sides of the upper-deck, *as well as the battlements of the castle on the sea-shore, were hung with shields.*'—*Nineveh and its Remains*, vol. ii. p. 128. (The *italics* are ours.)

Mr Layard has shewn it to be probable, that the bass-reliefs in question represent a siege and capture of Tyre, or some other Phœnician city on the sea-coast, though of course it cannot be the final siege of Tyre alluded to in the text, but one much earlier by Sennacherib. He states that the larger galleys may be identified with the vessels used to a comparatively late period by the inhabitants of the great maritime cities of the Syrian coast—by the people of Tyre and Sidon. They are very similar in form to the galleys represented on coins of a later period, which belong to the period of the Persian supremacy in Asia, and which are most probably of Phœnician origin. The galleys on the bass-reliefs, moreover, bear a close resemblance to those on the coins of Sidon of a later period, which bear on one side a galley, and on the other, the head of an Assyrian goddess. When we take these facts into consideration, and reflect, moreover, that the allusion to hanging shields on the walls is nowhere else found in Scripture, we will be disposed to acquiesce in Mr Layard's opinion, that the vessels on the bass-reliefs above described belonged to the great cities of Phœnicia. This opinion is converted into something like certainty, by the light thrown by the inscriptions on the relations subsisting at different times between Phœnicia and Assyria. Some of these inscriptions are as ancient as the period of Sardanapalus, the founder of the north-west palace, Nimroud. In the two temples discovered in the high mound already referred to, were found, forming the pavements of two recesses, two enormous monoliths, or alabaster slabs—one 21 feet by 16 feet 7 inches, and 1 foot 1 inch thick; and the other 19½ feet

by 12 feet, with inscriptions, whose letters were carved with great care, written both on the upper and under surfaces, and divided into two parallel horizontal columns.

The inscriptions were nearly the same on both; and that on the under side was in both cases substantially a repetition of the contents of the upper. The record was still once more repeated on a slab, on which was carved in high relief an image of the Nimroud king. The principal contents of the inscriptions consist of a full account of the various wars and campaigns of the king. In this account occurs the following passage: 'At that time, the countries that are upon Lebanon I took possession of, to the great sea of the country of Akkari—(the Mediterranean). On the great sea *I put* my servants. Sacrifices to the gods I offered. The tribute of the kings of the people who dwelt near the sea, of the Tyrians, the Sidonians, the Kubalians, ... of the city of Arvad, which is in the middle of the sea,' &c.—Layard, *Nineveh and Babylon*, p. 356. Here, then, we find Tyre, Sidon, Aradus, besides other Phœnician cities, tributary to a king of Assyria, who reigned in the tenth century before Christ. But more nearly connected with the above account of the naval scenes in the Kouyunjik, is the following passage from the annals of Sennacherib, the founder of that palace:—'In my third year,' thus proceeds the record, 'I went up to the country of the Khetta, or Hittites—(used to designate all Southern Syria). Sulija, king of Sidon [the Elulæus of Menander], had thrown off the yoke of allegiance. On my approach from Abiri, he fled to Yetnan, which was on the sea-coast. I reduced his entire country; the places which submitted to me were Sidon the Greater, and Sidon the Less, Beth Zitta, Saripat, Mahallat, Husuva (Tyre), Akzib, and Akka. I placed Tubaal on the throne, in the place of Sulija, and imposed on him the regulated amount of tribute. The kings of the sea-coast all repaired to my presence in the neighbourhood of the city of Husuva, or Tyre.'—*Rawlinson's Outlines*, p. xxxii. Tyre, or indeed Phœnicia generally, would thus seem to have been subject from a very early period; and the fact, that notices of Assyrian influence in this quarter appear in the inscriptions of different kings (as *e. g.* Sargon, by whom a monument, now in the Royal Museum of Berlin, was erected in Cyprus, commemorating a campaign conducted by him in the Mediterranean), renders probable the supposition, that Assyrian supremacy over Phœnicia was continuous from the tenth century.

NOTE 72, p. 527.—Whether we understand the Hebrew word as referring to chariots or to horses, the allusion to precious clothes is equally characteristic. The Assyrian chariots, especially the later, were often covered with ornaments, while the harness and trappings of the horses were extremely rich and elegant. 'Plumes waved over the head of the animals, or fancied crests rose gracefully in an arch above their ears, and descended in front to their nostrils. To these ornaments were sometimes appended long ribbons or streamers, which floated on the wind. Large tassels of wool or silk, dyed many colours, fell on the forehead, and were attached to many parts of the harness.'—Layard, *Nineveh and its Remains*. The head-gear and collar were elaborately ornamented with figures of winged bulls, and other symbolical figures in the earlier, and with rosettes in the later sculptures. Embroidered clothes were frequently thrown over the backs of the horses, nearly covering the body from the ears to the tail. We cannot enter more particularly into this subject, but content ourselves with remarking in the words of Mr Gosse, whose book on *Assyria, her Manners and Customs, Arts and Arms*, published under the direction of the committee of general literature and education, appointed by the Society for Promoting Christian Knowledge, may be consulted with profit by all who are anxious to obtain information on these topics: 'Nothing is more remarkable in the sculptures than the gorgeous magnificence in which the chariot-horses are arrayed; and, could we see the original colours with which they were painted, and, still more, could we have beheld the reality, the polished metals, the ornaments of stained and pure ivory, the necklaces, the plumes and coloured tassels, and the curiously wrought cloths of various dyes, the trappings would have appeared far more splendid than our imagination depicts them.' —(p. 233).

NOTE 73, p. 539.—In a previous note, reference was made to certain tombs found above the ruins of the older palaces of Assyria; and it was stated that they bore decided marks of Egyptian origin. It remains to state, that as yet no light has been thrown by the recent discoveries on the mode of sepulture amongst the Assyrians—no tombs, decidedly Assyrian, having as yet been discovered. Mr Layard did, indeed, discover a vaulted chamber in the high mound at Nimroud, which seemed adapted for no other purpose than to be a house of the dead, but he found it quite empty. From a depression in the exterior of the mound, Mr Layard inferred that it had been opened and robbed of its contents at some remote period. After adverting to the absence of Assyrian tombs throughout the ruins of the entire country, Mr Layard naturally adds:—'Did the Assyrians, like the fire-worshippers of Persia, expose their dead until nought remained but the bleached bones, or did they burn them, and then scatter their ashes to the winds? Not a clue is given to their customs in this manner by any bass-relief or monument hitherto discovered. The Assyrians appear to have avoided all allusion to their dead and to their funeral rites; unlike the Egyptians, who portrayed the ceremonies observed after death, and even the events of a future state, upon the walls of almost every temple and tomb.'—*Nineveh and Babylon*, p. 594.

NOTE 74, p. 560.—Several examples of the arch were discovered by Mr Layard in the mound of Nimroud. In his first excavations, he discovered a vaulted chamber built of baked bricks, about ten feet high, and the same in width. 'The arch was constructed on the well-known principle of vaulted roofs, the bricks being placed sideways, one against the other, and having been probably sustained by a frame-work until the vault was completed. This chamber was nearly filled with rubbish, the greater part of which was filled with a kind of slag. The sides of the bricks forming the arched roof and the walls were almost vitrified, and had evidently been exposed to very intense heat. In fact, the chamber had the appearance of a large furnace for making glass, or for fusing metal.'—*Nineveh and its Remains*, vol. ii., p. 41. This chamber was buried in the centre of a thick wall, and had no access from without, on which account Mr Layard thought it must have been used before the upper part of the wall was built. We may just mention, that Gosse (*Assyria*) compares with this chamber the burning fiery furnace into which Shadrach, Meshach, and Abed-nego were thrown. The long chamber discovered in the high mound at the north-west corner of Nimroud, to which reference was made in note 73, had also a vaulted roof. The high mound itself was discovered by Layard to be the remains of a square tower, of which the lower part was built of solid stone-masonry, the stones being carefully fitted together, and bevelled with a slanting bevel, and the upper part of burnt brick. The stone-work was still remaining entire; but the bricks had fallen outwards; and by their ruin, gave to the whole that pyramidal appearance which had led previous travellers to regard the mound as actually the remains of a pyramid. The vaulted chamber within the tower was about 100 feet long, 12 feet high, and 6 feet broad, and was blocked up at the two ends, without any entrance being left into it. It was vaulted with sun-dried bricks, and the vault had in one or two places fallen in. Mr Layard considered it probable that the ruin represented the tomb of Sardanapalus, which, according to the Greek geographers, stood at the entrance of the city of Nineveh. It will be remembered, that the name of the builder of the north-west palace was Sardanapalus, or something similar. If Layard's opinion be correct, then the arch was known to the Assyrians in the tenth century B.C. Three other examples of the arch were discovered by Layard, two of them being arched drains; of which one, about 5 feet wide,

was built of large, kiln-burnt bricks, of a *square* form; so that a space was left about the centre of the arch, which was filled up by bricks laid longitudinally. It will be observed, that all these instances exhibit the arch only on a small scale. It remains to state, that no examples of the arch on a great scale have been found in Assyria; and this fact, taken in connection with what is stated in Kitto's note concerning the use of the arch in Egypt, would seem to point to the conclusion, that these ancients did not venture to adopt that principle in architecture, except when the superincumbent weight was comparatively trifling.

NOTE 75, p. 589.—The discovery by Colonel Rawlinson of the commemorative cylinders, to which reference was made in Note 55, Appendix to vol. ii., is one of great importance to the illustration of verse 30; and the account of the discovery, when published, will add greatly to our knowledge of ancient Babylon. The excavations at the Birs Nimroud, which were carried on according to a predetermined plan of Colonel Rawlinson's, led to the discovery of a wall of 190 feet in length, forming (as it appeared) one side of a square, 27 feet in height, and surmounted by a platform. From the two exposed corners of this wall were taken out the commemorative cylinders. In his account communicated to the British Museum, the learned colonel describes the original building as consisting of a series of square platforms, rising one above the other, each dedicated to one of the planets, and coloured externally with the colours attributed to the seven planets in the works of the Sabæan astrologers, and traditionally handed down from the Chaldæans. The inscriptions have been translated by Colonel Rawlinson, but have not yet been published. It is stated in the *Athenæum* (Jan. 20, 1855), from which this notice is taken, that the inscriptions begin with the name and usual titles of Nebuchadnezzar, and proceed with *a summary of the buildings of Babylon, which the king had repaired or erected.* It then says, that the 'Temple of the Planets of the Seven Spheres,' which had been built by an early king 604 years previously (about 1100 B.C.), having become ruinous owing to a neglect of the drainage, which allowed the rain to penetrate, and the sun-dried bricks causing the outer covering to bulge out, and fall down, the god Merodach had put it into his heart to restore it; that he did not, however, rebuild the platform, which was unimpaired, but that all the rest was restored by his commands. The inscription ends with the usual expression of his aspirations for the eternal duration of the work, and the continuation of his family on the throne for ever. This discovery is of the utmost importance, not merely as determining the long agitated dispute about the purport of the Birs; but chiefly for the satisfactory confirmation which it gives to the statement in verse 30, that Babylon was built by Nebuchadnezzar—built, that is, in the sense of a thorough-going repair.

NOTE 76, p. 591.—The perplexing difficulty regarding Belshazzar, of which two (false) solutions are given in the text by Dr Kitto, has been at length definitively set at rest by a very important discovery of Colonel Rawlinson's, announced in the *Athenæum* of March 18, 1854. We shall give the reader the colonel's descriptions of his discovery in his own words:—'Two of these cylinders [clay cylinders, discovered in the ruins of Um-Queer, which Rawlinson identifies with Ur of the Chaldees, and elsewhere] 'have already reached me, and I have found them to contain a memorial of the works executed by Nabonidus (the last king of Babylon) in Southern Chaldæa. They describe among other things the restoration of temples, originally built by the Chaldæan monarchs, at least 1000 years previously, and, further, notice the re-opening of canals dug by Nabopolassar and Nebuchadnezzar. The most important fact, however, which they disclose is, that the eldest son of Nabonidus was named Bel-shar-ezar, and that he was admitted by his father to a share in the government. This name is undoubtedly the Belshazzar (בלשאצר) of Daniel, and thus furnishes us with a key to the explanation of that great historical problem which has hitherto defied solution. We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonidus, leading a force to the relief of the place, was defeated, and obliged to take refuge in the neighbouring town of Borsippa (or Birs-i-Nimroud), capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honourable retirement in Carmania. By the discovery, indeed, of the name of Bel-shar-ezar, as appertaining to the son of Nabonidus, we are for the first time enabled to reconcile authentic history (such as it is related by Herodotus and Berosus, and not as we find it in the romance of Xenophon or the fables of Ctesias) with the inspired record of Daniel, which forms one of the bulwarks of our religion.'

NOTE 77, p. 677.—Verse 14, 'house of thy gods.' The ruins of Nineveh have hitherto been for the most part regarded as the remains of palaces rather than of temples. The two small buildings discovered by Mr Layard at the high mound Nimroud, were regarded by him as the only undoubted remains of temples hitherto discovered. These buildings appeared to be temples from the sculptures which were found in them. The entrance was formed by two colossal human-headed lions, 16½ feet high, and 15 feet long, flanked by three small winged figures, one above the other, and divided by an ornamental cornice; and between them was an ornamental pavement of alabaster, while in front of each lion was a square stone, which seemed to be the pedestal of an altar. At the sides of a second entrance were two singular figures. One was a monster of hideous aspect, and with heterogeneous members; and the other was a winged man, with a long sword hanging from his shoulder, and grasping in each hand a double trident resembling the thunderbolts of Greek Jove, which he was in the attitude of hurling at the monster. This group, according to Layard, represented the contest between the good and evil principles. Among the other sculptures were fish-gods of a form already described, and various other emblematic figures, which need not be more particularly mentioned. The most interesting sculpture was that of the king carved in high relief in the frame formerly referred to. He was clothed in sacrificial robes, and carried the sacred mace in his hand. On his neck were hung a crescent, a star, a trident, and a cross; while above his head were the five mythic symbols—the winged globe, the crescent, the star, the bident, and the horned cap. Before him stood an altar, which seemed set, in order to offer sacrifice to the king as a god or hero. The inscription on the monolith on which the king was sculptured, contained, towards the commencement, a list of the twelve great gods of Assyria, with their king, whose names we may here append, so far as they are known. The list on the monolith was the same as that on the black obelisk belonging to the son of the king represented on the former, though the names were differently arranged. The names, which we take from Layard's *Nineveh and Babylon*, p. 629, are as follow:—1. Asshur, King of the Circle of the Great Gods; 2. Anu, the Lord of the Mountains, or of Foreign Countries; 3. doubtful; 4. Sau; 5. Merodach, or Mars; 6. Yav (? Jupiter); 7. Bar; 8. Nebo (? Mercury); 9. Mylit (or Gula), called the Consort of Bel, and the Mother of the Great Gods (? Venus); 10. (?) Dagon; 11. Bel (? Saturn), Father of the Gods; 12. Shamash (the Sun); 13. Ishtar (the Moon).

The list given by Colonel Rawlinson differs from the one here given in some respects, and neither the one nor the other can be received implicitly. The progress which is being made in the interpretation of inscriptions, encourages us to entertain the hope, that the Assyrian Pantheon will soon be adjusted with certainty. This is, indeed, a matter of great importance, because the names of the kings, and sometimes the names of the countries over which they rule, are composed of the names of the gods. The difficulty of deciphering the latter arises from the

circumstances, that they are usually expressed by arbitrary monograms; that several monograms often apply indifferently to the same god; and that many of the gods have distinct and independent titles, in Syria, in Assyria, and in Babylonia. (See Rawlinson's *Outlines*.)

NOTE 78, p. 679.—(1.) The statement in the text (v. 13), that Nineveh should be destroyed by fire, is most remarkably verified by the state in which the ruins of Nineveh were found. The appearance of the ruins of the more recent palaces—the palace at Khorsabad, the south-west palace of Nimroud, and the palace at Kouyunjik—proves beyond a doubt that they had been destroyed by fire; while it is quite as clear that the north-west and centre palaces of Nimroud owed their ruin to a different cause. In regard to the Khorsabad palace, M. Botta wrote: 'I must acknowledge I no longer doubt that this monument was destroyed by fire. The lower portion contains an enormous quantity of charcoal, and even remnants of burnt beams; besides, the surface of the gypsum, in many places, is evidently converted into plaster, and become friable; to these indications, in short, another sign may be added. I have already mentioned the discovery, during the excavations, of a little ball of clay, bearing a mythological impression. Six more, precisely similar, have since appeared, and, on examination, I perceived that a hole was bored through them still *retaining fragments of carbonised string*.'—M. Botta's *Letters*, translated from the French. London, 1850. The same thing was observed by Mr Layard in regard to Kouyunjik when first discovered by him. 'The palace,' he remarks, 'had been destroyed by fire. The alabaster slabs were almost *reduced to lime*, and many of them fell to pieces as soon as uncovered. The places which others had occupied could only be traced by a thin white deposit, left by the burnt alabaster upon the wall of sun-dried bricks, and having the appearance of a coating of plaster.'—*Nineveh and its Remains*, vol. i. p. 121. Similarly he remarks regarding the south-west palace at Nimroud: 'The whole entrance was buried in charcoal, and the fire which destroyed the building appears to have raged in this part with extraordinary fury. The sphinxes were almost reduced to lime. The same fate had befallen the two temples at the high mound, the cedar-wood of which they appear to have been built being found amongst the ruins, for the most part reduced to charcoal. In a part of these ruins was found a mass of lead which had evidently been melted, for imbedded in it was the iron head of a hatchet. It is to the falling in of the roofs of the chambers, occasioned by the conflagration, that the preservation of the sculptures is mainly to be attributed. The débris of the upper brick-walls has formed a layer of earth, which, with the materials of the roofs, has protected the bass-reliefs from the destructive effects of atmospheric influences.

(2.) V. 17. 'Thy crowned' (מְנוּזָיִךְ). The epithet crowned, as applied to the Assyrian princes, would appear to refer to the head-dress worn by them, which consisted of a diadem richly ornamented. It is unnecessary here to do more than refer to Note 70 in this Appendix, where the dress of the Assyrians is briefly noticed.

(3.) V. 19. 'For upon whom hath not thy wickedness passed continually.' The war-practices of the Assyrians, as represented on the monuments, were characterised by savage cruelty. Their treatment of captives was particularly cruel. In a sculpture at Khorsabad, for example, there is a representation of a man flaying a captive alive. In others, the king is represented holding in one hand a rope, which is attached at its other ends to rings through the lips of certain prisoners (see 2 Kings xix. 28); while with the other, he is putting out the eyes of a captive with a sharp-pointed instrument. Many bass-reliefs represent Assyrian soldiers bringing in the heads of the slain, and scribes keeping account of their number, to furnish matter for boasting to the vainglorious and barbarous tyrant. More horrible still, the monuments shew clearly that it was an occasional practice of the Assyrians to impale their victims, and the practice seems to have become more common during the later period of the empire.

These infamous usages, taken in connection with the extent and overwhelming success of the Assyrian conquests—as represented on the sculptures, and narrated in the inscriptions—enable us to understand the force and point of the question: '*upon whom* hath not thy *wickedness* passed continually.'

NOTE 79, p. 691.—It remains now for us to give a *general* and necessarily brief view of the ruins of Nineveh—so far as is required in order to a clear comprehension of the question regarding the site of that ancient city. We have occasionally, in the previous notes, spoken vaguely of the ruins and monuments of *Nineveh*, when the reference was specially applicable, sometimes to Khorsabad, sometimes to Kouyunjik, and sometimes to Nimroud; thus assuming that all three formed part of one city. This, however, has been disputed. Colonel Rawlinson regards, or did regard, the enclosures of Nimroud, Kouyunjik, and Khorsabad, as well as other ruins, as the remains of distinct cities; although he admits that, at the time of Jonah, they went all vaguely under the name of Nineveh. Layard thought it improbable that distinct cities should exist in such close vicinity, and regarded the ruins as representing buildings which, from the first, belonged to one city. Nimroud he regarded as the original site of Nineveh, and the rest as successive additions to the original city. This latter view, however, should be modified by the fact, now ascertained, that the inscriptions shew the original name of Nimroud to have been Calah (Gen. x. 12); and the former view, also, is opposed by the circumstance, that all the chief ruins bear independent names in the inscriptions. The probability seems to lie, therefore, in favour of Rawlinson's opinion—that the ruins shew the sites of originally independent cities, which, in the latter days of the Assyrian empire, became united, and were spoken of as one city, under the name of Nineveh.

Mr Layard states, in his last work, so often referred to, that a trigonometrical survey of the country by Captain Jones, had proved that the great ruins of Kouyunjik, Nimroud, Karamless (unexplored), and Khorsabad, formed very nearly a perfect parallelogram, as Mr Layard had conjectured in his first work. In that work, Mr Layard gives the distance from the northern extremity of Kouyunjik to Nimroud, in a southern direction, as about 18 miles; the distance from Nimroud to Karamless, 12 (east); and the opposite sides, uniting Khorsabad with Karamless and Kouyunjik, as of the same length. These sides together amount to 60 miles—thus corresponding with the 480 stadia of Diodorus Siculus, and the three days' journey of the prophet Jonah. The reader will bear in mind, that the space enclosed within this 'perfect parallelogram' includes a number of mounds, indicating ruins; among which is Nebbi Yunus, opposite Mosul, surmounted by the pretended tomb of the prophet Jonas.

In order to furnish the reader with a connected view of an Assyrian palace, which may relieve his mind after the perusal of so many detached details, we quote the following eloquent description by Mr Layard, and with it close our notes on Nineveh:—'The interior of the Assyrian palace must have been as magnificent as imposing. I have led the reader through its ruins, and he may judge of the impression its halls were calculated to make upon one who, in the days of old, entered for the first time the abode of the Assyrian kings. He was ushered in through the portal, guarded by the colossal lions or bulls of white alabaster. In the first hall, he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls—sculptured in alabaster, and painted in gorgeous colours. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes represented. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were enclosed in coloured borders of elaborate and elegant design. The emblematic

tree, winged bulls, and monstrous animals, were conspicuous among the ornaments. At the upper end of the hall was the colossal figure of the king, in adoration before the Supreme Deity, or receiving from his eunuch the holy cup. He was attended by warriors bearing his arms, and by the priests or presiding divinities. His robes, and those of his followers, were adorned with groups of figures, animals, and flowers, all painted with brilliant colours.

The stranger trod upon alabaster slabs, each bearing an inscription recording the titles, genealogy, and achievements of the great king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures—armed men and eunuchs following the king, warriors laden with spoil, leading prisoners, or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests, or presiding divinities, standing before the sacred trees. The ceilings above him were divided into square compartments, painted with flowers or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the wood-work. Square openings in the ceilings of the chambers admitted the light of day. A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures was seen the bright blue of an eastern sky, enclosed in a frame, on which were painted, in vivid colours, the winged circle, in the midst of elegant ornaments, and the graceful forms of ideal animals.'—*Nineveh and its Remains*, vol. ii., p. 262–4.

END OF VOL. III.

Edinburgh:
Printed by W. and R. Chambers.

Bible. English. 1855. Authorized.

THE

PICTORIAL BIBLE

BEING THE

Old and New Testaments

ACCORDING TO THE AUTHORISED VERSION

ILLUSTRATED WITH

STEEL ENGRAVINGS AND MANY HUNDRED WOOD-CUTS

REPRESENTING LANDSCAPE SCENES, AND SUBJECTS OF NATURAL HISTORY, COSTUME AND ANTIQUITIES

WITH

ORIGINAL NOTES

EXPLANATORY OF PASSAGES CONNECTED WITH THE HISTORY, GEOGRAPHY, NATURAL HISTORY, LITERATURE AND ANTIQUITIES OF THE SACRED SCRIPTURES

By JOHN KITTO D.D. F.S.A.

A New Edition

WITH ADDITIONAL NOTES, BASED ON THE DISCOVERIES OF RECENT TRAVELLERS

IN FOUR VOLUMES

VOL. IV

UNIVERSITY OF VIRGINIA 1819

LONDON
W. AND R. CHAMBERS 47 PATERNOSTER ROW
AND HIGH STREET EDINBURGH

MDCCCLVI
1856

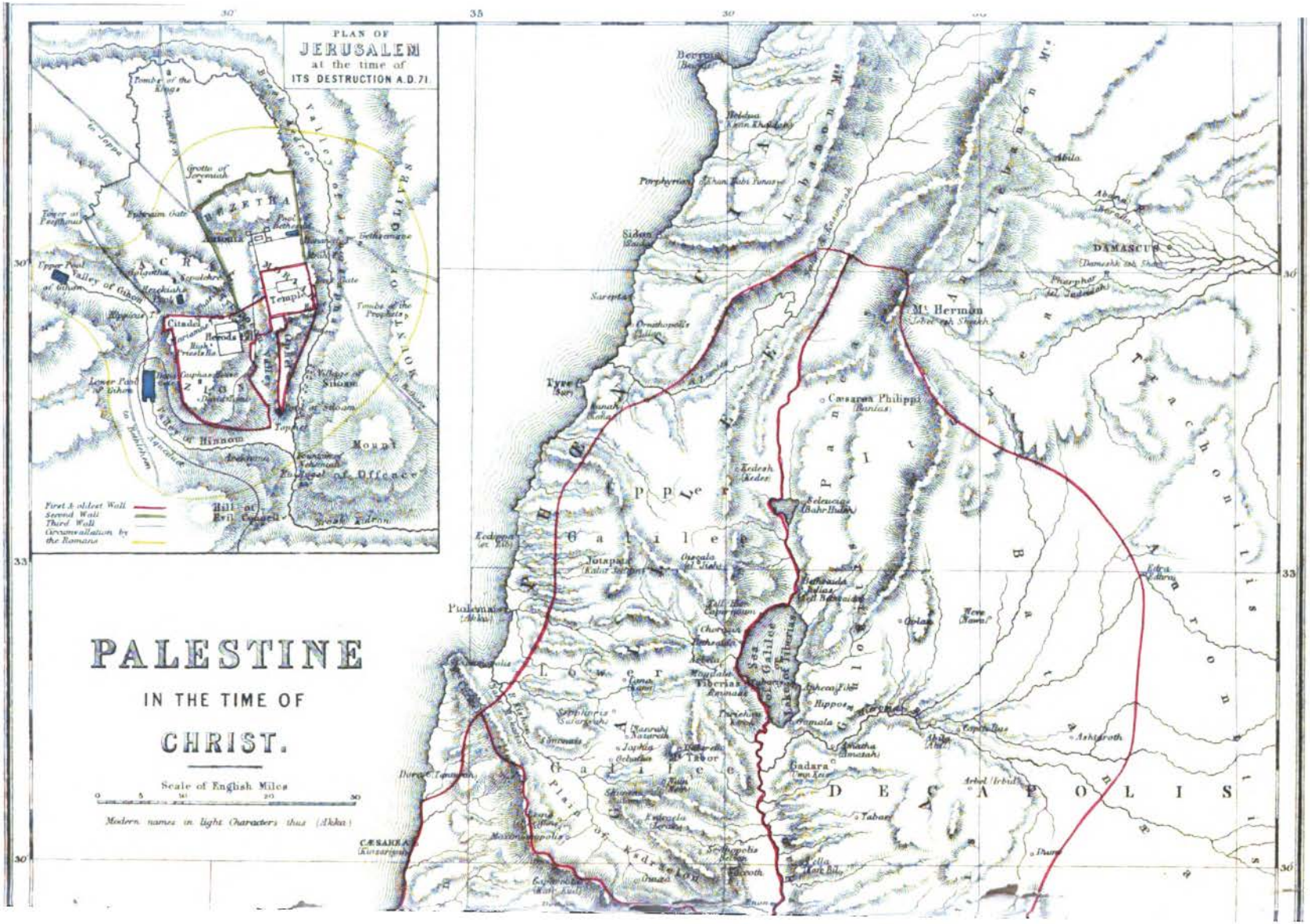
Google

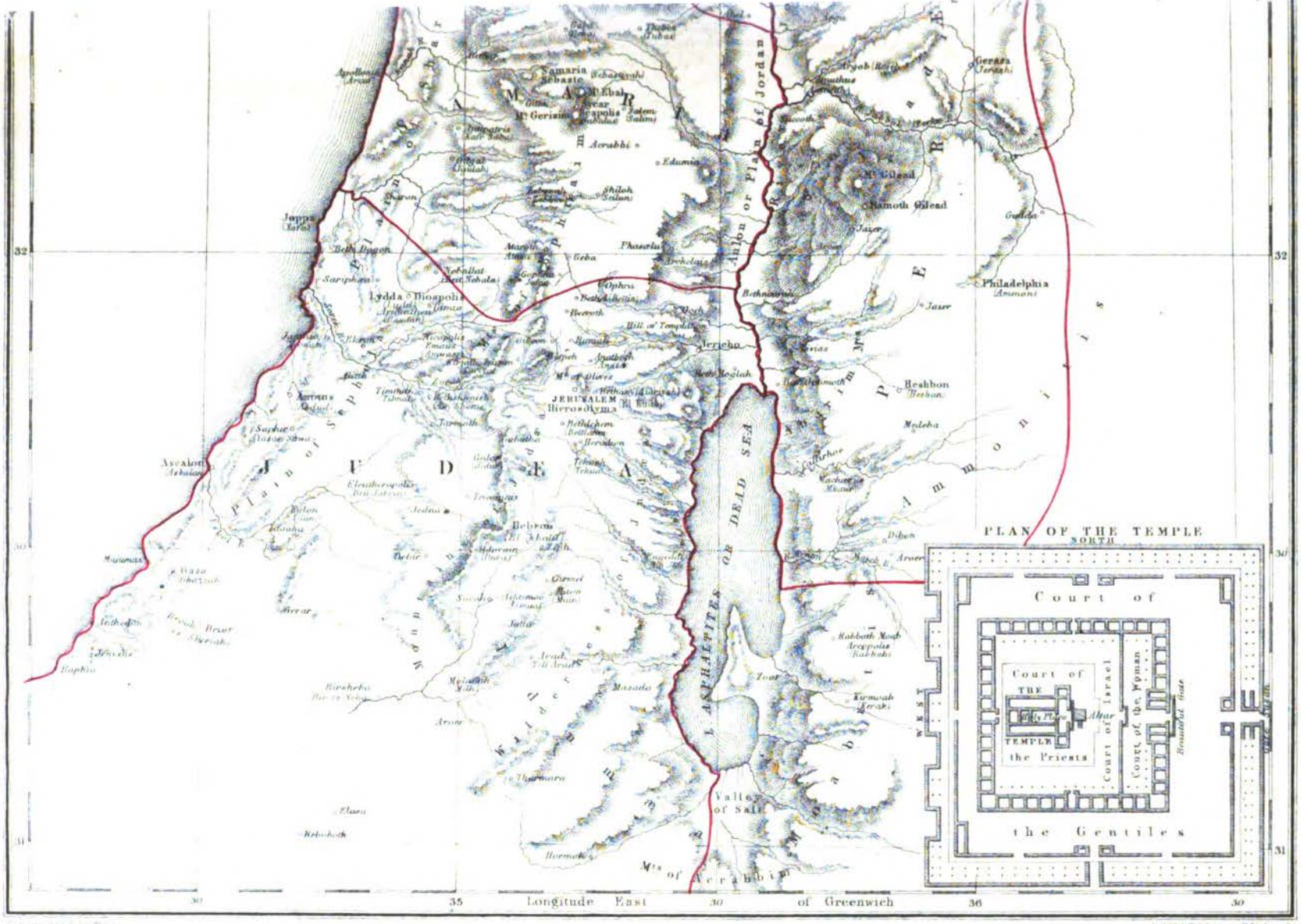
THE HOLY BIBLE

VOLUME IV

ST MATTHEW—REVELATIONS

Google


PLAN OF
JERUSALEM
at the time of
ITS DESTRUCTION A.D. 71
BEZETHA
Temple
Citadel
Herods Palace
Tower of Phasaelus
Tower of Hippicus
Tower of Psephinus
Pool of Bethesda
Pool of Hezekiah
Upper Pool of Gihon
Lower Pool of Siloam
Valley of Gihon
Valley of Hinnom
Valley of Kidron
Valley of Jehoshaphat
Mount of Olives
Mount of Offence
Hill of Evil Council
Grotto of Jeremiah
Tombs of the Kings
Tombs of the Prophets
Village of Siloam
Village of Bethesmara
Gate Gennath
Gate Ephraim
Gate Benjamin
Gate Corner
Gate Sheep
Gate Fish
Gate Valley
Gate Dung
Gate Fountain
Gate Water
Gate Horse
Gate Golden
Gate Susa
Gate Miphkad
Gate Essenes
Gate Tadi
Gate Kidron
Gate Jehoshaphat
Gate Prison
Gate Tribunal
Gate Beautiful
Gate Shushan
Gate Nicanor
Gate Shallecheth
Gate Parbar
Gate Asuppim
Gate Huldah
Gate Double
Gate Triple
Gate Coponius
Gate Tadi
Gate Kidron
Gate Jehoshaphat
Gate Prison
Gate Tribunal
Gate Beautiful
Gate Shushan
Gate Nicanor
Gate Shallecheth
Gate Parbar
Gate Asuppim
Gate Huldah
Gate Double
Gate Triple
Gate Coponius
First & oldest Wall
Second Wall
Third Wall
Circumvallation by the Romans
PALESTINE
IN THE TIME OF
CHRIST.
Scale of English Miles
0 5 10 20 30
Modern names in light Characters thus (Akka)
Berytus
Porphyrion
Sidon
Sarepta
Ornithopolis
Tyre
Ecdippa
Ptolemais
Mt. Lebanon
Abila
DAMASCUS
Mt. Hermon
Caesarea Philippi
Upper Galilee
Lower Galilee
Sea of Galilee
Lake of Tiberias
Tiberias
Magdala
Bethsaida
Capernaum
Chorazin
Jotapata
Gischala
Ptolemais
Philippis
Nazareth
Japhia
Mt. Tabor
Gadara
Hippos
Gamala
Pella
Ashtaroth
DECAPOLIS
Tabari
Scythopolis
Arbel
Plain of Esdraelon
CAESAREA
Mt. Carmel
Jordan
Lake Merom
Lake Samochonitis
Trachonitis
Batanea
Iturea
Abilene
Auranitis
Gaulonitis
Panias
Jordan



W. & A. K. Johnston Edinburgh.

W. & R. CHAMBERS' LONDON & EDINBURGH

LIST OF THE

WOOD-CUT ILLUSTRATIONS

IN

THE PICTORIAL TESTAMENT.

ST. MATTHEW.

	CHAP.	PAGE
Initial Letter	1	10
Bethlehem	2	14
Bust of Julius Cæsar	2	15
Nazareth	2	17
The River Jordan	3	19
Lake and Town of Tiberias	4	21
Amaryllis Lutea	6	27
Roman Centurion	8	31
Darnel	13	43
Eastern Girl Dancing	14	46
Eastern Basket	16	50
Grecian Didrachma	17	52
Gate at Herculaneum	19	57
Denarius of Augustus	20	59
Denarius of Tiberius	20	59
Black Fig-tree	21	62
Jerusalem, with the Mount of Olives	24	70
Roman Standards	24	72
Vultures and Corpses	24	72
Sicilian Women grinding in a Mill	24	73
Marriage Procession of a Hindoo Bride-groom	25	75
Marriage Procession of a Bride in Lebanon	25	76
Arrival by Night—Oriental	25	77
Alabaster Boxes—Roman Acerræ	26	80
Roman Judgment-seat	27	85
Ramleh (Arimathea)	27	86

ST. MARK.

	CHAP.	PAGE
Initial Letter	1	91
Ancient Candelabra	4	98
Eastern Maniac—'bound with Fetters and Chains'	5	100
Eastern Bazaar	7	105
Washing of Hands	7	106
Bed and Table	7	106
Eastern Money-changers	11	115
Roman As	12	118
Roman Quadrans	12	118
Medal of Nero	13	121
Bust of Vitellius	13	121
Eastern Street-conflict	13	123
Spikenard	14	126
Dress: the Abba and the Burnous	14	127
Entrance to an Eastern House	14	128
Court of an Eastern House, Cairo	14	128
Exterior of the Holy Sepulchre	16	133
Interior of the Holy Sepulchre	16	134

ST. LUKE.

	CHAP.	PAGE
Initial Letter	1	138
Bust of Augustus Cæsar	2	144
Caravanserai	2	146
The Mount of Precipitation	4	153
Ruins at Tell Hum—Capernaum?	4	154
Court and Verandah of Oriental House	5	157
Dress of Men of the Middle and Higher Classes	6	161
Funeral Procession	7	164
Interior Arrangement of a Turkish Bazaar	7	165
Jericho	10	175
Ancient Treatment of Fruit-trees	13	183
Music and Dancing	15	188
Medal of Titus	21	202

ST. JOHN.

	CHAP.	PAGE
Initial Letter	1	219
Cana	2	223
A Well in Palestine (near Cana)	4	229
Pool of Bethesda	5	234
Upper Pool of Siloam	9	245
Lower Pool of Siloam	9	246
Bethany	11	252
Eastern Females Visiting Graves	11	253
Interior of a Rock Sepulchre	11	254
Mode of Enfolding the Dead in Grave-clothes	11	255
Roman Triclinium—Pompeii	13	260
Ancient Dining Couches	13	261
Modes of lying at Meat	13	262
Eating from one Dish	13	262
Flambeaux. From Roman Gems	18	268
Roman Lantern. From the Column of Trajan	18	268

Google

	CHAP.	PAGE
Roman Flambeaux. From various Sculptures	18	268
Egyptian Lantern and Lamp	18	269
Persian Lantern	18	269
Persian Torch and Lantern	18	269
Persian Torch	18	269
Cressets	18	270
Via Dolorosa, Jerusalem	19	274
Arab of Edom, wearing the Abba	19	276
Syrian and Fish	21	280

THE ACTS OF THE APOSTLES.

Initial Letter	1	283
Roman Soldiers	4	289
Damascus	9	303
Joppa	10	306
Medal of Tiberius	12	310
Medal of Caligula	12	310
Medal of Claudius	12	310
Eastern Regal State Dress (Baber Shah)	12	311
Eastern Regal State Dress (Timur Bec)	12	312
Cyprus	13	316
Jupiter	14	319
Mercury	14	320
Coin of Macedonia	16	325
Coin of Philippi	16	325
Walls of Athens	17	328
The Acropolis and Temple at Athens	17	329
Bust of Epicurus	17	329
Athens and its Acropolis	17	330
Summit of the Areopagus, Athens	17	331
Antioch	18	334
Second Temple of Diana at Ephesus, restored	19	338
Diana of Ephesus	19	339
Medal of Ephesus	19	339
Remains of the Amphitheatre at Ephesus	19	340
Fall from an Upper Chamber	20	342
Rhodes	21	345
Postures of Moslem (Persian) Worship	21	345
Ptolemais (Acre)	21	346
Ruins of Cæsarea	23	353
Alexandria	27	362
Ship on the Tomb of 'Nævoleia Tyche et de Munatius,' at Pompeii	27	366
Ship from a Painting at Pompeii	27	366
Ships of the Nile	27	367
Eastern Sea-going Ship	27	367
Eastern Ships in Port	27	368
Vessel of the Euphrates and Persian Gulf	27	368
Chinese Ship of War	27	369
Malta	28	371
Castor and Pollux	28	372
Syracuse	28	373
Bay of Naples	28	373
Rome: Ruins of the Forum	28	374

ROMANS.

	CHAP.	PAGE
Initial Letter	1	380
Ancient Rome: the Forum, restored	1	382
Ceremonies of Apotheosis, or Deification	1	382
Sacred Animals of Egypt	1	383
The greater Deities of Greece and Rome	1	383
Serpent Worship	1	383
Hindoo Sacred Bull	1	384
Egyptian Sacred Scarabæus	1	384
Fight of Gladiators—Pompeii	1	385
Fight of Gladiators—Pompeii	1	385
Olive Tree	12	399
Bust of Nero	13	401
Interior of Roman Ancient Mansion	13	401
Ancient Remains of the site of the Roman Forum	13	402

I. CORINTHIANS.

Initial Letter	1	411
View of Corinth	1	413
A Jewish Family searching for Leaven	5	418
Temple of Minerva at Corinth	7	422
Victors in the Olympic Games	9	426
Greek worshipping with the Head uncovered	11	429
Jew worshipping with the Head covered	11	429
Exterior View of the Colosseum of Vespasian	15	438
Interior View of the Colosseum of Vespasian	15	438
Combat with Beasts. From a Roman Sculpture	15	439
Combat with Beasts. From a Painting at Pompeii	15	439
Combat with Beasts. From ditto	15	439
Combats with Wild Beasts. From Paintings and Bas-reliefs at Pompeii	15	440
Tail-piece	16	442

II. CORINTHIANS.

Initial Letter	1	444
Fight of Roman Soldiers against Sarmatians	6	450
Roman Lictor bearing the Fasces	11	457
Triumphal Arch of Trajan at Benevento	13	460

GALATIANS.

Initial Letter	1	463
Tail-piece	6	470

EPHESIANS.

Initial Letter	1	473
Introduction to an Eastern Prince	2	475
Bacchanalian Procession	5	479
Ephesus	6	481

PHILIPPIANS.

Initial Letter	1	483
Room in a Roman Palace	1	484

	CHAP.	PAGE
Ruins of the Palace of Nero	1	485
Grecian Foot-racers	3	488
Chariot Race	3	488
Tail-piece	4	490
COLOSSIANS.		
Initial Letter	1	492
Colossæ—Khonas	1	493
Ancient Masonry—Greece	2	495
Tail-piece	4	498
I. THESSALONIANS.		
Initial Letter	1	500
Tail-piece	5	506
II. THESSALONIANS.		
Initial Letter	1	508
Tail-piece	3	510
I. TIMOTHY.		
Initial Letter	1	513
Tail-piece	6	519
II. TIMOTHY.		
Initial Letter	1	521
Tail-piece	4	526
TITUS.		
Initial Letter	1	529
Tail-piece	3	531
PHILEMON.		
Initial Letter	1	533
Tail-piece	1	534
HEBREWS.		
Initial Letter	1	537
Bust of Hadrian	13	553
Statue of Venus	13	553
Statue of Jupiter Olympius	13	554
JAMES.		
Tail-piece		557
Initial Letter	1	558
Eastern Shop	4	561
I. PETER.		
Initial Letter	1	565
Head-tires of Roman Ladies	3	569
Tail-piece	5	571
II. PETER.		
Tail-piece		573
Initial Letter	1	574
I. JOHN.		
Tail-piece		578
Initial Letter	1	579
Tail-piece	5	583
II. JOHN.		
Tail-piece		584
Initial Letter	1	585
Tail-piece	1	585
III. JOHN.		
Initial Letter	1	586
JUDE.		
Tail-piece		588
Initial Letter	1	589
Tail-piece	1	590
REVELATIONS.		
Tail-piece		595
Initial Letter	1	596
Patmos	1	597
General View of the Ruins of Ancient Ephesus	2	598
Roman Gate at Ephesus	2	599
Gymnasium at Ephesus	2	599
Ancient Columns at Ephesus	2	600
Smyrna	2	601
Pergamos	2	602
Thyatira	2	603
Sardis	3	605
Philadelphia	3	606
Laodicea	3	606
African Scorpion	9	611
Eastern War-horse	9	612
Hindoo 'mark on the forehead'	13	615
Tail-piece	22	624

MAPS AND STEEL PLATES.

Map of Palestine in the Time of Christ. (Facing Title-page.)
Thy kingdom come. Thy will be done in earth, as it is in heaven, ... 26
The Tribute-money, ... 199
The Agony in the Garden, ... 207
Map illustrative of the Acts of the Apostles and Travels of St Paul, ... 281

Google

THE GOSPEL

ACCORDING TO

S. MATTHEW.

THE only certain information which we possess concerning Matthew is contained in the Gospels, as his name occurs but once in the Acts of the Apostles, and never in the Epistles. He is one of the five apostles whose call to follow Christ is particularly mentioned: the others were Andrew, Peter, and the two sons of Zebedee. Although a Jew, he was in the employment of the Romans as a publican, or tax-gatherer: and persons thus employed were odious to their countrymen, even to a proverb. The office was, however, one of some trust, and the means of worldly comfort which it offered were in proportion to its responsibilities; and this the more enhances the devoted self-denial of Matthew, in so readily leaving all to follow ONE who had 'not where to lay his head.' That on this occasion he made an entertainment to which he invited his acquaintance—probably to enable them to hear the instructions of Christ—is the only other fact concerning Matthew which the Scripture records, except that, in the Gospel history, we are apprised of his presence and conduct on various occasions, as involved in that of 'the twelve,' when they are collectively mentioned. When a list of the apostles is given, the name of Matthew occurs either as the seventh or the eighth.

Traditions are not wanting to supply the information, which the Scriptures do not contain, as to the proceedings of Matthew after the death of his Lord. This applies also to the other apostles and eminent disciples. And concerning such traditions (which we shall sometimes notice) we may observe generally, that although many of them are contradictory, and none are entitled to implicit belief, they deserve more attention than those which concern the prophets, inasmuch as some of them can be traced up to times very near to those in which the persons to whom they refer lived. Concerning Matthew in particular, all reports concur in stating that he went abroad preaching the Gospel of Christ; but they do not agree as to the countries in which he laboured. In early times the more general opinion, as testified by Ambrose, Paulinus, Jerome, and others, was that he preached and died in Persia and among the Parthians; but the ecclesiastical historians Rufinus and Socrates fix the scene of his labours in Ethiopia. But, as Calmet observes (*Préface sur St. Matthieu*), the name of Ethiopia was so extensively and vaguely applied by ancient writers, that under it a province of the Parthian empire may possibly be intended in the present instance, in which case the two accounts may be easily reconciled. The common opinion has been, that the Evangelist suffered martyrdom by fire; and Socrates is even so definite as to say that the event took place at a town called Naddabar, or Naddaver, in Ethiopia. But Clement of Alexandria quotes Heracleon as naming Matthew among the apostles who did *not* die by martyrdom: and as Heracleon, living in the second century, is the earliest authority on the subject—three centuries earlier than Socrates—his statement is perhaps entitled to the most credit: but the whole matter seems very uncertain.

There has been much discussion with respect to the *language* and to the *time* in which Matthew's Gospel was written.

In regard to the *language*.—It is the testimony of Papias, bishop of Heropolis, early in the second century, and indeed of the ancients generally, that St. Matthew wrote his Gospel in Hebrew, or rather in the Palestine dialect of the time, which was a compound of ancient Hebrew, Chaldee, and Syriac. The leading writers in modern times who have upheld this opinion are Simon, Mill, Michaelis, Weber, Elsner, Bolton, Adler, Corrodi, Storr, Haenlein, Eichhorn, Bertholdt, Schmidt, Olshausen, Cave, Harwood, Owen, Campbell, and A. Clarke. It is urged that not only is ancient testimony in favour of this conclusion, and that there is mention in ancient accounts of a 'Gospel according to the Hebrews,' which can only be referred to the Hebrew original of Matthew's Gospel, but that the Gospel bears intrinsic marks of having been, as is usually alleged, written in Palestine, and primarily for the use of the Hebrew converts, whence it is argued that it must have been originally composed in the language which was vernacular among them. On the other hand, many of equal name, and of larger number, contend that the Gospel which we possess in Greek was the original as written by Matthew. The principal writers on this side the question are, Erasmus, Pareus, Calvin, Le Clerc,

Fabricius, Pfeiffer, Lightfoot, Beausobre, Basnagé, Wetstein, Rumpæus, Hoffman, Leusden, Masch, Vogel, C. F. Schmid, Gabler, Paulus, Jones, Jortin, Lardner, Hey, Hales, Hug, Schott, De Wette, and Moses Stuart. By these the whole burden of the ancient opinion as to the Hebrew original is traced to Papias, and his information is not deemed to be conclusive, seeing that Eusebius himself, who produces his testimony, describes him as a man *πάνυ σμικρὸν τὸν νοῦν*, *i. e.* of weak understanding, a kind of simpleton, which, from what he says elsewhere, we may collect to mean that he was but too ready to adopt, without critical discrimination, whatever report he heard. Still his testimony as to a matter of fact might be good; but as it does not appear that he knew anything of Hebrew himself, it would only prove either that he had heard what he states, or that an account of our Lord's acts and sayings was known to exist in Hebrew under the name of Matthew, and was supposed to be the original of the Gospel which we have in Greek. In favour of the Greek original of the Gospel it is urged that—1. No trace of any such Hebrew Gospel has ever been discovered, nor a single quotation made from it by any ancient writer. 2. The whole structure and complexion of the Greek Gospel shews it to be an original, and not a translation. 3. In Palestine, at the time when Matthew wrote, Greek was altogether the language of business, of books, and to a great extent, especially in the cities, of common conversation; and in Jerusalem itself there were whole congregations of Jews who spoke Greek. This has been abundantly proved by Hug, in his *Introduction*, and by Diodati in an excellent Latin dissertation, of which a translation by Dr. O. T. Dobbin, of Hull, appeared in the *American Biblical Repository* for 1845. As the results of the investigation it appears that St. Matthew must have had the following inducements to write his Gospel in Greek:—1. If he wrote in Greek the mass of the people would understand him; and the inhabitants of most of the cities of Palestine, the Greek congregations in Jerusalem, and the Hellenistic Jews in the Christian church, who were very numerous (Acts vi. 1), could not have understood him if he had written in any other language. 2. If he regarded the eastern territories and the region of Decapolis, with which his former occupations had brought him into immediate connection, he had a preponderating motive for the employment of the Greek language. 3. At the same time, if he had the adjacent western regions in view,—if he looked on Antioch, the capital of Syria, where the believers were first called Christians, or on the neighbouring Syrian churches,—if he thought of Tyre, where a Christian school already flourished, or of Sidon and other cities on the Phœnician coast (Acts xi. 26; xv. 23, 41; xxi. 3, 4; xxvii. 3), he must, if he wished to be understood, have written in the Greek language. 4. If his whole thoughts were fixed on those later times of his people in which he wrote his book, believing those predictions of the Lord, which must have led him to expect an approaching dissolution of the Jewish state, of the prelude to which he was already himself an eye-witness; and if he wished to produce an effect even when this should be completed—if he wanted to be still understood when the remnant of the Jews, without a temple and without public worship, wandering about, destitute of dwellings in their native land, should have yielded up their possessions to others; if he were desirous of writing not merely for a few years or a few months—then he would never have written in the language of this people, who in a short time would cease to exist as a nation. 5. It may also be considered that the business in which Matthew had been engaged previous to his call to the apostleship renders it certain that he was well acquainted with the Greek language, even if we leave entirely out of view the fact that the apostles were supernaturally endowed with the gift of tongues on the day of Pentecost. See Hug's *Introduction to the New Testament*, by Fosdick; Olshausen's *Biblische Commentar* (of which there is a recent translation by Dr. Loewe), and Dr. Stow's *Introduction to the Criticism and Interpretation of the Bible*, Cincinnati, 1835. Others do not see their way clearly through the difficulties of the question, and therefore endeavour to reconcile both hypotheses by assuming that Matthew wrote two originals, one in Hebrew, and the other in Greek. Bengel long ago started this opinion, which has been advocated by Guericke of Halle, by our Dr. Townson, by Glaire, and some others, and which now seems to be gaining ground. The circumstances which required two editions certainly admit of easy and probable explanation, and may be supported and illustrated by the fact that Josephus set forth his history of the Jewish war in both the Hebrew and Greek tongues. In that case it may be assumed that the Hebrew copy was set forth the earliest, before Matthew had quitted Palestine to labour in other regions, to which the language in which it is written did not extend, and when therefore a Greek copy of it became necessary. Or it may be rather, that the Hebrew was written while the Hebrews were still a people, and the Greek, when their polity was broken up, and they had ceased to be a nation, or in the immediate prospect of that event. This, while it reconciles conflicting authorities on this point, also adjusts the difficulty which has been felt respecting the date. For those considerations which seem to assign an early date to the Gospel, will then cease to be at variance with those which seem to require for it a later publication.

On this question of date the common opinion always has been that Matthew wrote his Gospel before any of the others were written. Its place in the front of the New Testament bears witness to the prevalence of this opinion. The date usually assigned to it is A.D. 41, about eight years after the ascension of our Lord. In fact this is the date which it bears in several Greek manuscripts, and that

which is assigned to it by Theophylact, Euthymius, and other more modern writers. But, on the other hand, much stress is laid on the statement of Irenæus, who affirms that the Gospel was composed during the time that Peter and Paul preached at Rome, which it is assumed was about the year 61 A.D. It is natural that Hug and other Roman Catholic writers should lay great weight on this, as it is one of the testimonials respecting the joint operations of Peter and Paul at Rome, which they so carefully cherish; but Glaire, himself a Catholic, well remarks that, nevertheless, all ancient testimony vouches that the Gospel of Matthew was composed in Judæa, before the apostles had separated themselves among the nations, and there is very little probability that Matthew, who is also affirmed to have discharged the apostolic office among several nations, should have remained thirty years in Judæa, and that the other apostles should have remained so long together without separating. Besides, all the manuscripts, all the versions, and all the Fathers, unanimously attest that the Gospel of Matthew was composed before that of the other Evangelists; and if we compare the testimonies of the ancient ecclesiastical writers respecting the dates of the other Gospels, it is difficult to understand how this could be the case if that Gospel was not composed before 61. He therefore sees that the idea of two originals, one in Hebrew, written about eight years after the ascension, and another in Greek, written about 61 A.D., reconciles all traditions and reasonings, and solves all the difficulties of the question. Hug, however, who throws aside all notion of a Hebrew original, and adheres to the present Greek as the *sole* Gospel of Matthew, supports also the authority of Irenæus as to the comparatively late date of this sole Gospel; he thinks that the exciting motive for its production was the obvious approach of the calamities which, in ch. xxiv., Christ had foretold, and produces many arguments from internal evidence in favour of his opinion. Some of them will not, however, bear examination, and the strongest of them will prove no more than that some interval, but not necessarily so long an interval, must have elapsed between the writing of the Gospel and the events recorded. It is certainly natural that when Matthew says (xxvii. 8), 'Wherefore the field is called the field of blood *unto this day*;' and (xxviii. 15) 'This saying is commonly reported among the Jews *unto this day*,' some considerable interval of time had elapsed, although fifteen or twenty years would seem sufficient to account for this. To account for the mention made by Matthew of the circumstance of the governor's releasing a prisoner on the feast day of the Jews, not a longer interval is necessary, if it were, as Hug himself supposes, a temporary and almost forgotten custom. But it is doubtful whether it be a note of time at all, and whether it may not rather seem a custom common to all the Roman governors of the Jews, which Matthew notices, on the presumption that all his readers might not be acquainted with the peculiar usages of the Jewish government. This may be taken also as an argument that, at least in the Greek, this Gospel was not so exclusively intended for the Jewish Christians, as some have supposed, in whatever language written. In proof of that intention, it is further urged that in Matthew there are none of those explanations of Jewish words and customs, for the information of Gentile readers, which are common in the other Evangelists. But this is so far from being correct, that perhaps none of the Evangelists, but John, oftener resort to explanations. Thus he gives the meaning of the Hebrew words Emmanuel (i. 23) and Golgotha (xxvii. 33); he gives not the name but the meaning of the name Aceldama (xxvii. 8); he explains the words used by Jesus on the cross (xxvii. 46); and the phrase in xxviii. 15 ('this saying is commonly reported among the Jews until this day') may be pointed out as supplying information which a Jew could scarcely have needed.

The result of the whole seems to us to be, that if Matthew wrote but in one language, he must have written the Gospel which we possess in Greek, and not any lost Hebrew Gospel, of which this is a translation; and that there is nothing to shew that this need have been written *later* than between the years 45 and 55 A.D., which is early enough to meet the priority of time assigned to the Evangelist. If, however, we assume, with some, that St. Matthew wrote his Gospel at first in Hebrew, and afterwards in Greek, we may be then enabled to assign an earlier date than the above to the Hebrew, and a later to the Greek, thus producing a more exact conformity of all the apparent facts and traditions that bear upon the subject.

Matthew may be styled a plain matter of fact writer; and the habits of his mind are evidently those rather of a man of business than of study. He exhibits Christ mostly in his earthly character and relations, as a lawgiver, promulgating the new dispensation from the mount, as Moses did of old from Sinai; as a worker of miracles, and as a teacher. Because he thus treated of Christ so prominently in his earthly employments and human character, his Gospel was by the ancient Fathers called σωματικόν, or the *bodily* Gospel. He is brief in narrative, disregarding almost entirely the order of time, but is particular in his report of the discourses and parables of our Lord, and generally he gives only enough of the narrative to introduce the discourse.

The following are the principal Commentaries on the historical books of the New Testament, collectively taken:—Gorrani *Commentaria in quatuor Evangelia*, Colon., 1472; Fabri *Comm. in quat. Evang.*, Meldis, 1522; Arborei *Comm. in quat. Evang.*, Paris, 1529; Buceri *Enarratione in Sacra quatuor Evangelia*, Argent., 1527; Cajetani *Comm. in quat. Evang. et in Acta Apost.*, Venet., 1530; Sarceri *In Matthæi Evangelium justa Scholia*, Francof., 1538; Ejusd.,

Marcus, 1539; *Lucas*, 1539; *Joann.*, 1540; Broeckwey, *Enarrationes in quat. Evang.*, Paris, 1543; Herborni *Enarrat. in quat. Evang.*, Colon., 1546; Brunsfeldii *Adnotationes in quatuor Evang. et Acta Apost.*, Argent., 1553; Bullingeri *Comment. in quat. Evang.*, Tiguri, 1561; Lossii *Adnott. in quat. Evang.*, Francof., 1559; Aretii *Comm. in quat. Evang.*, Lausanæ, 1577; Birrieti *Comm. in quat. Evang.*, Paris, 1581; Raudius, *Beschreibung, Erklärung und Auslegung der vier Evangelisten*, Francof., 1589; Emmanuelis Sa *Scholia in quat. Evang. e selectis doctorum sacrorum collecta*, Antverpiæ, 1596; Maldonati *Comm. in quat. Evang.*, Mussiponti, 1596, and *numerous* subsequent editions; Lucæ *Comm. in quat. Evang.*, Antverpiæ, 1606; Droschei *in quat. Evang. Commentarius*, Francof., 1706; Pavoni *Comm. in quat. Evang.*, Neapoli, 1635; Contzenii *Comm. in quat. Evang.*, Colon., 1626; Jansenii *Tetrateuchus; seu Comm. in quat. Evang.*, Louanii, 1639, and many subsequent editions; Sylveira, *Comm. in textum Evang.*, Ulyssipone, 1642, many editions; Ferreri *Pharus Evangelica; sive Comm. in quat. Evangelia*, Lugd., 1661; Trapp, *Commentary upon the Four Evangelists and the Acts of the Apostles*, Lond., 1647; Walæi *Novi Testamenti Libri Historici, Græci et Latine perpetuo Comm. ex antiquitate, historiis, philologia illustrati*, Lugd. Bat., 1653; Boisii *Veteris interpretis cum Beza aliisque recentioribus collatio in quat. Evang. et Apost. Actis*, Lond., 1655; Lightfootii *Horæ Ebraicæ et Talmudicæ in quat. Evang.*, Amstelod., 1689; Clarke, *Paraphrase of the Four Evangelists*, Lond., 1701, 1702; Natalis Alexandri *Expositio litteralis et moralis sancti Evang. Jesu Christi, secundum quat. Evang.*, Parisiis, 1703; Pearce (Bp.), *A Commentary, with Notes, on the Four Evangelists, and the Acts of the Apostles*, etc., Lond., 1777; Mann (Bp.), *The Four Gospels and the Acts of the Apostles, with Notes, explanatory and practical*, Dublin, 1780; Campbell, *The Four Gospels, translated from the Greek, with preliminary Dissertations, and Notes, practical and explanatory*, London, 1790; Elsley, *Annotations on the Four Gospels and Acts of the Apostles*, 1799; Paulus, *Exegetische Handbuch über die drei ersten Evangelien*, Lubeck, 1804; Kuinœl, *Comm. in Libros N. Testamenti historicos*, Lips., 1808-1818; Lond., 1834; Gilly, *The Spirit of the Gospels; or, The Four Evangelists illustrated by explanatory observations, historical references, and miscellaneous illustrations*, Lond., 1818; Kistemaker, *Die Evangelien übersetz und erklärt*, Munster, 1818; Müller, *Neue Ansichten schwieriger Stellen aus den vier Evangelien*, Gotha, 1819; Fritsche, *Quatuor N. Test. Evangelia recens. et cum Commentariis perpetuis*, 1825-1830; Glöckler, *Die Evangelien der Matthäus, Markus, und Lukas, in Uebereinstimmung gebracht und erklärt*, Francof., 1834; Bland, *Annotations on the Historical Books of the New Testament*, vols. i. and ii., comprising Matthew and Mark, Cambridge, 1828-1829; Watson, *An Exposition of the Gospels of St. Matthew and St. Mark*, etc., Lond., 1833; Page, *Notes on the more prominent Difficulties of the Four Gospels*, Lond., 1834; Barnes, *Notes Explanatory and Practical on the Gospels*, New York, 1838; Riddle, *The British Commentary on the Gospels, compiled chiefly from the Writings of ancient British Divines*, Lond., 1843.

The separate Commentaries upon the Gospel of St. Matthew are:—Melancthonis *Breves Comm. in Matthæum*, Argent., 1523; Œcolampadii *Enarrationes in Evang. Matt.*, Basileæ, 1536; Bullingeri *Comm. in Matt. et Joann.*, Tiguri, 1542; Chytræi *Comm. in Evang. Matt.*, Vitemb., 1555; Musculi *Comm. in Matt.*, Basilæ, 1548—many subsequent editions; Titelmanni *Comm. in Matt.*, Antverpiæ, 1545—several subsequent editions; Feri *Enarrationes in Matt.*, Mogunt., 1549—numerous subsequent editions; Hesselii *Comm. in Matt.*, Louanii, 1568; Aretii *Comm. in Matt.*, Morgiis, 1580; De Avendana, *Comm. in Matt.*, Madriti, 1592; Danæi *Comm. in Matt.*, Genevæ, 1593; Kirstenii *Notæ in Evang. Matt., ex collatione textum Arabicorum, Egyptiacorum, Ebraicorum, Syriacorum, Græcorum, Latinorum, quæ non modo studiosi linguarum; sed et cuilibet vero Christiano erunt utilissimæ*, Vratislauæ, 1611; Novarini *Matthæus expensus; sive Notæ in Evang. Matt. et lectionem varietatem*, Venet., 1629; Marcellini de Pise *Comm. litteraria et moralia in Evang. Matt.*, Lugd., 1556; Gomari *Illustrium ac selectorum ex Evang. Matt. locorum explicatio*, Grœningæ, 1631; Wandalini *Paraphrasis in Evang. Matt.*, Slesuici, 1654; Winstrupii *Pandectæ Sacræ; sive Comm. locupletissimi in hist. Evang. Matt.*, Lund. Scanorum, 1640; Laurent. de Aponte, *Comm. litteralis et moralis in Matt.*, Lugd., 1641; Gerhardi *Adnott. posthumæ in Evang. Matt.*, Jenæ, 1663; Sauberti *Variæ lectiones textus Græci Evang. Matt.*, etc., Helmstadii, 1672; De Veil, *Explicatio litteralis Evang. secundum Mattheum et Marcum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis eruta*, Lond., 1688; Van Til, *Evang. sancti Apost. Matt.*, etc., Amstel., 1683; Heideggeri *Labores Exegetici in Matthæum*, Tiguri, 1700; Olearii *Observationes Sacræ ad Evang. Matt.*, Lip., 1713; Scott, *A New Version of St. Matthew's Gospel, with select Notes*, Lond., 1741; Pfaffii *Notæ exegeticæ in Evang. Matt.*, Tubingæ, 1721; Elsneri *Comm. in Evang. Matthæi et Marci*, Zwollæ, 1767; Göz, *Erklärung des Matthäus aus den Heb. und Hebräischen-Griechischen*, Stuttg., 1785; Walchii *Observationes in Matthæum ex Græcis Inscriptionibus*, Jenæ, 1779; Wizenmann, *Die Geschichte Jesu nach dem Matthäus*, Lipz., 1789; Heddäus, *Das Evangelium des heilige Matthäus aus der Griech. übersetz, zergliedert und mit Anmerkungen erläutert*, Stuttg., 1792; Meyer, *Beitrage zur Erklärung des Evang. Matthäi für Sprachkundige*, Wien, 1818; Gratz, *Histor. krit. Commentar über das Evang.*

Matthäi, Tubing., 1821; Pores, *Comm. in S. Jesu Christi Evang. secundum Matthæum, etiam collatum cum Evang. Marci, Luci, Joannis*, etc., Mechliniæ, 1823; M'Cartney, *Select Notes on the Gospel of St. Matthew*, Lond. 1840. [Several commentaries on the entire New Testament have recently appeared, as *der krit. exeget. Commentar*, von Meyer; De Wette, *kurtz. exeget. Handbuch;* most important is the *Biblischer Commentar*, by Olshausen, 4th Auf., 1853. This work has been translated by Clarke.]

In proceeding to execute the duty which now lies before us, it may be desirable to remind the reader that the three first Gospels run to a considerable extent parallel to each other, containing narratives of the same circumstances. While, therefore, we shall be careful to give due attention to that which is *peculiar* to each Gospel, we shall endeavour to prevent our notes from being unduly crowded in the earlier portions, by sometimes using the discretion of postponing the illustration of particular parts to the parallel passages in the later narratives. But as it is highly desirable that our readers should be furnished with the means of comparing the several accounts which the Evangelists give of the same transactions, and of tracing the proper connection and sequence of the events which they relate, we have at the end of this Introduction inserted a tabular Harmony of the Four Gospels. There are several statements of this kind, differing considerably in their arrangements. The one which, after much deliberation and comparison, we have chosen as the best, is that of Dr. Robinson, and the table which we insert forms the table of contents, or synopsis, of his admirable '*Harmony of the Four Gospels in Greek*,' to which a valuable apparatus of explanatory notes (in English) is appended.

TABULAR HARMONY OF THE FOUR GOSPELS.

	Matthew.	Mark.	Luke.	John.
PART I.				
Events connected with the Birth and Childhood of our Lord.				
Time: *About Thirteen and a half Years.*				
1. Preface to Luke's Gospel	. .	. .	i. 1-4	
2. An Angel appears to Zacharias.—*Jerusalem*	. .	. .	i. 5-25	
3. An Angel appears to Mary.—*Nazareth*	. .	. .	i. 26-38	
4. Mary visits Elizabeth.—*Jutta*	. .	. .	i. 39-56	
5. Birth of John the Baptist.—*Jutta*	. .	. .	i. 57-80	
6. An Angel appears to Joseph.—*Nazareth*	i. 18-25			
7. The Birth of Jesus.—*Bethlehem*	. .	. .	ii. 1-7	
8. An Angel appears to the Shepherds.—*Near Bethlehem*	. .	. .	ii. 8-20	
9. The Circumcision of Jesus, and his presentation in the Temple.—*Bethlehem. Jerusalem*	. .	. .	ii. 21-38	
10. The Magi.—*Jerusalem. Bethlehem*	ii. 1-12			
11. The Flight into Egypt. Herod's cruelty. The Return.—*Bethlehem. Nazareth*	ii. 13-23	. .	ii. 39, 40	
12. At twelve years of age Jesus goes to the Passover.—*Jerusalem*	. .	. .	ii. 41-52	
13. The Genealogies	i. 1-17	. .	iii. 28-38	
PART II.				
Announcement and Introduction of our Lord's Ministry.				
Time: *About One Year.*				
14. The Ministry of John the Baptist.—*The Desert. The Jordan*	iii. 1-12	i. 1-8	iii. 1-18	
15. The Baptism of Jesus.—*The Jordan*	iii. 13-17	i. 9-11	iii. 21-23	
16. The Temptation.—*Desert of Judea*	iv. 1-11	i. 12-13	iv. 1-13	
17. Preface to John's Gospel	. .	. .	. .	i. 1-18
18. Testimony of John the Baptist to Jesus.—*Bethany, beyond Jordan*	. .	. .	. .	i. 19-34
19. Jesus gains Disciples.—*The Jordan. Galilee?*	. .	. .	. .	i. 35-52
20. The Marriage at Cana of Galilee	. .	. .	. .	ii. 1-12
PART III.				
Our Lord's First Passover, and the subsequent transactions until the second.				
Time: *One Year.*				
21. At the Passover Jesus drives the Traders out of the Temple.—*Jerusalem*	. .	. .	. .	ii. 13-25
22. Our Lord's discourse with Nicodemus.—*Jerusalem*	. .	. .	. .	iii. 1-21

	Matthew.	Mark.	Luke.	John.
23. Jesus remains in Judea, and baptizes. Further testimony of John the Baptist	. .	. .	. .	iii. 22-36
24. Jesus departs into Galilee after John's imprisonment	iv. 12; xiv. 3-5	i. 14; vi. 17-20	iv. 14; iii. 19, 20	iv. 1-3
25. Our Lord's Discourse with the Samaritan woman. Many of the Samaritans believe on him.—*Shechem or Neapolis*	. .	. .	. .	iv. 4-42
26. Jesus teaches publicly in Galilee	iv. 17	i. 14, 15	iv. 14, 15	iv. 43-45
27. Jesus again at Cana, where he heals the son of a nobleman lying ill at Capernaum.—*Cana of Galilee*	. .	. .	. .	iv. 46-54
28. Jesus at Nazareth: he is there rejected, and fixes his abode at Capernaum	iv. 13-16	. .	iv. 16-31	
29. The call of Simon Peter and Andrew, and of James and John, with the Miraculous Draught of Fishes.—*Near Capernaum*	iv. 18-22	i. 16-20	v. 1-11	
30. The healing of a Demoniac in the Synagogue.—*Capernaum*	. .	i. 21-28	iv. 31-37	
31. The healing of Peter's wife's mother, and many others.—*Capernaum*	viii. 14-17	i. 29-34	iv. 38-41	
32. Jesus with his Disciples goes from Capernaum throughout Galilee	iv. 23-25	i. 35-39	iv. 42-44	
33. The healing of the Leper.—*Galilee*	viii. 2-4	i. 40-45	v. 12-16	
34. The healing of a Paralytic.—*Capernaum*	ix. 2-8	ii. 1-12	v. 17-26	
35. The call of Matthew.—*Capernaum*	ix. 9	ii. 13, 14	v. 27, 28	

PART IV.

Our Lord's Second Passover, and the subsequent transactions until the third.

Time: *One Year.*

36. The Pool of Bethesda; the healing of the infirm man; and our Lord's subsequent Discourse.—*Jerusalem*	. .	. .	. .	v. 1-47
37. The Disciples pluck ears of grain on the Sabbath.—*On the way to Galilee*	xii. 1-8	ii. 23-28	vi. 1-5	
38. The healing of the withered hand on the Sabbath.—*Galilee*	xii. 9-14	iii. 1-6	vi. 6-11	
39. Jesus arrives at the sea of Tiberias, and is followed by multitudes.—*Lake of Galilee*	xii. 15-21	iii. 7-12		
40. Jesus withdraws to the mountain and chooses the Twelve; the multitudes follow him.—*Near Capernaum*	x. 2-4	iii. 13-19	vi. 12-19	
41. The Sermon on the Mount.—*Near Capernaum*	v. 1-8	. .	vi. 20-49	
42. The healing of the Centurion's Servant.—*Capernaum*	viii. 5-13	. .	vii. 1-10	
43. The raising of the Widow's Son.—*Nain*	. .	. .	vii. 11-17	
44. John the Baptist in prison; sends Disciples to Jesus.—*Galilee. Capernaum*	xi. 2-19	. .	vii. 18-35	
45. Reflections of Jesus on appealing to his mighty works.—*Capernaum*	xi. 20-30			
46. While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.—*Capernaum*	. .	. .	vii. 36-50	
47. Jesus, with the Twelve, makes a second circuit in Galilee	. .	. .	viii. 1-3	
48. The healing of a Demoniac. The Scribes and Pharisees blaspheme.—*Galilee*	xii. 22-37	iii. 19-30	xi. 14, 15, 17-23	
49. The Scribes and Pharisees seek a sign. Our Lord's reflections.—*Galilee*	xii. 38-45	. .	xi. 16, 24-36	
50. The true Disciples of Christ his nearest relatives.—*Galilee*	xii. 46-50	iii. 31-35	viii. 19-21	
51. At a Pharisee's table Jesus denounces woes against the Pharisees and others.—*Galilee*	. .	. .	xi. 37-54	
52. Jesus discourses to his Disciples and the multitude.—*Galilee*	. .	. .	xii. 1-59	
53. The slaughter of certain Galileans. Parable of the Barren Fig-tree.—*Galilee*	. .	. .	xiii. 1-9	
54. Parable of the Sower.—*Lake of Galilee. Near Capernaum*	xiii. 1-23	iv. 1-23		
55. Parable of the Tares. Other parables.—*Near Capernaum*	xiii. 24-53	iv. 26-34		
56. Jesus directs to cross the Lake. Incidents. The tempest stilled.—*Lake of Galilee*	viii. 18-27	iv. 35-41	viii. 22-25; ix. 57-62	
57. The two Demoniacs of Gadara.—*S.E. coast of the Lake of Galilee*	viii. 28-34; ix. 1	v. 1-21	viii. 26-40	
58. Levi's Feast.—*Capernaum*	ix. 10-17	ii. 15-22	v. 29, 39	
59. The raising of Jairus' daughter. The woman with a bloody flux.—*Capernaum*	ix. 18-26	v. 22-43	viii. 41-56	

	Matthew.	Mark.	Luke.	John.
60. Two blind men healed, and a dumb spirit cast out.—*Capernaum*	ix. 27-34			
61. Jesus again at Nazareth, and again rejected	xiii. 54-58	vi. 1-6		
62. A third circuit in Galilee. The Twelve instructed, and sent forth.—*Galilee*	ix. 35-38; x. 1, 5-42 xi. 1	vi. 6-13	ix. 1-6	
63. Herod holds Jesus to be John the Baptist, whom he had beheaded.—*Galilee. Perea*	xiv. 1, 2, 6-12	vi. 14-16, 21-29	ix. 7-9	
64. The Twelve return, and Jesus retires with them across the Lake. Five thousand are fed.—*Capernaum. N.E. coast of the Lake of Galilee*	xiv. 13-21	vi. 30-44	ix. 10-17	vi. 1-14
65. Jesus walks upon the water.—*Lake of Galilee*	xiv. 22-36	vi. 45-56	. .	vi. 15-21
66. Our Lord's Discourse to the multitude in the Synagogue at Capernaum. Many disciples turn back. Peter's profession of faith.—*Capernaum*	. .	. .	. .	vi. 22-71; vii. 1
PART V.				
From our Lord's Third Passover until his final departure from Galilee at the Festival of Tabernacles.				
Time: *Six Months.*				
67. Our Lord justifies his Disciples for eating with unwashen hands. Pharisaic traditions.—*Capernaum*	xv. 1-20	vii. 1-23		
68. The daughter of a Syro-Phœnician woman is healed.—*Region of Tyre and Sidon*	xv. 21-28	vii. 24-30		
69. A deaf and dumb man healed; also many others. Four thousand are fed.—*The Decapolis*	xv. 29-38	vii. 31-37; viii. 1-9		
70. The Pharisees and Sadducees again require a sign.—*Near Magdala*	xv. 39; xvi. 1-4	viii. 10-12		
71. The Disciples cautioned against the leaven of the Pharisees, etc.—*N.E. coast of the Lake of Galilee*	xvi. 4-12	viii. 13-21		
72. A blind man healed.—*Bethsaida (Julias)*	. .	viii. 22-26		
73. Peter and the rest again profess their faith in Christ.—*Region of Cesarea Philippi*	xvi. 13-20	viii. 27-30	ix. 18-21	
74. Our Lord foretells his own death and resurrection, and the trials of his followers.—*Regions of Cesarea Philippi*	xvi. 21-28	viii. 31-38; ix. 1	ix. 22-27	
75. The Transfiguration. Our Lord's subsequent Discourse with the three Disciples.—*Region of Cesarea Philippi*	xvii. 1-13	ix. 2-13	ix. 28-36	
76. The healing of a Demoniac, whom the Disciples could not heal.—*Region of Cesarea Philippi*	xvii. 14-21	ix. 14-29	ix. 37-43	
77. Jesus again foretells his own death and resurrection.—*Galilee*	xvii. 22, 23	ix. 30-32	ix. 43-45	
78. The tribute-money miraculously provided.—*Capernaum*	xvii. 24-27	ix. 33		
79. The Disciples contend who should be greatest. Jesus exhorts to humility, forbearance, and brotherly love.—*Capernaum*	xviii. 1-35	ix. 35-50	ix. 46-50	
80. The Seventy instructed and sent out.—*Capernaum*	. .	. .	x. 1-16	
81. Jesus goes up to the Festival of Tabernacles. His final departure from Galilee. Incidents in Samaria	. .	. .	ix. 51-56	vii. 2-10
82. Ten Lepers cleansed.—*Samaria*	. .	. .	xvii. 11-19	
PART VI.				
The Festival of Tabernacles, and the subsequent transactions, until our Lord's arrival at Bethlehem, six days before the Fourth Passover.				
Time: *Six Months, less one week.*				
83. Jesus at the Festival of Tabernacles. His public teaching.—*Jerusalem*	. .	. .	. .	vii. 11-53; viii. 1
84. The woman taken in adultery.—*Jerusalem*	. .	. .	. .	viii. 2-11
85. Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands.—*Jerusalem*	. .	. .	. .	viii. 12-59
86. A lawyer instructed. Love to our neighbour defined. Parable of the good Samaritan.—*Near Jerusalem*	. .	. .	x. 25-37	
87. Jesus in the house of Martha and Mary.—*Bethany*	. .	. .	x. 38-42	
88. The Disciples again taught how to pray.—*Near Jerusalem*	. .	. .	xi. 1-13	
89. The Seventy return.—*Jerusalem*	. .	. .	x. 17-24	

	Matthew.	Mark.	Luke.	John.
90. A man born blind is healed on the Sabbath. Our Lord's subsequent Discourses.—*Jerusalem*	. .	. .	. .	ix. 1-41; x. 1-21
91. Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan.—*Jerusalem. Bethany beyond Jordan*	. .	. .	. .	x. 22-42
92. The raising of Lazarus.—*Bethany*	. .	. .	. .	xi. 1-46
93. The Counsel of Caiaphas against Jesus. He retires from Jerusalem.—*Jerusalem. Ephraim*	. .	. .	. .	xi. 47-54
94. Jesus beyond Jordan is followed by multitudes. The healing of the infirm woman on the Sabbath.—*Valley of Jordan. Perea*	xix. 1-2	x. 1	xiii. 10-21	
95. Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod.—*Perea*	. .	. .	xiii. 22-35	
96. Our Lord dines with a chief Pharisee on the Sabbath. Incidents.—*Perea*	. .	. .	xiv. 1-24	
97. What is required of true Disciples.—*Perea*	. .	. .	xiv. 25-35	
98. Parable of the Lost Sheep, etc. Parable of the Prodigal Son.—*Perea*	. .	. .	xv. 1-32	
99. Parable of the Unjust Steward.—*Perea*	. .	. .	xvi. 1-13	
100. The Pharisees reproved. Parable of the Rich Man and Lazarus.—*Perea*	. .	. .	xvi. 14-31	
101. Jesus inculcates forbearance, faith, humility.—*Perea*	. .	. .	xvii. 1-10	
102. Christ's coming will be sudden.—*Perea*	. .	. .	xvii. 20-37	
103. Parables: The Importunate Widow. The Pharisee and Publican.—*Perea*	. .	. .	xviii. 1-14	
104. Precepts respecting divorce.—*Perea*	xix. 3-12	x. 2-12		
105. Jesus receives and blesses little children.—*Perea*	xix. 13-15	x. 13-16	xviii. 15-17	
106. The rich young man. Parable of the Labourer in the Vineyard.—*Perea*	xix. 16-30; xx. 1-16	x. 17-31	xviii. 18-30	
107. Jesus a third time foretells his death and resurrection	xx. 17-19	x. 32-34	xviii. 31-34	
108. James and John prefer their ambitious request.—*Perea*	xx. 20-28	x. 35-45		
109. The healing of two blind men near Jericho	xx. 29-34	x. 46-52	xviii. 35-43; xix. 1	
110. The visit to Zaccheus. Parable of the Ten Minæ.—*Jericho*	. .	. .	xix. 2-28	
111. Jesus arrives at Bethany six days before the Passover.—*Bethany*	. .	. .	. .	xi. 55-57; xii. 1, 9-11

PART VII.

Our Lord's public entry into Jerusalem, and the subsequent transactions before the Fourth Passover.

Time: *Five Days.*

112. Our Lord's public entry into Jerusalem	xxi. 1-11, 14-17	xi. 1-11	xix. 29-44	xii. 12-19
113. The Barren Fig-tree. The Cleansing of the Temple.—*Bethany. Jerusalem*	xxi. 12, 13, 18, 19	xi. 12-19	xix. 45-48; xxi. 37, 38	
114. The barren fig-tree withers away.—*Between Bethany and Jerusalem*	xxi. 20-22	xi. 20-26		
115. Christ's authority questioned. Parable of the Two Sons.—*Jerusalem*	xxi. 23-32	xi. 27-33	xx. 1-8	
116. Parable of the Wicked Husbandman.—*Jerusalem*	xxi. 33-46	xii. 1-12	xx. 9-19	
117. Parable of the Marriage of the King's Son	xxii. 1-14			
118. Insidious question of the Pharisees: Tribute to Cæsar.—*Jerusalem*	xxii. 15-22	xii. 13-17	xx. 20-26	
119. Insidious question of the Sadducees: The Resurrection.—*Jerusalem*	xxii. 23-33	xii. 18-27	xx. 27-40	
120. A lawyer questions Jesus. The two great commandments.—*Jerusalem*	xxii. 34-40	xii. 28-34	. .	
121. How is Christ the Son of David?—*Jerusalem*	xxii. 41-46	xii. 35-37	xx. 41-44	
122. Warnings against the evil example of the Scribes and Pharisees.—*Jerusalem*	xxiii. 1-12	xii. 38, 39	xx. 45, 46	
123. Woes against the Scribes and Pharisees. Lamentations over Jerusalem.—*Jerusalem*	xxiii. 13-39	xii. 40	xx. 47	
124. The widow's mite.—*Jerusalem*	. .	xii. 41-44	xxi. 1-4	
125. Certain Greeks desire to see Jesus.—*Jerusalem*	. .	. .	. .	xii. 20-36
126. Reflections upon the unbelief of the Jews.—*Jerusalem*	. .	. .	. .	xii. 37-50
127. Jesus, on taking leave of the Temple, foretells its destruction and the persecution of his Disciples.—*Jerusalem. Mount of Olives*	xxiv. 1-14	xiii. 1-13	xxi. 5-19	
128. The signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish state and dispensation.—*Mount of Olives*	xxiv. 15-42	xiii. 14-37	xxi. 20-36	

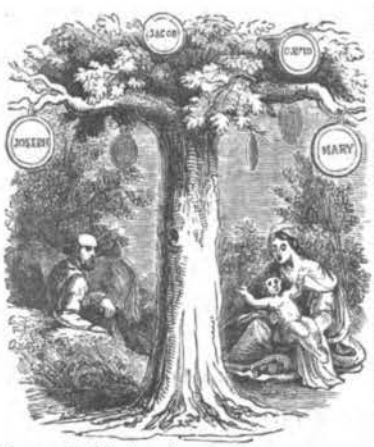
	Matthew.	Mark.	Luke.	John.
129. Transition to Christ's final coming at the day of judgment. Exhortation to watchfulness. Parables: The Ten Virgins. The Five Talents.—*Mount of Olives*	xxiv. 43-51; xxv. 1-30			
130. Scenes of the judgment-day.—*Mount of Olives*	xxv. 31-46			
131. The rulers conspire. The supper at Bethany. Treachery of Judas.—*Jerusalem. Bethany*	xxvi. 1-16	xiv. 1-11	xxii. 1-6	xii. 2-8
132. Preparations for the Passover.—*Bethany. Jerusalem*	xxvi. 17-19	xiv. 12-16	xxii. 7, 13	
PART VIII.				
THE FOURTH PASSOVER, OUR LORD'S PASSION, AND THE ACCOMPANYING EVENTS, UNTIL THE END OF THE JEWISH SABBATH.				
TIME: *Two Days.*				
133. The Passover meal. Contention among the Twelve.—*Jerusalem*	xxvi. 20	xiv. 17	xxii. 14-18, 24-30	
134. Jesus washes the feet of his Disciples.—*Jerusalem*	. .	. .	. .	xiii. 1-20
135. Jesus points out the traitor. Judas withdraws.—*Jerusalem*	xxvi. 21-25	xiv. 18-21	xxii. 21-23	xiii. 21-35
136. Jesus foretells the fall of Peter and the dispersion of the Twelve.—*Jerusalem*	xxvi. 31-35	xiv. 27-31	xxii. 31-38	xiii. 36-38
137. The Lord's Supper.—*Jerusalem*	xxvi. 26-29	xiv. 22-25	xxii. 19, 20	1 Cor. xi. 23-25
138. Jesus comforts his Disciples. The Holy Spirit promised.—*Jerusalem*	. .	. .	. .	John. xiv. 1-31
139. Christ the true Vine. His Disciples hated by the world.—*Jerusalem*	. .	. .	. .	xv. 1-27
140. Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ.—*Jerusalem*	. .	. .	. .	xvi. 1-33
141. Christ's last prayer with his Disciples.—*Jerusalem*	. .	. .	. .	xvii. 1-26
142. The agony in Gethsemane.—*Mount of Olives*	xxvi. 30, 36, 46	xiv. 26, 32-42	xxii. 39-46	xviii. 1
143. Jesus betrayed and made prisoner.—*Mount of Olives*	xxvi. 47-56	xiv. 43-52	xxii. 47-53	xviii. 2-12
144. Jesus before Caiaphas. Peter thrice denies him.—*Jerusalem*	xxvi. 57, 58, 69-75	xiv. 53, 54, 66-72	xxii. 54-62	xviii. 13-18; 25-27
145. Jesus before Caiaphas and the Sanhedrim. He declares himself to be the Christ; is condemned and mocked.—*Jerusalem*	xxvi. 59-68	xiv. 55-65	xxii. 63-71	xviii. 19-24
146. The Sanhedrim lead Jesus away to Pilate.—*Jerusalem*	xxvii. 1, 2, 11-14	xv. 1-5	xxiii. 1-5	xviii. 28-38
147. Jesus before Herod.—*Jerusalem*	. .	. .	xxiii. 6-12	
148. Pilate seeks to release Jesus. The Jews demand Barabbas.—*Jerusalem*	xxvii. 15-26	xv. 6-15	xxiii. 13-25	xviii. 39, 40
149. Pilate delivers up Jesus to death. He is scourged and mocked.—*Jerusalem*	xxvii. 26-30	xv. 15-19	. .	xix. 1-3
150. Pilate again seeks to release Jesus.—*Jerusalem*	. .	. .	. .	xix. 4-16
151. Judas repents and hangs himself.—*Jerusalem*	xxvii. 3-10	. .	. .	Acts. i. 18, 19
152. Jesus is led away to be crucified.—*Jerusalem*	xxvii. 31-34	xv. 20-23	xxiii. 26-33	John. xix. 16, 17
153. The Crucifixion.—*Jerusalem*	xxvii. 35-38	xv. 24-28	xxiii. 33, 34, 38	xix. 18-24
154. The Jews mock at Jesus on the cross. He commends his mother to John.—*Jerusalem*	xxvii. 39-44	xv. 29-32	xxiii. 35-37, 39-43	xix. 25-27
155. Darkness prevails. Christ expires on the cross.—*Jerusalem*	xxvii. 45-50	xv. 33-37	xxiii. 44-46	xix. 28-30
156. The veil of the Temple rent, and graves opened. Judgment of the centurion. The women at the cross.—*Jerusalem*	xxvii. 51-56	xv. 38-41	xxiii. 45, 47-49	
157. The taking down from the cross. The burial.—*Jerusalem*	xxvii. 57-61	xv. 42-47	xxiii. 50-56	xix. 31-42
158. The watch at the sepulchre.—*Jerusalem*	xxvii. 62-66			
PART IX.				
OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.				
TIME: *Forty Days.*				
159. The morning of the Resurrection.—*Jerusalem*	xxviii. 2-4	xvi. 1		
160. Visit of the women to the sepulchre. Mary Magdalene returns.—*Jerusalem*	xxviii. 1	xvi. 2-4	xxiv. 1-3	xx. 1, 2
161. Visions of angels in the sepulchre	xxviii. 5-7	xvi. 5-7	xxiv. 4-8	

Digitized by Google

	MATTHEW.	MARK.	LUKE.	JOHN.
162. The women return to the city. Jesus meets them.—*Jerusalem*	xxviii. 8-10	xvi. 8	xxiv. 9-11	
163. Peter and John run to the sepulchre.—*Jerusalem*	. .	. .	xxiv. 12	xx. 3-10
164. Our Lord is seen by Mary Magdalene at the sepulchre.—*Jerusalem*	. .	xvi. 9-11	. .	xx. 11-18
165. Report of the watch.—*Jerusalem*	xxviii. 11-15			
166. Our Lord is seen of Peter; then by two Disciples on the way to Emmaus.—*Jerusalem. Emmaus*	1 Cor. xv. 5	xvi. 12, 13	xxiv. 13-35	
167. Jesus appears in the midst of the Apostles; Thomas being absent	xv. 5	xvi. 14-18	xxiv. 36-49	xx. 19-23
168. Jesus appears in the midst of the Apostles; Thomas being present	. .	. .	. .	xx. 24-29
169. The Apostles go away into Galilee. Jesus shows himself to seven of them at the sea of Tiberias.—*Galilee*	Matt. xxviii. 16	. .	. .	xxi. 1-24
170. Jesus meets the Apostles and above five hundred brethren on the mountain in Galilee	xxviii. 16-20	. .	. .	1 Cor. xv. 6
171. Our Lord is seen of James, then of all the Apostles.—*Jerusalem*	Acts. i. 3-8	. .	. .	v. 17
172. The Ascension.—*Bethany*	i. 9-12	xvi. 19, 20	xxiv. 50-53	
173. Conclusion of John's Gospel	. .	. .	. .	John. {xx. 30, 31; xxi. 25

CHAPTER I.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the name of Christ.*



THE book of the [1]generation of Jesus Christ, the Son of David, the son of Abraham.

2 [2]Abraham begat Isaac; and [3]Isaac begat Jacob; and [4]Jacob begat Judas and his brethren;

3 And [5]Judas begat Phares and Zara of Thamar; and [6]Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And [7]Jesse begat David the king; and [8]David the king begat Solomon of her *that had been the wife* of Urias;

7 And [9]Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And [10]Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And [11]Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, [12]Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

[1] Luke 3. 23. [2] Gen. 21. 3. [3] Gen. 25. 26. [4] Gen. 29. 35. [5] Gen. 38. 27. [6] Ruth 4. 18. 1 Chron. 2. 5. [7] 1 Sam. 1. 16, and 17. 12. [8] 2 Sam. 12. 24. [9] 1 Chron. 3. 10. [10] 2 Kings 20. 21. 1 Chron. 3. 13. [11] Some read, *Josias begat Jakim, and Jakim begat Jechonias.* [12] 1 Chron. 3. 16, 17.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the † [13]birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 [14]And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 [15]Behold, a virgin shall be with child, and shall bring forth a son, and [16]they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

[13] Luke 1. 27. [14] Luke 1. 31. [15] Isa. 7. 14. [16] Or, *his name shall be called.*

† The Fifth Year before the common account called Anno Domini.

Verse 1. '*The generation of Jesus Christ.*'—The possibility of constructing a genealogical table such as follows, progressing always in an uninterrupted line from father to son, of a family that dwelt for a long time in the utmost retirement, and comprising a period of thousands of years, would be inexplicable (for even those renowned families in modern times, of whose genealogies millions of human beings boast, are unable to trace their pedigree through a period of a thousand years, and none, indeed, progresses in such an uninterrupted line), had not the members of this ancestral line been endowed with a thread, by means of which they were able to extricate themselves from the many families into which every tribe and branch has again subdivided, in order thus to hold fast or to know *the* member that was destined to continue the lineage. This thread was the hope that the Messiah would be born from the race of Abraham and David. The ardent desire to behold him, and to become partakers of his mercy and glory, did not suffer the attention to be exhausted through a period embracing thousands of years. According to the divine dispensation, therefore, the member who was destined to continue the lineage became easily distinguishable, whenever a question concerning him arose; whereby the hope of a final fulfilment was awakened anew, and kept alive until it was consummated.

2. '*Jacob begat Judas and his brethren.*'—Olshausen notes here, that throughout *his* genealogical table Luke appears to report only, but Matthew is also reflective: he divides the lines into certain classes, and adds especial remarks upon them. Of Judas, he observes that he had brothers; this he does probably because the ancestors of Israel, the twelve sons of Jacob, appear to him to require an especial mention. The same observation Matthew makes of Jeconiah (*v.* 11), in which passage, however, the expression, 'brethren,' must be received in a wide sense, of a father's brothers, because Jeconiah had no full brothers (1 Chron. iii. 15, 16).

3, 5, 6. '*Thamar... Rahab... Ruth... Bathsheba.*'—A peculiarity of the genealogical table of Matthew, as distinguished from that of Luke, is that it frequently mentions the names of women. This was, indeed, the case with Jewish genealogies, when anything remarkable lent them an interest. Thamar, Rahab, and Bathsheba, might seem objectionable names for this high place on account of their course of life, and Ruth as being a Gentile (Moabite); that they were, nevertheless, deemed worthy of being among the ancestors of the Messiah, necessarily imparted to them an importance of a peculiar kind. This, indeed, Matthew renders yet more clear by the significant indication of Bathsheba, as 'her that had been the wife of Urias,' in order to hint at the wonderful and gracious dispensation of Providence in the arrangement of the lineage of the Messiah. As sinners or aliens converted to God, a part is assigned to them well becoming the introduction of the New Testament dispensation, and which, apart from this object, would probably have been assigned to the celebrated names of Sarah, Rebekah, and Leah.

16. '*Jacob begat Joseph the husband of Mary.*'—From this we observe that St. Matthew deduces the genealogy of Christ in the line of his mother's husband; whereas St. Luke traces the genealogy in the line of Mary his mother. Although Jesus was not the natural son, he was the adopted son of Joseph; and an adopted son was entitled to all the family privileges, and to have his name inserted in the genealogical rolls. Hence the genealogy is thus given by Matthew; but it is not without reason that the maternal line is given by Luke, since, as both lines pass through David, we are thus supplied with evidence that Jesus was, by a two-fold claim, naturally and adoptively, 'the son of David.' This was a most essential point of evidence to the Jews, and not less so to Christians, since it was foretold by the prophets that the expected Messiah should proceed from the house of David. As the Jews were particularly careful about their genealogical registers, of which it appears, that besides those which were kept by private families, there were copies or originals preserved in public offices or repositories; there is much reason to conclude that the registers of Matthew and Luke were extracted from these sources of information, the authority of which was unquestionable, and which were open to public inspection. Hence the Jews could easily satisfy themselves of the claim of Jesus to be the son of David; and of this it does appear that they were satisfied, for we find him frequently addressed as 'the son of David;' and the public knowledge of this fact affords one reason for the circumstance, that the people would have taken him by force and made him their king. To which may be added, that the Talmud assigns his having been 'nigh to the kingdom,' as a reason for his having been put to death. See further under Luke iii.

17. '*Fourteen generations.*'—The reader will not fail to notice this singular mode of computation. The total number of generations from Abraham to Christ are stated

in three parts of fourteen each, making in all forty-two. The actual number of generations was greater, as we know from the Old Testament genealogies and histories. The process of construction is, however, clear. The generations from David to Jechoniah, who was carried into captivity, were seventeen; but to equalize the number of generations between distinctly marked periods—in order to assist the memory, or for some other reason—the Evangelist omits three, to reduce them to the same number as the first division of fourteen. It is possible that the last division, from the Captivity to Christ, may also have included more than fourteen generations, reduced in the same manner; but the want of other genealogies for this period renders this uncertain. The omission of three names in the second division occurs in *v.* 8, where it is said that Jerome begat Ozias; whereas, in fact, there were three generations between them. The process is in accordance with the practice among the Jewish writers, of which there are many remarkable instances, of equalizing similar things. And the manner in which the genealogy is here abbreviated for this purpose, is exactly in conformity with the existing usages of those Orientals, the Arabians for instance, who are careful to preserve the knowledge of their line of descent. They abbreviate their genealogy without rendering it doubtful; and a few names suffice to convey the history of their descent. From their later ancestors they select some one eminent person, their descent from whom is undisputed; and who is himself again known to have descended from another great man of a former age; and in this compendious manner they go back to the founder of the family. Under this system, the genealogy of the present chapter might even have been stated in some such way as this:—Joseph, the son of Zorobabel, the son of David, the son of Judah, the son of Abraham. A striking example of an omission of this kind, even without any such apparent object as we trace in the present instance, occurs in Ezra vii. 1-5, compared with 1 Chron. vi. 3-15. This latter passage contains the lineal descent of the high-priests from Aaron to the Captivity; while Ezra, in the place cited, in tracing back his own genealogy through the very same line of descent, omits at least six generations. A similar omission is implied in the genealogy of David, as given in Ruth iv. 20-22; 1 Chron. ii. 10-12; Matt. i. 5, 6. Salmon was contemporary with the capture of Jericho by Joshua, and married Rahab. But from that time until David, an interval of at least 450 years (Acts xiii. 20), there intervened, according to the list, only four generations, averaging, of course, more than 100 years to each. But the highest, in point of fact, is three generations to a century; and if reckoned by the eldest sons, they are usually shorter; or three generations for every seventy-five or eighty years.

18. '*Before they came together.*'—There was commonly an interval of ten or twelve months between the time when the agreement to marry was made, and the celebration of the marriage. From the time of the agreement, until its consummation by marriage, although there was no intercourse between the bride and the bridegroom, not even so much as an interchange of conversation, they were, nevertheless, considered and spoken of as man and wife. If, at the close of this probationary period, the bridegroom should be unwilling to complete his engagements by the marriage of the bride, he was obliged to divorce her, the same as if she had been his actual wife. If the bride was convicted of having had an illicit intercourse with any person between the period of the promise and its consummation, she was condemned to be stoned the same as if she had been fully married. If, therefore, Joseph's first suspicion had been correct, the course which he contemplated—of putting her away without intimating his knowledge of her condition—was the only way in which her life could have been saved.

19. '*To put her away privily.*'—It was not necessary that a divorce should be a public transaction. The man had it in his option to give the woman the bill of divorce in private, delivering it into her hand or her bosom. Two witnesses only were requisite; and they witnessed the act of divorce only, as it was not—nor is it now in the East—needful that any cause should be assigned. This seems to have been the course which Joseph meditated.

CHAPTER II.

1 *The wise men out of the east are directed to Christ by a star.* 11 *They worship him, and offer their presents.* 14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

†Now when [1]Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 ¶ When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 [2]And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall [3]rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

[1] Luke 2. 6, 7. [2] Mic. 5. 2. John 7. 42. [3] Or, *feed.*

† The Fourth Year before the common account called Anno Domini.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they [4]presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [5]Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by [6]Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

[4] Or, *offered*. [5] Hos. 11. 1. [6] Jer. 31. 15.

Verse 1. '*Bethlehem*.'—Ephratah appears to have been the more ancient name of the place (see the note on Gen. xxxv. 16), and is here added to the later and more common name, Bethlehem, to distinguish it from another Bethlehem. This is the place where Christ was born—an event to which the prophet not obscurely refers: and it being thus a spot of the greatest interest to Christian travellers, there are few who have visited Jerusalem without making an excursion to Bethlehem. Hence the accounts which we possess are numerous and ample; but they are chiefly occupied with details concerning the place of the nativity, and other spots connected or supposed to be connected with the circumstances which the sacred narrative records.

Bethlehem is about six miles to the south of Jerusalem, and the distance is thickly strewed with spots and objects of alleged sanctity, which are enumerated by most travellers, as pointed out to them by their guides. These are nearly the same now as upwards of two centuries since, when they were mentioned by Sandys. After clearing the immediate vicinity of Jerusalem, that instructive old traveller thus proceeds:—'We passed through a country hilly and stony, yet not utterly forsaken of the vine, though only planted by Christians; in many places producing corn; here shadowed with the fig-tree, and there with the olive. Sundry small turrets are dispersed about, which serve for solace as well as for safeguard. Some two miles from the city, on the left hand, and by the highway side, there groweth a turpentine-tree, yet flourishing, which is said to have afforded a shelter to the Virgin Mary, as she passed between Bethlehem and Jerusalem. This tradition, however absurd, is generally believed by those Christians; and it is a place of high repute in their devotions. Towards the west, about two miles off, on a little hill, stands an ancient tower, which is said to have been the habitation of Simeon. A mile beyond the foresaid tree, in the midst of the way, is a cistern, vast within and square at the mouth, which is called the Cistern of the Star, for that (as they say) the wise men of the East there first again did see that conducting star, which went before them unto the place of our Saviour's nativity. A little on the right hand, there are the small remains of an ancient monastery, built, they affirm, in that place where the angel took up Abacuck by the hair of the head, and conveyed him to Babylon. Half a mile further, on the left side of the way, there is another religious house, but in good repair, in form of a fortress, and environed with high walls, to withstand the insolencies of the infidels; possessed by the Greek Coloieros (caloyers), and dedicated to Elias. Hard by there is a flat rock, whereon they told us that the prophet accustomed to sleep, and that it bears as yet the impression of his body. Indeed, there are certain hollows in the same, but not by my eyes apprehended to retain any manly proportion. As far beyond are the decays of a church, which stood (as they say) in the place where the patriarch Jacob inhabited. About a mile further west of the way, and a little off, stands the Sepulchre of Rachel.' But of this, see the note on Gen. xxxv. Then, after this, the road soon conducts the traveller to a ridge of hills, from whence 'The Dead Sea doth appear as if near at hand; but not so found by the traveller, for that those high declining mountains are not to be directly descended. Within half a mile of Bethlehem, separated from the same by a valley, and a little on the left hand of the way, are the cisterns of David, whereof he so much desired to drink—a large deep vault, now out of use, having only two small tunnels at the top, by which they



BETHLEHEM.

draw out water.' All these objects are noticed by later travellers, with the exception of the terebinth-tree and the Cistern of the Star: the former having since perished.

Sandys omitted to notice that the same hills which offer a view of the Dead Sea, also first bring Bethlehem under the traveller's observation. The view of Bethlehem obtained from hence is very interesting. The town appears covering the ridge of a hill, on the southern side of a deep and extensive valley, and reaching from east to west; the most conspicuous object being the monastery erected over the Cave of the Nativity, in the suburbs and upon the eastern side. The battlements and walls of this building seem like those of a vast fortress. The ground in front of the town is divided into several small enclosures, and planted with olives and fig-trees. The soil is diversified with hill and dale, and other requisites of picturesque situation; but it has now few visible claims to the character of fertility, implied in the appellation of *Ephratah*, by which it was anciently distinguished. Volney, indeed, says, 'The soil is the best in all these districts; fruits, vines, olives, and sesamum succeed here extremely well;' but he tempers his eulogium with the observation, 'But, as is the case everywhere else, cultivation is wanting. Bethlehem is now a large straggling village, with one broad and principal street. The houses have not domed roofs, like those of Jerusalem and Ramleh. They are built for the most part of clay and bricks, and every house is provided with an apiary, the bee-hives of which are constructed of a series of earthen pots, ranged on the house-tops. The inhabitants are said to be about 3000. They are principally if not now wholly Christians. They were always a great majority, and Ibrahim Pasha, while the country was under the dominion of his father, caused the Moslems to withdraw to put a stop to the contentions that were continually breaking out between them and the Christians. The place has an air of cleanliness and comfort not often seen in Eastern villages. The inhabitants derive a very considerable part of their support from the manufacture of rosaries, crosses, etc., which are eagerly purchased by pilgrims. Buckingham describes the men as robust and well made, and the women as among the fairest and handsomest he had seen in Palestine. The men bear an indifferent character. What Pococke long ago observed is true now, that the Christians at the holy places, Jerusalem, Bethlehem, and Nazareth, were worse than any other Christians. At Bethlehem the women bore a good character; but at the other places, and especially at Jerusalem, they were worse than the men.' He adds, wisely, 'I will not venture to say whether too great a familiarity with those places in which the sacred mysteries of our redemption were acted may not be a cause to take off from the reverence and awe which they should have for them, and lessen the influence they ought to have on their conduct.' See the respective 'Travels' of Sandys, Volney, Clarke, Buckingham, Richardson, Elliot, Wilde, Robinson, Schubert, Olin, etc.

— '*Herod the king*.'—This Herod was the son of Antipater, a principal person among the Idumæans, and who was the son of another Antipater, who had been appointed governor of Idumæa by Alexander Jannæus, king of the Jews. Idumæa was at this time considered part of the Jewish dominion, and its people had become proselytes to the Hebrew religion. The father of Herod connected himself with the leading men among the Jews, and took a prominent and active part in public affairs, being, as it were, the very life of the party of Hyrcanus II., king and high-priest of the nation, against that of Aristobulus, who disputed with him the sovereign power. It was the policy of Antipater, as of all his family, to aggrandize themselves through the favour of the Romans; and in this object, for which they spared no exertions, they very completely succeeded. Antipater was favourably considered by Pompey; but the governing power of the family was established by Julius Cæsar, by whom Antipater was made procurator of Judæa, in recompense for important services which he had rendered during the war in Egypt. He also obtained permission to rebuild the walls of Jerusalem, which had been destroyed by Pompey. This was in the year 44 B.C.; and the power thus conferred, Antipater retained till his death, in 40 B.C. His son Herod was only twenty-five years of age when his father intrusted to him the government of Galilee; and, after the death of Cæsar, he was made governor of Syria by Cassius and Marcus. Soon after the death of Antipater, Mark Antony came into Syria, and confirmed his sons Herod and Phasael in the power of their father. But, for a time, they were obliged to give way before the superior force of Antigonus, the son of Aristobulus, mentioned above, by which they were reduced to such extremities, that Phasael slew himself,

and Herod fled to Rome. He there renewed his friendship with Antony, to whom he promised a large sum of money; and by him he was so warmly recommended to Octavius, as the son of that Antipater who had rendered such signal services to Cæsar in Egypt, that, through their



JULIUS CÆSAR.

joint influence with the senate, he was appointed king of Judæa. Accordingly, in the year 37 B.C., Herod was conducted to the Capitol by Antony and Octavius, and there consecrated king, with the usual idolatrous rites and sacrifices; but three years elapsed before he was able, by the final overthrow of Antigonus, to obtain possession of the kingdom which had thus been bestowed upon him.

As the object of this Note is only to indicate briefly the origin of the power of that family which supplied the kings and tetrarchs mentioned in the New Testament; and to enable us to state the more distinctly who they were, and what place they occupied, without stating other particulars than such as are necessary for this purpose, or for the illustration of the passages of Scripture which allude to them, we pass over the events of Herod's magnificent but very tyrannous and cruel reign. We need only mention that this was the Herod, surnamed 'the Great,' who rebuilt the Temple, on that more extensive scale, and in that style of magnificence, in which it appeared in the time of our Saviour. By this act he hoped to gain the affections of the Jews; but whatever gratitude they may have felt on this account, was soon lost in the hatred which his tyranny and barbarities produced, and in the disgust which his utter disregard of their peculiar notions and usages inspired. Perhaps no king was ever more thoroughly hated than Herod: but he also made himself feared.

— '*Born at Bethlehem in the days of Herod the king.*' —The precise year of our Lord's birth is uncertain. According to the present text, he was born in the lifetime of Herod the Great, and not long after his birth Herod died in the year of Rome, A.U. 750, just before the Passover (Josephus, *Antiq.*, xvii. 8. 1; *ib.*, xvii. 9. 3). This has been verified by calculating the eclipse of the moon, which Josephus states happened just before his death (*Antiq.*, xvii. 6. 4). If, then, we make an allowance of time for the purification, the visit of the Magi, the flight into Egypt, and the remaining there till Herod was dead, for all which not less than six months could well be required, it follows that the birth of Christ cannot in any case be fixed later than the autumn of A.U. 749. Another note of time occurs in Luke iii. 1, 2, where John the Baptist is said to have entered upon his ministry in the fifteenth year of Tiberius; and again in Luke iii. 23, where Jesus is said to have been about thirty years of age at his baptism. Now, if both John and Jesus, as is quite probable, entered upon their ministry at the age of thirty, in accordance with the Levitical custom (Num. iv. 3, 35, 39, 43, 47), by reckoning back thirty years we may ascertain the year of John's birth, and consequently that of Jesus. Augustus died Aug. 29th, A.U. 781; and going back thirty years, we find that John must have been born not earlier than August, A.U. 751, and our Lord, of course, not earlier than A.U. 752—a result disagreeing with that obtained from the present text by three years. But if, on the other hand, we reckon from the time when Tiberius was admitted as co-regent of the empire, which is shewn to have been certainly as early as A.U. 765, and probably in A.U. 764, then the fifteenth year of Tiberius began in A.U. 778, and it follows that John may have been born in A.U. 748, and our Lord in A.U. 749. In this way the results obtained from Matthew and Mark are more nearly coincident.

A third note of time is derived from John ii. 20, 'Forty and six years was this temple in building.' Josephus says, in one place, that Herod began to build the temple in the eighteenth year of his reign; while in another he specifies the year (*Antiq.*, xv. 11. 1; *Bell. Jud.*, i. 21. 1). He also assigns the length of Herod's reign at thirty-seven or thirty-four years, according as he reckons from his appointment by the Romans, or from the death of Antigonus (*Antiq.*, xvii. 8. 1; *Bell. Jud.*, i. 38. 8). Herod was first declared king of Judæa in A.U. 714. Hence the eighteenth year of his reign, when he began to build the temple, would coincide with A.U. 732; and our Lord's first passover, in the forty-seventh year following, would fall in A.U. 779. If, now, our Lord was at that time thirty and a half years of age, as is probable, this would carry back the year of his birth to the autumn of A.U. 748. Some modern writers, taking into account the abode in Egypt, and also the 'two years old and upward' of Matt. ii. 16, have supposed that Jesus must have been from two to three years old at the time of Herod's death, and hence assume that he was born in A.U. 747. The same year is also fixed upon as the date of Christ's birth, by those who regard the star in the East as having been the conjunction of the planets Jupiter and Saturn, which occurred in that year. From all these data, it would appear that while our Lord's birth cannot have taken place later than A.U. 749, it may, nevertheless, have occurred one or two years earlier. The present Christian era, which was fixed by Dionysius Exiguus in the sixth century, assumes the year of Christ's birth to have been coincident with A.U. 754, which appears from the above statement to be in any case four years too late; that is, from four to five years *at least* after the actual birth of Christ.

With respect to the time of the year in which Christ was born, the certainty is still less. John the Baptist seems to have entered upon his ministry in the spring, perhaps when the multitudes were collected in Jerusalem at the Passover. The crowds that followed him imply that it was not winter. The baptism of Jesus in the Jordan, probably six months later, would then have occurred in autumn. It could not well have been in winter, nor does a winter seem to have intervened. If, now, we may assume, as is most probable, that John entered upon his office when he had completed his thirtieth year, then his birth was also in the spring, and that of our Lord, six months later, was in the autumn. Lardner (*Works*, i. 370, 372, ed. 1835) says, 'The latter part of summer, or the autumn season, seems to be the most likely time of the year for the birth of Jesus; there is no particular reason to determine us to the 25th of December. The very depth of winter is not a very proper season for a survey and assessment, when people are to enter themselves according to their tribes and families: the autumn, when harvest and vintage are over, is a time of general leisure. When Jesus was born at Bethlehem, "there were in the same country shepherds abiding in the field, keeping watch over their flocks by night" (Luke ii. 8). In some very mild climates sheep may be abroad in the night time in December; but it is not likely they should be so in those countries where they must be attended by shepherds. This circumstance is not very favourable to the supposition that Jesus was born on the 25th of December; and we are at liberty to place it in autumn—a more likely season. It is not improbable that Jesus might be born some time between the middle of August and the middle of November.' See generally Lardner's *Credibility*, b. ii., ch. 3, and Gieseler, *Ecclesiastical History* (Davidson's translation), i. 52-55; and the *résumé* of the question in Robinson's *Harmony*, of which chiefly we have availed ourselves in this note.

— '*Wise men from the east.*'—The word rendered wise men' is literally magi or magians (μάγοι), a title which originally belonged to the priests, who were also the learned men, of Persia, from which it came to have a more extensive application to all persons who cultivated science and learning, divine or human. The magians gave much attention to the study of astronomy, which at this time, and at all times in the East, was much mixed up with astrology. As they were constantly studying the face of the heavens, and carefully noting every remarkable appearance, the luminous body which appeared on this occasion could not escape their notice. This they were instructed to consider as denoting the birth of 'the king of the Jews.' But it may be difficult to determine whether they obtained this information by the special favour of God, or spontaneously connected its appearance with the report, which was then prevalent in the world, that a mighty sovereign might be speedily expected to arise in Judæa. This connection was sufficiently obvious; for it was a general belief among the ancients that stars or other luminous bodies appeared at the birth and death of distinguished persons. Indeed, it seems that the Jews themselves have always expected that a star would appear at the time of the Messiah's coming. As the present magi are said to have come from the east, they probably came either from Mesopotamia or Persia, which were indeed the original and proper seats of the sect. Some however think, from the nature of the commodities which they offered (*v.* 11), that they must have come from Arabia. This is, however, by no means a necessary inference: Arabia, also, was rather to the *south* than the *east* of Judæa.

4. '*The scribes of the people.*'—Among the Jews, the word 'scribe' denoted in general any learned man, as distinguished from one who was unlearned. In the more particular sense, the word denotes those who, being learned and regularly educated, addicted themselves to handling the pen and to writing. Such were the public notaries in the Sanhedrim, registrars in the synagogues, amanuenses, who employed themselves in transcribing the law, phylacteries, short sentences to be fixed in the door-posts, bills of contract or divorce, etc. But above all others, the 'fathers of the traditions' were called scribes, and were, indeed, the elders of the Sanhedrim. Those, therefore, whom Matthew calls 'the scribes of the people,' were those elders of the Sanhedrim who were not sprung from the sacerdotal or Levitical stock, but of other tribes. The elders of the Sanhedrim, who were sprung from the Levitical race, were 'scribes of the priests;' the rest were 'scribes of the people.' See more on this subject in Lightfoot's *Hor. Heb. in loc.*

9. '*The star...went before them...and stood over where the young child was.*'—This renders it evident that the appearance was not that of a real *star*, which could not possibly indicate a particular house. It was doubtless a luminous meteor of some kind or other, the motions of which were supernaturally directed, and which is called a star either from its resemblance to a star, or from its brightness.

16. '*Slew all the children...from two years old and under.*'—This massacre of the innocents has been called in question by many writers, particularly on the continent. It is objected that neither Josephus nor any other historian makes mention of it. But to this it may be replied, that the death of a few children in a small Jewish country town, must have seemed of too little importance for special record to the ancient historians, who mostly regarded events in a political point of view; and this silence is the more intelligible, when we reflect that the true meaning of the whole transaction was, according to *v.* 7, as far as possible kept secret. It has further been urged that this act would have been a cruelty not to be believed even of a Herod. But the fact is, that the slaughter of a few children, when compared with the frightful atrocities of which Herod was guilty, sinks into insignificance. The number of the children slain on this occasion, together with the deed itself, which has been considered by some as a fearful butchery, have, no doubt, been greatly exaggerated. According to the nature of things, there could not have been many children under two years of age in so small a place as Bethlehem, and these could have been easily removed without much noise. It has also been remarked, that the motive for the act does not appear to be strong enough to justify our belief in it; and it has been said that if Herod had wished to obtain a clue to the birth-place of Jesus, he might easily have secured it by ordering an escort secretly to watch the Magi. But we must remember that, in ancient times, there were no civil regulations and political ordinances such as those of modern days; that the birth of 'the king of the Jews' had necessarily to be kept secret to suit the design of the king, who also believed that he might rely on the return of the Magi to Jerusalem with the information he required. See Olshausen on this text.

18. '*In Rama there was a voice heard,*' etc.—The town of Rama, in the tribe of Benjamin, was scarcely half a day's journey from Bethlehem, whence it may be mentioned in place of the city of Bethlehem itself, since only the land of Palestine generally would be denoted by the specialized locality. Besides, Rachel was buried near this place (Gen. xxxv. 19, and see the note there), and hence it appeared as though the ancestress of Isaac had been disturbed in her sepulchral repose by the horrors of Herod's deed.

22. '*Archelaus did reign.*'—Herod had an elder son, Antipater, whom he ordered to be put to death five days before he died himself. He then made a new will, appointing Archelaus his successor in the kingdom; Herod Antipas, tetrarch of Perea and Galilee; and Philip, tetrarch of Batanea, Gaulanitis, Trachonitis, and Paneas. When the will of Herod was read, Archelaus was hailed as king; but he abstained from assuming the regal title and power until Herod's will should have been approved by the Roman emperor. This approval he went to Rome to obtain, and ultimately got it confirmed, with the exception that he was to bear the title of ethnarch only, and not to assume that of king till he should prove himself worthy of it. His government was tyrannical and unpopular; and in the tenth year of his reign the Jews and Samaritans made such a representation of his conduct to Augustus, that he was deposed and banished to Vienne in Gaul. The emperor then united Judæa and Samaria to the province of Syria, of which Publius Sulpicius Quirinius was appointed prefect, or general governor; while Judæa itself received a procurator, in the person of a Roman knight named Coponius. Under this form of government, as a Roman province, Judæa remained till ten years after the death of Christ, when the kingdom of Herod the Great was reconstructed by the emperor Claudius, and bestowed upon Herod Agrippa, who will come under our notice in the Acts of the Apostles.

— '*He was afraid to go thither.*'—The tyrannical and barbarous character of Archelaus was probably well known. He was the most cruel of Herod's surviving sons; and on one occasion caused 3000 citizens to be massacred in the temple. It might well be supposed by Joseph, that a man of his savage character would not fail to pursue the design of his father, should he happen to learn that Jesus was still alive within his dominions. He therefore withdrew into the territories of Herod Antipas, who was not only of a milder disposition, but on such hostile terms with Archelaus that there was the least possible danger that he would, if demanded, give up the infant Jesus into his power.

23. '*Nazareth.*'—As the town of Nazareth thus became the permanent residence of Christ, it has in all ages divided with Jerusalem and Bethlehem the principal interest which Christians have taken in the sites which are known to have been honoured by his presence.

Nazareth seems to have been a small and obscure place, the name of which does not occur in the Old Testament, nor are we aware that it is mentioned in the Jewish writings, otherwise than as the birth-place of Jesus. It has never since been mentioned as a place of any note. It is situated about six miles to the west-north-west of



NAZARETH.

Mount Tabor, and twenty-five west from the point where the Jordan issues from the Sea of Galilee. It is within the territory which once belonged to the tribe of Zebulon. The road to Nazareth is properly a *descent* into a hollow among mountains, at the base and on the slope of one of which the town now stands. Dr. Richardson well describes the situation. 'The vale resembles a circular basin, encompassed by mountains; it seems as if fifteen mountains met to form an enclosure for this delightful spot; they rise round it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains; it abounds in fig-trees, small gardens, and hedges of the prickly-pear, and the dense rich grass affords an abundant pasture. The village stands on an elevated situation on the west side of the valley.' Lord Nugent calls it 'the lovely vale of Nazareth;' and adds, 'The town stands on the left, at the westernmost end of the vale, commanding a delightful view over it, and is itself exceedingly picturesque, backed by high cliffs, approached from under the shade of spreading oaks, and its houses, and the square massive walls of its church and monastery, and the minarets of its two mosques, overtopped here and there and interspersed with tall spiral cypresses.' Such was the aspect of the spot where our Saviour was brought up, and spent nearly the whole of his life; and we are also to recollect that, before he was born, Nazareth had been the abode of his mother, and probably of Joseph. This we learn from Luke i. 26. This explains why they selected this place for their residence on returning from Egypt; when prevented from what appears to have been their first intention, of settling in Judæa, and probably at Bethlehem—whence they knew that the Messiah was to proceed, which they might have conceived to extend to his being brought up as well as born there.

The houses of the present town are built of stone, which is a material always at hand; they are flat-roofed, and generally two stories high. The streets are steep from the inclination of the hill on which they stand, narrow from custom, and dirty from the looseness of the soil. Of the public buildings, the Mohammedan mosque is at present the most conspicuous. It is a neat edifice, surrounded by a wall of good masonry, and furnished with a plain white minaret, surrounded, in the usual style, by a gallery, and surmounted by a crescent; the whole arising from the centre of the town, as if to announce the triumph of its dominion to those approaching from afar. The other public buildings are the Greek church, on the south-east edge of the town, at the foot of the hill; the Maronite church, opposite the Latin convent; and the convent itself, which is one of the largest and most commodious in the Levant. It was thoroughly repaired and considerably enlarged in 1733; and represents a more ancient edifice, which is ascribed to the empress Helena, and some remains of which may still be seen, in the form of subverted columns, with fragments of capitals and bases of pillars, lying near the existing structure. The church of the Annunciation, within this convent, is said, by Burckhardt, to be the finest in Syria, after that of the Holy Sepulchre at Jerusalem.

The population of Nazareth has been variously estimated. It is probably, at the present time, about 3000, of whom the Moslem inhabitants do not probably exceed one-third; the rest are Christians of different denominations. 'They are all,' says Buckingham, 'Arabs of the country, and notwithstanding the small circle in which their opposing faiths meet, it is said, to their honour, that they live together in mutual forbearance and tranquillity.' Richardson also describes the Christians of Nazareth as a civil and industrious body of men; and adds, that the place is far better provided than Tiberias with every convenience and necessary of life.

17

CHAPTER III.

1 *John preacheth; his office, life, and baptism.* 7 *He reprehendeth the Pharisees,* 13 *and baptizeth Christ in Jordan.*

IN those days came [1]John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, [2]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, [3]O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits [4]meet for repentance:

9 And think not to say within yourselves, [5]We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: [6]therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 [7]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ [8]Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

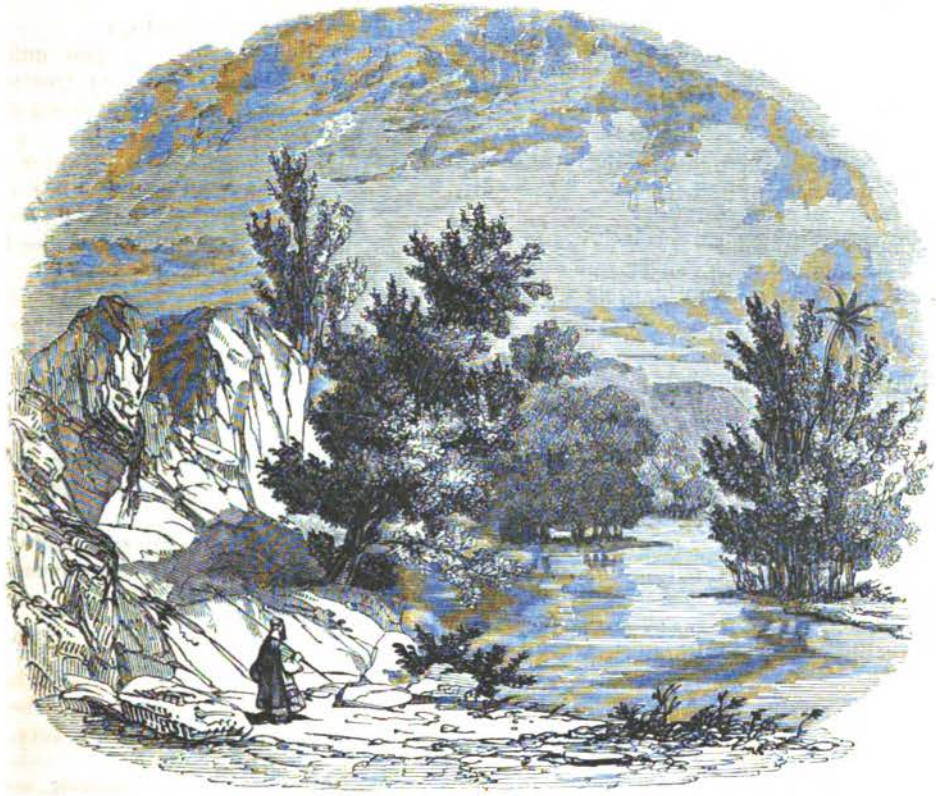
17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

[1] Mark 1. 4. Luke 3. 2. [2] Isa. 40. 3. Mark 1. 3. [3] Chap. 12. 34. [4] Or, *answerable to amendment of life.*
[5] John 8. 39. [6] Chap. 7. 19. [7] Mark 1. 8. Luke 3. 16. John 1. 26. [8] Mark 1. 9. Luke 3. 21.

Verse 11. '*Whose shoes I am not worthy to bear.*'—Many of the customs alluded to in Scripture have disappeared from Western Asia, but are still preserved in the regions farther East. This is obviously because the remoter east has been less exposed to the sorts of influences and operations by which changes in some classes of habits and manners are produced. Hence the value of many of the illustrations from India, China, Persia, and other remote regions which have been adduced in this work. Thus the custom alluded to in the present text is less frequently illustrated in Syria than in India, where (as Mr. Roberts tells us) a respectable man *never* goes out without his servant or attendant; thus, he has always some one to talk with, and to do anything he may require. When the ground is smooth, or where there is soft grass to walk on, the sandals are taken off, and the servant carries them in his hand. The devoted—the humble John, did not consider himself worthy to bear the sandals of his divine Master.

12. '*He will throughly purge his floor.*'—The careful sweeping of the threshing-floor was a very important circumstance in such threshing-grounds as have been described in preceding notes. Accordingly, the Egyptian artists, so many of whose works have lately been brought to light, do not fail to indicate that the circular area near the granary which (with them) served for the threshing-floor, was well swept before the ears were laid thereon.

17. '*This is my beloved Son, in whom I am well pleased.*'—It may be well here to note the difference of the words, as quoted here and in the parallel passages. A like difference is seen in the four copies of the title on the cross. Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19. And still more in the solemn words of our Lord at the institution of the cup: Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25. Similar varieties of expression in the different reports of the same language are found in the following passages, as well as very many others: Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 27;—Matt. ix. 11; Mark v. 16; Luke v. 30;—Matt. xv. 27; Mark vii. 28;—Matt. xvi. 6–9; Mark viii. 17–19;—Matt. xx. 33; Mark x. 51; Luke xviii. 41;—Matt. xxi. 9; Mark xi. 9; Luke xix. 38;—Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42;—Matt. xxviii. 5, 6; Mark xvi. 6; Luke xxiv. 5, 6. All these examples go only to shew, that where the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the sense, and not according to the letter.



THE RIVER JORDAN.—Forbin.

CHAPTER IV.

1 Christ fasteth, and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter, and Andrew, 21 James, and John, 23 and healeth all the diseased.

THEN was [1]Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, [2]Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [3]He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, [4]Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, [5]Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ [6]Now when Jesus had heard that John was [7]cast into prison, he departed into Galilee;

[1] Mark 1. 12. Luke 4. 1. [2] Deut. 8. 3. [3] Psal. 91. 11. [4] Deut. 6. 16. [5] Deut. 6. 13, and 10. 20.
[6] Mark 1. 14. Luke 4. 14. John 4. 43. [7] Or, *delivered up*.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 [8]The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ [9]From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ [10]And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

[8] Isa. 9. 14. [9] Mark 1. 14. [10] Mark 1. 16.

Verse 1.—'*Into the wilderness.*'—Here Bishop Middleton (*Doctrine of the Greek Article*, p. 131) quotes with approbation some observations by the learned Michaelis (*Anmerkungen zu seiner Uebersetzung*, etc. 4to, 1790):—'Not into *a* desert, but into *the* desert, which must suggest to the mind of the reader the great desert of Arabia, in which the Israelites wandered so many years, and in which Mount Sinai is situate: and this notice, if not elsewhere contradicted by the historian, will appear the more probable when, in reading of a miraculous fast of forty days, we recollect a similar fast of Moses and Elias on Mount Sinai, or on the way to that mountain (Exod. xxxiv. 28; 1 Kings xix. 8). The instant we imagine ourselves in this desert, the whole history, including both the artifices of Satan, and the answer of our Lord, receives extraordinary light. The people of Palestine shew the wilderness in which Jesus is supposed to have been tempted; and from the forty days it has acquired the name of *Quarantania:* it is an exceedingly rugged and wild ridge of mountains, to the north of the road which leads from Jerusalem by the Mount of Olives to Jericho. Its aspect is most hideous; but it can hardly be the desert of the Temptation; and the assertion of those who for 1600 years past have been paid by travellers for shewing the holy places of Palestine, is utterly destitute of weight. Not to insist that no writer of common sense would call this *the Desert* without a more particular description, its situation is at variance with the whole history. No man could there be in any danger of perishing with hunger; for in whatever part of that desert he might happen to be, he need only travel a few hours to reach a place where provisions might be had—Ephraim, Bethel, Jericho, and elsewhere; if any one there were so unreasonable as to say to a famished worker of miracles, "Command that these stones may be made bread;" the proper answer would be, "Should God, then, work a miracle merely in aid of our sloth? Let us go and buy bread." The angels, also, in this supposition, were superfluously employed in bringing food to Jesus. Again, our Saviour could not here have been altogether in solitude, nor, as Mark (i. 13) says, among wild beasts or serpents, but among men, possibly among robbers, who then infested this desert, and made it dangerous to travel from Jerusalem to Jericho.'

13. '*Capernaum.*'—See the note on Luke x. 15.

18. '*The sea of Galilee.*'—This inland sea or lake is also called, in the New Testament, the Lake of Tiberias, and the Lake of Gennesareth. It occurs in the line of the Jordan, as do all the other lakes of the Holy Land; and the river, by its passage through it, creates a current which is felt even to the shore; while the course of the stream itself through the lake is rendered clearly distinguishable by the smoothness of the water. The present extent of the lake has not been accurately determined. It seems to have been generally overstated. Dr. Robinson considers that its length in a straight line does not exceed eleven or twelve geographical miles, and that its breadth is from five to six miles. It lies in a deep basin, between the hills which enclose it on all sides, excepting only the narrow passages at either end, which afford an entrance and outlets to the Jordan; of these outlets there are three, which soon reunite in a single stream. These enclosing hills come close to the shore on the eastern side, which has a most cheerless and desolate appearance; but, on the western side, a strip of land extends between the enclosing mountains and the lake.

This strip of land, or plain, which is, for the most part, about twenty minutes' walk in breadth, is very fertile where cultivated, as are also the declivities of the western hills. Burckhardt says the plain abounds in a tree called the *doum*, or *theder*, which bears a small yellow fruit like the *zaarour;* and mentions his repose during the heat of the day under a very large fig-tree. The pastures of the plain are proverbial for their richness in the neighbouring countries. High reeds grow along the shore: but he saw none of the aromatic reeds and rushes mentioned by Strabo. Madox, speaking of the borders of the lake, on this side, to the *south* of Tiberias, says: 'All the way along the margin of the lake, fine oleanders, in full blossom, were growing, most of them in the water. The corn on the plain was ripe, and being cut (May 15th.)' This



LAKE AND TOWN OF TIBERIAS.

latter fact is important for fixing the time of harvest in this region. Burckhardt's statement concerning the present objects of culture is also useful: 'The far greater part of the inhabitants of Tabaria (Tiberias) cultivate the soil; they sow the narrow plain to the west of the town, and the declivity of the western mountain, which they irrigate artificially by means of several springs. The heat of the climate would enable them to grow almost any tropical plant; but the only produce of their fields is wheat, barley, dhourra, tobacco, melons, grapes, and a few vegetables. The melons are of the finest quality, and are in great demand at Akka and Damascus, where that fruit is nearly a month later in ripening.'

But to return to the lake itself. The excellent qualities of its waters were noticed by Josephus, and confirmed by recent travellers. Clarke says: 'The water was as clear as the purest crystal, sweet, cool, and most refreshing to the taste. Swimming to a considerable distance from the shore, we found it so limpid that we could discover the bottom, covered with shining pebbles. Among these stones was a beautiful but very diminutive kind of shell, being a non-descript species of *Buccinum*, which we have called *Buccinum Galilæum*. We amused ourselves with diving for specimens; and the very circumstance of discerning such small objects below the surface may prove the high transparency of the water.'

In connection with the fact, that several of the apostles were fishermen of this lake, and that some of our Lord's miracles were wrought in connection with its fisheries, it is interesting to know that the lake still abounds in a great variety of excellent fish. Yet the neglect and ruin which has befallen the country is seen here also; inasmuch as the inhabitants of the shores make no attempt to avail themselves of the excellent provision close to their doors, but leave the fish unmolested, unless by the vast flocks of storks and diving birds which frequent the borders of the lake. When Buckingham visited Tabaria, the principal place on its shores, he was desirous of supping on the fish of the lake; but the person employed to procure them returned, after a search of two hours, without being able to obtain any. On which the traveller observes: 'This fine piece of water abounds with a great variety of excellent fish; but from the poverty, and, we must add, the ignorance and indolence of the people who live on its borders, there is not a boat or raft, either large or small, throughout its whole extent. Some three years since, a boat did exist here, but being broken up from decay has never been replaced; so that the few fish which are now and then taken are caught by lines from the shore, nets never being used.'

Lord Nugent, writing nearly thirty years later (1848), makes a similar statement. He saw on all the lake only one boat, or rather punt—'an ill-constructed and crazy one, without sail or even step for a mast, and with but two unwieldy paddles. It was tied to the end of a small rough jetty of stones and timber, and appeared to be common property, at the disposal of any one who might choose to avail himself of it.' This was at Tiberias.

The peculiar character of the basin, enclosed by surrounding hills, prevents long-continued storms from being known on the lake of Galilee, which is generally in a very calm state. The same local features, however, as Buckingham states, render it occasionally liable to whirlpools, squalls, and sudden gusts from the hollow of the mountain, which are, however, very seldom of long duration. To which we may add, from Dr. Clarke, that a boisterous sea is instantly raised, when the strong current made by the Jordan is opposed by contrary winds, which sometimes blow here with the force of a hurricane from the south-east.

The very great interest of the sea of Galilee to the reader of the Gospel seemed to require the somewhat detailed account we have given, and which we shall now conclude with the interesting general view which is furnished by Dr. Clarke:—'The lake now continued in view upon our left. The wind rendered its surface rough, and called to mind the situation of our Saviour's disciples, when, in one of the small vessels which traverse these waters, they were tossed in a storm, and saw Jesus, in the fourth watch of the night, walking to them upon the waves. (Matt. xiv. 24, etc.) Often as this subject has been painted, which combines a number of circumstances favourable to

a sublime representation, no artist has been aware of the uncommon grandeur of the scenery memorable for the transaction. The lake of Gennesareth is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and, independently of the local feelings likely to be excited in its contemplation, it affords one of the most striking prospects in the Holy Land. It is by comparison alone that any due conception can be communicated to the minds of those who have not seen it: speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although it be perhaps inferior to Loch Lomond in Scotland. It does not possess the vastness of the Lake of Geneva, although it much resembles it in certain points of view. In picturesque beauty, it comes nearest to the Lake of Locarno, in Italy, although it be destitute of anything similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and perhaps in the height of its surrounding mountains, to the lake Asphaltites; but its broad and extended surface, covering the bottom of a profound valley, surrounded by lofty and precipitous eminences, when added to the impressions under which every Christian pilgrim approaches it, gives to it a character of unparalleled dignity.'

Some other travellers describe the lake in somewhat less glowing language. Buckingham, speaking of a view of it from near its northern extremity, describes it as indeed grand; but adds that, 'The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dulness to the picture; and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extant, where not a boat or vessel of any kind is to be found.' Irby and Mangles also say that the lake 'has no striking features, and that the scenery is altogether devoid of beauty.' But Lord Nugent refers to this opinion and dissents from it, declaring the view 'one of the most striking of any in Palestine; not only in respect of all the associations of its wondrous history, but also of the natural beauties of the scene.'

21. '*Mending their nets.*'—The Hon. and Rev. C. Bathurst, in his curious work of *Notes upon Nets*, has the following observations on this passage:—'By amateur netters, as well as others, this part of the art (mending) seems generally passed by unheeded and unthought of. The *owners* of fishing nets, on the contrary, entertain great respect for a good mender, as the saving to them is enormous. These observations lead one to a very interesting subject, as affording one of those little *indirect* proofs of the authenticity of the Gospel, which it is most agreeable to trace when opportunity offers, although not, perhaps, of great importance. It is mentioned incidentally, Matt. iv. 21, that our Lord, walking along the sea of Galilee, "saw James the son of Zebedee, and John his brother, with Zebedee their father, *mending* their nets." From what has been said above, we see that *mending* is little thought of by persons in general—even by those who, one would imagine, from their having paid some attention to netmaking, might have had their minds more alive to its usefulness: whilst the owner and fishermen are fully impressed with its necessity. It would then, I contend, never have occurred to the inventor of a fictitious tale to mention this trivial circumstance—trivial to a person who is *not* engaged in fishing, but a most essential and natural occupation for one who *is*, to be found in—had it not really happened. An artful forger might, perhaps, have said that James and John were *making* their nets, or *casting* their nets; but *mending* would have escaped his attention, or have been considered unworthy of notice in so important a work. This is, indeed, one of those coincidences so minute, so latent, so indirect, and so evidently undesigned, that nothing could have produced it but reality and truth, influencing the mind and directing the pen of the writer throughout his narrative from beginning to end.'

CHAPTER V.

1 *Christ beginneth his sermon on the mount:* 3 *declaring who are blessed,* 13 *who are the salt of the earth,* 14 *the light of the world, the city on an hill:* 15 *the candle:* 17 *that he came to fulfil the law.* 21 *What it is to kill,* 27 *to commit adultery,* 33 *to swear:* 38 *exhorteth to suffer wrong,* 44 *to love even our enemies,* 48 *and to labour after perfectness.*

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 [1]Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 [2]Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: [3]for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 [4]Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 [5]Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of [6]evil against you [7]falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: [8]but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men [9]light a candle, and put it under [10]a bushel, but on a candlestick; and it giveth light unto all that are in the house.

[1] Luke 6. 20. [2] Psal. 37. 11. [3] Isa. 65. 13. 8. [4] Psal. 24. 4. [5] 1 Pet. 3. 14. [6] 1 Pet. 4. 14. [7] Or, *lying*. [8] Mark 9. 50. Luke 14. 34. [9] Mark 4. 21. Luke 8. 16, and 11. 33. [10] The word in the original signifieth *a measure containing about a pint less than a peck.*

16 Let your light so shine before men, [11]that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, [12]Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 [13]Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said [14]by them of old time, [15]Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 [16]Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, [17]Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 [18]And if thy right eye [19]offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, [20]Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That [21]whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, [22]Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 [23]But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, [24]An eye for an eye, and a tooth for a tooth:

39 But I say unto you, [25]That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and [26]from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, [27]Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, [28]Love your enemies, bless them that curse you, do good to them that hate you, and pray [29]for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

11 1 Pet. 2. 12. 12 Luke 16. 17. 13 James 2. 10. 14 Or, *to them*. 15 Exod. 20. 13. Deut. 5. 17. 16 Luke 12. 58.
17 Exod. 20. 14. 18 Chap. 18. 8. Mark 9. 47. 19 Or, *do cause thee to offend*. 20 Deut. 24. 1. 21 Luke 16. 18. 1 Cor. 7. 10.
22 Exod. 20. 7. Levit. 19. 12. Deut. 5. 11. 23 James 5. 12. 24 Exod. 21. 24. Levit. 24. 20. Deut. 19. 21.
25 Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7. 26 Deut. 15. 8. 27 Levit. 19. 18. 28 Luke 6. 27. 29 Luke 23. 34. Acts 7. 60.

46 [20]For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 ¶ Be ye therefore perfect, even as your Father which is in heaven is perfect.

[20] Luke 6. 32.

Verse 1. '*A mountain.*'—Local tradition has undertaken to fix upon the mountain on which this great discourse was delivered. It lies on the road between Nazareth and Tiberias; and is a hill of an oblong shape with two projecting summits at one of the extremities, whence it has obtained the name of Kurun Hattin, or 'the *Horns* of Hattin;' but European Christians know it as the Mount of Beatitudes (*Mons Beatitudinis*), from the expressions used at the beginning of our Lord's discourse. The mount stands single, with no high ground near it for several miles, and though rising to but some fifty or sixty feet in perpendicular height, commands, from the narrow table-land upon its top, an extensive view over the lake on one side, and the plain of Galilee on the other three. Dr. Robinson objects to the identity: but Lord Nugent, who seems to have proved the groundlessness of his objections, says: 'There seems no reason whatever to doubt, and every reason to give credit to the probable truth of, this tradition; strengthened as it is by the internal evidence of its position, which appears to be more in accordance than any other with that described in the Scripture narrative. It is in the midst of the plain: where, therefore, it is easy to understand how the multitudes who had followed him earlier on that day, joined him "when he was come down from the mountain," than if he had retired with the twelve among the gorges of any part of the range further off. It is also at no great distance from Capernaum, into which he retired, as it appears, forthwith, having tarried only to heal the leper on his way (Matt. iv. 25; viii. 1-5).' *Lands Classical and Sacred*, ii. 218, 219.

2. '*He opened his mouth and taught them.*'—It has been questioned whether the discourse which follows, and that given in Luke vi., is to be regarded as one and the same, and as being delivered on the same occasion? This is generally at the present day answered in the affirmative, and mainly for the following reasons, which we give as stated in the *Harmony* of Dr. Robinson.

The choice of the Twelve, by our Lord, as his ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the apostles, yet some passages of the discourse, as reported by him, seem to presuppose their previous appointment as teachers; see Matt. v. 13, 14. vii. 6.

The beginning and the end of both discourses, and the general course of thought in both, exhibit an entire accordance one with the other.

The historical circumstances which follow both discourses are the same, viz. the entrance into Capernaum and the healing of the Centurion's servant.

The main objection which has been felt and urged against the identity of the two discourses, is the fact, that Matthew's report contains much that is not found in Luke, whilst, on the other hand, Luke adds a few things not found in Matthew, as vv. 24—26, 38—40, 45; and, further, his expressions are often modified and different, as in vv. 20, 29, 35, 36, 43, 44, 46. But this objection vanishes if we look at the different objects which the two Evangelists had in view. Matthew was writing chiefly for Hebrew Christians; and it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of his dispensation and doctrine, in opposition to the mere letter of the Jewish law and the teaching and practice of the Scribes and Pharisees. This he does particularly, and with many examples, in Matt. v. 18—38; vi. 1—34. Luke, on the contrary, was writing mainly for Gentile Christians, and hence he omits the long passages of Matthew above referred to, and dwells only upon those topics which are of practical importance to all. In other respects, the discourses, as given by the two writers, do not differ more than is elsewhere often the case in different reports of the same discourse. Compare Matt. xxiv. 1—42 with Mark xiii. 1—37, and Luke xxi. 5—36; also Matt. xxviii. 5—8 with Mark xvi. 6—8 and Luke xxiv. 5—8.

14. '*A city that is set on an hill cannot be hid.*'—If we allow that the Mount of Beatitudes was really the place where this discourse was delivered, a remark made by Maundrell (*Journey*, p. 115) offers an interesting illustration of this allusion. He observes that not far from the mountain is the city of Saphet, supposed by some to be the ancient Bethulia. It stands upon a very eminent and conspicuous mountain, and is seen far and near; and our author suggests that this city set on a hill, and so plainly seen from where he sat, may have been pointed out or alluded to by Christ as he spoke these words. As Maundrell states, this conjecture seems the more probable from the fact, that our Lord did sometimes illustrate his discourses, or draw comparisons, from objects which were probably then present before the eyes of his auditors, as when he bids them 'behold the fowls of the air' (chap. vi. 16); and 'the lilies of the field' (v. 28).

18. '*One jot.*'—This alludes to the Hebrew letter *Jod* (י), the smallest in the Hebrew alphabet. It was familiar and proverbial among the Jews to express the immutable and unalterable character of the law by saying that one *jod* never could be omitted therefrom. To illustrate this there are many Rabbinical fables, some of which are given by Lightfoot, in which the letter *jod* is introduced as complaining to God of being omitted or neglected—as that it was omitted when Sarai's name was changed to Sarah—and that the book of Deuteronomy complained that Solomon endeavoured to root the letter *jod* out of it, by reading the text, 'He shall not multiply wives unto himself' (Deut. xvii. 7), without this letter, from which it derived its prohibitive force. To this last complaint God is made to answer, 'Solomon, and a thousand such as he, shall perish: but one letter shall not perish out of thee.' It was indeed their doctrine, expressed in this manner, that not one letter in the law was deficient or superfluous: and at a later day than this, the Masoretes, in order to protect the law from future addition or defect, even in a single letter, were at the pains to count the letters it contained: and the result of their labours being still preserved, it certainly does become possible, to those who choose to take the same pains, to find whether any letters have since been added or omitted.

— '*Or one tittle.*'—Of this there have been different explanations; but it seems to mean the small dashes, points, or corners of the Hebrew letters, particularly such as distinguished letters of similar form from each other. Thus understood, this clause of the phrase was, among the Jews, as common as the former, to express the importance of the minutest things in the Law. It was really true that, in the literal sense, these small matters were of vast importance, since the sense is often reversed or greatly altered by a very slight alteration or addition. The Rabbins, cited by Lightfoot, give many examples to shew this. One example may suffice: 'It is written—לֹא תְחַלְּלוּ אֶת שֵׁם קָדְשִׁי—"Ye shall not profane my holy name:" who-

soever shall change ה into א destroys the world.' That is, because the alteration mentioned, although the slightest possible, would alter the sense to, 'Ye shall not praise my holy name.'

21. '*In danger of the judgment.*'—This has no reference to the punishments of a future state, as the uninstructed reader might suppose. It doubtless refers to some court of judicature, but not the Sanhedrim. Schleusner refers it to the Court of Seven, established in every principal town to try inferior causes; but Wetstein understands it of the Court of Twenty-three. By this they probably both mean the same thing, for the judges in the Court of Seven had each two Levites for assessors, and these, with the president and deputy, made up the number of twenty-three; so that the same court might be described by either number.

22. '*Raca.*'—'Ρακά.—'A term of strong reproach, equivalent to "*a vile worthless fellow.*"' Bloomfield. So Lightfoot; 'A word used by one that despiseth another with the highest scorn: very usual in the Hebrew writers, and very common in the mouth of the nation.' He cites several instances to illustrate its use. This is one: 'A king's daughter was married to a dirty fellow. He commands her to stand by him as a mean servant, and to be his butler. To whom she said, "Raca, I am a king's daughter."'

— '*Thou fool.*'—μωρέ.—'A term expressive of the greatest abhorrence, equivalent to "*thou impious wretch,*" for in the language of the Hebrews *folly* is equivalent to *impiety*.' Bloomfield. This was because *impiety* was the greatest of *follies*. 'But,' says Lightfoot; 'what was there more grievous in the word "fool" than in the word "Raca?" Let Solomon be the interpreter, who everywhere, by a "fool," means a wicked and reprobate person; foolishness being opposed to spiritual wisdom. "Raca" denotes, indeed, "morosity, and lightness of manners and life:" but "fool" judgeth bitterly of the spiritual and eternal state, and decreeth a man to certain destruction.' Ps. liii. 1, might also be quoted to illustrate the force of the expression: 'The *fool* hath said in his heart, There is no God.'

29. '*If thy right eye offend thee, pluck it out.*'—Most readers will be at a loss to know why a superior value should be ascribed to the *right* eye above the *left*. The origin of this phrase of preference may doubtless be found in the reason which Josephus gives for the threat of Nahash to thrust out the *right* eyes of the men of Jabesh:—'This he did, that when their *left* eyes were covered by their shields, they might be wholly useless in war' (and thus be kept in subjection). *Antiq.* v. 5. 1.

34. '*Swear not at all; neither by heaven,*' etc.—In the Old Testament times, we see that the most common oath was 'As the LORD liveth.' This oath does not occur in the new Testament; connecting which circumstance with the inferences deducible from the Rabbinical collections of Lightfoot and Gill, it appears that the use of the Divine name in swearing was by this time restricted to those solemn oaths to the infraction of which the punishments of perjury were attached. The oaths here enumerated were therefore expletive or common oaths, which appear, from the instances adduced by Lightfoot, to have been in very common use, even among the grave doctors of the law, to strengthen their affirmations, and to give intensity to the expression of a purpose. These affirmations were not held to be oaths, in the legal sense. They involved no legal obligation, nor did any legal penalty attach to their untruth or infraction. They were vicious forms of affirmation, vain oaths, such as we find in all nations, and certainly, in their form of expression, less unholy than many which are but too often heard among ourselves. This view is supported by the following, which we find among other of Gill's citations. First, Philo, the Jew, says: 'The most high and ancient Cause need not be immediately mentioned in swearing; but the earth, the sun, heaven, and the whole world.' And then, Maimonides: 'He that swears by heaven, and by the earth, and by the sun, and the like, though his intention be nothing less than to Him who created them, this is not an oath.'

We may add here that the Orientals generally are great swearers—far more so than any Europeans. In Persia, for instance, oaths of various kinds abound in the common conversation and address of all classes. Among these the one 'by the head,' mentioned in our Lord's enumeration, is very common, with others more or less analogous to those which he here condemns. Even the name of God is employed, carelessly and lightly, on all occasions, either as a simple expletive, or to strengthen affirmations the most common, trifling, or untrue. Oaths thus become mere forms of speech, to which, as such, no one pays any attention or attaches any value.

CHAPTER VI.

1 *Christ continueth his sermon on the mount, speaking of alms,* 5 *prayer,* 14 *forgiving our brethren,* 16 *fasting,* 19 *where our treasure is to be laid up,* 24 *of serving God and mammon:* 25 *exhorteth not to be careful for worldly things:* 33 *but to seek God's kingdom.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward [1]of your Father which is in heaven.

2 Therefore [2]when thou doest *thine* alms, [3]do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain [4]repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

[1] Or, *with.* [2] Rom. 12. 8. [3] Or, *cause not a trumpet to be sounded.* [4] Eccles. 7. 14.

9 After this manner therefore pray ye: [5]Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ [6]For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 [7]But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 ¶ [8]The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ [9]No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, [10]Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[5] Luke 11. 2. [6] Mark 11. 25. [7] Luke 12. 33. 1 Tim. 6. 19. [8] Luke 11. 34. [9] Luke 16. 13.
[10] Psal. 55. 22. Luke 12. 22. 1 Pet. 5. 7.

Verse 1. '*Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.*'—Alms are called in the Rabbinical Hebrew צדקה 'righteousness,' which word is used by the Syrian translator here, in Acts x. 2, and other places. From this custom of speech, the Latin Vulgate translates, 'Attendite, ne *justitiam* vestram faciatis.' Lightfoot says he never saw it used in this sense in any Greek copy, nor in any English translation, save in one old English manuscript Bible, then in Lichfield library, where it stood: 'Takith hede, that you do not your *rightwisnes* before men, to be seyne of hem, ellis ye shullen have no mede at your fadir, that is in hevenes.' This was Wiclif's version: but he might have found 'that ye do not your *justice*' in the Rheims version of 1582.

5. '*They love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.*'—A traveller in the East is constantly reminded of this practice, reprehended in the Pharisees, because they did it to be seen of men. Perhaps the act is not censured, but the inducing motive—to have praise of men. However, in Moslem countries, Palestine among them, nothing is more common than to see men at their prayers in the open air and in public places—in the streets—the squares—the markets—the shops—the coffee-houses—by the sea-shore—in the fields—or in the woods. At the hours of prayer, announced by the muezzin from the minaret of some neighbouring mosque, most men suspend the operations on which they are engaged, and apply themselves to their devotions. There was no law to compel



THY KINGDOM COME, THY WILL BE DONE

IN EARTH AS IT IS IN HEAVEN.

From J. Flaxman's Illustrations of the Lord's Prayer.

Google

any Jews to act like this, nor was it generally done but by such as made pretensions to superior piety and devotion. But the Moslems consider themselves acting under an imperative obligation, which none but reprobates can neglect, and the practice is *general* among all classes, hence the impression as to the hypocrisy and ostentation of these public operations, which a European is apt to receive, is perhaps not well founded. On this subject Dr. Russell very well remarks: 'The frequent exercise which the law so strictly enjoins of prayer, becomes in time habitual. Convenience is consulted when the Turks pray in the market-place, and the practice is so common that a man does not, in fact, become so remarkable by seeming devout in public, as he would be in some other countries. Were a dozen shopkeepers in Cheapside, regularly as St. Paul's church struck twelve at noon, to kneel on their own counters and devoutly say their prayers, the customers who happened to be present would no doubt stare, the novelty of the sight would draw a crowd about the door, and it is easy to guess what opinion would be formed of them. Yet the same persons may walk to church any Sunday without incurring any imputation of hypocrisy.'

7. '*Use not vain repetitions, as the heathen do.*'—It is well to distinguish that this is not directed against simple repetitions, which may often arise in the fervour and urgency of earnest supplication, but against the '*vain*' repetitions of such as think, whether in theory or practice, 'that they shall be heard for their *much* speaking.' The idea that a prevailing merit was attached to much speaking in prayer, with multitudinous repetitions, has been and is found in most of the false systems of religion. Perhaps we find it among Baal's worshippers, who 'called upon the name of Baal from morning to noon, saying, O Baal, hear us!' (1 Kings xviii. 26.) The practice was certainly common among the classical heathen, and is noticed by some of their more serious writers with disapprobation, and laughed at by their satirists. The Jews adopted this and other bad practices, insomuch that it was one of their maxims, 'He that multiplies prayer shall be heard.' The same idea was inculcated with much earnestness by Mohammed, and is at this day exhibited in full force among his followers. Witness the following from the *Mischat ul Masabih*: 'The Prophet said, "Shall I not teach you an act by which you may attain the greatness of those who have gone before you; and by which you shall precede your posterity, excepting those who do as you do?" Then they said, "Instruct us, O Prophet of God." He said, "Repeat after every prayer, *Subhàn Allàh!* (O, most pure God!) eleven times, and *Allaho akbar* (God is very great) eleven times, and *Alh'amdo lillàhi* (Praise to God) eleven times."' Compare this puerility with the sublime instructions of our Saviour. But again: 'Whoever says *Subhàn Allàh* and *Bih'amdihi* a hundred times in a day, his faults shall be silenced, though they be as great as the waves of the sea.' 'Whoever says, morning and evening, *Subhàn Allàh* and *Bih'amdihi* a hundred times, no one will bring a better deed than his on the day of resurrection; except one who shall have said like him, or *added* anything thereto.' To these instructions the Mohammedans have been most attentive.

16. '*They disfigure their faces.*'—Perhaps this is explained by 1 Kings xx. 38: 'He disguised himself with ashes upon his face.' At all events it was customary among the Jews to put ashes upon their heads during the public fasts, and which of course disfigured or blackened their faces also. Hence the Jewish rabbins speak of some of their famous doctors whose faces were constantly black by reason of fastings. The allusion also, when taken in connection with the preceding, 'sad countenance,' may be understood to refer to the heavy and seemingly penitential aspect which they thought it necessary to assume on such occasions.

27. '*Can add one cubit unto his stature.*'—The sense, as appears clearly from the context, as well as from Luke xii. 26, is to be understood diminutively, expressing the impossibility of man's doing, by any degree of anxiety, a matter in itself of very small importance. But this sense is not conveyed in the version, since to add one cubit to the stature is not a small but a great thing. Therefore, as the original word (ἡλικία) also means the *age* or *life* of man in its extension—and is so translated in some other places—it seems better so to understand it here. Then the age of man being understood as a line indefinitely extended, the phrase becomes diminutive, as the sense requires, and might be paraphrased, 'Who can add one cubit to the measure of his life?' The idea of man's age being an object of measurement was familiar to all antiquity, and is found in the Hebrew Scriptures. Compare Ps. xxxix. 4: 'Behold thou hast made my days as an handbreadth.'

28. '*Consider the lilies how they grow.*'—In the note on Sol. Song, ii. 1, it has been described as uncertain that any lily is properly denoted by the Hebrew word so translated; but it was stated that some kind of lily was doubtless to be understood in the present text, where the Greek word employed (κρίνον) is open to less question than the Hebrew word used in Solomon's Song. What species of lily is here denoted is, however, very uncertain. Many contend for the *Amaryllis lutea*, or yellow lily, which has been noticed under the text referred to; and under that impression it has been inferred that Solomon's attire may have been of the same golden hue. Now to us it seems that the yellow lily is far too humble a flower to be the subject of such exalted comparison. It is true



AMARYLLIS LUTEA.

that an extent of ground covered with the golden hue they impart, wherever they grow thickly, may have a rich effect—the same in kind, and very similar in degree, to that of a bed of yellow crocuses. But it is clear that the comparison is not founded upon any such general effects, but upon the beauty of the particular flower; for our Lord says 'that Solomon in all his glory was not arrayed like *one* of these.'

With respect to the plant in view, three things are clear—that the plant was ornamental—that it was of a liliaceous nature—and that it grew wild in Palestine in the vicinity of the sea of Galilee. Travellers in Palestine mention that in the month of January the fields and groves

Digitized by Google

every where abound with various species of lily, tulip, and narcissus. Benard noticed, near Acre, on Jan. 18th, and about Jaffa, on the 23rd, tulips, white, red, blue, etc. Gumpenberg saw the meadows of Galilee covered with the same flowers on the 31st. Tulips figure conspicuously among the flowers of Palestine, varieties probably of *Tulipa gesneriana*. So Pococke says, 'I saw many tulips growing wild in the fields (in March), and any one who considers how beautiful those flowers are to the eye, would be apt to conjecture that these are the lilies to which Solomon in all his glory was not to be compared.' Dr. Royle thinks that this is much more likely to be the plant intended than some others which have been adduced, as, for instance, the scarlet *amaryllis*, having white flowers with bright purple streaks, found by Salt at Adowa. Others have preferred the *Crown imperial*, which is a native of Persia and Cashmere. Most authors have united in considering the white lily (*Lilium candidum*) to be the plant to which our Saviour referred; but it is doubtful whether it has ever been found in a wild state in Palestine. This opinion is confirmed by a correspondent of the *Gardeners' Chronicle* (iii. 429), who has resided long in Syria, but is acquainted only with the botany of Aleppo and Antioch: 'I never saw the white lily in a wild state, nor have I heard of its being so in Syria. It is cultivated here on the roofs of the houses in pots as an exotic bulb, like the daffodil.' In consequence of this difficulty, the late Sir J. E. Smith was of opinion that the plant alluded to under the name of lily was the *Amaryllis lutea* (now *Oporanthus luteus*), 'whose golden liliaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature, as the fields of the Levant are overrun with them; to them the expression of Solomon, in all his glory, not being arrayed like one of them, is peculiarly appropriate.' Dr. Lindley conceives 'it to be much more probable that the plant intended by our Saviour was the *Ixiolirion montanum*, a plant allied to the *amaryllis*, of very great beauty, with a slender stem, and clusters of the most delicate violet flowers, abounding in Palestine, where Col. Chesney found it in the most brilliant profusion.' In reply to this a correspondent furnishes an extract of a letter from Dr. Bowring, which throws a new light upon the subject: 'I cannot describe to you with botanical accuracy the lily of Palestine. I heard it called by the title of *Lilia syriaca*, and I imagine under this title its botanical characteristics may be hunted out. Its colour is a brilliant red; its size about half that of the common tiger lily. The white lily I do not remember to have seen in any part of Syria. It was in April and May that I observed my flower, and it was most abundant in the district of Galilee, where it and the *Rhododendron* (which grew in rich abundance round the paths) most strongly excited my attention.' On this Dr. Lindley observes, 'It is clear that neither the white lily, nor the *Oporanthus luteus*, nor *Ixiolirion*, will answer to Dr. Bowring's description, which seems to point to the Chalcedonian or scarlet *martagon* lily, formerly called the lily of Byzantium, found from the Adriatic to the Levant, and which, with its scarlet turban-like flowers, is indeed a most stately and striking object' (*Gardeners' Chronicle*, ii. 854). As this lily (the *Lilium chalcedonicum* of botanists) is in flower at the season of the year when the sermon on the Mount is supposed to have been spoken, is indigenous in the very locality, and is conspicuous, even in the garden, for its remarkable showy flowers, Dr. Royle thinks there can now be little doubt that it is the plant alluded to by our Saviour. See his art. 'Lily,' in Kitto's *Cyclop. of Bib. Literature*.

30. '*If God so clothe the grass of the field.*'—As Doddridge notes here, the word ἀμφιέννυσιν which we render *clothe*, properly expresses the putting on a complete dress that surrounds the body on all sides, and is used with peculiar beauty for that elegant yet strong external membrane, which (like the skin of the human body) at once adorns the tender structure of the vegetable, and protects it from the injuries of the weather. He adds, 'Every microscope, in which a flower is viewed, affords a lively comment on this text.' It does indeed. The most gorgeous attire, or the most curious embroidery, fall far short of the beauty displayed by a single flower when submitted to the microscope. A countless variety of unlooked-for deformities then present themselves in the most finished and delicate works of human art; while in the flower a world of delicate tissues and splendid ornaments are at once disclosed to us. The eyes of the multitude may be dazzled with the imposing effect of rich and gay attire; but the nice judging sense of one who has been exercised in the ways of nature can more completely appreciate the force of this comparison, and he says from experience that 'Solomon in all his glory was not arrayed like one of these.'

CHAPTER VII.

1 *Christ ending his sermon on the mount, reproveth rash judgment,* 6 *forbiddeth to cast holy things to dogs,* 7 *exhorteth to prayer,* 13 *to enter in at the strait gate,* 15 *to beware of false prophets,* 21 *not to be hearers only, but doers of the word:* 24 *like houses built on a rock,* 26 *and not on the sand.*

[1]JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: [2]and with what measure ye mete, it shall be measured to you again.

3 [3]And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ [4]Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much

[1] Luke 6. 37. Rom. 2. 1. [2] Mark 4. 24. Luke 6. 38. [3] Luke 6. 41. [4] Chap. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 24. James 1. 6.

more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things [5]whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ [6]Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 [7]Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. [8]Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 [9]Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, [10]Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, [11]I never knew you: [12]depart from me, ye that work iniquity.

24 ¶ Therefore [13]whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, [14]the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

[5] Luke 6. 31. [6] Luke 13. 24. [7] Or, *how*. [8] Luke 6. 43. [9] Chap. 3. 10. [10] Rom. 2. 13. James 1. 22. [11] Luke 13. 27. [12] Psal. 6. 8. [13] Luke 6. 47. [14] Mark 1. 22. Luke 4. 32.

Verse 3. '*Mote...beam*,' etc.—Lightfoot has shewn that this was a common proverb among the Jews, as applied to the greater sins of one prone to censure the small faults of another. The 'mote' (κάρφος) is understood of a splinter lodging in the eye and causing distress and annoyance, and opposed, in the proverb, to a beam for contrast.

9. '*Will he give him a stone?*'—'Bread,' and presently 'fish,' are mentioned together, because, in this part of the country, as we may collect from other passages, fish was a common article of food, from its abundance in the neighbouring lake; and bread of course was common everywhere. Madox notices that there is plenty of lava on the mountains along the Sea of Galilee. Now, pieces of lava have much the look of bread, particularly when rounded by torrents, or other causes, into a form analogous to that of loaves or cakes. May it not be possible that this resemblance, as a matter of common observation, suggested the present comparison? *Lava* might well be called '*stone*.'

10. '*Will he give him a serpent?*'—Perhaps this comparison is founded on the circumstance, that while a serpent is noxious, it more resembles a fish than any other land animal does. The law excluded eels from the food of the Jews, else there might be supposed a reference to it, as contrasted with and yet similar to a serpent.

CHAPTER VIII.

2 *Christ cleanseth the leper*, 5 *healeth the centurion's servant*, 14 *Peter's mother in law*, 16 *and many other diseased:* 18 *sheweth how he is to be followed:* 23 *stilleth the tempest on the sea*, 28 *driveth the devils out of two men possessed*, 31 *and suffereth them to go into the swine.*

WHEN he was come down from the mountain, great multitudes followed him.

2 [1]And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that [2]Moses commanded, for a testimony unto them.

5 ¶ [3]And when Jesus was entered into Ca-

[1] Mark 1. 40. Luke 5. 12. [2] Lev. 14. 4. [3] Luke 7. 1.

pernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ [4]And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ [5]When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, [6]Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 [7]And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 [8]And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ [9]And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

[4] Mark 1. 29. Luke 4. 38. [5] Mark 1. 32. Luke 4. 40. [6] Isa. 53. 4. 1 Pet. 2. 24. [7] Luke 9. 57.
[8] Mark 4. 37. Luke 8. 23. [9] Mark 5. 1. Luke 8. 26.

Verse 5. '*A centurion.*'—A centurion was a Roman military officer, in command of a hundred foot-soldiers—whence his name. The cut introduced shews the costume of a centurion. His principal distinctive marks consisted in a helmet more ornamented than those of the common soldiers, and in a rod or baton, which he usually carried, and

with which he summarily chastised those of his soldiers who neglected their duty or were guilty of slight breaches of discipline. The power with which this officer was invested over his men explains what the centurion now before us says. He fixed the sentinels at their posts, and went the rounds to see that they were attentive to their duty; he distributed to the men their recompenses, and also inflicted punishments; and when the army was in order of battle, the centurions took their places at the head of their several troops. The pay of a centurion was, however, in the time of Polybius, only double that of a common soldier; but he probably had other sources of income, which compensated for the lowness of his pay. The centurions were usually men promoted from the ranks for merit and distinguished actions; but, in a later day, we find Vegetius complaining that the emperors and generals often appointed to this office persons who had never served in the armies. These details may be of the more interest when we recollect that the first heathen convert was a Roman centurion.

Under the parallel passages in the subsequent Gospels, the reader will find observations on several matters passed over in this and some following chapters.

28. '*Two possessed with devils.*'—Mark and Luke speak of only one demoniac; but this does not exclude the presence of the other. It would seem that something peculiar in the circumstances or character of one of the persons, rendered him more prominent, and indeed the other evangelists speak of him particularly. Dr. Robinson illustrates this by a familiar American illustration:—'In the year 1824, Lafayette visited the United States, and was everywhere welcomed with honours and pageants. Historians will describe this as a noble incident in his life. Other writers will relate the same visit as made, and the same honours as enjoyed by *two* persons, viz. Lafayette and his son. Will there be any contradiction between these two classes of writers? Will not both record the truth?'



ROMAN CENTURION. *Verse 8.*

CHAPTER IX.

2 *Christ curing one sick of the palsy,* 9 *calleth Matthew from the receipt of custom,* 10 *eateth with publicans and sinners,* 14 *defendeth his disciples for not fasting,* 20 *cureth the bloody issue,* 23 *raiseth from death Jairus' daughter,* 27 *giveth sight to two blind men,* 32 *healeth a dumb man possessed of a devil,* 36 *and hath compassion on the multitude.*

AND he entered into a ship, and passed over, and came into his own city.

2 [1]And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it,* they marvelled, and glorified God, which had given such power unto men.

9 ¶ [2]And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it,* they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that,* he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, [3]I will have mercy, and not sacrifice: for I am not come to call the righteous, [4]but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, [5]Why do we and the Pharisees fast oft, but thy disciples fast not?

[1] Mark 2. 3. Luke 5. 18. [2] Mark 2. 14. Luke 5. 27. [3] Hos. 6. 6. Chap. 12. 7. [4] 1 Tim. 1. 15. [5] Mark 2. 18. Luke 5. 33.

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of [6]new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ [7]While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 ¶ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And [8]the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ [9]As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, [10]He casteth out devils through the prince of the devils.

35 [11]And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ [12]But when he saw the multitudes, he was moved with compassion on them, because they [13]fainted, and were scattered abroad, [14]as sheep having no shepherd.

37 Then saith he unto his disciples, [15]The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

[6] Or, *raw*, or, *unwrought cloth*. [7] Mark 5. 22. Luke 8. 41. [8] Or, *this fame*. [9] Luke 11. 14.
[10] Chap. 12. 24. Mark 3. 22. Luke 11. 15. [11] Mark 6. 6. Luke 13. 22. [12] Mark 6. 34. [13] Or, *were tired and lay down*.
[14] Num. 27. 17. [15] Luke 10. 2.

Verse 1. '*His own city.*'—This was Capernaum, not Nazareth. The former is probably called his own city, because at this time he principally resided there, and paid tribute as an inhabitant. According to the Jewish canons, as cited by Gill, a person was counted a citizen of a place in which he had lived twelve months, or in which he had purchased a dwelling-house.

9. '*At the receipt of custom.*'—This was by the sea-side (Mark ii. 13, 14); which leads Lightfoot to suppose that Matthew sat at the custom-house of Capernaum, near the sea, to collect some toll or rate from those who passed over. The citations which he adduces, in different parts of his *Harmony* and *Exercitations*, afford much instruction as to the duties of publicans, and the point of view in which they were regarded. The particular view as to the department in which Matthew served is supported by extracts from the Hebrew writers. The publicans had tenements or booths erected for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took the toll of passengers. On receiving the required payment, they gave out a ticket containing two large letters, which exempted the person who held it from any further payment when he reached the other side of the water. In the present instance, probably, as Gill suggests, Matthew took tolls from persons who crossed the Lake Gennesareth, trafficking in fish and other commodities.

As to the publicans generally, those who were employed in the collection of the revenue under the Roman republic, were persons of family, who were considered to hold a most respectable station in society, and were noted for their probity. They got a worse character under the empire, particularly those in the Asiatic provinces, who

became notorious for their rapacity and extortions. The natives who, like Matthew, were employed in a subordinate capacity by the Romans, generally even excelled their superiors in this respect, extorting beyond what was really due, and seizing every opportunity for exaction, in order to make a private purse for themselves. This would have been grievous from any hands, and under any circumstances; but it was felt to be particularly so by the Jews, when their own countrymen were the most active agents of the oppression under which they suffered, and were those who brought most closely to their homes and bosoms the conviction that they had ceased to be a free people. Another thing which made such Publicans odious, was their dependence on and connection with the Romans, who were abhorred by the Jews—not more as conquerors than as idolaters and strangers, whose presence was a pollution to the land. Thus the Jews were led to repay with hate and scorn the wrongs they suffered from the Publicans, as a body; and not only were they shunned, in the intercourse of life, by men of pretensions to character, but it was held that vows made to murderers, thieves, *and Publicans* might be broken; and it became a dogma, that the repentance of shepherds, alms-gatherers, and Publicans was very hard. Such was the body to which Matthew belonged; and which, doubtless, notwithstanding its general character, contained many just and humane men.

17. '*Neither do men put new wine into old bottles*,' etc.—These were skin bottles, of which we have already had occasion to write. These, when old, although still serviceable for general purposes, are unfit to receive new wine, by the fermentation of which they are liable to be burst.

23. '*The minstrels*.'—As their presence is not mentioned in the parallel accounts of this transaction, we may here add to what we have already said on the subject, that the instruments employed on this occasion by the minstrels were pipes. The number of minstrels would seem usually to have exceeded that of the wailing-women, if we may derive an inference from the statement that the poorest Israelite thought himself bound to provide *two* pipes and one wailing-woman, when his wife died. The number of both was increased with the means of the family; and in the present instance there was probably a considerable number of both.

CHAPTER X.

1 *Christ sendeth out his twelve apostles, enabling them with power to do miracles,* 5 *giveth them their charge, teacheth them,* 16 *comforteth them against persecutions:* 40 *and promiseth a blessing to those that receive them.*

AND [1]when he had called unto *him* his twelve disciples, he gave them power [2]*against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 [3]But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, [4]The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 [5] [6]Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: [7]for the workman is worthy of his meat.

11 [8]And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 [9]And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, [10]shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 ¶ [11]Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and [12]harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 [13]But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 [14]And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for

[1] Mark 3. 14. Luke 9. 1. [2] Or, *over*. [3] Acts 13. 46. [4] Luke 10. 9. [5] Mark 6. 8. Luke 9. 3, and 22. 35. [6] Or, *get*.
[7] Luke 10. 7. 1 Tim. 5. 18. [8] Luke 10. 8. [9] Mark 6. 11. [10] Acts 13. 51. [11] Luke 10. 3. [12] Or, *simple*.
[13] Mark 13. 11. Luke 12. 11. [14] Luke 21. 16.

my name's sake: [15]but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not [16]have gone over the cities of Israel, till the Son of man be come.

24 [17]The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his houshold?

26 Fear them not therefore: [18]for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 [19]And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a [20]farthing? and one of them shall not fall on the ground without your Father.

30 [21]But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 [22]Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 [23]But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 [24]Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance [25]against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own houshold.

37 [26]He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 [27]And he that taketh not his cross, and followeth after me, is not worthy of me.

39 [28]He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ [29]He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 [30]And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

15 Mark 13. 13. 16 Or, *end*, or, *finish*. 17 Luke 6. 40. John 13. 16. 18 Mark 4. 22. Luke 8. 17, and 12. 2.
19 Luke 12. 4. 20 *It is in value halfpenny farthing, in the original, as being the tenth part of the Roman penny.*
21 2 Sam. 14. 11. Acts 27. 34. 22 Luke 12. 8. 23 Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12. 24 Luke 12. 51. 25 Micah 7. 6.
26 Luke 14. 26. 27 Chap. 16. 24. Luke 9. 23. Mark 8. 34. 28 John 12. 25. 29 Luke 10. 16. John 13. 20. 30 Mark 9. 41.

Verse 9. '*In your purses.*'—Rather 'girdles' (ζώνας). Sundry articles for present use, including money, are kept in the folds of the outer girdle. But we think that this alludes to another custom, now common in the East among persons who take a journey, for securing larger sums than they require for ordinary service when near home. They sew the money up in a girdle which they wear next their skins, and from which they extract from time to time the sum they require for their immediate occasions. They are thus enabled to conceal their money better than they otherwise could from any dishonest persons with whom they may become acquainted, and obtain a better security than they could otherwise realize against robbery and theft, to which an Eastern traveller is constantly exposed. There is also a common Eastern girdle not intended for bearing concealed wealth, but to carry it about securely for ordinary use. This is well described by Mr. Emerson (*Letters from the Ægean*, p. 83), who writes: 'I bought to-day in the bazaar a woollen girdle, whose construction amply explains the phrase so often occurring in Oriental tales of the heroes "*carrying their money in their belt.*" On one end being passed once round the waist it is fastened by a buckle, and this entire portion being sewn double all round, contains the *purses*, which are extracted by means of a small opening in the front, closed with a leather cover and strap. This being secured, the remainder of the zone is folded round the body till the successive envelopments take up all the cloth, the end of which is then tucked in at the side so as to secure the folds.'

10. '*Scrip.*'—A bag or wallet, in which provisions or other little necessaries are carried by shepherds and those who take a journey on foot. Lightfoot calls it a '*leathern* pouch;' but at present they are, we believe, seldom of leather. We have rarely seen them other than of haircloth or thick worsted. They are usually long in proportion to their breadth, but not always.

— '*Neither shoes.*'—But they might take sandals, as we learn from Mark vi. 9. This affords the clearest distinction between a shoe and a sandal which we find in the Bible. The whole of this subject has been fully considered, and illustrated by cuts, under Ruth iv.

— '*Nor yet staves.*'—Yet Mark says (vi. 8) that they were allowed to take a staff. Macknight thinks that those who had staves were to keep them; but that those who had none were not to provide any for the occasion. Gill supposes they were forbidden to take *two* staves; and Calvin concludes, in substance, that they were allowed to take

walking-staves, but not others for carrying burdens on; which would indeed have been superfluous, as they were prohibited from carrying provisions. We should be inclined to think that Gill and Calvin are *both* in the right, as we have often in the East met men travelling on foot, with a walking-staff in one hand, while another stick held over the shoulder (in the way common everywhere) supported the scrip or wallet.

Some other notes on our Lord's instructions to his disciples are given under Mark vi. and Luke ix.

17. '*They will scourge you in their synagogues.*'—See also Matt. xiii. 9; Luke xxi. 12; † Cor. xi. 23, 24. Of the discipline of the Jewish church in regard to offenders, a curious and very illustrative account is given in a book written by Uriel Acosta, entitled *The Exemplar of Human Life*, which has been appended by Limborch to his *Friendly Conversation with Orobio the Jew*. The reader who takes the trouble of making the comparison will find all the above texts illustrated, and perhaps elucidated by the following account. The occurrence which is here described took place at Amsterdam, about the year 1630.

Acosta was by nation a Jew, but one who thought erroneously of most of the articles of the Jewish faith; in fact he was an Epicurean. He was, in consequence, cited by the rulers of his synagogue, compelled to take his trial, and adjudged to enter the synagogue in a mourning garment, holding in his hand a black wax light, and there to utter before the congregation certain words which had been written, and which placed his offences in the most odious light. After that he was openly scourged in the synagogue; and last of all, it was demanded of him, that he should prostrate himself at the door of the synagogue, that all might pass over him. The following is his own description of the whole ceremony:—

'I entered the synagogue, which was full of men and women, who had come to witness the spectacle. When the time was arrived I ascended a wooden pulpit, which stands in the midst of the synagogue for the purpose of preaching, and with a clear voice I read the writing drawn up by my judges, in which was contained a confession that I deserved to die a thousand times for that I had done, in profaning the Sabbath, and in not keeping faith, which I had violated in such a degree as to prevent others from entering into the Jewish church. Having finished the reading, I came down from the pulpit, and the most sacred president came to me, and, whispering in my ear, he directed me to a certain corner of the synagogue. When I had come there, the door-keeper said to me that I should strip myself, which I did even down to my girdle, and bound my head with a napkin. I then put off my shoes and raised my arms, and taking hold by my hands of a kind of pillar, the door-keeper came and bound them to the pillar. These things being done, the precentor came, and taking the whip, gave me on my sides thirty-nine stripes, according to the tradition.

'During the scourging a psalm was chanted. When this was done, I sat on the ground, and the preacher, a wise man, came and absolved me from excommunication; and thus the gate of heaven was opened unto me which before had been shut, and secured against me by the strongest bars, which prevented all ingress. After these things, having put on my garments, I went to the entrance of the synagogue and prostrated myself, while the keeper held up my head, and all who descended passed over me, by lifting up one foot and placing it upon me: they proceeded in that manner till they came to the lower part of my leg. This all did, both young and old. When nothing more remained to be done, I arose from my place, and being cleaned by him who assisted me, I returned home.'

CHAPTER XI.

2 *John sendeth his disciples to Christ.* 7 *Christ's testimony concerning John.* 18 *The opinion of the people, both concerning John and Christ.* 20 *Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum:* 25 *and praising his Father's wisdom in revealing the Gospel to the simple,* 28 *he calleth to him all such as feel the burden of their sins.*

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ [1]Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 [2]The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and [3]the poor have the Gospel preached to them.

6 And blessed is *he,* whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he,* of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 [5]And from the days of John the Baptist until now the kingdom of heaven [6]suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it,* this is [7]Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ [8]But whereunto shall I liken this ge-

[1] Luke 7. 18. [2] Isa. 35. 6. [3] Isa. 61. 1. [4] Mal. 3. 1. [7] Mal. 4. 5. [5] Luke 16. 16. [6] Or, *is gotten by force, and they that thrust men.* [8] Luke 7. 31.

neration? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ [9]Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ [10]At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 [11]All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; [12]neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: [13]and ye shall find rest unto your souls.

30 [14]For my yoke *is* easy, and my burden is light.

9 Luke 10. 13. 10 Luke 10. 21. 11 John 3. 35. 12 John 6. 46. 13 Jer. 6. 16. 14 1 John 5. 3.

Verse 28. '*Come unto me, all ye that labour.*'—Though it may involve a slight departure from our proper province, we feel unwilling to pass over this beautiful and impressive passage, which fixes itself in the very heart of every devout reader of the New Testament, without stating, in a few words, a principle of composition much employed by the sacred writers, and which throws a strong and clear light on the present and many other passages of Scripture.

It was established by Bishop Lowth, in his nineteenth Lecture, that the grand characteristic of Hebrew poetry consisted in what he calls 'parallelism,' which he defines as consisting chiefly 'in a certain equality, resemblance, or parallelism, between the members of each period; so that in two lines (or members of the same line), things, for the most part, shall answer to things, and words to words, as if fitted to each other. This parallelism has much variety and many gradations; it is sometimes more accurate and manifest, and sometimes more vague and obscure.' He then proceeds to define the three principal species, and adduces instances of each. These examples are exclusively taken from the Old Testament. It was left for Bishop Jebb to demonstrate, with equal ability and success, in his *Sacred Literature*, that the same principle might distinctly be traced very extensively in various parts of the *New* Testament. Of those passages the present is one. The species of poetical parallelism which it exhibits was first discriminated by Jebb, not having been noticed by Lowth. He gives it the name of 'introverted parallelism,' in which 'the stanzas are so constructed, that whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flank to centre.' With this explanation let us read the passage before us, as given by this author, the lines being so arranged as to point the parallelism:—

'Come unto me, all ye that labour, and are burthened;
And I will give you rest:
Take my yoke upon you, and learn of me;
For I am meek, and lowly in heart;
And ye shall find rest unto your souls:
For my yoke is easy, and my burthen light.'

'The parallelisms here marked,' says Dr. Jebb, 'will, it is presumed, appear both unquestionable and intentional, when the related lines are brought into contact with each other, thus:—

Come unto me, all ye that labour, and are burthened;
For my yoke is easy, and my burthen light;
And I will give you rest;
And ye shall find rest unto your souls:
Take my yoke upon you, and learn of me;
For I am meek, and lowly in heart.'

The reader will easily discover many other passages in which this principle of construction is exhibited: and many others are given in Dr. Jebb's instructive work. We cannot ourselves pursue the subject further; but will not withhold the following remarks, found in his analysis of the first of the three parallel couplets.

'The expressions "to labour," and "to be burthened," comprehend, in their literal sense, all the modes in which working animals are commonly employed: they either draw or carry; in the former case they wear a yoke; in the latter case they bear a burthen: which two ideas are accordingly repeated, each with an appropriate softening, in the latter of these lines: an "easy yoke," a "light burthen." The moral meaning of this figurative language is abundantly clear. To *labour* is to pursue the work of sin and the world, as an operative agent; it includes all the *activities of evil:* to be *burthened* is to endure the inflictions imposed by sin and the world, as a passive recipient; it comprehends all the pains and penalties of evil. To this miserable course of action and endurance are opposed the blessed activities and not less blessed sufferings of the Christian life: *my yoke is easy;* it is "a service of perfect freedom:" *my burthen is light;* for though "the Christian has his sorrows, they are sweeter than this world's joys." '

CHAPTER XII.

1 *Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath,* 3 *by scriptures,* 10 *by reason,* 13 *and by a miracle.* 22 *He healeth the man possessed that was blind and dumb.* 31 *Blasphemy against the Holy Ghost shall never be forgiven.* 36 *Account shall be made of idle words.* 38 *He rebuketh the unfaithful, who seek after a sign:* 49 *and sheweth who is his brother, sister, and mother.*

AT that time [1]Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read [2]what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, [3]but only for the priests?

5 Or have ye not read in the [4]law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, [5]I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 ¶ [6]And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and [7]held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 [8]Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ [9]Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ [10]But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, [11]All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost,

1 Deut. 23. 25. Mark 2. 23. Luke 6. 1. 2 1 Sam. 21. 6. 3 Exod. 29. 32, 33. Levit. 8. 31, and 24. 9. 4 Num. 28. 9.
5 Hos. 6. 6. Chap. 9. 13. 6 Mark 3. 1. Luke 6. 6. 7 Or, *took counsel.* 8 Isa. 42. 1. 9 Luke 11. 14. 10 Chap. 9. 34.
11 Mark 3. 28. Luke 12. 10. 1 John 5. 16.

it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? [14]for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ [15]Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 [16]For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: [17]because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 [18]The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 [19]When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: [20]and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, [21]behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

[14] Luke 6. 45. [15] Chap. 16. 1. Luke 11. 29. 1 Cor. 1. 22. [16] Jonah 1. 17. [17] Jonah 3. 5. [18] 1 Kings 10. 1. [19] Luke 11. 24. [20] Heb. 6. 4, and 10. 26. 2 Pet. 2. 20. [21] Mark 3. 31. Luke 8. 20.

Verse 2. '*Not lawful to do upon the Sabbath day.*'—The plucking of ears of corn by passengers in a corn-field through which a path lay, was allowed by the law (Deut. xxiii. 25): and indeed the Pharisees only say that it was unlawful on the Sabbath day. This was more than the law of the Sabbath said or implied. The law forbade servile work on that day; but the act of the disciples was no servile work. However, they made it out to be such—thus: Reaping is a servile work; and he who reaps on the Sabbath day, however little, is a Sabbath-breaker: but to pluck ears of corn is a kind of reaping; and he who does this—even to pluck any thing from the springing of his own fruit—is also a sabbath-breaker. As such he was to be stoned, if he sinned presumptuously. This shews the danger to which the disciples were exposed. Another reason alleged for this regulation was, that on the Sabbath day, there should be rest not only for man and beast but for plants and trees; and that, on this ground also, it was unlawful to cut a plant or branch, or so much as to pluck a leaf on the Sabbath day. It was by a multitude of such far-fetched and nonsensical constructions and traditions as these, that the Pharisees and doctors of the law had laid upon men's shoulders burdens too heavy to be borne.

The puerility of some of the regulations—such as those under which the disciples were considered to have broken the Sabbath—almost exceeds belief, although most of them are still in operation. The following may be cited from instances given by Mr. Allen in his *Modern Judaism*.

The works forbidden by the Sabbath have been reduced by the Rabbins under thirty-nine general heads; each of which includes a long list of other and very different acts which have been construed to bear some resemblance to it, or identity in principle with it. Thus ploughing includes, among other things, the filling of ditches or pits; and because this is forbidden, some of the Rabbins insist on the unlawfulness of sweeping a room on the Sabbath, lest any furrow or chink in the floor should be filled by that operation. In like manner, the walking over ground newly digged or ploughed is prohibited, lest a pit or hole should be filled by treading on it. Dirt on the shoes may be scraped off against a wall, but not on the ground, lest it seem to fill any ditch or hole. One of the thirty-nine general heads prohibits grinding: therefore *filing* is also forbidden, being counted a species of grinding, dividing one mass into many parts. On the same ground, although dirt on the dress may be scraped off with the nails while it is moist and recent; yet if it be dry, it must remain till the Sabbath is over, because scraping it off when dry would raise some dust, and would resemble grinding or breaking in pieces. The law forbids the bearing of a burden on the Sabbath day; which has been ingeniously

construed to prohibit a man from using stilts in crossing deep water or mire; since, although the stilts seem to carry the man, yet in reality the man carries the stilts. No sword may be worn, nor any other weapon or warlike accoutrement: nor may a tailor go out of doors with a needle stuck in any part of his dress. Even a bandage on a wound must not be replaced if it happen to fall off, nor may a fresh one be applied till the Sabbath is over. It would be easy to multiply instances of a similar description.

5. '*The priests in the temple profane the Sabbath.*'—The priests were obliged to offer two lambs for a burnt-offering every Sabbath day. This necessitated the performance of many servile works, which, under other circumstances, would have been accounted a profanation of the Sabbath; their duties of this sort being, in fact, the same as on other days, they had to prepare the wood and lay it on the altar, to slay the lamb, to take off its skin, cut it up, and lay the parts on the fire; together with other duties, for performing the like of which beyond the temple a man would have been stoned. It was by being done *in the temple* that these acts ceased to be unlawful; and hence arises the force and exonerative meaning of our Lord's declaration: 'In this place there is one greater than the temple.'

10. '*Is it lawful to heal on the Sabbath days*?'—This question implies an assertion that it was not lawful. It will be observed that the man's case was not of such immediate danger to life as to render it hazardous to defer the cure to a common day. Hence the objection; for it was allowed to do anything on the Sabbath day for a man in present danger: but when this was not the case, it was held that no relief from infirmity or pain was to be sought, or curative measures of *any* kind adopted.

14. '*The Pharisees.*'—A short account of this sect, so frequently mentioned in the New Testament, and so distinguished for its enmity to the doctrine and person of Christ, may here very fitly be introduced.

Of the various sects into which the Jews were divided in the time of our Saviour, the Pharisees were by far the most numerous and powerful, and were held in the highest esteem by the mass of the people. Their distinguishing doctrines and opinions had also acquired great prevalence; and although the Pharisees have long been extinct as a sect, we have ample evidence of their former predominance in the *existing* Jewish religion, which is extensively infused with notions, traditions, and practices which may at once be recognised as those of the ancient Pharisees.

The origin of this sect has eluded all research; and even the date of its appearance cannot be determined. Some think its origin may be dated about 300 years before Christ, but the more general opinion is, that the Pharisees did not come forward as a distinct sect until rather more than a century later. They are first mentioned by Josephus under the reign of Jonathan Maccabæus (B.C. 144—139), but in such a manner as to shew that they must then have been for some time in existence. But, as Lightfoot acutely remarks, 'We must not think that Pharisaism arose altogether and at once; but it was long a conceiving, and of no fixed form, when it was brought forth... I suspect the foundations of Pharisaism were laid long before there were any Pharisees... The first seeds of Pharisaism were cast long before its birth; and, being now brought forth, was a long time growing before it came to maturity; if so be any can define what its maturity was.'

The name of Pharisee is usually derived from פָּרַשׁ *pharash*, 'to separate;' and is thus equivalent to 'a separatist,' or 'one separated.' This does not mean that they separated themselves from the mass of the people by withholding their presence from the public ordinances of religion. It was so much otherwise, that it was their principle that the prayer of the congregation was always heard, even though sinners were in it; and they seem to have counted all men sinners but themselves. Nor did their separation consist in keeping themselves from associating with other persons; for we see from Scripture that they sat in the Sanhedrim with members of the antagonist sect, the Sadducees, went to other men's houses, and conversed with any sort of men to make them proselytes. Their separation was that which arose from their profession of superior holiness and knowledge to all others, exhibited in an appearance of extraordinary devotion and mortification, and in an extreme attention to ceremonials, leading them to look down upon all who belonged not to their party as unclean, mean, unlearned persons—'people of the earth,' as they called them. Their separation was that of him who says to all others, 'Stand by, for I am holier than thou.' Hence, in one of his discourses our Saviour introduces a Pharisee as thanking God that he was not as other men were. Luke xviii. 11.

The Pharisees were not of any particular class; there were some of every tribe, family, and condition of life; and even women, who, in the East, are seldom found exercising an independent opinion, made profession of Pharisaism. This was indeed the popular sect—popular even among those of the lower classes who did not professedly enter its pale. The grave and steady claim of the Pharisees to superior sanctity and knowledge, had full effect upon the multitude whom they despised. They were looked up to with great respect and confidence by the mass of the people, and such was the sway which they thus acquired over their minds, that they were often enabled to take a very active and leading part in public affairs, and to give much disturbance to the government. Josephus says that such was the influence of the Pharisees with the multitude, that if they had occasion to speak against a king or high-priest, they were immediately believed; and, a little after,—that the Sadducees only made way among the rich, but had not the common people on their side. He also relates how they stirred up the hatred of the people against Hyrcanus, and against Alexander Jannæus; which the latter never forgot, for on his death-bed he advised his queen, Alexandra, to cultivate the good will of the Pharisees, for they were very powerful with the people, and could greatly damage those whom they hated, and as greatly benefit those whom they favoured: for they were entirely believed by the people, particularly when they spoke evil of those whom they disliked. 'And,' added the king, 'it was through their means that I myself came to be disliked, having given them offence.' The queen followed this advice; in consequence of which the Pharisees for the time wielded all the power of the state, and carried affairs with a very high hand. Josephus, who was himself a Pharisee, takes another occasion to describe the sect as exceedingly powerful against kings; subtle, and forward to make open war and to do mischief.

Dr. Lightfoot's terse estimate of the sect, that 'The best of Pharisees was the worst of men;' and the equally strong one of Lewis, that 'they were but religious villains—the most insolent and implacable generation that ever any age produced' (*Orig. Heb.* b. ii. c. 20); must, like all other general estimates, be understood with some limitations. It is indeed quite true that the religion of the Pharisees was, for the most part, founded on that most awful and consummate of all hypocrisies—that which makes the profession of sanctity a veil for selfishness of heart, under which the pursuit of worldly gain, honour, and influence, might be sought securely; and that, while claiming to be the singular favourites of God, and to honour him, and do him service beyond all men, they neglected 'the weightier matters of the law'—justice, mercy, and truth; and found full scope within their system for all the evil passions and propensities of their hearts—were proud, arrogant, grasping, deceitful, implacable, cruel—and, with the most intense practical blasphemy, sought to make God the agent for the gratification of their own lusts and appetites. But God knew their hearts. To this general character there were, however, exceptions; and Nicodemus, Gamaliel, and Saul may be cited as instances of men who held the principles of the sect, without being tainted

with the vices which those principles were calculated to produce.

The distinguishing tenets and practices of the Pharisees will best come under our notice in connection with the several texts of Scripture which refer to them.

27. '*If I by Beelzebub cast out devils, by whom do your children cast them out?*'—Cases of supposed or real demoniacal possession do not now, that we are aware, occur in Western Asia; we are therefore glad to receive an illustration of this obscure matter from the remoter East (India), where it is the universal opinion that devils have power to enter into and take possession of men, in the same sense as we understand it to have been the case, as described in the Gospel. The Rev. J. Roberts, in his curious '*Oriental Illustrations*,' says: 'I have often seen the poor objects who were believed to be under demoniacal influence, and certainly, in some instances, I found it no easy matter to account for their conduct on natural principles. I have seen them writhe and tear themselves in the most frantic manner; they burst asunder the cords with which they were bound, and fell on the ground as if dead. At one time they are silent, and again most vociferous; they dash with fury amongst the people, and loudly pronounce their imprecations. But no sooner does the exorcist come forward, than the victim becomes the subject of new emotions; he stares, talks incoherently, sighs, and falls on the ground: and in the course of an hour is as calm as any who are around him. Those men who profess to eject devils are frightful looking creatures, and are seldom associated with except in the discharge of their official duties. It is a fact, that they profess to eject the evil spirits by their *prince of devils*. Females are much more subject to those affections than men; and *Friday* is the day of all others on which they are most liable to be attacked. I am fully of opinion that nearly all these *possessions* would be removed by medicine, or by arguments of a more *tangible* nature. Not long ago a young female was said to be under the influence of an evil spirit, but the father, being an unbeliever! took a large broom and began to beat his daughter in the most unmerciful manner. After some time the spirit cried aloud, "*Do not beat me, do not beat me*," and took its departure! There is a fiend called *poothani*, which is said to take great delight in entering little children, but the herb called *pa-maruta* is then administered with great success!'

40. '*Three days and three nights.*'—The specification here that Jesus should be 'Three days and three nights' in the sepulchre, seems at first view not to harmonize with the accounts of his burial and resurrection. From these latter it appears that he was laid in the tomb before sunset on the sixth day of the week, or Friday, and rose again quite early on the first day of the week, or Sunday; having lain in the grave not far from thirty-six hours. This accords with the usual formula which our Lord employed in speaking of his resurrection, viz. that 'He should rise on the *third day*;' Matt. xvi. 21, xx. 19; Mark ix. 31, x. 34; Luke ix. 22, xviii. 33, etc. Equivalent to this is also the expression, 'after *three days* I will rise again,' Matt. xxvii. 63; Mark viii. 31; John ii. 19, etc. This latter idiom is found also in John xx. 26, where *eight days* is put for a week. So too, in German, the expression, '*nach drey Tagen*,—after three days,' is always the same as '*am dritten Tage*—on the third day,' the day after to-morrow; and '*acht Tage*—eight days,' is the more common phrase instead of '*eine Woche*—a week.'

In the present instance, Matt. xii. 40, the apparent difficulty arises from the form of the expression, 'three days and three nights,' which our Lord uses here, and here alone, because he is quoting from Jonah ii. 1 [i. 17]. The phrase is doubtless in itself equivalent to the Greek *νυχθήμερον*, a day and night of twenty-four hours. But the Hebrew form, *three days and three nights*, was likewise used generally and indefinitely for *three days* simply, as is obvious from 1 Sam. xxx. 12, 13, and the circumstances there narrated. Such also is manifestly the case here.

CHAPTER XIII.

3 *The parable of the sower and the seed:* 18 *the exposition of it.* 24 *The parable of the tares,* 31 *of the mustard seed,* 33 *of the leaven,* 44 *of the hidden treasure,* 45 *of the pearl,* 47 *of the draw net cast into the sea:* 53 *and how Christ is contemned of his own countrymen.*

THE same day went Jesus out of the house, [1]and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, [2]Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 [3]For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, [4]By hearing ye shall

[1] Mark 4. 1. [2] Luke 8. 5. [3] Chap. 25. 29. [4] Isa. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, [5]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, [6]The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ [7]Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three [8]measures of meal, till the whole was leavened.

34 [9]All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, [10]I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil; [11]the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all [12]things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

[5] Luke 10. 24. [6] Mark 4. 30. Luke 13. 19. [7] Luke 13. 20.
[8] The word in the Greek is *a measure containing about a peck and a half, wanting little more than a pint.* [9] Mark 4. 33. [10] Psal. 78. 2.
[11] Joel 3. 13. Rev. 14. 15. [12] Or, *sandals.*

43 [13]Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an housholder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 [14]And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 [15]Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, [16]A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

[13] Dan. 12. 3. [14] Mark 6. 1. Luke 4. 16. [15] John 6. 42. [16] Mark 6. 4. Luke 4. 24. John 4. 44.

Verse 2. '*He....sat; and the whole multitude stood.*'—From this and other passages it appears that our Lord usually delivered his discourses in a sitting posture, while the auditors stood before him. This was the custom in the time of our Saviour, as testified by the Talmud, which states that the practice continued till the time of Gamaliel the elder (Paul's master), and then so far ceased that the disciples and auditors sat as well as their teacher. But it appears that even then the disciples sat at the feet of their teacher—that is, sat on the ground before him, he sitting higher than they. As Paul says he 'sat at the feet' of this very Gamaliel, it would seem that the Talmud is mistaken, and that the custom was introduced by him, or at least existed in his time, and was not a practice introduced after his death.

4. '*And when he sowed, some seeds fell by the way side,*' etc.—Parables of this kind are not unusual in the East. Mohammed has one very similar, as given in the Mischat-ul-Mássábih:—'Abu Musa said, "The Prophet said, My religion is like clouds dropping much rain. Some of them falling on pure favourable soil, cause fresh grass to grow; some of them falling in hollows, from which mankind are benefited; some fall on high lands from which no benefit is derived. Then the two first are like the person acquainted with the religion of God and instructing others; and the last like the person not regarding it, nor accepting the right road."'

5. '*Some fell upon stony places, where they had not much earth.*'—Luke has it, '*some fell upon a rock*' (ch. viii. 6). Our Lord doubtless borrowed his illustration from the common scenery around him. The following extract from Dr. Richardson (i. 418) may elucidate the above-cited passages:—'The delightful vale of Esdraelon is but thinly inhabited, and is not half cultivated or stocked with cattle; we did not pass a single village, and saw but few Bedoween encampments till we came near to Bisan. As we approached this miserable village, we gradually withdrew from the vale, and got upon an elevated rocky flat, covered with a thin and meagre sprinkling of earth; the vegetation which it bore was scanty, and quite brown from the lack of moisture.'

12. '*Whosoever hath not, from him shall be taken away even that he hath.*'—This phrase has probably never been misunderstood; and yet it has usually been thought to require explanation, how he that has nothing to lose can be described as losing anything. It seems to have been a proverbial form of speech to express the loss of that little which would be accounted as nothing by persons of larger possessions. This has been not unaptly illustrated by a parallel citation from Juvenal, the sense of which has been pretty well preserved by Dryden:—

'Nil *habuit* Codrus: quis enim negat, et tamen illud
Perdidit infelix TOTUM NIL.'—*Sat.* iii. 208-9.

'"Tis true, poor Codrus *nothing* had to *boast*,
And yet poor Codrus all that nothing lost.'

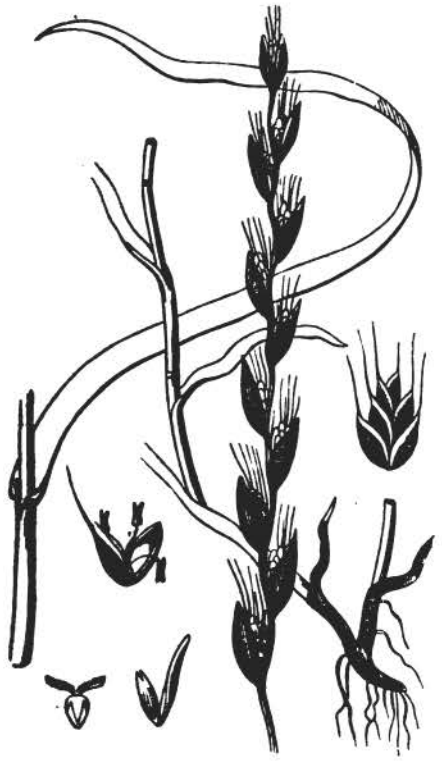
The lines which precede this inform us what this *nothing* was which poor Codrus *had*, and lost; namely, one bed, too short; a sideboard, on which stood six earthen pitchers; a small jug or tankard; the image of a Centaur (Chiron) in clay; and an old rotten chest, containing a few Greek books, much damaged by mice. The loss of this little—this nothing—did, however, so much injury to so poor a man, that he

'Begg'd naked through the streets of wealthy Rome,
And found not one to feed or take him home.'

25. '*Tares.*'—ζιζάνια. This was probably the *Lolium temulentum*, or darnel, which has long been known for its intoxicating property. Ζιζάνιον (*zizanion*) comes, in all probability, from the Arabic زوان *zawan*; for we find it in the Syriac ܙܝܙܢܐ *zizana*. The ζιζάνιον corresponded with the ἄιρα of Theophrastus, who says in one place that

the *zira* is apt to affect the head (*βαρυ και κεφαλαλγες.*) He describes it as having a thick, narrow, and smooth leaf, which agrees very well with the *Lolium temulentum*. It was, from its dangerous qualities, and its frequency among wheat, the pest of the farmer, as the sacred text fairly intimates to us. This and the *Festuca quadridentata* form two singular exceptions in the gramineous family, so remarkable for its salutary and nutritious members. The poisonous nature of the *temulentum* has been ascertained by many experiments, though the deleterious principle is of so volatile a nature that it escapes the cognizance of the chemist: for, when analysed, six parts of the meal were found to contain one of gluten, four of starch, and one of saccharine matter, all of which we know are nutritious as well as harmless.

The darnel, called *zawan* by the Arabs and Turks, and *zizanion* by the Spaniards, is described by Dr. Russel and Forskal as well known to the people of Aleppo, as often growing abundantly in their corn-fields. If its seeds remain mixed with the meal, it is found to occasion dizziness and other injurious effects upon those who eat of the bread: the reapers in that neighbourhood, however, do not separate the plant, but after the threshing reject the seeds by means of a van or sieve. We are also informed that, in other parts of Syria, the plant is drawn up by the hand, in time of harvest, along with the wheat, and is then gathered out and bound up in separate bundles. This last mode of treatment is very corroborative of its claim to be identified with the ζιζάνιον of the present chapter. The reader should, however, be apprised that very different opinions have been entertained on the subject, as the word does not occur elsewhere in the Scripture, and is not found in any ancient Greek writer.



DARNEL (*Lolium temulentum*).

44. '*Treasure hid in a field.*'—In the note on Lev. vi. 2, we have had occasion to state that the insecurity of property, with the want of responsible establishments in which it may be deposited when occasion requires, has always, in the East, operated in obliging persons either to confide their treasure to individual integrity, or to hide it in some secret place. It is very rarely that the former alternative is adopted, except when a person intends to take a distant journey and to return: and even then he often prefers to hide valuable property, or even to change it into jewels, for the sake of portability, and carry it with him, notwithstanding the danger of being plundered upon the road. If the occasion is one of individual danger from the rapaciousness of power, the person generally hides his wealth; as he is afraid to confide it to another, from whom perhaps he may not dare at a future time publicly to reclaim his deposit. And when the occasion is one of general danger, no one, of course, thinks of committing his property to another's care, when all are equally in danger, but every one conceals, in the way he judges best, his valuable property, trusting that, if he survives, he shall be able to recover it when the season of danger has subsided. But many do not survive, being cut off in the defence or capture of towns, and by other causes; many who have gone abroad, leaving hid treasure behind them, never return; and many who hid their wealth in dread of the exactions of power, are cut off by that power without having revealed in what place their wealth was stored. From these causes, operating for thousands of years, it may easily be understood what vast treasures remain hid in the bowels of the earth and in secret places. The knowledge of these facts, with the occasional discovery of unexpected treasure, has given the Orientals a just impression that their soil is rich in hid treasure, which they more particularly suspect to be concealed among the ruins of ancient towns, and in sepulchral and other caves. This it is which induces them so generally to be watchful over European travellers who visit such ruins, to whose visits they are unable to assign any other motive than the acquisition by peculiar arts and sorceries of the treasures there concealed. See the note on Job iii. 21.

The modes of concealment are very various — any method being taken which the person judges the most secure. In the ground, is common—whether in the field, the garden, or the court of a house: in which case it is very usual to bury the property under a tree, to mark the spot. If a person finds treasure thus buried, he would naturally take the course which is here described; he would purchase the ground, and, if need were, sell all he has for the purpose, as he would thus become the legal owner of the treasure; for, as we learn from the Talmud, it was the rule in the Jewish, as in most other nations, for found treasure to become the property of the person in whose land it was discovered.—Others build up their treasure in the thick walls of their houses. We knew a case of a jeweller, who being about to leave the town in which he resided, to avoid the plague, left much valuable property thus concealed, but which was discovered by means of a slight difference in the appearance of the plaster at the particular spot. In the same city, after a siege, we went to reside in a house the walls of which had been broken in many parts, by the victorious soldiers in search of treasure; the previous proprietor, who was killed, having been renowned for his riches. Secret caverns have also been purposely constructed for the concealment of treasure, particularly by kings; and excavated sepulchres have been employed for the same purpose. In the latter case the tombs generally were in situations of difficult access, or without apparent means of entrance; and it appears to have been hoped that respect for the habitations of the dead would afford a further protection to the treasure thus laid up.

Many instances of this last practice occur. Indeed, Josephus says that Solomon laid up vast treasures in the tomb of his father, which remained untouched until the time of Hyrcanus, who, on an occasion of public emergency, opened one of the cells, and took out 3000 talents of silver. Much wealth was afterwards extracted from another cell by Herod the Great. (*Antiq.* l. vii. c. 15, s. 3.) Perhaps the knowledge of this practice explains the object of an act

which is sometimes noticed as well in Scripture as by the heathen writers, when conquering soldiers are described as breaking open the tombs, and scattering the bones abroad. (Jer. viii. 1, 2.) These facts, with what we have already stated in Leviticus, may suffice as general illustrations of practices and circumstances to which the Scriptures frequently allude.

45. '*A merchant man, seeking goodly pearls.*' — This appears to indicate the antiquity of a still existing Oriental profession, that of a travelling jeweller—a person who deals in precious stones and pearls, and goes about seeking for opportunities of making advantageous purchases or exchanges, and taking journeys to remote countries for this purpose, and again in another direction to find the best market for the valuables he has secured. In the course of their operations it frequently happens that they meet with some rich and costly gem, for the sake of obtaining which they sell off all their existing stock, and every article of valuable property they may possess, in order to raise the purchase-money. Something similar may sometimes occur in the transactions of stationary jewellers; but not so often as among those who travel; indeed the jewellers of the East, as a body, are perhaps the greatest travellers in the world.

48. '*Gathered the good into vessels, but cast the bad away.*'—We do not know that it has ever been observed, for the illustration of this text, that, as the Law interdicted the use of all fish without fins and scales, the Hebrew fishermen must have been obliged to throw away, as useless, a considerable proportion of the fish which they took in their nets.

CHAPTER XIV.

1 *Herod's opinion of Christ.* 3 *Wherefore John Baptist was beheaded.* 13 *Jesus departeth into a desert place:* 15 *where he feedeth five thousand men with five loaves and two fishes:* 22 *he walketh on the sea to his disciples:* 34 *and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.*

AT that time [1]Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works [2]do shew forth themselves in him.

3 ¶ [3]For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, [4]It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, [5]because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ [6]When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 [7]And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 [8]And when he had sent the multitudes away, he went up into a mountain apart to pray: [9]and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

[1] Mark 6. 14. Luke 9. 7. [2] Or, are *wrought by him.* [3] Luke 3. 19, 20. [4] Levit. 18. 16, and 20. 21. [5] Chap. 21. 26. [6] Mark 6. 32. Luke 9. 10. [7] Mark 6. 35. John 6. 5. [8] Mark 6 46. [9] John 6. 16.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind [10]boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ [11]And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

[10] Or, *strong*.

[11] Mark 6. 53.

Verse 1. '*Herod the tetrarch.*'—This is that Herod Antipas whom we have mentioned slightly in the note on chap. ii. 22, as that son of Herod the Great who after the death of his father became tetrarch of Perea and Galilee. The title of Tetrarch, in its origin denoted the ruler of the fourth part of a tribe or nation, which, as the whole, was subject to a king. But at this time it had a looser signification; and was applied to any governor subject to some king or emperor, with little regard to the portion of the tribe or nation which they governed. Although these rulers were dependent upon the Roman emperor, they nevertheless governed according to their own discretion the people committed to their immediate jurisdiction. They were inferior, however, in point of rank to the *ethnarchs*, who, although they do not publicly assume the name of king, were addressed with that title by their subjects. We have already mentioned that this Herod's elder brother, Archelaus, was Ethnarch of Judæa.

Herod, as well as Archelaus, went to Rome after the death of his father, his object being to endeavour to supersede the latter in the kingdom of Judæa. In this he failed; but was confirmed in the tetrarchy which his father's will allotted to him. In some other journey to Rome, Herod visited his half-brother Philip also called Herod; and there conceived a criminal passion for Philip's wife, Herodias, and offered to marry her if she would leave his brother; to which she consented, upon the condition that he should previously divorce the daughter of the Arabian king Aretas, to whom he had long been married. This Herod promised to do on his return from Rome; but meanwhile the Arabian princess, hearing of the fate which awaited her, fled to her father at Petra. The tetrarch, on his return home, performed his promise of marrying Herodias. But they were not left undisturbed in their wickedness; for Aretas, the father of the divorced princess, declared war on Herod to avenge her wrongs; and by a comparison of circumstances we learn, that it was when Herod's soldiers were on their march to meet him that they heard the preaching of John the Baptist (Luke iii. 14); but the advice he gave them was certainly not calculated to offend Herod, since, among other things, he counselled them to be contented with their pay. The prophet of the wilderness, however, took another occasion to raise his voice against the incestuous match which had been completed between the tetrarch and Herodias. It is probable that the sentiments which John expressed were those which were generally entertained: and as he had great influence with the people, Herod was probably not less actuated by alarm than by resentment in determining to silence the faithful prophet. Josephus says that the Baptist was imprisoned in the strong fortress of Machærus, in Perea, east of the Jordan. The rest is told in the present verses. Very soon after, the war with Aretas was brought to a conclusion by the total overthrow and dispersion of Herod's army: and Josephus asserts that this destruction of his army was regarded by the Jews as a punishment upon Herod, and a mark of God's displeasure towards him, for the murder of John, whom the historian describes as a good man, who taught the people righteousness towards one another, and piety towards God; and to whose baptism multitudes had resorted. Not long after this the guilty Herodias, being annoyed that her own brother, Agrippa, who was Herod's nephew, had received the title of king, while her husband was only a tetrarch, pressed Herod so much, that he went to Rome to solicit the same title of the emperor Caius; but the latter, having been prejudiced against him by letters from Agrippa, was so far from attending to his application, that he not only deprived him of his tetrarchy, but banished him to Lyons, and afterwards to Spain, where he died. The tetrarchy was given to Herod Agrippa, to complete his kingdom. Such was the end of the man who ruled over Galilee and Perea during nearly the whole of our Saviour's abode on earth; and under whose dominion he lived at Nazareth and Capernaum.

3. '*Herodias.*'—We should not omit to observe that this infamous woman was the niece both of Philip and Herod, being the daughter of Aristobulus, another son of Herod the Great. She went to Rome with Herod Antipas on the occasion just mentioned: and the emperor, understanding that she was his friend Agrippa's sister, was inclined to make a favourable distinction between her and her husband: but rather than owe anything to her brother, she chose to accompany Herod in his exile. What ultimately became of her is not recorded.

— '*Philip.*'—This Philip, or Herod-Philip, must not be confounded with his half-brother of the same name, mentioned by St. Luke as 'Tetrarch of Ituræa and of the region of Trachonitis' (iii. 1). This one never held any government. He was the son of Herod the Great by Mariamne, daughter of the high-priest Simon. After the elder Herod had discovered the conspiracy of his son Antipater, for which he put him to death, he set down this Philip in his will as heir to the kingdom of Judæa; but having afterwards ascertained that Philip's mother Mariamne had taken a part in the conspiracy, he altered the will in favour of Archelaus. Nothing is recorded of him but that he was the husband of Herodias, and father of

the girl, Salome, whose dancing afforded occasion for the murder of John the Baptist.

As Herodias quitted her husband Philip soon after Salome's birth (Joseph. *Antiq.* l. xviii. c. v. s. 4), it is clear that the daughter was at this time a child; a circumstance which affords a sufficient answer to those who object to this relation, saying that it was unsuitable to the dignity of a princess, and contrary to the manners of the age, to dance in public for the entertainment of the court. (Michaelis's *Introduction*, ch. ii. s. 12.) She was afterwards married to her uncle Philip, tetrarch of Iturœa, after whose death she became the wife of her cousin-german, Aristobulus, the son of Herod king of Chalcis, her mother's brother. By this husband, she had several children, and here our information concerning her ceases.

6. '*Herod's birthday was kept.*'—The most ancient birth-day celebration on record is that of the Pharaoh of Joseph's history (Gen. xl. 20). It was also observed as a day of rejoicing by the Persians (Herodotus i. 133), and by the Romans (Plin. *Ep.* l. x. ep. 61). But the Jewish writers affirm that such was not the custom of their nation, which regarded this and *all other* personal anniversary celebrations as acts of idolatrous worship, although we have not been able to find any clear statement of the grounds on which this opinion rested. The present example cannot be understood as opposed to this statement, when we recollect that this Herod, and the other tetrarchs, ethnarchs, and kings, which his family produced, were partial to the customs of Greece and Rome, and so far as their influence extended, were studious to introduce them, to the great dissatisfaction and annoyance of their subjects.

6. '*Danced before them and pleased Herod.*'—From the effect which this dancing produced upon the tetrarch, it would appear that it was not that comparatively rude and



EASTERN GIRL DANCING.

unformed style of dancing which was anciently used by the Jewish maidens at public rejoicings, but that pantomimic and often lascivious sort which, by the movements of the hands and other members of the body, expressed human manners and affections, and which had recently been introduced from neighbouring nations into the Jewish court.

7. '*Promised with an oath,*' etc.—It would seem that Oriental monarchs, when highly pleased, were prone to make such oaths or promises, many of which they had afterwards ample occasion to repent. (See the 'Thousand and One Nights,' *passim.*) In Herodotus (ix. 109), there is a remarkable anecdote concerning Xerxes, which offers some strong points of analogy to the incident now before us, as combined with the particulars contained in the notes. Xerxes formed a criminal attachment to the wife of his brother Mastites; but she was soon supplanted by her own daughter, Artaynte, who was married to Darius the son of Xerxes. This lady the king took to his own palace; and one day, in excess of fondness for her, he desired her to ask of him whatever she pleased, and declared with an oath that he would refuse her nothing. He had on at the time a rich mantle, which his queen had wrought with her own hands and presented to him; and this, having attracted the attention of Artaynte, became the object of her choice. The king, fearing it might lead to a discovery, begged her to ask him cities, treasures of gold, or the sole command of an army; but not the mantle. But she persisted, and the monarch, from regard to his oath, but with great reluctance, gave it to her. She thenceforth delighted in wearing this mantle; and thus revealed to the queen what Xerxes wished to conceal from her knowledge. The queen blamed the mother rather than the daughter; and against her pointed her vengeance. However, she bridled her thirst for revenge until the king's birth-day, when, by law, the monarch was not allowed to refuse his queen any request she might make. On that day the king anointed his head, bestowed gifts upon the Persians, and gave the royal banquet usual on his birth-day. The queen then appeared before him, and demanded that the wife of Mastites should be given up to her. Xerxes, aware of her horrid purpose, and knowing the woman to be guiltless of that which the queen suspected, endeavoured to avert her request; but as she continued to urge it, the king, bound by the law of the day, gave the fatal nod of assent. She immediately sent for the doomed woman, and having mangled her person in the most horrible manner, sent her home. When the unhappy woman's husband, the king's brother, beheld his wife thus mutilated, he fled with his sons to his government of Bactria, there to raise the standard of revolt among a people by whom he was greatly beloved. But the king sent after him an armed force, by which he, with his sons, was overtaken and slain.

11. '*Brought it to her mother.*'—Jerome says that this most wicked woman gloated on the horrid spectacle with pleasure; and drawing forth that honest tongue by which she had been rebuked, pierced it through with a needle.

36. '*Besought him that they might only touch the hem of his garment.*'—The following scene, noticed by Buckingham in his *Palestine*, and such as may often be seen in the Eastern churches, we regard rather as an Oriental custom than an ecclesiastical practice. 'When the ceremony was ended, the priest walked through the body of the church with the sacramental cup elevated, and a silk covering on his head: those of the congregation who were nearest to him falling on the earth, and kissing his feet and the hem of his garment: while those who were not near enough to pay him this mark of homage, stretched forth their hands to touch some part of his robes, kissing their own fingers afterwards with great reverence, and even communicating the benefit of this holy touch to those who were behind them, and could not come in direct contact with the priest's person.'

CHAPTER XV.

3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

THEN [1]came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [2]Honour thy father and mother: and, [3]He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, [4]*It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 [5]This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ [6]And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, [7]Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: [8]they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 [9]Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 [10]For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ [11]Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, [12]I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ [13]And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 [14]And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ [15]Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

1 Mark 7. 1. 2 Exod. 20. 12. Deut. 5. 16. 3 Exod. 21. 17. Levit. 20. 9. Prov. 20. 20. 4 Mark 7. 11, 12. 5 Isa. 29. 13.
6 Mark 7. 14. 7 John 15. 2. 8 Luke 6. 39. 9 Mark 7. 17. 10 Gen. 6. 5, and 8. 21. 11 Mark 7. 24. 12 Chap 10. 6.
13 Mark 7. 31. 14 Isa. 35. 5, 6. 15 Mark 8. 1.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Verse 1. '*Scribes.*'—The 'Scribes' of the New Testament did not form a sect, like the Pharisees, with whom they are so frequently associated. They rather formed an order of men, and existed, as such, long before any sects were known among the Jews. They evidently take their name from those who bore it being at this time, or having been originally, engaged in writing; but it is allowed that they were much more than formerly occupied as public teachers. It is also admitted that most of them were Levites; and this leads us again back to the view we formerly advocated, that the Levites were in fact, as in other countries in which the distinction of a sacerdotal caste was found, the learned men of the nation, on whom devolved whatever pertained to letters, whether of a civil or ecclesiastical character. The learning of the Jews was inseparably connected with their religion, and the learned man, among them, was one learned in their sacred law—circumstances which, while they naturally threw cultivation of this learning upon the Levites, at the same time qualified them to act as public teachers, which, also, from their separation to ecclesiastical services, formed a proper part of their vocation. The peculiar vocation of the priests was to administer the sacrifices and ceremonies of the Law; but there is sufficient intimation in the Old Testament that the business of teaching the people devolved mainly upon the Levites, as it was but reasonable that it should. The priests were therefore the sacrificing clergy, and the Levites the preaching and writing clergy: and this last is generally admitted to have been the character of the scribes, and it is also allowed that they were, at least for the most part, Levites; whence we may infer that the 'scribes' of the New Testament were the more learned members of the Levitical body, devoted to letters and public teaching—expounding the law and addressing the people in the synagogues; and in virtue of their character possessing great credit with the people and influence in public affairs. This conclusion, as to their identity with the Levitical body, is, we think, greatly corroborated by the fact that the Levites are not mentioned as such in the New Testament. We read of 'priests and scribes,' not of 'priests and Levites,' as in the Old Testament: and, independently of the inference obviously derivable from this as it stands, it is almost necessary to consider the 'scribes' of the New Testament to be equivalent to the 'Levites' of the Old, as otherwise we should find it difficult to say what had become of the Levites, and how it is that they do not appear to have concerned themselves in circumstances in which they, of all men, were likely to have taken a prominent part—such a part as the 'scribes' actually took.

Under this view we have thought it useless to inquire further concerning the origin of the scribes: and we conjecture that much of the difficulty which has attended the subject has proceeded from forgetfulness of the Levitical body, and from the want of sufficient attention to the fact that the Levites of the Old Testament were, like these 'scribes,' the learned men, lawyers, scribes, and public instructors of the Hebrew nation.

9. '*In vain they do worship me, teaching for doctrines the commandments of men.*'—The superstitious frivolities of the Pharisee, are equalled and illustrated by the votaries of Mohammed. In the creed of the Moslems the dog is held to be unclean, and must not so much as be touched; and if by any accident they come into contact with this faithful companion of our race, they must wash themselves in water before they can say their prayers or enter the haram. A true Mussulman generally carries along with him a mat or cloak, or bit of cloth, on which he regularly prays, and the purity of which he watches with the utmost vigilance. If a dog happen to touch it, or even to tread upon the place on which it is usually spread, he is excited to the most furious indignation, and if not restrained would severely chastise the animal, if not put it to death. The mat, before it can be used again, must be shaken, and brushed, and cleaned, and, strictly speaking, it ought to be washed with water; or, where water cannot be had, rubbed with sand. The place itself must undergo a similar purification, or be exchanged for another. 'We had,' says Mr. Emerson, 'a dog on board the vessel, and when the poor animal chose to run about it, it was ridiculous to see the capers which the Mussulmans cut to avoid him, and to keep him off the place sacred to their devotions. With every respect for the religious feelings, or even superstitions of others, we cannot help feeling emotions of pity, or, at times, disgust, arising in our minds on witnessing so much stress laid upon non-essentials. Such a man would purloin another man's property, or even embrue his hands in his blood; but would not touch a dog, nor a drop of wine, or a bit of pork, or consecrated paste.'—*Letters from the Ægean.*

CHAPTER XVI.

1 *The Pharisees require a sign.* 6 *Jesus warneth his disciples of the leaven of the Pharisees and Sadducees.* 13 *The people's opinion of Christ,* 16 *and Peter's confession of him.* 21 *Jesus foreshewth his death,* 23 *reproveth Peter for dissuading him from it:* 24 *and admonisheth those that will follow him, to bear the cross.*

THE [1]Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

[1] Mark 8. 11. Luke 12. 54.

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 [2]Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 [3]Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, [4]Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, [5]Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That [6]thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.

19 [7]And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ [8]Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; [9]and then he shall reward every man according to his works.

28 Verily I say unto you, [10]There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

[2] Chap. 14. 17. [3] Chap. 15. 34. [4] Mark 8. 27. Luke 9. 18. [5] John 6. 69. [6] John 1. 42. [7] John 20. 23. [8] Chap. 10. 38. Mark 8. 34. [9] Psal. 62. 12. Rom. 2. 6. [10] Mark 9. 1. Luke 9. 27.

Verse 1. '*The Sadducees.*'—The origin of this sect is far more distinctly ascertained than that of the Pharisees. The high-priest, Simon the Just, was succeeded in the chair of the Sanhedrim by Antigonus of Sochos; who, among his instructions, was heard to say, 'Be not as servants who wait upon their master for the sake of the reward; but be ye like servants who wait upon their master, not for the sake of the reward; but let the fear of the Lord rule you.' This excellent precept was grievously misunderstood and misapplied by one of his pupils, named Sadoc, the founder of the sect in question, as also by another scholar, called Baithus. When they had left their master, they said to each other: 'Our master teaches us that there is no reward or punishment, or any expectation at all for the future.' On this view Sadoc set about to deny that there was any future life or resurrection of the dead. Lightfoot, however, seems to shew that this last opinion was entertained a good while before the time of Sadoc, even so early as the time of Ezra; although it did not become the defined tenet of a sect till it was formally taught by this person. The tenet was never popular; and the sect of the Sadducees was insignificant in numbers as compared with the Pharisees: but this deficiency was compensated by the dignity and eminence of those who

embraced this persuasion, who were generally persons of the highest distinction; and several of the sect were advanced to the high-priesthood. They did not dispute the sway of the Pharisees over the multitude, and, according to Josephus, seldom took any part in the affairs of the state. Such of them as acted as magistrates and councillors seldom opposed the measures of the Pharisees, knowing that such opposition would be badly received by the people, who never regarded them with much favour.

The tenets we have stated were by no means the only distinguishing ones held by the Sadducees; and it is singular that there was scarcely a single point in which their opinions were not diametrically opposite to those of the Pharisees. They not only held that the soul of man was mortal, and perished with his body, but also denied the existence of any angel or spirit (chap. xxii. 23; Acts xxiii. 8). In opposition to the Pharisees, they also insisted that there was no fate, or even an over-ruling providence; but that man enjoyed the most ample freedom of action, with full power to do either good or evil as he thought proper; that God exercised no influence upon him; and that his prosperity or adversity were respectively the result of his own wisdom or folly. Hence it is said that they made severe judges. Another great matter in which they were distinguished, and that favourably from the Pharisees, was, that they rejected every iota of that traditionary rubbish on which the Pharisees set far more value than they did upon the written law. They insisted that their assent was not authoritatively required to any opinion or practice which the written law, in its literal acceptation, did not inculcate or enjoin. It has been charged upon the Sadducees that they only received the five books of Moses, and rejected all the other sacred books. But this imputation rests on no very clear foundation: and Josephus, who is sufficiently bitter upon the Sadducees, whom he often mentions, does not anywhere hint at this, although he would scarcely have failed to do so had it been true. He says, simply, that although they rejected the traditions received from the fathers, they received *the written books*; and an expression of this general nature, from an adversary, may well be taken in evidence that none of the 'written books' were rejected by them. It is, however, very possible that they set a far higher value upon the books of Moses than upon the other Scriptures. As Josephus was himself a Pharisee, perhaps we should receive with some reserve the general character which he gives to the sect, as 'a set of men churlish and morose towards each other, and cruel and savage to all besides.'

2, 3. '*It will be fair weather; for the sky is red*,' etc. —Observations of this kind are very common among our own peasantry. They necessarily vary in different climates: but at least this, as to the evening aspect of the western horizon, is as common here as it could have been in Palestine. Similar passages have been adduced from ancient writers.

9, 10. '*Baskets...baskets*.'—These words, although the same in our version, are not so in the original. That is to say, the 'baskets' in which the fragments were deposited on these two occasions are denoted by different words, both here and in the regular narratives of the transactions to which our Saviour refers. The first (κόφινος) was proverbially a Jewish travelling basket, and is mentioned as such by Juvenal (iii. 15; vi. 542), where the word rendered 'basket' is *cophinus*, the same as this:

'Banish'd Jews, who their whole wealth can lay
In a small basket—'

The other passage we are tempted to cite entire, as it applies to the condition of the Jews after the desolation of their city and temple, and the ruin of their nation; when it is well known that such numbers of them gained a wretched subsistence by pretending to tell fortunes, that 'Jew' and 'fortune-teller' became almost synonymous.

'A gipsy Jewess whispers in your ear,
And begs an alms: an high-priest's daughter she,



EASTERN BASKET.

Versed in the Talmud and divinity,
And prophesies beneath a shady tree.
Her goods *a basket*, and old hay her bed,
She strolls, and, telling fortunes, gains her bread:
Farthings, and some small monies are her fees;
Yet she interprets all your dreams for these.'

The other word, also rendered basket, in verse 10, is σπυρὶς: it appears, from the citations of Wetstein, to have been a kind of basket for *storing* grain, provisions, etc., and therefore larger than the former, probably much larger. Campbell translates this by '*maund*,' and retains '*basket*' for the former; and observes that although these words 'are not fit for answering entirely the same purpose as the original terms, which probably conveyed the idea of their respective sizes, and consequently of the quantity contained; still there is a propriety in marking, were it but by this single circumstance, that there was a difference.'

We may refer to Mark viii. and Luke ix. for some observations on the other contents of this chapter.

CHAPTER XVII.

1 *The transfiguration of Christ.* 14 *He healeth the lunatick,* 22 *foretelleth his own passion,* 24 *and payeth tribute.*

AND [1]after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 [2]While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, [3]Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ [4]And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, [5]If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ [6]And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received [7]tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers.

[1] Mark 9. 2. Luke 9. 28. [2] 2 Pet. 1. 17. [3] Chap. 11. 14. Mark 9. 11. [4] Mark 9. 17. Luke 9. 38. [5] Luke 17. 6.
[6] Chap. 20. 17. Mark 9. 31. Luke 9. 44. [7] Called in the original *didrachma*, being in value fifteen pence.

Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find [s]a piece of money: that take, and give unto them for me and thee.

[s] Or, *a stater*. It is half an ounce of silver, in value 2*s*. 6*d*., after 5*s*. the ounce.

Verse 24. '*They that received tribute money.*'—The force of our Lord's allusions will be imperfectly understood unless we distinguish that this 'tribute money' was quite distinct from the general tax assessed for the Romans, and that which was paid to the ethnarchs and tetrarchs. It was the half shekel, which, under a profitable misconception of some expressions in the Pentateuch, was annually levied on every adult male Israelite for the service of the temple. Our Saviour's argument with Peter therefore is, that as the kings of the earth did not take custom from their own household but from others; the collectors had no proper claim upon him for the tribute to the temple—the House of his Father. The payment was made during the month Adar; and we are told that if the amount was not paid on the twenty-fifth of that month, a security was taken from the assessed person. The numerous Jews in other countries failed not to remit their yearly contributions to Jerusalem; which may account for the immense amount of treasure constantly flowing into the temple.

In the original, the 'tribute money' which was demanded, and the 'piece of money,' of twice its value, which Peter was to find in the mouth of the fish, are discriminated by their proper names. The former is called *didrachma*, or 'two drachmæ,' and the latter *stater*. The latter was of equivalent value to the Hebrew shekel, and was equal to four drachmæ; and, consequently, two drachmæ were equivalent to half of the stater and of the shekel. Leaving the terms untranslated, Peter is asked if his master paid the *didrachma*? and Peter is told that he should find a *stater* in the mouth of the fish. The stater was also called *tetradrachmon*, from its containing four drachmæ. After the destruction of the temple, the Jews were obliged to pay this tribute to the Romans; and the passage in which the historian relates this, affords one of those minute incidental corroborations which have been so abundantly adduced in evidence of the verity of the evangelical narratives; for he states that the emperor imposed a tribute of two drachmæ (δύο δράχμας) upon the Jews, wherever they were, to be paid every year into the Capitol, in the same manner as it had been previously paid into the temple at Jerusalem—thus concurring with the evangelist, that the half-shekel was usually paid in the form of two drachmæ, or of a single coin of that value.



GRECIAN DIDRACHMA, conjectured to be one of Nerva's.—From a Specimen in the British Museum.

The tax continued to be paid to the Romans in the time of Origen.

It is understood, however, that the temple tribute, though collected in heathen coin, was to be exchanged for Hebrew money, before it could be finally paid into the temple—probably on account of the idolatrous symbols which the former so generally bore. Hence the vocation of the money-changers, whom our Saviour drove from the temple. They were accustomed, on and after the fifteenth of the month Adar, to seat themselves in the temple, in order to exchange, for those who desired it, Greek and Roman coins for Jewish half-shekels. Josephus, *Antiq.* xiv. 7. 2; *De Bello Jud.* vii. 6. 6; Jahn's *Archæol. Biblica*, sects. 115, 241, etc.

CHAPTER XVIII.

1 *Christ warneth his disciples to be humble and harmless:* 7 *to avoid offences, and not to despise the little ones:* 15 *teacheth how we are to deal with our brethren, when they offend us:* 21 *and how oft to forgive them:* 23 *which he setteth forth by a parable of the king, that took account of his servants,* 32 *and punished him who shewed no mercy to his fellow.*

AT [1]the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, [2]Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 [3]But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 [4]Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or

[1] Mark 9. 33. Luke 9. 46. [2] Chap. 19. 14. 1 Cor. 14. 20. [3] Mark 9. 42. Luke 17. 1, 2. [4] Chap. 5. 30. Mark 9. 45.

maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 [5]For the Son of man is come to save that which was lost.

12 [6]How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover [7]if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, that in [8]the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the Church: but if he neglect to hear the Church, let him be unto thee as an [9]heathen man and a publican.

18 Verily I say unto you, [10]Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [11]till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand [12]talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and [13]worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred [14]pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

[5] Luke 19. 10. [6] Luke 15. 4. [7] Levit. 19. 17. Luke 17. 3. [8] Deut. 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28. [9] 1 Cor. 5. 9. 2 Thess. 3. 14. [10] John 20. 23. 1 Cor. 5. 4. [11] Luke 17. 4.

[12] *A talent is 750 ounces of silver, which, after five shillings the ounce, is 187l. 10s.* [13] *Or, besought him.*

[14] *The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence halfpenny.*

Verse 6. '*A millstone...hanged about his neck*,' etc.—It does not appear that the Jews had any such capital punishment as that of drowning a person, with a stone about his neck to sink him. But it was in use among their neighbours, the Egyptians and Syrians, who regarded this form of death as the most degrading of all. It was also known to the Greeks and Romans: and although it never may have been used by the Jews as a capital punishment, it does not follow they may not have had experience of it as an arbitrary form of death inflicted

by tyrannical kings or rulers, or even by murderers. However the expression was proverbial among them, whether they derived it from foreign practices or home incidents. Following a hint afforded by Lightfoot, we may observe that if persons were ever intentionally drowned in the *Dead* Sea, it must have been *necessary* to fasten a weight to them, to make them sink in its upbearing waters; and this may have brought the practice the more frequently under the notice of the Jews, independently of its exhibition as a capital punishment.

10. '*Their angels do always behold the face of my Father.*'—The expression appears to allude to the custom of human courts, where those distinguished personages who are high in office and favour, appear most frequently in the royal palace and presence. The expression was familiar to the Jews, as appears from various passages in the Old Testament; and in speaking of the chief angels, the Jewish writers were used to describe them as those 'who behold the face of the KING,' or 'who are worthy to come before the KING:'—meaning by 'the King,' God, the King of kings.

The opinion of the Jews on the subject to which our Saviour has been supposed to refer, was, that not only were there angels who were delegated to a general superintendence over nations, but that a guardian angel was assigned to every human being. Some commentators have thought that this much of their opinion concerning guardian angels is sanctioned by the present words of our Saviour; and hence it was generally conceived by the fathers, that every person, or at least the righteous, had his guardian angel; the more so, as angels are in Heb. i. 14, called 'ministering spirits, sent forth to minister for them that shall be heirs of salvation.' That angels minister to the people of God, there can be no doubt: but that every one, or every one of the righteous, has his guardian angel, is another question, concerning which it is difficult to arrive at a conclusion from the passage before us. It occurs to us that an argument in favour of it may be derived from the fact that our Lord's auditors must, with the opinions they held, have understood him in this sense. But, on the other hand, the passage may be easily interpreted to mean no more than that the exalted beings whose place was in the presence of God, were sometimes employed on offices of mercy and loving-kindness even about young children.

We need not mention that the belief in the attendance of guardian angels upon individuals, has been and is widely prevalent in the world. The Jews, however, carried this opinion much farther than we have stated; as they held that there was nothing in the world, animate or inanimate—not even the smallest herb, without its governing angel, by whose words and laws it was directed. Their doctrines on the subject were very complicated; and many of them appear to have been borrowed from the Persians and Babylonians during the Captivity. In the religious system of the ancient Persians, the corresponding tenet to that which we have cited was, that Ormuzd brought multitudes of spirits into existence to assist in repelling the powers of darkness, and appointed angels to protect everything. The stars and planets, the months of the year, the days, and even the watches of the day, had each their attendant,—all nature teemed with them,—all space was pervaded by them. Fraser's *Persia*, p. 156.

17. '*Tell it unto the church.*'—There are probably allusions in all this passage to customs which existed among the Jews. It may illustrate the present instance to mention that, as testified by the Talmud and Maimonides, it was usual to report to the synagogue the conduct of sinners for whose offences the Law provided no punishment, after friends had reproved them in vain. They were then admonished by the synagogue, not, if we construe aright, publicly, but by a message or official remonstrance: but if they still persisted in their evil course, their conduct was publicly denounced in four following sabbaths. Maimonides gives examples, of which one is:—'If any refuse to feed his children, they reprove him, shame him, and urge him. If he still refuse, they make proclamation against him in the synagogue, saying, "N. is a cruel man, and will not nourish his children: more cruel than even the unclean birds; for they feed their young ones."'

— '*As...a Publican.*'—We learn from the Talmud that a person who became a tax-gatherer was excluded from the religious society to which he may have previously belonged: but that he might be re-admitted when he discontinued this obnoxious calling.

21. '*Till seven times?*'—The Jewish doctors inculcated a forgiving disposition, by teaching that an injured person should forgive the offender even *three* times; but, they added, that he need not do so the fourth time. Peter therefore probably thought that he allowed a large effect to his Lord's instructions, when he more than doubled the measure of forgiveness proposed by these teachers. This gives the greater force to Christ's reply, which must have greatly astonished the disciples.

25. '*His lord commanded him to be sold.*'—We are unable to find any instance in Scripture of a man sold for the payment of his debts. The instances usually cited to shew this, are not by any means clear on this point. A poor man might sell *himself* to a rich one if he thought proper (Exod. xxi. 2–6; Lev. xxv. 47); and if a man owed more than he could pay, the creditor had a right to appropriate his personal services in payment of the debt; or, in other words, to make a slave of him: but that he could sell him to another is not said. The other text which is usually cited (Exod. xxii. 2) would be very clear on the subject; but it will be observed that the sale in that case is of a man having committed a theft, and being unable to pay the legal penalty, was sold for the purpose—a very different case certainly from that of a common debt. Unless, therefore, we understand the law to *imply*, though it does not express, that a creditor was at liberty to transfer to another, for a consideration, the right he himself possessed—that is, to sell to another the debtor who had become his servant, and for whose services he had perhaps no occasion—then *this* is the only evidence of such a custom which the Scripture affords. But if we do understand this as a singular instance, not involved in the general law, it still admits of very easy explanations. The king may have considered him a fraudulent defaulter, standing in the same case as a thief, and as such liable to be sold by the law of Lev. xxv. 47. Or, as it occurs to us, it might be explained by the fact, that when a free man accepts public employment, however honourable, under an Eastern king, he becomes, to all intents and purposes, a slave, whose person and property are at the entire disposal of his royal master—who may sell him, slay him, or do whatever he pleases with him—as, by the acceptance of employment, he is withdrawn from the operation of those laws and usages which may, more or less, be interposed between the king and his other subjects. In suggesting this explanation, we suppose the king dealt with his officer rather as a sovereign than as an ordinary creditor; and we submit that our view of the case receives much corroboration from the marked difference between the course which the king proposed to take with his debtor, and that which this debtor afterwards takes with his fellow-servant. The latter must have proceeded, however severely, according to the laws and customs of the land, to which the king was not bound to attend: and *he* exhibits no intention of *selling* his fellow-servant in payment of the debt.

— '*His wife.*'—Commentators observe that they find no previous instance of a wife being sold with her husband. The explanation given in the preceding note supersedes this difficulty. But we think it may be collected that even under the Law the lot of the wife was considered to be involved in that of her husband. Thus, in Exod. xxi., the case is given of a man who sells himself, without any mention of the wife as sold also; but it is afterwards added: 'If he came in by himself he shall go out by himself: but if he were married, then his wife shall go

out with him,'—which clearly enough implies, that if he were married, his wife 'went in' with him.

— '*And children.*'—We do not see any instance in the Old Testament of children 'sold,' in the usual sense, to pay the debts of their parents. Parents did make over their children to their creditors in satisfaction of their debts (Neh. iii. 5; Isa. l. 1); and the children of a deceased parent became responsible for his debts, and might then be taken by the creditors as bond-servants (2 Kings iv. 1), as the parent himself might have been were he alive. The case of the children is clearly open to the same alternatives of explanation as have been applied to the case of the parent in the last note but one.

28. '*An hundred pence.*'—If the Roman denarius is to be understood, this makes little more than three pounds; whereas he had himself just been excused not far from two millions, by the lowest calculation, if the latter sum ('ten thousand talents') be not rather mentioned as an indefinite indication of a very large sum.

— '*Took him by the throat.*'—In the classical writers it is frequently mentioned as the act of merciless creditors to grasp their debtors violently by the throat, when dragging them before the magistrate to take compulsory measures to obtain payment for their debt.

30. '*Cast him into prison.*'—This is the only case in which imprisonment for debt occurs in Scripture: and, if carefully considered, conclusions of some importance might be deduced from it. It is certain that this punishment for debt was not recognized by the Law; and as the Law did provide for the case of the insolvent debtor, we may be sure that the Jews did not, at any time posterior to the delivery of the Law, spontaneously originate any new and different usage on the subject. Therefore, as the custom of imprisonment for debt did at this time exist among the Romans, and is first mentioned at a time when the Jews were in subjection to that people, we are inevitably led to conclude, either that the parable alludes to foreign customs, familiar to the Jews, and consequently that the persons introduced are to be regarded as foreigners; or else that the Romans had compelled them to alter their more ancient practice in this matter, that it might be rendered conformable to their own. We apprehend the latter alternative to be the most reasonable. We have not, indeed, been able to find any distinct evidence that the Romans did interfere to modify the law of debt which they found in operation among the Jews. But we know that they did interfere in some matters of public and social law: and there seems not one in which they were more likely to do so than in this; as it was a matter in which they were themselves concerned, and in which the relations of debtor and creditor must have been beset with difficulties unless uniformity of usage were established. If a Jew were in debt to a Roman, and could not pay, the Roman would cast him into prison until he received satisfaction. But what was to be done when a Roman was in debt to a Jew? His own law would have authorized him to make a bondsman of his debtor: but for a Roman to be in bondage to a Jew was impossible. Nothing is more likely than that the Romans cut this difficulty by introducing their own custom: which is the more probable, as the Hebrew usage was the same which had in a former age existed among themselves, and which they had abolished, as it did not work well with them, though it does not follow that it might not have done so in a state of society so differently and so peculiarly constituted as that of the Hebrews.

As we are thus led to suppose that the imprisonment for debt, as existing among the Hebrews in the time of our Saviour, was of Roman origin, it becomes proper to observe that the original Roman practice in the treatment of insolvent debtors was uncommonly severe. The creditors were empowered to keep them in bondage, bound with cords or fetters, for a given time, and when they found that the debtor could not pay, and that others would not redeem them, they might be sold for slaves, or even put to death. This was in time changed to a law resembling that of the Hebrews, but more severely administered, under which the creditors kept their debtors imprisoned in their own houses, making them slaves until by their services or labour they had discharged the sum they owed. This kind of slavery of the debtors in the houses of their creditors, was often very severe, the prisoners being sometimes most cruelly treated and unmercifully scourged: and some gross instances of abuse occasioned this private coercion to be exchanged for public imprisonment. This last regulation was made in the year 327 B.C., and finally established in 287 B.C., and continued in operation in the time now under consideration.

34. '*Tormentors.*'—This is no doubt the true meaning of the word βασανισταί; but it seems here to denote jailers, who probably got the name of 'tormentors' from being employed to torture and chastise their prisoners, and from the use, in ancient prisons, of logs, chains, bands, and fetters, which were sometimes fixed on the necks, arms, and legs of prisoners, as well as from other painful inflictions, administered by the jailer, and by which a prison was made a place of torture.

CHAPTER XIX.

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.

AND it came to pass, [1]*that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, [2]that he which made *them* at the beginning made them male and female,

5 And said, [3]For this cause shall a man leave father and mother, and shall cleave to his wife: and [4]they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, [5]Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of

[1] Mark 10. 1. [2] Gen. 1. 27. [3] Gen. 2. 24. Ephes. 5. 31. [4] 1 Cor. 6. 16. [5] Deut. 24. 1.

the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 [6]And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ [7]Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ [8]And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, [9]Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ [10]Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, [11]ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 [12]But many *that are* first shall be last; and the last *shall be* first.

[6] Chap. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11. [7] Mark 10. 13. Luke 18. 15. [8] Mark 10. 17. Luke 18. 18.
[9] Exod. 20. 13. [10] Mark 10. 28. Luke 18. 28. [11] Luke 22. 30. [12] Chap. 20. 16. Mark 10. 31. Luke 13. 30.

Verse 3. '*Is it lawful for a man to put away his wife for every cause?*'—The question here proposed to our Saviour was one which had been, and still continued to be, warmly disputed between the schools of Hillel and Shammai; and was indeed one of the grand points of difference which kept them in a state of almost constant opposition to each other. The school of Shammai contended that it was not lawful to divorce a wife, except for adultery; but the more popular school of Hillel taught that a wife might be divorced 'for *any* cause,' or for no cause whatever beyond the will or caprice of her husband. Hillel, the founder and teacher of this school, was president of the Sanhedrim for forty years, ending about the twelfth year of our Saviour's life. He was renowned for his fourscore scholars, of whom the Talmud says that thirty of them were fit that the divine glory should rest upon them as it did upon Moses; thirty were worthy that the sun should stand still before them as it did before Joshua; the remaining twenty being entitled to a middle place. One of the most celebrated scholars of Hillel was Jonathan Ben-Uzziel, the author of the Chaldee Paraphrase. The doctrines of this school, in the matter of divorce, were very popular, and established or confirmed the usages which existed in the time of our Saviour. These usages appear to have operated in producing a laxity of the nuptial bond to which we never met with anything at all comparable except among the Arabians, and scarcely with them. It was held a sufficient reason for divorce that the woman had ceased to find favour in the eyes of her husband—that he did not like her—that he had seen another woman more beautiful, or whom he liked better. The school of Hillel indeed formally taught

that a man should put away his wife if she cooked his dinner badly, by over-salting or over-roasting the meat. And if the woman was smitten by the hand of God, and became dumb, or deranged in mind, etc., she was also to be put away. There seems, however, to have been a sort of implied understanding that the first wife was not to be parted with so lightly; to apprehend which it is to be understood that the practice of the Jews at this time had become, in the matter of polygamy, the same as it at present is among the Mohammedans; or they even allowed themselves more licence. It was held that it was lawful for a man to have as many wives as he liked; but, from prudential considerations rather than any other, the Jewish doctors taught that the number should be restricted to four—exactly the Mohammedan number. But, in practice, the vicious facility of divorce operated in checking the other vice of polygamy; for the ease with which the wife could be put away lessened the desire to have many wives at the same time: and this influence, co-operating with the expenses attending a plurality of wives, seems to have had the effect of rendering polygamy as comparatively rare among the later Jews as it is now among the Mohammedans. This statement will help to explain many of the allusions in the New Testament to the then existing usages of marriage and divorce: and we shall find a future opportunity of adverting to another part of the subject. The extent to which the minds even of the disciples were imbued with the views we have explained appears very clearly from the difficulty which they felt in receiving our Lord's doctrine, limiting divorce to cases of adultery, and which was so entirely opposed to the licence which the prevailing notions allowed, that they said, 'If the case of the man be so with his wife, it is not good to marry,' *v.* 10.

13. '*Then were there brought unto him little children,*' etc.—The Jews were persuaded that the prayers of prophets and other persons distinguished for their holiness were most prevailing with God; and were therefore anxious to bring their children to them, to obtain whatever benefit might be derived from their prayers. On such occasions it appears to have been customary for the venerated person to lay his hands upon the heads of the children, while he prayed for the blessing of God upon them. This imposition of hands was also used on other occasions of prayer for a blessing on another. Compare Gen. xviii. 14; xlviii. 14; Num. xxii. 6; Luke ii. 28; Acts vi. 6; viii. 17.

— '*The disciples rebuked them.*'—That is, as appears from Mark x. 13, they rebuked those who brought them. Various reasons have been assigned for their doing this. Perhaps they thought the application troublesome and unreasonable, as their Lord was then in a crowd and engaged in a very important discussion; or, it may be, as Wetstein conjectures, that they were displeased at the interruption, being deeply interested in the discourse on matrimony, and being anxious to put some curious questions on the subject. Both causes may have operated.

24. '*It is easier for a camel to go through the eye of a needle,*' etc.—Lightfoot and others have shewn, that to speak of a camel or other large animal—as an elephant, as going through the eye of a needle, was a proverbial expression, much used in the schools, to denote a thing very unusual or very difficult. Thus, in a discourse about dreams, to intimate that they do not exhibit things of which the mind had no previous conception, it is said, 'They do not shew a golden palm-tree, or an elephant passing through the eye of a needle.' Again, to one who had delivered something which was thought very absurd, or scarcely credible, it was said, 'Perhaps thou art one of the Pombeditha (a Jewish school at Babylon) who can make an elephant go through the eye of a needle.' Thus also, the authors of an edition of the book of Zohar express the arduous nature of their undertaking by saying, 'In the name of our God, we have seen fit to bring an elephant through the eye of a needle.'

A similar form of expression, or indeed the same, may be traced very extensively in the East. In the Koran, 'Until the camel shall enter the needle's eye' (*ear*, in Arabic), occurs in the same sense. 'Narrower than the eye (ear) of a needle,' is still applied to business of a difficult nature; and even in India, 'an elephant going through a little door,' or 'through the eye of a needle,' are proverbial expressions of the same import. Some of these illustrations are important to fix the true force and meaning of the expression; and all shew the error of several Greek transcribers (followed by some translators), who, not understanding the expression as it stood, took the liberty of supposing it a mistake, and therefore altered κάμηλος, 'a camel,' to κάμιλος, 'a cable,' producing the reading, 'It is easier for a *cable* to go through the eye of a needle,' etc. See Lightfoot and Gill, *in loc.*; Michaelis's *Introduction*, vol. i. p. 131; Burckhardt's *Arabic Proverbs*, No. 396, etc.

The real *origin* of such a proverb is a question respecting which many conjectures have been offered, a few of which we may here repeat. The Rev. F. J. J. Arundell, in his *Discoveries in Asia Minor* (ii. 119-123), says: 'As we ascended the hill, I saw something shining on the road, which proved to be one of the needles used by the camel-drivers for mending their camel-furniture. It was about six inches long, and had a large, very long eye. It had evidently been dropped by one of the conductors of a caravan which was some way a-head of us. . . . . This association of the needle with the camels at once reminded me of the passage which has been considered so difficult to be illustrated: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." Why should it not be taken literally? As the usages of the East are as unvarying as the laws of the Medes and Persians, I can easily imagine that even the camel-driver of Rachel carried his needles about with him to mend "the furniture;" and the equipment of a camel-driver in those days could not well have been more simple than at present. . . . . The needle, from its constant and daily use, must have held a prominent place in his structure of ideas and imagery; and as we all know how fertile the imaginations of these camel-drivers were in furnishing us with proverbs and legendary tales, why may not the impracticability of a camel's passing through the eye of his needle have been a common expression to denote an impossibility?'

Another explanation, as ingenious, but much less natural and probable, is indicated by the same writer: 'Every body has heard of the obelisks of Alexandria, called the *Needles* of Cleopatra—a name, I apprehend, anciently given to them and similar obelisks. These are usually erected at the entrance of temples. If two such obelisks were existing at Jerusalem, and so close to each other as not to admit the passing of a laden camel, and passable only by the traveller on foot, the proverb might have had its origin from hence.'



GATE AT HERCULANEUM.

Of the same kind, but much more probable, is the explanation suggested by Lord Nugent, in his *Lands Classical and Sacred*, i. 326. Entering Hebron, he says:

We were proceeding through a double gateway, such as is seen in so many of the old eastern cities, even in some of the modern; one wide-arched road, and another narrow one by the side, through the latter of which persons on foot generally pass, to avoid the chance of being jostled or crushed by the beasts of burthen coming through the main gateway. We met a caravan of loaded camels thronging the passage. The drivers cried out to my two companions and myself, desiring us to betake ourselves for safety to the gate with the smaller arch, calling it "Es Summ el Kayút," the hole or eye of the needle. If—as, on inquiry since, I am inclined to believe—this name is applied, not to this gate in Hebron only, but generally in cities where there is a footway entrance by the side of the larger one, it may perhaps give an easy and simple solution of what in the text (Mark x. 25) has appeared to some to be a strained metaphor; whereas that of the entrance-gate, low and narrow, through which the sumpter-camel cannot be made to pass unless with great difficulty, and stripped of all the incumbrance of his load, his trappings, and his merchandise, may seem to illustrate more clearly the foregoing verse, "How hardly shall they that have riches enter into the kingdom of God." It also applies itself to several other passages by which our Saviour illustrates a similar subject: "Enter ye in at the strait gate," etc. (Matt. vii. 13, 14), and others.'

CHAPTER XX.

1 *Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man:* 17 *foretelleth his passion:* 20 *by answering the mother of Zebedee's children, teacheth his disciples to be lowly:* 30 *and giveth two blind men their sight.*

FOR the kingdom of heaven is like unto a man *that is* an housholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a [1]penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last [2]have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 [3]So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ [4]And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 [5]And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20 ¶ [6]Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

[1] *The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence halfpenny.*
[2] Or, *have continued one hour only.* [3] Chap. 19. 30. [4] Mark 10. 32. Luke 18. 31. [5] John 18. 32. [6] Mark 10. 35.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, [7]Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the [8]Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ¶ [9]And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

[7] Luke 22. 25. [8] Phil. 2. 7. [9] Mark 10. 46. Luke 18. 35.

Verse 1. '*Went out early in the morning.*'—Before sunrise, doubtless, to engage labourers who should begin their work when the sun rose. The working day in the East begins with the rising of the sun, and ends when it sets.

A parable very similar to this is cited by Lightfoot, from the Jerusalem Talmud, being, however, as he says, 'madly applied.' It is this:—'To what was R. Bon Bar Chaija like? To a king who hired many labourers; among which there was one hired who performed his work extraordinarily well. What did the king? He took him aside, and walked with him to and fro. When even was come, these labourers came that they might receive their hire and he gave him a complete hire with the rest. And the labourers murmured, saying, "We have laboured hard all the day, and this man only two hours, yet he hath received as much wages as we." The king saith to them, "He hath laboured more in those two hours than you in the whole day." So R. Bon plied the law more in eight-and-twenty years than another in a hundred years.'

2. '*A penny a day.*'—This is interesting, as shewing what the day's wages of an agricultural labourer at this time were in Judæa. The translation, 'penny,' may however occasion a misconception. The original denotes the Roman denarius (δηνάριον), a Roman silver coin, which was originally equivalent to *ten asses*, whence its name. Under the consular government the denarius was the



DENARIUS OF AUGUSTUS.



DENARIUS OF TIBERIUS.

seventh part of an ounce, and just equal to the drachma; but the denarius struck under the emperors, and called imperial, was the eighth of an ounce, and therefore just equal to seven-pence halfpenny of our money. This is of course the coin of our text. The consular denarius bore on one side a head of Rome, and X or a star, to denote the value in *asses*, and a chariot with either two or four horses; but afterwards the reverse bore the figures of Castor and Pollux, and sometimes a Victory in a chariot of two or four horses. At a later date, the busts of different deities were given on the obverse; and these were finally superseded by the heads of the Cæsars. The reverses varied, and some of them are very curious. Many specimens of this common coin have been preserved. It appears, from Tacitus (*Annal.* i. 17), that a denarius was also the usual price of a day's service at Rome.

6. '*Eleventh hour.*'—It appears after (*v.* 12) that the men now engaged wrought but *one* hour: hence we see that the hours were named from their *endings*.

7. '*Because no man hath hired us.*'—This passage receives some illustration from the following, which occurs in Mr. Morier's *Second Journey through Persia*, p. 265. In the city of Hamadan (anciently Ecbatana) in Media, there is a large maidan, or square, which serves as the market-place. In this square 'we observed, every morning before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. The custom, which I had never seen in any other part of Asia, forcibly struck me as a happy illustration of our Saviour's parable of the labourers in the vineyard, in the twentieth chapter of Matthew, particularly when passing by the same place late in the day we still found others standing idle, and remembered his words, *Why stand ye here all the day idle?* as most applicable to their situation; for, in putting the very same question to them, they answered us, *Because no man hath hired us.*'

30. '*Two blind men.*'—Mark (x. 46-52) and Luke (xviii. 35-43) speak only of one. Mark calls him Bartimeus. Luke represents the miracle as performed when Jesus was drawing nigh to Jericho, before he entered it, Matthew and Mark after he had left Jericho. Michaelis gives this as an instance of real contradiction in the Gospels, or at least as one which he could not possibly explain. The conclusion to which he comes is, that Luke was here mistaken, since Matthew and Mark agree in relating that the miracle was performed by Christ as he went out of Jericho, the former being an eye-witness. It is utterly at variance with the inspiration of Luke to suppose his testimony incorrect. It may not be incompatible with the loose theology of Michaelis to throw aside on

some occasions the inspiration of the New Testament writers, when their statements are not understood or relished; but he who reverences the oracles of the living God will pause ere he have recourse to such unhallowed assertions. In order to reconcile these varying accounts it is needful to remember that some of the evangelists give a more brief and condensed account of the very same event which others narrate more fully. On this occasion two blind men received their sight. This is expressly affirmed by Matthew. Only one is noticed by Mark and Luke. Matthew also relates that they were healed by Jesus on his departure from Jericho. The one mentioned by Mark was cured by Christ as he left Jericho. His name was Bartimeus. Taking the account of Matthew in connection with Mark's, we believe that there were in reality two blind men both restored to sight by Christ as he passed from Jericho to Jerusalem. Let us now attend to what Luke says. '*As Jesus drew nigh to Jericho*, a certain blind man sat by the wayside begging.' There is no ground for supposing that this blind man was the same as Bartimeus mentioned by Mark. He is not so called. It is not said that he was Bartimeus: we believe that he was a different person. The reason of this opinion is, that Bartimeus is said to have been healed by Christ as he left Jericho; whereas the blind beggar noticed in Luke's Gospel received his sight from our Saviour drawing nigh to the city. Thus there is no contradiction between the narratives of the three evangelists. Matthew relates that Christ performed the remarkable miracle of giving sight to two blind men who sat begging by the way-side as he departed from Jericho, and we believe him. Mark notices but one of these, whose name he gives; but he does not say that Christ on that occasion healed no more than one. This account, therefore, is not contradictory to Matthew's, though it is not so full. Luke again informs us that the Saviour, before entering Jericho, healed a poor blind man who cried unto him. This last individual was wholly different from either of those mentioned by Matthew. Taking, therefore, the narratives of the three evangelists together, we perceive from them that three blind men received their sight from Christ during his visit to Jericho, one before he entered it, and two others as he left it.

Newcome supposes that Jesus remained several days at Jericho, and during his stay made several excursions from the city and returned to it again. This conjecture removes the apparent difficulties, though it is purely hypothetical. Davidson's *Sacred Hermeneutics*.

CHAPTER XXI.

1 *Christ rideth into Jerusalem upon an ass*, 12 *driveth the buyers and sellers out of the temple*, 17 *curseth the fig tree*, 23 *putteth to silence the priests and elders*, 28 *and rebuketh them by the similitude of the two sons*, 35 *and the husbandmen, who slew such as were sent unto them.*

AND [1]when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 [2]Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 [3]And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 [4]And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, [5]My house shall be called the house of prayer; [6]but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, [7]Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 [8]And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they

[1] Mark 11. 1. Luke 19. 29. [2] Isa. 62. 11. Zech. 9. 9. John 12. 15. [3] Mark 11. 2. [4] Mark 11. 15. Luke 19. 45. John 2. 13. [5] Isa. 56. 7. [6] Jer. 7. 11. Mark 11. 17. Luke 19. 46. [7] Psal. 8. 2. [8] Mark 11. 13.

marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ [9]And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; [10]for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For [11]John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain housholder, [12]which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; [13]come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [14]Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever [15]shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

[9] Mark 11. 27. Luke 20. 1. [10] Chap. 14. 5. [11] Chap. 3. 8. [12] Isa. 5. 1. Jer. 2. 21. Mark 12. 1. Luke 20. 9. [13] Chap. 26. 3. John 11. 53. [14] Psal. 118. 22. Acts 4. 11. [15] Isa. 8. 14, 15. Rom. 9. 33. 1 Pet. 2. 7.

Verse 5. '*Behold, thy King cometh.*'—The passage here cited led the Jews to expect that the Messiah would come riding upon an ass. And they reconciled this with Daniel's description of his 'coming with the clouds of heaven,' by saying, that if the Israelites were good, he would come with the clouds of heaven; but if not good, riding upon an ass. So the Babylon Talmud (*Sanhed.* 98. 1). But the New Testament teaches us a different understanding of the former passage. It is clear that the multitude on this occasion were prepared to recognize Christ as the Messiah; but as they expected the Messiah to become a mighty temporal monarch, rendering the Jews paramount over all the nations, they considered that he would now claim his sovereignty, and assert and esta-

blish that claim by his mighty and victorious acts. With these views they must have been greatly disappointed at the result.

7. '*And brought the ass, and the colt, and put on them their clothes.*'—At Idhna, Professor Robinson writes: 'We here halted at the door of our old friend the sheikh. He now welcomed us with a smile, and when we asked for a guide to the next village, he offered to go with us himself. So "he arose and saddled his ass;" or rather, *threw his cloak over the animal;* and in ten minutes we were again upon our way.'

— '*They set him thereon.*'—That is, on the clothes. It appears from the other Evangelists that Christ rode on the colt; the ass, furnished in the same manner (as in the case of a led horse), being in attendance, prepared for his riding though he did not ride on it.

8. '*Spread their garments in the way.*'—This was in conformity with a very ancient and still subsisting custom on state occasions, of honouring royal and illustrious persons by covering the ground over which they are to pass. Cloths and rich tapestries were regularly employed for the purpose; but when the occasion was extemporaneous, and no other provision was made, the robes and mantles of the persons in attendance supplied the deficiency. That the custom was as old as the time of Æschylus appears from Clytemnestra's address to Agamemnon, on his return from Troy:

> 'Light from thy car: but, soft; step not on earth,
> Lay not thy foot, O king! Troy's overturner,
> On the bare ground. Why dally ye, my women,
> Who have 't in charge, by my command, to lay
> The field with tapestry whereon he walks?
> Quick strew it, cover it; let all the road
> Be like a purple pavement to the house,
> That Dicè to his house may lead him on
> As the unhoped-for comer should be led.'
>
> SYMMONS.

A still earlier instance of this custom occurs in 2 Kings ix. 13. Among numerous other illustrations which might be adduced from ancient writers and modern travellers, we shall only allude to Plutarch's description of the people as spreading their garments on the ground for Cato to walk on: and to the reception of the prince of the Usbegs by Abbas II. of Persia. 'When we approached Isfahan, the king and all his nobles went seven miles to meet him. The whole road into that city was covered with rich silks, over which the two sovereigns rode.' (Malcolm, *Hist. of Persia*, i. 581.)

The inhabitants of Bethlehem, always a most restless race, took an active part in the rebellion of 1834; in consequence of which the vengeance of the Egyptian government fell heavily upon them. The Moslem quarter was laid in ruins, and all the inhabitants disarmed. While this process was going on at Bethlehem, an interesting circumstance took place which serves to illustrate an ancient custom. At that time, when some of the inhabitants were already imprisoned, and some of them in deep distress, Mr. Farren, the English consul at Damascus, was on a visit to Jerusalem, and had rode out with Mr. Nicolayson (the missionary to the Jews) to Solomon's Pools. On their return, as they rose the ascent to enter Bethlehem, hundreds of the people, male and female, met them, imploring the consul to interfere in their behalf and afford them his protection; and all at once, by a sort of simultaneous movement, 'They spread their garments in the way,' before the horses. The consul was affected unto tears; but had of course no power to interfere. This anecdote was related to Professor Robinson by Mr. Nicolayson; who, however, had never seen or heard anything else of the kind during his residence in Palestine; whence it may be inferred that now, and probably anciently, the act only takes place on extraordinary occasions. Such an occasion certainly was the entry of Christ into Jerusalem. In fact the infrequent application of the practice is evinced by the circumstance that its existence is not noticed in any other passage of Scripture but those which describe the same event.

— '*Cut down branches from the trees, and strawed them in the way.*'—This is another custom of honour, perhaps more ancient, and certainly more extensively used than even the former. There is perhaps no country in which distinguished persons have not been honoured by branches, herbs, and flowers being strewed on the road they were to traverse. In the form of strewing *flowers* it is not entirely extinct among ourselves. The parallel description in John xii. 31, states that the people also carried branches *in their hands.* This is another very general usage, still preserved in the East, and existing in other parts of the world. A friend, in a manuscript account of a journey through Mesopotamia, says, in recording the arrival of his party at Merdin, 'The report that great English travellers were approaching procured for us a reception that we did not at all like, and we knew not what would come of it. Half-way down the mountain we were met by an escort of cavalry, dressed in all their finery, and women with large branches of trees; for which, however, they expected large presents.'

What the multitude did on this occasion appears to have had some reference to the ceremonies observed at the Feast of Tabernacles, as we shall have occasion to notice under the parallel chapters in the other Evangelists, to which we may also refer for notes on such other particulars as are not peculiar to the present chapter.

19. '*He saw a fig-tree in the way.*'—This was in the way from Bethany to Jerusalem; and as Bethphage and its district was interposed between those places, it was probably in that locality that the transaction took place. We mention this, because Bethphage appears to have



BLACK FIG-TREE.

derived its name ('house of figs') from the fig-trees which grew in its neighbourhood. The abundance and excellence of the figs in Palestine we have already had much occasion to notice. Some remarks on the present miracle will be found under Mark xi., where the parallel narrative suggests a difficulty, requiring explanation, which does not appear in the present chapter.

CHAPTER XXII.

1 *The parable of the marriage of the king's son.* 9 *The vocation of the Gentiles.* 12 *The punishment of him that wanted the wedding garment.* 15 *Tribute ought to be paid to Cesar.* 23 *Christ confuteth the Sadducees about the resurrection:* 34 *answereth the lawyer, which is the first and great commandment:* 41 *and questioneth the Pharisees about the Messias.*

AND Jesus answered [1]and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 [2]For many are called, but few *are* chosen.

15 ¶ [3]Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a [4]penny.

20 And he saith unto them, Whose *is* this image and [5]superscription?

21 They say unto him, Cesar's. Then saith he unto them, [6]Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ [7]The same day came to him the Sadducees, [8]which say that there is no resurrection, and asked him,

24 Saying, Master, [9]Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 [10]I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ [11]But when the Pharisees had heard

[1] Luke 14. 16 Revel. 19. 9. [2] Chap. 20. 16. [3] Mark 12. 13. Luke 20. 20. [4] In value seven pence halfpenny—chap. 20. 2. [5] Or, *Inscription.* [6] Rom. 13. 7. [7] Mark 12. 18. Luke 20. 27. [8] Acts 23. 8. [9] Deut. 25. 5. [10] Exod. 3. 6. [11] Mark 12. 28.

that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, [12]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, [13]Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ [14]While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 [15]The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

12 Deut. 6. 5. Luke 10. 27. 13 Lev. 19. 18. 14 Mark 12 35. Luke 20. 41. 15 Psal. 110. 1.

Verse 3. '*To call them that were bidden.*'—It is still customary in the East not only to give an invitation some time beforehand, but to send round servants at the proper time to inform the invited guests that 'all things are ready.' The custom was the same among the Greeks and Romans, the former of whom called the messengers sent round on such occasions κλητορες, and the latter *vocatores*, or callers.

9. '*Go ye therefore into the highways,*' etc.—This was, no doubt, an unusual measure, under all the circumstances; yet it has certainly involved much less departure from common Oriental usage than any analogy derived from our own customs would seem to intimate. Those who were now invited to the feast, and became the primary guests, were probably of the same class as those who would have been the secondary guests had those who were first invited arrived, or, in other words, who would have received the benefit from the surplus provision which is usually made on such grand occasions. It is then always customary to provide far more meats and drinks than are required for the invited guests, or than the servants can consume. Yet, on such occasions, it is not customary to reserve any part of that which has been provided. The poor who passed by, or whom the rumour of the feast brings to the neighbourhood, are called in to consume what remains. This they often do in an outer room, to which the dishes are removed from the apartment in which the invited guests have feasted; or, otherwise, every invited guest, when he has done, withdraws from the table, when his place is taken by another person of inferior rank, and so on, till the poorest come and consume the whole. The former of these modes is, however, the most common. We may also observe, without at present investigating the cause, that in the East persons in the humbler walks of life are admitted to greater familiarity with the great, and are less rigidly excluded from their tables, than in most countries of Europe, and our own in particular. Indeed, it may be observed that any poor man who happens to be present when a meal is going on (and meals are often very public affairs in the East) is usually invited to partake. Of many instances of this which occur to us, one which Sir John Malcolm relates of Hajee Mohammed Hoosein, one of the chief ministers of the late king of Persia, may be cited. 'A friend of mine one day breakfasting with him, was surprised to hear him say to a poor man, who brought a pair of slippers to sell, "Sit down, my honest friend, and take your breakfast; we will bargain about the slippers afterwards."' To this Sir John adds, 'The admission of inferiors to their society at meals is not, however, uncommon with men of rank in Persia. It arises out of a sense of the sacred duties of hospitality, and out of parade, if they have not the reality of that humility so strongly inculcated in the Koran. Besides, their character and condition often disposes them to relax with those beneath them, and even with menial servants, whom they admit to a familiarity, which at first view appears contradictory to those impressions we have of their haughty character.' *Sketches of Persia*, ii. 185.

The remote East may supply still further illustration. The Rev. J. Roberts informs us that 'It is as common in India for a rich man to give a feast to the poor, and the maimed, and the blind, as it is in England for a nobleman to entertain men of his own degree. Thus, does he wish to gain some temporal or spiritual blessing, he orders his head servant to prepare a feast for one or two hundred poor guests. Messengers are then dispatched into the streets and lanes to inform the indigent that on such a day rice and curry will be given to all who are there at the appointed time. Long before the hour visitors may be seen bending their steps towards the house... The food is ready; the guests sit in rows on the grass (Luke ix. 14), and the servants begin to hand out the portions in order.'

11. '*A man which had not on a wedding garment.*'—This would not seem to mean a garment peculiarly appropriated to weddings; but a garment suitable to appear in at a royal feast, and here called a 'wedding garment' from the occasion. We have never heard of garments being provided for the guests of a wedding feast: and this might lead to the conclusion that the present is a peculiar case; in which the king, being disappointed of his expected guests, and having taken in their stead poor people who could not be expected—either from their means or the suddenness of the occasion—to be provided with suitable raiment—caused them himself to be supplied with suitable robes, of which Oriental princes have always a large store. We seem more inclined, however, to explain the passage by reference to an ancient and still subsisting Oriental custom of royal banquets, at which none appear but in a robe of honour received from the king. The custom for Eastern kings to bestow dresses of honour on those whom they favour has been fully explained on former occasions. This dress, which every one receives who is deemed worthy to enter the monarch's presence or to appear at his feast, must be worn by those who appear before him. No one can be admitted who is not thus arrayed, and should any manage to introduce himself without it he would not fail to be expelled with disgrace and punishment. To refuse the dress when offered, or not to appear in it before the king when received, is considered to convey the strongest possible expression of

insult and disrespect, and proportionable is the indignation and displeasure it creates. This seems to furnish a very adequate explanation of the circumstance which the parable records, while it admits of being applied with more force than any other in that interpretation which it usually obtains.

13. '*Cast him into outer darkness.*'—This phrase of *outer* darkness must be explained with reference to the fact that the entertainments of the Jews were in the evening, when the rooms were lighted up, especially when the days were short. To eject a man, therefore, from the supper-room, would be to cast him into the *outer* darkness. It might also be asked whether the 'gnashing of teeth' may not allude to the coldness of the night air; for the nights are very cold in Palestine during that part of the year when, from the shortness of the days, the supper-room was the most certain to be lighted up.

17. '*Is it lawful to give tribute unto Cæsar, or not?*'—This question involved one of the most cunningly devised snares which was ever laid for Christ. If he had answered in the affirmative, they calculated rightly that he would alienate and offend his disciples and all the people. For there was never a nation by which the yoke of bondage was felt more heavily than by the Jews: which may easily be accounted for by their peculiar institutions, and by the recollection of the signal privileges which they had enjoyed and the deliverances with which they had been favoured. Their servitude was hateful to them: and they even questioned whether it were *lawful* for them to live in bondage to idolaters and foreigners, and whether their duty to God and their country did not require them to throw all fear aside and assert their independence, looking to heaven for such support as their fathers had received. The general opinion of the people was that their condition of servitude to the Romans was not only degrading but unlawful. This opinion was fermenting in their minds, although, for the present, they remained quiet, not more from a feeling that resistance would be ill-timed and unavailing, than from the confident expectation of the speedy appearance of the Messiah to lead them to victory and independence. The long pent-up feeling did however at last burst forth with unconquerable fury, and led to that great national overthrow which our Saviour on other occasions foretold.

On the other hand, had Christ declared the tribute unlawful, or had let fall one word which might have been tortured to that meaning, they would doubtless have denounced him to the Romans as a promoter of sedition; and, under the reign of Tiberius, his death would have been the inevitable consequence of such an accusation.

19. '*A penny.*'—This was a *denarius*, of which see the note on ch. xx. 2. This tribute was probably the capitation tax. It does not follow that a single piece of this coin formed the entire amount, but that the amount, whatever it were, was paid in this coin. As the Hebrews were averse to this and other coins of idolaters, the Romans probably required the tax to be paid in this coin, in order to render it current, as an evidence of their dominion over the country. This will appear the more marked if we understand with Dr. Hammond that the denarius, circulated in Judæa, bore not only the head of the emperor but an inscription expressing the subjection of Judæa. The answer of Christ to the ensnaring question was quite in conformity with the abstract opinion entertained by the Jews themselves: for their doctors taught, that to admit the impression and inscription of any prince on their current coin, involved an acknowledgment of their subjection to him.

CHAPTER XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 [1]For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: [2]they make broad their phylacteries, and enlarge the borders of their garments,

6 [3]And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 [4]But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: [5]for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 [6]And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But [7]woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! [8]for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which

[1] Luke 11. 46. [2] Num. 15. 38. Deut. 22. 12. [3] Mark 12. 38, 39. Luke 11. 43. [4] James 3. 1. [5] Mal. 1. 6.
[6] Luke 14. 11, and 18. 14. [7] Luke 11. 52. [8] Mark 12. 40. Luke 20. 47.

Digitized by Google

say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is [9]guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! [10]for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! [11]for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, [12]from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 [13]O Jerusalem, Jerusalem, *thou* that killest the prophets, [14]and stonest them which are sent unto thee, how often would [15]I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

[9] Or, *debtor*, or, *bound*. [10] Luke 11. 42. [11] Luke 11. 39. [12] Gen. 4. 8. [13] Luke 13. 34. [14] 2 Chron. 24. 21. [15] 2 Esdr. 1. 30.

Verse 7. '*Rabbi, Rabbi.*'—This title, meaning 'Master,' does not occur in the Old Testament, nor, as a prefix to a proper name, does it appear to have been employed until the time, or a little before the time, of our Saviour. We have not, however, met with anything to shew that it might not have been employed earlier in such respectful greeting and salutation as is here indicated. As a personal title, however, the Jewish writers agree that it did not exist before the time of the famous teacher Hillel, and that it was not borne even by him, but was assumed by his son, Rabban Simeon, who is supposed by many to have been the same person who took the infant Jesus in his arms in the temple. (Luke ii.) After this it was assumed by the disciples of the opposite schools of Hillel and Shammai, in opposition to or in imitation of each other, until at last it became exceedingly common, and was applied to all teachers and learned men. They were mightily delighted to be addressed by the title of Rabbi, and exacted it as their due. Teachers gave it to each other, and pupils to their masters, as did also the people generally to men of known learning. Besides 'Rabbi' there were, as old Purchas quaintly observes, 'A rabble of like titles,' derived from the same root and of corresponding signification. Of these, Rab, Rabbi, and Rabban were the most usual; and concerning them it was held that 'Rabban' was a more honourable title than 'Rabbi,' and Rabbi than Rab. The high title of Rabban has only been given to seven great teachers, and all these were of the posterity of Hillel. One of them, as we have seen, was Rabban Simeon, and another was Rabban Gamaliel, the teacher at whose feet Saul sat in his youth.

15. '*Ye compass sea and land to make one proselyte.*'—In the time of Christ, and for some time earlier, the Jews took every opportunity of making proselytes to their religion. When Hyrcanus conquered the Idumæans, he allowed them to remain in occupation of their own coun-

try, on condition of their embracing the Jewish faith; and this they did very gladly for the sake of the privileges offered in return. (Joseph. *Antiq.* xiii. 9. 1.) The same historian has a long account of the conversion of Helena, queen of Adiabene, and her son Izates, to the Hebrew faith. The latter was, when young, residing at the court of Abennerig, king of Charax-Spasini, when a Jewish merchant got among the king's women and taught them how to worship God after the manner of the Hebrews. Through their means he became known to Izates, and persuaded him also to embrace the Jewish religion. When the young prince was called home by his father, he took with him this Jew, Ananias, who seems to have become his confidential adviser. On his return home he found that his mother Helena had meanwhile been converted by another Jew. When Izates succeeded his father on the throne, it became a question to his conscience whether he should or not submit to the rite of circumcision. Ananias was opposed to it for prudential reasons, to which the king assented. But afterwards another Jew, named Eleazer, a man of learning, came from Galilee, and so insisted on the importance of circumcision that Izates at once submitted to the rite. The king, at a later day, sent his five sons to Jerusalem to be brought up in the Jewish learning and religion; and, as well as his mother, bestowed great favours and benefits upon the city. The queen on one occasion made a progress to Jerusalem to worship at the temple, and having been furnished with plenty of money by her son, who conducted her part of the way, her arrival was of great service to the people, who were then suffering severely from famine. We have mentioned this case the more particularly, because it seems to shew that there was a particular anxiety to convert persons whose rank, wealth, and influence put it in their power to bestow temporal favours; and this our Saviour probably had partly in view when alluding so reproachfully to the proselytizing propensities of the Pharisees, in which probably their own gain and credit were the only objects they had in view. The desire of the Jews to make proselytes, about this time, was so conspicuous as to be noticed even by the heathen, and seems indeed to have become even proverbial. So Horace (lib. i. sat. 4)—

> 'We 'll force you, like the proselyting Jews,
> To be like us.'—FRANCIS.

— '*Twofold more the child of hell than yourselves.*'—This is very strong. But we are to consider that the mischievous propensity of the Jews to turn aside from the Law, which had, in ancient times, taken the direction of idolatry, had now, as if it must have some vent or other, been turned to the corruption of the Law itself; chiefly by encumbering it with a mass of absurd traditions, which were, for the most part, not only bad in themselves, but were unutterably evil, as claiming equal or indeed superior authority to that of the written law. The religion of the Pharisees, therefore, although ceremonially Mosaical, and based upon the law of Moses, was, as a whole, a notorious system of imposture—bad in most of its essential principles, and bad in practice, for the ample scope which it offered for the indulgence of every hateful, selfish, and unholy feeling and pursuit. Their proselytes, being made such much less for God's glory than for their own, imperfectly instructed, and retaining much of the leaven of paganism, would naturally, as new converts, manifest a double measure of zeal in those corruptions of principle and practice, on which their teachers had more frequently insisted than on essential truths. They would know as much of the corrupt part of the existing Jewish system as their teachers, unchecked by the same degrees of acquaintance with the purer and truer parts; and hence the zeal of ignorance would co-operate with the zeal of newness in rendering the proselytes twofold more 'the children of hell' than their teachers. Justin Martyr furnishes a remarkable corroboration of this, when he says to Trypho the Jew, 'Your proselytes not only disbelieve Christ's doctrine, but blaspheme his name as much again as yourselves.'

16. '*The gold of the temple.*'—We confess that we have selected this text not because it requires an illustration or that our note will illustrate it; but simply because the form of the work requires a text for a note; and this happens to be the only text which it seems possible to prefix to the circumstance which we desire to place before the reader. M. Salverti, in his very ingenious and erudite work, *Des Sciences Occultes*, brings forward the startling hypothesis that the art of drawing down lightning from the clouds, attributed to Franklin, was known and practised in the earliest ages. In connection with this question, he is led to conclude that the Jews were not unacquainted with the use of lightning conductors; founding his observations on some ideas started by Michaelis, in his famous *Mosaical Laws*. He remarks—'That there is nothing to indicate that the lightning ever struck the temple of Jerusalem during the lapse of a thousand years. 2. That according to the account of Josephus (*Bell. Jud.* v. 14), a forest of spikes with golden or gilt points, and very sharp, covered the roof of this temple; a remarkable feature of resemblance with the temple of Juno, represented on the Roman medals. 3. That this roof communicated with the caverns in the hill of the temple, by means of metallic tubes, placed in connection with the thick gilding that covered the whole exterior of the building; the points of the spikes there necessarily produced the effect of lightning-rods. How are we to suppose that it was only by chance they discharged so important a function; that the advantage received from it had not been calculated; that the spikes were erected in such great numbers only to prevent the birds from lodging upon and defiling the roof of the temple? Yet this is the sole utility which the historian Josephus attributes to them. His ignorance is an additional proof of the facility with which the higher branches of knowledge must be lost, so long as men, instead of forming them into an organised system of science, sought only an empirical art of operating wonders.'

23. '*Mint.*'—Ἡδύοσμος. The mint is set down by Theophrastus among those herbs which, from their daily use in domestic economy, were distinguished by the common appellation of λαχανα. As the mint was so much in demand for culinary purposes, it of course became the subject of frequent cultivation, and one of the most note-worthy objects in the calendar of the ancient gardener and husbandman. Dioscorides, who ascribes many virtues to the mint, characterizes it as cultivated (ἡμερος). The species most common in Syria is *Mentha sylvestris*, found by Russell at Aleppo, and mentioned by him among the herbs cultivated for the garden there. It occurs also in Greece, Taurus, Caucasus, the Altai range, and in Cashmere, and is still as highly esteemed in the East as it seems to have been by the Jews—for there is little question that this and the *Mentha arvensis* supplied the kinds known to the ancients. In conformity with the present intimation, the Jewish writers mention mint as one of the herbs to be tithed, and subject to the law of the seventh year. From the same sources we also learn that, on account of its agreeable smell, it was usual to strew mint on the floors of the synagogues.

— '*Anise.*'—ἄνηθον, which should have been translated *dill*, and not 'anise,' as our translators have done; misled perhaps by the similarity of *anethum* and *anise*. The *Anethum graveolens*, or, as it is otherwise called, *Anethum segetum*, on the assumption that there are two species, is a native of the warmer regions of the south, and is sometimes cultivated in English gardens under the name of 'dill.' It belongs to that very natural family the *Umbelliferæ*, which abounds with genera and species that are warmed by a savour of aromatic pungency. The seeds are the parts that are used, whether it be for the purpose of soothing the alimentary system with a warm medicine, or of pleasing the palate with an agreeable condiment. Among the Cossacks and in other parts of the Russian dominions, the plant is cultivated for the same use as the carraway is among us. It is unnecessary to remind the botanist that the dill, carraway, coriander, and cummin belong to the same natural assemblage of plants, and though the seeds differ in form

and a little in flavour, yet they are employed for the same purposes, and possess virtues very nearly allied to each other. The flowers are yellow, like those of the parsnip; the leaves decompounded into hair-like divisions.

The Talmudists describe the plant שָׁבֹת *shaboth*, as 'called in the Roman language *anethum*,' and add that it was tithed whether gathered green or ripe. It was tithed also both as to the seed and the herb itself. That the herb was tithed implies that it was eaten as well as the seeds: and indeed this is expressly said; and we are told that it was to be eaten raw, after meat, and not boiled.

— '*Cummin*.'—See the note on Isaiah xxviii. 25. This is also mentioned by the Talmudists as subject to tithe. Jesus mentions these as specimens of the herbs from which tithe was taken, and, accordingly, Luke adds, 'and all manner of herbs.' There are no directions about such tithes in the law. It was indeed a common saying of the Jews, that the tithing of corn was from the law, but the tithing of herbs from the Rabbins: the obligation of rendering this tithe was, however, not considered the less imperative on that account.

24. '*Strain at a gnat, and swallow a camel*.'—Instead of 'strain at' we have 'strain out,' in the versions of Tyndall, Cranmer, and the Geneva. The Rheims version has 'strain a gnat,' and Wicklif, 'clensenge a gnat.' Any of these convey the right meaning, and 'out' was probably intended to be preserved by King James's translators: but 'at' having occurred, through an obvious typographical error in their first edition, has ever since been preserved. In the East, where insects of all kinds and sizes abound, it is difficult to keep liquors which are left for the least time uncovered clear of insects; for which reason, as well as because there are some kinds which breed in wine, it was and is usual to strain the wine before drinking, to prevent insects from passing into the drinking vessel. Besides the common motive of cleanliness for this practice, the Jews considered that they had another and more imperative one —that of religious purity. For as the law forbade them to eat 'flying creeping things,' they thought themselves bound to be particularly careful in this matter. On this subject, as usual, they refined very much; and the Talmud contains many curious explanations and directions relating to it. Thus:—'One that eats a flea or a gnat, is an apostate; and is no more to be counted one of the congregation.' It seems, however, that a person doing this, might, under certain circumstances, escape further consequences by submitting to be scourged: 'Whosoever eats a whole fly or a whole gnat, whether alive or dead, is to be beaten on account of the flying creeping thing.' The great solicitude which was hence exhibited to exclude the smallest insects from drinks gave occasion to the present proverb, applied to much care about small matters and none about greater. The 'camel' need occasion no more difficulty in this proverb, than in that which refers to a camel's passage through the eye of a needle: for the camel, being about the largest animal commonly known to the Hebrews, was naturally selected to give the hyperbolical point, usual with the Orientals, to their contrasts of the great with the little. Hence the elephant is also mentioned in the same manner, and for the same reason as the camel, in many proverbs of the East—as in that analogous Arabian one, cited by Pococke, 'He swallows an elephant and is strangled by a flea.'

27. '*Whited sepulchres*.'—See the note on 2 Chron. xxxiv. 4.

CHAPTER XXIV.

1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our master's coming.

AND [1]Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, [2]There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 [3]Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 [4]When ye therefore shall see the abomination of desolation, spoken of by [5]Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

[1] Mark 13. 1. Luke 21. 5. [2] Luke 19. 44. [3] Chap. 10. 17. Luke 21. 12. John 16. 2. [4] Mark 13. 14. [5] Dan. 9. 27.

Digitized by Google

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 [6]Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 [7]For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days [8]shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, [9]and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 [10]And he shall send his angels [11]with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 ¶ Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 [12]Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 [13]For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 [14]Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ [15]Watch therefore: for ye know not what hour your Lord doth come.

43 [16]But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 [17]Who then is a faithful and wise servant, whom his lord hath made ruler over his houshold, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

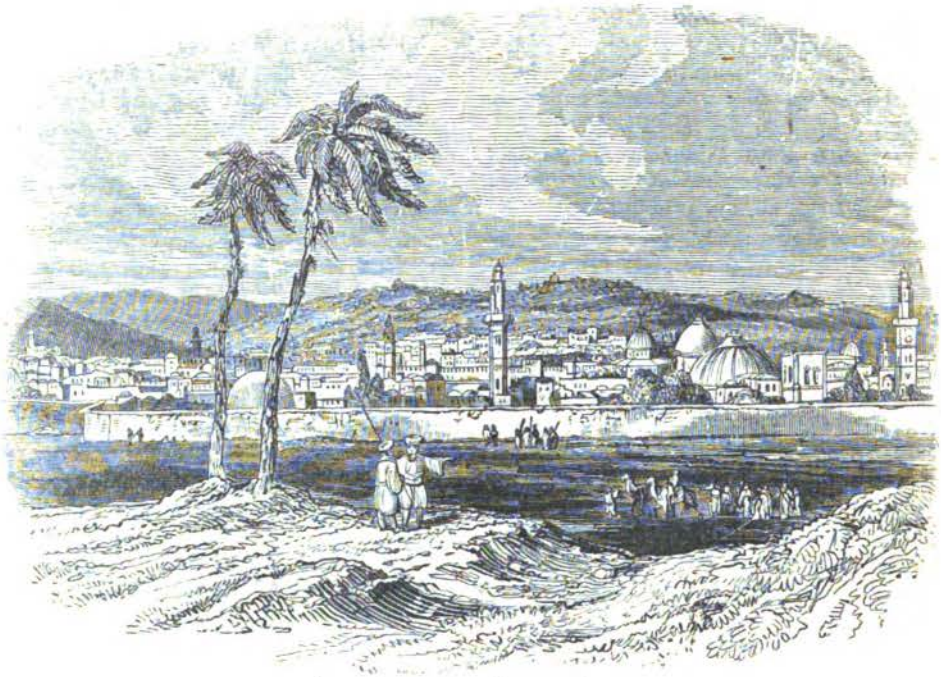
49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall [18]cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

[6] Mark 13. 21. Luke 17. 23. [7] Luke 17. 37. [8] Isa. 13. 10. Ezek. 32. 7. Joel 2. 31. Mark 13. 24. Luke 21. 25. [9] Revel. 1. 7. [10] 1 Cor. 15. 52. 1 Thess. 4. 16. [11] Or, *with a trumpet, and a great voice.* [12] Mark 13. 31. [13] Gen. 7. Luke 17. 26. [14] Luke 17. 36. [15] Mark 13. 35. [16] Luke 12. 39. 1 Thess. 5. 2. Revel. 16. 15. [17] Luke 12. 42. [18] Or, *cut him off.*

Verse 6. '*Ye shall hear of wars and rumours of wars.*'—The important prediction, which our Lord here delivers, concerning the destruction of Jerusalem and its temple, and the circumstances which should precede and attend that destruction, seems to demand far more attention than our limits will permit us to bestow. The *History of the Jewish War*, by Josephus, supplies ample materials for illustration; and most abundantly, although unintentionally, testifies that our Lord's prediction was in every particular accomplished. That work forms not only the best



JERUSALEM, WITH THE MOUNT OF OLIVES.

commentary on the present chapter that exists, but the best that could be desired. A more competent and impartial witness than Josephus cannot be even imagined; and we cannot be enough thankful that the mind of this accomplished Jew was moved to write such a history, and that this history has been so wonderfully preserved entire even to this day. Unless this work had existed, we might have known that the prophecy of Christ had been *generally* accomplished; but without this minute record of facts, by one who took an active part in the transactions which he relates, we could not have realized that satisfactory certainty which we now experience that the minutest particular in this prophecy was literally fulfilled, or have known *the manner* in which such fulfilment took place. Feeling, therefore, the essential importance of that work for the illustration of the present chapter, we were inclined to content ourselves with recommending it, as such, to the reader's perusal; adding, for those who desire such help, that the works of J. B. Ott * and J. T. Krebs,† indicate most of the passages in which the specific corroborations may be found. Apprehending, however, that something more than this may be expected from us, we shall not altogether abstain from the subject, although we cannot but repeat the recommendation we have given, as offering the best course for those whose leisure or opportunities admit of its adoption. As our Lord's prophecy is given not only here, but also in Mark (ch. xiii.) and Luke (ch. xxi.), an opportunity is afforded of making a convenient distribution of the illustrative information which it may be proper to introduce. We shall, therefore, in the present chapter endeavour to state, in a condensed form, the circumstances which preceded and led to the general revolt of the Jewish nation. In Mark xiii. we shall resume the account, and conduct it to the destruction of Jerusalem and its temple. And, under Luke xxi., we purpose to give a slight sketch of its subsequent history and present condition.

The war which ended in the destruction of Jerusalem and the subversion of the Jewish nation, first broke out in the year 66 A.D., and terminated in 71 A.D. Its origin may be distinctly traced to the oppressive and insulting measures of Gessius Florus, the procurator of Judæa, who was unquestionably the worst Roman governor the Jews ever had. He received his appointment from the Emperor Nero in the year 65. This man was not the first tyrannical, cruel, or avaricious governor which the Jews had received from Rome; but none were so tyrannical and cruel in principle, nor any so insatiably avaricious as Florus. There were no means whatever at which he scrupled in order to fill his coffers. As one instance, we may mention, that the robbers who for some years greatly abounded in the land, well understood that they might carry on their depredations with perfect impunity, provided they gave the governor a share of their plunder. The consequence was, that they rapidly increased in numbers and daring. From this and other causes, the condition of the people became so miserable, and life and property so insecure, that great numbers emigrated to foreign parts, being no longer able to endure the miseries they suffered at home. When Florus saw that he had made himself thoroughly detested, and that the Jews were likely to complain against him to his superiors, he adopted the deep and atrocious policy of driving them to revolt, that their cries for justice might be drowned in the clash of arms—that in their greater crimes his own might be forgotten. In this he but too well succeeded. But to lay the entire blame of the war upon the procurator would be to take a very superficial view of the transactions of this eventful time. The cause lay far deeper—it lay in the condition and state of feeling of the Jewish nation, which afforded the governor suitable materials on which to operate: and if these had not existed, his attempt pro-

* *Spicilegium, sive Excerpta ex Flavio Josepho ad Novi Testamenti Illustrationem.* Lugd.-Bat. 1741.

† *Observationes in Novum Testamentum e Flavio Josepho.* Lips. 1755.—Newton's *Dissertations* also contain an invaluable collection of illustrative facts derived from Josephus.

bably would not have been made, or, if made, would have proved abortive.

To demonstrate this it may be desirable to look back a little—the rather so, as it is evident that our Saviour refers to some circumstances which preceded the actual revolt, or which existed as well before as after.

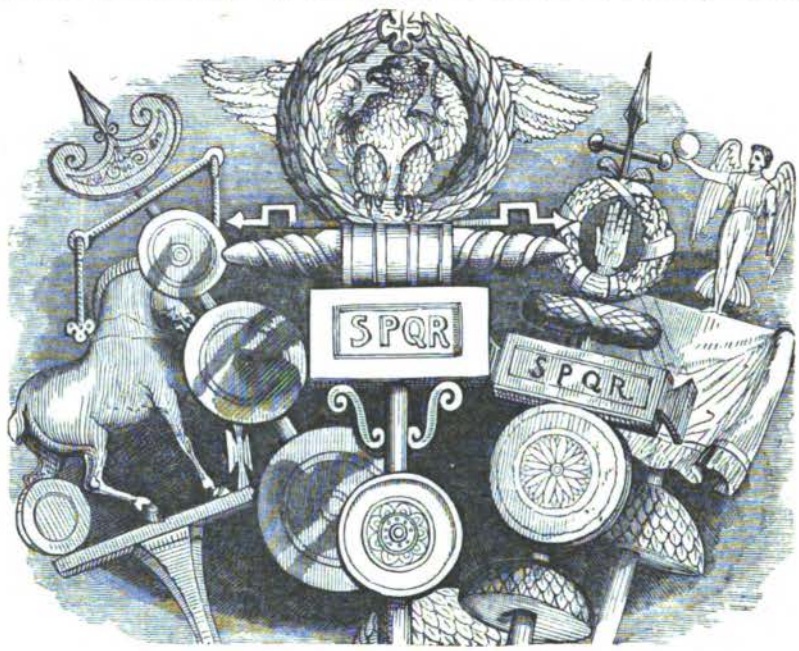
In the note on ch. xxii. 17, we have shewn that, even in the time of Christ, the Jews were highly dissatisfied with their condition under the Romans; that they even doubted whether their submission were not in itself unlawful, and whether the assertion of their independence were not a duty, the neglect of which involved a want of due reliance upon Him who had been their Strong Deliverer of old; but that, upon the whole, they were disposed for the present to wait a little, not more from expediency, than because they doubted that the time for exertion was fully come until the ardently expected Messiah should appear, to lead them to victory and independence. They did not, however, wait very patiently. Their expectations were well known to the Romans; and their eagerness made them but too ready to listen to the dreamers, false prophets, and pretended Messiahs (verses 23, 24) who promised them great things. This and other causes led to partial disturbances and insurrections from time to time; so that upon the whole the Jews were looked upon as bad and turbulent subjects by the Romans, who fully returned upon them the dislike with which they were themselves regarded. The measures of Florus did but kindle into a general blaze the fire which had smouldered long, and which had thrown forth a brief and partial flame more than once before.

In whatever point of view the condition of the Jews be at this time regarded, it is exceedingly difficult to see any thing that is not painful and distressing. The nation was divided into parties which regarded one another with implacable hatred and bitterness, that often broke forth into acts of murderous violence. Perhaps the history of no country offers a parallel to the party violence which at this time raged in Judæa. It was the duty of the procurator to have kept this party spirit under, or at least to have prevented its more violent excesses; but in the contentions of the people he found a ready means of enriching himself, by levying contributions on, and accepting bribes from, the adverse parties in turn. He therefore rather sought to foment than to allay their differences—particularly when it became his policy to drive the nation into open revolt. He looked on with pleasure to see the Jews themselves working the destruction which he desired to bring upon them. The people generally were fretful and turbulent, ready to give heed to any delusion, and to act upon it. There was no order, no peace. Even the chief priests formed themselves into a faction, opposed, on the one hand, to the inferior priests, and on the other to the principal laymen. The former found adherents among the people; and from words the two factions often proceeded to blows and the throwing of stones: while the inferior clergy, finding the tithes on which they lived taken violently away by the servants of their superiors, were compelled to resist, in order to preserve the means of subsistence. The land was also overrun by robbers and murderers. The former, often acting in powerful bands, devastated the country with fire and sword: while the latter, who arose in the time of Felix (53–60 A.D.), and were never after extirpated, were regular assassins. They were called *Sicarii*, from the short dagger (*sica*) which they employed. They wore this under their garments, and, mingling in a crowd, would dispatch their victim and conceal themselves among the multitude. In this manner they not only disposed of their own enemies, but were quite ready, for pay, to perform the same atrocious service for any other persons who thought proper to employ them. And they were employed even by Roman governors on the one hand, and by Jewish high-priests on the other.

After this general statement we may return to the progress of the revolt.

In the year 66 A.D., an edict from the emperor was received at Cæsarea, by which the Greek and Syrian inhabitants were gratified by being placed in the first rank of citizens, above the Jews, who had hitherto enjoyed that privilege. This was followed by gross insults, from the favoured parties, upon the religion of the Jewish inhabitants. Then ensued commotions, quelled by the Roman troops: and the result was, that the Jews withdrew their sacred books from the synagogue and carried them to Narbata, a place about two miles from Cæsarea. For this decided measure, Florus threw into prison several of the principal Jews who had gone to Sebaste (Samaria) to lay their grievances before him. This oppressive act created a great sensation throughout Judea, and particularly at Jerusalem; in the midst of which a demand was received from the procurator for seventeen talents from the treasury of the temple. This raised a tumult in the city, in which reproaches and imprecations were publicly heaped upon the tyrannical governor. Florus himself arrived to enforce his demand, and hearing of what had happened, demanded that the persons who had joined in the reproaches cast upon him should be delivered up to him. He would listen to no explanations; and, in revenge, gave his soldiers permission to plunder the upper market. They not only did this, but pillaged many private houses, and slew their inhabitants. Many of the best citizens were also dragged before the procurator, and, by his orders, scourged and crucified. Under all this the chief priests and principal citizens exerted themselves to keep the people quiet; and they succeeded for the time: but the crisis came when Florus attempted to enter the temple with his soldiers. The people could not bear this profanation, and resisted with such bravery and success, that the Romans retired to the royal castle for refuge. Florus, having kindled the flame of rebellion, withdrew from the city, and sent notice of what had occurred to his superior, Cestius Gallus, prefect of Syria, who thereupon set his army in motion against the revolters.

In the mean time king Agrippa (the 'almost Christian' of Acts xxvi. 28) arrived at Jerusalem, and successfully exerted himself in pacifying the people, and persuading them to remain subject to the Romans. But soon after, when he advised them to continue obedient to Florus until another procurator should be appointed, they assaulted him with stones and drove him from the city. The inhabitants then divided themselves into two great factions, the one being for continued obedience and submission to the Romans, and the other determined to persist in rebellion. The former took possession of the upper city, while the latter held the lower city and the temple. The two factions often fought desperately against each other, and with varying success. The revolters were soon headed by Menahem, a son of the notorious Judas of Galilee, who came with a band of well-armed robbers and others. He assumed the title of king, and took the direction of the siege of the royal castle in which the Romans were shut up; and this with such success, that the latter surrendered on condition of being allowed to depart in peace. This was very readily granted on oath; but no sooner did the Romans lay down their arms than they were all massacred, except their commander, Metilius, who became a Jew to save his life. This, and some of the other more atrocious transactions of the war, took place on the sabbath; and on the very same day there was a general massacre of the Jews at Cæsarea. This last event enraged the provincial Jews beyond endurance, and the war became general throughout the country, which presented one scene of bloodshed and confusion. The Jews assembled in great numbers, and pillaged and devastated the towns chiefly occupied by Syrians, on both sides of the Jordan; in revenge for which the Syrians massacred those Jews who dwelt in their cities, sparing only the proselytes to the Jewish faith, whom they did not yet venture to attack, and who remained the objects of their hatred and fear. Thus every city was divided against itself—the whole country streamed with blood, and was rent by the most savage commotions: nor was the flame confined to the Jewish provinces, but extended to Syria, Egypt, and other neighbouring countries, in whose towns Jews were settled



ROMAN STANDARDS.

in considerable numbers. Although this general provincial rising was not primarily against the Romans, they were necessarily mixed up with the general strife, particularly from the part they took, and the transactions which had recently occurred. The Jewish insurgents cut to pieces the Roman garrison at Cypros, near Jericho; and obliged the soldiers stationed at Machærus to yield up that strong fortress.

Thus the land was pervaded by the 'wars and rumours of wars' to which our Saviour appears to refer in the present verse; but, as he adds, 'the end was not yet.' And now, having brought this rapid sketch to the general revolt of the Jewish nation; and finding that this note has been considerably extended by our preliminary observations, we reserve 'the end' for the places we have already indicated.

15. '*Ye shall see the abomination of desolation.... stand in the holy place.*'—This doubtless applies to the Roman standards, which were abominable to the Jews on account of the images upon them to which the Roman soldiers paid idolatrous reverence. But it may naturally be asked, 'Did not the Roman soldiers *stationed* at Jerusalem carry these usual images on their standards *previous* to the siege?' Josephus affords the answer. 'The former procurators were wont to make their entrance into the city with such standards *as had not the effigies of Cæsar*. Pilate was the first who brought these images to Jerusalem, and set them up there *in the night time;* but as soon as the people knew it they came in multitudes, and interceded with Pilate many days *that he would remove the images*. On the sixth day he ordered the soldiers to have their weapons ready, and when the Jews petitioned him again, he gave a signal to the soldiers to surround them, and threatened immediate death unless they would cease distracting him. But they threw themselves on the ground, and laid their necks bare, offering to die rather than see their laws transgressed; on which Pilate, affected by their firm resolution to keep their laws inviolable, commanded the images to be carried back from Jerusalem to Cæsarea.' —*Antiq.* xviii. 3. 1.

28. '*Wheresoever the carcase is, there will the eagles be gathered together.*'—Amongst the birds the vulture, though one species, the lammergeyer, comes as far north as the Swiss Alps, generally most abounds in hot climates; and





SICILIAN WOMEN GRINDING IN A MILL. *Verse* 41.

is often of essential service in preventing the infection likely to be produced by putrid animals. To these birds our Saviour's words doubtless allude. The species he had in his eye was probably the Egyptian vulture (*Vultur percnopterus*), the services of which in Egypt are strikingly described by Hasselquist. After noticing its disgusting appearance, he says, 'Notwithstanding this, the inhabitants of Egypt cannot be thankful enough to Providence for this bird. All the places around Cairo are filled with the dead bodies of asses and camels; and thousands of these birds fly about and devour the carcases before they putrefy and fill the air with noxious exhalations.' Belon observes, which proves their prevalence there, that in Palestine they devour an infinite number of mice, which would otherwise be a great pest. The cognate tribe, the eagles, though they are widely dispersed, have their metropolis in more northern climates, and are distinguished also from the vultures by making living animals chiefly their prey.'—Kirby's *Bridgewater Treatise*.

41. '*Two women shall be grinding at the mill.*'—We have already intimated that the operation of grinding corn is generally performed by women, who usually grind every day the quantity required for that day by the family to which they belong. The mills also have slightly been noticed. To that which has already been said on the subject, we may now add Dr. Clarke's notice of the custom as still existing at Nazareth: 'Scarcely had we reached the apartment prepared for our reception, when, looking into the court-yard belonging to the house, we beheld *two women* grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour. They were preparing flour to make our bread, as is always customary in the country when strangers arrive. The *two women*, seated upon the ground, opposite to each other, held between them the two round flat stones, such as are seen in Lapland, and such as in Scotland are called *querns*. In the centre of the upper stone was a cavity for pouring in the corn; and by the side of this, an upright wooden handle for moving the stone. As the operation began, one of the women with her right hand pushed this handle to the woman opposite, who again sent it to her companion,—thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine' (*Travels*, iv. 167–8). But although this hand-mill is in general use throughout the East, where wind or water-mills are unknown; yet, as its smallness renders the operation tedious, a fixed mill is sometimes used in large establishments. This differs little from the portable mill except in its larger size. It acts in the same manner as the other, and like that is worked by women, as appears from our present engraving, which shews a Sicilian mill of a similar description. We rather think that the Jews may have had such a mill as this—besides the common small one; and we are supported in this by finding that they certainly had some larger mills than the common; for the Talmud lets us know that, like other nations, they had large mills which were turned by asses. The asses of mills are often mentioned, and notice is taken of a man who worked his mill with wild asses. The large and small hand-mills, together with the large one worked by an ass, mule, or horse, are often found to be in use in the same country. It deserves to be noticed here, that the mill-stone mentioned in ch. xviii. 6, is in the original called an *ass mill-stone*, which might suggest that it denotes one of those larger mill-stones belonging to a mill worked by an ass: but this is not quite certain, as it happens that the lower mill-stone of the hand-mill was also called *the ass*, on account of the burden which it bore. See the note and cut under Judg. ix. 53.

CHAPTER XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.*
31 *Also the description of the last judgment.*

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are [1]gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 [2]Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ [3]For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five [4]talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 [5]For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father,

[1] Or, *going out.* [2] Chap. 24. 42. Mark 13. 33. [3] Luke 19. 12. [4] A talent is 187*l.* 10*s.*—chap. 18. 24. [5] Chap. 13. 12. Mark 4. 25. Luke 8. 18.

inherit the kingdom prepared for you from the foundation of the world:

35 [6]For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, [7]Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And [8]these shall go away into everlasting punishment: but the righteous into life eternal.

[6] Isa. 58. 7. Ezek. 18. 7. [7] Psal. 6. 8. Chap. 7. 23. [8] Dan. 12. 2. John 5. 29.

Verse 1. '*Took their lamps.*'—It appears from this and the whole narrative that the Jewish nuptial processions took place by night, and by the light of torches or lamps. This is still the prevailing custom in the East, and was in ancient times the same also among the Greeks and Romans. Homer describes (Iliad xviii.)

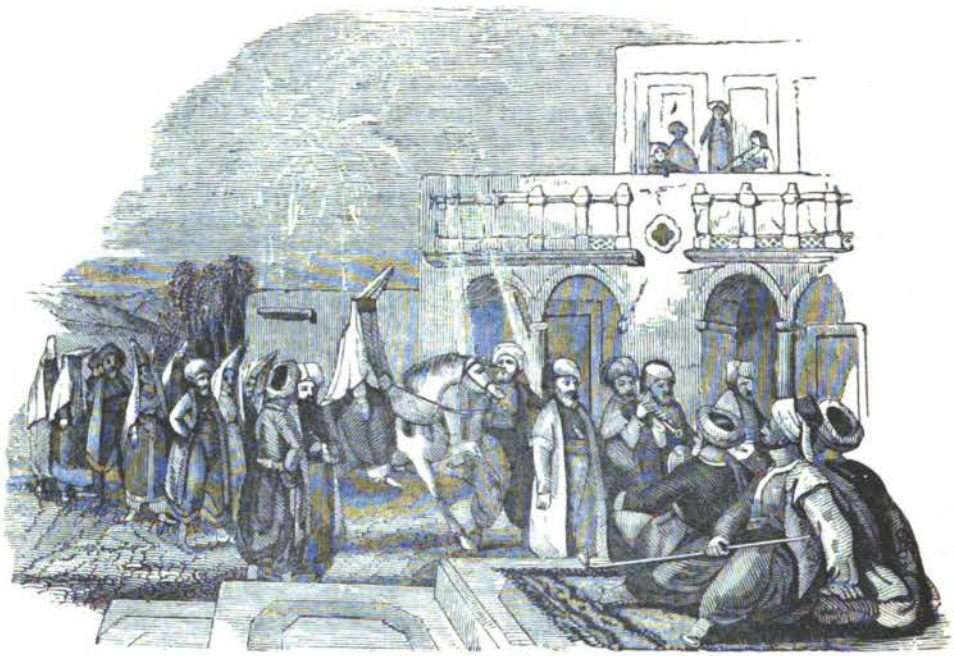
'Rites matrimonial solemnised with pomp
Of sumptuous banquets. Forth they led their brides
Each from her chamber, and along the streets
With torches usher'd them, and with the voice
Of hymeneal song, heard all around.
Here striplings danced in circles to the sound
Of pipe and harp, while in the portals stood
Women, admiring, all, the gallant show.'

COWPER.

In this there is scarcely anything which may not be traced in the Jewish ceremonies; even the 'striplings dancing to the sound of pipe and harp,' illustrates Luke



MARRIAGE PROCESSION OF A HINDOO BRIDEGROOM.



MARRIAGE PROCESSION OF A BRIDE IN LEBANON.

vii. 32, where the children crying to each other in the market-place, 'We have piped unto you, and ye have not danced,' are generally supposed to allude to the rejoicing nuptial procession. As to the lamps or torches used on such occasions, the Rabbins indicate their form as similar to those used by the 'Ishmaelites' or Arabians, and which are thus mentioned by Jarchi:—'It was the custom in the land of Ishmael to bring the bride from the house of her father to that of her husband, in the night time: and there were about ten staves, upon the top of each of which was a brazen dish, containing rags, oil, and pitch, and this being kindled formed blazing torches, which were carried before the bride.' These are just the same torches which are still employed on similar occasions by the people of Arabia and Egypt.

— '*Went forth to meet the bridegroom.*'—It is remarkable here that the Syriac, Persic, and Vulgate versions add, 'and the bride.' But this does not exist in any Greek copies, except the Cambridge one of Beza's. Although the testimony of these versions—particularly the Syriac—is very valuable, we are not disposed to insist that they supply an omission in the Greek copies; it being quite sufficient for explanatory purposes if we find, from this testimony, that the authors of these versions, who were well acquainted with Oriental manners, understood the procession to be that of the bridegroom *and the bride*—that is, of the bridegroom conducting the bride home from her father's house. To one who has read our note on Jer. vii. 34, it may be suggested that there is nothing that could correspond better with the circumstances than to suppose that the bridegroom having gone out with his party after the bride has reached his house, returns after a while in rejoicing state; his return being, as may be supposed, watched by the maidens and friends who had accompanied the bride to her new home. The fact that the bridegroom seems to be at home when he arrives, and is the person who answers those who apply for untimely admission, is in favour of this. But other circumstances lead rather to the conclusion that the case is that of a bridegroom whose bride lives at some distance, and who goes to her residence to celebrate the marriage and to take his wife home. The existing customs of the Jews are also in favour of this interpretation. The Rev. R. S. Herschel, in his interesting *Brief Sketch of the Present State and Future Expectations of the Jews*, thus indicates the analogy. He is speaking of the customs of the Jews in the interior of Poland, where many old usages, which have been abandoned in Germany, France, and England, are still kept up. The night before the celebration of the marriage is called the 'watch-night,' and is kept as such by the family of the bride and by the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives some time in the course of the night, or very early in the morning. The bridemaids watch anxiously for his arrival, and as soon as they are apprised of his approach, by the joyful shout set up by some of the members of the family who have been on the look out to catch the first glimpse of him: 'The bridegroom cometh!' they go forth to meet him. The precision with which this answers to the parable in the twenty-fifth chapter of Matthew's Gospel, scarcely requires pointing out.

The custom of conveying the bride with great state to her future home is universal in the East; but the details are modified by the local usages and religions of the different countries; and sometimes there are differences even in the same country. In Syria, Persia, and in India, the bridegroom in person brings home his bride; the Turks more usually devolve this duty on a near relative, and remain at home to receive the lady on her arrival. We may collect from Scripture and the Rabbinical traditions, that the Jews had both usages, but that the former was the most common. Again, in Egypt the bridegroom goes to the mosque when the bride is expected, and returns home in procession after she has arrived. In western Asia the procession is usually pedestrian, if the bride's future house is at no great distance in the same town. The bride then generally walks under a canopy, but when the distance is too great—and, in central and eastern Asia, whether the distance be great or small—the bride rides on a mare, mule, ass, or camel, or is carried in a litter or palanquin. Sometimes, when the distance is not great—the bride alone (or the bridegroom also, if present) rides, and the rest walk—as among the Druses of Lebanon.



ARRIVAL BY NIGHT.—Oriental.

Much depends on the circumstances of the parties. We think we can collect that the Jews practised nearly all these methods; but that, when the bridegroom's residence was near, the bride walked on foot under a canopy. When the bridegroom himself brings home the bride, the former with his friends usually moves in front, sometimes with an interval between the two parties: but they often coalesce, as if for the protection of the bride and her party; and then the bridegroom and bride move near each other, or even, as in India, are borne in the same palanquin. On this point we have not been able to discern clearly the practice of the Jews; but suspect that it varied with circumstances, and in the course of the ages which their history embraces. Music usually attends such processions, and often dancing; the Jews certainly had the former, and, as some think, the latter also—at least in the time of our Saviour. These observations, which are necessarily brief, may serve to convey some ideas concerning the nuptial processions of the Hebrews. The engravings we now give may afford some further assistance. The first represents an Indian bridegroom proceeding to take home his bride; and it might equally be taken to illustrate the return, with the bridegroom in advance of the bride. The other cut shews the manner in which the bride is conveyed home by the Druses of Lebanon—which will be considered the more satisfactory from the Scriptural interest of the locality, and from the fact that ancient customs are always the longest preserved among the mountains.

10. '*The door was shut.*'—The following, from Ward's *View of the Hindoos*, contains some points of illustration, although it rather relates to the arrival of the bridegroom to take his bride than to his coming home with her. 'At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold the bridegroom cometh, go ye out to meet him." All the persons employed—[Were any of them females?]—now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lamps, and were unprepared; but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed upon a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: "And the door was shut!" I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment.'

CHAPTER XXVI.

1 *The rulers conspire against Christ.* 7 *The woman anointeth his head.* 14 *Judas selleth him.* 17 *Christ eateth the Passover:* 26 *instituteth his holy supper:* 36 *prayeth in the garden:* 47 *and being betrayed with a kiss,* 57 *is carried to Caiaphas,* 69 *and denied of Peter.*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 [1]Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 ¶ [2]Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the feast *day,* lest there be an uproar among the people.

6 ¶ [3]Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat.*

8 But when his disciples saw *it,* they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it,* he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 [4]For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ [5]Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them,* What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ [6]Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 [7]Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [8]He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, [9]Jesus took bread, and [10]blessed *it,* and brake *it,* and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 ¶ And when they had sung an [11]hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, [12]All ye shall be offended because of me this night: for it is written, [13]I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, [14]I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, [15]Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should

[1] Mark 14. 1. Luke 22. 1. John 13. 1. [2] John 11. 47. [3] Mark 14. 3. John 11. 1. [4] Deut. 15. 11. [5] Mark 14. 10. Luke 22. 3. [6] Mark 14. 12. Luke 22. 7. [7] Mark 14. 18. Luke 22. 14. John 13. 21. [8] Psal. 41. 9. [9] 1 Cor. 11. 23, 24. [10] Many Greek copies have, *gave thanks.* [11] Or, *psalm.* [12] Mark 14. 27. John 16. 32. [13] Zech. 13. 7 [14] Mark 14. 28, and 16. 7. [15] John 13. 38.

die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ [16]Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And [17]while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 ¶ And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: [18]for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled, [19]that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the [20]scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ [21]And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, [22]I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, [23]Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 [24]Then did they spit in his face, and buffeted him; and others smote *him* with [25]the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

[16] Mark 14. 32. Luke 22. 39. [17] Mark 14. 43. Luke 22. 47. John 18. 3. [18] Gen. 9. 6. Rev. 13. 10. [19] Isa. 53. 10.
[20] Lam. 4. 20. [21] Mark 14. 53. Luke 22. 54. John 18. 13. [22] John 2. 19. [23] Chap. 16. 27. Rom. 14. 10. 1 Thess. 4. 16.
[24] Isa. 50. 6. [25] Or, *rods*.

69 ¶ [z6]Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

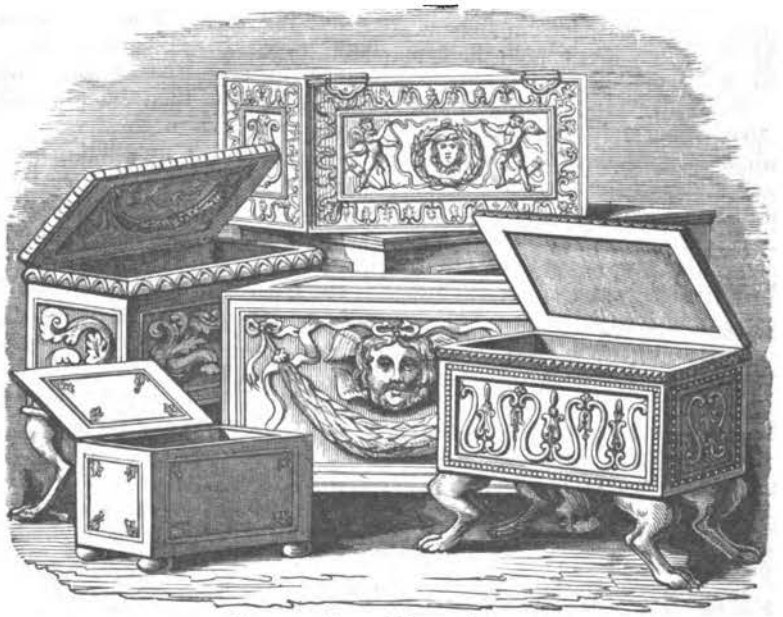
75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

[z6] Mark 14. 66. Luke 22. 55. John 18. 25.

Verse 3. '*The palace of the high priest.*'—This was not their proper place of assembly; and we may therefore suppose that they met there for the sake of privacy, or that it might not be known that they had any affair in agitation. The Sanhedrim had been accustomed to meet in a room belonging to the temple, called *Gazith*, or the paved chamber; but, according to the Babylon Talmud, they ceased to sit in this place forty years before the destruction of the temple—that is, rather more than a year before the death of Christ. But they still continued to meet within the bounds of the temple, at a place called *Chanoth*, or 'the sheds.' The palace of the high-priest was in Jerusalem, where he constantly resided; but he was only to be found there at night, as, during the day, he was always in attendance at the temple, where he had a suitable apartment, called the chamber of the high-priest. If that personage were therefore himself present at *this* meeting, it must have been held in the night time, which indeed appears from other circumstances.

— '*Caiaphas.*'—This was his surname, his proper name being Joseph. He was appointed high-priest by Valerius Gratus, Pilate's predecessor in the government of Judæa, towards the end of his administration, or about A.U. 777 (A.D. 24); and his removal was one of the first acts of Vitellius, Pilate's successor, A.U. 789 (A.D. 36). Caiaphas was, consequently, high-priest during the whole of Pilate's administration. Vitellius, who went to Jerusalem soon after his appointment to the government, was well received by the people; and, in acknowledgment of the honour done to him, granted some important favours, among which Josephus includes the deposition of Caiaphas—which sufficiently shews that he was not popular among his own countrymen. It is not known what became of him after this.

5. '*Not on the feast day, lest there be an uproar among the people.*'—It is not very clear, as some suppose, that their apprehensions of a tumult arose from the popularity of Christ among the people; particularly when we recollect that the multitude had just before been greatly disappointed in the expectations under which they had conducted him with triumphant 'Hosannas' to Jerusalem. A better reason for their apprehensions may be found in the fact, frequently mentioned in the Talmud, that the trial of causes on days of public festival was forbidden—though such a prohibition certainly was not in accordance with the spirit of the law of Deut. xvii. 13. That the people might possibly resent the infraction of a popular usage was therefore very likely. But, as Jahn observes (*Arch. Bib.* sect. 245), it appears that, as soon as a person was found treacherous enough to betray the Saviour, their



'ALABASTER BOXES:' ROMAN ACERRÆ.

fears even from this source vanished. It seems indeed that there is scarcely one of the then existing rules concerning the conduct of public trials which was observed on this occasion. Not to mention in this place other examples, it will be observed that the trial (if it may be so called) and condemnation took place by night; whereas their own canon strictly inculcated that capital causes should be proceeded with and completed by day. Cases of debt, and perhaps some others of a civil nature, were also to be taken by day; but, if prolonged, these might be concluded in the night time: and this exception the more strongly marks the difference, and consequently points out the irregularity of the present proceeding.

6. '*Simon the leper.*'—Simon was probably one of the lepers whom Jesus had healed. The reason usually given for his not being at present a leper, namely, that he would not have been allowed to live in Bethany, is however not a good one, since Bethany appears to have been only a village, and lepers were only excluded from walled towns.

7. '*An alabaster box.*'—Theophrastus and Pliny speak of very precious unguents as kept in vessels of alabaster, for their better preservation; but sometimes the vessels or boxes employed for this use were of gold, silver, glass, stone, or even wood. The vessels were of small size, and appear to have borne a form similar to that of our oil-flasks, with long and narrow necks. They were sometimes much ornamented. Our present cut offers rather a proximate than an exact illustration, shewing the form and ornaments of the small and rich boxes or coffers in which the Romans kept their incense.

18. '*I will keep the Passover at thy house.*'—The inhabitants of Jerusalem prepared rooms, with the necessary furniture, in their houses, where strangers might celebrate the passover. These apartments were not let out for the occasion, nor was any compensation taken, but were of common right, for any persons by whom they were wanted, and were freely allowed to any who came to claim them. This was also the case at the other great festivals, when the inhabitants of other places resorted to Jerusalem. The desire to accommodate their brethren was so strongly manifested by the people of Jerusalem that, as we are told by the Jewish writers, notwithstanding the multitudes which resorted to the city, 'A man could never say to his friend, "I have not found a fire to roast the passover lamb in Jerusalem, nor have I found a bed to sleep on in Jerusalem," nor "The place is too strait for me to lodge in, in Jerusalem." ' See Gill, *in loc.* These parties for the celebration of the passover had commonly no communication with that of the family of the house; for not only might two parties celebrate the passover in the same house, but even in the same chamber, if the concourse to Jerusalem were such as to render it necessary.

20. '*When the even was come, he sat down with the twelve.*'—The incidents of the last supper, as recorded by the respective evangelists, may be arranged in the following order:—the taking of their places at table; the contention as to who should be greatest in the Messiah's kingdom; the first cup of wine; the washing of the disciples' feet and reproof; the pointing out of the traitor; the foretelling of Peter's denial; institution of the Lord's Supper, etc. Luke's order differs from that of Matthew and Mark, in placing by anticipation the institution of the Eucharist before the pointing out of the traitor, etc. He was apparently led to this by the first cup of wine (*vv.* 17, 18). Afterwards he returns and narrates the previous circumstances.

69. '*Now Peter sat without in the palace,*' etc.—An Oriental house, as we have often had occasion to explain, is usually built around a quadrangular inner court, into which there is a passage, sometimes arched, through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the *αὐλή*, where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *προαύλιον* or *πυλών*. The place where Jesus stood before the high-priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court, such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter, Luke xxii. 61.

73. '*Thy speech bewrayeth thee.*'—Compare Luke xxii. 59:—'Another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.' From which we learn that the dialect of the Galileans was so distinctly marked from that of the inhabitants of Judæa, that a man could without hesitation be distinguished for a Galilean by his manner of speech. This is not surprising; since we see that even in comparatively small countries—our own for one—the dialects are found differing greatly from one another, and all from that of the metropolitan district. Even in the small island of Malta, where the vernacular language is a kind of barbarous Arabic, the dialects are so marked, that there was a knight of Malta who acquired some credit for being so well versed in them, that he was able, from hearing them spoken, to discover from what casals (villages) the peasantry who frequented the market of Valetta came. It appears from the Talmudists that the dialect of Galilee was considered very barbarous and corrupt by the people of Judæa. This may have partly proceeded from the circumstance that the population was of a character much more mixed than that of Judæa, being occupied along with the Jews by people of different origin and languages, whose attempts to understand and be understood by one another occasioned accommodations and amalgamations of words and sounds which, while they facilitated intercourse, tended to the corruption of the several languages. If we rightly collect the results of the Rabbinical statements, it appears that the dialect of the Galileans was marked by the indeterminate pronunciation of particular letters, so that the nice ear of the metropolitan Jew was often at a loss to distinguish their meaning; and in mispronouncing or confounding particular letters, especially the gutturals, in such a manner that they were frequently, out of their own country, understood to express something very different indeed from that which they intended to say. Lightfoot (*Chorog. Cent.* ch. 87) has collected some amusing examples, which we may cite in a condensed form.

A certain Galilean said, 'Whose is (אמר *immar*) this lamb?' But he pronounced the first letter of the word אמר *immar*, so confusedly and uncertainly, that his hearers could not tell whether he meant חמר *chamar*, 'an ass;' or חמר *chamar*, 'wine;' or עמר *amar*, 'wool;' or אמר *immar*, 'a lamb.' Another case is mentioned of a Galilean woman who said to her neighbour, תאי דאוכליך חלבא *tai doclic chalaba*—'Come, and I will feed you with milk:' she pronounced the two last words as תוכליך לבא *toclic labe*, words that imply a curse, 'Let a lion devour thee.' Another case is that of a woman who intended to say before a judge, 'My lord, I had a picture, which they stole, and it was so large that if you had been placed in it, your feet would not have touched the ground.' But she so managed the pronunciation, that she was understood to say, 'Sir, slave, I had a beam, and they stole thee away, and it was so large that if they had hung thee in it, thy feet would not have touched the ground.'

74. '*The cock crew.*'—To this it has been objected that there were no cocks kept in Jerusalem, lest their habit of turning over dunghills, where they might find creeping things, should expose to pollution the holy food—the peace offerings and thank offerings—which were eaten in that city. It is not disputed that such a regulation existed; but we know that it was on some account or other dispensed with or not enforced. For Lightfoot and others have shewn that cocks were actually kept at Jerusalem, as in other places, and instance the story, in the Jerusalem Talmud, of a cock which was stoned, by the sentence of the council, for having killed a little child.

CHAPTER XXVII.

1 *Christ is delivered bound to Pilate.* 5 *Judas hangeth himself.* 19 *Pilate, admonished by his wife,* 24 *washeth his hands:* 26 *and looseth Barabbas.* 29 *Christ is crowned with thorns,* 34 *crucified,* 40 *reviled,* 50 *dieth, and is buried:* 66 *his sepulchre is sealed, and watched.*

WHEN the morning was come, [1]all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, [2]and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, [3]The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, [4]And they took the thirty pieces of silver, the price of him that was valued, [5]whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ [6]Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 ¶ [7]But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it.*

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 ¶ [8]Then the soldiers of the governor took Jesus into the [9]common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 [10]And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ [11]And when they were come unto a place called Golgotha, that is to say, a place of a skull,

1 Mark 15. 1. Luke 22. 66. John 18. 28. 2 Acts 1. 18. 3 Acts 1. 19. 4 Zech. 11. 13. 5 Or, *whom they bought of the children of Israel.* 6 Luke 23. 17. 7 John 18. 40. Acts 3. 14. 8 John 19. 1. 9 Or, *governor's house.* 10 Mark 15. 21. Luke 23. 26. 11 John 19. 17.

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, [12]"They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 [13]He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, [14]My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, [15]and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ [16]When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

[12] Psal. 22. 18. [13] Psal. 22. 8. Wisd. 2. 16, 17, 18. [14] Psal. 22. 1. [15] Psal. 69. 21.
[16] Mark 15. 42. Luke 23. 50. John 19. 38.

Verse 2. '*Pontius Pilate the governor.*'—This person came to Judæa as procurator in the year 26 A.D., and continued to fill that office to the year 38. Nothing of his previous history is known. The Jews had in later days worse governors than Pilate; but the general character of his government appeared to much disadvantage as compared with that of most of his predecessors. He was a man of stern and inflexible temper, and understood but little of, or cared but little for, the peculiar character of the people whom he was appointed to rule. By his utter disregard of the religious feelings of the people, to which most of the former procurators had shewn some respect, he gave much offence, greatly disturbed the repose of the country, and laid the foundation for many troubles and revolts that afterwards followed. One instance of this is afforded by the affair of the standards, as related under xxiv. 15. On another occasion Pilate bethought himself of consecrating golden bucklers to Tiberius in the palace of Herod at Jerusalem. The bucklers bore no images of any kind, but only an inscription expressing their dedication to Tiberius. The Jews, however, took alarm, and a great body of the people, headed by the magistrates and the four sons of Herod, repaired to Pilate, to entreat him not to persist in a matter so contrary to their law. But Pilate was deaf to their entreaties and expostulations; and was not moved from his purpose even by their final intimation that they should be obliged to send their complaints to the emperor. They accordingly did write to Rome, and Tiberius wrote back immediately to Pilate, expressing great displeasure, and ordering the bucklers to be withdrawn. This anecdote rests on the authority of Philo the Jew; and may serve, with the other, to illustrate the character of the man who ruled Judæa during the years of our Lord's ministry.

The conduct of Pilate, in the matter of Christ's condemnation, sufficiently appears in the narratives of the Evangelists, and requires no comment. Justin Martyr, Tertullian, Eusebius, and others, state with confidence that Pilate, as, they say, was his duty, sent an account of these transactions to Tiberius, with some particulars concerning the history and miracles of Christ; and that the emperor was so struck by the account that he wrote to the senate on the subject, intimating a favourable opinion of the character of Jesus, with an inclination that divine honours should be allowed him. The senate did not however enter into his views, and the matter dropped. Various spurious copies of the document thus attributed to Pilate were formerly in circulation.

About a year after the death of Christ, a great tumult arose among the Jews, in which many of them were killed by disguised soldiers, whom Pilate sent into the crowd with daggers and bludgeons concealed under their garments. The tumult arose from a demand which he made upon the sacred treasury of the temple, to meet the expenses of an aqueduct to Jerusalem from a fountain twenty miles from the city. In a subsequent year Pilate dispersed, with great slaughter, a large body of Samaritans, who, under the conduct of an impostor, had assembled on Mount Gerizim to search for hidden treasures. The Samaritans, asserting the innocence of their intentions, complained to Vitellius, the prefect of Syria, who ordered Pilate to repair to Rome to give an account of his conduct to the emperor. But Tiberius died before his arrival at the imperial city; and it is not known with certainty what afterwards became of Pilate. But Eusebius, citing his authorities, certain Roman histories no longer extant, says that he was banished to Vienne in Gaul, where, being reduced to great extremities, he was induced to kill himself with his own sword.

The station which Pilate occupied during our Lord's ministry, and the part which he took in his condemnation, may render these details interesting; particularly as they also serve to illustrate the history and condition of the Jews during that most interesting period which his administration embraced.

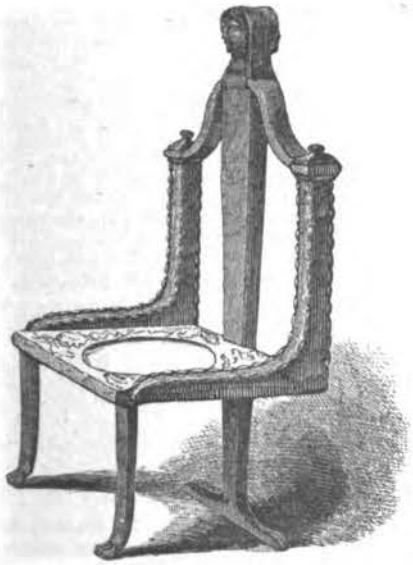
5. '*Went and hanged himself.*'—A vast quantity of writing has been expended on the explanation and illustration of this passage, and in the attempt to reconcile it with the account which Peter gives (Acts i. 18) of the same event:—'Falling headlong, he burst asunder in the midst, and all his bowels gushed out.' Without attempting to state the various difficulties which have been suggested, the most easy and natural explanation appears to be, that Judas suspended himself from some high place, and the cord, or that to which it was fastened, giving way, he fell to the ground with the result which St. Peter states. The Orientals generally have never been much addicted to suicide; nor does it appear that the Jews were so in the times of the Old Testament. They had perhaps learnt this melancholy and criminal practice from the Greeks and Romans, among whom it was notoriously common. At all events, as we learn from Josephus, suicide was, in these later times, frequently resorted to by miserable and despairing men; and among the forms in which this awful relief was sought, hanging is mentioned as having been particularly common.

7. '*The potter's field,*' etc.—τοῦ κεραμέως. We copy the following from a note in Bloomfield's Greek Testament:—'The article τοῦ expresses a *particular* field, known by that name; so called from having been used by a potter: no doubt to dig clay for his wares. Thus several villages in England have the prefix *Potter*, probably from part of the ground having been formerly occupied for potteries; for example, Pottersbury in Northamptonshire. So the field at Athens, appropriated as a cemetery for those who fell in the service of their country, was called Ceramicus, from having been formerly used for brick-making. This of course would make a field unfit for tillage, though good enough for a burying ground: and thus the smallness of the price may be accounted for.'

9. '*Then was fulfilled that which was spoken by Jeremy the prophet,*' etc.—This citation is attended with some difficulty. It does not occur in Jeremiah; but in Zech. xi. 13, the prophecy is found, although the words do not there agree perfectly with Matthew's citation. Some critics suppose that an error has crept into St. Matthew's text; and that Ιερ had been written by the transcribers instead of Ζεχ, or that the word has been interpolated. It is to be observed that the word has been omitted in the MSS. by Griesbach, numbered 33 (of the twelfth or eleventh century), in the later Syriac, in the modern Greek versions, one or two MSS. of the old Italic version, some MSS. cited by Augustine, and one Latin MS. cited by Lucas Brugeneis. Griesbach, No. 22 (of the eleventh century) reads Ζαχαριου, which word is also found in the margin of the later Syriac version, and in an Arabic exemplar cited by Bengel. Origen, and after him Eusebius, conjectured this to be the true reading. Other eminent critics, and recently Dr. Davidson, in his *Sacred Hermeneutics*, have held that the ninth, tenth, and eleventh chapters of what is called Zechariah's prophecy, were really written by Jeremiah; but to this opinion we feel unable to subscribe for the reasons given in our Introduction to Zechariah. We incline more to agree with Dr. T. H. Horne, who considers it most likely that the original reading of the present text was simply 'that which was spoken *by the prophet*,' διὰ τοῦ προφήτου, without naming any prophet. And this conjecture is confirmed by the fact that St. Matthew often omits the name of the prophet in his quotations (See Matt. i. 22; ii. 25; xiii. 35, and xxi. 4). Bengel approves of this omission. It is also urged, that it was the custom of the Jews to divide the Old Testament into three parts. The *first*, beginning with the Law, was called THE LAW; the second, commencing with the Psalms, was called THE PSALMS; and the third, beginning with the prophet in question, was called JEREMIAH: consequently the writings of Zechariah, and of the other prophets, being included in that division which begins with Jeremiah, all quotations from it would go under that prophet's name. This solution completely removes the difficulty. Dr. Lightfoot (who cites the *Bava Bathra* and David Kimchi's preface to Jeremiah as his authorities) insists that the word 'Jeremiah' is perfectly correct, by standing at the head of

the division from which the Evangelist quoted, and as giving its denomination to all the rest. (Horne's *Introduction*, ii. 289, 9th edit.). To us this is not clear, and we prefer the previous explanation.

19. '*This day in a dream.*'—That she says 'this day,' may seem to imply that this was a dream of the early morning, perhaps since Pilate had risen. It is only worth while to notice this on account of the particular



ROMAN JUDGMENT-SEAT. From an unique example at Wilton House. *Verse* 19.

importance which the Romans and other heathen attached to morning dreams, particularly to such as occurred about day-break.

24. '*He took water, and washed his hands.*'—The law directed that in certain cases the Jews should wash their hands, to signify that they were guiltless of the blood of an unknown person found murdered. Pilate was probably aware of this custom, and therefore knew that this symbolical act was calculated to make an impression, and would be distinctly understood. To himself also the adoption of this ceremony was perfectly natural, as the rite was common among the Greeks and Romans as one of expiation for an act of unintentional or unwilling homicide.

26. '*Scourged Jesus.*'—It was the custom among the Romans to scourge condemned persons previous to execution—particularly those condemned to crucifixion, which was considered a most ignominious form of capital punishment, and, except in times of civil war, was seldom inflicted unless on slaves and most atrocious offenders. In the previous scourging the condemned person was tied to a column: and if a free man, he was beaten with rods; but if a slave, was whipped with an exceedingly sharp and torturing scourge, frequently composed of ox-nerves, and mostly interwoven with the huckle-bones of sheep. It was with this *flagellum*, and not with rods, that our Lord was tortured, as the original word (φραγελλώσας) denotes. Indeed most crucified persons were scourged in this manner, the most severe and ignominious form of scourging being associated with the most terrible and infamous form of death.

27. '*The common hall.*'—τὸ πραιτώριον, *the prætorium*, which here denotes a magnificent edifice built by Herod the Great for his palace at Jerusalem, and which was occupied by the Roman procurators when they came to that city, which they did regularly at the great festivals, when multitudes of the Jews resorted thither, that they might be at hand to repress any seditions or tumults which might at such times arise. This accounts for the presence of Pilate at Jerusalem: for the usual residence of the Roman governors was at Cæsarea. The building in question was, after the temple, the most magnificent in Jerusalem; and within its bounds were included the armoury, and the barracks of the Roman soldiers—a fact which explains the facility with which the whole band was called together. In front of this palace was a raised pavement of mosaic work—called by St. John (xix. 13) Gabbatha, or elevated place—where the governors fixed their tribunals when they sat, in a judicial capacity, to hear and determine causes of importance.

— '*The whole band of soldiers.*'—The original word (σπεῖρα) denotes a cohort, which was the tenth part of a legion. Concerning the legion, see Mark v. 9: its numbers varied at different times; but at this time seems to have been generally about 6000, and then of course a cohort consisted of 600 men. The first and most distinguished cohort of the legion, however, usually contained more men than any of the other nine, whose numbers were generally equal. The military force at the disposal of the procurator of Judæa consisted of six cohorts, of which five were usually stationed at Cæsarea, and one at Jerusalem: but the Jerusalem cohort was larger than any of the others; and the number of soldiers at Jerusalem was considerably augmented at the great festivals, when, as just intimated, the governor himself came to the city.

28. '*Put on him a scarlet robe.*'—Mark says 'purple:' but there is no discrepancy, as the word rendered purple is often by other writers employed in an indifferent sense to signify bright red, and all colours that had a mixture of red in them. And hence the words for 'scarlet' and 'purple' are frequently interchanged. As to the 'robe' (χλαμύδα), it was a kind of round cloak, which was confined on the right shoulder by a clasp, so as to cover only the right side of the body, and under which the other vestments were worn. It was used by generals and other officers, and even by the privates, and was called by the Romans *paludamentum* or *sagum*. The *saga* of the generals were made of a superior kind of wool, and were twice dyed in scarlet; the *paludamenta* of emperors were purple, and were longer than the soldiers' cloaks, the wool of which (of an inferior quality, though of the same colour) was once dyed in scarlet. Pilate's soldiers therefore put upon Jesus a shabby and worn-out cloak, belonging to a general or principal officer, for the purpose of mockery when they heard from the Jews that he had called himself their king. See Bloomfield, *Recensio Synoptica*, in loc.

37. '*This is Jesus, the king of the Jews.*'—If the reader turn to Mark xv. 26; Luke xxiii. 38; John xix. 19, he will see that the inscription said to have been put on the cross over the head of our Saviour, is differently given by the four Evangelists—a circumstance perplexing to such as endeavour to harmonize the Gospels, and affording an argument to the opponents of Christianity which they have not failed to employ. We are informed by John that the inscription was written in Hebrew, Greek, and Latin. Had the words been recorded by no more than three of the evangelists, it might have been concluded that each exhibited the inscription in a different language from the other; though there would have been some difficulty in discovering the precise writer that gives the words in a particular language. But since four authors record the writing put on the cross, the question is rendered more intricate.

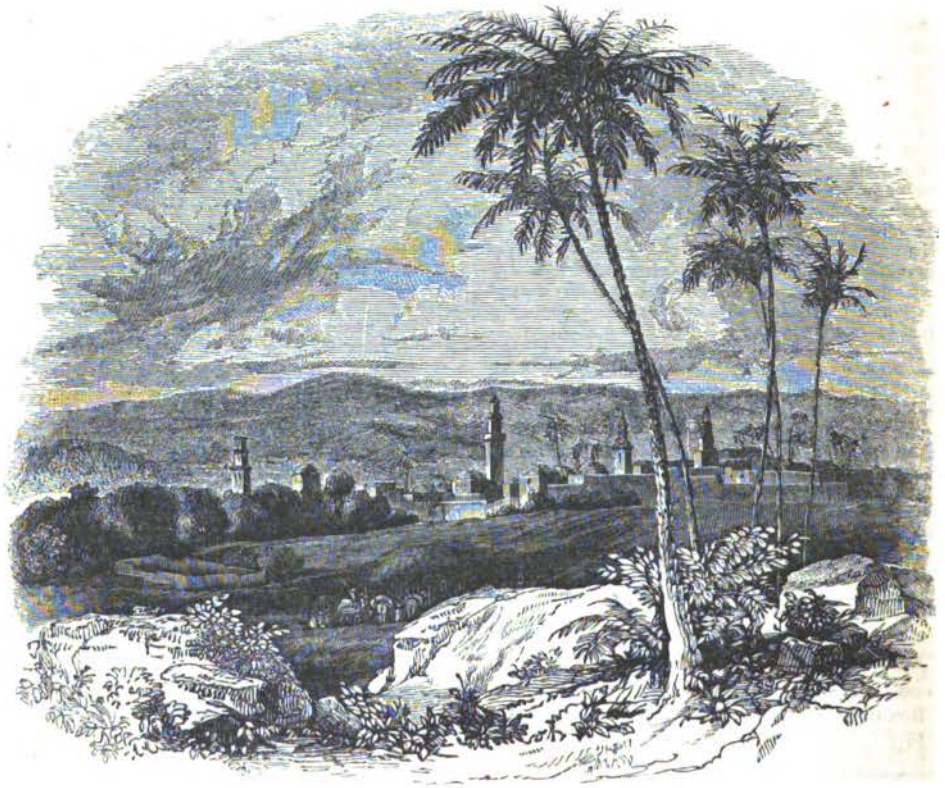
It is natural to suppose, that as the inscription was in Greek, some one should be moved to write the exact words, the *ipsissima verba*, employed. We are inclined to believe that John furnishes the very terms in question. This is probable from the language he uses: 'And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS' (xix. 19). If this opinion be correct, we should expect to find the very same words in the other three writers. And had the inscription been written only in Greek, we may suppose it would have stood in Matthew, Mark, and Luke, as in John. But it existed in Hebrew and Latin also. Perhaps

Matthew gives the Hebrew, or rather a Greek translation of the Hebrew, and Mark the Latin. The object for which the respective Gospels were written, and the persons to whom they were addressed, justify this assumption. Luke again follows Mark, adding the words '*this is.*' See Davidson's *Sacred Hermeneutics.*

54. '*They feared greatly, saying, Truly this was the Son of God.*'—In Luke xxiii. 47, we read 'Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.' In the present text the sentence uttered by the centurion and they that were with him, is given; in the latter, the sentence uttered by the centurion alone. He gave expression to both, and each of the evangelists has given only one of them.—*Davidson.*

57. '*Arimathæa.*'—On the road from Joppa to Jerusalem, about eight miles south-east from the former town and twenty-three miles north-west by west from the latter, occurs a town which now bears the name of Ramah, or rather Ramleh, and is usually identified with the Arimathæa of the text. Jerome, after indicating the situation so as to shew that he had this place in view, speaks of it under the name of Arimathæa; and as he stated the prevalent opinion of his time, the identity had been scarcely questioned until Dr. Robinson urged some reasons against it, which may create a doubt respecting its claim, but are hardly sufficient to disprove it. It is easy indeed to see that the name Arimathæa is but a Greek modification of the Hebrew Rama or Ramah. We have mentioned on former occasions that several places of this name occur in the Old Testament: and hence, it is reasonable to conclude that the Arimathæa of the New Testament is sometimes noticed in the Old by this its more ancient and still surviving name; although, from the want of discriminating indications, we are unable to distinguish the occasions on which it is named. Jerome seems to describe it as a small village, then the sole remain of a noble city built by Solomon, coupling it in this notice with Beth-horon, which Solomon built in this district. That magnificent monarch certainly built Beth-horon (1 Kings ix. 17; 2 Chron. viii. 5), but we find no notice of his building a place called Ramah. It is doubtless, however, the same place which is mentioned in the history of the Maccabees under the name of Ramathem (1 Macc. xi. 32); and must then have been a place of consequence, as it gave name to one of the governments of Samaria. We again find it a place of very great importance in the early ages of the Moslem dominion, and distinguished by the Arabian geographers as the metropolis of Palestine. When the Crusaders arrived in the Holy Land they found Ramleh a fenced city, abounding in all the luxuries of the East. It was exceedingly populous, adorned with stately buildings, and well fortified with walls and towers. Ramleh and the neighbouring town of Lydda were the first two places in Palestine which fell into the hands of the Christians. The former was gained without resistance, the inhabitants having evacuated the town on the approach of the crusading army. There are existing remains to attest the importance which Ramleh in those times possessed, and which it has never since recovered.

The town is first mentioned under its present name by the monk Bernard, about A.D. 870. About A.D. 1150 the Arabian geographer Edrisi (ed. Jaubert, p. 339) mentions Ramleh and Jerusalem as the two principal cities of Palestine. The first Crusaders on their approach found Ramleh deserted by its inhabitants; and with it and Lydda they endowed the first Latin bishopric in Palestine, which took its denomination from the latter city. From the situation of Ramleh between that city and the coast, it was a post of much importance to the Crusaders, and they held possession of it generally while Jerusalem was in their hands.



RAMLEH (ARIMATHEA).—Forbin.

and long afterwards. In A.D. 1266 it was finally taken from the Christians by the Sultan Bibars. Subsequently it is often mentioned in the accounts of travellers and pilgrims, most of whom rested there on their way to Jerusalem. It seems to have declined very fast from the time that it came into the possession of the Crusaders. Benjamin of Tudela (*Itin.* p. 79, ed. Asher), who was there in A.D. 1173, speaks of it as having been *formerly* a considerable city. Belon (*Observat.* p. 311), in 1547, mentions it as almost deserted, scarcely twelve houses being inhabited, and the fields mostly untilled. This desertion must have occurred after 1487; for *Le Grant Voyage de Hierusalem*, fol. xiv., speaks of it as a peopled town (though partly ruined), and of the 'seigneur de Rama' as an important personage. By 1674 it had somewhat revived, but it was still rather a large unwalled village than a city, without any good houses, the governor himself being miserably lodged (Nau, *Voyage Nouveau*, liv. i. ch. 6). A century later it remained much in the same state, the governor being still ill-lodged, and the population scarcely exceeding 200 families (Volney, ii. 220). Its existing state must, therefore, indicate a degree of comparative prosperity, the growth of the present century.

Ramleh is in N. lat. 31° 59′, and E. long. 35° 28′. It lies in the fine undulating plain of Sharon, upon the eastern side of a broad low swell, rising from a fertile though sandy plain.

The buildings of the present town are spread widely over the face of the level plain in which it stands, and which is described as one of the most fertile parts of the Holy Land, resembling a continued garden. The town makes rather an imposing appearance in the distance; and stands embosomed among olive, fig, and pomegranate-trees, and surrounded with large nopals, which shoot up into singular shapes, and confusedly pile their tufts of prickly pallets one upon another. This mingled group of trees and houses is overtopped by some of the finest palm-trees in the land. The adjacent country is to a considerable extent planted with lofty olive-trees, disposed in quincunxes, the greatest part of which are said by Volney to have been as large as the walnut-trees of France. Amidst these plantations we meet at every step with dry wells, cisterns fallen in, and vast vaulted reservoirs, which prove that in ancient times the town must have been upwards of a league and a half in circumference. The subterraneous cisterns at Ramleh are mentioned with admiration by most travellers who have visited the spot. Ramleh, like most other eastern towns, disappoints the expectations which a distant view may have created. Much of the town is in a ruinous state, and rubbish constantly occurs. The streets are few; but the houses are mostly of stone, and many of them large and well built.

The style of building here is that of high square houses with flattened domes covering them; and some of the terraced roofs are fenced around with raised walls, in which are seen pyramids of hollow earthenware pipes, as if to give air and light without destroying the strength of the wall itself. There are five mosques, two of which are said to have been once Christian churches; and there is here one of the largest Latin convents in Palestine. The inhabitants are usually reckoned at 3000, of whom about one-third are Moslems; the rest are Christians, chiefly of the Greek church, with a few Armenians. They carry on some trade in cotton and soap. The great caravan road between Egypt and Damascus, Smyrna and Constantinople, passes through Ramleh, as well as the most frequented road for European pilgrims and travellers between Joppa and Jerusalem. There are some traces of Gothic architecture in the place—the work of the Crusaders; but the principal and most conspicuous ruin is a fine old tower of Saracenic architecture, about 120 feet high, square, and built with well-hewn stone, the presence of which, standing as it does upon the highest part of the site on which the town is built, serves, more than any other single feature, to impart a distinctive character to it. It bears the Arabic date of 718 A.H. (1310 A.D.), and is generally believed by the Moslems to have formed the tower of a mosque, which is very likely. It is the finest thing of the kind in Palestine.

CHAPTER XXVIII.

1 *Christ's resurrection is declared by an angel to the women.* 9 *He himself appeareth unto them.* 11 *The chief priests give the soldiers money to say that he was stolen out of his sepulchre.* 16 *Christ appeareth to his disciples,* 19 *and sendeth them to teach and baptize all nations.*

IN the [1]end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there [2]was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men.*

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

[1] Mark 16. 1. John 20. 1.

[2] Or, *had been.*

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 [s]Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

[s] Mark 16. 15.

Verse 1. '*In the end of the sabbath, as it began to dawn.*'—There has been much discussion respecting the proper sequence and connection of the incidents of the resurrection as recorded by the different evangelists. The subject is discussed at length and with great ability by Dr. Robinson in the *Bibliotheca Sacra* for Feb. 1845; and his *Harmony*, published the same year, presents the following as a summary of these larger investigations.

'The resurrection took place at or before early dawn on the first day of the week, when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it: so that the keepers became as dead men from terror. At early dawn the same morning, the women who had attended on Jesus, viz., Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with spices to the sepulchre, in order further to embalm the body of the Lord. They inquire among themselves who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already taken away. The Lord had risen. The women, knowing nothing of all that had taken place, were amazed: they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John.

'The other women remain still in the tomb, and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the apostles. The women relate these things to the disciples; but the words seem to them as idle tales, and they believe them not.

'Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes and of the napkin, convinced John that the body had not been removed either by violence or by friends; and the germ of a belief sprung up in his mind that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in she saw two angels sitting. Turning around she sees Jesus, who gives to her also a solemn charge for his disciples.

'The further sequence of events, consisting chiefly of our Lord's appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the evangelist and Paul, may accordingly be arranged and enumerated as follows:—

'1. To the women returning from the sepulchre. Reported only by Matthew.

'2. To Mary Magdalene, at the sepulchre. By John and Mark.

'3. To Peter, perhaps early in the afternoon. By Luke and Paul.

'4. To the two disciples going to Emmaus, towards evening. By Luke and Mark.

'5. To the apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul.

'N. B. *These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.*

'6. To the apostles, Thomas being present, eight days afterwards, at Jerusalem. Only by John.

'7. To seven of the apostles on the shore of the lake of Tiberias. Only by John.

'8. To the eleven apostles and to five hundred other brethren, on a mountain in Galilee. By Matthew and Paul.

'9. To James, probably at Jerusalem. Only by Paul.

'10. To the eleven at Jerusalem, immediately before the ascension. By Luke in Acts, and by Paul. Then follows the ascension.'

2. '*The angel of the Lord.....came and rolled back the stone from the door, and sat upon it.*'—The Rev. F. V. J. Arundell, in his *Discoveries in Asia Minor*, thus speaks of the ancient tombs which he found at Suleiman:—

'On the mountain side, which rises steeply behind the houses, and opposite the acropolis, are tombs without number. Many of these are converted into capital houses for buffaloes. We went into several. In one, which was a family vault, having six or seven arched recesses for tombs, for they are excavated out of the rock, we found paintings *en fresco* ornamenting the three innermost recesses. The subject was the same in all—a partridge, very correctly drawn and coloured, with flowers covering the rest of the wall, but indifferently done, though the colours were very fresh.

'We entered another, and found above a dozen burial-places, and a communication on the right and left with other vaults. In one place, the small square doorway, to enter which you must *more than stoop*, had been recently opened, and the *large stone* was still before the door, recalling instantly the recollection of Him, of whom the angel of the Lord, who had rolled away the stone and sat upon it, announced the glad tidings to the sorrowing and affectionate females who came to embalm the body: "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." '

— '*The angel of the Lord.*'—Mark also mentions only one angel, while Luke speaks of two. But the considerations stated in the note on Matt. viii. 28, will sufficiently explain this.

5. '*The angel said unto the women,*' etc.—Here the angel addresses the women apparently while still sitting on the stone, outside the sepulchre: in Mark and Luke, on the contrary, the conversation takes place in the sepulchre. But although Matthew does not speak of the women as entering the tomb, yet in *v.* 8 he describes them as coming out of it (ἐξελθοῦσαι); so that his account, too, implies that the interview took place in the tomb, as narrated by Mark and Luke.

THE GOSPEL

ACCORDING TO

S. MARK.

ALTHOUGH it has been questioned by some writers, there appears no sufficient reason to doubt that the author of this Gospel is the same Mark whose name so frequently occurs in the Acts of the Apostles. Matthew and John were apostles, Mark and Luke apostolic men, as Tertullian well distinguishes. St. Peter calls him his son; probably meaning his convert, or son in the faith: a fact which bears against the conclusion that he was one of the Seventy disciples sent forth by our Saviour. He was most probably converted, through St. Peter, at some time after our Lord's ascension. We know he was a Jew, and nephew to Barnabas. His Jewish name was John, to which Mark (Marcus) was a Roman addition, which was probably, as Michaelis supposes, assumed by him when he left Judæa to go into foreign countries—a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited, than that by which they had been distinguished in their own country. The passage which informs us of his original name (Acts xii. 12) also acquaints us that his mother's name was Mary, that she lived at Jerusalem, and that the Christians of that city frequently assembled at her house. We also collect that Mark accompanied Paul and Barnabas on their visit to the Gentiles (Acts xii. 25), but that he left them at Pamphylia, and returned to Jerusalem (xiii. 13), in consequence of which Paul refused to take him on the next journey (xv. 36—40). This unhappily created a 'sharp contention' between Paul and Barnabas, the result of which was that they separated, and Barnabas took Mark with him to Cyprus. Paul was however afterwards reconciled to Mark, who again became his fellow-labourer, and was with him during his imprisonment at Rome (Col. iv. 1; Philem. 24). That Mark was also at Rome with St. Peter (1 Pet. v. 13) is the only other particular concerning him which the Scriptures contain. The ancient tradition is, that he went to preach the Gospel in Egypt: and to this day the Coptic Christians of that country look upon St. Mark as the founder and first bishop of their church; and their patriarch styles himself 'The unworthy servant of Jesus Christ, called by the grace of God, and by his gracious will appointed to his service, and to the see of the holy evangelist Mark.' It is also added, that he remained in Egypt, and died at Alexandria, in the eighth year of Nero (A.D. 61 or 62). Some comparatively modern writers state that he suffered martyrdom; but this is not said by any ancient writer, and is contradicted by Jerome, whose expressions appear to imply that he died a natural death.

All the ancient Christian writers, from the beginning of the second century downwards, agree that Mark wrote his Gospel at Rome, under the instructions of St. Peter. This statement agrees exceedingly well with the contents of the book, and affords an interesting indication of the great modesty of the apostle's character. The transactions in which he (Peter) was personally concerned are related with greater circumstantiality than by the other Evangelists, especially those in which he does *not* appear to advantage; while other circumstances which redound to his honour, and the high commendations which his Lord bestowed upon him, are entirely omitted. There appear no grounds upon which the date of St. Mark's Gospel can with any certainty be determined. That it was written after Matthew's Gospel, is rendered probable by the circumstances which assign the earliest date to the latter; but derives no additional support from the apparently unfounded notion that Mark's Gospel is but an abstract of St. Matthew's. That it was written before the destruction of Jerusalem is probable in itself, but is not proved by any of the arguments usually advanced. The place which it occupies, next after Matthew, is probably chronologically correct; but it does not seem to have obtained that place through any chronological reference, but on account of the peculiar esteem in which it was held in consequence of its being regarded as having been set forth under the authority of Peter, which also explains the fact mentioned by Irenæus, that a pre-eminent authority was ascribed to this Gospel by some portions of the ancient church. This might even have led to its being placed before Matthew's Gospel, had it not been that not only did all tradition give to Matthew

the first place in order of time, but that he commences at an earlier point in the history of Christ, and therefore his book formed a more suitable commencement of the Gospel collection.

The church at Rome, for the use of which the Gospel appears in the first instance to have been written, included some Jews, but was chiefly composed of Gentiles. Hence the Evangelist *explains* many little circumstances, concerning which a Jew would have needed no information; as when he does not simply name the Jordan, but says '*the river* of Jordan' (i. 5); explains 'defiled,' or common hands, by 'that is, unwashen' (vii. 2); subjoins to the word 'Corban' the interpretation, 'that is, a gift' (vii. 11); uses the clearer term 'riches,' instead of 'mammon;' and so on, in similar examples.

As there is much verbal agreement between Mark's Gospel and that of Matthew, many have thought that Mark did little more than set forth an abridgment of the narrative which Matthew had already published. This was first started as a probable opinion by Augustin, and his authority caused it to be received without much examination. Lardner, Koppe, Michaelis, and others, have however shewn this opinion to be untenable. It is sufficient to throw a glance over a Harmony of the Gospels to see that Mark differs much from Matthew in the arrangement of certain facts which they both relate; and it is not difficult to discover that the difference results from the greater regard to chronological exactness in Mark than the plan of Matthew's Gospel exacted from its writer. Mark also, notwithstanding his general conciseness, repeats some particulars more fully than Matthew. This may be seen by comparing Mark v. 24—34 with Matt. ix. 20—22; Mark i. 40—45 with Matt. viii. 2—5; Mark ii. 2—13 with Matt. ix. 2—9; Mark iv. 35—41 with Matt. viii. 23—38; Mark v. 1—20 with Matt. viii. 28—34; Mark vi. 14—30 with Matt. xiv. 6—13; Mark xii. 28—35 with Matt. xxii. 34—41, etc. Mark also throws in many circumstances by which to identify more distinctly the persons mentioned in his narrative. Thus he informs us that the name of the ruler of the synagogue, whose daughter Jesus restored to life, was Jairus; that the Canaanitish woman was 'a Greek, a Syrophœnician by nation;' that Simon the Cyrenian was the father of Alexander and Rufus; that Barabbas had committed homicide in a sedition; that Joseph of Arimathea was a member of the Sanhedrim; that Jesus had cast seven devils out of Mary Magdalene; that the blind man at Jericho was called 'Bartimeus, the son of Timeus;' upon all which particulars Matthew is silent, as may be seen by comparing Mark v. 22 with Matt. ix. 18; Mark vii. 26 with Matt. xv. 22; Mark x. 46 with Matt. xx. 30; Mark xv. 7 with Matt. xxvii. 16; Mark xv. 21 with Matt. xxvii. 32; Mark xv. 43 with Matt. xxvii. 57; Mark xvi. 9 with Matt. xxviii. 1, 9. On a particular occasion, Matthew remarks generally, that the disciples had forgotten to take bread; but Mark more precisely adds that they had but one loaf in the ship. It is from Mark also that we learn that the number of the swine that ran into the sea was two thousand. Compare Mark viii. 14 with Matt. xvi. 5; Mark v. 13 with Matt. viii. 32. Nothing can be more conclusive than these details in establishing the fact, that the Gospel of St. Mark is by no means to be regarded as a mere abbreviation of St. Matthew.

All antiquity affirms that St. Mark's Gospel was originally written in the Greek language; but it abounds in such Hebraisms as indicate the Jew by birth and education; and in such Latinisms as manifest that the author was conversant with and had sojourned among the Latins. Thus he speaks in xii. 42 of the λεπτόν, a coin common in Judæa, and finds it necessary to inform his readers of the exact value—and in doing this, he does not, like Josephus, compute the Attic money, but reduces it to Roman money, shewing that he had in view, readers who were better acquainted with the Roman currency than with any other. Contrary to the customary usage of the sacred writers, Mark employs the Roman term *centurion* (ὁ κεντυρίων) to describe the commander of sixty or a hundred soldiers. Josephus always calls such an officer by the Greek title of ἑκατόνταρχος, as do likewise all the New Testament writers except Mark, which evinces that this expression was in accordance with the usage of Palestine. This deviation from Jewish to Greek usage must have been made with reference to readers who were familiar with the Latin technical term, but not with the Greek. Still, as Olshausen remarks, the Latinisms of Mark are not sufficient of themselves to establish for his Gospel the peculiarly Greek character which is claimed for it. 'We should rather,' he says, 'consider the characteristic feature as a proof of the evident carefulness which Mark has employed in perspicuity of statement. For there is in the Roman national character a dexterity in all practical things that cannot be mistaken, and this is reflected in some degree in St. Mark. This Evangelist displays an aptness in representing events in a picturesque manner, and in carrying with him, as it were, his readers to the very scene of action. (Compare particularly Mark v. 1—20, 22—43; vi. 17—29; ix. 14, &c., with the parallels belonging thereto; furthermore Mark vii. 32—37; viii. 22—26, which he has only.) This perspicuity we find predominant in his description of the cures, and among these mostly in the cures of some individuals possessed with devils (Mark v. 1, &c., ix. 14, etc.); in the conception of the *internal* part of the life of Jesus, especially of his discourses, St. Mark falls short in a remarkable manner. Therefore we can by no means regard the perspicuity of St. Mark as such a gift as places him above St. Matthew. It appears, at the same time, as though St. Mark intended to place before the eyes of his readers a graphic picture of the official ministry of Jesus,

whence he begins his narrative simply with the baptism of Christ. 'No writer of the New Testament,' says Michaelis, 'has neglected elegance of language and purity of expression more than St. Mark:' as to mere choice of words, this may be true, but taking the book as a whole, we would say with Blackwall (as cited by Horne), 'Simplicity and conciseness are the characteristics of Mark's Gospel; which, considering the copiousness and majesty of its subjects—the variety of great actions it relates, and the surprising circumstances that attended them—together with the numerous and important doctrines which it contains—is the shortest, the clearest, the most marvellous, and at the same time the most satisfactory history in the world.'

The separate commentaries on the Gospel according to St. Mark are fewer than those upon the other Evangelists. Hegendorphni *Adnotationes in Marci Evangelium*, Haganoæ, 1526; Myconii *Commentarius in Evangelium Marci*, Basileæ, 1538; Sarcerii *in Marci Evang. justa Scholia*, etc., Basileae, 1839; Danaei *Quæstiones et Scholia in Marcum*, Genevæ, 1594; Angeli del Pas *Comment. in Marci Evang.*, Romæ, 1623; Winckelmanni *Comm. in Evang. Marci*, Francof. 1612; Novarini *Marcus expensus*, Lugd. 1642; Peters, *Commentary upon the Gospel of St. Mark*, Lond., 1642; Droschei *Comm. in Marcum*, etc., Kilonii, 1690; Heupelli *Marci Evang. Notis grammatico-historico-criticis illustratum*, Argentor., 1716; Klemmi *Exercitia critica in dimidium Evang. Marci*, Tübing., 1728; Reinhard, *Observatt. philol.-exeget. in Evang. Marci selectissimæ*, Leipz., 1737; Victoris (Presb. Antioch.), *Exegesis Evang. S. Marci Graec.* edit. Chr. F. Matthaei, Mosq., 1775; Van Willes, *Spec. Hermeneut. de iis, quæ ab uno Marco sunt narrata, aut copiosius et explicatius ab eo exposita*, Utr. 1811.

CHAPTER I.

2 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 healeth one that had a devil, 29 Peter's mother in law, 32 many diseased persons, 41 and cleanseth the leper.

THE beginning of the Gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, [1]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 [2]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 [3]John did baptize in the wilderness, and preach the baptism of repentance [4]for the remission of sins.

5 [5]And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was [6]clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 ¶ [7]And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens [8]opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 ¶ [9]And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 ¶ Now after that John was put in prison, [10]Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

16 ¶ [11]Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

[1] Mal. 3. 1. [2] Isa. 40. 3. Luke 3. 4. John 1. 23. [3] Matt. 3. 1. [4] Or, *unto*. [5] Matt. 3. 5. [6] Matt. 3. 4. [7] Matt. 3. 13. [8] Or, *cloven*, or, *rent*. [9] Matt. 4. 1. [10] Matt. 4. 12. [11] Matt. 4. 18.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 [13]And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 [14]And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ [15]And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ [15]And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils [16]to speak, because they knew him.

35 ¶ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ¶ [17]And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 [18]But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

[13] Matt. 4. 13. [14] Matt. 7. 28. [15] Luke 4. 33. [17] Matt. 8. 2. [15] Matt. 8. 14. [18] Luke 5. 15. [16] Or, *to say that they knew him.*

Verse 29. '*The house of Simon and Andrew.*'—Although we here find them having a dwelling at Capernaum, John (i. 9) informs us that Bethsaida was their native place.

38. '*The next towns.*'—Campbell renders, 'the neighbouring boroughs,' for the sake of distinguishing that cities are not intended. Lightfoot has here a note explaining the Jewish distinctions between cities, towns, and villages. In conclusion he observes, 'By κωμοπόλεις, here, we are to understand towns where there were synagogues, which, nevertheless, were not either fortified nor towns of trade: among us English called "church towns."' His previous statement shews that by 'cities,' we are to understand towns girt with walls, or trading and market-towns, and such as were greater and nobler than others; while 'villages' were country places which possessed no synagogue.

CHAPTER II.

3 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath day.

AND again [1]he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 ¶ And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? [2]who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 [3]And as he passed by, he saw Levi the *son* of Alpheus sitting [4]at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ [5]And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of [6]new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ [7]And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

1 Matt. 9. 1. 2 Job 14. 4. Isa. 43. 25. 3 Matt. 9. 9. 4 Or, *at the place where the custom was received.*
3 Matt. 9. 14. Luke 5. 33. 6 Or, *raw, or, unwrought.* 7 Matt. 12. 1.

Verse 19. '*The children of the bridechamber.*'—This alludes to the young men, friends of the bridegroom, who accompanied him and remained in attendance upon him at his marriage. The expression conveys nearly the meaning which we should express by 'bridesmen.' Among the Hebrews their attendance continued for seven days, during which they were exempt from the customary observances. They were not required to attend to the stated times of prayer, or to the use of phylacteries; nor were they expected to dwell in booths during the feast of tabernacles; much less were they obliged to observe the occasions of fasting, which were so entirely unsuitable to the nature of the duties they had undertaken. These exemptions of the children of the bridechamber were sanctioned, or indeed provided, by the Pharisees—the 'strictest sect' of the Jewish religion—to some of whom our Lord adduces this illustration.

CHAPTER III.

1 *Christ healeth the withered hand,* 10 *and many other infirmities:* 11 *rebuketh the unclean spirits:* 13 *chooseth the twelve apostles:* 22 *convinceth the blasphemy of casting out devils by Beelzebub:* 31 *and sheweth who are his brother, sister, and mother.*

AND [1]he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth:

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the [2]hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 ¶ And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they [3]pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 ¶ [4]And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went [5]into an house.

20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his [6]friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, [7]He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

[1] Matt. 12. 9. [2] Or, *blindness.* [3] Or, *rushed.* [4] Matt. 10. 1. [5] Or, *home.* [6] Or, *kinsmen.* [7] Matt. 9. 34.

28 [8]Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ [9]There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

[8] Matt. 12. 31. [9] Matt. 12. 46.

Verse 6. '*The Herodians.*'—No party or sect of this name occurs in any of the Jewish writers; and the Herodians are therefore only known by being mentioned in three places of the New Testament, none of which throw any light upon their distinguishing tenets and opinions. In the first we are told that they came with the Pharisees to ask Christ whether it were lawful to pay tribute to Cæsar (Matt. xxii. 16, 17): the second is before us; and the third is that in which our Lord bids his disciples to beware of the leaven of Herod (Mark viii. 15). In the parallel text to this last (Matt. xvi. 6), we read, instead of this, 'the leaven of the Sadducees;' which seems to render it probable that the Herodians were Sadducees in their religious opinions, and therefore not forming by themselves a religious sect, as some suppose; and this, together with the name which they bore, may rather induce the conclusion that they formed a political party or faction, attached to Herod and advocating his principles. This opinion is sanctioned by the Syriac version—the authors of which must have had valuable opportunities of learning the truth—which renders 'Herodians' by 'the servants of Herod.' The Herod, whose name was taken by this party, was doubtless the Herod the Great. To estimate therefore their principles, is to inquire in what particulars their founder differed from the Jewish nation at large; as in these we may expect to find the points in which his followers also differed from them. By this process we may collect that the Herodians concurred with Herod in his scheme of subjecting the country to the Romans, and of obtaining their favour by compliances with many of their idolatrous usages and customs. In the desire of keeping the country subject to the Romans, they were diametrically opposed to the Pharisees, who, from the view they took of Deut. xvii. 15, maintained that it was unlawful to submit to the Roman emperor or to pay taxes to him; whereas Herod and his followers alleged, and no doubt justly, that the rule in question applied only to voluntary choice, and not to a necessary submission where choice was overpowered by force. This opposition of views between the Pharisees and Herodians affords light to distinguish the snare which was laid for Christ, when they both applied to know whether tribute might lawfully be paid to Cæsar. (See the note on Matt. xxii. 16.) As our Saviour's decision seems rather to favour the Herodian view in this matter, it becomes probable that 'the leaven of Herod' lay in that accommodation to idolatry, from views of interest and worldly policy, which Herod, his family, and followers, very notoriously manifested, and which they held to be lawful under the circumstances in which they were placed. Thus Herod, imitated on a smaller scale by his descendants, sought to ingratiate himself with the emperor and the people of Rome, by erecting temples with images for idolatrous worship, raising statues, and instituting games in honour of Augustus: evil things, which, to the Jews, he pretended that he did against his will, and in obedience to the imperial command. This statement also fully explains why the 'leaven of Herod' is in another place 'the leaven of the Sadducees;' for, as we have stated on a former occasion, the doctrines of the Sadducees were most prevalent in the higher classes of society, and formed, in fact, the court religion, when a court existed. Hence the Herodians, if they were such as we suppose, were, doubtless, in general Sadducees, in their doctrinal opinions. See Prideaux's *Connection*, iii. 516-520, ed. 1725; Jennings's *Jewish Antiquities*, pp. 328-330.

CHAPTER IV.

1 *The parable of the sower,* 14 *and the meaning thereof.* 21 *We must communicate the light of our knowledge to others.* 26 *The parable of the seed growing secretly,* 30 *and of the mustard seed.* 35 *Christ stilleth the tempest on the sea.*

AND [1]he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

[1] Matt. 13. 1.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 [2]That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, [3]and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ [4]And he said unto them, Is a candle brought to be put under a [5]bushel, or under a bed? and not to be set on a candlestick?

22 [6]For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: [7]with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 [8]For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is [9]brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, [10]Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 [11]And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ [12] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

[2] Matt. 13. 14. [3] 1 Tim. 6. 17. [4] Matt. 5. 15. [5] The word in the original signifieth a less measure: as Matt. 5. 15.
[6] Matt. 10. 26. [7] Matt. 7. 2. [8] Matt. 13. 12. [9] Or, *ripe*. [10] Matt. 13. 31. [11] Matt. 13. 34. [12] Matt. 8. 23.

Verse 3.—'*There went out a sower to sow*,' etc.—This parable, as Professor Trench observes, 'rests, like so many others, on one of the common familiar doings of daily life. The Lord lifted up, it may be, his eyes, and saw at no great distance an husbandman scattering his seed in the furrows. As it belongs to the essentially popular nature of the Gospels, that parables should be found in them rather than in the Epistles, where, indeed, they never appear, so it belongs to the popular character of the parable, that it should thus rest upon the familiar doings of common life, the matters which occupy

"The talk
Man holds with week-day man in the hourly walk
Of the world's business;"

while, at the same time, the Lord, using these to set forth eternal and spiritual truths, ennobles them, shewing, as he does, how they continually reveal and set forth the deepest mysteries of his kingdom.'

4. '*The way side*.'—It is questioned whether the field was by the side of a road, into which some of the seed got scattered, or was a pathway through the field. The distinction might hold good here, but is of little value in the East, where the roads are not enclosed from the fields between hedges, but pass through open lands, whether arable or pasture, perfectly unenclosed, and resembling our ways over commons. It is impossible, therefore, for the husbandman, in scattering the seeds which these roads intersect, to avoid wasting some of it upon the road side. He knows it will be lost, but the attempt to save it would require time and labour of greater value than the lost seed.

— '*Some fell by the way side, and the fowls of the air came and devoured it up*.'—Luke (viii. 15) interjects the clause 'it was trodden down.' In other words, it is stated that some fell on the hard footpath or road, where the glebe was not broken, and so it could not sink into the earth, but lay exposed on the surface to the feet of the passers by, till at length it became an easy prey to the birds, such as in the east follow the husbandman in large flocks, to gather up, if they can, the seed-corn which he has scattered.

5. '*Some fell on stony ground*.'—Matthew has 'stony places,' Luke has 'rock,' which indicates the true character of the soil, as 'rocky places' would have done better. It seems to us, as to Trench, that 'a soil mingled with stones is not meant: for these, however numerous or large, would not certainly hinder the roots from striking deeply downwards, as those roots, with the instinct they possess, would feel and find their way, penetrating between the interstices of the stones, and would so reach the moisture below. But what is meant is, ground where a thin superficial coating of mould covered the surface of a rock, which stretched below it and presented an impassable barrier, rendering it wholly impossible that the roots should penetrate beyond a certain depth, or draw up any supplies of nourishment from beneath. While the seed had not fallen into deep earth, therefore, the plant the sooner appeared above the surface; and while the rock below hindered it from striking deeply downward, it put forth its energies the more luxuriantly in the stalk. It sprung up without delay, but was not rooted in that deep moist soil which would have enabled it to resist the scorching heat, of the sun, and being smitten by that, withered and dried.

7. '*Some fell among thorns, and the thorns grew up, and choked it*.'—From this it appears that the seed was not sown among thorns already manifestly grown up, but in soil where the roots of the weeds had not been thoroughly extirpated, and which, therefore, as Luke pointedly notes, grew up along with the corn. In time the thorns (rather briars or nettles) overtopped in growth the young corn plants, and shut them out from the air and light needful to healthy growth, and at the same time drew away from their roots the moisture and richness of the earth, by which they would have been nourished, and thus they pined and dwindled in the shade. They grew dwarfed and stunted, as the best of the soil did not feed them—forming, indeed, a blade, but unable to form a full corn in the ear, and bringing no fruit to perfection. In the first case there was no soil, or none deserving the name; in the second, no sufficient depth of soil; but here there is good soil, as indicated by the luxuriant growth of weeds, but the same loss accrues by lack of careful husbandry.

8. '*Some thirty, and some sixty, and some an hundred*.'—We read in Gen. xxvi. 12, that in the first year of Isaac's residence at Gerar, he sowed the land and reaped an hundred-fold. To illustrate the suppositions of the parable, and to shew its attention to decorum and probability, in limiting the capabilities of a soil like that of Judæa, well known to have been exceedingly fertile, to such degrees of production, Mr. Greswell, in his excellent *Exposition of the Parables*, produces some instances of the capabilities of other soils and other countries of ancient times, some of them not naturally more fertile than Judæa. The following is the substance of the statement he furnishes:—

Herodotus tells us, the soil of Babylonia would ordinarily yield two hundred-fold of wheat or barley; and when most productive, three hundred-fold (i. 193)—Strabo, that Mesopotamia would return, barley in particular, three hundred-fold (xvi. i. 14, 269)—Theophrastus, that the crops in Babylonia required to be twice mown, and once to be eaten down by sheep, in the blade, otherwise they would run out into leaves; and even then, that the returns were ordinarily fifty-fold, and with diligent culture one hundred-fold (*Hist. Pl.*, viii. 7). Pliny repeats this statement. *Hist. Nat.*, xviii. 45.

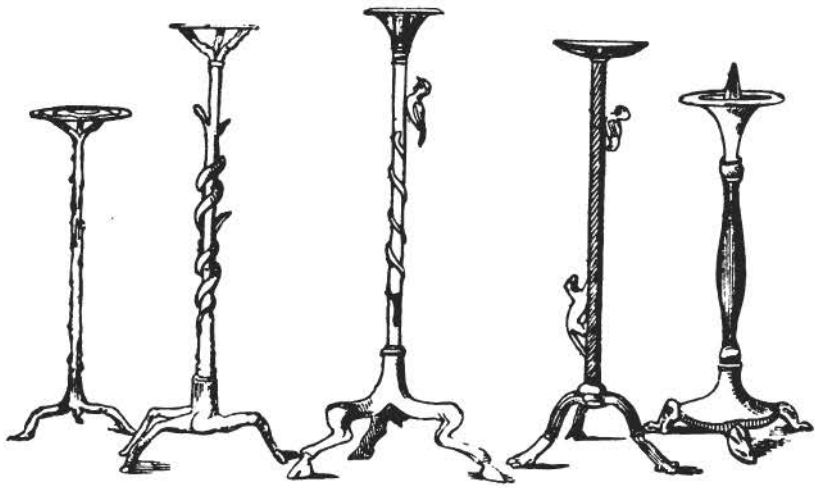
The region of the Evesperitæ, in Africa, would yield one hundred-fold; and that of Cinyps, like Babylonia, three hundred-fold (Herod., iv. 198). This last country was proverbially fruitful.

Cinyphiæ segetis citius numerabis aristas,
Altaque quam multis floreat Hybla thymis.
Ovid, *Epp. de Ponto*, ii. vii. 25.

Byzacium, in Africa (the parts about Tunis), would ordinarily yield one hundred or one hundred and fifty-fold; and had been known to yield, in Augustus's time, of wheat four hundred-fold, and in Nero's three hundred and sixty-fold (Plin., *H. N.*, v. 3; cf. Solyni Polyh., xxvii. 6; *H. N.*, xviii. 21). Leontium, in Sicily, all Hispania Bætica, and Egypt in particular, says Pliny, would yield one hundred-fold (*H. N.*, xviii. 21). Strabo insists on the great fertility of parts of Africa, where the straw grew five cubits (seven and a half feet) in height, and as thick as the little finger; and the produce was two hundred and forty-fold (xvii. iii. 11, 664).

The soil in Persis, about Susa, he says, ordinarily yielded one hundred-fold, and sometimes two hundred-fold (xv. iii. 11, 217). Ammianus Marcellinus estimates the average fertility of Egypt at seventy-five-fold (xxii. 15, 335). Heliodorus tells us, that in the island of Meroe wheat and barley would grow high enough to cover a man mounted on a horse or camel, and yield three hundred-fold (*Æthiopica*, x. 6). Varro reckons ten or fifteen-fold a very fair return for certain places; but that about Sybaris in Italy, Garada (leg. Gadara) in Syria, and Byzacium of Africa, the soil would yield one hundred-fold (*De Re Rust.*, i. 44). And Servius reports from him, that when the Lacus Velinus (Pie de Lugo) was drained, such was the richness of the soil in the neighbourhood, the herbage (probably stalks of corn) grew to the height of a longa pertica (about sixteen feet). *Ad Georgic*, ii. 201; *Ad Æneid.* vii. 712.

21. '*Is a candle*,' etc.—This verse contains a proverbial expression to denote that things are rendered useless by being applied to purposes for which they are not suited or designed. The renderings 'candle' and 'candlestick' sufficiently convey the meaning of the original, and are more intelligible to the English reader than any other. But correctly, and with a reference to ancient usages, we should read 'a lamp' instead of 'a candle,' and 'a stand' (*i. e.* a lamp-stand or candelabrum) instead of 'a candlestick.' Lamps were used, and placed upon stands to give them the elevation necessary to diffuse the light around.



ANCIENT CANDELABRA.

The word μόδιος, rendered 'bushel,' answers to the Hebrew measure called *seah*, containing a gallon and a half. It was a corn-measure, in very general use (as a gallon with us) for common purpose. The alternative of putting the lamp under 'a bed,' is also contained in Luke (viii. 16), but not in Matthew (v. 15). We cannot see clearly what Grotius and others have in view in proving that the 'bed' had a cavity under it large enough to admit a candelabrum; for there is no allusion to the *stand* being put under a bushel or a bed, but the *lamp;* and the lamp was a small portable article, distinct from the stand, not permanently affixed to it, but removed when not in use, and set on again when required to give light to the house. This, so far as its size is regarded, might be thrust away almost anywhere, even under a mattress or cushion; but then its flame would be smothered out, and this we think is intended, for certainly any light would be *extinguished* if set under 'a bushel;' and analogy would seem to indicate an intention to express that it would also be put out if thrust under a bed. Hence it appears to us that the research which has been employed to provide for the lamp-stand, or even for the lamp, a cavity large enough to allow the flame it bore to remain alive, but without giving its proper light to the house, proceeds entirely on a misconception.

26. '*As if a man should cast seed into the ground*,' etc. —This is the only parable peculiar to Mark. With reference to the leading idea in it, Greswell finely remarks, 'The machinery by which nature works, or the mode by which she accommodates causes to their effect, is too subtle for human sagacity to penetrate, or for the human sense to apprehend: so that though we know from experience the effects that will result, we cannot explain the agency by which they are brought to pass. A grain of corn committed to the ground by the hand of man, will sprout and shoot; the shoot will disclose the stem, the stem the ear, and the ear the fruit; and were the most illiterate and unphilosophical person to be asked why all this should necessarily follow from the mere act of burying a seed in the earth, he might be disposed to laugh at the apparent simplicity of the question. Yet no human wisdom was ever able to return the answer to this question, no human sagacity could ever penetrate into the true causes of this effect, and no human knowledge upon such subjects has ever gone further than the merely discovering, by a regular and constant experience, that such and such consequences will uniformly follow from such and such previous acts.'

38. '*In the hinder part of the ship.*'—The original denotes the place at which the steersman usually sat; and which was also a convenient place for passengers. The conjecture of Michaelis, that Jesus himself steered the vessel, is almost gross. Would HE have slept then?

— '*On a pillow.*'—ἐπὶ τὸ προσκεφάλαιον, better taken as '*the* pillow,' the article having a peculiar force in referring to a particular part of the vessel's furniture called 'the pillow.' Some regard it as denoting a piece of wood framed at the stern; but others prefer to consider it as a leather stuffed cushion. The word, in its ordinary acceptation, denotes not only a pillow for the head, but a cushion on which one might sit or lie down.

CHAPTER V.

1 *Christ delivering the possessed of the legion of devils,* 13 *they enter into the swine.* 25 *He healeth the woman of the bloody issue,* 35 *and raiseth from death Jairus's daughter.*

AND [1]they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

[1] Matt. 8. 28.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 [2]And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand,

[2] Matt. 9. 16.

and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Verse 4. '*He had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces.*'—An Italian physician, quoted by Dr. Pritchard in his work on *Insanity*, when speaking of the lunatics subject to raving mania, states that 'Notwithstanding the constant exertion of mind and body, the muscular strength of the patient seems daily to increase. He is able to break the strongest bonds, and even chains.'

5. '*Crying, and cutting himself with stones.*'—Dr. Pritchard, in the work just cited, p. 113, describing a case of raving mania, says, 'he habitually wounded his hands, wrists, and arms, with needles and pins...The blood sometimes flowed copiously, dropping from his elbows when his arms were bare.'

9. '*Legion: for we are many.*'—This name, expressive of multitude, is taken from the division of the Roman army bearing the same title. This division always contained a large body of men; but the number so much varied at different times, that there is great discrepancy in the statements which are given. With the progress of time, the number of men in a legion seems to have increased from perhaps three thousand to six thousand, and beyond. Six thousand may be probably taken as the general number in the time of our Saviour, exclusive of horsemen, who usually formed an additional body of about one-tenth to the infantry. Examples might be cited from the Rabbinical writers of the use of the word 'legion' to denote a great number, in such expression as 'a legion of olives,' and so on.

As all the divisions of the Roman army are mentioned in the New Testament, we may add that the legion was divided into ten *cohorts*, or regiments (see Matth. xxvii. 27); each cohort into three *maniples* or bands; and each maniple into two *centuries*, or companies of one hundred each, at least nominally. This smaller division, into centuries, from the form in which it is exhibited as a constituent of the larger divisions, clearly shews that six thousand had become at least the formal number of men in a legion.

10. '*Not send them away out of the country.*'—In the constant change of ideas from the man himself to the demons which possessed him, it is not in every place easy to see where the man speaks for himself, and where as for his evil spirits. The present suit might be applicable to either. As regards the man, that is easily understood: and with respect to the spirits, it is to be observed, that according to the notions entertained by the Jews, certain countries were assigned to evil as well as to good spirits, and they being unable to ever pass these limits, to be sent out of the assigned country would be equivalent to the being consigned to 'the abyss,' as no other place remained for them.

23. '*My little daughter.*'—From *v.* 42, it appears that she was about twelve years old, and from Luke that she was his only child. Maimonides (in *Ashuth*, ch. 2) says a daughter from the day of her birth until she has completed twelve years of age, is called *a little maid*; but when she is full twelve years old and one day over, she is called a young woman.

25. '*A certain woman.*'—In a sermon wrongly attributed to St. Ambrose, this woman is said to have been Martha, the sister of Lazarus. Another legend, that of the gospel



EASTERN MANIAC 'BOUND WITH FETTERS AND CHAINS.'

of Nicodemus (see Thilo's *Cod. Apocryph.*, v. i. p. 562), makes her to have been Veronica. There is a strange story full of inexplicable difficulties, told by Eusebius (*Hist. Eccl.* i. 7, c. 18), of a statue, or rather two statues, of brass, one of Christ, another of this woman kneeling to him, which existed in his time at Cæsarea. Paneas, having been raised by her in thankful commemoration of her healing. See the tenth excursus in the Annotations (Oxford, 1842) to Dr. Burton's *Eusebius*. The belief that these statues did refer to this event was so widely spread as to cause Julian, in his hatred against all memorials of Christianity, or, according to others, Maximinus, to destroy it. There can be no doubt that a group, capable of being made to signify this event, was there, for Eusebius speaks as having himself seen it, but the correctness of the application is far more questionable. Justin Martyr's mistaking of a statue erected at Robine to a Sabine deity (Semoni Sanco), for one erected in honour of Simon Magus, shews how little critical the early Christians sometimes were in matters of this kind.

26. '*Had suffered many things of many physicians.*'—'And it is no wonder,' says Lightfoot; 'for we see what various and manifold kinds of medicines are prescribed for a woman labouring under a flux.' He then cites several of these, and mentions many more which he does not adduce. His citations are instructive, from the insight which they offer into the medical practices of the Jews in and about the time of our Saviour. They consist of various simple or compound medicines, to be tried successively in case the preceding failed in their operation; and in the present case the series extends to at least fourteen changes. We observe that all the medicines are directed to be taken in wine. We think we can collect that there was no long perseverance with one course of medicine; but that, if it did not immediately, or very speedily, produce the desired effect, another and another was tried. This is still the case in the East. From the same citations we infer, that if the case were found to be stubborn, superstitious practices were resorted to in order to aid the medicine, and were gradually increased till at last medicine was altogether relinquished, and the cure sought by other means. This also is Oriental. We will quote one instance of simple medicine; another of mixed medicine and superstition; and a third wholly superstitious.

'Take of Persian onions thrice three logs; boil them in wine, and give it her to drink, and say, "Arise from thy flux."

'But if this does not prevail, set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let somebody come behind her, and affright her, and say, "Arise from thy flux."

'But if this does not benefit, let them dig seven ditches, in which let them burn some cuttings of such vines as are not circumcised [that is, that are not yet four years old]. And let her take in her hand a cup of wine; and let them lead her away from this ditch, and make her sit down over that. And let them remove her from that, and make her sit down over another. And in every removal you must say to her, "Arise from thy flux,"' etc.

CHAPTER VI.

1 *Christ is contemned of his countrymen.* 7 *He giveth the twelve power over unclean spirits.* 14 *Divers opinions of Christ.* 27 *John Baptist is beheaded,* 29 *and buried.* 30 *The apostles return from preaching.* 34 *The miracles of five loaves and two fishes.* 48 *Christ walketh on the sea:* 53 *and healeth all that touch him.*

AND [1]he went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, [2]A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. [3]And he went round about the villages, teaching.

7 ¶ [4]And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no [5]money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 [6]And whosoever shall not receive you, nor hear you, when ye depart thence, [7]shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, [8]and anointed with oil many that were sick, and healed *them*.

14 ¶ [9]And king Herod heard *of him;* (for his name was spread abroad:) and he said,

[1] Matt. 13. 54. [2] John 4. 44. [3] Matt. 9. 35. Luke 13. 22. [4] Matt. 10. 1.
[5] The word signifieth *a piece of brass money, in value somewhat less than a farthing*—Matt. 10. 9; but here it is taken in general for *money*.
[6] Matt. 10. 14. [7] Acts 13. 51. [8] James 5. 14. [9] Matt. 14. 1.

That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 ¶ [10]But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, [11]It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had [12]a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and [13]observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent [14]an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 ¶ [15]And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 [16]And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ [17]And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 [18]And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred [19]penny-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And straightway he constrained his disciples to get into the ship, and to go to the other side before [20]unto Bethsaida, while he sent away the people.

[10] Luke 3. 19. [11] Levit. 18. 16. [12] Or, *an inward grudge.* [13] Or, *kept him*, or, *saved him.* [14] Or, *one of his guard.*
[15] Luke 9. 10. [16] Matt. 14. 13. [17] Matt. 9. 36. [18] Matt. 14. 15.
[19] The Roman penny is seven pence halfpenny; as Matt. 18. 28. [20] Or, *over against Bethsaida.*

46 And when he had sent them away, he departed into a mountain to pray.

47 [21]And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 ¶ [22]And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched [23]him were made whole.

[21] Matt. 14. 23. [22] Matt. 14. 34. [23] Or, *it*.

Verse 3. '*Is not this the carpenter*,' etc.—It was a common practice, in almost every country, to distinguish a person from others of the same name, by giving him a surname derived from the trade or occupation of his parent. The English language furnishes us with examples of this in the surnames of Baker, Smith, Taylor, Carpenter, and the like; and what is still more to the point, it is at this day the custom in some of the Oriental nations, and particularly among the Arabs, to distinguish any learned and illustrious man, who may chance to be born of parents who follow a particular trade or art, by giving him the name of such trade or art as a surname, although he may never have followed it himself. Thus, if a man of learning happen to be descended from a dyer or a tailor, they call him the tailor's son, or the dyer's son, or frequently omitting the word son, simply the dyer, or the tailor. According to this custom, the remark of the Jews, in which our Saviour is termed the carpenter, may be considered as referring merely to the occupation of his reputed father: and that τέκτων ought to be understood in this place as meaning nothing more than ὁ τοῦ τέκτονος υἱός, 'the son of the carpenter.' This explanation of the term is supported by the authority of another of the evangelists, who resolves it by this very phrase.

21. '*Herod on his birth-day made a supper*.'—See also John xii. 2; Rev. iii. 20. The Orientals have nearly all their great feasts in the evening: thus, to give *a supper*, is far more common than a dinner. These evening festivals have a very imposing effect; what with the torches and lamps, the splendid dresses, jewels, processions, the bowers, the flowers, and the music, a kind of enchantment takes hold of the feelings, and the mind is half bewildered in the scenes.

37. '*Two hundred pennyworth*.'—The penny being the Roman denarius of seven pence halfpenny—this would have been six pounds five shillings of our money.

For notes on the other contents of this chapter, see the parallel passages in Matthew and Luke.

CHAPTER VII.

1 *The Pharisees find fault with the disciples for eating with unwashen hands.* 8 *They break the commandment of God by the tradition of men.* 14 *Meat defileth not the man.* 24 *He healeth the Syrophenician woman's daughter of an unclean spirit,* 31 *and one that was deaf, and stammered in his speech.*

THEN [1]came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with [2]defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands [3]oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and [4]pots, brasen vessels, and of [5]tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [6]This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

[1] Matt. 15. 1. [2] Or, *common*. [3] Or, *diligently*: in the original, *with the fist*: Theophylact, *up to the elbow*.
[4] Sextarius is about a pint and a half. [5] Or, *beds*. [6] Isa. 29. 13. Matt. 15. 8.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye [7]reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* [8]Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ [9]And when he had called all the people *unto him,* he said unto them, Hearken unto me every one *of you,* and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 [10]For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ [11]And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a [12]Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

7 Or, *frustrate.* 8 Matt. 15. 5. 9 Matt. 15. 10. 10 Gen. 6. 5, and 8. 21. Matt. 15. 19. 11 Matt. 15. 21. 12 Or, *Gentile.*

Verse 3. '*All the Jews, except they wash their hands oft, eat not.*'—Not all the Jews, or the disciples would have done so too; but all those who made great pretensions to ceremonial holiness, whether Pharisees or not—but in particular the Pharisees. Indeed we learn this much from the Rabbinical traditions, which state that the punctilious washing of hands before eating, was a matter by which these high professors distinguished themselves, not only from the heathen, but also from 'the men of the earth,' as they called the common people of their own nation. Now, the disciples of our Lord being of this class, the Pharisees would probably not, under ordinary circumstances, have

expected them to be particular as to the washing of hands: it was rather as the disciples of One who appeared as a religious teacher, that this was expected from them; for all such persons, the followers of great doctors and teachers, were in general remarkably attentive to this and the other ceremonial 'traditions of the elders.'

The practice appears to have been founded on the traditions which alleged that defilement was contracted by the touch of so many different things—far beyond what the law contemplated—that it was almost impossible for one who held these traditions to avoid the frequent defilement of his hands. And as it was held that the hands, being defiled, communicated their defilement to the meat which they touched, rendering it unclean, the hands were constantly and curiously washed before eating, even when the man knew not that his hands were defiled, as he could not be certain that they had not received accidental pollution. It was for this reason, among others, that the Pharisees refused to eat with the common people, who were less attentive to these solemn trifles. The Orientals, who take up with their fingers the food they eat, always, for the sake of cleanliness, wash their hands before they sit down to meat. So doubtless did our Lord's disciples; for the present occasion, on which they ate with unwashed hands, does not in the least appear to have been a regular meal, but some small incidental eating, in which only 'some' of them indulged. The question therefore comes before us as one of ceremonial, not of merely personal cleanliness, of which there is not the least reason to suppose the disciples neglectful.

It appears that the hand only was washed for the eating of ordinary food; but the hand and arm, to the elbow, for eating such food as had been offered at the altar. They also washed their hands in the common way, by having water poured upon them, for common food; but for the holy food, they were careful to dip their hands in the water. There were other minute regulations in this matter with which we shall not trouble the reader, and which distinguished ceremonial washings from those which had nothing but personal cleanliness in view. Such as the last, were accounted as nothing, ceremonially; and hence, that the disciples ate bread with unwashed hands, does not necessarily imply that they did not wash their hands, but that they did not wash them according to the regulations which the traditions prescribed. It should be observed, that 'bread' is to be understood as a general term, including all kinds of food excepting fruits. For the eating of fruits, washing was deemed superfluous; and he who did wash was regarded even by the Pharisees as an ostentatious man.

4. '*When they come from the market, except they wash, they eat not.*'—This they did, lest in the concourse they should have received some accidental pollution. This they could not well avoid in the usually crowded state of the narrow market streets, or bazaars; and it was held that the mere contact of the clothes of 'the people of the earth'—the unwashed multitude—conveyed pollution, and rendered purification necessary. Hence we are told by Maimonides that, in walking the streets, they were careful to go by the side of the way, that they might not be defiled by touching the common people. This was indeed a literal exemplification of the feeling, 'Stand by, for I am holier than thou.' On returning, they washed by plunging their hands in water; whereas, unless holy food were to be eaten, the common pouring of water (in the traditional manner) sufficed for those who remained at home, and had not knowingly contracted any pollution. Gill supposes that the whole person was washed on returning from market; but we have the sanction of Lightfoot in thinking otherwise. There appears no good



EASTERN BAZAAR.

reason for the supposition, expressed in the Oriental versions, that the articles bought at the market were washed when brought home; for there were necessarily many articles which could not be washed.

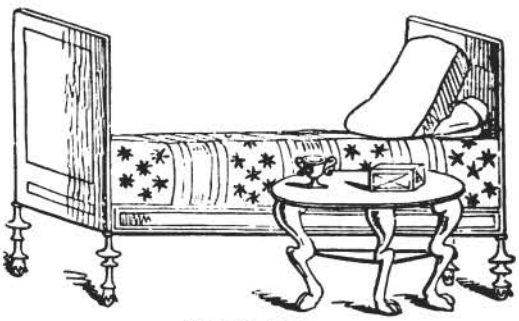


WASHING OF HANDS.

— '*The washing of cups...pots...brasen vessels.*'— This is all to be understood of vessels of wood and metal, as those of earthenware were to be broken, if they became defiled. (See the notes on Lev. vi. 38; xv. 12.) The Law prescribed that other vessels were to be washed or scoured, when defiled from causes which it specifies. But the 'traditions of the elders' added numerous other defilements which produced the effect of rendering it necessary that earthen vessels should be very frequently broken, and that those of other materials should be washed and scoured every time they were used. The Rabbins give plenty of information on this part of the subject; but the only particulars which seem worth adding to our statements in Leviticus, are, that *glass* was not to be broken, like earthenware, but to be washed, when defiled. Vessels used for cold liquids were to be washed in the common way, or, if much defiled, to be dipped in much water: but such pots and kettles as were used for hot things, were to be heated with hot water and scoured.

— '*Tables.*'—Tables might be polluted by the touch of unclean things or persons. They were to be purified by water, in which it was considered necessary that the water should come in contact with every part of the substance of the table. If any spots of grease, pitch, etc., prevented this, the purification went for nothing. From a distinction which the Talmud makes between tables of wood and marble, we observe, with some interest, that the Jews sometimes had tables wholly or in part of marble.

But although this be true of tables, it does not seem that tables are meant in the present instance. Κλίναι denotes *beds* or *couches* in the general sense, and is supposed here to express the *triclinia*, or raised sofas, on which the ancients reclined at meals. Perhaps it is better to take it in its larger acceptation as denoting any thing on which one lies down or reclines, whether for sleep, rest, or eating. Hence the Oriental and many modern translations have 'beds,' instead of tables. These might be polluted in various ways. Commentators have been rather perplexed to know how these were to be washed; particularly as the Rabbins are not very clear on the point. We venture to suggest that not the bed itself but its covering was washed. It is probable that the beds and cushions were formed of such cotton or wool-stuffed mattresses as are still used in the East: and these are furnished with outer coverings, frequently of printed cotton, which are stitched on loosely, and often taken off to be washed.



BED AND TABLE.

11. '*Corban, that is to say, a gift.*'—The word *corban* denotes a sacred offering—a thing devoted to sacred uses, and the appropriation of which could not be altered or alienated. Here, we are scarcely to suppose that the man, in order to avoid assisting his father from his substance, deprives himself of all interest and benefit in it by dedicating it to the service of the temple and altar. Our Lord himself informs us (Matt. xxiii. 18) that to swear by 'the gift,' or *corban*, upon the altar was considered an oath of the most binding description. Taking this in connection with the illustrations which the Rabbins furnish, we can collect that the son does not devote his property as corban, but that he swears by the corban already existing, declaring that his property shall be *as* corban, so far as any benefit from it to his father is concerned. A vow thus expressed was considered most binding; and although disregard for the wants of a father was far from being avowedly taught, it was considered so important to uphold the sacredness of the corban above all other considerations, that although such a vow did not bind a person in any manner to devote his property to sacred uses, it did most effectually exclude him from assisting his father, however he might repent of a declaration, uttered perhaps in a moment of excitement or displeasure, or however earnestly he might wish it recalled.

CHAPTER VIII.

1 *Christ feedeth the people miraculously:* 10 *refuseth to give a sign to the Pharisees:* 14 *admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod:* 22 *giveth a blind man his sight:* 27 *acknowledgeth that he is the Christ, who should suffer and rise again:* 34 *and exhorteth to patience in persecution for the profession of the Gospel.*

IN those days [1] the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From

[1] Matt. 15. 32.

whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 [2]And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ [3]Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* [4]because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ [5]And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, [6]Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 [7]Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

[2] Matt. 16. 1. [3] Matt. 16. 5. [4] Matt. 16. 7. [5] Matt. 16. 13. [6] Matt. 10. 38. [7] Matt. 10. 33.

Verse 6. '*Gave thanks.*'—It was at this time customary among the Jews to pronounce a short prayer, or, as we should call it, a *grace*, before meat. The earliest instance is that mentioned by Josephus as having been pronounced, standing, by Eleazer, at the feast which Ptolemy Philadelphus gave to the seventy-two interpreters (*Antiq.* xii. 2), and expressly says that this was according to the custom of their own country. He also mentions the sect of Essenes as saying grace before and after meat (*Bell. Jud.* ii. 8). The Talmudists supply us with further information concerning this custom. They say that, however large was the company, one person alone said the grace, the others saying 'Amen' at its conclusion. The form of words commonly used is said to have been, 'Let us bless the Lord our God, the God of Israel, the God of hosts, who sitteth between the cherubim.' It is to be observed, however, that there were graces for the different descriptions of food and drink. Thus, in the present instance, our Lord 'blessed' both for the loaves and fishes, separately; as, at the last supper, he did also for the bread and the wine. This is in conformity with the still existing practice of the Jews, whose prayers for such occasions are of high antiquity: perhaps as old as the time of Christ—they say older. The following examples may be interesting:—

Before eating bread, and the other produce of ground plants. Blessed be thou, O Lord, our God, King of the Universe! who hast created the fruit of the ground.

For fruit produced by trees. Blessed be thou, O Lord, our God, King of the Universe! who hast created the fruit of the tree.

For every kind and preparation of animal food; and also for drinks, wine excepted. Blessed be thou, O Lord, our God, King of the Universe! through whose word all things do exist.

For wine. Blessed be thou, O Lord, our God, King of the Universe! who hast created the fruit of the vine.

After eating. Blessed be thou, O Lord, our God, King of the Universe! Creator of numberless beings, whose wants are supplied by all the varieties which thou hast created; wherewith to keep alive the soul of every living creature. Blessed be thou, O Life of the Universe!

— '*And brake.*'—We never read of *cutting* bread with a knife in the Bible: nor is this now done in the East. Bread was, and is, always broken. Not that there is any peculiar feeling on the subject: but the bread being baked in small cakes or in broad and thin ones—not in large and dense loaves—is easily broken into such portions as may be required. Bread was, among the Jews, always broken and distributed by the master of the family.

19. '*How many baskets full of fragments took ye up?*'—The quantity of the fragments taken up, clearly enough shews that the miracle was exhibited by increasing the quantity of the loaves and fishes: not, as some suppose, by giving to the previously existing quantity the power, without increase, of satisfying the hungry multitude: for then the part would have been greater than the whole; which is absurd.

24. '*I see men as trees, walking.*'—From this it is evident that the man was not born blind, but had become so by some accident or disease. It is clear that he could not otherwise have had such ideas of the appearance of men or trees, as could render them objects of comparison or recognition.

CHAPTER IX.

2 *Jesus is transfigured.* 11 *He instructeth his disciples concerning the coming of Elias:* 14 *casteth forth a dumb and deaf spirit:* 30 *foretelleth his death and resurrection:* 33 *exhorteth his disciples to humility:* 38 *bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.*

AND he said unto them, [1]Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ [2]And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and [3]how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ [4]And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

[1] Matt. 16. 28. [2] Matt. 17. 1. [3] Isa. 53, 24. [4] Matt. 17. 14.

16 And he asked the scribes, What question ye [5]with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he [6]teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ [7]And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ [8]And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ [9]And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: [10]for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 [11]For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 [12]And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 [13]And if thy hand [14]offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 [15]Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye [16]offend thee, pluck it

5 Or, *among yourselves.* 6 Or, *dasheth him.* 7 Matt. 17. 22. 8 Matt. 18. 1. 9 Luke 9. 49. 10 1 Cor. 12. 3.
11 Matt. 10. 42. 12 Matt. 18. 6. 13 Matt. 5. 29, and 18 8. 14 Or, *cause thee to offend.* 15 Isa. 66. 24.
16 Or, *cause thee to offend.*

out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, [17]and every sacrifice shall be salted with salt.

50 [18]Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

[17] Levit. 2. 13. [18] Matt. 5. 13.

Verse 12. '*Elias verily cometh.*'—Few things appear more conspicuously in the Gospels than the expectation of the Jews that Elias was to come among them as the harbinger of the Messiah. This expectation was founded on the prophecy of Malachi; which, however, they misunderstood, as they did the prophecies concerning the Messiah himself. Our Saviour himself explains the sense in which this foretold coming of Elias was to be understood—that is, of one who was not Elias personally, but who should come 'in the spirit and power of Elias,' that is, who should be the antitype of Elias, as the Messiah himself was of David. We are further told that this was accomplished in John the Baptist, who in spirit and power, and even in some personal circumstances, resembled Elias, and who came to prepare the way of the Lord, as it had been predicted that Elias should come. And here the small but not unimportant circumstance may be noted, that in the Old Testament history, Elijah is always distinguished as 'Elijah *the Tishbite*;' whereas in the prophecy, this mere personal distinction is dropped, and he is called 'Elijah *the prophet*.'

However, the Jews did, and do still, expect the bodily appearance of Elias himself; and knowing that his coming must precede that of the Messiah, their petitions for his manifestation have for ages been most constant, and have formed indeed one prominent subject of the public prayers in their synagogues. In their expectations concerning Elias they do not forget that the Tishbite did not 'taste of death,' but was taken away in a whirlwind; and hence an opportunity was offered, which the Jews, of all men, were least likely to neglect, of indulging in most ingenious conjectures concerning his condition and employments, which conjectures at last became articles of fixed belief. They taught that although he retains a body, it is not like our bodies, all its moisture having been dried up by that whirlwind and flaming fire in which he disappeared: and that in virtue of this change he received a sort of semi-spiritual being, subsisting without meat or drink, or the necessities of human life. They held also that he was not taken to the 'heaven of heavens,' but to the earthly paradise from which our first parents were expelled, where his proper station is beneath the tree of life. Yet that he is not there so stationed, but that he is present in different places in this world—in many or in all places at once—interesting himself greatly in the affairs of the Jews, watchful of their conduct, and constantly employed in doing good to Israel—redressing wrong, punishing injustice, and doing mercy. It is in particular believed that he is present at all circumcisions, for which reason an empty chair is always set on the right hand of the person who holds the child, and on which, though invisible, he is supposed to sit. It is believed that Elias is visible to all those who are acquainted with the mysteries of the Cabbala: hence the Jewish books contain many accounts of interviews with him, and instructions received from him. In these accounts he is described as a venerable old man with a white beard, but with nothing in his appearance to suggest that he is not as other men. Most of these views concerning Elias, if not all of them, were certainly entertained in the time of our Saviour. What therefore the Jews seek is not the presence of Elias, for he is already present, but for the *manifestation* of his presence in the performance of that high office appointed for him—to 'restore all things,' and 'to make straight the way of the Lord.'

41. '*Give you a cup of water to drink in my name.*'—Harmer has large collections on the general subject of giving water to travellers; but the real point here is that the water is given *in the name of Christ*; and the citation which Dr. Adam Clarke (in his edition of Harmer) produces from the *Asiatic Miscellany*, has therefore more exact application to the illustration of the present text. It is there shewn that in India the Hindoos go sometimes a great way to fetch water, and then boil it, that it may not be hurtful to travellers who are hot; and after this stand from morning till night in some great road where there is neither pit nor rivulet, and offer it in honour of their gods to be drunk by the passengers. Such necessary works of charity in these hot countries seem to have been practised among the more pious and humane Jews; and our Lord assures them that if they do this in his name they shall not lose their reward.

CHAPTER X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the Gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

AND [1]he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

[1] Matt. 19. 1.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [2]Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ [3]And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ [4]And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ [5]Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 [6]But many *that are* first shall be last; and the last first.

32 ¶ [7]And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ [8]And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I

[2] Matt. 5. 32, and 19. 9. [3] Matt. 19. 13. [4] Matt. 19. 16. [5] Matt. 19. 27. [6] Matt. 19. 30. [7] Matt. 20. 17. [8] Matt. 20. 20.

drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, [9]Ye know that they which [10]are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ [11]And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath [12]made thee whole. And immediately he received his sight, and followed Jesus in the way.

9 Luke 22. 25. 10 Or, *think good.* 11 Matt. 20. 29. 12 Or, *saved thee.*

Verse 12. '*And if a woman shall put away her husband.*'—This is a very singular clause, inasmuch as it appears to intimate that the wife sometimes exercised the right of divorcing her husband. Certainly there is nothing in the Law that can, by any construction, be made to sanction such a practice. We may therefore infer that the Jews had learnt it from the Romans, among whom it was deplorably common. It does not appear, however, that such a practice could have been common or popular among the Jews; though that it did exist, we learn not only from the passage before us, but from Josephus: and the instances mentioned by him lead us to conclude that the practice only existed in the higher ranks of society, which were most exposed to the contagion of Roman example; and, seemingly, where the wife was by birth and connections superior to the husband, and could depend upon being supported in a measure so extreme; and which, as it appears to us, must have been so entirely opposed to the established habits of thinking in the Jewish nation. The instances afforded by Josephus are those of Salome, the sister of Herod the Great, who sent a bill of divorce to her husband Costobarus, and dissolved her marriage with him; and that of the notorious Herodias, who divorced her husband Philip in order to marry his brother Herod, the tetrarch of Galilee. In both cases it would have been useless for the husbands to have made any opposition, and both occur in the Herodian family, so noted for its disposition to adopt Roman customs. Probably these examples had some influence in the higher ranks of society: at all events the matter had, in these examples, so lately and prominently been brought before the people as to account for our Saviour's allusion to it. It ought to be observed that Josephus, in mentioning the case of Salome, is careful to notice that her act was contrary to the Jewish law, under which a woman, even if she left her husband, was not free to marry another until her former husband had put her away. However, as he strongly remarks, Salome chose rather to follow the law of her authority than the law of her country. And we find that even she considered it prudent to gain the support of her brother Herod, by pretending that what she had done was out of regard for him (*Antiq.* xv. 7. 10). Philo assigns to the falsely-accused wife the liberty of putting away her husband, but we do not know that this was generally allowed among the Jews; and in this and other cases it appears to us very doubtful whether, even in the most extreme cases, any right which the woman may have possessed of 'putting away' her husband was not rather a right of demanding a bill of divorce from her husband than of giving one to him. It appears, from the second Apology of Justin Martyr, that the first Christians limited divorce to cases of adultery, and considered that the wife had as clear a right to divorce her guilty husband, as the husband had to put away his criminal wife.

17. '*What shall I do that I may inherit eternal life?*'—This person appears to have been, in doctrine, a Pharisee of that sect which were wont to say, 'Let me know what my duty is, and I will do it;' an expression the spirit of which admits of being differently understood, but which the Talmudical gloss interprets as equivalent to a boastful declamation, that none could point out in what he had transgressed. Both the Talmuds inform us that there were seven sorts of Pharisees; and these, however much they were divided among themselves, seem to have entirely concurred in their enmity to Christ. The six besides the above were,—1. *The Shechemite Pharisee*—from a reference to the people of Shechem, who were circumcised not from regard to the truth, but for their own gain and profit. 2. *The Dashing Pharisee*—who walked in humility, scarcely lifting his foot from the ground, so that his feet were dashed against the stones. 3. *The Bleeding Pharisee*—one who shut his eyes when he walked abroad to avoid the sight of women, and would press himself close to the walls that he might not be defiled by touching those who passed by; whence he frequently hurt his person, particularly his feet, making them bleed. 4. *The Mortar Pharisee*—so called, according to some, from his

wearing a loose coat in the shape of a mortar with the mouth downward; or, as others, from his wearing a cap or head-dress of such a shape. 5. *The Pharisee of Fear*—who followed the law chiefly from the dread of punishment; and who, from the operation of that principle, paid most attention to the negative commands. 6. *The Pharisee of Love*—who obeyed the law from a principle of love, and paid more attention than the former to its affirmative commands.

None of these orders of Pharisees are specified by name in the New Testament; but it is possible that allusions to some of them may, on more than one occasion, be discovered. Matt. xxiii. 5, 14, for instance, may very probably allude to the Shechemite Pharisees.

46. '*Bartimæus, the son of Timæus.*'—This is a name and its translation; for 'Bartimæus' means 'the son of Timæus.' *Bar* is Syrian for 'son,' equivalent to the Hebrew *Ben*; and it occurs rather commonly in the New Testament, in such names as *Bar*tholomew, *Bar*nabas, *Bar*jona, *Bar*jesus. It is incorporated with the proper name, as a patronymic, on the same principle as our 'son' in such names as John*son*, Jack*son*, Thom*son*, Nel*son*, and others. The only difference is that we place the term of relationship at the end rather than the beginning of the name.

CHAPTER XI.

1 *Christ rideth with triumph into Jerusalem:* 12 *curseth the fruitless fig tree:* 15 *purgeth the temple:* 20 *exhorteth his disciples to stedfastness of faith, and to forgive their enemies:* 27 *and defendeth the lawfulness of his actions, by the witness of John, who was a man sent from God.*

AND [1]when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 [2]And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ [3]And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ [4]And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, [5]Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

[1] Matt. 21. 1. [2] Matt. 21. 19. [3] Matt. 21. 12. [4] Matt. 21. 19. [5] Or, *Have the faith of God.*

24 Therefore I say unto you, [6]What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, [7]forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: [8]and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one [9]question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

[6] Matt. 7. 7. [7] Matt. 6. 14. [8] Matt. 21. 23. [9] Or, *thing*.

Verse 13. '*The time of figs was not yet.*'—This clause involves the whole passage in very considerable difficulties, by which commentators have been exceedingly perplexed. That the time for figs was not come, is a very satisfactory reason that none were found on this tree; but the question then occurs, why our Lord expected to find figs on that or on any fig-tree at such an unseasonable time, and why he condemned the tree to sterility for wanting that which it could not naturally possess? Many have given up the explanation in despair, and others propose to cancel or alter the clause which creates the difficulty. But this way of obviating a difficulty is most dangerous, and cannot be tolerated; since, even if it were absolutely impossible to arrive at any satisfactory explanation, it would be humbler and better to attribute this to our want of sufficient knowledge of the various fig-trees of Palestine, than to conclude that the text itself contains an error or interpolation.

As a first step towards clearing the difficulty, many writers suppose a *trajectio* per *synchysin*, by which the words, 'the time of figs was not yet,' are to be referred not to the immediately preceding clause, 'he found nothing but leaves;' but to the more remote, 'he came if haply he might find anything thereon.' Such trajections are not unusual, and a very remarkable one might be adduced from Mark himself (xvi. 3, 4): 'They said, Who shall roll away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great.' Here the reason, 'for it was very great,' would naturally come after the expression of their inability to roll away the stone themselves, reading, 'Who shall roll away the stone from the door of the sepulchre? for it was very great.' So in the present instance we would then read, 'He came, if haply he might find anything thereon (for the time of figs was not yet); and when he came to it he found nothing but leaves.' It will be seen that this explanation makes the fact that the time of figs was not come, a reason that Jesus expected to find figs on the tree, rather than as affording a reason for their not being found. And that this might have furnished a reason for such an expectation is clear, when 'the season of figs' is understood as the season when figs become mature, and when, of course, they are gathered. The result is, then, that Jesus expected to find figs on a tree that looked so promising, since the season for gathering figs had not yet arrived. Figs might be and are pleasant and refreshing before they arrive at that condition of maturity in which they are usually gathered.

This explanation does not, however, meet all the difficulties of the subject. Let us therefore look to the account closely.

This transaction took place a few days before the passover: and in the year in which our Lord was crucified, the passover occurred at the beginning of April. But figs do not come to maturity till the middle or end of June; and therefore the season of figs was, indeed, so far from being come, that it was very distant. Here then again we come to the original difficulty, which the previous considerations by no means obviate; and there is no way of dealing with it but by meeting it fully as it stands. We think, with Lightfoot, that this cannot better be done than by considering the fact, that 'the time of figs was not yet,' refers to the whole transaction, and not to any one part of it in particular. It seems, in fact, the key which, while it produces all the difficulties, can unlock them all.

In the note in Matth. xxi. we have premised that this transaction took place in a district where fig-trees abounded. In passing through this district, when the time of figs was not, and when, consequently, no one expected to find figs on every tree, Jesus saw one tree at a distance, and being hungry, proceeded to it, if haply he might find figs thereon. What distinguished this tree, and led to this expectation?—that it was a tree 'with leaves,' a tree which had acquired its full foliage. This implies that the other trees had no leaves: which was true; for it was a rule of the Rabbins that the leaves of the fig-tree *began* to make their appearance about the passover; and our Saviour himself attests that the appearance of the leaves of the fig-tree was a sign of near summer (ch. xiii. 28). The tree was therefore in the peculiar condition of having an ample foliage: and this warranted the expectation that figs in an eatable state might be found on it; for as the fruit of the fig-tree appears *before* its leaf, an advanced state of the foliage would necessarily imply, in a good tree, a condition of corresponding advancement in the fruit. It is a fact that particular fig-trees, under some singular combinations of favourable circumstances, will be in advance of their species, affording a few ripe figs many weeks before the full season. And that the present tree, if of the same species with the common, was a very forward one, from which this might be expected, is evinced by the state of its foliage.

But if any one should hesitate to acquiesce in this conclusion, there are still other alternatives which may be provided. For we may suppose that the tree thus distinguished by its leaves was of another species than the common one; and then the intimation that 'the time of

figs was not yet,' may well be understood as intimating the reason why fruit was not rather sought on the common fig-trees, which abounded in the district. There is a kind of fig-tree, frequently mentioned in the Talmud, to distinguish it from the common fig-tree, which always had leaves, and on which the fruit of three years was always found. Thus, the fruit which it put forth in one summer, remained till the third year ripening upon the tree; and it also put forth fruit in the second year and in the third year, which remained also on the tree before that of the first year was mature, and continued afterwards until the produce of each year had reached the third season. The produce proceeded in this order, so that the figs of three years, in different states, might be seen at once upon the tree. It is true we have no distinct information concerning this tree from modern travellers; but from the business-like way in which it is mentioned, merely to distinguish it from the common fig-tree, it would be very hardy to deny its existence. On such a tree—distinguished by its foliage, which the common fig-tree wanted—our Saviour might naturally expect to find figs, and that it had none, manifestly proved that it was barren.

If, however, this also should be questioned, there remains another alternative in the sycamore fig-tree, which is always green, and bears fruit at different times of the year, without observing any certain seasons. It is, however, not the best alternative, as this tree might be a good one, even though it had leaves without fruit; whereas the common fig-tree, if good, could not have had leaves without fruit: and the other tree that we have mentioned could not have been at any time without fruit, unless in a state of barrenness.

15. '*Cast out them that sold and bought in the temple.*'—It must not be supposed that the traffic which this verse describes as being carried on in the temple was in things for common use. The dealings had all more or less a reference to the offerings and service of the temple. The passover being now at hand, it would seem that the buyers and sellers were those who bought and sold lambs for the passover, and sheep and oxen for the feast of the following day, as well as the doves, which are presently mentioned separately. For such dealings a large place, furnished with shops, was appropriated in the southern part of the spacious outer court, called the Court of the Gentiles. Besides animals and birds for sacrifices, whatever else might be required for offerings and sacrifices was sold in this market, such as salt, wine, oil, and other requisites. Although this market was always open, it was more abundantly supplied, and far greater traffic carried on, just before the Passover and other great festivals. As this market was held in a part of the temple distant from the sanctuary, and was intended for the service of the temple, the proceedings which moved Christ's indignation was generally considered justifiable by the Jews.

— '*Overthrew the tables of the money-changers.*'—These money-changers appear to have been the persons who sat in the temple to supply persons with half-shekels, with which to pay their annual tribute to the temple. (See the note on Matt. xvii. 24.) We shall see this, if we consider that our Saviour's visit to the temple must be placed on or about the tenth day of the month *Nisan*. The tribute became due in the preceding month, Adar, but was seldom fully paid in until the passover, which was now near at hand. On the first of Adar, proclamation was made in all the cities and provinces that the tribute would be due on the fifteenth, that every one might prepare his half-shekel. On the fifteenth the exchangers seated themselves in all the towns to receive the money, and asked it mildly of those who did not come spontaneously forward. On this occasion, doubtless, Peter was applied to at Capernaum. But the exchangers at Jerusalem did not seat themselves in the temple till the twenty-fifth: and thenceforward they were urgent with those who were tardy; and, in default of the money, were empowered to take a pledge from the party, even his garment, whether he consented or not. As therefore the tenth of Nisan was but fifteen days after the commencement of the collection at the temple, there is much reason to conclude that these were the persons whom our Saviour expelled. The Talmud describes them as sitting with tables before them, and with chests for the money. The business of these exchangers was not only to give Jewish for foreign coin, but also to give half-shekels for shekels. The exchangers were paid for this accommodation at the rate of a *kolbon* for every shekel they exchanged; and as it often happened that the exchange was not needful, as when two persons paid a shekel for both, it was cunningly provided that in such a case each of them must pay the *kolbon*. The kolbon was worth about one halfpenny; and the vast number of halfpence thus collected, must have put a very large sum annually into the pockets of the money-changers.



EASTERN MONEYCHANGERS.

— '*The seats of them that sold doves.*'—These doves were offered for sale to persons who wished to purchase them for offerings. Doves being, to a certain extent, a substitute permitted to the poor in place of larger offerings, the demand for them was very great. The principal consumption was from the offerings of poor women ('two turtle doves or two young pigeons') after child-birth, as well as from those who had running issues. The demand often made the doves extravagantly high-priced. A story is related in the Talmud, that doves were at one time of such high price as a golden penny (about 15*s.*) each, when Rabban Ben Simeon Gamaliel, pitying the poor people, swore that he would not lie down to sleep till he had reduced the price to a silver penny; which he accomplished by teaching in the council-house that one offering ought to serve for five certain births, and for five certain issues, in consequence of which the price of doves fell that very day to the point he desired.

Digitized by Google

CHAPTER XII.

1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all.

AND [1]he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; [2]The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ [3]And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [4]penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 ¶ [5]Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

32 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ [6]And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of

[1] Matt. 21. 33. [2] Psal. 118. 22. [3] Matt. 22. 15. [4] Valuing of our money seven pence halfpenny; as Matt. 18. 28. [5] Matt. 22. 23. [6] Matt. 22. 35.

all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ [7]And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, [8]The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, [9]Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 [10]Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ [11]And Jesus sat over against the treasury, and beheld how the people cast [12]money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two [13]mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

[7] Matt. 22. 41. [8] Psal. 110. 1. [9] Matt. 23. 5. [10] Matt. 23. 14. [11] Luke 21. 1.
[12] A piece of brass money; see Matt. 10. 29. [13] It is the seventh part of one piece of that brass money.

Verse 38. '*Which love to go in long clothing.*'—By comparing this with Matt. xxiii. 5, we learn that the clothing was made long by an enlargement of the borders of the garment. This fringe was worn in supposed obedience to the injunction contained in Num. xv. 38, and Deut. xxii. 12. See the note on the former text; where also is given a representation of the Jewish *taled*, or prayer-veil, with its fringes. We thus learn that the Scribes and Pharisees, in conformity with their pretensions to superior sanctity, wore these borders much broader than the ordinary. The Babylonian Talmud also instances this practice, and notices one person of high pretensions (Ben Teitzith Hacceseth) who so enlarged the fringe of his garment that it was borne behind him like a train. We do not suppose that the Scribes carried the matter so far as this, since the cited instance is mentioned as something remarkable. But the example shews the manner in which the principle operated.

— '*Salutations in the market-places.*'—They were fond of resorting to the markets and other public places where the people congregated, that they might display their sanctimonious appearance, and be gratified by the marks of deference and respect which it procured them from the people.

39. '*The chief seats in the synagogues.*'—To understand this, it is necessary to observe the interior arrangement of the synagogues, which is nearly the same now as it was in the time of Christ. At the end of the synagogue opposite the entrance was a press in which the book of the law, used in the synagogue, was very carefully kept, wrapped up in embroidered linen. This place was called the ark, in allusion to the ark in the sanctuary of the temple, to which this part of the synagogue was considered to correspond. At some distance from this, between it and the entrance, was a railed platform, not very elevated, with a desk; and from this place the book was read and discourses delivered. This platform in some sort divided the place into two parts, of which the part between the desk and the ark might be regarded as a sort of chancel, and the part between the desk and the door as the body of the church, in which the bulk of the congregation remained. Now, 'the chief places of the synagogues'—such as were appropriated to the elders and other eminent persons—were those parallel with or above the desk, so that the select few who sat or stood there, had their faces turned towards the body of the congregation, and were thus fully in view of the people there assembled. The space immediately between the desk and the ark was kept clear; but the rest of this upper portion of the synagogue afforded 'the chief places' which were so much coveted by the Scribes and Pharisees.

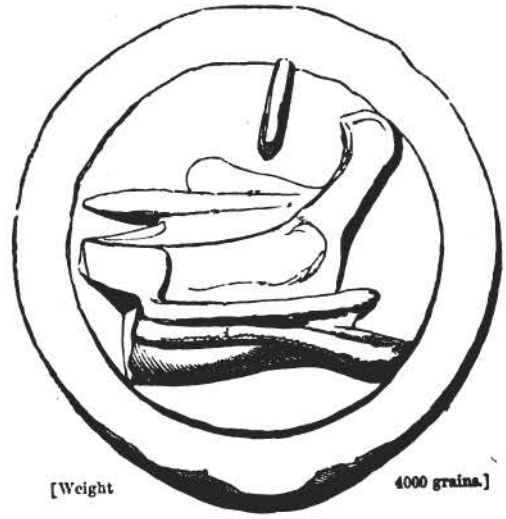
40. '*Which devour widows' houses.*'—On this we copy Lightfoot's remark. 'Under the pretence of mighty devotion, but especially under the goodly show of long prayers, they so drew over the minds of devout persons to them, especially of women, and, among them, of the richer widows,—that, by subtle attractives, they either drew out or wrested away their goods and estates. Nor did they want nets of counterfeit authority, when, from the chair, they pronounced according to their pleasures, of the dowry or estate befalling to a widow, and assumed to themselves the power of determining concerning these things.' To something of this kind we may perhaps also attribute the particular anxiety which was manifested to make proselytes of women, and particularly women of wealth and rank. See some examples in the note to the parallel text, Matt. xxiii. 14. Another occurred during the troubles which we stated at the end of the note on

Matt. xxiv.; and which will presently again occupy our attention. When the citizens of Damascus heard of the first and unsuccessful campaign of the Romans against the revolted Jews, they determined to destroy all the Israelites in the city; but were restrained by fear of their own wives, *who had all embraced the Jewish religion.* They therefore kept their design secret, until they found an opportunity of surprising the Jews unarmed and defenceless, when they were slain, to the number of ten thousand.

41. '*The treasury.*'—This does not mean the treasure chamber, where the wealth of the temple was deposited; but the place where certain chests were set to receive offerings and contributions. There were eleven of these chests standing constantly in the temple; besides others which also stood there while the 'tribute' was collecting, and which were afterwards removed. Each chest had written on it the class of offerings which it was destined to receive, so that every one knew where to cast in what he had to offer. The money was not for alms, as some imagine, but for the various services of the temple. The chests stood in one of the cloistered courts, before the pillars of the cloister, as if, to use Lightfoot's comparison (*Prospect of the Temple*, c. xix.), such chests should be set in the quadrangle, before the pillars which bear up the cloister walks in the Royal Exchange, London. The same writer shews that these chests were in the Court of the Women, and placed there that the women might have access to them as well as the men, which could not have been managed had they been placed elsewhere. Jesus appears then to have been sitting in the cloister of this Court (and no one was allowed to *sit* in the Court of Israel) when his attention was drawn to the people casting their gifts into the treasury.

42. '*Two mites, which make a farthing.*'—The word rendered 'farthing' in this place is different from that so rendered in Matt. x. 29; Luke xii. 6. *That* is ἀσσάριον,





[Weight 4000 grains.]

ROMAN AS.

or the Latin *as;* the present is κοδράντης, the Latin *quadrans*, so called from being the fourth part of the preceding, even as our farthing (fourthing) is so called from being the fourth part of a penny. Consequently the present farthing is one-fourth less than that which occurs in the texts referred to above. The value of the *as* was estimated with reference to the denarius (see the note on Matt. xx. 2), and that of the quadrans with reference to the *as*, the denarius containing ten *asses*, and the *as* four *quadrantes*. Thus as the denarius, in the time of our Saviour, was equal to sevenpence-halfpenny, the *as* (or 'farthing' of Matt. x. and Luke xxii.) was consequently equivalent to three farthings; and the *quadrans* (or 'farthing' of the present text), being one-fourth thereof, was not equal to our farthing, but answered to about two-fifths of a halfpenny. It should be observed that the *as* originally weighed a Roman pound (of brass), but its weight gradually declined till it became, apparently, about one ounce and a half in the time of Christ; although it may be rather difficult to determine the precise weight of the *as* at a particular time. The *as*, as a pound, was divided into twelve ounces (*unciæ*), and the coin representing the ounce—as well as all the other coins related to the *as*—diminished, of course, in the same proportion,





ROMAN QUADRANS.

although the old denominations were retained. Thus all the brass coins below the *as* were marked with pellets or globules, to denote the number of (ultimately nominal) unciæ which they contained. Then the *uncia* itself bore one such globule, the *quadrans*, three, and so on. Besides this, the quadrans was charged with other representations, which varied at different times. Sometimes an open hand, with a strigil, occurs on both sides; while in other examples the obverse bears a star, grains of corn, a dolphin, heads of Hercules, Ceres, etc. As to the *as* itself, it usually bore, except in the earliest times of Rome, a head of the two-faced Janus on one side, and on the other the prow of a ship. The specimens of this, and that of the quadrans, which we insert, are older and heavier than those which circulated in the time of Christ, but are similar in other respects.

The Romans had no coin, of which, like the 'mite' of the text, two were equal to the quadrans; although they had one (the uncia) worth a third of that coin. The 'mite' (λεπτόν) must therefore have been a native coin: and we suppose the reason that the widow did not give the quadrans itself, but two mites that made a quadrans, was, because it was not considered lawful to take such heathen coins to the temple treasury, although they were admitted into the general circulation.

CHAPTER XIII.

1 *Christ foretelleth the destruction of the temple:* 9 *the persecutions for the Gospel:* 10 *that the Gospel must be preached to all nations:* 14 *that great calamities shall happen to the Jews:* 24 *and the manner of his coming to judgment:* 32 *the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND [1]as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 [2]Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of [3]sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the Gospel must first be published among all nations.

11 [4]But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 [5]But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 [6]And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ [7]But in those days, after that tribula-

[1] Matt. 24. 1. [2] Matt. 24. 3. [3] The word in the original importeth *the pains of a woman in travail.* [4] Matt. 10. 19. [5] Matt. 24. 15. [6] Matt. 24. 23. [7] Matt. 24. 29.

tion, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 [a]Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

[a] Matt. 24. 42.

Verse 2. '*There shall not be left one stone upon another, that shall not be thrown down*,' etc.—In this striking prediction our Lord distinctly foretells the destruction of Jerusalem by the Romans, and the captivity and dispersion of the Jewish people. (See also Matt. xxiv.; Luke xxi.) The fulfilment of this prediction is recorded by Josephus, whose narrative is in many respects a very striking—although undesigned, and therefore the more striking—commentary on the whole of the prophecy. But we have a still more unconscious and even more striking witness in the marble composing the arch which was erected to commemorate the victories of Titus over the Jewish people. It is thus noticed in Masters' *Records of a Journey in Italy*:—

'The voice of the sceptic has nothing to say of Him "with whom is no variableness, neither shadow of turning." But the very *stones* do speak. Who could have told that Domitian, that cruel persecutor of the Christians, should erect an arch which should confirm for ages the veracity of that God whom they worshipped? But God brings to nought the wisdom of men.

'We are told that this arch of triumph was erected by Domitian and the Roman people in honour of Titus, for his conquest of Jerusalem. On the interior are two basreliefs. On one Titus is represented borne on a triumphal car, which Rome, under the figure of a woman, conducts; whilst Victory crowns the conqueror. On the opposite side is represented the triumphal pomp with the Jewish spoils: first the prisoners; then the table of shew bread, with the sacred vessels; the silver trumpets; the candlestick with seven branches: the ark of the covenant, which the Roman soldiers, crowned with the wreath of victory, bear on their shoulders. [An engraving of this has been given under Exod. xxv.]

'Whilst gazing, the mind recals the sound of that voice which declared to the stiff-necked Jews, "When ye shall do evil in the sight of the Lord, he shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." Deut. iv. 25-27. Titus saw not the hand of God leading his captives. But let us hear the faithful transcript of the threat from the testimony of Josephus, one of that very people:—"But for the spoils taken in the temple at Jerusalem, they made the greatest figure of all; that is, the golden table, of the weight of many talents; the candlestick also, that was made of gold,—its lamps, seven in number, represented the dignity of the number seven among the Jews; and the last of all was carried the law of the Jews. Titus laid up in the temple of Peace these golden vessels that were taken in the temple of Jerusalem, as ensigns of his glory. But he gave orders that they should lay up the law, and the veils of the holy place, in the royal palace itself, and keep them."'

14. '*Ye shall see the abomination of desolation...standing where it ought not*.'—We here resume the illustrative account, which under Matth. xxiv. we brought down to the general revolt of the Jewish nation.

When Cestius, the prefect of Syria, was apprised of this revolt, and of the sanguinary commotions which distracted the country, he marched to restore order, having under his command one legion of Roman soldiers with a number of auxiliaries from the neighbouring kings, attended by king Agrippa. After having, with great bloodshed, restored comparative quiet in the provinces, he advanced upon Jerusalem, at the time when the city was full of people who had arrived to celebrate the feast of tabernacles. Confiding in their numbers, they seized their weapons and rushed out to meet the hostile army when they heard of its approach. So overpowering were their numbers, and so impetuous their assault, that the Romans were obliged to give way, with the loss of 515 men, whereas the Jews lost only twenty-one. This was on the sabbath. After this Agrippa, at the instance of the prefect, sent ambassadors, exhorting the revolters to lay down their arms, and promising forgiveness for what had passed. But, elated by their recent success, they rejected the overture with scorn, and, falling upon the ambassadors, slew one of them and wounded the other. Let it be observed, that all these transactions were strongly in opposition to the wish of the more respectable citizens, who desired nothing more earnestly than peace; for whatever might be their desire for the glory and independence of their nation, they felt assured that, without the special interposition of God, they could not possibly withstand the power of imperial Rome, and that the very attempt was calculated to bring down unheard of calamities upon them. These formed, at the present time, a very powerful body; but the seditious were far more powerful; augmented, as their num-

bers were at this time, by the concourse from those provinces which had hitherto been far more disturbed than Jerusalem itself.

Cestius returned to the assault of the city, animated by a desire to wipe out the disgrace which the Roman arms had incurred. He took the two northern quarters of the town, driving the rebels into the inner city and the temple. The Romans then advanced against the upper town, and spent five days in vainly attempting to gain the walls; nor was their success better when, on the sixth day, they assaulted the temple itself on the north side. Their next step was to form a testudo (see the note on Judges v. 8), under cover of which they undermined the wall, and advanced to set the gates on fire. On this the rebels were seized with a panic, and fled from the city; and the peaceable people joyfully prepared to open their gates to the Romans: when Cestius, being as little aware of the terror of the one party as he was of the friendly disposition of the other, suddenly gave up his undertaking in despair, and withdrew his forces from the city. The spirit of the discouraged revolters revived at his retreat; and they pressed upon him with so much vigour, that the retreat became a flight, attended with great loss. The Romans, constantly harassed in their march, and waylaid in the defiles, sought to facilitate their retreat by burning all their dispensable baggage, and destroying their baggage-cattle, excepting such as were necessary to convey their arms and military engines. In the end they were obliged to abandon even the latter, which were carefully collected by the Jews for future use. The Romans lost in this disastrous flight not less than 5300 foot and 380 horse.

The more peaceable inhabitants of Jerusalem lamented this success as a calamity; and anticipating the consequences which must follow, many of them fled from the city, which they began to consider as devoted to destruction. Among these were many Christians, who having seen the 'abomination of desolation (the Roman army with its ensigns) standing where it ought not,' remembered the injunction of their Lord, that they should then flee to the mountains. This, in short, appears to be the period referred to in verses 14-18 of the present chapter. Those that still remained departed before the avenging army under Titus advanced upon Jerusalem; and thus, through our Lord's care for his church, it does not appear that a single Christian partook in that 'affliction, such as was not from the beginning of the creation which God created until this time, neither shall be.' They retired, for the most part, to Pella beyond Jordan, where they enjoyed comparative peace during all the final horrors of the war.

On their return to Jerusalem, the revolters by argument and compulsion induced the mass of the more peaceably disposed people to join in their rebellion, and proceeded to organize a civil and military government. Eleazar, the son of Simon, by whom the usurping king Mehanem had been slain in the temple with most of his followers, and who from that time took the leading part in the rebellion, and who had greatly enriched himself from the public treasury and the spoil of the Romans, was, on account of his arbitrary disposition, passed over in the appointments made on this occasion; though he continued to possess very great influence with the people, whom he courted by large gifts, and by larger professions and promises. Some of those who now took the direction of affairs were persons who had been anxious to preserve peace; but who now, seeing war inevitable, determined to take an active part in the defence of their country. The civil government of Jerusalem was given to Ananus, the high-priest, and Joseph-ben-Gorion; while five persons, some of them priests, were intrusted with military commands in as many provinces. One of these was Josephus, the renowned historian of the war, to whom was confided the command in Galilee and Gamala. All these employed every exertion to prepare for the fearful struggle which they saw to be approaching.

They had no time to lose: for when the news of the revolt of the Jews and the defeat of Cestius arrived at Rome, the emperor (Nero) sent Vespasian into Syria to take the conduct of the war. He arrived early in the year 67 A.D.; and having spent some time in collecting his forces, he found that he had at his disposal 60,000 men,



NERO.

including two legions which his son Titus had brought from Alexandria, and auxiliary forces from the neighbouring kings.

The Roman general did not immediately march to Jerusalem. His plan was to subdue all the provinces, and the districts that covered the metropolis, reserving the city itself for the final and crowning conquest. Referring to Josephus for a full account of his operations, we proceed to observe, that having well nigh accomplished the first part of his object, the growing troubles of the Roman empire made him very anxious, at the commencement of the year 69, to bring the war to a speedy conclusion. He therefore hastened to complete the work that remained to be done, before leading his army to Jerusalem; and having secured all the region around the city, so as to cut off the communication between it and the provinces, he was about to undertake the siege, when the news of the death of Nero, and the successive intelligence of the revolutions which rapidly followed, induced him to defer his design for a while, till he should learn the ultimate result. He heard first of the accession of Galba, and soon after of his murder: a shorter interval elapsed between the news of the accession and murder of Otho, the succeeding emperor.



VITELLIUS.

The ensuing elevation of Vitellius, by the German legions, filled Vespasian and his army with indignation: and the latter held a council, in which they determined to invest their own general with the imperial purple. They did so. This act of the army of Palestine was received with general approbation. The year 70 was chiefly occupied by the new emperor in establishing his authority, by himself and his generals, in Syria, Egypt, and Rome. He was at Alexandria when he received the news that his cause had

triumphed at Rome, and that Vitellius had been slain; on which he prepared to embark for Italy, sending his son Titus to Palestine to prosecute the long-suspended siege of Jerusalem. It was now time for those Christians and other peaceable persons who still remained in Jerusalem to escape from the devoted city; and they neglected not to avail themselves of this last opportunity which was offered.

The pause in the operations of the Romans had worked badly for the Jews, as Vespasian had sagaciously foreseen: while the interval of rest had invigorated the Roman soldiers, and enlarged their resources for future action. The increased and murderous rage of factions had, in the meanwhile, weakened the Jews, and diminished their resources: and such had been its operation, that at this time Jerusalem, 'the holy city,' had become, in the strong language of Josephus, 'the nest of all uncleanness, a horrid den of robbers, and a hateful cave of murderers.' The direful abominations and horrors of that place were such, in his opinion, that if the Romans had not been commissioned by God to destroy it, its overthrow might have been expected from some such direct manifestation of the Divine indignation as that which overthrew Sodom and Gomorrah.

To exhibit clearly the internal condition of Jerusalem, before and after the Roman host moved against it, would occupy more room than we could possibly afford to the whole subject. We may possibly touch on some parts of this instructive matter in separate notes on the parallel passage in St. Luke; being principally anxious at present to confine our notice to the leading external circumstances. We must however here make it distinctly understood that the principal horrors of this war, were produced rather by the more violent parties of the Jews, than by the Romans. Most of the staid and sober-minded men had, from the beginning, strongly condemned the war, and saw that the ruin of the country could not fail to be the result. But the troubled years which had passed, acting upon the old political principles to which we have often had occasion to advert, had united the young, the rash, and the unprincipled into a war party, whose numbers and power could not be opposed. The demoralizing effects of constant warfare and of an entirely disordered state of society, with the associations formed with the powerful predatory bands which ravaged the country, soon produced a body of men whose depravity, cruelty, avarice, and pride have perhaps not been paralleled in the history of the world. Whatever can be imagined most brutal, hateful and unnatural, *that* they were. Yet all this they covered under the profession of zeal for the glory of God. If that zeal had been pure, there had been something that sounded noble in their graver talk; for they alleged that nothing but the dishonour done to God by the submission of his people to the heathen, could have induced them to have taken up their arms, which they vowed never to lay down until they had either delivered Israel from the yoke of foreign dominion, or had perished in the attempt. Thence they got the name of 'Zealots,' by which they are known in the history of the war. These men collected into bands, and wandered about the country, plundering and murdering their countrymen with so much barbarity, that they preferred to perish by the sword of the Romans rather than to fall into the hands of the Jews. Being joined by, or connecting themselves with other robbers who had hitherto made no profession of a principle, they became the scourge of the land, which trembled at their name. Their sect diffused itself everywhere, and existed in every city and town; so that, as our Saviour had foretold, a man's greatest enemies were often those of his own household. Wherever they were the strongest, the peaceable people sustained unutterable sufferings from them. It was death to be even suspected of a disposition to submit to the Romans; and those in a family who were spared, dared not exhibit any sign of sorrow for their friends who lay slaughtered around them. The mass of these ruffians ultimately repaired to Jerusalem, where they carried on their murders and depredations in the face of day. The people were at first overawed by their violent measures; but at last, stimulated by Ananus and other chief priests, they took arms against them. Many severe battles were fought in the city, with various success, until the Zealots, by the assistance of the Idumæans, whom they had called to their aid, were enabled to carry all before them. Ananus and the other chief priests were slain; great numbers of the people were massacred, and the principal citizens were thrown into prison by day, and murdered by night, unless they agreed to join the party of the Zealots. The bodies of the slain lay corrupting in the streets, for all were afraid to bury them, lest that act should render them suspected of treason. From that time the Zealots and robbers were the masters of the city, and did whatsoever they would.

After this general statement, we can only further mention that when the Roman army appeared before Jerusalem, three factions—besides the people, who were then reduced to a nearly passive condition—were waging bitter conflicts against each other within the city. The first party was the earliest party of Zealots, whose measures we have mentioned in the preceding paragraph: they had at their head the noted John of Gischala, a brave and sagacious but unprincipled man, who had acquired a sort of reputation by his vigorous opposition in Galilee to Josephus, on the one hand, and to the Romans on the other. Having been defeated by the latter, he fled to Jerusalem, and soon placed himself at the head of the Zealots, and became, consequently, the master of the city. At this time he was shut up, with six thousand men, in the outer part of the temple, into which he had been driven, and in which he was kept confined by the second party, at whose head was Simon of Gerasa, a young man still more daring but less subtle than John. This person, having put himself at the head of the assassins and robbers who had taken and retained possession of the strong fortress of Massada, increased his party to a real army, by the promise of freedom to the slaves, and proportionable rewards to the free men who would come over to him. This had the desired effect, and many Jews of distinction, as well as those of inferior rank, were glad to seek protection with him from the violence and cruelties of other parties. With an army of 20,000 men, afterwards swelled to 40,000, he conquered Idumæa, which he laid waste with fire and sword; and, having given this evidence of his power, marched to Jerusalem, in the hope of obtaining the chief direction of the rebellion. After a time he was admitted by the people, who hoped that he would relieve them from the tyranny of John, which they could no longer bear. This was a fatal measure, for although Simon fought against John, and blocked him up in the temple, the people found that they had only increased the number of their oppressors. Simon thus had possession of the city, as distinguished from the temple, with a force of ten thousand Zealots and five thousand Idumæans: he was better supplied with arms and provisions than the other parties, but was far more disadvantageously posted for defence. The third party, the smallest and of latest origin, was that of Eleazar, the son of Simon, who has already been mentioned. This person, moved by jealousy of the power which John had acquired, but professing to be displeased at his cruel measures, won over to his interests some of the most powerful men and a part of the Zealots, and withdrew them into the inner temple, comprehending chiefly the court of the priests, in which the services of religion were usually performed. This party amounted to no more than 2400 men. His situation was by far the strongest, as the part of the temple which he occupied stood on higher ground than that in which John was stationed. The latter was thus hemmed in between two powerful adversaries, having Simon in the city, below him, and Eleazar in the temple, above; and had to carry on a twofold war against both. Against the latter he could not bring his engines to bear with much effect; yet many priests were slain at the very altar. Eleazar himself remained on the defensive chiefly, subsisting on the stores of the temple and on the sacrifices and offerings brought to the altar by the people, who were still admitted to the services of the temple, although the avenues were very carefully guarded to exclude dangerous persons. Simon's party easily obtained sufficient provi-



EASTERN STREET CONFLICT.

sions from the town: but John was obliged to maintain himself by plundering the people, which rendered necessary frequent sallies, in which he had to fight with Simon. He set the streets on fire as far as he could penetrate; and Simon, in his turn, after repelling the attacks of John, burnt the houses which stood in his way. Thus all the streets in the neighbourhood of the temple were laid waste, and provisions were consumed which might have served the inhabitants for several years, averting the horrors of that famine which formed so frightful a circumstance of the ensuing siege.

Such were the factions by which the miserable city was rent when the Romans appeared before its walls. And while the implacable hate with which they regarded one another kept up a constant war within the city—with all the miseries which an internal war never fails to produce—the people were the common prey of all. While they were ruined on the one hand by the excursions of John, Simon ruled them with a rod of iron on the other. All the avenues of escape from this 'den of robbers' were now closed: and none dared to complain of his condition, however miserable; for the men who seemed to manifest the slightest marks of discontent were denounced as friends to the Romans, and, being put to death, their bodies were thrown out into the streets, which were filled with their unburied carcases and those of the men slain in the wolfish conflict of the factions. This condition of Jerusalem was, however, but the beginning of sorrows—but the first outpourings of that vial of Divine indignation the last dregs of which the devoted city was destined to receive. An account of this is given under Luke xxi.

CHAPTER XIV.

1 *A conspiracy against Christ.* 3 *Precious ointment is poured on his head by a woman.* 10 *Judas selleth his Master for money.* 12 *Christ himself foretelleth how he shall be betrayed by one of his disciples:* 22 *after the Passover prepared, and eaten, instituteth his supper:* 26 *declareth aforehand the flight of all his disciples, and Peter's denial.* 43 *Judas betrayeth him with a kiss.* 46 *He is apprehended in the garden,* 55 *falsely accused, and impiously condemned of the Jews' council:* 65 *shamefully abused by them:* 66 *and thrice denied of Peter.*

AFTER [1]two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ [2]And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of [3]spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred [4]pence, and have been

1 Matt. 26. 2. 2 Matt. 26. 6. 3 Or, *pure nard, or, liquid nard.* 4 See Matt. 18. 2.

given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ [5]And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ [6]And the first day of unleavened bread, when they [7]killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 [8]And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ [9]And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an [10]hymn, they went out into the mount of Olives.

27 [11]And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 [12]But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 [13]And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them

[5] Matt. 26. 14. [6] Matt. 26. 17. [7] Or, *sacrificed*. [8] Matt. 26. 20. [9] Matt. 26. 26. [10] Or, *psalm*.
[11] Matt. 26. 31. [12] Matt. 26. 33. [13] Matt. 26. 36.

asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ [14]And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ [15]And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 [16]And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: [17]and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ [18] And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto.*

71 But he began to curse and to swear, *saying,* I know not this man of whom ye speak.

72 [19]And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And [20]when he thought thereon, he wept.

[14] Matt. 26. 47. [15] Matt. 26. 57. [16] Matt. 26. 59. [17] Matt. 24. 30. [18] Matt. 26. 69.
[19] Matt. 26. 75. [20] Or, *he wept abundantly*, or, *he began to weep.*

Verse 3. '*Spikenard.*'—Νάρδος, which also occurs in the Old Testament, under the same name, נֵרְד *nerd;* and in the Latin, *nardus*. Although the word occurs in Hebrew, it is not supposed by lexicographers to be a proper Hebrew word, but a foreign one, probably Indian, as well as the perfume it denoted; but Sir William Jones regards the word as Persian. That the *nard* of the ancients came from India is generally admitted by their writers; and although some speak of a Syrian and Persian *nard*, not much stress is to be laid on this, as the Greeks and Romans have often mystified us with respect to other products, by regarding them as produced in the country of the people from whom they obtained them, but who really procured them from a far land. However, as it is allowed, that even if India did not alone produce the spikenard, it afforded the best and most costly, there need be no difficulty in allowing that Syria, etc. may have produced a kind of spikenard, or something which went by that name, however inferior to the true Indian perfume. That the present was the Indian sort, is evinced by the high price, which clearly denotes a costly foreign commodity, as well as does the sensation which its lavish waste excited in the persons present. The Romans gave the name of *nardus* to the plant, and that of *nardum* to its aromatic essence, exhibited, apparently, as an essential oil, or *attar*, as it is called in the East. The classical writers bear witness to its costliness and the high estimation in which it was held. Horace describes a small quantity contained in an onyx-box, as a sort of equivalent to a cadus (or thirty-six quarts) of wine; and he and others describe its use at baths and entertainments. Its high price rendered it liable to much adulteration, and difficult to procure in a pure and genuine state; whence the Evangelist takes care to apply to it the epithet πιστικός, pure, or unadulterated.

The difficulty which has been felt in identifying the plant which produced this precious perfume, was felt to be almost insuperable, till Sir William Jones turned his attention to the subject while in India, and published the result of his inquiries in the *Asiatic Researches* (vol. ii. p. 405-417); where the evidence may be seen on which he concludes that the *nardus* of Ptolemy, the *Indian sambul* of the Persians and Arabs, and the *spikenard* of our shops, are the same with the *Jatamansi* of the Hindoos. This plant appears to be a native of the region of Bootan and Nepaul. It is a species of valerian, and grows erect above the ground, resembling in colour an ear of green wheat. The radical leaves, rising from the root, and enfolding the young stem, are plucked up with a part of the root, and being dried in the sun, or by an artificial heat, are sold as a drug, which from its appearance has been called *spikenard*; though, as observed by a Persian writer, it might be compared more properly to the tail of an ermine. When nothing remains but the dry fibres of the leaves, which retain their original form, they have some resemblance to a lock of hair, from which the Sanscrit name (*Jatamansi*) it seems is derived. When recent, the plant has a faint odour, which is greatly increased by the simple process of drying it. It abounds on the hills and even on the plains of Bootan, where it is collected for medicinal uses; for which it is so much valued, that the natives were very reserved in giving information concerning it. A learned Brahmin gave Sir William Jones a parcel of the drug, and told him that it was used in their sacrifices; that, when fresh, it was exquisitely sweet, and added much to the scent of rich essences, in which it was a principal ingredient. This applies to it as a drug; but its effects are still more powerful in the form of an attar, or essential oil, to which we conceive the present text to refer.

The spikenard is still brought to Syria by the ancient overland route, where it is used in substance, mixed with other perfumes, and worn in small bags; or in the form of essence, and kept in little boxes or phials, like *attar* of roses. The following conjectures of Sir William Jones appear to us to obviate many of the difficulties which have attended the investigation of the history of this famous perfume. 'I am not of opinion that the *nardum* of the Romans was merely the essential oil of the plant from which it was denominated, but am strongly inclined to believe that it was a generic word, meaning what we now call *attar*, and either the *attar* of roses from Cashmir and Persia; that of *cetaca*, or *pandanus*, from the western coast of India; or that of *agura*, or aloe-wood, from Asam or Cochin China; or the mixed perfume called *abir*, of which the principal ingredients were yellow sandal, violets, orange-flowers, wood of aloes, rosewater, musk, and true spikenard: all of these essences and compositions were costly; and most of them being sold by the Indians to the Persians and Arabs, from whom, in the time of Octavius, they were received by the Syrians, they must have been extremely dear at Jerusalem and at Rome. There might also have been a *nardine oil*, as Athenæus call it; but *nardum* probably meant an Indian essence *in general*,



SPIKENARD (*Nardostachys Jatamansi*).

taking its name from that ingredient which had, or was commonly thought to have, the most exquisite scent.

'*She brake the box.*'—Some think from this that it was broken in pieces; but this does not seem very proper or probable. The original would justify us in understanding that the woman opened the box (or rather flask or phial, probably long-necked) by *breaking it open*, as we break open a bottle, by forcibly extracting its tightly-inserted stopple. Or, perhaps better, as the phials of nard were closely sealed up to preserve the odour, and the stopple could not be conveniently extracted, it may be that the top of the neck was broken off, together with the stopple and seal, to obtain access to the contents, on such occasions as the present.

5. '*More than three hundred pence.*'—That is, more than 9*l.* 7*s.* 6*d.* This was therefore truly a royal anointing, and argues that the woman was a person of substance. Anointing the principal guests with nard and other aromatics was a common and ancient custom. But the rabbins and public teachers refused to be anointed with fra-

grant unguents, as tending too much to luxurious niceness. This may partly explain the indignation of the disciples at what they called the 'waste' of the ointment; beyond the mere regret that so precious a thing should be lost.

39. '*Again he went away*,' etc.—Matthew relates that our Lord went away *thrice* and prayed. Mark speaks of his going away *twice* only, but mentions his coming again the *third* time, *v.* 41; and therefore accords with Matthew. According to Luke, Jesus goes away and prays, and an angel strengthens him; after which he prays 'the more earnestly,' ver. 44. The three Evangelists, therefore, agree in their narratives.

51. '*A young man*,' etc.—This interesting little circumstance—so perfectly incidental and unconnected with the main narrative, that no inventor of a fictitious narrative would have thought of its introduction—is noticed only by St. Mark. It is impossible to ascertain who the young man was, though various conjectures have been offered on the subject. He may or may not have been an apostle or a disciple. If an apostle (some think John), the linen cloth must be understood as being his ordinary dress; and we are to conclude, that, although he fled in the first instance, he returned, on reflection, to watch the result. Christ had none but the apostles with him: if therefore the young man was a disciple, we may suppose that, having heard so many persons pass the place where he was, and guessing or learning something of their object, his anxiety induced him to throw the linen cloth hastily around him, and follow to observe what happened. Or an indifferent person, sleeping somewhere within hearing, may have been induced, from mere curiosity, to do the same. We are inclined to think that the form of the expression would seem to imply that the 'linen cloth' had been thrown hastily around him, and that, consequently, he had probably been roused from his rest.

52. '*The linen cloth*.'—Some of those who acquiesce in the conclusion just stated, consider it necessary to suppose that the 'linen cloth' was one of the sheets in which the young man had lain—forgetting that the ancients did not use sheets, and that the Orientals do not use them to this day. We cannot recollect anything, answering to the description, likely to have been at the hand of a person roused from sleep, unless something that he had worn in the day-time. Therefore, so far as this linen cloth is concerned, it amounts to the same whether we conceive him to have been a person in his ordinary dress, or one who had thrown something hastily around him when roused from sleep; especially as we learn from the Law, that poor people used their ample outer robe—perhaps their only one—for a covering when they slept. Pococke has something on this subject which deserves attention. 'It is almost a general custom among the Arabs and Mohammedan natives of the country (Egypt) to wear a large blanket, either white or brown, and in summer a blue and white cotton sheet, which the Christians constantly use in the country; putting one corner before, over the left shoulder, they bring it behind and under the right arm, and so over their bodies, throwing it behind over the left shoulder, and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle; and about Faiume I particularly observed that young people especially, and the poorer sort, had nothing on whatever but this blanket; and it is probable the young man was clothed in this manner who followed our Saviour when he was taken, having a linen cloth cast about his naked body; and when the young men laid hold on him, he left the linen cloth and fled from them naked.' *Description of the East*, i. 190. The article of dress which Pococke thus describes is called a *burnous*.

The loose sleeveless abba, or cloak, which is also used by the Arabs, and which may be slipped or pulled off with the most perfect ease, when the wearer does not detain it, might also be proposed as an alternative.

The original word σινδών is the same as that which describes the 'linen cloth' in which the body of Christ was wrapped, when hastily laid in the sepulchre of Joseph of



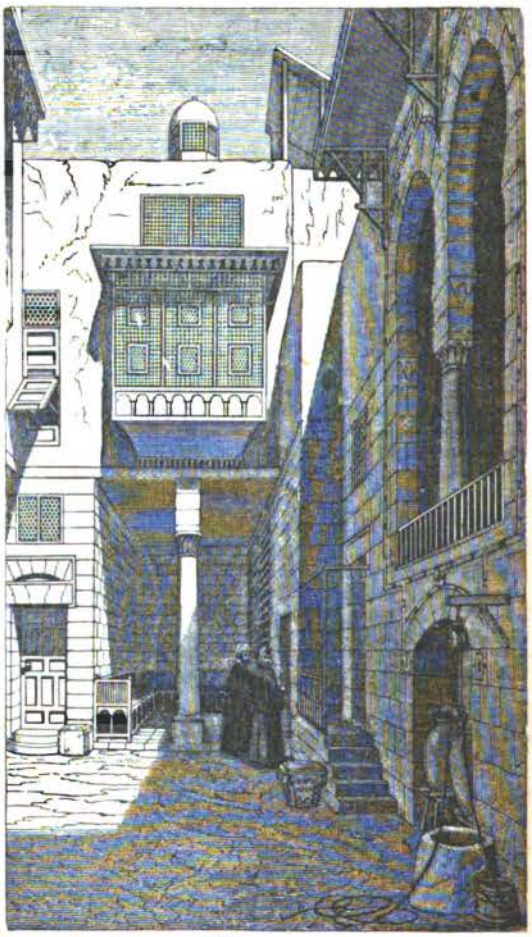
DRESS: THE ABBA AND THE BURNOUS.

Arimathea; but this was a circumstance which proves nothing for the present case, as a mere web of cloth, like the *hyke* mentioned by Pococke, or such an ample, square, and shapeless robe as the abba, might very well have served for such a purpose. Lightfoot adduces many rabbinical authorities to shew that the *sindon* was that outer garment to which the memorial 'fringes' were attached.

'*Fled from them naked.*'—Many understand that this means absolutely naked; yet there seems to us considerable difficulty in admitting this conclusion. If the man was in his usual dress, it is not likely that he had on but one garment, and that too of linen; particularly when we observe that the nights were cold at this time of the year, and are indeed expressly informed that this night was so (John xviii. 18). We also know that the Jews generally wore two garments; it was unlikely that the inner one should be dispensed with, when the outer one was only of linen. Neither does the alternative, that the man had risen hastily from bed, improve this common conjecture; for the Orientals do not take off all their clothing when they retire to rest, but sleep in more of their personal raiment than Europeans. But the 'linen cloth' being the outer garment, it is clear that, if roused from sleep, the man throwing this over that part of his dress which he wore while asleep, could be little less than completely dressed. As, therefore, 'to be naked,' in Scripture, often implies no more than to be destitute of the external robe, we incline to think it must be here so understood. We indeed see not how the 'young man' *could* have been absolutely naked



ENTRANCE TO AN EASTERN HOUSE.



COURT OF AN EASTERN HOUSE. Cairo.

in any other hypothesis than the rather forced one of Lightfoot,—that he was one of those austere sectaries who macerated their bodies, among other ways, by wearing but one robe when others wore two.

65. '*Some began to spit on him.*'—(See the notes on Num. xii. 14; Job xxx. 10; Isa. l. 6.)

66. '*As Peter was beneath in the palace,*' etc.—It will be seen by reference to the note under Matt. xxvi. 69, that an Oriental house is usually built around a quadrangular interior court, with which there is a passage, sometimes arched, through the front part of the house, closed next the street by a heavy door or gate, kept by a porter. In great houses the gate is often large, with a smaller wicket for single persons. In the text the interior court, which is open to the sky, is the αὐλή, rendered 'palace' in the present version, but more correctly 'in the *court* beneath,' as in the Rheims version, and 'in the *halle* benethen' by Wiclif; and the passage beneath the front of the house to this court is doubtless the προαύλιον, cf. *v.* 68, rendered 'porch' in the Auth. Version, or the πυλών or gate, also rendered 'porch' in Matt. xxvi. 71. The place where Jesus stood before the high priest may have been an open room or place of audience on the ground floor in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court, for Jesus heard all that was going on around the fire, and turned and looked upon Peter; Luke xxii. 61. Peter's *first* denial took place at the fire in the middle of the court, on

his being questioned by the female porter. Peter then, according to Matthew and Mark, retreats into the passage leading to the street (πυλών, προαύλιον), where he is again questioned, and makes his *second* denial. Luke and John do not specify the place. The evangelists differ in their statements here, as to the person who now questioned him. Mark says the same maid, ἡ παιδίσκη, saw him again (πάλιν), and began to question him, *v.* 69; Matthew has ἄλλη, 'another maid,' xxvi. 71; Luke writes ἕτερος, 'another person,' or 'another man,' ἄνθρωπος, *v.* 58; while John uses the indefinite form εἶπον, 'they said.' As, according to Matthew (*v.* 71) and Mark (*v.* 69) there were several persons present, Peter may have been interrogated by several. The *third* denial took place an hour after, probably near the fire, or at least within the court, where our Lord and Peter could see each other: Luke xxii. 61. Here Matthew and Mark speak of several interrogators, Luke has ἄλλος τις, and John specifies the servant of the high priest. See Robinson's *Harmony*, p. 225.

72. '*The second time the cock crew.*'—Mark here relates that the cock crew *twice* (*v.* 68); the other evangelists speak only of his crowing *once*. This accords also with their respective accounts of our Lord's prophecy (comp. Mark xiv. 30; Matt. xxvi. 34; Luke xxii. 34; John xiii. 38). The cock often crows irregularly about midnight or not long after; and again always, or regularly about the third hour, or daybreak, when therefore the 'cock crowing' is mentioned alone, this last is always meant. Hence the name ἀλεκτοροφωνία, *cock-crowing*, for the third watch of the night, which ended at the third hour after midnight, Mark xiii. 35. Mark therefore here relates more definitely, the others more generally. Robinson, *Harm.*

CHAPTER XV.

1 *Jesus brought bound, and accused before Pilate.* 15 *Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified.* 17 *He is crowned with thorns,* 19 *spit on, and mocked:* 21 *fainteth in bearing his cross:* 27 *hangeth between two thieves:* 29 *suffereth the triumphing reproaches of the Jews:* 39 *but confessed by the centurion to be the Son of God:* 43 *and is honourably buried by Joseph.*

AND [1]straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 [2]And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And the soldiers led him away unto the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 [3]And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

[1] Matt. 27. 1. [2] Matt. 27. 13. [3] Matt. 27. 32.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, [4]And he was numbered with the transgressors.

29 ¶ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, [5]Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, [6]followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ [7]And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

[4] Isa. 53. 12. [5] Matt. 27. 46. [6] Luke 8. 2. [7] Matt. 27. 57.

Verse 6. '*At that feast he released unto them one prisoner, whomsoever they desired.*'—This was not a law, but a custom; and even as a custom there is no other trace of it than that which this occasion offers in the Scripture, or in any of the old Jewish writings. It was probably a custom introduced by some Roman governor (perhaps Pilate himself) to gain the popular favour; and from being repeated in several successive years, came to be regarded by the people as a right, and to be claimed as such. Thus the privilege appears to have been founded on concession, and established by prescription. Pilate is called upon 'to do as he had ever done unto them' (verse 8).

21. '*Simon a Cyrenian.*'—One who had been born or brought up in the important city of Cyrene, in Libya, on the African coast. The city was of Greek origin, and chiefly occupied by persons of Greek descent. It appears from Josephus that Jewish settlers had long been established at Cyrene, in such numbers as to be formidable to the other inhabitants, with whom they had frequent quarrels. Ptolemy, son of Lagus, was the king of Egypt by whom a colony of Jews was originally settled at Cyrene. The Cyrenian Jews had a synagogue at Jerusalem, and some of them were among the earliest converts to the faith of Christ (compare Acts xi. 10; vi. 9; xi. 19, 20). It is uncertain whether Simon had come to Jerusalem at the celebration of the passover, or was at this time a resident in the city. Probably the latter. Simon may have been selected on this occasion, because, being a foreign Jew, the less offence was likely to be given to the native citizens; or it may be that Simon was known as one favourably disposed towards Jesus, and perhaps a disciple. This is the more likely, as his sons are supposed to be the Alexander of Acts xix. 33, and the Rufus of Rom. xvi. 13. This is probable, as suggesting a reason for their being mentioned in this place, as, if the same, they were men of note among the Christians at the time when Mark wrote, and, as friends of St. Paul, were probably personally known to him. Perhaps he had heard them tell how their father had borne the cross of their crucified Lord.

— '*To bear his cross.*'—John says (xix. 17) that Jesus 'went forth, bearing his cross.' It seems, therefore, that the soldiers finding that Jesus, exhausted by his sufferings, was no longer able to bear the cross, laid hold of Simon, who happened to be passing, and compelled him to bear it for him, or with him—for the expression used does not render it certain whether Simon took the cross and bore

it entirely himself, or merely carried one end of it to relieve the Saviour from a part of the burden.

The opinion which painters have rendered current, that our Saviour bore the entire cross on which he suffered, does not appear very probable—or indeed scarcely possible—when we consider its size and its great weight, from being made of the hardest and heaviest woods—very generally of oak. Even the painters have been *practically* sensible of this; for he who paints Christ as bearing his cross, gives a cross different, shorter, and more portable than that which he will exhibit in his painting of the Crucifixion. Lipsius (*De Supplicio Crucis*) explains that the heaviest part of the cross, the *stipes* or perpendicular beam, was either fixed in the ground before, or was made ready to be set up when the condemned person arrived; and he contends that the part which the prisoner carried was the large cross-beam, to which the arms of the crucified were fastened. The opinion of Lipsius claims great respect; but it appears to us that there are some objections to this as well as to the other. We think we can collect that the object of this part of the punishment was not merely, if at all, to burthen the prisoner, but to suggest to the people in the streets through which he was conducted the kind of punishment to which he was destined. This could hardly be done by a beam of wood such as this. That which the condemned man bore was called *furca;* and Lipsius may be right in saying this was the name of the transverse beam, from the appearance it gave to the perpendicular beam when applied to it. But it seems more probable that it derived this name from its independent form, suggesting that either the transverse beam was furnished with a shaft for the occasion less ponderous than that of the real cross, or that the whole was rather an entirely different cross, portable though heavy, and had no part belonging to the cross of actual crucifixion. We seem constrained to some such view by finding that this *furca* sometimes served as a kind of gibbet to the person condemned to the cross; that is, his head and hands were fastened to the transverse part, and he was, at least sometimes, hauled along by the shaft. As the person condemned to be crucified was thus conducted to his death, we are told that the people took delight in insulting and inflicting extemporaneous tortures on those whose offences moved their indignation.

25. '*It was the third hour, and they crucified him.*'—Here Mark says that Christ was crucified at the *third* hour; but in John xix. 14, we read—'it was the preparation of the passover, and about the *sixth* hour,' when Jesus was brought forth by Pilate and presented to the Jews with the words, 'Behold your king!' How is this seemingly great discrepancy to be reconciled? Some affirm that the true reading of John xix. 14, is τρίτη. In ancient times numbers were not written at length, but with numeral letters; and it is therefore said that τ and ϛ, representing ζ and ω respectively, might have been easily exchanged. But the letters are not similar so as to lead a copyist to mistake them. Besides an overwhelming weight of evidence, consisting of MSS. and versions, is in favour of ἕκτη. None of the critical editors have ventured to remove it from the text and read τρίτη. It is easy to account for the introduction of τρίτη into the few authorities which have it; the difficulties suggested it; and, according to Griesbach, the more difficult reading should be preferred to the easier. On the other hand, it is impossible to explain satisfactorily how ἕκτη (supposing τρίτη to have been the original) found its way into the most ancient MSS. and versions. We believe then, that ἕκτη in John's gospel should not be disturbed.

Another solution proceeds on the principle that the νυχθήμερον, or twenty-four hours, was divided among the Jews into eight parts of three hours each; four parts making the day, and four the night. Mark says it was the third hour, from which we may conclude that it was fully come, or rather already past. But John is not so exact; he merely states it was about the sixth hour. It was between the third and sixth hours, towards the conclusion of the former and the commencement of the latter. That the intermediate hours, four and five, are not alluded to, need not appear strange when we recollect that the Jews regarded only the great divisions at which prayer and sacrifice were offered in the temple, and preferred to speak of time by them when great accuracy was not required. Strictly speaking it was past the fifth hour, and verging towards the sixth; but Mark thinks it sufficient to say that the third hour was come. The third gave its name to all the space between the third and sixth.

Others think that Mark follows the Jewish computation, and John the Roman; but this is incorrect, because the Jewish and Roman were in reality alike.

Rejecting these solutions, we are inclined to agree with Townson, that John's computation of hours throughout his gospel agrees neither with the Jewish nor the Roman, but with the modern. In this opinion Greswell and Townsend concur.

Agreeably to it, the sixth hour is our six o'clock in the morning. It suits all the circumstances of the history to assume that Christ was brought forth about six o'clock, and that the hour of crucifixion was about nine o'clock in the morning. This is shewn by Dr. Townson with great minuteness and ability in his *Discourses on the Four Gospels.* See Davidson's *Sacred Hermeneutics.*

43. '*Joseph of Arimathæa...craved the body of Jesus.*'—In the accounts of our Lord's crucifixion there are several circumstances which exhibit differences from the customary practice of the Romans, and which were in fact so many points of accommodation to the peculiar notions of the Jews; and which operated rather favourably for the condemned persons.

In the first place, the Romans usually left the crucified ones to linger on in their tortures till life became extinct; and this commonly did not happen before the third or fourth day, and some even lingered until the seventh. Soldiers were stationed to prevent interference or relief from friends, till they were dead; and a guard was even afterwards maintained, that the bodies might not be stolen away and buried. For the Romans left the bodies to consume upon the crosses, as we did formerly upon gibbets in this country, by the natural progress of decay, or from the ravenings of birds or (if the cross were low) of beasts of prey. But as such lingering deaths, as well as the continued exposure of the body, were most wisely and mercifully forbidden by the letter and spirit of the law of Moses—which directed that criminals 'hanged on a tree' should be taken down before sunset—the Roman soldiers in Judæa were instructed to extinguish, on the approach of evening, what remained of life in those upon the cross. We see that the two thieves were thus despatched by their legs being broken: and the body of Christ would doubtless have been thus treated; but it had been foretold that not a bone of him should be broken, and he accordingly expired before this became necessary. The spear-thrust which was given him by the soldier was doubtless to ascertain whether he were really dead or only in a swoon; and the resulting evidence that life had departed from him rendered further measures unnecessary; indeed the wound then inflicted would doubtless have been of itself sufficient, and was probably intended, to produce death, if Jesus had not been dead already (see John xix.). Piercing the side is said to have been one of the common methods of accelerating the death of crucified persons, as well as the breaking of their bones. It is stated that, on such occasions, a fire was sometimes kindled under the cross, to suffocate the crucified with the smoke; or even, in the case of very atrocious offenders, that wild beasts were let loose upon them.

Even among the Romans permission was sometimes given to the friends of the crucified person to take down and inter the body, the power of granting which was vested in the judge or supreme magistrate. And sometimes, on great festivals, such as the emperor's birth-day, bodies were removed and interred, even without the solicitation of friends. The Jews, as instructed by their

Law, buried all executed criminals, but honourable graves were not allowed to them. There was a place in which all such were buried, and where they were classed according to the form of their execution, which, in a general way, indicated the nature of the crime for which they suffered. Here they lay till their flesh was consumed; when, but not before, the friends might, if they pleased, collect their bones and lay them in the sepulchres of their fathers. It is clear, therefore, that the object of Joseph's application was to prevent this treatment of his Lord's remains, by obtaining from Pilate, who alone could grant that favour, the disposal of the body. It was necessary that this application should be prompt and decided, or else the corpse, when taken down, would have been hurried away for interment in the public burial-ground for crucified criminals.

CHAPTER XVI.

1 *An angel declareth the resurrection of Christ to three women.* 9 *Christ himself appeareth to Mary Magdalene:* 12 *to two going into the country:* 14 *then to the apostles,* 15 *whom he sendeth forth to preach the Gospel:* 19 *and ascendeth into heaven.*

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 [1]And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 [2]And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, [3]as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, [4]he appeared first to Mary Magdalene, [5]out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form [6]unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ [7]Afterward he appeared unto the eleven as they sat [8]at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 [9]And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; [10]but he that believeth not shall be damned.

17 And these signs shall follow them that believe; [11]In my name shall they cast out devils; [12]they shall speak with new tongues;

18 [13]They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; [14]they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was [15]received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them,* [16]and confirming the word with signs following. Amen.

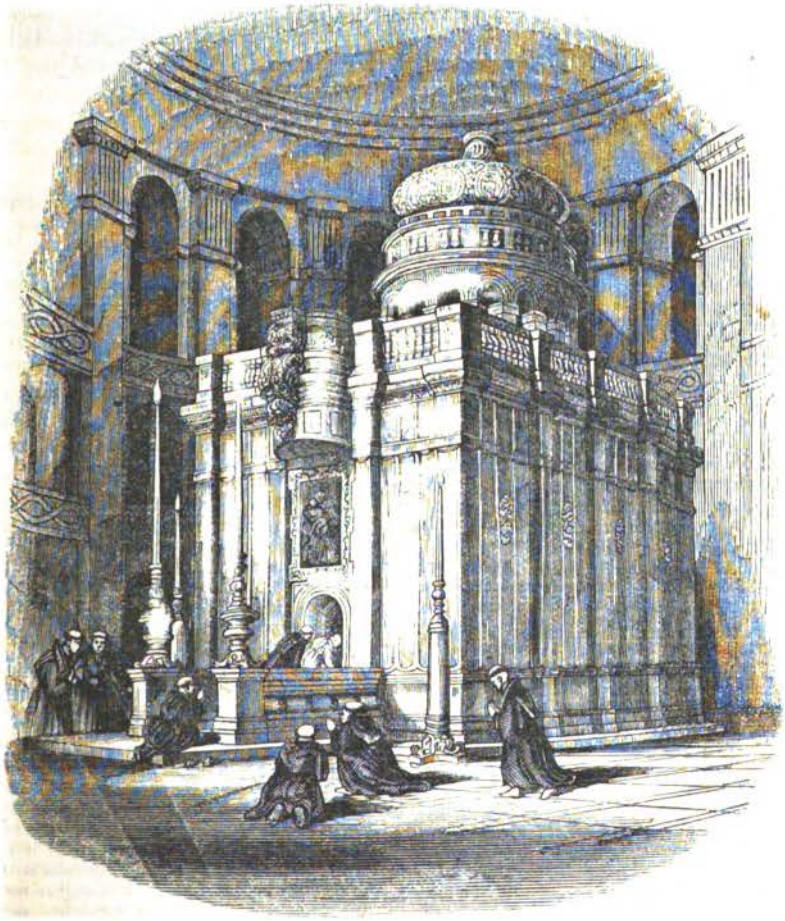
[1] Luke 24. 1. John 20. 1. [2] John 20. 11. [3] Matt. 26. 32. [4] John 20. 14. [5] Luke 8. 2. [6] Luke 24. 13. [7] Luke 24. 36. John 20. 19. [8] Or, *together.* [9] Matt. 28. 19. [10] John 12. 48. [11] Acts 16. 18. [12] Acts 2. 4. [13] Acts 28. 5. [14] Acts 28. 8. [15] Luke 24. 51. [16] Heb. 2. 4.

Verse 2. '*The sepulchre.*'—We introduce engravings of the Holy Sepulchre, contained in the church of the same name, at Jerusalem: and we shall take the opportunity of giving a short account of the church and its contents. That the church really does include the site of Calvary and of the sepulchre is an opinion strongly disputed by Dr. Clarke, Dr. Robinson, and others. We shall not at present investigate this question, which more properly connects itself with an inquiry concerning the site of Calvary, which we reserve for another place. It may suffice for the present to observe that from the age of Constantine until the present, the Christians of the East and West have never on any occasion questioned that the tomb of Christ existed on this spot; and this certainly was the very tomb to deliver which from the infidels streams of blood were shed by the Crusaders—the tomb which, for at least fifteen centuries, pilgrims, heedless of suffering and toil, have constantly been travelling from far countries to

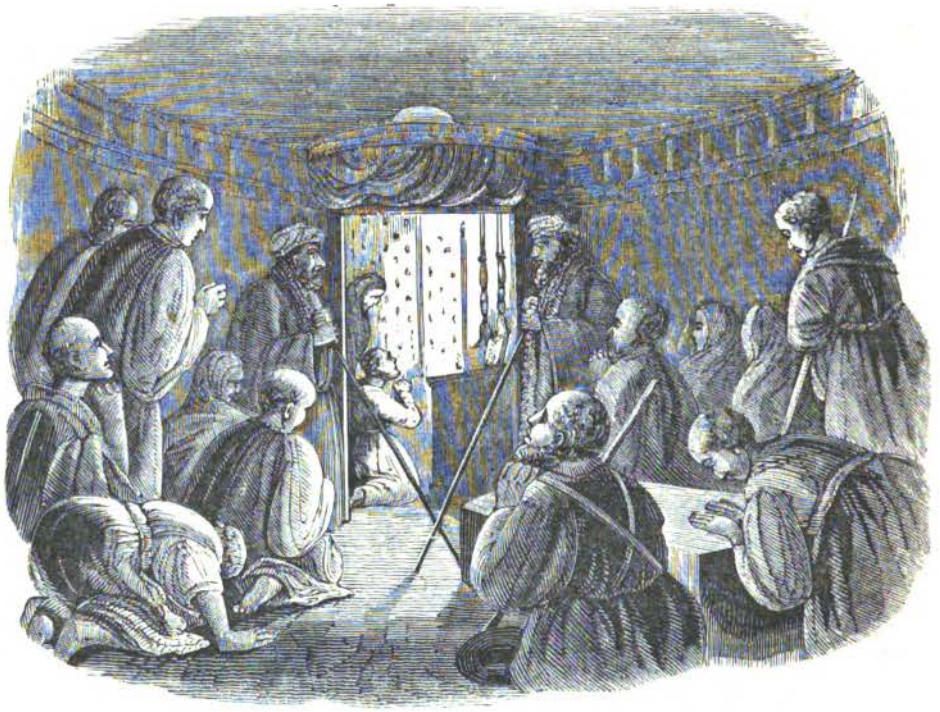
look upon; and within whose sanctuary rivers of tears of penitence and strong emotion have been shed by men of many languages and climes.

The foundation of the church of the holy sepulchre dates as far back as the age of Constantine. Eusebius has preserved a letter, in which that emperor directs Macarius, bishop of Jerusalem, to erect a church on this spot; and then gives a description of the church which the bishop erected under this order, and the dedication of which occupied eight days (in 135 A.D.). This building was repaired and improved by Justinian, who ascended the imperial throne in 527 A.D.; but when the Persians under Khosroes took Jerusalem by storm in 614, the finest churches were destroyed, and among them that of the Holy Sepulchre, which was burnt to the ground. It was soon, however, rebuilt by the contributions of the faithful, collected by Modestus, bishop of Jerusalem, who travelled throughout Palestine and Syria for the purpose, and who was nobly rewarded by John the patriarch of Antioch, who himself contributed 1000 pieces of gold, 1000 pounds of iron, 1000 sacks of wheat, the same of pulse, 1000 barrels of dried fish, as many skins of wine, and 1000 Egyptian labourers, for whose food the provisions were doubtless intended. Charlemagne in his time enriched this church with costly gifts, but in 1009 the khalif Hakem of Egypt, in dread of the consequences of being suspected to favour the Christians, set about perverting them, and destroying their best churches. Among these that of the holy sepulchre perished, and an unsuccessful attempt is said to have been made to destroy the sacred tomb itself, by levelling it to the ground. The successor of Hakem, however, allowed the church to be rebuilt, which the patriarch Nicephorus was enabled to accomplish by the aid of liberal grants from the imperial treasury at Constantinople. This building was beautified and enlarged by the Crusaders, and it remained until 1808, when great part of it was consumed by a fire, which broke out in the chapel of the Armenians on the 12th of October of that year. No time was, however, lost in the restoration of the ruined church, and this was accomplished in the next year at an immense expense, borne chiefly by the Greek Christians. This was done so exactly after the model of the former building, that they might be thought identical: and a traveller visiting the spot before the fire, and again after 1809, would hardly suspect that in the meantime the temple had been burnt down and built up again.

The church is very near the Latin convent in the upper part of the city, originally Acra. Its area embraces a space of about three hundred feet in length, by a very irregular breadth, at such different levels that the chapel [of the 'Invention,' or Finding] of the Cross is fifty feet below the alleged rock of Calvary. This irregular form arose from the wish to include within the walls all the spots which tradition or inventive superstition connected with the death of our Lord. The approach to the build-



EXTERIOR OF THE HOLY SEPULCHRE.



INTERIOR OF THE HOLY SEPULCHRE.

ing is by very narrow lanes, which terminate in a large court, formed upon the eastern front of the building by two projecting wings. A row of columns in the Byzantine style, of which only some pedestals and short portions of the shafts remain in their places, formerly bounded this court on the south. The façade, as it now stands, is of pointed architecture, the details being of a mixed and corrupt style; but the entire effect is declared by competent judges to be venerable and picturesque.

The door of the church is kept by a Turk, who receives a trifling fee from those who enter. Within the vestibule the first object that attracts our attention is a large marble slab, upon which it is said that the body of our Lord was laid after the crucifixion, to be anointed for the tomb. Passing the vestibule, we stand under the great central dome of the church, in a circular area, which is separated from the surrounding space by sixteen fine columns, which rise from the pavement to an upper gallery that rests upon them. In the centre of this area stands a small but very beautiful structure of white marble—a kind of miniature church—about twenty-five feet in length, and of proportionate height and breadth. It fronts towards the east, and has a small platform ascended by a few steps, and surmounted by a low parapet of marble before it. Upon this raised pavement stands a small block of foreign marble, on which, as the monks affirm, sat the angel who announced to the woman that the Lord had risen. The sepulchre itself is within the small edifice just described, and has to be approached through a low narrow entrance, that can only be passed by stooping very low towards the floor. The place where the body lay is covered by a white marble slab, which conceals entirely the primitive rock in which the sarcophagus was hewn. The area of the sepulchre is nearly half taken up by the sarcophagus, so that only a few persons can be at one time in the tomb, which is lighted night and day by suspended lamps of gold and silver, and perfumes are always burning in it.

It will be observed that this sepulchre is above ground—not a subterraneous tomb, as all the excavated sepulchres of the Jews were. Shaw, like others, accounts for this, by remarking that all the surrounding rocks were cut away to form the level of the church, so that it is now a grotto above ground. Clarke denies this, and remarks that all 'the rocks of Jerusalem are of compact limestone, of which there is no appearance about this place. The answer to this would be that the rock of this venerated spot is everywhere covered with slabs of that beautiful breccia commonly called verde-antique marble, which conceals the natural rock; and this answer it might be difficult to refute when a further reference is made to the small dimensions of the interior as compared with the exterior mausoleum, so that ample room is afforded between the outside walls and the alleged internal lining of marble, for the rocky walls of such a grotto as the sepulchre is said to be; while these same walls of rock afford the best reason for the contracted limits of the interior. While therefore we doubt that there is evidence to shew that the alleged sepulchre is not essentially a grotto, it by no means follows that, even if a grotto, it is to be considered the true sepulchre of Christ. If it be such (which we have not yet affirmed or denied), how much more gratifying and exciting to every reasonable mind would it have been if left in its originally simple state, instead of being dressed out with the labour of art and the theatrical disguisings which we have described. The effect of the whole, as it now stands, is striking, and may be very well estimated from the engraving. It produces different impressions upon travellers. Some call it a 'superb mausoleum,' while Clarke slightingly calls it 'a dusty fabric, like a huge pepper-box.' It is well to notice that at the conflagration in 1808, this sepulchre escaped entirely from the effects of the fire which encircled it on all sides.

THE GOSPEL

ACCORDING TO

S. L U K E.

CONSIDERING that we owe to the pen of St. Luke so large a portion of that sacred volume, which is the source of our hope and of our instruction in all truth, our information concerning him is exceedingly small, if we lay aside the uncertain traditions preserved by the early Christian writers. The notice of him in the New Testament arises exclusively, and quite incidentally, from his connection with St. Paul, of whom he appears to have been an attached and faithful follower. Luke is nowhere mentioned by name in his own 'Acts of the Apostles:' but from his using the first person plural, in speaking of Paul and his party at Troas, we learn that he was there with that apostle, but not how long previously nor where he had joined him. As he continues occasionally to employ the same form of expression, we gather that he accompanied Paul in his subsequent travels in Greece, after which he proceeded with him to Jerusalem, was present at the transactions which there took place; and that he attended the apostle when sent as a prisoner to Rome, in consequence of his appeal to Cæsar, and remained with him during his imprisonment in the imperial city. This last circumstance we know from Paul himself, who, in his epistles written from Rome to distant churches, mentions Luke as one whose greetings he sent to them. In one instance he is thus called 'Luke the beloved *physician*' (Col. iv. 14), which instructs us as to the profession which he followed. In another (Philem. 25), Paul mentions Luke with others whom he calls his 'fellow-labourers.' In an epistle of later date, the second to Timothy (iv. 11), he mentions that, of these fellow-labourers, none remained with him except Luke. The Scriptures contain no later information than this; and the traditions as to his subsequent proceedings and death are so very contradictory, that it is impossible to decide which is in the right, or whether reliance may be placed upon any. As none of the ancient writers mentioned that he suffered martyrdom, it is probable that he died a natural death.

The generally-received opinion, that Luke was a native of Antioch, the capital of Syria, rests on better and more uniform testimony than almost anything else which has been affirmed concerning this Evangelist. That he was a painter, is a statement for which no ancient authority can be found, and to which scarcely any one now gives credit. There are not many questions which have occasioned more discussion than the attempt to ascertain what Luke was previously to his conversion to the faith of Christ. Every possible alternative has found its advocates.

That St. Luke was a Jew by birth and education was alleged by some ancient fathers, and has been warmly and ably advocated by Basnage, Fabricius, Dr. Lardner, Bishop Gleig, and other writers of note. This opinion is chiefly advocated on the ground of the most intimate acquaintance with the peculiarities of the Jewish law, notions, and character, which his writings exhibit, and which it is difficult to suppose that any other but a Jew could have attained; and on account of the Hebraisms, which are scarcely less numerous in his books than in those of the other New Testament writers, who are known to have been all of them Jews. On this conclusion is based another, which makes him to have been one of our Lord's disciples, and probably one of the Seventy, and therefore an eye and ear witness of that which he relates. The latter opinion is founded on the numerous particulars related by him which the other Evangelists do not notice, and the many minute touches and circumstances which seem strongly to intimate that the writer was actually present. And, still further, he is more particular in his account of the commission of the Seventy than any other Evangelist, while he touches but lightly on that of the Apostles. But to this it may be answered, that he expressly tells us in his proem that he derived his information from those who had been from the beginning eye-witnesses and ministers of the word, which implies that he was not such himself; and consequently that he was not one of the Seventy. And again, if one of the Seventy, he must have been, from the nature of the commission delivered to that body, a Jew by birth. But that he was not such seems to be evinced by the manner in which St. Paul sends his salutation to the Colossian church. For after having sent the greetings of Aristarchus, Marcus, and Jesus surnamed Justus, he adds, 'who are of the circumcision. These only are my fellow-workers unto the kingdom of God.' He clearly means

that these only 'of the circumcision' were his fellow-workers; for, a few verses further, he sends the salutations of other fellow-workers, who by the above restriction are clearly distinguished as *not* being of the circumcision; and among these is 'Luke the beloved physician.'

If the above considerations dispose of the question, whether Luke was a Jew and an eye-witness of the transactions which he relates, the remaining questions are of comparatively small importance. These, are, however,—whether he was converted immediately from heathenism to Christianity, or had previously been a proselyte to Judaism. The reasons we have given against his being considered a Jew, at least by birth, prove his descent from Gentile parents; to which may be added his superior intimacy with the Greek language, and his Greek name of Luke (Λουκᾶς). And, on the other hand, the reasons which have been adduced in favour of his being considered a Hebrew, have been thought to require that he should, before his conversion to Christianity, have been a well-instructed proselyte to the Jewish faith; and this opinion, as reconciling all difficulties, has been generally adopted by such of our best recent writers as have not been anxious to prove that Luke was one of our Lord's own disciples. It also obviates the difficulty which arises from a circumstance which occurred to Paul at Jerusalem, when Luke was with him. There the Asiatic Jews raised a tumult, on the supposition that the apostle had introduced Gentiles into the temple; which impression arose from their having seen him in the city with the Gentile convert Trophimus; and as Luke is not mentioned, it is inferred that he was not considered a Gentile. This argument is, however, not of much weight, as Luke may from modesty have omitted to name himself, according to his custom; or he may not have been seen with Paul by the persons who raised the tumult.

Lastly, Dr. Bloomfield—who thinks that the argument derived from Coloss. iv. 11, 14, is by no means cogent, and that Luke was probably too young, when converted to Christianity, to have previously passed from Paganism to Judaism—has stated another hypothesis. 'It may rather be supposed that he was born of Jewish parents; or, at least (as in the case of Timothy), of parents, the father a Gentile, and the mother a Jewess. The Hebrew-Greek style of his writings, and the accurate knowledge shewn in them of the Jewish religion, make it probable that the writer was not a *Jewish proselyte*, but a *Jew*, on the *mother's* side, though a Greek on the father's. Thus also we are enabled to account for the power of Greek style which he occasionally evinces. For it was likely that he would by his father be competently instructed in Greek literature. That he should be *so far* a Jew is not inconsistent with his bearing a Greek name, which he would derive from his father. There is, I apprehend, nothing in the New Testament which militates against this hypothesis (by which all seeming discrepancies are reconciled), but much to confirm it.'

Such are the various alternatives which have been proposed on this difficult question, which has not yet been, and, we believe, never can be, settled beyond dispute. Our statement will serve for little more than to shew the uncertainty in which the whole matter is involved. And we might even increase the uncertainty by adding that we see nothing that clearly shews it necessary that Luke ever should have been of the Jewish religion. As to his Hebraisms, we might as well call them Syriacisms; and it seems generally agreed that Luke was a native of Syria, and, probably, of Antioch, where both Syriac and Greek were spoken. And then we do not see that a man of education, like the Evangelist, who was brought up in a place where Jews abounded, who had resided in Palestine, and who had been for many years in close intimacy with well-instructed persons who were Jews by birth and education—and, in particular, with Paul, who had been brought up at the feet of Gamaliel,—might not have acquired that close acquaintance with Jewish customs and notions, which Luke did most certainly possess, without having been himself a Jew.

It was the opinion of Irenæus and some other early Christian writers, that Luke undertook to write this Gospel at the instance of St. Paul, who supplied the substance of the information which it contains:—or, in short, that the book may properly be considered as St. Paul's Gospel—Luke being little more than his amanuensis. It is very possible that Paul may, under God, have suggested the undertaking, and approved of its execution; and that he supplied Luke with such information as he possessed. No one would object to receive such information as Paul had the means of obtaining from those who had been constantly with Christ, and which he knew and believed to be true. But as Paul was not himself an eye-witness of our Lord's doings and a hearer of his sayings, it is satisfactory to know from the proem of this Gospel, that its author availed himself of the opportunities, which he also possessed, of obtaining his information from those who had been both.

In the proem to his Gospel, St. Luke claims great exactness for his narrative; this is fully borne out by the contents of his book. He not only commences at an earlier point in the evangelical history—even to the antecedents of the birth of John the Baptist, but for the most part relates the events in the order of their occurrence. Any one who glances at the Harmony which we have given at the commencement of the New Testament, will see this to be the case.

As St. Luke disclaims personal knowledge of the facts which he records, a question of some interest has been raised respecting the sources from which he drew his information. These were doubtless, first, the relations already existing, and to which he refers in his proem, and in which he

was qualified by the divine Spirit to distinguish the true from the false, the certain from the uncertain. He might also have profited by communications from the Virgin Mary respecting those portions of her history, which he relates more fully than any other Evangelist; the memorials existing in the family of John the Baptist would also be open to him; and, more than all, he had the advantage of the communications of St. Paul, who must frequently have spoken in Luke's hearing of the events of the Gospel history, if he did not, as was anciently supposed, dictate the work. No modern writer has laboured more than Hug to detect the plan and principle of Luke's operations in the composition of his Gospel. That this plan is necessary to harmonize the evangelical narratives, or that all its positions are proved, is more than we can say; but it involves many points that may be regarded as established, and others that are at least probable. He agrees with the general sentiment of antiquity, that Luke's Gospel was written subsequently to those of Matthew and Mark. That these Gospels were before him, or present to his mind, in writing his Gospel—as indeed, if they then existed at all, they must have been—he regards as proved, seeing that many passages in their Gospels are literally the same in his. It would seem that in all which had respect to the doctrine and the words of Christ, he had them equally under his attention; but when he desires to establish the order of events, and to be very precise in particular circumstances, Mark is preferably followed, whom he even in these respects surpasses. For example, in the account of the crucifixion, he reports that one of the two thieves rebuked the other for his mockery of the guiltless Redeemer (xxiii. 39, 40); that there were two angels at the sepulchre (xxiv. 4). When any event is sufficiently detailed in St. Matthew, Luke contents himself, like St. Mark, with abridging the narrative. He re-states many facts which Mark omits, and arranges them in their proper order; and when he does omit or pass over any circumstance, Hug presumes to think (for it *is* high presumption) that it was because he could not ascertain the order of their occurrence, or because they were less necessary than the others to the plan and objects of his Gospel. Among the circumstances omitted on the latter ground, we may count the traits favourable to Judaism, which it would seem to have been no part of his plan to produce. This internal peculiarity of the Gospel is so much in accordance with the known views of St. Paul, as to afford much sanction to the general opinion that it was produced under his influence. This *universal* character of the Gospel (as Olshausen remarks), appears in the tracing back the genealogy of Jesus as far as Adam, whereas Matthew goes no farther back than to Abraham, the ancestor of the Jews; and further, in the description of the mission of the seventy disciples, as the representatives of all the nations, whereas St. Matthew has only the twelve apostles, who may have been regarded as representing the twelve tribes. It may be said, therefore, that if St. Matthew represents Jesus as the *Jewish* Messiah, St. Luke, on the contrary, represents him as the *Gentile* one; that is, as the One in whose person all the most sublime presentiments of the Gentile world had become realized, and in whose ministry they were deeply interested. It was probably the omissions of many Judaical characteristics which determined the Marcionites—who were so much opposed to Judaism—to assign a sort of preference to St. Luke's Gospel, which by these circumstances seemed better suited to, if not more specially intended for, the Gentiles. But if St. Luke has omitted some facts registered by his predecessors, he has recorded many others which they pass over in entire silence. Thus, besides the birth of John the Baptist (i. 5–25), the annunciation of the angel to Mary (i. 26–80), all the circumstances of the birth of Christ (ii. 1–20), his abode at Nazareth and presentation in the temple (ii. 22–52), there are many other events contained in chaps. ix. xviii. which are recorded by Luke only, as one may easily perceive by casting his eyes over any Harmony of the Gospels. The Gospel of Luke may therefore be regarded as being in some measure supplementary to those of St. Matthew and St. Mark.

It is right to add, that although it is on all hands admitted that the Gospel of Luke is posterior to that of Matthew, there are some who dissent from the conclusion that it was also of later date than that of Mark. Griesbach, Theile, Saunier, De Wette, and Meyer are among those who hold that the Gospel of Mark was composed after that of Matthew; but this is not the general opinion.

There is much reason to concur in the opinion that, inasmuch as Mark's Gospel seems to have been prepared with a particular view to the use of the Romans, that of Luke was especially adapted to the Greeks. This Evangelist is very circumstantial in his narrative, and is careful to insert geographical notices of the places in Palestine which he has occasion to mention. See Luke i. 26; iv. 31; viii. 26; Acts i. 12. It is remarked that in his very circumstantial account of the circumstances which preceded and attended the births of John the Baptist and of Christ, Luke's Gospel is more Hebraistic than any other part of the New Testament except the Apocalypse; and this has suggested the probability that the Evangelist copied this narrative and the genealogy just as he found them in the families of Mary and Elizabeth. St. Luke has the peculiar power of exhibiting with great clearness of conception and truth (especially in the long account of Christ's journey, from ix. 51—xviii. 14), not so much the discourses of Christ as his conversations, with all the incidents that gave rise to them, with the interlocutions of those that were present, and with their final issues.

With regard to the time and place in which the Gospel of Luke was written, the considerations

produced in the note on i. 3, respecting the Theophilus to whom it is addressed, will materially assist our conclusions. As it there appears probable that he was a man of rank, living in Italy, it becomes likely that Rome was the place where the Gospel was written. To this inference we are also pointedly led by the concluding portion of the Acts of the Apostles. This breaks off, without any formal conclusion, with the second year of Paul's imprisonment at Rome; and as Luke had been associated with Paul during this captivity, this circumstance would alone induce us to regard Rome as the place where it was most probably written. Moreover, as nothing has been added concerning the issue of the case of Paul, there remains little obscurity respecting the time in which the Gospel was composed. It must have been written a short time prevous to the Acts of the Apostles, during the captivity of Paul at Rome, about the year 64 A.D. That a considerable interval should have elapsed between the writing of the Gospel and the Acts of the Apostles is not likely, because both writings are so closely connected in the facts which they relate; and, moreover, the acquaintance of Luke with Theophilus was in all probability the result of his sojourn at Rome.

The following are the Commentaries on the Gospel according to St. Luke. Lamberti *Commentarius in divi Lucæ Evangelium*, Noribergæ, 1524; Agricolæ *Comment. in Lucam*, Norib., 1524; Sarcerii *in Lucæ Evang. justa Scholia*, etc. Basilæ, 1539; Logenhagenii *Comment. in Evang. secundum Lucam, ex operibus Augustine excerptus*, Antverpiæ, 1574; Soaris *Comment. in Evang. secund. Lucam*, Conimb. 1574; Stellæ *Comment. in Sanctum Jesu Christi Evang. secund. Lucam*, Salmanticæ, 1575, and numerous subsequent editions; Alphonsi de Horosco *Comment. in Lucam.* Compluti, 1579; Caspar de Melo *Comm. in Lucam*, Vallisoleti, 1597; Piscatoris *Analysis logica Evang. secund. Lucam*, Sigenæ, 1596; Winckelmanni *Comment. in Lucam*, Francof., 1601; Novarini *Lucas expensus*, Lugd. 1643; Pope, *Das Evang. Lucae, umschrieben und eläutert*, Brem. 1777; Morus *Prælect. in Lucæ Evang.* ed. C. A. Donat, Lips., 1795; Major, *The Gospel of St. Luke, with English Notes*, Lond., 1826; Bornemann, *Scholia in Lucæ Evang. ad supplendos reliquor. interpretum Commentarios*, etc. Lips., 1830; Stein, *Kommentar zu dem Evang. des Lucas*, etc. Halle, 1830. [We may here refer to *die drei ersten Evangelien übersetzt, u. erklart*, von Ewald, 1850.]

CHAPTER I.

1 *The preface of Luke to his whole gospel.* 5 *The conception of John the Baptist,* 26 *and of Christ.* 39 *The prophecy of Elisabeth, and of Mary, concerning Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zacharias, both of Christ,* 76 *and of John.*

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 † THERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 [1]And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

[1] Exod. 30. 7. Levit. 16. 17.

† Before the Common Account called Anno Domini the Sixth Year.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 [2]And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [3]to the wisdom of the just; to make ready a people prepared for the Lord.

18 ¶ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 ¶ And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* [4]highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 [5]And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 [6]And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she [7]that believed; for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,

[2] Mal. 4. 6. [3] Or, *by*. [4] Or, *graciously accepted*, or, *much graced*: see verse 30. [5] Isa. 7. 14. Matt. 1. 21. [6] Dan. 7. 14. Mic. 4. 7. [7] Or, *which believed that there*.

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 [8]He hath shewed strength with his arm; [9]he hath scattered the proud in the imagination of their hearts.

52 [10]He hath put down the mighty from *their* seats, and exalted them of low degree.

53 [11]He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel [12]in remembrance of *his* mercy;

55 [13]As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these [14]sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 [15]And hath raised up an horn of salvation for us in the house of his servant David;

70 [16]As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 [17]The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people [18]by the remission of their sins,

78 Through the [19]tender mercy of our God; whereby the [20]dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

8 Isa. 51. 9. 9 Psal. 33. 10. 10 1 Sam. 2. 6. 11 Psal. 34. 10. 12 Jer. 31. 3, 20.
13 Gen. 17. 19. Psal. 132. 11. 14 Or, *things*. 15 Psal. 132. 17. 16 Jer. 23. 6, and 30. 10. 17 Gen. 22. 16.
18 Or, *for*. 19 Or, *bowels of the mercy*. 20 Or, *sun-rising*, or, *branch*. Num. 24. 17. Isa. 11. 1. Zech. 3. 8. Mal. 4. 2.

Verse 1. '*Forasmuch*,' etc.—'Luke does not begin his Gospel in the true Jewish style, with the narrative itself, but he opens his book according to the taste of the Greeks and Romans, with a proœmium, in which he acquaints us with his views and motives, and with the writings previously existing on the subject.'—*Hug.* Luke's history of the Acts of the Apostles also commences with an introduction; and by this practice he distinguishes himself from all the other sacred writers.

3. '*Theophilus*.'—This is the same person to whom St. Luke also addresses his Gospel, and whom he there styles κράτιστος, 'excellent.' Concerning this person there has been no small amount of discussion and conjecture. It was an old opinion—easily shewn to be untenable, and now generally exploded—that 'Theophilus' was a feigned name, to be taken according to its *signification* ('friend of God'), as comprehending and describing *all Christians;* to whom, therefore, St. Luke's books are to be understood as addressed.

But, believing Theophilus to have been an individual, and probably one converted by St. Luke, it still remains most difficult to determine who or what he may have been. It is

easier to narrow the ground of inquiry by shewing what he probably was *not*, than to attempt to indicate precisely what he *was*. From the title κράτιστος being given to him, it has been very generally inferred that he was a person of high, and probably of official, rank. It is elsewhere (Acts xxiii. 26, xxiv. 3) applied as a title of respect to the Roman governor of a province, just as we apply the title 'excellency' to similar personages; and from this some have inferred that Theophilus was also a Roman governor. But the title was likewise applied, in ancient inscriptions, to high-priests and priestesses, to the superintendents of holy edifices and spectacles, to the overseers of the imperial revenues, and to other persons of dignified station. If, therefore, the term be understood here as a title of respect to station, it by no means informs us what that station was; nor indeed is it certain that Theophilus occupied any station of dignity; for, as Dr. Bloomfield remarks, 'A reference to *title* would be out of place here, and not agreeable to the manner of Scripture; and it is therefore at least probable that, as the same writer states, the sense may be that of our own word "excellent," defined by Johnson as "said of a person of great virtue and worth."'

Michaelis, who has devoted a section to the subject, thinks there is great probability in the opinion of Theodore Hase, that this Theophilus was the same as the person of that name whom Josephus mentions as one of the sons of the high-priest Annas, who attained the high-priesthood. He was made high-priest, in place of his own brother Jonathan, by the Roman governor Vitellius, and held the office till Herod Agrippa became king of Judæa. He may have been alive, though he had long ceased to be high-priest, when St. Luke wrote. The only reason we can find for the alleged probability of the identity, is the very impotent one that the annals of the first century take notice of no other Theophilus than this high-priest; to whom 'excellent' might also certainly be applied, in virtue of the office he had held. But, instead of believing that this son of Annas was the Theophilus of Luke, the observations which Luke frequently makes, for the sake of being intelligible to his reader, seem to evince that the latter was not even a native of Palestine. In speaking of Capernaum, he finds it necessary to acquaint him that it is a city of Galilee (Luke iv. 31): he adds the same information concerning Nazareth and Arimathea (ch. i. 26, xxiii. 51). When he mentions the country of the Gadarenes, he is obliged to specify diffusely its situation (ch. viii. 26). He describes the situation of the Mount of Olives, and its distance from Jerusalem (Acts i. 12); and he determines, by stadia, the distance of Emmaus from the capital (Luke xxiv. 3).

Pursuing the same line of argument, it is shewn by Professor Hug (*Introduction*, ii. sect. 34), from Acts xxvii. 8, 12, that Theophilus was no Cretan: neither was he an Athenian, or one living in the neighbourhood, for to none such would it have been necessary to explain by an observation (Acts xvii. 21) the characteristic trait of this nation. The text, Acts xvi. 12, also precludes us from considering him a Macedonian. A native of Antioch (which seems to have been Luke's own native place) could hardly have been so ignorant of the geography of Palestine, which was near. That he was an Alexandrian, as he is made by Bar Bahul, a Syrian lexicographer of the tenth century (quoted by Castell in his *Lexicon Heptaglotton*, p. 3859), is a more recent pretence, which is entirely subverted by the old Alexandrian teachers not appropriating this reputation to their church. Even Origen professes to know no more than that Luke wrote for the Gentiles.

Another opinion which makes Theophilus a person residing in Rome or Italy, was stated by the Alexandrian patriarch, Eutychius, whose testimony is, however, too remote from the time to be any way decisive. 'There are nevertheless,' says Hug, 'some grounds for it. For we see that Luke makes it his business to instruct his Theophilus, by means of explanations respecting the places, with which he thought him unacquainted. He pursues the same method in relating the voyage of the Apostle to Rome, and assists his account by descriptions (Acts xxvii. 8, 12, 16). But as soon as he approaches towards Sicily and Italy (xxviii. 12, 13, 15), he puts down all the places as though they were known to him (*e.g.* Syracuse, Rhegium, Puteoli, on the name of which Josephus was obliged to make comments for Greek or Oriental readers), and even still less things, such as Tres Tabernæ, Via Appia, *etc.*'

We believe it is impossible to arrive at a more distinct conclusion than that Theophilus was an inquiring convert to Christianity, probably a native of Italy, but certainly not of Palestine, nor, probably, of any of the other places which the above considerations would seem to exclude.

5. '*The course of Abia.*'—See the note on 1 Chron. xxvi.

10. '*The whole multitude of the people were praying without at the time of incense.*'—Lightfoot thinks this evinces that the present was a sabbath-day, as then only a multitude of the people attended the temple service. On other days only a few very devout persons attended; the congregation being then chiefly composed of the priests, Levites, and a number of persons called 'stationary men,' who represented the people.

Incense was offered morning and evening, and the time in which incense was offered was also the time of public prayer. When the priest whose lot it was to burn incense entered the holy place, a small bell was rung to notify that the time of prayer was come. When this was heard, those priests and Levites who had not taken their stations, hastened to do so: the space between the altar and the porch of the sanctuary was cleared; and the whole multitude—in all the courts of the temple—commenced their prayers. These prayers were perfectly silent: and it is probably to the deep silence which prevailed throughout the temple during the time of offering incense and of prayers, that there is an allusion in Rev. viii. 1, 3; 'there was silence in heaven about the space of half an hour,' while the angel offered incense upon the golden altar before the throne. When the priest came forth from the holy place, the sacrifice was laid upon the altar, and then the Levites commenced their psalmody, and their sounding of trumpets: to which also there seems to be an allusion in the sequel of the above-cited passage from the Revelations.

21. '*The people waited for Zacharias, and marvelled.*'—The priests are said to have studiously avoided remaining long in the temple, lest they should excite the fear in the worshippers without that some judgment from the presence of the Lord had befallen them there, which would have been regarded as a national calamity—the officiating priest being considered as the representative of his nation. Hence it was that the stay of Zacharias in the temple, although in itself of no long duration, had already begun to excite the apprehensions of the people.

22. '*They perceived that he had seen a vision.*'—They inferred this probably, not merely from his silence, but from his whole appearance, which may seem to have manifested so powerful an excitement, that as he came out from the temple would naturally be ascribed to a spiritual cause. This notion was no doubt audibly expressed, and was confirmed by the signs which Zacharias is described as having made.

39. '*A city of Juda.*'—The conjecture of Reland is here probably correct, namely, that Ἰούδα, Juda, is a softened form for Ἰούτα, Hebrew יְהוּדָה or יְהוּדָ, Judah or Juttah, a city of the priests in the mountains of Judah, south of Hebron (Josh. xv. 55; xxi. 16). The place still exists under the same name. See Reland, *Palæst.*, and Robinson's *Researches*, ii. 628.

56. '*About three months.*'—As the conception of Elizabeth had six months preceded that of Mary, and the latter remained three months after her own conception with her niece, we perceive that the time of Elizabeth was nigh at hand; and that it was after the return of Mary to Nazareth, and after the birth of John, when Mary was in her fourth or fifth month, that, her condition becoming perceptible, Joseph was minded to put her away, as recorded by Matthew.

59. '*On the eighth day they came to circumcise the child.*'—There is no direction in the Law that circumcision should take place on the eighth day; but it was felt desirable that the rite should take place as soon as possible; and the eighth was considered the earliest possible time, as the mother was deemed unclean for seven days, and the child also from being with her. There is no direction that the child should be named on the day of its circumcision; but this was always done, probably because God changed the names of Abraham and Sarah when the rite was instituted. Girls were not named until they were weaned. It is remarkable that among the Romans, girls received their names on the eighth day, and boys on the ninth, when they respectively underwent the ceremony of lustration.

— '*After the name of his father.*'—We can collect from the examples and genealogies of the Old Testament, that it was very unusual among the Jews for a man to be named after his father. Indeed this would have been practically a most inconvenient course among a people who had no surname but the name of the father, just as David the son of Jesse, is more distinctive than would have been Zacharias the son of Zacharias. But in this case the father, who ought to have dictated the name, was unable to do so, and the respect of his friends, and their unwillingness to choose for him, led them naturally enough to his name.

60. '*He shall be called John.*'—As this was the name which the angel had told Zacharias that the child was to bear, and as the old man had been ever since dumb, it is asked how came Elizabeth to know that this was to be the child's name? Some suppose that she acted by revelation. But as it appears immediately after this that Zacharias was very well able to explain himself in writing, there is no reason to suppose that he had suffered above nine months to pass without resorting to this obvious method of explaining to his wife what had happened, and which she must have greatly desired to learn, and he no less to communicate.

61. '*There is none of thy kindred that is called by this name.*'—It had previously been proposed to call him Zacharias, 'after the name of his father.' It appears from this and other intimations, that this practice of naming children after their relatives and friends (now so usual among ourselves), had crept in among the Jews, and had nearly superseded the practice of using proper names with *a significant application*, although *the names themselves* of course continued to be significant—as, indeed, all names are. Just as with us the names George, Charles, William, etc., are all significant, although no one thinks of their significance in giving them to their children. See the notes on Exod. ii. 11, 21; 1 Sam. i. 20, etc.

62. '*They made signs to his father.*'—The angel had pronounced upon Zacharias (*v.* 20) that he should be 'dumb, and not able to speak,' and this does not imply, but seems rather to preclude, deafness also. It is true that naturally we see dumbness and deafness connected, but that is because deafness has prevented the acquisition of language; and in a supernatural matter like this, there is no more connection between dumbness and deafness than between dumbness and lameness, and we have no more just ground, apart from the specification of the text, to conceive him lame because he was dumb, than we have to suppose him deaf for the same reason. But it is urged that in this verse persons are described as making signs to him, which they would not have done if he could have heard them; to which it may be answered, that the term *ἐνένευε*, 'to make signs to,' does not preclude a combination with words, while it is well known that people, from the habit formed by the natural combination of deafness and dumbness, usually do treat dumb persons as if they were also deaf. The text does not therefore prove the deafness of Zacharias.

63. '*He asked for a writing table.*'—That is, a tablet or board, used much as we use slates. The Rev. J. Hartley, in his *Researches in Greece*, informs us that 'In Greek schools it is still usual to have a small clean board, on which the master writes the alphabet, or any other lesson which he intends his scholars to read. As soon as one lesson is finished, the writing is washed out, or scraped out, and the board may thus be continually employed for writing new lessons. Not only does this instrument harmonize in its use with the writing-table mentioned in Luke i. 63, but the Greeks call it by the same name.'

CHAPTER II.

1 *Augustus taxeth all the Roman empire.* 6 *The nativity of Christ.* 8 *An angel relateth it to the shepherds:* 13 *many sing praises to God for it.* 21 *Christ is circumcised.* 22 *Mary purified.* 28 *Simeon and Anna prophesy of Christ:* 40 *who increaseth in wisdom,* 46 *questioneth in the temple with the doctors,* 51 *and is obedient to his parents.*

†AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be [1]taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto [2]the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping [3]watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the

1 Or, *enrolled.* 2 John 7. 42. 3 Or, *the night-watches.*

† Before the Account called Anno Domini the Fifth Year.

city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ †[4]And when eight days were accomplished for the circumcising of the child, his name was called [5]JESUS, which was so named of the angel before he was conceived in the womb.

22 ¶ And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, [6]Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to [7]that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the [8]fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in [9]Jerusalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem [10]every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

[4] Gen. 17. 12. [5] Matt. 1. 21. [6] Exod. 13. 2. Num. 18. 15. [7] Levit. 12. 2, 6. [8] Isa. 8. 14. Rom. 9. 33.
[9] Or, *Israel*. [10] Deut. 16. 1.

† Before the Account called Anno Domini the Fourth Year.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and [11]stature, and in favour with God and man.

11 Or, *age*.

Verse 1. '*Cæsar Augustus*.'—'Cæsar' was the family name of the then reigning master of the Roman empire, and 'Augustus' the name which he assumed at his accession. But as both names are frequently applied in Scripture, as well as in profane history, to subsequent emperors whose proper names were different, it may be useful to explain how this happened. The name of Cæsar was the



AUGUSTUS CÆSAR.

family name of Julius Cæsar, from whom it was transmitted by adoption to his nephew Octavianus (afterwards Augustus), who, after the destruction of his coadjutor and rival, Antony, became the sole lord of the Roman world. By this name were called, first, all those of the family of Augustus; afterwards, the heirs of the empire; and finally, the emperors themselves, so that it became just such a standing titular denomination as 'Pharaoh' in Egypt.

The other name, that of 'Augustus,' was assumed by Octavianus, when he became emperor, by the advice of Munatius Plancus, to express his grandeur and majesty. The name of Romulus, the founder of Rome, was also proposed, but that of Augustus was preferred. The name was taken by subsequent emperors in addition to their proper names, along with that of Cæsar, and in the same form as here, 'Cæsar Augustus.' Both were titles of honour, properly, and were used together, or separately, or interchangeably, in speaking or writing of or to the emperors. Thus, in Acts xxv. 21, Festus, talking to king Agrippa concerning Paul, says, 'But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.' This was Nero.

— '*There went out a decree ..... that all the world should be taxed*,' etc.—This passage has been judged open to very much objection, and to require still more explanation.

In the first place it is objected that no taxation, registration, or census of the Roman empire (admitting this to be the meaning of 'all the world') took place at this time: for if it had, the Roman historians would not have failed to mention so important a circumstance. This may very well prove that there was no general census of the Roman empire; nor, if this had been intended, is it likely that it would have been mentioned in connection with the proprætor of Syria: and that this connection does occur is a strong circumstance to corroborate the opinion that Judæa only is meant, according to a mode of expression common among the Jews, and of which other examples might be adduced. 'All the land,' therefore, instead of 'all the world,' would assuredly convey the right meaning. But there are more objections.

Cyrenius, as the Jews and Greeks called him, but the Romans, Publius Sulpicius Quirinius, was not till some years after this president of Syria, that office being then filled by Saturninus: and further, that, by the testimony of Josephus, no taxation of Judæa took place till eleven years later, when the ethnarch Archelaus was deposed, and Judæa annexed to Syria as a Roman province. Of these difficulties various ingenious explanations have been given. The most satisfactory seems to us that which Dr. Hales has offered in his *Analysis of Chronology*, and of which the following is a condensed statement.

Herod the Great, at the latter end of his reign, incurred the displeasure of Augustus, in consequence of misrepresentations of his conduct which had been made at Rome. The emperor wrote to him a very sharp letter, to the effect that, 'having hitherto treated him as a friend, he should now treat him as a subject.' And when Herod sent an embassy to clear himself, it was repeatedly refused a hearing, and Herod was obliged to submit to all the injuries offered to him: the chief of these was the degrading of his kingdom to a Roman province; for, soon after, Josephus mentions that 'the whole nation took an oath to Cæsar and the king jointly.' The date of this transaction coincides with that of the decree of enrolment, mentioned by St. Luke; and Dr. Hales is clearly entitled to his conclusion that they were one and the same transaction; particularly as we know that an oath was administered by the usage of the Roman census, which required a return of persons' ages and properties to be made upon oath, under penalty of confiscation of the goods of delinquents. The reason for registering ages was that, among the Syrians, males from fourteen years of age, and girls from twelve, until their sixty-fifth year, were subject to a capitation or poll-tax by the Roman law. Cyrenius, a Roman senator and procurator, or collector of the emperor's

revenue, was employed to make this enrolment. This we learn from the joint testimony of Justin Martyr, Julian the Apostate, and Eusebius; this was when Saturninus was president of Syria, to whom it is attributed by Tertullian, and in the thirty-third year of Herod's reign, being the year of Christ's birth. Cyrenius, whom Tacitus describes as 'an active soldier and rigid commissioner,' was well qualified for an employment so odious to Herod and his subjects; and probably came to execute the decree with an armed force. Without delay therefore, as the Evangelist relates, 'all the inhabitants went to be enrolled (ἀπογράφεσθαι) each to his own city.' And the decree being peremptory. Joseph was obliged to proceed with Mary, notwithstanding her advanced state of pregnancy, to Bethlehem, his native town.

At this juncture, however, the *census* proceeded no further than the first act of the enrolment of *persons* in the *Roman registers*. And to these registers Tertullian and the early fathers often appeal for evidence of the lineal descent of Jesus from David, as foretold of the Christ. For Herod having sent his trusty minister Nicolas of Damascus to Rome, the latter managed to undeceive the emperor and mollify his anger; in consequence of which, Augustus was reconciled to Herod, and the actual operation of the decree was suspended. But eleven years afterwards it was carried into effect, upon the deposition and banishment of Archelaus, Herod's successor, for maladministration (see the note on Matt. ii. 22), by Augustus, at the strong complaint of the Jews, who, weary of the tyranny of the Herodian family, earnestly requested that Judæa might be made a Roman province. On this occasion the trusty Cyrenius was again sent, with an armed force and the rank of president of Syria, to confiscate the property of Archelaus, and to complete the census; to which the Jewish people submitted without hesitation, as they had formerly submitted to the enrolment. Now it will be easy to understand that it is to *this* final establishment of the assessment or taxing by Cyrenius, as president of Syria, that Luke alludes in the parenthetical remark occurring in the present passage, which may, more correctly, read thus:—'*It came to pass in those days*' [that is, a few days before our Saviour's birth] '*that there went out a decree from Cæsar Augustus, that all the land*' [of Judæa, Galilee, Idumea, etc., under Herod's dominion] '*should be enrolled*,' preparatory to a census or taxing ('*The taxing itself was first made when Cyrenius was governor of Syria*'): '*and all went to be enrolled, every one to his own city.*'

4, 5. '*Joseph also went.....to be taxed with Mary, his espoused wife.*'—That the families were obliged to go to their ancestral cities arose either from the circumstance that the Romans, in accordance with their political wisdom, accommodated themselves to the Jewish custom, or that the Jewish authorities used the Roman order for taxation for their own purposes. The proper Roman customs would not have required, or even permitted, that Mary should have accompanied her husband in his journey to the census. (Comp. Dion. Halic. *Antiq.*; Rom. iv. 15.) Olshausen, who appears to have studied this portion of the evangelical history with great attention, is clearly of opinion that the fact of Mary's going to Bethlehem can only be accounted for on the ground that she was an heiress, and possessed some kind of real estate at Bethlehem. Comp. Matt. ii. 1.

7. '*The inn.*'—There has been much misconception both as regards the 'inn' and the 'manger:' for although it has been rightly apprehended, by some recent writers, that the inn must be understood to answer to the still existing 'caravanserai' of the East, they have wanted that practical acquaintance with details, which could alone enable them to apply their general information effectively to the illustration of the present passage.

We have had a former occasion to mention that in the East there is not, and we have no information or probability that there ever were, such places of entertainment as we understand when we speak of 'inns.' A person who comes to a town, where he has no friends to receive him into their houses, seeks accommodation at the *caravanserai* or *khan*, where he may stay as long as he pleases, generally without payment; but is only provided with lodging for himself and beast, if he has any, and with water from a well on the premises. The room or cell which he obtains is perfectly bare. He may procure a mat perhaps, but nothing more: and hence every one who travels, provided he has a beast, takes with him a rug, a piece of carpet, or even a mattress (that is, a thick quilt, padded with wool or cotton), or something of the sort, to form his bed wherever he rests, whether in a town or country caravanserai: but one who travels on foot cannot thus encumber himself, and is well content to make the cloak he had worn by day serve for bed and bedding at night. It is the same with respect to food: the stranger purchases what he needs from the town or village in or near which the khan may be situated; and if he requires a cooked meal, he dresses it himself, for which purpose a traveller's baggage also contains one or more pots and dishes, with a vessel for water. A foot traveller dispenses with warm meals; unless he may sometimes be enabled to procure something ready dressed in the markets of the more considerable towns to which he comes. In those parts where towns are widely asunder, khans are more or less dispersed over the open country; and in these, or wherever they are not, the traveller lives upon the victuals which he has brought with him from the last inhabited town, in the knowledge that these remote khans offer nothing but shelter, and that no provisions can be obtained in their neighbourhood. These facts may be found usefully to illustrate those passages of Scripture which allude to travelling, and to the accommodation of travellers.

As to the khans themselves, they vary considerably in their arrangements and importance; and it would here answer no illustrative purpose to particularize them all. We shall therefore merely mention the plan and arrangement which most generally prevail in such establishments, and of which the others are merely variations: the rather, as it so happens, that it is from these that we are ourselves best able to collect what seems a clear understanding of the present text.

A khan, then, usually presents, externally, the appearance of a square, formed by strong and lofty walls, with a high, and often handsome gateway, which offers an entrance to the interior. On passing through this, the traveller finds himself in a large open quadrangle, surrounded on all sides by a number of distinct recesses, the back walls of which contain doors leading to the small cells or rooms which afford to travellers the accommodation they require. Every apartment is thus perfectly detached, consisting of the room and the recess in front. In the latter the occupant usually sits till the day has declined, and there he often prefers to sleep at night. Besides these private apartments, there is usually in the centre of one or more of these sides of the quadrangle, a large and lofty hall, where the principal persons may meet for conversation or entertainment. The floor of all these apartments—the recesses, rooms, and halls, are raised two or three feet above the level of the court which they surround, upon a platform or bank of earth faced with masonry. In the centre of the court is a well or cistern, offering to the travellers that most essential of conveniencies in a warm climate—pure water.

Many caravanserais are without stables; the cattle being accommodated in the open area. But the most complete establishments have very excellent stables, in covered avenues which extend *behind* the ranges of apartments—that is, between the back walls of these ranges of building and the *external* wall of the khan; and the entrance to them is by a covered passage at one of the corners of the quadrangle. The stable is on a level with the court, and consequently below the level of the tenements, by the height of the platform on which they stand. Nevertheless, this platform is allowed to project behind into the stable, so as to form a bench, to which the horses' heads are turned, and on which they can, if they like, rest the nose-bags, of hair-cloth, from which they eat, to



CARAVANSERAI.

enable them to reach the bottom when its contents get low. It also often happens that not only this bench exists in the stable, but also recesses corresponding to those in front of the apartments, and formed by the side walls, which divide the rooms, being allowed to project behind into the stable, just as the projection of the same walls into the great area forms the recesses in front. These recesses in the stable, or the bench, if there are none, furnish accommodation to the servants or others who have charge of the beasts: and when persons find on their arrival that the apartments usually appropriated to travellers are already occupied, they are glad to find accommodation in the stable, particularly when the nights are cold or the season inclement.

Now, in our opinion, the ancient or the existing usages of the East supply no greater probability than that the Saviour of the world was born in such a stable as this. Not knowing that there were stables to Oriental caravanserais, some recent writers, of great information and ability, have concluded that our Lord was born in a place distinct from and unconnected in any way with the 'inn' —probably in a shed or outhouse—perhaps in a cave.

The word (φάτνη) rendered 'manger' has given occasion to some discussion. The most eminent scholars, since Salmasius, have held that it means a stable or stall for cattle. The same thing is implied, if it be understood to mean a manger. This being the case, it is evident, from our description, that the part of the stable could not reasonably have been other than one of those recesses, or at least a portion of the bench, which we have mentioned as affording accommodation to travellers under certain circumstances. If we will have the word to mean 'a manger,' with Campbell and others, then we are to consider that the Orientals have no mangers, but feed their cattle from hair-bags; a fact which led Bishop Pearce to entertain the strange idea that the infant Jesus was cradled in such a bag. It cannot even be shewn that the classical ancients, although they fed their horses differently from the Orientals, had any such mangers as ours; but either nose-bags or vessels of stone or metal. Therefore, if we would retain the word 'manger,' we must needs understand it in the large sense of an eating *place*, not an eating *thing*— that is, the place to which the horses' heads were turned when they ate, or on which the thing from which they ate rested while they did eat. And this brings us to the same conclusion as before; for, in the above description, we have shewn that, in the stable, their heads are turned towards the same bench or recesses. We therefore think that we are fairly entitled to the conclusion which we have stated. The explanation here given was strongly suggested to the present writer's mind while himself finding accommodation in a recess of such stables, when there was 'no room' for him in the proper lodging apartments of caravanserais; and he is disposed to hope that it may be found to obviate the difficulties which have been discovered in the verses before us.

25. '*Simeon.*'—Many writers have been of opinion that this person was Rabban Simeon, the son of the famous Hillel, and father of Gamaliel (Paul's master). He was the first person who bore the distinguished title of Rabban, and most certainly lived about this time. He was a very eminent man, being president of the council, in which office he succeeded his father, and was himself succeeded by his son. Some of the Jewish writers mention that Jesus of Nazareth was born in the time of this Simeon. As Simeon was a common enough name among the Jews, perhaps there is not much ground for this conjecture. One circumstance that has been adduced in support of it is that, full as the Jewish writings are of the opinions, dogmata, and praises of Rabban Simeon's father and son, very little indeed is said about himself, and no traditions are ascribed to him. This is an extraordinary circum stance, and would seem to shew that he was little esteemed by the Jews, and was not a favourer of the traditions of the elders; or, that he had acknowledged Jesus of Nazareth to be the Messiah, would furnish a very sufficient

reason for the singular neglect with which his memory has been treated.

— '*Waiting for the consolation of Israel.*'—The Jews often used to style the expected Messiah *the Consolation*, and 'May I never see the Consolation' was a common form of swearing among them. Thus, in the Talmud, 'R. Judah ben Sabbai said, So let me see the Consolation if I have put to death a false witness' (*Chagigah*, xvi. 2); and 'Eliezer ben Zadok said, So let me see the Consolation, if I did not see her gleaning barley under the horses' heels' (*Chetubb.*, p. 67). Instances of this kind abound.

37. '*A widow of about fourscore and four years.*'—She must therefore have been a very aged woman. Girls were considered marriageable at twelve years; she had been married seven years when her husband died, and had remained a widow eighty-four years. She could not therefore have been *less* than 103 years of age, and may have been several years older. The years in which she had remained a widow are doubtless mentioned as a matter of commendation; for although widows were quite at liberty to marry again, it was considered praiseworthy in them to abstain from second marriages; and a woman who became a widow when still young, and remained the rest of her days in widowhood, was regarded with great respect and admiration. The Romans had a similar feeling in this matter.

— '*Departed not from the temple, but served God with fastings and prayers night and day.*'—It is not meant that Anna abode continually in the temple; for none lived there except the officiating priests and Levites. The expression is hyperbolical, denoting that the aged woman spent the greater part of her time in the temple, being constant in her attendance at the morning and evening sacrifice, often engaging in the exercise of private prayer and fasting, and joining perhaps in those anthems which the priests occasionally sung during the night-watches, to which there are allusions in Ps. cxix. 62; cxxxiv. 1, 2.

44. '*They, supposing him to have been in the company, went a day's journey.*'—In Western Asia there are now no such occasions of concourse as would supply an illustration of this custom. The pilgrimage to Mecca might supply some analogy, but not such as this text requires. But we are much assisted in our view of this subject by the large companies which go to and return from the heathen festivals in India. Ten or twenty thousand (says Mr. Roberts) sometimes come together to one ceremony, and it is almost impossible for friends and relations to keep together; hence, in going home, though they cannot find each other in the way, they do not give themselves any trouble, as they consider it to be a matter of course to be thus separated.

46. '*In the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*'—It should be understood that besides the chambers in which the Sanhedrim and the other courts of judicature were held, there was a hall in the temple in which it was customary for the disciples, or any person present, to inquire of the doctors respecting any doubtful matter in the law. There is an anecdote in the Talmud (*Taanith*, fol. 67. 4) of a disciple who interrogated R. Gamaliel: 'Of what kind is the evening prayer?' To whom he said, 'To-morrow, when I come into the consistory, do thou come forth, and question me about this matter.' Upon extraordinary occasions the same custom prevailed even in the Sanhedrim, and the members of the council sometimes admitted the inquirer to a seat on the same bench with themselves. We are therefore probably to understand that, being struck by the searching power of the questions put by the young Jesus, and the depth of knowledge which they displayed, the doctors invited him to take a seat among them, as well to mark their admiration, as that they might the more conveniently converse with him. They sometimes offered this mark of encouragement and honour when their admiration was strongly excited. It is very possible, however, that Christ may have sat with other young persons upon the floor, while the doctors sat on raised benches, according to their custom. This was called sitting at their feet; and as the benches were often ranged in a semicircle, those who sat or stood in the area might well be said to be 'among' the doctors. There is no reason to suppose that Christ *disputed* with the doctors, as many imagine, from being unacquainted with the extent to which the system of interrogation, between the teachers and the taught, operated among the Jews in the time of Christ.

CHAPTER III.

1 *The preaching and baptism of John:* 15 *his testimony of Christ.* 20 *Herod imprisoneth John.* 21 *Christ baptized, receiveth testimony from heaven.* 23 *The age and genealogy of Christ from Joseph upwards.*

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 [1]And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, [2]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, [3]O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits [4]worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

[1] Matt. 3. 1. [2] Isa. 40. 3. [3] Matt. 3. 7. [4] Or, *meet for*.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, [5]He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [6]Do violence to no man, neither accuse *any* falsely; and be content with your [7]wages.

15 ¶ And as the people were [8]in expectation, and all men [9]mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, [10]I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 ¶ [11]But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, [12]it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

5 James 2. 15. 1 John 3. 17. 6 Or. *Put no man in fear.* 7 Or, *allowance.* 8 Or, *in suspense.*
9 Or, *reasoned*, or, *debated.* 10 Matt. 3. 11. 11 Matt. 14. 3. 12 Matt. 3. 13.

Verse 1. '*Philip.*'—Of Pilate, the governor of Judæa, and Herod, tetrarch of Galilee, we have already written. The present Philip is not to be confounded with the other brother of Herod, the first husband of Herodias, to whom the same name is given in Scripture, but who is called Herod by Josephus. The Philip here named was the half-brother of Herod the Tetrarch, being a son of Herod the Great by his wife Cleopatra. In the will of his father he was named after Archelaus, the tetrarchy here mentioned being assigned to him. He seems to have been, upon the whole, a quiet and well-disposed person, and perhaps the best of Herod's sons. When Augustus had confirmed his father's will, Philip settled himself quietly in his government; and being a moderate, unambitious man, contented with what he had obtained, he gave all his attention to internal improvements and the administration of justice to his people. Among his undertakings he improved and walled the city of Paneas (see the note on Gen. xiv. 14), to which he gave the name of Cæsarea Philippi, and enlarged Bethsaida, the name of which he changed to Julias, in honour of Julia, the daughter of Augustus. He died about five years after the present date, having previously married Salome, the daughter of Herodias, whose dancing afforded her mother an opportunity of procuring the death of John the Baptist. He thus ruled his territory during nearly all, and somewhat beyond, the time of our Saviour, whom we sometimes find within his dominions.

— '*Ituræa.*'—This territory seems to have extended to the north-east of Palestine, forming a central district between the lake of Tiberias and the territory of Damascus. In that case, most of it would appear to have been included in the flat country at this day called Jedor, which is perhaps the same name differently spelt. At present it does not contain more than twenty villages, being in the same nearly desolate condition as the other districts beyond Jordan. The country is supposed to have derived its name from Jeter or Itur, a son of Ishmael, who settled in it; but whose posterity were expelled or subdued by the Amorites, after which it is supposed to have formed part of the kingdom of Bashan, and subsequently appropriated by the half-tribe of Manasseh. About 106 years B.C., Ituræa was conquered by Aristobulus, the high priest of the Jews, when the inhabitants were obliged to embrace the Jewish religion.

— '*Trachonitis.*'—This was the most eastern part of Philip's territory, lying to the east and south-east of Ituræa, and to the south of Damascus, being thus a frontier district towards the Arabian Desert. The present Greek name implies a rough and uneven country, and well describes its character. Burckhardt has given a particular account of this region, without appearing to have been aware how exactly his description tallied with those which Josephus and Strabo give of Trachonitis. This omission has been supplied by his editor, who indicates that the two Trachones into which the country was divided, agree to the two natural divisions of the Ledja and Jebel Hauran, as described by Burckhardt. The former is a level tract, extending about three days' journey in length by one in breadth, with a stony soil, covered with heaps of rocks, among which are found some small patches of meadow, which afford pasture to the cattle of the Arabs who frequent or occupy this singular region. Towards the interior of this tract, or what Burckhardt calls 'the inner Ledja,' the ground becomes more uneven, the patches of pasture less frequent, the rocks higher, and springs of water disappear. In winter, however, much water collects in the wadys, and is preserved in cisterns and birkets (ponds and lakes) which occur everywhere, and in which water is sometimes kept all the summer. Trees occur more frequently than before among the rocks—chiefly the oak, the *malloula*, and the *boutan*, or bitter almond. The district is, in fact, a rocky wilderness abounding in intricate paths and inaccessible fastnesses, which at the present day shelter daring Arab robbers, as they did in the time of Herod the Great, to whom this territory was given by Augustus, who took it from its former ruler, Zenodorus, on account of the encouragement which he was supposed to give to the predatory incursions of the Arabs, from the secure recesses of the Ledja into the neighbouring plains.

The mountains to the south of this stony region, with the part of the plain at their base, are comparatively fertile, and, for this country, well cultivated by the Druses, who are the principal inhabitants, and have here numerous villages.

— '*Lysanias.*'—This person is not historically known. He was probably the son or grandson of another Lysanias, whom Mark Antony put to death and gave part of his territory to Cleopatra of Egypt.

— '*Abilene.*'—This territory took its name from the town of Abila or Abela. Its precise situation is not clearly known; but it appears to have been somewhere to the north or north-east of Palestine, bordering on Anti-Libanus, and adjoining Philip's territory. The Lysanias slain by Mark Antony governed it with the title of king. We afterwards find it as part of the territory which was taken from Zenodorus and given to Herod the Great. We should have supposed that he transmitted it to Philip but for the present text, from which we may infer that Augustus, in confirming Herod's will, excepted Abilene, wishing probably to bestow it, with the title of tetrarch, upon a son or descendant of the deprived family. As Josephus says that part of the territory of Zenodorus was not under the immediate rule of Philip, but paid tribute to him, perhaps Abilene was in this case.

2. '*Annas and Caiaphas being the High Priests.*'—Here are two contemporary high priests, whereas the law recognises and authorises the existence of one only. This is however easily accounted for by the changes which had at this time taken place in the character of the office and in the mode of succession to it. After the return from the Captivity, the high-priesthood remained for about 380 years in the family of Eleazer, the son of Aaron. But there was not much regularity in the succession, and the irregularity increased with time. After the death of Nehemiah, if not before, Judæa was regarded by the Persians as a province of Syria, the satrap of which intrusted the civil government to the high-priest, as the principal person in the Jewish nation. From this the most fearful disorders and profanations ultimately ensued; for the prize of civil power became an object of ambition and contention to unprincipled and avaricious members of the family, who were continually plotting to supersede one another. The office was thus sometimes held by those who had stained their hands with the blood of their near relations and predecessors, or who had bought it with gold from Persian governors and Syrian kings. At last the office was taken, with the secular one of prince of his nation, by Jonathan, the brother and successor of Judas Maccabæus; at a time when the only known survivor of the former family was Onias, who was then in Egypt, and who had produced a considerable schism by setting up a new temple, altar, and priesthood in that country. Jonathan was by birth a priest of the house of Joarib, which formed the first of the twenty-four classes appointed by David to officiate in the temple: and being thus of the first class of the great Aaronic family, it would seem that the Maccabees had a legitimate claim to the dignity, failing the line of Josedech (the high priest of the Captivity), which might at this time be considered extinct. In this house (called Asmonæan, from Asmonæus, the great great grandfather of Jonathan) the dignity continued till the time of Herod the Great, who took every care to cut off and depress the remaining branches of the family. From this time forward the office may be considered as thrown open to all the priesthood; and, in the end, some who were not even priests obtained it. Herod, and after him the Roman governors, and then the factions, set up and put down whom they pleased, with little regard to qualifications, and none to rights of succession. Hence the appointments became wholly arbitrary, venal and uncertain. Changes were constant, and not unfrequently the office was sold to the highest bidder. This was the case in the present instance. In the seventy years preceding the destruction of the temple by the Romans, there were not less

than twenty-six high priests, only one of whom died in the office, the rest having been deposed. It appears that those who *had been* high priests retained, after their deposition, the title and some of the considerations which belonged to that office. Hence Josephus, like Luke, in speaking of the affairs of this period, mentions contemporary high-priests. Moreover, it appears that the acting high-priest usually had for his coadjutor a senior who had previously occupied the station, and who, if personally his superior in wealth, age, or influence, sometimes enjoyed more consideration than his principal.

Annas, or Ananus, as Josephus calls him, was made high-priest by Cyrenius, when sent out as governor of Syria, after the deposition of Archelaus. He held the office about fourteen years, until the administration of Valerius Gratus, the fifth governor of Judæa, who in the course of four years set up and deposed as many high-priests, one of whom was Eleazer, a son of Annas, and the last Caiaphas, who was the son-in-law of Annas. He, as we have already noticed, was left by Valerius Gratus in possession of the priesthood, which he was allowed to retain during all the administration of Pilate; and when deposed by Pilate's successor, a son of Annas was appointed to succeed him. Josephus says that this Annas, or Ananus, was accounted the most fortunate man of his time; for that he had five sons, and it so happened that they all ministered to God in the high-priesthood, after he had himself formerly enjoyed that honour for a long time, which had never happened to any other high-priest. (*Antiq.* 28. 8. 1.) Thus we see how Annas was the coadjutor of Caiaphas, the actual high-priest at this time; and his age, rank, and consequence, as a man of the first consideration and influence in the state, easily explains his being named before Caiaphas by the Evangelist.

23. '*Being (as was supposed) the son of Joseph, which was the son of Heli.*'—See the note on Matt. i. for some observations on the genealogy there given. In that genealogy, the reputed father of Jesus is said to be the son of Jacob. It will be asked here, to whom does this genealogy of Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son of Heli, either by adoption or by marriage. If the former simply, it is difficult to comprehend why, along with this true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth i. 8, 11, 12), then it follows that the genealogy in Luke is in fact that of Mary, the mother of Jesus. This being so, we can perceive a sufficient reason why this genealogy should be thus given, viz. in order to shew definitely that Jesus was in the most full and perfect sense a descendant of David, not only by law in the royal line of kings through his reputed father, but also in fact by direct personal descent through his mother.

That Mary, like Joseph, was a descendant of David, is not indeed elsewhere expressly said in the New Testament. Yet a very strong presumption to that effect is to be drawn from the address of the angel in Luke i. 32, as also from the language of Luke ii. 5, where Joseph, as one of the posterity of David, is said to have gone up to Bethlehem *απογράψασθαι σὺν Μαριὰμ κ. τ. λ., to enrol himself with Mary his espoused wife.* The ground and circumstances of Mary's enrolment must obviously have been the same as in the case of Joseph himself. Whether all this arose from her having been an only child and heiress, as some suppose, so that she was espoused to Joseph in accordance with Num. xxxvi. 8, 9, it is not necessary here to inquire. But it seems to be rendered probable by the close proximity of the two families, which might have rendered it a legal duty on Joseph to preserve the house of Heli from extinction; and from the fact that the two lines had long before coalesced, probably in the same manner, in the person of Salathiel, whose son, Zerubbabel, is counted in both lines, after which they diverge again in his sons Abiud and Rhesa. See also a very similar case in Neh. vii. 63, 'And of the priests, the children of Habaiah, the children of Koz, the children of Barzillai, *which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.*'—The two genealogies are therefore most important, as shewing that the lines of Solomon and Nathan united in Christ, who was therefore, by both, the son of David.

If this view should not seem satisfactory, though it seems highly so to us, there is still another which, by a different translation and punctuation, excludes Joseph from *this* genealogy, and produces him only as the reputed father of Jesus. Dr. Dodd thus explains it:—'The words before us, properly pointed and translated, run thus, "being (as was supposed) the son of Joseph, the son of Heli." He was the son of Joseph by common report; but in reality the son of Heli, by his mother, who was Heli's daughter. We have a parallel example in Gen. xxxvi. 2, where Aholibamah's pedigree is thus deduced: "Aholibamah, the daughter of Anah, the daughter of Zibeon;" for since it appears from verses 24, 25, that Anah was the *son*, not the *daughter* of Zibeon, it is undeniable that as Moses calls Aholibamah the daughter both of Anah and Zibeon, because she was the grand-daughter; so Jesus is fitly called the son of Heli, because he was his grandson. However, the common pointing and construction may be retained, consistently with the present opinion, because, though the words "son of Heli" should be referred to Joseph, they may imply no more than that Joseph was Heli's son-in-law; his son by marriage with his daughter Mary.' [This is just the same as the opinion we stated before.] 'The ancient Jews and Christians understood this passage in the one or the other of these senses; for the Talmudists commonly call Mary by the name of Heli's daughter.' The same view has been adopted by Dr. Hales, who observes, 'The Evangelist himself has critically distinguished the *real* from the *legal* genealogy by a parenthetical remark; *Ιησους—ων (ὡς ενομιζετο, υἱος Ιωσηφ, [αλλ' ουτως] υἱος του Ἡλι.* "Jesus—being (as was reputed, the son of Joseph, [but in reality] the son of Heli," or his grandson by the mother's side; for so should the ellipsis involved in the parenthesis be supplied.' *Analysis*, iii. 43.

CHAPTER IV.

1 *The temptation and fasting of Christ.* 13 *He overcometh the devil:* 14 *beginneth to preach.* 16 *The people of Nazareth admire his gracious words.* 33 *He cureth one possessed of a devil.* 38 *Peter's mother in law,* 40 *and divers other sick persons.* 41 *The devils acknowledge Christ, and are reproved for it.* 43 *He preacheth through the cities.*

AND [1]Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

[1] Matt. 4. 1

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt [2]worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to [3]Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 [4]The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No [5]prophet is accepted in his own country.

25 But I tell you of a truth, [6]many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 [7]And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the [8]brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: [9]for his word was with power.

33 ¶ [10]And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, [11]Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

[2] Or, *fall down before me.* [3] Matt. 13. 54. [4] Isa. 61. 1. [5] Matt. 13. 57. [6] 1 Kings 17. 9.
[7] 2 Kings 5. 14. [8] Or, *edge.* [9] Matt. 7. 29. [10] Mark 1. 23. [11] Or, *Away.*

37 And the fame of him went out into every place of the country round about.

38 ¶ [12]And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ [13]And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not [14]to speak: for they knew that he was Christ.

42 ¶ And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

[12] Matt. 8. 14. [13] Mark 1. 34. [14] Or, *to say that they knew him to be Christ.*

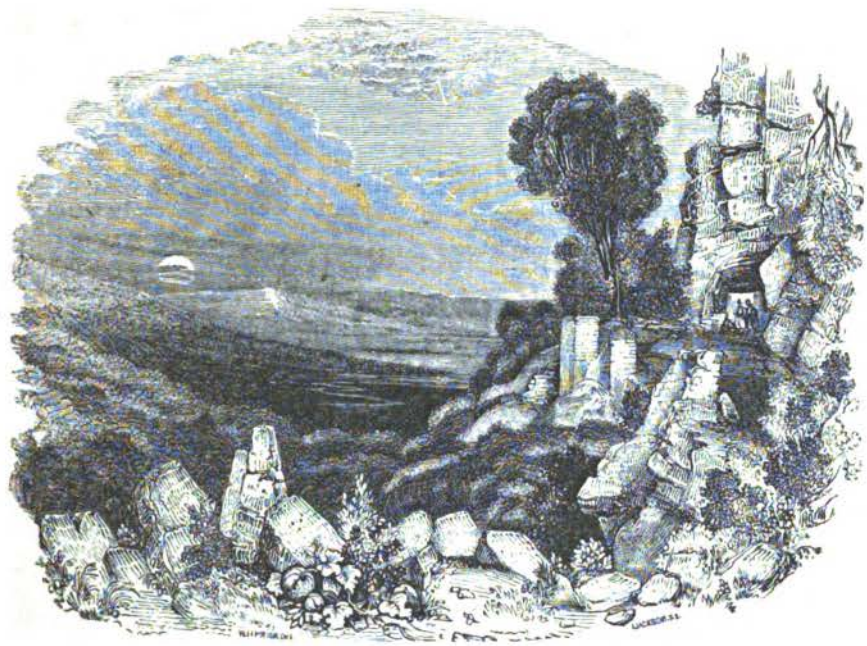
Verse 16. '*He went into the synagogue on the sabbath day, and stood up for to read,*' etc.—It may occur to some readers to ask, how it was that Jesus, although not of the tribe of Levi, was allowed to read and expound the Scripture in the synagogues? There was an officer of the synagogue, whose duty it was to superintend its services, to offer up the public prayers, and to preach when there was no one else to perform that office. It was not his proper duty to read the Scriptures; but the members of the synagogue being for the most part known to him, he called out those whom he knew to be properly qualified, and desired them to read. He called seven persons in succession; first a priest, then a Levite, and then five Israelites of any tribe or station. And the readings for the day being subdivided into seven sections, one was read by each person. Those who wished to read might offer themselves without being called; but they could not read till the presiding officer had signified his approbation. As Jesus was a member of the synagogue at Nazareth, he was perhaps called out to read on this occasion, or he may possibly have offered himself without being asked. Permission to read or preach was in general readily granted to qualified persons, and particularly to prophets, to workers of miracles, and to such as appeared in the character of heads or leading persons of new sects, probably that the audience might be fairly informed of their principles, and not condemn them unheard and unknown. In the present case the townspeople of Jesus had heard of his miracles at Capernaum, which might make them particularly anxious to know what he would say, and explains the fixed attention with which they prepared to listen to him. The Scripture was read standing—the reader might not even lean; but an exception was made for the book of Esther, the reader of which might sit if he pleased.

17. '*There was delivered unto him the book of the prophet Esaias.*'—Why this book in particular? Because there was an appointed portion of the Law, and another from the Prophets or other sacred writings, for every sabbath of the year; and it appears that the readings could be from no other portion than those thus settled. Originally the Law only was read, its five books being divided into as many sections (called *Paraschioth*) as there were sabbaths in the year. But the reading of the Law having been forbidden by Antiochus Epiphanes (163 B.C.), the Jews selected from the prophets and other sacred books, an equal number of sections which they read on the sabbaths instead of the former, and which were called *Haphtoroth*. When they afterwards recovered their liberty, they resumed the reading of the Law; but instead of discontinuing the sections from the Prophets and the Hagiographa, they thenceforth read them as an additional service. Both services were read in the original Hebrew, and were interpreted to the people by a proper officer in the language which had become vernacular. The reader spoke in a very low tone to the interpreter, who stood by his side and pronounced aloud in Syriac that which had thus been communicated to him. The ensuing discourse or exposition, if there were any, was of course delivered in the vernacular tongue. The Law was read first, and with much more strict adherence to rule and regularity than was required in the reading of the Prophets, in which considerable latitude was allowed to the reader, provided he confined himself to the portion allotted to the day. It is therefore reasonable to conclude that our Lord read from the lesson of the day, under the arrangement stated in the preceding note. The roll delivered to Jesus probably contained only the book of Isaiah, which he may be supposed to have unrolled till he came to the section for the day. On this subject there does not seem to have been any certain rule; sometimes the Law, the Prophets, and the Hagiographa, formed three separate rolls or volumes, while at others one large book, or several small ones put together, formed a distinct roll.

20. '*The minister.*'—This minister or servant of the synagogue appears to be the same whom the Jewish writers call the Chazan חזן. The duties are not clearly defined; but he appears to have been an inferior officer, who had no duties of reading or instruction to perform, but who attended to what may be called the keeping of the synagogue. One of his functions was to take charge of the sacred books—to produce them from the chest, deliver them to the reader, and to receive them back again.

— '*Sat down.*'—It was the custom in the synagogues for a person who undertook to expound or teach, to sit down when he had finished reading, and commence his address to the congregation. Indeed it was customary for all teachers, in all places, to deliver their instructions in a sitting posture.

29, 30. '*Thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.*'—The so-called Mount of Precipitation, which is alleged to have been the scene of this transaction, is a precipice, overlooking the plain of Esdraelon, nearly two miles south by east of Nazareth. Professor Robinson writes:—'Among all the legends that have been fastened upon the Holy Land, I know no one more clumsy than this, which presupposes that in a popular and momentary tumult they should have had the patience to lead off their victim to an hour's distance, in order to do what there was an equal facility for doing near at hand. Besides, the hill on which Nazareth stands is not a precipice overlooking the plains of Esdraelon. Indeed, such is the intrinsic absurdity of the legend, that the monks themselves, now-a-days, in order to avoid it,



THE MOUNT OF PRECIPITATION.

make the ancient Nazareth to have been near at hand on the same mountain.' Very properly the learned traveller would remove the scene to the brow of the hill on which the town really does stand now, and did, doubtless, in ancient times. He speaks of a little Maronite church, which stands quite in the S.W. part of the town, under a precipice of the hill, which there breaks off in a perpendicular wall forty or fifty feet in height. 'We noticed several similar precipices in the western hill around the village. Some one of these, perhaps that by the Maronite church, may well have been the spot whither the Jews led Jesus—"Unto the brow of the hill," etc. There is here no intimation that his escape was favoured by the exertion of any miraculous power; but he made his way fearlessly through the crowd, and probably eluded their pursuit by availing himself of the narrow and crooked streets of the city.'

31. '*Capernaum*.'—This town, so honoured by becoming the temporary residence of our Lord after his expulsion from Nazareth, is not mentioned in the Old Testament, and was therefore probably one of those built by the Jews subsequent to their return from Babylon. Its destruction was foretold by Jesus (x. 15); and this has been so thoroughly fulfilled, that even its site cannot now with any certainty be determined. It was certainly situated near the lake of Tiberias, and probably, as Reland and others conjecture, on its north-western shore. On this part of the coast, at a place called *Tell-hûm* (*Telhoue* of Pococke, and *Tal-hheum* of Buckingham), occur some considerable ruins, which are supposed by Burckhardt and Buckingham to mark the site of Capernaum; for which the evidence, certainly not conclusive, appears to be, that Capernaum is probably to be sought in this quarter, and that the termination of its name (Capharnaoom) has some resemblance to that of Tell-hûm.

These ruins extend considerably along the northern end of the lake, more than ten miles N.N.E. of Tiberias, near a rivulet called el-Eshe. Though now only a station of Bedouins, there are evident marks that the place was once a considerable settlement, as ruined buildings, hewn stones, broken pottery, etc., are scattered around, in all directions, over a wide extent of ground. Among these, *the foundations* of a large and magnificent edifice are still to be traced, although there remains not sufficient of the building itself to decide whether it was a temple or a palace. There are about twenty pedestals of columns within the area of this edifice, besides many others overturned and removed. All the capitals are of the Corinthian order, and of large size. The whole has the appearance of great antiquity, both from its outward appearance and almost complete destruction; but the style of the architecture is evidently Roman. The blocks of this great edifice are extremely large, and these, as well as the materials of the smaller buildings, and the fragments scattered around in every direction, are chiefly of the black porous stone which abounds throughout the western shores of the lake. Some masses of coarse white marble are seen, however, in the centre of the large ruin, and some subterraneous work appears to have been constructed there of that substance. The remains are more fully described by Buckingham. See also Burckhardt's *Syria*, p. 319, and Young's *Wayfarer's Notes*, 1848, p. 191.

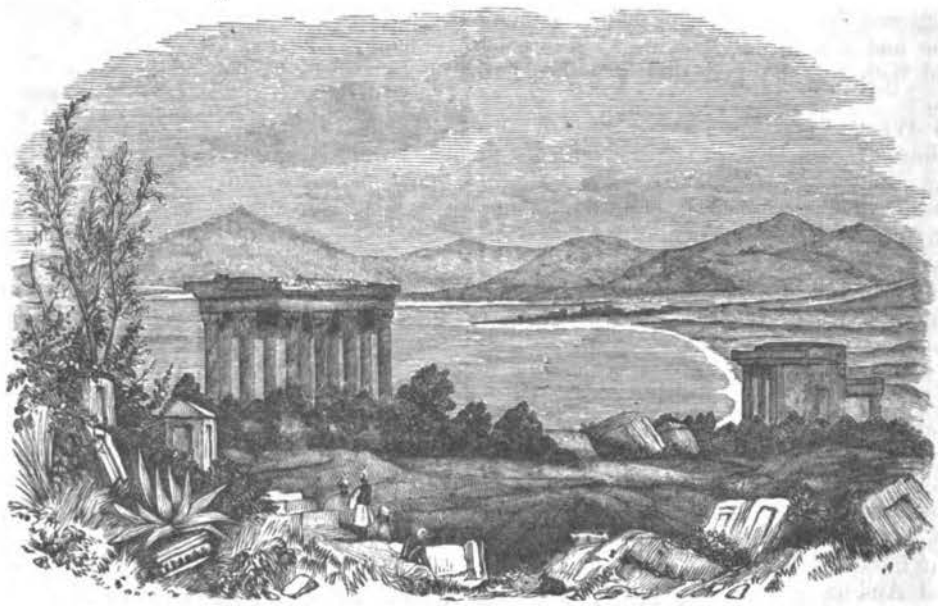
From an attentive consideration of our Saviour's journeys to and from Capernaum, and his voyages thence across the lake, we incline to think that it could not have stood so near the northern end of the lake as this Tell-hûm; and that it must have been nearer to Tiberias. Besides, although Capernaum was 'exalted unto heaven' by our Lord's residence and preaching, it may be doubted whether it was so important a town as Tell-hûm appears to have been; else it would probably have been noticed, on some occasion or other, by Josephus. But he only mentions a fine fountain of excellent water which the people of the country called Capharnaum, and which we may suppose gave its name to the town, or received it therefrom. As the inhabitants are remarkable for preserving the ancient names of places, we might expect its site to be indicated by some more resembling name than Tell-hûm. When Dr. Richardson was near the village of Mensura, about six miles west of the lake, he asked some natives if they knew such a place as Capernaum. They answered, 'Cavernahum va Chorasi,—they are quite near, but in ruins.' This is an important circumstance, from their joining Chorasin, which the Doctor had *not* named, to Capernaum,—as did our Saviour in his famous denunciation; and from their adding that they

were in ruins, whereas they could not have known but that the inquirer had in view an existing town or village. By 'quite near' they probably meant the nearest part of the shore of the lake, which, from Mensura, would be a point about four miles S.S.W. of Tell-hûm, and eight nearly north of Tiberias—a situation which agrees much better than any other with the intimations which may be collected from the Gospels. Moreover, Dr. Pococke found just in this neighbourhood a fine fountain, which ran off in a stream through the plain to the lake, and which he supposed might correspond to the spring called Capharnaum, mentioned by Josephus. Future travellers will probably make more careful inquiries and researches, and meanwhile the site of Capernaum must be regarded as very uncertain.

The inquiry which has been made by travellers since the above note was published in the first edition of this work, may be regarded as confirming the doubts which it expresses, and as justifying the conclusion to which it pointed. Dr. Robinson learning from Quaresmius that the place regarded as Capernaum in his day was at a place with a khan, called by the Arabs, Minyeh; and he found a place of that name upon the western shore of the lake, which he inclines to consider as having a preferable claim to Tell Hûm to that distinction. In accordance with our own conclusion, it is four miles nearer to Tiberias than is Tell Hûm, and about mid-way between Tiberias and the northern extremity of the lake. It is now merely a mound of ruins, situated in the fertile plain on the western border of the Lake of Gennesareth, to which the name of 'the Land of Gennesareth,' is given by Josephus (*De Bell. Jud.* iii. 10, 8). This plain is a sort of triangular hollow, formed by the retreat of the mountains about the middle of the western shore. The base of this angle is along the shore, and is about one hour's journey in length, whereas it takes an hour and a half to trace the inner sides of the plain. In this plain Josephus places a fountain called Capharnaum; he says nothing of the town, but as it can be collected from the Scriptural intimations that the town of Capernaum was in the same plain, it may be safely concluded that the fountain was not far from the town, and took its name therefrom. In this plain there are now two fountains, one called 'Ain el Madanwarah,' the 'Round Fountain,'—a large and beautiful fountain, rising immediately at the foot of the western line of hills. This, Pococke took to be the fountain of Capernaum, and Dr. Robinson was, at the time, disposed to adopt this conclusion. There is another fountain, called 'Ain et-Tin,' near the northern extremity of the plain, and not far from the lake. It is overhung by a fig-tree, from which it derives its name. Near this are several other springs, the water of which is said to be brackish; but Burckhardt, who rested for some time under the great fig-tree, describes the water of the main source as sweet. This is the fountain which Dr. Robinson inclines to regard as that which Josephus mentions under the name of Capharnaum: and the reason which he assigns certainly makes it appear preferable to the other fountain at the inner part of the plain. Whichever be the Capharnaum, we should look for some traces of an ancient town in the vicinity, and, finding them, should be justified in supposing that they formed the remains of Capernaum. There are no ancient remains of any kind near the Round Fountain, which is one of the reasons against its claim to indicate the site of ancient Capernaum. But near the 'Ain et-Tin' is a low mound of ruins, occupying a considerable circumference, which certainly offer the best probability which has yet been offered of being the remains of the doomed city: and if these be all its remains, it has, according to that doom, been brought low indeed. Near the fountain is also a khan, which gives the name of Khan Minyeh to the spot. This khan is now in ruins, but was once a large and well built structure. Close on the north of this khan, and of the fountain, rocky hills of considerable elevation come down quite to the lake, and form the northern termination of the plain.

Capernaum still existed in the sixth century, when it was visited by Antoninus Martyr, who mentions a church erected over the spot where St. Peter's house was supposed to have stood; and the old rhyming traveller, whose work was printed by Purchas from the MS. in Sir R. Cotton's library, seems to mention the site as being known in his time (about 400 years since). The following couplet occurs *between* those in which he mentions Mount Tabor and the sea of Galilee:—

> 'There is that cite that hight Cafarnaum
> Where Crist many miraclez hath don.'



RUINS AT TELL HUM.—CAPERNAUM?

CHAPTER V.

1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 eateth with sinners, as being the physician of souls: 34 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth fainthearted and weak disciples to worn garments and old bottles.

AND [1]it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ [2]And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 [3]And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ [4]And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

[1] Matt. 4. 18. [2] Matt. 8. 2. [3] Matt. 9. 2. [4] Matt. 9. 9.

29 ¶ And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, [b]Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

[b] Matt. 9. 14.

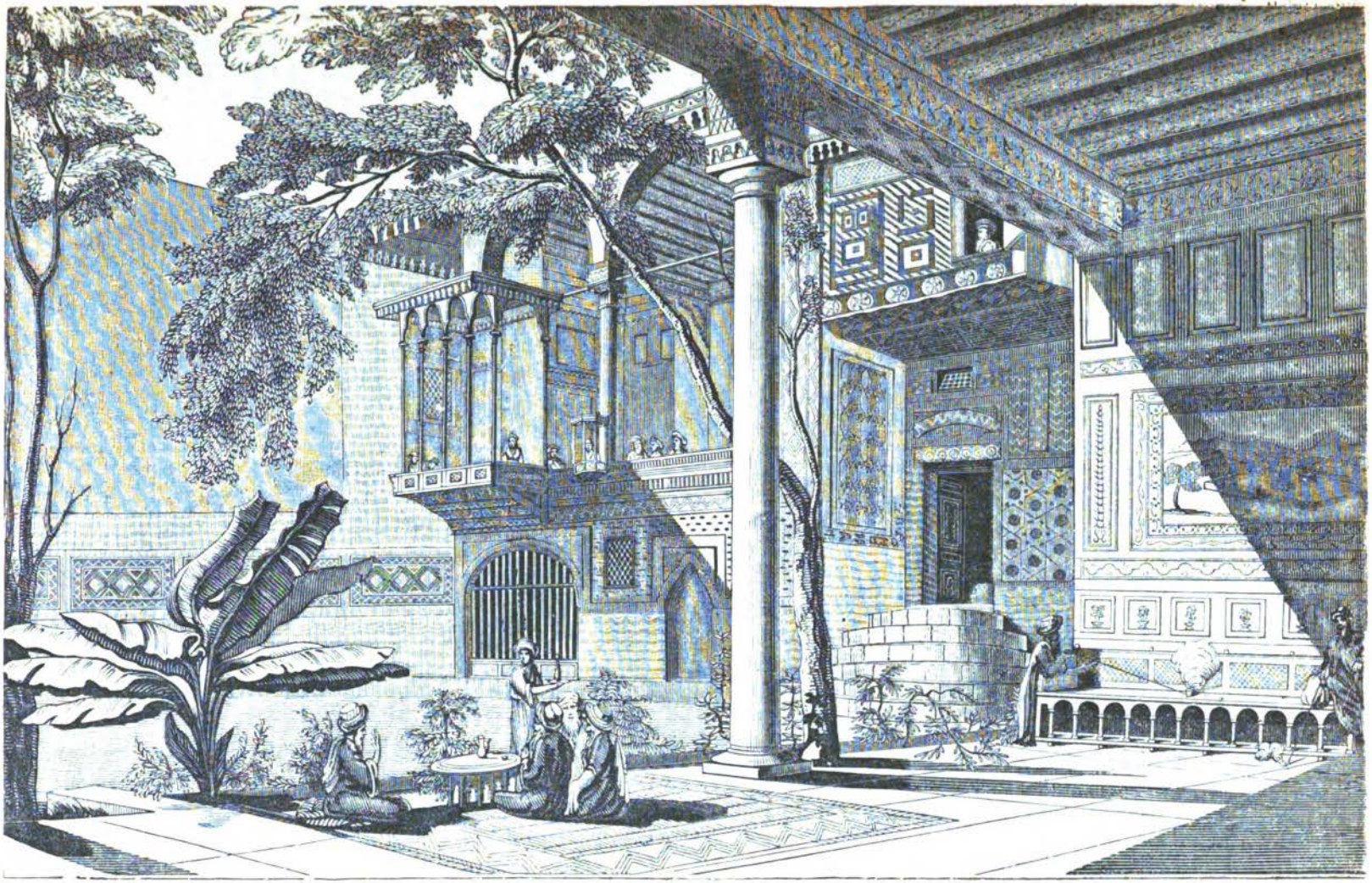
Verse 5. '*We have toiled all the night, and have taken nothing.*'—The night which was the only proper time for fishing; and if during all the night they had caught nothing, how much less was it likely that in the day time, and in the same waters which had been drawn, fish would be obtained. Simon's answer is generally supposed to indicate that he had no hope for the result, although in submission to Jesus he obeyed his directions. Yet, if understood in another sense, perhaps more consistent with the character of Peter and with the position he had already taken in relation to Christ, that he should be understood to mean that although they had toiled all the night in vain, and had despaired of success, yet now, since the Master bade, they would renew their labour with the revived hopes which faith in him awakened.

6. '*They inclosed a great multitude of fishes.*'—An immense haul of fishes is not in itself a miracle. It is a thing that often happens. The miracle lies in the coincidence, divinely brought about, between the words of Christ and the fact which took place. Professor Trench (*Notes on the Miracles*), to whom we owe this remark, quotes Yarrell (*Hist. of British Fishes*, i. 125), who states that at Brighton, in June, 1808, the shoal of mackerel was so great that one of the boats had the meshes of her nets so completely occupied by them that it was impossible to drag them in. The fish and the nets therefore, in the end, sunk together.

11. '*They forsook all, and followed him.*'—We cannot refrain from citing here the beautiful remark of Trench (*Notes on the Miracles*, p. 139): 'But what was that "*all*" which "*they forsook*," ask some, that they should afterwards seem to make so much of it, saying, "Behold, we have forsaken all and followed thee: what shall we have therefore?" (Matt. xix. 27). It was their *all*, and therefore, though it might have been but a few poor boats and nets, it was much. And the forsaking consists not in the more or less that is forsaken, but in the spirit in which it is left. A man may be holden by love to a miserable hovel with as fast bands as to a sumptuous palace; for it is the worldly affection which holds him, and not the world; just as we gather from the warning scattered through the ascetic books of the middle ages, how they who had renounced, it may be great possessions in the world, would now, if they did not earnestly watch against it, come to cling to their hood, their breviary, the scanty furniture of their bare cell, with the same feelings of property as they once exercised in ampler matters; so witnessing that they had no more succeeded in curing themselves of worldly affections, than a man would succeed in curing himself of covetousness by putting out the eye which in times past had often been the inlet of desire. These apostles might have left little when they left their possessions, but they left much, when they left their desires.'

19. '*They went upon the housetop, and let him down through the tiling.*'—This has many difficulties to the English reader. It has rightly been understood that an explanation is to be sought by a reference to the construction of Oriental houses: but as the explanation given under this reference does not appear by any means satisfactory, we will venture to hazard another, which does not seem liable to any of the objections which have reasonably been urged against that which is now currently received.

We have already stated many particulars concerning Oriental houses; and we may now recapitulate or add so much as may be necessary to the understanding of the present account. Such a house, then, does not front the street, towards which it only offers the low door of entrance, with perhaps a small lattice or latticed balcony, which allows of no observation from without. From the door a blind passage conducts into an interior court or quadrangle, towards which all the buildings of the mansion front. There may, indeed, in a superior dwelling, be one or two more such courts, beyond this; and then the external one is appropriated to the more public affairs of the owner, such as the reception of friends and clients, and the transaction of business, the interior being occupied by the private apartments, to which no strangers have access. But it suffices for every purpose to suppose that there was, in the present case, but one interior quadrangle, having on one or more of its sides the buildings which formed the house. The court is paved with marble or tiles, or is left unpaved, according to the rank of the house and the means of its occupier; and in a superior and spacious house, there may perhaps be a piece of water in the centre, or some trees or shrubs may be planted there. There are usually no apartments on the ground floor occupied by the family; but there are cellars, offices, and store-rooms, fronted perhaps by a corridor extending around the court, or around so much as is fronted by buildings. The principal apartments are above, on the first floor, which is fronted by a gallery, which of course covers the corridor below, if there be any. This gallery



COURT AND VERANDAH OF ORIENTAL HOUSE.

is roofed over—the roof being as high as that of the house, and supported by pillars of wood. All the apartments of the first floor open into this gallery, which is usually from five to eight feet wide, and floored with squared stones, having in front a strong balustrade of wood. On this floor, and in the centre of the side of the quadrangle which faces the entrance, is the state room, a large and lofty hall, open in front, and often richly furnished and adorned, in which the master of the house receives and entertains his visitors and guests. Now the reader will perceive that the front wall of the main building is screened by the gallery, with its pillars and roof, and by the corridor below, or, in the absence of a corridor, by the screen wall and doors of the lower offices. Behind, under the gallery, appears the grand hall or divan, with its interior exposed to view, and the doors and windows of the other apartments. The access to the gallery from the court, is by an external stair, generally of stone; and from one of the corners of the gallery, a covered stair generally conducts to the house top That the roofs are flat, and protected by parapet walls towards the streets and neighbouring houses, and by a lower wall, or else a balustrade or rail towards the court, are circumstances which we have already fully mentioned. (Deut. xxii.)

After this preliminary explanation, which is not intended as a description of an Oriental house, but only as a specification of such particulars as the occasion requires —we may attend to the passage before us.

The current explanation, which we alluded to above, is that offered by Dr. Shaw in his valuable *Travels*. After stating that, on occasions where a considerable concourse assembles, as at a wedding or circumcision, it is customary to entertain them in the court, which is laid for the purpose with mats and carpets, and protected above by an awning extended from wall to wall,—he suggests that this was the case on the present occasion; that our Lord was with the people in the court, which was covered with such an awning or veil; and that the men went to the top of the house, and, lifting up a part of the veil above the place where our Lord stood, lowered the sick man down at his feet. The sufficiency of this explanation has been of late years questioned, on purely *critical* grounds, by Professor Paxton, Dr. Bloomfield, and others. Our own objections, on *other* grounds, are—that such an occasion as the present was not likely to have been prepared for by covering the court with an awning, which is a work of some labour and preparation, and only resorted to on extraordinary festival occasions; that although 'the multitude' were doubtless in the court, it is far more probable that Christ himself, for the sake of being better seen and heard by the people while he preached to them, as well as to avoid the pressure, was in the gallery above, where also, or behind him, in the great chamber, the Scribes and Pharisees were probably sitting; and, lastly, if Christ was in the court, and allowing that he there stood near the wall (which is necessarily assumed), we do not see how it was possible to lower the sick man down to his feet. Dr. Shaw supposes, as we do, the existence of the gallery we have mentioned. Consequently, to enable the sick man to be lowered into the court, it was necessary that his bearers should get outside the parapet or balustrade, upon the house-top, and stand upon the roofing of the gallery while they let the sick man down. But this roofing was quite distinct from the firm and substantial roof of the house itself. It is not intended for nor calculated to bear any weight; and as several men must in this case have stood upon it, there is every reason to conclude that the part on which they stood must have given way under them. We have ourselves repeatedly witnessed persons cautioned from venturing out upon *this* roofing, to pick up things which had fallen thereon from the inner parapet or balustrade. Other objections occur to us, but these will suffice, when we add that the terms of the original cannot, without great and unauthorized violence, be made to apply to the *throwing back* such an *awning* or veil as Shaw supposes to have covered the inner court.

Lightfoot, finding, as he thought, some notice of a trap-door in roofs, supposes the sick man was let down through such a door into the room in which Jesus sat. In this he has been followed by others; but we are convinced that what he understood his Rabbinical authorities to indicate as a trap-door, was nothing else than the head of the staircase leading from below to the roof of the house.

Dr. Bloomfield (*Recens. Synop.* on Mark ii.), feeling these difficulties, says, 'The case seems plainly to have been this; not being able to approach Jesus, because of the crowd, they ascended to the flat roof, whether of tiling or thatching, including the lath and plaster, about the place where Jesus sat, and having pulled it away, let down the couch by the orifice. In all this I see no difficulty; certainly no objection ought to be raised (as by Woolston, etc.) at the *damage* occasioned, which, with any tolerable care, and considering the slight structure of thin roofing (which was chiefly thatch) of the houses of eastern countries, could not be great.' We fear this does not obviate any difficulty. For the roofs of the houses of the East have no tiling, no thatch, no lath and plaster; they are the farthest possible from being thin or of a slight structure, and the damage *would* be very great indeed. The length to which this note has extended renders it inexpedient to shew this by a more detailed account of the construction of the roof than has already been given under Deut. xxii. 8; to which we beg to refer. The roofs being flat, and the object being not merely to exclude the rain, but to form a terrace on which the inmates may walk, sleep, eat, and sport, during the fine season of the year, it is evidently necessary that it should be of the most substantial construction; and, accordingly, such a thick and dense mass is formed, by successive layers of various materials over the beams, that it would have been an undertaking of no ordinary difficulty to form an opening in the roof, and no Oriental would dream of such a mode of access to a room below; and besides, if it were done, the room would be absolutely filled, and the people in it overwhelmed by an inundation of earth and rubbish of all kinds. This therefore is, to our minds, the least tenable of all hypotheses.

Our own explanation is short and easy, after what we have already stated. We have shewn it probable that Christ was in the gallery preaching to the multitude in the court below; and this is further corroborated by the difficulty of finding how he could so preach if he were in a room within the house: we have also stated that the roofing of this gallery was distinct from that of the house, and that not being intended for a terrace, it is of very slight construction—say, of boards with a thin superficial covering of composition or plaster. We think, therefore, that the men having mounted to the terraced roof, proceeded to remove (which they might easily do) a part of this light roofing of the gallery, over the place where Jesus sat below. An additional circumstance in favour of this explanation is, that the distance from the roof to the gallery is so much less than from the roof to the court-yard. The acknowledged difficulty of this passage, the greater difficulties which explanations have created, and the infidel cavils and sneers to which the narrative has been exposed, will be considered to justify the degree of attention we have given to the subject.

CHAPTER VI.

1 Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.

AND [1]it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ [2]And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: [3]and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas [4]*the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, [5]Blessed *be ye* poor: for your's is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 [6]But woe unto you that are rich! for ye have received your consolation.

25 [7]Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ [8]But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 [9]And unto him that smiteth thee on the *one* cheek offer also the other; [10]and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee;

1 Matt. 12. 1. 2 Matt. 1. 3 Matt. 10. 1. 4 Jude 1. 5 Matt. 5. 3. 6 Amos 6. 1. 7 Isa. 65. 13. 8 Matt. 5. 44. 9 Matt. 5. 39. 10 1 Cor. 6.

and of him that taketh away thy goods ask *them* not again.

31 [11]And as ye would that men should do to you, do ye also to them likewise.

32 [12]For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 [13]And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 [14]Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, [15]Can the blind lead the blind? shall they not both fall into the ditch?

40 [16]The disciple is not above his master: but every one [17]that is perfect shall be as his master.

41 [18]And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 [19]For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ [20]And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

[11] Tob. 4. 15. Matt. 7. 12. [12] Matt. 5. 46. [13] Matt. 5. 42. [14] Matt. 7. 1. [15] Matt. 15. 14. [16] Matt. 10. 24.
[17] Or, *shall be perfected as his master*. [18] Matt. 7. 3. [19] Matt. 7. 16. [20] Matt. 7. 21.

Verse 1. '*He went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.*'—Travelling on the road from Hebron towards Carmel and Maon, early in May, Dr. Robinson remarks, 'Watchmen were stationed in various parts to prevent cattle and flocks from trespassing upon the grain. Our Arabs "were an hungered," and passing through the fields, they "plucked the ears of corn and did eat, rubbing them in their hands." On being questioned, they said this was an old custom, and no one would speak against it; they were supposed to be hungry, and it was allowed as a charity. We saw this afterwards in repeated instances.'

35. '*Love ye your enemies.*'—The benign and impressive precepts of our Lord enjoining general affection, tenderness, and forbearance, cannot well be understood, in their full force, without a reference to the low and narrow doctrines which were about this time inculcated by the Jewish teachers and acted upon by the people. As we have shewn on a former occasion, a limit was fixed beyond which it was lawful *to hate* an offending brother, though he might be at first forgiven. Apostatizing or heretical Israelites it was lawful and meritorious to slay, openly if opportunity served, and legally if expedient; but at all events to slay them, even if by subtilty and craft. And in exact conformity with this principle the rabbinical writers hesitate not to avow—almost with boasting—that by such subtilty and craft Christ himself was slain; thus affording an unintentional corroboration of the truth of the evangelical narratives of his condemnation. And then, as to the Gentiles, even those with whom they had no war or contention, they said,—there was no instruction *to plot* their death; but it was *not lawful* to deliver them from death. Witness the following, cited by Lightfoot from the Babylon Talmud: 'A Jew sees one of them fallen into the sea; let him by no means lift him out thence: for it is written, "Thou shalt not rise up against the blood of thy neighbour:" but this man is not thy neighbour.' A precious specimen this of their interpretation of the Scriptures. After this, how noble appear such instructions as these; and how beautiful the answer of Christ, a little farther on, to the question of the lawyer, 'Who is my neighbour?' Chap. x. 29.



DRESS OF MEN OF THE MIDDLE AND HIGHER CLASSES.

38. '*Good measure....shall men give into your bosom.*'—'The usual dress here is a long robe, not much unlike a woman's gown. It is fastened about the waist with a girdle. This is a long piece, often as large and even much larger than a sheet, but of a fine texture; usually, of the shawl kind. They wrap this round them four or five times, forming a band from four inches to a foot wide, as the taste of each may be, then give such a fastening to the end as each may choose. The part of the dress above the girdle, having an opening, is used for stowing away all sorts of things — handkerchiefs, when they have any; bread, fruit, etc.; nothing comes amiss; they put it into the bosom. This stowage often gives a very awkward projection to the bosom of the dress, especially in contrast to the tightness with which the waist is girded. Articles of small size and peculiarly precious, such as money, etc., would be liable to fall out of or to slip through this spacious repository, and are therefore not intrusted to it, but enclosed in the folds of the dress.'

We have mislaid the name of the traveller from whom the above is copied. It well describes what is the general dress to the west of the Tigris. Having ourselves worn it long, we are prepared to explain what may strike the reader as a difference between the girdle as noticed here and that mentioned under Matt. x. 9. The fact is that *this* is the ordinary girdle, the folds of which may be made to serve for a purse; the other is expressly made to be used as a purse, especially in a journey.

48. '*A man which built an house, and digged deep, and laid the foundation on a rock.*'—At this very day the mode of building in Christ's own town of Nazareth suggests the source of this image. Dr. Robinson was entertained in the house of a Greek-Arab, of the name of Abu-Nasir. The house had just been built, and was not yet finished. 'In order to lay the foundations, he had dug down to the solid rock, *as is usual throughout the country* here, to the depth of thirty feet, and then built up arches. The workmanship was solid but coarse. He assured us it was the best work the masons of Nazareth could turn out. The want of timber in the country is much felt in building; and for this reason, in the south at least, most rooms are arched. The little which Abu-Nasir used was pine, brought, like the cedars of old, from Mount Lebanon, by way of Haifa.'

CHAPTER VII.

1 *Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews:* 10 *healeth his servant being absent:* 11 *raiseth from death the widow's son at Nain:* 19 *answereth John's messengers with the declaration of his miracles:* 24 *testifieth to the people what opinion he held of John:* 30 *inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won:* 36 *and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.*

Now when he had ended all his sayings in the audience of the people, [1]he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to an-

[1] Matt. 8. 5.

other, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the [2]bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ [3]And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers [4]rejected the counsel of God [5]against themselves, being not baptized of him.

31 ¶ And the Lord said, [6]Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ [7]And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears,

[2] Or, *coffin*. [3] Matt. 11. 2. [4] Or, *frustrated*. [5] Or, *within themselves*. [6] Matt. 11. 16. [7] Mark 14. 3.

and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred [s]pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

[s] See Matt. 18. 28.

Verse 5. '*He hath built us a synagogue.*'—The Jews assigned no particular sanctity to their synagogues *as buildings;* their holiness lay in their being set apart to the service of religion. It often happened that synagogues were built by individuals, and presented to the community; this being considered a most meritorious and acceptable act. A person who had built a house might set it apart for a synagogue, if he pleased; and there was never the least hesitation in accepting a synagogue built by a Gentile. Lightfoot (*Hor. Heb.* in loc.) specifies some much-disputed questions concerning synagogues;—such as whether it were lawful to sell a synagogue, or alienate it to any civil use. A case is also supposed, of a person building a synagogue, and ultimately reserving it to his own proper use; which being however proposed as a matter of difficulty, shews that such a case was very uncommon, if at all practically known. The Romans, no doubt, soon found that there was no more effective method of gratifying the Jews than by treating their religion with respect.

11. '*Nain.*'—This is the only text of Scripture in which this place is mentioned. Eusebius and Jerome describe it as not far from Endor. As its name has always been preserved, it was recognised by the Crusaders, and has been often noticed by travellers down to the present day. It has now dwindled to a small hamlet, called Nein, which is situated about three miles S. by W. from Mount Tabor.

12. '*A dead man carried out*'—the place of burial being outside the city, according to the universal custom of the East, both in ancient and modern times.

— '*Much people of the city was with her.*'—We know such customs of the Jews as tend to illustrate this. An infant, less than a month old, was carried out in the bosom of a woman, and buried by her and two men. An infant above a month, but less than three years old, was carried out in a little coffin, not borne on men's shoulders, but in their arms. A person dying above that age, was borne out on a bed or bier, without any coffin. When one was carried out in a coffin (implying that he was less than three years of age) few mourners attended; but when borne out on a bier, the attendance was numerous, particularly if the deceased were extensively known. The attendance was increased by the need of many persons to relieve each other in bearing the bier, particularly as the distance to the place of interment was often considerable. There were also those who attended the mourners to support and comfort them, so that the attendance was, altogether, very great. (See Lightfoot's *Hor. Heb.* in loc.) The same custom, for a numerous attendance at funerals, is still observed by the modern Jews. The name of the deceased, with the hour and place of his interment, is announced in the synagogue of which he was a member, and it is usual for all who can do so to attend the funeral, as the respect with which the memory of the deceased is regarded is measured by the largeness or smallness of the attendance. Thus, when the person was a bastard, or of impure life, or grossly negligent of Jewish forms, such attendance is withheld, and is intended and understood as a mark of disrespect; but in other cases, it is by no means uncommon for a corpse to be followed by a multitude, consisting of from a hundred to a thousand persons; as may frequently be seen in the Whitechapel Road, London, in the neighbourhood of which there are several Jewish burial-grounds. Females, however, very rarely, or never, attend a corpse to the grave. See Hyam Isaacs's *Ceremonies and Traditions of the Jews*, 1836.

32. '*The market-place.*'—In the earlier times of the Jewish history, it appears that the markets were held near the gates of towns, sometimes within, sometimes without; where the different kinds of goods were exposed for sale, either in the open air or in tents. But we learn from Josephus that in the time of our Saviour the markets, at least in cities, had become such as they now are in the East, and which have been frequently described under their Oriental name of 'Bazaars.' These establishments are usually situated in the centre of the towns, and do not by any means answer to our notion of 'a market'—which is usually appropriated to the sale of articles of food: for in these bazaars, all the shops and warehouses of the town are collected, and all the trade of the city carried on, of whatever description it may be. In these also are the workshops of those who expose for sale the products of their skill or labour, such as shoe-makers, cap-makers, basket-makers, smiths, etc. The result, of course, is, that the shops of the various tradesmen and artificers are not dispersed indis-

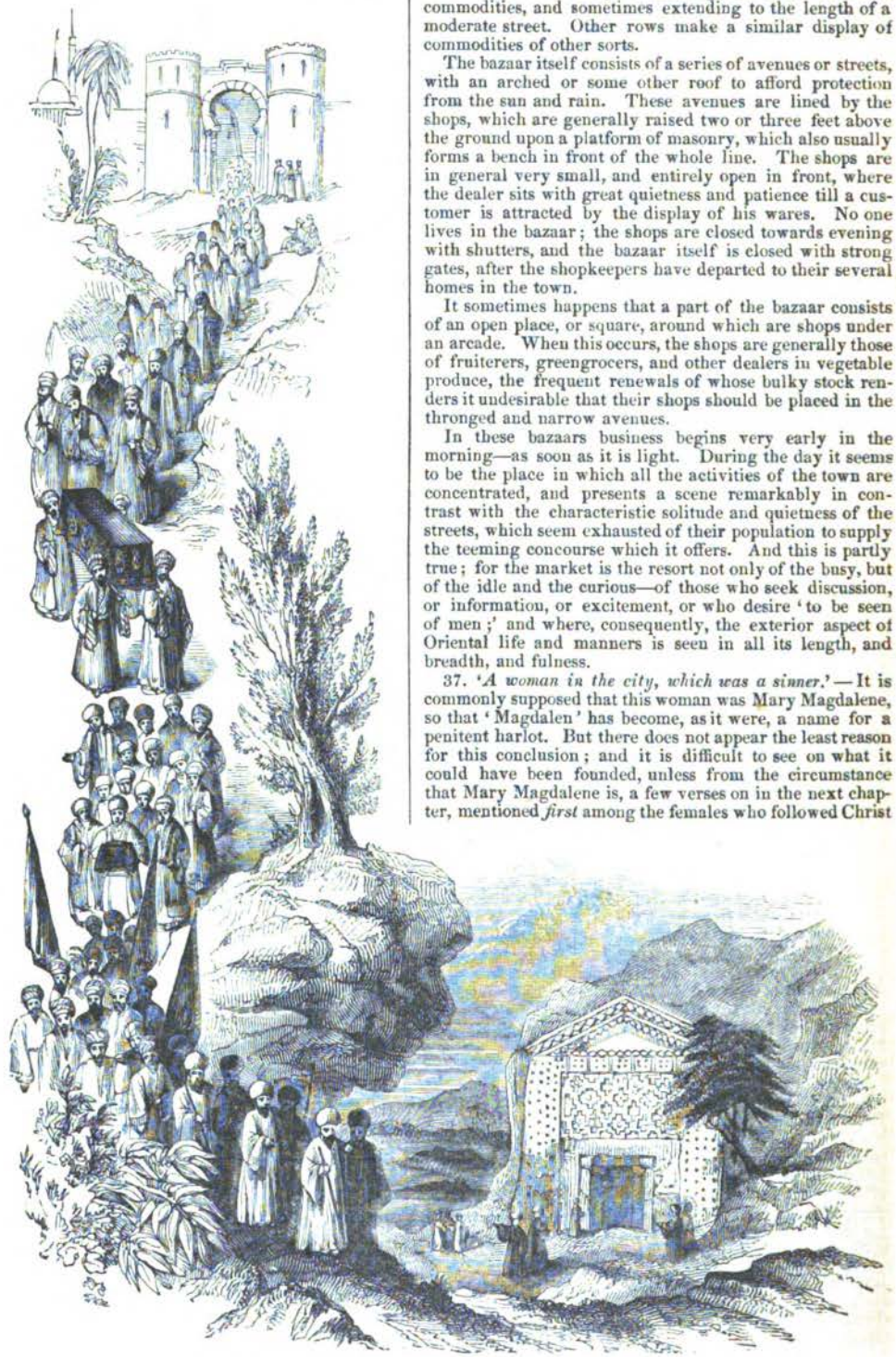
criminately over the towns, as in this country, but are all collected in the bazaar: neither in the bazaar itself do they occur dispersedly; but every trade has its distinct place to which it is generally confined. Hence one passes along between rows of shops exhibiting the same kinds of commodities, and sometimes extending to the length of a moderate street. Other rows make a similar display of commodities of other sorts.

The bazaar itself consists of a series of avenues or streets, with an arched or some other roof to afford protection from the sun and rain. These avenues are lined by the shops, which are generally raised two or three feet above the ground upon a platform of masonry, which also usually forms a bench in front of the whole line. The shops are in general very small, and entirely open in front, where the dealer sits with great quietness and patience till a customer is attracted by the display of his wares. No one lives in the bazaar; the shops are closed towards evening with shutters, and the bazaar itself is closed with strong gates, after the shopkeepers have departed to their several homes in the town.

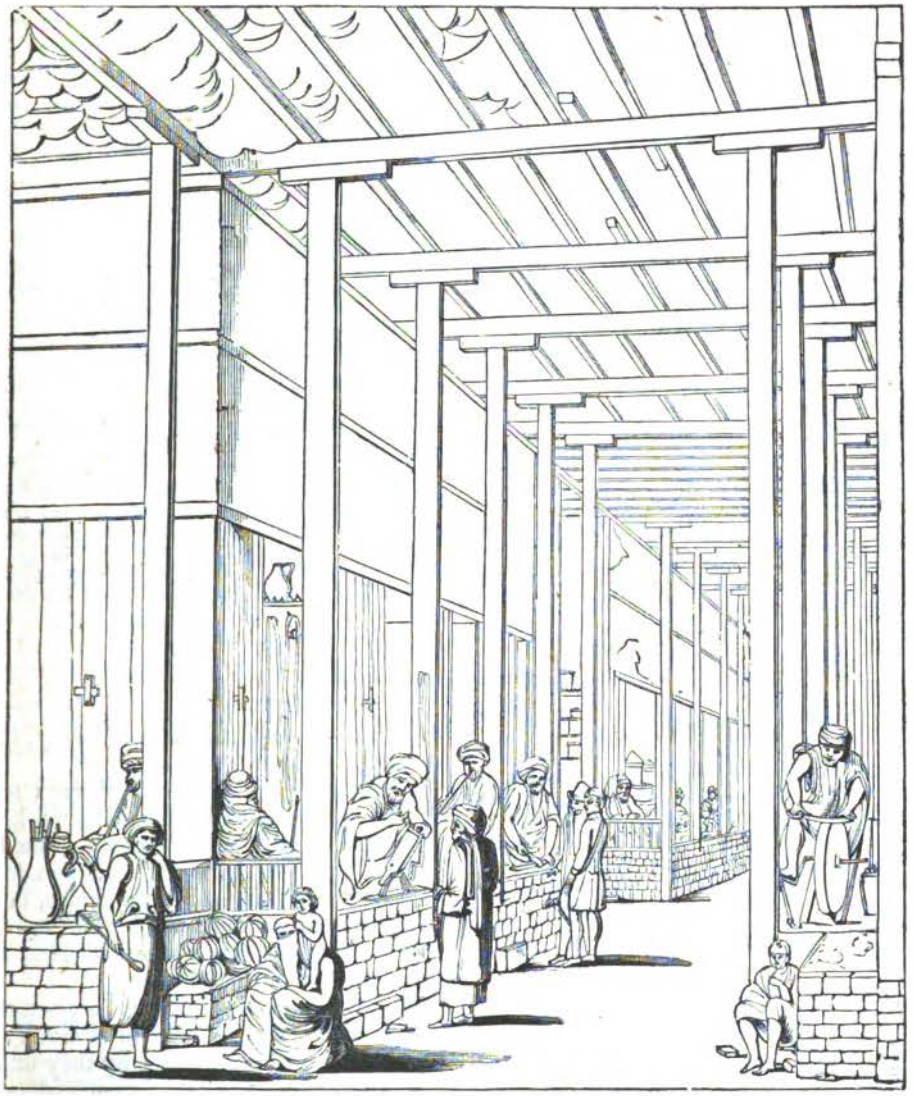
It sometimes happens that a part of the bazaar consists of an open place, or square, around which are shops under an arcade. When this occurs, the shops are generally those of fruiterers, greengrocers, and other dealers in vegetable produce, the frequent renewals of whose bulky stock renders it undesirable that their shops should be placed in the thronged and narrow avenues.

In these bazaars business begins very early in the morning—as soon as it is light. During the day it seems to be the place in which all the activities of the town are concentrated, and presents a scene remarkably in contrast with the characteristic solitude and quietness of the streets, which seem exhausted of their population to supply the teeming concourse which it offers. And this is partly true; for the market is the resort not only of the busy, but of the idle and the curious—of those who seek discussion, or information, or excitement, or who desire 'to be seen of men;' and where, consequently, the exterior aspect of Oriental life and manners is seen in all its length, and breadth, and fulness.

37. '*A woman in the city, which was a sinner.*'—It is commonly supposed that this woman was Mary Magdalene, so that 'Magdalen' has become, as it were, a name for a penitent harlot. But there does not appear the least reason for this conclusion; and it is difficult to see on what it could have been founded, unless from the circumstance that Mary Magdalene is, a few verses on in the next chapter, mentioned *first* among the females who followed Christ



FUNERAL PROCESSION.



INTERIOR ARRANGEMENT OF A TURKISH BAZAAR.

and 'ministered to him of their substance.' These were surely women of property, and as Mary is mentioned even before the wife of so considerable a person as Herod's steward, we may perhaps infer even that she was a woman of superior station and wealth, and all the less likely to have been a harlot, which we concede was probably the case of the woman who now anoints our Lord's feet, although there were certainly many other acts—of lesser moral offence, or only of ceremonial offence—which, among the Jews, brought upon a woman an ill fame. Mary's surname of Magdalen probably denotes that she was a native of Magdala, near Bethsaida, on the coast of the Lake of Tiberias; whereas, the present woman appears to have belonged to Capernaum. Mary doubtless, like this woman, 'loved much,' for, even as to this world, she 'had received much,' Jesus having cast out of her seven devils; and, whether for this, or because of her superior character and station, she is usually first named by the Evangelists when they have occasion to mention the female friends of our Saviour. The fact that, till Jesus knew her, Mary Magdalene had been a demoniac, affords another and the strongest possible reason against identifying her with a woman who is supposed to have been a harlot till her heart received the pure and purifying doctrine of Christ.

38. '*Stood at his feet behind him.*'—This is an expression often applied to servants in waiting at meal-times. The painters do not correctly represent this scene. It was at this time the custom among the Jews, as well as the Romans, to recline, at meal-time, on couches, set around the table. Of such couches we shall have another occasion to speak. It is only necessary at present to observe that the guests so reclined on these couches that their feet were behind them, towards the open space or passage between the couch and the wall, where the servants stood in attendance. It was in this open place, to which access without obtrusiveness was easy, that the woman came and washed the feet of Jesus with her tears and anointed them with ointment, without appearing before his face: indeed he could not perhaps have seen her without turning his head. Hence the force of the expression 'behind him.'

The customs of the modern East still furnish sufficient illustration of the free access at meal-time which this incident indicates. Several illustrations of this occur to us; but we confine ourselves to the following, from the *Narrative of a Mission of Enquiry to the Jews, from the Church of Scotland, in* 1839:—'At dinner, at the consul's house at Damietta, we were much interested in observing a custom of the country. In the room where we were received, besides the divan on which we sat, there were seats all round the walls. Many came in and took their place on those side-seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them. This made us understand the scene in Simon's house at Bethany, where Jesus sat at supper, and Mary came in and anointed his feet with ointment; and also the scene in the Pharisee's house, where the woman who was a sinner came in, uninvited and yet not forbidden, and washed his feet with her tears. We afterwards saw this custom at Jerusalem, and there it was still more fitted to illustrate these incidents. We were sitting round Mr. Nicolayson's table, when first one and then another stranger opened the door, and came in, taking their seat by the wall. They leaned forward and spoke to those at table.'

— '*Began to wash his feet with tears.*'—From what our Lord presently says to Simon, as well as from passages of the earlier Scriptures which have already engaged our attention, we know that it was the custom of the entertainer to provide water, and direct his servants to wash the feet of his guests. In towns, however, the custom does not appear to have been invariably observed; for we see it was neglected by Simon, without the omission appearing to have been intended as a mark of disrespect, our Saviour's allusion to it being rather incidental than reproachful. It was, however, as might be expected, an invariable custom to wash the feet previously to being anointed.

47. '*Her sins, which are many, are forgiven.*'—Professor Trench has anticipated us in citing from Tholuck the following story from the *Bastan* of Saadi, as almost an echo of the evangelical history of this transaction. 'Jesus, while on earth, was once entertained in the cell of a dervise, or monk, of eminent reputation for sanctity; in the same city dwelt a youth sunk in every sin, whose heart was so black that Satan himself shrunk back from it in horror. This last presently appeared before the cell of the monk, and, as smitten by the very presence of the Divine prophet, began to lament deeply the sin and misery of his past life, and, shedding many tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence, and in that of God's holy Prophet; assured him that for him to seek forgiveness was vain; and in proof how inexorably he considered his lot fixed for hell, exclaimed, "My God! grant me but one thing—that I may stand far from this man on the day of judgment." On this Jesus spoke—"It shall be even so; the prayer of both is granted. This sinner has sought mercy and grace, and has not sought them in vain; his sins are forgiven; his place shall be in Paradise at the last day. But this monk has prayed that he may never stand near this sinner—his prayer, too, is granted; hell shall be his place, for there this sinner shall never come."'

CHAPTER VIII.

1 *Women minister unto Christ of their substance.* 4 *Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower,* 16 *and of the candle:* 21 *declareth who are his mother, and brethren:* 22 *rebuketh the winds:* 26 *casteth the legion of devils out of the man into the herd of swine:* 37 *is rejected of the Gadarenes:* 43 *healeth the woman of her bloody issue,* 49 *and raiseth from death Jairus' daughter.*

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, [1]out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ [2]And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 ¶ [3]Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

[1] Mark 16. 9. [2] Matt. 13. 2. [3] Matt. 13. 18.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ [4]No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 [5]For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: [6]for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he [7]seemeth to have.

19 ¶ [8]Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ [9]Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ [10]And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ [11]And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

[4] Matt. 5. 15. [5] Matt. 10. 26. [6] Matt. 13. 12. [7] Or, *thinketh that he hath*. [8] Matt. 12. 46. [9] Matt. 8. 23. [10] Matt. 8. 28. [11] Matt. 9. 18.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 ¶ But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

Verse 6. '*It withered away, because it lacked moisture.*'—In Palestine, wherever there is moisture there is also abundance; but the great heat of the summer's sun soon dries up all moisture where there is not a supply of water. Hence the force of such passages as this, and hence the beauty of the numerous promises of Scripture, in which the best blessings are described as 'waters,' 'springs of water,' 'rain,' etc. 'I have travelled for nearly twelve hours,' says Mr. Macbriar, 'without being able to find a drop of water, although we pushed on our parched beasts with all expedition, in hope of reaching some rivulet where we might quench our thirst. While the sun smote us with almost intolerable heat and drought, I longed for shelter under some spreading tree planted by the water side.'

26. '*The country of the Gadarenes.*'—Luke agrees with Mark; but Matthew (viii. 28) has 'the country of the Gergesenes.' Some copies and translations have sought to obviate the apparent discrepancy by supposing 'Gergesenes' in Matthew, was inserted through the error of some copyist who should have written Gadara. But this method of removing difficulties is so replete with danger, and should be used with such extreme caution and reluctance, as a *last* resource, that we are not disposed to allow it on the present occasion. It is better and easier to conclude, that there were two towns, Gadara and Gergesa, in the same district, so near to each other that the district itself was sometimes named from the one and sometimes from the other. Or, with equal probability, we may suppose that the two names for the same country co-existed from the circumstance that 'the country of the Gergesenes' was the ancient name, derived from the Girgashites by whom it was formerly occupied, and who were expelled by Joshua; while 'the country of the Gadarenes' was a modern name derived from the important town of Gadara. What renders this a more probable solution of the difficulty is, that if there were two names, one ancient and another modern, it would be in itself likely that Matthew, writing for Jews, should use the former, while Mark and Luke, who wrote for the Gentiles, would as naturally use the modern name.

It will be observed that the text only informs us that the country of the Gadarenes was on the other side of the sea of Tiberias, and over against Galilee. It says nothing as to the situation of either the towns of Gadara or Gergesa, which, for what we know from Scripture, may have been in a part of the district to which they gave name, distant from that part of it which bordered on the sea of Tiberias. 'The city' mentioned in the narrative may possibly have been one of the two, or quite as possibly some other city distinct from either, and perhaps nearer than either to the lake. As the sites are still the subject of dispute, it is necessary thus to premise that the Evangelists are not committed to any alternative with respect to the towns of Gadara and (the supposed) Gergesa; although they distinctly inform us that a district eastward —or probably south-eastward of the lake, was called the country of the Gadarenes, or Gergesenes.

Gadara is mentioned by Josephus as the capital of Perea, a place of strength, many of whose inhabitants were wealthy persons (*De Bell.* 4. 7). The other passages in which this historian mentions Gadara, intimate clearly that it was situated at some slight distance to the south-east of the lake; see in particular his *Life*, sect. 9, 10. Correspondingly Polybius (v. 6) mentions it as the strongest city in the part of the country east of the Jordan, opposite the plain of Esdraelon. Pliny mentions it among the cities of Decapolis (which derived its name from the number of cities it contained), and says that it was situated near the river Hieromax, or Jarmuth. These intimations, concurring with those of Eusebius and Jerome, lead us to expect to find Gadara upon a mountain, near the Hieromax, not far from the lake to the south-east, and nearly equidistant, on the opposite side of the river, from Tiberias and Bethshan, or Scythopolis. In a situation corresponding very well to these intimations, near the village of Om-keis, about eight miles from the lake, and between two and three from the river Jarmuth, Seetzen found considerable ruins which he supposed to be those of the ancient Gadara. Burckhardt however thought them to be the ruins of Gamala, as did also Buckingham, who argues the question at considerable length. But Co-

lonel Leake, Burckhardt's editor, re-asserts the opinion of Seetzen, and we are disposed to acquiesce in his conclusion; and this we the more readily do, as, for the reason already stated, we see no cause to conclude that Gadara was the town near which the present transaction took place. It therefore suggests no objections to find that these ruins, whether those of Gadara or not, seem to be too distant from the lake to be regarded as representing the town whose people desired Jesus to depart from them. As therefore the spot does not appear to be of any Scriptural interest, we shall not describe its remains, for ample details concerning which we may refer to Burckhardt and Buckingham. The following, from the latter traveller, is of more immediate interest.

'The account given of the habitation of the demoniac, from whom the legion of devils was cast out here, struck us very forcibly, while we were ourselves wandering among rugged mountains, and surrounded by tombs, still used as habitations by individuals and whole families of those residing there. A finer subject for a masterly expression of the passions of madness in all their violence, contrasted with the serenity of benevolence and virtue in him who went about doing good, could hardly be chosen by the pencil of an artist; and a faithful delineation of the rugged and wild majesty of the mountain scenery here on the one hand, with the still calm of the water of the lake on the other, would give an additional charm to the picture.' *Travels in Palestine*, ii. 289. 8vo.

With respect to Gergesa, we have explained that it is only a conjecture that this was a town giving its name to 'the country of the Gergesenes,' since 'Gergesenes' may rather have been a Gentile name (Girgashites?), than one taken from the name of a place. However, we may allow for a moment that the name of a town is involved. Those who contend for this theory, not being able to find any place called Gergesa, have supposed it the same as Geraza, one of the cities of the Decapolis. We have not any doubt that the interesting remains at the spot now called *Jerash* are the same as those of the ancient Geraza. But we have very great doubt that it gave its name to the district in question; and can be certain that this at least was not the city to which our Saviour came; for it is not 'over against Galilee,' and it is not less than fifty miles to the south-east of the lake of Tiberias, and nearly forty miles from Gadara. If therefore a town is to be understood, it is better to look for one called Gergesa, near both to Gadara and the lake. This conclusion is not new. It is as old as Origen; and from the time and place in which he lived, the opinion of that learned father is worth more than the mere conjectures that only now can be offered; and is the more valuable as it seems to convey an intimation that such a place as Gergesa in the required situation did actually exist, and was probably the town to which our Lord was going. He objects decidedly to the Geraza 'in Arabia,' observing truly, that there was no sea or lake near it, and could never have been intended by the Evangelists, who were so well acquainted with the country. To Gadara he also objects, as being the city to which our Lord approached, on the ground that this, although so much nearer than Geraza, was still too distant from the lake. 'But,' continues he, 'Gergesa, from whence were the Gergesenes, *is* an ancient city, near the lake now called Tiberias; above which is a precipice, adjacent to the lake, where is still shewn the place where the swine were cast down by the devils.' *Comment. in Joannem*, ii. 131. This is very clear; as it seems that the place still existed in the time of Origen by the name of Gergesa, and that the Christian inhabitants of the place consider that the transactions here recorded occurred in the neighbourhood of their city, and that it gave name to the country of the Gergesenes. We are disposed to take this account as the most probable, as this Gergesa, though nearer the lake, was still so near to Gadara that the neighbourhood might be indicated indifferently as 'the country of the Gergesenes,' or 'the country of the Gadarenes.' Besides, as Gergesa is not historically mentioned, it would seem to have been a less important place than Gadara; for which reason, although the event may actually have occurred in the neighbourhood of the former town, Mark and Luke, not writing for natives of Palestine, might naturally be induced to indicate the locality by a reference to the more important city of the two.

27. '*Ware no clothes.*'—In his work on Insanity, p. 26, Dr. Pritchard quotes from an Italian physician a description of raving madness or mania; 'a striking and characteristic circumstance is the propensity to go quite naked. The patient tears his clothes to tatters;' this is seen in the instance cited from Warburton in the ensuing note. We remember to have noticed in the market of Sulimanieh in Kurdistan a most powerful man, of fierce and wild aspect, seated quite naked beside the bench of one of the shops. This being then new to our experience, we felt surprise at the little attention so extraordinary a spectacle excited from the numerous passers-by, and on inquiry we were told that the man was mad, and had so constantly destroyed the clothes that had been placed upon him, that all attempt to clothe him had been abandoned.

— '*Neither abode in any house, but in the tombs.*'—That is, in the excavated sepulchres, in which all the Jews who could bear the expense liked to inter their dead, and which were found near all their towns—near some, from the nature of the ground, in greater abundance than near others. It is remarkable that Burckhardt and other travellers have found such tombs, in sufficiently great numbers to attract particular notice, in the country beyond the lake of Tiberias, and in the immediate vicinity of the spot where Gadara once stood. They were unclean to the Jews, by reason of the bones which they contained, and were therefore never used for abode or retreat by sane persons. The little buildings which in the East are now placed over the graves of eminent or holy persons in Eastern countries, and which offer some shelter from the weather, are still the favourite resort of lunatics in the East. An incident related by Mr. Warburton (*Crescent and Cross*, ii. 352) affords some striking illustration of the particulars in the account. 'On descending from these heights [of Lebanon] I found myself in *a cemetery*, whose sculptured turbans shewed me that the neighbouring village was Moslem. The silence of the night was now broken *by fierce yells and howlings*, which I discovered proceeded from a *naked maniac*, who was fighting with some wild dogs for a bone. The moment he perceived me, he left his canine comrades, and bounding along with rapid strides, seized my horse's bridle, and almost forced him backward over the cliff, by the grip he held of the powerful Mameluke bit.' It will be observed that in Matt. viii. 28, the demoniacs are said to have been exceeding fierce, so that none might pass by.

31. '*Into the deep.*'—This, coupled with what follows, will suggest to the English reader that they deprecated being cast into the sea, and this will be strengthened when he presently learns that the herd of swine which they were permitted to enter, ran down the steep into the sea. But in fact the two things are different. What the unclean spirits deprecate is, that they should be deprived of vehicles upon which and through which to act, and therefore be obliged, as disembodied, to revert to the abyss (εἰς τὴν ἄβυσσον), or Hades (usually translated 'hell' in our version), which is designated as the customary abode of evil spirits, as well as the general gathering-place of the departed. It should therefore be rendered by some word not liable to be taken as signifying the sea; particularly as the sea itself is otherwise connected with the translation. The translation of Wicklif clears this difficulty: 'and they preieden hym that he schulde not comaunde hem, that thei schulden go in to helle.'—It was for this reason that the unclean spirits deemed even an abode in the swine preferable; but the unexpected result, that the frightened animals ran into the sea and were drowned, brought about the very doom they had striven to avert, for, being again disembodied, there was nothing for them but to return to the abyss.

32. '*There was there an herd of many swine feeding.*'—We have already intimated our belief that there was much error in supposing that the law, which declared that cer-

tain kinds of animals were not to be used for meat, should be understood as prohibiting the Jews from rearing, for any other purpose, the animals interdicted as food. There was certainly nothing in the law to prevent them from rearing hogs any more than from rearing asses, if they saw fit to do so. It appears, in fact, that they did rear pigs for sale to their heathen neighbours, till this was forbidden, after the principle of refining upon the law had been introduced. The prohibition demonstrates the previous existence of the practice; and it did not take effect till about 70 years B.C., when it is alleged to have originated in a circumstance which occurred between Hyrcanus and Aristobulus, the sons of king Alexander Jannæus. Aristobulus was besieging Hyrcanus in Jerusalem, but not wishing to interrupt the services of the temple, he permitted an arrangement, under which money was let down from the temple in a box; in return for which the lambs required for the daily sacrifices were sent up. It at last occurred to a mischievous old man, 'who understood the wisdom of the Greeks,' that there would be no overcoming the adverse party while they employed themselves in the service of God, and therefore one morning he put a hog in the box instead of a lamb. When half-way up, the pig reared himself up, and happened to rest his fore feet upon the temple wall; whereupon, continues the story, Jerusalem and the land of Israel quaked. In consequence of this, two orders were issued by the Council,—'Cursed be he that breedeth hogs;' and, 'Cursed be he who teacheth his son the learning of the Greeks.' Such is the origin of the order against rearing hogs, as related in the Babylon Talmud. One of the enforcements of this prohibition is curious, as shewing for what purposes, besides sale, hogs had been reared by the Jews. 'It is forbidden to rear any hog—*even though hogs should come to a man by inheritance*—in order to obtain profit from its skin, or from its fat, for anointing, or for light.' From this it would appear that the Jews had been wont to make ointments with hogs' lard, and that they did not exclusively use oil for lights, but fat also; which was probably done according to a method we have often seen in the East, by introducing a wick into a lump of grease, which is set in a lamp, or in a round hollow vessel made for the purpose. The heat of the kindled wick, as in a candle, gradually melts as much of the fat as is required to feed the flame. The inconvenience of the deprivation of the useful lard of hogs for this and other purposes, seems to have given occasion to an explanation that the prohibition was not to be understood to imply that the fat of hogs might not be obtained by purchase from the Gentiles.

The prohibition of keeping hogs does not appear to have had complete effect, as regulations are made concerning towns in which hogs were kept; and the keepers of swine are mentioned as contemptible and infamous wretches, so that it was a favourite term of great abuse to call a person 'a hog-breeder' or 'a swine-herd.' Although therefore it may be likely that the herds of swine, here mentioned, were the property of the heathen who certainly did live with the Jews in the towns of this neighbourhood, it is not impossible that they belonged to Jews, who kept them in despite of the prohibitions we have mentioned.

CHAPTER IX.

1 *Christ sendeth his apostles to work miracles, and to preach.* 7 *Herod desireth to see Christ.* 17 *Christ feedeth five thousand:* 18 *enquireth what opinion the world had of him:* 22 *foretelleth his passion:* 23 *proposeth to all the pattern of his patience.* 28 *The transfiguration.* 37 *He healeth the lunatick:* 43 *again forewarneth his disciples of his passion:* 46 *commendeth humility:* 51 *biddeth them to shew mildness towards all, without desire of revenge.* 57 *Divers would follow him, but upon condition.*

THEN [1]he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ [2]Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. [3]And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

¶ 12 [4]And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

[1] Matt. 10. 1. [2] Matt. 14. 1. [3] Matt. 14. 13. [4] Matt. 14. 15.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ [5]And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [6]The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ [7]And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [8]For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 [9]For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 [10]But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ [11]And it came to pass about an eight days after these [12]sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ [13]And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 [14]Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ [15]Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall

[5] Matt. 16. 13. [6] Matt. 17. 22. [7] Matt. 10. 38. [8] Matt. 16. 26. Mark 8. 36. [9] Matt. 10. 33. [10] Matt. 16. 28.
[11] Matt. 17. 1. [12] Or, *things*. [13] Matt. 17. 14. [14] Matt. 17. 22. [15] Matt. 18. 1. Mark 9. 34.

receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ [16]And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as [17]Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ [18]And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 [19]And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

[16] Mark 9. 38. [17] 2 Kings 1. 10. [18] Matt. 8. 19. [19] Matt. 8. 21.

Verse 10. '*Bethsaida.*'—Our Lord here feeds the five thousand near a place called Bethsaida; but it is evident from the parallel passages (Matt. xiv. 13; Mark vi. 32-45) that this event took place, not in Galilee, but on the eastern side of the lake. This was held to be one of the greatest difficulties in sacred geography (Cellar. *Notit. Orb.* ii. 536), till the ingenious Reland afforded materials for a satisfactory solution of it by distinguishing *two* Bethsaidas, one on the western and the other on the north-eastern border of the lake (*Palestina*, p. 653). The former was undoubtedly the 'city of Andrew and Peter;' and although Reland did not himself think that the other Bethsaida is mentioned in the New Testament, it has been shewn by later writers that it is in perfect agreement with the sacred text to conclude that it was the Bethsaida near which Christ fed the five thousand, and also, probably, where the blind man was restored to sight. This, and not the western Bethsaida (as our English writers persist in stating), was the Bethsaida of Gaulonitis, afterwards called Julias, which Pliny (*Hist. Nat.* xv.) places on the eastern side of the lake and of the Jordan, and which Josephus describes as situated in lower Gaulonitis, just above the entrance of the Jordan into the lake (*De Bell. Jud.* ii. 9; iii. 10. 7). It was originally only a village, called Bethsaida, but was rebuilt and enlarged by Philip the Tetrarch not long after the birth of Christ, and received the name of Julias in honour of Julia, the daughter of Augustus (Luke iii. 1; Joseph. *Antiq.* xviii. 2. 1). Philip seems to have made it his occasional residence; and here he died, and was buried in a costly tomb (*Antiq.* xviii. 4. 6). At the northern end of the lake Gennesareth the mountains which form the eastern wall of the valley through which the Jordan enters the lake throw out a spur or promontory, which extends for some distance southward along the river. This is known by the people on the spot by no other name than el-Tell (the hill). On it are some ruins, which were visited by the Rev. Eli Smith, and proved to be the most extensive of any in the plain. The place is regarded as a sort of capital by the Arabs of the valley (the Ghawarineh), although they have lost its ancient name, and now occupy only a few houses in it as magazines. The ruins cover a large portion of the Tell, but consist entirely of hewn stones, without any distinct trace of ancient architecture.

53. '*Because his face was as though he would go to Jerusalem.*'—The road from Galilee to Jerusalem lay through Samaria. One of the grand points of controversy between the Jews and Samaritans was, as stated by the woman of Samaria, 'Our fathers worshipped in this mountain (Gerizim); but ye say that in Jerusalem is the place where men ought to worship' (John iv. 20). Believing therefore that their own temple on Mount Gerizim was the place to which all worship should tend, their zeal and the bitterness of their hate was particularly excited against those Jews who, on the periodical occasions, passed through their lands to worship at Jerusalem, at the passover and other public festivals. There does not seem to have been much hospitality or kind feeling between the Jews and Samaritans at any time; but probably they would not have refused to receive Jewish passengers into their towns and villages merely from understanding that they were going to Jerusalem, unless they knew they were going there expressly to worship at the temple, which they could not but know when numerous people passed through their lands on the recurrence of the great festival. Of all festivals the one most likely to excite their animosity was the Feast of the Dedication of that temple, which was to them so obnoxious, and this appears to have been the very festival which Jesus and his disciples were now proceeding to attend.

We learn from Josephus that the journey from Galilee to Jerusalem, on occasion of the festivals, usually took three days; and he mentions that the passage through the land of the Samaritans on such occasions was sometimes attended with disturbances and even bloodshed. He relates in particular one remarkable affray, after the time of our Saviour, when some Galileans were attacked, and many of them slain by the Samaritans in their way to Jerusalem at one of the festivals. This affair made a great stir, particularly when the Jews, finding that the procu-

rator (Cumanus, the predecessor of Felix) had been bribed by the Samaritans, avenged their own cause upon them with fire and sword. In consequence of this, many Galileans were put to death by Quadratus the president of Syria, who ultimately sent all the leading parties to Rome for trial. The result was that the emperor Claudius ordered all the Samaritans who had been sent to Rome to be put to death; Cumanus, the procurator, to be banished; and Celer, the tribune, who had been active against the Jews, to be sent to Jerusalem, and there to be drawn through the city and publicly executed.

60. '*Let the dead bury their dead.*'—This, certainly, has a singular sound, and has taken its place among the *difficult* passages of Scripture. But to a Jew, who was familiar with the idea involved, its meaning must have been instantly clear. The term 'dead' is here used both in its figurative and literal acceptation. It was common among the Jews to describe an ungodly or sinful person as one dead though alive. Our Saviour therefore means to say that one who had an urgent call to follow Him, might leave even his dead father to be buried by his other sons or other relatives who were 'dead' to the great concerns of eternal life. By this remarkable instance—strong even to seeming harshness—our Lord did most pointedly indicate the superior objects and higher duties to which *all* others must give place.

62. '*No man, having put his hand to the plough, and looking back, is fit,*' etc.—The full details given under Hos. x. 11 will enable the reader the better to understand, that the plough in Syria being very light and simple in its construction, the husbandman is under the necessity of guiding it with great care, bending over it, and loading it with his own weight, else the share would glide along the surface without making any incision. His mind should be wholly intent on his work, at once to press the plough into the ground, and direct it in a straight line. 'Let the ploughman,' said Hesiod, 'attend to his charge, and look before him; not turn aside to look on his associates, but make straight furrows, and have his mind attentive to his work.' And Pliny, 'Unless the ploughman stoop forward,' to press his plough into the soil, and conduct it properly, 'he will turn it aside.' The careful and incessant attention exacted from the ploughman by the nature of his duties, does thus therefore aptly inculcate that he who would take up his cross to follow Christ, should not—'Cast one longing lingering look behind' upon the world and its concerns.

CHAPTER X.

1 *Christ sendeth out at once seventy disciples to work miracles, and to preach:* 17 *admonisheth them to be humble, and wherein to rejoice:* 21 *thanketh his Father for his grace:* 23 *magnifieth the happy estate of his church:* 25 *teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy:* 41 *reprehendeth Martha, and commendeth Mary her sister.*

AFTER [1]these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, [2]The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: [3]behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 [4]And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 [5]Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 [6]He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather

[1] Matt. 10. 1. [2] Matt. 9. 37. [3] Matt. 10. 16. [4] Matt. 10. 11. [5] Matt. 11. 21. [6] Matt. 10. 40.

rejoice, because your names are written in heaven

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 [7]All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, [8]Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, [9]Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two [10]pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

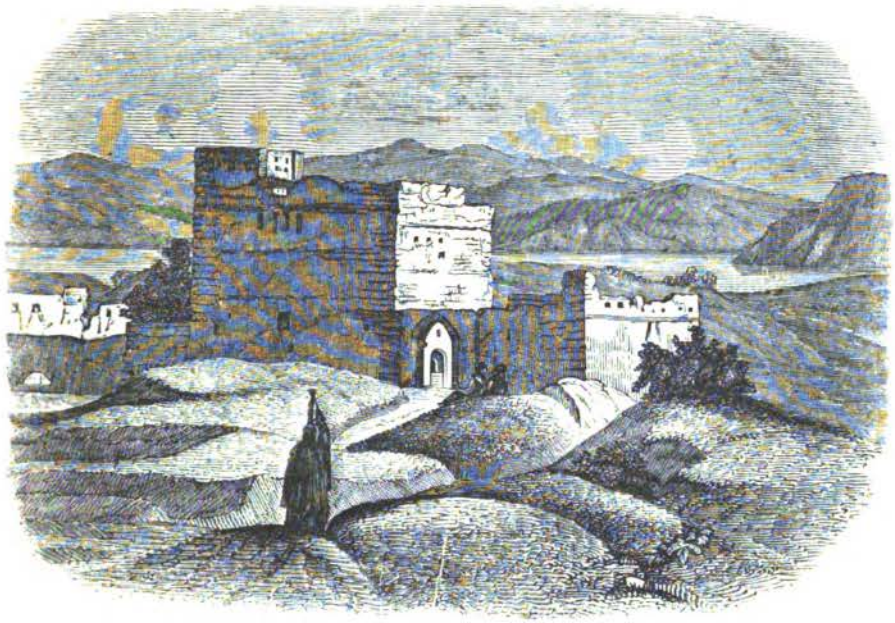
41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

[7] Many ancient copies add these words, *And turning to his disciples, he said.* [8] Matt. 13. 16. [9] Matt. 22. 35. [10] See Matt. 20. 2.

Verse 4. '*Salute no man by the way.*'—See the note on Ps. cxxix. 8. In their salutations, on meeting, much time is often consumed by the Orientals in mutual inquiries and compliments, manual and oral. They are also fond of inquiring into all the business—such as the name, native place, residence, and present object of persons they meet on the road, and who return their salutation. In this no offence or impertinence is intended or taken. It is the habit of the people and the custom of the country. But a stranger not familiar with the custom, or, from the more reserved habits of his own country, not disposed to disclose himself fully to every one he meets, is apt to be much annoyed, and finds it difficult to get rid of the questioner without exciting suspicion. The Orientals, who in general have little idea of the value of time, do not mind the loss of it which is thus involved. Yet they were so far sensible of it, that it appears to have been the practice to inculcate upon messengers, who were sent upon business which required dispatch, that they should not salute any one by the way. Compare 2 Kings iv. 29. The restriction on this point will be the better understood when it is stated that it was a maxim among the Jews to salute every one by the way. Exceptions were indeed made with respect to such as were mourners, and those who fasted; these not being expected to offer or return any salutation. That our Saviour did not intend to intimate any objection to proper salutations of civility and respect, appears clearly enough from what immediately follows, where the disciples are instructed to salute the house to which they came in the customary form;—'Peace be to this house.'

13. '*Chorazin.*'—This place is nowhere mentioned but in this and the parallel texts, and in those only by way of reference. It would seem to have been a town of some note, on the shores of the lake of Galilee, and near Caper-



JERICHO.

naum. Mr. Cuthbert Young says that Dr. Keith told him that some Arabs in his company were familiar with the name Chorazin, and pointed to some ruins two miles north of Tell Hum as marking the site. Some Arabs on the spot, also, on being asked the name of the place, at once said, 'Chorazin.' *Notes of a Wayfarer*, 1848, p. 190.

30. '*Went down from Jerusalem to Jericho, and fell among thieves.*'—Jericho was at this time a very important city; indeed, it would seem from Josephus to have been next in consequence to Jerusalem itself. At this place also twelve thousand priests and Levites were stationed, with a view to the rotation of service at Jerusalem. Hence the peculiar propriety with which our Lord introduces the priest and Levite as passing this way. The road to Perea, beyond Jordan, also passed this way, whence it was one of the most frequented routes of Palestine. How fitly the road from Jerusalem to Jericho was made the scene of this interesting story, will appear when it is understood that this road has always been infested by numerous daring and desperate robbers; and its character is so notorious, even at the present day, in this respect, that travellers are rarely allowed by the governor of Jerusalem to proceed to Jericho and the Dead Sea without an escort. Josephus intimates, and Jerome says, that the savage mountainous wilderness through which this road passed had acquired the name of *the bloody way*. The monks however have restricted this name, or rather that of the 'Valley of Adomin' (blood), to a small round grassy valley, which they have fixed upon as the place where the supposed facts of this parable took place. That the region is well suited for a scene of robbery and murder will appear by the following, from Mr. Buckingham:—

'The whole of this road from Jerusalem to Jericho is held to be the most dangerous about Palestine; and, indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us at this early stage of our journey, and partly perhaps to calm our fears on that score, that a messenger had been dispatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here accordingly by a band of about twenty persons, on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which were re-echoed through all the valleys; while the bold projecting crags of rock, and the dark shadows in which every thing was buried below, the towering height of the cliffs above, and the forbidding desolation which everywhere reigned around, presented a picture that was quite in harmony throughout all its parts. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of its local beauty. In these gloomy solitudes, pillage, wounds, and death would be accompanied with double terror from the frightful aspect of every thing around. Here the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the Good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the courage which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue a fellow-creature.'

If space allowed, we should also be glad to transcribe the account which Sir F. Henniker gives of his being stripped naked by the Arabs, and left severely wounded, on this road, in the year 1820. As this traveller states, a similar circumstance happened to the monk Brocard (not indeed two hundred years ago, as he says, but) towards the end of the thirteenth century.

30. '*Stripped him of his raiment.*'—It is of some consequence with reference to the conduct of the passengers to notice this circumstance; for it must have left them all in doubt as to the *nation* of the wounded man, as the fringe or border which was attached to the outer garment of the Jews must have served to distinguish an Israelite, as such, from one who was not of the same nation.

34. '*Pouring in oil and wine.*'—The oil was of course applied to his wounds, and the wine to his mouth. This

indicates two of the articles which formed the provision of a traveller in those times. The oil was of essential service in the preparation and use of food, for which cause it was probably provided, rather than with reference to any possible need of oil as a medicament, for which purpose also it was most extensively used. Oil, as part of a traveller's store, we meet with as early as the time of Jacob, who had oil with him, wherewith he anointed the pillar which he set up in commemoration of the vision which had been vouchsafed him at Bethel (Gen. xxviii. 18).

35. '*Two pence.*'—The sum in the original is expressed by two denaria, that is, about fifteen pence of our money. Such a sum was, as Gresswell remarks, adequate in those times to maintain a person six or seven days at the least, which was longer than the Samaritan was likely to be absent. In a week's time a person might travel from one end of Judæa to another.

CHAPTER XI.

1 *Christ teacheth to pray, and that instantly:* 11 *assuring that God so will give us good things.* 14 *He, casting out a dumb devil, rebuketh the blasphemous Pharisees:* 28 *and sheweth who are blessed:* 29 *preacheth to the people,* 37 *and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.*

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, [1]Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us [2]day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine [3]in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 [4]And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 [5]If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [6]He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 [7]When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

[1] Matt. 6. 9. [2] Or, *for the day.* [3] Or, *out of his way.* [4] Matt. 7. 7. [5] Matt. 7. 9. [6] Matt. 9. 34, and 12. 24. [7] Matt. 12. 43.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ [8]And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 [9]No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a [10]bushel, but on a candlestick, that they which come in may see the light.

34 [11]The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 [12]And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But rather give alms [13]of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 [14]Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 [15]And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 [16]Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 [17]From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 [18]Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye [19]hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

[8] Matt. 12. 38. [9] Matt. 5. 15. [10] See Matt. 5. 15. [11] Matt. 6. 22. [12] Matt. 23. 25.
[13] Or, *as you are able*. [14] Matt. 23. 6. [15] Matt. 23. 4. [16] Matt. 23. 29. [17] Gen. 4. 8. [18] Matt. 23. 13. [19] Or, *forbad*.

Verse 5. '*Lend me three loaves.*'—That he required three loaves for the use of his friend, clearly shews that the bread of the Jews was in very small loaves, or else in broad and thin cakes, according to the present custom of the East. This we have already had occasion to indicate. That the applicant had no bread, or anything else in his own house to set before his friend, agrees well with another of our previous statements, that the Orientals generally only prepare sufficient of bread and other food for the current day; so that a person who arrives at night, is more

than likely to find the house bare of victuals. In such cases the women are sometimes set to work to grind corn and bake bread: but it seems that, in the present case, the man knew that his neighbour happened to have some bread in the house, and probably preferred to apply to him, as the more convenient alternative.

7. '*My children are with me in bed.*'—It is not usual in the East for different persons to sleep in the same bed, but in different beds in the same room. Even the husband and wife have usually two distinct beds in the same apartment. The female slaves also, though several may lodge in the same chamber, have each a separate mattress. It is also usual, especially among the lower classes, for the whole family to sleep in the same room, the beds being laid on the ground. It would therefore appear that the precise meaning of the expression used by the man is not that the children were in the same bed with him, but that they were in bed in the same apartment with him.

44. '*Ye are as graves which appear not.*'—In the parallel text of Matt. xxiii. 27, we read, 'Ye are like unto whited sepulchres, which indeed appear beautiful,' etc. The reader will find both allusions illustrated in the general note under 2 Chron. xxxiv. 4.

47. '*Ye build the sepulchres of the prophets.*'—The Talmud correspondingly intimates that great pains were taken in rebuilding, repairing, and adorning the sepulchres of the prophets. From the intimations thus afforded, it would seem that this honour to the memory of the prophets and eminent saints consisted in beautifying the exterior of the excavated tombs, and erecting monuments over them, or in repairing and improving those which already existed.

On the declivity of the Mount of Olives there is a sepulchral cavern which goes under the name of the 'Sepulchres of the Prophets;' and which is thus noticed by Mr. Buckingham:—'We descended through a circular hole into an excavated cavern of some extent, cut with winding passages, and forming a kind of subterranean labyrinth. The superincumbent mass was supported by portions of the rock left in the form of walls and irregular pillars, apparently once stuccoed; and, from the niches still remaining visible in many places, we had no doubt of its having been once appropriated to sepulture; but whether any or which of the prophets were interred here, even tradition does not suggest beyond the name which it bestows on the place.' (*Travels in Palestine*, i. 319, 8vo.) This is not quite correct; for there *is* an old tradition, that several of the prophets were entombed towards the base of Mount Olivet.

51. '*Zacharias, which perished,*' etc.—In the parallel text (Matt. xxiii. 35) it is 'Zacharias the son of Barachias.' There are four persons of the name of Zacharias to whom this has been supposed to apply—1. Zacharias, a prophet (2 Chron. xxiv. 19, 20), slain by the people at the command of Joash, between the temple and the altar. He said, when dying, 'The Lord look upon it, and require it,' which makes his case similar to that of Abel, whose blood cried for judgment from the ground. He is also the last of the prophets whose death is mentioned in the Old Testament; and the great body of critics agree that he was probably the person intended by Christ. And, indeed, when we couple his last words, praying that his blood might be required, with our Lord's declaration that the blood of Zacharias should be required of that generation, there seems scarcely room for a doubt on the subject. Doubts there have been, however. Thus, it is urged that this 'Zacharias was the son of Jehoiada, not of Barachias; but it was not unfrequent to have another name, especially where (as in Jehoiada) that of Jehovah composed a part of the first; and it is to be noted that the names Jehoiada and Barachias have both the same meaning, namely, 'the praise of God.' Yet the change in such cases was usually into Eli, as Johoiakim is also called Eliakim (2 Kings xxiii. 34). It seems much more probable that the text in Matthew was originally 'Zacharias' simply, as here in Luke; and that some writer, in transcribing the Gospel, might put 'son of Barachias' (*υἱὸν Βαραχίου*) in the margin, taking him for the minor prophet, and it may thence have crept into the text. It is also objected that Christ uses the expression 'whom ye slew' (Matt. xxiii. 35), that is, ye of this present generation; but this may properly be extended to any of their forefathers. 2. Zacharias the prophet. He was certainly the son of Barachias (Zech. i. 1); but no author states that he was slain, much less between the temple and the altar. Indeed he lived while the temple was in ruins. 3. Zacharias, the father of John the Baptist, of whom the ancient fathers had a tradition that he was slain in the temple. But Jerome rejects it; and he was neither the son of Barachias nor a prophet. 4. Zacharias, the son of Baruch, a wealthy and upright person, named by Josephus as having been slain by the Zealots in the temple a short time before the destruction of Jerusalem (*Bell. Jud.* iv. 6. 4). The claims of this person are very ably and strongly supported by Mr. Greswell in his work on *The Parables* (ii. 522-526, note); but there are these important objections, that then the very *ἐφονεύσατε*, 'whom ye slew,' must have a future meaning, 'whom ye shall have slain,' which here it will not bear; and that this Zacharias was not a son of Barachias (*Βαραχίου*), but of Baruch (*Βαρούχου*), names which are kept perfectly distinct by the Septuagint in Neh. iii. 4, 20.

CHAPTER XII.

1 *Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine:* 13 *warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns.* 22 *We must not be over careful of earthly things,* 31 *but seek the kingdom of God,* 33 *give alms,* 36 *be ready at a knock to open to our Lord whensoever he cometh.* 41 *Christ's ministers are to see to their charge,* 49 *and look for persecution.* 54 *The people must take this time of grace,* 58 *because it is a fearful thing to die without reconciliation.*

IN [1]the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 [2]For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 [3]And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

[1] Matt. 16. 6. [2] Matt. 10. 26. [3] Matt. 10. 28.

6 Are not five sparrows sold for two [4]farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 [5]Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 [6]And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night [7]thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [8]Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, [9]neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell that ye have, and give alms; [10]provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ [11]Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 [12]And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

[4] See Matt. 10. 29. [5] Matt. 10. 32. 2 Tim. 2. 12. [6] Matt. 10. 19. [7] Or, *do they require thy soul.* [8] Matt. 6. 25. [9] Or, *live not in careful suspense.* [10] Matt. 6. 20. [11] 1 Pet. 1. 13. [12] Matt. 24. 43.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his houshold, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [13]cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I [14]straitened till it be accomplished!

51 [15]Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, [16]When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 ¶ Yea, and why even of yourselves judge ye not what is right?

58 [17]When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last [18]mite.

13 Or, *cut him off.* 14 Or, *pained.* 15 Matt. 10. 34. 16 Matt. 16. 2. 17 Matt. 5. 25. 18 See Mark 12. 42.

Verse 6. '*Five sparrows.*'—As doves were sold in the temple, to be used as purification offerings by females, so it is probable that sparrows were similarly sold to be used in the purification of lepers. Lightfoot illustrates this by an apt Rabbinical citation:—'R. Simeon Ben Jochai, standing at the mouth of his cave [wherein he had lain hid for the space of thirteen years], he saw a certain man catching of birds. And when he heard Bath Kol* out of heaven saying, "Mercy, mercy," the birds escaped; but when he heard Bath Kol saying, "The pain of death," then was the bird taken. He saith, therefore, "A bird is not taken without God, much less the life of man."'

18. '*I will pull down my barns, and build greater.*'—This pulling down, and rebuilding on a larger scale, shews quite clearly that the Jews of this time had granaries as constructed edifices. It does not, however, follow that they had altogether relinquished the older and still common custom of depositing the grain in subterranean storehouses; in which it is certainly more secure, and, as some think, preserved in better condition, than in constructed storehouses. The latter are, to some extent, the characteristics of a people who have attained a condition of security and peace; for those who are exposed to danger and alarm will prefer the subterraneous granary, which may on occasions of emergency be abandoned by the proprietor, with tolerable confidence that when he is enabled to return he shall find his treasured grain untouched; the entrance being so carefully concealed that it is sometimes discovered with difficulty by the owner himself, when he returns after an absence. This plan may in general be said to be resorted to by the peasantry throughout the East, constructed granaries being confined to towns and their neighbourhood—a distinction which, perhaps, prevailed among the Jews.

24. '*They neither sow nor reap.*'—This mode of reasoning, or rather of illustration, was familiar to the Jews. Thus, in the Mishna, R. Simeon Ben Eleazer is reported to have said, 'Did you ever see a beast or a fowl that had a trade? but they are fed without trouble.' To which the Gemara adds, 'Did you ever see a lion bearing burdens, a hart gathering summer fruits, a fox a money-changer, or

* The Rabbinical writers have much to say about the Bath Kol, or 'daughter of a voice,' which they mention in such a manner as to convey the impression that it was a directing voice from heaven; but it probably means no more than a kind of divination, in which an appeal was made to the Bath Kol, after which the first words heard from any person were understood to convey the desired oracle.

a wolf selling pots? And yet they are nourished without labour. And wherefore are they created? To serve me: and I am created to serve my Maker. And lo! these things have in them an argument; for if these, which are created to serve me after this manner, are supported without trouble, I, who am created to serve my Maker—is it not fit that I should be supplied without trouble? And what is the reason that I am supplied with trouble? My sins.' See Gill on Matt. vi. 26.

47. '*Shall be beaten with many stripes.*'—The many allusions to the *rod* and to *beating* in the Scriptures, clearly evince that much use was made of the stick in Israel. Even now a great part of the East is governed by the rod; and in many countries, if not in all, the rod is dreaded and obeyed by bearded men, just as it is, or *was*, by the boys of our schools. We have ourselves seen much in those countries of the wonderful effect of the rod, beyond any other influence; and by this experience we were brought reluctantly to the conclusion that it is only in certain high conditions of social and moral civilization that the rod can be altogether dispensed with; and this is done by the necessarily multiplication of the motives of action, among which some must needs be found effectual in realizing those objects which only physical infliction or the dread of it can produce on the ill-deserving, under inferior states of cultivation. We admit that this does not sound very well in the way of argument; but there are many matters which experience only, apart from argument, can determine; and we believe that the experience of almost every one who has seen much of the East, soon makes him a convert to the efficacy and even the necessity of the rod, whatever may have been his previous opinions with reference to the use or abuse of that ancient instrument of correction. What Mr. Addison says of the Arabs (not Bedouins) applies with equal force to the Persians, Chinese, Hindoos, and other inhabitants of the East. He writes: 'I have heard Englishmen condemn, and very properly, their countrymen for lifting their hands against an Arab, and say, You would not do it if you thought he would turn again. True, but it is difficult sometimes to restrain yourself, as the Arab, like the school-boy, will be ruled by nothing else. For instance, you hire your horse by the day at a good price, and the Arab will never make so good a bargain again, consequently he will endeavour to make three days' journey out of two, by falsifying distances, marching slow, and putting up for the night at some village, telling abundance of lies to make you go no farther. He is obstinate, and if you are alone and unaccustomed to the country you give way; finding he has succeeded here, he will try and impose on you further the next day. If you offer him money it acts like magic, but if you seize your stick, and putting yourself earnestly in a rage apply it to his shoulders, he is suddenly transformed into a different being, and hastens to execute your orders with a promptness and alacrity quite astonishing.'

— '*Beaten with many stripes.*'—It appears that although forty stripes was the limit allowed by the law, a man was sometimes adjudged to receive twice that number if he had been guilty of a double offence; and a master might inflict any number upon his slave. For petty offences as few as six, five, or even four stripes were sometimes given. Thus in the Talmud (*Pesachim*, fol. 94, 2), we read: 'He that eateth the potitha, let him be beaten with four stripes; he that eateth a pismire, let him be beaten with five; he that eateth a hornet, let him be beaten with six.'

54. '*When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.*'—The autumnal rains—the early rains of Scripture—usually commence [at Jerusalem, where our Lord spoke] in the latter half of October or beginning of November; not suddenly, but by degrees; which gives opportunity for the husbandman to sow his wheat and barley. *The rains come mostly from the west or south-west;* continuing for two or three days at a time, and falling especially during the nights. Then the wind chops round to the north or east, and several days of fine weather succeed. During the months of November and December the rains continue to fall heavily; afterwards they return only at longer intervals and are less heavy; but at no period during the winter do they entirely cease to occur.—Robinson, *Researches*, ii. 97.

55. '*When ye see the south wind blow, ye say, There will be heat; and it cometh to pass.*'—The high elevation of Jerusalem secures it the privilege of a pure atmosphere; nor does the heat of summer ever become oppressive, except during the occasional prevalence of the south wind, or sirocco.—*Robinson.*

CHAPTER XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard seed, and of leaven: 24 exhorteth to enter in at the strait gate, 31 and reproveth Herod and Jerusalem.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were [1]sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which

[1] Or, *debtors.*

had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ [2]Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three [3]measures of meal, till the whole was leavened.

22 [4]And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 [5]Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 [6]But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 [7]And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 [8]O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

[2] Matt. 13. 31. [3] See Matt. 13. 33. [4] Matt. 9. 35. [5] Matt. 7. 13. [6] Matt. 7. 23. [7] Matt. 19. 30. [8] Matt. 23. 37.

Verse 1. '*The Galilæans, whose blood Pilate had mingled with their sacrifices.*'—This event is mentioned by no other writer. It is not quite easy to determine who these Galileans were, or the offences for which they were slain. But, with a view to time and circumstances, it seems more than probable that they were followers of the noted Judas of Galilee, mentioned by the same Evangelist in Acts v. 37, who may be considered as the founder of the sect of Zealots so noted in later times, and frequently mentioned by us in former notes. The principles of Judas and his party were, that it was not lawful to pay tribute to Cæsar, or to submit to the Romans. With a view far backward, to the early times of their history, and perhaps recollecting the disapprobation with which the first desire of the nation for a king was received—they held that God was their only sovereign, and they were therefore content to suffer death and torture rather than call any man Lord. It was when Judæa was made a Roman province, after the deposition of Archelaus, that Judas and his coadjutor Sadduc first propounded their opinions, vehemently protesting

that the census, with the valuation of property and payment of tribute, which was then carried into effect, involved the most shameful slavery, to which a nation whose sovereign was God ought not to submit. The heads of this party were put down by the Romans, and measures of active opposition suppressed: but, as we have said, the party still survived: and it is fair enough to conclude that the Galileans here mentioned belonged to this party; and having by some acts or declarations made their principles known, were slain by Pilate, when they had proceeded to Jerusalem to worship at the temple. No particular transaction recorded by Josephus can be recognised as that to which reference is here made; but his declaration that the Galileans were the most seditious people in the land, renders it highly credible that some sudden tumult in the temple may have given Pilate a pretext for putting some of them to the sword. It is related by Josephus (*Bell. Jud.* ii. 1. 3), that Archelaus did not hesitate to slay three thousand while they were offering sacrifices; and in some insurrection Pilate may have followed the example. A particular atrocity was supposed to attach to homicide committed before an altar.

4. '*The tower in Siloam.*'—This tower no doubt stood near the pool of that name. These and other similar instances in which our Lord avails himself of recent occurrences, which were doubtless the subjects of general conversation, to give point or illustration to his instructions, are of much interest, and must have made a strong impression upon his actual auditors. The feeling which disposed people, and does often still dispose them, to regard such events as judgments from heaven upon those who suffer by them, and which appears to have been the feeling which the Jews entertained, needs no illustration. The present feeling in Western Asia—that is, among the Mohammedans—is somewhat different; every one who is slain by the fall of walls or buildings being regarded as a martyr.

7. '*Cut it down.*'—The Jews were reluctant to cut down any fruit tree till they were assured that it was utterly barren. This was from interpreting largely the injunction contained in Deut. xx. 19, 20. It hence became a question, what was the degree of fruitfulness which would render a tree worth preserving. With respect to two of them, it was decided that a palm-tree which afforded a cab of dates should not be cut down, nor an olive-tree that bore a fourth part of a cab. But as much depended upon the age of the tree, this rule did not hold good beyond three years, when, if a tree continued barren, or afforded inadequate returns, it received a red mark, and was devoted to destruction. This explains why the owner of the present tree did not propose to cut it down till it had been three years barren. It was considered a sinful act to cut down a fruit tree prematurely; hence R. Chaninah is reported to have said, 'My son Shibehah had not died, had he not cut down a fig-tree before its time.' See Lightfoot's *Horæ Heb.* in loc., and *Chorog. Century*, ch. 98.

8. '*I shall dig about it, and dung it.*'—The process here suggested was applicable to several other fruit-trees. It



ANCIENT TREATMENT OF FRUIT TREES.

is one of the few passages which convey some slight information as to the mode in which the Jews treated their fruit-trees. The additional information afforded by the following citation from the Gemara is useful. 'They lay dung in their gardens to moisten the earth. They dig about the roots of their trees, they pluck up the suckers, they take off the leaves, they sprinkle ashes, and they make a smoke under their trees to destroy the worms.'

15. '*Lead him away to watering.*'—This is shewn in the Talmud, which states that a beast might be led forth to watering on the sabbath day, so that it bare no other burden than its collar and halter. Indeed it was held lawful to draw water for them and pour it into the trough; but it was not lawful to bear water to the beast, which must be led to the well, pool, or river, and watered there.

18, 19. '*The kingdom of God is like a grain of mustard seed,*' etc.—The same parable is also given in Matt. xiii. 31, 32, and Mark iv. 31, with some variations. Matthew says that the mustard-seed was 'the least of all seeds,' and became 'the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.' In Mark the terms are almost identical with those of Matthew. The peculiarity of Luke is, that instead of saying that the birds 'make their abode (κατασκηνοῦν) in the branches,' he says they 'build nests (κατεσκήνωσιν) therein.' It has been ably shewn by Professor Royle, in a paper on the *Mustard-Tree of Scripture*, inserted in the *Journal of the Asiatic Society* for November, 1844, how unsuitable are all the plants which have been adduced to all these circumstances. The Professor mentions that his own attention had been drawn to the subject in consequence of having been informed that an intelligent Syrian student in King's College, London, professed to be well acquainted with the tree. This person stated that this tree was found near Jerusalem, but most abundantly on the banks of the Jordan and around the sea of Tiberias; that its seed was employed as a substitute for mustard, and that it was called *Khardal*, which, indeed, is the common Arabic name for mustard. In his MS. *Materia Medica of the East*, Dr. Royle found that he had enumerated—1. *Khardal*, or common mustard; 2. *Khardal baree*, or wild mustard; 3. *Khardal roomee*, Turkish mustard. The last appeared to be the plant referred to, but nothing more than this name was known of it. In his *Illustrations of Himalayan Botany* he noticed a tree of N.W. India which was there called *Kharjal*, and which appeared possessed of the requisite properties, but he could not find it mentioned in any systematic work, or loca. Flora, as a native of Palestine. The plant is *Salvadora Persica*, a large shrub or tree of moderate size, a native of the hot and dry parts of India, of Persia, and Arabia. Dr. Roxburgh describes the berries as much smaller than a grain of black-pepper, having a strong aromatic smell, and a taste much like that of garden cresses. Dr. Royle was informed by Dr. Lindley that he had seen them in a collection made by Bové. Lastly, Irby and Mangles, in their *Travels*, mention a tree which they suppose to be the mustard-tree of Scripture. They met with it while advancing towards Kerak from the southern extremity of the Dead Sea. It bore its fruit in bunches resembling the currant, and the seeds had a pleasant though strongly aromatic taste, nearly resembling mustard. They say, 'We think it possible that this is the tree of our Saviour, alluded to in the parable of the mustard-seed, and not the mustard plant which we have in the north, and which, even when growing large, can never be called a tree, whereas the other is really such, and birds might easily, and actually do, take shelter under its shadow.' On further inquiry Dr. Royle learned that a specimen of the tree had been brought home by Mr. W. Barker, and that it had been ascertained by Messrs. Don and Lambert to be the *Salvadora Persica* of botanists; but both had written against its claim to be the mustard-tree of Scripture, while Mr. Frost, hearing a conversation on the subject, had supposed the tree to be a *Phytolacca*, and had hence maintained it to be the mustard-tree of Scripture, but without adducing proofs of any kind.

The paper above referred to concludes by stating it as an important fact that the writer had come to the same

conclusion as Irby and Mangles, by an independent mode of investigation, even when he could not ascertain that the plant existed in Palestine, which is, at all events, interesting, as proving that the name *Kharjal* is applied even in so remote a country as the north-west of India to the same plant which, in Syria, is called *Khardal*, and which no doubt is the *Chardal* of the Talmudists, one of whom describes it as a tree of which the wood was sufficient to cover a potter's shed, and another says that he was wont to climb into it as men climb into a fig-tree. Hence the author stated that he had no doubt but that *Salvadora Persica* is the mustard-tree of Scripture. The plant has a small seed, which produces a large tree with numerous branches, in which the birds of the air may take shelter. The seed is possessed of the same properties and is used for the same purposes as mustard, and has a name, *Khardal*, of which *Sinapi* is the true translation, and which, moreover, grows abundantly on the shores of Galilee, where our Saviour addressed to the multitude the parable of the mustard-seed.

32. '*Go ye, and tell that fox.*'—It adds to the force and points the meaning of this, to understand that our Saviour calls the Tetrarch of Galilee a 'fox,' in allusion to a proverb, at that time current, to the effect, 'Honour even the fox in the day of his power.' If so, the expression would involve the intimation, that Herod was a fox in the day of his power. The Arabians have a proverb similar to the above in its spirit: 'When the monkey reigns, dance before him.' Burckhardt's *Arabic Proverbs*, No. 87. It is not unusual in Scripture for persons to be compared to animals whom they appear to resemble in temper and disposition. The fox seems to have been selected in all ages and countries as the emblem of artifice and canning, instances of which might be produced in abundance from writers of different countries. It seems probable, from our Lord thus designating Herod, that these Pharisees had been sent to intimate a pretended design of the Tetrarch to kill him, with a view to rid himself of his presence in his dominions. The repeated testimonies of Christ to the innocence of John the Baptist, and the influence which he was daily acquiring with the multitude, would naturally awake suspicion and alarm in the mind of Herod.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 16 under the parable of the great supper, sheweth how worldly minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross, must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost its savour.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 [1]But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 [2]For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call [3]the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [4]Blessed *is* he that shall eat bread in the kingdom of God.

16 [5]Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five

[1] Prov. 25. 6, 7. [2] Matt. 23. 12. [3] Tob. 4. 7. [4] Rev. 19. 9. [5] Matt. 22. 2.

yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 [6]If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [7]Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

[6] Matt. 10. 37.

[7] Matt. 5. 13.

Verse 7. '*Chose out the chief rooms.*'—Rather the chief *places* (τὰς πρωτοκλισίας), which indeed is the sense intended in the Authorized Version. We read 'room,' being among our early writers synonymous with place. The mode of reclining at meals which prevailed among the Jews in the time of Christ, is explained under. The most honourable place was beside the host, on the middle couch, which lay along the upper end of the table. Of this post of honour the Rabbis were, it seems, remarkably ambitious, claiming it as a tribute due to their superior wisdom. To the purpose is an anecdote in the Talmud (*Berachoth*, fol. xi. 2): 'King (Alexander) Jannæus invited Rabbi Simon to a banquet, where he placed himself between the king and the queen, and being asked his reason, he replied, In the book of Ben Israel it is written, "Exalt wisdom, and she shall exalt thee, and make thee sit among princes."'

16. '*A certain man made a great supper.*'—We cannot withhold an interesting passage, in Mr. Morier's *Second Journey into Persia*, which illustrates with much effect this parable and some of our Lord's preceding remarks, 'It was fixed that at the end of August the Ameen-ad-Dowlah, or second vizier, was to give an entertainment to the ambassador and suite; and on the day appointed, as is usual in Persia, a messenger came, about five o'clock in the evening, to bid us to the feast. I might make use of Scripture language to commence my narration. *A certain man made a great supper, and bade many, and sent his servant at supper time to them that were bidden, Come, for all things are ready* (Luke xiv. 16, 17). The difficulty which infidels have made in the passage of which this is the commencement arises from the apparent harshness of asking people to an entertainment, and giving them no option, by punishing them, in fact, for their refusal. Whereas all the guests to whom, when the supper was ready, the servant was sent, had already accepted the invitation, and were therefore already pledged to appear at the feast, at the hour when they might be summoned; they were not taken unprepared, and could not, in consistency or decency, plead any prior engagement.

'When a Persian enters a mejlis, or assembly, he makes the usual salutation, of *Selem aleikum*, Peace be unto you, which is addressed to the whole assembly, as it were saluting the house (Matt. x. 12); and then, measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes that arise on matters of precedence are numerous; and it was easy to observe, by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. Mollahs, the Persian scribes, are remarkable for their arrogance in this respect; and will bring to mind the caution that our Saviour gave to the Jews against their scribes, whom, among other things, he characterizes as loving the uppermost places at feasts, Mark xii. 39. The master of the entertainment has, however, the privilege of placing any one as high in the ranks of mejlis as he may choose; and we saw an instance of it on this occasion; for when the assembly was nearly full, the governor of Kashan, a man of humble mien, although of considerable rank, came in, and had seated himself at the lowest place, when the Ameen-ad-Dowlah, after having testified his particular attentions to him, by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, and which he did accordingly.'

19. '*I have bought five yoke of oxen, and I go to prove them.*'—Mr. Roberts, whose illustrations, it will be remembered, are derived from India, writes with reference to this proving of oxen:—'This was not such a

trifling affair as some have supposed, for it should be remembered it is with oxen only the Orientalists perform all their agricultural labour. Such a thing as a horse in a plough or cart, amongst the natives, I never saw. A bullock unaccustomed to the yoke is of no use; they therefore take the greatest precaution in making such purchases, and they will never close the bargain till they have *proved* them in the field. Nor will the good man trust to his own judgment, he will have his neighbours and friends to assist him. The animals will be tried in ploughing softly, deeply, strongly, and they will be put on all the required paces, and then sent home. When he who wishes to purchase is fully satisfied, he will fix a day for settling the amount, and for fetching the animals away.'

23. '*That my house may be filled.*'—That the master now required to fill his house, implies that it required nothing less than a house filled with guests, to consume the victuals he had provided. This will suggest how 'great' the supper was, and how numerous the 'many' for whom it had been in the first instance provided. Mr. Gresswell is therefore probably warranted in his conclusion that the guests of the first order included all the fellow-citizens of the master of the feast, as such, or all the individuals belonging to the same community with himself, who might be considered in any respect his equals, and so far on a par with him as to be his acquaintance and associates, especially as this supposition is far from inconsistent with the usages of ancient times, both in the magnificence of such entertainments as were of a public kind, and the number and description of the guests invited to them. This he shews in a note, which we transcribe: 'Among the λειτουργίαι incumbent on the rich citizens of Athens, in the time of their republic, one was the ἑστίασις, or duty of entertaining publicly the respective tribes, and consequently many thousands at a time, at one individual's expense.' Athenæus in his Deipnosophistæ has many minute accounts of entertainments given to immense numbers of guests at one time, and on a corresponding scale of magnificence: and public as well as private history, in ancient times, if it were worth while to produce the instances, would supply numerous examples of whole communities treated or feasted by single individuals at once. A. U. 684; Marcus Crassus entertained the free population of the city of Rome upon ten thousand tables: Plut., Crassus, 12. Cæsar at his triumph, A. U. 708, entertained them at twenty-two thousand tables: Plut., Cæsar, 55. And A. U. 680, Lucullus, on his return from Asia, distributed among the people, at once, one hundred thousand cadi of Chian wine; not less than six hundred thousand sextarii, or about three hundred thousand quarts of our measure. Plin. *Hist. Nat.* xiv. 17.

34. '*If the salt have lost his savour.*'—From a notion that salt could not lose its flavour, some have supposed that actual salt is not here intended, but some mixture in which salt abounds. But the notion is erroneous. Salt not only varies much in the degree of saltness, but may entirely lose its flavour by much exposure to the atmosphere. This is often seen in places where saline deposits abound, and probably in many parts of (or rather in many portions of the salt in) the salt valley at the southern end of the Dead Sea, though we know not that any traveller has taken particular notice of the fact there—probably from no suspicion of its existence being entertained. But Maundrell, in his description of 'the Valley of Salt,' near Aleppo, writes: 'Along one side of the valley there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The inner part, which was connected to the rock, retained its savour, as I found by proof.'—*Journey*, p. 213.

CHAPTER XV.

1 *The parable of the lost sheep:* 8 *of the piece of silver:* 11 *of the prodigal son.*

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 [1]What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten [2]pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a

[1] Matt. 18. 12.

[2] *Drachma*, here translated *a piece of silver*, is the eighth part of an ounce, which cometh to seven pence halfpenny, and is equal to the Roman penny—Matt. 18. 28.

citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Verses 6, 7. '*Rejoice with me, for I have found my sheep which was lost.... Likewise joy shall be in heaven over one sinner that repenteth.*'—Mohammed has a somewhat similar illustration of the joy of God at the repentance of a sinner. 'Verily, God is more glad at the repentance of his servant, than a man in a desert (which is a place of destruction) who had a riding camel with him, and on it his water and food; and the man lay down to sleep, and awoke when his camel had run away; and he sought him until oppressed with heat and thirst, when he said, "I will return to the place in which I was, and sleep till I die." Then he laid his head upon his arm to die, and awoke, and saw his camel near him, with victuals and drink. Then God is happier than this man at finding his camel with food and water.' This also may serve as an example of the Oriental mode of instructing by parables, which abound in our Lord's discourses.

12. '*He divided unto them his living.*'—This is a very remarkable circumstance, which does not appear to have obtained all the attention which it demands. A younger son claims of his father the portion he was entitled to expect; and as the father was no doubt acquainted with the dissipated inclinations of his son, he had every inducement to refuse compliance: but he does not do so; and the application looks more like a demand than a request. From this, we might almost be induced to infer that the sons had in fact a legal claim to their portions which the father had no power to oppose. Yet it would be preposterous to suppose that the sons had power (by concurring to claim their several portions) to strip their father of all his possessions. The case therefore would seem to have been, that the younger son, having a right to expect a certain proportion of his father's moveable property ('goods') on his death, was also entitled, by usage, to demand that portion before the demise of his father—probably that he might thus be enabled to establish himself in life as not having that security for the future which the elder brother derived from his larger share in the inheritance. Thus we see, in patriarchal times, that Abraham in his lifetime gave his other sons their portions and sent them away, while Isaac (as does the elder son in this instance) remained with him and succeeded to the residue of the inheritance. Although the text seems to say that the father gave *both* his sons their portions, it is quite clear from what follows that the elder son did not receive his in the same manner as his younger brother; but it is easy to understand the transaction in the sense, that there was indeed a formal division, but that it had no further object than to ascertain the proportions to which each was entitled, so that after the claim of the younger had been discharged, the remainder should become the portion—not subject to any further deduction—which would form the future inheritance of the elder son, on the death of his father.

15. '*To feed swine.*'—It resulted from the abomination in which swine were held among the Jews, as shewn in the note to ch. viii. 32, that the care of these animals was accounted the most degrading employment a man could follow. The very occupation, therefore, to which the prodigal was reduced, is a touching circumstance in the picture of his great distress. The Talmud pronounces a curse 'upon him that feedeth swine.' A similar antipathy prevailed among the Egyptians, according to Herodotus (ii. 27); and even where no religious scruples intervened, and the flesh of the animal was freely eaten, the office of the swineherd was regarded with peculiar contempt among the heathen nations.

16. '*Husks,*' κεράτιον, which was applied to the pods of the Carob tree, from their resemblance to κέρας, a horn. The name Carob seems to come from the Arabic *khyrnub*

(خرنوب), which in Syriac loses the *n* and becomes *kharuba* (ܚܪܘܒܐ), very like *Carob*. The Carob tree, or *Ceratonia siliqua*, is found abundantly in Western Asia, Southern Europe, and Northern Africa, and has a trunk sometimes of many feet in diameter. It belongs to the leguminous family, and produces flat brown pods six or eight inches in length, which, like those of the tamarind tree, are very sour before they are ripe, but when arrived at a state of maturity they contain a blackish kind of honey, that makes them an object of research among the poor. They are produced in great abundance, since there are trees which yield eight or nine hundred pounds, so that they are not only eaten by human beings, but often given to mules and asses, and, as we are taught by the parable, to swine. Some of the Spaniards and Arabs live upon them in part, and find their taste like that of manna. If the tree mentioned by Theophrastus under the name of κεραυνιν be the same as *Ceratonia siliqua*, the Egyptians called the pods in his time 'figs.' The flowers are white, and hang down with their weight. It is an evergreen, and has at the same time both old and new fruit, ἔχει δὲ ἅμα καὶ τον ἓνον καὶ τὸν νίον καρπον, for as soon as one is gathered, about midsummer, the other begins to bud and continues to unfold till the autumnal equinox, when it blossoms, whereof the germens are not ripe till the following summer. It has no other similarity to the *Ficus sycamorus* than in bearing its fruit upon the trunk. But such slight and accidental resemblances served, before botany was studied as a science, to connect trees and plants together that had no systematic relationship whatever. These 'husks' are by the Mussulmans mixed with liquorice root, dry grapes, and other fruit, and made into sherbet, which forms with them an article of daily consumption. The leaves, which are large and pinnated, are used with the bark in tanning skins.

— '*And no man gave unto him.*'—That is, he craved even the husks that the swine did eat, but none even of that coarse food was given to him. It is wrong therefore to suppose that he *did* eat the husks; he would fain have done so, but was not allowed.

20. '*Kissed him.*'—The word which expresses the act in the original is καταφιλεῖν; a stronger term as compounded with the preposition than it would have been without it—denoting not simply to kiss, but to kiss *tenderly, warmly*, or the like, to overwhelm, as it were, with kisses.

22. '*Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.*'—These would distinguish him and evince at once that the returned prodigal was fully restored to his father's favour, and to the privileges of his birth and station. It is well known to classical readers that the distinctions of dress and ornament here mentioned, were such as no slave, and none but the richest and noblest of the free-born, were allowed to partake. This was especially true of the ring: and hence, the concession of liberty to wear a ring of gold, to persons who were merely liberti or libertini generis, as to Menas, in the instance alluded to by the historian, a freedman of S. Pompeius, and afterwards to Antonius Musa, a freedman of Augustus (see Dio, liii. 30), was a special privilege, intended to be the reward of what were supposed peculiar and very meritorious services; comp. Plin. *H. N.* xxxiii. 8. The only kind of ring which a slave could wear at Rome, was of iron. Yet Pliny observes (*H. N.* xxxiii. 6) that they had begun to wear a ring of gold about their proper one of iron. Juvenal expresses his indignation at the breach of the rule alluded to by Dio, in favour of some well-known characters of the day, originally slaves.

The earliest mention of the use of rings is doubtless Genesis xli. 42. The history of the celebrated ring of Polycrates, about B.C. 530, must be familiar to every one: see Herodotus iii. 39–43. For much curious information relating to the history, the antiquity, the uses, &c. of rings, signets, and the like (see Pliny *H. N.* xxxiii. 4–8; xxxvii. 1–6). Clemens Alexandrinus tells us (ii. 662, 663, Strom. v. 5) that Pythagoras forbade his followers the use of rings, or the sculpturing the images of the gods on them. In his *Pædagogus* (iii. 2. *Opp.* 288, 37) he himself would allow the use of them to *men*, but only on the tip of the little finger; and he recommends by way of signet



MUSIC AND DANCING.

such devices as a dove, a fish, a ship with her sails set before the wind, a lyre (like the seal of Polycrates), an anchor, a fisherman, or the like; to remind the wearer of the apostles, καὶ τῶν ἐξ ὕδατος ἀναστωμένων παιδιόν—in which last words there is a plain allusion to the baptism of infants, by dipping or immersion, as well as a well-known custom of the time. See more fully in Gresswell on this parable.

25. '*He heard musick and dancing.*'—It would appear that a party of musicians and dancers had been hired to enliven the rejoicing entertainment given on this occasion. This is still the custom of the East at entertainments and occasions of rejoicing. The guests and members of the family are spectators and auditors merely, and do not themselves dance or perform on musical instruments. In Oriental towns there are large numbers of musicians and dancers who derive their subsistence from their exertions on such occasions. The musicians are men, and the dancers females.

29. '*Thou never gavest me a kid, that I might make merry with my friends.*'—A kid was of course by no means equal in value to a fatted calf; and therefore the former was no doubt a trifling present in comparison with the latter. Still it might be a delicacy of its kind, and not usually made a repast of, except upon particular occasions. See Gen. xxviii. 16, 17; Judges xv. 1. A roasted kid is still reckoned in the East a very delicious dish.

31. '*Son, thou art ever with me, and all that I have is thine.*'—This strongly confirms the view which we took in the first note on *v.* 12.

CHAPTER XVI.

1 *The parable of the unjust steward.* 14 *Christ reproveth the hypocrisy of the covetous Pharisees.* 19 *The rich glutton, and Lazarus the beggar.*

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred [1]measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred [2]measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the [3]mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous [4]mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 [5]No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 [6]The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 [7]And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 [8]Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

1 The word *Batus* in the original, containeth nine gallons three quarts.
2 The word here interpreted *a measure*, in the original containeth about fourteen bushels and a pottle. 3 Or, *riches*. 4 Or, *riches*.
5 Matt. 6. 24. 6 Matt. 11. 11. 7 Matt. 5. 18. 8 Matt. 5. 32.

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Verse 1. '*There was a certain rich man, which had a steward.*'—This parable has much analogy to one which is given by Kimchi under Isa. xl. 21. 'The whole world is like unto a house; heaven is its roof, the stars its lamps, and the fruits of the earth the table spread. The owner and builder of this house is the holy blessed God; and man is his steward, into whose hands the business of the house is committed. If he considers in his heart that the master keeps his eye constantly over him, and he, therefore, acts wisely, he shall find favour in the eyes of his master; but if the master find wickedness in him, he shall remove him from his stewardship. The foolish steward does not think of this,' etc.

5. '*He called every one of his Lord's debtors unto him.*'—It seems clear, from the debts being stated to consist of corn and oil, that these 'debtors' were the *tenants* of the steward's lord; and consequently that the transaction refers to the terms on which the corn-fields and olive-grounds were held. The proprietor of a large estate necessarily left the management of the affairs between him and his tenants to his steward, who fixed the terms according to his knowledge of the character and capabilities of the several allotments assigned to particular tenants, and attended to the assessment and collection of the rents. The steward would appear in the present instance to have sought the good will of the tenants, not merely by lowering the existing claim for the year, but by granting a new contract under which the tenants were permanently to pay less than they had previously done. This was a far weightier obligation than the other, and better calculated for the object which the steward had in view. He directs the tenants to write out the contracts, but doubtless gave them validity by signing them himself; a method probably adopted to prevent those impositions and forgeries, which would have been easy, had it been customary for such a document to be entirely written by one of the contracting parties. It does not appear that the steward expected this transaction would be concealed from his lord, who would naturally inquire concerning the diminution of the payments he had been accustomed to receive. But we may conclude that all the parties knew that a contract entered into by the steward on the lord's behalf, was binding upon the proprietor for the term to which it extended, if any term were specified.

The passage derives an additional interest from the clear intimation which it offers as to the form in which tenants paid their rents to the owner of the land. This is still more distinctly announced in the parable of the landowner who sent first his servants, and finally his son, to receive from his tenants his share of the produce of the grounds which they rented from him. From this it appears that the system of rent was the same in substance as that which continues to operate throughout Asia, and which are called ryot rents, the cultivating tenants being called ryots. Under this system, the tenant agrees to pay as rent a certain proportion of the produce to the proprietor, and who by custom and prescription is generally irremoveable while he pays it. In most countries of Asia, the sovereign being the proprietor of the soil, the rent is paid as a tax to him. In this case there is generally the same proportion payable as rent, though not without some exceptions, on all kinds of land—the proportion being fixed and invariable. Thus far the ryot knows what he has to do and to expect, and has no cause of complaint: but he is exposed to much suffering and oppression from the provincial governors, and the officers employed in the collection, who but too often take advantage, at the expense of the tenant, of their intermediate position. The sovereign is content while he receives the established payments, and does not concern himself about the exactions of his agents and officers, unless the complaints of the oppressed ryots come before him in such a manner that he does not find it convenient or expedient to neglect them. The state of things was, in one respect, considerably different among the Jews; for there was no sovereign proprietor of the soil, the whole of which was originally distributed in suitable proportions among the several tribes and families of Israel; and hence the relative position of the owner and tenant must have approached more nearly to its simple character, modified only by the form in which the rents were paid.

The amount of the proportion of the produce thus paid varies considerably in different countries of Asia. It never is less than one-tenth, and is often as much as one-fifth. The proportion seems very reasonable, and it really would be so, were it not made much larger than its legal and nominal amount, by the exactions of those who stand between the tenant and his sovereign landlord. As, however, the distribution of land in Judæa was so different to what it now is anywhere in the East, we may suppose that a system of rent, equitable and easy in its principle, operated there with fewer abuses than we now usually see connected with it—abuses, not by any means necessarily a part of the system, but arising from its connection with despotic governments, and from the rapacity of those to whom the authority of government is delegated. In Israel, the transaction lay between the private landowner and his tenants, with the intervention only of a steward, who might indeed be dishonest or rapacious, but against whom it was easier to procure redress than against an officer of the government.

The difference among the Hebrews seems to have operated as advantageously for the landlord as for the tenant. For the latter, having only to deal with the

owner, without his nominal rent being greatly increased by intermediate exactors, was enabled to pay a higher rent than is now paid any where in the East to the proprietor in chief. For we learn from the Talmudists that one-fourth, one-third, or even one-half, were usual proportions payable to the owner of the land as rent; these very considerable differences being determined by the nature of the soil, by its condition with respect to water and other advantages, and by the nature of the produce. The lowest proportion here stated is, however, larger than the highest *nominal* rate of payment required from the ryots of the East. That this was the general system of rent in Judæa is further shewn by the references, in the Talmud, to some difficulties which arose as to the payment of tithes—whether they should be paid by the owner or occupier of the soil, or in what manner they should be compounded between them. It seems, however, that this matter was usually settled in the original agreement between the parties. Much valuable information on the ryot rents of the East, and on other systems of rent, may be found in *An Essay on the Distribution of Wealth and on the Sources of Taxation*, by the Rev. R. Jones; to which we are indebted for some of the information embodied in this note. This author does not however advert to the Jews, although the operation of the ryot system, in a country where the land was distributed among a great number of independent proprietors, suggests an interesting subject of inquiry, on which our limits have allowed us to touch but lightly.

20. '*There was a certain beggar*,' etc.—This is a parable: yet, as with respect to some other parables, and with respect to every real circumstance detailed in the New Testament, the show-people at Jerusalem do not in the least hesitate to point out the localities of the transaction. We extract the following from Major Skinner's *Adventures during a Journey overland to India*:—The house of the rich man at whose door Lazarus lay is pointed out 'at the end of a street in the Turkish quarter of the town. We stood for a while to gaze at it, many of the pilgrims shaking their heads and uttering expressions of scorn; when, turning round, some one in a more softened tone proclaimed, "And this is the house of Lazarus himself." The people rushed towards it (for it was in sight of the spot where "the dogs came and licked his sores"), and stood in nearly as much astonishment at it as I did. It is an exceedingly clean and neat building, of a middling size. I know not how old this tradition is; but if one of the monks had not assured me of its certainty with very great solemnity, I should have thought the whole affair had been meant as a joke. It is still a common custom throughout the East, and I observed it this morning in the streets of Jerusalem, to lay a cripple or a leper at the door of some wealthy man, or to place him in a public thoroughfare, stretched upon his mat or wooden litter. The blind, too, line the approaches to the city, and cry out with a loud voice to the passers-by for mercy and for charity.'

21. '*The dogs came and licked his sores*.'—We think, with Gresswell, that this circumstance, so touching in itself, and so harrowing to our sensibilities, is thrown in for the purpose of intentionally contrasting the tender mercies even of brutes with the insensibility of men, in one and the same case of distress and suffering requiring sympathy and relief. The force of the contrast would, perhaps, be the greater, if the dogs might be supposed to belong to the lord of the mansion himself, by whom the wants of this poor man were so cruelly neglected; but it was more likely that they were the street dogs, which formerly, as now, roamed at large through the cities of Judæa, and which had no particular owner.

23. '*In hell he lift up his eyes*.'—The word translated 'hell' is ᾅδης *Hades*, which occurs eleven times in the New Testament, and is always rendered 'hell' in the Authorized Version, except in 1 Cor. xv. 25, where it is translated 'grave.' In the Greek poets this word is used as the proper name of Pluto, the god of the infernal regions, though it more correctly imports the infernal regions themselves, answering to the Latin *Orcus*, or rather *Infernus*, comprehending the receptacle of *all* the dead, and including both Elysium, the place of the blessed, and Tartarus, the abode of the miserable. The word etymologically signifies *what is unseen*, or in *darkness*, evidently originating in the notion entertained both by Greeks and Hebrews, and indeed by the ancients in general, that the repository of departed souls is underground. Such being the import of the word, it is obvious that it is improperly rendered 'hell' in the sense which is now affixed to that word, and for which the Greek appellation is γέεννα, *Gehenna*. In the Old Testament the corresponding word is שְׁאוֹל *sheol*, which signifies the state of the dead in general, without any distinction of good or bad; and in translating the word the Septuagint has always used the present term ᾅδης. Neither can the word with any propriety be rendered 'grave,' although there are some places in which that term would express the purport of the sentence with sufficient clearness, as in Jer. xxxvii. 35; xlii. 38. But the Hebrew word for 'grave,' or sepulchre, is not (שְׁאוֹל *sheol*), the word corresponding to *Hades*, but קֶבֶר *keber*, which corresponds to the Greek τάφος; and although this word would in particular instances suit the sense equally well with *Hades*, it is clear from other instances that the two words are not identical.

From the present text it has been argued that here at least the word Hades must denote the place of torment. The Jews, however, as well as the Greeks, represented the place of departed souls as divided into two parts, the abodes of the blessed lying contiguous to those of the wicked, and separated only by an impassable river, or gulf, in such sort that the ghosts could converse with one another from the opposite banks. One of the Rabbins thought that the separation was by a wall; and it is said in *Midrash Koheleth* (p. 103, on Eccles. vii. 14), 'God hath set the one against the other at the distance of a hand's breadth.' In *Midrash Ruth* (fol. 42, 2), is the following parable:—'There are wicked men who are united in this world; but one of them repents, the other does not: so the one is found standing in the assembly of the just, the other in the assembly of the wicked. The one seeth the other, and saith, "Woe and alas!"' etc. So in this parable of our Lord, souls, whose bodies were buried, know each other and converse together, as if they had been embodied; and the Pagans in like manner introduce departed souls as if in possession of their bodily functions, conversing, and following pursuits, and sensible of pains and pleasures, analogous to those of life. According to these views, therefore, the rich man and Lazarus may have been equally in Hades, although in different departments of it. Some have thought from these coincidences that our Lord speaks in this parable in conformity with these general and popular notions; and if so, it becomes a question how far he sanctions and confirms them by so doing. The rule seems to be, that in parabolical discourses, provided the doctrines inculcated are strictly true, the terms in which they are inculcated may be adapted to the prevailing ideas of those to whom they are addressed. If any question arises about the particular circumstances, in such a discourse, the clue for our guidance to the correct interpretation must be sought in those parts of Scripture which speak to us plainly, and not in parables. Our Lord's words to the dying thief, '*To-day* shalt thou be *with me* in Paradise' (Luke xxiii. 43), are of much importance for the interpretation of the details concerning the state of the soul after death, which this parable contains.

CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THEN said he unto the disciples, [1]It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: [2]If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the Apostles said unto the Lord, Increase our faith.

6 [3]And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, [4]Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not [5]with observation:

21 Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is [6]within you.

22 ¶ And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 [7]And they shall say to you, See here, or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 [8]And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 [9]Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 [10]Remember Lot's wife.

33 [11]Whosoever shall seek to save his life

[1] Matt. 18. 7. [2] Matt. 18. 21. [3] Matt. 17. 20. [4] Levit. 14. 2. [5] Or, *with outward shew*. [6] Or, *among you*. [7] Matt. 24. 23. [8] Gen. 7. [9] Gen. 19. [10] Gen. 19. 26 [11] Matt. 16. 25.

shall lose it; and whosoever shall lose his life shall preserve it.

34 [12]I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 [13]Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, [14]Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

[12] Matt. 24. 40. [13] This 36th verse is wanting in most of the Greek copies. [14] Matt. 24. 28.

Verse 6. '*Be thou plucked up by the root.*'—The sycamine tree is one of the timber trees of the Holy Land: and, from having a larger and more extensive root than other trees, is here alluded to as the most difficult to be rooted up. See Shaw's *Travels*, p. 435.

12. '*Ten men that were lepers.*'—This was in a village, and lepers were not excluded from villages. We are indebted to Lightfoot for the information, that neither was the law for their exclusion understood to exclude them even from any towns but such as were already walled in the time of Joshua. To all which were afterwards built they had access. But under all circumstances, they were expected to keep their distance from persons who were clean, as well as from those who were unclean from any other cause than leprosy. A leper who transgressed the rules, or intruded into towns or places forbidden to him, was punished with forty stripes save one. Lepers might even enter the synagogues of such towns as we have mentioned; but they remained apart within a railed enclosure, and were the first to enter and the last to depart.

20. '*The kingdom of God cometh not with observation.*'—This indistinct word, 'observation,' was first exhibited, in this text, in the Geneva version of 1567. Tyndale's and Cranmer's versions both have, 'The kingdom of God cometh not with waytinge for;' which is more different from the present rendering than is that of Wiclif, 'The rewme of God cometh not with aspiynge.' The original is μετὰ παρατηρήσεως, which does not occur elsewhere in the New Testament, and but seldom in profane writers. Its ordinary meaning is *looking out*, or *being on the watch*. But even so understood, the clause may be interpreted either to mean that the Messiah's kingdom comes not in such a manner as to require that *notice* and *observation* with which the Scribes and Pharisees awaited it. They expected that the Messiah's advent would be marked by mighty prodigies of nature, and by great revolutions, which they accordingly were always on the watch for, as signs of his coming. Or, it may be interpreted to mean that his coming was without that grandeur and regal pomp which they expected, and the constant looking for which had so blinded their eyes, that they could not know him when he was actually among them. Of the two interpretations, we incline to regard the latter as the most probable.

CHAPTER XVIII.

3 *Of the importunate widow.* 9 *Of the Pharisee and the publican.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindered by his riches.* 28 *The reward of them that leave all for his sake.* 31 *He foresheweth his death,* 35 *and restoreth a blind man to his sight.*

AND he spake a parable unto them *to this end*, that men ought [1]always *to* pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain which trusted in themselves [2]that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: [3]for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And they brought unto him also in-

[1] 1 Thess. 5. 17. [2] Or, *as being righteous.* [3] Matt. 23. 12.

fants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 ¶ [4]And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 ¶ [5]Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ [6]Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ [7]And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

[4] Matt. 19. 16. [5] Matt. 19. 27. [6] Matt. 20. 17. [7] Matt. 20. 29.

Verse 11. '*Prayed....with himself.*'—We have already noticed that the Jews prayed silently in the temple.

—'*God, I thank thee, that I am not as other men are,*' etc. —Instances of the Pharisaic pride evinced in this thanksgiving abound in the Rabbinical writings. The following occurs in *Bereshith Rabba*, p. 44, sect. 35. 'Rabbi Simeon, the son of Jochai, said: The world is not worth thirty righteous persons such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son should be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one.' R. Judah, in the Jerusalem Talmud, mentions three benedictions which the Jews were expected to repeat every day. 'Blessed be thou, O God, who hast not made me one of the ignorant.—Blessed be thou, O God, who hast not made me a Gentile.—Blessed be thou, O God, who hast not made me a woman.' The last two, with many other daily benedictions, are included in the prayer-books of the modern Jews. In these a woman is directed to exchange the last-cited clause for 'Blessed be thou, O God, who hast made me according to thy will.'

12. '*I fast twice in the week.*'—Not on the sabbath, as

some of the ancient translators understood; for among the Jews the sabbath was not a fast-day but a feast-day: so much so, indeed, that every person was expected to eat three meals on that day, not excepting even those who subsisted on alms. The fast-days to which the Pharisee alludes, were the Mondays and Thursdays. The fasts on those days were not of imperative obligation: but it was accounted meritorious to observe them strictly; and their observance was not omitted by the Pharisees and others who laid claim to peculiar sanctity.

35. '*A certain blind man sat by the way side begging*,' etc.—This is one of the events of our Lord's life on which the highest ingenuity of the Harmonists has been exercised. Mark and Luke speak of but *one* blind man, Matthew of *two*. The case is so far analogous to that of the demoniacs at Gadara, of which see the note on Matt. viii. 28. It is more difficult to reconcile the accounts as to the *place* where the miracle was wrought. Matthew and Mark narrate it as having occurred when Jesus was *departing* from Jericho; while Luke seems to describe it as happening during his approach to the city. Several ways of solving this difficulty have been proposed.

The language of Mark is, 'They came to Jericho.' This, it is said, may be understood as implying that Jesus remained some days at least in Jericho, where he would naturally visit points of interest in the vicinity, as for example, the fountain of Elisha, a mile or more distant. The miracle therefore may have been wrought, not when he was *finally* leaving Jericho for Jerusalem, but when he was *occasionally* going out *of* and returning *to* Jericho.

The verb ἐγγίζειν, it is said, may signify not only *to draw near*, but also *to be near*, i. e., ἐγγὺς εἶναι. Hence the language of Luke may include also the idea expressed by Matthew and Mark, *i. e.*, while he was *still near* the city. So Grotius, *Comm. in Matt.* xx. 30. Passow, in his *Lexicon*, gives a like definition, *nahe seyn, nahe kommen, sich nähern*, i. e., *to be near, to draw near*; but neither he nor Grotius brings forward any references to classic authors in support of such a meaning. Indeed it is very doubtful whether this definition can be fully sustained by classic authority. Yet in the New Testament and Septuagint there are passages which go to imply such a usage. Thus Luke xix. 29, '*when he was come nigh to Bethphage and Bethany*,' while we read in Matt. xxi. 1, '*when they drew nigh unto Jerusalem, and were come to Bethphage*,' implying that they had already arrived *at* Bethphage and Bethany. So Phil. ii. 3, '*he was nigh unto death*.' The usage of the Seventy is more definite, as they often put ἐγγίζειν for Heb. קָרוֹב, even of place. So of Naboth's vineyard, 1 Kings xxi. 2, '*because it is near unto my house*.' Also Deut. xxi. 3, 'the city next [nigh] unto the slain man;' v. 6; xxii. 2; and Jer. xxiii. 23; Ruth ii. 20; 2 Sam. xix. 42. These instances seem sufficient to bear out the proposed interpretation in Luke, which is also adopted by Le Clerc, Doddridge, Pilkington, and others. Nor is this method of explanation 'made useless for the purpose of reconciling the Evangelists, by Luke xix. 1,' as Newcome asserts. In connection with Jericho, Luke first of all relates this striking miracle; then goes back and mentions that Jesus 'entered and passed through Jericho;' and lastly records the visit to the house of Zaccheus, apparently within the city. Luke xix. 1, therefore, is not more at variance with this view respecting the miracle than it is with the visit to Zaccheus. It is a passing announcement of a general fact, in connection with which other more important circumstances are related, but not in the order of time.

Less probable than either of the above is the solution of Lightfoot and others, who assume that Jesus healed one blind man before entering the city, and another on departing from it. See Lightfoot, *Chron. Tempor. in N. T.*, *Opp.* ii. p. 42; Robinson's *Harmony*, pp. 205, 206.

CHAPTER XIX.

1 *Of Zaccheus the publican.* 11 *The ten pieces of money.* 28 *Christ rideth into Jerusalem with triumph:* 41 *weepeth over it:* 45 *driveth the buyers and sellers out of the temple:* 47 *teaching daily in it. The rulers would have destroyed him, but for fear of the people.*

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 [1]For the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 [2]He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten [3]pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

[1] Matt. 18. 11.
[2] Matt. 25. 14.
[3] *Mina*, here translated a pound, is twelve ounces and a half; which, according to 5*s.* the ounce, is 3*l.* 2*s.* 6*d.*

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, [4]That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 [5]And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 ¶ [6]And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people [7]were very attentive to hear him.

[4] Matt. 13. 12. [5] Matt. 21. 1. [6] Matt. 21. 12. [7] Or, *hanged on him.*

Verse 2. '*Chief among the publicans.*'—We have already mentioned the publicans. It may be proper to add that this employment in the collection of the revenue was the only civil office in which native Jews were employed by the Romans. The office of chief of the publicans at so important a place as Jericho, must have been one of great importance and responsibility, and, as we learn from the text, lucrative to him who held it. We may understand that Zaccheus was a sort of comptroller-general to whom the inferior publicans rendered their account, and was himself the responsible officer to whom the Romans looked. Or it may not be unlikely that he farmed the revenues of the district from the Romans. It is impossible to ascertain whether he presided over one particular branch of taxation, or over the whole generally of the Jericho district. Besides the capitation tax, there were other taxes imposed by the Romans and collected by the publicans, such as tolls at gates, bridges, and ferries. The public works of the Romans were doubtless of great benefit to the community; but as they imposed taxes and tolls in return, the Jews, with a feeling perfectly Oriental, would have preferred the inconvenience without the tax, to the convenience with it. The Talmud has the following:—'R. Judah, R. Joseph, R. Simeon, and R. Judah Ben Garis sitting together, R. Judah began and said, "O how great are the works of this (Roman) nation: they build streets, and bridges, and baths." R. Joseph held his tongue and said nothing; but R. Simeon answered and said, "Whatsoever they have built, they have built it for their own advantage.—They have built bridges that they might gain a toll by them." R. Judah went and told this to the Romans, who treated him with favour for having magnified their empire, but banished R. Joseph to Cyprus, and condemned R. Simeon to death, but he escaped and remained concealed for thirteen years in a cave.'

4. '*Climbed up into a sycamore tree.*'—The neighbourhood of Jericho was chiefly celebrated for its palm trees, whence the town is sometimes called in the Old Testament 'the city of palms.' Yet sycamores also abounded here. We read in the Talmud of 'beams of sycamore of Jericho.' It is also noticed that the men of Jericho permitted the branches of trees devoted to sacred uses, and of carob trees and *sycamore trees*, to be cut down and used. Trees generally might be planted at twenty-five cubits' distance from the walls of a town; but the carob and sycamore trees not nearer than fifty cubits. This restriction was on account of the large branches of these latter trees. (See Gill, *in loc.*) The sycamore, though found in Judæa, no longer exists in the neighbourhood of Jericho.

12. '*To receive for himself a kingdom, and to return.*'—We are not to understand that he went to receive a kingdom, in a different kingdom, but to be confirmed in the royal power over that country in which he lived. This is clear enough from *v.* 14, where we are told that 'His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.' The message was probably sent to that superior power to which the 'nobleman' applied in order to obtain royalty. Some of our Lord's parables appear to be true histories, and others, in their incidental circumstances, have an evident regard to historical propriety. Dr. Horne rightly considers the present parable to belong to this latter class, observing—'In the parable of "a nobleman who went into a far country to receive for himself a kingdom, and to return," our Lord alludes to a case which no long time before had actually occurred in Judæa. Those who, by hereditary succession or by interest, had pretensions to the Jewish throne, travelled to Rome, in order to have it confirmed to them. Herod the Great first went that long journey to obtain the kingdom of Judæa from Antony, in which he succeeded; and having "received the kingdom," he afterwards travelled from Judæa to Rhodes, in order to obtain a confirmation from Cæsar, in which he was equally successful. Archelaus, the son and successor of Herod, did the same; and to him our Lord most probably alluded Every historical circumstance is beautifully interwoven by our Saviour in this instructive parable.'—*Introduction*, ii. 479. To this it may be added, that the character of an 'austere man,' etc., agrees well with that of Archelaus; who also at Rome found a powerful party of Jews opposed to his appointment—a party composed for the most part of persons opposed to kingly government, under existing circumstances, if not on principle, but who, feeling assured that a king would be appointed, were anxious that the appointment should fall on Herod Antipas (afterwards tetrarch of Galilee) rather than on Archelaus, who was by no means a popular person.

23. '*Wherefore then gavest not thou my money into the bank?*'—This clearly shews that by this time the Jews had persons among them who dealt in money, and who gave interest for the use of it. That this practice and profession existed among the Greeks and Romans we know, and it might be interesting to inquire to what extent the Jews of our Lord's time had derived the practice from them. The fact of the existence of bankers, and some idea of the mode in which their business was conducted, may be collected by the reader of the Gospels, from the incident relating to the cleansing of the outer court of the temple by our Saviour; an incident twice repeated in the course of his ministry—once at the beginning of it—John ii. 13-22; and again at the end, Matt. xxi. 12, 13; Mark xi. 15-17. On the second of these occasions, the Evangelists tell us that he overturned the tables of the money-changers, in the Greek κολλυβισται; and on the first, St. John mentions that he poured out the money, τὸ κέρμα, which was upon them. It seems, then, that upon each of these occasions persons were sitting in the outer court of the temple, with tables, τραπεζαι, before them, and money upon them, which St. John calls κέρμα, and the owners of them, in reference to it, κερματιστῆς. Κέρμα is, properly, money of a small minute description, like a farthing or a halfpenny among us; and a κερματιστῆς is a dealer in money of that description; a dealer in small coin, properly so called, has been explained; and the reason why dealers in money of this description should be found in the outer court of the temple, and the kind of trade which they carried on there. Such dealers were money-brokers, or money-changers, who might properly be called κερματισται, or κολλυβισται, that is, dealers in small coin, as their stock in trade consisted of a collection of the coin of the sanctuary, the highest of which in value, the shekel, was about half-a-crown of our money; and the gerah, a twentieth part of it (Exod. xxx. 13), was consequently but equal to three halfpence.

Now the bankers of ancient times, generally, *mutatis mutandis*, did not differ much from these *collybistae* and *kermatistae* of the outer court of the temple. The name of τραπεζιτης in Greek, or mensarius in Latin, in English literally *the owner of a table*, would have expressed them all, and sufficiently indicated the way in which their business was carried on, viz., in the open streets with a table before them. Hence *mensa*, absolutely for a bank; as Tacitus, *Ann.* vi. 17, on an occasion when the emperor Tiberius, to relieve an urgent present need, advanced money on credit from the imperial exchequer: 'Tulit opem Cæsar, disposito per *mensas* millies sestertio;' on tables, in different parts of Rome—a sum amounting to what Dio calls 2500 myriads (that is, 25,000,000 of drachmæ), lviii. 21. *Argentarius* is another and more general name for them in Latin, and *numularius*, as answering properly in Latin to κολλυβιστῆς, or κερματιστῆς, in Greek. In other respects, as being open to the reception of deposits of money, as being accountable for their safe custody while in their keeping, and as bound to render them up to their owners when called for again, and as paying a certain interest upon them while in their possession, bankers by trade in former times did not differ much from persons of the same profession in modern times.

But with regard to the respectability of such a trade, and the estimation in which its professors were held anciently, though there might be particular exceptions, the case was widely different. The extant remains of the

Greek orators supply numerous instances of the dealings of these trapezitæ of antiquity, which shew them to have been consummate knaves, and that it was almost impossible to have anything to do with them without being defrauded in some manner, and having good occasion for a lawsuit. The usurious rate, too, at which they disposed in loan to others of the money which they had received into their own custody, made them generally odious, and brought their occupation into disrepute as proverbially mean and griping. In fact, the trapezitæ of antiquity were like the Jews of modern times, and seldom were men of free birth, but commonly libertines or manumitted slaves. *See* Gresswell *On the Parables*, iv. 447-449.

— '*That I might have received mine own with usury.*'— This has been thought by some to imply that by laying the money out at interest only it would, like the sums committed to the other servants, have doubled itself during the time of the master's absence. But this is clearly incorrect. The other servants had traded with the money intrusted to them, and by their zeal and judgment had doubled the amount; and what the master says to this unfaithful servant clearly means, 'Even if you did not choose to trade with my money, you might have deposited it in the bank, and then I should *at least* have received the interest which had accrued in my absence.' There are, indeed, instances to be met with, in ancient times, which prove that it was very possible for money lent upon interest to multiply itself in a short space of time. Thus Plutarch (*Lucullus*, 20) informs us that a debt of 20,000 talents, imposed upon Asia by Sylla, about A.U. 670, had accumulated, in consequence of the interest due upon it, to one of 120,000 talents by the time when Lucullus was dispatched into the province, to take the command in the war against Mithridates, viz., about A.U. 686, which was an increase of six times its amount in sixteen years.

Notwithstanding this, however, it would be in the highest degree contrary to probability to suppose the increase effected upon the deposit in the parable, during the term of the nobleman's absence (which is only the interval necessary between his departing to acquire, and his returning to enter upon, one and the same kingdom), could be the consequence of putting it to interest, or suffering it to lie at interest for that length of time. The highest rate of interest which money, under ordinary circumstances, can be supposed to have borne in these times was twelve per cent.; and at this rate of interest, without taking into account the addition that might be made to the principal by the interest of interest, or compound interest, it would have required eight years and upwards to convert one mina into two, four years and upwards to convert two into four, two years and upwards to convert four into eight, and so on. On this principle it would have required more than fourteen years to convert one mina into ten. And who will suppose it probable that the nobleman in the parable, during the period of whose absence the effect in question is considered to take place, when going from home on such an errand as to receive unto himself a kingdom, and to return, could be absent fourteen years, or any such length of time? What would be thought of such a supposition in the case of a nobleman who might have had occasion to go from home on such an errand as that in the parable, from any part of the Roman empire, to be confirmed in his possession of a kingdom by the Roman emperor? Such cases were not of rare occurrence since the subjection of the greatest part of the civilized world to the empire of Rome. The history of Judæa supplied more than one instance to that effect. And from what quarter of the Roman empire, even the most remote, could it require much more than a year's interval to make a journey to Rome and back? For example, Tiridates, the brother of Vologeses, the king of Parthia, contemporary with Nero, setting out from Armenia, the most distant province of the empire in the East, to be confirmed by the emperor personally in possession of that kingdom at Rome, began his journey about the spring quarter of A.U. 818, and was already returned in possession of his kingdom by the autumnal quarter of A.U. 819.

Whatever, then, may be meant by the nobleman himself, or by his kingdom, and his departure to receive it, or his return to enter upon it, the interval between these two events, to be consistent with probability, must be supposed no more than might reasonably be imagined to have intervened between such an event as the actual departure of a given person, from a given part or quarter of the Roman empire, to be confirmed in his right to a kingdom over that part, at Rome itself, and his actual return to the same quarter, from Rome again, after receiving the confirmation of his right; an interval which, in an actual case of that kind, might be one or two years, but could not possibly be more.—See Gresswell *on the Parables*, iv. 451, 452.

CHAPTER XX.

1 *Christ avoucheth his authority by a question of John's baptism.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Cesar.* 27 *He convinceth the Sadducees that denied the resurrection.* 41 *How Christ is the son of David.* 45 *He warneth his disciples to beware of the scribes.*

AND [1]it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

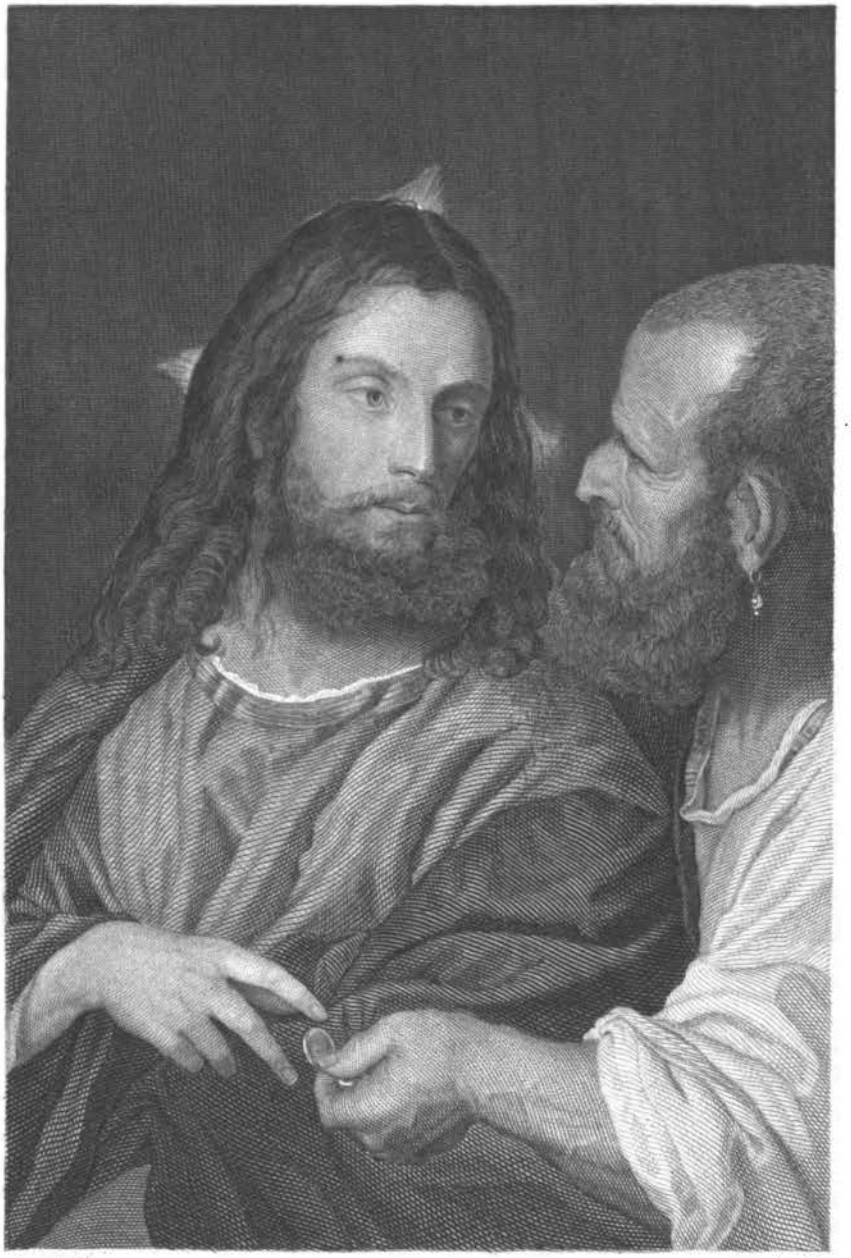
9 ¶ Then began he to speak to the people this parable; [2]A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

[1] Matt. 21. 23.

[2] Matt. 21. 33.

Digitized by Google



THE TRIBUTE MONEY.

Digitized by Google

Digitized by Google

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, [8]The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [4]Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God [5]truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a [6]penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ [7]Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, [8]even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 ¶ And he said unto them, [9]How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, [10]The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 [11]Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

[8] Psal. 118. 22. [4] Matt. 22. 16. [5] Or, *of a truth*. [6] See Matt. 18. 28. [7] Matt. 22. 23. [8] Exod. 3. 6. [9] Matt. 22. 42. [10] Psal. 110. 1. [11] Matt. 23. 5.

Verse 6. '*All the people will stone us.*'—It was not unusual with the Jewish rulers, when they could not convict their enemies, to incite the populace to stone them. This summary mode of proceeding was called 'the law of zeal;' and it was an alternative which they had now well nigh brought upon themselves. Comp. John x. 31; Acts xiv. 19.

9. '*Planted a vineyard, and let it forth to husbandmen.*'—See the note on ch. xvi. 5; to which, for the sake of clearness, we may add a few further particulars. We see the owner, 'at the season,' sends to receive the stipulated rent, consisting of a portion of the produce. It becomes important to distinguish that the produce rent is now, in the East, payable in two different ways, which differ very much in their operation. In the one, this rent is an *actual* and adaptative proportion varying in different years, as the season may or may not have been favourable. Under this plan the rent is to a certain extent proportionate to, and fluctuates with, the tenant's means of payment. This plan operated very extensively among the Jews. In the other case, where the sovereign is proprietor of the soil, we will say that a survey is made of cultivated lands at a given time, and the average quantity of produce being ascertained, the amount of the proportion which would then be payable as rent is noted down, and continues to be claimed under all circumstances, even though, from the deterioration of the soil in the course of years, or the depopulation of particular districts, and decreased cultivation, the rate, which was originally fair, should become most heavy and oppressive. But, on the other hand, when the proportion was at first laid moderately, and the district in which it operates obtained, subsequently to its imposition, the advantage of improving influences, the tenant has a proportionable benefit in having his rent estimated by the ancient registers: and in the permanent and moderate rent, assuming the character of a land-tax, he finds himself more favourably circumstanced than under the fluctuations, uncertainties, and vexatious of the other system. This is of course said with respect to the fair operation of the respective principles; but unfortunately, under the general decay of agriculture and population in Western Asia, the advantages which the latter might produce are seldom realized: and it may be said that there is something like a general conspiracy against the agricultural tenant, to deprive him of whatever benefit he might derive from the natural operation of any system of rent under which he is placed. The fixed produce rent is that which prevails in the Turkish dominions; whereas the fluctuating one is exhibited in Persia and India. It appears from the Jerusalem Talmud (*Demai*, fol. 25, 1) that both systems operated among the Jews. The fixed rent charge was not, however, exactly such in practice as we have stated, although the same in principle. There was of course no settled and general proportion, determined in ancient times, and under a different condition of cultivation. The tenant on taking the ground agreed to pay as rent, every year, and in all years alike, a certain quantity of produce, estimated at first on a principle of proportion, but not afterwards having any respect to the actual proportion of the produce which the ground might in any particular year afford. If the tenant found his bargain disadvantageous, he might endeavour to obtain a more favourable one from the proprietor. And that such alterations sometimes took place appears from the parable of the unjust steward.

If we look at the present parable more closely, particularly with the further details given in the parallel narrative in Matt. xxi., we shall see something like what is called the Metayer rent—being a produce rent, payable not only for the land but for the stock. The householder, before letting his land, plants it as a vineyard, hedges it round, digs a wine-press in it, and builds a tower; so that the tenant has nothing further to do than attend to the vines. For the outlay, the landlord of course expected to find compensation in an enhanced produce rent, which rent therefore had a combined character, being a return to the proprietor, not only for his land, but for the stock which he had supplied. That this was very common, perhaps supplies a further reason to explain how it happens that the proportion paid as rent from the produce was generally higher among the Jews than the simple ryot rent now is in the East. There, however, it is still common for the cultivator to obtain a grant of stock, for which he pays a further produce rent, in addition to or apart from that which he pays for the land.

14. '*Come, let us kill him, that the inheritance may be ours.*'—There is perhaps some difficulty in discovering how the tenants could establish their claim to the inheritance in consequence of having slain the heir. The best way of finding some solution, is to ascertain how the tenant stood with respect to the term of his occupancy. We do not discover any notice of a specified term of years, as with us, during which the tenant can be neither deprived of the ground by the owner, nor can himself relinquish the engagement he has formed. The principle was probably that which still operates in the East, where long-established custom directs, that the tenant, and his heirs after him, shall have an abiding interest in the property, and shall not be ejected by the owner as long as he continues to pay his rent. Hence grounds often remain for many generations in the hands of the descendants of the original tenants. That this was the case among the Jews, seems to be strongly intimated in the present account, *v.* 16, 'He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.' The giving the vineyard to others, doubtless implies that their heirs should not continue in occupation, else it would have been superfluous to mention the circumstance as following the destruction of the tenants. Supposing this to be the case, and the tenants having thus an enduring interest in the land, it is easier to understand how they expected to be able to assume the real inheritance of it when there ceased to be an heir. It is not needful to suppose that in such a case the *legal* claim to the inheritance devolved on the tenant; though we cannot be sure that this was not the case, for we nowhere read that those estates which wanted an heir devolved upon the king (when there was one), and it could not devolve upon the hierarchy. And in the absence of such claims, it is possible that the hereditary tenant might be considered to have the best right to the inheritance. We should have been glad to obtain a more decisive if not more satisfactory explanation on this subject. But we are able to derive no assistance from the existing customs of the East; for the crown being everywhere the supreme proprietor of the land, no estate ever wants an heir.

18. '*Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*'—It has been remarked that there is here an allusion to the two different ways of stoning among the Jews; the former by throwing a person down upon a great stone, and the latter by letting a stone fall upon him.

CHAPTER XXI.

1 *Christ commendeth the poor widow.* 5 *He foretelleth the destruction of the temple, and of the city Jerusalem:* 25 *the signs also which shall be before the last day.* 34 *He exhorteth them to be watchful.*

AND he looked up, [1]and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two [2]mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ [3]And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 [4]Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 [5]Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 [6]But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 [7]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ [8]And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

[1] Mark 12. 41. [2] See Mark 12. 42. [3] Matt. 24. 1. [4] Matt. 24. 7. [5] Matt. 10. 19. [6] Matt. 10. 30. [7] Matt. 24. 15. [8] Matt. 24. 29.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

Verse 20. '*Ye shall see Jerusalem compassed with armies.*'—It now becomes our duty to trace, briefly, the prominent circumstances attending the siege of Jerusalem by the Romans, in order to complete the sketch which we commenced under Matt. xxiv., and continued under Mark xiii.

When Titus advanced against Jerusalem, at the head of 60,000 men—Romans and auxiliaries—multitudes of Jews were collected in the city, from all quarters, to celebrate the feast of the Passover. This circumstance greatly enhanced the subsequent calamities of the siege; as such vast numbers soon consumed the provisions which remained in the city, and speedily produced the most horrible famine that ever history recorded. It was probably in contemplation of such a result, that Titus selected this time for his advance; as he would reasonably calculate that the siege would be shortened by the besieged being obliged to surrender for want of food. He needed all the hope which might be derived from such a consideration; for the enterprise which he had undertaken was one of no ordinary difficulty. The city itself was strong from its situation; besides which, its fortifications were, for that age, of remarkable strength and of recent erection. The walls and battlements were completed to the height of 25 cubits, and the breadth of 10 cubits, built with great stones 20 cubits long and 10 broad, so that they could not be easily undermined, nor shaken by military engines. This was the outer wall (for there were two others), and it was strengthened with 60 strong and lofty towers. The two other walls were of corresponding strength; the second having 14 towers, and the third 80. Besides this, there were several castles of extraordinary strength, such as those of Hippicos, Phasael, Mariamne, and Antonia; not to mention the royal palace



TITUS.

and some others, that were stately and well fortified. The temple itself exceeded in strength; and from its situation, with its walls, towers, and other buildings, was at least equal to the strongest fortress then existing. The defenders were numerous, wanting no arms or warlike engines, invincibly obstinate, and brave to desperation. But, on the other hand, they wanted experience in the defence of towns, and in the use of the warlike engines which they had taken from the Romans; their stores of provisions were utterly inadequate, and in a course of rapid exhaustion; and they were at variance among themselves, and with the unwarlike multitudes in the city, who sighed for safety and peace. However, the party differences of the defenders were somewhat diminished, almost as soon as the Romans made their appearance, by the suppression of the party of Eleazer, which put John in sole possession of the temple, and left him free to act with Simon against the Romans, and against Simon when the Romans intermitted their assaults. This was the principle of contest throughout the siege. The two great parties concurred in defence of the city; but when the urgent occasion had passed, they turned their arms against each other. Thus there was twofold war, and the life-blood of Jerusalem was drained without respite. John defended the temple and the castle of Antonia, and Simon the rest of the city. The space which their previous devastations had cleared within the city served them for a field of battle against each other; from which, when occasion required, they unanimously hastened to act against the common enemy; after which their mutual hostilities were resumed, as if they had studied how to make their ruin more easy to the Romans.

When Titus arrived before the city, he made an ostentatious display of his forces, in battle array, in three divisions: the first and principal encamped at Scopas, about seven stadia from the city, northward; the second about three stadia behind; and the third eastward, on the mount of Olives. The first week, being the week of the Passover, he spent in making such arrangements as the survey which he had made shewed to be necessary, and in preparing the ground for future operations. The ground between Scopas and the city was levelled and cleared, by the demolition of trees, houses, hedges, and even rocks, which supplied materials to raise, against the wall, banks on which the military engines were planted; and the overtures of peace having been rejected with insult and scorn, he commenced active operations the day after the ending of the Paschal week, being Sunday, April 22, A.D. 70. And here it may be observed, that Titus was instructed to avoid the error which had proved fatal to Cestius, who had made an attack on the Sabbath, expecting that the Jews would not fight on that day, and learnt otherwise to his cost. Titus knew that their present principle was, that they might on that day resist assailing enemies, in self-defence, but that they might not attack them if otherwise employed. Hence the Roman general adopted the policy of Pompey, who, without molestation, employed the Sabbaths in undermining the walls, raising mounts, and constructing military engines, preparatory to his attacks on the Sundays. This explains how it happened that the most important events of the war took place on the day following the Sabbath.

Three moveable towers having been erected on the banks, and the battering rams having been brought to bear on the wall in three different places, the assault began, and a cry of terror arose throughout the city at the noise and destruction occasioned by these machines. Simon planted on the wall the military engines taken from Cestius, but want of skill in the men rendered them ineffective. The missiles from the towers soon cleared the wall, and left the rams to work unimpeded. Simon

and John, however, concurred in some desperate sallies, in one of which they set the engines on fire. But many of the men were taken by the Romans and crucified before the walls; and these demonstrations, however brave, were in general ineffectual. The first breach was made in the outer wall on Sunday, May 6; when the Romans, rushing in through the breach, opened the gates, and obtained possession of the New City, the Jews retiring behind the second wall. The Roman camp was then removed to the conquered ground, after the greater part of the outer wall had been demolished. The second wall was defended with desperate bravery; and frequent sallies were made on the besiegers. The Romans, however, gained possession of the wall in five days; but the Jews made so obstinate a resistance in the streets that they drove back the enemy and took possession of the breach, from which it took three days to expel them.

Titus being thus master of the New and Lower cities, turned his attention to the tower of Antonia. And the stand here made by the besieged extorted the admiration of their enemies. John, who held the castle, dug a mine therefrom to the banks, by which they were destroyed; and two days after Simon assaulted the remaining banks, and set fire to the engines which were planted on them. The flames spread to the banks, which were chiefly constructed with felled trees, and destroyed them, obliging the Romans to retreat to their camp, where they had an obstinate and bloody conflict before they could drive back the Jews, who had pursued them.

After this, and in order that famine might accomplish all its work in the town, by the besieged being shut up more closely and precluded from all means of escape, Titus built a wall of circumvallation all around the city, fortified at due intervals with thirteen towers, in which strong guards were stationed. This vast work, which was about six miles in extent, was accomplished by the Roman soldiers in three days, through one of those exertions of concentrated energy and application, which they alone, in that age, were capable of displaying.

Having accomplished this work, the Romans resumed their operations against Fort Antonia; which they took, without much difficulty: for the garrison, being exhausted by famine, made but a feeble defence. Titus ordered it to be entirely demolished, that the site might afford ground for the operations against the temple, which became the next object of attack. At this time (July 12th) the daily sacrifice ceased in the temple; as no one remained properly qualified to officiate.

Titus, always anxious to preserve the temple, sent Josephus on the last of his many embassies to the Zealots, inviting them to submission and peace; or, as an alternative, suggesting that John might, if he pleased, draw out his forces to battle, so that the temple and city might be preserved from destruction. John answered with bitter invectives, adding, that Jerusalem was God's own city, and he had no fear that it could ever be taken. Josephus in vain reminded him of the blood and abomination with which *he* had himself defiled the city and temple, and bade him recollect the ancient prophecies which had foretold their overthrow. It has been thought possible that Josephus had in view the prophecies of Christ, which could scarcely have been unknown to him; although some suppose that the concluding chapters of Zechariah supply the reference. This earnest conclusion is striking, taken in connection with the present prophecies: 'It is God—it is God himself, who is bringing on this fire to purge the city and the temple by the Romans; and who is about to pluck up this city, which you have filled with your pollutions.' Josephus, indeed, everywhere manifests his conviction that God was with the Romans, and made use of them for the destruction of a guilty nation.

The temple now became the great object of interest to all parties. The Jews were for the most part confident that it never could be taken; and they expected some extraordinary manifestation of Divine power for its preservation and for the overthrow of the Romans. Titus was most anxious to preserve so magnificent a structure, for the glory of the Roman empire: but most of the superior officers were of opinion that so strong a fabric should be destroyed, lest it might serve as a stronghold and rallying point to the Jews in their future rebellions; and the soldiers cared only for the prospects of rich plunder which it offered. The Jews were prepared to shed their last blood in its defence; and the Romans deemed all labour light for so rich a prize. And they had much labour: for before they could commence their operations, it was necessary to construct banks against the walls for the towers and battering rams; and for this purpose they were obliged to bring wood from a great distance, as all the trees, for twenty miles around Jerusalem, had already been destroyed. As it is not our object to detail minutely the military operations of the siege, we may pass over the circumstances which attended the destruction of the cloisters by fire, and the conquest of the outer court, which was achieved on the third of August and the following night. On the fourth a council of war was held to determine whether the temple should be destroyed or preserved. Most of the officers were for the former course; but gave way, when they saw that their general was obstinately bent on its preservation. But such was not the will of God, who had doomed it to no common overthrow.

Titus being now in possession of the outer court, fixed on August 5th, for storming the temple with all his army. But the night before, two desperate sallies were made by the Jews, and in driving them back the last time, the Romans rushed on after them into the inner court. One of the soldiers then seized a firebrand, and, mounting on the shoulders of a companion, cast it through a window communicating with the apartments on the north side of the sanctuary. The flames almost immediately burst forth; on beholding which, the Jews raised a cry of despair and ran to extinguish them. Titus also hastened to the spot with his officers; and made every exertion for the same purpose, both by voice and action—he entreated, promised, threatened, and even struck his men with his staff; but for the time he had lost all authority and influence, and was not heeded by any. The soldiers who flocked from the camp eagerly joined those already on the spot in destroying the Jews, in increasing the flames, and in stripping the burning pile of its treasured wealth and ornaments. The general, seeing that the soldiers could not be induced to extinguish the flames, went into the holy place with his officers, while the fire was consuming the outer apartments and had not yet penetrated to the interior. He took out the golden candlestick, the incense-altar, and the table of shew-bread, with some other sacred furniture, which were afterwards paraded in his triumph at Rome. When he came forth, Titus made one more effort to induce the soldiers to put out the fire; but with as little success as before. On the contrary, they hastened to apply their brands to the sanctuary which he had quitted, and to every part of the sacred structure, till the flames burst forth with redoubled fury in all directions: and, finally, disappointed in the hopes he had always cherished, the general withdrew to his quarters.

While the temple burnt, the soldiers cut down every Jew they encountered, and plundered whatever they could lay their hands on. The inner court, and especially the space about the altar, was covered with dead bodies, and blood flowed in streams down to the lower court. The gold plate of the gates and timber-work of the sanctuary, and the precious articles which it contained, afforded them rich spoil; so immense, indeed, was their booty from this and other spoliations, that gold fell in Syria speedily to one half its former value. In the confusion, the Zealots and robbers, who had the defence of the place, succeeded in forcing their way through the upper city, there to make their last stand. The plundering and butchering being over for the present, the Romans carried their standards around the burning temple, and set them up before the eastern gate, where they offered sacrifices, and saluted Titus as 'Imperator.' Thus was destroyed the glorious

edifice of which our Lord foretold to his disciples, who pointed out its 'goodly stones' with admiration, that 'The days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.' Chap. xxi. 6.

Passing over some intermediate circumstances we have now only to state, that the Upper city, on Mount Zion, the last refuge of the factions, was taken by the Romans on Sunday, September 2nd. Even the Zealots had now despaired; the fall of the temple assured them that they were indeed abandoned by God. Many therefore, convinced that the upper city would be taken, went to hide themselves in the cellars, vaults, and sewers; others retired to the castle; and but few were left to offer a feeble resistance to the Romans. A breach was soon made, and the Jews fled; but, instead of hastening to the towers, which were very strong, and in which nothing but famine could have reduced them, they ran to the valley of Siloam, with the design of forcing their way into the open country through the Roman wall. In this desperate undertaking they were joined even by the men already in the towers, which they hastily abandoned to join their flying comrades. But they were all repulsed by the Roman guards at the wall, and obliged to hasten for shelter to the vaults, caverns, sinks, and common sewers, hoping, as did those who had resorted to such shelter in the first instance, that they should be able to preserve existence till the Roman forces were withdrawn from the desolated city. All the rest, whom the Romans could find, were put to death, with the exception of the most vigorous and beautiful, who were reserved, as captives, for future calamities worse than present death. The city was set on fire; but so great was the slaughter, that the flames were kept under by the blood of the slain, and it was not till night that the conflagration became general.

After Titus had accomplished his mission of vengeance against a guilty people, he departed for Cæsarea, leaving, however, forces, under Terentius Rufus, to complete the work of devastation, and to explore the retreats of those who had hidden themselves with much treasure. Great numbers were found and slain; and others came forth of their own accord, being no longer able to endure the extremity of famine. Among these were John and Simon. The former appeared first, and begged his life, which was granted. Simon, whose retreat was better stored with provisions, held out till the end of October, when he was seen upon the ruins of the temple, arrayed in a white robe and purple mantle. The Romans were astonished at this apparition, but learning who he was, they took him and sent him in chains to Titus. He and John were reserved to adorn the triumphal pageant with which the conqueror entered Rome, and in which they appeared at the head of seven hundred captives, selected from the rest for the beauty of their personal appearance. After which, Simon was dragged through the imperial city with a rope around his neck, scourged severely, and then put to death, with some other Jewish leaders. John, whose life had been granted to him, was sent into perpetual imprisonment.

At Jerusalem, when there was no more blood to shed, and when the fire had done its work, the soldiers proceeded with the work of demolition, razing even to the ground all its noble structures, its walls and fortresses, its palaces, and towers. Nothing was left save a piece of the western wall, to serve as a rampart to the tenth legion, and the great towers of Hippicos, Phasael, and Mariamne, to perpetuate the glory of the conqueror by evincing the strength and splendour of the city he had overthrown. That conqueror visited the spot on his return from Cæsarea, to embark for Rome at Alexandria; and when he saw that utter ruin of a city which he had always been anxious to preserve, and to the destruction of which he had been compelled by a power and by circumstances which he could not resist, he could not refrain from tears, cursing the wretches who had made him the unwilling author of the ruin which he witnessed. The Saviour of the world had wept there long before, foreknowing and foretelling the ruin which had now come to pass. And of His word not one jot nor one tittle fell to the ground. All was accomplished.

23. '*There shall be great distress in the land.*'—The distress which prevailed in the land generally, at the time to which our Saviour refers, has been explained on former occasions. We may now add a few particulars concerning the distress within the city of Jerusalem, while besieged by Titus. Lest the preceding note should be too much extended, we touched but lightly on the internal condition of the city: and some further statement may be necessary, that the calamities of that fearful season may be duly understood.

We have already noticed, that the stored provisions of the city having been very wantonly wasted and consumed, in the previous rage of the factions against each other, and the town being full with the multitudes which had come to celebrate the Passover, the miseries of famine began to be experienced very soon after the Romans appeared before its walls. At the very first, many of the wealthier and more peaceable citizens endeavoured to escape from the place, foreseeing the miseries which too surely followed. They sold their property to any purchaser, at any price; and some swallowed their money, that they might not be plundered by the robbers. Such as succeeded in making their escape out of the town, were permitted by the Romans to pass through their camp and proceed where they pleased. But although John and Simon had the most pressing reasons to make them glad to get rid of useless hands and mouths, they slew without mercy, as friends to the Romans, all whom they detected in the attempt to escape.

The famine soon raged with terrible effect; and, as often happens under such circumstances, was soon attended by a grievous pestilence. Having ourselves had some experience of famine and pestilence in a besieged Eastern city, we can feel the full force of the statement made by Josephus, as to the conduct of the Zealots and robbers towards the citizens and strangers, whom they regarded with hatred and contempt as useless incumbrances, who had no right to the common blessings of life, and whose enjoyment of which was deemed a sort of fraud upon the active defenders of the place. Their atrocities against the people surpassed all bounds, as soon as they began themselves to feel or to dread the approaches of that scarcity which themselves had occasioned. They broke into the houses of the people in search of food. If they found none, as very generally was the case, they alleged that the inhabitants had provisions concealed, and scourged them severely to extort a disclosure; and if provisions were ultimately discovered, after the inmates had denied that there were any, they were slain or tortured to punish their deception. While, therefore, those who had no food died of starvation, those who had a little ate their morsel in agony and fear. The man who looked in good health, or who kept his doors shut, was suspected of having provisions; his house was forcibly entered, and the inmates shamefully treated, without regard of age or sex, by the human wolves who were masters of the city, and who went about seeking what they might devour. The most wealthy inhabitants shared in the common calamity. The Zealots sought pretences against them, to cut them off; and pretences were easily found. They were dragged before the tyrants, and charged with an intention to betray the city, or to desert to the Romans: false witnesses appeared against them, and they were put to death. Others gave half or the whole of their possessions for a measure of wheat, and those of the middling rank for one of barley; and this they were obliged to convey by stealth to the most private place in their house, where many ate it without any preparation, not daring to grind or dress it, lest the noise or smell should bring the rapacious Zealots to tear it from them. The few who did venture at some preparation seldom had patience to await its completion, but snatched the scarcely warm bread from the fire, and devoured it with greediness. Such a thing as a regular and distinct meal was not known in Jerusalem.

As the time passed on these miseries increased. Every thing that could be tortured into a means of subsistence—such as vermin, grass, and old leather—was held a luxury and sold at a high price. The eye of the tender and delicate woman began to be evil towards the fruit of her womb. There was one lady, called Miriam, who had taken refuge in the city at the beginning of the war. The factious Zealots, who lived now on the plunder of the helpless, had often visited her house, and carried off such provisions as she had been able to procure. Reduced to utter desperation, she entreated or endeavoured to provoke the mercy of death at their hands; but they refused it. In the madness of her despair, and in the agony of her famine, she took the child which clung to her bosom, slew him, and roasted the corpse. Having satiated her present hunger, she hid the remainder for future use. But the Zealots being attracted by the scent, rushed into her house, and threatened death unless she produced her store. She did produce it. She placed the remains of the child before them, and bade them eat and be satisfied. Even they were horrified at this. Seized with sudden dread, they departed, trembling, from the house, leaving the mother in full possession of her horrid fare. The news of this awful transaction spread horror and consternation through the city; and the most sanguine began to despair of that deliverance from Heaven which they had so long and vainly expected. Titus also heard of it, and called Heaven to witness that he was innocent of the miseries suffered, and the atrocities committed, in the city to which he had so often offered peace in vain.

Immense multitudes of persons died of famine. The robbers, on breaking into the houses in search of provision or spoil, found numbers of the inmates lying dead or dying of hunger. They pillaged the corpses, and tore the last fragments of covering from both the dying and the dead. Nothing could move their savage hearts: they pierced the dead bodies, and goaded those who were expiring with their swords; but when some unhappy wretch, in the last languishings of famine, entreated death at their hands as mercy, *him* they refused.

At first, those who died were interred by the public; but when the dead multiplied beyond measure, they were taken and thrown over the walls. Titus, on riding round the city, and observing the defiles filled with dead bodies, was struck with compassion, and called God to witness that the Jews were themselves the authors of their calamities. Even this last service to the dead and the living was at last neglected; and the dead were left to corruption in the chambers and the streets. In the latter were seen heaps of corpses, in different stages of decay; numbers of persons dying unheeded by the wayside; and the living crawling along like walking skeletons. When the Romans took the upper city, they were shocked to find numbers, who had perished with hunger, lying in the upper chambers of every house they entered. But there was no wailing for the dead, no lamentations in the city. Josephus observes, with great force and truth, that famine confounded all natural feeling. Those who were about to die looked with dry eyes and open mouths upon those who had departed before them. There was dead silence throughout the city.

Some idea of the dreadful mortality in the city may be derived from the circumstance related to the Romans by Manneus, a deserter from the city, that, from the middle of April to the first of July, no less than 115,880 dead bodies were carried out from one gate of the city where he had been stationed, beside those who were buried by their relatives. The number of those carried through the gates was subsequently stated by some deserters at 600,000; and the number of those disposed of in other ways could not be estimated.

It is necessary to add a few words concerning those who escaped from the city, or deserted to the Romans, or were made prisoners of war. Great numbers of the besieged, particularly of the poorer sort, were willing to run all hazards to escape from the miserable town: so strongly was this desire manifested, that many, finding no other way of escape, leaped down from the walls, and others, under pretence of making an assault, went out and joined the Romans. The real deserters were not ill treated; but many of them were reduced to such a state by famine, that they perished from taking more food than their weak frames could bear. It being also at one time suspected by the soldiers that the deserters had swallowed their gold, they ripped open two thousand living deserters in one night in search of money: Titus, whose policy it was to encourage such desertions, prohibited the repetition of this inhuman act on pain of death; but it was still secretly practised, although very little gold was found. Those who attempted to escape to the open country, or who wandered out in search of herbs for their sustenance, were scourged and crucified if they resisted. The same was the fate of all who were taken prisoners, as well to terrify the besieged, as to glut the rage and hatred of the besiegers. A most horrid spectacle was exhibited around the city by the numbers who hung dead, and those who still writhed under the protracted tortures of the cross. And so many were they that, as Josephus reports, room was wanting for the crosses, and crosses wanting for the bodies.

24. '*They shall fall by the edge of the sword.*'—Lipsius took the trouble to collect the account, so far as stated by Josephus, of the numbers who perished during the whole war. The result affords a remarkable and very melancholy illustration of this prediction. On the authority of Josephus himself, we have corrected one item, by inserting 40,000 instead of 30,000 slain at Jotapa.

At Jerusalem, by order of Florus	630
By the inhabitants of Cæsarea, in hatred to the Jews	20,000
At Scythopolis, in Syria	30,000
By the inhabitants of Ascalon	2,500
By the inhabitants of Ptolemais	2,000
At Alexandria in Egypt, under Alexander, an apostate Jew	50,000
At Damascus	10,000
At the taking of Joppa	8,400
In the mountain of Cabulo	2,000
In a fight at Ascalon	10,000
In an ambush	8,000
At the taking of Aphek	15,000
Upon Mount Gerizim	11,600
Drowned at Joppa in a storm	4,200
Slain at Tarichæa	6,500
Slain or killed themselves at Gamala	9,000
Killed in their flight from Gischala	2,000
At the siege of Jotapa	40,000
Of the Gadarenes, besides vast numbers who drowned themselves	13,000
In the villages of Idumæa	10,000
At Gerasa	1,000
At Machærus	1,700
In the Desert of Jardes	3,000
Slew themselves at Massada	960
In Cyrene, by the Roman governor	3,000
Perished at Jerusalem, by famine, pestilence, and the sword	1,100,000
Result	1,347,490

This account is independent of a vast unascertained number, who perished in caves, woods, and wildernesses, in the vaults and sewers of Jerusalem, in banishment, and in other ways. The number assigned to Jerusalem might seem incredible, did we not recollect the vast concourse which, at the commencement of the siege, had assembled in the city to celebrate the Passover. Josephus shews, by calculation from the number of lambs consumed, that about two millions and a half of people were usually present at Jerusalem on such occasions. As this institution was so peculiar, it was scarcely possible for the siege and destruction of any single city in the world to have been equally a national calamity, or attended with equal destruction of life. Hence, Josephus is justified in his

belief, that the destruction at Jerusalem exceeded all the destructions which God or man ever brought upon the world.

— '*Shall be led away captive into all nations.*'—The number of Jews taken by the Romans during the war amounted to about 97,000, besides 11,000 who were either starved through neglect, or starved themselves through sullenness and despair. Some of the youngest and handsomest were sent to Rome, to adorn the triumph of Titus; many were distributed to the several cities of Syria, where they perished in the theatres, being compelled to fight with wild beasts, and to engage in mortal combats with each other. The remainder of those above seventeen years of age were sent to labour in the Egyptian mines; and those under that age were sold for slaves. Besides this, and before the upper city was taken, there was a great multitude of deserters, who, having not come over till the last extremity, and after Titus had declared that he would receive no more, were treated as captives. A great number of these, including many persons of consideration, were sold at the most trifling prices; but the remainder, consisting of 40,000 persons, chiefly of the lower orders, were liberated, because no one would take them at any price. Thus, at once, was fulfilled the prediction of our Saviour, as in this text, and that which Moses delivered about sixteen hundred years before—'Ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.' There also, and in other passages of prophecy, this second bondage in Egypt was foretold. Indeed, it is impossible to trace throughout the minute fulfilment of ancient and recent prophecy, in the awful transactions and crimes of this season, and yet resist the conviction that, in all these things, there was the hand of God punishing a most guilty people, and requiring from them all the righteous blood which had been shed from the foundation of the world—and more especially that most righteous blood of Christ, the weight of which they had invoked upon their own heads when they cried 'His blood be upon us and on our children!' And from them, and from their children, that blood *was* most fearfully required. Even a thoughtful Jew, like Josephus, and a thoughtful idolater, like Titus, could not resist the conviction, which they repeatedly declared, that the nation was doomed of God. They saw how all things, even those that seemed the most favourable, wrought together for its ruin and destruction.

CHAPTER XXII.

1 *The Jews conspire against Christ.* 3 *Satan prepareth Judas to betray him.* 7 *The apostles sent to prepare the passover.* 19 *Christ instituteth his holy supper,* 21 *covertly foretelleth of the traitor,* 24 *dehorteth the rest of his apostles from ambition,* 32 *assureth Peter his faith should not fail:* 34 *and yet he should deny him thrice.* 39 *He prayeth in the mount, and sweateth blood,* 47 *is betrayed with a kiss:* 50 *he healeth Malchus' ear,* 54 *he is thrice denied of Peter,* 63 *shamefully abused,* 66 *and confesseth himself to be the Son of God.*

Now [1]the feast of unleavened bread drew nigh, which is called the Passover,

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ [2]Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them [3]in the absence of the multitude.

7 ¶ [4]Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 [5]And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, [6]With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

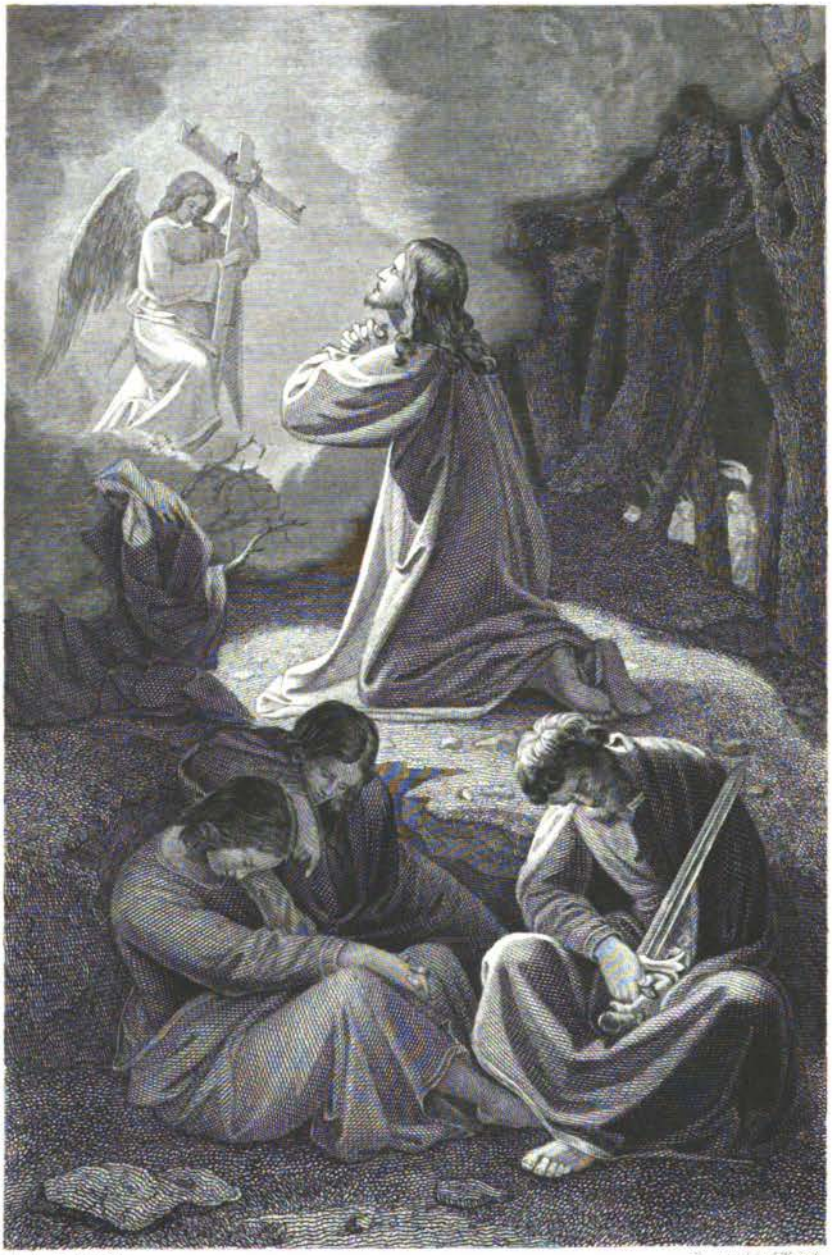
19 ¶ [7]And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ [8]But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it

1 Matt. 26. 2. 2 Matt. 26. 14. 3 Or, *without tumult.* 4 Matt. 26. 17. 5 Matt. 26. 20. 6 Or, *I have heartily desired.* 7 Matt. 26. 26. 8 Matt. 26. 21.



THE AGONY IN THE GARDEN.

Google

Digitized by Google

was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 [9]And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, [10]and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, [11]Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 [12]And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ [13]And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [14]And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ [15]And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 [16]And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, [17]behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ [18]Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 [19]And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

[9] Matt. 20. 25. [10] Matt. 19. 28. [11] 1 Pet. 5. 8. [12] Matt. 26. 34. [13] Matt. 10. 9. [14] Isa. 53. 12.
[15] Matt. 26. 36. [16] Matt. 26. 41. [17] Matt. 26. 47. [18] Matt. 26. 57. [19] Matt. 26. 69.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ [20]And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also *ask* you, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, [21]Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

[20] Matt. 27. 1. [21] Mark 14. 62.

Verse 13. '*Made ready the Passover.*'—The preparation required was to get the lamb killed and dressed, and to make ready the bitter herbs, the unleavened bread, and the wine. In the first instance, the company who agreed to eat the passover together sent their lamb to the temple, to be there slaughtered; for this might be done at no other place. The killing of the lamb was no sacerdotal act, but was performed by the person who brought it. The temple court was generally full on such occasions, and nothing could be done unless fifty persons were present. While the slaying was in progress, the Levites sung the Psalms composing what was called the Lesser or Egyptian *Hallel*—so named from their beginning and ending with the word 'Hallelujah'—in memory of the deliverance from Egypt. These Psalms were from the 113th to the 118th, both inclusive. This *Hallel* was sung on several occasions in the course of the year, and among others on the night of the passover in the several paschal parties; and the last four of these psalms probably formed 'the hymn' which was sung by our Lord's party before they went forth to the Mount of Olives (Matt. xxvi. 30). The blood of the lambs was sprinkled, in the usual way, by the priests in attendance, after which they were flayed and opened by the persons who brought them; the inward parts which the Law specifies were then laid upon the altar, and the lambs taken away, together with the skins, which last became the perquisite of the landlord in whose house the passover was celebrated.

The particulars concerning the dressing of the lamb being fully given in the Law, need not be repeated in this note, in which we only indicate such details as the Law does *not* specify. It is only needful to remind the reader, that the lamb was to be roasted whole, that not a bone of it was to be broken, and that it was to be entirely eaten on the passover night. The manner in which the Jews sat at this celebration we shall notice under John xiii.; and now proceed to observe, that, when all things were ready, the feast began with small cups of red wine mingled with water, which every one drank off after thanks had been given. This preliminary grace was pronounced by the master of the family, if there were one, or, if not, by a proper person, who, by his situation or character, or by the choice of the others, was appointed to preside and officiate. This presiding office, of course, was discharged by Christ in the present instance. Whether or not he did and said all that other persons filling his office were accustomed to do and say there is no evidence to shew. If he did, he also added other things which certainly no other person ever did or could say. The thanks before the wine was in the usual formulary, 'Blessed be thou, O Lord, who hast created the fruit of the vine.'

After the wine, the persons present washed their hands; and then the paschal supper was produced upon the table. This consisted of the lamb, the unleavened bread, and the bitter herbs. There was, besides these, a dish not prescribed in the Law of Moses, consisting of a thick sauce, composed by mixing and pounding sweet and bitter things together—such as dates, figs, raisins, vinegar, and other ingredients; intended as a memorial of the clay in which the Hebrew fathers laboured in Egypt. The unleavened bread consisted of two or three cakes, the eating of which was considered of such essential importance that it was offered even to sick persons and children, and if they could not eat it dry, it was sopped and macerated in some liquid, that they might at least eat as much as the quantity of an olive.

All things being thus prepared, the master (for so we will call him) took some of the salad of bitter herbs, and after thanking God who had created the fruit of the ground, he dipped it into the sauce, or, as some think, into wine or vinegar, and ate a small quantity, the rest of the company doing the same. This singular beginning of the meal was said to be intended to excite the curiosity of the children and lead them to require an explanation. However, an explanation was at all events given; for if there were no children, the wife inquired; and if there were no wife, the company inquired of one another; or if no inquiry were made, the master undertook, unasked, to explain the circumstances attending the deliverance from Egypt which the feast commemorated. The explanation was short and impressive; and after it was given, the company sung the 113th and 114th Psalms, commencing the Egyptian *Hallel*. Then a second cup of wine was taken in the same manner as before. The hands were then again washed; after which the master took two of the cakes of unleavened bread and broke one of them, laying the broken parts upon the whole one; after which he blessed God who bringeth bread out of the earth. Here

the thanks, we observe, followed, not preceded, the breaking of the bread, for which the reason was alleged that this was the bread of poverty and affliction. The master, imitated by the others, then wrapped some of the bitter herbs in a piece of the broken cake, and dipping the whole in the sauce, gave thanks, saying, 'Blessed be thou, O Lord our God, King everlasting, who hast sanctified us by thy commandments, and hast commanded us to eat unleavened bread.' He then, with the others, eats that which he has taken.

After other suitable thanks, the paschal lamb was then eaten; and the eating part of the feast concluding with this, the company again washed their hands; after which the master gave thanks for what had been eaten. Another cup of wine was then taken; and this was called 'the cup of blessing' (see 1 Cor. x. 16), pre-eminently, because the final blessing, or, as we should say, 'grace after meat,' was pronounced over it, as concluding the meal. A fourth cup was added; and this was called 'the cup of *Hallel*,' because over it were sung the remaining four psalms of the Egyptian Hallel, being the 115th, 116th, 117th, and 118th. Another blessing was then pronounced, and with this the paschal supper ended.

It will be seen that there is much here concerning which the Law gives no directions, although nothing, that we can see, contrary to the Law, or which might not be suitably introduced. We have judged that the statement might be useful, as such were certainly the usages of the Jews in the time of Christ, and it will be found that they illustrate *all* the details offered by the Evangelists concerning our Lord's celebration of the Passover, and thus supply means for more clearly understanding the whole account.

25. '*Benefactors.*'—The original is εὐεργέται, and Euergetes, i. e. the Benefactor, was a title assumed by one of the Ptolemies. The claim to this title was much affected by ancient kings; and in order to attain it they spared no expense in acts of public magnificence and royal splendour. There is an inscription still in existence at Athens to the following effect: 'The great queen Julia Berenice, daughter of king Julius Agrippa, and descendant of the great kings, benefactors (εὐεργετῶν) of this city.' It was a custom among the Romans to distribute part of conquered lands among the soldiers; these lands were called *beneficia*, those who enjoyed them *beneficiarii*, and the donors *benefactors*.

31. '*That he may sift you as wheat.*'—After the corn had been trodden, the clods of earth were broken and sifted to separate the grain. It was apparently with an allusion to this process that the sifting of wheat was made a symbol of affliction.

44. '*Being in an agony, his sweat was as it were great drops of blood falling down to the ground.*'—Dr. Strauss, in his too celebrated *Das Leben Jesu*, 'The Life of Jesus,' disputes the credibility, or rather possibility, of this circumstance, and supposes the expression to be of merely mythical import. This has been well met, and the fact illustrated and explained, in the Foreign Quarterly Review, xxi. 125, in the following passage, which we cannot deny ourselves the satisfaction of introducing:—'We can shew satisfactorily, from a physical fact respecting the *bloody sweat*, known now but to few, that this story was not mythical, was never intended to be mythical. So far from the bloody sweat being improbable, so far from there being any mythical allusion conveyed, we refer this writer, whose physical ignorance is extremely gross, to the following confirmation of this fact, which he considers an utter impossibility. Here let us offend no son of the faith by entering into the natural confirmation of this awful agony. Let us not be deemed as resolving into low physics the sublime metaphysical character of Christ. Let it be remembered we are arguing with an infidel, and on his own hypothesis that the bloody sweat was an impossibility. The following is the opinion of a most eminent medical authority: "Pathology, even in modern times, authenticates the statement of the 'bloody sweat,' for instances are recorded of its occurrence from divers causes, especially from such as greatly affect the nervous system; as sudden terror, great agony, whether induced by torture or hanging, and great sudden exertion; and to add to the possibility of the thing, a thin and dissolved state of the blood, together with great relaxation of the cutaneous vessels, may exist." Many instances of this are recorded in Arist. *Hist. Anim.*, lib. iii. c. 19; Thuanus, *Hist. Temp.*, lib. ii.; *Mélanges d'Histoire*, par M. V. Murville, tom. iii. p. 149; Aelii *Phys. Med.*, Nurembergae, vol. i. p. 84, vol. iii. p. 428. To all this we subjoin, from a distinguished modern writer, the following clear instance:—"*Bloody Sweat.*—In some cases of epilepsy the impetus of blood in the head is astonishing. I knew a young gentleman in whom, during the paroxysm, the blood was propelled into the extreme vessels with such force that it exuded through the pores, and the whole surface of the scalp was covered with blood, in the manner we commonly see sweat. His intellects before he died were greatly impaired, and upon his death, which occurred suddenly on one of those dreadful paroxysms, there was discovered a great effusion of blood on the brain. The paroxysms are produced or excited by a variety of causes."—*Burrows on Insanity.* It was our business to justify on his own narrow physics this circumstance, and it is done.'

51. '*And he touched his ear, and healed him.*'—All the Evangelists mention that the ear of the high priest's servant was cut off; but Luke is the only one who records the miraculous cure. It may not be impossible to trace the special influence which moved him to include this circumstance in his history. Among all the miracles of our Lord, this is the only one which consisted in the healing of a wound inflicted by external violence; and to Luke, as a physician, this would appear particularly interesting and memorable. It appears to have been also one of the special objects which was set before the mind of Luke in writing his gospel, to portray the Saviour in the aspect of his gentleness, his mercy and benignity—all of which was conspicuously manifested in this miracle of healing in behalf of one who was in arms against his life.

66. '*The elders of the people.*'—St. Luke is the only one of the sacred writers who gives this appellation (τὸ πρεσβυτέριον τοῦ λαοῦ) to the Sanhedrim, of which he is doubtless speaking; compare Acts xxii. 5, where 'the elders' is used without the addition 'of the people.' In Acts v. 21, Luke also calls this assembly 'the senate (γερουσία) of the children of Israel.'

CHAPTER XXIII.

1 *Jesus is accused before Pilate, and sent to Herod.* 8 *Herod mocketh him.* 12 *Herod and Pilate are made friends.* 18 *Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified.* 27 *He telleth the women, that lament him, the destruction of Jerusalem:* 34 *prayeth for his enemies.* 39 *Two evildoers are crucified with him.* 46 *His death.* 50 *His burial.*

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King.

3 [1]And Pilate asked him, saying, Art

[1] Matt. 27. 11.

thou the King of the Jews? And he answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ [2]And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate [3]gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ [4]And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 [5]Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 [6]For if they do these things in a green tree, what shall be done in the dry?

32 ¶ [7]And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place, which is called [8]Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and

2 Matt. 27. 23. 3 Or, *assented*. 4 Matt. 27. 32. 5 Isa. 2. 19. Hos. 10. 8. Rev. 6. 16. 6 1 Pet. 4. 17.
7 Matt. 27. 38. 8 Or, *the place of a scull*.

Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 ¶ And it was about the sixth hour, and there was darkness over all the [9]earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, [10]Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 ¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ [11]And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews, who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 ¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

[9] Or, *land*. [10] Psal. 31. 5. [11] Matt. 27. 57.

Verse 7. '*He sent him to Herod.*'—Herod doubtless had come to Jerusalem to celebrate the Passover; and this mark of deference from Pilate probably paved the way to the reconciliation between them (verse 12). Perhaps this was Pilate's object, though we may also suppose that, in transferring the adjudication of this affair to Herod, he partly sought the ease of his own conscience, alarmed by his wife's dream (Matt. xxvii. 19), and by clear perception of Christ's innocence and the malice of his accusers. The Roman governors were fully empowered to punish any persons guilty of crimes within their own provinces, even though such persons belonged to other states and jurisdictions. Hence the mark of attention paid by Pilate to Herod was perfectly gratuitous, though naturally enough suggested by the circumstances.

11. '*Mocked him, and arrayed him in a gorgeous robe.*'—It appears then that Herod suggested the mockery, which was afterwards carried into fuller effect by the Roman soldiers, although it probably would not have occurred spontaneously to them, such a method of deciding pretensions, supposed to be unfounded or which prove unsuccessful, being more conformable to Oriental than to Roman practice. A remarkable illustration of this is related by Philo as having occurred, soon after the present time, to Herod Agrippa, the nephew of this Herod, and the brother of his notorious wife Herodias. Caligula conferred on this prince the tetrarchy of his uncle Philip, with the title of king, and permission to wear a diadem, and when about to depart to take possession of his dominion, he was advised to proceed by way of Alexandria. On his arrival at that city he kept himself as private as possible; but the inhabitants gained intelligence of his arrival and the design of his journey, and being filled with hatred and envy at the idea of a Jew bearing the title of king, expressed their feelings in a very insulting though expressive manner. There was in the town a poor distracted creature called Carabas, who, in all seasons of the year, wandered naked about the streets, and, being something between a madman and a fool, was the common laughing-stock of boys and idle people. This man they took, and brought him into the theatre, and set him on a lofty seat that he might be conspicuous to all. They then put on his head a paper crown, covered his body with a mat for a regal robe, and, for a sceptre, a piece of reed, taken from the ground, was put into his hand. Having thus invested him with mock royalty, some young fellows, with poles on their shoulders, came and stood on each side of him as his guards. Then people came around him, some to pay homage to him, others to ask justice from him, and some to learn his will and pleasure concerning affairs of state. Meanwhile, in the crowd, there were loud and confused exclamations of 'Maris L Maris!' being, as they understood, the Syriac word for 'Lord;' thereby indicating the person whom, by all this mock shew, they intended to ridicule.

The same kind of mockery has always been common in Persia, where there have been, perhaps, more pretenders to royalty than in any other country of the world. The following account, from Morier, of the treatment which one of these received is striking. 'Mohammed Zemaun Khan was carried before the king. When he had reached the camp, the king ordered Mohammed Khan, the chief of his camel-artillery, to put a mock crown upon the rebel's head, bazubends or armlets upon his arms, a sword by his side, to mount him upon an ass with his face towards the tail, and then to parade him through the camp, and to exclaim, "This is he who wanted to be the king!" After this was over, and the people had mocked and insulted him, he was led before the king, who called for his looties, and ordered them to turn him into ridicule by making him

dance and make antics against his will; he then ordered, that whoever chose might spit in his face. After this he received the bastinado on the soles of his feet, which was administered by the chiefs of the Khajar (or royal) tribe, and some time after he had his eyes put out.' *Second Journey*, p. 351.

31. '*If they do these things in a green tree, what shall be done in the dry?*'—This is manifestly a proverbial expression. Among the Jews a green tree was looked upon as an emblem of the righteous, and one dry and withered as the emblem of the wicked. (See Psalm i. 3; Ezek. xx. 47; xxi. 3.) It appears from the Talmud (*Sanhed.* f. 93) to have been a Jewish maxim on the misery that attaches to the good from their association with the wicked who exceed them in number, 'that two pieces of dry wood will burn one piece of green.'

38. '*A superscription also was written.*'—In leading to his death a person condemned to crucifixion, it was usual to carry before him, or put upon him, an inscription, stating the crime for which he suffered: and sometimes such inscription was fastened to his cross, as in the present instance. It was here written in three languages, that none who could read might remain unapprised of its contents:—In Greek, which was the general language of commerce in Western Asia, and which would be familiar to many Jews from Europe, Egypt, and elsewhere, who probably did not understand, or at all events could not read, the Syriac, called 'Hebrew,' which was vernacular in Palestine. The 'Latin' was probably for the use of the Romans, of whom there were many (soldiers chiefly) at Jerusalem during the Paschal week. No doubt, many of the Jews also, from the necessity of communicating with the Romans, had picked up some idea of their language, and an acquaintance with its most frequently recurring words. The Romans would however naturally introduce a repetition in their own language, as an evidence of their superiority. It appears from Josephus (*Bell. Jud.* vi. 2. 4) that the public announcements posted up in the city were usually in Greek and Latin. We do not know on what authority rests the rather strange opinion that, in conformity with Hebrew and generally Oriental usage, the words of the Greek and Latin were written from right to left, not, as properly they should be, from left to right. But the Greek and Latin were intended for those who could not read the Hebrew; and whoever could read Greek and Latin at all must needs know in what direction words in those languages were written. As to the 'Hebrew,' the inscription being intended for general information must have been in the vernacular Syriac; but very probably the Syriac words were written in the Hebrew character. Public announcements are given in two or three languages in some of our own colonies, and, in general, wherever a foreign people rules, or where the population is mixed and two or more languages are spoken.

CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus; 36 afterward he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

Now [1]upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [2]the living among the dead?

6 He is not here, but is risen: [3]remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 ¶ Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ [4]And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus

[1] Matt. 28. 1. [2] Or, *him that liveth*. [3] Matt. 17. 23. [4] John 20. 6. [5] Mark 16. 12.

of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he [6]vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ [7]And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ [8]And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 [9]And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

[6] Or, *ceased to be seen of them.* [7] Mark 16. 14. [8] John 15. 26. Acts 1. 4. [9] Mark 16. 19. Acts 1. 9.

Verse 13. '*Two of them went that same day to a village.*'—This long and interesting account is not mentioned by Matthew or John, and is only slightly alluded to in Mark xvi. 12. One of the two disciples was Cleopas (ch. v. 18), and the other is supposed by many commentators, ancient and modern, to have been Luke himself. But this

opinion is adverse to the declaration of the evangelist himself in the preface to his Gospel, that he was *not* an eye-witness of that which he records. Epiphanius conceives it might be Nathaniel, and others have urged the claim of Peter; but these are mere conjectures, and the latter can hardly be reconciled with verse 34, unless, indeed, λέγοντες should there be substituted, as some propose, for λέγοντας, which would make the words, 'the Lord hath risen indeed, and hath appeared unto Simon,' to have been addressed by the two disciples to the rest, and not by the others to them.

— '*Emmaus.*'—There were two or three places of this name, although none of them are mentioned in the Old Testament, and only this one in the New. This has occasioned some error, all the historical intimations in Josephus concerning *any* places called Emmaus having been applied to this place. This is, however, doubtless the Emmaus which he places at the assigned distance from Jerusalem, and mentions as having been given by Vespasian to the 800 soldiers whom he left in Judæa (*Bell. Jud.* vii. 6. 6). One Emmaus, which eventually rose to much importance under the name of Nicopolis, was about midway between Ramleh and Jerusalem, much too far to be the Emmaus of the text; another was on the shore of the Lake of Tiberias, at a place noted for its hot baths. Dr. Robinson, however, very much doubts that this place has any claim to be regarded as the Emmaus of Luke; and considers that even in the time of Eusebius and Jerome all correct tradition concerning it was lost.

This Emmaus was situated 60 stadia, or about 7½ miles, north of Jerusalem; and it has usually, by travellers and pilgrims, been identified with the small village of el-Kabeibeh, to which all the statements usually made as referring to Emmaus must be understood to apply. This, being out of any usual road, has not been much visited by travellers. It still, however, subsists as a poor village, inhabited chiefly by Christians. The old rhyming traveller, in Purchas, thus notices the place:—

> 'And the Castell of Emus also,
> In the wiche a Chirche doth stande,
> Where the ij Diseipeles were walkand,
> And metton wit Ihesu after his rysyng,
> And knew him by the brede breaking.
> Also in that same place,
> Is the grave of Cleofas;
> Which was oan of the too,
> And Sent Luke that other also.'

This last assertion, that St. Luke was the 'other disciple,' expresses what has been a very common opinion. It has been founded chiefly on the supposition that Luke was not likely to have been ignorant of the 'other disciple's' name, and would probably have given the name had it been any other person than himself; but that, being himself, he withholds the name, with the same modesty which induces John to omit his own name in his Gospel. But the reason stated in the preceding note is against this opinion. We quote Sandy's description of Emmaus as it appeared in his time:

'The way thither (from Jerusalem) is mountainous, and in many places as if paved with continual rock; yet where there is earth sufficiently fruitful. It was seated (for now it is not) upon the south side of a hill, overlooking a little valley fruitful in fountains. Honoured with the presence of our Saviour, who was known by the breaking of bread in the house of Cleophas. On the self-same spot a temple was erected by Paula, a Roman lady, whose ruins are yet extant, near the top of the mountain; unto which the Arabians would not allow us to ascend, who inhabit below in a few poor cottages, until we paid the *Caphar* they demanded. Nicephorus and the Tripartite history report of a miraculous fountain by the way side, where Christ would have departed from the two disciples: who, when he was conversant upon earth, and wearied with a longer journey, there washed his feet—from thenceforth retaining a durable virtue against all disorders. *But relations of that kind have credit only in places far distant.*'

44. '*In the Law of Moses, and in the Prophets, and in the Psalms.*'—There is here a manifest allusion to the three parts, or classes, into which the Hebrew Scriptures were at this time divided. These were the *Law*, the *Prophets*, and the *Cetubim* or *Hagiographa*.

The *Law* comprehended the five books of Moses.

The *Prophets*. This division contained not only the proper prophetical books, Daniel excepted, but also the books of Joshua and Judges, the first and second books of Samuel, and the first and second of Kings. They were probably thus placed because it was concluded that they were written by eminent prophets. The order of the books in this division was this:—Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the twelve. The first four (the two books of Samuel and the two of Kings being respectively counted as one book each), or the historical books, were called 'the former prophets,' and the remainder 'the latter prophets.' In this latter subdivision it is remarkable that Jeremiah is placed first, and Isaiah after Jeremiah and Ezekiel. The reason for this is thus given in the B. Talmud: 'Since Isaiah was before both Jeremiah and Ezekiel, he ought to have been placed before them; but since the book of Kings ends with destruction, and all Jeremiah is about destruction; and since Ezekiel begins with destruction and ends with comfort, and all Isaiah is about comfort, they joined destruction with destruction, and comfort with comfort.' That is, as Lightfoot explains, they placed those books together which treat of comfort, and those together which treat of destruction.

The *Cetubim*, or *Hagiographa*, or 'Holy Writings,' contained all the other books of Scripture, as the Psalms, Proverbs, Job, Solomon's Song, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah (reckoned as one), and the two books of Chronicles, which were also reckoned as one book. The books in this class were believed to have been indeed written by men divinely inspired, and hence their name of 'Holy Writings,' but not by commissioned prophets; nor, say the Jews, as another ground of distinction, were they revealed by dreams, visions, and oracles, like the Law and the Prophets, but by immediate impression upon the minds of the writers. The readings in the synagogues were confined to the Law and the Prophets, excluding the writings of the Hagiographa: which is partly explained when we recollect that the Law alone originally furnished the public readings, and that the reading even of the prophets was only adopted in consequence of the interdiction of the reading of the Law by Antiochus. The singular anomaly of placing Daniel in this class, instead of among the prophets, is supposed to have proceeded from a desire to exclude his book from the public lessons of the synagogue; lest the singular precision with which he fixes the time for the coming of the Messiah, *before* the destruction of the city and Temple, should direct attention to Jesus Christ, or, at least, throw doubt on their belief that the Messiah has not yet appeared.

It is important to notice that there is sometimes a reference to the whole of one of these divisions, when only one of its leading books is named. We have an instance of this before us, as 'the Psalms' evidently is intended to denote the whole Hagiographa, that is, all the books not contained in the two other divisions named—the Law of Moses, and the Prophets. So also, Matthew (xxvii. 9) names Jeremiah in citing a passage from Zechariah, which might easily be explained, as a reference to the *volume* of the 'latter prophets,' rather than to any particular book of prophecy; and this volume would, on the same principle, be naturally referred to in the name of Jeremiah, since the book of that prophet commenced the division. We observe also that St. Peter, when appealing to the testimony of prophecy, says, 'All the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days' (Acts iii. 24): which clearly shews that Samuel was then included in the prophetical division, and probably it is as the earliest writer in that division that he is preferably named. Otherwise Isaiah, or some one of the 'latter' prophets, would probably have been preferably mentioned, as it so happens that Samuel himself never delivered any distinct prophecy concerning Christ.

THE GOSPEL

ACCORDING TO

S. JOHN.

THE distinguished apostle and evangelist, by whom this Gospel was written, was, as we learn from Matthew and Mark, the son of Zebedee and Salome, and the brother of James the elder. His father, whose occupation the two sons followed, was a fisherman of Bethsaida, on the lake of Tiberias, who, as he had a vessel of his own and hired servants (Mark i. 20), appears to have been in good circumstances for his station in life. In ch. i. 35—40, the evangelist gives a particular account of two disciples of John the Baptist, who hearing their master point out Jesus as 'the Lamb of God,' followed him, and remained with him. One of these disciples, we are told, was Andrew; and it has, not without reason though without certainty, been inferred that John himself was the other. If this were the case, however, he must subsequently have left Christ and returned home, as he, with his brother, received the regular call to the office of an apostle, when engaged in his occupation, at the sea of Galilee. It is generally believed that John was the youngest of the apostles; but it is not agreed what age he was of when called to follow Christ. The more general opinion states it at twenty-five or twenty-six years; but others think he was not more than twenty-two; and some conceive him to have been about the same age as his Lord. Whatever his age may have been, it is certain that he became a most attached and faithful follower of Jesus, who appears to have regarded him with peculiar favour and affection, as while the evangelist modestly suppresses his own name, he distinguishes himself as 'the disciple whom Jesus loved.' This indeed appears from the history; as he was present at several scenes from which most of the other disciples were excluded; and, at the last supper, he sat next to Jesus, leaning on his bosom, on which occasion even Peter motioned him to ask a question which he did not himself like to propose. If we may judge from the writings of John, we may conclude that the favour with which he was honoured, arose from his mild and affectionate disposition, as well as from the strength and fervour of his attachment to his Lord. This attachment was, indeed, remarkably exhibited at the end: for although he, with the other disciples, fled when his Lord was taken in the garden, he yet followed at a distance, entered the palace of the high-priest, and was present at the scene of judgment. Peter was also present; but he did not come till afterwards, and when there, denied his Lord. Soon after John, with faith and courage more fully revived, was present at the crucifixion of his beloved Master, who there distinguished him by committing his mother to his care and affection; from which time he took her unto his own house. When the women brought the report that the body of Jesus had disappeared from the sepulchre, he ran, with Peter, to ascertain the fact; but he outran Peter, and was the first male disciple present at the spot. John was also a witness to the interesting circumstances which occurred after Christ's resurrection; and on one occasion, Jesus foretold that John should survive the destruction of Jerusalem, and, by implication, as opposed to the violent death foretold to Peter, that he should die a natural death.

The ecclesiastical historians state that John remained several years at Jerusalem, or at least in Judæa, till after the death of Mary, who had been committed to his care. This is corroborated by the Acts of the Apostles, in which we find him at Jerusalem, as one of the chief apostles of the circumcision. At first we find him, with Peter, working miracles, and preaching the Gospel with great success and boldness. John was also one of the apostles present at the council held at Jerusalem in the year 49 or 50; and before this time, he had probably not travelled beyond Judæa. But the ancient writers inform us, that, after the death of Mary, he travelled into Asia Minor, where he founded many churches, making Ephesus his principal residence, and which continued to be such until, towards the close of Domitian's reign, he was banished to the isle of Patmos, where he wrote the Revelation. Being released on the accession of Nerva, it seems that he returned to Ephesus, where he wrote his Gospel and Epistles, and where he died in the third year of the emperor Trajan, when he must have been about one hundred years of age.

It has never been questioned that the Gospel of St. John was originally written in Greek. Dio-

nysius of Alexandria, as cited by Eusebius, finds in the Gospel, as well as in the first Epistle of John, not only great purity of language (Greek), but a peculiar elegance in the disposition of the terms and the thoughts. 'There is,' he says, 'nothing to be found in it barbarous or improper—nothing low or mean; so that it would seem as if the writer had received from God not only the gifts of light and knowledge, but that of expressing well his thoughts.' Not less does a more modern critic, Michaelis, exalt the high merits of this Evangelist's elocution. 'The style of St. John,' he says, 'is better and more flowing than that of the other Evangelists; so that it would seem that, during his long residence at Ephesus, he had acquired much intimacy with, and a correct taste in, the Greek language. His narrative is very lucid; and to the end of rendering it still clearer, he is apt to repeat the same words. This may indicate the advanced age of the writer; for old age is prone to repetition.' After these general considerations, Michaelis points out some peculiarities in this apostle's manner of writing. First, he notes that he never speaks of himself in the first person, but indicates himself by some periphrasis such as 'The disciple whom Jesus loved,' or 'The disciple who lay upon Jesus's bosom.' This also he ascribes to the writer's intercourse with Greeks, whose best writers regarded it as in ill taste to speak directly of themselves. But in truth the Hebrews themselves, and the Orientals generally, rarely express themselves in the first person. It is seemingly with better reason that Michaelis assigns to the same cause the variety of expressions which distinguishes this Evangelist, who employs synonymes but little in use among the sacred writers when he is obliged to speak several times of the same subject (compare vii. 34 with viii. 21; viii. 44 with viii. 46; viii. 51 with viii. 52). The same variety of expression may be noticed in xxi. 15, 16, 17. It is also noticeable that John often commences a proposition with a word or words employed in the preceding. Of this there are examples in i. 1, 3, 4, 7, 8, 10, 11; xx. 11; xxi. 1, 17. The frequent use which the Evangelist makes of the pronoun I (ἐγώ), may also be regarded as a characteristic of his style.

There is doubtless much truth in what has been cited from Dionysius and Michaelis, with respect to the peculiar merits of the Greek style and language of this Evangelist. But it is at the same time true that his style exhibits a large number of Hebraisms and Syriacisms; and it would not be easy to prove that all the repetitions and the turns of phrase on which so much stress is laid, are peculiarities so distinctively in the Greek taste as is alleged. It is probable that too much effect upon St. John's style is ascribed to his residence at Ephesus. Tholuck says:—'The researches of Paulus, Hug, and Credner have rendered it more than probable that the Greek language was very widely spread in Palestine. Even James, "the Lord's brother," who never lived out of his father-land, wrote his Epistle in comparatively good Greek. Thus John also may have had some knowledge of Greek during his residence at Jerusalem.' It is surprising, however, that the writers on this subject—*all* the writers we have had any occasion to consult, make no account of the gift of tongues, but speculate upon the opportunities possessed by the New Testament writers of acquiring a language and style in the ordinary way, just as if no miraculous endowment existed. Is it assumed that the influence of this most precious endowment was limited to oral utterances? Tholuck doubts that the style of this Gospel is entitled to all the praise which it has received. He says that it 'gives the general impression that the author was not much practised as a writer, since the structure of the sentences is deficient in an unusual degree. John stands in this respect far below Paul; yet the reason is to be found less in his using a language to which he was unaccustomed than in the difference of their individual temperament, for dialectical thinking is completely foreign to John; his mind appears in the highest degree plain and simple.' It is well remarked by Calmet in his Preface to this Gospel—'It is well known that this Evangelist was not versed in human learning, and was without any tincture of artificial eloquence and rhetoric. But this was abundantly compensated by the supernatural illumination, by the depth of the mysteries, by the excellence of the matter, by the solidity of the thoughts, and by the importance of the instructions, which he sets forth. The Holy Spirit by whom he was selected and inspired, bestowed higher gifts upon him than the schools of philosophy and learning could impart. John possessed in a pre-eminent degree the gift of conveying light into the soul and fire into the heart. He instructs, he convinces, he persuades, without the aids of art and of eloquence. The Gospel of St. John—altogether simple as it appears in its style—does not the less merit the praises which men of great eminence have showered upon it. Origen says that if the Gospels are to be held as the first and most excellent part of the Holy Scriptures, the Gospel of St. John itself must be regarded as the first of the Gospels, and the most illustrious portion of the New Testament; and no person is worthy to comprehend the deep things it contains who has not, like the writer, reposed upon the Saviour's bosom.'

It is the general sentiment of antiquity, which all recent criticism has confirmed, that the Gospel of St. John was written later than those of the other Evangelists. But the precise date cannot be satisfactorily determined. The general opinion among those who have investigated the subject, would fix the date to about the year 98 A.D., the first year of the reign of Trajan, and the sixty-fifth year from the ascension of Christ.

The question of *place* is closely connected with, and depends upon that of *date*. Some of the ancient

and many of the modern biblical writers hold that John wrote this Gospel during his exile in the island of Patmos; but the opinion more generally entertained is, that it was written at Ephesus soon after his return from that exile. A statement of the *Synopsis* attributed to Athanasius was perhaps framed to reconcile these two opinions. 'The Gospel of St. John was composed by the apostle whom our Lord loved, when he was in exile at Patmos; and it was published at Ephesus by Gaius, the friend and host of the apostles.'

Several motives appear to have led the Evangelist to the composition of his Gospel. It is understood, firstly, that the believers in Asia Minor much desired to possess in writing the particulars which they had often heard from the lips of the venerable apostle, and urged him to the work by considerations which he was unable to resist. Secondly, it was natural that the apostle should desire to set forth the information he possessed tending to the refutation of the errors of Cerinthus and others, who seem to have held that a celestial spirit (Æon) descended upon Christ at his baptism, and left him before his crucifixion; and that this spirit was not the Monogenes or the Logos, but one of subordinate rank who dwelt in Jesus, and enabled him to perform his miracles. To these views John i. 3, 18; xvii. 1—5; xiv. 9, etc. seem to be particularly opposed. Thirdly, he wished to leave to the church a more complete history of his Lord's doctrine than the other Evangelists had supplied—and which might serve as a supplement, or rather complement, of the accounts they had given; and, in fact, in the first seventeen chapters which it contains, it is only in vi. 1—21 that there is anything in common with the other Gospels. These different motives are assigned by Clement Alexandrinus, Eusebius, Jerome, and Epiphanius; and have in themselves seemed so probable that they have not been much questioned by modern writers. All these motives will coalesce in the supposition that it was primarily composed for the use and at the instance of the theological school which, in his later days, the apostle established at Ephesus. The polemical object ascribed in the first of these alleged motives to the author of this Gospel, has however been questioned by Tholuck and other recent German writers. In the Introduction to his valuable Commentary of St. John (seventh edition), as translated by the Rev. F. W. Gotch in No. 2 of the *Journal of Sacred Literature*—Tholuck says: 'If the question is, whether expressions occur in the Gospel which may be used in opposing Gnostic, Zabean, or Judaistic errors, no one will deny that this is the case. Yet a definite polemical object on the part of John would not be thereby proved; for when Christianity is brought forward in its purity, it always of itself comes into opposition to these errors. Then only would the form of the Gospel oblige us to assume such a definite polemical object, where its peculiar didactic character could not be explained except from definite considerations of this kind founded on history. This, however, is not the case. As to the opinion of Irenæus (to this effect), it is known that the teachers of the church in their contests with the heretics were early led to represent even the apostles as being definite opponents of heresies. Irenæus assumes that John intended to oppose also the errors of the Nicolaitains, which yet certainly is not the case; and besides, Irenæus might easily, without being led by any historical facts, arrive at the conclusion that it was the definite design of the Evangelist to come forward polemically against the Gnostics, simply on this account, that many expressions of John are capable of being used against them. To this may be added, that the passages which are taken as having a polemical aspect against Cerinthus (i. 3, 18; xvii. 1–5; xiv. 9, etc.), and those which are looked upon as opposed to the disciples of John the Baptist (the Zabeans, John i. 8; iii. 28 sq.) do not accurately fulfil their polemical design, and further, that Cerinthus might even have made use of some passages of St. John in his own favour. Moreover, this polemical aim cannot be shewn to run through the whole Gospel. Under these circumstances we cannot admit that John in writing his Gospel had a definite polemico-dogmatic object. It is, however, quite probable that here and there (xix. 34, 35), and especially in the prologue, he incidentally took notice of erroneous opinions and doubts which were already current at that time.'

The same writer proceeds to enquire, whether—since it cannot be shewn that the Evangelist had any distinct polemical object, running through the whole of his Gospel—he had the design of placing his Gospel in any distinct relation to the others; and whether it was his aim to give a more spiritual representation of the teaching and life of the Redeemer. 'This thought,' he says, 'readily occurs to any one who is attracted by the wonderfully sublime simplicity, and the heavenly mildness which pervades the whole composition, as well as the many express references to the higher nature of Christ.' Without absolutely discouraging this view, he seems to think that the idea of a conscious contrast between the fourth Gospel as being more spiritual than the synoptical Gospels, arose not out of the design of the writers of those Gospels, but belongs to later times which look upon the character of the documents from their own point of view. And he cites with approbation the words of Herder:—"It may be called a Gospel of the spirit. Be it so; but the other Gospels are not of the flesh; they also contain the living words of Christ, and are built upon the same foundation of faith." This is true. But whether it be from the design of the writer, or from the nature of our own exigencies, the fact remains as practically attested by the *experience* of every Christian soul, that the Gospel of St. John does possess to us that peculiarly inner and spiritual character which the current of ages has ascribed to it.

The Gospel consists principally of the discourses of Jesus, which are, as Professor Stowe remarks, 'characterized by so great freshness and naturalness, and so strong an excitement of the most inward emotions, that we are inclined to believe they must have been given nearly word for word as they were uttered. The ancients on account of these peculiarities called this the *spiritual* Gospel; and by a distinguished modern, Ernesti, it has been styled "the heart of Jesus." Though the most simple in its language, it is the most difficult of all to be fully comprehended. There is a great peculiarity in the use of words, such as *light*, *life*, *word*, etc., and a depth of meaning which has not often been fully explored. It is always a favourite book among those who have full sympathy with the spirituality of the Christian religion, but is very mystical and obscure to such as know Christianity only in its forms and outward precepts.' *Introduct. to the Study of the Bible*, p. 131. Tholuck also touches on this subject. 'The peculiar character of John's mind, which is clearly imprinted on his language, has given to the contents a form which in the highest degree speaks to the feelings. The noble simplicity of his style on the one hand, on the other its indistinctness and mysterious obscurity; the tone of sadness and of ardent desire, with the feeling of love everywhere apparent, impart to the Gospel a charm and an original individuality to which, out of the writings of John, we can find no parallel.' With this agrees the testimony of Origen, above cited. To which might be added the warm and even enthusiastic eulogiums of Chrysostom and Augustine; but we pass them by to make room for the characteristic and striking description of the peculiar style of John's Gospel, which has been furnished by a German writer, Matthias Claudius:—'It delights most of all to read in St. John. There is in him something so entirely wonderful, twilight and night and through them the lightning quick flashing—a soft evening cloud, and behind the cloud, the broad full moon bodily;—something so deeply, sadly pensive, so high, so full of anticipation, that one cannot be satiated with it. In reading John, it seems to me always as though I saw him before me, lying on the bosom of his Master, at the last supper; as though his angel were holding the light for me, and in certain passages would fall upon my neck, and whisper something in my ear. I am far from understanding everything I read; but it seems to me as if what St. John meant were floating before me in the distance; and even where I look into a passage altogether dark, I have a foretaste of some great, glorious meaning, which I shall one day understand; and for this reason I grasp so eagerly after every new exposition of the Gospel of St. John. True—the most of them only curl the evening cloud, and the moon behind it has quiet rest.'

The separate commentaries on St. John are more numerous than those on the other Gospels. The subjoined list will shew this:—Buceri *Enarrationes in Joannem*, Argent., 1528; Œcolampadii *Adnotationes in Evang. Joannis*, Basilæ, 1533; Feri *in sacrosanctum Jesu Christi Evang. secund. Joannem piæ et eruditæ juxta Catholicam doctrinam Enarrationes*, Mogunt., 1536, and numerous subsequent editions, of which the best is that of Louvain, 1549; Sarcerii *in Joannis Evang. Scholia*, etc., Basil., 1540; Crucigeri *Enarratio in Evang. Joannis*, Vitemb., 1540; Alesii *Comm. in Evang. Joannis*, Basilæ, 1553; Bullingeri *Comm. in Evang. Joannis libri* VII., Tiguri, 1543; Musculi *Comm. in Evang. Joannis, in tres heptadas digesti*, Basilæ, 1553; Calvini *Comm. in Evang. secund. Joannem*, Genevæ, 1553; an English translation of this, by Thomas Featherstone, was published in London, 1584; Guilliaudi *Enarrationes in Evang. Joannis*, Paris., 1550; Traheron, *Exposition upon part of St. John's Gospell*, Lond., 1558; Reinii *Evangelium Joannis*, Francof., 1573; Hunnii *Comm. in Evang. Jesu Christi secund. Joannem*, Francof., 1585; Delphini *Comm. in Evang. Joannis*, Romæ, 1587; Chytræi *Scholia in Evang. Joannis*, Francof. ad M., 1588; Aretii *Comm. in Evang. Joannis*, Lausannæ, 1578; Danæi *Comm. in Joannis Evang.*, Genevæ, 1585; Zepperi *Analysis logica cum Scholiis in Joannem*, Herbornæ, 1595; Toleti *Comm. et Adnott. in Evang. Joannis*, Romæ, 1578, and various subsequent editions; Rolloci *Comm. in Evang. Johannis, una cum Harmonia ex quatuor Evangelistis in mortem, resurrectionem et adscensionem Domini*, Genevæ, 1599: the author was a Scotsman (Robert Rollok), who produced many other expository works, formerly much esteemed; Hemmingii *Comm. in Evang. Joannis*, Basilæ, 1591; Agricolæ *Comm. in Evang. Joannis*, Colon., 1599; Capponi *Comm. in Evang. Joannis*, 1604; Pererii *Disputationes super Evang. Joannis*, Lugd., 1608; Pelargi *Comm. in Joannem per Quæsita et responsa*, etc., Francof., 1615; Ribera, *Comm. in Evang. Joannis*, Lugd., 1623; Mylii *Comm. in Evang. Joannis*, Francof., 1624; Heinsius *Aristarchus sacer; sive ad Nonni in Joannem metaphrasin Exercitationes*, etc., Lugd. Bat., 1627; Jansonii *Comm. in Joannis Evangelium*, Louanii, 1630; Tarvonii *in Sancti Joannis Evang. Commentarius quo verba et phrases ex Græca Hellenistica, Ebræa et cognatis Orientalibus linguis explicantur*, etc., Rostochii, 1629; Lenæi *Comm. in Evang. Joannis*, Holmæ, 1640; Lyseri *Disputationes exegeticæ in Evang. Joannis*, Vitemb., 1646; Virginii *Selectissimæ Notæ in Evang. Joannis*, Dorpati, 1647; Amyrald, *Paraphrase sur l'Evangile selon Saint Jean*, Salmuri, 1651; Petri *Comm. in Evang. Joannis*, Amstelod., 1653; Hutchinson's *Exposition of the Gospel of Jesus Christ according to John*, Lond., 1657; Nifanii *S. Joannis Evang., Comment. perpetuo illustratum atque ab Hugonis Grotii imprimis et aliorum corruptelis vindicatum*, Francof. ad M., 1684; Schmidii *Resolutio brevis, cum Paraphrasi verborum Evang. Johannis Apostoli*, Argentor., 1685; Sibersma, *Evang. Joannis, explicatum secundum Mosen et Prophetas*, Amstelod.,

1717; Lampe, *Comm. analytico-exegeticus, tam litteralis, quam realis Evang. secundum Johannem*, etc., Amstelod., 1724: there were subsequent editions and versions of this most valuable work, which is among the very best of the expositions of this Gospel; Artemonii *Initium Evang. Joannis Apost. ex antiquitate ecclesiastica restitutum indidemque nova ratione illustratum*, 1726; Baumgarten, *Auslegung des Evangelii Joannis*, Halæ, 1762; Georgii *Fragmentum Evang. S. Joannis Græco-Coptothebaicum; Sec.* IV., Romæ, 1789; Semler, *Paraphrasis Evang. Johannis, cum Notis et Cantabrigiensis Codicis Latino textu*, Halæ, 1771; Morus, *Recitationes in Evang. Joannis*, Leipz., 1796; Shepherd, *Notes Critical and Dissertatory on the Gospel and Epistles of St. John*, Lond., 1796; Tittmann, *Meletemata Sacra, sive Comm. Exegetico-Critico-Dogmaticus in Evang. Joannis*, Leipz., 1816, translated, in the 'Edinburgh Biblical Cabinet,' by the Rev. J. Young, under the title of *Sacred Meditations*, etc.; Lücke, *Commentar zum Evang. Johannis*, Bonn, 1820-1824; Tholuck, *Commentar zum Evang. Johannis*, Hamb., 1827—a translation of which into English has been made in America by the Rev. A. Kaufman, 1836; Klee, *Commentar über das Evang. Johannes*, Mainz., 1829; Munter, *Symbolæ ad Interpretat. Evang. Johannis ex Marmoribus et Nummis, maxime Græcis*, Kopenh., 1826; Matthai, *Auslegung des Evang. Johannis zur Reform der Auslegung desselben*, Götting., 1837; Lassus, *Commentaire Philosoph. sur l'Evangile de S. Jean, précédé d'une esquisse de la Philosophie du Christianisme*, Paris, 1838.

CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 [1]The same was in the beginning with God.

3 [2]All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ † [3]There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in [4]the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he [5]power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ [6]And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his [7]fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 [8]No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

[1] Gen. 1. 1. [2] Col. 1. 16. [3] Matt. 3. 1. [4] Heb. 11. 3. [5] Or, *the right*, or, *privilege*. [6] Matt. 1. 16. [7] Col. 1. 19. [8] 1 Tim. 6. 16. 1 John 4. 12.

† A.D. 26.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou [9]that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 [10]He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 [11]He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which [12]taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 [13]And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where [14]dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was [15]about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, [16]the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, [17]A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom [18]Moses in the law, and the [19]prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

[9] Or, *a prophet.* [10] Matt. 3. 3. [11] Matt. 3. 11. Acts 19. 4. [12] Or, *beareth.* [13] Matt. 3. 16. [14] Or, *abidest.*
[15] *That was two hours before night.* [16] Or, *the anointed.* [17] Or, *Peter.* [18] Gen. 49. 10. Deut. 18. 18. [19] Isa. 4. 2.

Verse 18. '*Which is in the bosom of the Father.*'—This mode of expression, of which there are other examples in the New Testament, derives its origin from the then prevalent custom, even among the Jews, in sitting or rather reclining at meals, according to which he who sat below another, at table, seemed as it were, to recline on his bosom; and the most favoured guests (who were placed the nearest to the host) sometimes literally did so Thus John

himself 'leaned' on his Lord's bosom at the Passover supper. The Romans not only had the same expression, but sometimes used it, as here, in a metaphorical sense.

20. '*I am not the Christ.*'—It may be asked how the priests could be ignorant of this, or could for a moment suppose that John was the Christ, seeing that they knew John's ancestry (he being the son of a priest) was not what had been predicted of Christ. 'Yet (Bloomfield answers) when they remembered what had happened to Zacharias in the temple, and that Elisabeth, his mother, was of the lineage of David, and especially as it was not entirely determined among the doctors whether Christ was to be born in Bethlehem; the Sanhedrim might easily (as a Messiah was then anxiously expected) fall into the opinion that John was possibly that Messiah, and they therefore sent to interrogate him, hoping at the same time (as we may suppose), that John would profess himself to be the Messiah, and head them in an attempt to throw off the Roman yoke.'

21. '*Art thou Elias?*'—The Jews believed that Elijah would return from heaven (whither he had been snatched up), anoint the Messiah, and establish his authority. John answers negatively, 'I am not'—that is, not in the sense in which the question was asked: for in another sense he was the 'Elias' of whose coming as the precursor of Christ the prophet Malachi had spoken.

— '*That prophet.*'—Probably the prophet like unto himself, whom Moses had foretold that the Lord would send (Deut. xviii. 5). We know that the Messiah was denoted in this prediction; but probably the Jews did not so understand it. It has, however, been supposed that Jeremiah is intended, as it was believed by the Jews that he would rise from the dead, and, amongst other doings, that he would restore to them the ark, and the pot of manna, which he was supposed to have concealed, to preserve them from the Babylonians. Lightfoot, however, has shewn that the Jews believed that all the prophets would rise again at the coming of the Messiah; and he considers that the question refers to this belief, and has the same meaning as that contained in one of the opinions concerning Christ,—'Of others [it was said], that one of the old prophets was risen again.' Luke ix. 8.

25. '*Why baptizest thou then?*'—It is remarkable that they do not ask him what baptism was, or what his baptism denoted. Baptism in itself was in common and known use, as a rite connected with circumcision in the admission of proselytes, and whereby they were supposed to be symbolically cleansed from the impurities of their former condition. To baptize Jews, who could only be baptized into the higher privileges of the Messiah's kingdom, was limited to the Messiah himself and his *expected* precursors; and therefore when John seemed to deny that he was one of these, they ask indignantly, 'Why baptizest thou then?' that is, 'Since thou belongest not to the "Messiah's" kingdom, what privileged condition hast thou into which Jews should be baptized?'

28. '*Bethabara.*'—This name means 'House of Passage,' whence it has been supposed to denote the spot where the Israelites passed the Jordan, under Joshua, but was more probably the name of a ford. Origen states that this place, on the banks of the Jordan, continued in his time to be pointed out: and Jerome says the same; to which he adds, that it was usual for believers to be baptized at this spot, in memory of John's baptism. The place is not now known. In fact, the best MSS. and recent editions have here Bethany (Βηθανία) instead of Bethabara (Βηθαβαρά), the substitution of which seems to have arisen from a conjecture of Origen, who in his day found no place of the name of Bethany on the Jordan; but, hearing of a town called Bethabara, where John was said to have baptized, took the liberty of changing the reading.

29. '*The Lamb of God.*'—So called in evident allusion to the victim slain, under the Law, for the atonement of sin. Among the Arabians, Persians, and others, it has been usual to bestow similar titles on persons eminently distinguished for their piety or valour. Thus, the khalif Ali, who is regarded by the Sheah sect of Mohammedans as a sort of Messiah, bears the title of the 'Lion of God.' It is interesting to learn (from Morier) how this title, given to Christ, struck a Persian mind as contrasted to that assigned to Ali. 'On reading the passage where our Saviour is called the "Lamb of God," the moollahs scorned and ridiculed the simile, as if exulting in the superior designation of Ali, who is called *Sheer Khoda*, the "Lion of God." But Mirza Baba observed to them, "The Lion is an unclean beast; he preys upon carcasses, and you are not allowed to wear his skin because it is impure; he is destructive, fierce, and man's enemy. The lamb, on the contrary, is every way *halal* (lawful): you eat its flesh, you wear its skin on your head, it does no harm, and is an animal beloved. Whether is it best, then, to say, the "Lamb of God," or the "Lion of God?"'

42. '*Thou art Simon the son of Jona: thou shalt be called Cephas.*'—All proper names in the East are significant, or rather, we should say, the signification of all the names employed is commonly known in the East: for proper names are found to be really significant everywhere. All our own names are really significant, although we are not, like the Orientals, familiar with the significations, or use the names with reference to them. It is for this reason that names are changed in the East. We see from the Scriptural instances (Gen. xli. 45; xvii. 5; xxxii. 28; xxxv. 10; 2 Kings xxxiii. 34, 35; xxiv. 17; Dan. i. 7; Mark xiii. 17) that kings, princes, and religious teachers, often changed the names of those who took offices under them, or who became their disciples, especially when they first attracted their notice. The most marked illustrations of this usage are found in the history of Mohammed, who professed much dislike to particular names, which his converts bore 'in the days of ignorance,' and changed them for others of better signification. We adduce a few instances from the *Mischat-ul-Masabih*. 'The prophet's step-daughter, Zainab-bint-Abu-Salmah, said, "My name was Barrah (good); and his majesty said, Do not praise yourself; God best knows the doer of good; take the name of Zainab."' Omer had a daughter called Asiyah (criminal, rebellious), and when the time of Islam arrived, this name was deemed so bad, that Mohammed changed it to Jamilah (beautiful, decent). The name of Asram (cutter of trees) he changed to Zura (planter); Hazn (hard ground) to Sahal (soft); and we are told that he disliked and changed the following, although it is not said what others he gave for them: Aas (rebellious), Aziz (revered), Atalah (a pickaxe), Shaitan (Satan), Hacam (supreme commander), Ghurab (raven), Hubal (one of the devil's names), and Shahab (a bright flame which is darted at the devil). We are also informed that he changed all bad names that came under his notice, whether of persons or places, and testified his anxiety on the subject by laying down various general rules for the guidance of his people, such as: 'You will be called at the day of resurrection by your own names and those of your fathers, therefore give yourselves good names.'—'The names God loves best are Abdullah and Abd-ul-Rahman; and the best names are Harith (a husbandman), and Humam (diligent, careful); and the worst of names is Harb (war), and Murrah (bitterness).'

CHAPTER II.

1 *Christ turneth water into wine,* 12 *departeth into Capernaum, and to Jerusalem,* 14 *where he purgeth the temple of buyers and sellers.* 19 *He foretelleth his death and resurrection.* 23 *Many believed because of his miracles, but he would not trust himself with them.*

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, [1]The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, [2]Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

[1] Psal. 69. 9.

[2] Matt. 26. 61.

Verse 1. '*A marriage.*'—Lightfoot's *Hor. Heb.* in this place enumerates some of the marked customs of marriage among the Hebrews of this age, from his usual Talmudical authorities.

1. The virgin to be married went from her father's house to that of her husband, in some veil, but with her hair dishevelled, or her head uncovered.

2. If any person meets her upon that day, he gives her the way, which once was done by king Agrippa himself.

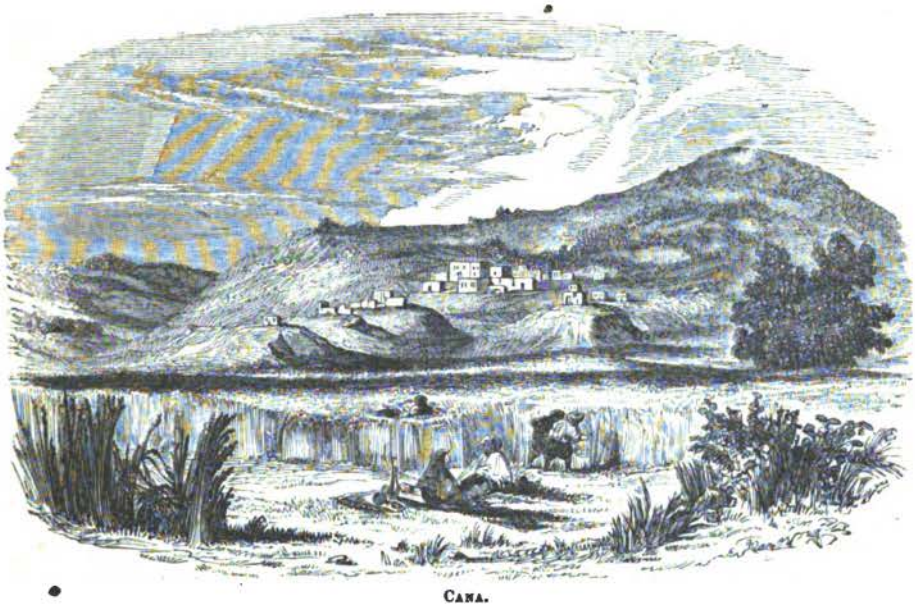
3. They carried before her a cup of wine, which they were wont to call 'the cup of Trumah,' which denoted that she, from her unspotted virginity, might have married a priest, and eaten of the Trumah.

4. Skipping and dancing as they went, they were wont to sing the praises of the bride. In Palestine they used the words:—'She needeth no paint, nor stibium, no plaiting of the hair, or any such thing, for she is of herself most beautiful!'

5. They scattered some kind of grain or corn among the children, with the view of so drawing their attention to the circumstance, that they might, if any distant occasion required, bear witness that they saw that woman a married virgin.

6. Barley was sprinkled or sown before the married pair, as a symbol of fruitfulness.

7. There is mention of crowns which were worn by the bride and bridegroom on the occasion, with a particular account of the fashion in which and the materials of



CANA.

which they were made. There is an allusion to such crowns in Sol. Song, iii. 11.

8. Because of the mirth which attended these nuptial festivals (which lasted seven days), marriages were not allowed during the Passover, Pentecost, and Tabernacle weeks, that one joy might not be mingled and confounded with another—the joy of nuptials with the joy of a religious festival.

Several of these customs are more or less alluded to in different passages of Scripture.

— '*Cana of Galilee.*'—The adjunct, 'of Galilee,' distinguishes this Cana from another in the tribe of Asher, not far from Sidon. The Cana of the text still subsists as a very neat village about eight miles to the north of Nazareth. It is pleasantly situated upon the declivity of a hill, facing the south-east: it enjoys the blessing of a copious spring, and is surrounded with plantations of the olive and other fruit-trees. The spring is alleged to be that which supplied the water that was turned into wine; for which reason pilgrims usually stop and drink from it. This spring is about a quarter of a mile from the village. At Cana there is a neat Greek church, and the ruins of another, which was built by the Empress Helena over the spot where the marriage-feast was supposed to have been held. In walking among the ruins of this church, Dr. Clarke says, 'We saw large massy stone pots, answering the description given of the ancient vessels of the country, not preserved or exhibited as relics, but lying about disregarded by the present inhabitants as antiquities with whose original use they were not acquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country.' It would seem, however, that these pots have not been wholly neglected, as Dr. Clarke supposed; for Dr. Richardson, on visiting the modern Greek church, says, 'Here we were shewn an old stone pot, of the compact limestone of the country, which, the hierophant informed us, is one of the original pots which contained the water which underwent this miraculous change.' Dr. Robinson questions the claim of this place to be the Cana of the text, which he is more inclined to find in a ruined place called Kâna-el-Jelil, about eight miles N. ½ E. from Nazareth. His reasons, which are of considerable weight, may be seen in *B. Researches*, iii. 204-208.

2. '*His disciples.*'—At present these appear to have been Philip, Peter, Andrew, John (supposing him the 'other disciple'), and Nathanael. We may observe, by the way, that Nathanael has been generally supposed the same person with the apostle whose name elsewhere occurs as Bartholomew.

3. '*The mother of Jesus.*'—As Joseph was not present, and is never mentioned by any of the Evangelists as being alive after the commencement of our Lord's ministry, it is something more than probable that he was previously dead. At all events he certainly was not alive at the *conclusion* of that ministry, as otherwise Mary's crucified Son would scarcely have consigned her to the care of John.

4. '*Woman.*'—This style of address was by no means one of disrespect, nor is it now in the East. It was rather the contrary, and was thus used in addressing females of the very first distinction, as is sufficiently shewn by various ancient writers. Jesus addresses his mother in the same manner on another occasion, when his respect and tenderness was beyond all question. (Ch. xix. 26.) This therefore needs not the great pains that have been taken to prove it. But with the words that follow, 'What have I to do with thee?' the case is different, and there can be no doubt that they convey something of reproof. If these words be compared with the same phrase elsewhere (see Judg. xi. 12; 1 Kings xvii. 18; 2 Kings iii. 13), we collect that it can mean nothing more or less than this—'Let me alone; what is there in common to me and thee? we stand here on entirely different grounds.' The words were clearly drawn from him by her assuming a kind of maternal right over the exercise of the high powers which belonged to him, and with which she had no concern.

6. '*Six waterpots of stone.*'—It is well observed by Chrysostom, that everything is here narrated so as to exclude any possible semblance of collusion. They were water-jars, not wine-vessels, so that none could say that probably there was a residue or sediment of wine remaining in them which lent a flavour to water poured on it, and so formed a thinnest kind of wine—even as the same is witnessed against in the praise which the ruler of the feast bestows upon the new supply (*v.* 10). The fact of these vessels being at hand is no less accounted for: it was not by any premeditated plan, but they were there in accordance with the customs and traditionary observances of the Jews in the matter of washing; for this seems more probable than that this '*purifying*' has reference to any

distinctly commanded legal observances. The purifying was such as the Jewish doctors had enjoined and made necessary (Matt. xv. 2; Mark vii. 2–4; Luke xi. 39). The quantity, too, which these vessels contained, was enormous—not such as might have been brought in unobserved; but each of these water-pots contained '*two or three firkins a-piece.*' And at the beginning they were empty; so that the servants who, in obedience to the commandment, had filled the water-pots with water, and who knew what liquid they had poured in, were themselves, by this very work which they had done, witnesses of the reality of the miracle. Else it might only have appeared—as, in fact, it did only appear to the ruler of the feast, that the wine came from some unexpected quarter.

— '*Two or three firkins a-piece.*'—Therefore the quantity of wine produced in the six water-pots of this capacity was very large. The Celtic *μετρητής*, rendered 'firkin,' was equal to eight gallons, 7·365 pints, imperial measure; so that each of these vessels containing two or three *μετρηταί* a-piece, did, in round numbers, hold twenty gallons or more.

8. '*The governor of the feast.*'—The appointment of this officer, for regulating their more public entertainments, was very possibly derived from the Greeks. At least the Greeks had such an officer; who, however, is not mentioned in the sacred or apocryphal writings until after the Jews had become well acquainted with the Greeks, particularly those of Egypt. This officer was called the *symposiarch* by the Greeks. He was one of the guests, distinguished for his agreeable manners and pleasant address, and who could bear drink without becoming intoxicated. His duty was to preside over the feast, to prevent disorder, and, while he promoted hilarity, to discourage intemperance. He gave particular attention to the drinking, and noted how the several guests were affected by their wine; and when he observed that some were more liable to be disordered by it than others, he mixed more water with their wine, to keep them equally sober with the rest of the company. Thus the symposiarch took care that none should be forced to drink against his will; and also that, although there was a general liberty of drinking, none should, even by his own choice, become intoxicated. Such seem to have been also the offices of this 'governor of the feast;' and, in accordance with it, we observe that the wine was taken to him to taste before it was presented to the guests. The existence of such an officer among the Jews is rendered unquestionable by the following, in the apocryphal book of Ecclesiasticus: 'If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place that thou mayest be merry with them, and receive a crown for the well ordering of the feast.' (ch. xxxii. 1.) Theophylact's remark here is useful as a further illustration—'That no one might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the governor of the feast, who certainly was sober, for those who on such occasions are intrusted with this office, observe the strictest sobriety, that everything may, by their orders, be conducted with regularity and decency.'

11. '*This beginning of miracles.*'—Trench has here a fine observation, which we quote: 'Very beautiful is it here to observe the facility with which our Lord yields himself to the supply, not of the absolute wants merely, but of the superfluities of others. Yet it is not so much the guests whom he has in his eye, as the bridal pair, whose marriage feast, by the unlooked-for short-coming of the wine, was in danger of being exposed to mockery and scorn. And the gracious Lord has sympathy with *all* needs—with the finer as well as the commoner needs of our life. For all the grace, and beauty, and courtesy of life are taken account of in Christianity, as well as life's sterner realities; and the spirit of Christ, in himself and in his disciples, does not slight or despise those any more than these. We may contrast this his readiness to aid others, with the strictness with which he refused to come to the help of his own extremest needs. He who made wine out of water, might have made bread out of stones.'

20. '*Forty and six years was this temple in building.*'—The temple of Solomon was seven years in building; and that of Zerubbabel, after the Captivity, was not completed until twenty years had elapsed. This, therefore, must necessarily apply to the temple as restored and improved in and before the time of Christ; which restoration and improvement was accomplished, slowly, by taking down particular parts in succession, and rebuilding them before others were touched. This work was begun by Herod the Great, sixteen years before the birth of Christ; consequently, the present time, being thirty years later, completed the forty-six years here mentioned. Perhaps the text would be better rendered 'Forty and six years this temple has been in building.' For the works of the temple were not completed until some years later, under Herod Agrippa, the grandson of Herod the Great.

14. '*And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.*'—It is maintained by some that Christ drove the buyers and sellers out of the temple *once* only. But that this was different from and prior to the similar event recorded in Matt. xxii. appears from the ensuing conference with Nicodemus, which alludes to some of the miracles performed at this feast, and itself preceded the imprisonment of John. The best commentators, therefore, concur in the opinion of Grotius:—'Jesus, as the purpose of his coming [one of the purposes?] was to purify religious observances, made this known (after the Oriental manner) by employing a conspicuous sign, or symbolical action, in purging the temple (as being the seat of religion), first about the *beginning*, and secondly at the *conclusion* of his ministry, in order that he might shew that he ended with what he had begun.'

CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 14 *Of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptism, witness, and doctrine of John concerning Christ.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born [1]again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say

[1] Or, *from above.*

unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born [2]again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ [3]And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ [4]For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 [5]For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, [6]that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be [7]reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, [8]and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [9]to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, [10]A man can [11]receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, [12]I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony [13]hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35 [14]The Father loveth the Son, and hath given all things into his hand.

36 [15]He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

[2] Or, *from above.* [3] Num. 21. 9. [4] 1 John 4. 9. [5] Chap. 12. 47. [6] Chap. 1. 4. [7] Or, *discovered.*
[8] Chap. 4. 2. [9] Chap. 1. 7. 34. [10] Heb. 5. 4. [11] Or, *take unto himself.* [12] Chap. 1. 20. [13] Rom. 3. 4.
[14] Matt. 11. 27. [15] Hab. 2. 4. 1 John 5. 10.

Verse 3. '*Born again.*'—This form of expression, and the idea involved, is not unknown in the East. So Mr. Roberts, 'When a Brahmin youth has the sacred string put on him for the first time, he is said to be born again; but when put on the second time, *Iru-purappāli*, he is twice born: it is to him the second birth, and he can now perform all the ceremonies of his religion.' (See also the *Institutes of Menu*, ch. ii. 146.) It is still more to the purpose, to find that the Jews themselves considered one who from heathenism had been made a proselyte, by circum-

cision, baptism, and sacrifice, as being born anew. It was their saying, that 'when a man is made a proselyte, he is like a new-born infant.' This has been thought to throw some light on *v.* 10, where Christ says, 'Art thou a master in Israel, and knowest not these things?'—that is, what being 'born again' meant. Interpreters, however, differ in explaining to what our Lord may be supposed in this to refer. So complete, in the view of the Jews, was this new birth, that all former ties of nature became extinct, to such an extent, indeed, that it was held to be lawful for a proselyte to marry his own mother or daughter; although, from a regard to decency, this was not practically allowed.

23. '*Ænon near Salim.*'—Neither Ænon nor Salim are known with any certainty. As to Ænon, the Syriac and Persian versions read it Ain-yon, 'the dove's fountain;' and the Arabic makes it 'the fountain of Nun.' It seems, indeed, that, whether this Ænon were a town or river, it had its name from a fountain near it, or was itself a fountain. Salim is as difficult to distinguish; and it is by no means clear that we can identify it with the 'Shalem' of Gen. xxiii. 18, or the 'Shalim' of 1 Sam. x. 4. Jerome places Ænon, where John baptized, at eight miles from Scythopolis, to the south, and near to Salim and the Jordan. Salim itself he places at the same distance from Scythopolis.

29. '*The friend of the bridegroom.*'—See the note on Judg. xv. 20.

CHAPTER IV.

1 *Christ talketh with a woman of Samaria, and revealeth himself unto her.* 27 *His disciples marvel.* 31 *He declareth to them his zeal for God's glory.* 39 *Many Samaritans believe on him.* 43 *He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground [1]that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in [2]Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 [3]God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

[1] Gen. 33. 19, and 48. 22. Josh. 24. 32.

[2] Deut. 12. 5.

[3] 2 Cor. 3. 17.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [4]for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ [5]Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, [6]where he made the water wine. And there was a certain [7]nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

[4] Matt. 9. 37. [5] Matt. 13. 57. [6] Chap. 2. 1. [7] Or, *courtier*, or, *ruler*.

Verse 4. '*He must needs go through Samaria.*'—Because the country of Samaria was interposed between Galilee and Judæa. It appears from Josephus that those whose time was precious, or occasions urgent, went through Samaria; but as this was often unsafe, and generally unpleasant, the Jews often went much out of their way, by passing over the Jordan and through Gilead, to avoid the Samaritans and their country altogether.

5. '*Sychar.*'—The same as Sichem or Shechem, afterwards Neapolis, and now Nabulus. It is not agreed whether the name 'Sychar' for 'Sichem' is merely obtained by changing the final *m* for *r*, according to the different dialects of the Jews and Samaritans; or that the Jews, as they were prone to do, gave it the name of Sychar to express reproach and contempt, as the word would in Hebrew mean 'drunken,' that is, 'the drunken city.'

6. '*Jacob's well.*'—This well is not mentioned elsewhere. We may suppose that it took its name from the fact or notion that it was dug by Jacob, or that his family drank of its water while sojourning in this part of the country. The circumstances recorded in this chapter, as having occurred at this well, have greatly enhanced the interest of this spot to Christians, and it has hence been a favourite

resort of pilgrims in all subsequent ages. The empress Helena built a church over it; but this has long been destroyed by time and the Turks, so that the foundations only are now discoverable. The well stands about a mile from the present town; whence it has been asked how it happened that the woman should have come to such a distance from the city to draw water there, when there were so many fountains just round the town. Dr. Robinson seems to have answered this satisfactorily, by pointing out that the Scripture does not say that she came to this well from the city, nor that she dwelt in the city. She might have dwelt or been labouring near the well, and have gone into the city only to make report respecting Him who had spoken such wonders to her. Or even granting that her home was in the city, it is not improbable that a peculiar value may have been attached by the inhabitants to the water of this well of their great patriarch.

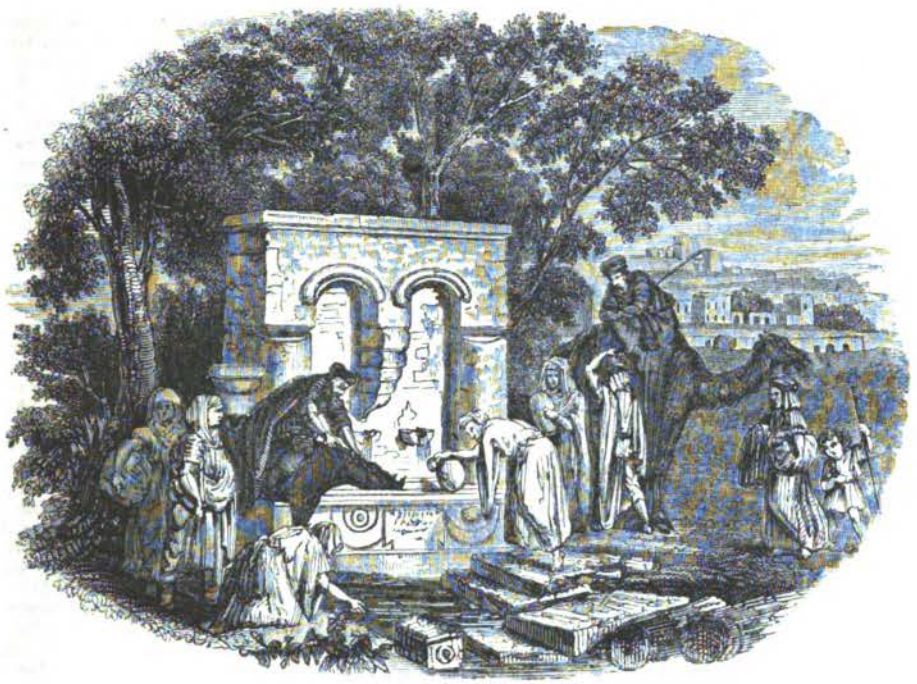
The well stands at the commencement of a round vale, which is thought to have been the 'parcel of ground' bought by Jacob for a hundred pieces of silver. The mouth of the well itself has over it an arched or vaulted building, and the only passage down to it is by means of a small hole in the roof, scarcely large enough for a moderate-sized person to work his way through. 'Landing,' says Buckingham, 'on a heap of dirt and rubbish, we saw a large, flat, oblong stone, which lay almost on its edge, across the mouth of the well, and left barely space enough to see that there was an opening below. We could not ascertain its diameter; but, by the time of a stone's descent, it was evident that it was of considerable depth, as well as that it was perfectly dry at this season, the fall of the stones giving forth a dead and hard sound.' Maundrell says that its depth is thirty-five feet; and that, when he was there, it contained five feet of water. The true depth of the well has, however, been ascertained, by the measurements of Dr. Wilson's party (*Lands of the Bible*, ii. 57) to be seventy-five feet by a diameter of nine feet. It is entirely hewn in the solid rock, and must have been a work of great labour. There was scarcely any water at the bottom when this measurement was made.

We know of no traveller who has disputed that this was the well at which our Lord conversed with the woman of Samaria. The traditions of Jews, Samaritans, Christians, and Moslems agree in its identification. Its depth, compared with that of other wells, in and near Shechem, tells in favour of the accuracy of the judgment which has been formed respecting it. Messrs. Bonar and M'Cheyne, in their interesting *Narrative*, well observe that 'In all the other wells and fountains which we saw in this valley the water is within reach of the hand; but in this the water seems never to rise high. This is one of the clear evidences that this was really the well of Jacob, for at this day it would require what it required in the days of our Lord, an ἄντλημα, "something to draw with, for it was deep." On account of the great depth, the water would be particularly cool; and the associations which connected this well with their father Jacob no doubt made it to be highly esteemed.' It is added, as other travellers have noticed, that the town seems to have anciently extended much nearer to the well than at present; although the expressions of the sacred text imply that the well was still at a considerable distance from the town. Dr. Clarke, indeed, thinks that the spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself and the features of the country, that, if no tradition existed for its identity, the site could hardly have been mistaken. This learned traveller's further remarks are so valuable that we cannot withhold them. 'Perhaps no Christian scholar ever read the fourth chapter of St. John without being struck with the numerous evidences of truth which crowd upon the mind in its perusal; within so small a compass it is impossible to find in other writings so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All that can be gathered on these subjects from Josephus seems but a comment to illustrate this chapter. The journey of our Lord from Judæa into Galilee; the cause of it; his approach to the metropolis of this country; its name; his arrival at the Amorite field, which terminates the narrow valley of Sichem; the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is obviously implied; the question of the woman referring to existing prejudices which separated the Jews from the Samaritans; the depth of the well; the Oriental allusion contained in the expression "*living* water;" the history of the well, and the customs thereby illustrated; the worship upon Mount Gerizim; all these occur within the space of twenty verses; and if to these be added what has already been referred to in the remainder of the same chapter, we shall perhaps consider it as a record, which, in the words of him who sent it, we may *lift up our eyes, and look upon, for it is white already to harvest.*'

9. '*How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?*'—This and the context is very curiously illustrated by an incident which occurred to the Rev. V. Monro in the same neighbourhood, and which he thus relates:—'Passing out of a gateway similar to the other, at the opposite extremity of the wall, we crossed a marsh, and remounting, were proceeding on our way, when some women were descried drawing water at a well near the track, and the day being hot, I desired my servant to ask if they would give me some to drink; but they refused the indulgence, one of them exclaiming, "Shall I give water to a Christian and make my pitcher filthy, so that I can use it no more for ever?" This happened within the precincts of Samaria, and was a proof how little change the spirit of the people has undergone within the last eighteen centuries. These women were young and handsome, with full, dignified, and stately figures; a dark-coloured fillet bound the head, and passing under the chin left the face entirely uncovered. Not an hour after this, we observed another group similarly employed. "Now," said Ahmet, "observe the difference; instead of Arabic, I will speak to them in Turkish." He did so, and picking up their vessels, they took to flight; but when he continued to pursue them, with what I suspect was a volley of abuse, one of them came back trembling with her burden (the earthen water-pot of the country), and we drank freely: she refused any reward.'

— '*The Jews have no dealings with the Samaritans.*'—By this we should understand that they had no friendly intercourse; for that they had the intercourse of traffic and common communication, seems clear enough. Indeed we observe in the present instance, that, while our Lord conversed with the woman of Samaria, the disciples had proceeded to the Samaritan town of Sychar *to buy meat*. The prevalent doctrines of the Pharisees, and the claims to superior purity and holiness which they encouraged individuals to cherish, had much tendency to aggravate the difference between the Samaritans and Jews. The Pharisees indeed taught that no Jew ought to borrow anything of the Samaritans, or receive any kindness from them, nor drink of their water or eat of their bread. Hence the surprise of the woman that Jesus asked drink of her; but we see presently that he did more still in opposition to the narrow restrictions of the Pharisees, in going to the city and eating with its inhabitants.

The sources of enmity between the Jews and Samaritans were many. The original occasion of the settlement of the Samaritans in Palestine would in itself have been sufficient to set the Jews against them. We have touched on this subject under 2 Kings xvii.; and shall not here resume it. But besides this, when from fear they deemed it prudent to worship God, they did so without relinquishing the worship of their own idols; and this circumstance was not forgotten by the Jews, even when they ceased to be idolaters. Their rejection of all the books of Scripture, except the Law, of which alone they acknowledged the Divine authority; their bitter opposition to the rebuilding of the temple of Jerusalem by the captives returned from Baby-



A WELL IN PALESTINE (NEAR CANA).

lon, after their own assistance and participation had been declined; and, still more, their afterwards building an opposition temple on Mount Gerizim, where alone, and not at Jerusalem, they contended that the Law (Deut. xxvii. 11–13) directed the Lord's temple to be built, and, consequently, that their own was the true and lawful temple, where alone sacrifices should be offered:—all these, and other causes, rendered the Samaritans abhorred by the Jews, even more perhaps than idolaters themselves. Hence the son of Sirach says, 'There be two manner of nations which my heart abhorreth, and the third is no nation: They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people which dwell in Sichem' (Ecclus. l. 25, 26). All intercourse of kindness was refused; and the Jews thought they could not more strongly express their contempt and detestation of any man than by calling him a Samaritan; hence, on one occasion, they said to Christ, 'Thou art a Samaritan, and hast a devil.'

Nevertheless, by this time the Samaritans had relinquished many of the corruptions which they had associated with the worship of God, and did not adopt the superstitious practices and absurd notions which the Jews in the time of our Saviour entertained. Indeed, the difference between the two was not greater than, if so great as, subsists between some Christian sects; but all human experience explains the hatred between them, by shewing that, in all cases, the strongest animosities against each other are exhibited not by people whose religions differ the most, but by those who in religious practice and opinion approach each other the most nearly. The circumstance which had much operated in purifying the Samaritan system from its original taint of idolatry, and in bringing it into nearer conformity with Judaism, occurred in the time of Nehemiah. That zealous governor ordered that all those who had married strange wives should put them away (Neh. xiii. 23–30). Rather than do this, many who had taken Samaritan women for their wives, chose to withdraw and join the Samaritans. Among these was Manasseh, one of the sons of Jehoiada, the high-priest, who had married the daughter of Sanballat the Horonite. They were well received by the governor of Samaria; and their instructions and influence operated in producing a favourable change in the religious practices and opinions of the Samaritans.

It has ever been one of the chief boasts of the Samaritans that they possess the books of the Law in the original Hebrew or Phœnician characters; whereas the Jews employ the Chaldee characters, which they learnt during their captivity at Babylon. Therefore, instead of looking upon Ezra as the restorer of the Law, they curse him as an impostor, as having laid aside the old characters to use new ones in their room. The vowel-points, which were ultimately introduced, have also been regarded by the Samaritans with abhorrence. We observe, from verses 20 and 21, that the Samaritans of our Saviour's time, in common with the Jews, expected the advent of the Messiah; and many of them ultimately became the followers of Jesus Christ, and embraced the doctrines of his religion (Acts viii. 1; ix. 31; xv. 3). The existing Samaritans, like the Jews, still retain their expectation of the Messiah's coming. Prideaux considers that their ideas concerning the resurrection were much clearer than those which the Jews themselves entertained. And with respect to idolatry, it is certain that in the time of our Saviour, and ever since, they abhorred it as much as the Jews themselves.

Of the present opinions of the Samaritans the reader may find a full account in the *Origines Hebrææ* of Lewis (b. v., c. 12), who gives a copy of a confession of their faith, which was sent by Eleazar, their high-priest, in the name of the synagogue of Sichem, to Scaliger, who applied to him for that purpose; and also (ch. xiii.) a long letter, explanatory of their opinions, from the Samaritans of Sichem to their brethren in England; transmitted by the hands of Dr. Huntington, at that time chaplain to the Factory at Aleppo. The former document has been given by Dr. Horne, in his *Introduction*. The most recent account of this people is that furnished by Dr. Wilson, in his *Lands of the Bible*. Though very interesting, it is too long for extract; but the following are among the particulars which may be collected from it:—

The creed of the present Samaritans consists of the following articles:—'God is one—Moses is the Prophet—the Law is the Book—Gerizim is the Kiblah—there will be a day of resurrection and judgment.' Their belief in the resurrection they profess to found on or prove by Deut. xxxii. 39. They also believe in the existence of Satan, as an evil spirit having access to the souls of men, to try and to tempt them, which they found on the history of the fall, believing the *Nachash* that tempted Eve to have been more than a serpent. Deut. xiii. 13; xv. 9, are also produced in corroboration of their view. It is important to find these points of belief among those who acknowledge only the authority of the Law, because it has been urged that no trace of such doctrines appears in the Scriptures written before the Captivity. They do not use the term Messiah, but they expect a great instructor and guide, whom they call Hathah, to appear in the world. This expectation they found upon Deut. xviii. 15; but the famous passage in Gen. iii. 15 has not among them any recognized application to the Messiah; and the prophecy in Gen. xlix. 10, they apply not to the Messiah but to Solomon.

There are no Samaritans anywhere now but at Nabulus; and there they reckon their number at twenty families, comprising 150 souls. For a long time there have been none of them resident in Askelon, Gaza, Joppa, Damascus, or any other parts of Syria, where some of their sect used formerly to be found. There is something peculiarly striking and pleasing in their appearance; and most of them have a strong family likeness, particularly in their faces, which are dissimilar to those of the Jews, and somewhat of a rounder form. All the men wear red turbans, with the exception of the priest, whose head-dress was white. They observe the Sabbath with great strictness, as well as the other feasts prescribed by the Law. The passover lambs or kids they used to sacrifice upon Mount Gerizim; but on account of the exactions of the Moslems this is now done at their own homes. On the last day of the Feast of Weeks (Pentecost) they ascend to the top of the mountain, repeating the law, as they do also on the first day of the Feast of Tabernacles. The day of Atonement they observe with fasting, and with prayer in the synagogue from morn till even. Every adult kills a cock on that day, which is also the present custom of the Jews, who give the cock the name of Kapporah, or Expiation.

The *Biblical Researches* of Dr. Robinson contain some interesting particulars respecting the Samaritans at Nablaus. Among other things we learn that the Samaritans 'still maintain their ancient hatred against the Jews; accuse them of departing from the law in not sacrificing the passover, and in various other points, as well as of corrupting the ancient text. If of old, "the Jews had no dealings with the Samaritans," the latter at the present day reciprocate the feeling, and neither eat, nor drink, nor marry, nor associate with the Jews, but only trade with them.'

Lewis says, 'Several attempts have been made to convert these Samaritans, but they have been oppressed instead of being made Christians; and they are reduced to a small number rather by misery than by the multitude of those who have been converted. Nay, they seem more stubbornly wedded to their sect than the Jews, though these adhere very stiffly to the Law of Moses. At least, Nicon, who lived after the twelfth century, setting down the formalities used at the reception of heretics, observes, that if a Jew had a mind to be converted, in order to avoid punishment or the payment of what he owed, he was to purify himself and to satisfy his creditors before he was admitted. But, as for the Samaritans, they were not received before they had been instructed two years, and were required to fast fourteen or fifteen days before they professed the Christian religion, and to be morning and evening at prayers, and to learn some psalms. Others were not used with so much rigour. The term of two years that was enjoined to the Samaritan proselytes, is an argument that they were suspected, and the reason why they were so was that they had often deceived the Christians by their pretended conversion.'

20. '*Our fathers worshipped in this mountain.*'—That is, on Mount Gerizim, as in the preceding note. The temple on this mountain was built by Sanballat, the governor, for his son-in-law Manasseh, who has already been mentioned. This temple was destroyed by John Hyrcanus, prince and high-priest of the Jews; and whether it was afterwards rebuilt cannot be ascertained It is, however, certain that the Samaritans continued to worship on the mountain, and regarded it as the only place on which sacrifices could legally be offered.

27. '*Marvelled that he talked with the woman.*'—They probably marvelled that he talked with a woman at all; and still more with a Samaritan woman; and, above all, that he should speak to her on the present deep subject of discourse. Although women, even at this late time, appear to have moved about in society with far more freedom than they at present do in Western Asia, and a woman might be accosted and asked, or answered, any necessary question by a man in public; yet it appears that talking with them, or attention to them, was generally discouraged. This was doubtless in part owing to a measure of that feeling which now operates in the entire seclusion of women from the society of men; and still more, apparently, to the very low opinion of the female understanding which was then generally entertained, and which was forcibly and broadly expressed in the well-known saying of Rabbi Eleazar, that 'A woman ought not to be wise above her distaff.' A few more Rabbinical sayings will further illustrate this matter: 'R. Jose the Galilean, being upon a journey, found Berurea on the way, and he said to her, "Which way must we go to Lydda?" She answered, "O foolish Galilean, have not the wise men taught, Do not multiply discourse with a woman? Thou oughtest only to have said, Which way to Lydda?"' They were averse to instructing women in the Law—'Let the words of the Law be burned rather than committed to a woman.' And how much any kind of communication was discouraged appears from—'Let no one talk with a woman in the streets, no, not with his own wife.' This was indeed considered particularly unbecoming in a religious or learned man, whether a teacher or disciple.

44. '*A prophet hath no honour in his own country.*'—Why not? Old Fuller seems to have given a very satisfactory explanation. He says, 'How this comes to pass let others largely dispute. We may, in brief, conclude it is partly because their cradles can be remembered, and those swaddling clothes once used about them, to strengthen them while infants, are afterwards abused against them, to disgrace them when men, and all the passages of their youth repeated to their disparagement; partly because all the faults of their family (which must be many in a numerous alliance) are charged on the prophet's account. Wherefore that prophet who comes at the first in his full growth from a far foreign place (not improving himself among them from a small spark to a fire, a flame, but, sun-like, arising in perfect lustre), gains the greatest reputation among the people. Because, in some respects, he is like Melchisedec, "without father, without mother, without descent," while the admiring vulgar, transported with his preaching, and ignorant of his extraction on earth, will charitably presume his pedigree from heaven, and his breeding as well as calling to be divine.'

46. '*A certain nobleman, whose son was sick at Capernaum.*'—The question here arises whether, as is often supposed, we have not in this place the same history as that of the servant (παῖς) of the centurion, related by Matthew (viii. 3) and Luke (vii. 2), and here repeated with unimportant variations. They are probably not the same; for the external circumstances are greatly different. The centurion was a heathen, while this nobleman seems to be a Jew; the one pleads for his servant, this for his son; that intercession finding place as the Lord was entering Capernaum, this in Cana; in that the petitioner sends by others, in this comes himself; the sickness is there a paralysis, here it is a fever. But, far more than all this, the heart and inner kernel of the narrative is wholly different. The centurion is an example of strong faith, this nobleman of a weak faith; that centurion counts that if

Jesus will but speak the word his servant will be healed, while the nobleman is so earnest that Jesus should come down in person, because in his heart he limits his power, and assumes that only his actual presence will avail to heal his sick; the other receives praise, this rebuke at the lips of Christ. See Trench on this miracle.

It has been supposed by Lightfoot and others that the 'nobleman' in the present case was no other than Chusa, Herod's steward, whose wife was among the holy women that ministered unto the Lord of their substance (Luke viii. 3; cf. v. 53). This is not altogether improbable; for it would seem as if only some signal work of this kind could have 'drawn a steward of Herod's, with his family, into the net of the Gospel.'

52. '*Yesterday at the seventh hour.*'—From this it would seem that the nobleman's confidence in Christ's word was so strong, that he proceeded leisurely homeward, since it was not until the next day that he reached his house, though the distance between the two places was not so great that the journey need have occupied many hours. Or it may be that as it was already the afternoon when our Lord had assured him of his son's cure, he had remained in the place for the rest of the day, and had started for home the following morning. In either case his confidence is equally evinced, and in either case the apt quotation of Maldonatus is applicable, 'He that believeth shall not make haste.' Isa. xxxviii. 16.

CHAPTER V.

1 *Jesus on the sabbath day cureth him that was diseased eight and thirty years.* 10 *The Jews therefore cavil, and persecute him for it.* 17 *He answereth for himself, and reproveth them, shewing by the testimony of his Father,* 32 *of John,* 36 *of his works,* 39 *and of the scriptures, who he is.*

AFTER [1]this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep [2]*market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: [3]it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, [4]a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 ¶ Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not

[1] Levit. 23. 2. Deut. 16. [2] Or, *gate* [3] Jer. 17. 22. [4] Or, *from the multitude that was.*

come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; [5]they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ [6]If I bear witness of myself, my witness is not true.

32 [7]There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, [8]and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, [9]hath borne witness of me. Ye have neither heard his voice at any time, [10]nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 [11]How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: [12]for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

[5] Matt. 25. 46. [6] Chap. 8. 14. [7] Matt. 3. 17. [8] Chap. 1. 7. [9] Matt. 3. 17, and 17. 5. [10] Deut. 4. 12. [11] Chap. 12. 43. [12] Gen. 3. 15. Deut. 18. 15.

Verse 1. '*After this there was a feast of the Jews.*'—On this phrase mainly turns the question as to the duration of our Lord's public ministry. John distinctly notes three Passovers (ii. 13; vi. 4; xii. 1). If therefore this present 'feast' be another Passover, then our Lord's ministry extended over three and a half years; if not, then the time of his ministry must probably be reckoned at one year less. The only reasonable ground for doubt is the absence of the article before ἑορτή 'feast.' Did the text read ἡ ἑορτὴ τῶν Ἰουδαίων, '*the* feast of the Jews' (as is actually the case in some manuscripts), then, as is generally allowed, it would with sufficient distinctness indicate the Passover (comp. Matt. xxvi. 5; Luke ii. 42; John iv. 45; xi. 56); and it is not generally denied that, even as the text now stands, it *may* as well denote the great Jewish festival as any other. The following considerations are principally those urged by Robinson (in a more extended shape, *Harmony*, pp. 191-193) as seeming to shew that it does most probably stand for the Passover, viz. the second in our Lord's public ministry.

i. The word ἑορτή, 'feast,' without the article, is undoubtedly put for the Passover in other cases, as in the phrase κατὰ ἑορτήν, '*at* the *feast*,' in Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17 (comp. John xviii. 39), where '*that*' or '*the*' is necessarily inserted in the Authorized and other Versions.

ii. In Hebrew, a noun before a genitive is made definite by prefixing the article not to the noun itself, but to the genitive. This idiom is transferred by the Septuagint into Greek, and is found also in the New Testament, as may be seen in the original of Matt. xii. 24; Luke ii. 11 Acts viii. 5. Hence in the passage before us, according to the analogous English idiom, we may render the phrase ἑορτὴ τῶν Ἰουδαίων by '*the* Jews' festival,' instead of 'a festival of *the* Jews,' and this would mark it definitely for the Passover.

iii. It is not probable that John here means to imply that the festival was indefinite or uncertain; such is not his usual manner. The Jewish festivals were to him measures of time, and in every other instance they are definitely specified; so the Passover, John ii. 23; xii. 1; even when Jesus does not visit it, vi. 4; and also when it is expressed only by ἡ ἑορτή, iv. 45; xi. 56; xii. 12, 20, al. So too the feast of Tabernacles, vii. 2; and of the Dedication, x. 22. This was all natural to him, for an indefinite festival could afford no note of time.

iv. The plucking of the ears of corn by the disciples (as narrated in Matt. xii. 1-8; Mark ii. 23-38; Luke vi. 1-5)

was manifestly about the time of the Passover, as shewn by the state of the corn, and seems, from the expression used by Luke, to have been shortly after it, as the phrase *σάββατον δευτεροπρώτον* (rendered in the Authorized Version 'the second sabbath after the first') was probably 'the first sabbath after the second day of the Passover,' or of unleavened bread, that is the first of the seven sabbaths reckoned between that day and Pentecost. This exactly tallies with our Lord's visit to Jerusalem.

v. This 'feast' could not have been that of Pentecost or of Tabernacles, next following our Lord's first Passover; for it appears that he returned from Judæa to Galilee not until eight months after that Passover, for it was four months to harvest (John iv. 35), and therefore eight months after the preceding harvest, and the barley was usually ripe for harvest about the time of the Passover (Lev. xxiii. 5–7, 10, 11, 14, 15). That it might by possibility have been the Pentecost after a second harvest not mentioned, cannot perhaps be fully disproved; but such a view has no probability, and is apparently entertained by no one. At any rate it would give the same duration of three and a half years to our Lord's ministry.

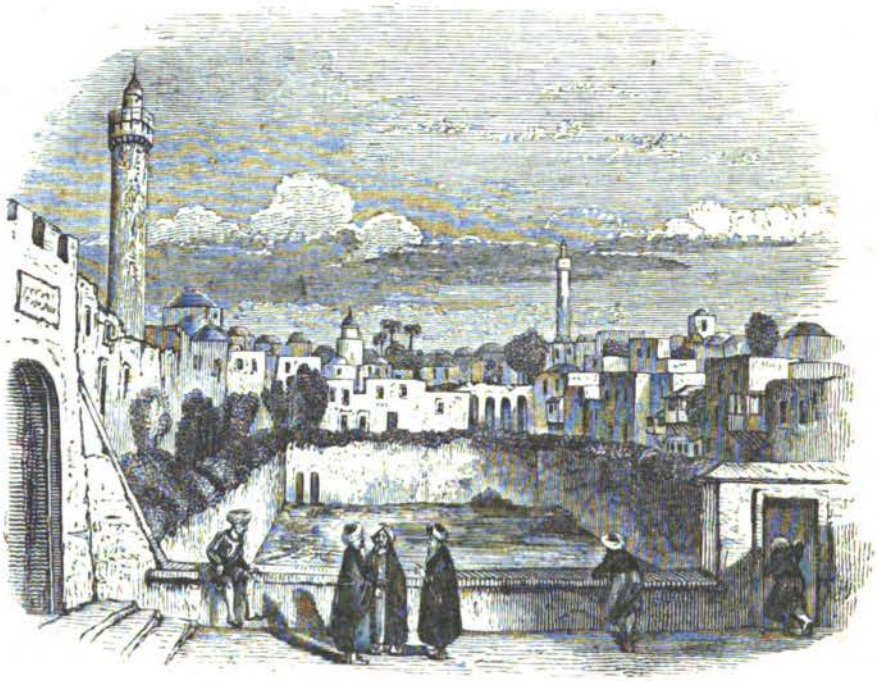
vi. That the feast mentioned by the Evangelist is that of Purim, which occurred one month before the Passover, is disproved by the following considerations.—The Jews did not go up to Jerusalem at that feast, the observance of which consisted in reading the book of Esther in the days, and in sending portions to one another, and gifts to the poor (Esth. ix. 22). But the multitude of *v.* 13 seems to imply a concourse of strangers at one of the great festivals. It is therefore improbable that Jesus should have gone up to Jerusalem at this feast, to which the Jews did not go up, rather than at the Passover, which occurred only a month later. His being once present at the festival of Dedication (John x. 22) is not a parallel case, since he appears not to have gone up for that purpose, but this festival occurred while he remained in or near Jerusalem after the festival of Tabernacles (John vii. 2, sq.). The infirm man was healed on the sabbath (John v. 9), which sabbath belonged to the festival, as the whole context shews (John v. 1, 2, 10–13). But the Purim was never celebrated on the sabbath, and, when it happened to fall on that day, was regularly deferred.

The main objection urged against taking this *ἑορτή* as a Passover is the circumstance, that in such case, as our Lord did not go up to the Passover spoken of in John vi. 4, but only at the subsequent festival of Tabernacles in John vii. 2, sq., he would thus have absented himself from Jerusalem for one year and six months, a neglect, it is alleged, inconsistent with his character and with a due observance of the Jewish law. But a sufficient reason is assigned for this omission, viz. 'because the Jews sought to kill him' (John vii. 1, comp. 5, 18). It obviously had been our Lord's custom to visit the holy city every year at the Passover; and because, for the reason assigned, he once let this occasion pass by, he therefore went up six months afterwards at the festival of Tabernacles. All this presents a view perfectly natural, and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions besides those specified in the New Testament.

In this instance the most ancient view is that which interprets the festival of a Passover. This opinion is clearly stated by Irenæus in the third century (*Adv. Hæres.* ii. 39), and subsequently by Eusebius, Theodoret, and others. In later times this interpretation has been adopted by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, etc. Cyril and Chrysostom held to a Pentecost, as also the Harmony ascribed to Tatian; and so, in modern times, Erasmus, Calvin, Beza, Bengel, etc. The festival of Purim was first suggested by Keppler (*Eclogæ Chronicæ*, pp. 72, 129, sq., Francof. 1615); and at the present day this is the only view, aside from the Passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer, (Lücke and De Wette leave the question undecided,) regard John vi. 4 as having reference to the second Passover during our Lord's ministry, which thus becomes limited to two and a half years. See generally Hengstenberg's *Christol.*, ii. 561, sq.; Neander's *Leben Jesu*, 3te Ausg., p. 434, Anm.; Lücke, *Comm. üb. Joh.* in loc., ii. p. 1, sq.

2. '*The sheep market.*'—The word 'market' is not in the original, nor is a sheep *market* mentioned in the Scripture or any of the Jewish writings. Probably the word supplied, to complete the sense, might be 'gate,' instead of 'market;' as a 'sheep *gate*' is mentioned repeatedly in Nehemiah, being that through which sheep and oxen were brought into the city. The Vulgate and Ethiopic versions, however, have 'sheep *pool*,' not supposing there is any omission to be supplied. The Arabic explains in the same manner; and it is called the 'cattle pool' by Jerome. No pool named Bethesda is noticed by the Jewish writers; but it is thought by some that it may have been the great pool of which they say, that, between Hebron and Jerusalem, was the fountain Etham, from which the waters were conducted by pipes to *the great pool in Jerusalem*. Benjamin of Tudela speaks of a pool, as existing in his time, at which the ancients were supposed to have slain their sacrifices; and he very probably had in view the pool which is at present considered to represent the 'pool of Bethesda' of our text. Many, from the mention of sheep in connection with the pool, surmised that here the sheep destined for sacrifice were washed. If so, the washing was either before or after the victim was slaughtered: but it was not required that they should be washed *before* being slaughtered; and for the washing of the victims *after* they had been slain, there was *in* the temple a chamber with a proper supply of water. It is perhaps best, therefore, to take the word *κολυμβήθρα*, rendered 'pool,' in its more definite acceptation of 'bath,' and understand that the pool was a bath for unclean persons, for whose accommodation the 'five porches' or cloistered walks were erected.

Bethesda means 'house of mercy, grace, or goodness;' doubtless because many miserable objects there received mercy and healing. Athanasius speaks of the pool itself as still existing in his time, although the surrounding buildings were, as we might expect, in ruin. The place to which the name of the pool of Bethesda is now given, is very possibly the same thus mentioned. This is a dry basin or reservoir on the north side of the northern wall of the enclosure around the temple mount, of which wall its southern side may be said to form a part. The east end of it is close to the present gate of the temple. This pool measures 360 feet in length, 130 feet in breadth, and 75 feet in depth to the bottom, besides the rubbish which has accumulated in it for ages. Although it has been dry for above two centuries, it was once evidently used as a reservoir, for the sides internally have been cased over with small stones, and these again covered with plaster; but it is said that the workmanship of these additions is coarse and bears no special marks of antiquity. The west end is built up like the rest, except at the south-west corner, where two lofty arched vaults extended westward, side by side, under the houses that now cover this part. This is usually taken for the remains of the 'five porches,' which gave shelter to the 'impotent folk,' while waiting for the troubling of the water. Dr. Robinson, and others after him, questions the right of this reservoir to be regarded as the pool of Bethesda. Yet it is a pool of great depth and extent within the walls, as Bethesda was, and whose traces therefore could not be easily effaced; and if this be not the pool of Bethesda, no better alternative, nor any near so good, has been suggested. That the Fountain of the Virgin cannot be taken for it, has already been shewn. It has been, indeed, urged that the excavation was made merely to serve as a ditch to the fortress of Antonia, built for the protection of the temple. But in reply to this it has been well asked by a recent noble traveller, 'Why, in that case, it was made of so preposterous a width as 130 English feet, in a town so limited in its space for inhabitants and garrison, or of seventy-five feet to the bottom, where a fall of twenty feet in a wet ditch would have answered every purpose of defence; or why,



POOL OF BETHESDA.—Meyer.

if it were *only* for defence, it should have been a wet ditch at all, where an enemy in possession of its northern bank might at any time have so easily drained it into the valley of Jehoshaphat? It probably did answer the purpose of a ditch to the fortress Antonia; but it appears quite clear that it was constructed also for the purpose of a mighty pool or reservoir to supply the city with water. And if so, and if it was *a* pool, but not *the* pool of Bethesda, why do we find no mention made by the Bible or by Josephus of any other pool in that direction?' Upon the whole, we judge that the arguments in favour of this identification greatly predominate over those against it.

3. '*In these lay a great multitude of . . . . blind*,' etc.—The very frequent mention of the blind in the Gospels, and, indeed, throughout the Scriptures, would suggest that blindness was rather a common calamity in Israel. If so we may presume that it was most frequent in the more moist and swampy parts of the country, rather than in the hilly regions. According to an observation of Mr. Addison, who, entering Damascus, describes the astonishment of his party at the vast number of blind and disfigured people, who presented quite a ghastly sight, every third or fourth person was blind of an eye, and sometimes of both. This was said to be caused by ophthalmia, which prevails there dreadfully, and in all places in Syria surrounded by land extensively irrigated.

— '*Withered.*'—The disease here referred to, and also in 1 Kings xiii. 4–6, Zech. ii. 17, Matt. xii. 10–13, was doubtless the *catalepsy*. This complaint is caused by the contraction of the muscles in the whole or part of the body (*e. g.* the hands), and is very dangerous. The effects upon the part seized are violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended when he is struck with the disease, he is unable to extend it. It appears diminished in size and dried up. Hence the Hebrews were in the habit of calling it 'a withered hand.' Jahn's *Archæol. Biblica*, xii. 119.

— '*Waiting for the moving of the water.*'—This clause, together with the whole of the next verse, is omitted in some of the most ancient manuscripts, is marked as suspicious in others, and is by many of the best critics rejected as an interpolation. Its authority, however, is supported by the greater number of manuscripts, by all the versions by the Greek scholiasts, and by the concurrent testimony of several of the early Fathers. What is still more important is, that it is necessary to render intelligible the statement in *v.* 7, the genuineness of which has never been questioned. It has indeed been suggested that the passage under notice had been interpolated in order to furnish an explanation of that verse; but to this it has been well answered that, if an explanation were so necessary, it was likely to have been supplied by the Evangelist himself. Upon the whole, we think that the passage cannot with safety be disturbed, and that, on whatever views we explain the statement, it must retain its place.

35. '*He was a burning and a shining light.*'—This character of John the Baptist is quite conformable to a frequent mode of expression among the Jews. It was usual with them to call any person who was celebrated for knowledge a candle. Thus they say that Shuah, the father-in-law of Judah (Gen. xxxviii. 2), was the candle or light of the place where he lived, because he was one of the most famous men in the city, enlightening their eyes; hence they call a rabbin the candle of the law, and the lamp of light.

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 [1]And the passover, a feast of the Jews, was nigh.

5 [2]When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 [3]And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 [4]Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: [5]for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, [6]This is the work of God, that ye believe on him whom he hath sent.

30 ¶ They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

1 Levit. 23. 5. Deut. 16. 1. 2 Matt. 14. 15. 3 Matt. 14. 23. 4 Or, *work not*. 5 Matt. 3. 17. 6 1 John 3. 23.

31 [7]Our fathers did eat manna in the desert; as it is written, [8]He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, [9]Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 [10]It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, [11]save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 [12]*What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord,

[7] Exod. 16. 15. Num. 11. 7. [8] Psal. 78. 25. [9] Matt. 13. 55. [10] Isa. 54. 13. Jer. 31. 34. [11] Matt. 11. 27. [12] Chap. 3. 13.

to whom shall we go? thou hast the words of eternal life.

69 [18]And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

[18] Matt. 16. 16.

Verse 9. '*Five barley loaves.*'—It is to be observed that the bread which was found consisted only of *barley* loaves, which in Scripture is usually mentioned as the food of beasts rather than of men (see 2 Kings vii. 11). Thus in the Talmud, one says, 'There is a fine crop of barley;' and another answers, 'Tell this to the horses and asses.' It was one of the indignities to which the Roman discipline subjected the soldier who had quitted the ranks, that he was fed on barley instead of wheaten bread. See Wetstein's citations *in loc.*

12. '*The fragments.*'—The reason for their being collected and preserved, 'that nothing be lost,' is distinctly assigned in the text. These fragments had probably been left by the multitude, under the custom, which then operated among the Jews, of leaving a little of that which they had eaten for those by whom they had been served, and who in the present instance were the apostles.

27. '*Sealed.*'—Some interpreters suggest that this allusion is derived from the custom, which existed in the countries contiguous to Judæa, to set a seal upon the victims intended for sacrifice. This explanation certainly produces a fine sense; and is better than some which others offer from customs which *might* have existed. It is, however, as Doddridge remarks, probably sufficient to understand that 'to seal' is a general phrase for authorising, by proper credentials, whatever the purpose be for which they were given; or to mark a person out as wholly devoted to the service of him whose seal he bears.

CHAPTER VII.

1 *Jesus reproveth the ambition and boldness of his kinsmen:* 10 *goeth up from Galilee to the feast of tabernacles:* 14 *teacheth in the temple.* 40 *Divers opinions of him among the people.* 45 *The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 'Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast;[8] for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 ¶ Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man [9]letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 'Did not Moses give you the law, and *yet* none of you keepeth the law? [5]Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 [6]Moses therefore gave unto you circumcision; (not because it is of Moses, [7]but

[1] Levit. 23. 34. [8] Chap. 8. 20. [9] Or, *learning.* [4] Exod. 24. 3. [5] Chap. 5. 18. [6] Levit. 12. 3. [7] Gen. 17. 10.

of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, [8]that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 [9]Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 ¶ Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 ¶ Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 [10]Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the [11]Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 [12]In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 [13]He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 ([14]But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 [15]Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ([16]he that came to Jesus by night, being one of them,)

51 [17]Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

[8] Or, *without breaking the law of Moses.* [9] Deut. 1. 16. [10] Chap. 13. 33. [11] Or, *Greeks.* [12] Lev. 23. 36. [13] Deut. 18. 15. [14] Isa. 44. 3. Joel 2. 28. [15] Matt. 2. 5. [16] Chap. 3. 2. [17] Deut. 17. 8, &c. and 19. 15.

Verse 15. '*How knoweth this man letters, having never learned?*'—It may be necessary to preclude the impression which some readers might entertain, that the persons who made this remark—and who were, doubtless, themselves educated persons—wondered that Jesus had *any* education, even the common education of reading and writing. At this merely they could not have wondered; for the Jews paid considerable attention to the education of the people—far more so than was then usual in other nations; and it would seem that the great body of the people could read and write. What therefore is here meant by 'letters' (γράμματα) must therefore be understood erudition or learning; which, among the Jews, consisted in a critical knowledge of the sacred writings; and into whatever branches it might, or might seem to, ramify, was wholly centered thereon. The persons who make this remark

did therefore doubtless wonder that Christ, without having frequented the schools and the teachings of their learned men, was so abundantly endowed with all that learning in the Scriptures, and with more than all that power of adducing them for argument, instruction, and reproof, for which many years of anxious study were usually required. There is no objection to our translation, however, since the word 'letters,' although liable to be misunderstood, is used in our language as synonomous with 'literature;' as indeed was *literæ* among the Latin writers.

37. '*The last day, that great day of the feast.*'—See the note on Lev. xxiii. 34; in which we have noticed the feast of tabernacles. In this note it is shewn that the proper feast of tabernacles lasted seven days; but that the feast of in-gathering followed on the eighth day; from which connection the whole festival, of eight days, came in some sort to be considered as one, and to be called indifferently 'the feast of tabernacles' or 'the feast of in-gathering.' This, of course, renders it difficult to decide whether the 'last day,' called here the great day of the feast, was the seventh day, being the last of the proper feast of tabernacles, or the eighth, being the last of the whole feast. We expressed an opinion that the latter was to be understood, and to this opinion we are still disposed to adhere. The eighth day might well be, on several accounts, distinguished as 'the great day of the feast,' for although the number of victims, gradually diminishing from the commencement, was less on this day than on any other, because this was the last feast-day of the year; and because it was held that, on the previous seven days, supplications and sacrifices were offered for the whole world; but that the solemnities of the eighth day were wholly on their own behalf: and from this cause alone, they would naturally be induced to regard it as peculiarly distinguished and important.

— '*If any man thirst, let him come unto me, and drink.*' —Our Lord may here be supposed to allude to a remarkable ceremony, which took place on the last day of the feast, and concerning which not the least direction was given by Moses. The priest, properly attended, repaired to the pool of Siloam, from which he drew water with a golden pitcher, and, returning to the temple by the Water-gate, poured it out, mixed with wine, upon the sacrifice on the altar. Manifestations of great joy, with the sounding of horns and trumpets, attended this ceremony; so that it became a common proverb, 'He who never saw the rejoicing of drawing water, never saw rejoicing in all his life.' This custom was alleged to be founded on the passage, Isa. xii. 3, 'With joy shall ye draw water out of the wells of salvation.' But the Jewish writers themselves differ greatly as to the origin and object of the ceremony. This singular libation was performed every day of the feast; and it is in itself highly probable that our Lord, who often borrowed parabolical or metaphorical ornament from passing circumstances, was actually witnessing this ceremony when he addressed these striking words to the people.

46. '*Never man spake like this man.*'—Many instances might be adduced of officers of justice, heralds, murderers, and others, whose hearts have been melted or awed, and their stern purposes defeated, by the eloquence or majesty of the persons against whom they were to have acted. But we know of no example that equals this; for in all such cases the messengers were either overpowered by the eloquent pleas or stern rebukes of their intended victim, or, still more commonly, by his dignity in humiliation, and by the sudden recollection of his great qualities or services, with the touching contrast of what he had been with what he was. But, in the present case, the officers, probably without any previous knowledge of Christ or respect for him, are turned aside from their purpose, merely by hearing one of his discourses to the people.

49. '*This people who knoweth not the law are cursed.*'—Here we have another instance of the sovereign contempt in which the common people were held by those who esteemed themselves learned. We have already adverted to this subject, and need not expatiate on it here. It would, however, be very interesting to inquire what it was that these learned and self-sufficient men understood by 'the law,' of which the people are declared by them to be ignorant. We believe that the people, from constantly and repeatedly hearing the books of Moses read in the synagogues, and from reading them for themselves, had a very fair acquaintance with the *written* law. But it appears, throughout the Gospels, that the learned men of the time laid great stress upon what are called 'the traditions of the elders,' forming at that time an unwritten law, delivered orally from the one great teacher to another, and to those disciples who cultivated the higher branches of education, but of which the mass of the people were ignorant. Their ignorance of all the rubbish which passed under the name of knowledge, was assuredly no great disadvantage to them. It arose, however, from the most mischievous of all principles—which has, in every age and country, too widely operated—that knowledge was to be the reserved treasure, known only by its influences—the peculiar property and distinction of a class, with which the people had no concern whatever but to reverence it, into which it were impertinence for them to pry, and to impart which to them were a profanation. Thus the people were carefully shut out from the chambers of knowledge, and then scorned and cursed because they were out. It is difficult to convey an idea of the thorough and intense contempt with which the mass of the people were regarded on the express ground of their ignorance of this oral law, as it was called, which none cared to communicate to them. Thus the 'wise men,' as they styled themselves, carried their contempt of the uninstructed to such an extent, that they would not receive a testimony from them or give one for them, nor commit a secret to them, nor proclaim anything of theirs that was lost, nor constitute any of them trustees or guardians, nor walk with them on the road. These poor 'people of the earth,' as they were scornfully called, however upright or attentive to the requirements of the *written* law, were not by any means held to be truly religious or acceptable to God; but rather profane and abominable, abandoned to sin, rejected of God, and to be cast out by men of wisdom and knowledge. It was not even allowed that they should have any part in the resurrection, unless, perchance, it might be for the sake of some wise man to whom they were allied, or to whom they had rendered some service.

From this statement it will appear probable that 'the law,' as expressed in this exceedingly characteristic speech of the Pharisees, is to be understood to denote the oral law, or, at least, the oral in connection with that written in the books of Moses. The oral law itself we shall find another occasion to notice.

CHAPTER VIII.

1 *Christ delivereth the woman taken in adultery.* 12 *He preacheth himself the light of the world, and justifieth his doctrine:* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 [1]Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, [2]He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, [3]I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, [4]Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 [5]It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [6]Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with

[1] Levit. 20. 10. [2] Deut. 17. 7. [3] Chap. 1. 5, and 9. 5. [4] Chap. 5. 31. [5] Deut. 17. 6. Matt. 18. 16. [6] Rom. 6. 20. 2 Pet. 2. 19.

my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 [7]Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 [8]He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 ¶ Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

[7] 1 John 3. 8. [8] 1 John 4. 6.

Verse 6. '*This they said, tempting him, that they might have to accuse him.*'—The nature of the snare here laid for our Saviour, may not, at the first view, appear to the reader. It was quite true, as the Scribes and Pharisees stated, that the law of Moses commanded the adulteress to be stoned; and had Jesus declared against such execution, they would have obtained a ground of undermining his influence with the people, by representing him as contradicting Moses, and, perhaps, as favouring adultery. On the other hand, had he directed the woman to be stoned, in conformity with the law, there would have been a pretence for denouncing him to the Romans, as a person who stirred up the people to rebellion. For the Romans had at this time taken the power of life and death into their own hands; and had, to a considerable extent, re-modelled the criminal jurisprudence of the country, and had modified many of the penalties fixed by the law of Moses, in order to bring its operation into greater conformity with their own notions; and, in particular, they had abolished the punishment of death, which the law inflicted upon adulterous women. The Jewish council, or Sanhedrim, did indeed retain the power of trying criminals in the manner prescribed by the Law: but the sentence which they passed could not be carried into execution until it was recognized and allowed by the Roman governor. This, indeed, sufficiently appears in the history of our Lord's own condemnation and death. Without any reference, however, to the Romans, the question would have been sufficiently ensnaring; as, if he had determined that the woman should not be stoned, they would have laid hold of the contradiction to the law of Moses; and had he declared against her punishment, they might have accused him of undue severity and of acting inconsistently with himself, as one who professed to be the friend of sinners, and had received them and eaten with them.

— '*Jesus stooped down, and with his finger wrote on the ground.*'—The object of this action has been very variously explained. Lightfoot is of opinion that it bore some reference to the action of the high priest, who when he tried a suspected wife, in the form directed by the law (Num. v.), stooped down and gathered dust from the floor of the sanctuary, to be mixed with the water which was to be given to the woman to drink. This explanation is inadequate, as the woman now produced was not a merely suspected wife, and therefore liable to this trial, but one taken in the fact, and therefore to be punished with death by stoning. It also seems a more probable opinion, sanctioned by the succeeding clause, that our Lord intended this as a significant action, to convey some expression of contempt, by intimating that a question proposed with so

insidious an intention, to one who had so repeatedly made known that he came to assume no political or judicial power, was unworthy of his attention, and deserved no answer. This is the more probable, when it is known that the Jews, when an irksome inquiry was brought forward—to which they did not choose to give either an affirmative or negative answer—were accustomed to write something down on their tablets, and thus seem to be otherwise employed. Christ, who probably carried no tablets, would, with a similar intention, write on the ground, which was an action far less forced than it would seem, in this country, since writing on the ground—that is, in dust or sand—with the finger or with a rod, was, and still is, very common in the East, under various circumstances;—and particularly in the absence of other writing materials. In different countries of the East, for example, children learn writing by tracing characters in the dust or sand from copies set them by their instructors. Not incompatible with this explanation is that given by Lampe, and which Dr. Bloomfield cites with approbation, that 'Jesus by this gesture meant to intimate that the questioners merited no other answer than that which they had themselves suggested by appealing to the Mosaic precept. It seems therefore that Jesus was pleased thus to inculcate the propriety for judges sitting in Moses's seat, to keep to the written commands of the legislator: that this ought to satisfy them because they had acknowledged to him that, by those writings, a decision ought to be made. Thus Jesus followed his constant custom of appealing to the Scriptures, and inculcating on every occasion that he taught nothing besides them.'

7. '*He that is without sin among you.*'—Most surely our Saviour did not mean 'without sin,' in the large sense, for, in that sense, 'what man is he that sinneth not!' But rather, we may suppose, he appeals to the consciences of those who knew that they also had sinned in like fashion with the woman, now brought forward by them for judgment. This is most credible: for their own writers bear witness that adultery and fornication had in this age increased to such a degree, that they were obliged to discontinue the trial of suspected wives, in the manner directed by the Law, because the husbands themselves were generally guilty in the same manner; and when that was the case, as they say, the bitter waters produced no effect upon the woman. (See Num. v.) Although they received not Christ, yet in his time was most abundantly fulfilled one of their own rules for the distinguishing the time in which the Messiah should appear. 'In that age when the Son of David cometh, the house of assembly (which is interpreted to mean the place where the disciples of the wise men met to learn the law) shall become a brothel-house.'

— '*Let him first cast a stone at her.*'—This doubtless refers to the regulation which required that the principal witness was to cast the first stone at the culprit who had been condemned to death on his evidence. The throwing of this first stone was the signal for the persons present to commence the execution of the sentence.

8. '*Again he stooped down.*'—This repetition of the action would seem to have had an object different from its previous exhibition. Perhaps it may have been designed to give the baffled hypocrites an opportunity of withdrawing with the less confusion.

CHAPTER IX.

1 *The man that was born blind restored to sight.'* 8 *He is brought to the Pharisees.* 13 *They are offended at it,* 34 *and excommunicate him:* 35 *but he is received of Jesus, and confesseth him.* 39 *Who they are whom Christ enlighteneth.*

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, [1]I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he [2]anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

[1] Chap. 1. 9. [2] Or, *spread the clay upon the eyes of the blind man.*

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they [s]cast him out.

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

[s] Or, *excommunicated him.*

Verse 2. '*Who did sin*,' etc.—Here we observe that the disciples took it for granted that the man was born blind, in punishment either for some fault of his parents or of his own. That the child might suffer in body for the sins of his parents was a received notion among the Jews, which does not require much explanation—unless, perhaps, that bodily infirmities or defects in the children were more particularly thought to be the penal result, upon the child, of a neglect of the ritual observances by the parents.

But how an infant should be born blind, or otherwise defective or deformed, for any sin of its own, seems more difficult to explain. It is, however, usually explained by a reference to the doctrine of the metempsychosis, which is believed to have been held by the Pharisees, and to have been from them received by the people. That the Pharisees held this doctrine rests mainly on the testimony of Josephus, himself belonging to the sect, who thus states their opinions: 'Every soul is immortal: those of the good only enter into another body, but those of the wicked are tormented with everlasting punishment.' On this passage has been founded the conclusion that the Pharisees had adopted the Pythagorean doctrine of the transmigration of souls into other bodies, excluding however the notoriously wicked, who were at once doomed to eternal punishment. In this, therefore, they differed essentially from the common philosophical doctrine, which taught that the souls of the wicked were consigned to viler bodies than those which they had formerly possessed. So far as Josephus goes, the doctrine, therefore, wants that very principle which would account for this man's blindness, by supposing that in his present life he was in a state of punishment for sins committed by him while his soul inhabited another body. This therefore could not have been the meaning of the question, unless we conceive—as usually is conceived, though it is not said by Josephus,—that, although the notoriously wicked were excluded from the transmigration, and at once sent into final punishment, those whose offences had been of a lighter dye, were punished by their souls being sent into viler bodies than those they had before occupied. We incline to think the statement of Josephus too vague to afford a foundation for those explanations of the doctrines of the Pharisees, which have been based upon it: and, with this impression, we feel almost inclined to found an explanation of this text on a Jewish principle which appears to be much more distinctly announced than the other. Lightfoot has collected evidence to shew that the opinion was entertained that not only was the infant in the womb stained with sin from the beginning, but that, even there, it might from the time of

its being quickened, be capable of actual sin; and he, and others with him, that the question arose out of this popular belief. Tholuck, following an earlier interpretation, supposes that the notion of the apostles was, that God had foreknown some great sin this man would commit, and so had punished him by anticipation; and he points out that in v. 24 it is so regarded by the Pharisees, as they considered his blindness a mark of sinfulness from childhood. This does not seem so clear to us; nor have we any satisfactory evidence that any such belief of anticipatory punishment was entertained by the Jews, or was likely to grow out of their principles of belief, or their views of the Divine justice.

It has been perceived that this question implies a belief that the soul of this man might have been before his birth connected with some previous body, for the sins of which he was punished in this. The belief of the Jews did not, however, embrace a continuous transmigration, but was very limited both in its time and object. The popular opinion in the time of Christ, and under which the disciples spoke, was the same which is now entertained by the modern Jews, whose sentiments in this matter are clearly stated in Hyam Isaacs' work on the *Rites and Ceremonies of the Jews*. 'The Mishna says, that every soul must live in this world seventy years. For instance; if a child should die this day at the age of twelve months, then, if it were not for the teaching of the Rabbies, it would remain a stumbling-block to the body of the Jews: for they would say, the Mishna informs us, that every soul must live seventy years. How is this point to be cleared up? when this child lived only a twelvemonth. You will find the difficulty removed in the following statement:—

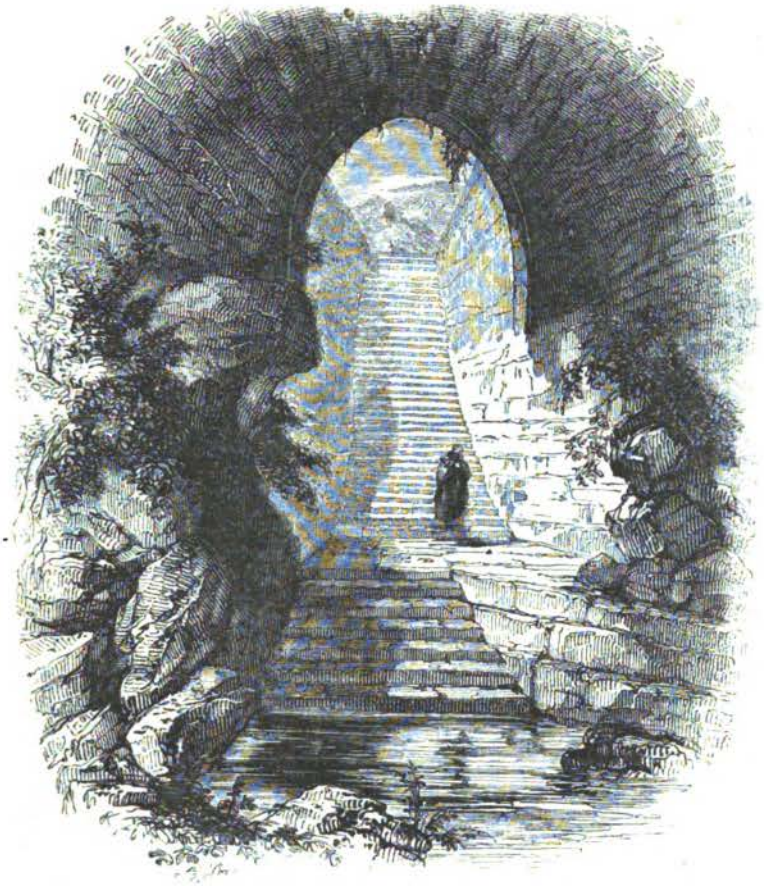
'The Rabbies explain it on this wise: If a child dies this day, for instance, a twelvemonth old, then this soul must have been in a former body sixty-nine years, to make up the seventy; or it may be, that this soul came for the first time into this child's body, and the body and soul could not agree, so that the body died: then this soul has to inhabit another body, to make the seventy years: but if a soul is unfortunate, it may go into twenty, or thirty, or forty bodies, before it shall live the term of seventy years.

'No doubt this notion prevailed in our Lord's time; for we read in the ninth chapter of John, first and second verses, "And as Jesus passed by, he saw a man which was blind from his birth; and his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" '

6. '*He spat on the ground, and made clay of the spittle.*'—It should be noted, that this act was, in the view of the Pharisees, as much against their interpretation of the Law, as was even the healing of the sick or the curing of the blind. The Jews had a great opinion of the virtues of spittle—particularly of fasting spittle, for diseases of the eyes—although certainly not for absolute blindness; but this and all other applications were forbidden to be used on the sabbath. The application of saliva to the eyes would, however, under this apprehension, have seemed to the spectators a perfectly natural and proper one; so much so indeed that they might have been induced to undervalue the miracle by attributing the cure to the natural virtue of the saliva, had not our Lord, probably with the intention, precluded such a misconception, by making clay therewith: for the application of clay, in any form, was never thought of as a means of cure, and would indeed seem better calculated to blind a seeing man than to give sight to the blind. It will be observed, that in the following discussions which this remarkable cure produced, nearly as much stress is laid upon the application made to the blind man's eyes, as upon the cure itself.

7. '*Go, wash in the pool of Siloam.*'—The name of Siloam, or Siloah, is found only in three places of Scripture as applied to water. Once by Isaiah (viii. 6), who speaks of it as running water. Again, as a pool, in Neh. ii. 14; and, lastly, in the present text. None of these passages afford any clue to the situation of Siloam. But this silence is amply supplied by Josephus, who makes frequent mention of Siloam as a fountain, and says expressly, that the valley of Tyropœan extended down to Siloam—in other words, that Siloam was situated in the mouth of the Tyropœan valley, in the south-east part of the ancient city—where we find at the present day what is still called the Pool of Siloam, and sometimes the Lower Pool of Siloam, to distinguish it from another pool, about a quarter of a mile higher up the valley of Jehoshaphat on the same side, which is sometimes called the Upper Pool of Siloam, but more usually, among the Christians, the Fountain of the Virgin. This upper pool has a connection so important and interesting with the lower pool, that it is necessary to mention it briefly, in order to render the description of the latter intelligible. This fountain is nearly mid-way between the south-east corner of the wall which forms the enclosure of the mosque of Omar (which occupies the site of the temple) and the lower pool of Siloam. It derives the name of the Fountain of the Virgin, from the notion that the Virgin Mary washed in this pool the clothes of her sacred infant. Besides the distinction of Upper and Lower Pool of Siloam, there is another which makes this the Fountain, and the other the Pool, of Siloam. By the natives, this pool is called 'Ain Om ed-Deraj,' Fountain Mother of Steps, from the long flight of steps by which the water is approached. This remarkable fountain is only a few steps from the bed of the brook Kedron, at the bottom of a deep artificial grotto, running in under the wall of the valley, and wholly excavated in the solid rock. To enter it one first descends sixteen steps, then comes to a level place of ten feet, and then ten steps more to the water. The steps are, on an average, each about ten inches high; and the whole depth, therefore, is about twenty-five feet, or almost fifteen feet below the actual bottom of the valley. The basin is, perhaps, fifteen feet long, by five or six feet wide; the height is not more than six or eight feet. The bottom is strewed with small stones, and the water flows off by a passage at the interior extremity, leading under the mountain to Siloam. The water is of a low temperature, but clear, and not ordinarily disagreeable to the taste, although it seems to have some peculiarities of flavour.

All travellers are much interested by the intermitting of this fountain. Dr. Olin says, 'I visited it several times during my stay in Jerusalem, and at different hours of the day, to see if any light could be obtained with regard to this singular phenomenon, which, according to the statements of travellers, and to the current opinion in Jerusalem, it frequently exhibits. The water, it is said, sometimes declines to such an extent as to leave the bottom of the basin bare and nearly dry, when it suddenly re-appears, flowing in with a strong current and rising rapidly to the height of several feet. I made some inquiries regarding this singular fact, of an Arab woman, who was washing near by. She confirmed the account, but said that the rise was not periodical, and sometimes does not take place for several days. As nearly as I could understand her, she said, in answer to my inquiries, that the phenomenon is more frequent in the spring than at other seasons.' Dr. Robinson also questioned a woman who came to wash at the fountain; and her information was to the same effect, with the addition that the flow of the water sometimes occurs two or three times a day, and sometimes in the summer only once in two or three days. This traveller and his companion, the Rev. Eli Smith, had the advantage of witnessing the fact for himself, which no traveller before him seems to have done. They were examining the place, and Mr. Smith was standing with one foot on the lower step, and the other on a loose stone lying in the basin, when all at once he perceived the water coming into his shoe, and supposing the stone had rolled, he withdrew his foot to the step, which, however, was now also covered with water: this instantly excited their curiosity, and then they perceived the water bubbling up rapidly from under the lower step. In less than five minutes it had risen in the basin nearly, if not quite, a foot; and it could be heard gurgling through the interior passage. In ten minutes more, it had ceased to flow: and the water in the basin was again reduced to its former level. Dr. Robin-



UPPER POOL OF SILOAM.

son then thrust in his staff under the lower step, whence the water appeared to come, and found there a large hollow space; but a further examination could not be made without removing the step.

It is well understood at Jerusalem that the water in this reservoir comes from a fountain under the foundations of the ancient temple. The Moslems of Jerusalem uniformly aver the existence of such a subterraneous source, though they are not inclined to permit strangers to settle the question by actual inspection. Those Europeans resident in Jerusalem, who interest themselves in such matters, regard it as nearly certain that such a fountain does exist at a vast depth below the sacred building; and that the water passes thence (by a syphon-like channel undoubtedly) to the Fountain of the Virgin, whence another subterraneous channel conducts it to the Pool of Siloam. If we take this to be the true hypothesis, and then engraft upon it the notion of Pococke, that the water which supplies in succession these three fountains is brought by a subterraneous and submontane channel, cut by Hezekiah, from a source that exists, though concealed since the days of that monarch, upon the north-west side of the city, we shall find still greater cause for astonishment at the extent and complication of these communications. The hypothesis seems to derive no little support from 2 Chron. xxxii. 3, 4, 30.

We may now return to the Lower Pool of Siloam, which is usually regarded as the one designated in the present text. We find this celebrated fountain in the situation already indicated, under the southern termination of Mount Ophel, and just opposite the highest summit of the Mountain of Offence and about eighty paces within the point where the valley of Tyropœan terminates in that of Jehoshaphat. The water flows out of a small artificial basin under the cliff, the entrance of which is excavated in the form of an arch, and it is immediately received into a large reservoir, fifty-three feet long, eighteen feet broad, and nineteen feet deep—the western end of which is in part broken down. A flight of steps leads down to the bottom of this reservoir, which seldom contains much standing water, and often the stream, which it receives simply, passes through it by a channel cut in the rock, which is covered for a short distance, but is subsequently open, and discloses a lively copious stream, that is conducted into a garden planted with fig-trees. It is afterwards subdivided, and seems to be exhausted in irrigating a number of gardens occupied with fig, apricot, olive, and other trees, together with various leguminous plants. The use of this reservoir, of so much larger capacity than is ordinarily required, is apparently to receive and regulate the distribution of the most abundant supply which may occasionally come into it by an extraordinary rise in the Fountain of the Virgin—the water in which, though commonly very low, appears to rise sometimes to the fourteenth step, if not higher. The reservoir is faced with a wall of stone, now slightly out of repair. Several columns stand out of the side walls, extending from the top downward into the cistern. It is difficult to conjecture what may have been their design—unless to support a roof, or



LOWER POOL OF SILOAM.

belonging to some chapel; but there is now no other appearance of important ruins in the vicinity.

The small upper basin, or fountain, forms the entrance, or rather termination, of the long narrow subterranean passage beyond, by which the water comes from the Fountain of the Virgin. For the last two centuries many travellers have affirmed the existence of a communication between the two fountains; but their notices were vague and unsatisfactory; and down to the date of Dr. Robinson's visit to Jerusalem it was still deemed uncertain whether the water flowed from the Fountain of the Virgin to the Pool of Siloam, or from the Pool of Siloam to the Fountain of the Virgin. That learned traveller found the existence of this communication the current belief at Jerusalem; but no one had himself explored it, or was able to give any definite information concerning it. He and his companion therefore determined to look into the matter for themselves; and they actually passed through the whole length of the channel. From the Pool of Siloam they went a measured distance of eight hundred feet; and finding the passage became too contracted for them to proceed without crawling, for which they were not then prepared, they returned—previously marking the distance, and the initials of their names, in the ceiling with the smoke of their candles. Two days after, they resumed their exploration at the other end, from the Fountain of the Virgin, and, after proceeding to a much greater distance than they expected—sometimes on all fours, and sometimes dragging themselves along upon their elbows, they at length reached the point from which they had previously returned in the other direction. The measured length of the passage was one thousand seven hundred and fifty feet, although the direct external distance between the two fountains does not exceed one thousand one hundred feet, the difference being owing to sinuosities of the passage—designed, we suppose, to attenuate the volume of the stream and lessen its force. 'The purpose for which this difficult work was undertaken,' says Dr. Robinson, 'it is not easy to discover. The upper basin must obviously have been formed at an earlier period than the lower; and there must have been something to be gained by thus carrying its waters through the solid rock into the valley of the Tyropœan. If the object had been merely to irrigate the gardens which lay in that quarter, this might have been accomplished with far less difficulty and expense, by conducting the water around upon the outside of the hill. But the whole looks as if the advantage of a fortified city had been taken into account; and as if it had been important to carry this water from one point to the other in such a way that it could not be cut off by a besieging army.'

22. '*Put out of the synagogue.*'—There were three kinds of excommunication among the Jews, of which this casting out from the synagogue is doubtless to be understood of the first and lowest. A person under this sentence was what was described as 'separated from the congregation.' It was a sort of preliminary excision; so that if a person repented of the error or wickedness, for which he was subjected to this sentence, within thirty days, he was re-admitted to the congregation; but if he persisted, he was, at the end of that time, liable to a more solemn and penal excommunication. A person under this first form of separation was not allowed to approach man or woman within the distance of four cubits; he might not eat or drink with any; nor was he allowed to shave or wash his person. However, under the condition of separation thus specified, he remained at liberty to be present at the public worship; he might teach others the traditions, and might himself receive instruction; nor was he prevented from hiring servants and labourers, or from being hired as a servant or labourer himself.

But if, at the end of thirty days, his repentance was not declared, he was then subject to the *Cherem*, or curse. This is supposed to be the same as the 'delivering over unto Satan' mentioned by the Apostle. His offence was proclaimed in the synagogue to which he belonged; and, at the time of pronouncing the curse, lamps or candles were lighted, which, at its conclusion, were extinguished, to express that the excommunicated person was then excluded from the light of heaven. The person thus publicly cursed, might neither teach others nor might they teach him; but by study and research he might teach himself, that, haply, he might be convinced of the guilt or error into which he had fallen. His effects were confiscated; his male children were not admitted to circumcision; he might neither hire nor be hired; no one might

trade with him, or employ him in any business, unless it were a very little, to afford him the barest possible means of subsistence; and if, finally, he died without repentance, stones were cast at his bier, to denote that he had deserved to be stoned. He was not honoured with a common burial; none followed him to the grave; none lamented for him. It appears, however, that even the persons who laboured under this fearful sentence—which was exceedingly dreaded by the Jews—were not excluded from the services of the temple and synagogues, although they were there dishonourably distinguished from others, and not allowed to mingle with the congregation. They were in fact no longer considered members of the Jewish church, and scarcely deemed members of its commonwealth. We should add, that the curse with which this form of excommunication was publicly given, was attended with the blowing of trumpets and horns, as if to announce the circumstance to all the world. The number of these instruments appears to have been proportioned to the alleged offence: and among the stories which the Talmudists relate concerning Christ, they tell us that four hundred trumpets were brought out when 'Jesus of Nazareth' was excommunicated.

The third and last degree of excommunication was the greater anathema; which was inflicted on those offenders who had repeatedly refused to comply with the sentence of the court in the former instances, and who had manifested other marks of a contumacious and impenitent disposition. This was attended with corporal punishment, and sometimes with banishment or death.

CHAPTER X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 25 *He proveth by his works that he is Christ the Son of God:* 39 *escapeth the Jews,* 40 *and went again beyond Jordan, where many believed on him.*

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 [1]I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; [2]and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, [3]because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. [4]This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the [5]feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou [6]make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

[1] Isa. 40. 11. Ezek. 34. 23. [2] Ezek. 37. 22. [3] Isa. 53. 7, 8. [4] Acts 2. 24. [5] 1 Mac. 4. 59.
[6] Or, *hold us in suspense.*

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, [7]Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized: and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

[7] Psal. 82. 6.

Verse 1–18. '*Verily, verily,*' etc.—The force of the very beautiful discourse in this chapter will be imperfectly apprehended unless we advert to its connection with and reference to the circumstances which immediately preceded. In fact it is obviously a continuation of the very same address—which is commenced at the end of the previous chapter, and should so be read. We see in ix. 24 that the Sanhedrim had the audacity to declare their conviction—their *knowledge*, that Jesus was an impostor (ἁμαρτωλὸς), a false prophet; and, with a clear reference to that declaration, he now proceeds to express his sense of the enormity of the character which they had ascribed to him, and to claim his character—not a thief, not a hireling—not a bad shepherd, but the true and good shepherd of his own sheep, for whom his life should be laid down.

As our Lord frequently illustrated his precepts from circumstances immediately under observation, it has, with sufficient probability, been conjectured that the parables (for there are properly *two*) in this chapter were delivered in some rural spot, towards evening, when the flocks were driven to the fold.

1–5. '*He that entereth not by the door,*' etc.—It is usual to read the whole passage, 1–18, as a continuous parable; but there are in fact two, although the general subject is similar in both. In one Christ is the *door* of the sheepfold; in the other he is the *shepherd* of the sheep.

1. '*He that entereth not by the door into the sheepfold,*' etc.—This is the only parable given by St. John, and it is one wholly peculiar to him. It is indeed rather an allegory than a parable; or may, perhaps, be called an allegorical parable. The particulars of the allegory are derived from the circumstances, relations, and images of pastoral life; with which it might be presumed that every modern reader, from a variety of associations, would be sufficiently acquainted. But these circumstances may vary in different countries, and at different periods of time; and it is certain that there were many things, characteristic of pastoral life among the Jews and other nations of the East, which to our own apprehensions are singular, and apply neither to the actual usages of pastoral life as they exist among us, nor to that more attractive but fanciful idea of it which might be derived from the ancient or modern pastoral poets. Some of these peculiar circumstances are recognized in the allusions of the present description; and therefore, though perfectly intelligible to the hearers of our Saviour at the time, they may require to be explained and illustrated, for the benefit of modern readers.

For example; to justify the language of the present description, a sheepfold among the Jews must have been a very different thing from a sheepfold in our own country. It could not have consisted of hurdles loosely put together, or rudely constructed sheds thatched with straw; but must have been a strong substantial building, guarded and secured both within and without; surrounded by a wall to prevent admission except by the regular entrance, and provided with a door, kept by a porter, and fortified by bars and bolts.

In a country like Judæa, where the wealth of the inhabitants consisted principally in flocks and herds, great care and pains would naturally be bestowed on the preservation of that species of property. Buildings sufficiently ample and secure for their reception and protection would no doubt be everywhere constructed. Many kinds of wild beasts, too, as the bear, the jackal, the wolf, the lion, existed in Judæa, from whose ravages the cattle would require some defence; and among other reasons which rendered it necessary to provide buildings for them to inhabit at stated times there was one of perpetual obligation, because derived from the climate of the country, viz. that between the commencement of the first or autumnal rains, and that of the second or vernal, that is, from the autumnal equinox to the vernal, in every year, the flocks and herds could no longer be kept night and day in the open air, but required to be taken under cover, to protect them from the inclemency of the weather. See Gresswell on this Parable.

3. '*He calleth his own sheep by name.*'—Mr. Hartley, in his *Journal of a Tour in Greece*, relates that having had his attention directed to this text, he asked his man if it was usual in Greece to give names to the sheep. 'He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one

of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience. It is also true of the sheep in this country, *that a stranger they will not follow, but will flee from him, for they know not the voice of strangers.* The shepherd told me that many of his sheep were still wild; that they had not yet learned their names; but that by teaching they would all learn them.'

4. '*He walketh before them, and they follow him.*'—It has been remarked by Mr. Gresswell that this characteristic of the habits of pastoral life among the Jews is the most singular to our apprehensions, because the most remote from our observations of any; and what is more, it would have appeared as extraordinary to any of the ancients, except a nation of the East, as it does to ourselves. We meet with no allusions in the classical poets, not even in their bucolical or pastoral poems, where they were most likely to occur, which would lead to the inference that, among the Greeks or Romans, sheep were tamed to follow instead of being driven by their keeper. No such custom is alluded to in the most ancient classical poets, Hesiod and Homer, so as to imply that the practice was usual in their times, though it might have ceased afterwards. The circumstance in question, then, is a characteristic distinction between the pastoral habits not simply of ancient and modern times in general, but of the east and west in particular, from times of a remote antiquity. That sheep are not only gregarious, but disposed to follow a leader, every one who has paid the least attention to their habits cannot but have remarked. We know also that sheep are capable of great attachment to man, a propensity easy to be encouraged with implicit obedience to their keeper—an entire conformity to the will and directions of their shepherd. That the fact of their being so disciplined in the East, from a period that goes as far back as the memory of man, does not rest upon mere hypothesis, may be proved by the testimony of the Old Testament, throughout the whole of which, from the time of the descent into Egypt, there is not a single allusion to the practice of *driving*, however repeatedly mention is made of *leading* sheep (see Exod. iii. 1; Num. xxviii. 16, 17; Ps. lxxvii. 20; lxxviii. 52; lxxx. 1).

4, 5. '*They follow him, for they know his voice.*'—The word rendered voice (φωνή) does not exclusively mean the human voice, but may also mean the *sound* of the shepherd's pipe or horn—the peculiar sound known to be his. So in Matt. xxiv. 31 it is rendered by the 'great *sound* of a trumpet;' in 1 Cor. xiv. 7, 'Even things without life giving *sound*;' in ver. 8, 'If the trumpet give an uncertain *sound*;' in Rev. i. 10, 'The *sound* of wailing;' and in vi. 1, 'The *noise* of thunder.' The pipe was no doubt used in leading the flock and directing its movements. Polybius relates that in the island of Cyrnus, off the coast of Africa, the surface of the ground being overgrown with wood and full of rocks, it was not practicable for the shepherds to follow the herds and flocks about as in other places, or to attend them themselves while grazing; the sheep therefore, and the rest of the cattle which fed there, were trained to obey the sound of a horn, and paid so much obedience to these signals, that when any shepherd blew his horn in particular, the sheep belonging to him all hastened immediately to flock about him, but none of the rest. At the present day, as anciently in the East, a pipe serves much the same purpose as that here described. 'An American,' in his *Sketches of Turkey*, writes—'The sound of a pipe attracted our attention, and upon examining the instrument we found it to be a rude kind of double flageolet, with six holes, and another near the end that served as the drone. It is not a mere idle instrument to relieve the idle hours of the shepherd, but serves as a help to regulate or restrain the motions of the flock. Of this the shepherd convinced me by playing several notes, which appeared to be immediately understood and obeyed by the flock.' The same custom is still observed in the East, and in some parts of Europe, in application to herds as well as flocks. It exists in Spain, having probably been introduced by the Arabs; and is also found even in Russia, in the villages of which we have often, of a morning, seen a peasant marching through the street playing on a pipe, on hearing which the animals came forth from their various cottage-homesteads, following him to the pastures. They are brought home in the evening, and called to be milked, in the same manner. A vocal whistle, or any peculiar sound of the human voice, might, and probably often did, answer the same purpose.

A passage in the *Life of Haydn* illustrates very pleasantly this sensibility on the part of goats and sheep to music:—'We were surrounded by a large flock of sheep which were leaving their fold to go to their pasture; one of our party took his flute out of his pocket, and saying "I am going to turn Corydon; let us see whether the sheep will recognise their pastor," began to play. The sheep and goats, which were following each other towards the mountain with their heads hanging down, raised them at the first sounds of the flute, and all, with a general and hasty movement, turned to the side from whence the agreeable noise proceeded. Gradually they flocked round the musician, and listened with motionless attention. He ceased playing; still the sheep did not stir. The shepherd with his staff obliged those nearest to him to move on. They obeyed; but no sooner did the fluter begin again to play, than his innocent auditors again returned to him. The shepherd, out of patience, pelted them with clods of earth, but not one of them would move. The fluter played with additional skill; the shepherd, exasperated, whistled, swore, and pelted the fleecy amateurs with stones. Such as were hit by them began to march, but others still refused to stir. At last the shepherd was obliged to entreat our Orpheus to cease his magical sounds. The sheep then moved off, but continued to stop at a distance as often as our friend resumed his instrument.'

5. '*They know not the voice of strangers.*'—Polybius, writing of the island of Corsica, at the beginning of his twelfth book, has a passage which might be quoted as a striking illustration of this, as well as of the point to which the preceding note refers. He observes, that the island is rugged and rocky, and also covered with woods, so that the shepherds are not able to follow their cattle into the places in which they are dispersed; but when they have found a suitable pasture, and are desirous to bring them together, they sound a trumpet. Upon this signal, the whole herd or flock immediately run together, and follow the call of their own shepherd, never mistaking one for another. Thus it happens that when strangers come upon the island, and attempt to lay hold on the goats or oxen which they see feeding by themselves, the cattle, unused to the approach of strangers, immediately take to flight. And then, if the shepherd, perceiving what has happened, at the same time sounds his trumpet, they all run towards him with great haste. 'That the cattle should be thus obedient to the sound of a trumpet,' adds the historian, 'is no very wonderful thing. In Italy, those who have the care of swine never inclose them in separate pastures, nor follow them behind, as is the custom among the Greeks, but go always *before* them, and from time to time sound a horn. The swine follow and run together at the sound; and are so taught by habit to distinguish their own proper horn, that their exactness in this respect seems almost incredible to those who never heard of it before.'

12. '*He that is an hireling.....seeth the wolf coming, and leaveth the sheep,*' etc.—The Rev. R. Anderson, in his *Tour in Greece*, relates on one occasion that—'Being wakeful at night, I occasionally heard noises from the hills, which our attendants said proceeded from *wolves*. The watchful shepherds shouted, and the sheep probably escaped. I was forcibly reminded of the "good shepherd;" were the flock near our tent to be forsaken by the shepherd for a single night, it would be scattered and devoured.'

22. '*The feast of the dedication.*'—The import of this feast of dedication has been differently understood by different writers. Some think that it commemorated the

dedication of Solomon's temple; others, that of the temple built after the Captivity. But the Evangelist says that 'it was then winter;' which enables us to determine that it was neither of these, as Solomon's temple was dedicated in the autumn, and Zerubbabel's in the early spring. Besides, we do not know that any annual festival was held to commemorate either of these events. The festival here intended must therefore have been that feast of dedication appointed by Judas Maccabæus and his brethren, on occasion of the purification of the temple and the renewal of the altar after the profanations of Antiochus Epiphanes (1 Macc. v.; 2 Macc. x.). This feast lasted eight days, and commenced on the twenty-fifth day of the month Chisleu, which answered to parts of December and January. Although the feast was thus only of human institution, it was observed as religiously as it could have been if of divine appointment. Josephus informs us that it was a festival much regarded in his time. Although this feast was principally kept at Jerusalem, it was not, like the other annual feasts, confined to that city; for the Jewish writers mention the feast of the dedication as being kept at other places also. This feast was otherwise called the 'Feast of Lights,' from the illuminations which attended its celebration, and which were progressively increased with the continuance of the feast. Thus every house was expected to light up a lamp on the occasion, whether its inmates were many or one only; one lamp was added every day, until, on the eighth day of the feast, eight lamps were burning. *Less* than this could not be done; but there was nothing to prevent more from being done by persons whose circumstances allowed, and who wished to do honour to the festival. These sometimes provided a lamp for every inmate, for every one of whom a lamp was added every night, so that a house which began with ten lights would end with eighty. This festival, with some variations, continues to be celebrated by the Jews of the present day.

23. '*Solomon's porch.*'—When Solomon built his temple, he filled up part of the adjacent valley towards the east, and built there an outward portico, which is doubtless the 'Solomon's porch' here intended. Not, indeed, that the porch which stood in the time of our Saviour was the same that Solomon built; but that, being in the same situation, and being of the same plan and manner of construction, it continued to bear the name of the original fabric. The work is mentioned with much admiration by Josephus, who informs us that it overhung a deep valley, was supported by walls of 400 cubits, formed of large squared stones, twenty cubits long by six in breadth. This porch is also mentioned in Acts iii. 11; v. 12.

CHAPTER XI.

1 *Christ raiseth Lazarus, four days buried.* 45 *Many Jews believe.* 47 *The chief priests and Pharisees gather a council against Christ.* 49 *Caiaphas prophesieth.* 54 *Jesus hideth himself.* 55 *At the passover they enquire after him, and lay wait for him.*

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, [2]about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

[1] Matt. 26. 7.

[2] That is, *about two miles.*

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, [3]I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the [4]life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and [5]was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, [6]which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas being the high priest that same year, said unto them, Ye know nothing at all,

50 [7]Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

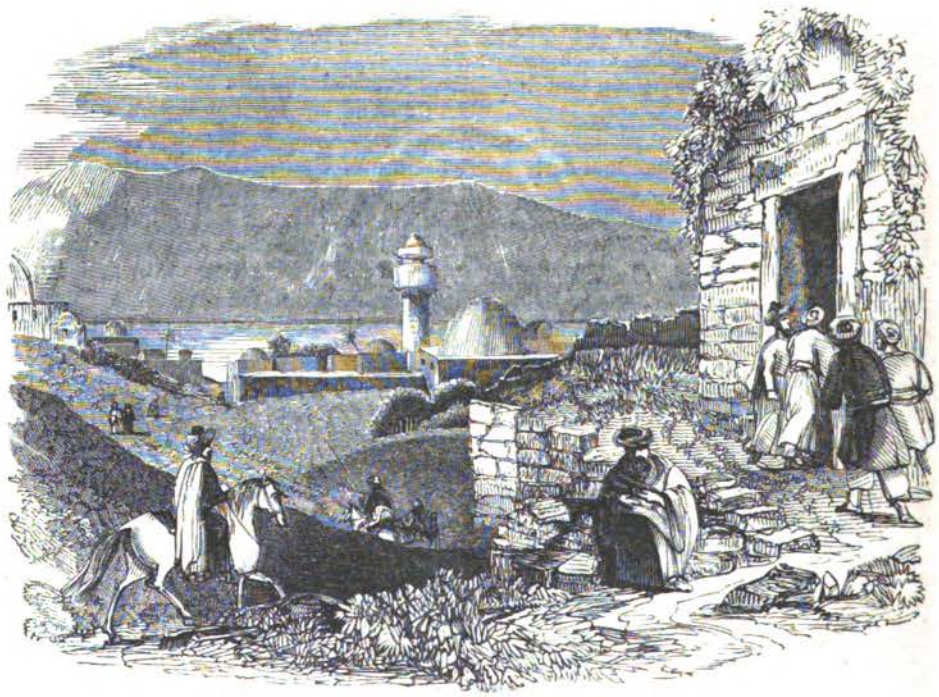
57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

[3] Luke 14. 14. Chap. 5. 29. [4] Chap. 6. 35. [5] Gr. *he troubled himself.* [6] Chap. 9. 6. [7] Chap. 18. 14.

Verse 1. '*Now a certain man was sick*,' etc.—The fact of this miracle being altogether passed over by the first three evangelists—a miracle so memorable in itself, so weighty, too, in its consequences, since the final and absolute determination to put the Lord out of the way resulted immediately from it—that must ever remain a mystery; the utmost that can be hoped is to suggest some probable solution of the omission. The following, among the explanations which have been offered, have found most favour. First, it has been said by some that the three earlier Evangelists, writing in Palestine, and while Lazarus was yet alive, or at least while some of his family yet survived, would not willingly draw attention and, it might be, persecution upon them; but that no such causes hindered St. John, who wrote at a much later period, and out of Palestine, from bringing forward this miracle. The omission on their part, and the mention upon his, will then be a parallel to a like omission and mention in regard of the disciple who actually smote off the ear of the high-priest's servant. St. John alone mentions that it was Peter who did it (xviii. 10). This is Olshausen's view, and that of Grotius before him, who refers to John xii. 10 in proof of the danger that ensued to Lazarus from being this living witness of Christ's power. But how far-fetched a theory is this! At the furthest it would apply only to the Gospel of St. Matthew; that of St. Mark was probably written at Rome, and for the Gentile Christians, certainly not in Palestine; as little was that of St. Luke, which was addressed to his friend Theophilus, whom many intimations in that Gospel would make us conclude to have lived in Italy. Moreover, the existence of that danger, and of those snares against his life, while the miracle and the impression of the miracle were yet fresh, is no proof of their existence long years after. The tide of things had swept onward; new objects of hostility had arisen—not to say that if there *was* danger, and if the danger would have been thus augmented, yet Lazarus was now a Christian, and would not have shrunk from that danger; nor would those who truly loved him have desired to save him from the post of honourable peril. For what else could it have been, but to have shrunk from confessing Christ, for him to have desired that a work which revealed so much of the glory of the Lord should remain untold lest some persecution or danger might, from the telling, accrue to himself?

Others, again, feeling this explanation to be insufficient, have observed how the three earlier Evangelists have confined themselves almost entirely to the miracles that the Lord wrought in Galilee, leaving those wrought in Jerusalem and its neighbourhood nearly untouched, and that so they came to omit this. Thus Neander, *Leben Jesu*, p. 357. It is perfectly true that they did so. But this is not explaining, it is only stating in other words the fact that has to be explained; and the question still remains, Why they should have done so? and to this it is difficult to find now the satisfactory answer. See Trench *On the Miracles*.

— '*Bethany*.'—Bethany, as we are informed at *v.* 18, was 'nigh unto Jerusalem, about fifteen furlongs off.' The place is not mentioned, at least under this name, in the Old Testament; but it occurs several times in the Talmudical writings. It is situated to the east of the Mount of Olives, on the road to Jericho. Its situation is pleasant and somewhat romantic, being sheltered by the Mount of Olives on the north, and abounding with trees and long grass. It is now a very poor village, inhabited by Arabs; and the cultivation of the adjacent soil is much neglected. It seems, however, about our Saviour's time, to have enjoyed some kind of trade (perhaps in olives, figs, and dates, which abounded in this neighbourhood), as the Jewish writers mention 'the shops of Bethany,' which were, as they inform us, destroyed three years before Jerusalem. Bethany is at present chiefly noticed on account of its mention in the Gospels; and in consequence of which it contains a full proportion of the sort of objects to which the attention of pilgrims is usually directed: these are the tomb of Lazarus, with the ruins of the house he is supposed to have occupied, and also the houses of his sisters, and of Simon the leper. That which is shewn as the house of Lazarus is a ruin, the stones of which are very large, and



BETHANY.—Meyer.

of a solid and sombre cast of architecture; and which the Rev. V. Monro (*Summer's Ramble in Syria*, i. 189) conjectures to have formed part of the convent built by Fulco, king of Jerusalem. Near these ruins is the alleged tomb of Lazarus, which is a deep vault, like a cellar, excavated in the limestone rock, in the middle of the village, to which there is a descent by a steep winding and narrow staircase of twenty-six steps. Dr. Robinson alleges that there is not the slightest probability of its ever having been the tomb of Lazarus. Its form is not that of the ancient sepulchres, nor does its situation accord with the narrative, which implies that it was not in the town. The present name of the village is el-Azirezeh, from el-Azir, the Arabic form of Lazarus.

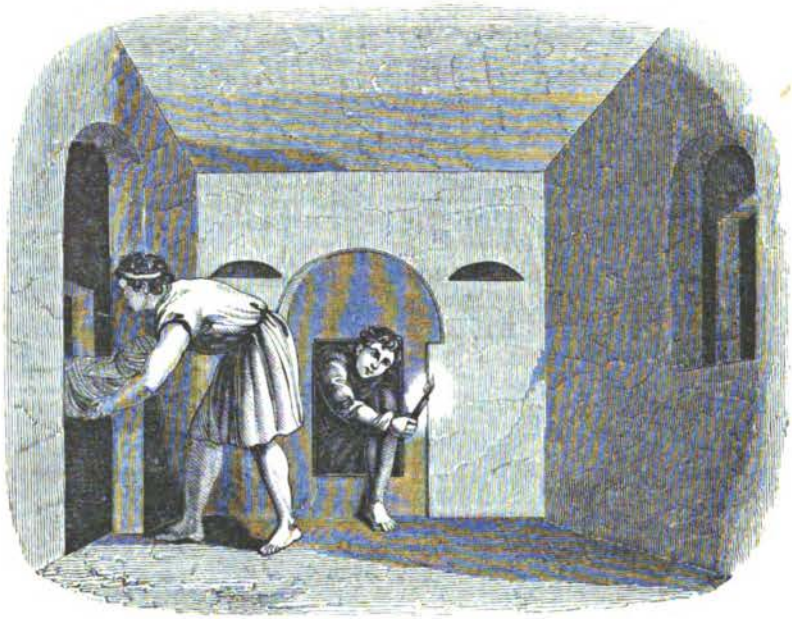
6. '*He abode two days still in the same place.*'—It would seem that Martha and Mary had not ventured to send to the Lord for help till the illness of their brother assumed an alarming character, and he had most likely died upon the same day that the messenger announcing his illness had reached the Lord, else he would scarcely have been four days in the grave when Jesus came. The day of the messenger's arrival would, in this calculation, be *one* day; two, our Lord's abode in Perœa after he had dismissed him; and one more he would have consumed in the journey from thence to Bethany; for it was not more than the journey of a single day from the one place to the other. Dying upon that day he had, according to the custom of the Jews, been buried on the same day, as a comparison of this text with *v.* 39 evinces.

19. '*And many of the Jews came... to comfort them.*'—The general time of mourning for deceased relatives was seven days among both the Jews and Gentiles. During these days of mourning their friends and neighbours visited them, in order that by their presence and conversation they might assist them in bearing their loss. Many, therefore, in so populous a part of the country must have been going to and coming from the sisters while the days of their mourning for Lazarus lasted. The concourse, too, would be greater as it was the time of the passover. Besides, a vast multitude now attended Jesus on his journey. This great miracle, therefore, must have had many witnesses.

31. '*She goeth unto the grave to weep there.*'—This was a natural conclusion in those who saw her rise up abruptly and go out, not being aware of the whispered communication she had received. It is still the custom in eastern (Moslem countries) for the females of the family to which the deceased belonged, to visit the tomb of the deceased. The time for the commencement of such visits varies in different parts, but it is never earlier than three days after the interment, unless a Friday (the Moslem sabbath) intervenes, when that day is chosen. These visits are after-



EASTERN FEMALES VISITING GRAVES.



INTERIOR OF A ROCK SEPULCHRE.

wards repeated; and the ceremony of visiting the tombs is kept up at the intervals afforded by the two great annual solemnities of the Moslems. The acts of positive mourning of course take place chiefly in the early visits, recently after the loss; on the later occasions they are marks of becoming respect to the memory of the departed; and on all these occasions the women usually take with them a palm-branch and place it, broken in pieces or merely its leaves, upon the tomb or monument; or some, instead of this, place sweet basil and other flowers. In places where the palm grows not, some other tree is substituted, or flowers exclusively are used. The party also, on such occasions, provides itself with articles of food to distribute to the poor. See the note in Amos, v. 16.

38. '*It was a cave.*'—Among the indications which we have that Martha and Mary were not at all among the poorest of their people it must be counted as one of considerable importance that they should possess such a family vault as this. The poor had not, and it lay not in their power to purchase in fee, portions of land to set apart for these purposes of family interment. The possession of such was a privilege of the wealthier orders; only such were thus laid in the sepulchres of their fathers. We have another indication of this in the large concourse of mourners, and those of the higher ranks, which assembled from Jerusalem to console the sisters in their bereavement; for even in grief that word is too often true, that 'wealth maketh many friends; but the poor is separated from his neighbour' (Prov. xix. 4). So, too, in the pound of ointment of spikenard, '*very costly*,' with which Mary anointed the feet of the Saviour (John xii. 3); and the language of the original at *v.* 19, however it may mean Martha and Mary, and not those around them, yet means them as the centre of an assemblage. This was the general view of the early church concerning their rank in life. Chrysostom assumes the sisters to have been high-born. Yet though this was most probably the case, it is a mistaken emphasis which some lay upon '*the town of Mary and her sister Martha*' (*v.* 1), when they conclude from thence that Bethany belonged to them. The Levitical law rendered, and was intended to render, any such concentration of landed property in the hands of only one or two persons impossible. As regards the phrase itself, by as good right Bethsaida might be said to have belonged to Andrew and Peter, for the language is exactly similar (John i. 45).—Trench *on the Miracles*, p. 460.

39. '*The sister of him that was dead.*'—What is it that causes John thus to designate Martha here, when the fact is clear from all that precedes? It was probably to explain her remonstrance against the taking away of the stone. Professor Trench well remarks, 'She, as a sister of the dead, would naturally be more shocked than another at the thought of the exposure of that countenance upon which corruption had already set its seal; would most shudderingly contemplate that beloved form made a spectacle to strangers, now when it was become an abhorrence even to them who loved it best. Yet the words of her remonstrance are scarcely, as by so many they are interpreted, an experience which she now makes, but rather a conclusion which she draws from the length of time during which the body had already lain in the grave. With the rapid decomposition that goes forward in a hot country, necessitating as it does an almost immediate burial, the four days might well have brought this about; which she fears.

— '*He hath been* dead *four days.*'—As the type indicates, the word 'dead' is not in the original. Omitting it, the force of the original will imply that Lazarus had already been four days in the state in which he then lay, that is, in the grave. He had therefore been dead even longer, but not much longer, as the Orientals are, and always have been, in the habit of giving the deceased very speedy interment. If the person dies in the morning he is commonly buried the same day; or, if the death takes place late in the day, the body is kept till the next day; but seldom or never later than this, unless some extraordinary circumstances of prevention intervene. The reason for this haste is afforded by the fact to which Martha refers, that decomposition takes place very rapidly after death in warm climates: and the practice of speedy interment being established by the exigencies of the climate, in the time of summer, it continues to operate even in the winter, when, from habit, the dead are conveyed to their last earthly home as soon as in the summer, although they might, of course, be then kept longer with perfect safety.

44. '*He that was dead came forth, bound hand and foot with graveclothes.*'—From this and other passages it would appear that the mode of preparing the bodies of the dead for the sepulchre was nearly the same as still exists in Western Asia. No coffins being used, the body itself is more carefully and elaborately wrapped and swathed than is common or desirable where coffins are used. In this method the body is stretched out, and the arms laid straight by the sides, after which the whole body, from head to foot, is wrapped round tightly, in many folds of linen or cotton cloth. Or, to be more precise, a great length of cloth is taken, and rolled around the body till the whole is enveloped and every part is covered with several folds of the cloth. The ends are then sewed, to keep the whole firm and compact; or else a narrow bandage is wound over the whole, forming, ultimately, the exterior surface. The body, when thus enfolded and swathed, retains the profile of the human form; but, as in the Egyptian mummies, the legs are not folded separately, but together; and the arms also are not distinguished, but confined to the sides in the general envelope. Hence it is clearly impossible for a person, thus treated, to move his arms or legs, if restored to existence.

But then it may be, and has been, objected, how could



THE MODE OF ENFOLDING THE DEAD IN GRAVE-CLOTHES.

Lazarus, if thus 'bound hand and foot with grave-clothes,' come forth at the command of the Saviour? While some commentators reverently claim this as a second miracle, alleging that Lazarus was, at Christ's command, to which even the waves were obedient, supernaturally enabled, or indeed compelled, to come forth—however impracticable this may have been in ordinary circumstances; others of less reverent spirit, have availed themselves of the apparent anomaly, to call in question the truth of the whole narrative. Yet it is not by any means difficult to understand and explain this circumstance, by a reference to the interior construction of the ancient sepulchres, as explained by us in the note to Gen. xxiii. 19. It is there seen that the bodies of the dead were very commonly deposited in recesses excavated *in the sides* of the cavern. These recesses either expose their length or their breadth to the cavern—that is, there is either a lateral excavation, the whole extent of which appears, or it is deepened inwards, so that only its narrow end is visible. It appears evident to us that the body of Lazarus lay in a recess of the latter description. Now, in such cases, the body is introduced with the head foremost, so that the feet are towards the cavern: and we may readily understand that when that loud voice, which even death heard, cried, 'Lazarus, come forth!' the dead man worked himself out of the recess, and sliding down, stood on his feet on the floor of the cavern. That this was the 'coming forth' will further appear by considering that this, or something like this, and not the coming forth from the cavern, must, under any circumstances, have been the primary act; while the further act, of walking forth from the sepulchre, the supposing of which has given occasion to so much misconception and cavil, would have been impracticable without a further miracle which the text does not require or warrant. Indeed, the context seems expressly to state that Lazarus did not and could not *walk* while bound hand and foot with the grave clothes; and that before he could do so, it was necessary that he should be delivered from them. For *after* he had 'come forth,' our Saviour, referring to the grave-clothes with which he was bound, said, 'Loose him, and let him go,' clearly intimating that before he could 'go' it was necessary that he should be 'loosed.' The sum of the whole, then, is this:—that, at the command of Jesus, Lazarus came forth from the recess in which he had been laid; and then, when he appeared in the sight of those who stood in the cavern and at its entrance, our Lord directed that the bandages in which he was tightly swathed should be loosed, to enable him to walk and leave the sepulchre.

— '*His face was bound about with a napkin.*'—The faces of the dead are always covered in this manner in the East. It appears that at first the faces of the wealthy only were thus covered; but it being found that an invidious distinction was thus created, it was determined that the faces of the poor should also be covered; and that the covering napkin should, in all cases, whether for rich or poor, be of the same kind and value.

48. '*The Romans shall come and take away both our place and nation.*'—They feared that the people would generally acknowledge Christ as the Messiah, and make him king; in which case they expected that the Romans would move to their destruction. It is observable that the things which they dreaded as the consequences of the people's acceptance of Christ did actually result from his rejection by themselves.

CHAPTER XII.

1 *Jesus excuseth Mary anointing his feet.* 9 *The people flock to see Lazarus.* 10 *The chief priests consult to kill him.* 12 *Christ rideth into Jerusalem.* 20 *Greeks desire to see Jesus.* 23 *He foretelleth his death.* 37 *The Jews are generally blinded:* 42 *yet many chief rulers believe, but do not confess him:* 44 *therefore Jesus calleth earnestly for confession of faith.*

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and [1]had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ [2]On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 [3]Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 [4]He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, [5]We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, [6]Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 [7]He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

[1] Chap. 13. 29. [2] Matt. 21. 8. [3] Zech. 9. 9. [4] Matt. 10. 39. [5] Psal. 110. 4. [6] Isa. 53. 1. Rom. 10. 16. [7] Matt. 13. 14.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 [8]For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 [9]I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 [10]And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: [11]the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

[8] Chap. 5. 44. [9] Chap. 3. 19. [10] Chap. 3. 17. [11] Mark 16. 16.

Verse 1. '*Jesus six days before the Passover came to Bethany.*'—As we here enter upon John's account of the transactions of the week in which our Lord suffered, it seems desirable to indicate to the reader the proper mode of arranging the facts related by the four evangelists to the days on which they occurred. The following statement on the subject we owe to Dr. Robinson's *Harmony*, which is substantially the same as that given by Lightfoot in his *Hor. Heb.* in John xii. 2.

The Jewish day of twenty-four hours was reckoned from sunset to sunset; as is still the case in Oriental countries. The paschal lamb was killed on the fourteenth day of Nisan, towards sunset; and was eaten the same evening, after the fifteenth day of Nisan had begun (Exod. xii. 6, 8). Our Lord was crucified the day before the Jewish Sabbath, that is, on Friday (Mark xv. 42); and as he had eaten the Passover on the preceding evening, it follows that the fourteenth of Nisan fell that year on Thursday, reckoned from the preceding sunset. Hence, the sixth day before the Passover, when Jesus came to Bethany, was the Jewish Sabbath, or Saturday; and the transactions of the following week may be distributed according to the following Schedule; which agrees with the *Schema* of Lightfoot.

Day of Nisan.	Day of Week.	
9	7	SATURDAY, *reckoned from preceding sunset.* The Jewish Sabbath. Jesus arrives at Bethany, John xii. 1.
10	1	SUNDAY, *from preceding sunset.* Jesus makes his public entry into Jerusalem, and returns at night to Bethany, Mark xi. 11. On this day the paschal lamb was to be selected, Exod. xii. 3.
11	2	MONDAY, *from preceding sunset.* Jesus goes to Jerusalem; on his way the incident of the barren fig-tree. He cleanses the temple, and again returns to Bethany, Mark xi. 19.
12	3	TUESDAY, *from preceding sunset.* Jesus returns to the city; on the way the disciples see the fig-tree withered, Mark xi. 20. Our Lord discourses in the temple; takes leave of it; and when on the mount of Olives, on his way to Bethany, foretells his coming to destroy the city, and proceeds to speak also of his final coming to judgment.
13	4	WEDNESDAY, *from preceding sunset.* The rulers conspire against Christ. On the eve of the day (*i. e.*, the evening following Tuesday) our Lord had partaken of the supper at Bethany; where Mary anointed him, and where Judas laid his plan of treachery, which he made known to the chief priests in the course of this day. Jesus remained this day at Bethany.
14	5	THURSDAY, *from preceding sunset.* Jesus sends two disciples to the city to make ready the Passover. He himself repairs thither in the afternoon, in order to eat the paschal supper in the evening.
15	6	FRIDAY, *from preceding sunset.* At evening, in the very beginning of the fifteenth of Nisan, Jesus partakes of the paschal supper; institutes the Lord's Supper; is betrayed and apprehended. He is brought first before Caiaphas, and then in the morning before Pilate; is condemned, crucified, and, before sunset, laid in the sepulchre.
16	7	SATURDAY. The Jewish Sabbath. Our Lord rests in the sepulchre.
17	8	SUNDAY. Jesus rises from the dead at early dawn.

2. '*Lazarus was one of them that sat at the table.*'—This is the last notice we have of Lazarus; but this, like the command to give meat to the revived maiden (Mark v. 43); like the Lord's own participation of food after the resurrection (Luke xxiv. 42; John xxi. 13); is a witness against anything merely *phantastic* in his rising again. He is generally assumed to have been much younger than his sisters: one tradition, mentioned by Epiphanus, makes him thirty years old at this time, and to have survived for thirty years more. The traditions of his later life, as that he became Bishop of Marseilles, rest upon no good authority; yet there is one circumstance of these traditions worthy of record, although not for its historic worth—that the first question he asked the Lord after he was come back from the grave, was, whether he should have to die again; and, learning that it must needs be so, that he never smiled any more. Lazarus, as a *revenant*, is often used by the religious romance writers of the middle ages as a vehicle for their conceptions of the lower world. He is made to relate what he has seen and known, just as the Pamphylian that revived is used by Plato in the *Republic* for the same purposes.

3. '*Then took Mary a pound of ointment.*'—The reader who carefully compares the accounts given by the Evangelists of the anointings of Jesus by women, will probably see reason to conclude that they do not all relate to the same transaction, but that at least two, and probably three, different unctions are recorded; and that the present anointing of the Lord's feet by Mary is not mentioned

elsewhere. It is evident that the accounts in Matt. xxvi. and Mark xiv. relate to the same event. This occurred also at Bethany; but it was four days later than the present anointing, and was in the house of Simon the leper, not in that of Lazarus; and it was his head which was there anointed, not his feet, as in the present instance; and the woman who anointed his head in the house of Simon is not named, and appears to have been a stranger, whereas here the act is performed by Mary, the well-known sister of Lazarus. Lastly, in the present instance Judas alone is stated to have objected to the waste and extravagance; whereas in the other case, later in point of time, the objection was also entertained by other disciples, and Judas is not particularly mentioned.

In Luke vii., however, the case is mentioned of a woman who did anoint *the feet* of Christ at an entertainment. But this appears to be still more manifestly different from the present, as well as from that which Matthew and Mark record;—from the present case it is, indeed, so different, that it appears wonderful that the sinful woman who then anointed the feet of Jesus should ever have been supposed the same as the respected sister of Lazarus, and that the transactions were the same events differently related. Luke's account refers to an anointing which took place in Galilee, at a considerably earlier point of time than either the present or the other instance; and it took place in the house of Simon *the Pharisee*, who himself, and not the disciples generally, or Judas in particular, entertained the objection which our Saviour answered—the objection and answer being entirely different from those which occurred on the other occasions, applying not to the extravagance of the waste, but to the sinful character of the woman. We do ourselves, therefore, feel unable to resist the conclusion that our Lord received three anointings in the course of his ministry, by different persons, at different times, in different houses, and two of them in different towns. The *first*, in point of time, would be that recorded by St. Luke, which took place in Galilee, in the house of Simon the Pharisee, who himself made a mental objection, founded on the circumstance that the woman was a sinner. The second, at Bethany, in the house of Lazarus, whose sister Mary gave this proof of her reverence for Christ, who had raised her brother from the dead; on which occasion Judas objected to the extravagant waste of the precious ointment. The *third*, four days after, in the same place, at the house of Simon the leper, when the *head* of Christ was anointed by a woman not named, and when some of the disciples, moved by so speedy a repetition of so costly an offering, entertained sincerely the objection which on the previous occasion had been urged by Judas only, and by him insincerely, with a view to his own advantage.

6. '*Had the bag, and bare what was put therein.*'—'The word γλωσσόκομον originally signified a wooden box in which pipers deposited the mouthpieces of their instruments. It thence came to denote any small portable box or casket, for holding money and other valuables, like the Latin *marsupium*. And this is the sense it has here, and in 2 Chron. xxiv. 8, 10, 11.'—*Bloomfield.* It would appear that Judas was intrusted with the money contributed by those followers of Jesus who 'ministered to him of their substance,' not only, as it would seem, for his own use and that of his disciples, but for distribution to the poor. For we see that Judas, in expressing an opinion that the value of the ointment ought to have been given to the poor, expected to have had charge of it, if so appropriated. So also, when this same Judas left the party at the last supper to betray his Lord, some of the disciples supposed he was gone to give something to the poor. The Evangelist clearly intimates that Judas was unfaithful to his trust; and that the real cause of his anxiety to obtain an addition to the fund confided to him was, 'not that he cared for the poor,' but that he might have larger scope for those peculations which had become habitual to him. Covetousness, or the love of money, is the principle in the character of Judas, which is here brought to our notice; and this we presently find more awfully exemplified in that betrayal of his master for paltry gain, which has rendered his name a standing by-word in all the regions of the earth.

21. '*Bethsaida of Galilee.*'—From this, and from Mark vi. 45; viii. 22, it is manifest that this Bethsaida was in Galilee, on the west side of the Lake of Tiberias, and not far from Capernaum. That it was near the shore is implied by its name (fishing-town). It was the native place of Andrew and Peter, and the frequent residence of Jesus. The above facts give some notion of the neighbourhood in which it lay; but the precise site is utterly unknown, and the very name has long eluded the search of travellers. The last historical notice of it is by Jerome, but he affords no more information than may be derived from the intimations in the New Testament. It is true that Pococke (ii. p. 99) finds Bethsaida at Irbid; Seetzen at Khan Minyeh (Zach's *Monat. Correspond.* xviii. 348); Nau at Medjel (*Voyage*, p. 578; Quaresmius, ii. 866), apparently between Khan Minyeh and Medjel, and others at Tabighah—all different points on the western shore of the lake. But Dr. Robinson expresses his deliberate persuasion that these identifications can have no better foundation than the impression of the moment. He inquired perseveringly among the natives along the western border of the lake; but no Moslem knew of any such name, or any name that could be moulded into a resemblance to it. The Christians of Nazareth and Tiberias are indeed acquainted with the name, as well as that of Capernaum, from the New Testament; and they have learned to apply them to different places, according to the opinions of their monastic teachers, or as may best suit their own convenience in answering the inquiries of travellers. It is thus that Dr. Robinson (*Bib. Researches*, iii. 295) accounts for the fact that travellers have sometimes heard the names along the lake. Whenever this has not been the consequence of direct leading questions, which an Arab would always answer affirmatively, the names have doubtless been heard from the monks of Nazareth, or from the Arabs in a greater or less degree dependent upon them.

CHAPTER XIII.

1 *Jesus washeth his disciples' feet:* 14 *exhorteth them to humility and charity.* 18 *He foretelleth, and discovereth to John by a token, that Judas should betray him:* 31 *commandeth them to love one another,* 36 *and forewarneth Peter of his denial.*

Now [1]before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to

[1] Matt. 26 2.

wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 [2]Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, [3]He that eateth bread with me hath lifted up his heel against me.

19 [4]Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 [5]Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 [6]When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a [7]sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: [8]and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 [9]A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will [10]lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

[2] Matt. 10. 24. Chap. 15. 20. [3] Psal. 41. 9. [4] Or, *From henceforth*. [5] Matt. 10. 40. [6] Matt. 26. 21. [7] Or, *morsel*. [8] Chap. 7. 34. [9] Levit. 19. 18. Chap. 15. 17. Ephes. 5. 2. 1 John 4. 21. [10] Matt. 26. 33.

Verse 4. '*He riseth from supper*,' etc.—In the account of the celebration of the Passover, which we gave in a note on Luke xxii., we mentioned three washings connected with it: the first before the antepast, after the first grace had been said, and the first cup of wine had been drunk; the second after the antepast was concluded, and before

the proper feast began by the breaking of the unleavened bread; and the third after the paschal feast was finished. It would appear that the *rising from supper*, in the present instance, would indicate the second of these washings, as when this took place the whole feast was on the table, and the antepast had already been taken. There seems also something more striking in this second washing, which was performed when the preliminaries had passed, and the breaking of the unleavened bread and the eating of the paschal lamb were immediately to follow.

— '*Laid aside his garments.*'—This may be explained by the analogy of custom; and the custom of the East is for a servant who performs this or any other similar office to lay aside all his garments, if more than one, which are above his tunic, or body-coat: that is to say, he lays aside all his looser robes which might impede his ease or freedom, or incommode the person he serves. As the articles of dress among the Jews do not appear to have been numerous, it is more than probable that Jesus only laid aside his outer flowing robe, which might be, and indeed often was, designated plurally (ἱμάτια) 'garments,' in the way of dignity, because this external article of dress was remarkably wide and flowing.

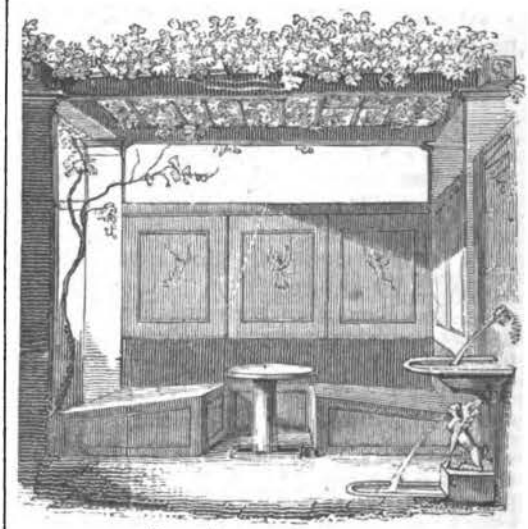
The common people of the East wear a loose shirt, large trowsers, long jacket, and a girdle round the loins. Others add a waistcoat and a flowing robe, under the girdle. Over all is a loose mantle (the coat of Scripture) with short but wide sleeves, and open in the front, though capable of being wrapped round with the arms in cold weather. This cloak is the full dress, and is usually laid aside in the house, when a person wishes to be at his ease. It is also very inconvenient to work in the wide under garment, and hence the peasants and servants do not adopt it. But in taking it off, the girdle must necessarily be first removed. Our Saviour then girded himself with a towel (having taken off his own girdle), and after washing his disciples' feet, took off the towel and wiped them with it (*v.* 5).

— '*Took a towel, and girded himself.*'—That is, girded himself with the towel. This is not an existing custom of the East; but we know from the classical writers that the servant whose duty it was to attend to the washings of his master or his master's guests, girded himself with a long piece of linen cloth, the end or both ends of which being left hanging loose, supplied the towel with which the hands were wiped after being washed. Indeed the towel around the waist was a proper and essential part of the equipment of the servant who discharged this office.

5. '*Poureth water into a bason.*'—This was for washing the feet, for the hands were washed by water being poured upon them. The traditionary regulations of the time determined that the basin for washing the feet should hold from two logs (or about four pints) to nine cabs (about four pints and a half); as they held that a less quantity of water was not consistent with cleanliness. We see much reason to conclude that the Jews never did introduce the feet, or any other members, *into* the vessel containing the water. The operation upon the feet appears to have been performed as the persons reclined at table, without its being needful for them to make any change in their posture. The servant came, and gently raising the foot inserted under it the basin of water: he then laved the foot, and rubbed it with his right hand while he held it with his left; finally wiping it with the towel with which he was girded.

— '*Began to wash the disciples' feet.*'—Having just explained the process, it only remains to observe, that the washing of *feet* was no part of the Passover observances, in which the hands only were washed. Our Lord, therefore, inculcated humility upon his apostles by a spontaneous example, offered in his own discharge of an office not usually performed at all on such occasions, and which was so servile or reverential in its very nature, that it was never performed by superiors to their inferiors, and rarely by equals to each other. The Rabbinical writers let us know by whom this service was usually performed, namely, by the servant for his master, by the wife for her husband, by the son for his father, and by the disciple for his master. The last indeed is not said expressly, but is implied in the general rule, that 'All works which a servant does to his master a disciple does to his master, except that of unloosing his shoes' (*T. Bab.* tit. *Cetuboth*, fol. 91. 1).

23. '*There was leaning on Jesus' bosom one of his disciples.*'—It appears that at this period the Jews had adopted the same custom of *reclining*, instead of *sitting*, at their entertainments, which then also prevailed among the Romans. We do not, however, think that they had adopted the custom from the Romans, but rather consider that they had, at a much earlier time, learned it from the Persians, to whom we can trace its earliest recorded existence. Under this plan the guests reclined upon cushions or sofas, which enclosed the table on three sides, the



ROMAN TRICLINIUM.—Pompeii.

fourth side being left open for the access of the servants. In different times and places the tables and couches differed in size, height, and arrangement; but from the word used to express the beds (τρικλίνιον—*triclinium*), it is evident that the arrangement was that of couches, enclosing on three sides a square or oblong table, not the *stibadium*, or continuous couch in the form of a half-moon, enclosing a round table. The Talmudists fully apprise us that such couches were in use among the Jews, but they do not enter into details, some information concerning which we may however derive from the analogous practices of the Romans. The couches varied in size. Each of the couches was most generally large enough for three persons, but sometimes only for two, or even one. Among the Romans high couches and tables were affected, but perhaps this was not the taste of the Jews, as the Orientals generally like to sit or recline low at table. On the frame of the couches were laid mattresses, stuffed with feathers, herbs, or tow, over which were laid coverings, at first of skins, for which rich coverlets or carpets were ultimately substituted.

As at a modern dinner-table there are certain places rather more distinguished than the others, so among the Romans the three couches, and the three places on each couch, had different degrees of dignity, and occupied a well-understood position with respect to the host and the principal guests. Thus one couch was called the *summus* or highest, another the *medius* or middle, and the third the *imus* or lowest. Again, the three places on each couch were respectively the *summus*, *medius*, and *imus*, the

highest, middle, and lowest. The arrangement may be thus represented:—

MIDDLE COUCH.

LOWEST COUCH.		Lowest place	Middle place	Highest place	HIGHEST COUCH.
		6	5	4	
	Highest place	7		3	Lowest place
	Middle place	8		2	Middle place
	Lowest place	9		1	Highest place

Arrangement of a Roman Dining-table.

At each couch the middle place was generally the most distinguished one, the position 8 being occupied by the host; when, however, the entertainment was given in honour of any particular guest, his place was sometimes at 4.

The persons who reclined at table on these couches lay with the upper part of the body leaning on their left elbows, their faces being of course turned towards the table. The head was a little raised, the back being supported by cushions, but the lower part of the body was extended at full length, inclining outward behind at the back of the person who sat next below him, which person, consequently, was so placed with the table before him and the inferior part of the first person's body behind him, that his head approached the breast of the one above him, as also did the head of the person below himself approach his own breast. If therefore the place of honour among the Jews was the middle of the cross couch, as among the Romans, it is evident that while John lay below Christ, with his head towards his bosom, Christ himself must have lain with his head towards the bosom of some one reclining above him. It then becomes a question who this was? We should suppose it the most favoured disciple next to John. In the sacred narrative the most favoured disciples appear to have been, John, his brother James, and Peter. Judas also must perhaps be considered a favoured disciple, since he was the treasurer and almoner of the party. Lightfoot thinks there can be no doubt that the disciple who reclined above Christ was Peter. He says, 'While Christ and his disciples were eating together, Peter lay at the back of Christ, and John lay in his bosom: John in the bosom of Christ, and Christ in the bosom of Peter. Christ therefore could not readily talk with Peter in his ear (for all this discourse was by way of whispering); Peter, therefore, looking over Christ's head towards John, nods to him, and, by that, signs to him to ask Christ about this matter.' For his conclusion, that Peter reclined above Jesus, it is seen that he relies on the circumstance of Peter's beckoning to John; but we cannot see how this is proved, as it seems only to shew that John could more readily than Peter communicate with Christ; and a little attention will easily evince that if Peter occupied this place, John was, relatively, in the worst situation possible for observing the sign which Peter made. We would therefore venture to suggest that, wherever Peter might be, it was no other than Judas who reclined next above Christ. Our reason for this conclusion is founded on the circumstance that Jesus gave the sop to Judas when he had dipped it. From the manner in which the persons were disposed on the couches, we think it must be evident to the reader that an individual seated as described, could only give a sop to two persons—to the one above and the one below him. But the one below him was St. John, to whom no sop was given: it, therefore, we conclude that it was given to the person next above, this must have been Judas, to whom the sop was actually given. This conjecture may possibly supply a new emphasis to some of the circumstances related.



ANCIENT DINING COUCHES.

It is singular that the Jews, who were enjoined in the Law to eat the Passover like travellers and men in haste, had so departed from their original practice as to eat it in the most luxurious and composed of all postures. We learn that the custom of sitting upright at meals was not by any means extinct in the country; but it is the fact that even this less indulgent posture, as well as that of standing with girded loins and sandalled feet, were not only disused, but absolutely forbidden at the Passover At their ordinary meals a large proportion of the people continued to sit upright; but at the Passover it was made imperative on all that they should recline on couches, in the manner we have described. The reason for this was that their posture should indicate the condition of ease and freedom into which they passed after they had



MODES OF LYING AT MEAT.—POUSSIN.

been delivered from Egyptian bondage. They held that in every generation a man was obliged to behave at the Passover as if he had himself been delivered from thraldom; and, therefore, that at that feast a man was, above all things, bound to eat, drink, and sit in a posture of freedom. Hence they were at this time even studious to devise, as they lay on their couches, new forms of ease, and to obviate the least show of standing to attend or of readiness to proceed on any business, desiring in every way to indicate the condition of perfect freedom to which they had arrived.

26. '*He it is, to whom I shall give a sop when I have dipped it.*'—The bowl of liquid butter which makes its appearance at Greek entertainments has been already mentioned (under Judges v. 25). The party, being seated around, dip their bread in, endeavouring to make it imbibe as much as possible. The Arabs are very expert at this, pinching the thin cake into such a form as to make a kind of spoon of it. The settled and more luxurious townspeople help themselves to sauces, pottages, etc., in the same manner. Pillaus of rice or corn are eaten from a common dish without the assistance of the bread.



EATING FROM ONE DISH.

CHAPTER XIV.

1 *Christ comforteth his disciples with the hope of heaven:* 6 *professeth himself the way, the truth, and the life, and one with the Father:* 13 *assureth their prayers in his name to be effectual:* 15 *requesteth love and obedience,* 16 *promiseth the Holy Ghost the Comforter,* 27 *and leaveth his peace with them.*

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so,* I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and

the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 [1]And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you [2]comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

[1] Matt. 7. 7.

[2] Or, *orphans*.

Verse 18. '*I will not leave you comfortless.*'—In the Greek the word is literally 'orphans,' or 'fatherless;' accordingly Wicliff's version has, 'I schal not leve you fadirles;' and the Rheims version, 'I will not leave you orphanes.' The word ὀρφανος is however used in a more extended sense than the English word 'orphan,' since it means generally all who are *destitute*, whether by the deprivation of parents, children, friends, or patrons; 'comfortless' or 'destitute' is therefore a very fair rendering, and conveys better the *idea* of the original than the literal transference to the English of the word 'orphans,' which has been made by Doddridge, Campbell, and others. In this, and in many other cases, our translators have carefully distinguished the original and proper meaning, even when the original word has, with a modified or restricted signification, been adopted into the English language. It is observable that, as in the present instance, disciples, and indeed all the world, were among the Jews described as being left fatherless when their doctors and wise men were removed by death. So, among other examples, it is reported of R. Akiba, that on the death of a famous Rabbi, 'he went out and cried, and his eyes flowed with water, and he said, Woe Rabbi! woe Rabbi! for the world is left fatherless by thee.'

CHAPTER XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the Holy Ghost, and of the apostles.*

I AM the true vine, and my Father is the husbandman.

2 [1]Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 [2]Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for [3]without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 ¶ [4]This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and [5]ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, [6]The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no [7]cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, [8]They hated me without a cause.

¶ 26 [9]But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

[1] Matt. 15. 13. [2] Chap. 13. 10. [3] Or, *severed from me.* [4] Chap. 13. 34. 1 Thess. 4. 9. 1 John 3. 11. [5] Matt. 28. 19.
[6] Matt. 10. 24. Chap. 13. 16. [7] Or, *excuse.* [8] Psal. 35. 19. [9] Luke 24. 49. Chap. 14. 26.

CHAPTER XVI.

1 *Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension:* 23 *assureth their prayers made in his name to be acceptable to his Father.* 33 *Peace in Christ, and in the world affliction.*

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that

when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will [1]reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you.

16 ¶ A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. [2]Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in [3]proverbs: but the time cometh, when I shall no more speak unto you in [4]proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no [5]proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 [6]Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to [7]his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

1 Or, *convince.* 2 Matt. 7. 7. 3 Or, *parables.* 4 Or, *parables.* 5 Or, *parable.* 6 Matt. 26. 31. 7 Or, *his own home.*

CHAPTER XVII.

1 *Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth, 20 to glorify them, and all other believers with him in heaven.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 [1]As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, [2]and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; [3]that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 ¶ Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be [4]sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 [5]Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

[1] Matt. 28. 18. [2] Chap. 16. 27. [3] Psal. 109. 8. [4] Or, *truly sanctified*. [5] Chap. 12. 26.

CHAPTER XVIII.

1 *Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.*

WHEN Jesus had spoken these words, [1]he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 [2]Judas then, having received a band *of*

[1] Matt. 26. 36. [2] Matt. 26. 47.

men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, [3]Of them which thou gavest me have I lost none.

10 ¶ Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 ¶ Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.[4]

14 [5]Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ [6]And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus [7]with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 [8]Now Annas had sent him bound unto Caiaphas the high priest.

25 ¶ And Simon Peter stood and warmed himself. [9]They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ [10]Then led they Jesus from Caiaphas unto [11]the hall of judgment: and it was early; [12]and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 [13]That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 [14]Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should

[3] Chap. 17. 12. [4] *And Annas sent Christ bound unto Caiaphas the high priest*, verse 24. [5] Chap. 11. 50.
[6] Matt. 26. 58. [7] Or *with a rod*. [8] Matt. 26. 57. [9] Matt. 26. 69. [10] Matt. 27. 2. [11] Or, *Pilate's house*.
[12] Acts 10. 28. [13] Matt. 20. 19. [14] Matt. 27. 11.

not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 [15]But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 [16]Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

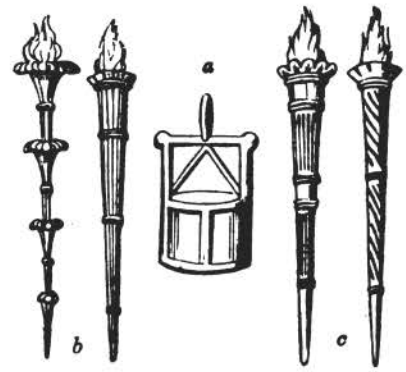
[15] Matt. 27. 15. [16] Acts 3. 14.

Verse 1. '*A garden.*'—Matthew says, 'a place called Gethsemane' (ch. xxvi. 30), which is hence supposed to have been the name of the garden, but was more probably that of a village near which the garden stood, and to which it probably belonged. Luke describes the going forth as 'to the Mount of Olives.' Thus it appears that the garden was on, or at the foot of, the Mount of Olives, so that its situation might be indicated by a reference either to the mount or to the adjoining village. Those on whom local associations make strong impressions must feel interest in a place which was a frequent resort of Christ and his disciples; and, with the precise intimations afforded by the sacred text, there can be no difficulty in deciding that the spot now pointed out to those who visit Jerusalem as the Garden of Gethsemane, was probably such indeed. It corresponds to all the required conditions: 'At the foot of Olivet,' says Sandys, 'once stood the village of Gethsemane, the place yet fruitful in olives; and near it the delightful garden wherein our Saviour was betrayed.' More precisely, the spot is an even plot of ground (Maundrell says not more than fifty-seven yards square), between the brook Kidron and the base of Mount Olivet. 'The gardens of Gethsemane are now of a very miserable description, hedged round with a dry stone fence, and provided with a few olive-trees. A convent has been built on the spot, but it is now in ruins.'—*Richardson.* The olive-trees here alluded to, and which are supposed to mark the more immediate resort of Christ, are interesting from their antiquity. The Christians of Jerusalem believe them to have sprung from the roots of those that existed there in the time of our Saviour, the original trees having been all cut down by the Romans when in want of wood to make crosses and warlike machines (*Diary of a Tour*, etc., by a Field-Officer of Cavalry). Chateaubriand confirms this, and adds a curious proof of the antiquity of the trees:—'The olive may be said to be immortal, since a fresh tree springs up from the old stump. Those in the Garden of Olivet' [he means *this* garden] 'at Jerusalem are, at least, of the time of the Eastern Empire, as is demonstrated by the following circumstance. In Turkey every olive-tree found standing by the Mussulmans when they conquered Asia, pays one *medine* to the treasury; while each of those planted since the conquest is taxed half its produce by the Grand Signior. The eight olive-trees of which we are speaking are charged only eight *medines*.' These trees are unusually large. The spot on which they grow belongs to the Latin monks, who purchased it at their own expense.

3. '*Lanterns and torches.*'—We introduce some examples of ancient torches, and some modern Oriental ones of torches and lanterns, to afford the subject such pictorial illustration as it seems capable of receiving. It is very probable that the lanterns at this time in use were such as are still common in Western Asia. The construction is at once simple and ingenious, and well calculated for diffusing a large body of light. It consists of a round top and bottom of tinned copper—the former furnished with a handle, and the latter with a stand for the candle—between which a cylinder of waxed cloth, or even of white paper, is extended over rings of wire. When rested on the ground it assumes the appearance and relative dimensions shewn in our cut, the cloth cylinder and rings being pressed or folded down between the bottom and the cover, so that the candle, which rests on the bottom and rises through an opening left in the cover, remains exposed, as if in a very broad-bottomed candlestick. In this state, if a person takes it by the cover to raise it up, the cloth cylinder becomes extended or unfolded, and, while carried along, the weight of the lower part still keeps it in this state of extension. Lanterns of this sort are uncommonly large, being generally from two to three feet in length, by about nine inches in diameter. The third cut, below, represents one of them in both its closed and extended state.



FLAMBEAUX. From Roman Gems: engraved in Stosch and Montfaucon.



a, ROMAN LANTERN: from the Column of Trajan. *b*, *c*, ROMAN FLAMBEAUX. Selected from various Sculptures.

Torches require less description, as the cuts sufficiently explain their character without themselves needing explanation. It will be observed that the Oriental examples consist of a kind of cresset or grate, in the form of a cup, for containing the combustibles, sometimes with, but oftener without, a receptacle below, for receiving the burning or spent matter which may happen to fall from the grate. Torches of this kind are also much used in caravans, during the encampments of which, in the open air, on dark nights, a strange effect is produced by a great number of these grate torches being mounted on very tall poles, which are stuck upright in the ground, serving as beacons, and affording light to the caravan. The equal conditions of the want to be supplied, have produced exactly similar contrivances in different and distant countries; and the torch-cressets in use in England in the sixteenth century, represented in the next page, as perfectly illustrate the usage as any thing the modern East can supply.

13. '*Led him away to Annas.*'—See the note on Luke iii. 2.

15. '*Another disciple.*'—It is generally believed that this disciple was John himself; although from the circumstance of his being known to the high-priest, some have inferred that this was some noble follower of Christ whose name, from prudential considerations, it was deemed necessary to conceal. But nothing satisfactory can be alleged to prove that this person was not, or could not, be John. The objection that the high-priest was not likely to be known, in the manner implied, to the son of a poor fisherman of Galilee, is easily answered by observing that John's father, although a fisherman, was not a *poor* fisherman (see the Introduction); and, with Doddridge, 'Though we cannot imagine the acquaintance was very intimate, considering the great diversity of their rank and station in life, yet a thousand occurrences occasion some knowledge of each other between persons whose stations are unequal.'

17. '*The damsel that kept the door.*'—It seems singular that such an office should be assigned to a female in so important an establishment as that of the high-priest. Some think that she performed the office temporarily, the men servants having been all engaged in apprehending Jesus. The Ethiopic translator, feeling the objection, takes the liberty of intimating that this 'damsel' was the door-keeper's daughter. We have ourselves felt the same objection strongly, the practice appearing so adverse to Oriental habits; and were disposed to consider that the damsel was only acting temporarily in this character. We are still disinclined to think that it was a custom of native growth: but finding that the charge of the door was very commonly entrusted to females among the Greeks and Romans, we imagine that the principal persons (always the most ready to adopt foreign customs) among the Jews, had taken it from them. As the use of the word 'damsel' in our translation, might lead to misconception, it is proper to observe that the original (παιδίσκη) although properly denoting a girl or young maiden, must here, and in other places where applied to a female servant, be understood, in a proper sense, as used without respect to age. Just as we, by 'maid' or 'girl,' understand commonly a young female, yet apply those terms to female servants of any age. It is desirable to mention this, as, from all we can collect, the office of porteress was usually discharged by staid, middle aged, or even by old, women.

— '*One of this man's disciples.*'—Here, as well as in other places of the New Testament (Luke xxiii. 14; xx. 60), and also among the Latins and Greeks, ἄνθρωπος, 'man,' is used as a term expressive of contempt. The same is the case in German. It is well known that even at the present day the Jews still call Christ אוֹתוֹ הָאִישׁ, 'that man.'

18. '*Servants* and *officers.*'—The δοῦλοι are the domestic slaves or servants of Caiaphas; the ὑπηρέται, or 'officers,' are the official attendants of the Sanhedrim—men from the temple watch.

— '*A fire of coals.*'—This means a fire of charcoal, as



EGYPTIAN LANTERN AND LAMP.



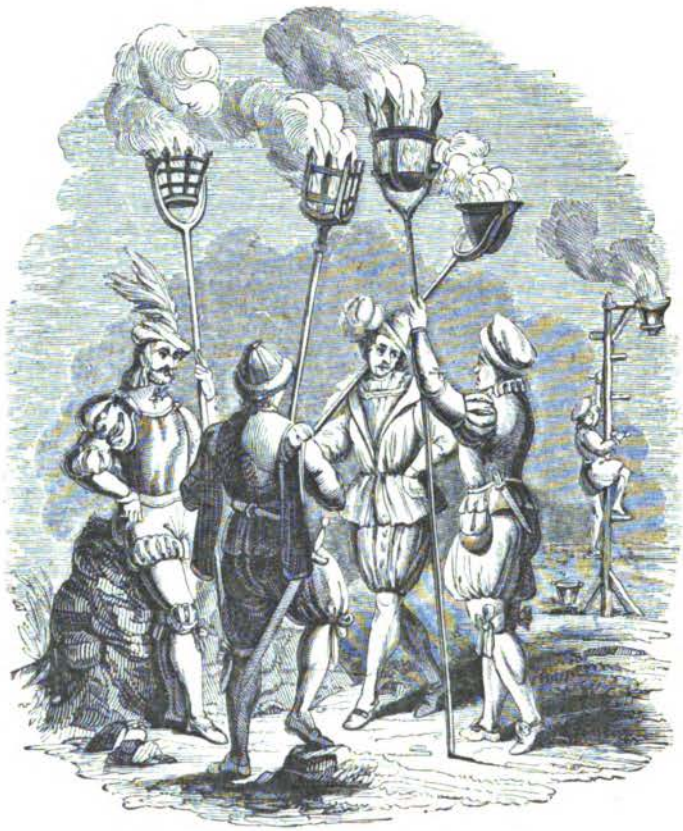
PERSIAN LANTERN.—From Morier's 'Second Journey.'



PERSIAN TORCH AND LANTERN.



PERSIAN TORCH.



CRESSETS.

distinguished from one of raw wood. Coal is not anywhere used in the East. As chimneys are but little known, charcoal is extensively used, particularly for warming apartments, to avoid the annoyance of smoke, which would necessarily result from the use of wood. The fire of charcoal burns in pans or braziers of metal or earthenware. (See the note on Jer. xxxvi. 22.)

— '*It was cold.*'—Lightfoot notes here, 'It was at the very dead of night, almost at the cock-crowing. Our countryman Biddulph, who was at Jerusalem at the very time when they were wont to celebrate the Passover, gives us the reason of this cold, by his own experience. He acknowledgeth, indeed, that he found it so hot at that time as we usually feel it in our own country about midsummer; that he could not but wonder how Peter at that time of the year should be so cold: but, in a few days, his doubt was resolved; for there were mighty dews fell, which, not being wholly dried up by the sun, made it very cold, especially in the night.' Lightfoot also adverts to one of the traditionary canons, which supposes that there might be frost and snow at the time of the Passover.

28. '*Lest they should be defiled.*'—By the law (Num. xix. 12), whoever touched an unclean person was unclean: the chief priests and elders were therefore afraid to enter the prætorium, lest they might there contract defilements which would incapacitate them from the duties and privileges of the paschal season. The same reason of course operated to prevent them from entering the prætorium at the other festivals, which the governor attended for the sake of administering justice and guarding the public peace. To get over this difficulty, there was erected, adjoining the palace, the 'pavement,' called in Hebrew 'Gabbatha' (ch. xix. 13), and which appears to have been an elevated platform, deriving its name of 'pavement' (λιθοστρωτον), no doubt, from its being, like the Roman platforms of judgment, paved in mosaic with small pieces of diversely-coloured marble. It was probably covered overhead, but open at the sides; so that the Jews, who stood around in the open air, could make to the governor, and receive from him, such oral communications as the occasion rendered necessary. Pilate probably sat on a judgment-seat, which was set upon the pavement. This explanation of the place called Gabbatha is founded on known facts concerning the open tribunals of Roman magistrates and governors; but considering that, in the present instance, such an erection or adjunct to the palace was required whenever the governor was present in Jerusalem, it is not impossible that it may have been nothing more than a kind of paved porch, gallery, or balcony, in front of the building. See the notes on Matt. xxvii.

— '*That they might eat the Passover.*'—But the paschal lamb had been already eaten the preceding night; for we may be sure that all the Jews ate it the same night on which it was eaten by our Saviour and his disciples; and we know that the whole was necessarily eaten in one night. That which we are here to understand by 'the passover' was certainly therefore not the paschal lamb, to which the name strictly belonged, but the *Khagigah*, or peace-offerings; namely, the sheep and oxen which were offered and eaten during the continuance of the feast, or rather of the feast of unleavened bread, which, from immediately following the passover, and filling out the week which the eating of the paschal lamb introduced, was popularly included under the general name of the 'passover,' as applied to the whole festival occasion. The word 'passover' is employed in this popular sense in Luke

xxii. 1; nor is this latitude of application unsanctioned by the Law, for in Deut. xvi. 2, we read, 'Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and of the herd;' where 'the passover of the herd' obviously means something distinct from the paschal lamb, and is interpreted and understood of the 'Khagigah.'

Dr. Robinson in his Harmony has here a long and well-reasoned argument, which conducts to substantially the same view; and which may be consulted with advantage by those who desire to see this matter stated more fully. He concludes:—'The chief priests and the other members of the Sanhedrim, on the morning of the first day of the festival, were unwilling to defile themselves by entering beneath the roof of the Gentile procurator; since in that way they would be debarred from partaking of the sacrificial offerings and banquets, which were customary on that day in the temple and elsewhere; and in which they from their station were entitled and expected to participate. This view receives further confirmation from the circumstance, that the defilement which the Jews would thus have contracted by entering the dwelling of a heathen, could only have belonged to that class of impurities from which a person might be cleansed the same day by ablution (see Lev. xv. 5, sq.; xvii. 15; xxii. 6, 7; Num. xix. 7, sq.). If now the passover of this verse was truly the paschal supper, and was not to take place till the evening after the day of the crucifixion, then this defilement of a day could have been no bar to their partaking of it; for at the evening they were clean. Their scruple therefore, in order to be well founded, could only have reference to the Khagigah, or paschal sacrifice, offered the same day before evening.'

29. '*Pilate then went out unto them.*'—The governor of the country had no doubt already heard some things respecting Jesus, for it would seem that he had from the beginning a definite view in regard to him, since he seems from the first to have considered him as a well-meaning enthusiast. The dream also of his wife (Matt. xxvii. 19) would seem to give intimation of the fact, that reports concerning the person of Christ had made their way even into the Prætorium. He must also have been acquainted with his apprehension as a prisoner, for on the previous evening he had given them permission to take with them as a support a certain number of men from the cohort. Yielding now to the Jewish customs, as the distinguished were in general willing to do, he voluntarily came forth out of his palace. In front of it there was a place somewhat elevated, and overlaid with a tesselated stone pavement, τὸ λιθόστρωτον, upon which was placed the seat of judgment; for, in conformity with a Roman custom, the procurators held their courts in the open air. *Tholuck.*

— '*What accusation bring ye against this man?*'—Inasmuch as Pilate from the beginning looked upon the accused as a well-meaning enthusiast, and had been accustomed to observe that the Jewish authorities acted much from private hatred (Matt. xxvii. 18); he naturally wished to ascertain whether these fanatical men had any just cause for finding guilty of death the person they brought before him.

30. '*If he were not a malefactor, we would not have delivered him up unto thee.*'—It is clear from this that the members of the Sanhedrim were not prepared for any such investigation as the governor now manifested a disposition to institute; but had been accustomed to expect that he would simply give his assent, in a matter which they had examined into. Their reply amounts to this, That they did not merit the suspicion of having an accusation without cause; and the terms in which it is given are not the most respectful, and manifest that they felt affronted at its being asked.

31. '*Take ye him, and judge him according to your law.*'—By this Pilate clearly enough intimated that he did not wish to have any thing to do with the affair, nor to consider the conduct of the accused as meriting death; and, therefore, desires to consider it a matter entirely within their own jurisdiction, and liable to the ecclesiastical punishments which they still had the power to inflict—such as scourging, excommunication, etc.

— '*It is not lawful for us to put any man to death.*'—This not only intimated to Pilate that the offence was one for which nothing less than death would seem to them an adequate judgment; but must here let him see that they were in a stern and savage humour, which he could not safely trifle with or set aside. This made its full impression upon his mind.

32. '*That the saying of Jesus might be fulfilled...signifying what death he should die.*'—When the Evangelist here says, that it was only by a particular Providence that Jesus was crucified, and not stoned, it seems to follow that, seeing the former was the Roman and the latter the Jewish punishment, the Jews still had the power of inflicting such sentence of condemnation; whence a still further inference would be that the Jews did at that time actually possess the right of inflicting the punishment of death. But this conclusion is by no means well grounded. The extraordinary feature in this case does not consist in the fact that Christ was in a general way transferred from the official jurisdiction of the Jews to that of the Romans; but it consists in this, that the Jews did not wish Jesus to be condemned simply on the ground of religious accusations, in which case no procurator would have given them his permission to stone him, but they alleged against him high treason also, by which means they succeeded in procuring from the Romans his condemnation according to their laws. For, when the members of the Sanhedrim saw that Pilate, who had often before listened to a detail of their religious disputes and accusations, did not wish to give his assent to the death of Jesus on that ground, they immediately passed over to the accusation of high treason (Luke xxiii. 2). We find, however, that when they did not succeed in urging his condemnation on political grounds, they again returned to the religious accusation (xix. 7). From this circumstance also must we explain the examination which Pilate, urged by necessity, now instituted with Jesus, and the nature of the answer of the latter. The remark of John refers to the saying of Christ, found in viii. 28, 'When ye shall have lifted up the Son of man;' comp. iii. 14. The fact that that very expression was selected by Christ at the time—an expression which also designated the act of crucifixion—was a mysterious intimation in regard to the manner of his death.

33. '*Pilate entered into the judgment hall again.*'—That is to say, Pilate withdrew into the porch or fore court (προαύλιον), where Jesus probably remained bound and surrounded by the watch; in that situation he may also in part have been witness of the transactions between the procurator and the members of the Sanhedrim.

CHAPTER XIX.

1 *Christ is scourged, crowned with thorns, and beaten.* 4 *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified.* 23 *They cast lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His side is pierced.* 38 *He is buried by Joseph and Nicodemus.*

THEN [1]Pilate therefore took Jesus, and scourged *him.*

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

[1] Matt. 27. 26.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 [2]Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ [3]Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, [4]woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, [5]They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of [6]Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, [7]that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 ¶ The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

[2] Matt. 27. 31. [3] Matt. 27. 35. [4] Or, *wrought*. [5] Psal. 22. 18. [6] Or, *Clopas*. [7] Psal. 69. 21

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, [8]that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [9]They shall look on him whom they pierced.

38 ¶ [10]And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

[8] Exod. 12. 46. Num. 9. 12. Psal. 34. 20. [9] Zech. 12. 10. [10] Matt. 27. 57.

Verse 1. '*Scourged him.*'—This scourging was, as we have already had occasion to notice, a usual preliminary of capital punishment. But in the present case, as appears from what follows, Pilate had not made up his mind to consign to death one whom he felt to be innocent, but rather hoped to assuage the fierce enmity of the Jews by this punishment, and then to release him. The Jewish scourging, as one of the synagogue punishments, was more mild than that of the Roman. It never exceeded forty strokes, was not regarded as shameful, deprived no one of his civil honours, and was even inflicted upon priests. But the Roman scourging, on the contrary, was never applied to a Roman citizen, but was inflicted only upon slaves. The scourge was formed of thongs twisted together; and sometimes, in order to increase the severity of the lash, small cubic pieces of bone were woven into it, μάστιξ ἀστραγαλωτή. The bloody character of this punishment may be learned from the account which the Christians of Smyrna give of the scourging of their martyrs: 'Who would not admire their noble disposition, their endurance, their attachment to the Lord? Who, being torn and lacerated by the scourge, even till their veins and arteries were laid bare, and the economy of the body could be seen—still persevered.'

2. '*And the soldiers platted a crown of thorns,*' etc.—The soldiers, who possessed no human sympathies, did not satisfy themselves with inflicting the punishment which the governor had commanded. They had perhaps heard how the people of Herod had before vented their malicious wickedness against him. The robe thrown around him in contemptuous scorn, and in which he had been returned to Pilate's tribunal, was still at hand. The Jews were in themselves a despised people among the soldiers. When, therefore, such a defenceless man, whom they looked upon as having claimed to be king of this despised people, was given up entirely to their power, they found an opportunity of treating with contumely the unarmed king, as well as the people themselves. Hence they mock him with the royal insignia, with the purple robe, the sceptre, and the diadem; they scornfully greet him with the salutation which was commonly bestowed upon the emperor; and give full vent to their other mistreatment of him. See the note on Luke xxiii. 11.

5. '*Behold the man!*'—Pilate seems to have been present at the chastisement and mockery of Jesus. After the soldiers had ended their rude sport, he commanded them to bring the abused prisoner out before the judgment-seat again. He went before them, and addressed to the members of the Sanhedrim the substance of what we find in the 4th verse, to which he added, 'Behold the man!' since the rest of *v.* 5 is a parenthesis. What now is the sense of this explanation of Pilate? And, first, as it regards the expression, 'Behold the man?' Most of the ancient commentators already assumed that Pilate, being himself affected with sympathy, wished to awaken the sympathy of the Jews also. 'Although you hate the king, yet spare him, for you see he is cast down; he has been scourged, he has been mocked with bitter reproaches, he is covered with ignominy, malicious envy begins to burn against him.' Thus also Euthymius, Calvin, and Semler. On that supposition we might paraphrase it as is done by Grotius:—'Behold what this man has suffered to befall him; to regard such an one as an agitator of public tumults is ridiculous.' This last view would not be inadmissible; but the first attributes to Pilate such a tenderness of heart as could not be expected in this cold sarcastic worldling. Still less would it accord with the character of the procurator to find an expression of honour and admiration in the heavenly calmness of Jesus. It is but rarely that superficial worldlings understand aught thus. Tholuck therefore prefers to regard the expression as indicative of contempt, just as the one afterwards used in *v.* 19, 14, 15. Erasmus understands it in this way. We must then connect it with the preceding context in such a manner as if Pilate designed to say to the Jews, 'Jesus has received the scourging, and I now bring him before you again in order that you may see that I myself can pronounce no judgment of condemnation against him; for I regard him as an innocent man.'

12. '*If thou let this man go, thou art not Cæsar's friend,*' etc.—The Jews knew well that nothing could be better calculated to decide the wavering governor than this; and, in fact, it appears that his constancy was vanquished by it. The saying evidently implies an intention that, in case he did not condemn Jesus, they would find means to let Cæsar know that he had encouraged and abetted a person who had claimed to be king in a part of his imperial dominion. Pilate had not moral courage to withstand this, knowing, as he could not but know, that nothing was so likely as a wrong representation of such a transaction to ruin him with the jealous and suspicious Tiberius, who was well known never to pardon the least attempt to dispute his authority or weaken his power. Pilate also had some past experience to instruct him that the Jews would be quite ready, as they threatened, to denounce him to Cæsar. Not long before, he had, in the same place, been greatly alarmed by a threat from the leading men of Jerusalem, to send a deputation to Rome, to complain of his conduct in the affair of the golden bucklers (see the note on Matt. xxvii. 2); and although they did not execute this intention, the written complaints which they did send received attention, and procured Pilate a sharp rebuke from the emperor, which he had probably not yet forgotten.

It is very possible that the present threat may have ulti-

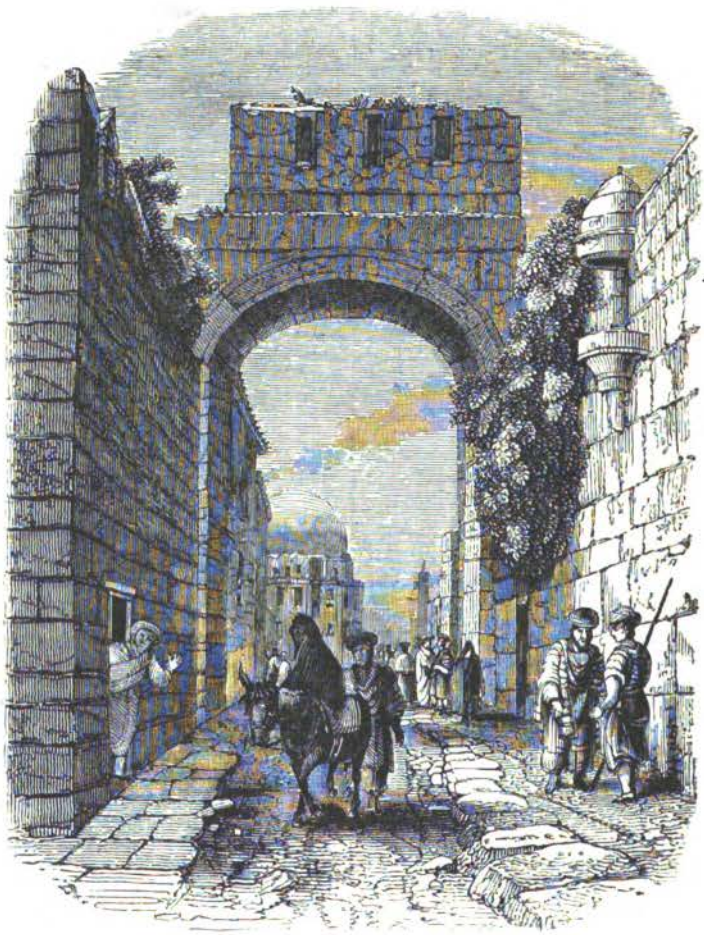
mately had some effect in inducing Pilate to anticipate any possible misrepresentation of the part he had taken, by himself sending the emperor an account of the whole transaction. This is the more probable, when we recollect that the governors of provinces were expected to acquaint the emperor with whatever of interest or importance occurred within their respective jurisdictions. In the note already referred to we have shewn that Pilate was believed by some early Christian writers to have done this, with the result there stated. Few will hesitate to allow that such writers as Justin Martyr and Tertullian had good reason for the opinion they entertained; and that, even if dishonest, they would not have dared to appeal to documents which had no existence. That there were several different alleged copies of 'the Acts of Pilate' rather proves than disproves the existence of an authentic original. The copies or reports of this alleged document, which have been preserved in the writings of Justin Martyr and Tertullian, would seem the most worthy of notice: and after stating that the whole matter is involved in uncertainty and dispute, we may perhaps venture to introduce the substance of the part which relates to Christ, as we find it collected in the *Ancient Universal History*, x. 625, where some sensible observations on the subject may be found.

'Pilate to Tiberius, etc.—I have been at length forced to consent to the crucifixion of Jesus Christ, to prevent a tumult among the Jews, though it was very much against my will. For the world never saw, and probably never will see, a man of such extraordinary piety and uprightness. But the high-priests and Sanhedrim fulfilled in it the oracles of their prophets and of our sibyls. While he hung on the cross, an horrid darkness, which covered the earth, seemed to threaten its final end. His followers, who profess to have seen him rise from the dead and ascend into heaven, and acknowledge him for their God, do still subsist, and by their excellent lives shew themselves the worthy disciples of so extraordinary a master. I did all I could to save him from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace and interest of your empire,' etc.

If this may be relied upon, it would appear to have been not written until some time after the transactions to which it refers; and there are some points in it which might render it probable that, as one statement declares, Pilate did not write until an explanation of his conduct in this matter had been demanded by the emperor.

— '*Cæsar's friend.*'—'Amicus Cæsaris,' friend of Cæsar, was a title of honour given to ambassadors and prefects, among the Romans. In Josephus also we find the phrase, 'friend of Cæsar,' in this its technical signification.

16. '*They took Jesus, and led him away.*'—Old traditions at Jerusalem point out the whole of the Dolorous Way (*Via Dolorosa*) which our Saviour was led, from the palace of Pilate to the place of crucifixion. The distance is some-



VIA DOLOROSA, JERUSALEM.

what less than a mile; and, in the way, the supposed locality is precisely indicated of every little incident which the sacred narrative records, as well as of others which Scripture has not recorded.

The alleged house of Pilate is an old-looking, irregular building, of Roman architecture, Richardson says, in which the Turkish governors of Jerusalem formerly resided. It is now out of repair, but contains some good rooms, and commands, on the south side, a fine view over the site of the Temple. It can only, at most, be allowed that this building occupies the site on which the house of Pilate once stood: yet the scene of every circumstance which there occurred is still pointed out as distinctly as if the building were the same—such as the room in which Christ was mocked and buffeted by the soldiers, and that in which he was scourged. Just after leaving the house there is an ancient arch crossing the street and supporting a ruined gallery: this is called the arch of '*Ecce Homo*,' from the window near it, at which it is said that Jesus was shewn to the people, wearing the purple robe and thorny crown, when Pilate pronounced those memorable words—'Behold the man!' A hundred paces beyond the arch are shewn the ruins of a church dedicated to 'Our Lady of Grief,' supposed to have been erected over the spot where our Lord's mother stood as he passed by, and sunk to the ground, as if lifeless, when she saw him. 'This circumstance,' says Chateaubriand, 'is not recorded by the Evangelists; but it is generally believed—*on the authority of St. Boniface and St. Anselm!*' Soon after, two places are shewn where Christ sunk beneath the burden of his cross; and a third, where, staggering beneath that burden, he stretched forth his hand to the wall to prevent his falling, and an impression is shewn which, it is said, his hand left upon the stone. A very little farther (sixty-six paces from the ruined church) is the spot where the soldiers, compassionating the weakness of Jesus, or fearing he would die too soon, compelled Simon the Cyrenian to take the burden of his cross. The road then passes the supposed houses of the rich man and Lazarus, beyond which, at the entrance of the street leading up to Calvary, is the spot where Christ is supposed to have turned to console the weeping 'daughters of Jerusalem.' One hundred and ten paces farther is shewn the house of Veronica, whom the legend states to have handed to the Saviour, as he passed, a napkin, to cleanse his face from the blood which trickled from his thorn-pressed brows. The Gate of Judgment, by which criminals were conducted from the city to the place of execution, occurs about one hundred paces further on. A column of this gate is still standing, buried in rubbish nearly to the top: it is a small Roman column, and, in Richardson's opinion, neither it nor the stones about it in the least resemble what we should imagine to have been employed in such a wall as formed the rampart of the city of Jerusalem. There are about two hundred paces from this gate to the summit of Calvary, where the Via Dolorosa terminates.

18. '*They crucified him.*'—In some of the notes on the parallel accounts we have made observations concerning the cross and crucifixion. We shall now add such further particulars as may seem necessary to give the reader some distinct ideas of this manner of death, which is now, happily, extinct, but which must ever be an interesting matter of consideration in consequence of our Lord's submission to its ignominy and torture.

To what we have already said concerning the cross, we have little more to add. Its general form is well known from the numerous paintings and engravings of the Crucifixion. The painters, however, whether from design or inattention, usually represent the cross as much more elevated than it actually was. From all we can collect, we believe the cross was generally about eleven feet high above the ground, and rarely reached twelve feet. The feet of the crucified person were seldom more than four feet above the ground, and rested on a projection of wood, that the whole weight of the body might not be borne by the hands so as to rend them from their fastenings. The piece or projection, above the centre of the transverse beam, served to bear the inscription, describing the offence for which the criminal suffered. Ancient monuments, coins, and crosses represent this as the kind of cross on which Jesus died; and this opinion is supported by the allusions and descriptions of the early Christian writers, particularly of Justin Martyr. In fact, this was the common cross; the other kind, in the shape of the letter X, on which tradition states St. Andrew to have died, appearing to have been much less usual.

It is a question perhaps not easy to determine, whether the condemned person was fastened to the cross after or before it was erected. The little evidence we have seems to incline so equally to either alternative, that we might almost suppose that sometimes the one course was taken, and sometimes the other. It is evident that the previous fastening of the criminal to the cross, as it lay on the ground, must have rendered the erection of the cross more difficult; although perhaps the additional trouble thus occasioned was not more than commensurate to that of raising the condemned man and nailing him to the cross *after* it had been erected. The former course, however, must have given more unutterable anguish to the sufferer, from the violent jerks he received while the cross was being planted in the ground. This marked difference, in point of suffering, may perhaps afford room for the conjecture that an intentional distinction was made, according as the offence was more or less heinous—the nailing to the cross *before* its erection being a circumstance of aggravation in the punishment of enormous offences.

When the sufferer arrived at the place of execution, he was stripped entirely naked by the soldiers, who then proceeded to nail him to the cross. In the first instance, the hands and feet were tied with cords to the proper places, and then the nails were driven in, after which the cords were withdrawn. The executioner began with nailing the right hand and foot, and then proceeded to the left hand and foot: it often happened, however, that all the nails were driven simultaneously, by as many soldiers, each of them fixing a limb. Sometimes, instead of one nail being driven through each foot, the sole of one foot was made to rest upon the instep of the other, and then one long nail was driven through both feet. The nails, however, were sometimes altogether dispensed with, cords only being employed; and this, although gentler, in one sense, as occasioning less pain, was, in another, more cruel, as it enabled the sufferer to live the longer upon the cross. 'It is understood that St. Andrew was tied, and not nailed to his cross, and that three days elapsed before he expired; but this may be considered rather an early death under such circumstances, as those who were even nailed to the cross often lived longer.

A learned German physician, George Gottlieb Richter, in a treatise devoted to the subject of our Lord's crucifixion, has scientifically defined the character of those torturer which a crucified person endured, and which it seems well that the Christian reader should understand. We are only acquainted with the work through the extracts of Jahn and Rosenmüller, to the former of whom we are indebted for the following passage:—

'The position of the body is unnatural, the arms being extended back, and almost immovable. In case of the least motion, an extremely painful sensation is experienced in the hands and feet, and in the back, which is lacerated with stripes. The nails, being driven through the parts of the hands and feet which abound in nerves and tendons, create the most exquisite anguish. The exposure of so many wounds to the open air brings on an inflammation, which every moment increases the poignancy of the suffering.

'In those parts of the body which are distended or pressed, more blood flows through the arteries than can be carried back into the veins. The consequence of this is, that a greater quantity of blood finds its way from the *aorta* into the head and stomach than would be carried there by a natural and undisturbed circulation. The blood-vessels of the head become pressed and swollen, which of course causes pain, and a redness of the face. The

circumstance of blood being impelled in more than ordinary quantities into the stomach, is an unfavourable one also; because it is that part of the system which not only admits of the blood being stationary, but is particularly exposed to mortification. The *aorta* not being at liberty to empty in the usual free and undisturbed way, the blood which it receives from the left ventricle of the heart is unable to receive its usual quantity. The blood of the lungs therefore is unable to find a free circulation. This general obstruction extends its effects also to the right ventricle; and the consequence is an internal excitement, and exertion, and anxiety, which are more intolerable than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the sources of inexpressible misery. The degree of misery is gradual in its increase, and the person crucified is able to live under it commonly until the third day, and sometimes till the seventh. Pilate, therefore, being surprised at the speedy termination of our Saviour's life, inquired in respect to the truth of it of the centurion himself, who had the command of the soldiers (Mark xv. 44).'

It may be added, that no act, in the punishment of crucifixion, was in itself mortal; the sufferer died rather from the continuance and increase of the unutterable anguish and exhaustion of his torturing position. After the siege of Jerusalem, Josephus observed three of his former acquaintances still alive among several Jews crucified at the neighbouring village of Tekoa. He besought Titus, with tears, that they might be taken down; and his request was immediately granted, and orders given that care should be taken for their recovery. One of them survived; but no care could preserve the other two, who had probably been too long upon the cross.

The punishment of crucifixion was abolished by Constantine, who was led to deem it unseemly that the most atrocious villains, and persons guilty of the most flagrant crimes, should suffer death in the same manner as the blessed Saviour. He therefore directed that hanging should thereafter be the punishment of those crimes which had formerly been punished by crucifixion.

23. '*Four parts, to every soldier a part.*'—This by no means implies that there were no more than four soldiers present at the crucifixion. These four were probably those who nailed Jesus to the cross, each fixing a limb, and who, being thus the actual executioners, had a right to his clothes as their perquisites. This is still usual.

— '*The coat was without seam, woven from the top throughout.*'—We are glad to find that Dr. Clarke (*Travels*, ii. 425), in an observation on this text, confirms an impression we long since expressed, that the common outer robe, among the Jews, was similar to the existing Arabian *abba*, or cloak. 'The dress of the Arabs, in this part of the Holy Land, and indeed throughout all Syria, consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter being sometimes covered with the ancient cothurnus, or buskin. A cloak is worn, of very coarse and heavy camel's-hair cloth' [by no means always 'coarse and heavy'], 'almost universally decorated with broad black and white stripes, passing vertically down the back; this is of one square piece, with holes for the arms; it has a seam down the back; and, made without this seam, it is considered of greater value. Here then we perhaps behold the form and materials of our Saviour's garment, for which the soldiers cast lots, being *without seam, woven from the top throughout.*' This is no doubt a correct description of the *abba*, as most frequently seen by Dr. Clarke; but there are varieties, of much finer texture and of other colours than he mentions. We may refer back to our own notice of the same robe under Exod. xxii. 27. An *abba*, now before the present writer, and long worn by him, is entirely black, with the seam not vertical, but horizontal, dividing its length. Except in the finest sorts the seam is conspicuous and unsightly, which must be one reason why those without seam are preferred. In the figures of Arabs and others given in this work many representations of this article of dress have been furnished. We now introduce another very good example.



ARAB OF EDOM WEARING THE ABBA.

29. '*A vessel full of vinegar.*'—The word ὄξος does not here strictly denote vinegar, but a kind of very weak and inferior wine, which did then, as it does now in South Europe, form the ordinary drink of the common people, being, as a drink, in relation to the best wines, what beer is to wine in our own country, or what small beer is to strong beer. This poor wine — generally mixed with water, and then called *posca*—was the usual drink of the Roman soldiers; and the vessel of it here mentioned was probably for their use, while attending the crucifixion.

— '*Put it upon hyssop.*'—For the hyssop see the note on Exod. xii. 22. It may perhaps be necessary to remind the reader, that this is the *second* time that drink was offered to Christ. The first time was on his arrival at Golgotha, when 'they gave him vinegar to drink mingled with gall.' (Matt. xxvii. 34.) Here the 'vinegar' is the same weak wine which we have mentioned in the last note, and which is described as 'wine' in the parallel text, Mark xv. 23. Mark calls it 'myrrhed wine;' in which he does not disagree with Matthew, who mentions 'gall;' for the word thus rendered 'gall' (χολή) denotes anything bitter; and Mark more precisely determines it to have been myrrh, which, as Theophylact observes, on this same passage, is as bitter as gall. Such a potion produced a degree of stupefaction and bewilderment, and hence operated in mitigating the sense of pain; for which reason it was often humanely given to persons about to suffer a painful death, to enable them the better to sustain their torments. Myrrhed wine appears to have been the preparation used by the Romans on such occasions: but other mixtures had the same effects: and it appears from the Talmud (*Sanhed.* fol. 43. 1), that the Jews, on similar occasions, used frankincense with the wine instead of myrrh; and they understood that Solomon refers to this practice, in Prov. xxxi. 6, 'Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts.' We are also told that the wine and frankincense employed on such occasions were furnished by the charity of the women of Jerusalem; but if neglected by them, it was provided at the charge of the congregation. This potion was refused by our Saviour, obviously because *He* desired no such mitigation of his sufferings, and eschewed the disturbance of mind through which that mitigation was to be obtained.

40. '*As the manner of the Jews is to bury.*'—It does not seem to have been at any time customary for the Jews to embowel and embalm their dead in the effective style of

the Egyptians. Yet it appears, from the present instance, they made large use of spices and perfumes. The manner of the Jews to bury, as here indicated, appears to have been, to wrap up the spices with the cloths in which the body was enfolded. That this was the manner of the Jews to bury, by no means implies that all Jews were buried in this manner. No doubt, the great mass of the dead were deposited in the sepulchres without any, or with very little, application of aromatics. It is sufficient to establish a practice as a custom, when all follow it who possess the requisite means, although, from the want of such means, it may not be followed by the mass of the people. Among those who did something of the kind, there was also considerable difference, according to their wealth and consequence. The most common way was to anoint the body with a solution of odoriferous drugs, and then wrap it in linen. But, by persons in affluent circumstances, spices were used in great abundance. Among those of more ample means, not only was the body carefully rubbed with aromatic compositions, but large bodies of odoriferous drugs were used, in which they wrapped and with which they surrounded the corpse. Joseph and Nicodemus, being persons of substance, and desiring to render all possible honour to Christ, used a very large quantity of spices—so large as to have furnished a ground of objection to some captious writers, who did not consider that, as appears from Josephus (*Antiq.* xv. 3), the larger the quantity of spices used at the interment, the greater was deemed the honour done to the deceased: and this consideration would, necessarily, often occasion the use of a far greater quantity of aromatics than was strictly necessary.

The precise object which the Jews had in view in bestowing costly spices and aromatic drugs upon the dead, does nowhere appear very clearly. Some think that it was, in order that they might, to a certain extent, imbibe and absorb the humours of the body, and thus, as well as by their inherent virtues, preserve it as long as possible from putrefaction and decay. It is probable that, to some extent, this effect might be produced by such external application of pungent spices and aromatics; but we question whether the primary object may not rather have been, to overpower, by strong perfumes, the disagreeable effects arising from advancing corruption. As the deceased were deposited, without coffins, in recesses or on ledges in the sepulchre, these effects must soon become so strong that no one could enter the sepulchral cave but for such counteraction. As the sepulchres of the Jews were often family sepulchres, which it was necessary to re-open whenever a new death occurred, the more weight is due to this consideration, as influencing the *origin* of the practice; although perhaps this consideration was not much adverted to, after the practice had become established as a mode of rendering honour to the dead.

CHAPTER XX.

1 *Mary cometh to the sepulchre:* 3 *so do Peter and John, ignorant of the resurrection.* 11 *Jesus appeareth to Mary Magdalene,* 19 *and to his disciples.* 24 *The incredulity and confession of Thomas.* 30 *The scripture is sufficient to salvation.*

THE [1]first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the [2]other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the

[1] Matt. 28. 1. Mark 16. 1.

[2] Chap. 13. 23, and 21. 20.

disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ [3]Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 [4]Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ [5]And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

[3] Mark 16. 14. [4] Matt. 18. 18. [5] Chap. 21. 25.

Verse 15. '*Supposing him to be the gardener.*'—'Κηπουρὸς is by the best commentators explained *inspector villæ*, the farming man, bailiff.'—*Bloomfield.*

—'*Sir.*'—Κύριε. 'This is probably a title of honour, but often employed, like the *Dominus* of the Romans, and our *Sir*, as an appellation of common civility, shewn even to inferior persons, and sometimes used as a form of compellation, when we know not the name of the person we are addressing.'—*Bloomfield.*

19. '*When the doors were shut.*'—The circumstance that the doors were shut, or *barred*, is evidently mentioned to intimate that there was something extraordinary in our Lord's manner of entrance. The common opinion that he penetrated through the door, or rather, that he appeared among the disciples without the door having been unbarred, and without any visible mode of entrance, is attended with some serious difficulties, particularly as, throughout the Gospels, we never find him exerting more power than was necessary to accomplish the particular purpose he had in view. Now, that the doors, although barred, were no obstacle to him, but flew open at his approach, is an alternative which seems to offer a more simple and obvious demonstration of his power, while it appears to agree better with the stipulation that the doors were barred, and is not unsupported by such parallel examples (Acts v. 19; xii. 4-10) as shew that this would probably have been the mode of ingress preferred under such circumstances.

24. '*Thomas.....called Didymus.*'—The first is this apostle's Hebrew name, and the other a Greek name of the same signification—both meaning *a twin*. It was common enough among the Jews of this age to have two names, one their native name, by which they were known among their own countrymen, and the other a Greek name, which they used among strangers. The Greeks and Romans seem to have found it a great trial of their vocal organs to pronounce Hebrew names; and this may be one reason why they called those Jews with whom they were acquainted by other names; or rather, perhaps, why such Jews assumed other names, that they might move the more easily in society by bearing common and intelligible names. The Jerusalem Talmud (*Gittin*, fol. 43. 2; 45. 3) indeed states that not only did the Jews go by one name in the land of Israel and by another in Gentile countries, but that they passed by their Hebrew name in Judæa, and by their Gentile one in Galilee, which contained a large mixture of Greek and Syrian population. It seems, then, that the natives of Judæa Proper used but their Hebrew name, unless when they went abroad among the heathen; that the Jews of Galilee, as well as those who were born in heathen lands, had always two names—a formal Jewish name, which they used as occasion required, and a popular Gentile name by which they were more commonly known and mentioned. Many examples of these double names occur in the New Testament, and in all cases we find that one of these names is Jewish and the other Gentile.

CHAPTER XXI.

1 Christ appearing again to his disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately, and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, [1]Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 ¶ Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple [2]whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 [3]And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

[1] Or, *Sirs*. [2] Chap. 13. 23, and 20. 2. [3] Chap. 20. 30.

Verse 6. '*The multitude of fishes.*'—The lake of Tiberias still abounds in fish, particularly in the northern part. Captains Irby and Mángles state that, at the town of Tiberias, 'We here lived on fish, which are most excellent. There is not much variety, but the best sort is the most common. It is a species of bream, equal to the finest perch.' The species mentioned by Burckhardt as the most common are the *binny*, which is a species of carp; a fish called mesht, which is a foot long and five inches broad, with a flat body like the sole. Hasselquist examined some of the fish of this lake, and thought it remarkable that the same kinds should be met with as in the Nile—'charmuth, silurus, binny (as before), malsil, and sparus Galilæus.' Dr. Clarke considers that this explains the observations of certain travellers, who speak of the lake as possessing certain fishes peculiar to itself, not being perhaps acquainted with the produce of the Nile. Josephus considers the lake Gennesareth as having fishes of a peculiar nature; and yet it is worthy of notice that in speaking of the fountain of Capernaum, his remarks tend to confirm the observation of Hasselquist. 'Some consider it a vein of the Nile, because it brings forth fishes resembling the coracinus of the Alexandrian lake.' Mr. Monro speaks with admiration of a fish from the lake on which (fried in oil) he feasted. It was called *abu sockn*, but no description of it is given.

7. '*He girt his fisher's coat unto him, (for he was naked).*'—We are here probably to understand that he was naked only in the frequent Scriptural sense, of being without the outer garment, or of having *part* of the person uncovered. The outer garment in the present instance was the 'fisher's coat,' which Peter put on before he leaped into the water. His doing this seems to imply that he did not swim but wade to the shore, when impatient of the delay which the bringing to of the boat would occasion. If the depth of the water, at two hundred cubits from the shore, had been such as required him to swim, he would scarcely have encumbered himself with his fisher's coat.

19. '*Signifying by what death he should glorify God.*'—The death here predicted to Peter, expressed by the stretching forth of his hands and his being bound by cords, is evidently that of crucifixion, and appears in that sense to have been understood by the Apostles. Accordingly, ecclesiastical history testifies that Peter suffered martyrdom, by crucifixion, at Rome, in the reign of the emperor Nero—probably in the year 65. It is added that this death and the tortures connected with it were endured by the venerable apostle with marvellous patience and fortitude; and that, deeming himself unworthy to die in precisely the same manner and posture as his Lord, he asked and obtained permission to be crucified with the head downward—a posture which could not fail greatly to aggravate the tortures of the cross.

25. '*I suppose that even the world itself could not contain the books that should be written.*'—This is a very strong but significant hyperbole to express the numerous acts of Christ, of which it would seem that only a small proportion have been recorded. Such hyperboles, similarly designed to convey a large meaning, are very common among the old Jewish writers, and were not unknown to the poets and orators of Greece and Rome. With the former it is very usual to say, that if such and such things were done, the world would not be able to bear them. The following form of expression, sometimes slightly varied, is rather common to express something extensive:—'If all the seas were ink, and all the reeds pens, and the whole heaven and earth parchment, and all the sons of men scribes, they would not suffice to write all the lessons which such a person composed,'— or 'all the wisdom which such another person possessed'—or 'all the law which another person learned.'

Bishop Pearce has adduced several instances of equally strong hyperbole, from sacred and profane writers. One from the Apocrypha is remarkable. The author of Ecclesiasticus, speaking of Solomon's wisdom, says, 'Thy soul covered the whole earth, and thou filledst it with parables. A singular instance also occurs in Homer, who makes Æneas say to Achilles—

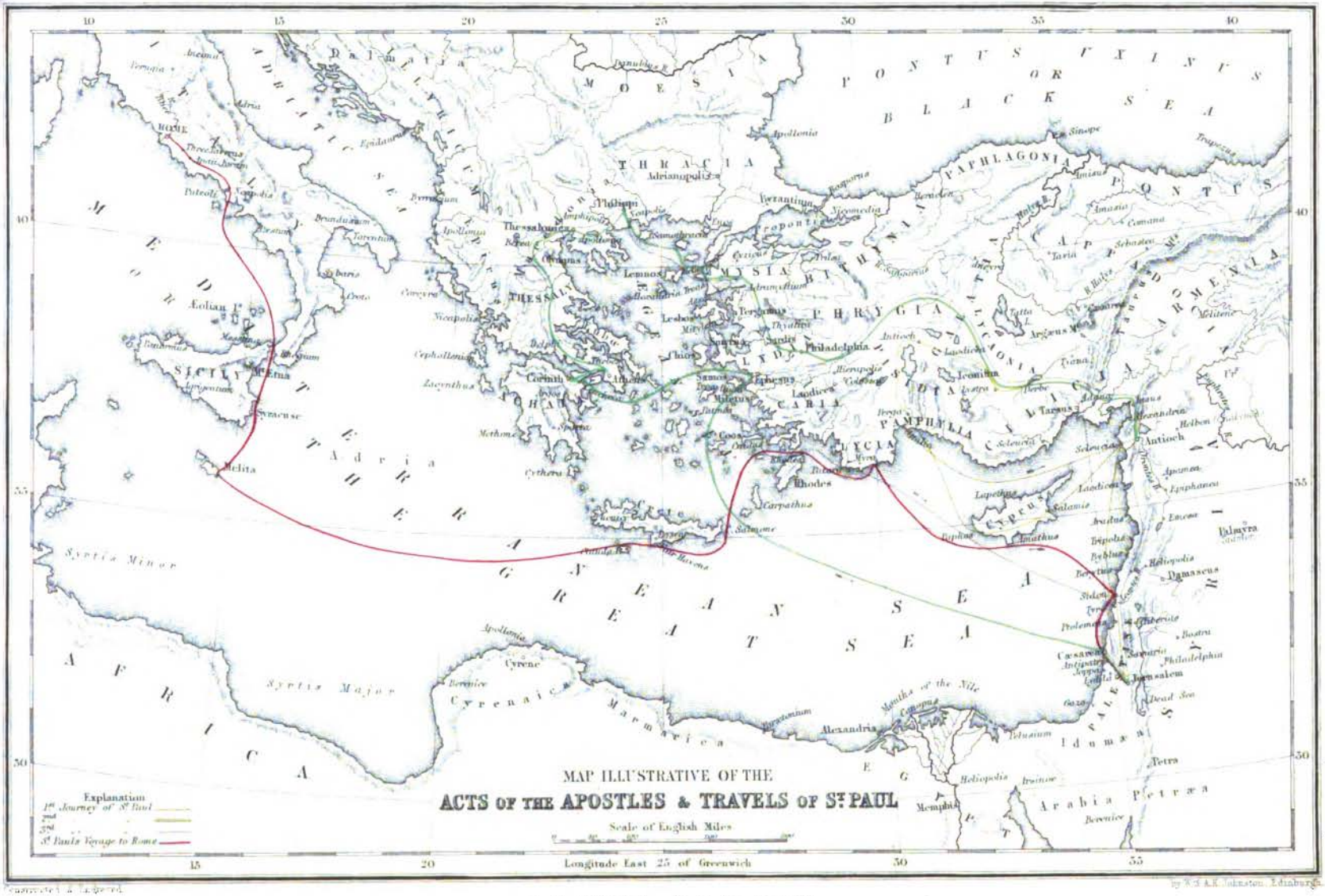
> 'Reproach is cheap; with ease we might discharge
> Gibes at each other, till a ship that asks
> An hundred oars should sink beneath the load.'—
> COWPER.

Dr. Bloomfield, among other citations, gives a remarkably similar hyperbole from Euripides:—*οὐδ' ἅπας ἂν οὐρανὸς Δίος γραφόντος τὰς βρότων ἁμαρτίας ἐξαρκέσειεν*, 'If Jupiter wrote down the sins of mortals, the whole heaven would not have space to contain them.' The same writer concludes his various illustrations with the affecting hyperbole used by the unhappy Mary Queen of Scots:—'An ocean of tears would not suffice to bewail the miseries of man.'



SYRIAN AND FISH.

Digitized by Google


MAP ILLUSTRATIVE OF THE
ACTS OF THE APOSTLES & TRAVELS OF St PAUL
Explanation
1st Journey of St Paul
2nd
3rd
St Paul's Voyage to Rome
Scale of English Miles
Longitude East 25 of Greenwich
ROME
Dalmatia
MOESIA
PONTUS EUXINUS
BLACK SEA
THRACIA
Adrianopolis
PAPHLAGONIA
PONTUS
MACEDONIA
Philippi
Thessalonica
Amphipolis
Apollonia
Sinope
Trapezus
Amisus
Comana
Neapolis
Troas
Lemnos
MYSIA
BITHYNIA
Nicomedia
Nicaea
Cyzicus
Parium
Abydos
Adramyttium
Pergamus
Lesbos
Mitylene
Smyrna
Sardis
Philadelphia
PHRYGIA
Antioch
Laodicea
Tatta L.
Argæus Mt
Cappadocia
Melitene
Tiana
Iconium
Derbe
Lystra
LYDIA
Ephesus
Miletus
Chios
Samos
CARIA
Patara
Xanthus
Tarsus
Issus
Alexandria
Helon
Seleucia
Antioch
Thyatira
Pergamus
Cephallenia
Zacynthus
Corinth
Athens
Thebes
Delphi
Dodona
Nicopolis
Actium
Corcyra
Brundusium
Tarentum
Sybaris
Croto
Rhegium
Messana
Æolian I.
SICILY
Ætna
Syracuse
Melita
Adria
Ionian Sea
Adriatic Sea
Tyrrhenian Sea
Methone
Cythera
Crete
Rhodes
Carpathus
Salmone
Cauda
Fair Havens
Lasea
Syrtis Minor
Syrtis Major
AFRICA
Cyrene
Berenice
Cyrenaica
Marmarica
Apollonia
Alexandria
Mouths of the Nile
Pelusium
Gaza
Idumæa
Petra
Arabia Petræa
Heliopolis
Memphis
Berenice
Cyprus
Paphos
Salamis
Citium
Lapethus
Cilicia
Tarsus
Issus
Alexandretta
Seleucia
Laodicea
Apamea
Epiphaneia
Palmyra
Tripolis
Byblus
Berytus
Heliopolis
Damascus
Sidon
Tyre
Ptolemais
Tiberias
Bostra
Cæsarea
Antipatris
Joppa
Samaria
Philadelphia
Jerusalem
Dead Sea
Phœnicia
Arabia
Egypt
Lycia
Pamphylia
Perga
Attalia
Myra
Patara
Xanthus
Rhodes
Carpathus
Cauda
Fair Havens
Lasea
Melita
Syracuse
Rhegium
Puteoli
Appii Forum
Three Taverns
Forum of Appius
Tarracina
Fundi
Formiæ
Sinuessa
Capua
Casilinum
Terracina
Circeii
Antium
Ostia
Tiber R.
Tiber
Via Appia
Via Egnatia
Via Flaminia
Via Aurelia
Via Cassia
Via Clodia
Via Cimina
Via Nomentana
Via Salaria
Via Tiburtina
Via Prænestina
Via Labicana
Via Latina
Via Ardeatina
Via Ostiensis
Via Portuensis
Via Aurelia Vetus
Via Triumphalis
Via Cornelia
Via Aurelia Nova
Via Campana
Via Flaminia Minor
Via Lavicana
Via Gabina
Via Collatina
Via Labicana
Via Latina
Via Ardeatina
Via Ostiensis
Via Portuensis
Via Aurelia Vetus
Via Triumphalis
Via Cornelia
Via Aurelia Nova
Via Campana
Via Flaminia Minor
Via Lavicana
Via Gabina
Via Collatina

Digitized by Google

Digitized by Google

THE ACTS

OF

THE APOSTLES.

THAT the Evangelist Luke was the writer of this fifth and last historical book of the New Testament is self-evident, and has never been disputed. The introductory note to his Gospel will, so far as it goes, serve as a general introduction to both books, which indeed may not improperly be considered as one book, divided into two parts. Thus, Professor Hug introduces his remarks on the present book by observing: 'The Acts of the Apostles and the Gospel of Luke constitute a whole, of which the latter is the first and the former the last part. In the Gospel he presents to us the history of Jesus, until his ascension; in the Acts he again resumes the thread of the narrative, where he had dropped it in the first history. If we connect the beginning of the Acts with the end of the Gospel, we evidently perceive that, in the latter, he postpones the circumstantial treatment of the ascension, to preserve it for the following work; and that he had already resolved upon the plan of its continuation in the Acts of the Apostles when he was finishing the Gospel.'—*Introduction*, sect. 72.

The history comprehends a period of about thirty years, commencing with the account of our Lord's ascension, and terminating with the second year of St. Paul's imprisonment at Rome. It does not, however, appear to have been by any means the intention of the Evangelist to furnish a complete ecclesiastical history of the whole Christian church during this period; nor even to give a full account of the proceedings of St. Paul, notwithstanding the very large proportion of the book which is devoted to that subject. For while, on the one hand, he almost wholly omits what took place among the Jews after St. Paul's conversion, and does not in the slightest manner notice the spread of Christianity in the East and in Egypt, or even the establishment of a Christian church in imperial Rome; on the other, he gives no information concerning various particulars of Paul's history and labours, to which that Apostle himself alludes in his Epistles. Had it been his object to furnish a general history of the church of Christ, from the time of the ascension to the date of the book, the acts and sufferings of the other apostles would surely have furnished ample and very interesting materials.

The real object of St. Luke appears to have been well distinguished by Michaelis:—'He seems to have had a twofold object in view; namely,—

'1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed. An authentic account of this matter was absolutely necessary, because Christ had so often assured his disciples that they should receive the Holy Spirit. Unbelievers, therefore, whether Jews or heathens, might have had objections to our religion, if it had not been shewn that Christ's declaration was really fulfilled.

'2. To deliver such accounts as proved the claim of the Gentiles to admission into the church of Christ—a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was this very circumstance which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment at Rome, with which St. Luke closes his history. Hence we see the reason why he relates (ch. viii.) the conversion of the Samaritans, and (ch. x. xi.) the story of Cornelius, whom St. Peter (to whose authority the adversaries of St. Paul had appealed in favour of circumcision—Gal. ii. 6-21) baptized, though he was not of the circumcision. Hence, also, St. Luke relates the determination of the first council at Jerusalem, relative to the Levitical law; and for the same reason, he is more diffuse in his account of St. Paul's conversion, and of St. Paul's preaching the Gospel to the Gentiles, than on any other subject. It is true that the whole relation which St. Luke has given (ch. xii.) has no connection with the conversion of the Gentiles; but during the period to which that chapter relates, St. Paul himself was present at Jerusalem, and it is probably for that reason that St. Luke has introduced it.'

There is however another opinion, which Michaelis thinks not altogether improbable, and in which

Hug seems disposed to concur: this is, that Luke's intention in writing the Acts of the Apostles was to record only those facts which he had either seen himself or had heard from eye-witnesses.

The date at which this book was written may be determined with less uncertainty than that of the Gospels. Since the narrative does not conclude till St. Paul had been two years a prisoner at Rome, it could not have been written earlier than the year 63. That great Apostle was put to death in the year 65; and as we may feel assured that Luke, his faithful follower, would have brought his history down to that event, had it taken place *before* he wrote, we have good reason to suppose that the book had been previously written. And, being written before Paul's martyrdom, we may safely conclude that he was cognizant of its contents.

With respect to the style of St. Luke, as exhibited in this book, and to his mode of narration, Michaelis remarks:—

'Though St. Luke has omitted many material parts of ecclesiastical history, in the first thirty years after the ascension, yet is he very circumstantial and perspicuous in those parts which he has related. At the same time he has nowhere exhausted his subject; for wherever he has occasion to introduce what he has related before, the relation is always accompanied by some new circumstances. Examples of this kind are the conversion of St. Paul and the baptism of Cornelius, which he himself relates first as an historian, and afterwards introduces in the speeches of St. Peter and St. Paul. . . . . In general, St. Luke's style, in the Acts of the Apostles, is much purer than that of most other books of the New Testament, especially in the speeches delivered by St. Paul at Athens and before the Roman governors, which contain passages superior to any thing even in the Epistle to the Hebrews, though the language of this Epistle is preferable, in other respects, to that of any other book of the New Testament.'

The peculiarities of Luke's style, as shewn in his Gospel, appear everywhere in the Acts of the Apostles, when the narration is his own. This has been often and at great length pointed out. It has been thought, however, that in the composition of his work some *written* notices of events and addresses were employed. The preaching of Peter, the addresses of Stephen, the various addresses of Paul, James, and others, instead of being all conformed to one model—the model of the author's style—preserve respectively all the discrepancies and distinctions of style and manner which we should have expected originally from their authors; and thus they shew that they have been preserved and related with great care and fidelity. In Xenophon, Thucydides, Livy, and other Greek and Roman historians, we find all the various speakers adopting the style of the author himself; which shews that all the speeches were composed by him. But it is not thus in the Acts of the Apostles.

The separate Commentaries, of various kinds, upon the Acts of the Apostles, are more numerous than those upon any of the historical books of Scripture, the most frequent title being that of *Commentarius in Acta Apostolorum;* whence, to avoid the unnecessary repetition of the same words, we give only the author's name, the place, and the date, when *that* is the title. Bugenhagius, Vitemb., 1624; Menius, Vitemb., 1524; Justi Jonæ *Adnotationes in Acta Apost.*, Noribergæ, 1525; Bullinger, Tiguri, 1532, and many subsequent editions; Calvin, 1514, and numerous editions and translations; an English one, by Thomas Featherstone, appeared in 1585; Sarcerii *Scholia in Acta Apost.*, Basil, 1540; Capitonis *Explicatio in Acta Apost.*, Venet., 1561; Lossii *Adnotationes in Acta Apost.*, Francof., 1558; Junii *Acta Apost., ex Arabica translatione Latine reddita*, etc., Lugd. Bat., 1578; Aretii *Series et Digestio Temporum et Rerum, descriptarum a Luca in Acta Apost.*, Lausannæ, 1579; Raudii *Auslegung der Apostelgeschicht*, Francf., 1579; Grynæus, Basileæ, 1583; Pelargii *Comm. in Historiam Actuum Apost.*, Francof., 1599; Crispoldus, Firmi, 1690; Stapleton, *Antidota Apostolica, in Acta Apost.*, etc., Antuerpiæ, 1595; Lorinus, Lugd. Bat., 1605; Arcularius, Francof., 1607; Malcolmi *Comment. et Analysis in Acta Apost.*, Medioburgi, 1615; Sanctius, Lugd., 1616; Perezius, Lugd., 1626; Menochii *Hist. Sacra de Actibus Apost.*, Romæ, 1634; Lenæus, Holmæi, 1640; Novarini *Acta Apost. expensi*, Lugd., 1645; Majoris *Adnotata ad Acta Apost.*, Jenæ, 1647; Fromondi, Lovanii, 1654; Pricæi *Acta Apost., ex sacra pagina, sancti patribus Græcisque ac Latinis gentium scriptoribus illustrata*, Parisiis, 1660; Amyrald, *Paraphrase sur les Actes des saintes Apotres*, Saumur, 1654; Stresonsis *Comm. practicus in Acta Apost.*, Amstelod., 1658; Du Bois, *Academicæ Lectiones in Actus Apost.*, Lovanii, 1666; Calixti *Expositio litteralis in Acta Apost.*, Helmstadii, 1663; Gerhardi *Adnotationes posthumæ in Acta Apost.*, Jenæ, 1669; Sylveira, Lugd., 1678; Miconi *Apostolorum Acta*, etc., Genevæ, 1681; De Veiel, *Acta Apost., ad literam explicatum*, Lond., 1684; Pearsonii *Annales Paulini et Lectiones in Acta Apost.*, Lond., 1688; Keuchenii *Adnotata in Acta Apost.*, Amstelod., 1689; Arnald et De Sacy, *Notæ in Acta Apost.*, Paris, 1700; Langii *Isagoge generalis et specialis historicó-exegetica in Acta Apost.*, Halæ, 1718; Petersen, *Apostolischen Zusammenhang*, etc., Francof. ad M., 1722; Leeuwen, *Paraphrasis et Comment. in Acta Apost.*, Amstelod., 1724; Wells, *Paraphrase and Notes on the Acts of the Apostles*, Lond., 1709; Limborch, Roterod., 1721; Pyle, *Paraphrase, with some Notes on the Acts of the Apostles*, etc., Lond., 1725; Lindhammer, *Der von dem heiligen Evangelisten Luca beschreibenen Apostelgeschichte ausführliche erklärung und anwendung*, etc., Halæ, 1725;

Loesekenn, *Erklärung der Apostelgeschichte*, Halæ, 1728; Pleuier, *Handelingen der heylige Apostelen .... outleedt, verklaardt*, etc., Ultraject., 1725; Biscoe, *The History of the Acts of the Holy Apostles confirmed from other Authors*, Lond., 1742—reprinted at Oxford in 1840; Rambach, *Betrachtungen über die Apostelgeschichte*, etc., Francof. ad M., 1748; Walchii *Dissertationes in Acta Apostol., quibus multa Antiquitatis sacræ et profunæ capita explicantur atque illustrantur*, Jenæ, 1756; Wallis, *Actions of the Apostles*, translated from the original Greek, Lond., 1789; Lobstein, *Vollstand. Commentar. über die Apostelgeschichte des Lukas*, Strasb., 1792; Mori *Versio et Explicatio Actuum Apost.*, Lips., 1784; Clarisse, *Gedenkwaardigheiten, uit het leven van sammige Apostelen*, etc., Leyd., 1797; Theiss, *Lukas Apostelgeschichte, neu übersetzt mit Anmerkungen*, Gera, 1800; Heinrichs, *Acta Apost. Gr. perpetua Annotat. illustrata*, Götting., 1809; Kistemaker, *Geschichte der Apostel. mit Anmerkungen*, Münst., 1822; Hildebrand, *Geschichte der Apostelen mit Anmerkungen*, Leipz., 1824; Robinson, *Acta Apostolorum, Var. Notis tum Dictionem tum Materiam illustrantibus*, Cantabrigiæ, 1824; Wirth, *Die Apostelgeschichte der Lukas erläutert*, Ulm, 1831; Anger, *De Temporum in Actis Apost. Ratione*, Lips., 1834; Burton, *An Attempt to ascertain the Chronology of the Acts of the Apostles*, Lond., 1830; Robinson, *Acts of the Apostles, with Notes, original and selected*, Lond:, 1839—a translation and improvement of the Latin work published in 1824, as above; Barnes, *Notes Explanatory and Practical on the Acts of the Apostles*, New York, 1833; Maskew, *Annotations on the Acts of the Apostles*, Lond., 1842; Trollope, *A Commentary on the Acts of the Apostles*, Lond., 1847. [Baumgarten, *Die Apostelgeschichte*, Clarke, Edinburgh, 1854.]

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, [1]being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, [2]which, *saith he*, ye have heard of me.

5 [3]For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 [4]But ye shall receive [5]power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 [6]And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode

1 Or, *eating together with them.* 2 Luke 24. 49. 3 Matt. 3. 11. 4 Chap. 2. 1. 5 Or, *the power of the Holy Ghost coming upon you.* 6 Luke 24. 51.

both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, [7]which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 [8]Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, [9]Let his habitation be desolate, and let no man dwell therein: and [10]his [11]bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

7 Psal. 41. 9. 8 Matt. 27. 7. 9 Psal. 69. 25. 10 Psal. 109. 8. 11 Or, *office*, or, *charge*.

---

12. '*A sabbath day's journey.*'—A sabbath journey was the distance beyond which the 'traditions of the elders' made it unlawful for a Jew to travel on the sabbath day. The distance was two thousand cubits from any town or city: and this seems to have been popularly calculated by paces; for in the various repetitions and explanations of this injunction, two thousand moderate paces are stated as equivalent to as many cubits. The Law has no direction on this subject; but the regulation was not considered the less imperative on that account: and this, indeed, is one of a thousand examples in which the traditions of the elders were as carefully observed as the injunctions of the public Law. To walk more than two thousand cubits was a crime, punishable with stripes. It should be observed, however, that the rule only applies to distances *from* a town, for, whatever were the extent of a town, a person might walk to *any* distance *within* its limits without transgression. Thus in London (for the regulation is still rigidly enforced), Jews often go a very considerable distance, on the sabbath day, to and from their synagogues.

CHAPTER II.

1 *The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others.* 14 *Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge:* 37 *he baptizeth a great number that were converted.* 41 *Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his Church.*

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now [1]when this was noised abroad, the

1 Gr. *when this voice was made.*

multitude came together, and were [a]confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 [b]And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 [c]The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* [d]whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, [e]I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, [f]let me freely speak unto you [g]of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, [h]and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, [i]that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, [k]The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[a] Or, *troubled in mind.* [b] Isa. 44. 3. Joel 2. 28. [c] Joel 2. 31. [d] Rom. 10. 13. [e] Psal. 16. 8. [f] Or, *I may.* [g] 1 Kings 2. 10. [h] Psal. 132. 11. [i] Psal. 16. 10. [k] Psal. 110. 1.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread [18]from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

[18] Or, *at home.*

Verse 1. '*The day of Pentecost.*'—An account of the Feast of Pentecost has been given in the note to Levit. xxiii. 16.

13. '*Full of new wine.*'—There could be no *new* wine, strictly speaking, at Pentecost. What we are to understand by γλεῦκος, is *sweet* wine, that is, wine which had been so managed as to preserve its original sweetness, and which was highly intoxicating. It tasted like *must*; and, as Plutarch informs us, it was preserved by being kept in a cool situation. It was highly esteemed by the ancients as a morning draught—a practice to which Horace appears to refer:—

'Anfidius first, most injudicious, quaff'd
Strong wine and honey for his morning draught:
With lenient beverage fill your empty veins,
For smoother *must* will better cleanse the reins.'
Lib. ii. Sat. 4.—FRANCIS.

As it is scarcely credible that any men should imagine, even as a calumny, that languages should be spoken through the influence of wine, it is very probable that, as Lightfoot conjectures, those who said this were not the foreign Jews themselves, but the native Jews, men of Judæa, who, not understanding what the apostles spoke in other languages than their own, imagined that (as drunken men are wont to do) they only babbled some foolish and unintelligible gibberish.

15. '*Seeing it is but the third hour.*'—We learn equally from Josephus and the Talmudists, that, at their festivals, the Jews seldom indulged either in eating or drinking till the sacrifices had been offered and the oblations made: and as these were numerous on such occasions, a practical abstinence until about noon was the consequence. This perhaps gives greater force to St. Peter's reference to the time of the day, as rendering the calumny the more incredible.

CHAPTER III.

1 *Peter preaching to the people that came to see a lame man restored to his feet,* 12 *professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name:* 13 *withal reprehending them for crucifying Jesus.* 17 *Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures:* 19 *he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.*

Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour.*

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 [1]But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the [2]Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, [3]A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, [4]And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

[1] Matt. 27. 20. [2] Or, *author*. [3] Deut. 18. 15. Chap. 7. 37. [4] Gen. 12. 3.

Verse 1. '*Hour*.'—The division of the day into hours does not occur in Scripture before the Captivity. It is first noticed by Daniel; and was doubtless one of those matters of useful information which the Jews acquired from their Babylonian conquerors.

The division of the day into twelve hours continued from that time to prevail among the Jews; hence our Saviour asks, 'Are there not twelve hours in the day?' obviously appealing to this as an ancient and long-established division, which had become a matter of public notoriety.

This division of the day into hours was the same which still prevails in the East, and which differs very materially from our own. We, by counting from points at all times fixed, namely, twelve hours from midnight to noon, and twelve from noon to midnight, obtain hours, both of the day and night, of equal length at all times of the year and under the constant variations which occur in the length of the day and night, as the seasons advance and recede. But the Jews did not apply the division by hours to the *night*. And the *day*, which they did subject to the division into twelve hours, was not calculated from any fixed point, but was the natural and changeable day (called by astronomers, however, the *artificial* day), embracing the time between the rising and the setting of the sun. Thus their *first* hour began at sun-rise, and their *twelfth* hour ended at sun-set. But as this day is constantly varying its duration, it necessarily follows that the 'hours,' or twelfth parts thereof, were from day to day of unequal length, as the days grew longer or shorter. Hence it is that the modern Orientals can derive but partial benefit from our watches, which are adapted to a fixed division of time, and that they soon spoil the best watches by continual rectification.

In loose references, we say, that, according to this computation, the third hour answers to our ninth hour, the sixth to our twelfth, and the ninth to our third after noon. And this may suffice for popular purposes; but it is true only at the season of the equinox. At other seasons of the year it is necessary to observe the time when the sun rises, and reduce the hours to our time accordingly. The *third* hour was, properly, the middle portion of time between sun-rise and noon; and the ninth hour, the middle between noon and sun-set. The sun, at the summer solstice, in Palestine, rises at five of our time and sets about seven; and then, consequently, the third hour was half an hour after eight: and at the winter solstice, when the sun rises about seven and sets about five, the third hour was, of course, half an hour after nine;—and so on of other hours and other times of the year.

2. '*The gate of the temple which is called Beautiful*.'—This gate is doubtless that magnificent one which Josephus distinguishes as 'the Corinthian gate,' on account of its being made of Corinthian brass, which was reckoned preferable to either gold or silver. He says, 'Nine of the gates were completely covered with gold and silver, as well as their side-posts and lintels; but there was one, without the temple, of Corinthian brass, and greatly excelled those which were only covered with silver and gold.' Its magnificence consisted, as we are also told, in its larger dimensions; in the value of its substantial material, Corinthian brass; in its superior workmanship; and in the greater thickness and richness of the plates of gold and silver with which it was covered. The other gates were forty cubits high, with doors of thirty cubits high and fifteen broad; but this one was, as a whole, fifty cubits high, and its doors forty cubits. There was an ascent of fifteen steps to this gate; and altogether it must have made a very grand appearance. This superior appearance was

Digitized by Google

given to it, apparently, on account of its being that exterior entrance which fronted the entrance to the sanctuary; and as it was the gate which was more frequented than any of the others, by persons entering the temple, we can thus find a reason for the lame man being laid there in preference. This Corinthian gate was added by Herod the Great.

11. '*The porch that is called Solomon's.*'—See the note John x. 23.

19. '*That your sins may be blotted out.*'—The expression 'to blot out sins' is taken from the practice of creditors charging their debtors, and, when the debt was paid, cancelling it or wholly removing the record. The word here used properly refers to the practice of writing on tablets covered with wax, and then, by inverting the stylus or writing instrument, smoothing the wax again, and thus removing every trace of the record.

24. '*The prophets from Samuel.*'—Samuel is named after Moses, as prophecy in the intermediate time was rare (1 Sam. iii. 1), and he was the first after Moses who wrote his prophecy. Also, probably, as the head of a company or college of the prophets (1 Sam. xix. 20).—*Elsley.*

CHAPTER IV.

1 *The rulers of the Jews offended with Peter's sermon,* 4 *(though thousands of the people were converted that heard the word,) imprison him and John.* 5 *After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved,* 13 *they command him and John to preach no more in that name, adding also threatening,* 23 *whereupon the Church fleeth to prayer.* 31 *And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the Church with the gift of the Holy Ghost, and with mutual love and charity.*

AND as they spake unto the people, the priests, and the [1]captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 [2]This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

[1] Or, *ruler.*

[2] Psal. 118. 22. Matt. 21. 42.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, [a]Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

[a] Psal. 2. 1.

Verse 1. '*The captain of the temple.*'—There is room for difference of opinion concerning this 'captain of the temple.' In the first place, there was a temple guard of priests and Levites—the priests keeping watch in three places, and the Levites in twenty-one: to every one of these watches there was a chief, and over them all one—an experienced priest—who was eminently the ἀρχιερεύς, the *captain* or *ruler of the temple*, the same person who is generally called by the Jewish writers 'the man of the mountain of the house,' and sometimes 'the head of the ward.' That this was the person here intended, seems sufficiently probable; and in that case, 'the priests' were probably those of the guard.

It is, however, the opinion of Lightfoot and others, that this 'captain' was a Roman military officer; and whether the opinion be correct or not, some useful information is involved in the explanation which it requires. This officer is, then, supposed to have been the captain of the garrison, which was placed in the tower of Antonia, for the guard of the temple. The tower itself stood at the north-east angle



ROMAN SOLDIERS.

of the wall which parted 'the mountain of the house' (or, the whole site of the temple) from the city. It was erected by the high-priest Hyrcanus, who made it his residence, and was wont there to lay up the splendid garments of his office, whenever he put them off, after having discharged his duties in the temple. Herod the Great repaired and strengthened this tower, at a great expense, that it might be a sort of citadel to the temple; and, in honour of his patron Mark Antony, gave it the name of Antonia. As before, the holy robes continued to be laid up in this tower during all the reign of Herod, and that of Archelaus, his son. After his removal, the Romans took possession of the tower, and kept a garrison in it, for the guard of the temple. They were there always ready to check any disturbances which might arise in or near the temple—an instance of which we shall find in ch. xxiii.; and although their proximity and supervision appear to have been very unpalatable to the Jews, the Romans seem on most occasions to have acted with temper and moderation, and with very much consideration for the peculiar feelings and customs of the people with whom they had to deal. There was, however, one exception; for the Romans still insisted that the sacred robes should continue to be deposited in the castle, under their power, until the procurator Vitellius was pleased to perform the popular act of restoring them to the Jews' own keeping.

There were other companies of Roman soldiers stationed in different barracks about the city; but this one being, as it were, within the verge of the sacred edifice, was most odious to the Jews, as a heathen bridle upon their temple and service, and the most galling badge of the subjection and servitude to which they were reduced.

After this, we must leave the reader to judge whether the captain of the garrison in the tower of Antonia was likely to concern himself in the present matter. We think not, unless a disturbance had arisen; but it does not appear that there was any.

1, 2. '*The Sadducees came upon them, being grieved that they.....preached through Jesus the resurrection from the dead.*'—It is remarkable that, as we find the Pharisees to be the most forward and zealous against our Lord during his ministry, in the Gospels, so the Sadducees appear the most active against his disciples, in the Acts of the Apostles. The reason is plain. It was the Pharisees chiefly whom our Lord reproved. He condemned their impious traditions, detested their hypocrisy, and laid open their vile and wicked practices. It was this that made them so warm against him. On the other hand the disciples preached through Jesus the resurrection from the dead. This enraged the Sadducees; and for this they would have contrived means to put them to death on this occasion, had it not been for the milder counsels of Gamaliel the Pharisee. They would afterwards have done the same by Paul, had he not been favoured by the Pharisees (xxiii. 9). Josephus represents the Sadducees as of a rude, savage, ungovernable temper; and says they were, above all the Jews, severe in the sentences they passed; whereas the Pharisees were habitually mild in their punishments.

4. '*The number of the men.*'—That is to say, of the persons, the word men being, in Scripture, often used without reference to sex. See Luke xi. 31; Rom. iv. 8; xi. 4.

6. '*John.*'—This must have been a person of some note, from the manner in which he is here mentioned; and, from Josephus and the Talmudists, we seem to know something of most of the distinguished Jews who lived about this time. Lightfoot, in his note on this place, says, 'John, as it seemeth, the son of Annas; the governor of Gophnis and Acrabatena, in the time of Nero.' But this John, who was appointed governor of the toparchies of Gophna and Acrabatena, when the Jews established a sort of government among themselves, after the defeat of Cestius (see the note on Mark xiii. 14), was the son of Matthias (Joseph. *Bell. Jud.* ii. 20. 4), not of Annas. Lightfoot himself, in another place (*Chorog. Cent.* ch. xv.), suspects that the present John may have been the famous Rabbi John Ben Zacchai, who lived at this time, and until and after the destruction of Jerusalem. This John was a priest, and resided at Jerusalem; and among the things told of him is one so remarkable as to deserve being quoted, particularly as it seems to have occurred about this time. 'Forty years before the destruction of the temple' [may not this have been at the death of our Saviour?], 'the doors of the temple opened of themselves. Whereupon R. Jochanan [John] Ben Zacchai rebuked them, saying, "O temple, temple! wherefore art thou alarmed? I know thee; that thou shalt be destroyed. For so prophesied of thee Zechariah, the son of Iddo—Open thy doors, O Lebanon, that the fire may devour thy cedars."' Zech. xi. 1 (*T. Bab.* tit. *Yoma*, fol. 29. 2; *T. Hieros.* tit. *Yoma*, fol. 43. 3.) We imagine that this eminent teacher is, of all *known* persons, the most likely to have been present on this occasion; but 'John' was so common a name among the Jews, that no strong probability can be attained; nor is the matter of much consequence.

— '*Alexander.*'—Krebs and others refer us to Josephus (*Antiq.* xviii. 8. 1; xix. 5. 1; xx. 5. 2, etc.) for information concerning this Alexander. The Alexander mentioned in those places by the historian is described as a person eminent for his family and wealth, brother of Philo, the celebrated Jewish writer, and alabarch, or governor, of the Jews of Alexandria. He was in high favour with Claudius Cæsar; and must have been influential and popular at Jerusalem, as well as at Alexandria, on account of his munificence; for Josephus elsewhere informs us, that this was the person who furnished the gold and silver with which the temple gates were overlaid. It seems very likely that this may have been the present Alexander, if we could be confident that he, whose residence was Alexandria, was at Jerusalem on this occasion. But it is to be remembered that Alexander was, as it still is, a very common name among the Jews, particularly in priestly families. The name came thus into use after Alexander the Great had been at Jerusalem; and the old Jewish writers account for it by stating that it was in fulfilment of a complimentary promise made to that conqueror, that every male born in a priestly family, on the anniversaries of his visit, should be called after his name.

7. '*Set them in the midst.*'—The Sanhedrim, or Jewish Council, sat in a semicircle; and prisoners, or persons who had business to transact, being stationed within the area formed by the seats of the members of the assembly, were, literally, 'set in the midst.'

— '*By what power, or by what name, have ye done this?*'—It is here observable that they did not question the reality of the cure—indeed, how could they?—but the power by which it was performed; whether a lawful or unlawful power? whether a proper or forbidden name? The Jews believed that cures and wonders were wrought by human, divine, angelical, and diabolical influences; and the last were, of course, interdicted. There were also certain names, by pronouncing which, or by invoking the power of those to whom they belonged, they believed that strange things might be effected. The first of these names, and too sacred to be pronounced or employed for any such purpose, was the *Shem-hamphorash*, or, ineffable name of God, as the Jews call the name JEHOVAH. By the true pronunciation of this, it was held that any wonders might be effected; and it is a fact that it has been the common account of the Jews that our Lord's miracles were effected by his having acquired the knowledge of this unutterable name. Their story is, that the name was found by David, engraven on a stone, when digging the foundations of the temple, and that he deposited it in the sanctuary; and lest curious young men should learn this name, and bring devastation upon the world by the miracles it would enable them to perform, the wise men of the time made, by magical arts, two brazen lions, which they stationed before the entrance of the holy of holies, on each side; so that if any one entered the sacred place, and learned the ineffable name, the lions roared at him so fiercely, when he came forth, that, in his fright, he entirely forgot it. But they say that Jesus, by magical arts and incantations, entered the sanctuary, undiscovered by the priests, saw the sacred name, copied it on parchment, which, having made an in-

cision in his body, he slipped under his skin. The roaring of the lions, when he came out, caused him to forget the name: but the parchment under his skin enabled him to recover it, and, thenceforward, to refresh his memory when needful; and by the power of this name it was that all his miracles were performed. Such is the account given in the *Sepher Toldoth Jeshu*, or 'Book of the Generation of Jesus;' a spurious narrative, of Jewish fabrication, from which the Jews have for ages received their impressions concerning the life and character of Jesus Christ. An interesting account of this book may be found in Allen's *Modern Judaism*, ch. xiv. The stupid story which we have cited, requires no contradiction; and we have adduced it not only for the illustration which it offers to the present text, but on account of the very valuable intimation which it conveys, that the Jews found it hopeless to attempt to dispute the reality of our Lord's miracles, and therefore resorted to the absurd way of accounting for the power by which he was enabled to perform them.

But it was also believed that other names had healing or miraculous power, although vastly inferior to that of the *Tetragrammaton*. Hence, Josephus describes the Jews as working cures by invoking the name of Solomon; and states that the Essenes preserved the names of angels; by which we may readily believe them to have expected to cure diseases and work miracles. It is also worthy of note, that after the apostles had established the power of the name of Jesus, the seven sons of one Sceva, acting on the common opinion as to the influence of *names*, pretended to cure a possessed person by invoking *the name of Jesus, whom Paul preached*—ch. xix. 13.

13. '*Unlearned and ignorant men.*'—See the notes on John vii. 15, 49. Of the word rendered 'ignorant' (ἰδιῶται) Lightfoot remarks, that it was a 'word exceedingly much taken into use by the Jewish writers, and both in them and in Greek it signifieth "private men," or "men in no public employment," and "men of inferior rank," and "men ignorant or unskilful."' He adduces examples of all these senses, and imagines that Peter and John are here characterized as idiotæ, with a reference to all of them. But see the notes referred to, by which it appears that, with respect to the sense of *ignorance*, all the common people—that is, all those who were wanting in the higher education of the time, and had not made a professed study of the law and traditions—were accounted unlearned and ignorant.

CHAPTER V.

1 *After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead,* 12 *and that the rest of the apostles had wrought many miracles,* 14 *to the increase of the faith:* 17 *the apostles are again imprisoned,* 19 *but delivered by an angel bidding them to preach openly to all:* 21 *when, after their teaching accordingly in the temple,* 29 *and before the council,* 33 *they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive,* 40 *and are but beaten: for which they glorify God, and cease no day from preaching.*

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart [1]to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the Church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick [2]into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with [3]indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night

[1] Or, *to deceive.* [2] Or, *in every street.* [3] Or, *envy.*

opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, [4]'Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as [5]obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

[4] Chap. 4. 18.

[5] Or, *believed*.

Verse 6. '*Wound him up, and carried him out, and buried him.*'—The reader will not fail to recognise this as a proof of the statement which we have on more than one occasion made (see note, John xii.), that the dead were, among the Jews, interred as soon as possible after their demise.

34. '*Gamaliel, a doctor of the law, had in reputation among all the people.*'—This exactly answers to the character of the famous Rabban Gamaliel, as described by the Jewish writers, and there is not the least doubt of his being the same person. He was the master at whose feet Paul studied in his youth; and we have had more than one occasion to mention him formerly, as the grandson of the celebrated Hillel, and as the son of Rabban Simeon—by some supposed to have been the same who, in the temple, took the infant Jesus in his arms. He was the most renowned doctor and teacher of the Law in his day, and his dicta are most carefully preserved in the Talmud, where they are distinguished by a degree of good sense rarely found among the Jewish doctors of that or any subsequent age. The Jewish writers concur with the Evangelist in testifying the estimation in which this remarkable man was held, not only by the learned but by the common people. He died eighteen years before the destruction of Jerusalem; and to the last hour of his life was held in the highest veneration. The Mishnah (*Sota*, ix. 15) affirms, that when Rabban Gamaliel died, 'The glory

of the Law ceased, and purity and Pharisaism expired.' At his death he ordered that his body should be wrapped in linen, not in silk, as the bodies of the distinguished dead usually had been; and this was deemed by his friends a greater grief than even his death, as they could not persuade themselves that he was honourably enough interred. Onkelos, the celebrated author of the Targum, who was one of Gamaliel's disciples, distinguished himself by the quantity of spices with which he honoured the interment of his venerable master.

In the next clause we see Gamaliel commanding the apostles to be put forth for a little space; an act of authority which is explained by the fact that he was at this time, and long after, the president of the Sanhedrim. Many Christian writers make no doubt that Gamaliel was really a Christian at the present time and after, and endeavour to make this consist with his reputation among the Jews, by stating that the apostles persuaded him to retain his high post, and not to discover his conversion, that he might be in a condition to render good service to the church. This, however, would be very unlike the apostles, who never advised any one to conceal his belief, and who would doubtless have thought the avowal of his conversion of far more service to the truth of Christ, than any services he could render as president of the Sanhedrim. The Evangelist has noted a sufficient reason for his interference and mild counsel. During the lifetime of Christ, the Pharisees seem to have even surpassed the Sadducees in their hatred to his person and doctrine; but after he had been put to death there was a material alteration. The apostles brought prominently forward, on all occasions, the doctrine of the resurrection—the very doctrine on which the Pharisees and Sadducees were the most divided. Hence the Sadducees were more exasperated than ever, and, from the death of Christ, took the lead in virulent opposition to the apostles; whereas the Pharisees, conciliated by their declarations in favour of this doctrine, became comparatively mild, and on more than one occasion interfered strongly on their behalf. See another example of this in Acts xxiii. 9.

36. '*Theudas.*'—Josephus mentions a demagogue of this name, who set up for a prophet, and drew a great number of people after him, pretending that, if they would follow him to the river Jordan, and take their goods along with them, he would there give the word, and the waters should, as of old, divide before them, allowing them to pass over dry-foot. The procurator, Caspius Fadus, however, sent a party of horse after him, by whom he was taken, and afterwards beheaded, while his numerous followers were slaughtered. Many have thought that this was the person to whom Gamaliel refers; but they have found it difficult to get over the objection that the transaction which Josephus relates did not occur till fourteen or fifteen years *after* this time; and, besides this, it will be observed that Gamaliel places his Theudas *before* Judas of Galilee, whose insurrection took place in our Lord's childhood, after the deposition of Archelaus from the ethnarchy of Judæa. It were tiresome to pursue the various explanations which have been given by those who, in spite of this serious obstacle, persist in identifying the Theudas of Josephus with the Theudas of Gamaliel. None of them seem completely satisfactory; and it appears by far the safest course to conclude that the persons and the events were different. The affair of the present Theudas, being prior to that of Judas, very probably occurred after the death of Herod the Great, and while Archelaus was at Rome to get his father's will confirmed; during which time, Josephus informs us, there were ten thousand tumultuary disorders in Judæa, a few of which only he specifies. Gamaliel's Theudas may have been the leader of one of these ten thousand unspecified disorders; or, possibly, although Josephus does not on *this* occasion mention the name of Theudas, this person may even have headed one of those tumults which he does specify. Thus he mentions one band of insurgents, *without naming their leader*, who went and burnt the royal palace at Amathus, on the Jordan. Here there is room for the earlier Theudas, at the head of this recorded sedition, if it be necessary that Josephus should be found to record the sedition to which Gamaliel refers. Josephus also mentions one Judas, the son of Hezekias, who at this time raised an insurrection in Galilee, and aimed at the sovereign power, but was defeated, and put to death (*Antiq.* 17. 12. 5; *Bell. Jud.* 2. 4. 1). As this agrees very well with the account given by Gamaliel, Archbishop Usher and others think *this* is the affair to which he refers. That this man's name was *Judas* is inferred to be no objection, since the apostle Judas (not Iscariot) is also called Thaddeus—just the same name as Theudas—shewing that the names Judas and Theudas were essentially the same name, or convertible names.

There is thus ample room for seeking the Theudas of the text, without supposing either Gamaliel or Josephus mistaken. We may also observe that Theudas was a very common name among the Jews, which increases the probability of its being borne at different times by different demagogues. Indeed, in reading the Jewish history of those times some confusion arises from the same names being borne by various impostors and insurgent leaders. Thus, in the course of ten years, there were two persons of the name of Judas; and, in the course of forty, four of the name of Simon; who were all leaders of insurrections.

37. '*Judas of Galilee.*'—There is no doubt concerning this person, who has been already noticed in the note to Luke xiii. 1. Although this man was slain and his followers dispersed, his principles were never extinguished but with the life-blood of the nation. These principles were probably cherished by his dispersed followers in secret, till they were inherited or adopted by the 'Zealots' of a later day, through whose conduct their operation produced those deplorable and ruinous effects which it has been our painful duty to record.

CHAPTER VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul,* 3 *appoint the office of deaconship to seven chosen men.* 5 *Of whom Stephen, a man full of faith and of the Holy Ghost, is one.* 12 *Who is taken of those whom he confounded in disputing,* 13 *and after falsely accused of blasphemy against the law and the temple.*

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them,* and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole

multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 ¶ And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the [1]customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

1 Or, *rites*.

Verse 1. '*The Grecians.*'—It has been somewhat disputed whether these Ἑλληνισταί, or Hellenists, were born Jews, or proselytes. It is certain that, in the one way or the other, they were Jews, previously to their conversion to Christianity, and that they had usually lived among Greeks, and spoke their language according to the Hebrew idiom. That they were not native Greeks, speaking that language in purity, appears from their being called Hellenists, not Hellenes (Ἕλληνες). Some of the born Jews of this class were, like Timothy, Jews by one parent only. As among the persons selected from this class of converts, one is 'Nicolas, a *proselyte* of Antioch,' it has been inferred that the others were also proselytes; but this is no necessary conclusion; and perhaps it might with more probability be inferred, from his being thus distinguished, that the others were *not* proselytes.

Those who are distinguished from them as 'Hebrews,' were native and resident Jews, speaking the Hebrew language as then spoken. And here it may be observed, that such Jews, and especially those of Jerusalem, accounted themselves far superior to those of their nation who resided in foreign lands; and this on account of their birth and residence in the Holy Land, and especially in the holy city, as well as because they used the holy language, and because, in virtue of their residence, they were enabled, better than those who sojourned among the heathen, to observe accurately the rites and ceremonies of the Law.

9. '*Synagogue.*'—The Talmudists inform us that there were 480 synagogues at Jerusalem. If so, or, indeed, if the number were much smaller, we may well suppose, as seems here to be intimated, that the Jews who were natives of foreign parts, but had been induced to settle at Jerusalem, as well as those, from the same parts, who only for a season sojourned in the metropolis of their religion—were severally associated together in synagogues of their own, distinct from those of the native Jews. This course was obvious and natural, as they thus secured the benefits of that common interest so essential to members of the same congregation, and might have the services of their worship conducted in a language which they understood; for probably few of them were well acquainted with the dialect then vernacular among the native Jews. Another reason for association among themselves would be the disrespect with which the native Jews regarded all their foreign brethren, except such as lived beyond the Euphrates.

— '*The Libertines.*'—Opinion has been much divided concerning these Libertines. Some think that, like the other names, this is taken from the name of the foreign place whence the persons who built and frequented the synagogue came; and such a place has been sought for with much pains, but little success. But we are disposed to concur in the more general opinion, that the name is rather derived from state and condition, than from place. The name, being Roman, should, as indicating condition, be explained by a reference to Roman customs. According to these we find that a person who obtained his freedom was called *libertus*, and his free-born son, that is, the son born to him in his freedom, was styled *libertinus*, of which the present word is the plural. Now, we know, both from Philo and Tacitus, that the Jews were very numerous at Rome, and that they consisted almost entirely of such, and the descendants of such, as had been brought at different times, as slaves or prisoners, to Italy and Rome; but who had been ultimately liberated by their masters, and lived at Rome according to the laws and customs of their fathers. Eighteen years before the present time, these Jews were banished from Rome by Tiberius; and we may safely conclude that many of them resorted to Jerusalem, supplying a strong probability that they were the 'Libertines' of the present text. It is not indeed necessary to suppose that they all came from Rome; since there were many other important cities, under Roman subjection, to which Jewish captives were sent, and in which they continued to reside, after their liberation, under the same condition as at Rome.

— '*Cyrenians.*'—See the note on Mark xv. 21.

— '*Alexandrians.*'—This synagogue of Alexandrian Jews is mentioned in the Talmud, which states that they built it at their own charge, which was probably true in other cases. This, by the way, proves that in the text we are not to understand that there was but one synagogue for all the parties mentioned, but that each had its own synagogue—a point which might indeed be shewn by a critical analysis of the original text.

Jews were very numerous at Alexandria. Of the five wards into which that city was divided, two were entirely occupied by Israelites, who had, besides, residences dispersed in the other quarters. They there enjoyed full civil

privileges, and had a prefect or governor of their own. Joseph. *Ant.* xii. 1. 1; xiv. 7. 2; xix. 5. 2; *Philo.* pp. 971, 972.

— '*Cilicia.*'—St. Paul, who makes his appearance in the next chapter, being a native of Tarsus in Cilicia, must have been a member of *this* synagogue; and it was as such, doubtless, that we find him taking some part in opposition to Stephen. Each of the considerable synagogues of Jerusalem had a kind of school or academy for young students belonging to it. Probably this synagogue of Cilicia had such. Yet Paul studied under the great Rabban Gamaliel: and it seems that the Jewish youth, sent from distant parts to be educated at Jerusalem, were not confined to the schools of the synagogues to which they belonged, but might seek instruction in the schools of any eminent teachers preferred by themselves or their friends.

— '*Asia.*'—That western portion of Asia which we distinguish as Asia *Minor* is to be understood. This distinction did not exist in the time of the sacred writers, being comparatively modern. This part of the continent, when first known to the ancient Europeans, received or bore the name of Asia, as the name of a particular country, which it retained as such, even when the name was eventually extended to the continent at large. It is in this particular sense that the name Asia is to be understood, wherever it occurs in the New Testament, which does not, we think, offer any example of the more extended signification. The ancients sometimes distinguished this part of Asia as THE PENINSULA, just as we apply the same term to Spain and Portugal together.

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, [1]Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 [2]And he gave him the covenant of circumcision: [3]and so *Abraham* begat Isaac, and circumcised him the eighth day; [4]and Isaac *begat* Jacob; and [5]Jacob *begat* the twelve patriarchs.

9 ¶ [6]And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, [7]and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 [8]But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 [9]And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 [10]So Jacob went down into Egypt, [11]and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 [12]In which time Moses was born, and [13]was [14]exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's

1 Gen 12. 1. 2 Gen. 17. 9. 3 Gen. 21. 3. 4 Gen. 25. 26. 5 Gen. 29. 31, &c. 6 Gen. 37. 28. 7 Gen. 41. 37.
8 Gen. 42. 1. 9 Gen. 45. 4. 10 Gen. 46. 5. 11 Gen. 49. 33. 12 Exod. 2. 2. 13 Heb. 11. 23. 14 Or, *fair to God.*

daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 [15]And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 [16]And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 [17]And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had [18]shewed wonders and signs in the land of Egypt, and in the Red sea, [19]and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, [20]A prophet shall the Lord your God raise up unto you of your brethren, [21]like unto me; him shall ye hear.

38 [22]This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 [23]Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, [24]O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, [25]that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 [26]But Solomon built him an house.

48 Howbeit [27]the most High dwelleth not in temples made with hands; as saith the prophet,

49 [28]Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them

[15] Exod. 2. 11. [16] Exod. 2. 13. [17] Exod. 3. 2. [18] Exod. 7. 9. [19] Exod. 16. 1.
[20] Deut. 8. 15. [21] Or, *as myself*. [22] Exod. 19. 3. [23] Exod. 32. 1. [24] Amos 5. 25. [25] Exod. 25. 40.
[26] 1 Chron. 17. 12. [27] Chap. 17. 24. [28] Isa. 66. 1, 2.

which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Verse 6. '*Entreat them evil four hundred years.*'—From the call of Abraham to the deliverance from Egypt was 430 years, as stated in Gal. iii. 17. Half of this time, or 215 years, they were in Egypt. But they also sojourned, as in a strange land, during the previous period in Canaan (Heb. xi. 9). The time is thus deduced from the call in Haran, by Whitby and others. Abraham was then aged 75 years (Gen. xii. 4–7), and 100 years at the birth of Isaac (Gen. xxi. 5) to this 25 years from his leaving Haran to Isaac's birth, add 60 years, the age of Isaac at the birth of Jacob (Gen. xxv. 26); and 130 years, the age of Jacob on coming into Egypt (Gen. xlvii. 9). This gives the first half of the whole time, or 215 years. Add to this 71 years in Egypt to the death of Joseph, who was aged 30 years on his coming before Pharaoh (Gen. xli. 46), and passed nine years, seven of plenty and two of famine, before the arrival of Jacob; and died at the age of 110 years (Gen. i. 26); but 39 years from 110 years, leave 71 years. Then allow 64 years to the birth of Moses, who was 80 years old on the departure of the Israelites (Exod. vii. 7), and the second 215 years will be completed in Egypt. For, 430 years being fixed (Exod. xii. 40, 41) as the whole term, and 215 + 71 + 80, or 366 years, being fixed by these texts, the remaining space between the death of Joseph and the birth of Moses must be 64 years. The 400 years mentioned by St. Stephen is supposed to be taken from about the birth of Isaac.

14. '*Threescore and fifteen souls.*' — The souls are 'seventy' in the Hebrew of Gen. xlvi. 9; Deut. x. 22. The Septuagint makes the whole number seventy-five; but it is not agreed whether it does this by including the five sons of Ephraim and Manasseh born in Egypt (from 1 Chron. vii.), or by including the wives of the patriarchs who accompanied them. It is this computation of the Septuagint which Stephen follows.

57. '*Stopped their ears.*'—We learn from the Rabbinical writers, that it was usual to do this, whenever anything savouring of blasphemy or indecency was heard. This was either done by *stopping* the ears with the fingers, or by *closing* them, by turning up the lobe so as to cover the orifice. The Talmudists (*T. Bab.* tit. *Cetuboth*, fol. 5. 1. 2) seem to consider that the lobe of the ear was made soft, while the rest of the ear is hard, for the very purpose of being thus inverted. It seems this last method is alluded to here, for, as Dr. Bloomfield carefully discriminates, 'The word properly signifies, to hold or draw together, as drawing close the strings of a satchel; and is therefore more properly applied to *closing* than to *stopping*, though both produce the same effect.'

— '*Ran upon him with one accord.*'—It is perfectly clear that this transaction was entirely tumultuary and irregular, and offers no ground for inference as to the proper course of authorised proceeding. The enraged mob took the matter into their own hands, without waiting the result of judicial proceedings. The effect is the same whether we affirm or deny the power of the Jewish council to inflict capital punishment: for if they had such power, it seems evident that they did not in this instance exercise it, since the excited mob would not wait for their judicial determination. We are therefore surprised to see this sometimes quoted as an evidence that the Sanhedrim were not, as is usually stated, at this time without the power of inflicting the punishment of death. The instance proves nothing either way.

The question to which we have thus been led to allude, is, however, one which has given occasion to considerable discussion. Relying on the present and some other cases, all of which appear to admit of other explanation, some writers contend that the Jewish tribunal did really possess the power of inflicting capital punishment: and the case of our Saviour, whom the Jews could not put to death until they had obtained the concurrence of the Roman governor, is met by the observation, that they wished to avoid the odium of so unpopular an act themselves, and to throw it upon the Romans; to which end they accused him of a political offence, sedition, which it is allowed that the Romans doubtless reserved for their own tribunal. But to this is opposed the confession of all the Jewish writers, that their great council lost this power before the time of our Lord's death; though they differ as to the mode in which it was lost: and this may seem conclusive, when taken in connection with the avowal of the Jews themselves, before Pilate, that it was not lawful for them to put any man to death. It is true that this declaration might, if it stood alone, be open to a restrictive interpretation, as implying that they might not put any one to death accused of sedition, or under the peculiar circumstances of the case. But some of the explanations given of this also are untenable—such as, that they meant to say it was unlawful for them to put any one to death at the festival; for this, neither the letter nor spirit of the law of Moses made unlawful: and, even with regard to what is inferred from the charge of sedition and treason, it is forgotten that they only made this charge as a last resort, after they found that Pilate was unwilling to allow of Christ's death on the charge of blasphemy. Furthermore, an important circumstance has been entirely overlooked—namely, that the two thieves who were crucified with Christ, were certainly condemned by the Romans, else they would not have been crucified: whence we see that the Jews could not punish theft or robbery without the concurrence of the Romans. Resisting the temptation of examining the question more largely, we shall only observe, that all other considerations which bear against the conclusion that the Sanhedrim possessed the power of punishing with death, are strongly supported by any reference to the character and constitution of a Roman province, and the powers of the person to whom its government was intrusted. In all states, the power of life and

death is an attribute of sovereignty, exercised only by the sovereign power, or by those specially commissioned as its administrators. So it was among the Romans. The power rested primarily in the emperor, and was by him delegated to his representatives in the provinces. But these representatives could not re-delegate their power to other persons, or to tribunals inferior to their own, while they were themselves in the provinces which they governed. No evidence has been offered to shew that this power in a province was possessed by any other tribunal than that of the governor, or by any tribunal jointly with his. Indeed, even as a first impression, it would appear most unlikely that the Romans, however disposed to favour the Jews, should have left to them the exercise of this most essential function of sovereign power. The relative position and character of the Romans and Jews would alone render this supposition replete with difficulties, which no explanation can obviate.

The Jewish Council appears, however, to have been left the power of trying and punishing offences not capital, and particularly ecclesiastical offences. Indeed it seems that it possessed the power of trying and passing sentence even in capital cases, as in the instance of our Saviour; but that their sentence had no force until the case had been re-examined and the sentence confirmed by the Roman governor. Their decision on such cases, practically amounted to a conclusion to denounce the criminal to the governor, as one deserving of death. We incline to think that they were allowed this privilege only with respect to offences against their own law; the Romans taking entire charge of offences against the public peace. The Jews probably found it difficult to persuade their governors to consent to inflict the punishment of death upon blasphemers, sabbath-breakers, and others; which may have rendered the people all the more ready, as in the present and other instances, to take the punishment into their own hands.

58. '*Cast him out of the city.*'—The place of stoning, as of all other capital punishments, was outside the city. Although the whole proceeding was illegal, it seems that the people desired to inflict the death in conformity with the directions of their own Law.

— '*The witnesses laid down their clothes,*' etc.—This of course means their loose outer garments. The witnesses are particularly mentioned, because they, in all cases of stoning, threw the first stones. As the stones were large, and the exertion considerable, it was necessary that they should lay aside their outer raiment.

— '*A young man.*'—Paul calls himself 'Paul the aged' in Philem. 9, which was at the most twenty-eight years after this event. But the terms 'old' and 'young' had among the ancients a much wider signification than with us. Phavorinus from Hippocrates styles men young, *νεανίσκος*, till twenty-eight; and *πρεσβύτης*, 'aged,' from forty-nine to fifty-six; elsewhere, that old age begins at sixty-nine, and he is young from twenty-three to forty-one years. Varro (in *Cælius Rhod.* 29. 21), speaks of them as young till forty-five, aged at sixty. St. Chrysostom (*Orat. de Petr. et Paulo*) computes that Paul might be thirty-five years old at his conversion; and, on writing the Epistle, sixty-three years, in the fourteenth year of Nero, when a martyr (Whitby, *ad Philem.* ver. 9). Benson does not admit of this latitude; he holds that *πρεσβύτης* in Philem. 9 may signify an ambassador, as the word sometimes does, and as he calls himself in Eph. vi. 20—an Epistle written and sent with that to Philemon. Or, *ε* being omitted, the word *πρεσβύτης*, an ambassador, might have been the original reading. Hence, being twenty years old when *νεανίσκος*, he would then be near fifty. But after all, it is not probable that the Sanhedrim would intrust Paul with a charge of so important a nature, and a command over soldiers and attendants, at a distance of two hundred miles to Damascus, at the age of twenty; and the word *νεανίσκοι* is not restricted to youth, but frequently means soldiers (see note on Mark xiv. 51, supra), or any attendants (Acts v. 10) in active duty. St. Paul may be reasonably supposed to be twenty-eight or twenty-nine years of age then, and towards sixty at the writing of the Epistle. Chrysostom, who computes the age at thirty-five, must have known the popular sense of so usual a Greek expression.

CHAPTER VIII.

1 *By occasion of the persecution in Jerusalem, the church being planted in Samaria,* 5 *by Philip the Deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people:* 14 *Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands, giving the Holy Ghost,* 18 *when Simon would have bought the like power of them,* 20 *Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem.* 26 *But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.*

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial,* and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, 'He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

[1] Isa. 53. 7.

Verse 9. '*Simon.*'—This man wrote books, and left a sect behind him, from which, and from other sources, the early Christian writers give very full information concerning his history and doctrines. If what we are thus told be true, and much of it probably is so, we may infer that what he here says was more from immediate fear than from any other feeling. It is said that he afterwards fell into greater errors and abominations, and applied himself more than ever to his unlawful arts. He regarded Christianity with absolute hatred; and took pride in resisting the

apostles and the doctrines which they taught. He soon left Samaria, and travelled to different provinces, attracting vast attention and the admiration of multitudes, by his false miracles and impostures. He preferred to visit those places where the Gospel had not yet been preached, that he might excite a prejudice against it, and pre-occupy men's minds with his own dangerous delusions. At last he quitted Asia, and proceeded to Rome, where he arrived about the year 41, when the emperor Claudius reigned. He remained there many years; and it is said that he was honoured by the Romans as a god, and that even the senate decreed a statue to be erected to his honour, with the inscription, 'To Simon, the great God.' It has, however, with great probability, been supposed that there is here a mistake, and that a statue dedicated to the Pagan deity *Semo Sanco* was erroneously taken for one dedicated to Simon Magus.

He lived at Rome, in the enjoyment of great reputation, till the time of the emperor Nero; when, being stimulated, as some suppose, by the presence and success of his old reprover, St. Peter, he pretended that he was himself the Christ, and that, as the Son of God, he would ascend into heaven in the sight of the people. And, in fact, as we are told, he actually did, by some arts or enchantments, contrive to raise himself into the air. But, when St. Peter and St. Paul prayed that God would vindicate his own glory, and confound the pretensions of the impostor, he fell to the ground, and both his legs were broken. He was carried to Brindes, where, being overwhelmed with grief and shame, he committed suicide by throwing himself from the roof of the house in which he lodged. We should add, that this account of Simon's final conflict with St. Peter rests on very uncertain authority. To this account of Simon's end may perhaps be referred the statement of Suetonius (l. vi., c. 12) concerning a man who undertook to fly in the air, in the presence of the emperor Nero, but who fell to the ground with such violence that his blood spirted up to the gallery in which the emperor sat.

As Simon was the founder of a sect, which survived even to the fourth century, a short statement of the doctrines which he taught may be suitably introduced, particularly as the sacred writer alludes to one of his impositions, telling us that 'he gave himself out to be some great one,' and led the Samaritans to regard him 'as the great power of God' (*v.* 9, 10). From the statements of the fathers, it appears that he pretended to be nothing less than the incarnate God; and became an object of worship to his followers. His deity consisted of certain Æons or persons, all of which, collectively and severally, he declared manifested in his person. Hence he professed to come as the Father, in respect to the Samaritans; as the son in respect to the Jews; and as the Holy Ghost in respect to all other nations; but that it was indifferent to him by which of these names he was called. Jerome quotes from one of his books the following startling blasphemies: 'I am the Word of God; I am the Beauty of God; I am the Comforter: I am the Almighty; I am the whole Essence of God.'—Pretending, himself, to be the Son of God, of course he did not acknowledge Jesus Christ in that character; but declared himself his rival in that claim. He taught no doctrine of atonement, and denied the resurrection of the body; but allowed the immortality, or at least the future existence, of the soul. Purity of life he did not require; for he taught that all actions were indifferent of themselves; and that the distinction of actions as good or evil, was a delusion taught by the angels to bring men into subjection. He rejected the law of Moses, which he declared that he came to abolish. He ascribed all the Old Testament to angels, of whom he gave a bad account, and described as unfriendly to man. He declared himself their enemy; and yet directed that worship should be rendered and sacrifices should be offered to them—not in order to procure any benefit from them, but to avert their hostility to men. This may suffice as a specimen of the doctrinal impositions of Simon Magus, and which his followers, long after his demise, continued to maintain, as already intimated.

26. '*Gaza, which is desert.*'—See the note on Judges xvi.

27. '*Ethiopia.*'—In the Old Testament we have had more than one occasion to express the uncertainty which attends the name *Cush*, which is there usually rendered Ethiopia. This uncertainty ceases here: for we know that at this time, and afterwards, the name *Ethiopia* was applied in a general sense to the countries south of Egypt, which were then very obscurely known. It fortunately happens that we are enabled to arrive at some conclusion, as to the particular country of Ethiopia over which Candace ruled, by the aid of Pliny and Strabo, who mention powerful queens of this very name as reigning in Meroe, or Ethiopia Proper, in such a manner as shews that the government was ordinarily, or for a long series of years, vested in female hands; and we are informed by Eusebius that this continued to be the case in his time, the fourth century. From their always giving the name of Candace to the reigning queen, we collect that this was not a proper name, but a titular distinction similar to that of Pharaoh in Egypt, and Cæsar at Rome, and hence the futility of any attempt to identify this queen by her proper name.

— '*An eunuch of great authority.*'—This person may have been really an eunuch; but still it is by no means certain that he was such. The word 'eunuch' (εὐνοῦχος) in its proper signification denotes a 'chamberlain,' one who guards the bed or couch; and as in the courts of the East this office was usually discharged by *castrati*, the word came to be applied to them generally. Hence in Gen. xxxix. 1, Joseph's master, being a court officer, is called an 'eunuch' in the Hebrew and Greek, though he was certainly not such in our sense of the word, being a married man. It is right, therefore, when nothing appears to the contrary, to understand merely that the person thus distinguished is an officer of the court. In the present instance we are informed of the office which this 'eunuch' bore, being that of treasurer to queen Candace. We have adverted to this matter, because it seems clear to us that this person could not have been a proselyte, as is usually supposed, if he had been an eunuch; such persons being excluded by the law of Moses (Deut. xxiii. 2); and eunuchs generally became such so early in life, as to preclude the notion that he was proselyted before he was made an eunuch. If, therefore, he was an eunuch, it may be safely presumed that he was born and brought up in the Jewish religion, for that, certainly, is the religion to which at this time he belonged. Those, therefore, who suppose him to have been an eunuch, must allow that he was not a proselyte, but had been born in the religion of the Jews. If he was not an eunuch he might certainly be a proselyte; but if we inquire into the usual character and conduct of the Jewish proselytes, and consider this man's zealous study of the Scriptures, his journey from Ethiopia to Jerusalem to worship; and, above all, when we look to his high station at the court of Ethiopia, remembering also that he was himself 'a man of Ethiopia,' and not a Hebrew who had gained authority there — we shall see much cause to suspect that the Jewish religion, or a modification of it, was the established religion of the country from which he came.

In the note on 2 Chron. ix. 1 we have stated that Abyssinia appears to have been in this condition in much earlier times: and it does not appear unlikely that the same form of religion may have been propagated to the neighbouring country, in which Candace reigned. An interesting subject of inquiry is thus alluded to, which our limits will not allow us to pursue to any satisfactory extent. We shall therefore be content with the distinct intimation that the Jewish religion was at this time professed by, at least, some persons of high distinction in Ethiopia.

Traditions state that this 'eunuch' preached the Gospel in his own country, after his return; and that the queen was the first whom he baptized; that he afterwards went to proclaim the glad tidings in the neighbouring part of Abyssinia, in Arabia Felix, and in Ceylon; and at last suffered martyrdom. It is observable that the Abyssinians allege that the province of Tigre, the part of their country nearest the province of Meroe, was converted by the preaching of this 'eunuch,' although the nation at large did not receive the Gospel until a later day.

30. '*Heard him read.*'—Philip not only heard his voice but heard distinctly what he said, so as to distinguish the passage in Isaiah which he was reading. The eunuch must therefore have been reading sufficiently loud; which may strike us as strange in a person who was reading only for his private edification. But such is still the custom among the Orientals when reading privately, without any particular intention of being heard by others. 'They usually go on,' as Mr. Jowett well describes, 'reading aloud, with a kind of singing voice, moving their heads and bodies in time, and making a monotonous cadence at regular intervals—thus giving emphasis; although not such an emphasis, pliant to the sense, as would please an English ear. Very often they seem to read without perceiving the sense; and to be pleased with themselves merely because they can go through the mechanical act of reading in any way.—*Christian Researches in Syria*, p. 121.

CHAPTER IX.

1 *Saul, going towards Damascus,* 4 *is stricken down to the earth,* 10 *is called to the apostleship,* 18 *and is baptized by Ananias.* 20 *He preacheth Christ boldly.* 23 *The Jews lay wait to kill him:* 29 *so do the Grecians, but he escapeth both.* 31 *The Church having rest, Peter healeth Eneas of the palsy,* 36 *and restoreth Tabitha to life.*

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here,* Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 [1]But their laying await was known of

[1] 2 Cor. 11. 32.

Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not [s]delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

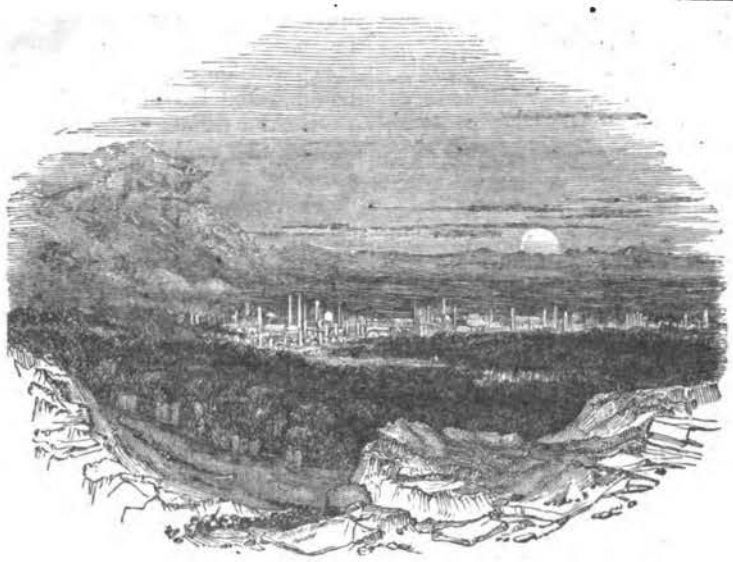
43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

[s] Or, *be grieved.*

Verse 3. '*He came near Damascus.*'—The Christians of Damascus have not been less diligent than those of Jerusalem, in identifying the site of every transaction which Scripture records to have occurred in that city or its neighbourhood. Among these is the presumed spot where St. Paul was stricken to the ground. It occurs about half a mile from the eastern gate of the town. It is thus described by Dr. Hogg, who passed it on *leaving* the city:—'We turned into a wide, open road, and passing through a large unenclosed Christian cemetery, soon reached the place, still highly venerated, of the apostle's miraculous conversion. The present track deviates from the straight line, leaving, a few yards to the right, the precise spot believed to be that where he 'fell to the earth.' This is evidently a portion of an ancient road, consisting entirely of firmly embedded pebbles, which, having never been broken up, stands alone like the fragment of an elevated causeway. The sides have been gradually lowered by numerous pilgrims, who, in all ages, have sought the pebbles to preserve as relics. A wide, arch-like excavation, through the centre of the causeway, produced by the same superstitious industry, has given it the semblance of a dismantled bridge. Through this aperture it is considered an act of devotion to pass; and one of our attendants performed this ceremony with all due solemnity, rubbing his shoulders against the pebbly sides, while he repeated his prayers with exemplary earnestness.'—*Visit to Alexandria, Damascus, and Jerusalem*, 1835.

7. '*Hearing a voice, but seeing no man.*'—How does this agree with xxii. 9, where it is said that they who were with Paul 'saw indeed the light, and were afraid; but they heard not the voice of him that spake to him?' This, although it may seem at the first sight contradictory, is easily explained to us by what is related in John xii. 28, 29, where it is said, 'Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by and heard it, said that it thundered; others said, An angel spake unto him.' Many of the bystanders heard only a noise like thunder, but heard not the particular words spoken. So it was with St. Paul's companions; they heard a sound, probably like that of thunder, but heard not the particular words spoken. It must also be observed that the word ἀκούειν signifies 'to understand' as well as 'to hear,' and that almost as frequently. St. Paul's companions heard a voice, but did not hear it so perfectly as to understand what was said.

10. '*Ananias.*'—The supposed abode of this disciple, of whom nothing is known beyond what is here recorded, is still devoutly pointed out at Damascus. It is described by Dr. Richardson, as 'a small grotto, situated among poor houses, near the Catholic convent, and seems to be held in equal veneration by Turks and Christians, and is equally a place of prayer for both. The Mussulmans frequent it every day, and the Christians say mass in it at stated times. This community of temples appears odd, but I have stated what I was told.' It is equally odd that grottoes are



DAMASCUS.

constantly pointed out as the places in which the eminent persons mentioned in Scripture abode, as if they had never lived in houses, or there were no houses to live in. But the reason is clear; a grotto is chosen, because the identity of a *house*, after the lapse of so many ages, even the strongest credulity might question; whereas no one will gainsay that any present *grotto* may have existed at the time to which the record refers.

11. '*The street which is called Straight.*'—The local traditions also point out this street, and even the house of Judas. We may here quote Maundrell:—'This morning we went to see the street called Straight. It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shewn the house of Judas with whom Paul lodged; and in the same house is an old tomb, said to be Ananias's: but how he should come to be buried here, they could not tell us, nor could we guess, his own house being shewn us in another place. However, the Turks have a reverence for this tomb, and maintain a lamp always burning over it.'—*Journey*, p. 133.

After the Mosque, there is nothing worth speaking of in Damascus, excepting the *Via Recta*, or the *Great Street*, mentioned in the Acts of the Apostles. It extends from the eastern to the western gate about a league, crossing the whole city and suburbs in a direct line; on both sides of it there are shops, where all the rich merchandise is sold that is brought every year by the caravans from Europe, Armenia, Africa, Persia, and the Indies. Green's *Journey from Aleppo to Damascus*.

25. '*Let him down by the wall in a basket.*'—A considerable number of Jews must have been engaged against Paul, if they watched all the gates of Damascus, which had many. The method of drawing up or letting down persons in baskets, is still very much resorted to in the East, when danger is apprehended from the ordinary mode of ingress or egress. The Christians of Damascus fail not to point out the exact spot where the apostle was let down. It occurs at an old gate in the wall, which has long been walled up on account of its being rendered of little use by the vicinity of the present eastern gate.

32. '*Lydda.*'—This place was about nine miles to the east of Joppa on the road between that port and Jerusalem. In the Old Testament (1 Chron. viii. 12; Ezra ii. 33; Neh. vii. 37; xi. 35), and in the Rabbinical writers, it occurs under the name of *Ludd*, and in times posterior to the present it went by the name of *Diospolis*. It is a place of some fame among the old Jewish writers, as having been the birth-place or residence of some of their famous Rabbins. A few years after the present event it was destroyed by Cestius Gallus, in his march against Jerusalem. But it must soon have revived; for it was, not long after, at the head of one of the toparchies of the later Judæa, and is described by Josephus as about that time a town scarcely inferior to a city in its extent (*Antiq.* xx. 6. 2). Its subsequent history is obscure; and, being somewhat out of the beaten track, its site has been rarely visited by travellers. We know, however, that it became a noted seat of Jewish learning posterior to the destruction of Jerusalem, being the place of one of the academies which the Jews then set up in different parts of Palestine. 'In the time of the Christians,' says Sandys, 'it was the seat of a suffragan; now hardly a village.' There was, however, still standing a Christian church, which was said to have been built, during the Crusades, by a king of England, in honour of St. George of Cappadocia, who was supposed to have been martyred and buried at Lydda (now *Ludd*). This fine church is now in ruins: and Pococke, deeming its original architecture to be of higher antiquity than the Crusades, concludes that it is the church which Justinian built, and dedicated to St. Peter, when he erected Lydda into a bishopric; and that it was repaired by Richard Cœur-de-Lion, and by him dedicated to St. George. This seems the more probable as the town itself was, by the Crusaders, called the City of St. George. Volney says, 'A place lately ravaged by fire and sword would have precisely the appearance of this village. From the huts of the inhabitants of the village to the serai of the agha, is one vast heap of rubbish and ruins. A weekly market, however, is held at Ludd, to which the peasants of the environs bring their spun cotton for sale. The poor Christians who dwell here shew, with great veneration, the ruins of the church of St. Peter [George?], and make strangers sit down on a column, which, as they say, the saint once rested on. They point out the place where he preached, where he prayed, etc. The whole country is full of such traditions. It is impossible to stir a step without being shewn the traces of some apostle, some martyr, or some virgin.' The place is now a village of small houses, with nothing to distinguish it from other Moslem villages, save the ruins of the celebrated church of St. George.

CHAPTER X.

1 *Cornelius, a devout man,* 5 *being commanded by an angel, sendeth for Peter:* 11 *who by a vision* 15, 20 *is taught not to despise the Gentiles.* 34 *As he preacheth Christ to Cornelius and his company,* 44 *the Holy Ghost falleth on them,* 48 *and they are baptized.*

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band,*

2 *A* devout *man,* and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his houshold servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him.*

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged

in the house of *one* Simon a tanner by the sea side; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, [1]Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye knew, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 [2]To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

[1] Deut. 10. 17. Rom. 2. 11. 1 Pet. 1. 17. [2] Jer. 31. 34. Mic. 7. 18.

Verse 1. '*Called the Italian band*,' or *cohort*.—It had this name as a distinction, being composed chiefly of Italians; whereas most of the cohorts and other forces in Syria and Judæa seem to have been raised from provincials. Josephus states that most of the recruits were derived from Syria (*Antiq.* xiii. 37; *Bell.* i. 13); and in Gruter's *Inscriptiones* (p. 431) we read of a cohors militum *Italicorum voluntaria quæ est in Syria*. It is very possible that so distinguished a band formed the life-guard of the governor at Cæsarea; but this would not be inferible from the mere fact of their presence in that city, since a very large proportion of the whole Roman force in the province was stationed there.

5. '*Joppa*.'—This place occurs, under the name of Japho, in Josh. xix. 46; and which is still preserved in the present name of Jaffa or Yaffa. It is situated about forty miles north-west of Jerusalem, on the shore of the Mediterranean. Its fame, as a sea-port, ascends to the remotest times in history, sacred and profane. In the former, we find it the principal port of Palestine, and the peculiar port of Jerusalem; being, in fact, the only port in Judæa. Hence we find that the materials obtained from Tyre, for the building of Solomon's temple, were brought to this port, to be conveyed thence by land to Jerusalem. But although Joppa was long the port of Judæa—as its distance afforded an easy communication with the capital, while its geographical position opened an extensive trade to all the coasts and islands of the Mediterranean—it was never a safe or commodious harbour; and those travellers are mistaken who attribute its present condition to the neglect of ages. Josephus repeatedly explains its natural unfitness for a good haven, in nearly the same terms which are employed by modern travellers in describing its present condition (*Antiq.* xv. 9. 6; *De Bell. Jud.* iii. 9. 3). This similarity is noticed by Mr. Buckingham, who himself says, 'The port is formed by a ledge of rocks, running north and south before the promontory, leaving a confined and narrow space between the rocks and the town. Here the small trading-vessels of the country find shelter from the south and west winds, and land their cargoes on narrow wharfs, running along before the magazines. When the wind blows strong from the northward, they are obliged to warp out, and seek shelter in the small bay to the north-east of the town, as the sea breaks in here with great violence; and there is not more than three fathoms of water in the deepest part of the harbour: so accurately do the local features of the place correspond with those given of it by Josephus.' Clarke also describes the harbour as one of the worst in the Mediterranean; so that ships generally anchor about a mile from the town, to avoid the rocks and shoals of the place. From this account it will appear that Joppa afforded the *only* port, though a bad one, for the important district behind it, inland. The bad state of the ancient roads, or rather perhaps the absence of any roads, made a near harbour, however incommodious, of more immediate consequence than a good one at any greater distance.

The coast of Joppa is low; but the town itself is seated on a conical promontory, jutting out into the sea, and rising to the height of about 150 feet above its level; having a desert coast to the north and south, the Mediterranean on the west, and fertile plains and gardens behind it, on the east. The base of the hill is surrounded by a wall, which begins and ends at the sea, and is fourteen or fifteen



JOPPA.—FORBIN.

feet high, and two or three feet thick; with towers at certain distances, alternately round and square: being of stone, it was of sufficient strength to oblige the French army, under Buonaparte, to break ground and erect batteries against it, before a breach could be made. On the land side the town is approached through extensive and richly-productive gardens, by which it is surrounded; the light, sandy soil being very favourable to the production of various kinds of fruit. These gardens are fenced with hedges of the prickly-pear, and are abundantly stocked with orange, lemon, pomegranate, and fig-trees, and with water-melons. The oranges and lemons grow to a prodigious size; the pomegranates have also a great reputation; and the water-melons are celebrated over all the Levant for their delicious flavour. The town itself is thus noticed by Buckingham:—

'The town, seated on a promontory, and facing chiefly to the northward, looks like a heap of buildings, crowded as closely as possible into a given space; and, from the steepness of its site, these buildings appear in some places to stand one on the other. The most prominent features of the architecture from without are the flattened domes by which most of the buildings were crowned, and the appearance of arched vaults. There are no light and elegant edifices, no towering minarets, no imposing fortifications, but all is mean and gloomy aspect.....The walls and fortifications have a weak and contemptible appearance, compared even with those of Accho (Acre); and, as at that place, the entrance is prepossessing, but its interior disappoints the expectations raised. After passing a gate crowned with three small cupolas, there is seen, on the right, a gaudy fountain, faced with marble slabs, and decorated with painted devices, and Arabic sentences in characters of gold. Passing within, however, the town has all the appearance of a poor village, and every part of it that we saw was of corresponding meanness.' Many of the streets are connected by flights of steps. The Mussulman part of the town is very much dilapidated, but the street by the sea wall is clean and regular. Besides the citadel on the top of the hill, there is a small fort, near the sea, on the west, another on the north, and a third near the eastern gate of entrance; mounting, in all, from fifty to sixty pieces of cannon. The religious structures are—three mosques, and the Latin, Greek, and Armenian convents. The population may be from 4000 to 5000, mostly Turks and Arabs; the Christians not being estimated at more than 600. Joppa still enjoys a traffic, which, considering the state of the country, may be called considerable, with the neighbouring coasts. In the way of manufacture it is chiefly noted for its soap, which is an article of export to Damascus and Cairo, and is used in all the baths of the principal cities. The delicious fruits of the vicinity are also largely exported, particularly the melons. There are no antiquities at Joppa, nor can any be expected in a town which has been so often sacked and destroyed—five times by the Assyrians and Egyptians, in their wars with the Jews; three times by the Romans; and twice by the Saracens, in the wars of the Crusades. Volney's *Travels*, i. 136, sq.; Chateaubriand, *Itinéraire*, ii. 103, sq., edit. Bruxelles, 1826; Clarke, iv. 438, sq. 8vo.; Buckingham, i. 227, sq. 8vo.; Skinner's *Adventures*, i. 175–184, sq.; G. Robinson's *Travels*, i. 18; Stent's *Journey*, ii. 27.

6. '*A tanner.*'—This was regarded by the ancients as a very mean occupation; and was, by the Jews in particular, held in a degree of contempt which it is difficult to understand.

— '*By the sea side.*'—This probably distinguishes that Simon's house was in the suburbs. The situation, by the sea-side, seems to have been held a convenience in the business of a tanner; and, for the rest, it is certain that this trade was not allowed to be exercised within a town, nor within less than fifty cubits from its walls. This was on account of the disagreeable odour from the skins and the manner of dressing them, and still more from that of the dead carcases, which were often flayed on the premises of the tanner.

10. '*Very hungry.*'—The word here employed (προσεινος) derives from the πρός a more intensive force than any other word applied to hunger in the Old or New Testament. It describes Peter as being *worn down*, or

exhausted by famine. The word is not known to occur anywhere else.

25. '*Fell down at his feet, and worshipped him.*'—The original indicates that total and reverential prostration of the body to the earth, which the Jews and other Orientals were accustomed to render to kings and other great personages, but which the Romans only yielded to their gods. It appears to be on this last ground that Peter declined to receive from a Roman an act of reverence which that Roman had only been accustomed to render to beings he considered divine. It does not, however, follow that Cornelius mistook Peter for a god (although the gods were considered often to assume human shapes), or intended to transfer to him the honours which he considered due to God only; it suffices to understand (with Kuinoel) that, struck with reverential awe at the sight of the divine legate, his mind failed at the moment to distinguish between the honour to be rendered to the agent and to the Principal. Besides, if Peter was justified in declining this mark of respect, from the knowledge that the Romans reserved it for beings they considered divine, yet the centurion may be excused for offering it, knowing, as he could not but know, that the customs of the East allowed of such homage from man to man.

28. '*It is an unlawful thing,*' etc.—As the Jews were at this time subject to the heathen, and had, necessarily, much commercial intercourse with Gentiles, it may be desirable to distinguish by what line their intercourse was limited. They might not intermarry with the heathen; but, although such intermarriages were clearly forbidden in the Law, they sometimes took place among those Jews who lived in foreign countries. They might not eat with the Gentiles, nor enter their houses, nor walk with them in the streets: in short, although they might talk and traffic with them, after the manner of those who have no personal acquaintance, they might do nothing which tended to or indicated a closer and more endearing intimacy. Hence the Jews became obnoxious to the heathen for their unsocial character. Their practice, however, in this matter, if not their principle, was, as St. Peter intimates, well known to the heathen among whom they lived in foreign lands, as well as to those who were their masters in their own country.

CHAPTER XI.

1 *Peter, being accused for going in to the Gentiles,* 5 *maketh his defence,* 18 *which is accepted.* 19 *The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them.* 26 *The disciples there are first called Christians.* 27 *They send relief to the brethren in Judea in time of famine.*

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, [1]as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, [2]John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ [3]Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with

[1] Chap. 2. 4. [2] John 1. 26. [3] Chap. 8. 1.

them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves [a]with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

[a] Or, *in the church.*

Verse 19. '*Phenice.*'—Most writers suppose that Phœnicia is here intended. But this was so near—being, as it were, a part of Palestine, when under the same government—that we are more inclined to agree with Dr. Wells and a few others, who think that the seaport of this name in the island of Crete is denoted. See the note on ch. xxvii. 12.

26. '*Christians.*'—Before this, and indeed after, we find that they were called among themselves, disciples, brethren, saints, believers, the faithful; and that the Jews called them Nazarenes and Galileans. It has been disputed whether they took this name to themselves, or that their adversaries applied it to them. That they took it to themselves does not seem very likely, when we consider that the name is not subsequently employed by Luke himself, nor by the Apostles in their writings. It occurs, indeed, in 1 Pet. iv. 16, and is implied in verse 14, where, however, it is introduced as being applied reproachfully by persons not professing the Christian religion. On the other hand, the Jews were not likely to apply this name to the followers of Jesus, since it would, on their part, imply that he was the Christ—a point which they have always stiffly denied. In fact, they continued to call, and do continue to call them by other names. It therefore only remains that the name should have been applied by the Gentiles of Antioch; which is the more probable, considering that they really wanted a name by which to denote, without circumlocution, the followers of the new religion. The names used by the Apostles they could not appreciate or employ; and those employed by the Jews had no force to them; and it therefore became natural that they should give them a name from Christ, of whom they so continually heard them speak. That the name was originally applied as a term of scoffing and reproach, as some allege, is indeed possible, but does not appear to us, by any means, a necessary conclusion.

28. '*Agabus.*'—Ecclesiastical history does not notice this Agabus. But the Greeks believe that he was one of the Seventy disciples, and allege that he suffered martyrdom at Antioch.

— '*Which came to pass in the days of Claudius Cæsar.*'—History records four famines, all of them local, which occurred in the time of Claudius; and some expositors have adduced them all as fulfilling the present prophecy, without considering that they occurred in different years. They seem to have thought it necessary to understand 'the whole world' in the large sense of the whole Roman empire; but, even so, these four famines, put together, affected only a small part of the Roman empire. It is more probable that Palestine only is intended, particularly as the disciples at Antioch did not expect to suffer by the famine themselves, and determined to send relief to their brethren in Judea. A very severe famine accordingly happened in that country; and that it was confined to it, appears from the manner in which Josephus mentions relief as being brought from other countries, which he describes as supplying large quantities of corn when it became necessary to celebrate the feast of unleavened bread. This also appears from the manner in which he states the bounties of queen Helena of Adiabene, who came at this time to Jerusalem. 'She came very seasonably for the inhabitants of Jerusalem, who were at that time greatly afflicted by so grievous a famine, that many perished for want of food. Helena sent to Alexandria some of her own people, who brought back large quantities of corn; and others she dispatched to Cyprus, whence they returned with cargoes of figs; all which food was, on its arrival, distributed to the needy in Jerusalem' (*Antiq.* xx. 2. 6). This statement does, at the same time, shew the fulfilment of the prophecy and limits its application. Nevertheless, a suggestion offered by Biscoe in his Boyle Lectures (*History of the Acts confirmed from other Authors*, 1742) well deserves consideration. He sees the objections to universal famine, and perceives that a merely local famine is not without difficulties; and he therefore asks whether it may not have been a *progressive* famine, 'which passed from one country to another, not oppressing too great a part of the world at once, but proceeding from one part to another till it had visited the whole? It is not improbable,' he adds, 'that St. Luke in this place, as is usual with all historians, lays together in a few words what happened in the course of some years.'

CHAPTER XII.

1 *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church.* 20 *In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably.* 24 *After his death, the word of God prospereth.*

Now about that time Herod the king [1]stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread.

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but [2]prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came [3]to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod [4]was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus [5]the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [6]ministry, and took with them John, whose surname was Mark.

[1] Or, *began.* [2] Or, *instant and earnest prayer was made.* [3] Or, *to ask who was there.* [4] Or, *bare a hostile mind, intending war.* [5] Gr. *that was over the king's bed-chamber.* [6] Or, *charge*—chap. 11. 29, 30.

Verse 1. '*Herod the king.*'—His proper name was Agrippa; but, when he became king, he took the name of Herod, which seems to have been considered, in the Herodian family, as a sort of title of sovereign distinction—like 'Cæsar' to the emperors; the one being taken from Herod the Great, and the other from Julius Cæsar. Agrippa's father was Aristobulus, a son of Herod the Great by the Asmonæan Mariamne; and one of his sisters was the noted Herodias, the wife of Herod of Galilee. Agrippa himself was born three years before the birth of Christ, and he was but two years old when his grandfather, Herod, put to death Aristobulus and another of his sons, Alexander. After this, Herod sent the child to Rome for education, and that he might grow up under the imperial favour. The emperor Tiberius became attached to him, and determined to place him near his own son Dru-



TIBERIUS.

sus, whose favour, as well as that of the empress Antonia, he also obtained. But Drusus died; and Tiberius, loathing to behold the familiar faces of those he had been wont to see around his son, commanded them all to depart from Rome. Agrippa was then a young man, overwhelmed with debts and perfectly destitute. He returned to his own country; but would not go to Jerusalem, as he had no means of making a figure there corresponding to his birth and disposition. He therefore retired to the castle of Massada, where he lived more like a private person than a prince. His uncle, Herod of Galilee, who for a long time behaved very generously to him, allowed him a yearly pension, and made him governor of Tiberias; but, finding that nothing he felt disposed to do could support his nephew's profuseness and large expenses, he one day ventured to reprove him gently for his bad management. Agrippa took offence at this, and repaired to Flaccus, the proconsul of Syria, with whom he had been acquainted at Rome, and who gave him a good reception. But he was soon again left destitute, in consequence of being accused of accepting a large bribe to use his influence with Flaccus in favour of the Damascenes, in a dispute about boundaries between them and the Sidonians. He then proceeded to Ptolemais, where he borrowed some money, and was purposing to sail for Rome, when he was arrested by a body of cavalry, sent by the imperial procurator of Jamnia, to require payment of a debt of 300,000 denarii, which he had formerly contracted. Agrippa promised to pay; but, taking advantage of the night, fled to the ship. He sailed to Alexandria, and there borrowed 200,000 denarii, on his wife's security, from Alexander the Alabarch, whom we have mentioned under ch. iv. 6. He then proceeded to Rome, where Tiberius, whose affliction for the loss of Drusus had been softened by time, received him with great kindness, and assigned him an apartment in the palace. The day after, however, the emperor received a letter from the procurator of Jamnia, acquainting him with the debt of Agrippa and his flight from Ptolemais; on which Tiberius forbade his presence until his debt should be discharged. On this he got the empress Antonia to lend him the required sum, and thus cleared himself of this troublesome affair. He afterwards repaid the empress, out of a larger sum which he borrowed elsewhere. Being now restored to the favour of Tiberius, Agrippa was directed to attend on Tiberius Nero, the son of Drusus; but he chose rather to attach himself to Caius



CALIGULA.

Caligula—the son of Germanicus, and grandson of his benefactress, the empress Antonia—who soon became so partial to the Jewish prince, that he could not live without him. They were one day riding together, when Agrippa expressed a wish to Caius that Tiberius would soon die, and leave the empire to him. This was overheard by a slave who had been freed by Agrippa, and who, being soon after arrested for theft, screened himself from immediate punishment by alleging that he had a matter of great importance to communicate to the emperor. His application was at first neglected, until Agrippa himself, by means of Antonia, procured an audience for him. Immediately after the emperor had heard the man's communication, Agrippa, though clothed in purple, was put in chains, and committed to the guard of an officer, who had orders to watch him strictly. Tiberius did not, however, live much longer; and Caius, who succeeded, immediately released Agrippa from his confinement; and, a few days after, calling him to his presence, he presented him with a royal diadem, constituting him king of Gaulonitis, Batanea, Trachonitis, and the tetrarchy of Lysanias: he also bestowed upon him a chain of gold, equal in weight to the one of iron by which he had been fastened to the soldier who had kept him in custody.

Agrippa tarried more than a year at Rome before he proceeded to take possession of his kingdom. On his way he received, at Alexandria, the signal insult which we have already described under Luke xxiii. 11. On his arrival, his good fortune roused the envy of his wicked sister Herodias, who prevailed upon her husband to proceed to Rome, and endeavour also to obtain the title of king from the emperor. How he failed, we have shewn in the note to Matt. xiv. 1; and, having lost all in the attempt to gain more, his tetrarchy of Galilee was added to the kingdom of Agrippa.

Agrippa soon after went to Rome himself, and while there rendered the Jews a service, of which they were gratefully mindful, in persuading the emperor to recall an order which he had issued for his statue to be placed in the temple of Jerusalem; for Caius Caligula, although a monster of profligacy, claimed to be a god, and was greatly enraged when informed that, of all his subjects, the Jews alone refused him divine honours. Agrippa was still at Rome when Caius was assassinated, soon after this



CLAUDIUS.

transaction; and he then took a very conspicuous and influential part in the affairs of the imperial city. Claudius

Drusus, who was called to the empire by the soldiers, being a quiet and unambitious man, wished to decline that honour; but Agrippa encouraged him to accept it, and persuaded the senate to acknowledge him as emperor. Claudius was grateful for these services; and, as soon as he had assumed the government, raised Agrippa to the rank of consul, conferred upon him Samaria, Judæa, Abila of Lysanias, and a part of Libanus; and concluded an alliance with him in the forum at Rome. Thus the entire kingdom of Herod the Great, which after his death had been broken into several governments, was reconstructed in favour of his grandson. As a further token of his regard, the emperor bestowed the kingdom of Chalcis upon Agrippa's brother Herod. Having thus suddenly, after the great vicissitudes of his remarkable life, become one of the greatest princes of the East, Agrippa returned to Judæa, which he governed for about three years, very much to the satisfaction of the Jews, among whom he was highly popular, from the desire which he exhibited to please them, and from the zeal which he felt or affected for their religion. This brings us to the date at which the present chapter commences.

2. '*He killed James.....with the sword.*'—Now, under the rule of a native prince, we cease to read of crucifixions, and find such forms of capital punishment which the Jews were accustomed to employ. Slaying with the sword was accounted the most ignominious of the four forms of capital punishment which were in use among them.

4. '*Four quaternions of soldiers.*'—That is, sixteen soldiers, consisting of four in each party. They were probably to watch him in turns, four at a time. We may collect from verse 6, that, of the four soldiers constantly keeping guard, two watched at the door of the prison, and that Peter was chained to the other two, so that he was between them, his right arm being chained to the left arm of one soldier, and his left arm to the right arm of the other. This will illustrate the subsequent details.

13. '*A damsel.....named Rhoda.*'—This name, Ῥόδη, means a rose. Many names of females in Scripture are



EASTERN REGAL STATE DRESS (BABER SHAH)—*verse 2.*



EASTERN REGAL STATE DRESS (TIMUR BEC)—*verse* 2.

from trees and flowers—as Tamar, a palm-tree; Susanna, a lily; Hadessah (Esther), a myrtle, etc.

15. '*His angel.*'—As explained by the notions of the Jews, this would not mean Peter's ghost, or intimate that they supposed him dead; nor, necessarily, that it was his guardian angel (for they supposed every person had one); but that it was an angel in his shape. They believed that commissioned angels did sometimes assume the appearances of particular men, especially when they had something to communicate which might most suitably come from the persons whose aspects they assumed.

19. '*Commanded that they should be put to death.*'—It was very generally, in ancient times, considered a capital offence, for those to whom prisoners were intrusted to permit their escape. Herod was probably the more induced to this, that by throwing the blame and penalty on the keepers, he might express his own real or assumed disbelief of the account which they had given.

— '*He went down from Judæa to Cæsarea.*'—Josephus acquaints us with the object of this journey, which was to preside at the solemnities and games which were celebrated every Olympiad in honour of Cæsar. Great numbers of persons of rank and distinction resorted to Cæsarea on this occasion.

20. '*Because their country was nourished by the king's country.*'—The people of Tyre and Sidon having but a very limited territory, and being entirely devoted to commerce and manufactures, necessarily depended upon the Jewish territory for their supplies of grain. We have explained this more fully elsewhere. The cause of the difference, which was made up on this occasion, nowhere appears.

21. '*Upon a set day,*' etc.—The account here given agrees with and corroborates that which Josephus has supplied of the same circumstances. We must adduce his statement, not only for the sake of the perfect coincidence, but for the circumstances of explanation which it supplies to the briefer narrative of St. Luke.

The 'set-day' was the second day of the festival. On that day Herod Agrippa put on a dress of rich and curious texture; and when he appeared in the theatre, the beams of the rising sun were reflected from the silver garment with such wonderful and dazzling effect, that the spectators were struck with awe and admiration. On this some fawning parasites cried out that he was a god; and in set form they implored him, 'Be thou merciful unto us; for although we have hitherto received thee only as a man, yet henceforth we shall regard thee as superior to mortal

nature.' This impious flattery was not rejected by the king, nor did he rebuke those by whom it was offered. But just then looking up, according to Josephus, he beheld an owl sitting on a cord over his head; and he immediately understood that its appearance was of evil omen to him; for it had been predicted to him by a German, while he was in chains at Rome, that an owl which *then* appeared was an auspicious omen of deliverance to him, but that when he should again see it, he would die within five days. The omission of this absurd incident of the owl, by which Josephus manages to make a very sad narrative ludicrous, is certainly not a circumstance which detracts from the superior authority of St. Luke as an historian. But to proceed. The king was immediately smitten with grievous torments in his bowels; and, in his agony, he turned to those around him, and exclaimed, 'Behold, your god is now condemned to die; and it is now my sad necessity to prove that my flatterers are a set of profligate liars, and to convince the world, by dying, that I am not immortal. But God's will be done.' With these words his pains so increased upon him, that it was necessary to remove him to his palace. After five days, during which his tortures had no abatement, he expired, being then in the fifty-fourth year of his age, and the seventh of his reign (*Antiq.* xix. 8).

Thus Josephus concurs with the Evangelist in ascribing the death of Herod to the manifest and immediate judgment of God upon him, for his acceptance of impious flatteries. There is no real difference between them as to the malady of which he died. Josephus does not mention the disease, but merely the effect—agonizing pains in the bowels; but Luke, who was a physician, goes higher, giving the cause of those pains—'*he was eaten of worms*, and gave up the ghost.'

In reference to what is here said of the dazzling effect produced by the play of the sun's rays upon the splendid dress of Herod, let us take the account which Sir William Ouseley and others give of the practice of the kings of Persia. The king generally appoints for the reception of ambassadors such an hour as, according to the season, or the intended room of audience, will best enable him to display in full sunshine the brilliancy of his jewels. 'He of bright or resplendent,' was added to the name of one sovereign, because his regal ornaments, glittering in the sun's rays on a solemn festival, so dazzled the eyes of all beholders, that they scarcely could bear the effulgence; and some knew not which was the monarch, and which the great luminary of day. Thus Theophylact relates that the Persian king Hormisdas, sitting on his throne, astonished all spectators by the blazing glories of his jewels. Jemshid, having triumphed over the blacks and the dives or demons, caused immense quantities of jewels, obtained as spoils from the enemy, to be piled upon his throne, so that all might behold them: as the sun shone through the windows on those jewels and the gold, his whole palace was illuminated by their reflected brilliancy. He caused his throne to be placed in such a manner facing the east, that when the rising sun beamed on his splendid crown, the multitude exclaimed, 'This is the dawn of a new day.' The engravings which we introduce will afford some idea of the extent and the mode in which jewels are employed in the state dresses of Eastern kings.

CHAPTER XIII.

1 *Paul and Barnabas are chosen to go to the Gentiles.*
7 *Of Sergius Paulus, and Elymas the sorcerer.*
14 *Paul preacheth at Antioch, that Jesus is Christ.*
42 *The Gentiles believe:* 45 *but the Jews gainsay and blaspheme:* 46 *whereupon they turn to the Gentiles.* 48 *As many as were ordained to life believed.*

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, [1]which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer, (for so is his name by interpretation,) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 But when they departed from Perga,

[1] *Or, Herod's foster-brother.*

they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people [2]when they dwelt as strangers in the land of Egypt, [3]and with an high arm brought he them out of it.

18 And about the time of forty years [4]suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, [5]he divided their land to them by lot.

20 And after that [6]he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 [7]And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, [8]he raised up unto them David to be their king; to whom also he gave testimony, and said, [9]I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 [10]Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 [11]When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, [12]Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 [13]And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 [14]But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [15]Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, [16]I will give you the sure [17]mercies of David.

35 Wherefore he saith also in another *psalm*, [18]Thou shalt not suffer thine Holy One to see corruption.

36 For David, [19]after he had served his own generation by the will of God, [20]fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in [21]the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them [22]the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking

[2] Exod. 1. 1. [3] Exod. 13. 14, 16.

[4] Gr. ἐτροποφόρησεν, perhaps for ἐτεροφόρησεν, *as a nurse beareth*, or, *feedeth her child*.—Deut. 1. 31; 2 Mac. 7. 27; according to the Sept., and so Chrysost. [5] Josh. 14. 2. [6] Judg. 3. 9. [7] 1 Sam. 8. 5. [8] 1 Sam. 16. 13. [9] Psal. 89. 20. [10] Isa. 11. 1

[11] Matt. 3. 1. [12] John 1. 20. [13] Matt. 27. 22. [14] Matt. 28. 6. [15] Psal. 2. 7. Heb. 1. 5. [16] Isa. 55. 3.

[17] Gr. τὰ ὅσια, *holy*, or, *just things*: which word the Septuagint, both in the place of Isa. 55. 3, and in many others, use for that which is in the Hebrew, *mercies*. [18] Psal. 16. 10. [19] Or, *after he had in his own age served the will of God*. [20] 1 Kings 2. 10.

[21] Hab. 1. 5. [22] Gr. *in the week between*, or, *in the sabbath between*.

to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, [23]I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 ¶ But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [24]But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

[23] Isa. 49. 6.

[24] Matt. 10. 14.

Verse 1. '*Simeon....called Niger.*'—Nothing is *known* of this disciple. His surname, 'Niger,' means *black*; and hence it has been supposed that he was so called from his black or tawny complexion; whence it is also supposed that he may have been a native of some part of Africa.

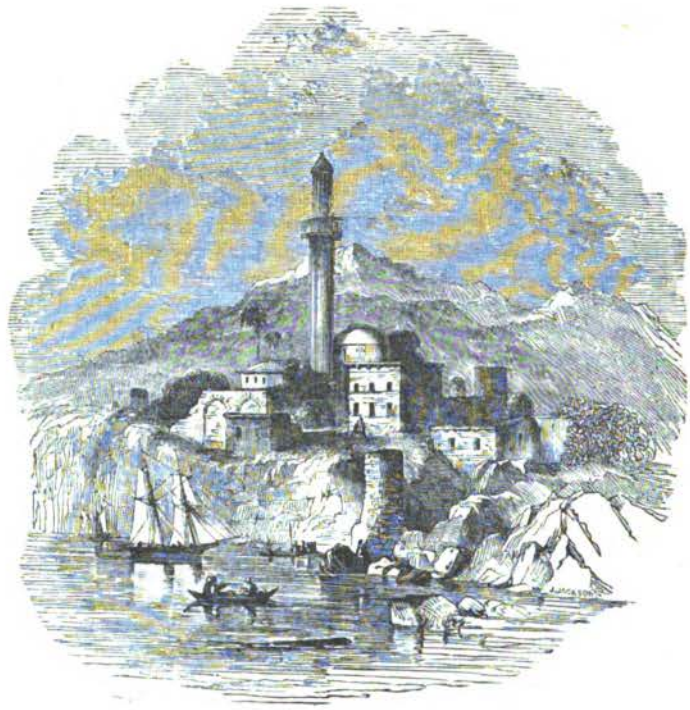
— '*Lucius of Cyrene.*'—This person is not usually supposed to be Luke the Evangelist, but probably the same as the 'Lucius' of Rom. xvi. 21.

— '*Manaen, which had been brought up with Herod the tetrarch.*'—This must mean the Herod who, some years before, had been tetrarch of Galilee; but who, if still alive, was at this time in banishment. The word σύντροφος literally denotes, as here translated, 'brought up with;' but its definite signification cannot here be determined with precision, since, like the phrase of translation, it is applied, 1. to a foster-brother, and so the Ethiopic here renders by 'the son of Herod's nurse,'—a very probable interpretation; 2. One who takes food with another; 3. One who is educated with another, a schoolfellow. In thinking that the first is probably the meaning here to be preferred, it should be mentioned that the relation implied is one far more intimate and endearing in the East than it usually is in Europe. This may partly arise from the length of the time during which the breast continues to be given to Oriental children. There is an account in Josephus (*Antiq.* 15. 10. 5) of one Manaen, an Essene, who foretold concerning Herod the Great that he should be a king, when he was a boy at school; and when it actually came to pass that he was sent for by Herod, and asked how long he should reign, whether ten years? he answered, Yes. Twenty years? Yes; thirty years. Upon which Herod gave him his right hand; and from that time held in great esteem such who were of the sect of the Essenes. Abr. Zachutus, a Jewish writer, says that this Manaen was vice-president of the Sanhedrim under Hillel, and that Shammai succeeded him; that he went off into Herod's family and service with fourscore eminent men; that he uttered many prophecies; foretold to Herod, when he was yet very young, that he should come to reign; and when he did reign, being sent for, foretold that he should reign above thirty years. The Talmudists also say, 'that Manaen went out, and Shammai succeeded him. But whither went Manaen? Abai says he went into the service of the king, and with him went fourscore pair of disciples clothed all in silk.' It is very probable that a son of this Manaen, or some nephew or other kinsman, to whom he gave his name, was educated in the family of Herod the Great. The young Manaen might be of the same age, and have the same preceptors and tutors as had Herod Antipas, one of the sons of Herod the Great, and for that reason be said to be brought up with him in particular. This Herod Antipas was, after his father's death, tetrarch of Galilee; and is the person who put John the Baptist to death. Josephus says of the first-named Manaen, that he was reputed a man of an excellent life. The Talmudists tell us, that when he left the vice-presidentship of the Sanhedrim to go into Herod's service, he went into all manner of wickedness. May they not have fixed this infamy upon him from his having shewn some mark of esteem for Christ and his followers? or from the younger Manaen's becoming a Christian?

4. '*Seleucia.*'—A city on the coast of Syria, near the mouth of the Orontes, and about twenty-four miles from Antioch. To distinguish it from other places of the same name, it was called Seleucia Pieria. It had its name from Seleucus Nicator, the first Greek king of Syria, by whom it was founded.

— '*Cyprus.*'—This is well known as a large and important island of the Mediterranean, about 100 miles from the coast of Syria, and 60 from that of Cilicia in Asia Minor. It is about 200 miles in length, and 60 in its greatest breadth. Once it had many considerable cities, of which those mentioned in the text, Salamis and Paphos, were the chief; the former, which was situated on the eastern coast, was famous for its temple to Jupiter; and the latter, at the opposite extremity of the island, was still more renowned for its temple dedicated to Venus. For the worship of this goddess, the whole island, and this city in particular, was renowned; and hence her common and well-known titles of 'Cyprian goddess' and 'Paphian goddess.' This beautiful island was eminently fertile in all kinds of productions suited to its climate; and its wines were held in very high estimation. It has also been always noted for its redundant produce of corn, with which it has been enabled to supply other countries. At present Cyprus exhibits but the ruin of its former glory and beauty. The spontaneous fertility of its soil cannot be suppressed, even by desolation and neglect; its olives, oranges, and vines, will still grow, combined even with the sugar-cane; but now not more than thirty thousand persons are found on this large and rich island, which once sustained a population of two millions.

7. '*The deputy of the country.*'—The word rendered 'deputy' is ἀνθύπατος, or proconsul. This has been objected to by infidels as a mistake, under the impression that Cyprus was not such a province as gave the title of proconsul to its governor. Many commentators have conceded this point, but suppose that Luke gave the



CYPRUS.

higher title by way of compliment. This does not seem very likely. Lardner, however, ably vindicated the literal accuracy of the Evangelist, and produced a passage from Dion Cassius, in which this very title is given to the governor of Cyprus. But to this it was again fairly enough objected, that, in the cited passage, Dion speaks at the same time of several Roman provinces, one of which was certainly governed by a proconsul; and that, in the absence of other authority, it might be concluded that, for the sake of brevity, he used one term for all, whether it properly applied to all or not. The accuracy of Luke, even on this obscure and much-disputed point, has now been most conclusively established by the discovery of a coin belonging to Cyprus, struck in the very age in which Sergius Paulus was governor of the island; that is, in the reign of Claudius Cæsar, whose head and name are on the face of it; and it was in this reign that St. Paul visited the island. It was a coin belonging to the people of that island, as appears from the word ΚΥΠΡΙΩΝ on the reverse; and though not struck while Sergius Paulus himself was governor, the inscription upon the reverse shews that it was struck in the time of Proclus, who was *next* to him in the government of the island. On this coin the very same title, ΑΝΘΥΠΑΤΟΣ, is given to Proclus which is given by St. Luke to Sergius Paulus. That Cyprus was a proconsulate is also evident, from an ancient inscription of Caligula's reign (the *predecessor* of Claudius), in which Aquilius Scaura is called the 'proconsul' of Cyprus. See Lardner, ii. 51-54; Bishop Marsh's *Lectures*, pt. v. 85. 86.

8. '*Elymas the sorcerer (for so is his name by interpretation).*'—That is to say, that 'sorcerer,' or more properly *magus* (μάγος), was the interpretation of the name or title Elymas (from the Arabic *Aliman*, wise), which was a name given to the magi in Arabia. The word *magus*, which properly means a wise man, a man of science and learning (see the note on Matt. ii. 1), is used in a good or indifferent, and in a bad sense, in Scripture; even as, in the use of our own language, 'a wise man,' which in its proper sense is the highest of characters, does also, in a popular sense, denote a fortune-teller, one who professes to be acquainted with arts by which he can discern the secrets of the future. This last sense evidently comes, from 'wizard' (wise-ard), a word of similarly equivocal import to 'wise man,' and together illustrating well the indefinite signification of the word *magus*, which means exactly the same thing in both senses. In Scripture the context must determine the sense; and as Bar-jesus is not punished for being a *magus*, but for 'seeking to turn away a deputy from the faith,' we should not have *known* with certainty that he professed to be more than a man of learning and science, had we not previously been informed that he was 'a false prophet.'

9. '*Saul (who also is called Paul).*'—Here the name of Paul is first given to the Apostle, and by this name only he is always subsequently mentioned. As it occurs just here, it is thought by some that he took the name of Paul out of deference to the proconsul, his first illustrious convert. But in this we should discover nothing of the Apostle's usual character: and, besides, Luke gives him this name *before* the conversion of the proconsul is noticed. We incline to think, according to our previous statement under John xx. 24, that, being a native of Asia Minor, he always had two names, one among the Jews, and the other among the Gentiles. That Saul was his Jewish name we know, and that Paul was his other name is probable, because any Greek name he might have borne would have passed well enough among the Romans, without the necessity of his taking a third, Latin, name. That his original Gentile name was the Roman one of Paul is also the more probable, from his being born a Roman citizen, which privilege was likely to be indicated by his bearing a Roman name. The reasons for his now resuming it would be the same as those which might have led him to assume it, had it not been previously borne by him; which reasons are, on that supposition, thus stated by Doddridge:—'I think Beza's account of the matter most easy and probable—that having conversed

hitherto chiefly with Jews and Syrians, to whom the name of Saul was familiar, and now coming among Romans and Greeks, they would naturally pronounce his name Paul; as one whose Hebrew name was Jochanan would be called by the Greeks and Latins Johannes, by the French Jean, by the Dutch Hans, and by the English John. Beza thinks the family of the proconsul might be the first who addressed or spoke to him by the name of Paul.' This conjecture of Beza's is exceedingly probable. It is clear, however, that the reasons here stated must, according to the view we have taken, equally have operated in procuring him the name of Paul *before* he left his native Tarsus, that city being chiefly inhabited by Greeks.

13. '*Perga in Pamphylia.*'—The province of Pamphylia was opposite the western extremity of Cyprus, where Paul embarked, and occupied a central portion of the southern coast of Asia Minor, having on the east Paul's native province of Cilicia, and the small province of Lycia on the west. Perga was the chief town of Pamphylia, and is chiefly noticed by the ancients for a famous temple, dedicated to Diana, in whose honour a noted annual festival was there celebrated. It was situated about eight miles from the sea, upon the river Cestrus. The Apostle seems to have *landed* at Perga; and the Cestrus was in fact then navigable to the town, although the entrance to the river is now impassable, having been long closed by a bar. The site has been established by Col. Leake as that where extensive remains of vaulted and ruined buildings were observed by General Köhler on the Cestrus west of Stavros. It is called by the Turks Eski-Kalesi.

14. '*Antioch in Pisidia.*'—The province of Pisidia lay immediately behind Pamphylia, inland; and, consequently, northward. Its capital, Antioch, is named as *Antioch in Pisidia*, to distinguish it from sixteen other places of the same name in Syria, and particularly from the Syrian capital on the Orontes. It appears to have been situated on the indefinite limits of Pisidia and Phrygia; and is there sometimes assigned by ancient geographers to the one, and sometimes to the other. Till within a recent period Antioch of Pisidia was supposed to have occupied the site of the present Ak-Shehr, or White City, of the Turks; but the researches of the Rev. F. V. Arundell, in 1833, confirmed by the still later investigations of Mr. Hamilton, have fixed its site to the vicinity of the town of Yalobatch; and that, consequently, the Ak-Shehr previously identified with Antioch, is the ancient Philomelion mentioned by Strabo (*Geog.* xii. 8): —'In Phrygia Paroreia is a mountainous ridge, stretching from east to west; and under this, on either side, lies a great plain, and cities near it; to the north Philomelion, and on the other side Antioch, called Antioch near Pisidia; the one is situated altogether on the plain, and the other on an eminence, and has a colony of Romans.' Mr. Arundell observed the remains of several temples and churches, besides a theatre and a magnificent aqueduct. Of the latter, twenty-one arches still remain. Several Latin inscriptions were copied by Mr. Hamilton, in one of which the only words not entirely effaced were ANTIOCHEÆ CÆSARI, which is an important circumstance, as Pliny states that Antioch in Pisidia was also called Cæsarea (*Hist. Nat.* v. 24).

— '*Sat down.*'—Lightfoot says, that if the elders of the synagogue had no other knowledge of Paul and Barnabas, they might have known they were preachers by their sitting down when they entered the synagogue, this being the practice of those who were accustomed to teach or preach.

15. '*If ye have any word of exhortation,*' etc.—Being strangers, they were not asked to read, as our Saviour did in the synagogue of Nazareth. It was not usual for any one to read in a synagogue of which he was not a member; and hence, although our Saviour *taught* in many synagogues, it does not appear that he ever *read* in any but that to which he belonged. The 'word of exhortation,' or sermon, must not be confounded with such an exposition of Scripture as our Lord delivered on the occasion to which we have referred. It was a distinct matter, *after* the regular service had been finished. There was then almost always a discourse delivered by some competent person. There was no regular officer for the purpose; but any properly qualified teacher, who happened to be present, was asked, or offered himself, to address the congregation. As the Jews residing in foreign parts had less abundant opportunities of obtaining instruction in this way than those in Judæa, they were probably all the more anxious to avail themselves of such opportunities as offered of hearing such strangers as visited their synagogues. This will explain the character of the present application.

CHAPTER XIV.

1 *Paul and Barnabas are persecuted from Iconium.* 8 *At Lystra Paul healeth a cripple, whereupon they are reputed as gods.* 19 *Paul is stoned.* 21 *They pass through divers churches, confirming the disciples in faith and patience.* 26 *Returning to Antioch, they report what God had done with them.*

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying

in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, [1]which made heaven, and earth, and the sea, and all things that are therein:

16 [2]Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, [3]and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

[1] Gen. 1. 1. Psal. 146. 6. Revel. 14. 7. [2] Psal. 81. 12. [3] Cor. 11. 25.

Verse 1. '*Iconium.*'—This was the capital of the province of Lycaonia; and must have been a place of some importance from this circumstance, as well as from being mentioned by Pliny as the chief of fourteen cities in the tetrarchy of Lycaonia. It was situated upon the lake Trogolis, 120 miles inland from the Mediterranean; and still exists, under its old name in the form of Konieh, as one of the very first inland cities of Asiatic Turkey: being the capital of the extensive province of Caramania. It enjoys a fine climate, and is pleasantly situated in the midst of gardens and meadows; while, at some distance, it is nearly surrounded by mountains, which ascend to the regions of perpetual snow. Notwithstanding its having been the chief town of Lycaonia, Sir John Macdonald (Kinneir) suspects that it was not a place of much real consideration until after the taking of Nice, by the Crusaders, in 1099, when the Seljukian sultans of Roum chose it as their residence. These sultans rebuilt the walls and embellished the city. They were, however, expelled, in 1189 by Frederic Barbarossa, who took it by assault; but after his death they recovered their capital, and reigned there in splendour, till the irruption of Ghengiz Khan and his grandson Hulokoo, who broke the power of the Seljukians. It has been included in the dominions of the Grand Seignior ever since the time of Bajazet, who finally expelled the Ameers of Caramania. Under the Sultan it remained for a long time the capital of an extensive government, and the seat of one of the most powerful pashas of the empire; but of late years it has dwindled into comparative insignificance; and all travellers describe its aspect as one of desolation and decay. The modern city has an imposing appearance, from the number and size of its mosques, colleges, and other public buildings; but these stately edifices are crumbling into ruins, while the houses of the inhabitants consist of a mixture of small huts built of sun-dried bricks, and wretched hovels thatched with reeds. The city is about four miles in circumference; but much waste land is included within this limit. The wall, of this extent, was strengthened with upwards of a hundred square towers; which, however, are now allowed to moulder away, without any attempt being made to arrest the progress of their ruin.

6. '*Lystra and Derbe.*'—Since Ptolemy places Lystra in Isauria, and Strabo says that Derbe was on the border of Isauria, while the evangelist places them in Lycaonia, it appears that they were upon the indeterminate frontier between the two districts. The small country of Isauria, which lay on the borders of Lycaonia and Pisidia, seems, however, to have been sometimes considered as a part of Lycaonia; in which sense, perhaps, Lystra and Derbe are here called cities of that province. They were both to the south of Iconium; and the sacred text seems to place Lystra nearer to Derbe than to Iconium; for St. Paul, on leaving that city, proceeded first to Lystra and then to Derbe; and in like manner returned to Lystra, to Iconium, and to Antioch in Pisidia. But the precise sites of Lystra and Derbe have not been determined.

— '*Lycaonia.*' — This province extended its length

from Cilicia and Isauria, having Cappadocia on the east, Phrygia on the north-west, Pisidia on the west, and Cilicia, with the district of Isauria, on the south. It was sometimes considered a western province of Phrygia, and at other times a south-eastern one of Pisidia.

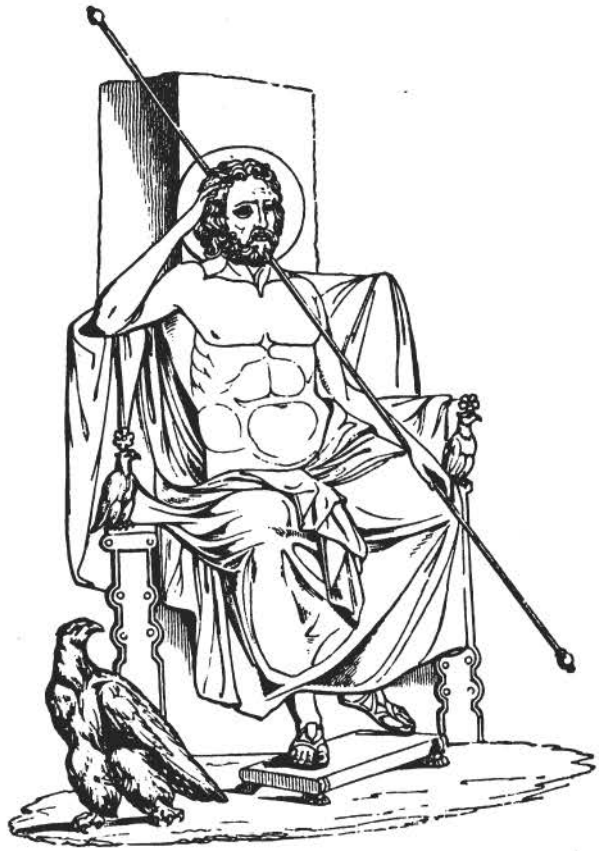
11. '*The speech of Lycaonia.*'—Their dialect was probably a corrupt Greek intermixed with Syriac words.

12. '*They called Barnabas, Jupiter; and Paul, Mercurius.*'—Mercury was deemed the god of letters and eloquence, and was usually represented as an active young man: having therefore determined to consider that Paul and Barnabas were gods, it was natural enough that they should regard Paul, he being the younger and more eloquent of the two, as Mercury. The appearance of Barnabas may probably, in like manner, have reminded the Lystrians of the appearance in which Jupiter was represented to them by painters and sculptors. This was as a venerable full-bearded personage, in the advanced prime of life, of grave countenance and majestic presence—not looking as one prone to speak, but as one whose mind was deeply concentrated on thoughts and purposes within; and yet not so deeply as to be unobservant of the outer world and its concerns. The ancient mythology is so full of accounts of the gods descending to the earth and walking among men in human forms, that, considering the miracle which had been wrought, the mistake of the Lystrians was not unnatural, when their conduct is viewed with reference to the prevailing notions of the time. When Jupiter appeared on earth, Mercury was usually represented as his attendant, which suggests another reason for their being associated on the present occasion.

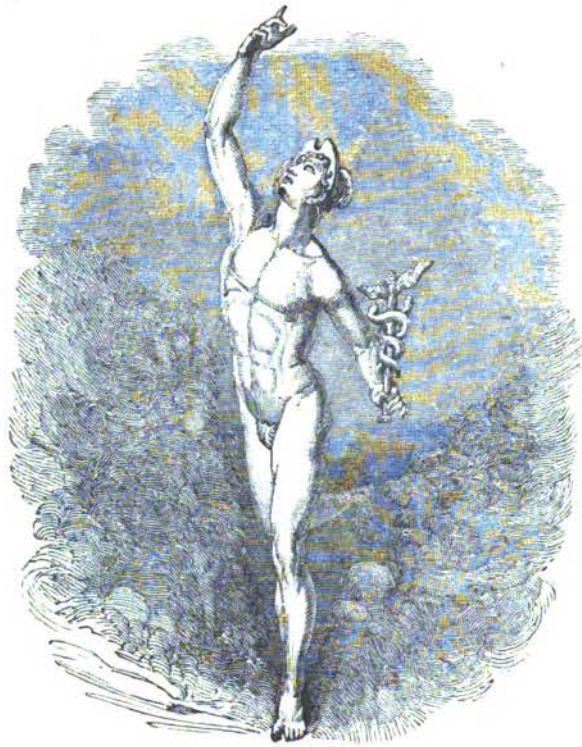
13. '*The priest of Jupiter, which was before their city.*'—That is, that an image or temple of Jupiter was there. That it was the custom of the ancient heathen to build temples to their deities in the suburbs, and to place the images of their tutelar deities before the gates of their cities, is clear from many passages in the ancient poets and other writers. 'Jupiter, which was before their city,' may therefore be understood of Jupiter πολιεύς, which was placed at the gate of the city, or, it may be, in some temple erected in the suburbs before the gate.

— '*Garlands.*'—Commentators do not agree as to the purpose to which these 'garlands' were to be applied. As the idolaters used to put garlands on the head of their idol, before they offered sacrifice, some think that they were intended to be set on the heads of the apostles, and from the analogy offered by ancient sculptures this would not appear to be improbable. But perhaps it is better to understand that the garlands were for the victims, whose heads and necks were generally thus decorated. Garlands were also worn by the sacrificers. They were, for the most part, made from such trees or plants as were esteemed most agreeable to the god who was the immediate object of worship.

19. '*Having stoned Paul, drew him out of the city.*'—There is an observable distinction between this stoning of Paul by the heathen, and the stoning of Stephen by the Jews. The latter hurried Stephen out of the city, and stoned him beyond the walls: the Lystrians, although they could not have been more excited against Paul than the Jews were against Stephen, stone him at once *in* the city, and afterwards drag forth his supposed corpse. These little characteristic differences deserve to be noticed.



JUPITER.



MERCURY.

CHAPTER XV.

1 *Great dissension ariseth touching circumcision.* 6 *The apostles consult about it,* 22 *and send their determination by letters to the churches.* 36 *Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

AND certain men which came down from Judea taught the brethren, *and said,* [1]Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, [2]Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, [3]purifying their hearts by faith.

10 Now therefore why tempt ye God, [4]to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence,

[1] Galat. 5. 2. [2] Chap. 10. 20, and 11. 18. [3] Chap. 10. 43. 1 Cor. 1. 2. [4] Matt. 23. 24.

and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 [5]After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the [6]consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

[5] Amos 9. 11.

[6] Or, *exhortation*.

Verse 3. '*Phenice*.'—Phœnicia, certainly, in this place.

22. '*Judas surnamed Barsabas*.'—Many have thought that this person is the same with 'Joseph, called Barsabas' (ch. i. 23), who was a candidate with Matthias for the apostleship. But it is more generally believed that he was the brother of this person, as the surname Bar-sabas (son of Sabas) refers to a father of the same name for both.

— '*Silas*.'—In some of his epistles, St. Paul calls the beloved companion of his journey by the name of Sylvanus; whence it is reasonably inferred that the name

denotes the same person who is here called Silas. This last name is then of course understood as a contraction of Silvanus, which was a very common name among the Romans. It would appear from ch. xvi. 37, that Silas was a Roman citizen as well as Paul.

29. '*Abstain from meats offered to idols.*'—The heathen, like the Jews, ate the flesh of their sacrifices, after the appointed portions had been given to the priest. The Jews were, however, obliged to eat their sacrifices, with their families or friends, within a given time; and if they had more than they could thus dispose of, they gave the residue to the poor: but the heathen, who were under no such restriction, often salted and laid up the remnant for future use, or even gave it to the butchers to sell in the shambles. The Jews abhorred to eat flesh which had been offered to an idol, regarding it as a sort of participation in an act of idolatry.

— '*From blood, and from things strangled.*'—See the notes on Gen. ix. 4; Lev. xix. 26. The term rendered 'things strangled' (τὸ πνικτόν) is applicable to all animals which are slain without effusion of blood, and which were forbidden the Jews, and even to Noah, but were not rejected by the heathen. Blood also was used by them in every possible form. They drank it fresh on various solemn occasions: they drank it as nourishment, in a liquid state, mixed with flour or oatmeal; or when mixed with other food, in a solid state, as in our black-pudding, which was an article not unknown to the ancients: or, lastly, they ate the meat with the blood, that is, with the blood not properly, or not at all, extracted from the meat.

35. '*Paul also and Barnabas continued in Antioch.*'—It is generally believed, from Gal. ii. 11, etc., that Peter during this time came to Antioch; and that the contention described in the Galatians, between the two Apostles, then took place.

41. '*And he went through Syria.*'—This is the commencement of the second journey of St. Paul, when he passed from Troas, through Macedonia, into Greece, through Athens and Corinth, and returned by Ephesus.

CHAPTER XVI.

1 *Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailor is converted, 37 and they are delivered.*

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, [1]named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, [2]that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 ¶ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is [3]the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither.*

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her houshold, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit [4]of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

[1] Rom. 16. 21. [2] Chap. 15. 28. [3] Or, *the first.* [4] Or, *of Python.*

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the [5]marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, [6]and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, [7]and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

[5] Or, *court*. [6] 2 Cor. 11. 25. 1 Thess. 2. 2. [7] Verse 14.

Verse 6. '*Phrygia*.'—This was the name of a very large central province of Asia Minor. It had Cappadocia and Lycaonia on the east, and Galatia on the north-east; Mysia, Lydia, and Caria on the west; Pisidia, Lycia, and Isauria on the south; and Bithynia and Galatia on the north. Its boundaries, however, differed greatly in different ages. On the name of Phrygia, and the origin of the Phrygians, very different opinions have been entertained, which it is not necessary to state in this place. However, they claimed to be the most ancient people in the world; and we are told that this claim was admitted by the Egyptians, who, though boastful of their own antiquity, were content with the second place. Like the other countries of Asia Minor which were distinguished as provinces under the Roman empire, Phrygia is first historically known as a kingdom, which ultimately became a province of the Lydian monarchy, and continued such until Crœsus, king of Lydia, was conquered by Cyrus of Persia, who added the Lydian kingdom to his empire. After that, Phrygia, like all the rest of the country, became successively subject to the Greeks, the Romans, and the Turks, who still hold it in possession. Phrygia was in ancient times greatly celebrated for its fertility, the soil being particularly favourable for the production of all kinds of grain in abundance. It was also well stocked with cattle, in consequence of its large plains and rich pastures. It was for the most part a plain country, covered with a deep and rich soil, and watered by numerous small rivers. One extensive portion of the country, however, called Burnt Phrygia (*Φρυγια κεκαυμενη*), was of a volcanic character, and afforded bitumen and other combustibles. Now, under the Moslem yoke, great part of the country lies uncultivated. The principal cities of Phrygia were,—Apamea, the metropolis; *Laodicea*, the seat of one of 'the seven churches' mentioned in the Apocalypse; *Hierapolis*, noted for its mineral waters; Gordium, once the seat of Gordias, king of Phrygia, memorable for the Gordian knot; *Colosse*, to the church in which St. Paul addressed one of his Epistles; Sipylus, anciently the residence of king Tantalus; and Synada, noted for its quarries, which supplied a marble much used in ancient statuary.

— '*Galatia*.'—This was another important province of Asia Minor, but not more than half as large as Phrygia, within the limits defined in the preceding note. It had Pontus and Cappadocia on the east, Phrygia and Bithynia

on the west, Lycaonia and Phrygia on the south, and Paphlagonia and Bithynia on the north. The country derived its name from one of three colonies of Gauls, which, in the year 279 B.C., left their overstocked country in search of new habitations. This colony (the two others being defeated and slaughtered in Illyricum and Greece) marched into Thrace, and took possession of Byzantium and the northern coasts of the Propontis and the Thracian Chersonnesus. They were soon after invited into Asia by Nicomedes, king of Bithynia; and he, in consideration of the service which they rendered him in his wars, assigned them this province for a settlement; and from them, and the former Greek inhabitants with whom they were mingled, it acquired the names of Gallo-Grecia and Galatia. To the Christian church, founded by himself in this country, Paul wrote his Epistle to the Galatians. The principal towns of the province were Ancyra, Tavium, and Pessinus; none of which are mentioned in Scripture.

— '*Asia.*'—Here it will be observed that 'Asia' is employed in a very limited sense, distinguishing it from Phrygia, Galatia, Bithynia, and Mysia. This renders necessary an addition to the note on ch. vi. 9, respecting Asia Minor. We have there intimated the gradual extension of the term from its first provincial sense. We will now state the further senses in which the term 'Asia' was employed. First, there was Asia, in the large sense, as denoting all that was known of the East. A comparatively small—but, to the ancients, well known—part of this, being Asia Minor, was also called Asia. And of this restricted Asia, a portion also was called Asia; and, when distinction was required, was distinguished as Asia Proper. This portion of Asia Minor comprehended the provinces of Phrygia, Mysia, Caria, Lydia, Æolia, and Ionia. But this is not the Asia of the text, which excludes at least Phrygia and Mysia: we must therefore find it in the Lydian Asia, which was part of Asia Proper, and which comprehended the territories of Lydia, Æolia, and Ionia, in which, therefore, we understand that Paul and Silas were forbidden to preach. It is in this very restricted sense also that St. John uses the term in addressing 'the seven churches which are in Asia' (Rev. i. 11), all the churches which he enumerates being comprehended within the limits of Lydian Asia.

7. '*Mysia.*'—This province was at the north-western extremity of Asia Minor, and separated from Europe only by the Propontis and Hellespont, having Bithynia and Phrygia on the east, the Mediterranean and Hellespont on the west and north-west, Lydia on the south, and the Propontis on the north. It is of great classical and historical fame, being the scene of the Iliad, and of the battle of the Granicus (a river that rises in Mount Ida, and falls into the Propontis), in which the Persians sustained a signal overthrow from Alexander. The rivers and mountains of this province are all of classic renown. Herodotus (i. 94) says that the people of Mysia were of Lydian descent. They seem to have been once a warlike people; but at the present date, and before, they had greatly degenerated, and were looked upon as the most contemptible and insignificant people upon earth; insomuch, that *Ultimus Mysorum*, 'the last of the Mysians,' was a popular expression of the most intense and insulting scorn of the person to whom it was applied. They were prone to tears, and on that account were much employed by the Greeks as hired mourners, to weep and lament at funerals. Their country was rich and fertile; and in this respect they were thought by the ancients the most happily situated of all the Asiatics. Their principal towns were Pergamus, Adramyttium, Cæsarea, New Troy, Abydos, and Lampsacus. Some of these, being mentioned hereafter, will again come under our notice.

— '*Bithynia.*'—This important province of Asia Minor extended along the shore of the Euxine Sea, the Bosphorus, and part of the Propontis; having Paphlagonia on the east, Mysia on the west, and Phrygia and Galatia on the south. This country was originally occupied by various tribes, or nations, differing in their language, customs, and manners, and each under its own king. The territory had thus as many kingdoms as tribes of people. All these petty sovereignties were, however, gradually reduced by one of their number, the king of the Bithynians, who afterwards gave their name to the whole country. The kingdom thus formed was in the end conquered by Crœsus, king of Lydia, and went, with the rest of his dominions, to the Persians, etc., as mentioned in the note on Phrygia. It contained the cities of Nicæa, or Nice, and Chalcedon, both celebrated in ecclesiastical history for the Councils held in them. The other important towns were Myrlæa (otherwise Apamea); Nicomedia, the capital of Bithynia, where the Roman emperors resided when the affairs of their own empire called them into Asia; Heraclea, once the seat of a republic of some note, but at the present time a colony of Rome; Prusa, still an important town, and which was the capital of the Turkish sultans before they established themselves in Europe; and Libyssa, noted for the death of Hannibal. None of these places are mentioned in Scripture; but the First Epistle of St. Peter is addressed to the Hebrew Christians who were dispersed through this and the neighbouring provinces.

8. '*Troas.*'—Troas was the name of a district in Mysia, being the westernmost portion of that province; or, in other words, being that part of it which projects westward some thirty miles beyond the general line of the coast. In this part of Mysia stood the ancient Troy, and the general scene of the Iliad. The city of Troas, mentioned in the text, was built by Lysimachus, one of the successors of Alexander (by whom it had been begun), and was called, after him, Alexandria; and to distinguish it from Alexandria in Egypt, and other places of the same name, Alexandria Troas. It stood by the sea-side, and was supposed to be about four miles distant from the site of ancient Troy. It was, as we find it in the sacred history, a frequent point of embarkation to Greece from Asia Minor.

10. '*Immediately we endeavoured.*'—This is the first time that Luke speaks in the first person as one present; and hence it is concluded that he only joined the party at Troas. But he might so easily have accompanied them throughout, and have used this mode of expression here without design, that critics are divided.

11. '*Samothracia.*'—This is a small island in the Ægean Sea, on the direct course from Troas to Macedonia. It is about thirty miles in circumference, and twenty-four miles from the opposite coast of Thrace; from its proximity to which, as well as to distinguish it from another island called Samos, it received the addition of 'Thrace' or 'Thracia.' It still retains its ancient name in the modified form of Samotraki. The island was in ancient times famous for its religious rites and mysteries, and was hence also called the Holy Island.

— '*Neapolis.*'—This was a seaport of Edonis, a district of Macedonia, bordering on Thrace; or, rather, being in that part of Macedonia, east of the river Strymon, which formerly belonged to Thrace. Hence Pliny assigns the district of Edonis, as well as Neapolis and Philippi, to Thrace rather than to Macedonia. Neapolis was a place of little note.

12. '*Philippi.*'—This town derived its name from Philip (the father of Alexander), by whom it was rebuilt, and made a frontier town against the Thracians. Its original name was Datos: it was also called Crenides, from the numerous fountains of wholesome water in the neighbourhood. It is historically renowned for two famous battles fought in its vicinity: the first between Cæsar and Pompey; and the other between Antony and Augustus, on the one side, against Brutus and Cassius on the other. But to the Christian it has the more important distinction of being the first town on the continent of Europe in which the Gospel was preached.

The plain upon which the ruins of Philippi stand is embraced by the parallel arms of mountains extended from the Nekrocep, which pour into the plain many fertilizing streams. The Acropolis is upon a mount standing out into the plain on the north-east; and the city seems

to have extended, therefore, to the south and south-west. The remains of the fortress upon the top consist of three ruined towers, and considerable portions of walls, of stone, brick, and very hard mortar. The plain below does not now shew anything but ruins—heaps of stone and rubbish, overgrown with thorns and briars; but nothing of the innumerable busts and statues, the columns, and the vast masses of classic ruin of which the early travellers speak. Ruins of private dwellings are still visible; also something of a semicircular shape, probably the forum or market-place, and perhaps the very spot where Paul and Silas received their undeserved stripes. The most prominent of the existing ruins is the remainder of a kind of palatial edifice, the architecture of which is grand, and the materials costly—the pillars and chapiters being of the finest white marble, and the walls having been formerly cased with the same material. Many of the ruins are said to be covered by the stagnant waters of the plain.

— '*The chief city of that part of Macedonia.*'—This passage, which has greatly exercised the ingenuity of critics and commentators, may, more correctly, be thus rendered,—*Philippi, a city of the first part of Macedonia*, or of *Macedonia Prima*. This is an instance of minute accuracy, which shews that the author of the Acts of the Apostles actually lived and wrote at that time. The province of Macedonia, it is well known, had undergone various changes, and had been divided into various por-



COIN OF MACEDONIA.

tions, and particularly four, while under the Roman government. There are extant many medals of the first province, or *Macedonia Prima*, mostly of silver, with the inscription ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ, or the *first* part *of* Macedonia; which confirm the accuracy of Luke, and at the same shew his attention to the minutest particulars.' See Horne's *Introduction*, i. 196.

— '*A colony.*'—'By using the term κολωνία (which was originally a Latin word, *colonia*), instead of the corresponding Greek word ἀποικία, Luke plainly intimates that it was a Roman colony, which the 21st verse clearly proves it to have been. And though the critics were a long time puzzled to find any express mention of it as such, yet some coins have been discovered, in which it is recorded under this character, particularly one, which explicitly states that Julius Cæsar himself bestowed the dignity and privileges of a colony on the city of Philippi, which were afterwards confirmed and augmented by Au-



COIN OF PHILIPPI.

gustus. This medal corroborates the character given to the city by St. Luke, and proves that it had been a colony for many years, though no author or historian but himself, whose writings have reached us, has mentioned it under that character.' Horne's *Introduction*, i. 196.

13. '*We went out of the city by a river side, where prayer was wont to be made.*'—It has, indeed, been the opinion of many learned men, that the Jews chose to build their synagogues on the sea-shore, or the banks of a river, or near some fountain. To this purpose is alleged that passage, Acts xvi. 13, 'And on the sabbath we went out to the river side, where prayer was wont to be made:' which is translated by them, 'Where there was by law or custom a "proseucha," or oratory.' But it is far from being certain that this is the true meaning of the place. The words may signify nothing more than that the Jews of Philippi were wont to go and offer up their prayers at a certain place by the river side, in the same manner as we have observed other Jews, who lived near the sea, were accustomed to do upon the sea-shore. Another proof of this opinion is taken from a few lines of the poet Juvenal, which import, that the Jews at Rome were possessed of a place without the gate of Capena, where was a fountain, and plenty of water. It is supposed that they chose this situation of their oratories or synagogues for the greater conveniency of washing. For they looked upon themselves as obliged to wash their hands always before they began to pray; and probably preferred the sea-water, if near, to any other.

14. '*A seller of purple, of the city of Thyatira.*'—Thyatira was a city of Lydia, in Asia Minor, which, being the seat of one of the 'seven churches,' will be duly noticed under Rev. ii. 18. But to shew the minute accuracy of Luke, it should here be noticed that, among the ruins of Thyatira, an inscription has been found, which was originally made by the corporation of dyers (it concludes with the words ΟΙ ΒΑΦΕΙΣ,—the dyers) in honour of Antonius Claudius Alphenus, a distinguished man in the reign of Caracalla. Hence we learn that the art and trade of dyeing purple were carried on in that city. See Horne, as above.

19. '*The hope of their gains was gone.*'—Anciently, and even now in all countries where slavery still exists, the money value of a slave is greatly enhanced by the profession or trade he has acquired, the accomplishments he has been taught, or, in any way, by his capacity of earning money for his master. The ancient Greeks and Romans possessed slaves of all professions, philosophers, rhetoricians, grammarians, physicians, as well as persons bred up to every sort of mechanic trade. Among the rest, they sometimes had slaves who were astrologers, magicians, or diviners. Ἐγγαστρίμυθοι, or such who, like this damsel, had the spirit of divination, were doubtless very rare, and the price of such a one must have been exceedingly high. The female slave here mentioned, it will be observed, is represented as having more than one owner, her price being probably too great to be advanced by a single person, or such as no one person cared to risk upon the uncertainty of a life: for though she brought much gain, it might soon be cut off by her decease. There were thus two things which deeply affected the owners upon St. Paul's casting out the spirit—the disappointment of their hopes and the loss of their capital; for the girl would now sell for no more than a common maid-servant. This was the injury and the provocation of which they complained.

19, 20. '*The rulers...the magistrates.*'—The word rendered 'rulers' is ἄρχοντες, and that translated 'magistrates' στρατηγοί. The former of these words signifies 'rulers' or 'governors' in general; but the latter is the word used by the Greeks to denote the Roman prætors. The proper name of the magistrates in a colony is 'duumviri,' who answer to the consuls at Rome in the same manner as 'decuriones' to the senate. Tully informs us that the 'duumviri' of Capua called themselves prætors, and had lictors going before them, not with sticks or staves, but with fasces or rods, in the same manner as the prætors had at Rome; and he thinks it not improbable that, in a few years, they would affect the name of consuls. There can be no doubt but that the example set by Capua soon spread; and it became common in other colonies also to

call their magistrates prætors. No wonder if the Greeks, therefore, who were great masters in the art of flattery, and never diminished or lessened the honours due to any, gave them all the name of στρατηγοί, or prætors. That they did so, is very evident from the book of Modestinus, the Roman lawyer, *De Excusationibus*, which he wrote in the Greek language, wherein, speaking of the magistrates of colonies, he calls them στρατηγοί: and Theophilus, a Greek interpreter of the laws, does the same. If the Roman lawyers give them that name, we may be sure it was only because it had been the prevailing practice. As we have seen from Tully that the 'duumviri' of Capua, or prætors, as they called themselves, had their lictors with the fasces going before them; so we find in St. Luke, that the magistrates of Philippi had also their ῥαβδοῦχοι, which is the word used by the Greeks to signify the Roman lictors. These were officers who constantly attended the chief Roman magistrates, to be ready upon all occasions to seize and chastise offenders. See Biscoe.

21. '*Neither lawful for us . . . . to observe, being Romans.*'—Their being Romans was a reason for its being unlawful. It appears from Cicero (*De Legibus*, ii. 14, 27) that it was unlawful for the Romans to worship any new gods till publicly admitted by the senate. Christianity required them to turn from these dumb idols to the living God (1 Thess. i. 9, 10; Acts xiv. 15). But the conquered provinces were, it seems, left at full liberty in this respect.

22. '*The magistrates rent off their clothes, and commanded to beat them.*'—We have been surprised to find some persons entertain the impression that the magistrates rent their own clothes. The meaning is, that they commanded the clothes of the prisoners to be rent open, in order to their being more easily beaten with rods by the lictors. No care was taken of the clothes on this occasion, but, on a word or sign from the magistrate, they were suddenly and with violence rent open. This seems to have been also customary among the Jews themselves. *Mish. Macrot.* c. 12. 3.

— '*To beat them.*'—With rods, as the original term imports, and as was the mode in which this punishment was administered by the Romans.

24. '*The inner prison.*'—That which is called here 'the inner prison' goes by various names among the ancients, and is in one place of the Roman law called 'sedis intimæ tenebræ.' It was dark as well as inward, remote both from light and air.

37. '*Being Romans.*'—As to the sense in which Paul was a Roman citizen, and the immunities which he enjoyed in that character, we must refer to the notes on ch. xxii. 25, etc. It may here suffice to observe that the magistrates had, by their conduct in this matter, violated three important laws, the infraction of which was in general treated with so much severity by the Roman government, that these colonial magistrates had ample cause for the alarm with which they received the Apostle's message. 1. In punishing them without trial they had violated the law, which strictly forbade any citizen to be punished unheard. 2. They had also infringed the Valerian law, which forbade that any Roman citizen should be bound. And, 3. They had acted against the Sempronian or Porcian law, which exempted a citizen from being punished with rods.

38. '*They feared, when they heard that they were Romans.*'—It may possibly be asked, how it was that St. Paul found such easy credit, when he asserted that he was a Roman, both here at Philippi, and in the castle of Antonia at Jerusalem? 'It is very probable,' says Biscoe (*Hist. of the Acts Confirmed*), 'that the magistrates of Philippi, when they sentenced him to be whipped without a hearing, took him for a person of a mean and servile condition. It is certain they treated him as such. It is not unlikely that Lysias the tribune might have the same notion of him when he ordered him the question. Is it to be supposed that they would readily believe one whom they looked upon as in so low a state of life? and that in a thing which was so manifestly for his present advantage? The answer to this is clear. It was at his own great peril, if he was afterwards found not to be what he had professed. Arrian tells us that those who feigned themselves to be Roman citizens, when in truth they were not such, were severely punished. And, what is yet more home to the present purpose, Suetonius informs us that the emperor Claudius beheaded such who usurped the Roman citizenship, and that in the place where they usually executed malefactors. It was the eleventh year of this emperor's reign when St. Paul was imprisoned at Philippi; so that it was at no less peril than that of his life, and he was in danger of suffering the shameful death of a common malefactor, had he taken upon him to plead the privileges of a Roman citizen, and was not such in truth.'

CHAPTER XVII.

1 *Paul preacheth at Thessalonica,* 4 *where some believe, and others persecute him.* 10 *He is sent to Berea, and preacheth there.* 13 *Being persecuted at Thessalonica,* 15 *he cometh to Athens, and disputeth, and preacheth the living God to them unknown,* 34 *whereby many are converted unto Christ.*

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city [1]wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this [2]babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto [3]Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of 'Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your [5]devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 [6]God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, [7]as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, [8]we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [9]given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

1 Or, *full of idols.* 2 Or, *base fellow.* 3 Or, *Mars' hill.* It was the highest court in Athens. 4 Or, *the court of the Areopagites.*
5 Or, *gods that you worship*—2 Thess. 2. 4. 6 Chap. 7. 48. 7 Psal. 50. 8. 8 Isa. 40. 18. 9 Or, *offered faith.*

Verse 1. '*Amphipolis.*'—This town was at the mouth of the river Strymon, which passed on each side of it, whence its name of Amphipolis. It was originally built by Cimon, who colonized it with ten thousand Athenians. Corn. Nepos in *Vita Cimon.* c. 2. It was on the direct road from Philippi to Thessalonica.

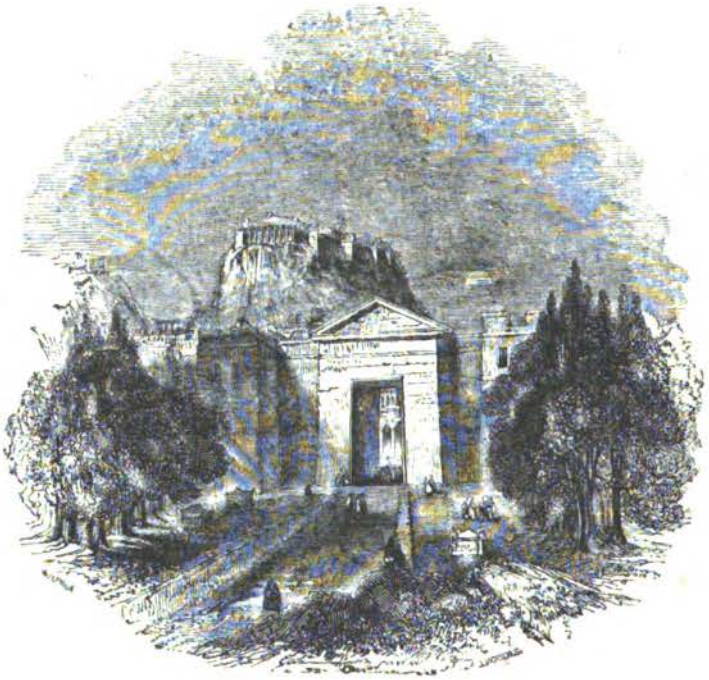
— '*Apollonia.*'—There were several places of this name, of which three were in Macedonia. The most important of these three was the one near the Adriatic, the history of which is often mistakenly given to the Apollonia visited by St. Paul. The latter was a place of small consequence — not immediately on the line between,

although on the usual road from Amphipolis to Thessalonica; being rather to the south-west of the former town, and to the south-east of the latter.

— '*Thessalonica.*'—This city was the capital of one of the four districts into which Macedonia was divided by the Romans, and, indeed, of the whole province—being the residence of the proconsul. We reserve a further notice of it, from the desire of connecting it with St. Paul's epistles to the Thessalonians.

10. '*Berea.*'—This place was about thirty-five miles to the west of Thessalonica. It was said to have been built by Macedo, who gave it the name of his daughter, Berea; but it was little noticed by ancient writers, and does not appear to have been a place of much consequence.

15. '*Athens.*'—We find some difficulty in seeing how to deal with such important names as Athens, Rome, etc Their absolute importance would seem to require notices as extensive as we have ever allowed to any single subjects. Yet as the extent of our notice of the things and places mentioned in Scripture must be regulated less by their absolute importance than by the degree of interest which Scripture itself connects with them, we should hardly be justified in allowing to the subjects mentioned, any other than such brief notices as would seem to the reader most unworthy of their real importance. For these reasons, and because more ample information concerning such places than we could possibly furnish, is diffused in every possible form, and is, in some form or other, accessible to all—we judge it best to assume that the reader is already possessed of sufficient information, and



WALLS OF ATHENS.

therefore, without formally noticing those places, to confine our attention to such matters concerning them, as the illustration of particular passages may seem to require.

16. '*He saw the city wholly given to idolatry.*'—The literal force of the original is 'filled with idols,' which *implies*, however, the sense conveyed in our translation. This exactly agrees with all that ancient authors tell us. Cicero describes it as full of temples. Pausanias declares that it had more images than all the rest of Greece; in reference to which fact Petronius humorously observed, that it was easier to find a god than a man at Athens. Ælian was hence led to call this city 'the altar of Greece.' Xenophon, before any of these authorities in time, intimates that the Athenians had twice as many religious feasts as any other people. And, not to multiply proofs of a fact so notorious, Strabo states that the Athenians were not more partial to strangers, than forward to comply with any novelties in religion, and ready to entertain any foreign deities and rites of worship. Instances of the superstition of this learned and polished city might also be cited without number:—such as that of the idiot who was condemned to death for killing one of the sparrows of Esculapius; and that of the child who was put to death, as guilty of sacrilege, for innocently picking up a piece of gold which had fallen from Diana's crown.

18. '*Philosophers of the Epicureans.*'—As the apostle, in his ensuing discourse, alludes in a masterly manner to the prominent opinions and sentiments of each class of his auditors, it may be well to remind the reader that this philosophical sect held that the world was not created by a Deity or with any design, but was formed by the fortuitous concourse of atoms; that as no God created the world, so neither did any God govern it by his providence;—the Deity being too sublime an Existence—too much absorbed in the contemplation of his own Essence and Perfections, to concern himself with such paltry matters. Epicurus, the founder of the sect, acknowledged no future life. He taught that pleasure was the chief good of man: and perhaps, intending this to be understood in a broad philosophical sense, he did not apprehend that it would operate as a discouragement to the practice of moral virtue. But his followers, for the most part, interpreted this doctrine as a licence and encouragement to the pursuit of sensual pleasure; when 'Epicurean' became a term for describing a man abandoned to voluptuous enjoyment. Even the few who took the doctrine as an encouragement to virtue, cultivated virtue not for its own sake, but on account of the pleasures and satisfactions which it yielded. We need not point out the passages in which the apostle so skilfully alludes to the tenets of this portion of his auditory.



THE ACROPOLIS AND TEMPLE AT ATHENS.

— '*Stoicks.*' The founder of this sect was Zeno; but its name was derived from the place in which he taught his disciples, and in which they afterwards continued to assemble. This was the celebrated Stoa (Στοὰ) or *portico* of Athens, which was adorned with the designs of the great Grecian masters. They held that there were two general principles, *God* and *matter*, both of which they



EPICURUS.

believed to be eternal; and as a necessary consequence, they do not seem to have been very clear whether God were not the world, or the world God. They regarded all things, not excepting their Deity, as subject to an invincible necessity or fate. They had no idea of a future state of rewards and punishments; but held that the soul was a discerped part of God, which, after death, became reunited to him and lost all personal identity and all sense of pain. They held that happiness lay in virtue, and that virtue was its own reward; that all virtues were linked indissolubly to each other, and that all crimes were equal. They taught that a wise and good man must necessarily be, by that condition, exempt from all passion and all uneasiness of mind;—that he must be serene—and even happy, for their happiness was serenity—under all possible circumstances, even in the utmost torture or under the greatest deprivations;—pain, want, and loss, having nothing really evil in them.

— '*What will this babbler say?*'—The word rendered 'babbler,' σπερμολόγος, properly denotes a bird wont to be in the streets picking up seeds (Scholiast. in Aristoph. *Ares*); hence applied to idle loiterers in the market or forum, supporting themselves by the fruits left on altars and the like irregular means, as well as to other meaner persons. Wiclif has, 'What will this sower of wordis seye?' and the Rheims version, 'What is it that this word-sower would say?' All the other versions have 'babbler.'

— '*Jesus and the resurrection.*'—Chrysostom and others suppose that they considered these to be the two strange gods of whom they charged him with being the setter forth, and that they transformed Ἀνάστασις, the resurrection, into a deity. Thus Αἰδὼς καὶ Φήμη, Modesty and Fame, were goddesses.

19. '*Areopagus.*'—This name (Ἄρειος Πάγος) is the same which is rendered 'Mars' Hill' below, from *Ares*, a name of Mars, and *pagos*, signifying, properly, a high situation. It was an insulated precipitous rock, broken towards the south, but on the north side sloping gently down to the Temple of Theseus. It stood nearly in the centre of Athens, opposite to that of the citadel on the west. The following description by Dr. Clarke is interesting from its references to the present transaction:—'It is not possible to conceive a situation of greater peril, or one more calculated to prove the sincerity of a preacher, than that in which the apostle was here placed; and the truth of this will perhaps never be better felt than by a spectator, who from this eminence actually beholds the monuments of pagan pomp and superstition by which he, whom the Athenians considered as the *setter forth of strange gods*, was then surrounded; representing to the imagination the disciples of Socrates and Plato, the dogmatist of the Porch, and the sceptic of the Academy, addressed by a poor and lowly man, who, *rude in speech*, and without the *enticing words of men's wisdom*, enjoined precepts contrary to their taste, and very hostile to their prejudices. One of the peculiar privileges of the Areopagitæ seems to have been set

at defiance by the zeal of St. Paul on this occasion; namely, that of inflicting extreme and exemplary punishment upon any person who should slight the celebration of the holy mysteries, or blaspheme the gods of Greece. We ascended to the summit by means of steps cut in the natural stone. The sublime scene here exhibited is so striking, that a brief description of it may prove how truly it offers to us a commentary on the apostle's words, as they were delivered on the spot. He stood upon the top of the rock, and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas, and skies: behind him towered the lofty Acropolis, crowned with all its marble temples. Thus every object, whether in the face of nature or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that BEING, who made and governs the world (Acts xvii. 24, 28); who sitteth in that light which no mortal eye can approach, and yet is nigh unto the meanest of his creatures; *in whom we live and move and have our being.*'

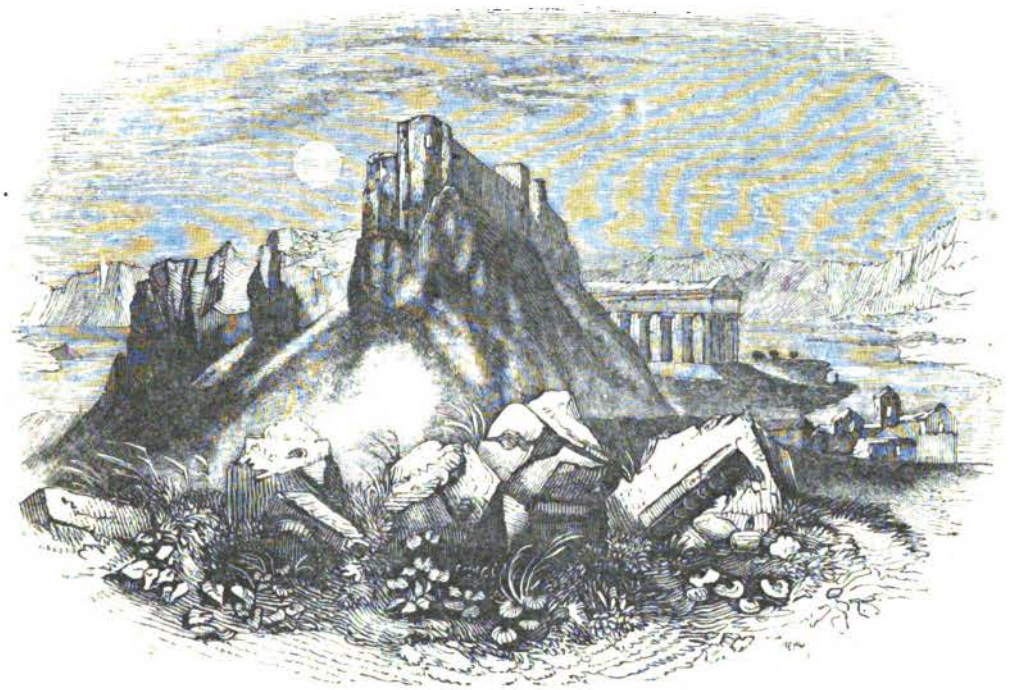
Although the text only states that the apostle was brought to the *place* called Areopagus, yet it is implied that he was brought before the court which sat there, and which derived its name from the place of its sitting. This tribunal was of high antiquity, and in many respects formed the most honoured and venerable tribunal in all Greece; and its members were, in the better days of Athens, renowned for their equity, their blameless manners, their wise and prudent conduct; which, joined to their quality in the commonwealth, secured them the respect of all classes. They had three meetings every month in the Areopagus. They sat in the open air, as was usual in courts which tried cases of murder, partly because it was held unlawful for the accused and accuser to be under the same roof, and partly that the judges might not contract pollution by conversing with persons so profane. It is also said that their sittings were held by night, and in darkness, that they might not be influenced by seeing either the plaintiff or defendant. These remarks apply to the original character of this renowned tribunal, the fame of which was so great, that foreign states were often glad to submit important affairs to its decision; and even after the Romans had conquered Greece and governed it by their proconsuls, it was not unusual for them to refer difficult and important matters to the determination of the Areopagus. However, after the Athenians lost their liberty, the authority of this court (which seems previously to have determined all causes, civil and criminal) declined very much; and probably, at the time of the apostle's visit, not much of its original character remained: but, although its power in other matters was greatly impaired, it appears still to have retained the power of determining what gods should be admitted to the public worship of the city; and for this reason—not, surely, as a criminal or for trial—Paul appears to have been brought before the Areopagites, that they might determine whether the strange worship of which Paul spake, should be admitted on the footing of a tolerated religion among a people who were not willing that any divine powers should be unrecognised or unworshipped by themselves.

It only remains to add, that on the top of the hill the foundations of the court may still be seen. They are built with squared stones of a prodigious size, in the form of a semicircle, and support a terrace or platform, which was the court where this assembly was held. In the middle was a tribunal, cut in a rock, and all about were the seats of the members, cut also in stone. These various details may help to give the reader some notion of the place on which, and the assembly before which, St. Paul delivered this most impressive address.

21. '*For all the Athenians,*' etc.—By 'the strangers,' mentioned in this verse, we are probably to understand the young gentry, who were sent from Italy and all the neighbouring countries to finish their education, or to study in the academies of this learned and polished city. The gossiping propensities of the Athenians, and their rage for news, here incidentally alluded to by Luke, were notorious, and might be illustrated and confirmed by ample citations from ancient writers, who often ridicule their busy and prying curiosity into all public and private affairs. 'There were at Athens places called λεσχαί, i. e., gossiping-houses (corresponding to our coffee-houses), devoted to the reception of persons who met together to hear and tell news. Of these, Meurs. *Ath. Att.*, p. 158, tells us there were 360. The more respectable inhabitants used to resort to the *ἰατρεῖα* (shops of the surgeons), and *κουρεῖα* (shops of the barbers).'—Bloomfield, *Recens. Synop.* in loc. The reader may find in Theophrastus an amusing description of the Athenian news-mongers. He says there was



ATHENS AND ITS ACROPOLIS.



SUMMIT OF THE AREOPAGUS, ATHENS.

not a shop, portico, or any public place, in which they did not often take their stand for a day together, racking their invention, and amusing their idle hearers with an endless round of forged intelligence.

22. '*Mars' Hill.*'—The word *pagos* signifies properly any high situation. *This* was a hill opposite to that of the citadel on the west (Herod. viii. 52). It was so called, either because it had been consecrated to Mars (as the Campus Martius at Rome), or because Mars, when he had slain Halyrrothius, son of Neptune, was the first who there pleaded a capital cause, which took place before the twelve gods. Pausan. *Att.* 28.

The tribunal, which took the name of Areopagus from its sittings here, used to sit by night and *sub dio;* and whatever was done was kept very secret. The judges gave their judgment not *vivâ voce*, but in writing. None were admitted into the number of Areopagites but persons of noble birth, of unstained morality, and eminent for justice and equity. The Areopagus was the most dignified court at Athens, and among its other functions was that of inspecting religion, and holding a sort of court of inquisition, from which, as a model, it is very possible that the church of Rome derived the tribunal so named.

In giving this explanation we do not wish to be understood as expressing an opinion that this court sat in judgment upon the doctrines of Paul. On the contrary, the proceeding appears to have been altogether extrajudicial. Paul declared his doctrine to a company of philosophers in that convenient place; and several Areopagites were probably of the audience as philosophers. All we can gather is, that if anything had on this occasion transpired which seemed a fit matter for that court, an information would have been laid before it, and it would have interfered.

— '*In all things ye are too superstitious.*'—Properly the word rendered 'superstitious,' δεισιδαιμονία, signifies a fear of the gods, taken either in a favourable or unfavourable sense. Numerous citations in illustration of both senses are given by Hammond. Here it seems to be used in a favourable sense, as praising the attachment of the Athenians to religious observances, under the hope of gaining their attention the more willingly to higher and more perfect notions of it. All the English versions, however, take the bad sense, having 'superstitious,' except Wiclif, who conveys the same sense by 'I see you as veyn worschipers.'

23. '*To the Unknown God.*'—This altar was probably erected in consequence of some benefit which the Athenians had received, without feeling assured as to the god to whom they were indebted for it: or, still more probably, it may be attributed to the superstition of the Athenians, who, apprehending that they might be exposed to some severe punishment for neglecting some god whom they knew not, dedicated an altar with this inscription, lest any one of the gods might fancy himself neglected. No remains have been found bearing such an inscription. We have indeed the testimony of ancient writers that the Athenians were in the habit of dedicating altars to the 'unknown *gods*' for the reason alleged above; and of such there seem to have been several in Athens. But Paul says he saw one inscribed 'to the unknown *God*,' in the singular; and his argument is based on this fact, and would not apply had it been 'to the unknown *gods*.' These considerations would show the *probability* that there should be such an altar; and the assertion of the apostle renders it *certain* that there was such.

28. '*For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*'—The fine tact of this reference to used quotations from their own poets deserves, and has obtained, great praise. The passage is an express citation from a Cilician poet, and countryman of the apostle's, Aratus, in his astronomical poem, about B.C. 278. It thus begins:—

'From JOVE let us begin, of whom we men
Ought not to be silent: for all are full of JOVE.
The ways and haunts of men, the seas and lakes,
JOVE'S beauties everywhere, we all enjoy.
For we also are his offspring.'

It is well remarked by Hales that the particle 'also' in the last line, and in Paul's quotation, intimates 'as well as gods,' according to the usual epithet applied to the Deity in the poems of Hesiod and Homer, 'Father of gods and men.' But the apostle does not mean to confine himself singly to Aratus, as appears from his citing plurally 'some of their own poets.' The same sentiment may accordingly be traced in various other ancient poets, and more especially in a devout Hymn to the Deity, by Cleanthes, an Athenian, and very celebrated Stoic philosopher, the successor of Zeno, the founder of the sect. This Cleanthes, after leading a life of extreme poverty as a drawer of water, at length voluntarily starved himself, B.C. 240; but for his great merit was honoured by the Athenians with a statue after his death. He begins in the same strain as Aratus:—

'Most glorious of immortals, THOU many-named,
Always Almighty, prime ruler of Nature,
Governing all by law, JOVE, hail!
For mortals all, Thee to address is meet;
For we are thy offspring. But the lot
Of [puny] mortals, who upon this earth
Do live and creep, is only like
The image of a voice.

'Thee obeys the [starry] world, revolving round
The earth; and following where Thou leadest:
For Thou, with hand invincible, dost wield
A thunderbolt, two-edged, flaming and ever-living;
The stroke of which all nature dreads.' etc.

This hymn of Cleanthes is pronounced by Doddridge to be, beyond comparison, the purest and finest piece of natural religion extant in all pagan antiquity; it also contains (he adds) nothing unworthy of a Christian; nay, he had almost said, an inspired writer.

It will be observed that what these poets say of Jove, Paul applies without reserve to the one true God, since the wiser Greeks by Jove always understood the one Supreme Being.

CHAPTER XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city, he strengthened the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named [1]Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to [4]depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, [2]he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 [3]And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 ¶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he [4]continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them

[1] Rom. 16. 3. [2] Matt. 10. 14. [3] 1 Cor. 1. 14. [4] Gr. *sat* there.

there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [5]if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ [6]And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

[5] 1 Cor. 4. 19. James 4. 15.

[6] 1 Cor. 1. 12.

Verse 1. '*Corinth.*'—See the note to 1 Cor. i.

2. '*Pontus.*'—This was one of the provinces of Asia Minor, which was bounded on the east by Colchis, on the west by Paphlagonia and Galatia, on the south by Armenia and Cappadocia, and on the north by the Euxine Sea. It enjoyed an ancient reputation (which, from experience, we should think well deserved) for the wholesomeness of its air. Some parts of this large country are very fertile, the hills being covered with olive and cherry-trees, and the plains affording grain in abundance.

— '*Claudius had commanded all Jews to depart from Rome.*'—This fact is mentioned by Suetonius, who says that it was because the Jews were continually raising tumults at Rome, being incited thereto by one Chrestus (in *Vita Claud.* c. 25); by which we are probably to understand that these tumults were occasioned by the violent opposition of the Jews to the Christians: which the historian appears not to have understood more clearly, than that one Christ was the occasion of their tumults. The Christians doubtless shared in this expulsion, as they were at first regarded by the Romans merely as a Jewish sect—the first converts being, in fact, Jews. Other reasons have been adduced as more probable or more satisfactory than that assigned by Suetonius: and it is perhaps safest to conclude that they all concurred in bringing Claudius to his determination. One of these is, that the Jews had cultivated the acquaintance of the empress Agrippina, and converted her to Judaism; and the other was, that this severity proceeded from the conduct of some robbers in Judæa, who had assaulted a servant of the emperor's, named Stephen, had taken from him the imperial baggage with which he was intrusted, and had slain the Roman soldiers appointed to guard it.

3. '*By their occupation they were tentmakers.*'—This must be explained by a reference to our former statements, that every Jew, whatever were his condition of life, was obliged to have some handicraft employment; of which custom Paul, and perhaps Aquila, now find the benefit. Aquila, indeed, may possibly have been a regular artisan; but there is not the least reason to suppose that Paul was, or was ever *intended* to be, such; for we find that he appears to have received a good general education at his native place, Tarsus, after which he was sent to Jerusalem to complete his Jewish education, which he did 'at the feet of Gamaliel.' These were objects not to be obtained but by persons in good circumstances; and tend to shew that Paul had learned tent-making only under the general rule which required every parent to provide his son with a trade.

12. '*Achaia.*'—Achaia was properly the name of the province which occupied the whole or greater part of the northern shore of the Peloponnesus, towards the Corinthian Gulf. In this sense it seems to be here used. This was Achaia Proper, the limits of which were, however, continually fluctuating. But at this time the name was often used in a much more extensive signification; for the term was sometimes applied to the whole of Greece; and the name was, more particularly, at this time borne by one of the two governments into which it had been divided by the Romans. Thus, one of them, Macedonia, comprehended not only Macedonia Proper, but Thessaly and Epirus; while the other, under the name of Achaia, comprised all the rest of Greece, with the neighbouring islands. This last was, therefore, the government of Gallio. In the New Testament, 'Achaia' generally appears to denote Achaia Proper; but sometimes (as in 2 Cor. xi. 10) the Roman province of that name.

14. '*Gallio.*'—The Gallio who was at this time governor of Achaia, is generally, and on sufficient grounds, believed to be the same Gallio who was brother of the famous philosopher Seneca. His original name was M. Annæus Novatus; but being adopted by L. Junius Gallio, he took the name of that family. The mention which is made of him by his brother and other contemporary writers is exactly in accordance with the character which he here exhibits. Seneca describes him as a modest man, of an amiable disposition, and greatly beloved. Statius calls him *Dulcem Gallionem*, 'the sweet Gallio;' and Quintilian tells us that he was mild and gentle of speech. He is also described as an enemy to all vice, and an especial hater of flattery. He was a second time made proconsul of Achaia by Nero, who was under the tuition of his brother Seneca. But as he thus shared in his brother's prosperity when in favour at court, so he also was a sharer in his downfal when he incurred Nero's displeasure. He was, at length, as well as his brother, put to death by the order of that cruel tyrant.

15. '*I will be no judge of such matters.*'—The true reason why Gallio refused to interfere in the affair thus brought before him, probably was that he had in fact no jurisdiction, although the Jews in the eagerness of their disputes often sought the decision of the heathen tribunals. The senate and emperors, and particularly the then reigning emperor, Claudius, allowed the Jews everywhere under their dominion to govern themselves according to their own laws in all matters of religion (Joseph. *Antiq.* xix. 5. 3), which rendered the governors indisposed to enter

into these matters, on which they could not, in strict duty, adjudicate. The speech of Festus to Agrippa, in Acts xxv. 18-20, also illustrates this, and throws light upon the present transaction.

18. '*Cenchrea.*'—This was a noted port belonging to Corinth, on the eastern shore of the isthmus which joins the Peloponnesus to the main land. It was a populous place, with a safe and commodious haven. Paul, after leaving Corinth, doubtless proceeded to Cenchrea to take a passage in some ship bound for the coast of Syria.

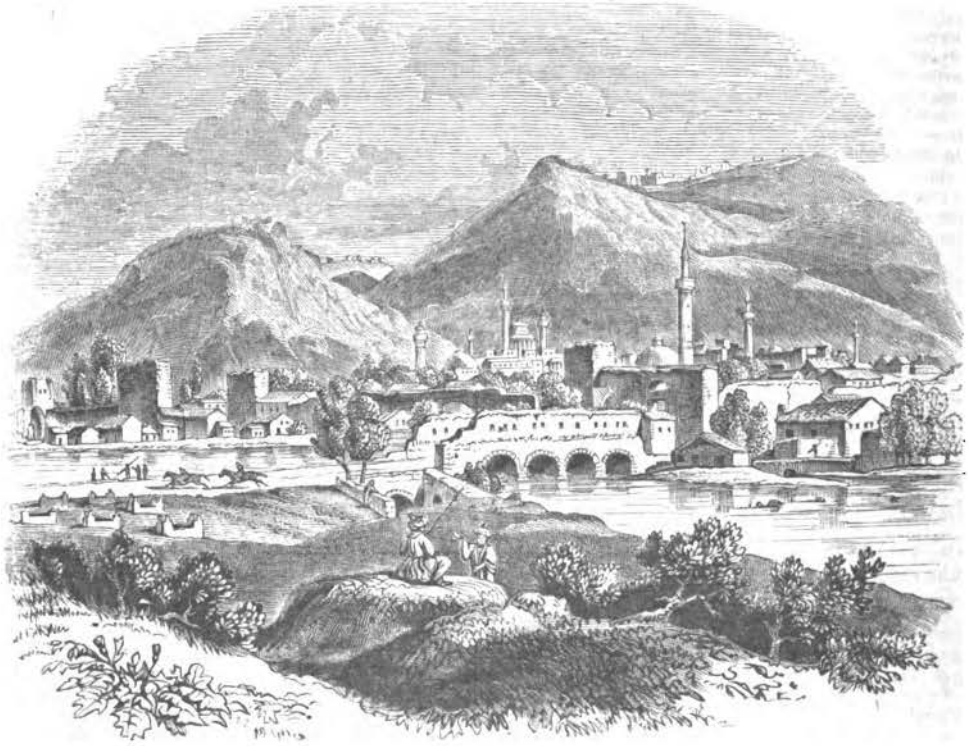
19. '*Ephesus.*'—See the note on Eph. i. 1.

22. '*Gone up, and saluted the church.*'—He landed at Cæsarea, went up and saluted the church at Jerusalem, and then set out on a journey to Antioch and Asia Minor.

— '*Antioch.*'—This was the great Antioch, the capital of Syria, and is carefully to be distinguished from the Antioch in Pisidia. It was situated upon the left bank of the Orontes; the valley of which forms at this place a fertile plain, about ten miles long and five or six broad. It stood about 300 miles to the north of Jerusalem, and 23 miles from the place where the Orontes discharges itself into the Mediterranean. The town was built by Seleucus Nicator, who erected into an independent monarchy the dominions conquered by Alexander in Western Asia, and who named it after his father Antiochus. It then became the seat of this new empire, and as such, as well as from its commodious and central situation, it grew to be one of the largest and most important cities in the world; nor does it appear that it declined, but rather that it increased, when it became the capital of the Roman provinces in Asia. It ranked third, after Rome and Alexandria, among the cities of the empire. The early Jewish writers, when they wanted to express the idea of a great city, often did so by a reference to Antioch, in the terms, 'as great as Antioch.' Great numbers of Jews were settled there; for at this time the Jews were widely dispersed in and beyond the Roman empire, large bodies of them being found in most of the great cities; and to Antioch they had been in an especial manner allured, not only by the greatness of the city, its being the seat of an extensive commerce, and its proximity to their own country—but by the civil privileges which had been granted by the Greek kings of Syria, and confirmed by the Romans, to such of the Jews as chose to settle there.

Strabo's account of the city may be taken to represent it as it appeared at the time when the believers in Christ received the name of Christians first at Antioch, and when it received repeated visits from the ardent apostle of the Gentiles. It then consisted of four distinct quarters, each having a wall of its own, and the whole enclosed by a common wall. These quarters marked the successive additions which the city received from the time of Seleucus, the founder, to that of Antiochus Epiphanes. He adds, that the town was little inferior in extent to Seleucia on the Tigris, and Alexandria in Egypt. Several of the Roman emperors were fond of spending their time at Antioch, as, besides the recommendations of its genial and salubrious climate, it abounded in all the conveniences, luxuries, and pleasures of life; the city being also renowned for its frequent festivals, and for the passion of its inhabitants for the games of the circus and the amusements of the the theatre.

Antioch continued to be a city of great importance, notwithstanding the frequent and terrible visitations of earthquakes, till Khosroes the Persian took it, and nearly levelled it with the ground. It was rebuilt by Justinian, and again became a considerable place, and continued so till the time of the Crusades; to which epoch some assign the remains of a wall, or fort, on the hill to the south of the city. Antioch, after it was taken by the Crusaders under Godfrey and Boemond (A.D. 1098), became a Christian principality, under the European conquerors of Syria. The Sultan Bibars, in 1269, took it from the Christians, and destroyed its churches. It afterwards passed under



ANTIOCH.—Cæsars.

Turkish dominion; but has never recovered its commerce and importance, which were transferred to Aleppo. The Christians of Antioch have not at present a single church, and they assemble for prayer in a cavern dedicated to St. John. Antioch was taken possession of by Ibrahim Pasha, Aug. 1, 1832, but was subsequently restored to the Sultan.

From the last statement it will be seen that Antioch still exists as a town of some note, although grievously declined from its ancient importance. Mr. Buckingham has given a very ample description of it in his *Travels among the Arab Tribes*, ch. xxvii.; from which the following particulars are principally taken. It now bears the modified name of Antaki, and is thought (on what authority is not said) to contain about 10,000 persons, including 150 Christian families, and 20 Jewish ones. Our own information, obtained from a Jewish Rabbi who had been at Antioch, states the present number of the Jews at 200. The language of the people is Turkish. The town is seated at the foot of a steep and bare hill, which terminates the range of Jebel Okrah, the Mount Casius of the ancients; having before it the wide valley before mentioned, which is thickly wooded and highly cultivated. The river which flows through it is here from 100 to 150 feet wide, and flows at the rate of about three miles an hour. It was formerly navigated up to the city, and might again be made navigable for sailing-boats, if cleared out below. It is now crossed by a substantial stone bridge. The town itself, although inferior only to Aleppo, Damascus, and Hamah, in size, and consequently larger than any of those on the coast, is not so well built as these generally are, and has no large public buildings of any beauty. The houses are mostly of stone, and are all pent-roofed, and covered with red tiles; many of them are three stories high, but more generally two, and the upper part is then constructed of wood. The streets are narrow, and have a high raised causeway of flat pavement on each side for foot-passengers, and a very narrow and deep path between for horses, seldom wide enough to admit of two passing each other. The bazaars are mostly open; and are unusually numerous in proportion to the size of the town, as this is a mart of supply for an extensive tract of country around it. All the articles in demand are found here in abundance, and the manufactures of the town itself consist in coarse pottery, cotton, cloth, some silk twist, several tanneries, and saddlery.

The Mohammedans have fourteen mosques; the Jews assemble for worship in a room in the house of their chief; and the Christians, as already mentioned, offer their prayers in a cave. There are two khans, and several fountains, all of them of a very ordinary kind. Much of the above, however, applies to the city as it stood before the terrible earthquake which devastated this part of Syria in 1822. Pliny Fisk, the American Missionary, who visited it two years after, says that walls, mosques, and houses were seen lying prostrate in every direction, filling the streets with ruins. He did not estimate the population at more than four or five thousand: and this is explained by his fellow-traveller, Mr. Madox, who states that four or five thousand perished by the earthquake. The inhabitants were then living in huts outside the town. Since that time, the place seems to have been restored to nearly its former condition and population. The existing town, however, though loosely built, scarcely covers one-third of the space enclosed by the ancient walls, of which so much is preserved entire, that their line may easily be traced. Authorities differ as to the circuit enclosed by these walls: Mr. Buckingham says four miles, which is however much less than the amount assigned by ancient authorities: but these walls appear to have been for the most part of Roman work; and, very probably, were built by Justinian after the town had been ruined by the Persians; and which we may imagine to have been of much inferior extent to that of the original city. The N.W. wall runs along by the river, the S.W. one ascends the steep side of the hill that overlooks the city, that on the S.E. runs along its summit, and the N.E. one descends again over the side of the hill at the opposite extreme of the city, to meet that which ran along the river's bank. These walls are from thirty to fifty feet high, fifteen feet thick, and flanked with four hundred square towers. The northern portion within the ancient walls is now filled with one extensive wood of gardens, chiefly olive, mulberry, and fig-trees; and along the winding banks of the river tall and slender poplars were seen. The inhabitants still cherish the remembrance of St. Paul's visit to their city; and it is remarkable that one of the gates—that leading to Aleppo—is still called, by all classes, Bab Bablous, or the gate of St. Paul. There are some remains of ancient aqueducts and bridges: and, after heavy rains, antique marble pavements are visible in many parts of the towns; and gems, coins, cornelians, and rings, are very frequently found.

The Christian interest connected with this proud city—once 'the Queen of the East,' and then 'the eye of the Eastern Church,' and 'Theopolis'—the city of God—may, in connection with the engraved illustration, probably render these details interesting to our readers. See Buckingham's *Travels among the Arab Tribes; Penny Cyclopædia;* Josephus, *De Bell. Jud.* vii. 3. 5; *Life of Pliny Fisk*, ch. xiii.; Madox's *Excursions*, ii. 74; Monro's *Ramble in Syria*, ii. 140–143.

CHAPTER XIX.

6 *The Holy Ghost is given by Paul's hands.* 9 *The Jews blaspheme his doctrine, which is confirmed by miracles.* 13 *The Jews exorcists,* 16 *are beaten by the devil.* 19 *Conjuring books are burnt.* 24 *Demetrius, for love of gain, raiseth an uproar against Paul,* 35 *which is appeased by the town-clerk.*

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, [1]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon

[1] Matt. 3. 11.

them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings,* they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is [s]a worshipper of the

[s] Gr. *the temple-keeper.*

great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, [3]the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a [4]lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

[3] Or, *the court-days are kept.*

[4] Or, *ordinary.*

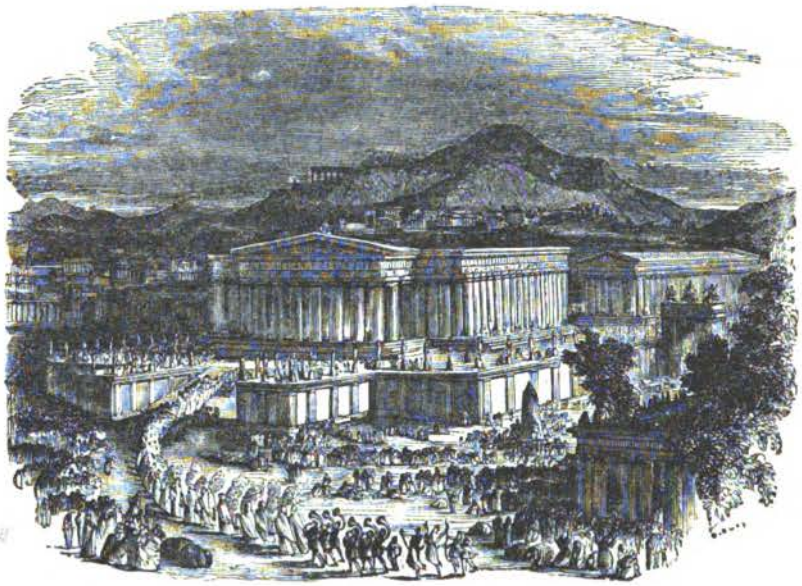
Verse 9. '*The school of one Tyrannus.*'—There has been some difference of opinion on this subject. The word 'Tyrannus' properly signifies a king, prince, or magistrate; but it was also a frequent proper name, as 'King' is with us. Some think it denotes a magistrate of Ephesus, and that the 'school' (σχολή) may signify his hall or gallery, in which people met for discourse and discussion—this being a very common sense of the word both in Greek and Latin. The general conclusion is, however, to take it as a proper name; but then there still remains a difference as to the 'school.' Some take it to have been a gymnasium, in which wrestlers and other combatants in the public games exercised themselves; and which had perhaps been built at the expense of one Tyrannus, and bore his name. The more common opinion, however, is, that the σχολή was an academy or lecture-room, and that Tyrannus was the name of the teacher. But another question is whether he was a Jew, and his 'school' such as those in which the doctors of the law instructed their disciples; or was a Gentile rhetorician or sophist, and the place that in which philosophical lectures were delivered by him. When we consider that the place was Ephesus, and that Paul had withdrawn from the Jewish synagogue and separated the disciples, on account of the opposition of the Jews, it seems more likely that the school was that of a Gentile, and that he was probably a convert—unless we suppose that the school of this Tyrannus happened to be vacant, and that Paul hired it for his occasions.

13. '*Vagabond Jews, exorcists.*'—These appear to have been strolling Jews, who went about from place to place, professing to tell fortunes, to cast out devils, and to effect cures by charms after the skill of the physician had been unavailing. The heathen, observing that the Jewish religion was so different from their own and so peculiar in itself, rarely sought to understand it, but regarded it as a mysterious and incomprehensible system. The Jews were also by this system rendered a peculiar people, distinguished and separated from all others by many principles and modes of feeling. The sentiment of wonder, which was thus produced in the minds of the heathen, was highly favourable to the pretensions which many unprincipled Jews made to extraordinary or even supernatural powers. Hence, by all ancient testimony, Jewish, Christian, and Heathen, there were a great number of such vagrant pretenders, who went about, and obtained gainful employment among the heathen. Among the Jews themselves indeed there was, in all sincerity, a strong partiality for the arts of magic and superstition, which were studied freely by persons of the most ambitious pretensions to character and learning. With respect to the exorcists in particular, some notion of their ideas and practices may be obtained from Josephus, who shews that the Jews had certain incantations which were believed to be effectual for the expulsion of devils, and which were greatly valued and venerated from being the supposed invention of Solomon. He mentions in particular one Eleazer, who made an exhibition of his art before Vespasian. He relieved those who were possessed of evil spirits from them; and this he did by drawing the devil forth by the nostrils of the possessed person. For this purpose he applied to his nose a ring, which had under it a root, the virtues of which had been discovered by Solomon, by which, and by repeating the name of Solomon and reciting the incantations which that wise king had composed, the devil was obliged to leave the possessed person, who immediately fell to the ground. Josephus states that they had also other forms of exorcism and modes of incantations, composed, as they believed or professed to believe, by Solomon. See the note on ch. iv. 7.

19. '*Curious arts.*'—Ephesus was notorious for the addiction of its inhabitants to sorcery, magic, and such like 'curious arts;' whence came the proverbial term of 'Ephesian letters,' to express all kinds of charms or spells. These 'Ephesian letters' were properly certain obscure words and incoherent sentences which the superstitious Ephesians were wont to write upon their girdles, or even to imprint upon their feet and other parts of their bodies, under the idea of securing themselves from harm or of procuring benefits.

24. '*Silver shrines for Diana.*'—It is agreed that these shrines were models or representations of the famous temple of Diana at Ephesus: but it is not exactly agreed of what kind these were. Some think they were those medals or coins, many of which are still extant. They have on the reverse a representation of the front of the temple, through the open doors of which the image of the goddess is seen. Others think that the shrines were small models of the temple in silver, with moveable doors, which being opened displayed the figure of the goddess. Such articles are mentioned in various passages of ancient authors; and this is the opinion which seems to us preferable. It appears that these shrines were purchased, by the worshippers of Diana who resorted to Ephesus, as relics, and, judging from their ideas on such matters, it is not unlikely that, on their return home, they set them up and consecrated them for their domestic worship. In pageants and processions the goddess was represented as borne about in a car resembling her own temple. It is possible that the men who wrought all these various articles, were those whose craft was considered by Demetrius to be endangered by the preaching of Paul.

27. '*The temple of the great goddess Diana.*'—The temple of Diana at Ephesus was counted as one of the seven wonders of the world, on account of its extent and magnificence. The same rank was held by an earlier temple than that which existed at this time. Xerxes, the



SECOND TEMPLE OF DIANA AT EPHESUS, RESTORED.

Persian king, who destroyed the idol temples wherever he came, spared this one on account of its extreme magnificence and grandeur: but it was set on fire, on the night Alexander the Great was born, and burned to the ground. This was done by a man named Erostratus, who confessed that he had done the deed to immortalize his name by the destruction of this wonderful building. To baulk him, it was decreed that his name should never be mentioned; but such a decree served only to make that name the more memorable. Alexander offered to rebuild the temple, on condition that the Ephesians would allow his name to be placed on the front; but this offer was respectfully declined. The materials saved from the fire were sold, and the women parted with their jewels; and the money thus raised served to carry on the work till other contributions came in. These were sent most liberally from all parts, and in a short time amounted to an immense treasure.

The new temple stood between the city and the port, and was built at the base of a mountain, at the head of a marsh, which situation is said by Pliny to have been chosen as less liable to earthquakes. It, however, had the effect of doubling the expenses; for vast charges were incurred in making drains to carry off the waters, that came down the hill, into the morass and the Cayster. It is said that in this work so much stone was used as exhausted all the quarries of the country. To secure the foundations of the conduits and sewers which were to support the weight of so prodigious a structure, Pliny says that there were laid beds of charcoal, well rammed, and over them others of wool, and that two hundred and twenty (or, as some copies read, one hundred and twenty) years elapsed before this grand temple was completed by the contributions of all the cities of Asia (Minor or Proper?). It was 425 feet in length and 220 in breadth, supported by 127 marble pillars sixty feet high, of which thirty-six were curiously sculptured, and the rest polished. The pillars were said to have been the gifts of so many kings, and the bas-reliefs on one of them were wrought by Scopas, one of the most famous of ancient sculptors; and the altar was almost entirely the work of Praxiteles. The first architect, and he who appears to have planned the whole work, was Dinocrates, who built the city of Alexandria, and who offered to carve Mount Athos into a statue of Alexander. There are many coins extant which bear the heads of different Roman emperors, and exhibit on the reverse the temple with a frontispiece of two, four, six, or even eight columns. It was despoiled and burnt by the Goths, in the reign of the emperor Gallienus. The glory of Ephesus and its temple must however have been dimmed before this by the progress of Christianity. The city depended for its wealth upon its temple, which attracted from all parts multitudes of worshippers: the people knew this; and hence their clamour on the present occasion, and the effect of the representation made by Demetrius. The city and temple rose and flourished and fell together. The former is now an inconsiderable village; and of the latter nothing now remains but some fragments of ruin, and some broken columns.

28. '*Diana of the Ephesians.*'—The heathen goddess Diana was primarily the moon, but was worshipped under a variety of names, characters, and forms. The same people sometimes worshipped the different qualities attributed to her, by different names and different impersonations. She was the goddess of hunting, of travelling, of chastity, of childbirth, of enchantments, etc.; and in her different characters she was Diana, Luna, Lucina, Hecate, Proserpine, besides many other names, derived from the places in which she was worshipped. Her most usual figure was that of a huntress, with a crescent on her head, and attended by dogs. But the Ephesian Diana was differently represented from any other, being figured with several tiers or rows of breasts—intimating that she was at Ephesus regarded as Nature—the mother of mankind. The image wore a sort of high-crowned cap or mitre; and its feet were involved in the garments. Notwithstanding what the 'town-clerk' says, in verse 35, about 'the image which fell down from Jupiter,' it seems that Mucianus, who had been three times consul, and whose authority Pliny follows (lib. xvi. 40), learnt at Ephesus that this famous image was the work of a very ancient sculptor named Canetias. As he further states that the original statue had never been changed, it must have been the same to which the 'town-clerk' here refers. It seems

to have been an ugly little statue, made of several pieces of wood—generally said to be ebony, but Mucianus thought vine-wood—which precludes the otherwise possible idea that the *material* might have fallen from the sky in the form of an aërolite; and shews that the priests availed themselves of the remote antiquity and uncouth form of this image, to persuade the people of its divine origin.



DIANA OF EPHESUS.

29. '*The theatre.*'—Among the Greeks and the states of Greek origin—the theatre, the proper appropriation of which was for the celebration of the public games—was also used as the place of assembly for every kind of public business; and served for town-hall, senate-house, forum, etc., and harangues to the people were there delivered. Indeed, all important public business was transacted in these places—war was delared, peace proclaimed, and criminals were executed (Kuinoel). Wetstein well observes that the very situation of the theatre at Ephesus, would not a little promote and increase the tumult, since, as we find from the accounts of those who have surveyed the situation of the temple of Diana, it was within view of the theatre. Bloomfield's *Recens. Synop.* in loc.

31. '*Certain of the chief of Asia.*'—These persons, called Asiarchæ, from the name of the province over which they presided, were annual officers, chosen from the most distinguished and wealthy families, to preside, during the year of office, over the religious rites of their province and some other of its public affairs, and who also were bound, at their own expense, to exhibit every year solemn games in the theatre, in honour of the gods and of the emperor. As the expenses of this were heavy, the dignity could only be borne by very opulent persons. It appears that those who had served the office of Asiarch, continued, out of courtesy, to have the title still bestowed upon them. In the account of Polycarp's martyrdom at Smyrna (Euseb. *Hist. Eccles.* 4. 15), the people are represented as calling upon Philip the Asiarch to let out a lion upon that aged disciple, which he refused to do, telling them that the games were ended. From this it seems that it belonged to the Asiarchæ to permit the wild beasts to be produced against particular persons, and we may conjecture that it was in fear lest the infuriated mob should call upon them to let forth the wild beasts against Paul, that they desired him not to appear in the theatre.

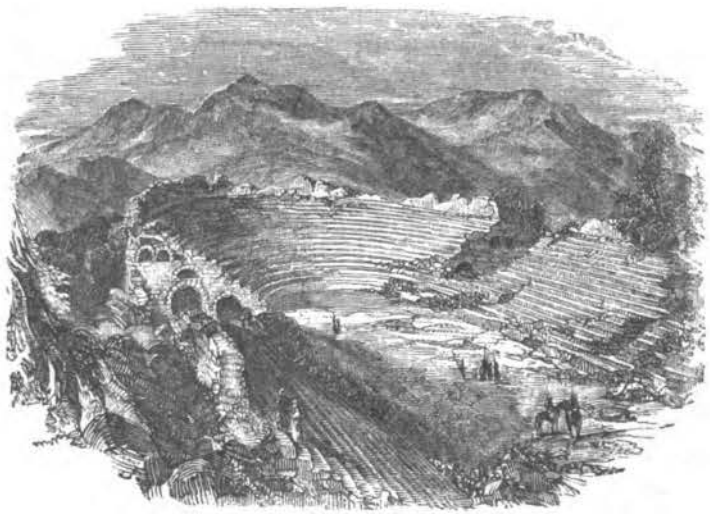
35. '*The town-clerk.*'—This functionary appears to have been sent for to use his influence in appeasing the people. He is called the Grammateus (ὁ γραμματεύς)—an office which it seems difficult to express by a reference to any single one known to ourselves. It appears to denote a chief magistrate, who, from the citations with which Wetstein illustrates his functions, seems to combine those of recorder, chancellor, and secretary of state: he presided in the senate: and, among his other duties, was that of publicly reading aloud all letters and state papers.

—'*The city of the Ephesians is a worshipper,*' etc.—The original word, ΝΕΩΚΟΡΟΝ, here rendered 'worshipper,' is very emphatic, and properly signifies a person dedicated to the service of some god or goddess, whose peculiar office it was to attend the temple and see that it was kept clean; that, at the proper seasons, it was beautified and adorned; and that nothing necessary to the splendour of his or her worship was at any time wanting. Originally indeed the word signified nothing more than a *sweeper of the temple;* but as now applied, it would answer nearly to our *sacristan,* or perhaps, *churchwarden,* were it not that the office was thought to partake in some degree of the sacerdotal. In process of time the care of the temple was intrusted to this person, and at length the ΝΕΩΚΟΡΟΙ, or *neōkoroi*, became persons of great consequence, and were those who offered sacrifices for the life of the emperor. Whole cities made claim to this appellation, and Ephesus had this prerogative above the other cities of Asia Minor, although some of them, as Smyrna, Laodicea, and Pergamus, disputed the primacy with her. There are extant, in various cabinets, numerous medals (one of which we introduce) in which the appellation of ΝΕΩΚΟΡΟΣ is given to the city of Ephesus in particular, with the several inscriptions of ΕΦΕΣΙΩΝ ΝΕΩΚΟΡΩΝ, Β and ΔΙΣ ΝΕΩΚΟΡΩΝ, Γ and ΤΡΙΣ, and Δ or ΤΕΤΡΑΚΙΣ ΝΕΩΚΟΡΩΝ; intimating that the Ephesians had borne the office of *neōkoroi*, for the first, second, third, and fourth times. See Horne's *Introduction*, i. 197. The specimen



of these medals which we here give will be considered the more interesting from its evident reference to Diana and her temple, by the exhibition, which the reverse offers, of the goddess in the dress and character of a huntress.

—'*The image which fell down from Jupiter.*'—Although there is a hint to that effect in Euripides, no ancient author



REMAINS OF THE AMPHITHEATRE AT EPHESUS.

has been found to state distinctly that the image of Diana at Ephesus was believed to have fallen down from Jupiter; but nothing is more probable than that this was the current opinion and report; for it was often pretended among the heathen that the images they worshipped fell down from heaven. This was said of the Palladium, or image of the goddess Pallas, in the city of Troy. This was said of the Ancile, or Target, at Rome, in the reign of Numa. The image of the goddess Cybele was said to fall down from Jupiter at Pessinus, in Phrygia, and a solemn embassy was sent by the Romans to request this image and bring it to Rome. The extreme antiquity of the image of the Ephesian Diana might not a little contribute to the tradition of its heavenly origin. All authors agree that it was esteemed very ancient, and that although made of wood, it perished not when the temple was burnt. That this was the prevailing opinion seems also confirmed by this circumstance, that usually wherever they built temples to Diana, the image erected was formed after the model at Ephesus.

CHAPTER XX.

1 *Paul goeth to Macedonia.* 7 *He celebrateth the Lord's supper, and preacheth.* 9 *Eutychus having fallen down dead,* 10 *is raised to life.* 17 *At Miletus he calleth the elders together, telleth them what shall befall to himself,* 28 *committeth God's flock to them,* 29 *warneth them of false teachers,* 32 *commendeth them to God,* 36 *prayeth with them, and goeth his way.*

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the first *day* of the week, when the disciples came together [1]to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked

[1] Chap. 2. 46.

a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you,* but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions [z]abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men.*

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, [a]that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

[z] Or, *wait for me.* [a] 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.

Verse 3. '*Laid wait for him.*'—Regarding the nature of this plot there are different opinions. It seems probable that it was the intention of the Jews to kidnap him at the port of embarkation, and then destroy him; or to find some means of seizing and destroying him during the voyage, under the pretence of being fellow-passengers.

8. '*The upper chamber.*'—Which appears from what follows to have had, at least, more than one window, Eutychus having been seated in *a* window thereof. Dr. Robinson, in his invaluable work on Palestine, more than once notices what might be very well supposed to answer to this 'upper chamber.' So, in the house of the Greek-Catholic, who acted as the American consular agent at Sidon, 'an upper parlour, *with many windows,* on the roof of the proper house, resembled a summer palace, and commanded a delightful view over the country towards the east, full of trees and gardens, and country-houses, quite to the foot of the mountains.' At Ramleh he has

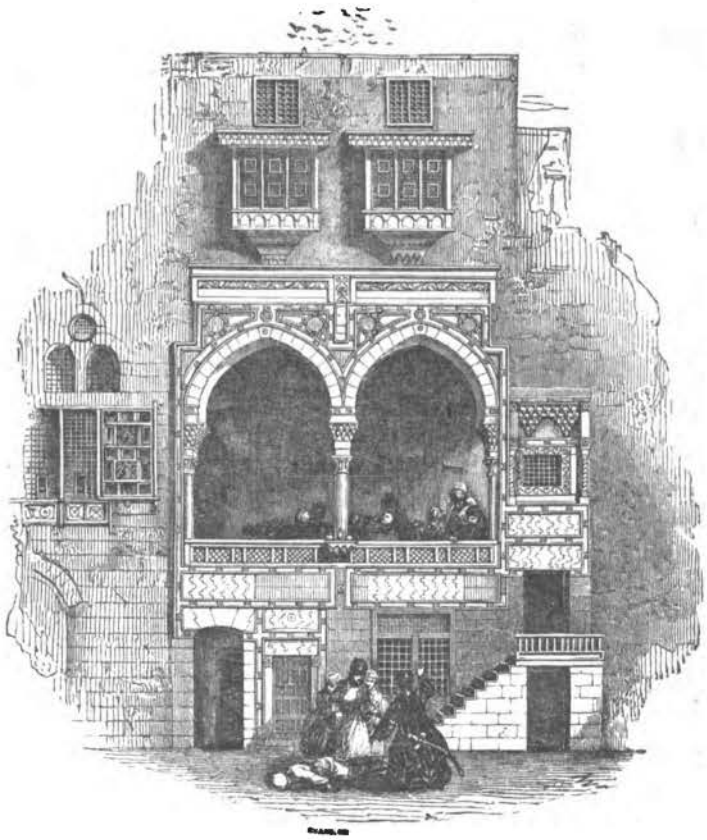
occasion to describe a similar upper room, as 'a large, airy hall, forming a sort of third story upon the flat roof of the house.'

9. '*Fell down from the third loft.*'—This intimates that the upper chamber in which they were assembled was on the third story. It appears that the young man had seated himself in the window, and being overpowered with sleep, fell out of the window into the court below. It will be recollected that there were no windows of glass; whence we may perceive that the window here mentioned was a lattice of joinery, or a door, which on this occasion was set open, on account of the heat from the many lights and the number of persons in the room. Or it may be as likely that the room was wholly open in front, and that the young man in his sleep fell over the low rail fixed there. It should be observed that the windows of such places in general reach nearly to the floor, and differ considerably from our windows, but correspond well to what our own word 'window' denotes in its original signification (window, windore, wind-door), a door for the admission of wind or air. We introduce a cut, representing, as seen from the court-yard, such an Oriental house as appears to suggest the best idea of the situation of the upper chambers, so often mentioned in the New Testament, and which we know to have been in those times much used for devotion and for religious observances and discourse. It is further curious in being derived from a modern illustration of a similar circumstance—not at all prepared with any reference to the analogy it *here* exhibits.

13. '*Assos.*'—This was a seaport on the southern coast of Troas in Mysia, and about twenty miles to the south of the town of Troas, affording the distance which Paul went on foot. It is famous in Pliny and other writers for a kind of stone, of such a nature, that the dead bodies placed in it (in pits or coffins) were consumed in forty days, all except the teeth. Hence it was called *sarcophagus* (flesh-devourer).

— '*Minding himself to go afoot.*'—Probably to avoid the tedious, irksome, and dangerous circumnavigation of the peninsula of Lectrum, which extends so far into the sea, that the distance from Troas to Assos is about one-third shorter by land than by sea. It is well known that, owing to the ignorance and unskilfulness in the navigation of the ancients, the doubling of promontories was to them a very serious matter. That he might the longer enjoy the company of his friends at Troas, who doubtless escorted him part of the way, supplies a further reason for this preference.

14. '*Mitylene.*'—The name of the chief town of the island of Lesbos. This island lay very near the coast of Mysia, the distance at two points being not more than ten miles. Mitylene was, however, thirty miles by sea from Assos. It was a well-built city, but its situation was so imprudently chosen, that the inhabitants were inconveniently affected by the winds. It was the birth-place of several noted persons, among whom were Alcæus, the poet; Sappho, the poetess; Pittacus, one of the 'seven sages;' Theophrastus; Theophanes, the historian; and Diophanes, the rhetorician. It does not appear that any Christian was established here in the apostolical times, and no mention is made of it in ecclesiastical history until a comparatively late day. The Lesbians were still notorious idolaters in the second century, and continued to sacrifice a man to Dionysius. But in the fifth, sixth, seventh, and eighth centuries, there were bishops of Mitylene present



FALL FROM AN UPPER CHAMBER.

at several councils. The town has since given the name of Metelin to the whole island, and is now an insignificant place in the hands of the Turks.

15. '*Chios.*'—Another and smaller island, to the south of Lesbos, and very near the peninsular projection of the Ionian coast. It was a very rich and beautiful island, noted for a particular kind of turpentine used in medicine, and for its excellent mastick, wine, figs, and marble. The Apostle did not visit, but only passed the island. It partook of the heathen and the Christian condition of Lesbos, as in the preceding note; and in the same ages its bishops appeared in the same councils with those of Mitylene. The island is now called by the Greeks Khio, and by the Italians Scio: during the Greek revolution it acquired a melancholy distinction by the horrible massacre of about twenty thousand of its inhabitants by the Turks. Its previous population was estimated at 150,000, of whom only 1400 were Turks.

— '*Samos.*'—This island, about eighty miles in circumference, approached, in one part, very near to the coast of Ionia, being not more than six miles from the Trogyllium promontory. Ephesus was nearly opposite this island. Pythagoras was a native of it, and Lycurgus died in it. Herodotus notes the island for three remarkable things—a very high mountain, a bulwark about the haven in the sea, and the largest temple he ever saw (*Thalia*, 60). Idolatry prevailed here so late as the fourth century: but there were then some Christians, as we read of some persecutions which they sustained. Heraclius, bishop of Samos, assisted at the council of Nice. The island is exceedingly fertile, and is accounted the richest in the Archipelago.

— '*Trogyllium.*'—This was, as we have seen in the preceding note, a promontory opposite Samos. The form of expression, 'We arrived at Samos, and tarried at Trogyllium,' would seem to suggest that Trogyllium was in Samos, which was not the case. Hence the addition, 'tarried at Trogyllium,' is not found in the Alexandrian, Vulgate, and Ethiopic versions. However, παρεβάλομεν does not necessarily denote arrival at Samos, but 'we made (the coast of) Samos, and tarried at Trogyllium.' They must have made the coast of Samos, before they reached the main land at Trogyllium, and landed there.

16. '*Paul had determined to sail by Ephesus.*'—Many commentators infer from this, that Paul had hired the ship in which he sailed, and which, they think, was the same in which he sailed from Philippi; and they suppose it stayed for him the five days he remained at Troas, which they think confirmed by his stopping the ship at Trogyllium. The whole is, however, mere conjecture, not very probable in itself. We cannot suppose the Apostle was rich enough to hire a ship for himself, neither was he, of all men, likely to burthen the Christian brethren with such a charge. The passages to which reference is made prove nothing to the purpose when carefully considered. The plan on which Paul and his companions acted, appears to be this: taking their passage on board such coasting vessels as would be likely to convey them, as speedily as possible, to Jerusalem; at the same time taking every opportunity afforded by the stoppage of these vessels to salute and instruct the brethren.

17. '*Miletus.*'—This town was a seaport of Caria, near the mouth of the river Mæander, and thirty miles to the south of Ephesus. It was originally the seat of a petty kingdom, but successively partook in the same alterations of condition which the country at large sustained. It was noted for a magnificent temple of Apollo, and for being the birthplace of Thales, one of the 'seven sages,' and of the philosophers Anaximander and Anaximenes. Paganism was still predominant here in the fourth century, when Licinius consulted its oracle of Apollo, as to the result of an event in the war against Constantine; but, in the fifth, seventh, and eighth centuries, we read of a bishop of the Christian church at this place, as assisting at several councils. The place is now in ruins, and is called Melas by the Turks.

CHAPTER XXI.

1 *Paul will not by any means be dissuaded from going to Jerusalem.* 9 *Philip's daughters prophetesses.* 17 *Paul cometh to Jerusalem:* 27 *where he is apprehended, and in great danger,* 31 *but by the chief captain is rescued, and permitted to speak to the people.*

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, [1] which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost,

[1] Chap. 6. 5.

So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may [2]shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, [3]we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, [4]to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

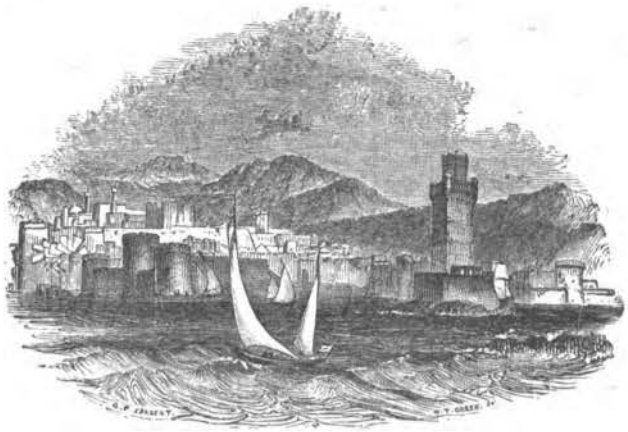
37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 [5]Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

[2] Num. 6. 18. Chap. 18. 18. [3] Chap. 15. 20. [4] Num. 6. 13. [5] Chap. 5. 36.



RHODES.

Verse 1. '*Coos.*'—This was one of the largest of several small islands (the Sporades) off the coast of Caria. It lay at the mouth of the Ceramic Gulf, on that coast. It was chiefly famous for its worship of Esculapius and its temple of Juno; as also for being the birthplace of Hippocrates the physician, and Apelles the painter. It is not known when the Gospel was first preached here; but, in the fourth, fifth, and sixth centuries, ecclesiastical history notices that it had a Christian church and a succession of bishops.

— '*Rhodes.*'—The nearest part of this famous island to the continent lies about nine miles to the south of the promontory of Cynosema, on the coast of Caria, and is 120 miles in circumference. It was originally an independent state, which got into a flourishing condition, and was for some time able to keep in subjection the adjoining parts of the continent. It ultimately fell into the hands of the Romans; from the Eastern Empire it passed to the Saracens; but it was recovered by the Greeks, who held it 600 years longer, until it was wrested from them by the Turks; it was taken from them by the Knights of St. John of Jerusalem, who held it till 1522, when the Turks recovered it, after a year's siege and the loss of 90,000 men, the knights withdrawing to Malta. Rhodes was noted for its fine climate and excellent wines; and its inhabitants were powerful at sea, and profited largely by commerce. It was most talked of, however, for the brazen Colossus, which bestrode the entrance of the harbour of the city of Rhodes. It was reckoned one of the 'seven wonders,' and admitted the largest ships of the time to sail between its legs. It stood 70 cubits high, and was reckoned to contain 720,000 lbs. weight of brass. It was thrown down by an earthquake, after standing fifty or sixty years. It seems that, on account of this statue, the Rhodians were sometimes called Colossians, whence some have very strangely imagined that they are the persons to whom Paul addressed his Epistle under that name. At the present date, the city of Rhodes was one of the principal seats of learning in the Roman empire; the others being Athens, Alexandria, Tarsus, and Marseilles.

It is not known when the Gospel was first preached here, and a Christian church established; but, in the fourth, fifth, sixth, seventh, and eighth centuries, there was a bishop of Rhodes present at various councils; nor was the church in Rhodes wholly destroyed in the ninth century, although grievously harassed by the Saracens.

— '*Patara.*'—This was a seaport on the south-western coast of Lycia. It was principally remarkable for an oracle of Apollo, which gave responses six months in the year, and had a reputation scarcely inferior to that of the far-famed oracle at Delphi.

5. '*We kneeled down.....and prayed.*'—Standing was the ordinary posture of prayer among the Jews; but, in their confessions, supplications, and deprecations, and in times of mourning and affliction, they fell down upon their knees, and bowed their faces to the ground. The existing Mohammedan custom of changing the posture according to the different parts and character of the prayers they utter, was perhaps derived from these variations of practice among the Jews.



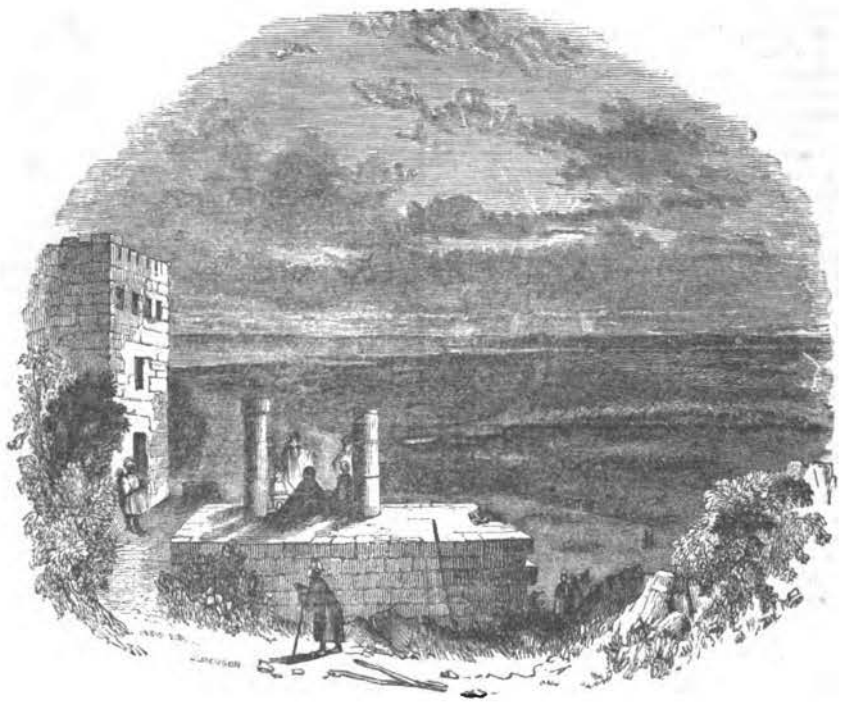
POSTURES OF MOSLEM (PERSIAN) WORSHIP.

— '*On the shore.*'—The sea-shore was esteemed by the Jews a place most pure, and therefore peculiarly proper for offering up their prayers and thanksgivings to God. Philo tells us, that the Jews of Alexandria, when Flaccus, the governor of Egypt, who had been their great

enemy, was arrested by the order of the emperor Caius, not being able to assemble at their synagogues, which had been taken from them, crowded out at the gates of the city early in the morning, went to the neighbouring shores, and standing in a most pure place, with one accord lifted up their voices in praising God. Tertullian says, that the Jews in his time, when they kept their great fast, left their synagogues, and on every shore sent forth their prayers to heaven. And in another place, among the ceremonies used by the Jews, mentions 'orationes littorales,' the prayers they made upon the shores. And long before Tertullian's time there was a decree made at Halicarnassus in favour of the Jews, which, among other privileges, allows them to say their prayers near the shore, according to the custom of their country. It is hence abundantly evident, that it was common with the Jews to choose the shore as a place highly fitting to offer up their prayers.

7. '*Ptolemaïs.*'—This seaport is that called Accho in the Old Testament (Judges i. 31), which is nearly preserved in the name of Akka, which the Arabs at present give to it; but it is better known in Europe by its Turkish name of Acra, or Acre. The name of Ptolemais, which it bore in St. Paul's time, was derived from the first Ptolemy of Egypt, to whose lot it fell in the division of Alexander's conquests, and by whom it was greatly strengthened and improved.

The town is situated at the north angle of the bay to which it gives name, and which extends in a semicircle of about ten miles to the opposite point of Mount Carmel. Being washed on the west and south sides by the sea, and having a small bay on the east, it is strong by its situation, while in different ages due care was taken to give it such further strength as it could derive from art. Hence the tribe of Asher, to whose lot Accho fell, was unable to obtain possession of it—a fact which implies strength, even at so early an age; while it shews that a stand was made for the preservation of so important a place. The importance of Acre, which has, from that day to this, given it so conspicuous a place in the history of all the contests of which Palestine has been the theatre, has been well defined by Dr. Clarke to consist in the superiority of its port, which at all times made it the maritime key of Palestine. 'The port is indeed bad; but it is better than any other along the coast. That of Seide (Sidon) is very insecure; and the harbour of Jaffa worse than any of the others. The possession of Acre extended its influence even to Jerusalem. It enables its possessor to shut up the country, and keep its inhabitants under subjection. All the rice, which is the staple food of the people, enters by this avenue: the lord of Acre may, if it so please him, cause a famine to be felt even over all Syria. Here, then, we have a clue to the operations of the French. They directed every effort towards the possession of Acre, because it placed the food of the inhabitants of the country in their power, and consequently its entire dominion. It is a principle of policy that the key of a public granary is the mightiest engine of military operation. Hence we find that it was the last place from which the Crusaders were expelled in the Holy Land; and hence its tranquil possession, notwithstanding the insignificant figure it makes in the map of this great continent, is of more importance than the greatest armies, under the most victorious conquerors, ever sent for the invasion of the country.' But, although this has been certainly true for many ages—that is, ever since the culture of the native soil has been neglected, and since the taste of the inhabitants has made rice an essential article of subsistence, rendering, on both accounts, large imports of foreign grain necessary—it by no means appears that the possession of Accho was so essential to the Jews, or that the possessors of it had such power of influencing the condition of the country; and this for the plain reason that, in ordinary seasons, the soil, under the hands of an industrious people, produced in abundance all things necessary for their subsistence, rendering them independent of supplies from foreign countries. This is confirmed by the fact that, although Accho must at all times have been an important possession, its



PTOLEMAIS (ACRE).

predominant historical importance does not take date till after the Jews had ceased to be a nation, and after the general culture of the soil had been discontinued.

Acre was taken from the Christians by the Saracens in the year 636; and it remained in their hands until 1024, when Baldwin, king of Jerusalem, assisted by a fleet of seventy Genoese vessels, made himself master of it, after a siege of twenty days, by sea and land. In 1187 it fell into the hands of Salah-ed-din; but, after a siege of three years, was retaken by Richard Cœur-de-Lion and Philip of France. It remained in the hands of the Franks rather more than a century. But, in 1291, Khalil, sultan of Egypt, brought a vast army against it; and, although it was bravely defended by the Knights of St. John of Jerusalem (from whom it took the name of St. Jean d'Acre), they were at last obliged to give ground, and the town was taken and almost destroyed by the Moslems. They afterwards rebuilt and fortified it; so that it was enabled to make a long resistance to a large Turkish force, which, however, obtained possession of it in 1517. Under the Turks, the town fell to decay, and was almost deserted, till the famous Jezzar Pasha made it the seat of his government, and, by repairing the town and harbour, rendered it the most important place on the coast. At this time, with the aid of the British, under Sir Sidney Smith, Acre acquired celebrity for its successful resistance to the French forces, under Bonaparte, who was obliged to raise the siege, after failing in the twelfth assault. In 1832 the town was taken from the Turks by Ibrahim Pasha, after a siege of six months, during which the shot and shells of the besiegers committed fearful devastation on the buildings: and walls and houses overthrown, gave the place the appearance of a heap of ruins. After it was taken, however, the work of reparation commenced with great vigour; but it had by no means recovered from this calamity, when it was subjected to the operations of the English fleet, under Admiral Stopford, in pursuance of the plan of restoring Syria to the Porte. On the 3rd of November, 1840, it was bombarded for several hours, when the explosion of the powder-magazine destroyed the citadel, and laid much of the town in ruins. This devastation has now been, in a great degree, repaired, and some improvements have been made, so that the town may be regarded as substantially restored to its previous condition.

'Of the Canaanitish Accho,' says Buckingham, 'it would be thought idle, perhaps, to seek any remains, yet some presented themselves to my observation, so peculiar in form and materials, and of such high antiquity, as to leave no doubt in my own mind of their being the fragments of buildings constructed in the earliest ages.' These consist of the foundations of buildings, which occur in the south-east front of the newly-erected outer walls of the city, and which were exposed to view in sinking the ditch, before these walls, to the depth of twenty feet below the level of the present soil. They appear to have belonged to private dwellings of the humblest order, as they were not more than from ten to twelve feet square, with small doorways and passages leading from one to the other. The materials of which they were originally constructed, proved to be a highly-burnt brick, with a mixture of cement and sand, as well as of small portions of stone in some parts, the whole so strongly bound together by age, and by the adhesive nature of the cement used, as to form one solid mass.' If Mr. Buckingham's conjecture be correct, this discovery certainly furnishes an interesting intimation as to the character of the constructions which formed, at an early age, the habitations of the poorer classes in Palestine. Of the splendour of the later Ptolemais no monument remains, unless it be in the blocks of marble and shafts of pillars, now employed for thresholds and other purposes, or lying neglected on the ground. The Saracenic remains are few and unimportant; and those Christian ruins which some of our older travellers mention, are altogether gone. The mosques, fountains, bazaars, and other buildings, are in a style rather Turkish than Arabic, except in one old and well-built caravanserai, which might perhaps be assigned to the Saracenic age. The town is walled all round; and on the land side there is a second outer wall, added by Jezzar Pasha after the French had retired from Syria: before this is a dry ditch, the excavation of which exposed the supposed Canaanitish remains already mentioned. The principal buildings are, the extensive palace of the governor, and, opposite to it, a fine mosque, the dome and minaret of which are very conspicuous from without. There are seven mosques in all, but not more than four or five are conspicuous objects. There is a Latin convent, a Greek church, and a Maronite place of worship; but they offer nothing remarkable. The Jews have two synagogues, and their chief-priest, whose family is highly respected, professes to be descended in a right line from Aaron. In the time of Jezzar the population was estimated at about 20,000 by some travellers; but, in 1820, the Rev. James Connor states it at 10,000, on the authority of the English consul; the Christians, of various denominations, being about one-half. The most recent account—that of Dr. Wilson—makes the population 8000 or 10,000, including thirty families of Jews. D'Herbelot in *Acca*, etc.; Clarke's *Travels*, iv. ch. 3; Turner's *Travels*, ii. 111-113; Buckingham's *Travels*, i. ch. 4; Jowett's *Researches*, i. 423, ii. 144, sq.; Monro's *Summer Ramble*, i. 49-53; G. Robinson's *Travels*, i. 198-200; Lindsay, *Letters*, ii. 81; Wilson, *Lands of the Bible*, ii. 233-237.

8. '*Philip the Evangelist.*'—Formerly one of the seven deacons. As to the import of the term *Evangelist*, it appears that it described persons who were not settled pastors of any one congregation, but were itinerant presbyters, sent by the apostles to various cities for the purpose of inculcating the doctrines of the Christian religion, and following up the instruction of the apostles, thus building on the foundation they had laid.

15. '*We took up our carriages.*'—This obscure translation is found only in the existing version. All the others have, 'We made ourselves ready,' except that of Geneva, which is here the most correct, 'We trussed up our fardells' (packages, bundles). Several MSS. enumerated by Wetstein have, instead of ἀποσκευασάμενοι, the word, different only by a single letter, ἐποσκευασάμενοι, which gives the sense, 'we placed the baggage on the mules,' or 'horses;' and this is no doubt the true signification, whichever word is chosen.

24. '*Be at charges with them, that they may shave their heads.*'—In ch. xviii. 18 we read, 'having shorn his head in Cenchrea, because he had a vow.' It is well to consider these two passages together, in order to distinguish them clearly. In the first place, *he* (whether Paul or Aquila, but most probably the latter), in consequence of having taken a vow, during the term of which he let his hair grow, shaved himself in Cenchrea, his vow being at that place completed. This is clear; because the person who vowed did not shave as a commencement, but as a completion of his vow. Some think that this was a Nazarite vow; but it could not be so, as such a vow could only be completed at Jerusalem, and the person could only be shaved there, since the ceremony was to take place at the door of the tabernacle of the congregation, and the hair was to be cast into the fire, under the pot in which the peace-offerings were boiled (Num. vi.). It is true that some contend that this obligation was not imperative upon Jews residing abroad; but we know no proof of this assertion; and even if so, it was unlikely to have been a vow of Paul's, because he was then hastening to Jerusalem, and would probably not have been in such haste to shave his head at Cenchrea; whereas Aquila did not go with him to Jerusalem, but remained at Ephesus. The Vulgate and Chrysostom refer the vow, whatever it were, to Aquila, and this construction is favoured by the original; and, even as *his* vow, the probability remains very strong that it was not a Nazarite vow, but such a civil vow as the Jews were, on particular occasions, accustomed to make, in testimony of their hope of, or gratitude for, some protection, deliverance, or relief—such as the vow, very common to travellers, that they would not shave their heads till they had arrived at a particular place; or else, that

they would exercise some act of abstinence till they attained some object which they had in view.

The present is entirely a different transaction; for Paul had intermediately been at Jerusalem since the affair at Cenchrea; and the course now taken is not his own, but was suggested to him by his friends at Jerusalem. The persons here mentioned were unquestionably under a vow of temporary Nazariteship. We learn from Josephus that it was usual for persons in sickness or distress to make vows, and to spend at least thirty days in extraordinary devotions, that is, as Nazarites, they abstained from wine, let their hair grow, and gave themselves up to prayer, till the time when they purposed to offer sacrifice at being released. Now we know, from Josephus and other Jewish writers, that it was considered a very popular act of piety for persons, who themselves were under no vow, to live in abstinence together with those who had undertaken such a vow, and to bear the whole or part of the expenses of their sacrifices. The latter part alone, indeed, was so acceptable an act, that Agrippa, who cultivated popularity, when he came to Jerusalem, offered the sacrifices of thanksgiving, and directed a good number of Nazarites to be shaved. This seems to have been the course which Paul was advised to take in the present instance. The 'charges' of these four persons would be the price of eight lambs, four rams, together with oil, flour, etc., according to the law of Num. vi. 14, 15.

26. '*To signify the accomplishment of the days of purification.*'—That is, to notify to the priests at the temple that he had taken upon himself an obligation to abstinence, prayer, etc., for seven days. It appears from Num. vi. 5, that every one was at liberty to fix upon the period of his votive abstinence; and some gave notice for a week, some for two or three. This notice was necessary, probably on account of some ceremony consecrating to the Lord the days of separation (Num. vi. 12); and since sacrifices were to be offered at the termination of the period, it was necessary that the priests should have notice, in order to provide the victims. It is clear that Paul so fixed the period, that it might end at the same time with that of the four men with whom he was associated.

28. '*Brought Greeks also into the temple.*'—The Jews were always most anxious to keep their temple from being defiled by the presence of Gentiles. They might enter within the limits of the 'mountain of the house,' that is, within so much of the whole site as lay between the outer wall and the enclosure before the temple courts; but they might not enter into any of these courts, nor even into the *Chel*, or enclosure, before them. Before the entrance to this were pillars on which were inscriptions in Greek and Latin, giving notice that no strangers were allowed to enter. Joseph. *Antiq.* xv. 14. 5.

31. '*The chief captain.*'—This officer appears to have been the tribune, who held the chief military command in Jerusalem, in the absence of the procurator. He was in the Tower of Antonia, called 'the castle' in verse 34, from which he issued with a band of soldiers, on the present occasion. See the note on ch. v. 26.

32. '*Beating of Paul.*'—It is said just before, that 'they went about to kill him,' which they, from this, appear to have intended to accomplish by what was called 'beating the rebels,' in which the people did not stay for any legal process, but, having found that any had profaned the temple, the people rushed immediately upon them, and having dragged them out, beat them so cruelly with staves and stones, that they often died under their hands.

37. '*Canst thou speak Greek?*'—From this it appears that Paul addressed the officer in Greek, at which the officer was surprised, supposing him to be a native Jew, or, as his next question imports, an Egyptian. The officer himself seems to have been a Greek, as appears by his name, Lysias, as well as from his telling Paul, presently, that he had purchased his freedom.

38. '*Art not thou that Egyptian.*'—Josephus gives an account of the affair to which Lysias alludes, and which happened about two years before this time. This Egyptian Jew came into Judæa, and, giving out that he was a prophet, collected in the desert no less than 30,000 people, whom he persuaded to follow him to the Mount of Olives, where they should see the walls of Jerusalem fall down at his command, so that through the ruins they might enter the city. His object was to take the city by force, seize the Roman garrison, and assume the government of the people. But the Roman governor, Felix, marched his forces to meet them, and, falling upon them, dispersed them with great ease. Four hundred were killed, and two hundred taken prisoners; but the Egyptian himself fled with a few of his more attached followers. As he was still alive, Lysias supposed he had got into the city, and had raised the commotion which he witnessed. That the Jews were beating Paul, was not calculated to undeceive him, as the people of Jerusalem had before shewn themselves very adverse to the designs of the Egyptian impostor. Joseph. *Antiq.* xx. 8. 6; *De Bello Jud.* ii. 13. 5.

CHAPTER XXII.

1 *Paul declareth at large how he was converted to the faith,* 17 *and called to his apostleship.* 22 *At the very mentioning of the Gentiles, the people exclaim on him.* 24 *He would have been scourged,* 25 *but claiming the privilege of a Roman, he escapeth.*

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 [1]I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 [2]And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord?

[1] Chap. 21. 39. [2] Chap. 8. 3.

And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 [a]And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have [b]examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

[a] Chap. 7. 58.

[b] Or, *tortured him.*

Verse 2. '*Spake in the Hebrew tongue.*'—The native Jews held the Hellenistic Jews and their language in considerable contempt; and such Jews could not speak the dialect vernacular in Judæa, unless that they had for some time resided there. The Hellenistic Jews had raised the tumult; and what had passed gave the native Jews to understand that Paul was himself an Hellenist. When therefore he began to speak in the vernacular dialect, their attention was naturally arrested by surprise. It must be understood that he particularly addressed the native Jews; and to them he hastens to explain that, although a native of Asia Minor, he had been brought up in Jerusalem, at the feet of one of their greatest teachers, and reminds them of circumstances which might recal him to their recollection as the Saul who was once so well known for his Jewish zeal. He thus accounted for being able to address them in their own dialect, and engages their attention by that circumstance, as well as by the recollection of what he had been.

3. '*Tarsus, a city in Cilicia.*'—This was, as Paul had just before said, 'no mean city.' It was the capital of Cilicia, and situated upon the river Cydnus, about six miles from its mouth. It was noted for its opulence even in the time of Alexander (Q. Curtius, iii. 4), and under the Romans its importance rather increased than diminished. It was a distinguished seat of Greek philosophy and literature. The city was made free by Augustus. This seems to have conveyed the privilege of being governed by its own laws and magistrates, with exemption from tribute, but did not confer the *jus coloniarum* nor the *jus civitatis*; and it was not, therefore, as usually supposed, on this account that Paul enjoyed the privileges of Roman citizenship. Tarsus did indeed eventually become a Roman colony, which gave to the inhabitants these important rights; but this was not till long after the time of Paul. We thus find the tribune at Jerusalem ordering Paul to be scourged, after he knew that he belonged to Tarsus, but desisted when he learned that he was a Roman citizen.

Paul therefore must have derived this high distinction from his father; and the possession of it could not but have given him access to all the advantages of high education which the place afforded. It was, therefore, doubtless in the public schools for which it was famous that he was enabled to obtain the various acquirements and that acquaintance with Greek literature, which his writings and speeches so frequently display. Strabo says that the academies of Tarsus excelled even those of Athens and Alexandria in philosophy and polite literature, although these exceeded it in the *number* of their philosophers. The reason of this was, that Tarsus was not, like other places celebrated for their academies and schools, resorted to by foreigners to teach or to be taught. Those who applied themselves to study at Tarsus were mostly natives of the country. And even these seldom spent their lives there, but went abroad to complete their studies: and when they had done this, they seldom returned home, but generally preferred to settle elsewhere. He further observes, that Rome itself could attest the great number of the learned men who were natives of this city; since it abounded in literati from Tarsus and Alexandria (*Geog.* xiv. 673, 675). How remarkably this coincides, in some points, with the history of St. Paul! Tarsus was still a place of some consequence down to the fourteenth century; but is now a comparatively poor and decayed town, though still of more importance than many ancient cities of the same region, the population being reckoned at 30,000. There are some considerable remains of the ancient city.

23. '*They cried out, and cast off their clothes, and threw dust into the air.*'—A great similarity appears between the conduct of the Jews on this occasion, and the behaviour of the peasants of Persia, when they go to court to complain against their governors, whose oppressions they can no longer endure. They carry these complaints by companies consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace nearest to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king, upon hearing these cries, sends to know the occasion of them; the people deliver their complaints in writing, upon which he lets them know that he will commit the cognizance of the affair to such a one as he names; in consequence of this, justice is usually obtained.

24. '*Examined by scourging.*'—This method of extorting a confession was not unusual among the Romans, and was sometimes practised by the Jews themselves. The Romans, however, could not thus treat one who enjoyed the privilege of Roman freedom; and examination by torture was therefore limited to slaves and aliens. A few instances do indeed occur of Romans being tortured by order of tyrannical emperors, but the historians relate such acts as flagrant enormities, which they mention with abhorrence.

25. '*Bound him with thongs.*'—Persons to be scourged were bound to a low pillar, in such a manner that they were obliged to lean forward, and, as it were, to 'offer their back to the smiters.'

— '*Is it lawful....to scourge....a Roman?*'—Lysias, not knowing Paul was a free-man, purposed to *scourge* him in the literal sense. A Roman citizen might not be scourged, but only beaten with rods, and not that in order to extort confession or while uncondemned. Indeed, properly speaking, a free-man could not be punished ignominiously, as the very sentence which declared his punishment, divested him of his privileges, and made him no longer a citizen. That is to say, he ceased to be a Roman, when he was found guilty of crimes for which an ignominious punishment was necessary.

28. '*With a great sum obtained I this freedom.*'—The privileges of Roman freedom were so great, that they were most eagerly sought for by those who had no claim to them by birth. Under the republic and the first emperors the Roman freedom was obtained with much difficulty, and only by great favour or in consideration of important services. When it was first made saleable by venal emperors, it was only granted to those who could afford to pay a 'great sum' for it, as Lysias did. The price was afterwards gradually lowered; and was otherwise granted with great facility: in consequence of which it soon came to be thought of lightly, and lost the distinction which it had at one time conferred. The sacred narrative, however, closes before this state of things had arrived.

— '*I was free-born.*'—It is shewn in the note on *v.* 3, that he could not have obtained this important right merely as being born in Tarsus; and it must therefore have been derived from his father, who had, in some way unknown to us, acquired the privileges of a Roman citizen.

29. '*Because he had bound him.*'—That is, because he had bound him to the pillar to be scourged: which was as great an outrage upon the person of a Roman as scourging itself. We must understand it of this; because we collect from *v.* 30, that the tribune kept him in bonds all night, and only took them off when he produced him before the Sanhedrim: and we learn from the sequel that he remained in bonds during the whole period of his confinement. This privilege therefore did not exempt him from all bonds, but only from being bound for scourging; or rather, from being bound in any manner unbefitting a Roman citizen. No such citizen could strictly be bound before condemnation or confession. While accused, and as yet untried, however, he was held in custody, either by the magistrate or by certain sureties who undertook that office; or else he was placed in *military custody*, which in the time of Paul had become very common, and in which an end of a long chain was fastened to the right arm of the prisoner, and the other end to the left arm of a soldier. It was thus that Agrippa was kept in custody at Rome by Tiberius (see the note on ch. xii. 1). To contend, therefore, as some few writers have done, that Paul did not in this matter enjoy the full immunities of a Roman citizen, is most futile, unless it can be shewn that the 'bonds' which he bore were any other than the chain which fastened his arm to that of a soldier, at such a distance as allowed him considerable freedom of action. And this cannot be proved; for, indeed, the only passage which intimates the nature of his bonds, is one which shews them to have been of this description. After his arrival at Rome, it is said, 'Paul was suffered to dwell by himself *with a soldier that kept him*'—that is, he was allowed to remain in that kind of custody in which Roman citizens were usually held.

But while we believe that Paul enjoyed this and other personal privileges, in virtue of his Roman freedom, we by no means think that he enjoyed every privilege of a native Roman citizen; and allow that it would be unsafe to say what privileges he did enjoy beyond those which he directly claims, or which the course of the history suggests. For he only was a Roman citizen, in the full extent of the term, who had a right of having a house in Rome, and who was incorporated with one of the tribes, and who, consequently, had the right of suffrage, and of himself becoming a candidate for office. These were the highest privileges, and were not often granted to individuals, or even to the municipal and colonial towns which obtained the right of citizenship. In fact, the municipal towns, the Roman colonies, and the individuals who obtained their freedom, got more or fewer of the privileges and exemptions peculiar to the Roman citizens, in proportion to their fidelity and to the services which they had rendered. Few obtained all; but those which were most easily secured and most generally enjoyed, were such exemptions as we have been considering, in matters of accusation, trial, and punishment.

CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, [1]Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, [2]I am a Pharisee, the son of a Pharisee: [3]of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 [4]For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, certain of the Jews banded together, and bound themselves [5]under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 ¶ And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

[1] Exod. 22. 28. [2] Phil. 3. 5 [3] Chap. 24. 21. [4] Matt. 22. 23. [5] Or, *with an oath of execration.*

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

Verse 2. '*The high priest Ananias.*'—There is a difficulty here, of which Michaelis, partly following Beza, seems to have afforded the most satisfactory solution. It is asked, 1. Who this Ananias was? 2. How his being now called high priest suits the chronology; as it is certain, from Josephus, that he held the office much earlier? 3. How St. Paul knew not that he was high priest? he must have known him by the external marks of office. These obscurities are cleared up on examining the special history of this period; and the light thrown on them extends to the following chapters, insomuch that it cannot be doubted that this book was written not after the destruction of Jerusalem, but by a person contemporary with the events there related.

Ananias was the son of Nebedene, as is proved by Krebs from Josephus, and high priest when Helena, queen of Adiabene, supplied the Jews with corn from Egypt in the famine of the fourth year of Claudius; Acts xi. 28. St. Paul, therefore, going at that time to Jerusalem, Acts xv. 2, must have known that he was then raised to that dignity. Soon after the first council of the Apostles at Jerusalem, Ananias was dispossessed of his office, and on a dispute between the Samaritans and the Jews sent a prisoner to Rome (Josephus, *Ant.* xx. v.), whence he was released, and returned to Jerusalem. From that period he was not, in the proper sense, the high priest, though named so by Josephus, sometimes as one of the chief priests. See note on Matt. ii. 1; xvi. 21, supra. Jonathan had been raised in the meantime to that dignity; and from the murder of Jonathan by Felix (Josephus, *Ant.* xx. 6) to the high priesthood of Israel, invested by Agrippa (*Ant.* l. xx. c. vi.), this dignity remained vacant.

Now it was precisely in this interval that St. Paul was apprehended in Jerusalem: and the Sanhedrim being destitute of a president, Ananias undertook of his own authority the discharge of that office, which he executed with the greatest tyranny (*Ant.* l. xx. c. viii.). It is possible that St. Paul, who had been only a few days at Jerusalem, might be ignorant that he, who had been dispossessed of the priesthood, had taken a trust to which he was not entitled, and naturally exclaim 'I wist not,' etc.; or if he knew, it was an indirect reproof and tacit refusal to recognise usurped authority. Thus this obscure passage is brought into a clear light; and St. Paul's imprisonment, the conspiracy against him with the consent of the Sanhedrim, and their petition to Festus to send for him to Cæsarea with intent to murder him on the road, are facts which correspond with the character of the times in Josephus, who mentions the principal persons, and attributes to them greater profligacy than St. Luke.

— '*Smite him on the mouth.*'—It is still usual enough in the East, particularly in Persia, for a person in authority to order an offender who appears before him to be smitten on the mouth if he makes an answer or remark which is not liked. This is on the old Oriental principle of punishing the offending part. The blow is usually inflicted with the heel of a shoe, and is very severe, often breaking the teeth, and causing the blood to spirt out. To be thus smitten on the mouth is considered a grievous indignity, and is inflicted for that reason.

3. '*God shall smite thee.*'—About five years after this, in the government of Florus, Eleazer, a son of this Ananias, set himself at the head of a party of turbulent persons, who took possession of the temple, and would allow no sacrifices to be offered for the emperor; and these being joined by a party of assassins (*sicarii*), every person of note was obliged to seek for safety in sinks and vaults. Ananias sought protection in the royal palace; and when it was assaulted and forced by the assassins, he retreated, with his brother Hezekiah, to an old aqueduct, from which they were exultingly dragged forth, and slain upon the spot. Joseph., *De Bello Jud.* ii. 17.

— '*Thou whited wall.*'—This proverbial form of expression, analogous to our Saviour's comparison of the Pharisees to 'whited sepulchres,' derives much force from our understanding that walls in the East were, and still are, frequently constructed with mud and other base materials, however fair—from being white-washed or otherwise beautified—they may seem. The character of Ananias implied in this epithet, is well sustained by the facts of his history, as reported by Josephus. At the time that he bore himself in the most plausible manner towards the citizens, so as to be in the highest favour and popularity with them, he was guilty of the utmost injustice, for, by means of his servants and dependants, he plundered the priests of their dues to that degree that many of them perished from want, under the deprivation of their only means of subsistence.

12. '*Bound themselves under a curse....that they would neither eat nor drink,*' etc.—Selden (*De Jure Nat.* p. 472, et *Synod.* p. 829) regards this as a particular form of excommunication. For it was usual among the Jews for private persons to excommunicate both themselves and others. And it is not improbable that these conspirators laid themselves under all the curses that were wont to be denounced or understood in an excommunication, after the same manner as those of the sect of the Essenes bound themselves by horrid oaths, and under the penalty of excommunication, to observe the rites peculiar to that sect.

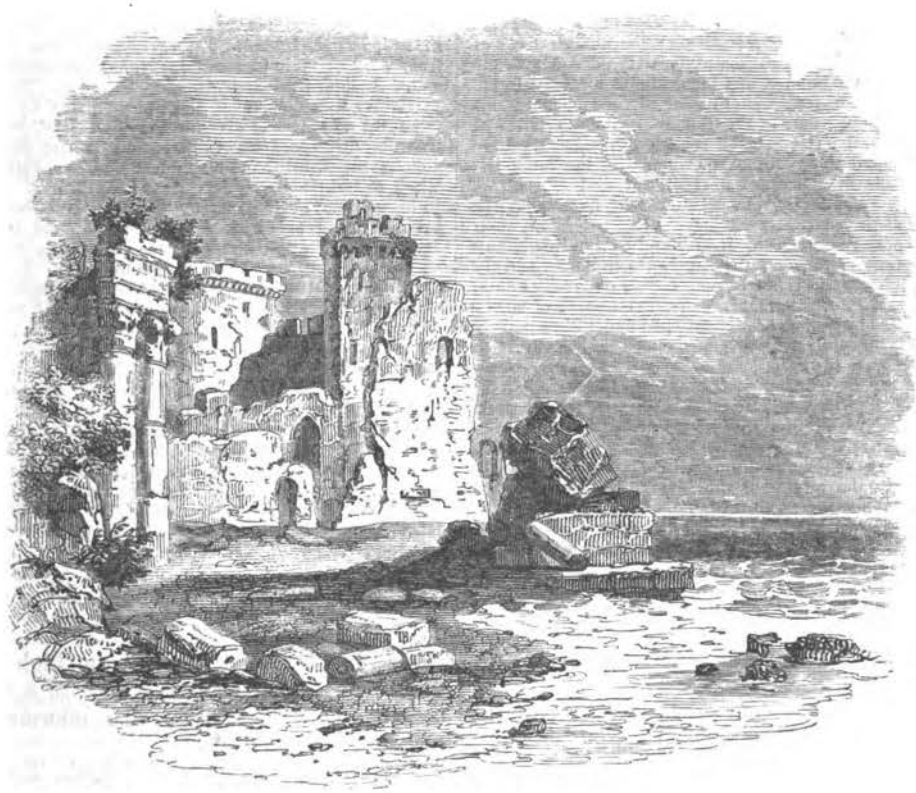
It may seem strange perhaps that these persons should be represented as going to the Jewish magistrates, laying before them the conspiracy they had made, and desiring their assistance in the carrying it on, and this without any discountenance or reprehension from them. But it must be considered, that as St. Paul had no greater enemies than the Sadducees, and that far the greater part of the Jewish magistrates were at this time of that sect, so the method proposed for taking away his life was not inconsistent with the maxims of government held even by the Pharisees. From their perverted oral traditiou, and

the example of Phinehas, it was made a rule among them, that a private person might kill one who had forsaken the law of Moses. It is not in the least to be admired, therefore, that the chief priests and elders, who had an inveterate hatred against St. Paul, were far from discountenancing this method of taking away his life, or that they should themselves afterwards determine to execute it.

— '*That they would neither eat nor drink till they had killed Paul.*'—It appears, from many passages in the Talmud, that it was very usual for the Jews to vow that they would not eat for a particular time, or till some design which they entertained were accomplished. Sometimes they only bound themselves to abstinence from particular things, and then others were lawful to them. But the present vow was absolute; and it appears to have been no unusual thing for certain zealots thus to bind themselves to slay those whom they believed to be worthy of death, but whose destruction could not be effected by any legal process. Josephus mentions an instance in which ten Jews bound themselves by an oath to destroy the first Herod, because he had violated the ancient customs of the nation. They were discovered before they could effect their intention; and, being brought before the king, were so far from betraying any fear or compunction, that they gloried in the act they had meditated, and holding up their daggers, avowed that they believed the conspiracy to which they had sworn was a holy and pious deed; and that what they had purposed to do, was not for any gain or honour to themselves, nor for any indulgence of their passions, but in behalf of the customs of their country, which every Jew was bound to observe and to die for. They received their deaths with great constancy, amidst the sympathy of the people, who manifested their approbation of the design by tearing limb from limb the spy who had revealed the plot, and throwing his remains to the dogs.

It will occur to the reader to ask what became of the present conspirators, since they could not accomplish their vow. Did they starve? By no means. It was exceedingly easy to procure absolution on several grounds. A man whose life was in danger from keeping his vow might be released from it. So the Talmud:—'If a man vows that he will not eat any thing, woe be unto him if he eats; and woe be unto him if he does not eat! If he eats, he breaks his vow; if he does not eat, he sins against his own life. What then must he do? Let him go to the wise men, and they will unloose him from his vow.' (*T. Hieros. tit. Avoda Zara*, fol. 40. 1.) Besides, it was necessary that a Jew should eat and drink on the Sabbath and certain feast-days; and if therefore such occurred within the time in which a person had vowed not to eat or drink, he was released from his vow on declaring that he had not, when he made it, adverted to this obligation. Maimonides in *Mish. Nedarim*, c. ix. 6.

23. '*Cæsarea.*'—This city was on the coast, thirty-five miles to the north of Joppa, and fifty-five N.N.E. from Jerusalem. It was quite a modern town, and was probably, as a whole, the finest at this time in Palestine. A very particular account of its origin is given by Josephus (*Antiq.* xv. 9). The spot was formerly called 'Strato's Tower;' and being considered by Herod a favourable spot for the foundation of a new city, he procured a plan for a very magnificent one to be built there, and for twelve years carried on the work at a very lavish expense. All the buildings were of white stone; and the city abounded in sumptuous public edifices—such as palaces and places for assemblies, a temple dedicated to Cæsar (whose name he gave to the city), a theatre, and amphitheatre.



RUINS OF CÆSAREA.

The heathenish character of the latter structures, and still more of the idol-temple and unlawful images, were among the things which made Herod unpopular with the Jews, and which even he would not have dared to erect immediately in Judæa. Even the subterraneous constructions—the vaults and cellars—were formed with as much excellence as if they had been intended for public view. Herod, sensible of the defects of the havens of Joppa and Dora, spent enormous sums in forming by art a better harbour at his new city: and which he effected by one of the noblest undertakings of ancient times. He threw out a semicircular mole, which protected the port from the south and west winds, leaving only a sufficient passage for vessels to enter on the north. Within the space thus enclosed a fleet might, in all weathers, ride in perfect safety. This mole was two hundred feet wide, and was constructed with vast blocks of stone, all of which it was necessary to procure from a distance, and which were let down into the sea at the depth of twenty fathoms. This was a truly royal undertaking; and, although Herod was a bad man and an arbitrary tyrant, there is no disputing that he did more than perhaps any king since Solomon in the way of public improvement. Josephus, on this occasion, adverting generally to the subject, says, that Herod, in all his works, was anxious to excel whatever of the kind had been done before, and reports that Cæsar and Agrippa often said that 'the dominions of Herod were too small for the largeness of his soul; and that he deserved to have all the kingdom of Syria and that of Egypt also.' If this be true, Herod certainly succeeded in one great object of his life, which was to please and conciliate the Romans, on whom his prosperity depended.

The completion of the works at Cæsarea was deemed so important an event, that it was celebrated with extraordinary magnificence; particularly by heathen games and combats. Herod dedicated this festival to Cæsar, and ordered that it should be repeated every fifth year: and, as mentioned on a former occasion, it was at one of these celebrations thus ordered, that Herod Agrippa, the grandson of the founder, met his death, as recorded in ch. xii. After Cæsarea was finished, Herod made it his royal residence; and as the Roman governors followed his example, the city may be considered as having been thenceforward the political metropolis of the land. It was also the great seaport of Palestine, and as such we frequently read of the embarkation and landing of the apostles at this place.

The contest between the Jewish and Syrian inhabitants of Cæsarea—concerning the superior privileges, and the commotion which resulted from Nero's determination in favour of the latter, together with the massacre of 20,000 Jews in that city—has been mentioned under Matt. xxiv. 6 as bringing on the fatal war which ended in the subversion of the Hebrew nation.

After the destruction of Jerusalem, Cæsarea became noted for its schools and learned men. Hence the Rabbins of Cæsarea are everywhere celebrated in the Talmudical writings. Little further is known of its history, save that it still remained the civil capital of the province until, about the middle of the seventh century, its surrender to the Saracens formed the crowning conquest of the victorious Khaled in Syria; for after Cæsarea had fallen, all the cities of the province which remained unconquered submitted to the Arabian yoke. It still subsisted as a city of note in the time of the Crusaders, and is frequently mentioned in the history of their wars. From the time of their expulsion it rapidly declined, and has long been an utter desolation. Of this desolation a full description has been given by Mr. Buckingham, who states that the broken materials and fragments of ruin fully confirm the account which Josephus gives of the original splendour of Cæsarea. But he adds:—'The great city extended itself from the sea-shore to some distance inland; but its ruin is so complete, that the most diligent survey would scarcely be rewarded by the fixing with accuracy the site of any of the public buildings, or even the delineation of the precise form of the foundation of its walls....At the present moment, the whole of the surrounding country is also a sandy desert towards the land: the waves were the ruin of the moles, the towers, and the port, toward the sea; and not a creature resides within many miles of this silent desolation.' Being out of the ordinary track of travel the spot has not been often visited; but corroborative particulars may be found in D'Arvieux, Joliffe, Dr. Robinson, and others.

31. '*Antipatris.*'—This place is often named by Josephus. In *Antiq.* xiii. 15. 1, he says that Antiochus Dionysius made an expedition against Judæa, when Alexander Jannæus, in fear of his coming, 'dug a deep ditch, beginning at Chapharsaba, *which is now called Antipatris*, to the sea of Joppa.' Relating the same circumstance in another place (*De Bell. Jud.*, i. 4. 7), he adds that Antipatris was near the mountains. The occasion of its change of name he relates in another place, stating that Herod greatly loved his father Antipater; and, among other proofs of this, built, as a monument for him, a city in the finest plain in his kingdom, which had rivers and trees in abundance, and named it Antipatris. When elsewhere mentioned by Josephus, it occurs, as here, as a stage on the route between Jerusalem and Cæsarea; and from a comparison of his account of marches between the two places with the *Itin. Hieros.* (*apud* Reland, *Palest. Illust.* ii. 4. 7), it appears that the route from Jerusalem to Cæsarea lay thus:—Jerusalem, Emmaus, Lydda, Antipatris, Bethar, Cæsarea. Thus Antipatris lay to the north of the known point Lydda, and from the distances as given in the 'Itinerary,' it appears that its distance from Cæsarea was about twenty-six Roman miles, being not much less than one half of the whole distance between Jerusalem and Cæsarea. Jerome, in his account of the journey of Paula, describes her as proceeding from Cæsarea to Antipatris, and thence to Lydda, which gives him occasion to mention Antipatris as then a small town, half fallen to ruins. It is clear from these particulars that Antipatris was situated in the plain. It cannot therefore have been at Arsuf, where the Crusaders supposed they had found it. Prokesch came to a place called Kaffr Saba; and the position which Berghaus assigns to this place in his map, is almost in exact agreement with that which the *Itin. Hieros.* assigns to Antipatris. This was perceived by Raumer, who happily conjectured that this Kaffr Saba was no other than the re-produced ancient name of Caphar-Saba, which, as in many other cases, had again supplanted the foreign arbitrary and later name of Antipatris. Dr. Robinson has confirmed this conjecture, who gives Kefr Saba as the more exact orthography of the name of the village in question.

CHAPTER XXIV.

1 *Paul being accused by Tertullus the orator*, 10 *answereth for his life and doctrine.* 24 *He preacheth Christ to the governor and his wife.* 26 *The governor hopeth for a bribe, but in vain.* 27 *At last, going out of his office, he leaveth Paul in prison.*

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by

thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 [1]Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [2]Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 ¶ He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

[1] Chap. 21. 27.

[2] Chap. 23. 6.

Verse 1. '*A certain orator named Tertullus.*'—This man, as his name imports, was a Roman. The Jews had themselves no professed orators or advocates to plead a cause before a judge. But being themselves little acquainted with the laws and forms of judicature among the Romans, it was necessary that in pleading a cause before a Roman magistrate they should have the assistance of a Roman lawyer and advocate, versed in the Greek and Latin languages.

2. '*Very worthy deeds are done unto this nation by thy providence.*'—All this is barefaced flattery, too gross, one would think, for even Felix to swallow, and at which the Jews who heard it must have winced not a little. It certainly did not express their real sentiments; for by them Felix was more hated than any Roman governor before him.

Claudius Felix was originally, as well as his brother Pallas, a slave of the emperor Claudius, and received his freedom from him. Under this weak emperor his favourite freedmen held in fact the chief authority of the state, and disposed of employments and honours at their pleasure. Pallas, the brother of Felix, was the chief favourite

of the emperor; and Felix himself was, for some particular reason, very dear to him. This easily accounts for the distinction which he attained. He first received employment and high promotion in the army, and while serving in that capacity in Judæa contrived to render himself so acceptable to the Jews, that, on the recal of Cumanus, they solicited the appointment of Felix to the vacant government. To this perhaps they were influenced the more by the knowledge of the favour in which his brother stood at the imperial court. They had soon, however, sufficient cause to repent of this step; for as governor he displayed a very different character from that in which he had previously appeared; and the people soon had cause to groan under his violence, injustice, and avarice. Luke the Christian, Josephus the Jew, and Tacitus the Roman, agree with remarkable unanimity in their character of Felix. The last, whose testimony can be least suspected, says that Felix exercised the authority of a king with the mind of a slave, whom neither fear nor shame could restrain. He also represents him as having rendered himself contemptible, and provoked an insurrection among the people of his province by his misconduct, so as to have reduced it to a scene of rapine, treachery, and rebellion, and to have exposed it to the danger of a civil war, which would have ensued but for the management of Quadratus, the governor of Syria. With this the accounts of Josephus fully correspond, as do the intimations in this chapter, where we see him tremble while 'Paul reasoned of righteousness, temperance, and judgment to come;' and where his venal character is intimated by the fact that 'he hoped also that money should have been given him of Paul, that he might loose him.' One of his acts that excited the most disgust was his employing the *sicarii* to murder the high-priest Jonathan, who had been foremost in recommending him procurator of Judæa, but who subsequently excited his displeasure by exhorting him to correct his administration. Some other particulars concerning Felix will best appear in the following notes.

6. '*According to our law.*'—The Jews had no power of inflicting capital punishments, except by permission of the Romans, who allowed them to put to death those who profaned the temple. If any Gentile, even a Roman, was found within the wall of partition, they were permitted to put him to death.

10. '*Many years a judge.*'—Here are no compliments; and the severe simplicity of Paul's answer contrasts admirably with the glozing and artful oration of Tertullus. He commences with the statement of a known fact, that Felix had been many years a judge of the nation. He had been governor seven years.

24. '*His wife Drusilla, which was a Jewess.*'—Drusilla was the daughter of Herod Agrippa, and sister of the king Agrippa who appears in the ensuing chapter. When her father died she was promised in marriage to Epiphanes, the son of Antiochus, king of Commagene; but after Herod's death he refused to embrace the Jewish religion as he had previously promised; in consequence of which her brother gave her in marriage to Azizus, king of Emesa, who submitted to receive circumcision, out of love to her, for she was one of the finest women of her age. But as her virtue was far below her beauty, Felix, who saw her and became enamoured of her, easily persuaded her to leave her husband and be married to him, although he was a heathen and had already a bad character. Indeed, she herself, according to Josephus, renounced the Jewish religion to please Felix, even as her previous husband had renounced paganism to win her. St. Luke does not contradict this when he calls her a Jewess, as this need mean no more than that she was of Jewish birth. After this, in connection with what has been already stated concerning Felix, we can have some notion of the fearless honesty of the righteous apostle, who, notwithstanding his bonds, reasoned before such a pair, 'of righteousness, temperance, and judgment to come.'—Felix trembled; and Drusilla might have trembled also. She bore to Felix one son, with whom she afterwards perished at an eruption of Mount Vesuvius in the reign of Titus.

26. '*He hoped also that money,*' etc.—This stroke finishes the character of Felix, in exact keeping with other parts of his character. Probably his expectations were founded partly on the knowledge that Paul had been intrusted with 'alms and offerings' for the brethren at Jerusalem; and partly on the impression that the Christians, who had formerly sold their possessions to maintain their poor brethren, would not hesitate to contribute largely to deliver one of their chief teachers from his confinement.

27. '*Willing to shew the Jews a pleasure.*'—The Jews had procured the recal of Felix by their representations and petitions to the imperial court; in which they had probably succeeded the more easily, as his brother Pallas had before this been dismissed by Nero from the management of the finances, in which he had acted more like the sovereign director of the empire than as a minister. The Jews were doubtless pleased that Felix left Paul in bonds; but this satisfaction was not sufficient to mollify their resentment against himself; for they sent a deputation after him to Rome, to accuse him of mal-administration before Nero; and it seems that it would have gone hardly with him had not his brother Pallas, though he no longer held any public employment, still retained sufficient influence to screen him from punishment. What afterwards became of Felix, history does not state.

CHAPTER XXV.

2 *The Jews accuse Paul before Festus.* 8 *He answereth for himself,* 11 *and appealeth unto Cesar.* 14 *Afterwards Festus openeth his matter to king Agrippa,* 23 *and he is brought forth.* 25 *Festus cleareth him to have done nothing worthy of death.*

Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither.*

5 Let them therefore, said he, which among you are able, go down with *me,* and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them [1]more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

[1] Or, as some copies read, *no more than eight or ten days.*

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ¶ And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because [a]I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the [b]hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

[a] Or, *I was doubtful how to enquire hereof.* [b] Or, *judgment.*

Verse 1. '*Festus.*'—Of the private history of Porcius Festus, almost nothing is known beyond what Herodian (iv. 8, 11) tells us, that he also was a freedman. The principal feature in his administration is offered by the vigorous and severe measures which he took to restore internal peace to the country, which he found full of tumults and disorders, which had been encouraged, if not created, by the neglect, cupidity, and tyranny of his predecessor. Three distinct currents of bloodshed and plunder were in active operation:—The superior and inferior priests were in arms against each other on the subject of tithes, as the numerous persons who had been high-priests all asserted their continued claim to the dues which belonged to that office; which was resisted by the inferior priests, who saw that if all these claims were satisfied, they would not themselves possess the means of subsistence. Then numbers of seditious persons had taken arms against the Romans, and against those who submitted contentedly to their rule. And, lastly, the open country was infested by numerous and powerful bands of robbers, whose merciless murders, robberies, and massacres filled the land with lamentation and alarm. Festus applied nearly all the time and energies of his government to the suppression of these different parties; and made severe examples of such of the various leaders and impostors as fell into his hands. His endeavours to restore quietness to the country were however, speedily interrupted by his death, which took place in about two years from his appointment.

11. '*I appeal unto Cæsar.*'—The right of appealing to Cæsar was another privilege which Paul enjoyed as a Roman citizen. In the times of the republic the appeal lay to the people, who therefore formed the supreme tribunal of the state: but this and other privileges of the people had now been transferred to the emperors. The appeal being once made, the inferior magistrate or distant governor had no further power in the case; and it became highly penal for him to take any further measures in the matter, save that of sending to Rome, with all convenient speed, the person who had appealed to the tribunal of the emperor. This privilege of a Roman citizen was highly valued, particularly in the distant provinces, where it afforded to the person who enjoyed it a very enviable protection from the tyrannous and arbitrary conduct, into which provincial governors, remote from the immediate cognizance and control of the supreme power, were but too apt to fall.

Many readers will recollect that the younger Pliny, in his famous letter to the emperor Trajan concerning the Christians, after mentioning that he had ordered those persons to be led forth to execution, who persisted, before his tribunal, in avowing that they were Christians, adds that there were others infected with the like insanity, whom, because they were citizens of Rome, he had directed to be sent thither. Lib. x. Ep. 97.

12. '*Conferred with the council.*'—The Roman governors of provinces had a certain number of persons with them, whom they were bound to consult and advise with in every important matter, and particularly in matters of judicature. This has been proved by numerous citations from Cicero, Josephus, Dio, and Philo Judæus.

13. '*King Agrippa.*'—This prince was the son of Herod Agrippa, whose history has been briefly stated under ch. xiii. When his father died he was at Rome with the emperor Claudius, who was much attached to him, and was disposed to put him in possession of all his father's dominions. He was, however, dissuaded from this intention by those who were about him; and, deferring any arrangement until the young prince, who was then only seventeen years of age, should be fit to reign, he sent Cuspius Fadus, as procurator, into Judæa. Agrippa still remained at Rome, where, by his interest with Claudius, he was enabled to render the Jews some services which were calculated to make him popular among them. Four years after the death of his father, he lost his uncle, Herod, king of Chalcis, whose kingdom was then conferred upon himself by Claudius. But, four years after this (A.D. 53), the emperor reclaimed this kingdom, and gave Agrippa in exchange a much preferable dominion, formed by the provinces of Gaulonitis, Trachonitis, Batanea, Paneas, and Abilene of Lysanias. This, however, formed but a part of the dominion which had belonged to his father; the remainder—Judæa, Samaria, Galilee, and Peræa—being still governed by a Roman procurator. His territories were indeed the same which had belonged to Philip the Tetrarch, with the addition of Abilene, and of that ecclesiastical superiority which had belonged to his uncle, Herod of Chalcis, in virtue of which the high-priests were elevated and deposed by him at pleasure. The emperor Nero, who had a great regard for Agrippa, added to his dominions, after the death of Claudius, Julias in Peræa, with its district, and that part of Galilee to which Tarichæa and Tiberias belonged. It was his interest to cultivate a good understanding with the Roman governors; hence his present journey to Cæsarea to meet and congratulate the new procurator.

When Agrippa, a few years after this, saw that storm gathering by which the Hebrew nation was ultimately destroyed, he exerted himself greatly to repress or allay it by counsels of submission and peace. These were, however, abortive; although they may seem to have had some effect in delaying a little the first violent outbreak. But when the war had decidedly begun, he was obliged, from his position, to join his troops to those of Rome, in order to reduce his countrymen and assist in taking Jerusalem. But even then he did not wholly discontinue his exertions, or refrain from exposing himself to considerable danger, in the hope of averting the ruinous consequences of a continued conflict with the Romans. After the destruction of Jerusalem, Agrippa retired to Rome with his sister Bernice; and is said eventually to have died in that city at the advanced age of seventy years.

— '*Bernice.*'—This celebrated woman was, as just mentioned, the sister of king Agrippa, and consequently of Drusilla, the wife of Felix. When her father died she was sixteen years of age, and the wife of her uncle Herod of Chalcis. After his death, a proposal was, with her concurrence, made to Polemon, king of Pontus and part of Cilicia, that she would marry him on condition of his being circumcised; and to this her extreme beauty, and still more her great wealth, induced him to consent. They did not, however, live long together; and when she left her husband, she went to her brother Agrippa; and Polemon testified his resentment by abandoning the religion he had adopted only for her sake. The manner in which Bernice and Agrippa after this lived together was exceedingly criminal, and became the common talk of society. It is even noticed by the Roman satirist (Juv. *Sat.* vi. 155). She, with her brother, followed Titus to Rome. That conqueror himself became passionately attached to her; and she lived for a while in criminal intercourse with him. He would fain have married her, but the idea of their emperor's marriage to an alien and a Jewess was so revolting to the people that he dared not accomplish his design: and, indeed, finding that the people murmured to see him so enslaved to a foreign beauty, one of the first acts of his reformed conduct, when he became sole emperor, was to dismiss her, and to oblige her to depart not only from Rome but even from Italy.

— '*To salute Festus.*'—That is, to compliment him on his accession to the government. That the native kings who were dependent upon Rome, made by the emperor and unmade again at his pleasure, should pay great respect to all the Roman governors that were near them, we may well suppose. Of this we have a remarkable instance in this king's father, who, being at Tiberias, five neighbouring kings paid him a visit. While they were with him, Marsus, the president of Syria, arrived. Josephus adds, that the king, preserving the respect due to the Romans, went out of the city seven furlongs to meet him, and that the other kings were in the chariot with him. But the concourse of so many kings gave umbrage to the Roman governor, and he sent some of his retinue to each, enjoining them to depart to their own homes immediately. Josephus, *Antiq.* xix. 8. 1.

16. '*It is not the manner of the Romans,*' etc.—It was a just and noble law of the Romans—by no means so common then as it has since become—that no accusations should be heard but in the presence of the accused person, and, consequently, that no one should be tried and condemned while absent. Hammond aptly cites Philo, in evidence of the strict attention which the Roman prefects generally paid to this rule:—'They yielded themselves to be the common judges, hearing equally the accusers and defendants, condemning no man unheard, prejudging no man, but judging, without favour or enmity, according to the nature of the case.'

19. '*Of their own superstition.*' — See the note on xvii. 22. This is another instance of the use of the word δεισιδαιμονία in a favourable sense; for Festus would hardly have spoken in a style of contempt of the religion of Agrippa. It is remarkable that this term is applied to the Jewish religion in several edicts made in its favour, as reported by Josephus (*Antiq.* 14. 17), and that Josephus himself uses the phrase to express their invincible attachment to their religion, τὸ τῆς Δεισιδαιμονίας ἄκρατον. *De Bell. Jud.* 2. 9.

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 [1]Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 [2]Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that

[1] Chap. 8. 3.

[2] Chap. 9. 2.

not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

Verse 1. '*Paul stretched forth the hand.*'—Elsner and others have shewn, by appropriate citations, that this action was, at this time, esteemed a very decent expression of earnestness in one about to make a speech. It was avoided indeed by the more illustrious of the earlier Greek orators, such as Pericles, Themistocles, and Aristides; and hence there is no trace of it in connection with the various speeches reported by Herodotus, Thucydides, Xenophon, and others. But it appears that this gesture was much used by Demosthenes, though whether he introduced it or not is uncertain.

3. '*I know thee to be expert in all customs and questions which are among the Jews.*'—The correctness of this character of Agrippa may be corroborated by several circumstances, particularly from the known zeal for the law of his father. Of this father Josephus reports that his constant residence was at Jerusalem, and that he took delight in living there, and punctually observed the laws of his country: that he kept himself free from pollution, conducting his life in all purity; nor did a day pass in which he offered not the sacrifices required by the law. A person who took so much pains to observe, and who had on various occasions incurred great risks to preserve the Jewish rites, must have been careful to bring up his children in the same principles; and that he did so appears from the fact that both Agrippa and Bernice, notwithstanding their own faults, evinced on many occasions a great zeal for the law.

11. '*Compelled them to blaspheme.*'—This is illustrated by what was afterwards done by the heathen persecutors, who, when persons accused of being Christians were brought before them, required them not only to renounce their profession, but to curse the name of Christ as a proof of their repentance if they allowed that they were or had been Christians; or as an evidence of their sincerity if they altogether denied the charge. Thus Pliny, in his celebrated epistle to Trajan concerning the Christians, says, that he had received anonymous information that certain persons were Christians, and had them called before him. Some of them denied that they were or ever had been such; and to prove their sincerity, repeated after him an invocation to the gods, and a supplication to the statue of the emperor (which, together with the images of the gods, had been brought out for the occasion), offering frankincense and wine before it, *and moreover reviling Christ*; 'none of which things,' he adds, 'it was said, that those who were really Christians could be compelled to do.' Others confessed that they were Christians, but immediately after retracted, affirming that they had indeed been such but were so no longer; and in proof of the sincerity of their retraction, worshipped the statue of the emperor and the images of the gods, and likewise *uttered invectives against Christ.*

CHAPTER XXVII.

1 *Paul shipping toward Rome,* 10 *foretelleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are tossed to and fro with a tempest,* 41 *and suffer shipwreck,* 22, 34, 44 *yet all come safe to land.*

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under [1]Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them,*

10 And said unto them, Sirs, I perceive that this voyage will be with [2]hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

[1] Or, *Candie.*

[2] Or, *injury.*

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there [a]arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [b]taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

[a] Or, *beat.*

[b] Or, *cut the anchors, they left them in the sea, &c*

Verse 1. '*Julius.*'—As it was common for freed slaves to take the names of their former masters, it has been conjectured that this Julius was a freedman of the Julian or Cæsarean family.

— '*Augustus' band,*' or 'legion:' so called, perhaps, from Augustus Cæsar in particular, although the name 'Augustus' was borne as a title by the present (ch. xxv. 21, 25) and other emperors. Lipsius has shewn, from an ancient inscription, that there was a legion so called.

2. '*Adramyttium.*'—This was a seaport of Myra, in Asia Minor, situated in a small gulf of the same name, opposite the isle of Lesbos. The town, at the bottom of the gulf, still subsists under the abridged name of Adramyt; but there are no ruins of the ancient town. It is situated in a large valley, which abounds in olives, which, with wool from the interior, and some gall of Valonia, form the usual exports from the place. Adramyt is still a port of considerable traffic; and it is observable that the building of large trading-vessels and boats is still carried on to a considerable extent. The town contains about one thousand houses, mostly mean, and miserably built. The ship, then lying at Cæsarea, in which Paul embarked, appears to have been bound to its own port, coastwise, and as it must pass Myra on the coast of Lycia, Julius probably engaged it to take his prisoners so far, hoping to find, as he actually did find, another vessel there in which to embark them for Italy.

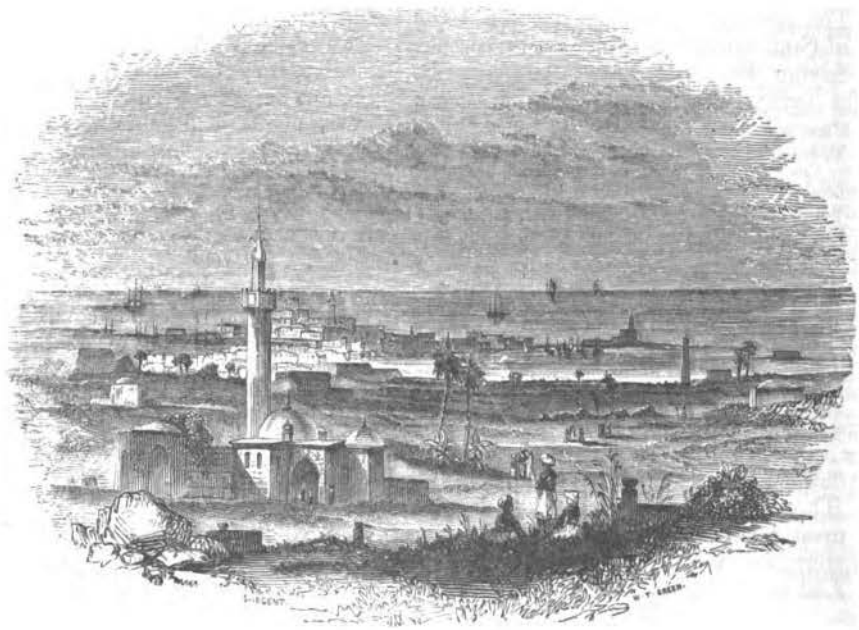
— '*Meaning to sail by the coasts of Asia.*'—An intention, this, calculated to astonish a modern navigator, since it obliged them to traverse two sides of a triangle (formed by the west coast of Syria and the south of Asia Minor), instead of crossing its base. This last, however, they were at length obliged to do on account of the contrary winds, which made their voyage not a little shorter than it would have been if they had been allowed to follow their original intention. All this is, however, easily accounted for by the reflection that the mariner's compass was wanting, whence all voyages were, as far as possible, performed by creeping along the coasts; and that it was considered a matter of great peril and enterprise, whenever accident compelled or circumstances rendered it requisite to put forth to sea, and still more when land was entirely lost sight of. The difficulties of the present remarkable voyage must be estimated by a reference to these considerations, rather than by comparisons drawn from the comparative ease and safety of modern navigation.

4. '*Sailed under Cyprus, because the winds were contrary.*'—That is, the contrary winds obliged them to leave the coast, and take a shorter track, by passing directly over from Sidon to the coasts of Lycia. This necessarily carried them 'under,' or *to the south*, of Cyprus; whereas their original plan would have carried them to the *north* of that island. The north point was accounted the uppermost in ancient as well as in modern geography.

5. '*The sea of Cilicia and Pamphylia.*'—They crossed the western part of the sea which washes the southern coasts of Cilicia and Pamphylia, and the opposite or northern shores of Cyprus.

— '*Myra, a city of Lycia.*'—This city was at this time the metropolis of the province of Lycia; and from the fourth century down to the invasion of this part of Asia by the Saracens, was noted as the see of a Christian bishop. The town itself stood upon a high hill, about twenty furlongs from the shore. Lycia, of which it was the capital, had the whole of its southern and about one half of its eastern and western shores washed by the sea. It was partly bounded on the east by Pamphylia, and on the west by Caria, while on the north it had the small country of Milyas. It was a very fertile province, and in its prosperous times possessed twenty-three considerable cities, the chief of which were Myra, Patara (the only ones mentioned in Scripture), Olympus, Telmissus, and Phaselis. The inhabitants, who are said to have been originally from Crete, are celebrated by the ancients for their sobriety and wise administration of justice.

6. '*A ship of Alexandria sailing into Italy.*'—'As Myra lies nearly under the same meridian with Alexandria, it was, from the facility of reaching it, a usual place for the Egyptian corn-ships to touch at in their way to Italy, as, in the state of navigation at that time, it can scarcely be supposed that they would accomplish the voyage from Egypt to Puteoli without some supplies by the way, both of necessaries, and also of information respecting their course and situation.' Dr. Falconer's *Dissertation on St. Paul's Voyage*, 1817:—a valuable little treatise, by which (although obliged to dissent from its leading



ALEXANDRIA.

position) we shall be occasionally assisted in our progress through the present chapter.

7. '*Over against Cnidus.*'—Dr. Falconer inclines to think that they probably coasted the southern part of the island of Rhodes until they came over against or into the meridian of Cnidus. But we prefer to suppose that they crossed the gulf of Caria, and passed between Rhodes and Cnidus; because we have no example in this book, in which a position is indicated by a reference to a point on the continent when an island intervenes.

Cnidus was situated on a peninsula of the same name, opposite Rhodes. The peninsula consists of high mountains, sloping steeply upwards from the port; but to the west (towards the open sea) presenting a perpendicular face of rock of from 100 to 300 feet high, utterly inaccessible to friend or enemy. (Turner's *Journal*, iii. 37.) The town of Cnidus stood at the extremity of this peninsula, and was spread over the ascent of a high mountain rising gradually from the sea. It had three fine ports, sheltered by a peninsula and divided by an isthmus. It is much noticed by old writers as possessing a famous statue of Venus by Praxiteles. In the sixth century, mention is made of a bishop of Cnidus as assisting at the synods of Rome and Constantinople.

— '*Under Crete.*'—On the south side of Crete. The meaning of this and the following verse is, that whereas their direct course from opposite Cnidus would have led them to the north of the island, they were forced out of their track by contrary winds and obliged to *round* the island of Crete, or pass to the south of it. In doing this, they first made the promontory of Salmone at the eastern extremity of the island; this they passed with difficulty, and took shelter in a place called Fair Havens.

Crete, now called Candia, is a very large island fronting the Ægean Sea. It is 160 miles long, but not in the widest parts more than 35 miles, and in the narrowest not more than six miles broad, whence it was also called the Long Island. From the fruitfulness of its soil, and the purity of its air, it also got the name of Macaris, or the Fortunate Island. It was indeed greatly celebrated for its fertility. It abounded in all kinds of grain; its plains being covered with a deep rich soil, and plentifully irrigated by small rivers. Its fruits were deemed much to surpass those of the same kinds produced in other places; and its wines were held in high esteem, as they still are in the Levant. It was populous, and anciently had a hundred cities, whence its name of Hecatompolis; but Ptolemy only enumerates forty of the number. Crete still deserves the ancient praises for the fertility of its soil and the salubrity of its air; but under the Moslem yoke the greater part of its rich soil has been left uncultivated. Before the revolution, Mr. Conner estimated the Greek inhabitants at about 150,000; the Turkish population was not by any means so numerous.

8. '*Hardly passing it.*'—In a great degree, doubtless, from the adverse state of the wind; but the doubling of a cape or promontory was always regarded by the ancient mariners as a matter of serious difficulty.

— '*The fair havens,*' Καλοὶ λιμένες, Pococke informs us that the inhabitants still give the name of *Kalos limenas* to a small bay about two leagues to the east of Cape Matala.

— '*Lasea.*'—No town or village of this name in Crete is mentioned by Pliny or any other geographer or historian. The name Lasos, in Pliny, is nearest to it; but he makes this an inland town. Dr. Bloomfield nevertheless thinks it may be the same, since by inland towns Pliny only means such as were not ports, and that Lasea was not a port is clear, the Fair Havens being its port. The town is therefore supposed to have been on the brow of the hills which rise about four miles from the shore. It is, however, very possible that Lasea may have been one of the towns of the hundred-citied Crete, which being of secondary importance no existing ancient writer found occasion to mention.

9. '*The fast was now already past.*'—This must mean the great fast of Expiation, which took place on the tenth of the month Tisri, or about the twenty-fifth of September, on which the autumnal equinox was then computed to fall. The reference to it therefore here expresses the season in which it occurred, in such a way of loose reference as when we speak of Christmas, Lady-day, Michaelmas, etc.: and it is likely that the time of this voyage was considerably later than the fast: October being probably fast waning, and November at hand, if even some advance had not been made in the latter month.

It is clear that they expected to have finished their voyage before this advanced season of the year, when, in those seas, stormy weather usually prevailed, which the timid navigation of the time dared not encounter: nor are indeed the 'Michaelmas flows,' as they are called, regarded without some apprehension even by modern mariners. Dr. Falconer has here a valuable paragraph, which we copy:—'It appears from Josephus that navigation was accounted dangerous among the Jews from the time of the Feast of Tabernacles, October the first, to that of the Dedication of the Temple, December the ninth; and in this interval both the voyage and the shipwreck probably took place. Vegetius assigns the third of the ides (November the eleventh) for the day on which navigation was interrupted; and we are informed by the calendar of Geminus, and by Theophrastus, that stormy weather at sea might be expected about this season. The day above specified had, I think, elapsed some time before they left the Fair Havens, which would nearly correspond with the cosmical setting of Orion (November the ninth), a time of the year remarkable for stormy weather in those seas which the vessel which carried St. Paul was then traversing. Some days more might pass between the delivery of the caution given by St. Paul and their setting sail. Fourteen or fifteen days more were, we know, spent upon the voyage, which brings the time, without any strain on the narrative, to the end of November or the beginning of the succeeding month.'

11. '*The master and the owner.*'—The latter of these persons, the *ναύκληρος*, was the owner or supercargo: but the office of the former requires a little more explanation. His title of *κυβερνήτης*, or 'governor,' denotes his office, as he had the chief command in all that concerned the navigation of the vessel; in which his opinion was final. Hence the centurion, as was usual, took his opinion in preference to that of Paul, although he might have known that the apostle was a person of experience in nautical matters;—for such doubtless he was, from his frequent voyages and the dangers he had undergone, which were more and greater than St. Luke has had occasion to relate: for we are informed by the apostle himself that he had been thrice shipwrecked, and had even been a day and a night in the deep (2 Cor. xi. 25). The functions which the 'governor' discharged, and the qualifications which were required in him, are fully stated by ancient writers. His usual post was on an elevated place at the stern of the vessel, whence he issued his orders to the steersman and to those who managed the sails—often himself taking the helm. Besides the practical knowledge which this implied, it was requisite that he should be acquainted with the constellations, that the course of his ship might be directed by them; and with the winds—their names, the quarters from which they blew, and the seasons in which they were prevalent. He was also expected to have a knowledge of ports, and places fit to put in to, when occasion required, as well as of rocks and shoals; nor was he to be ignorant of the signs of approaching storms. Ælian says that the Carthaginian vessels had always two of these 'governors' in a ship; which was, we suppose, a measure of precaution, that the ship might not be unprovided with a commander in case one should die during the long voyages which those vessels made. Under other circumstances, only large vessels, such as the present, carried both a 'governor' and supercargo; both offices being discharged by the same person in the smaller trading vessels.

12. '*Phenice.*'—Paul had advised that they should stay in the Fair Havens for the winter: but as it did not appear commodious for that purpose, the master, with whom the majority concurred, although he assented to the necessity

of wintering in Crete, thought he might venture to carry the ship to the more convenient haven of Phenice. This place is mentioned both by Ptolemy and Strabo as a port on the southern coast of the island of Crete. It was opposite the small island of Clauda or Gaudos, and about fifty-two nautical miles to the north-west of the Fair Havens. The name of the place was, properly, Phœnix, and it was in after-times the seat of a bishop. The description which follows of the aspect of this port, seems to indicate that it was crooked with two jutting horns, so that it looked into the sea not only to the south-west, but to the north-west. It was thus protected from the south wind, which was the most dreaded, and to which the Fair Havens was probably exposed. It is possible that the south side of Crete may have been sought, in the first instance, voluntarily—even at the expense of doubling Cape Salmone—from the knowledge that there are no good harbours on the northern coast of the island.

14. '*A tempestuous wind, called Euroclydon.*'—The name here given to the wind has supplied occasion to not a little discussion—the word being not found in any other writer. Various emendations have been suggested, chiefly with the view of reducing it to the nearest resembling term expressing a point wind. We cannot here follow these investigations; and it is the less necessary to do so, as it appears best to take the term as it stands, since it may be found to offer a sense really better than any of the emendations would supply. It is not necessary to make it refer to a point wind, however unfavourable; but far better to understand it of one of those whirlwinds or hurricanes so common in those seas at this time of the year, and which is so well known to our seamen by the name of a *Levanter*, and which the ancients called *Typhon*, and the modern Italians *Tuffone*. This wind is, of course, not a point wind, but shifting about in all quarters from N.E. to S.E.,—but *East prevailing;* a description which well corresponds not only to the directions in which the vessel was driven, but to the more obvious meaning of 'Euroclydon,' which may be rendered 'the wave-stirring East wind,' its quality being added to distinguish it from the steady East wind. There is a fine description of such a storm and its effects in Virgil, i. 103-113.

16. '*Clauda,*' called also Gaudos, a small island, about twenty-five miles to the south of the port of Phenice, which our navigators had hoped to reach.

— '*We had much work to come by the boat.*'—Every ship, as at present, had a boat; but, as now in the East, it was not at the commencement of the voyage taken up and secured on deck, but left on the water, attached to the stern by a rope. The reason of this difference is clear. The modern navigator bids adieu to land, and has no further present need for his boat; but the ancient seaman, in creeping along the coast, maintained much intercourse with the land, for which the boat was kept always ready. When, however, a storm arose, and there was danger that the boat would be dashed to pieces against the sides of the ship, it was drawn close up under the stern. In the present case we understand that this was done, and that the passage prefixed to this note declares that there was much difficulty in thus securing the boat.

17. '*They used helps, undergirding the ship.*'—They were evidently afraid the vessel would go to pieces, particularly if it struck the sand-banks, as they apprehended. With respect to the 'helps' (*βοηθείαις*) Dr. Bloomfield observes, 'I am inclined to think that these here *chiefly* mean long beams or planks, extending horizontally, and forming a belting. Now the ancients, from their want of skill in navigation, were very timid, and therefore very careful: and I have no doubt but that, in the larger vessels, shipwrights were taken on board (as carpenters on board our men-of-war), to attend to the repairs of the vessel.' The 'undergirding the ship' appears to mean the drawing of thick cables around it, to keep its timbers together. This was sometimes done when such dangers were apprehended, and is alluded to by Horace:

'The wounded mast
And sail-yards groan beneath the southern blast,
Nor without ropes thy keel can longer brave
The rushing fury of th' imperious wave.'
Carm. I. i. 14.

Modern instances of the same practice might be adduced. See Anson's *Voyage*, p. 24, 4to.

— '*Lest they should fall into the quicksands.*'—The original (*τὴν Σύρτιν*) implies that they feared being cast on the Syrtis—meaning doubtless the Syrtis Major on the coast of Africa, occupying the great part of what is now called the Gulf of Sidra. There were two Syrtes; but the Syrtis Minor was too far to the *west* to be a subject of apprehension, whereas the Syrtis Major lay to the south-west, in the direction in which the vessel seems to have been driving when it passed under Clauda, which, by the way, is the nearest European island to the coast of Africa on which the quicksands are found. It is true that even the Syrtis Major was still at a greater distance than would seem to justify any immediate apprehension; but we are to recollect the timidity of the ancient mariners, the uncertainty and confusion which the storm occasioned, and, above all, the horror which the very name of the Syrtes inspired. The Syrtis Major is a wide shallow gulf, penetrating very far within the northern coast of Africa, and not only certain parts of its shores are formed of moveable sands, but the gulf itself is thickly sown with shallows of the same kind, which, yielding to the force of the waves, are subject to variation in their forms and position: from which, and other causes, the depths in the gulf were so uncertain, that experience seems to have proved of no avail to mariners. The mouth of the Syrtis Major was, in particular, thickly set with shallows. See an account of the Syrtes in Rennell's *Geog. of Herodotus*, sect. xxiii. Dr. Bloomfield conjectures that possibly by the Syrtes is here meant, not only the Syrtes properly so called, but that sandy belt by which the whole of the part of the African shore opposite to them was encircled.

— '*Strake sail.*'—The word rendered 'sail' (*σκεῦος*) is of doubtful signification, and hence interpreters have been much divided in opinion concerning it. They mostly concur with our translators; but some will have it to mean the *anchor*, and others the *mast*. Kypke observes that they had probably already let down their sails; to which Dr. Bloomfield adds the observation that sails are on such occasions (being furled) rather raised than lowered. This may be true *now* (though not with respect to all sails); but in the ancient vessels, as still in all Oriental vessels, there were *no fixed yards*. The sail might be, and was, if opportunity allowed or occasion required, reefed to the yard without being lowered—but, *being reefed*, it was *lowered with the yard*, unless the occasion for reefing were merely temporary. This point is clearly proved by *all* our cuts, ancient and modern, which exhibit sails, all fixed to movable yards; some of them are set, others in the act of being reefed; some remaining reefed on the still elevated yard; others lowered, with the yard, without being reefed. The objection therefore is not, *on this ground*, good, to our understanding the sail in the present instance. If there be others more valid, there certainly is no objection to our understanding the mast, since it is certain, as Dr. Bloomfield (who thinks this the better alternative) states, the mast was so formed as to go in a socket, and be raised or lowered at pleasure. The result leaves the question to be—whether they now took down their yards and sails, 'scudding under bare poles,' to use the nautical phrase; or else took down their mast, for the same reasons that sometimes induce our mariners to *cut away* the masts of their vessels in dangerous extremities.

18. '*They lightened the ship,*' by throwing overboard part, at least, of the lading.

19. '*The tackling of the ship.*'—Probably all such of the ship's stores as were not indispensable to their safety; but it seems idle to speculate, as some do, concerning the particular articles that were thrown overboard. Probably the baggage of the passengers was included.

27. '*We were driven up and down in Adria.*'—That is, in the Adriatic Sea. Now if by 'Adria' we are to under-

stand, in the modern sense, the Gulf of Venice only, there remains no alternative but to acquiesce in Dr. Falconer's conclusion that the island of Melita, in which the ship was ultimately wrecked, was not, as is commonly supposed, Malta, but an obscure island in the Gulf of Venice, anciently also called Melita, and now Meleda. This opinion is not by any means a new one; but the learned writer (following Bryant chiefly) has stated the arguments for it very clearly, and has adduced some fresh ones to strengthen his position. He is of course careful to insist that the 'Adria' can only mean the Gulf of Venice, the admission of which position would certainly exclude Malta. To this we cannot subscribe, as it appears to have been solidly shewn by Beza, Bochart, Grotius, Wetstein, and others, from Ptolemy, Strabo, and other ancient writers, that, at the time in question, the Adriatic Sea was considered to comprehend the whole of the sea between Greece, Italy, and Africa; so that it comprised the Ionian, Cretan, and Sicilian seas. In 1730, P. Ignazio Giorgi published at Venice his *Ispezioni Anticritiche*, in which he laid great stress on the restriction of the name 'Adria' to the Gulf of Venice, as establishing the preferable claims of Meleda. Dr. Falconer appears to have seen this work; and we therefore regret that he did not also refer to the large body of counter evidence brought together in the *Malta Illustrata*, published at Malta in 1772. Fra. Abela, in the original work published in 1647, had considered the relative claims of Malta and Meleda somewhat largely: and in putting forth a new edition, the Count Giovannantonio Ciantar applied himself to enlarge the evidence in favour of Malta, by opposing the main argument of Father Giorgi; which he did by adducing a multitude of citations (in lib. ii. not. vii.) from ancient historians, geographers, and poets, to shew the large extent which they assigned to the Adriatic Sea. All the other objections to Malta are met, and the arguments in its favour stated, in the *Malta Illustrata* at considerable length: and, for ourselves, although we do think that there is quite enough to be said in favour of Meleda, and against Malta, to justify the stand which has been made for the former island, the weight of evidence of all kinds preponderates greatly in behalf of Malta. The subject is one in which we feel considerable interest, and to which we should be glad to give a full consideration. We regret that our limits preclude us from this indulgence, and confine us to the expression of the conviction which we have stated.

28. '*Twenty fathoms.*'—The Greek measure (ὀργυία) here expressed, denoted the utmost extent of both hands, stretched out till they formed a straight line, including the breadth of the body.

29. '*Four anchors.*'—The anchors in use at the time of this voyage had much resemblance to our own, except that they wanted the transverse beam of wood. It seems that large stones originally served in the place of anchors; and then blocks of wood filled with lead, and which of course acted by their weight only. Bags of sand and baskets of stones also served the same purpose. When iron anchors were first invented, they had but one point, or *tooth*, as it was called. Anchors with two flukes, or teeth, are said by Pliny to have been invented by Eupalamus; but Strabo ascribes the invention to Anacharsis. A large ship carried several anchors; and it seems that the iron ones did not at once supersede those of wood, for Hiero's great ship is said to have been provided with four wooden anchors and eight of iron. The anchors were such as we should consider small in proportion to the size of the ship; doubtless because they could not provide their vessels with a mechanical power adequate to the raising of such ponderous anchors as are now in use: hence also the necessity of using several anchors at once. Even in what we call the 'middle ages,' ships usually carried eight or ten anchors of a certain weight. The ancient ships had one anchor much larger than any of the others; and this was called 'the sacred anchor,' because it was only used when all the others were lost, or in the last extremity of danger—probably on account of the difficulty with which it was raised.

— '*Out of the stern.*'—This has been objected to, seeing that anchors are at present cast from the prow and not from the stern of ships. The difference between the prow and stern was, however, much less considerable in ancient than in modern ships. Among the Romans, undoubtedly, it was the general practice to cast the anchor from the prow, yet this was not an invariable practice, for instances have been adduced in which anchors were dropped from the stern, as mentioned by Julius Cæsar (*Bell. Civ.* i. 29) and Val. Flaccus (v. 27). Fosbrooke mentions an instance of even a Norman ship with an anchor at the stern, over the side. But it is to be recollected that the Roman practice proves nothing in the present case, the ship being of Alexandria in Egypt; and we do not know but that it was the practice for such vessels to carry their anchors at the stern. 'I find,' says Dr. Bloomfield, 'on the authority of James Epist., preserved in the Bodleian Library at Oxford (and cited by Wetstein), that there were, in his time, ships yet at Alexandria, plying between that port and Constantinople, that carried anchors in the poops. And this the same learned writer confirms by a passage of Heliodorus.' Sir John Chardin, who, as it appears from Harmer's citation of his manuscripts, supposes the ship in which this voyage was made was like a large modern Egyptian caique of 320 tons, and capable of carrying from twenty-four to thirty guns, observes, that they always carried their anchors at their stern and never at their prow. When they cast anchor, the anchors are carried to some distance from the ship, by means of the skiff, and are dropped in such a manner that the ship has always one anchor on one side, and the other on the other side, so that the vessel may lie between them, lest the cables should be entangled with each other. We may presume that, in like manner, the four anchors cast out at the stern, in the present instance, were dropped two on each side of the vessel.

30. '*As though they would have cast anchors out of the foreship.*'—This is very remarkable, taken in connection with the statement in the last verse; and, while it corroborates the view we have just taken, supplies what appears to us a very clear illustration of the whole transaction. The seamen, whose own custom it was to cast their anchors out at the stern, being aware that it was the Roman practice to drop them at the prow, and having very probably during the voyage discussed the comparative advantages of the two methods with the Romans on board, and heard them insist on the superiority of their own practice, employed an alleged intention of trying this method for giving additional security to the vessel, as a pretext for getting possession of the boat in which they purposed to escape from the ship. Here a query occurs:—Were these anchors also at the stern, and did they want the boat to carry them forward and drop them at the foreship? or, the anchors being already at the prow, did they profess to need the boat in order to carry them out and drop them at some distance from the ship, according to the method described in the preceding note? The latter seems to us the most probable supposition; and, in that case, we find that, although it was their usual practice to drop their anchors at the stern, they were prepared for the alternative of dropping them at the prow, according to the Roman method, if need were. Observe also that, although they had already dropped four anchors, they had more remaining; which circumstance is explained by the observation already made respecting the number of anchors carried in ancient vessels.

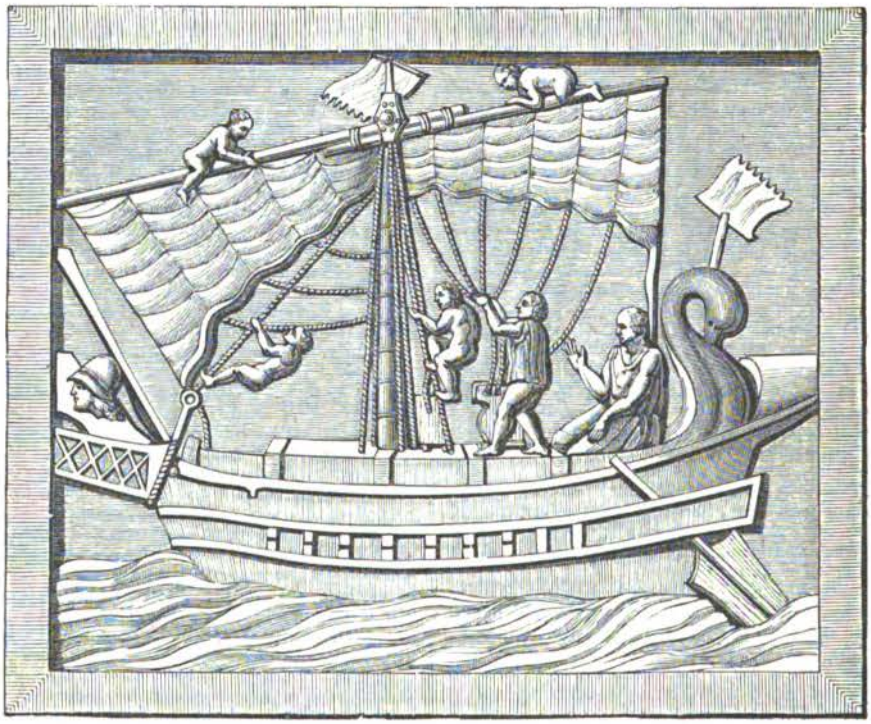
37. '*Two hundred threescore and sixteen souls.*'—A very large number, according to our notions, for a trading-vessel to carry. It helps us, with other circumstances, to collect that the ship was a large one. This might be illustrated by a reference to what Chardin says, as quoted above, concerning the Egyptian caiques. But, indeed, it appears, from Lucian and others, that the vessels which carried corn from Egypt to Rome were generally of very large dimensions.

38. '*Cast out the wheat.*'—The remainder of the cargo probably; for every circumstance leads to the conclusion

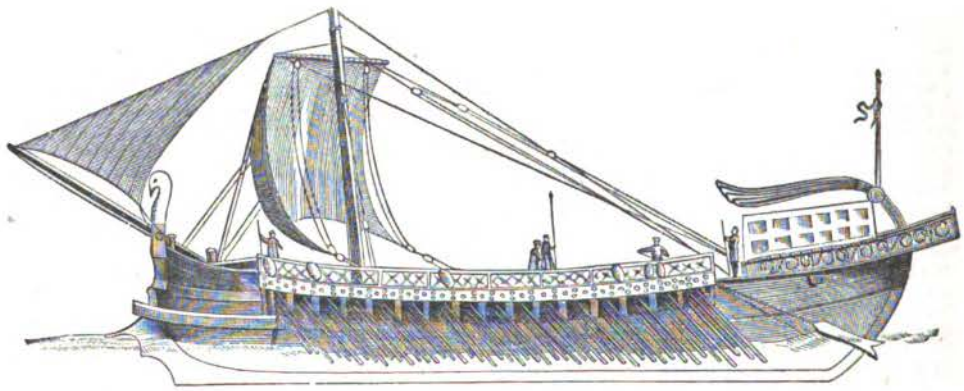
that this vessel from Alexandria was laden with corn for Rome. The imperial city derived its principal supply from Egypt. Perhaps the wheat now thrown out was the portion which had been reserved for provision.

39. '*A certain creek with a shore.*'—The people of Malta have from time immemorial considered this 'creek' to have been what is now called the Port of St. Paul. This is a deep bay on the north coast, being the last indentation of the coast, but one, from the western extremity of the island. This bay is about two miles deep by one mile broad. The harbour is very unsafe to some distance from the shore, although there is good anchorage in the middle for light vessels. The greatest danger is at the western headland, at the entrance of the bay, particularly as close to it is a small island (Salamone) and a still smaller islet (Salamonetto), the currents and shoals around and between which are particularly dangerous in stormy weather. It is usually supposed that the vessel struck at this point. In the neighbourhood of this port there are some ancient habitations, hollowed in the rock, but which are now almost destroyed by the north winds and the sea acid which abounds in this part. From this place the old city is distinctly seen, at the distance of about five miles; and on viewing the bay from the church upon the top of the hill on which the city stands, it occurred to ourselves that the people of the town might easily from thence perceive, in the morning, that a wreck had during the night taken place in the bay.

Most of the difficulties of this most remarkable and interesting account of an ancient voyage, lie in the allusions to the parts of the ship, which were materially different from those of European shipping, from which the



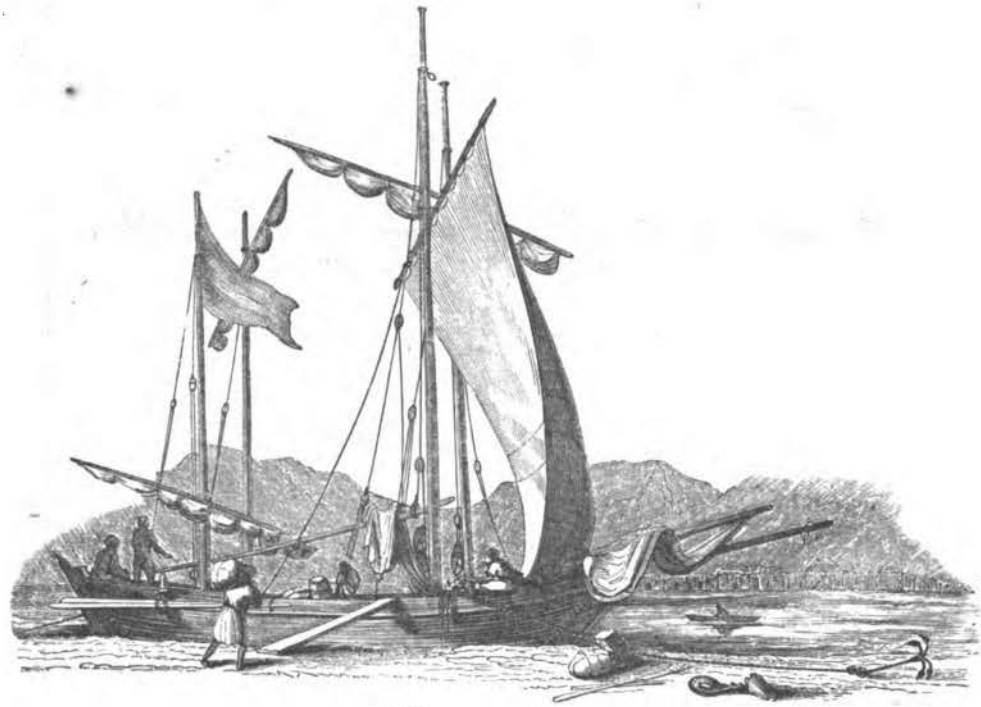
1. SHIP ON THE TOMB OF 'NÆVOLEIA TYCHE ET DE MUNATIUS,' AT POMPEII.



2. SHIP FROM A PAINTING AT POMPEII.

ideas of most readers are derived. We have therefore introduced some representations of ancient Roman and of modern shipping, selected with reference to the illustration they seem calculated to afford, and which may be regarded as supplementary to those which have already been given under Ezek. xxvii. We intend them simply as general illustrations of the text, as explained in the notes which have already in this chapter been given; referring the reader to the ample statements given under Ezek. xxvii., for further information on the subject.

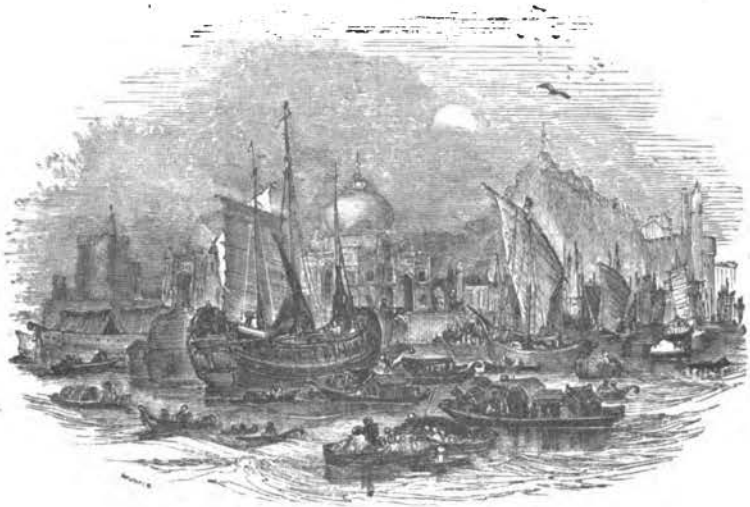
The first is from a bas-relief in the remarkable tomb of Nævoleia Tyche at Pompeii; and is interesting from the distinctness with which it exhibits the parts of the hull and rigging, and the general illustration which it affords



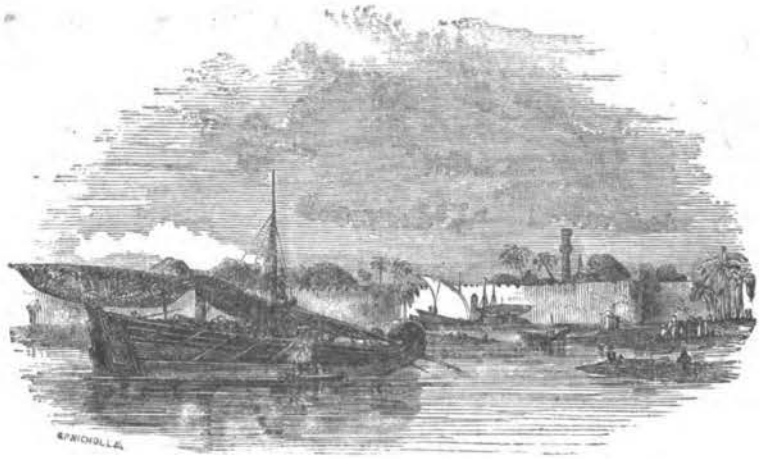
3. SHIPS OF THE NILE.



4. EASTERN SEA-GOING SHIP.



5. EASTERN SHIPS IN PORT.



6. VESSEL OF THE EUPHRATES AND PERSIAN GULF.

of the style of naval architecture among the Romans. The prow, the rudder, the mast, the sail, and the arrangement of the ropes, deserve particular attention.

The second is of much larger size, probably larger than that in which St. Paul sailed. We have introduced it for the sake of its distinct exhibition of those more essential parts mentioned in this chapter; but being a vessel of war, and built to be propelled chiefly by rowing, it necessarily differed considerably from the trading and sailing vessel to which the text refers. The poop, the prow, the sails, and the bulwark, will claim particular attention; nor will the rudder be overlooked. It is right to add, however, that this is not directly from an antique, but from a model framed from the study of various marbles, paintings, and other antiques preserved in the royal museum of Portici.

The third and *fourth* cuts exhibit the kind of Oriental vessels which are now seen in the ports of Western Asia and Egypt; and the *fifth* and *sixth* exhibit such as are seen in the harbours of the Indian Ocean and its gulfs. The propriety of introducing them will appear from the illustration derived from them in the notes. The yards and sails may be particularly pointed out to the reader's notice.

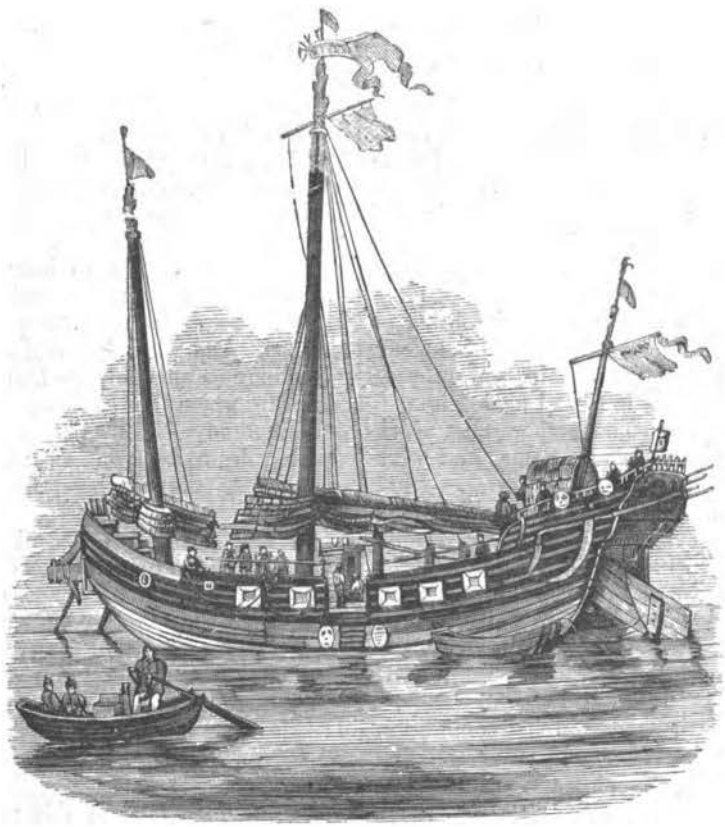
The seventh is a Chinese war-junk at anchor, which may serve as a further illustration of the analogy indicated in the note to Ezek. xxvii. 9, betweeen the vessels of the ancients and those of the Chinese. The greatest difference was probably about the hull, particularly at the stern and prow, and also in the rudder. But the masts, yards, and sails, seem to us very illustrative. We cannot follow the particular details; but may direct attention to the manner in which the sails are lowered with the yard, without being previously furled, and to the *two* anchors at the prow — for that there are two appears by the ropes by which they are attached to the vessel.

40. '*Loosed the rudder bands.*'—'Loosed the bands of the rudders' would be more correct, the term being τῶν πηδαλίων, 'the rudders,' in the plural. This has per-

plexed some commentators, to whom more than one rudder seemed incomprehensible. It is easily shewn, however, that ancient ships had often more than one rudder. In the vessels portrayed in the paintings of ancient Egypt, we sometimes see vessels with *two* rudders. This was usual elsewhere, as appears from Ælian. *Var. Hist.* ix. 40; Heliodor. in *Ethiop.* v. 15; and Petron. lxii., lxxiv. In one of the engraved gems published by Stosch, there is a representation of a vessel, without oars, under sail, with two rudders at the stern. (See also fig. 12, under Ezek. xxvii.) Sometimes, indeed, there were *four* rudders, as in the famous ship of Philopator (*Athen.* lib. v.); and Suidas (*in voce* Δικρορα) informs us that then two were at the stern and two at the prow. The ancients had great difficulty in *turning* their ships; and it was probably for this reason that rudders were fitted to the prow also, that, if need were, the vessel might—instead of being turned, or until a favourable opportunity for turning it occurred—proceed, so to speak, stern foremost. This was also probably the reason why there was, in general, so little real difference between the prow and the stern, namely, that they might be propelled either way when necessary. In this, as in other points, the serious difficulties which nautical readers, and even land critics, have found in this instructive chapter, arise from their neglecting to advert to the very great difference between the ships of ancient and modern times.

The loosing of the rudder bands will occasion no difficulty to the nautical reader, it being still usual to *tie up* the helm when the ship is at anchor. Allowing for the different construction of ancient rudders, it is, however, as Grotius and others suggest, probable enough that the rudders had been fastened by bands, externally, to the vessel, and that now, being unloosed, they sunk deeper into the sea.

— '*Hoised up the mainsail.*'—It is difficult to see what else but a sail they should hoist up to the breeze; yet, as the word ἀρτέμονα is unusual, there have been various opinions concerning it. Luther makes it the *mast;* Erasmus the *sail-yard;* and this we have no doubt it was, but with the sail upon it; and that the sail is consequently denoted. Dr. Bloomfield sees that the sail must be meant; and having (as we think, most unnecessarily: see the note on verse 17) cut down the mast before, is obliged to set up a jury-mast now, to support this sail. Another question has arisen concerning the particular sail which is intended: but it seems hopeless to ascertain this, while it has been considered even open to dispute whether a sail is at all to be understood.



7. CHINESE SHIP-OF-WAR.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, [1]Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears,

[1] Isa. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.

and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Verse 1. '*The island was called Melita.*'—It is well known that this was the ancient name of Malta: and after what we have stated under verse 27 of the preceding chapter, we shall not discuss but assume its identity with the Melita of the text.

This island, being situated midway as it were between the continents of Europe and Africa, has been reckoned sometimes as belonging to the one and sometimes to the other. It is however rather nearer to Europe than to Africa, being 190 miles from Cape Spartivento in Calabria, the nearest point on the continent of Europe; and 200 miles from Calipia, the nearest part of Africa; it is however only sixty miles from Cape Passaro in Sicily. The island is sixty miles in circumference, twenty long, and twelve broad. Near it, on the west, is another and smaller island, called Goza, about thirty miles in circumference. Malta has no mountains, nor any very high hills; and it therefore makes no very conspicuous figure from the sea. There are no ports or bays on the African side of the island: but several very deep ones on the coast facing Sicily. The most important of these are the Calle della Melleha, the Porto di S. Paolo, and the two which are separated by the tongue of land on which stands the modern capital, Citta Valetta. The more ancient capital, in which, as appears from his intercourse with the governor, St. Paul remained during his stay, is situated about the centre of the island, upon a hill of moderate elevation, between which and the Bay of St. Paul the ground is more low and level than in most other parts of the island. The cathedral church of St. Paul, upon the top of the hill, is supposed by the inhabitants, from old traditions, to occupy the site on which the palace of Publius, the governor, stood at the time of St. Paul's visit. There are in this city numerous alleged memorials of the apostle's sojourn; the process of identifying the spots where St. Paul lodged, and where he did this and this, being pushed to an extreme, is calculated to annoy even those who are disposed to acquiesce in the conclusion that the town was really visited by the apostle of the Gentiles.

Malta is naturally a barren rock: but where some soil has been found, or has been artificially laid, the productive power is very great, and the produce of a very superior description. The island does not, however, produce nearly sufficient corn for the sustenance of its inhabitants, who are obliged to import from abroad the greater part of that which they consume. But this is partly owing to the extreme populousness of the island, which, in proportion to its extent, contains more inhabitants than any other country of Europe.

The island was originally colonized by the Phœnicians, from whom it was taken, about 736 years B.C., by the Greek colonists in Sicily, to whom the island owed the name of *Melita*, perhaps on account of the excellent honey for which it has been at all times noted. An island of so much importance as a maritime and commercial station, was not overlooked by the Carthaginians, who, about 528 B.C. began to dispute its possession with the Greeks, and after, for a time, dividing it with them, made themselves entire masters of it. The inhabitants of Greek descent however remained, and the Punic, or Phœnician, and the Greek languages were equally spoken. Malta flourished greatly under the dominion of Carthage; but ultimately partook of the disasters which befel that power. In the first Punic war it was ravaged and seized by the Romans, who however lost it again, and only became masters of it under the treaty which placed in their hands (B.C. 242) all the islands between Italy and Africa. The Romans treated the inhabitants well. They made Melita a *municipium*, allowing the people to be governed by their own



MALTA.

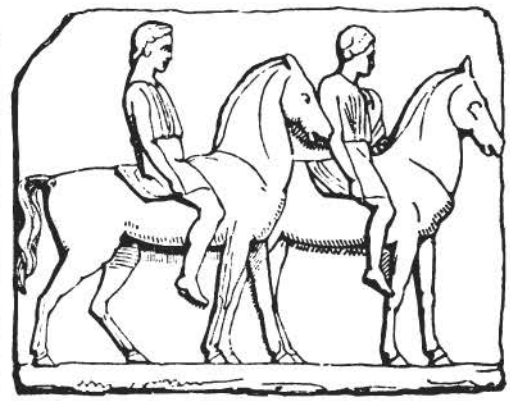
laws. The government was administered by a pro-prætor, who depended on the prætor of Sicily, and this office appears to have been held by Publius at the time of the shipwreck. When the Roman empire was divided, Malta fell to the lot of Constantine. About the middle of the fifth century it was seized by the Vandals, and ten years after by the Goths, who had obtained possession of Sicily. But about a century later (553 A.D.) the island was united to the lower empire by Belisarius, when sent to wrest Africa from the Vandals. The inhabitants were not allowed to enjoy the same privileges they had possessed under the Roman emperors, nor was the Greek government popular; hence the inhabitants willingly received the Arabs, who, about the end of the ninth century, took the island from the Greeks, and established in it a government dependent on the emir of Sicily. The Arabs must have become largely mixed with the population to impress upon it, to the extent they did, their own language and customs. The present inhabitants have an Arabian aspect, and their language is an Arabian dialect, easily understood by the natives of Arabia and by the Moors of Africa. Malta was taken from the Arabs by the Normans, in the year 1090. Its subsequent changes of masters need not here be stated till 1530, when the emperor Charles V., who had annexed it to his empire, transferred it to the Knights of St. John of Jerusalem, whom the Turks had recently dispossessed of Rhodes. The glory which Malta acquired in 1563, by the defeat of 30,000 invading Turks —the continued distinction which it enjoyed, as a sovereign state, under the knights—the attention which it engaged, at the commencement of this century, from its surrender to Bonaparte on his way to Egypt—from its recovery by the English—and from its being the alleged ground of the memorable war which terminated only at Waterloo;—all these are circumstances in the history of this celebrated island too notorious to require more than this brief indication.

2. '*The barbarous people.*'—We are surprised that so acute a writer as Bryant, and after him Falconer, should lay much stress on this for their 'great argument,' alleging that the inhabitants of Malta were *not* a barbarous people, and that consequently Malta is not the Melita of the text. But the Greeks first, and after them the Romans, accounted all other nations barbarian; and no nation, however rich or cultivated, was exempt from the implication of 'barbarism' unless it spoke the languages of Greece or Rome. But the inhabitants of Malta were, in this age, chiefly of Phœnician and Carthaginian descent, and appear to have spoken the Punic language, perhaps with a weak infusion of Greek; and they were therefore most certainly a people who would have been accounted barbarians. (See Rom. i. 14.) In like manner, the Jews contemned all other nations, under the name of 'Gentiles' —not, however, on account of their language, but their religion.

4. '*No doubt this man is a murderer.*'—That murder was his crime, they the more probably concluded, because the viper hung upon his *hand*, as the ancients (including the Jews) believed that overtaking vengeance not only inflicted on the criminal the punishment he deserved, but inflicted it upon the offending member. There was also an opinion that criminals were often, by Divine justice, preserved from one kind of death that they might perish by another more severely commensurate to their demerits; and hence, believing that Paul would certainly die, and considering that he had been saved from drowning to die by the viper, the Maltese could hardly, on such principles, consider him less than a murderer. That he was a prisoner, if they then knew that, would also have assisted their conclusion. The ancients held that no murderer, however he might evade human justice, ever finally escaped the avenging justice of heaven. That serpents were often the agents of this justice was believed both by Jews and heathen. The Talmud mentions the story of a man who slew his friend, but was immediately after bitten by a serpent, and died. So we are also told, that when the power of punishment was taken from the nation, still the guilty did not escape: if a man deserved to be burnt, he fell into the fire or a serpent bit him; or if he deserved to be strangled, he fell into a river or was taken off by the quinsy.

7. '*The chief man of the island.*'—This was undoubtedly the Roman governor of the island. The term ὁ πρῶτος might indeed of itself denote the chief person in the island for wealth and influence. But *Protos* also frequently occurs as the title of a governor or prefect; and that this title was actually applied to the Roman governors of Malta, is very appositely shewn by Grotius from a monumental inscription found in this very island.

11. '*Whose sign was Castor and Pollux.*'—Or the *Dioscuri*, in mythology, the twin sons of Jupiter by Leda, placed among the twelve signs of the zodiac under the

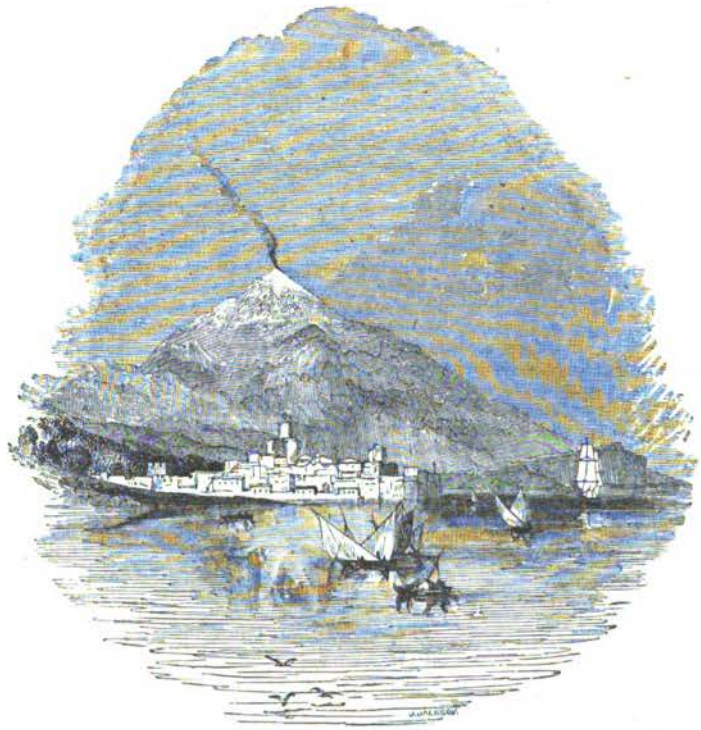


CASTOR AND POLLUX.

name of Gemini, or the *Twins*. As it was the especial province of the Dioscuri to succour persons in danger of shipwreck, it was very common for vessels to be placed under their special protection, and hence to bear 'the sign of Castor and Pollux.'

12. '*Syracuse.*'—This was a very famous city, on the eastern coast of Sicily. It was founded by the Corinthians about 700 years before Christ; and the enterprising colonists, being greatly enriched by commerce, soon raised this, their principal seat, to great importance and magnificence. In its best state it was accounted the largest and richest city belonging to the Greeks. It was twenty-two miles in circuit, and was considered to rival Carthage in wealth. It was often styled *Quadruplex*, being divided into four parts, each of which was equal to a large city. The ancient writers are untired in expatiating on the fine prospects of Syracuse—its port, banked up with marble, and surrounded with elegant buildings—its magnificent public structures and monuments—and its splendid and commodious residences. Syracuse long maintained its power as an independent state; and the Carthaginians and Athenians assaulted it in vain. But about 200 years before Christ, it was taken by the Romans, although not until the siege had been protracted for three years by the mechanical contrivances of Archimedes. Syracuse remained a flourishing commercial town under the Romans; and although now no longer the chief city of the island, it still survives as a considerable town, belonging, with the rest of the island, to the kingdom of Naples. As there has always been much intercourse between Malta and Sicily, the ship had probably taken in some lading or passengers to discharge at Syracuse.

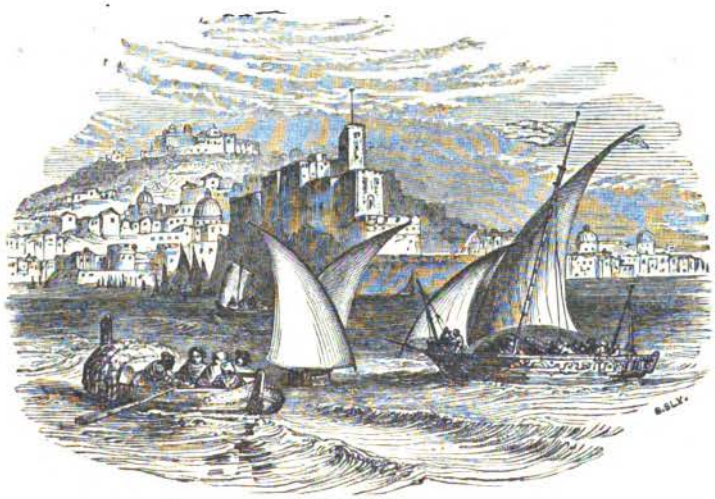
13. '*Rhegium.*'—This was the name of a town and promontory situated about midway on the Italian side of the strait which separates the southern extremity of Italy from the northern extremity of Sicily. The island has here the appearance of having been broken off, by some convulsion of nature, from the peninsula; and hence the name Rhe-



SYRACUSE.

gium, from the verb *ῥηγνύω*, or *ῥηγνύμι*, *to break*. The town is said to have been originally built by a colony from Chalcis, and was rebuilt by Julius Cæsar, after his defeat of Pompey; whence it is called by Ptolemy *Regium Julium*. It still subsists under the name of *Reggio*.

— '*Puteoli*.'—This port was within the Gulf of Cumæ (now Bay of Naples), near its northern promontory, and stood upon a high hill within a creek which furnished a good harbour. It was near and just opposite to Baiæ; and was the place where the ships from Egypt and the East usually touched and landed their cargoes; as well, perhaps, to avoid the necessity of doubling the formidable promontory of Circeium, as because no other commodious port existed nearer to Rome. Puteoli was noted for its hot springs, celebrated for the cure of various diseases; within its limits there were thirty-five natural baths, of different sorts of tepid waters; and from these baths or pits of water, called in Latin '*putei*,' the town is said to have taken its name of Puteoli. Baiæ, on the other side of the creek, is frequently mentioned by the Latin writers as the resort of the emperors and wealthy Romans, for relaxation or health. Baiæ was the Bath of Italy; and



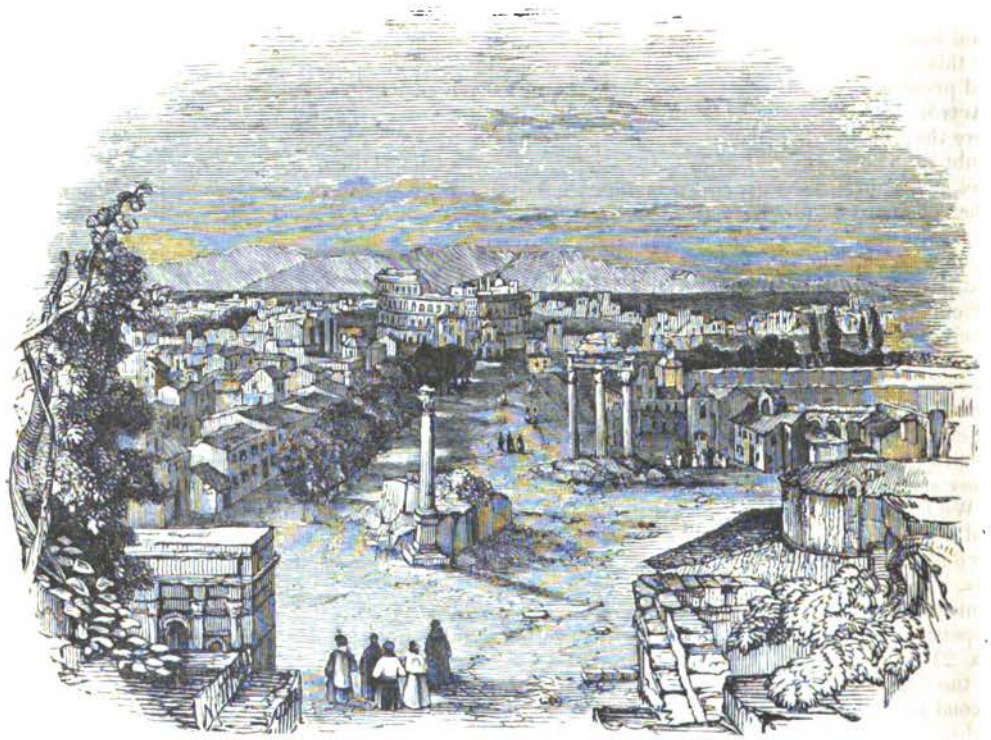
BAY OF NAPLES.

Puteoli partook of its prosperity, being, in fact, connected with it on one side by a continuation of country seats, as Misenum was on the other: and the canton which comprehended the three places, thus connected, was popularly regarded as a little Rome. Puteoli was well known to the Jews, from their being accustomed to land and embark there in their journeys to and from Rome.

15. '*Appii forum, and The three taverns.*'—Both places were on the Appian way to Rome. The sense is, probably, that some of the brethren had come as far as Appii-forum, and the others not farther than the Three Taverns. Appii-forum was fifty-one miles from Rome, and the Three Taverns thirty-three. Appii-forum was the name of a town, which was originally a city of the Volsci, and doubtless derived its present name, on some account or other, from Appius Claudius, the consul, who paved the famous way from Capua to Rome, called from him the Appian way, on which this town stood. Some think that the town bore his name on account of his statue, which is supposed to have been set up in or near it. The place is now called Cassarilla di St. Maria.

The '*Three Taverns*' had perhaps better have been given as a Latin proper name, and not translated. Luke himself does not translate *Tres Tabernæ* into Greek, but sets it down as a proper name, in a Greek form (Τρεῖς Ταβέρναι). There has been some speculation on the sense in which the word *tabernæ* is to be understood. Most commentators think there were three inns or places of entertainment at this spot; and others suppose they were merely shops for the sale of refreshments. It appears, however, that it was the name of a town; for it was the seat of a bishopric in the time of Constantine, as we learn from the fact, that among the nineteen bishops who were delegated by that emperor to decide the controversy between Donatus and Cæcilianus, one was Felix, bishop of Tres Tabernæ. As a town, it is possible to accommodate interpretations by supposing that it was distinguished for, and obtained its name from, three superior establishments for the accommodation of the numerous travellers on this road. Scaliger, however, is of opinion that the Tabernæ (for there were other places with the name) were *frontier towns*, built to repress the inroads and insults of foreigners.

16. '*With a soldier that kept him.*'—That is, as a Roman citizen, enabled perhaps to assert his privilege through the kindness of Julius, he was allowed to remain in military custody—that is, with his arm chained to the arm of a soldier. Irksome as this restraint was, it was much better than a prison; as the soldier had no right to domineer over his prisoner, or to control any other of his actions than such as tended to crime or escape. The length of the chain rendered the connection the less offensive: and we are not aware that there was anything to prevent the prisoner from walking out with the soldier, if he pleased.



ROME: RUINS OF THE FORUM.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

In the last chapter of the preceding Book, we have seen with what kind attention the Christians at Rome travelled from thirty to fifty miles from that city, to meet the captive apostle, as soon as they heard of his approach. It illustrates this to recollect that they had received this epistle from him before then—before they ever saw him; and we cannot but suppose, that they anticipated with joy the advantages of personal communication with the eminent saint by whose epistle they had been so strengthened and instructed. That the epistle was written before St. Paul had ever visited Rome, appears from verse 8. Concerning the first foundation of the important church in the imperial city, the Scripture affords us no information. The apostle writes this epistle, in which he says that the faith of the church at Rome was most conspicuous—was 'spoken of throughout the whole world;' and on his subsequent visit to Rome, as recorded in the last chapter of the Acts, the church to which he had written received, for at least 'two whole years,' the benefit of his instructions. These are the only direct facts concerning the church at Rome which are recorded. It is introduced to our notice as already existing, without any intimation respecting its origin. The old opinion, that St. Peter was its founder, will not bear examination, and is not now generally entertained; and that Paul himself did not visit Rome till its church had attained a flourishing condition is rendered certain by this epistle. It is therefore most reasonable to conclude, that those 'strangers of Rome, Jews, and proselytes,' who heard Peter preach, and were converted at Jerusalem on the day of Pentecost (Acts ii. 10), made known to others, on their return home, that which they had been taught, and were the first instruments in establishing the faith of Christ in the metropolis of the world. No doubt this faith was first propagated among the Jews, and then, by their means, among the Gentiles, according to the general rule which obtained in the establishment of the Christian churches in other places. At Rome, where the Jews were numerous, their synagogues were much frequented by the Romans, particularly by women; in a great degree from curiosity concerning forms of worship so singular to them as were those of the Jewish religion. Now it was in the synagogues, doubtless, that the new doctrines were discussed between the converted and unconverted Jews: and it is not difficult to conceive that many of the heathen profited by what they heard, and were made willing to receive a doctrine which they could not but feel more suited to their wants, and less repulsive from ceremonial requirements than simple Judaism; although even that, notwithstanding the heaviness of its yoke, had obtained many converts from among the heathen. Doubtless there were also many others who received the truth of Christ from the more direct instruction of the Jewish converts. At all events, it is most certain from this epistle that the church at Rome consisted of both Jews and Gentiles before it had been visited by the great apostle of the Gentiles, or, so far as we know, by any other apostle. (Acts xviii. 2.)

We have seen (Acts xviii. 2) that the Jews were banished from Rome by the Emperor Claudius; and in this extrusion the Jewish members of the Christian church were doubtless comprehended. Two of them, Aquila and Priscilla, went to Corinth about the time of St. Paul's first visit to that city. With them the apostle resided; and assuredly obtained full information from them and other banished converts, concerning the history and condition of the Christian church at Rome before its dispersion. This doubtless gave him that desire to visit Rome which he repeatedly expresses (Acts xix. 21; Rom. i. 8-13; xv. 23-30; xvi. 1). At one time he formed a definite plan for the purpose. In the first of the texts just referred to, we read, that when Paul was at Ephesus, preparatory to his second journey into Greece, he 'purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.' We learn from the history that he went accordingly through Macedonia, and tarried three months in Greece (Acts xx. 1, 2) before he commenced his return to Jerusalem with contributions for the poor brethren there. It must have been in this three months that this epistle was written; for in exact accordance with the above facts, he says (ch. xv. 24, etc.): 'Whensoever I take my journey into Spain, I will

come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go to Jerusalem to minister unto the saints. For it has pleased them of Macedonia and Achaia to make a contribution for the poor saints which are at Jerusalem..... When therefore I have performed this.... I will come by you into Spain.' The period in which this epistle was written is thus *historically* fixed by one of those undesigned coincidences, between the Acts and the Epistles, of which Paley has made such satisfactory use in his *Horæ Paulinæ*. The chronological date is, however, somewhat disputed: the different opinions range between the years 55 and 59; but the weight of authority and evidence seems to fix most strongly upon the year 58. Although the fifth, or perhaps the sixth, of St. Paul's epistles in the order of time, it is placed first in the collection, either because of the pre-eminence of Rome, as the mistress of the world, or because it is the longest and most comprehensive of the epistles—or perhaps both reasons co-operated in giving it the place it holds at the head of this important division of the Sacred Writings.

The genuineness of the epistle to the Romans has been so generally acknowledged at all times and in all ages since it was written, that it is not necessary to enter into the early testimonies by which this acknowledged fact is evinced. It is true indeed that it was rejected by some of the early sects, as the Ebionites, the Eucratites, and the Cerinthians; but this seems to have been purely on doctrinal grounds—that is, because they could not make the sentiments expressed in this epistle to harmonize with their own views. No weight therefore can be attached to their opinion, as the question whether Paul wrote the epistle is of an historical and not of a doctrinal nature. The reader who wishes the early testimonies respecting this epistle will find them sufficiently exhibited in Lardner's *Credibility*, and in Schmidii *Hist. et Vind. Canonis Sac.*, etc., and the circumstantial evidence which evinces its genuineness is admirably exhibited by Paley in his *Horæ Paulinæ*.

The genuineness of chapters xv., xvi.—at least as a part of the proper Epistle to the Romans, has, however, been called in question, and is still doubted by some German writers. Dr. Baur of Tübingen rejects them because they are incompatible with his hypothesis that the church at Rome consisted entirely of rigid Judaizers. Semler supposes that chap. xv. was not addressed to the Romans, but to those who were charged with the delivery of Paul's epistle to them, which consisted of the chaps. i.—xv., with the doxology in xvi. 25—27. Another writer (Heumann) thinks that the original epistle of Paul ends with chap. xi., and excludes from it all the hortatory part, *i. e.* chaps. xii.—xv. Of chap. xvi. he supposes that it was originally attached to the end of chap. xi.; and that the sequel of the epistle is a kind of postscript or second letter, added by Paul after some delay in transmitting the first letter. These two last hypotheses do not in reality question the authenticity of any part of the epistle, but merely question whether certain parts may not have been supplementary to the letter as first written, and whether one part of it may not have been addressed to other persons. It is not questioned that these parts were written by St. Paul, and therefore possess the same canonical authority as the rest: there would consequently be no harm in admitting these notions if they were intrinsically probable; but they are too purely gratuitous to exact our assent or to demand serious contradiction. It is admitted that chap. xvi. is more than xv. exposed to attack, because it consists of matter which is easily dissociated from the rest of the epistle; and it is urged that if the whole of it were omitted, the epistle would still remain in all important respects the same, as its contents consist chiefly in the expression of personal civilities. But Professor Stuart, in the Introduction to his excellent *Commentary on the Romans*, justly refuses to acknowledge that this chapter is wholly unconnected with the preceding part of the epistle, and may be disjoined from it without injury to it. 'Thus much,' he says, 'is true, indeed, viz., that salutations and expressions of Christian courtesy are not doctrinal discussions nor practical precepts; in a word, the sixteenth chapter, which is principally made up of salutations, must of course be diverse from the preceding part of the epistle. But is it not equally true, that chaps. xii.—xv. differ as much from the preceding ones, as chap. xvi. does from all the others? Is it proper, moreover, that Christian salutations should be exchanged, in epistles like that of Paul? This will not be denied. The force of such examples of kindness, and courtesy, and benevolent feeling is scarcely less than that of direct precept; and in some respects it has evidently the advantage of precept, inasmuch as *practice* speaks louder than theory. Why then should the salutatory part of the epistle be thrown away? And would not rejecting it be an injury to the congruity and to the general good effect of the whole?

'Nor is it correct to say, that there is not an evident relation and connection of some part of chap. xvi. with what precedes, besides that which has just been mentioned. Let any one diligently consider the contents of verses 17—20, and he will see plainly that they refer to the divisions and erroneous sentiments which are the subject of particular discussion in chaps. xii.—xv. Let him compare xvi. 19 with i. 8, and he will see the same person expressing himself in the same circumstances. In a word, it would be truly wonderful, if the straggling fragments of an epistle, sent to some unknown church in Asia Minor, should fit the place of a conclusion to the Epistle to the Romans so well as its present conclusion fits it. What can we say, moreover, to the τολμηρότερον δὲ ἔγραψε ὑμῖν of

xv. 15, if Paul does not refer to the *whole* of the preceding epistle? It would be even ridiculous, on any other ground. And what a singular epistle chaps. xv., xvi. would make out, consisting almost wholly of salutations!'

It may at the first view seem somewhat anomalous that an epistle to a church in the metropolis of the Roman empire should have been written not in Latin but in Greek. The reasons for this have, it seems to us, been satisfactorily stated by the Rev. Albert Barnes, in the Introduction prefixed to his very useful *Notes on the Epistle* to the Romans. 1. The epistle was doubtless designed to be read by other churches as well as the Roman. Comp. Col. iv. 16. Yet the Greek language, being generally known and spoken, was more adapted to this design than the Latin. 2. The Greek language was then understood at Rome, and extensively spoken. It was a part of polite education to learn it. The Roman youth were taught it; and it was the fashion of the times to study it, even so much as to make it matter of complaint that the Latin was neglected for it by the Roman youth. Thus Cicero (Pro Arch.) says, *The Greek language is spoken in almost all nations; the Latin is confined to our comparatively narrow borders.* Tacitus (Orator. 29) says, *An infant born is now committed to a Greek nurse.* Juvenal (vi. 185) speaks of its being considered as an indispensable part of polite education to be acquainted with the Greek. 3. It is not impossible that the Jews at Rome, who constituted a separate colony, were better acquainted with the Greek than the Latin. They had a Greek but no Latin translation of the Scriptures, and it is very possible that they used the language in which they were accustomed to read their Scripture, and which was extensively spoken by their brethren throughout the world. 4. The apostle was himself probably more familiar with the Greek than the Latin. He was a native of Cilicia, where the Greek was doubtless spoken, and he not unfrequently quotes the Greek poets in his addresses and epistles. (Acts xxi. 37; xvii. 28; Titus i. 12; 1 Cor. xv. 33.)

The Epistle to the Romans has been deemed more difficult of interpretation than any part of the New Testament, excepting perhaps the Apocalypse; and no small part of the controversies in the Christian church have grown out of discussions about its meaning. The plan of this work does not require us to enter into the consideration of the different views which have been taken of the matters of high doctrine which this epistle contains: but we are not precluded from citing with entire approbation and most cordial concurrence the reasons which Barnes has assigned for the controversies which have grown out of this most important portion of the sacred Scriptures.

'1. The very structure of the argument and the peculiarity of the apostle's manner of writing. He is rapid, mighty, profound; often involved; readily following a new thought; leaving the regular subject, and returning again after a considerable interval. Hence his writings abound with parentheses, and with complicated paragraphs. 2. Objections are often introduced, so that it requires close attention to determine their precise bearing. Though he employs no small part of the epistle in answering objections, yet an objector is never once formally introduced or mentioned. 3. His *expressions* and *phrases* are many of them liable to be misunderstood, and capable of perversion. Of this class are such expressions as the righteousness of faith, the righteousness of God, etc. 4. The doctrines themselves are high and mysterious. They are those subjects on which the profoundest minds have been in all ages exercised in vain. On them there has been, and always will be, a difference of opinion. Even with the most honest intentions that men ever have, they find it difficult or impossible to approach the investigation of them without the bias of early education, or the prejudice of previous opinion. In this world it is not given to men fully to understand these great doctrines. And it is not wonderful that the discussion of them has given rise to endless controversies; and that they who have

> Reasoned high
> Of Providence, foreknowledge, will, and fate;
> Fixed fate, free will, foreknowledge absolute,
> Have found no end, in wandering mazes lost.

5. It cannot be denied that *one* reason why the epistles of Paul have been regarded as so difficult has been an unwillingness to admit the truth of the plain doctrines which he teaches. The heart is by nature opposed to them; and comes to believe them with great reluctance. This feeling will account for no small part of the difficulties felt in regard to this epistle. There is one great maxim in interpreting the Scriptures that can never be departed from. It is, that men can never understand them aright, until they are *willing* to suffer them to speak out their fair and proper meaning. When men are determined *not* to find certain doctrines in the Bible, nothing is more natural than that they should find difficulties in it, and complain much of its great obscurity and mystery. I add, 6. That one principal reason why so much difficulty has been felt here, has been an unwillingness to stop where the apostle does. Men have desired to advance farther, and penetrate the mysteries which the spirit of inspiration has not disclosed. Where Paul states a simple *fact*, men often advance a *theory*. The *fact* may be clear and plain, their *theory* is obscure, involved, mysterious, or absurd. By degrees they learn to unite the fact and the theory;—they regard *their* explanation as the only possible one;

and as the *fact* in question has the authority of divine revelation, so they insensibly come to regard their theory in the same light; and he that calls in question their speculations about the *cause*, or the *mode*, is set down as heretical, and as denying the doctrine of the apostle.'

The following is a list of separate works on the Epistles collectively, or on large portions of them: —Gagnæi *Brevissima et facillima in omnes divi Pauli et canonicas Epistolas Scholia*, Parisiis, 1543; Bullingeri *Comm. in omnes Epistolas Apostolorum*, Tiguri, 1537, and many other editions; Pellicani *Comm. in omnes Apostolicas Epistolas*, Tiguri, 1539; Calvini *Comm. in omnes Epist. Paulli Apostoli*, etc., Genevæ, 1551; Politi *Comm. in omnes Epistolas Paulli et canonicas Epistolas*, Romæ, 1546; Buonriccii *Christiane et divote Parafrasi sopra tutte Epistole di S. Paolo et le canonice*, Venet., 1565; Hemmingii *Comm. in omnes Epistolas Apostolorum*, Lipsiæ, 1572, and subsequent editions; Montani *Elucidationes in omnia Apostolorum scripta et in Apocalypsin*, Antuerpiæ, 1588; Estii *In omnes Paulli et aliorum Apostolorum Epistolas Commentarius*, Duaci, 1614—1616, and many subsequent editions. This is regarded as the best of the Roman Catholic commentaries on all the epistles; Aretii *Comm. in Epistolas Apostolorum*, Genevæ, 1603; Vorstii *Comm. in omnes Epistolas Apostolicas* (except 2 Tim., Titus, Philemon, and Hebrews), Amstelod., 1631; Dicksoni *Expositio Analytica Omnium Epistolarum*, Glasg., 1645; the same in English, *An Exposition of all the Epistles*, Lond., 1659; Trapp, *A Commentary upon all the Epistles and the Revelation*, Lond., 1647; Godeau, *Paraphrases des Epitres de St. Paul et des Epitres Canoniques*, Paris, 1651; Fromondi *Comm. in omnes Epistolas Paulli Apostoli, et in septem Canonicas aliorum Apostolorum Epistolas*, Louanii, 1663; Przipcovii *Cogitationes Sacræ ad omnes Epistolas Apostolicas*, Eleutherop., 1692; Whitby, *Paraphrase and Commentary upon the Epistles of the New Testament*, Lond., 1700; Natalis Alexandri *Comm. Litteralis et moralis in omnes Epistolas S. Pauli et in septem Epistolas Catholicas*, Rothomagi, 1710; Pyle, *Paraphrase, with some Notes, upon the Acts of the Apostles, and upon all the Epistles of the New Testament*, 1725; Benson, *Paraphrases upon the Apostolical Epistles*, Lond., 1734—1756; Leutwein, *Die Apostol. Briefe erklärt aus den Religionsmeinungen des Ersten Jahrh.*, Leipz., 1782; Bahrdt, *Analyt. Erklär. aller Briefe der Apostel. Jesu*, Berlin, 1787—89; Jaspis, *Versio Latina Epistolar. Novi Testamenti Annotatt. illustr.*, Lips., 1793; Küster, *Die Briefe des Apostel Jesu. Aus den Griech. übersetz und mit Anmerkungen begleitet*, Chemnitz, 1794; Macknight, *A new Literal Translation from the original Greek of the Apostolical Epistles, with a Commentary and Notes philological, critical, explanatory, and practical*, Edinb., 1795; Nisbitt, *An Illustration of various important passages in the Epistles of the New Testament*, Lond., 1787; Roberts, *A Harmony of the Epistles of the Holy Apostles, to which is added a Summary of the Entire*, Lond., 1800; Sumner (Abp.), *Apostolical Preaching considered in an examination of St. Paul's Epistles*, Lond., 1815, and many subsequent editions; Slade, *Annotations on the Epistles*, etc., Lond., 1816; Belsham, *The Epistles of Paul the Apostle translated, with an Exposition and Notes*, Lond., 1822; Shuttleworth (Bp.), *A Paraphrastic Translation of the Apostolical Epistles with Notes*, Oxford and Lond., 1829, and subsequent editions; Picquigny, *Explication des Epitres de St. Paul, par une analyse, qui découvre l'ordre et la liaison du texte* etc., Besançon, 1837; Myrias et Gerard, *Epitres de St. Paul, Trad. du texte Grec, précédées d'une préface sur le talent législat. et orat. de cet Apôtre*, Paris, 1838; Barlee, *A Free and Explanatory Version of the Epistles*, Lond., 1837; *A Literal Translation of the Apostolical Epistles and Revelation, with a concurrent Commentary*, Lond., 1839.

As might be expected from the nature of the questions to which the Epistle to the Romans relates, the separate Commentaries upon it have been unusually numerous. The following are the greater part of them. The most common title is *Commentarius in Epistolam ad Romanos*, and when that is the title, only the author's name, the place, and the date are given. Melanchthonis *Adnotationes in Epistolas Pauli ad Romanos et Corinthios*, 1522; Bugenhagii *Interpretatio Epistolæ Pauli ad Romanos*, Haganoæ, 1523; Œcolampadii *Adnott. in Epist. ad Romanos*, Basileæ, 1526; Sadoletus, Venetiis, 1536; Hareschus, Paris, 1536; Grandis, Paris, 1546; Sarcerii *Scholia in Epistolam ad Romanos*, Francof., 1541; Alesii *Disputationes in Epist. ad Romanos*, Vitemb., 1553; Musculus, Basileæ, 1555; P. Martyr, Basileæ, 1558; Soto, Antuerpiæ, 1550; Naclanti *Enarrationes in Epistolam ad Romanos*, Venetiis, 1557; Vigverius, Parisiis, 1558; Feri *Exegesis in Epistolam Pauli ad Romanos*, Paris, 1559; Matthisias, Coloniæ, 1562; Bucerii *Metaphrasis et Enarratio in Epistolam ad Romanos*, Basileæ, 1562; Brentius, Tubingæ, 1571; Heushius, Jenæ, 1572; Wigandi *Adnott. in Epistolas ad Romanos*, Francof., 1580; Cornerius, Heidelb., 1583; Hunnii *Expositio Epistolæ Paulli ad Romanos*, Marpurgi, 1587; Chytræi *Epistola Pauli ad Romanos*, etc., 1599; Olevaiani *Notæ in Epistolam ad Romanos*, Genevæ, 1589; Mussus, Venet., 1588; Rollock, Genevæ, 1595; Pantusa, Venet., 1596; Pasqualus, Barcinone, 1597; Feuardentius, Parisiis, 1599; Toletus, Romæ, 1602; Rungii *Volumen Disputationum ex Epistolis Pauli at Romanos et ad Corinthios*, etc., Vitemb., 1603; Fayus, Genevæ, 1608; Pareus, Francof., 1608, and subsequent editions; Willet, *Hexapla upon the Epistle to the Romans*, Lond., 1611; Wilson, *Commentary upon the Epistle of St. Paul to the Romans*, Lond., 1614; Winkelmanni *Notationes in Epistolas ad Romanos, per analysin et disputa-*

tiones, Francof., 1614; Contzenius, Coloniæ, 1629; Crellius, Racouiæ, 1636; Rugeri *Exegesis Epistolæ ad Romanos et ad Corinthios*, etc., Francof., 1645; Parr, *Exposition upon the Epistle of St. Paul to the Romans*, 1651; Caudusii *Epistola Pauli ad Romanos*, XVI. *Exercitationibus inclusa*, Jenæ, 1646; Rudbeckii *Disputationes Theologicæ in Epistolam P. ad Romanos*, Arosiæ, 1648; Welleri *Adnott. in Epist. Pauli ad Romanos, in quibus versiones conferuntur; si quæ est, emphasis exponitur textusque perspicue declaratur et præprimis monstratur vel usus contra adversarios; vel eorum abusus profligatur*, collectæ opera et studio Jo. Schlinderi, Brunsuigæ, 1651; Wandalini *Paraphrasis in Epist. ad Romanos*, Slesuici, 1656; Fuerbornius, Giessæ, 1661; Hipstedii *Collationes Philologicæ in Epist. ad Romanos*, Bremæ, 1665; Gerhardi *Adnott. posthumæ in Epist. ad Romanos*, Jenæ, 1666; De Brais *Epistolæ Pauli ad Romanos analysis paraphrastica cum Notis*, Salmurii, 1670, and other editions; Schmidii *Commentarius in sex priora Pauli ad Romanos epistolæ capita*, etc., Hamb., 1694; Posselt, *Richtige Erklärung der Epistel Pauli an die Römer*, Zittauiæ, 1716; Varenii *Paulus Evangelista Romanorum, succinta divinissimæ illius et inter omnes alias facile principis Epist. ad Romanos analysi et exegesi repræsentatus*, Hamb., 1696; Zieroldi *Analogia Fidei, per exegesin Epist. ad Romanos demonstrata*, Stargardiæ, 1701; Dannhaveri *Collegium disputationum in Epist. ad Romanos*, Gothæ, 1720; Wirth, *Erklärung der Epistel an die Römer*, Noribergæ, 1724; Rambachii *Introductio historico-theologica in Epistolam Pauli ad Romanos*, Halæ, 1727—generally regarded as one of the best expositions of this epistle; Vitringa, *Verklaringe over de agt eerste capittelen van de Brief Pauli aan de Romeinen*, Franeck., 1729; Wandalini *Prælectiones in Epist. Pauli ad Romanos*, Hafniæ, 1744; Taylor, *A Paraphrase and Notes on the Epistle to the Romans*, Lond., 1745; Antonius, *Erbauliche Anmerkungen über die Epistel Pauli an die Römer*, Francof., 1746; Baumgarten, *Auslegung des Briefes Pauli an die Römer*, Halæ, 1749; Orlog, Hafniæ, 1732; Edwards, *A Paraphrase with Critical Annotations on the Epistles of St. Paul to the Romans and Galatians*, Lond., 1752; Carpzovii *Structuræ Theol. et criticæ in Epist. Pauli ad Romanos*, Helmstadt, 1758; Semleri, *Paraphr. Epist. Pauli ad Romanos, cum Notis et translatione*, Halæ, 1767; Adam, *A Paraphrase on the Eleven First Chapters of the Romans*, Lond., 1771; Schmidii, *Annotatt. in Epist. Pauli ad Romanos*, Leipz., 1777; Zachariä *Paraphr. Erklärung des Briefes Pauli an die Römer*, Göttingen, 1786; Mori *Prælectiones in Epist. Pauli ad Romanos, cum ejusdem versione Latinâ locorumque quorundam Novi Test. difficiliorum interpretatione*, Lips., 1794; Bœhme, *Epistola Pauli ad Romanos, Græce, ex rescens. noviss. Griesbachii cum Commentario perpetuo*, Lipsiæ, 1806; Böckel, *Epistola Pauli ad Romanos*, Gryphiæ, 1821; Cox, *Horæ Romanæ, or an Attempt to elucidate St. Paul's Epistle to the Romans*, Lond., 1824; Turner, *Notes on the Epistle to the Romans*, New York, 1824; Tholuck, *Auslegung des Brief Pauli an die Römer, nebst fortlaufenden Auszügen aus den exeget. Schriften der Kirchenväter und Reformatoren*, Berlin, 1824, and subsequent editions; translated by the Rev. R. Menzies, in the Edinburgh Cabinet Library, under the title of *Exposition of St. Paul's Epistle to the Romans, with Extracts from the Exegetical Works of the Fathers and Reformers*, 1833; Terrot (Bp.), *The Epistle of Paul to the Romans, with an Introduction, Paraphrase, and Notes*, Lond., 1828; Klee, *Commentar über den Apostel Pauli Sendschreiben an die Römer*, Mainz, 1830; Benecke, *Der Brief Pauli an die Römer*, Hiedelb., 1831; Stuart, *A Commentary on the Epistle to the Romans, with a Translation and various Excursus*, Andover, U.S., 1832; Reiche, *Versuch einer ausführliche Erklärung des Briefes Pauli an die Römer, mit histor. Einleitung und exeget.-dogmat. Excursen*, Gott., 1833; Köllner, *Commentar zu dem Briefe des Pauli an die Römer*, Darmst., 1834; Laicus, *A Paraphrastic Translation of the Epistle to the Romans*, Lond., 1834; De Wette, *Kurze Erklärung des Briefes an die Römer*, 1835; Winzer, *Adnott. ad loca quædam Epist. Pauli ad Romanos*, Leipz., 1835; Rückert, *Commentar über den Brief an die Römer*, Leipz., 1839; Fritzsche, *Pauli ad Romanos Epistola*, Halæ, 1836–43; Calvin, *Commentary on the Epistle to the Romans*, translated by Francis Gibson, 1834; Haldane, *Exposition of the Epistle to the Romans, with remarks on the Commentaries of Dr. Macknight, Professor Tholuck, and Professor Moses Stuart*, Lond. and Edinb., 1835–37; Hodge, *A Commentary on the Epistle to the Romans*, Philadelphia, U.S., 1835; Barnes, *Notes Explanatory and Practical on the Epistle to the Romans*, New York, 1834; Mann, *Notes on the Epistle of St. Paul to the Romans*, Camb. and Lond., 1840; Bosanquet, *A Paraphrase of St. Paul's Epistle to the Romans*, illustrated from the Scriptures, *and the Fathers*, Lond., 1840; Oltramare, *Commentaire sur l'Epître aux Romains*, tome i., Geneve et Paris, 1844; Philippi, *Commentar über den Brief Pauli an die Römer*, Erlangen, 1848. This list, copious as it is, is by no means a perfect one, unless, as to works in the English language. A considerable number of works in the Dutch language have, in particular, been omitted. [Conybeare and Howson, *The Life and Epistles of the Apostle Paul*, London, 1854.]

We here give a table (copied from Credner's *Einleitung in das Neue Testament*, p. 339), which will shew at one view the tendency of critical opinion with respect to the order of time in which the Epistles of Paul were composed. It will be seen that all but unanimous consent gives the priority to the two epistles to the Thessalonians,—that Köhler is the only one who gives the earliest date to Romans; and that, besides him, Heidegger is the only one who makes that epistle earlier than the

fifth in the order of time. Petavius, Mill, Lange, and Schrader assign it the fifth place; but as many, of equal or higher name (Pearson, Hottinger, Eichhorn, and Neander), give it the sixth. Two make it the seventh, and two the eighth, but none assign it a later date among the thirteen epistles.

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
Theodoret . .	1 Thess.	2 Thess.	1 Cor.	2 Cor.	1 Tim.	Titus.	Rom.	Gal.	Philip.	Philem.	Ephes.	Col.	2 Tim.
Flacius . . .	,,	,,	1 Tim.	1 Cor.	Titus.	2 Cor.	,,	,,	Ephes.	Philip.	Col.	Philem.	,,
Baronius . . .	,,	,,	1 Cor.	1 Tim.	Titus.	,,	,,	,,	2 Tim.	Ephes.	Philip.	Col	Philem.
Petavius . . .	,,	,,	,,	2 Cor.	Rom.	1 Tim.	2 Tim.	Tit.	Ephes.	Philip.	Col.	Philem.	} (*)
Usher	,,	,,	,,	,,	,,	Philip.	Philem.	Ephes.	Col.	1 Tim.	Tit.	2 Tim.	
Capellus . . .	,,	,,	Titus.	Gal.	1 Cor.	2 Cor.	1 Tim.	Rom.	Philip.	Col.	Philem.	Ephes.	2 Tim.
Heidegger . .	,,	,,	Gal.	Rom.	,,	,,	Philem.	Philem.	Ephes.	,,	1 Tim.	Tit.	(*)
Lightfoot . . .	,,	,,	1 Cor.	1 Tim.	Titus.	,,	Rom.	Gal.	2 Tim.	Ephes.	Philip.	Col.	Philem.
Pearson . . .	,,	,,	,,	Gal.	2 Cor.	Rom.	Philip.	Ephes.	Col.	Philem.	1 Tim.	Tit.	2 Tim.
Mill	,,	,,	,,	2 Cor.	Rom.	Galat.	,,	,,	,,	,,	Tit.	1 Tim.	,,
Hammond . .	,,	,,	,,	,,	,,	,,	Tit.	Ephes.	1 Tim.	2 Tim.	Philip.	Col.	Philem.
Hottinger . .	,,	,,	Gal.	1 Cor.	2 Cor.	Rom.	Ephes.	Philip.	Col.	Philem.	1 Tim.	Tit.	2 Tim.
Lange	,,	,,	1 Cor.	2 Cor.	Rom.	Philem.	Col.	,,	1 Tim.	Tit.	Ephes.	2 Tim.	,,
Michaelis. . .	Gal.	1 Thess.	2 Thess.	Tit.	1 Cor.	2 Cor.	1 Tim.	Rom.	Ephes.	Col.	Philem.	1 Tim.	2 Tim.
C. F. Schmid	1 Thess.	2 Thess.	Gal.	1 Cor.	1 Tim.	,,	Rom.	Tit.	Philip.	Philem.	Ephes.	Col.	,,
Hug	,,	,,	Titus.	Gal.	1 Cor.	,,	1 Tim.	Rom.	Ephes.	Col.	Philem.	2 Tim.	Philip.
Eichhorn. . .	,,	,,	Gal.	,,	2 Cor.	Rom.	Ephes.	Col.	Philem.	Philip. }	(†)		
De Wette . .	,,	,,	,,	,,	,,	,,	Philem.	,,	(Ephe.)?	,, }			
Fellmoser. . .	,,	,,	,,	,,	,,	,,	Ephes.	Philem.	Col.	,,	Tit.	1 Tim.	2 Tim.
Schott	,,	,,	,,	,,	,,	,,	,,	Col.	Philem.	,,	,,	,,	,,
Köhler. . . .	Rom.	1 Tim.	Tit.	1 Cor.	2 Cor.	1 Thess.	2 Tim.	Philem.	Philip.	2 Thess.	Ephes.	Col.	Gal.
Schrader . . .	1 Tim.	Titus.	1 Cor.	2 Cor.	Rom.	,,	2 Thess.	2 Tim.	Philem.	Ephes.	Col.	Philip.	Gal.
Neander . . .	1 Thess.	2 Thess.	Gal.	1 Cor.	2 Cor.	Rom.	Col.	Ephes.	Philem.	Philip.	1 Tim.	Tit.	2 Tim.

(*) Consider the time of Galatians uncertain.
(†) These do not recognise the authority of 1 Tim., 2 Tim., and Titus.

CHAPTER I.

1 *Paul commendeth his calling to the Romans,* 9 *and his desire to come to them.* 16 *What his gospel is, and the righteousness which it sheweth.* 18 *God is angry with all manner of sin.* 21 *What are the sins of the Gentiles.*

PAUL, a servant of Jesus Christ, called *to be* an apostle, [1]separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy Scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And [2]declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, [3]for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve [4]with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together [5]with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit [6]among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

[1] Acts 13. 2. [2] Or, *determined.* [3] Or, *to the obedience of faith.* [4] Or, *in my spirit.* [5] Or, *in you.* [6] Or, *in you.*

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, [7]The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest [8]in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; [9]so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was [10]darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible [11]God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like [12]to retain God in *their* knowledge, God gave them over to [13]a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, [14]without natural affection, implacable, unmerciful:

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but [15]have pleasure in them that do them.

7 Hab. 2. 4. Gal. 3. 11. Heb. 10. 38. 8 Or, *to them.* 9 Or, *that they may be.* 10 Ephes. 4. 18. 11 Psal. 106. 20.
12 Or, *to acknowledge.* 13 Or, *a mind void of judgment.* 14 Or, *unsociable.* 15 Or, *consent with them.*

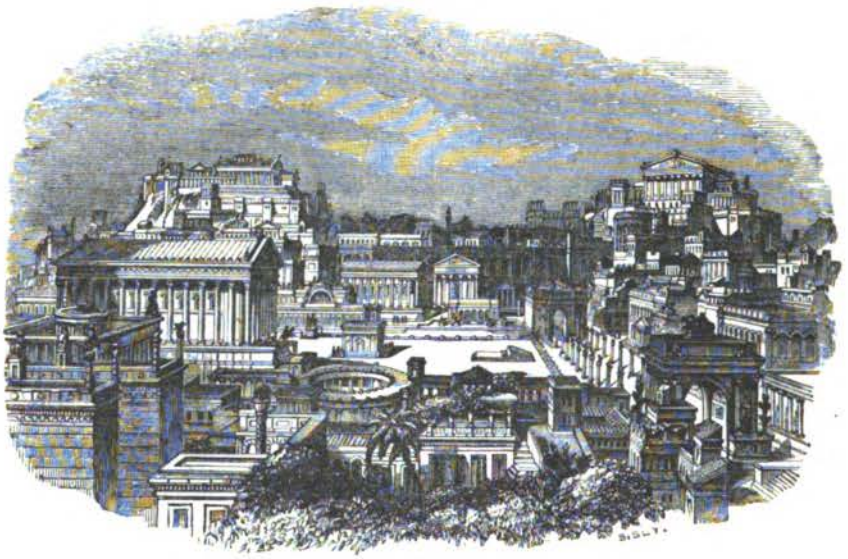
Verse 1. '*A servant.*'—The word δοῦλος means properly a *bond-servant* or *slave*—that is, one bound for life to the service of his master.

8. '*The whole world.*'—The phrase is probably used here in the popular sense, the Roman empire. Yet it is very likely that the Christian religion—although perhaps not the fame of the church at Rome—had ere this extended, in some directions, beyond the limits of the Roman empire. The Ethiopian eunuch will not be forgotten.

13. '*Oftentimes I purposed to come unto you.*'—How often he had formed this purpose is not known. One instance of his purposing to go to Rome, is however recorded in Acts xix. 21. 'After these things were ended (at Ephesus), Paul purposed in the spirit, when he had gone through Macedonia and Achaia, to go to Jerusalem; saying, after I have been there, I must also see Rome.' The purpose so expressed in the Acts, and thus in the Epistle, has been shewn by Paley, in his *Horæ Paulinæ*, to be one of those undesigned coincidences which strongly shew that both books are genuine. Comp. Rom. xv. 23, with Acts xix. 21. A forger of these books would not have thought of such a contrivance as to feign such a purpose of going to Rome at that time, and to have mentioned it in that manner. Such coincidences are among the best proofs that could be demanded, that the writers did not intend to impose upon the world.

21. '*When they knew God.*'—That is, that they had an acquaintance with the existence, and with many of the attributes of the one God. It is beyond all question that many of the philosophers of Greece and Rome had a knowledge of the one God. This was most certainly the case with Pythagoras, who had travelled extensively in Egypt, and even in Palestine; and also with Plato and his disciples. This matter is very clearly set forth by Cudworth in his *Intellectual System*, and by Warburton in his *Divine Legation of Moses*. Yet the knowledge of this great truth was not imparted to the people. It was confined to the philosophers; and it is highly probable that one of the designs, if not the chief design, of the mysteries celebrated throughout Greece, was to keep up the knowledge of the one true God. See the note on Job xxxi. 26.

23. '*An image made like to corruptible man.*'—Most of the idols of the classical ancients were in the likeness of men and women; and many of them were in fact intended to represent heroes, benefactors, and inventors who had been deified, and to whom temples, altars, and statues were erected. The worship of men thus deified, constituted no small part of the ancient idolatry; and it evinces a still



ANCIENT ROME: THE FORUM, RESTORED.

greater religious and intellectual degradation than even the representation of heavenly powers by human symbols —which also the apostle seems to have in view—that they thus rendered adoration to *men* of like passions with themselves. Even the twelve great gods of the Greeks were, in one aspect, of this character, as is evinced, among other things, by the desire of Alexander to be created the thirteenth. There were in fact stated ceremonies appropriated to the deification of eminent men, sculptured representations of which are still in existence.

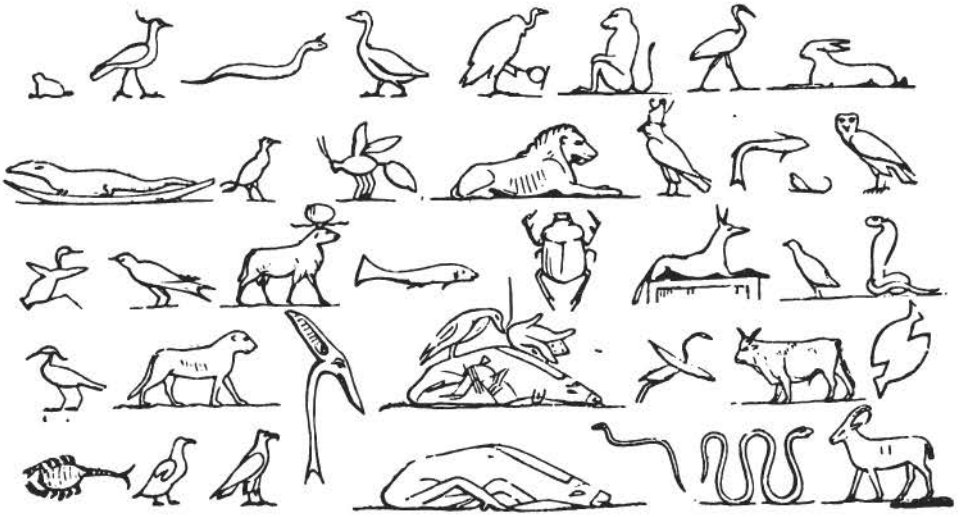


CEREMONIES OF APOTHEOSIS OR DEIFICATION.

— '*And to birds.*'—The preceding clause is sufficiently characteristic of the prevalent forms of idolatry among the classical ancients. A superstitious reverence or even worship of birds, etc., was not absent from their system, as of the eagle by the Romans; but the forms of idolatry to which he now refers were so much more prominently than among them produced in the system of the Egyptians, with which both the Jews on the one hand and the Romans on the other were at this time well acquainted, that we cannot but suspect a primary reference to these. As to birds, there was among them the hawk, sacred beyond all others as the representative emblem of the sun, and of several other gods whom the Egyptians worshipped; the vulture, under whose form the goddess Soven or Eilethyia was worshipped; the ibis, which was in every part of Egypt so much revered as the emblem of Thoth, the Egyptian Hermes, that to cause the death of one unintentionally was punished as a capital offence; the fabulous phœnix, which in Arabia, if not also in Egypt, was held sacred to the sun; and even the goose, which was honoured as an emblem of the god Seb, the father of Osiris. The list might be extended, but these examples of bird-worship may suffice.

— '*And four-footed beasts.*'—In Egypt, besides the bulls worshipped as deities under the names of Apis and Minevis at Memphis and Heliopolis, and the sacred cow at Momemphis, all cows and heifers were counted sacred to Athor, and at the present day the cow is one of the most sacred objects of worship in Hindustan. Besides this, the cat, the dog, the ape, the sheep, the goat, the lion, the wolf, were sacred as types or symbols of different deities in the whole or in parts of Egypt.

— '*And creeping things.*'—Crocodiles, beetles, frogs, and various kinds of serpents, were counted sacred and received religious homage in the whole or in different parts of Egypt. One form of this worship—that of serpents—was not limited to Egypt. We have had occasion to indicate its extent under Deut. iv. 16; and shall here only add, that so late as the second century of the Christian era there was a sect in Egypt called Ophites, claiming to be Christians, who still retained the worship of a serpent. These grosser forms of Egyptian worship were shocking



SACRED ANIMALS OF EGYPT.



THE GREATER DEITIES OF GREECE AND ROME—*verse* 23.

and ridiculous to even the Greeks and Romans, who seemed by no means conscious that their own idolatries were resolvable into the same principles, however much they might differ in degree. Hence the latent force of the apostle's



SERPENT WORSHIP.

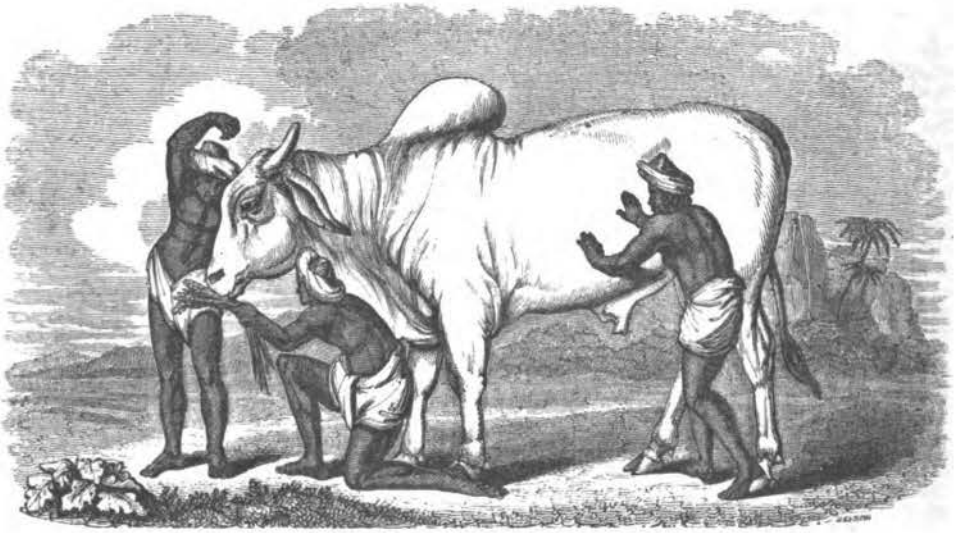
classification of their forms of idolatry with those of the Egyptians, which they affected to despise. The Greeks, as we know, frequently delighted in making the religious practices of the Egyptians the objects of their wit. Thus, Antiphanes, in his *Lycon*, as cited by Athenæus, says sportively, of the Egyptians: 'Besides, clever as they are reputed in other things, they shew themselves doubly so in thinking the eel equal to the gods; for surely it is more worthy of honour than any deity, since we have only to give prayers to the gods, but we must spend upon the eel twelve drachmas or more, merely to smell it, so perfectly holy is this animal!' Athenæus also cites from Anaxandrides' play of the *Cities*, the words addressed to the same people: 'I cannot agree with you; our customs and laws differ so widely. You adore the ox; I sacrifice it to the gods. You think the eel a great deity; we look upon it as the most delicious dainty. You abstain

from the flesh of swine; I delight in it beyond all things. You adore the dog; I give him a good beating whenever I catch him stealing my meat... If you see a cat indisposed, you weep; I am delighted to kill it and take its skin. The mygale with you has great influence; with us none whatever.' Athenæus also cites Timocles, who in his *Egyptians* says:—'How could the ibis or the dog have preserved me? for when persons irreverent towards those who are really confessed to be gods, escape immediate punishment, whose offences shall be visited by the altar of a cat?'

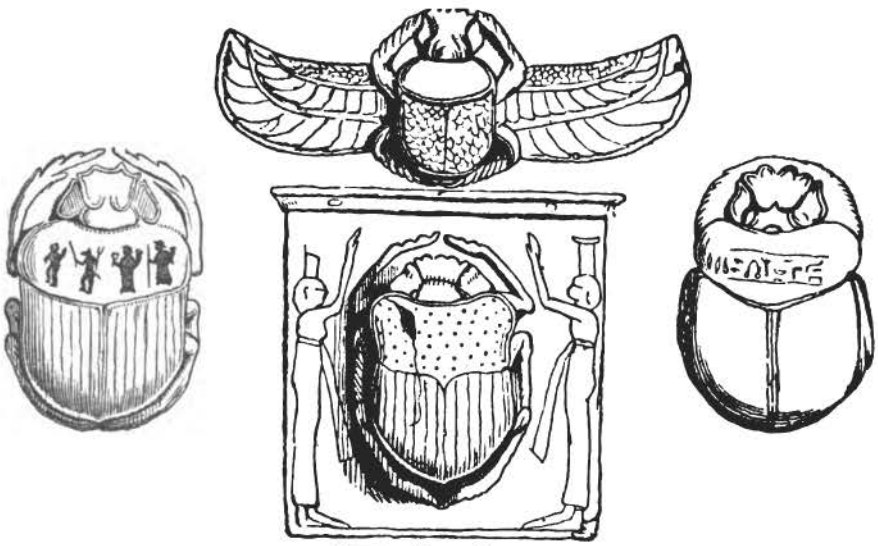
To these citations Wilkinson (*Ancient Egyptians*, iv. 162) appositely adds: 'The favourable opportunity of indulging in satire, presented by the superstitions of Egypt, could not escape the severe lash of Juvenal, who thus commences his Fifteenth Satire:—

"Who knows not, Bithynian Volusius, what monsters
Mad Egypt can worship? This place adores a crocodile;
That fears an ibis saturated with serpents.
A golden image of a sacred Cercopithecus shines
Where the magic chords resound from the half Memnon,
And ancient Thebes lies overthrown with its hundred gates.
There a sea-fish, there a river-fish, there
Whole towns worship a dog, nobody Diana.
It is a sin to violate a leek or an onion, or to break them with a bite.
O holy nation, for whom are born in gardens
These deities! Every table abstains from animals bearing
Wool; it is there unlawful to kill the offspring of a she goat,
But lawful to be fed with human flesh."'

'The animal worship of the Egyptians,' adds Wilkinson, naturally struck all people as a ludicrous and gross superstition; but when Xenophanes and others deride the religious ceremonies, by observing, 'If your gods are really gods, weep not for them; if men, do not offer them sacri-



HINDOO SACRED BULL.



EGYPTIAN SACRED SCARABÆUS.

fices—the objection comes badly from a Greek; and as Clemens justly remarks, that people had little reason to criticise the religion of the Egyptians; for into the Pantheon of Greece a greater number of deified men were admitted than into that of any ancient people; and the legendary tales of the deities degraded their nature by attributing to them the most inconsistent and disgusting vices.'

25. '*Who is blessed for ever.*'—It was not uncommon to add a kind of doxology or ascription of praise to God where his name is mentioned. See Rom. ix. 5; 2 Cor. xi. 31; Gal. i. 5. The Jews also usually did it. In this way they preserved veneration for the name of God, and accustomed themselves to speak of him with reverence. The Mohammedans seem to have borrowed this custom from the Jews, and it is now their constant practice, and has a becoming and solemnizing effect. Tholuck mentions an Arabic manuscript in the library at Berlin, which contains an account of heresies in respect of Islamism, and as often as the writer has occasion to mention the name of a new heretical sect, he adds 'God be exalted above all that they say.'

30. '*Inventors of evil things.*'—Bloomfield interprets this to mean, 'persons who not only practise all *known* vices, but seek out and invent more.' After illustrating this sense by citations, he adds, 'Hence we may clearly see the force of the word, especially when we consider the manners of that most corrupt age, when Tiberius, like Sardanapalus of old, offered a reward to whoever would invent a new pleasure (i. e. *lust*), and we know that there were persons who professionally applied themselves to such discoveries.' *Recens. Synop.* in loc.

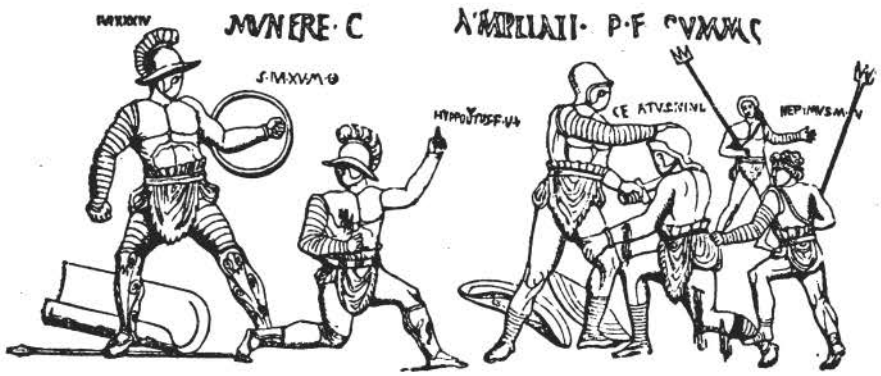
31. '*Without natural affection.*'—It is very possible that the apostle here alludes to the atrocious practice of exposing infant children, to perish from cold, famine, or beasts of prey, unless any passer-by chose to take them up. This practice prevailed during many ages at Rome, as indeed it did in Greece and other heathen countries; and was not only a custom, but a lawful one. Indeed, until the father, or, in his absence, a friend for him, lifted the new-born infant from the ground and placed it in his bosom, it remained undecided whether it was to be exposed or preserved. That this should at the very first become a question, and a matter of doubt, does most strikingly illustrate the charge of the apostle.

— '*Implacable, unmerciful.*'—No one needs an interpreter of this, who has turned with horror and sickening disgust from the accounts of the *amusements* in which the Roman people most delighted, and which consisted in seeing captives and others brought forth to slaughter each other in the theatre, or to engage in mortal combat with wild beasts. Indeed such fights between couples of men, ending in bloodshed and death, were sometimes provided by the wealthy to amuse the guests at their entertainments. The learned Rosinus in his *Antiquitatum Romanarum* (Amstel. 1685) has exhibited his ideas of this last part of the subject by an engraving, the details in which are corroborated by his citations. In this a party of Romans are reclining at table with garlands on their heads, while, for



FIGHT OF GLADIATORS. POMPEII.

their amusement, the remainder of the banqueting hall is occupied by four pairs of men, engaged, simultaneously, in mortal fight, with sword and shield. One of the men is represented as being just run through the throat by the sword of his adversary, and he is falling towards the table with his blood streaming from the wound. The paintings of the gladiatorial combats on the walls of Herculaneum and Pompeii are replete with details of the most sickening barbarity. In one case is seen the victorious combatant deliberately cutting the throat of the vanquished, whose appeal to the spectators had been rejected. It is well known that this became the duty of the victor, unless the spectators, in answer to the appeal of the defeated gladiator, gave the signal for him to desist.



FIGHT OF GLADIATORS. POMPEII.

CHAPTER II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: [1]for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart [2]treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 [3]Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the [4]Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the [5]Gentile:

11 For [6]there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For [7]not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, [8]their conscience also bearing witness, and *their* thoughts [9]the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and [10]approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is [11]written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

1 Matt. 7. 2. 2 James 5. 3. 3 Psal. 62. 12. Matt. 16. 27. Revel. 22. 12. 4 Gr. *Greek.* 5 Gr. *Greek.*
6 Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Gal. 2. 6. Ephes. 6. 9. Coloss. 3. 25. 1 Pet. 1. 17.
7 Matt. 7. 21. James 1. 22. 8 Or, *the conscience witnessing with them.* 9 Or, *between themselves.*
10 Or, *triest the things that differ.* 11 Isa. 52. 5. Ezek. 36. 20, 23.

Verse 19. '*A light*,' etc.—It is very possible that St. Paul here alludes to some of the high-sounding titles which the Jews were in the habit of conferring upon their eminent Rabbins—such as, 'The Lamp of Light;—the Holy Lamp;—the Lamp of Israel,' etc. It was very common to call the learned doctor who presided over a school or university, 'the light of the world;' and it has always been usual among the Jews, when lauding any of their doctors, to call him 'a great Light.'

21. '*Thou therefore*,' etc.—The idea here expressed was familiar to the Jews themselves, in such expressions as the following:—'Beautiful are the words which come from the mouths of those that do according to them' (*Beresh. Rabba*, f. 303). 'He that teaches men that which he himself does not, is like a blind man who has a lamp in his hand, and enlightens others, while he himself walks in darkness.' (*Sepher. Hamaaloth*, f. 87.) There seem to be many other allusions in this chapter to terms applied by the Jews to each other and to the Gentiles.

CHAPTER III.

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but [1]every man a liar; as it is written, [2]That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before [3]proved both Jews and Gentiles, that they are all under sin;

10 As it is written, [4]There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 [5]Their throat *is* an open sepulchre; with their tongues they have used deceit; [6]the poison of asps *is* under their lips:

14 [7]Whose mouth *is* full of cursing and bitterness:

15 [8]Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 [9]There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become [10]guilty before God.

20 Therefore [11]by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath [12]set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the [13]remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

1 Psal. 116. 11. 2 Psal. 51. 4. 3 Gr. *charged*. 4 Psal. 14. 1, 2, 3. 5 Psal. 5. 9. 6 Psal. 140. 3. 7 Psal. 10. 7. 8 Prov. 1. 16. Isa. 59. 7, 8. 9 Psal. 36. 1. 10 Or, *subject to the judgment of God*. 11 Gal. 2. 16. 12 Or, *foreordained*. 13 Or, *passing over*.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Verse 5. '*I speak as a man.*'—This, or rather, 'I speak according to the language of the children of men,' is a phrase which was much used by the Jewish doctors. It seems to be equivalent to the phrase of limitation, 'humanly speaking,' so frequently interjected in our own theological discourses.

8. '*As some affirm that we say.*'—Barnes has an excellent note here, which we copy, Italics and all:—'Why they should affirm this is not known. It was doubtless, however, some perversion of the doctrines which the apostles preached. The doctrines which were thus misinterpreted and abused were probably these:—The apostles taught that the *sins* of men were the occasion of promoting God's glory in the plan of salvation. That where sin abounded, grace did much more abound (v. 20). That God, in the salvation of man, should be glorified just in proportion to the depth and pollution of the guilt which was forgiven. This was true; but how easy was it to misrepresent this, as teaching that men ought to sin in order to promote God's glory? and instead of stating it as an *inference* which THEY drew from the doctrine, to state that it was what the apostles *actually taught*. This is the common mode in which charges are brought against others. Men draw an inference themselves, or suppose that the doctrine leads to such an inference, and then *charge* it upon others as that which they actually *hold* and *teach*. There is one maxim which should never be departed from—*That a man is not to be held responsible for the inferences which* WE *may draw from his doctrine; and that he is never to be represented as holding and teaching that which* WE *suppose follows from his doctrine.* He is answerable only for what he avows.'

9. '*Are we better than they? No.*'—We have had more than one occasion to shew that the Jews themselves had a very different opinion on this point—not merely as it respected their privileged condition as a nation specially instructed by God, but as respected their natural claims as men among other men. Add this, as cited by Gill:—'In mankind are many degrees, one higher than another; and the Israelites are above all mankind.' *Tzeror Hammor*, 103, 2.

20. '*By the deeds of the law,*' etc.—The Jews held exactly the opposite opinion, that there was no justification whatever but by the law.

— '*By the law is the knowledge of sin.*'—So the Jews allowed: but they thought the operation a more gentle one than does the apostle. 'He who rises in the night and studies the law, the law makes known to him his sin;—not as in judgment, but even as a mother, in tender language, makes things known to her son.' *Zohar* in Lev., f. 10. 2.

CHAPTER IV.

1 *Abraham's faith is imputed to him for righteousness,* 10 *before he was circumcised.* 13 *By faith only he and his seed received the promise.* 16 *Abraham is the father of all that believe.* 24 *Our faith also shall be imputed to us for righteousness.*

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? [1]Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, *his* faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying,* [2]Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only,* or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be*

[1] Gen. 15. 6. Gal. 3. 6. James 2. 23. [2] Psal. 32. 1.

by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, [3]I have made thee a father of many nations,) [4]before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, [5]So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

[3] Gen. 17. 5. [4] Or, *like unto him.* [5] Gen. 15. 5.

Verse 7. '*Whose sins are covered.*'—The verse occurs in Ps. xxxii. 1; and is quoted with some slight variation in Jer. l. 20; with reference to which the Jews, in their figurative way, observe, that God takes the sins of his people and hides them under his purple garment, so that when Satan comes he finds no iniquity. Whereupon he says, in the language of the prophet, 'Lord of the world, "Thou hast taken away the iniquity of thy people, and hast covered their sin."' *Capthor*, 59. 1, 2.

11. '*The father of all them that believe.*'—It would be a most interesting commentary upon this book to shew the extent to which the apostle takes up the Jewish notions, and applies, refutes, contradicts, or reasons upon them. A few instances have been pointed out; and another occurs here. Paul is evidently reasoning with the Jews here upon their own notions. Thus, upon the text, 'A father of many nations have I made thee,' we have this amplification from Maimonides: 'They said in times past, thou wast the father of the Syrians, but now thou art the father of the whole world: wherefore every stranger may say this, "As thou hast sworn to our fathers:" for Abraham was the father of the whole world, *seeing that he taught the true faith.*' The same writer takes another occasion to explain, in reference to the same text, that Abraham was the 'father of many nations,' inasmuch as he is the father of the whole world who enter under the wings of the Shechinah. The meaning of all which is, that Abraham was the father of all who believed, even though they were not of Hebrew origin. This is still more distinctly declared by Kimchi, who says, 'Abraham is the father of all who follow him in his faith.'

13. '*The heir of the world.*'—This also was alleged by the Jews, although certainly not in the sense which the apostle explains. They even went so far as to say that 'Abraham was the foundation of the world; for the world was created for his sake.'

CHAPTER V.

1 *Being justified by faith, we have peace with God,* 2 *and joy in our hope,* 8 *that since we were reconciled by his blood, when we were enemies,* 10 *we shall much more be saved being reconciled.* 12 *As sin and death came by Adam,* 17 *so much more righteousness and life by Jesus Christ.* 20 *Where sin abounded, grace did superabound.*

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 [1]By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so,* but we glory in tribulations also: [2]knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, [3]in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so,* but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

[1] Ephes. 2. 18. [2] James 1. 3. [3] Or, *according to the time.*

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, [4]for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if [5]by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as [6]by the offence of one *judgment came* upon all men to condemnation; even so [7]by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

[4] Or, *in whom.* [5] Or, *by one offence.* [6] Or, *by one offence.* [7] Or, *by one righteousness.*

Verse 7. '*Righteous man...good man.*'—By the righteous man, we understand a just and upright man, who strictly discharges his legal duties, and does nothing that men can blame. Such a one, in common society, we would call a good man; but '*the* good man' (for the article is definite) is here possessed of a higher degree of goodness than this. This character includes the goodness of the other, and adds higher goodness. The goodness of the first is passive, but that of the second is active; the qualities of the first are in negation of evil, those of the second are in affirmation of good: 'the righteous man,' like Job, 'escheweth evil:' but 'the good man' is more like Job, for he not only 'escheweth evil,' but '*doeth good continually.*'

Such distinctions were common among the Jews, as may be shewn by the following extracts:—'There is a righteous man who is good, and there is a righteous man who is not good. He who is good towards God and towards men, is a righteous good man; but he that is good towards God and evil towards men, is righteous, but not good' (Maimonides in *Mishn. Pirke Aboth* v. 10, 13). Schoettgen adduces an illustrative passage from *Pirke Aboth*, which is thus translated by Bloomfield:—'There are four kinds of men: there is one who says, "What is mine, is mine; and what is thine, is thine"—he is a middling sort of man. Another says, "What is mine, is thine; and what is thine, is mine"—he is a worldly-minded man. Now he who says, "What is mine, is thine; and what is thine, is thine;" *he* is a good and pious man. But he who says, "What is thine, is mine; and what is mine, is my own," is a wicked man.' This threefold distinction used by the apostle—the good, the righteous, and the wicked—was by far the most common, as illustrated, though in connection with a frivolity, in the following Talmudical notice of nail-parings:—'*A righteous man* buries them; *a good man* burns them; *a wicked man* throws them away.' *T. Bab.* tit. *Moed Katon*, 18. 1.

— '*For a good man some would even dare to die.*'—Jerome has the fine remark (cited here by Bulkley and Bloomfield), that such is the fear of death, that scarcely any one can be found who will shed his blood for a *righteous and good man*, though some may dare to die for a *righteous and just cause.*

11. '*Atonement.*'—So in all the versions except Wiclif and the Rhemish. The former has, 'Bi whom we have resceyued now recounceilynge;' and the latter, 'By whom now we have received reconciliation.' The words 'reconciliation' and 'atonement' express exactly the same thing here; and it is important to note this, because the word 'atonement' has now acquired the sense of 'ransom,' or 'sacrifice.' The Greek word which denotes the expiatory offering by which a reconciliation is effected, is different from that here used (καταλλαγή), which is never employed to denote the offering, but the reconciliation itself. It, therefore, here means the *reconciliation itself* between God and man, and not the means by which the reconciliation is effected. This was the ancient meaning of the word 'atonement'—*at-one-ment*, being *at one*, or reconciled. So Shakspere—

'He seeks to make atonement
Between the Duke of Gloster and your brothers.'

CHAPTER VI.

1 *We may not live in sin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptism.* 12 *Let not sin reign any more,* 18 *because we have yielded ourselves to the service of righteousness,* 23 *and for that death is the wages of sin.*

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that [1]so many of us as [2]were baptized into Jesus Christ were baptized into his death?

4 Therefore we are [3]buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the

[1] Gal. 3. 27. [2] Or, *are.* [3] Colosa 2. 12.

Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is [4]freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* [5]instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that [6]to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine [7]which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free [8]from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

4 Gr. *justified.* 5 Gr. *arms*, or, *weapons.* 6 John 8. 34. 2 Pet. 2. 19. 7 Gr. *whereto ye were delivered.* 8 Gr. *to righteousness.*

Verse 2. '*Dead to sin.*'—It was also usual among the classical writers to describe one as dead to that person or thing, all connection with which he had broken off, and with which he had nothing further to do. Thus they speak of wise and good men as dead to sensualities and animal pleasures.

13. '*Instruments.*'—'The word ὅπλα properly signifies *weapons*, and in this sense it has a beautiful propriety.'—*Doddridge.* It also appears that the weapons of soldiers were anciently regarded in some sort as their members. Hence many interpreters suppose there is here a military allusion; and this might be very appropriate, as the Roman converts (whom the apostle is now addressing) may be supposed to have been well acquainted with military affairs, if some of them were not even themselves soldiers.

23. '*The wages of sin is death.*'—It is evident from the context that 'the wages of sin,' as opposed to 'the gift of God,' is not the wages paid for sinning, but the wages which sin pays. Again, the word (ὀψώνια) rendered 'wages' denotes primarily the pay of soldiers. Thus, then, we collect the sense: Sin, personified, is represented as a king who pays his soldiers the wages of their service; and that wages is declared to be DEATH.

CHAPTER VII.

1 *No law hath power over a man longer than he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law sin,* 12 *but holy, just, and good,* 16 *as I acknowledge, who am grieved because I cannot keep it.*

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For [1]the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no

1 1 Cor. 7. 39.

adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the [1]motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, [2]that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known [3]lust, except the law had said, [5]Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I [6]allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from [7]the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

[1] Gr. *passions.* [2] Or, *being dead to that.* [3] Or, *concupiscence.* [5] Exod. 20. 17. Deut. 5. 21. [6] Gr. *know.* [7] Or, *this body of death.*

Verse 8. '*For without the law sin was dead.*'—The effect of legal prohibition here indicated by the apostle has been noticed in all ages. Tholuck quotes the following illustrations:—Thus Cato says (Livy, xxxiv. 4), 'Do not think, Romans, that it will be hereafter as it was before the law was enacted. It is more safe that a bad man should not be accused, than that he should be absolved; and luxury not excited, would be more tolerable than it will be now, by the very chains irritated and excited like a wild beast.' So Seneca says (*de Clementia*, i. 23), 'Parricides began with the law.' Thus Horace (*Odes*, i. 3), 'The human race, bold to endure all things, rushes through forbidden crime.' Thus Ovid (*Amor.* iii. 4), 'We always endeavour to obtain that which is forbidden, and desire that which is denied.'

14. '*Sold under sin.*'—The allusion is derived from the Old Testament, as where applied to Ahab, who is said to have 'sold himself to work wickedness.' (1 Kings xxi. 20.) The phrase is evidently derived from one who is sold as a slave to his master: and, in a present instance, the full intensity of the original would denote one who has sold himself to the slavery of sin. The consequence of this bondage is next described.

15. '*That which I do I allow not,*' etc.—Hammond and others have collected a number of striking passages from the heathen writers, to shew that even they were not insensible to the bondage of the better will to the tyranny of sin. We can only give room to the well-known and very apposite lines of Horace:

'My reason this, my passion that persuades;
I see the right, and I approve it too,
Condemn the wrong, and yet the wrong pursue.'

17. '*No more I...but sin that dwelleth in me.*'—See also below, where the apostle speaks of the inner man delighting in the law of God, while another law is found in the members, warring against the law of the mind. The whole passage finds a strong parallel in what Xenophon reports Araspes, the Mede, to have said in his discourse with Cyrus. (*Cyrop.* p. 328.) 'A single soul cannot be a good and a bad one at the same time; it cannot, at the same time, prefer noble and vile actions; nor can it, at the same time, be inclined towards and averse to the same things. It is therefore clear that we have two souls: and that, when the good one prevails, it does noble things; but when the bad one is the stronger, it attempts things that are evil.' This idea about the two conflicting souls or minds—or rather of body and soul, the body con-

flicting with the soul—was familiar to the Platonic philosophy, and had before been known in the Pythagorean. Whitby says here, 'The apostle seems to speak according to the philosophy of the heathens, with which the Jews began to be acquainted, that man was not to be denominated from his body, or his sensual carnal part, but from his mind, which in Philo's phrase is "the man within us." —"The true man."' He cites more from Philo, who was a Jew, to the same purpose. But we are disposed to agree with Dr. Bloomfield, that it may very well be doubted whether Philo and other Jews took their notion on this subject from the heathen philosophy. 'He rather seems to have derived it from the ancient theology of his own countrymen, vestiges of which are to be found in Josephus and the Rabbinical writers, and also in the epistles of St. Peter, as well as in those of our apostle.'

24. '*The body of this death.*'—Doddridge thus paraphrases the latter half of this verse: 'Who shall rescue me, miserable captive as I am, from the body of this death? from this continual burden which I carry about with me, and which is cumbersome and odious as a dead carcase tied to a living body, to be dragged along with it wherever it goes.' He explains in a note, 'It is well known that some ancient writers mention this as a cruelty practised by some tyrants upon miserable captives who fell into their hands; and a more forcible and expressive image of the sad case represented cannot surely enter into the mind of man.' Of this atrocious practice one of the most remarkable instances is that mentioned by Virgil, when describing the tyrannous conduct of Mezentius—

'The living and the dead, at his command,
Were coupled, face to face, and hand to hand;
Till, choked with stench, in loath'd embraces tied,
The lingering wretches pined away and died.'—DRYDEN.

Doddridge is not by any means singular in his opinion that the apostle derives an allusion from this horrid punishment: although perhaps the text is sufficiently intelligible without the illustration it thus receives. Philo, in an analogous passage, more obviously alludes to it, describing the body as a burden to the soul, carried about like a dead carcase which may not till death be laid aside.

CHAPTER VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit:* 17 *and what of being God's children,* 19 *whose glorious deliverance all things long for.* 29 *It was beforehand decreed from God.* 38 *What can sever us from his love?*

THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and [1]for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For [2]to be carnally minded *is* death; but [3]to be spiritually minded *is* life and peace.

7 Because [4]the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies [5]by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the [6]Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

[1] Or, *by a sacrifice for sin.* [2] Gr. *the minding of the flesh.* [3] Gr. *the minding of the Spirit.* [4] Gr. *the minding of the flesh.* [5] Or, *because of his Spirit.* [6] Gal. 4. 6.

22 For we know that [7]the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the [8]redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, [9]because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, [10]For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

7 Or, *every creature.* 8 Luke 21. 28. 9 Or, *that.* 10 Psal. 44. 22.

Verse 11. '*Shall also quicken your mortal bodies.*'—Some commentators are of opinion that this refers to a moral and spiritual resurrection—a quickening to newness of life; but it is more generally agreed that it rather relates to that by which the bodies of the just shall be raised to eternal life. Some of the old Jewish writers have a manner of speaking on this point which may throw some light on the use of the word, if not upon the idea involved. 'The quickening of the dead' they sometimes distinguished from the 'resurrection,' holding that the former was the peculiar privilege of the righteous, whereas the latter was common to them and to the wicked.

15. '*Abba.*'—We have already explained that *Abba* means 'My Father.' It is here very observable that the Jewish writers repeatedly inform us that this style of address was not allowed to be, on any account, used by servants or slaves.

17. '*And if children, then heirs.*'—That is, being adopted as children (*v.* 15), we become, as such, heirs jointly with Christ, the natural heir. Many of the allusions in these verses are obviously derived from the laws of adoption and inheritance among the Romans, and indeed among the Jews; for they did not differ considerably in the points to which reference is made. The adopted son became an heir, and was not precluded from any privilege whatever to which a natural heir was entitled.

23. '*Waiting for the adoption.*'—Doddridge, following a suggestion of Howe, thinks that there is here an allusion to the two-fold adoption among the Romans, the one private and the other public. The first was only the act of the person who was desirous of receiving a stranger into his family, with respect to the object of his choice, and was a transaction between the parties; the latter was an acknowledgment of it in the forum, when the adopted person was solemnly avowed and declared to be the son of the adopter. The force of the allusion here supposed, may perhaps be strengthened by the recollection of a circumstance overlooked by Howe, which is, that unless the adopted person were already the slave of the adopter, the principal part of the private transaction consisted in the *purchase* of the person to be adopted from his parents, for so much money formally given and taken.

CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were [1]accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the [2]covenants, and the giving of the law, and the service *of God*, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In [3]Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but [4]the children of the promise are counted for the seed.

9 For this *is* the word of promise, [5]At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The [6] [7]elder shall serve the [8]younger.

13 As it is written, [9]Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom [10]I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, [11]Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that [12]repliest against God? [13]Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the [14]potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath [15]fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, [16]I will call them my people, which were not my people; and her beloved, which was not beloved.

26 [17]And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, [18]Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish [19]the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, [20]Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

1 Or, *separated.* 2 Or, *testaments.* 3 Gen. 21. 12. 4 Gal. 4. 28. 5 Gen. 18. 10. 6 Gen. 25. 23. 7 Or, *greater.* 8 Or, *lesser.* 9 Mal. 1. 2, 3. 10 Exod. 33. 19. 11 Exod. 9. 16. 12 Or, *answerest again, or, disputest with God.* 13 Isa. 45. 9. 14 Jer. 18. 6. Wisd. 15. 7. 15 Or, *made up.* 16 Hos. 2. 23. 1 Pet. 2. 10. 17 Hos. 1. 10. 18 Isa. 10. 22, 23. 19 Or, *the account.* 20 Isa. 1. 9.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, [21]Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be [22]ashamed.

[21] Isa. 8. 14, and 28. 16. 1 Pet. 2. 6. [22] Or, *confounded.*

Verse 5. '*The fathers.*'—This, according to the Jewish use of the term, means Abraham, Isaac, and Jacob; for they called none but these 'the fathers;' nor any 'the mothers,' besides Sarah, Rebecca, Leah, and Rachel.

6. '*Hath taken none effect.*'—Or, more literally, 'hath missed of its effect;' in which some suppose there is a metaphor taken from archery.

20. '*Shall the thing formed,*' etc.—The Talmud has a neat anecdote, which may be taken to illustrate this. 'A certain man who was very much deformed saluted a Rabbi, saying, "Peace be unto thee!" The Rabbi did not return the salutation; but said, "Raca: how ugly this man is! Perhaps all thy townsmen are as deformed as thou art." The other replied unto him, "I do not know. But go and say to the *Workman* who made me, How ugly is this *vessel* which thou hast made!" Upon this the Rabbi knew that he had sinned; and he dismounted from his ass, and fell down before the man, and said unto him, "I beseech thee to forgive me." But he answered, "I cannot forgive thee till thou goest to the workman who made me, and sayest unto him, How ugly is this vessel which thou hast made!"' *T. Bab.* tit. *Tannith*, fol. 20. 2.

21. '*Hath not the potter power over the clay,*' etc.—The comparison of man to a vessel of clay, and of his Maker to the potter, occurs several times in the Scriptures, as shewn by the marginal references. These metaphorical allusions were also exceedingly common among the Jews in their talk, an instance of which occurs in the preceding note. Such comparisons have doubtless their origin in the Mosaic account of the creation of Adam. The author of the Apocryphal book of Wisdom, without any metaphor, gives an account of the potter's work, which supplies some remarkable analogies to the present passage. 'The potter, tempering soft earth, fashioneth every vessel with much labour for our service; yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve the contrary: but what is the use of either sort, the potter himself is judge' (ch. xv. 7). The classical writers also use similar metaphors, deriving them apparently from the mythos which describes Prometheus as forming the first man and woman of clay, which must have been borrowed from the Mosaic account of man's creation. Plutarch uses the very same similitude; and Aristophanes (*Av.* 587), among other contemptuous expressions applied to men, calls them πλασματα πηλου, 'vessels of clay.'

CHAPTER X.

5 *The scripture sheweth the difference betwixt the righteousness of the law, and this of faith,* 11 *and that all, both Jew and Gentile, that believe, shall not be confounded,* 18 *and that the Gentiles shall receive the word and believe.* 19 *Israel was not ignorant of these things.*

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [1]That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, [2]Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? [3]The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, [4]Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 [5]For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, [6]How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel.

[1] Levit. 18. 5. Ezek. 20. 11. Gal. 3. 12. [2] Deut. 30. 12. [3] Deut. 30. 14. [4] Isa. 28. 16. [5] Joel 2. 32. Acts 2. 21. [6] Isa. 52. 7. Nahum 1. 15.

For Esaias saith, [7]Lord, who hath believed [8]our [9]report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, [10]their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, [11]I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, [12]I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, [13]All day long I have stretched forth my hands unto a disobedient and gainsaying people.

7 Isa. 53. 1. John 12. 38. 8 Gr. *the hearing of us.* 9 Or, *preaching.* 10 Psal. 19. 4.
11 Deut. 32. 21. 12 Isa. 65. 1. 13 Isa. 65. 2.

Verse 6. '*Who shall ascend into heaven,*' etc.—It would seem that the Jews thought it not reasonable to believe in Jesus as the Christ, unless he was brought from heaven in a visible manner to take possession of his kingdom. For they expected the Messiah to appear in that manner, and called it 'the sign from heaven' (Matt. xvi. 1).

7. '*Or who shall descend into the deep.*'—The Jews expected that the Messiah would abide with them for ever (John xii. 34). Wherefore, when the disciples saw Jesus expire upon the cross, they gave up all hope of his being the Christ (Luke xxiv. 22). It is true that the objection taken from Christ's death was fully removed by his resurrection. But the Jews, pretending not to have sufficient proof of that miracle, insisted that Jesus should appear in person among them, to convince them that he was really risen. This they expressed by one descending into the deep to bring Christ up from the dead. The deep, or abyss, here denotes the receptacle of departed souls, or Hades, of which see the note on Luke xvi. 23. This is the view of the text which is given by Macknight, and it seems to us correct. The doctrinal scope of the whole passage is well brought out by Barnes:—'Christ, the ground of our hope, is not by our efforts to be brought down from heaven to save us, for that is done; nor by our efforts to be raised from the dead, for that is done: and what remains for us, that is to believe, is easy, and is near us.'

15. '*How beautiful are the feet,*' etc.—This has been supposed by many to mean the feet of a herald, naked and foul from travel, which would naturally be objects of disgust; but that which would be naturally disagreeable is thus made pleasant by the joy of the message.

CHAPTER XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not insult upon them: 26 for there is a promise of their salvation. 33 God's judgments are unsearchable.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 [1]Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [2]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were [3]blinded.

8 (According as it is written, [4]God hath given them the spirit of [5]slumber, [6]eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, [7]Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them:

10 [8]Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the [9]diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to

1 1 Kings 19. 14. 2 1 Kings 19. 18. 3 Or, *hardened.* 4 Isa. 29. 10. 5 Or, *remorse.* 6 Isa. 6. 9.
7 Psal. 69. 22. 8 Psal. 69. 23. 9 Or, *decay*, or, *loss.*

emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in [10]among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that [11]blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, [12]There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not [13]believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not [14]believed, that through your mercy they also may obtain mercy.

32 For God hath [15]concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 [16]For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

[10] Or, *for them.* [11] Or, *hardness.* [12] Isa. 59. 20. [13] Or, *obeyed.* [14] Or, *obeyed.* [15] Or, *shut them all up together.* [16] Isa. 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

Verse 9. '*Let their table be made a snare,*' etc.—The 'table' of course implies that which is set upon it. Expressions like these may be interpreted in a very general or in a very restricted sense; and in this case it is perhaps unsafe to seek a definite fulfilment. The *most definite* which has been suggested, is, however, very striking in the way of coincidence, and claims to be at least mentioned. The 'table' may be supposed the Passover; and how that could become a trap and a snare to the Jews appeared a few years after this Epistle was written, when, while they were assembled in great numbers at Jerusalem, to eat the Passover there, they were surrounded and shut up by the Roman forces, and finally taken or destroyed, like birds in a snare, or wild animals in a trap.

16. '*If the firstfruit be holy, the lump is also holy.*'—The allusion here is, doubtless, to the offering of the first fruits—the two wave loaves—to the Lord (Lev. xxiii. 14, 17), whereby the whole lump was sanctified for after-use throughout the following year.

—'*If the root be holy, so are the branches.*'—This appears to be a similar allusion to trees set apart for sacred uses, and which were planted in fields appropriated to such trees. If they were sacred when their roots began to form in the ground, so were they when they grew up and extended their branches in the air.

17. '*If some of the branches be broken off.*'—Having been broken off, as useless, by the husbandman.

—'*A wild olive tree.*'—'The *cotinus*, κότινος, and the *oleaster*, ἀγριελαιός, are both called "wild olive trees." They are nevertheless of different kinds, though they are sometimes confounded even by the Greeks themselves. The fruit of the *cotinus* is used for no other purpose than colouring; but the oleaster, the *Agrippa Elæagnus* of Linnæus, is that species of wild olive, the branches of which (see Schulz, in Paulus's *Collection of Travels*, vi. 290) are grafted into barren olive-trees that are in a state of cultivation, in order that fruitfulness may be produced.' Jahn's *Archæologia Biblica*, sect. 71. The above fact appears to us an important contribution to the illustration of the present text; for the better-known operation being to graft the olea into the oleaster, commentators have only been able to account for the Apostle's description of the oleaster as grafted into the olea, by supposing that he reversed the actual practice, in order to obtain or to ac-



OLIVE TREE.

commodate his metaphor. Yet it is rather singular that rest should so long have been taken in this conclusion, since ancient authors so much read as Theophrastus and Pliny distinctly mention the practice of grafting the oleaster into the olea. The former takes notice of both methods; and the latter mentions it as a thing frequently done in Africa. *Nat. Hist.* l. xvii. c. 18: see also Columella, *De Re Rust.* 5. 9.

— '*Thou, being a wild olive tree, wert graffed in among them.*'—See verses 20, 23, 24. 'In the Morea my attention was directed to the practice of grafting the olive trees, to which St. Paul alludes. I was shewn a few wild olives, but by far the greater number are such as have been grafted. A friend informed me, that it is the universal practice in Greece to graft from a good tree upon a wild olive. I also noticed the manner in which the vine is cut or *purged*. Only two or three of the principal sprouts are permitted to grow up from the root; the rest are cut off: and this practice is often called by the Greeks *cleaning*.'—Hartley.

CHAPTER XII.

1 *God's mercies must move us to please God.* 3 *No man must think too well of himself,* 6 *but attend every one on that calling wherein he is placed.* 9 *Love, and many other duties, are required of us.* 19 *Revenge is specially forbidden.*

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but [1]be ye transformed by the renewing of your mind, that ye may [2]prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think [3]soberly, according as God hath dealt [4]to every man the measure of faith.

4 For [5]as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 [6]Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that [7]giveth, *let him do it* [8]with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 [9]*Be* kindly affectioned one to another [10]with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

1 Ephes. 4. 23. 2 Ephes. 5. 17. 3 Gr. *to sobriety.* 4 Ephes. 4. 7. 5 1 Cor. 12. 12. 6 1 Pet. 4. 10, 11.
7 Or, *imparteth.* 8 Or, *liberally.* 9 Heb. 13. 1. 10 Or, *in the love of the brethren.*

14 [11]Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but [12]condescend to men of low estate. [13]Be not wise in your own conceits.

17 [14]Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, [15]live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, [16]Vengeance *is* mine; I will repay, saith the Lord.

20 [17]Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

[11] Matt. 5. 44. [12] Or, *be contented with mean things.* [13] Prov. 3. 7. Isa. 5. 21. [13] Heb. 12. 14. [14] Prov. 20. 22. 1 Thess. 5. 15. 1 Pet. 3. 9. [16] Deut. 32. 35. Heb. 10. 30. [17] Prov. 25. 21.

Verse 13. '*Given to hospitality.*'—'It was the more proper for the Apostles frequently to enforce this duty, as the want of public inns rendered it difficult for strangers to get accommodations; and as many Christians might be banished from their native country for religion, and perhaps laid under a kind of excommunication, both among Jews and heathens, which would make it a high crime for any of their brethren to receive them into their houses' (Blackwall's *Sacred Classics*, i. 232). Of hospitality, as anciently exercised and as still observable in the East, we have already had several occasions to speak. As exhibited towards strangers, it is always most strongly manifested under those circumstances, or in those regions, where they are most dependent upon it, or have no resource without it, from the lack of public establishments for their accommodation. As such establishments increase, or, in other words, as a country becomes more settled and civilized, the exercise of this kind of hospitality naturally declines; for it is the result of a feeling drawn forth by the exigencies of those who are benefited by it, and ceasing with the occasions that induced its exercise.

20. '*Thou shalt heap coals of fire on his head.*'—The sense of this passage has been very much contested. The most popular interpretation is, that the expression is here a metaphor derived from *founding;* that is, an allusion to the melting of lead and other fusible metals; and that it is to be understood to mean, 'Thou shalt thereby melt down his enmity, and warm him to kindness and affection.' It will be observed that the text is a quotation from Prov. xxv. 21, 22, to which the Jewish commentators give the same interpretation which is here suggested. Thus, R. Aben Ezra explains it to mean that, 'When he remembers the food and drink thou hast given him, thou shalt burn him, as if thou hadst put coals of fire on his head; and he will be mindful to do thee no ill again.' So also R. Levi Ben Gersom. Among the Christian fathers, Jerome and Hilary, and a large number of moderns, concur in this interpretation.

There is only a slight shade of difference between this and the interpretation adopted by Hammond and others, which supposes it to mean that, by the conduct recommended, the person's conscience will be touched, so that he will repent of the injuries he has committed.

The third opinion, which is supported by nearly all the ancient commentators, by a host of foreign ones, and by many English, with Whitby at their head, is, that the words are expressive of acute pain and severe punishment, even that of the Divine wrath and vengeance, which shall be aggravated in consequence of the kind treatment which the person has received, without being mollified, from the party aggrieved by his conduct. The advocates of this interpretation, to soften its apparent severity, observe, that this consequence is not offered as a *motive* to the conduct recommended, but is declared to be its result in case the injurious person is not softened by it.

It seems possible to reconcile these two interpretations. If a person receive such unexpected and undeserved kindness as the Apostle enjoins, from one whom he has wronged, or whom he has judged or treated harshly, and his heart is *softened* thereby; is not the result also *painful* and punitive to him, by casting down his self-esteem, and filling him with remorse and shame at his past conduct? Surely these are 'burning coals;' and the result is that which must happen, if all right feeling is not wholly extinct in the heart of the man who receives such treatment from one whom he has been accustomed to treat as an enemy.

CHAPTER XIII.

1 *Subjection, and many other duties, we owe to the magistrates.* 8 *Love is the fulfilling of the law.* 11 *Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

LET every soul [1]be subject unto the higher powers. [2]For there is no power but of God: the powers that be are [3]ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also:

[1] Tit. 3. 1. 1 Pet. 2. 13. [2] Wisd. 6. 3. [3] Or, *ordered.*

for they are God's ministers, attending continually upon this very thing.

7 [4]Render therefore to all their dues; tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, [5]Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [6]Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk [7]honestly, as in the day; [8]not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and [9]make not provision for the flesh, to *fulfil* the lusts *thereof*.

[4] Matt. 22. 21. [5] Exod. 20. Deut. 5. Luke 18. 34. [6] Lev. 19. 18. Matt. 22. 39. Gal. 5. 14. James 2. 8. [7] Or, *decently*. [8] Gal. 5. 16. 1 Pet. 2. 11.

Verse 1. '*Be subject unto the higher powers.*'—'Whoever is conversant with Roman history, will be able to illustrate many single passages in this chapter. The city of Rome contained within itself the seeds of insurrection and civil war, and was frequently involved in troubles, when even the provinces were at peace. The senate was secretly jealous of the emperor, and the emperor in his turn suspected the senate. The life of the emperor was seldom free from danger: Caligula had died a violent death, Claudius had been poisoned, and Nero, who was on the throne when



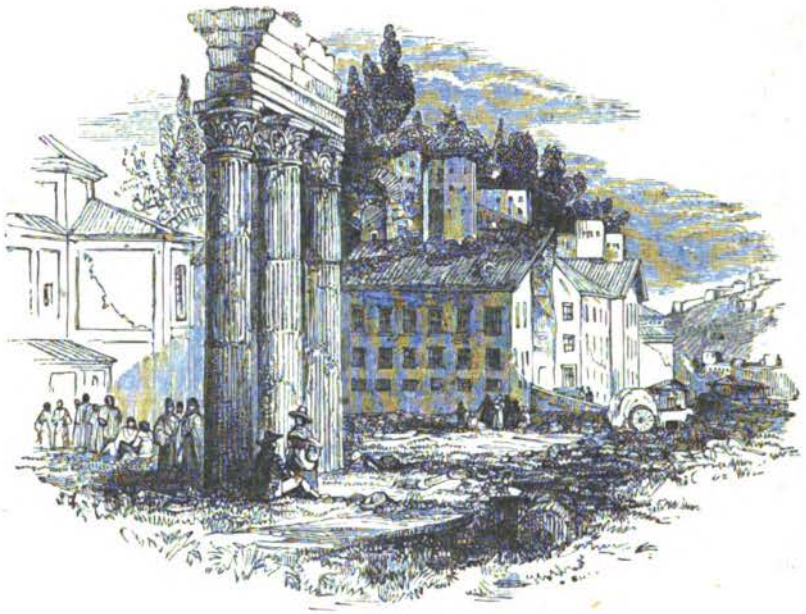
NERO.

St. Paul wrote this Epistle, did not meet with a more fortunate end. The inferior magistrates aspired to the supremacy: and as the Romans then believed in astrology, which they had learned from the Chaldees, an astrologer had only to predict success to the aspiring party, or to foretel the day on which the emperor would die, and the consequence was a certain assassination. The imperial life-guard, which consisted of foreigners, especially of Germans, and therefore was not interested in the prosperity of the empire, was not only an object of disgust to the Roman citizens, but became so powerful, after the time of Claudius, that the emperors were obliged to purchase its favour by considerable presents. And, in fact, they had no other right to their sovereignty over the Romans than that which they derived either from force or intrigue' (Michaelis, *Introduction*, iv. 101). This account of the condition of the Roman government suggests the obvious propriety of these instructions to the Christians residing at its capital seat, against bringing a reproach upon the doctrine of Christ, and grievous calamities upon themselves, by refusing obedience to the civil power which they found established, or joining in any plots for its subversion. This may have been the more necessary, lest what Paul had himself said concerning Christian liberty, together with some vague ideas with respect to the temporal sovereignty of the Messiah —which long-cherished persuasion might not be easily eradicated from the minds of those who had been Jews— might lead the Christian converts to fancy that they were, as a body, subject to Christ in a peculiarly privileged condition, and exempt from the civil sovereignty of any earthly lord. When we see that such opinions have been received and acted upon in modern times, by persons who had this chapter before them, it will not seem wonderful if some such notions were afloat in the church at Rome, composed, as that church was, of persons who, as Jews, had from infancy been brought up in the expectation of a



INTERIOR OF ROMAN ANCIENT MANSION.

Messiah who should subvert all thrones and dominions, and reign as sole conqueror and king; and of Gentiles, who had always been quite well apprised of the expectations which the Jews entertained. These views had always rendered the Jews the most troublesome subjects the Ro-



ANCIENT REMAINS OF THE SITE OF THE ROMAN FORUM.

mans ever had—at all times prone to raise disturbances and to revolt. Thus, and from the other considerations stated, there was ample cause why the apostle was led to inculcate on the Christians at Rome the duty of submission to 'the higher powers.' The time for instilling this doctrine was highly favourable; for Nero was an excellent sovereign during the early years of his reign: he was by no means unfriendly to the Jews; and the Christians were not yet, as such, subject to any authorised persecution. No doubt the same exhortations would have been delivered at any time, and under any circumstances; but in the present time and present circumstances they were the more likely to be received with calm and reverent attention. Implanted now, they could gain, and did gain, root against the time when the storm of oppression and persecution came.

4. '*Beareth not the sword in vain.*'—'Bearing the sword' appears to denote the power of life and death, which was, with the Roman magistrates, denoted by their being either girded with a sword, or by its being borne before them (Suet. in *Vitâ Galbæ*), a custom still in some degree retained in Europe as well as in the East. The sword probably became this symbol because decapitation was the primary capital punishment, and that was usually inflicted with the sword in ancient times, as it still is in the East.

14. '*Put ye on the Lord Jesus Christ.*'—Meaning, 'Assimilate yourselves to him; follow his example.' The remarkable phrase of putting on any one, occurs in the same sense in the Greek writers; the metaphor being probably taken from the theatre, where the actors assume the name and attire of the person they represent. Chrysostom notices that 'Such a one has put on such a one' (Ο δεινα τον δεινα ενεδυσατο) was, in his time, a phrase in common use. Thus also Dion. Hal., xi. 5, speaking of Appius and the other decemviri, says, 'They were no longer the servants of Tarquin, but they clothed themselves with him.' And, in like manner, Eusebius, speaking of the sons of Constantine, says that they put on their father. Perhaps a ray of illustration is also found in the fact mentioned by Plutarch (in *Vit. Artax.*), that the kings of Persia, on the day of their coronation, put on a robe which the first Cyrus had worn before he was king, to remind them of imitating his exemplary temper and conduct. See also our note (1 Kings xix. 19) on the mantle of Elijah.

CHAPTER XIV.

3 Men may not contemn nor condemn one the other for things indifferent; 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye, *but* [1]not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 [2]Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be [3]fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that [4]regardeth

[1] Or, *not to judge his doubtful thoughts.* [2] James 4. 12. [3] Or, *fully assured.* [4] Or, *observeth.*

not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for [5]we shall all stand before the judgment seat of Christ.

11 For it is written, [6]*As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing [7]unclean of itself: but to him that esteemeth any thing to be [8]unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not [9]charitably. [10]Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. [11]All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat [12]flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that [13]doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

5 2 Cor. 5. 10. 6 Isa. 45. 23. Phil. 2. 10. 7 Gr. *common*. 8 Gr. *common*. 9 Gr. *according to charity*. 10 1 Cor. 8. 11.
11 Tit. 1. 15. 12 1 Cor. 8. 13. 13 Or, *discerneth and putteth a difference between meats*.

Verse 2. '*Another, who is weak, eateth herbs.*'—There was a sect among the Jews (the Essenes) who abstained from all kinds of animal food, contenting themselves with a vegetable diet. Some think that converts from this sect, continuing this practice, are here alluded to: and they may be included, although we cannot think that they are specially intended. It is also certain that the Jews counted all meat sold in the heathen shambles as unclean, as well because they could not be sure it had not been offered to idols, as because it was probably not slaughtered in such a way as they considered lawful. Whitby mentions the former reason, and thence concludes that the Jews at Rome entirely abstained from animal food on this account, and for the same reason continued to do so after their conversion. This seems to us an astounding conjecture. Is it likely that the great body of Jews living at Rome went entirely without meat, merely because they could not use that which was sold in the heathen shambles? Doubtless they had their own butchers at Rome as they have now in London, although their only objection to the meat of our butchers is that they consider it improperly slaughtered. For these reasons the explanation given by Theophylact seems to us far preferable. He says, 'Many of the Jewish converts, even after having embraced the Christian faith, still adhered to the observance with respect to meats, abstaining from the flesh of swine, since they as yet dared not entirely abandon the law. Then, that it might not be said that they abstained *only* from swine's flesh, they abstained from every kind of flesh, and lived entirely upon herbs. Others again there were, further advanced, who holding themselves bound by none of these observances, taunted those who practised them. The Apostle therefore was apprehensive lest the more advanced, by unseasonably and injudiciously attacking the notions of the less advanced, should cause them to fall from the faith. He then wisely steers a middle course. He does not venture to reprove the assailants, lest he should encourage the less advanced in their rigid adherence to ritual observances; nor, on the other hand, could he commend them, since he would thereby have rendered them the more vehement in their opposition: but he addresses an exhortation accommodated to both parties.'

14. '*Nothing unclean of itself.*'—The Jewish writers themselves allow that all food which had been forbidden as unclean, should be allowed as clean in the time of the Messiah.

— '*To him that esteemeth,*' etc.—Capellus cites in this place a very apposite rule of the Jewish writers:—'This is the great general rule in the law, That every thing, of which thou dost not know whether it be lawful or unlawful—to thee it is unlawful, until thou hast asked a wise man concerning it, and he teaches thee that it is lawful.'

23. '*Is damned.*'—We now use this word almost exclusively with reference to the future punishment of the wicked. But this is not necessarily the meaning it bears in the New Testament. It signifies properly *to condemn;* and in the present text it means only that the person who should thus violate the dictates of his conscience would incur guilt and be blameworthy in doing it: but it does not affirm that he should inevitably sink to hell. The same construction is to be put upon the word in 1 Cor. xi. 29.

CHAPTER XV.

1 The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, [1]The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 [2]Now the God of patience and consolation grant you to be likeminded one toward another [3]according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, [4]For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, [5]Rejoice, ye Gentiles, with his people.

11 And again, [6]Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, [7]There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the [8]offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, [9]To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been [10]much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled [11]with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For [12]if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of

1 Psal. 69. 9. 2 1 Cor. 1. 10. 3 Or, *after the example of.* 4 Psal. 18. 49. 5 Deut. 32. 43. 6 Psal. 117. 1. 7 Isa. 11. 10. 8 Or, *sacrificing.* 9 Isa. 52. 15. 10 Or, *many ways*, or, *oftentimes.* 11 Gr. *with you*—verse 32. 12 1 Cor. 9. 11.

the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that [18]do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

[18] Or, *are disobedient.*

Verse 16. '*That the offering up of the Gentiles might be acceptable, being sanctified,*' etc.—Whitby thinks there is here a plain allusion to the Jewish sacrifices, offered by the priest, and which were sanctified or made acceptable and savoury by the libation offered with them.

19. '*Illyricum.*'—Paul's visit to Illyricum must have been when he traversed Macedonia, as this province adjoined that country on the north-west. Luke does not, however, notice in the Acts that he proceeded so far as Illyricum, any more than he notices his proposed journey into Spain, or his actual journey into Arabia (2 Cor. xi.). The precise limits of Illyricum cannot be defined with much precision, as some ancient writers assign it larger limits than others, probably because the people by whom it was inhabited had extended themselves beyond its proper limits. Taken in an extensive sense, Illyricum may be said to have comprehended nearly all the eastern coast of the Adriatic Gulf, from Istria to the Strait of Otranto, and to have extended north-eastward and eastward to the borders of Pannonia, Upper Mœsia, and Macedonia. As thus described, it includes the coast countries of Liburnia and Dalmatia, which some exclude from it. Dalmatia is mentioned in 2 Tim. iv. 10; and is to be regarded as the name of the southern part of Illyricum. The whole was, of course, at this time a Roman province. In the second century we read of a church in Illyricum, whose bishop, Eleutherius, is mentioned as a noted teacher, a native of Rome, whose mother, Anthia, had been converted by St. Paul. We also find that there were Christian churches in Illyricum, with bishops over them, from thence onward to the eighth century. See Magdeburg's *Eccl. Hist.* in the several centuries.

24. '*My journey into Spain.*'—The Apostle's plan of taking a journey into Spain by way of Rome was frustrated by the circumstances which occurred to him in Judæa, and by his appeal to Cæsar, which occasioned his being sent to Rome as a prisoner. Whether he subsequently resumed and accomplished his intention of visiting Spain, is very uncertain. Some think that he never performed this journey; but others affirm that he did, between his two appearances before Nero. One thing is observable, that just before (ver. 20) Paul announces his intention, he says that it was his object to preach the Gospel where Christ had not been named, lest he should build upon another man's foundation; which obviously enough suggests that the Gospel had not hitherto been preached in Spain; and, so far, discountenances the legend according to which St. James had already been fifteen years in that country, and had established several churches there. See the Introduction.

CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet [1]Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' [3]*household.*

11 Salute Herodion my kinsman. Greet them that be of the [3]*household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 [4]Salute one another with an holy kiss. The churches of Christ salute you.

[1] Acts 18. 2, 26. [2] Or, friends. [3] Or, friends. [4] 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and [5]simple concerning evil.

20 And the God of peace shall [6]bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 [7]Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, [8]which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

[5] Or, *harmless.* [6] Or, *tread.* [7] Acts 16. 1. [8] Ephes. 3. 9. Col. 1. 26.

Verse 1. '*Phebe.*'—Phœbe was a name of the moon (Diana), as Phœbus was of the sun. It was therefore a most decidedly heathen name, being that of an idol. It appears therefore that the Christian converts did not think it necessary, on principle, to change the names they had previously borne when taken from the heathen deities. We do not feel quite assured that, as some think, the name proves Phebe to have been a Gentile previously to her conversion; as it does not appear that the Jews residing in foreign parts had any objection to such names. One eminent disciple, who was certainly a Jew, bore a name Apollos, taken from a very ancient idol, Apollo, or the sun.

— '*A servant of the church.*'—Properly a deaconess. The office of the deaconess, in the primitive church, was, for the women, analogous to that of the deacon for the men. She attended the baptism of female converts, if she did not, as some think, baptize them; she visited the sick and poor females, and distributed to them the contributions of the church, and also, as occasion required, administered exhortation, comfort, and instruction. Such an office, held by females, was indispensably necessary in the churches of Asia and Greece, since the women lived in considerable seclusion, and for men to have visited and conversed with them at their own houses would have been accounted indecent, and might have brought a scandal upon the Christian profession. Phebe, it will be observed, was deaconess of a church in Greece, where this class of notions prevailed. Whether there were any in the church at Rome we do not know; but if so, it was not necessary that the women should be left so much to their care as in Greece, as the intercourse between men and women was there under much less restriction. Cornelius Nepos speaks clearly on this point: 'A great many things in our (the Roman) customs are decent, which are accounted scandalous among them (the Greeks). For which of the Romans thinks it a shame to take his wife to a feast? or whose wife keeps not the best room of the house and converses with company? But it is quite otherwise in Greece, where the wife is never admitted to a feast, unless of relations, and always keeps in a retired part of the house, which is called "the women's apartment," whither no one comes to see her who is not her near relation.'

3. '*Priscilla and Aquila.*'—It will be remembered that Paul became acquainted with this excellent couple at Corinth (Acts xviii. 2), to which city they had come after having been banished Italy. It now appears that they had returned to Rome. We do not know that the edict of Claudius for the banishment of the Jews was formally repealed; but on his death, and when the government of Nero appeared at first so mild and humane, we may easily conceive that the Jews ventured gradually to return home; and the first who returned being unmolested, others would follow with less hesitation. Be this as it may, it appears that the Christian church, which during their absence must have consisted exclusively of the Gentiles who had been converted, was now restored to its former mixed condition by the return of the banished converts of Jewish origin. It seems probable that most of the persons named in this chapter were among those who, like Aquila and Priscilla, became acquainted with St. Paul during their exile, and were now returned to Rome. It is evident he names some of them as being personally acquainted with them. The other persons, apparently Gentile converts, to whom his affectionate salutations are sent, are probably those of whose good report in the church he had been informed by the exiles.

5. '*Epenetus, who is the firstfruits of Achaia.*'—Although the received text thus designates Epenetus as 'the firstfruits of Achaia' (ἀπαρχὴ τῆς Ἀχαΐας), yet 'the firstfruits of Asia' (τῆς Ἀσίας) is the reading of the best MSS., as well as of the ancient versions, the Latin fathers, and Origen. This reading has the preference of the highest critical authorities, and is admitted into the text by Griesbach and most of the subsequent editors of the Greek Testament. It is to be observed that in 1 Cor. xvi. 15, it is Stephanas who is called 'the first fruits of Achaia;' and as the very nature of the term ἀπαρχὴ suggests the idea of one person only, *both* Epenetus and Stephanas could not be entitled to this designation; and as the claim of Stephanas has never been questioned, that of Epenetus must give way. Nothing further is known of Epenetus than this mention of his name affords.

6. '*Greet Mary, who bestowed much labour on us.*'—How so, if the Apostle had not yet been at Rome, where Mary lived? Perhaps she had been previously resident in some other place which Paul and his companions had visited, and had there shewn them attention. Some copies,

however, read not *us*, but *you*, which is followed by the Vulgate, Syriac, Arabic, and Ethiopic versions: and this would refer the phrase to the devoted kindness which this good woman had shewn to the saints at Rome, to whom the epistle was written, and which certainly Paul was as likely to take into consideration as any kindness shewn to himself and his companions. Nothing is known of her, but her name, Mary, may be taken to indicate that she was of Jewish origin.

7. '*Andronicus and Junia, my kinsmen.*'—If they were his kinsmen they must have been Jews, and these their Gentile names, the one Greek and the other Latin. Grotius conjectures that their Jewish names were the one Masinissa, and the other Naarah, and that the latter was the wife of the former. But they rather seem to be both men, and Junia should be read Junias (*Ἰουνίας*), a contraction of Junilius.

— '*My fellow prisoners.*'—Where? Not at Rome, where Paul had not yet been, but at Philippi, or at some other place; for although we read in the Acts only of his having been previously imprisoned there, it is certain from his own account (2 Cor. xi. 23) that he had been frequently imprisoned.

— '*Of note among the apostles.*'—That is, they were were well known to and highly esteemed by the apostles. They might have been converted by them, and among their followers in Judæa, although this is uncertain, and there can be nothing but conjecture for the opinion that they were among the seventy disciples whom Christ himself sent forth to preach among the Gentiles. The name of one Andronicus occurs in the lists which Fabricius (*Lux Evangelii*) has collected from ancient writers of the names of the seventy disciples, and he is said to have become eventually bishop in Pannonia, or rather in Spain. But no confidence can be placed in these traditionary lists, nor if they claimed credence could we know that the same person is here meant, the name being rather common.

— '*Who also were in Christ before me.*'—Which certainly sanctions the opinion that they were among the early converts in Palestine, and has probably formed the ground for the conclusion stated in the previous note. But in the absence of evidence either way, it seems more probable that they were of the immense number converted on and after the day of Pentecost, than the comparatively small number who were the followers of Christ himself.

8. '*Amplias.*'—This is a Roman name. The Vulgate has Ampliatus, and so has the Alexandrine copy and the Ethiopic version. Others have the name as Amphias, and others as Amphiatus; and, on the precarious authority of the church traditions, he is by some designated as bishop of Odyssus.

9. '*Urbane.*'—This also was a Roman name, which has since been assumed by many of the popes, probably under the impression, which seems not groundless, that he was, when thus addressed, one of the pastors of the church at Rome. The church traditions, however, make him to have been one of the seventy disciples, and eventually bishop in Macedonia.

— '*Stachys.*'—A Greek name. Nothing is known with certainty of him, although the church traditions claim him as one of the seventy disciples, and make him to have been appointed a bishop in the Byzantine church by Andrew the apostle.

10. '*Apelles, approved in Christ.*'—(*τὸν δοκίμον ἐν Χριστῷ*) that is, 'an approved Christian.' Wiclif has 'the noble in Christ.' Origen was in some doubt whether this might not be the same person as Apollos; but this is far from likely. According to the old church traditions Apelles was one of the seventy disciples, and bishop either of Smyrna or Heracleia. The name itself is noted from Horace's 'Credat Judæus Apella, non ego' (*Sat.* i. 4), by which he less probably means a circumcised Jew in general, as many think, than a particular Jew of that name well known at Rome.

— '*Aristobulus.*'—This is a Greek name adopted by the Romans, and in very common use among them. It was also adopted by the Jews, and occurs frequently in Josephus. It is to be noticed that this Aristobulus is not himself directly greeted, but his household; hence he may or may not have been a believer; or, if one, he may have been absent or dead. Nothing is with certainty known, but the traditionists have not overlooked him, and he is set down as brother of Barnabas and one of the seventy disciples. It is also stated that he was ordained a bishop by Barnabas, or by Paul, whom he followed in his travels; and that he was eventually sent into Britain, where he laboured with much success, and where he at length died.

11. '*Herodion my kinsman.*'—Therefore a Jew, although the name is Greek, and a diminutive of Herod. Nothing is known of him, but tradition counts him among the seventy disciples, and makes him to have been bishop of Tarsus.

— '*Them that be of the household of Narcissus.*'—'The Christian religion had been received into some of the principal houses in Rome, for instance in those of Aristobulus and Narcissus. It is true that the masters of the families are not saluted, but only those of the household; but under these we must not reckon merely abject slaves, according to the modern acceptation of the term, for in the great houses of Rome they who bore the name of slaves were frequently men of great importance. Of Aristobulus we have no knowledge; but Narcissus, whose household St. Paul salutes, is perhaps the same person as the freedman of Claudius of this name, who stood in high estimation with the emperor, and was appointed his cabinet secretary. The moral character of this man was not the best, and therefore it was no loss to Christianity that he was not among the members of the Christian community at Rome.' (Michaelis's *Introduction*, vi. 92.) This conjecture as to the Narcissus here named is a very common one, and its probability is strengthened by the fact that Narcissus was not a usual name at Rome, being, in fact, not a Roman one; neither was Narcissus a Roman, as of course appears from his having been a slave of Claudius.

12. '*Tryphena and Tryphosa.*'—These were women. The names are Greek, but they might be Jews, for the masculine of the same name, Tryphon, was not uncommon among the Jews. It was borne by Justin Martyr's famous antagonist Trypho. Tryphena and Tryphosa were probably sisters. They are said to have been noble women, who had been converted by Paul at Iconium, and who afterwards went to Rome.

— '*Persis.*'—This was also a woman, as the name imports, and it may be taken to indicate a Persian origin. The Syriac scholiast takes her to have been the wife of Rufus, who is next mentioned.

13. '*Rufus.*'—Simon the Cyrenian, who bore our Lord's cross, had a son of this name, and this may be the same person (Mark xv. 21). The name is Roman, but the man was probably of Hebrew origin. Tradition sets him down as one of the seventy disciples, and gives him the charge of the church at Thebes.

— '*His mother and mine.*'—It is not supposed that the mother of Rufus was the natural mother of both Rufus and Paul, so that they were brothers, but that the mother of Rufus was loved as a mother by the apostle.

14. '*Asyncritus.*'—A Greek name. This person is alleged, on the usual authority, to have been one of the seventy disciples, and subsequently bishop of Hyrcania.

— '*Phlegon.*'—This person is said to have been also one of the seventy disciples, and ultimately bishop of Marathon.

— '*Hermas.*'—Of his history and station in life nothing is known, but he is alleged to have been bishop of Philippi or Aquileia; and many writers, ancient and modern, have held him to be the author of the work called *The Shepherd*, so called because in the second book an angel, the appointed guardian of Hermas, is introduced in the character of a shepherd, which, from its undoubtedly high antiquity, and from its assumed authorship by a person whom Paul honourably mentions, has been usually classed with the epistles of the so-called Apostolic Fathers. This work was written in Greek, but (except for some quotations in

the Fathers) we possess it only in a Latin version, which is itself as old as the time of Tertullian. Of this work Neander says:—'It cannot be certainly determined whether the author had, or imagined he had, the visions which he describes, or whether he invented them to procure a more favourable reception for the doctrines, chiefly practical, which he advances. The work . . . stood in high respect among the Greek writers of the second century; a distinction, perhaps, to which the name of the supposed author and his famous visions not a little contributed. Irenæus cites the book under the title of the *Scripture*. Yet it may be very much doubted whether the Hermas of the apostle Paul was really its author, although the other tradition also (cited in the poem addressed to Macria, ascribed to Tertullian, and in the fragments on the canon of the New Testament published by Muratori), which ascribes it to the brother of Pius, bishop of Rome, about the year 156, is no less doubtful, since it is impossible to determine how much credit is due to these two documents; and the high reputation of the book in the time of Irenæus and Clement of Alexandria can hardly be reconciled with the hypothesis of so late an origin.' *Allgemeine Geschichte*, etc., i. 2, p. 1139.

— '*Patrobas.*'—This is a Roman name, which appears to be composed of the Greek πατήρ, or the Latin *pater*, and the Syriac *abba*, all meaning 'father.' Gill, who is never at a loss for etymologies, fancies that, seeing the Jews of this period had generally two names, one Gentile and the other Jewish, this man's Jewish name was *Abba*, and his Gentile name, the translation thereof, *Pater*, which being fused into one became Patrobas. Tradition names this person among the seventy disciples, and assigns to him the bishopric of Puteoli.

— '*Hermes.*'—This is the Greek name of Mercury, the same which the Lystrians assigned to Paul, in Acts xiv. 12. It might be supposed that this person could not be a Jew, as he bears an idolatrous name; but the consideration furnished under *v.* 1, divests this supposition of all certainty. Tradition, by making Hermes one of the seventy disciples, makes him a Jew, and declares that he became bishop of Dalmatia.

15. '*Philologus.*'—This is a Greek name, signifying a lover of learning. The person who here bears it is said to have been one of the seventy disciples, and bishop of Sinope.

— '*Julia.*'—A very common female name among the Romans. It has been supposed, merely from the juxtaposition, that this Julia was the wife of Philologus.

— '*Nereus, and his sister, and Olympas, and all the saints which are with them.*'—These seem to have dwelt together in one family. Of those named nothing is known, and even tradition speaks only of the last, claiming him for one of the seventy disciples under the name of Olympias.

16. '*With an holy kiss.*'—We have had more than one occasion to mention how common the kiss is in the East as an act of civil salutation. So it was anciently, among both the Jews and Gentiles. It was continued by the early Christians in their assemblies, as a token of their perfect love to one another, and it took place after the prayer, and before the celebration of the Lord's supper. Doddridge says, 'Chastely and prudently as it was managed, it seems to have been the occasion of those false and scandalous reports which were so industriously propagated among the heathen of the adulterous and incestuous practices in the Christian assemblies; on which account it seems to have been laid aside very early.' We rather doubt that these reports had any such origin as this; for we agree with Whitby in concluding that, according to the practice of the Jewish synagogues, and the still existing practice of the Eastern churches, the men and women had separate places in the early Christian assemblies; and that 'the kiss of peace' was given by the men to the men, and by the women to the women, apart from each other. To this effect Whitby cites a direction from the so-called *Apostolical Institutions*, 'These things being done, let the men apart, and the women apart, salute one another with a kiss in the Lord.' Indeed, Origen seems to say that the practice was peculiar to the men.

21. '*Lucius.*'—This seems to have been either Luke the Evangelist, or Lucius of Cyrene, who is named in Acts xiii. 1 as one of the prophets in the church at Antioch. But the former is probably intended, as there is no evidence that the latter ever travelled with the Apostle, or was ever at Corinth, whence this epistle was written, whereas not only was the Evangelist the constant companion of the apostle, but is known from Acts xx. 5, to have been with him at Corinth at this time.

— '*Jason.*'—This is doubtless the Jason of Thessalonica who sheltered and gave security for Paul and Silas, who were endangered in the uproar at that place (Acts xvii. 5, 6, 9). That he was a Jew appears from his being a relation of the apostle's. Jason was a common enough name among the Jews, being usually adopted by those whose native name was Joshua or Jesus. Comp. 2 Macc. iv. 7, with Joseph. *Antiq.*, xii. 5.

— '*Sosipater.*'—This was probably the Sopater of Berea, who with others accompanied the apostle into Asia (Acts xx. 4). He also was a Jew, and Grotius conjectures that his Jewish name might be the equivalent of Abishua. He is said to have been one of the seventy disciples, and eventually bishop of Iconium.

22. '*I, Tertius, who wrote this epistle.*'—It appears to have been the usual practice of Paul to dictate his epistles to an amanuensis, adding a few concluding lines with his own hand, which served to authenticate the letter to those for whom it was destined. There is nothing singular in this practice, which was at the time, and at all times, common among men of learning or business. It is commonly thought that the 'Tertius' who wrote this epistle was Silas, who was certainly Paul's companion at this time, and whose Hebrew name is of the same signification as the Latin one of Tertius. It is very possible that Silas, in writing to the Roman Christians, should exhibit his name in a Latin form; but it is impossible to arrive at any certainty in the matter.

23. '*Gaius mine host.*'—There was one Gaius, a Macedonian, who was with the apostle at Ephesus (Acts xix. 29), and another Gaius of Derbe, who accompanied him into Asia (Acts xx. 4). It is not certain that either of these is the Gaius in question; but if either, the latter is most probable. There can be little question, at all events, that it was the same Gaius whom Paul baptized at Corinth (1 Cor. i. 14); and he is not improbably the same person to whom St. John addressed his third epistle, for the character of liberality and hospitality there given to him agrees well with the terms in which this Gaius is named.

— '*Erastus the chamberlain of the city.*'—A person of this name was left by Paul at Corinth (2 Tim. iv. 20), and was at another time sent with Timothy into Macedonia. The only matter that creates a question as to the identity is, that such facility of movement seems scarcely compatible with the office which this Erastus held, this being one which usually required a settled residence in the place where it was exercised. That office here signifies one who had charge of the municipal coffers, and who disbursed the public money, answering to the Quæstor Urbanus, or city treasurer of the Romans. He was probably a Gentile, as it seems unlikely that this important office should be held by a Jew in such a city as Corinth.

— '*Quartus.*'—See the note on Tertius (ver. 22). This person may be supposed from his name to have been a Roman, and had perhaps formerly resided at Rome, and now sends his salutations to his friends there. He is set down as one of the seventy disciples, and is said to have been bishop of Berytus. If one of the seventy, he must have been a Palestine Jew; but all this is uncertain.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

THE church at Corinth was founded by St. Paul himself, under the circumstances related by St. Luke in the Acts of the Apostles xviii. 1—19. It is there seen that he visited the city on his first journey in Europe, and remained in it a year and a half, Silas and Timothy being his assistants. As was his custom, he preached the Gospel first of all to the Jews; but found them as untractable here as at Thessalonica: some of their principal persons did however join him, among whom were Crispus and Sosthenes, chief rulers of the synagogue. Seeing how obdurate the Jews were, and hearing the blasphemies which they uttered, the Apostle shook his raiment, and said unto them, 'Your blood be on your own heads; I am clean: from henceforth I will go unto the Gentiles.' Among the Gentiles (including of course those heathen who had been previously converted to Judaism) he met with better success: and those who were added to the church from among them, appear to have continued his faithful adherents in the midst of the divisions which afterwards arose; although when stimulated by the opposition of Judaizing Christians, they were led to push his doctrine of Christian liberty to an unwarrantable extreme, which occasioned him great regret, and drew from him the advice and reproofs which this epistle contains. But this occurred after St. Paul had left Corinth. After having remained eighteen months in that city, he took a journey into Asia, visited Ephesus, Jerusalem, and Antioch; and then passing through Galatia and Phrygia, returned to Ephesus. He remained there three years, and it was towards the close of this period that the present epistle was written. This appears from chap. xvi. 8, where he expresses his intention of remaining in that city till Pentecost; after which he proposed to re-visit Greece, and hoped to spend the winter at Corinth. This consequently fixes the date of the epistle to the year 57, in the third, or at the beginning of the fourth year of the emperor Nero.

In the meantime great divisions had arisen in the church of Corinth, and a strong party had been formed against Paul and against the view which the converts in that city had adopted from him. That these opponents were converted Jews, who insisted on the continued obligations of obedience to the law, in opposition to the Christian liberty which St. Paul advocated, is quite evident: but it is not so clear who they were. We are inclined to take Hug's opinion, that the converted Jews who declared themselves the promulgators and defenders of the doctrines of Cephas (Peter) and James (see the note on v. 12), had, since Paul's departure, come to Corinth from different places—to all appearance from Palestine (2 Cor. xi. 4), and could therefore boast of having had intercourse with the apostles at Jerusalem, and of an acquaintance with their principles. 'They were not even,' adds Hug, 'of the better sort of Jews, but those who adhered to the doctrines of the Sadducees; and though they were even now converted to Christianity, while they spoke zealously in favour of the law, they were undermining the hopes of the pious, and exciting doubts against the resurrection: so that Paul, from regard to the teachers whose disciples they professed to be, was obliged to refute them from the testimony of James and Cephas.' *Introduction*, sect. 103.

The disorders which attended this state of division, and the deplorable extravagances which resulted from it, are fully described in this epistle, and will engage our attention as we proceed through it. It appears that the Gentile converts warmly asserted, against their Jewish opponents, the soundness of the views they had received from St. Paul: but that they did not hold those views in a right spirit, or were carried away by the vehemence of their opposition, appears from the fact that the parties did not confine their dispute to words and reasonings, but that each party strove, in every possible form and with the most exaggerated effect, to display in its conduct the opposite principles by which it was actuated. To this end, the Judaizing Christians needed only to practise a rigid observance of the Law, as interpreted by the traditions. We can therefore guess tolerably well what they did: although it happens that the Epistle treats chiefly of the excesses of St. Paul's own adherents, and appears to have been addressed almost exclusively to them.

It appears that the apostle received the first distinct account of this state of affairs at Corinth from

some members of the household of Chloe. He had also before this been joined by Sosthenes and Apollos (verse 1 ; chap. xvi. 12), who had doubtless supplied him with much information on the subject; and besides this, the Corinthians themselves had sent him a mission, consisting of Stephanas, Fortunatus, and Achaicus, with an epistle soliciting his advice on various important matters. This he not only supplies, but takes notice of the other accounts which he had received. The *second* Epistle will make us acquainted with some of the effects which the one now before us was instrumental in producing.

This first epistle to the Corinthians naturally divides itself into three leading sections. The object of the first (ch. i.—iv.) is to reclaim the Corinthians from their party divisions. In the second (ch. v., vi.), the apostle rebukes the immoralities of the Corinthians: in the third (ch. vii.—xiv.) he replies to the several questions which had been proposed to him, and gives directions for the removal of many abuses which had crept into the administration of public worship; and, in the fourth (ch. xv., xvi.), is contained a defence of the doctrine of the resurrection, followed at the close of the epistle, by some general admonitions.

The remarks on the style of this apostle's writings, as given in the Introduction to the Epistle to the Romans, are here also applicable. The present epistle evinces the same manly style of argument and language as that to the Romans, with the same structure of sentences, the same rapidity of conception, the same overpowering force of language and thought. The main difference between the style and manner of this epistle and the other epistles of St. Paul, arises from the scope and design of the argument. In his epistle to the Romans, the object he had in view led him to pursue a close and connected line of argumentation; whereas in this, a large portion of the epistle is occupied with reproof. This reproof is administered with the faithfulness which scorns to flatter or to extenuate transgression—while ample opportunity is found for the manifestation of that tenderness, kindness, love, and charity which shew that it was the hand of a true spiritual father which administered the correction. We here contemplate Paul, not simply as a man of high intellectual endowments, but as evincing the feelings of the man and the sympathies of the Christian.

There is, as Mr. Barnes remarks, far less difficulty in understanding this epistle than the epistle to the Romans. A few passages indeed have perplexed all commentators, and are to this day not understood. See ch. v. 9; xi. 10; xv. 29. But the general meaning of the epistle has been much less the subject of difference of interpretation. The reasons have probably been the following:— 1. The subjects here are more numerous, and the discussions more brief. There is, therefore, less difficulty in following the author than where the discussion is protracted, and the manner of his reasoning more complicated. 2. The subjects themselves are far less abstruse and profound than those introduced into the epistle to the Romans. There is, therefore, less liability to misconception. 3. The epistle has never been made the subject of theological warfare. No system of theology has been built on it, and no attempt made to press it into the service of abstract dogmas. It is mostly of a practical character, and there has been, therefore, less room for contention with regard to its meaning. 4. No false and unfounded theories of philosophy have been attached to this epistle, as have been to the epistle to the Romans. Its simple sense, therefore, has been more obvious, and no small part of the difficulties in the interpretation of that epistle are wanting in this. 5. The apostle's design has somewhat varied his style. There are fewer complicated sentences, and fewer parentheses; less that is abrupt, broken, and elliptical; less that is rapid, mighty, and overpowering in argument. We see the point of a reproof at once, but we are often greatly embarrassed in a complicated argument. The xvth chapter, however, for closeness and strength of argumentation, for beauty of diction, for tenderness of pathos, and for commanding and overpowering eloquence, is probably unsurpassed by any other part of the writings of Paul, and unequalled by any other composition.

The following are the commentaries on *both* the Epistles to the Corinthians:—Sarcerii *Piæ et Eruditæ Meditationes in utramque Epistolam Pauli ad Corinthios*, Vitemb., 1544; Bullingeri *Commentarius in utramque Epistolas ad Corinthios*, Tiguri, 1534; Musculi *Comment. in utramque Epistolam ad Corinthios*, Basileæ, 1559; Aretii *Comment. in utramque Epistolam ad Corinthios*, Lausannæ, 1579; Rolloci *Comment. in utramque Epist. ad Corinthios*, cum Notis Jo. Piscatoris, Herbornæ, 1600; Stevartii *Comment. in utramque Epistolam ad Corinthios*, Ingoldstadii, 1608; Weinrichii *Comment. in utramque ad Corinthios Epistolam*, Lips., 1609; Contzenii *Comment. in Epist. Pauli ad Corinthios*, Coloniæ, 1631; Sclaterii *Explicatio et Scholia in utramque Epist. ad Corinthios*, Oxonii, 1633; Locke, *Paraphrase and Notes on the Epistles of Paul to the Corinthians*, Lond., 1733; Pfenniger, *Schriftmässig Erklärung und Zueignung der 2 Episteln Pauli an die Körinther*, Zurich, 1759; Baumgarten, *Auslegung der beyden Briefe Pauli an die Corinthier, mit Anmerkungen*, etc., Halæ, 1761; Moldenhauer, *Erster und Zweiter Briefe an die Körinther*, ete., Hamb., 1771; Gopfert, *Die Beiden Briefe Pauli an die Christliche Gemeinde zu Corinth*, Leipz., 1788; Zachariä *Paraphrast. Erklärung der beiden Briefe an die Korinther*, Göttingen, 1786; Morus, *Erklärung der beiden Briefe Pauli an die Korinther*, Leipz., 1794; Flatt, *Vorlesungen über die beiden Briefe Pauli an die Körinther*, Tubing., 1827; Billroth, *Commentar zu Briefen des*

Paulus an die Korinther, Leipz., 1833, translated in the Edinburgh Cabinet Library, (vols. xxi., xxii.) by Dr. W. Lindsay Alexander; Rückert, *Die Briefe Pauli an die Körinther*, Leipz., 1836; Barnes, *Notes Explanatory and Practical on the Epistles to the Corinthians and Galatians*, New York, 1838—1841; Jäger, *Erklärung der beiden Briefe der Apost. Paulus nach Cörinth, aus der Gesichtspunkte der Vier Partheien daselbst*, Tüb., 1838; Näbiger, *Kritische Untersuchungen über den Briefe des Apostels Paulus an die Korinthische Gemeinde, mit Rücksicht auf die ihr herrschenden Streitigkeiten*, Breslau, 1847.

The following are on the first Epistle to the Corinthians alone:—P. Martyris *Commentarius in priorem Epistolam ad Corinthios*, Tiguri, 1551; Melanchthonis *Brevis et utilis Commentarius in priorem Epistolam Pauli ad Corinthios et in aliquot capita secunda*, Vitemb., 1561; Andreæ *Exegesis in priorem Epist. ad Corinthios*, Francof., 1585; Stevartii *Commentaria in priorem Epist. ad Corinthios*, Ingoldstadii, 1595; Mertoni *Expositio prioris Epist. ad Corinthios*, Lond., 1596; Burgess, *A Commentary upon the First Epistle to the Corinthians*, Lond., 1659; Lightfooti *Horæ Ebraicæ et Talmudicæ in Epistolam primam ad Corinthios*, Cantabrigæ, 1664; Schmidii *Paraphrasis Epistolæ prioris ad Corinthios*, Hamb., 1691; Hæberlini *Theologia Corinthiaca, in forma systematis proposita; seu explicatio prioris Epistolæ ad Corinthios*, Tubingæ, 1699; Koning, *Eerste Zendbrief des Apostels Pauli aan die van Korinthus, geopend*, etc., Dordraci, 1702; Biermann, *Verklaringe des eersten briefs van Paulus aan die van Korinthus*, Utraject, 1705; Akersloot, *D'eerste Sendbrief van Paulus aan die Korinthen*, etc., Lugd. Bat., 1707; Van Til, *Kort-bondige Verklaaringe over den eersten Brief van Paulus aan die van Korinthier*, Amstelod., 1731; Mosheim, *Erklärung des Ersten Briefes Pauli an die Gemeine zu Corinthios*, Altona, 1741; Semler, *Paraphr. in Ersten Pauli Corinth. Epist.*, Halle, 1770; Sahl, *Paraphr. in Ersten Epist. Pauli ad Corinthios*, Kopenh., 1779; Schulz *Pauli Ersten Brief an die Körinther, herausg. und erklärt*, Halle, 1784; *A Paraphrase of St. Paul's First Epistle to the Corinthians, with Explanatory Notes*, Lond., 1825; Heydenreich, *Comment. in Ersten Pauli ad Corinthios Epist.*, Marburg, 1825–28.

CHAPTER I.

1 After his salutation and thanksgiving, 10 he exhorteth them to unity, 12 and reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that [1]are sanctified in Christ Jesus, [2]called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the [3]coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 [4]God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no [5]divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of [6]Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

[1] Acts 15. 9. [2] Rom. 1. 7. [3] Gr. *revelation*. [4] 1 Thess. 5. 24. [5] Gr. *schisms*. [6] Acts 18. 24.

Digitized by Google

14 I thank God that I baptized none of you, but [7]Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the houshold of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: [8]not with wisdom of [9]words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the [10]power of God.

19 For it is written, [11]I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 [12]Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 [13]For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the [14]Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, [15]He that glorieth, let him glory in the Lord.

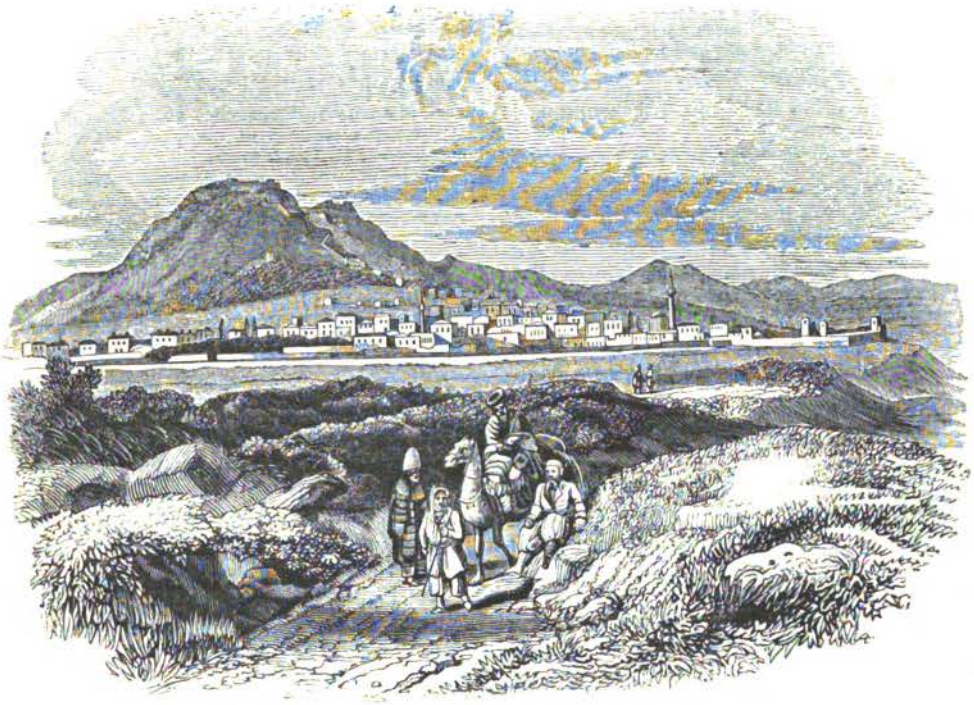
7 Acts 18. 8. 8 2 Pet. 1. 16. 9 Or, *speech*. 10 Rom. 1. 16. 11 Isa. 29. 14. 12 Isa. 33. 18. 13 Rom. 1. 20. 14 Matt. 12. 38. 15 Jer. 9. 23, 24. 2 Cor. 10. 17.

Verse 2. '*Corinth.*'—This large and wealthy city was the metropolis of Achaia, and situated upon the isthmus of the same name which joins the Peloponnesus to the continent. Its situation was highly favourable for that commerce which ultimately rendered it one of the most wealthy and luxurious cities of the world. For being between two ports, the one of which was open to the eastern and the other to the western navigator, while its geographical situation placed it, as it were, in the centre of the civilized world, it became the point where the merchants from the three quarters of the globe met and exchanged their treasures. It was also celebrated for the Isthmian Games, to which the Apostle makes some striking and remarkably appropriate allusions in his Epistles to the Corinthians. Nor should it be unnoticed that in the centre of the city there stood a famous temple of Venus, in which a thousand priestesses of the goddess ministered to licentiousness under the patronage of religion. From such various causes Corinth had an influx of foreigners of all descriptions, who carried the riches and the vices of all nations into a city in which the merchant, the warrior, and the seaman, could enjoy them for his money. Devoted to traffic, and to the enjoyment of the wealth which that traffic secured, the Corinthians were exempt from the influence of that thirst for conquest and military glory by which their neighbours were actuated; hence they were seldom engaged in any war except for the defence of their country, or in behalf of the liberties of Greece: yet Corinth furnished many brave and experienced commanders to other Grecian states, among whom it was common to prefer a Corinthian general to one of their own or any other state. As might be expected, Corinth was not remarkably distinguished for philosophy or science; but its wealth attracted to it the arts, which assisted to enrich and aggrandise it, till it became one of the very finest cities in all Greece. The *Corinthian* order of architecture took its name from that rich and flowery style which prevailed in its sumptuous edifices — its temples, palaces, theatres, and porticoes.

The Corinthians having ill treated the Roman ambassadors, their city fell a prey to the Romans, with all its treasures and works of art, and was totally destroyed by Mummius. It lay a long while desolate, till it was rebuilt by Julius Cæsar, by whom it was peopled with a colony of Romans; and, favoured by its admirable situation, it was soon restored to a most flourishing condition. 'The ancient manners,' says Hug, 'abundantly returned; Acro-Corinth was again the Isthmian Dione, and an intemperate life was commonly called the Corinthian mode of life. Among all the cities that ever existed this was accounted the most voluptuous; and the satirist could only jocularly seem to be at a loss whether, in this respect, he should give the preference to Corinth or to Athens.'

Corinth still exists as an inhabited town, under the name of Corantho. It is a long straggling place, which is well paved, and can boast of some tolerably good buildings, with a castle of some strength, which is kept in a good state of defence. There are still some considerable ruins, to attest the ancient consequence of Corinth, and the taste and elegance of its public buildings. The extensive view from the summit of the high mountain which commands the town, and which was the Acropolis (Acrocorinth) of the ancient city, is pronounced by travellers to be one of the finest in the world.

11. '*Which are of the house of Chloe.*'—Grotius supposes that Fortunatus and Achaicus, who, with Stephanas, formed the deputation to Paul from the Corinthian church, were



VIEW OF CORINTH.

the sons of this woman. This seems by no means improbable, although we have not adopted the suggestion in the introductory note.

12. '*Apollos*.' etc.—Some commentators have found considerable difficulty in this verse. It is conceivable that they who had been converted by the ministry of Paul should, in the divided state of the Corinthian church, thus declare their adherence to him, in opposition to those Judaizing Christians who professed to uphold the views of Peter. But how Apollos, the attached friend of Paul, should be produced as the head of one of the divisions, has been deemed to offer a greater difficulty. But it will be observed that the blame was in the Corinthians, not in the teachers whose names they so unwarrantably used: and Apollos could not have been any more to blame in this matter than Cephas or Paul himself. Neither is it to be conceived that Apollos taught any different doctrine from St. Paul: but probably those who thus declared themselves of the party of the eloquent Apollos, were persons who had been converted by his ministry; or who, having received their first convictions through St. Paul, were more fully instructed by Apollos, who had watered where Paul had sown. In the midst of the divisions which reigned at Corinth it was not, perhaps, wonderful that such persons should say, that as they were imperfectly acquainted with the views of St. Paul on the matters in dispute, they hesitated to express that adhesion to them which others professed; but were willing to abide by the instructions they had received from Apollos, without undertaking to say whether his views agreed with or differed from those of the apostle. It is quite evident that Apollos was not voluntarily at the head of a party in the Corinthian church; for he was at this very time with Paul: and one might almost conjecture that he had left Corinth in disgust; for the apostle writes to the Corinthians: 'As touching our brother Apollos, I greatly desired him to come unto you, with the brethren; but he will not at all come at this time; but will come when he shall have convenient time.'—ch. xvi. 12.

—'*Christ*.'—This has been considered still more difficult; for how could that become the name of a party, which all parties would be equally willing to acknowledge? It seems to us, however, very possible that a class of persons, not seeing their way clearly through the differences, or being unwilling to commit themselves with any of the other parties, remained neutral under the general name of Christians, which could give no offence to any, unless—which perhaps they did—they claimed to be Christians *par excellence*; and this they had a very good right to do, if they abstained from any part in this disgraceful squabble. Another solution of this difficulty, advocated by Whitby, Semler, Hug, and others, is, that those who assumed the splendid appellation of Christ's party affected to be followers of James the brother (or near relation) of our Lord, and thought thus to enter into a nearer discipleship with Jesus than the other parties. This conjecture is assumed to be strengthened by the fact that Paul appeals to Cephas and James in particular, as witnesses of the resurrection (ch. xv. 5, 7)—as if adducing the evidence of the very persons who had been most unwarrantably brought forward as his opponents.

17. '*The wisdom of words*.'—Scholastic divinity, involving the art of disputation, was called 'the wisdom of words' by the Jews. So it was also among the learned Arabians of former times, one of whom has left a book with this very title.

20. '*The wise..the scribe..the disputer*.'—These words are a quotation from the Old Testament (Isa. xxxiii. 18), or at least form part of it. Although therefore they may, and probably do, comprehend an allusion to the corresponding professors among the Gentiles, it is right to interpret them primarily as explained by the Jewish writers, who describe the term 'wise-men' as a general name for men of learning and knowledge; the 'scribes,' as those

who interpreted the Law, in the literal and grammatical sense; and the 'disputers,' or 'preachers,' those who diligently searched into the hidden meaning of the Scriptures, and who sought for and delivered the mystic and hidden sense concerning which they disputed in their schools.

22. '*The Greeks seek after wisdom.*'—The heathen philosophy was called by the Jews 'Grecian wisdom;' and it was much disparaged by them. Hence the studied assertion of the two curses:—'Cursed be he that breedeth hogs; and cursed be he that teacheth his son the wisdom of the Greeks.'

23. '*Unto the Jews a stumblingblock.*'—It was a stumblingblock to the Jews that Christ should die at all; for they understood their law to teach them that Christ should abide for ever: but it was far more so that he should die upon the cross. Thus in the dialogue between Justin Martyr and Trypho the Jew, the latter objects:—'We cannot enough wonder that you should expect any good from God, who place all your hope on a man who was crucified.' And again:—'We doubt of your Christ, who was so ignominiously crucified: for our Law styles every one who is crucified accursed.' Christ *crucified*, has indeed always been pre-eminently the stumblingblock of the Jews.

— '*Unto the Greeks foolishness.*'—So, in the above-mentioned dialogue, Justin Martyr says, 'They account us mad, that, after the immutable and eternal God, we give the second place to a man who was crucified.' Celsus calls it 'wicked and abominable.' 'The wise men of the world insult over us,' says Augustin, 'and ask, "Where is your understanding, who worship him for a God who was crucified?"' So M. Felix, p. 9; Arnob. l. i. 20; Lact. l. iv. c. 16; Euseb. l. iii. *de Vitâ Const.* c. i. See Whitby *in loc.* Doddridge well paraphrases here:—'Though it be to the Jews a stumblingblock (as contrary to their secular expectations), and to the Greeks foolishness, as not resting mainly on the principles of reason.'

CHAPTER II.

1 He declareth that his preaching, though it bring not excellency of speech, or of 4 human wisdom; yet consisteth in the 4, 5 *power of God: and so far excelleth* 6 *the wisdom of this world, and* 9 *human sense, as that* 14 *the natural man cannot understand it.*

AND I, brethren, when I came to you, [1]came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching [2]*was* not with [3]enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not [4]stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, [5]Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 [6]Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 [7]But he that is spiritual [8]judgeth all things, yet he himself is [9]judged of no man.

16 [10]For who hath known the mind of the Lord, that he [11]may instruct him? But we have the mind of Christ.

1 Chap. 1. 17. 2 2 Pet. 1. 16. 3 Or, *persuasible*. 4 Gr. *be*. 5 Isa. 64. 4. 6 2 Pet. 1. 16. 7 Prov. 27. 19. 8 Or, *discerneth*. 9 Or, *discerned*. 10 Isa. 40. 13. Wisd. 9. 13. Rom. 11. 34. 11 Gr. *shall*.

Verse 7. '*The hidden wisdom.*'—Both the Greeks and Jews were great seekers after that wisdom which consisted in the knowledge of hidden and secret things; hidden things being generally accounted the most precious, and the knowledge of them being more a distinction than that of things with which all may become acquainted.

CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellow workmen. 11 Christ the only foundation. 16 Men the temples of God, 17 which must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with [1]milk, and not with meat: for hitherto ye were not able *to bear it,* neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and [2]divisions, are ye not carnal, and walk [3]as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: [4]and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's [5]husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it [6]shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 [7]Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man [8]defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, [9]He taketh the wise in their own craftiness.

20 And again, [10]The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ *is* God's.

[1] Heb. 5. 12. [2] Or, *factions.* [3] Gr. *according to man.* [4] Psal. 62. 12. Gal. 6. 5. [5] Or, *tillage.*
[6] Gr. *is revealed.* [7] Chap. 6. 19. 2 Cor. 6. 16. [8] Or, *destroy.* [9] Job 5. 13. [10] Psal. 94. 11.

Verse 2. '*I have fed you with milk.*'—This metaphor, in which the simpler elementary doctrines of Christianity are compared to the light food with which babes are nourished, is usual also among the Jewish writers as applied to their law. Thus Kimchi, on Isa. lv. 1, 'As milk strengthens and nourishes an infant, so the law strengthens and nourishes the soul.' Wetstein and Blackwall adduce similar metaphors from the classical writers.

10. '*A wise masterbuilder.*'—The style of σόφος, 'wise,' is applied by the classical writers not only to men intellectually wise, but to such as were skilled in manual arts. The Jewish writers often use this metaphor, calling their learned men 'builders,' that is, builders of the law.

12. '*Upon this foundation gold, silver, precious stones, wood, hay, stubble.*'—This appears a passage of some difficulty. It becomes a question whether the apostle speaks of *one* superstructure, of such incongruous materials, raised upon a good foundation, the foundation of sound doctrine which he had laid; or suggests the possibility that fabrics very different in their character might be reared on a good foundation: on the one hand, a magnificent temple or palace formed of precious marble, and enriched with silver and gold; or, on the other, a mean cabin of wood, hay, and stubble. Perhaps the latter alternative, that he speaks of different structures, stately or mean, which might be erected on a good foundation, renders the comparison more clear and impressive. Yet, in favour of even the former alternative, which is the most generally received, it may be suggested that layers of stubble or straw were placed between the courses of brick in the most stupendous structures of Babylonia and Egypt; so that the metaphor, even if applied to a single building, does not describe an impossible or unexampled structure.

The Rabbinical writers compare the written law to *gold,* and their oral traditions to *precious stones.*

16. '*Ye are the temple of God.*'—Elsner, Wetstein, Calmet, and others, adduce here many instances in which the ancient classical writers describe the virtuous mind as a temple of God; and speak of the obligation men are under to keep his temple inviolate and undefiled. The following of Epictetus is striking: 'God has created me, God is within me; I carry him about everywhere. Shall I defile him with obscene thoughts, unjust actions, or infamous desires? My duty is to thank God for everything, to praise him for everything; and to thank, praise, and serve him continually while I have life.'

CHAPTER IV.

1 *In what account the ministers ought to be had.*
7 *We have nothing which we have not received.*
9 *The apostles spectacles to the world, angels, and men,* 13 *the filth and offscouring of the world:*
15 *yet our fathers in Christ,* 16 *whom we ought to follow.*

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's [1]judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 [2]Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who [3]maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a [4]spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 [5]And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 [6]Being defamed, we intreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you.*

15 For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 [7]But I will come to you shortly, [8]if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

[1] Gr. *day.* [2] Matt. 7. 1. Rom. 2. 1. [3] Gr. *distinguisheth thee.* [4] Gr. *theatre.* [5] Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8. [6] Matt. 5. 34. [7] Acts 19. 21. [8] James 4. 15.

Verse 9. '*I think that God,*' etc.—Michaelis imagines that in these verses (to verse 14) the apostle is adverting to one of the insinuations by which the parties adverse to him at Corinth had endeavoured to lower his character, and even to contest his apostolical authority; that is, that even the sufferings which he had endured in the cause of Christ, were complained of as having been incurred by his impetuosity and rashness. An extraordinary objection, certainly; and one which, if rightly conjectured, may appear to have been founded on the Jewish maxim, 'That the spirit of prophecy rests only upon eminent, happy, and cheerful men.'

— '*Set forth....last....appointed to death....made a spectacle unto the world,*' etc.—Tertullian appears to have been the first to suggest that this verse alludes to the customs of the Roman amphitheatre in the combats of the bestiarii and the gladiators. The men who, in the early part of the day, combated with wild beasts or with one another, were allowed some chances of escape from their assailants, being furnished with defensive armour, besides the weapons which they used in fight. But those who were brought forward later in the day were not thus favoured: without any kind of armour they fought even to the death, and even he who became victor by the slaughter of his opponent, only preserved himself for future slaughter. They might therefore well be called *men appointed unto death;* and this being the last appearance on the theatre for the day, they are said to be *set forth,* or *exhibited last,* as a theatrical spectacle (*θέατρον*) to the world. Seneca speaks thus appositely of these exhibitions: 'In the morning men are exposed to lions and bears; but at mid-day to their spectators. Those that kill are exposed to one another; the victor is detained for another slaughter; and the conclusion of the fight is death. The previous combat, compared to this, was mercy; but in this there is only butchery; for the com-

batants have nothing to cover them, and their bodies are exposed to every stroke.' (*De Pudic.* c. 14.) Such combats were so common in all the provinces, and particularly at the luxurious Corinth, that it is no wonder we should find an allusion to them here.

13. '*The filth of the earth.... the offscouring of all things.*'—According to the interpretation of many commentators, the word here rendered 'filth' has a force in the original which no single word in our language can adequately convey. It was applied to those poor wretches who, being of the very dregs of the people and refuse of society, were offered up as expiatory sacrifices to the infernal deities in times of plague or other public calamity. They were brought to the place of sacrifice, bearing in their hands cheese, dried figs, and a cake; and, after being beaten with rods, they were burnt, together with the rods, in a ditch. After their bodies were consumed in the fire, their ashes were collected and cast into the sea, with the following words:—'Be thou an expiation—be thou an offscouring for us.' And here it will be observed that the word περικαθάρματα, rendered 'expiation' in this sentence, is the very same word which is translated 'filth' in the verse before us. The illustration thus stated is interesting, and is possibly applicable. The only consideration, and that is rather a strong one, which militates against it, is that such persons are called καθάρματα, in reference to their being expiatory victims (a consideration which does not apply in the present text), rather than to their vile and miserable condition—which is the point to which the word, as applied in the text, has reference.

18. '*As though I would not come.*'—From this, with the context, it would seem as if the apostle had been apprised that an opinion was entertained at Corinth that he would not dare to appear again in that city, and face the formidable opposition which had risen against him.

CHAPTER V.

1 *The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.*

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 [1]For I verily, as absent in body, but present in spirit, have [2]judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 [3]To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that [4]a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover [5]is sacrificed for us:

8 Therefore let us keep [6]the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

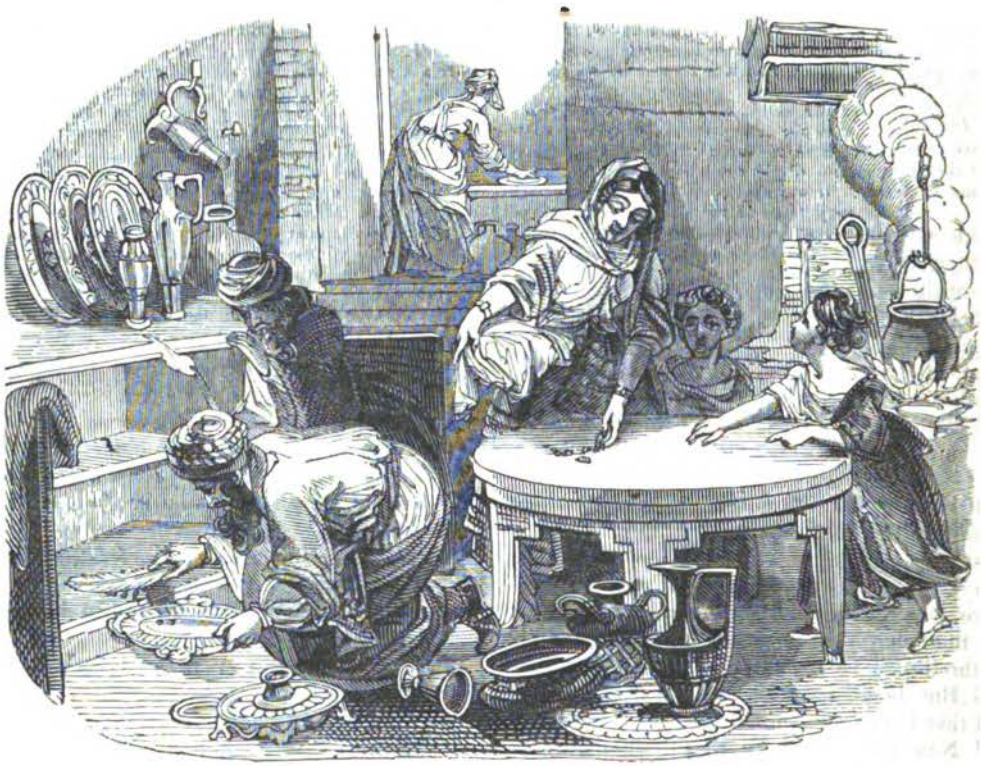
11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

[1] Col. 2. 5. [2] Or, *determined.* [3] 1 Tim. 1. 20. [4] Gal. 5. 9. [5] Or, *is slain.* [6] Or, *holy-day.*

Verse 1. '*Such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*'—Not, of course, his own mother, but his step-mother. Nothing more instructive can be offered than what Michaelis observes on this case:—'According to the laws of the city of Corinth, this marriage would not have been permitted by the heathen magistrates: for, although the Athenian laws permitted marriage with very near relatives, yet, as soon as Greece became a Roman province, the Roman laws were introduced, and by these a marriage with a step-mother was strictly prohibited. For want of authority, I cannot strictly determine what punishment was annexed to a marriage of this kind under the reign of Nero, when St. Paul wrote this Epistle. But in the time of Alexander Severus the punishment was *deportatio*, or banishment to some desolate island, when a man debauched a widow who was too nearly related to him to admit of a marriage with her....Hence we may judge how severe the laws would have been against a man who married his own step-mother. But how was it possible then, under these circumstances, to contract such a marriage at Corinth? It could have been done only under the alleged sanction of the Jewish law. The Jews pretend that a proselyte by baptism becomes a descendant of Abraham, and in so strict a sense that all former relations immediately close. Hence they drew this conclusion, "that a heathen was at liberty to marry his mother, or his own sister, as soon as she was regenerate by baptism." Now the Jews were at this time permitted to live according to their own laws; and the Christians were then considered as a Jewish sect. In particular, the privilege of marrying according to their own customs, and without any regard



A JEWISH FAMILY SEARCHING FOR LEAVEN.—Picart.

to the Roman civil law, they retained till the time of Theodosius, who deprived them of it in the statute entitled "De Judæis et Cœlicolis." The incestuous marriage, therefore, of which St. Paul complains, might be solemnized, to the great offence of the heathens, under the sanction of Judaism or Christianity.'

As this enormity thus appears to have been the result of Jewish casuistry, we may safely conclude that it was committed by a heathen convert who had been received into the Judaizing section of the Corinthian church. It is the only marked transaction of *this* party to which the Epistle alludes, as it is chiefly occupied with correcting the mistakes and offences of the opposite or Gentile party, which still acknowledged the authority of the apostle, and had sent him a letter soliciting his counsels. The peculiar character of the transaction, and the mischievous consequences it was calculated to produce, would not allow him to pass it by, although resulting from another class of mistaken principles than those which chiefly engage his attention.

Such connections have always been most abhorrent to the ideas of the Orientals. Mohammed was wont to visit it with great severity. 'Baraa-bin-Aazib said, "My maternal uncle passed by me, having a standard, which his highness (Mohammed) had sent with him, as a sign that he was sent on business; and I said, Where are you going? He said, His highness has sent me to a man who has married one of his own father's wives, *to bring his head.*"'

7. '*Purge out therefore the old leaven.*'—In this and the following verse there are manifest allusions to the feast of the Passover and the days of unleavened bread, during which no leavened bread was to be eaten, or even be allowed to remain in the house of a Jew; in consequence of which every particle of leaven was carefully sought for and disposed of before the Passover commenced. On this subject very full directions are given in Exod. xii. 15–20; and in the note there we have briefly mentioned the scrupulous care with which the modern Jews clear out from their houses, on such occasions, every crumb of leavened bread. As a suitable illustration of the subject, we introduce, from Picart, a representation of a Jewish family assiduously engaged in purging out the old leaven, as described in the note to which we refer.

9. '*I wrote unto you in an epistle.*'—This has led the majority of commentators to conclude that the Apostle had written a previous epistle which has not been preserved. But we are rather inclined to agree with a very respectable minority in considering that the text itself affords no satisfactory evidence for an earlier epistle, while all external evidence is against it. It is more probable that he refers to what has already been said in the present epistle. The text well admits of being rendered —'I had written to you in this epistle' (Whitby); or, 'I have been writing to you' (Bp. Middleton); or, 'I have (already or just) written to you' (Bloomfield).

CHAPTER VI.

1 *The Corinthians must not vex their brethren, in going to law with them:* 6 *especially under infidels.* 9 *The unrighteous shall not inherit the kingdom of God.* 15 *Our bodies are the members of Christ,* 19 *and temples of the Holy Ghost.* 16, 17 *They must not therefore be defiled.*

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. [1]Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were [2]some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 [3]All things are lawful unto me, but all things are not [4]expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for [5]two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? [6]know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For [7]ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

[1] Matt. 5. 39. Luke 6. 29. Rom. 12. 19. [2] Tit. 3. 3. [3] Chap. 10. 23. [4] Or, *profitable.*
[5] Gen. 2. 24. Matt. 19. 5. Ephes. 5. 31. [6] Chap. 3. 16. [7] Chap. 7. 23.

Verse 1. '*Dare any of you...go to law before the unjust, and not before the saints?*'—Michaelis and others have taken some pains to shew that the Jews enjoyed the privilege which the Christians are here enjoined to exercise, that of settling their own differences among themselves. Vitringa quotes a law of Arcadius and Honorius, by which the Jews are indeed forbidden to hold courts of judicature; but were permitted to have arbitrators, elected by the consent of both parties, whose decisions the Roman magistrates were bound to support and execute. As the Jews possessed this privilege so long after the destruction of Jerusalem, we may conclude that they enjoyed it before that time in still greater extent. And this inference is supported by a much more ancient Rescript of Lucius Antonius to the Sardinians, in which the privilege is represented as having been enjoyed by the Jews, and is further secured to them. The words of the Rescript, as quoted by Josephus, are as follows:—'The Jews have represented to me that they have had from the very beginning their own assembly, according to the custom of their ancestors and their own place, where they settled disputes among themselves. As they have now requested that the same be further granted to them, I have determined that leave be given to them.' It appears also from *Tanchuma*, fol. 92. 2, that the Jews had a law among themselves, by which all Israelites were bound, in case of any litigation, not to bring their disputes before any heathen tribunal. From these facts, as connected with the present text, it has been inferred that the Christians, being many of them Jews, and confounded with them, enjoyed the same privilege in this matter as they did. The *facts* are interesting, as shewing the reluctance which Jews felt to go to heathen tribunals, and the exemption which they enjoyed. And as we believe that those Jews who were converted to Christianity continued at this time to be looked upon as Jews by the heathen, we might conclude that the Apostle reproaches them for having dropped their own custom, if we were certain that he now addresses the Jewish portion

of the Corinthian church. But if, as we rather think, he refers to the conduct of the Gentile converts, we have no reason to suppose that *their civil* position was modified by their having embraced the Christian faith, even although that faith were considered to give them a religious connection with the Jews. We are therefore disposed to understand the text quite independently of the facts we have stated. There never was a law on earth to *oblige* persons to appeal to a magistrate if they were able to settle their differences among themselves, or by arbitrators of their own choosing, so long as they have no desire to enforce their conclusion by such measures as the civil power only could authorize. This, we believe, is what the Apostle counsels them to do, and reproves them for not doing: and to do this no authority or privilege from the civil government was necessary; although this could not be dispensed with by the Jews, when they desired that the conclusions of their arbitrators should have the force and effect of a judicial decision.

18. '*Flee fornication.*'—The frequent cautions against lewdness, which the Apostle gives to the Corinthian converts, are explained and illustrated by the character of Corinth,—notorious, even among the heathen, for the dissolute conduct of its inhabitants, and for their abandonment to every kind of sensuality and voluptuous indulgence. The heathen world in general regarded the indulgence of the sensual appetites as a matter in itself indifferent; but even heathen morality was shocked at the proverbial excesses of Corinth. Indeed, what could be expected of the state of society in a town which possessed a temple to Venus, in which a thousand women were kept in honour of the goddess, and ministered to the gratification of her adorers? Such abandoned worship was not only in itself sufficient to corrupt a city, but secured to it the further corruption which it derived from the continual arrival of dissolute strangers, who came from all parts to visit this unholy temple. Considering, therefore, the loose principles in which the native converts had been brought up, the temptations by which they were surrounded, and the vague ideas concerning Christian liberty which they entertained, we can easily understand the deep anxiety which St. Paul experienced, and his frequent and earnest representations on this subject.

CHAPTER VII.

2 He treateth of marriage, 4 shewing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, [1]Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us [2]to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

[1] Matt. 5. 32, and 19. 9. Mark 10. 11. Luke 16. 18. [2] Gr. *in peace.*

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's [3]freeman: likewise also he that is called, *being* free, is Christ's servant.

23 'Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present [5]distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

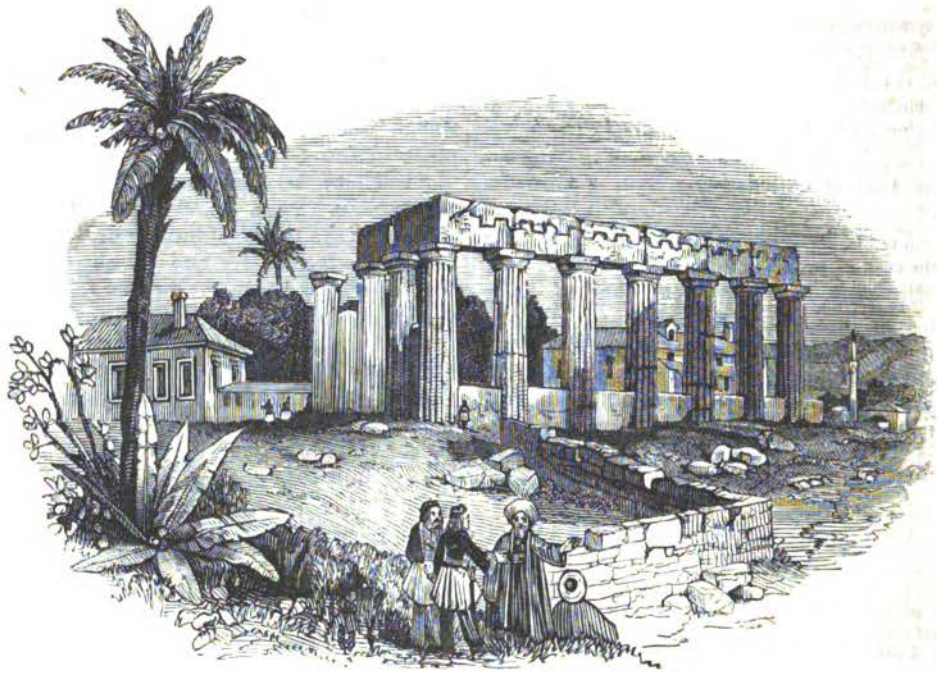
39 [6]The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

[3] Gr. *made free.* [4] Chap. 6. 20. [5] Or, *necessity.* [6] Rom. 7. 2.

Verse 1. '*Concerning the things whereof ye wrote unto me.*'—Of these things he first considers the question of matrimony, from which it appears that the Corinthian church (or at least a party of it) had written to consult him on the subject. It is difficult to ascertain what their opinions were in this matter; but taking the question as here stated, in connection with the nature of the disputes which distracted the church at Corinth, it may appear that, since the Jewish Christians were disposed to inculcate the necessity of marriage as an imperative and indispensable duty, the Gentile party were inclined to run into an opposite extreme, and insist on the superior advantages of celibacy, which it appears they justified by St. Paul's example, and also recommended to others. It would seem as if some went so far, that, although married, they resolved to practise a continual continency. The Apostle answers that, in this matter, every one might act as he felt to be the best for himself; but seems to incline to the opinion that, under the circumstances of persecution and distress to which Christians were then exposed, it would be better for those to remain single who felt no constraining inducements to matrimony.

6. '*I speak....not of commandment.*'—The meaning of the Apostle probably receives illustration from the fact that, among the Jews, there was a positive and emphatic *commandment* to matrimony. This command was of course made imperative on the man only; for among them, as in all other nations, the woman could not make the first motion towards marriage. Maimonides thus expounds the matter:—'The man is commanded concerning begetting and multiplying; but not the woman. And when does the man come under this command? From the age of sixteen or seventeen years. But if he exceed twenty years without marrying, behold, he violates and renders an affirmative precept vain. But if he be studious of the law, and conversant in it; and if he fears marriage, lest the care of providing for his wife hinder his study in the law, he may still tarry; because he that is employed on the precepts is free from that precept; much more he who is employed in the study of the law [as distinguished from the precepts]. He whose mind is *always* occupied in the study of the law, and he who is intent upon it all his days, if *he* marry not a wife, in his hand is no iniquity. But if affection prevail upon him, let him marry, though he



TEMPLE OF MINERVA AT CORINTH.

have no children, lest he fall into evil thoughts.' These exceptions are somewhat analogous to those of the Apostle. The Gemara itself is, however, much more stringent; and declares that whoever abstains from multiplying his species, is the same as a murderer; he is as though he diminished from the image of God. Besides the primary ground of this obligation—the multiplication of the species, the command was also enforced by the consideration that it was not good for man to be alone. Much curious matter—not all of it very decent—may be found on this subject in the Jewish writings.

13. '*The woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.*'—This becoming and proper rule is illustrated and contrasted by the difficulties and indecorums which resulted from the opposite rule which Mohammed thought proper to establish. He directed that a woman converted from paganism to Islam might quit her unbelieving husband, and, if she pleased, marry a believer. If, however, the first husband also became a convert subsequently, his claim to the wife revived, and she had to go back to him, even though she had since married another. Any one may imagine the confusion this would create.

14. '*Else were your children unclean; but now are they holy.*'—This is an obvious and natural conclusion from the premises; but it requires some attention to apprehend its effect. As it often happened that only one party in the matrimonial union was converted, the other remaining in heathenism, it becomes a question how far this change altered the nature of the union. The Apostle decides it made no alteration in the social relation between them. They were to remain united, unless they separated by mutual consent, or the unconverted desired the converted to depart. The Christian nature of one of the parties sanctified the union, so that the children which sprung from it were to be regarded as Christian, not heathen children.

It should be distinctly borne in mind that in much of this Epistle Paul is protesting against the Jewish notions, practices, and obligations, which Judaizing teachers were endeavouring to impose upon the heathen converts; and there is no doubt that the words 'holy' (ἁγία) and 'unclean' (ἀκάθαρτα) were used in the conventional Jewish senses, as applied collectively to those who did and who did not profess Christianity; or, in other words, employing the same terms in the same senses in which they were used by his opponents. That the words were thus understood and employed by them might be shewn by the following among other Talmudical instances:—A husband and wife being made proselytes, must be separated from each other ninety days, that a distinction may be made between the issue born in holiness and the issue born out of holiness. The daughter of a proselytess, made a proselytess with her mother,—if she prove unchaste (after espousal) is to be strangled. But if she conceive *without* holiness, and bring forth *in* holiness, she is to be stoned. Again, the son of a male and female proselyte, although he be conceived and born in holiness, yet he may marry a bastard woman.

On the other hand, the heathen were regarded by the Jews as 'unclean,' so utterly unclean that nothing could pollute them, not even a sepulchre, the most unclean of all things.

19. '*Circumcision is nothing.*'—Although the Jews looked upon it as *everything*, even they did not regard it as so far essential that it was to be maintained under all circumstances and at all events. Some Jews, even some priests, always remained uncircumcised, and were not considered the less Israelites, nor were the latter precluded from officiating on that account. The most common cause of this remarkable anomaly was when the brethren of the person had died from the effects of circumcision, so that there was reason to apprehend that he would also die if circumcised. It was held:—'The Israelites are not bound to perform the precepts where death will certainly follow: for it is said, "Laws, which if a man observe, he shall *live* in them," not "*die* in them."'

21. '*If thou mayest be made free, use it rather.*'—The slaves among the Greeks and Romans, and particularly the latter, seem, upon the whole, to have been much less

favourably circumstanced than in the East. The power of the master over them was equally absolute, and much more tyrannically exercised. A Christian also must, as such, have experienced many difficulties in the service of a heathen master. Hence, while the Apostle counsels them to 'care not for it,' he adds, that it would be better, if possible, to obtain their freedom. The early Christians felt all this; and hence we learn from the *Apologies* of Justin Martyr and Tertullian, that, as far as their means allowed, they exercised their charity in purchasing the freedom of such of their brethren as were in the condition of slaves.

36. '*Behaveth himself uncomely toward his virgin.*'—Some think that the word rendered 'virgin' means generally the *virgin state*, applicable to either sex, and therefore equivalent to our 'single person.' But it has been justly objected, that there is no *authority* for this interpretation; and that the ordinary use of the term, as well as the clear connection of the passage, requires us to read, 'his virgin *daughter*,' not 'his virginity.' The passage therefore refers to the case of a father, considering the marriage of his daughter, who had become marriageable. This must have been a matter of great anxiety to the parent; so much so, indeed, that it could not but form part of the Apostle's consideration of the whole question. It should be recollected that celibacy was not in the East, and particularly among the Jews, reputable for either sex, and least so for females; and the discredit of the unmarried woman involved a serious discredit to her parent, as one who had not properly performed his duty by her, in using every exertion to get her married. Indeed, a man who allowed his daughter to remain unmarried, was considered as criminal as if he were a party to her prostitution; and to avoid the disgrace of having an unmarried daughter, he was even counselled to manumit his slave, and marry her to him. Compare Ecclus. xlii. 9: 'The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass the flower of her age; and, being married, lest she should be hated,' etc.

The feeling on the general subject was not so strong among the Greeks and Romans as in the East; and many philosophers of high name taught, that to men the single life might be recommended as the most free from care and the most favourable to the cultivation of knowledge. But even in Europe the celibacy of females was not advocated. For them marriage was on all hands allowed to be the most suitable condition, and a single life was not by any means free from reproach.

CHAPTER VIII.

1 *To abstain from meats offered to idols.* 8, 9 *We must not abuse our Christian liberty, to the offence of our brethren:* 11 *but must bridle our knowledge with charity.*

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that [1]an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we [2]in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, [3]if we eat, [4]are we the better; neither, if we eat not, [4]are we the worse.

9 But take heed lest by any means this [5]liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be [6]emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, [7]if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

1 Chap. 10. 19. 2 Or, *for him*, Rom. 11. 36. 3 Or, *have we the more.* 4 Or, *have we the less.* 5 Or, *power.* 6 Gr. *edified.* 7 Rom. 14. 21.

Verse 4. '*Eating of those things . . . offered . . . unto idols.*'—It could not be unlawful in itself to eat what had been offered to idols; for the consecration of flesh or of wine to an idol did not make it the property of the idol; an idol being in fact a nonentity, and incapable of property. This is the doctrine of the apostle, who therefore allows the Corinthians to eat freely whatever was sold in the shambles, without being careful to ascertain whether it had been offered to idols or not. In case, however, 'a weak brother' should call their attention to the circumstance, that the meat before them had been thus offered, they were, *for his sake*, to abstain. The Corinthians, however, had carried their ideas of liberty much further than this; being probably led away by their spirit of opposition to the Jewish Christians, who were disposed, according to their old notions, to abstain most scrupulously from the idol sacrifices, and deemed it their duty to ascertain that nothing of which they partook had been offered to an idol. But the Gentile converts, being taught that the eating of such food was a matter of indifference, and knowing that

'an idol was nothing,' chose to understand that all the circumstances which might be connected with such eating were also matters of indifference. Therefore they thought it lawful to visit the heathen temples, which were frequently places of riot and debauchery, and to partake of the offerings, amidst the praises which were sung to the heathen gods. 'This,' as Michaelis observes, 'was an actual participation of the idolatry; and such persons were of course considered by the heathen as having joined in their worship. St. Paul therefore judged it necessary to warn the Corinthians against idolatry, which he has done especially in 1 Cor. x. 7, 2; 2 Cor. vi. 14–17. Whether an act be a religious test or not depends on the circumstances and place of its performance. If I eat a wafer in my room, it signifies nothing: but if I eat it before a Romish altar, I avow myself a member of the church of Rome.' It will be observed that in this note we have adverted not merely to the contents of this chapter, but to all which the apostle has said on the subject in his epistles to the Corinthians.

CHAPTER IX.

1 *He sheweth his liberty,* 7 *and that the minister ought to live by the gospel:* 15 *yet that himself hath of his own accord abstained,* 18 *to be either chargeable unto them,* 22 *or offensive unto any, in matters indifferent.* 24 *Our life is like unto a race.*

AM I not an apostle? am I not free? [1]have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a [2]wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, [3]Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 [4]If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 [5]Do ye not know that they which minister about holy things [6]live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained [7]that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward; but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they

[1] Chap. 15. 8. [2] Or, *woman.* [3] Deut. 25. 4. [4] Rom. 15. 27. [5] Num. 18. 20. Deut. 10. 9. and 18. 1. [6] Or, *feed.* [7] Gal. 6. 6. 1 Tim. 5. 17.

do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Verse 1. '*Am I not an apostle?*'—It seems that St. Paul's apostolical authority had been questioned by the Judaising Christians at Corinth; and in proof of this, they had referred to certain disagreements between his practice and that of the other apostles, which they adduced as implying his own consciousness that he was not invested with the same powers which they possessed. In answer to this, Paul first asserts his full apostolical authority, and his equal right with them to all that which they claimed, but which he, from considerations of expediency, had declined. He then adduces instances in which, from such considerations, he had waived the exercise of his apostolical right; particularly that, although fully entitled to have his wants provided for by the church in which he laboured, he had, for the sake of independence, and to preclude the suspicion of interested motives, chosen rather to earn his own living by the labour of his hands. This is the general scope of the chapter.

— '*Am I not free?*'—He is contending that he was free to accept his maintenance (although he did not always find it expedient to do so) from the heathen, to whom he preached the gospel. That he found it necessary to assert this, calls attention to another notion entertained by the Judaizing teachers. It was a decision of the Jewish lawyers that tithes were not to be taken or demanded from Gentiles, or a maintenance sought from them; and that an Israelite should not in any way render himself beholden to a Gentile. This is a matter on which the law was silent; and the conclusion was reached, not through any liberality of sentiment, but through the contempt and hatred with which the Gentiles were regarded.

7. '*Who goeth a warfare...at his own charges?*'—In times more ancient, it had not been customary for soldiers to receive pay from the public; the people, or a certain class of the people, being liable to be called out as occasion arose, and to serve at their own expense. This had been originally the Roman custom also; but at this time the Roman soldiers had long been in the habit of receiving pay from the public; as always happens when the military service becomes a profession. Consequently, the Roman empire scarcely at this time afforded an example of a soldier going a warfare at his own charges. Even those kings, ethnarchs, and tetrarchs, whom the Romans permitted to hold sovereignty, seem generally to have adopted the custom of paying the troops in their service. Thus, John the Baptist counselled the soldiers of Herod the tetrarch to be 'contented with their wages.'

— '*Eateth not of the fruit thereof.*'—This alludes to the custom for the tenant of a vineyard to pay a produce-rent to the owner.

— '*Eateth not of the milk.*'—The Oriental shepherd is generally paid not in money, but by being allowed a part of the milk of the flock which he tends, and a certain proportion of the lambs which it produces while under his care. The proportion varies with circumstances; every tenth lamb is not unusual.

24. '*Run in a race.*'—Here follow some beautiful allusions to the Isthmian Games, which, as already mentioned, were celebrated on the isthmus which connected the Morea with the continent, and near which the city of Corinth stood. The Isthmian were the third of the four sacred games celebrated in Greece; the others being the Olympic, the Pythian, and the Nemæan. They were celebrated every third year, in the summer. They consisted of racing, wrestling, leaping, boxing, and quoiting, nor were music and poetry, or whatever was rare and costly in nature or art, wanting to aggrandize the spectacle. The illustrations of the apostle are taken almost exclusively from the *stadium*, or foot-race.

— '*They...run all, but one receiveth the prize.*'—In the other games there were several prizes of different value, but in the race there was but one prize for the victor.

— '*So run, that ye may obtain.*'—This probably refers to the necessity of adherence to the rules by which the race was regulated. The path which the racers were to keep was marked out by white lines or by posts; and he who trespassed beyond these lines, diverging from the path which they marked out, lost the prize, even though he were the first to reach the goal. Indeed, if, as some state, the course was bounded on one side by the river Alpheus, and on the other was kept by men with drawn swords, a greater danger was involved, in any deviation, than the mere loss of the victor's crown.

25. '*Is temperate in all things.*'—This refers to the severe previous training which those underwent who intended to compete for the prize at the Isthmian Games. This training lasted twelve months, during which, under an experienced teacher of the gymnastic arts, all the wants of nature, and all sensual indulgence, was under the most strict regulation. Their eating, drinking, walking, and sleeping were determined, as to time and quantity, by rule; and they were constantly exercised in those arts the prizes for which they intended to contest. Raphelius and others have pointed out the illustration which the following passage in Epictetus offers:—'Would you be a victor in the Olympic games? So, in good truth, would I; for it is a glorious thing. But pray consider what must go before, and what must follow, and so proceed in the attempt. You must then live by rule, eat what will be disagreeable, and refrain from delicacies: you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you must abstain from wine and cold liquors: in a word, you must be as submissive to all the directions of your master as to those of a physician.' *Enchirid.* c. 35.

— '*They do it to obtain a corruptible crown.*'—The immediate reward of the victor in these games was a garland of leaves, which faded and perished soon. The victor's garland in the Isthmian Games, was of pine-leaves: in the Olympic Games, of wild olive; in the Pythian, of laurel; and in the Nemæan, of parsley. It is true that there were, besides this, some important emoluments and privileges, which rewarded the victor in the games; but the 'corruptible crown' was the immediate and sensible reward of the victor, and probably was at the time more thought of than any ulterior benefits, since it gave the right to them all, and covered the person who wore it with honour and distinction in the eyes of assembled Greece.

26. '*Run, not as uncertainly.*'—The third note on verse 24 explains this.

— '*So fight I, not as one that beateth the air.*'—The metaphor here is changed from running to boxing. The Apostle, in saying that he does not fight 'as one that beateth the air,' possibly alludes to the preliminary exercises of those who intended to engage in the pugilistic contests. In order to acquire the proper dexterity and firmness of muscle, it was customary for them to exercise themselves with the gauntlet, and to fling their arms about as if they were engaged with an actual combatant. This was called *beating the air;* and came to be a proverbial expression applied to those who missed their aim in the actual conflict; which seems to be the thing here intended by the apostle.

27. '*I keep under my body,*' etc.—This is a continuation of the pugilistic metaphor, and is opposed to the uncertain beating of the air just mentioned. The word (ὑπωπιάζω) rendered 'I keep under,' means *to strike on the face*, and



VICTORS IN THE OLYMPIC GAMES. Verse 25.

particularly on that part under the eyes, hence *to strike under the eye*, that being the part especially aimed at by the combatants. The word also is often used to signify a livid tumour on that part, and is sometimes proverbially employed to denote a face terribly bruised and disfigured, as the face of a boxer usually is when he comes from the combat.

— '*Bring it into subjection.*'—This is thought by Hammond and others to allude to the practice of the wrestlers, in securing the victory by giving their opponent a fall. The connection of the two allusions, this to *wrestling* and the preceding to *boxing*, is the more obvious when it is understood that one of the games combined both sorts of play. There is an allusion which connects them as closely in Aristotle (*Rhet.* i. 5): 'He who can oppress and get down his adversary is called good at wrestling; he who can smite him down with his fist an able boxer; but he that can do both is the pancratiasta.'

CHAPTER X.

1 *The sacraments of the Jews* 6 *are types of our's,* 7 *and their punishments,* 11 *examples for us.* 14 *We must flee from idolatry.* 21 *We must not make the Lord's table the table of devils:* 24 *and in things indifferent we must have regard of our brethren.*

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under [1]the cloud, and all passed through [2]the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same [3]spiritual meat;

4 And did all drink the same [4]spiritual drink: for they drank of that spiritual Rock that [5]followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they [6]were overthrown in the wilderness.

6 Now these things were [7]our examples, to the intent we should not lust after evil things, as [8]they also lusted.

7 Neither be ye idolaters, as *were* some of

[1] Exod. 13. 21. Num. 9. 18. [2] Exod. 14. 22. [3] Exod. 16. 15. [4] Exod. 17. 6. Num. 20. 11. [5] Or, *went with them.* [6] Num. 26. 65. [7] Gr. *our figures.* [8] Num. 11. 4. Psal. 106. 14.

them; as it is written, [9]The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and [10] fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and [11]were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and [12]were destroyed of the destroyer.

11 Now all these things happened unto them for [13]ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but [14]such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles [15]sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For [16]the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for [17]the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by [18]grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 [19]Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 [20]Give none offence, neither to the Jews, nor to the [21]Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

[9] Exod. 32. 6. [10] Num. 25. 9. [11] Num. 21. 6. [12] Num. 14. 37. [13] Or, *types*. [14] Or, *moderate*.
[15] Deut. 32. 17. Psal. 106. 37. [16] Deut. 10. 14. Psal. 24. 1. [17] Deut. 10. 14. Psal. 24. 1. [18] Or, *thanksgiving*.
[19] Col. 3. 17. [20] 2 Cor. 6. 3. [21] Gr. *Greeks*.

CHAP. X.—The general design of this chapter appears to be to impress upon the Corinthians that they carried their ideas of Christian liberty to a dangerous extent, when they joined idolaters in the feasts held in the idol-temples upon the sacrifices which had been offered there; since they could not do this without at least seeming to be idolaters themselves. This he illustrates by a reference to the idea of communion involved in the act of eating and drinking, in the Lord's Supper on the one hand, and in a participation of the sacrifices of the Jewish altar on the other; shewing by these instances that to join in a feast considered sacred was considered the act of an adherent to that system under which it took place, and with which it was connected. Such being the scope of this chapter, its contents may be comprehended in the general illustration which has been given in the note to ch. viii.

10. '*Destroyed of the destroyer.*'—They all died in the course of 40 years. It is therefore probable that the Apostle uses the term in the Jewish sense, especially in his great argument in which there is such constant reference to Jewish notions and prejudices. Bad angels were called by them 'destroyers,' good angels 'ministering;' but pre-eminently, 'The angel of death, called by them Samuel, was the destroyer.' To describe the numbers who were in the course of a defined number of years cut off by death, as being 'destroyed by the destroyer,' is therefore a markedly Jewish form of expression.

16. '*The cup of blessing.*'—This was the name which

the Jews gave to the cup of wine over which, at the Passover feast, thanks were given after meat. It was in taking this that the Eucharist was instituted by our Saviour 'after supper.' The continued application of the Jewish name to it under the altered circumstances, is eminently appropriate.

27. '*Whatsoever is set before you, eat, asking no question.*'—The Apostle declares the exemption of the converts from a multitude of vexatious and troublesome scruples, which the Jews had imposed upon themselves, respecting what they ate—the company with which they sat—and the manner of eating. They had to satisfy themselves that the fruits and herbs at table had been tithed—that they had been consecrated according to custom—that no ceremonial pollution had been communicated to them, etc. And of the meat that appeared at table, they were to feel assured that it had not been offered to idols, that it had not been 'torn,' or strangled; that it had been slaughtered according to rule, etc. From all these paltry meddling questions the apostle declares the converts free; and lays down the fine broad principle—'All things are *lawful* for me, although all things are not expedient.' v. 23.

CHAPTER XI.

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, 6 and women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, 21 as namely in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the [1]ordinances, as I delivered *them* to you.

3 But I would have you know, that [2]the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as [3]he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 [4]Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have [5]power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a [6]covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be [7]divisions among you; and I partly believe it.

19 For there must be also [8]heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, [9]*this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame [10]them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 [11]And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do [12]in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, [13]ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this

[1] Or, *traditions.* [2] Ephes. 5. 23. [3] Gen. 1. 26. [4] Gen. 2. 23. [5] That is, *a covering, in sign that she is under the power of her husband.* [6] Or, *vail.* [7] Or, *schisms.* [8] Or, *sects.* [9] Or, *ye cannot eat.* [10] Or, *them that are poor.* [11] Matt. 26. 26. Mark 14. 22. Luke 22. 19. [12] Or, *for a remembrance.* [13] Or, *shew ye.*

bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh [14]damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto [15]condemnation. And the rest will I set in order when I come.

[14] Or, *judgment.*

[15] Or, *judgment.*

Verse 4. '*Praying or prophesying, having his head covered.*'—It was the custom of the Jews not to pray unless the head were veiled; thus, as they held, expressing themselves reverent and ashamed before God, and unworthy to behold him with open face. Now the question is, whether the heathen converts were to adopt this obligation, or were, according to their own notions and customs, to pray with uncovered heads. The apostle, who is always anxious that they should keep their necks out of the Jewish yoke, decides, as might be expected, that they should follow the custom of their own country in this matter. To this day the Jews pray with their heads covered.

— '*Having his head covered.*'—There are several very difficult passages in this chapter, and the present is one of them. Some commentators pass over this verse as unable to explain it; while others give it the most opposite explanations, some of which are good, separately taken, but will not stand before a comprehensive view of the subject in all its bearings. The difficulty lies in finding the Apostle's reason for giving this direction: and we are inclined to think that it has reference to some ideas and usages connected with the act of covering the head, which have eluded research, and our ignorance of which precludes us



GREEK WORSHIPPING WITH THE HEAD UNCOVERED.

from obtaining a satisfactory explanation. We will briefly notice a few of the alternatives, and state our objections to them.

1. It is in opposition to the idolatrous custom of covering the head in worship. *Objection.* It was not universally an idolatrous custom: the Greeks and Egyptians



JEW WORSHIPPING WITH THE HEAD COVERED.

worshipped with heads uncovered: and, although the Romans did cover their heads, so did the Jews, who were not idolaters.

2. That as the Greeks were uncovered even in their worship, the custom of covering the head, which had crept into the Corinthian church, was forbidden as having a ridiculous appearance in the eyes of the people. *Remark.* This is exactly the opposite reason to the preceding: but we do not know that we should reject it as part of a reason, though not as a whole one.

3. It was a superstitious custom. *Objection.* It was so, certainly, among the Romans, who veiled their heads and faces that they might see no evil omen: and it may also be allowed that the Jewish Talith, or prayer-veil, used by the congregations, involved much superstition. But then God had prescribed in the Law that the high-priest should wear a mitre, and the common priests and Levites turbans or 'bonnets,' in their ministration: and *this* covering of the head, at least, was not a superstition.

4. Covering the head, including the face, was a mark of subjection, or even of condemnation, and therefore forbidden to men. *Objection.* Covering the head was not in itself a degradation, although it became such in certain forms and under certain circumstances. Was the idea of

subjection involved when the Roman or Jewish priest covered his head with a mitre, when the king wore his crown, and when the warrior put on his helmet?

After this, it may seem hazardous to offer anything new on the subject. We will however venture, although without any great confidence, to direct attention to the fact, that it is not said that the *congregation* did, contrary to the custom of the place, cover their heads in the church, but that those who prayed and prophesied did so—distinguishing themselves by covering their heads for the occasion. This they may have thought the more proper, as, although they knew there was no authority in Scripture for the Talith to be worn, as a head-veil, by the congregation, they knew also that turbans were directed to be worn by the officiating priests under the Law. There may have been very good reasons why St. Paul should object—not merely because it must have seemed absurd to the Greeks, but because it involved an idea of assimilation, in a matter purely ceremonial, to a priesthood, the functions of which he declared to have ceased when Christ died.

For those who prefer it, we may state another explanation which has occurred to us. There is every reason to suppose that the Judaizing and Gentile Christians met in the same assembly for worship, notwithstanding their differences. From what we have seen of the former, we may safely enough conclude that they wore the Talith on such occasions, and insisted on the necessity of its being worn. The Gentile converts, being thus constantly reminded of it, probably mentioned the subject to the Apostle in their letter, and now receive an answer from him.

5. '*Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head.*'—At this time the precise meaning of the Apostle has become rather obscure in this direction, which is the opposite of that given to the men. However, as in that he decided adversely to the Jewish custom, so he does in this. Women ordinarily appeared veiled very closely among the Jews in these later days of the Hebrew commonwealth; but it appears that when they attended on the holy services they took off their veils and exposed their faces. For women to appear unveiled at worship, in a country where they are usually closely veiled, was liable to abuses, to avoid which the Apostle decides that women should be veiled as well at worship as on other occasions. If it had been the custom for women to go *ordinarily* unveiled, we may easily believe this direction would not have been given. The abuses which arose in Jerusalem from the practice we have mentioned were so many and great, that some of the Talmudists declare the three great feasts to have been evils ['scabs'] on account of the manner in which the women engaged and diverted the attention of the men on such occasions. It is said that, for this reason, they were wont to fast after the Passover and Pentecost.

We have shewn on former occasions that the head is the seat of female modesty in the East—and hence the care of females to veil the face in public, and still more the top and back of the head: and that for a woman to expose her head entirely is considered most disgraceful. Now it was much the same in Greece. The women, as lately intimated (Rom. xvi. 1), led a solitary life in the gynæconitæ, and veiled themselves when they went abroad. For the rest we may quote Michaelis:—'They relaxed from their severity at the festivals instituted in honour of their deities, at which the Grecian women appeared with their faces uncovered: and this is the reason that, in the Greek comedies, love generally begins in a temple. Under these circumstances it was a disgrace for Christian women to uncover themselves during the time of divine service, and to present themselves not only in a manner unusual at other times, but like women of bad character among the Jews. Yet the Christian women at Corinth uncovered their heads when they prophesied. This again was probably an imitation of heathen customs: for not only the Bacchæ did the same, but other pretended prophetesses uncovered their heads and dishevelled their hair, in order to shew their sacred fury and enthusiastic rage. The reader therefore will not think it extraordinary that St. Paul should oppose so superstitious and offensive a custom.'

— '*As if she were shaven.*'—All ancient nations agreed in considering it the greatest disgrace to a woman for her hair to be cut close or shaven, unless when it was done as an act of extreme grief. It was imposed as a mark of infamy and dishonour on harlots and adulteresses. This even held, and still holds, in those nations where the men habitually shave their heads—as in the modern East and as in ancient Egypt. In the latter country, *all* the males shaved their heads, and wore either wigs or caps; but the women always wore their own hair, even in mourning, neither were their heads shaven after death (Wilkinson, ch. x.). The Roman women also wore their hair long, although the men had theirs cut short. Thus the practice of the women, in not shaving or cropping their hair, has never been influenced even by the contrary usages of the men.

10. '*Power on her head because of the angels.*'—There is perhaps no passage of Scripture more difficult than this, or which has more exercised the learning and ingenuity of commentators to elicit the sense. On the first clause, 'power on her head,' we shall content ourselves with the general admission, that it here denotes *a veil*, without following the elaborate investigations into the cause why a word which expresses 'power' in its primary signification, should also denote 'a veil.' We shall only express our own inclination to concur in the interpretation of the German critics, as adduced by Bloomfield, that the word is employed to denote a veil, not with any reference to the superiority of the man to the woman, but of the married woman to the maiden; superiority in point of honour and dignity being, in the East, ever conceded to them, as indeed is the case at the present day in every country of Europe. A veil then may be called ἐξουσια, because it was a sign of honour, as denoting a superior condition. We are the more disposed to concur in this, from knowing that in the East a married woman or a widow is generally distinguished from one who has not been married, by a marked difference in the veil and head-dress. In some countries indeed the female does not formally wear a veil until she is married.

The remainder of the sentence, 'because of the angels,' is much more difficult. It is not within our province to enter into a question of pure criticism; nor would we undertake to determine a matter which Locke confessed he could not understand, and on which men of much eminence have differed greatly. Not being, however, willing to pass the text without notice, we shall briefly indicate, among the various opinions, a few which have been the most largely entertained, and which deserve the most attention.

Many think that real angels are intended; but since there are both *good* and *evil* angels, opinion is divided within this general conclusion. Those who suppose the Apostle to refer to *good* angels, conclude that he adduces their presence at religious assemblies as a reason for propriety of appearance and decorum of demeanour. It is further observed that the Jews were firmly persuaded of the presence of angels wherever men worshipped God. Others, however, who allow angels to be intended, think that *evil* angels must be understood. But this explanation seems to have been the resort of those who were indeed convinced that real angels must be denoted, and were yet reluctant to admit that celestial spirits were intended; for nothing can be more far-fetched and unsatisfactory than the reasons given for this assumption.

But it has also been observed that the word 'angel' also means *a messenger;* and that the name is indeed applied to the celestial spirits because they were considered as the messengers of God. Therefore many here understand it in this simple sense, and suppose either that it refers to persons sent from the separate assemblies of the men to those of the women, and on whose account they ought to be veiled, and present as decorous an appearance as if they were in the same place with the male members of the church. Or else, that it denotes the messengers or spies whom, as Tertullian informs us, the heathens were in the

habit of sending to observe what was said and done in the Christian assemblies. This interpretation has received the most favour from recent expositors; and in support of it reference is made to Heb. xi. 31; James ii. 25, in which the very word here employed is applied to the 'spies' sent by the Israelites to survey the land of Canaan.

It has, moreover, not been forgotten that the same title of 'angels' is applied to the ministers of the church in the New Testament (as in Rev. ii. and iii.); and hence some have supposed that they are here intended. Under this impression, various explanations have been afforded of the caution, with reference to them, which the Apostle here gives; but if these be really the persons intended, the direction probably amounts to no more than that the women are enjoined to appear in their presence with all such decorum as the customs of the country required them to observe in the presence of men, except their husbands and very near relations.

14. '*If a man have long hair, it is a shame unto him.*'—As having an effeminate appearance, we presume. It was not a Jewish custom to let the hair grow long; on the contrary, they cut it often [did they shave the head? see Ezek. v. 1], and, however at other times, always before a feast. The Nazarites, however, as we all know, let their hair grow long, never cutting it until the term of their vow was completed. It is therefore more than probable that the Apostle's reprobation is levelled at the disposition of the Corinthian Judaizers to retain the custom of Nazariteship.

20. '*This is not to eat the Lord's supper.*'—From this and what follows, it is evident that the Apostle refers to circumstances connected with the celebration of the Lord's Supper; and the question is how the disorderly eating and drinking here mentioned could be associated with so simple a celebration. It should be noted that the Lord's Supper was taken every Sunday; and it seems clear that the Agapæ, or love-feasts, of which so much is said by the early ecclesiastical writers, were joined to the Communion, forming part of the celebration. This was probably in imitation of what took place at its institution; when the eating and drinking of the bread and wine were not solitary acts, but formed parts of a feast which was at the same time taken. The feast itself, as celebrated by the Corinthians, seems to have been furnished after the model of the Symposia of the Greeks, in which every one contributed his own provision, and then all partook in common. But it seems that, in the Corinthian church, the selfishness and unseemly greed of the wealthier members marred the intention of this regulation; as, instead of forming, with the provisions they brought, a common stock to be equally shared by all the members of the church, they appropriated to their separate use the food they had brought, whereby the poor, who could bring but little, must have come off with very indifferent fare. It is not very clear whether the wealthy kept constant possession of that which they brought, or, having in the first instance affected to throw it into the common stock, eagerly appropriated it to their own use when the time of eating arrived. We can easily imagine the disgraceful scenes which this practice produced, and the just occasion which it offered for the animadversions of the Apostle.

CHAPTER XII.

1 *Spiritual gifts* 4 *are divers,* 7 *yet all to profit withal.* 8 *And to that end are diversely bestowed:* 12 *that by the like proportion, as the members of a natural body tend all to the* 16 *mutual decency,* 22 *service, and* 26 *succour of the same body;* 27 *so we should do one for another, to make up the mystical body of Christ.*

Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus [1]accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now [2]there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing. by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or [3]Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members

[1] Or, *anathema.* [2] Rom. 12. 4, &c. [3] Gr. *Greeks.*

every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we [4]bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no [5]schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And [6]God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, [7]diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all [8]workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

4 Or, *put on.* 5 Or, *division.* 6 Ephes. 4. 11. 7 Or, *kinds.* 8 Or, *powers.*

Verse 3. '*Calleth Jesus accursed.*'—This probably refers to the custom of persecutors to require of suspected Christians that they should curse Christ, as a test by which it might be known whether they were really such or not (see the note on Acts xxvi. 11). Or else it may allude to the Jews, who delighted to avow that they held Christ accursed, on the ground (among others) that he was crucified; and the Law says, 'Cursed is every one that hangeth on a tree.' We do not like, without strong necessity, which does not here exist, to adduce the shocking blasphemies which they were accustomed to connect with our Lord's name.

15. '*If the foot shall say,*' etc.—The beautiful and sustained similitude which here follows, drawn from the mutual dependence of the members of the human body, will remind most of our readers of the famous apologue, on the same subject, by Menenius Agrippa, by which he succeeded in allaying the discontents of the Roman people. It is exceedingly illustrative, but is so familiarly known as to render its insertion unnecessary.

CHAPTER XIII.

1 *All gifts,* 2, 3 *how excellent soever, are nothing worth without charity.* 4 *The praises thereof,* 13 *and its preference before hope and faith.*

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift* of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity [1]vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth [2]in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I [3]thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, [4]darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

1 Or, *is not rash.* 2 Or, *with the truth.* 3 Or, *reasoned.* 4 Gr. *in a riddle.*

Verse 1. '*Though I speak with the tongues of men.*'—The languages, not the eloquence. As much as to say, 'Though I spoke all the languages of men,' etc. The phrase was well known among the Jews; and they understood by it the seventy languages spoken by the seventy nations (as they counted) of the world. They count it among the accomplishments of Mordecai that he knew all these seventy languages. It is well observed by Lightfoot and Whitby, that the Apostle, in the three first verses of this chapter, reckons up the things which were most highly esteemed among the Jews. It may be suspected that some persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power which it gave them; and are now told, that if they could speak all the languages of men, this, without 'charity,' would be to themselves of no avail.

— '*And of angels.*'—There is much talk among the Rabbinical writers about the language of the angels, which some of the Talmudical fathers professed to be able to understand. They did not suppose it was Hebrew, as some Christian writers have supposed.

— '*Of angels.*'—It is by no means necessary to inquire whether the angels have a language, or to understand the Apostle as affirming that they have. The passage is hyperbolical as it stands, and the idea involved, of the angels as speaking a language, may be part of the hyperbole. It is enough for the purpose of the Apostle to *suppose* this—particularly as it was the opinion of his countrymen. They not only believed that the angels had a language, but that this language was the key of all mysteries, and that some of their Rabbins had acquired a knowledge of it. They tell us, for instance, that R. Jochanan ben Zacchai, who was a contemporary of St. Paul, understood this language: but we doubt whether, by this, anything more is meant than the old Hebrew tongue, which was at this time a dead language; since the same authorities assure us that the use of 'the holy tongue' was one of three things in which the Israelites were like the ministering angels: and to this information they add, that angels were ignorant of the Syriac language. Perhaps, after all, by 'the tongue of angels,' the Apostle means the power and eloquence with which an angel might be supposed to speak.

— '*Charity.*'—Some serious misconceptions have arisen from the use of this word, which, whatever may have been its force when employed by our venerable translators, now bears a restricted signification which very inadequately and unworthily expresses the force of the original. 'Love' is the proper meaning of the word ἀγάπη; but even so, the original, like the word by which it is translated, varies in intensity of meaning according to the manner in which it is applied. We apply the word 'love' to express a considerable variety of sentiments. In the present case we may safely accept the sense which Robinson here assigns it: namely, that it denotes 'that good will towards others, that love to our neighbours, that brotherly affection, which the religion of Jesus commands and inspires.' Indeed, what the Apostle intended to express by this word, is so clearly and minutely defined by himself, in the concluding verses of this chapter, that all misconception might seem to be precluded.

— '*Sounding brass.*'—Such as a trumpet or other wind instrument, usually made of brass.

2. '*Understand all mysteries.*'—The apostle is evidently enumerating the qualifications which the Judaizers deemed of the highest value. Thus, to 'understand all mysteries,' was no common distinction. 'Hillel the elder,' we are told, 'had eighty disciples: thirty, who were worthy to have the Holy Spirit rest upon them, as it did upon Moses; thirty, worthy that the sun should stand still for them, as it did for Joshua; twenty, between these. The greatest of them all was Jonathan ben Uzziel; the least was Jochanan (John) ben Zacchai. He perfectly well understood the Scripture, the Mishna, the Gemara, the idiotisms of the law, and the scribes, the traditions, illustrations, comparisons, equalities, generations, parables,' etc.

— '*Remove mountains.*'—This was a proverbial expression among the Jews to denote the doing of things which seem impossible. So they tell us of one R. Azzai, that there was not in his days a rooter up of mountains like unto him, or one that could do such great things as he did. This title of 'Rooter up of mountains,' they were fond of applying to such of their learned doctors as were notedly acute in disputation, and ready at solving difficulties.

3. '*Bestow all my goods,*' etc.—The Jews, like the Mohammedans of the present day, had a very exalted notion of the efficacy of alms-giving in procuring them acceptance with God. Hence they say, 'Whosoever diminisheth anything of his substance to bestow in alms, shall be delivered from hell.' Mention is made of some who for this reason gave to the poor everything they possessed.

— '*Give my body to be burned.*'—This must have sounded strange to, at least, the Jewish Christians, who had been brought up in the persuasion that martyrdom for the Law was sufficient not only for the expiation of their own sins, but for the sins of the whole nation. It would also have been well had those early Christians, who *sought* their own death, and exhibited an eager desire for martyrdom, studied carefully the important meaning of this text.

12. '*Now we see through a glass, darkly.*'—There is nothing in the word ἐσόπτρου to denote the substance of 'glass;' it simply expresses 'something to see through,' and is now generally supposed to refer to some of those semitransparent substances which the ancients used in their windows, such as thin plates of horn, transparent stone, and the like, through which they indeed saw the objects without, but very obscurely. Windows were often formed of the *lapis specularis*, mentioned by Pliny, which was very pellucid, and admitted of being split into thin *crustæ*, though some of them were much more obscure than others. A stone of this description is still employed for admitting light into apartments (chiefly baths) in some parts of Western Asia. It admits light rather freely, but objects cannot be seen through it, the effect being somewhat similar to that of ground glass.

CHAPTER XIV.

1 *Prophecy is commended,* 2, 3, 4 *and preferred before speaking with tongues,* 6 *by a comparison drawn from musical instruments.* 12 *Both must be referred to edification,* 22 *as to their true and proper end.* 26 *The true use of each is taught,* 29 *and the abuse taxed.* 34 *Women are forbidden to speak in the church.*

FOLLOW after charity, and desire spiritual *gifts,* but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man [1]understandeth *him;* howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

[1] Gr. *heareth.*

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the [2]sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [3]easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous [4]of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice [5]be ye children, but in understanding be [6]men.

21 In the law it is [7]written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of [8]confusion, but of peace, as in all churches of the saints.

34 [9]Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the [10]law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that

[2] Or, *tunes.* [3] Gr. *significant.* [4] Gr. *of spirits.* [5] Matt. 18. 3. [6] Gr. *perfect*, or, *of a ripe age.*
[7] Isa. 28. 11. [8] Gr. *tumult*, or, *unquietness.* [9] 1 Tim. 2. 12. [10] Gen. 3. 16.

the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

Verse 8. '*If the trumpet give an uncertain sound*,' etc.—It is well known that trumpets were exclusively employed, in almost all ancient armies, for the purpose of directing the movements of the soldiers, and of informing them what they were to do—as when to attack, advance, or retreat. This was the custom in even the most early Jewish armies, as the Law directed two silver trumpets to be made for the purpose (Num. x. 1, 2, 9). Of course, a distinction of tones was necessary to express the various intimations which were in this manner conveyed; and if the trumpeter did not give the proper intonation, the soldiers could not tell how to act, or were in danger, from misconception, of acting wrongly.

16. '*He that occupieth the room of the unlearned*.'—Not an individual of their number representing them and acting for them, but any one among them, that is, any of them. The word rendered 'unlearned' (ἰδιώτης) we have already had occasion to explain as denoting a person not professedly learned or holding any public office or character—that is, strictly, private persons; meaning, in the present text, the private members of the church, or the audience, as distinguished from the teachers.

—'*How shall he...say Amen*.'—An 'Amen' to a prayer not understood, would have been what the Jews called an Orphan Amen, which was an Amen spoken by one who weighed not or knew not why or to what he answered. In like manner the name of Orphan Psalms is given to those psalms of which the author and the occasion of composition are unknown. 'Amen,' or 'So be it,' was, among the Jews, used by the congregation at the end of a prayer or blessing, to denote their assent to, or appropriation of, that which one person had pronounced. Many instances of this practice occur in the Old Testament. From the Jewish synagogue this, with many other customs of worship, passed to the Christian church, in which it is still generally retained. Justin Martyr particularly notices the unanimous and loud 'Amen' at the conclusion of the Lord's Supper; observing, that 'When the minister had finished the prayers and the thanksgiving, all the people present, with a joyful exclamation, said Amen' (*Apol.* ii. 97). Influenced by ideas taken from existing customs, most English readers are apt to suppose that the verse refers to some such person as he whom we call 'the clerk;' but there was no such officer either among the Jews or in the early Christian church. A few times in the Old Testament, and very frequently in the discourses of our Saviour in the Gospels, the same word occurs at the beginning of a sentence, by way of asseveration, or for the sake of emphasis, in the sense of *assuredly, truly, verily*—by which last word it is rendered in our translation.

34. '*Let your women keep silence in the churches*.'—The rules of the Jewish synagogues were also remarkably strict on this subject. We have seen, on former occasions, that it was allowed to any competent person to *read* in the synagogues; even an intelligent lad might do so; but not, on any account, a woman. So also, any one might in the synagogue ask questions for his instruction; but to a woman this was by no means permitted. But do the present prohibitions refer to such things as these? This *is* a question. There would not be much, if any, difficulty in this text if it stood alone; but we have fresh in our recollection what the Apostle has said in ch. xi., suggesting and requiring that the two passages should be compared with each other. In the former St. Paul enjoins that a woman should not 'pray' or 'prophesy' with her head uncovered; which seems obviously enough to suggest that she might do so with her head covered: but here he says, that she should not speak or ask questions in the church.

The point is confessedly one of great intricacy and difficulty, on which commentators have been greatly divided in opinion. It is remarkable that the difficulty never occurred to the ancient Greek commentators. Dr. Bloomfield thinks that, if it had, they would have been inclined to anticipate the explanation of Whitby and Macknight, who suppose that the Apostle did not, in ch. xi., prohibit the women from speaking in the church, because his sole object there was to correct the abuse of their officiating with the head uncovered, reserving his correction of the other abuse, of their officiating at all, to this place. Bloomfield, however, concurs with Doddridge and others in disputing the validity of this explanation; and himself suggests that, in the former passage, 'praying' may be understood not of *leading* but of *joining* in prayer; and 'prophesying,' not of preaching or teaching, but of the recitation of certain spiritual songs (whether in reading or extemporaneously), or the reading of devotional and edifying compositions in prose. This certainly might not be incompatible with the prohibition of the present chapter: but there are grounds on which even this alternative has its difficulties. Another explanation is, that while *here* the Apostle alludes to the public assemblies of the Church, in ch. xi. he refers to the smaller or more private assemblies, in which the women *were* permitted to exercise their gifts. Finally, the opinion most generally received, and which has the support of such prime authorities as Grotius, Locke, Doddridge, Benson, and others, is, that the women are forbidden to speak at all, except when they had a supernatural impulse or Divine revelation; and that while the present verses refer to the general rule, the passage in ch. xi. relates to the exception.

CHAPTER XV.

3 *By Christ's resurrection*, 12 *he proveth the necessity of our resurrection, against all such as deny the resurrection of the body.* 21 *The fruit*, 35 *and manner thereof*, 51 *and of the changing of them that shall be found alive at the last day.*

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye [1]keep in memory [2]what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins [3]according to the scriptures;

1 Or, *hold fast.* 2 Or, *by what speech.* 3 Isa. 53. 5, 6, &c.

4 And that he was buried, and that he rose again the third day [4]according to the scriptures:

5 [5]And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

8 [6]And last of all he was seen of me also, as of [7]one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the [8]firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But [9]every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, [10]till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he [11]hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by [12]your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If [13]after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [14]let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

[4] Psal. 16. 10. [5] John 20. 19. [6] Acts 9. 4. Chap. 9. 1. [7] Or, *an abortive*. [8] Col. 1. 18. Rev. 1. 5. [9] 1 Thes. 4. 15. [10] Psal. 110. 1. [11] Psal. 8. 6. [12] Some read *our*. [13] Or, to speak *after the manner of men*. [14] Isa. 22. 13.

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam [15]was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last [16]trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [17]Death is swallowed up in victory.

55 O death, where *is* thy sting? O [18]grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

[15] Gen. 2. 7. [16] Matt. 24. 31. 1 Thes. 4. 16. [17] Isa. 25. 8. Hos. 13. 14. [18] Or, *hell*.

Verse 5. '*He was seen of Cephas.*'—As the authority of Peter and James was very high among, at least, the Judaizing Christians at Corinth, St. Paul refers to them particularly, and by name. To Peter here, and to James below.

— '*Then of the twelve.*'—Judas was dead, and Thomas was absent, so there were but *ten;* but, according to a very common practice, they are called the *twelve,* since that was the number of their body at its original institution. Thus a council or tribunal denominated from the number of its members—as of Ten, Forty, Twenty-three, or Seventy—retains its name, even though some of its members may be absent.

6. '*Seen of above five hundred brethren at once.*'—This is not recorded in the Gospels, and we should therefore not have known it had it not been mentioned here. Indeed we should not have known that our Lord had so many disciples, as only 120 are mentioned as being assembled at Jerusalem when Matthias was chosen to the apostleship. This appearance probably took place in Galilee, where our Saviour appears to have had a much greater number of disciples than in any other part of the country.

7. '*After that, he was seen of James.*'—Tradition states that this was James the Less, the 'brother,' or near relative, of our Lord. The separate appearance to him is not recorded by the Evangelists.

29. '*Baptized for the dead.*'—There is perhaps no passage of Scripture which has been so variously interpreted as this. We cannot therefore undertake to state even the principal of the explanations which have been given; but shall not withhold the expression of our own concurrence in the view taken by Chrysostom and other Greek fathers, as well as by Hammond, Wetstein, Bloomfield, and others. This interpretation gives to the passage the sense of 'Baptized in the confidence and expectation of a resurrection from the dead.' Under this view, it is thought, by Chrysostom and others, that there is also an allusion to the ancient mode of baptism by immersion, in which the immersion represented the state of death, and the rising again, the resurrection from the dead. Compare Col. ii. 12, '*Buried* with him (Christ) in baptism, wherein also ye are *risen* with him;' and also Rom. vi. 3-5.

32. '*If after the manner of men I have fought with beasts at Ephesus.*'—It has been questioned whether St. Paul here refers to an actual conflict with wild beasts at Ephesus, or alludes figuratively to a contest with brutal men. A very respectable body of commentators advocate the former opinion, and certainly produce some strong arguments against the latter. But on attentively considering the question, their objections do not appear unanswerable, and it seems much the safest course to assign the passage a literal interpretation, which has received the support of the great body of commentators, ancient and modern. But even were it not so, it would still be allowed that the allusion is derived from the conflicts with wild beasts, to which men were often in this age exposed. Some slight notice of this practice may therefore be very suitably introduced.

To view wild beasts fight with each other in the amphitheatre, or men combating with them, or even men exposed unarmed to be devoured by them, after abortive attempts to evade their savage fury, were among those barbarous spectacles in which the Romans delighted, and which they introduced in the principal cities of their widespread dominion. In most countries of the East, and even of Europe, there are, or have been, more or less, practices of this sort, such as bear and bull baiting in this country; bull-fighting in Spain; or single combats of men with forest beasts, or of such beasts with one another, in the East: but all these things are of small note and of trifling consequence compared with the doings of the Romans; for we frequently read of three or four hundred beasts being, in one way or another, slain in one show for the amusement of the most sanguinary people that ever breathed. All sorts of animals from all parts of the world were employed on such occasions; and even water was sometimes introduced into the amphitheatre to enable the sea-mon-

sters and the inmates of the forest to combat together. Such fights of animals with one another do not however apply to the illustration of the present text.

The men who fought with wild beasts in the amphitheatre were of different classes. First, there were persons condemned to death, and who were exposed to the wild beasts with some weapon in their hands, which they might use as best they could against the assailant. But very often such persons were exposed unarmed to be literally devoured by wild animals; in which case the spectators seem to have found their *amusement* in the feats of activity and prowess which even unarmed men often displayed in such desperate circumstances. We know from early ecclesiastical history that, under the Roman persecutions, Christians were very commonly sentenced to be given to the beasts, which sentence means either armed or unarmed exposure, though the latter seems in the end to have become its most usual meaning as applied to condemned Christians, probably because it was found that they were disposed to submit passively to their doom, and would not afford amusement either by their resistance to the assailing beast, or by their activity in evading his assaults.

There was another class of combatants, who afforded more amusement. These were the persons regularly trained to such combats, and who bore the title of *bestiarii*. Sometimes free men, of desperate circumstances, sought a precarious subsistence by hazarding their lives in this profession; but it was chiefly exercised by slaves and prisoners of war, whom their masters or conquerors devoted to it; or by condemned persons, to whom was thus afforded an uncertain prolongation of existence, dependent upon their own prowess, activity, or skill.

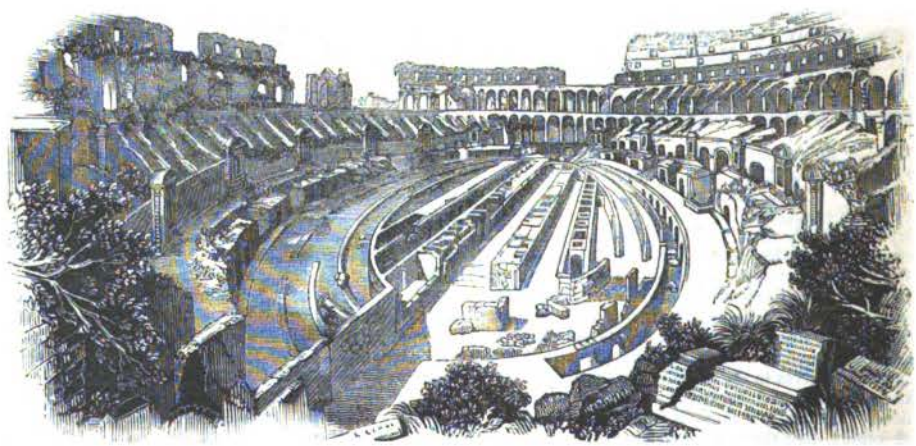
The modes of combat were very various. Spears, darts, and swords, were the common weapons; and not long before this time—that is, in the reign of Claudius—the use of the veil, which the Spanish bull-fighters still retain, was introduced. With this in his left hand, the combatant was enabled to confound and baffle his savage opponent, while he plied his sword with the other. But the veil was not allowed to all combatants. In such combats, the men placed much reliance on the nimble turns and sudden leaps by which they evaded the onsets of the foe, and secured opportunities for the effective employment of their weapons. Indeed, there was one class of combatants who, trusting entirely to such exertion, entered the arena naked and unarmed, in order to provoke the fury of the beasts when they were first let loose.

Our cuts, representing some incidents in such combats, are after Roman sculptures and paintings.

36. '*That which thou sowest is not quickened, except it die.*'—This beautiful analogy has been sneered at by some



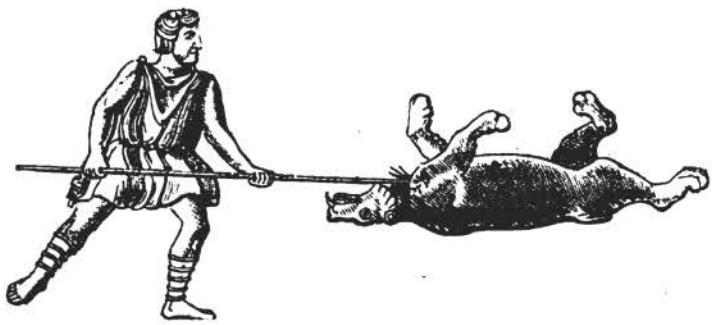
EXTERIOR VIEW OF THE COLOSSEUM OF VESPASIAN.



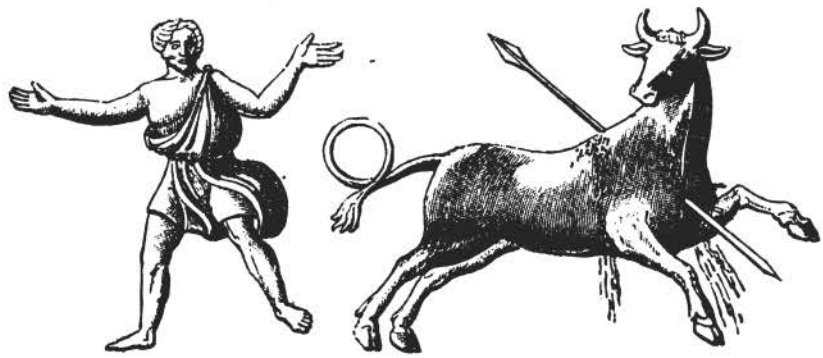
INTERIOR VIEW OF THE COLOSSEUM OF VESPASIAN.



From a Roman Sculpture, engraved in Piranesi.

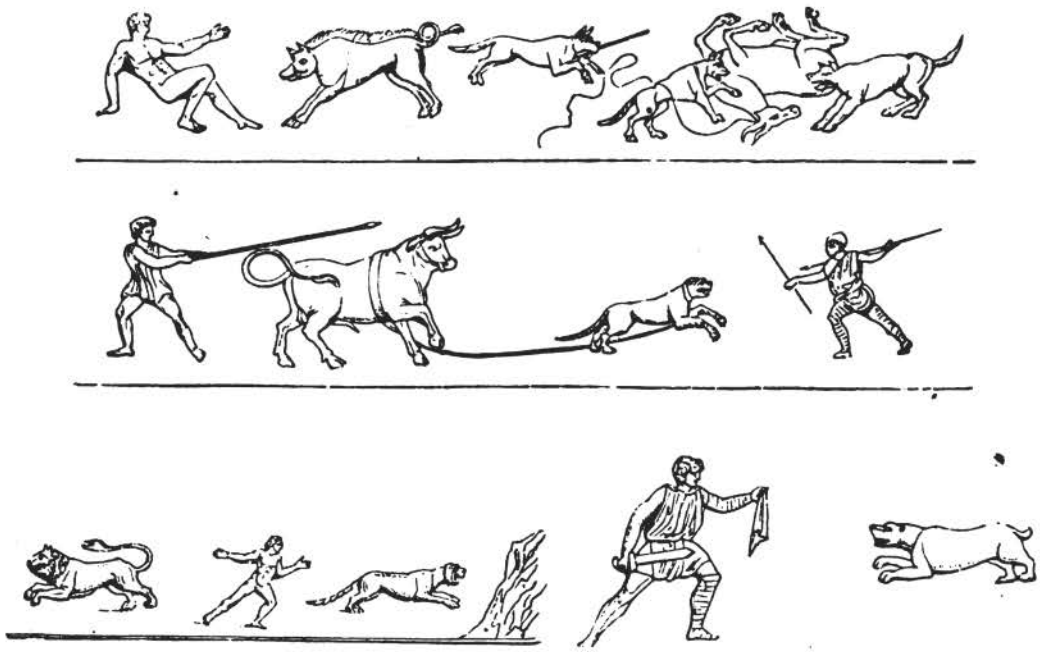


From a Painting at Pompeii, engraved in Mazois.



COMBATS WITH BEASTS.—From a Painting at Pompeii, engraved in Mazois.

Digitized by Google



COMBATS WITH WILD BEASTS.—From Paintings and Bas-Reliefs at Pompeii.

philosophists as untrue in fact, since the grain does *not* die. This is true; but it requires little ingenuity to perceive that the comparison is popular, and that ἀποθάνῃ is therefore not to be understood as expressing utter death, but only that appearance of destruction which takes place in the germinating seed. The sense is well expressed by Hewlett: 'That is, the germ or principle of vegetable life does not spring up in the form of a plant till the external bulk, consisting of the lobes, or farinaceous part of the seed, wastes away, and as it perishes becomes the appropriate food of the new plant that is springing into life, till it is in a state to derive nutriment from the earth.'

43. '*It is sown in dishonour; it is raised in glory.*'—'The achievements of modern chemistry facilitate and elevate our idea of that splendid change which may pass on the meanest relics of mortality. We had seen, it is granted, more wondrous transformations in nature, so early indeed, and so often, that we forget to consider and admire them; we knew that He, by whom "all things were made," must have an energy "whereby he is able to subdue all things unto himself:" but when a *human* artificer, who confessedly knows nothing of the substance of that matter on which he operates, or of that mind by which he investigates its properties, obtains, by sure processes, a vital fluid * from a coarse mineral; an inflammable air † from water; and shining metals ‡ from the ashes of wood or sea-weeds; philosophy thus seems, by her own advances, to cast more and more of practical scorn on her own incredulous question, "How are the dead raised up, and with what body do they come?" Shall a frail and puny inquisitor of nature, whose hand and head must soon return to dust, effect changes thus surprising; and He that created the operative hand, the inquisitive eye, the inventive mind—shall He not shew us "greater works than these, that we may marvel?" Measure the probable excellence of the work by the infinite superiority of the Agent, and then conceive how *magnificently* he is able to verify the prophetic words, "It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power." ' Sheppard's *Thoughts on Private Devotion*, p. 305, 3rd edit., 1825.

* Oxygen gas. † Hydrogen gas.
‡ Potassium and sodium.

CHAPTER XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem.* 10 *Commendeth Timothy,* 13 *and after friendly admonitions,* 16 *shutteth up his epistle with divers salutations.*

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your [1]liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea,

[1] Gr. *gift.*

and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. [a]Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

[a] Rom. 16. 16.

Verse 1. '*The collection for the saints.*'—Here and elsewhere we read of collections made in foreign countries for the poor brethren in Judæa. The Jews were familiar with this custom, the collection being usually made in behalf of the poor scholars at home. Thus we read in the Talmud of three Rabbins (R. Eliezer, R. Joshua, R. Akiba) going to Cholath of Antioch for the purposes of such a collection. One Abba Judah lived there, in reduced circumstances, but a careful observer of the law. He went home with a heavy countenance. His wife said to him, 'Why doth thy countenance languish?' He answered, 'The Rabbins are come, and I have nothing to give them.' She said to him, 'You have one field left: sell half of it, and give them the money.' He did so; and then, going to plough the half he had retained, found there a great treasure.

2. '*Upon the first day of the week.*'—This text offers evidence, that even thus early the first day of the week, or Sunday, was appropriated by Christians to the purposes of devotion. The earliest of the Christian fathers bear witness to the same effect.

— '*Lay by him in store.*'—On the first day of the week he was to treasure up what he had been able to spare during the week, that the collection from the Corinthian church might be completed before the Apostle's arrival. Among the Jews, collections were made in the week and distributed on the Sabbath. It appears from the *Apologies* of Justin Martyr and Tertullian, that it was usual for the early Christians, in the age following that of the Apostle, after the worship of God was over, on the first day of the week, to contribute money for widows, orphans, and distressed Christians, particularly for such as were in banishment or condemned to the mines.

8. '*I will tarry at Ephesus.*'—This, as observed in the introductory note, shews that the Epistle was written from Ephesus. This, therefore, contradicts the statement of the subscription, that it was written from Philippi. Michaelis thinks that the mistake arose from a misinterpretation of *v.* 5, where the Apostle says, Μακεδονίαν γὰρ διέρχομαι, which was understood as denoting, 'I am *now* travelling through Macedonia;' though it evidently denotes nothing more than 'My route is through Macedonia.' This is not the only mistake which occurs in the subscriptions to the Epistles; and it may be desirable to warn the reader that these subscriptions are not of the least authority whatever. They appear to have been added, long after the Epistles were written, by some grossly ignorant or very inattentive person.

22. '*Anathema.*'—The word, here preserved in its original form, occurs elsewhere in the New Testament, and is always rendered 'accursed' (Rom. ix. 3; 1 Cor. xii. 3; Gal. i. 8, 9). In the Greek version of the Old Testament it is also employed as an equivalent to the Hebrew word חֵרֶם *cherem*, which denoted a thing *separated* or *devoted to God*. And since no living thing so devoted could be redeemed, but must be put to death, it also was applied to describe any thing devoted to death or destruction, or on which a curse was laid; as in the case of cities which, if devoted by the *cherem*, were demolished, and their inhabitants utterly rooted out; and then, as a further extension of the sense, the word was applied to any thing abominable and detestable. We set down the following texts in which the word occurs, by an attentive comparison of which the reader may collect the best view of the Old Testament sense of the word:—Lev. xxvii. 21, 28, 29; Num. xviii. 14; Deut. ii. 34; iii. 6; vii. 2, 26; xiii. 15, 18; xx. 17; Josh. vi. 21, 24, 26; viii. 26; x. 28, 37; xi. 12, 21; 1 Sam. xv. 3, 8; 1 Kings xiv. 10; xx. 42; xxi. 21; Isa. xi. 15; xxxiv. 5; Jer. i. 21; Ezek. xliv. 29; Zech. xiv. 11.

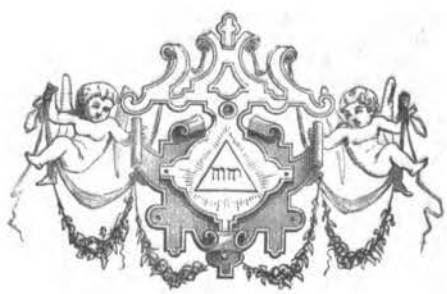
In some of these passages, and in others not quoted, the word describes property inalienably devoted to sacred uses; in most of the others, the idea is that of utter destruction of towns or people. In the case of towns thus devoted, a

curse is sometimes added (as in the case of Jericho) against those who should dare to rebuild it. The word *cherem* describes this curse also: and in Mark xiv. 71; Acts xxiii. 12, 14, 21, the word *anathema* is employed in a sense of binding with a curse, or declaring to be a curse, analogous to that of *cherem* in Deut. xiii. 15; Josh. vi. 21. In other of the above-cited texts, the word is applied to individuals, describing them to be appointed to utter destruction, or to deserve such destruction.

As it is easier to collect, from the context, the meaning of the word *cherem* in the Old Testament, than that of *anathema* in the epistles, these illustrations are important; because we have no reason to suppose that Paul uses the latter word in a sense very different from that of the Septuagint. To this it is important to add, that the name of *cherem* was, in the time of the Apostle, applied by the Jews to the second form of excommunication, attended with curses, which we have described in the note to John x. 5; and as this was the then current use of the word (translated by *anathema*), there is every reason to suppose that an allusion to this excommunication may be comprehended.

What we have stated are *facts;* and having stated these, we must leave our readers to judge of the *opinions* which have been founded on them. The most common is, that the word here describes persons as excluded from the favour of God and devoted to destruction; but there is a division of opinion on the point, whether the destruction means the 'destruction of the flesh' by exposure to all the evils of life, and, finally to death; or to the punishments beyond the grave.

— '*Maran-atha.*'—On this word we have no fact beyond this, that it means in Syriac 'the Lord will come.' It occurs no where else in the Bible, nor in any of the Rabbinical writers. It has been very generally supposed that it refers to the *third* and most awful excommunication among the Jews (see the note on John x. 5), and called by them *Shammatha*, from which word some have deduced the same meaning as that of *Maranatha*. But this has been done by a forced etymology, different from that which the Jews themselves have always given to the word; and, upon the whole, we are at a loss to see any authority for the conclusion we have stated. Every one knows that 'the coming of the Lord,' very frequently denotes his coming to punish the Jews for their iniquities. The time was now rapidly approaching, and the Apostle may well be supposed to allude to it. The whole passage seems indeed to refer to the Jews, if only from the fact of its concluding with a word peculiar to the language which they spoke. When the Apostle wrote, 'Let him that loveth not the Lord Jesus Christ be Anathema,'—that is, 'let him be cut off, utterly destroyed;' he knew well that of all men the Jews did not love the Lord Jesus Christ, but hated him, and counted him accursed; and knowing also that the Lord was soon coming, to cut them off and utterly destroy them as a nation, nothing can be more natural than that he should thus advert to the speedy accomplishment of the doom they had incurred. Suppose we were to paraphrase the verse thus: '*If any man love not the Lord Jesus Christ, let him be anathema* when *the Lord cometh.*' Or thus: '*If any man love not the Lord Jesus Christ, let him be anathema:* and this *the Lord cometh* quickly to accomplish.'



THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

THIS epistle is a sequel to the preceding, with which it is closely connected in its general purport. After having despatched the former epistle to the church at Corinth, St. Paul still remained some time at Ephesus, but sent before him Timothy and Erastus through Macedonia (Acts xix. 22) to Corinth (1 Cor. xvi. 10). Thither he also sent Titus, who was commissioned to observe the impression and effect which the epistle had produced; and to make the apostle a report, so as to determine his future measures (chap. ii. 12; vii. 6–16). Titus was also to set on foot the collection for the poor in Judea, which has already been so often mentioned (chap. viii. 6). When St. Paul quitted Ephesus to proceed to Macedonia and Achaia, he expected that Titus would already have returned to Troas (chap. ii. 12); but not finding him there, he proceeded to Macedonia, where he met with him, and received from him such information as induced him to write this second epistle to the Corinthians (vii. 7–9). This information must in many respects have been highly cheering to the zealous and affectionate heart of the apostle. His previous advices, remonstrances, and reproofs had been well received, and attended with the best effects—upon, at least, that party which had appealed to his authority and sought for his counsel. They appeared now to be penitent for the errors into which they had fallen, submissive, and ready for improvement. According to his direction they excommunicated the incestuous person (ii. 5–11; vii. 11); besought the apostle, with tears, to return to them; and vindicated his character and office from the aspersions and cavils of the opposing party (vii. 7–11). The latter, however, still seemed incorrigible; and, so far from being moved to repentance, it appears that they sought in his epistle materials for new attacks upon his character. What these were we shall have occasion to note as we proceed.

We have no certain account of the effects produced by this second epistle. St. Luke has only briefly noticed (in Acts xx. 2, 3) St. Paul's second journey to Corinth, after this epistle was written. We know, however, that he was there, and that the contributions were brought to him in that city for the poor brethren at Jerusalem (Rom. xvi. 22, 23), and that staying there several months, he sent salutations from some of the principal members of that church to the Romans. From this time we hear nothing further of the adverse party; and when Clement of Rome wrote his epistle to the Corinthians, St. Paul was considered by them as a divine apostle, to whose authority he might appeal without fear of contradiction. The false teacher, or teachers, were therefore probably either silenced by St. Paul, in virtue of his apostolical powers, and perhaps by an act of severity which he had threatened (xiii. 2, 3), or else quitted the place. Whichever was the cause, the effect produced must operate as a confirmation of our faith, and as a proof of St. Paul's divine mission.

The second epistle to the Corinthians divides itself into three leading sections. The first (ch. i.—vii.) contains the commendation and the censure of the Corinthians for the impressions produced on them by the former epistle; the second (viii., ix.) comprises a demand concerning the collection before mentioned; and the third (ch. x.—xiii.) a vigorous defence of the apostle against his opponents.

The separate commentaries in the second Epistle to the Corinthians are these few:—Heshusii *Explicatio secundæ Epistolæ Pauli ad Corinthios*, Helmstadii, 1580; Leun, *Pauli ad Corinthios Epistola secunda perpetua Annotatione illustrata*, Lemgoviæ, 1804; Royoards, *Disputatio de alterâ Pauli ad Corinthios Epistola, et observanda in illâ Apostoli indole et oratione*, Ultraject., 1818; Fritsche, *De nonnullis Posterioris Pauli ad Corinthios Epistolæ Locis Dissertationes Duæ*, Lips., 1824; Weith, *Altes und Neues über die Zweiten Brief an die Cörinther*, Ulm, 1828; Emmerling *Epist. Pauli ad Corinthios, Græce, perpetuo Commentario illustravit*, Leipz., 1822; Scharling, *Epist. Pauli ad Corinthios posterior, Annotationibus in usum juven. theol. studiosorum illustrav.*, Kopenh., 1840.

CHAPTER I.

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his own conscience and their's to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Fa ,and *from* the Lord Jesus Christ

3 [1]Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which [2]is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the [3]sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also [4]helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second [5]benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our [6]word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

1 Ephes. 1. 3. 1 Pet. 1. 3. 2 Or, *is wrought.* 3 Or, *answer.* 4 Rom. 15. 30. 5 Or, *grace.* 6 Or, *preaching.*

Verse 16. '*To pass by you into Macedonia.*'—St. Paul here mentions the original plan of the journey, his departure from which had given the adversaries at Corinth occasion to charge him with irresolution and unsteadiness of purpose, unworthy of an apostle and a prophet, and calculated to throw suspicion upon his claim to these characters. His original plan was to visit Corinth in the first instance, then to pass through Macedonia, and after that to return to Corinth, and thence to return to Judæa. This intention, it seems, the Corinthians knew; but they did not know it from the first Epistle, since he there intimates that change of purpose which gave occasion to those animadversions which he proceeds to notice. The altered plan would have led him not to visit Corinth *twice*, as originally planned, but once only; for he intended now to pass through Macedonia in the first instance, then to visit Achaia, and thence to proceed to Judæa; and when the present Epistle was written he was actually in Macedonia, previously to visiting Corinth, according to this altered intention. That the original intention was altered *before* the first Epistle was written, has been traced, with his usual acumen, by Dr. Paley, the substance of whose statement may be thus collected. In Acts xix. 21 we are told that 'Paul purposed in the Spirit when he had passed through Macedonia and Achaia to go to Jerusalem. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.' A short time after this, and evidently in pursuance of the same intention, we find (Acts xx. 1, 2) that 'Paul departed from Ephesus for to go into Macedonia: and that when he had passed over those parts he came into Greece.' The resolution, therefore, of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previously to the sending away of Timothy; and the alteration of the original plan must also have taken place before this time: but this was before it was written; for, from ch. iv. 17 of that Epistle, we learn that Timothy had already been sent before that Epistle was written; and consequently the change which was prior to the sending away of Timothy, was also prior to the writing of the first Epistle, although it is only expressly mentioned here, in the second. Yet, in the first Epistle, the *manner* in which he does mention the journey which he *then* intended to take, implies his consciousness that the Corinthians knew he *had* entertained a different intention. He says, '*Now* I will come unto you, when I shall pass through Macedonia; *for I do pass through Macedonia*' (1 Cor. xvi. 5). The supplemental sentence, '*For* I do pass through Macedonia,' imports that there had been some previous communication on the subject of the journey; and also that there had been some vacillation and indecisiveness in the Apostle's plan, both of which we now perceive to have been the case.

Although we have followed this statement, only in order to obtain a connected view of the subject, it would be a censurable neglect were we to omit directing the reader's attention to the conclusive evidence to the genuineness of these Epistles and the Acts of the Apostles, which is involved in this minute and obviously undesigned congruity between them. 'This is a species of congruity,' says Paley, 'of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact, for the fact is not stated; nothing that can be called an account is given; but it is the junction of two conclusions, deduced from independent sources, and deducible only by investigation and comparison.' *Horæ Paulinæ*, ch. iv. No. 4.

17. '*Did I use lightness?*'—This it seems was the charge which, on the account described in the preceding note, the discontented party at Corinth had brought against him. But from this he completely vindicates himself, in this and the first part of the following chapter. The original intention had been formed under happier auspices, and presupposed that the Corinthians would remain faithful and united. The divisions and disorders which had since arisen, rendered an alteration of his plan expedient even for their sakes. The information he had received at Ephesus, as to the state of affairs in the Corinthian church, and which occasioned him to write his first Epistle, led him to determine not to go at once to Corinth, but to proceed first to Macedonia, that there might be time for his Epistle to work its proper effect before he arrived among them, and that their amendment of that which he had condemned in them, might render the meeting more pleasant and cordial, and relieve him from the unpleasant necessity of meeting them with severity and grief. Hence he asseverates in the strongest manner, 'I call God for a record upon my soul, that *to spare you* I came not as yet unto Corinth,' verse 23.

20. '*In him are yea, and in him Amen.*'—That is, 'In him are most true, and in him are most faithful' or 'certain.' The word 'Amen' is here employed in its original form, as an adjective, *true, faithful, certain*, although it is more usually employed as an adverb both in the Old and New Testaments. See the note on 1 Cor. xiv. 16.

CHAPTER II.

1 Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his due repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this [1]punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I

[1] Or, *censure*.

might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* [2]in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which [3]'corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

[2] Or, *in the sight.* [3] Or, *deal deceitfully with.* [4] Chap. 4. 2.

Verse 13. '*Because I found not Titus.*'—See the Introductory Note.

14. '*Always causeth us to triumph in Christ, and maketh manifest the savour,*' etc.—Elsner and many other commentators think, with sufficient reason, that there is here an allusion to the perfumes that were usually censed during the triumphal processions of Roman conquerors. Plutarch, on an occasion of this kind, describes the streets and temples as being θυμιαμάτων πλήρεις, 'full of incense,' which might not improperly be called an odour of death to the vanquished, and of life to the conquerors. It is possible that in the following verses the Apostle further alludes to the different effects of strong perfumes, to cheer some, and to throw others into various disorders, according to the different dispositions they may be in to receive them.

There is, perhaps, not equal foundation for another conjecture which has been offered that the expression 'causeth us to triumph in Christ,' contains an allusion to the custom of victorious generals, who, in their triumphal processions, were wont to carry some of their relations with them in their chariot.

— '*The savour of his knowledge.*'—As the preceding clause alludes to a triumph, there is probably an allusion here to the fragrant odours which in triumphal processions were scattered about near the person of the conqueror.

CHAPTER III.

1 *Lest their false teachers should charge him with vain glory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry.* 6 *Whereupon entering a comparison between the ministers of the law and of the gospel,* 12 *he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.*

Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit [1]giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great [2]plainness of speech:

13 And not as Moses, [3]*which* put a vail over his face, that the children of Israel could

[1] Or, *quickeneth.* [2] Or, *boldness.* [3] Exod. 34. 33.

not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as [4]by the Spirit of the Lord.

[4] Or, *of the Lord the Spirit.*

Verse 1. '*Epistles of commendation.*'—These commendatory letters, or letters of introduction, were much in use in the primitive church, and are often mentioned by the early Christian writers. A Christian being about to travel, was furnished by the church to which he belonged, or from individual members of it, with letters to churches or individual Christians, in the towns through which he intended to pass, and more particularly in the place to which he was going. These letters secured the bearer the warmest hospitality and fraternal consideration from the parties to whom they were addressed. Dr. Hammond, whose citations from classical and early Christian writers amply illustrate the custom, thinks it derived from the *tessera hospitalitatis* of the Greeks and Romans; but it was also a custom of the Jews; and, as Bloomfield observes, it was in itself likely to be a custom wherever letters were known and personal communication not very frequent.

3. '*Tables of the heart.*'—This expression frequently occurs in the Jewish writings; and the metaphor of writing thus livingly on the heart, the soul, things that should be remembered well, and be never absent from the mind, together with the distinction of such tablets and such writing from that which might be forgotten or laid aside, written on tablets that might be torn or broken, and with ink which might be blotted out, was very familiar to them, and often also occurs in the classical writings.

6. '*The letter killeth, but the spirit,*' etc.—Possibly the expression may be derived from a distinction which the Jews were in the habit of making between the *body* and *soul* of the law. 'The *words* are the *body* of the law, and the *book* of the law is the *clothing*; but besides these there is the *soul* of the law, which they who are wise look into.' *Zohar in Num.* fol. 63. 3.

18. '*We all . . . . beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory.*'—To understand the force of this beautiful allusion, it should be recollected that, as the ancient mirrors were made of highly-polished metal, it must necessarily happen that a person who looked on his image in them would have his face strongly illuminated by the reflected rays.

CHAPTER IV.

1 *He declareth how he hath used all sincerity and faithful diligence in preaching the gospel,* 7 *and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power,* 12 *to the benefit of the Church,* 16 *and to the apostle's own eternal glory.*

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of [1]dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but [2]not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, [3]I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that

[1] Gr. *shame.* [2] Or, *not altogether without help, or, means.* [3] Psal. 116. 10.

the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

Verse 3. '*If our Gospel be hid.*'—It is important to observe that the metaphor here is closely connected with that in ch. iii. 15. There the Apostle says, the veil was upon the hearts of the Jews (not upon the Law itself) when they heard the Law of Moses read: so now, he says, to adopt the translation of Doddridge, 'If our Gospel be under a veil too, it is veiled to them that are lost;' that is to say, that the veil is upon their hearts, not upon the Gospel itself, as it was upon the hearts of the Jews with respect to the Law of Moses. In both cases there is very probably an allusion to the veil which the Jews wore when they worshipped.

7. '*We have this treasure in earthen vessels.*'—In vessels of clay, which are always brittle, and often remarkably so in the East (see the note on Lev. xv. 12). But the word ὀστρακίνοις also, and indeed in its primary signification, means '*testaceous*,' as being from ὀστρᾶκον, a shell; and shells were often made use of to contain things of value in the cabinets of the curious. Being thus employed, and being moreover brittle, the word came to denote also fragile vessels of clay. The idea suggested by the metaphor is therefore the same with both explanations.

17. '*A far more exceeding and eternal weight of glory.*'—All translators confess their inability to find terms in our language by which adequately to express the force of this remarkable sentence. The Greek language only affords materials for so powerful an expression. 'It is,' says Blackwall, 'infinitely emphatical, and *cannot* be expressed by any translation. It signifies that all hyperboles fall short of describing that weighty, eternal glory, so solid and lasting, that you may pass from one hyperbole to another, and yet, when you have gained the last, are infinitely below it' (*Sacred Classicks*, i. 337). Correspondingly, Dr. Horne translates, 'A weight of glory, infinite and eternal, beyond all hyperbole and expression.' While on this subject, we willingly transcribe the following observations, cited by the same author, from the *Gospel Advocate* (Boston, Mass. 1824):—'Occasionally the student of the Epistles (of St. Paul) is at once astonished and delighted by a fervency of language unexampled in any other writer. Words of the most intense signification are accumulated, and by their very strength are made to express their weakness when compared with the inexpressible greatness of their object. Our language cannot express the force of καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης (2 Cor. iv. 17), which is but faintly shadowed forth in the translation of an eminent critic, an excessively exceeding and eternal weight of glory.' Numerous, and some, if possible, more striking examples occur, but cannot be adequately displayed in any, even the best, translation. Even the ordinary grammatical compounds are not sufficient for the glowing ideas of the Apostle. Thus, wishing to express his own utter worthlessness, considered in himself, he makes use of a comparative found only in the most exalted sentences of the classic authors, ἐμοὶ τῷ ἐλαχιστοτέρῳ; not unaptly rendered by our translators, 'less than the least.'

CHAPTER V.

1 *That in his assured hope of immortal glory,* 9 *and in expectance of it, and of the general judgment, he laboureth to keep a good conscience,* 12 *not that he may herein boast of himself,* 14 *but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only,* 18 *and by his ministry of reconciliation to reconcile others also in Christ to God.*

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say,* and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we [1]labour, that, whether present or absent, we may be accepted of him.

10 [2]For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory [3]in appearance, and not in heart.

[1] Or, *endeavour.* [2] Rom. 14. 10. [3] Gr. *in the face.*

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, [4]*he is* a new creature: [5]old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath [6]committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

[4] Or, let him be. [5] Isa. 43. 19. Rev. 21. 5. [6] Gr. *put in us.*

Verse 1. '*Our earthly house.*'—The leading idea in the very striking and sustained metaphor which follows, comparing the human frame to a dwelling, and that one of the humblest description—as a tent, hut, or shed, liable to be 'dissolved,' worn down, broken, decayed, by the course of time and the action of the elements—occurs sometimes in both the classical and Jewish writers; but nowhere with so much force as here, where this fragile tenement is so emphatically contrasted with the 'house not made with hands, eternal in the heavens.' Waller's beautiful lines will occur to many readers:—

'The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made.'

4. '*Not for that we would be unclothed, but clothed upon.*—The figurative language which the Apostle is here employing, is very similar to what we read in the Jewish writers, who speak of this mortal body as a clothing of which the soul is divested at death, and as being arrayed with other and better clothing in paradise. 'When a man's time is come to leave this world, he does not depart until the angel of death has stripped him of the clothing of this body. And when the soul is stripped of the body by the angel of death, it departeth, and is arrayed with that other body which is in paradise.' Again: 'The soul does not mount up to appear before the Holy King, until it is held worthy to be clothed with that clothing which is above.' *Zohar in Exod.*, fol. 62. 92.

CHAPTER VI.

1 *That he hath approved himself a faithful minister of Christ, both by his exhortations,* 3 *and by integrity of life,* 4 *and by patient enduring all kinds of affliction and disgraces for the gospel.* 10 *Of which he speaketh the more boldly amongst them, because his heart is open to them,* 13 *and he expecteth the like affection from them again,* 14 *exhorting to flee the society and pollution of idolaters, as being themselves temples of the living God.*

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, [1]I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 [2]Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* [3]approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, [4]in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

[1] Isa. 49. 8. [2] 1 Cor. 10. 32. [3] Gr. *commending.* [4] Or, *in tossings to and fro.*

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for [5]ye are the temple of the living God; as God hath said, [6]I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 [7]Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 [8]And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[5] 1 Cor. 3. 16. [6] Levit. 26. 12. [7] Isa. 52. 11. [8] Jer. 31. 1.

Verse 5. '*In labours, in watchings, in fastings.*'—Which we would not, with some, understand of voluntary sufferings or penances; but much rather of enforced corporal labour at his trade (tent-making), of the abridgment of his nocturnal rest, occasioned by the necessity of making up at over-hours, and in the night-time, for parts of the day consumed in his evangelical labours; and, lastly, of the scanty fare which a trade followed up with attention so divided would naturally occasion.

7. '*The armour of righteousness on the right hand and on the left.*'—It has been conjectured that the meaning of the Apostle in these words is, that the spiritual warrior should be like the ἀμφιδέξιος, or those who could use, with equal alertness and vigour, the left hand and the right, prepared to resist on each side the wiles of the devil. They who could use both hands, were on this account esteemed to be the greatest heroes. Such was Asteropæus, in Homer; and such, some suppose, were the 'left-handed' men spoken of in Judges xx. 16. (See Bulkley's *Notes.*) This is possible; but we should rather think that the Apostle refers only to *defensive* armour. The allusion here and elsewhere in the New Testament being to the armour worn by the Romans, we introduce a group which will elucidate the details.

10. '*Possessing all things.*'—With reference to the passage here concluded, Doddridge observes, 'This is certainly one of the sublimest passages that was ever written.' In this opinion no one need hesitate to express his concurrence. Bloomfield says, 'I would remark on the long-sustained point and antithesis, in which I know no passage comparable with it, except that inimitably fine one of Thucydides, i. 70, where he contrasts the character of the Lacedemonians and Athenians.'



ARMOUR.—FIGHT OF ROMANS AGAINST SARMATIANS. From an ancient Roman Sculpture.

CHAPTER VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest they might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry [1]after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his [2]inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things.*

[1] Or, *according to God.*

[2] Gr. *bowels.*

Verse 4. '*Exceeding joyful.*'—The word translated 'exceeding,' *ὑπερπερισσεύομαι*, has immense energy; to express which, it seems to have been coined by St. Paul himself, as it has not been discovered in any other Greek writer. Doddridge adopts the Rhemish version, 'I do exceedingly abound in joy:' perhaps to strengthen it a little further, 'I do superabound exceedingly in joy,' would be somewhat near the mark. The word occurs also in Rom. v. 20. See the note on ch. iv. 17.

CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did,* not as we hoped, but

first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be [1]forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, [2]He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this [3]grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [4]*I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

[1] Gr. *willing.* [2] Exod. 16. 18. [3] Or, *gift.* [4] Or, he hath.

Verse 3. '*To their power . . . . yea, and beyond their power they were willing.*'—No one can read the Acts of the Apostles and the Epistles, without being forcibly struck by the tender and liberal feeling which the early Christians at all times manifested towards their brethren, distant or near; their sympathy with them in all their distresses; and their readiness in rendering all the personal or pecuniary assistance in their power. These facts indeed were so notorious that they attracted the attention even of the heathen. There is in particular a passage in Lucian's *Peregrinus*, which seems very remarkable in this point of view, and which we have been anxious for an opportunity of introducing. It occurs in the account which the witty Syrian gives of a man who imposed himself for a convert upon the Christians of Asia Minor. Lucian himself was no friend of the Christians, as appears from the loose and sneering tone he adopts in speaking of them. He evidently regarded them as a set of good-natured and simple fanatics, whose principles he had not thought a worthy matter of investigation. Hence his misconceptions on many important points to which he alludes: and these do, in fact, render the statement the more interesting, as illustrating the point of view in which the Christians were regarded, by even the more intelligent and educated heathens, even at a time when Christianity was far more extensively diffused and better known than when St. Paul wrote. Insensible to the value of its testimony to the liberality of the early Christians, and to their large possession of that 'Charity which thinketh no evil,' and looking only to Lucian's mis-statements and light tone of speech, the Roman Catholic Church placed the tract which contains the following passage, as well as the *Philopatris* of the same author, in its *Index Expurgatorius*, as unfit to be read by Christians. We give the passage in the translation of Dr. T. Francklin.

After relating how Peregrinus, whom he also calls Proteus, introduced himself among the Christians, and contrived to make himself greatly respected by them, Lucian thus proceeds;—

'Their leader, whom they yet adore, was crucified in Palestine for introducing this new sect. Proteus was, on this account, cast into prison, and this very circumstance was the foundation of all the consequence and reputation which he afterwards gained, and of that glory which he had always been so ambitious of: for when he was in bonds, the Christians, considering it as a calamity affecting the common cause, did every thing in their power to release him, which, when they found impracticable, they paid him all possible deference and respect; old women, widows, and orphans, were continually crowding to him; some of the principal of them even slept with him in the prison, having bribed the keepers for that purpose: then

were costly suppers brought into them;* and they read their sacred books together. Several of the Christian deputies from the cities of Asia came to assist, to plead for, and to comfort him. It is incredible with what alacrity these people support and defend the common cause; they spare nothing, in short, to promote it. Peregrinus being made a prisoner on their account, they collected money for him, and he made a very pretty revenue of it. These poor men, it seems, had persuaded themselves that they should be immortal, and live for ever. They despised death, therefore, and offered up their lives a voluntary sacrifice; being taught by their lawgiver that they were all brethren, and that, quitting our Grecian gods, they must worship their own sophist, and live in obedience to his laws. In compliance with them, they looked with contempt on all worldly treasures, and held every thing in common—a maxim which they had adopted without any reason or foundation. If any cunning impostor, therefore, who knew how to manage matters, came amongst them, he soon grew rich by imposing on the credulity of these weak and foolish men.' So Lucian: but, alas! he knew not that the weakness of God was stronger than men, and that the foolishness of God was wiser than men. How little knew Lucian of the wisdom which lay hid in the things of which he so lightly speaks!

18. '*The brother, whose praise is in . . . all the churches.*'—Most of the ancient commentators, and some modern ones, suppose this was St. Luke. Some of the former refer the expression, 'whose praise is in all the churches,' to the universal approbation with which the churches had received the Gospel of that evangelist; but they forget that the Gospel of St. Luke was not yet written. Possibly this 'brother' *was* Luke: but this is by no means certain; and some think that Mark is denoted, while others maintain that it was Silas, or perhaps Barnabas. No certainty can be attained on the subject. It will be seen that the subscription decides for St. Luke, but its testimony is of no value, unless as indicating the general opinion of antiquity on the subject.

* Perhaps a misconception of the Agapæ, or Love-feasts, so frequent among the primitive Christians.

CHAPTER IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand.* 6 *And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed,* 10 *which shall return a great increase to them,* 13 *and occasion a great sacrifice of thanksgivings unto God.*

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your [1]bounty, [2]whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for [3]God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, [4]He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that [5]ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

1 Gr. *b'essing.* 2 Or, *which hath been so much spoken of before.* 3 Prov. 11. 25. Rom. 12. 8. Ecclus. 35. 9. 4 Psal. 112. 9. 5 Isa. 55. 10.

Verse 4. '*Lest haply if they of Macedonia come with me.*'—He does not say that any Macedonians *would* accompany him; but it was not unlikely that they *should*, considering the frequent intercourse of Macedonia with this emporium of Greece, and the custom which everywhere prevailed of the προπομπή, or setting forward the Apostles on their way, and sometimes accompanying them, so as to bring them safe to the next Christian congregation. In reading this chapter, it will be well to bear in mind that the Corinthians were a proverbially wealthy people.

7. '*Not grudgingly . . . for God loveth a cheerful giver.*'—The Jews, who held alms to be very meritorious, were in the habit of teaching, that the highest degree of merit was when they were the most cheerfully given; and the least, when they were grudgingly bestowed.

CHAPTER X.

1 *Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers,* 7 *assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent,* 12 *and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.*

Now I Paul myself beseech you by the meekness and gentleness of Christ, who [1]in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you,* that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which [2]think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty [3]through God to the pulling down of strong holds;)

5 Casting down [4]imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, [5]are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the [6]rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure,* as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be [7]enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's [8]line of things made ready to our hand.

17 [9]But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

1 Or, *in outward appearance.* 2 Or, *reckon.* 3 Or, *to God.* 4 Or, *reasonings.* 5 Or, *understand it not.*
6 Or, *line.* 7 Or, *magnified in you.* 8 Or, *rule.* 9 Jer. 9. 24. 1 Cor. 1. 31.

Verse 1. '*Who in presence am base,*' etc.—St. Paul now proceeds to notice one of the new misrepresentations of his opponents at Corinth, who appear to have pretended that, through distrust of his own authority, he had conducted himself humbly, and even servilely, when present at Corinth; but that in his absence he wrote to them haughty and menacing letters.

4. '*The weapons of our warfare,*' etc.—These weapons are said to be mighty, because they are not 'carnal'—'mighty *through God.*' Thus, as Bloomfield beautifully illustrates, when Patroclus, clothed in the armour of Achilles, conquered, he conquered by the strength of Achilles, not by his own.

10. '*His bodily presence is weak.*'—It has generally been conceived that this and other passages of similar import refer to the disadvantageous personal appearance of the Apostle, particularly to his diminutive stature and ungracious air and manner. It is, in fact, difficult to understand such expressions in any other way. The heathen writer (Lucian, or Pseudo-Lucian) of the dialogue called *Philopatris* concurs, with Chrysostom and Nicephorus, in describing the Apostle as short of stature, crooked, and bald. The first of these makes one of his two talkers relate how he had met with a bald-pated and long-nosed Galilean, who had been caught up into the third heaven, and there learned most wonderful things. This puts the reference to St. Paul beyond doubt. The friendly hand of Nicephorus (l. ii., c. 37) does not draw a more flattering portrait, though, to a physiognomist, it would not appear that his description is that of an ignoble countenance. 'He had a small and contracted body, somewhat bent. His head was small, his face pale, and he looked old. He had a sharp eye, with overhanging eyebrows. His nose, though finely curved, was somewhat long; his beard was thick and long, and that, as well as the hair of his head, was largely sprinkled with gray hairs.' Some have been unwilling to concede that our distinguished Apostle had any disadvantages of personal appearance. And why this reluctance? Because man seeth not as God seeth:—'Man looketh on the outward appearance, but the Lord looketh on the heart.' 1 Sam. xvi. 7.

16. '*To preach the Gospel in the regions beyond you.*'—What regions he means has been disputed. Some think Peloponnesus is intended; but this supposes that the Gospel had not already been preached there; and this is by no means clear, since we know that Paul himself had

been preaching the word in and through Achaia, and Achaia, as a Roman province, comprehended Peloponnesus, and, indeed, embraced all Greece except Macedonia. But since we know from the Epistle to the Romans, written a year or two after, that Paul intended to take a journey into Spain, by way of Rome, it seems to us far better to understand that he here refers to this intention. Compare this with the following, in the first epistle of Clement of Rome (who knew Paul) to the Corinthians. Speaking of this Apostle, he says, 'He preached both in the east and in the west; leaving behind him the glorious report of his faith: and so, having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the west, he at last suffered martyrdom by the command of the governors.' From this it would seem that St. Paul was ultimately enabled to fulfil his intention of taking a journey into Spain; for 'the utmost bounds of the west' can hardly mean less than Spain; if it does not even, as some suppose, denote Britain.

CHAPTER XI.

1 *Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself,* 5 *of his equality with the chief apostles,* 7 *of his preaching the gospel to them freely, and without any their charge,* 13 *shewing that he was not inferior to those deceitful workers in any legal prerogative,* 23 *and in the service of Christ, and in all kind of sufferings for his ministry, far superior.*

WOULD to God ye could [1]bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, [2]I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, [3]no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool [4]receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? [5]so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I [6]forty *stripes* save one.

25 Thrice was I [7]beaten with rods, [8]once was I stoned, thrice I [9]suffered shipwreck, a night and a day I have been in the deep;

1 Or, *you do bear with me.* 2 Chap. 12. 13. 3 Or, *this boasting shall not be stopped in me.* 4 Or, *suffer.* 5 Phil. 3. 5.
6 Deut. 25. 3. 7 Acts 16. 22. 8 Acts 14. 19. 9 Acts 27. 41.

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 [10]In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

[10] Acts 9. 24.

Verse 2. '*Present you as a chaste virgin to Christ.*'—'This circumstance is much illustrated by recollecting that there was an officer among the Greeks whose business it was to educate and form young women, especially those of rank and figure, designed for *marriage*, and then to *present* them to those who were to be their *husbands*: and if this officer permitted them, through negligence, to be corrupted between the espousals and the consummation of the marriage, great blame would naturally fall upon him.' (*Doddridge.*) Others give the same explanation; but many, with whom our translators may apparently be numbered, rather follow the Greek commentators in understanding that there is an allusion to the friend or friends who made and procured the marriage for the bridegroom.

6. '*Rude in speech.*'—The Apostle is here adverting to the more personal objections of his adversaries, in verse 10 of the preceding chapter. The remarks on his personal appearance he does not condescend to notice further; but with respect to the allegation that he was in 'speech contemptible,' he answers, 'Though I be rude in speech, yet not in knowledge.' Some difference of opinion has been entertained with regard to the defect which gave occasion to the objection and the vindication. Some suppose it was a natural defect consisting either of an impediment in his speech, or a weak and squeaking voice. But we must take the word 'rude' in this text to illustrate the meaning of 'contemptible' in the other. Now this word is ἰδιώτης, which we have had more than one occasion to explain as meaning one of the common people, as distinguished from the learned and the polite. He says therefore that his phraseology was as that of the common people, without pretensions to that polish or elegance which the native Greek speakers so sedulously cultivated. This is indeed rather what his Corinthian opponents said, and he is repeating their objection. That they should have made it will not appear strange, when we reflect on the critical attention which the Greeks were accustomed to give to the pronunciation and phraseology of their orators, and at the same time consider that Paul was a Jew of Asia Minor, and that, as such, his style of speech in the Greek language was doubtless provincial, popular, idiomatical, and negligent of those minor graces of elocution which the ear of the native Greek demanded.

7. '*I have preached to you the Gospel of God freely.*'—Now the Apostle again refers to a subject on which it seems the Corinthians were very sore, and to which he had already adverted in the previous Epistle. His refusal to accept his maintenance from the Corinthian church seems to have led to various misrepresentations. One was that he was himself conscious that he was no Apostle, since he declined to accept that which he allowed to be due to him in that character: another was, that he did not love them (verse 11); and a third, that this apparent disinterestedness was only a crafty trick to ensnare them (xii. 16). All this he answers.

12. '*That I may cut off occasion.*'—The Jewish teachers also sometimes felt the desirableness of that line of conduct which St. Paul thought it expedient to adopt with regard to the Corinthians. It was indeed a maxim among them, that 'It is better for the wise men to skin dead beasts for a living, than to ask a maintenance from the generosity of those whom they teach.' To understand the force of this it should be recollected that the skinning of dead beasts, as well as tanning the skins, were the most degraded of occupations in the eyes of the Jews.

24. '*Forty stripes save one.*'—See the note on Deut. xxv. 3.

25. '*Thrice was I beaten with rods.*'—This was a Roman punishment, and was therefore inflicted by the civil authorities. The principle of this and other forms of beating and scourging has already been sufficiently explained in this work; and we have also noticed that scourging, properly so called, was at this time considered far more ignominious than beating with rods. The punishment was usually inflicted by the lictors, who were in constant attendance on the principal magistrates, going before them as they went. The insignia of their office, as well as of the dignity of the magistrate on whom they attended, consisted of a number of elm rods bound with a thong into a bundle, which they carried on their shoulder. An axe was bound up in the bundle, and its head jutted forth from it. Within the city of Rome, however, the axe was omitted, out of respect to the Roman people. The bundle, in fact, comprised the apparatus of the lictor as executioner of the magistrate's sentence. The thong served him to bind the criminal, with the rods he inflicted beatings, and with the axe he beheaded.

Dr. Paley in his *Horæ Paulinæ*, ch. iv. No. ix., makes admirable use of this enumeration by Paul of his various sufferings in support of his great argument derived from the independent corroborations which the Acts of the Apostles and the Epistles of Paul offer to each other. He observes, what every reader will notice, 'That the particulars here given cannot be extracted out of the Acts of the Apostles, which proves that the Epistle was not framed from the history: yet they are consistent with it, which, considering how numerically circumstantial the account is, is more than could happen to arbitrary and independent fictions. When I say that these particulars are consistent with the history, I mean, first, that there is no article in the enumeration which is contradicted by the history: secondly, that the history, though silent with respect to many of the facts here enumerated, has left space for the existence of these facts, consistent with the fidelity of its own narration.'

With reference to the present instance, Dr. Paley observes: 'When St. Paul says, *thrice* was I beaten with



ROMAN LICTOR BEARING THE FASCES.—From an antique Sculpture.

rods, although the history record only *one* beating with rods, viz. at Philippi (Acts xvi. 22), yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods, at the time of writing this Epistle, in which St. Paul says he had only suffered *three*, there would have been a contradiction properly so called. The same observation applies generally to the other parts of the enumeration concerning which the history is silent.'

— '*Once was I stoned.*'—This was at Lystra in Lycaonia, Acts xiv. 19.

— '*Thrice I suffered shipwreck.*'—The history only records one shipwreck, that at Melita; and that, as it occurred *after* this time, must have been at least the fourth. Paley thinks it possible that these three shipwrecks may have occurred in the interval of apparently three or four years, during which the history leaves Paul at his native city of Tarsus (Acts ix. 30; xi. 25). 'As Tarsus was situated upon the sea-coast, and as, though Tarsus was his home, yet it is probable that he visited from thence many other places for the purpose of preaching the Gospel, it is not unlikely that, in the course of three or four years, he might undertake many short voyages to neighbouring countries, in the navigating of which we may be allowed to suppose that some of those disasters and shipwrecks befel him to which he refers in the passage before us.

— '*A night and a day I have been in the deep.*'—That '*the deep*' here means a well or dungeon, as Hammond and others think, seems a very untenable conjecture. Neither does it appear necessary to conclude, with others, that Paul supported himself all this time by swimming. Most commentators suppose that he sustained himself on some beam or other broken portion of the ship. Paley, observing that Paul is recounting his sufferings, not relating miracles, is inclined to explain it of his being obliged to take to an open boat, on the loss of the ship, and his continuing out at sea, in that dangerous situation, a day and a night.

32. '*The governor under Aretas the king.*'—The name of Aretas, as the Lord of Damascus, does not occur in any previous account of this transaction: and the mention of it here is not without its difficulty. We do not read in Josephus or any other writer that Damascus was ever subject to Aretas: and the question naturally occurs, What authority could a governor under Aretas, a petty king of Arabia, have in Damascus, a city belonging to the Romans? It is not wonderful that we have no existing evidence of the fact; but it is something to be able to shew that it was not by any means improbable that Aretas should, at the time in question, have had Damascus under his dominion. It will be recollected that the daughter of this Aretas was married to Herod, tetrarch of Galilee, by whom she was repudiated, that he might form the incestuous marriage with his niece Herodias. (See the notes on Matt. xiv. 1, 3.) Incensed at this treatment of his daughter, Aretas commenced hostilities against Herod, and in the last year of the emperor Tiberius (A.D. 37) had completely defeated his army. It also appears that Herod notified this event to Tiberius, who, provoked at an act so much like that of an independent sovereign, ordered Vitellius, the prefect of Syria, to declare war against Aretas, and to take him alive or send him his head. Vitellius commenced preparations accordingly; but receiving news of the emperor's death, he dismissed his forces into winter-quarters; and Aretas was delivered from the danger he had incurred. Thus far we have history, from which we learn that, a few years before the transaction now referred to, war had been declared between the Romans and Aretas. On this is based the very reasonable conclusion that at the time when Vitellius drew off his forces Aretas invaded Syria, took Damascus, which had once belonged to his ancestors, and retained it in his possession during all the reign of Tiberius's stupid successor Caligula. Kuinoel, indeed, concludes that Aretas did not finally subdue Damascus until Vitellius had already departed from the province. The German critics, particularly Heyne and Walch, have some able dissertations on this subject. The above, which in the main embodies their views, is derived from Michaelis, vol. ii. p. 12; and Kuinoel *in loc.*

CHAPTER XII.

1 *For commending of his apostleship, though he might glory of his wonderful revelations,* 9 *yet he rather chooseth to glory of his infirmities,* 11 *blaming them for forcing him to this vain boasting.* 14 *He promiseth to come to them again: but yet altogether in the affection of a father,* 20 *although he feareth he shall to his grief find many offenders, and publick disorders there.*

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not [1]lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a [2]thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 [3]Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except *it be* that [4]I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for [4]you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

[1] Or, *possible.* [2] See Ezek. 28. 24. [3] Chap. 11. 9. [4] Gr. *your souls.*

Verse 2. '*The third heaven.*'—The Apostle speaks in conformity with the division established by the Jews, who described the heavens as threefold:—1. The lower heaven, that is, the aërial heaven, including the clouds and atmosphere. 2. The middle heaven, being the place of the stars. 3. The third heaven, otherwise the supreme heaven, or heaven of heavens, being the habitation of God and his angels.

4. '*Paradise.*'—Commentators are rather divided here. They cannot agree whether 'Paradise' is here the same as the 'third heaven,' or another place; and those who agree that another place is to be understood, doubt whether it denotes the Garden of Eden or the place of departed souls. The most ancient interpretation, in which the most considerable modern commentators have been disposed to concur, is, that the unutterable things of the third heaven, and of the place of departed souls, were successively manifested to the Apostle.

7. '*Lest I should be exalted above measure . . . . there was given to me a thorn in the flesh, the messenger of Satan to buffet me.*'—Few subjects have excited more curiosity than this 'thorn in the flesh' with which Saint Paul was troubled. Without here stating the various explanations which have been given, we may say that the expression is generally agreed to refer to some bodily infirmity or privation, by which the Apostle was exposed to much humiliation and difficulty, and by which his usefulness seemed to be much impeded. Of this description we know nothing which has been suggested, or which has half so much internal evidence in its favour, as that it *was an affection of the eyes*, whereby his sight was much impaired.

At his miraculous conversion St. Paul was struck blind, and continued so for three days (Acts ix. 9): and it being thus certain that he was for a time blind, it becomes a question whether his sight was ever more than partially restored. Imperfect vision would agree well with all that he says respecting his 'thorn in the flesh;' and this in particular would have the effect of a standing evidence of the truth of the account which he so often gave of his own conversion.

From the Acts of the Apostles, and from the Epistles, it appears that Paul was almost never alone, and never appears to have made even the shortest journey by himself. He seems to have been always in the hands and under the care and inspection (if one may so express it) of his followers; that he was continually attended from place to place by parties of his hearers and disciples, and that he always appears to have wished for and counted upon their attendance. All this would be very natural in the case of

a person rendered much dependent upon the kind attentions of his friends by bodily infirmities of any kind, especially by partial blindness.

St. Paul usually employed some one to write his epistles for him. This is known to all his readers, and is what we should expect in the case of a person labouring under defective vision.

In one place, *where he writes himself*, he says, 'Ye see how large a hand-writing I have written with my own hand,' not, it is alleged, 'how large a letter,' as in our version (Gal. vi. 11). That the words τηλίκοις γράμμασιν may apply to the *hand-writing* and not to the letter, is admitted by almost every modern commentator; but it does not appear to furnish any with the hint which the argument we are tracing suggests, that he wrote in unusually large characters on account of the weakness of his sight. But see the note on that text.

After speaking (Gal. iv. 13, 14) of preaching the gospel to the Galatians through infirmity of the flesh, and adding, 'my temptation which was in my flesh ye despised not, nor rejected,' he asks, 'Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have *plucked out your own eyes, and have given them to me*.' It will be remembered that the Epistle to the Galatians is a letter of expostulation written to rebuke them for listening to Judaizing teachers, who represented him as holding only an inferior commission. After reproving them for this he reminds them of their former love towards himself; and this allusion is indeed touching if taken under the reference we have indicated. It would then read—'You remember the infirmity (of vision) which I laboured under; and that so far from its exciting your contempt, you would most gladly have remedied the defect, had it been possible, by giving your own eyes to me.'

In the same epistle (Gal. vi. 17) the Apostle says:—'From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus Christ,' which under the preceding interpretations receives much illustration when thus paraphrased:—'Let no man trouble me by calling in question my divine commission from Jesus Christ (as the Judaizing Christians had done); for I carry about with me a proof of my having seen him, and of having been struck blind on that occasion, for I continue in part to this day to suffer from the effects of that interview.'

Other arguments for and illustrations of this view may be found. Those which have been produced seem the strongest, and will be satisfactory to many.

CHAPTER XIII.

1 *He threateneth severity, and the power of his apostleship against obstinate sinners.* 5 *And advising them to a trial of their faith,* 7 *and to reformation of their sins before his coming,* 11 *he concludeth his epistle with a general exhortation and a prayer.*

THIS *is* the third *time* I am coming to you. [1]In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak [2]in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 [3]Greet one another with an holy kiss.

13 All the saints salute you.

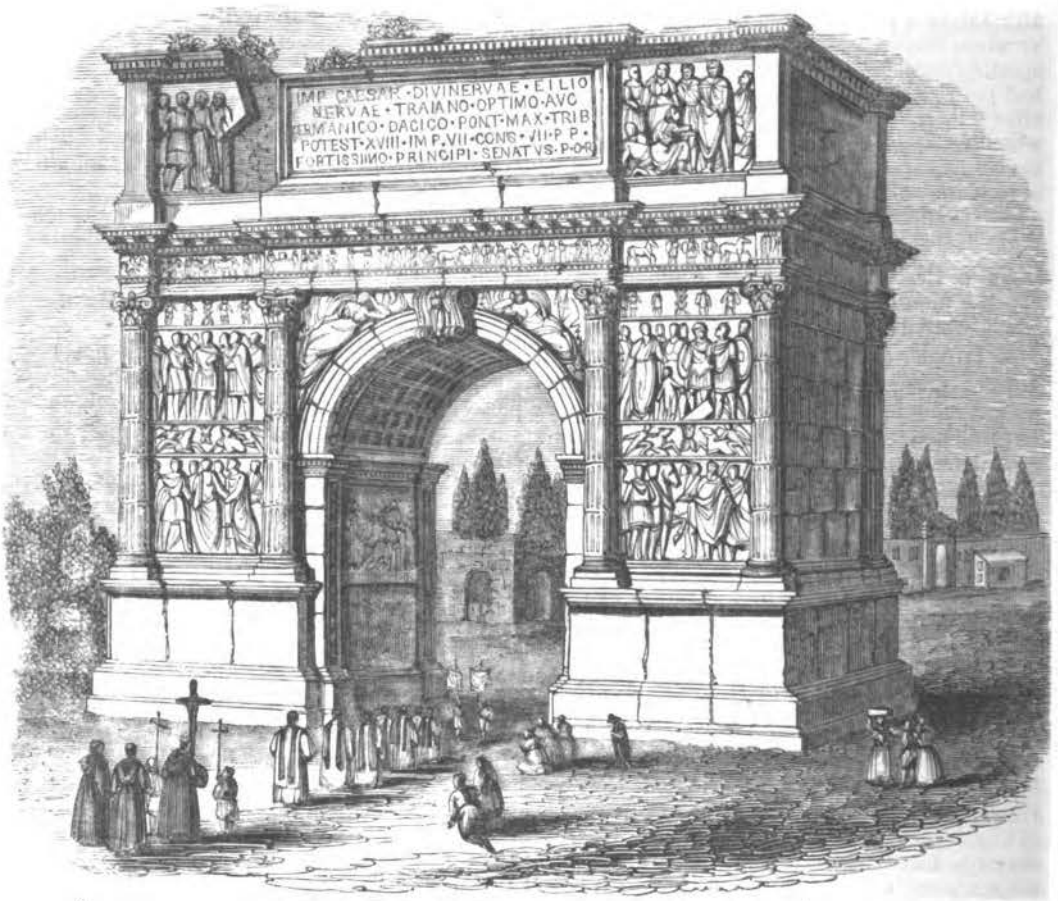
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

[1] Deut. 19. 15. [2] Or, *with him*. [3] Rom. 16. 16.

Verse 1. '*This is the third time I am coming to you.*'—These words seem to imply that the writer had already been twice at Corinth. Yet we have no historical knowledge that St. Paul visited that city more than twice, and every note of time, except this, which can be collected, plainly intimates that this, as well as the former Epistle, was written between his first and second visit. Moreover, from his *first* visit to Greece down to his first imprisonment at Rome, the Apostle's time is fully accounted for, precluding the idea that any third journey to Corinth could be made or intended. If, therefore, the epistle was written after the second journey to Corinth, and in view and expectation of a third, it must have been written after his first imprisonment at Rome; that is, after the time to

which the history extends. 'When I first read over this epistle, with the particular view of comparing it with the history,' says Dr. Paley, 'I own that I felt myself confounded by this text. It appeared to contradict the opinion which I had been led, from a great variety of circumstances, to form concerning the date and occasion of this epistle. At length, however, it occurred to my thoughts to inquire whether the passage did necessarily imply that St. Paul had visited Corinth twice; or whether, when he says, "This is the third time I am coming unto you," he might mean only that this was the third time he was ready, that he was prepared, that he intended to set out upon his journey to Corinth. I recollected that he had once before this proposed to visit Corinth, and had been disappointed in his purpose, which disappointment forms the subject of much apology and protestation in the first and second chapters of the epistle. Now if the journey in which he had been disappointed was reckoned by him one of the times in which "he was coming to them," then the present would be the third time, *i. e.*, of his being ready and prepared to come, although he had been actually at Corinth only once before. This conjecture being taken up, a further examination of the passage and the epistle produced proofs which placed it beyond doubt.' For these proofs, which seem to us quite satisfactory, we must be content to refer to *Horæ Paulinæ*, ch. iv. No. xi. It is right to explain, however, that although we have taken Paley's clear exposition of the difficulty and its solution, the latter was by no means first discovered by him, the same having been given by some of the ancient and many of the modern commentators.



TRIUMPHAL ARCH OF TRAJAN AT BENEVENTO. (See 2 Cor. 2. 14, and Col. 2. 15.)

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

MUCH diversity of opinion prevails with respect to the time when and the place where the Epistle to the Galatians was written, as may be seen by the table prefixed to the epistles. It there appears that Michaelis makes it the very first of the epistles, where Köhler and Schräder make it the last of all; the latter, indeed, advocating the date given in the Greek MSS. and in the Arabic and Syriac versions, which announce that it was written at Rome during Paul's imprisonment there. That the apostle complains *how soon* the Galatians had been turned aside from the simple doctrines which he had taught them (Gal. i. 6), seems clearly enough to indicate that the Epistle was written not long after the apostle's visit to Galatia. But Paul visited Galatia *twice*, and it remains a question whether the Epistle was sent after the first or the second of these visits. The first visit appears to have taken place in the year 49 or 50, and the second four or five years later. Michaelis and others urge that the Epistle was written after the first of these visits; but in coming to this conclusion they appear to have unaccountably overlooked the apostle's phraseology in iv. 13, where he speaks of circumstances connected with his preaching the Gospel among the Galatians, τὸ πρότερον, '*the former time*,' an expression which clearly indicates that at the period the Epistle was written he had been at least twice in Galatia. Allowing the proper weight to this, the prevailing tendency of recent opinion has been to assign the Epistle a date subsequent to the second of those visits of the writer to the Galatians which the Acts of the Apostles record, and perhaps while he was residing at Ephesus (compare Acts xviii. 23; xix. 1, sqq.). By the table already referred to it is seen that, conformably with this conclusion, out of twenty-three authorities, eight assign it the third, and seven the fourth place among the Epistles of St. Paul.

Like many other of St. Paul's Epistles, the one now before us is chiefly occupied in opposing the disposition shewn by the Christian converts to unite Judaism with Christianity; and since so much of the present Epistle is employed on the subject of circumcision, which point was sooner settled than many others, it is evident that it was written at an earlier stage of this great controversy than when the Epistles to the Corinthians and to the Romans were composed. It appears, indeed, that one or more influential Christian Jews, probably from Jerusalem, had intruded into the Galatian church—which had been founded on the ideas of Christian liberty from the yoke of the Law, which St. Paul entertained—and taught the necessity of circumcision, and of obedience to the whole Law. They seem to have considered, with many others who stirred up the churches against St. Paul, that Christianity was merely a sect or modification of Judaism, which did not by any means dispense with the obligations of the Law, believed by them to be perpetual. This notion it was natural enough for Jews to entertain; and even some of the apostles appear to have relinquished it with difficulty. Indeed, it seems, in this age, to have been the hardest of all things for the Jewish Christians to understand that the new religion was an original, independent, and superseding revelation. St. Paul was constantly brought into contact with the class of feelings arising from such views; since, as the apostle of the Gentiles, it became necessary to him to state the separate claims of Christianity broadly and distinctly. He had to tell the Gentile converts whether they were to obey the Law of Moses or not: whereas the apostles who laboured among the Jews had not the subject equally pressed upon their attention, and did not feel it urgently necessary to teach their converts to *discontinue* that obedience to the Law which they had been accustomed to render. If the apostles of the circumcision permitted these things, as matters indifferent to those who were Jews, Paul felt that it behoved him not to allow that, which might thus be permitted to them as an *indifferent* thing, to be set up as a matter of *necessity* to the Gentiles. To require the Gentiles to conform to the Law of Moses, and above all to be circumcised, was to lay upon their shoulders a yoke very different from the easy one of Christ; and was calculated to hinder the progress of the Gospel among them. For Judaism was *not* adapted to or intended for general acceptance; and it

Google

must not be concealed that circumcision alone was a great bar to its adoption. For it is certain that the Gentiles had an invincible repugnance to the rite; in which we may perhaps discover the reason for the remarkable fact, that while the female converts to Judaism were very numerous, the males were comparatively few.

It has been ingeniously pointed out by Neander (*Apost. Zeitalter*, ii. 400) that there were circumstances in the previous religious conceptions of the Galatians which might contribute to the result which the apostle deplores. Accustomed to the worship of Cybele, which they had learned from their neighbours the Phrygians, and to the theosophistic doctrines with which that worship was associated, they would be the more readily induced to believe that the fulness of Christianity could alone be developed through the symbolical adumbrations of an elaborate ceremonial.

Some of the other points which the Epistle offers to consideration may remind one of the misrepresentations concerning Paul which were circulated at Corinth. 'The Epistle supposes,' says Paley, 'that certain designing adherents of the Jewish Law had crept into the churches of Galatia; and they had been endeavouring, and but too successfully, to persuade the Galatic converts that they had been taught the new religion imperfectly, and at second hand; that the founder of their church himself possessed but an inferior and deputed commission, the seat of truth and authority being in the apostles and elders at Jerusalem; moreover, that whatever he might profess among them, he had himself, at other times and at other places, given way to the doctrine of circumcision.' *Horæ Paulinæ*, ch. v. No. 1.

The separate commentaries upon the Epistle to the Galatians are rather numerous. A large proportion of those in Latin have the title *Commentarius in Epistolam ad Galatas*, and when that is the case, to avoid repetition we merely indicate the name of the writer and the time and place of publication. Of the whole number, about one half are by Lutherans, evincing the strong interest which that body has taken in the discussion of the doctrines here set forth, after the example of Luther, whose famous commentary nobly introduces the list:—Luther, *Commentarius in Epistolam ad Galatas*, 1519, *sine loc.*, and numerous subsequent editions; Megander, 1532, Tiguri; Meyeri *Adnotationes in Epist. ad Galatas*, Bernæ, 1516; Musculi *Comm. in Epist. ad Galatas et Ephesios*, Basileæ, 1561; Sarcerii *Adnott. in Epistolas ad Galatas et Ephesios*, 1562, Francof.; Maioris *Enarratio Epist. Pauli ad Galatas*, 1560, Vitemb.; Seripandus, Antuerpiæ, 1565; Heshusius, Helmstadt, 1589; Grynæi *Analysis Epistolæ ad Galatas*, Basileæ, 1583; Wigandi *Adnotationes in Epist. ad Galatas*, Vitemb., 1580; Cornerus, Heidelbergæ, 1583; Heilbrunnerus, Lauingæ, 1591; Rollocus (Rollock), Londini, 1602; Perkins, *Commentary upon the Epistle to the Galatians*, in his *Works*, Cambridge, 1601—London, 1603—in Latin at Geneva, 1611; Hoe, Lipsiæ, 1595; Winckelmannus, Giessæ, 1608; Weinrichii *Expositio Epistolæ ad Galatas*, Lipsiæ, 1610; Lyseri *Analysis theologica et scolastica Epistolæ ad Galatas*, Lipsiæ, 1616; Betuleii *Epistola Pauli ad Galatas, paraphrasi et explicatione controversiarum illustrata*, Halæ, 1612; Battus, Gryphiswaldiæ, 1613; Crellius, Racouiæ, 1628; Contzenius, Coloniæ, 1631; Himmelius, Jenæ, 1641; Lithmanni, Συζήτησις *sacra super Epist. ad Galatas*, Upsaliæ, 1641; Weinmanni *Collegium Galatinum, hoc est, Exercitationes Biblicæ in divinam Apostoli Pauli ad Galatas Epistolam*, Altorfi, 1647; Terseri *Analysis Epist. Pauli ad Galatas, quinque Dissertationibus absoluta*, Upsaliæ, 1649; Lushington, *Commentary upon the Epistle to the Galatians*, Lond., 1650; Fuerbornii *Expositio Epistolæ Pauli ad Galatas*, Giessæ, 1653; Chemnitii *Collegium theologicum in Epist. ad Galatas*, Jenæ, 1656; Kunadi *Dissertationes in Epist. Pauli ad Galatas*, Vitembergæ, 1658; Lagi *Commentatio quadripartita in Epist. ad Galatas*, Gryphiswaldiæ, 1664; Stolbergii *Lectiones publicæ in Epist. ad Galatas*, Vitemb., 1667; Kromayerius, Lipsiæ, 1670; Schmidii *In Pauli ad Galatas Epistolam Commentatio*, Kiloni, 1690, and subsequent editions; Van der Waeyen, *De Brief tot den Galaten, koortelyck verklaart*, Leovardiæ, 1682; Steengracht, *Schat uit oud en nieuw; of uitlegging des brievs Pauli aan den Galaten*, Enchusiæ, 1688; Leydekker, *Liber de Mente Pauli in Epist. ad Romanos et Galatas*, Traj. ad Rhen., 1694; Spener, *Erklärung der Epistel an die Galater*, etc., Francof. ad Mœnum, 1697; Baieri *Explicatio Epist. ad Galatas*, Francof., 1698; Akersloot, *De Sendbrief van Paulus an die Galaten*, Lugd. Bat., 1695; Locke, *Paraphrase and Notes upon the Epistle of Paul to the Galatians*, Lond., 1705; Weisius, Helmstadt, 1705; Mayeri *Paulus, Suecorum Apostolus, Dissertationibus Acad. in Epist. ad Galatas*, Gryphiswaldiæ, 1709; Margaret Van Dyck, *Korte Aanmerking over den Brief van den Apostel Paulus aan de Gemeente te Galatie*, Amsterdam, 1710; Vitringa, *De Brief van de Apostel Paulus aan de Gemeente der Galaten, als mede aan Titum*, Franeker, 1728; Murray, *Erklärung der Epistel Pauli an die Galater*, Lipsiæ, 1739; Rambach, *Exegetische und porismatische Erklärung der Epistel Pauli an die Galater und an den Titum*, Giessæ, 1739; Struensee, *Erklärung des Briefes an die Galater*, Lips., 1714; Moldenhauer, *Der Brief an die Galater übersetzt und erklärt*, Hamb., 1773; Weber, *Der Brief an die Galater übersetzt mit Anmerkungen*, Leipz., 1778; Semleri, *Paraphrasis Epist. ad Galatas cum Prolegg. nott. et Var. Lect.*, Halæ, 1779; Krause, *Der Brief an die Galater, übersetzt und mit Anmerkungen*, Frankf., 1778; Morus, *Acroases in Epist. Paulinas ad Galatas et Ephesios*, Lips., 1795; Borger, *Interpretatio Epist. Pauli ad Galatas*,

Leyden, 1807 ; Winer, *Pauli ad Galatas Epistola. Latinè vertit, et Commentario perpetuo illustravit*, Lipsiæ, 1821 ; Rückert, *Commentar über den Brief Paulus an die Galater*, Leipz., 1833 ; Matthies, *Erklärung des Briefes Paulus an die Galater*, Greifsw., 1833 ; Usteri *Commentar über den Brief Paulus an die Galater*, Zurich, 1833 ; Sardinoux, *Commentaire sur l'Epître de l'Apôtre Paul aux Galates, précédé d'une Introduction critique et suivi d'une traduction nouvelle d'un sommaire systématique de l'Epître*, Valence, 1837 ; Calvin, *Commentaries on the Epistles of Paul to the Galatians and Ephesians*, translated from the original by the Rev. W. Pringle, Edinburgh, 1841 : the *original* is not separate. There is also a translation, in various editions, of Luther's admirable commentary on this epistle.

CHAPTER I.

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;)

2 And all the brethren which are with me, unto the churches of Galatia :

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel :

7 Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that [1]beyond measure I persecuted the church of God, and wasted it :

14 And profited in the Jews' religion above many my [2]equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that [3]I might preach him among the heathen ; immediately I conferred not with flesh and blood :

17 Neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I [4]went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia ;

22 And was unknown by face unto the churches of Judea which were in Christ :

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

[1] Acts 9. 1. [2] Or, *equals in years.* [3] Ephes. 3. 8. [4] Or, *returned.*

Verse 17. '*I went into Arabia, and returned again unto Damascus.*'—From this we learn an important circumstance, to which the Acts of the Apostles contain no allusion. But for this we might suppose that, from the time of his conversion until he went to Jerusalem, Paul had remained entirely at Damascus; but we now know that in this time he had performed a journey into Arabia; we are not, however, informed to what part of Arabia he went, how long he remained, or what work he accomplished. It may seem probable that he went into Arabia Petræa, which adjoined that part of Syria in which Damascus is situated; and it may be well to remember that Damascus was at this time subject to an Arabian king. Doubtless, he preached the Gospel and planted churches in Arabia. That there were Christian churches in that country, in the ages following, is certain. The idea entertained by some, that St. Paul paid a short visit to Arabia for the sake of his health, is preposterous. Some suggest that the Apostle went from Damascus into Arabia for the benefit of his health. The probability of this we formerly doubted. But although we are still unable to find any precedent for such a practice at Damascus as that of going into Arabia for health, we do find that the air of Damascus is as notoriously bad in particular seasons, as that of the desert is proverbially good.

18. '*After three years.*'—In the history (Acts ix.), the time which elapsed between Paul's conversion and his final departure from Damascus is described as 'many days.' If any one is disposed to question whether this popular phrase can properly be so extended as to mean 'three years,' he may turn to 1 Kings xi. 38, 39—'And Shimei dwelt at Jerusalem *many days:* and it came to pass, at the end of *three years*, that two of the servants of Shimei ran away,' etc.

CHAPTER II.

1 *He sheweth when he went up again to Jerusalem, and for what purpose:* 3 *and that Titus was not circumcised:* 11 *and that he resisted Peter, and told him the reason,* 14 *why he and others, being Jews, do believe in Christ to be justified by faith, and not by works:* 20 *and that they live not in sin, who are so justified.*

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but [1]privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: [2]God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified [3]by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

[1] Or, *severally.* [2] Rom. 2. 11. [3] Rom. 3. 20.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

Verse 1. '*Fourteen years after I went up again to Jerusalem.*'—Most commentators understand this to apply to the journey from Antioch to Jerusalem, which was made by Paul and Barnabas, upon the business of the Gentile converts; and which journey produced the famous apostolical council and decree recorded in Acts xv. Under this hypothesis it has been thought remarkable that Paul should here omit all mention of that decree, not only as it was the result of the journey, but because it was intimately connected with the question which he is now discussing. But any wonder at this may subside, when we reflect that his views on the subject of the non-observance of the law of Moses, went much further than that decree; and that he did not wish to encourage the Galatians to lean on the authority of any other Apostle than himself. There still however remain some rather strong objections. which the reader may see in the *Horæ Paulinæ* of Dr. Paley, who himself is led by them to conclude that the present passage refers to some journey to Jerusalem, previously undertaken, the mention of which is omitted in the Acts.

9. '*Pillars.*'—This title is often given by the Jewish writers to their eminent teachers.

11. '*Peter.*'—There can be no reasonable doubt but that this was the Apostle of that name. Yet, to save so eminent a leader in the church from St. Paul's rebuke, it was very anciently pretended that the person here mentioned was not the Apostle, but another man of the same name, who had been one of the seventy disciples. Clemens (apud Euseb.) makes this statement; and Jerome mentions it as an opinion which some entertained.

CHAPTER III.

1 *He asketh what moved them to leave the faith, and depend upon the law?* 6 *They that believe are justified,* 9 *and blessed with Abraham.* 10 *And this he sheweth by many reasons.*

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered [1]so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as [2]Abraham believed God, and it was [3]accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, [4]In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, [5]Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, [6]The just shall live by faith.

12 And the law is not of faith: but, [7]The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, [8]Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's [9]covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made;

1 Or, *so great.* 2 Gen. 15. 6. 3 Or, *imputed.* 4 Gen. 12. 3. 5 Deut. 27. 26. 6 Hab. 2. 4. Rom. 1. 17. Heb. 10. 38. 7 Levit. 18. 5. 8 Deut. 21. 23. 9 Or, *testament.*

and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded [10]all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For [11]as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

[10] Rom. 3. 9. [11] Rom. 6. 3.

Verse 17. '*Four hundred and thirty years after.*'—There has been considerable discussion here; and this is rather remarkable, considering that Moses himself, Paul, Josephus, and the Talmudists agree in the same number, which they evidently obtain by counting from the call of Abraham and the original promise to him—the number of years between that promise and its ratification by the birth of Isaac, supplying the years wanting to complete the four hundred and thirty. Stephen, who says, 'four hundred years' (Acts vii. 6), evidently either employs an even number for an uneven one, in a popular address, or counts from the ratification of the promise by the birth of Isaac.

19. '*Ordained by angels.*'—Compare Acts vii. 53. In his account of the promulgation of the law, Moses takes no notice of the presence or ministry of angels. But it was the general opinion of the ancient Jews, that wherever God manifested His presence in an especial manner, hosts of angels were in attendance. In process of time their *ministry* came to be included in the idea of their presence; and in the time of Christ and his apostles, it was universally believed by the Jews that the law was promulgated by the ministry of angels. This is shewn by numerous Rabbinical citations adduced, here and on the parallel texts, by Lightfoot, Wetstein, Schoettgen, and Gill; and Josephus bears testimony to the same effect. *Antiq.* xv. 5. 3.

— '*A mediator.*'—Not, in this place, Christ, as some of the ancient commentators supposed, but Moses. The office which that prophet performed, on the occasion which the Apostle has in view, was essentially that of a mediator; and was so understood by the Jews, who, at this time, were accustomed to give him that title, declaring that he then acted as 'a mediator (מְתוּרְגְּמָן) between God and them' (*Tzeror Hammor.* fol. 1. 6. 1, 2). They were right; for Moses himself distinctly claims the character thus assigned him; I *stood between the* LORD *and you* at this time, to shew you the word of the LORD.' Deut. v. 5.

24. '*Our schoolmaster to bring us unto Christ.*'—The translation of παιδαγωγός, *pædagogus*, by 'schoolmaster,' throws some shade over the idea this passage is intended to convey. The *pædagogus* was not a schoolmaster, but was generally a slave, or at least a domestic servant, who attended on his master's sons to watch over their behaviour, and particularly to conduct them to and from school and the places of exercise. From this part of his office he derived his name. He had nothing to do with education properly speaking; although when he happened to be an educated man, which was sometimes the case, he appears to have assisted and directed his young masters in getting ready their lessons for school. In the Greek authors, the pædagogus is often introduced as a character, and as such is usually represented as of a severe and imperious disposition. In point of fact, then, the present text really represents Christ himself as the schoolmaster, to whose school the pupils were brought by the pædagogus—the Law.

CHAPTER IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law:* 7 *therefore we are servants no longer to it.* 14 *He remembereth their good will to him, and his to them,* 22 *and sheweth that we are the sons of Abraham by the freewoman.*

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the [1]elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth [2]the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

[1] Or, *rudiments.* [2] Rom. 8. 15.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye [3]again to the weak and beggarly [4]elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 [5]Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude [6]you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for [7]I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two [8]covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and [9]answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, [10]Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are [11]the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? [12]Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

[3] Or, *back.* [4] Or, *rudiments.* [5] Or, *what was then.* [6] Or, *us.* [7] Or, *I am perplexed for you.*
[8] Or, *testaments.* [9] Or, *is in the same rank with.* [10] Isa. 54. 1. [11] Rom. 9. 8. [12] Gen. 21. 10.

Verse 2. '*Until the time appointed of the father.*'—The case supposed appears to be that of a fatherless heir, who, though he be 'lord of all,' remains under the control of guardians and tutors until he become of age. Among the Jews a fatherless child had two guardians. He became of age at the time appointed by his father's will: but if the father died intestate, his minority terminated at the usual time. This was thirteen years and one day, if the signs of ripeness of age then appeared; but if not, the time might be protracted till he was twenty years of age; and sometimes he even reached thirty-five before the matter was determined.

14. '*My temptation which was in my flesh,*' etc.—St. Paul manifestly refers to the same circumstance of humiliation which he calls the 'thorn in his flesh' when writing to the Corinthians. See the note on 2 Cor. xi. 30. In the preceding verse he calls it 'infirmity of the flesh.'

15. '*Ye would have plucked out your own eyes,*' etc.—The power of seeing being the most precious of all man's bodily faculties—and being deemed such by the universal consent of mankind—to declare that one is dearer to us than our eyes, that we would give our eyes to him or for his sake, are forms of speech universally prevalent for expressing, in the strongest manner, the warm regard entertained for the person to whom, or concerning whom, the declaration is made. Such forms of expression are particularly common in the East; and numerous examples might be adduced, as well from the classical as the Rabbinical writers. Some readers will recollect the line of our own poet:—

'Dear as the light that visits these sad eyes.'

24. '*Which things are an allegory.*'—Rather 'which things are allegorized.' The Greek participle ἀλληγορούμενα, that is, 'converted,' or 'turned into an allegory.' Some think that the words have crept into the text from the marginal note of a transcriber. Others conceive that the Apostle intends to assert that they were considered as an allegory by the prophet Isaiah in the passage quoted, v. 27. That is, that Agar, a bondwoman, represents the earthly Jerusalem, or the present Jews who were slaves to the ceremonial law. Sarah, a free woman, represents Jerusalem from above, or a spiritual (that is, the Christian) dispensation. This, it is alleged, is what the Apostle states as the true meaning of Isaiah's allegory, and which also appears from the prophet himself, ch. liv. 1. Without contesting whether the Apostle means to say that the circumstances are thus 'allegorized' by himself or by Isaiah—it is clear enough that he states certain events in the history of Sarah and Agar as being capable of a spiritual interpretation.

CHAPTER V.

1 He moveth them to stand in their liberty, 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that [1]if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; [2]who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 [3]A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty: only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; [4]Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and [5]ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the [6]affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

[1] Acts 15. 1. [2] Or, *who did drive you back.* [3] 1 Cor. 5. 6. [4] Lev. 19. 18. Matt. 22. 39. Rom. 13. 9. [5] Or, *fulfil not.* [6] Or, *passions.*

Verse 7. '*Ye did run well; who did hinder you?*'—This is an agonistical metaphor. The Galatian church is represented under the figure of a racer that did run well; and it is asked, who hindered you, intercepted you, put you wrong, by cutting off or running across your course? for this is the sort of interruption, as applied to the course of the racer, which the original agonistical term (ἐγκόπτω) conveys.

15. '*If ye bite and devour one another,*' etc.—From this it would seem that the religious disputes of the Galatians had generated much animosity and violence. The metaphors appear to be taken from the fighting of street dogs.

20. '*Witchcraft.*'—The original word (φαρμακεία) has been understood by many commentators to mean *poisoning*—a crime of which there were certainly but too many examples among the Greeks, Romans, and Jews. But it is not easy to see why this should not be comprehended under the word *murders;* nor does any reason appear why this should seem a work of the flesh so much more than any other kind of murder as to require to be thus specially set down. We need not remind the reader that our word 'pharmacy' comes from the one here employed. 'It is certain,' observes Doddridge, 'that, on account of the drugs made use of in some supposed magical compositions, this word is often used to express those practices in which *combinations with invisible malignant powers* were believed and intended, to which (whether they had or had not that real foundation which has generally been believed) it is well known that the Gentiles, even in the most learned nations, were very much addicted.'

21. '*Revellings.*'—The κῶμοι, or 'revellings,' here alluded to, were, among the Greeks, as Locke explains, a disorderly spending of the night in feasting, with a licentious indulgence in wine, good cheer, music, dancing, etc.

23. '*Against such there is no law.*'—Josephus, in his account of the Essenes, says, that they could do nothing without the permission of their rulers, except acts of charity and mercy, in which they were left to their discretion.

CHAPTER VI.

1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.

BRETHREN, [1]if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For [2]every man shall bear his own burden.

6 [3]Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And [4]let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the houshold of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, [5]by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

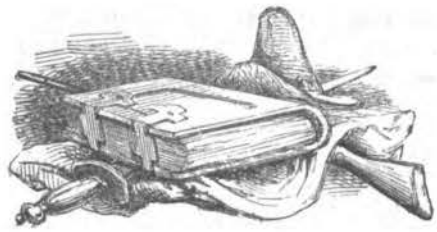
1 Or, *although*. 2 1 Cor. 3. 8. 3 1 Cor. 9. 14. 4 2 Thess. 3. 13. 5 Or, *whereby*.

Verse 2. '*Bear ye one another's burdens.*'—This seems to be an allusion to the custom of travellers, who, when too heavily laden with their baggage, relieve one another by bearing the burdens of the weak or fatigued, and thus evince their kindly dispositions towards each other. Burdens are here to be taken for unavoidable frailties and infirmities.

11. '*How large a letter,*' etc.—To shew the perplexity which the passage has occasioned, we may set down the following different interpretations. The Vulgate has, *with what letters*; Castalio, *with how many letters*; Erasmus, *how large a letter*; Beza, *how long a letter*. Some refer the expression to the sublimity of the Apostle's sentiments, as Hilary; some to the large size of the characters employed, as Jerome; and others to the *deformity* of the characters, as if Paul could not well write Greek, as Theophylact and Chrysostom. Considering how well Paul was acquainted with the Greek language, that he was a man of education, and brought up at Tarsus, a famous seat of Greek learning, and where Greek was the language of society and education, the notion that Paul could not decently write the Greek letters seems not a little absurd, if not disrespectful; and therefore some suppose it may have been owing to the infirmity in his flesh to which he refers; and if that was an affection of the eyes, as some suppose, large or even mis-shapen letters would certainly have been to the Galatians a touching evidence of his affliction. Heinsius, however, supposes that these words only refer to the passage which follows, since it was usual for St. Paul to write with his own hand the concluding lines of his epistles. Thus, 'You see in what large letters I have written what follows, as deserving your most serious attention, viz., AS MANY AS DESIRE,' etc., to the end. What gives more probability to this, is the fact that, at this time, all Greek writing was in *capital* letters; so that the only way to give emphasis to a particular passage was to write those letters much larger than usual. The mystery of underscoring, with single or double lines, to denote *italics* or *capitals*, was not then known. Now that γράμματα is in the plural, and that its usual meaning is that of *letters*, that is, *characters* of writing, is certain; and it is also certain, that not Paul himself, nor any classical writer, ever uses the word for *an epistle*. Nevertheless, that our venerable translators are right in assigning it this sense, may appear when we observe, that this very word, in the same plural form, is used by the sacred writers, not merely to describe the characters of a writing but the writing itself. In John v. 27, it is used to signify a written account, as distinguished from a verbal relation or discourse. In the Acts it *is* used for *an epistle*; and in 2 Tim. iii. 15, St. Paul himself applies it to the whole body of the Old Testament Scriptures. That the Apostle should call it 'large' is not surprizing, although it be true that others are larger. For this was written a good while before any of the larger epistles: and it is really large,

as compared with the usual epistolary communications of that, or indeed of any age—even the present. In fact, it is a *long letter*. And to St. Paul, who usually dictated to an amanuensis, it must have appeared the larger, from being all written by his own hand. He might well therefore refer to its largeness, being so written, as a proof of the interest he felt in the well-doing of the Galatian church.

17. '*I bear in my body the marks of the Lord Jesus.*'—Archbishop Potter supposes that the Apostle here alludes to the *stigmata*, or *brands*, with which the Greeks used to mark those who were appointed to serve in the wars, lest they should make their escape. The stigmata were also sometimes impressed upon slaves for the same reason. Others suppose the reference may be to those marks by which the votaries of particular deities were distinguished. All these customs we have had former occasions of explaining. If any of these conjectures be true, we must suppose that the allusion is metaphorical; not that the Apostle had really caused any such marks to be impressed upon his person to denote him the servant of Christ, but intimating that the meaning expressed by such stigmata was, in his case, exemplified by the weals and marks of the sufferings and punishments he had sustained in his Lord's service. It is, however, very easy, and perhaps preferable, to suppose that he alludes to those marks upon his person, without any reference to such stigmata as we have mentioned.



THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

Sr. Luke closes his narrative of the Acts of the Apostles by informing us that St. Paul spent two years in imprisonment at Rome. During these two years—that is, from the spring of A.D. 61 to the early part of 63—the apostle wrote the Epistles to the Ephesians, Philippians, Colossians, and to Philemon. This appears from the contents, in which he alludes to the bonds he then wore. The present epistle appears to have been the first written of these, and probably within a few months after his arrival at Rome. This conclusion is founded on the absence of any declared expectation, as in the other epistles, of a speedy deliverance; as well as on the circumstance that the name of Timothy is not mentioned, as it is in the other epistles, from which it is collected that this attached follower had not yet joined the apostle at Rome.

The Gospel was introduced into Ephesus by the apostle Paul when he visited the place on his return from Corinth to Jerusalem, about the year 54 (Acts xviii. 19). On that occasion he does not, however, appear to have preached publicly to the heathen, but only to the Jews and proselytes in the synagogue. They were interested in his teaching, and requested him to prolong his stay; but he urged the necessity of his being at Jerusalem at the approaching feast (probably the passover), but promised to visit them again if possible (Acts xviii. 21). During his absence the highly-gifted Apollos arrived at Ephesus from Alexandria. He was then acquainted only with the doctrine of John the Baptist, but was now fully instructed in the Christian religion by Aquila and Priscilla, who had accompanied Paul from Corinth, and had remained at Ephesus, or had soon returned thither (Acts xviii. 24, 26). Paul himself, on his return from Jerusalem, revisited Asia Minor, and came to Ephesus, where he remained not less than three years (Acts xviii. 23; xix. 1, sqq.). It was during this time that the church was established, which afterwards became so prominent among the churches of Asia Minor, and to which this epistle was written. The circumstances which attended his labours during that period are related in the 19th chapter of the Acts. The success of the Christian cause was at length so great and signal as to inspire alarm in the minds of those who were interested in maintaining the worship of Diana, which they conceived to be in great peril, and who raised a tumult which constrained the apostle to leave the city. It does not appear that he ever visited it again, unless he may have done so after his first imprisonment at Rome. But on his way from Macedonia to Jerusalem he came to Miletus, and sent for the elders of the church at Ephesus, to whom he gave a deeply affecting address, in the conviction that he should see them no more (Acts xx. 16, sqq.).

The importance which Paul attached to the foundation of a Christian church at Ephesus appears from his remaining so much longer there than at any one place, preaching the Gospel. Several reasons have been assigned for his departing so much from his usual plan in favour of Ephesus. One may have been, that it was the principal seat of idolatry then in the world. The evident aim of Paul was to reach the centres of influence and power. Hence he mainly sought to preach the Gospel in large cities; and thus it was that Antioch, and Ephesus, and Corinth, and Athens, and Philippi, and Rome shared so largely in his labours. Not ashamed of the Gospel anywhere, he yet sought mainly that its power should be felt where wealth, and learning, and genius, and talent were concentrated. The very places, therefore, where the most magnificent temples were erected to the gods, where the worship of idols was celebrated with the utmost splendour and pomp, and where that worship was most strongly defended by the civil arm, were those in which the apostle sought first to preach the Gospel. Thus Ephesus, as the most splendid seat of idolatry then in the pagan world, would particularly attract his attention; and hence it was, probably, that he was willing to spend so large a portion of his public life in that place. It may have been for the same reason that John afterwards made the place his permanent abode, and spent so many of his later years there, as the minister of the church which had been founded by Paul. Another reason why the

apostle sought Ephesus as the field of labour may have been that it was at that time not only a principal seat of idolatry, but that it was a place of great civic importance in the Roman empire. It was the residence of the Roman Proconsul and the seat of the courts of justice in Asia Minor, and to which a large amount of learning and talent was attracted. Any impression, therefore, produced at a place of so much resort to pilgrims, to merchants, to scholars, to suitors, and to public men, who were continually arriving and departing, could not fail to vibrate thence in every direction.

It has been considered difficult to determine *to whom* the present Epistle was addressed. The common opinion that it was addressed to the church at Ephesus is founded on the disputed reading of ch. i. 1, and has been called in question by many scholars of eminent name. These have again been divided in their views. Grotius, Hammond, Mill, Venema, Wetstein, Paley and others take up the opinion broached by the ancient heretic Marcion, that the party addressed in this Epistle is the church at Laodicea, and that we have here the epistle to that church (alluded to in Col. iv. 16) which is commonly supposed to have been lost. Others maintain the opinion first advanced by Archbishop Usher, that this was a circular epistle, addressed to no church in particular, but intended for the use of several churches, of which Ephesus may have been the first or centre. This opinion has been strongly advocated, among others, by Michaelis. The question resolves itself into too many particulars to be discussed in this place. It is examined fully by Dr. W. Lindsay Alexander in the article on the Epistle to the Ephesians in the *Cyclopædia of Biblical Literature*, and there is a satisfactory notice of it in Barnes's Introduction to this Epistle. The tendency of this and other recent inquiry has been to establish the common opinion, and to fortify the received reading of the introductory verse of the Epistle, which declares that it was intended for 'the saints at Ephesus.' But although the Epistle thus appears to have been, as it purports to be, addressed to the church in Ephesus, it remains confessedly difficult to explain how it happens that, contrary to his usual habit, Paul nowhere refers to the circumstances of his former residence there, makes no allusion to his troubles or his triumphs, takes no notice of the 'elders' with whom he had such interesting intercourse at Miletus, salutes no one by name, and throughout addresses them as if they were to him personally unknown. In this respect it is, as Barnes remarks, 'unlike all the other epistles he ever wrote, and all which we should have expected from a man in such circumstances.' It was indeed the observation of this singularity of the Epistle which led to the adoption of the other alternatives, to neither of which is there any objection apart from the insufficiency of the arguments and authorities advanced in their support.

With respect to the contents of the Epistle, it is, as remarked by Dr. W. L. Alexander (*loc. cit.*), 'so much the utterance of a mind overflowing with thought and feeling, that it does not present any precisely marked divisions under which its different parts may be ranked. After the usual apostolic salutation, Paul breaks forth into an expression of thanksgiving to God and Christ for the scheme of redemption (i. 3-10), from which he passes to speak of the privileges actually enjoyed by himself and those to whom he was writing, through Christ (i. 11-23). He then reminds the Ephesians of their former condition when they were without Christ, and of the great change which, through divine grace, they had experienced (ii. 1-22). An allusion to himself as enjoying by divine revelation the knowledge of the mystery of Christ leads the apostle to enlarge upon the dignity of his office, and the blessed results that were destined to flow from the exercise of it to others (iii. 1-12). On this he grounds an exhortation to his brethren not to faint on account of his sufferings for the Gospel, and affectionately invokes on their behalf the divine blessing, concluding this, which may be called the more doctrinal part of his Epistle, with a doxology to God (iii. 13-21). What follows is chiefly hortatory, and is directed partly to the inculcation of general consistency, stedfastness in the faith, and propriety of deportment (iv. 1; v. 21), and partly to the enforcement of relative duties (v. 22; vi. 9). The Epistle concludes with an animated exhortation to fortitude, watchfulness, and prayer, followed by a reference to Tychicus as the bearer of the Epistle, and by the usual apostolic benediction' (vi. 20-24).

The style of the Epistle to the Ephesians is very animated. There is, however, a peculiarity in it, and also (although not in an equal degree) in the Epistle to the Colossians, which renders it somewhat difficult. Every single word is perfectly intelligible; but the sentences are so long, and the members of which each sentence consists are at the same time so short, that they are frequently, in the original, capable of many different constructions, of which it is not always easy to determine which is the right one. If a passage, therefore, were unpointed, some would place the commas in one place, some in another; and in the common editions of the Greek Testament the points are alleged to be placed with less judgment in this Epistle than in any other part. The cause of the peculiarity of style here exhibited is difficult to assign. It could not be the apostle's advanced age, for the Second Epistle to Timothy, which was of still later date, exhibits language as fluent as any other of St. Paul's Epistles.

The following are the separate commentaries on this Epistle, the name, place, and date only being given when the title is the common one of *Commentarius in Epistolam ad Ephesios*:—Megandri

Commentarius in Epistolam ad Ephesios, Basileæ, 1534; Maioris *Enarratio Epist. Pauli scripta ad Ephesios*, Vitemb., 1552; Naclanti *Enarrationes in Epist. ad Ephesios*, etc., Venet., 1554; Wellerus, Noribergæ, 1559; Bucerii *Prælectiones in Epist. Pauli ad Ephesios, habitæ Cantabrigiæ in Anglia anno* 1550 and 1551, Basileæ, 1562; Binemanni *Expositio in Epist. Pauli ad Ephesios*, London, 1581; Stevartius, Ingoldstadt, 1593; Rollock, Genevæ, 1596; Zanchius, Neostadtii, 1594; Weinrichii *Explicatio Epist. Pauli ad Ephesios*, Lipsiæ, 1593; Battus, Gryphiswaldiæ, 1619; De Quiros, Hispali, 1622; Meelfuhreri *Comm. in Epistolas Pauli ad Ephesios, Philippenses, et in primum ad Timotheum*, Noribergæ, 1624; Hannekenii *Explicatio Pauli Epistolæ ad Ephesios*, Marpurgi, 1631; Tarnovii *Comm. in Epist. Pauli ad Ephesios, ad Philipp., ad Coloss., et ad Thessalonicenses*, Rostochii, 1636; Althoferi *Animadversiones sacræ in Epist. ad Ephesios*, Altorfii, 1641; Crocius, Casselis, 1642; Wandalini *Paraphrasis in Epist. ad Ephesios*, Slesuici, 1650; Bodii *In Epist. Pauli ad Ephesios Prælectiones supra CC. in quibus præter textus Apostolici adcuratam analysin et explicationem copiosam et dilucidam*, London, 1552; Scattergood, *Annotationes in .... Epist. ad Ephesios*, Cantab., 1653; Lagi *Commentatio quadripartita super Epist. ad Ephesios*, Gryphiswaldiæ, 1664; Schmidii *Paraphrasis super Epist. ad Ephesios*, Argentor., 1684; Spener, *Erklärung der Episteln an die Epheser und Colosser des Apostels Pauli*, etc., Halæ, 1706; Pfeffingeri *Dissertationes in Epist. ad Ephesios*, Argentor., 1711; Roell, Traj. ad Rhen., 1715; Dinant, *De Brief aan die van Efeze, verklaart en toegepast.*, Rotterdam, 1711; Van Til, Amstelod., 1726; Gudius, *Gründliche erleuterung des lehrreichen Briefes an die Epheser*, Laubanæ, 1735; Alphen, *Specimen Analyticum in Epist. Pauli ad Ephesios*, Traj. ad Rhen., 1742; Callander, *An Essay towards a Literal Version of the New Testament, in the Epistle of Paul to the Ephesians*, Glasgow, 1779; Cramer, *Neue übersetzt des Brief Paulus an die Epheser*, Hamb., 1782; Esmarch, *Paulus Brief an die Epheser übersetzt*, Altona, 1785; Krause, *Der Brief Pauli an die Epheser übersetzt und mit Anmerkungen*, Frankf., 1789; Müller, *Der Brief Pauli an die Epheser erklärt und mit Einleitung*, etc., Heidlb., 1793; Holzhausen, *Der Brief des Apostel Paulus an die Epheser, übersetzt und erklärt*, Hanover, 1833; Rückert, *Der Brief Pauli an die Epheser eläutert und vertheidigt*, Leipz., 1834; Harless, *Commentar über den Brief Pauli an die Epheser*, Erlangen, 1834; Meier, *Commentar über den Brief Paulus an die Epheser*, Berlin, 1834; Matthies, *Erklärung des Briefes Pauli an die Epheser mit besond. Berücksichtigen der neusten Commentare*, Leipzig, 1835; Barnes, *Notes Explanatory of the Epistles of Paul to the Ephesians, Philippians, and Colossians*, New York, 1845.

CHAPTER I.

1 *After the salutation,* 3 *and thanksgiving for the Ephesians,* 4 *he treateth of our election,* 6 *and adoption by grace,* 11 *which is the true and proper fountain of man's salvation.* 13 *And because the height of this mystery cannot easily be attained unto,* 16 *he prayeth that they may come* 18 *to the full knowledge and* 20 *possession thereof in Christ.*

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [1]Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [2]*places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in [3]heaven, and which are on earth; *even* in him:

[1] 2 Cor. 1. 3. 1 Pet. 1. 3. [2] Or, things. [3] Gr. *the heavens.*

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first [4]trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation [5]in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working [6]of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And [7]hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

[4] Or, *hoped.* [5] Or, *for the acknowledgment.* [6] Gr. *of the might of his power.* [7] Psal. 8. 6.

Verse 1. '*Ephesus.*'—For an account of Ephesus see the note on Rev. ii. 1.

— 13. '*Ye were sealed.*'—This has been explained on the same principle as Gal. vi. 17, that is, as an allusion to a mark impressed upon a votary or servant, to denote that he was the property of the god or master whose mark he bore. That such an allusion may be intended is very possible; for we see it employed most distinctly in Rev. vii. 3; but the text does not *need* the illustration thus supplied; since it may be sufficiently explained as a metaphor derived from the use of a seal to impress validity and confirmation, and to insure the security of that to which it was affixed. It is certain that many of the allusions in this Epistle will appear the clearer when it is borne in mind that the goddess Diana was zealously worshipped at Ephesus. Hewlett, by his note here, seems to think that the present allusion may receive some illustration from the fact, that those who were initiated into the mysteries of Diana received a seal or ring, with the figure of a he-goat, as the mark of their initiation.

14. '*Earnest.*'—The word ἀρραβών is very happily rendered by the word 'earnest,' which is of course here used in the sense of the first part of a payment deposited as a security for the whole; or rather, perhaps, in the larger sense, in which the word 'earnest' is still used in, at least, our south-western provinces, with reference to any deposit to attest the sincerity of an intention, as when a person leaves a deposit with a person of whom he agrees to take a house or apartment.

18. '*The eyes of your understanding.*'—This is a phrase which often occurs in the Rabbinical writings. Some of the Greek copies, with the Vulgate, and all the Oriental versions, have 'the eyes of your heart,' which also is much used in the Jewish writings.

23. '*The fulness of him that filleth all in all.*'—Chandler ingeniously conjectures that, in the expressions here employed, the Apostle has some reference to the famous statue of Diana at Ephesus. Her image, as shewn in the note on Acts xix. 27, was that of a woman, and her body filled with the breasts of a woman (hence called Mammosa), to denote, as Jerome tells us, that she was the nurse, supporter, and life of all living creatures, or, as Macrobius states (*Saturnal.* i. 20), that she represented the earth, or nature, by whose nourishment the whole earth is sustained. Now this, says Chandler, gives a beautiful turn to the Apostle's expression. The church of Christ is that body, that πλήρωμα, or 'fulness,' which he upholds and enriches by his bounty. Diana, among the Ephesians, was esteemed the nurse and supporter of all things; and her many breasts denoted the various methods and sources by which she conveyed her nourishment to the universe. Such a one, Paul tells the Ephesians, Christ really was, 'for he filleth all things with all things.' He filleth the church and all its members with a rich variety of blessings; and as St. John, who also lived at Ephesus, tells us (i. 16), in the very same manner of expression, 'of his fulness have we all received, and grace for grace.'

CHAPTER II.

1 *By comparing what we were by* 3 *nature, with what we are* 5 *by grace:* 10 *he declareth, that we are made for good works; and* 13 *being brought near by Christ, should not live as* 11 *Gentiles, and* 12 *foreigners in time past, but as* 19 *citizens with the saints, and the family of God.*

AND [1]you *hath he quickened,* who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling [2]the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[1] Col. 2. 13. [2] Gr. *the wills.*

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith ; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before [3]ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world :

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us ;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances ; for to make in himself of twain one new man, *so* making peace ;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity [4]thereby :

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For [5]through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the houshold of God ;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone ;*

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

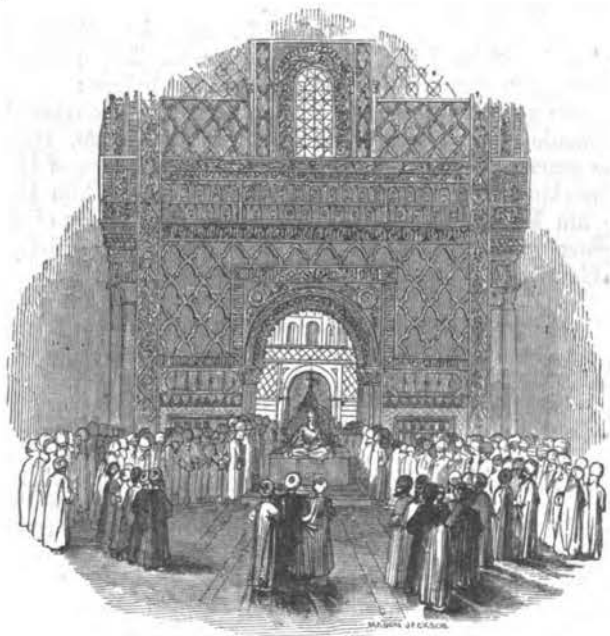
22 In whom ye also are builded together for an habitation of God through the Spirit.

[3] Or, *prepared.* [4] Or, *in himself.* [5] Rom. 5. 2.

Verse 2. '*Prince of the power of the air.*'—Satan is so called, probably with reference to the Jewish notion that the air was peopled by evil spirits. But, indeed, the heathen also were familiar with the idea that the air was inhabited or pervaded by spiritual beings (dæmons); and this was in particular a dogma of the Pythagorean philosophy, with which the Ephesians were imbued.

14. '*The middle wall of partition.*'—This is an acknowledged allusion to the middle or partition wall in the temple which separated the court of the Gentiles from the court of Israel, and beyond which it was death for any foreigner to pass.

18. '*Through him we both have access.*'—That is, 'Through him we have, both of us, introduction,' etc.



INTRODUCTION TO AN EASTERN PRINCE.

The word προσαγωγήν, rendered 'access,' refers to the custom of introducing one to the presence of some great prince or other eminent personage, when decorum required that he should be ushered in by some person appointed for the purpose,—a custom of all courts, ancient and modern.

20. '*Are built upon the foundation.*'—Here Doddridge quotes Lord Shaftesbury as observing that the Apostle accommodates himself to the taste of the Ephesians, who were extremely fond of architecture, by frequent allusions to building, and of the majesty, order, and beauty of which their temple consecrated to Diana was so celebrated a masterpiece. There may be something in this, although, as Doddridge himself observes, many allusions of the same kind are to be met with in other Epistles.

— '*The chief corner-stone.*'—Signifying a large massive stone, so formed, that when placed at a corner it binds together two outward walls of an edifice. Now this properly makes no part of a foundation, from which it is distinguished at Jer. li. 26; though, as the edifice rests upon it, it may be so called. Sometimes the term denoted those massive slabs which, being placed towards the bottom of any wall, served to bind the work together; as in Isa. xxviii. 16, where this very word occurs. Of these there were often two layers without cement or mortar.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 7 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 (If ye have heard of the dispensation of the grace of God which is given me to youward:

3 How that by revelation he made known unto me the mystery; as I wrote [1]afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that [2]I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

[1] Or, *a little before.*

[2] Gal. i. 16.

Verse 3. '*As I wrote afore.*'—That is, as he had already written in this same Epistle; alluding doubtless to ch. i. 9, 10.

8. '*Less than the least.*'—See the note on 2 Cor. iv. 17.

10. '*The principalities and powers in heavenly places.*'—This, and similar expressions elsewhere, is thought to denote the angels of highest place in heaven.

15. '*The whole family in heaven and earth.*'—In the Jewish writings there is frequent reference to 'the family of holy angels,' and 'the family above,' and to 'the family below;' which mode of expression the Apostle seems here to have adopted.

CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

I THEREFORE, the prisoner [1]of the Lord,) beseech you that ye [2]walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 [3]One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, [4]When he ascended up on high, he led [5]captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might [6]fill all things.)

11 [7]And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come [8]in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the [9]stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But [10] [11]speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 [12]From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the [13] [14]blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye [15]put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And [16]be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and [17]true holiness.

25 Wherefore putting away lying, [18]speak every man truth with his neighbour: for we are members one of another.

26 [19]Be ye angry, and sin not: let not the sun go down upon your wrath:

27 [20]Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have [21]to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good [22]to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And [23]be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

1 Or, *in the Lord.* 2 Philip. 1. 27. Col. 1. 10. 1 Thess. 2. 12. 3 Mal. 2. 10. 4 Psal. 68. 18. 5 Or, *a multitude of captives.* 6 Or, *fulfil.* 7 1 Cor. 12. 28. 8 Or, *into the unity.* 9 Or, *age.* 10 Zech. 8. 16. 11 Or, *being sincere.* 12 Col. 2. 19. 13 Rom. 1. 21. 14 Or, *hardness.* 15 Col. 3. 8. 16 Rom. 12. 2. 17 Or, *holiness of truth.* 18 Zech. 8. 16. 19 Psal. 4. 4. 20 James 4. 7. 21 Or, *to distribute.* 22 Or, *to edify profitably.* 23 2 Cor. 2. 10. Col. 3. 12, 13.

Verse 8. '*He led captivity captive.*'—The idea is that of vanquished enemies led captive. The Apostle has been thought to allude to a custom of the triumphal processions of Roman conquerors, in which the captives were led in chains behind the car of the victor. Captives of the highest rank were in general specially reserved for this purpose. It is very possible that the Apostle had this circumstance in view in adapting this passage, which is borrowed from David (Ps. lxviii. 18), who lived long before Rome existed. The custom was not, however, peculiar to the Romans, but prevailed from the most remote antiquity in Egypt and the East.

— '*Gave gifts unto men.*'—If the preceding illustration be founded on a correct impression, the present text may be understood, under the same point of view, as an allusion taken from the custom for ancient conquerors to distribute gifts or largesses to their friends and countrymen, as part of the solemnity of their triumph.

14. '*Sleight of men.*'—The word translated 'sleight' (κυβεία) literally means a *playing at dice*, and in that sense has been adopted by the Jewish writers from the Greek. The word, therefore, implies of itself dexterity in an indifferent sense; but as mountebanks have always cheated the eyes of the multitude at dice, and by various tricks of sleight of hand of a similar nature, so it came to denote craft and trickery in general, which it unquestionably does in this place. The word may thus be understood as an allusion derived from *cogging* the dice, thimble-rigging, and other tricks of the same sort. It is observable that dice are of very high antiquity; and thimble-rigging was a trick known to and practised by the ancient Egyptians.

25. '*Putting away lying.*'—This was by no means a superfluous injunction; for the heathen had no *principle* of truth among themselves, or anything on which a high standard of moral sentiment might be erected. Whitby, in a note on this text, shews by various citations that lying was expressly allowed by the wisest of the heathen philosophers, whenever a lie might seem more convenient or profitable than the truth. Thus, Menander,—'A lie is better than a hurtful truth;' Plato,—'He may lie who knows how to do it in a fit season;' and Proclus,—'Good is better than truth.'

26. '*Let not the sun go down upon your wrath.*'—This also was a Pythagorean precept. Plutarch (*De Frat. Amor.*) relates, that when there had been any difference or misunderstanding among the scholars of Pythagoras, they were bound to embrace each other and shake hands before the sun went down.

CHAPTER V.

2 After general exhortations, to love, 3 to flee fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ his church.

BE ye therefore followers of God, as dear children;

2 And [1]walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

3 But [2]fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of [3]disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are [4]reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, [5]Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 [6]See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 [7]Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For [8]the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

[1] John 13. 34, and 15. 12. [2] Col. 3. 5. [3] 1 Thess. 4. 3, &c. [3] Or, *unbelief*. [4] Or, *discovered*. [5] Isa. 60. 1. [6] Col. 4. 5. [7] Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1. [8] 1 Cor. 11. 3.

25 [9]Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 [10]For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they [11]two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

[9] Col. 3. 19. [10] Gen. 2. 24. Matt. 19. 25. Mark 10. 7. [11] 1 Cor. 6. 16.

Verse 12. '*For it is a shame even to speak*,' etc.—Those who were initiated in the Eleusinian and Bacchanalian mysteries were engaged not to divulge them. Here the Apostle is understood to insinuate that this was a prudent restriction, because it was base even to name the things that were transacted in these mysteries.

— '*Done of them in secret*.'—Whitby, Chandler, and others, think there is here an allusion to the sacred *mysteries* of the heathen. They were celebrated in the night; and, although none of the initiated might divulge them, on pain of death, it transpired that all manner of abominations were committed on such occasions. This may be included; but the Apostle's allusion seems to have a larger and more general application.

18. '*Be not drunk with wine*.'—We are disposed to take this as a general dehortation from excess in wine, under any circumstances, without supposing it bears any exclusive reference to the notorious Bacchanalia of the heathen. But, no doubt, such celebrations are included, as offering too conspicuous an exhibition of excess, to be by any possibility overlooked or left out of consideration. These dissolute ceremonies were celebrated in honour of the god of wine, and during their continuance men and women made it a point of religion to intoxicate themselves, and run tumultuously about the streets, fields, and vineyards, with wild songs and shoutings. Some think that the Apostle glances at this last part of such celebrations in the ensuing recommendation of decent and edifying psalmody. Plato says that, during the Bacchanalia, scarcely a sober person could be found in the whole territory of Athens; and the case seems to have been much the same in other places.

19. '*Psalms and hymns and spiritual songs*.'—Some think that these are synonymous terms, associated to strengthen the sense. In itself this would be not unlikely, since the ancient taste was studious of that accumulation of synonymous and cognate words, which the modern taste rejects and avoids as a blemish. But in the present case we are disposed to agree with those who conclude that different things are intended by these words. The *psalms* (ψαλμοί), some explain of the Psalms of David only; but it appears rather that, while the term includes these, it also comprehends other compositions, adapted, as they were, to instruments and voices. The *hymns* (ὕμνοι) may be presumed to have been other and plainer compositions (chiefly of praise), both in words and as set to music; and were perhaps in one part, if not entirely, without instrumental accompaniments. The *spiritual songs* (ᾠδαί), Bloomfield (whom we are following here) agrees with the ancient and best modern commentators in regarding as signifying not merely religious, or spiritual and edifying, in opposition to the carnal and impure songs at the heathen festivals and entertainments, but as being suggested by the Holy Spirit. These, as may be conjectured, were sung by one person alone, like our solo anthems; it, however, appears probable, from Col. iii. 16, that they were not always *sung*, but merely *recited*; and if so, these 'spiritual songs' would have been something like the strains of the Italian *improvisatore*, in that sort of composition, half poetry and half prose, so characteristic of the Oriental style. The commentators instance the songs of Elisabeth, of Mary, and of Zacharias, recorded by St. Luke, ch. i.



BACCHANALIAN PROCESSION.

CHAPTER VI.

1 The duty of children toward their parents, 5 of servants toward their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.

[1]CHILDREN, obey your parents in the Lord: for this is right.

2 [2]Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, [3]ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 [4]Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, [5]forbearing threatening: knowing that [6]your Master also is in heaven; [7]neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against [8]spiritual wickedness in [9]high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and [10]having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 [11]And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador [12]in bonds: that [13]therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ [14]in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

[1] Col. 3. 20. [2] Exod. 20. 12. Deut. 5. 16. Eccles. 3. 8. Matt. 15. 4. Mark 7. 10. [3] Col. 3. 21. [4] Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18. [5] Or, *moderating*. [6] Some read, *both your and their master*. [7] Wisd. 6. 7. Ecclus. 35. 12. Rom. 2. 11. [8] Or, *wicked spirits*. [9] Or, *heavenly*. [10] Or, *having overcome all*. [11] Col. 4. 3. 2 Thess. 3. 1. [12] Or, *in a chain*. [13] Or, *thereof*. [14] Or, *with incorruption*.

Verse 11. '*Put on the whole armour of God.*'—See the note and cut at 2 Cor. vi. There can be no question that, as there stated, the allusions to armour and arms in the New Testament have a particular reference to the appointments of the Roman soldiers, who were in those times dispersed everywhere in the countries and towns in which the sacred writers lived, or which they visited, and to which they wrote. For ample illustrations, pictorial and literary, of the several articles mentioned in the enumeration, we may more particularly refer to the copious notes on these subjects which have been given in the Old Testament.

14. '*Having your loins girt about with truth.*'—It is not sufficient to explain this as an allusion to 'the belts with which the flowing robes of the Orientals required to be girded up for any active employment' (Bloomfield). For all the allusions being to 'armour,' this must be comprehended as part of the 'whole armour,' which the Apostle exhorts the Christian warrior to put on. It was, therefore, the military girdle, which was not only one of the most ornamental parts of military equipment, but was also important for defence, covering as it did the joints of the armour, keeping the whole compact and firm, as well as strengthening the loins of those who wore it. See the note on 1 Sam. xvii. 5.

— '*Breastplate.*'—See the note on 1 Sam. xvii. 5.

15. '*Your feet shod,*' etc.—Here military sandals or boots are classed with armour, the propriety of which will appear

from the note and cuts under Ruth iv. 8. If, with some commentators, we suppose the reference is to firmness of standing, as in the base or foundation of an edifice, the Apostle may be well imagined to have had in view those military caligæ which were furnished with spikes, to enable those that wore them to stand firm and unmoved. Or if, with others, the allusion is supposed to be merely to the defence of the feet from the roughness of the way, and from the designs of enemies, who were wont to throw caltrops into the fields and to set spikes in the ground to impede the march and wound the feet of the soldiers—then we may well conclude the text to bear a reference to the boots, greaves, or sandals, which, to defend the feet from such annoyance, were composed of, or furnished with, brass, iron, or other metals. Specimens, serving to illustrate either explanation, will be found in the cuts under Ruth v., and to the note there we may also again refer.

16. '*Shield*.'—See the note on Judges v. 8.

— '*Fiery darts*.'—This is an evident allusion to the arrows and javelins which, being charged with combustible matters and set on fire, were discharged against the enemy. These were easily extinguished if opposed by a shield; for while on this, being covered with metal, the fire could take no effect, we learn from Arrian that these 'fiery darts' were easily extinguished by any rapid or sudden jerk; for they had no great force, as, if arrows, they were necessarily discharged from a slack bow, as the fire went out if a tight one were employed. It was also necessary that, in order to have their destined effect, they should meet some soft substance in which they might fix. Hence, on both grounds we see the peculiar propriety with which the Apostle describes these missiles as being extinguished by a shield. These fiery darts, whether as fire-bearing arrows or javelins, were used both to distress and injure the persons of the enemy, or to set their tents and wooden buildings on fire. These missiles were, in their more simple form, twined round with tar and pitch, and discharged in a burning condition: but the more complete and injurious weapon is described by Ammianus Marcellinus (xxiii. 4) as a hollowed reed, to the lower part of which, under the point or barb, was attached a round receptacle, made of iron, for combustible materials; so that such an arrow had much resemblance to a distaff. The reed was filled with burning naphtha; and when the arrow was discharged, if allowed to take full effect, it struck the enemies' ranks, or the objects at which it was directed, and remained infixed, the flame consuming whatever it met with, and was of such a nature that water had no effect upon it, but rather increased its violence; nor could it be extinguished but by being smothered with earth.

17. '*Helmet*.'—See the note on 1 Sam. xvii. 5.

— '*Sword*.—See the note on Num. xxxi. 8.



EPHESUS.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

THIS is another of the Epistles written by St. Paul during his imprisonment at Rome, as is manifest from various allusions which the Epistle itself contains (i. 7, 13; iv. 22). And it may further appear that it was written towards the end of his confinement, and was most probably the last of the series; for there are distinct intimations that he had already been a considerable time at Rome, and was in expectation of being speedily released: he even meditated to allow Timothy, his most confidential assistant, to depart, and in a short time to come himself to them (i. 12, 14; ii. 19, 26).

This is a very gratifying Epistle. Philippi enjoyed the distinction of being the first city of Europe in which the Gospel was preached by St. Paul; and its church was, consequently, the first founded by him. And what is more, this church appears to have remained stedfast in those doctrines which it had received, without being disturbed by those divisions and controversies, or dishonoured by those irregularities, which in most of the other churches occasioned so much anxiety to their founder. Hence this Epistle is, as Horne observes, 'the only one of St. Paul's letters to the churches, in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of the Epistle. Its style is singularly animated, affectionate, and pleasing.'

It moreover appears that the church at Philippi had on all occasions manifested the most affectionate and generous interest in the apostle's welfare and comfort. When the Gospel was first preached in Macedonia, no other church, except that of Philippi, contributed to his support. Although Thessalonica was the chief city of the province, yet when the apostle was there, the considerate Philippians twice sent him money, lest the success of the great cause in which they felt so much interest, might be hindered by his becoming burdensome to the Thessalonians (iv. 15, 16). They did the same when he was at the wealthy Corinth, and 'to cut off occasion from them that desired occasion,' declined to accept the wages of his labour from the church there. And now, when the kind-hearted Philippians heard or guessed that their venerated teacher, in imprisonment at Rome, needed assistance, they hastened to send to him Epaphroditus, one of their pastors, with supplies of money. On his return home, Paul sent by him this letter, in which he gratefully acknowledges their kindness to him. From the manner in which he expresses himself, we learn, with some surprise, that he had really been in circumstances of considerable want at Rome: but this may be easily accounted for by the recollection, that not having converted the Romans, he did not think himself entitled to receive his support from them; while in most of the other churches there were factions opposed to him, and from such churches it was his rule not to accept assistance. We may also consider that his situation at Rome, as a prisoner, probably precluded him from deriving much advantage from his trade. Under this concurrence of circumstances, it so happened that the church at Philippi was the only one to which the apostle could concede the privilege and honour of ministering to his wants.

The Epistle to the Philippians is, to quote the words of Dr. W. L. Alexander, 'written throughout in a very animated and elevated style. It is full of the most sublime thoughts and the most affectionate exhortations. It resembles more the production of a father addressing his children than that of an apostle laying down authoritatively what is to be received and followed. The whole of it shews, as Theophylact observes, how very much he loved and esteemed those to whom it was addressed.'

The following are the separate commentaries on the Epistle to the Philippians:—Hoffmannii *Commentarius in Epistolas ad Philippenses*, Basileæ, 1541; Maiori *Enarratio Epist. Pauli ad Philippenses*, Vitemb., 1554; Welleri *Comm. in Epist. Pauli ad Philippenses et Thessalonicenses*, Lipsiæ, 1541; Musculi *Comm. in Epist. ad Philippenses, Colossenses, Thessalonicenses, et in Primam ad Timotheum*, Basileæ, 1565; Oleviani *Notæ in Epist. ad Philippenses*, Genevæ, 1580; Aretii *Comm. in Epist. Pauli ad Philipp., Coloss., et utramque ad Thessalonicenses*, Morgiis, 1580;

Zanchii *Comm. in Epist. Philipp., Coloss., et Thessalon.*, Neostadtii, 1595; Airay, *Lectures upon the whole Epistle to the Philippians*, London, 1598; Weinrichii *Explicatio Epistolæ ad Philippenses*, Lipsiæ, 1595; Battus, *Comm. in Epist. ad Philippenses*, Rostochii, 1627; Stevartii *Comm. in Epist. ad Philippenses*, Ingoldstadt, 1595; Velasquez, *Commentarii et Adnotationes in Epist. Pauli ad Philippenses*, 1628; Schottani *Analysis et Commentaria in Epist. Pauli ad Philippenses*, Franeck., 1637; Meelfuhreri *Epist. Pauli ad Philippenses, commentationibus perspicuis enarrata*, Noribergæ, 1627; Althoferi *Observationes Sacræ; seu Commentariolus in Epist. Pauli ad Philippenses*, Argentor., 1668; Scheidii *Septenarius Disputationum Græcarum philologicarum in Epist. Pauli ad Philippenses*, Argentor., 1668; Breithaupti *Animadversiones exegeticæ et dogmatico-practicæ in Epist. Pauli ad Philippenses*, Halæ, 1693; Van Til, *Over de Sendbrieven van Paulus aan die Romeinen en Filippensen*, Harlaem, 1721; Buschingii *Introductio Historico-Theologica in Epist. Pauli ad Philippenses*, Halæ, 1746; Storr, *Dissertt. exeget. in Epist. ad Philippenses*, Tubingen, 1783; Ende, *Epist. Pauli ad Philipp. ex recens. Griesbachii, nova Vers. Lat. et Annotatione perpetuâ illustrata*, Torgæa, 1789; Rheinwald, *Commentar über den Brief Paulus an die Philipper*, Berlin, 1827; Matthies, *Erklärung des Briefes Pauli an die Philipper*, Griefswald, 1835; Lang, *Der Brief Pauli an die Philipper zur Erbauung bearbeitet*, Altdorf, 1800; Rettig, *Quæstiones Philippenses*, Giessen, 1831; Hoog, *Specimen Academicum Inaugurale de Cœtûs Christianorum Philippensis Conditione primævâ, ex Epistolâ iis ab Apostolo Paulo*, Lugd. Bat., 1825; Baynes, *The Church at Philippi; or the Doctrines and Conduct of the Early Christians illustrated: intended to serve as an Historical Commentary upon St. Paul's Epistle to the Romans*, London, 1834; Steiger, *Exégèse des Epîtres de Saint Paul aux Philippiens et aux Colossiens, autographiée d'après les Cours lus à l'Ecole de Théologie de Genève*, Paris, 1837; Hengel, *Comment. perpetuus in Epist. Pauli ad Philippenses*, Leipz., 1839; Hölemann, *Comment. in Epist. Pauli ad Philippenses*, Leipz., 1839; Rilliet, *Commentaire sur l'Epître de l'Apôtre Paul aux Philippiens accompagné de Recherches sur l'Eglise de Philippes, et sur les dispositions qui favorisaient chez les populations païennes d'Europe l'accès de la prédication Apostolique*, Paris, 1841.

CHAPTER I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace: 12 he sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every [1]remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you [2]will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because [3]I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are [4]partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all [5]judgment;

10 That ye may [6]approve things that [7]are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds [8]in Christ are mani-

1 Or, *mention.* 2 Or, *will finish it.* 3 Or, *you have me in your heart.* 4 Or, *partakers with me of grace.* 5 Or, *sense.* 6 Or, *try.* 7 Or, *differ.* 8 Or, *for Christ.*

fest in all [9]the palace, and [10]in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only [11]let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

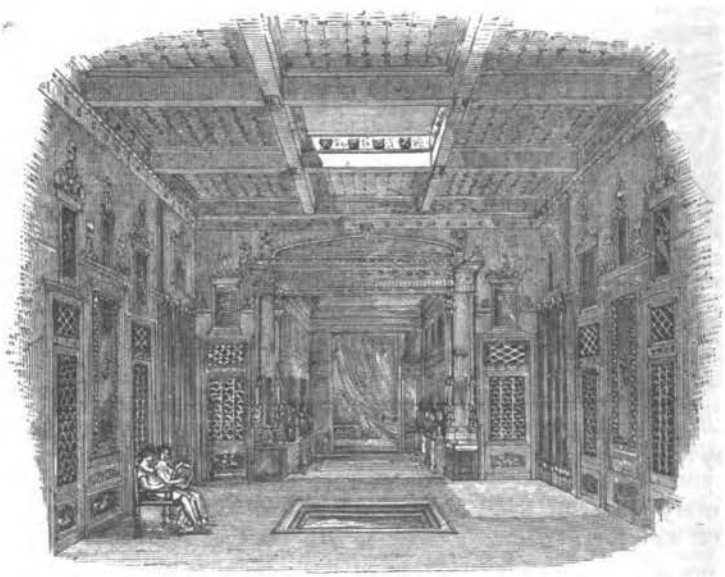
29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, *and* now hear *to be* in me.

[9] Or, *Cæsar's court.* [10] Or, *to all others.* [11] Ephes. 4. 1. Coloss. 1. 10. 1 Thess. 2. 12.

Verse 1. '*Philippi.*'—For some particulars concerning Philippi, see the notes on Acts xvi. 12.

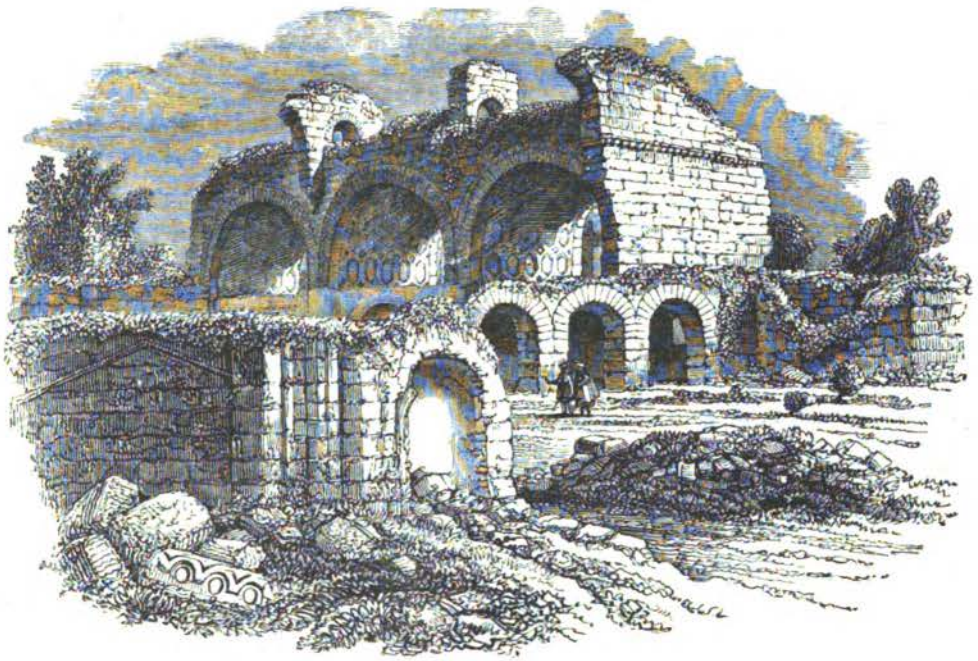
13. '*The palace.*'—This is, in the original, πραιτώριον, in Latin *prætorium*; and as it has different applications, its sense here has been rather disputed. At Rome it signified the public hall where causes were tried by the prætor; but more usually it denoted the camp or quarters of the prætorian cohorts without the city. That this last is intended is the opinion of many recent commentators. But it is also to be observed that the name of prætorium was, in



ROOM IN ROMAN PALACE.

the provinces, given to the palace of the governors, both because they administered justice in their residence and had their guards stationed there. Hence it is inferred that, though the Apostle was at Rome when he wrote this, and although the circumstances to which he refers occurred in that city, yet, writing to persons residing in the provinces, he uses the word *prætorium* in the provincial sense, and means by it the emperor's palace. This is the interpretation which our translators adopted, and in which we are ourselves most disposed to acquiesce, and that principally on account of the important corroboration which it receives from ch. iv. 22, where the Apostle mentions 'the saints of Cæsar's household.'

A Roman palace of this time, being a building which was always before the eyes of Paul and the disciples at Rome, and in which some of those disciples dwelt, would be a very suitable illustration for this place. But the remains of no such palace are in existence. A few years after this indeed, and subsequently to the burning of Rome, Nero built himself a glorious palace on Mount Palatine, which was named 'the golden palace.' When the emperor saw it finished he said, 'Now I am going to be lodged like a man!' This splendid fabric was burned and rebuilt in the reign of Commodus; and of the palace so rebuilt, in its present ruined condition, fringing the mount with its broken arches, a representation is given in our present engraving. It still bears the name of 'Nero's Palace;' and although of somewhat later origin than the time of St. Paul, it will be considered interesting from its approximation to his time, and from its furnishing the only idea obtainable from actual remains of the palaces in which the Roman emperors abode.



RUINS OF THE PALACE OF NERO.

CHAPTER II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation:* 12 *to a careful proceeding in the way of salvation, that they be as lights to the wicked world,* 16 *and comforts to him their apostle, who is now ready to be offered up to God.* 19 *He hopeth to send Timothy to them, whom he greatly commendeth,* 25 *as Epaphroditus also, whom he presently sendeth to them.*

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife of vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the [1]likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[1] Or, *habit*.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and [2]harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom [3]ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be [4]offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 [5]But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man [6]likeminded, who will naturally care for your state.

21 For all [7]seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and [8]hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

[2] Or, *sincere.* [3] Or, *shine ye.* [4] Gr. *poured forth.* [5] Or, *moreover.* [6] Or, *so dear unto me.* [7] 1 Cor. 10. 24. [8] Or, *honour such.*

Verse 15. '*Ye shine as lights in the world.*'—Doddridge paraphrases, 'Shine as elevated lights;' observing, in his note, after Saurin, that φωστῆρες has this energy, and alludes to the buildings which we call lighthouses, the most famous of which was that raised on the isle of Pharos, where Ptolemy Philadelphus built a celebrated tower, on which a bright flame was always kept burning at night, to direct mariners on their way, and to warn them of the rocks which they were to pass at the entrance of the haven of Alexandria. But Dr. Bloomfield thinks that Doddridge evinces less than his usual judgment in adopting this notion from the brilliant but fanciful Saurin (who got it from Beza); and alleges that the allusion is to the heavenly luminaries which give light to the world.

17. '*If I be offered,*' etc.—Better, 'If I be *poured out upon,*' etc.—The term employed is a common sacrificial one, denoting the libations which, both among the Heathens and the Jews, were poured out upon the sacrifice. What therefore Paul means to do is to consider the faith of the Philippians as a sacrifice acceptable to God; for the promotion of which he could rejoice to see his life poured out, by martyrdom, as a libation.

25. '*Fellowsoldier.*'—It is possible that St. Paul may employ this expression in the sense, and with the force, suggested by an ancient custom in the Roman army, under which every soldier had a favourite comrade, to whom he was bound to render, and from whom he had a right to expect, assistance in all difficulty, and fellowship in all danger.

CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 shewing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, [1]of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, [2]a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended; but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we [3]look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[1] 2 Cor. 11. 22. [2] Acts 23. 6. [3] 1 Cor. 1. 7. Tit. 2. 13.

Verse 5. '*Circumcised the eighth day.*'—Of circumcision, and the time for it, we have already spoken. But we may here observe, that the Jews laid very great stress not only on the rite itself, but on its being performed on the eighth day. The Septuagint has an addition to Gen. xvii. 14, which we also find in the Samaritan Pentateuch:—'The male child which is not circumcised on the eighth day shall be cut off from among his people.'

— '*An Hebrew of the Hebrews.*'—This was a proud distinction among the Jews, as it denoted one who was a Hebrew by both parents, and that by a long series of ancestors, without any mixture of Gentile or proselyte blood. In the same sense, and with equal pride, a Bedouin boasts himself an 'Arab of the Arabs.'

12. '*Not as though I had already attained.*'—This and the two following verses are replete with agonistical metaphors. Here the word rendered 'attained' signifies, to have arrived at the goal and won the prize, but without having as yet received it. It will be seen that the allusions are to the foot-races, concerning which see the notes on 1 Cor. ix.

— '*Perfect.*'—Some give to this word (τετελείωμαι), as here employed, the sense which we have assigned to 'attained;' but it seems rather to denote the victor's being crowned and receiving his reward. It is also observable that in those games where the prizes were different, the most esteemed prizes, the leafy crowns, were distinguished as perfect prizes; the others, such as tripods, caps, and helmets, not being accounted equally honourable.

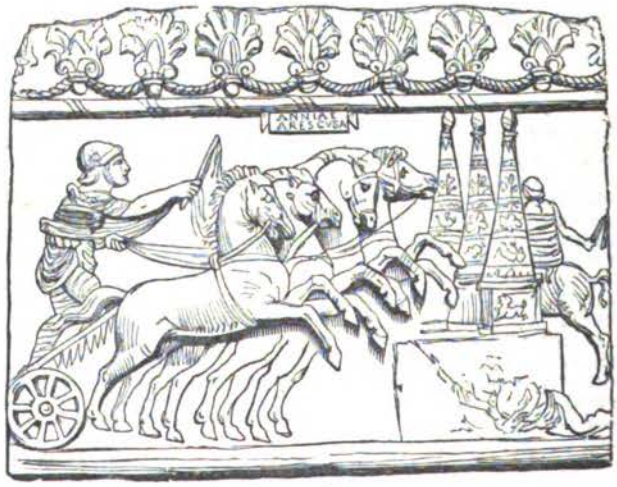
— '*That I may apprehend,*' etc.—This with the context offers considerable difficulty, nor have we met with any explanation with which we are able to rest satisfied. The idea of the word rendered 'apprehend' is that of taking hold of or seizing suddenly and with eagerness; and since there is no doubt of its being used in an agonistical sense, we will venture to suggest whether it may not allude to



GRECIAN FOOT-RACERS. Designed from Antique Sculptured Representations.

the laying hold of the pole or post, which marked the goal, by the racer who has outstripped the other competitors, and who by that act claims the victory and its reward. This explanation seems to us at least as easy as any which has yet been offered, and considerably more natural.

— '*That for which also I am apprehended of Christ Jesus.*'—The expression, 'I am apprehended,' in this place means 'laid hold of,' chosen and appointed by Christ as one of his distinguishing apostles. Rosenmüller has shewn from a passage in Aulus Gellius (*Noctes Attic.* i. 12) that the vestal virgins, when taken into the sacred order, were said to be 'taken' (*capi*), or 'apprehended.' The meaning of the Apostle, therefore, is, that he earnestly endeavoured to acquire those Christian graces and that perfection of



CHARIOT RACE.

Digitized by Google

holiness which he was appointed by Christ to teach others. St. Paul here indulges in the figure called *anacnaclasis*.

13. '*Forgetting those things which are behind.*'—Not looking back to see how much ground has been passed, or how far the other racers are behind; but pressing forward with no other thought or object than to be the first to reach the goal. There is something like this in a simile which Horace derives from a chariot-race:—

'Thus, from the goal when swift the chariot flies,
The charioteer the bending lash applies,
To overtake the foremost on the plain,
But looks on all behind him with disdain.'
Serm. l. i. Sat. i. FRANCIS.

14. '*I press toward the mark.*'—This means the mark of the goal, which was generally a pole set up in the ground, and sometimes surmounted by the leafy crown which was to be the prize of the victor. The word ἐπεκτεινόμενος, 'to reach forth towards,' expresses with beautiful propriety the manner in which the racer stretches his head and hands forward in anxiety to reach the goal.

— '*The prize.*'—See the notes on 1 Cor. ix. 25; and *supra*, v. 12.

16. '*Already attained.*'—The word here rendered 'attained' is different from that which is similarly translated in v. 12. It is still, however, an agonistical word, and describes not to have arrived at the goal, thereby completing the race, but to be foremost in the race which is still in progress.

— '*The same rule.*'—See the note on 1 Cor. ix. 26.

CHAPTER IV.

1 *From particular admonitions* 4 *he proceedeth to general exhortations,* 10 *shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them.* 19 *And so he concludeth with prayer and salutations.*

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* [2]honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me [3]hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But [4]I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's houshold.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

1 Revel. 3. 5, and 20. 12, and 21. 27. 2 Or, *venerable*. 3 Or, *is revived*. 4 Or, *I have received all*.

Verse 2. '*Euodias... Syntyche.*'—These are names of women, between whom there appears to have been some serious dissension; but who, as appears from the next verse, had 'laboured with Paul in the Gospel.'

3. '*Clement.*'—Some think that this was the same person as the Clement who was afterwards bishop of Rome, and whose important epistle to the Corinthians is still extant, as well as other writings which are ascribed to him, but are spurious. Most of the ancients were of opinion that he is here intended: and although we should not like to express a very decided opinion on the subject, we think this conclusion has been rather hastily, and scarcely on sufficient grounds, rejected by most modern commentators.

22. '*The saints... of Cæsar's household.*'—Some think that this must mean some of Cæsar's relations; but it is more clearly understood of his domestics and officers, particularly freed-men. Some of them may have been of high rank; but all that can be said as to their situation in Cæsar's household, as well as the manner in which they became acquainted with the doctrines of Christ, must be matter of mere conjecture. There is, however, no difficulty in seeing that some members of so large an establishment may have had opportunities of being acquainted with persons who had embraced the Christian faith, and were acquainted with the history and character of the Apostle; and this may have led to the desire of such further information as ultimately procured for them the honourable distinction of being the 'saints of Cæsar's household.'



THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

THIS town lay in the southern part of Phrygia, near to Laodicea and Hieropolis, which are mentioned together in ch. iv. 13. The Acts of the Apostles record two journeys of St. Paul into Phrygia; but it is not on either occasion mentioned that he visited any of these places. Indeed, from considering the route taken by him on those occasions, it appears that both times he travelled through the northern part of the extensive country of Phrygia; whereas Colossæ, and the other cities named, lay in the south. This therefore shews the probability that the church to which St. Paul now writes was not founded by himself; and this probability seems rendered a certainty by ch. ii. 1, where—although the passage has been sometimes differently interpreted—he seems to say as clearly as possible that the churches of Colossæ and Laodicea had never 'seen his face in the flesh.' It therefore appears probable that the Colossians became acquainted with Christianity through persons who had been converted by St. Paul, and with himself only from verbal accounts. It is not improbable that Epaphras, mentioned in ch. i. 7, and iv. 12, 13, was one of the earliest teachers of this church; although there appears no satisfactory reason for supposing, with Rosenmüller, that *he* was its founder. It appears, from Acts xix. 10, that during Paul's residence at Ephesus, many, both Jews and Greeks, came from various parts of Asia to hear the Gospel; and Michaelis supposes that several Colossians, and especially Philemon, may have been of this number. He adds in a note, 'As St. Paul subjoins the name of Timothy to his own (ch. i. 1), it is not improbable that Timothy had taught Christianity at Colossæ. Throughout the whole of the first chapter St. Paul speaks in their joint names, and uses the plural number 'we,' except where the subject relates to his own imprisonment, and where Timothy therefore could not be included. From ch. i. 1, he proceeds in the first person singular. Here again, therefore, he distinguishes what concerned only himself from that in which Timothy was concerned.'

There is a very remarkable similarity between this Epistle and that to the Ephesians; so much so, indeed, that, says Michaelis, 'Whoever would understand these Epistles must read them together; for the one is in most places a commentary on the other, the meaning of single passages in one Epistle, which alone might be variously interpreted, being determined by the parallel passages in the other Epistle.'

This circumstance would alone suggest the probability that the two Epistles were written at nearly the same time. But this is further confirmed when we read that this, as well as the Epistle to the Ephesians, were sent from Rome to Asia Minor, by the hand of Tychicus: from the present Epistle we also learn that Onesimus was with him; and, consequently, that the Epistle to Philemon was despatched on the same occasion. We do not see anything, against the strong evidence of these circumstances, which requires us to assent to the opinion of Michaelis, that the present Epistle was written towards the end of St. Paul's confinement; which makes it necessary to suppose that Tychicus was sent twice into Asia Minor, first with the Epistle to the Ephesians, and subsequently with that to the Colossians, accompanied by the one for Philemon, of which Onesimus was the bearer.

The following are the separate commentaries on Colossians; the name, place, and date only being given when the title is *Commentarius in Epistolam ad Colossenses.* Musculus, Basileæ, 156; Malanchthonis *Enarratio Epistolæ Pauli ad Colossenses*, 1559; Aretius, Morgiis, 1580; Oleviani *Notæ in Epist. ad Colossenses*, Genevæ, 1580; Grynæi *Explicatio Epistolæ ad Colossenses*, Basileæ, 1585; Wigandi *Adnotationes in Epist. Pauli ad Colossenses*, Vitemb., 1586; Heshusius, Magdeburg, 1594; Heinrichii *Explicatio Epist. Pauli ad Colossenses*, Lipsiæ, 1595; Rollock, Genevæ, 1602; Cartwright, *Commentary on the Colossians*, London, 1602; Elton, *Exposition of the Epistle to the Colossians*, London, 1615; Byfield, *An Exposition of the Epistle to the Colossians, wherein not only the Text is methodically analyzed, but the sense of the words, by the help of Writers both ancient and modern, is explained*, Lond., 1615; Byfield, *An Exposition of the Epistle to the Colossians*, London, 1627; Turnemanni *Medulla Meditationem in Epist. ad Colossenses*, Francof., 1625;

Battus, Rostochii, 1628; the same translated, with a Life of the Author and Notes, by the Rev. Josiah Allport, London, 1831-32; Althoferi *Observationes Sacræ, seu Comment. in divinam ad Coloss. Epist. Pauli*, Altorf., 1643; Ferguson, London, 1658; Martinii *Analysis Epist. ad Colossenses*, Groningen, 1658; Gerhardi, *Adnott. posthumæ in Epist. ad Colossenses*, Jenæ, 1660; Quenstedtii, *Disputationes Exegeticæ in Epist. ad Colossenses*, Vitemb., 1664; Rageri *Exegesis Epist. ad Colossenses*, Lubecæ, 1669; Schmidii *In Pauli ad Colossenses Epistolam Commentatio*, Hamburgi, 1691; D'Outrien, *De Sendbrief van Paulus aan de Colossen*, Amsterdam, 1694; Suicer *In Epist. Pauli ad Colossenses Commentarius critico-exegeticus, theologiæ Christianæ Compendium*, Tiguri, 1699; Rambach, *Erklärung der Epistel Pauli an die Colosser*, Giessæ, 1740; Van Til, Amsterdam, 1721; Pierce, *A Paraphrase and Notes on the Epistles of Paul to the Colossians, Philippians, and Hebrews, after the manner of Mr. Locke*, Lond., 1733; Boysen, *Praktische Erklärung des Brief Pauli an die Kolosser*, Quedlb., 1776; Gisborne, *A Familiar Exposition and Application of the Epistle of St. Paul to the Colossians*, etc., Lond., 1816; Philalethes (John Jones, LL.D.), *The Epistles of St. Paul to the Colossians, to the Thessalonians, and to Titus, and the general Epistle of James: a new Version from the Greek*, etc., Lond., 1820; Böhmer, *Theologische Auslegung des Paulinische Sendschreibens an die Kolosser*, Breslau, 1825; Junker, *Histor.-krit. und philologische Commentar über den Brief Pauli an die Kolosser*, Manheim, 1828; Bähr, *Commentar über den Brief an die Kolosser, mit stäter Berücksichtigen der älteren und neueren Ausleger*, Basel, 1833; Steiger, *Der Brief Pauli an die Kolosser, Uebersetzung, Erklärung, einleitende und epikritische Adhandlungen*, Erlangen, 1835; Huther, *Commentar über den Brief Pauli an die Colosser*, Hamb., 1841.

CHAPTER I.

1 *After salutation he thanketh God for their faith,* 7 *confirmeth the doctrine of Epaphras,* 9 *prayeth further for their increase in grace,* 14 *describeth the true Christ,* 21 *encourageth them to receive Jesus Christ, and commendeth his own ministry.*

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of [1]his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is [2]the image of the invisible God, the firstborn of every creature:

16 For [3]by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 [4]And he is before all things, and by him all things consist.

[1] Or, *the Son of his love.* [2] Heb. 1. 3. [3] John 1. 3. [4] 1 Cor. 8. 6. John 1. 3.

18 And he is the head of the body, the church: who is the beginning, [5]the firstborn from the dead; that [6]in all *things* he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, [7]having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies [8]in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, [9]to fulfil the word of God;

26 *Even* [10]the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

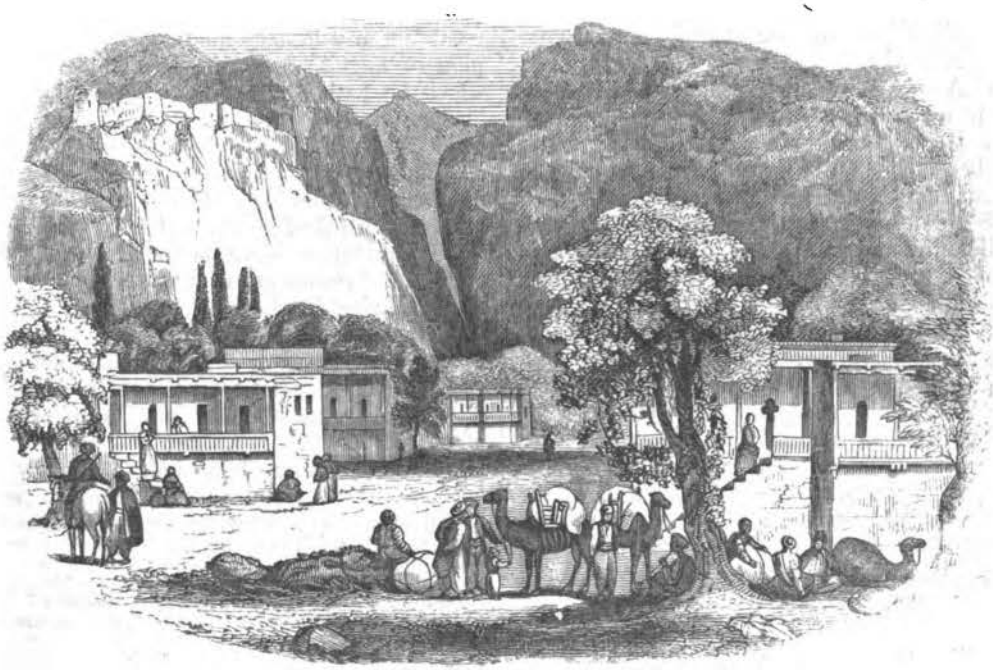
27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ [11]in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

[5] 1 Cor. 15. 20. Revel. 1. 5. [6] Or, *among all.* [7] Or, *making peace.* [8] Or, *by your mind in wicked works.*
[9] Or, *fully to preach the word of God*, Rom. 15. 19. [10] Rom. 16. 25. Eph. 3. 9. [11] Or, *amongst you.*

Verse 2. '*Colosse.*'—This place, which claims particular notice here, was with the others situated in the southern part of Phrygia. Though a town of considerable note, it was by no means the principal one of Phrygia; for when that great province was ultimately divided into Phrygia Pacatiana and Phrygia Salutaris, it ranked but as the sixth city of the former division. The town was seated on an eminence to the south of the Meander, at a place where the river Lycus began to run under ground, as it did for five furlongs, after which it again rose and flowed into the Meander. This valuable indication of the site of Colossæ, furnished by Herodotus (l. vii. c. 30), establishes the truth of the received conclusion, that the ancient city is represented by the modern village of Khonas. This village is described by Mr. Arundel as being situated most picturesquely under the immense



COLOSSÆ.—KHONAS.

range of Mount Cadmus, which rises to a very lofty and perpendicular height behind the village, in some parts clothed with pines, in others bare of soil, with vast chasms and caverns. The immense perpendicular chasm seen in the view affords an outlet to a wide mountain-torrent, the bed of which is dry in summer. The approach to Khonas, as well as the village itself, is beautiful, abounding in tall trees, from which vines of most luxuriant growth are suspended. In the immediate neighbourhood of the village are several vestiges of an ancient city, consisting of arches, vaults, squared stones, while the ground is strewed with broken pottery, which so generally and so remarkably indicates the sites of ancient towns in the East. That these ruins are all that now remain of Colossæ there seems no just reason to doubt.

12. '*Partakers of the inheritance.*'—There seems here to be a figure derived from the distribution of the territory of the earthly Canaan by lot to the families of Israel; for the full force of the terms employed (*μέρις κλήρου*, 'an allotted portion') suggests the idea of a state in which each citizen has a portion or possession assigned to him by lot.

13. '*From the power of darkness.*'—One of the names which the Jews gave to Satan was חֹשֶׁךְ, 'Darkness.'

CHAPTER II.

1 *He still exhorteth them to be constant in Christ,* 8 *to beware of philosophy, and vain traditions,* 18 *worshipping of angels,* 20 *and legal ceremonies, which are ended in Christ.*

FOR I would that ye knew what great [1]conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 [2]In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the [3]rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 [4]Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 [5]And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them [6]in it.

16 Let no man therefore judge you [7]in meat, or in drink, or [8]in respect of an holyday, or of the new moon, or of the sabbath *days:*

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man [9]beguile you of your reward [10]in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

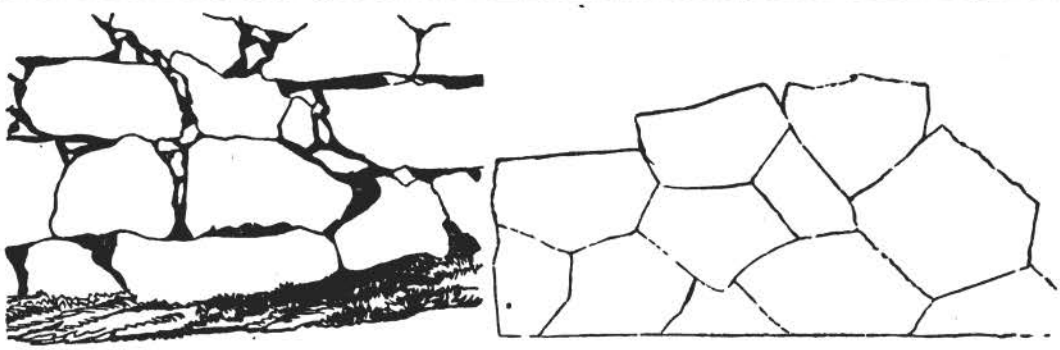
20 Wherefore if ye be dead with Christ from the [11]rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and [12]neglecting of the body; not in any honour to the satisfying of the flesh.

1 Or, *fear, or, care.* 2 Or, *Wherein.* 3 Or, *elements.* 4 Rom. 6. 4. 5 Ephes. 2. 1. 6 Or, *in himself.* 7 Or, *for eating and drinking.* 8 Or, *in part.* 9 Or, *judge against you.* 10 Gr. *being a voluntary in humility.* 11 Or, *elements.* 12 Or, *punishing, or, not sparing.*



ANCIENT MASONRY. Greece.

Verse 7. '*Rooted and built up.*'—Say rather rooted and well founded, like (for such is the allusion) the immense stones without cement which formed the foundation of ancient edifices.

8. '*Spoil you through philosophy and vain deceit.*'—It appears very plainly that in the church of Colossæ, as in most others to which Paul writes, the pure and simple truths of the Christian faith had already been corrupted by an infusion of erroneous and superstitious notions and practices. What these were we can only collect from the Apostle's animadversions upon them, and from our knowledge of the kinds of error which were in those times prevalent. It will appear that most of the mistakes and unseemly practices of the early Christian churches arose from an imperfect forgetfulness, on the part of the converts, of the old things in which they had been brought up; from which proceeded a disposition to relinquish as little as possible of the old leaven, which, however applied, could only serve, not to quicken, but to adulterate the bread of life. This applies both to the Jews and the heathen, but is with peculiar emphasis applicable to the former. In some instances the principle of amalgamation produced new and distinct forms and systems of error, which are doubtless sometimes alluded to in the apostolical writings, although we are not ourselves by any means disposed to see references to them so frequently as Hammond and some other commentators.

In the present Epistle, St. Paul, in mentioning the errors which endangered the Colossian church, has been thought by some to allude to the doctrines or practices of the Essenes; while others determine the references to the Gnostics. There are many who suppose, however, that the Apostle alludes to the tenets of the Jewish doctors, who at this time mixed to some extent the philosophy of the heathen with their own ceremonial worship, which they learned to allegorize; but others conclude that he means to censure the heathen philosophy in general, seeing that it was altogether hostile to the Gospel, and could not be mixed with it without serious detriment to the latter. Lastly, some divide the matter between Jews and Gentiles; and in this we are inclined to concur, considering it most probable that the tenets condemned by the Apostle are in part those of superstitious Judaizing teachers, who zealously inculcated not only the Law of Moses, but with it the stupid traditionary lore and the dogmas of the Rabbins; and partly those which were retained by partial converts from heathenism, who blended Platonic notions with the doctrines of the Gospel.

14. '*Blotting out the handwriting,*' etc.—The word means '*having annulled,*' etc. Most commentators think there is here an allusion to the 'crossing out of an account in a tradesman's book,' or to the 'blotting out or defacing of a handwriting or bond;' but it seems (as Lysias, in Rosenmüller, conjectures) more probably to refer to the abrogation of any law by painting over the tablet on which it was written. The word in this physical sense of *painting over* occurs in several ancient writers.

— '*Nailing it to his cross.*'—This is generally supposed to contain an allusion to an ancient method of cancelling bonds, decrees, and writings in general, by striking a nail through them.

15. '*Made a shew of them openly, triumphing over them.*'—Here is another allusion to the custom of the Roman triumphs, in which the picked captives were paraded before the chariot of the conqueror, the kings and queens wearing their crowns, and all with their hands bound behind them. From this grand pageant the unhappy captives were generally led away to slaughter.

18. '*Worshipping of angels.*'—This may be explained under almost any of the alternatives suggested in the note on verse 8, since there was scarcely any system at this time which was not more or less infected with an undue reverence of angels. In this there was, as the Apostle intimates, an unsound semblance of humility, since it proceeded on the notion, that God was too high and holy for man to appear worthily before Him; and hence that angels acted as mediators and intercessors, to present the prayers of men before Him, and to procure them favourable acceptance with Him. Nearly such as these were the opinions of the Platonists concerning demons, whom they represent as employed in carrying the prayers of men to God, and returning with the desired blessings. The opinions of the Jews differed little from this. After their return from the Babylonish captivity, they talked and thought very much about angels, and held them in high veneration. They alleged that the Law was promulgated and delivered by angels; and that in their history the affairs between God and them had been for the most part transacted by the agency of angels. Hence they began to worship and invoke them as intercessors and mediators. They indeed named an angel, called Sandalphon, whom they regarded as more immediately set over the prayers of the righteous; and their ideas in this matter are sufficiently intimated in their still existing liturgies, as in this:—'O ye angels of mercies, ministers of the most High, entreat now the face of God for good.'

21. '*Touch not; taste not; handle not.*'—In the time of Christ and his apostles there was a sect among the Jews called Essenes, which is not mentioned by name in the New Testament, but the principles of which are considered by some commentators to be not very obscurely alluded to in this and the following verses. There seems some ground for this conclusion; nor is it in itself by any means unlikely that some of the leading Jews in the church at Colossæ should be members of this sect, and disposed to inculcate its tenets. Of these we have some account in Josephus and Philo; and they have not been altogether overlooked by Pliny. From these sources we learn that the Essenes were divided into two classes: 1, The *practical*, who lived in society, and some of whom were married. They lived in towns and their neighbourhoods, and applied themselves to husbandry and other occupations which they deemed innocent. Thus far they were distinguished from, 2, The *contemplative* Essenes, who

led an ascetic life in caves and wildernesses, and abstained from the society of women, in the hope of acquiring a high degree of purity, and of rendering themselves more meet for the kingdom of God. These are supposed to be those whom our Lord describes as eunuchs who had made themselves such for the kingdom of heaven's sake (Matt. xix. 12). They pretended that their contemplative life brought them into such a state of elevation and abstraction, as made them peculiarly acquainted with the things of the invisible world, and particularly with the nature and qualities of angels, and enabled them to unveil futurity and predict coming events. Hence what the Apostle says in the *preceding* verses has been thought to apply to them, and certainly might do so. Further, the Essenes were more strict in the observance of the Sabbath than even the Jews in general. They wore no clothes but of undyed wool. They abstained from animal food, confining themselves to vegetables, and indeed living chiefly on coarse bread, and drinking nothing but water. They were so strict, that they considered themselves polluted by the touch of any person not of their own sect, and were careful to cleanse themselves by ablutions from the impurity they had contracted. Now certainly some of the expressions of the Apostle coincide remarkably enough with these particulars, to afford ample justification to those who have concluded that 'there might be a sodality of Essenes at Colossæ, as there were in many other places out of Judæa; and that some of the Christians, being too much inclined to Judaism, might also affect the peculiarities of this sect, which may be the reason of the Apostle's so particularly cautioning the Colossians against them.' See Jennings's *Jewish Antiquities*, b. i. ch. 12; Prideaux's *Connection, sub anno* 107 B.C. To ourselves it appears, that whether the Apostle alludes to the Essenes or not, he does allude to some such notions as the Essenes entertained, and to such practices as they observed.

CHAPTER III.

1 He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and several other duties.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your [1]affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; [2]fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a [3]quarrel against any; even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And [4]whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 [5]Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 [6]Husbands, love *your* wives, and be not bitter against them.

20 [7]Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 [8]Fathers, provoke not your children *to anger*, lest they be discouraged.

22 [9]Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and [10]there is no respect of persons.

1 Or, *mind*. 2 Ephes. 5. 3. 3 Or, *complaint*. 4 1 Cor. 10. 31. 5 Ephes. 5. 22. Tit. 2. 5. 1 Pet. 3. 1.
6 Ephes. 5. 25. 7 Ephes. 6. 1. 8 Ephes. 6. 4. 9 Ephes. 6. 5. Tit. 2. 9. 10 Rom. 2. 11. Ephes. 6. 9.

Verse 3. '*Your life is hid with Christ in God.*'—This is very possibly a figure, derived from the custom of hiding valuable property in times of danger and alarm.

5. '*Inordinate affections.*'—Tyndale translates this correctly by 'unnatural lust,' which is also the interpretation of the Syriac version. The Greek word is *πάθος*, without any adjective; whence the Latin *Pathicus*. The same word is well rendered 'vile affections' in Rom. i. 26, where most of the elder versions have 'shameful lusts.'

19. '*And be not bitter against them.*'—'Hence, they who sacrificed to Juno Nuptialis, saith Plutarch (*Præcepta Conjugalia*, p. 141), did separate the gall from the sacrifice, and throw it away; signifying that there should be no bitterness or wrath betwixt those that were married.'—*Whitby.*

CHAPTER IV.

1 *He exhorteth them to be fervent in prayer,* 5 *to walk wisely toward them that are not yet come to the true knowledge of Christ.* 10 *He saluteth them, and wisheth them all prosperity.*

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 [1]Continue in prayer, and watch in the same with thanksgiving;

3 [2]Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 [3]Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always [4]labouring fervently for you in prayers, that ye may stand perfect and [5]complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

1 Luke 18. 1. 1 Thess. 5. 17. 2 Ephes. 6. 19. 2 Thess. 3. 1. 3 Ephes. 5. 15. 4 Or, *striving*. 5 Or, *filled*.

Verse 1. '*Masters, give unto your servants that which is just and equal,*' etc.—Some commentators are surprised that, after having devoted four times the space at the end of the preceding chapter to the duty of servants (slaves) to their masters, he here dispatches the reciprocal duty of masters to their servants so briefly. But the phrase which he has chosen seems to convey all that is essential, for there is no duty not involved in it: and besides, as Dr. Bloomfield observes, 'it requires no Œdipus to see why the Apostle should be brief and delicate on this head, considering that the slaves formed so considerable a part of the population, in some places far exceeding the free persons.'

7. '*Tychicus.*'—This verse, as compared with Eph. vi. 21, 22, in connection with the remarkable similarity between this Epistle and that to the Ephesians, suggests that, as intimated in the *Introduction*, the two Epistles were written nearly at the same time, and sent together by the hand of Tychicus.

9. '*Onesimus . . . . who is one of you.*'—See the Epistle to Philemon, from which we learn that Onesimus was a slave who had run away from his master. This master was Philemon, a person who had been converted by means of our Apostle; and Onesimus having fled to Rome, and being there converted by St. Paul, was by him sent back to Philemon with a letter, in which he entreats him to receive the returned runaway 'as a brother beloved.' There is nothing in the Epistle to Philemon which intimates to what place he belonged; only we learn that he was of the same place with Archippus, wherever that might be; and from that circumstance it here turns out that he was of Colossæ; for in verse 17 the Apostle salutes Archippus as a minister of the church at Colossæ. Taking these circumstances together, it appears more than probable that Onesimus now returns to his old master with Paul's Epistle, in company with Tychicus, the bearer of an epistle to the church at the same place. Philemon, who is thus ascertained to have been a member, and appa-

rently a distinguished one, of the church at Colossæ, would most likely have been saluted by name in this Epistle, had not the Apostle written to him separately. Observe also that Aristarchus, Mark, Epaphras, Luke, and Demas, who in this Epistle send their salutations to the church of Colossæ, are also saluters of Philemon in Paul's Epistle to him.

10. '*Aristarchus.*'—This person was of Thessalonica in Macedonia, and became Paul's 'companion in travel,' after his visit to that place. As such he is mentioned as being, with Gaius, dragged into the theatre by the mob, during the tumult at Ephesus. We afterwards find that he was with Paul in his perilous voyage to Rome. Compare Acts xix. 29; xxvii. 2.

— '*Marcus, sister's son to Barnabas.*'—That Mark was nephew to Barnabas is nowhere else mentioned, not even in the history (Acts xii. 12) which records a contest concerning him between Paul and Barnabas. If the circumstance had there been mentioned, it would have furnished some explanation of the adherence of Barnabas to Mark, and their leaving Paul together. But it is from such undesigned coincidences and incidental explanations as this that Paley has obtained that wonderful mass of evidence for the truth of the Scripture history of St. Paul, which his *Horæ Paulinæ* offers.

13. '*Laodicea, and.... Hierapolis.*'—These two towns were both near Colossæ, which was, in fact, situated between them. Laodicea was the most important of the three, being indeed the capital of the province, and will come regularly under our notice in Rev. iii. 14. Eusebius reports that the three towns were destroyed by an earthquake in the tenth year of the Emperor Nero, being but a few years after this epistle was written: but, if so, they must soon have been rebuilt, as their historical existence does not then terminate. Hierapolis is visible from the theatre of Laodicea, from which it is five miles distant northward. The place owed its ancient celebrity and its name of Hierapolis (holy city) to some very remarkable springs of mineral water, above which was a temple dedicated to Apollo, of which some remains are still extant; and the theatre and gymnasium are in good preservation. There are also many ancient sepulchres. The ancient importance of the place is attested by the magnificence of the ruins. The place is now called Pambouk-kale (Cotton Castle), from the white appearance of the cliffs of the mountain, upon the lower summit, or rather on an extended terrace, of which the ruins are situated.

16. '*The epistle from Laodicea.*'—This has occasioned considerable discussion. 'Chrysostom and Theodoret remark, in their commentaries on this verse, that some understand by this, an epistle which the church of Laodicea had written to the Apostle. For the expression *τὴν ἐκ Λαοδικείας* signifies *that from Laodicea*, NOT *that to the Laodiceans*, *τὴν πρὸς τοὺς Λαοδικεῖς*. Several are of the same opinion. The words may however signify both, and contain in either case a very harsh ellipsis.—'Cause the epistle to be brought to you from Laodicea, *which they have received from me*;' or, 'Cause the epistle to be brought to you from Laodicea, *which they have written to me.*'' Hug, *Introduction*, sect. cxxvi.

The explanation which supposes this to be an epistle which the Laodiceans had written to St. Paul, presumes that the Laodiceans had written to him concerning the errors of certain false teachers, and soliciting his advice: and that the Apostle replies in the present epistle, which he addresses to the Colossians, perhaps because this was the larger church, though Laodicea was the more considerable city; and also, probably, because the same false teachers had caused still greater disturbance among the Colossians. But he directs them, nevertheless, to send the same epistle to the Laodiceans, and to obtain in return a copy of their letter to him, in order that they might the better understand his answer. This explanation is adopted by Dr. Horne, in his Introduction to this epistle, although, when speaking of that to the Ephesians, he prefers a different view. It is liable to some very serious objections, since it requires us to suppose that Paul should have written to the Colossians what related properly to the Laodiceans; that he returns no answer to the Laodiceans, who had doubtless not written to him without a cause; that he wrote to the one what they could not understand, and did not write to the others who could understand him. Besides, the epistle to the Colossians, after all, is not so arranged as to refer to a preceding epistle from any party whatever: it merely refers to verbal accounts. But, notwithstanding these objections, we would far more willingly concur in this hypothesis than admit, with Doddridge and others, that the Apostle refers to an epistle written by him specially to the Laodiceans, and which has since been lost. But we are not driven to this alternative, since it is fairly open to us to conclude that the Apostle means the epistle which is known to us as to the Ephesians, and which was *encyclical* or circular, being addressed to the Ephesians, Laodiceans, and some other churches in Asia Minor; or else, more simply, with Dr. Macknight, that St. Paul sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians. At any rate, that the epistle to the Ephesians is intended, is so highly probable in itself, is so well corroborated by certain peculiarities in that epistle, so well meets all the conditions of the question, and is so amply supported by ancient testimonies, that we are fully justified in our acquiescence, although absolute *proof* of the fact is necessarily wanting.



THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

THE account of the first establishment of the faith of Christ at Thessalonica, by St. Paul, is given in Acts xvii., to which the reader may advantageously refer before perusing this and the next epistle, Driven from the capital of Macedonia by the rage and malice of the Jews, the apostle retired to Berea, whence also the pursuing hatred of the Thessalonian Jews compelled him to withdraw to Athens, and from that place, after a time, he proceeded to Corinth. Silas and Timothy had, however, been left behind at Berea; whence the latter, at the apostle's desire, went to visit the Thessalonians (ch. iii. 1, 2, 5). It seems that Paul had intended to stay at Athens till his companions joined him; but he had left that city and proceeded to Corinth before they arrived. Now the epistle being written in the names of Paul, Silas, and Timothy, it is evident that it was not composed until they had met together in that city; thus disproving the statement in the spurious subscription, that it was written from Athens. The accounts which were brought to the apostle, by Silas and Timothy, of the state in which they left the Thessalonian church, probably gave the immediate occasion to this epistle.

It will be observed that this explanation gives a very early date to the present epistle. In the introductory note on that to the Galatians, we have shewn that it was written by St. Paul during this same residence at Corinth, and that it is generally conceived to be the first, or one of the two or three first, which the apostle wrote. In short, the question, on this point, lies between that epistle and the one (or indeed the two) now before us. Opinion is equally divided on the subject, As these epistles were written at the same place, and nearly at the same time, it may be allowed to remain doubtful whether the priority should be assigned to the one epistle to the Galatians, or the two to the Thessalonians; or whether the former may not take date *between* the two latter. And this is really of little consequence, when we have more certain evidence for the conclusion, that the three together form, in point of time, the first part of that invaluable portion of Sacred Scripture of which the apostle Paul was the writer.

The occasion of the epistle has been already stated. Its object evidently is to comfort the Thessalonians under trial, and to encourage them in the patient and consistent profession of Christianity. The epistle may be conveniently divided into two parts. The former of these, which comprises the first three chapters, is occupied with statements chiefly of a retrospective character. It details the apostle's experience among the Thessalonians, his confidence in them, his deep regard for them, and his efforts and prayers in their behalf. The latter part of the epistle (iv. 5) is, for the most part, of a hortatory character: it contains the apostle's admonitions to the Thessalonians to walk according to their profession; to avoid sensuality, dishonesty, and pride; to cultivate brotherly love; to attend diligently to the duties of life; to take the comfort which the prospect of Christ's second coming was calculated to convey, but not to allow that to seduce them into indolence or idle speculation; to render due respect to their spiritual superiors; and, by attention to a number of duties which the apostle specifies, to prove themselves worthy of the good opinion he entertained of them. He concludes the epistle by offering fervent supplication on their behalf, and the usual apostolic benediction.

As most of the Commentaries on the Epistles to the Thessalonians take them together, we give them all in one list:—Hoffmanni *Commentarius in Epistolam ad Titum et in posteriorem ad Thessalonicenses*, Francof., 1545; Willichii *Comment. in utramque Epistolam ad Thessalonicenses*, Basileæ, 1546; Aretii *Comment. in utramque Pauli Epist. ad Thessalonicenses*, Morgiis, 1580; Jewell, *Exposition on the two Epistles of the Apostle Saint Paul to the Thessalonians*, London, 1584; Rolloci *Commentarius in utramque Epist. ad Thessalonicenses*, Edinburgh, 1598; Sclater, *Exposition and Notes on the First Epistle to the Thessalonians*, London, 1597; Hunnii *Expositio plena et perspicua Epistolarum ad Thessalonicenses*, Francof., 1603; Stevartii *Comm. in utramque Epist. ad Thessalonicenses*, Ingoldstad., 1609; Jackson, *Exposition of the Second Epistle to the Thessalonians*, London, 1621; Bradshaw, *Exposition of the*

Google

Second Epistle to the Thessalonians, London, 1629; Crellii *Comm. in utramque Epist. ad Thessalonicenses*, Racouiæ, 1636; Martini, *Analysis Epistolæ prioris ad Thessalonicenses* Groningiæ, 1649; Schmidii *Paraphrasis utriusque Epistolæ ad Thessalonicenses*, Hamburgii, 1691; Landreben, *Erklärung über die zwey Briefe Pauli geschrieben an die Thessalonicher*, Francof., 1707; Streson, *Meditatien over den tweeden Brief van den Apostel Paulus aan de Thessalonicensen*, Amsterdam, 1710; Turrettini *Comment. in Epistolas Pauli ad Thessalonicenses*, Basileæ, 1739; Van Alphen *Paulus eerste Brief aan de gemeente te Thessalonika verklaart*, Utrecht, 1741; Philipps, *The Greek of the Epistle of Paul to the Thessalonians explained*, Lond., 1751; Schleiermacher, *Pauli Epistolæ ad Thessalonicenses. Recensuit, veterum recentiorumque notas selectas congessit, suasque adjecit, et tamquam specimen Novæ editionis Epistolarum Pauli*, Berolini, 1823; Pelt, *Epistolas Pauli ad Thessalonicenses, perpet. illustravit Commentario et copiosiore Expositionum e Patribus Ecclesiasticis collectar. instruxit delectu*, Gryphiswald, 1830; Reiche, *Authentiæ posterioris ad Thessalonicenses Epistolæ Vindiciæ*, Gottingæ, 1830.

CHAPTER I.

1 *The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer:* 5 *and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 [1]We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren [2]beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

[1] Philem. 4. [2] Or, *beloved of God, your election.*

Verse 1. '*The Thessalonians.*'—It is proper here to take some notice of the city, to the church in which the two Epistles now before us were addressed.

Thessalonica was a port, very advantageously situated at the bottom of the Thermaic Gulf. It stood on the slope of a mountain, rising in the manner of an amphitheatre, and protected at the summit by an acropolis of vast extent. Strabo says that originally, when only a village, it bore the name of Therma. But when it had been greatly aggrandized by Cassander, who removed thither the inhabitants of several neighbouring towns, he changed its name to Thessalonica, which was that of his wife, the sister of Alexander the Great. When the country was conquered by the Romans (B.C. 168), it was divided into four parts, of which Thessalonica was the special capital of the second, and the general capital of the whole.

Thessalonica adored many gods, but principally Jupiter, as the father of Hercules, the alleged founder of its ancient royal family. This rich and powerful city had, for public spectacles and for the amusement of the citizens, a famous amphitheatre, where also gladiatorial combats were exhibited; there was also a circus for public games. Pliny says Thessalonica was in his time a free city; to which the more important distinction of a colony was substituted by the emperors Valerian and Gallien. It also bears on coins the title of *Neöcoros*, concerning which see the note on Acts xix. 35.

This important place still survives, as a town of great consequence, under the abridged name of Salonica. As there is no better account of this place than Dr. Clarke has given, we transcribe the descriptive part of his statement. 'The walls of Salonica give a very remarkable appearance to the town, and cause it to be seen to a great

distance, being whitewashed; and, what is still more extraordinary, they are also painted. They extend in a semicircular manner from the sea, enclosing the whole of the buildings within a *peribolus*, whose circuit is five or six miles; but a great part of the space within the walls is void. It is one of the few remaining cities which has preserved the ancient form of its fortifications; the mural turrets yet standing, and the walls that support them, being entire. Their antiquity is perhaps unknown, for, although they have been ascribed to the Greek emperors, it is very evident that they were constructed in two distinct periods of time; the old Cyclopean masonry remaining in the lower parts of them, surmounted by an upper structure of brickwork. The latter part only may properly be referred to the time of the Greek emperors, being also characterized by the method of building, which then became very general, of mixing broken columns and fragments of the early Grecian architecture and sculpture, confusedly among the work. Like all the ancient and modern cities of Greece, its wretched aspect within is forcibly contrasted with the beauty of its external appearance; rising in a theatrical form upon the side of a hill, surrounded with plantations of cypress and other evergreens and shrubs. The houses are generally built of unburnt bricks, and for the most part they are little better than so many hovels. The citadel stands in the higher part of the semicircular range from the shore; and there is a bastion, with a battery, at either extremity towards the sea, but no fosse on the outside of the walls.'

Some considerable ancient remains are still to be seen at Salonica. There is the citadel or castle, which is the old Greek citadel or Acropolis: in this there are some *verde antique* pillars, supposed to be the remains of a temple of Hercules. There is also a triumphal arch of Marcus Aurelius; and the colossal torso of a female statue supposed to be that of the wife of Cassander, whose name was given to the city. The other antiquities, besides those found in the citadel, are—two triumphal arches at each end of the principal street, one of Augustus and the other of Constantine; a rotunda built after the model of the Pantheon at Rome; an ancient temple of the Thermean Venus, now turned into a Turkish mosque; and the ancient church of St. Sophia, which corresponds, on a smaller scale, with the cathedral church of that name at Constantinople, and is now also, like that famous edifice, used as a mosque. But the most remarkable monument is the magnificent Corinthian propylæum of a large enclosed place which is usually supposed to have been the hippodrome; and of which the attic over the entablature is charged with figures as large as life, in alto-relievo, which are among the finest Grecian sculptures which have escaped the ravages of time. This work is attributed, by Beaujour, to the reign of Nero. To this summary we may add that, at some distance without the walls of the city, there is a tumulus, which Dr. Clarke considered the largest he had seen in Turkey. In the cemetery, also without the walls, there are many shafts of ancient columns; while, in different parts of the town, several marble soroi are now used as cisterns.

The situation of Thessalonica was so judiciously selected, that it is still a flourishing commercial town, from which is exported the corn, cotton, wool, tobacco, bees'-wax, and silk of all Macedonia. It has a large population, containing, as in the time of St. Paul, a very considerable proportion of Jews; and Dr. Clarke thinks he can trace, from the two epistles before us and from the Acts of the Apostles, that the Jews, in those times, at Thessalonica, were a very similar set of persons to those which he found there at the beginning of the present century.

5. '*In much assurance.*'—In this (πληροφόρια) there is a metaphor derived from a ship in full sail—that is, with all her sails set and filled by the wind.

8. '*Your faith....is spread abroad.*'—Grotius very properly remarks here that many merchants traded from Thessalonica, which was a rich commercial city, to all parts of Greece: and hence they had more than usually favourable opportunities of making known their own conversion, and of promulgating the leading truths of the Gospel.

CHAPTER II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it.* 18 *A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at [1]Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have [2]been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for [3]labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 [4]That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God with-

[1] Acts 16. 22. [2] Or, *used authority.* [3] Acts 20. 34. 1 Cor. 4. 12. 2 Thess. 3. 8. [4] Ephes. 4. 1. Phil. 1. 27. Coloss. 1. 10.

out ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have [5]persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of [6]rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

[5] Or, *chased us out.* [6] Or, *glorying.*

Verse 9. '*Labouring night and day, because we would not be chargeable.*'—The Apostle seems to allude to that excessive application to his handicraft employment, which at times became necessary, that he might allow himself opportunity, at other times, of pursuing his evangelical labours. Or it may seem to have been his custom to make up by night labour for the loss of time (to his trade) which his higher duties occasioned. To this there seem to be allusions in other Epistles. We may hence perceive that it was no light resolve when the Apostle determined that the labour of his hands should minister not only to his own wants, but to the necessities of those who were with him.

15. '*Contrary to all men.*'—Although it was the intention of the Law of Moses to keep the Jews separate and distinct from all other nations, by the establishment of ceremonial rites and usages, which rendered intercourse with the heathen difficult or impossible while that Law was obeyed; it was certainly not the intention of the Law to dictate or encourage that absolute hatred to the persons and to the very souls of people of other nations, which the Jews did, in the time of the Apostle, most certainly entertain. The fact is often noticed by the heathen writers; and the feeling was repaid by a degree of dislike and contempt which only that feeling could exceed, and which even the proud and supercilious Romans were not in the habit of applying to any other nation. Thus Tacitus characterizes them (*Hist.* v. b. v. cap. 11) 'as being faithful to obstinacy, and spontaneously merciful among themselves, but towards all others actuated by the most irreconcileable hatred.' This hatred seems to have proceeded so far, that they would not shew the road to one who was not of their religion, nor lead the thirsty person, if uncircumcised, to the common spring (Juven. *Sat.* xiv. 103, 4.); and although this is said by a satirist, it is no doubt true, being amply confirmed by their own writers, who held it more than doubtful whether it were not unlawful to stretch forth a hand to save a heathen when in imminent danger of perishing.

16. '*Forbidding us to speak to the Gentiles.*'—See Acts xvii. 5, 13. No particular instance is mentioned in the life of Paul previous to this, when they had formally commanded him not to preach to the heathen; but no one can doubt that this was one of the leading points of difference between him and them. Paul maintained that the Jews and Gentiles were now on a level with regard to salvation; that the wall of partition was broken down; that the Jew had no advantages over the rest of mankind in this respect, and that the heathen might be saved without becoming Jews or being circumcised (Rom. ii. 25-29; iii. 22-31). The Jews did not hold it unlawful to speak to the Gentiles, and even to offer to them eternal life (Matt. xxiii. 15); but it was only on condition that they should become proselytes to *their* religion, and should observe the institutions of Moses. If saved, they held that it would be *as Jews*—either originally such, or such by becoming proselytes. Paul maintained just the opposite opinion, that heathens might be saved *without* becoming proselytes to the Jewish system; and that, in fact, salvation was as freely offered to them as to the children of Abraham. Though there are no express *instances* in which they prohibited Paul from speaking to the Gentiles recorded *before* the date of this epistle, yet events occurred *afterwards* which shewed what were their feelings, and such as to make it in the highest degree probable that they had attempted to restrain him. See Acts xxii. 21, 22.

CHAPTER III.

1 Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 *and partly by praying for them, and desiring a safe coming unto them.*

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, [1]direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may [2]stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

[1] Or, *guide*.

[2] 1 Cor. i. 8. Chap. 5. 23.

Verse 1. '*When we could no longer forbear.*'—That is, when *I* could not (*v.* 5), for it is there evident that Paul refers to himself only, though he uses the plural form of the word. There was no one with him at Athens after he had sent Timothy away (Acts xvii. 15; xviii. 5), and this shews that when in ii. 6 he uses the term 'apostles' in the plural number, he refers to himself only, and does not mean to give that name to Timothy and Silas. If this be so, Timothy and Silas are nowhere else called 'apostles' in the New Testament.

—'*We thought it good to be left at Athens alone.*'—Paul had been conducted to Athens from Berea, where he had remained till Silas and Timothy could come to him (Acts xvii. 15). It appears from the present statement that Timothy *had* joined him there, but such was his solicitude for the church at Thessalonica, that he very soon after sent him there, and chose to remain himself alone at Athens. Why he did not *himself* return to Thessalonica is not stated. It is evidently implied that it was a great personal inconvenience for him thus to part with Timothy and to remain alone at Athens, and that he evinced the strong love which he bore to the church at Thessalonica by being willing to submit to it.

2. '*And sent Timotheus.*'—The fair construction of the passage is, that he sent him *from* Athens. But in the history (Acts xvii.) there is no mention that Timothy came to Athens at all, and it may now be asked how this statement is reconcilable with the record in the Acts? It is mentioned there that 'the brethren sent away Paul [from Berea] to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him to Athens' (Acts xvii. 14, 15). The history further states, that after Paul had remained some time at Athens he went to Corinth, where he was joined by Timothy and Silas, who came to him from Macedonia (Acts xviii. 5). But in order to reconcile the account in the Acts with the statement before us in the epistle, it is necessary to suppose that Timothy had come to Athens. In reconciling these accounts we may observe, that though the history does not expressly mention the arrival of Timothy at Athens, yet there are circumstances mentioned which render this extremely probable. First, as soon as Paul reached Athens he sent a message back to Silas and Timothy to come to him as soon as possible, and there is every probability that this request would be obeyed (Acts xvii. 15). Secondly, his stay at Athens was on purpose that they might join him there. Now whilst '*Paul waited for them at Athens* his spirit was stirred within him' (Acts xvii. 16). Thirdly, his departure from Athens does not appear to have been in any sort hastened or abrupt. He had an opportunity of seeing the city (Acts xvii. 17); he held a controversy with the philosophers (Acts xvii. 18–22); he made converts there (Acts xvii. 24), and 'after these things,' he calmly went to Corinth. There was no tumult or excitement, and it is not suggested that he was driven away, as in other places, because his life was in danger. There was, therefore, ample *time* for Timothy to come to him there, for Paul was at liberty to remain as long as he pleased; and as he stayed there *for the express purpose* of having Timothy and Silas meet him, it is to be presumed that his wish was in this respect accomplished. Fourthly, the sending back of Timothy to Macedonia, as mentioned in the epistle, is a circumstance which will account for the fact mentioned in Acts xviii. 5, that Timothy came to him '*at Corinth*' instead of at Athens. He had given directions for him to meet him *at Athens* (Acts xvii. 15), but the history mentions only that he met him, after a long delay, '*at Corinth.*' This delay, and this change of place, when they rejoined each other for the purpose of labouring together, can only be accounted for by the supposition that Timothy *had* come to him at Athens, and had been immediately sent back to Macedonia with instructions to join him again at Corinth. This is one of the 'undesigned coincidences' between the history in the Acts of the Apostles and the Epistles of Paul, of which Paley (*Hor. Paul.*) has made so good use in demonstrating the genuineness of both. 'The epistle discloses a fact which is not preserved in the history, but which makes what is said in the history more significant, probable, and consistent. The history bears marks of an omission; the epistle furnishes a circumstance which supplies that omission.'

8. '*Now we live, if ye stand fast.*'—In the Scriptures, as well as in the classical writers, 'to live' often occurs in the sense of 'to enjoy life,'—'to be happy;' and so doubtless is here to be understood.

CHAPTER IV.

1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and last of all to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

FURTHERMORE then we [1]beseech you, brethren, and [2]exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and [3]defraud his brother [4]in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that [5]despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are [6]taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack [7]of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so [8]them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with [9]the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore [10]comfort one another with these words.

1 Or, *request.* 2 Or, *beseech.* 3 Or, *oppress*, or, *overreach.* 4 Or, *in the matter.* 5 Or, *rejecteth.* 6 John 13. 34, and 15. 12. 7 Or, *of no man.* 8 1 Cor. 15. 23. 9 1 Cor. 15. 52. 10 Or, *exhort.*

Verse 5. '*Even as the Gentiles.*'—That the Gentiles generally held fornication to be a matter in itself indifferent, is true: but we are disposed to think there is here a special reference to the practices of this nature for which Thessalonica was notorious even among the heathen. 'We know of little that is brilliant in the morality of this place. But the female sex of that place in particular, had little pretension to the character of that chaste seclusion which so much adorns this sex: and this virtue stood generally in this city so little in public estimation, that satire was able to choose it as the theatre of the excursions of its wanton fancy.' (Hug, sect. lxxxv.) Hug here alludes to passages in Lucian's '*Ass*;' but does not quote them, probably on account of that rank obscenity which, however appropriate to Thessalonica, precludes here any further reference or explanation.

16. '*With a shout.*'—The word in its usual signification denotes such a simultaneous shout as that by which an army excited itself when rushing to the onset, or the cries by which associated labourers, such as rowers in a galley, encouraged and directed themselves in any conjoint efforts of strength. Commentators hesitate whether to accept the magnificent passage before us as a literal description, or as a series of images derived from the triumphal entrance of a conquering king, taking possession of a kingdom with an armed force. Dr. Bloomfield, who takes the latter opinion, says of this 'shout,'—'If I might venture to express a conjecture, I should suggest that possibly by the κελεύσματι may be meant some inexpressibly awful crash of thunder, accompanied, perhaps, with a pealing roar from most universal subterraneous convulsions, which, even in the ordinary course of nature, as we learn from travellers (see Humboldt on the Andes), exceed the noise produced by the discharge from a whole park of artillery.' *Recens. Synop.* in loc.

— '*The dead in Christ shall rise first.*'—The Jews also had a notion, that certain classes of persons would rise before others. Their opinion allowed this distinction to all those Jews who died in the land of Israel; and hence, in part, the anxiety which so many of the nation have in all ages exhibited to end their days there. They also taught, that those who studied the Law as they ought should rise first to life everlasting: but we cannot clearly make out whether this means that those Jews who did so in other lands should enjoy this privilege in common with *all* the Israelites who died in the Holy Land; or that those who thus studied the Law in that land should rise first of all these.

CHAPTER V.

1 *He proceedeth in the former description of Christ's coming to judgment,* 16 *and giveth divers precepts,* 23 *and so concludeth the epistle.*

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that [1]the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, [2]putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore [3]comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, [4]to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we [5]exhort you, brethren, warn them that are [6]unruly, comfort the feeble-minded, support the weak, be patient toward all *men.*

15 [7]See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men.*

16 Rejoice evermore.

17 [8]Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it.*

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I [9]charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

[1] Matt. 24. 43, 44. 2 Pet. 3. 10. Rev. 3. 3, and 16. 15. [2] Isa. 59. 17. Eph. 6. 16, 17. [3] Or, *exhort.* [4] Heb. 13. 17. [5] Or, *beseech.* [6] Or, *disorderly.* [7] Prov. 17. 13, and 20. 22. Matt. 5. 44. Rom. 12. 17. 1 Pet. 3. 9. [8] Luke 18. 1. Col. 4. 2. [9] Or, *adjure.*

Verse 7. '*They that be drunken are drunken in the night.*'—The ancients held it to be eminently disgraceful for a man to be seen drunk in the day-time; while excessive indulgence in drink after night-fall, was more leniently considered.

17. '*Pray without ceasing.*'—An ancient Christian sect called Euchitæ apprehended from this and similar passages that it was the duty of Christians to pray literally *without ceasing,* making prayer the whole work of salvation and the whole business of the Christian life. A slight acquaintance with the idiom of the original language of the Scriptures will however suffice to correct this and some other common errors of the said kind. It may be laid down as a canon of philological interpretation that adverbs of time expressing perpetuity, sometimes denote only frequency or regularity at stated times or seasons. For the following valuable instances of this we are indebted to Professor Bush:—'To cause the lamp to burn *always*' (Exod. xxvii. 20). That this is not to be taken strictly, but merely as equivalent to 'from evening to morning,' appears from the ensuing verse: 'Aaron and his sons shall order it from *evening to morning.*' That the lamp of the tabernacle did not burn during the day is evident from 1 Sam. iii. 3—'Ere the lamp of God *went out* in the temple of the Lord.' Again it is said (Exod. xxviii. 30), 'And thou shalt put in the breastplate of judgment, the Urim and Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually,' that is, whenever he went into the inner place of the sanctuary, as is clear from the preceding clause, by which the word 'continually' is to be limited. So (2 Sam. ix. 7) David says to Mephibosheth, 'Thou shalt eat bread at my table *continually,*' *i.e.* at the stated hours of meals. In like manner, 'to pray without ceasing' is to pray constantly, morning and evening, at the stated hours of prayer. In this precept the apostle seems to have had reference to the injunction of the Mosaic law (Exod. xxix. 38, 42), 'Now this is that which you shall offer upon the altar; two lambs of the first year day by day *continually.* The one lamb you shall offer in the morning and the other lamb you shall offer in the evening. This shall be a *continual* burnt-offering throughout your generations.' At those

stated hours of sacrifice, viz., at nine o'clock in the morning and at three in the afternoon, the devout Jews used either to go up to the temple to pray, or to pray in their own houses. This duty the apostle would have the Christian disciples still observe; and the word here used (ἀδιαλείπτως, *without ceasing, continually*) is applied to their praying statedly, morning and evening. The same rule of interpretation will throw light upon numerous other passages of Scripture which are frequently misapprehended by the English reader, such as David's saying 'that he would dwell in the house of the Lord *for ever*;' that he would 'bless the Lord *at all times*;' that he would 'meditate in his law *day and night*.' So (Luke ii. 37) it is said of Anna the propheteſs, that she took up her permanent abode at the temple, but regularly resorted thither, at stated times, and was uncommonly assiduous in her devotions. Compare with this Acts xxvi. 7: 'Unto which promise our twelve, instantly *serving God day and night*, hope to come.' This is in accordance with our Saviour's direction, Luke xviii. 1, 'That men ought *always to pray*, and not to faint,' *i.e.* that they should continue in the regular discharge of this duty every day at the appointed times, and that they should not desist, though their prayers should not be immediately granted. According to the same usage, from the apostles going up to the temple at the stated hours of prayer, they are said to have been '*continually* in the temple blessing and praising God.' To this circumstance of the temple-worship there is a beautiful allusion (Rev. iv. 8), where, concerning the four living creatures, it is said, 'They rest not *day nor night* (or at the morning and evening sacrifices), saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.' In the same sense Cornelius is said in Acts x. 2 to have 'prayed to God *always*;' and through Christ we are said to 'offer unto God the sacrifice of praise *continually*;' and, finally, in this sense of the words are we to understand all such passages as the following, in which the apostle speaks of the *unremittingness* of his prayers and praises to God on the behalf of the Christians. Rom. i. 9, 'For God is my witness, that *without ceasing* I make mention of you always in my prayers.' Col. i. 3, 'Praying *always* for you.' 1 Thess. i. 2, 3, 'We give thanks to God *always* for you all, making mention of you in our prayers; remembering *without ceasing* your work of faith.' 2 Tim. i. 3, 'I thank God, whom I serve from my forefathers with pure conscience, that *without ceasing* I have remembrance of thee in my prayers *night and day*.'

21. '*Prove all things; hold fast that which is good.*'—The ancient commentators, with much apparent reason, regarded this as a metaphor, derived from the custom of the money-changers in dealing with the money offered to them. They proved or tested it by weighing, or by ringing, by the touchstone, or by fire; and, finally, rejecting that which was proved to be base by the tests they had applied, 'held fast,' or retained, that which was good.

23. '*Spirit and soul and body.*'—What is the difference between the spirit and the soul? Most commentators understand, that the apostle speaks according to the ideas that were then prevalent among Jews and Gentiles, who considered the whole man as composed of three parts,—that is, *the spirit*, being the mind or intellect, which is, or should be, the ruling power; *the sensitive soul*, being the seat of the affections, passions, and appetites; and *the visible body*, being the earthly tabernacle in which these faculties and powers dwell, and in and through which they act. No doubt man is thus composed, whether the division be good or bad, and whether the apostle alludes to it or not.



THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

It is evident that this epistle was written soon after the other, and from the same place. For Silvanus, or Silas, and Timotheus, were still with Paul when it was written, both their names being joined to Paul's own in the inscription of this, as of the former epistle; and we know that both of them left him on his departure from Corinth (Acts xviii. 18). It appears to have been occasioned by the intelligence brought back by the person by whom the first epistle had been sent. This intelligence seems to have been to the effect, that the Thessalonians had so misconceived a passage in his former letter as to apprehend him to intimate that the second coming of Christ and the end of the world was close at hand; in consequence of which they became anxious and alarmed, and generally laid aside all secular business, as incompatible with due preparation for that important and awful event. Hug, indeed, and some others, think, from ch. ii. 2, that their alarm was occasioned by a spurious letter, written in the apostle's name, and announcing the approaching moment of the Lord's appearance, and written perhaps less with a bad intention than with a view of accelerating their amendment. This is not *impossible;* but the conjecture supplies no explanation which is necessarily required; since it is easy to perceive that 1 Thess. iv. 13, &c., might be so taken as to furnish some ground for the misapprehension which the Thessalonians entertained. This he now labours to rectify. He beseeches them not to be shaken in mind by the apprehension of the Lord's immediate appearance. He assures them that it was not so near as they supposed, for there was much to happen before that could take place, and, in particular, there was previously to be a great apostacy from the purity and simplicity of the Christian faith (ii. 5-12). He then exhorts them to hold fast by the traditions they had received, whether by word or epistle, and commends them to the consoling and sustaining grace of God (ver. 15-17). The rest of the epistle consists of expressions of affection to the Thessalonians and of confidence in them; of prayers on their behalf, and of exhortations and directions suited to the circumstances in which they were placed. As regards the disposition and arrangement of these materials, the epistle naturally divides itself into three parts. In the first (i. 1-12), the apostle mingles commendations of the faith and piety of the Thessalonians with prayers on their behalf; in the second (ii. 1-17), he dilates upon the subject of the trouble which had been occasioned to the Thessalonians by the anticipation of the near approach of the day of the Lord; and in the third (iii. 1-14), he accumulates exhortations, encouragements, and directions to the Thessalonians respecting chiefly the peaceable, quiet, and orderly conduct of their lives, which he follows up with a prayer on their behalf to the God of peace. The epistle concludes with a salutation from the apostle's own hand, and the usual benediction (ver. 17, 18).

It is well remarked by Barnes, that 'this Epistle, though short, has a great permanent value, and is indispensable to a proper understanding of the great doctrine of the Redeemer's second advent. It is written, indeed, to correct an error in a single church, and at a particular time; but history has shewn that there is a tendency to the same error in all ages, and that there was need of some permanent inspired statement to check it. . . . . The declarations in Scripture are positive and abundant, that the time of our Lord's appearing is not made known to mortals, and it is not possible now to make out a stronger argument to prove that the time is near, than could have been made out from the First Epistle to the Thessalonians, and yet Paul deemed it necessary to write them a second letter, expressly to shew them that the interpretation which they put upon his letter was unauthorized. The truth is, that it was not the design of God to make known to men the exact time when the Lord Jesus will return to judgment; and all attempts, since the time of Paul, to settle that have failed, and will doubtless continue to fail, as they always have done.'

CHAPTER I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 [1]We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when [2]the Lord Jesus shall be revealed from heaven with [3]his mighty angels,

8 In flaming fire [4]taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would [5]count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

[1] 1 Thess. 1. 2, 3. [2] 1 Thess. 4. 16. [3] Gr. *the angels of his power.* [4] Or, *yielding.* [5] Or, *vouchsafe.*

CHAPTER II.

1 He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 8 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what [1]withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume [2]with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who

[1] Or, *holdeth.* [2] Isa. 11. 4. Hos. 6. 5. Rev. 2. 16.

believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

Verse 2. '*That ye be not soon shaken in mind . . . . as that the day of Christ is at hand.*'—It is uniformly stated in Scripture that the approach of the Lord Jesus to judge the world will produce great consternation and alarm (see Matt. xxiv. 30; Luke xxiii. 30; Rev. i. 7). Some idea of this may be formed from the effects which the expectation of that event has at various times produced. A very recent instance of this is given by Barnes, who states that in a single year (1843) seventeen persons were admitted into the Lunatic Asylum, Worcester, Massachusetts, who had become deranged in consequence of the expectation that the Lord Jesus was about to appear.

CHAPTER III.

1 *He craveth their prayers for himself,* 3 *testifieth what confidence he hath in them,* 5 *maketh request to God in their behalf,* 6 *giveth them divers precepts, especially to shun idleness and ill company,* 16 *and last of all concludeth with prayer and salutation.*

FINALLY, brethren, [1]pray for us, that the word of the Lord [2]may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from [3]unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into [4]the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, [5] [6]be not weary in well doing.

14 And if any man obey not our word [7]by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

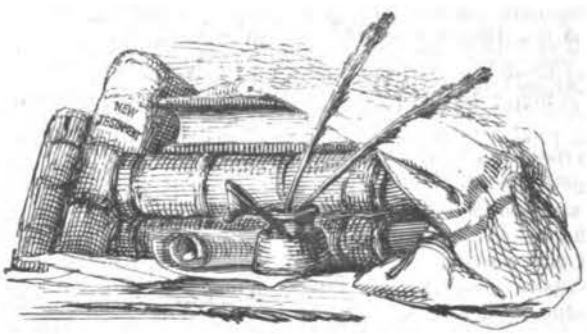
18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

1 Eph. 6. 19. Coloss. 4. 3. 2 Gr. *may run.* 3 Gr. *absurd.* 4 Or, *the patience of Christ.* 5 Gal. 6. 9. 6 Or, *faint not.* 7 Or, *signify that man by an epistle.*

Verse 10. '*That if any would not work, neither should he eat.*'—This has very much the air of a proverb; and, in fact, there was such a proverb in very frequent use among the Jews. A similar adage is also found among the classical writers. From the earnestness with which the apostle dwells on this matter, in both his epistles to the Thessalonians, it would appear that many of the converts were disposed to give over work, and look for their maintenance to the wealthier or more industrious brethren.

17. '*With mine own hand, which is the token in every epistle.*'—This corroborates the observation made in the note on Rom. xvi. 22. See also the concluding lines of the Introduction. Taking this in connection with chap. ii. 2, it would seem that the apostle directs their attention to this, his usual custom, by which his genuine epistles might be known, in consequence of their having been imposed upon and discouraged by something written in his name. As he usually dictated to an amanuensis, imposition might be easy, unless, as he now informs them that he always did, he wrote the concluding lines of salutation with his own hand, forming to every epistle a token which could not be mistaken.



THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

THE excellent person to whom this epistle is addressed was a native of Lystra in Lycaonia. His father was a Greek; but his mother was a Jewess, and she, notwithstanding this marriage, appears, as well as her own mother Lois, to have been a woman of excellent character; and both are mentioned with respect and praise by the apostle (2 Tim. i. 5). Under the pious care of these venerable women, Timothy was brought up in intimate acquaintance with the Holy Scriptures (2 Tim. iii. 15). There is no distinct notice of his conversion in the Acts of the Apostles; but it is generally supposed to have taken place during the first visit made by Paul and Barnabas to his native city (Acts xiv.). The seed was sown in a good soil, and prospered so well, in forming a character enlightened by knowledge, and beautiful in truth and holiness, that Timothy attracted the esteem of all the brethren in those parts; so that when St. Paul came to Lystra the second time, he was mentioned to him with such commendation, that the apostle selected him to be the companion of his travels, and 'took and circumcised him because of the Jews which were in those quarters: for they all knew that his father was a Greek' (Acts xvi. 2, 3). At this time Timothy was probably little more than twenty years of age. Henceforward we frequently hear of him as the companion and fellow-traveller of St. Paul, and as employed on several special missions—being sent with instructions to various churches, and being despatched before or left behind the apostle, at different places and on various occasions; and when he and Paul tarried together in the same place for a season, he acted as his assistant in preaching the Gospel. It is therefore to the intimate and confidential associate of many years, that the apostle writes this epistle.

We learn from ch. i. 3, that, at St. Paul's request, Timothy remained behind at Ephesus, to instruct the church there, when Paul himself went to Macedonia. The Acts record two visits of the apostle to Ephesus. After his first visit to the city he travelled to Jerusalem (Acts xviii. 19-23): but after his second visit (Acts xix.), he did commence a journey into Macedonia (xx. 1); and this therefore has been by many supposed to have been the occasion to which he here refers. It will be recollected that, towards the end of this second visit to Ephesus, the apostle wrote his First Epistle to the Corinthians, and that the Second Epistle to the same church was written after he arrived in Macedonia; and it has been concluded by a large number of critics, that this epistle was written about the same time, and, in point of date, may be placed between the two epistles in question. But, unhappily for this hypothesis, it appears from the superscription to the second of these epistles, that Timothy was not at Ephesus, but was actually with the apostle in Macedonia, when it was written. Many, without referring to this fatal objection, the discovery of which we owe to the acuteness of Paley, have concluded that this explanation was beset with too many difficulties to be admitted; and were led to suppose that the epistle was written many years later, even after the apostle's liberation from that first imprisonment at Rome, with which the Acts of the Apostles terminates the record of St. Paul's proceedings. This explanation supposes that the journey to Asia Minor, where he left Timothy at Ephesus, and afterwards proceeded to Macedonia, was also subsequent to his liberation. This is strongly corroborated, or indeed confirmed, by our being able to collect, from the epistles written from Rome by the apostle during his first imprisonment, some intimations of his intention to take such a journey. Thus he informs both the Colossians and the Philippians, that he hoped to see them shortly. Colossæ was in Asia Minor, eastward of Ephesus, and Philippi was in Macedonia. If he executed this intention—and we may well conclude that he did, for, in writing to Philemon of Colossæ, he had said, 'But withal prepare me a lodging, for I trust that through your prayers I shall be given unto you;'—if then, in pursuance of this purpose, he came to Colossæ soon after he was set at liberty at Rome, it was very improbable that he would fail to visit Ephesus, which lay so near it, and where he had spent three years of his ministry. As he was also under a promise to the church of Philippi to see them 'shortly,'—if he passed from Colossæ to Philippi, or from Philippi to Colossæ, he could hardly avoid taking Ephesus in his way. On these grounds, and on others which we have not space to insert, we cannot but acquiesce in the con-

clusion which assigns a date to the epistle (probably about the year 64) posterior to St. Paul's first imprisonment at Rome.

'The common authorship of the two epistles to Timothy has seldom been denied,' says Dr. W. L. Alexander, 'nor, if denied, could the denial be successfully maintained, so marked and numerous are the points of resemblance between the two, except upon the assumption that the one has been made up from the other. When, however, we inquire, By *whom* were they written? the question is one which has occasioned in more recent times no small controversy. If we defer to the testimony of the early ecclesiastical writers, no doubt will remain upon the point. For the high antiquity of these epistles the allusions to passages in them by Barnabas, Clement of Rome, Polycarp, and Ignatius sufficiently vouch (Lardner, ii. 20, 38, 79, 96). That they are also to be regarded as genuine productions of the apostle whose name they bear, is attested by Irenæus (*Adv. Hær.*, lib. i. *sub init.* iii. 3, 3), by Theophilus of Antioch, who quotes 1 Tim. ii. 1, 2, along with Rom. xiii. 7, 8, as part of "the divine word" (*Ad. Autol.* iii. 14); by Clement of Alexandria (*Strom.* ii. 283, 448); by Tertullian (*De Præscr. Hæret.* c. 25); by Caius (ap. Euseb. *Hist. Eccles.* vi. 20); by Origen, etc. (comp. Lardner, ii. 20). To this weighty mass of external evidence there is nothing to oppose of the same kind; for the omission of these epistles by Marcion from his *Apostolicon* is a fact to which, from the well-known caprice and prejudice of that heretic, no weight can be attached. Unless, therefore, difficulties of the most insurmountable nature are presented by the epistles themselves to our regarding them as the productions of St. Paul, we must hold their claim to rank as his to be unimpeachable.'

Now, it has been confidently maintained by Eichhorn, De Wette and others, that such difficulties do occur; and others, led by the learned and acute Schleiermacher, who would not go so far as to repudiate *both* the epistles, have held that the *first* could not be regarded as the production of Paul by reason of various minute difficulties which its style and contents appeared to them to exhibit. An abundance of learning and of minute criticism has been expended on this matter, and the result has undoubtedly been to establish the claims which were impugned, by giving occasion for the vigorous and victorious stand made for the Pauline origin of the epistle by Hug, Bertholdt, Planck and others. These writers have clearly shewn that the reasons urged by their opponents are of no critical value; and they have, by the discussion of the question, in our judgment, placed the authenticity of the First Epistle to Timothy far above all doubt and all objection.

Those who wish to acquaint themselves with the bearings of that discussion must consult Schleiermacher, *Ueber den sogennanten ersten Brief des Paulus an den Timotheus. Ein Kritisches Sendschreiben an J. C. Gass*, Berlin, 1807; Eichhorn, *Einleitung in das Neue Test.*, iii. 329; De Wette, *Einleitung*, p. 283, sq.; and, on the other side, Planck, *Bemerkungen über den ersten Paulinischen Brief an den Timotheus, in Beziehung auf das Kritische Sendschreiben von Hrn. Prof. Fr. Schleiermacher*, Gottingen, 1808; Bertholdt's *Einleitung*, sect. 775. The subject of the authority of the pastoral epistles of Paul has also been discussed by Wegscheider in his *Commentary;* Bengel, *Archivi;* Beckhaus, *Specimen Observatt. etc., de formulis in Prima Epistola ad Tim.;* Heydenreich, *Die Pastoralbriefe Pauli*, 1826; Geurike, *Beiträge*, etc. 1828; and Böhl, *Ueber die Zeit des Abfassung, etc., der Briefe an Timotheus und Titus*, 1829. Very able and lucid summaries of the principal points in controversy are also given by Schott in his *Isagoge*, § 72, sqq., and by Dr. W. L. Alexander, in his article on this Epistle, in the *Cyclopædia of Biblical Literature.*

There are few commentaries on either of the Epistles to Timothy separately; but there are several on both, and the Epistle to Titus is often included, thus forming complete commentaries on the pastoral epistles:—Megandri *Expositio in utramque Epistolam ad Timotheum*, Basileæ, 1536; Crucigeri *Commentarius in Epistolas ad Timotheum*, Argentor., 1540; Willichii *Expositio in Epistolas ad Timotheum*, Argentor., 1542; Alessii (Hales) *Disputatio in utramque Epistolam ad Timotheum, et ad Titum*, Lipsiæ, 1550; Espencæi *In priorem Pauli Apostoli ad Timotheum Epistolam Commentarii et Digressiones*, Lutetiæ, 1561; Artopœi *Scholia in utramque Epistolam ad Timotheum*, Stetini, 1545; Venatorii *Distributiones viginti in priorem Epist. ad Timotheum*, Lipsiæ, 1553; Melancthonis *Enarratio Epistolæ prioris ad Timotheum, et duorum capita secundæ*, Vitemb., 1561; Maioris *Enarrationes Epistolarum Pauli ad Timotheum*, Vitemb., 1564; Chytræi *Enarratio et Scholia in priorem Epist. ad Timotheum*, Francof., 1569; Hesselii *Comment. in primam Epist. Pauli ad Timotheum*, Lovanii, 1568; Danaei *Comment in priorem Epist. ad Timotheum*, Genevæ, 1577; Hyperii *Comment. in Epistolas ad Timotheum, Titum et Philemonem*, Tiguri, 1582; Weinrichii *Comment. in Epistolas ad Timotheum*, Lipsiae, 1618; Dibuadii, *Speculum Sacerdotii, seu Comment. in priorem Epist. ad Timotheum*, Hanoviæ, 1598; Magaliani *Operis Hierarchici, sive de Ecclesiastico principatu libri, in quibus Pauli Epistolæ tres, prima et secunda ad Timotheum et una ad Titum, Comment. illustrantur*, Lugd., 1609; Sottomaioris *Comment. in priorem ac posteriorem Pauli Apost. Epistolam ad Timotheum, item in Epist. . . . . ad Titum*, Parisiis, 1510; Stevarti *Comment. in utramque Epistolam ad Timotheum*, Ingoldstadtii, 1610; Sculteti *Observationes grammaticæ, historicæ, logicæ et theologicæ in Epistolas ad Timotheum, ad Titum et Philemonem*, Francof., 1624; Barlow, *An Exposition of the Second Epistle to*

Timothy, London, 1625; Meelfuhreri *Comment. in primam Epistolam ad Timotheum*, etc., Noribergæ, 1628; Gerhardi *Adnotationes ad prior. et post. Pauli ad Timotheum Epistolam*, etc., Jenæ, 1643; Haberti *In Pauli Apostoli Epistolas tres episcopales, ad Timotheum, ad Titum et unam ad Philemonem Exposito perpetua*, Parisiis, 1656; Cocceii *S. Pauli Apostoli Epistolæ ad Timotheum, Titum et Philemonem, cum Commentario*, Lugd. Bat., 1667; Schmidii *Paraphrasis prioris Epistolæ ad Timotheum*, Hamburgi, 1691; Gargon, *Beide Brieven van den Apostel Paulus aan Timotheus, geopend en betoond*, Lugd. Bat., 1706; Huls, *Korte oopeninge van Pauli beide brieven geschreeven aan Timotheus*, Rotterdam, 1727; Mosheim, *Erklärung der beyden Briefe des Apostels Pauli an den Timotheus*, Hamb., 1755; Fleischmann *Interpretatio Epistolarum Pauli ad Timotheum et Titum*, Tübingen, 1791; Hesse, *Paulus Briefe an den Timotheus übersetzt und elautert*, Göttingen, 1796; Wegscheider, *Der Erste Brief Pauli an den Timotheus, neu ubersetzt und erklärt, mit Beziehung auf die neuesten Untersuchungen über die Authentie desselben*, Götting., 1810; Curtii *De Epistolæ prioris ad Timotheum authentiâ, cum aliquo vitæ Paulinæ tempore conciliandâ Commentatio*, Berolini, 1828; Leo, *Pauli Epistola Prima ad Timotheum Græce, cum Commentario perpetuo*, Lips., 1837; Bröchner, *Commentationes de Epistolâ posteriori Pauli ad Timotheum*, Kopenh., 1829; Mack, *Commentar über den Pastoral Briefe des Apostel Paulus*, Tübingen, 1836; Matthies *Erklärung der Pastoral Briefe mit besonderer Beziehung auf Authentie und Ort und Zeit der Abfassung*, Griefsw., 1840.

CHAPTER I.

2 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 [1]Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some [2]having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that [3]Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

[1] Chap. 4 7, and 6. 4. 2 Tim. 2. 23. Tit. 1. 14, and 3. 9.

[2] Or, *not aiming at.*

[3] Matt. 9. 13. Mark 2. 17.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have [4]delivered unto Satan, that they may learn not to blaspheme.

[4] 1 Cor. 5. 5.

Verse 4. '*Fables.*'—St. Paul probably alludes to the Jewish fables which can be traced nearly up to the time of the apostles, and which were probably then believed, as they have been ever since. In another place, he aptly calls them 'old wives' fables,' chap. iv. 5—a title which they richly deserved, for many of them were the most enormous absurdities which the mind of man ever conceived; and the least improbable of them were necessarily mere matters of imagination and conjecture.

— '*Endless genealogies.*'—This alludes, doubtless, to the immense anxiety of the Jews in all matters relating to their genealogies, to which we have had more than one occasion to refer. Eusebius (*Eccl. Hist.* 7) preserves a tradition that the genealogical archives were destroyed by Herod, to conceal the meanness of his own descent. Whether this be true or not, the public registers, which enabled every Jew to trace and prove his pedigree, have, from those times, been irrecoverably lost. This has ever been a source of unfailing regret to the Jews, who, among the other benefits which they expect from the Messiah, suppose that all genealogical matters will be set right by him.

9. '*Murderers of fathers.*'—The Greek properly means '*smiters* of fathers,' though here it doubtless means parricides. This was forbidden formally by the law of Moses (Exod. xxi. 15); but it is said to have been a crime which the Roman law did not contemplate as possible, and hence that they had no enactment against it. But if they thought that such a crime would never be committed, they judged too favourably of human nature; for we know not of any country which has wanted examples of it.

— '*Murderers of mothers.*'—This was also formally forbidden by the law of Moses (Exod. xxi. 15); for it rightly judged that the law of nature was not a sufficient safeguard against even this monstrous crime. The time of Paul furnished a notorious example of it in the highest place; for it is familiarly known that Nero caused his mother, Agrippina, to be murdered, and the annals of crime disclose the names of not a few who have imbrued their hands in the blood of those who bore them.

10. '*Menstealers.*'—Meaning those who decoyed away or kidnapped free persons, and sold them for slaves. The Law punished this offence with death (Exod. xxi. 16; Deut. xxiv. 7), which, the Jewish writers inform us, was inflicted by strangling. This practice was also forbidden among the Greeks, and was condemned by the Flavian law among the Romans.

CHAPTER II.

1 *That it is meet to pray and give thanks for all men, and the reason why.* 9 *How women shall be attired.* 12 *They are not permitted to teach.* 15 *They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.*

I [1]EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in [2]authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, [3]to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that [4]women adorn themselves in modest apparel, with shamefacedness and sobriety; not with [6]broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But [7]I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

[1] Or, *desire.* [2] Or, *eminent place.* [3] Or, *a testimony.* [4] 2 Tim. 1. 11. [5] 1 Pet. 3. 3. [6] Or, *plaited.* [7] 1 Cor. 14. 34.

Verse 8. '*Pray every where.*'—This, as Gill conjectures, probably implies an opposition to the Jewish notion that the temple of Jerusalem was the only proper place of prayer, and that prayer made elsewhere should be directed towards it. In fact, the Jews appear to have entertained a notion that prayer could not directly ascend to heaven from any other place; but, in distant places, travelled, so to speak, to Jerusalem, and mounted to heaven from the sanctuary.

— '*Lifting up holy hands.*'—Alluding to the custom common to Jews and Gentiles, and almost universal, of raising the hands in prayer.

9. '*Broidered hair,*' etc.—We have already, particularly under Isa. iii., illustrated the subject of female dress and ornament, in sufficient amplitude to render unnecessary any further details in this place. Many commentators understand from the context, that the limitations here imposed apply to the dress and appearance of women at the assemblies for public worship; but if so, what is said with such an application may doubtless be safely extended, *mutatis mutandis*, to other times and other places. Indeed, any sedulous attention to personal appearance and ornament, whether in woman or man, can obtain no countenance from the principles laid down in the New Testament, as those by which the conduct and deportment of a Christian should be regulated. Even the pride of heathen philosophy did not deem this matter unworthy of its attention. Justin (l. xx. c. 4) relates, that when Pythagoras was at Crotona, he taught the men philosophy, and the women modesty; and, by his exhortations, so far prevailed upon the latter, that they laid aside their costly garments and ornaments of gold, as instruments of luxury, and took them to the temple of Juno, where they offered them to that goddess.

13. '*For Adam was first formed, then Eve.*'—In itself, and apart from circumstances, it would not seem very clear why this should be a reason for the subjection of the woman to the man. But this was conformable to the Jewish modes of reasoning on such subjects. They assigned pre-eminence to priority of creation, in itself and apart from all circumstances; and so far was this carried that they assigned pre-eminence even to the elements which were first created.

CHAPTER III.

2 *How bishops, and deacons, and their wives should be qualified,* 14 *and to what end Saint Paul wrote to Timothy of these things.* 15 *Of the church, and the blessed truth therein taught and professed.*

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 [1]A bishop then must be blameless, the husband of one wife, vigilant, sober, [2]of good behaviour, given to hospitality, apt to teach;

3 [3]Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not [4]a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have [5]used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and [6]ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[1] Tit. 1. 6, &c. [2] Or, *modest.* [3] Or, *not ready to quarrel and offer wrong, as one in wine.* [4] Or, *one newly come to the faith.* [5] Or, *ministered.* [6] Or, *stay.*

Verse 2. '*Blameless.*'—This is a metaphorical expression; the original word (ἀνεπίλημπτος) being an agonistical term describing one who gives his adversary no opportunity to lay hold of him.

— '*The husband of one wife.*'—This has given occasion to immense discussion; the question being, whether the Apostle means that a bishop should not have more than one wife at a time; or that he should not be one who had married again after the death of his first wife. Reason, analogy, and authority seem to us decidedly to preponderate in favour of the former opinion. And since, at this time, divorce was more common than even polygamy —or, in other words, men did not so much keep two or more wives simultaneously, as frequently change them by divorce—we cannot but consider that this is also forbidden to the bishops, in the present text, as being only a modification of polygamy. It is remarkable that it was a rule among the Jews that, although a plurality of wives was allowed to others, a high-priest could have but one wife. If he had two previously, he was obliged to divorce one

of them before he could succeed to that high office. The Egyptian priests were under a similar restriction (Diod. Sic. l. i. 51), and so were the Flamines among the Romans. Indeed, many of the qualifications which the Apostle proceeds to enumerate, were such as even the heathen required of their priests.

The text was, however, by the early churches, and is still by the Eastern churches, understood to mean that they should be only once married—that is to say, that they should be such as, being married, could not marry again when the wife died, without forfeiting their functions, or such as, having had a wife deceased, had remained widowers. Jerome, speaking of the ill reputation of marrying twice, says that no such person could be chosen into the ministry in his days. Augustine testifies the same; and Epiphanius affirms that in his time that law prevailed in the whole church. There was, certainly, in the ancient world, a strong feeling in those countries where polygamy was not practised, against the second marriages of those who aspired to peculiar decency of social conduct. So, among the Greeks, Charonidas excluded from the public councils those who, having had children by a first wife, had taken a second. 'It is impossible,' he said, 'that a man can advise well for his country, who does not consult the good of his own family; he whose first marriage has been happy ought to rest satisfied with his happiness; if unhappy, he must be out of his senses to risk being so again.' There was something of the same feeling among the ancient Germans, but it had special reference to widows. They deemed it a species of polygamy for a woman to marry a second husband after the death of the first. 'A woman,' they said, 'has but one life and one body, therefore should have but one husband;' and besides, they added, 'she who knows she is never to have a second husband, will the more value the one she has, and will the more endeavour to preserve his life and promote his happiness.'

8. '*Not greedy of filthy lucre.*'—The wives of the deacons (or rather, probably, the female deacons, or deaconesses) are also, in verse 11, told 'to be faithful in all things.' It is possible that this may not have been said without some view to the peculiar trust confided to the deacons, which, if they were covetous or unfaithful persons, might enable them, with little fear of detection, to embezzle the money contributed by the church for the relief of the poor. It should be observed that the word αἰσχροκερδής is of very large meaning, denoting not merely a lover of filthy lucre, but one who will get money by any means, however discreditable. And this seems to be its sense here.

CHAPTER IV.

1 *He foretelleth that in the latter times there shall be a departure from the faith.* 6 *And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

Now the Spirit speaketh expressly, that [1]in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth [2]little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear [3]to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

[1] 2 Tim. 3. 1. [2] Or, *for a little time.* [3] Or, *in all things.*

Verse 2. '*Seared with a hot iron.*'—It may be doubtful whether this metaphor is derived from the custom of branding certain criminals with a hot iron; or from the practice of surgeons, in cauterizing or searing affected or wounded parts, by which they were rendered insensible of feeling. When we recollect how common the use of the actual cautery was among the ancient doctors, as it still is in the East, the latter may seem a very probable conclusion.

12. '*Let no man despise thy youth.*'—This is one of the passages which has been strongly insisted upon by those who contend for the early date of the epistle. 'But it is replied, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates (*Noctes Atticæ*, 28), divided

their age into three periods. Childhood he limited to the age of seventeen; youth, from that to forty-six; and old age, from forty-six to the end of life. Now, supposing Timothy to have been twenty years old A.D. 50, when he became Paul's assistant, he could not have been more than thirty-four in A.D. 64, two years after the Apostle's release, when it is supposed that this epistle was written. Since, therefore, Timothy was then in that period of life which, by the Greeks as well as the Romans, was considered as youth, the Apostle, with propriety, might say to him, "Let no man despise thy youth." (Horne's *Introduction*, iv. 387.) This is very good: but it is even sufficient to account for the expression, to know that Timothy was much younger than the persons usually appointed as presiding ministers in a church. In our own country, a bishop or a judge of thirty-four, or even of forty, would, in like manner, be called young.

CHAPTER V.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothy's health.* 24 *Some men's sins go before unto judgment, and some men's do follow after.*

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew [1]piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth [2]in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own [3]house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be [4]taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary [5]to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 [6]Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, [7]Thou shalt not muzzle the ox that treadeth out the corn. And, [8]The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but [9]before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things [10]without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

1 Or, *kindness.* 2 Or, *delicately.* 3 Or, *kindred.* 4 Or, *chosen.* 5 Gr. *for their railing.* 6 1 Cor. 9. 14. Gal. 6. 6. 7 Deut. 25. 4. 8 Matt. 10. 10. 9 Or, *under.* 10 Or, *without prejudice.*

4. '*Nephews.*'—The word *nephew* now commonly means the son of a brother or sister, But the English word had formerly a larger scope, and embraced grandchildren, or descendants of any description. This is its meaning here.

9. '*Having been the wife of one man.*'—There has been much diversity of opinion whether this means that she never had but one husband, or whether she had been the wife of but one man at a time, or had cast off one and married another while the first still lived. The same difficulty has been felt here as in iii. 2 (see the note there). Doddridge, Clarke, and others, suppose that it means,

who had lived in conjugal fidelity to her husband. The reason assigned for this opinion by Doddridge is, that the Apostle did not mean to condemn second marriages, since he expressly (*v.* 14) commends it in the younger widows. The correct interpretation probably is, to refer it to one who had been married *but once*, and who, after her husband had died, had remained a widow. The reasons for this opinion briefly are (1), that this is the interpretation most naturally suggested by the phrase; (2) that it agrees best with the description of the one that has to be enrolled among the 'number'—those who were *widows indeed*—as we should more naturally apply this term to one who had remained unmarried after the death of her husband, than to one who had been married again; (3) that, while it was not unlawful or improper in itself for a widow to marry a second time, there was a degree of respect and honour attached to one who did not do it, which would not be felt for one who did. Comp. Luke ii. 36, 37. 'She was a widow of great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years.' The same is true now. There is a higher degree of respect felt for *such* a widow than there is for one who has been married again, though she may be again a widow. (4) Among the heathens, it was regarded as especially honourable to have been married to but one man, and such widows wore the *Pudicitiæ Coronam*, or crown of chastity. (Val. Max. l. i. c. ii.; comp. Livy, l. x. c. 23; see Whitby.) (5) As these persons were not only to be maintained by the church, but appear also to have been intrusted with an office of guardianship over the younger females, it was of importance that they should have such a character that no occasion of offence should be given, even among the heathen; and in order to that, Paul gave direction that only those should be thus enrolled who were in all respects *widows*, and who would be regarded, on account of their age and their whole deportment, as 'widows indeed.'

— '*Let not a widow be taken into the number under threescore years old.*'—There has been some doubt about the meaning of this direction. Doddridge and others imagine that it refers to the deaconesses mentioned in ch. iii. 11; while others conclude that these women were poor widows (properly so called), put on a list to be maintained at the expense of the church. Rosenmüller shews that, besides the *general roll*, which comprehended all the Christians of any church, there was another confined to those poorer Christians who were maintained at the general expense, including virgins and maidens. An entry upon this list is probably intended; and the specified age is in favour of this conclusion, as, both among the Jews and heathen, the sixtieth year was that at which old age was supposed to commence. It would seem that before the sixtieth year they might receive casual relief; but were not put on the list for regular maintenance. However, this is one among many matters alluded to in the Epistles, respecting which it would be hazardous to express any very positive conclusion, without a more intimate knowledge of the circumstances of the primitive church than we have now the means of realising.

10. '*If she have washed the saints' feet.*'—A little incident which occurred to Buckingham at es-Salt, beyond the Jordan, appears to us to convey a striking illustration of this passage:—'We broke up early, dispersing before nine o'clock, when we were taken to another house to sleep. The mistress of it, who was a widow, and related to my guide, received us kindly, and insisted on going through the ceremony of washing my feet, observed, as I understood, among the Christians of es-Salt to all strangers who came among them as guests or visitors.' The custom exists elsewhere. The following curious illustration is from Burchell's *Travels in South Africa*:—'I now, for the first time, had an opportunity of witnessing the old colonial custom of *washing feet* after supper. A maid-servant carried round to each member of the family in turn, according to age, a small tub of water, in which all washed in the same water. It must be regarded as a proof of their good sense, that shewed respect to the habits of a foreigner, by not pressing me to join in this ceremony. The tub was merely offered me, and then passed on. But this custom is, I believe, gradually wearing away throughout the colony. Its utility was more evident in former times, when the colonists went without stockings, as, indeed, many do at the present time; but since the country has become so much richer, that almost every person can afford to clothe himself more completely, this practice is falling into disuse.'

13. '*They learn to be idle,*' etc.—'The Apostle means to say that, with the younger widows, this maintenance at the public expense will engender the vices which idleness ever produces in those who are able to work.'—*Bloomfield.*

14. '*The younger women.*'—The context clearly shews that young *widows* are here intended; and in this sense nearly all interpreters, ancient and modern, are agreed.

CHAPTER VI.

1 *Of the duty of servants.* 3 *Not to have fellowship with new-fangled teachers.* 6 *Godliness is great gain,* 10 *and love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow;* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them,* because they are brethren; but rather do *them* service, because they are [1]faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is [2]proud, knowing nothing, but [3]doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 [4]Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and

[1] Or, *believing.* [2] Or, *a fool.* [3] Or, *sick.* [4] Or, *gallings one of another.*

hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have [5]erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good [6]confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, [7]the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; [8]whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in [9]uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, [10]willing to communicate;

19 [11]Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

5 Or, *been seduced.* 6 Or, *profession.* 7 Rev. 17. 4, and 19. 16. 8 John 1. 18. 1 John 4. 12. 9 Gr. *uncertainty of riches.* 10 Or, *sociable.* 11 Matt. 6. 20. Luke 12. 33.

Verse 8. '*Having food and raiment*,' etc.—This has very much the appearance of a proverbial expression. Commentators, noting that house-room is not mentioned, observe that σκεπάσματα must be taken in the general sense as denoting every necessary *covering*, and therefore including house-room. Without disputing this, it may be observed that in the mild climates of the East house-room need not perhaps be *indispensably* included among the necessaries of life.

12. '*Fight the good fight*,' etc.—This, and what follows, are agonistical metaphors, drawn from the eagerness with which those who contended in the Grecian games *struggled for* and *laid hold on* the crown which was the victor's reward. The 'many witnesses' may also be an allusion to the vast numbers of persons who were spectators of the contest, and whose presence animated the competitors.

19. '*Laying up in store for themselves*,' etc.—The idea of 'laying up treasure in heaven,' as our Saviour expresses it, was familiar to the Jews. The Babylon Talmud relates an illustrative story of one king Munzab, who distributed his father's treasures to the poor, which brought to him his brethren and friends complaining of his conduct. He replied to them, 'My fathers treasured up below, I treasure up above. My fathers treasured up for others, I treasure up for myself. My fathers treasured up for this world, I treasure up for the world to come.'



THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

SOME facts concerning this epistle appear evident from its contents; namely, that Paul was a prisoner when it was written (ch. i. 8, 12, 16; ii. 9); that Rome was the place of his imprisonment; and that he was in such immediate expectation of being put to death, that he considered these as his dying advices to his faithful and attached follower, unless he should be able to join him very shortly. But then the question is, whether the imprisonment, during which this epistle was written, was the apostle's first imprisonment, in which he wrote so many of his other epistles, including, as we suppose, the *first* to the same person; or whether it was in a *second* imprisonment there, which the uniform tradition of the church avers to have taken place. High names are found among the advocates of both alternatives; but, upon the whole, we have no hesitation in considering the latter to be best supported by the general tone of the epistle, as well as by various indicative details, which it contains. *These* we have no room to trace. Dr. Horne, who has done so in his *Introduction*, arrives at the following conclusion, in which we concur:—'That this epistle was written by Paul at Rome, and during an imprisonment different from that recorded in Acts xxviii. Paul was released from his first confinement A.D. 63, and, after visiting several churches, returned to Rome early in 65; where, after being confined rather more than a year, it is generally agreed that he suffered martyrdom A.D. 66. Now, as the apostle requests Timothy to come to him before winter (2 Tim. iv. 21), it is probable that this epistle was written in the month of July or August, A.D. 65.' A large and acute investigation of the matter may be seen in Michaelis, ch. xxii. sect. 2; and Paley has some very satisfactory observations in *Horæ Paulinæ*, ch. xii. No. 1.

The Second Epistle to Timothy unites not fewer proofs in favour of its Pauline origin than the first epistle. Its authority has been indeed admitted by Schleiermacher and others who have called that of the first in question; and it may be remarked, that the moment that the authenticity of the first epistle is established, that of the second ceases to be questionable, as the two are seen by manifest signs to be the work of the same hand. It was the perception of this identity of authorship which constrained Eichhorn, when he had, as he thought, disproved the authenticity of the first epistle, to abandon also the second; and Schleiermacher was less consistent when he maintained the authority of the second epistle while impugning that of the first. We must refer the reader to the authorities cited in the introduction to the first epistle, but may cite the words of Bertholdt, who, after disposing in detail of Eichhorn's objections, thus closes the discussion:—'The authenticity of this second epistle of Paul to Timothy has been more than once called in question by Eichhorn. Nevertheless, when we consider the positive proofs in its favour, we cannot but regard it as impregnable. I purposely pass over the testimony of the ancient fathers; but I must remark that the epistle itself contains many particulars which wholly militate against the notion of its being a spurious writing. Could a forger, for example, have dreamed of mentioning Timothy's mother, and even his grandmother, *by name* (i. 5)? Could he have imagined a journey of Onesiphorus to Rome (i. 6), another journey of Paul's to Corinth (iv. 20), to Troas (iv. 13), and to Melitus (iv. 20). In the hypothesis of Eichhorn these two journeys are entirely fictitious, and we are to suppose that the writer grossly compromised himself, and wilfully furnished a ready means of detecting his imposture to every one acquainted with the circumstances. How could such a writer have imagined so particular a matter as the direction to Timothy to bring the case of books, and even the cloak, which had been left at Troas (iv. 13)? and how would he have ventured to specify even the name of the person with whom the apostle had lodged? There either was at Troas a man of this name, or there was not. If there was not, by that alone which he says of Carpus, he must have betrayed himself in a manner the most senselessly inconsiderate, and have disclosed to all eyes the spurious character of his epistle.' *Einleitung in das Neue Testament.*

CHAPTER I.

1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be stedfast and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, [1]not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus [2]before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 [3]Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have [4]believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

[1] Tit. 3. 5. [2] Ephes. 1. 4. Tit. 1. 2. [3] 1 Tim. 2. 7. [4] Or, *trusted*.

Verse 6. '*That thou stir up the gift.*'—There is a metaphor in this, taken from the act of stirring or blowing up a fire that has become dull or almost extinct.

15. '*Phygellus and Hermogenes.*'—Of these persons nothing certain is known. The ecclesiastical traditions allege that they were two of the seventy disciples, and in the end became followers of Simon Magus. We imagine that this is little more than conjecture.

16. '*Onesiphorus.*'—Also, on the same authorities, stated to have been one of the seventy disciples, and ultimately bishop of Corone. We may here observe, once for all, that we have always had a strong suspicion that the pretended lists of the seventy disciples have been made out on the principle of including all the names incidentally mentioned in the sacred books and not otherwise appropriated.

CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and shunning profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me [1]among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The [2]husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For [3]if we be dead with *him*, we shall also live with *him*:

12 [4]If we suffer, we shall also reign with *him*: [5]if we deny *him*, he also will deny us:

13 [6]If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a [7]canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth [8]sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; [9]and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But [10]foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, [11]patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may [12]recover themselves out of the snare of the devil, who are [13]taken captive by him at his will.

1 Or, *by*. 2 Or, *The husbandman labouring first, must be partaker of the fruits*. 3 Rom. 6. 5, 8. 4 Rom. 8. 17. 5 Matt. 10. 33. Mark 8. 38. 6 Rom. 3. 3. 7 Or, *gangrene*. 8 Or, *steady*. 9 Rom. 9. 21. 10 1 Tim. 1. 4. Tit. 3. 9. 11 Or, *forbearing*. 12 Gr. *awake*. 13 Gr. *taken alive*.

Verse 4. '*No man that warreth entangleth himself with the affairs of this life.*'—It was a prominent object of the Roman military laws to keep the soldiers free from the cares and distractions of civil life. They were not allowed to marry, or to engage in any husbandry or trade; and they were forbidden to act as tutors to any person, or curators of any man's estate, or proctors in the causes of other men. In short, they were excluded from those relations, agencies, and engagements which were thought calculated to divide their minds with that which was designed to be the sole object of their present existence.

5. '*Yet is he not crowned, except he strive lawfully.*'—It is known that the Grecian athletic games were regulated by many rules, the infraction of any one of which disqualified a competitor, and debarred him from the prize even were he victorious. Those who purposed to contend at the Olympic games were required to repair to the public gymnasium at Elis, ten months before the solemnity, where they prepared themselves by continual exercises. No man that had omitted to present himself at the appointed time, was allowed to put in for any of the prizes: nor were the accustomed rewards of victory given to such persons, if by any means they insinuated themselves, and overcame their antagonists; nor would any apology, though seemingly ever so reasonable, serve to excuse their absence. No person that was himself a notorious criminal, or nearly related to one, was permitted to contend. Further, to prevent underhand dealings, if any person was

convicted of bribing his adversary, a severe fine was laid upon him; nor was this alone thought a sufficient guard against unfair contracts and unjust practices, but the contenders were obliged to swear they had spent ten whole months in preparatory exercises; and, besides all this, they, their fathers, and their brethren, took a solemn oath that they would not by any sinister or unlawful means endeavour to stop the fair and just proceedings of the games. If, after all these precautions, any one transgressed the rules in the least matter, he not only failed of the prize, even though the apparent victor, but was subject to disgrace and punishment.

9. '*Even unto bonds.*'—During St. Paul's first imprisonment he was allowed to remain 'in his own hired house with a soldier that kept him.' How he was circumstanced in his second imprisonment, during which this epistle appears to have been written, we have no means of knowing with certainty; but the probability seems to be that his treatment was then much less favourable than in the first instance it had been. The old ecclesiastical traditions state that, just before the end of their lives, the apostles Peter and Paul were together confined in the Mamertine prison at Rome. Of this joint imprisonment we shall say nothing, nor of that of St. Peter in particular. But since it seems that St. Paul was kept as a prisoner at Rome, and since it is probable that his treatment was not very favourable, we are inclined to consider it probable that he was kept in a prison; and, if so, we are induced to think the Mamertine prison the more likely to have been the place of his confinement, from finding it frequently mentioned in the old martyrologies as the place in which many of the early martyrs were imprisoned.

The Mamertine prisons date from the earliest times of Rome; being constructed, according to Livy, by Ancus Martius, and enlarged by Servius Tullius. The lower prison, however, assigned to the latter king, is supposed by some to have been a quarry, and by others one of those subterranean granaries which were used in very ancient times. Be this as it may, these prisons, which still exist, offer a striking instance of the durability of Roman works. They occur on the descent of the Capitoline Mount towards the Forum; and near the entrance were the Scalæ Gemoniæ, by which the culprits were dragged to the prison or out of it to execution. They consist of two apartments, one above the other, built with large uncemented stones. There is no entrance, except by a small aperture in the upper roof, and by a similar hole in the upper floor leading to the cell below, without any staircase to either. The upper prison is twenty-seven feet long by twenty wide; and the lower one, which is elliptical, measures twenty feet by ten. The height of the former is fourteen feet, and of the latter eleven. In the lower dungeon is a small spring, which is said at Rome to have arisen at the command of St. Peter to enable him to baptize his keepers, Processus and Martinianus, with forty-seven companions, whom he had converted. They also show the pillar to which it is alleged that this apostle was bound. The prison itself, with a small chapel in front, is now dedicated to him; and over it is the church of *S. Giuseppe de' Falegnami*, built in 1539. Dr. Burton says that a more horrible place for the confinement of a human being can scarcely be conceived; and Sallust, in a passage adduced by him, says that, from uncleanness, darkness, and foul smells, its appearance was disgusting and terrific. See Burton's *Description of the Antiquities of Rome*, 1821.

19. '*Having this seal.*'—Doubtless the meaning is, as in common language, the *impression* of a seal; and hence perhaps, by extension, any inscription. The word certainly has sometimes that meaning, and has thus been understood here by many recent commentators, who also suppose there is a more special reference to the inscriptions which, in ancient as well as in modern times, were sometimes engraven on one of the foundation stones of a building, denoting the purpose of its erection.

26. '*That they may recover themselves out of the snare,*' etc.—The word rendered 'recover' in the text, and 'awake' in the margin (*ἀνανήψωσιν*), occurs nowhere else in the New Testament. It properly means, to become sober again after having been inebriated. Some have explained the apparent incongruity of metaphor—awaking from a snare—by supposing a reference to an artifice of fowlers, of scattering seeds impregnated with some intoxicating drugs, whereby the birds became inebriated and confused, and were taken with perfect ease. That this art was practised we know, and it is possible that the Apostle may here allude to it.

CHAPTER III.

1 *He advertiseth him of the times to come,* 6 *describeth the enemies of the truth,* 10 *propoundeth unto him his own example,* 16 *and commendeth the holy scriptures.*

THIS know also, that [1]in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, [2]false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, [2]reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was.

10 But [4]thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

[1] 1 Tim. 4. 1. 2 Pet. 3. 3. Jude 18. [2] Or, *make-bates.* [3] Or, *of no judgment.* [4] Or, *thou hast been a diligent follower of*

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 [5]All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, [6]throughly furnished unto all good works.

[5] 2 Pet. 1. 21.

[6] Or, *perfected.*

Verse 8. '*As Jannes and Jambres withstood Moses.*'—These names do not occur in the Scriptures; but they were familiar to the Jews, who from their records and traditions affirmed them to belong to the chiefs of the Egyptian magicians, who were sent for by Pharaoh when Moses and Aaron came before him, and who by their enchantments strove to emulate the miracles which the prophet was commissioned to perform. Hence the Targum of Jonathan thus paraphrases Exod. vii. 11: 'And Pharaoh called the wise men and the magicians; and Janis and Jambres, the magicians of the Egyptians, did so by their enchantments.' This paraphrast also mentions the same names in Exod. i. 15. The Jews have many statements concerning these noted personages, but which do not seem to us worth relating. It may be more important to observe that, with many misconceptions, these names were known to the heathen. Many of their writers (cited by Eusebius, *Præparat. Evang.* l. ix.) speak of Jannes and Jambres as Egyptian scribes, famous for their skill in magic arts, who opposed themselves to Moses when the Jews were driven forth from Egypt. This they probably picked up from the Jews. Origen says that there was a book purporting to be written by them, and entitled 'Jannes et Mambres Liber.'

9. '*They shall proceed no further*,' etc.—Dr. Hammond, who has the Gnostics ever in view, supposes that this alludes to the speedily approaching downfal of their master, Simon Magus, in his ambitious attempt to fly at Rome. We have given this story in the note on Acts viii. 3. If that account could be relied upon, the analogy to the case of Jannes and Jambres would be rather remarkable; but the story, at least as a whole, is of too doubtful and improbable a character to be with safety adduced in explanation of the present text. Whitby, who thinks that the Judaizing teachers are alluded to, conjectures that it refers to their being soon disabled from carrying on their false doctrines by the destruction of Jerusalem.

CHAPTER IV.

1 *He exhorteth him to do his duty with all care and diligence,* 6 *certifieth him of the nearness of his death,* 9 *willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for,* 14 *warneth him to beware of Alexander the smith,* 16 *informeth him what had befallen him at his first answering,* 19 *and soon after he concludeth.*

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, [1]make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee,* and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood [2]our words.

16 At my first answer no man stood with

[1] Or, *fulfil.*

[2] Or, *our preachings.*

me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

Verse 6. '*I am now ready to be offered, and the time of my departure is at hand.*'—Blackwall regards this as an allusion to the universal custom of the ancient world of pouring wine upon the head of the victim immediately before it was slain. 'The Apostle's emphatical word signifies, wine is just now pouring upon my head; I am just going to be sacrificed to pagan rage and superstition.'

7, 8. '*I have fought a good fight....henceforth there is laid up for me a crown of righteousness.*'—The services of the soldiers and officers of the Roman army received various rewards, proportionate to their merit. Among these none were esteemed more highly than the privilege of wearing certain honorary crowns—which seem to have corresponded nearly, in use and intention, to the stars, crosses, and medals which modern soldiers receive. The greatest of all rewards was the civic crown of oak-leaves, given to one who had saved the life of a citizen, and which was, by order of the general, commonly presented by the hands of the person who had been saved to his preserver. The honorary crowns were usually conferred by the general in presence of the army, and such as received them, after a public eulogium on their valour, were placed next to his person. All this seems strikingly illustrative of the comparison used by the Apostle, and points its applications.

13. '*The cloke that I left at Troas.*'—The manuscripts have here different readings, and hence there are very different views concerning the article which our translators, with the major part of interpreters, prefer to call a cloak. Then those who allow a cloak to be intended differ as to the kind of cloak which it might be. 'It is by some supposed to have been the Roman penula; but it would seem to us sufficient to suppose that it was a plain, but ample and comfortable outer garment—perhaps of hair—which the Apostle had probably left behind him at Troas, because it was then summer, and he did not care to encumber himself with it: but now, as winter was approaching, in which such a cloak would be serviceable, and as Timothy was to pass that way, it would naturally occur to request him to bring the cloak, together with the other articles which had been left there. There is a reading, however, which, instead of a cloak, makes this to have been nothing of the kind, but a sort of bookcase or *capsula* (see the note on Deut. xxxi. 24), or at least something containing the books and parchments next mentioned. This is possible: but that, as some others suppose, it was a casket containing *valuable property;* or a scrutoire, or a writing-desk, or even a book, distinguished from the rest as of more importance—are conjectures which appear to claim no attention.

— '*Books....parchments.*'—See the note on Deut. xxxi. 24. There has been considerable speculation with respect to the contents of these books, and 'especially the parchments.' Of this we shall state nothing, as it is manifest that nothing but the most gratuitous conjecture can be offered.

16. '*At my first answer no man stood with me.*'—This may seem very extraordinary when we consider to what eminence of faith the Apostle himself, in his epistle to the Romans, declares the church at Rome had attained. Let us not also overlook the significant fact, that the salutations which the Apostle sends in this epistle, are from persons he had not mentioned before; and that he is silent concerning persons of note in that church and his own particular friends, whose names we should expect to find here, and at whose forsaking the Apostle in his distress we should have just reason for astonishment and grief. It is more likely that most of these had already suffered martyrdom, or had fled from Rome during the furious persecution which had lately taken place; and the terrible memories of which, with a dread of its renewal, may well be conceived to have been the cause which inspired the surviving Christians with such fear, as prevented them from taking the Apostle's part when he was brought up for examination. Indeed it would seem that, on this occasion, he was even forsaken by those members of the Asiatic churches who appear to have accompanied him to Rome, probably to assist him in collecting and re-establishing the Roman church after the first storm of persecution had subsided.

To understand this better, the reader will recollect that, according to Tacitus, this persecution raged at Rome during the consulate of C. Læcarius and M. Licinius, A.D. 64 and 65. Its immediate cause was the conflagration of Rome, of which the Christians were most falsely accused by Nero, who endeavoured to transfer to them the public odium which he had himself most richly deserved. Tacitus thus relates the consequences:—'At first, they were apprehended who confessed themselves Christians; and then, by their information, a vast multitude; who were convicted, not so much for being Christians as for their hatred of the human race. Cruel mockeries were annexed to their executions; insomuch that they were clad in the skins of wild beasts, and torn to pieces by dogs; or they were crucified; or they were covered with combustibles, and set fire to, when day-light failed, to serve as torches by night in Nero's gardens, which he had offered for the spectacle during the Circensian games, in which he mingled with the populace, dressed as a charioteer.' The annalist adds, that, 'Notwithstanding the wickedness of the sufferers, deserving the severest punishments, public commiseration was excited, as if they were destroyed not so much for the common weal as to glut the cruelty of one individual.'

Consistently with the allowance of a due interval between the first and second visits of Paul to the imperial city, it is impossible to suppose that he was there before this persecution commenced; and that he was not there, neither as a prisoner nor as free, during its violence, is

evident enough; for then, we may be sure, the process against him would have been much shorter than that which the present chapter describes; nor then, probably, would Demas, Crescens, Titus, and Tychicus, whom he mentions as having left Rome, have been suffered to depart unmolested.

17. '*Delivered out of the mouth of the lion.*'—From this expression we may conclude that the danger which St. Paul apprehended was not that of suffering death by the sword, but that of being exposed to wild beasts in a Roman amphitheatre, as several Christians had already been, and that in a very cruel manner. As sentence was not passed in this first hearing, a *nondum liquet*, according to the forms of the Roman law, must have been declared, and his prosecutors directed to continue the suit. An opportunity therefore was offered him of making a second defence; and as the games of the amphitheatre were then over, he might conclude that he would survive the following winter. (Michaelis, ch. xxii. sect. 2.) With respect to the deliverance from the mouth of the lion, other explanations have been given. Some suppose that by the lion he means Nero; while others, who find that at this time Nero had gone to Greece, and had left the government of the city to Tigellinus and Sabinus, prefects of the prætorian guard, and to that monster Helius, conclude that the last-named personage is intended. There are some who regard it as a proverbial expression, for a deliverance from any great and imminent danger: but others conclude that Paul had been actually delivered from a lion let loose against him in the amphitheatre; or else, with Michaelis, as above, that he was delivered for the time from the danger of being exposed to wild beasts, which would have been the result had sentence been passed upon him at the first hearing. However understood, we are persuaded that the phrase does contain an allusion, if only metaphorical, to the combats of the amphitheatre.



THE EPISTLE OF PAUL

TO

T I T U S.

THE name of Titus, to whom this epistle is addressed, does not once occur in the Acts of the Apostles, but is frequently mentioned in the epistles. He was of Gentile parents (Gal. ii. 3), and after his conversion attached himself to Paul, and became his companion in travel and evangelical labour. When the question respecting the observance of the law was raised, Titus went with Paul to Jerusalem (Gal. ii. 1), whence he was sent on the affairs of the church to Corinth (2 Cor. vii. 6-15), and subsequently he cheerfully, at the request of Paul, undertook another journey thither, bearing with him the Second Epistle to the Corinthians (2 Cor. viii. 16, 17). From the present epistle it appears that Paul, visiting Crete, left Titus there to settle the affairs of the church in that island and 'to ordain elders in every city' (Tit. i. 5). It would appear that he afterwards joined the apostle as requested (iii. 12), and, when Paul wrote the Second Epistle to Timothy, had been sent by him to Dalmatia (2 Tim. iv. 10). This is our latest authentic information concerning Titus; but the ecclesiastical tradition is, that he eventually returned to Crete, presiding over the church there, and died in that island at the good old age of ninety-four years.

Great difficulty has been felt in settling the date of this epistle; and the different alternatives which have been adopted range between the years 52 and 65. The question is one of considerable interest, because the assaults which have in recent times been made upon the authenticity of the epistle are founded chiefly upon the difficulties which attend the attempt to settle the time when and the place where it was written, in conformity with the conditions which the intimations given in the epistle itself afford. It is evident from the epistle itself that at the time it was written Paul had recently visited Crete (i. 5), that he was about to spend the winter at Nicopolis (iii. 12), and that Apollos was about to visit Crete on his way to some other place (iii. 13). If these facts do not furnish sufficient indication of the exact time, they furnish tests by which the probability of any hypothesis must be tried. The only visit of St. Paul to Crete which the Acts of the Apostles records was on his voyage as a prisoner to Rome (Acts xxvii. 7); but the shortness of that visit, and the circumstances under which it took place, and the improbability of his then expecting to spend the ensuing winter at Nicopolis, will not allow us to suppose that this is the visit to which the statement refers. As this is, however, the only visit recorded by Luke, we are obliged to suppose another visit, and to find some period in the apostle's life when it might be probable that such a visit was paid.

The question then is, whether this visit was *before* or *after* that recorded by St. Luke. If it were before, the Christian religion must already have made great progress in Crete when Paul visited the place as a prisoner, for Titus had previously been appointed to ordain elders there *in every* city. How is it that there is no indication of this in the account of this visit? Just before, where it is mentioned that the ship touched at Sidon, we are told that the centurion in charge of the prisoners 'courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself' (*v.* 3); but although the transactions at Crete are related at much greater length, and it is stated that the vessel spent 'much time' in harbour there, not a word occurs of any attention that Paul received from the inhabitants, or that he was there 'refreshed' by the sympathy of Christian friends, as *must* have been the case if the visit to the island with Titus had previously taken place. And after the mention of what had occurred at Sidon, the visit to which port is disposed of in one verse, it will hardly be alleged that the conciseness of Luke's narrative prevented him from noticing similar circumstances in the record of a visit which occupies seven verses, especially as throughout his narrative these are the matters which St. Luke delights to record. As, therefore, it seems to us incredible that the presence of a flourishing Christian Church in Crete, to which Paul was personally known, could not but have been indicated at that time if it had really existed; and as it is clear that Paul was not a prisoner, but was the master of his own movements at the time of writing this epistle, we cannot but hold that his visit to Crete must have taken place after his release from that imprisonment at Rome with which the Acts of the Apostles terminates. Without, therefore, denying the possibility

contended for by Hug, Henry, and others, that opportunity for such a visit *might* be found during the time which the history of the Acts of the Apostles covers, we are unprepared, on the ground which has been stated, to admit that any such visit had in fact taken place, without insisting that if a matter of such importance had occurred it would not have been left unrecorded by St. Luke; for although there is a strong probability that it would have been recorded, there is no certainty of it, as we know from the Epistles that many facts in the history of Paul's labours are unregistered in the Acts of the Apostles.

Yet of what took place after St. Paul's release from his imprisonment at Rome, we have no certain record. There is, however, reason to believe that he then again visited the churches in Greece and Asia Minor, and it is not improbable that on this journey he may have visited Crete, having probably, as Neander observes, had his attention drawn to the island by the detention in its harbours of the ship in which he sailed to Rome. 'If we may be allowed to suppose,' says Paley (*Horæ Paulinæ*), 'that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way, and that from Asia and from Ephesus, the capital of that country, he proceeded into Macedonia, and, crossing the peninsula in his progress, came into the neighbourhood of Nicopolis, we have a route which falls in with everything. It executes the intention expressed by the apostle of visiting Colosse and Philippi as soon as he should be set at liberty at Rome; it allows him to have "Titus at Crete" and Timothy at Ephesus as he went into Macedonia, and to write to both, not long after, from the peninsula of Greece, and probably from the neighbourhood of Nicopolis, thus bringing together the dates of the two letters (1 Tim. and Titus), and thereby accounting for that affinity between them, both in subject and language, which our remarks have pointed out. I confess that the journey which we have pointed out for St. Paul is in a great measure hypothetic; but it should be observed that it is a species of consistency which seldom belongs to falsehood to admit of an hypothesis which includes a great number of remote and independent circumstances without contradiction.'

We may add that, so far as the epistle to Titus is concerned, it is not necessary to provide for the journey back to Greece from Asia Minor to produce the required congruity; and the postscript which assumes it by stating that the epistle was written from Nicopolis in Macedonia, is undoubtedly wrong, as that Nicopolis did not exist until the age of Trajan. Among the various places that bore this name, there was a town of this name in Paul's native province of Cilicia, between Antioch and Tarsus; and it had therefore such a locality as the apostle might naturally have desired to spend the winter in; and as Titus was a native of those parts, it would be well known to him, especially if, as is probable, he was acquained with the route which Paul intended to pursue. There is not therefore any necessity for assuming that the unspecified Nicopolis must necessarily be, because unspecified, the chief of all the cities known by that name. There is also no ground for the notion that the epistle was written 'from Nicopolis'—from the Nicopolis where Paul intended to winter. The Greek word ἐκεῖ employed by St. Paul has always the sense of *there*, not *here*, as correctly rendered in the Authorized Version, 'I have determined *there* to winter,' shewing that he was not there when he wrote, but intended to proceed thither and to make some stay there.

The separate commentaries on the Epistle to Titus are the following:—Hoffmanni *Commentarius in Epistolam ad Titum*, Francof., 1541; Culmanni *Notæ in Epistolam ad Titum*, Noribergæ, 1546; Alesii *Explicatio Epistolæ ad Titum*, Lipsiæ, 1550; Maioris *Enarratio Epistolarum Pauli ad Titum et Philemonem*, Vitemb., 1565; Hunnii *Explicatio plena et perspicua Epistolæ Pauli ad Titum*, Marpurgi, 1587; Rhodomanni *Commentarius in Epistolam ad Titum*, Jenæ, 1597; Taylor, *Commentary upon the Epistle of Saint Paul written to Titus*, Cambridge, 1602; Gopilli *Paraphrasis in Epistolam Pauli ad Titum*, Parisiis, 1645; Fechtii *Pauli Epistolæ ad Titum, in qua idea veri Ecclesiæ Ministri representatur, exegetica Expositio*, Rostochii, 1692; Breithauptii *Exercitatio theologico-exegetica in Epistolam ad Titum*, Halæ, 1703; Zentgravii *Commentarius in Epistolam Pauli ad Titum*, Argentor., 1706; Gebhardi *Paraphrasis Epistolæ ad Titum*, etc., Gryphiswaldiæ, 1714; Petri von Haven *Commentatio Analytica in Epistolam Pauli ad Titum*, Halæ, 1742; G. Kuinoel, *Explicatio Epist. ad Titum*, Lipsiæ, 1788. We have not been able to learn of any later Commentary on the Epistle to Titus, and this therefore is the only epistle, and indeed the only book of the New Testament, on which the nineteenth century has produced no separate exposition.

CHAPTER I.

5 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 [1]In hope of eternal life, which God, that cannot lie, promised [2]before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are [3]wanting, and ordain elders in every city, as I had appointed thee:

6 [4]If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of [5]good men, sober, just, holy, temperate;

9 Holding fast the faithful word [6]as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 [7]Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 [8]Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work [9]reprobate.

1 Or, *for*. 2 2 Tim. 1. 9. 1 Pet. 1. 20. 3 Or, *left undone*. 4 1 Tim. 3. 2, &c. 5 Or, *good things*. 6 Or, *in teaching*. 7 1 Tim. 1. 4. 8 Rom. 14. 20. 9 Or, *void of judgment*.

Verse 12. '*A prophet of their own.*'—It would be well to read 'poet,' instead of 'prophet:' for προφήτης, like *vates*, was often applied, out of compliment, to denote a poet, in allusion to the inspiration which was supposed to reside in him. This was indeed chiefly confined to the earlier and greater poets, as Orpheus, Homer, Hesiod, Pindar, Museus, etc.; but afterwards assumed by or conceded to poets in general. It was, however, very applicable to Epimenides, from whom it seems to be ascertained that this quotation was taken; since he was one of the earliest bards, and had the reputation of being one of the wisest of the Greeks. Some indeed think the allusion is to Callimachus, in whose hymn on Jove the Cretans are said 'to be always liars;' but this is only the first part of the verse cited by St. Paul: Callimachus, moreover, was not a Cretan, but a Cyrenean; and it is probable that, as Jerome alleges, he borrowed the expression from the native poet Epimenides. The character given to the Cretans is however by no means peculiar to these poets, but was very generally applied to them. Polybius, for instance, never mentions the Cretans without some severe expression. Their mendacity, in particular, was so notorious, that 'to lie' was proverbially expressed as 'to Cretize,' or to speak like a Cretan. The reader who wishes to trace the corroborations, to be found in the ancient writers, of the character which the text gives to the Cretans, can consult the citations given by Wetstein, *in loc.*; Warburton (*Divine Legation*, i. 159); and Hug (sect. xci.).

— '*Evil beasts.*'—The preceding note refers to the whole citation. Here κακὰ θηρία seems to have a sense very similar to our 'brute,' as a term of reproach.

— '*Slow bellies.*'—This literally translates γαστέρες ἀργαί, which appears to describe two bad qualities at once, and may be explained to mean 'lazy gluttons.'

CHAPTER II.

1 *Directions given unto Titus both for his doctrine and life.* 9 *Of the duty of servants, and in general of all Christians.*

BUT speak thou the things which become sound doctrine:

2 That the aged men be [1]sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh [2]holiness, not [3]false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be [4]sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, [5]obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be [6]sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* [7]servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not [8]answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God [9]that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 [10]Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

[1] Or, *vigilant.* [2] Or, *holy women.* [3] Or, *make-bates.* [4] Or, *wise.* [5] Ephes. 5. 23. [6] Or, *discreet.* [7] Ephes. 6. 5. Coloss. 3. 22. 1 Pet. 2. 18. [8] Or, *gainsaying.* [9] Or, *that bringeth salvation to all men, hath appeared.* [10] 1 Cor. 1. 7. Phil. 3. 20.

Verse 5. '*Keepers at home.*'—The word *οἰκουρούς* is very expressive, denoting not only keepers at home, but those who, being at home, keep or take care of the house. This quality of a woman was highly valued by all the ancients, whether Jews or heathens. The former taught, that what was meant by woman being a help-meet for man, was that she should be sitting at home and taking care of the house, while he was abroad minding his business. (*Tzeror Hammor*, fol. 5. 4.) And among the heathen, the tortoise, which never leaves its house, which is indeed a part of itself, was the emblem of a good housewife. Plutarch says (in *Precept. Conjug.*) that the famous statuary Phidias represented Venus as treading upon a tortoise.

10. '*Not purloining.*'—The domestic slaves of the Romans, and doubtless of others, in this age, were notoriously addicted to pilfering the property of their masters, and to fraudulent practices in buying and selling for them. The masters were obliged to be always watchful and on their guard; and locks and seals were in great requisition. Thus the word *fur* in the Latin language is used both for a *servant* and a *thief.*

CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach.* 10 *He is willed also to reject obstinate hereticks:* 12 *which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

PUT them in mind [1]to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For [2]we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and [3]love of God our Saviour toward man appeared,

5 [4]Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us [5]abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

[1] Rom. 13. 1. 1 Pet. 2. 13. [2] 1 Cor. 6. 11. [3] Or, *pity.* [4] 2 Tim. 1. 9. [5] Gr. *richly.*

9 But [6]avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to [7]maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

[6] 1 Tim. 1. 4: 2 Tim. 2. 23.

[7] Or, *profess honest trades*.

Verse 12. '*Artemas*.'—The name occurs nowhere else, and nothing is known of the person who bore it; and *therefore*, as might be expected (see the note on 2 Tim. i. 16), he is thrust into the list of the seventy disciples. This is also the case with 'Zenas the lawyer,' mentioned in the next verse. Although his name is Greek, he may have been a Jew, as was his companion, Apollos. From this connection, Zenas was probably one who *had* been a Jewish lawyer or scribe. If not a Jew, he was doubtless a Greek, and as such may have been called a lawyer with reference to the Roman law; for Greeks were admitted to the Roman bar.

— '*Nicopolis*.'—There were many places of this name; and it may not be easy to say which of them is here denoted. The subscription fixes it to Nicopolis of Macedonia, meaning, of course, the town of this name upon the river Nessus, in that part of Thrace which bordered on and belonged to Macedonia. But unfortunately for this determination, the town in question was founded by the emperor Trajan a good while after the death of St. Paul. The principal place of the name, and the one then nearest to Crete, and which, without a mark of distinction, would most naturally occur to a person there, was Nicopolis in Epirus. This city was founded by Augustus to commemorate his victory over Antony at Actium; and he ensured its prosperity by bestowing upon it the privileges of a Roman colony. We are inclined to draw from the situation of this town an inference which we leave to the reader's judgment. From the date we assign to this epistle, we, of course, suppose that Paul was at this time upon the journey which he took before he went to Rome for the last time. Of this journey we only know that he had intended to visit Asia Minor and Philippi. We suppose present circumstances are best explained by concluding that he had already fulfilled those intentions; that from Philippi he had, as on a former occasion, passed through Macedonia into Illyria, and thence turned southward into Greece, probably intending to embark at Nicopolis for Italy as soon as the winter should have passed. We have the rather inclined to this explanation from the circumstance that when Titus arrived, as desired, Paul sent him into Dalmatia, with the condition and wants of which this route could not fail to have made him acquainted. It is very possible that the Apostle sent him word to join him, for the very purpose that he might depute him to perform the same service in Dalmatia which he had already executed in Crete.



THE EPISTLE OF PAUL

TO

PHILEMON.

It appears from verses 11, 13, that after St. Paul had been instrumental in converting the fugitive slave Onesimus, at Rome, he kept him with him for some time, to wait upon himself; and became so attached to him, and so pleased with his assiduity and attention, that he would willingly have retained him altogether. There can be no doubt that if he had written to Philemon on the subject, without sending Onesimus, the former would cheerfully have acquiesced in the apostle's request. But this would have been less graceful and delicate than the course which he actually took; and the reason for which he explains, with all the nice propriety of the most refined feeling:—'Without thy mind I would do nothing; that the benefit should not be as it were of necessity, but willingly.'

It has been supposed from *v.* 18, that Onesimus had robbed or defrauded his master before he ran away. This seems probable, but not very certain; since the expressions may apply to the loss which Philemon had sustained, by being deprived of those services from Onesimus which he was entitled to claim. But, whatever loss might have been sustained in this or any other way, the apostle promises under his own hand to make good; thus giving Onesimus the advantage of standing before his old master in the condition of one provided with the means of reparation for the wrong he had caused. In fact, the affectionate and earnest apostle overlooks no consideration which might assure the favourable consideration of his suit. On Philemon's good and kind dispositions he appears to have placed the utmost reliance; but he may seem to be apprehensive lest that person should be swayed by considerations beyond the mere kindness and benevolence of his individual character. Something of this seems necessary to account for the various considerations which the apostle offers, and for the earnestness and solicitude with which he feels it necessary to enforce his application. Macknight conjectures, with great probability, that Philemon had a number of slaves, on whom the pardoning of Onesimus too easily might be supposed calculated to have a bad effect; and that hence he might, of himself, have felt disposed to punish Onesimus, by way of example. This the apostle may have feared.

We do not know what subsequently became of Onesimus. There can be no reasonable doubt that Paul's letter was successful in procuring him his master's pardon: and as the apostle had intimated an expectation that he would do more than he had asked (*v.* 21), it is possible that he even granted him his freedom. When Ignatius wrote his epistle to the Ephesians, their bishop's name was Onesimus; and this is by some thought to have been the same person to whom this letter refers: but we are not aware of any ground on which this rests, beyond the identity of name, which is not a strong one, even when the name is, as in this instance, unusual. Still less weight appears to be due to the statement of the 'Apostolical Constitutions,' that Onesimus became bishop of Berœa. A copy of this epistle is mentioned by Mill, at the conclusion of which it is stated that Onesimus suffered martyrdom at Rome by having his legs broken. To this we may as well add, that Philemon himself has been inserted *in the list of the seventy disciples*, and is said to have ultimately become bishop of the church at Gaza.

All the interpreters, ancient and modern, unanimously declare that this letter to Philemon offers a perfect model of eloquence. Jerome and Chrysostom, most competent judges of this matter, regard it as a true masterpiece of writing. Erasmus, so peculiarly able to appreciate the literary compositions of antiquity, says that Cicero himself, if it had fallen to him to handle this theme, could not have done it with more eloquence. The epistle is, in fact, a masterpiece of writing of the persuasive kind. From the beginning to the end there is not a word but what powerfully tends to induce Philemon to forgive Onesimus; the salutation, the exordium, the statement, the conclusion, all tend to this object, and are all directed to this end. The remains of antiquity, sacred or profane, may be sought in vain for a piece containing in so few words so much of that eloquence which the true and full heart can utter to impress and to persuade. Barnes well says: 'This letter is almost wholly of a private character, and yet there is scarcely any portion of the New Testament of equal length which is of more value. It is exquisitely beautiful and delicate; it is a model of courtesy and politeness; it presents the character of the author in a most amiable light, and shews what true

religion will produce in causing genuine refinement of thought and language; it is gentle and persuasive, and yet the argument is one that we should suppose would have been, and probably was, irresistible. It is very easy to conceive that the task which the apostle undertook to perform was one which it would be difficult to accomplish—that of reconciling an offended master to a runaway servant. And yet it is done with so much kindness, persuasiveness, gentleness, and true affection, that, as the letter was read, it is easy to imagine that all the hostility of the master was disarmed, and we can almost see him desiring to embrace him who bore it, not now as a servant, but as a Christian brother' (ver. 16). 'It is impossible,' says Doddridge, 'to read over this admirable epistle without being touched with the delicacy of sentiment and the masterly address that appear in every part of it. We see here, in a most striking light, how perfectly consistent true politeness is, not only with all the warmth and sincerity of a friend, but even with the dignity of the Christian and the apostle. And if this letter were to be considered in no other view than as a mere human composition, it must be allowed to be a masterpiece of its kind. As an illustration of this remark it may not be improper to compare it with an epistle of Pliny, that seems to have been written on a similar occasion (lib. ix. ep. 21), which though penned by one that was reckoned to excel in the epistolary style, though it has undoubtedly many beauties, yet must be acknowledged by every impartial reader vastly inferior to this animated composition of the apostle.'

The following are the separate commentaries on the Epistle to Philemon:—Danæi *Commentarius in Epistolam ad Philemonem*, Genevæ, 1579; Feuardentii *Comment. in Epistolam ad Philemonem*, Parisiis, 1588; Rollock, *Comment. in Epistolam ad Philemonem*, Genevæ, 1602; Attersol, *A Commentary upon the Epistle to Philemon*, London, 1612; Gentilis *Comment. in Epistolam ad Philemonem*, Noribergæ, 1618; Dyke, *An Exposition upon Philemon*, London, 1618; Jones, *A Commentary upon the Epistles to Philemon and the Hebrews*, London, 1635; Vincent, *Explicatio familiaris in Epistolam Pauli ad Philemonem*, Parisiis, 1647; Crucius, *Den bekeerden Onesimus of verklaaringe des Sendbriefs Pauli den Philemon*, Harlem, 1649; Franckensteinii *Observationes in Epistolam Pauli ad Philemonem*, Lipsiæ, Halæ, 1657; Hummelii *Explanatio Epistolæ Apostoli Pauli ad Philemonem*, Tiguri, 1670; Schmidii *Paraphrasis Epistolæ ad Philemonem;* Fechtii *Pauli Epistolæ ad Philemonem, in qua Christianæ Caritatis, erga proximum exercendæ, idea repræsentatur, exegetica Expositio*, Rostochii, 1696; Schmidii *Pauli Apost. ad Philemonem Epistola, Græce et Latine, illustrata et ut exemplum humanitatis Paulinæ proposita*, Lipsiæ, 1786; Klotzsch, *Comment. de Occasione et Indole Epist. ad Philemonem*, Viteb., 1792; Lavater, *Predigen über den Brief an den Philemon*, St. Gall, 1785; Niemeyer, *Prælect. in Epist. ad Philemonem*, Halæ, 1802; Wildschut, *Spec. Acad. de vi dictionis et sermonis elegantia in Epist. ad Philemonem conspicuis*, Traj. ad Rhen., 1809; Hagenbach, *Pauli Epist. ad Philemonem interpretata*, Basileæ, 1829; Petermann, *Pauli Epistola ad Philemonem . . . . ad fidem versionum Orientalium veterum, unà cum textu originali*, Berolini, 1844; Koch, *Commentar über den Brief Pauli an den Philemon*, Zurich, 1847.

---

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.



PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 [1]I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

[1] Thess. 1. 2. 2 Thess 1 3.

10 I beseech thee for my son [s]Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

[s] Colosa. 4. 9.

Verse 10. '*My son Onesimus, whom I have begotten in my bonds.*'—Appropriate to this are the words of Maimonides, who says, 'a Gentile who has become a proselyte, and a slave who is set at liberty, are both as it were newborn babes: which is the reason why those who were before their parents, are now no longer so.'



THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

It is scarcely credible that any other composition was ever written on which so many points of large and earnest controversy have been raised, as on that now before us. Whether it be an epistle or not—in what language it was written—who was its author—where, from whence, and to whom it was written?—All these are questions which have been very largely debated, and on which authorities are very much divided. Even a mere sketch of this controversy would occupy far more room than we can spare. We shall therefore merely state the conclusions which appear to ourselves the most tenable: and this we shall do with little explanation or statement of reasons for preferring one conclusion to another. The reader who feels interested in the question will doubtless refer to works which are more formally engaged than our own to such considerations.

The absence of the initiatory formula, usually found in the epistles, has led some to question whether this be an epistle or merely a treatise or dissertation on the subjects to which it refers. But the characteristics of an epistle may be plainly enough perceived as we proceed. Not only does the second person plural, *ye*, continually occur in it, but there are allusions to particular circumstances (v. 11, 12; vi. 9, v. 32—34), and the whole concludes with the promise of a visit, and with various salutations.

With respect to the *language*, nearly all modern writers on the subject seem to agree that it was originally written in Greek, as we now have it; although it was an ancient opinion, advocated by Michaelis and a few other moderns, that it was originally composed in Hebrew, and translated into Greek by either Luke or Barnabas.

Different writers have ascribed this epistle to Barnabas, Luke, Silas, Apollos, or Clement of Rome; while some have confessed that they could not guess by whom it was written. That it does not, like the thirteen preceding epistles, commence with or contain the name of St. Paul; that it does not exhibit his style of writing, or tone of thought, or manner of reasoning,—are the causes usually alleged for doubting that he was its author. But these have been rebutted by an overwhelming mass of various evidence, external and internal, which not only shews that the Epistle to the Hebrews was written by St. Paul, but scarcely leaves it possible that it could be written by any one else. We cannot state this evidence, as it will not bear the abridgment which our limits require; but the reader may be referred for a satisfactory exhibition of it in Professor Stuart's Introduction to his translation of the Epistle, in the general *Introduction* of the Rev. T. H. Horne, vol. iv. pp. 409—422, and in the article on this Epistle in Kitto's *Cyclopædia of Biblical Literature.*

Assuming that St. Paul was the author of this epistle, the notes of time intimate very plainly that it was written towards the end of his first imprisonment at Rome, or before he had left Italy after his release. This is evinced by his sending the salutations of the saints in Italy (ch. xiii. 24), and by his promise to see the Hebrews shortly (ch. xiii. 23). It is scarcely necessary to add that the epistle could not possibly have been written *after* the destruction of the temple and the cessation of its ordinances.

There has been some difference of opinion with regard to 'the Hebrews' to whom this epistle is addressed. Some suppose that it denotes those Jews who, on account of the persecutions which they suffered, or from being forewarned of the approaching destruction of Jerusalem, had left their own country, and were at this time dispersed through Asia Minor. But there seems greater probability in the more ancient opinion, to which also the great body of modern critics and commentators adhere; which is, that the epistle was intended for the use of the Jewish converts in Palestine, who were called Hebrews, *par excellence*, to distinguish them from the Jews in foreign countries, who were styled Hellenists and Grecians. The object of the writer manifestly is to cheer and reassure them under the discouragements which they sustained, and the threats, reproaches, and persecutions to which they were exposed from the unbelieving Jews.

It is generally agreed that the expressions and the entire style of the Epistle to the Hebrews are of purer Greek than is found in the other writings of St. Paul, and that the Hebraisms are far less

numerous. Clement of Alexandria believed that he saw in it the same characters, the same taste, and, to use his own expression, the same colour (τὸν αὐτὸν χρῶτα) as in the writings of St. Luke. Others have thought so too, and were led from that to entertain the opinion that Luke was the author. Erasmus, for instance, who must be allowed a sufficient judge of Greek style, thinks the style of the Epistle to the Hebrews is the same or nearly the same as that of the Acts of the Apostles. Grotius detects some forms of speech which are peculiar to that evangelist, but is of opinion that the style of this epistle is more elevated than that of his Gospel and Acts. Bearing in mind what has been said of the style of the Acts of the Apostles, these comparisons involve the highest praise that could be given to the style of the Epistle to the Hebrews. The conclusion founded on the resemblance of the style to that of Luke, that he was the author of the epistle, might be of some weight if brought to strengthen other reasons, but is of little importance when it stands by itself in opposition to the other and stronger reasons which assign the authorship to St. Paul. Besides, it is by no means agreed that there *is* this close resemblance to the style of St. Luke. Spanheim, for one, finds much difference, and alleges Luke's Greek to be much more pure than that of the author of this epistle. Cappellus finds an equally material difference between the two writers, as many have done since. But however they differ in these comparative estimates, all interpreters, modern as well as ancient, are prodigal in their eulogiums upon this noble writing. 'This Epistle to the Hebrews,' says Lardner, 'is bright and elegant from beginning to end, and surpasseth as much the style of St. Luke as it does the style of St. Paul in his acknowledged epistles. In short, this is an admirable epistle, but singular in sentiment and language; somewhat different in both respects from the other writings of the New Testament.' This writer inclines to the opinion of Origen, that the sentiments are Paul's, but the language and style another's; and between the two opinions—that it was originally written by Paul in Hebrew, and translated by Luke or some one else into Greek, *or* that it was dictated by him in Hebrew, and written down in Greek by another—he inclines to the latter alternative. But less weight is now attached to these points as militating against the direct authorship of Paul, and we are disposed to agree with Macknight in questioning whether there is really such great difference between the style of this and Paul's other epistles as is so often alleged. Much apparent difference might be produced by the peculiar nature of the subject, and by the abundance of the quotations from the Old Testament which it contains. These being mostly of a striking and grand character are alone sufficient to impart to the epistle that peculiar elevation of tone and style which is justly ascribed to it; and it cannot escape notice that the noblest passages of the epistle are those the texture of which is formed out of the Old Testament.

The separate commentaries on the Epistle to the Hebrews are numerous. Most of them are named in the following list, in which, as usual, the author's name, the place, and the date only are given, when the title is the common one, *Commentarius in Epistolam ad Ebræos*:—Œcolampadii *Explanationes in Epistolam ad Ebræos*, Basileæ, 1536; Megandri, *Farrago Adnotationum in Epistolam ad Ebræos*, Tiguri, 1539; Grandis, Parisiis, 1546; Hyperius, Tiguri, 1585; Brentius, Tubingæ, 1571; Buccafocus, Romæ, 1587; Grynæi *Explanatio Epistolæ ad Ebræos*, Basileæ, 1587; Delphinus, Romæ, 1587; Hunni *Exegesis Epistolæ ad Ebræos*, Francof. ad Mœnum, 1589; Ribera, Salmanticæ, 1598; Rungii *Analysis et Disputationes in Epistolam ad Ebræos*, Vitembergæ, 1600; Rollock, Genevæ, 1605; De Tena, Toleti, 1611; Lyserus, Vitembergæ, 1616; Junii *In Epistolam ad Ebræos methodica et brevis Enarratio*, Heidelbergæ, 1610; Capelli *Observationes in Epist. ad Ebræos*, Sedani, 1624; Jones, *A Commentary on the Epistles to Philemon and the Ebrews*, Lond., 1635; Dickson, *An Explanation of the Epistle to the Ebrews*, Aberdeen, 1635; Schlichting et J. Crell, Cracow, 1634; Gerhardus, Jenæ, 1641; Vincentius, Parisiis, 1646; Downham, *A Commentary upon the Epistle to the Hebrews*, London, 1646; Lushington, *A Commentary on the Hebrews*, Lond., 1646; Horneii *In Epistolam Apostoli Pauli ad Ebræos Expositio litteralis*, Brunsuigæ, 1655; Maior, Jenæ, 1655; Gouge, *A Commentary upon the whole Epistle to the Hebrews*, Lond., 1655; Wandalini *Paraphrasis in Epist. ad Ebræos*, Hafniæ, 1661; Stresoni *Commentarius analytico-practicus in Epist. ad Ebræos*, Hagæ, 1661; Lawsoni *Expositio Epistolæ ad Ebræos*, London, 1662; Owen, *An Exposition of the Epistle to the Hebrews, with preliminary Exercitations*, London, 1668, 1840; Schmidii *In Epist. Pauli ad Ebræos Commentarius*, Argentor., 1680; Wittichii *Investigatio Epistolæ ad Ebræos*, etc., Amstelodami, 1691; Hoeke, Lugd. Bat., 1693; Nemethi *Epistolæ Pauli ad Ebræos explicata*, Franeckeræ, 1695; Grœnewegen, *Uytleggінge van den Zendbrief aan de Ebreen*, Lugd. Bat., 1693; Maii *Paraphrasis Epistolæ ad Ebræos*, Giessæ, 1687; Akersloot, *Uytleggінge over den Zendbrief van Paulus aan de Ebreen*, Bremæ, 1697; Creyghton, *Sendbrief des Apostels Pauli to den Ebreen*, Franck., 1699; Heideggeri *Labores exegetici in Epist. ad Ebræos*, Tiguri, 1700; Schomeri *Exegesis in Epistolas Pauli ad Ebræos, Jacobi et partem prioris Petri*, Rostochii, 1701; Braunius, Amstelodami, 1705; Olearii *Analysis logica Epistolæ ad Ebræos, cum Observationibus philologicis*, Lipsiæ, 1706; Brochmandus, Hafniæ, 1706; Starckii *Notæ selectæ, criticæ, philologicæ et exegeticæ in Epistolam Pauli ad Ebræos*, Lipsiæ, 1710; D'Outrien, *Sendbrief van Paulus aan de Ebreen*, Amsterdam, 1711; Droscher, *In Epistolam Pauli ad Ebræos*

Commentarius, etc., Francof., 1717; Wells, *Saint Paul's Epistle to the Hebrews explained*, Oxford, 1713; Peirce, *A Paraphrase and Notes on the Epistle to the Hebrews*, Lond., 1727; Cellarius, *Verklärter Jesus, das ist, kurtze und erbauliche Auslegung der Epistel . . . an die Ebræer*, Ulm, 1731; Rambach, *Grundliche und erbauliche Erklärung der Epistel Pauli an die Ebræer*, Frankfort, 1742; Carpzovii *Exercitationes in Pauli Epistolam ad Ebræos ex Philone Alexandrino*, Helmstadii, 1750; Sykes, *Paraphrase and Notes upon the Epistle to the Hebrews*, Lond., 1755; Cramer, *Erklärung des Briefes Pauli an die Ebræer*, Hafniæ, 1757; Struensee, *Erklärung des Briefes an die Ebräer*, Flensburg, 1763; Baumgarten, *Erklärung des Briefes Pauli an die Ebræer*, Halæ, 1763; Michaelis, *Erklärung des Briefes an die Hebräer*, Frankf., 1762-64; Zachariä, *Paraphrastische Erklärung des Briefes an die Hebräer*, Gottingen, 1771; Morus, *Der Brief an die Hebräer übersetzt*, etc., Leipzig, 1786; Blasche, *Systematischer Commentar über den Brief an die Hebräer ingleichen über Messianische Weissagungen der Prophet Jesaias*, etc., Leipzig, 1782; Storr, *Pauli Brief an die Hebräer eläutert*, Tubingen, 1789; Ernesti, *Lectiones Academ. in Epistolam ad Hebræos*, Leipzig, 1795; Schulz, *Der Brief an die Hebräer. Einleitung, Uebersetzung und Anmerkungen*, Breslau, 1818; Maclean, *A Paraphrase and Commentary on the Epistle to the Hebrews*, London, 1819; Seyffarth, *De Epistolæ, quæ dicitur ad Hebræos, indole maxime peculiari Librum*, Lipsiæ, 1821; *Epître aux Hébreux, divisée d'après les matières, avec des sommaires indiquant le contenu et l'objet de chaque division et sous-division, des Notes, et des intercalations explicatives entremêlés au texte*, Genève, 1824; Boehme, *Epist. ad Hebræos, Latinè vertit atque Commentario perpetuo*, Leipzig, 1825; Moses Stuart, *A Commentary on the Epistle to the Hebrews*, Andover (U.S.), 1827, London, 1833; Sampson, *A Literal Translation of St. Paul's Epistle to the Hebrews, from the Original Greek, with copious explanatory Notes*, London, 1828; Bleek, *Der Brief an die Hebräer, eläutert durch Einleitung, Uebersetzung, und fortlaufenden Commentar*, Berlin, 1828; Kuinoel, Leipzig, 1831; Gelpke, *Vindicæ Originis Paulinæ ad Hebræos Epistolam*, Lugd. Bat., 1832; Klee, *Commentar über den Apostel Paulus Sendschreibung an die Hebräer*, Mainz, 1833; Paulus, *Des Apostel Paulus Ermahnungsschreiben an die Hebräer-Christen*, etc., Heidelberg, 1833; Conder, *The Epistle to the Hebrews, a new Translation in Sections, with Marginal Notes, and an introductory Syllabus*, Lond., 1834; Manchester (George, Duke of), *Horæ Hebraicæ: an Attempt to discover how the Argument of the Epistle to the Hebrews must have been understood by those to whom it was addressed*, London, 1835; Tholuck, *Commentar zum Briefe an die Hebräer*, Berlin, 1840, translated in the 'Edinburgh Cabinet Library' (vols. xxxviii., xxxix.), by the Rev. James Hamilton—with an Appendix of Dissertations, translated by J. E. Ryland; Stein, *Der Brief an die Hebräer, theoretische-praktische erklärt*, etc., Leipzig, 1838; Foster, *The Apostolical Authority of the Epistle to the Hebrews vindicated*, etc., Lond., 1838; Calvin's *Commentary on the Epistle to the Hebrews, translated from the Latin*, Lond., 1838; Barnes, *Notes, Practical and Explanatory, on the Epistle to the Hebrews*, New York, 1843.

CHAPTER I.

1 *Christ in these last times coming to us from the Father,* 4 *is preferred above the angels, both in person and office.*

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 [1]Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, [2]Thou art my Son, this day have I begotten thee? And again, [3]I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, [4]And let all the angels of God worship him.

7 And of the angels he saith, [5]Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith,* [6]Thy throne, O God, *is* for ever and ever: a sceptre of [7]righteousness *is* the sceptre of thy kingdom.

[1] Wisd. 7. 26. Coloss. 1. 15. [2] Psal. 2. 7. Acts 13. 33. Chap. 5. 5. [3] 2 Sam. 7. 14. 1 Chron. 22. 10. Psal. 89. 26, 28. [4] Psal. 97. 7. [5] Psal. 104. 4. [6] Psal. 45. 6, 7. [7] Gr. *rightness*, or, *straightness*.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, [8]Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

11 They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, [9]Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

[8] Psal. 102. 25, &c. [9] Psal. 110. 1. Matt. 22. 44.

Verse 2. '*The worlds.*'—There is much allusion in this epistle to Jewish notions and modes of expression. The Hebrew writers very frequently speak of 'worlds' in the plural. They counted three worlds,—namely, *the upper world*, or heaven; *the middle world*, meaning the regions of the air and the firmament; and *the lower world*, or the earth. The two first they also mention as the world of angels, the world of orbs.

4. '*Better than the angels.*'—The Jews, in like manner, were wont to say, that the Messiah would be higher than Abraham—higher than Moses—higher than the angels.

5. '*Thou art my Son.*'—It is worthy of being noted that every one of the passages quoted here, and applied to Christ, were by the Jews themselves unhesitatingly applied to the Messiah.

7. '*His ministers a flame of fire.*'—By 'his ministers' we are to understand 'his angels,' as before. In the Old Testament, angels are sometimes described as appearing in fiery forms. The Jews held that the angels were of a fiery nature; and that their horses, chariots, spears, and all instruments of war, were of fire also. (*T. Hieros*, tit. *Roshhashana*, 58. 1.) Part of this notion appears to have been founded on the circumstance that Elijah was taken away by a chariot and horses of fire.

CHAPTER II.

1 *We ought to be obedient to Christ Jesus,* 5 *and that because he vouchsafed to take our nature upon him,* 14 *as it was necessary.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should [1]let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and [2]gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, [3]What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him [4]a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 [5]Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels [6]for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, [7]I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, [8]I will put my trust in him. And again, [9]Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily [10]he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him

[1] Gr. *run out as leaking vessels.* [2] Or, *distributions.* [3] Psal. 8. 4, &c. [4] Or, *a little while inferior to.* [5] 1 Cor. 15. 27. [6] Or, *by.* [7] Psal. 22. 22. [8] Psal. 18. 2. [9] Isa. 8. 18. [10] Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Verse 2. '*The word spoken by angels.*'—See the note on Gal. iii. 19.

14. '*Him that had the power of death,*' etc.—In the Jewish writings Satan is often called 'the angel of death;' and it is also said that his power, as such, should in the days of the king Messiah be destroyed.

CHAPTER III.

1 Christ is more worthy than Moses: 7 therefore if we believe not in him, we shall be more worthy of punishment than hardhearted Israel.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that [1]appointed him, as also [2]Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, [3]To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, [4]They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, [5]whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

[1] Gr. *made.* 1 Sam. 12. 6. [2] Num. 12. 7. [3] Psal. 95. 7. Chap. 4. 7. [4] Gr. *If they shall enter* [5] Num 14. 29, &c.

Verse 3. '*Worthy of more glory than Moses.*'—The Jews constantly exalted the glory of Moses. They called him 'a father in law, a father in wisdom, a father in prophecy.' They considered him as 'the father, master, and head of all the prophets.' And they allege that more miracles were wrought by and for Moses, than by or for all the other prophets together; and hence that he exceeded all, not only in the excellency of prophecy, but also in the multitude of miracles. Yet they allowed that Messiah, and Messiah only, should be greater than Moses.

— '*Hath builded the house.*'—Among the Jews, a house means not only the material building, but all which it contains—that is, the family by which it is occupied. Hence, to build a house not only means to erect a building, but to beget or establish a family. These are still familiar Oriental metaphors; and that *oikos* is in this text employed in the sense of 'family' seems to be the general opinion of commentators.

CHAPTER IV.

1 *The rest of Christians is attained by faith.* 12 *The power of God's word.* 14 *By our High Priest Jesus the Son of God, subject to infirmities, but not to sin,* 16 *we must and may go boldly to the throne of grace.*

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but [1]the word preached did not profit them, [2]not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, [3]As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, [4]And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom [5]it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if [6]Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a [7]rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of [8]unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[1] Gr. *the word of hearing.* [2] Or, *because they were not united by faith to.* [3] Psal. 95. 11. [4] Gen. 2. 2. [5] Or, *the gospel was first preached.* [6] That is, *Joshua.* [7] Or, *keeping of a sabbath.* [8] Or, *disobedience.*

Verse 8. '*Jesus.*'—This should have been rendered 'Joshua,' to prevent confusion: for Ἰησοῦς, Jesus, is merely the Greek form of the Hebrew name Joshua.

12. '*Dividing asunder . . . the joints and marrow.*'—It is probable that there is here an allusion to the dividing of the victim in the Jewish sacrifices, by which all its parts were penetrated, searched, and laid open. The process is minutely described in the Mishna (*Tamid*, iv. 2): 'When the lamb for the daily sacrifice was slain, the priest hung it up by the foot, and flayed it. And when he had flayed it down to the breast, he cut off the head; after which he finished the skinning. He next divided the heart, and cleared out the blood; then he cut off the shoulders; and when he came to the right leg he cut it off. Lastly, he cut the carcase down through the chine-bone; and thus all its parts were manifest before him.' The last expression, it will be observed, is the same which the apostle uses: and to the last part of the process, the cutting down through the back-bone, he may be thought more especially to refer,

13. '*Naked . . . opened.*'—There seems to be here a continued application of the allusion just explained: 'naked,' as the victim when it is flayed; 'open,' as the same victim when it is cut open, or rather when its back-bone has been cut down all through.

CHAPTER V.

1 *The authority and honour of our Saviour's priesthood.* 11 *Negligence in the knowledge thereof is reproved.*

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who [1]can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 [2]And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

[1] Or, *can reasonably bear with.* [2] 2 Chron. 26. 18.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, [2]Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, [4]Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard [5]in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of [6]milk, and not of strong meat.

13 For every one that useth milk [7]*is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are [8]of full age, *even* those who by reason [9]of use have their senses exercised to discern good and evil.

[2] Psal. 2. 7. Chap. 1. 5. [4] Psal. 110. 4. Chap. 7. 17 [5] Or, *for his piety.* [6] 1 Cor. 3. 2. [7] Gr. *hath no experience.* [8] Or, *perfect.* [9] Or, *of an habit*, or, *perfection.*

Verse 4. '*No man taketh this honour unto himself*,' etc.—This was the old rule; and no man dared to transgress it in ancient times. But in the time of the apostle the practice was very different: persons without any right, and often without qualification, taking the office of the high-priesthood upon themselves, or obtaining it by interest, favour, or even by *purchase*, from the Roman governors, or from the petty kings in whose gift it was placed. This we have noticed on other occasions.

7. '*Supplications.*'—The original word (ἱκετηρίας) denotes, in its primary signification, the olive branches which suppliants for peace were wont to bear in their hands. Hence, as here, it came to denote supplications in the abstract.

10. '*Called of God an high-priest.*'—'Called,' in the sense of saluted, proclaimed, constituted: with reference to which Bloomfield (in *Recensio Synop.*) remarks: 'This will easily appear to be the true sense, if we consider that according to ancient, and, indeed, modern usage, appointment to any dignity or office is often made by the sovereign not only *in vesting* the person with a robe or ring, but by *addressing* and saluting him by the name of the office and dignity; as, for instance, in conferring the honour of knighthood.'

13. '*Every one that useth milk . . . is a babe.*'—Carpzovius, with the erudite simplicity not uncommon with commentators and antiquarians, produces a mass of classical authority for the fact that babes were anciently fed with milk. It may be more useful to remark that milk has in all ages been recommended as a food fit not only for babes but for aged persons, whose powers of digestion are too weak to separate the nourishment from more solid fare. To this the Apostle seems to allude in this verse.

CHAPTER VI.

1 *He exhorteth not to fall back from the faith,* 11 *but to be stedfast,* 12 *diligent, and patient to wait upon God,* 13 *because God is most sure in his promise.*

THEREFORE leaving [1]the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For [2]*it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them [3]by whom it is dressed, receiveth blessing from God.

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

[1] Or, *the word of the beginning of Christ.* [2] Chap. 10. 26. [3] Or, *for.*

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, [4]he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, [5]confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

[4] Gen. 22. 16, 17.

[5] Gr. *interposed himself by an oath.*

Verse 8. '*Whose end is to be burned.*'—This is in allusion to the common practice among the Oriental and Roman agriculturists of burning bad and barren lands. The Apostle's argument requires him to stop his simile at this, making it appear as an act of punishment. But in agriculture the ultimate object was, of course, to render the land available for useful purposes. Perhaps the strongest point of illustration is afforded by Pliny: 'There are some who burn the stubble on the field, chiefly upon the authority of Virgil: the principal reason for which is, that they may *burn the seeds of weeds*' (*Hist. Nat.*, xviii. 30). The authority of Virgil, to which Pliny refers, may be found in *Georg.* i. l. 84, etc.:—

'Sæpe etiam steriles incendere profuit agros,
Atque levem stipulam crepitantibus urere flammis.'

'It has often been useful to set fire to barren lands, and burn the light stubble in crackling flames.'

The rest of the passage referred to describes the useful purposes accomplished by this operation. See more largely on this subject in Dickson's *Husbandry of the Ancients*, i. 233.

18. '*To lay hold on the hope set before us.*'—The words chosen convey in the original a nautical metaphor, and signify to lay hold of and cling to any thing, as a drowning mariner does to a rope.

19. '*Entereth into that within the veil.*'—Here and elsewhere in this epistle there is a reference to the veil which separated the most holy sanctuary from the holy place, and within which the high-priest entered only once a year, to make expiation for the sins of the people. 'The Jews had the highest expectations from the service of the high-priest entering into the Holy of holies: if on the day of expiation he came out alive there was great joy; for then they thought they were accepted.' (*Gemara*, tit. *Yoma*, in Whitby.)

CHAPTER VII.

1 *Christ Jesus is a priest after the order of Melchisedec,*
11 *and so far more excellent than the priest of Aaron's order.*

FOR this [1]Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, [2]without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily [3]they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose [4]descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken

[1] Gen. 14. 18, &c.

[2] Gr. *without pedigree.*

[3] Num. 18. 21.

[4] Or, *pedigree.*

pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, [5]Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, [6]but the bringing in of a better hope *did;* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made [7]without an oath; but this with an oath by him that said unto him, [8]The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an [9]unchangeable priesthood.

25 Wherefore he is able also to save them [10]to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as [11]those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is [12]consecrated for evermore.

[5] Psal. 110. 4. [6] Or, *but* it was *the bringing in.* [7] Or, *without swearing of an oath.* [8] Psal. 110. 4.
[9] Or, *which passeth not from one to another.* [10] Or, *evermore.* [11] Levit. 9. 7, and 16. 6. [12] Gr. *perfected.*

Verse 2. '*King of righteousness,*' or 'righteous king.'—This is the meaning of his *proper* name, Melchisedec.

3. '*Without father, without mother, without descent.*'—The last clause, 'without descent,' explains clearly what is meant by 'without father, without mother:' that is, that no mention is made, nor any record left, of his descent, or even of the names of his father or mother. To take the full force of this, it should be recollected that the Jews, like the Arabs of the present day, were in the constant habit of mentioning the name of a man's father along with his own, or *instead* of his own, as 'David, the son of Jesse,' or 'the son of Jesse' only: and to be unable to do this, from absolute ignorance of the father of an eminent person, could not but strike them as a singularity under any circumstances.

— '*Having neither beginning of days, nor end of life.*'—That is, there is no account which shews when he was born or when he died.

12. '*A change also of the law.*'—This must have been a hard saying to the Jews; for we know with what difficulty it was understood or received even by the converted Jews. They were willing enough to take Christianity as an adjunct to Judaism; but could hardly bear to regard it as a superseding change. Besides, it was and is an article of their faith that the law never shall be changed. Maimonides states thus the ninth article of their creed: 'I believe, with perfect faith, that this law shall not be changed; neither shall any other law come from the Creator, blessed be His name.'

21. '*Made without an oath.*'—The high-priests in the time of the Apostle were obliged to take an oath that they would not allow any of the established customs to be changed (*Mishna*, tit. *Yoma*, i. 5). But this was a modern innovation, introduced after the rise of the Sadducees, and not sanctioned or required by the laws which prescribed and regulated the institution.

23. '*Not suffered to continue by reason of death.*'—The Apostle is all along speaking of the original laws of the priesthood, without noticing, unless by implication, the abuses which prevailed in his own times. Then, scarcely any priest was allowed to continue in his office till death, unless he happened to die very soon after his appointment. The Jews themselves say, with regret, that in those times the office was almost annual; and they mark the difference between the more ancient and the then prevailing practice, by stating that under the first temple there were but eighteen high-priests, whereas under the second there were more than three hundred.

CHAPTER VIII.

1 *By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished; 7 and the temporal covenant with the fathers, by the eternal covenant of the gospel.*

Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister [1]of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

[1] Or, *of holy things.*

4 For if he were on earth, he should not be a priest, seeing that [2]there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: [3]for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better [4]covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, [5]Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will [6]put my laws into their mind, and write them [7]in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

[2] Or, *they are priests.* [3] Exod. 25. 40. Acts 7. 44. [4] Or, *testament.* [5] Jer. 31. 31, 32, 33, 34. [6] Gr. *give.* [7] Or, *upon.*

CHAPTER IX.

1 *The rites and bloody sacrifices of the law,* 11 *far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

THEN verily the first *covenant* had also [1]ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called [2]the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* [4]the golden pot that had manna, and [5]Aaron's rod that budded, and [6]the tables of the covenant;

5 And [7]over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God.*

7 But into the second *went* the high priest alone [8]once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal [9]ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if [10]the blood of bulls and of goats, and [11]the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without [12]spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that*

[1] Or, *ceremonies.* [2] Exod. 40. 4. [3] Or, *holy.* [4] Exod. 16. 34. [5] Num. 17. 10. [6] Deut. 10. 5. 1 Kings 8. 9. 2 Chron. 5. 10. [7] Exod. 25. 22. [8] Exod. 30. 10. Levit. 16. 2. [9] Or, *rites, or, ceremonies.* [10] Levit. 16. 4. [11] Num. 19. 17, &c. [12] Or, *fault.*

were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity [13]be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was [14]dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and [15]scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, [16]This *is* the blood of the testament which God hath injoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now [17]to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So [18]Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

13 Or, *be brought in.* 14 Or, *purified.* 15 Or, *purple.* 16 Exod. 24. 8. 17 1 John 2. 1. 18 1 Pet. 3. 18.

Verse 2. '*Tabernacle . . . candlestick*,' etc.—All the particulars here enumerated have been sufficiently noticed and illustrated in the Pentateuch, under the texts which the marginal references indicate.

3. '*The second veil*.'—Only one veil is mentioned in the Scriptural account of the tabernacle and the temple of Solomon; and this was the one between the holy place and the holy of holies. There was indeed a hanging for the door of the tabernacle, but this is nowhere called a veil. The case was, however, different in the temple which stood when the Apostle wrote; for it had *two* veils between the holy place and the holy of holies. That is, there was an outer, or *first* veil, facing the holy place, and an inner, or *second veil*, facing the sanctuary: and between them there was the space of a cubit. In the temple of Solomon there was a wall a cubit thick between the holy place and the holy of holies; and the veil was that of the entrance in this wall. But in the second temple there was no wall, but these two large veils, a cubit apart, in its place. The reason of this difference was, that although the builders of the second temple knew of the wall in the previous temple, they could not tell whether its thickness, of one cubit, was to be measured as belonging to the forty cubits of the holy place, or to the twenty cubits of the sanctuary: and, from this perplexity, they abstained from building any wall, but gave the full measures of forty and twenty cubits to the holy place and sanctuary respectively, and by the two curtains which they hung up, separated a space equal to the thickness of the ancient wall. This, in brief, is the account which Maimonides gives of this affair; and with him agree other Jewish writers, who often refer to this difficulty, and to what they regard as the ingenious device by which it was obviated.

6. '*The priests went always*.'—Which seems to prove that this Epistle was written before the destruction of Jerusalem and its temple.

— '*The first tabernacle*.'—That is, the first or outer part of the tabernacle, the same as the 'holy place,' into which it was necessary that the priests should enter daily to burn incense and to attend the lamps; and also, once a week, to remove and renew the shewbread.

7. '*Into the second went the High Priest alone*.'—It was death for any one else, priest or layman, to enter the sanctuary. So carefully was this observed and provided for, that, to prevent its being necessary for any one to enter to bring out the body of the high-priest, in case he should die there, before the LORD, on the great day of expiation, —a cord was fastened to his foot, the end of which was left beyond the veil, that he might be drawn out by it if such a circumstance occurred. It should be observed that the Jews were always in dread lest the high-priest should perish in performing the services of that great day.

— '*Once every year*.'—That is, on not more than one day in the year: for it appears that he entered more than once on that day. He went in, the first time, to offer incense; the second time, to sprinkle the blood of the bullock; the third time, with the blood of the goat; and the fourth time, to bring out the censer. It was held that if, on that day, he entered a fifth time, he was worthy of death.

22. '*Almost all things*,' etc.—The writer says 'almost,' because some things might be purified by water, and others by fire. See Num. xxxi. 23.

— '*Without shedding of blood is no remission*.'—It is evident that the word 'almost,' expressed in the preceding clause, must be supplied or understood here also. For in Levit. v. 11–13, a man who has sinned, and is so very poor as to be unable to bring a living victim for atonement to the altar, is allowed to bring 'the tenth part of an ephah of fine flour for a sin-offering;' and with this 'the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him.'

CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, [1]Sacrifice and offering thou wouldest not, but a body [2]hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting [3]till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will [4]put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having, therefore, brethren, [5]boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath [6]consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised:

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For [7]if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy [8]under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, [9]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [10]The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

1 Psal. 40. 6, &c. 2 Or, *thou hast fitted me.* 3 Psal. 110. 1. 1 Cor. 15. 25. Chap. 1. 13. 4 Jer. 31. 33.
5 Or, *liberty.* 6 Or, *new made.* 7 Chap. 6. 4. 8 Deut. 19. 15 Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.
9 Deut. 32. 35. Rom. 12. 19. 10 Deut. 32. 36. Psal. 50. 4.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For [11]yet a little while, and he that shall come will come, and will not tarry.

38 Now [12]the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[11] Habak. 2. 3, 4. [12] Rom. 1. 17. Gal. 3. 11.

Verse 1. '*A shadow...and not the very image.*'—Here is a beautiful allusion to the different states of a picture, the first faint sketch or outline being contrasted with the figure so filled up and finished as to offer an exact portraiture of the represented objects.

11. '*Every priest standeth daily.*'—All the services of the Levitical priesthood were performed by them in a standing posture.

32. '*A great fight.*'—Here there is an acknowledged agonistical metaphor, but we think the allusion is rather to the mortal combats of the gladiators than to the competitions of the Olympic games.

33. '*A gazingstock,*' or 'spectacle.'—The metaphorical allusion is here continued; and seems to refer to those who, in the presence of assembled multitudes, were exposed to wild beasts in the amphitheatre.

34. '*In my bonds.*'—If it were certain that τοῖς δεσμοῖς μου were the true reading here, the passage would offer conclusive evidence that St. Paul was the author of this epistle; but as this is disputed even by many of those who assign the epistle to that Apostle, we have not adduced its authority in the introductory note. Several MSS. produce a different meaning by the insertion of a single letter in the word δεσμοῖς, which they give as δεσμίοις; in conformity with which the Syriac, Vulgate, and other versions, translate, 'Ye had compassion on those who were in bonds.' There are, however, good reasons for hesitating at the conclusion that this, and not the other, is the genuine reading. The current reading is declined by Grotius, Hammond, Mill, Whitby, Waterland, and Boothroyd, among others; but is accepted by Michaelis, Macknight, Bloomfield, and others.

35. '*Cast not away therefore your confidence.*'—Some find here a metaphor, taken from the act of soldiers who throw away their shields. This was regarded as an infamous action, and was in some countries punished as a capital crime. See the note on Judges v. 8.

CHAPTER XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

Now faith is the [1]substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that [2]the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith [3]Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead [4]yet speaketh.

5 By faith [5]Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith [6]Noah, being warned of God of things not seen as yet, [7]moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith [8]Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also [9]Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died [10]in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and [11]confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

[1] Or, *ground*, or, *confidence.* [2] Gen. 1. 1. [3] Gen. 4. 4. [4] Or, *is yet spoken of.*
[5] Gen. 5. 24. Wisd. 4. 10. Ecclus. 44. 16, and 49. 14. [6] Gen. 6. 13. [7] Or, *being wearry.* [8] Gen. 12. 4.
[9] Gen. 17. 19, and 21. 2. [10] Gr. *according to faith.* [11] Gen. 23. 4, and 47. 9. 1 Chron. 29. 15. Psal. 39. 12, and 119. 19.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith [16]Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 [17]Of whom it was said, [14]That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith [15]Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, [16]blessed both the sons of Joseph; and [17]worshipped, *leaning* upon the top of his staff.

22 By faith [18]Joseph, when he died, [19]made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith [20]Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's [21]commandment.

24 By faith [22]Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach [23]of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith [24]he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith [25]they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith [26]the walls of Jericho fell down, after they were compassed about seven days.

31 By faith [27]the harlot Rahab perished not with them [28]that believed not, when [29]she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were [30]tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having [31]provided some better thing for us, that they without us should not be made perfect.

[14] Gen. 21. 12. Rom. 9. 7. [15] Gen. 27. 27, 39. [16] Gen. 48. 15. [17] Gen. 47. 31. [18] Gen. 50. 24, 25. [19] Or, *remembered*. [20] Exod. 2. 2. Acts 7. 20. [21] Exod. 1. 16. [22] Exod. 2. 11. [23] Or, *for Christ*. [24] Exod. 12. 21, &c. [25] Exod. 14. 22. [26] Josh. 6. 20. [27] Josh. 6. 23. [28] Or, *that were disobedient*. [29] Josh. 2. 1. [30] 2 Mac. 7. 7. [31] Or, *foreseen*.

Verse 3. '*The worlds.*'—In the note to chap. i. 2, we have explained the popular sense in which the Jews were accustomed to speak of the universe as composed of three worlds; and to which the Apostle may be supposed to have some reference. The Jews, however, were wont also to speak of a plurality of worlds in another sense; for they alleged there were many worlds, each with its visible heaven, its earth, stars, and planets. They sometimes spoke of three hundred and ten, and sometimes of as many as eighteen thousand of such worlds. These old notions may have some interest to those who, in our day, speculate concerning a plurality of worlds.

23. '*A proper child.*'—That is, a handsome good-looking child; which was the sense in which the word 'proper' was used in the time of our translators. The same sense is conveyed as by the 'goodly child' of the original narrative, Exod. ii. 2.

24. '*Refused to be called the son of Pharaoh's daughter.*'—In this, as in several other instances, the Apostle supplies information not to be found in the original narrative. Josephus says that Pharaoh's daughter adopted Moses for her own son, and that he was designed to be her father's successor; but that when he came to full age he refused to be regarded as the son of Pharaoh's daughter, and chose rather to take his part with the oppressed Hebrews from whom he sprung. (*Antiq.* ii. 9. 7.) How much

more of this story than the Apostle sanctions is true, we know not; but it may justly be doubted whether the laws of Egypt would, under any circumstances, have permitted a prospect of his succession to the Egyptian throne, however high, in other respects, the distinction of being called 'the son of Pharaoh's daughter' must have been.

32. '*And of Jephthae.*'—The mention of Jephthah's name among those who were distinguished for *faith*, has occasioned much perplexity among expositors—that a man of so harsh and severe a character, who seems to have sacrificed his own daughter, in consequence of a rash vow, should be numbered among those who were eminent for piety, as if he were in the like manner distinguished for the same qualities, has seemed to be wholly inconsistent and improper. The mention of Jephthah's name, however, like that of Samson, should not in any case be construed into an approval of all parts of his conduct, but only of those parts and particular and signal acts by which the quality of faith in God was strikingly manifested. The words of Mr. Barnes here are so much to the purpose that we transcribe them; and this we do the more readily, as they are in entire conformity with the view we have ourselves taken of Jephthah's character and conduct in Judges xiv.-xvi. 'The Apostle does not commend *all* which they did. He does not deny that they were very imperfect men, nor that they did many things which cannot be approved or vindicated. He commends only *one thing*—their faith; and in these instances he particularly alludes doubtless to their remarkable valour and success in delivering their country from their foes, and from the foes of God. In this, it is implied that they regarded themselves as called to this work by the Lord, and as engaged in his service; and they went forth to battle depending on *his* protection, and nerved by confidence in *him* as the God of their country. Their views of God himself might be very erroneous; their notions of religion—as was the case with Jephthah—very imperfect and obscure; many things in their lives might be wholly inconsistent with what *we* should now regard as demanded by religion; and still it might be true that in their efforts to deliver their country they relied on the aid of God, and were animated to put forth extraordinary efforts, and were favoured with extraordinary success, from their confidence in him. In the case of Jephthah, all that is necessary to suppose in order to see the force of the illustration of the Apostle is, that he had strong confidence in God—the God of his nation—and that, under the influence of this, he made extraordinary efforts in repelling his foes. And this is not unnatural or improbable, even on the supposition that he was not a pious man. For many a Greek, and Roman, and Goth, and Mohammedan has been animated to extraordinary courage in the field of battle, by confidence in the gods which they worshipped. That Jephthah had this, no one can doubt. (See Judges xi. 29–32.) Even in the great and improper sacrifice of his only daughter, which the obvious interpretation of the record respecting him in Judges xi. 39 leads us to suppose he made, he did it as an offering to the Lord; and under these mistaken views of duty, he shewed by the greatest sacrifice which a man *could* make—that of an only child—that he was disposed to do what he believed was required by religion. . . . It is not necessary to go into the much-litigated inquiry here, whether he really put his daughter to death; for, whether he did or not, it is equally true that he evinced strong confidence in God. If he *did* do it, in obedience, as he supposed, to duty and to the divine command, no higher instance of faith in God, as having a right to dispose of all that he had, could be furnished. If he did *not*, his eminent valour and success in battle shew that he relied for strength and victory on the arm of Jehovah. The single reason why the piety of Jephthah has ever been called in question, has been the fact that he sacrificed his own daughter. If he did *not* do that, no one will doubt his claims to an honoured rank among those who have evinced faith in God.'

33. '*Subdued kingdoms.*'—As did Joshua, David, and others. But in the following enumeration we need not specify the instances which the writer appears to have in view, as they will occur to most readers, or, if not, are indicated by the marginal references.

35. '*Others were tortured.*'—The ancients sometimes exposed criminals to a particular species of torture, by means of a tympanum, or drum, on which they were extended in the most violent manner, and then beaten with clubs, which must have been attended with exquisite pain. To this mode of punishment Doddridge is of opinion the Apostle alludes in his Epistle to the Hebrews, where he describes the sufferings of ancient believers: 'Others were tortured, not accepting deliverance;' because the word ἐτυμπανίσθησαν, tortured, is not a general term, but one which signifies the specific torture of the tympanum. It is, however, generally understood by interpreters, not as a mode of punishment distinct from others, but as a general term for all kinds of capital punishment and violent death: but the opinion of Doddridge ought to be preferred, because the original word possesses a specific character; and the passage viewed in this light is precise and impressive.

37. '*Sawn asunder.*'—There is no certain instance in the Old Testament of such a punishment as this being inflicted; but that such a punishment existed, and had been of old inflicted on righteous men, is evinced by this passage. Indeed, there are some who think that wherever 'cutting in two' is mentioned, in the Old and New Testaments, the punishment of the saw is intended; but this seems to us a very uncertain matter. It is however known that such a punishment did exist in different nations, although it does not appear to have been anywhere common. Instances might be adduced of its infliction by the Persians, Greeks, Thracians, and Romans. Among the latter people, the laws of the twelve tables fixed this as the punishment of certain crimes: but this mode of execution was, at least in later times, very rare, since Aulus Gellius says that in his time there were none who remembered to have seen it practised. However, it appears from Suetonius that the emperor Caligula often condemned persons of condition to be sawn through the middle. There is an old Jewish tradition, which was adopted by the early Christian fathers, and from them has become the current notion, that the prophet Isaiah was sawn asunder by order of king Manasseh; and if so, the Apostle may doubtless be supposed to refer to this among other examples. Calmet, writing above a hundred years since, says, 'I am assured that the punishment of the saw is still in use among the Switzers, and that they put it in practice not many years ago upon one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They put him into a kind of coffin, and sawed him lengthwise, beginning at the head, as a piece of wood is sawn.' See his *Dissertation sur les Supplices*, and *Dictionary* (1732), *art.* 'Saw.'

But it is very possible that the use of the term '*sawn* asunder,' may convey an idea to us of something very different from that which the sacred writer intends to indicate, if we take it to mean that the instrument of punishment was merely a large blade with a toothed edge. Indeed, the Jews, by telling us that Isaiah was sawn asunder with a *wooden* saw, clearly had something different in view. It is thought David's putting the captive Ammonites 'under saws,' means that he thus put them to death. Whether so or not, if we turn to Amos i. 3, we find the same word (חרוץ *barzel*) is used to denote a threshing-machine, and is moreover there mentioned as an instrument of punishment. In both instances the same thing is doubtless intended. We have already (Deut. xxv. 4; Isa. xxviii. 27) noticed the usual machine employed to separate the grain, and to reduce the straw to a crushed and broken condition for fodder, as a large heavy roller, commonly of wood, armed with numerous teeth or sharp points of iron. The Jewish writers use the same word, and no doubt mean the same thing, when they speak of the death which Isaiah suffered; and they properly call it *wooden*, with respect to the cylinder of wood in which the points were inserted. Under this explanation, the punish-

ment may be supposed to mean, that this machine was drawn over the sufferer as he lay on the ground, and that his body was crushed, broken, and divided by the weight of the machine, and by the large and deep punctures which its numerous points inflicted. It will be recollected that Amos, who has been referred to above, was contemporary with Isaiah. It is very probable that it is to this punishment that the Apostle refers, although the other form of sawing asunder, with a tooth-edged blade, could not have been unknown to him, if only from the conspicuous examples which had lately been offered by Caligula, if indeed the punishments inflicted by that savage prince are so to be understood: for the punishment by the threshing-machine is mentioned by Virgil.

— '*Wandered about in sheepskins.*'—By this sheepskins must not be literally understood, but rude garments made thereof, with the wool left on. Carpzovius has here a learned note, in which he shews, from Philo, that such dresses were used by the poorest class, and those exposed to the weather, especially in travelling. If we are not much mistaken, we recognise this dress, in the form in which it is now usually worn, upon one of the figures in Egyptian paintings representing an inhabitant of Lebanon, where the winter is very severe. To the present day, such dresses are used by the boors in Poland, Russia, and Tartary. We were ourselves strongly, and for the first time, reminded of this passage when on arriving, on a chilly morning, after having travelled all night, at a post-village in Russia, many men connected with the establishment, or belonging to the village, were found asleep on the ground, in the open air, wrapped up in their sheepskin coats. In northern Persia, Armenia, and other parts of northern Asia, where the winter cold is severe, we have frequently met and travelled with persons arrayed in capacious sheepskin coats, which afforded good protection from the weather. All such dresses are worn with the wool inward, and the skin, which is turned outside, usually prepared with some ochreous composition to throw off the rain.

CHAPTER XII.

1 *An exhortation to constant faith, patience, and godliness.* 22 *A commendation of the new testament above the old.*

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the [1]author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, [2]My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For [3]whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore [4]lift up the hands which hang down, and the feeble knees;

13 And make [5]straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 [6]Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man [7]fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, [8]who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [9]when he would have inherited the blessing, he was rejected: for he found no [10]place of repentance, though he sought it carefully with tears.

18 For ye are not come unto [11]the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard [12]intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, [13]And if so much as a beast

1 Or, *beginner.* 2 Job 5. 17. Prov. 3. 11. 3 Rev. 3. 19. 4 Isa. 35. 3. 5 Or, *even.* 6 Rom. 12. 18.
7 Or, *fall from.* 8 Gen. 25. 33. 9 Gen. 27. 38. 10 Or, *way to change his mind.* 11 Exod. 19. 12, 18, 19.
12 Exod. 20. 19. 13 Exod. 19. 13.

touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are [14]written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new [15]covenant, and to [16]the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, [17]Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that [18]are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, [19]let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For [20]our God *is* a consuming fire.

14 Or, *enrolled*. 15 Or, *testament*. 16 1 Pet. 1. 2. 17 Hagg. 2. 6. 18 Or, *may be shaken*.
19 Or, *let us hold fast*. 20 Deut. 4. 24, and 9. 3.

Verse 1. '*So great a cloud of witnesses.*'—This verse consists of a series of agonistical metaphors. The primary reference here seems to be the dense mass of the spectators attracted by the contest; but there is probably also an allusion to the persons who were stationed at the goal to observe who reached it first, and according to whose testimony the crown was awarded. The word 'cloud,' as applied to a large body of men, occurs frequently in the Greek and Latin writers, particularly the poets.

— '*The race that is set before us.*'—The Olympic games generally opened with races, and were celebrated at first with no other exercise. The list or course where the athletæ exercised themselves, was at first but one stadium in length, or about six hundred feet; and from this measure it took its name, and was called the Stadium, whatever might be its extent. 'The race set before them' was therefore the stadium, carefully measured and determined by competent authority. It was that which was to be run—nothing beyond it—nothing short of it.

— '*Let us lay aside every weight.*'—In the agonistical contests the athletæ were very careful to disencumber themselves of every particle of clothing by which they could in any possible way be hindered or incommoded. The pugilists originally, indeed, wore a belt, to which was attached a kind of scarf or apron, for their more decent appearance in the combat; but it having happened that one of the combatants lost the victory by this covering falling off, all considerations of modesty were thenceforth entirely discarded, and the apron was laid aside. In the foot-races, the competitors were especially anxious to carry as little weight as possible; and they invariably divested themselves of all such clothing as might by its weight, length, or otherwise, entangle or retard them in their course.

3. '*Lest ye be wearied and faint.*'—These also appear to be agonistical allusions, derived from those who, being tired, or exhausted and disheartened, are disposed to give over their contest in the race.

4. '*Resisted unto blood.*'—The profusion of agonistical metaphors in the context, would obviously suggest that this also is one. It seems to be taken from the contest of the *pugiles*, or boxers, who were frequently covered with blood, and sometimes died in the contest. This also occurs among our own boxers, who fight with unarmed hands; but was much more frequent among the ancient pugiles, who sometimes fought with balls of lead or stone in their hands, but more commonly were provided with the *cestus*, which consisted of thongs of leather bound round the hands, and sometimes the arms also; and to give greater force and weight to the blow, these were commonly furnished with plummets of lead or iron.

The combatant at these games who gave up the contest before he had lost blood, or when he had received but a few contusions, or had been somewhat roughly handled by his opponent, would have been deemed disgraced for ever. Hence they sometimes persisted till they fell dead or seriously disabled upon the sand, or left not the fight till they bore with them unmistakeable marks of their vigorous resistance in streaming blood, in countenances disfigured beyond recognition, and not seldom with the loss of an eye, with teeth knocked out, with broken jaws, or even with more considerable fractures. These particulars indicate the true emphasis of the expression used here by the Apostle.

8 '*If ye be without chastisement... then are ye bastards, and not sons.*'—Bastards were very numerous in the dissolute times in which the Apostle wrote; and he here probably refers to the neglect with which they were treated, and the general want of proper care in their education and discipline:—

'Lost in the world's wide range, enjoin'd no aim,
Prescrib'd no duty, and assign'd no name.'—SAVAGE.

This, indeed, has always been proverbial. Some think they are here called 'not sons,' not with respect to their proper father, but with reference to the husband of the woman whose adulterous offspring they are supposed to be, and whom he refuses to acknowledge as his children. But this appears rather an unnecessary limitation. Even in the law of our own country, a bastard is termed *nullius filius*.

CHAPTER XIII.

1 *Divers admonitions, as to charity,* 4 *to honest life,* 5 *to avoid covetousness,* 7 *to regard God's preachers,* 9 *to take heed of strange doctrines,* 10 *to confess Christ,* 16 *to give alms,* 17 *to obey governors,* 18 *to pray for the apostles.* 20 *The conclusion.*

LET [1]brotherly love continue.

2 [2]Be not forgetful to entertain strangers: for thereby [3]some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, [4]I will never leave thee, nor forsake thee.

6 So that we may boldly say, [5]The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which [6]have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation:

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For [7]the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 [8]For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, [9]the fruit of *our* lips [10]giving thanks to his name.

16 But to do good and to communicate forget not: for [11]with such sacrifices God is well pleased.

17 [12]Obey them that [13]have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting [14]covenant,

21 Make you perfect in every good work to do his will, [15]working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

1 Rom. 12. 10. 2 Rom. 12. 13. 1 Pet. 4. 9. 3 Gen. 18. 3, and 19. 2. 4 Deut. 31. 6. Josh. 1. 5.
5 Psal. 56. 4, 11, and 118. 6. 6 Or, *are the guides.* 7 Lev. 14. 11, 12, and 6. 30, and 16. 27. 8 Mic. 2. 10.
9 Hos. 14. 2. 10 Gr. *confessing to.* 11 Phil. 4. 18. 12 1 Thess. 5. 12. 13 Or, *guide.*
14 Or, *testament.* 15 Or, *doing.*

Verse 12. '*Jesus also . . . . suffered without the gate.*'—In the note on Mark xvi. 2, we promised to say something with respect to the site of Calvary, otherwise Golgotha, where our Lord was crucified, and in or near which he was entombed. The circumstance which particularly connects the present passage with the question, is, that the spot which has for ages been considered the site of these memorable transactions is nearly in the very heart of the modern city of Jerusalem; whereas the present text most distinctly intimates that the crucifixion took place without the holy city. We know indeed that this was the usual custom of the Jews, and that, moreover, interments were not allowed within the city. Besides, the present passage is not by any means singular in its intimation. The manner in which the evangelists describe his being 'led away,' and 'going forth,' would authorize a similar conclusion as to 'the place' being without the walls of Jerusalem, even if St. John had not added, that 'the place where Jesus was crucified was *nigh* to the city,' which is decisive as to its not being within it.

Now the question is, whether what now bears the name of Mount Calvary answers to these indications of locality? On this question—or, rather, whether the sacred sites be really those which are now pointed out?—the opinions of travellers and others have been very much divided. Dr. Clarke very strongly impugned the claims of the alleged Mount Calvary; and he has been followed by a considerable number of other writers; while another portion, ap-

parently equal in weight and number, relying upon the evidence of *authority*, have adhered to the established opinion. In fact, the evidence in this matter is chiefly from local probabilities on the one side, and from authority on the other; and the countervailing evidence appears to be, on both sides, so strong as to offer very reasonable grounds for hesitation.

For the site seemingly authenticated by the history and traditions of many ages, the following may be taken as the substantial evidence:—There can be no reasonable ground for doubt but that to those first Christians, who resided at Jerusalem, and who could not be mistaken in the facts, the spots where their Lord was crucified, and that which had been the scene of his resurrection, were places in which they took considerable interest; and which, consequently, could not but be well known to all of them, and, as the faith of Christ became extended, were pointed out by them to such converts as came to Jerusalem from distant places.

Forewarned of the approaching destruction of Jerusalem, the Christians in the devoted city timeously withdrew from it, and retired to Pella, beyond Jordan. Before that generation had passed away, motions were made for the rebuilding of the city; and to the rebuilt city many of the Christians returned, and the church of Jerusalem was re-organised *under its former bishop*, Simeon the son of Cleophas. Most certainly they had not forgotten the spots in which they must be presumed to have been much interested before their departure. It is true that, since then, Jerusalem had been overthrown, the surrounding gardens and plantations laid waste, and all the trees cut down. But Jerusalem of all places is remarkable for the facilities which it would offer for the recognition of its sites, even when all the works of man are destroyed. The standing characteristics of the spot—its hills, valleys, ravines, springs, and excavations—would surely suffice for this purpose if all else were blank and ruined. Besides it is unlikely that the 'sepulchre *hewn in the rock*' should have been destroyed during the war: and *that* being found, the recognition of the place of crucifixion, which was certainly near at hand, could not be difficult.

Simeon, who presided over the church at Jerusalem before its destruction and after it was rebuilt, lived out the first century; and doubtless his successors, as well as the church at large, were, before the deaths of him and his contemporaries, well acquainted with such information as they possessed on the subject. Only thirty years more elapsed, from the death of Simeon to that revolt of the Jews under Barchochebas, which ended (A.D. 140) in the utter destruction of the restored city by Hadrian. It may



ÆLIUS HADRIAN.

therefore be allowed that, down to this date, the Christians were probably not ignorant of the sites in question.

A few years after the city was rebuilt by Hadrian himself, who gave it the name of Ælia Capitolina. This new city, the Jews, with whom the Christians were of course included, were forbidden ever to enter. Now, therefore, is the time when we might expect the knowledge of the sacred sites to be entirely lost. But according to Jerome and the ecclesiastical historians, the very spite of the heathen became instrumental in preserving the memories they wished to obliterate. Jerome states that from the time of Hadrian to that of Constantine, being 180 years, an image of Jupiter Olympius marked the site of the Holy Sepulchre, and that a marble statue of Venus was set on the



VENUS.

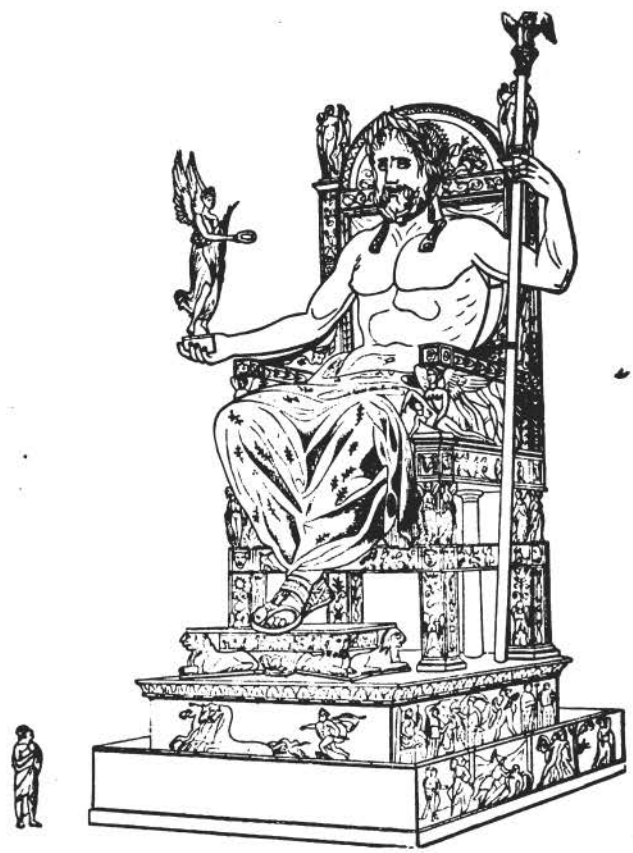
place of the crucifixion, to be worshipped by the people. This was to insult the Christians; their persecutors thinking to deprive them of their faith in the resurrection and the cross, if they could but pollute those sacred spots with idols. (*Epist. ad Paulin.*) And it is further stated, that these very pollutions served to identify these spots to Helena, the pious and then very aged mother of Constantine, when she repaired to Jerusalem, and caused the present church of the Holy Sepulchre to be erected over the site thus ascertained. There is no question that this building marks the site on which she was induced to fix, and which has ever since been regarded as the place of the crucifixion and resurrection. This is what we make out to be the historical evidence for the affirmative side of the question.

The spot thus indicated is nearly in the centre of the present city. The *Mount* Calvary is a little hill, about fifteen feet high, near the base of which is the Sepulchre. Here we must refer for particulars to the note on Mark

xvi. 2, where it will be seen that both the *mount* and the tomb are enclosed within the building erected by Helena.

Many objections to this spot have been urged by Clarke and others: but it does not seem to us that there are any which, with a single exception, might not be sufficiently, or at least plausibly, answered by their opponents. The one exception does, however, seem fatal and insuperable. This is, not only the difficulty but the impossibility of making out that this spot could ever have been beyond the walls of the city, in the midst of which it now is. It is indeed answered, that the Ælia of Hadrian did not exactly occupy the same site as the old city, seeing that Mount Sion, to the south, was excluded from it, in compensation for which it was extended more to the north; so that Mount Calvary came to be included within the city. But this explanation is manifestly made for the nonce, and is clearly *an inference* from the fact that the alleged Calvary *is* within the walls. It is true that Ælia, like the present Jerusalem, seems to have excluded Mount Sion: but we hold that it was by so much smaller than the ancient city, not that it was proportionably enlarged northward. Let the reader place before him a plan of Jerusalem, with the description of that city which Josephus gives; and let him draw, on the former, any line he thinks best for the purpose of placing Mount Calvary beyond the walls: he will then find that, with this serious curtailment, he has destroyed all agreement between his plan and the historian's description; and he will probably arrive at the conviction that the alleged Mount Calvary never could have been outside the town. The same results follow when this use is made of the topographical notices which the Rabbinical writers offer. We will add to this, that if this little hill had been beyond the city, together with the rock from which the sepulchre is hewn, both would have been swept away by the Roman soldiers when, with vast labour, they levelled the ground from Scopas to the northern wall of Jerusalem. We do therefore feel bound to suppose that the knowledge of these spots was lost during the number of years in which the Jews and Christians were excluded from Ælia; and that Helena was, in some way or other, deceived in her conclusion.

The above note, which was written some years before a new impulse had been given to the discussion by the objections of Dr. Robinson, and the advocacy of Newman, Williams, and others, is as applicable now as it was then. The general features of the question are as here stated, and into the details we cannot enter. The general tendency of opinion seems to incline *now* to acquiesce in the conclusion which the note exhibits.



JUPITER OLYMPIUS.

THE GENERAL EPISTLE

OF

JAMES.

ALTHOUGH the writer of this epistle does not style himself an apostle, but speaks of himself only as 'a servant of God, and of the Lord Jesus Christ,'—a style which belongs equally to the humblest of Christians, and the most endowed of apostles—there is no doubt but that its author was an apostle. There were two apostles of this name; James, the son of Zebedee and brother of John; and James, the son of Alpheus and brother of Simon and Jude, who is generally regarded as the same James occasionally distinguished as the 'brother' or near relation 'of the Lord' (Gal. i. 19). But some have thought that these are two persons, and the question is regarded by Neander and others as the most difficult in the Apostolical history, and one that cannot be considered as decided. We cannot here discuss this question, which the reader may see well and clearly stated by the Rev. Dr. Wright in the *Cyclopædia of Biblical Literature* (art. JAMES). Our own impression is that the James whom Paul designates as the 'Lord's brother' in Gal. i. 19, is undoubtedly the same James who is described in the Acts of the Apostles as holding a prominent place in the church at Jerusalem; and as this place is one that none but an apostle was likely to fill at the same time that there were other apostles at Jerusalem, that this James was the only other James besides the son of Zebedee who was an apostle. This was James the son of Alpheus, who, it may further be observed, as a first cousin of our Lord, was a sufficiently near relation to be comprehended within the loose application of the term 'brother' among the Hebrews. Those who think James the son of Alpheus and James the 'Lord's brother' were different persons, agree that the latter must have been the author of this Epistle; while those who regard them as one, see that the question of authorship lies between James the son of Zebedee, and James the son of Alpheus, called also 'the Lord's brother.' James the son of Zebedee, with his brother John and Peter, seems to have enjoyed a part in the same peculiar confidence of our Lord, and was by him admitted, with the two we have named, to be present at the transfiguration, and on some other important occasions at which the other apostles were not present. Hence the names of Peter, James, and John, are often associated in the Gospels; and observing that those were also the names of the writers of the General Epistles, some have been led by the analogy to suppose that the writer of the one now before us was the son of Zebedee. Hence the ancient Syriac version calls the whole collection, 'The three epistles of the three apostles, before whose eyes our Lord was transfigured,—Peter, James, and John.' But although this conclusion has found advocates, it is more generally, and with much better reason, conceived that this epistle was written by the other James, sometimes distinguished as 'the Lord's brother,' that is, his cousin, as explained in the note on Gal. i. 18, 19. James, the son of Zebedee, was slain by Herod in the year 44 A.D., when we have no reason to conclude that Christianity had made that progress beyond the bounds of Palestine which this epistle assumes, and still less that those corruptions had sprung up to which it refers. The destruction of Jerusalem seems also clearly enough to be alluded to as a very near event in ch. v. 1—8; and there are allusions to a state of society which, if applicable before the death of James the elder, were more eminently and pointedly applicable about the year 60 or 61, when this epistle is generally supposed to have been written. The circumstances referred to seem to require as late a date as possible, and it could not well have been later than the date now assigned, since it is said that James the Less was put to death by the Jews in the spring of the year 62. This title, 'the Less,' which is given to him even in the Gospel, appears to have been chiefly intended to distinguish him from the other James, and was probably taken from the comparative lowness of his stature, or perhaps because he was younger. James was, like Peter, an apostle of the circumcision, and appears to have generally resided at Jerusalem to the time of his death.

The superscription of the epistle indicates that it was written to the Jews living among the nations beyonds the limits of Palestine, few of whom were unacquainted with the Greek language, in which

it was written. It is not stated in express terms whether it was intended for the Jews already under the law, or for those who had embraced the Christian faith. From this some have urged that it may have been addressed to the former, and in support of that opinion it is urged that the disorders on which the epistle animadverts were not likely to have arisen in the church at the early date ascribed to this epistle; and also that he indicates their assemblies by the name of 'synagogue,' and not by that of 'church.' To this it is answered that this epistle does not indicate greater disorders than the earliest epistles of St. Paul, addressed undoubtedly to Christians; and that in writing to Jews the term appropriated by them to their assemblies for worship might naturally be employed. Lardner seeks to solve the apparent difficulty by supposing the epistle to be addressed to *both* unconverted and converted Jews; but it is now generally agreed that there is no difficulty of this sort to solve, and that the epistle was undoubtedly addressed to Jewish Christians.

The style of this epistle is well described by Pott (*Prolegom. in Epist. Jacobi*, p. 130), as lively, vigorous, and usually very clear. The author is fertile in images, which are often sublime. To make the more lively impression he sometimes introduces his personages upon the scene as in a drama. To augment the vehemence of his address, he repeats interrogations, he accumulates synonymes, and passes briskly from one thought to another. He likes to cite the Old Testament, which he does even to the phrase, and chiefly from the books of Moses, Proverbs, and Ecclesiastes. His citations are not from the Hebrew text, but from the Septuagint. There is a good account of the style of the epistle in Michaelis's *Introduction*, but we have room only for the view which Cellerier gives on this subject. He says:—'At the first glance one is struck by the multitude and the accumulation of the precepts, expressed in general with much conciseness and neatness, but set down after one another seemingly without much order or preparation. The author appears to have carefully avoided all redundancies of words and phrases. Thus sparing of words, he is full of sentiments and of ideas. So is Paul; but there are no two writers who less resemble each other. The ideas of Paul flow into one another as he writes them, sometimes appearing confused together, and as though disputing for precedence upon his paper. Hence an involved style, with numerous parentheses and long periods, the beginnings and endings of which are not always easily distinguishable. The phrases of James, on the contrary, are clear and precise, following each other in general with rapidity, arranged without transition, and without natural connection, like the articles of a law. This author, we see, is not a man accustomed to writing; but possessed of a clear head and a feeling heart. Full of the importance of his precepts, and of the holiness of the Christian vocation, he nevertheless remains master of his feelings and of his words; and in a tone uniformly becoming, calm, and grave, he sets forth the oracles of the Holy Spirit.'

Professor Stuart in his notes on Hug's *Introduction*, after pointing out that the style and diction of this epistle are remarkably discrepant from all other writings of the New Testament, and that there is much less than usual of proper Hebraism in it, remarks that 'An oratorical and even a *poetic* manner belongs to its characteristics. Let the reader consider particularly the whole tone of address and the manner of composition in i. 14—18; iii. 5—9; v. 1—6. The whole epistle is a most vivid piece, fraught with feeling, bold in manner and unsparing in reproof, and yet very affectionate, tender, and well adapted to win its readers.

Although it is peculiarly *sui generis* in respect to style and manner, it still exhibits evidence of an intimate acquaintance and familiarity with the writings of Paul and Peter. Let the reader compare, for example,—James i. 3 with Rom. v. 3; James iv. 4 with Rom. viii. 7; James i. 6 with Rom. iv. 14; James iv. 12 with Rom. xiv. 4.

The similarity of tone with that of Peter is still more striking; compare James i. 2, 3 with 1 Pet. i. 6, 7, iv. 12, 13; James i. 10, 11 with 1 Pet. i. 24; James i. 18 with 1 Pet. i. 3, 23; James i. 21 with 1 Pet. ii. 1, 2; James iv. 10 with 1 Pet. v. 6; James v. 20 with 1 Pet. iv. 8. Even the Pauline diction is frequent; *e. g.* δικαιοῦσθαι πίστει ἐκ πίστεως—ἐξ ἔργων; πρῶτον followed by εἶτα κτίσμα θεοῦ, ψυχικός, κ. τ. λ.

Yet with all this, no writer in the New Testament is more entirely peculiar than the author of this epistle.'

The following are commentaries upon the General Epistles, collectively taken:—Imleri *Commentarius et Adnotationes in septem Epistolas canonicas*, Francof., 1542; Fabri *Commentarius in Epistolas canonicas*, Basileæ, 1527; Titelmanni *Elucidatio in Epistolas canonicas*, Parisiis, 1532, and several subsequent editions; Politi *Commentarius in canonicas Epistolas*, Romæ, 1546; Hemmingii *Commentarius in Epistolas Petri, Joannis et Judæ*, Vitembergæ, 1569; Feri *Exegesis in Epistolas canonicas*. Compluti, 1570; Grynæi *Explicatio Epistolarum catholicarum*, Basileæ, 1593; Aretii *Commentarius in Epistolas catholicas*, Morgiis, 1587; Serarii *Commentarius in omnes Epistolas canonicas*, Moguntiæ, 1612; Lorini *Commentarius in omnes Epistolas canonicas*, Lugd., 1719; Justiniani *Explanationes in omnes Epistolas canonicas*, Lugd., 1721; Alestelii *Pleias Apostolica, id est, Septem Epistolæ canonicæ Notationibus illustratæ*, Herbornæ, 1631; Horneii *In septem Epistolas catholicas sanctorum Apostolorum, Jacobi, Petri, Joannis, Judæ,*

Expositio litteralis, Brunsuigæ, 1654; Fromondi *Commentarius in canonicas Epistolas*, Lovanii, 1663; Grammlich, *Grundliche Anmerkungen uber ieden vers der Episteln Petri, Joannis, Jacobi, und Judæ*, Stuttgardt, 1721; Collet, *A Practical Paraphrase on the Seven Catholic Epistles, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists*, *London*, 1734; Benson, *Paraphrase and Notes on the commonly called catholic Epistles*, Lond., 1749; Zachariä, *Kurze Erklarung der Briefe Jakobi, Petri, Judæ, und Johannis*, Gottingen, 1776; Schlegel, *Die Briefe des Aposteln Petrus, Johannes, Jakobus, et Judas, übersetzt mit einigen Anmerkungen*, Halle, 1783; Pott, *Epistolas cathol. Græce, perpet. Annotat. illust.* Gottingen, 1786; Bengel, *Erklärung Umschreibung der Sieben kanonischen Briefe und der Offenbarung Johannis*, Tubingen, 1778; Carpzov, *Epistolarum Catholicarum Septenarius Græce cum nova versione Latina, ac Scholiis grammaticis atque criticis*, Halæ, 1790; Gopfert, *Die sogennanten katholische Briefe der Aposteln ubersetzt mit Anmerkungen*, Zwickau, 1719; Augusti, *Die katholische Briefe neu ubersetzt und erklärt, und mit Excursen und einleitenden Abhandlungen*, Lemgo, 1801; Grashof, *Die Briefe des Jakobus, Petrus, Johannes und Judas . . . . ubersetzt und erklärt*, Essen, 1830; Jachmann, *Commentar über den katholische Briefe mit genauer Berücksichtigung der neuesten Auslegungen*, Leipzig, 1838.

The separate commentaries on James are the following:—Althameri, *Neue Auslegung der Epistel Jacobi*, Argentorati, 1527; Folengii *Commentarius in Epistolas Jacobi, Petri, ac Joannis priorem*, Lugd., 1550; Logenhagenii *Adnotationes in Epistolam canonicam Jacobi*, Antuerpiæ, 1571; Feurardentii *Commentarius in Epistolam Jacobi*, Parisiis, 1599; Bracchi, *Commentarius in Epistolam Jacobi*, Parisiis, 1605; Winckelmanni *Explicatio brevis Epistolæ Jacobi*, Giessæ, 1608; Mayer, *Exposition on the Epistle of St. James*, London, 1629; Stevartii *Commentarius in Epistolam Jacobi*, Ingoldstadii, 1610; Pazeii *Commentaria in Epistolam Jacobi*, Antuerpiæ, 1617; Lornii *Commentarius in catholicas Jacobi et Judæ Apostolorum Epistolas*, Coloniæ, 1623; Laurentii *Sancti Apostoli Jacobi Epistola catholica, perpetuo commentario explicata*, etc., Amstelod., 1635; Manton, *A Practical Commentary on the Epistle of James*, London, 1663, reprinted 1840; Goltz, *De algemeenen Sendbrief des Apostels Jacobi, schriftmatig verklaart*, Amsterdam, 1698; Schmid, *Fasciculus Disputationum analytico-paraphrasticarum super Epistolam Jacobi*, etc., Argentorati, 1685; Dammi, *Brief des Apostels Jacobi, von neuen übersezt und mit einigen Anmerckungen, nebst einem Anhange eläutert*, Berlin, 1747; Baumgarten, *Auslegung des Briefes Jacobi*, Halle, 1750; Benson, *A Paraphrase and Notes on the Epistle of Saint James*, London, 1738; Heisen, *Novæ Hypotheses interpretandæ felicius Epistolæ Jacobi, septem et viginti Dissertationibus adsertæ*, Bremæ, 1739; Janson, *De algemeene Brief van den Apostel Jacobus verklaart en toegepast*, Grœningen, 1742; Semleri *Paraphrasis Epist. Jacobi cum Notis et Latinar. translationum varietate*, Halle, 1781; Rosenmüller, *Der Brief Jacobi übersetzt und mit Anmerkungen*, Leipzig, 1787; Mori *Prælectiones in Jacobi et Petri Epistolas*, Lipsiæ, 1794; Hensler, *Der Brief des Apostels Jakobus übersetzt und eläutert*, etc., Hamb., 1801; Schulthess, *Epistola Jacobi Commentario copiosiss. et verbor. et sententiarum explanata*, Turici, 1823; Gebser, *Der Brief des Jacobus, mit genauer Berücksichtigung der alten Greich. und Latein. Ausleger übersetzt und ausfürlich erklärt*, Berlin, 1828; Scheneckenburger, *Annotatio ad Epist. Jacobi perpetua, cum brevi tractatione isagogica*, Stuttgardt, 1832; Theile, *Commentarius in Epist. Jacobi*, Lipsiæ, 1833; Kern, *Brief Jacobi untersucht und erklärt*, Tübingen, 1838; Scharling, *Jacobi et Judæ Epistolas catholicas Commentariis illustravit*, Kopenhagen, 1841.



CHAPTER I.

2 We are to rejoice under the cross, 5 to ask wisdom of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.



AMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 [1]Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, [2]let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree [3]rejoice in that he is exalted:

10 But the rich, in that he is made low: because [4]as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 [5]Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with [6]evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, [7]slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But [8]be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his [9]deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

[1] Rom. 5. 3. [2] Matt. 7. 7. [3] Or, *glory*. [4] Isa. 40. 6. 1 Pet. 1. 24. [5] Job 5. 17. [6] Or, *evils*.
[7] Prov. 17. 27. [8] Matt. 7. 21. Rom. 2. 13 [9] Or, *doing*.

Verse 6. '*He that wavereth is like a wave.*'—Few languages would admit of so happy a translation as this; for the metaphor of the Apostle, by which an unstable fluctuating character is compared to a *wave*, is contained also in the verb to *waver*, here used by our translators with such effect as to give great intensity to the image. It is peculiar to the Authorized Version, all the previous versions miss it.

8. '*Double-minded.*'—Not in the sense of duplicity, but of dubiousness and indecision.

14. '*Every man is tempted, when he is drawn away of his own lust, and enticed.*'—'The original words have a singular beauty and eloquence, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour.' (*Doddridge.*) The metaphor occurs very frequently in the classical writers, from whom Wetstein adduces many parallels.

24. '*Straightway forgetteth what manner of man he was.*'—Hence some have inquired, whether any one from viewing himself in a mirror, retains any distinct recollection of that which he has seen. We imagine it to be true, that no one carries away from the mirror a recollection of his own countenance by any means so distinct as that which he entertains of the faces of other persons whom he has often seen. But it may be doubted whether the Apostle does not rather allude to a transient and casual glance in the mirror, from which one turns, without having noticed any soil or spot thereon which, if he had observed it, he would have desired to expunge.

CHAPTER II.

1 *It is not agreeable to the Christian profession to regard the rich, and to despise the poor brethren:* 13 *rather we are to be loving and merciful:* 14 *and not to boast of faith where no deeds are,* 17 *which is but a dead faith,* 19 *the faith of devils,* 21 *not of Abraham,* 25 *and Rahab.*

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with [1]respect of persons.

2 For if there come unto your [2]assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [3]in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of [4]the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, [5]Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For [6]he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy [7]rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being [8]alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith [9]without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 [10] Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, [11]Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the [12]spirit is dead, so faith without works is dead also.

1 Levit. 19. 15. Deut. 1. 17, and 16. 19. Prov. 24. 23. 2 Gr. *synagogue.* 3 Or, *well*, or, *seemly.* 4 Or, *that.*
5 Levit. 19. 18. Rom. 13. 9. 6 Or, *that law which said.* 7 Or, *glorieth.*
8 Gr. *by itself.* 9 Some copies read, *by thy works.* 10 Or, *Thou seest.* 11 Gen. 15. 6. Rom. 4. 3. Gal. 3. 6. 12 Or, *breath.*

Verse 2. '*With a gold ring.*'—The word χρυσοδακτύλιος might very properly be rendered 'having his fingers adorned with gold rings.' In more ancient times, only one ring, and that a seal ring, was worn by men, as is now the case in the East. But about the present time, the wearing of many rings had become a fashion, at least among the master people, the Romans; from whom it was probably adopted by persons of wealth and rank in the provinces. The custom is noticed by Arrian (in Epict. i. 22); and Seneca, in describing the luxury and ostentation of his time, says, 'We adorn our fingers with rings, and a jewel is displayed on every joint.' Such rings, or indeed any ring of gold, were not allowed to be worn by any but free citizens; and, among the Romans, they originally served to distinguish persons of senatorian or equestrian rank from the common people.

10. '*He is guilty of all.*'—It was the opinion of the Jews that the Law was an entire thing, and that the whole was broken if any of its parts were so. They understand this in nearly the same sense in which a covenant is said to be broken when any one of its articles is infringed.

CHAPTER III.

1 *We are not rashly or arrogantly to reprove others:*
5 *but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm.*
13 *They who be truly wise be mild, and peaceable, without envying and strife.*

MY brethren, be not many masters, knowing that we shall receive the greater [1]condemnation.

2 For in many things we offend all. [2]If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great [3]a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every [4]kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of [5]mankind:

8 But the tongue can no man tame; *it is* an unruly evil full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same [6]place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, [7]sensual, devilish.

16 For where envying and strife *is*, there *is* [8]confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, [9]without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

1 Or, *judgment.* 2 Eccles. 14. 1, and 19. 16, and 25. 8. 3 Or, *wood.* 4 Gr. *nature.* 5 Gr. *nature of man.* 6 Or, *hole.* 7 Or, *natural.* 8 Gr. *tumult*, or, *unquietness.* 9 Or, *without wrangling.*

Verse 6. '*Course of nature.*'—Literally, 'the wheel;' or perhaps, more freely, 'the circle of nature.' Commentators are not well agreed whether this means the succession of human generations, or the course of an individual life. The expression would be true enough in both senses, and both may very possibly have been in the apostle's mind. As to the metaphor, a wheel in its revolutions very naturally suggests the course of years or of generations, one passing and another coming on, without break or intermission; while its intact circumference aptly denotes the complete series. If it might not be pushing too far the metaphorical allusion, there might also, in the choice of this word, be supposed an allusion to the self ignition of a wheel, which is often the result of its rapid motion, and by which itself and all connected with it are sometimes destroyed.

7. '*Hath been tamed of mankind.*'—See the note on Job xli. 1. There is perhaps no kind of creature, to which man has access, which might not be tamed by him, with proper perseverance. The ancients seem to have made more exertions to this end, and with much better success, than ourselves. The examples given by Pliny of creatures tamed by men, relate to elephants, lions, and tigers, among beasts; to the eagle, among birds; to asps and other serpents; and to crocodiles, and various fishes, among the inhabitants of the water. (*Hist. Nat.* viii. 9, 16, 17; x. 5, 44.) The lion was very commonly tamed by the ancient Egyptians, and trained to assist both in hunting and in war.

CHAPTER IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

FROM whence *come* wars and [1]fightings among you? *come they* not hence, *even* of [2]your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your [3]lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth [4]to envy?

6 But he giveth more grace. Wherefore he saith, [5]God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. [6]Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 [7]Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: [8]who art thou that judgest another?

13 [9]Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? [10]It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [11]If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

[1] Or, *brawlings.* [2] Or, *pleasures.* [3] Or, *pleasures.* [4] Or, *enviously.* [5] Prov. 3. 34. 1 Pet. 5. 5. [6] Ephes. 4. 27. [7] 1 Pet. 5. 6. [8] Rom. 14. 4. [9] Prov. 27. 1. [10] Or, *For it is.* [11] 1 Cor. 4. 19.



EASTERN SHOP.

Digitized by Google

Verse 13. '*Continue there a year, and buy and sell.*'—The practice to which the Apostle here refers is very common in the East at this day, among a very respectable and intelligent class of merchants. They convey the products of one place to some distant city, where they remain until they have disposed of their own goods and purchased others suitable for another distant market; and thus the operation is repeated until, after a number of years, the trader is enabled to return prosperously to his home. Or, again, a shopkeeper or merchant takes only the first step in this process—conveying to a distant town, where the best purchases in his own line are to be made, such goods as are likely to realise a profit, and returning, without any further step, with a stock for his own concern. These operations are seldom very rapid, as the adventurer likes to wait opportunities for making advantageous bargains; and sometimes opens a shop in the place to which he comes, to sell by retail the goods he has brought.

CHAPTER V.

1 *Wicked rich men are to fear God's vengeance.* 7 *We ought to be patient in afflictions, after the example of the prophets, and Job:* 12 *to forbear swearing,* 13 *to pray in adversity, to sing in prosperity:* 16 *to acknowledge mutually our several faults, to pray one for another,* 19 *and to reduce a straying brother to the truth.*

Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you.*

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 [1]Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 [2]Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, [3]swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, [4]anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and [5]he prayed [6]earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And [7]he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, [8]if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

[1] Or, *be long patient*, or, *suffer with long patience.* [2] Or, *groan*, or, *grieve not.* [3] Matt. 5. 34.
[4] Mark 6. 13. [5] 1 Kings 17. 1. [6] Or, *in his prayer.* [7] 1 Kings 18. 42, 45. [8] Matt. 18. 15.

Verse 14. '*Anointing him with oil.*'—Oil was much in use as a medicament among the Hebrews (see the note on Luke x. 34). It is still much employed in the East. Niebuhr states that in Yemen the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear so little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame: perhaps, too, these Arabians think a glistening skin a beauty. When the intense heat comes in, they always anoint their bodies with oil. At Sana, all the Jews, and many of the Mohammedans, have their bodies anointed whenever they find themselves indisposed. That in some degree explains the direction of the Apostle James, the meaning of which will be, to do that solemnly for the purpose of healing, which was often done medicinally; and accordingly we find Solomon, in many places of his Proverbs, speaking of administering ointment, which rejoices the heart, which may be a healing medicine to the navel.

THE FIRST EPISTLE GENERAL OF PETER.

THE external evidence from ancient testimony in favour of the genuineness of the First Epistle of Peter is as complete as that which we possess for any of the epistles; and that St. Peter was the writer of it is declared in the epistle itself, and has indeed never been called in question. The place from which the epistle was written, and its date, have, however, been greatly disputed. The only indication with respect to the place which the epistle itself contains, is in ch. v. 13:—'She in Babylon elected with you (ἡ ἐν Βαβυλῶνι συνεκλεκτή), saluteth you;' which clearly shews that the epistle must have been written from a place known or recognisable by that name; whether 'she in Babylon' means the church there, as our Authorized Version assumes, or Peter's own wife, as many interpreters believe. There was a Babylon in Egypt, and that this might be the Babylon intended is just possible, but by no means probable: the question therefore more distinctly lies between the Babylon on the Euphrates, and Rome the mystical Babylon of the Apocalypse. The *mass* of opinion, ancient and modern, Protestant and Catholic, is in favour of the latter alternative, and it is usually stated that the Epistle was written during that alleged visit to Rome in which the Apostle suffered martyrdom in the Neronic persecution, to the circumstances of which it is supposed to refer; and certainly if the fact of such a reference be established, the date chosen by Hug of the year 65 A.D., one year after the conflagration of Rome, and five years before the destruction of Jerusalem, will suit all the circumstances very well, whether the epistle was written from Rome or not. But it does not appear to us that the fact of such a reference is by any means clearly established: and if the possibility that the epistle was written from Babylon, and that the Apostle subsequently visited Rome, and was there during that persecution, requires an earlier date, we are quite at liberty to give it; and any such date, not too early to be posterior to those epistles of St. Paul with which the writer displays an acquaintance, will suffice for all possible conditions of the question. The strongest argument against the Babylon of the Apostle being taken from Rome seems to be that urged by Professor Stuart in his note on Hug's *Introduction*:—'That mystical Babylon, *i. e.* Rome, is meant, is still less probable. Mystical names of this kind, in a prosaic epistle, consisting merely of plain and hortatory matter, are not to be expected, and cannot be admitted without strong reasons.' As no such strong reason can in this case be produced, this writer, as well as Hug himself, and many others, contend that Babylon on the Euphrates is to be understood. It is true there is no record of any visit made by the Apostle to that quarter; but there are above fourteen years of his time unaccounted for, during which such a visit may have taken place, and at that time a sufficient population, including a large number of Jews, still lingered among what remained of Babylon to render such a journey not intrinsically improbable. It is difficult to decide this question—indeed it cannot be decided; but we incline to agree with those who think Babylon to be literally intended, the rather as whatever may be said in favour of Peter's eventual visit to Rome remains untouched by this opinion, as that visit may have been subsequently paid.

It is well pointed out by Hug and others that between this epistle and some of those directed by Paul to the same provinces of Asia Minor, there are very great similarities as respects the thought and expression, and even their very phrases. This is accounted for on the supposition that Peter had not himself visited those provinces. They lay within the sphere of Paul's duties; and he had travelled through them, dispensing instruction to the inhabitants, and even while imprisoned at a distance had not lost sight of them: he was acquainted with their manner of life, failings, virtues, vices, their general condition, and the proper mode of dealing with them. Now when an urgent occasion required the intervention of Peter, his consolation or his instruction, the epistles of his esteemed colleague might well in such a case furnish him with instructions for his procedure. A comparison of the following texts will shew that he adopts expressions and sometimes whole phrases from the Epistles

to the Romans, Ephesians, Colossians, Galatians, Thessalonians, 1 Corinthians, and 1 Timothy:—1 Pet. ii. 13 with 1 Tim. ii. 2—4; ii. 18 with Eph. vi. 5; 1 Pet. i. 1 with Eph. i. 4—7; i. 3 with Eph. i. 3; i. 14 with Rom. xii. 2; ii. 1 with Col. iii. 8, and Rom. xii. 1; ii. 6—10 with Rom. ix. 32; ii. 13 with Rom. xiii. 1—4; ii. 16 with Gal. v. 13; ii. 18 with Eph. vi. 5; iii. 1 with Eph. v. 22; iii. 9 with Rom. xii. 17; iv. 9 with Philipp. ii. 14; iv. 10 with Rom. xii. 6, etc.; v. 1 with Rom. viii. 18; v. 5 with Eph. v. 21; v. 8 with 1 Thess. v. 6; v. 14 with 1 Cor. xvi. 20. There are also some passages identical with those in the Epistle of St. James (comp. 1 Pet. i. 6, 7 with James i. 2, 3; i. 24 with James i. 10; ii. 1 with James i. 21; iv. 8 with James v. 20; and v. 5 with James iv. 6). This latter passage is indeed a citation from Prov. iii. 34, but the identity of the conclusions drawn by each renders it improbable that here was a merely accidental coincidence. It is also remarkable that in 1 Pet. iv. 8 and James v. 20, there occurs (in each) the same citation from Prov. x. 12. These resemblances, however, involve important consequences. If the Epistle of James was the first in order of time, its right to a place in the canon is providentially confirmed by the high and unexceptionable authority of St. Peter.

With regard to the style of this epistle it has already been remarked that Peter has imitated Paul not only in the thoughts, but in the turn, the manner, and even the expressions. Notwithstanding this, and notwithstanding the further analogy traced between this epistle and that of St. James, there is much of a peculiar and distinctive character in the epistle. This has been pointed out by many writers. Grotius seems not able sufficiently to express the fulness of his admiration of the beauty of this epistle, in which he discovers a force, a vehemence, and a vigour altogether worthy of 'the prince of the apostles.' Estius and Erasmus, whose authority is great in matters of literary taste, acknowledge that the epistle is full of apostolic authority and majesty, and that it expresses much meaning in few words (verbis parca, sententiis referta). Some critics who have examined the epistle with severer attention, have nevertheless given substantially the same judgment. Pott finds that notwithstanding some obscurity in certain parts, and the numerous Hebraisms, the style of the epistle is grave and dignified, suited to the deep piety of this holy man, to the ardent impetuosity of his spirit, and to the intimacy which he contracted from his cradle with the religion and language of the Hebrews. Cellérier finely touches on the subject. 'The most salient characteristic of this writing—that which from the commencement strikes the attention and touches the heart—are the transports with which the Apostle sets forth the redemption. His opening (i. 2) is a cry of acknowledgment and joy. The idea of the salvation brought by Jesus Christ, the recollection of his promises and his example, dominates over all his thoughts, is found at the basis of all his instructions, and recurs as the motive of even his smallest precepts (*e. g.* 1 Pet. i. 2, 3—12, 13—15, 23, 25; ii. 4, 5, 9—12, 16, 21—25, etc.). It is not difficult to trace in the manner in which the writer speaks of this redemption by the blood of Christ, something of that inquisitive but noble and exalted ardour which belonged to the character of St. Peter. In the Gospels we see him constantly interrogating his Master, impatient to comprehend—to see clearly through his predictions and utterances. In the Epistles we recognise the same apostle in the impetuous warmth with which he depicts the efforts of the old prophets to penetrate the destinies of the Messiah, the abortive efforts of even the angels to look into the depths of that abyss (i. 10, 12), and the happiness of the elect, the chosen objects and clear evidences of his great love. There is here, moreover, a profound feeling of the price which the reconciliation of man cost—the blood shed upon the cross (i. 2, 18, 19; ii. 24, etc.), as well as of the danger of neglecting this great salvation, and the folly of confronting the judgment of Him who after having here acted as a Father (i. 15, 17), will judge without respect of persons hereafter.'

The difficulty arising from the apparent difference of style between the First and Second Epistles of Peter has been met by much minute but valuable criticism, tending to shew that many of the *peculiarities* of Peter's style and phraseology in the first Epistle are reproduced in the Second; and on the general question we agree with Professor Stuart, that 'This ground depends so much on a matter of taste, and oftentimes on mere first impressions of readers who have not made any minute investigations, that it is always to be admitted with caution. It would be easy as a matter of fact to produce many strong resemblances between 1st of Peter and 2nd of Peter.' (Note in Fosdick's translation of Hug's *Introduction*.) So also Michaelis, without denying that there are parts of the second epistle which differ from the style of the first, particularly in the second chapter, contends that as there is much resemblance in others, these exceptions cannot on rules of just criticism be held to prove that the two epistles are not from the same hand. He well observes, 'It is very difficult to form upon a single letter so thorough an estimate of a writer's style as to be able to pronounce that another letter attributed to him is not from his hand. The style of even the same writer is not the same at all times of his life, especially when he writes in a foreign language.'

The following are the commentaries upon both the Epistles of Peter:—Biblandri *Commentarius in utramque Epistolam Petri*, Basileæ, 1536; Welleri *Enarratio in Epistolas Petri*, Lipsiæ, 1547;

Folengii *Commentarius in Epistolas Petri*, Lugd., 1555; Feuardentii *Commentarius in utramque Epistolam Petri*, Parisiis, 1600; Winckelmanni *Commentarius in utramque Epistolam Petri*, Giessæ, 1608; Turnemanni *Meditationes in Epistolas Petri*, Francof., 1625; Gerhardi *Commentarius super priorem et posteriorem Petri Epistolam*, Jenæ, 1641; Amesii *Explicatio analytica utriusque Epistolæ Petri*, Amstelodami, 1635, the same in English, Lond., 1641; Laurentii *Scholia in Epistolas Petri*, Amstelodami, 1640; Antonides, *Schriftmatige verklaringe over den tweeden Sendbrief van Petrus en de Judas*, Lowenstein, 1693; Langii *Exegesis Epistolarum Apostoli Petri*, etc., Halæ, 1712; Boysen, *Erklärung der beiden Briefe Petri, und des Brief Judäs*, Halle, 1775; Schirmer, *Die beiden Briefe Petri übersetzt und erklärt*, Breslau, 1778; Baumgarten, *Die Briefe des Apostel Petrus übersetzt und mit Anmerkungen eläutert*, Leipzig, 1788; Eisenschmid, *Der Apostel Petri Briefe übersetzt, eläutert*, etc., Ronneberg, 1824; Schlichthorst, *Entwickelung der beiden Briefe Petri zur Belehrung und Erbauung der Gläubigen*, Stuttgart, 1836; Mayerhoff, *Historische kritische Einleitung in den Petrinischen Schriften*, etc., Hamb., 1834.

The following commentaries are on the First Epistle of Peter alone:—Luther, *Erste Epistel Petri ausgelegt*, Vitembergæ, 1523; Byfield, *A Commentary upon the three first chapters of the First Epistle of Saint Peter*, Lond., 1637; Hesselii *Commentarius in priorem Epistolam Petri*, Lovanii, 1568; Leighton (Archbishop), *A Commentary on the First Epistle of Peter*, many editions; Alphen, *De Eeerste allgemeene Sendbrief van Petrus, ontledender Wyse verklaard en tot syn Oogmerk toegepast*, Utrecht, 1734; Walther, *Kurzgefaste Erklärung des Erster Epistel des heiligen Apostels Petri*, Hanover, 1750; Semleri *Paraphrasis in Epist. Petri, cum Latinæ translat. varietate et Notis*, Halæ, 1783; Baumgarten, *Die Briefe des Apostel Petrus übersetzt und mit Anmerkungen erläutert*, Leipzig, 1788; Moldenhauer, *Übersetzt et Erklärung des Ersten Brief Petri*, Hamburgh, s. a.; Hensler, *Der Erste Brief des Apostel Petrus ubersetzt und mit einem Commentar versehen*, Sulzburg, 1813; Steiger, *Der Erste Briefe Petri, mit Berücksichtigung des ganzen Biblische Lehrbegriffs ausgelegt*, Berlin, 1832, translated by the Rev. P. Fairbairn, Edinburgh, 1836.

CHAPTER I.

1 *He blesseth God for his manifold spiritual graces:* 10 *shewing that the salvation in Christ is no news, but a thing prophesied of old:* 13 *and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and [1]sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 [2]Blessed *be* the God and Father of our Lord Jesus Christ, which according to his [3]abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven [4]for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

[1] Heb. 12. 24. [2] 2 Cor. 1. 3. Ephes. 1. 3. [3] Gr. *much*. [4] Or, *for us*.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope [5]to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, [6]Be ye holy; for I am holy.

17 And if ye call on the Father, [7]who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 [8]Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned [9]love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 [10]For [11]all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

[5] Gr. *perfectly.* [6] Levit. 11. 44, and 19. 2, and 20. 7. [7] Deut. 10. 17. Rom. 2. 11.
[8] Rom. 16. 25. Coloss. 1. 26. 1 Tim. 1. 10. Titus 1. 2. [9] Rom. 12. 10. Chap. 2. 17. [10] Or, *for that.* [11] Isa. 40. 6. James 1. 10.

Verse 1. '*Pontus,*' etc.—That the Apostle mentions first that province of Asia Minor which was nearest to Babylon on the Euphrates, and the rest successively in proportion to their distance from that city, furnishes one of the arguments by which Basnage endeavours to shew that this epistle was written from thence.

12. '*Which things the angels desire to look into.*'—Dr. Bloomfield endeavours to convey the full force of the original by rendering: 'Over which the angels bend with admiration, and delight to look into.' See also Doddridge. It has often been observed, that there is here an apparent allusion to the posture of the golden cherubim in the sanctuary bending over the judgment seat.

CHAPTER II.

1 *He dehorteth them from the breach of charity:* 4 *shewing that Christ is the foundation whereon they are built.* 11 *He beseecheth them also to abstain from fleshly lusts,* 13 *to be obedient to magistrates,* 18 *and teacheth servants how to obey their masters,* 20 *patiently suffering for well doing, after the example of Christ.*

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, [1]are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, [2]Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* [3]precious: but unto them which be disobedient, [4]the stone which the builders disallowed, the same is made the head of the corner,

8 [5]And a stone of stumbling, and a rock of offence, *even to them* which stumble at the

[1] Or, *be ye built.* [2] Isa. 28. 16. Rom. 9. 33. [3] Or, *an honour.* [4] Psal. 118. 22. Matt. 21. 42. Acts 4. 11.
[5] Isa. 8. 14. Rom. 9. 33.

word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, [6]a royal priesthood, an holy nation, [7]a peculiar people; that ye should shew forth the [8]praises of him who hath called you out of darkness into his marvellous light:

10 [9]Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, [10]abstain from fleshly lusts, which war against the soul;

12 [11]Having your conversation honest among the Gentiles: that, [12]whereas they speak against you as evildoers, [13]they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 [14]Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not [15]using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 [16]Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 [17]Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* [18]thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* [19]acceptable with God.

21 For even hereunto were ye called: because Christ also suffered [20]for us, leaving us an example, that ye should follow his steps:

22 [21]Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but [22]committed *himself* to him that judgeth righteously:

24 [23]Who his own self bare our sins in his own body [24]on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

6 Exod. 19. 6. Revel. 1. 6, and 5. 10. 7 Or, *a purchased people*. 8 Or, *virtues*. 9 Hos. 2. 23. Rom. 9. 25.
10 Rom. 13. 14. Gal. 5. 16. 11 Chap. 3. 16. 12 Or, *wherein*. 13 Matt. 5. 16. 14 Rom. 13. 1.
15 Gr *having*. 16 Or, *esteem*. 17 Ephes. 6. 5. Coloss. 3. 22. Tit. 2. 9. 18 Or, *thank*. 19 Or, *thank*.
20 Some read *for you*. 21 Isa. 53. 9. 22 Or, *committed* his cause. 23 Isa. 53. 4, 5, 6. Matt. 8. 17. 24 Or, *to*.

Verse 2. '*New born babes.*'—The Jewish doctors often called recent proselytes 'new born babes' and 'little children.'

—'*Sincere milk.*'—Pure unadulterated milk.

5. '*Ye also, as lively stones, are built up a spiritual house.*'—It was usual among the ancient writers to describe that stone as *living* which lay in its native state, compact and unbroken in the quarry. Closely viewing the present passage, it may possibly be perceived that the Apostle, by a beautiful extension of this figure, calls the stones still *living* when re-united in a stately building so nicely compacted, and the joints so close, that no flaw or division appears. This perhaps figures forth the unity and love which should prevail among Christians, and without which they are no longer 'living stones.'

24. '*The tree.*'—That is 'the cross;' called in Latin *Arbor infelix*. 'The fatal tree,' used to be, in English, an expression for the gallows.

CHAPTER III.

1 *He teacheth the duty of wives and husbands to each other,* 8 *exhorting all men to unity and love,* 14 *and to suffer persecution.* 19 *He declareth also the benefits of Christ toward the old world.*

LIKEWISE, [1]ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 [2]Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

1 Ephes. 5. 22. Coloss. 3. 18. 2 1 Tim. 2. 9.

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, [3]calling him lord: whose [4]daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, [5]love as brethren, *be* pitiful, *be* courteous:

9 [6]Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For [7]he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him [8]eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* [9]against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 [10]But and if ye suffer for righteousness' sake, happy *are ye:* and [11]be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and [12]fear:

16 [13]Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath [14]once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, [15]when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

[3] Gen. 18. 12. [4] Gr. *children.* [5] Or, *loving to the brethren.*
[6] Prov. 17. 13, and 20. 22. [7] Rom. 12. 17. 1 Thess. 5. 15. [7] Psal. 34. 12, &c. [8] Isa. 1. 16.
[9] Gr. upon. [10] Matt. 5. 10. [11] Isa. 8. 12, 13 [12] Or, *reverence.* [13] Chap. 2. 12.
[14] Rom. 5. 6. Heb. 9. 28. [15] Gen. 6.

Verse 3. '*Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.*'—'The Syrian women dress most gorgeously, especially on holidays. In a medical capacity I had an opportunity of seeing several of them. They all corresponded in the richness of their attire, though they were only in the middle rank of life. Their hair is allowed to grow as long as possible, and is plaited in broad plats with gold and silver tissue; being also ornamented with jewels and pieces of gold and silver, and even with coins stuck into it in various places. This fashion is necessarily very expensive and inconvenient. Their garments on festive occasions are completely covered with gold and silver lace and ornaments, and their persons glitter as if they were clad with these precious metals.'—R. M. Macbriar in *Wesleyan Mag.* for 1836, p. 32.

— '*Plaiting the hair.*'—The original (ἐμπλοκῆς τριχῶν) denotes curling, plaiting, and other ornamental dispositions of the hair. Among both the Jewish and heathen females of this age the art of adorning the hair was carried to an extent of extravagance which certainly has not been exceeded, if equalled, in any modern time. Among the Jews there were women who made it a gainful profession to plait women's hair. The art must indeed have required some practice and skill, since it seems that the taste of the Jewish women inclined them to have their hair set up, by the aid of crisping pins, in the form of horns and towers. Examples of the ancient Egyptian and modern Syrian modes of braiding the hair are given under Sol. Song vii. and Isa. iii. We now add examples of the head-tires in use among the Roman ladies in the times of the Apostles.



HEAD-TIRES OF ROMAN LADIES.—From Busts in the British Museum.

CHAPTER IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth:* 12 *and comforteth them against persecution.*

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for [1]charity [2]shall cover the multitude of sins.

9 [3]Use hospitality one to another without grudging.

10 [4]As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 [5]If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

[1] Prov. 10. 12. [2] Or, *will.* [3] Rom. 12. 13. Heb. 13. 2. [4] Rom. 12. 6. [5] Matt. 5. 11.

18 [a]And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

[a] Prov. 11. 31.

Verse 12. '*The fiery trial.*'—There appears here to be a metaphorical allusion to a kind of torture by fire, which was in use at this time, and which went by the name of 'the fiery trial,' being so called by Josephus. Others, however, rather think the allusion is to the processes by which precious metals are cleared from dross by fire.

CHAPTER V.

1 *He exhorteth the elders to feed their flocks,* 5 *the younger to obey,* 8 *and all to be sober, watchful, and constant in the faith:* 9 *to resist the cruel adversary the devil.*

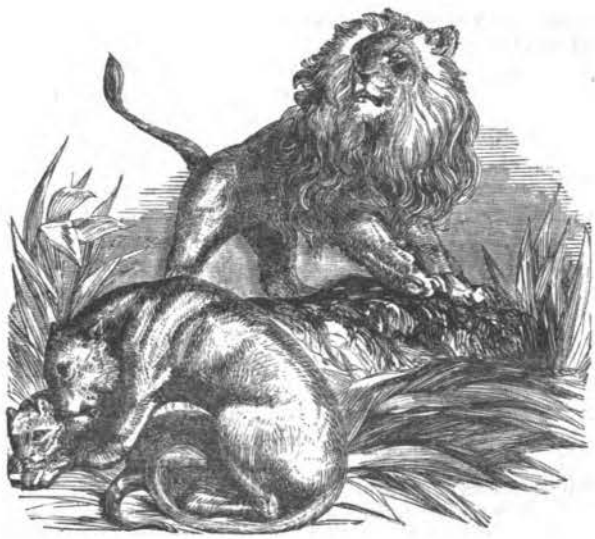
THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
2 Feed the flock of God [1]which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind:
3 Neither as [2]being lords over *God's* heritage, but being ensamples to the flock.
4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for [3]God resisteth the proud, and giveth grace to the humble.
6 [4]Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
7 [5]Casting all your care upon him; for he careth for you.
8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.
11 To him *be* glory and dominion for ever and ever. Amen.
12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.
13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.
14 [6]Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

[1] Or, *as much as in you is.* [2] Or, *overruling.* [3] James 4. 6. [4] James 4. 10. [5] Psal. 55. 22. Matt. 6. 25. [6] Rom. 16. 16.

Verse 4. '*The chief Shepherd.*'—In those countries where immense flocks went forth to feed in the open pastures of the wilderness, a large body of shepherds were required; and then, to ensure unity and regularity, it became necessary that one of the shepherds should be invested with the chief command and direction of the whole. This officer supplies the Apostle with his metaphorical allusion to Christ as the 'Chief Shepherd.' Burder illustrates this passage by a very apposite citation from some curious details, in the 'Gentleman's Magazine' for 1764, concerning the sheep-walks of Spain, in which country the pastoral usages are unquestionably derived from the Arabians:—'Ten thousand sheep compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep; strong, active, vigilant; intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute command over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them, at will. He is the *præpositus* or *chief shepherd* of the whole flock.'

8. '*As a roaring lion, walketh about, seeking whom he may devour.*'—This is another of the striking allusions to the lion which the Scriptures contain, and which evince that there was formerly ample opportunity in Western Asia of becoming acquainted with its habits, which have now to be studied in remote regions. Burchell's *Travels in South Africa* furnishes the following illustration of the prowling habit to which the Apostle here refers. After describing a stormy night, with thunder and lightning, the traveller says:—'Such nights, I already knew by dear-bought experience, favour the prowling lion, and seem to give him a spirit of daringness which he seldom evinces at other times. Taking advantage of the disorder and confusion into which the other animals are thrown by the conflicting elements, which make no impression upon him, he appears to advance upon them with less caution than usual. This, at least, was now found to be the case, for at a little after nine, while all of us were lying in the waggons, the dogs commenced a barking and howling: the whole of the oxen suddenly made efforts to get loose, and began to express that kind of uneasiness which, in a

very intelligible manner, told us that a lion was not far off. There is probably something in the smell of this beast quite different from that of others, by which, at a great distance, especially if to windward, his prey perceive his approach, and are warned to escape their danger by instant flight. It was this natural or instinctive propensity to fly, which occasioned our oxen to struggle and endeavour to get loose; but fortunately for them the strength of the *reins* prevented their doing this. Yet their efforts to disengage themselves were so violent that my waggon was in great danger of being overturned; and for some time it was unsafe to remain in it. A fire is generally sufficient to hold the lion at a distance, but ours was at this time extinguished by the rain; on which account he pressed closer upon us. Fortunately, some muskets fired at random, or aimed only by guess, had the effect not only of keeping him off, but of quieting, in a great degree, the restlessness of the cattle. The Hottentots say that the oxen have sagacity enough to know that the discharge of muskets, under such circumstances, is for the purpose of driving away their dreaded enemy: and, whatever may be the notion of these poor animals on the subject, such is certainly the effect commonly produced on them, as I often myself witnessed on subsequent occasions. Perhaps it is, that a certain instinct they may possess, enables them to discover that the beast does actually retreat when muskets are fired off. We could discover, from an unusual and peculiar barking of the dogs, that he continued prowling round us till midnight; but his fears to encounter man were the only obstacle to prevent his carrying off his prey; and finding it thus too strongly protected, he at length withdrew.'



THE SECOND EPISTLE GENERAL

OF

P E T E R.

THERE is no book of the New Testament the right of which to a place in the sacred canon has been so strongly questioned as that of the Second Epistle of Peter. The external evidence in favour of its claims is by far the weakest of any; and those who allow those claims, do not hesitate to admit that there is no book against the apostolical authority of which so formidable an array of argument has been displayed. Among the ecclesiastical writers of the first century there is no mention of this epistle, nor any unquestionable allusions to its contents, although in Clement's Epistle to the Corinthians passages somewhat similar to 2 Pet. ii. 5—9 have been found; and in the Shepherd of Hermas is a passage similar to 2 Pet. ii. 15—20. The same want of direct testimony exists in the second century, and this is the more important, as in that century the positive testimony to the existence and canonicity of the other books of the New Testament becomes frequent and distinct. Some phrases and sentiments similar to those in the epistle have indeed been sparingly gleaned, but none of them are of great weight in evidence. The first who mentions the epistle is Origen in the third century. He several times quotes it as Scripture, and as the writing of Peter, but when he comes to mention it distinctly, his words are these:—'Peter, on whom the church of Christ is built (Matt. xvi. 18), has left one epistle acknowledged; but let it be granted that he wrote a second, for it is doubted.' Still he himself recognises its authority, and that in such a way as to shew that in his time it was generally received by the churches. Eusebius, by whom this statement of Origen has been preserved, manifests no doubts on the subject, although of course he places it among the Antilegomena (αντιλεγόμενα, *contradicted* or *disputed*), or those books which although known to the ecclesiastical writers, and sometimes read in the churches, were not for a considerable time admitted to be genuine, or received into the canon of Scripture, which indeed is the place which the statement of Origen necessarily assigns to it. In the fourth century most of the ecclesiastical writers seem to have admitted the genuineness of *both* the epistles of Peter, but some still hesitated with respect to the second, and a few rejected it. From that time both epistles have been comprehended in the same collection as the production of Peter, though a few writers, even after the fourth century, entertained doubts with respect to the second epistle. Neither this epistle nor that of Jude are found in the ancient Syriac version of the New Testament, but in all other ancient versions both these epistles are included.

It is to be noted that the question of the canonical authority of this epistle rests on very peculiar grounds. We may doubt that the Epistle to the Hebrews was written by Paul, or the Apocalypse by the Apostle John, without thereby questioning their authority, for they do not claim to be written by them. But the case is different with the Second Epistle of Peter: it has his name in the inscription, and he declares that he had lived with Christ. If, therefore, Peter ceases to be regarded as its author, it is written by some one personating him, which is an imposition unworthy of the Christian name, and is sufficient, however excellent its contents, to exclude it from the canon. Some great writers of modern times have been driven to conclude against its reception, not only by the weakness of the external evidence in its favour, but by the difference of style between this and the first epistle. Calvin thinks that the discrepancies are such as to shew that the two epistles had not the same author. He therefore concludes, after stating the alternatives as we have done, that 'If the epistle be regarded as unworthy of credit that it came from Peter, not that he himself wrote it, but some one of his disciples in obedience to his orders. He was then, as is probable, in extreme old age, and near death. It is possible that at the request of the disciples he suffered the epistle to go forth as his dying testimony.' *Comment. in Epp.* iii. 77, ed. 1834.

We cannot here trace the course of recent opinion on the subject. It may suffice to state that there are those—1. Who decry or strongly doubt the Petrine origin, and consequently the canonical authority, of the whole epistle. 2. Who admit the genuineness of the epistle in part, regarding some the second chapter, and some the second and third, as interpolated. 3. Who regard the whole

epistle as genuine, and think they can satisfactorily account for all the difficulties which surround the question. Among these Dahl, Storr, Michaelis, Flatt, Pott, Augusti, Nitzsche, Schmid, Hug, and (in a modified sense) Schott and Olshausen; to which we may add Lardner and most of the British commentators, with Moses Stuart, Professor Edwards, and others who have written on the subject in America.

The resemblance of this epistle to that of Jude, to which allusion has already been made, and which has been among the grounds of objection to this epistle, is certainly very great. The reader will see this by comparing 2 Pet. i. 1, 2 with Jude *v.* 1, 2; 2 Pet. i. 5 with Jude *v.* 3; 2 Pet. i. 12, 13, 15; and ii. 1—3 with Jude *v.* 4, 5; 2 Pet. ii. 4 with Jude *v.* 6; 2 Pet. ii. 6, 10 with Jude *v.* 7; 2 Pet. ii. 10 with Jude *v.* 8; 2 Pet. ii. 11 with Jude *v.* 9; 2 Pet. ii. 12 with Jude *v.* 10; 2 Pet. ii. 13 with Jude *v.* 11; 2 Pet. ii. 13 with Jude *v.* 12; 2 Pet. ii. 17 with Jude *v.* 13; 2 Pet. ii. 18 with Jude *v.* 16; and 2 Pet. iii. 1—3 with Jude *v.* 17, 18. It has been urged that this extensive copying of Jude must be counted among the other evidence that the epistle was not written by Peter, but by some one assuming his name, and that therefore it was not genuine. It is on this ground that some have advocated the exclusion of those parts of the epistle in which the imitation is apparent, and for preserving the rest. On this subject the following remarks by Professor Stuart appear to us satisfactory:—'As to the question whether Peter copied from Jude or Jude from Peter, it is one that never can be determined with any degree of certainty, nor even whether either copied from the other. With all the near resemblances to each other there are many traits of discrepancy, which the critical reader can easily make out for himself. We have seen, in the case of James, that he has many resemblances to Paul in his diction and phraseology; and also that he has as many and still more striking ones to the First of Peter. Yet was he no copyist. Nothing can be more original or *sui generis* than his epistle. Why then may not Paul and Jude be both original in the like sense with James? It does indeed seem probable to me that Peter had read the epistle to Jude when he wrote his second epistle, and that the thoughts and diction had made a strong impression upon his mind. But is it not equally clear that the writer of the Apocalypse had read Ezekiel, Daniel, and Zechariah, and that he everywhere presents diction and imagery seemingly borrowed from these books? Yet who would venture to call in question the *originality* of the Apocalypse? It is as strongly marked as any book of Scripture.

Peter and Jude being both apostles must have been very intimately acquainted. Both in all probability had laboured among those churches, or at least among some of them, to whom their epistles were addressed. On the supposition that they had met together during their missionary labours, and conferred together respecting the state of the churches which they had visited, and had both fully and freely spoken out their feelings and views (all of which no one can well deem improbable), nothing could be more natural than that they should both have written in the like way respecting the false teachers who were creeping in. Supposing, moreover, that Jude wrote his epistle *first* (which seems quite probable), and that Peter had a copy of it in his hands, and had just read it when he sat down to write his own, nothing could be more natural than the expression of his feelings in respect to the false teachers in a way altogether like that of Jude. Both epistles together, when they so plainly aimed at the same errors, were adapted to produce a strong impression.'

The following are the separate commentaries on the Second Epistle of Peter:—Luther, *Andere Epistel Petri und eine Judas ausgelegt*, Vitembergæ, 1524; Adams, *An Exposition of the Second Epistle of Peter*, 1633; Semleri *Paraphrasis in Epist. 2 Petri, cum Latinæ translat. varietate et Notis*, Halle, 1781.

CHAPTER I.

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding his majesty, and by the testimony of the Father and the prophets.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us [1]to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as [2]our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed [3]cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, [4]This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For [5]the prophecy came not [6]in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

[1] Or, *by.* [2] John 21. 18. [3] 1 Cor. 1. 17, and 2. 1. [4] Matt. 17. 5. [5] 2 Tim. 3. 16. [6] Or, *at any time.*

CHAPTER II.

1 He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their [1]pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not [2]the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved [3]Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And [4]turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise [5]government. [6]Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation [7]against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the daytime. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of [8]adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of [9]Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 [10]These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were [11]clean escaped from them who live in error.

19 While they promise them liberty, they themselves are [12]the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For [13]if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [14]The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

1 Or, *lascivious ways*, as some copies read. 2 Job 4. 18. Jude 6. 3 Gen. 7. 1. 4 Gen. 19. 24. 5 Or, *dominion*.
6 Jude 8. 7 Some read, *against themselves*. 8 Gr. *an adulteress*. 9 Num. 22. 23. Jude 11. 10 Jude 12. 13.
11 Or, *for a little*, or, *a while*, as some read. 12 John 8. 34. Rom. 6. 16. 13 Matt. 12. 45. Heb. 6. 4. 14 Prov. 26. 11.

Verse 22. '*The sow that was washed*,' etc.—The preceding proverb is from Prov. xxvi. 11. The present is not found in Scripture; nor does it occur, as a proverb, in any Jewish or heathen writer. Although this habit of the sow has not received this notice, it is known to have been the opinion that a free indulgence of hogs in their natural inclination to wallow in the mire, tended to make them fatter. The proverb quoted by the Apostle is probably an Oriental one.

CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judgment, opposing those scorners who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 [1]Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth [2]standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as [3]a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, [4]not willing that any should perish, but [5]that all should come to repentance.

10 But [6]the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and [7]hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for [8]new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* [9]the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

[1] 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18. [2] Gr. *consisting.* [3] Psal. 90. 4. [4] Ezek. 18. 32, and 33. 11. [5] 1 Tim. 2. 4. [6] 1 Thess. 5. 2. [7] Or, *hasting the coming.* [8] Isa. 65. 17, and 66. 22. Revel. 21. 1. [9] Rom. 2. 4.

Verse 12. '*Hasting unto the coming of the day of God.*'—The word 'unto' has here (and in all the old English versions) been *supplied* without the authority of the original; σπεύδοντας τὴν παρουσίαν exhibits no preposition, and properly requires a transitive rendering, *accelerating*, or *hastening on, the coming.* Thus understood, the words convey the information that Christians, by their devoted lives and the sanctity of their spirit, may aid in hastening on the day of God by ripening the world for it, and that, consequently, they may retard and delay it by the contrary qualities.

THE FIRST EPISTLE GENERAL

OF

JOHN.

ALTHOUGH the name of the apostle John is not prefixed to or contained in this epistle, it has invariably, and with unquestionable correctness, been from the very first ages ascribed to him. The apostle's studied omission of his own name in the Gospel, accounts for its being wanting in the book before us, and strengthens rather than impairs his claim to be regarded as the author of this epistle. The remarkable analogy of style and sentiment does also offer most decisive evidence for the same conclusion. The date of the epistle is a matter on which very different opinions have been entertained. Lardner thinks that it was written after the ruin of Jerusalem, when St. John was already old, about the year 80. His only reason is that none of the arguments which have been produced to prove the prior date of the epistle are conclusive; but he has produced none of his own in favour of the later date. Grotius, on the contrary, maintains that it was written before the destruction of Jerusalem, founding his conclusion upon ch. ii. 18; 'The last hour is come' (Auth. Vers., 'It is the last time'), which he supposes to indicate the last moments of the existence of the Jewish nation. Michaelis, who sees the inconclusiveness of this argument, tries to sustain the same conclusion as to date by arguments equally inconclusive. The fact is, we apprehend, that there are no means, either historical or critical, for fixing the precise date of the epistle, or even whether it was written before or after the Gospel of the same evangelist. There may be, indeed, a slight preponderance of reasons in favour of its being of later date than the Gospel, and the arguments which are urged to shew that the Gospel was composed late in the Apostle's life will in that case help to fix the date of the epistle to the same period. As to the intrinsic evidence of the latest possible date which Eichhorn and others find in the Geschwatzigkeit (prattle) of old age and senile repetitions, which they here discover, we agree with Moses Stuart that 'it belongs more to their exegetical tact than to the writer of the epistle.'

The question of place depends on that of date; and if the one be uncertain, the other must be the same. The subscriptions found in manuscripts fix it to Ephesus, in accordance with the ancient church tradition preserved by Irenæus and Eusebius. This is probable if the epistle was posterior to the gospel, and belongs to the later period of St. John's existence. Grotius, Hug, and others, however, hold that it was written during the Apostle's banishment in the isle of Patmos; and some, who advocate the early date, maintain with Macknight that it was written in Judæa.

It is very difficult to determine to whom this epistle was addressed. Augustin, Bede, and some other early writers, cite the epistle under the name of the Epistle to the Parthians, which name it bears in the old Latin version. Grotius sustains this designation, in the belief that by the name of 'Parthians' we are to understand all the converted Jews who were not subject to the Roman empire, but under that of the Parthians, who contested with the Romans the empire of the East, and particularly the Hebraizing Christians who lived beyond the Euphrates, at Nehardea, Nisibis, etc. But this notion has been rejected by nearly all subsequent critics. Lightfoot supposes that the epistle was addressed to the Corinthians. He urges that in the third epistle, addressed to Gaius, the writer declares (verse 9) that he *had already written to the church*. To what church, unless that of which Gaius was a member? Now St. Paul declares to the Corinthians that he had among them baptized only Crispus and Gaius (1 Cor. i. 14). It must therefore have been to the church of Corinth that John had already written; and the first of his three epistles is the only one which he can be supposed to have written to that church, unless we assume that his epistle to the church of which Gaius was a member is lost (*Hor. Hebr.* in 1 Cor. i. 14). This is ingenious; but it rests on the identity of John's Gaius with the Gaius whom Paul baptized at Corinth, which is more than any one can affirm with confidence (the name being very common) and is not now generally believed. Benson fancies that it was written to the Christians in Galilee a little before the destruction of Jerusalem. There is little probability in this hypothesis. The one now most generally received is that of Lampe, Dupin, Michaelis, Lardner, Macknight, and others, who, after Œcumenius, hold that the epistle was not

directed to any particular body, but was written for the general use of all Christians. This conclusion is strengthened by the fact that the epistle commences without inscription or salutation, and ends without the usual greetings and benedictions, and that all its instructions are equally applicable to all Christian bodies and nations.

Of St. John's style of writing we have nothing to add here to what has been said in the Introduction to the Gospel of that Evangelist.

The separate commentaries on the three Epistles of John together are the following:—Luther, *Commentarius in Sancti Joannis Epistolam catholicam*, Lipsiæ, 1708; Althameri *Commentarius in Epistolas Joannis*, Argentorati, 1521; Hemmingii *Commentarius in Epistolas Joannis*, Vitembergæ, 1569; Beurlini *Commentarius in Epistolam Joannis canonicam*, Tubingæ, 1571; Danæi *Commentarius in tres Epistolas Joannis*, Genevæ, 1585; Hunni *Epistolas canonicas Joannis Evangelistæ et Apostoli, perspicua enarratione illustrata*, Francof. ad Mœnum, 1586; Eckhardi *Analysis Theologica et Scholastica Epistolæ canonicæ Apostoli Joannis*, Giessæ, 1609; Horneii *In Epistolas sanctorum Apostolorum Joannis et Judæ expositio litteralis*, Brunsuigæ, 1654; Rusmeyer, *Neue erklärung der Drey schönen Briefe des Apostels Joannis*, Hamburgh, 1717; Creyghton, *De Drie Send-brieven van den heiligen Joannes en die van den heiligen Jacobus, ontleedet en Schriftmaatig verklaart*, Franecker, 1704; Whiston, *Commentary on the three Catholic Epistles of Saint John*, London, 1719; Benson, *Paraphrase and Notes on the three Epistles of Saint John, attempted in imitation of Mr. Locke's manner*, London, 1749; Schirmer, *Die Drei Briefe des Apostel Johannes übersetzt und erklärt*, Breslau, 1780; Mori *Prælectiones exegeticæ in tres Johannis Epistolas, cum novâ earundem paraphrasi Latinâ*, Lipsiæ, 1797; Paulus, *Die Drei Lehrbriefe des Johannes, Wortgetreu mit eläuternden Zwischensätzen übersetzt und nach philologischer notiologischer Methode erklärt*, Heidelberg, 1829; Hawkins, *A Commentary upon the First, Second, and Third Epistles of Saint John*, London, 1808; Jaspis, *Versio Latina Epistolarum et Libri Visorum Joannis, perpetua Adnotatione illustrata*, Lipsiæ, 1821; Lücke, *Commentar über die Briefe des Evang. Johannes*, 1825, translated under the title of *A Commentary on the Epistles of St. John*, by F. G. Repp, Edinburgh, 1837.

The commentaries on the First Epistle of John alone, are the following:—Tyndale, *Exposition of the First Epistle of Saint John*, London, 1531; Megandri *Farrago Adnotationum in Epistolam primam Joannis*, etc., Tiguri, 1539; Folgenii *Commentaria in primam Joannis Epistolam*, Venetiis, 1546; Feri *Enarrationes in priorem Joannis Epistolam*, Moguntiæ, 1550, and many subsequent editions,—answered by Crashaw in 1606, under the title, *Romish Forgeries and Falsifications of Authors, instanced in Ferus his Commentary on the First Epistle of John;* Hesselii *Commentarius in priorem Epistolam Joannis*, Duaci, 1599; Naogeorgii *Adnotationes in primam Epistolam Joannis*, Francof., 1544; Cottoni *Commentarius in priorem Joannis Epistolam*, 1658; Hardy, *The First Epistle of John unfolded*, London, 1559; Freylinghausen, *Erklärung der Ersten Epistel Joannis*, Halæ, 1741; Schmidii *Commentarius in primam Joannis Epistolam*, Francof., 1687; Rappoli *Theologica Aphrostica Joannis ex Epistola prima catholica*, Lipsiæ, 1688; Droschei *ζητήματα in Epistolas primam et secundam divi Joannis, disputationibus VIII.*, Rostochii, 1697; Spener, *Joannis Erste Epistel, nach ihrem Wortverstand, von versicul zu versicul, samt ausgezogenen Lehren und Lebensregeln, auch einer völligen Paraphrasi erklärt*, Halle, 1699; Marpergeri *Neue, grundliche und erbauliche Auslegung der ersten Epistel Joannis*, Noribergæ, 1710; Carpzovii *S. Joannis Epistol. prima Græce, cum Vers. Lat. Scholiis*, etc., Helmstadt, 1773; Semleri *Paraphrasis in 1 Joannis Epist., cum Prolegomena*, etc., Rigæ, 1793; Rickli, *Joannis Erster Brief erklärt und angewendet in Predigen, in historischen Vorbericht, und exegetischen Anhange*, Luzern, 1828; Paterson, *A Brief Commentary on the First Epistle of St. John*, Glasgow, 1843; *Apostolical Instruction exemplified in the First Epistle General of John*, London, 1840.

CHAPTER I.

1 *He describeth the person of Christ, in whom we have eternal life, by a communion with God:* 5 *to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.*

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that [1]God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and [2]the blood of Jesus Christ his Son cleanseth us from all sin.

8 [3]If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

[1] John 8. 12. [2] Heb. 9. 14. Rev. 1. 5. [3] 1 Kings 8. 46. Prov. 20. 9. Eccles. 7. 20.

CHAPTER II.

1 *He comforteth them against the sins of infirmity.* 3 *Rightly to know God is to keep his commandments,* 9 *to love our brethren,* 15 *and not to love the world.* 18 *We must beware of seducers:* 20 *from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.*

MY little children, these things write I unto you, that ye sin not. And if any man sin, [1]we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, [2]I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 [3]He that loveth his brother abideth in the light, and there is none [4]occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young

[1] Heb. 9. 24. [2] 2 John 5 [3] Chap. 3. 14. [4] Gr. *scandal.*

men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in [5]him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If [6]ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

[5] Or, *it*.

[6] Or, *know ye*.

Verse 13. '*Young men.*'—The word νεανίσκοι denotes persons in *the prime of life*. The Septuagint uses it to denote persons fit and liable to bear arms. In like manner, *Romana juventus*, 'the Roman youth,' was put for the Roman army. We may therefore more particularly suppose it to refer to persons from twenty to fifty years of age. And if we suppose that the Apostle employs the word with some reference to its use in describing the age of fitness for military service, there is a peculiar force and application, in the address to them, which should not be overlooked: 'I write unto you, young men, *because ye have overcome* the wicked one.'

CHAPTER III.

1 *He declareth the singular love of God toward us, in making us his sons:* 3 *who therefore ought obediently to keep his commandments,* 11 *as also brotherly to love one another.*

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested [1]to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 [2]He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are mani-

[1] Isa. 53. 6, &c.

[2] John 8. 44.

fest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the [8]message that ye heard from the beginning, [4]that we should love one another.

12 Not as [5]Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But [6]whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall [7]assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And [9]whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And [8]this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And [10]he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

[8] Or, *commandment.* [4] John 13. 34, and 15. 12. [5] Gen. 4. 8. [6] Luke 3. 11. [7] Gr. *persuade.*
[8] Matt. 21. 22. John 15. 7, and 16. 23. [9] John 6. 29, and 17. 3. [10] John 15. 10.

Verse 12. '*Cain, who was of that wicked one.*'—So say the Jews, that Cain was of 'the serpent,' and of 'the angel of death;' both being with them names for the devil. Yet they entertain the opinion that he ultimately repented, and became meet for paradise.

17. '*Bowels of compassion.*'—The inhabitants of Otaheite have an expression which corresponds exactly with this phraseology. They use it on all occasions when the passions give them uneasiness; they constantly refer pain from grief, anxious desire, and other affections, to the bowels, as their seat, where they likewise suppose all the operations of the mind to be performed.

CHAPTER IV.

1 *He warneth them not to believe all teachers who boast of the Spirit, but to try them by the rules of the catholick faith: 7 and by many reasons exhorteth to brotherly love.*

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: [1]he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 [2]In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

[1] John 8. 47. [2] John 3. 16.

12 [a]No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is [c]our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And [d]this commandment have we from him, That he who loveth God love his brother also.

[a] 1 Tim. 6. 16. [c] *Gr. love with us.* [d] John 13. 34, and 15. 12.

Verse 7. '*Beloved, let us love one another.*'—It is the ancient tradition that the last years of St. John's life were spent at Ephesus, and that there he died. It is further stated that towards the end of his days, when the powers of life were nearly exhausted from extreme old age, he was with difficulty borne to the assemblies of the church between the arms of some of the disciples. On such occasions it was, in consequence of his infirmities, only in his power to pronounce a few words to the congregation; and these words invariably consisted of the beautiful and characteristic address, 'Little children, love one another.'

CHAPTER V.

1 *He that loveth God loveth his children, and keepeth his commandments:* 3 *which to the faithful are light, and not grievous.* 9 *Jesus is the Son of God, able to save us,* 14 *and to hear our prayers, which we make for ourselves, and for others.*

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and [b]his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have [a]in him, that, [b]if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

[b] Matt. 11. 30. [a] Or, *concerning him.* [b] Chap. 3. 22.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. [a]There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

[a] Matt. 12. 31. Mark 3. 29.



THE SECOND EPISTLE

OF

JOHN.

THIS epistle is in some sort an epitome of the preceding. Of the thirteen verses which it contains eight may also be found in the first epistle. The close similarity not only evinces that this epistle was written by the same person as the preceding, but also suggests that it was written at nearly the same time.

The Second and Third Epistles of St John are counted among the Antilegomena, or books not at first generally received by the churches as of canonical authority. This seems to have arisen from the persuasion that they were written not by the Apostle John, but by one John surnamed the Elder, of whom Papias, Eusebius, and Jerome speak, and whose tomb was in their time to be seen at Ephesus. This notion grew out of the fact that the writer abstains from calling himself an apostle, but describes himself simply as 'the elder' at the beginning of both epistles. Since the fourth century, however, they have been uniformly ascribed to the Apostle John, and their authority has been fully recognised by the most esteemed of the 'fathers.' Some modern writers, as Grotius, Beck, Fritsche, Bretschneider, and others, have, however, in modern times revived the old doubts, which has served to draw forth ample vindications from such writers as Michaelis, Eichhorn, Berthòldt, and even from that great doubter De Wette, who together have satisfactorily disposed of all the external and internal difficulties of the subject, and have established the apostolical authority of these epistles beyond all further question. The identity of style between these and the first epistle is triumphantly established; they evince the same order of mind in the writer, and the errors against which the writer warns his readers are the same which are offered in the first epistle. It is further shewn that St. John does not claim the quality of an Apostle even at the beginning of the first epistle, which is nevertheless admitted to have been written by him. In addressing persons to whom he was so well known as the lady Eclecta and Gaius, he was not like to designate himself with much particularity; and it was exceedingly natural that the title of the elder, or the aged, should be taken by one so far advanced in life as he is generally supposed to have been at the time these epistles were written.

The following are the only separate commentaries on the Second Epistle of John, or on the Second and Third together:—Sontagii *Hypomnemata Miscellanea in posteriores duas Joannis Theologi Epistolas*, Altorfii, 1698; Smith, *An Exposition of the Second Epistle of John*, London, 1663; Feustkingii *Commentarius in secundam ac tertiam Epistolam Joannis*, Vitemb., 1707; Verpoortennii *Exercitationes in secundam et tertiam Joannis Epistolas*, Gedani, 1741; Müller, *Commentarius in 2 Epist. Johannis*, Schleiz., 1783; Rambonnet, *Specimen Academicum de Secunda Epist. Johannea*, Trajecti ad Rhenum, 1819.

1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief,* 8 *lest they lose the reward of their former profession:* 10 *and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, [1]not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have [2]wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak [3]face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

[1] 1 John 2. 7. [2] Or, *gained*. Some copies read, *which ye have gained, but that ye receive*, &c. [3] Gr. *mouth to mouth*.

Verse 1. '*The elect Lady*.'—It has been much questioned whether this designation is to be understood figuratively, as denoting the Christian church, or else some eminent Christian woman to whom this epistle was addressed. The *ancient* interpreters were generally of the former opinion; but most of the moderns take the words in their literal acceptation. But even so, they are not agreed as to the sense. Many, with our venerable translators, take ἐκλεκτῇ as an adjective, rendering, variously, 'To the elect,' or 'excellent,' or 'chosen,' or 'truly Christian lady.' Many of the continental commentators follow the Vulgate in regarding the word as a proper name, and translate, 'To the lady Eclecta;' while others regard κυρία, usually translated 'lady,' as a proper name, rendering 'to Kyria,' or 'Cyria the elect.' The absence, in the Greek, of the *article*, which the two other interpretations would require, seems to indicate the interpretation of the Vulgate as the most probable alternative. It is followed by the Rheims version: 'To the lady Elect and her children.'



THE THIRD EPISTLE

OF

J O H N.

MOST of the remarks prefixed to the preceding epistle are applicable also to this, which appears to have been written about the same time and from the same place. It has been hinted in the Introduction to the first epistle that the Gaius or Caius to whom this epistle it addressed was probably not the same Gaius of Corinth whom Paul mentions in Rom. xvi. 23, 1 Cor. i. 14. There was also a Gaius of Macedon, mentioned in Acts xix. 29, as a companion of Paul; and in the next chapter (xx. 4) a Gaius of Derbe appears in the same quality. Whether all these are different persons, or whether any of them is the Gaius of this epistle, cannot with any certainty be determined. But there seems little reason to doubt that this Gaius lived in Asia Minor at the time the epistle was written, and it is very clear that he was much esteemed by the Apostle, and that he exercised the duties of Christian hospitality with great generosity and zeal, notwithstanding the harshness of Diotrephes, who seems to have been then a person of authority in the church of the place where Gaius lived, who would have had him withhold his beneficence from some of the faithful.

1 *He commendeth Gaius for his piety,* 5 *and hospitality* 7 *to true preachers:* 9 *complaining of unkind dealing of ambitious Diotrephes on the contrary side,* 11 *whose evil example is not to be followed:* 12 *and giveth special testimony to the good report of Demetrius.*

THE elder unto the well beloved Gaius, whom I love [1]in the truth.

2 Beloved, I [2]wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak [3]face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

[1] Or, *truly.* [2] Or, *pray.* [3] Gr. *mouth to mouth.*

THE GENERAL EPISTLE

OF

J U D E.

THIS is the same apostle who is called Judas in the Gospels, with the addition of his surname Lebbeus or Thaddeus, to distinguish him from Judas Iscariot. He was the brother of James the Less, and son of Alpheus, being thus one of those called the 'brethren' of our Lord, and in fact his cousin. Except that his name occurs in the lists of the apostles' names, nothing is recorded of Jude in the Gospels or Acts, save that, in our Lord's last discourse to his disciples, he asked the question, 'Lord, how is it thou wilt manifest thyself unto us, and not unto the world?' (John xiv. 22.) There is no account of his proceedings on which much reliance can be placed. Jerome's information stated that, after the Ascension, he was sent to Edessa, to king Abgarus; and the belief of the Greek church coincides with this, alleging that he preached the Gospel at Edessa and throughout Mesopotamia. Other accounts, not perhaps to be regarded as contradictory, state that, after remaining for a time in Palestine preaching the Gospel in Judea and Samaria, he travelled into Arabia, Syria, Mesopotamia, Armenia, and Persia, in which last country he suffered martyrdom. The Syrian Christians certainly regard Jude as their apostle. There is no satisfactory evidence for determining the date of the epistle. Authorities fluctuate between the years 64 and 75; and Mill even places it so late as the year 90; but the slight probabilities which can be collected seem most in favour of its having been written *before* the year 70.

The great similarity between this epistle and that of 2nd Peter has been stated in the Introduction to the latter, and has been conjecturally accounted for. With that book it is placed among those which the church did not for a time generally agree in receiving as canonical. In speaking of it Jerome says:—'Jude, the brother of James, has left a very short epistle, which is of the number of the seven general epistles; but as it cites the book of Enoch, which is apocryphal, some reject it.' But he adds,—'Time and usage have established its authority, and it now ranks with the sacred Scriptures.' Eusebius states that very few of the ancients had cited the epistle, but he remarks that it had been at the same time publicly read in many churches. The points which seem to have brought its right to a place in the canon into question are:—1. The notice in verse 9 of the dispute between Michael and Satan concerning the body of Moses, which is supposed to have been taken from an apocryphal book called *The Assumption of Moses*. 2. That in verse 14 there is a citation from the equally apocryphal book of Enoch. 3. And that in verse 17 the writer says 'Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ,' which have been thought to imply that the writer did not himself claim to be an apostle, and that he referred to the apostolical writings as of a past time prior to his own. Notwithstanding these doubts and these reasons, the epistle was always recognized by the most considerable churches, and has been cited as of Scriptural authority, and with high esteem by the principal fathers, as Clement of Alexandria, Origen, Tertullian, Epiphanius, Cyril of Jerusalem, Gregory Nazienzen, etc. In fact the evidence is so strong and so ancient with respect to the antiquity and the genuineness of the epistle, that few sober critics are disposed to call it in question. With respect to the text concerning Satan's dispute with Michael about the body of Moses, there is no evidence of its being cited from the book called *The Assumption of Moses*, or that the book existed at the time the epistle was written. It is more probably derived from an old tradition which the inspired writer knew to be true; but until we know something more of that tradition as current in the time of the writer, we must remain unable to give a satisfactory solution of the passage. Professor Stuart well remarks that 'to those who believe in angelic guardianship and interposition in the affairs of men, the obscurity or difficulty of this subject will present nothing that is very formidable, certainly nothing to shake their faith or to move them to a general scepticism.' The same remarks apply in fact to the alleged quotation from the apocryphal book of Enoch. There is no satisfactory evidence that the book existed before this epistle was written; and it is now the general opinion that Dr. Lawrence in the dissertation prefixed to his translation of the book has failed to prove the high antiquity he claims for it. It is easier

to suppose that Jude cites a traditional saying, the truth and importance of which was generally acknowledged, as a book concerning the origin and date of which there is much doubt. Or, indeed, why might not the author of the book of Enoch have rather transcribed this saying as exhibited by Jude, or have taken it as Jude did from tradition, if he wrote after the apostolic age? The coincidence can prove nothing as to which book is anterior, while tradition is sufficient to account for the passage in either. But even if the book be so ancient as is alleged, and Jude did quote from it, it is not easy to see how this destroys (as some have supposed) the authenticity of the epistle. Could not a work of this kind contain some things which the Apostle knew to be well founded and true, and which he might cite without thereby accrediting the whole production? Who ever suppósed that Paul approved of all the writings and fables of Epimenides, whom he cites in Tit. i. 12? From what or whom does the same Apostle cite in Eph. v. 14? from whom in 2 Tim. ii. 19, in 1 Tim. iv. 8, and in 2 Tim. ii. 11 seq.?

As to the other point, little weight is attached to it. Jude merely means to recommend to the attention of his readers those of the writings of the Apostles which existed at the time he wrote. As little attention is due to the argument derived from the fact that the writer does not call himself an apostle, but 'the servant of Jesus Christ' (Ἰησοῦ Χριστοῦ δοῦλος). Paul does the same in Philipp. i. 1, and he omits both 'apostle' and 'servant' in 1 Thess., 2 Thess., and Philemon. James also simply calls himself 'servant,' and John in his second and third epistles 'the elder.'

The style of this epistle is much praised. Origen says:—'Jude wrote an epistle, the few lines composing which are full of the force and grace of heaven.' Mauduit characterises the style as 'noble, vigorous, impetuous, figurative, and becoming the zeal and charity of an Apostle.' The great resemblance of its contents to those of the second chapter of the Second Epistle of Peter has been pointed out and accounted for in the Introduction to that epistle.

The following are the separate commentaries on the Epistle of Jude:—Luther, *Auslegung der Epistel Judæ*, Vitembergæ, 1524; Maffei *Explanatio in Epistolam Judæ*, Venetiis, 1576; De Bree, *Enarratio in Judæ canonicam Epistolam*, Saguntiæ, 1582; Feuardentii *Commentarius in Epistolam Judæ*, Coloniæ, 1595; Junii *Perbreves Notæ in Epistolam Judæ Apostoli*, Lugd. Bat., 1599; Willeti *Commentarius in Epistolam Judæ*, Lond., 1603; Lancelotti *Exegesis Theologica et Moralis Epistolæ canonicæ Judæ*, Antwerpiæ, 1613; Bouldicii *Commentaria in Epistolam Judæ*, Parisiis, 1620; Rostii *Commentarius in Epistolam Judæ*, Rostochii, 1627; Stumpfii *Explicatio Epistolæ Judæ*, Coburgi, 1627; Parei *Commentarius in Epistolam Judæ*, Francof., 1626; Manton, *A Practical Commentary, or an Exposition with Notes, on the Epistle of Jude*, Lond., 1658; Du Bois, *Catholica Judæ Epistola, ad sensum litteralem ordinate explicata et illustrata*, Parisiis, 1644; Jenkyn, *An Exposition of the Epistle of Jude*, London, 1652-54, reprinted 1840; Broughton, *An Exposition of the Epistle of St. Jude*, Lond., 1662; Greloti *Commentarius in Epistolam Judæ catholicam*, Lugd. Bat., 1676; Verryni *Commentarius in Epistolam Judæ catholicam*, Lugd. Bat., 1677; Visscher, *Verklaaring des Sendbriefs Judas*, Amsterdam, 1681; Pomarii *Plenus et perspicuus in Epistolam Judæ catholicam Commentarius*, Vitemb., 1684; Martini *Commentarius exegetico-porismaticus super Judæ Apostoli Epistolam catholicam*, Lipsiæ, 1694; Fechtii *Judæ Epistolæ catholicæ*, etc., Rostochii, 1696; Titelmanni *Commentarius in Judæ catholicam Epistolam*, Marpurgi, 1693; Nemethi *Epistola Judæ explicata*, Franeckeræ, 1700; Witsii *Commentarius in Epistolam Judæ*, Lugd. Bat., 1703; Droschei *Fragmentum Commentarii in Epistolam Judæ*, Francof., 1707; Feustkingii *Commentarius in Epistolam Judæ*, Vitembergæ, 1707; Creyghton, *De Brief van den Apostel Judas, ontleedet en Schriftmatig*, Harlem, 1719; Weissi *Commentatio in Epistolam Judæ*, Helmstadt, 1723; Waltheri *Exegesis Epistolæ Apostoli Judæ*, Guelpherbyti, 1724; Buchner, *Erbauliche erklärung des Sendschreibens Judas an die Gemeinde Gottes*, Erfurt, 1727; Hasse, *Der Brief Juda übersetzt und eläutert aus einer neueröffneten morgenlandischen Quelle*, Jenæ, 1786; Hartmanni *Commentatio in Epistolam Judæ*, Cöthen, 1793; Haenlein, *Epistola Judæ Græce Commentar. crit. et Annotat. perpetua illustrata*, Erlangen, 1799; Laurmann, *Collectanea sive Notæ crit. et Commentar. in Epist. Judæ*, Groningen, 1818; Jessein, *De Ἀνθεντεια Epistolæ Judæ Commentario Critica*, Lipsiæ, 1820.



1 He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.



U D E, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward [1]destroyed them that believed not.

6 And [2]the angels which kept not their [3]first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as [4]Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after [5]strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 [6]Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, [7]The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and [8]ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: [9]clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you [10]there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

[1] Num. 14. 37. [2] 2 Pet. 2. 4. [3] Or, *principality*. [4] Gen. 19. 24. [5] Gr. *other*. [6] 2 Pet. 2. 10, 11. [7] Zech. 3. 2. [8] 2 Pet. 2. 15. [9] 2 Pet. 2. 17. [10] 1 Tim. 4. 1. 2 Tim. 3. 1. 2 Pet. 3. 3.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Verse 4. '*Ordained to this condemnation.*'—Those who were summoned before the ancient courts of justice were said to be προγεγραμμενοι εις κριτιν, because they were cited to appear by posting their names up in some public place, and the judgment of the court was published or declared in writing. Such persons the Romans called *proscriptos*, or proscribed, that is, whose names were posted up in writing, in some public place, as persons doomed to die, with a reward offered to any that should kill them. These are the terms which the Apostle here applies to the ungodly who had crept unawares into the church. They were before, of old, προγεγραμμενοι, ordained to this condemnation; persons who must not only give an account of their crimes to God, but who are proscribed or destined to the punishment they deserve.

12. '*Clouds.... without water.*'—In the dry and warm climate and under the cloudless skies of Western Asia, clouds give a promise of that great blessing, rain, which is with singular rarity disappointed. Hence the peculiar force of this metaphor, as descriptive of appearances which do not fulfil the expectations they create.

13. '*Wandering stars.*'—The Jews were wont to distinguish their more eminent teachers as 'stars;' hence the Apostle describes *false teachers* by the very energetic metaphor of 'wandering stars.'

23. '*Pulling them out of the fire.*'—This is a proverbial expression, in the form of a metaphor, taken from the eagerness with which people snatch from the fire anything valuable or dear which they see in danger of perishing; and with such haste as that with which one snatches a brand from the burning. Compare Amos iv. 12; Zech. iii. 2; and 1 Cor. iii. 15.



THE

REVELATION

OF

ST. JOHN THE DIVINE.

THIS sublime but mysterious book was very generally, if not universally, ascribed to the Apostle John during the first two centuries; and when this began to be questioned in the *third* century, it was evidently in consequence of certain erroneous explanations of particular parts, which led to expectations, the disappointment of which disposed men, for a time, to doubt the authority of the predictions on which they had been founded. The doubts which were about this time entertained were however soon removed; and although the book was not publicly read in the early Christian churches, this was from its mysterious character, rather than from any doubt of the authority which it claimed.

The testimonies of Justin Martyr, Irenæus, Tertullian, Origen, and Cyprian, are so direct and full as to the Apocalypse being from the pen of the Apostle John, that there is hardly any book of the New Testament better supported in this respect. Indeed the most recent opposers of the apostolic origin of the book concede that the *external* evidence in its favour is against them, and therefore form their judgment on what they deem to be the *internal* evidence. The external evidence is given in full by Lardner, Hug, and others, and is too extensive to be here cited; but it is clear that down to the time of Dionysius of Alexandria, about 247 A.D., the genuineness of the book remains uncontradicted by any respectable authority. In modern times the opposition to its genuineness and authority has been of a very strenuous kind. Luther seems to have led the van. In the Preface to his Apocalypse, 1552, he has assigned his reasons for rejecting it from the canon. These we give as cited by Professor Stuart, with *his* remarks upon them:—

(1.) '"The Apostles do not concern themselves with *visions;* neither does Christ in the Gospels. Nor does any prophet even of the Old Testament exhibit them throughout his work."

'But what book of the New Testament is *prophetic*, as a whole, or even in any considerable degree, except the Apocalypse? And as to the Old Testament, had Luther not read Ezekiel, Daniel, and Zechariah?

(2.) '"The writer of the Apocalypse claims a great deal too much for his book. He who takes from it is to have his part in the book of life taken away; and he who adds to it, is to bring on himself all the plagues threatened in it. This he should not have said, inasmuch as he has written so unintelligibly that no one can make out what *holding to his book* means; and then there are many other more edifying books than this."

'But if the writer was truly inspired, it was not inconsistent for him to denounce the rejection of his testimony. As to the *obscurity* of his book, does that lie in the book itself or in us? and is our measure of knowledge a proper test of the origin of a book? Luther's *last* reason, however, which doubtless was the most substantial one in his own mind, is more curious still.

(3.) '"Let any one obtain from this book what his spirit enables him to do. My mind cannot accommodate itself to the book, and it is reason enough for me not to respect it, that Christ is neither taught in it nor acknowledged, which above all things an apostle is bound to do, for Christ says in Acts i., *Ye shall be my witnesses.* I remain, therefore, by the books which gives Christ to me clearly and purely."

'But why then cannot a doubter in divine revelation in general, or in any particular part of it, plead that his mind cannot accommodate itself to such disclosures? On this ground, indeed, Schulz throws away Matthew, Schleiermacher Luke, Bretschneider and others John, Eichhorn the pastoral

epistles of Paul, and Luther James. Where shall we end with such arguments? Then as to Christ being found in the Apocalypse, it seems to me that of all the books in the New Testament this is pre-eminent in this respect. Christ is the beginning, middle, and end of it; the soul and body, the centre and substance of the whole. His glory, his triumphs, his reign, his kingdom, is all in all.'

Luther's example emboldened many others to walk in his steps. Michaelis, Oeder, Stroth, Semler, Merkel, Corrodi, Heinrichs, Cludius, Ewald, De Wette, Schott, Lücke, Bleek, and others, have in different ways and with various gradations of sentiment, assailed or called in question either the genuineness or authenticity, or both, of this book. It has, however, found defenders in Schmidt, Reuss, Knittel, Lüdenwald, Augusti, Hartwich, Storr, Haenlin, Schmidt, Eichhorn, Hug, Bertholdt, Müller, Guerike, and others, who have ably examined and replied to the arguments advanced against the book. In the English language Professor Stuart, of Andover in the United States, has rendered the best recent service to the question; for whatever be thought of his theory of *interpretation*, his intimacy with the continental controversy as to the authenticity of the book has enabled him to state clearly and grapple successfully with the difficulties which have been urged against the admission of its authority. We speak of the extensive Preliminary matter to his *Commentary on the Apocalypse;* but the following passage is from his earlier notes added to Fosdick's valuable translation of Hug's Introduction:—'No book in the New Testament has found so many opposers as this; and what seems to be equally plain, no book has been so much misunderstood and misinterpreted. Nothing can be more evident to an attentive reader of the Hebrew prophets, especially of Ezekiel, Daniel, and Zechariah, than that this book is altogether in the like strain with them. It is indeed and truly, Poetry; I mean that, although it is not *measure*, not *parallelism*, yet it is throughout, in its essence, in its very life and soul, Hebrew poetic imagery and symbols.

'On this ground I do not feel the force of most of the internal arguments against its genuineness, drawn from a comparison of it with the gospels and epistles of John. Nor can we suppose that simple narrative and affectionate epistolary address should occasion the writer always to move in the same element which is appropriate to prophetic inspiration. That there are, after all, many most striking resemblances of thought and diction between the Apocalypse and the acknowledged works of John no candid critic will deny: this we might naturally expect. But that the discrepancies of diction and manner in a work so entirely different from any of his other ones should be urged as a strong argument against the authorship of John, does not seem to me to savour of impartiality, or of sober and candid judgment.'

The writer himself declares (ch. i. 9) that the vision which his book describes was given to him while he was 'in the isle that is called Patmos, for the word of God and the testimony of Jesus.' And the old church tradition is that John was banished to this island by the emperor Domitian towards the end of his reign, or about 95 or 96 A.D. There would therefore seem little ground for doubt respecting the date of the epistle, but different opinions have nevertheless been entertained. Six variations of opinion may be traced, but it will suffice to notice the three principal:—1. Epiphanius says that John had his vision under the emperor Claudius, and this opinion has been embraced by Grotius, Hammond, Lightfoot, Rosenmüller, and some others, who hold, in consequence, that the leading subject of the prophetic vision was the then approaching ruin of Jerusalem. But a statement on such a matter by Epiphanius, an author of the fourth century, is of no great weight, and it is even probable that the name of Claudius exists by the error of a copyist, who placed it by inadvertence for that of Domitian, for Epiphanius himself says that John was then ninety years of age, which was probable in the reign of Domitian, but not in that of Claudius. 2. Sir Isaac Newton, in his observations upon the Apocalypse, maintains that the banishment of St. John to Patmos, and consequently the Apocalyptic vision, took place under Nero, about 67 or 68 A.D., in accordance with the Syriac version of the New Testament, and as Eusebius, Tertullian, and the pseudo-Prochorus seem to insinuate, and in agreement with those ancient interpreters of whom Aretas speaks, who understood the sixth Apocalyptic seal to denote the destruction of Jerusalem. But the Syriac translation is not sufficiently ancient to be of any authority in such a question; and Lardner has clearly proved that the authority of Eusebius, Tertullian, and the pseudo-Prochorus has been incorrectly cited in support of this opinion; and even the ancient interpreters of whom Aretas speaks seem to have *applied* the calamities of the sixth seal to the destruction of Jerusalem as suitable to that event, without supposing that the Apocalypse was written before its occurrence. 3. But the general opinion is that which we previously indicated, that the epistle was written under Domitian, about the year 96 A.D. This opinion is founded on the valuable testimony of Irenæus, who was born in the life-time of John, and was the attached follower of Polycarp, himself an assiduous disciple of the apostle; and it is confirmed by the belief entertained in it by such men as Clement of Alexandria, Victorinus, bishop of Petaw, Eusebius of Cæsarea, Jerome, Sulpitius Severus, Aretas, and Isidore, who all assign John's banishment to Patmos to the time of Domitian; and although Origen

and Tertullian do not name that emperor, it yet appears that the emperor they indicate can be no other than Domitian. Upon the whole the evidence in favour of that date so greatly preponderates over all that can be advanced in favour of the most plausible of the other hypotheses, that it scarcely appears how any reasonable doubt on the subject can be entertained.

The immense number of the Commentaries upon the Revelations precludes us from attempting to give a complete list of them. In that which follows it is, however, believed that no English work, and no foreign work of importance, is omitted. The vast and unexampled proportion of works by English writers through the whole period which the list covers, excites attention, and clearly indicates the peculiar interest in the book which has been felt in this country. We apprehend that the separate commentaries on the book in all languages exceed three hundred in number, forming no inconsiderable library by themselves. If to this were added the Treatises and Dissertations on particular passages of the book, this number would be greatly raised.

The lists we have presented in connection with the several books (and which have been prepared with considerable labour and difficulty from dispersed materials) are designed not only to furnish the student with the assistance which such lists usually afford, but to direct his attention to the labours of the great past, the mere extent of which—as instanced particularly in the present list—cannot fail to suggest many useful reflections, and may tend to check hasty impulses to crude and unsearchful writing upon subjects which have already for many generations been under constant and thorough examination.

In the following list of the works which have been produced on the Apocalypse, when the title is *Commentarius in Apocalypsin*, the author's name, the place of publication, and the date, alone are given :—Lamberti *Exegeseos in sanctam divi Joannis Apocalypsin*, Marpurgi, 1528; Chytræus, Vitembergæ, 1563, and several subsequent editions; Biblandrus, Basileæ, 1549; Meyerus, Tiguri, 1554; Hoffmann, *Auslegung der heimlichen Offenbarung Joannis*, Argentor., 1530; Fulk, *Prælectiones in Apocalypsin*, London, 1557; Borrhausius, Basileæ, 1561; Selneccer, *Erklärung der Offenbarung Joannis*, Franckf. ad Mœnum, 1567; Conradi *In Apocalypsin Joannis Apostoli Commentarius*, Basileæ, 1574; Brocardi *Interpretatio et Paraphrasis libri Apocalypseos*, Lugd. Bat., 1580; Firmani *Enarratio in Apocalypsin*, Antuerpiæ, 1581; De Melo, Pintiæ, 1589; Bulengeri *Ecphrasis in Apocalypsin*, Parisiis, 1589; De Ribera, Salmanticæ, 1591; Fox, *Prælectiones et Meditationes in Apocalypsin Joannis*, London, 1587; Junii *Apocalypsis Joannis Apostoli et Evangelistæ, methodica Analysi argumentorum Notisque brevibus, ad rerum intelligentiam et Catholicæ Christianæ ecclesiæ historiam pertinentibus, illustrata*, Heidelbergæ, 1591, and other editions and translations; Galli *Clavis Prophetica nova Apocalypseos*, Antuerpæ, 1592; Napier, *A Plain Discovery of the whole Revelation of St. John, set down in two Treatises, the one searching and proving the true Interpretation thereof; the other applying the same paraphrasticallie and historicallie to the Text*, Edinburgh, 1593, London, 1611, besides several editions in French, German, and Dutch; De la Perie, *Paraphrase et Exposition de l'Apocalypse*, Genevæ, 1600; Richter, *Buch der heimlichen Offenbarung Joannis vom zustand der Christlichen kirche auferden*, Lipsiæ, 1602; Eglini *Epilysis Apocalypseos S. Joannis*, Tiguri, 1601; Dent, *The Ruine of Rome, being an Exposition of the Revelation*, London, 1607; Viegas, Eboræ, 1607; Alcasar, *Vestigatio arcani sensus in Apocalypsin*, Antuerpiæ, 1614; Taffin, *Exposition de l'Apocalypse de St. Jean avec deduction de l'Histoire et Chronologie*, Flessing, 1609; Brightmanni *Apocalypsis Apocalypseos; sive Apocalypsis S. Joannis, analysi et scholiis illustrata*, Francof., 1609, and other editions; Lucii *Notæ textuales et Exegesis analytica in Apocalypsin*, Hanoviæ, 1613; Forbes, *A Commentary upon the Revelation of St. John*, Lond., 1613, the same in Latin, Amsterdam, 1646; Graseri *Plaga Regia, hoc est, Commentarius in Apocalypsin Joannis*, Tiguri, 1614; Montacute, *Paraphrasis in Apocalypsin*, London, 1619; De Dieu, *Apocalypsis Joannis Græce et Latine, cum Animadversionibus*, Lugd. Bat., 1627; Mede, *Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta et demonstrata, una cum Commentarius in Apocalypsin*, Cantabrigiæ, 1627, published also in English, under the title, *The Key of the Revelation, with a Commentary thereupon*, Cambridge, 1632 and 1643, and London, 1650. A translation by a Clergyman of the Established Church appeared in 1831, and another by R. Bransby Cooper, Esq., in 1833; Cooper, *An Exposition of the Revelation*, London, s. a., but a translation into Dutch appeared in 1656, and into German in 1671; Gerhardi *Adnotationes in Apocalypsin Joannis Theologi*, etc., Jenæ, 1643; Gravii *Tabulæ Apocalypticæ*, Lugd. Bat., 1667; Kromayerus, Lipsiæ, 1662; Hoffmann, *Chronotaxis Apocalyptica*, Jenæ, 1668; De la Haye, Parisiis, 1644; Fromondus, Lovanii, 1657; De Sylveira, Lugduni, 1643; Kircheri *Prophetia Apocalyptica S. Joannis*, Coloniæ, 1676; Heldius, *Erklärung über die Offenbarung Joannis und Ezechielis*, 1649; Guild, London, 1656; More, *Visionum Apocalypticarum ratio Synchronistica, universas Apocalypteos visiones propheticas continentibus, exime illustrata*, London, 1666; Grelloti *Prodromus in Joannis Apocalypsin in quo hactenus minus bene intellecta explicantur*, Lugd. Bat., 1685; Durham, *A Commentary upon the Book of Revelations*, Edinburgh, 1680; Schindler, *Deli-*

neation des gantzen buchs der Offenbarung Joannis, Brunsuigæ, 1670; Peganii *Eigentliche Erklärung über die Gesichte der Offenbarung Joannis*, Amsterdam, 1670—a translation of this exists in English, under the title of *An Explication of the Visions of the Revelations*; Heunischii *Synopsis Chronotaxis Apocalypticæ Hoffmanni*, Jenæ, 1678; Hervei *Apocalypsis Joannis Apostoli explanatio historica*, Lugduni, 1684; Mulerii *Vaticinia Pathmi elucidata*, Harderuici, 1684; Heideggeri *In divi Joannis Theologi Apocalypseos prophetiam de Babylone magna diatribæ*, Lugd. Bat. 1687; Marckius, Trajecti ad Rhenum, 1689; Brunsmanni *Phosporus Apocalypticus*, Hafniæ, 1696; Gebhardi *Isagoge ad Apocalypsin divi Joannis Apostoli*, Gryphiswaldiæ, 1696; Petersen, *Anleitung zu grundlicher verständniss der heiligen Offenbarung Jesu Christi*, Frankfurt, 1696; Durer, *Geheimnis des reiches Christi, in gründlicher Erklärung der Offenbarung Joannis*, Hanoveriæ, 1701; Biermanni *Clavis Apocalyptico-prophetica, hoc est, septem Ecclesiarum ac totidem Sigillorum, Tubicinorum et Phialarum Apocalypticarum analytica explicatio*, Trajecti ad Rhenum, 1702; Kromayer, *Kirchenchronica des Neuen Testaments; oder die Offenbarung S. Joannis auf eine neue lehrart, nach welcher die ordnung der capitel behalten wird, erklärt*, Leipsiæ, 1708; Reinbeckii *Kurtze eröterung des hauptinnhalts der heiligen Offenbarung S. Joannis*, Berlin, 1722; Kerckherdere, *Novum Systema Apocalypseos*, Lovanii, 1711; Mauduit, *Analyse de l'Apocalypse contenant une nouvelle Explication, simple et litterale de ce Livre*, Parisiis, 1714; Vitringæ Ἀνάκρισις *Apocalypseos Joannis Apostoli, qua in veras interpretande ejus Hypotheses diligenter inquiritur et ex iisdem Interpretatio facta certis Historiarum Monimentis confirmatur atque illustratur*, Franecker, 1705; Whiston, *An Essay on the Revelation of Saint John*, Cambridge, 1706; Driessenii *Meditationes in sacram Apocalypsin*, Traj. ad Rhenum, 1717; Wells, *An Help for the more easy and clear understanding of the Scriptures, being the Revelation of St. John the Divine*, Oxford, 1718; Andala, *Exegesis illustrium locorum S. Scripturæ; accedit Clavis Apocalyptica*, Franeckeræ, 1720; Abbadie, *Ouverture des Sept Sceaux par le Fils de Dieu, ou le Triomphe de la Providence et de la Religion*, Amsterdam, 1721; Schevermann, *Offenbarung Joannis schriftmäsig erklärt*, Lipstadt, 1722; Newton (Sir Isaac), *Observations upon the Prophecies of Daniel and the Apocalypse of St. John*, London, 1732; Dimpel, *Einleitung in die Offenbarung Joannis*, Leipzig, 1730; Lang, *Apocalyptisches Licht und Recht*, etc., Halle, 1730; Daubuz, *A Perpetual Commentary on the Revelation of Saint John, with a Preliminary Discourse concerning the Principles upon which the said Book is to be understood*, London, 1730; Loesecken, *Erklärung der Offenbarung Joannis*, Halle, 1731; Bengel, *Erklärte Offenbarung Joannis*, Stuttgardt, 1740; Honert, *Dissertationes Apocalyptica*, Lugd. Bat., 1736; Lowman, *Paraphrase and Notes on the Revelations of St. John*, London, 1736; Reinhardi *Chronotaxis nova Apocalypseos Joanneæ; novi Commentarii in Apocalypsin prophetico-historico-dogmatici*, Vinariæ, 1741; Cremeri *Fata Ecclesiæ Christianæ....sive Comment. in Apocalypsin*, Zutphaniæ, 1757; Harenberg, *Erklärung der Offenbarung Joannis*, Brunsuigæ, 1759; Fehr, *Anleitung zum rechten verstand und gebrauch der Offenbarung Joannis*, Altenburg, 1761; Taylor, *An Essay on the Revelation of the Apostle John, in which a new Explication is given of some passages of that Book, and applied to the Circumstances of the present Times*, London, 1763; Beck, *Beleuchtung der Offenbarung Joannis*, Frankfurt, 1768; Herder, Μαρανάθα; *das Buch von der Zukunft des Herrn des Neue Test. Siegel*, Riga, 1779, translated, London, 1821; Viewig, *Neue Aufklärung der Apokalypse*, Giessen, 1785; Munter, *Die Offenbarung Johannis metrische übersetzt*, Kopenhagen, 1784; Semleri *Apocalypsis Jesu Christi auctoris et Joannis Scriptoris ejus, aliquot in locis castigata et nova illius interpret. Lat.*, Neustadt, 1785; Roos, *Prüfung der gegenwärtige Zeit, nach der Offenbarung Johannis*, Tubingen, 1786; Hernnschneider, *Tentamen Apocalypseos*, etc., Argent., 1786; Johannsen, *Die Offenbarung Johannis oder der Sieg des Christenthums über Judenthums, und Heidenthums*, Flensberg, 1788; Cooke, *The Revelations translated and explained throughout, with Keys, Illustrations, Notes, and Comment*, Yarmouth, 1789; Eichhorn, *Commentarius in Apocalypsin Joannis*, Gottingen, 1790; Johnson, *A Commentary on the Revelations*, Edinburgh, 1794; Hagen, *Der Sieg des Christenthums, über Judenthums und Heidenthums, oder die Offenbarung Johannis neu übersetzt und eläutert*, Erlangen, 1796; Giebert, *Réflexions sur l'Apocalypse*, Guernsey, 1796; Hallenberg, *Historiska Anmärkningar ofver Uppenbarelse Boken*, Stockholm, 1800; Jung, *Die Siegsgeschichte der Christliche Religion in einer gemeinutzliche Erklärung der Offenbarung Johannis*, Nurnberg, 1799; Beck, *Erforschung der Bildersprache in der Offenbarung Johannis*, Pforzh, 1800; Bowdler (Mrs.), *Practical Observations on the Revelation of St. John*, Bath, 1800; Whittaker, *A Commentary on the Revelation of St. John, with Historical Testimony of its Accomplishment*, London, 1802; Brumbey, *Ueber die Offenbarung Johannis*, Berlin, 1804; Woodhouse, *The Apocalypse, or Revelation of St. John, translated, with Notes critical and explanatory*, London, 1806; Heinrichs, *Apocalypsis Græce perpetua Annotatione illustrata*, Gottingæ, 1821; Laurmann, *Prælectio de imaginum sive figurarum poeticarum in Apocalypsi Joannea indole ac pretio*, Gröning., 1822; Overton, *The Chronology of the Apocalypse investigated and defended*, Lond., 1822; Park, *A concise Exposition of the Apocalypse, so far as*

the Prophecies are fulfilled, Lond., 1823; Tilloch, *Dissertations introductory to the Study and Right Understanding of the Language, Structure, and Contents of the Apocalypse*, Lond., 1823; Smyth, *An Explanation of the Apocalypse or Revelation of St. John*, Washington, U.S., 1825; Murray, *An Introduction to the Apocalypse, being an Attempt to render that portion of God's Word interesting to the generality of Readers*, Dublin, 1826; Croly, *The Apocalypse of St. John ..... being a New Interpretation*, Lond., 1827; Thieme, *Commentatio de Septem Epistolis Apocalypticis*, Lugd. Bat., 1827; Müller, *Ueber die Offenbarung Johannis*, Berlin, 1827; Weigemeyer, *Eine ganze neue Entrathselung der Offenbarung Johannis*, Tubingen, 1827; Holzhausen, *Erklärung der Offenbarung Johannis*, Munich, 1827; Woodhouse, *Annotations on the Apocalypse*, London, 1828; *The Apocalypse of Jesus Christ ..... briefly yet minutely explained and interpreted, to the XIXth. chapter inclusive*, London, 1832; Basset, *Explication Raisonnée de l'Apocalypse d'après les principes de sa Composition*, Paris, 1832-33; *The Revelation of Jesus Christ newly translated from the Original Greek; with a plain reading divesting it of its Metaphors, and Notes describing the Persons and Circumstances to which the Symbols refer*, London, 1832; *The Book of the Unveiling*, London, 1833; Roe, *An Analytical Arrangement of the Apocalypse, according to the Principles developed under the Name of Parallelism*, Dublin, 1834; Kolthoff, *Apocalypsis Johanni Apostolo vindicata*, Hafniæ, 1834; Ewald, *Commentarius in Apocalypsin Johannis, Exegeticus et Criticus*, Lipsiæ, 1828; Weyers, *Initium Disputationis de Libri Apocalypseos Argumento, Sententia, et Auctore*, Lugd. Bat., 1828; Matthäi, *Die Offenbarung Johannis, aus den Griech. übersetzt und mit einer völlstandige Erklärung begleitet*, Gottingen, 1828; Scholz, *Die Apocalypse des heiligen Johannis ..... übersetzt und mit einer historische Kritische Einleitung erläutert*, Frankfurt, 1828; Sander, *Erklärung der Offenbarung Johannis*, Stuttgardt, 1829; Allwood, *A Key to the Revelation of St. John the Divine*, London, 1829; Züllig, *Johannes die Gottbesprachten eschutologische Gesichte, gennant die Apocalypse*, etc., Stuttgardt, 1834; Brunn, *Apocalyptisches Wörterbuch*, Basel, 1834; Pearson, *The Prophetical Character and Inspiration of the Apocalypse;* Hutchinson, *The Apocalypse its own Interpreter*, London, 1835; Jones, *The Interpreter; a summary View of the Revelation of St. John*, London, 1836; *L'Apocalypse expliquée par l'Ecriture*, Paris, 1837; Tinius, *Die Offenbarung Johannis, durch Einleitung, Uebersetzung und Erklärung*, Leipzig, 1839; *Studies of the Apocalypse*, London, 1838; Lovett, *The Revelation of St. John explained*, London, 1838; Govett, *The Revelation of St. John, literal and future; being an Exposition of that Book*, London, 1843; Elliot, *Horæ Apocalypticæ; or a Commentary on the Apocalypse, Critical and Historical*, London, 1844; Moses Stuart, *A Commentary on the Apocalypse*, Andover, U.S., 1845; Fysh, *The Sure Word of Prophecy, or the Revelation explained*, London, 1840.

595



CHAPTER I

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.



THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him [1]which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the [2]first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, [3]and washed us from our sins in his own blood,

6 And hath [4]made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 [5]Behold, he cometh with clouds; and every eye shall see him, and [6]they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 [7]I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, [8]clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; [9]I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

1 Exod. 3. 14. 2 1 Cor. 15. 20. Coloss. 1. 18. 3 Heb. 9. 14. 1 John 1. 7. 4 1 Pet. 2. 5. 5 Dan. 7. 13. Matt. 24. 30. 6 Zech. 12. 10. 7 Chap. 21. 6, and 22. 13. 8 Dan. 10. 5, 6. 9 Isa. 41. 4, and 44 6.

Verse 9. '*Patmos.*'—This is a small island in the Icarian Sea, about thirty miles from the nearest point on the western coast of Asia Minor, which is the Posidium Promontory in Caria. The island does not exceed fifteen miles in circumference, and is nothing but a continued rock, very mountainous and very barren. The only spot in it which has now any cultivation, or is indeed worth any, is a small valley on the west, where the richer inhabitants have a few gardens. Its coast is high, and consists of a collection of capes, which form so many ports, some of which are excellent. The only one in use, however, is a deep gulf on the north-east of the island, sheltered by high



PATMOS.—From Hilaire, in 'Voyage de la Grèce.'

mountains on every side but one, where it is protected by a projecting cape. The island produces almost nothing, being furnished from abroad with nearly every article of subsistence. The town is situated upon a high rocky mountain, rising immediately from the sea. It contains about 400 houses, which, with fifty more at the Scala, form all the habitations in the island. In the middle of the town, near the top of the mountain, is the large and strong monastery of St. John the Evangelist, built by Alexis Commenes. About half-way down the mountain from the town to the Scala there is a natural grotto in the rock, in which it is believed by the natives that St. John abode and wrote the Apocalypse. They have built a small church over it, decked out in the usual tawdry style of the Greek churches.

The island is now called Patino. On account of its stern and desolate character the Roman emperors thought it a suitable spot to which criminals might be confined. To this island, accordingly, the apostle John was banished by the emperor Domitian, towards the end of his reign, or about the year 95 or 96. It is usually stated, after Tertullian, that this banishment took place after the apostle had been miraculously delivered, unhurt, from a vessel of flaming oil into which he had been cast.

16. '*And out of his mouth went a sharp twoedged sword.*'—Was this to indicate that it was held with peculiar readiness for use, although the right hand was occupied? The Turks sometimes in fighting hold a drawn sword between their teeth, to take when the missiles which fill their hands are discharged. Thus Thevenot:—'The galliot, being out a cruising, met with a Turkish galliot, and having laid her athwart hawse, they met with a stout resistance. The Turks who were on board of her, having a naked sword between their teeth and a musket in their hands, beat off their adversaries.'

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 *Ephesus*, 8 *Smyrna*, 12 *Pergamos*, 18 *Thyatira: and what is commended, or found wanting in them.*

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him

that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of [1]Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

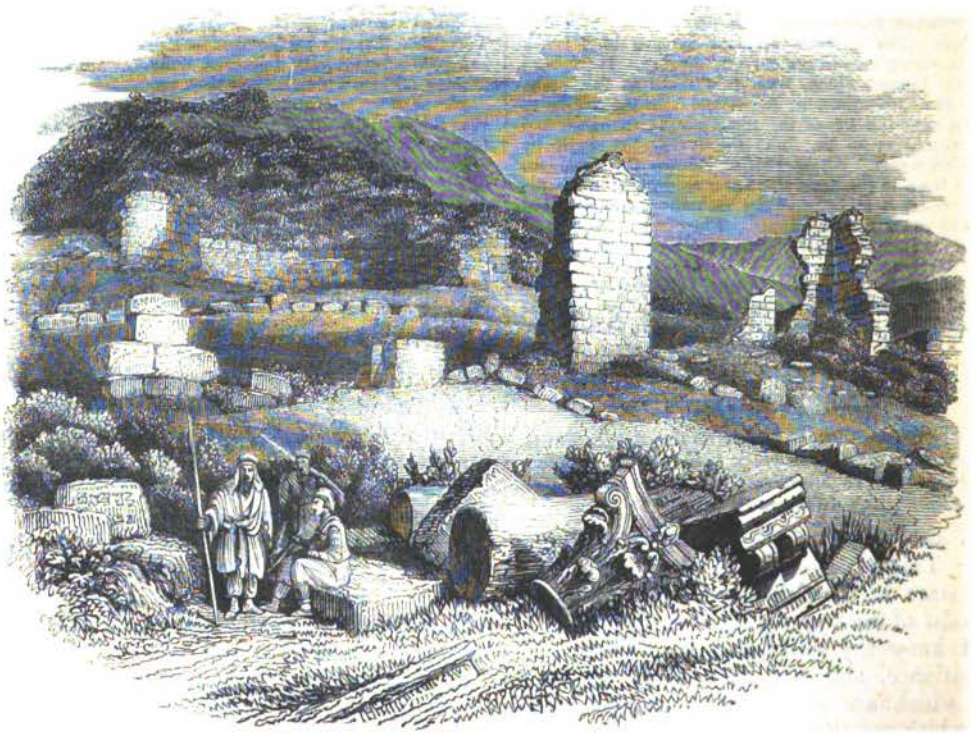
17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman

[1] Num. 25.



GENERAL VIEW OF THE RUINS OF ANCIENT EPHESUS.

[2]Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that [3]I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 [4]And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

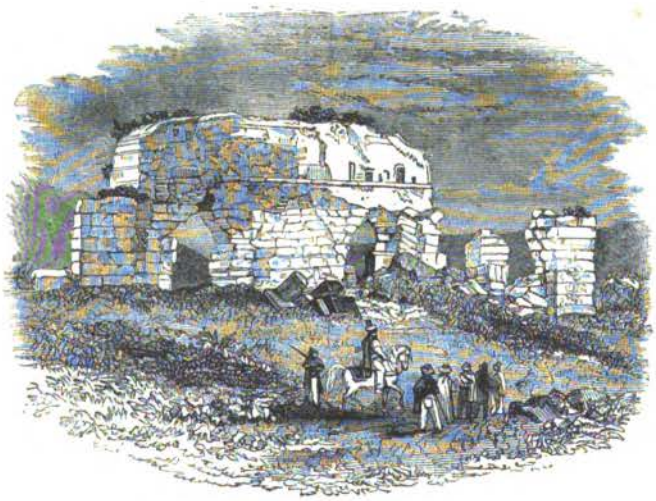
28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

[2] 1 Kings 16. 31. [3] Psal. 7. 9. Jer. 11. 20, and 17. 10. [4] Psal. 2. 9.



ROMAN GATE AT EPHESUS.

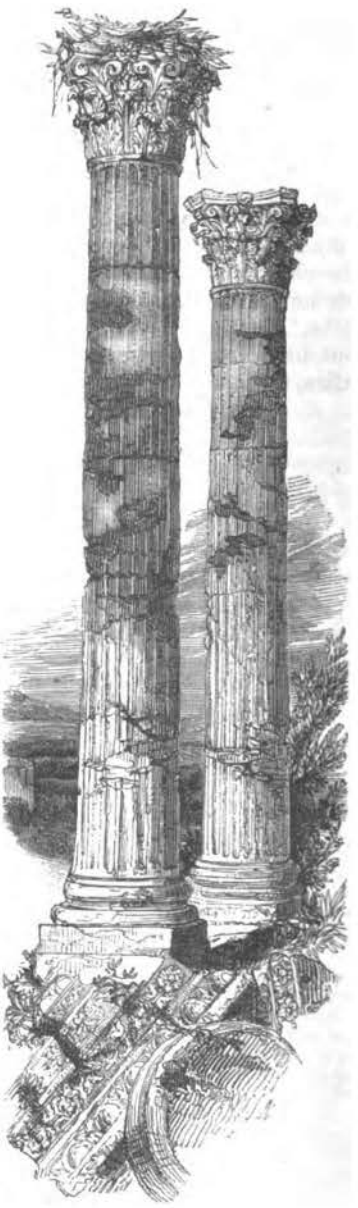


GYMNASIUM AT EPHESUS.

Verse 1. '*Ephesus.*'—Of this renowned city some notice has been taken in the Acts of the Apostles. The ancient writers in speaking of Ephesus were prodigal in epithets describing its glory and excellence. It is mentioned by Strabo as one of the best and most glorious of cities, the great emporium of Asia Proper; while others distinguish it as one of the 'eyes' of Asia, Smyrna being the other. But the candlestick of Ephesus has long been removed out of its place, and as long this renowned city has been venerable only for its ruins. 'A few unintelligible heaps of stones,' says Arundell, 'with some mud cottages untenanted, are all the remains of the great city of the Ephesians....Even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships laden with merchandise from every country.' The travellers of the last century found some few Greek peasants harbouring among the substructions of the once glorious edifices which their renowned forefathers raised. But even these, the miserable representatives of the ancient Ephesians, have now disappeared; and the malaria has increased to such a degree that the ruins of this great city can hardly be approached with safety during six months of the year. Part of the plain of Ephesus is, however, under cultivation, including the very site of the city. Hartley says, 'The plough has passed over the site of the city; and we saw the green corn growing in all directions among the forsaken ruins.' Fisk, who entered into conversation with the Greek peasants, men and women, whom he found pulling up the tares and weeds from the corn, ascertained that *they all belonged to distant villages*, and came there to labour. For an account of the ruins we must refer to the large descriptions of various travellers. The most interesting to the Christian is perhaps the theatre, memorable for the tumult recorded in Acts xix. Like other ancient structures of the same nature, it is seated on a steep declivity; the seats having been formed in successive tiers on the slope of the lofty hill, and the whole building being open to the sky. It is of vast extent; and Hartley has no doubt that 30,000 persons could conveniently have seated themselves in the theatre of Ephesus. There is a representation of it under Acts xix.

6. '*Nicolaitanes.*'—This sect, it is said, held that the divine nature of Christ descended upon him at his baptism, and reascended at his crucifixion. Many of their opinions they held in common with the Gnostics, of which, indeed, they seem to have been but a sect. They inculcated celibacy, so that not only was one forbidden to marry, but was constrained to put away his wife if already married. But they taught not strictness of life, considering impure practices matters of indifference. Hence they generally led a very profligate life. The author of this sect is usually stated by ancient writers to have been Nicolas the deacon (Acts vi. 5). Clement of Alexandria allows that the name of these sectaries was derived from him; but alleges that it was improperly assumed by them, their principles being founded on gross misconceptions of certain expressions which Nicolas had let fall. But there is little in all this upon which we can rely.

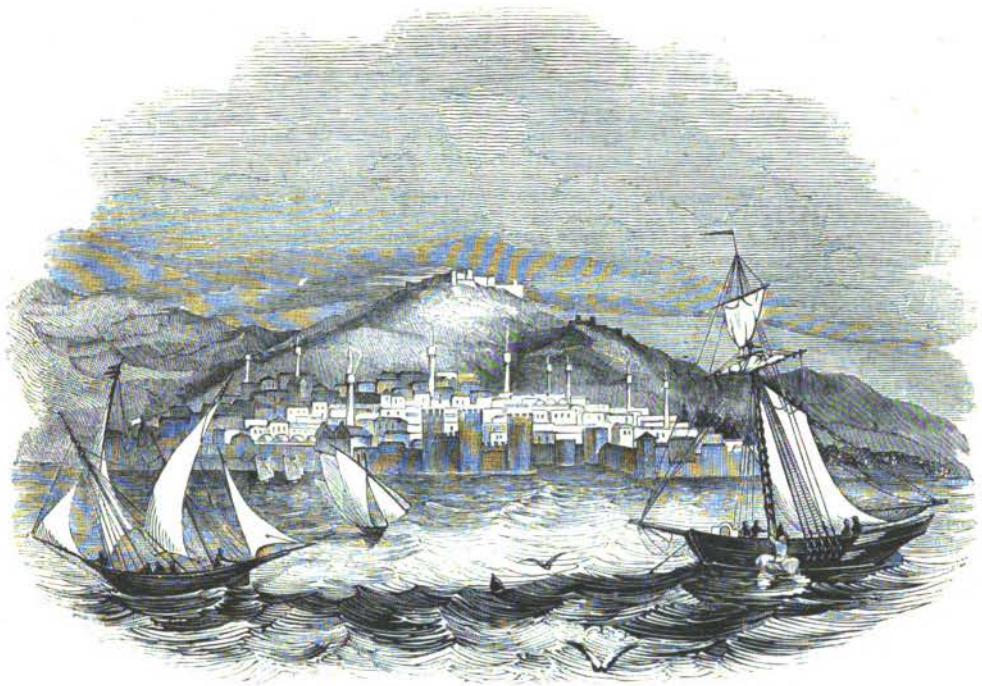
8. '*Smyrna.*'—This, the other 'eye of Asia,' is still a flourishing commercial city, one of the very first in the present Turkish empire for wealth and population. The latter has been variously estimated at from 75,000 to 150,000 persons: Mr. Arundell thinks that 130,000 may be tolerably correct. The continued importance of Smyrna, and the extent of its commercial transactions, may be estimated from the circumstance that it is the seat of a consul from every nation in Europe. The highly advantageous situation of the place, in one of the finest bays in the world, must be regarded the proximate cause of its exemption from the ruin which has befallen so many other renowned cities of Asia Minor, including most of those which the apostle was commissioned to address. Those who think the condition of the cities, as such, necessarily involved in that of the Christian communities which they contained when the apostle wrote—a point on which we confess that we have considerable doubts—will very properly connect



ANCIENT COLUMNS AT EPHESUS.

the continued prosperity of Smyrna with the absence of any other words than those of commendation and encouragement in the message which St. John was instructed to send to the church of Smyrna.

The present Smyrna does not occupy the site of the ancient city. The latter was seated on the hills to the south of the present town; but the earthquakes to which it was subject, and by which it was more than once nearly destroyed, together with the greater convenience of trade, occasioned its removal to the lower declivities of the mountain and to the plain below. 'Few of the Ionian cities,' says Mr. Arundell, 'have furnished more relics of antiquity, or of greater merit, than Smyrna; but the convenience of



SMYRNA.—From Macfarlane's 'Seven Apocalyptic Churches.'

transporting them, with the number of investigators, have exhausted the mine; it is therefore not at all wonderful that, of the stoas and temples, the very ruins have vanished, and it is now extremely difficult to determine the sites of any of the ancient buildings, with the exception of the stadium, the theatre, and the temple of Jupiter Acræus, which was within the Acropolis.' (*Discoveries*, vol. ii. p. 407.) Of the stadium here mentioned the ground-plot only remains, it being stripped of its marble seats and decorations. It is supposed to be the place where Polycarp, the disciple of St. John, and concluded to be 'the angel of the church of Smyrna' to whom he here writes, was exposed to wild beasts; after which, on the refusal of the asiarch Philip to let forth any more beasts against him, on the plea that the exhibitions of the amphitheatre were at an end, he was committed to the flames, and finally run through with a sword. The Christians of Smyrna reverence his memory, and make an annual procession to his tomb, the supposed site of which is a short distance from the place of his martyrdom.

The prosperity of Smyrna is now rather on the increase than the decline; and the houses of painted wood, which were most unworthy of its ancient fame and present importance, are rapidly giving way to palaces of stone rising in all directions; and probably, ere many years have passed, the modern town may not unworthily represent the ancient city, which the ancients delighted to call 'The lovely—the crown of Ionia—the ornament of Asia.'

10. '*Fear none of those things which thou shalt suffer*,' etc. —'To this church is foretold the approach of tribulation and poverty, and suffering and imprisonment; whilst the consequence of their endurance is to add permanency to their faith, and to reward their triumphs with a crown of immortality. Since the first establishment of Christianity at Smyrna, from the murder of Polycarp down to the massacre of the Grecian patriarch, and the persecutions of to-day, the history of Smyrna presents but one continued tale of bloodshed and religious barbarity; the sabre of the Ottoman promptly succeeding to the glaive of the Roman in firm but bootless attempts to overthrow the faith of "the Nazarene;" but centuries of oppression have rolled over her in vain, and at this moment, with a Christian population of 14,000 inhabitants, Smyrna still exists, not only as the chief hold of Christianity in the East, but the headquarters from whence the successors of the apostles, in imitation of *their* exertions, are daily replanting in Asia those seeds of Christianity which they were the first to disseminate, but which have long since perished during the winter of oppression and barbarism.

'This fact is the more remarkable since Smyrna is the only community to which persecution has been foretold, though to others a political existence has been promised. It would seem, however, that in *their* case ease and tranquillity had produced apathy and decay; whilst, like the humble plant which rises most luxuriantly toward heaven the more closely it is pressed and trodden on, the church in Smyrna, in common with the persecuted tribes of every age and of every clime, has gained strength from each attack of its opposers, and triumphs to-day in its rising splendour, whilst the sun of its oppressors is quickly gliding from twilight to oblivion.' Emerson's *Letters from the Ægean*.

—'*Be thou faithful unto death, and I will give thee a crown of life*.'—The Rev. F. V. J. Arundell, being then at Hirshak in Asia Minor, describes a sepulchral monument, a squared pillar, on one side of which was sculptured a wreath or crown, containing the words

ΑΘΑΝΑΤΩ
ΙΟΥΛΙΑΝΗ

'JULIANA TO THE IMMORTAL.

'Or (he adds) if we may alter the reading to ΑΘΑΝΑΤΗ,

'TO THE IMMORTAL JULIANA.'

If the latter, it may be supposed to have been a Christian inscription, and, being within the wreath, beautifully directs the thoughts of the reader to the immortal heir of a crown of life! and the frequency of such wreaths or crowns, usually of olive leaves, naturally led to the reward promised to the faithful Christian in the church of

Smyrna: 'Be thou faithful unto death, and I will give thee a crown of life.'

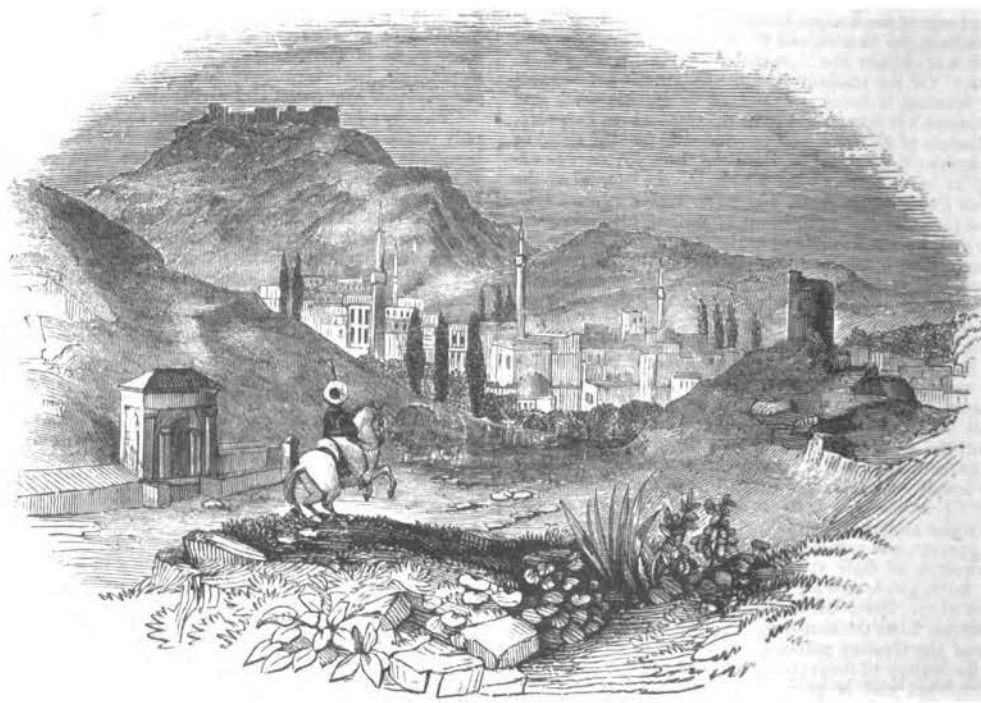
The same writer suggests another illustration in a subsequent page. Reminding us that ancient Smyrna had priests or pontiffs of a distinguished rank, called *Stephanephori*, because they wore a laurel crown, and sometimes one of gold, in the public ceremonies, he adds:—'Perhaps it was with reference to this *high* dignity that to the faithful member of the church of Smyrna was promised "a crown of life."'

12. '*Pergamos.*'—This city, the capital of Hellespontic Mysia, was situated on the right bank of the river Caicus, nearly sixty-four miles to the north of Smyrna. Its ancient consideration may be inferred from its possessing a library of 200,000 volumes, which Antony and Cleopatra transferred to Alexandria. It is also noted as the birth-place of the physician Galen. It still, in its decline, retains some of its ancient importance; and, under the name of Bergamo, contains a population which Mr. Macfarlane estimates at 14,000, of which there are about 3000 Greeks, 300 Armenians, and not quite 300 Jews; the rest are Turks. The same traveller says, 'The approach to this ancient and decayed city was as impressive as well might be. After crossing the Caicus, I saw, looking over three vast tumuli or sepulchral barrows, similar to those of the plains of Troy, the Turkish city of Pergamus, with its tall minarets and taller cypresses, situated on the lower acclivities and at the foot of the Acropolis, whose bold gray brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple.' The town consists of small and mean wooden houses, among which appear the remains of early Christian churches, shewing 'like vast fortresses amidst barracks of wood.' Here, as elsewhere, we do not pursue any particular investigations concerning such churches, feeling perfectly assured, with Mr. Macfarlane, that 'they arose several centuries after the immediate ministry of the apostles, and when Christianity was not an humble and oppressed creed, but the adopted religion of a vast empire.' The pagan temples have fared far worse than the old Christian churches. 'The fanes of Jupiter and Diana, of Æsculapius and Venus, were prostrate in the dust; and where they had not been carried away by the Turks, to cut up into tombstones or to pound into mortar, the Corinthian columns and the Ionic, the splendid capitals, the cornices and pediments, "all in the highest ornament," were thrown in unsightly heaps.' Macfarlane's *Seven Apocalyptic Churches*, 1832.

17. '*I will give him a white stone, and in the stone a new name written.*'—This is a part of the message to the church at Pergamos; it is therefore a very remarkable fact that (as we learn from Monro) in the vicinity of Pergamos an unusual number of white stones cover the ground in every direction, and the traveller can hardly fail to be struck with the applicability of the words in which the scriptural promise to this church is couched.

The text seems to afford an undoubted allusion to a well-known judicial custom of the supreme court at Athens, and which was imitated elsewhere. The judges gave their suffrages by white and black pellets of stone. When the cause had been fully heard, the crier went round with a brass basin to receive the white or favourable votes, and with a wooden one to receive the black or condemnatory stones. The stones in each basin were then counted, under the inspection of the presiding judge, and if the white ones exceeded the black in number, the accused was acquitted; if the black exceeded the white, he was condemned. A white stone was therefore a popular symbol of *acquittance*.

18. '*Thyatira.*'—This ancient city still survives as an inhabited site, under the Turkish name of Ak-hissar, or the 'white castle.' It cannot however compare with the two other inhabited sites, being greatly inferior to Pergamos, and immeasurably so to Smyrna. In ancient remains it is poorer than any of the seven. It is situated about twenty-seven miles to the north of Sardis, and is thus noticed by Pliny Fisk, the American missionary:—'Thyatira is situated near a small river, a branch of the Caicus, in



PERGAMOS.—From Macfarlane's 'Seven Apocalyptic Churches.'

the centre of an extensive plain. At the distance of three or four miles it is almost completely surrounded by mountains. The houses are low; many of them of mud or earth. Excepting the motsellim's palace there is scarcely a decent house in the place. The streets are narrow and dirty, and everything indicates poverty and degradation. We had a letter of introduction to Economo, the bishop's procurator, and a principal man among the Greeks of this town....He says the Turks have destroyed all remnants of the ancient church, and even the place where it stood is now unknown. At present there are in the town 1000 houses for which taxes are paid to the government.' (*Memoir of the Rev. Pliny Fisk*, Boston, Mass. 1828.) It appears from Hartley that the Greeks occupy 300 houses, and the Armenians 30. Each of them has a church. The town is embosomed in poplars and cypresses. The traveller last named observes, 'The sacred writer of the Acts of the Apostles informs us that Lydia was a seller of purple in the city of Thyatira; and the discovery of an inscription here, which makes mention of "the dyers," has been considered important in connection with this passage. I know not if other travellers have remarked that, even at the present time, Thyatira is famous for dyeing. In answer to inquiries on the subject, I was informed that the cloths which are dyed scarlet here are considered superior to any others furnished by Asia Minor, and that large quantities are sent weekly to Smyrna for the purposes of commerce.'

24. '*I will put upon you none other burden.*'—'To Thyatira a similar promise has been made as that to the church of Pergamos, and a similar result ensued. Amidst a horde of infidels, and far removed from intercourse with Christendom, the remnant still exists to whom has been promised "the rod of iron" and the "star of morning."' Emerson's *Letters*.



THYATIRA.—From Macfarlane's 'Seven Apocalyptic Churches.'

CHAPTER III.

1 *The angel of the church of Sardis is reproved,* 3 *exhorted to repent, and threatened if he do not repent.* 8 *The angel of the church of Philadelphia* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea is rebuked, for being neither hot nor cold,* 19 *and admonished to be more zealous.* 20 *Christ standeth at the door, and knocketh.*

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. [1]If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be

[1] 1 Thess. 5. 2. 2 Pet. 3. 10. Chap. 16. 15.

clothed in white raiment; and I will not blot out his name out of the [2]book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath [3]the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the [4]Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 [5]As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

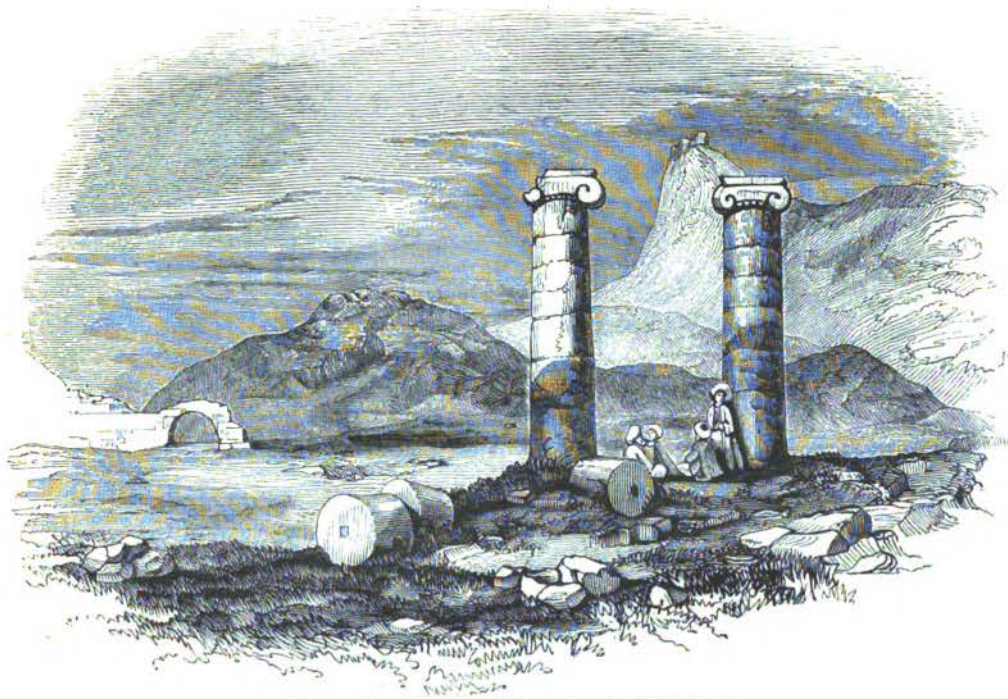
22 He that hath an ear, let him hear what the Spirit saith unto the churches.

[2] Phil. 4. 3. Chap. 20. 12. [3] Isa. 22. 22. [4] Or, *in Laodicea.* [5] Prov. 3. 11. Heb. 12. 5.

Verse 1. '*Sardis.*'—This great and ancient city was the capital of the kingdom of Lydia, whose monarch, Crœsus, when defeated in the plain before this city by Cyrus, was master of all the nations within the river Halys. This dominion then passed to the Persians, and Sardis became the residence of the satrap to whom the government was committed; and, being at this time one of the most splendid and opulent cities of the East, was the chosen resort of the Persian kings when in this part of their empire. It surrendered quietly to Alexander after he had defeated the Persians in the battle of the Granicus. Sardis continued a great city under the Romans, until the terrible earthquake which happened in the time of Tiberius. It was, however, rebuilt by order of that emperor: but subsequent calamities of the same description, with the ravages and spoliations of the Goths, Saracens, and Turks, have made it an utter desolation, reducing it to little better than a heap of ruins, in which, nevertheless, some remains of its ancient splendour may be detected.

Sardis, whose ruins now bear the modified name of *Sart*, is situated about 60 miles N.N.W. from Ephesus, at the foot of Mount Tmolus, and on the river Pactolus, so renowned for its fabled golden sands. For a particular account of the ruins as they now appear, we may refer to Arundell's *Visit to the Seven Churches*, and his *Discoveries in Asia Minor*, and to Macfarlane's *Constantinople in* 1828. The Rev. J. Hartley says:—'The ruins are, with one exception, more entirely gone to decay than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the theatre, and the building styled the palace of Crœsus; but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe at beholding the two stupendous columns of this edifice which are still remaining; they are silent but impressive witnesses of the power and splendour of antiquity.' This remain is indeed of peculiar interest from the celebrity and high antiquity of the temple, which appears to have been built while Solomon's temple was still standing. Of the only two pillars that lately remained standing, we understand, from private information, that one has lately been overthrown by the Turks, to be burned for lime.

3. '*If therefore thou shalt not watch,*' etc.—The minuteness with which the catastrophe of Sardis corresponds with the intimation here conveyed is very remarkable. A lengthened accusation of formality in doctrine, and the outward show of religion without its fervour, leads to the announcement, 'I will come on thee as a thief in the night: thou shalt not know at what hour I will come upon thee;' but 'thou hast a few names even in Sardis



SARDIS.—From Macfarlane's 'Seven Apocalyptic Churches.'

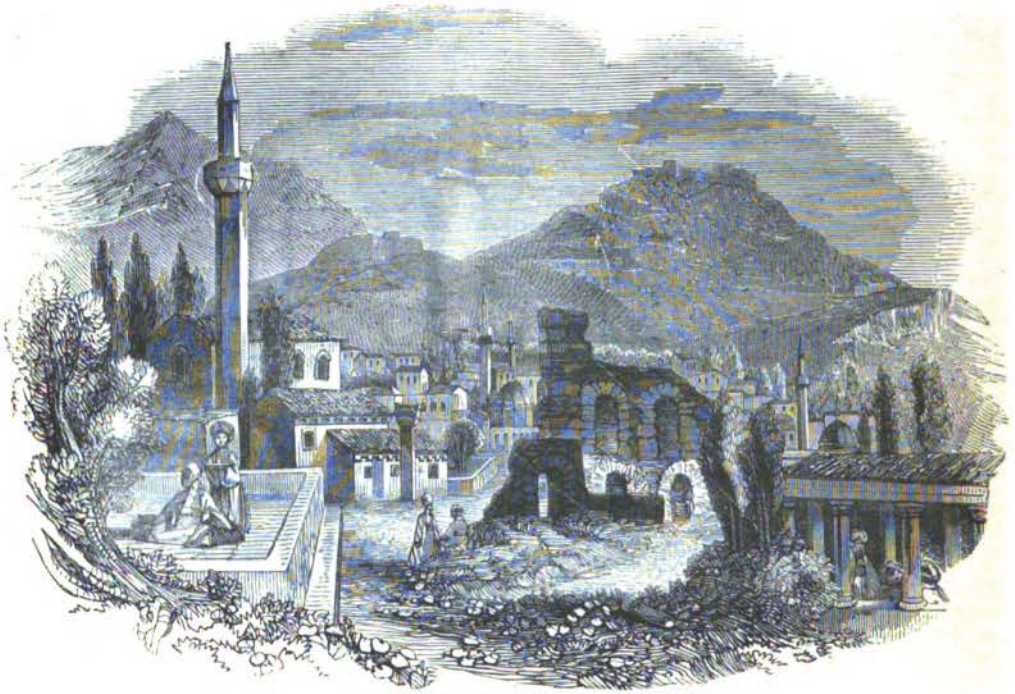
who have not defiled their garments, and *they* shall walk with me in white, for they are worthy.'

'It is needless to trace (says Emerson) the gradual decay of Sardis. Once the capital not only of Lydia, but of Asia Minor, its boasted pre-eminence, intellectually and politically, gave the first impulse to its decline. I am not sufficiently versed in theological lore to trace the gradations of its fall; but its overthrow came, "like a thief in the night," during that *earthquake*, which, in the reign of Tiberius, levelled its proudest compeers with the dust. It did certainly undergo a temporary and sickly recovery; but it was only to relapse into a more slow but equally fatal debasement; and the modern Sart scarcely merits to be called the *dust* of Sardis. So far for the first clause of the prophecy; and the second is not less striking, if we may consider the little church of Partar Keny as that remnant "who should walk in white." Such literal instances are seldom to be paralleled.'

To this striking passage we may add the equally striking testimony of Arundell:—'If I should be asked what impresses the mind most strongly on beholding Sardis, I should say, its indescribable *solitude*, like the darkness in Egypt, darkness that could be *felt*. So the deep *solitude* of the spot, once the "*lady of kingdoms*," produces a corresponding feeling of *desolate abandonment* in the mind, which can never be forgotten. Connect this feeling with the message of the Apocalypse to the church of Sardis, "Thou hast a name that thou livest, and art *dead*; I will come on thee as a thief; and thou shalt not know what hour I will come upon thee;" and then look round and ask, Where are the churches, where are the Christians of Sardis? The tumuli beyond the Hermus reply, "*All dead!*"—suffering the infliction of the threatened judgment of God for the abuse of their privileges. Let the unbeliever then be asked, Is there no truth in prophecy?—no reality in religion?' Arundell's *Discoveries in Asia Minor*, v. i. p. 28.

7. '*Philadelphia.*'—This town is about 25 miles E. by S. from Sardis, and stands in the plain of Hermus, about midway between the river of that name and the termination of Mount Tmolus. It derived its name from its founder, Attalus Philadelphus, brother of Eumenes; and it still exists as a town under the Turkish name of Allah Shehr, or City of God. This is remarkable, when we consider that it suffered as much or more from the great earthquake in the reign of Tiberius, as well as from other earthquakes, as did other cities of this region which have long lain in desolation. The American missionaries Fisk and Parsons, when they visited the place in 1820, were informed by the Greek archbishop Gabriel that there were five churches in the town, besides twenty which were either old or small, and not then in use. He estimated the whole number of houses at 3000, of which 250 were inhabited by Greeks, the rest by Turks. They counted six minarets; and one of the present mosques was pointed out to them as the church in which assembled the primitive Christians of Philadelphia to whom St. John wrote! The city covers a considerable extent of ground, running up the slope of three or four hills. Mr. Arundell concurs with other travellers in describing the streets as filthy, and the houses remarkably mean. But he was greatly impressed by the beauty of the country as seen from the hills, observing that 'the view from these elevated situations is magnificent in the extreme: gardens and vineyards lie at the back and sides of the town; and before it is one of the most extensive and richest plains in Asia.' There are no considerable ruins. One of the most remarkable is a single column of great antiquity, and which had evidently appertained to another structure than the present church; which, taken with the present name of the town, forcibly brings to mind that part of the message to the church of Philadelphia which we find in the 12th verse.

10. '*Because thou hast kept the word of my patience,*' etc.—'Philadelphia is the only one of the Seven Churches on whom unqualified praise has been bestowed, and to whom a permanent endurance is foretold. Both its physical and political situation would seem to conspire in counteracting



PHILADELPHIA.—From Macfarlane's 'Seven Apocalyptic Churches.'



LAODICEA.—From Macfarlane's 'Seven Apocalyptic Churches.'

the fulfilment of the prediction; earthquakes and subterraneous convulsions on the one hand, and wars and ruinous invasions on the other: but it still endures, despite of both; and its community, though not the most numerous, is by far the *purest* in Asia.' Emerson's *Letters from the Ægean.*

12. '*I will write upon him my new name.*'—Is there here some reference to adoption? Among the Romans, adopted persons assumed all the three names of him who adopted them; but, as a mark of their proper descent, added at the end either their former *nomen* or *cognomen*; the first exactly the same as before: for instance, *Q. Servilius* Cæpio Agalo Brutus, the name of *M. Junius Brutus* when adopted by Q. Servilius Cæpio Agalo. The other (the *cognomen*) was added with some slight alteration, as in the case of *Octavius*, who called himself after his adoptive father, *C. Julius Cæsar*, and changed the cognomen *Octavius* into *Octavianus*, declaring himself thereby to be of the Octavian family.

14. '*Laodiceans.*'—There were four cities of the name of Laodicea, two in Asia Minor, and the other two in Syria. The present is one of the former, and is situated on the confines of Lydia and Phrygia, about forty miles east from Ephesus. It took its name from the wife of its founder, Antiochus, the son of Stratonice. It was a long time before it became a place of any note; but it gradually rose to importance towards the commencement of the Christian era, till it became the principal town of Phrygia, and even vied in wealth and power with the great maritime cities. In the end, it partook largely in the common calamities of the country; and it suffered more than any other place from the earthquakes by which the cities of this region were so repeatedly desolated. There is, in fact, not one of the seven churches the overthrow of which has been so severe, and the desolation of which so entire, as that of Laodicea. It is indeed little other than a heap of ruins; from which, however, ample evidence may be collected of the magnificence for which it was anciently celebrated. These ruins cover three or four small hills, and are of very great extent. The principal are those of the aqueduct, an amphitheatre, theatre, and other public buildings; besides which the whole surface within the line of the city wall is strewn with fragments and pedestals. In the amphitheatre an inscription has been found, and, by comparing the date it gives, we find that it must have been in course of erection when the present message was sent to the church of Laodicea, and that it was not long after finished.

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and [1]they rest not day and night, saying, [2]Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 [3]Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

[1] Gr. *they have no rest.* [2] Isa. 6. 3. [3] Chap. 5. 12.

CHAPTER V.

1 The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth,

neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, [1]the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of [2]odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 [3]And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was [4]ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

[1] Gen. 49. 9. [2] Or, *incense*. [3] 1 Pet. 2. 9. [4] Dan. 7. 10.

Verse 1. '*Sealed with seven seals.*'—Pliny states that at Rome testaments were null without the testator's seal and the seals of *seven* witnesses.

CHAPTER VI.

The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, [1]A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given [2]unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost

[1] The word *chanix* signifieth a measure containing one wine-quart, and the twelfth part of a quart. [2] Or, *to him*.

thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her [3]untimely figs, when she is shaken of a mighty wind.

14 [4]And the heaven departed as a scrowl when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, [5]hid themselves in the dens and in the rocks of the mountains;

16 [6]And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

[3] Or, *green figs*. [4] Isa. 34. 4. [5] Isa. 2. 19. [6] Hos. 10. 8. Luke 23. 30.

Verse 2. '*A white horse.*'—White horses were formerly used in triumphs, in token of victory. To see a white horse in reality, or even in a dream, was accounted a happy omen by both the Jews and Romans.

CHAPTER VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have [1]sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his

[1] Ezek. 9. 4.

temple: and he that sitteth on the throne shall [z]dwell among them.

16 [a]They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: [b]and God shall wipe away all tears from their eyes.

[z] Chap. 21. 3. [a] Isa. 49. 10. [b] Isa. 25. 8. Chap. 21. 4.

Verse 1. '*The four winds of the earth.*'—In Egypt and Syria the winds blow from the four cardinal points periodically at different seasons of the year. For instance, when the sun approaches the tropic of Cancer, the winds, which before blew from the east, change to the north, and become constant in that point. In June, they always blow from the north and west: they continue northerly in July, but vary sometimes toward the west, and sometimes toward the east. About the end of July, during all the month of August, and half of September, they remain constantly in the north, and are moderate; brisker in the day, however, and weaker at night. At this period a *universal calm* reigns on the Mediterranean. Towards the end of September, when the sun repasses the line, the winds return to the east; and, though not fixed, blow more regularly from that than any other point except the north This lasts all October, and part of November. As the sun approaches the other tropic, the winds become more variable and more tempestuous: they most usually blow from the north, the north-west, and west, in which points they continue during the winter months of December, January, and February. About the end of February, and in March, when the sun returns towards the equator, the winds are southerly more frequently than at any other season. During this last month, and that of April, the south-easterly, south, and south-westerly winds prevail; and at times the west, north, and east; the latter of which becomes the most prevalent about the end of April; and during May it divides with the north the empire of the sea.

CHAPTER VIII.

1 *At the opening of the seventh seal,* 2 *seven angels had seven trumpets given them.* 3 *Another angel putteth incense to the prayers of the saints on the golden altar.* 6 *Four angels sound their trumpets, and great plagues follow.*

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should [1]offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

[1] Or, *add it to the prayers.*

CHAPTER IX.

1 *At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit.* 2 *He openeth the pit, and there come forth locusts like scorpions.* 12 *The first woe past.* 13 *The sixth trumpet sounded.* 14 *Four angels are let loose, that were bound.*

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days [1]shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

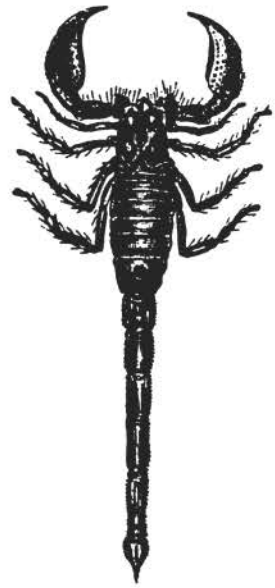
10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name [2]Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.



AFRICAN SCORPION.

15 And the four angels were loosed, which were prepared [3]for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, [4]and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

1 Isa. 2. 19. Chap. 6. 16. 2 That is to say, *a destroyer*. 3 Or, *at*. 4 Psal. 115. 4, and 135. 15.

Verse 7. '*Locusts . . . like unto horses.*'—Professor Robinson, being in the desert between Cairo and Suez, writes, 'We found to-day upon the shrubs an insect, either a species of black locust or much resembling them, which our Bedouin called *Faras-el-Jundy*, "soldiers' horses." They said these insects were common in Mount Sinai, of a green colour; and were found on date-trees, but did them no injury.'—*Biblical Researches in Palestine*, i. 59.

7, 9. '*Horses prepared unto battle.*' . . . . '*they had breastplates, as it were breastplates of iron.*'—The appearance and qualities of such horses in the East may be appreciated from the description which Knolles, in his *History of the Turks*, gives of the trained horses of the Mamelukes. 'Their horses were strong and courageous, in make and swiftness much like unto the Spanish jennets; and, that which is of many hardly believed, so docible, that, at certain signs or speeches of the rider, they would with their teeth reach him up from the ground a lance, an arrow, or such like thing; and, as if they had known the enemy, run upon him with open mouth, and lash at him with their heels, and had by nature and custom learned not to be afraid of anything. Those courageous horses were commonly furnished with silver bridles, gilt trappings, rich saddles, *their necks and breasts armed with plates of iron.*'

10. '*Scorpions*'—σκορπιος.—The most remarkable circumstance in the conformation of the scorpion is the sac in which the tail ends, and the sharp κεντρον, or sting, to serve as a guide to the poison laid up in the sac. This sac opens by two small pores underneath, to afford an exit of the venomous matter. Scorpions are reputed to differ very much in respect of the dreaded nature of the sting. The sting is not fatal unless there be some predisposing cause in the frame, but is attended with excruciating pains. The scorpion moves about with his tail held in readiness to strike, either in defending itself from aggression, or in assailing the larger insects upon which it feeds. It is considered as belonging to the family of spiders, both in conformation and in habits.



EASTERN WAR-HORSE.

CHAPTER X.

1 *A mighty strong angel appeareth with a book open in his hand.* 6 *He sweareth by him that liveth for ever, that there shall be no more time.* 9 *John is commanded to take and eat the book.*

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth [1]lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, [2]Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

[1] Dan. 12. 7. [2] Ezek. 2. 8, and 3. 3.

CHAPTER XI.

3 *The two witnesses prophesy.* 6 *They have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied,* 11 *and after three days and a half rise again.* 14 *The second woe is past.* 15 *The seventh trumpet soundeth.*

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple [1]leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And [2]I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the [3]two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain [4]of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art

[1] Gr. *cast out.* [2] Or, *I will give unto my two witnesses that they may prophesy.* [3] Zech. 4. 3, 11, 14. [4] Gr. *names of men.*

to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest [a]destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

[a] Or, *corrupt.*

CHAPTER XII.

1 *A woman clothed with the sun travaileth.* 4 *The great red dragon standeth before her, ready to devour her child:* 6 *when she was delivered she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down unto the earth, persecuteth the woman.*

AND there appeared a great [1]wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another [2]wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child.*

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

[1] Or, *sign.* [2] Or, *sign.*

CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth:* 14 *causeth an image to be made of the former beast,* 15 *and that men should worship it,* 16 *and receive his mark.*

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the [1]name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were [2]wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him [3]to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: [4]he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

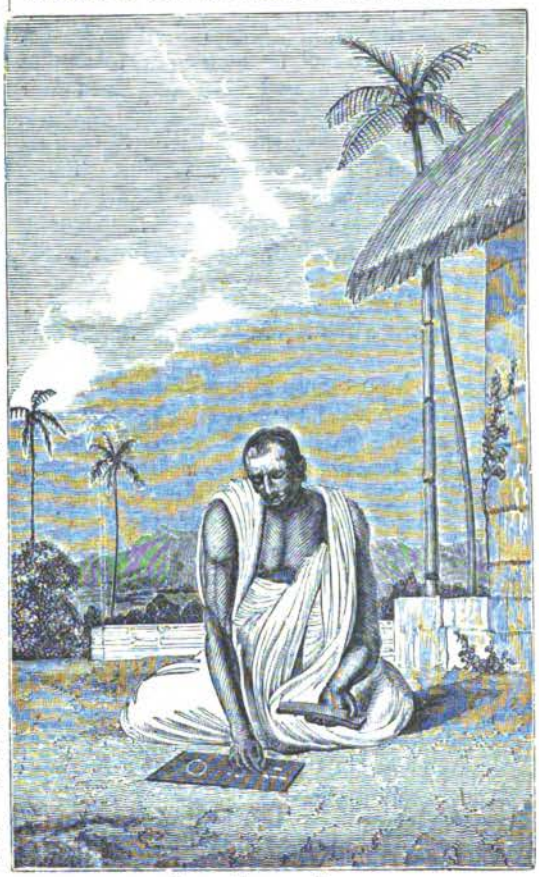
14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give [5]life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, [6]to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.



HINDOO MARK ON FOREHEAD.

1 Or, *names.* 2 Gr. *slain.* 3 Or, *to make war.* 4 Matt. 26. 52. 5 Gr. *breath.* 6 Gr. *to give.*

Verses 16, 17. '*To receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark.*'—This alludes to an ancient pagan custom, which is illustrated by the analogous practices of the Hindoos. Among them, every one has on his forehead certain marks, which are considered as sacred, and by which it is known to what sect they belong, and what deity they more especially worship. When the Hindoos paint marks of this kind on their forehead, they always repeat certain forms of prayer in honour of the deity to whom these marks are dedicated. At the time of public ablutions this marking is performed by the priest, who paints with his forefinger the foreheads of all those who have purified themselves. At private lustrations each person lays on the colours himself. But no one can assist in any part of his pagan worship who has not the distinctive mark on his forehead.

CHAPTER XIV.

1 *The Lamb standing on mount Sion with his company.* 6 *An angel preacheth the gospel.* 8 *The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and winepress of the wrath of God.*

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These [1]were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to [2]him; for the hour of his judgment is come: [3]and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, [4]Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord [5]from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, [6]Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is [7]ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

[1] Gr. *were bought.* [2] Psal. 146. 5, 6. Acts 14. 15. [3] Isa. 21. 9. Jer. 51. 8. Chap. 18. 2.
[4] Or, *from henceforth saith the Spirit, Yea.* [5] Joel 3. 13. [6] Or, *dried.*

CHAPTER XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing [1]the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; [2]just and true *are* thy ways, thou King of saints.

4 [3]Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

[1] Exod. 15. 1. [2] Psal. 145. 17. [3] Jer. 10. 7.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were [1]scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 ¶ [2]Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

[1] Or, *burned.* [2] Matt. 24. 43. Chap. 3. 3.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, [s]to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

[s] Jer. 25. 15.

CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast,* 5 *which is great Babylon, the mother of all abominations.* 9 *The interpretation of the seven heads,* 12 *and the ten horns.* 14 *The victory of the Lamb.* 16 *The punishment of the whore.*

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and [1]decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF [2]HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: [s]for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

[1] Gr. *gilded.* [2] Or, *fornications.* [s] 1 Tim. 6. 15. Chap. 19. 16.

CHAPTER XVIII.

2 *Babylon is fallen.* 4 *The people of God commanded to depart out of her.* 9 *The kings of the earth,* 11 *with the merchants and mariners, lament over her.* 20 *The saints rejoice for the judgments of God upon her.*

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [1]Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the [2]abundance of her delicacies.

4 And I heard another voice from heaven, saying, [3]Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a [4]queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, [5]shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth [6]their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all [7]thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and [8]slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

[1] Chap. 14. 8 [2] Or, *power.* [3] Jer. 51. 6, [4] Isa. 47. 8, [5] Ezek. 26. 17. [6] Ezek. 27. 27.
[7] Or, *sweet.* [8] Or, *bodies.*

Verse 12. '*Thyine wood*'—*ξύλον θύϊνον*.—The thyine wood seems to have been the wood of the *Thuja articulata*, or jointed *Arbor vitæ* of Africa, which yields a wood of delightful scent. The species of this genus are beautiful evergreens, with minute imbricated leaves, with egg-shaped cones, composed of swollen scales. This is the *Callitris quadrivalvis* of Richard, and grows in Mauritania; from whence it was brought for the sake of the wood, which was much employed by the Romans in the ornamental woodwork of their villas, and also for tables, bowls, and vessels of different kinds. The roof of the celebrated mosque, now the cathedral of Cordova, is of this wood. It is highly balsamic and odoriferous; and the resin with which it is imbued tends to its durability by preventing the ravages of insects as well as the influence of the air. Gum sandarac is the production of this tree, a gum-resin that is esteemed as stimulating and astringent: the natives use it in diarrhœas and other diseases of similar character.

22. '*The sound of a mill-stone.*' — See also Luke xvii. 35, '*Two women shall be grinding at the mill.*' Dr. Robinson, when in the country lying west of the Dead Sea, noticed in a tent a woman kneeling and grinding at the hand-mill. 'These mills are doubtless those of Scriptural times; and are similar to the Scottish *quern*. They consist of two stones about eighteen inches or two feet in diameter, lying one upon the other, with a slight convexity between them [*i. e.*, the upper slightly convex, and the lower slightly concave], and a hole in the upper to receive the grain. The lower stone is fixed sometimes in a sort of cement, which rises around it like a bowl, and receives the meal as it falls from the stones. The upper stone is turned upon the lower by means of an upright stick, fixed in it as a handle. We afterwards saw many of these mills; and saw only women grinding, sometimes one alone, and sometimes two together. The female kneels or sits at her task, and turns the mill with both hands, feeding it occasionally with one. The labour is evidently hard; and the grating sound of the mill is heard at a distance, indicating (like our coffee-mills) the presence of a family and of household work. We heard no song as an accompaniment to the work.'

CHAPTER XIX.

1 *God is praised in heaven for judging the great whore, and avenging the blood of his saints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worshipped.* 17 *The fowls called to the great slaughter.*

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, [1]Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, [2]See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 [3]And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, [4]KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of

[1] Matt. 22. 2. [2] Chap. 22. 9. [3] Isa. 63. 2. [4] Chap. 17. 14.

them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

Verses 17, 18. '*I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together . . . . that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses,*' etc.—The dreadful scenes on an eastern field of battle, before the sepulture of the dead and the removal of the wounded, together with the groans of elephants, camels, horses, and oxen, escaping by hundreds, united to the noise of vultures and screams of other ravenous birds hovering over them, realize in a striking manner this sublime invitation for the birds of prey to come to the feast of death.

CHAPTER XX.

2 *Satan bound for a thousand years.* 5 *The first resurrection:* 6 *they blessed that have part therein.* 7 *Satan let loose again.* 8 *Gog and Magog.* 10 *The devil cast into the lake of fire and brimstone.* 12 *The last and general resurrection.*

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, [1]Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; [2]and the books were opened: and another [3]book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and [4]hell delivered up the dead which were in them; and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

[1] Ezek. 38. 2, and 39. 1 [2] Dan. 7. 10. [3] Chap. 3. 5. [4] Or, *the grave.*

CHAPTER XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND [1]I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 [2]And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, [3]Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. [4]I am Alpha and Omega, the beginning and the end. [5]I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 [6]And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 [7]And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 [8]And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's [9]book of life.

[1] Isa. 65. 17. 2 Pet. 3. 13. [2] Chap. 7. 17. [3] Isa. 43. 19. 2 Cor. 5. 17. [4] Chap. 1. 8, and 22. 13. [5] Isa. 55. 1. [6] Isa. 60. 19. [7] Isa. 60. 3. [8] Isa. 60. 11. [9] Phil. 4. 3. Chap. 3. 5, and 20. 12.

Verse 11. '*Jasper stone.*'—The pre-eminence given to the jasper certainly does not belong to what is now called jasper, which, though it be sometimes pleasantly coloured, is by no means a precious stone. The jasper, *ἰασπις*, here, may have been a variety of diamond of a blue colour, so as to justify the name on one hand, and the glowing description of it on the other.

16. '*The city lieth foursquare,*' etc.—'The description here given is plainly that of a city built on a hill; having the walls of a proper and moderate height (140 cubits), lying foursquare, and surrounding the base; whilst the hill (within the wall) rises gradually on every side, from the wall to the centre, where its utmost height is equal to the length of the wall on any one side; in consequence of which the *streets* would become visible on the outside of the city, above the walls (as they are said to be); and it may be conceived to contain everything that can make its glory and majesty complete, commanding in every part extensive views, free from all interruptions; and forming the most glorious scenery to an approaching beholder.'—King's *Morsels of Criticism.* The idea thus presented to the mind has some analogy to the description of Ecbatana given by Herodotus, and referred to in the note on Ezra vi. 2. However explained, the description of the heavenly Jerusalem will still present many difficulties if we attempt to illustrate it by literal exegesis, except so far as may be necessary to give a proper idea of the grandeur and congruity of the imagery employed in the symbolical description. Two things are to be borne in mind—that the description *is* symbolical, and that the inhabitants of the heavenly city are the redeemed, gifted with spiritual bodies, and therefore not affected by the considerations which accrue to us from our physical condition. The greatest difficulty of the description, *literally taken*, is as to the height of the city being equal to its diameter. King, as we have seen, takes this to denote the height of a hill enclosed within its bounds, and on the slopes of which the streets were built. Some will prefer the idea of Professor Stuart, who says: 'That the height is equal to the length and breadth, is a peculiar circumstance, differing from the ordinary ideas of architectural proportion. Inasmuch as eight furlongs make a [Roman] mile, so the city must be reckoned as 375 miles square; and of course the height of it must be the same, But how is this to be regarded? Is the whole city one great building, one temple? Not a temple, as verse 22 expressly assures us; not one solid mass of building, inasmuch as it has streets (verse 21), and a river and trees on its banks, etc., xxii. 1 seq. We are compelled therefore to suppose, that in the mind of the seer it was regarded as containing mansions, all of which were of one height, and which, from the loftiness of this height, were fitted to contain almost countless myriads of inhabitants.'

19. '*Chalcedony.*'—A gem so called from Chalcedon in Asia, where it was found. The common chalcedony is of various shades of white, gray, yellow, brown, green, and blue. There is a blackish-brown variety, which appears of a blood-colour when held between the light and the eye. It occurs sometimes in stalactitical forms, with organic impressions. Very fine specimens of this kind have been found in the Trevascus mine in Cornwall.

20. '*Sardonyx.*'—A species of chalcedony, which is distinguished by a beautiful display of red and white layers of carnelian, in alternating bands.

— '*Chrysolite.*'—The topaz of the moderns; a beautiful gem, of a prismatic form when in crystals; and, from its yellow colour, called *χρυσόλιθος*, or 'golden stone,' by the ancients. See Exod. xxxix. 10.

— '*Topaz.*'—The chrysolite of the moderns. This is one of the softest of the gems: its colour is pistachio green, with other shades.

— '*Chrysoprasus.*'—The chrysoprase is a variety of chalcedony. It is either of an apple or a leek green colour. It is nearly all flint or silica: a minute proportion of the oxide of nickel seems to impart the green which it possesses. It is found in veins of interrupted beds in the midst of a green earth, which contains nickel.

— '*Jacinth.*'—A violet-coloured gem, probably a variety of amethyst, differing only in colour from that beautiful gem.

— '*Amethyst.*'—See the note on Exod. xxxix. 12. The name 'amethyst' is now given to a gem of a violet colour, which increases in value as the tint inclines to rosy red; which condition, according to our supposition, entitled the stone to the designation of *ἀμέθυστος*. In fact, the following statement is very nearly true, and will be easily remembered:—a certain gem, in hardness and brilliancy next to the diamond, was called a jacinth, *ὑακίνθος*, by the ancients, when of a violet colour; an amethyst, when of a rosy red; a sapphire, when blue; and an emerald, when green.

For the other stones named in the text see the notes on Exod. xxxix.

CHAPTER XXII.

1 *The river of the water of life.* 2 *The tree of life.* 5 *The light of the city of God is himself.* 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 [1]And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, [2]See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

[1] Chap. 21. 23.

[2] Chap. 19. 10.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, [3]to give every man according as his work shall be.

13 I am Alpha and Omega, [4]the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. [5]And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, [6]If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

[3] Rom. 2. 6. [4] Chap. 1. 8, and 21. 6. Isa. 41. 4, and 44. 6. [5] Isa. 55. 1. [6] Deut. 4. 2. Prov. 30. 6.



INDEX TO THE NOTES

OF THE

PICTORIAL BIBLE.

Google



INDEX.

[The references are made to the Book, Chapter, and Verse of the Text under which the Notes occur.]

AARON'S miraculous rod preserved in the Temple, Num. xvii. 2; silent resignation on the death of his sons, Lev. x. 3; Tomb on Mount Hor described, Num xx. 27
Abana, notice of the, 2 Kings v. 12
Abarim, the name of a mountain region, Deut. xxxiv. 1
Abba Judah's charity and its reward, 1 Cor. xvi. 1
Abba, or Arabian cloak, described, Exod. xxviii. 31; Num. xv. 38; Mark xiv. 52; John xix. 23
Abdallatiff's account of the Famine of Egypt, 2 Kings vi. 25, 29
Abel, meaning of the name, Gen. iv. 2; most probably not so called till after his death, *ib.*
Abel, notice of the town of, 2 Sam. xx. 15
Abgarus, king of Edessa, tradition respecting, Gen. xi. 28
Abilene, site of the territory of, Luke iii. 1
Abimelech, probably an official title, Gen. xxvi. 1
Abimelech, connected history of, Judg. ix. 23
Ablution, a symbol of purification, its very extensive use, Lev. viii. 6
Ablutions of the Jewish priests, Exod. xxx. 2, 18
Abner's character, 2 Sam. iii. 6, 8
Abraham, his untruth regarding Sarah, Gen. xii. 13; his wealth, *ib.* 16, and xiii. 2; his slaves, xiv. 14; his generosity, *ib.* 21; meaning of his names, xvii. 5; usages illustrative of his entertainment of the angels, xviii. 7; his mourning for Sarah, xxiii. 2; his purchase of Machpelah, *ib.* 9; exquisite Orientalism of this transaction as recorded in the text, *ib.* 11; tombs of his family at Machpelah, xxiii. 19; distribution of his property, xxv. 6; his title to be the father of all the faithful, Rom. iv. 11
Abraham's ancestors idolaters, legend on this subject, Josh. xxiv. 2
Abraham's wells re-opened by Isaac, Gen. xxvi. 20
Absalom's hair, weight of, considered, 2 Sam. xiv. 26; misgivings about the succession and designs to secure it, xv. 1; tomb and monument, xviii. 17
Abubekr's instructions to his Marshal, 1 Sam. xxx. 2
Abusive language of the East, instances of, 1 Sam. xx. 30; xxiv. 14
Abyssinia, the country of the queen of Sheba, 2 Chron. ix. 1
Abyssinian, horn head-dresses, 1 Sam. ii. 1; lyre, Ps. xliii. 4; sistrum, cl. 5; mourning usages, Jer. xvi. 6
Acacia gummifera, the shittim of the Hebrews, Exod. xxv. 5
Acco [Ptolemais]
Achaia, notice of, Acts xviii. 12
Achmetha [Ecbatana]
Achor, site of the valley of, Hos. ii. 15
Achzib or Achshaph, notice of, Josh. xii. 19, 20
Acosta's scourging in the synagogue described, Matt. x. 17
Acquired property in land, law relating to, among the Jews, Lev. xxv. 23, 24; xxvii. 22
Acre or Akka [Ptolemais]
'Acts of Pilate,' notice of the alleged documents, so called, John xix. 12
Ad, the Amalekite, notice of, 1 Sam. xv. 2
Adam, remarks on the intellect of, Gen. ii. 20, 24
Adder, notice of the, Gen. xlix. 17
Adders' poison, notice of, Ps. cxl. 3
Addressing people from 'afar off,' instances of, 1 Sam. xxvi. 13
Adherence to religion exemplified in people restricted to distinctive food, Lev. xi. 2
Adonis, story and worship of, Ezek. viii. 14
Adoption among the Romans, notice of, Rom. viii. 17, 23
Adrammelech, notice of the idol, 2 Kings xvii. 30
Adramyttium, notice of, Acts xxvii. 2
Adriatic Sea, large extent formerly assigned to the, Acts xxvii. 27
Adullam, notice of the city of, Josh. xii. 15
Adullam, probable site of the cave of, 1 Sam. xxii. 1
Adultery, ancient punishment for, Gen. xxxviii. 24; Ezek. xxiii. 25; punished with death among the Jews and Moslems, Lev. xx. 10; suspected, remarks on the efficacy of the ordeal established for, Num. v. 29
Adulteress, ensnaring question about the, explained, John viii. 6
Adverbs of perpetuity, Scriptural interpretation of, 1 Thess. v. 17
Adytum or sanctuary of an Egyptian temple similar to the sanctuary of the Tabernacle, Exod. xxv. 9
Ænon, notice of, John iii. 23
Affghaun usage illustrative of Eliezer's interview with Laban, Gen. xxiv. 33
Aga Mohammed Khan, anecdote of, Dan. vi. 8
Agag, a name common to the Amalekite kings, Num. xxiv. 7
Agag, execution of, illustrated, 1 Sam. xv. 33
Agapæ, notice of the, and disgraceful scenes at the, 1 Cor. xi. 20
Agate, notice of the, Exod. xxxix. 12
Aggle-stone, notice of the, 2 Chron. xxviii. 25
Agriculture, the occupation of man after the Flood, Gen. ix. 20
Agriculture of Egypt, Exod. vii. 15
Agricultural privileges of the poor in Israel, Lev. xix. 9
Agrippa, son of Herod Agrippa, notice of, Acts xxv. 13; xxvi. 3
Ahab's wicked reign, reason for the minute account of, 1 Kings xvi. 30; remarks upon his doom, xxi. 19
Ahasuerus, shown to be Xerxes, Ezra iv. 6, 7; notice of the feast of, Esth. i. 3
Ahaz, date of the reign of, Is. vii. 1
Ahithophel, character of, 2 Sam. xvii. 7, 23
Ai, conjectures on the site of, Josh. vii. 2; object of the execution of the king of, viii. 29
Air, no word for, in Hebrew, Gen. i. 6
Ajeleth Shahar, explanations of, Ps. xxii. *title*
Akabah, the fortress of, described, Deut. ii. 8; the modern fortress of, 2 Chron. xxxii. 1; neighbourhood of the Gulf of, described, Num. xxi. 6
Akkerkuf, the Sittace of the Greeks, and Accad of the Bible, notice of, Gen. x. 10
Akra, notice of, Zeph. i. 10
Alabaster boxes, description of, Matt. xxvi. 7
Alamoth, explanation of, Ps. xlvi. *title*
Alcohol, notice of, Is. v. 11
Aleppo, exultation of the women of, at an earthquake, Judg. xxi. 19
Alexander the Great's visit to Jerusalem, Neh. xii. 11; his operations against Tyre, Ezek. xxvi. 12; his symbolical horns, Dan. viii. 5
Alexander, brother of Philo, notice of, Acts iv. 6
Alexandrian Jews, notice of the, Acts vi. 9
Algum-tree, notice of the, 2 Chron. ix. 10
Alhambra, apartments in the, described, Cant. ii. 4
Alleged interpolation of a passage in 1 Sam. xvii. 12, 13
Allegory of the bondwoman and the free explained, Gal. iv. 24

Allegory of the waters issuing from the Temple explained, Ezek. xlvii. 1
Alligator's teeth, strength of the, Job xli. 1
Alluvial formation of Egypt, Exod. vii. 15
Almanacs, purposes of, in the East, Esth. iii. 7
Almond-tree described, Gen. xliii. 11; a symbol of haste, Jer. i. 11, 12
Aloe-tree, notice of, Ps. xlv. 8
Alphabetical or Acrostic Psalms, remarks on the, Ps. xxv. 1
Altar of incense, description and position of, Exod. xxx. 1
Altar of the Tabernacle described, Exod. xxvii. 1, 9–19
Altar of Testimony by Jordan, remarks upon the erection of the, Josh. xxii. 10
Altars, rude simplicity of, in early times, Exod. xx. 24; of different ancient nations described, 2 Kings xvi. 10; places of sanctuary, 1 Kings i. 51; ii. 20
Al-taschith, meaning of, Ps. lvii. *title*
Amalekite colony in Ephraim, notice of the, Judg. v. 14
Amalekites, origin and habits of the, 1 Sam. xv. 2, 9
Amaryllis, yellow, notice of the, Cant. ii. 1; Matt. vi. 28
Amasa, parentage of, 2 Sam. xvii. 25; reason of his rise in David's favour, xx. 5
Amasis, king of Egypt, notice of, Jer. xliv. 30
Amber, notice of, Ezek. viii. 2
Ambiguity of the answers of pagan priests and oracles, 2 Chron. xviii. 5
Amen, use of this word in swearing, Num. v. 22; used in its original sense, 2 Cor. i. 20; remarks on the ancient use of this word, 1 Cor. xiv. 16
Amethyst, notice of the, Exod. xxxix. 12; Rev. xxii. 20
Ammonite, captives, treatment of, by David, 1 Chron. xx. 3; conquests in Israel, Judg. x. 17
Ammonites, country occupied by the, Deut. ii. 19; connected history of the, *ib.*; extinction of the, Ezek. xxv. 7
Amorites, their supposed seizure of Jacob's land, Gen. xlviii. 22; historical notice of the, Deut. vii. 1; costume and usages of the, 2 Chron. viii. 7
Amorites should be *Aramites* in Josh. xiii. 4
Amosis, oppression of the Jews under the dynasty of, Exod. i. 8
Amphipolis, notice of, Acts xvii. 1
Amphitheatre, the combats of the, 1 Cor. iv. 9; xv. 32
Amplias, notice of, Rom. xvi. 8
Amulets in use in the East described, Deut. vi. 8
Anakim, a gigantic race, notice of the, Num. xiii. 33; Josh. xi. 21; xiv. 12
Anammelech, notice of the idol, 2 Kings xvii. 30
Ananias's abode at Damascus, notice of, Acts ix. 10
Ananias, the tyrannical high-priest, notice of, Acts xxiii. 2, 3
Anathema, or the last degree of excommunication, notice of the, John ix. 22; facts and opinions respecting the, 1 Cor. xvi. 22
Anathoth, notice of, 1 Kings ii. 26
Anchors of ancient ships, particulars about the, Acts xxvii. 29, 30
Ancient idolatries, leading principles of, Deut. iv. 16
Ancient kingdoms, narrow bounds of some, Gen. xiv. 9
Andropogon Calamus Aromaticus, notice of the, Exod. xxx. 23
Andronicus, notice of, Rom. xvi. 7
Andrew's, St., cross described, John xix. 18
Anecdote of Kumeil, son of Ziyad, Joel ii. 6
Angel, first mentioned, Gen. xvi. 7; various applications of the term, *ib.*; who wrestled with Jacob; reasons for his not telling his name, Gen. xxxii. 29; meaning of, in Eccl. v. 6; as applied to St. Peter, explanation of, Acts xii. 15
Angels' food, meaning of, Ps. lxxviii. 25
Angels, Jewish idea of the nature of, Heb. i. 7; belief in the ministry of, Gal. iii. 19; Jewish worship and invocation of, Col. ii. 18; opinions about the meaning of, in 1 Cor. xi. 10; language of, 1 Cor. xiii. 1
Angling, ancient practice of, Hab. i. 15
Animal death, first recorded instance of, Gen. iii. 21
Animal food; was it allowed before the flood? Gen. ii. 29; granted, ix. 4; mode of cooking in the East, xviii. 7; commonly eaten only by the rich in the East, Prov. xv. 17
Animal figures used by the Jews as ornaments till the captivity, Deut. v. 8, 9
Animal substances written on by the ancients, Deut. xxxi. 24
Animal symbols of the ancient Egyptians, Deut. iv. 16
Animal worship of the ancient Egyptians, Gen. xlvi. 34; Exod. viii. 26
Animals, the, sacrificed by the Israelites, Exod. viii. 26; used for burnt offerings, Lev. i. 2, 4; sacrificed in heathen temples, *ib.* 2; prohibited as unclean, xi. 2–47; used for food by the Israelites in the desert, singular law regarding, xvii. 5; this law repealed, Deut. xii. 13; those dying naturally or torn by wild beasts, Jewish and Moslem laws relating to, considered, Lev. xxii. 8; indispensable condition respecting those intended for sacrifice, Num. xix. 2; success of the ancients in taming, James iii. 7
Anise [Dill]
Anklets of modern Egyptian women, Is. iii. 18
Anna the prophetess, notice of, Luke ii. 37
Annas the high-priest, notice of, Luke iii. 2
Anniversary fast-days of the Jews, Zech. vii. 5
Anointing oil of consecration, notice of the, Exod. xxx. 25; composition of the, xxxvii. 29
Anointing, a symbol of the effusion of graces, its application among the Hebrews, Lev. viii. 12
Anointing kings among the Jews, notice of, 1 Sam. x. 1
Anointing the heads of guests, Eastern practice of, Ps. xxiii. 5
Anointing the high-priest, mode of, Ps. cxxxiii. 2
Anointings of Christ, notice of the three, John xii. 3
Anointing with oil, Eastern custom of, James v. 14
Antar, the romance of, extract from, relating to the genealogy of the Arabs, Gen. xxv. 16; extract from, illustrative of some passages of Scripture, Exod. xii. 11
Antar's slaughter of the Lion, 1 Sam. xvii. 34; his enterprise to get the camels for his bride, xviii. 25
Antediluvian poetry, supposed specimens of, Gen. iv. 23; v. 28
Antelopes, notice of, Deut. xii. 15; xiv. 5
Anti-Libanus mountains described, Josh. xiii. 6
Antioch in Pisidia, notice of, Acts xiii. 14
Antioch the Great, notice of, Acts xviii. 22
Antipatris, notice of, Acts xxiii. 31
Antonia, notice of the tower, Acts iv. 1; defence, capture, and destruction of, Luke xxi. 20
Ants, and their nests, notice of, Prov. vi. 6; opinions about their storing food for winter, xxx. 25
Apelles, notice of, Rom. xvi. 10
Apes, notice of, 2 Chron. ix. 21
Aphek or Aphik, now probably Afka, Josh. xii. 18; xiii. 4; 1 Sam. xxix. 1
Aphek or Apheakah, notice of, 1 Sam. iv. 1
Apis the bull god, worship of, Exod. xxxii. 4
Apologue or parable, origin of the, Judg. ix. 8
Apologue of Saadi, Prov. xiii. 20
Apollonia, notice of, Acts xvii. 1
Apollos, notice of, 1 Cor. i. 12
Apostates, treatment of, by the Jews, Luke vi. 35
Apostles' doctrine, misrepresentation of the, Rom. iii. 8
Apothecary or perfumer, Exod. xxx. 25
Appeal to Cæsar, privilege of the, Acts xxv. 11
Appii-Forum, notice of, Acts xxviii. 15
Apple of Sodom described, Deut. xxxii. 32
Apple-tree should be citron-tree in Cant. ii. 3
Apprehend, peculiar meaning of, in Phil. iii. 12
Aprah, or Ophrah, notice of, Mic. i. 10
Apries [Pharaoh-hophra]
Ar, or Rabbah, the Greek Areopolis, site and ruins of, described, Deut. ii. 9
Arab, mantle described, Exod. xxii. 27; Num. xv. 38; blood-thirstiness, and 'price of blood,' xxxv. 12; children named from some circum-

stances attending their birth, Gen. xxxv. 18; costume, Exod. xii. 11; xxii. 27; deceit and its remedy, Luke xii. 47; fare and modes of cooking, Gen. xviii. 8; horses, mode of feeding, xxxii. 14; Amos vii. 1; hospitality, Judg. iv. 18; proverbs, Eccl. ix. 4; xi. 1; race, origin, genealogies, wide-spread power, and duration of the, Gen. xxv. 16; sentiments respecting the *beard*, 2 Sam. x. 4; shield and spear described, Judg. v. 8; superstitious feelings about hair, Num. vi. 18; tents described, Gen. xxv. 27; Num. xxiv. 5; tribes, their antiquity and genealogy, Gen. xxv. 16; tribes, standard of wealth among, xiii. 2; village, notice of an, 1 Chron. xvii. 7 [see also Bedouin]
Arabah drawn by oxen, 1 Sam. vi. 10
Arabia, primitive inhabitants of, Gen. xxv. 16; no horses in, in ancient times, Josh. xi. 6; visited by St. Paul, Gal. i. 17
Arabia Felix, notice of, 2 Chron. ix. 1
Arabia Petræa, notice of, Gen. xxxvi. 9
Arabian Cosmology, a favourite doctrine of, Job xxvi. 7, 10
Arabian, door with sentences inscribed, Deut. vi. 8; encampment in the wilderness described, Num. xxiv. 5; greyhound, notice of the, Prov. xxx. 31; kneading-bowl described, Exod. xii. 34; lyre, notice of the, Ps. xliii. 4; marriage-ceremony, Ruth iii. 9; palace, ideal of an, Is. liv. 12; discussions held in the streets, Prov. i. 20; table-cloth described, Exod. xii. 34; torch-cressets described, Num. x. 6; trade with India and Ceylon in early times, Exod. xxx. 23; usages in matters of divorce, Deut. xxiv. 1, 4; usages in mourning, Jer. xxii. 18; vigilance when prowling, iii. 2; warfare, usages of, Gen. xiv. 2, 15, 21
Arabian Gulf, notice of the, Exod. xiii. 18
Arabians, defeat of the, by Esarhaddon, Is. xxi. 14
Arabs, origin, wildness, and standard of wealth of the, Gen. xiii. 2; xvi. 12; their frequent invocation of the name of God, and unwillingness to take a solemn oath, xxi 21; remarkable firmness of their tread, Job xxiii. 11
Arad, account of the destruction of, supposed to be an interpolation, Num. xxi. 1
Aradus (now Ruad), notice of, Is. x. 9
Aram, a more extensive region than Syria, Gen. xxiv. 10; distinctive names for parts of it, *ib.* and xxv. 20
Aramaic language, notice of the, Is. xxxvi. 11
Ararat in Armenia, description of, Gen. viii. 4; affected by the earthquake of 1840, *ib.*
Aratus, passage of, quoted by St. Paul, Acts xvii. 28
Araunah, the alleged Jebusite king, notice of, 2 Sam. xxiv. 23
Arbitrators for settling disputes of Jews, and also of Christians, 1 Cor. vi. 1
Arch, remote antiquity of the use of the, Ezek. xl. 16
Arch of Titus, valuable evidence of the, Mark xiii. 2
Archelaus, son of Herod, notice of, Matt. ii. 22; alluded to in one of our Lord's parables, Luke xix. 12
Archery, implements of, described, 2 Sam. i. 18
Architectural ornaments of Solomon's temple, 2 Chron. iii. 5
Arcturus, the stars denoted by, in Job xxxviii. 32
Areopagus, hill and court of, Acts xvii. 19, 22; Rev. ii. 17
Ares, an odorous earth used as perfume, Gen. xxvii. 27
Aretas, king of Petra, notice of, Matt. xiv. 1; 2 Cor. xi. 32
Ariel, explanation of the name, Is. xxix. 1
Arimathæa, now Ramla, notice of, Matt. xxvii. 57; Lev. xxvi. 33
Aristarchus, notice of, Col. iv. 10
Aristobulus, notice of, Rom. xvi. 10
Ark, the, considered as a specimen of antediluvian art, Gen. vi. 14; form and dimensions of, *ib.*
Ark of the Tabernacle, notice of the, Exod. xxv. 10; taken by the Philistines, reasons for this, 1 Sam. iv. 3, 8
Ark of Egyptian temples described, Exod. xxv. 9
Arm used figuratively for power, Job xxii. 9
Armenia, early famed for its horses and mules, 2 Sam. xiii. 29; Josh. xi. 6
Armenian funeral described, 2 Sam. xiv. 14
Armies of Judah and Israel, remarks upon the, 2 Chron. xiv. 8
Armlets of different ages described, 2 Sam. i. 10
Armour, Defensive, progressive history of, 1 Sam. xvii. 5; hung up in temples, 1 Chron. x. 10; stripped off the slain among the Jews and Greeks, 2 Sam. ii. 21; offensive and defensive, notice of, Judg. v. 8
'Armour of righteousness,' allusions in this phrase, 2 Cor. vi. 7
Armour-bearer, antiquity of the office of, Judg. v. 8
Arms, marks engraved on the, Is. xlix. 16
Arnon, the present Modjeb, course and valley of the, described, Num. xxi. 13; xxxii. 34
Aroer, site and description of, Num. xxxii. 34; Is. xvii. 2
Aromatics of India and Ceylon, ancient trade in, Exod. xxx. 23
Aromatics, custom of anointing with, Mark xiv. 5; origin of the use of, in embalming the dead, John xix. 40
Arpad [Aradus]
Arrows, figuratively used for God's judgments, Deut. xxxii. 15; divination by, described, Ezek. xxi. 21; description of ancient, 2 Sam. i. 18
Art of writing first employed upon stone, Exod. xxxii. 15
Artaxerxes Longimanus, notices of, Ezra i. 1
Artemas, notice of, Tit. iii. 12
Arvadites, arms and attire of the, Ezek. xxvii. 11
As, and its subdivisions, notice of the, Mark xii. 42
Asa's disease and physicians, notice of, 2 Chron. xvi. 12
Asaph, character of the Psalms ascribed to, Ps. l., *title*
Ascalon [Askelon]
Asenath, Joseph's wife, probability of her being of the blood royal of Egypt, Gen. xli. 45
'Ash' should be 'larch' in Is. xliv. 14
Ashdod, historical notice of, 1 Sam. v. 1
Asher, remarks upon the lot of, Josh. xix. 24
Asherah, a name of Venus, Judg. vi. 25
Ashes thrown on the head during fasts, Matt. vi. 16; mixed with lime for mortar, Mal. iv. 3
Ashima, notice of the idol, 2 Kings xvii 30
Ashkelon [Askelon]
Ashtaroth, or Astarte, representations and worship of, 2 Chron. xv. 16
Ashtaroth, now Mezareib, notice of, Josh. xiii. 12
Asia, restricted application of the name, Acts vi. 9; xvi. 6; diurnal variation of temperature in parts of, Gen. xxxi. 40
Asiatic scenery, peculiar features of, Ps. i. 3; xxiii. 2; xxxii. 4
Asiatic sky, glorious brilliancy of the, Ps. xix. 1
Asiatics; their rapid removal from their villages in times of danger accounted for, Gen. xiv. 10
Askelon, historical notice of, Judg. xiv. 9; Mohammedan tradition about, Zeph. ii. 4; desolation of, Zech. ix. 5
Asps, notice of, Job xx. 14
Ass, proof of the respectability of the, in Eastern countries, Gen. xxxv. 18; Job i. 14; xi. 12; a symbol of strength, patience, and assiduity, Gen. xlix. 14
Assaulting cities, ancient methods of, 2 Chron. xxxii. 1
Asses, used in ancient times for crossing the Desert, Exod. iv. 20; reason of the preference for, in Syria, Num. xxii. 24; White, not uncommon in Western Asia, Judg. v. 8; used in mills, Matt. xxiv. 41
Ass's colt, riding on, the privilege of governors, Judg. x. 4
Assistants of the priests, duties of the, 1 Chron. xxvi. 1
Assos, notice of, Acts xx. 13
Assouan, scenery of the pass of, Ezek. xxix. 10
Asshur [Assyria]
Assyria, boundaries of, Gen. ii. 14; Num. xxiv. 22
Assyrian, archers compared to the bee, Is. vii. 18; colonies in Samaria, notice of, 2 Kings xvii. 24; conquests in Syria, view of, in connection with the Battle of the Four Kings, Gen. xiv. 1; tribes in Palestine, Ezra iv. 9
Assyrian history, closing scene of, Nah. i. 10; ii. 6
Assyrian kings, notice of the early, 2 Kings xv. 19; kings after Esarhaddon, notice of the, xxiv. 1

Assyrian museum in the Louvre, notice of the, Zeph. ii. 13
Assyrian used for *Syro-Greek*, Mic. v. 5
Assyrians, western conquests of the, Gen. xiv. 1; xlvi. 34
Astrologers of the East, business of the, Esth. iii. 7; Is. xlvii. 13
Astronomical terms, notice of ancient, Job xxxviii. 31
Astronomical discoveries recorded in most ancient times on stone and brick, Exod. xxxii. 15
Asylum, abuse of the right of, among the Romans, Josh. xx. 2; superiority of the law of Moses regarding the right of, *ib.*
Asyncritus, notice of, Rom. xvi. 14
Athaliah's atrocity, motives for, 2 Chron. xxii. 10
Athenian slaves' names, remarks on, Dan. i. 7
Athenian superstition and idolatry, glance at, Acts xvii. 16
Athenians, gossiping propensities of the, Acts xvii. 21
Athletes, training of, for the Olympic games, 1 Cor. ix. 25; 2 Tim. ii. 5; Heb. xii. 1
Atonement effected by expiation and propitiation, Lev. ii. 1
Atonement, the Day of, remarks upon the fast of, Lev. xvi. 29
Atonement, meaning and origin of the term, Rom. v. 11
Attaka mountains, notice of the, Exod. xiv. 2; xv. 22
Attar or frankincense of Abyssinia, notice of the, Exod. xxx. 34
Attendance at the king's gate in the East, Esth. ii. 21; Prov. viii. 34
Attitude of prayer among the ancients, Ps. xxviii. 2; xliv. 20
Augury probably practised by the Hebrews, Lev. xix. 26
Augustus [Cæsar Augustus]
Ava now Ahwaz, notice of, 2 Kings xvii. 24
Avaris, notice of the city of, Gen. xlvi. 34; Exod. i. 8
Aven [On]
Aversion to strangers among some nations, cause of the, Gen. xxxvii. 25
Avim, a Canaanitish people, notice of the, Deut. ii. 23
Awaking any one a great rudeness in the East, Cant. ii. 7
Awnings in ancient galleys, notice of the, Ezek. xxvii. 7
Ayeshah, remarks of, on a pretended revelation of Mohammed, Gen. xxx. 16; her account of his last illness, *ib.*
Ayun Musa, the point of egress from the Red Sea, described, Ex. xiv. 2; xv. 22
Azazel, the Hebrew word translated by 'scape-goat;' reasons for supposing that it denotes Satan, Lev. xvi. 8
Azekah, notice of, 1 Sam. xvii. 1
Azotus [Ashdod]
Azza [Gaza]

B.

Baal probably identical with Moloch, Lev. xviii. 21
Baal, Tyrian worship and representations of, 1 Kings xvi. 31
Baal's priests, scene of the slaughter of, 1 Kings xviii. 19
Baalath, notice of, Josh. xix. 44
Baalbek, traditions, ruins, and site of, Josh. xi. 17; dimensions of stones in the temple of, 1 Kings v. 17
Baal-berith, notice of, Judg. viii. 33; ix. 4
Baal-gad identified with Baalbek, Josh. xi. 17
Baal-hamon, notice of, Cant. viii. 11, 12
Baal-Hazor, notice of, 2 Sam. xiii. 23
Baal-peor, notice of the obscene idolatries of, Num. xxv. 3
Baal-tamar, notice of, Judg. xx. 33
Baal-zebub, origin and meaning of this name, Exod. viii. 16; 2 Kings i. 2
Babel the first city built after the flood, Gen. x. 10
Babel, Tower of, probable purpose and dimensions of the, Gen. xi. 4; description of it in the time of Herodotus, *ib.*; discussion regarding its ruins, *ib.*
Babylon, general view of the ruins of, Is. xiii. 19; general description of, Dan. iv. 30; desertion and desolation of, Is. xiii. 20; xiv. 23; now the haunt of wild beasts and noisome creatures, xiii. 21, 22; notice of the gates of, xlv. 2; sack of, by Cyrus, described, Jer. li. 36; notice of the walls of, li. 52; ancient irrigation of the plain of, l. 38
Babylonia, former fertility and present desolation of, Jer. l. 16
Babylonian, bricks, notice of, Ezek. iv. 1; xxiii. 14; captivity, dates respecting the, and its effect on the Jews, Jer. xxv. 12; Ezra i. 11; commerce, notice of, Ezek. xvi. 10; court, pages and officers of the, Dan. i. 4; couriers, notice of, Jer. li. 31; dials, description of, 2 Kings xx. 11; dominion over the Hebrews, date of the, Jer. xxv. 12; empire, foundation and monarchs of the, 2 Kings xxiv. 1; xxv. 27; Daniel's vision respecting it, Dan. vii. 1; garments, notice of, Josh. vii. 21; horse and chariot force, Is. v. 28; idols, notice of, xxi. 9; kings after Nebuchadnezzar, chronology of the, Dan. v. 1; learning and science, notice of, ii. 2; modes of sepulture, Ezek. xxxii. 22; paintings, notice of, xxiii. 14; royal cubit, xli. 8; seals, notice of, 1 Kings xxi. 8, sculptures, important illustration from, Dan. vi. 16; structures, bricks and cements used in, Gen. xi. 3
Bacchanalian orgies, practices of the, Eph. v. 18
Badger not found out of Europe, Exod. xxv. 5
'Badgers' skins' a mistranslation in Exod. xxv. 5
Baghdad, rise and decay of, Is. xiii 20; Talism gate of, notice of, 1 Chron. ix. 18
Bagpipe, notice of the, Dan. iii. 10
Bag of Judas described, John xii. 6
Bags and baggage of eastern travellers described, Josh. ix. 4
Baiæ, notice of, Acts xxviii. 13
Bairam, dances of the Moslem women during the feast of, Judg. xxi. 19
Bakers, met with only in large towns in the East, Gen. xviii. 6; importance and danger of eastern, Jer. xxxvii. 21; of Western Asia, remarks on the, Hos. vii. 7
Baking bread in Western Asia, modes of, Lev. ii. 4, 5
Balaam, remarkable character and skill of, Numb. xxii. 4–22; striking analogy to the imprecatory rites of, Num. xxiii. 1
Balances [Scales]
Baldhead, a term of contempt in the East, 2 Kings ii. 23
Baldness, sometimes a mark of leprosy, Lev. xiii. 40; two kinds of it, *ib.*
Balistæ described, 2 Chron. xxvi. 15
Balm of Gilead, notice of, Gen. xxxvii. 25
Band [Legion]
Bankers of ancient times, notice of the, Luke xix. 23
Banner of protection, allusions to the, explained, Ps. lx. 4
Banquets of the ancient Persian kings, Esth. v. 12
Banqueting-halls of Eastern palaces, Cant. ii. 4
Baptism, in use before the time of John the Baptist, John i. 25
'Baptism for the dead,' interpretation of, 1 Cor. xv. 29
Bar in the sense of gate and defence, Amos i. 5
Barak, meaning of the Hebrew word elucidated, Job i. 5
Barbarian, ancient application of the word, Acts xxviii. 2
Barbarism not the original condition of man, Gen. vi. end
Bardwell's description of Solomon's Temple, 1 Kings vi. 2
Bare feet, appearing with, a manifestation of respect, Exod. iii. 5
Bark of trees, rolls made of, for writing on, described, Deut. xxxi. 24
Barley the usual food of Eastern horses, 1 Kings iv. 28
Barley-bread, ideas of poverty connected with, Judg. vii. 13; considered very inferior food, John vi. 9
Barley harvest in Egypt, time of, Exod. ix. 31
Barrady, the river of Damascus, notice of, 2 Kings v. 12
Barrow-burial, notice of, Ezek. xxxii. 26
Barter not usual in the time of Abraham; purchases made by gold and silver, which was weighed, Gen. xxiii. 16; xxxiii. 19
Bartimæus, composition of this name, Mark x. 46
Bashan, description of, Josh. xiii. 11; notice of its gigantic inhabitants, Deut. iii. 11
Baskets, different kinds of, Matt. xvi. 9, 10; of firstfruits described, Deut. xxvi. 2
Basons of the tabernacle, use of the, Exod. xxvii. 3
Bastards, general neglect of, Heb. xii. 8
'Bastards' probably should be 'strangers' in Deut. xxiii. 2

Bastinado, mode of inflicting, in ancient Egypt, Exod. v. 14
Bat, notice of the, Is. ii. 20; Lev. xi. 19
Bath of wine, measure of the, Is. v. 10
Bath-kol, a kind of divination, notice of the, Luke xii. 6
Bathsheba, great deference paid to, 1 Kings ii. 19
Battering-ram described, Ezek. xxi. 22
Battle of the four kings, explanation of difficulties concerning the, Gen. xiv. 1
Battle, eastern mode of excitement to, 2 Sam. ii. 14
Battle-field after an engagement described, Jer. xv. 3
Battle-scene in the East, Rev. xix. 17, 18
Battle-scene on an Egyptian temple, described, Judg. i. 7
Bawling conversation in Eastern streets, Is. xlii. 2
Bazaars, plan and arrangements of Eastern, Luke vii. 32
Bdellium, critical notice of, Gen. ii. 12
Beads of gold worn by the ancient Arabians, Num. xxxi. 50
Beans, notice of, Ezek. iv. 9
Bear, of Western Asia, described, 1 Sam. xvii. 34; 2 Sam. xvii. 8; habits of the, Lam. iii. 10; dung of the, used as an eye medicine, 2 Sam. xvii. 8; its affection for its young, Prov. xvii. 12
Beard, different modes of wearing the, in Western Asia, Lev. xxi. 5; dyes for the, in the East, 2 Sam. xix. 24; great respect for the, in the East, 1 Sam. xxi. 13; loss of the, worse than death to the Arabs, 2 Sam. x. 4; shaven by the Egyptians, Gen. xli. 14; except while mourning, l. 4; perfumed in the East, Ps. cxxxiii. 2
Beard-case attached to the chin in Egyptian sculptures, Gen. xli. 14
Beasts of prey, dread of, in Eastern villages, Ps. civ. 20, 22; Prov. xxii. 13
Beast-worship of the Hindoos and Egyptians, Rom. i. 23
Beaten wheat, notice of, 2 Chron. ii. 10
'Beating the air,' origin and meaning of, 1 Cor. ix. 26
Beauty a recommendation to the royal service in the East, Dan. i. 4
Beautiful gate of the temple, notice of the, Acts iii. 2
Bedéah, the miraculous passage of the Red Sea supposed to commence at the extremity of the pass of, Exod. xiv. 2
Bedouin Arab; assaults upon caravans, Ezra viii. 22; battles, character of, Josh. vii. 5; encampment in Sinai, Num. ii. 3; exaggeration, instance of, Josh. xi. 4; hatred of cultivators, Judg. vi. 4; punishment of adultery, Lev. xx. 10; rapacity, Mic. ii. 8; robbers, adventure with, Ps. xvii. 11, 12; sheikh's hospitality, Job xxxi. 32; single combats previous to a general engagement described, 1 Sam. xvii. 10; women, their fondness for tattooing, Lev. xix. 28; anxiety for independence among the sons, Gen. xxv. 6; frugal from necessity, glutinous by nature, xxv. 34; their habits, and their intercourse with the modern Egyptians, xlvi. 34; remarkable warriors among the, 1 Chron. xi. 11; wild restless life and plundering propensities of the, Gen. xvi. 12; their standard of wealth, xiii. 2
Bed-biers, ancient, notice of, 2 Sam. iii. 31
Bedchamber in the East not a sleeping room, 2 Kings xi. 2
Bedreddin-Hassan, the pastry-cook of Damascus, story of, 2 Sam, xiii. 8
Beds, among the Jews, described, 1 Sam. xix. 15; in the sense of divans, Ps. cxlix. 5; in the East, described, Prov. vii. 16; for each person in the East, Luke xi. 7; and cushions, purification of, Mark vii. 4; and bedstead, described, 2 Kings i. 16
Bedsteads in the East, ancient and modern, notice of, Deut. iii. 11
Beer, the ordinary beverage of the ancient Egyptians, Gen. xl. 9
Be-er in Judah, site and present state of, Judg. ix. 21
Beer-sheba, meaning of the name, its site fixed, present state of Abraham's well at, Gen. xxi. 33
Bees, astonishing instances of their courage, Deut. i. 44; of the Nile, Gen. xliii. 11; of Egypt and Palestine, notice of the, Deut. xxxii. 13; swarming in the carcasses of animals, notice of, Judg. xiv. 8; mode of treating, in different countries, 1 Sam. xiv. 26
Beetle or Scarabæus seals of Egypt, notice of, 1 Kings xxi. 8
Beetles, Egyptian, notice of, Exod. viii. 21
Beggar, the word does not occur in the Old Testament, Deut. xv. 11
Beheading, a mode of punishment among the Egyptians, Josh. vii. 25
Behemoth, a representative of the great pachydermata, Job xl. 15
Behistun, explanation of the sculptures at, Ezra vi. 1
'Behold the man,' probable meaning of this phrase, John xix. 5
Bel, notice of the idol, Is. xlvi. 1 [Baal]
Bellows, ancient Egyptian, described, Jer. vi. 29
Bells, attached to beasts of burthen, objects of, Zech. xiv. 20; on the priests' robes, use of the, Exod. xxviii. 34; hung to camels in the pilgrim caravans, Num. x. 6
Belomancy, ancient superstition of, Ezek. xxi. 21
Belshazzar, notice of, Ezra i. 1; his ignorance of Daniel explained, Dan. v. 10
Belus, temple of, built by Nebuchadnezzar, described, Gen. xi. 4; further notice of, Dan. iv. 30
Benedictions repeated by the Jews, Luke xviii. 11
Benefactors, this title affected by ancient kings, Luke xxii. 25
Benhadad's death, cause and manner of, 2 Kings viii. 15
Ben-himmon, filth, graves, and fires in, Jer. xxxi. 40
Benjamin, distinction paid to, in Egypt illustrated by modern Persian usage, Gen. xliii. 34; xlv. 22; different meanings given to this name, xxxv. 18 [Tribe]
Benjamin of Tudela's description of the tombs of the Jewish patriarchs, Gen. xxiii. 19
Benjamites remarkable as left-handed men, Judg. iii. 15
Beon, or Beth-Meon, notice of, Num. xxxii. 3
Berea, notice of, Acts xvii. 10
Berenice's hair, story of, Num. vi. 18
Bernice, king Agrippa's sister, notice of, Acts xxv. 13
Berodach, king of Babylon, notice of, 2 Kings xx. 12
Beryl or chrysolite, notice of the, Exod. xxxix. 13
Besieging, ignorance of the art of, in the East, Deut. ix. 1
Besittoon, remarkable sculptured rocks at, Josh. x. 24 [Behistun]
Besor, notice of the brook of, 1 Sam. xxx. 9
Bestiarii, or wild-beast combatants, account of the, 1 Cor. iv. 9; xv. 32
Bethabara, notice of, John i. 28
Bethany, notice of, John xi. 1
Beth-aven, notice of, Josh. vii. 2
Bethel, site of, fixed, Gen. xii. 8; historical notice, and ruins of, Josh. vii. 2
Bethesda, notice of the pool of, John v. 2
Beth-haccerem, notice of, Jer. vi. 1
Beth-haran, notice and probable site of, Num. xxxii. 36
Beth-horon, sites of the two, fixed, Josh. x. 10
Bethlehem of Zebulun, notice of, Josh. xix. 15
Bethlehem, and its environs, described, Matt. ii. 1; reception of an English consul at, xxi. 8; site, history, and modern name of, Gen. xxxv. 19; illustrations of the inn of, Luke ii. 7; well of, 1 Chron. xi. 17
Bethphage, notice of, Matt. xxi. 19
Bethsaida, of Galilee, notice of, John xii. 21; notice of two cities of this name, Luke ix. 10
Beth-shan, the Greek Nysa, and modern Beisan, notice of, 1 Sam. xxxi. 5
Beth-Shemesh, notice of, 1 Sam. vi. 15; error in the numbers slain at, vi. 19
Betrothal, power conferred on the man by, Matt. i. 18; custom and regulations respecting, among the Jews, Judg. xiv. 8; a custom still common in the East, Deut. xx. 7
Bezek, notice and site of, 1 Sam. xi. 8
Bezer, notice of, Josh. xiii. 17
Biers of the Jews, notice of the, 2 Sam. iii. 31
Bildad the Shuhite, parentage and character of, Job i. 1; viii. 1
Birds, Egyptian mode of catching, Ezek. xvii. 20; worship of by the ancients, notice of the, Rom. i. 23; deficiency of, in Palestine, Deut. xxii. 6; prohibited as unclean, notice of the, Lev. xi. 13, *et seq.*; and their nests, reason of the precept regarding, Deut. xxii. 6

Birket-el-Faroun; traditions about its being the point of the passage of the Red Sea, Exod. xiv. 2
Birs Nimrud, site, view, and description of, Gen. xi. 4; identified with the tower of Babel, *ib.*
Birth-days, celebration of, notice of, Matt. xiv. 6; remarks upon the imprecations of, Job iii. 3, 8
Birthright, privileges of, Gen. xxv. 33
Bishops, restriction concerning the marriages of, 1 Tim. iii. 2
Bithiah, daughter of Pharaoh, notice of, 1 Chron. iv. 18
Bithynia, notice of, Acts xvi. 7
Bitter herbs eaten at the Passover, Exod. xii. 8
Bittern, notice of the, Is. xiv. 23
Bitumen, Gen. vi. 14; different sorts of, xi. 3
Black eunuchs, influential employment of, Jer. xxxviii. 7
Blackness of face, an expression of calamity, Joel ii. 6
Blasphemy, enormity of the crime of, and its punishment, Lev. xxiv. 11, 14; custom of stopping the ears at, Acts vii. 57
Blessing the people, Jewish mode of, Ps. cxli. 2
Blind men, alleged contradiction in the accounts of the miraculous cure of the, explained, Matt. xx. 30
Blind beggar healed near Jericho, difficulties about the reports of this miracle, Luke xviii. 35
Blind, prevalence of offence against, among the Jews and Hindoos, Lev. xix. 14
Blind princes forbidden to reign in Persia, 2 Kings xxv. 7
Blinding for political offences in the East, 1 Sam. xi. 2; 2 Kings xxv. 7
Blindness common in Palestine, John v. 3
Blood, mixed with wine, the ancient oath-draught, Ps. xvi. 4; mode of eating among heathens, Acts xv. 29; offerings of, by heathen nations, instances of, Lev. i. 5; personal application of, in the consecration of the high-priest, Lev. viii. 23; reasons for the repeated interdictions of, in the old law, Deut. xii. 23, 24; reasons for the awful denunciations against eating, Lev. xvii. 10; Is. l. 11; sprinkling of the, an important part of the sacrificial ceremony, Lev. i. 5; iv. 4; v. 6; superstitious uses of, Deut. xii. 23, 24
Blood-feud between Joab and Abner, 2 Sam. iii. 25
Blood-fine, or 'price of blood,' among the Arabs, Num. xxxv. 12
Blood-revenge, laws of, Judg. viii. 20; for the slain in war, 2 Sam. iii. 25; operation of, among the Jews, xiv. 7; among the Hebrews, illustrated by the practice of the Bedouins, Num. xxxv. 12
Bloody sweat, alleged improbability of, answered, Luke xxii. 44
'Blotting out' sins, origin of the phrase, Acts iii. 19; Col. ii. 14
Blue colour, esteem for, in the East, Ezek. xxiii. 6
Boats, in Egyptian shrines, explanation of the, Exod. xxv. 9; of ancient ships, use of the, Acts xxvii. 16; of the Nile and Tigris, Exod. ii. 3; notice of ancient, Is. xviii. 2
Boaz, remarks upon the genealogy of, Ruth iv. 21
Bochim, probable site of, Judg. ii. 1
Bodies of criminals nailed to walls, 1 Sam. xxxi. 5
Bodies of the dead not coffined, but swathed, in W. Asia, John xi. 44
Body-armour, ancient, described, 1 Sam. xvii. 5
Bohak leprosy, symptoms of, Lev. xiii. 39
Boil or Botch of Egypt, conjectures about the, Exod. ix. 10
Boiled meat, prejudice against, in the East, 1 Sam. ii. 15
Bolster used for sick persons, 1 Sam. xix. 13; xxvi. 11
Bondage in Egypt, and deliverance from it, remarks on the frequent reference to the, Deut. v. 15
Bones used in the sense of *body*, 1 Kings xiii. 31; 'at the grave's mouth,' an expression for utter desolation, Ps. cxli. 7; used in the sense of corpse, Gen. l. 25
Bonnets of the Jewish priests described, Exod. xxviii. 40
Book of the living, or public register, remarks upon the, Exod. xxxii. 32
'Book of the wars of the Lord,' conjectures regarding this lost book, Num. xxi. 14
Books, materials used in ancient, described, Deut. xxxi. 24
Booths, at the Feast of Tabernacles, trees used in making the, Lev. xxiii. 34; eastern, described, Job xxvii. 18; for cattle, unusual in the East, Gen. xxxiii. 17
Boots of eastern nations described, Ruth iv. 8
Booty taken from the Midianites, distribution of, Num. xxxi. 27
Borders or fringes of the Jewish garments, described, Num. xv. 38; enlargement of the, Mark xii. 38
Boring the ears of slaves, remarks on the eastern custom of, Deut. xv. 17; custom of, Ps. xl. 6
'Born again,' a phrase common in the East, John iii. 3
Borough English, conjecture as to the origin of, Gen. xlviii. 20
'Borrow,' a mistranslation for 'demand' in Exod. iii. 22
Bosom, custom of stowing things in the, Luke vi. 38
Botch of Egypt, notice of the, Deut. xxviii. 27
Botta's excavations on the site of Nineveh, notice of, Zeph. ii. 13
Bottles, different sorts of, used in Asia, Gen. xxi. 14; Ps. cxix. 83
Bow, universal use and extreme antiquity of the, 2 Sam. i. 18; mode of bending the, Ps. vii. 12; -cases, ancient, described, 2 Sam. i. 18; -strings, ancient, described, *ib.*
Bowels, considered the seat of passion and mind by the Otaheitans, 1 John iii. 17
Bowls of the Tabernacle, uses of the, Exod. xxv. 29
Box-tree, notice of the, Is. xli. 19
Bozrah, notice of, Jer. xlix. 13; further notice of, Is. xxxiv. 6
Bracelets, eastern, described, Gen. xxiv. 22; of the ancient Egyptians, Gen. xli. 42; Is. iii. 19
Brambles, notice of, Is. xxxiv. 13
BRANCH, a name applied to the Messiah, Zech. vi. 12
Branches, held forth in idol-worship, Ezek. viii. 17; and flowers strewed before honoured persons, Matt. xxi. 8
Brass, when used in the sense of 'copper,' Exod. xxxi. 4; weight and value of the, used in the construction of the Tabernacle, Exod. xxxvi. 5; plates, ancient use of, for inscriptions, Deut. xxxi. 24; fetters in use in Samson's time, Judg. xvi. 21; high value of, in ancient times, 1 Kings vii. 45
Brazen serpent, Hebrew worship of the, 2 Kings xviii. 4
Braziers, notice of eastern, Jer. xxxvi. 22
Bread; eating, with a person a token of friendship, 1 Kings xiii. 9; modes of baking, in western Asia, Gen. xviii. 6; Lev. ii. 4, 5; mixed with oil, a favourite dish in the East, Lev. ii. 6; always *broken*, never *cut*, in the East, Mark viii. 6; extended meaning of, vii. 3; baked by the women of each family in the East, Lev. ii. 4; xxvi. 26; for travellers in the East described, Josh. ix. 5; skill in baking, a most important accomplishment of eastern women, Gen. xviii. 6
Breastplate of the high-priest described, Exod. xxviii. 15
Breasts of men giving suck, instances of, Job xxi. 24
Brick-fields, punishments inflicted in the, in ancient Egypt, Exod. v. 14
Brick-making, a monopoly of the ancient Egyptian kings, Exod. v. 10; processes of, from an ancient picture, *ib.* 19
Bricks, sun-dried and burnt, Gen. xi. 3; abundant use of, in Egypt, Exod. v. 8; made by the Israelites in Egypt, notice of the, *ib.* 7; ancient art of enamelling, Ezek. xxiii. 14; with inscriptions, unknown antiquity of, Exod. xxxii. 15; with inscribed characters, notice of, Ezek. iv. 1
Bridal, canopy and procession, notice of a, Cant. ii.; canopy among the Jews, notice of the, ii. 4; procession in the East described, Ps. xlv. 14
Bridegroom, The, pays for his bride with property or service, Gen. xxiv. 51; xxix. 18; xxxiv. 12; and bride, procession of, Matt. xxv. 1; 'coming out of his chamber' explained, Ps. xix. 4, 5
Brides, adornment of, in the East, Is. lxi. 10
Bridles, notice of ancient, Is. xxxvii. 29
Briers, notice of, Is. xxxii. 13; lv. 13; Mic. vii. 4
Brimstone used in purifications, Job xviii. 17

Broidered work [Embroidery]
Brooks of Western Asia, types of deceit, Job vi. 15
Brothers, extended meaning of, in Scripture, Gen. xiv. 11; extended signification of, xxiv. 48; the natural protectors of daughters in the East, 2 Sam. xiii. 20
Breaking down a wall, a sign of triumph, 2 Chron. xxv. 23
Breeches of the Jewish priests described, Exod. xxviii. 42
Bubastis, notice of, Ezek. xxx. 17
Buckthorn, description of the, Judg. ix. 14
Buffalo, domesticated in Western Asia, Job xxxix. 9
'Building up,' meaning of the phrase, Job xxii. 23
Bull-gods, of Memphis, gross idolatry of the, Exod. xxxii. 4; of ancient Egypt, viii. 26
Bullocks, breaking of, to the yoke, described, Jer. xxxi. 18
Bulls, types of wicked men, Ps. xxii. 12
'Bulrushes' a mistranslation for papyrus, Exod. ii. 3
Bulwarks, used in sieges by the Jews described, Deut. xx. 20; or 'mount,' or 'bank,' described, 2 Chron. xxxii. 1
'Bundle,' expressive of value in the East, 1 Sam. xxv. 29
Burgoul, an Asiatic dish, described, Josh. v. 11
Burial, mode of, in ancient Egypt, Gen. l. 26; on the day of death, the rule in the East, Deut. xxi. 23; speedily follows death in the East, John xi. 39; usages of the Hebrews respecting, Eccles. vi. 3
Burmese ivory books, notice of, Deut. xxxi. 24
Burning, earliest instance of, as a punishment, Gen. xxxviii. 24; the punishment applied to offences of a religious character, *ib.*; a mode of punishment among the Jews; was burning alive meant, or the ignominious burning of the body after stoning? Lev. xx. 14; the dead, first instance of, among the Jews, 1 Sam. xxxi. 12; of bodies, subsequently a practice among the Hebrews, Jer. xxxiv. 5; an eastern punishment, Dan. iii. 6; the dead in time of plague, Amos vi. 10; arms at the conclusion of wars, Ps. xlvi. 9; bones for lime, Amos ii. 1; land, ancient practice of, Heb. vi. 8; the dead, as practised by the Hebrews, 2 Chron. xvi. 14; lights over the dead, ancient custom of, 1 Sam. xxxi. 12
Burning Bush, chapel of the, described, Exod. iii. 1
Burnt-offerings, antiquity, purpose, and wide-spread use of, Lev. i. 4; vi. 9
Burying near saints in the East, motives for, 1 Kings xiii. 31
'Bushel,' the measure meant by, in Mark iv. 21
Butter, large consumption of, among the Hebrews and Arabs, Gen. xviii. 8; not used by the Jews, Lev. vii. 23; and honey, a valued dish in the East, Is. vii. 15
Buttermilk, sour, a favourite beverage of the Arabs, Prov. xxvii. 27
Buyers and sellers twice driven from the temple, John ii. 14

C.

Cabul, probable site of this district, 1 Kings ix. 13
Cæsar Augustus, remarks upon these names and titles, Luke ii. 1
Cæsarea, notice of, Acts xxiii. 23; present desolation of, Lev. xxvi. 33
'Cæsar's friend,' technical meaning of, John xix. 12
Cæsar's household, persons meant by 'the saints of,' Phil. iv. 22
Cage or penn for birds, Jer. v. 27
Caiaphas, notice of, Matt. xxvi. 3; Luke iii. 2
Cain, Jewish opinions of, 1 John iii. 12; erroneous notions concerning his mark, Gen. iv. 15
Cairn, the type of the pyramid, purpose of the, 2 Sam. xviii. 17
Cakes, ingredients of eastern, Ezek. xvi. 13; notice of offerings of, Jer. vii. 18
Calamus Aromaticus, notice of the, Exod. xxx. 23
Calirrhoe, near the Dead Sea, supposed to be the warm springs found by Anah, Gen. xxxvi. 24
Call, in the sense of *ordain*, Heb. v. 10
Calno, notice of, Is. x. 9
Calvary, discussion respecting the site of, Heb. xiii. 12
Calves used to denote young men, Ps. lxviii. 30
Calumnies of the Egyptian priests against the Israelites refuted, Lev. xiii. 3
Cambyses, notice of, Ezra i. 1; plunder taken from Thebes by, Jer. xlvi. 25
Camel, eaten by the Arabs, Lev. xi. 2; feast described, Ezek. xxiv. 3; forbidden as food; medical and other reasons for this law, Lev. xi. 4; 'passing through the eye of a needle,' explanations of the proverb, Matt. xix. 24; sacrificed as a sin-offering by the Abyssinians, Lev. xvi. 21; use of the bells of the, Zech. xiv. 20; average burden of the, determined, 2 Kings viii. 9; songs of the drivers of the, noticed, Is. li. 11; great use of the milk of the, among the Arabs, Gen. xxxii. 14; its mode of rest, xxiv. 11; peculiar adaptation of, to the soil it traverses, xii. 16; alleged practice of slaughtering the, for the water in the stomachs, utterly unknown, *ib.*; used by the ancient Egyptians, *ib.*; Exod. ix. 3
Camphire shrub, notice of the, Cant. i. 14
Camp of the Israelites, diagram and verbal description of the, Num. ii. 3
Camps, form of, in the East, 1 Sam. xxvi. 5; arrangement of eastern, 2 Kings vii. 10
Cana of Galilee, notice of, John ii. 1
Canaan, discussion respecting its southern boundary, Num. xxxiv. 2; its grapes and grape-bunches described, xiii. 23; the land of, contrasted with Egypt, Deut. xi. 10; limited power of the princes of, Gen. xxxiv. 20
Canaanite used in a general and in a restricted sense, Deut. vii. 1
Canaanites, primary cause of their expulsion from Palestine, Lev. xviii. 3; Joshua's alleged messages to the, Deut. xx. 10; law of extermination against the, its justice, xx. 16; their despair on the advance of the Israelites, Josh. ii. 11; number of the, under Solomon, 1 Kings ii. 12; recovery of the power of the, Judg. iv. 2; their corruption of the Israelites, Judg. ii. 11; dress, appearance, and usages of the nations of the, 2 Chron. viii. 7; ten nations of the, named in the promise to Abraham, seven only in Deuteronomy; explanation of the omission, Deut. vii. 1
Cancelment of debts by the Mosaic law considered, Deut. xv. 2
Candia [Crete]
Candle [Lamps and Lampstands]
Candlestick of the Tabernacle, form, construction, and history of the, Exod. xxv. 31; its position, xxx. 1
Cankerworm, notice of the, Joel i. 4
Canoes, notice of ancient, Is. xviii. 2
Canopic jars, description of, 1 Kings xviii. 24
Capernaum, notice of, Luke iv. 31
Caper-plant, the hyssop of the Scriptures, Exod. xii. 22
Capharsaba [Antipatris]
Caphtor, a name for Lower Egypt, Deut. ii. 23
Capital executions, outside of towns or camps; why, Lev. xxiv. 14; precautions of the Hebrews in cases of, Prov. xxiv. 11; allowed by the Mosaic law, Josh. vii. 25; by burning in Persia, Dan. iii. 6
Captain of the temple, duties of the, Acts iv. 1
Captives, allusions to, in triumphal processions, Eph. iv. 8; Col. ii. 15; treatment of, among the ancients, Judg. i. 7; vii. 25
Captivity of Babylon, effects of the, upon the Jews, Ezra i. 11
Carabas treated as a mock king by the Alexandrians, Luke xxiii. 11
Caravan, from Arabia to Egypt more than 1700 years B.C., Gen. xxxvii. 25; in the desert, dangers of the, Ezra viii. 22; rendezvous of a, described, *ib.* 15; returning from Mecca, march of, described, Num. x. 6; travelling, preparations for, Ezek. xii. 4; mode of encampment of a, 1 Sam. xxvi. 5
Caravanserai described, Luke ii. 7
Carbuncle, notice of the, Exod. xxxix. 10
Carmel, notice of the city of, 1 Sam. xv. 12; site and ruins of the town of, 1 Sam. xxv. 2
Carmel, Mount, description of, 1 Kings xviii. 19; woods and caverns of, Amos ix. 3
Carnaim, or Carnion, notice of, Josh. xiii. 12
Carnelion, or sardius, notice of the, Exod. xxxix. 10

Carnivorous animals termed unclean, Gen. vii. 2
Carob-tree, notice of the, Luke xv. 16
Carrier-pigeon, notice of the, Eccles. x. 20
Carts, ancient form of, Gen. xlv. 27; drawn by oxen in ancient sacred processions, 1 Sam. vi. 10
Carthaginian cruelty to prisoners, Deut. xx. 13; magistrates forbidden to taste wine, Lev. x. 9; sword described, Num. xxxi. 8
Cassia, notice of, Exod. xxx. 24; Ps. xlv. 8
'Cast thy bread upon the waters,' explanations of, Eccles. xi. 1
Castagnets, notice of ancient, Ps. cl. 5
Castes, traces of the system of, among the Hebrews, 1 Chron. iv. 14
Casting metals, probable origin of, Exod. xxxii. 4
Casting stones, the Jewish custom of, noticed, 2 Sam. xvi. 13
Castor and Pollux, notice of, Acts xxviii. 11
Castor-oil tree, notice of the, Jonah iv. 6
Catapultæ described, 2 Chron. xxvi. 15
Catalepsy, effects of this disease, John v. 3
Caterpillar, or locust, 'gathering' of the, explained, Is. xxxiii. 4; notice of the, Joel i. 4
Catherine, St., convent of, at the foot of Mount Horeb, Exod. iii. 1
Catherine, St., the highest summit of Horeb, ascent of, Exod. xix. 2
Cats and dogs, mourning for the death of, in ancient Egypt, Exod. viii. 26
Cattle made to fast, instances of, Jonah iii. 7, 8
Caucasians, comeliness of the, Ezek. xxvii. 13
Caul, used in ancient sacrifices, described, Exod. xxix. 13
Caulking and sheathing ships, ancient practice of, Ezek. xxvii. 9
Cauls, or hair ornaments, described, Is. iii. 18
Causes decided by acting on the feeling of the litigants, 1 Kings iii. 27
Cavalry, reasons for the prohibition of, among the Hebrews, Deut. xvii. 15; did not exist in ancient Egypt, Exod. xiv. 7
Caves of Palestine, notice of some remarkable, 1 Sam. xxiv. 3; used as dwellings, Gen. xix. 30; Judg. v. 28; used for sepulchres, Gen. xxiii. 19
Caymans, tame, of western Africa, notice of the, Job xli. 5
Cedars of Lebanon, notice of the old, Ezek. xxxi. 3; xxvii. 5
Cedar-wood, different kinds of, Lev. xiv. 4
Celibacy, not reputable in the East, 1 Cor. vii. 36
Cements, various sorts of, used in Babylonian structures, Gen. xi. 3
Cemeteries of the Jews outside their towns, Num. xix. 11; of the Hebrews, notice of the, 2 Chron. xxxiv. 4
Cenchrea, notice of, Acts xviii. 18
Censers, ancient Egyptian, 1 Kings vi. 2: use and form of, Exod. xxviii. 6; xxx. 1; of brass, great number of, accounted for, Num. xvi. 17
Census, taken probably among the ancient Egyptians; object and intervals of taking it among the Jews, Num. i. 2; of the Israelites on reaching Moab, Num. xxvi. 2; remarkable differences exhibited by the two enumerations, *ib.*; objections answered, *ib.* 64; of the Jews in the time of Augustus, notice of the, Luke ii. 1
Centurion, power, pay, and duties of a, Matt. viii. 5
Ceremonies, of the Jews similar to those of the Egyptians, Exod. xxv. 2; of purgation for uncertain murder, importance of the, Deut. xxi. 4; on Ebal and Gerizim described, Deut. xxvii. 12; used in releasing a man from marrying his brother's widow, Ruth iv. 4, 7; of investing with a dress of honour, Esth. vi. 8
Cestius's assault upon, and flight from, Jerusalem, Mark xiii.
Cetaceous animals, maternal tenderness of, Lam. iv. 3
Cetubim [Hagiographa]
Chairs, ancient, notice of, 1 Sam. iv. 18
Chalcedony, notice of the, Rev. xxii. 19
Chaldean, astrologers, business of, Is. xlvii. 13; astronomy and astrology, notice of, Dan. ii. 2; bricks, notice of the, Ezek. iv. 1; character, development of the, Is. xxiii. 13
Chaldee, the vernacular speech of the Jews after the Captivity, Neh. viii. 7
Chambers of imagery described, Ezek. viii. 10
Chameleon, notice of the, Lev. xi. 30
'Chamois' identified with the *Kebsch*, or wild sheep, Deut. xiv. 5
Chanters of Nadir Shah described, 2 Sam. xix. 35
Chariots in use before mounted cavalry, Exod. xiv. 7; Ezra viii. 22; numbers of, in ancient armies, 1 Sam. xiii. 5
Charity, meaning of this word, 1 Cor. xiii. 1
Charms, supposed virtues of written, Num. v. 24
Charmers, probably serpent-charmers, Deut. xviii. 10
Chebar, now Khebar, notice of, Ezek. i. 1
Cheetah [Leopard]
Chemarim, signification of, Zeph. i. 4
Chemical transformations, notice of some, 1 Cor. xv. 43
Chemistry, proofs of the advanced state of, in ancient Egypt, Exod. xxxvii. 29
Cherem, or solemn curse, ceremonies of the, Lev. xxvii. 28; Josh. vi. 17; John ix. 22
Cherethites, notice of the, 1 Chron. xviii. 17
Cherith, site of the brook, 1 Kings xvii. 5
Cherubim, object of the figures of, Exod. xxv. 9; of the Temple, notice of, 1 Chron. xxviii. 18
Chestnut, the, Gen. xxx. 37
Chief places of the synagogues, what, Mark xii. 39
Chiefs, capture and execution of, in eastern wars, Josh. viii. 29
Childlessness a punishment in a peculiar sense. Lev. xx. 21
Child-sacrifice, remarks upon, Gen. xxii. 9
Children, named from circumstances of birth or history, Gen. xxxv. 18; Exod. ii. 11, 12; great deference of, to their parents in the East, Gen. xxxi. 35; suckled much longer in the East than in Europe, xxi. 8; feast at the weaning of, *ib.*; by bondwomen and free women, difference in the treatment of, illustrated by existing usages in Persia, xxi. 10; custom of passing them through fire, 2 Kings xvii. 17; eaten in famines, instances of, vi. 29; not to be punished for their father's fault, 2 Chron. xxv. 3; eastern mode of carrying, Is. xlix. 22; lx. 4; circumcision and naming of, Luke i. 59; of debtors, usage regarding, Matt. xviii. 25; deformities of, ascribed to the parents' sin, John ix. 2
'Children of the bridechamber,' persons meant by, and their privileges, Mark ii. 19
Chimneys, rare in Asia, Jer. xxxvi. 22; of the East, notice of the, Hosea xiii. 3
Chinese, ceremony of drawing lots described, Esth. iii. 7; collar, description of, Job xiii. 27; emperor's atrocious decree against Keshen, 2 Chron. xxv. 3; empress, attendants of, Esth. iv. 4; feasts of Yen-Yen described, i. 3; harem, account of a, 1 Kings xi. 3; mourning usages, Esth. i. 3; iv. 1; postal regulations, viii. 10; shadoof, description of the, Prov. xx. 5; war-junk, notice of a, Acts xxvii. 39
Chinnereth, site of, Josh. xi. 2
Chios, notice of, Acts xx. 15
Chisloth-Tabor, notice of, Josh. xix. 15
Chittim, countries intended by this name, Num. xxiv. 24
Chiun, notice of the idol, Amos v. 26
Chloe, notice of, 1 Cor. i. 11
Choaspes, notice of the, Dan. viii. 2
Chorashan, or Ashan, notice of, 1 Sam. xxx. 30
Chorazin, site of, Luke x. 13
CHRIST, date of the birth of, Matt. ii. 1; remarks on the personal appearance of, Is. liii 2; sitting among the doctors, explanation of this incident, Luke ii. 46; talking with the woman of Samaria, reason of the disciples marvelling at, John iv. 27; typified in the goats of the sin-offering, Lev. xvi. 8; writing on the ground, opinions about the meaning of the act, John viii. 6, 8; awe and consternation at the coming of, 1 Thess. iv. 16; 2 Thess. ii. 2; his crucifixion an offence to both Jew and Gentile, 1 Cor. i. 23; his humility exemplified, John xiii. 4, 5; his learning in the Scriptures, Jewish wonder at, John vii. 15; his power to work miracles, stupid story of the Jews about, Acts iv. 7; awful fulfilment of his prediction against Jerusalem, Luke xxi. 20, 23, 24; duration of his public ministry, John v. 1; his scourging and mockery

by the soldiers, xix 1, 2; bearing his cross, misconception about, Mark xv 21; his sufferings on the cross, John xix. 18; appearances of, not recorded by the evangelists, 1 Cor. xv. 5, 6
Christian, era, commencement of the, Matt. ii. 1; and Jewish dispensation, different influences of, 2 Chron. xxiv. 22; churches, origin of the mistakes of the early, Col. ii. 8; priests of some eastern sects, law of marriage among, Lev. xxi 13
Christians exempted from the horrors of the siege of Jerusalem, Mark xiii. 14; exposed to wild beasts, notice of, 1 Cor. xv. 32; mutual sympathy of the early, 2 Cor. viii. 3; origin of the name, Acts xi. 26; persecution of the, by Nero, described, 2 Tim. iv. 16, 17; tempted by their persecutors to *revile Christ*, Acts xxvi. 11; test of suspected, 1 Cor. xii. 3
Chronological table from the Exode to the foundation of the Temple, Judg. xxi. 21
Chronology, from the Creation to the Flood, Gen. v. 1; discrepancies in the Hebrew, Samaritan, and Septuagint systems of, *ib.*; after the flood, xi. 12; reasons for rejecting the Hebrew system, and adopting that of the Septuagint, *ib.*; from Abraham to the Exodus, Acts vii. 6
Chrysolite, notice of the, Rev. xxii. 20
Chrysoprasus, notice of the, Rev. xxii. 20
Chyle, use of, in nourishing the body, Job x. 10
Cinnamon trade of the ancients, remarks on the, Exod. xxx. 23
Circuits of the wind, meaning of the, Eccles. i. 6
Circulation of the blood, ancient glimpses of the, Eccles. xii. 6
Circumcision, institution of, Gen. xvii. 10; practised by the ancient Egyptians and by the Mohammedans, *ib.*; neglect of, in Egypt and in the wilderness, Josh. v. 2, 9; cases of exemption from, 1 Cor. vii. 19; performed on the eighth day, Luke i. 59; Phil. iii. 5
Circumnavigation of Africa by the Phœnicians, 2 Chron. ix. 10
Circumstances under which a Hebrew might become a slave, Deut. xv. 12
Circumvallation, lines of, described, 2 Chron. xxxii. 1
Cisterns and wells, when empty, used as hiding places, 2 Sam. xvii. 18; in modern Jerusalem, notice of, Prov. v. 15
Cities of the Plain, notice of the, Gen. xiv. 2; their destruction, xix. 25
Cities of Refuge, treatment of refugees in the, Josh. xx. 2
Citron-tree, notice of the, Cant. ii. 3
'City of destruction,' discussion about the, Is. xix. 18
Civilised man contrasted with the wild Arab, Gen. xxv. 34
Civilisation before the flood, Gen. vi. end; influence of, upon war usages, Judg. i. 7
Ckatweh, irrigation by the, described, Prov. xx. 5
Clasping the hands on the head in grief, custom of, Jer. ii. 37
Clauda, notice of, Acts xxvii. 16
Clean and unclean, meaning of these epithets applied to animals, Lev. xi. 47
'Cleanness of teeth,' an expression of famine, Amos iv. 6
Cleanthes, extract from the hymn of, Acts xvii. 28
Clefts of rocks used as temporary retreats, instances of, Judg. xv. 8
Clement, the first pope, notice of, Phil. iv. 3
Clog-almanack, description of the, Ezek. xxxvii. 20
Closets on eastern house-tops described, Prov. xxi. 9
'Cloth of gold,' ancient and modern kinds of, Exod. xxxix. 3
Clothes, manufacture of, among the Hebrews, Prov. xxxi. 24; of grief, in the East, Esth. iv. 1
Clothes-leprosy, probable cause of, Lev. xiii. 47
Clothing of the Hebrews in the desert, a miracle or not? Deut. xxix. 5
Clothing statues, notice of the practice of, Jer. x. 9
Cloud, in the sense of a large body of men, Heb. xii. 1
Cneph, meaning of the symbol of this god, Deut. iv. 15, 16
Cnidus, notice of, Acts xxvii. 7
Coat of many colours, a, the dress of a favourite child in India to this day, Gen. xxxvii. 3
Coats of mail, ancient, described, 1 Sam. xvii. 5
Cob-walls, notice of, Ezek. xii. 7
Coccus ilicis, notice of the, Exod. xxxv. 35
Cock-crowing, time meant by, Mark xiv. 72
Cockle, notice of, Job xxxi. 40
Cocks, regulation about, in Jerusalem, Matt. xxvi. 74
Codrus, the Roman beggar, notice of, Matt. xiii. 12
Cœle-Syria, notice of, Josh. xiii. 6
Coffins of wood in use among the ancient Egyptians, Gen. l. 26
Cohort [*Legion*]
Coined money, did it exist in Jacob's time? Gen. xxxiii. 19
Cold season in Palestine, Gen. viii. 22
Collections for the poor, early custom of, 1 Cor. xvi. 1, 2
College or school of the prophets at Gilgal, Josh. iv. 20
Colocynth, notice of the, 2 Kings iv. 39
Colony, officers of a Roman, Acts xvi. 19, 20
Colossæ, notice of, Col. i. 2
Colossus of Rhodes, notice of the, Acts xxi. 1
Colour of victims, direction about the, Num. xix. 2
Colours, specified in the construction of the Tabernacle, Exod. xxxv. 35; used by the ancient Egyptians, *ib.*
Commercial pursuits excluded from the Mosaic polity, Deut. xv. 2
Commixture of animals, remarks upon the prohibition of the, Lev. xix. 19
Common hall [Praetorium]
Compact and union, form of, Ruth i. 16
Compensation in lieu of capital punishment, Exod. xxi. 30
Compensation laws of the Arabs, Exod. xxi. 30
Compulsory employment of skilled artificers, 1 Chron. iv. 23; among the Hebrews, illustrated, 1 Kings v. 6
Concubine a wife with inferior rights in the East, Judg. xix.; given by the wife to her husband, Gen. xvi. 3; xxx. 3
'Coney,' a mistranslation in Lev. xi. 5; habits of the, Prov. xxx. 26
Confession of guilt, form of, in the sin and trespass offering, Lev. iv. 3
Conflagrations caused by foxes, &c., notice of, Judg. xv. 4
Confusion of tongues, Gen. xi. 9; the mother-tongues supposed to prevail after the, *ib.*
Consciousness, commonly ascribed to inanimate objects in the East, Job vii. 10; viii. 18; in the dead, remarks upon the supposition of, xxi. 33
Consecration, remarks on the ceremonies of, Lev. viii. 6, 12, 23
Contagious diseases, no means taken to check, in eastern countries, Lev. xv. 32
Convent of Mount Sinai, gate of the, closed up, 1 Chron. ix. 18
Conversion by force not sanctioned by the Bible, Deut. xx. 10
Cookery, notice of eastern, Ezek. xxiv. 3
Cooking animal food among the Arabs, Gen. xviii. 7
Coos, notice of, Acts xxi. 1
Copper, worked before iron, Num. xxxi. 8; and iron first worked by Tubal-cain, Gen. iv. 22; the brass of the Pentateuch, Exod. xxxi. 4; sources of the supply of, to Palestine, Deut. viii. 9; or earthenware vessels exclusively used for culinary purposes in the time of Moses, Lev. vi. 28; vessels in Western Asia tinned, Lev. xv. 12
Coptic scribes, Exod. v. 6
Copts, notice of the, Ezek. xxix. 15
Coracle of the ancient Britons, Is. xviii. 2
Coral, description of, Job xxviii. 18
Corban, notice of, and usages respecting, Mark vii. 11
Coriander, notice of the, Exod. xvi. 15, 31
Corinth, notice of, 1 Cor. i. 2; St. Paul's visit to, discussion about, 2 Cor. i. 16; xiii. 1
Corinthian brass, great value of, Acts iii. 2
Corinthian church, notice of the divisions in the, 1 Cor. i. 12
Corinthians, sensuality of the, 1 Cor. v. 1; vi. 18
Cormorant, notice of the, Lev. xi. 17
Corn, mode of keeping, in the East, Ps. cxxvi. 6; stowed in pits, 1 Chron xxvii. 25; mode of storing, in ancient Egypt, Gen. xli. 48, buried in the ground, Jer. xli. 8; pulled up by the roots, Job xxiv. 24; various modes of reaping, Ruth ii. 7
Cornelius's homage of St. Peter, remarks on, Acts x. 25
Corner-gate of Jerusalem, site of the, Jer. xxxi. 38

Corner-stone, and its use, described, Eph ii. 20; a figure for great beauty, Ps. cxliv. 12
Corn-floors connected with idolatry, Hos. ix. 1
Cornets, ancient, notice of, Ps. xcviii. 6
Corpses of those slain in battle in the East, left to be devoured, Num. xix. 11
Corsica, ancient mode of shepherding in, John x. 5
Corslet, ancient, described, 1 Sam. xvii. 5
Costus, notice of the, Ps. xlv. 8
Cotton tissues used for writing on, Deut. xxxi. 24
Couches, manner of reclining on, at meals, Luke vii. 38; John xiii. 23
Couriers of Babylon, notice of the, Jer. li. 31
Court of Seven identical with the Court of Twenty-three, Matt. v. 21
Court of the Tabernacle, its place in the Israelitish camp, Num. ii. 3; use of the, Exod. xxv. 9; description of the, xxvii. 9-19
Courts held at the gates of towns and palaces, 2 Sam. xv. 2
Courts established by Jehoshaphat, duties of the, 2 Chron. xix. 5, 8
Courts of the Temple described, 1 Kings vi. 2
'Covenant of salt,' explanation of this phrase, Num. xviii. 19
Covenants, solemn form of ratifying, Gen. xv. 10; of fraternisation in the East, 1 Sam. xviii. 3
'Covering sins,' meaning of the phrase, Rom. iv. 7
Cow considered sacred by the ancient Egyptians, Gen. xlvi. 34; never sacrificed or slaughtered, Ex. viii. 26
Cowards among the Hebrews, great numbers of, on their first entrance to Canaan, Deut. xx. 8
Cow-dung, mode of preparing, for fuel, Ezek. iv. 15
Cow's milk held in little esteem by the Arabs, Gen. xviii. 8
Cracknels of the East described, 1 Kings xiv. 3
Crane, notice of the, Jer. viii. 7
Creation, account of the, not irreconcilable with the discoveries of geology, Gen. i. 1
Crescent, origin of this Mohammedan emblem, Judg. viii. 26
Cretans, character of the, Tit. i. 12
Crete, notice of, Acts xxvii. 7
Cries of lamentation in the East, Jer. xxii. 18
Criminals, Jewish treatment of the bodies of, Mark xv. 43; eastern usage of covering the face of, Esth. vii. 8; estates of, forfeited, 1 Kings xxi. 16
Crimson worm and colour, notice of the, Exod. xxv. 35
Cripples placed at the doors of the rich, or in the public thoroughfares, Luke xvi. 20
Criterion of royal favour in Persia, Gen. xli. 42
Crocodile, observations on the, Job xli. 1-18; a symbol of the Egyptian king, Ezek. xxix. 3
Crœsus's great sacrifice at Delphi described, 2 Chron. vii. 5
Cross an ancient ornament, Ezek. xxvii. 11
Cross and mode of crucifixion described, John xix. 18
Crowns, of Persian kings described, Esth. vi. 8; of victors at the Grecian games, 1 Cor. ix. 25; of great weight, not worn *on*, but suspended over the head, 1 Chron. xx. 2
Crucifixion, cruelty of this mode of punishment, Deut. xxi. 23; as practised by the Romans and Jews, Mark xv. 43; different statements about hour of the, Mark xv. 25; details of execution by, John xix. 18; abolished by Constantine, *ib.*
Crusaders' approach to Jerusalem described, Ps. lxxxiv. 1, 2
Crystal, notice of, Job xxviii. 17, 18
Crystal [Diamond]
Ctesiphon, site and history of, Gen. x. 10; remains of a vast building among its ruins described, *ib.*
Cubit, common and sacred, length of, Gen. vi. 14; of different kinds, Ezek. xli. 8
Cuckoo, notice of the, Lev. xi. 16
Cucumber-grounds of the East, notice of the, Is. i. 8
Cucumbers of Arabia and Egypt, excellence of the, Num. xi. 5
Cucumis Prophetarum, notice of the, 2 Kings iv. 39
Culinary vessels, ancient, notice of, Ezek. xi. 3; in the East from the earliest times earthenware or copper, Lev. vi. 28
Cuirasses, ancient, described, 1 Sam. xvii. 5
Cultivators exposed to the Bedouins, miserable condition of, Judg. vi. 4; dangers of, in the Hauran, Jer. xlviii. 12
Cummin, notice of, Is. xxviii. 25
Cup of blessing, notice of the, 1 Cor. x. 16; of consolation, notice of the, Jer. xvi. 7; of salvation, meaning of the, Ps. cxvi. 13
Cup-bearer, importance of the office of, Neh. i. 11
Cupellation, the process of, described, Jer. vi. 29
Cups of silver and gold among the ancient Egyptians, Gen. xliv. 5
Cup-tossing, or divination by cups, Gen. xliv. 5
Cures, Jewish notions about the working of, Acts iv. 7
Curses, impressions respecting the virtues of written, Num. v. 24; prevalence of, and ceremonies respecting, in several countries, Num. xxii. 6
Curtain-doors of the East, Exod. xxxvi. 37
Curtains of the Tabernacle described, Exod. xxvi. 30; xxvii. 9-19
Cush the Benjamite, the person denoted by, Ps. vii. *title*
Cush, or Ethiopia, probably Susiana, and the modern Khusistan, Gen. ii. 13; the countries known by this name, Exod. xxxix. 10; Num. xii. 1
Cushites, countries occupied by the, Exod. ii. 15
Cuthah, now probably Khusistan, notice of, 2 Kings xvii. 24
Cyaxares [Darius, the Mede]
Cylindrical seals, notice of, 1 Kings xxi. 8
Cymbals, ancient, notice of, Ps. cl. 5
Cyperus Esculentus, notice of, Gen. xli. 2
Cypress, the Ark built of, Gen. vi. 14; coffins made of, by the ancients, *ib.*; Is. xliv. 14
Cyprus, notice of the island of, Acts xiii. 4
Cyrenean Jews, notice of the, Mark xv. 21
Cyrenius's services in the enrolment and assessment of the Jews under Augustus Cæsar, Luke ii. 1
Cyrus the Great's attire in public, Esth. viii. 15; daily provisions for the household of, 1 Kings iv. 23; character and knowledge of God, Is. xliv. 28; empire, extent of, xlv. 1; ensign, xlvi. 11; immense wealth, xlv. 3; knowledge of God, xlviii. 14; knowledge of the prophecy concerning him, Ezra i. 2; connected history, i. 1; postal regulations, Esth. viii. 10; siege and sack of Babylon, Jer. li. 30, 36

D.

Dagon, the Philistian god, discussion as to the form of, 1 Sam. v. 2, 4, 5; reason of the priests leaping over his threshold, Zeph. i. 9
Dagon's Temple, the first on record, Deut. xii. 2
Dalmatia, notice of, Rom. xv. 19
Damascus, history, view, and description of, Gen. xiv. 15; origin of the kingdom of, 1 Kings xi. 24
Damned, meanings of this word, Rom. xiv. 23
Dancing, at religious festivals, Exod. xv. 20; in religious processions, 2 Sam. vi. 14; in religious ceremonies, 1 Kings xviii. 26; in the neighbourhood of eastern towns, Judg. xxi. 19; girls of the East, notice of, 1 Sam. xviii. 6
Daniel's early exaltation, Ezek. xiv. 14; visions and prophecies, general interpretation of, Dan. vii. 1; tomb at Shus described, Dan. viii. 2
Danite establishment in imitation of Shiloh, notice of the, Judg. xviii. 19
Danites, colony of, in the north of Palestine, Deut. xxxiii. 22
Daric, the ancient Persian coin, notice of the, 1 Chron. xxix. 7
Darius Hystaspes, notice of, Ezra i. 1; v. 3; vi. 1, 22
Darius, the Mede, notice of, Ezra i. 1; Dan. vi. 1
Darius Nothus, notice of, Ezra i. 1
Darius Codomannus, touching sorrows of, 2 Sam. xv. 30
Darkness, why so astounding and humiliating to the Egyptians, Exod. x. 21
Darnel, notice of the, Matt. xiii. 25
Dart, ancient, described, Judg. v. 8
Dates relating to the Babylonian Captivity, Jer. xxv. 12
Date-Palm, notice of the, Exod. xv. 27; notice of, Ps xcii. 14; description

of the, Joel i. 12; clusters and kernel of the, described, Ps. xcii. 14
Daughter, figurative use of the word, Ps. xvii. 8; Lam. ii. 18; iii. 13
Daughters, custom of marrying elder before younger, illustrative of the deceit practised upon Jacob by Laban, Gen. xxix. 26; law of inheritance respecting, Num. xxvii. 7; wrongs on, avenged by a brother, not by a father, in the East, 2 Sam. xiii. 20; anxiety of the Jews to marry their, 1 Cor. vii. 36
David's alleged indolence explained, 2 Sam. xi. 2; ambassadors to Hanun, infamous treatment of, x. 4; appeal to Judah for his recal, disastrous results of, xx. 1; army, organization of, 1 Chron. xxvii. 1; census, discrepancy between the two accounts of, xxi. 5; counsel to Solomon regarding Joab and Shimei considered, 1 Kings ii. 5, 9; crown taken from Rabbah, notice of, 1 Chron. xx. 2; dancing before the Ark, remarks upon, 2 Sam. vi. 14; fall and punishment, remarks on, xii. 13; feigned madness, remark on, 1 Sam. xxi. 13; loss of popularity, 2 Sam. xv. 6; ingratitude to Joab, xx. 5; right to appoint a successor, 1 Kings i. 20; sinful motive in numbering the people, 2 Sam. xxiv. 2; sons by Bathsheba, notice of, 1 Chron. iii. 5; training for power, 1 Sam. xvi. 14; xviii. 8; treaty with Hiram, advantages of, 2 Sam. v. 11
Day, Hebrew division of the, Ps. cxix. 148; Jewish division of the, into hours, Acts iii. 1
Day's journey, a measure of distance, Gen. xxx. 36
Daysman, meaning of this old word, Job ix. 33
Deaconess, duties of the, Rom. xvi. 1
Dead, meanings of this word in Scripture, Luke ix. 60; a term of contempt for 'idols,' Ps. cvi. 28
Dead, curious customs regarding the, 2 Sam. xiv. 14; coupled to the living, a mode of punishment, Rom. vii. 24; mutilation of the, among the Egyptians, Judg. i. 7
Dead bodies swathed, not coffined among the Jews, 2 Kings xiii. 21; important objects gained by assigning a defiling quality to, Num. xix. 11
Dead Sea, notice of the, Ezek. xlvii. 18; state of the basin of the, before the destruction of the cities of the plain, Gen. xiii. 10; asphalte floating upon the, xix. 25; volcanic nature of the adjacent soil, *ib.*; buoyancy of its waters, Matt. xviii. 6
Dead wool, mischievous effects of wearing cloth made of, Lev. xiii. 47
Deaf, the prevalence of offence against, among the Jews and Hindoos, Lev. xix. 14
Deaf-mutes, instruction of, in the East, Prov. vi. 13
Death by a woman's hand, utterly disgraceful, Judg. viii. 20; ix. 54
Deborah's Song, the early antiquity of, maintained, Judg. v. 1; examination of a difficult passage in, *ib.* 2
Debt, summary of the Hebrew laws relating to, Deut. xv. 2, 12; wholly cancelled, or merely not claimed, during the Sabbatic year? Lev. xxv. 4
Decerto, the Syrian fish goddess, notice of, 1 Sam. v. 2
Decline of art among the Hebrews, 1 Kings vii. 14
Dedan, country denoted by, Ezek. xxvii. 15, 20
Dedication, feast of [Lights, feast of]
Dedication of a new house, Deut. xx. 5
Dedication of the Temple of Solomon, date of the, 1 Kings vi. 2; viii. 2; of the Second Temple, notice of the, Ezra vi. 16
Dedication of the wall of Jerusalem, notice of the, Neh. xii. 27
Dedicatory offerings, an ancient and general custom, 1 Sam. xxi. 9
Deer [Stag]
Deer-hunt by leopards described, Hab. i. 8
Defects in children ascribed to the parents' sin, John ix. 2
Deformed persons excluded from the priesthood, instances of, Lev. xxi. 17
Defilement and purification of vessels, remarks on the, Mark vii. 4
Deified mortals, idolatrous worship of, Deut. iv. 16
Deification of men, notice of the, Rom. i. 23
Delegation of power by investiture of the robe, 1 Kings xix. 19
Delhi Dial and Observatory described, 2 Kings xx. 11
Delta, of the Nile, notice of the, Is. xi. 15; swell of the Nile in the, Exod. vii. 15; irrigation of the, *ib.*
Demoniacs of the East, notice of the, Matt. xii. 27; fierceness and strength of, Luke viii. 27
Demons, remarks on the worship of, Lev. xvii. 7, 10
Demoralisation of the Jews in Nehemiah's absence, Neh. xiii. 6
Denarius, notice of this coin, Matt. xx. 2
Deposit, remarks upon the law of, Lev. vi. 2; necessity for this law illustrated by modern Eastern analogies, *ib.*
Deprivation of sight, a barbarity common in Persia, 1 Sam. xi. 2
'Deputy of the country,' important remarks on this title, Acts xiii. 7
Derbe [Lystra]
Dervise and the Sinful Youth, story of the, Luke vii. 47
Desert, meaning of the word in Scripture, 1 Sam. xxv. 1; agonies attendant on want of water in the, Gen. xxi. 15; safer in ancient than in modern times, Exod. iv. 20; travel, effects of, Is. xxxv. 6; wells of the, cause of their disappearance, Exod. xv. 27
Desert of the Temptation, site of the, Matt. iv. 1
Desert of Wandering (et-Tyh), site of the, Num. xx. 1
Desire of all Nations, opinions about this phrase, Hag. ii. 7
Desolation of an Eastern city by plague, Ps. lxxviii. 64; lxxix. 3
Desolation of Palestine, a consequence of sin, Lev. xxvi. 33
Destroyer, a name for the angel of death, 1 Cor. x. 10
Deuterogamy of bishops and others, ill reputation of the, 1 Tim. iii. 2
Deuteronomy, objections against the authenticity of, answered, Deut. iii. 11; last chapter of, written probably by Joshua, Deut. xxxiv. 1
Devil, arguments for the personality of the, Lev. xvi. 8
Devils, popular idea of, among different nations, Lev. xvii. 7
Dews of Western Asia, copiousness of, Gen. xxvii. 28; Judg. vi. 38; Ps. cxxxiii. 3; Hos. vi. 4
Dhourra-bread, notice of, Ezek. iv. 9
Dial of Ahaz, inquiry concerning the, 2 Kings xx. 11
Dialects, difference of, in various countries, Judg. xii. 6
Diamond, notice of the, Ezek. i. 22 [see also Onyx]
Diana of Ephesus, temple and image of, described, Acts xix. 27, 28, 35; Ephes. i. 23; shrines of, opinions about the, Acts xix. 24
Dibon, site and notice of, Num. xxi. 30
Dice-playing, ancient tricks at, Eph. iv. 14
Dido, the niece of Jezebel, 1 Kings xvi. 31
Didrachma, notice of this coin, Matt. xvii. 24
Dietectic regulations of the Old Law, designs of the, Lev. xi. 2, *et seq.*
Different quarters of Eastern towns assigned to different religions and nations, 1 Kings xx. 34
Digging for water in the Desert, account of, Exod. vii. 24
Digging through walls and houses explained, Job iv. 19; Ezek. xii. 7
Dill, notice of the herb, Matt. xxiii. 23
Dimon [Dibon]
Direction of the face in prayer among different peoples, 1 Kings viii. 44
Dirk, Eastern mode of wearing the, Is. xlix. 2
Dirt in the streets of Eastern towns, Ps. xviii. 42
Disarming of the Israelites by the Philistines, 1 Sam. xiii. 3
Disciples; remarks upon their renunciation of the world to follow their Master, Luke v. 11; who saw Christ on the way to Emmaus, Luke xxiv. 13
Discipline of the Jewish church respecting offenders, Matt. x. 17
Diseases of Egypt, terrible nature of the, Deut. vii. 15
Dishes of the Tabernacle, use of the, Exod. xxv. 29
Dismounting on meeting a superior, 1 Sam. xxv. 23
Disobedient prophet, punishment of the, 1 Kings xiii. 11
Dissolution of the claim of marriage upon a deceased husband's brother among the Jews, mode of the, Ruth iv. 7
Distances measured in ancient times, and still in Eastern countries, by days' journeys, Gen. xxx. 36

Distinction of meats, efficacy of the, in keeping nations unmixed, Lev. xi. 2
Ditch or fosse of ancient towns, 2 Chron. xxxii. 1
Divan described, 2 Sam. iv. 5
Divan, open, in the East, described, Judg. xvi. 29
Divination by cups, Gen. xliv. 5; by rods and staves, manner of, Hos. iv. 12; various kinds of, Deut. xviii. 10; modes of, among different ancient nations, Lev. xix. 26; ancient modes of, Ezek. xxi. 21
Divine protection, reliance upon, thoroughly inculcated, Exod. xxiii. 14
Divine worship, forms and apparatus of, among the Jews, imitated from the ritual of Egypt, Exod. xxv. 2
Divorce, facility of, in Mohammedan countries, Gen. xxiv. 51; easily effected in the East, xxx. 20; formalities of, among the Jews, Matt. i. 19; laws of, among the Jews and Moslems contrasted, Deut. xxiv. 1, 4; disputes among the Jews about, Matt. xix. 3
Divorced wives, Mosaic and Mohammedan laws about reunion with, Deut. xxiv. 4
Djezzar, the Pacha of Acre, atrocity of, 1 Sam. xv. 33; his marked men, Ezek. xxiii. 25
Djiggetai [Wild-Ass]
Doeg, the Edomite, notice of, 1 Sam. xxi. 7; xxxi. 5
'Dog,' an epithet of humility or debasement in the East, 1 Sam. xxiv. 14
Dogs, vile character of the Eastern, Ps. xxii. 16; their antipathy to prey upon human hands and feet, 2 Kings ix. 35; eaten by the Canaanites, Lev. xi. 2; Mosaic and Moslem laws about, Prov. xxx. 31; services of, in Eastern towns, Ps. lix. 15; that never bark, notice of, Is. lvi. 10; use of, among the Jews and Mohammedans, Lev. xxii. 8
Dog-worship of Syria, notice of, 2 Kings xvii. 30
Dolorous Way [Via Dolorosa]
Domestic arts of civilization among the ancient Egyptians, 2 Chron. ix. 17
Door-keepers, female, remarks on, John xviii. 17
Door-pins used instead of hinges, 1 Kings vi. 31
Door-posts inscribed with precepts of the law, illustration of this custom, Deut. vi. 8
Doors, ancient Egyptian, 1 Kings vi. 31; sealed with clay in the East, Job xxxviii. 14
Dor, now Tortura, notice of, Josh. xii. 23
Dothan, opinions regarding the site of this city, Gen. xxxvii. 17
Double-dyed fabrics of the ancients, notice of the, Exod. xxxv. 35
Double portion, meaning of the, 2 Kings ii. 9
Dove, the, Gen. viii. 8
Dove-cotes of Persia described, Is. lx. 8
Dove-sellers of the Temple, remarks on the, Mark xi. 15
Doves, dung of, sold in the famine of Samaria, discussion on the, 2 Kings vi. 25; poetical allusions to the flight of, Ps. lv. 6; plumage, notice of the, lxviii. 13; flight of, Ezek. vii. 16
Dower, paid for a bride, Gen. xxiv. 51; claim of the woman to, in case of a divorce, *ib.*; service accepted as an equivalent for, in the case of Jacob, xxix. 18; and also in the case of David, *ib.*; modern illustrations of this, *ib.*; distinguished from 'gift,' xxxiv. 12
Dowry, detailed statement of the origin of, Gen. xxxiv. 12
Doxology added to the mention of God, Rom. i. 25
Dragons, the Hebrew *tannim*, notice of, Job xxx. 29; animals meant by, Is. xxxiv. 13
Drains in Jerusalem before its capture by David, 2 Sam. v. 8
Drams [Daric]
Draughts given to malefactors before execution, Jer. xxv. 16
Dreamers, practices of heathen, Jer. xxiii. 25
Dreams, importance attached to, Gen. xxxvii. 19
Dress of common people in the East, described, John xiii. 4
Dresses, of Eastern kings, brilliancy of the, Acts xii. 21; bestowed as marks of honour, Gen. xli. 42; presented still in the East as marks of favour, 1 Sam. xviii. 4; Esth. vi. 8; viii. 15; of honour in Persia and Turkey, Gen. xli. 42; xlv. 22; passion for collecting, in the East, Job xxvii. 16
Drink received from a captor, a pledge of protection, Judg. iv. 19; 1 Kings xiii. 9
Drinking-bouts of the Easterns described, Prov. xxiii. 30
Dromedary, notice of the, 1 Kings iv. 28; statement of the speed of the, Jer. ii. 23
Drought, in the East described, Deut. xxviii. 23; effects of, in Palestine, Jer. xiv. 4
Drowning with a stone about the neck, punishment by, Matt. xviii. 6
Druidical circles, origin and purpose of, Josh. iv. 20
Druidical fires and human sacrifices, notice of, 2 Kings xvii. 17
Drums, notice of ancient, Ps. cl. 4
'Drunk without wine,' meaning of, Is. xxix. 9
Drusilla, daughter of Herod Agrippa, notice of, Acts xxiv. 24
Duke, misapplication of this title to the tribe-chiefs of Edom, Gen. xxxvi. 15
Dulcimer, notice of the, Dan. iii. 10
Dumah, notice of, Is. xxi. 11
Dumb, prevalence of offence against, among the Jews and Hindoos, Lev. xix. 14
Dung of animals the common fuel in the East, Ezek. iv. 15
Dust, cast on the head as a sign of affliction among the Egyptians, Josh. vii. 6; of the threshing floor, expressive of utter destruction, 2 Kings xiii. 7; thrown into the air in maledictions, 2 Sam. xvi. 13
Dwellers in tents, plain manner of life of the, Gen. xxv. 27
Dwellings of Asiatic peasantry, notice of the, Ps. cxix. 83
Dyeing; early knowledge and perfection of this art, Exod. xxvi. 14; xxxv. 35
Dye-stuffs and paints used by the ancient Egyptians, Exod. xxxv. 35
Dyes for the beard in the East, 2 Sam. xix. 24

E.

Eagle, attention of the to its young, Deut. xxxii. 11; baldness of the, Mic. i. 16; golden and imperial, notice of the, Ezek. xvii. 3, 7; its mode of attacking large prey, Prov. xxx. 17; its powers of vision, Job xxxix. 27
Eagle-owl, notice of the, Is. xxxiv. 14
Eagle-wood, notice of the, Ps. xlv. 8
'Earing-time' shown to mean 'ploughing-time,' Exod. xxxiv. 21
Early inhabitants of the earth; were they larger than men are now? Num. xiii. 33
Early rising in the East, Prov. xxxi. 15
Earnest, meaning of the word, Eph. i. 14
Ear-pendants, or 'drops,' of the Ishmaelites, Judg. viii. 26
Ear-ring erroneously put for *nose-ring* by the translators of the Bible, Gen. xxiv. 22
Ear-rings, worn by men, Exod. xxxii. 2; used as talismans, Gen. xxxv. 4; worn among the Ishmaelites, Judg. viii. 24; a distinguishing mark of slaves in some countries, Deut. xv. 17; and drops, ancient and modern, Is. iii. 20
Ears, mutilation of the, in the East, Ezek. xxiii. 25; of the slain cut off to ascertain the number, Judg. i. 7
Earth of the Holy Land, regard for the, 2 Kings v. 17
Earth of Mecca used by the Moslems in their devotions, 2 Kings v. 17
Earthen vessels, custom of burying things in, Jer. xxxii. 14; used by the Hebrews for culinary purposes in the time of Moses, Lev. vi. 28; Moses's alleged 'dislike to,' explained, xv. 12; for cooling water described, Exod. vii. 19; Lev. xv. 12; a type of worthlessness, Hos. viii. 8
Earthquakes, of Palestine and Syria, notice of the, Amos i. 1; of Syria in 1837, fearful consequences of the, Zech. xiv. 5
East Sea [Dead Sea]
East wind, Hebrew application of, Jer. xviii. 17
Eastern, beds and bed-clothes, Exod. xxii. 27; buildings with supporting pillars described, Judg. xvi. 29; cemeteries, Jer. vii. 32; cookery, Gen. xxvii. 4; dress described, Exod. xii. 11; kings necessarily early risers, 2 Sam. xv. 2; lattice described, Judg. v. 28; Prov. vii. 6; mansion, division of, 1 Kings vii. 2; mansion, general description of, 2 Kings iv. 10; meals, times of, Eccl. x. 16; proverbs expressive of the influence of good or bad company, Prov. xiii. 20; salutations,

unchanged character of, 1 Sam. xxv. 6; shepherds, qualifications of, Ps. xxiii. 2; streets, beggarly appearance of, accounted for, Prov. xvii. 19; veils described, Ruth iii. 15; watchmen, cries of, Is. lvi. 10; women, their fondness for jewellery, Gen. xxiv. 22; their complexions, Cant. i. 6 [see also Oriental]
Eating, Eastern mode of, Prov. xix. 24; with shod feet a mark of preparation for a journey in the East, Exod. xii. 11; bread a symbol of friendship, 1 Kings xiii. 9; salt a pledge of inviolable friendship in Eastern countries, Num. xviii. 19
Ebal, Mount, described, Deut. xxvii. 4
Ebenezer, notice of, 1 Sam. iv. 1
Ebony, notice of the, Ezek. xxvii. 15
Ecbatana, now Hamadan, notice of, Ezra vi. 2
Eclipse in the time of Amos, Amos viii. 9
Eclipses, a cause of terror to the ancients, Jer. x. 2
Eden, opinions regarding the site of, Gen. ii. 8
Edessa, the Ur of the Chaldees, identified with the modern Urfah, Gen. xi. 28; notice of the city and its last king, Abgarus, *ib.*
Edfou, entrance to, and interior of, the temple of, Ezek. viii. 10
Edom, meaning of this name, Gen. xxv. 30; extent of the land of, at different periods, xxxvi. 9; present desolation of, Jer. xlix. 17, 20; tombs of, Ezek. xxxii. 29
Edomites, their idolatry of the sun, 2 Chron. xxv. 14; territories, conquests, and divisions of the, Gen. xxxvi. 9; remarks upon casting off the yoke of Judah, 2 Chron. xxi. 8; immolation of the, at Petra, xxv. 12
Edrei, site of, Josh. xiii. 12
Eelaut, shepherd tribes of Persia, notice of, Gen. xxvi. 12; chief's tent described, Exod. xxxvi. 37; organization and government of the, Num. i. 16; punishment of adultery, Lev. xx. 10; simple manners and speech, Gen. xxv. 27
Eels excluded from the food of the Jews, Matt. vii. 10
Eel-worship, notice of, Rom. i. 23
Eglon, nature of the present borne to him by the Israelites, Judg. iii. 18
Egypt, accomplishment of prophecies concerning, Ezek. xxix. 15; administration of, under Joseph and Mehemet Ali contrasted, Gen. xlvii. 19; aspect of, at different periods of the year, Exod. vii. 15; anciently divided into nomes, Gen. xli. 34; dreadful nature of the diseases prevalent in, Deut. vii. 15; first called Mizraim, Gen. x. 1–6; fulfilment of prophecies about, Is. xix. 1–17; great fertility of the soil of, Gen. xli. 57; Mark iv. 8; present physical state and agriculture of, Is. xix. 5; remarks on the meteorology of, Zech. xiv. 18; shown to owe its existence to the Nile, Exod. vii. 15
Egyptian, adoration of the Nile, Exod. vii. 15, 18; animal worship, Gen. xlvi. 34; archers, assault of, 2 Chron. xxxii. 1; skill in archery, 2 Sam. i. 18; arches, notice of, Ezek. xl. 16; armlets, 2 Sam. i. 10; artists, skill of, in wood-work, &c., 2 Chron. ix. 11, 17; attack on a fortified town described, Deut. xx. 12; aversion to the sea, Gen. xxxvii. 25; aversion to leaving their country, *ib.*; beard-case in sculpture, xli. 14; beetles, voracity of, Exod. viii. 21; bellows described, Jer. vi. 29; bird-catching described, Ezek. xvii. 20; bondage, influence of, on the Hebrew character, Deut. xx. 8; brick buildings, great numbers of, Exod. v. 8; bricks, royal stamps upon, *ib.* 10; brutalities to captives described, Judg. i. 7; biers, notice of, 2 Sam. iii. 31; cakes, Jer. vii. 18; castes, notice of, 1 Chron. iv. 14; ceilings, notice of, Is. liv. 11, 12; censers, 1 Kings vi. 2; chairs, 2 Chron. ix. 17; chariot and running footman, 1 Sam. viii. 11; chariots and horses, rapidity of, Jer. xlvi. 9; coffins and sarcophagi, Gen. l. 26; collars described, Exod. xxxv. 22; columns, principle and origin of, 2 Chron. iii. 5; commerce in early times, Gen. xxxvii. 25; commerce under the Greeks, *ib.*; commerce, notice of, 2 Chron. i. 16; doctrine regarding the soul, Gen. l. 2; doors, 1 Kings vi. 31; drawers and girdle described, Exod. xxviii. 42; drums, notice of, Ps. cl. 4; embalment, reasons of, Gen. l. 2; time required by the process of, *ib.* 3; embroidered garments, Ezek. xvi. 10; ephods, description and illustration of, Exod. xxviii. 6; feast of Osiris, notice of, Ezek. viii. 14; feasts, compared with those of modern Persia, Gen. xliii. 34; female votaries; an ascetic institution, Exod. xxxviii. 8; fishing and fishing implements described, Hab. i. 15; flint knives, formation and use of, Exod. iv. 25; flutes, notice of, Dan. iii. 10; fondness for fresh-water fish, Exod. vii. 21; fortifications described, 2 Chron. xxxii. 1; frogs, notice of, Exod. viii. 3; funeral processions, Gen. l. 7, 8; gold-mines, working of, described, Job xxviii. 1; granaries described, Gen. xli. 48; grave-stones in Sinai, 2 Chron. xxxiv. 4; harvest scene and mode of reaping, Ruth ii. 7; hatred of shepherds in ancient and modern times, Gen. xlvi. 34; helmets described, 1 Sam. xvii. 5; hoe and ploughs described, Hos. x. 11; horse trade, 2 Chron. i. 16; idol manufacture described, Is. xliv. 13; idolatry, its probable origin, progress, and compound character, Deut. iv. 15, 16; idolatry, classified forms of, Rom. i. 23; idols used as plagues of chastisement, Exod. vii. 18, 21; viii. 3, 16, 21; 'upright' idols, Jer. x. 5; image chambers described, Ezek. viii. 10; imports from Asia, a proof of the great wealth and luxury of the country, Exod. xxxvii. 29; impostor's defeat by Felix, Acts xxi. 38; incense offerings, Exod. xxx. 7; irrigation, account of, Deut. xi. 10; javelin described, Judg. v. 8; judgment scenes, Dan. v. 27; kings restricted in the use of wine, Gen. xl. 11; kings from Sethon to Pharaoh Necho, notice of the, 2 Chron. xxxv. 20; kneading-troughs described, Exod. xii. 34; land-tenures (ancient), Gen. xlvii. 20; lentiles, xxv. 30, 34; linen embroidery, notice of, Ps. xlv. 13; lock (modern) described, Neh. iii. 6; lutes, notice of, Ps. lxxxviii. *title*; magicians' trick in the affair of the serpents, Exod. vii. 12; military castes; their quarters, Exod. xiv. 4; mitres, notice of, xxviii. 36-38; mode of slaying the bullock for sacrifice, Lev. i. 5; mosquito-nets mentioned by Herodotus, Exod. viii. 16; mosquitos, tortures occasioned by, *ib.*; mourning, xi. 6; mourning, period and observances of, Gen. l. 3; musical instruments, notice of, Ps. xxxiii. 2; xliii. 4; musical instruments, Ps. cl. 4, 5; necklaces, Is. iii. 19; nomes, notice of the Is. xix. 2; ornaments and jewels, Exod. iii. 22; painting, representing Hebrew hostages, explained, 2 Chron. xxxv. 20; painting from a tomb at Thebes, representing the labours of the Hebrews in the brickfields, notice of an, Exod. v. 19; great importance of this painting, *ib.*; palanquin and umbrella, Cant. ii. 4; iii. 9; papyrus rolls, preparation and mode of writing on, Deut. xxxi. 24; passion for writing, Exod. v. 6; physicians, great numbers and skill of, Gen. l. 2; potter's wheel, notice of, Jer. xviii. 3; priests' attention to shaving, Lev. xxi. 5; priests' breast-plate described, Exod. xxviii. 15; priests' costumes, *ib.* 2, *et seq.*; priests, landed proprietors, Gen. xlvii. 20; application of their rents, *ib.*; priests worshipped with bare feet, Exod. iii. 5; priests, prophets and scribes, Gen. xli. 8; priests sometimes let the hair grow in honour of some god, Num. vi. 5; rabble or despised race, notice of their existence, from the tomb of Roschere, Exod. v. 19; ring money, Gen. xxiii. 16; ritual similar, but prior to the Hebrew, Exod. xxv. 2; roof-battlements described, Deut. xxii. 8; sacrifices to Apis, Lev. i. 3; sacrifices described, iv. 4; sanctuaries, antiquity and abuses of, 1 Kings ii. 20; sandals, Judg. i. 7; saw, notice of the, 1 Chron. xx. 3; scales, Dan. v. 27; sceptres, Ezek. xix. 11; scribes—interpreters, diviners, and magicians, Gen. xli. 8; seats, notice of, 1 Sam. iv. 18; shadoof, ancient and modern, described, Prov. xx. 5; shields and spears described, Judg. v. 8; ships, fantastic form of, Gen. xxxvii. 25; shoes and sandals described, Ruth iv. 8; shrine and ark described, Exod. xxv. 9; siege of a city described, 2 Chron. xxxii. 1; sin-offering described, Lev. xvi. 21;

sistra described, Ps. cl. 5; skill in working the precious metals, 2 Sam. viii. 10; laws regarding slaves a proof of advanced civilization, Gen. xxxix. 20; slingers, notice of, Judg. xx. 16; soldiers, ancient, Exod. xiv. 7; standards, different kinds of, described, Num. ii. 2; stringed-instruments, Ps. xliii. 4; lxxxviii. *title;* xcii. 3; substitute for the shuttle, Job vii. 6; swords and daggers described, Num. xxxi. 8; swineherds, notice of, Lev. xi. 7; tambourine, forms of, Exod. xv. 20; tapestry and linen, Prov. vii. 16; temple at Edfou, plan, view, and description of, 1 Kings vi. 2; temples, antiquity of, Deut. xii. 2; temples, general description of, 1 Kings vi. 2; temples, interior decorations of, Exod. xxv. 9; mode of threshing described, Deut. xxv. 3; thrones and seats, 2 Chron. ix. 17; throwing the lasso, Ps. ix. 15; transport of stone-blocks, 1 Kings v. 13; vessels of various kinds, 2 Sam. viii. 10; vessels, build and rigging of, Ezek. xxvii. 7-9; vintage-scenes, Gen. xl. 11; vulture, notice of the, Lev. xi. 18; walking-staves, Exod. iv. 2; war-chariots, xiv. 7; war-chariots described, Judg. i. 19; wheat, great productiveness of, Gen. xli. 5; windows, 1 Kings vi. 4; wine-presses described, Neh. xiii. 15; wisdom, universal fame of, 1 Kings iv. 30; women under little restraint, Exod. ii. 5; women, impurity and drunkenness of, Gen. xxxix. 7; wood-work and supply of timber, 2 Chron. ix. 11; worship and symbol of the true God, Deut. iv. 15-19; worship of Isis, Ezek. xlvi. 3; worship pantheistic, Deut. iv. 16; writing implements, modern, Ezek. ix. 2

Egyptians, distinguished by shaving the beard, Gen. xli. 14; proof of their early refinement, Gen. xliv. 5; the first to cure meat with salt, Exod. vii. 21; frugality of the ancient peasants, Gen. xli. 57; 'great of flesh,' explained, Ezek. xvi. 26; inculcation of grateful regard towards the, Deut. xxiii. 7; wrote their names on their sticks, Num. xvii. 2; degradation of the modern, Is. xix. 4-9.

Egyptian and Jewish histories, connection of, after the death of Joseph, Exod. i. 8

Ehud's, lefthandedness, remarks upon, Judg. iii. 15; murder of Eglon, remarks upon, *ib.* 21

Ekron, notice of, 1 Sam. vi. 17

Elah, the valley of, described, 1 Sam. xvii. 2

Elam, a name of Persia, Ezek. xxxii. 24

Elath, or Eloth [Akabah, Ezion-geber]

El-Arish, the boundary point between Egypt and Palestine, 2 Chron. vii. 8

Elders, council of the Seventy, temporary institution of the, Num. xi. 16

Elealeh, site and notice of, Num. xxxii. 3

Eleazer, son of Ananias, notice of, Acts xxiii. 3; the rebel chief, notice of, Mark xiii. 14

'Elect Lady,' interpretations respecting the, 2 John i. 1

Electrum, notice of the metal so called, Ezek. viii. 2

Elephantiasis endemic in Egypt, Exod. ix. 10; description of the, Deut. xxviii. 35

Elephant, notice of the, Job xl. 15-23; mode of capturing in India, Judg. xvi. 7; Ps. ix. 15

Eleutheropolis, notice of, Judg. xiii. 25

Eli, offensive readiness of the sons of, 1 Sam. ii. 14, 15; destruction of the house of, 1 Kings ii. 27

Elias, Jewish expectation of, and notions about the present state of, Mark ix. 12; John i. 21

Eliezer, servant of Abraham, Gen. xxiv. 2, 11; customs illustrative of his interview with Rebekah, *ib.*

Elijah, cave and chapel of, on Mount Sinai, Exod. xix. 2; fed by Arabians, not by ravens, 1 Kings xvii. 6; fountain of, near Jericho, described, 2 Kings ii. 22; opinions about the letter of, to Jehoram, 2 Chron. xxi. 12; native place of, 1 Kings xvii. 1; retreat of, east of the Jordan, *ib.* 5; spots connected with the history of, in Mount Carmel, xviii. 19; his taunts to Baal's priests, peculiar force of, *ib.* 27; his posture of earnest supplication paralleled, *ib.* 42

Elim identified with Wady Gharendel, Exod. xv. 27

Eliphaz, the Temanite, parentage and character of, Job i. 1; ii. 11; iv. 1

Elisha's chamber on the wall, notice of, 2 Kings iv. 10; power and character compared with those of Elijah, xiii. 20; proverbial exclamation after Elijah explained, *ib.* 14

Elihu's parentage and part in the controversy with Job, Job xxxii. 2

Elymas, the sorcerer, notice of, Acts xiii. 8

Emancipation of slaves, Hebrew period of the, Deut. xv. 12

Embalming, origin of, and motives for, Gen. l. 2; as practised by the Jews, John xix. 40

Embroidery, modern Oriental, notice of, Ezek. xvi. 10

Emerald, notice of the, Exod. xxxix. 11

Emerods, notice of this disease, 1 Sam. v. 6; vi. 4

Emesa, now Hems, notice of, 1 Chron. xviii. 3

Emim, a gigantic race, notice of, Gen. xxxvi. 24

Emmaus, notice of the village of, Luke xxiv. 13

Enamelling bricks, ancient art of, Ezek. xxiii. 14

Encampment of Moslem Pilgrims described, Ezra viii. 15

Encampments, form of Eastern, 1 Sam. xxvi. 5

Enchanters, business of, among the ancients, Deut. xviii. 10; early belief in the powers of, Job iii. 8

Encounter with Arabs at a well, Lam. v. 4

En-dor, notice of, 1 Sam. xxviii. 7

En-gedi, notice of, 1 Sam. xxiv. 1

Engraved stones, the most ancient seals, notice of, 1 Kings xxi. 8

Enigmatical encounters of Hiram and Solomon, 1 Kings x. 1

Enrolment of the Jews in the time of Augustus, notice of the, Luke ii. 1

Enticers to idolatry, mode of getting evidence against, Deut. xiii. 9

Enumeration of those carried away to Babylon by Nebuchadnezzar, 2 Kings xxiv. 16

Epenetus, notice of, Rom. xvi. 5

Ephah measure, content of the, Is. v. 10; lx. 4

Ephes-dammim, or Pas-dammim, notice of, 1 Sam. xvii. 1

Ephesian letters, meaning of, Acts xix. 19

Ephesus, remarks on an epithet of ancient, Acts xix. 35; notice of the ruins of, Rev. ii. 1

Ephod, description and illustration of the, Exod. xxviii. 6; robe of the, *ib.* 31

Ephraim, Mount, notice of, 1 Sam. ix. 4

Ephraim and Manasseh, obscurity about the boundaries of, Josh. xvi. 5

Ephraim, outlying possessions of the tribe of, 2 Sam. xviii. 6

Ephraimites, plundering expedition of the, against the Gathites, 1 Chron. vii. 21; haughty disposition of the, Judg. xii. 1

Ephrath, or Ephrata [Bethlehem]

Ephron, the Hittite, Orientalism of his character illustrated, Gen. xxiii. 9, 11

Epictetus's notion of duty to God, 1 Cor. iii. 16

Epicureans, doctrines of the, Acts xvii. 18

Epiphania, notice of the Greek city of, Num. xiii. 21

Erastus, notice of, Rom. xvi. 23

Erostratus's morbid desire of notoriety, Acts xix. 27

Er-Rahah, the place of encampment of the Israelites when receiving the law, described, Exod. xix. 2

Esarhaddon, or Sardanapalus, notice of, 2 Kings xix. 37

Esau, remarks on the sale of his birthright, Gen. xxv. 33; stomach, the Bedouin's god still, *ib.* 34; remarks on the odour of his person, xxvii. 27; his wives, xxvi. 34; xxxvi. 2

Eschol, the valley of, described, Num. xiii. 23

Esdraelon, notice of the plain of, Judg. v. 21

Eshtaol, notice of, Judg. xiii. 25

Eshtemoa, site of, 1 Sam. xxx. 27

Espousals, ceremony of, Ps. xix. 45

Essenes, classes and practices of the, Col. ii. 21; notice of the, Rom. xiv. 2; Gal. v. 23

Esther, date of her marriage to Ahasuerus, Ezra vii. 8; reading the book of, at the feast of Purim, described, Esth. ix. 17; and Mordecai's tomb described, x. 1

Etam, notice of, Judg. xv. 8

Etham, site of, fixed, Exod. xiii. 20

Ethbaal, or Ithobalus, notice of, 1 Kings xvi. 31

Ethiopia, its probable position with respect to Eden, Gen. ii. 13; different settlements of the Cushites, so called, Exod. ii. 15; 2 Chron. ix.

1; xiv. 9; Jer. xlvi. 9; difficulty attending our restricted application of this name, Num. xii. 1; of Candace, situation of the, Acts viii. 27
Ethnarch, title of, Matt. xiv. 1
Etruscan bas-reliefs from a tomb explained, Jer. xix. 5
Euleus, notice of the, Dan. viii. 2
Eunuch, duties of the Chief, Esth. ii. 3; iv. 4; employment of a, in the East, Gen. xxxvii. 36
Eunuch of Candace, notice of the, Acts viii. 27
Euphrates, or Phrat, one of the rivers of Paradise, Gen. ii. 8, 14; its course traced, xv. 18; inundations and navigation of the, *ib.*; Is. viii. 7; xiv. 23
Euroclydon, the wind so called, Job xv. 2; Acts xxvii. 14
Evangelist, import of this term, Acts xxi. 8
Evening festivities of the East, effects of the, Mark vi. 21
Events, modes of preserving the memory of, Gen. xxxv. 20
Evidence in a case of blasphemy, mode of giving, Lev. xxiv. 14
Evil eye, belief in the, prevalent in the East, Lev. xix. 26
Evilmerodach, notice of, 2 Kings xxv. 27
Ewer and basin of the East described, 2 Kings iii. 11
Ewes not killed for food except when barren, Gen. xxxi. 38
'Exalted gate,' danger of having an, in the East, Prov. xvii. 19
Exchanges, primitive system of, Job xlii. 11
Exchequer tallies, notice of the, Ezek. xxxvii. 20
Excommunication, notice of the three kinds of, John ix. 22
Execution of a provincial governor in Persia, Prov. xvi. 14
Executioner an office of distinction in the East, Judg. viii. 20
Exode from Egypt, date of the, Ex. v. 19
Exorcists of the East, notice of the, Matt. xii. 27; practices of the Jewish, Acts xix. 13
Expiatory ceremonies of the sin-offering, Lev. xvi. 8, 10, 21
Expiatory nature of ancient sacrifices, Mic. vi. 7
Eyes, operation of painting the, described, 2 Kings ix. 30; Prov. vi. 25; Jer. iv. 30; torn or bored out, an eastern punishment, 1 Sam. xi. 2; 2 Kings xxv. 7
Ezekiel, energetic character of, Ezek. xxiv. 18
Ezion-Geber, the marine station of Elath, 2 Chron. viii. 17; Deut. ii. 8 [Akabah]
Ezra, the Book of, remarks upon the authorship of, Ezra v. 4
Ezra's, departure from Babylon, date of, Ezra vii. 8; labours on the Old Testament, notice of, Ezra x. 1; tomb described, *ib.*

F.

Fable, origin of the, Judg. ix. 8
Face-veils described, Is. iii. 19
Factions in Jerusalem under the Romans, Matt. xxiv. 6; before and during the siege, Mark xiii. 14
Fair Havens, site of, Acts xxvii. 8
Falcons used in hunting beasts of prey in the East, Prov. xxx. 17
Fallow-deer, notice of, Deut. xiv. 5
False prophets, practices of the, Jer. xxiii. 25; xxix. 21
False weights, facilities of using, in the East, Deut. xxv. 13
Familiar spirits, conjurers, necromancers, passages relating to, Lev. xix. 31
Famine, in Egypt, cause of, Gen. xli. 48; of Egypt in 1200, horrors of, described, 2 Kings vi. 25, 29; of Samaria, horrors of the, illustrated, *ib.*; during the siege of Jerusalem, horrors of the, Luke xxi. 23; in the reign of Claudius, notice of the, Acts xi. 28
Famous used in the sense of *infamous*, Ezek. xxiii. 10
Farthing [As]
Fast of the Day of Atonement, remarks upon the, Lev. xvi. 29
Fast-days of the Jews, Zech. vii. 5; of the Pharisees, Luke xviii. 12
Fasting in the East, mode of, Jonah iii. 7, 8
Fasts, nature of ancient, 2 Sam. iii. 35
'Fat' in the sense of 'excellent,' Neh. ix. 25
Fat interdicted, reasons for this remarkable law, Lev. vii. 23
Fat-tailed sheep of Syria, notice of, Lev. iii. 9; vii. 23
Father, extensive meaning of this word among the Jews and Arabians, Gen. iv. 20, 21
Fathers, authority of, to set aside the claims of the first-born, Gen. xlviii. 20; power of, over their children in early times, xxxviii. 24
'Fathers' and 'Mothers,' only persons so called by the Jews, Rom. ix. 5
Fatness, associated with pride, Ps. xvii. 10; with dulness and sensuality, cxix. 70
Feast given by Ahasuerus, notice of the, Esth. i. 3
Feast, governor of the, his duty, John ii. 8
Feast, of Lights, time and ceremonies of the, John x. 22; of the New Moon, reasons for and observances during the, Num. xxviii. 11; of Tabernacles, ceremony of the last great day of the, John vii. 37; 'of tabernacles,' objects, ceremonies, and uninterrupted observation of the, Lev. xxiii. 34; 'of trumpets,' conjectures regarding the, xxiii. 24; 'of weeks,' ceremonies of, and great events commemorated by the, xxiii. 16
Feasts, eastern usages at, Matt. xxii. 9
Feasts of the ancient Egyptians and modern Persians, Gen. xliii. 34
Feet, Eastern, custom of praising the, Is. lii. 7; bare and kept under the robe in mosques, Eccles. v. 1
Feiran, town and valley of, notice of, Exod. xvii. 1
Felix, Claudius, notice of, Acts xxiv. 2
Fellah of the Haouran, miserable state of the, Jer. xlviii. 12
Felling trees by fire, Joel i. 19; timber in Lebanon, operations of, 1 Kings v. 6
Female animals not slaughtered in the East except when barren, Gen. xxx. 38
Female, apparel of modern Egypt, Is. iii. 18-24; chastity, tests of, Num. v. 29; establishment of the Persian kings, Esth. ii. 17; musicians, Exod. xv. 20; offspring unwelcome to eastern parents, Gen. xxx. 21; proselytes, anxiety of the scribes for, Mark xii. 40; slaves, condition of, in the East, Gen. xvi. 1, 2; understanding, low opinion of, among the Jews, John iv. 27; war-prisoners, remarks on the treatment of, Deut. xxi. 11-14; wood-carriers of West Asia, Lam. v. 4; 1 Sam. ix. 11
Fenced cities, observations upon, 2 Chron. xxxii. 1
Fenu-grec, eaten by the Egyptians, described, Num. xi. 5
Ferret-lizard, notice of the, Lev. xi. 30
Fertility, figurative expressions for, Job xx. 17; of various ancient soils, Mark iv. 8
Ferry-boats of the Jordan, notice of the, 2 Sam. xix. 18
Festivals, object of the institution of the three great, Exod. xxiii. 14
Festus, Porcius, administration of, Acts xxv. 1
Field-labour by men armed, modern instances of, Neh. iv. 18
Fiery arrows, description of, Ps. vii. 13; composition of, and mode of extinguishing, Eph. vi. 16
Fiery serpents of the desert, notice of the, Num. xxi. 6
'Fiery trial,' opinions about the, 1 Pet. iv. 12
Figs, of Palestine, excellence of the, Deut. viii. 8; medicinal use of, Is. xxxviii. 1; three sorts of, distinguished, Jer. xxiv. 2; early, time of the, Hos. ix. 10
Fig-tree, notice of the, Gen. iii. 7; discussion on the cursing of the, Mark xi. 13
Fillet fastened to the head of the scapegoat, alleged miracle respecting the, Lev. xvi. 10
Filth, peculiar force of this word in 1 Cor. iv. 13
Filthy garments, occasions of wearing, Zech. iii. 3
Fins *and* scales, presence of, necessary to wholesome fish, Lev. xi. 9, 10
Fire, first mentioned for use, Gen. xxii. 6; carried about by eastern travellers on their journeys, *ib.*; of the brazen altar kept continually burning, Lev. ix. 24; used as a defence against wild beasts, Zech. ii. 5; superstitious use of, in the East, Lev. ix. 24; Is. l. 11; custom of passing children through, 2 Kings xvii. 17
Fire-pans of the Tabernacle, purpose of the, Exod. xxvii. 3
Fire-signals, ancient, described, Jer. vi. 1
Fire-wood, mode of supplying, in the East, Deut. xxix. 11

Fire-worship, notice of, Job xxxi. 26
Fires, in eastern steppes, described, Exod. xxii. 6; Ps. lxxxiii. 14; Is. xliii. 2; remarks upon the prohibition of, on the Sabbath, Exod. xxxv. 3
Firmament, meaning of, Gen. i. 6
Firs of Lebanon, notice of the, Ezek. xxvii. 5
'First-born of death;' what? Job xviii. 13
First-born, redemption of the, remarks upon, Num. iii. 12
First distribution by lot of territory in the Promised Land, notice of the, Josh. xiv. 5; xv. 1
First-fruits, mode of conveying the, described, Deut. xxvi. 2; given for the subsistence of the priests, Lev. xix. 23; offerings, several kinds of, distinguished, xxiii. 10, 16; Psalm, tradition of the, Ps. cl., *title*
First general circumcision, notice of the, Josh. v. 2
Fir-tree, or stone-pine, notice of the, Hos. xiv. 8
Fish, a favourite diet with the ancient Egyptians, Num. xi. 5; distinctions of wholesome, Lev. xi. 9, 10; the principal article of food among the ancient Egyptians, Exod. vii. 21; -gods of the Syrians, notice of the, 1 Sam. v. 2; spears described, Hab. i. 15
Fishes, miracle of the draught of; in what it consisted, Luke v. 6
Fishing and fishing implements of the Egyptians described, Hab. i. 15
Fitches, notice of, Is. xxviii. 25
Flags or river-weed of the Nile, Exod. ii. 3
Flags, of ancient ships, notice of the, Ezek. xxvii. 7; comparatively modern use of, as standards, Num. ii. 2
Flail used by Gideon, why, Judg. vi. 11; Is. xxviii. 27
Flax, abundantly cultivated in ancient Egypt, Exod. ix. 31; harvest in Egypt, time of, *ib.*; process in the preparation of, Josh. ii. 6
'Flea,' an epithet of contumely in the East, 1 Sam. xxiv. 14
'Fleeing a lion and meeting a bear,' illustration of this proverb, Amos v. 19
Flesh, abstinence of some early Christians from, Rom. xiv. 2; of sacrifices, different usages of the Jew and heathen respecting the, Acts xv. 29; not habitually eaten in the East, Prov. xxiii. 20
Flesh-hooks of the tabernacle, form and use of the, Exod. xxvii. 3
'Flies' probably a mistranslation for 'beetles' in Exod. viii. 21
Flint-knives of ancient Egypt, their use, Exod. iv. 25
Flint and steel, antiquity of the use of the, Is. l. 11
Flocks and herds not put under cover in the East, Gen. xxxiii. 17
Flutes, notice of ancient, Dan. iii. 10
Fly and insect gods, notice of the, 2 Kings i. 2
Food, of man before the flood, Gen. i. 29; of man after the flood, Gen. ix. 4; of the poor in the East, Ruth ii. 14
Fool, an expression of intense abhorrence, Matt. v. 22
Foot-attendants in Persia, great swiftness of, 1 Sam. viii. 11
Fording rivers in the East, Is. xlvii. 2
Forehead, custom of marking the, Ezek. ix. 4; marks of the Hindoos, Rev. xiii. 16, 17
Foreign artists necessary to Solomon, 1 Kings vi. 2; vii. 14
Foreigners, advantages of, among the Jews, considered, Lev. xxv. 23, 47
Forests, notice of the ignition of, Joel i. 19
'For ever,' often used in a limited sense, 2 Kings v. 27
Fortification, progress of the art of, 2 Chron. xxxii. 1
Fortified towns, ancient Egyptian mode of attacking, Deut. xx. 12
Fortresses, successfully defended by bees, Deut. i. 44
Fountain of the Lions in the Alhambra, notice of, 1 Kings vii. 23
Fountain of the Virgin described, John ix. 7
Four Chariots, interpretation of the, Zech. vi. 1
Fowls prohibited as unclean, notice of the, Lev. xi. 13, *et seq.*
Fox, the universal emblem of cunning, Luke xiii. 32; of Palestine, notice of the, Judg. xv. 4
Fragrant waters used as perfumes by the Jews, Exod. xxx. 25
Frankincense, notice of, Exod. xxx. 34
Frat [Euphrates]
'Friend of the bridegroom,' delicate office of the, Judg. xiv. 20
Friendship, allegory of the decay of, Job vi. 15
Fringe of the robe of the ephod, notice of the, Exod. xxviii. 31
Fringes, object and description of the Jewish, Num. xv. 38; enlargement of the, Mark xii. 38; or tassels, notice of, Deut. xxii. 12
Frogs abundant in Egypt, Exod. viii. 3
Fruit-baskets, ancient and modern, Amos viii. 1
Fruit-trees, ancient treatment of, among the Jews, Luke xiii. 7, 8; economical object of the law relating to, Lev. xix. 23; regard for, and importance of, in the East, Deut. xx. 19
Frying-pan in the service of the tabernacle, probable form of the, Lev. ii. 7
Fuel-wood, supply of, in West Asia, Lam. v. 4
Fullers' sope or herb, notice of the, Mal. iii. 2
Funeral, feasts, notice of, Jer. xvi. 8; observances of the East, Jer. xvi. 6-8; trains in ancient Egypt, Gen. l. 7, 8; of the Jews, usages of the, Luke vii. 12; of the Hebrews, Eccles. vi. 3
Furnace of the three Hebrews, form of, Dan. iii. 25

G.

Gabbatha, description of the, John xviii. 28
Gad, notice of the idol, Is. lxv. 11
Gad and half Manasseh, remarks on the distribution of land to, Deut. ii. 9
Gadara and Gadarenes, notice of, Luke viii. 26
Gaius, notice of, Rom. xvi. 23
Galatia, notice of, Acts xvi. 6
Galatians, the Epistle to the, called 'a large letter;' discussion respecting this qualification, Gal. vi. 11
Galbanum, description of, Ex. xxx. 34
Galilean dialect, peculiarity of the, Matt. xxvi. 73
Galileans, massacred by the Samaritans, notice of the, Luke ix. 53; massacre of the, in the temple, Luke xiii. 1
Gallio, notice of, Acts xviii. 14
Gamaliel reduces the price of doves, Mark xi. 15; Rabban, notice of, Acts v. 34
Game killed by dogs, Moslem law respecting, Lev. xxii. 8
Garden, kiosks described, Cant. ii. 9; Prov. vii. 6; irrigation of the East described, 2 Kings xix. 24
Gardening, the first employment of man, proves that man was not originally in a savage state, Gen. vi. *end*
Gareb, notice of the hill of, Jer. xxxi. 39
Garlands, purpose of, in heathen sacrifices, Acts xiv. 13
Garlick of ancient Egypt identified with the eschalot, Num. xi. 5
Garments, of divers stuffs, reasons for the prohibition of, Deut. xxii. 11; of vengeance, notice of, Is. lix. 17; thrown off in mourning, Ex. xxxiii. 4
Garnet, notice of the, Exod. xxxix. 11
Gashing the flesh in pagan worship, 1 Kings xviii. 28
'Gate,' emblematic of power, like our 'keys,' Gen. xxiv. 60
Gates, appropriated exclusively to kings, Ezek. xliv. 2; of towns and palaces, seats of judgment, 2 Sam. xv. 2; of judgment, 1 Kings vii. 2; Ps. vii. 7; 2 Chron. xxxii. 1; Prov. xvii. 19; of ancient Jerusalem, notice of the, Neh. iii. 1; of ancient towns, construction of, 2 Chron. xxxii. 1; of Eastern towns, strictness in closing, Neh. vii. 3; on each street of Eastern towns, Is. li. 20
Gateway and gate-tower of Eastern towns described, 2 Sam. xviii. 24
Gath, discussion on the site of, 1 Sam. xxi. 10
Gaza, historical notice and present thriving state of, Judg. xvi. 1; Jer. xlvii. 1
Gazelle, description of the, Deut. xii. 15; a symbol of beauty, 2 Sam. i. 19; expressive of beauty in woman, Prov. v. 19; hunt described, Is. xiii. 14
Geba or Gibeah, notice of, Josh. xxi. 41; 1 Sam. xiii. 3
Gebal, the Greek Byblus and modern Jebail, notice of, Josh. xiii. 5
Geddes's, Dr., translation of two important passages in, Num. xxxiv. 2, 7-9
Gederoth, notice of, 2 Chron. xxviii. 18
Gehazi's, interview with Benhadad, 2 Kings viii. 4; leprous posterity, remarks about, 2 Kings v. 27
Genealogical registers of the Jews, account of the, 1 Chron. ix. 1; mo-

tive for keeping, and authority of the, Matt. i. 1, 16; anxiety of the Jews respecting, 1 Tim. i. 4
Genealogy of Christ by St. Luke, importance of the, Luke iii. 23; omissions in that of St. Matthew explained, Matt. i. 17; peculiarities of this last, Matt. i. 2-6
Genesis, scepticism regarding the commonly reputed authorship of, refuted, Gen. xiii. 18; xiv. 14; xv. 18
Gentiles, Jewish uncharitableness towards the, Luke vi. 35; not suffered to enter the temple, Acts xxi. 28
Gentoo, land-marks, nature of, Jer. xxxii. 14; law against the removal of land-marks, Deut. xix. 14; law of trust and deposit, Lev. vi. 2
Geographical descriptions of the Bible, remarks upon the, Josh. xviii. 9; a strong confirmation of its credibility, Jer. xlviii. 21
Geology and the Bible reconciled, Gen. i. 1
Gergesa and Gergesenes [Gadara and Gadarenes]
Gerizim, Mount, described, Deut. xxvii. 4
Germans, freebooting life of the old, Judg. xi. 3
Gershonites, a sub-tribe of the Levites, their duties defined, Num. iii. 17
Geshurites, notice of the, Josh. xiii. 2
Gessius Florus, cruel administration of, Matt. xxiv. 6
Gethsemane, notice of the garden of, John xviii. 1
Gezer, notice of, Josh. xii. 12
Gezrites, notice of the, 1 Sam. xxvii. 8
Gharkad shrub, description of the, Exod. xv. 25
Ghur [Wild-Ass],
Giants, equivalent to apostates, Gen. vi. 4; used for men of extraordinary stature, Num. xiii. 33
Gibbethon, notice of, 1 Kings xv. 27
Gibbeting, an ancient as well as modern custom, confined among the Jews to *executed* criminals, Deut. xxi. 23
Gibeah, notice and site of, 1 Sam. x. 26; vile character of the people of, Judg. xix. 15
Gibeon, notice and site of the city of, Josh. ix. 3
Gibeonites, slaughter of the, by Saul, and blood-feud against his descendants, 2 Sam. xxi. 2; circumstantial cunning of the, Josh. ix. 4, 5; condition of the, under the Jews, Josh. ix. 23
Giblites, notice of the, Josh. xiii. 5
Gideon's character, Judg. viii. 32; offering to the angel, remarks upon, Judg. vi. 19; stratagem, remarks upon, Judg. vii. 20; route in pursuit of the Midianites, Judg. viii. 11
Gier-eagle, or Egyptian vulture, notice of the, Lev. xi. 18
Gifts, ostentatious conveyance of, in the East, 2 Kings viii. 9; 2 Chron. ix. 24
Gihon, remarks on the supposed site of this river, Gen. ii. 13; site of the well of, 1 Kings i. 20
Gilboa, notice of, 1 Sam. xxviii. 4
Gilding, the art of, known to the ancient Egyptians, and probably therefore to the Hebrews, Exod. xxxvi. 34
Gilead, Mount and district of, described, Gen. xxxi. 25; Josh. xiii. 11; Num. xxxii. 1
Gilgal, important public business done at, Josh. iv. 20; site of, v. 9; disquisition on the stone memorial at, iv. 20; desecrated by idols, Judg. iii. 19
Giloh, notice of, 2 Sam. xv. 12
Gimzo, site of, 2 Chron. xxviii. 18
Girding up the loins, meaning of this phrase, Exod. xii. 11; practice of, illustrated, 1 Kings xviii. 46
Girgashites, remarkable tradition about the, Josh. xxiv. 12; notice of the, Deut. vii. 1
Girdle or zone, ancient, described, 1 Sam. xvii. 5; of the ephod described, Exod. xxviii. 8; of needlework described, xxviii. 39; practice of stowing things in the, Luke vi. 38; Eastern, described, Jer. xiii. 1; various uses of, in the East, Matt. x. 9; of Eastern women, described, Is. iii. 24; description of the, 1 Sam. xvii. 5; Eph. vi. 14
Gittites, notice of the, 2 Sam. xv. 18
Gittith, meaning of, Ps. viii. *title*
Gittah-Hepher, notice of, Josh. xix. 15
Giving the lie not deemed offensive in the East, 2 Kings ix. 12
Gladiators, combats of the, Job xix. 6; Rom. i. 31; 1 Cor. iv. 9; xv. 32
Glass, ancient substitute for, 1 Cor. xiii. 12; manufacture of the Phœnicians, notice of the, Deut. xxxiii. 19; mirrors, late invention of, Exod. xxxviii. 8
Glaucus, response of the oracle to, Zech. v. 4
Gleaning, remarks upon the privilege of, Lev. xix. 9; law and usages relating to, Ruth ii. 3
'Glories' in pictures, origin of, Exod. xxxiv. 30
Gloves on Egyptian sculptures, notice of, Ruth iv. 7
Gnats, destruction caused by, Josh. xxiv. 12
Goad, form and use of the, Hos. x. 11
Goal of the ancient race-courses, notice of the, Phil. iii. 12, 14
Goat, held sacred in Lower Egypt, never sacrificed or eaten, Exod. viii. 26
Goat-gods of the Jews and Egyptians, Lev. xvii. 7
Goath, notice of, Jer. xxxi. 39
Goats, milk of, greatly esteemed in the East, Prov. xxvii. 27; various breeds of, among the Hebrews, Gen. xv. 9; used as leaders to flocks of sheep, Jer. l. 8
Goatsucker, notice of the, Lev. xi. 16
God, Hebraisms containing the holy name of, Eccles. viii. 2
God's regard for the lower animals, remarks upon, Deut. xxii.
Gog and Magog, people denoted by, Ezek. xxxviii. 2
Gold, abundance of, in Arabia in ancient times, Exod. xxv. 3; made potable by Moses, xxxii. 20; quantity and value of the, used in the construction of the tabernacle, xxxvi. 5; sources of the supply of, in the time of Job, Job xxii. 24; chains and bridles of horses in the East, Judg. viii. 26; embroidery, supposed earliest form of, Exod. xxxix. 3; lace, a modern invention, *ib.*; mines of the Red Sea, account of, Job xxviii. 1; wire, ancient mode of preparing, Exod. xxxix. 3
Golden bowl, meaning of the, Eccles. xii. 6
Golden calf of Bethel, fate of the, Hos. x. 6
Golden calf, worship of, probably not an utter apostacy, Exod. xxxii. 5
Golden calves set up by Jeroboam, purpose of the, Exod. xxiii. 14; 1 Kings xii. 28
Golden images of the Chaldeans, notice of the, Dan. iii. 1
Golgotha [Calvary]
Goliath's sword, remarks on the dedication of, 1 Sam. xxi. 9
Gopher-tree shown to be the cypress, Gen. vi. 14
Goshen, situation and extent of the land of, Gen. xlv. 10; reasons of its being assigned to the Hebrews, Gen. xlvi. 34; a district and town of Judah, Josh. x. 41
Gourd, notice of the, Jonah iv. 6; used in Eastern pottage, notice of the, 2 Kings iv. 39
Graces before and after meals among the Jews, Mark viii. 6
Gradan, a Celtic preparation of parched corn, described, Ruth ii. 14
Grafting olive-trees, notice of, Rom. xi. 17
Grain, purification of, described, Ruth iii. 2
Granaries, remarks upon Eastern, Luke xii. 18
Grants bestowed by ancient Persian kings, Esth. v. 3
Grape-basket described, Jer. vi. 9
Grape-juice used in forming a sherbet, Gen. xl. 11
Grape-treading, excitement caused by, Jer. xxv. 30; operation of, described, Neh. xiii. 15
Grapes, allowed to be plucked by travellers in the East, Deut. xxiii. 24; and grape-clusters of Palestine, extraordinary size and weight of, Num. xiii. 23
Grass, distinguished from herb, Gen. i. 11, 12; or clover eaten by the Egyptians described, Num. xi. 5; rapid growth and decay of, in the East, Ps. lxxii. 16
Grasshoppers, great [Locust]
Graven and molten images, construction of, Hos. xi. 2
Graves, custom of females visiting the, John xi. 31; superstitions about, Is. lxv. 4
Grave-stones of the Hebrews, notice of the, 2 Chron. xxxiv. 4
Great owl identified with the ibis, Lev. xi. 17
Greaves, ancient, described, 1 Sam. xvii. 6
Grecian, sandals and shoes described, Ruth iv. 8; wisdom, Jewish appreciation of, 1 Cor. i. 22

Grecians, notice of the Jews, so called, Acts vi. 1
Greek, convent at the foot of Horeb, Exod. iii. 1; defensive armour described, 1 Sam. xvii. 5; mourning usages, Jer. xvi. 6-8; shields and spears, ancient, described, Judg. v. 8; swords, ancient, description of, Num. xxxi. 8
Green withs, or rather ropes, described, Judg. xvi. 7
Greyhound, notice of the, Prov. xxx. 31
Grief, Oriental usages respecting, Esth. iv. 1
Griffon-vulture, notice of the, Job xxviii. 7
Grinding corn in the East done by women, notice of, Judg. xvi. 21; Is. xlvii. 2
Groups in Oriental towns, Ezek. xxxiii. 30
Grove-idols, notice of, 2 Chron. xv. 16
Groves, resorts of patriarchal worship, Lev. xxvi. 1
Guardian angels, the doctrine of, Matt. xviii. 10
Guests, eastern usages about the invitation of, Matt. xxii. 3
Guzerat oxen, notice of, 1 Chron. xii. 40
Gypetos barbatos, or ossifrage, notice of the, Lev. xi. 13

H.

Hadad, king of Syria, notice of, 1 Kings xi. 25
Hades, the place of departed souls, notions about, Luke xvi. 23
Hadj caravan to Mecca, route of, described, Num. xxi. 10
Hadrach; remarks upon this name, Zech. ix. 1
Hadadrimmon, notice of, Zech. xii. 11
Hadrian's decree against the Jews, Deut. xxviii. 68
Hagiographa, books of the Hebrew Scriptures, so called, Luke xxiv. 44
Hai, or Ai, attempt to fix the site of, Gen. xii. 8
Hail of rare occurrence in Egypt, Exod. ix. 28
Hailstorms of unusual violence described, Josh. x. 11
Hair, consecrated to the gods, instances of, Num. vi. 18; skill of ancient women in plaiting, 1 Pet. iii. 3; shaved by the Israelites in mourning, Lev. x. 6; worn long among the Jews and Greeks, 2 Sam. xiv. 26; xviii. 9; and beard of soldiers in the East, ii. 16
Hair-cloth penitential dresses, 2 Sam. iii. 31
Hair-dressing of Solomon's guards, 2 Sam. xiv. 26
Hair mantle and girdle, the attire of the prophets, 2 Kings i. 8
Hall of Abencerrages described, Cant. ii. 4
Hallel, the psalms so called, Luke xxii. 13
Hallelujahs, the Psalms so styled, Ps. cxlvi. *title*
Hallowed bread, 1 Sam. xxi. 4
Ham, list of nations sprung from, Gen. x. 1
Hamadan, notice of, Ezra vi. 2; Esth. x. 1
Haman's rage against Mordecai and the Jews, motives for, Esth. iii. 4; his ambition, *ib.* vi. 8; and disgrace, *ib.* vii. 8
Hamath, notice of the ancient city and kingdom of, Num. xiii. 21; the present town and neighbourhood described, *ib.*
Hamathites, features and costume of the, Zech. ix. 2
Hananeel, site of the tower of, Jer. xxxi. 38
Hand, figure of a, on standards and trophies, Num. ii. 2; 1 Sam. xv. 12; laid on the mouth, an act of submission, Job xl. 4; xxix. 9
Hands, custom of marking the, Is. xlix. 16; Ezek. ix. 4; cut off the slain by the Egyptians, Judg. i. 7; joining of, meaning of the, 2 Kings x. 15; lifted up in prayer, Ps. xliv. 20
Handmill, of the East described, Judg. ix. 53; of Palestine, mode of working, Rev. xviii. 22; description of the, Matt. xxiv. 41
Hand-washing in the East described, 2 Kings iii. 11
Hanging not a Jewish punishment, Num. xxv. 4; after death, not unusual among the Jews, Deut. xxi. 22
Hangings, of the tabernacle, ornaments of the, Exod. xxv. 9; in the halls of Eastern palaces, notice of the, Esth. i. 6; used for doors, *ib.*
Hanging gardens of Babylon, notice of the, Dan. iv. 30
Haran (Charan), the Charræ of the Romans, its site and present state, Gen. xi. 31; Ezek. xxvii. 23
Hare, notice of the, Lev. xi. 6
Harem, of deceased king the property of his successor, 2 Sam. xii. 8; women, contentment of, Cant. iv. 12; of the Persian kings, Esth. ii. 17
Hareth, notice of, 1 Sam. xxii. 5
Harlots, attire of, in the East, Prov. vii. 10; Eastern, impudence of the, Prov. ix. 14
Harod, the well of, notice of, Judg. vii. 1
Harold's stones, notice of, Lev. xxvi. 1
Harp, first invented by Jubal, Gen. iv. 21; notice of ancient, Ps. xliii. 4; xcii. 3
Harp-tomb at Thebes, notice of the, Ps. xcii. 3
Hart, notice of the, Ps. xlii. 1 [Stag]
Harvest, opening ceremony of, among the Jews, Lev. xxiii. 10; or ingathering feast, notice of the, *ib.* 34; Deut. xiv. 21; scene from Homer, Ruth ii. 1; season in Palestine, Gen. viii. 22; dangers of, in some Eastern countries, Ps. cxxvi. 6
Hauran (Auranitis), notice of the, Ezek. xlvii. 16; misery of the cultivators of the, Judg. vi. 4
Havath, notice of, 2 Kings xvii. 24
Havilah, site of the land of, Gen. ii. 11; extent of the country so called, 1 Sam. xv. 7
'Having a name in a street,' equivalent to fame, Job xviii. 17
Hawarah, fountain of, described, Exod. xv. 23
Hawk, notice of the, Lev. xi. 16; Job xxxix. 26; used in hunting wild beasts in the East, Prov. xxx. 17
Hay not made in the East, Prov. xxvii. 25
Hazel, the, Gen. xxx. 37
Hazor, notice of, Josh. xii. 19, 20
Head, covering and uncovering the, in prayer, remarks on, 1 Cor. xi. 4; covered in grief, instances of the, 2 Sam. xv. 30; the seat of female modesty, 1 Cor. xi. 5; of Eastern women always covered, Is. xlvii. 2; equivalent to 'life' in Eastern language, 1 Sam. xxviii. 2
Heads of animals never used as food by the Egyptians, Lev. xvi. 21
Heads of the slain, heaped up for monuments, 2 Kings x. 8; practice of cutting off the, Judg. vii. 25
Heads of hair, instances of long, 2 Sam. xiv. 26
'Healing in his wings,' illustration of this phrase, Mal. iv. 2
'Heaping coals of fire on the head of an enemy,' explanation of the phrase, Rom. xii. 20
Heaps of stones on murder-spots, 2 Sam. xviii. 17
Heath, Jer. xvii. 6
Heathen, meaning of, among the Jews, Ps. ii. 1
Heathens not excluded from making voluntary offerings in the temple, Lev. i. 4
Heating apartments in the East, mode of, Jer. xxxvi. 22
Heavens, Jewish division of the, 2 Cor. xii. 2
Hebrew, the primitive language, Gen. xi. 1; square characters, date of the adoption of the, Ezra x. 1; vowel-points, purpose of the, 1 Kings xvii. 6; text, supposed interpolation in the, of Deut. x. 6, 7; interpolation of a letter exposed, Judg. xviii. 30; origin of the name, Gen. x. 1; derivation and application of this name, xiv. 13; distinguished from Israelite, *ib.*; defensive armour described, 1 Sam. xvii. 5; arms, offensive and defensive, Josh. v. 8; army, divisions of, 2 Kings ix. 25; attachment to the idolatry of Egypt, Exod. xxxii. 4; brickmaking in the time of Moses explained, from an ancient Egyptian painting, v. 19; burial-grounds, notice of, 2 Chron. xxxiv. 4; camp, arrangement of a, Num. xxiv. 5; chronology from the creation to the Flood, Gen. v. 1; chronology after the Flood, its manifest inaccuracy, xi. 12; commerce, notice of, 2 Chron. ix. 28; commercial intercourse with Tyre, Ezek. xxvii. 17; conveyancing, notice of, Jer. xxxii. 9; corruption by idolatry, xi. 13; domestic economy, Prov. xxxi. 13-19, 24; 'elders,' conjecture regarding the, Num. i. 16; ensigns or standards, notice of, ii. 2; families devoted to particular trades, 1 Chron. iv. 14; idolatrous processions, Amos v. 26; increase in Egypt, objections to the, answered, Num. i. 46; inscriptions of the Psalms, observations upon the, Ps.

xvi., *title;* xxii., *title;* kingdom, progress and prosperity of, under David and Solomon, 1 Kings ii. 12; kings, despotic authority of the, iii. 27; law of divorce, opinions concerning, Deut. xxiv. 1; law of sanctuary, superiority of the, 1 Kings ii. 20; luxury, usages of, Amos vi. 4; lyre, discussion regarding, Ps. xliii. 4; military force under David, 1 Chron. xxvii. 1; Pentateuch of the black Jews of Malabar described, Deut. xxxi. 24; priest also a physician, Lev. xiii. 1, 4; priests, attire of the, its origin, Exod. xxviii. 2; priests officiated barefoot, Lev. viii. 6; propensity to idolatry, Judg. ii. 11, 14; return from Babylon, date of the, Jer. xxv. 12; ritual similar to the Egyptian, Exod. xxv. 2; route from Egypt to Moab, tabular view and digested account of the, Num. xxxiii. 1; sandals and shoes, notice of, Ruth iv. 8; Scriptures, the three divisions of the, Luke xxiv. 44; shout of loyalty, 2 Chron. xxiii. 11; signets, notice of, 1 Kings xxi. 8; slaves, vast numbers of, in ancient times, Deut. xxviii. 68; stringed instruments, Ps. xliii. 4; lxxxviii. *title;* xcii. 3; sufferings under the Canaanites, Judg. v. 11; tabernacle, its resemblance to, and difference from, the Egyptian tabernacles, Exod. xxv. 9; treatment of war prisoners considered, Judg. i. 7; tribes, marching order of the, described, Num. x. 6; trumpets, notice of the, Ps. xcviii. 6; war-law, usages and severity of the, Deut. xx. 10-15; warfare, preliminaries and peculiarities of, Judg. xx. 1; *ib.* 10; women's devotion to Astarte, Ezek. xiii. 18; women's passion for being mothers, Judg. xi. 37; worship of Moloch, notice of, Lev. xviii. 21; year, beginning of the, changed, Exod. ix. 31, 32; and Egyptian forms of worship compared, Ezek. xlvi. 3; and heathen practice in matters of sacrifice, case of the identity of, Num. xix. 2

Hebrews, the; early national constitution of, compared with that of the Arabs and Eelauts of Persia, Num. i. 16; condition of, under the Judges, and their reasons for demanding a king, 1 Sam. viii. 5; consternation of, on their first defeat, accounted for, Josh. vii. 5; alleged expulsion of, from Egypt, examined, Lev. xiii. 3; their first desire of a king, Judg. viii. 22; their internal government, Judg. ii. 16; kept a distinct people by their dietetic regulations, Lev. xi. 2 [see also Israelites; Jews]

Hebron, site, view, great antiquity, and historical notice of, Gen. xiii. 18; tombs of the patriarchs and pools at, *ib.;* description of the present city and its environs, *ib.*

Heifer, sacrifice of the red, Num. xix. 2; Gen. v. 9

Height of stature associated with dignity and honour among ancient nations, 1 Sam. x. 23

Helbeh, the grass eaten by the Egyptians, described, Num. xi. 5

Helbon, notice of the wine of, Ezek. xxvii. 18

Helena, St., notice of, Heb. xiii. 12

Helena of Adiabene's, conversion to the Hebrew faith, Matt. xxiii. 15; bounties to the Jews, Acts xi. 28

Heliopolis, site and history of, Gen. xli. 45; Ezek. xxx. 17

Heliopolis, or Baalbek, notice of, Josh. xi. 17

Hell, Jewish notions about, Luke xvi. 23

Hellenistic Jews despised by native, Acts xxii. 2

Helmets, ancient, described, 1 Sam. xvii. 5

Hem of the garment of our Lord the same as the fringe of the Hebrews, Num. xv. 38

Hemp fabrics, notice of, Prov. xxxi. 22

Henna used in dyeing the beard red, 2 Sam. xix. 24; shrub and dye, notice of the, Cant. i. 14; Judg. v. 8

Heraldic figure on the standards of the Jews, Num. ii. 2

Herdman, importance of the chief, 1 Sam. xxi. 7

Hepatoscopia, the ancient superstition of, Ezek. xxi. 21

Hereditary, blood-feuds of the Arabs, regulation of the, Num. xxxv. 12; land, law relating to, Lev. xxv. 23; xxvii. 22

Hermas and Hermes, notice of, Rom. xvi. 14

Hermit of Mount Hor, notice of the, Num. xx. 27

Herod Agrippa, notice of, Acts xii. 1; Matt. xiv. 1; mockery of, at Alexandria, Luke xxiii. 11; awful death-scene of, Acts xii. 21

Herod Antipas [Herod the Tetrarch]

Herod 'the Great,' notice of, Matt. ii. 1; policy of, Mark iii. 6; conspiracy against, Acts xxiii. 12; his promise 'with an oath' illustrated, Matt. xiv. 7

Herod's repairs of the second temple, remarks on, Hag. ii. 9

Herod the Tetrarch, notice of, Matt. ii. 22; xiv. 1

Herod's funeral, notice of, 2 Sam. iii. 31

Herodians, notice of the, Mark iii. 6

Herodias, notice of, Matt. xiv. 1, 3; her divorce of her husband, Mark x. 12

Herodion, notice of, Rom. xvi. 11

Heroes resembling Samson, list of, Judg. xvi. 22

Heron, notice of the, Lev. xi. 19

Heroopolis, notice of, Exod. i. 11

Heshbon, site and notice of, Num. xxi. 26; fish-pools at, notice of, Cant. vii. 4

Hewers of wood in the East, Deut. xxix. 11

Hewing in pieces, a punishment still in the East, 1 Sam. xv. 33

Hezekiah's, attempt to reclaim Israel to God, remarks on, 2 Chron. xxx. 1; disease and cure, notice of, Is. xxxviii. 1; hydraulic operations in Jerusalem, 2 Chron. xxxii. 30

Hiddekel identical with the Tigris, Gen. ii. 14

Hierapolis, notice of, Col. iv. 13

High-places, in the plains of Babylonia, Gen. xi. 4; inquiries concerning, 2 Chron. xxviii. 25

Higher seats, respect attached to, in Persia, Esth. iii. 1

High-priest, dress of the Jewish, described, Exod. xxviii. 2–42; of the Jews allowed only one wife, 1 Tim. iii. 2; service of the, on the day of expiation, Heb. vi. 19; ix. 7

High-priest of Cybele, bloody consecration of the, Lev. viii. 23

High-priest's servant's ear, remarks upon the miraculous cure of, Luke xxii. 51

High-priests, irregularity in the succession of the, in later times, Luke iii. 2; number of, under the first and second temples, Heb. vii. 7; from Seraiah to Jaddua, succession of the, Neh. xii. 11

High-priesthood, a purchaseable office in later times, Heb. v. 4

Hill of Offence, site of the, 2 Kings xxiii. 13

Hillel, notice of the school of, Matt. xix. 3; 1 Cor. xiii. 2

Hin, the measure so called, Ex. xxx. 24

Hind, the, Gen. xlix. 21; swiftness, and hardness of hoof of, Ps. xviii. 33

Hindoo, bards described, 2 Sam. xix. 35; custom of giving drink to travellers, Mark ix. 41; custom under misfortunes, Job xlii. 11; expressions of malignant triumph, Ps. xxxv. 21; expression for abject submission, viii. 6; feasts to the poor, Matt. xxxii. 9; idol-cars, Amos v. 26; judgment resembling that of Solomon, 1 Kings iii. 27; marriage processions described, Matt. xxv. 10; priesthood hereditary, Lev. xxi. 17; regulation regarding marriage and deformed persons, *ib.* 13, 17; religious processions, Ps. lxviii. 25; rites resembling those of Moloch, 2 Kings xvii. 17; sacrifice of a horse as a sin offering, Lev. xvi. 21; imprecatory war-rites, Num. xxiii. 1; weaving, notice of, Judg. xvi. 13

Hinges not used to doors in the East, 1 Kings vi. 31; Prov. xxvi. 14

Hinnom, the vale of, described, 1 Chron. xiii. 9

Hippopotamus, notice of the, Job xl. 15–23

Hiram (King), important assistance of, to Solomon, 1 Kings v. 6; ix. 14; his enigmatical encounters with Solomon, 1 Kings x. 1

Hiram, the architect, varied attainments of, 1 Kings vi. 2; vii. 14

Hissing to bees, custom of, Is. v. 26

Hit (the Is of Herodotus), site of, fixed, Gen. xi. 3; bitumen pits at, *ib.*

Hittites, notice of the, Deut. vii. 1; costume and usages of the, 2 Chron. viii. 7

Hivites, notice of the, Deut. vii. 1

Hobah, notice of, Gen. xiv. 15

Hoe, the most ancient agricultural instrument, described, Hos. x. 11

Hog, prohibited as food among several ancient nations, Lev. xi. 7; and among Mohammedans, *ib.;* subject to leprosy, *ib.*

Holocaustic sacrifice, antiquity and purpose of the, Lev. i. 4; vi. 9

Holy camel with the Mahmil described, Num. x. 6

Holy Land, present desolation of the, Deut. vii. 22; natural beauty and productiveness of the, viii. 7, 8; peculiarly 'a land flowing with milk and honey,' Num. xiv. 8; the boundaries of the, xxxiv. 2, 6, 7, 10
Holy of Holies, described, Exod. xxv. 9, 10; xxvi. 30
Holy place of the Tabernacle described, Exod. xxv. 9; xxvi. 30
Holy Sepulchre, description of the, Mark xvi. 2
'Holy women' of the Hebrews, an ascetic institution, Exod. xxxviii. 8
Homage, paid to priests in the East, Matt. xiv. 36; paid to emirs or sheikhs in the East, Job xxix. 7–9
Homicides, Moslem law and usage respecting, Num. xxxv. 12; entitled to sanctuary under the Mosaic law, Josh. xx. 2
Honey, not always bee-honey in Scripture, Gen. xliii. 11; of Palestine, superior quality of the, Num. xiv. 8
Hoods, description of, Is. iii. 22, 23
Hoopoe, notice of the, Lev. xi. 19
Horeb, the name of a mountain group, not of a particular summit, Deut. i. 6; Exod. xix. 2
Horites, notice of the, Gen. xxxvi. 9
Horn, an emblem of sovereignty, Ps. cxxxii. 17; a symbol of power and glory, 1 Sam. ii. 1; head-dresses of the Druses described, *ib.*
Hornets, miracle of the, defended, Josh. xxiv. 12
Horned viper, notice of the, Gen. xlix. 17
Horns, of Alexander the Great, remarks upon the, Dan. viii. 5; as instruments of sound, remarks upon, Josh. vi. 11; symbols of power, Amos vi. 13; of ivory, notice of, Ezek. xxvii. 15; symbols of military prowess, 1 Kings xxii. 11
'Horns of the Altar,' opinions regarding the use of the, Exod. xxvii. 2; catching hold of the, 1 Kings i. 51
Horonaim, notice of, Is. xv. 5
Horse-gate in Jerusalem, site of the, Jer. xxxi. 40
Horse-leach, horror of the Easterns for the, Prov. xxx. 15
Horse-trade established by Solomon, 2 Chron. i. 16
Horses, not much used by the Israelites, Gen. xiii. 2; not very common among the Arabs, *ib.*; reasons for the prohibition of, Deut. xvii. 15; various descriptions of, Job xxxix. 19; houghing of, in Jewish warfare, 2 Sam. viii. 4; used in the plains of Syria only, Num. xxii. 24; did not exist in South Palestine in Joshua's time, Josh. xi. 6; brought from Egypt by Solomon, 1 Kings x. 28; now little used for draught in the East, 1 Sam. vi. 10; of Armenia, Ezek. xxvii. 14; did not exist in Arabia before the Christian æra, Josh. xi. 6; and chariots, dedicated to the sun, 2 Kings xxiii. 11
Hospitality, obligations of, in the East, 2 Sam. xii. 4; a religious duty in the East, Job xxxi. 17, 32; necessity for, among the early Christians, Rom. xii. 13.
Host of Heaven, worship of the, Job xxxi. 26
Hot season in Palestine, Gen. viii. 22
Hours, first occurrence of the word, in Scripture, Dan. iii. 6; Jewish division of the day into, Acts iii. 1; used to estimate distances in Western Asia, Gen. xxx. 36; numbered from their endings, Matt. xx. 6
House, used in the sense of *home*, Gen. xxvii. 15; used in the sense of *tent*, xxxiii. 17; used in the sense of *tomb*, instances of, 1 Sam. xxv. 1
Houses, the earliest forms of man's dwelling, Gen. iv. 20; in the time of Moses, small, Lev. xiv. 45; laws relating to, among the Jews, xxv. 23, 24; of idols, were they temples or towns? Judg. ix. 4; of the East, description of, in explanation of the letting down the sick man through the roof, Luke v. 19; ambition for building, in the East, Deut. xx. 5
House-leprosy, fostered by the sovereigns of Germany, Lev. xiv. 48; different explanations of, *ib.* 34
House-tops, resorted to for various purposes, Is. xxii. 1; in the East, notice of, Ps. cxxix. 6; Prov. xxi. 9
Howdah, description of a, Cant. iii. 9
Huldah, the prophetess, notice of, 2 Chron. xxxiv. 22
Human life, respect for, shown by the usages of the Mosaic law, Num. xxxi. 19
Human sacrifice, origin and widespread practice of, Jer. xix. 5; principle of the practice of, Mic. vi. 7
Humility rewarded and honoured, Num. xi. 26
Hunting scene from Takt-i-Bostan described, Ezek. xvii. 20
Hurricanes in the Levant described, 1 Kings xviii. 44
Husband among Asiatics no power to show partiality among his wives, Gen. xxx. 16
Hushai's speeches to Absalom, hyperbolical style of, illustrated, 2 Sam. xvii. 13
Husks of the swine [Carob-tree]
Huzzab, various interpretations of, Nah. ii. 7
Hyksos, or Shepherd Kings, account of the, Gen. xlvi. 34; Deut. ii. 23
Hymns sung at the Jewish Passover, Ps. cxiii. *title*
Hyperbole, instances of, illustrative of that of St. John in John xxi. 25; instances of Eastern, 2 Sam. xvii. 13
Hyrax Syriacus, notice of the, Lev. xi. 5; Prov. xxx. 26
Hyssop, described and identified with the caper-plant, Exod. xii. 22

I.

Ibis, wonderful respect of the Egyptians for the, Exod. viii. 26; notice of the, Lev. xi. 17
Ibn-Saoud, the Wahabee Sultan's preaching, account of, Eccl. i. 1
Ibrahim Pasha, his respect for his mother, 1 Kings ii. 19
Ice used by the Hebrews to cool their drinks, Prov. xxv. 13
Iconium, notice of, Acts xiv. 1
Idalah, notice of, Josh. xix. 15
Idol manufacture described, Is. xliv. 13
Idol-statues, erect and sitting, notice of, Jer. x. 5
Idolatries, general glance at ancient, 1 Kings xx. 23; prevalent notions of, 2 Kings xvii. 26
Idolatrous cities, remarks on the punishment of, Deut. xiii. 16
Idolatry, classification of the forms of ancient, Rom. i. 23; origin and progress of, Deut. iv. 15. 16: Job xxxi. 26
Idols, called 'the dead ones,' why? Deut. xxvi. 14; carried in processions, Is. xlvi. 2; carried to battle, 1 Sam. iv. 3
Idumæa, notice of, Gen. xxxvi. 9; desolation of, Is. xxxiv. 11–15
Idumæans, sketch of the history of the, Gen. xxxvi. 9
Illyricum, notice of, Rom. xv. 19
'Image of jealousy,' meaning of the, Ezek. viii. 3
Imagery, chambers of, described, Ezek. viii. 10
Images, borrowed from the lion, Job iv. 10; x. 16
Images, use of, in patriarchal times, and under the old law, Gen. xxxi. 19; wholly interdicted, or only forbidden for idolatrous purposes? Deut. v. 8, 9; not forbidden to the Hebrews except for idolatrous purposes, 1 Kings vii. 23; in David's house, notice of the, 1 Sam. xix. 13; said to have fallen from heaven, Acts xix. 35; danger and reprobation of the worship of, Exod. xxxii. 5.
Immutability of the law, an article of the Hebrew creed, Heb. vii. 12
Imposition of hands in blessing, Matt. xix. 13
Impositions of Pagan priests, Jer xxiii. 25
Imprecations, belief in the efficacy of, Num. xxii. 6; xxiii. 1
Imprisonment, not a mode of punishment in the time of Moses, Lev. xxiv. 11; practice of the Hebrews regarding, Jer. xxxviii. 6; not recognised as a punishment in the East, xxxvii. 15; xxxviii. 6; for debt, the only case of, in Scripture, considered, Matt. xviii. 30
Impurity, sins of, most common among the Jews at the coming of Christ, John viii. 7
Incense, different kinds of, Exod. xxx. 23, 34; Altar, description and position of, *ib.* 1; offerings, antiquity of, *ib.* 7; offerings to idols, notice of, Ezek. vi. 13
Incident of night travel in the East, Ezek. xxxiv. 25
India, intercourse of ancient Egypt with, Exod. xxxv. 35
Indian, trade of the ancient Arabians, Exod. xxx. 23; Yogee, enthusiasm of the, Is. xlii. 19
Indigo used by the ancient Egyptians, Exod. xxxv. 35
Infants, custom of salting, Ezek. xvi. 4; exposure of, among the ancients, Rom. i. 31; question about their sinning before birth, John ix. 2
Inheritance, remarks on the Jewish

law of, respecting daughters, Num. xxvii. 7
Ink, in Eastern countries, peculiarity of, Num. v. 23; Eastern, ancient and modern, Jer. xxxvi. 18
Inkhorns of the East described, Ezek. ix. 2
Inlaying with gold, the art of, known to the ancient Persians, Num. xxxi. 8
Innocents, notice of the massacre of the, Matt. ii. 16
Inscriptions carried before or by persons condemned to be crucified, Luke xxiii. 38; on the Cross, different reports of the, Matt. xxvii. 37; on houses among the ancient Egyptians, and the Mohammedans, Deut. vi. 9; on Jewish sepulchres, 2 Chron. xxxiv. 4; on metal vessels and bells, Zech. xiv. 20; on stone and brick, antiquity of the practice, Exod. xxxii. 15
Insignia of Royalty, ancient, 2 Sam. i. 10
Insolvent debtors, treatment of, among the Jews and Romans, Matt. xviii. 25, 30
Intercourse with foreigners discouraged by the old law, Deut. xvii. 15
Interest, of money in ancient times, Luke xix. 23; for loans, forbidden among the Mohammedans, Deut. xxiii. 19
Interior decorations of the East, Is. liv. 11, 12
Interment of the dead, secured by the Mosaic law, Num. xix. 11; speedy, among the Jews, John xi. 39; Acts v. 6
Investiture by a ring, instances of, Gen. xli. 42
Invitation, of guests, Eastern usages about, Matt. xxii. 3; to a banquet, singular mode of, Prov. ix. 2, 3; to enter a house in Asia inspires fear, Gen. xliii. 18
Iphigeneia, remarks on the sacrifice of, Mic. vi. 7
Irak-Arabi, a part of Nimrod's kingdom in the land of Shinaar, Gen. x. 10
Iron, known in the time of Moses, but little used, Lev. vi. 28; not in general use in Samson's time, Judg. xvi. 21; and iron-mines of Palestine, notice of the, Deut. viii. 9; bedsteads, ancient, notice of, iii. 11; chariots of the Canaanites, armed or not? Judg. i. 19; tools in use among the ancient Egyptians, Deut. xxvii. 5
Irrigation, system of, and machines for, in Egypt, Deut. xi. 10; of Eastern gardens, mode of the, 2 Kings xix. 24; various modes of, Prov. xx. 5; of the plain of Babylon, ancient system of the, Jer. l. 38; by rills near Damascus described, Ezek. xvii. 4
Isaac, his probable acquiescence in the intended sacrifice of him by Abraham, Gen. xxii. 9; various usages illustrative of the process of his marriage with Rebekah, xxiv. 4-67; cause of his preference for Esau, xxv. 34
Isaiah's death, manner of, Heb. xi. 37
Ischiatic nerve extracted from the legs of animals eaten by the Jews, Gen. xxxii. 32
Ishmael, the first named by divine direction before birth, Gen. xvi. 11; characteristics of himself and his descendants, *ib.* 12; change effected in his condition by the birth of Isaac, xxi. 10; his agony in the desert from thirst, *ib.* 15; reclaims the aboriginal Arabians from idolatry, xxv. 16; his descendants the 'mixed Arabians' become the prevailing race, *ib.*; believed by the Moslems to have been the child of promise, *ib.*
Ishmaelites include all the descendants of Abraham except the Israelites, Gen. xxxvii. 25; include the Midianites, Judg. viii. 24
Isis, the female Osiris, worship of, Deut. iv. 16; first-fruits offered to, by the Egyptians, xxvi. 14; worship of, described, Ezek. xlvi. 3
Islamism [Mohammedan; Moslem]
Isles of the Gentiles, meaning of this phrase, Gen. x. 5
Ispahan, notice of the palace at, Esth. i. 5
Israel and Judah, territories of the kingdoms of, distinguished, 1 Kings xii. 17
Israelite, distinguished from Hebrew as the sacred name of the people, Gen. xiv. 13; neglect of sacrifice whilst in Egypt, explained, Exod. viii. 26; people, number of, leaving Egypt, xii. 37; conquests, connected view of the, Josh. xi. 1
Israelites, oppression of the, under the Theban dynasty, Exod. i. 8; length of their sojourn in Egypt, xii. 40; means taken to keep them a distinct people, Lev. xxi. 5; their relation to God under the Mosaic law, Exod. xxv. 2, 9; great slaughter of, under Jeroboam, 2 Chron. xiii. 17; their propensity to the symbolic idolatry of Egypt, Exod. xxv. 2; xxxii. 4, 5; their sufferings from the Canaanites, Judg. iv. 2
Israelitish, women not required to attend at the festivals, Judg. xxi. 21; woman's son, the first blasphemer, remarks upon his crime and punishment, Lev. xxiv. 11 [see also Hebrew]
Isthmian games, notice of the, 1 Cor. i. 2; ix. 24
Italian band, remarks on the, Acts x. 1
Itch, formidable character of the, in the East, Deut. xxviii. 27
Iturœa, notice of, Luke iii. 1
Ivory, use and supply of, in ancient times, 2 Chron. ix. 21; structures and decorations in the East, 1 Kings xxii. 39; tablets for writing on, described, Deut. xxxi. 24

J.

Jabbok, the modern Zerka, its course described, Gen. xxxii. 22
Jabesh-Gilead, notice of, Judg. xxi. 8
Jabin, King of Canaan, great power of, Judg. iv. 2
Jachin and Boaz pillars; origin of the names, 1 Kings vii. 21
Jacinth, notice of the, Rev. xxii. 20
Jackal, description of the, Judg. xv. 4
Jacob, vow and pillar of memorial of, Gen. xxviii. 18; his wooing of Rachel illustrated by modern usages among the Arabs, xxix. 18, 19; explanation of the deception practised upon him in the case of Leah, *ib.* 25; this deception paralleled by a modern instance, *ib.*; his over-reaching character, xxx. 42; evidence of his wealth, and skill as a cattle-breeder, xxxii. 14; his struggle with the angel and change of name, *ib.* 25, 28; his respectful behaviour to Esau, xxxiii. 3, 11; his passiveness under Dinah's ravishment explained, xxxiv. 5
Jacob's well, near Sychar, described, Prov. xx. 5; John iv. 6
Jael's motives for the murder of Sisera, Judg. iv. 21
Jahaz, notice of, Josh. xiii. 17; Is. xv. 4
Jailers, duties of ancient, Matt. xviii. 34
Jair, remarks concerning the villages founded by, Deut. iii. 14; 1 Chron. ii. 22
Jannes and Jambres, Jewish traditions about, 2 Tim. iii. 8
Janoah, notice of, 2 Kings xv. 29
Japheth, the nations sprung from, Gen. x. 1
Japho, now Jaffa [Joppa]
Jareb, interpretations of this word and name, Hos. x. 6
Jarha, an Egyptian slave, inherits in Judah, 1 Chron. ii. 35
Jasher, probable character of this lost book, Josh. x. 13
Jashobeam, his feats of valour considered, 1 Chron. xi. 11
Jason, notice of, Rom. xvi. 21
Jasper, notice of the, Exod. xxxix. 13; Rev. xxi. 11
Jattir or Jether, site of, 1 Sam. xxx. 27
Javan, notice of, Ezek. xxvii. 13, 19
Javelins, ancient, described, Judg. v. 8
Jazer, description of the land of, Num. xxxii. 1; site of the city of, fixed, *ib.* 3
Jealousy or suspected adultery, efficacy of the process of trial ordained for, Num. v. 29
Jebel Katherin, the highest summit in Horeb, described, Exod. xix. 2
Jebel Musa, description of; its claims to be the Sinai of Scripture, Exod. xix. 2
Jebel Sussafeh, its claims to be the Sinai of Scripture, Exod. xix. 2
Jebus, site of the hill fortress of, 2 Sam. v. 6
Jebusites, notice of the, Deut. vii. 1; costume and usages of the, 2 Chron. viii. 7
Jeduthun, notice of, Ps. xxxix. *title*
Jehoiachin's precedence paralleled, 2 Kings xxv. 30
Jehonadab, son of Rechab, notice of, 2 Kings x. 15
Jehoshaphat, notice of the valley of, Joel iii. 2
Jehoshaphat's commission to instruct the people, 2 Chron. xvii. 9
JEHOVAH, discussion regarding the first revelation of this name, Exod. vi. 3; its meaning, *ib.*; Jewish no-

tions about the efficacy of this name, Acts iv. 7; not denied by the pagans to be a god, but to be the only God, 2 Kings xvii. 26.
Jehu's reforms, extent of, 2 Kings x. 29
Jemshid's jewels, story about, Acts xii. 21
Jephthah's, qualifications as a military leader, Judg. xi. 3; vow, considered and illustrated, xi. 30, 31; faith, valour, and questionable piety, discussion respecting, Heb. xi. 32; daughter's fate compared with that of Iphigeneia, Judg xi. 40
Jerahmeelites, notice of the, 1 Sam. xxvii. 10
Jerboa, notice of the, 1 Sam. vi. 4
Jeremiah, expectations of the Jews from the return of, John i. 21; discussion about the extract quoted from, by St. Matthew, Matt. xxvii. 9
Jericho, the plains of, described, Josh. v. 10; site and ruins of the city of, described, ii. 1; Lev. xxvi. 33; road from Jerusalem to, described, Luke x. 30
Jeroboam's, alteration of the time of the festivals, reasons for, 1 Kings xii. 32; sin, xii. 28, 31
Jerusalem, site of, partly in Judah, partly in Benjamin, Josh. xv. 63; site and environs of, described, 2 Sam. v. 6; reasons for the silence of the Old Law regarding the choice of, as the place of God's service, Deut. xii. 5; approach to, described, Ps. lxxxiv. 1, 2; circumference of, at different periods, Neh. vii. 4; assault upon, by Cestius, Mark xiii. 14; climate of, Prov. xxvi. 1; dedication of the walls of, Neh. xii. 27; internal condition of, at the approach of the Romans, Mark xiii. 14; opinions about the dimensions of, Ezek. xlviii. 16; supply of water to, Lam. v. 4; siege, capture, and demolition of, by Titus, Luke xxi. 20; remarks on the fulfilment of the prophecies respecting, Mark xiii. 2; opinions about the dimensions of the heavenly, Rev. xxii. 16
Jerusalem earth, Jewish regard for, and use of, 2 Kings v. 17
Jerusalem Jews, superiority affected by the, Acts vi. 1
Jesse's sons, notice of, 1 Chron. ii. 13
Jether, Abigail's husband, notice of, 1 Chron. ii. 17
Jewel head-gear of the East, notice of, Cant. i. 10
Jewellers, business of Eastern, Matt. xiii. 45
Jewels, worn by the ancient Egyptians, Exod. iii. 22; Num. xxxi. 50; grief of Orientals at parting with, Lam. i. 11
Jewish; carnival or feast of Purim, described, Esth. ix. 17; census, confined to the number of adult males, Num. i. 2; shifts adopted to find this number without the trouble of enumeration, *ib.*; ceremonial observances similar to the Egyptian, Exod. xxv. 2; chronology from the passage of the Jordan to the death of Joshua, Josh. xxiii. 1; covenants or constitutions, nature of, 2 Sam. v. 3; dances, religious and recreative, Judg. xxi. 19, 21; mode of measuring the day, Gen. i. 5; delight in blaspheming CHRIST, 1 Cor. xii. 3; deserters from Jerusalem, treatment of the, Luke xxi. 23; festivals, institution and object of the, Exod. xxiii. 14; funeral procession, Eccles. xii. 5; grievances under the Persian yoke, Neh. ix. 36; hatred of the Roman sway, Matt. xxii. 17; high-priest, ceremonies of the consecration of the, Lev. viii. 6, 12, 23; intercourse with the Gentiles, nature of, Acts x. 28; intolerance of apostates and Gentiles, Luke vi. 35; king's portion of booty taken in war, Num. xxxi. 27; marriage customs, modern, Judg. xiv. 10–12; month, notice of the, Num. xxviii. 11; patriarchs, tombs of, at Machpelah, Gen. xxiii. 19; population of the 'five cities' of Egypt, Isa. xix. 18; practice of strangling those condemned to be burnt, origin of the, Lev. x. 2; pretenders to supernatural powers, Acts xix. 13; priest forbidden to shave the beard, Lev. xxi. 5; proselytes, corrupt zeal of the, Matt. xxiii. 15; revolt against the Romans, causes of the, xxiv. 6; revolt against the Romans, connected account of the, *ib.*; Mark xiii. 14; slingers, distinguished skill of the, Judg. xx. 16; talith with fringes, described, Num. xv. 38; tribes, organisation of the, i. 16; year, civil and sacred, notice of the, Lev. xxiii. 24; xxv. 21; year, division of the, into six seasons, Gen. viii. 22
Jews, the, all taught some handicraft, Acts xviii. 3; allowed to govern themselves in matters of religion, under the Romans, xviii. 15; arrogance of the, Rom. iii. 9; captured during the war by the Romans, treatment and number of the, Luke xxi. 24; ceremonies of the, instead of sacrifice, Num. xxix. 39; desire of the, to die in the Holy Land, cause of the, 1 Thess. iv. 16; enrolment and taxation of the, under Augustus, Luke ii. 1; exempt from applying to heathen tribunals under the Romans, 1 Cor. vi. 1; the great money-lenders in the East, Deut. xxiii. 19; hardships of the, under the Persian yoke, Neh. ix. 36; their hatred for other nations, 1 Thess. ii. 15, 16; internal government of the, under the Persians, Ezra v. 3; not eating with Christians and heathens, reason of the, Dan. i. 8; 'language,' notice of the, Is. xxxvi. 11; the present number of the, Deut. xxviii. 62; their treatment by Titus, *ib.* 68; who perished during the war with Vespasian and Titus, tabular statement of the, Luke xxi. 24
Jews and Christians, expulsion of, from Rome, Acts xviii. 2
Jews and Samaritans, origin of the hostility between, Ezra iv. 2; John iv. 9
Jezebel's, zeal for idolatry, reason for, 1 Kings xvi. 31; fate, parallel of, 2 Kings ix. 35
Jezreel, allusions in this name, Hos. i. 4; notice of, 1 Sam. xxix. 1
Joab's, displeasure against Abner, cause of, 2 Sam. iii. 24, 25; device to save Absalom considered, xiv. 7
Joash's fall into idolatry, remarks upon, 2 Chron. xxiv. 17
Job, Book of, its value as an exponent of the old patriarchal religion, Job xiv. 7; divisions of the poetical part of the, iii. 1
Job's, æra and wealth, Job i. 1, 3, 6; ii. 9; xxxviii. 31; disease, notice of, ii. 7; vii. 5; sin, nature of, iii. 1; wife, notice of, ii. 9; wish about his adversary writing a book explained, xxxi. 35
John the Baptist's birth, date of, Matt. ii. 1; how did Elizabeth know the name to be given him? Luke i. 60; the antitype of Elias, Mark ix. 12
John, son of Annas, notice of, Acts iv. 6
John, patriarch of Antioch, munificence of, Mark xvi. 2
John, St., the Evangelist, tradition of, 1 John iv. 7
John of Gischala, chief of the zealots, notice of, Mark xiii. 14; Luke xxi. 20
Joints given to distinguished guests, 1 Sam. ix. 24
Jokneam, notice of, Josh. xix. 15
Joktheel [Petra]
Jonadab's descendants, remarks about, Jer. xxxv. 19
Jonah's, gourd, notice of, Jonah iv. 6; great fish, discussion about, i. 17
Jonathan, Moses's grandson, notice of, Judg. xviii. 30
Jonathan's love for David, remarks upon, 1 Sam. xxiii. 17
Jonathan's son in David's court, condition of, 2 Sam. ix. 11
Jonathan, high-priest, B.C. 373-341, notice of, Neh. xii. 11
Jonath-elim-rechokim, explanation of, Ps. lvi. *title*
Joppa, now Jaffa, notice of, Acts x. 5; Josh. xix. 46
Jordan, the, its course traced, Gen. xiii. 10; view of, near Jericho, *ib.*; date and manner of the passage of, Josh. iii. 14; fords of, Judg. iii. 28; inundations of, Josh. iii. 15; used as an appellative, Job xl. 23
Joseph, date of his birth, Gen. xlvi. 34; formation of his variegated dress, xxxvii. 3; invested by Pharaoh with a signet ring, xli. 42; his naturalization, *ib.* 43; interpretation of his Egyptian name, *ib.* 45; probability of his wife being of the royal blood, *ib.*; his administration of Egypt contrasted with that of Mehemet Ali, xlvii. 19, 20; his tomb at Shechem, Josh. xxiv. 32; extraordinary blessing promised and bestowed on his descendants, Gen. xlix. 22
Joseph's pit, site of, Gen. xxxvii. 17
Joseph's well in Cairo, notice of, Gen xxiv. 16
Joseph, St., dead before the commencement of our Lord's ministry, John ii. 3
Joseph of Arimathæa's object in obtaining our Lord's body, Mark xv. 43
Josephus, importance of the history of, Matt. xxiv. 6; interview of, with John of Gischala, Luke xxi. 20

Joshua's, commission, Deut. xxxiv. 9; generalship defended, Josh. viii. 4; mission and character, xxiv. 29
Jot, origin and force of this word, Matt. v. 18
Jotham's parable, remarks upon, Judg. ix. 8
Journey of the Hebrews from Egypt to Moab, Num. xxxiii. 1
Journeys, mode of estimating the length of, in Eastern countries, Gen. xxx. 36
Joy at the sinner's repentance, Moslem illustration of the, Luke xv. 6, 7
Jubilee, derivation, proclamation, and festivities of the, Lev. xxv. 9; opinions about the time of the, 10
Judæa, pastures of, Gen. xlix. 8; silent desolation of its ruined cities described, Lev. xxvi. 33 [see also Holy Land; Palestine]
Judah, an old Canaanitish name, Gen. xxvi. 34; the domain of, xlix. 8; remarks upon the lot of, Josh. xv. 1, 20, 21; xix. 1
Judah, kingdom of, its position between Egypt and Assyria politically considered, 2 Chron. xxxv. 20; and Israel, first formal alliance between the kingdoms of, 1 Kings xxii. 2; comparative view of the reigns of the kings of, 2 Chron. xxxvi. 21
Judaizing teachers, notions impressed on converts by, 1 Cor. vii. 13; of the Corinthian church, corruptions of the, v. 1
Judas, the character of, John xii. 6; sat next above Christ at the Last Supper? xiii. 23; accounts of his suicide reconciled, Matt. xxvii. 5
Judas of Galilee, principles of, Luke xiii. 1; Acts v. 37
Judas Bar-sabas, notice of, Acts xv. 22
Judges, institution of, among the Israelites contrasted with the Saxon institutions of Alfred, Exod. xviii. 25; office and authority of the Hebrew, Judg. ii. 16
Judicial business despatched very early in the morning by Eastern kings, 2 Sam. xv. 2
Juniper-tree, notice of the, Jer. xvii. 6; or Spanish broom, described, 1 Kings xix. 4; different species of, Lev. xiv. 4; Ps. cxx. 4
Jupiter, mode of representing, Acts xiv. 12; statue of, set up on the site of the holy sepulchre, Heb. xiii. 12
Justice administered by Eastern kings in person, 2 Sam. xv. 6
Jutah or Juttah, notice of, Luke i. 39

K.

Kaaba, Arab legends about the, Gen. xxii. 2, 13; Moslem legend about the, xxv. 16
Kaboob, an Asiatic dish, described, Judg. vi. 19
Kadesh, the commencement of the desert wanderings, its site fixed, Num. xiii. 26; route of the Israelites from, after their second arrival at, xx. 1
Kamsin winds, notice of the, Exod. xiv. 21; Deut. vii. 15
Kandy, homage paid to the king of, Ps. lxxii. 9
Karnak sculpture commemorative of the triumph of Shishak over Judah, 1 Kings xi. 40
Kebla, or direction of the face in prayer, of various Eastern and ancient nations, 1 Kings viii. 44; Exod. xxv. 9
Kebsch, notice of the, Deut. xiv. 5
Kedar, notice of, Ps. cxx. 5
Kedarene villages, Is. xlii. 11
Kedemoth, notice of, Josh. xiii. 17
Kedesh, notice of, Josh. xii. 22
Keeper's lodge in fields and vineyards, Is. xxiv. 20; Jer. iv. 17
Keilah, notice of, 1 Sam. xxiii. 2
Kelaats, or dresses of honour in Persia, described, Gen. xli. 42; xlv. 22
Kenites, notice of the, Num. xxiv. 7; Deut. vii. 1
Kerak, shown not to be the ancient Petra, 2 Kings xiv. 7; Is. xvi. 1
Kerchiefs of the votaries of Astarte, remarks upon the, Ezek. xiii. 18
Kerman, inhuman treatment of the inhabitants of, 1 Sam. xi. 2
Kermes insect, notice of the, Exod. xxxv. 35
Kesitah, opinions about the value of the, Gen. xxxiii. 19; disquisition upon this early medium of exchange, Job xlii. 11
Keturah, wife of Abraham, notice of, Gen. xxv. 1
Keys, carried on shoulders, instances of, Is. xxii. 22
Khagigah, or Paschal sacrifice, notice of the, John xviii. 28
Khalifs, election of the first, 2 Kings x. 15
Khan, plan and arrangement of a, Luke ii. 7
Khanoon, notice of the, Dan. iii. 10
Khardal [Mustard-tree]
Khoosroo, ostentatious magnificence of, 1 Kings xi. 3
Kid, reasons for the law prohibiting it to be cooked in its mother's milk, Deut. xiv. 21
Kidron, notice of the brook, 2 Sam. xv. 23
Kilt, or skirt, ancient, described, 1 Sam. xvii. 5
King, this title to be understood with great limitation in the history of Eastern countries, Gen. xiv. 1, 2, 9; abrupt withdrawal of a, a signal for death, Esth. vii. 7; use of this word in Oriental superlatives, Judg. viii. 18
King's, daughter as a wife in the East, 1 Sam. xix. 13; 'friend,' privileges of the among the Hebrews, 1 Kings iv. 5; gate to the second temple, notice of the, 1 Chron. ix 18; going in search of grass, instances of, 1 Kings xviii. 5; horse in the East, usages respecting the, Esth. vi. 8; mother, great deference paid to the, in the East, 1 Kings ii. 19; sons brought up by the principal nobles in the East, 2 Kings x. 6; words, usage of recording, Esth. vi. 1; wrath, effects of the, exemplified, Prov. xvi. 14
Kingly government, Oriental propensity to, Deut. xvii. 14
Kings, limited power of, in more ancient times, Gen. xxxiv. 20
Kinnor, the Hebrew lyre, observations on the, Ps. xliii. 4
Kiosk [Garden kiosks]
Kir, notice of, Is. xxii. 6
Kirjathaim, notice of, Num. xxxii. 37
Kirjath-Jearim, or Kirjath-Baal, notice of, Josh. ix. 17; 1 Sam. vi. 21; removal of the ark from, 2 Sam. vi. 7
Kishon river, described, Judg. v. 21
Kiss, significations of this act, Ps. ii. 12; of homage in the East, 1 Sam. x. 1; xxv. 23; rule about the, among the early Christians, Rom. xvi. 16
Kissing, the beard, an act of respect in the East, 2 Sam. xx. 9; images, ancient custom of, Hos. xiii. 2
Kite, notice of the, Lev. xi. 14
Kneading-troughs, described, Exod. xii. 34
Knives and lancets of Egypt, 1 Kings xviii. 28
Kohathites, a sub-tribe of the Levites, their duties defined, Num. iii. 17; vii. 6; position of the cities of the, Josh. xxi. 4
Kolsum, probable site of, Exod. xiv. 2
Korah, uncertainty regarding the fate of, Num. xvi. 27; notice of the psalms inscribed to, Ps. l., *title*.
Koran, the, carried in state in the pilgrim caravan, description of, Num. x. 6
Kublai Khan's tent, notice of, Cant. i. 5
Kurd head-dress described, Ezek. xxiii. 15
Kurun-Hattin [Mount of the Beatitudes]

L.

Laban's deception of Jacob explained and illustrated, Gen. xxix. 26; xxx. 31
Lachish, notice of, Josh. xii. 11; Mic. i. 13
Lachrymatories, notice of ancient, Ps. lvi. 8
Laconian purple, notice of the, Ezek. xxvii. 7
Ladanum, description of, Gen. xxxvii. 25
Ladies' mode of riding on camels, Gen. xxxi. 34; covering and veils in Western Asia, Job xxxi. 1
Laish, notice of, Is. x. 30
Lamb, figured on very ancient coin, Gen. xxii. 8; xxxiii. 19
Lamech, the first polygamist, Gen. iv. 19; his address to his wives probably an extract from an antediluvian poem, 23; correct version, and probable interpretation of this address, *ib.*
Lamentation of Hadad-Rimmon, notice of the, 2 Chron. xxxv. 25
Lamp and Light, Jewish titles from the, Rom. ii. 19
Lamps, use of, in the holy place of the tabernacle, Exod. xxv. 31; used in marriage processions, Matt. xxv. 10; and lampstands, account of ancient, Mark iv. 21
Land, not inclosed in the East, Ruth ii. 8; mode of letting among the

Jews, Luke xvi. 1; inalienable in perpetuity among the Jews, Lev. xxv. 23, 24; Eastern mode of cultivating, Job xxxi. 39; purchases of, Gen. xxiii. 9, 11, 16, 17; xxxiii. 18, 19; tenures among Jews similar to those established in Egypt by Joseph, Lev. xxv. 23, 24; tenures among the ancient Egyptians, Gen. xlvii. 20
Land-lizard, notice of the, Lev. xi. 29
Landmarks, and legislation concerning, among ancient nations, Deut. xix. 14
Land-measure of the Hebrews, obscurity about the, 1 Sam. xiv. 14
Language, reasons for believing Hebrew the first, Gen. xi. 1; confusion of, and list of the tongues that then arose, 9
Lanterns and torches, notice of ancient, John xviii. 3
Laodicea, notice of, Col. iv. 13; Rev. iii. 14
Laodicean Epistle, discussion about the, Col. iv. 16
Lapping water in the East described, Judg. vii. 6
Lapwing, identified with the Hoopoe, Lev. xi. 19
Larch, notice of the, Is. xliv. 14
Lasea, probable site of, Acts xxvii. 8
Lasso, ancient use of the, Ps. ix. 15
Last Supper, sequence of the incidents of the, Matt. xxvi. 20
Lattice, Eastern, described, Judg. v. 28; Prov. vii. 6
Laughter in sorrow, notice of, Prov. xiv. 13
Laver, of brass, description of the, Exod. xxx. 18; for washing the sacrifices described, 1 Kings vii. 38
Law of property in the promised land, principles of, Lev. xxv. 23; xxvii. 16, 22
Law, the; contents of this division of the Scriptures, Luke xxiv. 44; the duty of copying it neglected, Deut. xvii. 18; Pharisees' meaning of, John vii. 49; relating to a widow marrying her deceased husband's nearest kinsman considered, Ruth i. 11; iv. 4; of retaliation succeeded by that of compensation, Exod. xxi. 23; to wean the Hebrews from the pastoral life, Lev. vii. 23
Laws, effect of the prohibitions of, Rom. vii. 8; of the Medes and Persians, unalterableness of the, Dan. vi. 8; violated by the magistrates of Philippi in their treatment of St. Paul, Acts xvi. 37
Lazar-houses, and lazárettos, origin of, Num. v. 2
Lazarus, notice and traditions of, John xii. 2; raised from the dead, silence of three of the Evangelists respecting this miracle, xi. 1; house and tomb of, at Bethany, *ib.*; tradition about the house of, Luke xvi. 20
'Laying on of hands' upon the Levites, interpretation of the, Num. viii. 10
Lead, notice of, Exod. xv. 10
Lead plates used for writing on, Deut. xxxi. 24
Leaf-nests of moths, notice of, Job xxvii. 18
Leagues and covenants, nature of the Jewish, 2 Sam. v. 3
Leah, substituted for Rachel as Jacob's wife, Gen. xxix. 25; precisely similar proceeding in the case of a young Armenian, *ib.*; a party to the fraud upon Jacob, and therefore hated by her husband, xxix. 31
Leaven, of Eastern countries, Exod. xii. 15; exclusion of, from Jewish houses before the celebration of the Passover, *ib.*; care taken to purge out the old, 1 Cor. v. 7; of Herod, what, Mark iii. 6
Leaves of trees, used for writing on in the most ancient times and still in India, Deut. xxxi. 24
Leaving no meat after meals a disgrace in the East, Job xx. 21
Lebanon, mountains of, described, Josh. xiii. 6; streams and torrents of, Cant. iv. 15; the haunt of wild beasts, Hab. ii. 17; remarks on the Hebrew descriptive name of, Num. xxxiv. 7-9; timber-fellers of, condition of the, 1 Kings v. 6; wines, excellence of the, Hos. xiv. 7; stone described, 1 Kings v. 17
Lectrum, notice of the peninsula of, Acts xx. 13
'Leeks,' a mistranslation for *grass* or *clover* in Num. xi. 5
Left hand, great use of, among the Benjamites, Judg. iii. 15
Left hand, the, the post of honour, in Persia, Esth. iii. 1
Legion, subdivisions and number of men in a, Mark v. 9; Matt. xxvii. 27
Legio identified with Lejjun, Josh. xii. 21
Legs of a man, a Hebraism for *infantry*, Ps. cxlvii. 10
Lemuel, a name of Solomon, Prov. xxxi. 1
Lentiles, Gen. xxv. 30, 34
Leopard, notice of the, Cant. iv. 8; habits of the, Jer. v. 6; employed in hunting, Hab. i. 8; skins, worn by Egyptian priests, Exod. xxviii. 6
Lepers, Manetho's story of the ancient Egyptian, Gen. xlvi. 34; Exod. i. 8; treatment of, and usages regarding, Num. v. 2; not excluded from villages, Matt. xxvi. 6; regulations about, Luke xvii. 12; custom of laying, at the doors of the rich, xvi. 20
Leprosy, an endemic in Syria and Egypt, Lev. xi. 7; xiii. 3; predisposing causes of, *ib.*; three distinct forms of, 4; its origin and cause, *ib.*; notice of its introduction into, and treatment in, Europe, Num. v. 2
Letters, various usages regarding, in the East, Neh. vi. 5
Letters of introduction in use among the early Christians, 2 Cor. iii. 1
Levantine mariners' chants, Is. xliii. 14
Leviathan, a representative of the great aquatic monsters, Job xli. 1; Is. xxvii. 1; a symbol of the Egyptians, Ps. lxxiv. 13, 14
Levee of an Eastern court described, Esth. v. 1
Levirate law of marriage, usages bearing upon the, Ruth iv. 4
Levite's concubine, character of the, defended, Judg. xix. 2
Levites, substituted for the first-born of all the tribes to the priesthood; remarks upon this, Num. iii. 12; census of all the males of the, 15; opinions regarding the age at which they entered on, and were relieved from, the sacred service, iv. 3; ceremony of the consecration of the, notice of the, viii. 7, 10; instances of the zeal of the, 1 Sam. xv. 33; number and organization of, under David, 1 Chron. xxiii. 3; xxvi. 1; expulsion of the, from Israel, notice of the, 2 Chron. xiii. 9; remarks upon the cities and suburbs of the, Josh. xxi. 41, 42
Levitical officers and judges, duties of the, 1 Chron. xxvi. 1
Libation, Lev. vi. 9
Libertines, opinions concerning the, Acts vi. 9
Libnah, notice of, Josh. xii. 15
'Lice,' a mistranslation for *mosquitos* in Exod. viii. 16
Lictors, duty of Roman, 2 Cor. xi. 25
Lifting stones, a Jewish exercise, Zech. xii. 3
Lign-aloes, notice of the, Num. xxiv. 6
Ligure or hyacinth, notice of the, Exod. xxxix. 12
Light, created before the heavenly bodies, Gen. i. 14
Lightning, unfrequent in Egypt, Exod. ix. 28; conductors of the temple of Jerusalem, Matt. xxiii. 16
Lights, in the houses of Western Asia, notice of the, Job xxix. 3; ceremonies of the feast of, John x. 22
Lilies alluded to by our Lord, notice of the, Matt. vi. 28
Lily, of Palestine, notice of the, Hos. xiv. 5; of the valley, notice of the, Cant. ii. 1
Linen, ancient use of, for writing on, Deut. xxxi. 24; notice of Egyptian, Prov. vii. 16; xxxi. 24; embroidery, ancient, Ps. xlv. 13; manufactures of the Hebrews, Prov. xxxi. 24
'Linen cloth,' worn by the young man who followed our Lord after his apprehension, opinions about the, Mark xiv. 52
Linsey-woolsey, reasons for the prohibition of, Deut. xxii. 11; Lev. xix. 19
Lion of God, a title of the Khalif Ali, John i. 29
Lion, of Western Asia, notice of, Judg. xiv. 5; in anger described, 1 Chron. xii. 8; resemblance of the face of the, to man's, *ib.*; haunts and habits of the, Jer. v. 6; prowling habits of the, described, 1 Pet. v. 8; Prov. xxii. 13; proverbial courage of the, impugned and defended, 2 Sam. xvii. 10; occasions of the roaring of the, Amos iii. 4; strength and pose of the, Prov. xxx. 30; ancient use of, in executions, proved from sculptures found at Babylon and Susa, Dan. vi. 16
Lips, covering the, a sign of mourning, Ezek. xxiv. 17
Litter used in the East, Gen. xxiv. 25
Little children, applied to young full-grown men, 2 Kings ii. 23
Liver, the, the seat of passions and affections among the Hebrews, Lam.

ii. 11; divination by the, described, Ezek. xxi. 21
'Living stones,' meaning of, 1 Pet. ii. 5
Lizards, notice of several, Lev. xi. 29,30
Loaves of the Jews, form of the, Luke xi. 5
Locust, description and ravages of the, Exod. x. 12; natural history and ravages of the, Nah. iii. 17; description of the, Joel i. 4; ravages of the, i. 7; ii. 2, 20; swarms, Ps. cix. 23; destruction by the, Joel ii. 20; eaten in the East, Lev. xi. 21; Is. xxviii. 4; mode of cooking them, *ib.*; resemblance to a horse, Joel ii. 4; Rev. ix. 7; inscription on the wing of the, Joel ii. 2
Lodging in the street, instances of, Judg. xix. 20
Lodging-places for strangers in the East, 2 Sam. xii. 4
Looking back considered unfortunate, Gen. xix. 26
Lot, probable mode of casting the, Josh. vii. 18; general recourse to the, in ancient times, Esth. iii. 7; recourse to the, Prov. xviii. 18
Lot's wife, remarks on her fate, Gen. xix. 26; a pillar of salt shown at this day, *ib.*
Lots, mode of casting, in the matter of the scapegoat, Lev. xvi. 8; mode of taking, in the distribution of the Holy Land, Num. xxvi. 55
Lubims or Libyans, notice of the, 2 Chron. xii. 3; Jer. xlvi. 9
Lucian's statement respecting the Christians of his time, 2 Cor. viii. 3
Lucius, notice of, Rom. xvi. 21
Lucky and unlucky days, superstition about, Esth. iii. 7
Luhith, notice of, Is. xv. 5
Luke's, St., minute accuracy, proofs of, Acts xiii. 7; xvi. 12, 14
Lunatics, favourite resort of, in the East, Luke viii. 27
Lustrations of the Pagans, instances of the, Num. xix. 9
Lutes, notice of ancient, Ps. lxxxviii. *title*
Luxuriant vegetation near rivers in Asia, Ps. i. 3; xxiii. 2; xxxii. 4
Luxurious usages of the Hebrews, Amos vi. 4
Luz, Jewish traditions about the, Ps. xxxiv. 20
Lycaonia, notice of, Acts xiv. 6
Lydda, now Ludd, notice of, Acts ix. 32; Lev. xxvi. 33
Lydians or Ludim, notice of the, Jer. xlvi. 9
Lying allowed by the ancient philosophers, Eph. iv. 25
Lyres, ancient, disquisition upon, Ps. xliii. 4
Lystra and Derbe, notice of, Acts xiv. 6
Lystrians' mistake respecting Paul and Barnabas, Acts xiv. 12

M.

Maachah, wife of Rehoboam, parentage of, 1 Kings xv. 2
Macacus Arabicus or Mocko baboon, described, Is. xiii. 21
Macassar, dexterity of the King of, in the use of poisoned arrows, Job vi. 4
Macedonia Prima, notice of, Acts xvi. 12
Macedonian empire, prophetic image of the, Dan. vii. 1
Machir, character of, Josh. xvii. 1
Machpelah, purchase of the field and cave of, by Abraham, Gen. xxiii. 9, 11, 16; exquisite Orientalism of the transaction, *ib.*; the cave and tombs at described, 19; the mosque, and the tombs of the patriarchs at, described, *ib.*
Madyan, a ruined city by the Red Sea, notice of, Exod. ii. 15
Magian, Kebla, 1 Kings viii. 44; religion, leading doctrines of the, Is. xlv. 7; visit to Bethlehem, remarks on the, Matt. ii. 1
Magic arts, different kinds of, remarks upon, Deut. xviii. 10, 11
Magicians, various kinds of, distinguished, Deut. xviii. 10, 11; of Egypt, notice of the, Gen. xli. 8; use of, in Indian armies, Num. xxii. 6
Magus or Magian, meaning of the name, Acts xiii. 8
Mahalath, meaning of, Ps. liii. *title*; lxxxviii. *title*
Maher-shalal-hash-baz, meaning of, Is. viii. 1
Mahanaim, notice of the town of, and its probable site, Gen. xxxii. 2
Maimonides, on the imitation of the Egyptian ritual by the Jews, Exod. xxv. 2
Maktesh, not a proper name in Zeph. i. 11
Male animals, generally offered in sacrifice by the Jews, Num. xix. 2; those chiefly eaten in the East, Gen. xxxi. 38
Male offspring, desire of, among parents in the East, Gen. xxx. 20, 21; anxiety for, in the East, Jer. xx. 15
Males obliged to attend the three great festivals, Exod. xxiii. 14; objections to this ordinance answered, *ib.*
Mallows, Job xxx. 4
Malta, notice of the island of, Acts xxviii. 1
Maltese, dialects, notice of the, Matt. xvi. 73; street sleepers, notice of, Judg. xix. 20; women, passion of, for open-air festivities, xxi. 19
Mameluke war-horses, notice of the, Rev. ix. 7, 9
Mamertine prison, description of the, 2 Tim. ii. 9
Mamre, traditions about the terebinth-tree of, and the homage paid to it, Gen. xiii. 18
Man, Hebrew words for, distinguished, Ps. lxxxvii. 5; the three components of, 1 Thess. v. 23
Man born blind, the disciple's strange question about the, considered, John ix. 2
Man's body, compared to a dwelling and to clothing, 2 Cor. v. 1, 4
Man-worship of the ancients, Rom. i. 23
Man-stealing, ancient laws about, 1 Tim. i. 10
Manaen, the Essene, notice of, Acts xiii. 1
Manasseh's reign reviewed, 2 Chron. xxxiii. 1, 19
Mandrake, description of, Gen. xxx. 14
Maneh, notice of this weight, Ezek. xlv. 12
Manetho's account of the Shepherd Kings, Gen. xlvi. 34; degree of credit to be attached to it, *ib.* and Exod. i. 8; his account of the expulsion of the Shepherds from Egypt, Deut. ii. 23
Manger of Bethlehem, illustration of the, Luke ii. 7
Maniacs, propensity of, to go naked, Luke viii. 27; muscular strength and self-torture of, Mark v. 4, 5
Manna, mistranslation of this word, Exod. xvi. 15; the natural product so called described, *ib.*; miracle of the, proved, *ib.*; form of the pot of, 33
Mantle, modern Egyptian, described, Is. iii. 22
'Many days,' meaning of the phrase, Gal. i. 18.
Maon, notice of, 1 Sam. xxiii. 25
Maonites, notice of, Judg. x. 12
Marah, remarks on the sweetening of its waters, Exod. xv. 25
Maran-atha, explanation of, 1 Cor. xvi. 22
Marble tables in use among the ancient Jews, Mark vii. 4
March of the Hebrew camp, order of, described, Num. x. 6
March of the pilgrim caravan described, Num. x. 6
Market held in the temple, notice of the, Mark xi. 15
Market-places, Jewish and Eastern, Luke vii. 32
Marks of memorial on the hands, arms, and forehead, Ezek. ix. 4; Is. xlix 16; xliv. 5; Rev. xiii. 16, 17
Markets held at the gates of Eastern towns, 2 Kings vii. 1
Maroth [Ramah]
Marriage, remarks on the institution of, Gen. ii. 24; with sisters in primitive ages, common, and at all times among the ancient Egyptians, xx. 12; with a sister allowed in ancient Egypt, Lev. xviii. 9; with two sisters not considered improper in patriarchal times, Gen. xxx. 1; degrees of kindred said to be prohibited before the law of Moses, xx. 12; xxiv. 4, 51; contracted with the nearest legal kindred in the time of the patriarchs, xxiv. 4, 51; and still among Eastern tribes, xxix. 19; of near relations, remarks on the prohibition of, Lev. xviii. 3; with a step-mother a capital crime among the Moslems, 1 Cor. v. 1; transactions relating to, in various stages of civilization, Gen. xxiv. 51; xxix. 18; xxxiv. 12; feasts, xxix. 27; processions of the Jews, Matt. xxv. 1; processions of Modern Egypt, Jer. vii. 34; feasts and customs among the Jews, Judg. xiv. 10, 11, 12; Seven days feast of, Gen. xxix. 27; customs of the Jews in the time of Christ enumerated, John ii. 1; ceremony of Eastern churches, Prov. xii. 4; with the Canaanites,

why forbidden, Deut. vii. 3; and divorce usages of, among the Jews, Matt. xix.
Marriages of Jewish priests, remarks upon the, Lev. xxi. 13
Marrying a country, explained, Is. lxii. 4
Mars' Hill [Areopagus]
Marvellous things of the universe, some of the, Job v. 9
Mary, origin of the name, Exod. xiv. 20
Mary and Joseph, close proximity of the families of, Luke iii. 23
Mary Magdalene, was she the woman of the city? Luke vii. 37
Mary and Martha, proofs of their being persons of some distinction, John xi. 38
Maschil, meaning of, Ps. xxxii. *title*
Masoretic points of the Hebrew text, effect of the, 1 Kings xvii. 6
Massacre, of the Innocents, notice of the, Matt. ii. 16; of the Jews of Damascus, Mark xii. 40
Master [Ship-master]
Master of the feast, duty of the, John ii. 8
Masts in ancient ships, notice of, Ezek. xxvii. 9; Acts xxvii. 17
Maternity, rights of, in the East, Ps. cxiii. 9
Matrimony imperative on Jewish men, 1 Cor. vii. 6
Matrimonial connections with the women of other nations forbidden to the Hebrews, Gen. xxiv. 4
Maw of animals considered a delicacy, Deut. xviii. 3
Mazzaroth, the star or stars intended by, Job xxxviii. 32
Meal kept in jars in the East, 1 Kings xvii. 12
Meals, mode of reclining at, John xiii. 23; uninvited persons freely admitted at, in the East, Luke vii. 38; time of taking, in the East, Judg. xix. 8; Eccl. x. 16
Meat, Jewish scruples about, 1 Cor. x. 27
Meat offerings, bloodless and propitiatory, Lev. ii. 1; different kinds of, *ib.*
Meats, distinction of, its efficacy in keeping people separate, Lev. xi. 2; offered to idols, disputes about, among the early Christians, 1 Cor. viii. 4
Mecca pilgrims, enthusiastic piety of, Ps. lxxxiv. 1, 2
Medeba, site and ruins of, described, Num. xxi. 30
Median and Persian kings' prerogatives, Dan. vi. 8
Mediator used as a title of Moses, Gal. iii. 19
Medical practices of the Jews, Mark v. 26
Medical, regulations of the law of Moses, evidence of their wisdom, Lev. xiii. 39; science of the Pentateuch directed to the discrimination of infectious diseases, xiii. 2
Medicinal art in the East, Is. i. 6
Medicine, state of, in Egypt, Gen. l. 2; Lev. xiii. 2
Medinet-Habou, war-scene on the temple at, described, Judg. i. 7
Mediterranean, squalls of the, described, 1 Kings xviii. 44; called the Great Sea, Num. xxxiv. 6; probably once united by the Red Sea to the Indian Ocean, Exod. xiii. 18
Megiddo, notice of, Josh. xii. 21
Mehemet Ali's administration contrasted with that of Joseph, Gen. xlvii. 19
Mehemet Ali's government judged, Is. xix. 4
Melchisedec's being 'without descent' explained, Heb. vii. 3
Melkart, a Phœnician god, notice of, Judg. xxi. 19; 1 Kings xvi. 31
Melita, was this Malta or Meleda? Acts xxvii. 27
Melons, description and uses of, in Eastern countries, Num. xi. 5; an indispensable article of food in Persia, 2 Kings vi. 25
Melon-grounds in the East, notice of, Is. i. 8
Memphis, notice of, Jer. xlvi. 19
Menahem, chief of the Jewish revolters, notice of, Matt. xxiv. 6
'Mending their nets,' evidence to the authenticity of the Gospel in these words, Matt. iv. 21
Men-fish gods of the Philistines, notice of, 1 Sam. v. 2
Meni, notice of the idol, Is. lxv. 11
Merarites, a sub-tribe of the Levites, their duties defined, Num. iii. 17; duties of the, vii. 6
Merchants', Eastern, mode of trading, James iv. 13
Mercury, mode of representing, Acts xiv. 12
Mercy to, and regard for, the feelings of animals inculcated in Lev. xxii. 28
Meribah, two rocks of this name, Num. xx. 13
Merom lake, now Bahr-el-Huleh, described, Josh. xi. 5
Meschech, notice of, Ps. cxx. 5; countries denoted by, Ezek. xxvii. 13; xxxii. 26
Mesopotamia, this name a translation from the Hebrew, Gen. xxiv. 10; its former fertility and present barrenness, Exod. vii. 15; early excellence of its manufactures, Josh. vii. 21; extraordinary fertility of, Mark iv. 8
'Messenger of death,' in Persia, Prov. xvi. 14
Messiah, Jewish notions respecting the, Rom. x. 7; xiii. 1; ancient general expectation of the, Dan. ix. 24
Metal, bedsteads of the ancient Asiatics, Deut. iii. 11; threads for embroidery, ancient mode of preparing, Exod. xxxix. 3
Metallic substances written on by the ancients, Deut. xxxi. 24
Metallurgic arts in the time of Job, Job xxviii. 1
Metallurgy, state of the arts of, in the time of Moses, Exod. xxxi. 4
Metals first known, used in the construction of the Tabernacle, Exod. xxxi. 4
Metayer rent, traceable in the Jewish system, Luke xx. 9
Metempsychosis, Jewish doctrine of the, John ix. 2
Metrahenny, notice of the village of, Jer. xlvi. 19
Mezareib, the ancient Ashtaroth, notice of, Josh. xiii. 12
Micah, unauthorised religious establishment, remarks upon, Judg. xvii. 3
Mice, desolation caused by swarms of, Josh. xxiv. 12; ravages of, in Syria, 1 Sam. vi. 4
Michal's behaviour to David, 2 Sam. i. 26; vi. 20
Michmash, the pass of, described, 1 Sam. xiv. 4, 5
Michtam, explanation of, Ps. xvi., *title*
Microscopic view of a flower described, Matt. vi. 30
Midianites, their origin, Gen. xxv. 2; notice of the, xxxvii. 25; nomads and camel-owners, Judg. vii. 12; extended habitat and power of the, Num. xxii. 2; of the Red Sea, notice of the, Exod. ii. 15; oppression of the Hebrews by the, Judg. vi. 4; called Ishmaelites, viii. 24
Midianitish women, reasons for the slaughter of the, Num. xxxi. 14
Midwife's stool or seat, Exod. i. 16
Migdol, notice of, Jer. xliv. 1
'Mighty men' of David, said to be an order of knights, 2 Sam. xxiii. 8
Migrations, of birds, notice of the, Jer. viii. 7; of pastoral tribes, mode of, Gen. xiv. 10; xxxi. 17, 18; xxi. 17, 18
Mile-stones, early origin of, 1 Sam. xx. 19
Miletus, notice of, Acts xx. 17
Military, custody of the Romans, nature of the, Acts xxii. 29; xxviii. 16; engines, ancient, 2 Chron. xxvi. 15; force under the procurator of Judæa, Matt. xxvii. 27; service of the Hebrews, principle of the, Josh. iv. 13; cases of exemption from this, Deut. xx. 5-8
Milk, probably formed part of the offering of Abel, Gen. iv. 4; used in sacrifice by the Egyptians, *ib.*; largely used as an article of diet among the Hebrews, and still among the Arabs, xviii. 8; sour, a favourite beverage of the Arabs, Judg. v. 25; supply of, in Eastern towns, Prov. xxvii. 27; metaphors taken from, 1 Cor. iii. 2; and honey, the diet of children in Western Asia, Is. vii. 15
Millet, notice of the, Ezek. iv. 9
Millo, meaning of this word, Judg. ix. 6
Millstone, hanged about the neck, usage alluded to, Matt. xviii. 6; kind of, used in the East, Judg. ix. 53
Minarets and towers of Egypt, group of, 2 Kings ix. 17
Mingled seed prohibited to be sown; reasons for this law, and the punishment of its infraction, Lev. xix. 19
Mining processes in the time of Job, Job xxviii. 1
Minister of the synagogue, duties of the, Luke iv. 20
Minstrels at funerals, number of, Matt. ix. 23
Mint, notice of the herb, Matt. xxiii. 23
Miracle, connected with the dial of Ahaz, 2 Kings xx. 11; of the brazen serpent, remarks upon, Num. xxi. 6, 9; of the dew, comment upon the,

Judg. vi. 38; of the manna, triumphantly maintained, Exod. xvi. 15; of the passage of the Red Sea, considered and maintained, xiv. 2, 21; of the passage of the Jordan considered, Josh. iii. 14; of the speaking ass, remarks upon the, Num. xxii. 28; of the sun standing still, comments on the, Josh. x. 12, 13; of the thunder and rain, in what it consisted, 1 Sam. xii. 17; of the walls of Jericho, defended, Josh. vi. 20

Miracles wrought by Moses not to be 'explained' away, Exod. iii. 20; vii. 17; alleged to take place at the release of the scapegoat, Lev. xvi. 10; acknowledged by the Rabbins to have ceased at the death of Christ, *ib.*

Miraculous fire of the brazen altar, traditions of the, among the heathen, Lev. ix. 24

Miraculous cure of the two blind men, alleged contradiction in the accounts of the, explained, Matt. xx. 30

Mirage, the phenomenon of the, described, Is. xxxv. 7

Miriam devours her child, during the siege of Jerusalem, Luke xxi. 23

Mirror, transient nature of the image in the, James i. 24

Mirrors, ancient metallic, notice of, Exod. xxxviii. 8; 2 Cor. iii. 18

Miser's unhonoured end, the, Eccl. vi. 3

Mite [As]

Mitre, worn while officiating, Lev. x. 6; of the Jewish priests described, Exod. xxviii. 36-38

Mitylene, notice of, Acts xx. 14

Mizpeh; meaning of the name; notice of the town of, Gen. xxxi. 49; transactions at the stone memorial of, Josh. iv. 20; great assembly and victory at, 1 Sam. vii. 6, 7

Mizraim, the ancient name of Egypt, Gen. x. 1, 6

Moab, the land of, described, Deut. ii. 9; plains of, north of the Jordan, notice of the, Num. xxxvi. 13; abundance of desolate ruins in, Jer. xlviii. 9; Is. xv. 1; xvii. 2

Moabites, connected history of the, Deut. ii. 9; personal appearance of the, Jer. xlviii. 1

Mockery of royal pretenders in Persia, Luke xxiii. 11

Modes of commemorating events before the invention of writing, Gen. xxxv. 20; Exod. xxxii. 15

Modjeb river, the ancient Arnon, course of the, described, Num. xxi. 13

Mohammed, his beauty, Cant. vi. 10; his declaration of the relationship contracted between a child and its nurse, Gen. xxxv. 8; his alleged descent from Ishmael, xxv. 16; instance of his ignorance, Lev. xv. 32; his pretended revelation permitting him to dispense with visiting his wives in turn, Gen. xxx. 16; his prohibition of gold ornaments, Judg. viii. 24

Mohammedan; doors, custom of inscribing sentences of the Koran upon, Deut. vi. 8; pilgrims, penances of, at Mecca, Exod. xxxiii. 4; punishment for adultery, Lev. xx. 2, 10; salutations, regulations of, Ps. cxxix. 8

Mole, identified with the chameleon, in Lev. xi. 30; notice of the, Is. ii. 20

Mollahs, arrogance of the, Luke xiv. 16

Moloch; probably identical with Baal, Lev. xviii. 21; horrid child-sacrifice to this idol, *ib.*; notice and illustrations of the horrid rites of, 2 Kings xvii. 17; xxiii. 10

Molten, calf, mode of the formation of the, Exod. xxxii. 4; images, construction of, Hos. xi. 2; sea, dimensions, contents, and purpose of the, 1 Kings vii. 23, 26

Monarchical government, modelled on the patriarchal form, Gen. xxxviii. 24; Mosaic regulations about, Deut. xvii. 14, 15

Monastery of St. Catherine, Mount Sinai, Mic. iv. 4; Job xxii. 23

Money, current in the time of Abraham, Gen. xxiii. 16; ancient forms of, *ib.*; xxxiii. 19; lent, ancient interest upon, Luke xix. 23

Money-changers of the temple, business of the, Mark xi. 15; why seated in the temple, Matt. xvii. 24

Money-lending in the hands of the Jews in Western Asia, Deut. xxiii. 19; remarks upon, Ps. xv. 5

Mongol Tahtar laws, Ezek. xxxviii. 9; xxxix. 3

Monoliths, ancient use of, for inscriptions, Deut. xxvii. 2

Monument of Absalom described, 2 Sam. xviii. 18

Moon, influence of the, on the human body, Ps. cxxi. 6; an expression for beauty in the East, Cant. vi. 10; influence of the, on crops, Deut. xxxiii. 14

Moon-worship, Job xxxi. 26

Mordecai's, royal attire, Esth. viii. 15; tomb described, x. 1

Moriah, the mount on which Isaac was offered, also the site of the temple of Jerusalem, Gen. xiv. 18; xxii. 2

Morning dreams, importance attached to, Matt. xxvii. 19

Mortar of the Hebrews, notice of the, Ezek. xiii. 10

Mosaic, law, its suitableness to its object, Exod. xxv. 2; narrative, confirmation of the truth of the, Lev. xxv. 21; Num. x. 31; xi. 5; xvii. 2; xxiv. 24

Moses, contemporary with the eighth king of the Edomites, Gen. xxxvi. 1; materials of his cradle, Exod. ii. 3; refusing to be 'the son of Pharaoh's daughter,' tradition of, Heb. xi. 24; not an 'impostor,' Exod. iii. 20; proofs of his intimate knowledge of Egypt, vii. 19; his fear of sacrificing in Egypt explained, viii. 26; represented horned, reason of this, xxxiv. 30; the springs and cape of, described, xiv. 2; xv. 22; great glory ascribed to, by the Jews, Heb. iii. 3; remarks on the death, burial, and tomb of, Deut. xxxiv. 6; the character of, in Num. xii. 3, probably inserted by Ezra, *ib.*

Moses and Aaron, conjectures respecting their offence, Num. xx. 12

Moslem; law of divorce, mischiefs of the, Deut. xxiv. 1, 4; Kebla, notice of the, 1 Kings viii. 44; law about female converts 1 Cor. vii. 13; law of theft, 2 Sam. iv. 12; laws relating to murder, Num. xxxv. 12; legend of Solomon's skill in riddles, 1 Kings x. 1; legends about Mohammed, Deut. v. 8, 9; marabuts or saints, respect for, xliv. 20; parable of the rain, Matt. xiii. 4; salams or salutations, forms of, Ps. cxxix. 8; superstitious frivolities, Matt. xv. 9; veneration for the graves of saints, Gen. xxxv. 20 [Mohammedan]

Mosquito curtains used in ancient Egypt, Exod. viii. 16

Mosquitos, tortures of the sting of, Exod. viii. 16; their avoidance of nets, *ib.*

Mostarabi, Arabian descendants of Ishmael, Gen. xxv. 16

Moths of the East, frail nature of the, Ps. xxxix. 11; frail existence of the, Job iv. 19; ravages of the, Is. li. 8; notice of different kinds of, Job xxvii. 18

Mother, used in the sense of *benefactress*, Judg. v. 7

Mothers, abuse of, in the East, 1 Sam. xx. 30; love of Eastern sons for, Ps. xxxv. 14

Moulds for casting, probable origin of, Exod. xxxii. 4

Mounds of the Caucasian region, notice of the, Ezek. xxxii. 26

Mount of the Beatitudes described, Matt. v. 1

Mount Calvary, description of, Heb. xiii. 12

Mount Carmel, description of, 1 Kings xviii. 19

Mount of Corruption, site of the, 2 Kings xxiii. 13

Mount Hermon, the present Jebel-esh-Sheik, described, Deut. iii. 8; Josh. xiii. 6; Ps. cxxxiii. 3

Mount Hor, site and description of, Num. xx. 27; xxxiv. 7, 9

Mount Moriah, extension of the summit of, 1 Kings vi. 2 [Moriah]

Mount of Olives described, 2 Kings xxiii. 13; 2 Sam. v. 6

Mount of Precipitation described, Luke iv. 29, 30

Mount Seir, the region of, described, Gen. xxxvi. 9

Mount Tabor, and the ruins on it, described, Judg. iv. 12

Mount Zion, description of, Ps. xlviii. 2; Mic. iii. 12

Mountain torrents in the East described, Job xxiv. 8

Mountains, removing; meaning of this proverb, 1 Cor. xiii. 2; resorted to for safety in the East, Gen. xiv. 10

Mourning, ancient manner of, Gen. xxiii. 2; for a king in ancient Egypt, l. 3; period of, in ancient Egypt, *ib.*; usages among the Jews, John xi. 19, 31; usages at Ramah, Jer. xxxi. 15; women, trade and qualifications of, ix. 17; women's visit to a grave, Amos v. 16

Mud dwellings of Asia described, Job iv. 19

Mufflers or face-veils, Is. iii. 19

Mujelibe, site, view, and description of the, Gen. xi. 4

Digitized by Google

'Mulberry-trees,' probably a mistranslation in 2 Sam. v. 24
Mules, first alleged production of, Gen. xxxvi. 24; in use in Palestine from the time of David, Lev. xix. 19; use, and supply of, among the Jews, 2 Sam. xiii. 29
Mummies kept in houses for several generations by the Egyptians, and sometimes pawned, Num. xix. 11
Mummy of Joseph carried up by the Hebrews, Num. xix. 11
Mummy-cloths, colours used in, Exod. xxxv. 35
Munzab, story of the king, 1 Tim. vi. 19
Mural salt, formation and effects of, Lev. xiv. 34
Murder, ancient notions about the punishment of, Acts xxviii. 4; regarded as not a crime, instances of, Judg. iii. 21; and manslaughter, remarks and illustrations of the Jewish laws and customs respecting, Num. xxxv. 12
Murex used in the Tyrian dyes, notice of, Exod. xxxv. 35
Music, influence and power of ancient, 1 Sam. xvi. 23; power of, over serpents, Ps. lviii. 5; an attraction of David's court, 2 Sam. xix. 35; and dancing at Eastern festivities, Luke xv. 25
Musical instruments of the Hebrews, Ps. xliii. 4
Musicians of the Temple, number and distribution of the, 1 Chron. xxvi. 1
Mustard-tree of Scripture, notice of the, Luke xiii. 18, 19
Musters, mode of making, among the Hebrews, Judg. v. 14
Mutes of the Seraglio, account of the, Prov. vi. 13
Muth-labben, explanations of, Ps. ix., *title*
Mutilation of the hands and feet of criminals, 2 Sam. iv. 12; of the thumb, instances of the, Judg. i. 6
Myra, notice of, Acts xxvii. 2
Myrrh, Gen. xxxvii. 25
Myrrhed wine given to Christ to drink, object of the, John xix. 29
Myrtle-trees, notice of, Zech. i. 8
Mysia, notice of, Acts xvi. 7
Mysteries of the heathens, usages of the, Ephes. v. 12, 18

N.

Naaman's desire for consecrated earth paralleled, 2 Kings v. 17
Nabatheans, notice of the, Gen. xxxvi. 9; Jer. xlix. 16
Nabel, notice of the Hebrew, Ps. xcii. 3
Nachshivan in Armenia, notice of, Gen. viii. 4
Nadir Shah's tent described, Cant. i. 5
Nails, Eastern usages respecting the, Deut. xxi. 12; let grow in Eastern mourning, *ib.*
Nails and hammers of Arab tents described, Judg. iv. 21
Nain, site of, Luke vii. 11; Lev. xxvi. 33
Naja Haje serpent, the agathodæmon of ancient Egypt, notice of, Exod. vii. 12
Naked, restricted meaning of this word, 1 Sam. xix. 24; Is. xx. 3; not to be taken literally in Mark xiv. 52
Naked feet, ancient practice of adoring with, Exod. iii. 5; Lev. viii. 6
Nakshi Rustam, mountain sepulchres of, Is. xxii. 16
Name first given by Divine direction in the case of Ishmael, Gen. xvi. 11
Names; given by the mother changed by the father, Gen. xxxv. 18; given to children from circumstances of birth or history, Exod. ii. 11, 12; of persons known to a king, a proof of favour, xxxii. 17; instances of new names being imposed upon persons, Gen. xvii. 3; instances of the change of, xxv. 30; 1 Kings xv. 1; Ruth i. 20; changed with change of faith, Dan. i. 7; descriptiveness of Eastern, 1 Sam. xiv. 4; remarks on the formation of, Gen. xxix. 32; of females taken from trees, flowers, &c., Acts xii. 13; given to sheep, instance of, John x. 3; double, among the Jews, xx. 24; of disciples changed by their masters, instances of, i. 42; of women in the East, expressiveness of the, Job xlii. 14; of cities changed, instances of, 2 Sam. xii. 28; given from fathers, 1 Kings iv. 8
Narcissus, notice of the, Rom. xvi. 11
Nard or Nardum [Spikenard]
Nathanael, the same as Bartholomew the Apostle, John ii. 2
Nations sprung from the descendants of Noah enumerated, Gen. x. 1
Nations forced to emigrate by the hornet, Josh. xxiv. 12
Native silver, description of, Gen. xiii. 2
Natron lakes in Egypt, notice of the, Jer. ii. 22
Natural science, proof of the great progress of, in ancient Egypt, Exod. xxxii. 20
Navel, Eastern sayings and usages respecting the, Prov. iii. 8
Navigation, practices of ancient, Ezek. xxvii. 9; origin of, Is. xviii. 2; difficulties of ancient, Acts xxvii. 2, 9
Nazareth and its environs described, Matt. ii. 23; mode of laying the foundation of houses in, Luke vi. 48
Nazarite vows, usages respecting, Acts xxi. 24; discussion concerning the origin and prevalence of, among the Jews, Num. vi. 2, 5; were they temporary or perpetual? vi. 2; remarks upon, in connexion with Samson, Judg. xvi. 22
Nazarites, different applications of the term, Lam. iv. 7
Neapolis, notice of, Acts xvi. 11
Nebo, Mount, notice of, Deut. xxxiv. 1; Num. xxxii. 3
Nebo, notice of the idol so called, Is. xlvi. 1
Nebuchadonosor, notice of, 2 Kings xxiv. 1
Nebuchadrezzar's sack of Tyre and conquest of Egypt, Jer. xliii. 10; xliv. 30; dream, remarks upon, Dan. ii. 5, 33; image of gold, opinions respecting, iii. 1; punishment, opinions on, iv. 33
Necho's canal from the Nile to the Red Sea, notice of, Gen. xxxvii. 25
Necromancer, arts of the, Deut. xii. 23; xviii. 11; rendered in Hebrew by the word for 'bottle,' reason of this, Lev. xix. 31
Needle an appendage of camel-drivers, Matt. xix. 24
Neginoth, meaning of, Ps. iv., *title*
Nehiloth, meaning of, Ps. v., *title*
Neighbour, meaning of, in Deut. xxiii. 24
Nephew, old meaning of the word, 1 Tim. iv. 4
Nergal, notice of the idol, 2 Kings xvii. 30
Nero's consecration of his beard, Num. vi. 18; palace, remains of, Phil. i. 13
Nethinim, duties of the, Neh. xi. 2
Nets, mode of combat with, Job xix. 6; and snares for catching birds, notice of, Ezek. xvii. 20; of the ancient Egyptians, notice of, Hab. i. 15
'New birth,' Jewish views about the, John iii. 3
New dresses, Eastern usages respecting, Eccles. iii. 7
New Moon, Rabbinical account of the mode of observing the, Num. xxviii. 11; feasts, notice of, 1 Sam. xx. 5; festivals of the East, Ps. lxxxi. 3
New wine, Eastern mode of stowing, Is. xxv. 6
Nibhaz, notice of the idol, 2 Kings xvii. 30
Nicolaitanes, notice of the, Rev. ii. 6
Nicopolis, notice of, Titus iii. 12
Night, Hebrew division of the, Ps. cxix. 148
Night-hawk, or goat-sucker, notice of the, Lev. xi. 16
Night police of Cairo and Western Asia, Cant. v. 7
Night-songs in Eastern countries, Is. xxx. 29
Nile, peculiar name of the, in the Hebrew Scripture, Gen. xv. 18; cause of its overflowings, xli. 48; failure of its eastern branches, and verging of the main body of the river to its western bank, xlv. 10; course, inundations, and fertilising deposits of the, Exod. vii. 15; adoration of the, *ib.*; regulations for the distribution of its waters, *ib.*; discolouration of its waters, 17; evidence of its abounding in fish, 21; ancient mouths of the, Is. xi. 15; remarks on the meteorology of the valley of the, Zech. xiv. 18
Nilotic lizard, notice of the, Lev. xi. 29
Nilometer, ancient, notice of, Exod. vii. 15
Nimrah, site of, fixed, Num. xxxii. 3
Nimrod, his probable character, Gen. x. 8, 11; attempt to fix the site of his cities and kingdom, 10
Nineveh founded by Nimrod or Ashur, Gen. x. 11; its site fixed, *ib.*; date of the foundation of, 2 Kings xv. 19; site of, described, Zeph. ii. 13; dimensions of, Jonah, iii. 3; population of, iv. 11; courageous defence and final overthrow of, Nahum ii. 5, 6
Nisroch, an Assyrian idol, notice of, 2 Kings xix. 37

Nitocris, Queen of Babylon, notice of, Dan. v. 10
Nitre or Nitron, ancient use of, Jer. ii. 22
Nitrous incrustations of houses; formation, effects, and removal of, Lev. xiv. 34, 40
No [Thebes]
Nob, notice of, 1 Sam. xxi. 1; Is. x. 32
Nobleman of Capernaum's son, remarks upon the cure of the, John iv. 52
Nod, the land of, meaning of the name, Gen. iv. 16
Noises in Eastern towns, Jer. xxv. 9
Nomad tribes, mode of migration of, Gen. xiv. 10; xxxi. 17, 18; simplicity of their way of life, xxv. 27
Nomad shepherds abhorred by the Egyptians even to this day, Gen. xlvi. 34
Nomarchs of Egypt similar to the modern beys, Gen. xli. 34
Noph [Memphis]
Norman law respecting lepers, Num. v. 2
'Northern iron,' notice and meaning of, Jer. xv. 12
Northern region of the world, ancient notions about, Job xxvi. 7, 10
Nose and ears, cutting off the, an Eastern punishment, Ezek. xxiii. 25
Nose-jewel of the Koord and Bedouin women, Gen. xxiv. 22
Nose-rings of the Arabians, Gen. xxiv. 22
Nostrils considered the seat of angry emotions, Ps. xviii. 8
Numbers, loose ideas of, among Eastern people, Num. xxiii. 10
Numbers, of those who returned from the Babylonian captivity, Ezra i. 11, ii. 64; of the Israelites leaving Egypt, Exod. xii. 37
Nuptial celebrations of the Moslems, notice of, Jer. vii. 34
Nuptial crowns, of the ancients, notice of the, Prov. xii. 4; of the Jews, notice of the, Cant. iii. 11
Nuptial processions by night described, Matt. xxv. 1
Nuptial tie, laxity of the, among the later Jews, Matt. xix. 3
Numidian crane, notice of the, Jer. viii. 7
Nurooz, Persian festival of, described, Num. vii. 10; presents made to the Shah, at the festival of, Judg. iii. 18
Nurses, great regard for, in ancient times, and still among the Moslem nations, Gen. xxxv. 8
Nuts, Gen. xliii. 11

O.

Oaks, councils held under, Judg. ix. 6; of Bashan, notice of the, Ezek. xxvii. 6
Oars of ancient ships, notice of, Ezek. xxvii. 6, 9
Oaths, action of persons taking, Gen. xxiv. 2; assent given to, by the word Amen, Num. v. 22; mode of administering, in Hebrew courts, Lev. v. 1; taken at altars, 1 Kings viii. 31; common use of, in the East, Matt. v. 34; description of, forbidden by the New Law, *ib.*
Obedience to the civil power, inculcation of, necessary to the early Christians, Rom. xiii. 1
Obelisks set up for gnomons, 2 Kings xx. 11
'Observation of times' forbidden in the Old Law, various interpretations of the, Lev. xix. 26
Odd numbers, superstitious regard for, Num. xxiii. 1
Offenders, discipline of the Jewish church respecting, Matt. x. 17; slain by persons high in power, instances of, 1 Sam. xv. 33
Offerings for the tabernacle, value of the, Exod. xxv. 3
Og, remarks concerning his bedstead and dimensions, Deut. iii. 11
Oil, necessity of, to the traveller in the East, Gen. xxviii. 18; Luke x. 34; mode of keeping in the East, 1 Chron. xxvii. 28; on naked bones, effect of, Ps. cix. 18
Ointments in use among the Hebrews, Exod. xxx. 25
Old men, respect for, in the East, 1 Sam. ii. 32; compared to locusts in the East, Eccles. xii. 5
Old Testament, threefold division of the, Matt. xxvii. 9
Olibanum or frankincense, notice of, Exod. xxx. 34
Olin's, Dr., adventure with the Bedouins, Ps. xvii. 11, 12
Olive, groves of Greece and the Levant, notice of the, Job xv. 33; harvest, notice of the, Is. xxiv. 13; tree and fruit described, Judg. ix. 9; Gen. viii. 11; Ps. lii. 8; notice of the wild, Rom. xi. 17; great antiquity of those at Gethsemane, John xviii. 1; law tending to promote the cultivation of the, Lev. vii. 23; and olive oil of Palestine, notice of the, Deut. viii. 8
Olympic Games, training for the contests of the, 2 Tim. ii. 5; Heb. xii. 1, 4; usages respecting the, 1 Cor. ix. 25
On, not the scene of intercourse between Moses and Pharaoh, Exod. xii. 37 [Heliopolis]
Onager, a military engine, described, 2 Chron. xxvi. 15
'One jot or one tittle;' force of these expressions, Matt. v. 18
Onesilus's skull and the bees, story of, Judg. xiv. 8
Onesimus, notice of, Col. iv. 9; 2 Tim. i. 16
Onias, notice of, Is. xix. 18; schism produced by, Luke iii. 2
Onions, a favourite article of food in Egypt and Western Asia, Num. xi. 5
Onycha, description of, Exod. xxx. 34
Onyx, notice of the, Gen. ii. 12; Exod. xxxix. 11, 13
Open-air bedstead of the East described, Deut. iii. 11
'Open thy mouth wide,' explanation of this image, Ps. lxxxi. 10
Ophiolatry, the Jews addicted to, Lev. xix. 26
Ophir, discussion respecting the site of, 2 Chron. ix. 10
Ophites, or serpent-worshippers, notice of the, Rom. i. 23
Oppression of subjugated nations in the East, Judg. iv. 2
Ordeal for suspected adultery among the Jews and other nations, Num. v. 29
Organ, the Hebrew *Ugab*, notice of the, Ps. cl. 4; probably resembled the Pandean pipe, Gen. iv. 21
Oriental apathy to journeying, Gen. xlii. 9
Oriental, cookery, some processes of, Judg. vi. 19; diseases, observations upon, Deut. xxviii. 21, 22; dislike to organised taxation, 1 Kings xii. 4; dislike of walking exercise, 2 Sam. xi. 2; drought, effects of, Jer. xiv. 4; expression for obedience, Judg. iv. 10; fasts, nature of, 2 Sam. iii. 35; feeling about entertaining strangers, xii. 4; fête champêtre, 1 Kings i. 9; fidelity to guests, Josh. ii. 4; gate, Prov. xvii. 19; house, form of, described, Matt. xxvi. 69; Mark xiv. 66; house, notice of, Prov. xvii. 19; Luke v. 19; indifference to the waste of human life, Deut. xxi. 4; manner of eating described, Prov. xix. 24; mode of stating values, Ezek. xlv. 12; monarchs' claim to the service of their subjects, 1 Sam. viii. 11; monarchs, difficulty of access to, Esth. iv. 11; reciters, notice of, Ezek. xxxiii. 30; royal households, notice of, 1 Sam. viii. 13; towns, remarks on the area of, Neh. vii. 4; threshing described, Deut. xxv. 3; warfare, tumultuary character of, Judg. xx. 21; watering-places, quarrels at, v. 11; women, suburban festivities of, xxi. 19
Orientals, their time of sleep, 2 Sam. xi. 2; do not undress at night, Exod. xxii. 27
Orion should be *Scorpio* in Job xxxviii. 31
Ornamental, palm-trees in the sanctuary of the first temple, notice of, 2 Chron. iii. 5; animal and other figures in use among the Jews, Deut. v. 8, 9
Ornaments, rejected in times of mourning, Exod. xxxiii. 4; worn by the ancient Egyptians, iii. 22
Orphans, Jewish usages respecting, Gal. iv. 2
Oryges, different kinds of, described, Deut. xiv. 5; Job xxxix. 9
Osiris, the type of all the popular Egyptian gods, Deut. iv. 16; notice of the worship of, Exod. xxxii. 4
Ospray, or fish-hawk, notice of the, Lev. xi. 13
Ossifrage, identification and description of the Lev. xi. 13
Ostrich, notice of the, Job xxxix. 13; screech of the, Mic. i. 8
Outer darkness, explanation of, Matt. xxii. 13
Ovens, of Western Asia, described, Lev. ii. 4; xxvi. 26; of modern Eastern bakers, Hos. vii. 7
Overlaying with gold, the art of, known to the Hebrews, Exod. xxxvi. 34
Owl, notice of the, Lev. xi. 17
Oxen, symbolical of agriculture and

subsistence, Gen. xli. 2; their fondness for water in hot countries, *ib.*; extensive use of, for draught in the East, 1 Sam. vi. 10; method of *proving*, in the East, Luke xiv. 19; mode of breaking to the yoke, Jer. xxxi. 18; restlessness of, when near beasts of prey, 1 Pet. v. 8; used for draught among ancient nations, Num. vii. 6; used in threshing, Deut. xxv. 3; used as beasts of burden and of draught in the East, 1 Chron. xii. 40; and asses, use of, in agriculture, Deut. xvii. 15; first mentioned, Gen. xii. 16
Ox-goads of Syria described, Judg. iii. 31
Ox-head knops of the molten sea, 2 Chron. iv. 3

P.

Pack-saddle of the camel described, Gen. xxxi. 34
Padan-Aram, position of, Gen. xxv. 20
Pædagogus, duties of the, Gal. iii. 24
Pagan gods, termed 'abominations,' instances of, Num. xxv. 3
Pagan idolatries, origin and leading principles of, Deut. iv. 15, 16 [Idol]
Pagans' ideas about their gods, 1 Kings xviii. 27
Pages of the seraglio, beauty and education of the, Dan. i. 4
Painters, punishment of, in the Mohammedan hell, Deut. v. 8, 9
Painting and sculpture prohibited by Mohammed, Deut. v. 8, 9
Paints used by the ancient Egyptians, Exod. xxxv. 35
Palanquins, description of, Cant. iii. 9
Palestine, duration and phenomena of the seasons of, Gen. viii. 22; climate of, Job xxxvii. 6; Prov. xxxi. 21; derivation and meaning of the name, Gen. xxvi. 1; Deut. ii. 23; its former fertility, present desolation, and ruined cities, described, Lev. xxvi. 33; Deut. vii. 22; natural beauty and fertility of, viii. 7; ravages of the periodical rains of, Prov. xxviii. 3; excellence of the ancient produce of, Ezek. xxvii. 17; absence of horses in south, in Joshua's time, Josh. xi. 6
Pallas, brother of Felix, notice of, Acts xxiv. 2, 27
Palm-branch bedstead of ancient Egypt, notice of, Deut. iii. 11
Palm-tree; the type of the Egyptian column, 2 Chron. iii. 5; notice of the, Exod. xv. 27; Ps. xcii. 12-14; Joel i. 12
Palmer-worm, notice of the, Joel i. 4
Palmyra, historical notice and ruins of, 2 Chron. viii. 4; Josh. xi. 17
Paludamentum of the Romans, notice of the, Matt. xxvii. 28
Pamphylia, notice of, Acts xiii. 13
Pan's pipe, origin and various forms of, Ps. cl. 4
Panic of the Midianites, Judg. vii. 20
Pans of the Tabernacle, use of, Exod. xxvii. 3
Pantomimic dancing at Herod's court, Matt. xiv. 6
Paper, name and antiquity of, Exod. ii. 3
Paper-reeds, notice of, Is. xix. 7
Papyrus, described, Exod. ii. 3; paper and boats made of, *ib.*; most probably used by Moses, Deut. xxxi. 24; rolls, preparation and description of, *ib.*
Parable, origin of the, Judg. ix. 8; of the hired labourers, illustrations of the, Matt. xx. 1, 7; popular character of the, Mark iv. 3
Paradise, opinions respecting the site of, Gen. ii. 8
Parallelism of Hebrew poetry explained, Matt. xi. 28
Paran, wilderness of, its extent, Gen. xxi. 21
Paranymph, duties of the, among the Jews, Judg. xiv. 20
Parched corn eaten still in the East, Josh. v. 11; Ruth ii. 14
Parchment, invention and early use of, Deut. xxxi. 24
Parents, in the East, their anxiety for sons, Gen. xxx. 20, 21
Parricide, ancient legislation about, 1 Tim. i. 9
Particular Providence demonstrated by the institution of the Sabbatic system, Lev. xxv. 4, 21
Partridges, east of the Jordan, abundance of, Is. xxxiv. 11; of Palestine, notice of the, 1 Sam. xxvi. 20
Passage of the Red Sea, its miraculous nature maintained, and discussion regarding the point at which it took place, Exod. xiv. 2, 21
Passage of the Jordan, date and manner of, Josh. iii. 14
Passion week, detailed statement of the transactions of, John xii. 1
Passover, the, neglected in the wilderness, Josh. v. 2; psalms sung at, Ps. cxiii. *title*; rooms granted to strangers for celebrating, Matt. xxvi. 18; detailed notice of the celebration of, Luke xxii. 13; washings in the celebration of, John xiii. 4; extended application of the term, xviii. 28; cold weather at the time of, 18; of Hezekiah and Josiah compared, 2 Chron. xxxv. 18
Pastoral life, conditions of ancient, Ps. lxxviii. 70; dangers of, in early times, 1 Sam. xvii. 34
Pastoral tribes, mode of migration of, Gen. xiv. 10; xxxi. 17, 18; process of their change to cultivators, xxvi. 12
Pastrycooks of Western Asia, operations of, Hos. vii. 7
Pastry-making the highest accomplishment of women in the East, 2 Sam. xiii. 8
Patara, notice of, Acts xxi. 1
Patchwork earlier than embroidery, Exod. xxvii. 3
Paternal authority, great extent of, in early ages, Gen. xxxviii. 24
Pathros, notice of the country of, Jer. xliv. 1
Patmos, notice of the island of, Rev. i. 9
Patriarchal tents, probable form of, Gen. xxv. 27
Patrobas, notice of, Rom. xvi. 14
Paul, St.; his age at the stoning of St. Stephen, Acts vii. 58; place of his miraculous conversion described, ix. 3; remarks on his two names, xiii. 9; credited that he was a Roman citizen, why, xvi. 38; his Roman citizenship, how obtained, xxii. 3; nature of the conspiracy against, xxiii. 12; date of his voyage and shipwreck, xxvii. 9; his visit to Arabia, notice of, Gal. i. 17; his conflicts with wild beasts, 1 Cor. xv. 32; his visits to Corinth and Macedonia, remarks on, 2 Cor. i. 16; xiii. 1; laboured force of his language, iv. 17; vi. 10; his phraseology and utterance, xi. 6; his sufferings by sea, 25; his stigmata, or marks, conjectures respecting, Gal. vi. 17; his 'thorn in the flesh' said to be an affection of the eyes, 2 Cor. xii. 7; his personal appearance, x. 10; his manner of writing the Epistles, 2 Thes. iii. 17; his imprisonments in Rome, 2 Tim. ii. 9; his sufferings in the persecution of Nero, iv. 16, 17
Pavement of the First Temple, notice of the, 2 Chron. iii. 6
Pavement, the [Gabbatha]
Pawning mummies not unusual in Egypt, Num. xix. 11
Peace-offering, or feast-sacrifice, distinguished from the burnt offering, Lev. iii. 1; notice of the, Prov. vii. 14
'Peace with the beasts of the field,' meaning of, Job v. 23
Peacock ought to be *stork* in Job xxxix. 13?
Peacocks or pelicans, which in 2 Chron. ix. 21?
Pearl [Coral]
Peculiarity of the genealogical table of St. Matthew, Matt. i. 2–6
Pelethites, notice of the, 1 Chron. xviii. 17
Pelican, notice of the, Ps. cii. 6; Lev. xi. 18
Pen, a mis-translation for *rod* in Judg. v. 14
Penny; Penny-worth [*Denarius*]
Pentateuch, internal evidences of its antiquity and truth, Exod. xxxi. 4; Lev. xxiv. 10; xxv. 21; written originally on skins, Deut. xxxi. 24
Pentecost, ceremonies and great events commemorated on the feast of, Lev. xxiii. 16
Penuel, notice of the city of, Gen. xxxii. 30
People, share of the, in the transaction of public affairs in very ancient times, Gen. xxxiv. 20
'People of the earth,' contempt of the learned Jews for the, John vii. 49
Perfumes; of the East, notice of, Ps. cxxxiii. 2; fondness of Orientals for, Gen. xxvii. 27; notice of, Exod. xxx. 25; in triumphal processions 2 Cor. ii. 14
Perga, notice of, Acts xiii. 13
Pergamos, notice of, Rev. ii. 12, 17
Periodical rains in Palestine, ravages of the, Prov. xxviii. 3
Perizzites, notice of the, Deut. vii. 1
Perjury, remarks upon the sin-offering for, Lev. v. 1; comprehensive meaning of, among the Jews, Zech. v. 4
Pekod, a title or a place? Ezek. xxiii. 23
Perpetual fire of the first Jewish

temple, origin and preservation of, Lev. ix. 24
Persecutions, of the early Christians, Acts xxvi. 11; of the Christians by Nero, 2 Tim. iv. 16
Persepolis, ruins of, described, Esth i. 5; notice of the sculptures of, Ezra i. 1
Persian, armlets described, 2 Sam. i. 10; boats, ancient, Is. xviii. 2; bowmen, skill of the, Jer. l. 29; chariot, ancient, described, Judg. i. 19; complimentary expressions, 1 Sam. xx. 18; court, ancient, usages of the, Esth. v. 12; respect for God, Ezra vii. 23; Daric, notice of the, 1 Chron. xxix. 7; empire, prophetic image of the, Dan. vii. 1; empire, administration and organization of the, Ezra v. 3; vi. 1, 11; etiquette, gradations of, Gen. xviii. 2; feast, particulars of a, xliii. 34; fire-worship, origin of, Job xxxi. 26; grief for the sons of Ali, curious custom, Ps. lvi. 8; harp, notice of the, xcii. 3; helmets described, 1 Sam. xvii. 5; idolatry, notice of, Deut. iv. 15–19; Kelaats described, Gen. xli. 42; xlv. 22; king's cup-bearer, important duties of the, Neh. i. 11; ii. 1; king's provision for his sons, 2 Chron. xi. 23; king's duties, 2 Sam. xv. 2; kings, mode of showing respect to, Gen. xxxiii. 3; costume and usages of the, Ezra i. 1; kings' treatment of their brethren, Judg. ix. 5; laws respecting murder, Num. xxxv. 12; letters authenticated by a seal, Gen. xli. 42; mansion, form of, described, Judg. xvi. 27, 29; marriage, process of a, Gen. xxiv. 51; modes of sepulture, Ezek. xxxii. 24; oaths, forms of, Gen. xlii. 15; palace at Ispahan, notice of, Esth. i. 5; pastoral tribes, notice of, Gen. xxvi. 12; peasants, mode of carrying their complaints before the king, Acts xxii. 23; queens, ancient revenues of, Esth. v. 3; revenue, principal source of, Judg. iii. 18; revenues, ancient mode of payment of the, Neh. v. 15; runners, notice of, 1 Kings xviii. 46; scribes and secretaries, ancient, duties of, Esth. vi. 1; oval seals found in Greece, 1 Kings xxi. 8; Shatirs, or foot-attendants, notice of, 1 Sam. viii. 11; shields and spears described, Judg. v. 8; soldiers, ancient, classes, arms, and costume of, Ezra viii. 22; swords, ancient, description of, Num. xxxi. 8; usage of shaving the head, exception to the, vi. 2; water-wheel, described, Prov. xx. 5; habit of *offering* presents, Gen. xxiii. 11; ceremonious phraseology contrasted with the simplicity of Arab speech, xxv. 27
Personal attendance of males required at the three great festivals, Exod. xxiii. 17
Personality of Satan, arguments for the, Lev. xvi. 8
Personification of cities, Jer. xxxi. 4
Persons eminent for wisdom in Solomon's time, 1 Kings iv. 30
Peter and Christ, relative positions of, at the former's denial, Matt. xxvi. 69; Mark xiv. 66
Peter's, St., crucifixion of, at Rome, notice of, John xxi. 19
Petra, site of the city of, Num. xx. 27; 2 Kings xiv. 7; site and ruins of, described, Jer. xlix. 16; rock-cut sepulchres of, Ezek. xxxii. 29; present desolate condition of, Ezek. xxxv. 4
Phanon, probably the Mosaic Punon, supposed site of, Num. xxi. 10
Pharaoh, the native Egyptian title of their kings, Gen. xli. 15; derivation of the name, *ib.*
Pharaoh-Necho, conquests of, 2 Chron. xxxv. 20; notice of, 2 Kings xxiv. 1
Pharaoh-Hophra, notice of, Jer. xliv. 30; character of, Ezek. xxix. 3
Pharisee's house, the appearance of the woman of the city in the, explained, Luke vii. 38
Pharisees, the, account of the sect of, Matt. xii. 14; the religion of, imposture, xxiii. 15; punctilious trifling of, Mark vii. 3; horror of, for 'the people of the earth,' 4; the seven classes of, x. 17; doctrine of, respecting the Samaritans, John iv. 9; contempt of, for the unlettered poor, vii. 49; mild in their opposition to the Apostles, why, Acts v. 34
Pharmacy, advanced state of, in ancient Egypt, Exod. xxxvii. 29
Pharos, notice of the lighthouse tower of, Phil. ii. 15
Phenice, the port, notice of, Acts xxvii. 12; xi. 19
Phenice [Palestine; Phœnicia]
Philadelphia, notice of, Rev. iii. 7, 10
Philadelphia [Rabbah-Ammon]
Philemon, notice of, Col. iv. 9
Philip, husband of Herodias, notice of, Matt. xiv. 3
Philip, tetrarch of Ituræa, notice of, Luke iii. 1
Philippi, magistrates of, Acts xvi. 19, 20; notice of, 12
Philistia, misery of the present inhabitants of, Zeph. ii. 6
Philistine valley described, Jer. xlvii. 5
Philistines, the; origin of, Gen. xxvi. 1; ruled Egypt as the Shepherd Kings, xlvi. 34; Exod. i. 8; identified with the Hyksos or Shepherds of Egypt, Deut. ii. 23; their garrisons in Judea accounted for, 1 Sam. xiii. 3; territory and history of, Josh. xiii. 2; war-dress of, Jer. xlvii. 1
Philologus, notice of, Rom. xvi. 15
Philosophers', ancient, knowledge of the true God, Rom. i. 21
Phœbe, notice of, Rom. xvi. 1
Phœnicia described, Josh. xix. 28
Phœnician; alliance with David, mutual benefits of the, 2 Sam. v. 11; Astarte, forms and worship of, 2 Chron. xv. 16; Baalim or idols, 1 Kings xvi. 31; child-sacrifice to idols described, Lev. xviii. 21; circumnavigation of Africa considered, 2 Chron. ix. 10; Ezek. xxvii. 9; people's descent from Sidon, Canaan's eldest son, Deut vii. 1; purple-dye, superiority of, Exod. xxxv. 35; feast of Adonis, notice of, Ezek. viii. 14; fish-market in Jerusalem, Neh. xiii. 16; idols drawn by oxen, 1 Sam. vi. 8; intercourse with India, Ezek. xxvii. 19; Melkart, worship and representations of, 1 Kings xvi. 31; silk manufactures, Ezek. xvi. 10; copper swords, form and description of, Num. xxxi. 8; traffic in amber, Ezek. viii. 2
Phrat [Euphrates]
Phrygia, notice of, Acts xvi. 6
Phrygian helmets described, 1 Sam. xvii. 5
Phtha, the Egyptian god, notice of, Deut. iv. 16
Phylacteries of the Jews described, Deut. vi. 8
Physicians, great numbers and skill of, in ancient Egypt, Gen. l. 2; among the Jews, character of the, 2 Chron. xvi. 12
Pi-beseth [Bubastis]
Pictures mentioned, Num. xxxiii. 52
Pigeon, Gen. xv. 9
Pigeons' dung, great value of, in Persia, 2 Kings vi. 25
Pigeon-towers of Ispahan described, Is. lx. 8
Pigs, origin of the order against rearing, Luke viii. 32
Pilate's, administration and character, Matt. xxvii. 2; deference to Herod, object of, Luke xxiii. 7; judgment-seat, position of, John xviii. 28, 29; letter to Tiberius about the Crucifixion, xix. 12; worldly wavering, xix. 5, 12
Pilgrim Caravans returning from Mecca described, Num. x. 6
Pilgrims, at Mecca, accommodation of, Exod. xxiii. 14; memorial marks of, Is. xlix. 16
Pillars, erected by the wayside as memorials of vows, Gen. xxviii. 18; erected over graves, instances of, xxxv. 20; erected in commemoration of events, *ib.*; of stone with inscriptions, existence of, in the earliest times, Exod. xxxii. 15; raised in honour of the dead, Lev. xxvi. 1; of memorial among the Jews, object of the, Josh. iv. 20; supporting Eastern buildings, notice of, Judg. xvi. 29; used as gnomons, 2 Kings xx. 11
Pillow of goats' hair under the image, speculation about the, 1 Sam. xix. 13
Pillow of a ship, allusion to the, Mark iv. 38
Pillows of the false prophetesses, uses of the, Ezek. xiii. 18
Pine-tree [Silver-fir]
Pines of Lebanon, notice of the, Ezek. xxvii. 5
Pipes, notice of ancient, Dan. iii. 10
Pison, opinions regarding the site of the, Gen. ii. 11
Pistachio-tree and nuts described, Gen. xliii. 11
Pitch, mineral and vegetable, Gen. vi 14; xi. 3; Exod. ii. 3
Pitcher, Gen. xxiv. 11
Pitchers of Gideon described, Judg vii. 16
'Pitching time of day,' explained, Judg. xix. 8
Pitfalls, use of, Ps. vii. 15
Pithom, site of the city of, Exod. i. 11
Pits used as places of execution, Jer xxxiii. 18

Pitts, Joseph, his fare among the Algerines, Ruth ii. 14
Pivots, not hinges, used to Eastern doors, Prov. xxvi. 14
Places named from circumstances that have occurred near them, Gen. xvi. 13
Plague; unknown in ancient Egypt, Gen. l. 2; of the frogs, in what its intensity consisted, Exod. viii. 3; of darkness, opinions concerning the, x. 21; no distinct intimation of the, in the Bible, Deut. xxviii. 21; of Baghdad, in 1831, mortality of the, Jer. vii. 32; Ps. lxxix. 3
Plagues of Egypt, the month of their occurrence, Exod. ix. 31
Plane-tree, notice of the, Gen. xxx. 37
Planets mentioned, 2 Kings xxiii. 5
Plants first produced by the direct power of God, Gen. ii. 5, 6
Plaster, written and painted upon by the Egyptians, Deut. xxvii. 2; Eastern mode of preparing, Ezek. xiii. 10
Plectrum described, Ps. xliii. 4
Pledged garments, abuse of, among the Jews, Amos ii. 8
Pleiades, position of the, in the time of Job, Job xxxviii. 31
Plough, origin and gradual improvement of the, Hos. x. 11
Ploughing, with an ox and an ass, modern instances of, Deut. xxii. 10; with oxen in Syria described, Judg. iii. 31; conquered cities, custom of, Mic. iii. 12
Ploughman, laborious duties of the ancient, Luke ix. 62
Plurality of worlds an ancient notion, Heb. i. 2; xi. 3
Poison of venomous serpents, notice of the, Ps. cxl. 3
Poisoned arrows, widespread use of, Job vi. 4; 2 Sam. i. 18
Pole, use of this word in the sense of ensign, Num. xxi. 9
Poll-tax paid by the Jews, Num. i. 2
Pollution from a dead body, reasons for the minute regulations of the Mosaic law respecting, Num. xix. 11
Poltron, origin of the word, Judg. i. 6
Polygamy, first instance of, Gen. iv. 19; mischievous tendency of, 2 Sam. xiii. 20; practice of, among the Jews, Matt. xix.
Pomegranate, notice of the, Exod. xxviii. 33; of Palestine, notice of the, Deut. viii. 8; juice, drinks made of, Cant. viii. 2
Pontius Pilate [Pilate]
Pontus, notice of, Acts xviii. 2
Pools of Solomon described, Eccles. ii. 5, 6
Poor, the only legal provision for the, in Israel, Lev. xix. 9; of the Mosaic writings not mendicants, Deut. xv. 11; condition of the, in Job's time, Job xxiv. 10; admitted to Eastern feasts, Matt. xxii. 9; care of the early Christians for the, 1 Cor. xvi. 1, 2; 1 Tim. v. 9
Poplar, Gen. xxx. 37; of Palestine, notice of the, 2 Sam. v. 24
Population, loose mode of estimating, in Eastern countries, Num. i. 2; xxiii. 10; of Palestine in David's reign, 1 Chron. xxi. 5
Pork used for food produces liability to cutaneous diseases, Lev. xi. 7
Porphyrio Hyacinthinus, notice of the, Lev. xi. 18
Port-St.-Paul, notice of, Acts xxvii. 39
Porte, the; origin of this title, Gen. xxiv. 60
Porters or gate-officers of the Temple, duties of the, 1 Chron. xxvi. 1
Portrait-painting allowed among the Persians, not among other Mohammedans, Deut. v. 8, 9
Posts, ancient institution of, in Persia and China, Esth. viii. 10
Potiphar, a eunuch and captain of the body-guard, Gen. xxxvii. 36; parallel instances of this office held by a eunuch, *ib.*; his probable disbelief of the imputation against Joseph, xl. 4
Pottage of the East described, 2 Kings iv. 39
Potter and the clay, metaphors from the, Rom. ix. 21
Potter's wheel, notice of the, Jer. xviii. 3
Pounding in a mortar, punishment by, Prov. xxvii. 22; Zeph. i. 11
'Power,' an expression for a veil in 1 Cor. xi. 10
Powers of Nature, worship of the, Deut. iv. 15, 16
Prætorium, Roman and provincial, described, Phil. i. 13; description of the, Matt. xxvii. 27
'Pray without ceasing,' meaning of this precept, 1 Thess. v. 17
Prayer, the first on record, Gen. xxxii. 9; personification of, Jer. xxxvi. 7; postures of, Acts xxi. 5; Ps. xliv. 20; with the head covered or uncovered, 1 Cor. xi. 4; publicity of, in Moslem countries, Matt. vi. 5
Preacher, a title assumed by Solomon, why, Eccles. i. 1
Precautions of the Hebrews in case of capital convictions, Prov. xxiv. 11
Precedence, jealousy about at Persian entertainments, Luke xiv. 16
Precious metals used in the construction of the Tabernacle, their weight and value, Exod. xxxvi. 5; value of, in David's time, 2 Sam. xxiv. 24
Precipitation, description of the Mount of, Luke iv. 29, 30
Predatory life not dishonourable in the East, Judg. xi. 3
Preference given to the younger over the elder son, Gen. xlviii. 20
'Prepare ye the way,' probable allusion in, Is. xl. 3; Mal. iii. 1
Presents, made to the bride's father, instances of, Gen. xxxiv. 12; mode of offering, to Eastern kings, Judg. iii. 18; from an inferior to a superior, a common custom in the East, 1 Sam. ix. 7; introductions to the great, Prov. xviii. 16
Prester-John, manner of presenting tribute to, 2 Kings iii. 4
Price, of a wife in various countries and ages, Gen. xxxiv. 12; of blood, or fine for murder, among the Arabs and Moslems, Num. xxxv. 12; of cattle in Western Asia, Job i. 3
Priests, dresses of the, Exod. xxviii. 2, *et seq.*; distribution and duties of the Jewish, 1 Chron. xxvi. 1; xxviii. 1; forbidden to rend their sacerdotal garments, Lev. x. 6; under the old law officiated barefoot, viii. 6; robes of the, among the Jews, imitated from the Egyptians, Exod. xxviii. 2
Primitive language most probably Hebrew, Gen. xi. 1
Primogeniture, privileges of, in patriarchal times, Gen. xxv. 33; in the case of Jacob, *ib.*; the law of, a necessary result of polygamy, Deut. xxi. 17; right of, infringed by the late Shah, 1 Kings i. 20
Prince of the power of the air, a title of Satan, Eph. ii. 2
Prisoners, indignities inflicted on, in the East, Is. l. 6; treatment of, in Jewish warfare, Deut. xx. 13; of war, treatment of, in various stages of civilization, Judg. i. 7
Prisons in palaces and houses, Jer. xxxvii. 15
Prizes in ancient games, Phil. iii. 12
Processions, of idols, Is. xlvi. 2; of honour in the East, described, Esth. vi. 11; Jewish, on the Feast of Tabernacles, described, Lev. xxiii. 34
Profanation of the Temple by Tobiah, Neh. xiii. 4, 5
Professional mourners' visits to graves, Amos v. 16
Promise of pardon by a king not binding upon his successor, 1 Kings ii. 9
Promised Land, the, date of the entrance to, Josh. iv. 19; second division of territory in, Josh. xviii. 2-5; and its dependencies, notice of, 1 Chron. v. 9
Property, difficulty of transfer and insecurity of, in the East, Lev. vi. 2; division of, among the Israelites, Deut. xv. 2, 11
Prophecies of Moses, remarks on the fulfilment of the, Deut. xxviii. 33, 49, 50, 53
'Prophesy,' occasional meaning of the word, Exod. xv. 20
Prophet, office of, superior to that of priest, 1 Kings xviii. 32; not honoured in his own country, why, John iv. 44; used in the sense of *poet*, Tit. i. 12
Prophets, distinct denunciation of God's, Is. xvii. 2; xxxiv. 15; garments, notice of, Zech. xiii. 4
Prophets, the; contents of this division of the Hebrew Scriptures, Luke xxiv. 44
Proscribed, usages respecting the, Jude i. 4
Proselytes to the Hebrew religion, remarks on the citizenship of, Deut. xxiii. 3; Jewish casuistry about, 1 Cor. v. 1; vii. 14; Jewish zeal for making, Matt. xxiii. 15
Prosperity of the sinner, Job viii. 12; xxi. 29
Provender, ingredients of, Gen. xxiv. 25
Providence, delineated in the scheme of Job's affliction, Job i. 6; particular, demonstrated by the institution of the Sabbatic system, Lev. xxv. 21; the care of, illustrated by examples from the animal creation, Luke xii. 24
Provision officers under Solomon, 1 Kings iv. 7
Provisions, difficulty of obtaining, on journeys in the East, Judg. xix. 19

Prow and stern of ancient ships, little difference between the, Acts xxvii. 29, 40
Psalm and Psalm-song distinguished from Song and Song-Psalm, Ps. xxx. *title*
Psalms, hymns, and spiritual songs, distinguished, Eph. v. 19
Psalms, the, contents of this division of the Hebrew Scriptures, Luke xxiv. 44
Psaltery, notice of this instrument, Ps. xcii. 3; Dan. iii. 10
Psammeticus, notice of, 2 Chron. xxxv. 20
Ptolemais, now Acre, notice of, Acts xxi. 7; Judg. i. 31
Public entertainments of the ancients, notice of the, Luke xiv. 23
Public worship, institution of, Gen. iv. 26
Publicans, duties of the chief of the, Luke xix. 2; duties and character of the, Matt. ix. 9; various taxes collected by the, Luke xix. 2
Puffing, an expression of contempt in the East, Ps. x. 5
Pugilists, combats of the ancient, notice of the, Heb. xii. 4
Punishment anciently inflicted on the offending member, Acts xxviii. 4
Purchase, of the field of Machpelah by Abraham, illustrated, Gen. xxiii. 9, 11, 16; of land by Jacob, at Shechem, Gen. xxxiii. 18, 19; of water in the East, Lam. v. 4; and sale among the Hebrews, manner of, Jer. xxxii. 9
Purification of defiled vessels, manner of the, Mark vii. 4
Purim, the feast of, described, Esth. ix. 17
Purple, its pre-eminence as a royal colour, various kinds and shades of, Exod. xxxv. 35; hair, explanation of, Cant. vii. 5; and 'scarlet' interchanged, Matt. xxvii. 28
'Purses' current in Turkey described, 2 Kings xii. 10
Purses, mode of carrying, in the East, Matt. x. 9
Puteoli, notice of, Acts xxviii. 13
'Putting on a person,' use and meaning of, Rom. xiii. 14
Pygarg, the, identified with the *Oryx addax*, Deut. xiv. 5
Pyramids of heads in the East, 2 Kings x. 8
Pythian custom relating to a war levy, 1 Sam. xi. 7

Q.

Quadrupeds, Mosaic division of, Lev. xi. 3
Quails, habits of, Exod. xvi. 13; modes of catching, in the East, Num. xi. 31; prodigious numbers and easy capture of, in Egypt, *ib.*
Quarantania, or 'Wilderness of Temptation,' notice of the, Matt. iv. 1
Quartus, notice of, Rom. xvi. 23
Quaternions of soldiers, meaning of, Acts xii. 4
Quickening distinguished from the *resurrection* of the body, Rom. viii. 11
Quivers, ancient, described, 2 Sam. i. 18

R.

Raamses [Heroöpolis]
Rabbah-Ammon, site, history, and splendid ruins of, Jer. xlix. 2; present desolation of, Ezek. xxv. 5
Rabbah, the Areopolis of the Greeks, site and ruins of, described, Deut. ii. 9
Rabban [Rabbi]
Rabbi, origin and use of this title, Matt. xxiii. 7
Rabbi and the ugly man, story of the, Rom. ix. 20
Rabbinical, account of Jephthah's death, Judg. xii. 7; explanation about the seapegoat, Lev. xvi. 10; legend about Og, king of Bashan, Deut. iii. 11; notions about Behemoth and Leviathan, Job xl. 23; xli. 1; views regarding the standards of the Israelites, Num. ii. 2
Raca, meaning and use of this word, Matt. v. 22
Racers in the Grecian games, path of the, 1 Cor. ix. 25
Rachel, occupied as a shepherdess, Gen. xxix. 9; her envy of Leah explained, xxx. 1; tomb of, described, xxxv. 20
Rahab, a poetical name of Egypt, Ps. lxxxvii. 4
Rahab, discussion on the character of, Josh. ii. 1; Is. li. 9
Rafts, notice of, ancient, Is. xviii. 2
Rain, before the time of the Flood? Gen. ii. 5, 6
Rainbow, the, Gen. ix. 13
Rain-makers, pretensions of, Jer. xiv. 22
Rains, in the neighbourhood of Jerusalem, periods of the, Luke xii. 54; of Palestine, notice of the, Deut. xi. 14
Ram, Gen. xv. 9; xxii. 9, 13 [Rams]
Ramah, uncertainty about, 1 Sam. ix. 14; notice of, i. 1; Mic. i. 12; mourning scene at, Jer. xxxi. 15; Matt. ii. 18
Ramadan moon, Moslem practice respecting the appearance of the, Num. xxviii. 11
Ramathaim-Zophim [Ramah]
Rameses, the point of departure of the Israelites, Exod. xii. 37
Ramleh, notice of, Matt. xxvii. 57
Ramoth-Gilead, notice of, 2 Kings ix. 1
Rams, eaten for food, Gen. xxxi. 38; -horn trumpets, why used by the Jews, Lev. xxiii. 24; xxv. 9; horns, used by the Jews at Jericho? Josh. vi. 11
Rapacity and cruelty of the chiefs of Israel, Mic. ii. 8; iii. 2
Ras Attaka, claims of, to be the point at which commenced the passage of the Red Sea, Exod. xiv. 2
Rash oaths, remarks on the law relating to, Lev. v. 4
Ravages of locust legions, Joel i. 7; ii. 2, 20
Raven, notice of the, Gen. viii. 7; Lev. xi. 15; Is. xxxiv. 11; Prov. xxx. 17
Raw meat forbidden to be eaten, Gen. ix. 4; Exod. xii. 9
Razor, use of the, among the Jews, Ezek. v. 1
Reading, as practised in the East, described, Acts viii. 30
Reading the Law, remarks upon the mode of, Neh. viii. 7.
Reaping, various modes of, in the East, Ruth ii. 7; Job xxiv. 24
Rebekah's marriage, customs illustrative of the process of, Gen. xxiv. 4, 22, 51
Rebellion of Korah, Dathan, and Abiram, conjectures as to the motives of the, Num. xvi. 1; objections to the narrative refuted, 40
Rebuilding cities, instances of prohibitions against, Josh. vi. 26
Rebukes of the just compared to oil, instances of, Ps. cxli. 5
Rechabites, notice of the, Jer. xxxv. 2, 19
Reclining at meals, mode of, John i. 19; Luke xiv. 7; John xiii. 23
Recorder, duties of the, under the Hebrew kings, 1 Kings iv. 3
Records; of descent kept among the Jews, 1 Chron. ix. 1; of ancient Persia, nature of the, Esth. vi. 1; preservation of, among the ancient Persians, Ezra vi. 1
Red colour still held sacred in the East, Ezek. xxiii. 14
Red bulls sacrificed to Typhon, the Egyptian Satan, Num. xix. 2
Red heifer, presumed reasons for the selection of this victim to Jehovah, and remarkable traditions of the Jews, connected therewith, Num. xix. 2
Red hair abhorred by the Egyptians, Num. xix. 2
Red pottage of the East described, Gen. xxv. 30, 34
Red Sea, Hebrew name of the, Exod. ii. 3; its dimensions and characteristics, xiii. 18; passage of the, the point at which it took place, and its miraculous nature, shown, xiv. 2, 21; a mistranslation in Deut. i. 1
Redemption; of land among the Jews, laws relating to the, Lev. xxv. 23, 24; xxvii. 16; of the firstborn from the sanctuary, remarks upon the, Num. iii. 12
Reed, notice of this measure, Ezek. xli. 8
Reeds, notice of, Is. xix. 6; boats made of, described, xviii. 2
Refraction, singular case of, 2 Kings xx. 11
Refugees, treatment of, in the Levite cities, Josh. xx. 2; murder of, common in the East, 2 Sam. xx. 22
Reginald, count of Kerak, death of, by Saladin, Judg. iv. 19
Rehob, notice of the city of, Num. xiii. 21
Rehoboam's provision for his sons, considered, 2 Chron. xi. 23
Release from debts in the seventh year final to the poor, Deut. xv. 2
Religion of heart the only true civiliser, Judg. i. 7
Religious distinction of meats prevents social intercourse with strangers, Lev. xi. 2
Religious festivities celebrated with dances, Judg. xxi. 19, 21
Religious processions, order of, in David's time, Ps. lxviii. 25, 27; of the Philistines and Egyptians, 1 Sam. vi. 10
Remeth, Ramoth, or Jarmuth, notice of, Josh. xix. 21

Removal of the Ark from Kirjath-Jearim, 2 Sam. vi. 6
Rending the clothes and the flesh to express grief or indignation, instances of, Lev. x. 6; Josh. vii. 6; Jer. xvi. 6
Rent, general system of, in Judæa, Luke xvi. 1; two ways of paying, in the East, xx. 9
Repetitions in heathen and Moslem prayer, Matt. vi. 7
Rephaim, the, a gigantic race, notice of, Deut. iii. 11; the plain of, described, 1 Chron. xiii. 9
Rephidim, identified with the Wady Feiran, Exod. xvii. 1
Reptiles, annoyances from, in the East, Lev. xi. 32
Rescript respecting the settlement of Jewish causes, 1 Cor. vi. 1
Resentment against evil-doers not unjust, Ps. cxl. 10
Respect paid to age in the East, Job xxix. 8
Restitution under the Old Law, nature of, Lev. iv. 3; vi. 2
Resurrection, sequence and connection of the events of the, Matt. xxviii. 1
Retaliation, law of, modern instances of its application, Exod. xxi. 23
Retama, a kind of broom, notice of, 1 Kings xix. 4
Reuben [Tribe]
Reubenite conquests from the Jordan to the Euphrates, 1 Chron. v. 9
Re-union with a woman once divorced among the Jews and Mohammedans, Deut. xxiv. 4
Revenge, regulations respecting, among the Jews and Arabs, Num. xxxv. 12
Reverence, shown by uncovering the feet, illustrated, Exod. iii. 5; paid to the mandates of Eastern sovereigns, Job. xxxi. 36; Ps. lxxii. 9
Rhegium, notice of, Acts xxviii. 13
Rhinoceros Simus, notice of the, Job xxxix. 9
Rhodes, notice of, Acts xxi. 1
Riblah, the village of, described, Josh. ii. 1; 2 Kings xxiii. 33
Rice-planting, method of, Is. xxxii. 20
Riddles proposed as a test of parts, in the East, Judg. xiv. 12
Riding, on an ass, an act of humility, Zech. ix. 9; on horseback, dignity attached to, in the East, *ib.*; Eccles. x. 7; over men, described, Is. li. 23
Right eye, superior value ascribed to the, Matt. v. 29
Right hand, swearing by the, in the East, Ps. cxxxvii. 5; raised in taking an oath, Gen. xiv. 22
Righteous distinguished from *good*, Rom. v. 7
Rimmon, notice of the idol, 2 Kings v. 18
Rimmon, notice of the rock of, Judg. xx. 45
Ring-armour, ancient, described, 1 Sam. xvii. 5
Ring-money, Gen. xxiii. 16
Rings, anciently worn as a mark of distinction, Luke xv. 22; Roman, fashion of wearing, James ii. 2
'Riotous eating of flesh' among the Arabs, Prov. xxiii. 20
Rites of the modern Jews instead of sacrifice, Num. xxix. 39
Ritual institutions of the Hebrews; their resemblance to those of the Egyptians, Exod. xxv. 2
'River of Egypt,' *not* the Nile, 2 Chron. vii. 8
Rivers of Babylon, employment of the Jews near the, Ps. cxxxvii. 1
Roads, in the East, notice of the, Mark iv. 4; Num. xxii. 24; from Jerusalem to Jericho, described, Luke x. 30
Road-making among the Jews, attention to, Deut. xix. 3
Roast beef on public rejoicings among the Jews, 2 Sam. vi. 19
Robbers, Herod's proceedings against, 1 Sam. xxiv. 3; in the neighbourhood of Eastern towns, Ps. x. 8
Robes, bestowed as tokens of royal favour, Gen. xli. 42; 1 Sam. xviii. 4; supplied to royal guests in the East, Matt. xxii. 11
Rock of Moses described, Exod. xvii. 1
Rock-altars of Judæa, Judg. xiii. 19
Rock-inscriptions, unknown antiquity of, Exod. xxxii. 15
Rock-salt, first used by the Egyptians, Exod. vii. 21
Rock split by the roots of trees, instance of, Job viii. 17
Rod, used in the sense of sceptre, Num. xvii. 2; necessity for the application of the, in the East, Luke xii. 47; borne by Egyptian priests and nobles, Exod. iv. 2
Rods, divination by, Hos. iv. 12
Roebuck [Gazelle]
Rolls, written within and without, Ezek. ii. 10
Roman; amphitheatre, combats of the, 1 Cor. iv. 9; xv. 32; bridge over the Arnon, in Syria, Num. xxi. 13; citizenship, penalties for usurping, Acts xvi. 38; citizenship, privileges of, and difficulty of obtaining, xxii. 28, 29; colony, officers of a, xvi. 19, 20; cruelties to the Jews, Deut. xxviii. 50; defensive armour described, 1 Sam. xvii. 5; dinner arrangements, John xiii. 23; empire, prophetic image of the, Dan. vii. 1; gladiators' combat, one mode of the, Job xix. 6; governors, homage paid to, Acts xxv. 13; hired mourners, account of, Jer. ix. 17; landmarks, notice of, Deut. xix. 14; land-measure, notice of the, 1 Sam. xiv. 14; mode of distributing booty, Num. xxxi. 27; practice respecting debtors, Matt. xviii. 30; prefects, their character for justice, Acts xxv. 16; projectile engines described, 2 Chron. xxvi. 15; provincial council, notice of the, Acts xxv. 12; shield and spear described, Judg. v. 8; ships, notice of ancient, Acts xxvii. 29-39; shoes and sandals described, Ruth iv. 8; soldiers, honorary rewards of, 2 Tim. iv. 7, 8; soldiers, laws respecting, 2 Tim. ii. 4; *Sordidati*, notice of the, Zech. iii. 3; standards, Jewish abhorrence of the, Matt. xxiv. 15; sword, notice of the, Num. xxxi. 8; wine-skins, notice of, Job xxxii. 19
Rome, state of, under the Cæsars, Rom. xiii. 1
Roof of the Tabernacle described, Exod. xxvi. 30
Roof-battlements, ancient and modern Egyptian, Deut. xxii. 8
Roofs of eastern houses, construction of the, Luke v. 19; extent and strength of, Judg. xvi. 27; Deut. xxii. 8; 2 Sam. xi. 2; Ps. cxxix. 6
'Rooter of mountains,' a title of Jewish doctors, 1 Cor. xiii. 2
Ropes, of the East described, Judg. xvi. 7; used in ancient sieges, 2 Sam. xvii. 13; on the necks of captives and suppliants, 1 Kings xx. 32
Roschsere, an Egyptian officer, contemporary with Moses, valuable painting in the tomb of, explained, Exod. v. 19
Rose of Western Asia, notice of the, Cant. ii. 1
Route of the Israelites, from Egypt to the passage of the Red Sea, Exod. xii. 37; xiv. 2; from Ayun Musa, described, xv. 22, 23, 27; from Elim to the wilderness of Sin, described, xvi. 1; from the Rephidim or Wady Feiran to Sinai, xvii. 1; xix. 2; from the head of the Ælanitic Gulf, described, Num. xxi. 10; from Sinai to Kadesh, digested account of the, xxxiii. 1
Route of the pilgrims to Mecca described, Gen. xxvi. 9; Num. xxi. 10
Routes from Egypt to Palestine, Exod. xii. 37
Royal domain, process of forming a, among the Jews, 2 Kings viii. 3; 1 Chron. xxvii. 28
Royal ministers called 'Eyes of Kings,' Zech. iii. 9
Royal and sacred shekels, notice of the, 2 Sam. xiv. 26
Ruby, notice of the, Job xxviii. 18
Rudders, notice of ancient Egyptian, Ezek. xxvii. 9; of ancient ships, notice of the, Acts xxvii. 40
Rufus, notice of, Rom. xvi. 13
Ruminant animals, characteristics of the, Lev. xi. 3, 5
Runic calendars, notice of, Ezek. xxxvii. 20
Running footmen of Persia, Jer. xii. 5
Ruth sleeping at Boaz's feet, remarks upon, Ruth iii. 4
Rye, was it grown in ancient Egypt? Exod. ix. 31
Ryot system of the East, notice of the, Luke xvi. 1

S.

Sabbath, the; motives for the observance of, Deut. v. 14; remarks on the observance and presumptuous infraction of, Num. xv. 32; justice of capital punishment for breaking, defended, *ib.*; a heavy day under the Pharisees, Matt. xii. 2; day's journey, rule about, Acts i. 12; trading on, in ancient Jerusalem, remarks on, Neh. xiii. 16
Sabbatic system of the Jews, prominent features of, Lev. xxv. 4
Sabbatic year, long neglect of, punished, 2 Chron. xxxvi. 21
Sabæans, origin of the, Gen. xxv. 2; the country of the, noticed, 2 Chron.

ix. 1; of the 'East country,' notice of the, Job i. 15
Sacerdotal, cities, position of the, Josh. xxi. 4; vestments worn only in the Temple, Ezek. xlii. 14
Sackbut, notice of the, Dan. iii. 10
Sack-cloth penitential dresses, 2 Sam. iii. 31
Sacred animals of the ancient Egyptians, Exod. viii. 26
Sacred fire, of the Temple of Solomon, miraculous in its origin and kept continually burning, Lev. ix. 24; of the Parsees, alleged origin and preservation of the, *ib.*
Sacred stones, public business transacted at, Josh. iv. 20
Sacred tents among nomad tribes, notice of, Exod. xxv. 9
Sacred vessels of the Temple from the Arch of Titus, Exod. xxv. 31
Sacred and civil year of the Jews, notice of the, Lev. xxiii. 24; xxv. 21
Sacrifice, probably not offered during the sojourn in Egypt, Exod. viii. 26; for sin, detailed form of the, Lev. iv. 4; of children by parents, motive for the, Mic. vi. 7; different classes of, described, Lev. i. 4; ceased in the temple, July 12, A.D. 70, Luke xxi. 20
Saddle of the ass described, Num. xxii. 24
Sadducees, account of this sect, Matt. xvi. 1; their activity against the Apostles accounted for, Acts iv. 1, 2; take the lead in opposing the Apostles, Acts v. 34
Saffron plant, notice of the, Cant. iv. 14
Sagan or deputy high-priest, duties of the, 2 Kings xxv. 18
Sagum or military cloak, notice of the, 1 Sam. xvii. 5; Matt. xxvii. 28
Sails of ancient ships, notice of the, Ezek. xxvii. 7; particulars about the management of ancient, Acts xxvii. 17, 40
Saladin avenges Mohammed, Judg. iv. 19
Salem did *not* occupy the site of Jerusalem, Gen. xiv. 18; its probable site, *ib.*
Salim, notice of, John iii. 23
Salmon, Mount, notice of, Ps. lxviii. 14
Salome, daughter of Herodias, notice of, Matt. xiv. 3; her divorce of her husband, Mark x. 12
Salonica [Thessalonica]
Salt, used in all offerings, Exod. xxv. 30; universal use of, in sacrifice, Lev. i. 4; ii. 11; remarks on the use of, in sacrifice and in contracting covenants, Num. xviii. 19; does it lose its savour? Luke xiv. 34; eating, with a person, a pledge of inviolable friendship, Num. xviii. 19; 1 Sam. xv. 33; first used in curing animal food by the Egyptians, Num. xi. 32
Salt-plains in the Desert, notice of the, Jer. xvii. 6
Salting infants, usage of, Ezek. xvi. 4
'Saltpetre' in house-leprosy, notice of, Lev. xiv. 34, 48
Saltwort or kali, notice of, Job xxx. 4
Salutations, modes of, Gen. xvii. 3; remarks upon Eastern, Luke x. 4; previous to adoration, notice of, Job xxxi. 27; in Mohammedan countries, forms of, Ps. cxxix. 8; of the East, pious impressiveness of the, Ruth ii. 4
Samaria, historical sketch, site, and ruins of, 1 Kings xvi. 24; the famine of, illustrated, 2 Kings vi. 25, 29; ruined heaps on the site of, Mic. i. 6
Samaritan; a term of utter abhorrence in the mouth of a Jew, John iv. 9; chronology from the Creation to the Flood, Gen. v. 1; chronology after the Flood, xi. 12; opposition to the rebuilding of the temple, Ezra iv. 2, 6, 7; books of the law, religious creed and usages, and still subsisting hatred of the Jews, John iv. 9; woman refusing drink to a Christian, instance of, *ib.*; and Hebrew texts, discrepancy of the, in Deut. x. 6, 7; text, remarks on the corruption of the, in xxvii. 4
Samaritans, notice of the, Ezra iv. 2, 9
Samaritans and Jews, animosity between the, Luke ix. 53
Samiel [Simoom]
Samochonitis lake described, Josh. xi. 5
Samos, notice of, Acts xx. 15
Samothracia, notice of, Acts xvi. 11.
Samson's, riddle, verbal consideration of, Judg. xiv. 14; feat with the foxes explained, xv. 4; acts against the Philistines, their nature, 6; degradation described, xvi. 21; dying feat explained, 27, 29
Samson the first instance of imprisonment with hard labour, Jer. xxxviii. 6
Samuel's civil government, comments on, 1 Sam. vii. 6, 7, 16; viii. 5
Sanctuaries, superiority of the Mosaic law respecting, Josh. xx. 2; privileges and abuses of, 1 Kings ii. 20, 28
Sand-storms in the East described, Deut. xxviii. 24
Sandals, of Eastern countries, Exod. iii. 5; loosing the, the office of the meanest servant, Ruth iv. 8; of the Egyptians, Judg. i. 7; of ancient peoples described, Ruth iv. 8; held cheap in the East, Amos ii. 6; Eastern custom of bearing the, Matt. iii. 11
Sanhedrim, not identical with the Mosaic Council of Seventy, nature and purpose of the, Num. xi. 16; places of meeting of the, Matt. xxvi. 3; various titles given to the, Luke xxii. 66; power of, in criminal cases under the Romans, John viii. 6; various and shifting accusations of the, against Christ, xviii. 32; its form of sitting, Acts iv. 7; its power to inflict capital punishment under the Romans questioned, Acts vii. 57
Saoud, the Wahabee chief, illustrative anecdotes of, Gen. xvii. 5; xxv. 27
Saoud, the mare, and the Arab's beard, story of, 2 Sam. x. 4
Saphet, the city alluded to in the Sermon on the Mount, Matt. v. 14
Saphir or Sophir, notice of, Mic. i. 11
Sapphire, notice of, Exod. xxiv. 10
Sarab [Mirage]
Sarac, or Sardanapalus II., notice of, 2 Kings xxiv. 1
Sarah, tradition about her death, Gen. xxiii. 2
Sarcophagi of ancient Egypt, Gen. l. 26
Sardis, site, destruction, and ruins of, Rev. iii. 1, 3
Sardonyx, notice of the, Rev. xxii. 20
Sarepta, notice of, 1 Kings xvii. 9 ruins of, described, Lev. xxvi. 33
Satan, personal existence of, Lev. xvi. 8; arguments against the antiquity of the book of Job from the occurrence of this name, discussed, Job i. 6
Satyrs identified with baboons, Is. xiii. 21; xxxiv. 14
Saul's, route in quest of the asses, difficulties about, 1 Sam. ix. 4, 14; offering to Samuel illustrated by the present usage of the East, 5; age at his election, xiii. 1; transgressions and punishment considered, 9, 14; xv. 26; 'evil spirit' explained, xvi. 14; horror of genealogical extinction, xxiv. 16; suicide, accounts of, xxxi. 4; descendants, miserable fate of, 2 Sam. xxi. 6
Savage life, no traces of, before the Flood, Gen. vi. *end;* shown to be the result of degeneracy from the original condition of man, *ib.*; not the original condition of man, ix. 20
Savoury meat of the Orientals, Gen. xxvii. 4
Saw, punishment by the, described, Heb. xi. 37; and sawyers, ancient and modern Oriental, 1 Chron. xx. 3
Saxon reive-pole, description of the, Ezek. xxxvii. 20
Scale-armour, ancient, described, 1 Sam. xvii. 5
Scales, ancient Egyptian, Dan. v. 27; Gen. xxiii. 16
Scarabæus and scarabæus seals, description of the, Exod. viii. 21; 1 Kings xxi. 8
Scarlet dye of the ancients, notice of, Exod. xxxv. 35; Is. i. 18
Scarlet robe put on Jesus described, Matt. xxvii. 28
'Scape-goat,' various explanations regarding, and the ceremonies connected with the, Lev. xvi. 8; of the Hindoos, remarkable analogies to the Hebrew ceremonies, 21
Scene of judgment, Eastern, Ps. vii. 7
Scent-boxes of Eastern ladies, Cant. i. 13
Sceptres, ancient usage of swearing by, Num. xvii. 2; notice of ancient, Ezek. xix. 11
School of the prophets at Gilgal, Josh. iv. 20
Scholars of the prophets sat at the feet of their masters, 2 Kings ii. 3
Schools of the prophets, digested notice of the, 1 Sam. x. 5; Josh. iv. 20
Scientific acquirements of the Hebrews, Josh. xviii. 9
Scorpion, conformation and habits of the, Rev. ix. 10; the so-called military engine described, 2 Chron. xxvi. 15; of the desert, notice of the, Num. xxi. 6
Scorpion-whips described, 1 Kings xii. 11
Scourge, description and mode of application of the, Deut. xxv. 2, 3
Scourging, effects of public, Ps. cxxix.

3; of JESUS, cruel instrument of the, Matt. xxvii. 26; difference between Jewish and Roman, John xix. 1; in the synagogue, described, Matt. x. 17
Screech-owl, notice of the, Is. xxxiv. 14, 15
'Scribes of the people,' notice of the, Matt. ii. 4
Scribes, of the New Testament represent the Levites of the Old, Matt. xv. 1; long clothing of the, Mark xii. 38
Scrip, description of the, Matt. x. 10
Scripture, the, teaches religion, not science, Gen. i. 1; reading of, substituted for sacrifice by the modern Jews, Num. xxix. 39; Jewish mode of reading and explaining, Luke iv. 16, 17
Scrolls, ornamental on Mohammedan houses, described, Deut. vi. 8
Sculpture, forbidden among Mohammedans, Deut. v. 8, 9; at Nakshi-Rustam, notice of a, Esth. i. 14; of the king's horse and guards, ancient Persian, vi. 8; monument of Nineveh described, Zeph. ii. 13; ancient, at Mourg Aub, explained, Is. vi. 2
Sculptured stones, remarks on the prohibition of, Lev. xxvi. 1
Scythopolis [Beth-shan]
Scythopolis, notice of, Ezek. xxxviii. 4
Scythian, invasion of Western Asia, Ezek. xxxviii. 4; king's burial described, xxxii. 26
'Sea' applied to the Euphrates and the Nile, Jer. li. 36, 42; Nah. iii. 8
Sea of Galilee [Tiberias, Lake of]
Sea of Gennesareth [Tiberias, Lake of]
Sea-shore, a favourite place of prayer with the Jews, Acts xxi. 5
Sea-swallow, notice of the, Lev. xi. 16
Seal, punishment for counterfeiting a, Gen. xli. 42
Seal-cutter an office of trust and danger in the East, Gen. xli. 42
Seal-rings of the ancient Egyptians, Gen. xli. 42
Seals, worn on the *hand* or *arm*, 1 Kings xxi. 8; of the most ancient kinds, *ib.*
'Sealed,' explanation of the word as applied to Christ, John vi. 27; Eph. i. 13
Sealing, doors with clay in the East, Job xxxviii. 14; up the eyes, instance of, Is. xliv. 18; up the hand, meaning of, Job xxxvii. 7
Seasons of the Jewish year, Gen. viii. 22
Seats, in the open air in the East described, Job xxix. 7; among the Israelites and Egyptians, 1 Sam. iv. 18; of honour in the East, 1 Sam. xx. 25; 2 Sam. iv. 5
Sebaste, ancient Samaria, notice of, Is. xxviii. 1
Second Temple, no Ark in the, Ex. xxv. 10; dedication of the, Ezra iii. 13; vi. 16; supply of water to the, Ezek. xlvii. 1; did it exist in the time of Christ? Hag. ii. 9
Seed, philosophist's sneer at St. Paul's popular allusion to the death of the, 1 Cor. xv. 36
Seed-time, the season of, in Palestine, Gen. viii. 22; dangers of, in some Eastern countries, Ps. cxxvi. 6
'Seeing the wind,' explained, 2 Kings iii. 17
Seir, land of, described, Gen. xxxvi. 9
Selah, meaning of, Ps. iii. 2
Sela [Kerak; Petra]
Seleucia, the Greek city of, Gen. x. 10
Seleucia Pieria, notice of, Acts xiii. 4
Selling a man for debt not a Jewish custom, Matt. xviii. 25
Seniority, distinction given to, Gen. xliii. 33
Sennacherib, notice of, 2 Kings xviii. 13; xix. 37; Egyptian account of the defeat of, 35
Sentence under the compensation laws of the Arabs, Exod. xxi. 30
Sentences of the law enjoined to be written on the door-posts, Deut. vi. 8
Sepharad, remarks on the site of, Obad. i. 20
Sepharvaim, probable site of, 2 Kings xvii. 24
Septuagint Chronology, from the Creation to the Flood, Gen. v. 1; after the Flood, reasons for preferring it to the Hebrew and Samaritan systems, xi. 12
Sepulchral caverns, Gen. xxiii. 19
Sepulchral monuments, various ancient, Ezek. xxxii. 22-30
Sepulchres, on high, Is. xxii. 16; interior construction of ancient, John xi. 44; of the kings described, 2 Chron. xxiv. 25; of the prophets on the Mount of Olives described, Luke xi. 47; of Petra, notice of the, Job iii. 13; usages about, among the Hebrews, 2 Chron. xxxiv. 4
Sepulture, ancient mode of, Gen. xxiii. 19; different modes of, Ezek. xxxii. 22
Seraiah, the last high-priest of the first Temple, Ezra iii. 2; vii. 1
Seraphim, meaning and supposed figure of the, Is. vi. 2
Serbal, Mount, its claims to be the Sinai, Exod. xix. 2
Sermon on the Mount, difference between the two reports of the, explained, Matt. v. 2
Serpent, the, Gen. xlix. 17; the agathodæmon of Egypt, notice of, Exod. vii. 12; of brass, preserved as a memorial, Num. xxi. 9
Serpents, extraordinary number and fierceness of, in Arabia, Num. xxi. 6; haunts of, in the East, Amos v. 19
Serpent-charmers of the East, notice of the, Deut. xviii. 11; Ps. lviii. 5
Serpent-worship, notice of, 2 Kings xviii. 4; Rom. i. 23
Servant, sometimes equivalent to disciple, often to slave, Gen. xiv. 14
Servants, Eastern mode of giving orders to, Ps. cxxiii. 2; sleeping at their master's feet, instances of, Ruth iii. 4; of all kinds hired by the day in the East, Deut. xxiv. 15
Servitude of the Hebrews, varying nature of the, Judg. iii. 8
'Setting the foot on the neck' an act of triumph, examples of, Josh. x. 24; Ps. viii. 6
Setting fire to dry herbage, Is. xliii. 2
Seven, rendered in Hebrew by the same word as *oath*. Gen. xxi. 30; usages illustrative of this point, *ib.*; instances of superstitious regard for the number, Num. xxiii. 1
Seventy Elders, appointment of the, maintained to be temporary, Num. xi. 16
Seventy weeks, chronology of the, considered, Dan. ix. 24
Severity of the Hebrew military law explained, Deut. xx. 13
'Shade' and 'shadow,' on the metaphorical and proverbial use of, for 'defence' and 'shelter,' Num. xiv. 9
Shade, deliciousness of, in the East, Job vii. 2
Shadoofs, ancient and modern, described, Prov. xx. 5
Shah Abbas, illustrative anecdote of the Great, 1 Sam. xviii. 4
Shaking the garment, meaning of this Eastern custom, Neh. v. 13
Shalim, notice of, 1 Sam. ix. 4
Shalisha, notice of, 1 Sam. ix. 4
Shalmaneser, notice of the conquests of, 2 Kings xvii. 3
Shamgar, period of the administration of, Judg. iii. 31
Shammai, notice of the school of, Matt. xix. 3
Sharon, or Saron, notice of, Josh. xii. 18; the rose of, Cant. ii. 1
Shat-ul-Arab, its claims to be the river of Eden, Gen, ii. 8; formed by the confluence of the Euphrates and the Tigris, xv. 18
Shaving, neglected among the ancient Egyptians while mourning, Gen. l. 4; forbidden to the Jewish priests, Lev. xxi. 5; the head, an act of mourning in the East, Deut. xxi. 12; the head, a gratifying operation by an Eastern barber, Judg. xvi. 19; Ezek. v. 1; the beard, a mark of infamy among the Jews and Arabs, 2 Sam. x. 4; the head in mourning, custom of, Jer. xvi. 6
Sheba, legend about the Queen of, 1 Kings x. 1; the country of the Queen of, shown to be Abyssinia, 2 Chron. ix. 1
Shebam, or Sibmah, notice of, Num. xxxii. 3
Sheathing ships, early practice of, Ezek. xxvii. 9
Shechem, rise, history, site, and present state of, Gen. xxxiii. 18; valley of, described, *ib.*; xii. 6; remarks upon the assembly of the tribes held at, Josh. xxiv. 1; John iv. 5
Shed for watchmen of vineyards, described, Is. xxiv. 20
Sheep, generally held sacred in ancient Egypt, Exod. viii. 26; instances of naming, John x. 3; *led*, never driven, in the East, 4; sensibility of, to music, 4, 5; enclosures for, in the East, 1 Chron. xvii. 7; -folds among the Jews, substantial structure of the, John x. 1
Sheep-market, error of this translation in John v. 2
Sheep-shearing time in the East, notice of, 1 Sam. xxv. 36
Sheepskin clothing of south-eastern Europe and Asia, Heb. xi. 37
Sheikhs, standard of wealth among the

Gen. xiii. 2; strangers entertained by, xviii. 1; their plain way of life, xxv. 27
Shekels, different kinds of, 2 Sam. xiv. 26
Shekinah, place of, in the Tabernacle, Exod. xxv. 9, 10
Shem, list of nations sprung from, Gen. x. 1
Sheminith, meaning of, Ps. vi. *title*
Shepherd-kings of Egypt, conjectured to be Assyrian viceroys, Gen. xiv. 1; shown to be of Philistine race, xxvi. 1; circumstances connected with the history of the, xlvi. 34
Shepherd-chief, duties of the, 1 Sam. xxi. 7; 1 Pet. v. 4
Shepherds, paid by a proportion of the produce of the flock, Gen. xxx. 31; pay of Eastern, 1 Cor. ix. 7; duties and qualifications of, Ps. xxiii. 1, 2; liability of, in case of loss, Amos iii. 12; hated by the ancient and modern Egyptians, Gen. xlvi. 34; mode of conducting their flocks in the East, John x. 4, 5
Shepherdesses still common in the East, Gen. xxix. 9; Exod. ii. 15
Shepherding regarded a degrading occupation for men in some parts of Arabia, Gen. xlvi. 34; Exod. ii. 15
Sheshach, a name of Babylon, Jer. xxv. 26
Sheshbazzar, the Persian name of Zerubbabel, Ezra i. 8
Shew-bread, description and preparation of, Exod. xxv. 30; heathen usages of a similar nature, *ib.*
Shibboleth, illustration of the mis-pronunciation of, Judg. xii. 6
Shields, ancient Egyptian and other, described, Judg. v. 8
Shiggaion, meaning of, Ps. vii. *title*
Shiloah [Siloah; Siloam]
Shiloh, the place of the Tabernacle, Josh. xxiv. 1; establishments in imitation of, displeasing to God, Judg. xvii. 3; xviii. 19; notice of, Josh. xviii. 1; female dances at, Judg. xxi. 19, 21
Shimron, notice of, Josh. xix. 15
Ship's-boat in ancient vessels, use of, Acts xxvii. 16
Ship-building, was it practised before the Flood? Gen. vi. 14
Ship-master, duties of the ancient, Acts xxvii. 11
Shipping, notice of ancient and eastern, Acts xxvii. 39
'Ships of Tarshish,' meaning of, 2 Chron. ix. 10; Is. ii. 16
Shishak, king of Egypt, notice of, 1 Kings xi. 40; his expedition against Jerusalem, motive for, xiv. 25
Shittah-tree [Shittim]
Shittim identified with the acacia or gum-arabic tree, Exod. xxv. 5
Shochoh, or Socoh, notice of, 1 Sam. xvii. 1; 2 Chron. xxviii. 18
Shoes, first mentioned, Gen. xiv. 23; used as symbols in dissolving and transferring a right, Ruth iv. 7; taking off the, a mark of deference in the East, Exod. iii. 5; not worn in-doors, xii. 11; of ancient peoples described, Ruth iv. 8
Shooting out the lip, an expression of contempt, Ps. xxii. 7
Shophan, or Zaphon, notice of, Num. xxxii. 35
Shopkeepers of the East, their manner of trading, James iv. 13
Shoshannim, explanation of, Ps. xlv. *title*
Shoterim, duties of the officers so called, Deut. xx. 5
Shoulder, the joint given to the honoured guest, 1 Sam. ix. 24
Shoulder-pieces of the Ephod, use and necessity of the, Exod. xxviii. 6
Shovels of the Tabernacle, Exod. xxvii. 3
Shovers of stones, instances of, Josh. x. 11
Shunam, notice of, 1 Sam. xxviii. 4
Shunamite's lands, remarks on the restoration of the, 2 Kings viii. 3
Shur, extent of the desert of, Gen. xvi. 17; Exod. xv. 22
Shushan [Susa]
Shuttle not used by the ancient Egyptians, Job vii. 6
Sicarii of Judæa, notice of the, Matt. xxiv. 6
Sichem [Shechem]
Sick man let down through the roof to Jesus, explanation of this statement, Luke v. 19
Sickness, expertness of Asiatics in feigning, 2 Sam. xiii. 6
Siddim, cities in the vale of, Gen. xiv. 2; small extent of territory connected with these, 9; necessary existence of a lake in this vale before the catastrophe of the cities, xiii. 10
Sidon or Zidon, history and present state of, Josh. xix. 28; was it included in the lot of Asher? Judg. i. 31
Sidonians, nearly correspond with the Canaanites in the restricted application of this name, Deut. vii. 1; were they among the nations to be expelled? Num. xxxiv. 6; were they included in Asher's lot? Josh. xix. 24; account of their skill in the arts, 28; sepulchral remains of the, Ezek. xxxii. 30; features and arms of the, xxviii. 22
Siege, operations of a, described, 2 Chron. xxxii. 1; of Jerusalem by the Romans, Luke xxi. 20
Sifting, a symbol of affliction, Luke xxii. 31
Sight, deprivation of, a common barbarity in Persia, 1 Sam. xi. 2
Signatures, not usual among Eastern people, Gen. xli. 42
Signet-rings of the ancient Egyptians, Gen. xli. 42
Significancy of Eastern names, Exod. ii. 11, 12
Signs, conversation by, in the East, Prov. vi. 13
Silas, a contraction of Silvanus, Acts xv. 22
Silk, was it known to the Hebrews? Ezek. xvi. 10; should be hemp in Prov. xxxi. 22; dresses prohibited to men by Mohammed, Deut. xxii. 11; trade of the ancients, notice of the, Ezek. xvi. 10
Siloah, notice of the village of, Is. viii. 6
Siloam, notice of the village of, 2 Kings xxiii. 13; ceremony at the pool of, John vii. 37; pools of, described, ix. 7
Silver, a medium of exchange in the time of Abraham, Gen. xiii. 2; weighed in affairs of purchase, xxiii. 16; weight and value of the, used in constructing the Tabernacle, Exod. xxxvi. 5; process of refining, Mal. iii. 3
Silver cord, meaning of the, Eccles. xii. 6
Silver fir, notice of the, Is. xli. 19
Silvering earthenware, antiquity of the art of, Prov. xxvi. 14
Simeon, remarks on the omission of, in the blessings on the tribes, Deut. xxxiii. 6; remarks upon the lot of, Josh. xix. 1
Simeon, who received our Lord in the Temple, opinions about the, Luke ii. 25
Simeon, son of Cleophas, notice of, Heb. xiii. 12
Simon Magus and his doctrines, notice of, Acts viii. 9
Simon the Rabbi, arrogance of, Luke xiv. 7; xviii. 11
Simon of Cyrene, notice of, Mark xv. 21
Simon of Gerasa, notice of, Mark xiii. 14; Luke xxi. 20
Simoom, account of the, Is. xxxvii. 36
Sin distinguished from trespass, Lev. iv. 3
Sin-offering, of the priests, detailed circumstances of the, Lev. xvi. 8; for the people, discussions concerning the, 8; distinguished from burnt and peace offerings, iv. 3; animals used in the, *ib.*
Sinai, the peninsula and mount of, described, Exod. xix. 2; convent of, described, 1 Chron. v. 18
Singing on approaching home, custom of, Is. li. 11
Singing men and women in the East, notice of, 2 Sam. xix. 35
Single combats at the head of ancient armies, 1 Sam. xvii. 10
Sinim, opinions about the land of, Is. xlix. 12
Sinners, reproved and denounced by the synagogue, Matt. xviii. 17
Sins of ignorance, different classes of, Lev. iv. 3; Num. xv. 24
Sins of presumption, nature of, indicated, Num. xv. 30, 32
Sion [Mount Zion]
Sirion [Mount Hermon]
Sisera's claim to hospitality, Judg. iv. 18
Sister, marriage with a, allowed in ancient Egypt, Lev. xviii. 9
Sistrums, notice of ancient, Ps. cl. 5
Sitting, a posture of respect in the East, 2 Sam. vii. 18; upon sackcloth, Is. lviii. 5; groups of the East, notice of, Is. lii. 2
Skill, of the artisans employed on the Tabernacle not imparted by miracle, Exod. xxxi. 2-6; in the arts, an evil in Persia, 1 Sam. viii. 11
Skin for skin, meaning of this proverb, Job ii. 4
'Skin of my teeth,' probable meaning of the, Job xix. 20
Skin and reed boats described, Is. xviii. 2; Lev. xi. 32

Skin bottles, used in the East, Gen. xxi. 14; of the ancients, Job xxxii. 19; modes of repairing, Josh. ix. 4
Skin-covering of the Tabernacle, from what animal? Exod. xxv. 5
Skin-rafts of the Euphrates, Is. xviii. 2
Skins, early use of, for writing on, Deut. xxxi. 24
Skirt, custom of covering the bride with the, Ezek. xvi. 8; Ruth iii. 9
Sky, ancient notions of the, Is. xl. 22
Slain, ancient treatment of the, Ezek. xxxix. 14
Slaughter-place of the Temple, apparatus of the, Ezek. xl. 43
Slavery, existed in Abraham's household, Gen. xiv. 14; mild nature of, in the East, *ib.*; among the Egyptians in the earliest times, xxxix. 20; early prevalence of, in all countries, merciful tendency of the Mosaic laws relating to, Lev. xxv. 47; not a degrading condition among the Hebrews, Deut. xv. 12
Slaves, remarks upon the emancipation of, among the Jews, Lev. xxv. 4, 9; abandoned, instances of, 1 Sam. xxx. 13; treatment of, in the East, Prov. xxix. 21; sometimes adopted in the East, *ib.*; accomplishments of, among the ancients, Acts xvi. 19; pilfering habits of ancient, Tit. ii. 10
Sleep, hours of, in the East, 2 Sam. xi. 2; taken in the streets of towns, instances of, Judg. xix. 20
Slime of the Nile, remarkable tenacity of the, Exod. ii. 3
Sling, notice of this primitive weapon, Judg. xx. 16
Slippers, at the doors of Eastern apartments, a warning not to enter, Ruth iv. 7; of Eastern countries, described, *ib.* 8
Smelling, a mode of salutation, Gen. xxvii. 27
Smerdis, the Magian, notice of, Ezra i. 1
Smiting, the hands equivalent to an oath, Ezek. xxi. 14; the thigh, in grief, usage of, Jer. xxxi. 19; Ezek. vi. 11
Smyrna, and the Christian church in, notice of, Rev. ii. 8, 10
Snail, notice of the, Ps. lviii. 8
Snail-lizard, notice of the, Lev. xi. 30
Snow used by the Hebrews to cool their drinks, Prov. xxv. 13; variety and beauty of the crystals of, Job xxxviii. 22; storms of, in Palestine, xxxvii. 6
Snuffers of the Temple, notice of the, 2 Chron. iv. 22
So, or Sabaco, king of Egypt, notice of, 2 Kings xvii. 4
Sodom and Gomorrah, agency at work in the destruction of, Gen. xix. 25
Sojourn of the ark at Kirjath-Jearim, 1 Sam. vii. 2
Soldiers paid in ancient times, 1 Cor. ix. 7
Solemn vows among the Jews, nature of, Lev. xxvii. 28
Solomon and Hiram's riddle encounters, 1 Kings x. 1
Solomon's, alliance with Pharaoh's daughter, 1 Kings iii. 1; arbitrary levies of labourers, considered, v. 13; commercial operations, 2 Chron. ix. 28; household officers and their duties, 1 Kings iv. 5–7; judgment, parallels to, iii. 27; kingdom, organization of, iv. 6, 7; opinion of women, grounds of, Eccles. vii. 28; palace, plan and description of, 1 Kings vii. 2; pleasure-grounds, site of, described, Eccles. ii. 5, 6; porch, notice of, John x. 23; reign, chronological difficulties of the events of, 1 Kings iv. 11; revenue, mode of raising, *ib.* 7; stables, notice of, 2 Chron. ix. 25; Song, indelicacy mistakenly ascribed to, Cant. v. 11; vii. 2; succession, circumstance favourable to, 1 Kings i. 20; ii. 12; throne, notice of, 2 Chron. ix. 17; vineyard at Baal-hamon, Cant. viii. 12; wealth, sources of, 2 Chron. ix. 24
Solomon's Temple, date of the dedication of, 1 Kings vi. 2; viii. 2; list of the parts overlaid with gold, Exod. xxxvi. 34; discussions about, and descriptions of, 1 Kings vi. 2; and those of Egypt, extent of the resemblance between, 2 Chron. iii. 5
Son, used in the sense of grandson, Gen. xxxi. 28; figurative use of the word, Ps. xvii. 8; Lam. iii. 13
'Son of my mother' and 'my brother,' difference between, Judg. viii. 19
Song of Degrees, remarks on the Psalms so inscribed, Ps. cxx. *title*; cxxii. *title*
Sons, the possession of, an object of great anxiety to women in the East, Gen. xxx. 20; reason of this, *ib.*; always *stand* in the presence of their father on public occasions, in the East, xxxi. 35; claim of, to their portions during the father's lifetime, Luke xv. 12
'Sons of God,' and 'sons of men,' distinction between, Gen. iv. 26; vi. 2
Sooffies of Persia, sacred mantle of the, 1 Kings xix. 19
'Soothsayer,' used in Scripture always in a bad sense, Num. xxii. 4
Sope or soap, of the Hebrews, what? Mal. iii. 2; Jer. ii. 22
Sopping food in the East, John xiii. 26
Sorcerers, passages relating to, Lev. xix. 31
Sorrow, never suppressed but always expressed, in the East, Ezra iii. 13
Sosipater, notice of, Rom. xvi. 21
Soul, ancient Egyptian belief concerning the, Gen. l. 2; notion as to the duality of the, Rom. vii. 15
Sound of millstones in Eastern towns, Jer. xxv. 9
Sounding-lead, perhaps known in the time of Moses, Exod. xv. 10
Sowing, mingled seed, reasons for the prohibition of, Lev. xix. 19; with salt, a token of desolation, Judg. ix. 23, 45
Spain, did St. Paul visit? Rom. xv. 24; 2 Cor. x. 16
Spanish broom, notice of, 1 Kings xix. 4
Sparrow, notice of the, Ps. lxxxiv. 3; cii. 7
Sparrows, sale of, in the temple, Luke xii. 6
Spears, ancient, described, Judg. v. 8; the earliest sceptres, 1 Sam. xxii. 6
Spectacles, known in the 12th century, Ps. xxxi. 9
Spelt, probably cultivated in ancient Egypt, Exod. ix. 31
Spice, Gen. xxxvii. 25
Spices, carried by the Arabians from India to the western world, Exod. xxx. 23; origin of the use of, in embalming the dead, John xix. 40
Spider's, silk, notice of manufactures of, Is. lix. 5; web, notice of the, Job viii. 14
Spies; sent to Canaan, difference of statement about the, explained, Num. xiii. 1, 2; their route, 12; among the Hebrews and older Greeks, Judg. vii. 10 [Spy]
Spikenard, notice of the, Mark xiv. 3
Spinning with the distaff and spindle, Prov. xxxi. 19
Spinning-wheels of Asia, Prov. xxxi. 19
Spirits, Jewish notions about, Mark v. 10
Spitting, unusual in the East, except as a mark of abhorrence or insult, Num. xii. 14; Job xxx. 10
Spoil, the right to take, recognised by Moses, and why, Num. xxxi. 27; distribution of, among the Greeks and Romans, *ib.*; Josh. xxii. 8; distinguished from prey, Num. xxxi. 27; of the Temple in the triumph of Titus, Mark xiii. 2
Spoons, ancient, 1 Kings vi. 2; or cups of the Tabernacle, use of the, Exod. xxv. 29
Spots worn on the forehead by idolaters, Deut. xxxii. 5
Spreading garments in the way of a person honoured, Matt. xxi. 8
Spring of Syria, description of the, Cant. ii. 12
Sprinkling, the blood of the victim, importance of this act, Lev. i. 5; at entering churches and temples, widespread practice of, Lev. viii. 6; with perfumes, custom of, Is. lii. 15
Spy, a name for inquiring strangers in the East, Gen. xlii. 9
Stables of Eastern khans described, Luke ii. 7
Stachys, notice of, Rom. xvi. 9
Stadium, notice of the, Heb. xii. 1
Staff, breaking a, at the disruption of a covenant, Zech. xi. 10; of the prophets, a symbol of their authority, 2 Kings iv. 29 [Staves]
Stag of Barbary and Palestine described, Deut. xii. 15
Staining the nails, an act of adornment in the East, Deut. xxi. 12
Stamping with the foot, meaning of, Ezek. vi. 11
Standards of Jews and Egyptians, different kinds of, described, Num. ii 2; xxi. 9
Star guiding the 'wise men,' nature of the, Matt. ii. 9
Star-worship, the earliest form of idolatry, Deut. iv. 15–19
State-room, of Oriental gateways described, 2 Sam. xviii. 24; of Eastern houses, notice of the, Amos ix. 6
Statement of the title of the Israelites to the land claimed by the Ammonites, Judg. xi. 15
Stater, value of this coin, Matt. xvii. 24

Stations of the Hebrews in the route from Egypt to Moab, tabular view of the, Num. xxxiii. 1
Statuary, probable primitive form of, Exod. xxxii. 4, 15
Stature should be *duration of life* in Matt. vi. 27
Staves, divination by, Hos. iv. 12; instruction to the Apostles about, Matt. x. 10
Steel, ought to be *copper* in Job xx. 24; used for brass, Ps. xviii. 34
Stephanephori, or Bishops of Smyrna, notice of, Rev. ii. 10
Stephen, St., tumultuary proceedings against, Acts vii. 57
Step-mother, scandal to Christians from marriage with a, 1 Cor. v. 1
Stick-writing, notice of ancient, Ezek. xxxvii. 20
Stigmata of St. Paul, what, Gal. vi. 17
Stocks or clogs for the feet, notice of, Job xiii. 2
Stoics, doctrines of the, Acts xvii. 18
'Stolen waters sweet,' point of this proverb, Prov. ix. 17
Stones placed at the mouth of a tomb, instances of, Matt. xxviii. 2; 'of foundation' of the first temple, notice of the, Is. xxviii. 16; edge tools, formation of, Exod. iv. 25; heaps of, for the purpose of memorials, 2 Sam. xviii. 17
Stone-pine, notice of the, Hos. xiv. 8
Stone-worship, notice of, Is. lvii. 6
Stones, set up as memorials of a vow or thanksgiving, Gen. xxviii. 18; of memorial, resorts of patriarchal worship, Lev. xxvi. 1; used as weights, Deut. xxv. 13; set up *in* the Jordan, comments upon the, Josh. iv. 9; set up at Ebal and Gerizim, notice of the, 20; memorials of the Israelites, form and purpose of the, *ib.*; instances of showers of, x. 11; Jewish custom of casting, the first missiles ever used, 2 Sam. xvi. 13; lifting, a Jewish exercise, Zech. xii. 3; vast size of, used in Solomon's structures, 1 Kings v. 13, 17; vii. 10; placed on land to interdict its cultivation, 2 Kings iii. 19
Stoning, the ordinary capital punishment among the Jews, Lev. xx. 2, 10; mode of its infliction, *ib.*; the two Jewish modes of, Luke xx. 18; differences in the manner of, Acts xiv. 19; execution by, vii. 58
Stony ground of the parable explained, Mark iv. 5
Stool or seat used by Egyptian workmen, Exod. i. 16
Stopping up wells an act of hostility, Gen. xxvi. 20
Storax-tree, notice of, Gen. xxx. 37
Store-cities of ancient Egypt, Gen. xlvi. 34; Exod. i. 11
Stork, notice of the; great regard for, in Eastern countries, Lev. xi. 10; Ps. civ. 17
Storms at sea, ancient mariners' notions about, Jonah i. 7
Story of the covetous man and the envious man, Prov. xxvii. 4
Strabo's account of the Egyptian temples, 1 Kings vi. 2
Straight street of Damascus, notice of the, Acts ix. 11
Straining a gnat, explanation of this proverb, Matt. xxiii. 24
Straining liquids, necessity for, in the East, Matt. xxiii. 24
'Strange fire,' opinions regarding the crime of offering, Lev. x. 1, 3
Strangers, hospitable treatment of, in the East, Judg. xix. 15
Straw, Gen. xxiv. 25; used in making bricks, xi. 3; Exod. v. 7
'Stream of the brooks' identified with the Beni-Hamed, Num. xxi. 15
Street-dogs in the East, services and ferocity of, Ps. xviii. 42; xxii. 16
Street-doors of Eastern houses, notice of the, 2 Sam. xiii. 17
Streets of shops all in the same business, Jer. xxxvii. 21
Streets, a mistranslation in Ps. cxliv. 13; mean appearance of, in the East accounted for, Prov. xvii. 19
Stringed instruments, notice of ancient, Ps. xliii. 4; lxxxviii. *title*; xcii. 3
Stripes, rules about the infliction of, Luke xii. 47; punishment by, among Jews, Romans, and Moslems, Deut. xxv. 3
Strong drinks of the Jews, notice of the, Is. v. 11
Stylus used in writing on waxed tablets, Deut. xxxi. 24
Subscriptions to St. Paul's Epistles, notice of the, 1 Cor. xvi. 8; Gal. vi. 11
Succession, curious instances of, 1 Chron. ii. 22, 35
Succoth, town of, noticed, Gen. xxxiii. 17; meaning of the name, Exod. xii. 37
Succoth-benoth, notice of the idol, 2 Kings xvii. 30
Suez, notice of the Gulf of, Exod. xiii. 18; not the point of the passage of the Red Sea, xiv. 2; sandstorm in the desert of, Deut. xxviii. 24
Suffee, Shah of Persia, changes his name to Solyman, Gen. xvii. 5
Suitors, dangerous undertaking proposed to obnoxious, 1 Sam. xviii. 25
Sukkiim, notice of the, 2 Chron xii. 3
Suleiman, tombs at, described, Matt. xxviii. 2
Sultan's kitchens, provisions used in the, 1 Kings iv. 23
'Summer-parlour,' over Oriental gateways, 2 Sam. xviii. 24; of the East described, Judg. iii. 24
Summer season in Palestine, Gen. viii. 22
Sun, an expression for beauty in the East, Cant. vi. 10; standing still, comments on the miracle of the, Josh. x. 12, 13
Sun-dials, ancient, notice of, 2 Kings xx. 11
Sun-strokes, in Palestine, instances of, 2 Kings iv. 19; effects of, Ps. cxxi. 6
Sun-worship, notice of, 2 Kings xxiii. 11; 2 Chron. xxv. 14; Job xxxi. 26
Sunday, early appropriation of, to religious purposes, 1 Cor. xvi. 2
Supernatural interference in human affairs, Dan. x. 13
Superscription of the Cross, why written in three languages, Luke xxiii. 38
Superstitions, about looking or turning back at the commencement of an undertaking, Gen. xix. 26; of the ancient Egyptians, xliv. 5; about graves, Is. lxv. 4; of the Jews about cures, Mark v. 26; of the Pharisees respecting the Sabbath-day, Matt. xii. 2
Supper, invitations to, and usages of, in the East, Luke xiv. 16
Surnames derived from a parent's trade, Mark vi. 3
Survey of the Promised Land by the Israelites, comments upon the, Josh. xviii. 9
Susa, notice, site, and ruins of, Dan. viii. 2; Neh. i. 1; sculpture of the lions' den from, Dan. vi. 16
Suspicion of strangers in Eastern countries, Gen. xliii. 9; xlvi. 34
Swallow, notice of the, Jer. viii. 7; Ps. lxxxiv. 3
Swan of the Levant, notice of the, Lev. xi. 18
Swearing, modes of, in Asia, Gen. xlii. 15; at and by the altar, ancient practice of, 1 Kings viii. 31; by a name, a mode of revering it, Ps. lxiii. 4; Oriental proneness to, Matt. v. 34
Sweeping the threshing-floor, care about, Matt. iii. 12
'Swift ships,' more probably ships of Papyrus in Job ix. 26
Swiftness, high estimation of, in early times, 2 Sam. ii. 18
Swine, kept by the Jews as an article of trade, Lev. xi. 7; ancient instance of the docility of, John x. 5; reared by the Jews for sale till about 70 B.C., Luke viii. 32; reasons for interdicting the flesh of, Lev. xi. 7
Swine-herds, held as degraded beings by the Jews, Egyptians, and others, Luke viii. 32; xv. 15
Sword, first made of copper, history of ancient, Num. xxxi. 8; -tree of, Ceylon, legend of, Num. v. 29; borne as a symbol of the power of life and death, Rom. xiii. 4; held in the teeth, instance of, Rev. i. 16; and daggers, description of ancient, Num. xxxi. 8
Sycamore fig-tree, notice of the, 1 Kings x. 27; Amos vii. 14; of Jericho, Luke xix. 4; durability of the wood of the, Is. ix. 10
Sychar [Shechem]
Syene, notice of, Ezek. xxix. 10
Syenite granite-quarries, notice of the, Ezek. xxix. 10
Symbolical, nature of the Hebrew ritual, Exod. xxv. 2; representations of God among the Egyptians, Deut. iv. 15-19
Symbols, use of, in the Old Testament, Gen. xlix. 22; of cities and nations, Dan. ii. 31
Symposiarch, duties of the, John ii. 8
Synagogue roll, described, Deut. xxxi. 24
Synagogues, origin of, Neh. viii. 7, 18; interior arrangements of, Mark xii. 39; duties of the ministers of the, Luke iv. 20; regard in which they were held by the Jews, vii. 5; of native and foreign Jews in Jerusalem, Acts vi. 9; of the Jews, sites of, xvi. 13
Syracuse, notice of, Acts xxviii. 12
Syria, earthquakes in, described, Am. i. 1
Syria-maachah, notice of, 1 Chron. xix. 6

Syrian, bear, described, 2 Sam. xvii. 8; forests, importance of, to Egypt, 1 Kings v. 6; goat, Gen. xv. 9; landscape, peculiarities of the, Ps. xxiii. 2; leopard, notice of the, Cant. iv. 8; ox, camel, and ass, Gen. xii. 16; piastre, value of, 1 Kings v. 6; plough, description of the modern, Hos. x. 11; sheep, description of, Gen. iv. 2; luxurious delicacy of its tail, Lev. vii. 23; women's gorgeous attire, 1 Pet. iii. 3; fish-worship, 1 Sam. v. 2
Syrtis, notice of the, Acts xxvii. 17
System of taxation under the Hebrew kings, 1 Kings iv. 7; xii. 4

T.

Taanach, notice of, Josh. xii. 21
Tabering upon the breasts, in female grief, explained, Nah. ii. 7
Tabernacle, cost of the materials of the, Exod. xxv. 3; precious metals used in its construction, and their value, xxxvi. 5; the parts of it overlaid with gold, 34; in what it resembled the sacred tents of the nomad tribes, in what an Egyptian temple, and in what the palace of a king, xxv. 9; connected description of the, xxvi. 30; xxvii. 9-19; that removed by Moses from the camp, most probably merely his own tent, xxxiii. 7
Tabernacle of Moloch, probable form of the, Amos v. 26
Tabernacles, feast of, ceremony and observances of the, Lev. xxiii. 34; John vii. 37
Table of shew-bread, form and representation of, Exod. xxv. 23; its position, xxx. 1
Tables, of stone with inscriptions, very ancient instances of, Exod. xxxii. 15; of the Law, discussion respecting their inscription, xxxiv. 27; in the East, notice of, 2 Kings iv. 10; defilement and purification of, Mark vii. 4
'Tablets,' probably means circlets or head-bands in Exod. xxxv. 22; of wood, metal, and ivory, used for writing on by the ancients, described, Deut. xxxi. 24 [Scent-boxes]
Taboot, description of the, Prov. xx. 5
Tabor, now Jebel Tur, described, Judg. iv. 12; notice of the town of, Josh. xix. 22
Tabret, the same as our tambourine, still played by women in the East, Gen. xxxi. 27; Exod. xv. 20; remarks upon this word in Job xvii. 6
Tabular and textual view of the Hebrew route from Egypt to Moab, Num. xxxiii. 1
Tadmor [Palmyra]
Tafyle, probably the ancient Phanon, described, Num. xxi. 10
Tahtar, skill in archery, Ezek. xxxix. 3; skill in horsemanship, xxxviii. 15; invasion of China described, *ib.* 9
Tail, of the sheep offered on the altar, Lev. iii. 9; Orientalisms in the use of this word, Deut. xxviii. 13
Taking hold of the skirt, meaning of this act, Zech. viii. 23
Talents, values of various, 1 Chron. xxix. 16
Talith, the Jewish robe with fringes, described, Num. xv. 38
Talking groups in Eastern towns, Ezek. xxxiii. 30
Tamar, a king's daughter, distinguished for making good bread, Gen. xviii. 6
Tamarisk, or manna-tree, described, Exod. xvi. 15
Tambourine, ancient Egyptian, Exod. xv. 20
Tammuz [Adonis]
Tanis, or Zoan, the residence of Pharaoh at the time of the departure from Egypt, Exod. xii. 37; great antiquity of this city, Num. xiii. 22; ruins of, described, *ib.*
Tanning, early knowledge of this art, Exod. xxvi. 14; xxxv. 35; considered a mean occupation, Acts x. 6
Tapestry, ancient, notice of, Prov. vii. 16
Tappuah, notice of, Josh. xii. 17
Tares [Darnel]
Tarshish, discussion respecting the site of, 2 Chron. ix. 10; Gen. x. 1; Ezek. xxvii. 12; of Jonah, opinions about the, Jonah i. 3
Tarsus, notice of, Acts xxii. 3
Tartak, notice of the idol, 2 Kings xvii. 30
Tartessus [Tarshish]
Tusting a person, meaning of the Eastern phrase, Ps. xxxiv. 8
Tatnai's visit to Jerusalem, and his report to Darius, Ezra v. 3, 6
Tattooing forbidden by the Mosaic law, various instances of, Lev. xix. 28
Taurobolium, a sacrifice to Cybele, description of the, Lev. viii. 23
Taxes, for the support of the second Temple, notice of the, Neh. x. 32; paid in kind to the Hebrew kings, 1 Kings iv. 7; xii. 4; paid in kind in the East, instances of, 2 Kings iii. 4
Tea, original inducement to use, Exod. xv. 25
Tearing with thorns, description of this Eastern punishment, Judg. viii. 16
Tehaphnehes, notice of, Ezek. xxx. 18
Teil-tree, notice of the, Is. vi. 13
Tekoah, history, ruins, and site of, 2 Sam. xiv. 2
Tel-abib, notice of, Ezek. iii. 15
Telaim, or Teleh, notice of, 1 Sam. xv. 4
Tell-hûm, notice of the ruins at, Luke iv. 31
Tel Nimrud, the monument so called, described, Gen. x. 10
Temperature of the day and night in Western Asia, Gen. xxxi. 40
Temple, built by Solomon, Egyptian in plan and style, 1 Kings vi. 2; described by Ezekiel, opinions respecting the, Ezek. xl. *title;* capture and destruction of, on the night of August 4, A.D. 70, Luke xxi. 20; on Mount Gerizim, notice of the, John iv. 20; used for Tabernacle, Ps. v. 7 [see also Solomon's Temple and Second Temple]
Temple architecture of Egypt, 1 Kings vi. 2
Temple market, notice of the, Mark xi. 15
Temple service, usages of the, Luke i. 10; iv. 16, 17
Temple tribute, amount and time of paying the, Matt. xvii. 24
Temple and worship of the sun at Baalbek, notice of the, Josh. xi. 17
Temples, antiquity of, in Egypt, questioned, Judg. ix. 4; ancient, form of some, xvi. 27; non-existence of, in Canaan, Deut. xii. 2; of Jerusalem, time employed in building and repairing, John ii. 20; glories of the First and Second contrasted, Hag. ii. 7, 9
Temporary marriages of the East, notice of the, Hos. iii. 2
Ten Kingdoms rising after the fall of Rome, lists of the, Dan. vii. 1
Tenant-right in the East, Luke xx. 14
Tenants, easy condition of, in ancient Egypt, Gen. xlvii. 20
Tent, called house in Gen. xxvii. 15; -palaces of Persia, notice of, Esth. i. 6
Tents, not used as dwellings so early as houses, Gen. iv. 20; the exclusive habitations of nomad tribes, xxv. 27; construction, interior divisions, and appearance of, xxv. 27; Num. xxiv. 5; of Eastern kings described, Cant. i. 5
Tentyra, crocodile-taming by the people of, Job xli. 5, 13
Terah, an idolater, Josh. xxiv. 2
Teraphim, respect paid to them, and their use, Gen. xxxi. 19; why Rachel stole them, *ib.*
Terebinth or Turpentine tree, description of the, Gen. xii. 6; antiquity of the one at Mamre, and the traditions respecting it, xiii. 18
Terminal statues, notice of, Jer. x. 5
Termites Ants, notice of, Prov. vi. 6
Territories of the kingdoms of Judah and Israel, 1 Kings xii. 17
Tertius, notice of, Rom. xvi. 22
Test required of the Persian king's horse-keeper, Amos iii. 12
Testudo, description of the, Deut. xx. 12; or military tortoise, described, Judg. v. 8; military engine, described, 2 Chron. xxvi. 15; xxxii. 1; Ezek. xxi. 22
Tetrarch, meaning of this title, Matt. xiv. 1
Texts, containing a connected description of the First Temple, 1 Kings vii. 45; relating to the Hebrew route from Egypt to Moab, Num. xxxiii. 1
Thapsacus, notice of, 1 Kings iv. 24
Theatres, purposes of, among the Greeks, Acts xix. 29
Thebaid, remarks on the religious system of the, Deut. iv. 15-19
Thebes, Egyptian, notice of, Jer. xlvi. 25
Thebez, probable site of, Judg. ix. 50
Theft, Hebrew law respecting, Deut. xv. 12; comprehensive meaning of, among the Jews, Zech. v. 4
Theocracy of the Hebrews from Joshua to Samuel, Judg. ii. 11, 14
Theophilus named by St. Luke, discussion about the, Luke i. 3
Thessalonica, notice of, 1 Thess. i. 1; iv. 5; Acts xvii. 1
Theudas, notice of, Acts v. 36
'Thick cloth' used by Hazael in the murder of Benhadad, remarks upon the, 2 Kings viii. 15
'Think,' strange modes of expressing this word, Gen. xliv. 28

Thirty pieces of silver, observations on the, Zech. xi. 12
Thistle, notice of the, Job xxxi. 40
Thorax, or breastplate, ancient, described, 1 Sam. xvii. 5
Thorns, dread of, in the East, and proverbial expressions from, Num. xxxiii. 55; Is. xxxiv. 13; lv. 13; and thistles, the particular plants supposed to be meant, Gen. iii. 18
'Thorn in the flesh,' meaning of the phrase, 2 Cor. xii. 7
Thread first mentioned, Gen. xiv. 23
'Thread and web of life,' remarks upon these and similar figures, Job vii. 6
Three days and three nights, time denoted by, Matt. xii. 40; Jonah i. 17
Three-Taverns [Tres-Tabernæ]
Thresholds of holy places, veneration for, in the East, 1 Sam. v. 5
Threshing, by oxen and horses, ancient and modern, Deut. xxv. 3, 4; corn by wheels, Prov. xx. 26; five modes of, described, Is. xxviii. 27
Threshing-floor in the East, described, 2 Kings xiii. 7
Threshing-machine, punishment by the, Heb. xi. 37
Thrones and seats of ancient Egyptians, 2 Chron. ix. 17
Throwing stones at the tomb of Absalom still practised, 2 Sam. xviii. 17
Thumb, mutilation of the, instances of the, Judg. i. 6
Thunder-storm, why so alarming to the Egyptians, Exod. ix. 28
Thyatira, notice of, Acts xvi. 14; Rev. ii. 18, 24
Thyine wood, notice of, Rev. xviii. 12
Thyrsus of Bacchus, idea of the, taken from some tradition of Aaron's rod, Num. xvii. 2
Tiara or mitre of the high-priest described, Exod. xxviii. 36
Tiberias, city of, desolate state of the, Lev. xxvi. 33; lake of, traversed by the Jordan, Gen. xiii. 10; description of the, Matt. iv. 18; abundance of fish in the, John xxi. 6
Tiglath-pileser, notice of, 2 Kings xv. 29
Tigris, one of the rivers of Paradise, Gen. ii. 8, 14; xv. 18; inundations of the, Nah. ii. 6
Timber-floats of the East, 1 Kings v. 6
Timber-hewing in Lebanon, operations of, 1 Kings v. 6
Timbrels, notice of ancient, Ps. cl. 4; forms of, Exod. xv. 20 [see also Tabret]
Timnath, notice of, Judg. xiv. 1
Timothy, remarks upon the youth of, 1 Tim. iv. 12; conflicting statements respecting the movements of, reconciled, 1 Thess. iii. 2
Timur-Beg's tent described, Cant. i. 5
Tin, Is. i. 25
Tiphsah [Thapsacus]
Tirhakah, Ethiopian king of Egypt, notice of, 2 Kings xix. 9
Tirosh, discussion on the translation of, Mic. vi. 15
Tirshata, nature of this office, Ezra ii. 63
Tirzah, notice of, 1 Kings xvi. 9; Josh. xii. 24
Tithe, vowed by Jacob, Gen. xxviii. 20, 21; of animals, mode of taking the, among the Jews, Lev. xxvii. 32
Titles of Eastern poems, remarks on the, Ps. xvi. *title*; xxii. *title*
Title-deed, ancient model of a, Gen. xxiii. 17
Titus, the operations of, against Jerusalem, Luke xxi. 20; his disposal of the spoils of Jerusalem, Mark xiii. 2
Togarmah, country denoted by, Ezek. xxvii. 14
Tombs, of Palestine described, 1 Sam. xxv. 1; of saints and sheikhs in the East, Gen. xxxv. 20; at Suleiman in Asia Minor, Matt. xxviii. 2; of Zechariah described, Zech. xiv. 20
Tongue, compared to a sword, Ps. lvii. 4; lix. 7; cut out, as a punishment in the East, Prov. x. 31; 'of the Egyptian Sea,' meaning of the, Is. xi. 15
'Tongues of men,' allusion in this phrase, 1 Cor. xiii. 1
Topaz, description of the, Exod. xxxix. 10; Rev. xxii. 20
Tophet, burning the dead in, Amos vi. 10; origin of this name, 2 Kings xxiii. 10
Tor, notice of, Exod. xv. 27
Torches, notice of ancient, John xviii. 3
Tormentors [Jailers]
Torrents of Western Asia, Ps. cxxvi. 4; Prov. xxvii. 3
Tortoise, notice of the, Lev. xi. 29; emblematic of a good housewife, Tit. ii. 5; lyres, ancient, Ps. xliii. 4
Touch, healing powers ascribed to the, 2 Kings v. 11
'Tower of David,' an expression for grace and beauty, Cant. iv. 4
Towers, among the Hebrews, notice of, 2 Kings ix. 17; erected for shepherds, Gen. xxxv. 21; in the desert pastures, use of, 1 Chron. xvii. 7; 2 Chron. xxvi. 10; in Eastern towns, notice of, Judg. ix. 51; in the walls of Eastern towns, 2 Chron. xxxii. 1; or minars of Western Asia, notice of, 2 Kings ix. 17
Town-clerk, duties of the ancient, Acts xix. 35
Town-walls in the East described, Deut. ix. 1
Towns named from the animals worshipped in them, Deut. iv. 16
Trachonitis, notice of the territory of, Luke iii. 1
Traditions, in ancient times supplied the place of written history, Gen. xxxv. 20; about the passage of the Red Sea, Exod. xiv. 2; connected with Mount Sinai, xix. 2; of God among the Egyptians, Deut. iv. 15-19; of the Jews respecting the number of times the sacrifice of a red heifer was offered, Num. xix. 2; of the elders, Pharisees' respect for the, John vii. 49
Tragacanth, notice of, Gen. xxxvii. 25
Trajan offering incense to Diana, Ezek. vi. 13
Transfer of land among the Jews, law of the, Lev. xxv. 23, 24; xxvii. 22
Trans-Jordanic region of the Israelites, notice of the, Num. xxxii.
Transmigration of souls [Metempsychosis]
Travellers in the East, baggage of, described, Josh. ix. 4; met on the way by the landlord in Japan, 1 Sam. xiii. 10; necessary appendages of the, Judg. xix. 19
Treading on the necks of captives, Judg. i. 7
Treasure-chests of the Temple, notice of the, Mark xii. 41
Treasures, Eastern modes of concealing, Matt. xiii. 44; laid up by David for the Temple, value of the, 1 Chron. xxix. 16; meaning of, in Scripture, Jer. xli. 8; -seeking in the East, notice of, Job iii. 21; trove, Jewish rule about, Matt. xiii. 44
Treaty, the first recorded, Gen. xxi. 21-30; between David and Hiram, reciprocal advantages of, 2 Sam. v. 11
Trees, courts held under, in the East, 1 Sam. xxii. 6; growing upon rocks, instances of, Job viii. 17; instances of the worship of, 2 Kings xxiii. 7; use of, as symbols, and as figures of speech, Gen. xlix. 22
Tres-Tabernæ, notice of, Acts xxviii. 15
Trespass offering distinguished from *sin offering*, Lev. iv. 3; v. 6
Trial of power between pagan gods, instances of, 1 Kings xviii. 24
Triangle; notice of this instrument, Ps. cl. 5
Triangular stringed instruments, notice of, Ps. xcii. 3
Tribe, of Asher, its fertile territory, Gen. xlix. 20; of Benjamin, its ferocity, and all but extinction, 27; of Dan, its warlike yet cunning character, 16; of Ephraim, its prosperity and power, 22; of Gad distinguished for valour, 19; of Issachar characterised, its portion, 14; of Judah, pre-eminence and power of, 8, 9; of Levi, its mission and possessions, 5; of Manasseh, prosperity of the, 22; of Naphtali, interpretations of the prophecy concerning the, 21; its territory described, *ib.*; of Reuben, its inferiority, 3; of Simeon, never of importance, schoolmasters, 5; of Zebulun, remarkable prophecy about the, 13
Tribe-standards of the Israelites, Rabbinical notions of the, Num. ii. 2
Tribes, mode of the division of the Holy Land among the, Num. xxvi. 55; second division of territory in the Promised Land among the, Josh. xviii. 2-5; convention of the, at Shechem, xxiv. 1; quarrel of the, about David's recal, 2 Sam. xx. 1
Tribute, conveyance of, described, from the Theban sculptures, 2 Chron. ix. 24; manner of presenting, to the Hebrew kings, 2 Kings iii. 4; -money, date and mode of its payment, Mark xi. 15; ensnaring question about the, considered, Matt. xxii. 17
Triclinium, notice of the, John xiii. 23
Troas, notice of, Acts xvi. 8
Troglodytæ, the Sukkiim of Scripture, notice of the, 2 Chron. xii. 3
Trogyllium, notice of, Acts xx. 15
Trophies, notice of ancient, 1 Sam. xv. 12; 1 Chron. x. 10
Troughs at wells, Gen. xxiv. 20
Trumpets, the Feast of, conjectures respecting, Lev. xxiii. 24; of silver described, their use, and number at different times, Num. x. 2; ancient,

notice of, Ps. xcviii. 6; use of, by ancient armies, 1 Cor. xiv. 8
Trust and deposit, law relating to, illustrated by modern Eastern analogies, Lev. vi. 2
Tryphena and Tryphosa, notice of, Rom. xvi. 12
Tsong-Kouen, Chinese chief eunuch, duties of, Esth. iv. 4
Tubal, countries denoted by, Ezek. xxvii. 13; xxxii. 26
Tunics of the Jewish priests described, Exod. xxviii. 39
Turban, Oriental, described, Ezek. xxiii. 15; of the Jewish priests described, Exod. xxviii. 40
Turkish, arabah described, Gen. xlv. 27; bed, description of a, Prov. vii. 16; Lent, observances regarding the, Num. xxviii. 11; mode of counting the slain, Judg. i. 7; mode of fighting, Rev. i. 16; seraglio, pages and officers of the, Dan. i. 4
Turning back, superstition about, Gen. xix. 26
Turning the back to a person a great insult in the East, Jer. xviii. 17
Turret-nests of the white ant, Prov. vi. 6
Turtle, notice of the, Jer. viii. 7
Tutelary gods, worship of, Is. lvii. 8
Two high-priests simultaneously under David, 2 Sam. viii. 17
Tympanum, torture by the, described, Heb. xi. 35
Tyrannus and his school, notice of, Acts xix. 9
Tyre, peninsula of, described, Ezek. xxvi. 5; and Sidon, country between, described, Josh. xix. 28; date of the foundation of, 24; exports of wheat and oil to, from Palestine, Deut. viii. 7, 8; historical notice of, Ezek. xxvi. 2; gradual decline and desolation of, 5; included in the lot of Asher, Judg. i. 31; Is. xxiii. 1
Tyrian, worship and representations of Baal, 1 Kings xvi. 31; commercial activity, Ezek. xxvii. *title*-23; features and costume, xxvi. 12; Hercules, worship of, in Egypt, 1 Kings xvi. 31; kings after Hiram, list of, *ib.*; kings, power, policy, and revenues of the, Ezek. xxviii. 5; purples and dyes, notice of, Exod. xxxv. 35
Tzizith, or fringes on the garments of the Jews, described, Num. xv. 38

U.

Ulai [Euleus]
Umbrella, an ensign of sovereignty in Asia, Num. ii. 2; ancient use of the, Cant. ii. 4; distinctive of royalty in ancient Persia, Ezra i. 1
'Uncircumcised' used to express defect or degradation, Exod. vi. 30
Unclean not an epithet of degradation, as applied to animals, Lev. xi. 47
Unclean spirits cast out of the demoniac, remarks on their request, Luke viii. 31
'Uncleanness,' reasons for the minute regulations respecting, Num. xix. 11
Uncovering the head an act of priestly mourning, Lev. x. 3-6
Uncovering the foot, and not the head, a mark of respect in the East, Exod. iii. 5
Undergirding a ship, what, Acts xxvii. 17
Unicorn, the Hebrew *Reem*, opinions about the, Job xxxix. 9
Union of the Hebrews promoted by the institution of the three great festivals, Exod. xxiii. 14
'Unknown God,' remarks on the altar to the, Acts xvii. 23
Unlearned; application of this word, 1 Cor. xiv. 16
Unleavened bread, offerings of, Lev. ii. 11
'Upper chamber' described, Acts xx. 8, 9
Urban, notice of, Rom. xvi. 9
Urfah, the Ur of the Chaldees, Gen. x. 10; site, description, history, and view of, xi. 28
Urim and Thummim, mode of obtaining responses by, Exod. xxviii. 30; analogous usage of ancient Egypt, *ib.*
Usury, Moslem laws relating to, Deut. xxiii. 19; remarks upon the Mosaic law of, Lev. xxv. 36; for loans, Ezek. xviii. 8
Utensils of the Jewish ritual service, assimilation of, to those of the Egyptian, Exod. xxv. 9
Uz, site of the land of, Job i. 1
Uzziah's, military engines, notice of, 2 Chron. xxvi. 15; crime and punishment, remarks on, 2 Chron. xxvi. 16-21

V.

Vail of the Tabernacle described, Exod. xxv. 9; xxvi. 30; xxvii. 9-19
Vails, described, Is. iii. 23 [see also Veils]
Valley of Salt, description of the, 2 Kings xiv. 7
Variegated dresses, anciently a mark of distinction, Gen. xxxvii. 3
Vashti's disobedience and its effect, notice of, Esth. i. 10
Vegetable substances used by the ancients for writing on, Deut. xxxi. 24
Vegetables, the chief food of Eastern people, Prov. xv. 17
Veiling the face of females, ancient custom of, Gen. xx. 16
Veils, of women in Western Asia described, Ruth iii. 15; mode of wearing, Cant. iv. 9; worn by brides in the East, Gen. xxiv. 65; worn by Eastern women, xx. 16; xxiv. 11
Veils of the second Temple, why *two*, Heb. ix. 3
Veneration, for the royal person in Persia, Esth. iv. 11; vi. 8; vii. 8; of the young to the old in the East, Job xxix. 8
Ventriloquism, the secret of ancient oracles, Is. xxix. 4; used for purposes of magic, Lev. xix. 31
Venus, statue of, set up on the place of the crucifixion, Heb. xiii. 12; abominable worship of, at Corinth, 1 Cor. vi. 18
Verandahs, modern Oriental, notice of, Mic. iv. 4 [see also Kiosk]
Vermilion, probable origin of this word, Exod. xxxv. 35; a sacred colour, Ezek. xxiii. 14
Veronica, tradition of, John xix. 16
Vespasian's, campaign against the Jews and his elevation to the empire, Mark xiii. 14; coin of Judea Capta described, Is. iii. 26
Vessels of ancient Egypt, various kinds of, 2 Sam. viii. 10
Vessels in the sense of *persons*, 1 Sam. xxi. 5
Vestal virgins, duties of the, Num. iv. 3
Vestments of the Jewish priests described, Exod. xxviii. 2-42
Via Dolorosa described, John xix. 16
Vicarious punishments typified by animal sacrifices, Lev. i. 4
Victim, Jewish mode of slaying the, Lev. i. 5, 6; treatment of the, in the Jewish sacrifices, Heb. iv. 12; disqualifications of the, Mal. i. 8
Victories ascribed to absent superiors, instances of, 2 Sam. xii. 28
Victuals, great quantity of, required in Solomon's court, 1 Kings iv. 7
Vine, proved to have been cultivated in ancient Egypt, Gen. xl. 9; ancient and Eastern modes of training the, Mich. iv. 4; mode of the cultivation of the, in Palestine, Num. xiii. 23; and fig-tree, images of peaceful security from the, Mich. iv 4; present neglect of the culture of the, in Palestine, Deut. viii. 8; of Sodom identified with the Osher of the Arabs, Deut. xxxii. 32; -arbours of the East described, 1 Kings iv. 25; Mic. iv. 4; -purging, notice of, Rom. xi. 17
Vinegar, use of, in the East, Ruth ii. 14; Ps. lxix. 21; given to Christ to drink, remarks on the, John xix. 29
Vineyards, in the East, description of, Deut. xxiii. 24; ravaged by wild-boars, instances of, Ps. lxxx. 13; mode of letting, in the East, Cant. viii. 12; sites chosen for, in the East, Is. v. 1
Vintage feast among the Jews described, Lev. xxiii. 34
'Violence of Lebanon' explained, Hab. ii. 17
Viper, horned, notice of, Gen. xlix. 17; Arabic *effah*, notice of the, Job xx. 16
Virgins closely watched in the East, 2 Sam. xiii. 2; consecrated to God's service, Judg. xi. 30
Virgin, fountain of the, and its connexion with the pool of Siloam described, John ix. 7
Voice of the charmer, reference to the, explained, Ps. lviii. 5
Voices of the dead, old notions about the, Is. xxix. 4
Voluntary burnt offerings, notice of the, Lev. i. 4
Votive offerings, various kinds of, 1 Sam. vi. 4
Vows, common and natural in Eastern countries, Gen. xxviii. 18; of women, usages about the, Num. xxx.; Jer. xliv. 19; spirit of the Mosaic law concerning, Num. xxx. 2; distinguished from intentions, *ib.*; of persons and property to God usual among the Jews, Lev. xxvii. 2; laws relating thereto considered, *ib.* and 28; made at the commencement of undertakings, Judg. xi. 30-40;

usages respecting, Acts xxi. 24; not to eat or drink, instances of, and usages respecting, Acts xxiii. 12
Vulture, notice of the, Lev. xi. 14, 18; Job xxviii. 7; services of the, in hot climates, Matt. xxiv. 28

W.

Wady-el-Arabah, description of the, Deut. ii. 8; 'the way of the Red Sea' of Moses, described, Num. xxi. 4
Wady Feiran, the Rephidim of Moses, described, Exod. xvii. 1
Wady Gharendel described, Exod. xv. 27
Wady Mokatteb, valley and engraved rocks of, described, Job xix. 24
Wady Musa, the desolated city in, shown to be Petra, 2 Kings xiv. 7
Wagons used by the ancient Egyptians, Gen. xlv. 27
Wailing-place of the Jews at Jerusalem, Ps. cii. 14
Walking slowly, an act of mourning, 1 Kings xxi. 27
Walking, Eastern dislike of, 2 Sam. xi. 2
Walls, of towns in the East described, Deut. ix. 1; 2 Chron. xxxii. 1; feeling respecting persons slain by the falling of, Luke xiii. 4; breaking down, a sign of triumph, 2 Chron. xxv. 23; of Jerusalem, motives for the permission to rebuild the, Neh. ii. 8
Wanderings of the Hebrews, evidenced by the name of the region, Num. xx. 1; remarks on the, xxxiii. 1
War, ignorance of the art of, among the Jews and Canaanites, Josh. viii. 4; ancient modes of declaring, 2 Kings xiii. 17
War-chariots, ancient, described, Judg. i. 19; of the Philistines, number of the, 1 Sam. xiii. 5
War-horse in battle, behaviour of the, Job xxxix. 19; of the Mamelukes, described, Rev. ix. 7, 9
Warfare, stern character of ancient, Deut. xx. 10–15; Num. xxxi. 14
War-law, of the Jews against the Canaanites, its severity defended, Deut. xx. 16; in the time of David, 1 Sam. xxx. 2; 2 Sam. viii. 2; of the Mohammedans, Deut. xx. 10
War-priests, duties of, Num. x. 9; Deut. xx. 2
War-stratagem of the Sheik Daher, 2 Kings vii. 12
War-summons, of the Jews considered and illustrated, 1 Sam. xi. 7; of the Celtic Highlanders, *ib.*
War usages, gradations in the barbarities of, sketched, Judg. i. 7
Warlike weapons, notice of ancient, Num. xxxi. 8
Warm springs, not mules, found by Anah, Gen. xxxvi. 24
'Wars and rumours of wars,' the prediction of, fulfilled, Matt. xxiv. 6
Washing the hands, manner of, in the East, 2 Kings iii. 11; meaning of this act, Matt. xxvii. 24; Pharisaical regulations about, Mark vii. 3
Washing the feet, of guests, Eastern custom of, John xiii. 4, 5; modern instances of, 1 Tim. v. 10; custom of, and necessity for, in the East, Gen. xviii. 4
Wasp, irresistible power of the, Josh. xxiv. 12
Waste lands in Persia, ancient usage relating to, Gen. xxi. 25
Watches of the night explained, Ps. cxix. 148
Watchmen, duties of, among the Jews, Ps. xc. 4; setting, in the East, Is. xxi. 6; of the East, cries of, Is. lvi. 10; Cant. v. 7
'Watch-night,' customs of the, Matt. xxv. 1
Watch-towers, Gen. xxxv. 21
Water, fetched from the wells by women in the East, Gen. xxiv. 11; mode of cooling in Egypt, Exod. vii. 19; modes of correcting the bad qualities of, xv. 25; dexterity of the Arabs in lapping, Judg. vii. 6; of purification, directions for making, Lev. i. 3; 'of separation,' remarks on the uses of, Num. xix. 9; poured out in confirming oaths, 1 Sam. vii. 6; value of, in the East, xxv. 11; issuing from the Temple, explanation of the, Ezek. xlvii. 1; modes of raising, in the East, Prov. xx. 5; purchase of, in the East, Lam. v. 4; refused by a Samaritan to a Christian, John iv. 9; supply of, in ancient Jerusalem, 2 Chron. xxxii. 30
Water-carriers of the East, described, Deut. xxix. 11
Water-cure for fevers in the East described, 2 Kings viii. 15
Water-fowling of the Egyptians described, Ezek. xvii. 20
Water-skins, used in Asia, Gen. xxi. 14; horrors of the desert on their exhaustion, 15
Water-spouts of Syria, notice of the, Ps. xlii. 7
'Watering' the thirsty, an important duty in the East, Prov. xi. 25; Mark ix. 41
Watering-machine of Egypt and China described, Deut. xi. 10
Water-pots of stone, purpose and capacity of the, John ii. 6, 8
Waymarks in the desert, notice of, Jer. xxxi. 21
Way-side [Roads]
Wealth, estimated by the number of yokes of oxen, Job i. 3; an anxious burthen in the East, Eccles. v. 12
Weaning children, feasts given still in the East on the occasion of, Gen. xxi. 8
Weasel probably should be *mole* in Lev. xi. 29
Weaving in the East, notice of, Judg. xvi. 13
'Wedding-garment' at the royal feast, remarks upon the, Matt. xxii. 11
Weeks, the feast of, ceremonies of, and events commemorated by, Lev. xxiii. 16
Weighing kings in the balance, instance of, Dan. v. 27
Weights, false, facility for using, in the East, Deut. xxv. 13
Wells, law of the desert regarding, Gen. xxi. 25; disputes about, in the time of Abraham, *ib.*; stopping up of, an act of hostility, xxvi. 20; meeting of females at, xxiv. 11; view of, with camels, *ib.*; troughs at, 20; sometimes covered with stones, sometimes locked up, xxix. 3; quarrels at Eastern, Judg. v. 11
Well-water of Egypt detestable, Exod. xviii. 24
'Whales,' this term not confined to one species of animals, Gen. i. 20, 30; in the Mediterranean, Jonah i. 17
Wheat, Eastern mode of husking, Prov. xxvii. 22; original country of, Gen. xli. 5; harvest in Egypt, time of, Exod. ix. 31
Wheels of Ezekiel's vision, notice of the, Ezek. i. 16, 17
Wheel, metaphor from the revolution of the, James iii. 6
Wheel-carriages, rarely seen in Western Asia, Gen. xlv. 27
Whirlwind, notice of the, Ps. lxxxiii. 13
Whited sepulchres, allusions to, explained, 2 Chron. xxiv. 4
'Whited wall,' force of this expression, Acts xxiii. 3
Whiteness expressive of prosperity or honour in the East, Ps. lxviii. 14
Wicks used in the sacred lamps, Exod. xxviii. 42
Widows, marriage-feast of, lasted only three days, Gen. xxix. 27; burning of, in India, notice of, 2 Kings xxiii. 10; Scribes' mode of devouring the substance of, Mark xii. 40; second marriages of, not praiseworthy, Luke ii. 37
Widowhood, respect and honour attached to continued, 1 Tim. v. 9
Wife used in the sense of concubine, Gen. xvi. 2 [see Wives]
Wild animals, tamed by the ancients, James iii. 7
Wild-ass, notice of the, Job xi. 12; xiii. 27; of Western Asia, notice of, xxxix. 5; Jer. xvii. 6; mode of taking the, Ps. ix. 15
Wild beasts, ancient modes of hunting, Ezek. xvii. 20; taken by ropes and nets, Ps. ix. 15; conflicts with, described, 1 Cor. xv. 32
Wild bees, great numbers and habits of, 1 Sam. xiv. 26 [see also Bees]
Wild-boar, habitat and ravages of the, Ps. lxxx. 13
'Wild-goat,' difficulty of identifying the, Deut. xiv. 5; of Western Asia, notice of, 1 Sam. xxiv. 2
Wild olive [Olive-tree]
'Wild-ox,' identified with the *Oryx Tao*, Deut. xiv. 5; the unicorn of Job, notice of, Job xxix. 9
Wild pot-herbs used in Western Asia, 2 Kings iv. 39
Wild vine, notice of the, 2 Kings iv. 39
Wilderness, meaning of, in Scripture, 1 Sam. xxv. 1
Will, the, in bondage to sin, observed by heathens, Rom. vii. 15
Wimples described, Is. iii. 22
Windows, ancient Egyptian, 1 Kings vi. 4; Gen. xxvi. 8
Winds of Egypt and Syria, periodicity of the, Rev. vi. 1
Wind-towers of Persia, notice of the, Amos iii. 15
Winged figures in Egyptian sanctuaries, notice of the, Exod. xxv. 9
Wine, use of, known before the Flood, Gen. ix. 21; shown to mean the

liquid produce of the vine in Isaac's blessing, and not the *grapes*, xxvii. 28; not a common drink among the Egyptians, xl. 9, 11; forbidden to priests during their days of service, Lev. x. 9; of Palestine, quality of the, Deut. viii. 8; ancient usages respecting the sale and storage of, Job xxxii. 19; of Palestine, character of the, Ps. lxxv. 8; and wine-vinegar forbidden to the Nazarites, Ruth ii. 14; of Lebanon, superior quality of the, Hos. xiv. 7; 'of the condemned,' meaning of, Amos ii. 8; discussion of the 'wine-question' in Mic. vi. 15
Wine-presses, ancient, described, Neh. xiii. 15
Wine-skins of the East, Job xxxii. 19
Winnowing, time and method of, in the East, Ruth iii. 2, 7; notice of instruments for, Is. xxx. 24
Winter in the Holy Land, season of, Gen. viii. 22
Winter and summer houses of the ancients, Amos iii. 15
Wives, in the East, always go behind their husbands, Gen. xix. 26; in Eastern countries not seen by the husbands till after marriage, xxiv. 67; purchased either by property or by service in the East, xxix. 18; *bought* among the Arabs, xxxiv. 12; variation in the principle of payment and amount of price, *ib.*; regulation of the visits of the husband to, xxx. 16; a multiplicity of, a mark of regal state in the East, Deut. xvii. 17; of a deceased king choosing a successor, instances of, 2 Sam. xii. 8; not present at feasts in the East, Neh. ii. 6; superiority of the state of, to that of maidens, 1 Cor. xi. 10; converted to Islamism, rule about, vii. 13; divorcing their husbands, Roman and Jewish custom of, Mark x. 12; of debtors, Jewish law regarding the, Matt. xviii. 25
Wise men from the East, country of the, Matt. ii. 1
Witch of Endor, her powers, 1 Sam. xxviii. 7
Witch [Magicians]
Witchcraft, notice of the practices of, Gal. v. 20
Withered hand [Catalepsy]
Witnesses, mode of swearing in Hebrew courts, Lev. v. 1
Wizards, appropriateness of this translation in Lev. xix. 31
Wolf, vicious habits and bloodthirstiness of the, Gen. xlix. 27; Jer. v. 6
Woman, an address of respect in the East, John ii. 4; why created after man, Gen. ii. 21; under the special guardianship of her full brothers, and not of her father, among the Arabs, xxxiv. 5; dishonour of, a heavier pang to her own family than to her husband, in the East, Judg. xix. 2; cured of the issue, traditions about the, Mark v. 25; 'of the city,' her access to the feet of Christ accounted for, Luke vii. 38
Women, expecting to be captured, dressed gaily, Deut. xxi. 13; remarks on the vows of, Num. xxx. 2, 3; of the East, excellent pastry-cooks, 2 Sam. xiii. 8; bake and cook, in the East, but do not *write*, 1 Kings xxi. 9; riding on asses, in the East, manner of, 2 Kings iv. 24; looking at, the extreme of bad manners in the East, Job xxxi. 1; tent of, not entered by men unpermitted, Judg. iv. 18, 19; feast apart from men in the East, Esth. i. 9; the originators of manufacturing industry, Prov. xxxi. 13; grinding corn, usages of, Jer. xxv. 9; Matt. xxiv. 41; Greek and Roman treatment of, Rom. xvi. 1; custom of veiling the head among the Greeks, 1 Cor. xi. 5; hair of, shaven as a mark of infamy, *ib.*; are they forbidden to speak in church? *ib.*; xiv. 34; dress and ornaments of, Christian limitations respecting, 1 Tim. ii. 9
Wood, anciently used to bind stones together, Hab. ii. 11; green and dry, proverbial sayings from, Luke xxiii. 31
Wooden tablets of the ancients described, Deut. xxxi. 24
Wool of animals that have died naturally, mischievous effects of wearing clothes made of, Lev. xiii. 47
Wool-dyed cloths of ancient Tyre, great reputation of, Exod. xxxv. 35
Words compared to swords, daggers, &c., Ps. lv. 21; lvii. 4; lix. 7; Eccles. xii. 11
Worlds, Jewish notion of the plurality of, Heb. i. 2; xi. 3
Wormwood, notice of the, Jer. xxiii. 15; Prov. v. 4
Worshipping in gardens, notice of, Is. lxv. 3
Writing, universality of the art of, among the ancient Egyptians, Exod. v. 6; upon pillars of stone, universality and great antiquity of the practice, xxxii. 15; ancient materials and implements for, classified notice of, Deut. xxxi. 24; on lead, notice of, Job xix. 24; implements of the East described, Ezek. ix. 2; on the wall, reason of the Chaldæan ignorance of the, Dan. v. 8; on dust or sand, common in the East, John viii. 6
Writing-tables of the ancients, Luke i. 63
Written charms and curses, impressions respecting the virtues of, Num. v. 24

X.

Xerxes, Emperor of Persia, notice of, Ezra i. 1; vi. 22; and Artaynte, story of, Matt. xiv. 7

Y.

Yemim, the strangely various translations of this word, Gen. xxxvi. 24
Yermouk, anecdote of the battle of, 2 Sam. ii. 21
Yogee, Indian, enthusiasm of the, Is. xlii. 19
Yoke, of oxen, usages respecting the, Hos. xi. 4; used for carrying burdens, described, Jer. xxvii. 2
Young animals, regulations respecting, among Jews and Romans, Lev. xxii. 27
Younger son, preference given to the, over the elder, Gen. xlviii. 20
'Young man' clothed with a 'linen cloth,' conjectures about the, Mark xiv. 51

Z.

Zabianism, notice of this form of idolatry, Deut. iv. 16
Zabii, foul demon worship of the, Lev. xvii. 10
Zaccheus, nature of his office, Luke xix. 2; alleged house and tree of, Josh. ii. 1
Zacharias, was he deaf as well as dumb after the vision? Luke i. 62
Zacharias, notice of four persons of this name, Luke xi. 51
Zadok and Abiathar, both high-priests at the same time; reason of this, 2 Sam. viii. 17
Zalmon, Mount, notice of, Judg. ix. 48
Zared, identification of the valley of, Num. xxi. 12
Zarephath [Sarepta]
Zeal, Jewish law of, Luke xx. 6
Zealots, notice of the, Mark xiii. 14; atrocities of the, during the siege of Jerusalem, Luke xxi. 23
Zebulun, obscurity about the boundaries of, Josh. xix. 10; Lev. xxvi. 33
Zechariah's tomb described, Zech. xiv. 20
Zedekiah, treatment of, after his capture, Ezek. xii. 13; Jer. xxxiv. 5; tradition about his capture, xxxix. 4; fulfilment of remarkable prophecies concerning, 2 Kings xxv. 7
Zelophehad's daughters, portion of, Josh. xvii. 4
Zelzah, or Zelah, probable site of, 1 Sam. x. 2
Zemzen, the well of, Moslem legend about, Gen. xxv. 16
Zenas, notice of, Tit. iii. 12
Zerah the Ethiopian's great army, notice of, 2 Chron. xiv. 9
Zerubbabel, notice of, Ezra i. 8; nature of his power, ii. 63
Zidon [Sidon]
Ziklag, notice of, 1 Sam. xxvii. 6
Zin, wilderness of, identification and description of, Num. xiii. 21
Zion [Mount Zion]
Ziph, notice of, 1 Sam. xxiii. 15
Zoan [Tanis]
Zoar, historical notice and probable site of, Gen. xiv. 2
Zobah, notice of, 1 Chron. xviii. 3
Zoological classification of animals, Gen. i. 20–30
Zophar, the Naamathite, country and character of, Job ii. 11; xi. 1
Zorah, now Surah, notice of, Judg. xiii. 2
Zoroaster's sacred fire, notice of, Lev. ix. 24; x. 1
Zuph, notice of the land of, 1 Sam. ix. 5

Edinburgh:
Printed by W. and R. Chambers.